

IMVO ZABANTSUNDU

(NATIVE OPINION)

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

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, AUGUST 31, 1887.

[No. 147.]

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 ?)
Ityali 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.

E QONCE

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ISITORA ESITSHA,
Sengubo nobu Qeleqele
beza Mankazana,
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Alikazanga libeko elinjengeli icam.

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.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH

e Nyutawuni nakwisitalato esipambi
kwe ofisi ngase mcancatweni.

UYAFA NA?

CELA AMAYEZA E GQIRA

LASE GCUWA

Pesheya kwe Nciba.

(1) AWOKOHLOKOHLO

ISHELENI NGEBOTILE.

(2) AWOXAXAZO

ISHELENI NGEBOTILE.

(3) AWESISU

ISHELENI NGEBOTILE.

(4) AMAFUTA EZILONDA

ISHELENI NGEBOTILE.

(5) ELEZILO

ISHELENI NGEBOTILE.

(6) ELAMEHLO

ISHELENI NGEBOTILE.

(7) IMIGUBO YEGAZI

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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 kwe- zindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, ne- zikumba njalo njalo.

JOHN J. IRVINE & CO.

PEARCE & BROWN,

Abatengi bezi Limo, nezi Kumba,

Betengisa yonke into

EMGOMANZI

Sine ntlobontlobo ezinyulwe kakuhle zabantu base Sikolweni neza Maqaba.

Impahla yetu siyi tengisa ngamanani apantsi ukwenzela lamaxesha sikuwo.

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

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

YIZANI KUZIBONELA, KWA

PEARCE & BROWN.

Umgomanzi, Pesheya kwe Nciba.

Amagosa e Gcuwa ngo

BAKER, BAKER & CO.

M. KEEVY & CO.,

KWA NGOMTI,

E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele ukurola awona ma-xabiso makulu

Ngoboya Nezikumba, Zenkomo

Nezabhokwe, Nezegusha.

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

U BOYA

Zisheleni ezimbini ngeponti.

W. O. CARTERS. C.O.

Basanduluku fikelwa zezimpahla zixelwa ngase zantsi apa :-

I-BLANKETE

Zabantu base sikolweni.

I-BLANKETE

Zama xegokazi.

I-BLANKETE

Zama xego kuba kaloku ezintlobo zombi- ni zabantu kufuneka zigcinwe fudumeleyo ngobu busika.

I-BLANKETE

Zama dodana.

I-BLANKETE

Zomtinjana.

I-BLANKETE

Zaba sebe zakutshata.

I-BLANKETE

Zaba sanduku tshata, Ukuqaula inteto singati i Blankete ziyalala eziifanele naba- nina, ezifanele bonke, zitengiswa tshipu kakulu. Kwenzelwa elixesha loboya kwa

W. O. CARTER & CO.

E-QONCE.

YIYANI KWA

C. A. JAY & C.O

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza

Imela neFolokwe

Ikoyi—Ikomityi ne Pleti

I Lampi

Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

ISAZISO ESIKULU,

ISIBHENO NGO TUNG' UMLOMO.

KUCINGELWA ukuba ngo 22 September, 1887, kuhlangane abatunywa (delegates) bentlanganiso zendawo ngendawo, eziziqibele kwelokuba isikalo somzi ontsundu siye kwanekwa pambi kwezipakati ze Nkosazana.

Kutetwa indawo ezinje nge Bhayi, Cradock, Nxukwebe (eliquka i Bhofolo ne Mpofo), Ngqushwa, Qonce, Hewu, Komani, Abatembu, (ngapeshya nanga ponoshono kwe Ndwe), Gqili, Monti, nezinye indawo,—kuba kufuneka ziqoshelisiwe izinto, njengokuba zisalata ingcingo ezivela pesheya Indawo engati ipakati yokuhlangana kwayo yonke lemizi li Qonce. Ukuba ezinye indawo zinento ezingayalatayo, zingabalela ku

J. TENGO-JABAVU, Ummemi, pro tem.

King Win's Town, 31 August, 1887.

Iiso Lomzi Ontsundu.

[ISIQINGATA SE QONCE]

MEMO LWE NTLANGANISO.

NJENGOKUBA kufike ucingo oluti Inkundla ye Nkosazana izilungiselele ukupulupula isikalo somzi ontsundu ngetuba lokukutshelwa kwawo ngapandle emalangelweni ombuso we Nkosazana yinkundla yase Kapa ;—Amadoda awapapameleyo amalungelo omzi amanyelwa entlanganisweni ngokuhlwa, ngolwesi-Ne 8 September 1887, Emgqushwebe, kwa Lose, Panti kwa Mahlati, ukucinga ngeyona nto ifaneli ukwenziwa ukuze umandla we Qonce, u Qoboqobo, I Tyume, i Cumakala, Umgwali, ne Monti (nalo lite maliqkwe ne Qonce) nokuva osekwenzwe ukuncedisa ekumelweni kwamalungelo omzi.

Lentlanganiso iyakuxoxa nangomcimbi wokuba izitili ngazinye zibe nentlanganiso ze Liso LOMZI ONTSUNDU, iyakunyula Abatunywa bayo kweyo 22 September

TENGO-JABAVU,

Umbhali Nommemi-Ntlanganiso. King W. Town, 31 Aug.. '87.

Iveki.

UCINGO olufike mhla ngom-Vulo lo ugqitile- yo luvela e Ngilani luti ipakati le Nkosazana elipete imihlaba yayo ezi Koloni u Sir Henry Holland ufakwe umbuzo e Palamente ngalo- mteto ulilisa abantsundu, wati ukupendula u Rulumente wo Mntan' Omhle selelindle ingxelo ka Sir Hercules Robinson, yoti yakugqitywa ukuxoxwa ingxelo leyo kwakunye nenteto yokuzitetelela yabantsundu, sowiswa isigwebo sokuba lomteto awuyitungi nokuba

uyayitunga na imilomo yabantsundu embu- sweni ngangokuba mawaliwe, kuba kuko ituba lokuba pakati kweminyaka emibini ufikile apa e Ngilani IKUMKANI yama Swazi u Mbandini usand' ukuzitengela inkabi ye hashe nge £500.

UMBHEXESBI weposi le yesituba esipakati kwe Qonce nele Ntonga upants' ukuhlelwa yingozi ngo-lwesi-Ne olugqitileyo. Kute xa awezwa ngebhokisi e Xesi yaqauka intsontelo xa apakati komsinga. Kuncede Ibhulu ukuba lisuke liyibambe; ngesosizatu ifike ebusuku iposi apa e Qonce.

U NQWILISO ukupe isaziso sokuba wonke otengisa ngotywala kumhlaba wake umelwe kuhlala iponti ezimashumi matatu ngonya ka ipepa lemumelo.

INDODA abati ngu Mr. Boyce yapukelwe Inqwelo yayo ezibukweni lase Alvani, yaya kumangalela abapati base siqingata kuba banetola pezu kwezibuko apo yagwetyelwa iponti ezimbini.

AMARE amadabi ake ako pakati kwa Mabhulu nama Zulu, kumandla wase Nkandla, akayiyo nyaniso.

ABANTU mabagcineinja zabo. Ijaji ngaleveki ipelileyo kumatyala amakulu ase Kapa, besisingete ityala loluhlobo. Ingqeqe ka Mr. Miller itsho ehasheni lika M. Grier ehamba ngendlela ekwele.

IMPI emele u Komani ngeke iye kayihlola

BAYAKUVUYA abahlobo bake abaninzi baku- va ukuba u Rev. F. Mason wase Rini ngati ubupakama kwisifo esibe simcinezela. Ubeke wahambela ngakoma Cradock nase Somerset East.

INKOSI ya Barolong u Richard Moroko ya- nanisa ngomhlaba wayo e Thaba Nchu ngose Bechuanaland. Isizwe eso sotusiwe seso senzo, siti kukuciteka kwaso. Umzi pofu usemi e Thaba Nchu.

U REV. MR. PENDLEBURY ngumfundisi omtsha wase Wesile ovela e Ngilane ozaku- ke ancedise e Rini.

OKO angati alichasile amapepa Esingesi elilizwe ibakala lokubhenela kwinkundla enkulu yombuso kwetu bamnyuma ngetuba ukutshelwa ngapandle kwombuso, ngoka ayanela amapepa aselengene ekusixhaseni esosigqibo. Sitsho kuba sesixhasiwe ngalapepa:— *Cape Times*, *E. P. Herild*, *P. E. Telegraph*, *Journal*, *Q. T. Free Press*, *Independent*, *G. R. Advertiser*, *nayi Frontier Guardian*.

KUVAKALA ukuba u Mr. Justice Buchanan, inkulu ye Jaji e Kimberley, ude ngokunga- binampilo intle, wazisa ku Rulumente uku- ba ulibeka pantsi kanye iwonga lake. Ngo- koke u Rulumente uzakumelwa kumisa i Jaji entsha Kambe zinyulwa kwaku bate- teleli pambi kwe Jaji.

UNYULO Iwe President (Inkosi) yase Transvaal, luyakuba ngo 15 February 1888. Amadoda akankanyelwe ukuba avumile uku- votwa ngu President Kruger, no Mr. P. J. Joubert. Amanye angabuyele avele.

INTLANGANISO ka Tung' Umlomo yase Ngqushwa ayibangako ngo 19 Aug. ngenxa yemvula.

INKOMO ZEMKA MAGWALA NDINI ! Wenza ntonina umzi ontsundu ukusuka ube ngama dyudusi aman' ukungcangazela sewuhla- tywe kade umkosi wokaba imilotno yetu itungwe ngu Sir Gordon Sprigg, asisoku- buye sibe nayo nempendulo ngoku kwimile- to eyenziwa yi Nkundla ese Kapa esipeleyo. Makake ayekwe amakwele nokusukuzana NGENMULA yo-Mgqibelo ongapaya kogqiti- leyo kundulule inqwelo yamafama e Monti igodukela e Gqenube ilayishe u Mr. Me. Reagh nenkosikazi yake no Messrs Barret no Cross. Bafike i Xinira lihamba pezulu bazifaka inkomo, yati xa isemingeni kanye inqwelo wamuncuka umqokozi edesibomini kwasala ezasemva zombini inkabi zasuka zakangela ezantsi vepka inowelo UMSUTU wase Kapa ufungenwe efile endlwini yake enenduma ezinkulu entloko zihlatyiwe nengubo zake wabizwa ze Akasia umbulali kodwa

KUKANKANYWA u Mr. Joseph Gush ukuba ngomnye wamanene azakucela ukuba anyu- lelwe i Palamente ukumela

IBHOTWE lemfundo linyule lamanene ala-ndelayo ukuba aze abe ngaba vavanyi kwi-mviwo zomnyaka ozayo :— *Literature*— Dr. Cameron, Dr. Van Oordt, Hon. Mr. Justice Laurence L D., no Mr. H. Lardner Burke B.A., L.L.B., *Science*.— Hon. C. A. Smith, Mr. Finlay M.A., Mr. Maquard, Professor McOwati B.A., Mr. Nievwoudt B.A., *Law*.— Hon. Mr. Justice Jones, Mr. R. Solomon M.A. *Philosophy*.— Rev. Dr. Kolbe, no Rev. Dr. Stewart. *German*.— Rev. C. H. Hahn jun. Dutch. — Rev. D. P. Faure. *Batany*. (For B. A. degree).—Dr. Marloth.

U MR. ANDREW KING upakati kwamagama abalelwa ukuba aza kuxhinela i Palamente ukumela elase Mbo.

OMNYE wabapati benqanawa eyi Duart Castle ubetwe ngumbane lafa lonke

U SPRINGRATI ubemangalele omnye wezi fama zisand' ukufika e Wolseley, u William Draper, ebiza i £6 ixabiso labasha laka wa

Yi TIMITI e Wesile ngomso ngokuhlwa. Iyakuba ngu Rev. T. Roper Esihlalweni.

UMZI omele umandla wase Qonce wonke nowase Cumakala no Qoboqobo maze ugqale isaziso sentlanganiso esikwa kwelipepa.

AMAJONI amabini ase Maritzburg u Me- Ewan no MoRere ekutiwa ngawo abulele amanye kolunxilo lusand' ukubako lisatetwa ityala lawo yi Mantyi.

IZWE lama Tonga lipantsi kwepiko le Ku- mkanikazi u Victoria kanye ngoku akuko sizwe singabuyele siwakataze.

IJONI elingu J. Coates lase Natal lizidubule likatazwa kungamkwa wonga ekubeni kukade lisembenzi. Ushiywe umhlokolokazi nomntana omnye.

U KOLIWE oweba inkomo e Nzaruni wazi- tengisa kwalapa e Breiabach, unikwe imi- uyaka emibini entolongweni.

U MR. W. IRVINE walapa usalele ngendlu waruneka ekhaba ibhola ngokusuke ayipose.

KWIDABI elisand' ukaliwa e Afghanistan pakati kwemikosi ye Kumkani yakona (Ameer) nabavukeli kubulewe amakulu atnabini abavukeli, zanqanyulwa intloko zabo bonke zasiwa e Cabul.

UKUKAZI (Mildred) ulindilekwa i Kuko umlungu wase Johannesburg kwele golide okhabe umntu omnyama ngesihlangu, ute ukuguquka kwake umntu omnyama wamkha umlungu ngesitshetshe esiswioi apalala amotumbu wafa kwaoko. Akakafunyanwa umbulali.

ITYALA lika Jim no Dyantyi no Lufele no Booy lokuba igusha ka Bekker elaligwetywe sisandla semantyi yase Barkly East bakatswa bobane, lite lakukangelwa zi Jaji zati leyo mantyi yavubisa ukuliteta akuko bungqina buvakalayo bokuba u Lufele no Booy banetyala, ngokoke saguqulwa isigwebo malunga nabo bakululwa.

KUVUKE obudala ubusika.

U MR. ANDREW SMITH, M.A., obeyitshala enkulu yase Lovedale usese Kapa, kuva- kala ukuba akasayi e Skotilani, uhleli e Ka- pa.

UNDWENDWE Iwe Kaya Labantsundu kwi- nyanga egqitileyo : Revs. E. Makiwane, P. J. Mzimba, J. Boom, W. Rubusana, W. Philip, Ndingane ; Messrs. J. K. Bokwe, W. Gqoba' Rev. B. Mrs. Misses (3) and Master Mama' Messrs. Mjokozeli, Mini, Mabefu, Dlakiya,' Chief Kama, P. Nyikana, J. Sinxo, J. Peteni, Ntla, S. Govu, Mafanani Madibala, Maza, Misa, T

KUVAKALA ukuba ngu Judge Maasdorp oyakuhamba eteta amatyala ngalomjikelo we Ntloko hlaza.

I LAWU ebelidlala nelinye ngolwesi- Hlanu apa e Qonce lite ngokucinezelwa ngetafile lapuka umlenze etangeni.

INDODANA kulamacala angase Tamara eya- yivela Emkangiso nenkabi ngazo ezitnvula, ite knba ibinxile kakulu yalahlekana nazo zakufika zodwa ekaya, kuyiwe kufunwa ngamadoda ngemini elandelayo, yafunyanwa isaroxoza idada elindini. Ayibanqa ntsuku itshoba lalal' NGOLWESI TATU AUGUST 31. 1887.

Isibheno: Iyaqala iyalu- nga into yako!

EKUQALENI ko mhlali we ndaba ze Veki, kwelana mhla ipepa, bobona abalesi beta ukuba amanene ase Ngilane angabahlobo babantsundu abinqele pezulu ukuhlwela ukuba singatungwa imilomo ngumbuso wase Kapa. Ezo zikulu seziluvulile ucango awayeba u Rulumente wase Kapa uluvale ngonapakade ngokusuke ayixheshe i Ruluneli ukuba ifake igama layo kulo mteto ukohlakeleyo. Ngokwenteto ye Pakati le Nkosazana ngoku sekulindeleke ukuba kufike ingxelo yase Kapa exela apo u Sir GORDON SPRIGG amise kona inyawo kweli

ati lomteto awenzelwa Bantsundu bodwa nabamhlope bapantsi kwawo. Kwakule nteto ye Pakati le Nkosazana kulindeleke ukuba abo bati batungwe imilomo bafike neyabo ingxelo ukuze zitelekiswe, sandul' ukuwa isigwebo. Njengokuba ingcingo ezivela e Ngilani sezikandanisile nje lonto ibonisa ukuba kufuneka kukauleziwe ukusetyenzwa ngabanini balento. Eyo Rulumente wase Kapa ingxelo ayisokulibala ukutunyelwa, kufuneka ke okokuba iti ifika ku Rulumente we Nkosazana e Ngilane babe befika abantu abangumlomo wabantundu base South Afrika ukwaneka isikalo somzi wakowabo ngalento nokupendula indawo ezobuzwabuzwa zipata mandla ze Nkosazana, nokukanyisa indawo ezingabasitelayo bona bantu bangekona apa. Abatunywa kufuneka bendulule kwakamsinya, baxotyiswe ngempako yendlela. Namhla kuhle into ekade sixoxa ngayo engumsimelelo womzi, makungabalekwa kaloku wak u fi ka umsebenzi. Into ekubonakala ukuba iya kubambeza ngamagama abantu aza kuhamba nomtandazo lo, esekukanya eli lokuba masekubhalwa amagama abantu abazintloko bodwa bendawo ngendawo zalo lonke elinomntu ontsundu apa. Oko kuya kwenziwa ngokutumela abantu abazintloko kwindawo esesazulwini ekuya kuhlanganwa kuyo. Okwangoku mayixelwe imali eseyi fumanekile kwindawo ngendawo. Ningagvvali, asinakusikwa sizama ukuqonda umbuso, kokona koqondwa ukuba siwuhleli lomzi.

UMZI ontsundu uyambulela u lion. A. Ebden, M.L.C., ngokuwulwela kwake kwi Ndlu Enkulu ye Palamente, elwela ukuba makuhanjwe ngemfanelo. Kulo mdyuba we Palamente ude umfo ka Ebden wayedwa kwakungenwa kwingxoxo yokutungwa imilomo, neyemali ecolelwa imfundo, neyokumelwa kompesheya kwe Nciba. Voti laka ukuba itandazi i Palamente nti

KUSEKUHLENI ukuba inchaso ka " Tung' Umlomo" ikakulu ikweli lase mpumalanga apo aza kusetyenziswa ona kanye. Lonto ibonisa ingqondo yabanyuli abantsundu. Ipepa lase Doetoloro liti ngalomteto:—Lomteto woniwe ukutiywa igama lokuba ' Ngowokwenza Amalungiselelo Okubhalwa Kwamagama abantu abanemfanelo yokunyula ngo- kom-Miso,' elona gama lawo " ngu Mteto Wokutunga Imilomo yabantsundu aba- ngabavoti besiqingata sase Dikeni, nesa- se Qonce, ne Komani, nela Batembu abapuzulu, ne Alvani.' Ngoku lomteto se- wu bhalwe negama le Ruluneli emva kokuvunywa yi Palamente sewupakati kwe miteto yeli lizwe. Kubi ngokunye kuba lomteto wabhuduzelwe ukugqitywa kwawo, kanti utung' imilomo yabantu abalingana twa naba bafun' ukubandeze- la—nakuba ibala lona limnyatna bayali- ngana ngobuntu,

ABANTU bomandla wase Monti asikuko nokuba benze into enkulu ukuti akufika u Captain Brabant bambhalele incwadi yokumbulela ngenxa yokusebenze1a kwake okukulu abantu abantsundu e Pa- lamente ngiqitileyo. Kuhlala kusitiwa abantu abamnyama abanambulelo; obo buxoki ke mabungcwatywe ngezenzo ezinjengesi xa kusuke kwafunana kwavuka umntu obengalindelwe waza kunceda. Akuko nto imnandi njengale yokuti pakati kwentshaba ezininzi kangaka zomntu

INQILA ZOTYWALA.

Le ncwadi ilandelayo yowuvuyisa Umzi ontsundu waku yibona. Ibhalelwe U Rev. E. Makiwane ngu Sir Gordon Sprigg ephendula eyayitunyelwe yintlanganiso yo Manyano ngemfundo eyayise Ncemera ngengxoxo yeziqingata obuvaliweyo kuzo utywala, iti:—

Treasury, Cape Town, 1 August 1807.

DEAR SIR,—Ndiyalezwa ngu Sir Gordon Sprigg ukuba ndikubulele ngencwadi yako yomhla we 15 ku July ebihamba nepepa ebelinengxoxo ye ntlanganiso yo Manyano Ngemfundo ebise Ncemera ngomhla we 12 wenyanga efileyo, impendulo ke ndiyakwazisa ukuba

Umanyano nge Mvo Zabantsundu.

Intlanganiso yo Manyano nge Mvo Zabantsundu e Transkei yahlangana kwa Mr. J. Mazamisa, e Hlobo, nge 29 July 1837. U .Mr. J. Mazamisa, Umongameli esesihlalweni—ekwakuko kuyo amanene angu Messrs. S. Shosha, A. Gontshi, P. Lusaseni, K. Masiko, N. Gubesa, T. Matolengwe namanye amanene. Kumalungu amatsha, sapaula o Messrs. J. Ngobe, W. G. Msikinya, Saul Shosha, G. A. Mazamisa, L. P. Mamba, namanye anjengo Messrs. J. Ntongaua, S. Kwatsha nabanye —yavulwa ngomtandazo.

U Mr. J. MAZAMISA, Umongameli, kwinteto yake yokutshayelela ute uyavuyisa ukuyibona intlanganiso ihlangene, kuba yena uzinikele kuyo. Wayete kwamhlamnene uyakolwa yiyo, kuba akaboni sonakalo santo ngokubako kwentlanganiso enje—usatsho nanamhla. Nokuba kuhle ntoni ngayo uyakuyimela. Ute lentlanganiso ijonge kwindawo enkulu yokub sifute indawo ezimayelana nati bantsundu emakaya, nokuba siluvakalise uluvo Iwetu simanyene ngalo. Ukankanye umteto we voti omtsha (Registration Bill). Walate ukuba umteto ka Sir. Hofmey ongelungelo labavotayo unamalungelo amakulu kuti bantsundu. Waza wabonisa indawo yoxande Iwe £25 ayakuti ukuba umntu ulwakile abe nelungelo lokuvota, nokuhamba ngapandle kwencwadi, iyakwenza ukuba abantsundu bakweletelane ukwaka ingxande. Unike isiyalo esibukali sokuba kwakiwe ingxande. Ute uyatamba ukuba intlanganiso iyakuma, ivelise imizamo elungileyo. Ugqibe ngokucela udaba lwaba Tunywa bentlanganiso kwi Ntlanganiso yo Ma-

nyano Ngemfundo—ebise Ncemera ngo July, ko Messrs. A. Gontshi no P. Lusaseni.

U Mr. GONTSHI, omnye wabatunywa usukile wati — kuqala umelwe ukuba ancome uhlobo lobubele, nembeko, abamkelwe ngalo yintlanganiso yo Manyano Ngemfundo yase Koloni, e Ncemera, njengabatunywa balentlanganiso yase Transkei, esuke lompatu yabonisa umoya omhle pakati kwe Koloni nempi yabantsundu base Transkei. Kodwa njengabatunywya, abebetunyiwe ukuba baqondisise ihambiso yalontlanganiso—ekubeni lentlanganiso yo Manyano nge Mvo Zabantsundu ibijonge, igudle, ukuba isebenze kunye nayo yakuba ikoliwe yihambiso yaleyo yo Manyano Ngemfundo yase Koloni, ndinosizi olukulu, ukuti njengabatunywa, emveni kokuba siyiqondisile intsebenzo yayo, sicinge ukuba

Umanyano Ngemfundo, Iwase Koloni, asiyiyo ntlanganiso yohlanga, engade lentlanganiso yetu idibane nayo ngentsebenzo. Ngezi zizatu—1. Igama layo eliti Umanyano Ngemfundo, lixela kubo bonke abantu ukuba umhlaba exoxa pantsi

kwawo mncinane. uxinenene—walate kwizinto ezibhekiselele emfundweni, kubafundisi, nakwi titshala,—kanti yona le ntlanganiso ixoxa izinto zohlanga, ifuna yona ukudibana nentlanganiso enewonga lokuba yintlanganiso yohlanga, yabantsundu, einhlaba wengxoxo uyakuba banzi, ekuya kuti nengwevu zakawetu, namaqaba atandayo axoxe, abe ngamalungu Ukalazele ukuba lentlanganiso yase Koloni, izele ngabafundisi ne titshala, aba-

ntu, abafundisi abaxakekileyo ekuxoxeni indaba zolaulo.—Indawo yesibini, ute bakalazele ukuba lentlanganiso yamkela namanezekazi ukuba ngamalungu avote— indawo leyo exela ubukapukapu bayo, kuba akuko ntlanganiso yohlanga exoxa indaba zomzi ekwake kwangena amankazana kuyo abe ngamalungu ayo, —Ngendawo yesitatu yokugqibela, sikalazele ukuhamba-hamba kwezi kundla zalo ntlanganiso yase Koloni engaba yindleko kule ntlanganiso ukutumela abatunywa kwi ntlanganiso engena sikundla.—Ekugqibeleni u Mr. Gontshi ubonjse ukuba ubenepike elikulu lentlanganiso yo Manyano Ngemfundo yase Koloni ngokuba igama lo Manyano nge Mfundo liguqulwe, Intlanganiso yaseKoloni ayavuma. U Mr. Gontshi ukankanye

ukuba o Messrs. Makiwane no Mzimba bayeza kule ntlanganiso nje nga batunywa ho Manyano nge Mfundo yase

Iwe Transkei, ate u Sir Gordon Sprigg uya kugqitywa ngo September, banikwa negunya lokuumema abantu kule ntlanga- niso, nokuba vuselela ukuba babe ngama lungu apo ngokubona kwabo.

Intlanganisano yakoxa ubusuku bonke lada lapuma ifanga. Amanene amatatu aba namandla amakulu ekugcineni ingxoxo e'ngadlwa o Messrs. K. Masiko, N. Gubesa, no P. Lusaseni, abafa be ntlanganisano kanye.

Intlanganisano elandelwayo iya kuba ku Kotama emzini ka Mr. Matolengwe nge 8th ka October 1887 ozayo. Intlanganisano ivalwe ngo mtandazo.

"J. A. V." (Port Elisabeth), umbuzo wako unokupendulwa ngambalwa. Aku- zilesipa ingxelo zentlanganisano zemizi ngemizi egqiba kwelokutumela umtanda- zo? Kuseko omnye umzi na? Umbuso seemnye kweli. Wazi wupina wena? Selululuntu olugqiba izinto ngoku. Wena wazi lipina ikomkulu ebingasuka kulo into le ?

Elibali lomboneli loba sibindo kwa- baninzi:—"Tamara, July 23, 1837. Ubu- hedeni kwimi Qayi buku, bobona abafundi bako ukuba kunjalo. Nalo ibali — Kute ngamini itile kwabe kugula mfo utile, kufunwe igqira, anuka umfazi wofayo lisiti yimpundu, wagxotwa, kwatshiswa nenditu yahlala indoda kwavimbi. Ude wapu- tunywa umfazi lowo, yabuya vavula indoda, ngoku igqira lati oyise bolayo bafuna idini latshe lalata intabi enkulu ityeba into eyatyatya imhla emifatu yasikopa isizwe, yada inyama yakoxwa ematanjeni kuba eza kutshiswa. Kwati kusatyawa lonnyama kwabonwa indlu seyisitsha ; ionrai ke sithi tina ngu Soma- ndlu ufundisa bona. Mhla lashedwa idini zema ngoku na into zika Nkkelo, Thomas, Kwaimane, Notoko, Mvundla, Negebeya, kwa ozwa ukuya ebuhlati kukokele ofayo maxa kwakoya kubekwa idini koyise. Lomfo ube lb' iye kubi ifizwi, zonke ezonto azimncedanga wa- bhubha noko. " Kodwa kube ninina nitingaza pakati kwezi mvo ezimbini? "

"I. A. M." siyakubulela ngomoya owu- bonakalisayo wokuvulana nati ngetuba lempi enyolukele ipepa kanti ayicongi ngokuhlalula. Lenewadi yakoyebifanele ukungeniswa, kodwa inde, enye into iya kubenza okunye izitililo.

U G. N. M. (Bowden. Glen Grey) usitu- mela elibali: Ngo August 11th 1887 ute u Mrs. J. S. watuma unyana wake ukuba ase imali yerafu kuyise u J. S. ekaya Egoqodala. Ute kanti umfo omshla utate inkabi apa yehashe, emnyama yembodlela wakwela kuyo, enye wayitwala ngama- gxa ake eyifake ezipampala emi kunye nale mali £1 5s. Ute le angayi twali ngama- gxa wayitwala ngesisu, suke yona yanjija amatumbu yamwisa pantsi xa asenka. Iveni ka Bonkolo chamba eqhuba into ezingabonwa liso lomtu ke ezo. Kute kulapo seke nowabo abadibana ngezela walala yena kuba hashe lindisile. Wati lowo yena walala impahla le ime mali nebulukwe walubula. Ute yena evuka u Bill ka Gini kwa kungaseko mtu wampancaza sekusemwa kuba kaloku ungafika lo Bill ka Gini efunga u Zezi, kodwa kuluzisi ke kum ngu Mr. J. S. lowo kuba yena uza kudliwa ngoku nje yi rafu."

Letnto ilandelayo yezalata ukuba umzi wonke upongomile ngokwenyala u Palamente. Uli umhaleli wetu xa ateta nga "Manges na Mabhulu." "Ku- ngokubusitena lento silitwayo awetu amalungelo, sopulapula kangapina inteto yakoy? Wati mlana wamisa lo Rulume- nte use Kapa walumela kwi Nkosazana ku Mntan'Omhle wati, ufuna ukuba ikupe lungelo lokuba ube no Rulumente apa e Kapa, weza kuti lomini wati niteta ntonina nina, savoma. Naza nati ukutu- mela kwantu kwi Kumkanikazi nati sice- lela kunye nabantu abamnyama nati akuseko mketo se sibanya, sibamama ngezandla, siteta nteyo nye, akuseko mtu umnyama sesi nga Mangesi sonke. Namhla ngubanina lo uti siminyama, masihlutwe amalungelo etu? Mmiseni, "mxeleni, aze kanjalo amise izizatu. Ni- yazi nani Mabulu ukuba asizange siko- nze kuni kakade. Ningabi nilibele, tina zisinkosi, silulilanga. Lomhlabi ngowe- tu. Qonda, "mnye umntu esimaziyo osoyisileyo yi Nkosazana yodwa, wena Bhulu asikwazi nokukwazi ukuba ungunyama. Opankulu bako abakuxelelana, nawe akuma mhlaba upanisi kwe Ngesi upetwe kwanje ngam, undichukela nga- nina lento uti leminyaka yonke umana usidla ngama idina a zako ukuzize zibe mndini. Ukuba ude wawumisa lomteto siyahamba siya enkosini sogwetwya kona akunanto. Ndim NTLOLA-YOHLA- NGA."

U Mr. R. J. Crowe (Ubhobho) utumele incwadi kwipepa lase Kapa ebousisa uku- ba umtandazo owatunyelwa ngo Shaddy B. Mama e Palamente nabanye ocela ukuba zivulwe inkanti awuyiyo intsoni awati uyiyi u S. B. Mama e Ncmera. Ubhobho utsho abhengeze incwadi ka S. B. Mama yokuti aze angotuki Ubhobho kukanyela kwake, ugalela kodwa . utuli emehlweni e nkosi u Kama nempu efu- ndileyo. Ngati kuti ngengazamanga kuzikulula kuyo u S. B. Mama.

Akanaxesha. Kwezi ntuku zisand- ukudlula sike seva umntu encokola no- nina. Uvakele esithi unina kunyana. "Ke mntanam imbi lento yokuti umnta- na wase sikolweni atabate umntana womntu kanti akanaso nesikotile esi sombona aya kumpekela sona akufika, ukangele ukuba aya kumcelela izikoko kokwabo kwalomini walika." Ute unyana ukupendula: " Hayi, elo lityalal lamantombazana. Ateni wona lento angabu- ziyi kumfana apa, ukuba unditabata nje uya kundinjika ntonina?" Ute ukupendula unina: "Amantombazama la anxesha kodwa mntanam? Uyazi kodwa ukuba akanaxesha! Ndihi mna maninzi ongawafumana esela ukuti ndoda nditshale ninna Nkosi." Uti ke unyana, "Maube ungandoyisa ke ma xa uti akanaxesha lokubuzwa, into enge isenziwa xa kunjalo ngekutetwa avulelwe ituba lokuba abe ngawona afilishayo!"

Uti " Umthiwo, "—Kuyinto eyandileyo kuti bantu abantsundu ukucekacana kwa nokungatandi ukubona omnye wetu ehuma kwizinto zokukanya.

Kuluvuyo kum inene elibekekileyo lase Bhayi lize kumisa i Kaya Labantsundu apa e Qonce. Angamana namhla amawetu angabamba zime xip inzipo kulomfo ka Xiniwe; he, namhla amawetu.

makazishiye i Shop Kof zabelungu, yinina ma Xhosa. ma Lawo, Batembu, ma Tshaka, ma Mfengu, nani Besutu, umlandu ngowanina? Lifile, lifile kwizinto zohlanga, ngubanina ose ngumntwana, yaye iyakude ifike ninina imini enode nibukane nikutazane ngayo? Nize nibambisane ngaye lomfo ka Xiniwe. Andimelwe kuita ngapezu koku, kuba mayelana nobuntu bake, ndiyatamba ndikolwa kanjalo okokuba i Bhayi lilahlekelwe namhla, laye i Qonce litivi ngamnga ngetamsanqa. Hip, hip, Hurrah. Mawetu niti makude kuvuke banina engcwabeni oya kunishumayeza emi pezu ko " Hoho " ati xhasani, xhasani, olwenu uhlanga, kambe abalutandayo uhlanga sobabona ngokuya ekaya, i kaya lobani i " Kaya Labantsundu. " " Hip, hip, Hurrah."

EZABABHALELI.

INKWELE NENKETO.

"Imvo" ye 10 August, ibonakalise isika- lazo esibhalwe pantsi kwale ntloko ngu Tiyi- Nkwele. Ngumntwana wam uke ndenze abembalesi, ndiqondise umzalwa- na lowo kunye nabalesi, ekubeni isikalazo somhlobo lowo sipantsi kwendawo engo- le kunene *Yenkwele-Yenketo*, sangqini- sa amakade eranelwa *inkwele* kusizwe no hlanga iwaba Tembu ngencazi eya- bhalwa ndim. Andisakushiya indawo yam ekuyibhaleni loncwadi ndisukele amampampama okuzindla, makemke nomoya wase South wona; kuba kade esemqumbelweni kakade, ngoloke mandizame ukucaza isimo nesiseko salo- ncwadi vam. Kuqala ndingati yayisi- memo. Endati ndatata amagama amba- lwa ezimamhlaba, ndibonisa intsingiselo yam ngalomagama kuye wonke ongaba nokucukumiseka asamkele isimemo eso asaneke kuwo wonke umzi; pakati kwa- lomadoda. Incwadi yam ndiyayilandu- lela yayingingo yokubhalwa amagama abalahlekwe zimali, abaxamleki, kwanabanyeliswa ngenxa yaba Tembu, ngoku umzi maza ungalahlekelo kulo- ndlela; kuba ukuba ndandibhala abaxa- mleki &c. ngendambhala nombolo one u Tiyi- Nketo ngenene. Ukuba isizwe siranelwa nge Nkwele makungatataw omakabe uti esitjinje ngalencwadi u D. Malasi. Ngokoke ndingavuyiseka umzi wakowetu ute wandivisisisa kakuhle ungandizindleli. Useza wona umhla endobhala ababulawa ngenxa yesizwe sakowetu, ndinga kolwa ukuba ndinga- bagqiba kodwa yena u Tiyi- Nkwele woba sekuqaleni oko kukuti No. I. Ndisicaka sako D. T. MALASI.

UKUZALANA KWETU.

MHELELI: Intsusa nteyo yam ibangelwe yinteto ka Mr. M. E. Mekeni endiyive kwipepa lendaba eli *Zimvo Zabantsundu*, ecela u Rev. C. Pamla ukuba achaze imbali ab' esithi yaposiseka, abuye ati kwawena akakolwa ukuba Amaxhosa ayazalana na Mamfengu. Elinene sesi- leela ke ukuba ke lisichazele Iona kuba lipikisa lamabali alunge kangaka, esenziwa ngamadoda anengondwa yemvela, kwane ngondo yemfundo, engamcaziko nase kuletini; okunye lamanene enza lembhali akwini lamadoda abaluleki- leyo kweli lizwe labantsundu. Lamane- neke omabini u Rev. C. Pamla no Mr. Gqoba asenzela lembhali, siwacingela tina ukuba ateta inyaniso. Kule ndawo u Mr. E. Mekeni ati u Mr. C. Pamla wati iya kubuye ilungiswe; okwam ukumva u Mr. Pamla ekutini kwake kuko indawo eziposisekileyo, waye ngabhekise kuma Xhosa naku Mamfengu, ndiba mna ngokukodwa wayebhekisa ku Magqunu- kwebe. Kule ndawo yokuzalana kwa Maxhosa na Mamfengu elinene u Mr. Pamla layichaza kamhlope lati,—u Msi wazala onyana ababini, omkulu ngu Ndlovu, owasekunene ngu Xhosa.—Weza naló ngenene ibabii lika Xhosa kakuhle, bati abanye badumzela ngokuti u Mr. Pamla ubenza abantwana bezisu. Niya- posisa ukutsho zihlobo zam ezingama Xhosa. Uti u Mr. Pamla kwapunywa ipulo lokusukela inciniba, kwakutshwa u Xhosa nenkomo ezininzi, namadoda amaninzi, nentombi ezininzi namankazana njenge siko lama Xhosa, kwabonwa intombi sezinabantwau kwase kusoyi- kwa ukugodwana, kuba isiko lasentla ube bulawa umntu owenze umbulo. Akatsho ukuti singaba ntwana bezisu. Emveni kombulo lowo benziswa abafazi kwatshatwa njenge siko lama Xhosa. Namahlanje abanye abafazi bama Xhosa benjwanjalo, abanye bade babe nonyana engekadudela, adudlelwe selenonyana. Ukutshoke nditi lembhali itete ngezinto zesiko lama Xhosa. Andihcokisanga imbhali ka Mr. Pamla ngokuyikela ukuzala kwe pepa. Wondikolela ngo- kwenzwa inteto ende Mhleli. Ndim onga- fumi zahlukano, B. MAMA.

Horton, 13 August, 1887.

A.BALIMI NA BARWEBI.

Izolo uboya obebuko bobungavaswanga barolelwa 3d to 5d ngeponi.

E MARKENL

E QONCE (Angst. 30). Ihabile, 8d to 2/9 ngekulu Amazimba, 2/4 ngekulu Umgubo, 6/9 to 7/3 ngekulu Imbotyi, 2/9 ngekulu Inkuni, 6/ to 2s/ ngefllara Inggolowa, 4/6 ngekulu Itapile, 1/ to 4/6 ngengxowa E KOMANI (Angst. 27) Inkuni, 12/ to 51/ ngefllara Ihabile, 4/3 to 6/9 ngekulu Umbona, 5/6 ngengxowa Itapile, 5/ ngengxowa E DAYIMANI (Augst. 27). Umbona, 15/ to 17/ ngengxowa Amazimba, 14/ to 17/ ngengxowa Umgubo, 18/ to 27/ ngengxowa Inggolowa, 16/ to 18/ ngengxowa Itapile, 7/ to 18/ ngengxowa Ihabile, 8/ to 10/ ngekulu E RINI (Angst. 29). Ihabile, 4/6 to 5/ ngekulu Umgubo, 12/ to 16/ ngengxowa Umbona, 8/6 to 9/ ngengxowa Itapile, 4/6 to 6/ ngengxowa Inkuni: 16/ to 31/ ngefllara Amazimba, 6/6 to 7/6 ngengxowa

NATIVE OPINION

WEDNESDAY, AUGUST 31, 1887.

The Interference Bogey. THE news that, the British Govern-

ment has been moved to instruct Sir HERCULES ROBINSON to report fully on the subject of Native Disfranchisement has, in native quarters, been received as manna from on high. After the reply—we cannot call it an answer—of Sir HENRY HOLLAND to Mr. MCARTHUR's question, it may fairly be assumed that, our friends in England must have presented a strong *prima facie* case to the Secretary of State to induce him so far to entertain the appeal to him, as to send the peremptory instructions to the representative of the Parent Government in Cape Town to favour it with a full report on the matter.

Knowing full well that the position of the Cape Ministry on this subject cannot bear impartial investigation, the enemies of right and of justice in this country are now raising the cry of "Interference" to excite the passions of the unthinking. But a hurried survey of the position that the question of native disfranchisement now occupies, will show that the cry is as hollow as it is nonsensical. Interference is an offensive expression, which should not, without strong justification, be applied to Her Majesty's Government, by those priding themselves with being subjects of the most illustrious Throne in the world. And in passing we may remark that it is illustrious because it is founded on the eternal principles of justice. In questions of internal policy we should willingly play our part, in our own humble way, among protestators against interference. But this is not a mere domestic question. The free gift of Her Majesty's Government to all her subjects irrespective of race, colour, or caste, has been manipulated by a strong, blind, and unreasoning majority of the Parliament—itselt the creation of Her Majesty's Government—in the selfish interests of race and of party. This in the face of the most emphatic protests of the citizens of British descent and of the natives. All we say is that the power that gave, is the power that should have a say in the alteration of the gift. There can be nothing fairer under the sun ; otherwise we might have the Bond majority passing a Bill that might transform this fine British Colony into a Republic tomorrow, and the British Government, for fear of interfering, would have to content itself with the *role of on-looker*. Can anything be more monstrous ? We concur in the observation of our able contemporary the *Cape Times* that, " if ever Im-

perial interference could be "desired in our domestic affairs it "would be to stay such legislation " as this dishonest Registration Act. Unless, moreover, the stipulations of Her Majesty's Letters Patent constituting the Parliament of the Cape are a constitutional fiction and not a constitutional fact, we fail to see where interference comes in. Those Letters Patent expressly allow the Cape Parliament to make amendments to the Constitution "subject to Her Majesty's power "to disallow the same, with the "advice of her Privy Council. But it has come to this that the Constitution is good enough so long as we do what we like—even *to* going counter to the drift of Imperial policy—under its aegis, but our ingratitude is so great that we would remorselessly checkmate the Parent Power from carrying out its part of the contract. This is not all. Section Eighty-Three of the very Constitution Ordinance we boast so much about distinctly provides for the Imperial Government disallowing Acts passed by the Cape Parliament. If it is maintained that these powers are obsolete, then, those who, like ourselves, do not think so, should not be blamed for faithfully accepting the Constitution, the whole Constitution, and

nothing but the Constitution; and who consider it beneath contempt to pick plums in Her Majesty's gift.

Then, over and above and behind all this, the subject is simplified by the repeated declarations of the Cape Ministry that, under the Registration Act, it is not their wish or intention to disfranchise the natives or to violate the Constitution. The so-called interference of Her Majesty's Government can, therefore, only be regarded in Ministerial quarters as a harmless exercise at beating the air. Thus the result of the appeal will be satisfactory to all the disputants in the Colony. Our disfranchised countrymen will have the benefit of the reading of the 8th and 9th Sections of the Constitution Ordinance side by side—with the 17th Clause of the new Act by lawyers of the first waters, whose judgment, formed in an atmosphere far removed from maismatic vapours of party jealousies and party spite, is bound to have weight with all parties; while, if the objectionable clause or phrase is deleted, according to their assurances, the Cape Ministry has nothing to complain of.

In conclusion we confess that it appeal s to us a strange phenomenon that in a British Dependency a native journal and the native races should almost alone and single-handed fight the battle of the Constitutional rights of the Queen, in a perilous crisis for the Colony, and against the assaults of adventurers and enemies of British interests in South Africa.

Editorial Notes.

THE Hon. P. B. van Rhyn, M.E.C., a Bondman, is to be thanked for setting the example to members of Parliament, to give an account of their stewardship, soon after the breaking up of the Session. The Registration Act having been passed, he has unsuspectingly given the real and sole reason for the disfranchisement of natives. Speaking at Troe- Troe he explained that the Registration Act was passed because " under the old law it was impossible for many suitable men to get elected." The veriest dolt alone was ignorant of this.

THE *Journal* records what we have also observed with much disappointment that "the question." has turned its coat on the native question." Reading the following from the *Cape Argus* one would fancy he was reading the fire-eating *filari* in 1880.—" As to the natives, we should like to canvass everyone of the thousands we have on the border and in the Transkei, and to see how many of them, man and man, could give us a coherent answer as to the injury done them. How many of them could give an intelligent account of what a Parliament is ? The disfranchised natives live in a few specified districts—need we mention Herschel?—and those who are disfranchised do not live in houses of the value of .£25. We cannot imagine that the Imperial Government will be so bereft of common sense as to say that any wrong has been done by the Act."—It strikes us, the *Journal* adds correctly, that there are tens of thousands of natives who are better informed on the subject of the franchise than the *A rgus*—takes them to be.

REFERRING to the new cry about interference the *Journal* says :—" It is a piece of cant and hypocrisy; a mere stalking- horse for Bondism,—this doctrine that we are not to be interlred with from outside. It is just a question whether well- meant but not always too intelligent interference should take place, or a sinister policy, hostile alike to freedom and progress, should rule us unrestricted." Our own view about the interference propaganda coincides with that of the *Journal*.

THIS is what the Dutch *Volkstbode* says:—" Many Colonists have- an idea that under Responsible Government the Imperial Government will not interfere with laws approved of by the Colonial Parliament, and assented to by the Governor. It is not probable either, that such an interference will be made without good causes But there can be no question about the right of Her Majesty's Government to interfere when they think it necessary under excep tional circumstances. The Natives regard the measure by which the Franchise has virtually been taken from them as of sufficient importance to justify such interference. From a cablegram published a day or two ago it appears that the "Society for the Protection of Aborigines" are moving in the matter, and that Sir Hercules Robinson will be requested to report fully on the matter. We may be sure that Sir Hercules will not let himself be influenced by the sophistries of Ministers, nor by the exaggeration of their opponents, and may look forward to a calm and impartial report. That the Bill will be repealed we do not expect— at least not for a long time to come—but that a great deal might be done in England by agitation to damage our reputation is quite possible. English Public Opinion is a power we cannot afford to make sight of. If a single incident in connection with a Policeman's misconduct can lead to a Ministerial defeat there is no saying what a few Radicals might do if they take the matter in hand and help the Natives to put their case before the British Public."

THE following from the *Queenstown Free Press* Will strengthen the natives in the constitutional fight in which they are engaged for What are not only their privileges, but also the privileges of all who are anxious to see British, not Republican, influence established beyond dispute in this Colony—"It is thought by some that as the Governor has consented to the Registration Bill nothing further can be done but make the best of it, and that the action of the natives in petitioning the Queen for its repeal is so much time and labour lost. That is not so, the power to petition lies with the people, and the means of guarding against oppressive measures is given by the 83rd Section of the Constitution Ordinance; which provides that any Bill, although assented to by the Governor in the name of Her Majesty, may be disallowed by Her Majesty by Order in Council any time within two years after the copy of the Bill has been received through the secretary of State. It is only right then that means should be taken to obtain the power of the Crown to make this Bill void. Allow this Bill to be tacked on to the Colony's laws without stirring to overthrow it," and the Colony will consent to any obliquity at the hands of those who wish to drag it down the-level of the old slave days."

THE ROYAL REPLY TO THE NATIVES.

The Rev. Charles Pamla has, as Chairman of the Native Jubilee Committee for Kaffraria, received the subjoined Despatch through our Civil Commissioner. It is published for the information of the Natives in this Division who signed the congratulatory address to the Queen :— Downing Street, 22 nd July, 1887.

Cape of Good Hope

No. 58. SIR.—I have the honour to acknowledge the receipt of your despatch No. 71 of the 8th, transmitting two addresses from the Natives in the Divisions of King William's Town and Queen's Town, respectively, congratulating the Queen on the-attainment of the 50th year of her reign.

The addresses have been laid before Her Majesty who has commanded me to request you to convey to the Natives of these divisions, her thanks for their good wishes,— and her satisfaction at learning from her Native subjects in South Africa, that they appreciate the advantages which they enjoy under the Government of her officers.

I have the honour to be, Sir, Your most obedient humble servant H. T. HOLLAND, Governor The Right Honourable Sir Hercules Robinson, G.C.M.G. <tc. &c. <fcc.

The Friends of the Natives.

TO THE EDITOR OF "IMVO." SIR:—I have read the articles appearing from time to time in *Imvo* on Mr. Hof- meyer's "Native Registered Voters' Relief Act" which became law during the recent session of Parliament, and the interest which I take in the subject induces me to write this letter in the hope that you will allow me space in your columns to point out the fallacy of the arguments advanced by you in the last issue of your paper when dealing with it.

I entirely concur in the view which you take of the action of those, who plume themselves on being the friends of the natives, in opposing the passage of this Bill. When Mr. Hofmeyr first moved his resolution they appear to have received it in contemptuous silence; his motion was designated "a sham, never meant to be carried any farther" and as such was held up to ridicule. But when the Bill, in all but its present form, was introduced, this " sham " idea was dropped! as manifestly untenable, and the opponents of the measure set themselves busily to work to discover some ulterior motive lurking beneath its specious exterior. In the pursuit after this will-o-the-wisp, sound argument disappeared from the Opposition benches, and the native, so far as relief from disqualifying acts goes, would have fared badly, had he been left to the tender mercies of his " friends."

I do not wish however to linger over this phase of the question ; my object is to, point out to you wherein you have seriously erred in fixing the limits of this measure. You say that "the position of your friends would in the eyes of the country have been simply impregnable if they had added such Acts as the Peace Preservation Act, Pass laws, and other regulations obnoxious to the natives." This being your view, you are bound in all fairness and honesty to concede that position to Mr. Hofmeyr and those who voted with him in carrying his Native Voters' Relief Act, for if you will carefully examine the Bill you will find that your wishes have been anticipated, and that the Native voter stands on precisely the same footing in every respect as his European brother. Read Clause 1 and note what it says :—"No person, whatsoever be his nationality Kafir, Fingo, Basuto, Hottentot, Bushman or the like shall (after becoming, and so long as he is, a Registered Voter) be in any other way or to any greater extent subject to the operation of ANY LAWS including the laws mentioned in the Schedule A to this Act than any such duly registered voter of European nationality or extraction may or might be."—You will thus see that every disqualifying law—not only those mentioned in the Schedule to the Act but ANY LAWS—is cancelled so far as the native registered voter is concerned. There was no need to specially mention the other laws—the Peace Preservation Act for instance, in which I do not think the word "native" appears and which, was intended to apply equally to ail the inhabitants, irrespective of race or colour, in the district where it might be proclaimed.

Again in the hunt after " ulterior motives" it was asserted, and I am sorry to see that you fall in the mistake of lending colour to the assertion, that one of the objects of the measure was to throw open the flood-gates of the liquor

traffic in the Transkei. You are clearly oblivious of the fact that the Bill does not touch the Transkei but that it rests with His Excellency the Governor to enact by proclamation whatever laws he considers desirable for that territory.

As a fellow-colonist with yourself, and one who has his home in this country, I cannot repress a feeling of regret at the tone in which you speak of "the Dictator and his forces" in contradistinction to your "friends." Has it ever occurred to you that it is to the latter that you owe almost, if not entirely, all your disqualifying laws whilst it is certainly to the former that your native registered voters will now owe their relief from them? It was to the representations made in other days by your "friends" from the Frontier that the "forces" to which you now refer listened, when they voted* for these acts, and it is in my opinion because they resented the imputation so freely published about their being *par excellence* the oppressors of the natives that they determined on giving the lie to it in so practical a manner as that shown by the Relief Act of 1887.

This however is too wide a subject for me to do more than touch on; but before closing my letter I should like, if I may, to tender you one word of advice and it is this Use *Imvo's* influence in impressing to your fellow-native registered voters the necessity for now quitting themselves like men, and let neither your "friends" nor open enemies ever have the chance of pointing the finger of derision at the working of this Relief Act.

Men who called it "a mockery, a sham, and a delusion" will not be sorry to see

their forecasts verified if the registered voter, in the exercise of his newly-acquired freedom, lays himself open to the charges of drunkenness, brawling, theft &c. A blow would thus be struck to the native cause which every genuine friend of the aboriginal would mourn over; and if, after all, "the Dictator and his forces" are not actuated by an honest desire for your welfare, but entertain those diabolical designs about drink and the like how better can you defeat their machinations than by so conducting yourselves as to show that the native registered voter values his franchise as highly as the European, and, in the exercise of it, can conduct himself as well?

Your obedient Servant,
ENGLISHMAN.

9th August 1887.

ISAZISO

Se Tea Meeting

ENKULU kwa GEORGE C. BULUBE kuya kubako i Tea Meeting yokuvulwa kwendlu eyi Coffee Shop. Onke amanene nama nenekazi ayacelwa ukuba abeko ngalomini ye 30th September 1887. Uromo ngulo 1st Class 2/, 2nd Class 1/6, 3rd Class 1/, 4th Class 9d, 5th Class 6d. Ziyakubako zonke izidlo, nokudlala, nokudanisa. GEORGE C. BULUBE.

Embulu.

ISAZISO

Se Coffee Shop.

KUBAHAMBI (Strangers and Travellers) nako ndimangele (Plantiffs and Dependants), nakumagweta (Agents), kuya ziswa ukuba kuko indlu Embulu, entla kwe ofisi ye Resident Magistrate endulini apo bangafumana kona izixhaso, nokupumla ngokulula (cheap) kuhleli negqweta kona u Gqadushe (Mak. Kayser).

GEORGE C. BULUBE.

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

ISAZISO

SE Tea Meeting eyakuba lapa e Monti etyalikeni yase Rabe nge 10th Sept., 1887, ngo-Mgqibelo ngo 7 o'clock p.m. Umgcini-Sihlalo yoba ngu Rev. W. Rubusana. Ke kuyafuneka ukuba amanene namanekazi ze aze onke amahlelo ngamahlelo ke. Bahlobo siyafunwa sonke; ke ndingati letyalike yakwe ludodana nomtinjana wase Rabe ose Monti.

DANIEL SOGA,
Secretary.

East London,
29 August 1887.

KUFUNWA.

ITITSHALA yesikula samakwenkwe Em.gwali (ka Ngqika). Mayibe yititshala enesiqiniseko sokuwazi umsebenzi—indoda etshatileyo—engazinyolukeleyo iziselo ezibukali. Umrumo—£60 ngonyaka.

Abayifunayo indawo leyo bambzahalela ku
REV. A. WELSH
Emgwali, Dohne.

IVENKILE KA GREEN YABANTSUNDU.

KUZA kuvulwa ivenkile efanele Abantsundu kanye e Komani. Zonke izinto ezifanele bonabozifumana zisisulu.

Utenga zonke izinto ezinjengo Boya, Imfele, nazo zonke izinto eziziswa ngabo. Unentlobo zonke Zamayeza abantsundu. Yiya kwa
EDWARD GREEN.

TRANSKEI TEACHERS' ASSOCIATION.

INTLANGANISO yolu Manyano, iyakudibana e Nyanga (All Saints) ngolwesi-Bini, 4th October next, nge 7 30 p.m Ayacelwa amalungu ayo ukuba abeko onke.

P. D. TSHACILA,
Secretary.

All Saints Mission,
23rd Aug., 1887.

Abazelweyo.

SMITH.—E Katikati ngo 23rd Aug., 1887 inkosikazi ka JAS. A SMITH ibeleke INTOMB; izihlobo ezikude mazamkele olowu-

DYER AND DYER

ABA MBESI

BENTLOBO ZONKE ZE NGUBO

Bafikelwa zimpahla ezintsha ngo stemele bonke abafikayo. Ezimpahla niya kuzi fumana Zizezona

ZITSHIPU ENTENGISWENI.

Xa uhambele e Qonce yiti gxada kuleyo ndlu inkulu ye Ngubo yo

DYER & DYER

Pambi kokuba utenge kwezinye izindlu

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangeli-lise lamayeza abalulekileyo.

Elika Iyeza Lesisu
COOK Nokuxaxazo. 1/6 ibotile.

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

Aka
Amafuta Ezilonda Nokwekwe.
COOK 9d. ibotile.

Elika Iyeza Lepalo.
COOK 1/6 ibotile.

Ezika
Ipils-
1/ ngebokisana.
Eka
Incindi Yezinyo.
COOK 6d. ngebotile.

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

Oka
Umgutyana Wamehlo. 6d
COOK ngesiqunyana.

Oka Umciza we Cesine.
COOK 1/6.

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COOK

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli-
lizwe.

MPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela. ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela tutongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, ei Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele-namava amaninzi umninilo, uliyaleza ngenqiniseko eliyenza ukuba liyayi piliaa inko. Iiso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhottle nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo knpela ngu

G.E COOK

KING WILLIAM'S TOWN,
Linoku zuzwa kwinkoliso yaba gcini mayeza
kuyo yonke Ikoloni.

Imisesane ye Golide

yoku Tshata,

7/6 umnye.

Ingeji ze Golide,

7/6 inye,

KWA

J. HILNER, E Qonce.

Ingcibi ye Watsha nentsimbi zokuhomba.

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu

nomteteleli wama Fanciast,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e
Tayitile. Uquka izi kweliti zi Bhatalwe
kwa ngoku.

Yonke into ayi patisiweyo ifezwa
ngokukauzeza.

Uli Gosa le Colonial Mutual Life Assurance
Society.

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 mabahlale 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 MAGWETA
ukuba ayibute. Ayakuti ke ubani oyakuba
engabhatlanga de kwayileiyomini amelwe
kuhlaula Ishumi elo lesheleni, selinole
elizisheleni ezimbini, kwanendleko yama-
gqweta ngendlu nganye. Impahla iyakuti-
njwa itengiswe. Yonke ke lonto iyakudala
indleko.

Akunguwo umnqweno ka Rulumeni uku-
timba impahla yabantu, mhlambi ukuba-
nyanzela ukuba babhatala 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
ngendlu ngapambi kosuku lwa 29 September,
endaweni yokuba bamelwe kuhlaule ne
yesohlwayo kwanendleko yamagqweta; iti-
njwe impahla yabo itengiswe ngento enge-
yakolonto kuba besuke bakunyabela uku-
hlaula ngapambi ko 29 September.

Landelani icebo elilungileyo xa nilinikwe
ise lixesha.

W. B. CHALMERS,
Umantyi.

Civil Commissioner's Office.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ehambayo kanye
ngenyanga e Mtonjeni nase Balini. Yonke imiso
emva kwe malike batengisa impahla ehambayo
nokuba yekabanina. Ubani uyinikwa emva
komsito imali.

E Qonce, 20 July, 1886.

THE

"CAPE MERCURY."

Ipepa lesi Ngesi engelitatyatwa nga
bantsundu abafundileyo.

Lipuma katatu ngeveki apa e Qonce.
Umrumo: 9/ ngenyanga ezintatu kwesi sixeko
12s. ngapandle. 24/ ngonyaka apa xa chlaule
kwesentloka 30/ ngapandle.

Isaziso ka Mamfengu.

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

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

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

GIE BROTHERS

Abatengi naba Tengisi bento Yonke

KUPELA kwesi Tora saba Ntsundu ngenene kule Dolopu yase

TARKASTAD.

Zonke intlobo zezinto eziveliswa yi ntsundu yeli lizwe zitengwa ngamaxabiso pezulu kanye.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse

Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa behhalele kum batumela isi tampo nokuba yi mali ehamba ngepepa 1- posti (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.

KWA BEET

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahash', inkomo. Yonke into oyifunayo Isisisulu ! Isisisulu ! e Qonce ukangele emarken. Kufike into eninzi yonoxesha bengubo zamadoda.

QONDANI.

UMISS STURROCK ucela bonke abantu abangaba unamatyala kubo ukuba bazitumele incwadana zokumkumbuzo malu, nga nomhla wa 30 ku September. Kwanabo bonke abanamatyala kwi Simnari ye Ntombi ezi Ntsundu ese Peleton bacelwa ukuba bawahlale onke lawo matyala kwamalunga nalowomhla wa 30 ku September; ukuba abayenzanga lonto sebeya kunikelwa ezandleni zombuti emva kolosuku.
Shaftesbury Home and School,
Peleton, 4 August 1887.

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