

IMVO ZABANTSUNDU.

(NATIVE OPINION)

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

TXARISO 3d

KING WILLIAM'S TOWN NGQI WEST-TATHI OCTOBER 12 1887

INO 153

ELIKA
ORSMOND
IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli-
lizwe.

UMPILISI WEZI LWELWE

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 butongo, Ubutataka be ngqondo, Izifo zazi Euba nant' aninzi vuzilwale zama Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesba elide sele, namava amaninzi umninilo, uliyaleza nge- ngqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawullinqe please. Litshipu, ibhotile zi. Lilungiselelwa umninilo kupela ngu

KING WILLIAM'S TOWN.

Linoku zuzwa kwinkoliso yaba gcini

KWA BEET.

IMPAHLA ihleli yodwa ngase

ntolongwe- ni endala. Ingcawa, ilokwe, ibhulukwe, amahash', inkomo. Yonke into oyifunayo Isisisulu! Isisisulu! e Qonce ukangele emarkeni. Kufike into eninzi yonoxesha YIYANI KWA

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Imela ne Folokwe

Ikoyi—Ikomitye ne Pleti

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Imisesane ye Golide

yoku Tshata,

7/6 umnye.

Ingeji ze Golide,

7/6 inye,

KWA

J. HILNER,, E Qonce.

KUZA kuvulwa ivenkile efanele

Abantsu- ndu kanye e Komani. Zonke izinto ezifanele bona bozifumana zisisulu.

Utenga zonke izinto ezinjengo Boya, Imfele, nazo zonke izinto eziziswa ngabo. Unentlobo zonke zamayeza abantsundu. *Isaziso ku Mamfengu.*

LO ugama lisekele esi sa-ziso, 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.

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THOS. MORIARTY.

5 August, 1886.

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UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yelelekwi

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 lihashe elingwevu nokuba sesinye isifo.

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La Mayeza emifuno ezifo zonke enziwa ngemiii nange ngcambu ezimbiwa apa e

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 ngumtungu.

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

ISAZISO ESIKULU.

BAYAZISWA bonke abanamatyala ko gama

lingapantsi apa ukuba kufuneka beze kuwahlaula

evenkileni yake pambi kokuba kupele IVEKI

EZINTANDATU kususela kusuku lokubhalwa

kwalencwadi; ekoti ukuba abenjanga njalo BONKE

ba mangalelwe KUNGAKETWA MNTU.

JAS. SCOTT

THE NATIVE APPEAL.

The following letter appears in the Cape Times.

King William's Town, Sept., 1887. To the Editor of the Cape Times :

SIR,—There is an aspect of the controversy on the native appeal which, it seems to me, has been overlooked in the series of article written this question from time to time. Before alluding to it, however, allow me very sincerely to thank you, on half of my countrymen, for the able and staunch advocacy that their cause has received at your hand: Use ungodinwa nangomso, Mntan' omlungu I trust you will excuse the vernacular: my stock of English fails me to find descriptive expression by which I could at once record gratitude for benefits received and thank you for favours anticipated.

In the latest article to hand on the native appeal to the Imperial Government against the so-called Registration Act you remark that "it is not there [the natives'] wrong, but the common wrong of all colonists who have not accepted the dictation of the Africander Bond." Exactly so. You then go on to say that "colonists, however, do not ask the Queen to protect them; they will fight their battle fairly on the hustings, in Parliament, in the Press, and by whatever means public opinion may be wrought upon." This as regards colonists, may be fair; it certainly is not clear in respect of the natives. What you say would, in my opinion, be to the point were both the natives and the colonists to cope with the situation on equal and competing grounds. But, as you have yourself proved to demonstration, such is not the case. The Registration Act takes a mean advantage of the natives by suddenly disentitling all who occupy lands under the tenure peculiar to the natives; whereas the Constitution Ordinance is significantly silent as regards the nature of the tenure of the claimants of the franchise. It so happens that the natives are the sole and only class that is so circumstanced as to claim by virtue of land; but, it is said, by the new Act that ground is removed from under their feet. Our people are therefore utterly undone, although the inclusion of land was expressly devised to meet their case. How then, may I ask, can they fight their battles, as the colonists, at the hustings? And how, pray, precluded, as they obviously are, from the hustings can they do so in Parliament? These are the some of the things that a native cannot get over when he is urged to fight the matter out in this country.

I assent unreservedly to the proposition "Let the Imperial Government attend to Imperial concerns;" and it is because we take the Constitution Ordinance to be a matter which concerns the Imperial Government, if nothing else does, that we have invoked its intervention. We look upon the Constitution Ordinance as the Cape Magna Charta—the document which sets forth the terms of the agreement between the Imperial Government and the Colony, and which fixed the conditions under which Her Majesty's Government relinquished the direct government of the Cape, and left the Colony to manage its own affairs. When this contract was entered into our people were not so far advanced as to interest themselves in these matters. But the Imperial Government then assumed its proper functions as the guardian of the weakest of its children—the natives. With wonderful foresight it firmly insisted that the natives should have a share in the self-Government of the Colony; and with this end in view the franchise was so lowered as to embrace the native. We contend that it is this contract that has been violated by one of the contracting parties. It has been violated to our detriment. All we are trying now to ascertain is—does the other party to the contract, the Imperial Government, which is also our guardian, acquiesce in what has been done. If it does—and as a consequence the natives are shut out of the pale of British citizenship—then the confidence of our people in British justice will be rudely shaken, and the vaunted government of the people by the people will be shunned by the natives as a delusion and a snare.—I am, &c.

J. TENGO-JABAVU.

On the above the Cape Times, has a leader from which we extract the following "The Registration Act is still under consideration of the Imperial Government, or rather, which may perhaps be not quite the same thing, the Governor's report upon the Act. Our correspondent, Mr. Tengo-Jabavu, in strictly logical reasoning, would probably put the Governor's report altogether in the shade. For, having assented to the measure, the Governor may be presumed to consider it in accordance with substantial justice, and to have exhibited that view of the case in his report. Our correspondent contends, as he has all along contended with undeniable force, that the Act involves a violation of the contract expressed in the Constitution Ordinance, while so far as our own position is concerned, he presents a crux which we shall not even attempt to get over. If natives are deprived of their votes they will undoubtedly find it impracticable to fight their battle on the hustings. In order to do so they must effect a radical change in their economical system, building houses instead of huts, and bestowing less of their earnings upon the purchase of live-stock and more in the institution of a higher degree of domestic comfort. The character of a people, however, does not undergo so extensive a variation in a day; and possibly by the time the natives have begun to feel at home in more commodious dwelling-places, the voters' qualification will have been shifted again with a further exclusive tendency.

We yield to Mr. Tengo-Jabavu's logic. His argument is unanswerable. But in this matter there are considerations, out-side logical argument, very unreasonable, perhaps, but very cogent. We are not without faith in the future legislation of the Colony. Recovery of sight, in more instances than one, may work wonders. The only way to make improvement hopeless is to set up a system of Imperial interference.

cases from painful experience, that their land would be NABOTH'D in a moment if it were in the power of the party, that is fast becoming a strong factor in our political system. They are aware too that the object of that party is, by means of disfranchisement, to pave the way to doing what it likes with the rights and privileges of Natives especially with rights to land. It is this agrarian question, as raised in the 17th Clause of the Act, that has so much agitated the Native people and afforded life to the agitation. Native public opinion could certainly be not more deeply ruffled.

The work of the Conference was marked out for it. The delegates represented those of the Native communities—and they comprise by far the largest majority of our people—who have been forced to consider the question of their disfranchisement because it casts doubts on the validity of their tenure. They had thus to consider what was best to further their constituents in view of the Dispatch from Her Majesty's Government that they should represent their case. In their work the delegates had to face opposition which culminated in systematic obstruction from some who had not given serious attention to this matter before coming to the meeting. They, nevertheless, kept the object of their mission in view and pressed on till they carried everything before them. The serious work of the Delegates commenced by the reading of the latest telegrams from England. It was felt that they had not changed the aspect of the situation, and the intention to appeal to Her Majesty's Government was re-affirmed. Some time was taken up with considering what instructions to give to delegates, but ultimately it was felt that they should have a free hand. It may be mentioned that there is a strong feeling among the people that if the Royal assent is given to the Native Disfranchisement Act, with the result that they are shut out of the Responsible Government of the Colony, then a request should be preferred, that the control of Native affairs should be vested in the British Government. No doubt this is the logical outcome of the Act, but it was not considered advisable to complicate the situation by making such a request. After earnest discussion it was decided that the Deputation should start as soon as practicable after the framing of the new lists when it is clearly ascertained that the enforcement of the Registration Act had resulted in depriving a large number of the native people of their rights under the Constitution. In the meantime, it was resolved that no efforts should be spared to have all who have rights under the Constitutional Ordinance put on the register. It was decided that if necessary, cases should be tried before the Supreme Court to secure the inter-pretation of the Tribal or Communal Tenure as the country has understood it to mean the Natives of this Colony. Should all these prove fruitless, then the Deputation of Four leave for England to emphasize the Native protest, if they cannot persuade the British Government to right the wrong. These matters settled, the question of ways and means engaged the attention of the Delegates. Workable arrangements were decided upon to secure the necessary funds. As another instance to show that it is quite possible for good to come out of evil, the Conference resolved that if the present be the first, it should not be the last occasion, when men representing the various Native races, from various places, should assemble to look into questions vitally affecting their rights as British subjects.

Such is the record of events that mark the commencement of a new, and promising chapter in the political history of the Natives of this country. We trust the movement which has just been begun, will receive, as it deserves, the fostering care of the Press, and of Colonists in general. The Natives have thus shown that they mean to accept their place among the Colonists, and to make the best they can for themselves and for the country, of the rights given them. The notion of driving the white man into the sea is abandoned. We trust Colonists will recognize this by encouraging the Natives in the path of progress and of peace—giving them the full benefit of the hackneyed expression, "Haste slowly," the recognition of which had already done so much to metamorphose the aspect of Native Society before the gospel of "Vigour" was proclaimed by its opponents.

It is said that it is the practice at Fort Beaufort to purge the Court of Natives during the sittings of the Judge; and at last sitting during the present Circuit a Native Missioner was not protected by his cloth from the tyranny of fussy officials. We sincerely trust that our information may turn out incorrect both for the credit of the head of the Magistrate's Department and of the citizens of Fort Beaufort.

WHAT is the difference between a hungry man and a glutton? One longs to eat, and the other eats too long.

eziyiyo inyaniso mayelana nati pelile inkani. I Supreme Court ayina kuqetula mteto we Palamente, indawo yayo kukuwuchaza intsingiselo.

U MR. RENGQE: Le yindawo enkulu. Yikangeleni ngoceselelo. Lento nditshoyo kukuba ipatelele kulemihlaba simi kuyo. U MR. ZWEDALA ute uyaqala ukukolwa yingxoxo, izolo ubeke wasidenge. Icebo lika Mr. Jabavu malisatylwe ngengqondo yintlanganiso yamahlelo. Yena ekwesake isiqu uyakuzama ukuhambisa ngalo. Yindawo yentlanganiso ezisemakaya ukuwupapamela lamacobo, amagama angeniswe ngomteto.

U MONGAMELI ute njengokuba intlanganiso ibonakala imoyamnye ngalendawo ngeziyikelela u Mr. Jabavu ukuze ayisebenze angati alate amadoda ayi Komiti angasebenzanawo. Zonke indawo ziwatumele kuye amagama.

Kugqitywe ukuba u Mr. Jabavu enze akubonayo ngokuhanjiswa kwamatyala e Supreme Court.

Kutiwe umtandazo oya kwi Nkosazana owaka wabonakala kwi Mvo ulungile, mawamkelwe kwangoku amagama aza kuhamba nawo utunyelwe nge Ruluneli nenteto eti enye into izeza. Kwawunyelwano. Ikomiti eyakuncedisana ne General-Secretary e Qonce ngo Nkosi Umhalla, Mr. Cobus Mpondo, Mr. Ben. Sakuba, no Mr. Paul Xiniwe.

Kukangelwe uhlobo lokungeniswa kwemali ezakufuneka ukugqiba ezizinto kwagqitywa kwelikakuba isitili (ngobumantyi) esibone ukuba lamanyatelo atatyatwe masimiselwe ixabiso esiya kulizama. Lamaxabiso ayakuvakaliswa kwindawo ngendawo yi General. Secretary. Yonke imali iyakutunyelwa kwi General-Secretary e Qonce igcinwe Ebhankeni egameni lentlanganiso yatnahlelo. Kwamiselwa ukuba intlanganiso yamahlelo ngamalelo iman' ukuhlangana kanye ngonyaka e Qonce.

Intlanganiso igqitywe (ngo 2:30 a.m. ngo-Mgqibelo) kakuhle ngeneteto ezibukali zokubulela nokukhuzata ezenziwe ngo Nkosi Umhalla, Mr. Alexander Dukwane., no Mr. J. G. Sishuba.

Bemka ngo-Mgqibelo kusasa abatunywa.

ISITEMBU NESIBHENO,

Lencwadi ivakalisa ukuba wonke u Tembu uwohlele kulomcimbi wokuya kwi Nkosazana. Kumfanele ukuba enjenjalo, kuba enguye umzi oseugqela omelwe kulipendulela. Lencwadi ifike apa ngom-Gqibelo, seligodukile impi ventlanganiso enkulu "yamahlelo "Emaqezweni Komkulu." Ebatenjini, October 3, 1887. NKOSI YE " MVO ZABA- NTSUNDU,"—Intlanganiso yaba Tembu iyakwazisa wena nabo bonke abangenyi kulomcimbenzi wokubhenela kwi Nkosazana ngokuhlutwa amalungelo etu, ngokuvakalisa umlomo e Kapa.

1. Ukuba aba Tembu base Roda batumele ukutyhila lonto enkosini yaba Tembu. 2. Nokokuba lentlanganiso yanamhlanje igqibe ekutini inkosi yaba Tembu mayibhene kunye naba Tembu bakowa- yo ukuya kwi Nkosazana Engilane kunye nezinye izizwe eziyayo kona.

3. Nokokuba ngo 4 October, 1887, kutunyelwe e Mantyni Enkulu yaseba Tenjini ukuba yazi into esiyitayayo, nendawo esiya kuyo ngokuhlutwa ama- lungelo etu e Kapa.

4. Nokokuba lentlanganiso iva into embi ukuba ukuba abatunywa abaya e Qonce ngo 6th October 1887 sebendululile, —ingekabulungisi abayo. 5. Nokokuba ngo 10th October, 1887, kuyakubako intlanganiso yenkosi zonke zaseba Tenjini apa ukuba zixelwe lonto ukuze zinkwe izizwi, kahlanganiswe nemali yalondlela ukuba ziyawona. 6. Iyabuzana kananjalo ukuba ixesha lokubamba likude kangakananina? 7. Nokokuba abatunywa sebhlangene- na e Qonce? 8. Nokuba basaya kuhlanganana; ukuba kunjalo ninina? Ndim

NEHEMIAH TILE, Ngokutsho kuka Dalinyebo naba Tembu.

ABALIMI NA BARWEBI.

Boya.—Izolo apa e Qonce, 4d to 5d, ngoku libambe ukuhla inani ngetuba lencingo ezi vela pesheya.

E MARKENI.

E QONCE (Oct. 11). Irasi eluhlaza, 1/1 to 1/6 ngokulu lhabile, 3/2 to 4/5 ngokulu Itapile, 3/9 to 6/6 ngengxowa Umbona, 1/10 to 2/8 ngokulu I-Orange 3/6 to 4/ ngokulu Imbotyi, 2/10 ngokulu Inkuni, 3/ to 24/6 ngefara. E DAYIMANI (Oct. 8). Irasi, 12/6 to 13/6 ngengxowa Imbotyi, 15/ to 30/ ngengxowa Umgubo, 17/ to 26/6 ngengxowa Umbona, 10/ to 16/ ngengxowa Ingololwa, 12/6 to 15/ ngengxowa Amazimba, 16/ to 17/6 ngengxowa lhabile, 3d to 41/2d ngesitungu

NATIVE OPINION

WEDNESDAY. OCTOBER 12. 1887.

The Native gathering of Native Conference, delegates in this town, last week, marks a period in the history of the Natives. All the Native centres worth speaking about were represented, and in all there were about a hundred Natives who travelled distances to attend. Letters and telegrams were read from places that were unable to send delegates expressing Sympathy with the objects of the Conference. It would appear, from the temper of the delegates and others, that the people have been moved less by actual disfranchisement than by the depreciation and ignoring of their rights to land conveyed in the 17th clause of the Registration Act. They know, in some

kwema elokuba kukangelwe ukubulawa kwabantu ngolungeniso lwamagama luyakufezwa ngapambi kwe Krismas, ukuze banduluke kwakuqondakala ukuba bagqityiwe abantu.

UNYULO LWABATUNYWA.

U MONGAMELI ute indawo elandelayo yeyokuba bangapina abantu abaya kutunyelwa. Ingekangelwa nalondawo abanye bapokele kweyemali eya kufuneka. Ibekise ku Mr. Tengo-Jabavu i Chairman, ote babeke bayikangela lendawo beyi Komiti e Bhayi, bahumana ukuba ingalikululo ngendoda indleko yonke.

U MONGAMELI ute xa kunjalo ke intlanganiso ngeimisela £125 mhlambi £150 ngendoda, kuba amadoda awelayo engasakuteta namapakati e Nkosazana odwa, kuyakufuneka etete kwintlanganiso zama Ngesi, ebhalele emapepeni, abhale i pamphlets zokuqondiso umzi ose Ngilane ngento yonke epeatelele ekuhlutweni kwabo imfanelo. Yonke lento iya kufuna imali. Into eyakufuneka beyenzile abatunywa kukuyibhala yonke incito yabo ukuze into eseleyo bayibuyise.

U MR. PELEM ute abatunywa mabanikwe £100 emnye, okanye ngapantsi kuba kunqweneleka ukuba kuhambe iqela. Uyichasile into yokuba banyanzelwe ukuba babhale incito yabo, kuba amanye amanene atabata i glass zawo into ke angeze atanda yaziwe. Kuko nento ezintle pesheya angatanda ezibonile.

U MONGAMELI ute akavumelani no Mr. Pelem. Umunywa makacapule kwezake imali ukuya kwimihlali enjalo. Akungeluniki ukuba kutunyelwe mhlambi indodana eza kutshata ukuze itenge ingeji Pesheya nempahla yokushata ngemali yomzi. (Kwahlekwa).

U MR. DANGA masingapangi ngokuxoxa into zemali ingekabiko nayo.

U MONGAMELI makunyelwe abatunywa ke. U MR. TENGO-JABAVU ayaleze ukuba kukangelwe ituba olungati unyulo lwezinye ngendlela eyakuba luncedo. Indawo ayoyikelayo yena kudityaniswa kwabantu abalutvo lungafaniyo benzwe abatunywa. Utsho wati amadoda anjengo Mr. Andrew Gontshi ebekwe acingelwa kwisituba sobutunywa, kanti olwawo uluvo ngalomcimbi sihlange ngawo lolokuba sisebenzela ilungelo lamaaqaba nabahedeni. Makulingwe indlela yonyulo engasakubandakanya uluvo olwahlukileyo ngalento, ize ityume awona madoda ayakuba luncedo.

Emva kwengxoxo ende kugqitywe ekubeni kwamkelwe amagama akankanywe zindawo ngendawo ze kunyelwe kuwo.

Zenzenje intlanganiso zase makaya:—

Fort Beaufort:—Mr. J. Tengo-Jabavu, nabo angababalulayo. Queen's Town:—Rev. E. Makiwane, Mr. J. Tengo-Jabavu, "I. Wauchope.

Stutterheim:—Mr. A. Gontshi, Rev. Makiwane.

Glen Grey:—Alikankanyanga mntu. Lisaya kumkankanya.

Glen Grey:—Mr. J. Tengo-Jabavu, "Sam. Sigenu.

Engcobo:—Mr. J. Tengo-Jabavu, "Belingekanyuli.

Eort Peddie:—Mr. J. Tengo-Jabavu. East London:—Belingekanyuli.

Herschel:—Mr. J. Tengo-Jabavu. Oxkraal & Karmastone:—Rev. E. Makiwane, Mr. J. Tengo-Jabavu, "I. Wauchope.

Graham's Town: Mr. I. Wauchope, Mr. J. Tengo-Jabavu, Mr. D. Dwanya, Mr. A. Gontshi.

K. Wm's Town: Belingekanyuli. Cradock:—Mr. J. Tengo-Jabavu.

Port Elizabeth: "J. Tengo-Jabavu, nangababalulayo.

Wambi ahlonjweyelo yintlanganiso ngo Mr. Joseph Tele, Rev. Jas. Read, Mr. S. Kalipa, Nowawe.

Ukumka Komhla, 7 October. u REV. E. MAKIWANE ungene enokungapili uyishiyile intlanganiso isikundla sake sitatyatwe ngu Mr. Pelem.

Kufike ucingo luvela ku Reuter lubuzo indaba zokusingisa pesheya.

Kwenziwe iqashiso ngesisibhozo sabantu bema ngoluhlobo:—

Mr. Tengo-Jabavu, 18; Rev. Jas. Read, 14; Mr. Jas. Pelem, no Mr. S. Sigenu, 10; Mr. D. Dwanya, 6; Mr. Joseph Tele, 4; Mr. S. Kalipa, 2; Nowawe, 2.

Ngokuhlwa.

UNKOSI UMHALLA abatunywa mababe bane. U MR DWANE wasekela.

Kutatyatwe abokuqala bobane. INTO EMAYENZIWE NGOKU.

U MR. TENGO-JABAVU akukov' ukubulela imbeko abamenzele yona, ute usakuke aqonde into ekuyiyo, kuba kuko ingxakeko ezinkulu apha noko akangoyikisi ngazo, wobona ekuhambeni kwe-xesha. Nantsi kodwa into ati ifuneka yenziwe:

Kukuba intlanganiso ezise makaya zimise, kwangoku, i Komiti zamadoda ngamatatu, kuziqibi ezipetwe zi Felkornet, ukuba zibale onke amagama abantsundu abanemfanelo, ukupendula into zombuso, ngesiqingata se 8 sommiselo we Nkosazana (Constitution Ordinance)

(1) Ukuba amagama ekutiwa zimantyi akanamfanelo ngetuba lokuba lingabalelwa ntweni ixabiso lomhlaba, alibanga ngawo ilungelo embusweni acinwe onke atunyelwe kwi General Secretary (J. Tengo-Jabavu) ye ntlanganiso apa e Qonce.

I General Secretary inikwe amandla ukuba ike ifumanele ukuchazwa komteto zi Jaji ze Supreme Court, mayelana nesihlahla somhlaba wabantu-sundu, ngokutabata igama mhlambi amagama empi entsundu elahlwe ngapandle kwelungelo ngu Mantyi ngetuba lomhlaba.

Ute lamanyatelo ayafuneka ukuze abatunywa bawele benenyaniso ezingapikuyayo eziqiniselwe yimigudu yetu nesigwebho se Nkundla Enkulu yamatyala eli lizwe.

U MR TSHACILA: Ukuba sigwetylwe yinkundla yamatyala ukuya kubuya kufuneka yinina ukuba siwele?

U MONGAMELI: Inakona inkundla yamatyala (Supreme Court) ukuqetula umteto we Palamente?

U MR. TENGO-JABAVU ute ukupendula, ilungu lase Ngcobo (u Mr. Tshacila), kutiwa (ukulahlala amagxulusha) lento sihlutwa amalungelo kukuba sipetwe ngemteto yenkosi zeta, kanjako kukuba umhlaba singenawo. Zombini ezindawo siyatoylwa ngazo. Ukuba inkundla yamatyala ite

kutiwe ontundu unlungelo ngendlu, kuba yindlu eyakelwe kuwupina umti? Akayakangana' kulomhlaba kutiwa akanalungelo ngawo? Akayakangana ngento eziveliswa ngulomhlaba kutiwa akanalungelo ngawo? Into ayipatisiweyo ngowakowabo umzi kukuba, ngezi zizatu ba-gqibe ekutini makubhenwe. (Kwadu- nywa).

U MR. MQANDA ute naye yindawo yokuba kutiwe awunosa isihlahla umhlaba wezizwe ezimnyama, viyo into epiti- zelisa umzi.

U MR. TANTSI ute bona bayangqine- lana nezinye indawo ngapandle kwendawo yokuba sicele ukupatwa lulaulo lwe Nkosazana.

U MR. SISHUBA ute kwenjwange ngokuhlutwa kwemipu kwatiwa sayimikela ngokuba sasilambile. Namhla makuwe lwe. Udaniswe yi Transkei ete lomteto wenzelwe amaqaba odwa, wawe engasibo- nisiganga esimwe ngamaqaba odwa.

UMR. SONDLLO ute olwakowabo uluvo luntonye nolwase Rini.

U MR. MBEIA upropoze ukuba makulwewe ngo Tung' Umlomo yedwa.

U MR. UMHALLA upropoze ukuba mayingake ikankanywe indawo yokuba sipatwe yi Nkosazana. Uselete maku- bhanelwe e Kapa. Lendawo yokupatwa e Ngilane inentambo nentolongo.

Amazwi atile : Akuko ntambo.

U MR. TENGO-JABAVU ucele Unkosi Umhalla ukuba ake alate ummiselo wombuso abangati bahambe ngawo uku- bhanela e Palamente emva kwamabakala emitandazo asebewenzile.

U MR. XHOLLA ute bona e Rini bayingena nzulu lendawo zaye ziko izituso kwanteto eziti kuko intambo.

UNKOSI UMHALLA: Naka nacebisana nabachazi mteto?

U MR. XHOLLA uhambise wati kwa- bako ingcaso enkulu, kodwa boyisa kuba behleli enyanisweni, baye bengenayo abati kuko intambo.

U MR. SISHUBA ute akazanga weva engakolwa ukuba iko intambo xa kutetwa ngento zombuso kungeko nteto ipantsi imbi.

U MR. DUNJWA ute umvundla uyavuka ekaya usukelwe ngabantu nazinjga, kanti emkondweni wawo sekuya ku yuka imbabala, izingwe nezinye inyama- kazi ezininzi, lize yingqina eqinileyo, uluvo lwase Bhofolo lunjalo nokuba ya- xoxwa indawo yokupatwa Pesheya, iya- kuba ivuswe ngu Tung' Umlomo kunga- bi nani ke.

U MR. ZWEDALA ute bamxhelo mnye nezinye indawo. Nokuba iko inta- mbo ilungile. Mayingene kubo kunoko- ba ingene kwintsapo yabo.

U MONGAMELI utyekele kwicebo le nkosi Umhalla, walata ukuba lendawo iya kubeta ihle imizimba yabahlobo betu xa sebesiva ukuba imizamo yabo ngati asisayitimbile. Masiyi kwi Nkosazana sinetemba eliqimileyo ukuba siya kuku- fumana esikufunayo.

U MR. TENGO-JABAVU ute indawo yokupatwa yi Nkosazana ibiyaleziwe ngumzi awumeleyo wase Herschel. Ayi motusanga, kuba yena ebona ukuba ayinakuba ingakankanywa ezingxoxweni pesheya; kuba iya kuvakala nakuma nakati o Mntan' omhle xa abatunywa bati, xa ke nisivalala ngapandle kwe Palamente yase Kapa enentshaba zetu, masingapatwa yimiteto eyimiselayo, kodwa masipetwe nini. Ipina ke apo intambo? Uproposa ukuba abatunywa mabangatangwa imilomo kulomcimbi. Makuyekelwe kubo, kuba etemba ukuba akusakutunvelwa amadoda aya kwe- nzakalisa umzi.

Kuvotiwe, abati mayinga- patwa kanye 4; abate mase ingensiso 10; abate mayiyekelwe kubatunywa ukuze baqonde ngokwabo ukuba kunga- lunga Kungelunge sinina ukuyingena 12. Laba livema icebo lokugqibela.

U MR. Danga osekelwe ngu Mr. Mati- mba bate mayahlukane ngo 12 ebusuku intlanganiso.

Usuku Iwesi Bini—7 October.

Ingene kwakona kusasa e Good Templar's Hall intlanganiso u Rev. E. Maki- wane ehleli ngapambili.

Intlanganiso iwuqale umsebenzi ngepi- ke elide, mayelana nokuba kute kwakuqondakala kwabaninzi kaloku ukuba le- nto yenzi wayo yinto, baqala ukuti banga- batunywa belali, mhlambi bezikolo aba- vela kuzo, ekubeni babeyakunyelwa aba- tunywa ekuvakaleni zintlanganiso zezi- qingata zibalulwe ngokupata kwemantyi.

IXA LOKUHAMBA KWABATUNYWA.

U MONGAMELI: Ingxoxo ngoku ingxesha abaya kuhamba ngalo abatu- nywa.

UNKOSI UMHALLA ute upropoze ukuba bahambe ngo Mei ozayo, kuba elo loba lixesha lokutwasa kwehlobo e Yurope, ilixesha eyakuba ihleli i Pala- mente. Uko entlanganisweni ngetuba lokuba emele abantu baka, abantu ayi nkosi kubo.

U MR. O. ZIHLANGU usekele esiti konna soba ngetuba lokubuta imali.

U MR. TENGO-JABAVU ute intlanganiso mayivumelane ngelokuba abatunywa banduluke kamsinyane ngangoko kufanelekileyo emva kokuba egqitywe ukungeniswa amagama abanemfanelo kwinto zombuso. Imbangi yokubaatsho kukuba beyakuba belazi ngokuqinise- kileyo imali elisikiweyo nelisindileyo lamawabo. Bahambe abatunywa bene- nyaniso ezipendliweyo.

U MR. DWANE uvumelene nelungu lase Herschel, kuba kuko nenteto yokuba nabancziqiniselelo kwi-akile ezintandatu baya kuguzulwa. Lave ke inani eliya- kuguzulwa ngati liyakuba likulu ngape- zokokuba abaninzi betu belilindele.

U MR. PELEM: Abatunywa bayakuba nemihlaba eyomeleleyo ukuba balinde ukuba ade agqity we ukungeniswa ama- gama. Ukuba kufumaneke kungeko nto isrorisayo kolungeniso lwamagama luza kuanjiswa, akungefuneki nokuba ba- hambe abatunywa ukuya e England (Kwadunywa).

UMR. ZWEDALA : Lengxoxo singene kuyo ngoku iyenkulu, ifuna ikangelwe ngengqondo ngamahlelo. Mayingalitha- lwa into yokuba i Felkomet ziyakulinga ukulahlala ngapandle kwamalungelo into eninzi yamawetu, kwancenzo imfa- nelo ngokungatandabuzekiyo. Imali iko msani ukoyika, baninzi bangakataliyo kuyirola xa kulungiselelwa amalungelo abo.

U MR. RENGQE: Lendawo yikangeleni ngokuzola. Inkulu ningaqondi nje. Ukuba nite namisa ixesha elikude niya konakalelwa. Qondani, angati ete umntu uyakusuka ekaya ngemini etile anduluke amaranjana. aye kumlalela ngapambili. (Kwadunywa.)

U Mr. Umhalla uliroxixile icebo lake,

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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 ufezekile, kanjako ubiza imali epantsi kanye.

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

CHARLES J. STIRK,
Umtengisi we Mpahla eyi Ntsimbi ayi-
tengisa ingumqulu na nganye,
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BAHAMBI NO MZI WASE QONCE

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UVULE

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Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku. Yonke into ayi patisisweyo ifezwa ngokukaula.

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E QONCE.

Kuba ngawe nkohliso angenalo igama lake.

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

IZIKWELITI uzibuta ngoku kaula, ini. kwe umniniyo kwa oko. Onke amatyala aba ntsundu etetelwa ngenali encinane kakulu. Uli Gosa le South British Fire Insurance Company of New Zealand.

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IKWATA entsha iqala ngo 10 October, 1887. Abafana ukungeniswa maba. bhalele ku

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

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Nakwa-Ndabakazi
HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville).

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Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, ne- zikumba njalo njalo.

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Impahla ye Tyalike, Yesikolo neyendlu ngamanani apantsi.

Yafumana imbasa ngokulinga kumboniso wase Bhayi ngo 1886.

Kuko indawo evulekele umfau omnye onga angaqeqeshwa.
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