

# 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, NGOLWESUTATU, OCTOBER 19, 1887.

[No. 154.]

ELIKA

ORSMOND  
IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelizwe.

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 zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo, njalo.

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

Emva kokuli sebenzisa ixesha elide selamava amaninzi umnino, uliyaleza ngenqimiseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intuku ezilishumi. Ibhotile nganye ihamba nentlobo nentlobo ngelapho ngela ngu

G. E COOK

- KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

KWA BEET.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu! Isisisulu! e Qonce ukangele emarkeni. Kufike into eninzi yonoxesha bengubo zamadoda. Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

Kuba Hambi Nabanye.

WENA nehashe lako ungafumana ukutya nge 6d. Ungafeketi ngemali yako! Ozikofu no ziswekile, nempahla ezitofu ngamanani alula. Awona manani apezulu ngemfele nenqolowa njalo njalo.

Kwa G. FRAUENSTEIN, kwa Qoboqobo. Keiskama Hoek, August 31st, 1887.

YIYANI KWA

C. A JAY. & CO

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza

Imela ne Folokwe

Ikoyi—Ikomityi ne Pleti

I Lampi

Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

Imisesane ye Golide

yoku Tshata,

7/6 umnye.

Ingeji ze Golide,

7/6 umnye.

J. HILNER, E Qonce.

Ingcibi ye Watsha nentsimbi zokuhomba.

Isaziso ku Mamfengu.

LO ugama lisekele esi saziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba anike elona nani longamele amanye ngo Boya. Impahla kanjako iyakutengwa ngemalana encinane xa sukuba mntu eze eyipeti imali kuzo zonke ivenkile zake kwela Mamfengu.

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

THOS. MORIARTY.  
5 August, 1886.

DYER AND DYER

ABA MBESI

BENTLOBO ZONKE ZE NGUBO

Bafikelwa zimpahla ezintsha ngo stemele bonke abafikayo. ezi mpahla niya fumana Zizezona

Zitshipu Etengisweni.

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

DYER AND DYER

Pambi kokuba utenge kwezinye izindlu.

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 ebempe—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.

Siyasi dudela zonke ivenkile zalapa ngempahla zitu.

Inkumba yakwa PASCOE,

Ezantai kwe Tyalike yama Skotshi.

Paulani, niqonde kakuhle, ningayiposi—

Amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFASI bati ngu SILINDI.

UMTEKETISO ngu FOLOCOCO.

E QONCE

NANTSO INTO OBUKADE UYIFUNA.

BAHAMBINO 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

EMGOMANZI.

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 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,

CHURCH SQUARE,

E-RINI

KWA G. WHITAKER, kwivenkile

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

IVENKILE KA GREEN YABANTSUNDU.

KUZA kuvulwa ivenkile efanele Abantsundu kanye e Komani. Zonke isinto esifanele bona bosifumana zisisulu. Utenga zonke izinto esinjengo Boya, Imfele, nazo zonke izinto eziziswa ngubo: Unentlobo zonke zantayeza abantsundu. Yiya kwa EDWARD GREEN.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH.

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcanatweni.



ya. Wati zuzange uziboneke icawa? Ndati ndazonana. Wati ke akuko cawa apa kuwe, ukuba abavumi uz' undixelele. Ndiyayibulela lonkosi elulame kakulu, iyabonakala kakulu ukuba yeyegazi yokuzalwa ngu Mtirara. Kute emva kokuba imkile sahamba nomfundisi u Rev. D. D. Young, sikangela indawo yokuba sake indlu yomtandazo saxoxa namadoda, savumelana ngendawo saya esibondeni esituye kakulu abafundisi, wasixelela umfundisi ngesiza eso, sanduluka samnyola ngomnye umfundisi, wabuvelisa ubufundisi umfo ka Young, wadamba umfo ka Young eteta ngo Tixo kupela. Yayiyimini yokuqala kum ukubona umlungu eseningeni ngumntu ontundu, ndiyamncoma lomfundisi; lomini yayimbi, waxilela ngesimilo ukuba ungumfundisi, okwaxolomi wenza okulungileyo.

Ndim P. KAKAZA.

UHAMBELO LWESIBINI KU RILL St. Marks 6th June 1887.

Inteto ka Rili Hints neyutu. Indawo enize ngayo kum, ndiyavuma ukuyenza kunye neneteto yam, njengokuba ndam-xelelayo umfundisi nani, ukuba i Sidubu (St. Marks) ndasipa abantu abantsundu no Manzi (Ven Archdeacon Waters) um-dawo yali Qamata, liyengxena e Ndwu, uye kulungenis e Cacadu, uhle nge Caca-du uye kuma ngo Sabalele wamapanga uyikabele i Ngxwashi e Hohita kum, unyuse u Sabalele, uyekucangata uqolo lwentaba uyekuhlanganisa ngenx-i-ugwa ye Qamata (Qamata Poort), unjalo ke umhlaba Wosiba. Ndamwisela zakowetu intshinga ezimbini Amapinga Mamabudu, Ityala lento imbi ebingahlala u Manzi laliyakhufela umntu kuma Pinga nama Budlu. U Manzi ade afezwe aka- nge enziwe nto imbi. Kodwa mna andi- zange ndive nezwi alenzayo ngam. Tina, mikulu imizama ka Manzi ayenzileyo ngawe, esiya ziyo, kodwa esingenakuyi- misa ngokuyimisa ngenxa yobuninzi ba- yo. U Rili kumandi ukukuya oko ngo- mhlobo wam okulu u Manzi.

Ndifundiseni isiko lika Rulumente lu- sapo Iwakowetu ngokagalazi, ndiya-ngulunguleka ngeletu isiko. Imfazwe yamaxhila ebalingi yaka yakona? Mna bayi, ke isiko lika Rulumente pinapi kukuhlangana ubuso ngobuso benkosi itetwe lonto ngemilomo, ishiywe enda- weni, ukuba venziwa ngomteto wayo lonto ebezakuyilungisa nayi. Asikuko ukoyika njengesiko labantsundu. U Rili kuhlelwe nje emlungwini kunjalo. Ewe. Kunjalo.

Namhlanje ke wenza isiko angakubulelayo u Rulumente ngalo, ukukupha owako unyana ukuba axelele abantu bangazindazi inkomo ezintijelwa irafu, wenze into elungileyo Ke eyalekela kwimisebenzi elungileyo oyenze ngemfazwe. U Rulumente lo unokumazelelela nokum- lungiselela umntu onjengawenze xa ahaba ngemfeto yake. Nantsike, kukuwana ne Mantyi yako, engumlobo nesandlasake, xa uzitobe kuyo, uzitobe ku Rulumente wonke. Yiyo yodwa eyaku- kulungiselela ngokukubika kwi Chief Magistrate, ize yona ikubike ku Rulume- li, aze u Sir Gordon Sprigg bamncedise u Mantyi Omkulu wako, uve we- na sekusitiwa suka apa uxinene kakubi uye ekutini, okunye ma- wume kumacala omabini Ombhashe, ngomqoppiso otile ongasayikwupapula u Rulumente ngumntu onosizi kumntu ongamenzeli makwele okumliwa kupalale igazi. Nam, lo ukuba bendiyazi ndayigqiba intliziyo yabantu abantsundu ukuba abasayikuzwe bambinze u Rulumente kude kushabalala umhlaba, bendigaya- yo kuye ndifungele ukuba imfazwe ayi- sayikuzwe ibeko pakati kwama Xhosa no Rulumente, angakwenza okutile kuwe — Ndiyamtemba u Rili! Hi awu ! Kunjalo na? Ninanina nakumkwele ingasayikuzwe ibekonje ndisapanenza. Abantu andi- bazi—Inye into onokuyenza. Mbonise intliziyo yako, ngemisebenzi elungileyo. Wufunde umbuso ka Rulumente, kanye abusisa ngawo. U Rili watsho lomfana nda bona ukuba udingaya nase Kapa endifu- na u Rulumente ukuba naye angahamba mna ndingahamba kungeko nento yokumoyika, ngapandle kolwandle. Inde into yam no Mr. Maneli Yako, no Mr. Ben Tabalala, ku Rili, neka Rili kuti. Ndiyiquimlele.

Ndim, NKOHLA FALATI.

UDABA LWENKOSI.

NKOSI.—Mhlana washumayezisa isizwe usiti, eziya zintsizana zivalelele e Kapa— zivalelewe ndim, ngenxa yendawo enda- yisa kumumzana u Sir Gordon Sprigg; waleke uti, nam ndiyivumile londawo kwi pepa eliyi *Cape Mercury*—mna andi-yipendulanga londawo, kuba ndingaku- tandi ukuntuyntya. Ndihabha nje namhla, kungokutunukwa zezo ndawo ubndityola ngazo, ngokuba kuye kuvele ubani aze kundibuzza ngalendawo uti wena. ndiyenzile; ati wumbi uze kuta- ruzisa ngokuba esazi ukuba londawo ndidoyjwa ngayo isisanga.

Okwam ke nditi, andiyenzi ihlebo into endiyoyikayo ukuyiteta ekuhleni. Uku- tsho ke nditi, ezondawo uti wena uzitye- lwe ndim u Sir G. Sprigg, andintyelanga ndawo injalo. Nonguwumbi akangetsho ukuti ndake ndamtyela oko ndityolwa ngako. Xa ke ndingayenzanga into, ndingatinina ukuti ndiyenzile. Andiza- nge nditsho. Nakwelo pepa uti ndiyi- vumile indawo, ka ubuye ulikangele uze uqonde ukuba ubuposisile ngalendawo uyibhale ngam.

Elam ilizwi malunga nababanjwa abo, bendite kwintlanganiso, kuko ulurhe lokuba baza kukululwa, ndati ke kulu- ngile ukuba intlanganiso iyibulele londawo, uze kubonakale ukuba nangona kuko indawo eziselelayo, yona elungileyo yamkelwa ngombulelo. Ndati ke ukulelekela elo ndati, nakuba begakululwanga, eli lokubulela liya kubanika amandla xa sebebantandazela. Ngoku, ngokwam ukucinga nditi, ukuba belingalahlwanga elo qinga lam, ezontsi- zana namhlanje ngesezisingata abantwana bazo. Ngoko ke nditi azivingcelwe ngazwi lam, zivingcelwe ngezwi lwango owati makulahlwe icebo lam, andiyi kumbiza ngegama ngokuba wena umazi kakuhle. lilahliwe njalo elam ilizwi, andika ndisabatandazela

ababanjwa, itemba alikapeli, ngati kode kubonakale, ukuba nangona kutiwa babulawa ndim, bakululwe ngelam nna XEGO DALA.

[Besitsho kakade sisisi, itandatyuzwa nje into ezivalelewe ngayo inkosi, yena "Uxegodala" uyayazi. Mayelana nale inteto asinamngqeno tina wokubuya

sixambule kulengxoxo ibanga usizi; into esimangalisayo kukuba kumtabate ixesha elide kangaka umbhaleli wetu ukuza nolenteto.— EDITOR *Imvo.*"]

TETA ! TETANI!!!

Embo 5 Sept. 1887. Nyana wamadoda nabafazi bayo yonke Afuka, kaundifakele lemigcanga imbawla kwipepa lomxhelo wam. Ndiubuzisa ukuba lomandla wase Mbo imbangeli yokuba unghahlayelwa lomkosi nje yintonina, nokuba wona awutungwe mlomo njengamanye ama Afuka ? Xa abantu baleleyo abanakuvuswana, kutiwe vuka, vuka uke ubone lento , ungayazina wena ? kulelwe apa, kuyoniwala Mandipele apo ngelizwi linye: mna ndiqinisekile, ndomelele elukolweni, lokuba akuzange kubeko Mfengu ipakamisa sandla sayo kwi Ngesi napakade; no Ngconde obeke wajubajuba wayengangxamele bokosi bakupata Ngesi, babubukwelé bomhlaba kupela, kuba bewu- bona upuma ezandleni zabo. Nomfazi xa abona inkomo zendlu yake zipuma zisiya kwenye uyajubajuba, ati akuqotyolwa ngenduku akale ati: Ndiqigibele, andikubuya ndipinde nkosi yam. Okunene kube njalo, angabuye abenomona ngenkomo zendlu yake. Ndiiba mna enenjalo nama Ngconde, umhlaumbi Amatshiwu, afuduselwe kwelama Gcaleka. Awatetanga kungengenxa yentando yawo, hai, ligunya lomveni kupela.

Nditi mna lipupa ukucingelwa ontundu akubaza into zomteto kutiwe unomoya wemfazwe. Napakade siseko nje tina nezizukulwana zetu azisoze zipakamisa isandla kubukosi bama Bilitane, koda kuvutlewe ixilongo lompeto. Lunjalo olwam ukolo. Masitete singoyiki; ukuteta ngasese sisono ebusbeni be Nkosi yamazulu, nokuteta kakubi ngabazinkosi ukubo. Ingaba yinene lento yokutungwa imilomo ? Ungaba lomzi wama Ngesimani uyakutshwa lupato lobawomkulu nobawo betu, kuba tina isizwe asigibeki minyaka ingangale yetu panisi kolaulo lwentombazana yase Bilitane u Fitoli.—Sangena ngefeyifi nderatara oroloro oko kukuti 1853. Sisatandatyuzwana? Andikolwa. Teta nolutsha lwenu, nani zingwevu zakowa Butsolo Bentonga, nezase Lutukela, ku lunyukelwe nto nje ukuteta into epambene nomteto wama Bilitane, nakowetu umntu oteta into epambene nomiso uhlelwa zingosi. Kananjako ukuba sigwetyiwe indlovukazi yama Bilitane soxola siti lisiko umntu ukugwetywa. Si- lipakati tina, sangena nobawo betu nge 1853, sabangcwaba ngoxolo ezweni lama Ngesi singamakwenkwe amayelana neminya e 12 ubudala, namhla sinabazukulwana, silipakati kanye siyazidla, simi ngobupakati betu, zimhlope izandla zetu nezabantwana betu ; teta mfo ka Mazamisa, ulitshuse lasema Ngesimani, mfo ka bawo. Ngamalulusana la oyika ukupendula into zombuso, abona bantu ndiboyikayo mna ngabo bateta ngasese, zinyokha ezo.

Tina singama Ngesi; mna ndililo nqa, anditeni nebala, zimnyama, zimdaka, zimpenvu, zinala, zino zimabalabala zinkomo zonke, ziyangweneleka zonke; ndili Bilitane mna nakuba ndimnyama ndingumntwana we Nkosazana mna u Fitoli, mandikuhlubele namhlanje mfondini, nokuba ungowalupina uhlanga nokuba ungowalipina ibala. Ndifuna undazisile into efunekayo yokuya ku Mntan' Omhle. Andikukupi i 10s. ne 11s. hai,—ngapezulwana koko mna.

PANTSI KWENTABA ZOTUKELA.

UTUNG' UMLOMO E NGLILANI.

Lamanjaku alandelayo siwatabata kumapepa afike ngomkombe ovela e Ngilane. Lenwadi ibonakale kwi *Times* yase London:

MNUMZETU,—Okuya ngomnyaka we 1853 ummiso wobuso wanikelwa i (Cape Colony) Kapa, u Rulumente we Nkosazana wayengenise indawo yamalungelo alinganayo, wabe waye kangele indawo yokwenza umanyano kubo bonke abantu Bomntan' Omhle, ngokutsho kwe Duke yase Newcastle, ngapandle kokucakula ibala nesizwe. U Mr. Porter owazekayo kakuhl' e South Africa njengo Mcazi Masiko, ne siteti, ngengeto ezingapuzulu kwesinye wanyanzela kwaolohlobo Izempato ngobuciko. Wati akuko bani, unemfuyo nokuba ngomohlaba, ungowikela ukuti wolahlake nokuba yi dibiliti nokuba yi akile ngokumelwa kwabantsundu.

Uti makati umntu ofanelekileyo eve ukuba unebango e Koloni; ukuba akapatwa nje ngowase mzini mhlaumbi into engakatalelweyo, itshivela, mhla u m b I idungudwane, koko makeve ukuba ungomnye wosapo — umntwana wendlu. Sopela ke isilingo sokwenza ukuba basebe nqamla kwintsongelo ezingendawo.

Lomteto wokunywulwa kwamalungu ubumi ngesiseko iminyaka engama 34; kwabe noko abantsundu ikakulu bebengatanga baliqonda elilungelo belinikwele. Ixabiso madoda belite lanyanyekelwa ngawona madoda azintloko ezizwe. Ngenxa yendlela abemi ngayo abantsu- ndi kupela banamandla ekunyuleni kwi ziqingata ezili 14. Akutshiwo nokutiwa elilungelo balone nganto, nokuba bafune ukunyula amalungu angayitobeleyo i Kumkanikazi, mhlaumbi banobutshaba nolaulo lwama Ngesi. Okunye, kungatetwa into echaseneyo kanye naleyo.

Noko ngalomnyaka we Jubhili ye Kumkanikazi kwenzwe ilinga, elisapumeleleyo ngangendawo elite ga kuya, lokutu- ng' umlomo inanikazi elikulu labantu bo Mntan' Omhle abantsundu e Koloni. Lentswela bulungisa yenziwe ngesheyi. Isiqingwana se 17 salomteto wokubhalwa kwamagama okunywula abameli e Palamente, uhluta ilungelo lokunywula abameli e Palamente bonke abantsundu abemi ngokobuzwe ; siva ukuba lento iyakwenza ukuba abavoti abantsu- ndi abaninzi babe ngapandle. Kanjalo kulungile ukuvakalisa ukuba isininzi, sawona magama abekelileyo alonkundla ye Palamente sawuchasa lomteto, nokuba kwelqingizana kwakukolise ngabenzala yama Ngesi abakulonkundla. U Mr. Leonard i Attorney-General-epumileyo, omnye wamadoda apambili ekwazini umteto e Koloni ngengeto ezaqambileyo wabonakalisa ukuba igama lomteto liyimfamekiso, oko ukuba ngenene-ngenene numteto wokutung' imilomo. Abantsundu ngokubona longozi basesicengenisi sayo bayinto enye ekukuseleni amalungelo abo. U Mr. J. Tengo-Jabavu, Umhleli we *Mvo Zaba-ntsundu*, ekucleni uncedo lwetu, usixelele ukuba kwi ntlanganiso yabantsundu

eyayise Bhayi kwagqitywa ekubeni kutunywe abatunywa e Ngilane ukubhenela kwi Pakati le Nkosazana. U Sir Robert Fowler useleke waman' ukubhalelana no Sir Henry Holland ngalondawo. Ngempendulo ka Mr. Meade sivuya ukuba ukuba u Sir Hercules Robinson uyalelwe ukuba anike ingxelo ezeleyo ngalo mteto.

Abalesi bako ndicinga ukuba bovumelana nati okokuba elo linyatelo elilungileyo. Ukuba ukupendulwa kwalento kobonakalisa ukuba lomteto upatelele kuba voti abambalwa kungaba ayinabukulu baluto lendawo; kodwa ukuba kute kwabonakala ukuba kuku tung' imilomo iqela elikulu labantsundu abebesemqulwini kude kuze kuba namhla nje nje, ke koba semhlotsheni ukuba yimfanelo yolaulo lo Mntan' omhle ukungawuvumi lomteto. Yeyona ndlela yengqondo le. kuba lendawo ibingakanga isingiswe nase bantwini ukupulapula elabo ilixwi, kwabe okunye kukangeleke unyulo olukulu. Ndiyapela mnumzetu, Isicaka sako esibibileyo'

F. W. CHESSON. "Aborigines' Protection Society, Broad- way Chambers Westminster, Aug. 20."

Kwi *Daily News* yakwase London sitabata lamacapaza: " Izitunywa ezingaqelekileyo ziyakubehle zityelele e Ngilane. Abantsundu belase (Cape Colony) Kapa banenkolo ukuba esinye isiqingwana somteto wokunywulwa kwamalungu e Palamente owamkelwe kutsha nje libandla elenza imiteto e Kapa siyakuba tung'- umlomo. Ngocedo lweqela elikulu lama Koloni, kaloku babuta imali yompako wabo batunywa abantsundu, batunywa e Ngilane ukuya kuvakalisa izwi labo lokuwuchasa lomteto. Iziteti zabo sezazisile kwi Ruluneli okokuba bacinga ukumtandaza Ukumkanikazi; zaza kanjalo zabhalela kwizihlobo zabo ezikweli."

Le ilandelayo incwadi ivela kwi Pakati le Nkosazana itunywele ku Sir R. N. Fowler, Bart, M.P., inene lase London, ivakalisa isigibho senkundla ye Nkosazana sokubhalela i Ruluneli (Sir H. Robinson) e Kapa ukuba ibhale ingxelo ezeleyo ngokutungwa imilomo kwabantsundu:— Downing Street, 12 Aug., '87.

MNUMZETU.—Ndiyalelwe ngum-Pakati we Nkosazana u Sir Henry Holland, ukubika ukuba eyako yosuku lwe (sitatu) 3 Aug., '87 yamkelwe ineka Tengo Jabavu Umhleli we " Mvo Zabantsundu," ngomteto osand' ukuvunywa yinkundla Yabenzi Mteto yase Kapa ngokubhalwa kwamagama abavoti bamalungu e Palamente.

Ndicelwa ukuba ndikwazise ukuba kuvakala ukuba lomteto wamkelwe yi Ruluneli, koko noko apa avukafiki uke- wamkelwe yi Nkosazana.

Okwakaloko u Sir Hercules Robinson ubhalelwe wayalelwa ukuba atumele ingxelo ezeleyo ngeyonandlela uyakusbenza ngayo lomteto mayelana nabantsundu abangxamele ukuba selungelwani lombuso.

Ndim njalo-njalo (Signed) R. H. MEADE. Sir R. N. Fowler, Bart, M.P.,

ABALIMI NA BARWEBI.

Uboya—Izolo obuhlanjwe emlanjeni 6 1/2d ; obungahlanjwanga 3 3/4d to 6d; obuhlanjwe ngomashini 11d to 1l 1/2d.

E MARKENI.

E QONCE (Oct. 18). Irasi eluhlaza, 10d to 1/1 ngekuhu Ihabile, 2/9 to 3/11 ngekuhu Ihabile ezinkozo, 2/6 to 3/10 ngekuhu Itapile, 1/3 to 9/6 ngengxowa Umbona, 2/ to 2/2 ngekuhu Amazimba, 2/1 to 2/2 ngekuhu Imbotyi, 2/3 ngekuhu Inkuni, 6/ to 25/ ngefilara

E KOMANI (Oct. 15) Inkuni, 8/ to 25/ ngefilara Irasi eluhlaza, 6d ngedazini Ihabile, 4/ to 4/6 ngekuhu Umgubo, 5/ to 5/6 ngekuhu Itapile, 5/3 to 7/6 ngengxowa

E DAYIMANI (Oct. 14). Irasi, 10/6 to 11/ ngengxowa Imbotyi, 20/ to 22/ ngengxowa Umgubo, 14/ to 21/ ngengxowa Umbona, 12/6 to 13/ ngengxowa Ihabile, 8/ to 9/ ngekuhu leponi Inkuni, 3/ ngokulu leponi Amazimba, 12/ to 14/ ngengxowa Ingqolowa, 13/ to 14/ ngengxowa

E RINI (Oct. 14). Ihabile, 4/3 to 4/6 ngekuhu Irasi eluhlaza, 9d to 1/ ngedaaini Inkuni, 16/ ngefilara Ingqolowa 5/ ngengxowa

WEDNESDAY, OCTOBER 19, 1887.

The church and The Traffic

IT is needless to explain that by "the traffic " we mean the Liquor Trade. The liquor traffic, carried on in this colony under Legislative sanction and patronage, has called forth the strong and emphatic condemnation of the Free Church Presbytery of Kaffraria, which held its quarterly meeting on the 5th instant in this town. This act, closely following upon the equally strong denunciation of the trade in brandy among an unwilling native community by the Metropolitan Bishop of Cape Town, shows that the Church is firing herself up in order to fire society at large. This is as it should be. The first and essential duty of the Church is herself to hold strong and definite views on the evils following in the train of the unchecked sale

of untaxed brandy if she is to exert any influence for good on society, and if her denunciations are not to regarded as the mere harmless ravings of a dog whose bark is more to be dreaded than its bite. The pointed and unequivocal utterances of the Most Rev. the Bishop of Cape Town against the action of Parliament on the Brandy question have already been reproduced in these columns. We are sorry that through exigencies of space it is not in our power to give *in extenso* the valuable Report of the Committee on Intemperance of the Free Church Presbytery, but what appears elsewhere in these columns will indicate how profoundly moved the moral sentiment of the country has been by the action of those at the head of affairs. The Committee of the Presbytery, in alluding to Bishop JONES' protest, observe as to the terms in which it is couched that it is strong language, but," they add, " we believe it to be too true." The Presbytery very wisely calls upon the Christian professors and Christian Churches in the land to unite with it in endeavouring to effect a change in the present condition of things. We heartily wish the Churches and other friends of morality God-speed on the crusade upon which they are now entering.

If any good is to be effected, the leaders of the Church will have to look the facts in the face. They must thoroughly understand that hardly anything will be accomplished if they will address themselves timidly, and not bravely and wholeheartedly to the task in hand. Their efforts must first be directed at evangelizing Parliament and every public institution in the country; for it would be the height of folly and the climax of absurdity to hand over, as one has said, Parliament and other public bodies, to the devil, in order that he, by public laws and regulations, may slay thousands, while Christian Ministers are laboriously and tortuously saving scores. It is therefore to be hoped that missionaries, in discharging their duties, will not be frightened by such taunts, as have often been hurled at them by those callous and careless of right-doing in the direction of public affairs, such as "political parsons " and kindred expressions. We by no means advocate the preaching of party politics in pulpits. But right is right whoever or whatever political party may be opposed or identified with it for the moment; and if Christian Ministers were to espouse the cause of justice irrespective of party in politics and enter the lists with a single eye to see justice done although the heavens should fall, they would prove themselves the best benefactors of the land in which they labour.

Nothing on the other hand, could be more disastrous to the sacred cause of the salvation of society, that they have at heart, than to wrap themselves up in their own personal interests and let the evil men and evil influences dominate the colonial life. We hold with him who said that it is as " much a Christian man's duty to " take an active part in public life as to say his prayers. No man can properly pray "Thy kingdom come unless he uses his own influence to hasten the coming of that kingdom." The same authority has sagely and truly remarked that. We have been too long cursed with two religions, Christianity in private and classic heathenism in public." These considerations are of extreme interest now that the Church is buckling on her armour to lead in the fight against evil influences at present enthroned in high places.

Editorial Notes.

MR. TAMPLIN, Barrister - at - Law, Graham's Town, having been asked to stand for the Tembuland constituency at the approaching election has, we regret to say, had to decline the honour, there being already so many candidates in the field. The learned gentleman would, as the forensic expression indicates, have made, not only a learned, but also, an enlightened and progressive member.

His views are fair and satisfactory towards all classes of the community and that is a very good recommendation.

PART of Mr. Tamplin's letter to the gentlemen who sent him the invitation to contest the Tembuland seat may interest our readers with regard to Representation," says Mr. Tamplin "I hold most emphatically and unreservedly that the letter and spirit of the Constitution Ordinance should be observed in this particular. We have lately seen a gross infringement of political rights in the Registration Act, a measure which can only be regarded as destined to produce discontent by reason of. Flagrant injustice inflicted among the voters or I fear it must be said, ex-voters, principally affected. To elicit a genuine opinion from the inhabitants of this country by means of the electoral franchise, the franchise should be a reality and not a discreditable sham. If ' natives ' are to be the bone of contention in our little politics, we must divide into two camps, the one composed of those who will boldly do as some are prepared to do, viz -- promote exterminating agencies such as oppression and alcohol among the native population, and the other consisting of those who will afford fairplay and justice to native people without any undue favour but also without any element of oppression. That the Royal Assent should be accorded to such a measure as the Registration Act seems not only unfortunate, but a most undesirable indication of the absence of what the Colonial populations urgently require viz-- the visible presence of Royal or paramount authority. —When we contemplate Tamplin goes on to say, "the humiliating confession of sedition' long continued and determined, by the

Cape Town Bond, sedition which has tended chiefly to ruin those, principally farmers, who have lent themselves as dupes to treason-mongers and disloyal men we may well long for the presence of authority which shall be able to teach in no uncertain tones that the duty of

any citizen is first to their own State and People, and that neglect of this duty involves the culprit in condign retribution.— I say it is time we all spoke out, and it is we made up our minds to combine against those whose policy is one of suicide to Colonial rights and interests whose policy so far from creating a South African Bond of Union, as they have so long represented it to be, is a policy opposed to the union of South African States, while it has also been a policy directed to the advancement of Transvaal

malcontents and of Bechuanaland free booters, at the expense of respectable Dutch and English rights and interests."

The F. C. Presbytery on the Brandy Sale.

Through inability to reproduce the whole, we content ourselves with culling the following from the trenchant report of the Committee of the Free Church Presbytery of Kaffraria, which meet on Oct.

" The facilities for obtaining drink always great in this Colony, have now been rendered greater than ever. Cape brandy and Cape beer have been made extremely cheap by the removal of all excise duty; and the restrictions that were in force to the sale of intoxicating liquor to Natives have been removed.

"Petitions upon petitions have been presented to Government and to Parliament by Mission Conferences, by Temperance bodies, and by many Natives—the most pathetic appeals have been made chiefly by the wives of the victims of drink and the strongest representations have been given by the Press of the country on the question ; to all of which the Government have turned a deaf ear. The conduct of our Cape Government is in striking contrast to that of the Imperial Government, and to even that of the Free State; for in the Free State, and in countries where the Imperial Government bears direct sway—such as Natal, Basutoland, and Bechuanaland—the sale of intoxicating liquor to Natives is still prohibited.

"This is a matter which all Christian people should seriously consider, and upon which they should take action. It ought not to be left to a Mission Conference, to individual Natives, and to teetotalers. All the churches and missions in South Africa should take it up in their corporate capacities, and deal with it as a thing of life and death to a whole people. This Presbytery should resolutely address itself to the question in its own sphere of labour; and call the attention and invite the co-operation of other churches, such as the Dutch Reformed church, with which it has held fraternal intercourse, and which is in circumstances able to exert the most powerful influence of any.

" The Presbytery, and all similar bodies, should both indirectly, through session, missionaries, office-bearers, and teachers, and more directly by circulars, and by deputations visiting periodically out stations as well as central ones, strenuously and persistently bring before the people of all classes the evils of beer and brandy drinking, and the paramount claim of temperance. In a word, the Presbytery should see to it that all under their jurisdiction arouse themselves to aggressive and organized work for Temperance, and not content themselves with merely taking up a negative position.

"The Presbytery feels constrained to place on record the consternation and shame with which it regards the recent action of the Government in withdrawing Proclamation No. 68, March 1884, so far as regards the area in the district of King William's Town, notwithstanding the numerous, earnest, and urgent representations made by the largest part of the Natives in favour of its continuance and the abundant evidence brought forward of the good effects produced on the Native population within the area. "This retrograde step, following upon the repeal of the Excise, presents the Government and Parliament of the Colony before the world in an attitude which is painful to contemplate. A responsible Government disregards the prayers and protests of the Native people.

committed to their care; and not only passes measures to facilitate, but practically forces upon them a traffic which is demoralizing and destroying them.

“The Presbytery feel bound as Christianmen, as Christian ministers labouring in this land, and as a court of Christ's church, to enter a solemn pretest against a line of action which they hold to be not only fatal to the true interests of the Colony, but also cruel and unrighteous, and to involve the country in national guilt.”

## BONISANI

UMFANA wam, ogama lingu STOKWE GROOTBOOM, waya kusebenza ngakula macala ase Diamond Fields. Omaziyo makamxelele andibhalele e Para Port, Jansenville.

## BONISANI

IMAZI ye hashe, ligwangqazana elibomvazana, elibusutwazana. Linomtshiso ongu C. J. kumlenze wasekunene, alinaboya kakuhle, ezingxaleni kuko indawo esabulondana. Upawu kwindlebe yase Kunene lubunkonjane. Linazo zonke intlobo zoku-hamba—ukuquqa, ukutrepula. Ndalitenga ku Jan Kwebulana. (2) Nenkabi empemvu-ebomvu, enamabalana amhlotshana Mbödlana,

care of C. J. Levey, Esq., R.M.,

## BONISANI

NGOMHLA wama 22 ku August, 1887, kwalahleka ihashekazi elibomvakazi, libabhenara, likulu, limiti, itshoba likulu, lide. Inqina lomkono wase kohlo likulu kunelowaee kunene.

## ISAZISO.

INTLANGANISO ye Nqubelo, yama Ngqika iyakuba ae Kobonqaba elwandle kwa Mr. NZANZANA MQAYI, ngolwesi-Hlanu, evekini kusasa, ngomhla we 4th ku November, 1887. U Mr. A. GONTSHI uya ku caza umteto we Voti no melo e Palamente.

## ISAZISO.

INTLANGANISO yama Mfengu yo MANYANO NGEMVO ZABANTSUNDU iyakuba se Toboyi kwa Mr. BOOY TSUTSU ngo-Iwesi-Hlanu kusasa ngomhla we 28th October, lo 1887, u Mr. A. GONTSHI uyaku caza u Mteto we Voti no melo e Palamente, u Mr. JOHN MAZAMISA wase Hlobo uyakeba sesihlalweni.

A. GONTSHI, Omnye waba

ABAKAN DI abatatu, e St. Matthews, Keiskama Hoek, omnye abe ngumntu oselelazi eloshishini; bati ababini bona babe ngabafuna ukuba balifundiswe. Abafunayo botumela ku

Rev. CHAS. TABERER.

St. Matthew's, Keiskama Hoek, EKWEZANA elise Tyume kufuneka ititshere enokuwuqonda lomsebenzi. Isikolo sinabantwana abakumashumi amatandatu. Osifunayo makatumele kogama lilandelayo atumele nencwadi ezibonisa ukuwulingana kwake umsebenzi onjalo, aze isicelo sake asibhale ngesi Ngesi.

## Ko Titshala-Bashumayeli.

KUFUNWA Utitshala ontsundu e Dodoloro. Umshumayeli wase Wesile onokukumsha angatandeka ngapezulu. Ofunayo makabhalele etumela nencwadi zake ezixela ukuwufanela lomsebenzi ku

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BONA bawatenga pesheya awabo amayeza.

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TARKASTAD ngenteto yesi Xosa.

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Amafuta ezilonda.

Ezika LENNON

Ingqatana zomtshekisane

Oka LENNON

Umiza woxaxazo.

Oka LENNON

Umiza wepalo.

## 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

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Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla

zezo

YUZI .. Egcuwa

Nakwa-Ndabakazi

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

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo Kanye kwezindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, nezikumba njalo njalo.

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Nezifo ezingcungcutekisayo.

Eyona ide yancama ukulunga

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GEORGE GIE,

I-rente yo Mhlaba, no Mteto

IZIKWELITI uzibuta ngoku kauleza, inikwe GREY STREET,

umniniyo kwa oko. Onke amatyala aba ntsundu etetelwa ngemali encinane kakulu.

GIE BROTHERS,

Abatengi naba Tengisi bento Yonke.

KUPELA kwesi Tora saba Ntaundu ngenene kule Dolopu yase TARKASTAD.

Zonke intlobo zezinto eziveliswa yi ntsebenzo yeli lizwe zitengwa ngamaxabiso

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Kuba ngawenkohliso anenalo inama

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza

nge Posi xa behhalele kum batumela izi tampo nokuba yi mali ehamba ngepepa 1-posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukube imali tunyelweyo igqitile yo buyiswa namayeza.

J. G. NICHOLSON,

*Iqqweta elise zincwadini zakomkulu nomteteleli wama Fandes,*

E-NGQUSHWA.

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

Yonke into ayi patisisweyo ifezwa Uli Gosa le *Colonial Mutual Life Assurance Society*

## Nantsi Into

IMICIMBI enge Mvo Zabantsundu mayinga tunyelwa kum andisekona kuyo. Ezam incwadi, nantonina etunyelwa kum yondifumana kakuhle nxa ibekiswe kwi HOTELE yam ngase Tyalikeni yama Wesile Antsundu ase Qonce ekangele e Markeni, enike umva i Cathcart Street.

BEN SAKUBA.

[OCTOBER 19,

ADUME KUNENE, KA

JESSE SHAW (U-Nogqala) E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo ngenxa yoku ngqinelana kwawo nezo zifozenzelwa zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucekela ekwe-nziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).

Umciza ongazange ungakupilisi ukuluma kwa oka, nezinye inunu. ELONA (Specific).

Elona yeza lesifo so Xaxazo Iwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo

zendlebe, neze-bunzi, nakubeka kwentloko yonke. Incindi yoku gada iziswano ezikatazayo zentsha. UMBI LISO (Eye Lotion.) Ukwantsho wamehlo abulalayo.

UMATINTELA (Antispasmodie).

Umciza wokupilisa ukuqunjelwa nezitepu nezinye nkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto itywayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonnda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebanza bubeba-hle bugude ubuso.

UMGUTYANA (The Powder).

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

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotalana nezi. tofilana ngazinye, eziti zakulundelwa ngokufezekileyo angaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi-

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, e-Town Hall, Kwisitora esinga pantsi ese sitatu, No. 3, Kwinkundla ye marike, E-QONCE.

Uhlala aba nento eninzi yombona, na Ma-zimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

*Impahla zamkelwa nguye azitumele*

W. J. DEALY

TENGA

Umbona, naMazimba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku rolela ixabiso elipezulu kanye lase Markeni, e-Qonce.

Abatshatileyo.

JANUARY—KOOPTMAN.—Ngo 5th Ooto.

ber, 1887, u Rev. A. Compaan, we mvaba yama Bhulu, utshatise Graaff-Reinet u JACOB JECHONIAS JANUARY, unyana wama-

MBALO—KUNGWAYO. — Egcuwa Ngo

27th September, 1887, u Rev. W Stead, ubandakanye ngeqina lomtshato u ELEAZAR MBALO no MARTHA J. KUNGWATO

ohesakhiha se Newlands e Nyaruni lom-

PAMLA—MAZAMISA—E-Hlobo, ngo-

mhla we 6 September 1887, kutshat-

tiswe ngu Rev. W. J. JAMES

M. S. C. PAMLA unyana opakati ka Rev. C.

Pamla no ANGELINA FANNY MAZAMISA,

Lishicilelwa umninilo, u JOHN TENGO

JABAVU u ngu HAY BROTHERS, Smith

Street. King William's Town.