

Imvo Zabantsundu.

(NATIVE OPINION.)

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IXABISO 3d.]

KING WILLIAM'S TOWN NGOLWESI-TATU, OCTOBER 26, 1887.

[No? 155.]

UYAFA NA?

CELA AMAYEZA E GQIRA

LASE GCUWA

Pesheya kwe Nciba.

(1) AWOKOHLOKOHLO
ISHELENI NGEBOTILE.

(2) AWOXAXAZO
ISHELENI NGEBOTILE.

(3) AWESISU
ISHELENI NGESIQUNYANA.

(4) AMAFUTA EZILONDA
ISHELENI NGEBOTILE.

(5) ELEZILO
ISHELENI NGEBOTILE.

(6) ELAMEHLO
ISHELENI NGEBOTILE.

(7) IMIGUBO YEGAZI
ISIKISIPENI NGESIQUNYANA.

(8)

IYEZA ELINAMANDLA

LOXAXAZO

ISIKISIPENI NGESIQUNYANA.

Funda Kakuhle Yonke Into

Le Newadi Ekufundisa yona.

Amagosa e Gcuwa ngo

BAKER, BAKER & CO.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange-
lise lamayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuxaxazo.
1/6 ibotile.

Elika

COOK Iyeza Lokukohlala
' (Lingamafuta).
1/6 ibotile.

Aka

COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika

Iyeza Lepalo.

1/6 ibotile.

COOK Ezika
Ipils.
1/ ngebokisana.

Eka

COOK Incindi Yezinyo.
6d. ngebotile.

Oka

COOK Umciza Westepu Sabant-
wana.
6d ngebotile.

Oka

COOK Umgutya Wamehlo. 6d
ngesiqunyana.
Oka Umciza we Cesine. 1/6.

COOK

Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Nalipina Iyeza olifunayo unga-
lifumana kwa

E. W. WELLS,
Umpitikezi Wamayeza
ne Opteki,

Bathurst Street, E-Rini,
Ugcina amayeza amatsha nalu-
ngileyo.

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Nezifo ezingcungcutekisayo.

Eyona ide yancama ukulunga
yi

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GEORGE GIE,

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IZIKWELITI uzibuta ngoku kaulenza, inikwe
umniniyo kwa oko.

Onke amatyala aba ntsundu etetelwa ngemali
encinane kakulu.

Uli Gosa le South British Fire Insurance Company
of New Zealand.

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Bafikelwa zimpahla ezintsha ngo stemele
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J. E. L. HULLING,
NGEMITI YASEKOLONI
NEW STREET, E-RINI

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

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

Oka Kulling Umpilisi wenene wezifo zonke esiba se Lufeleni, ibotile elula 5/-, enkulu 10/
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Oka Kulling umncedi onyaniso wezi fana zama nkazana, akuko yeza ligqita eli linge
otile ezihamba kwi 4/-, 7/6, 11/- ne 22/.

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

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

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

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

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ISAZISO.

TINA bamagama angezantsi siyawazisa umzi okokuba sivule ivenkile Kulandlu ibiyivenkile yo mfi u
(Ngomti) M. KEEVY & CO. yati ekugqibeleni yano J. BIRT & CO., noko tina ASINANTO NEZIKWELITI
ezenziwa kubo NGAPAMBI KO NOV 1886, ASISOKUZE KE SIZIMEME EZO ZIKWELITI mntwini.
Umntu ezi' hlalwa kuye ngu A. J. Cross.

ABANTSUNDU MABEZE KUTENGA NGEMALI BENGENTLONI
zokuti bayakubizwa izikweliti ezidala.

INTWENINZI YEMPAHLA

Ezifuneka kwabantsundu, ongamjula kuzo, zilula ngamanani kunoko zaka zanjalo. Ukuba ufuna ezona

Nchawa, Amabhayi, Ityali, Nengubo, njalo njalo
zizizo.

Kauze Kuzibonela ngokwako.

EVANS & CO.

Ivenkile endala yento Zonke, ese Koneni.

KWA G. WHITAKER, kwi- IVENKILE KA GREEN YABANTSUNDU.

venkile etengela nentwana KUZA kuvulwa ivenkile efanele Abantsu-
ezincinane kuko, kutengelwa tshipu ndu kanye e Komani. Zonke izinto
ezifanele bona bosifumana zisisulu.

kanye Umbona, nento ezinjalo, Utenga zonke izinto ezinjengo Boya

Umgubo, neswekile, njalo-njalo, njalo- Unentlobo zonke zamayeza abantsundu.

Njalo yiya kwa

EDWARD GREEN.

KWA BEET,

IMPAHLA ihleli yodwa ngase ntolongwe- ni endala. Ingcawa, ilokwe, ibhulukwe, amahashe, inkomo. Yonke into oyifunayo Isisisulu! Isisisulu! e Qonce ukangele emarken. Kufike into eninzi yonoxesha bengubo zamadoda.

Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

ISAZISO ESIKULU.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela isitampo noknba 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 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,
Jgcisa Lemciza.
The Laboratory, Fort Beaufort.

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu nomteteleli wama Fandes,

E-NGQUSHWA.

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

IgSgTYonke into ayi patisisweyo ifeewa ngokukauleza.

Uli *Gosa le Colonial Mutual Life Assurance Society.*

Imisesane ye Golide

yoku Tshata,

Vingcani Amazibuko Batembu.

NGO 11th ku September, 1887, ndilahlakelwe yinkabi yehashe e Gwangqa ebomvu linukolo linodevu. Amanqina anga pambili anentsimbi uboya kuwo omane ama- qina bungugulwe itshoba litwe cupe kacinane. Lalahleka Esidutyeni, St. Mark's, apo umkondo uvakala kona olifumenevo ndomvuzi Ababhuhileyo.

MAQUTYANA — U-STINKEY MSENANGA

MAQUTYANA, Inkosikazi etandekileyo ka Jonas Msengana Maqutyana ibhubbe nge 16th October, 1887, 2'30 p.m. Maza-

HASHE.—E Kimberley ngosuku Iwe

15th October, 1887, kubhubhe u PERCY inkwenkwana ka Meshach no Annie Kashe.

Ubudala bake bebuzinyanga ezilishumi

KASHE.—E Kimberley ngosuku Iwe

15th October, 1887, kubhubhe u MINA, intwazana yamazibulo ka Meshach no Annie Kashe. Ubudala bake bebuyiminyaka emine enenyanga ezimbini nesiqinqata

MANENEKAZI!

KANIZE kuzibonela impahla yetu

entsha evela Pesheya kolwandle, E-Ngilane.

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Ezilungileyo 2 |d kuse kwi 6d.

I PRINTI.

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Ezilunge kunene, 2/6.

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W.O. CARTER & Co.

MACLEAN SQUARE,

E-QONCE .

Iveki.

ELI lixesha lokungeniswa zi Felkornet, kwamagama amadoda anokucetyiswa entwe- nizombuso; wonke umntu ongakutandiyo ukutunga umlomo, makati ukuze onwabe, aqonde ukuba lingeniswe yi Felkornet igama lake kumqulu wamadoda. Ngokoks somana ukuti ukuze ningalibali:—Amagama ! Amagama! Amagama!

ZONKE ikoranti zeli lizwe ziyavumelana ukuba Amampondo anyanzelwe, nokuba kude kwadubula imfazwe, ukuba azifeze indawo ekwakuvunyelwene ngazo ngawo no Rulumeni, mayelana nokumbiwa kwendlela, nokupeliswa kobusela, namadabi. Sasite Amampondo mawacele ukungena pantsi kwepiko le Nkosazana njenga Besutu. Ngengeko namhla lamare emfazwe. " Isala

SIVA ukuba igqugula lokutula imitwalo yerafu zomhlaba, kwabanga bangotulwa, ngomteto we 27 we 1887, liya kuhlala e Gala ngo 8 November lo.

INQWELO zama Bhulu ebezixhome ama. planga zisiya e Johannesburg, zifike e Alvani kunzima. Bayilinge kwakona impahla bafumana ukuba balayishe 2,000 ne 2,500 inqwelo ngapezulu

AMAGAMA ! Amagama! Amagama !

IMBUMBA yama Bhulu (Bond), isebe lase Komani, belinentlanganiso ngom.Gqibelo ongapaya. Esinye sezigqihho zayo kukuba mayingancediswa ngemali yakwa Rulumeni imfundo yokafike.

AMAGAMA ! Amagama !Amagama !

IPEPA lase Komani liti ixabiso lecuba elitshaywa yimpi emele i Queen's Town yodwa, lifikile kwi £5,000 ngonyaka.

AMAGAMA ! Amagama ! Amagama!

IBHOTILE ye brandy kutiwa iyi 4 1/2d ngoku e Bhofolo. Akummangaliso ukuba

AMAGAMA ! Amagama! Amagama !

FAN' UKUBA abafundi badiniwe sezi zinto zimbi ziman' ukuvakala ezivekini zepela. " Umhlab'udlokovile," utsho umfo okade abona, xa akangela kala maxesha. Kuko umntwana obulew' e Mossel Bay ngendlela ema- sikizi ukuyixela—yintwazana eminyaka isixenxe ubudala, yayiye esikolweni kwabonwa ingabuyi. Kute kwakafunwa, isidumbu sake safunyanwa sigqijwe sagqejwa ngoko- yikekayo. Sitiwe nya

AMADODA amabini ayakuzingela. Ate akufika ezintabeni ahlukana wati omnye wehla neminye imicauka. Kude kwati rhatya bengaqubisananga. Ute omnye wabona ingonyama wasele bamba ngompu ate akubona akuba uyosela, wakumbula into yokuba ingamaramnko lawo anokukohlisa wapinda zada zazitatu izikoti edubula. Ute akukova ukwenjenjalo waya kukangela apo ati yena uyiwise kona. Suke endaweni yengonyama wafumana uwabo eselelugodo. Hayi ingozi zelizizwe.

AMAGAMA ! Amagama ! Amagama !

E OUDTSHOORN inkwenkwana eminyaka isesitobeni ubudala, ite ikapela ihashe uku- ba liyekutya yalibopelela esiqwini sayo, ye. kata izandla ezingxoweni. Lotuswe yinto ihashe, laposeka paya, yawa, lotuka okunye ihashe lahamba pezulu liyiruqa lontwana yapuka imilenze nemikono. Yafa yilongozi.

IYAKANYEZWA indawo yokuba u Mr. Hofmeyer uya kumawabe ase Natal kuxoxo ngolaulo olunga Gungxuka- Ndinyu. ke; Kutiwa uyangomcimbi epatelele kwi- ngqungqutela ye Koloni zontatu ngendlela ka loliwe eya kwele

AMAGAMA! Amagama! Amagama!

NASE Natal balila ngokunqaba kwemvula.

AMAGAMA ! Amagama ! Amagama !

IMIKHOSI yama Joni yimiyino ukusinga kwa Zulu, Etshowe, ne Ruluneli u Sir A. Havelock ising kwakona. Kuvakala ukuba u Dinizulu akavumi kumhlalamele u

U MR. DE WET Umpatiswa-Bantsundu usinge ngolwesi-Hlanu kwele Golide e

AMAGANA ! Amagama ! Amagama !

NASE Bhayi iyanconywa imasisi. E Rafu kulele abadala nabancinane yiyo.

ABESUTU abahlanu besika Jonathan bava- lelwe entolongweni e Winburg, e Free State. Bebehamba nenqwelo bengamashumi ama- bini, bevela e Dayimani kusebenza. Esi sihlanu sizishiyile inqwelo sekuhlwlwe, satana ngwakanqwa nama Tshaka amabini egoduka, evela e Dayimani, sigqibe kwe- lokuba siwarodomshe, siwapange. Enze isipango ngamagqola kwaoko, ati akuwa, arola izitshetshe abanqamla imiqala, abafi- hla. Afumene £19 10s. kupela. Seleba. njwa ngokuranelwa ngabanye ababesele ezinqwelweni.

AMAGAMA ! Amagama! Amagama!

IZAKUQALA ukumbiwa indlela esuka kwi- cweba lo Mzimvubu eya e Kokstadt, Emfu- ndisweni.

IPEPA lase Mtata libalisa udaba lokuba u Sigcawu, indla-mafa ka Mqikela, inkosi yama Mpondo, ungene evenkileni e Palmerton, wazitatela isuti yonke nezihlangu, ate akukov' ukuzifaka wati umlunga lowo we- venkile, makafake imitya azibope ! Ala- vuma i Yurope.

AMAGAMA ! Amagama ! Amagama !

IHABILE inqabile kungoku e Alvani yaye injaloniye ithalile ngexabiso.

MR. N. ZIBI :—Incwadi eyayinegama lo- mntu owalahlekayo idukile. Ngeubuya ubhale.

ABACEDULULI bempato yentolongo abango Mr. P. Nightingale, Mr. W. Ayliff, M.L.A., no Mr. Theron, M.L.A., bake batyelela e Alvani e Komani, nase Monti, bahlalele ukufika apa e Qonce.

AMAGAMA ! Amagama! Amagama !

IMVO ZABANTSUNDU

NGOLWESI-TATU OCT. 26, 1887.

IRULUNELI, e Kapa, Kwamapakati ifumene inteto yocingo Enkosazana.

evela Pakati le Nkosazana ngalo mcimbi umangele ngawo umzi. Lenteto yeti, Lomteto mtsha awusakuqetulwa, ngetuba lokuba, Aba- cbazi Mteto be Nkosazana bete bakuwu- telekisa no Mmiselo wombuso we 1853, bafumana ukuba awuchasene nommiselo lowo we Nkosazana. Kanjaqo uyangqi- nelana nencazo yo Mmiselo mbuso eyenziwa ngu Mr. Porter, oko waye Ngumchazi- Mteto wakomkulu we Koloni —incazo eyashicilelwa ngo 1 July, 1853.

Umzi ontsundu ubumi kwisiganga sokuba uqetulwa nganina Ummiselo- Mbuso we Nkosazana yinkundla yase Kapa. Xa kusitwa ngaba Cbazi-Mteto be Nkosazana awuqetulwanga, ipelile inkani. Amagama etu ke mawangene, njengokuba ebefudula engeniswa emquIwini wabanemfanelo zokupendula kwi- nto zombuso yonke leminyaka Iwaqini- selwayo ulaulo Iwase Kapa. Inkundla yama Pakati Enkosazana ayigwebi tina xa isiti umteto ayikuuqetula, kuba ungacukumisi Mmiselo-Mbuso," isigwe- bele, kuba ngati iti, ukuba ibifumene uku- ba uqetulwe Ummiselo-Mbuso ngumteto omtsha, lomteto ubungasakwamkelwa yilo Nkundla. Kukuti ke ukuba amaga- ma amadoda anemfanelo ngoko Mmiselo- Mbuso siwangenise. Apo inkani iyaku- vuka kona kumaxa amangalwayo zi Felkornet nazimantyi, ngalomteto kutiwa ngaba Chazi-Mteto be Nkosazana awu- qetuli Mmiselo-Mbuso. Intlanganiso yamhlelo yenze into yengqondo ukuba igqibe kwelokuba elibango letu maze lide liye kumatyala (e Jaji) amakulu e Kapa ukuya kuqonda ukuba kutetwa tinana ngababantu bemi ubuzwe, baquba imiteto yenkosi zabo, abemi edlelweni. Kanjako, xa i Jaji zite siti abo, imhlope ke indlela yesibhono somzi obhenela e Ngilane, icace okunve nevenkundla va Pesheva

mvaba ezimbini—eyobuzwe babo, neyobu Rulumeni. Kanti ke wenjiwenjalo ukuchazwa kwawo Engilane lomzi usiti, upetwe ngqongqo e Kapa, onkosi sezaba ngamapolisa. Abantu esibaziyo abasemi ubuzwe, ngemiteto, nobukosi, ngama Mpondo. Ummiselo-Mbuso ubungena kuwaquka ama Mpondo. Ngokoke siti banyanisele Abachazi-Mteto ukuti awu- guqulwe umteto omdala, xa umteto omtsha ucukuceze abantu abemi ubuzwe babo njenga Mampondo. Siti na ama Mpondo? Kuba kutetwa nje kutetwa ngati, abantu abangasena buzwe babo. Yiyo lonto esiya kuyichazelwa zi Jaji e Kapa saye siyakuwela kakuhle xa sipete isigwebo sazo ngoqetulo lomteto omdalo.

Yena u Sir G. SPRIGG uyiqelile lento yokuti ngomlomo wenza lento, ze kanti ngezenzo wenza enye. Wenjenje nge- mipu, wacela i Palamente ukuba yenze umteto wokuhluta imipu kondiyalwa. Yamnika umteto lowo. Usuke wange- nela wonke umntu obala limnyama onga- zanga wayicinga imfazwe no Rulumeni nase matongweni! Nanamhla ubesibeta nge *boomerang*, ilitye lase Australia, eliti ngati ligitiyiselwe paya nje lizakubeta lomntu ungasemva kwako. Kucukuce- zwa abantu abazipete

EZE ZITILI NGEZITILI.

FORT BEAUFORT.—Yayi yi Navesali yesikula se Cawa nge Cawa engapaya. Ngolwesi-Hlanu Iwayo kungonywe kwa- fihlelwa iziqendu ezitile, kuko nama Ngesi ancome kunene. Amaculo ayeku- mashumi amane neziqendu zikwangako. Yonke lonto ihambiseke kakuhle kanye, kangangokuba kungabiko nto ingapu- melelanga. Izikolo zakwa Tini nesase Hillside kokona zivukileyo ekubeni be- sezityafile.

FORT PEDDIE.—Kute apa kwako intlan- ganiso enkulu eyamenyelwa izinto ezi- mbini ukufika komfundisi omkulu wama Wesile, ohlala e Rini, nokumenyelwa intlanganiso yokubanjiswa kwe Lizwi lika Tixo, le kutiwa yi Ronaskapu nge- nteto yesi Bhulu. Wati akufika Umo- ngameli ngolwesi-Tatu, olwe 12 October, waqala wahlangana namadoda amcela ukuba awancedise kwindawo alike axi- nga kuzo, wavuma ukubanceda ukuba bayakuzinceda nabo. Abonakala evuyile amadoda kakulu yilengqibo; yangena intlanganiso, yazala indlu ngabantu. Aba- teti Rev. E. Gedye, Mr. Joseph Mpahla, no Mongameli. Umfundisi Mr. B. Mama wenza inteto yokuba kurofwe imali, no- mnye owatetayo ngu Mr. Mafongqo. Sati sakuhlanganisa izitembiso neroliweyo £16 8 2 1/2, impahla ozibhokwe negusha 5 ingxowa 3, inkunku 6, idada 1. Amapepa okucela imali siwatumele emva kwentlan- ganiso, yapela intlanganiso imandi kakulu.—Yangena kwakona Emtati ngolwesi-Hlanu October 15, 1887; abatei Revs. E. Gedye, B. Mama, Umongameli, yamandi kakulu,barola abantu base Mtati bonke ababeko, barola ngentliziyo ezi- cwayitileyo berola imali nengxowa zama- zimba ngambini ngapezulu ibhokwe, abanye ngantatu, abanye ibhokwe. Ndi- yawuncoma umzi wase Mtati, wenze ngapezulu kwento ebendiwulindele yona. — Kwakona kubeko intlanganiso e Durban, 20 October 1887, yokubekwa kwezandla komfundisi wase Mtati u Rev. S. Magawu. Umpati walomsebenzi ngu Mongameli omkulu wase Mkangiso u Vulindlela, wateta amazwi esiyalo, ewa- tabata kwi Zenzo II. ivesi 24, nakuba ndingaba ndipazamile wayeteta ngo Barnabas, ilunga, umonwabisi werame- nte nomtutuzeli wayo. Wateta amazwi amhlope u Vulindlela ayinyaniso, kuba naye efana no Barnabas, engumtutuzeli weramente, umfundisi owatunywa ngu Tixo ukuba aze kumisa ubufundisi babantu abantsundu. Ndahhala naye iminyaka emininzi intshumayelo yake ayizange ingandituzuzeli, ndiyazi ukuba nditeta into eyaziwa ngabo bonke abantu. Sati yakupuma intlanganiso sayakumcela ukuba esisiyalo makasishicilele ngesi Xhosa. Simnqwenelela ihambo entle, ekwano Mrs. Lamplough, efana kwanedoda

dala efile.—Lifikile igqabi lika lonji umti wotalaso. Ngo-Mgqibelo (15 inst.) kule- nyanga kuse ibokwe ezimbini zika Ngqa- se, zihlinzelwe kulomfulana bati ngu No- kanyiyasala yonke inyama, batata imfele. Ewuhlabile kuma Polisa, axele intaka yobusi ifunyenwe yingcungcu, asuka angama hilihili.

ESIHLAHLENI KWA MAKAULA.—Ngo- mhla wa 30 ku September, 1887, bekuva- Iwa isikolo salapa esinikwe ngu Mr. Alfred Cumbela, baye nabantwana inani labo be 47. Kwenziwe izifundo ezima- melekayo ezesi Ngesi nezama Xhosa. Siyaqala ukuncuma sakubona ihambiso yemfundo ebantwaneni. Wabulela no Nkosi u Makaula ngamazwi ahlabaya, nawe mvuselelo. Yati into ebete sanom- tukoko omkulu, kukuva iculo elivunywa ngonkosi, elileli amazwi alo: —

Nantsi inkosi ya Mabaca Umakaula wetu Naso isidwangube esimbala unkone &c.

Abantwana abafunde

UMANYANO NGE MVO ZABANTSUNDU,

TRANSKEL.

Intlanganiso yomanyano nge Mvo Zabantsundu pesheya kwe Nciba ibe idibene kwa Nomaheya kwikaya lika Mr. J. Syongwana ngomhla we 30th September, 1887, ngo 9 o'clock.

Lentlanganiso yayi yeyengxoxo ezimbini. 1. Kufanelekilena ukuba i Transkei lidibane ngesibhenso so Tung' umlomo ne Koloni, nokuba akufanelekilena? 2. Ngumntu osimo sinjanina emasimamkele aze abe ngummeli wati apa, e Transkei, e Palamente.

Amanene awayeko ngala: Yi Chairman, Mr. Mazamisa; Messrs. A. Gontshi, A. Mazamisa, Revs. S. Mzamo, Jno. Sikwebu, Messrs. L. Mgidi, S. Shosha, P. S. Lusaseni, L. Mbanga, Tongana, S. Kwatsha, S. Dudumashe, M. Valela, J. Syongwana, S. Mdletyi, Dingiswayo, J. Mvinjelwa, senior and junior, namanye amanene. Ewonke aye nga 79.

Kusuke i Chairman kuqala yenza intshayelelo ngamazwi amafupi, yati: Mamfengu, senisemva, siti sedwa ngoku abantu abangenazintlanganiso zohlanga, kufanelekile site sanazo, kananjalo sazikutalela. Kuba ngapandle kwentlangano yetu asisoze sibe nazinto ziya kusilungela. Wati niyabona, nanamhlanje ezingxoxo zanamhlanje zibe zingxoxo zake wonke umntu ose Transkei apa, noko sibaninzi nje namhlanje asililo inani elilungele lengxoxo yanamhlanje. Yizani zihlobo nonke ezintlanganisweni ezinje ngale yanamhlanje. — Kufundwe ingxelo yentlanganiso egqitileyo.

U Mr. Jos. Jno. Sikwebu wati, mna lento yesibhenso sase Colony nditi ngomoya mnye ne Colony sifanele sincipesile ngezizatu ezibini nezitatu, esokuqala kukankanywa yi Palamente umntu emnyama ukuba makati yena ukuze abe nelungelo lokuvota abe unendlu exabiso linga £25, ze ati xa ibonakala ingafikeleli kwelonani, angabi nalungelo lo voto. Watsho wati andiva bala limbi ngapandle komntu omnyama. Utsho wati kanjalo ekufundeni kwake emapepeni, naseku- yicingeni lento, okwenyaniso uyitumanisa iliyelekenqe lokukupama amateba, angamaciko, abameli babamnyama abamele i Colony. Watsho wati kanti nook bengamele bona nje, kuko ubulungisa ababenzela bona. Sabeke singaba sezi- ngozini xa bapumileyo, kuba bofunyaniswa banyulwa zinikisi. Utsho wati kufanelekile ukuba singene singakangeli emacaleni, kuba namhlanje kuse ncopeni yokuba ukuba i Colony ligwetyiwe, kumhlope nati singabamnyama nje siya kuba pantsi kwesigwebo, lingagwetywanga, nati sopumla ngobuvoti babo. Utsho wati, zenikumbule pakati kwengxoxo yenu ukuba namhlanje sihlutwa isipiwo setu esasisipiwe, namhla kutiwa hai nina masibe sesetu sedwa, tina magwangqa. Kulungilena ke ukuba siti sizibona zisimka sibe sisisi masixiyeke esinkulu sosala namankonyana, kuba ilungelo lomhlaba eii zinkomo kuti, ilungelo lendlu eli ngamankonyana. Into efa ingekakuzuzisi nto, kuba ainjalo ingxan- de, kuba uti umhlabi usaluqale isiseko ipele imali lufe ke ngako oko ungekahlali kulo. Utsho wati anditsho ukuti ingxande azilungile, nditi kodwa njengokuba inkomo zisimka nje, aman- konyana onincedana. Maziti zimka abe

kanye mpela-mpela, sibe sithi hai asilifuni necebo lako Mr. Hofmeyr. Sibe sithi ke ngako oko masivote kunye namaqaba. Kanti ke singalindela malungelo ani xa sidityaniswa kunye namaqaba? Ulungi- le umsalane lo ukoyo wezindlu zengxa- nde. Nditu ngokwam ukubona asifanele ukuba singene kuso esi sibheni, kuba Bingxamele ukuchitha namalungelo.

U Mr. Jno. Sikwebu ute, nantsi into, ndinga ndingafumanisa ukwazi ukuba inzuzo nelahleko efunwa kwesi sibheni yinina, kuba yena ngokwakwe ukubona sinenzuzo kade esesiyifumene le iti masake izindlu, ke ngapaya singaba sifuna ngesibheni indawo yokuti noko aba base bumnyameni nabo mabakutazwe ebumnyameni babo na?

U Mr. P. S. Lusasseni : Ngokwam uku- bona lendawo niwomele kuyo ayichasiwe naye Colony. Nto i Koloni ingayivumi- yo yiyo le, yokuba, ewe kwatshivo kwafwa, umtelo ungaguqulwa xa ufuyaniswe ungalungile. Yinene kwatiwa mauguqulwe kumntu omyama yedwa na? Akatshona u Fitolu ukuti kubo bonke abapantsi kwam andikethi bala? Umtelo mauhambe ngokufanayo, batsho besithi kuyinto esimanga ukuti mhlana, nyakana nge Jubhili ye Nkosazana, ngo- nyaka zonke izintu zonwabileyo, ize yona le ingumntu omyama ibe ibo- ishwa ngamakamandela, kufunwa uku- hlutwa ukuya kwayo ebikutyi kwimi- nyaka enga 30 mhlamba ngapezulu egqitileyo.

U Mr. Jno. Sikwebu : Inzuzo nelahleko yini ke ? I Chairman: Mna andiboni ndingene kwisibheni se Colony kuba ndisengum- ntana, ndingethi xa ubawo eqala namhlanje nam ukundingenisa e Palamente ewe sendisithi nam ndiyabhena engekandiboni nokundibona. Kulungile kutetwa nge- ngxande nje, yakani ingxande siqubele ekukanyeni.

U Mr. Jos. Jno. Sikwebu: Nali ilizwi emaniklangele, kuthiwa musani ukusi- yeka isilo nisazi ukuba siza kutya nina side sipume sonke emgodini. Saleni sisavela ngokutsho ko Mhleli wepepa eli *Zimvo*. Ngokwam ukubona utsho nakuwe Transkei uti, musa ukuti le Pala- mente ibihlangene ngu Amen, akusoko- buye kubeko zimbi eningathi nise kuyo iziroro zenu. Kumbulani ukuba nje- ngokuba nani ningeniswa nje nizakusa ngommeli wenu izikalozenu, zezipicotwe, zime umhlambi njengoko nifunayo. Niti niyakululwa ezipasini njalo-njalo. Konake ngenxeni yesibheni ukuba nite nabuya nafakwa zenu, yinto leyo eni- ngeyikalazalina? Ngazo izintu yawa kumbulani kanjalo ukuba ingxande ezi kutetwa ngazo aziko. pesheya kwe Nciba apa, kanaanjalo nazi zikoyo Zimbalwa akuko bani ungatshoyo ukuti zifikile zonke enanini. Yazini ukuba kuzaku- bako abakangeli, ke ezizindlu zenu mna ndisazoyikela, kuba zakive ngesoyi, azinye zezamatye apa angathi ngamaqeka ebe esaka izindlu, izinto ezine *joins* ezisalele pezulu zada zema ezantsi, ezinye zinto apa ezingena ziseko, njalo-njalo. Niti ke ezizindlu kungatiwa zizo. Lu- mkelani ukulahlamba imbo yenu ngo poyi- yana kuba nijonge kwezingxande enizaka

U Mr. S. Shosha: Nam lamazwi ka Mr. Sikwebu ndiyavavuma, nditi masithi singena njengokuba siza kungena sibe sizilungiselele.

U Mr. Jacob Mvinjelwa: Lengxoxo indikumbuzo ngembali yosapo luka Faro Iona Iwathi noko kwakubo amatuba oku- sinda Iwasuka Iwangxamela pambili, Iwaza Iwafa ke ngako oko. Kulungile siroxe lihamba i Koloni, ze xa liyayo lipene ngathi, 'ze xa lingafanga sipepe

ngalo. Ingxoxo ite ngo half past two yaxhonywa evotini. Angasichasanga isibheni, 8; asichasileyo, ayi 34. Kute kwakupu nywa kwaiyawa edinaleni, kwazinyama, kofu, tea. Yabuya yangena ngo half past three.

OTTISHALA NEZIBONDA NENGXOXO ZOMBUSO.

U Mr. A. Gontshi wafunda incwadi evela kwi Gqweta elikulu e Kapa nge- ndawo yokubuzela o titshala nezibonda, ukuba azikona engozini xa zisezintlanga- nisweni ezinjengale. Ite incwadi hayi, izibonda aziko ngozini kanye, kanjalo zititshala eziyi Class III ezingasengozini, ezinye hayi. Safumana ke ngako oko sonke tina bamnyama singeko ngozini. Sayibulela impendulo.

UMMELI.

U Mr. A. Gontshi: U Mr. Helier uti uxakekile, akanako ukusimela ngako oko, masithi ke umntu esiya kumketa abe ngumntu oyakubhala emapepini izinto angasenzela zona, sizeke sitelekise kulo- nteto, nokuba ulungile. Ngapaya koko akaboni nto yimbi angathi isilungele. Ute watelelwa ngu Mr. John Sikwebu, "kwavunyelwana.

ABATUNYWA.

Kwamiswa ngu Mr. P. S. Lusasseni ukuba makubeko amadoda abe matatu amakaye kule ntlanganisno iyakuba ngo October 6. Watelelwa ngu Mr. Jos. Jno. Sikwebu. Kwanyulwa i Chairman, Mr. Mazamisa, Messrs. A. Gontshi, Japhta, Mvinjelwa.

INTLANGANISO YABATEMBU.

[NEHEMIYA NITILE.]

Ngomhla we 10 October 1887 ibiyinto enkulu yentlanganisno yohlanga Iwa Batembu. Yatyiwa yabonakaliswa into yencwadi yentlanganisno yaba Tembu ebise Mabinini; zati ezinye inkosi zakuba—lenteto yaba Tembu yeyayitwa ngu Ngangelizwe, kwatiwa hayi—esi sisi- bheno sokutungwa imilomo abantsundu. Kwayekwa kubonakala ukuba ukutu- ngwa imilomo kwaqalwa ngaba Tembu entetweni ka Ngangelizwe. Namhlanje isenzwa kuzo zonke nje intlanga, ngulo Kulumento.

Intlanganisno igqibe (1) ukuba kubule- Iwa Abatembu abase Roda ukuvusa umzi wako wabo. (2) Igqibe kwelokuba makuwele inkosi nabantu abanganyu- Iwayo bokuhamba nenkosi ukuya kwi Nkosazana nokubeka kakuhle pambi ko Mntan' Omhle intlalo yetu ukubamni ngalendawo. (3) Igqibe ukuba maku- hlanganiswe imali yompako nokubuzwa kuwe ixesha lokunduluka. Incede ka- kulu into ka Ntilashe u Sangoni ukutyila nokucacisa, nento ka Pantshwa Sayilisi, nento ka Mgwetyana u Simon nabanye abayiqondileyo lento.

Impawana,

Ama Bhulu akupapamele kanye ukungenisa amagama awo kwilungelo laba nezwi ekupenduleni into zombuso. Inkulu zawo e Kapa o Mr. Hofmeyr, zikupe isaziso esikulu kunene into egqibe icala lonke lepepa—zihlaba umkosi kuso sonke isibhulu ukuba siwangenise amagama. Hinani mhlambi wakowetu. . Yinto yaka yakona le ukuba itii indlu isitsha, bevuswa abaleleyo, babe begavumi ukuvuswa? Inkwenkwe yomntu omyama ipulapula xa kuyalwa eye nkosi. Ngamakwenkwe enkosi ke. Amabhulu, la avalwa zinkulu zawo. Huku ke! Yiyani, mhlambi tumelani kubabhali-magama ukuya kungqina ukuba angenisiwe amagama enu.

Amagama! Amagama! Amagama!

Pezolo sifumene ucingo oluvela e Cumakala komnye wamadodana apapamileyo akowetu, aselewuvile umkosi lo mkulu ukongungeniswa kwamagama abanemfanelo entweni zombuso. Olucingoluthi: "Umzi ontsundu onemfanelo uhsitywe ngapandle zi Felkomet zakona. Yaye kunjalo nje amapepa okutumela amagama kwabanga bangawatumela enganele. Makatunyelwe amapepa kwangoku." Yo! Akwaba besinewaka lamadodana afundisiweyo —antliziyo zinjengeyale ukuvulana nohlanga Iwakowayo! Ube uyakubehl! usite umzi ontsundu. Sidiniwe ngumhlanjona ometa ngela umpakumpaku uze ungenzi — umhlanjona oyela inkani qa ezintlanganisweni zomzi, ungajonge kunika cebo loncedo. Kakade siwatumele amapepa okubhala amagama.

Amagama ! Amagama ! Amagama !

Sibuzwa futi ukuba ngumhlaba ongakananina awulimayo umntu obalabela ukuba ulixabiso elifunekayo lomntu ogama linokungeniswa. Xa umntu alima ishumi le akile —inani elingalelo nocanda, nangapezulu— yindoda ke leyo esitileyo kulombuso, ifanele ingeniswe.

Lendawo yokungeniswa kwamadoda siyakumana ukuqokela, iyenkulu kunene. Umzi ongangenanga kwelisoko lobu Rulumeni uyintwana ekapukapu ezwi lingasiwe-sbani pakati komzi. Mawatabate indawo zawo ke amadoda.

Kwipepa lase Dodoloro lango-Mgqibelo silela oludaba:—" U Thomas Zwedala no Apollon Hlati, amadoda amabini anengondolo nabekekileyo omandla wase Lady Frere abenentlanganisno apa izolo yokuxoxa nabantsundu balapa ngokubutwa kwemali yompako wabatunywa abaya e Ngilane, neyokuncedisa kumadabi okungeniswa kwamagama omzi ontsundu kumgulu wezimamhlaba. Kuxoxwe nangokungeniswa kwamagama. Sive sekumva ukuba intlanganisno enje ibiko, ngesiyile kuyo. He! Tetani zizwe ndini ezintsundu ningayeki, nihambe ngalo ndlela yemfanelo embusweni. Niyakoyisa isigqibo." Ananina amadoda akuxela into zo Zwedala azikataze alahleke wayimali yawo emisa umzi wakowawo embusweni! Sitefela kwinkutazo yeli pepa lase Dodoloro, sithi niwufumene namhla umkondo oyakunisa ekupumleni kulomzi wase Mlungwini. Tetani nim emfanelweni!

Amagama! Amagama!

Elixa amanye amahlelo azama imali kungodano esibona Ingqushwa ligqushela indawo yobutunywa. Masilazise mhlope igqigula lase Ngqushwa ukuba akuko batunywa bayakuwela ingubo imali ingabonakalanga imigudu yokungeniswa kwamagama. Yekani ukupanga Awinto ese-gama. Kungokufeza into epambi kwake anokuti ubani apumelele.

Inteto zamanene ase Transkei anjengo Mr. J. F. Mazamisa no Mr. Gontshi ngo- mcimbi wobheni zisidanisile. U Mr. Gontshi ngakumbi usimangalisile, nge- nteto yake ngamaqaba. U Mr. Mazamisa walate indawana noko angati mayelana nayo apendule umntu onokuqonda. Le- ndawo yokuti i Transkei ibingenawo *kaka- de* amalungelo omelo, ibingabhenela nto- nina ibike inayo— yindawana leyo; nakuba tina singasigqondi isahluko esikoyo pambi kwe Nkosazana pakati ko Mr. Mazamisa kuba epesheya komlambo otile nombhali walemigca kuba yena engaposhonho kwalowomlambo. Besiba tina ingathi into esisipo se Nkosazana enikelwe kubantu bayo ngapandle kwekete bayinikwe bo- nke ujenkoko nanje ngokometo xa sebe- yinikwa. Kuyimfanelo ukusimangala xa sisiza esosipo sesinjengesiqaqekiso— njengokuba kunjalo xa kutatwa ingxande zodwa, umhlaba esimi kuyo ukangelelwe pantsi kwendlu yenkuku; yaye wona Inkosazana ingabekanga bala kumhlaba wabantu bayo.

Ubona ukuba Aulungiselwa umzi na wena Mr. Mazamisa. ukuba e Transkei imfanelo yokupendula into zomzi ibe kumadoda alikulu, iwaka lonke litungwe umlomo ? Uti umhlaba wabo ojongwe ngamhlo o Ahabi abamhlope, maupe- ndulwe kwango Ahabi abona ? Yeyona ntona ukolwe yiyo ukuba umhlaba wezi- zwe ezintsundu ezipesheya kwe Nciba unikelwe ekubeni upendule- Iwe ngama Bhulu nazi venkile, ebesiba tina banyateme kodwa? Kuya kubanjalo xa ama Bhulu nevenkile eno- kupakamisa iwaka lezandla, uze wena seunoxande upakamise amashumi ama- hlanu.

Amagama! Amagama! Amagama!

Hi, wena Mr. Gontshi! Sipina isiganga samaqaba odwa ? Asibana ama Qaba nama Gqoboka emi mhlabeni-mnye, nalamagqo- boka akoyo apuma ebuqabeni obu? Incazo yako yomiso-mbuso asiyifumani apo isekwe kona ezincwadini. Kausalatise. Umtelo ubungenakusekwa kuhlobo lwengubo yo- mntu, kuba ngomso besiyakuya sekusithwa nakumaggoboka amalungelo ngawenu nina mpi enxibe ojobela nodwa, tina mpi inxibe ibhatyi ezinger.gab' ojobela singapandle. Kantike tina apa unafika enabo ojobela amaqaba. Hayi, man. Usemhle umteto we Nkosazana ofuna intsebenzo yendoda ekwakeni nase kalimeni ukuba ayakile.

Sivuya ukuba kuko amadodana anjengo Mr. Joseph Sikwebu, no Mr. P. Lusasseni e Transkei, abonakalayo ukuba ayakuma emxholweni womteto novemfanelo; na- kubeni impi ebisinga ukuba ingamat-

mba e Transkei ibonakala inaxhela uku- vukusa ekungaqondini.

Amagama ! Amagama! Amagama !

Ibala elihle kulentlanganisno yase Trans- kei kukupanda imfanelo zezibonda ezi- hlalwa kwa Rulumente no Titshala ezi- ngxoxweni zombuso. Sivuya ukuba Um- chazi Mteto ewulamlele umzi ngokubonisa ukuba akuko Sibonda na Titshala yesizikolo zangapandle zipantsi kwabafundisi sisengo- zini ngokungena ezingxoxweni zombuso. Inanina ukuba ingashicilelwa njengoko injalo le "Opinion" yo Mchazi Mteto ?

Sibe nentloni ezinkulu ukufumana inko- wana zamadodana amatatu nenekazi lase Kimberley zokunceda kulomsebenzi woku- melwa kwentlalo yomzi ontsundu edlokovi- leyo, kunye nenento yokuba enye impi enga- maweta e Dayimani apo ayiyise-so lemigu- du yenziwayo. Udumo lolwenu ke pakati kwama wethu ukuba nizikanyele kwimeko ezityafisayo nina Mr. Alfred Gasa 10/, Mr. Samuel Maqula 10/ Mr. D. Tokota 6/, Mrs Cloete 2/6- Nobalwa mhlala kubalwa abantu.

ABALIMI NA BARWEBI

Uboya.—Izolo busepanti, obuhlanjwe ngo mashini 11d., obuhlanjwe emlanjeni 6 1/2d., obangahlanjwanga 3 1/2d to 5d.

E MARKENI.

E QONCE (Oct. 25).

Inkuni, 6/ to 23/ ngefllara

Umgubo, 5/6 to 6/6 ngekulu

Irasi eluhlaza, 1/10 ngekulu

Umbona, 2/ to 2/2 ngekulu

Ihabile, 2/5 to 3/9 ngekulu

Irasi eluhlaza, 4d to 1/ ngedazini

Imbotyi, 3/ ngekulu

E KOMANI (Oct. 22)

Inkuni, 7/ to 25/ ngefllara

Irasi eluhlaza, 4d to 6d

Umbona, 4/9 to 5/ ngengxowa

Imbotyi, 11/ to 15/ ngenxowa

Ihabile, 1/9 to 3/ ngekulu

Umgubo, 6/ ngekulu

E DAYIMANI (Oct. 22).

Umgubo, 18/ ngengxowa

Umbona, 11/3 to 14/6 ngengxowa

Itapile, 7/ to 12/6 ngengxowa

Inkuni 60/ to 80/ ngefllara

EZABABHALELI.

INGQUSHWA NABATUNYWA. NKOSI MHLELI.-Ndikunika isigqibo sentlanganisno yase Ngqushwa, igqibe kwindawo yokuba ibhekise e Komitini epetwe ngu Mhleli we *Mvo* ukuba isigqibo sentlanganisno yase Qonce ngabatu- nywa abaya e Ngilane; umzi wase Ngqushwa uti wona ufuna ukuba ukupe owawo umntu, wona kwamhlamnene watumela entlanganisweni yase Qonce yama- hlelo. Satumela tina u Mr. Thos. J. Mqanda. Nantso ke into esiyitetyayo ku- we Mhleli. Ndim isicaka sako WILLIAM SIPIKA. Sauerville, Peddie, 7 Oct., 1887.

NATIVE OPINION

WEDNESDAY, OCTOBER 26, 1887.

A Welcome Decision.

It is announced

through the Press that His Excellency the Governor has received a telegraphic despatch from Sir Henry Holland, intimating that the Registration Act will not be disallowed, the Law Officers of the Crown advising that section 17 is not

at variance with the Constitution Ordinance of the colony. The Act also is entirely consistent with the opinion and explanations of Attorney. General Porter published July 1st, 1853. It is very singular that this news should seem to have given satisfaction to all the parties that had joined issue on the Registration Act. The originators of the measure rejoice, because their Act has not been disallowed. In the observations we are about to make, we propose to show how those who, like ourselves, have been opposed to the measure to the extent of appealing to the Imperial Government against it, are also gratified by the Royal decision.

We need not here dilate on the conduct of the Secretary of State towards the Native Appellants, in coming to a conclusion on the sole, and obviously *ex parte*, evidence of the Respondent. For it is just possible that the Natives may yet find it necessary to avail themselves of the invitation of Sir H. HOLLAND, communicated to them through the Governor to state their case before the Imperial Government. It is, too, within the range of possibilities that the realization of the promise of the Secretary of State to the House of Commons, may come about, viz.,— that Her Majesty's Government would finally make up their mind on the case when they shall have had the opportunity of examining Sir HERCULES ROBINSON's report on the Act side by side with

the representations of the Natives. There is plenty of time for all this, as the Royal veto may be exercised any time within two years.

As regards the present decision of Her Majesty's Government we first remark that it is conditional. The Act will not be disallowed because the Law Officers of the Crown advise that the 17th Section is not at variance with the Constitution Ordinance. From this we infer that the Natives have only to prove that Clause 17 is at variance with the Constitution Ordinance to secure the Royal veto. It has been said that the proof of the pudding is in the eating; and generally one can best judge of the practical effects of Acts when they are in operation. The wisdom of the Native Conference is now quite apparent in resolving to claim the Franchise during the present registration under the Constitution Ordinance, and resolutely to fight their way into the Register under that ordinance, even if an appeal should be made to the Supreme Court to secure its interpretation, as also the exact meaning of the 17th Clause respecting the Native claimants of the Franchise. This shows that our people are perfectly willing to stand or fall by the Constitution Ordinance. Mr. PORTER, whose opinions and explanations of the Franchise, ha ye proved of no inconsiderable assistance to the Legal Advisers of the Crown in their investigation of the question, was an earnest and honest champion of the interests of the Natives in the controversy which ushered Representative Institutions into the Colony. In the discussions and correspondence of 1850-53, Mr. PORTER always and invariably espoused the cause of the weaker races. Although his eloquent advocacy of the rights of the Native people was unheeded in this this country, still it carried much weight with the British Government, who elected to be guided by the counsels of that able statesman and clear-headed lawyer in finally fixing the Franchise of the Colony on its present basis of the bare occupation of a house, which, *together with land, occupied therewith*, is of the value of £25. We should therefore, accept Mr. PORTER'S opinions respecting ourselves readily, and in an unquestioning spirit. When, then, the Legal Officers of the Imperial Government declare, after comparing the 17th Clause with the Constitution Ordinance, by the light of Mr. PORTER'S explanations, that the Constitution has not been infringed, it is not for our people to complain. It is rather their privilege to rejoice; for their fight has been for the Constitution, the whole Constitution, and nothing but the Constitution. If this be the case, then, in one sense, Sir GORDON SPRIGG'S Act, was the work of the merest supererogation. In another sense it was not. The Act has been very serviceable in rousing the Natives to the importance of their political interests. And on this ground, we can heartily enter into the rejoicings of the most ardent supporters of the measure that such an Act was ever introduced.

Nevertheless we do not for one moment admit that in our opposition to the Act we have been fighting a shadow. We still maintain that the Bill was brought in to effect the disfranchisement of the Natives. The Premier in introducing it, did not disguise its aim. He gave the House an array of figures showing the growth of the Native vote in the Eastern Districts. From this, it is manifest, that his object was to disfranchise the Native vote. Let us see how he proceeded about accomplishing this end. To blind unsuspecting Law Officers, for he could not hoodwink enlightened people on the spot, he undertook to paint in the famous 17th Clause the existence of people in these districts living under the tribal system, by which, one would understand, a congregation of Natives under a chief, subject to its own peculiar tribal laws, and, as it were, under he suzerainty of the Cape Govern

ment—a people, in fact, answering to the description of the Pondos, so far as tribal rule is concerned. Now, it does not require Sir RICHARD WEBSTER and Sir EDWARD CLARKE to assure us that such a people, who are eating their cake in the shape of their own tribal autonomy ought not to have it by participating in the Responsible Government of the Colony. It can only be by this line of argument, we imagine, that the Law Officers arrived at the decision that the 17th Clause was consistent with Section 8 of the Constitution Ordinance. If our presumption is true ; then, they are perfectly correct; for we can scarcely conceive that they would willingly and deliberately say that black was white as our friend the *Cape Times* suggests.

Moreover, Natives have, from painful experience, learnt to take Sir GORDON SPRIGG'S asseverations with a teaspoonful of salt. They can never forget the tactics by which the policy of disarmament was carried out by the present Premier. The Legislature was asked to pass a harmless Act to enable Government to disarm " disturbed districts." Under this Act every dark-skinned subject of Her Majesty was, without regard to loyalty, deprived of his gun. Natives discern similar subterfuges in this Registration Act. To disfranchise Natives in these districts who have no separate tribal existence, who occupy and cultivate for their exclusive use plots of land, and who are under the direct government of the Parliament in which they are, henceforth, under the Registration Act, to have no audience—Sir GORDON SPRIGG delineates a people under their own paraphernalia of Government; on this he secures a favourable verdict from the British-Government in favour of the 17th Clause. The Natives have seen through this. They know that the- 17th Clause is intended as a *boomerang* aimed at an imaginary class of people living under the " tribal communal tenure " while all the time their rights under the constitution were menaced. Having noted the machinations of their enemies, they will not allow the present opportunity to go by without laying the naked facts of the case before the- Imperial Government, the House of Commons and the British people, if it should turn out that, contrary to the opinion of the Crown Lawyers that the Constitution has not been altered, the Supreme Court should hold that under the new act the Natives in the Eastern districts are positively- disfranchised.

Editorial Notes.

THE very sensational news from Umtata about the fight between the Pandomisi and the Pondos, has as yet received no confirmation. The fact that Mr. De Wet has left Cape Town for the Gold Fields " on private business," seems to indicate that there- is nothing serious on the Pondo border. We should be very sorry to find that a tithe of what we see in the newspapers respecting affairs on the Pondo frontier is true, for we fear the colony is for once unanimous in the opinion that, after the recent very satisfactory readjustment of the Pondo relations with the Government, the Cape authorities should stand no further nonsense- from the Pondo rulers. This stand is the correct one-. We strongly suspect, however, that alarmistmongers are working- the oracle. We predicted they would find plenty of work to do so- long? as the Pondo Rulers are too proud or too foolishly as to refuse to pray the Imperial Government to take them over on the same terms as the Basutos. As things are the days of Pondo independence are numbered. We have never set ourselves up as prophets of smooth things for Pondo rule or no rule, and we don't intend to become so in the future.

THE *Frontier Guardian* (Dordrecht) in chronicling the fact that a native meeting was held at Dordrecht on Friday last to raise funds to fight the constitutional battle in which our people are engaged throws out the following piece of advice which we receive in the spirit in which it is given: — " Keep on agitating, you Natives of all clans and tribes, and use all the constitutional means at your disposal. You are bound to triumph in the end."

AMONG the shoal of candidates for the two Transkeian seats in the Parliament every day seems to make it plainer and plainer that the two most desirable men are Mr. Morris for East Griqualand and Colonel Griffith for Tembuland. We wish we could impress this upon our people in the Transkei.

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.

NANTSO INTO OBUKADE UYIFUNA.

BAHAMBI NO MZI WASE QONCE

—u—
PAUL XINIWE

UVULE

IKAYA LABANTSUNDU,
DURBAN STREET, E-QONCE,
Entla kwe "Mvo Zabantsundu" ezantsi ko Ngomti opezulu.
IYINDA WO ENTLE YABANTU NAMAHASHE
Kuni ke NTO ZAK'WETU.

CHARLES J. STIRK.

Umtengisi we Mpahla eyi Ntsimbi ayi-
tengisa ingumqulu na nganye

CHURCH SQUARE
E RINI

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,
e Nyutawuni nakwisitalato esipambi
kwe ofisi ngase mcancatweni.

ELIKA

"ORSMOND
IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli
lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela tutongo, Ubutataka be ngqondo, Izifo zesi Fuba, neat' 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 sele namava amaninzi umninilo, uliyaleza nge-
ngqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo cabanti abamnyama liyi ngqobo. Kawulinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotele nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu
G.E COOK

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

B. G. LENNON & CO.,
Abatengisi bamayeza nabenzi
bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umsi ukuke uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON
Umciza WokoMoko

Eka LENNON
Umciza Yamazinyo.

Oka LENNON
Umciza we Stepu (wesifo sentsana).

Oka LENNON
Umciza wamehlo.

Aka LENNON
Umciza ezilonda.

Ezika LENNON
Inqanaba zomshakisi.

Oka LENNON
Umciza woxaxazo.

Oka LENNON
Umciza wepalo.

Oka LENNON
Umciza wengazi.

Oka LENNON
Umciza wecesina.

UMTENGISI

P. H. POTTER, Toleni, Transkei.

KUFUNWA.

ABAKANDI abatatu, e St. Matthew's, 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,
8 October, 1887.

Ko Titshala-Bashumayeli.

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

Rev. M. LIMON.
Dordrecht 19th September 1887

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 .. Egcwa
Nakwa-Ndabakazi
HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa
kuyo impahla epuma kwisitora sakwa
Aluveni ku Lubisi Ebatenjini (Southey-
ville).

Into yonke etengiswa kwezindawo itshipu intle kanye.
Kunikwa amaxabiso alungileyo kanye kwezindawo
zikankanyweyo ngayo yonke into etengiswayo
ngabantsundu enjengokudla, ne- zikumba njalo njalo.

JOHN J. IRVINE & CO.

Ndalamba, Ndapel' Isoya

FOLOKOCO!

B ANTSUN DU ! B ANTSUNDU!

Especiall " abanga pandle Yizani kuisa 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 chempe—Izitofu
(ziyi micako)—Iqiya ze keshemiya—Yonke, impahla itshipu
ngoku ngum' mangaliso.

Ezamanene ingubo esezi tungiwe.

Ibati 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

W. J. DEALY,

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

E-QONCE

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kumacalana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

W. J. DE ALY

UTENGA Umbona, na Ma zimba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku rola ixabiso elipezulu kanye lase Markeni, e-Qonce.

Isaziso ku Mamfengu.

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

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

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

THOS. MORIARTY.

5 August, 1886.

GIE BROTHERS,

Abatengi naba Tengisi bento Yonke.

KUPELA kwesi Tora saba Ntsundu ngenene kale Dolopa yase

TARKASTAD.

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

Kuba Hambi Nabanye.

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

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

Intlanganiso Yamahlelo,

QONDANI MAWABA.

ZONKE intlanganiso zama-
hlelo ngamahlelo zicelwa akuba
zitumele kwangoku, amagama
ono-bhala bazo kunobhala
weyona ingunina wazo, ukuze
zibe nokuyalezwa into
ekufuneka ziyalezwe kanjako
sivane ngemikala.

J. TENGO-JABAVU,

General Secretary.

King William's Town,

12 October, 1887.

Kwabafuna Ukutitsha.

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.

ELIJAH MAKIwane,
Umfundisi.

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.**

Lishicilelelwa umninilo, u **JOHN TENGO**
JAXAVU ngu **HAY BROTHERS** Smith
Street, King William's Town