

# IMVO ZABANTSUNDU.

(NATIVE OPINION)

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IXABISO 3d]

KING WILLIAM'S TOWN, NGOLWESI-TATU . NOVEMBER 2, 1887.

[No. 156

## DYER & DYER

ABA MBESI

BENTLOBO ZONKE ZE NGUBO

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

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**J. E.L KULLING,**

ONYANGA NGEMITI YASEKOLONI

'NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yezele kwi Hashi Elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site kanti site gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele— xa umntu ebhliwe lihashe elingwevu nokuba sesinye isifo.

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

Ndalamba, Ndapel' Isoya

**FOLOKOCO!**

**B ANTSUN DU! BANTSUNDU!**

abanga pandle Yizani kudlisa nityebise amehlo enu kule nkumba yakwa

**PASCOE.**

Impahla zitu ezintsha zifikile

Tyali zika Ma-nezika Totosi, nezika Dade, ziyalala, azivuki.

Ityali zaba Ntwenyana (Uyaqonda kodwa ?)

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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.

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UMTEKETISO ngu FOLOCOKO.

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NANTSO INTO OBUKADE UYIFUNA.

BAHAMBI NO MZI WASE QONCE

**PAUL XINIWE,**

UVULE

**IKAYA LABANTSUNDU,**

**DURBAN STREET, E-QONCE,**

Entla kwe "Mvo Zabantsundu" ezantsi ko Ngomti opezulu.

**IYINDAWO ENTLE YABANTU NAMAHASHE,**

Kuni ke NTO ZAK'WETU.

**AMAYEZA**

KA

JESSE SHAW (U-Nogqala),  
E-B IOFOLO.

Enziwa ngemiti ekula apa e South Africa, kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo ngenxa yoku ngenelana kwawo nezifo enzelwa zona; ngenxa yoku kaula uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo ngenxa yokucekaka ekwe-nziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno ongqinwayo ukuba ingumayeza.

UMPILISI WENENE (The Sure Cure). Umciza ogazange ungakupilisi ukuluma kwe oka, nezinye inunu.

ELONA (Specific). Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum). Umciza ongonzi xesha ukulipilisa Izinyo. UMFUNO

'YEZA (Herbal Tincture). Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.) Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient). Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, licesine nento ezinjalo.

UHLIKHLA (Embrocation). Amafuta omti okupilisa ukuqamba komzimba, Ukuti-Nqi kwa malungu ukuzakana, njalo, njalo.

UMDAMBISI (Soother). Amafuta omti okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESIHLEHLA

(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu nezinye nkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba butataka nokungatandi nto iviwayo.

UBUQI (Magic Healer). Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emollient). Into elunge kunene etanjiswawo ebona bubehle bugude ubuso.

UMGUTYANA (The Powder). Lisetyenziswa neli kuthiwa "Lelona" xa isifo sokuhamba igazi sendole.

Izatitso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatitwa nca kwi bhofilana nezi-tofilana ngazilwe, eziti zakulandelwa ngokufefe- kileyo angaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi-rwece sokulumelela okungekehlile.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolophu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA— E Qonce—Dyer A Dyer, Malcomess & Co., D Drummond & Co.

E Ngqamakwe—Mrs. Savage.

E Mouti—B. G. Lennon & Co.

E Rini—E. Wells.

E Dikeni—R. Stocks.

E Komani—Mager & Marsh.

E Bhayi—B. G. Lennon & Co.

E ngqashu—W. A. Young, Esq.

Kaya lawo e Fort Beaufort kwa Nogqala.

Nalipina lyeza olifunayo unga-

lifuniana kwa

**E. W. WELLS,**

**Umpitikezi Wamayeza**

**ne Opteki,**

**Bathurst Street, E-Rini,**

Ugcina amayeza amatsha nalu-

ngileyo.

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Ixabiso 2/9 ngebotile.

Kumadoda Namadodana.

AMANENE antsundu akolwa Zingubo

eziti Zimhlale umntu, acelwa ukuba

ayekubona ipatroni zemichako emihle ekoyo

apa e Qonce baze bake bakangele ukuba

utinina yena ukuzenza u

**B. ABRAHAMS**

(Ngakwa Pinki),

Eyona michako inqabileyo inoyukenza

IBHULUKWE, ng-e 25s.

Ne £ 4 4s. ISUTI ipela.

Ingubo ziyenziwa kwisituba semini enye.

**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 ngemali encinane kakulu.

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

## Kwinkundla ye Supreme Court ye Koloni yase Kapa.

Cape Town,  
Ngolwesibini, 25 Oct. 1887.

## Kwilifa lomfi u Mshweshwe.

NGESICELO sika Mr. Schreiner, Ummeli ka GRIFFITH MSHWESHWE, amazibulo omfi u Mshweshwe, ngomfazi wake omkulu u MARIA, nangetuba lomtandazo olesiwewayo womceli, etandaza umpatiswa zigqibo zale Koloni ukuba anikwe igunya namandla ukuba aguqule igama etaitileni angenise elomceli, kumhlaba ozimokolo ezi 1,004 ne 32 square roods ose Batenjini, kumandla wase Queen's Town, owawunikelwe umfi u Mshweshwe lowo ngo 11 August, 1868,

### Kuyalezwe

ukuba kwaziswe bonke abanebango, nabati banalo, kulomhlaba ukuba bazibonakalise pambi kwalamatyala, ba zityebise indawo ababanga ngazo, ngomhla wokuqala wokuhlala kwakona kwama tyala (21 November lo), ukuba abakwenzi oko babe bayakutungwa umlomo ngonapakade.

Esisimiselo maze saziswe kube kanye kwipepa lakomkulu i *Gazette*, kube kanye kwakona kwipepa le *Mvo*.

Ngomyalelo wamatyala,

L. C. B. SERRURIER,  
Registrar.

N. L. GOLDSCHMIDT,  
Applicants' Attorney,

At Queen's Town.

VAN ZYL, BUISSINNE &  
LEONARD,  
Applicant's Attorneys,  
Cape Town.

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 butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent'enzizi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapiliswewo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, e Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umnino, uliyaleza nge- ngqiniseko eliyenza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobe. Kawuilinge please. Litshipu, ibhotile zi- sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhotele nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umnino kupela ngu

# G.E COOK

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

## Kuba Hambu Nabanye.

WENA nehashe lako ungafumana uku- tyana nge 6d. Ungafeketi ngemali yakol!  
Ozikofu no ziswekile, nempahla ezitofu tofo ngamanani alula. Awona manani apezulu ngemfelo nenqolowa njalo njalo.

Kwa G. FRAUENSTEIN,  
kwa Qoboqobo.

Keiskama Hoek, August 31st, 1887.

## Ko Titshala-Bashumayeli.

KUFUNWA Utitshala ontsundu e Dodorolo, Umshumayeli wase Wesile onokukumshana angatandeka ngapuzulu. Ofunayo makabhalele etumela nencwadi zake ezixela ukufufunela lomsebenzi ku  
Rev. M. LIMON.  
Dordrecht, 19th September, 1887.

KWA G. WHITAKER, kwivenkile etengela nentwana

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

## Ababhuhileyo.

TSHWETE.—Ngo 27th October, 1887, Peelton, kubhube u ESTHER J. TSHWETE, inkosikazi ka Isaac Tshwete, ngule inyanga ezilishumi elinantatu, ushiya usizi kuba ebenabantwana abane. Izihlobo mazamkele lom panga.  
Tshoxa, 1st November, 1887.

## Iveki.

NAKUBA ingaba ziko i Komiti zetu **bam- nyama** kwisiqingata ngasinye se Felkornet ngalomcimbi wongeniso Iwamagama, eyona nto iyakuba luncedo ngapuzulu, kukuba wonke umntu oqondakalayo ukuba unayo **imfanelo**, makazame ukufumana ixeshana lokuba aye kuqondisisa kwi Felkornet ngo- kwake ukuba libhalwe na igama lake. Wohlala **engenasitukutezi** ke akukwenza oko.

AMAGAMA ! Amagama ! Amagaaa !

ISANDLA semant'Emonti sibayale nga- bukali Abelungukazi xa saye sigweba ityala lesicakakazi, esibe sifumane satshona ema- hlaleni, asaya emsebenzini. Site into, esa- zeke kungotshiswe ukuba ziyakuyinikwa izicaka maziyinikwe, kungabiko nto ngapa- ya Abelungukazi mabangazini izicaka ingubo, namabhaso. Umnike ilokwe ngo- Mqgibelo Umxhosakazi akasakubuya umbo- ne nge Cawa, nasemva kweloxesha wopinda ukumbona ematyaleni xa ummangaleleyo.

UDABA oluvela Emampondweni lolokuba Inkosi Umqikela, unyana ka Faku, ubhubhe ngolwesi. Hlanu olugqitileyo, 28 Oct. 1887.

U MR. M. C. MAMFENE, Beaconsfield (e Dayimani) wazisa u Mr. Booi Grootboom (ati ngu B. Mtimkulu) ukuba u Stokwe no Jwara, abebafuna ngesaziso—bakwelozwe. Nalo ixabiso lokwazisa nce “Mvo.”

AMAGAMA ! Amagama ! Amagama!

SIBULELA o Messrs. D. Mbaza, C. V. Ku- nene no S. Mdiva abasincede ngepepa [le “ Mvo”] ebesiliyalezile. Sanelo.

U MR. SIVRWRIGHT, Embo, no Mr. Cloete Ebatenjini (bobabini ngamalungu Embumba yama Bhulu) bahamba becela ukuba banyulwe ngabantsundu kuba bevelana nabo kwi- nto zempatu ka Rulumeni, bati besitsho babe besiti bangabaxhasi balempato ka Sir G. Sprigg igadalala ngakuti bantsundu. Sanyiswa kofileyo.

KWITYALA ekwakumangelelene into zika Tabata, Umtambu. Zite, ijaji kwakubhene- Iwa kuzo zona azinamandla okuteta amatyala angamasiko abantsundu, kengoko akuko ku- bhena xa seyigwebile imant'yi.

AMAGAMA ! Amagama ! Amagama !

U NDEVU, unyana ka Nqwiliso, litsho elase Mtata ipepa, ekutwaseni kwale imiyi inyanga, wagaleleka kumhlambi wegusha. Waseleziposa pantsi, esihla ehasheni, wati nqaku zambini. Umni- nizo, ekwangu- Mpondo ute akuyala lonto, wati xa igusha bezisendleni, 6—7 waza wa- kubeka kwenye unokuba ayitabate, ate atabate nenye ukhululisa. Watsho noko exoka. Wayeka noko engakolwa omnye lowo.

AMAGAMA ! Amagama ! Amagama!

IHASHHE lika Mr. J. Matshoba, wase Mkgangiso, likwelwengu Piyose, lishiyi amahashe amashumi mane, awavulwa ngapheya kwe Qonce e Gqubeni kusiyiwa ku Mqgakwebe wakwa Mdingi. Bafike seleyigqibile iko mitiyi ye kofu yokuqala. Bekuko nehashe lomlungu elibe lelesibini.

UMNUMZANA otile wangase Rini uke wati eruqulwe busoka, watyelelela e Ngilane, apo wafika waqelana nenzwakazi ezimbini ezizalanyo. Ute kanti amagama eziq- sa- zo akawazi, zabe zinokuyelana okukulu. Ute noko utando kwenye yazo Iwalumpete akade atete nito wada wabuya weza kwakweli. Ute kaloku akusitela bati ubuso balanzwa- kazi abesuka entliziyweni yake, wada waqu- bula ipepa nosiba wabhala incwadi yofilisho. Ependulwe kamsinyane, ngovuyo, yaza inzwakazi leyo yabhala neliti- iyakuwela ngomkombe wokuqala. Indulukile ; laza iyityanyana eli laseliyikaula ecwebeni cya- ziyakupuma kulo ; kanti liyakufumana uku- ba asingoyena mntu belimfuna lo ufikileyo. Kanti incwadi layibhalela koyena lalingamta- ndi. Ukuqubisana kwabo kwaba nesikwa, kwafuneka ukuba umfo lowo ayinike imali elibato ngexxa yenxamleko zayo, kunye nendleko zayo. Yahamba yagoduka.

AMAGAMA ! Amagama ! Amagama !

INDLELA kaloliwe ngase Tulbagh imke ka- kulu yimvula nge Cawa engapaya kwegqiti- leyo. Ukulungiswa kwayo kutabate ixesha elitile ngo- Mvulo. Wati nololiwe wase Kimberley wake wema. Siyiswele nje imvula, iyana kwezinye indawo betu.

ABAVELA ngase Monti ngeveki eduleyo bayayincoma imvula kwelo.

AMAGAMA ! Amagama ! Amagama!

KUBONAKALA ukuba e Yeputa kuyakubako indlala; umlambo oyi Nile uzele ngohlobo ongakolisi kuzala ngalo. Kekaloku xa uzele ngohlobo uyatshabalalisa kunamaxa uzele nje kodwa.

E KOKSTAD amaxhalanga aziwela zihleli igusha namaxwane, ngenxa yokunqaba kwa- nyama yezifileyo.

E KIMBERLEY Umxhosa ogwaze omnye uti, babeliqela bamwela, bempanga nokutya kwake, bemhlanganye, angaba ke wamhla- ba omnye lowo kulomiji babeyenza.

AMAGAMA! Amagama! Amagama!

ITYALA lika Jager owadubula Umxhosa Encora litetwe e Mtata. Ugwetyelwe ukuba ahlale ama £25.

U JAN VENTER, e Burghersdorp ute uku- mkupa omnye Umxhosa waselefaka isikuni endlwini abehlala kuyo yatsha yati ngu nempahla ebipakati. Ukululwe u Venter lowo yimant'yi.

AMAGAMA ! Amagama ! Amagama !

UMTI wotalaso ukulele umfo ontsundu e Oudtshoorn, ufunyenwe equngqulaze esitala- tweni.

KWIVEKI epeleleyo u Sheehan, utengise inkabi zenkomo zambini ngeponti ezisixenxe ne hafugolweni nyen.

AMAGAMA ! Amagama ! Amagama !

SIVA ukuba u Colonel Griffith (u Faku) unduluka kweli ukuwela Inciba ngeveki ezayo ukuya kwaneke izimvo zake kubanyu- li. Amadoda apambi komzi wase Batenjini nakwela Mamfengu ngu Colonel Griffith lo, no Mr. Cloete aqondakalayo; angekacaci ngu Mr. Copeland wase Barkly no Mr. Clarke, Ugebetiyala. Tina njengabavelele ilungelo yamawetu yodwa siwayeka amakwele, singavuya kupumelele u Col. Griffith.

EYONA nto inkulu kodwa ngoku kukuba yonke indoda enengqondo indwebele ukuba igama layo lingene encwadini yamadoda yacomkulu. Lingapandle ayinasabelo kule- mvaba.

AMAGAMA ! Amagama ! Amagama!

LIMAXONGO kwa Zulu. Isizekabani kuku- ba Inkosi u Dinizulu isuke yaya kuma Bhulu ukuya kucela uncedo kwimvukelo- mbuso we Nkosazana. Kuvakala ukuba ngu Ndabuko induna engakuye, u Mnyamana umchasilile. Ubakubizwa ngu Malumate (Mr. Osborne) aka- vumi kuya; zaye nempendulo zake zingezizo ezintle. Amapakati akwa Rulumeni asate- naba ukuba akusakubako mfazwe, kodwa imikosi ihlanganisela okungehlayo. U Dinizulu no Ndabuko no Somkeli bane 1,100 amadoda Engomi.

INTLANGANISO enkulu yomzi ontsundu wase Herschel, e Gqili, ebiko ngolwesi Hlanu olugqitileyo, igqibe kwelokuba icele u Mr. Tongo- Jabavu ukuba ake adibane nayo, ayivise indaba njengomtuny wayo kwi Mbuto Yamahlelo, icebisane naye kanjako ngendawo yokungeniswa kwama- gama.

KUBULEWE umnenga omkulu e Bhayi ngabalobi bentlanzi ngomhla we Cawa engapaya kwegqitileyo.

AMAGAMA ! Amagama ! Amagama !

IBUTO lamadinjala elikuma 35 lidliswe eDayimani ngezintsuku zigqitileyo. Kubo- nwe ngamadoda selengxangile kubonakala ukuba ngati ngabantu abadliswe ityefu ema- yibe ebeylelelelele ekudleni kwawo. Kute kona kwa mane, kwabonakala ukuba, hayi, selepuma elizwene. Kusatshulwa amakobo kufunwa igqwira.

U MR. EDWARDS obengumpati we Stand- ard Bank kulomzi upakanyiselwe kwakwelo wonga e Durban, Natal.

AMAGAMA ! Amagama ! Amagama !

U SIR PHILIP WOODHOUSE, obefudula eyi Ruluneli yeli ngeminyaka yamandulo ubhu- bhele Engilane ngeveki egqitileyo.

ISAZISO Samatyala Amakulu ase Kapa nge fam ka Mshweshwe, Ebatenjini, sikwimi- hlati yezaziso ze Mvo kwelanamhla ngo- myolelo we Jaji.

AMAGAMA ! Amagama ! Amagama !

AMADODANA afuna onzonza bokutshata, nokupeleka, nokuhomba mawaye kusika ku Mr. B. J. Abraham, igcisa lokusika ingubo lase kayapa, ngakwa Pinki, e Cambridge Road. Lesa isaziso saka.

XA umntu eye kutenga nakuyipina indawo kuba evuswe sisaziso asibone kwi Mvo, aboyikankanya londawo kuba ililungele kuye mayelana nenenkeli ezazisayo.

AMAGAMA ! Amagama ! Amagama !

U MR. TENGO-JABAVU usicela ukuba siva- kalise ukuba usatunyelwe amagama aba- bhali (Secretaries) bentlanganiso zase Herschel, Kamastone and Oxkraal, Engcobo, Grahamstown kupela. Mazikauzele intla- nganiso. Umsebenzi awunakuhanjiswa kungavisiswana !

BONKE abantu abake batumela imirumo yabo yepepa ngenyanga engu October, maze bake bawakangele ngenyameko amagama abo kwisixeko saba Xhasi be “ Mvo.” Woti ogama lingabonakaliyo azi ukuba imali yake ayifikelelanga kuti ngenyanga engu October.

UMZI mausincede uyiqoshelise ku 30 Sept., intlaulo yawo kwangayo lenyanga. Ayakuba asi- ncede kunene amawetu ngokuti asibalele esisicelo. Sisesibukali kunene.

## IMVO ZABANTSUNDU

NGOLWESI-TATU NOV. 2, 1887.

Inteto ka ULUVO luka Mr. CLOETE, Mr. Cloete mayelana nempato

eCala. yabantsundu, njengoko alwaneke e Cala, lolungabanga ukuba abaninzi bafune ukuti baginye amate. Lusanelise kunene tina. Ute kodwa akuti ungumxhasi wezenzo zalamadoda mahlanu angu Rulumeni onganjelwe ngu Sir G. SPRIGG, kwacaca mhlope ukuba ugqubela amawetu ngotuli emehlweni. Mayelana notywala, u Mr. CLOETE uyityiye njengati bantsundu intengiso yabo kontsundu; yaye ileli xa ulawo luka Sir G. SPRIGG lukwelelise irafu zotywala ezibange ukuba bube tshipu kakubi utywala. Iwaza Iwati Iwa- kubona ukuba Iwenjenjalo Iwavula inka- nti ebezivaliwe. Uyaxhasa noko u Mr. CLOETE elixa batyikeleyo kuluvo Iwake.

U Mr. CLOETE uti ukutyiyile ukubande- zelwa kontsundu. Ngxatshike. Xa sizibeka nxamnye intwana-ntwana ze- mbandezelo ezimele ukubako xa umteto upetwe ngamadoda angavelaniyo nabantu abantsundu—xa sitabata indawo ezingo- ngoma— utinina u Mr. CLOETE ngokufu- duswa gadalala kwaba Tembu e Glen Grey, nangokukutshwa kwabantsundu emalungelweni ombuso ngesheyi ? Zinto ebezingaxhaswa ngumntu otiyi imba- ndezelo na ezo? U Mr. CLOETE usaxhasa noko. Sibeka incha kweli ati u Mr. CLOETE, akufuneki ukuba umntu ade abe netaitle kumhlaba awulimayo ukuze abe nemfanelo embusweni. Yinto ekade siyimele leyo ; leke ibiqetulwa ngesheyi lolulawo lo Mr. DE WET. Nakuba angavumelaniyo nabo nakule ndawo, noko usaxhasa yena u Mr. CLOETE.

Lento yokuba indoda ixhase amadoda awenza into engangqinelaniyo nento etilulwelo Iwayo, asiyiqondi kanye. Ibo- nisa ukuba akuko nyaniso. Luhanaha- niso nje lokumka nomzi ontsundu nga- maqetsaba. Ukuba u Mr. CLOETE ube ngazibandakanyanga nempato yakwa Sir G. SPRIGG, eyaziwa nangosebeleni kuti bamnyama, ngesisiti kwaza kwavela nto e Galili yama Bhulu. Njengokuba kodwa ete wazibandakanya nalompato, elixa axhore uluvo Iwetu, olungazanga Iwangqinelana nalompato, simfumana u Mr. CLOETE eyingcuka eyambete izintsu zegusha. Mawumndwebele umzi, ungapiki nenteto ezimiyoli ezingasuki entlizi- yweni.

## U MR. CLOETE, E CALA.

Intloko zenteto ka Mr. Cloete kuma- gwangqa ngo 24 Oct. zezi:—Uti yena ungumxhasi walo Rulumente ukoyo noko akasokuba yimfama kwizenzo zake ezingalugileyo. Ufuna ukuba olumelo lwe Transkei Iwandise lingabi linye ilungu. Uvile ukuba abantu balapa abamntandi ngexxa yokuba eyindoda yase Kapa bona bafuna umntu opakati kwabo. Yena ke uti ukubase Kapa kwake kulu- ncedo kubantu balapa ukuba bate bam- nyula, kuba wobakufupi ne Bhotwe aze ati xa ingekhalangani i Palamente abe yena ete go ngokuteta no Rulumente ngento ezifunwa ngabanyuli bake, into ke leyo engenakwenziwa ngo Col. Griffith no Mr. Copeland. Kanjalo yena unokwa- zana no Rulumente. Uzibonile ukuba mbi kwendlela, kanjalo lento yalebromo ingagqitywayo uyikangelele ubuhlazo ku Rulumente. Uyavelana kakulu ne farmers, angati enyulive azamele imiteto eyakupelisa ubusela. Yena uyavumela- na no Tung' Umlomo, kuba into e- nzelwe yona kukuhlambulula incwadi yabanyuli, akaboni yena ukuba iqaba lifaniswa nomntu ofundisiweyo noha- mbisela pambili. Ubuchasilile ukuba utywala butengiswe kubantu abamnyama e Transkei. Mabaqonde kakuhle abantu yena akafuni kubakohlisa, kuyakuba li- lungelo labo ukuba banyule yena njengokuba emele u Rulumente lo yena i opposition koke kuqube iminyaka pambi kokuba ibuye ilaule, ayivani nayo ngo- kwabo iman' ukulwa yodwa, abantu aba- njalo ke ababinamandla, nankuyano Mr. Hutton ese Ngilane nto uyenze ngasese ingazi i Kolonyi nowabo lonto ibaxakani- sile.

Ndikutalela indawo ezizintloko ke nko- si kweyabelungu, bekuko neqandlana lama Bhulu abamnyama bebabini.

Eyabamnyama ingene ngo 12 o'clock emini nge 25. Zizo ezi intloko zenteto kumawetu :—Ute uyavuya ukubadona bengaka ukuba kuva uluvo Iwake nge- ndawo zolawo, yona ungomele lo Rulu- mente, into angasozwe ayenze kukumla- ndlela naxa abonayo ukuba uyaposisa. Utywala akaboni ukuba butengise kwa- bamnyama ngokukodwa xa bangabafu- niyo ngokwabo, akuko Rulumente uyo- kunyanzela into xa abantu bangayifuni. Akatandi yena ukubona kubandezelwa mntu nokuba ibala lina linjanina, iyaku- ba ngumzamo wake ukumkupa u Rulu- mente esihlalweni xa abonayo ukuba we- nza into zokubandezela. U Mr. Jabavu yindoda elumkileyo ebhala ipepa lendaba. Into embi kukufumane axubushe yena (Mr. Cloete) kanti akamazi, akazange ambon' engazang' atete naye noluvo Iwake *politics* akalwazi, yena ukuba ebesazi isi Xhosa ebyakuke ampandule u Mr. Jabavu lo. Nalومتو umtsha u Tung' Umlomo kubonakala ukuba akawuqondi kakuhle kuba awutinteli bani ngexxa yokuba emnyama, kodwa utintela yonke into engaqubeli pambili nokuba imhlope nokuba imnyama. Yena akabona ukuba irafu le iqutywe ngoluhlobo lugadalala into eyimfanelo kukuba inikelwe kwi- zibonda zibe zizo ezijihlanganisayo uku- ze abantu bangadleki. Yena akungeke kutshiwo kuye ukuti ulutshaba Iwaba- ntundu, akazange abe lulo, efameni ka- yise kuko ikulu lezindlu zabantu abam- nyama, kuko nendoda ati uyise ukuyibi- za li gentleman lase elimnyama, kuba alizange lenze nto imbi, sefineminyaka e 23 likona ligcina nemali ngenlelela yentembeko enkulu. Yena njengokuba eyindoda efundisiweyo nje akafuni kuko-

hlisa bani ukolwa liqalo eliti “ Honesty is the best policy,” unga ke akangeze atete into angasayikuyenza.

Kwimibuzo ebhekiswa ngo Messrs T. Makiwane, Ngegwabe, Mxaku, Figlan, nabanye upendule wati.

Uyakuhasa yonke imizamo eyenzelwa imfundo yabamnyama, kuba abanakuze babe luhlanga ngapandle kwayo. Okwa- ke yena uti umntu unokuvota xa anomhlaba wake nokuba indlu ayifikanga kwi £25, ukuba umhlaba ndawonye nendulo unokulifikelela elonani, naxa itaitile ingekoyo. Yena akafuni kunyanzela mntu ukuba amnyule, kodwa uyatamba ukuba uluvo Iwake uluqube ngokufinene- leyo, uyatamba ke ukuba oti akufika amanye amadoda bawabuze njengoluhlo- bo bambuze ngalo. Ngo Col Griffith, no Mr. Copeland, utete kwa inteto ayitete kweyabelungu ngabo. Ute o Mr. Messrs Merriman, Sauer, Hutton nabanye aba- zenza abahlolo betu bada benza into embi kakulu ngokuchasa umteto oveli- swe ngu Mr. Hofmeyer e Palamente. Mabangakolwa abantu bakuva kusitiwa i *Africander Bond* ilutshaba Iwabamnyama, yena ulilungu layo, u Mr. Hofmeyer uyintloko yolomanyano, nguye namanye amalungu e Bond la enza ukuba lomteto mhle kangaka ubeko.

Ndikutalela indawo ezizintloko ke nkosi, kuzo zombini ezintlanganisano. Amadoda ambulele lomnumzana ngoku- xela uluvo ngkululeko engaka, ati kodwa akanakwenza nto engadanga eve amanye amanene lawo afuna ukunyulwa nawo.

Yapela ke intlanganisano, namhlanje (26) ubheke e Mbhokotwe kwi Farmers and- kazi apo ayakuya eme kona.—Upina kalo- ku u Faku? [Uyeza.—EDITOR *Imvo*.]

## I FELKORNETE E HERSCHEL.

Bensonvale Oct, 1887.

Lamanqaku siwatunyelwa ngumbhale- li wetu.—Bekuko imbizo e Herschel nge 26 Oct. 1887. Kubizwe inkosi nezibonda. Inkosi azibangako ke, ite Imant'yi idanile ukubona zingekona Inkosu, kanti uza kuteta into enkulu kakaga. Ute ke lento ihle ngexxa yelipepa kutiwa zi *Mvo*, lika Jabavu, elizalise ilizwe lonke ngengxoko enkulu, watsho wati uyakolwa ukuba endlwini apo ziko izihlobo zika Jabavu angavuya ke zimazisile into eza- kwenziswa apa. Wati i Felkornet uzi- nika iveki ezintandatu kupela. Az' ati okalazayo abe netuba lokumangala xa angalibonayo igama lake kanti unemfa- nelo kwinto zombuso.—Ke asikuko no- kuba kubi kanye ana e Herschel ngamadoda anyule ukuba zi Felkornet, kuba lamadoda akutiweyo akuko bani uwate- mbileyo kuba angabafiki apa e Herschel. Enye iligqweta elingenabuhlobo nabani Enye yimant'yanu encinane nayo ikwanga- njalo. Silila ngokuti akwaba bekufuma- ne kanye kwaketwa abelungu base Alu- vani kunokuba ibe ngalamadoda mabini. —Ute esitsho wabe esiti akafuni ukuba akete kubelungu balapa kuba uyabazi imisebenzi yabo abevenkile. Baye baba- tenge abantu xa kufike ixesha lokuketa abameli e Palamente. Babatenge nge- mali ukuba banyule ubani. Ke kuluzisi namhla kuba kumawetu akabonakali oyakungena encwadini ngapandle kwabe Sutu kupela abendlwana ezilipileyo Iiti le yona eyase Mbo, kuba ndikolwa ukuba yake izindlu ate umnumzana zizi- ndlu zebokwe, apo ungafika ubone uku- ba kulungiselelwe lengoma yama Hlubi iti “ Lingeze latshona &c. &c.,” Engazi wona ukuba kuza imihla enjengale ka Nqapela-Ndikule. Siyakuba nentlanga- niso enkulu kanye ngo 28 Oct. Siyaku- xoxo ngezonto zonke.

## Imbumba Eliliso Lomzi Ontsundu.

(ISEBE LASE NGCOBO.)

AMAQWATI NENTO ZOMBUSO.

Ngolwesi-Ne olugqitileyo (27 Oct.) ku- be kuko intlanganisano enkulu e Ngeobo ngomcimbi lo wongeniso Iwamagama nomelo e Palamente. Amanene abalule- kileyo abeko ngala Rev. S. P. Sihlali Chief Dalasile, nonyana bake ababini u Langa no Nondabankulu, Messrs J. Q. Sondlo, J. Zech. Tantsi, Mangle, Maja- ngaza, Sitonga, Ngegwate, T. Poswato, S. France, K. Makalima, Geali, Tshongwe- ne, Nqotyana, D. Bona, nabanye. Intla- nganiso ibifikili ku 200.

Ama Qwati, emva kwengxoko ebanzi agqibe kwelokuba ayazankela izigqibo ze Mbumba Eliliso Lomzi Ontsundu iya- mawaba ebise Qonce, ngo 6 October ; ate kodwa afuna ukuvisisa noma nzi wakwa Hala ngalento.

Unobhala welisebe Leliso Lomzi wase Ngeobo ngu Mr. P. D. Tshacila, zingena ngaye ke into zemvisisano namanye amahlelo.

I Komiti iyaleze kwi General Secretary ye Mbumba Eliliso Lomzi, ipepa le Si- xhosa elichaza umteto omndala no mtsha wokubonisa abantu abanemfanelo entwe- ni zombuso ; (2) ipepa le Singesi kwala lonto kanye. Ngumngqono walentlanga- niso ukuba zonke i Committee zendawo ngendawo zibenomgaqo onjengalo esiwu- funayo ukuze umsebenzi wokukangelela amafungelo amakawazo, ziwuqube nga- pandle kwemposiso. [Eyesixhosa incazo ikwincwadana etunyelweyo kumahlwe ye zigqibo zembuto yase Qonce; eye Singesi seyongeniswa kwi “ Mvo.” — EDITOR ZWIVO.]

Amadoda alapa avumelane ekunyuleni u Colonel Griffith (u Faku) ukuba abe nguye oyakuba litungu labo kwi Pala- mente ezayo. Izakutumela incwadi kwe zinye indawo ukuba sibe ntinye ngo Faku lowo. Amadoda aluvo esingalu- qondiyi ngala ase Mamfengwini esingazi ukuba opala ade afikepina.

[Umhleti uya kuvuyiswa ngamaxesha onke ukufumana kwi Secretary izigqibo zamasebo olumanyano lukulu, ezinje ngezi.]

## IBALA LABADLALI.

[I Editor yeli bala ingavuya, abadlali bemane ukutyumela indaba ingava  
“ Imvo Sporting Editor,” K. W. Town.

INGXELO YOYIWO LO TITSHA.]

ABAXHASI BE "MVO."

Ibhengezwe e Kapa ngolwesi-Hlanu olugqitileyo lengxelo.—Uviko Iwenziwa kwindawo ezingama 23. Ababengene li 186, kubo aba 18 lipumelele Ngokunco-mekayo; apumelele Njekodwa; ama 30 afumane Onobambiso. Kuko ukubonaka ukuba indlela yokufundisa neyokupata isikolo zinyanyekelwe kaku- lu: kuko inqubo pambili nasandleni sokubhala.—Amapapa endodana entsu- ndu yase St. John's College e Mtata [esliti mayibe ngu Mr. E. Hannie] ancomeka ka- kulu ngesi Ngesi, isandla sokubhala, inguqulo yesi Xhosa, ne *School Management*.—Ezibalweni amapapa ayancomeka ngapandle kwa Peshewa kwe Neiba, apo kubonakalayo ukuba abangeneyo bafu- mane baziposa ekuqaleni.—Kuko intswelo nkatalo enkulu ekoyo njokuqulweni kwesi Xhosa nasokubhalweni kwaso.

- 1 Watson, Florence H., Riebeck College, Uitenhage.
- 2 Curmick Theophilus, R., Teacher Native Sch., Tsomo.
- 3 Meadway, Fanny E., Girl's Coll. Sch., Port Elizabeth.
- 4 Hannie, Ebenezer, Ast. Teacher, St. John's College, Umtata.
- 7 Sidziya, Alexander C. F., Lovedale.
- 12 Mnyakama, Solomon, Training Inst. Heald Town.
- 13 Mazwi, Benjamin, Lovedale.
- 14 Ngxola, Elias John, Trng Inst., Clarkebury.
- 15 Mabandla, Neli, Lovedale.
- 16 Maphike, Thaddeus, Lovedale.
- 17 Mkhumbi, Samuel J., Trng Institution, Clarkebury.
- 18 Tshangela, Jacob M., Teacher Jozana's Hoek, Herschel.

- II. *Abapumelele Njekodwa*
- Gudula, Danielson, Kafir Institution Grahamstown.
- 22 Zwaarbooy, Macfie, St. John's College, Umtata.
- 24 Mzimba, David, Miss. Inst., Lovedale.
- 25 Ndunge, Clowes, Butterworth.
- 29 Shosha, Elijah, Trng Inst. Heald Town.
- 31 Catherine, Dick, Ppi Teacher, Lovedale.
- 34 Bongi, Mary Jane, Girls' Inst., Durban, Peddie.
- Kalipa, Jno Jacob, Kaf. Ins. G. Town.
- { Nkomo, David, Trn Ins. Blythswood.
- 37 Dichaba, Osa, Miss. Inst., Lovedale.
- 39 Yekela, Sarah, Girls' Inst., Peeltion, 41 Dlova, Lina, Pup. Teacher, Lovedale.
- 43 Mleleli, Elijah, Blythswood.
- 49 Gomba, Yauyau, Qumbu.
- 50 Mtoba, Stephen, Trng Inst. Heald Town.
- 51 Maneli, Reuben, Tr. Ins. Heald Town.
- 52 Ngwekazi, Jane, Girls' Inst., Durban, Peddie.
- 53 Zidumbu, Martha, Lovedale.
- 54 Bardman, Simon, Lovedale.
- 55 Sishuba, Alfred, Trn Ins. Blythswood.
- Sofonia, Bartholomew, Lovedale.
- 59 Mpamba, Wm, Trng Inst. Blythswood.
- 60 Xaba, Samuel, Miss. Inst., Lovedale.
- 63 Sidziya, Matilda, do do
- 64 Mnyakwane, Timothy S., Trng Inst., Bensonvale.
- 65 Soyizwapi, Anthony, do Blythswood.
- 66 Nquka Luthi, Miss. Inst., Lovedale.

- III. *Abafumane o Nobambiso*
- 1 John, Frances G., Trng. Inst. Peeltion.
- 2 Hawes, Tabitha E., do do.
- 3 Nilonze, Eli, Trng. Inst. Heald Town.
- 4 Gulwa, James D., Miss. Inst. Lovedale.
- 5 Dlengezele, Samuel, St. Matthew's.
- 6 Chake, Elias, Kafir Inst. Grahamstown
- 7 Dietrich, Ernest S., Genadendal.
- Kwaza, Timothy, Heald Town.
- 9 Xaso, James, Trng. Inst. Blythswood.
- 10 September, Bennard A. G., Genadendal
- 11 Mabula, Simon, Trng Inst. Blythswood
- 12 Meaca, Funiswa, Mis. Inst. Lovedale.
- 13 Gomba, Henry, Teacher, Buchanan.
- Kumalo, Benjamin, Lovedale.
- 15 Ntondini, James John, Clarkebury.
- 16 Fransman, Andrew, Worcester.
- 17 Ngcayiya, Henry, Mis. Inst. Lovedale.
- 18 Msikinya, Charles, Teacher, Leseyton
- 19 Kali, Martin, Trng. Inst. Blythswood
- 20 Jele, Alfred B., do do St. Matthew's.
- 21 Badi, Elizabeth, Mis. Inst. Lovedale.
- 22 Tembani, James, Trng. do Blythswood
- 23 Makubalo, Fred. K. Inst. Grahamstown
- 24 Matsepe, Daniel, Teacher, Topoleng.
- 25 Gasu, Niven P., Mis. Inst. Lovedale.
- 26 Haas, Febe, Genadendal.
- 27 Ntshona, Buyiswa, Lovedale.
- 28 Mji, Alfred, Lovedale.
- 29 Morkel, Jane, Genadendal.
- 30 Mtotywa, Elizabeth, Heald Town.

LANGHAM DALE,  
Supt. General of Education.  
Education Office,  
26th October. 1887.

ABALIMI NA BARWEBI.

*Uboya e Qonce*.—Izolo obuhlanjwe ngomashini 10d to 10 1/2d; obuhlanjwe emlanjeni 6 1/2d obunungahlanjwanga 3 5/8 to 4 5/8.  
*E Bhayi*.—Ngo 27, Oct, obuhlanjwe ngomashini 4d to 1l 1/2d; emlanjeni, 7 3/4d obunungahlanjweyo 2 3/4d, 5 3/4d.

- E MARKENI.
- E QONCE (Nov. 1).  
Iyasi eluhlaza, 7d to 11d ngekulu  
Ihabile, 2/10 to 3/6 ngekulu  
Itapile, 2/ to 10/ ngenxowa  
Umbona, 2/4 to 2/9 ngekulu  
Ikwakwini 4/ to 6/3 inye  
Umgubo, 4/ to 5/ ngekulu  
Imbotyi, 2/7 to 3/6 ngekulu  
Inkuni 7/ to 24/ ngefilara
- E KOMANI (Oct. 29)  
Inkuni, 5/ to 25/ ngefilara Iyasi eluhlaza, 1/2 ngedazini Umgubo, 5/ to 6/6 ngekulu  
Ihabile, 1/9 to 2/3 ngekulu  
Umbona, 5/6 ngenxowa  
Itapile, 3/6 to 5/3 ngenxowa
- E RINI (Oct. 29).  
Inkuni, 9/ to 21/ ngefilara  
Amazimba, 4/6 ngenxowa  
Umbona, 5/6 ngenxowa  
Ingqolowa, Iyasi, Ihabile ezinkozo ebiko ayitengwanga.  
Ihabile, 2/6 ngekulu
- E DAYIMANI. (n geveki egqitileyo.)  
Iyasi, 8/ to 11/ ngenxowa  
Imbotyi, 12/6 to 18/ ngenxowa  
Umgubo, 15/ to 16/ ngenxowa  
Amazimba, 15/ to 17/ ngenxowa  
Umbona, 10/3 to 14/ ngenxowa  
Ihabile, 21d to 5d ngesitungu  
Itapile, 14/6 to 16/ ngenxowa  
Ingqolowa 12/6 to 15/ ngenxowa

Amagama alandelayo ngawamanene namamenekazi, abahlobo balo mabenzi siwupatele uhlanga oluntsundu, abatumele inkozwana zabo, zokuncedisa ukuhanjiswa kwe Mvo Zabantsundu, ngo October, 1887. Ningadinwa nangomso mawetu. Sitsho kuni:—  
Messrs.:—Thos. Bottoman, E. Nquka, L. J. Joseph; Mrs. Caffu; Messrs. F. N. Ndaba, J. Mess, C. Nalla, J. P. Hannie, E. J. Hannie, J. Sinxo, Jos. Mpinda, M. Ma- gabela, L. Xhalisa; Rev. P. Mpinda; Messrs. :—W. Poswa, J. A. Maquungo; Rev. J. Mahonga; Messrs.:—P. Xabanisa, J. Kentane, 8. Lobi, F. Piet, J. Matshoba, J. Matshoba Jr., O. Langa, E. Rhayi, C. Mpondo, W. Nongauza, J. A. Nkova; Rev.

C. Mahluthana; Mr. H. J. Deary; Rev. S. Sihunu; Miss Jane Mbelle; Messrs. T. E. Sepuru, S. M. Mvinabi, 8. W. Botha; Rev. Edmund Sandile; Messrs. Robert Nyosi, Jonathan Mledle; Rev. G. Kakaza; Miss F. A. Ndlazi; Rev. W. C. Mtoba; Mr. John Bali (Debe); Mr. H. Mbambisa; Rev. J. Mkosi; Rev. D. Maigas; Messrs. W. B. Jozizi, P. Sotyato, C. Nkosana, H. Mazami- sa, E. Fanti, P. Congwane, Jas. Sibinda, J. Mazamisa (Barkly West), 8. Mdliva, F. Bukani, A. Ncapai; Rev. D. Gwelo; Messrs. Ndyumba, Magula, J. Ngeosane, H. Hlati Nelle, Tsewu Konongo, Tshuka Konongo, J. Manqina, H. Kalipa, S. Kutta, R. M. Gaika, P. Nopondo (Adv.), A. J. Solilo, Jacob Vena, R. Fini, J. Z. Ciwane; Rev. J. Zwelibanzi; Messrs. K. J. Ganca, K. J. Ganca (Adv.), P. Xiniwe (Adv.), IE. Zazini, E. Frans, P. Gxagaxisa, E. N. Maja- mbe; Mrs. L. Myandla; Messrs. D. Nkayi, M. M. Mosile, C. Nyikizo, D. Kwatsha, Geo. J. Mabandla, D. Kwatsha (Adv.), J. Madotyeni, a' B. Matolengwe, Jeremiah Mtila, H. Hlahle, H. Mabope, O. Zihlangu, W. J. Hughes, J. H. Mazamisa, Mlindazwe N. Galela, A. Mntiso, Maneli Mabandla, P. M. Lokwe, R. Tshelo; Rev. W. P. Momo- ti; Messrs. J. N. Siwisa, T. B. ----- (?), James Batyi, James Melwa, Geo. G. Marela, Bourke & Marsh (Adv), K. Mapela, James Kraai, H. Sitela, P. Tyamzashu, J. Mosie- lung, N. Mantsayi, Wm. Daniel, E. Ndlu- ngisa, J. Lutu. E. B. Matomela, J. Tsupa, S. Matolo, B. Ncapo, L. Mdudu, C. Mageza, J. Mbuya, Sindapi Jack, J. A. Ntsiko, Warner Yako, Colonel Griffith, W. T. Khotse, Isaac Madela, J. Pakade, J. Madaki, D. Bulube, Josiah Zwedala; Rev. J. M. Dwane; Messrs. C. Matsolo, S. Zinganto; Miss. M. J. Mahonga; Messrs. S. D. Fuller, M. Rengge, C. T. Martin; Rev. S. Magawu; Mr. F. Ndiva; Rev. T. E. Marsh (Adv.); Messrs. S. Maqula, Mfano N. Galela, P. S. Kuzze, T. Maysela, A. W. Mboni, N. Zibi, W. Sipika, W. G. Msikinya, S. Ndyumba, F. M. Dlova, S. Sibusu, M. Gxowa, B. J. Gantsho, W. Balfour, J. Balfour, C. Tyatya; Miss S. J. Ndungane; Messrs. D. Dwashu, D. Moses (Adv.); Miss D. Ntshona, Miss D. Mzolomba; Mr. Jno. Klaas; Miss M. Makapela; Messrs. G. Mgudlandlu, J. Ma- fonggo; Miss Tsana; Messrs. S. Mavavana, Cape Government, E. Mda, D. Bikitsha, J. Ngaza, 8. Makubalo, A. Sigobongo, J. D. Mzimba, R. Magezeni, A. Sello, Ben. Mavi; Mrs. Jos. Kraai; Messrs. J. Z. Zini, G. Mahlaka, Pascoe Bros. (Adv.), G. E. Cook (Adv.), Daniel Matsolo, Jno. Gqiba.

NATIVE OPINION

WEDNESDAY, NOV. 2, 1887.

MR. CLOETE'S

Mr. Cloete's Platform speech to the Cala Natives is really remarkable. It purports to be frank; and we observe with satisfaction the absence in it of the nonsensical trash, in the shape of limitless promises that candidates of less penetration very often indulge in, with a view to catch votes. Mr. CLOETE seems to understand our people, who like to be told the truth, even when it is unpalatable to them. Indeed, we very much commend Mr. CLOETE for the straightforward way in which he stated his views. We confess, we strongly sympathise with Mr. CLOETE's opinions, which he leaves people to infer, are the views of the Bond of which he is the hope. On the great question of the demoralisation of the Natives by drink, as also on native education, he avows enlightened and progressive opinions. It has been an agreeable surprise to us, to find that, even on the vexed question of the Franchise there is no essential difference between his views and those that have been advocated in these columns.

When, however, we proceed to apply an elementary test to Mr. CLOETE's opinions to ascertain how far they are genuine or otherwise, we are grievously disappointed. His views appear to be not unlike the proverbial apples of Sodom the sight of which made the mouth to water, but which were dust pure and simple in taste. That test is his attitude as an avowed supporter of the present Ministry. This support he qualified by saying, —he will not blindly follow them when they pursue a course that he believes to be wrong.

This declaration sounds very well and we venture to say would have carried weight with reasonable men if the present Ministers were just beginning their term of office. The official existence of Ministers however, exceeds three years; and Mr. CLOETE must be the dull if by now he has not learnt the only lesson taught by an examination of the principles he holds by the light of the action of Ministers respecting them. For instance, on the Liquor Traffic, Mr. CLOETE holds definite views. He is opposed to it, on the very solid grounds that the people don't want the liquor sold to them, and that Government has no right to force upon people what they do not want. But what has been the action of the Govern-

ment in this matter? Why, they virtually assisted in making brandy dirt cheap by the removal of the Excise, and then pompously swept away all restrictions to its sale to our people! Now, we ask Mr. CLOETE whether in avowing his support of Ministers, in view of this dogged persistence in what to a man with his views is wrong, he is not allowing himself to be blindly led? Coming to oppression, which we are glad to hear Mr. CLOETE hates, and avoiding entering into the minutiae of oppression that is inevitable in the unsympathetic administration of the common law, we would put it to Mr. CLOETE whether he does not consider as measures of oppression, the Nabothing of the Glen Grey Natives, and the conspiracy to disfranchise the Natives of the frontier. And yet Mr. CLOETE follows Ministers with ovine sequacity! And let us say as regards the disfranchisement, that it gives us great pleasure to find that there is again no divergence between Mr. CLOETE's and our views. It has been maintained in these pages that it is not material that the occupier in claiming the franchise should first produce title to the land he occupies together with the house, in case the house falls short of £25. In this respect too, Mr. CLOETE sees eye to eye with us; but is he not aware that the present Government have been compassing the disfranchisement of the Natives in these districts by representing that all land, although held in severalty, titles to which cannot be produced, was communal or tribal, and therefore should not count in the making of the franchise qualification? Nevertheless, although Mr. CLOETE is on this point, at variance with the Government, he supports them still. We could go on pointing out these glaring inconsistencies; but it is enough that we have shown that on cardinal points of Ministerial policy Mr. CLOETE is in sharp antagonism with the Government. He supports them notwithstanding. This suggests the inquiry whether Mr. CLOETE is sincere in what he says. We would have been strongly tempted to urge our friends in the Transkeian districts to support Bond candidates, and so give them a trial at the head of affairs with the policy expounded by Mr. CLOETE, had he not, with strange inconsistency, subscribed to the revealed policy of the SPRIGG Ministry. This is now quite out of the question; for we have clearly shown him to be the political wolf in sheep's clothing. We regret this tactical blunder of the Bond, for if they had taken up honestly a platform with the planks indicated by Mr. CLOETE, and invited the country to support them on it they would certainly have carried the Natives with them seeing that our people believe more in measures than in men merely.

Editorial Notes.

It is a matter of extreme regret to us to find that Her Majesty's Officers in Zululand, have so soon found it impossible to govern that territory without recourse to military force. We have been in hopes that by good and beneficent rule, the British Government would have wiped out the many grievous mistakes that the Zulus have been the victims of, first, through Imperial agents, and latterly, through the vacillation of the Colonial Office. These hopes appear, however, to be doomed to speedy disappointment, for Her Majesty's forces are being moved into Zululand, and native levies are

being raised against their own kith and kin. As those who firmly believe, that there is not a difficulty with the Natives, but what can be settled peaceably, provided the right stamp of officials can be had, we deeply deplore the condition of affairs in Zululand, and pray that war may be averted. Officers of Sir Marshal Clarke's, and Colonel Griffith's cool-headedness, are indispensable to the Imperial Government in inaugurating British rule where native chieftains hold sway—officers who would dare to deal with the raw Native in the spirit:—"Be to his faults a little blind," "And to his virtues very kind, "And clap the padlock on his mind I" But the evil Genius of the Colonial Office will not permit it to appoint such officers for delicate posts as those—involving the relations of a civilised power and an uncivilised people—in any other spirit than that of "any stick will do to beat a dog with." The result will always be this appeal to physical force, with the inevitable, bloodshed, and misery. If war should be the result of the present preparations, it will have been caused by the mere fact that Dinizulu has recently been to Vrijheid, where he appears to. Have solicited the protection and assistance of the Boers, and this act the Government looks upon, as one of grave disloyalty; but we question the seriousness of the offence, considering that Dinizulu is new to British institutions, also that disorder has, for no fault of his own, been rampant in Zululand for the last seven or eight years. We trust better counsels-will "prevail with Sir Henry Holland, whose just administration we should be sorry to see marred by an unnecessary war in Zululand!

How our able contemporaries the *Cape Times*, the *Journal* and the *Telegraph*—manage to read in, or into, the finding of the Law Officers of the Crown the condemnation of the Natives' pretensions, we fail to understand. The Natives were only concerned with the alteration of the Constitution Ordinance by the Registration Act. When they are assured on the authority of the Legal Advisers of the Crown that the latter does not alter the Act, then our people claim the franchise under the Constitution Ordinance as before. This does not look to us like condemnation. Indeed with this assurance, as far as concerns the Natives the allowance or disallowance of the Act would not have affected them one way or the other.

MR. CLOETE, in his address to the Natives at Cala, is green enough as to suppose that he would carry conviction into his hearers by depreciating the value of the criticism passed on him by the present writer, by saying he had never seen, much less spoken to the writer. If public writers were to wait till they had seen or spoken with men who aspired to take the lead in public matters, the work of the Press would come to a stand-still, and the progress of light and sweetness, would be affected in a corresponding degree. Mr. Cloete is very wide of the mark, if he really supposes we are ignorant of his views. Uneventful, as has been Mr. Cloete's career, save when he started it as one with one eye among the blind at Uitenhage, about the beginning of this year, we beg leave to ask him to believe that we have closely followed him, as we do with all young Colonists of promise, from the time he was admitted to practice as advocate in the Supreme Court. We hurl back on him the charge of ignorance of his principles.

MR. SIVEWRIGHT has prosecuted his candidature in East Griqualand with great ability and energy; but all will be neutralised by his having tried to make himself all things to all men. We know he used to be a friend of the Natives; and although he still avows himself to be a friend, still we fear the attractions towards those who do not sympathise with us are great. The independence dodge won't help him with thinking men. The ministry has a career by which it can be judged, and Mr. Sivewright is either in sympathy with their past policy or he is not. There is no middle course of independence at this juncture; and this device is merely resorted to to catch the votes of the foolish and weak. We shall be surprised if there are many such in East Griqualand.

THE ELECTIVE FRANCHISE.

The *Penny Mail* has exhibited a commendable appreciation of its duties in republishing the opinions and explanations of Mr. Porter, Attorney-General, respecting the elective franchise. Great interest centres in this document, because upon it is based the decision of the Law Officers of the Crown that Clause 17 of the Registration Act is not at variance with the Constitutional Ordinance, nor is it inconsistent with the explanations and illustrations embodied in this able memorandum. The more we examine the Crown Lawyers' decision the more we feel assured that they must have completely banished from their purview the tribal and communal factor as an institution quite outside the area electing the Cape Parliament. Mr. Porter's explanations strongly confirm this view. From this trenchant document we cull what is of immediate interest to native claimants of the franchise during the present registration.

1. The 8th section of the Ordinance for establishing the Parliament enacts that every male person, not subject to any of the legal incapacities afterwards, mentioned, who shall have occupied within any electoral division, for the space of twelve months next before the day on which the Registration of Voters commences, any house, warehouse, shop, or other building, being, either separately or jointly, with any land within such electoral division occupied therewith, of the value of £25, shall be entitled to be registered as a voter.

*Explanations and Illustrations.*  
1. The franchise rests on occupation and neither ownership nor payment of rent is necessary.  
2. A voter may occupy a building and land which are his own—or a building and land which belong to some other private person. He may also qualify from occupation of a building built upon Government land, and from Government land occupied with that building.

A landed proprietor wishes to have a supply of labour, at all times, at hand. He therefore offers to A to let him build a hut upon a piece of ground which he then points out for hut and garden. A, in consideration, works for the owner so many days per month. A occupies the hut and garden so as to register there-from. And if A occupied without giving labour, or anything else, he would still occupy for the purpose of the franchise.

3. But no person who, without the authority of a private person, occupies a building or land belonging to that private person, is entitled to vote from such occupation. Occupation, in order to qualify, must be a lawful and not an unlawful occupation. And so, also, no person who, without the authority of the Government, has built upon and used Government land, is entitled to vote from such occupation.

4. The authority of the Government for the occupation of the Government land; need not be in writing. It may be evidenced by records in the Civil Commissioner's Office, or by any notorious tradition, vouching that the voter occupies with the knowledge of the Government, under a permission which, however revocable in its nature, has not been revoked.

5. The occupiers of houses and erven on a Missionary Institutions—whether the title to the land of the Institution be in private person or whether no title to the land has ever been granted by the Government, whereby it remains, in law, Government land—are entitled to register, if each man separately occupies a building, or a building with garden, or other piece of ground, of the value of £25.

Z. Eben-Ezer, in Clanwilliam, is crown land. A is a resident there, who has built a hut upon the erf assigned! to him, and who cultivates a garden. The hut is, under the rules of the Institution, regards as his hut, and the garden as his garden. A is entitled to be registered, in case fans hut and garden be together of the value of £25.

8.- The value meant by the Ordinance is the sum which a fair appraiser would fix as the price which a fair purchaser who -wanted to buy the occupied property, or similar property in the same neighbourhood, would be willing to give-for it.

W. BORTER.

It is not necessary here to reproduce Clause 17 of the new Registration Act for alluding as it does to people with their own tribal Governments it does not affect our countrymen who are subject to all intents and purposes to the-Cape-Government.

MR. CLOETE'S CANVASS.

Mr. Cloete, Barrister at Law, of Cape Town is at present prosecuting his candidature in the Tembuland constituency of the - Transkei. We give the salient points of his speech to the natives at Cala delivered on the 25 October, as given us by a correspondent.

Mr. Cloete is reported to have said he was pleased to see so many present to hear his political views. He avowed himself a supporter of the present ministry, but he will never follow them in any course that appeared to him to be wrong. He is opposed to the sale of ardent drinks to the natives, especially when they themselves ask that they should not to be sold to them. No Government has a right to force down upon any people what they do not want. He hates oppression whether practised on one possessing a white or a black skin, and his efforts- will be directed at removing the Government from office as soon as he perceives that they were embarking on a course of oppression. Mr. Jabavu is a clever newspaper writer, but he must take exception to his attacks on him (Mr. Cloete) whom he does not know, has never seen, nor spoken to. He cannot be aware of his political opinions. If he (Mr. Cloete) understood Kafir he would have answered Mr. Jabavu before now. He does not even seem to understand the Registration Act, for it does not disfranchise anyone on the score of colour; but it gets rid of all unprogressive men both among the whites and the blacks. He does not approve of the harsh collection of the talses from natives. The- taxes can best be collected by Headmen, and people saved from ruinous expense. If cannot be said of him that he was an enemy of the natives. He has never been an enemy of the natives. On his father's farm there were a hundred huts belonging to natives. Among those people there was a man whom his father described as "his Kafir gentleman"—a thoroughly well-behaved man. He is now twenty-three years on the farm, and is trusted with considerable sums of money. He (Mr. Cloete) as an educated man does not wish to deceive anyone. He firmly believes in the motto, "Honesty is the best policy," and he is anxious not to make promises that he will not fulfil.

To questions put by Timothy Makiwane, M. Ngcwabe, M. Mxaku, P. Figilan and others, Mr. Cloete replied he will support all efforts to educate the natives, as he believes they cannot hope to take their place among other nations without it.—He held that a person was entitled to the franchise by virtue of the land he occupied although his house did not make the necessary £25, provided the land together with the house was of the value of £25, and although the occupier held no title.—He concluded by saying he did not press any person to vote for him, but he hoped he had not disguised his views. He trusted too that when the other candidates visited them they would be subjected to the strict catechising that he had been put through. Residing at the seat of Government he could be of service to them even when Parliament was not sitting.—and this Colonel Griffith and Mr. Copeland could not do. He directed the attention of his hearers to the injury their interest received last session from their professed friends Mr. Merriman, Mr. Sauer, Mr. Hutton and others in opposing Mr. Hofmeyr's Native Voters Relief Act. Natives should not believe when it is stated that the Africaner Bond is the enemy of the natives. He is a member of the Bond, Mr. Hofmeyr who passed the magnificent Native Relief Act is the head of the Bond. At the close a vote of thanks for his honest address was presented to Mr. Cloete, but they could not pledge themselves one way or the other until they had heard the other candidates.

## 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.

Indla eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa  
Nakwa-Ndabakazi  
HEDENI .. Emtata

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

Into yonke etengiswa kwazindawo itshipu intle kanye. Kunikwa amaxabiso alungileyo ikanye kwe- zindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, ne- zikumba njalo njalo.

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ABANTSUNDU MABEZE KUTENGA NGEMALI BENGENATLONI 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.

Ivenkile endala yento Zonke, ese Koneni.

## Inyama ne Zonka,

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Ingcibi ye Watsha nentsimbi zekuhomba.

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu

nomteteleli wama Fandesi,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatwalwa kwa ngoku. Yonke into ayi patieisweyo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

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.

IVENKILE KA GREEN YABANTSUNDU.

KUZAKUVULWA ivenkile efanele Abantsundu kanye e Komani. Zonke izinto ezifanele bona bozifumana zisisulu.

Utenga zonke izinto ezinjengo Boya, Imfele, nazo zonke izinto eziziswa ngabo. Unentlobo zonke zamayeza abantsundu.

Yiya kwa

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BONA bawatenga pesheya awabo amayeza.

Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

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UMTENGISI

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### ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse

Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza I nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali chamba ngepepa I-posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi W enene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,

Igcisa Lemiciza.

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Uhlala aba nento eninzi yombona, na Ma- zimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu. Amanabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kuma. calana onke e Koloni. I-*Umtengisi* omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

W. J. DEALY "

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

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Abatengi naba Tengisi bento Yonke.

KUPELA kwesi Tora saba Ntsundu ngenene kule Dolopu yase

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

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Impahla Yendlu Yonke, njalo njalo  
Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

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Impahla kanjako iyakute-  
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5 August, 1886.

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