

IMVO ZABANTSUNDU

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DYER AND DYER

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LE yinyanga yokapela emnyakeni. Aba- funa amagama abo engenisiwe emqulwini wabamkeli be Mvo, baze bafumane ue Al- manak yomyakha omtsha, mabawatumele kwangoku amagama abo kwakunye nemali.

IMALI ye " Mvo " mayitunyelwe ngoku nge Posi yonke, kwindawo ezingenazo, ngo- zitampu zesheleni neze sikisipeni ukuba ku- nokwenzeka. Mabayikumbule lonto abalesi betu.

SEKUYIMINTAKA esesitobeni namhla wati u Rev. P. Davidson, wase Kobonqaba eye Kwamankazau walahlekelwa ngumntwana wake, kwafunwa, yayinyashawe, kwanc- nywa. Ngaleveki igqitileyo kuko umfo ote lo- mntwana wabulawa ngomnye umfo wa- nchwatywa nguye nomfazi. Iyapandwa siteta nje lonto.

KEKWAKO unyikimo lomhlaba e Jagersfontein nase Faure Smith olwandulelwe zi- tonga ezibini, luvuse abantu, Iwaxengaxe- ngisa izindlu.

UMKOMBE osuke kweli usiya e India umke namahashe ali 150, atengwe e Calcutat.

OLWEST-NE Iweveki ulawulalelwe ukuba yi Bolide e Rini. Lusuka lokuvulwa Kwomboniso omkula kona.

U REV. STEPHEN ADONIS ungeniswe e Mtata kunye no Rev. E. Y. Dixon, kwi Priest Orders ze Church of England. Ungo- wesibini (owokuqala ngu Rev. P. Masiza wase Sidutyini) kwabantsundu ofikelele kwelonqam kumandla opetwe ngu Bishop Kuy.

KUKO i Bhulu e Tarkastad elilindiselwe i Jaji ngokuba igusha.

E DAYIMANI amapolisa abuye atiwa qole, angxanga onke, kwabonakala ukuba lidliso kanjaqo.

E VICTORIA West ekutwaseni nuka December lo kuko umfazi owaqengqa indoda nge botile. Baxabana bexilile, waselekupa lo- mfazi, waposa enzaleni lahlanz' iselwa. Barrasa ! Barrasa ! Barrasa !

KUSUSELA kumhla wokuqala ku January ozayo iya kuhamba kabini ngeveki iposi esuka e Mtata, isinga e Kokstad.

NGEZIMVULA zale nyanga ifileyo ngecawa epambi kwale idileyo, i *poni* yase Tina, isibhaxa seTsitsa, imke nomlambo xa iweza inqwelo emntwalo. Yantelikele seyihle imayeli ezimbini. Kutiwa yapuke kakulu. Ummini nqwelo uya kuba nendleko kanye, kuba longwelo yayilayishe impahla ye venkile—ozikofu, swekile, tyuwa, mgubo, njalo-njalo.

KWA Mlola, izibuko lo Mhashe, enye inqwelo itwele amalahlle namaplanga yemka nomlambo, kwafaka inkabi ezilishumi elina- ntatu ngamanzi, wonakala umtwalo. Ko- kwesibini kumka inqwelo kweli zibuko.

NGOLWESI-NE kuleveki igqitileyo, kwe- nzakele u Mr. Hayward, junior, wase Bathurst, unyatelwe inqwelo wapuka imilenze yombini. Wayesihla nqwelweni eza kukupa inkabi endlebeni, akwelele enye inqwelo, suka welityibilili etyeni wawa, yakwela ke inqwelo yona.

UKUDLALWA kwebhola le ikatywayo ku- ngenzi kakulu pesheya. Ngo 1st October, kwenzakele abantu abantu, Ababini ba- katywa eziswini, bafa ; wati omnye wagilwa wafumana wasitenge, okwatsho wafa kwa- kamsinyane emva kokw.

KULO lonke eli lingapantsi inqholowa zintle ngokutembisayo. Ziyasikwa e Ngushwa.

U FAKU (Col. Griffith) ntebe kumagwa- ngqa, nakwabantsundu base Cala ngolwesi- Bini Iweveki egqitileyo, watsho saxengaxe- nga isininzi kwabamhlape ebeseintembise u Mr. Cloete abamnyama batembise yena bonke. Ingxelo zezintlangano azina ndawo yazo kwelanamhla.

NGOLWESI-NE (8 Dec.) amawetu ase Cala agqibe kwelokuba nentlangano yokubhala bonke abanemfanelo. Bazimisela ekubhe- neni ukuba lomagama aliwe. Sikolwa nga- bathsho.

UDABA oluvela e Dayimani Iclubi kunene Izityakala zakowetu azivumi ukungangeni amagama emfanelweni zombuso pofu imivu- zo iqala kwi £50 iye kwi £100, nezindlu ngokunjalo. Bati akuncedi Into ukuvotela abelungu, bekungebinanini ingabamnyama Lento yenziwa ngalamadodana kukubulala wonke omnyama. Indawo esijonge kuyo kwakunza inani elikulu e Palamente lama- doda alungileyo. Besitamba ukuba ikhaha elise Dayimani lingafaka igxalaha nalo. Zipina into zo Moss nezo Pelem nezo Kosa- ni zingabizi intlangano kuboniswa? Yi- nto waka wafa umzi ekona amadoda ?

INGXELO ye " Benefit " yase Cumakala Biyifumene, sitonyalaliswa kunene ngumse- benzi wayo mayelana nokupapamela uku- bhalwa kwamawetu. Kulowo mkondo, nto za- kowetu ! Kwakunye nento eninzi yezinye ingxelo nencwadi, yinqaba .asinakuyifama- nela ndawo kwelanamhla longxelo yenu.

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INANI lombona linyukile e Natal e Newcastle uhamba kwi 22/6 ngesaka.

U BEV. J. LUNDIE wakwa Gatyana, kwa Gcaleka ufike kweli ngomkombe oyi " Drum, mond Castle " uvela e Scotland.

ITYALIKE yama Lawu e Somerset epetwe ngu Rev. W. Oates, ihlaziyiwe yandiswa. Iwulwe ngo Dec. ngentshumayelo ngu Rev. J. H. Hofmeyr wama Bhulu no Mr. Oates.

Imvo Zabantsundu.

NGOLWESITATU DEC. 7. 1887.

Ama- INTETO ye Pakati le Nko- mpampampa. sazana, u Sir HENRY HOLLAND, iyakuvakala ka- kubi kumzi wakowetu. Mayelana nayo sesibeke intonga kubahlobo betu abakwi- nkundla ye Palamente epesheya ukuba baze bake bawabuzise lamambamfamba- mfa enziwa ngo Sir HENRY HOLLAND, okudlala ngomzi ontsundu. Ixesha eli lonke ibise intutuzelo yabantsundu iyinkolo yokuba, zingati izikaloz ezininzi abanazo pantsi kwalombuso wase Kapa zifikelele kwindlebe ye Nkosazana, zipulapulwe ngenyameko nangomoya omhle, ze kwe- nziwe imfanelo yodwa. Lwati ke Iwakubetwa ucingo Iwesibheni salindela sonke ukuba ukuba, azi iyakuba yintonina impendulo. Ite yakufika isiti yiqubeni inteto yenu, savuya sagqakadula. Kuti- we kumpakati ase Kapa makayitumele nawo eyawo. Kwavakala ukuba Sir H. HOLLAND, upendule umbuzo ka Sir G. CAMPBELL, kwinkundla ya Pesheya, wati amapakati Omntan' Omhle selelindlele inteto yenkundla yase Kapa neyabantsu- ndu. Zifikile, ayakuzitelekisa zombini, aze asiwase isigwebu. Lento sayitakazela kunene, yabonisa ukuba okwenyaniso iyakwenziwa namhla imfanelo; nokuba imfanelo kukugqwetywa, nokuba kuku- gwetyelwa kwetu. Ite yakufika incwadi ye Pakati nale nteto kuti bamnyama, yabizelwa e Qonce intlangano ya Mahle- lo, yaqgiba apo yaqgiba kona. Suka ngapambi kokuba siyenze eyetu inteto kwafika ucingo oluti inikwe aba Chazi- Mtego ingxelo yenkundla yase Kapa. Lengxelo, siyibonile namhla, siyumana ukuba ayizimisanga ngamxholo inyaniso; yaye iyingxelo yomfo ongazanga waba naturu ngakuti, umfo ongadendiyo ukusidubula nangayipina inteto, u Sir THOMAS UPINGTON. Beyivile, ke aba Chazi-Mtego uxelo ecalanye yelonene, bate Umismo we Nkosazana awugququlwe ngumteto omtsha, yaye lonteto ngenye indlela isiti, amanene onke anengqondo e Palamente yase Kapa, nabaqondisi- mteto abanzulu—abanjengo Mr. LEONARD, Q.C., Mr. ROSE-INNES, Mr. R. SOLOMON — bonke bebesukela izanga. Ilande ke incwadi ye Pakati le Nkosazana eyakufunyanwa kwelanamhla. Jibillili, bendifumane ndanibiza, nokuba beniyakundoyisa be- ndingasakuba nakuninceda. Kanti ububizelwa nina ke umzi ? Liti Ipakati indawo emazililele kuyo ikwa yi Pala- mente yase Kapa. Selite ipepa lase Rini i *Journal*, lenteto yefanelo umntu oswelele ukuqonda. Injengokuba ingati imazi yegusha etakane lixivile yi nongnyama iye emnxhunyeni wesilo eso ukuyakuti wena. kumkani wezilo, ulidlele nina ixwane lana. Isenzo sika Sir HENRY HOLLAND silenzakalise kunene iwonga le Nkosazana emehlweni abamnyama, siyakubanga ukuba baqonde ukuba nase nkundleni ye Nkosazana lento inyaniso ayisiwa so. Kanti ke akunjalo inawetu, napesheya ulaulo ngu Nqapela-Ndikule — yingququgu apamakati. Amanye ayinonelele inyaniso, amanye akayazele nto. Silila kuba tina igama le Nkosazana lincholiswiwe, emehlweni omzi wonke ontsundu ngokusuke, Ipakati, elingaya- zezelele nto inyaniso, litete nto ninzi li- lodwa.

Makutiwenina ke ngoku? Zipongomele apintliziyo zomzi wakowetu. Siqokela tina kwakwelokuba angeniswe ama- gama, alibway yaziwe mhlope into atyhalwa ngayo. Ubizwe nedlelo tina asizazi ezouto. Makuyiwe pambi kwe Jaji ukuze sive into bantu abakutshwa ngazo, iqondakale cyona nto—nokuba uqetulwe, awuqetulwe sinina Umismo we Nkosazana owasinika amalungelo nati bamnyama. Ngati kokwetu ukubona kuyakufuneka ubuye wafakana imilomo umzi ngendawo yento emayenziwe, emva kokuqondakala kokungeniswa nokungangeniswa kwamagama. Nyanzelelani pakati ke mawetu, kuba xa ninganyanzelanga ayisokubako inteto.

EZE ZITILI NGEZITILI.

E BHAYI—Sibe notyelelelo olumnandi kunene ngo November lwe " President of the Conference " u Rev. R. Lamplough (u Vulindlela) ehamba ne " Secretary of the Conference " u Rev. J. Smith Spencer. I President ibe nati emtendelekweni nge Cawa ye 6 inst.; kwamnandi kakulu uku- bona isitatu sabafundisi sincipesidana ngomsebenzi omkulu kangaka. Ngaba aba- niki mtendeleko:—I President, Revs. R. W. Bryant, no Samuel Ntsiko. Abantu babekumakulu amabini. I President inike isibayilo esimnandi, yahlukana intla- nganiso. Kute ke ngolwesi-Bini ukumka kwelanga kwavakala ukuba intlangano ye Ronaskapu kwabantsundu ingomso, ke kuyo, kufuneka imali, yambana kalo- ku londawana kuba bekungabangako nto isingiswa kwabantsundu. Kwabona- kala ukuba makuputuzelwe ibeko yona intlangano. Yabako ke ngeliphi. Kute bekulindlelwe u Robt. King, Esq., ukuba atete isihlalo akabiko, sasestatyatwa ngu Rev. Thos. A. Chalker, i Superintendent yesiqingata, ote gqabagqaba ngamazwana, wayekela u Vulindlela, yaduma kunene intlangano. Ubalise ngokufika kwake kwelilizwe, ukwelwa e Bitsini etwelwe ngumntu ontsundu ukupuma kwake ebobini. Ute ke akakolwa ukuba lomntu useko ngezimimi. Ute oko wayesengu- mfana wayencipeli, kubonakala ukuba ke indoda leyo, ukuba kwakungoku selanga- ka, yayiya kuntsintsitaka kanye, Ubale nendawo ke ake wakutshelwa kuzo uku- ba ngumfundisi. Ute akukova ukuzixela waza kuzinzisa kumsebenzi wase Xesi ku Magqunukwebe, nokuya kutata kwa-

ke u Rev. Wm. Taylor e Qonce. Nomse- benzi omhle owahambisekayo. Ute beze ngenxa ye Ronaskapu yapesheya eti " ziboneleni, " yona ngoku iza kukungela indawo ezintsha. Kengoko bafuna uku- ba baqale iziko elitsha le Ronaskapu ku- ba imali yapesheya iza kuya incipa ngo- kuncipa. Ute i Cradock nyakenye irole £7 0 0 nonyaka itembise nge £30 0 0. Nina Bhayi kufuneka nirole £50 0 0, kuba nyakenye nirole £11 0 0. Ute ndifuna ukuze nditi xa ndenza indaba nditi, i Bhayi ndifike lisekwalilo. Kusuke umfo ka Spencer wenza mabini esiti: Ndifuna nixela into enifuna ukuba ze siyixelele Amangesi izihlobo zenu, noku- ba size sithi Abantsundu abafuni kuzinyu- sa nakuzinceda, nokuba ze sixele ukuba nyafuna ukuzinyusa nokuzinceda. Ute mabapakamise izandla abateta elokugqi- bela, bapakamise, ute abachasayo, akwa- biko mntu. Ute abayiqondileyo inteto ye President, nabati siyakuyenza lonto bopakamise izandla— bapakamise, abate abayiqondanga — wamnye uinzalwana wase Datshi. Ute akugqiba kwatiwa ngoku emalini. Kwawentloko kusuke u Mrs. Williams nge £1, laka lati i Bhayi lavusa into endala, babupitipiti amadoda ukupuma ebuya kanti aya kutata imali; kwakukangelwa into ezuziweyo ngobo busuku yayi £8 i cash yonke ndawonye nezitimbiso yayi £42 12 6. Ke amapepa aza kupuma ne nshumayelo ze Rona- skapu, azikenziwa. Siyakolwa ukuba siyakugqiba kanye kwi £50. Ubulenze kunene u Vulindlela ; yavalwa intlanga- niso.

HEALD TOWN.—Umhla wa 20 nowa 21 kulenyanga yayiyimihla yokukumbuzwa abantu bo Mjikelezo wase Nkukwebe ngokuhanjiswa kwe Lizwi lika Tixo. Nge Sabata kwakulindlelwe ukuba emini koshumayela Umongameli we Banda lama Westle nongakanje, u Rev. R. Lamplough wase Mkingiso. Wati noko wayese Bhofofo akabinako ukubako, nge- nxa yemvula nobumanzi. Kwashuma- yela u Rev. G. Weaver wakwase Mkingiso so emini nangokuhlwa. Emini washu- mayela kwincwadi ka Paulos kwabase Efese iii. 14-19; ngokuhlwa ku Luka, xxii. 31—32. Zaba zintshumayelo ezizele yi- mfundiso nakukondla umpfumlo weko- Iwa. Ukumka komhla u Rev. G. Kakaza wenza isiyalo esikolweni se Sabata ngo- ku beka abazali ukokulamela bonke aba- ntu abakulu, waza wabamba umtandazo emva koko. Zonke inkonzo zalemizi zazimnandi zine mpangalelo elungileyo. —Nge-Mvulo yaqala intlangano ngemi- niti ezimashumi matatu emva kweshumi elinanye. Sincoma ukufika kwabantu ngexesha, nokuzipata kakuhle kosapo nolutha. Umzi wase Nkukwebe wavusa into yawo endala, nditsho ngokuba lo- ndlukazi yawo ye tyalike yaziyele ngamadoda nabafazi nabautwana. Noko kwakumnandi kakulu nje, kwakulo na- banttu baba Balura. Ababanga nakuzi- nceda abantu abadala ababeko ukuba bangakumbuli imini zamandulo. Sata- tyatwa ngu Rev. W. Holford isihlalo ngenxa yokuba engafikanga u Wesley Wilson, Esq., wase Bhofofo, owayecelelele ukuze zize kuvipata intlangano. Zada- niswa kwakona izihlobo ezidala zika Mr. Lamplough ngokungafiki kwake nango- Mvulo. Waqutywa noko wona umsebe- nzi. Wahambiseka kakuhle. U Mr. Holford wazile ingxelo yemali yanyake nye. Waza u Mr. Kakaza walesa cyalo- nyaka kunye nezitimbiso. Abateti yaba ngaba bafo bobabini sendibankanyile, no Mr. Weaver, no Mr. G. Nqana, olapa ngokulungiselela umsebenzi wobufundi- si. Zaba zinteto ezimnandi, ezifundisayo ezabeta yayola kunene intlangano. Ya- puma ngemimoti ezilishumi elinamntu ukuya esitatwini, kumnandi kumntu wonke owayeko. Abantu barola imali, inxhoya zokudla, nempahla emfutshane chambayo. Ngati iyakuba ngapezulu kweyinyakenye imali, zakutengiswa izi- nto ezirholiweyo. Inkongozelo ye Sabata neyo- Mvulo yaba ziponti ezintatu ezine- sheleni ezitile ngapandle. —Asinakuyipe- ta lengxelo singatetanga nto ngomculo wase Nkukwebe. Lwavusa into endala yalo usapo lwase Nkukwebe ukucala kwalo. Kwaculwa Isixhosa ne Singesi. Kwase Sixhosa kwaculwa namaculo amabini kwaka David, ela 72 nee 136. Sakuba sibone konke akubonileyo amehlo etu sive konke ezikuvileyo indlebe zetu, asibanga nankunceda ukunganweneli ukuti: Yanga lentlangano smnandi ka- ngaka ongaba lunyawe lokuqala kwiba- nga elitsha ongaba uzisisele ukutabata lona Umjikelezo wase Nkukwebe!

UMQOMBOTI E BHAYI.

Nge-Cawa (20 November) Umfundisi wase Rabe, Edward's Memorial Church, utete kabuhlungu ngesenzo sabafana base sikolweni ababetwa kwa Mpundu nge-Cawa engapambili (13 Nov.) beye kusela umqomboti. Ute yindawo yetu tina Makrestu ukuba sizame ukuyipelisa lento ngokumisa i Komiti zokwalusa kungabiko mntu usilayo. Ngokuhlwa kwalo Cawa u Mr. Wauchope, emva kwe nshumayelo ekumazwi ati: " Yazine uku- ba isono senzi sonifumana, " utete kakulu ngesi sono sokunxila, wakankanya indawo yokuba kuko iqumru elifihlise- leyo ngalendawo yomqomboti, ekufuna ka ukuba ama Krestu noma Tempile alwe alicite elihlazo. Kusile ngo-Mvulo u Mr. Wauchope uye ematyaleni apo asenzenza kona. Uye kona ukuba uyasongelwa ngumpti welokeshoni, ngenteto yake ayenze e tyaliki, kubonakala kodwa ukuba inkosi leyo iswele indawo yokubambe- la kulouteto. Ekuvile oku u Mr. Wau- chope, ucinge ukuba amnike indawo yokubamba ngokuyifaka emapepeni inteto yake ngomqomboti. Elona zwi linamandla leli lequmru lomqomboti ati ukulicaza epepeni u Mr. Wauchope uti " abantu barola imali yegunya lokusi- la baze basile ngokutandwa kwa Mpundu. " Lipumile ipepa (P. E. Telegraph 22 Inst.) yabonwa lento ngu Mr. Reason i Mayor, utumele ukuba kubizwe u Mr. MacPherson- son no Mr. Wauchope. Bayakuhlanga- niswa yi Mayor e ofisini yayo.

I Mayor—Kuko inteto epepeni ekubona kakulu ukuba yayamene nenteto yako oyenze e tyaliki, uyayazina lonteto apo ipuma kona? U Mr. Wauchope—Ewe nkosi, ndim lona. I Mayor.—Lonteto iti abantu bayabha- tala baze banikwe ilungelo lokusila; ayina kuba yinyaniso lonto, ukuba ibuxokuzi uyakubasetyaleni. U Mr. Wauchope,—Andazi ukuba yindawo yam ukuba ndiwatete apa ama- zwi am, kodwa ukuba ulanda inyaniso yiyo kanye into efunwa ndim.

I Mayor, — Ndifuna inyaniso kuwe, ukuba akutandi kuteta apa ndiyakuya kwenye inkundla, kuba ndifuna ukuzi- hlamba nam kulenteto yako. —Yinyaniso na?

U Mr. Wauchope,—Ndicela u Mr. MacPherson ukuba andipikise, nditi nango- ku kuyasilwa kwa Mpundu abantu ba- bhatyala imali etile ngompanda.—Uyayazi, kanyela na lonto Umongameli we location ?

I Mayor,—Vela kambe MacPherson. Utinina ngalento?

U Mr. MacPherson,—Ewe nkosi, iko into leyo, kuhlalenge izibonda ngapandle kokwaziswa kwam, zamisa amadoda oku- kangela abantu ukuba bangalwi emqom- botini, zaza ke zamisa 3s, ngompanda imali yokuvuza abobantu. Lomali ayeningi kweyam inxhoya.

I Mayor,—Umqomboti ugweyiwe uku- ba ungenziwa, uteni ukuze uyivumele into enjalo kanti nje uyayazi, okanye ubuteni ukuze ungandazisi lonco? Ndi- yatamba ukuba lonto iyakupela *at once*.

U Mr. MacPherson,—Lonto nkosi ipe- liswe kwa nge-Cawa, leya kwaliwa ngayo.

U Mr. Wauchope,—Nangale iduleyo ubuko umqomboti kwa Mpundu.

I Mayor,—Ku Mr. Wauchope.—Into etetwe nguwe epepeni yinyaniso, ngoku, ndiyivile nje, iyakupela.

Yapela apo intlangano. Ngolwesi-Tatu kwi nkundla ye Town Council, u Mr. Wynne, ubuze umbuzo ngendawo yenteto ayibone epepeni yo- kuba abantu babhatyala imali ukuze ba- sile ngapandle kokuziswa.

I Mayor,—Ite nayo iyibone epepeni yaza yayilanda, yafumana ukuba lonto yinyaniso. Kodwa u Mr. MacPherson akangatya kuba akazani nayo (?) Ipeleli- siwe ke lonto ngoku.

U Mr. McWilliams,—Kutiwa umntu urola 5s, ngokusila.

I Mayor, — Ewe lonto yenzeke kwa Mpundu— Ndiyipelisile, u Mr. MacPherson ebengayazi.

Izipakati Nabatunywa Babantsundu.

Wati u Rulumente akuyityela i Komiti yabantsundu okokuba, ulaulo lo Mntan' Omhle luse lugqete mipula ukupulapula inteto yabantsundu ngokulahlwela nga- pandle kwamalungelo ombuso, kwabha- Iwa incwadi, ibulela ipakati le Nkosazana ngalompandulo yobulele, yabe kanjazo ishumayela okokuba lompendulo isaqwa- laselwe ngabantsundu. Kwangapambi kokwaba abantsundu babe sebekwe benza na ntego, kugaleleke incwadi ezilandelayo: Eka Sir H. Robinson kwi Komiti Yabantsundu.

Government House, Cape Town. 21 November, 1887.

MNUMZETU,—Incwadi eyatuyelwa ngu Tingo-Jabavu egameni lako njengombha- li we Komiti yaba Ntsundu, ebalwe ngokusila lwe 16 ku Sept., 1887, yatunye- Iwa kwi Pakati le Nkosazana ngolwama 28 kwaku Sept., lowo. Namhla kutiwa manditumele kwi Komiti yaba Ntsundu incwadi Umhlekezazi ayifumeni kwi Pa- kati le Nkosazana, ependula eyeneni.

Ndimembeko yokuba sicaka esitobileyo, F. J. NEWTON, Isandla.

F. Makwena, Umbali we Komiti yaba Ntsundu, Care of J. Tingo-Jabavu, King William's Town.

Eka Sir H. Holland ku Sir H. Robinson.

Downing Street, 28 October, 1887. MNUMZETU, — Besidike ndakuxelela ngencwadi yosuku lwama 20 kulenyanga imiyi, ndisazi ngokubona kwaba Chazi- Mtego be Nkosazana, endingakubo nam, andiboni mfaneloko yokumcebisa u Mntan' Omhle nkuba awumangale lomte- to. Ndithe ndakucinga ndabona ukuba, kufuneka sishunyayelwe esi sigigibo, kwa ngetuba lokuqala ukuze kungabiko nxa- mleko nandleko yokuza kwezitunywa, ziza kwaneke inteto nencaso Yabantsu- ndu ngalomteto pambi kwam.

Banga abantsundu bangaqonda ukuba ndisebenzise inyameko ekukangeleni indawo ezibengo Mr. Hutton nabanye, zi- tiwa daca pambi kwam. Andikatho ukuti inteto zabo zibe zamandla ; kanti nokuba ndibe ndisoyiseka zizo, ndibuzonda ubunzima, ndisoyisela-bulungisa kwaba- tsundu, izinto ekutiwa ziyakuvuliswa ngulointeto, kwaneziziqomo ezinganzakali- sa yonke i Koloni ekuhanjiseni kwalo mteto, bendeinge ndacinga ukuba kuyi- mfanelo yam ukucebisa ukuba lomteto ungamelwa. Lendawo ilunge kulo Palamente yase Kapa. Ukungcelelela kulendaba, njengokuba injenjenje, ku- ngaba nxam kwinqubo yolu laulo lungu Nqapela- Ndikule. Lendawo ndi- yicaze ngokuzeyela ukuze abantsundu nabaxhasi babo, babone ukuba, nokuba indawo abaxhatisileyo zibe ziyinene, bendeingeze ndaba nako ukwenza imi- niq weno yabo.

Lendawo yabo inokuba itetwe kwase Palamente e Kapa, kuba yeyona nkundla ifanekilekileyo, yokuqiywalasela lendawo, nokuwelilelisa ubunzima, ukuba kunga- bako ubunzima, obungazalwa kukuhanj- swa kwalomteto we 1887, Wokubhalwa Kwamagama Abanemfanelo Kumbuso wase Kapa. Ukuba lomteto uyakukupa abantu kupela abangeniswa ngokungaqo- ndwa kwenteto yom-Miso wombuso, eqondwayo kunamhla, akungeze kwatiwa ngu Tingo' Umlo.

Ndimembeko yokuba, &c., (Signed)

H. T. HOLLAND, Governor

The Right Hon. Sir H. Robinson, GCMG., &c.

&c. &c.

EZABABHALELI.

INDLU ZABAFUNDISI.

MR. EDITOR,—Ndifuna ukupendula u Mkoloni oteta ngomona wabafundisi aba- ntsundu, " Ningaxeli e Gate ; ningashu- mayeli ezitrateni ze Oshekelone, hleze ziyuye intombi zama Filistiya. " Ke into le ingaba iko yona, noko ke ubefanele umzalwana ukuyibeka ngenye indlela, mhlambi asimona, kukungaqondi noku- ngazi kwalowo mfundisi. Into ebifuneka ku Mkoloni kukutiyala utmeto wokushi- ywa kwezindlu, pambi kokuba akatse umfundisi wakowabo. " Umona " lilizwi elibi kanye elosi.

Umhlobo uteta ngabafundisi abamhlo- pe, andifuni kuteta ngabo noko ndinayo into yokuteta; manditi kodwa, umfundisi omhlope unako ukuzenza izikwa ngenxa yokuba umvuzo wake unokumvumela ukuba enenjalo namalungelo awazwava

aramenteni yake, angenawo ontsundu. "Tinake ukuba sinihlwayelele izinto zo- moyi yinto enkuluna ukuba siyakuyiva izinto *zenu zenyama* " ? I Korinte ix. 11. " Lowo ufundiswayo elizwini makabele ofundisayo ngazo zonke izinto ezilungi- leyo, " Galatevi. 6. Utiomhlope mhlashi- ya isiqingata kubeko intlangano yoku- mbulisa, kanti sekuko isiqhuma semali ebhlanganiswa, kuthi emva kwamazwi amandani atiwe ngqi le purse, kanti wo- fumana mhlambi ama 30 eponti mhlau- mbi i £100. Kanti lonto ayimvuzo, inge- mali yakufuduka, isisipo kupela, kanti apo aya kona yakufika enziwe i Tea Meeting, anikwe amazwi amnandi, endlwini ayakuyo uyakufika obengapa- mbili ekolobhile kupela, akateni nendo- nga, wotshayatsheyela pandle eyadini, ggibi ke. Amagasa nabafazi beramente baza kungena ngapakati bakangele into efunekayo, bayiqabe ngekalika, bayipente bafake omapepa nemifanekiso. Ukuba bafumene kuko into eyonyene ngumfundi- si omkileyo abavi kuteta nelimdaka, ku- pela ukulungisa indlu leyo. Ukumka komfundisi ontsundu kuluzizi kunene emka pakati kweramente yake, kosuka kube libubu abantu bake, kanti kuziwe kuclwa impahla; endikolwayo nalondlu umzalwana ateta ngayo yakushwa zinya- wo zabaceli. Into emntshi yabafundisi abantsundu abati xa bafudukayo bapile kuboleka. Indlu endihleli kuyo ndisa- yibona neminwe enamagazi encukutu ezazibulawa ngumfundisi opambi kwam, isenamapepa eyakiva nawo kwiminyaka engapezu kweshumi.

Umfundisi ontsundu uyabulela aba- ntu abape into anokubapa zona, angati yena u Judasi abuze ukuba okukucitakala kwamafuta kwenzelwa ntonina; angati yateta lamazwi kubakalazi: " Akundifa- nele na ukuba ndenze oko ndikwenzayo ngezam izinto ? Iliso lako likohlakale na ngokuba ndilungile mina. " Kuyinina ukuba ukungele icetyana elisesweni lom- zalwana wako, kodwa umqadi osesweni lako akunwanakani. Ndifumana iyinto elula apa e Afrika ukubeka amabala ma- bi ngakubafundisi abantsundu,—mandi- pele.

UMFUNDISI ONTSUNDU.

NGOMELO LWE TRASKEI.

Transkei, 9 Nov., 1887. U Col. Griffith (u Faku) yena ngumntu ukulele apa pakati kwetu; waba semse- benzi wakwa Rulumeni, wokuba ngu- manyi, nowokuba yinkosi yomngqayi, wab esazana nabantsundu ngendlela ezi- ninzi. Apo ebekwe wapata kona asiva mntu uti, hai, ubuhlobo ebengenabo ebantwini. Naku Besutu ngexesha lo- kupangwa kwempu izwi lake leviwa lintekeza ; wawa pantsi. Okuhle koko, ukuba sithi sihlile sibe nidsali abazihlobo zetu. Enye indawo abantu abangayika- ngela kakuhle ekuxeleni kwake izinto ayakulwela abantu ngazo. Uzibekwe nga- pandle kwentloni akoyikisa nokuti woti- y wa ngamanye amaneni! Angazihlaza yena ngokwake nokuba wopumela kolugqato; ukuba u Col. Griffith aka- pumelelanga kolugqato, isininzi sabantsundu singalopheka, kuba mayelana nesimilo abesiso kwiminyi zangapambili bati angayilonto napambili e Palamente.

J. F. M.

AMAWETU NO MTSHATO.

Queen's Town, Oct. 24 1887. Ndifuna ukuke ndenze amanqam amabini namatata ngokubhekiselele kwi- mtshato yu tina babantsundu, ndibe ke ndisalada indawo ebendikade ndiyijongile endite kanamanjazo pezu koko ndatun- kwa nangamazwi Omfundisi ontsundu, eteta malunga nemitshato yetu bantsundu; ulhabe ekangele Umsundisi kwabebe- mvisisiza njengam. Manditi kuqala umtshato lo yinto ebukwayo itandwa kakulu ngamawetu, pofu bezindwekeshi nje kodwa bengenazenzo ngakuwo. Into elindelweyo ikakulu ngamawetu emtsha- tveni kukuba umntu ahute akivayike abete sibemovu isisu ngapandle kweni' kuzakuti nowapina azele intluta le yodwa' nditeta nendlavini amagezana azakuba lapa kulomtshato, ufike ke selisuke kwafumana kwamdaka, mnyama, mpemvu kanjalo sekungati zimpukane ezi. Aza- kuti ke amawetu akugoduka alike umntu abalise ati " Wamku umtshato wento kanantsi, " ubukulu bawo yena uteta ubuninzi bokutya kuba ehluze sabomvu zite nembiza azabinakubalwa, akungodwa ukuba ubukulu bomtshato, nokuba yi- ntlangano, or itimoti, nokuba yiyipma into ibanobukulu ngokuti iyitwe ngaba- ntu babebanizi, ingafanelana iyitimoti ukutya kuzimfuma, bangangaya abantu ayingebinkulu ngezomfuma zokutya, ngoko ke yonke into inkulu ngomntu yedwa, ingekuko ukutya kodwa. Kanja- lo okumbula amawetu ukuba emhlabeni apa abantu bazindidi ezimbini bako o Andikatali izityebi, bako o Ncama amalhwempu into ezingenawo amalungelo He apo kuvinzi kona kuti kanti lendodana nshatayo alinamalungelo ane- leyo ite ngokoyikela ihlazo nokugxekwa (kuba tina bantu bantsundu sigxekana kakulu) yazezelisela ematyaleni ngoku- wola amaxamba eswekile ikofu ngenxa- wa zomgubo zokwenza ibholoti, yaboleka lendodana ite nokutenga ingubo zomtsha-

to yatenga eziya zinganyixitywa nayinkosi yayo. Kuti ke kusisa ngenyene imini emva komtshato, (sebheltu bemka) kufike ke izig

ibhaso lento etile nokuba zikomityi nokuba zipli mhlambi izitulo nezipili &c. nokuba yintonina eyimpahla yendle ndieta izale indlu yabo bengatenganga izi *presentis* zodwa. Benjenjalo bona Abelungu, ingeyiyo lento tina bantsundu kusuke ati umntu osaza kuqala pantsi Intlalo entsha, ibe ngoyena ulindelwe ukuba adyivaze, afide indimbane engena- msebenzi yabantu. Ukutsho oko, niqo- nde mawetu, andichase zidlo zamitshato, mdalata ukuba sizindwekeshi ezingena- zenzo, pofu siyatanda imitshato le yona. Kumanene namanenekazi akowetu, aku- ko ake awinele i *present* ati " mntwana ezikomityi or iplati nokuba lixekxwa lesitulo, nokuba yintonina yendlu visa pays kwamtshakazi, uti nali ibhaso elisi- sikumbuzo sokutshata kwabo levela ku Mr. or ku Mrs Nantsi (ndide ndipantse ukuti yiyo lento abelungu bengabashiyi nje abatshakazi). Lendawo kuti bantsu- ndu yenye yendawo ebangela ukuba iti indodana intsuku mbini itshatile ngolwe- si-Tatu kuse ibopa isiti iyakubeza ezi- dolopini mhlambi e Dayimani, ishiya umtshakazi elusizini elamba, ngenxa ya- lamatyalala alamaxamba eswekile nemi- gubo ebifide lankita yabantu ingenalu- ncedo. Lendawo inkulu makowetu ku- njalo nje isibuyisela emva ingaqondwa nje,—Apo kuluzizi kona abanye bazifaka kulamatyalala ngenxa yenteto zama " Lolo- viti " inkwamba ezi zigxeka kakulu isuke ke iti indodana ezakutshata yakuba ezizigxeko zanje zitetwa kwabasebetsha- tile begxekwaj isuke indodana idiwaze ngamatyalala itabate ezipambili impahla nezidlo, kanti iyeyela ngenxa yezigxeko betu ifuna ukuze kuncoywe we zazi " Nkwa- mba zisekeleze ukutya oku. Kuba ababa- gxeki beyelisela abantu ndidla ngokubeka besithi wamkulu umtshato ka Nantsi yena uxhele igusha zanga—sadia sahluta, ku- de kunqati kungokukodwa apa e Komani inteto zokugxeka imitshato ndide ndizi- pawule nakubantu bomketo wobu Krestu bezizeta ezinteto zipantsi kangaka zendla- vini ezibuyisela emva uhlanga. Noko ke apo beyela kona onyana babantu, nati ke masilumkele ubundwekeshi obu sibe singenazenzo, masixelise abelungu iya- kupela lento yokushiya kwabatshakazi. Mandisonge ndiyakusa ukuba amawetu ayikangele lendawo inkulu kakulu, undi- xolele Mhileli ndifin' ukuti ndinyintye kuba ndishushu ngalendawo kodwa ngo- koyikisela ipepa lako. Ndiyatslonela apo ndisiti, mntaka Jabavu ngamana mkosi ibe nawe kuba selingwe u Moses wohlanga olutsumdu. Ndim owako &c.

BALATISE JAMES BAQONDE.
P. S.—Bekuko intlanganisano yama Bhu- lu kulom-Gqibelo ungapaya kwalo ugqi- tileyo e Town Hall, indawo endiyipawu- leyo ezingxoxweni, yeyokuba ama Bhulu ayawaguxana namalungelo elu bantsu- ndu, ebeteta ngemali yemfundo ukuba u Rulumente ayinqumamise, lendawo yenye efanele ukunxulumana no Tung' Umlomo ; Hi nje.?

B. J. B.

ABALIMI NA BARWEBI.

E Qonce,—Izolo uboya obuhlanjwe emlanjeni 6 1/8d. obungahlanjwanga 4d., obeseyi- bhokwe 6 1/2d.

E M ARKENI.

E QONCE (Dec. 6.)
Irasi eluhlaza, 9d to 10d
Ihabile, 10d to 3/7
Itapile, 9 to 5/3 ngenxowa
Umbona, 2/3 to 2/5 ngekulu
Umgubo, 6/6 to 7/
Imbotyi, 3/ ngekulu
Inkuni, 7/ to 28/ ngefllara

E RINI (Dec. 6.)

Inkuni. ngefllara 10/ to 28/
Isimili. ngenxowa 2/ to 2/3

Umgubo, " 10/3 to 14/6
Umbona, " 6/6 to 8/ 3/6
Irasi, " to 6/6
Amazimba, " 5/ to 5/6 1/9
Ihabile, ngekulu to 2/6
Irasi, ngedazini 8d to 1/
Itapile, ngenxowa 2/6 to 6/

E KOMANI (Dec. 3)

Inkuni, 22/ to 25/ ngefllara
Ihabile, 2/3 to 3/3 ngekulu
Umbona, 7/ to 7/3 ngenxowa
Umgubo, 5/ to 5/3 ngekulu
Inqholowa, 5/3 ngenxowa

WEDNESDAY, DEC. 7, 1887.

A Great Wrong
THE Native mind is still agitated about the Registration Act. As we have pointed out again and again numbers of our countrymen are being deprived of the privilege, or rather the right, which they have exercised for so many years with advantage to the country. When it is considered that even their bitterest enemies have acknowledged that the representatives who have been sent to Par-liament by the Natives have not disgraced that assembly, it is no wonder that they (the Natives) should feel so strongly the great wrong which has been done to them.

From what we have seen it appears to us that the extent of the wrong is not clearly perceived by many who have undertaken to discuss it. The wrong may be said to consist mainly on two considerations which the Natives felt from the very first, and which are only now beginning to dawn on others. The first consideration, and the one that has been chiefly dwelt upon, is that a large class—a class that has an undoubted stake in the country—a class which contributes a fair share towards the revenue is being deprived of a voice in the affairs of the country. We have insisted, and will continue to protest, that such a step is neither right nor politic; that it is a wrong which is sure to be the mother of many evils. The only consideration which could have

justified the taking away of the vote would have been abuse: if the Natives had shown any tendency to choose disloyal men, or men who were stupid. To take away the vote as it has been done, is not only a great wrong in itself, but it makes our countrymen ask the question—What right or privilege have we which is safe ? There is now a feeling of uncertainty and fear. And we contend that such a feeling is, under the circumstances, natural; and that any proceeding which renders such a feeling natural is, to say the least of it, unwise and dangerous to the country.

But there is still a second consideration which has not been as fully stated as it deserves, and which has nevertheless been strongly felt by the Natives. This is the reason or ground on which the Natives are excluded from the vote. The so-called Registration Act assumes that the locations or reserves do not belong to the Natives. Indeed it (the Registration Act) may be said to be a justification of the infamous proceedings at Glen Grey, which are well-known to the country. It is now clearly enough stated that these lands do not belong to the Natives, and if so, it will now be easy enough to carry out what the Bond Organ has so often wished to see done, viz., to clear out the Natives from all the locations and cut them (locations) into farms. We would like all to understand that even if it were admitted that the locations as such are in no danger—which we do not admit—if it were represented that what is desired is only the right of the individual man, we still contend that such an assertion is well worthy to alarm a native because it is new and unjust. While it is true that a Native location is common property, it is not correct that a man's garden does not belong to him. It does so, quite as much as the house he builds. During the time the man lives in the location he uses the garden for his exclusive use, and when he dies or leaves the location, it falls to his heirs just as his other property, the chief or headman not having the power to deal with the said garden without the consent of the party. We know that at best in some tribes even if a man leave the location with his heirs—should he return or some of his descendants come—he or they have the right of demanding the garden or gardens which belonged to them. In the report of the Commission on Native Customs it is stated by competent witnesses that among some tribes an individual is at liberty to sell his right to a garden when he is leaving the location. The Native is, as we contend, naturally astonished when he is now told for the first time that the garden he uses is not his. We repeat that the house is not his more than the garden, and we fear that as soon as the Natives have built a number of houses which would entitle them to the vote, what we now state will be brought forward in a New Registration Act. In any case, no Native can understand what is meant when it is said that his garden is common property, and we believe no one will ever be able to explain why the house is said to belong to the man who built it, more than the garden he ploughed. So we repeat that a great wrong is being done, and we feel that it is the mother- of a numerous brood.

Editorial Notes.

THE conduct of the Natives of Gealekaland towards the survivors of the wreck of the "Grosvenor" has recently been committed into immortal verse by a South African poet of some parts, the treatment extended to the survivors in general and to two unfortunate ladies in particular, as pointed by the poet, is truly tragic. It is in strange contrast to that stated to have been received by those who survived the loss of the " Idomene," from Rangoon to Liverpool, at the mouth of the Qora about the very place where the "Grosvenor" is said to have been lost. All accounts of this disaster agree as regards the kindness and readiness of our people to minister to the crew who narrowly escaped destruction. Everything was done by the natives to make the poor strangers feel at home. The bodies of those who were drowned and stranded on the shore were decently buried. One poor sailor, it is reported recounts how kindly he was treated by the natives. " He was taken into a hut, a blanket was given to wrap around him and a large fire made on the hearth. The native having a shilling in his possession sent off a boy to the shop to get 6d. of coffee and 6d. of sugar for the white man's breakfast." In reviewing "The wreck of the Grosvenor " we took leave to discredit the harrowing tale the author told of the behaviour of the natives to the survivors. The people who have acted so chivalrously are not aware that their predecessors have been cruelly slandered for the part they played in similar circumstances; and what has been done on this occasion by our countrymen gives the lie to the reports circulated respecting the former wreck.

FIELD CORNETS, at least some of them, have been credited by no less an authority than the *Cape Argus* with a keen handling of legal points, since they had made what we shall continue to regard as a ridiculous discovery until we are dis- bused by the Supreme Court, that British subjects stand in need of naturalization before they can be admitted to their privileges as British subjects. Of course we fail to see the force of the *Argus*' observation; on the contrary what we hear goes far to confirm the worst fears that enlightened men entertained respecting the manner the law would be carried out by the generality of Fit d Cornets—that for the most part they would be

guided by their prejudices. We now learn that some Field Cornets won't register a native unless he produces a title in his own name. This is what we would describe as extra-legality. They read *ownership* in or into the *occupation* of the Constitution Ordinance. One Field Cornet will not take upon his list the name of a native with a decent place valued at £40 because it is on what he believes to be tribal or communal tenure. We readily concede that the Field Cornet in question is more consistent and honest than the Government; for *if* the native can't claim the franchise by virtue of the land he occupies as exclusively as the bouse which stands on it the matter is at an end. Of course all these people are advised to apply in the ordinary way so that their cases may come before the magistrates and if necessary before the Supreme Court.

SINCE the decision of the appeal ease, the Rev. E. Gedye vs. the Resident Magistrate of Peddie, it is very gratifying to notice that there is a general disposition on the part of the Press of the Colony to turn their light towards the country districts where there is no journalistic light to chase away abuses. This is as it ought to be. Our own feeble and crippled efforts' on behalf of the poor natives of Herschel have been powerfully seconded by *P. E. Telegraph* and the *Kimberley Independent*: The *E. P. Herald*, on reading the exposures in connection with the administration of the law at Peddie (our contemporary could certainly not have seen the curiosities of the carrying out of the law in Herschel which we exhibited almost simultaneously with the Peddie revelations) calls out for more light in the following language: "A newspaper is much needed at Peddie. A little more publicity to the proceedings of the Magistrate's Court would soon put matters to right. Nothing like light, nothing like publicity in such matters. By the way why does not Mr. Jabavu take the matter in hand. The *Imvo* might do some practical good in this direction." As for ourselves we- beg to assure our contemporary that we take the hint in the spirit in which it is given.

DOWNING STREET INCAPACITY.

[From The Journal.]

No greater fallacy could have been written by Sir H. Holland, than that statement in his recent despatch that at any rate the question, of Native disfranchisement was strictly within the competence of the Cape Parliament to decide. If this was a sincere statement on his part (and we should act unfairly to suppose- otherwise) it is a remarkable instance- of the ignorance or incapacity with which colonial affairs are viewed at Home. For this is, of all things, the very question which the Cape Parliament ought not to decide, and its members as honest men, ought to have refused, to decide. It is a question as to what was the intention of the Imperial Government in granting our Constitution. Such a question of all others should have been referred to the grantor of the Constitution.. It is unspcakably unjust as well as dangerous for one race enfranchised by that Constitution to be allowed to interpret the document to the exclusion of the others. Sir H. Holland's position, in fact is that the Imperial government gave- the Constitution, but leaves it to be scrambled for by the races of this Colony. It has granted the Constitution, but utterly declines to say what its meaning is. "It is for you, the Dutch Afrianders, to decide whether England meant to- give the Native erf-holders a vote." No position could be more cowardly; and we would warn Sir H. Holland that it deceives no one. All races in South Africa understand that it is just the old policy of surrendering English honour and Native rights, for the poor purchase of momentary quiet, at the expense of heavy trouble.

CORRESPONDENCE.

THE; NATIVE CONFERENCE.

14th November, 1887. SIR,—After the most cordial termination to which the proceedings of the Con- ference were brought, after the most respectful attention with which my address was received, it is most unfortunate that the Editor of the *Imvo* should have felt it his bounden duty, in marked generalisation, to pass strictures on the attitude I took in the discussions that engaged the Conference. I do not like to- impute motives of self-interest, nor the desire of transitory applause, as contradicting from the desire to promote a public good, on the part of the Editor and convener, but his vindictiveness takes somewhat from the purity or the otherwise commendable enterprise of appealing to the Crown for the benefit of all.

I am not aware that there was any one but myself who treated the Con Terence to some diversion, and rather than that the Editor of the *Imvo* should have taken offence, as is bitterly ana vulgarly expressed in the vernacular leader of the 12th October. He should have thanked me, as the conference sincerely did at the close; more so. as my supposed deflection, showed his contention to such brilliant relief, that bis appeal to the Throne was passed by an overwhelming majority. It must not however be understood, that I opposed the appeal; no, on the contrary. My advice if accepted, was intended only to give greater weight to our progress to the Throne. I did not obstruct, nor opposed, nor suggested a middle course, but I advised a *first step*: advice offered with deference and respect, but urged with the earnestness of deep conviction. To Cape Town *first* by Petition and Deputation was my cry; and if this proceeded from me, it was only in consonance with my racial instinct on these matters. *Make sibuye siye Ematyaleni kanjako, ukuze sigqitele kwindawo ezingapambili.* (let us go to their Workshops again, before we pass on to the first places).

In an address which ranged from eleven o'clock in the forenoon, being interpreted into Dutch during delivery, till midnight, I endeavoured to show what

the effect of this step under the following heads:—

1. We should be' Showing forth the respect due to the dignity of our own Parliament at the Cape, and the confidence that we repose in its members.

2. We should be preserving our own countrymen in this confidence, and grounding them into it, that they shall not be given to petulance or frivolity with their superiors. 3. Our white friends would, from our carriage before the authorities, and the ability to-plead our own cause, be released from the taunt often cast upon them that they claimed for us rights we did not know, and the injustice of which when denied to us we did not feel, and that therefore they would without reserve and without fear, assist our Deputation in every way possible consistently with the Constitution. -4 The Government and tire¹ Dutch members would at least see that We were intellectually fitter for the Franchise under the terms of the Constitution Ordinance than they took us to be ; and their report would be so circumscribed by the Press and their own moral convictions-, that it could not but be moderate, importing no extraneous political element against us. 5. That by taking this step we- should be shewing that we were riot allowing ourselves to be alienated, as the practical working of the Registration Bill threatens to do.

An address based on these heads; with the interpretation intervening, was bound to be long, but it was no "systematic obstruction from some who had not given serious attention to this matter before coming to the meeting." Much less was it "idle-talking which" put us to great shame," as you will find described in the vernacular leader of the 12th October.

I feel some reluctance in going to the full in refutation of the plaintive strain of the leaders of the 12th October in the absence of a full report, for what the Editor is pleased to call the Report, are short comments on what each member said, or according to the rules of reduction, of his own opinions on what was said. These- considerations I submit ought to have deterred him in putting forth the offensive articles above alluded to, before the public. But so nice is he in traducing my object in the discussions, that even reference to Mr. Fairbairn's heroic struggle in 1823, for the liberty of the Press, against the tyranny of Lord Charles Somerset, as fit for our imitation in the present crisis, is derisively termed "the appeals of the Ancients." Had I obstructed, it is probable I could have done that successfully on 'procedure' only; for though we hold public meetings, in our conduct of them, as was to be expected, we but ape the white-man very badly at the best.

Another aspect of obstruction consisted in my opposing the request to the Crown of taking over the control of Native Affairs into its own hands. Being ably supported by the Rev. E. Makiwane I was successful. But the Reports English and Kaffir conflict in this particular. In the Kaffir, by a majority of 8, discretionary powers were given to the Deputation regarding this most important matter. Whilst in the English "it was not considered advisable to complicate the situation by making such request." I will not comment on such barefaced discrepancies and contradictions, because I do not even now obstruct. My reasoning in opposing this step was such as to commend itself to my hearers, and the strong expressions attributed to me in the Kaffir report, " that it implied a rope for the- criminal and a prison," I do not retract. I said, we go to the sovereign admitting the eventuality of the answer being: "All that the Cape Legislature has done, behold, it is very good, I cannot go against it, go home and submit yourselves to the ruling of my officers as to our person." Upon this we are to prefer the request in effect, ask the sovereign needlessly to complicate affairs in Her own dominions ; this was doing despite to the Queen's Majesty; such an affront as might be visited with confinement in the " Tower " in the seventeenth century, and " New- gate Palaces " in the present day. The request, I added, should also begin at the Cape, for we are under Responsible Government, and a dismemberment of civil society is not a light thing, it should begin with all concerned, and then go to the Sovereign. This provoked a laugh from the Convener which nearly irritated me.

Thus far as to my obstruction, I will not go further, will not go into minor points of adverse criticism on what had already been done, because I said, all had been happy mistakes, inasmuch as all had conspired to bring us together to a conference, which could not be done by a former invitation from a different Convener. I have acquiesced in the judgment of the many, did not protest against the proceeding of the Conference, but spoke in accordance with the spirit of the Convener's notice, which fully expected new matter relevant to the object in view.

In conclusion, I must assure the Editor of the *Imvo* that I do not in the least regret the part I took in the discussion, on the contrary, I sorrow over the packed-majority which passed the direct appeal to England, and the regretful leaders of the 12th ulto. I sorrow moreover upon those who are being seduced into the belief that there still lies an appeal after the prejudicial "cables" which have reached us, which convey exactly what I said fit the meeting, I do not however say that there is not a grievance, I only doubt the legibility of the legal contention of tribal tenure, which is twisted by the *Imvo* into converting us into a different civil society ; for there had been always, in all nations, different tribes, and varying jurisprudence, but buckled together by one tie, the common Oath of allegiance to one sovereign. We, under Responsible Government are such an example of self- existence, but owe allegiance to the Queen's Most Excellent Majesty. The injustice to us, I observe is contained in the requisite qualifications, of a voter carved out to us in the Bill. In that occupation *merely*, of tenements for a year before the elections, is preferred to a continual holding of land in community. For upon the principle that all land is held in trust of the sovereign, this distinction should obtain only as between Land-proprietors, and those in communal holdings, if it is necessary at all. Now, upon this law, the man in occupation only, may record his vote upon any inducement whatsoever—he being a bird of passage—and leave the man in com-

munal tenure with hands tied, to reap the consequences of his act and himself gone to Manitoaba or Fiji never to return more. This is unjust, the change is too fremature and uncalled for, for the bribery laws were a dead letter as regarded our conduct, and our election of members was select. The pain of it is aggravated by our haste in the appeal, for if my advice was followed, the corresponding haste in the replies, could not have taken place. Now a question does here suggest itself—Is the appeal to be proceeded with any further, after the damning cable of the Colonial Secretary ? I answer, certainly not upon the legal contention of the jiweo, for I am afraid we should be perpetrating a fraud upon the public, nor could we recur to my advice after passing the Cape Legislature.

My vision must here close my remonstrance. " I see in the far distant horizon., a huge human figure standing, with the scales of Truth and Justice suspended from his shoulders, a ponderous hammer uplifted in his right hand, and glorious* light reflected in both his wings which reach down to the ground. At stated intervals he cries out to us in thunderous stones amidst balmy air:—"I am coining ! I am coming! with healing in my wings' togive liberty to the oppressed, and shed my light upon the earth; and with this hammer' I will demolish the Native Question of South Africa and cause it to • the above as a reality even if in imagination, take the Champions of Truth and Justice who have blessed, and still are blessing this country with their words-and works as his forerunners, he is standing among us, and we know him not, or/ is yet to be born, and you will find, that it is by such measured steps a I have advised, that we should hasten his coming to our aid. For, as in our spiritual and moral warfare in this world, here in this country " we must work out our salvation with fear and trembling," and " *Haste slowly.*"

Ever yours faithfully,
N. C. UMHALLA.

A REJOINER.

TO THE EDITOR OF THE " IMVO."

SIR,—In tile *Alice Times* of the 21st October, and the *Port Elizabeth Telegraph*, virulent and insidious attacks appeared against the inhabitants of Stockenström *alias* Kat River; Taking advantage of the feeling which has been aroused against the Natives in connection with the Disfranchisement Act of the Government to belabour the people with all sorts of charges, to justify the ungracious and unjust Act of the Government, to increase the votes of the Boer electors, so that the Ministry can be- kept in power. The writers speak of the laziness of the Kat River people. I will not say that there are not lazy people among them, but look at the degrees of civilization and skill between the Natives and the whites. The one with two thousand years of civilization, and the other say of eighty years. But look also at the difference of industry between the English and the Dutch : the English come first, the Dutc second, and the Native third. As to the cultivation of the ground, I declare that every inch of available arable land is cultivated, so that there is quite a glut in the market in regard to cereals, as wheat could be sold or bought at the beginning of the year at from seven and six to- ten shillings per bag; mealies: at from four to six shillings per bag. As regards houses, what encouragement is there for building large houses, after the many wars that the country has passed through, and heavy House Duty which rests on improved buildings. Have not many of the Dutch been ruined who- came here some thirty years ago, by building large houses, and even some of the Natives. It would be well if the Natives had as good houses as the English. But look at the houses of some of the peasantry in Europe. As to morality, it is a pity that the two cases of the two Native boys should have pointed society in Kat River, and they are to be condemned. But, mind you, have not Dutchmen and Germans been condemned in the Fort Beaufort and Kat River Courts &c., for incests, besides other parts of the Colony—for nameless crimes. It is humiliating, wicked to think that the two Kat River Native boys should have committed assault on children as related with zest by the *Port Elizabeth Telegraph*. But why should this be brought against the Kat River Hottentots to justify the Act of disfranchisement. Crimes are committed by white men that are not even heard of by Natives. Are there not among the severe critics of the Natives men chargeable with fraud and embezzlement, and thereby disqualified of having a vote. It is hoped that the Field Cornets will take note of these also. Were there not in the Magistrate's Court in Seymour—where the two Native boys were tried—and at Fort Beaufort, a Boer and a German were tried for incest? But what have they to do with German and Dutch nationalities, or the disfranchisement of citizens? Shame to the respectable papers the *Alice Times* and the *Port Elizabeth Telegraph* for such puny vindictiveness and toadyism to power. As to Hottentots having hired land to Kaffirs -who do not deal in land, go to Koonap, Winterberg, Sundays River and see the places hired to Kaffirs and Fingoes. When transport riding was in its prime, many white men hired out scores of places to Kaffirs. As to the young people not hiring as servants it is falsehood. The daughters of the most respectable families are not in service, not so much for subsistence as to learn house-keeping. On the other hand what daughters of poor white people are in service? In King Williamstown, true, white girls, and especially Germans are in service. We are quite prepared to give our critics " a Roland for an Oliver." The daughters of Kaffir and Fingo chiefs are in the service of inferior white men, what more do they want?

FAIR PLAY, No. 2, STOCKENSTROM.

P.S.—The great fault of the Hottentots is not on the point of morality or industry or sending their children to school or attending the churches— considering they have to walk long distances from five to twelve miles—but a want of taste for better houses, and courage to erect better houses after their homesteads were burnt down in five or six wars.

ISAZISO

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

ABANTSUNDU MABEZE KUTENGA NGEMALI BENGENTLONI zokuti bayakubizwa izikweliti ezidala.

INTWENINZI YEMPAHLA

Ezifuneka kwabantsundu, ongamjula kuzo ZILULA NGA- MANANI KUNOKO ZAKA ZANJALO. Ukuba ufuna ezona Nchawa, Amabhayi, Ityali, Nengubo, njalo njalo zizizo.

Kauze Kuzibonela ngokwako.

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Umtengisi we Mpahla eyi Ntsimbi ayi-
tengisa ingumqulu na nganye,

CHURCH SQUARE,

E-RINI

OLOLIWE BAKWA RULUMENI. ABASE MAXHOSENI.

UMBONSO WASE RINI,

Umqulu wendleko ukuya e Rini.

KUGQITYWE nabapati bekari ze posi ukuba kubeko ixabiso elinye lokuya nokubuya e Rini eliya kurokwa kubekanye kuloliwe libandakanye nemali yeposi. Kuqala ngo 12 DECEMBER, 1887, kuse ku 9 JANUARY, 1888, zesituba senyanga.

Ezitikiti zinokufunyanwa kuzo zonke izitishi ezingentla ko Komani ukuya e Cradock, nakwizitishi eziza e Qonce.

Amabaxabiso ofunyanwa kumapepa ancanyatiselwe kwa lolive.

T. R. PRICE, Umpatiswa.

East London, December, 1887.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo

E. MONTI.

BONA bawatenga pesheya awabo amayeza.

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

Oka LENNON
Umciza Wokohloko

Eka LENNON
Incindi Yamazinyo.

Oka LENNON
Umciza we Stepu (westifo setsana).

Oka LENNON
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A ka LENNON
Amafuta ezilonda.

Ezika LENNON
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Oka LENNON
Umciza woxa.xazo.

Oka LENNON
Umciza wepalo.

Oka LENNON
Umciza wengozi.

Oka LENNON
Umciza wecesina.

UMTENGISI

P. H. POTTER, Toleni, Transkei.

KWA BEET,

IMPAHLA ihleli yodwa ngase ntolongweni endala. Iugcawa, ilokwe, ibhulukwe, Amahashi, inkomo. Yonke into oyifunayo lisisisulu ! lisisisulu ! e Qonce ukangele emarkeneni. Kufike into eninzi yonoxesha bengubo zamadoda.

Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

KUFUNWA.

ITITSHALA enesiqiniseko, okanye ewaziyo umsebenzi, enesimilo, ifunelwa isikolo sase Debe. Umvuzo £30 nemali yabantwana. Kobhalwa ku Rev. WILLIAM STUART, Burnshill, Middle Drift.

Nalipina lyeza olifunayo ungallifumana kwa

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Nezifo ezingcungcutekisayo. Eyona ide yancama ukulunga yi

Wells' Quinine and Iron Tonic
Ixabiso 2/9 ngebotile.

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J. HILNER, E Qonce.

Ingeibi ye Watsha nentsimbi zokuhomba.

Abatshatileyo.

MAYEKI8 O—M AHONGA.—Ngo 29 November, 1887, emacibini kubekuko umshato pakati ko SOLOMON MAYEKISO, isoka lase Machubeni no MARY JANE MAHONGA, intombi end yomfi u J PETROS MAHONGA.

Kwabo bafuna Into ezintsha ezintle!

Buzani kuzo zonke ivenkile enime-lene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA
INGUBO

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa

Nakwa-Ndabakazi

HEDENI .. Emtata

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

Into yonke etengiswa kwezindawo itshipu intle kanye.

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

JOHN J. IRVINE & CO.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

KWIZI HLOBO ZAM EZINTSUNDU.

J.E. L. KULLING

ONYANGA NGEMITI YASE KOLONI

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 ebehlwe lihase elingwevu nokuba sesinye isifo.

Oka Kulling Umpilisi wenene wezifo zonke eziba 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 dyungundyungu—linge mbizana 2/-, 5/-, 11/-, ne 22/ inye.

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

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

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

[DECEMBER 7, 1887.

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

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

Emva kokuli sebenzisa ixesba elide sele-namava amaninzi umninilo, uliyaleza nge-ngqiniseko eliyeka ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayumani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi- sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhotele nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E COOK

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

ISAZISO.

NGOMHLA wamashumi omabini ana- lunye 21st ku December, ngolwesitatu evekini, kuya kubako i TEA MEETING., kwesasikolo sase Tshatshi, e Leopold Street, e Qonce. I Ticket yoba yisheleni (1s.). Ukungena, kongenwa ngo half.past seven ngokuhlwa.

N. C. UMHALLA.

J. G. NICHOLSON,

Iqgweta elise zincwadini zakomkulu
nomteteleli wama Fandesii,

E-NGQUSHWA.

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

Uli Gosa le Colonial Mutual Life Assurance Society.

Kuba Hambani Nabanye.

WENA nehashe lako ungafumana ukutya nge 6d. Ungafeketi ngemali yako!

Ozikofu no ziswekile, nempahla ezitofotofu ngamanani alula. Awona manani apezulu ngemfelo nenqolowa njalo njalo.

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

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse

Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela isi tampo nokuba yi mali ehamba ngepepa Iposi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko Mpilisi Wenene (Sure Cure) oyi- 8/6 ukuba imali tunyelweyo igqitile yobuyiswa namayeza.

JESSE SHAW,

Igcisa Lemiciza.

The Laboratory, Fort Beaufort.

IVENKILE KA GREEN YABANTSUNDU.

KUZA kuvulwa 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 EDWARD GREEN.

KWA G. WHITAKER, kwivenkile

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

Umanyano Nge Mfundo.

INTLANGANISO yolu Manyano iyakuba se Rini ngomhla we 10 January, 1888, ngolwesi Bini evekini iqale nge xesha leshumi (10 o'clock, a.m.) kussa. Isihlalo sopatwa ngu (President) Mongameli wayo u Rev. P. J. MZIMBA. B. SAKUBA, Secretary. Walker and Cathcart St., King Wm.'s Town.

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