IMVO ZABANTSUNDU
(NATIVE OPINION).

IPEPA LAMAXOSA LEVEK1 ZONKE.] [LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, NOVEMBER 18, 1885. [No. 55

# Iveki.

IJURI imfumene engenatyala u Rev. John D. Don ngokuti kwincwadi awayeyibhalile u Pelser wase Bekesdorp ngumbulali. Ngokoke ite unguye.

UNYANA omkulu ka Mr. Baker, ititshala endala yase Heald Town ose Bensonvale ubhubhe ngolwesi-Bini Iweveki egqitileyo 10 November 1885.

U MR. DON ubuya ngolwesi-Hlanu e Rini, amanene omzi alungiselela ukumamnkela ngemigcobo ekungeneni kwake kulomzi wase Qonce. Kunqweneleka abantsundu bebenenteto abamenzela yona Emcancatweni yokumbulela ngokulwa idabi labo.

LENDLELA intsha izakubandakanya u Gcaleka ne Cawa iseliqaliwe ecwebeni le Xesi kwizibuko Lentlalo. Abanyebabhekisa e Monti abanye e Cawa ukumba kwabo.

U RULUNELI u Sir H. Robinson iyakubuyela e Kapa ingabanga saya e Lusutu Yoya kufika kodwa e Bloemfontein.

U MR. DE WET, Umpatiswa Micimbi Yabantsundu ubese Somerset ekupeleni kweveki egqitileyo ekwindlela yokuya e Mampondweni eyakuggita kwa Komani. Ute selehamba watiwa—khu sisifo wabuyela kwakulomzi.

ABATABATI be *Mvo* bayayalezwa ukuba bayitumele nge Post Office Orders imali yabo yezinyanga zintatu singene kuzo.

UMLILO omkulu usand' ukutshisa izindlu ezikumakumakulu amatatu e Galveston e America.

KE kwatengiswa izagwityi ezidutyulweyo ezikumakulu amabini kwi marike yase Cawa ngeveki egqitileyo, zihambe kwi 9d ne 1s 6d ngesiswenye sentaka ezimashumi mabini.

INDLEKO zokunyanga ingqakaqa kwesisitili zafikelela kwi £1,661 18 6

U ALFRED FARR inene elimhlope lase Nyara unikwe yi jaji iminyaka emine ngokutshisa ivenkile yake.

U MR. WOLF, olilungu le Palamente lase Dayimani, upesheya, uzama iqinga lokuba kwenziwe uloliwe oyakusuka e Kimberley aye e Klip Drift.

IQELA la Batembu abanganeno kwe Ndwe beliye kumantyi wase Komani ngolwesi-Hlanu ukuya kwaneka pambi kwake indawo orora ngazo lomzi ku Rulumeni. Umantyi ubatembisile ukuba uyakuyitumela inteto yabo.

AMADULI abeko ngaleveki igqitileyo pakati kwa Mampondo enkosi u Josiah Jenkins no William Nota, e Rode. Abantu besosikolo bakutshiwe ekaya nga Mampondo, basabela kwa Baca. Unyana ka Nota ungxweleriwe.

SEKE kwako elinye idabi pakati kwa Mampondo na Mabaca.

AWELIPEZULU ngase Bekesdorp abika ukuba ziqalile ukubonakala inkumbi.

IXABISO lombona e Mgungundlovu likwi 12s ne 12s 6d ngengxowa.

INDAWO yobufundisi base Tshatshi ka Rev. Canon Woodrooffe, e Somerset yamnkelwe ngu Rev. J. Cookson wase wase Dordrecht.

U HON. J. W. SAUER, M.L.A., usazakuke ahambele e Alvani, apo angahlala nokuba inyanga zine.

KUNE imvula ezinobom ngo Mgqibelo.

INGXELO yetyala lika Mr. Pelser yongeniswa kwi *Mvo* zeveki ezayo.

# Imvo zabantsundu

NGOLWESI-TATU, NOV. 18,1885

## UMCIMBI KA MABANDLA.

### UMZI wakowetu uyakukoliswa kukuva ukuba umcimbi walomnumzana uyaxoxwa emapepeni

Amangesi, nokuba ihambiso ka Mr. DE WET iyohlwaywa. Ela Mabhulu lase Kapa i *Het Volksblad* liti: —

Bokumbula abafundi ukuba kwezinyanga zimbalwa zipelileyo isibonda esintsundu, esingu Mabandla, sakntshwa kwidiniso lakwa Rulumeni sahlutwa nentlaulo yaso ye £12 ngonyaka, kuba wasuka wanenteto azenzayo kwintlanganiso engemicimbi yolaulo. Amapepa. endaba kwanamalungu e Palamente ayigweba lento, ngokoke kwabonakala kutunyelwa u Mr. Dick ukuba awucedulule lomcimbi, umfumene engenatyala u Mabandla wabuya wamiselwa endaweni yake ke ngu Mr. De Wet, yati into ebeyoniwe kuqala yaba ilungisiwe. Lento ayipelanga apa. kwi *Mvo Zabantsundu* sitabate inteto engebakala lakutshanje ngawo lomcimbi, esingavuyayo ete u Rulumeni wayicaza mhlaimbi wayikanyela inteto ye *Mvo* ukuba ayinabunyaniso, kuba makabe naye u Rulumeni uyazi ulonakalo oludla ngokubako ekutini into enje iyekelelwe ingavisiswanga ezindlebeni zabantsundu.

Elase Bayi i *Port Elizabeth Telegraph,* elingazanga lazifihla imvo zalo kwinto ezipatelele kwabantsundu lenza lamanqaku siwalandelisayo kwangalomcimbi: —

Ukupenulwa kwenkosi ya Mabhele, engu Mbovane Mabandla, inkosi yesizwe esikulu sa Mamfengu, kuqumbise into eninzi yabamnyama kwelase Maxoseni. Singamfundisa siti ga apo sitanda kona ontsundu, kunqabile nkumenza ukuba imbeko ebimkelwa ezinko. sini ngoyisemkulu angayinikeli. Uti Umxhosa uokuba yi Mfengu akuba ezelwe eyi. nkosi afe eyinkosi. Kwamhla wazalwa kude kube mhla afaya ukangelwe njengenkosi nokuba selekutshwe ngu Mpatiswa Micimbi Yabantsundu amaxesha alishumi linambini kwanemantyi ezilishumi linambini zikuha. mbise oko. Abafundi betu bangabuza ke ukuba ungubanina Unkosi u Mbovane, ebeuze ntonina ukuze akutshwe. Soka ngendlelana emfutshane siyipendule lemibuzo. Wonke wolikumbula iliza apa eladlula pezu kwabantu belilizwe ngemini zokufika kuka Sir C. Warren ukuza kuxhasa igama le Nkosazana. Swazi ukuba n Rulumeni wazinqanda zonke izicaka zake ekunikeni imbeko ku Sir Charles. Ababengepantsi ko Rulumeni ababanga namntu ubohlwayayo. Abantsundu balandele abamhlope ngokwenza intlanganiso. Bafundisiwa ngabamhlope ukuba umteto uyavumela ukuba kwenziwe intlanganiso kuxoxwe. Kwenye yezintlanganiso kwabako isigqibo angavisisani naso lo Rulumeni. Sisigqibo esasincoma impato entle yolaulo Iwe Nkosazana ngokoke sisiti eyase koloni apa ayilunganga. Esinye isigqibo sibe sesiti eli inalipatwe e Ngilane. Oku kumoyikisile u Rulumeni, woyike okunye akuva ukuba Uukosi u Mbovane nbengowenani ekubeni esamnkela £12 kuye ngonyaka. Ubekwe ityala ke u Mabandla, walwa wonke ke umzi omhlope nontsundu. Usuke u Rulumeni wabeka zi- zatn zimbi zokumkupa ezinjengokuba esalela abantu ukuba bangarafi; eqeshisa ngomhla. ba ka Rulumeni nangezinye incuku ezininzi. Ude ngemizamo emininzi wenza ukuba umcimbi wake upulapulwe, isimanga kukuba upulapulwa selegwetyiwe endaweni yokuba kube ngapambi koko. Ude Umpatiswa Micimbi wavuma ukummisela endaweni yake. Esisenzo sibonisa ukuba nokuba wayengemsulwa kanye kodwa kwakuko indawo ezibonisayo ukuba ubengenatyala lityulu. Etnva koku kuvele u King (kumnkaui) ongamaziyo u Josefu. U Mr. King, ongamehlo emantyi e Xesi, ubuye wayivusa inteto ngayo ke u Mabandla ukwelelisiwe. Kubonakala ukuba udlelwe indlala ngesisenzo, sibhekisa ku Mpatiswa Micimbi Yabantsundu ukuba, kuyinto elungileyona ukungxwelera intliziyo zabantsundu ngentwana eyeyeke kangaka. Bekungeko mbangi yokukwenza oku. Kukubulala impukane ngesando esikulu samatye. Abantsundu abaneliswa yilento. Sityelwa ukuba kunganeliswa into eninzi yabantu ngokuti esisigqibo asiguqnle u Mr. De Wet. Ukuba ungxanyelwe u Mabandla makangakutshwa ngento angati angabi nentlcni ngayo umntu omhlope.

ITYALA apa elikulu ekade likangelwe lo Rev. John D. Don lipele ngo Mvulo ngokukululwa kwake yi juri ete akanatyala. Esi sisigqibo esikulu, siswele ubuciko bokuvakalisa uvuyo Iwetu ngenxa yaso. Isizeka bani selityala kukuba lo Rulumeni wabeka u Rev. Mr. Don, umfundisi walapa obekwe kunene wa Masko- tshi, ityala lokuba esuke wavakalisa emapepeni endaba ukuyitiya kwake inqubo ka Rulumeni malungana ne Bhulu elingu W. J. Pelser lase Bekesdorp eladubula umntu omnyama ongu Zakariya ekuqaleni kwalonyaka. Lo Pelser akapatwanga ngendla yababulali ukuba asuke abanjwe ze ityala lake liyekutetwa yi Jaji; kubonakele u Rulumeni eyidukisile, unanamhla akakasixeli isizatu sokwenjenjalo kwake. Usuke kodwa wangena kwenkulu indleko yokutshonisa umfundisi wendaba ezingcwele kuba esuke wabuza. Naso ke isiqamo namhla—kutiwe ubengaposisanga yi juri. U Tixo ubengakwisicaka sake. Umzi ontsundu uyakuvuyiseka kakulu ngenxa yesisipelo sehlazo elikulu. Kulungiselelwa ukumamnkela ngemigcobo u Mr. Don ukufika kwake ngolwesi-Hlanu. Siyatemba amawetu akasakuba ngamajingxela kuba eliduli liliwe ngenxa yabo.

# Amanqaku.

KUNGOSIZI olukulu esibika ukubhubha kwendodana engu Mr. George Baker, Jr., umpati wesikolo sase Cumgce, Emampondweni. Ubulewe sisifo samapapu, ekutiwa yi consumption, Emtata, ngolwesi- Bini Iweveki egqitileyo, 10 November, ebudala bukwiminyaka emashumi mabini anantatu. Umfi lo ngunyana omkulu ka Mr. George Baker, umfundisi omkulu wododana kwisikolo sododana oluntsundu e Pousonvale, umhlobo nomkonzi omdala ongadinwayo wezizwe ezintsundu, ominyaka ikumashumi omabini anesihlanu esebenzela izizwe ezintsundu. Uqale ukufunda e Heald Town, emva koko e Bekesdorp pantsi kwenye yetitshala ezibukali zase koloni u Mr. Arthur Goodger, F.G.S., utunyelwee Ngilane kwi Taunton College. Ebuyile uncedise uyise e Heald Town, esusiwe apo usinge e Bensonvale kulendawo akuyo uyise, undululwe apo way a e Thaba Nchu apo ahlale wada wacitwa yimfazwe ka Samuel Moroko. Utunyelwe ke e Cumgce. Zisibozo ngoku iveki wanqumamayo emsebenzini ngenxa yokufa oku kumsusileyo namhla. Into ezinkulu ebesizilindele kuye sisiti uyakutabata umkondo woyise mazibeke zibhangile nokukubhubha kwake esemncinane kangaka. Elixake sivakalisa olwetu usizi olunzulu singa singukhuza usapo Iwakowabo nomzi wakowe- tu ngokulahlekwa yindodana ebebebeke kuyo intonga mayelana nokunyuswa kohlanga.

## UKUFUDUSWA KWA BATEMBU.

Olufuduso, lubangele umoya ongazolileyo pakati kwesizwe esintsundu kwangokunjalo kwesimhlope; andingebisangena ndicaze mhla mnene u Folosi wanentlanganiso yolufuduso, sendotata amanqaku kunteto ezimana zipikisana, ngenteto ayenze lomhla: ipepa lase Queen's Town i *Free Press* lo 30 Oct., kubonakele incwadi kaMr. Baragwanath, abeyitumele kumongameli wentlanganiso yase Komani, ate kuyo u Folosi, wati: ukuba Abatembu abavumi kufuduka, maze bangalindi luncedo ku Rulumeni ezingxakekweni zabo ngoku nakwixa elizayo. Kubuye kwakulo elopepa elo 6 November kwabonakala eka J. J. Kelly incwadi ikanyeza kuqala : (1) ukuba alizangalipume ku Folosi elozwi. (2.) Kanjafo akuko lunyanzelo; (3,) ebonisa ukuba akuko bunyaniso, okokuba nemantyi yetu inomnqweno wokunga singafuduka.

Kwindawo yokuqala wonke ubani owayekulontlanganiso elozwi waliva kwanjengo Mr. Baragwanath; asimcasi u Kelly I kunteto azibonakalisa njengomnye wabateteleli betu, kuba sitanda ukunga angananda amadoda asitetelelayo, kodwa siyakukohlwa kukubabulela abanjengaye singabakanyezi kodwa ukuti abangabo. Sisalindele tjna ukubulela o Innes, amadoda angapikisani nanyaniso; tina Tembu elozwi saliva lipuma ku Folosi, ngqe, nokuba u Mr. Baragwanath angaba akasazi isi Ngesi tina saliva kwanjengaye.

Kwindawo yokuba yesibini uti u Kelly akuko lunyanzelo, mna njengomnye waba Tembu ndingati u Folosi mhlamnene wawaneka kakuhle umcimbi lo kulontlanganiso yayise Lady Frere, kodwa emva koko intsebenzo yake ayilandelanga amazwi ake, kuba ute u Mcwakumbana akuti andifuni kufuduka ndidiniwe kukuhamba, yati impendulo kwaoko ngelozwi lodwa akusesibonda ngokwesibini asilulo lunyanzelo na olo? Kanjalo luko ngokuzolifeyo kuba u Cotiyana enye yamadoda afudukiieyo lite izwi kuye lipuma ku Folosi—wena Cotiyana ndive ngemantyi ukuba wakutshwa ebubondeni, kuba wawubabatalisa abantu wakubapa amasimi, ngokoke namhla ukuba ungeza nabantu aba 60 abavuma ukuhamba nawe ubazame uze utembise ukuyiyeka lonto wawukutshwe ngayo, ndingakubhalela incwadi uze ube sisibonda sabo e Qumbu. Kwindawo yesitatu uti u Kelly kuko abati imantyi nayo ipakati kulentsebenzo; okwenene bako baninzi kakulu, ngesizatu sokuba yiyo ehamba isebenza naye, nayo yenze amazwi incedise u Folosi, ite nayo ku Mcwakumbana " ndiyamangaliswa kukuba wale ukufuduka kuba nguwe ohlala usiza kumangala uti uyatyiwa nga Mabhulu, kanjalo ayizange ivule mlomo ngayo lento ngapandle kokwenza uncedo kwelika Folosi icala, into eyoyikayo asiyazi kuba umteto ubekwe entandweni yetu tina bantu ibapeteyo besilindele ukuba nayo ingasicazela lento. Ngako ndiyipikisa mhlope into yokuba ati u Kelly akwaba abatshoyo babeko mhla kwakwenziwe intlanganiso yokunika imantyi igama; akuzanga kubeko ntlanganiso yalonto, nto siyaziyo tina ngu Mankai yedwa namadoda amane efama yake esiva ngendaba ukuba ebeyekunika imantyi igama u Tembu akalazi negama angalinika lemantyi, kuba nayo akakayazi into eke yayis'ebenza, kuba isatika besiyakubona kolufuduso intsebenzo yayo, ngako tina Tembu sisakohlwe nokuyinika igama njengokuba stingekayazi apo isebenzela kona.

Inyaniso yona abantu aba sebengamagwala, kuti kwakusetyenziswa amazwi anyanzelayo boyike, bati kwabanje mhla safuduselwa uloliwe, siyawazakudliwa impahla yetu sakwala. Yinina ukuba Silandelwe, kanti besalile entlanganisweni? bavumeke bakoyikiswa.

## *UMPANGA KA MAHONGA.*

[NGU REV. C. PAMLA.]

Ngompanga wetshawe lase Batenjini esaubika kwibala lengqomekelela zeveki edluleyo siva kubi kakulu. Lomzi na- mhlanje ufelwe yindoda ebilumnkile, izazi indlela zobuntu. Isiteti esingqondo inkulu; akuko ndoda ibinjengo Mr. Petros Mahonga e Batenjini ekumazini kwetu—umfo obengaketi zintlanga; waye bujelwe ngabafazi abatatu, intombi ka Ndema, Umbokazi, owokugqibela kubo- nakala ukuba wayengacukucezi zintlanga. Umtandi wohlanga Iwake Iwabantsundu, ebalwela nasembusweni; nakuba eyindoda enkulu enomhlaba omkulu webaso lakowabo e Batenjini, ufelwe nguyise wawo. *Lilani* Batembu siyanililisa.

Ngecala lokukanya ubengumhlobo wa bafundisi nododana olukanyiselweyo apo lamabandla abefika kubesekaya. Umxasi welizwi lika Tixo; linene ebelixashe kunene imfundo; eyake intsapo isese Kapa nanamhla; kodwa noko siyatemba ukuba umpanga wake uzakubhalwa uvela kumawabo. Okokululama kwake wabe- ka umzekelo olungileyo nakonyana bake bakwanjengaye ukululama. Yena aka- xelisanga ezinye izityebi, walibala bubo; wamtanda u Tixo, namhla wonwabile ezulwini. Siyazi ukuba kubuhlungu kubantwana bake, kodwa kuye kumnandi. Sikuza ezonkedama azishiye ngasemva; mandipele ngeliti, iti Inkosi: abo balala beku Krestu uyakuza nabo." Masingalili sincame njengabangakolwayo.

## *1BALA LEMBONGI*

Ndiyakuvumisa ham Sombawo Mekeni ngalomntaka Jabavu—ndive nam sendisiti: —

Metsho mntaka Jabavu, Nongoloxekile,
Gobisongololo, Gulwa yingxangxasi kanti
uyapumela, Mbhali wencwadi kwela
belungu, Pela mty' ongqongqo
bengaugqibi, Owowuncwela
ngowowufudumeza.

Mqashi wovalo luka Tshatshu. Nto
emapepa apuma ngolwesi-Ne Eqonc' esap'
edolopini
Asinge Sude nase Mpumalanga, Kude
epipipi kwakangela ngozwane Ndoxola
mna akufik' e Jeputa.

Mntan' ozalelw' Enxukwebe Kebampose'
Esomalseti watitshala, Bambone ngetong'
abase Dikeni Esipgis' amabombo ngase
Qonce Hai ukuba wedwa nokubawedwa
ubemnye! Xaka aliroqozi lakuba linye :
Amaxak' aroqoza x' amabini.

Uyawagqib' amadoda uno Nkuluma
Lomnka Ntonjane makagoduke Uze kwa
ntonjane bekufe ornnye Kuhlalel* ukubul'
Uxambekwana.

Ntw' ebuy' endlelen' isiy' Ehewu Ive
kusitiwa intomb' igqobokile, Nkom' ezidl'
eli lonke lase Maxoseni Zihle ngo
Mabombo zihle ngo Ngwevu Zihlalel'
ukuhla kwintabe Gqira Ngcuk' ebonwe
ngabapangeh Ipumel' Icwengcwe ipumel'
Izele

Yatshonela ku Manyube kuhlati-kulu
Yafik' ehlatini yayinkazana Ipakel' u
Kama kwabakwa Cungwa Yapakel' u
Mjodi emagqobokeni Wavel' u Mnyanda
watakazela Kwagqibel' u Mabinza
ngomtandazo

Nditsho kuwe mdaka ka Jabavu!
Sihlambokazi mnini Qwaninga
Amantlokw' Egwadana ngamahliwana
Akunjenga Zinggayi zingen' Etanga
Dyoba kamacibi ungawaseli Ngubo ka
Bacela ngeuyambeta Wambatis' o Gqoba
ngeliny' isondo Sihlala goqweni
kwamkwekazi Napakade ndaza ndakup'
imbola.

M. K. M.

The Merriman Towers,
Stutterheim, 2 November 1885.

# Ezababaleli.

UMPANGA KA NJOLI MGXWARU.

Pirie, 12 Oct. 1885.

Mzi wakowetu okwizipaluka ngezipaluka, kungosizi endinishumayeza ngokubhubha komzalwana ogama sendite ndalikankanya pezulu epepeni; endiqinisekilevo ukuba bonke abebemazi ngapambi'li bakuba sililo kunye nati. Bokumbula kakuhle abebemazi umfi lowo, ukuba ebeselengumntu oluxunga oseleman' ukusimelela ngomkuba; ngenxa yokuqaniswa ngumlenze, wayeke engapalazi kakuhle amanzi. Zite ke ezizinto zombini azatumana manzi, kwati kekona ukungapalazi kwayimbangeli yokuba angabiko nje; kuba asuke amanzi anyuka ngasemva ada azakuti nase magxeni wasukake wapela. Ngexesha abesifa ngalo, ebexoxa kunene ngalo ilizwi umfi lowo, esitsho ukuti— "wayete uyakolwa nje waye lungiselela imini. enjengale akuyo yena namhla." Enye into ebetanda ukuncokola ngayo yi-Tempile eyuyiswa kukuba umsebenzi uhamba kakuhle nase-Xukwane apo kusand ukumiswa yona. E-Tempileni ibingumqubi wemitandazo (chaplain) waye ewupapeleke lomsebenzi esapilele. Wati wakunyuka umkuhlane babalelwa bonke abantwana bake abebekwezinye indawo; zafika zona intombi nezendileyo, bati bona onyana akwabiko namnye. Wati nobese-Monti, akufikelwa yincwadi exela isimo somkuhlane, waseletabata umfazi wake nanko ewela i-Nciba esiya apo wayevela kona. Ababini abase-Dayimani abatumelanga nencwadi, singasateti nto ngento enjengokonga umntu lowo; ngokuti batumele imaii; leyo yona yinto ebingakunjulelwe kubo. Singati qanqe indawo eti — lomntu onyana bake batatu, bobatatu wabasa e-Lovedale baza besuka babedidlaba baba ngozwe liqelesile, nosiwad'e kade awenkonazana. Wasisbiyake umfi lowo ngosuku lokuqala luka-October waya, kupumla ngonapakade. Wati kubawabuba ngobusuku bolwesine, wangcwaty wa ngomgqibelo. Kwakokelwa ngama-Tempile, ehamba ngamabini, ngamabini, yaye ityeya yowawo ingasemva kwawo, tigasemva kwayo ingabendlu yake, yatike emva kwabo kwand'ukuza umzi.
Nganeno kwengcwaba kufupi, enza umkolonyama ama-Tempile, etule imingwazi yawo, yadlulake ityeya ndawonye nomzi iikuya kugaleleka engcwabeni.
Intshumayelo iqutywe ngu-Rev. B. Ross umninimzi ote wasitisa ngenteto yake ete yatutuzela ezintliziyweni, uteke wayipelekelela ngentshumayelo emnandi ngecawa elandela lomini.
Namhla owakwa—Hleke, akasokuze abuye alive ilizwi eliti. Xenikweni litsho eskwelweni— "Noze niti yatsho ingwevana engangamakwenkwe! Ukuzenza akunjenga—kwenziwa! Senzenene nantwinkulu! Woman'ukuti qash'api! qash'api! Kanti kufu kwako.

Ebesitsho umfo ka-Mgxwaru xa ayala amabandla akowabo Amahleke.

NCINCILILI.

UMNYAMA OWAUWILE.

October 14, 1885.

NKOSI YAM, —Mhleli wendaba zakowetu. Kaundifakele lemigcana imbalwa kwelopepa lamadoda akowetu. Ndifuna ukuxela ngomtshato osandu kubako apa e-Dayimani. Ngomhla wesi Tandatu kuyo lenyanga, umtshato omhle kakulu, ka Mr. Jno. Manamela no Miss Maria August, Abakapi yayingu Jos. Moss no Miss M. August, omncinane, no Miss Jemima Brooker, no Miss Ida Moss, no Miss F. Malisela no Miss M. Mandli no Miss Sarah Brooker. Into entle kakulu. Ekwati ukupuma kwabo endlini ukuya e-Tyalikeni ababinako nokuya ezikarini ngenxa yabantu, kwada kwangakumbi ku Myenikazi. Kwakunyatelana omhlope nomnyama. Wati ukupuma kwake wapuma wakwela kwikari entle kunene. Ilokwe yayi Light Blue Satin, exabiso laliyi £18 10s. nesigubungelo sayo esasiyi £1 15s. apo wayesiyakutshatela kona. Wayesiya e-West End, kwi Church of England. Bati ukufika e Tyalikeni bafika sebe lindiwe ngu Mfundisi u Rev. Mitchell, ngenxa yokubakude kwendawo leyo kwaku tshatelwa kuyo. Mandinqumnqumle. Hai wawuquba umsebenzi wake kakuhle wawugqiba akwakalazeka nto. Ekwati ekupumeni kwabo akwabonakala tuba lokuya ezikarini ngenxa yoku gityiselwa kwabo nge Rice no Mbona. Babuya baza kufika ekaya efikile ekaya u Myenikazi wangena kwigumbana lake wati uyapuma senxibe i silika emhlope. Kwati bakugqiba i Dinner bapuma ukuya kuwaka kwa ngekari, bayakufika e-Elexander's Fontein, babuya ngo 4.30 p.m. wafika umyenikazi watshintsha kwakona nge Dark Blue Satin.

Umtshato omhle kakulu ongekalibaleki kude kube nanamhlanje. Undixolele mhlobo wam ngoku ntyuntya kwam. Mandiyeke.

NDIM MBQNELI.

UMBULELO.

Emngqesba, River, 10 Nov., 1885.

NKOSI ETANDEKAYO, —Kuwe nkosi yam ndiyabulela ngokukodwa kumfo ka Hedeni, nakumfo ka Kata, naku Kiva, nakumfo ka Kitshini, kwa Witikala, nakumfo ka Aluveni no Daya. Ukunceda uhlanga abangalwaziyo, uhlanga Iwa Maxosa, wanga Usomandla angangenisa inceba nofefe kubo, ukupilisa uhlanga Iwakowetu; ngamana Inkosi ibenawo lamadoda ndiwakankanyileyo, nenzala yawo isikelelwe Yinkosi. Ndinga ke Mhleli lendawo ungayifaka kwa wa Maxosa nakwa wa Mangesi—mandipele.

Owako futi
NTENTE BUSAKWE. JOHN MEYILE.

I TOURNAMENT.

Port Elizabeth, Nov. 2, 1885.

Manenene akowetu abekekileyo ndiyazicela ingqondo zetu ngakumbi, abad'lali bebola base Qonce abazi Champion C. C., nabase Monti, nabase Rini, manene abekekileyo ndikumbula amaxesha amaninzi ekuye kuti nge holidays ezinkulu sihambele kuma Rini ngokuya kuwadlala lamanene akowetu abekekileyo, bekufuneka ake asipumze kancinane nati, siyatanda ukuke sitatazele, uti nomhlaba wetu uke ubonele lomdlalo kusakutiwa yi bola, ngokugqitisileyo ixabiso lokuza apa e Bayi liyakuba lincinane kakulu ekupeleni konyaka, imali eyakurolwa ngokusuka e Rini ukuya e Bayi zi 5s., nokubuyelela ngezizatu zalomboniso mkulu kunene, kanti kwabasuka apa besiya e Rini bayakurola imaii eninzi abahambeli bonke kwindawo ngendawo bacinga ngokuba lapa kulomboniso ababoneli xa nga i Tournament ilapa bayakuba liqela elimnandi; xa nditshoyo andaxuti Rini kodwa nawe Rini ungasivela njengesihlobo xa nga besifuna ukuvelana. Le Tournament bekufuneka ise Bayi, ize elandelayo ibese Qonce, izeke elandela leyo ibese Rini. Oku kungafaneleka kunene xa abahlobo betu banokusiyekela lomdlalo wanamhla ube lapa e Bayi, oku siyakucela ngokubekekileyo kumanene akowetu ngakumbi ama Rini; aku- soze kubeko icam elinje lokuba umntu aze apa nge 5s. nokubuyelela. Elitamsa- nqa siyakulibulela ngokugqitisileyo xa nga sivumelene namanene akowetu okokuba ibelapa lento siteta ngayo; singavuya nokuva eyona nto ipilileyo msinyane mhlaimbi sibenokuqonda msinyane ngalomcimbi ukuze sizokuzilungiselela ngexesha elilungileyo.

Ndim mboneli webola
M. X. A.

IVENKILE KA MR. P. H. POTTOR.

Emva Kokubonakala kwesaziso sika Mr. Pottor efuna iwaka labantu, ndati kuba ndandixakekile, ndambalela incwadi ndifuna ukuva ngamanani ezinto ezitile. Hayi, ute ngobunene wandazisa kakuhle, wati ke ngasezantsi: "yiza ubone kunyanisekile ukuba wobuye uze." Waye esiti inqwelo zokuya ngo Mvulo. Kute ngo Mvulo ndabona imirozo abantu abavela kona amanxesha namaqaba. Baye abantu balapa isekulapo baienga batengise kona nezikumba zabo. Emva koku ndibone kwi mpawana isicelo sokuba amanenekazi namanene apesheya kwe Nciba (apa ke) ake aye kuyibona. Ngenxa yesicelo sako Mhleli ndite ndoka ndiyokukutatela indaba ngayo. Kute sakuvala izikula ngolwesi-Hlanu sayakugqita kona namanene amabini, sifikile usamnkele ngovuyo, site sakubu- za ingubo wazirola, esite sakubuza amanani safika isuti ezilungileyo zidla £1 5s. ezinye £1 10s. Umhlola ke lonto apa pesheya kwe Nciba. Satenga ke. Ngoku kuko amanene anesuti zalomanani, ko- dwa ungapika ukuba zezawo. Site xa sincoma intengo ukulunga, wati yena amanye Amangesi ati intengo uyayona. Sati sakuposa iliso encwadini yamatyala safumana ivenkile ezimbini (zamanene ekukudala eko) kulapo sezitata kona; (noko andikuzixela kuba bonditiya). Ute umfa ka Pottor ngo Mvulo kwafika ingxowa zantlanu zomgubo (kungolwesi-Hlanu ke) ngoku akvseko nanye. Andibanga sambuza umbona kuba lemirozo ndihlala ndiyibona yeyombona wembewu nowendlala. Ute "enye inqwelo ibilayisha izolo e Qonce ndibete ucingo ukuba ezinye mazilayishe." Ute: "ukuba kuko into eniyifunayo yixeleni ndiyitumele noyifumana kule Cawa izayo." Livakele iisiti elinye inene "ledolopu ise Gcuwa ukuba ayinakutengisa ngoluhlobo mayikatywe iwele Umtata."Saye site kwasisangena seva umntu esiti " lomlungu uyayitengela ityuwa le, ngati asiyiyo eyepeni ezintandatu."

J. M. J.

# *E Lusutu.*

[IVELA KUMBHALELI WETU.]

Morija, 5 November, *1885.*

Azikabiko indaba; impi yakwa Lerothodi itintelwe ngu Col. Clarke, ubengxamele ukuya kulwa no Masopa, ongumbangi zipitipiti. Wati u Col. Clarke akufanele kwenziwa esinye isipitipiti ngapezu kwesi; kuye yena ngesiqu sake nenkosana u Teko no Seiso onyana baka Letsie.

Morija, 12 Nov., 1885.

Ezokulwa kuka Lepoko no Peete zisatinte-Iwe ngu Col. Clarke ngokuya kwake nonyana bobabini baka Letsie, u Teko no Seiso neuduna zika Letsie. Nge Cawa ye 8 ku Nov., u Col. Clarke ubetumele incwadi ku Letsie, yokumazisa uhlobo ezilungiswe ngalo ezo ndaba, noko zingekapeli kanye, njengokuba u Masupa engaxolanga kakuhle ngazo. No. koke inkosi u Letsie uxolile ngako konke akwenzileyo u Col. Clarke nonyana bake, nenduna zake.

U Col. Clarke uhlabe kanye entandweni ka Letsie, yokuba makanga shukunyiswa umntu endaweni esoloko wayipiwa ngu Mshweshwe. Ubecele nesigwebo u Colonel Clarke, kodwa wati masingabi nzima kakulu ngenxa yokuba sebonelana kwabona, Yavuma inkosi yati unyanisile u Col. Clarke ngabantwana bam, noko awapuleyo nje umteto u Lepoko makahlaule ngeshumi lenkomo (10) no Peete njalo. *(Asilunganga esosigivebo onetyala ngubanina? —Umbhali).*

# ABALIMI NA BARWEBI.

E-MARKENI.

E-QONCE (November 17).
Irasi. eluhlaza, 1/1 ngekulu
Ihabile, 9/ to 5/4 ngekulu
Itapile, 3/9 ngekulu
Umbona, 10/ to 15/2 ngekulu
Amazimba, 11/4 ngenxowa
Irasi, 4/9 to 5/9 ngekulu
Umgubo, 15/3 ngekulu
Ibran, 5/ ngenxowa
Inkuni, 8/ to 19/ ngeflara

E-KOMANI (November 17).
Irasi, 11/6 to 17*1* ngenxowa
Ihabile, 4/3 to 6/ ngekulu
Ibran, 7/6 to 8/6 ngenxowa
Itapile, 7/ to 14/ ngenxowa
Umgubo, 13/ to 15/ ngekulu
Inkuni, 20/ to 40/ ngeflara

E-ALVANI (November 13).
Ibran, 6/ to 7/6 ngenxowa
Irasi, 12/ to 14/ ngenxowa
Do. eluhlaza, Id to 4d ngesitungu
Ihabile, 5/ to 8/6 ngekulu
Inkuni, 24/ to 65/ ngeflara
Umbona, 18/ to 20/ ngenxowa
Umgubo, 26/ ngenxowa
Itapile, 14/6 to 15/6 ngenxowa

E-MTATA (November 10).
Itapile, 9/6 to 11/ ngenxowa
Ihabile, 2d ngesitungu
Inkuni, 15/ to 26/ ngeflara
Umbona, 22/6 ngenxowa

# Ezase Bayi.

[NGUMBHALELI WETU]

Intlanganiso yengxoxo e Bayi ibine *Debate* pakati ko Messrs. Nyoka no Wauchope, ngokulunga nokungalungi kokutya lomti kutiwa licuba. Icala lika Mr. F. Nyoka lalinamandla amakulu, kuba indlu yayizele zintshayi. I *President* u Mr. Ntsiko wayengeko, noko

ke waqubeka kakuhle umsebenzi pantsi kolaulo Iwe Chairman entsha u Mr. Joseph Ngaba. Yafika sekupakati i Vice-President (Mr. Xiniwe). I Chairman emva kokuvula intlanganiso ibize u Mr. I. Wauchope ukuba aoaze indlela zoknngalungi kwecuba.

Uqale ngokucaza lomti apo uvela kona, watatela ekuyeni kuka Christopher Columbus e America nge 1492 nokuwubona kwake lomti utshaywa ngabemi besiqiti sase Cuba —igama elifana kakulu negama lalomti nge Sixosa. Emva kokuba ekankanye no Nicot wase France owalingenisa kwelozwe icuba, no Sir Walter Raleigh owalisa e Ngilane, ungene ekucazeni imiti yetyefu elifike icuba libalelwe knyo ngabanokwazi ngemiti. Ute ukucaza i *narcotic poison* epakati kwecuba walinganisela ngento eyaziwajkakulu zintshayi, ekutiwa kukuyotywa, ate ke yityefu yecuba leyo xa ingene egazini. Ute kuqala lonakalisa amazinyo—ngakumbi kwabalitya zomlomo. 2. Lenza bututnu ingqondo; oku wakubonisa ngendlela ezininzi, wahlekisa abantu ngokuti umntu otshaya kakulu wohlala umfumana eyi *fool* kanye elinxila. 3. Limtsalela umntu kumakolwane angendawo, kuze ngenxa yawo ade aye etywaleni. Inqawa nebotile kubambene ngezandla —emva ko "ndiyanqanqateka" kulandela undinxaniwe. U ndicazele no "ndiseze" batsala ngadyokwe 'nye. (Hear). 4. Uknsetyenziswa kwalo asikwazi apo kuyakupela kona. Liqale ngokutshiswa enqawani, kwaya lenziwa ipolompu, kwaya laguty wa lamokotwa, kwaya lapandwa xa seliyimbatu yenqawa esixaxeni sayo, latyiwa linjalo, kwaya lanculwa intshongo—yintoni ke intshongo.—lulucwe lomntu obetshaya lusele esixaxeni sayo Iwadibana netyefu esecubeni. [Mr. Nyoka "Nonsense"]. Amabali amaninzi akade eweva abantu ekutiwa libavalelise |ezulwini akawazi ubunene bawo; kodwa nabu ubunene apo bubonakala kona—umntu uyafa, ingelosi yokufa imi apa iyambiza, kodwa yena ute nqa kukuba engatshayanga zonke eziveki, ngazwinye uyanqanqateka. kupela uyakuteta amampunge amade nge. |Cuba. 5. Libanga isifo emzimbeni icuba kwinto eninzi yabantu. Ebeke esitsho amagqira kudala, ngoku atshaya onke. Londawo ayisusi nene yokungalungi kwecuba emntwini. Lifaka ityefu emzimbeni liwubeke esicengeni sentlobo-ntlobo zobnlwelwe. Likupa amanz' omlomo (saliva) afuneka ehle nokutya ukuze kuvutwe msinyane esiswini—ngoko intshayi wohlala uzifumana zine sabongo (indigestion). Namapapu omntu ayenzakala kukutshica futi. Amagqira utnbuzo wawo wokuqala pambi kokuba akupe iyeza ngulo — "Do you smoke?" Kanti ke ukuba uvumile loti—uzuke uyeke icuba elihlaba lelenqawa. Abanye bangati ukuze baqonde ukuba into iyabulala ude base emangcwabeni, uti, lo nalo nalowa babulawa yilento. Sifuze u Tomase Didimase tina Maxosa. Nanamhla kuseko abangakolwayo ukuba imfene ziyanzonza, kupela ngesizatu sokuba "ndode ndiyibone ngala wam amehlo ukuze ndikolwe." Mhlaumbi ke ukubulala kwecuba yinto enjengokunzonza kwemfeno ezo kwinto eninzi, okanye kokona besiya kuba nepike elimnandi namblanje.

Ugqibe ngendawo yendleko zecuba—wati, intshayi ye Bhulu itshisa icuba lepeni ngemini: lomali ngomnyaka yiponti eneshumi lesheleni nepeni zontlanu. Ukuba uliqale elishumi linantlanu iminyaka yobudala bake wada waba yi 50 woba seletshaye £53. 4. 7. Lemali ke angatenga ngayo inkabi zokuiima ezilisbumi elinatnbini (£4 each) nomkango wepuluwa ye £5, azonwabele emihleni yo budala bake ngemali engeyiba ipelele ecube. ni. Intshayi ze *Golden leaf* zitshisa 3d ngemi. ni: lomali ngomnyaka yi £4 11 3. Elfqale eyi 15 wasa kwi 50 ubudala bake woba seletshise £159 13 9. Lonto ke yi bokuva ye £50 nesipani se £80 namashumi omahlanu egusha nge £30 (nditelekelelisa ngalamaxesha impahla ipantsi). Nantso ke imizi yenu madodana niyitshisa.

U Mr. NYOKA. —U Mr. Wauchope unilahlekisile ngobuciko bentloko yake. Nentaka yobusi ike iwalahle eludadeni amadoda kanti mhlaumbi iwabizele inyuehu.

Make ndibuze umbuzo nditi, wadalelwa nina lomti wenkosi ati lomfo wakwa Ntsusa namhla mawulahlwe? [Mr. Wauchope, Iyeza.] Ewe liyeza wakudinwa. Iyeza wakuxaliswa ngamaxala elizwe. Iyeza wakulamba. Iyeza wakuhamba. kuba likupa indawo yokulala apo ngeuba ugxotiwe. Ulele etyolweni wo-ncula intshongo yako uyisulele engceni, ukuze kungnsondeli nyoka kuwe. Uxinwe zimbandezelo zalomhlaba—ati ukuba ninzi kwazo! —yiti mba icuba lako enqaweni—wobona sewnngxongxile ude waliyekelela itshoba kukonwaba, ngati selilelako lonke ilizwe. Uti u Mr. Wauchope kwati kwati indjeko zecuba, ubala imali ezininzi ati ziyatshiswa! Lonto ayixeli xabiso lecuba yini? Ixabiso lalabatyi yake laziwa ngemali ayicite layo. Ndiyambulela kakulu ngokuza apa kusixelela ubukulu balento ilicuba ade alilinganise nezipani nebokuva, (kwahlekwa) ekubeni ebengazi noko ukuba unceda mna ngalendawo, make ndimlandele, ngokumkumbuza enye indawo: xa limenani icuba lishishini abefanele ukulikutaza ngokwake, ati kuti bafana— "limani icuba, linemali." Ukuba oku unokukutsho kuyabangeka ukuba ati kwakuti— "tengani icuba nilitshaye, nibaxhase abalimi.

Izityebi kwa Xosa nase Batenjini zininzi ezanyuswa licnba. Ngezipina ke namhla ukuba u Mr. Wauchope wayezelwe kwi *last century?* [Hear hear.] Andifuni ukuteta ngokulunga kwecuba emntwini; no Mr. Wauchope lendawo nyayazi, kuba akahlukani neqagana lake le *silver* elavela pesheya, enditi mna ngenkolo yokuba icuba liyeza nditande ukuhambela kuye ematyaleni ukuya kutaba i *pinch* xa ndiva intloko ibuhlu. ngu, [ulirolile apa u Mr. Wauchope iqaga lake wagwada—kwahlekwa] naloke manene, unqula kulo ukuze apumelele kule Debate. Elam ipepa ndilenze lifutshane ngenxa yokuba ndisazi ukuba aningeke niwunike umva umti ka Pezulu nangona sesitinina umkuluwa lo.

U Mr. PETER WAUCHOPE. — "Namhlanje u Mr. Mkuluwa uteta amafene. Oko ebesandifundisa bendipumelela ngecuba kwi *Square Root*; naye benditi ukuze ndiqonde ahlohlele futi igwada emakaleni.

[U Mr. Wauchope—Kwa! yininale.]

U Mr. WM. WAUCHOPE. —Mr. Chairman, andazi ukuba kuko into engade itetwe ngokucasa icuba. Mna kwamlungu warn ndenza necuba ekutiwa yi "Old Man's Comfort." Umkuluwa uti laka labnlala banina icuba? Zininzi nalapa intshayi makake ayalate. Andizanga ndimpikise noko sendinolwam usapo, kodwa namhla siyahlukana. Enjalonje kade etyoba inqawa zam—ubani! wada wancama. (Kwahlekwa.)

U Mr. JONES NOTYODA. —Oko icuba litshaywa yinto eninzi kangaka selizuze i cetificate yokuba lilungile. Wona amagqira atshaya onke, ngoko ke ndingecala lecuba.

U Mr. PAUL XINIWE. —U Mr. Wauchope anikampenduli nonke, no Mr. Nyoka akazicananga indawo zokupikisa Mr. Wauohope. Ute icuba liyeza wakankanya nabancedwa zizixaxa xa bafa ngamazinyo. Amazinyo ke yinto enyangwa nge *poison,* ongafika ibotilana zalomayeza zinalombhalo. Kufuneka wambi engafikelelanga ezintsinini. Ukuba utsho ke yi poison necuba. Lomntn uncedwa sisixaxa, yintwana yexeshana leyo, ati amabuyambo engqangqambo agqite, singe esosixaxa besiye kuguqula zona. Uti nali lityebisa obani nobani? Utywala obu butyebisa lama Irish ase Bayi nje bubonisa ukulunga okutile kubo? Hayi, bungcole kanye nalomali yabo [Mr. I. Wauchope, Uyezwake]. Masizicinge ezindawo zitetwa ngocasa icuba.

U Mr. HERBERT BOOI. —U Mr. Wouchope uzenza isilumnko esigqite u Sir Walter Raleigh, kanti yena nvele izolo eli. Andiboni ndoda mna kule Society engade imelane no Sir lowo. Icuba lilungele indoda estadishayo. ngokuba livula ubucopo. [U Mr. Radasi— "Never."]

U Mr. PETER RWEXU. —Mna ngesendafayo zikasi ukuba bendingaxaswa yinqawa yam. Ubawo oko ebasakuma e Quru ebenenkabi ezintle kuneue awazizuza ngecuba. Anditsho nokuti liyeza mna, nditi kukutya. U Mr. Wauchope ufuna ukucita umsebenzi omkulu wokulima icuba oya kunyusa uhlanga, kanti lentlanganiso irnele izinto ezinjalo,

U Mr. J. B. RADASI. —Amadodana namhla andiwaqondi ukuxoxa kwawo, awuza ngecala umcimbi. Zibemhlope mna kum izizatu zika Mr. Wauchope, kuba yinto embi icuba kanye. Lento ininzi kutiwa lilunge ngenxa yayo, akuko namnye ongazamiyo ukuliyeka. Lifana notywala ukukuleka kwayo indoda. Malunga nokulunga kwalo ezifundweni, mna ndazi ukuba ama Simnari abetandana necuba zizinyola ezingenamsebenzi—isininzi sawo zintseli. [Waselepuma u Mr. Booi.]

U Mr. SIMON BALLA. —Mna ndineminyaka engapezu kwamashumi amabini ndalilahlayo icuba, noko ke anditsho ukuti alilungile. Lityiwa nangabafundisi. Ungati ukuba umhambele kuke kube ngumzuzu unqonqoza estedi, kanti usafihla inqawa.

U Mr. THOS. DABI. —Libi icuba uhambele endlwini yenene ine carpet, kufuneka utshayile, bati kanti abahlobo bako sebenga Ungade upume, woti upuma ube seupetwe ngasemva.

U Mr. NYANISO TEYA. —Mna andifuni ne. nteto ende, nditi maligwetywe namhlanje icuba.

U Mr. NYOKA, upendule wati: mna andiyi. kuba sateta, kuba indlu yonke ndinayo, se. ndiya kuyekela u Mr. Wauchope.

U Mr. WAUCHOPE. —Hayi into imbi ukuteta nentshayi ngecuba. Bulibaleni ubuntshayi benu silikangele ngengqondo ezizolileyo icuba. Anditsho ukuti lilahleni namhlanje ndibeka inene zam ngalo pakati kwenu ukuze kuti ukuba kuko inyaniso nitsalwe yiyo, nisimise isigwebo senu, niti ke ukuba nisa. litya kube njengokuba buselwa utywala, kanti umseli uyabazi ukuba abulungile. Besendite ku Mr. Nyoka lomti liyeza. Owutyela iyeza makawutye njengamayeza onke, kungabi ngohlobo Iuka Mr. Nyoka ode awe. nze iyeza lokudinwa. Unityumbatyumba ngobutyebi obusecubeni kuba ebona ukuba sizintsapo zencitakalo, ngati sacitakala lingalinywa icuba. Niyakulilima emhlabeni kabani elocuba lenu? Anditi nase America liwufince amandla umhlaba. Ukuba niti nali lityebisa ningendikupi kulentlanganiso ndike ndavula inkanti kulomzi wenu kuba utywala butyebisa? Abaninawa bam bona benziwa kuba kade ndibahluta inqawa zabo. U Mr. Notyoda no Mr. Rwexu bapendulwe ngu Mr. Xiniwe. U Mr. Booi uvingcwe umlomo ngu Mr. Radasi waselebaleka. No kuba ezinkabi zazibiwe namhla u Mr. Rwexu ngelisela.

Mandiqukumbele ngokuninika isiko elilunge kunene, kwintshayi zecuba. Ndilifumene kwipepa lase Rini i *South African Methodist,* kutiwa, wati umfundisi wase America —apo bendite lavela kona icuba--intshayi mazigcine lomteto :—

1. "Never smoke when ladies are present."
2. " Never smoke in the presence of gentlemen."
3. " Never smoke when alone."

Kuyiwe evotini; abaka Mr. Nyoka 17; abaka Mr. Wauohope 21. Lagwetywa icuba.

## Native Opinion

WEDNESDAY, NOV. 18, 1885.

### MABANDLA'S CASE.

OUR Native friends will be very-gratified to learn that the crass injustice measured out to MABANDLA by Mr. DE WET, the Secretary for Native Affairs, is warmly reprobated by the Press. *Het Volksblad* thus refers to the case: —

It will be remembered that some months ago a Native headman, Mabandla, was dismissed by the Government and deprived of his annual salary of £12, because he had taken part in a political meeting. In the press, and by some members of Parliament the action of the Ministry was condemned, which resulted in the appointment of Mr. Dick as commissioner to investigate the case. Mr. Dick's report established the innocence of Mabandla, and the Secretary for Native Affairs, Air. De Wet, promptly reinstated him, and thus undid the wrong. The matter, however, seems not to have ended there. From the *Imvo Zabantsundu* we take over its version of the last act of the drama, and we hope that the Government will consider it worth its while to explain or deny the truth of the story, if it be untrue, as it must be as firmly convinced as we are of the undesirability and of the danger of leavin- the Natives under such erroneous impressions

The *Port Elizabeth Telegraph,* a journal which has for a long time independently stated its views on Native Affairs, has the following racy comments on the same subject:

The recent deposition of the Chief of the Amabhele, by name Mbovane Alabandla, who was the recognized head of the largest section of the Fingo nation, has caused an irritation which is daily increasing in the Native mind throughout the whole of Kaffraria. No matter to what extent we may educate the Native—no matter how far you may carry, or lead, or drive, or cajole him into the arts and sciences, the manners and customs of civilized humanity, you will never eradicate his veneration for the feudal system of his forefathers. Like the heel of Achilles, this is his one vulnerable point. Having been born a Chief, a Kafir or Fingo will die a Chief. During his lifetime, from birth to his latest breath, he will be recognised a Chief by bis countrymen, even if a dozen acts of deposition were recorded against him in the office of Native Affairs, and a dozen border magistrates were to carry it into effect. Having read thus far it may occur to at least many of our readers to ask who is the Chief Albovani, and what did he do to cause his deposition? We will endeavour, briefly, to answer both questions. Everyone must remember the wave of excitement and enthusiasm which passed through South Africa on the arrival of Sir Charles Warren to uphold the honour of the British Crown in South Africa. We know, if many people do not know, that Civil Servants were enjoined to participate in no demonstration'. They were at liberty to hear, and to see, and say nothing. Let but one of them join in any demonstration and he was a marked man, With the colonists outside the Civil Service it was different. They are the men who either make or break ministries, and were neither to be flattered nor intimidated. It so happened that, with regard to Sir Charles Warren, the Natives followed pretty much in the wake of the English and Dutch colonists generally. The white man had taught them that it was quite legal to convene public meetings, to discuss public measures, and to pass resolutions. At one such meeting a resolution was passed that was very offensive to the Government. It was a resolution extremely laudatory of England and England's justice, and by a far-fetched inference not very laudatory of Colonial justice. The next resolution advocated Imperial rule in place of Colonial rule. This was horrifying to the Government; but the horror was increased on learning that a Chief named Mabandla had taken part in a meeting while he was actually drawing £12 a year from Government, and thus was brought under the Civil Service Act. Briefly, Mabandla was charged with breaking a standing rule in the Civil Service, of which he was a distinguished member by virtue of his £1 a month. The curious part of the business is that when the colonists generally protested against this 'man's dismissal—an act which trod closely on the heels of the inquiry—the real reason was not stated by the Government. He was charged with discouraging people in paying taxes; he was charged with allowing squatters on Government lands. He was charged with sundry other derelictions of duty. By dint of sheer persistency the man managed to be heard in his defence, but curiously enough his defence was heard after trial instead of before or during it. Anyhow he was dismissed, and as some gentlemen interested themselves, not so particularly in his favour as in the cause of justice, the Secretary for Native Affairs promised that Mabandla should be reinstated. This promise is sufficient to show that even if not totally exonerated, there existed a very strong doubt of which the deposed chief ought to have had the benefit. Meantime a King arose who knew not Joseph. Mr. King, the new clerk in charge at Middle Drift, re-opened the case, and on his representations Mabandla was finally dismissed from the service. Now there appears to have been some palpable injustice about these secondary proceedings, and we, with all respect, put it to the Secretary for Native Affairs whether the alienation of these people on so flimsy a pretext is wise. The step is one which has not even the merit of exigency. It was taking a sledge hammer to kill a fly. Natives are very susceptible to justice and injustice, and the entire Native population consider Mabandla's dismissal a degradation which was unjust. We are plainly told that great results may hang upon a reconsideration of the determination to degrade this man, for if the Government think his influence over hundreds of educated Natives will be weakened by this attempt to crush him they know very little of the Native mind indeed. Every black man feels that Mabandla has been most unjustly dismissed. If it be necessary to neutralise the power of the Fingo Chief let it be done in a way that need raise no blush on the cheek of Englishmen, whose boast it is that they govern by justice, and are superior to petty personal animosities.

### LIQUOR ADULTERATION.

THE subject of adulteration of liquor sold to Natives, to which we drew special attention in our issue of the 21st October, is not new. Public attention has been frequently attracted to it—if not by it—on former occasions; and it is high time that this nefarious traffic was stopped, for its effects are becoming more and more disastrous every day. The man who sells adulterated liquor sells rank poison, and no poisoner ought to be licensed under the Wine and Spirit Act. If there be no law to punish the dishonest and unprincipled men who deal in death and madness, then the attention of our readers should be again drawn to it at once. In the *Kafir Express* of August, 1873, will be found a letter from Mr. NIGHTINGALE, at that time Resident Magistrate at Alice, on this very subject. He had reason to believe that liquor sold to Natives in that neighbourhood was seriously adulterated, and through the agency of our friends of the red-blanket persuasion he procured from six different canteens as many samples of the compound sold to Natives under the name of brandy, and these he submitted, through the Colonial Secretary, to Mr. GIBB, the Government analytical chemist, for analysis. The cost of the analysis was £10, but it was sanctioned by Sir JOHN (then Mr.) MOLTENO upon hearing the Magistrate's reasons for urging it, and he also authorised Mr. NIGHTINGALE to communicate the substance of the report to the press. "Mr. GIBB said " (we are quoting from the published letter), four out of the six samples submitted to him were more or less adulterated, and that all of them were far below the usual proof mark of Cape Brandy which is 20 or 21 degrees Cartier. This plainly indicated the presence of a considerable quantity of water, sulphuric acid, fusel oil, capsicum, sugar some acid matter giving a strength, and extract of oakwood, [11] were the ingredients discerned in [<] four samples." Of sample No. 1, Mr. GIBB observed, "This is the very worst sample of so-called brandy I ever saw—it contains sulphuric acid and a large quantity of fusel oil, and would produce temporary insanity and subsequently extreme nervous depression. It also contains acid matter quite solid, which I suspect to be capsicum and a little sugar." Correspondence between the Magistrate and the Solicitor-General was, it would appear, the result of this report, but as the former was unable to obtain evidence that the vendor adulterated the liquor, or knew that it was adulterated, the matter dropped, although it created a good deal of stir at the time.

The late Captain HUNT, when Magistrate at Peddie in 1875, reported to Government on the drink question as follows: "Vile dens, called canteens, are placed where ever a sufficient number of Natives in the vicinity can be entrapped to swallow an abominable and maddening poison, a cheap and most vile compound, called brandy, which renders such remarkable profits to the vendors that I believe that if the charge for licenses were raised tenfold the applications for licenses to carry on this abominable traffic would be the same in number." If we cannot alter the law, we can, at any rate, point out to our countrymen once more the dangers they are subject to, and beg them to be warned in time.

Comment on the Government Proclamation which introduces the deadly compound into Tembuland, and Bovanaland—territories in which the people have with one voice begged and prayed Government not to introduce it—must remain for another article.

## Editorial Notes.

THE long-pending trial of the Rev. J. D. Don resulted in his acquittal by the jury on Monday last. This is a most important result, and for the moment we find it difficult to find words with which to give vent to our feelings of satisfaction on its account. It will be remembered that this was a case brought by the Government against Mr. Don, the much revered Presbyterian minister of this town, for having demanded that justice should be done in the case of a Dutchman, W. J. Pelser, of Burghersdorp, who had murdered a Kafir, Zachariah, in the beginning of the year. For reasons that have not transpired to this day Government has been unwilling to meet out to Pelser that justice which is his due—that is, to be tried by a jury of his peers; but instead they have spared no expense in prosecuting a humble Christian minister who ventured to protest against so immoral a proceeding. His God has been on his side, with the result it is our pleasant duty to record. Our people have taken a deep interest in this case and by them this most happy termination will be received with unspeakable joy. Preparations are being made to give Mr. Don a fitting reception next Friday on his return to town, and we trust our Native people will not limp in the rear, especially when we think that the victory gained has been for their rights and privileges.

IT is with profound sorrow that we have to announce the death of Air. George Baker, jun., headmaster of the Buntingville Institution, Pondoland. He died of consumption at Umtata on Tuesday the 10th instant, at the early age of twenty- three years. The late Mr. Baker is the ' eldest son of Mr. George Baker, head- master of the Bensonvale Institution, the untiring and devoted friend of the native people of this country, who has now for nearly twenty-five years been steadily working in the noble yet thankless task of ameliorating the condition of our [M] people. Early educated at Heald Town, where his father has laboured most successfully for a long time, and at the Burghersdorp Public School, then under the headmastership of Mr. Arthur Goodger, F.G.S., a gentleman who is considered as one of the best teachers in the Colony, Mr. Baker was sent to England and studied with commendable zeal at Taunton College. He afterwards returned to the Colony and assisted his father as second master at Heald Town. He was soon promoted to the headmastership of the Bensonvale Institution, from which he went to Thaba 'Nchu in the same capacity, and was in that historical village when it was taken by storm by Samuel Moroko's followers, an account of which affair he communicated to the *Journal* at the time. After the destruction of the work there he was appointed to Buntingville, at which post, he, eight weeks ago, was suddenly stopped in his work by severe illness which has ended in his premature death. The great hopes of the Natives centred in him, that he would be as serviceable [to] them as his father has been, have thus been suddenly broken. And while we record our deep regret on account of his untimely removal we wish to tender our sincere sympathy to the bereaved family and to our people who have lost a useful and promising labourer in their cause.

THE disturbances connected with the fight between Lepoko and Peete are, writes our Native correspondent on the 12th November, stopped by Colonel Clarke and the two sons of Letsie, Teko and Seiso who accompanied him to the scene of the disturbances. On the 8th inst. Colonel Clarke sent a letter to Letsie to inform him of how he had for the pre- sent settled the affair. Masupha does not appear to be satisfied with the settlement. But Letsie is pleased with what Colonel Clarke has done. Colonel Clarke is steadily gaining the confidence of the nation by the manner in which he is treating the paramount Chief—by continually informing him of his proceedings, and giving him the respect which is his due as successor of Moshesh. The Colonel had even asked Letsie"s opinion in the matter of the amount of punishment he should meet out to the offending Chief- tains, he merely suggested that it should not be a heavy punishment, inasmuch as it was an intertribal quarrel. Both have been fined ten head of cattle each. Our correspondent cannot, however, see the justice of the fine, as Lepoko was the aggressor.



## Paula oku!

## JOHN CHARLTONJ

*Limlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,*

e-Dikeni, nase Xesi (Kwa- Kama) nakwa Qoboqobo.

Lomsebenzi wauqala ngo 1878.

*UYAZIWA. AKUFUNEKI KUZINCOMA^*

Amafa, Ingqeshiso, Iminqopiso nokwananwa kwezi qiniselo zomhlaba—yonke lemicimbi yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala

J. HILNER,

*Umenzi wentsimbi zamaxesha,*

E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobo ntlobo zemisesane, iwotshi,

Nentsimbi ezinkulu zamaxesha, nentwana ezintle Zokinika amabaso ngamaxesha ae.

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

W. J. DE ALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, *e.Town Hall, Kwisitora esing a pantsi ese-sitatu, No.* 3, *Kwinkundla ye marike,*

E-QONCE.

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

Amasabiso alungileyo uyawanika ngento ezinje ngokutya.

*Impahla zamkelwa nguye azitumele kwna. caiana onke e-Koloni.*

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

ANDREW GONTSHI,
Umteteleli ematyaleni,
Aloeville, Kei River,
*TRANSKEI*

W. F. S. BOOTY.

Umteteleli kwi Nkundla yamatyala e- Komani. Umlungisi wemicimbi nayipina esingisele ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkuseli kwabanamatyala, waye kananjalo ebiza amanani afanelekileyo. I Ofisi ise Town Hall e-Komani.

CAPE MERCURY [illegible]

Elnngileyo engapitikezwe nanto zinjengamanzi nezinya ezibululayo, itengwa ko

*C. J.* DOWELL & CO.,
. BANK STREET,
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ABATSHATILEYO.

MTEMBU — DLAMINI. —e Driefontein, Natal, ngo 22 October 1885, kutshatigwe ngu Rev. J. H. Gathercole, u WILLIAM GEMBA MTEMBU, unyana ka Rev. Paul G, Mtembu, no MARIAM DLAMINI intombi yokuqala ka Mr. Luke Dlamini.

OZELWEYO.

MSIKINYA. —E Aliwal North, ngolwesi-Tatu November—inkosikazi ka Rev. T? M'SIKINYA ibeleke unyana.

DEATHS.

BAKER. —Died of consumption, at Umtata, Transkei, on Tuesday, November 10th, 1885, GEORGE BAKER, Head Master of the Buntingville Institution School, aged 23 years;

ABABHUBHILEYO.

BAKER.—Kubhnbhe Emtata, sisifo sama, papu, ngolwesi-Bini, 10 November, 1885, u GEORGE BAKER, Umpati Omkulu wesikolo ease Cumgce e Mampondweni ebujala bukwi minyaka e 23.

LANGA. —E Benson vale, Herschel, kubhubbe ngo 25 October, 1885, u MARRIA SKATA LANGA intombazana etandekilsyo ka SKATA LANGA, eminyaka mine inenyanga ezilishumi. Abahlobo mabamnkele lombiko

LANGA. —Ndibika kwakona kwizihlobo zani nkuba namhla 6 November 1885 ndingcwabe intombazana ebudala buyiminyaka we 12 nenyanga ezi 10, ekubeni bendingcwabe omnye obudala buminyaka mihlanu.
ngoku unina wabo bantwana akatembisi. Lo ndimbikayo ngu EMILY SKATA LANGA.
Z. SKATA LANGA.

IZISULU ! IZISULU !

# J. no C. BEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Xosa bafuna ukuba itshayeleke tu kwakamsi- nyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

Kukululekile.

Asibizi 'Nto

Ngokuba ubani eze kubona Amabala ngamabala amahle e

Mpahla enxitywayo
I Qiya ezintsha Izihlangu ze
Lastike Izihlangu
ezibotshwayo Izilipari ezine
Lastike Ikwiliti
ezimabalabala
(zitengiswa tshipu)
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E-QONCE.

*Amayeza ka Cook Abantsundu.*

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

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COOK lyeza Lesisu Nokuxaxazo.
1/6 ibotile.

Elika

COOK lyeza Lokukohlela (Lingamafnta).
1/6 ibotile.
Aka
COOK Amafuta Ezilonda Nokwekwe, 9d. ibotile.
Elika
lyeza Lepalo.
1/6 ibotile.
Ezika
Ipils.
1/ ngebokisana.
COOK Eka

COOK Incindi Yezinyo.
6d. ngebotile.,
Oka

COOK Umciza Westepu Sabantwana.
6d ngebotile.
Oka

COOK Umgutyana Wamehlo.
6d ngesiqunyana.
Niqondise ukuba igatna ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Kufunwa u Titshala.

WOKUTABATA isikolo sa- W ngapandle sase Rabula emva kwe Krismasi.

Oyifunayo indawo leyo makatumele ku

REV. A. W. BRERETON
Umpatiswa Obambileyo. St. Matthew's,
3 Nov. 1885.

Ibhunga lesi Qingata
LASE
QONCE

Irafu emisiweyo ye Bandla lokunceda ezifeni.

KUYAZISWA ukuba ngomiselo womteto ongokunceda ezifeni we 4, 1883, nowa 41, 1885, kugqitywe, kwintlanganiso ebimenyelwe oko yesiqingata ease Qonce ebingo 21 Oct., 1885, ukuba kubeko ezi rafu: —

1. Ngomteto we 4, 1883, Id kwiponti nganye yexabiso lobutyebi bendoda obunjengezindlu, nomhlaba (umzi lo wase Qonce akutetwa nto ngawo) lerafu iyakuqala ukubha. talwa kwi ofisi ye Bhunga ngo 1 January, 1886.

2. Ngomteto wa 41, 1885, irafu ye sheleni ezimbini ngendlu nganye yomntu ontsundu. Le rafu nayo yoqala ukuhlaulwa ngo 1 January 1886 kubapatiswa bakwa Rulumeni abamiselweyo.

Imali yale rafu yeyokubuyisela u Rulumeni imali awayicitayo mayelana nokupeliswa kwengqakaqa kwesi sitili.

Ngomyalelo
H. T. FULLER, Umbhali
Kwi Office ye Bhunga lesitili
E Qonce, 28 October 1885.

Kulahleke Okanye Kubiwe.

KUMZI wamapolisa e Bofolo, ngati kungo 10 October, INKABI YE. HASHE emnyama, elimsila ushunquliweyo, lide ngokulingeneyo, lidala.

KWANE NKABI yehashe egwangqa; enekolo ; imilenze imhlope ino P umtshiso kwinyonga yokunene, lide, iminyaka mihlanu.

Owafumenayo nongandilandisayo wovuzwa. Umkondo mautunyelwe ku

JOHN MALONGA,
Cape Police, Fort Beaufort.
23 Oct. 1885.

ISAZISO.

IPEPA endilifunde ngemfundo yabamnyama kumgidi womvumo, obe wonganye-1 we ngumnumzana u Justice James Buchanan Judge President of the High Court of Griqualand West ngoku liyincwadana engafunyanwa ngesheleni (1/.). Amagosa ayo e Lovedale, Rev. P. J- Mzimba; King William's Town, Imvo Office ; Port Elizabeth, Mr. I. W. Wauchope.

MESHACH PELEM.
Kimberley, 16 Oct. 1885.

Ku c khandi-Bhekile.

KUFUNWA umfo ontsundu okwaziyo kakuhle 'ukukhanda ibhekile, ukuba ayekupata udodana olufundiswa lomsebenzi kwi Simnari yase Buntingville (e Cumgce) Emampondweni. Umvuzo yi £50 ngonyaka kwakunye nendlu, nentsimi. Abaufunayo umsebenzi lowo mabatumele kwakunye na. mapepa ezimilo ku Rev. J. S. Morris, Umtata ngapatnbi ko 20 October lo. Kufunwa indodana engatati manzi, itshatile kungalunga okunye.

Buntingville, Umtata, 1 Oct., 1885.

KUFUNEKA.

ITITSHALA EZINTATU ezineziqiniselo. — Enye Etembeni, umvuzo £50 ngonyaka, intsapo iku 80 kuko nomncedisi. —Enye e Krom Hoek, umvuzo £40, intsapo iku 50.— Nenye Ebisa, umvuzo £45, intsapo iku 45. Bhalelani ku

REV. W. S. DAVIS
Etembeni,
Umzimkulu.

Isaziso Kubahambi.

U-GEORGE WILLIAM A. RADASI wase Mpofu. Uyazisa kubo bonke abahambi nkuba kuko i POST CART esuka Empofu (Seymour) eya e Bofolo (Fort Beaufort), ibuye ngo Mgqibelo, yenjenjalo bonke Olwesihlanu ne Migqibelo.

Ixabiso lishumi linantlanu (15s.) lesheleni ngomntu omnye. Kunokukwela isitatu sabantu kuyo.

J. RADASI.
Seymour, 6 August, 1885.

Kubabhaleli bam.

DAZISA abahlobo abandibhalelayo ukuba bazitumele ngoluhlobo incwadi zam BOYCB MAMA, P.O., Breakfast Vlei. 22nd October, 1885.

# JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,
Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

*Nokudla, njalo njalo.*

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo onkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaza namaza ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

Nantso int' obukade uyifana!

Kuyafunwa! Kuyafunwa! Kufunwa!

*IWAKA LABANTU!!*

Ukuba liyekuhlola amaxabiso endiwarolayo

NGEZIKUMBA NOBOYA,

Nempahla etengiswa tshipu ngokumangalisayo.
Kanize kuzilingela, kuqinisekile ukuba nobuya nize.
Abasebeke beza banelisiwe.
Ndicela abanoku funda ukuba batyele abangenako.
Ningayilibali indawo endikuyo

Kufupi nomzi omdala ka MSESANE,

Endleleni yomcancato we Nciba eya e Ngqamakwe.
Ndikwali Gosa le "MVO ZABANTSUNDU."

P. H. POTTOR.

September 14.

Isonka! Isonka!

Mr. McGREGOR,

Nase Waterfall, kwa ADAM KOK.

KOKSTAD,

WAZISA umzi ukuba Unento enintshi Yombona, Namazimba, ayitengisayo ngamaxabiso alingeneyo.

Abantsundu abafuna ukutenga bangakufumana ukudla kutule tizolo kwisitola sika Mr. MCKAY, e Tshungwana (Mount Frere).

Wanana Inkomo Ngokudla.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi,

WEMVUMELANO,

Umanani Weziqiniselo

LONKE UNYAMEKO uyalunikele ekuteteni amatyala abamnyatna nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemise
benzi uyifeza kwesi siqingata nakwezimelene naso.

ISAZISO.

KUBIWE ebuhlanti inkabi yehashi apa Emcambalaleni ngomhla 16th Octo, her ebusuku. Li rwanqa eligwangqa eli. mpemvu elisingci simhlope netshoba limhlope amanqina amhlope omane, litshiswe entanyeni ngecala lasekunene u BR yinkabi eti ya kukwelwa imise itshoba, linomhambo omkulu ongekuko kupatsa noko. Ubudala loba kwimi nyaka emitandatu ndicela ame. hlo kuni nonke matshawe endawo ngendawo Ote walandisa uya kuvuzwa kakuhle wotumela apa Emcambalaleni. Wotumela nakwigosa le Mvo u Mr. D. DWANYA nakumhleli we *Mvo Zabantsundu,* e Qonce'

Ku N, BOTMAN, C/O *J. R,* GILCHRIST, Qamata, St. Marks, 26 Oct. 1885.

Lishicilelelwa umninilo, u JOHN TBNGO-JABAVV ngu HAY BBOTHKRS Smith Street King William's Town.