Basutoland. It gave us great pleasure to
hear that he was coming. Still we have
the drop of consolation in the fact that he
has met with Colonel Clarke in Bloemfontein, and we trust their meetings will not
be without beneficial results.

*Imvo Zabantsundu* is, we must acknow-
ledge, doing the native races much good
in keeping them well informed about the
people who are anxious to encompass the
destruction of the black people of this
land. We allude especially to the in-
creased facilities accorded the sale of
ardent spirits which have been turned
over the native people of Fingoland,

Tembuland and East Griqualand. The men
who have done this are our greatest
enemies. The Governor should hurl
them into the sea (as the scriptures say).
Bet a mill-stone be hung about their necks
and be cast into the deep.

Really we have no words with which to thank the Rev. J. D. Don for his anxious labours in the cause of the Queen’s Jus- tice and the Law of God (which says “Thou shalt not kill”) in connection with the shooting of innocent people. If Passes are to lead to such dreadful losses of life, then they should be done away with.

Ku Mangqika Enene.

Ukwenjenje oku makowetu, ndibike Inkosikazi yetu, yohlanga, kumanena namanenekazi, nakuwo onke Amangqika kude kupatelele nase Dayimani, e Bayi nakwezinye indawo, njalo-njalo. Le Nkosikazi ngu Noposi, umhlolokazi osele nosapo oluzinkedama, luka Sandile, akuko nomntu oyindoda ngapandle komntwana, umfana wase kunene wo Nojini nayeke lomfana utwele into eninzi yosapo Iwase kunene. Umzi wakowetu uyazi ukuba abanini bolusapo inkosi zabanjwa, zashiya lonke olusapo kwinkosikazi u Noposi. Ke ngoku imbandezelo zelilanga zipezu kuka Noposi nolusapo ngokugqitileyo. Ndilumelwane lwenkosikazi olu- kufupi, ndinyanisile xa nditi, isimo akuso u Noposi ngoku ngenxa zendlala nentswelo sesingabanga ukuba ati Umngqika (ongatanga akugqoboka, mhlaumbi akunxiba ingubo zase mlungwini, mhla- umbi akufunda incwadi, akulele emlungwini, selezenza umlungu, alahle acekise adele uhlanga lwakowabo nenkosikazi zemvelo) angenelwe lusizi olukulu ukuba andiboni endikubonayo bendi- ngefumane ndiqubule usiba lwam ndichite ixesha lam ngokubhala ndenjenje. Ndoyika netyala kumzi wakowetu ukuba mhlaumbi ungandisola ngokuhlala ndingawuvisi ngenkosikazi, ndikufupi kangaka kuyo, xa ude weva mhlaimbi ukuba ide yacitakala zimbandezelo.

U Noposi uwele ukuza kweli lakwa Gcaleka ngo October 1883. Ufike libalele akabanakulima; ngomnyaka we 1884 akafumananga nto kanjako. Umzi wake ongamaqaba wamxhasa kwamhlamnene wati qata kwelilizwe kude kube nanamhla; ngoku kodwa ama Mbombo no “Mngcangatelo” wakulo “Kweleshe,” nawo ngoku amaqaba apelelwe kukubalela nokufa kwenkomo. Ewe, inyani, bekufanele ndibona nam imigudu yawo lonke elixesha lembandezelo ukutwala u Noposi nenkedama zika Sandile. Ke ngoku mandiwukumbuze umzi ka No posi wabantu basezikolweni nabafundisiweyo, ukuba uncedo lwawo kwinkosikazi alubangako. Mhlaimbi Amangqika akude akazi ukuba intlalo ka Noposi inje ukuba mbi Kungakoke enditabata elituba lokwazisa, nokubika inkosikazi. Ndicela egameni lawo onke amanene na manenekazi akwa Ngqika, ukuba afake izandla ezingxoweni zawo, enze ikoleki kwindawo ngendawo, inkosikazi engumhlolokazi itengelwe izixhaso nosapo lwayo. Ngumtwalo wenu lowo Mangqika; kaloku u Noposi yinkosikazi yetu ngendalo ngu Tixo—xa asezimbandezelweni ulindele uncedo kuti. Xa inkosi yohlanga ibekiweyo inikelwa ukuba ilifa layo ibe ngabantu bayo. Ngakoke yimfanelo yawo onke Amangqika anemvo ukuba alwenze uncedo nanamhlanje, xa ade wabikwa ebantwini bake. U Noposi ngumntu ongqondo intle nobekekileyo asimntu utandayo ukucela nase mzini wake onganeno kwe Nciba akadinise ngakucela.

Ku Mangesi kungati kekwatiwa u Queen Victoria ulele ngendlala, wabikwa, kungashukuma nelipi Ingesi—imfesane yohlanga ingasika bapendule ngekoleki ungazibona idobilityi itiki isikisipeni ozisheleni noziponti. Azi kobanjanina kumakowetu.

Mandibekele entloko mabandla akowe- tu manditi abawusabelayo lombiko bozitumela ikoleki zabo ku Mr. Nana Ganya e Qonce, apo inkosikazi kufuneka itengelwe izixhaso. Amagama amanene namanenekazi ancedileyo obonakala ema- pepeni kwakunye nengxelo yento eyenziwe yona imali. I “*Address*” ku Mr. N. Ganya ibenje—*Grey Hospital—King William's Town.* Izenzo ke makowetu namhlanje, kuyekwe inteto. Uncedo lufuneka kwakamsinyane pambi kokuba lonyaka upele. Impendulo, kamsinyane mzi; niyalibonana elihlazo, umntaka Myeki angafana nenkedama zika Sandile sikangele?

Andikatali nokuba umntu selehamba ade agofole, nokuba uhleli kusipina isihlalo, xa adela acekise uhlanga Iwake nenkosi zake, akanakuba linene umntu onjalo, nalomvatwana isuke ngati ixonywe emtini, ezozitofana, nezozitandapu, bati yintonina kanene (stick up collars) azibinamsebenzi. Manditshonele ngelokuti: ndiyatemba ukuba usapo lwakwa Ngqika nolupi luyakuyenza imfanelo yalo—kwinkosikazi yalo yemvelo.

Ndim owenu futi makowetu Andrew Gontshi.

Aloeville, Kei River, Centane, November 2, 1885.

K

WA G. WHITAKER, kwi-
venkile etengela nentwana

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

IZISULU! IZISULU!

J. no C. BEDDING,

KWIVENKILE YAKWA NGQIKA,
E-QONCE.

Bayayitengisa iyonke impahla yabo yama Xosa bafuna ukuba itshayeleke tu kwakamsinyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

C. MUSGROVE,

OTENCISA IMPAHLA ETSHIPU YENDLU,

Kwindlu Ekangelene no W. O. CARTER & CO.,
E-QONCE.

Onoxesha bempahla yendlu batengiswa nguye ngemali
encinane.

Unokubatengela abantu abakude impahla abayifunayo kwimisito eti ibeko e Qonce xa bete banqopisana naye.

Paula oku!

NOTICE.

JOHN CHARLTON,

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

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

Lomsebenzi wauqala ngo 1378.

*UYAZIWA. AKUFUNEKI KUZINCOMA*

Amafa, Ingqeshiso, Iminqopiso nokwa- nanwa kwezi qiniselo zomhlaba—yonke lemicimbi yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

Amayeza ka Cook Abantsundu.

COOK

COOK

COOK

COOK

COOK

COOK

COOK

COOK

U

MZI ontsundu ucelelwa ukuba ukange-
lise lamayeza abalulekileyo.

Elika

lyeza Lesisu Nokuzazazo.

1/6 ibotile.

Elika

lyeza Lokukohlela
(Lingamafuta).

1/6 ibotile.

Aka
Amafuta Ezilonda Nokwekwe.

9d. ibotile.

Elika

lyeza Lepalo.

1/6 ibotile.

Ezika

Ipils.

1/ ngebokisana.

Eka

Incindi Yezinyo.

6d. ngebotile.,

Oka

Umciza Westepu Sabant-
wana.

6d ngebotile.

Oka

Umgutyana Wamehlo.
6d ngesiqunyana.

Niqondise ukuba igama ngu
&. E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

UmANYANO NGE MFUNDO

(NATIVE EDUCATIONAL ASSOCIATION).

1

NTLANGANISO yeli Bandla yoba se
Rura emzini ka Rev. B. Mama, ngolwesi

Bini evekini umhla we 5 January, 1885,
ngexa le 11 kusasa.

Amapepa oleswa ngo: —

Rev. Elijah Makiwane—*Five Months in
Pondomiseland.*

Mr. William Gqoba — *History of the Native
Races.*

Mr. Robert Gosa—*History of the Native
Races.*

U-Mr. P. Tyamzasha wondulula ingxoxo
yokuba—U *Rulumente macelwe ukuba amise
irafu ye Mfundo* (Educational Tax) *pakati
kwaba-Ntsundu.*

BENJAMIN SAKUBA,
Hon. Secretary.
Parksdale, Nov. 30, 1885.

T

HE Transkeian Mutual Improvement
Society will hold its meeting at

BUTTERWORTH, on the 22nd DECEM.
BER, 1885. The business of the evening
will be an Essay by (1) Mr. Geo. Pamla,
subject, “ The Housing of the Natives; ”
(2) Mr. Enoch Mamba, subject, “ What the
Prospects of the Natives depend on; (3)
Joel J. Madubela, “ Is it right for an
educated young man to marry an uneducated
lady ? ”

The Meeting will begin at 7 p.m.

New Members will be received.

JOEL J. MADUBELA,
Impukane, Nov. 6, 1885. Secretary

Kubabhaleli bam.

E

MVA ko 1 December, 1885, ndinga aba-
ndibhalelayo bangati: Jacob N. Zinto,

c/o Mr. Sam. Ndubela, Jansenville.

Aberdeen Road, Nov. 1885.

Kulahleke Okanye Kubiwe.

K

UMZI wamapolisa e Bofolo, ngati
kungo 10 October, INKABI YE-

HASHE emnyama, elimsila ushunquliweyo,
lide ngokulingeneyo, lidala.

KWANE NKAB1 yehashe egwangqa;
enekolo; imilenze imhlope ino P umtshiso
kwinyonga yokunene, lide, iminyaka mi-
hlanu.

Owafumenayo nongandilandisayo wovu-
zwa. Umkondo mautunyelwe ku

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

Kukululekile.

Asibizi ’Nto

Ngokuba ubani eze kubona Amabala nga-
mabala amahle e

Mpahla enxitywayo
I Qiya ezintsha
Iziblangu ze Lastike

Izihlangu ezibotshwayo
Izilipari ezine Lastike
Ikwiliti ezimabalabala
(zitengiswa tshipu)

Ikwiliti ezimhlope
zintle

Ikeleko edla 2/d. nge
yadi

Iprinti ze 3d. yadi

Zonke ke ezimpahla zezi
tshipu ngapezu koko zaka
zakuko e venkileni ka

W.O, Carters. Co.

Maclean Square,

E-QONCE.

PROCLAMATION.

Great Place, Pondoland West, 16th November, 18
HAVING seen in the paper that Umhlangaso J. S. ku,
Oham (a son of Mqikela), Mdiliza, Ketshe, W. Barnas,
and Donald Strachan have been to Cape Town to negatiate
with the Government, among other things about the Mount of
the St. John’s River, which I made over to Government, and to
which they say I had no right; now, therefore, I hereby pro-
claim and make known, both to the Colonial public and to the
Government, that, first, on crossing over to this side of the
Umzimvubu my grandsire, Faku, made over Pondoland Westin
meeting assembled, to my father, Damasi, saying that he should
have complete power, and be an independent Chief. Faku said.
he should content himself with Pondolond East; if any person
should commit a crime in either territories no Court messenger
would be sent, but a diplomatic agent would be sent—thus fully
testifying to the complete independence with which he invested
him. I, therefore, declare and proclaim that Pondoland West is
mine, and I have full jurisdiction over it.

The Deputation that has been to Cape Town had no right
to treat about the Umzimvubu. They did not consult me.
To show that they are filibusters, ever since I sold the Mouth of
the Umzimvubu to the Government, Mqikela has never
questioned my right for having done so, because he knows per-
fectly well that I can do what I please with mine ; so can he
with his—without either of us interfering. The land I have
sold to the Government I have sold, and I mean to abide by the
transaction. I am Chief over it. If Mqikela has anything to
say he must address me, and not clandestinely see the Government.
Let him come forward openly. My information of what he is
doing is from the newspapers. He enjoys the taxes and the fines
that are collected on the other side of the Umzimvubu, and I am
doing so with those of this side. He is Supreme Chief on the
other side, and I am Supreme Chief on this side.

Given under

Council.

my hand, and with the advice of, the

CHIEF NQWILISO his X mark
PHILIP CHARLES

QUMBELO his X mark
QEKETO his X mark

SIROQO his X mark

MAYOLI his X mark

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe
Kakweli,

Nabatengeli bofani ngofani,

ABatengi bento eziveliswo ngabantsundu

 esinjengo

BOYA, IZIKUMBA ZENKOMO,
Nezempahla emfutshane,
BEMPONDO,
*Nokudla, njalo njdlo.*

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu 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 ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE &. CO.

Isaziso Kubahambi.

U

GEORGE WILLIAM A. RADA8I
wase Mpofu. Uyaziba kubo bonke

abahatnbi ukuba kuko i POST CART esuka
Empofu (Seymour) eya e Bofolo (Fort
Beaufort), ibuye ngo Mgqibelo, yenjenjalo
bonke Olwesihlanu ne Migqibelo.

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

J. RADABI.
Seymour, 6 August, 1885.

Lishicilelelwa umninilo, u John Tengo-Jabavu ngu HAY BROTHERS,

King William’s Town. Smith Street

Kubakhandi-Bhekile.

K

UFUNWA umfo ontsundu okwaziyo.
kakuhle ukukhanda ibhekile, ukuba

ayekupata udodana olufundiswa lomaebenzi
kwi Simnari yase Buntingville (e Cumgce)
Emampondweni Umvuzo yi £50 ngonyaka
kwakunye nendlu, nentaimi. Abaufunayo
umsebenzi lowo mabatumele kwakunye na-
mapepa ezimilo ku Rev. J. S. Morris Umtata

ngapambi ko 20 October lo. kugunwa indo-

dana engatati manzi, itshatile kungalunga okunye

 Buntingville, Umtata, 1 Oct, 1885.

4 IMVO ZABANTSUNDU (NATIVE OPINION). [DECEMBER 2, 1885.