IMVO ZABANTSUNDU (NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.

IXABISO 3d.] KING WILLIAM'S TOWN, [illegible]

Kaunqumame! Funda Apa!!

u W. BOOTH,

Uyakutabata ekuqaleni konyaka yonke ivenkile ebipetwe ngu Mr. F. FENNELL,

E-Sautana, Kwela Mamfengu

Njengokuba u Mr. FENNELL eminyaka ilishumi lin mibini nje ubenga sayikulishiya i Sautana neudoda angayi tembileyo.

Uyakutenga zonke izinto ezinjengezo zivelizwa ngu mhlaba: noboya, nesikumba, njalo njalo, njalo njalo, ngamanani apezulu anokunikwa napina kwelo la Mamfengu.

Ukuba ufuna impahla entsha efanelekileyo neyaneliss umxelo ngomnyaka omtsha yiya ku

W. BOOTH, e-Sautana.

Impahla ayakuyigcina yenyulwe nganyameko nga madoda akwaziyo ukwenjenjalo.

Itengiswa yonke ngamanani anikwa e-Qonce.

Kumbulani u W. BOOTH, e-Sautana, emva kwe Nibidyala.

Oloflwe baka Rulumeni.—Isebe lase Mpumalanga.

Iholide ze Kresmesi ne Nibidyala, 1884-85.

ITIKITI ZOKUSINGA EKUTINI NOKUBUYA wasigama engapaya kwezayile ezi 30 ziyakunikwa ngo LWESINE, 18 DECEMBER, nemihla elandelayo, de kube kutatdakanywa no MGQIBELO, JANUARY 3, 1885, ze umntu ayifumanele ukuze abuye nangayipina i treni de kabe ngo MGQIBELO, 17 January, 1885.

ITIKITI ZOKUPINDA INDLELA NGEXABISO LE HAMBO NGAMANYE AMAXESHA, ziyakunikwa kuzo zonke izi Tesheni ukuya napina ugera lebeside ngolu hlobo:—

NGO LWESIHLANU December 19, 1884, YONKE IMIHLA,—de ibe (nawo ubandakanywa) ngo MGQIBELO, 3 January, 1885, abe nokuyipinda indlela umntu kade kabe ngo LWESITATU, January 7, 1885.

Ukuhamba kwe Treni.—Amalungelo angapezulu.

Itreni ezaka ngo 7.10 ngokuhlwa'e KOMANI eya e MONTI iyakuhamba ngo LWESITATU, 24 December, nango CAWA, 28 December, nango LWESITATU, 31 December, ifike e Monti ngo 6.32 kwakusasa ngimini elandelayo.

Itreni yo 8 ngokuhlwa esuka e MONTI eya e KOMANI iyakuhamba ngo Cawa 28 December, nango LWESINE 1 January, 1885, ifike e KOMANI ngo 7.20 kwakusasa ngelandelayo imini.

NGOMHLA WE KRESMESI WODWA kuya kuhamba ezi Treni:—

KUSIHLANO.—6.30 kusasa yesuka e QONCE iye e MONTI.

8.35 ukuhlwa, yesuka e MOLTENO iza e KOMANI.

EZINTUKAYO.—6.10 kwakusasa yesuka e KOMANI iye e MOLTENO.

[illegible] 6 ngokuhlwa yesuka e MONTI iye e QONCE.

Akupati [illegible] [illegible] [illegible] umsebenzi wo kuthungelisa, no kwalisa, no kutwala impahla [illegible] Ngomhla we Kresmesi, ngo Lwesihlanu 26 December, 1884, nango Lwesine, January 1, 1885.

T. R. PRICE, Umpati [illegible].

I Ofisi [illegible] e [illegible], December, 1884.

IXABISO.

(Vepekwa ngo 1879).

[illegible] Ugama, [illegible] nga [illegible] [illegible] abantu bam [illegible] [illegible]

E-Monti, Nxarunu, Kwelera, nase Tyolomnqa, ukuba ndivule impahla entla kunene ye Krismesi.

[illegible]

Paula oku!

JOHN CHARLTON,

Umlungisi wezicimbi [illegible] zonke, Ebjengeyomhlaba, Nomteto, Namafa,

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

Lomsebenzi wauqala ngo 1878.

UXASIWA [illegible] AKUSEBENZI KUSIHOOMA

[illegible]

[illegible] emalyeleni, aquka nomali engamatyala.

M. L. GERRARD,

Umtetoleli kwi Ofisi yomantyi e Komani.

Ukuba amatyala kwi ofisi yo mantyi. Imincopiso yakwenzelwa kwemikilela eyayifisa kwanoye mvumelano.

Ulungiselela abo baqondayo ukulwa abamkuwuklisa'a amatyala abo ngokubala amapepa abanawo ake.

Abamomali [illegible] ngakangena kabiqala amatyala [illegible] [illegible] [illegible] [illegible]

R. W. ROSE-INNES,

Umtetoleli-Emtyaleni, Umqinisi,

WEMVUMELANO,

Umenani Weziqiniselo.

LONKE UNYAMEKO uyalanzelo ekutoti [illegible] abawayana nakweninye, imicimbi yabantyana—[illegible] umbhaba [illegible] kufanelwa, [illegible] kufikwe igama lesiqinisiso [illegible] [illegible]. Lomsebenzi uyifesa kwasi [illegible] nakweziniselo naso.

INGOMA.

INTLOBO zonke zengoma! zomculo, nezo zokuvula i-Violin, i-Concertina, no Gadiyana, Amakhonge no Fleyite, njalo [illegible] [illegible] [illegible]. Into [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] kwi 38 [illegible] kwi 10.

[illegible] kwi 120 [illegible] [illegible]

[illegible]

JAMES HYDE.

E Qonce, 6 Nov., 1884.

W. J. DEALY

[illegible]

E QONCE.

[illegible]

[illegible]

Wenle [illegible]

Ibulukwe ze 10/-; Ibatyi ze 12/6; Izihlangu ze 12/6; Iblankete ze 10/; Iminqwazi ye 5/.

Iswekile, nekofu, ne Quba, zonke ezizinto zilungile zi tshipu.

Eyona impahla inhuzi e Jagersfontein.

U-M[illegible] [illegible] [illegible] Ebisbe naso Skotilan eyabo impahla. Yonke impahla yabo inyulwa ngenyameko ngabahlobo babo aba "se kaya" [illegible] alunge [illegible] anokufunyanwa apa e South Afrika.

Akunaku fumana nto iggite eyabo ngokulunga ngexabiso elifolayo.

M. KEEVY & CO.

(Kwivenkile ebizakuba yeka Ngomti)

E-Bolorweni, nakwi [illegible] Durban, nakwa Komani.

Abatengi nabatengisi bempahla ngempahla.

Amaxabiso amakulu ayanikwa [illegible] [illegible] [illegible]

[illegible]

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 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.

G. WHITAKER,

Isebe elitengisa nentwana ezincinane,

Kwivenkile ebisakubu yeka Magiligana (McGREGOR'S)

Ukutenga zonke intlobo Zoboya, Nezikumba zempahla emfutshane, Neze Nkomo, Nempondo, enika amaxabiso adluliseleyo.

[illegible]

INGUBO, IKELEKO, IPRINTI,

Ingubo nezikoli

[illegible]

Iveki.

YONKE imali eyakuhlaulela ezizipitipiti zela Bahlambeli iyakuhlalwa lulalo lwe Nkosazana.

NGOLWE 5 January kuyakubako intlanganiso enkulu ya Balimi base Batonjini e-Cala.

Ipalamente yela Mangesi yahlukene ngo 8 December, emva kokuwamkela umtoto omtsha wokuba kungeniswe abantu aba 2000000 kwilungelo lokuvota, ebeko lacaswa kunene.

BEREBATATU abantu ababesebehliwo yingqakaqa e-Monti ekuqaleni kweveki. Intombazana ibubile, umfazi akutenjwa ukuba wopila, sekubuye kwehliwe omnye kwakwizindlu abongelwa kuzo abehliweyo.

IPALAMENTE yela Mangesi iyakuhlangana kwakona ngo 19 February.

ILANGA linconywa ukubalela ngasema Bofolo nasema Dikeni kangangokuba sebexalile abantu ngento abazilimileyo.

AMAXAMBA angxalwe ingca enziwa umfanekiso ka Mr. Upington atshiswe ebusuku ziziqu zabantu abamlwayo ngenxa yehambiso yake kwela Bahlambeli ngaleveki idlulileyo e-Kapa, e-Alvani nase Dayimani.

INGUBO zabantwana ze 1/ kwa PASCOE.—[*Adv.*]

IPALAMENTE ye Koloni kutiwa iyakuhlangana emva kweveki ezintlanu.

INTLANGANISO enkulu yokugweba into eziqqitywe ngo Messrs. Upington no Sprigg ibise Kapa ngolwe Sihlanu (5 Dec.) Abateti ababalulekileyo bayo ibingo Mr. T. E. Fuller M.L.A., no Mr. J. Rose Innes M.L.A., no Hon. J. W. Leonard M.L.A., no Hon. Alfred Ebden, no Rev. John Mackenzie.

AMAVALANTI okuya kundulula abapangi bomhlaba ka Montsiwa, ayamkelwa apa e-Koloni ngu Colonel Carrington, e-Dayimani ngu Colonel Gough.

AMABALANA onke elinai ziqala kwi 8d. iyadi kwa PASCOE.—[*Adv.*]

U-MR. UPINGTON no Mr. Sprigg bafike e-Kapa ngomhla we Cawa, 7 Dec. Abehlanga e-Stishini apo bebelindwe kona linani labantu sekufaliswe amadindala, kodwa behle e-Salt River ngapandle kwe Kapa.

KUKO inteto yokuba u-Hon. Jonathan Ayliff uzakupuma ekulanlweni olonganyelwe ngu Mr. Upington ze indawo yake itatyatwe ngu Mr. J. S. Marais M.L.A., ibalu lase Paarl.

ITYALIKE entsha ye U. Presbyterian ivulwe ngo 7 Dec. e-Monti ngentshumayelo ngu Rev. Robert Johnston, wase Bayi.

AMADODA amabini kwamatatu nyemangalelwe e-Ngqushwa ngelungelo lokuvota angeniswe. Into zakowetu zaya sezizobe zafohlele itafile zazo, zangeniswa ngapandle kwenteto enkulu. Eyesitatu ife kuba ingafikelelanga.

[illegible] ukungena e-Markeni. Seko zabona eyase Tyityaba e-Ngqushwa ngaleveki ipelileyo.

[illegible] ezintsha ezitshipu kwa PASCOE.—[*Adv.*]

[illegible] sokufuna imvula [illegible]. Ngamana abantu [illegible].

[illegible] ezikulu zase Somerset ziyakuvalwa [illegible] kolwe Krismesi, nezinye ezintatu kuqalela kolwe Nyihidyala.

IMAXESI yase Nyiria [illegible] kakubi nijaji, ngenxa yokulwandeso kwayo nokatsi.

[illegible]

U-BISHOP WEBB, wase Rini ubehambisa imicimbi yalondawo yake ipakamileyo e-Bayi ngaleveki igqitileyo.

NGEVEKI engapaya kwedluleyo kulayishwe e-Komani iflara ezintatu zepiyane zodwa ezisinga e-Dayimani.

NGO 6 December yayingumhla wemigcobo e Bloemfontein kwela Mabulu. Isizeka-bani kwakukunjuzwa umhla wokuzalwa kuka Sir John Brand, K.C.M.G., umongameli welozwe, ogqibo namhla iminyaka e-61.

IKELEKO ezigwangqa nezimhlope ezitshipu kwa PASCOE.—[*Adv.*]

NGO Mgqibelo ongapaya kodluleyo Umteteleli wefaudisi lase Bayi u-Mr. Holland utengiso imazi zenkomo ezine ezimaxabiso ahambo pakati kwe £18 ne £22; inkunzi ezimbini £4 10/ ne £9 10/; 36 ibokwe 14/ inye; ihashe eligwangqa £7 14/, ihashekazi £8 5/-; iponi £14: ingxowa zombona ezi 50, 8/6 ne 8/9 ngekulu.

U-MR. J. H. LANGE umteteleli pambi kwejaji e-Dayimani umiselwe yi Ruluneli ukubambela u-Mr. Leigh Hoskyns umteteleli we Nkosazana ngexesha afumene ituba lokupumla u-Mr. Hoskyns.

INQWELO etwala impahla ka loliwe ibulele ngo Lwesine ngeveki engapaya indoda epete ibuto elisebenza indlela e-Nelsport pakati komzi wase Bobofolo nowase Nyati (Murraysburg). Ababantu bebekwele kwi troli bebatatu yafika i-injini yayibulala kwaoko iganger (ganger). Kubaswangewisi bentsimbi zika loliwe ababini omnye wenzakele ngokungatembekiyo ukuba wopila entloko nasemzimbeni, omnye washunqulwa umlenze.

U-JAN MAY Ilawu elagwetyelwa ukuxonywa e-Cradock lixonywe ngo 3 December. Umfundisi obelihambela ngu Mr. Schuman.

IZIHLANGU ezitshipu kwa PASCOE.—[*Adv.*]

IPEPA lase Monti liti umgubo seuhle enanini kulomzi ngesheleni ezilishumi ngengxowa.

IFAMA lakwa Daliwe abati ngu Thomas Filmer umiselwe yimantyi yeso sitili u-Mr. Osler ukuba alinde i-Jaji ngokusuka adubule inkwenkwana yomutu ontsundu ayingxwelere. U-Mr. Filmer lizego elibudala buminyaka e-62.

IPEPA elitsha lendaba zebandla le Wesile liyakuqala ukubonakala e-Rini ngo January 1885 ngenteto ye Singesi. Igama lalo liyakuba yi *South African Methodist*.

U-REV. H. R. WOODROOFFE, M.A., umhlolizikolo zela pesheya kwe Nciba udlule apa e-Qonce ukusinga—sikolwa—ekayeni lake e-Somerset East.

SIVA ukuba ixabiso lombona e-Dayimani lihlile kwi 40/ ngoku liyi 40/ ngenxa yento eninzi yombona olindelwe e-America.

U-MR. C. P. DU TOIT umiselwe okubeni sisandla semantyi e-Cradock.

IPEPA lase Cradock liti imvula ezintle sike zana e-Bobotyana.

IMIKOSI eya kwela Bahlambeli kutiwa ingasuka malunga nokupela ko December e-Kapa.

INTOMBAZANA ngase Monti ibisand' ukulunywa livamba. Inxeba lifunxwe ubuhlungu nguyise ayahlelwa ngosi.

IPOLISA elimhlope lase Cradock lisekutetoni ngokubeta u-Mzosa kangangokuba ade afe ngamanxeba. Umcimbi lowo usacedululwa.

INTETO yokuba u-Mr. Jonathan Ayliff efuna ukupuma kwibandla elilenla no Mr. Upington kukuba engapili kakuhle.

[illegible] Mabula na Mawesile ase Cradock akutandazela imvula ngaleveki ipelileyo.

U-RIGHT Honourable the Earl of Carnarvon, itakawe lase Ngilane [illegible] Ongameli (Chancellor) we University of the Cape of Good Hope [illegible] Right Honourable Sir Bartle Frere, [illegible] Upington no Jaji Smith. [illegible]

[illegible]

ontsundu ebisoloko iwupete umzi omhlope ongabanyuli base Dikeni inyanga ezitile ezidlulileyo—wabete akapumelela ukubonisa ilungelo le 148 elifumaneke linemfanelo yokuba livote, bonke abantsundu bebeyakuxola basuke bapume kwimpitimpiti zolaulo baxolele ukuzama maqinga wambi okuvakalisa izikalazo zabo neminqweno yabo. Kodwa njengokuba epumelele, banayo imfanelo njengabanye abamhlope ukuba imvo zabo bazivakalise e-Palamente, abayakuti ukuba elilungelo balonile—ngokuabukaloni—ibe lityala labo.

Singake sijwaxa libe linye egameni labanyuli abamhlope base Dikeni. Wokumbula umlesi ukuba kwakumangalelwe 271 libandla lefama ezimhlope zelo lase Dikeni. Kwelinani kupumelele 148, kwabulawa 123. Bangaxolelwa ke abamangali xa bancumela pakati bati "Eloqekezana lesonka okwalo lodwa silifumene," ngenxa yoku kudubula koceduluIo. Kanti ke nolotutuzelo lonakalisiwe yindawo yokuba nesisiqingata sifa kuba besingeko—sicinga mhlaimbi ngenxa yokungakumbuleli ixesha, mhlaimbi ngenxa yoloyiko ukuba hlazibe lingapumeleli seloba lizizekele ityala elingabaziyo ubukulu balo. Kude kwalunga ukuba ababulali baqube ngohlobo abaqube ngalo ngelituba lokuqala lokungenisa amagama emva kovoto olubonise ukuba abantsundu bomandla wase Dikeni bazimisele ngengqondo ukulungisa izikalo zabo, ngentlobo zonke, ngoncedo lwevoti. Incaso enkulu yendoda ababeyinyulile eyona ndoda yayivunywa nguye wonke ukuba iwadlule onke amadoda awayedyarile—nale ndoda icaswa ngenteto ezingenamihlaba; impumelelo yabo nakubeni babembalwa enewadini—ezizinto zenza ukuba baliqonde ixabiso levoti; kangangokuba ngoku bebesebexolele ukungena nakuyipina indleko ukukusela amalungelo abo—ababefuna ukubahluta abamangali ngamandla. Ababantu babesebeliqonde kangaka ilungelo ngangokuba babesebezimisele ukulisebenzela ilungelo levoti ukuba kwakutiwe abafanelekile. Singati ke baninzi abaya kungena ngexesha elilandelayo eliyakuba ngo 1886 ngokomteto. Ekokubeni lomcimbi wokuba banemfanelo abanayo sinina abantsundu ukuba babe senewadini egqitywe ngokumhlope ngoluhlobo, siyatemba ukuba bonke seboti bazixolise. Isitili sase Dikeni seasisemba mnyama noko ngati ba 330 abase ncwadini ngoku. Ingqushwa ne Dike linokungenisa amawaka atile kapukapu ngomso lo. Iqinga labanyuli ke e-Dikeni namhla lelokuba basame lomoya obanga ukuba umntu abenokubupaula ubulungisa ebukomnye umntu. Ngabanina ongakanyelayo namhla ukuba abantsundu, ngenyulo oludlulileyo, bawanceda Amangesi ezibalula ngokwawo?

Amangqaku.

KUKO inteto pakati kwa Malawu ase Bayi [illegible]

[illegible]

IPEPA lalapa e-Qonce i-*Watchman* livakalisa ingxelo yentlangano ka Mr. W. J. Warren M.L.A., ilungu lesibini lesisitili e-Palamente, nento eninzi yabantsundu bomzi wase Kubusi. Pakati kwenicimbi ebipambi kwabo ibesikrolo esenziwe sisibonda—kakade egameni labanye—ngenxa yepasi, kuba into eninzi yezihlobo zabo seke yanela entolongweni ngokuhamba ngapandle kwe pasi. Yinto enjengesityilelo kuti ukuva ukuba abantu basakala rara ngenxa yepasi, ekubeni u-Rulumeni ngo July wayete wazisa kubo bonke omantyi ukuba bauhambise umteto wepasi njengoko unjalo ezincwadini zamasiko, apo kutiwa, ngumntu ongapaya kwemida ye Nkosazana kupela onokubanjwa xa ahamba ngapandle kwayo. Kufuti kuboniswa ukuba lepasi ayingandi luto, ekubeni iyingcapukiso kubafundi abazama ukunyuka. Asisiboni tina nesisi sokuba abantu *abamnyama* babe bepehlwa-pehlwa ngezizatu sokuba besebunyameni.

EKUBENI ubusela bebandile kwelilizwe bebungeko kanye kwisitili sika Mr. Levey. Kwindaba ezitunyelwe kwipepa lase Komani i-*Free Press*, kubonakala ukuba nakona elaxesha lemiyaka eliwaka yolanto iwaso zulwini embilabeni alikafiki.

Intlanganiso enkulu (nisho umbaleli) yabase Ndwana yenziwa ngu Mr. Levey umantyi wase Xalanga nase Cala. Inkoliso yezibonda nabantu yayiko. Into eyayikcangelwa kwaku kukuzama iqinga lakunciphisa ubusela. Ute umantyi, "Ngezintsuku zimbalwa zidluleyo ubutubu busuke okunye emdeni.... Ndivuya ukuti abantu balomandla abeleni nabo ngeyona kokuba bepangwa; sinacala ... Amapolisa antsundu afihlele ukunconywa ngohlobo azifundo ngalo inkomo zika Mr. Dukes. Elona sela libanjiwe, ixesenye yenkomo ifunyenwe, amapolisa asesemkondweni wezinye ezimkondo usinga elwageibeni. Ndinga nambla ningaqonda lento—kusafuneka amapolisa angapezulu ukuzaliswa lawo agalele e-Sidutyini. Kwakamsinyane ndiwaqonde amadoda afanele ukupata amanye leibonda nam ziyakuwanikela." Inani lamadoda lazinikela ebupoliseni lafungiswa. Kubekuqokelwa amadoda etyeleleyo ngeyona ndlela yokupelisa ubusela. Kungqitywe ekubeni amapolisa atyalwe kwilizwe nokunye enevenkile, ngcino ebadubadu, kuqokelwe kanjako kwelokuba bekanele ...sebusuku emdeni, ukuba wonke umzi onomhambi uxele u-Mr. Levey uta lamimiselo ikwayileyo midala bayakuye peasile wa zixibonda ngokwazo, ekuteleingenxa yokuba ukuba kutate amandla amatsha kwafuneka ibuye yamiselwa. Abantu bomandla ka Mr. Levey bohlwaywa ngamasela ngenxa yawo lamapolisa.

SIYAYIBONA indlela ... Mr. Levey lomkosi mkulu, ... ukubuta otandayo oku akupele. Umbaleli wetu ontsundu okwesitili usibikela ukuba Abatembu balomandla banamavalanti alikulu apuma kubo ngokwabo angafunani nto kwa Rulumeni. Makuku... ndlu ... kuba ... nga ... ti kolaulayo nabalaulwayo. Oku se kuko kwesisiqingata. Kwanabantu abantsundu kuko konke akwenzayo babengasayi kuba butuntu ukuzinikela nangayipi indlela. Bapate butshimpasholo, uyakubafumana abantu abatambileyo mbanga abangeyenzi into. Akwaba lemfihlakalo yokupu melela ekulauleni iziswe ezintsundu ibifunyenwe ngabo bonke abapatele u-Rulumeni pakati kwabantu abantsundu.

LENTETO siyifumana kwipepa la Poshesheya i-*Echo* yase London yo 13 Nov. "Kubekuko pezolo intlanganiso yebandla lamakulu amahlanu e-Liberals (liqela elikolwa ku Mr. Gladstone...) ... mbuto yase ... pulapula inteto ka Mr. Lalmohun Ghose oza kumela lomzi e-Palamente. Isihlalo sibesibanjwe ngu Mr. Trenchard. Bekungeko babali benteto, kodwa u-Mr. Ghose utete nentlanganiso enkulu ixesha elingapezu kwe yure ngobuciko obunike inkolisoko. Emva kokuba yena epumile, kugqitywe ngamxelomnye kwelokuba abe ngowesibini xumalqngo."

U-MR. LALMOHUN GHOSE ngum Indiya (Calcutta) ... [illegible]

aqwele kuso yonke izifundo zake apume eli... [illegible] *Double-First* zaka e-Oxford nokuba kuse Cambridge, ... Girike nesa-Latin. Kodwa ... zake into ezisimbaku, ... si kwake.

Ubulimi ndiyakolwa ... abatabate ngengqondo, ngumsebenzi obatalayo noyusayo. Andikakudinisa Mhleli otandekayo, ngencwadi emoya nde ngalento. Ubangqina ... U-Mr. J. J. Irvine e-Kei Road, no Mr. F. Dyer e Qonce, bati ubulimi ngawona msebenzi oti kwakuti ... e-Koloni apa ube sisixaso nomqolo wale Koloni. Ngubanina ongalaziyo igugu namaho awapuma kubantu abamhlope nabantsundu ukulela kwe Dayimani nge 1871, abanye ... ifama zabo bupatupatu ... umntu watela nge Dayimani kupela, kodwa ngexeshana elifutshane ... le Dayimani lebla ngokukulu. ... qela (companies) abatabata izabelo (shares) ngamanani amakulu balahlekelwa ... (46-50 per cent). ... kuni ukuboleka—urceiqinisele se Dayimani (Diamond Scrip). Kwabanjalo ... lo ye Nesiba ... gu namaho, yaba isinluzi esesipumelele sonyabile, pambi kwe Dayimani sabuyela ... Kanti ngelinye icala abalimi bona abazigeinayo ifama zabo bahlala pantsi, bonwaba kwanjengoko. Ngako ke ndiyakolwa ukuba nam *ubulimi* ngumqolo wale Koloni.

Namhla lo ngumsebenzi omtsha e-Koloni owalata inkutalo endiwaziyo. E-Transkei apa aba Tembu banicalele ngendlu yabalimi e-Cala ... inkutalo ... ngo emini libalele, mabupele, makowetu asafa kukuhlekwa ngabamhlope. Pambili Africa (...) kufuneka izazo, nezimbuku ngoku, okunene i-Xesi ngumlambo ocumayo. ... zilimo ezingaveliswa bona sizixaso mu imali wase Koloni. Umnqweno wam, nabo bonke ... lelo yapezulu. Umlimi wenene ufanele ukuba ibongo nomnqweno wako ibe kukuba ... ngu ... (producer) ... hle umhlaba alima, kuwo, agonde imbewu ... limeni, enze ukuba izilimo zake zingene ... Siyazi ukuba ... ngehambiso yalentlanganiso. Kudala sitaxe indlebe ngehambiso yeyase Cala ...

Ipepa lako mfondini *Mhleli* limandi ndiyatemba ukuba bonke abo ... kuhlala ngapandle kwalo. ... ndifuna ukucela ... najo ngegilasi, ndikohliwa kuba ndingu ... *Kubomi obude ku Mhleli, ... ende kwi Mvo Zabantsundu, njengenkutalo ekanyisela elumkiso ... —ruiqi.*

TAND' UHLANGA.

Transkei.

I-KRIKETI.

MHLELI,—Kwipepa lako lesibini ngapantsi kwebala elongenyelwe—"... kutopakele ... *Krikiti.* Loncwadi ayauelanga kuvakalisa ... lu ngamangaku abekwakwelo pepa, ate ... Ukwenjenje oku Nkosi ... sole kukanyisela umzi ngobukuin ... selwa kwegelo elinjalo ke ndikushiye nawo mbali ... Kuba unencazelo eyanelisa ... kweyam. Ekubeni ... nda loncwadi ndisendikumkeziyilo ... yo, ekulusizi ukuti ... [illegible]

... [illegible]

wenza iyalike ... u-Rev. ... e-Cradock. Into ... yesi Ngesi, ... Batsho ngamina ... Hayi! batsho ngamina ukuti asiko isiqamo? Into ... kuti ... ku baya ebuntwini. Ubunene ... boba—apa e-Dikeni ... amagama abanyuli, nabo ke ubunene ... na sisenza ngengqondo. ... akuko siqamo babeka isebe ebuswenl njenge nkawu, sibabonile apo badlela kona; umona wabo upupuma njengentlama xa igwele lilininzi, unjalo umona wabo. Ukuba ufuna ukubona umona yiza apa e-Dikeni emtonjeni womona.

Uxolo ngobude balencwadi yam.

Owako kuti

MFAZO N. GALELA.

Gaga School,
November 27th, 1884.

Herschel.

December 5, 1884.

Umbaleli wetu ose Benaqvale u-Mr. W. ... lase Gqili, esingavuya ukuva futi ngaye.

"Into endiyibonayo kwelilizwe ... indlala, ndibona ukuhamba kwenkomo ... Ke impi evela e-Lusutu kwa Mahweshwe, yiyo into esiyibonayo kwelilizwe. Enye into kukuba siva ubunandi ngalamapepa esiwafumana ngoku. ... lamadoda amhlope ati wakuba ... kanye ukuba awanamoya wokunga wena mnt' umnyama ungalinga nokuba ... lianga lisabalele, kodwa imvula yayike yana ... ko Novemba ... asikuko nokuba iyafuneka, nengqolowa ezibezisitembisa njengokungati siyakufumana isivuno esikulu, kubonakala ukuba siyataha ngoku lilanga. Ke niza ninofinyamezele, ba ndiko ndabona emapepeni kusitiwa e-Qonce kuko ... ngofazi, ke ndalu sizi ukuba ndingaboni ukuba sitengiswa ngaluhlobo lunina, oko kutako ndicela ixabiso. Ke kumnandi njengokuba singabantu abakude, into ... sinkosi yam. [Lempahla siteta ngayo umbaleli ... ekukubo ukuvakalisa amaxabiso ... —EDITOR *Imvo.*]

Abalimi na Barwebi.

Kumsito woboya wokugqibela amaxabiso afuna ukupakama, batengwa kanjalo. Ka kutelwa ngoboya e-Markeni kutetwa uboya obakuliswa ngamagwangqa. Obotu bamnyama bugxekeka kakulu kuba abulungiswa ngendlela ezininzi: bunebula, ... buqataleleh. Ezinto ke maxinxwenywe ngabafuzi ... Amaxabiso ... nga-tyi kwawokuqala.

E-MARKENI.

E.QONCE (Dec. 12).

Ibotolo,—1/3, 2/ ngeponti
Irasi, Elahlaza—1/9 ngokulu.
Ihabile—1/10, 2/8 ngokulu.
Itapile,—2/1, 2/9 ngokulu.
Umbona—10/3, 14/6 ngokulu
Amazimba—10/9 ngokulu
Irasi—5/, 5/7 ngokulu
Inkuni—1/, 1/3 inye
Amadada—3/, 3/6 lilinye
Itswele—5/6 ngengxowa
Inkuni—5/, 25/ ngefara

E-KOMANI (12 Dec.)

Ibotolo,—1/6, 2/3
Irasi,—10/3, 14/3 iponti
Amaqanda,—8d, 1/3 ngedasi
Ihabile,—3/, 5/6
[illegible]
Ikwekwini,—2/6, 7/
Umgubo,—16/3, 16/9
Ibran,—6/, 8/6
Umbona,—20/, 25/
Itapile,—3/, 7/
Inkuni,—21/, 40/

E-CRADOCK (Dec. 9)

Ibotolo, 1/6 to 2/
Irasi, 12/3 ngeponti ezi 150
Ibran—12/ ngengxowa
Amaqanda, 1/6 idazini
Inkuni—10/ to 30/ ngefara
Amazimba, 27/ ngengxowa
Umgubo, 20/8 to 32/ ngengxowa
Umbona, 36/ ngengxowa
Ihabile 6/ to 8/6 ngekulu
Itapile, 35/ ngengxowa

E-BOFOLO (Dec. 12)

Irasi, 7/3 ngekulu iponti
Inkuni, 7/6 to 12/ ngefara
Itapile, 2/ to 3/3 ngekulu
Umgubo, 35/ ngengxowa
Umbona, 34/ ngengxowa
Ibotolo, 1/ to 1/... ngeponti
Amaqanda, 10d to 1/3 ngedazini
Ihabile, 7/ to 8/6 ngekulu iponti

E-KAPA (Dec. 12)

[illegible]

[illegible]

the objections, raised by some white men, to the Natives claiming the ... right of all Her Majesty QUEEN VICTORIA'S subjects to the Franchise in countries ruled by representative institutions—it was bound, we venture to say, to be satisfactory to the Natives. If Mr. R. W. ROSE-INNES, who appeared on the scene in the form of a modern HERCULES, to lay the demon of negrophobism, which had been tormenting the European portion of the electorate in Victoria East for some months past, had failed to prove the claims of the 148 Natives who were legally declared qualified to become voters, all the Natives would have retired gracefully from the struggle of political parties to seek some other course for making known to the powers that be their grievances, and, as the case may be, their desires. Now, however, that he has succeeded, they have the privilege, as their other fellows, to have their wishes represented in a constitutional manner; and if they should abuse it—which we contended they have not done in the past—theirs, and only theirs, is the fault. In one respect, at all events, we can speak for the European electors of Victoria. It will be in the recollection of the reader that 271 were the number of Natives objected to, more or less, by the Farmers' Association of the District. Of this number 148, as has been said, passed through the ordeal unscathed, and 123 were erased. The objectors may, therefore, be pardoned if they chuckle—"Half a loaf is better than nothing at all,"—over the result. But we suspect even this consolation is to a great extent embittered by the thought that by far the largest number of those erased were so treated for failing to appear—presumably through forgetfulness of the time of the sitting of the Court, or through some illusory fear that prospective failure to prove their claims would involve unknown liabilities. It was a star of good omen which led the objectors to take up the attitude they did on the first registration after an election which had shown an intelligent determination on the part of the Natives of Victoria East to right their evils, real and supposed, by the instrument of representation. The unyielding opposition manifested there to the candidate of their choice, who was declared by friend and foe to be head and shoulders above the other candidates in the field, and opposition based on grounds that could not be entertained for one minute by any reasonable man; their success, notwithstanding the paucity of their numbers on the last roll—made ... vote, so much so that they were prepared to go into any expense to secure an Attorney, in whose firmness they would have implicit confidence, to defend their rights threatened by the might of the objectors. So impressed are these people by the importance of the vote in a colony ruled by Responsible Government, that they were ready to qualify themselves for the privilege in the event of the objections being sustained. We may therefore count upon a much larger number applying for registration in 1886, which is the next period, according to the Constitution Ordinance. After this settlement of the question, whether natives are entitled to be ... [illegible]

[illegible]

whether greater results ... the use of other ...

(*e*) To consider what are the ... which have prevented the ... the Coloured Classes in the past.

(*f*) To promote an Association ... Head Centre and Branches in ... Towns and Villages for the ... union, self-dependence, ...

(*g*) To insist on the necessity ... fully educating our children, ... ing ourselves of the facilities ... Government for training them as ...

(*h*) Opportunity will be taken ... Meeting to express our deep ... loyalty to Her Majesty our beloved ... and our gratitude to the English ... for the Emancipation of the Slaves ... Colony in the year 1834.

WE understand that the "Public Paper" to which allusion is made will take the form of the *Native Opinion*, Dutch (now the recognised language of these people) and English being the two languages in which the paper will be printed. In the progress of the coloured classes of this country may be seen an instance of a people who have been, ever since the emancipation, endeavouring to force their way into the pale of European society, but the circumstances of this section of the community have rendered the attempt futile; and it is with satisfaction that we hail this turning back upon lines which alone can make them a not unimportant factor in the progress of this country, viz., to build up with the materials in hand a society conscious of its independence and vitality, and one which, while animated by a fixed determination to advance its own interests is favourable to the prosperity of the other sections—conditions by the importance of which, if all the races inhabiting South Africa were actuated, would make this a great country yet.

THE *Watchman* gives the report of a meeting of Mr. W. J. Warren, M.L.A., junior member for this Division, with a large number of natives from the Kubusi Location. Among the matters considered was a bitter complaint by a headman, no doubt made on behalf of the rest, "against the pass system as a number of their friends had been arrested and imprisoned [for travelling] without having a pass." That, after the issue of a circular by Government in July last, drawing the attention of all officers having to do with the Pass Act to these acts as they are to be found in the Statute Book, there should still be these "bitter complaints" about the illegal enforcement of this law upon the Queen's subjects, is, to us, at least a revelation. It has been stated, over and over again, that for all practical purposes, the pass is useless, while its inconvenience to well-to-do natives is simply vexatious. We fail to see any wisdom in harassing people in this manner simply because they are ignorant.

NOTWITHSTANDING the fact that stock-stealing has been rife on the Frontier, ... district under Mr. Levey. From news communicated to the Queen's Town *Free Press* it would appear, however, that even there the millennium had not arrived.

"A large meeting (the ... says) was held at Indwana by Mr. Levey, R.M. of Xalanga and Cala. Most of the headmen were present, and a great number of people. It was for the purpose of ... [illegible]

only a repetition of former rules made by the headmen and people, but now that stealing had commenced again it was necessary to draw their attention to it again, it was clearly understood that no stock of any kind might be driven at night. The natives in Mr. Levey's district have suffered severely lately from the thieves who appear to be taking revenge on account of these special police putting down thieving.

WE now see the manner in which Mr. Levy grapples with this serious evil, and a leaf might be taken out of his book. Our native correspondent in the district informs us that the Tembus in this district have about 100 volunteers from among themselves, who receive nothing from Government for their services. This, be it remembered, cannot be done except in a district where mutual confidence exists between the rulers and the ruled; and that this is to be found in this model district is a well-known fact. The interest of the native people in all matters must be enlisted, and they would make any sacrifice to uphold them. Cold-shoulder them and you find you have to do with a fickle and evasive people. Would that this kernel of success in native administration were grasped by all who have joined that branch of the Government service!

WE extract the following from the London *Echo* of the 13th ult.:

"A meeting of the Liberal Five Hundred was held at the Lecture Hall, Greenwich, last evening, to hear an address by Mr. Lalmohum Ghose in connection with the representation of the borough. Mr. Trenchard presided. No reporters were present; but Mr. Ghose addressed a very full gathering of the representative body for upwards of an hour in a speech which excited great enthusiasm. After he had left the meeting a resolution accepting him as the second Liberal candidate (his colleague being Mr. Frederick Verney) was adopted unanimously.

MR. LALMOHUN GHOSE is an Indian and practises his profession as a barrister at Calcutta. That he should be an aspirant for a seat in that exalted body the British House of Commons; that he should be espoused by a constituency that, until the last election, had no less a person than Mr. Gladstone, the most eminent of the very eminent counsellors of the Queen, during the present generation, and that with an undoubted prospect of success—is to us aborigines at least, a startling phenomenon. In connection with this event, we observe, with genuine satisfaction, the absence of the immoral outcry against mere colour, as such, which would undoubtedly have been shrieked in any other atmosphere than British. Mr. Ghose would have been returned in 1880 had he not arrived late to find every seat occupied. From this incident our friends of colour will, doubtless, take encouragement on seeing that their sable hue will not stand long in the way of their legitimate aspirations. The English people here are the chip of the old block beyond the seas, which is now about to admit an Indian into the highest of its Councils without the slightest qualm of conscience. The light that has come upon the people across the seas must ultimately find its reflex in their descendants in South Africa, sooner or later. Much, however, depends upon its velocity.

IBAZIBO.

K UZAMENYA [illegible]
[illegible] 1884.
[illegible]

W. G. [illegible] & CO.
[illegible]

Ngenxa yokungabina mpilo 'ntle u

C. FENNELL & CO.

UTENGISA IMPAHLA YAMADODA YONKE,

Kwisitrata sika Maclean.

Kumbulani olo 1 December.

Uyitengisa yonke impahla yake ukuba ipele kanye.

Amanani atotywe kakulu!
Akufuneki kusele neyokubika ingubo.

Ingubo zonke zamakwenkwana, namadodana, namadoda zihliswe kwinto ebe ziyiyo, kukuhliswa kwakuqala nge 20 per cent.

Okukukuti xa utenge into yesheleni ezintlanu, isheleni yobuyela kwakuwe.
X'utenge eyeshumi ezimbini zobuyiselwa kwakuwe.
X'utenge eyeshumi, lendaliso ezintatu zobuyiselwa kwakuwe.
X'utenge eyeponti isheleni ezine zobuyiselwa kwakuwe.

Impahla yamadoda eyibulukwe nebatyi ne ndulubatyi itotywe kwi 75/-, ngoku ikwi 39/6.

Amalapu ezandla (handkerchiefs) esifika etotywe kwi 4/6, ngoku ayi 2/6

Ihempe ezidluliseleyo zeflannel zokudlala ibola, 7/11

Iribini zitengiswa ngexabiso elingapantsi nakwelo zatengwa ngalo Pesheya.

C. FENNELL & CO.
MACLEAN STREET.

November, 1884.

JOHN ROBINSON,
E-BONGWENI, TOLENI,
Pesheya kwe Nciba, kwela Mamfengu,
Umtengi nomtengisi wofani ngofani,
[illegible] impahla [illegible]
[illegible] shanta [illegible]
[illegible] LA APA.
[illegible]

DYER no DYER,

e-Qonce nase Monti,

Bahleli bene mpahla etengisayo:

Enjengama-felane
Iblankete
Ingubo ezitambileyo zokulala
Iqiya zezandla (handkerchiefs)
Intlobo ezintsha zezigubungelo zobuso
Amaso, alingeneyo nabala litandwayo
Izihlangu nekausi
Ingubo zamadoda zekodi nezitofu
Itwil ezibomvu neziluhlaza
Ityali ezintle kunene
Ihempe neminqwazi
Imela zamaxosa nezipili
Izikotile
I-ambile zentlobo ngentlobo zobukulu
Isali ne Tuma
Imikala ne berote
Ucumse necitywa
Icuba la Mabulu nela Maxosa
Ujiko lwe-xina lebedu
Iswekile zamabala onke
Ugolwana (tea) [illegible]
[illegible]
[illegible]
[illegible]