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ZONKE

ILANIBO 84)

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Abatenga impahla kwamanye amazwe,  
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esinjengo

**BOYA, IZIKUMBA ZENKOMO,**

Nezempahla emfutshane,  
BEMPONDO,  
Nokudla, njalo njalo.

Iyesh Lerisa Nokuzazana  
ngondoro, ezintsha izintsha zokwazi ngokwenza  
impahla ezintsha ezintsha ezintsha ezintsha  
ezintsha ezintsha ezintsha ezintsha ezintsha

**G. WHITAKER,**

Isebe elitengisa nentwana  
ezincinane,  
Kebonakile ebaakubisi yeka Magilligan  
(McGREGOR'S)

Utenga zonke intlobo Zoboya,  
Nezikumba zampanhla emfu-  
tshane, Neze Nkomo, Nezupondo,  
ezintsha ezintsha ezintsha ezintsha ezintsha

INGUBO, IZILIKO, IZINTSHI,  
ezintsha ezintsha ezintsha ezintsha ezintsha

W. O. CARTER & CO. E-QONCE.

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INGUBO, IZILIKO, IZINTSHI, ezintsha ezintsha ezintsha ezintsha ezintsha.







Okwaka kwazo kwakubona... yumbaba wake, awubwela... lonto nditeta ngayo...

ABAFUNDISI BOHLANGA.

NKOSI MHELELI—wendaba zamanene namanonekazi, ndiyakucela ngokutobekileyo, kaundifakele lombuzo...

Ndisicaka esako THOMAS J. MQANDA. E Tyityaba, 29 May 1885.

INTLANGANISO YASE NGQUSHWA.

Horton School, 20 May 1885. MHELELI wepepa lamanoni, kauncede wenzela lemigcans imbaliwa indawo kwalo...

ABALIMI NA BARWEBI.

OWENU umhlobo M. N. WABANA. [Siyabandakanya...]

Amakwefe ngelizwi. NKOSI MHELELI—wepapa leawo zozo, uzundinyamezele ngokungonisa lenda...

AMAKWELE NGELIZWI.

NKOSI MHELELI—wepapa leawo zozo, uzundinyamezele ngokungonisa lenda...

WILLIAM MAZAMANE.

Etyinya Transkei, 3 June 1885.

OPENDULA U "M. R."

NKOSI,—Kandivumele ukuba ndenze amazwana... U M. R. kubo "izililo esinazo apa" no "bupitipiti obukayo ngoku apa"...

ABALIMI NA BARWEBI.

JUNE. [Siyabandakanya...]

THE PASS SYSTEM SETTING

SIMARCEL's report of the very many which have been sent in by magistrates and other officials connected with the Native Department...

and in consequence of the... This, however, is in keeping with past practice. Already we see signs that the heretofore...

Editorial Notes. Our local contemporary, the Cape Mercury, has done good service in directing the attention of Government to the anomaly known as the Deamercant Act...

Not a single native has been educated to play the piano, and very few indeed have been taught foreign languages. To believe in this is to believe in a popular fallacy. In regard to the codification of certain Native customs, we think they may be left to Gospel Ministers to deal with as heretofore.

Mr. U'INGTON spoke of the "Native Vote" as capable of being easily corrupted. He thought it unwise to extend the franchise to the Natives on that score. He warned those who were registering Natives to beware for they were playing with two-edged swords. Thanks to the awakening that Mr. Sprigg's Government gave to our people, the days of voting in ignorance of men and measures are past, and if the hon. Attorney-General cares to march with the times he must re-adjust his opinion on this subject. Happily Mr. W. Ayliff who has had practical experience of a canvassing in a Native district soon undeceived him. In one of the most sensible speeches that he has ever delivered, Mr. Ayliff said: "He believed that the Natives were now beginning to realise what representation really meant; they knew what their representative ought to do, and they knew how to ask him to do those things for them they thought ought to be done." Mr. Ayliff has stated the truth.

It is strange that some people should, after explanation to the contrary, still persuade themselves to believe that the Native vote is corruption itself. We have described in these columns the nature of the ordeal through which every candidate for Parliamentary honours has to go among Native electors. Let the Cape Argus state the result for us, and what it says is incontrovertible:—"One thing says our contemporary is certain; that the Native vote, so far as it has been exercised, has resulted in the return of members of whom no constituency need be ashamed. It is not to the Natives that we have to attribute the return of some legislators, who might be replaced with advantage to the country."

The change of Government in Basutoland is proving disastrous to the cause of education in that territory as the Rev. A. Mabile thus writes of their work during the closing year. He says:—"We received from Government about £850, from July 1884 to July 1885, while before the war we received, I believe, four times that amount. Our school-teachers now receive very scanty pay, as the church collections do not allow us to give even as much as £10 to our native helpers, catechists and school-teachers, for the year's salary. It is a real difficulty for us to do the work with so small means. And Colonel Clarke cannot promise that after next July we shall receive even the same amount of £850. This is a very sad outlook for us, and it will be impossible for us to keep the work going on under such circumstances. I do not blame Colonel Clarke, who seems to take some interest in the Native schools. He is dependent on the grant he gives us on the payment of the hut tax, as we understand that not one penny of the money given by the Colony is to be used except for paying the expenses of the government of the country. And as to the hut tax, it is still being paid, but I believe very irregularly."

THROUGH the courtesy of a friend who have been enabled to see the draft "Bill to amend the law relating to the Issue of Passes and of Certificates of Citizenship (and to provide for the better Protection of Property)" against the following classes—"Kaffirs, Fingoes, Tambookles, Mantatooes, Zulins, Demarars, Korannas, Barolongas, and the like, which excludes all Hottentots, Bastards, and those coloured persons who are the descendants of freed slaves." The Bill repeats Act 22 of 1847, and 27 of 1864. It enacts that it shall not be lawful for any person belonging to any one of the nationalities given above to be an owner of any land in this Colony, without a permit, certificate of citizenship, or certificate of registration, or other proceeding prescribed by the said Act of 1847, and 27 of 1864, or any Act amending the same.

ject to be taught, &c., makes this very desirable, not only for the good of the Native schools, but in fairness to the teachers. That the chairman of the meeting should forward this resolution to the Superintendent of Education for consideration. Your obedient servant, DAVID MALASI. Department of Public Education, 30th April, 1885.

Mr. D. Malasi, Inspector of Schools. Sir,—I am to acknowledge the receipt of a copy of the resolution arrived at by the teachers at their meeting on 28th March, to the effect that it is desirable that Native schools should be inspected by the same inspector every year. I am, sir, Your obedient servant, (Sgd.) GEO. MASOMASHI, Secretary.

"Lovedalian" will appear in our next.

UMPANGA KA MR. JNO. A. BENNIE. Kungosizi esiva, xa sise sizakulibicilela elipepa, ngokudlula kuka Mr. John A. Bennie, wase Lovedale, obube izolo. U Mr. Bennie yindoda ebipilele umzi outandulu. Ubomi baka ubutyumkisele o Lovedale, apo ebepete amasimisi efundisa. Isikula sase Blythwood pesheya kwe Nciba sahanjwa nguye euya kokuma kwaso. Ngumfo obentliziyo isekunyuseni abamnyama ngemfundo nangentlalo. Ubonye yitshala ezinwafanelo kunene umasbenzi. Sinezesha kodwa lokukuza usapo lwake, nomzi wase Lovedale, ngosizi onene kulo ngokulihlekwa ngu Mr. Bennie. Ubese Lovedale lominyaka mitatu yokugqibela apete amasimi. Uafu ooyameko nenkululeko ingumngaliso.

M. L. GERRARD, Umteteleli kwi Ofisi yemantyi e Komani. Uteta amatyala kwi ofisi ye mantyi. Iminqophiso yokwanawwa kwemihlaba uyayifeza kwanoye mnumelano.

Ulungilelela abo baqondayo ukuba abanakuwabanisa amatyala abo ngokubal' amapapa abonisa oko. Abanemali ebanjwa ngabaqondayo kubalala amatyala irakaliwa nguye into leyo ematyaleni. Iminqophiso yamafa uyayibala, kwenzinje into zase mtetweni. Uhlanganisa izo kwelili, ayiloke umciyo imali kwa oki' Inowadi zabasebenzi usigqisa kakuhle.

W. J. DEALY, Umtumeli wempahla kwindawo ngandawo nancedisa, abafuns ukutenga ukutengisa, e-Town Hall, Kwintsha esingq'antso coositate, No. 3, Kwintshanda ye marike, E-QONCE. Uhlala abo nento ezintzi yombona, ne Kazi, ne Tapile, ne Bras, ne Kalika, njalo njalo, ayitengisa tahipi.

Amasibisa elungilele uyowanika ngantsi esinjengekanye. Impahla amahlelwa nguye asitumela kumantyalu e-Quekela. Pauls oku! JOHN CHARLTON, Umtumeli wempahla kwindawo ngandawo nancedisa, abafuns ukutenga ukutengisa, e-Town Hall, Kwintsha esingq'antso coositate, No. 3, Kwintshanda ye marike, E-QONCE.

UMVUZO. ONDILANDISE umkondo wamahebe am ndonika umvuzo ofanelekileyo. (1) Inkabi elubela esingqi simnyama neshobaba: impemvu, amangqina amblope ngase koblo elomkono-nelomkono iminyaka izibozo (2) Inkabi elobayo, igqap' amasekholo endlebeni; itive tahwi ngapambili ngasekoblo i-half mantyi, esitpau zinozane asiqondakali, kuzawo uboya uoko maza umntu sqondisayo angasibona, inebala elincinane kumkono wasekholo, elintshanda. Alahleka e-Tarkstad ngo April. W. W. MAHOLWANA. Kamastone, Queenstown, 22 May, 1885.

KUBIWE. INKABI yehaabe emtqwa okufosi, eminyaka mitatu. Upupa lwenqina lase kunene lasemva limhlope. Libakutika emhlanga. Ondilandisayo matumelo ku mhleli we Mvo Zabantsundu, e-Qonce. NZELANI H. NGALWANA. Babula, Keiskama Hook.

KOTITSHALA. KUFUNWA Ititshala eliseka enesiqini-selo (certificate) ukuba itabate indawo yokufundisa yezibini (Under Master) kwi semari yase Mtwaku yase St. Matthew's, Keiskama Hook. Abang bangamkolelwa indawo, mababale batumelo namapepa ezimilo ku REV. CHARLES TABERER.

Umanyano Ngemfundo INTLANGANISO-YOMNYAKA yeli-bandla yoba se Mqakwabe—Pitso-Pantse Kwamahlali ngokwesi Bini evakini ngomhla we 14 July, 1885, ngolixa le 11 kusasa. Amapepa okoxoxwa ayakulelwa ngamanano angu Mr. PETER TYAMZASHE, ingxoxo: Isimo saba Ntundu-Esidalu ne Seliza, zitelekisiwe, Mr. WILLIAM K. NTSIKANA, Ingxoxo Native Educated Young Men; Mr. CALEB MAHLUTHANA; no Mr. JAMES J. BOVULA, ingxoxo: A Brief History of the N. E. Association. U Vice-President Mr. J. TENGO-JABUWA woba se sikhaweni. BEN SAKUBA, Hon. Secretary. Perksdale, 25th May, 1885.

KANIPE UMKONDO. BONISANI Umfana okwiminyaka eyi-29 ubudala baka. Umtshandane, abanamsimbe mkulu ndabakana naye e Bayi (Port-Elizabeth) ngomnyaka we 1879 esobezwa kwindla ye Gas. Ke esincedo sem-ndisisingqisela kwabakona kakulu, igama lake ngu Jim, Mbeki. Akayise Abraham Gobongwana Kinaso. Ndicela amehlo kumanano, nama nenekazi endawo sgeandawo. Umntu onokundilandisa angatumela ku Mhleli we Mvo Zabantsundu. MAROUB KINASS. Mount Ayliff, 25 April, 1885.

OCELA AMEHLO. NDICELA amehlo ngomfana wam u GILSTAIN MEKANI ubese Bekesdolopu. QEBEYI H. MEKANI. Komgsha, 6 May, 1885.

OCELA UMKONDO. WYBEASEN, indlel' emfana, enqisa lase emantso Hlaka ngokubala amblope ka-kelelwa. Ingxoxo mihlaba kuzalwalo A.P. endlandisayo wovawo ngantzi ukusuka bahlala. ANONINGO MPELA. Bays, Lady Grey.

MOKONANI. YINDI abanamsimbe ngokubala, nguye emantso Hlaka ngokubala amblope ka-kelelwa. Ingxoxo mihlaba kuzalwalo A.P. endlandisayo wovawo ngantzi ukusuka bahlala. ANONINGO MPELA. Bays, Lady Grey.

KWA PASCOE Kufike lempahla intsha. IPRINTI ezikanyayo, nezidaki, nezimfusa esiqala kwi 3d. iyadi. IKELEKO, nelinsi, nezomatrasi, ziqala kwi 3d. iyadi. IKELEKO, esingacacileyo ukuba mhlope 1/ iyadi ezintlanu. Ikwilti. IQIYA egase France zona, Izikafu zamagxa esiqala kwi 3d. sicinye. IZIGUBUNGULO somtshato nontyantyambo somtshato. Isilika esimhlope naminamabala (sitshipu kakubi). I ALPACA EZICACILEYO NEZIFONYIWEYO (silungele abapahli emitshatweni). Nengubo exitengiswa ngeyadi nasezansiwe zokushata. INGUBO ZOMTSHATO ESEZENZIWE, uyatungelwa otandayo ngexesha elifutshane. Yeyona ndlu kulungiselelwa kuyo abatenga ezomtshato. "Abatengeli banokuteta Isixosa." Ityali zetu ziyalala, zifuna ukuyawwa. Amagama ka PASCOE ngokumadoda kwa SIGINGQI. Ngokwabafazi kwa SILINDI. Elokumteketisa kwa FOLOKOCO.

Inyama ne Zonka, Nento ezinjenge kofu ne swekile zitengeni ko BOURKE NO MARSH, e Nyutawuni nakwisitalato esipambi kwe ofisi ngase meancatweni.

Kufunwa into eninzi ye Botile kwa W. BEHR & CO., kwisitrate se Cambridge Road, e Nyutawuni.

T. H. KELLY, Umteteleli amatyaleni, nomgqibi wemicimbi yemihlaba neminye efozwa ngamagqweta. Akabini mali ininzi ngokuteta amatyala nokufaza imicimbi yabaatandawo. Uyakutetelela abantolayo kwa Gobongwana nase Keel. Apo i-ofisi yake ikona kufwi Maclean Chamber (ngase TownHall), e-Qonce. Mako malingo apindidi entshandawo.

POS' ISO APA BO! E. J. BOXALL, Umsiki wentlobo zonke ezifunwayo zengubo, No. 22, SMITH STREET, E-QONCE.

Uhlala emantso ezintzi yombona ezifanelekileyo. Ingxoxo mihlaba kuzalwalo A.P. endlandisayo wovawo ngantzi ukusuka bahlala. ANONINGO MPELA. Bays, Lady Grey.

W. F. S. HOUTY.

