

IPEPE LAMAXOSA LEVEKI

ZONKE

IXABISO 8d.]

KING WILLIAM TOWN

ICAM BLIKULU! ICAM BLIKULU!

Ngeli-xaba lakutengisa

C. FENNELL & CO.

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BAZIMISELE ukuyitengisa yonke impanla esaseleyo, yengubo zamadoda nezamankazana.

Njengokuba kuzakutengiswa u boya nje bayakuyitengisa ngamaxabiso ade agqitisa ngobupantsi.

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Abatanga impanla kwimanye imazwe, Nakwal.

Nabatengeli befani ngofani,

Abatengi bento esiveliswo ngabantu oonjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

Yonke impanla kwimanye imazwe, Nakwal. Njengokuba kuzakutengiswa u boya nje bayakuyitengisa ngamaxabiso ade agqitisa ngobupantsi. Abatengi bento esiveliswo ngabantu oonjengo. Nezempahla emfutshane, Bempondo, Nokudla, njalo njalo.

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Ibaki Umenzi nomtengisi wento Ezimnandi.

E-BANK STREET, E-QONCE.

Uyulele abantundu indlela eyodwa yeXaso kunyango olungo nowalokulu yako indlela.

Izixaso ezintle kungile amaxabiso onke.

Kuba kakhulu eyodwa eyodwa yonke.

Izixaso ezintle kungile amaxabiso onke.

ISAZISO KWABANTUNDU.

Kwa PASCOR BROTHERS, E-AYLIFF STREET.

Izixaso ezintle kungile amaxabiso onke. Kuba kakhulu eyodwa eyodwa yonke. Izixaso ezintle kungile amaxabiso onke.

OMAKUPALLWE

Izixaso ezintle kungile amaxabiso onke. Kuba kakhulu eyodwa eyodwa yonke. Izixaso ezintle kungile amaxabiso onke.

IZISWALI IZISWALI

J. no C. ...

IZISWALI IZISWALI

U. ...
KWA ...
E-QONCE.

Umtshani kwimanye imazwe, Nakwal. Njengokuba kuzakutengiswa u boya nje bayakuyitengisa ngamaxabiso ade agqitisa ngobupantsi.

Kanipo-Amahlo!

JOHN CHARLTON,

JOHN CHARLTON,

Iveki.

EZINKOSANA ezibizwa ka Basatu... Jonathan ekakha ziphahlelwe...

AMA Lawa ababini e-Cunakala abobnjwe ngokubalwa... nje ngokubalwa...

NOASE Bayi indoda emblope izibulele... ngokubalwa...

INDABA ezivela ezivela Peahoya zibika ukuti akuba... Kharitum nokuba kuka...

ITI onye into ekwelo la Bahlabali... kwinqwazi esiyifumana kwelase Monti...

AMA Russia sitelanjwe opambene... nama Ngesi e-Afghanistan...

KUKO ukungevani okutile pakati... kwama Jelimeni nama Ngesi...

E-GCWA lisanonyw' ukubalela... kwaye kusitwa noma abomvu...

E-DIKENI utitshala wentambo... zama Ngesi u-Mr. Edwards...

NGASE Dikeni kwidawo abati... yi Fort Hare kasiwa isingene...

U-RULUMENTE wa Peahoya... ute ukuyizela e-Palamente...

NGASE Bayi kupantse ukhula... ingazi ambi kubona...

IFAMA elitile agese Tinara... kutiwa laliye kulalela...

LIANI yohala e-Dodoko... ngolwesi Hlana 20...

INTVLA ezobom... Hlaba e-Orange ngo Mgqibelo...

U-Dr. W. DARLEY HARTZ... ukutshala kwi-Delia...

AMANDLA... kwelase e-Orange ngo Mgqibelo...

KUCONDA... kwelase e-Orange ngo Mgqibelo...

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KUCONDA... kwelase e-Orange ngo Mgqibelo...

IVEPA lase-Dikeni... kwelase e-Orange ngo Mgqibelo...

KWA... kwelase e-Orange ngo Mgqibelo...

KUKO umntu... kwelase e-Orange ngo Mgqibelo...

USUKU lwe 19... kwelase e-Orange ngo Mgqibelo...

INKOLISO... kwelase e-Orange ngo Mgqibelo...

KUSAND' ukubuya... kwelase e-Orange ngo Mgqibelo...

KUVAKALA... kwelase e-Orange ngo Mgqibelo...

UKWEXE... kwelase e-Orange ngo Mgqibelo...

EMAKENI... kwelase e-Orange ngo Mgqibelo...

INTVLA ezine... kwelase e-Orange ngo Mgqibelo...

INTVLA eling... kwelase e-Orange ngo Mgqibelo...

INGQAKA... kwelase e-Orange ngo Mgqibelo...

U-HON. J. W. SAUER... kwelase e-Orange ngo Mgqibelo...

UMFATI mikoi... kwelase e-Orange ngo Mgqibelo...

ULUZE lokuba... kwelase e-Orange ngo Mgqibelo...

LANDAWO... kwelase e-Orange ngo Mgqibelo...

IVEPA elihlela... kwelase e-Orange ngo Mgqibelo...

KWISATI... kwelase e-Orange ngo Mgqibelo...

U-Dr. W. DARLEY HARTZ... kwelase e-Orange ngo Mgqibelo...

AMANDLA... kwelase e-Orange ngo Mgqibelo...

KUCONDA... kwelase e-Orange ngo Mgqibelo...

U-Dr. W. DARLEY HARTZ... kwelase e-Orange ngo Mgqibelo...

AMANDLA... kwelase e-Orange ngo Mgqibelo...

mayelana neli... kwelase e-Orange ngo Mgqibelo...

kungamla... kwelase e-Orange ngo Mgqibelo...

ukungama... kwelase e-Orange ngo Mgqibelo...

Es-President... kwelase e-Orange ngo Mgqibelo...

Abatungelwe... kwelase e-Orange ngo Mgqibelo...

Impawana.

Peahoya ekugqeni... kwelase e-Orange ngo Mgqibelo...

Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Abalimi na Barwobi... Abalimi na Barwobi... Abalimi na Barwobi...

IMIDA EBYE LEMA NGAYO... IMIDA EBYE LEMA NGAYO... IMIDA EBYE LEMA NGAYO...

Abalimi na Barwobi... Abalimi na Barwobi... Abalimi na Barwobi...

Abalimi na Barwobi... Abalimi na Barwobi... Abalimi na Barwobi...

Abalimi na Barwobi... Abalimi na Barwobi... Abalimi na Barwobi...

Abalimi na Barwobi... Abalimi na Barwobi... Abalimi na Barwobi...

Abalimi na Barwobi... Abalimi na Barwobi... Abalimi na Barwobi...

Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Table with 2 columns: 1ST DIVISION, 2ND DIVISION. Lists names and scores.

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Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

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Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

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Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

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Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi... Umdlalo weBola e-Bayi...

Native Education... The growth of the natives of this country in civilization so often likened to the growth of the aboriginal subjects of the Queen in India that we are often reminded of the native community in this country, particularly those of the Indian race. Our countrymen may not know that within the last five years...

Native Education... I pursued in India. It was upon the subject of the native education in India that I found men fit to fill them. I have observed that these men are not only well educated but also well equipped for the educated few and leaving to the uneducated many of the glory of being other men's glory. These men who say that these "educated few" are regarded by their countrymen as the only ones of the nation who are satisfied with the state of its affairs, take to it as a whole. We think we are not much better when we consider the general condition of the natives of their race in India. It is, on the other hand, noticeable that not only with dead silence but with positive assent have Lord Ripon been allowed to retire from the vicerealty by Anglo-Indians. The attitude of the two races towards his departure is by itself sufficient to indicate that his term of five years' administration must have been an essential one for India. And so it has been. When, in 1881, Lord Ripon set foot on Indian soil he found that the Government had taken up an advanced position towards the thousands of capable Indians. Under the immediate direction of the Government the natives had been enabled to obtain the best of University and College education, and as the result the Indians were grateful to the Government. By the year 1881 the Government was not prepared to proceed, and we think that Lord Ripon that this unwillingness to proceed was the height of political folly. It is to be regretted that the colour black, or white, or brown, or yellow—the best of education, and then to throw open to them English ideas and English thoughts, and to their minds many questions, and to their hearts legitimate sorrows, and then turn round upon them and say, "We will not give you any more for the satisfaction of that nation we have created."

Native Education... One of the reasons urged by the opponents to the native education in India is that the natives are not capable of receiving such education. It is, however, a well-known fact that the natives of India are not only capable of receiving such education but also of benefiting from it. The Rev. Canon Fergusson, who was the first to introduce the native education in India, has shown that the natives are not only capable of receiving such education but also of benefiting from it. The Rev. Canon Fergusson, who was the first to introduce the native education in India, has shown that the natives are not only capable of receiving such education but also of benefiting from it. The Rev. Canon Fergusson, who was the first to introduce the native education in India, has shown that the natives are not only capable of receiving such education but also of benefiting from it.

LENTETO silyukwa kwelase hayi eliyi... U-Dyoni... U-Dyoni...

Ekuvivoni kwelivale, ingqiso eliyi... U-Dyoni... U-Dyoni...

LENTETO silyukwa kwelase hayi eliyi... U-Dyoni... U-Dyoni...

MAITENBE okokuba lendawo yenziwe... U-Dyoni... U-Dyoni...

U-Santi ubuye wanganiswa ngokuba imazi... U-Dyoni... U-Dyoni...

U-Dyoni ubuye wanganiswa ngokuba imazi... U-Dyoni... U-Dyoni...

I-Jaji e-Qonce.

Ngokommissio Umgweli ongu Mr Dick Barry... U-Dyoni... U-Dyoni...

U-Dyoni ubuye wanganiswa ngokuba imazi... U-Dyoni... U-Dyoni...

Imfexwo Easatia E-Africa.

UKUBULAWA KUKA GORDON PASEER. Ofencingo kavelo E-London, ngo Febu... U-Dyoni... U-Dyoni...

Abalimi na Barwadi.

U-Dyoni ubuye wanganiswa ngokuba imazi... U-Dyoni... U-Dyoni...

Abalimi na Barwadi.

U-Dyoni ubuye wanganiswa ngokuba imazi... U-Dyoni... U-Dyoni...

Lemqela siyifumana ku Mr. Dyaotyi Mcedo isinonopa selase Batenjini. Sitosalele kunene ngumbulelo waba agenxa yemiguda yetu yokenika ibaso le Almanak amawetu. Nguye yedwana obulelayo: bezi- ngakope iwaka elhamakula amabinina e-Almanak; liye ngapina iwaka elisekulu elinamanel' naitoba eva ngeitoba? Uti unafu ka Mgqodo:—

Nkosi / standekayo, — Ndinovuyo okukula kunene ukuba ndifumane ituba lokuba adibale lamszwana. Ndti kuwo Nkosi yam Mhleli we Mvo Zabantsundu, ndineede ukuba undifakele lemigoana. Into sudibangoleyo kakuba ndifumane elipopa le Almanak lipakati kwelo Mvo. Lindibungela ukuba nditi pambili Mhleli, namhla nangomso, ku- ba ezizinto tina ziyasipuma ukuzibamba nge- ntloko, ukulibale ukuba into etile yayibile ngesha elitile. Elipepa ke lindivuyise okwam kakulo ngenxa yezizinto singabambe- kiyo ngutloko. Eneyka into embi elusisi kukuba omnye umzalwana otile egreka le- nkosi ibubileyo yase Batenjini ingu Ngange- lizwe, ngesimilo sayo kanti nokuba ubenjalo namhla kungekulibalekilo oko kumutu oas- pilileyo, ugokuba kwixesha lokugqibela nze- le ukubhala kwelwya elazisiweyo ukuba li- yawushiya umhlaba lilungise pakati kwe- ntepa. Lenkosi ke yenjenjalo xa iqondayo ukuba iyemuka emhlabeni, yabalungiselela onyana bayo amalungelo abo nomkulu. Iyo- kumzisa emantlanyini unyana esoko uyise, abanye ke bavuyiswa seosimilo sokugqibela, abanye lasagzeka esokunqala. — JANTJE MCGODO, Cala.

Abazalwana ababini omnye use Kokstad omnye wambete elokuba ngu Hostian Ntulo basitumele inowadi esindulula ingxoxo yokufaneleka nokungafaneleki kolwaluko. Asiboni nto iyakungeniwa yilengxoxo kuluntu olumnyama noluhllope, asizingeni ngenxa eokokoko inowadi zabazalwana. Izixiso ze- ndodana ebale iso Blythwood asinakunge- niwa epepeni zingabandlwananga. Yona izitumele njengencwadi eziza epepeni. Zi- zaxiso mzalwana, xela ukuba ufuna zingene uko.

Omnye wabafundi betu usibalele ecala indaba zentlanganisw ya Bafundisi base Weile ebikwa Komani ngo January. Kwe- yabantsundu kunyusiwe n-Rey. C. Fama no Captain Veldtman Bikitsha ukuya kwintla- nganisw ye Konferensi yakuba se Natal. Amanene Amangesi anyuliweyo ngu Mr. Stephen Morum no Mr. J. Hodges. Kule ngxelo ipambi kwetu siyumana ukuba ku Bafundisi ngu Rev. J. Thomson B.A., no-Rev. G. Weaver.

Ezababeli.

ISICELO KO MANTYI. Naa isicelo endisicelayo ko Manti:— tina bantu bantsundu indlala isibandzele, omantyi mabasenzole ilungelo lokuba sipume umkosi ukuze kubekwe impumelelo kwabantsundu, ngokukodwa u-Manti u-Mr. Hemming, wabanye ngebese- nzela ilungelo abantu abantsundu, ngokukodwa ukuba bayakwenjenge lemali isiheloni ezine esiphakisiweni ukuba iyarolwa akungesali nexego. Yeka wena wabona impukane zingena emantini! Kun- ganjalo kumadodana nakumadoda. Kun- galunazi nke wahamba k-west sakwa Kama nakwest sakwa Mabandla. Waku- goqelake

of South Africa, who glory in being subjects of QUEEN VICTORIA, and who well know that no Flag but the Flag of England can insure them the liberty and privileges they at present possess—it is well that such a people should band themselves together in such a cause and at such a time. Of their political power, provided they act together, and provided they defeat every attempt which may be made to create discord in their ranks, there cannot for a moment be any doubt.

The recent registrations throughout the Colony have resulted in some thousands of Native names being placed upon the electoral roll. And it is in the use of the political power which they will wield at elections for the Parliament that the Native people can, and will make their voices heard and their influence felt. A great deal is said and written about the "Afrikaner Bond," a "Flag of United South Africa," and the rest. It will be no part of our duty to discuss the merits or otherwise of the "Afrikaner Bond." We have no wish to say a word which may possibly give offence to any section of European Colonists. If such a course were to be pursued much harm and much bitterness of feeling might be brought about, with only bad results to all concerned. It will be best for Natives to abstain from criticizing other Institutions in the Colony, and to content themselves with declaring firmly and distinctly that they are, and that they will remain, true and loyal subjects of the QUEEN of England. This must necessarily be the leading principle of any Association which may be formed, and we believe it is a principle to which thousands of Natives throughout this Colony and the Transkeian territories will eagerly subscribe. We say nothing for the present about Natives in the Territories now being dealt with by Sir CHARLES WARREN, these can be left out of consideration for the present, although they must know by bitter experience what would be their fate should the protection of Great Britain be withdrawn from them.

It is unlikely that anything much will be done at the meeting on Tuesday at MABANDLA, the real business in view will be better effected at subsequent gatherings which will no doubt be arranged. Enough will have been done on Tuesday if the meeting resolves that an Association of loyal Natives should be formed, that the leading principle of the Association shall be a pledge of fidelity to the Queen, and the support of British supremacy in South Africa. A committee might also be appointed to draw up a regular Declaration of Principles in which provisions should be made with regard to the rights which for the present we are unable to assert. But these principles must be such as shall give

support and encouragement of every loyal Englishman in South Africa.

Editorial Notes.

In the Christian Express of this month appears an interesting article written by the Rev. W. J. B. Moir, one of the teachers in the Lovedale Institution. The paper was read as an opening address before the local society, and has now been given to the public. Mr. Moir's paper is chiefly concerned with what he describes "leaders" of the Native masses who "are young men" and this fact throws him into a mood of grave and deep reflection on the probable results of the phenomenal movement started by these young men. He sees some good in it, however, as he believes in the principal that "nothing is more fatal to progress than apathy," but fears that the leaders may not be unselfish, that they may be impractical, that personal motives may take the place of patriotic ones, that the young men may move too fast for the masses, and that the programme may be too large. "Are," Mr. Moir asks, "our young men's aims merely political, pointing towards place and influence for the educated few, and leaving to the uneducated many only the pleasure of seeing other men's glory?" The true improvement of the Natives, observes the reverend gentleman, does not lie in this direction, it lies in the direction of "bending all their energies, and devoting their lives to the christianising of their heathen countrymen, and the education and edifying of their already christian countrymen. The first need of the Kafir people is not a vote, nor a few matriculation passes, but the Gospel of Christ." While we firmly believe that all the native young men may be practical teachers and preachers in whatever sphere, we doubt the possibility of producing Mr. Moir's ideal educated native. Before putting our pen down, we may say we have no knowledge of the existence of the young men who pass as leaders of the natives, though we have heard much about them of late, nor are we aware of any breach, real or apparent, such as was hinted at in the course of the paper between the Missionaries and the educated natives. As far as we can see the phenomenon of "leaders," and the breach is either in the nebulous state, or is purely imaginary.

In a remarkable speech delivered at Edinburgh on the 3rd February, the right Hon. G. J. Goschen, M.P., first Lord of the Admiralty in the former Ministry of Mr. Gladstone, referred, in the following terms, to the flag of England, and the native races of this and of other countries may well lay Mr. Goschen's words to heart: "It would be a wonderful day for justice for liberty, for the equal treatment of subject populations if the flag of this country [England] should be lowered, and if we should lose our influence in the whole body of the public opinion of Europe. Our flag is not, indeed, a flag under which only military glory is to be won. We must remember that the flag of the Empire is hoisted in different countries we know that it means constitutional liberty; we know that among all the great nations of Europe our flag means disinterested and moral international conduct; we know that it is the only flag to which subject races can look with evident expectation and hope; it is the only flag on which are bannered, in letters of glory and light—'Justice and mercy to black and white.'"

Last week we were only able to give in Kafir's report of the celebrated Oriskany Match between the Aborigines (representing the leading Nations (but in this case) and the Native Colonists. The Cape Mercury of last Tuesday had a long, interesting and important report of the match which we are proud to see recorded in a similar manner in the present issue. The meeting of the two parties was a very interesting one, and the result was a very close one. The match was a very interesting one, and the result was a very close one. The match was a very interesting one, and the result was a very close one.

Eli lixa lokuceba lo Mnyaka we 1885.

DYER DYER e-Qonce nase Monti,

Bahleli bene mpahla etengisayo.

- Enjengame-felane
Ingcawa
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 zamadoda nezipili
Izikotile
I-ambile zentlobo ngentlobo zobukulu
Isali ne Tuma
Imikala ne berote
Ucumse necitywa
Icuba la Mabula nela Maxosa
Ujiko Iwexina
lobedu
Iswekile zamahala onke
Uqolwane (tea) osemtsha yena
Ikofu emnandi kanye yase Ilio
Intwana ozimpuadana nemiqatano
Istakani ne Biawu
Imibiza zentlobo zonke zobukulu
Amagaba