BOTA, IZIKUMBA ZENKOMO,

EMPONDO,

W. O. CARTER & Co.

Market Square.

E-CONCE.

NGUBO ZAMADODA

Izihlangu zamadoda

Impahla Yamakosikazi

DYER NO DYER

E-QONCE, E-MONTI, E-KOMANI,

Batengisa lempahla ibalulwayo ngezantsi ngamaxabiso agqitiseleyo ngobuncinane :

Ingcawa Zoboya.

Imatrasi zase Mkosini ezinemigca
Imatrasi ezinemigca zase Zikepeni
Imatrasi ezinemigca zase Witney

AMABHAYI

Entlobo zonke zobukulu.

IQIYA YOKUFINYA

Amabhali amane, zintlobo ezintsha zona

IBHULUKWE ZEKODI,

Ezingqingqwa, zentlobo zonke zamabala.

IZAMBULELE, NEZAMALEDI

I-PRINTI

Zikwibhokisi ezimashumi mabini, zezentlobo ezikotiweyo zona.

Ingubo Ezitambileyo Zokulala,

Zentlobo zonke zokubonjiswa.

INTSIMBI ZEMBOJALA

Zamabala ngamamabala nobuzula ngobu-[illegible]

Ikhuba Litengwa Ngokubonwa!

BANTSUNDU

Yizani nityebise amehlo enu kwi mpahla entsha esandu'kufika kwa PASCOE!

ITYALI EZINTLE (ezifanele abatshakazi).
IPRINTI ezikanyayo, ezimdaka, nezi mfusa ziqala kwi 3d. nge yadi.
IHEMPE, I LINZI, NE MATRASI, eziqala kwi 3d nge yadi.
OMATRASI ABASETYENZIWEYO, ne Keleko iyadi ezi 5 ngo sheleni enye
ITYALI ZOBOYA, inani ziqala kwi 2/6, ezimyama ziqala ku 2/3
Ofani ngofani bento yokunxitywa ezifanelekelo ukutshintsha.
Ingubo zomtshato esezenziwe, enokwenzelwa ofunayo ngexesha elifutshane.
Iseteni (silika) ezimhlope eziqala kwi 10½d nge yadi.
Isetine ezimabala ziqala kwi 7½d nge yadi.
I-Alpaka ezimhlope, intyantyambo zomtshato, kunye nezigubungelo.
Iqiya zase France (French Merino) ezimnyama nezi mabala.
Unonelelo olukulu luyenzelwa abantu abazakutshata.
Ingubo zamanene, Ihempe, ihempe Zangapantsi ikawusi, amaqina njalo, njalo.
Isuti zamanene ezilubhlaza inani ziqala kwi 21/ isuti ipela.
Impahla yakwa PASCOE iqina ilanga.

Paulani amagama ka PASCOE
AMADODA ati ngu SIGINGQI.
ABAFAZI bati ngu SILINDI.
UMTEKETISO ngu FOLOKOCO.

Kulahleke Okanye Kubiwe.

KUMZI wamapolisa e Bofolo, ngati kunye 19 October, INKABI YEHASHE emnyama, elimalla ubunqaliweyo, lide ngokuliagqweyo, lidala.

KWANE NKABI yohashe egwangqa; enokolo; imilenze imhlope ine P entsakeo kwinyonga yokunene, lide, imiloyaka mihlaze.

Onafumanayo nengandilandisayo wovuzwa. Umkondo unentenyalwa ka

JOHN MALONGA,
Cape Police, Fort Beaufort.

26 Oct. 1885.

Kubakhandi-Bhekile.

[illegible]

Isaziso Kubahambi.

[illegible]

Kubabhaleli bam.

EMVA ko 1 December, 1885, ndinga abandibhalelayo bangati: JACOB N. ZINTO, c/o Mr. SAM. NOTHELA, Janesville.

Aberdeen Road, Nov. 1885.

Kubabhaleli.

NDAZISA abahlobo bam okuba ngoku ndikwesika [illegible] makenjenga ukandibhalela.

JONATHAN NANGU,
Teacher, Kobodi,
c/o Mr. Hart, The Springs,
Transkei.

14th January, 1886.

IVEKI.

[illegible]

ELASE Dordrecht libika [illegible] gqita pezu kwaloonai. Indlu ka Mr. F. [illegible] ser, umzalwana we Bhule apa [illegible] lelo gama, yatshayelwa kanye [illegible]

U Mr. JOHN IKOLE [illegible] apa e Alice [illegible] ngoku. Iveckile yadilwa.

ELASE Tinara liti umhlambi [illegible] okumashumi amane [illegible] kwifama ka Mr. Belly, e Nqadu kwese sitili, wadla [illegible] troyi. Usale [illegible] idam, wahlyikila eladakeni. [illegible] njenjalo wanyakaza.

NAKUBENI ipela kangaka ingqeleng e Ngqushwa kukuntshwenca kotiwa [illegible] niseko kwelo ingxowa ezi 130,000.

ISITANGO saveki spellleyo siwe kwesase e Bofolo zase Dikeni, zonakalise kabuhoza.

IBANDLA leiyaliko yase Lovedale, Edikeni apantsi ko Rev. P. J. Mzimba litumele ka Mr. Innes imali eke! £4 ukuba incedise ukuhlaula indleko zika Rev. Mr. Don.

U[illegible] [illegible] nonganeno kwe Keiba [illegible] [illegible] ngalo [illegible] Ityisane [illegible] [illegible] eke [illegible] kwa Kosi. Ejence kabalile [illegible] e Tabosa kuguma izizi [illegible] akowetu.

AMABANDLA ase Kolosi ekamoyiki [illegible] ndoni. Ati nyaresetwa [illegible] imbi iseswa ingakahliwa okase [illegible] wa sisifo. Uti amfo wase Taboza [illegible] moyiki eko nje, kunge kongayela. Isoofa kusile amanzabomvu. Isoofa ayikabi [illegible] kukade iko, kodwa yona [illegible] zelwa impahl' ipila.

AMATEXA [illegible] ngo, nawobande, naweslnyi, kaba [illegible] wo ezibambe inkomo, woyise zona anyangile.

UMBANA ngo Ngqibelo [illegible] we 16 January ubete Ezuqeqwala kwindla [illegible] ka Mnsebo, Ihlabi lakwa Dlomo. [illegible] [illegible] kwaiska [illegible] Siyabavela abaseli.

Imvo Zabantsundu.

NGOLWESI-TATU, JAN. 20, 1886.

UKUHLUZA IMBUZANE.

SIVA udaba lokuba abafundisi abongameleyo iititshala pezkwe kwe Keiba bafumene isaziso sokuba imali yotitshala [illegible] oko kukoti ititshala [illegible] Bebumani, abebefumana £30 ngoku [illegible] £10. Oko [illegible] ngumbhaleli [illegible] [illegible] *Argus*. Uti [illegible] (ngumbhaleli) [illegible] ititshala [illegible] ngoku [illegible] [illegible] [illegible] [illegible] e [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

sent out a circular with the object of further reducing grants to Native Teachers, shows that we have been so long in a fool's paradise. The country seems to be pretty generally agreed that to be of any value retrenchment must begin with sensible reductions of bloated salaries, and bloated establishments and that the smaller salaries should be let severely alone, but from a red-tape point of view the position seems to be inverted. Any disinterested observer will see that the public view is the correct one and that the official one is wrong. We will not be surprised then, [illegible], after the fact shall have become known, the Press condemning what can only be regarded as downright cheese-paring.

Again, it seems to be forgotten or overlooked that the Natives are large contributors to the public purse, both directly and indirectly. They are the consumers of almost all the imported articles of merchandise, and in this way help to swell the customs. To the exports they add a deal. They make use of the railways, the telegraphs, the post offices and others. And they are for ever and ever assured that what they contribute in this way comes back to them in some form or other conveniently undefined. But it is well-known that the heaviest item of Government expenditure goes towards the maintenance of the Civil Service. This is the case in most countries. We make bold to say that under this head those of our colour share comparatively nothing, and signs are not wanting that it is now sought to get rid of them as interpreters even! Our good friend the *Cape Argus* may well ejaculate that "it is un-English, and plainly "unjust that all the benefits of the "revenue should be confined to the "minority." Doubtless this must last as long as the majority of the Natives are enveloped in ignorance and prejudice. Meantime it is our bounden duty to protest against further efforts to "elbow" the Natives off the enjoyment of the advantages of the public revenue, to which they are liberally contributing.

The Education Grant, small as it is (for the bulk of it goes towards the University and the subsidising of Colleges and Public Schools for Europeans) as doled out to the blacks has been the sole channel by which the Natives received some [illegible] from the public funds, [illegible]

country are still appreciated, as well by our countrymen, as by European well-wishers. That the existence of the *Imvo* should strike terror in the hearts of Afrikanders or schemers of the *Zuid-Afrikaan* and the *Free State Express* type was sufficient to indicate to us that we were on the right lines. But the following expression of opinion from a well-wisher, Dr. Pemberton of Port Elizabeth, is encouraging. In a lecture delivered on Monday week before the natives of Port Elizabeth, Dr. Pemberton paid us the following compliment which we trust we may long merit:—"It gives me great pleasure to know that the distinctively native newspaper is getting on so nicely; I read it, am pleased with it. I consider its tone excellent, and am quite sure it will be a rapid and wonderful educator to the native who regularly reads it. I know that it is looked upon with respect by the best papers in the country; for their extensive reprints and quotations from its columns and their favourable comments upon the same indicate as much. I would strongly urge you to loyally support your native paper, and I can only express a hope that its powers for usefulness may become greater and wider the longer it lives and seeks to be a faithful recorder of *Native Opinion* in this land."

THE Annual Meetings of the native section of the Methodist district of Queen's Town, presided over by the Rev. R. Lamplough have been held at Mount Coke during the last week, and were concluded yesterday. The business transacted is now kept private until the assembling of Conference at Queen's Town next April. We understand that the District Stationing Committee are not recommending to Conference any changes this year. The Native ministerial representative at the Conference appointed by the meeting is the Rev. James M. Dwane, and the lay representative, Mr. Tengo-Jabavu. The sittings of the English meeting began in the town last night, and will be extended into next week.

Correspondence.

Cape Town, January 9th, 1886.

To the Editor of *Native Opinion*.

MY DEAR SIR,—Now that the Proclamation of October 9th of 1885 has been amended in relation to the sale of liquor to Natives in the Transkeian territories, &c., it will be well for you and your readers to give careful attention to the working of the law as it now stands. My own fear is that the power to grant "permits" is not sufficiently restricted. The permits are to be "signed by a Magistrate, Justice of the Peace, or Field-Cornet," and the *bearer of such permit will be authorised to obtain a specified quantity of spirits*. The power to grant permits will doubtless be exercised by many of these officials with the greatest care. It remains to be seen if this will be the case with all. Notwithstanding the amendment "spirits" may be obtained with comparative ease under this proclamation. [illegible] specified. Suppose a few of those who are authorised to grant permits should be inclined to encourage the sale of spirits to Natives, they can make it easy for such permits to be obtained, and can "specify" the quantities according to the demand! It may be said that no such abuse of power is likely to occur, as much the better. But while such abuse is at least possible, every one interested in the protection of the people must carefully watch the working of the law; and I have that you, Mr. Editor, will use the means at your command for obtaining regular and reliable information. [illegible]

Sivela kwa Rulumeni.

KUYAZISWA ukuba yonke Iminikelo yomhlaba neyezindlu yonyaka omdala opele ngo 31st December, 1885, izirolwe kule Ofisi ngo 31st March, 1886, nokuba kuogapambili kweloxesha.

Lakugqita elixesha abangabatalanga bayakupatwa ngokomteto bengabuyanga baziswe.

Iminikelo engapantsi komteto we 14 we 1878 nemali yeziqiniselo epantsi komteto we 37 we 1882 lixa lokuba zibatalwe.

Kwinkundla yamatyala e-Qonce,
January 4, 1886.

W. B. CHALMERS,
Imantyi.

Zaulesa Imvo Zabantu agabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe longqaqambo namatambo nento ezinjalo.

Alikazanga linganceli.

Likwalunceda olukulu kukulyatyamba Konzimba licisine, Nakwintloko, Nakwezinye.

Benjenje nkulinceoma ubaka balilinga:—

"Uti omaye sipele ingqaqambo (ezabeni basendinenyanga ndiqaqanjelwa) emva kwayure enine ndiqalile ukulisela, ndapamla kamnandi ebusuku, lato ebendinovele ndingasayazi, ngoku ndipilile."

Wenjenje wumbi:—"Eliyeza lindipilise ngokungummangaliso. Bendibulawa ziziqe loyanga ezintandatu kangangokuba bekusuka kube yingqabo ukuma ukuba ndiko ndahlala. Bendingenna kutoba kuba bendingenza ndibeyo ndipakame. Ugcile enye indipilise kanye."

Omnye ati:—"Bendilwele ukuhlungu obekale ngenza yekuqaqanjelwa yintloko [illegible] [illegible]"

[illegible]

JAMES [illegible]

[illegible]

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

C. MUSGROVE,

OTENCISA IMPAHLA ETSHIPU YENDLU,

Kwindlu Ekangelene no W. O. CARTER & CO.,

E QONCE.

Onoxesha bempahla yendlu batengiswa ngeye ngemali encinane.

Unokubatengela abantu abakude impahla abayifunayo kwimisito eti ibeko e Qonce xa bete bangeplisana [illegible]

Ivenkile entsha yebhekile nezitya zentsimbi.

A. STRUTHERS,

Smith Street, King William's Town,

Utengisa intlobo zonke zebhekile, nezikotile.

Yiyona ndlu itshipu apa e Qonce.

Lempahla uyenza ngokwake, mabaqiniseke ke abantu ukuba yomelele yenziwe kakuhle lonto uyayimela.

Kanise kunenma kuye ngepambi kokutenga nakuyipina indlu. Izisulu kuye wonke.

KWAKONA.

Unomgubo olungileyo, Izonka, Iswekile, Ikofu, Ugolwane (Tea), Into-ezimnandi, Iribane, Isepu, Icube, Imatshisi, Ingawa, Iparafine, Nesampu. Zonke ngemanani apantsi kanye.

[illegible]

[illegible]

ANDREW [illegible]

[illegible]

Alceville, Kei River,

[illegible]

[illegible]

[illegible]