

No Prati
Nombuzi Yamada
Ivokhi

No Kofu
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W. BRONN & CO.,
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Imvo Zabantsundu.

(NATIVE OPINION.)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGQONCE, FEBRUAR 2, 1887.

[No. 117.]

QONDISISANI!

Ngexesha lokutengiswa ko

BOYA.

Ikeleko

Ne Printi

Neminqwazi Yamadoda

Iswekile

Ne Kofu

No Mgubo

Zitengiswa ngama xabiso apantsi kakulu.

Kutengwa yonke into no Boya.

KWA

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Kwi Bala lika Makeleni,

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ISISULU.

KWA BEET.

IMPAHLA ibileli yodwa ngama ntolongwa. ni endaka. Ingcawa, ilokwe, ibhulukwe, amahashi, lokwe. Yonke into oyifanele igxilwe! Itetisula! o Qonce ukangale emakeleni.

M. KEEVY & CO.,

KWA NGOMTI.

E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele ukurola awona maxabiso makulu

Ngoboya, Nezikumba, Zenkomo, Nezebhekwe, Nezegusha.

Kanjako barola awona maxabiso apozulu ngokutya nezinye iinto esitengisayo. Kuladolophu yeyona ndlu ine Ngcawa Nengubo zokunxiba ezitshipu nayo yonke into.

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Abatengisi bempahla egempahla.

DAHLALA batengisa impahla ebambayo kanye ngenyanga e Mtonjeni nase Ballini. Yonke imiso emva kwe maliko batengisa impahla ebambayo nokuba yekabazina. Ubani uyinikwa emva komsito imali. E Qonce, 20 July, 1886.

W. J. DEALY,

Umtumeli wempahla kwidawo ngadawo nancedisa, abafana ukutonga nokutengisa.

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Uhala aba nento eninzi yombona, na Mazimba, na Tapile, na Bran, na Kalika, njalo njalo, ayitengisa tshipu.

Amazabiso akungileyo ayawanika ngento esinjengokutya.

Impahla zamkelwa nguye asitumlele kumacalana onke e-Koloni. Unombona omhle kunene ovela pesheya kwa Nciba awutengisa tshipu kanye.

W. J. DEALY

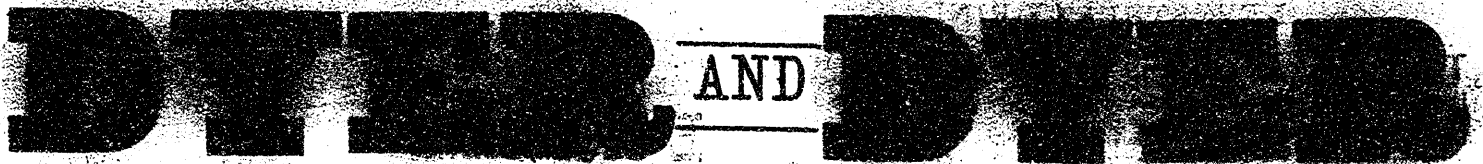
UTENGA Umbona, na Mazimba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku rolela ixabiso elipezulu kanye lase Markeni, e-Qonce.

KWA G. WHITAKER, kwivenkile etengela nentwana ezincinane kuko, kutengolwa tshipu kanye Umbona, nento esinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

Kuwo Wenke Umzi Onsundu!

Xa Sukuba nityelela e QONCE, pambi kokuba nitengele Impahla

Yitini Gxada kwisitara se Ngubo, njalo, njalo, so



Nizanelise kwimpahla yabo enyulwe ngenyameko, apo ontsundu alungiselelewe ngocoselelo.

Yonke Impahla ibhalwe amaxabiso okugqibela ebupantsini.

YIZANI KUZIBONELA NGOKWENI.

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Uhala aba neyona mpahla ininzi enjenge NGUBO ZENTLOBO ZONKE

AMAFELANE

NE NGCAWA

Engagqitwa nayiyipina apa e Koloni ngobuhle.

Yena utengisa ngenani eli lingansyo ko Ntsundu nako mhlope.

IMPAHLA ENTSHA.

KUSAND' UKUFIKA KWA

PASCOE.

ITYALI ZETU ZOBOYA, nitsala igasi.

ITYALI ZETU EZILUFIPA, zipandla ilanga.

INGUBO ZOMTSHATO EZENZIWE kakuhle.

Kwa nontyanyambo nezigqubutelo ngamaxabiso apantsi kanye.

INGUBO ZOKUTSHATA ZEKABA ZIYASIKWA ZITUNGWE.

IKELEKO, ILINZI, IPRINTI, INTLOBONTLOBO ZELOKWE ZIKWAKO.

BANTU ABANTSUNDU

Lempahla iyakwenza intliziyo zenu zibete. Yizani kutyebisa amehlo

Paulani amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFAZI bati ngu SILINDI.

UMTEKETISO ngu FOLOCOKO.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye,

CHURCH SQUARE,

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W. BROOKS & CO.,

Abatengisi bempahla ezinxaba,

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de kayo. Kwingxowa yabantu eyami- swa nge 1882, eti indoda ifake 2/6 kuyo ngyonaka, kurolwa £300 ukuxhasa igqira, u Rulumente urola £320, kodwa siva ukuba bakolisa ngakuba lishumi linabantu babini abantu ababa kwi Hospital ngyonaka. Kanti unntu ongapandle oze kucela iyeza maka buye arole imali njengokungati abantu abananto bayirolayo kwingxowa yabo.

LINESHA lomcimbi usingetwe ngaba pete ingxowa yama Mfengu ekulwisa kuyo imali yokuxhasa igqira: no Rulumente makayisabele lento kuba naye unemali ayirolayo. Ngenxa yendawo yokusweleka kancedo lwamayeza buyaqala abantu babuyela kumagqira akolwa kwinkohliso yokuqubula. Lento ke iyakwubuyisela emva umzi malungana nento zokukanya.

NGENINI zika Sir GEORGE GREY bekwanele ukuba lento ikankanywe kuba sekumiswa i Hospital yezizwe ezipesheya kwe Nciba enjengale ise Qonce.

INTO ebonakalayo kukuba lemali acandwe pakati enye iye ku gqira njengoko kunjalo, enye iye kwi Ngzowa yamayeza Abantsundu ize lengxowa ixhase igqira lokunceda amahlwepu limiselwe inani elingasayi kubandezela abapantsi.

OKWANGOKU sibulela Abafundisi nabagcini bevenkile ngokuwunceda umzi ngemicizana ezintloko. Amane anjengo Mr. COOK no G. B. LENNON & Co. no Mr. J. SHAW no Mr. KULLING awunceda kunene umzi ngeziziso zawo kwelipepu; kodwa into efunekayo yindlu yokuwukulezela umzi eyakuba pakati kwawo.

Impawana.

Like lashusha kumene ngeveki edlulelayo. Lito kodwa ekuzeni kupela kwayo lamamotantsana—esiva ukuba waka wati omnye umntwana zinyembezi zika Tixo.

Um'bhalali ose Ngqushwa obhala ngo 15 Jan., uti "kuko intokazi tina kwili ezibulele izole elinye ngakwa Ngwekazi, ngokusike yendisele kumntu ngamfuntayo." Le yendisele into ebobisa ukuba lento inkomo iyatandwa ngamawetu: ingafafanazakazi ngenxa yobuhlungu bentliziyo akukataleki oko igene ebuhlangi inkomo. Senga bangacatanywa pambi kwamatyala ababantu bendisa ngoluhlobo.

Sifumene lenwadi:—"Kweni sitili sase Komani imiliko esiyivayo nesiyibonayo bubusela bama Bhulu amatatu, elinye libe igusha nelinye, elinye libe ibokwe zamata zomatu ofile, elinye libe igusha zomtu omayama. Into embi kunene mfondini! Andazi nokuba angabantu abamnyama na ngoku, njengokuba esiba nge, kawundizelele nawe Editor? Nalukuxela indaba kodwa zeuto endizivayo nendizibanayo kweni sitili. Eli libe ibokwe ezintatu sisonopu sama Bhulu esi sitili." Ubusela bamabashi bukula kanye ngoku abaxiwa apo atengiswa kona, nakugcina ezifumani nasezitalini.

Ngesisibuba lke Imvo ayapuma ngosuku lwayo, noko ayabonakala ngenye iveki, sigondile ukuba yinto iyangqanga tekela kanti. Kute kwakwaziwelele pofu ukuba ipapa alisakupuma ngosuku lwalo, sika ayabinto incedi—nezocingo, yagidana isipi emhlophe nentsundu kule ofisi ukuza kwe nge Mro. Inenekazi elintundu kubalibalela amazwi ekucelileyo ukuba alululo lwento eninzi yabaxhasi be Mro. Ili: "Ndayitanda Imvo ngpovuyo olukulu kuba ezintaku ibingafiki bekusike kwangati kuko inkungu kuwo wonke umhlaba, bokusike kwamnyama kanye."

Umpanga ka Mr. Irvine wamkelwe ngosizi olukulu yinto eninzi yamawetu. Omnye wenze lamangaku ngayo:—"Kowu! Seya ngokufi kuka Mr. Irvine, ekute kwaba buhlungu kakulu eutliziyweni kuba nte ngumblobo wabantundu endaziyo ukuba allyi kulibaleka igama lake kuti bamnyama."

Asikeva bani kumawetu nakwabamhlophe ngapandle ko Sir J. G. Sprigg no Mhlali wepepa lama Bhulu lase Kapa oylakazelayo intelo ka Rev. P. J. Mzimba yokuba ontundu makapezo ukuzibuzela kwinto ezipatelele kwimpato ka Rulument. Osasibhalelelyo uvakalisa umoya woninzi, uti: "Ndamsizi kakulu (utalo) ngentato ka Rev. Mr. Mzimba, esitombayo ukuba wobuye ayilungise. Sesifonje kuni baqubi bohlanga ukuba izinto ezingaqondakaliyo nizilwe nje ngoko senilwe noyisa kwozinyi izinto."

Kwalo mhlali uti eteta ngomcimbi wenzelwa kwencwadana Zesixhosa:—"Xelala anawetu lawo ukuba siyayitakazela indawo yencwadana Zesixhosa ekutetwa ngazo epepini. Singavuya kakulu nuko inowad ezibhalwe nini Bantundu. Ewe, kuyinyaniso ukuba inkomo liso yoyi ayikatali kukulesa; kodwa kuniwe na kungonziwa malinga okuhambela pambili ngenxa yabangakaliyo na? Kakade abati funqi kunye bonke abantu ukwenza into, kuti mhlalimbi kuqale babebalwa kanti yonke lupi iyakungona ekupeleni. Hambolani pambili noko ngati akuqondeki, kodu kubonakala kamva."

Mavelana nalomcimbi wencwadana Zesixhosa simi apa tina: atakabiko abantu abangalisesayo; kwaye akushicilelo-

Iwa kwazo kufuna imali, yovela pima ko indleko yokushicilela xa bangekoyo nje abantu abamkizitanga yo? Umzi usoyiswa kuxhasa amapepa Esixhosa anayo yonke into onokungawelwa ngumntu. Maqale ubonakalise ngokuxhasa lento seliko. Inowad zinzima kunamapepa endaba. Lento itelelelyo fibonakala kuti ingabulike kwerekumtabata umntwana ko A B C umfaka kwi: klasi ye Differential Calculus ne Conic Sections.

Na babese Bhayi besela. Udonga Indilikile e Bhayi. Kute ngenxa yokwanda kwabantu abahlali bebuhledehe benxile beshwantswata ukuteta pofu besaziwa mhlope ukuba ababutati wada u Mr. Thomas, umhlali wakomkulu wendyula ohlala e Bhayi, wacela igunya e Kapa ukuba atenge ibotile ezimbilwa ze hop-biya azitumele e Kapa zivavanywe ligqira lakomkulu. Eyiinkwiwe imvume utumele abantu bakuyitenga kwizindlu ezine, zatywinwa zone ezobotile zatumyelwa e Kapa. Ingxelo ye Gqira lakomkulu liko isiti zone ezobotile zintywaya obunamandla ngapezu kobuvunyelweyo ngumntu nakubenzi botywala. Ngokukodwa ibotile ezimbini. Buhluziwe obotywaya bagalelwa kwibotilana ezizodwa. Igqira liyalezo ukuba bamangalelele abo bantu beza lo hop-biya. Unntu udliwa ikulu lopotni (£100) ngokwapula umtoto wotywaya.

ABALIMI NA BARWEBI.

- E MARKENI. E QONCE (Feb. 1). Umbona, 1/7 ngekula Amazimba, 3/4 ngeengxowa Irasi, 1/3 ngekula Inkuni, 8/1 to 29/6 ngefara Ihabile, 1/1 to 1/7 ngekulu Itapile, 1/1 to 4/6 ngeengxowa. E KOMANI (Jan. 29). Inkuni, 11/1 to 25/ ngefara Umbona, 4/ ngeengxowa Amazimba, 4/ ngeengxowa, akatengisa Itapile, 5/6 to 6/ ngeengxowa Ihabile, 2/ to 2/6 ngekulu. E TINARA (Jan. 27). Irasi, 2/3 to 2/6 ngekulu Ihabile, 1/6 to 2/6 ngekulu Amazimba, 7/ to 7/6 ngekulu Ungubo, 6/ to 7/6 ngekulu Umbona, 4/6 to 5/ ngeengxowa Itapile, 4/6 to 5/ ngekulu. E RINI (Jan. 31). Irasi, 2/11 to 3/6 ngeengxowa Imbotyi, 2/ to 10/6 ngekulu Amazimba, 9/3 to 10/ ngeengxowa Ungubo, 8/ to 17/ ngeengxowa Umbona, 4/6 to 5/ ngeengxowa Itapile, 2/ to 3/ ngekulu Inkuni, 14/ to 34/ ngefara. E KALADOKWE (Jan 28). Irasi, 4/6 ngeengxowa Amazimba, 7/ ngeengxowa Ungubo, 9/6 to 12/ ngeengxowa Umbona, 6/9 to 7/6 ngeengxowa Ihabile, 3/6 to 5/ ngekulu Itapile, 4/6 to 7/6 ngekulu Ingqolowa, 7/6 to 9/ ngeengxowa.

Ezababhaleli.

INSINCOKO SASE BHAYI. MHLALI—Ngunwona mbulelo wakona lo wokuti epepini obulicela uti wakulifumana endaweni yokuteta ngombulelo uti Iyanuka icuba. Wayenyanisile u Sigidini ukuti uti wakuncedwa uti endaweni yokubulel-ubede idlaba. Wakolisa nokwaka ibhululwana enomisa owati endaweni yokubulelwa wati uti:—"Mro kunjani usoncata ubiya ngongana ukufumane ngo Nomadudwane." Mhlali isaso sako siyarora ngaso kuba upumilo ubunokulwenza—njengamnye amapepa kufutshane, imali nonyaka iyakuba ilis id ngokupumla kwako. 3. Utinina Mro malunga nenene elalobala amatokazi awenye indoda ebesebenzela wonana. Kupela yinani ngenyele zombini makube odo wakula nje ebesebenzela ntonina umfana ebengazina ukuba ekula nje kuya funeka umlingani ade azaliseko amazwi abdalala abati gonani imali ningavambhati yonke elokuqamla kutiwa isalukutvelwa sobona ngolompi njengonxini emihleni ekungaseko ziluleko, make ndiyeke apo okwanamhla. 3. Utinina ngo Miss Mvubu no Miss Bovana ngzatsheke J., kokona amadodana opumila ngokunobom kwesiviso akaso anganakuzilumla ukupika nezintyantyambo ehanba oenza amadinga kuzo. S.

Native Opinion.

WEDNESDAY, FEBRUARY 2, 1887.

MR. MZIMBA'S advice to let politics alone, continues to be the all-absorbing theme with the colonial press. In connection with this subject we beg to call special attention to observations appearing elsewhere from the graphic and instructive pen of the Rev. ELIJAH MAKIwane, whose influence among his people is by no means surpassed by that of the Rev. PAMBANI J. MZIMBA. The calmness and moderation with which Mr. MAKIwane states the case cannot but be acceptable both to those who now accept Mr. MZIMBA as prophet and to others who dissent from his views. Hidebound as we are by the exigencies of space in this journal we cannot to-day go into a discussion of the subject as it now stands. We have, however, much

pleasure in presenting to our readers Mr. MAKIwane's commentary on the opinions of his brother minister.

Editorial Notes.

A CORRESPONDENT of a local contemporary of "land and loot" notoriety in Pondoland reports peaceful and satisfactory relations between the Pondos, the Bacas, and the Xesibes. We are glad to hear this, and more so as publicity is given to it in the Watchman. Sir Gordon Sprigg communicated similar information, no doubt from official sources, to the deputation from the Native Educational Association at Grahamstown. This, we need scarcely point out, was the consummation for which we devoutly wished, and for which we laboured during the late Pondo scare when we pressed for the settlement of the land disputes, while others discerned the panacea in crushing the Pondos.

WHAT might really have ended in a Church scandal in the Diocese of St. John's, under the Right Rev. Dr. Key, has, we are thankful to observe, been amicably settled. At death the late Archbishop Button expressed a wish that the Rev. J. Oxley Oxland may be appointed to succeed him, whether as incumbent only or as Archdeacon of Kokstad, or both, is not clear. Serious diversity of opinion has, at all events, existed on this point at Unzinkulu. The Archdeaconry was, however, conferred on the Rev. Canon Gibson, M.A., of St. Cuthbert's, Neolosi; the incumbency of Clydesdale therefore became his by right. Much difficulty and unpleasantness, caused by the admirers of the late Archbishop, were the result. By the sagacity of Bishop Key, and also self-denial on the part of the Venerable Archdeacon Gibson, the threatened scandal has been averted, and churchmen in the district are satisfied in consequence of the permanent appointment of the Rev. J. Oxley Oxland as incumbent of Clydesdale.

MR. GEORGE BLAINE has been made a catpaw of by some monkey envious of the credit given to the guiding genius of this journal by a native writer in Barkly West for successful advocacy of the Pondo cause. He has been put up to introduce to the public a translation of a letter which, in exercising our discretion, we did not deem it necessary to render into English; and in carrying out the task he has chosen the Watchman, and the East London Dispatch, to publish the translation. Now, there is nothing of which our Editor can be ashamed in the effusions of his countryman, for which he is no more responsible than Mr. Blaine himself. But, talking of Mr. Blaine, reminds us of a paragraph which we saw in the Mercury a little while ago to the effect that he was suffering from some disease called by a Latin name. We read afterwards with pleasure that the disease had left him. This evidently was the disease.

THE papers from the towns in which the Wesleyans are holding their District Committees continue to be filled with the proceedings of these bodies. Since our last summary we observe that the Natal District Committee sat at Durban; and chose the Rev. T. Chubb, B.A., and the Rev. Ezra Nuttall, as representatives at the Kimberley Conference in April next, with Rev. S. Barrett Cawood as substitute. The Queenstown Committee has deputed the Rev. J. Smith Spencer and the Rev. E. J. Warner as ministerial representatives; and Mr. T. E. Duckles and Mr. Jas. Hodges as lay representatives to the same assembly. The Clarkebury Native Committee was held at Buntingville. It recommended seven probationers to be received into full connection with the Ministry, and elected the Rev. J. Mjila to attend the next Conference. The Kimberley Native meeting has recommended Messrs. J. D. Gorinyane, G. Mbongwe, P. Sepamla, and S. Mvumba, to be accepted as Ministers in full. The Rev. J. Montyatsi was elected Ministerial representative to Conference, and Messrs. A. Kindi and J. G. Kossini as lay representatives. At the Cape meeting, Rev. J. Thompson, B.A., Rev. W. F. Edwards, Mr. E. B. Garland and Mr. S. Tonkin were elected members to Conference. At the Grahamstown district Committee, Messrs. J. Slater, B.A., and T. J. Roberts (Crafcock), were elected as lay representatives to Conference. The President reported that in the constitution of the Wesleyan Methodist Church of South Africa the "Yearly Conference," held in London in 1886, has sanctioned the following changes:—

1. The Assistant Secretaries of the preceding South African Conference shall be ex officio members of the Conference.
2. The district in which the Conference is held shall have the privilege of electing six instead of three ministerial representatives to the Conference, of whom four shall be English and two native ministers.
3. The district in which the Conference is held shall have the privilege of electing six instead of three lay representatives to the Conference, of whom four shall be English and two native laymen. The recommendations of the Queenstown Conference of last year to the "Yearly Conference," with reference to the meeting of District Committees in sections or otherwise, were not adopted by the Home authorities. This Committee still supports those recommendations. "In sections or otherwise" is meant, we may explain, the institution of separate meetings for Europeans and for Natives. This recommendation of the Queenstown Conference was strenuously opposed by the Native representatives on behalf of their constituents, on the ground that the principle was novel, and if carried to its legitimate consequence, the Natives must have their own Conference to administer Native work and Native funds, which are by no means inconsiderable. The Natives, however, being one to two Europeans in the Conference, were outvoted. Our people will be gratified to hear that the Home authorities "have espoused the cause of the work." Is it matter for surprise that both in ecclesiastical and political matters, Natives may still be found hankering for Egyptian fleshpots of "Home" or British control?

FROM the published results of the Natal Government School Examinations published recently, we note with pleasure that there was also one private competitor (a native) from the Verulam Mission Station. Cleopas Kunene is his name, and he is, we believe, the first Zulu native that has aspired to the honour of passing an examination in the Colony of Natal. It is satisfactory too to find from the report of the Examiner in English, a grammar that Kunene had thoroughly beaten the English candidates on their own ground. For we read: "A few of the papers in the grammar are very creditable, notably that sent up by the native pupil, Cleopas Kunene, who gains the highest marks in this subject. But in the majority of the papers there is great blundering in the use of grammatical terms, and the wild guesses at the meanings and derivations of common English words are not what might be expected from children who have presumably gone through a standard VI. Reader." This Zulu young man was educated at Healdtown, a Methodist Institution near Port Beaufort, and is a pupil of Mr. J. Lightfoot the headmaster. We congratulate that Institution on the progress of its alumni in distant parts.

THE Frontier Guardian (Dorchester) confesses that it was premature in announcing the resignation of Mr. Van Zyl, and states further that he has no intention of resigning. It will thus be seen that in the announcement our contemporary made last week, which we reproduced with pleasure, we had merely the printed wishes of the Frontier Guardian. This won't do.

THE LATE MR. J. J. IRVINE.

The following letter received by the last mail from England, will be read with interest by the many admirers of the much lamented Mr. Irvine:—

"Aborigines' Protection Society, 6, Broadway Chambers, Westminster, S.W. January 6th, 1887. "DEAR MR. TENGO-JABAVU, — I am exceedingly grieved to say that our friend Mr. J. J. Irvine died on Sunday last. It is a great loss both to the natives of South Africa and their English friends. You cannot fail to feel it sorely. He was one of Nature's noblemen, and a champion of whom any race might have been proud. Dr. Einwald and I represented the Aborigines' Protection Society at the funeral rites this afternoon. We followed the remains of our friend to their temporary resting place in the catacombs of Highgate cemetery. It was pleasant for us to remember that his last public act was an effort to promote a peaceful settlement of the Pondo difficulty. Now that he has gone to his eternal rest, we hope that many among his countrymen in South Africa will be stimulated to walk in his footsteps, and to emulate his bright example. Please read this letter to Mr. Hay. In haste,—Very faithfully yours, "F. W. CHESSON."

With reference to this subject we may state that an announcement has been made that Mr. Irvine's widow, with his three children are now on the water en route to the Colony and may be expected about the end of February. His body is in the same steamer with them, and will be interred in the King William's Town cemetery, when no doubt it will have right worthy funeral rites.

THE NATIVES AND POLITICS.

[BY THE REV. E. MAKIwane.] Mr. Mzimba, who has been the cause of such rejoicing in Bond circles, is, unfortunately, not at home, and it may be some time before he can explain, or defend, what he said. The importance of the language he used must have been felt by all who read his paper, and the notice taken of it by the colonial papers and by the Government, will, I hope, lead others to express their opinion and not leave this question, until the real state of matters is clearly understood. I wish to remark in the first place, that Mr. Mzimba has been misunderstood by both friends and foes of native rights. I admit that his language was not well chosen, that he was vague or indefinite, and that therefore those who understood him as they did are not to be blamed. But as one who knew and often spoke to Mr. Mzimba before and after he read Mr. Williams, book on the "History of the Negro Race in America," I wish to state that I did not understand the lecture as others did. I am not authorized by him to explain his meaning, but I believe I am correct in attaching more importance to the sentence: "Let us only have to do with politics in order to encourage those white men who desire to give us schools and books." All he meant to say, as I understand this qualifying sentence, is, that the time has not yet come when we ought to think of sending a native to Parliament. I suppose that it is extensively known that Mr. Mzimba has, when opportunity offered, tried all he could to get the natives registered, and that he has succeeded in no small measure in the Division of Victoria East. We know for certain that he has done all he could to encourage those natives who take part in the discussions of the day, and we know also that he does not think it would be wise on our part to send a native to represent us in Parliament. I have therefore interpreted his language by his actions: and while I regret that he was not more careful in expressing himself on so important a question, I take the liberty to ask those who are rejoicing as well as those who are lamenting to wait. I further take the liberty to assure the Colonists that although Mr. Mzimba is, among the natives, a respected and a representative man, he would not be followed in his opinion if it was as has been generally supposed. If the contentment and loyalty of the Dutch are to be purchased by sacrificing the rights of the natives, I am afraid the colony is not yet out of danger. Mr. Mzimba's paper has raised a very important question and although we believe he has been misunderstood we are glad that his statement has brought out a feeling the strength of which it is better to know.

The position is wise for the natives to look upon as a subject race or as citizens? These two alternatives is likely to make them contented and loyal? Which of the alternatives will lead them to self-improvement? The writer of this paper is of opinion that if you make natives understand that they are citizens you will have reached a stage in which the burdens which are necessary will be willingly borne. Those who are of this opinion cannot advise the natives to have nothing to do with politics. Further it is important to understand that as a matter of fact the natives in this colony do already enjoy certain privileges; so that such advice would be clearly retrogressive as well as mischievous. We are not dealing with what has yet to be done but with a state of things which has existed both in theory and practice for many years. As a Port Elizabeth paper indicates the only party which has shown dislike to this state of things is that which is opposed to all that is English. Even if therefore such advice had been given it could not have been followed up in every location and on every Mission Station in the country." In saying this we do not imply any distrust of the Colonists. All we say is it is better to be a citizen, and that when the natives know that they are such, it will lead them to self-improvement and make them loyal. It should be made as clear as possible that, to have nothing to do with politics is not an advice which would be taken by the natives, and that any attempts in this direction will cause irritation and discontent. The Transvaal representation bill was a measure of this nature, and the protests made against it correctly represented the native feeling on the matter.

There is however still the question of sending a native to Parliament to represent us, which I believe to have been all that Mr. Mzimba wished to discourage. As is well known this particular point has been discussed by the natives as well as a section of the Colonists. It may also be known that there is a difference of opinion among the natives on the wisdom of taking such a step just now. It is believed by some that if we intrust our interests to the hands of such honest politicians as Mr. James, men who will in our presence tell us what our duties are as well as point out our privileges it will be a safer course than sending a native because he is a native. While I would advise all the natives to take a lively interest in all the questions which are under discussion just now: while I believe that unless the natives take a real interest in these questions it would be impossible to "encourage those white men who desire to give us schools and books"—I am of opinion that it would be better to wait a few years before we send a native to represent us. At present there are not many men among whom we could choose, and when we send natives there, we should send men. This difficulty may be overcome in a short time; but until it is overcome it will be better to wait, but wait with eyes open. If what I have now stated is all that Mr. Mzimba meant I venture to say many will agree with him although I know some will differ; but if he meant what is supposed to have been his meaning then I for one cannot agree with him and the Native Educational Association will be found to have correctly represented us on this question.

The Railway Department and the Natives.

[BY OUR SPECIAL REPORTER.] Mr. Isaac Wauchope, the interpreter and clerical assistant at the Magistrate's Court, Port Elizabeth, summoned a Mr. Thomas Robertson, stationmaster at the North-End Railway Station at Port Elizabeth, for assault, in having on Christmas morning wrongfully and unlawfully seized hold of him by the collar and attempted to pull him out of the railway carriage. The fact that the case involved the important issue of overcharges at that particular station brought together a large number of natives, who all look upon Mr. Wauchope as a public benefactor. The facts of the case are briefly as follows:—A number of natives, computed at two or three dozen, asked the Stationmaster for third-class tickets which were advertised for that day at 1s. 6d. The Stationmaster would take nothing less than 2s. Mr. Wauchope having been similarly treated remonstrated, and asked for explanation. Whether he did so civilly, or otherwise, is a point of doubt. All his witnesses say he was civil until the Stationmaster swore at him. That Mr. Wauchope is a man that would never swear, of course goes for the mere saying. Had he called evidence to prove this, all the Government officials who work with him every day would have testified to this fact. The case was dismissed on the ground that the Stationmaster, as master of the train at the time, had a right to remove an offender, or supposed offender, who of course would have his own remedy for such removal. We are glad, however, and we believe Mr. Wauchope is perfectly satisfied—that the Stationmaster has confessed that he had overcharged, "had made a mistake," and that a refund will be made to all who were overcharged. We give the evidence as sent by a special reporter:— Isaac Wauchope, Interpreter, sworn, deposes: I am Interpreter in this Court. On Christmas Day I went to the North End Station with some others. I asked for a third class excursion ticket to Uitenhage, and offered 1s. 6d. The defendant demanded 2s. I got it after a while. On getting into the train I saw Frank Makwona and Martin Andrews, who had got tickets at the Terminus Station for 1s. 6d. I called the attention of the station master to this. I said: "Look here, here, you have over-charged me—these men only paid 1s. 6d." He turned round and said: "What do you say, you b——? Come out, you b——." I said: "If you say that again I will knock your head off." The train then started. He stopped the train and opened the door, and said: "Come out, you b——," and seized hold of me by the collar and tried to pull me out. At that moment the train was still moving. People called out "Shame!" He called the guard to help him, but the

guard merely looked in and went away. I called upon the witnesses. On Sunday I went to the station to look for my stud, but defendant did not apologise. I produce the advertisement of railway fares for Christmas Day. Put in and read as follows: Fares: Port Elizabeth to Uitenhage, and vice versa, First Class, 2s.; Second Class, 1s. 6d.; Third Class, 1s. 6d. The above fares will also be charged on Christmas Day, on which day the trains will run as on Sundays. The third class fare is 1s. 6d., but he took 2s. I paid us, for three persons, I have witnesses.

By Mr. Attorney Dyason, for the defence: I knew he was station master. He personally charged 2s. for single and return tickets. The charge is more than ordinary days. I did not say: "You swindled me out of 6d." I said: "Bans, look here, you have overcharged me." He then turned round and swore at me. I did not threaten to knock him down. He pulled me. I resisted him as he was in the wrong. I said: "Let me alone, I will bring you up."

Frank Makwena, sworn, deposes: On Christmas Day I was going to Uitenhage. I bought a third class ticket for 1s. 6d. at the Terminus. At the North End Station I saw Wauchope on the platform. I said here is room for you. I said what did you pay, and he said 2s. I told him we paid 1s. 6d. The defendant happened to come past then, and Wauchope said: "Look here, Bans, you have overcharged us." Defendant said: "Who said so?" Wauchope said: "All at the Terminus paid 1s. 6d." Defendant said: "You b— if you say that come out of that." And Wauchope said: "If you say that again I will knock your head off." The train then moved on, but defendant stopped her. He opened the door and caught hold of Isaac, and tried to pull him out. Isaac said he would report the case.

By Attorney Dyason: Isaac spoke civilly, but defendant turned round and swore at him. Isaac would not come out.

Martin Andrews sworn deposes: At the North End Station Wauchope got into our carriage. We asked him to come in as there was no room. We told him we had paid 1s. 6d., and he said he and many others paid 2s. He said how is that. The defendant happened to pass, and Isaac called out "Bans, how is it you charged me 2s and the others only paid 1s 6d?" Defendant then grabbed at Isaac's coat and said "you b— come out here." Isaac refused, and said "I will bring you up for that," and called upon us as witnesses.

By Mr. Attorney Dyason: Wauchope did say "if you swear at me like that again, I will knock your head off."

For the defence, Mr. Dyason called defendant, Thomas Robertson, sworn: I have been eight years station-master at North-end. On Christmas day I did charge 2s, but the overplus has been accounted for. I admit making a mistake, but it was under a wrong impression. Complaints should have been made, and if I was satisfied there was a mistake I should have refunded at once. As soon as the complainant got in the carriage he said, "You've rogued me out of a sixpence, and if you come outside I'll knock your head off." I opened the carriage door and said, "Come out of the carriage if you used such language." If I had had a constable I should have given him in charge. I certainly did not swear at him. I may have said, "You begger."

By Wauchope: One or two did complain of being overcharged. The Government have to refund this. You did not speak civilly. You did not say Bans, you said "swindled," "humbugged" or "rogued" me out of sixpence, I don't know which. You said, "if I come out I will knock your b— head off." I did not swear. You did say if I swear like that again you would knock my head off.

Edward Johnson, signalman at North-end, described the scene at the platform. Isaac said, "You've rogued me out of sixpence." The station-master said, "What do you mean by that, you vagabond?" Isaac said "he would knock defendant's head off," so the train was stopped because complainant had caused the disturbance.

By Wauchope: There were about 150 people to go off in twenty-six carriages. I was at the station door. You did not speak till the train moved. The station master did not abuse you besides saying you vagabond. That is an abusive term. I could not assist defendant, as I have only a few fingers.

Robert, an independent witness, formerly in the department, said he heard the dispute and the words, "Here, you've rogued me out of sixpence!" The station master said, "What's that you say, you begger?" Isaac said, "You've done me out of sixpence, Bans." The station master at once stopped train and ordered complainant out. He refused to come out, and the station master went in the carriage to him, but he would not come out.

By Wauchope: I am a friend of the station master. I have seen him. I swear you used the word "rogued." You did say "You have done me out of sixpence, Bans." Defendant said "begger," not "Bans." The first person who says, "Bans," I suppose, means picking one's teeth.

Wauchope: At all events they are both very abusive terms.

And you say the station master did say I was a begger?—Yes.

Did I then say—if you say that again, I'll knock your head off?—Yes, but there was an adjective before the word "head."

Wauchope, to the court: Your worship, I never swore at a person in my life—never used the word rogued in the sense stated by the witnesses for the defence. The station master had no right to put his hands on me—not being a constable. I think it would have been better for my case had I kept quiet when defendant at first had having provoked me, and he mentioned in laying his hands on me.

For the defence, the difficulty is in the evidence of the witnesses, who say he did not swear. It is possible that he was overheard, and that he was not.

Kwabo bafuna Into ezintsha ezintle!

Buzani kuzo zonke ivenkile enimelene nazo impahla engaba ziye tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA INGUBO

IMINQWAZI
IHEMPE
IZIHLANGU
IZIKAFU NEZIGUBUNGELO
ITYALI
IPRINTI
IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zeze

YUZI .. Egcwa
Nakwa-Ndabakazi
HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville).

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwezindawo sikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, nezikumba njalo njalo.

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Inyama ne Zonka,

Wento schijenge kafu ne swehle sitengeneni ko

ROURKE NO MARSH,
e Nyakwazi nakwisitalato esipambi kwe ofisi ngase mcanatweni.



Isaziso sika Rulumente.

IRAFU YOMNYAKA WE 1886.

BAYA ziswa abantu Abantsundu bom mandla wase Qonce, ukuba Irafu yomnyaka we 1886 eli shumi lesheleni ngendlu kufuneka ibhatelwe ngosuku lokuqala ku January, 1887. Bonke abantu Abantsundu abazi bhatala ku Mr. Dick ezabo i Rafu mabazise kuye; abamele i Xesi bazise ku Mr. King, abamele u Qoboqobo bazise ku Mr. Verity.

Umninindlu ngamnye unikwa ixesha lokuba anga bhatala kwesi situba singano kombhla wa 31 ku March. Kodwa emva kosuku lwa 31 ku March bonke aba ngaka bhatali iya ku tinjwa impahla yabo, ekwenziweni kwa lonto ke besebe bhatala ne idleko ngapandle kwelo shumile sheleni.

Ngoko bonke abantu baya vuswa ngobubele nange nyameko ukuba balitatele pezulu eli lungelo loku vuswa, bazi bhatala i Rafu zabo zezindlu nge xesha eli fanelikeleyo pambi kosuku lwa 31 ku March ukuze bazi sindise kwi ndleko ezi nzima ezi bako xa kude kwa tinjwa impahla yabo.

W. B. CHALMERS,
Imantyi.
E Qonce, 22 December, 1886.

IMALI YO MHLABA (QUIT RENT),

E-Kamastone nase Mta

QONDANI

ABANTU abane Ziza na Masimi kulemimandla ibalulweyo, bayakunjuzwa ukuba Irafu yomnyaka yakwa Rulumeni ilindelwe ihlulwe kwi Ofisi ye imongameli wa Bantsundu e Kamastone ngo Mgqibelo 1st January, 1887.

Imali eyakuti ingahlulwa de kugqiti usuku lwa 31 MARCH, 1887.

iyakubizwa ngegunya lomteto. Okusakubuye kubeko saziwe ngapandle kwesi.

EGBERT GARCIA,
Umantyi.
Kwi Ofisi ye Umantyi,
Queen's Town, 23 Dec., 1886

Oclitwe ke Rulumente wase Kapa.

INDYELELO EZIMPUSHANE kunye no mpo ukuya e Lwagobeni agezi nyanze ze Hlobo. Kutsetela kolo 1 December kuse ko 31 March, ITIKITI ZOKUBU. YELELA ko klasi yo 1 neyo 2 neyo 3 siya fumaneka ibe yeye nyanze yonke ukutsetela kolo ruku yankelwa ngalo, kuzo zonke ititishi ungama ozi mayilo esi 60 nongapapulu uka sika elu Nkwemeni lo lwandle utyusa EBERTE RIVER (njenge e Somerset Strand), E KAPA, E HUIZENBERG, KALK BAY, E BHAYI, nase MONTI, nge mali yoku sinqa yaya yodwa, dintsi intwana ngepocula (ngapandle kokuba ezoku buyolala kade zinoku fumaneka ngalo ze zshilngoko.) Itikiti ezikwanjalo zonikwa KWI NTSAPO YENDLU bangabi ngapantsi kwe sine (Abakulu babe babini, abantwana babe babini, okanye abomnye omkulu babe batata abantwana) nge mali yoku sinqa yaya yodwa, dintsi intwana nge pucula. Lingolwa ixesha lesi Tikiti libe vaki mandlazi ze umntu aye kugqisa ishateni esi ntlanu nge Tikiti nganye xa asuse lwagobeni pambi koku baya. Umbambi ngamnye wovuyelwa sinqa palela impahla yemqu oha. azima bupindlweyo nge bawo ato.

C. B. ELLIOTT,
Umpati Omkulu.
E Kapa, Nov. 1886.

Amayeza ka Cook Abantsundu.

- UMZI ontsundu ucelelwa ukuba ukunge lise lamayeza abantulekileyo.
- Elika
- COOK Iyeza Lesisu Nokuzazazo. 1/6 ibotile.
- Elika
- COOK Iyeza Lokukhohla (Lingamafuta). 1/6 ibotile.
- Aka
- COOK Amafuta Ezilonda, Nokwewe. 9d. ibotile.
- Elika
- COOK Iyeza Lepalo. 1/6 ibotile.
- Elika
- COOK Iyils. 1/ ngobokisana.
- Eka
- COOK Incindi Yezinyo. 6d. ugebotile.
- Oka
- COOK Umcaza Westepa Sabantwana. 6d. ugebotile.
- Oka
- COOK Umgutyana Wamehlo. 6d. ngesiqunyana. Niquidise ukuba igama nga

G. E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Isaziso ku Mamfengu.

LO ugama lisekele esi saziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakutengwa ngemalana encinane xa sukuba umntu eze eyipeti imali kuzo zonke ivenkile zake kwela Mamfengu.

Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/ kuse kwi 5/ imali ngengxowa. THOS. MORIARTY. 5 August, 1886.

ISAZISO.

Indawo Yokuti-Kotso ko Ntsundu.

INENE LAKWA

QOBOQOBO

Liyacela kulonke ubhanga Olontsundu Okokuba umisa indhla yoku zasa abantu abantsundu

Ngokutya Nangokutyisa abo Amahashe

Nangobuhlati xa ba qaba impahla ozinkomo kwakunye nempahla emfutshane oyakubiza amanani alula.

G. FRAUENSTEIN.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingeni Bngqala an bowatunyelwa onke amayeza nge Poni xa bebhalele kum batumela isi tampo nokuba yi mali ehamba ngepepa l-pool (P.O.O.) Imali yawo yi 3/6 lilinye, nge pasandle ko Mphisi Wenene (Sure Care) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiwa namayeza.

JESSE SHAW,
Igcisa Lemiciza.
The Laboratory, Fort Beaufort.

J. G. NICHOLSON,
Igweta elise zincwadini zakomkulu nomteteleli wama Fandesi,

E-NGQUSHWA.

Ungqisa amafa. Uguqisa amagama e Tayitile. Uqaka izi kwelisi e Bhatelwe kwa ngoko.

Yonke into ayi patisiswayo ifeswa ngokukanzela.

Uti Gosa le Colonial Mutual Life Assurance Society.

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XA SUKUBA NIFUNA—
Isukonkwane—Into Zokusebenza Imela no Folokwe
Ikoyi—Ikumityi no Pletti
I Lampi
Impahla Yendlu Yonke, njalo njalo

Kukwako imisebenzi YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.
Lihlilelelwa umninindlu, u JOHN TENGEE JABAVU ngu HAY BROTHERS, Smith Street, King William's Town.