

ment to the House of Commons, the results cannot be said to be favourable to their interests. In King William's reign, we are informed, the Cape Government was only allowed to have their hands shackled. It would seem, that a truly gratified heart would not ask for little, but rather, for much to say. I do not testify my business of heart at so much commiseration freely vented. The men had forfeited their liberty through their own fault; a wrong and less meritorious government might have taken advantage of their guilt and had taken life; but instead our government found a remedy in the reclaiming process of our prison discipline, and in its action which we are now considering it is giving an earnest of its intentions of one day giving the misguided men their full liberty. But it says I do not quite trust you I must try your faith to me before me, and after I am satisfied that you are convinced of my strength, and of the impotence of your own skill, and that of your countrymen, I will let you go. Is there not abundant hope in all this, is there not much food and to spare for a people's most heartfelt gratitude? Without question there is. Brilliance of Empire among the nations of the earth is not so much aimed at by politicians as its stability, and therefore the non-release of prisoners on the Queen's Jubilee argues nothing when placed side by side with its safety on a mere matter of decoration; and we most earnestly tender the calves of our lips as a sacrifice of thanksgiving unto and acceptable to the Giver of all good things, feeling assured that the great Almoner, the Government, will ever rest assured that we are the objects for which it was raised to minister in this name. Summing up the thanks of our worthy Editor in the name of the native people they are in our own expressive language, "Siyabulela kambe," (we thank you then but?). We disown this language in-to, when meant to express the deeply felt gratitude for what is the merest work of supererogation to conciliate the sentiment of a loving and law abiding section of Her Majesty's subjects in this land. Presuming that our worthy Editor was sorely kindled in his anxiety to disprove the charge of sedition in his paper, we are afraid in striking the decisive blow he has deprived the bill of its protective duty and exposed his elbow to the well directed stroke of the veteran Christian, exonerated his undesigning correspondents, and placed himself in that situation which might have jeopardised his reputation through neglect in correcting and disowning their faults as in participating in their misconceptions in the article under review. The marshalling of sentences in the article of the 14 inst., are so like that of the French army in the battle of Waterloo, that without compunction we exclaim, "No wonder the French were beat!" Ever the most grateful subjects of the Queen, AMANGQIKA.

It is necessary to assure our contemporaries that Natives would not without some strong reason send a man to Parliament merely on account of his colour. Hitherto they have not had reason to complain of misrepresentation on the part of European gentlemen at present in Parliament who have espoused the cause of justice and right-doing towards all sections of the community, irrespective of colour. While there are men of this stamp in the Colonial Parliament the question of colour representation may confidently be allowed to solve itself in the ordinary course. It is only a systematic and determined course of injustice that we fear, may precipitate this and other radical changes.

THE IMPRISONED CHIEFS.

Under the heading "Explanation and Correction," Mr. Brownlee has written a letter to the Cape Mercury which we transfer to our columns, as also the Foot-Note by our contemporary:—
Sir,—In the Mercury of the 15th appears a leading article taken over from the Invo, also a translation of a letter addressed by me to the Editor of the Inqobiso. I have already written so fully and plainly on the issues raised by you in your sub-letter, and by the Editor of the Invo in his leader, that it is quite unnecessary for me to go over that ground again. My only reason for now noticing the articles in question is to point out a few inaccuracies in them, and even this I would not do but that the matter referred to may possibly come under discussion in the approaching session of Parliament.
In the leader, the Editor of Invo says, "The announcement which Mr. Brownlee has been authorised to make on behalf of the Government in regard to the subject of the release of the Native Chiefs." On this point I would simply remark that I had not been authorised by Government to make any announcement, and there is nothing in my letter which would justify Mr. Jabavu's assertion.
Towards the end of the leader the Editor, in referring to a certain letter which I stated had been sent to Capetown by Mr. Pania, says, the letter is a secret between Mr. Pania and myself; whereas, the fact is, that the Editor of Invo had the letter read to him by Mr. Pania, and expressed his unqualified approval of it; nevertheless he tries to make it appear that he knows nothing of it.

The translation is, for the most part, a fair rendering of my letter, though it contains a number of strained, and some wrong, translations. For instance, in the second sentence in the translation, I am represented as calling captive chiefs "the poor wretches," whereas I used the word "intshana" — which means, the sad ones, or the unfortunates. Then again I am represented as saying I had promised the Gaikas the liberation of the prisoners, I promised nothing; what I said was I had caused them to hope—"tombisa." Then at the end of the letter, my Kafr name, "Napakade" — "Never" — is translated "For Ever." I need only remark on this, that I never would have consented to be called "For Ever," neither could I have shocked my friends by permitting such a title to be applied to me. There are other points which might have been noticed, but the foregoing must suffice.

C. BROWNLEE.
[We confess that Mr. Brownlee is a puzzle! His letter to Inqobiso is full of his conversations and correspondence with "the Great Place in Capetown," and Sir J. G. Sprigg, and now it appears Mr. Brownlee has no authority for the statements he had made respecting the partial release of the political prisoners. Which letter are we to believe, this one or the other? As regards the translation, the corrections show the fine hair splitting that Kafr scholars can indulge in.—Ed. C. M.]

TO THE EDITOR OF THE "IMVO."
Sir,—We cannot, we will not, we shall not, we dare not allow the leading article which appeared in your issue of the 14 inst., to be truly and fairly, in spirit and form, conveying the sincerest thanks of the native people for the release of the unfortunate young men from penal servitude. Nor can we justly allow that Mr. Brownlee advised their detention, when they were being liberated. Were you to thank another native man in the spirit of the article above mentioned, for a deed of benevolence, such as the release of these men is, he certainly would have withdrawn the gift from you.
In returning thanks for the release of these men, we must first of all consider the magnitude of their crime, the lenity of their punishment, and the still greater lenity in the mercy now extended to them; and with the hope of a complete restoration, we should be induced to be as unreserved and profuse in our expressions of gratitude, as the greatness of the act demands. Under a less considerate and humane government, the punishment of their crime would have been death; where then can we meet any reason for the release of the prisoners, as being the completing tone of the article under

consideration one is led to infer that the... was? ... And now after a deep and common prison discipline under the Cape Government the fallen native chiefs are only now about to have their hands shackled. It would seem, that a truly gratified heart would not ask for little, but rather, for much to say. I do not testify my business of heart at so much commiseration freely vented. The men had forfeited their liberty through their own fault; a wrong and less meritorious government might have taken advantage of their guilt and had taken life; but instead our government found a remedy in the reclaiming process of our prison discipline, and in its action which we are now considering it is giving an earnest of its intentions of one day giving the misguided men their full liberty. But it says I do not quite trust you I must try your faith to me before me, and after I am satisfied that you are convinced of my strength, and of the impotence of your own skill, and that of your countrymen, I will let you go. Is there not abundant hope in all this, is there not much food and to spare for a people's most heartfelt gratitude? Without question there is. Brilliance of Empire among the nations of the earth is not so much aimed at by politicians as its stability, and therefore the non-release of prisoners on the Queen's Jubilee argues nothing when placed side by side with its safety on a mere matter of decoration; and we most earnestly tender the calves of our lips as a sacrifice of thanksgiving unto and acceptable to the Giver of all good things, feeling assured that the great Almoner, the Government, will ever rest assured that we are the objects for which it was raised to minister in this name. Summing up the thanks of our worthy Editor in the name of the native people they are in our own expressive language, "Siyabulela kambe," (we thank you then but?). We disown this language in-to, when meant to express the deeply felt gratitude for what is the merest work of supererogation to conciliate the sentiment of a loving and law abiding section of Her Majesty's subjects in this land. Presuming that our worthy Editor was sorely kindled in his anxiety to disprove the charge of sedition in his paper, we are afraid in striking the decisive blow he has deprived the bill of its protective duty and exposed his elbow to the well directed stroke of the veteran Christian, exonerated his undesigning correspondents, and placed himself in that situation which might have jeopardised his reputation through neglect in correcting and disowning their faults as in participating in their misconceptions in the article under review. The marshalling of sentences in the article of the 14 inst., are so like that of the French army in the battle of Waterloo, that without compunction we exclaim, "No wonder the French were beat!" Ever the most grateful subjects of the Queen, AMANGQIKA.

KO TITSHALA.
KUFUNWA u Titshala we Sikolo sodidi lwe Sitato, kwa Mazono, e Xelanga. Otonayo mze abhalele (ngesqu ukaba kurakwazeka) ku
C. J. LEVEY, Cala.
Umanyano ngo Mfundo (N. E. A.)
LUYAKUNGENA ngentasa yolwezi No. 5 April ozayo e Lovedale.
B. SAKUBA, Secretary.
March 21, 1888.

Transkeian Teachers' Association.
INTLANGANISO yona Manyazo igugulwe ekubeni se Zanzwana, sayiya kuba se Cala ngo-Mgqibelo, 7th April, 1888, ngora le 10 kuzama. Onke amalanga mskalugqale olo soku.
P. D. TSHACILA, Secretary.
All Saints, 3, 6, 1888.

ISAZISO SE BHUNGA—LONZI. NO. 9.
Imariki Yakusasa.
URUGUQULWA kwexaka le Marika. Kuyasiswa ukuba ngosaka lwe 1st April, 1888 i Marika yakusasa vogale ngo 7 a.m. kude koo ko 80th September, ngapandle kwokuba kubaye kwagugulwa li Bhunga.
W. DUNBAR, Town Clerk and Engineer.
Town Office, King Wm's Town, 23 Feb., 1888.

KO TITSHALA.
EKAMASTONE kubona u Titshala wezikolo sokotopo; abe ngomnansi, bolihanga le Roma zazo vazo. Umvovo wakwa Eselomato 530, sinaka barole ngalabo isaka.
REV. B. W. LAWIS, Kamastone, near Greenstown.

ISAZISO.
U B. B. KOTA wakha wonke nam entando e Gqili, e Batenjisi, e Hlwa kuye kuma ngobandla kwa Nguika, ukuba aya kuvula i Kaya le Nkwendvo e Qoosantona, abqaleni kuba May 1888. Isandla ka mal wakawo wakwa Hala, ningabi sava, isandla, isandla.—Gwano
B. B. KOTA, Kimberley, 16 March, 1888.

Isaziso kubo bonke Ababambi
OFUNA indawo abantu yokanda, sayo- khalo, makayo kwa JONH G. KOSANI, Market Street, Grahamstown. Wosakaka abantwana nabantwana kwakho, wosakaka abantwana abantwana ngakho. Qondani apha abantwana Market Square, (e Bani) Grahamstown.
JOHN G. KOSANI, Grahamstown, 16th December, 1887.

Heald Town Teachers' Association.
THE Annual Meeting will take place at the Institute on Easter Tuesday April 3rd. The proceedings will include Model lessons, essays and discussions on Educational subjects, and an evening concert. The Rev. E. J. Barrett will deliver an address to the teachers. Teachers wishing to read essays or join in the concert, please write at once to the Secretary, Mr. Lightfoot.
Heald Town, 2nd March, 1888.

ISAZISO ESIKULU.
Amayeza ka (Nogqala) Jesse Shaw.
DONKE abantu aba kwidawo ezingena iMagoos am bowatayelwa onke amayeza uge Posi xa bebhalele kum batumela izi tampo nokuba yi mali ehamba ngepepa l- posi (P.O.O.) Imali yawo yi 3,6 lilinye, nga paandle ko Mphisi Wenene (Sure Cure) oyi 8,6 ukuba imali tanyelweyo igqilwe yo buyiwa namayeza.
JESSE SHAW, Igcisa Lemciza. The Laboratory, Fort Beaufort.

G. Frauenstein KWA QOBOQOBQ.
UYAZICELA zonke izihlobo sako ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyivenkile. Ungumteggoli wento zonke ezibutataka nezilokuni. Zitengiswa ngamarabiso slala, ndicenzela amarabiso.
Imfole, isikumba, umbona, ingqolowa. Ndzirolela amarabiso apezule.
Kwelinye Ipiko kuko nomfo otanza izi bilangu zentlobo zonke.
Kukwako ne Butcher's Shop, ne Baker's Shop.

ISAZISO.
Nalo icam! Nalo icam!
U MR. THOMAS NGUDLE unelitye elisila kakubhe ngokusimanga. Likwa KAMBI e Msta. Lisila umbona, ama- timba neqholowa. Umema unsi wonke. Usila ngeyanokokazi enkulu. Alinam- fihlakalo zanto lona.
T. S. NGUDLE, Kumbi, c/o B.M.O., Umtata.

Imisesane ye Golide yoku Tahata, 7/6 umnye.
Ingeji ze Golide, 7/6 inye, KWA
J. HILNER, E Qonce.
Ingoibi ye Watsha nentsimbi zekuhombe.

J. G. NICHOLSON,
Iggweta eliso zinwadini zakomkulu nomteteleli wama Fandesi, E-NGQUSHWA.
Ungqisa umfeka. Uguqula amagama e Tayitile. Uquka izi kwaliti zi Bhatalwe kwa ngoku.
Uti Gqiza le Colonial Mutual Life Assurance Society.

B. G. LENNON & CO.,
Abatongisi bamayeza nabansi bawo E MONTI.
DONA hawatenga pesheya nabo amayeza. B Bona amayeza ama Bhulo nemiciza yama Xosa. Bawubongozana nazi ukuba ngw- lasole kulawo alaudelayo, abhalwe ngo nteto yazi Xosa.
Oka LENNON Umfeka Wokholokholo
Oka LENNON Incindi Yamazinyo.
Oka LENNON Umfeka we Stepu (wesifo centseana).
Oka LENNON Umfeka wamehlo.
Oka LENNON Amafuta ezilonda.
Oka LENNON Imqungqamane zomshakheane.
Oka LENNON Umfeka wozazazo.
Oka LENNON Umfeka wewepulo.
Oka LENNON Umfeka wengozzi.
Oka LENNON Umfeka wacecina.

UMTENGISI
P. H. POTTER, Toleni, Transkei.
KWA BEET.
IMPAHLA ibhali yedwa ngase stolongwani ezidala. Igqawa, Nkwa, ibhulckwa, amakashi, inkomo. Yaba fete oyifwayo imaloni! Imaloni! e Qonce ukangale amakashi. Kakhela lala enani yozatshu bangubo amadoda.
Ibhulukwe ne Bhatyi ezinangom- zekha zi tahipu.

ISAZISO!
Tina bamagama angezantsi siyawazisa umzi okokuba sivule ivenkile Kulandlu ibiyivenkile yo mfi u (Ngomti) M. KEEVY & CO. yati ekugqibeleni yano J. BIRT & CO., noko tina ASINANTO NEZIKWELITI ezenziwa kubo NGAPAMBI KO NOVEMBER 1886, ASISOKUZE KE SIZIMEME EZO ZIKWELITI mntwini. Umatu ezi- hlaulwa kuye ngu A. J. Cross.
ABANTSUNDU MABEZE KUTENGA NGEMALI BENGENATLONI zokuti bayakubizwa izikweliti ezidala

INTWENINZI YEMPAHLA
Ezifuneka kwabantsundu, onganyula kuzo ZILULA NG- MANANI KUNOKO ZAKA ZANJALO. Ukuba ufunda ezona Nchawa, Amabhayi, Ityali, Nengubo, njalo njalo zizizo.
Kauze Kuzibonela ngokwako.
EVANS & CO.
Ivenkile endala yento Zonke, ese Koneni.

CHARLES J. STIRK,
Umtengisi we Mpahla eyi Ntsimbi ayi- tengisa ingumqulu na nganye, Church Square, E RINI.

UTIKOLOSHE! UTIKOLOSHE!
Utikoloshe obefuda ekwa Ngomti uyabulisa
KUBO BONKE ABANTU,
Ebasisa ukuba sele fudukile kwa Ngomti,
SELEVULE EYAKE IVENKILE KWASE MARKENE APA.
Ingubo, Ibhulukwe, Ityali, Zonke intwana ntwana ziko.
Ababenamatyala kwa KEEVY mabeze kurafa kuye.
Yizani kuzibonela ngokwenu!
Izikumba, uboya nantonina yizani nayo kwa Tikoloshe.
A. J. CROSS & CO.

Inyama ne Zonka
Nento ezinjenge kofu ne swekile zitengen. ko
BOURKE NO MARSH.
e Nyutawini nakwisitalato esipambi kwe ofisi ngase meantcatweni.

ELIKA ORSMOND IYEZA ELIKULU LASE AFRIKA.
Yincindi yengcambu zamiti yeli- lwa.
UMPILISI WEZILWELWE
Ebhanga kwigqala kwe Gazi, nokuba sikhulu bukhulu, ukule naco, nokuba sikhulu ngayipina indlela, ezinjenge Kasha, izifo ezise Lufeloni, Urujaduka, Ukul nqi kwe sika. Izifo ezise Mbilini. Ubutataka, Zatswela ontungo, Ubutataka be ngqondo, Izifo zazi Euba, zent' oninzi yanzwilelwe nama Ekasana, njalo, njalo.
Eangela Eocwadini abapilisiweyo nendle- la eliseyencileyo ngaso, sibhalwe ngosi Ngesi, Jelineaf, si Bhala nesi Xhosa.
Ema kokuli sobozela izeeba eide sole. namava amaninzi amafuta, aliyaleza ngo- ngqiniseko eliyese ukuba iyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yazo Dayman, kona kwazi sifo zabantsu abamnyama liyi ngubo. Kawahlilange please. Litshipa, ibhulckle si- abeloni zontata, izole iyem elige tata intsu- ku ezilishanti. Ibhulckle nganye thamba ne- nowadi one nteto yazi Xhosa.
Lilangisela amafuta kopela ngu
G. E. COOK,
KING WILLIAM'S TOWN,
Linoku ziswa kwinkoliso yaba gazi mayeza kuyo yoko ikolosi.

Amayeza ka Cook Abantsundu.
UMZI outaundu ucelelwa ukuba ukange- lise lamayeza abantlekileyo.
Elika
COOK Iyaza Lesisu Nokuzazaso. 1/6 ibotile.
Elika
COOK Iyaza Lokukholala (Lingamafuta). 1/6 ibotile.
Aka
COOK Amafuta Ezilonda Nokwela. 9d. ibotile.
Elika
COOK Iyaza Lepalo. 1/6 ibotile.
Elika
COOK Iyala. 1/ ngobokisana.
Eka
COOK Incindi Yesinyo. 6d. agebottle.
Oka
COOK Umfeka Westepu Sabant- wana. 6d. agebottle.
Oka
COOK Umgutyana Wamehlo. 6d. ngesiqingqana.
Oka
COOK Umfeka we Cesine. 1/6
Nigandiso ukuba igama ngu
G. E. COOK, Chemist,
E QONCE.
Kuba ngawenkholiso angenalo igama lake.

ALMANAK YE MVO, 1888.
ILIBHAKO kubakeli bo Mvo; ongenayo umakeli bo pepa eli, woyifumane skatemole izitampu zesheloni.
Imvo Office, 3 February, 1888.
Printed for the Proprietor, J. TENO- JABAVU, by HAY BROTHERS, Smith- Street, King Williamstown.

u Charles Irving, u Baron Free Intwana eminyaka ilishumi iya kubetwa ngo awazi iminyaka 10 iyekwe. Litivete elababini yasuka yayimbotiyane ukutyolana, ubungqina obuyintloko lobokuba ngu Jaafa ote makutyiwe kutiwa. U Coyos ufunyenwe engena tyala ngobu ngqina buba Hart obesele gwetyiwe, u Jaafa wanikwa inyanga 15.

UBUSELA. Umrazeli, ngokuba igusha ezi 46 zika Qwati. Uvumile ityala, kodwa wati seledliwe ngu Qwati igusha ezi 25. Unikwe iminyaka 3.

UKUQOQBHOZA INDLE. U Tom Titata, ngokugobhoka inkantlwa J. Kelly, e Lady Frere, ulivumile, wawaniwa 21 inyanga kwakufufu. Uva ukuba yintaka indala yetolongo.

Ngobesi-Tata, 21 March. Ngapambi kokuba uqale umsebenzi i Jaji iroxiko amangaku obwenzi ngamatyala ase Lady Frere, kuba incwadi ezingawo zibuyezavela.

UKUBETWA. U Jim Titata. Kucelwe ngumtshutshisi matyala ukuba eli ilidiselelo i Jaji elandlweni. Ukubelenyanga nandakulo entolongo. Koko ingxakeko okubalanganisweni kobungqina. Ukululwe kwatiwa maza abuye afike ngo Jaji elandlweni, engafikanga nyakudlwa £25.

UBULIADA. U Solani no Geagela ngokubeta nokupanga. Eio Nkoxazana lite inabakululwe amangqina akako akude ase Maxhoseni, kwayo kungeko tomba lokuba oda afikele. Sakululwe nelokuti bangabuyebafuneko efunyenwe amangqina.

UBUDLWENGO. U Jim Mlangwa, umfo apa omibi, ngobudlwengu kwintwana eminyaka esixekxe. Kwamkelwe ubungqina bonina nobomutwana ocingenoleze kakuhle inyaniso. Ufunyenwe entyala. Ite ukungweba—Eli lityala elibi kunene ukuyivelela umutwana obutataka. Lamatyala afuna ukuba. Lonto mayipole, ukuba izigwebwe ezincinane azincinde luto, ezikufikele ezingqeni. Inamandla iJaji etyaleni loluhlobo, ukumxhoma umuntu, akukafikwa kwelinqanane kodwa njengokuba umbawuwa ese mncinane akasakuzana nintzi ikati. Isigwebwe zikati ezi 30, neminyaka 8.

UBUSELA. U Charlie no Tiwani no Dayimani bangene kwi ofisi yamapofisa belab cash-box inemali. U Thoa Hallifax ute wayitshixa i ofisi wasihlala entshini isitshixo, uto ebuya wakha sesisilucungweni, kanti ngomnye wabo ovulileyo. Uqonde ugcimile elandlweni ukuba kuko into emkileyo, i box yayine £11 nezintambo. Intlobo zemali zifunyenwe kula madoda. Bafunyenwe benetyala. U Tiwani ngokwamkelwa impahla ebilweyo esazi, ababini abanye ngobusela, u Charlie unikewe iminyaka 2 nenyanga 6, u Dayimani inyanga 18; u Tiwani nyanga.

UBUSELA BEGUSHI. U Christoffel Estlin, i libulu elifandelekileyo lase Skapu, ngobusela beqela legusha gabamelwane bako e Zwart Kof. Umelwe ngu Mr. Lardner-Burke. Ubrinqhina bobokuba ubemana ukuzipaula ngolwaka de zaku 410. Ufunyenwe entyala, kodwa i Juri zamcelela iceba. I Jaji ite kungobubungu emgwebayo, enje ukufaneleka. Akuko nto imnyanzele ukuba ebe kuba ubengalambile. Imnike inyanga 18.

Amanye amatyala ibe ngawokubambana kwabantu elika Webb & Jonas vs. Jonas no Mdingi ngefama kugwelyelwe ondimgangele. Isibhono sika Bonani kwisigwebwe semantyi etyaleni no Makubalo. Sapanulwa isigwebwe semantyi eyayigwebele u Makubalo. Nasicelo sika A. W. H. Peacocke sokuba kwalelwe u Edward Johnston angaciti imali etile de kubalulwe ityala lake le £25. Igqibe ngolwesi-Tatu.

UKUXHASWA KWE MFUNDO.

Ngomhla we 18 Feb., yaba kwa Tshwill, Engongcolora intlanganisano. Isihlalo satatyatwa ngu Rev. P. Masiza wase St. Mark's, (Esidutweni). Umongameli ekuyilweni kwakulo intlanganisano walala kwa indawo awayibekwe pambi kwamakosi akowabo kwintlanganisano engapambili. Wati zinkosi zohlalanga lwentlalanga kanene njongokuba u Rulumente ezakulifinyeza nje isandla sake soncedo malungana nezikolo ezazi, kuza kutiwanine, ziza kuyekwa zifona, lonto yoba kukufu kohlanga nje?

U Mr. B. Malgas ute: Lento sevirke yakankanywana, nokuba leza?—Umongameli ute: Seyikankanyilwe, kanjalo yada yenzeka sezintzi kangaka ne titshala ezimivuzo yapukileyo.

U Mr. Ngcongolo ute: Lento siyihlanganiselweyo inkulu kakulu, kodwa owam umqondiso singa ngesingapuzulu kwelintzi sililo endiwin' apa, kuba ke wena mfindisi ubuza into enye uti, ziyakumana izikolo ezi, akutata eyako u Rulumente. Kuyabonakala ngokumhlophe ukuba savela e Lutukela nje sakika kulomhlaba ka Rulumente waza wasinika umhlaba sahlaya salima, asinto singazeke sime, singasababalala.

U Mr. Gcingca ute: Ndiyabulela mfo ka Masiza; ndibulela ilizwi elinye lohlanga, kuba wena uyindoda epambili kuti, kungengakuba uyinkosi kupela, ngethba lokulundiswa kwako eluhlangeni. Ngezwi elinye, umzi lo asinto ungako umekanyayo. U Mr. Mloko uti: Ndisokela izwi lika Mr. Ngcongolo, ate umzi awuko. Ke umfundisi lo namhla entetweni yake uti, wena wakowetu seihleli ukolwile, nawe ungaka qondi, wavela apa nje selukolwile. Ke ziza kumvelela sizakulimisa ngobawo wetu u Rulumente. Akatsho umfundisi ukuti, ndiyitunyileyo isigwebwe, uti, adibotwa lusizi, ngohlalanga kwakowetu. U Mr. Ntloko ute: Mna lezibizinda kum ndiyitata ukuti siyakuba zinto zentsini kwintlanganisano zase mzini, mna nditi nentlo lo seyisenza into esikade, into inye efunekayo, makukangelwe iqhinga layo indawo lo. U Mr. Nomngqana ute: Lento inkulu ukulu kuba umfundisi yena uzise ulwilo lwake ukuba silukangele ngokowetu, akatsho ukuti nditunyileyo, uti nityikangela njani lendawo. U Mr. Nomngqana ute: Lento ityatyaty ibubom betu ayincinane. Lento iytibizwa ubhlobo lwayo. Umntu onengqondo angati ukuyikangela kakuhle adike injalo. Nam nditi masekufunwa

iqhinga lento le kube kupela.—U Mr. Ngcongolo ute: Umzi awuko, lento inkulu, mayike ime intlanganisano.—U Mr. Tshangana ute: Ndiyabulela umfundisi kakulu ukuba uti xa unento oyikalyo usazise kwangoxesha. Kodwa ke ndinobuzo mncinane. Nqonde ntonina ukuba nza iyitata eyake imali? U Mr. Chairman ute: Sendiyakuti ndibekele entloko ukukuzela kwenzinkulu indawo kanjalo: Umntu ne Sidubi zivile ngokutawo kwemali ngu Rulumente. Niti nakubaza ati kutshina?—U Mr. Chairman uyakufundisa intlanga ezingekazi nto, kuba nina selenkulisile wanondla.

U Mr. B. Malgas ute: Elilizwi litetwa ngu umfundisi mna lindihibile kuba lomzi wakowetu kade uhamba unzazi apo usingela kona, wada wafika Emulungweni apo wadibana namadoda amakulu asemilungweni abafundisi wayipulapula inteto yawo.

U Mr. Satula ute: Lento iyinyaniso, kodwa umzi awuko, kuba into le inkulu.—U Mr. Maliwa Ntiti ute: Ukhoblo lwam ndingumntu olandabaza kakulu ukuyenza into ukuba andiyazi, kodwa namhla ke ndide ndeza kule ntlanganisano. Lendawo mna ndayiva kwakudala ngo mfindisi, otile owati—fundisani abantwana bonu, kemali iya kubhala ihlale itatyatwa. Imbangi yokuba ndiantabuzo intlanganisano le ukuba andiyazi, ndinike ndicapulele iqubo yawo.—U Mr. Ngoyi ute: Lento inkulu, umfundisi uti nantso into isiza emva kwawo vukani, kusolokokuba ke tina singabantu abangena ndlela.—Umngeni-sihlalo ute: Kuko ilizwi elili mandiyivelise into endiyicinyayo ngayo lento. Ndinoloyiko ke ngati mna iya kubeta ingabi sayi katalela kanye intlanganisano le kuba unenzi lwabantu alukatali nazizikula.—U Mr. Gcingca ute: Kungokuba singe bantu, bagcina zinto. Besinomhlobo wetu apa u Nofelti obehlala e ixolela ngalento esiti—lemali iza kutawo ngu Rulumente kuba e Palamente kukolise ngentshaba zetu Amabhulu.—Umngeni-sihlalo ute: Ke kalengoko ndiyibake pambi kwenu zinkosi, ngokumlangana nolwam ulwilo kuyo, ndingake ndipaula indawana zibe mbalwa, esingapuzulele ngayo. Kwintawo yokuqala u Mongameli, u Captain Hlyth, wati inkosi ngazinye mazibe nezakula emihlabeni ngayo. Kwintawo yesibini wati indoda nganye mayitumele umntwana esikuleni. Ngalento ke zingama izikola. Kufuneka ezo ndawo zisentyenzisiwe, zibhalwe kanjalo zitanyelwe ku Rulumente.

U Mr. B. Malgas ute: Elilizwi litetwa ngu umfundisi mna lindihibile kuba lomzi wakowetu kade uhamba unzazi apo usingela kona, wada wafika Emulungweni apo wadibana namadoda amakulu asemilungweni abafundisi wayipulapula inteto yawo.

Udaba Iwe Nkosi Kwakona.

Ite yakugqulelwa kolwa Mangesi ulwimi incwadi ka Mr. Brownlee, elonene latumela incwadi enendawo ezichazayo kwi Cape Mercury. Yileyo ncwadi le siyiqulelwa abalesi be Mvo namhla:— Nkosi.—Kwi Cape Mercury yolwa 15 kubonakala inteto ecatsulwe kwi Mvo, kwawungqulelo yencwadi ebihalwele ndim ku Mhleli we Sigidini. Sekedabhalwa ngokuzolelo nangucacileyo ngenawo ozikankanya kwintoto eyenziwe ngayo nakwezinye ngu Mhleli we Mvo. aza, tuneki ukuba ndiphinde ndibambame lowomhlaba. Inye into endibangelayo ukuba ndenze amangaku ngezintoto, kukwatala indawana ezilyimposiso; nazo ngendigazisi-so, ukuba bekungokubeka ezindawo kutetwa ngazo zingati zixoxwe kule Palamente izakubhanga.

Kwintoto yake uti Umhleli we Mvo, "Udaba avanyelweyo u Mr. Brownlee ukuba aluvakalise, egameni lika, Rulumente, mayefane nokukululwa kwenkosi zabantsundu." Mayelana nendawo ndingazuka nditi bendingsanywele ngu Rulumente ukuba ndiluvakalise oludaba, kwaya kungeko nto enowadini yam angaxhalisa ngayo u Mr. Jabavu eskulitseteni elo.

Mayelana nokupela kwalentoto Umhleli uti, xa atata ngencwadi etile endite yatunyela e Kapa ngu Mr. Pamla, lokubeni iyinto yama no Mr. Pamla; ekubeni inyaniso iyile yokuba loncwadi yaleswa ngu Mr. Pamla kuye Umhleli we Mvo oyitakazele kunene; kodwa ngoku uzenza umntu ongayaziyo." Awokugqibela amachapaza ka Mr. Brownlee ngapotelele ekulungiseni indawana ezitile ekulitshelweni kwentoto yake kolwa Mangesi. Kolu lungiso indawo engamandla yeti akawatembisanga Amangqika, encwadini yake kwi Sigidini, uvenze kodwa ukuba atembe. Ngokubhekiselele kulentoto ka Mr. Brownlee wenza lamazwi Umhleli we Cape Mercury:— (U Mr. Brownlee sinemamile lipamba! Incwadi ayibhalele kwi Sigidini isalo zicoko zake nencwadi abedumisa Komkulu e Kapa naku Sir Gordon Sprigg, ngoku angumntu ongenagunya lokusitata izinto azitidleyo ngayinyi le nkosi ezisibuzimile. Siyakubambela kwi nentoto yayipina incwadi? Mayelana nendawo azalatyati azilimposiso ekugqulelweni kwentoto yake, sibona tina ikucandwa konwale.—Ed. C. M.]

ABALIMI NA BARWEBI.

Egonce.—Izolo uboya obubanjweyo 6jd. Obangabhanjwanga abubangako. E MABEKENI. E QONCE (March 28.) Ngenza yesulu i Mariko ayibanga yinto edla ngokuba yiyo.

Ihabile.—1/8 to 2/1 ngekulu Itapile.—2/ to 3/4 ngenzobwa Umbona.—1/2 ngekulu Umgabo.—6/8 ngekulu Inkuni.—15/ to 19/ ngefara

EKOMANI (March 28.) Irasi.—4/8 ngenzobwa Umgabo.—4/ to 6/ ngekulu Ihabile.—2/8 to 3/4 ngekulu Itapile.—3/ to 5/ ngenzobwa Amasimba.—7/ ngenzobwa Umbona.—6/ to 6/8 " Isemile.—2/ ngefara Inkuni.—15/ to 19/ ngefara

E BHAYI (March 28.) Isemile.—8/ to 4/8 ngekulu Inkuni.—15/ to 25/ ngefara Ihabile.—3/ to 5/ ngekulu Umgabo.—4/ to 6/ " Umbona.—5/6 to 6/8 " Itapile.—2/ to 10/ " Inqholowa.—3/6 to 4/6 "

E DAYIMANI (March 24.) Irasi.—10/ to 11/ ngenzobwa Isemile.—5/ to 5/6 " Amasimba.—10/ to 14/ " Umbona.—14/6 to 18/ " Ihabile.—6/ to 7/ ngekulu " ezinkozo.—13/6 to 14/ ngenzobwa Umgabo.—8/ to 19/ " Itapile.—6/ to 20/ " Inqholowa.—12/6 to 13/6 "

Native Opinion, WEDNESDAY, MARCH 28, 1888.

IT is now a pure matter of course that, at the Farmers' and Bond Congresses, as in Parliament, the longest and apparently most interesting discussions should be over the Natives. The recent Congress of the Farmers at Bedford has proved no exception to this rule, for the debates of its session were on the Native system of land tenure and Native education. It is not without interest to examine the views of the farmers on these two very important subjects.

"Tribal tenure" has, in the crusade preached against Native Voters, come to mean any piece of Crown Land occupied by black men. These men may not possess a vestige of self-government, and may even be more accountable to the central Government, than denizens of towns who enjoy Municipal institutions,—so long as they are black they come under the designation tribal tenure which does not give a vote. With tribal tenure as such, the Farmers' Congresses dealt the other day. Mr. STEPHEN JOHNSON, M.L.A., led the way on the question. "That the system of tribal tenure should be abolished, and in place thereof individual titles as opposed to tribal titles be issued to Natives."

In our opinion this proposition affirms a truism. It is now years that our Government ceased to recognise the existence of Natives as tribes, and we think it was Mr. (now Sir JOHN) SPRIGG, who indignantly asked, in the course of a speech at Maclean twelve years ago, "Who is SANDILE but a black man in the division of King William's Town?" When this was spoken there was in existence what could correctly be described as the tribal system, and undoubtedly, tribal tenure then prevailed. All along the policy kept steadily in view by the Government has been to ignore tribal distinctions among the people, and to treat them simply as the subjects of the Queen. Until the distinction was revived, and blindly applied to the blacks in connection with the disfranchisement of the Natives, everyone had learnt to regard tribes as things of the past. This fitted in very well with the common law of the land which knows nothing about tribal titles as opposed to individual titles.

For our part we still hold that, no such thing as tribal tenure obtains in the Colony. That there are lands that have been, under solemn treaties and in other ways, reserved for Native occupation is indubitable; but that does not necessarily constitute tribal tenure as opposed to individual tenure. As a matter of fact, lands occupied by our people are, for all practical purposes, occupied individually, and there is nothing easier than to show that even where there are no individual titles registered in the Deeds Office, the individual holding of land among Natives prevails. All the Natives' lands are beacons off, and are in some form registered in their names. There are thousands of properties throughout the country that have been held by Natives for scores of years in this manner. They have a right to cultivate their pieces in or out of season, and to impound trespassing stock belonging to their neighbours. In a

word, there is nothing that a person holding a registered title from the Deeds Office may do on his land, that a native without such a title may not consuetudinarily do. This being the case, we apprehend there would be no difficulty if the Government were to step in among the natives' lands to-morrow, register them in the names of occupiers, grant title deeds, if it be only for its own satisfaction. This would be no new experience with the natives, who have been forced before now to do things very repugnant to their customs such as the paying of taxes, the drinking of brandy and the carrying of passes. It will thus be seen that natives have never, until they were unsettled by Sir JOHN SPRIGG's Disfranchisement Act, doubted that they held an inalienable title to their holdings. We therefore fail to say how the mere carrying out of Mr. JOHNSON's resolution would prove to be the panacea that he and his brother farmers would have the country to believe. For example we are assured by Mr. G. KING that "if natives had had individual titles they could have not only supplied their own wants but the wants of the other people as well." Mr. W. J. WARREN, M.L.A., "had always held that the only way to civilise the natives was to give them individual titles for their lands" Other speakers followed in the same strain. Lesseyton in the Queenstown division was cited by Mr. JOHNSON as a specimen of a native station where the people have built brick-houses and in many other ways shown signs of progress, all by the application of the principle that the speaker advocated. "They were," he observed, "different in every respect from the dirty lazy barbarian who went about in a red blanket and lay about the huts doing nothing." In this he was supported by Mr. KING who instanced KAMA's people as otherwise good natives who might have progressed but for the absence of this one thing necessary,—the parchment. Government had gone into considerable expense in the direction of providing irrigation works for KAMA's people. Still there is no response, because, says Mr. KING, "they had no individual rights to their lands." Evidently Mr. KING was in error, for Anshaw Station, the spot he is alluding to, was surveyed years ago. Then the farmers conveniently forgot that Lesseyton was not the only native station that had had individual titles granted to the occupiers. Scores of stations have had this boon, and we regret to say they have not progressed as rapidly as Lesseyton. They are certainly removed from Mr. JOHNSON's ideal barbarian, and this result is due not so much to the possession of individual titles, good as they are in themselves, as to other agencies that we shall presently enumerate. The fallacies we have lightly touched upon pervade all the speeches that were made on this question, and Mr. JOHNSON experienced no difficulty in carrying his motion; but it was not before he, correct to his traditions, had let out a bagged cat. In his closing speech, Mr. JOHNSON, a large landed-proprietor that he is, remarked "that at Lesseyton he purchased three titles." It is a matter well worth considering how to prevent natives' lands falling into the hands of such fortune seekers when titles are granted; for after they shall have been so purchased it will precipitate farmers and townspeople into a perilous crisis in which they will have to deal with the problem of hordes of untutored natives, divorced from the soil, and not knowing whither to go.

On the whole it will be a source of much gratification to our poor people to learn that that they are the objects of the farmers' solicitude. But, as we have shown, our farmer friends will have to seek elsewhere for the causes of the prosperity of the Lesseyton and other Natives. They will have to ponder well the observation of BUSHNELL that the soul of all

improvement is the improvement of the soul. Tastes for better things must be sedulously cultivated among the Natives. And we see no way how this essential condition is to be brought about, except by Missionaries strongly supplemented by educational agencies. The support of the approval, and the example of the farmers themselves would go a long way to hasten the consummation that they were so devoutly praying for at the Bedford Congress. What is Lesseyton, whose peasants we are so happy to hear the farmers singing, but the result of these very agencies? It is but a Mission station where the influences for good have had a free play, and it is to be hoped that the Farmers' watchword in Native policy will, during the year be, "Remember Lesseyton." This watchword will, we do not doubt, open their eyes to the clear and patent fact that, what has been done at Lesseyton may be done elsewhere, and impress upon their minds FRANKLIN's maxim, "Whatever man has done, man may do." But what do we find our friends doing in respect of the main conditions that assisted Lesseyton to its present unenviable position? Why, on the day following we find them giving hearty support, and finally carrying Mr. PAUL TIMM's motion, than which anything more carefully calculated to snuff out Native education and render Mission work nugatory it would be difficult to conceive. The real object of Mr. TIMM's motion is to have such a readjustment of the conditions of the Government Grant towards Native schools as will leave those in greatest need of Government aid entirely without it. He proposes "that Native mission schools be placed on the same footing in regard to Government Grants, as public undenominational schools." Mr. JOHNSON's interpretation of this was, that money should be taken from Natives to educate the farmers' children, in other words it is proposed to rob PAUL to pay PETER. Against the earnest protests of Mr. G. KING, and Mr. W. J. WARREN, whom we cannot thank too much, the motion was carried. It is only fortunate that by virtue of its vagueness the resolution may do the Native Mission schools no harm. But it is not by taking a mean advantage of the Natives that farmers will add to the name and greatness of this Colony.

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Iveki.

NOKUNA yo lilele ze Eketer, Imvoziya ku...

I PALAMENI kwakubona ukuba iyaka...

UMHLA abakuhlala ngawo eMahlweni o...

KWISWADI kwabhelele kwipeza laba...

U RULUMENI ukuphila ngakuba kuqala...

U Dr. Johnson wase Mthata uzo ngoku...

IYXO le Jolimeni u William Balzar esapa...

UKUBA ufuna ukwahlala umntu oqeqeshi...

UJWANGQA elingqo William Wilson lipambi...

U Mr. Fred Hiller wase Dayimani...

KWIVEKI egqileyo abafele echibini eku...

"IZOLO, nge Cawa, intwana yomlanga ibfeka...

NJENGOKUBA izakuhlala nje i Palamente...

INDODANA emhlepe engu Isaac A Smith...

ILAVEZI lipambi ko Mautyi e Bini...

IYXO lamapolisa awatatakwa e Dayimani...

ENYAMA ama Arab asahamba ngokuba ku...

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KUNOKUYA umkubano ka Sir John Broad...

U Dr. Knight-Brace e Bishop wase...

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U Sir T. Umporo ubeko wezizwe e Dayimani...

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Imvo Zabantsundu.

NGOLWESI-TATU, MARCH 28, 1888

Uyulo e Trinskel. IKA lokuba elipesheya...

EZE ZITILI NGEZITILI.

EMNYAMENI. -Kaupe singcamle nko...

UBUDLWENGU.

U Petros ngobudlwengu kwi Laukazi...

UKUTWALA.

U Gani, ngokutwala u Constance Bar...

EZE JAJI.

E KOMANI. Ngolwesi-Tatu, 28 March, 1888.

Kulomzi ele Nkosazana ibe ngu Mr. H. F. Blaine.

NGOLOBUSELA.

Tuqalonye ngokuba amashumi amabini...

UKUBETA.

U Joni, wase Rodani e Glen Grey ngokuba...

UBUDLWENGU.

U Petros ngobudlwengu kwi Laukazi...

UKUTWALA.

U Gani, ngokutwala u Constance Bar...

UKUGQORHOZA, NOKUBA.

U Jonas, ngokugqorhoza inkanti ka Mr. Pusey...

UBUSELA.

U Piet Hart, no Charles Irving, no Barend Fie...

