

# IMVO ZABANTSUNDU

(NATIVE OPINION)

IPEPA LAMAXOSA LAVEKI ZONKE

[LIHLAULELWA 3s. NGANYANGA NTATU

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, JANUARY 6, 1886.

[No. 62.

Kaulese Imvo Zabantu ngabantu nge

## Rheumaticuro

Elona Yeza Likulu leli lizwe lengqa, qambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

*Likwaluncedo olukulu kukutyatyamba Komzimba licisine, Nakwintloko, Nakwezinye.*

Benjenje ukulincoma nbake balilinga :— “Uti omnye zipele ingqaqambo (ekubeni besendinyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukuliseka, ndapumla kamnandi ebusuku, into ebendiveki ndi ngasayazi, ngoku ndipilile.”

Wenjenje wumbi:— “Eliyeza lindipilise ngokungumangaliso. Bendibulawa sisinge inyanga ezintandatu kangangokuba bekusuka kube yinqaba ukuma ukuba ndike ndahlala. Bendingasena kutoba kuba bendingeze ndibuye ndipakane. Ibotile enye, indipilise kanye.”

Omnye nti :— “Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindcedede kanye.”

“Ndingarola,” utsho omnye, “iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqitileyo ndite ndakumatela ibotile yokuqala nmfazi wam, wabengana kupakama ekoyen nonyawo, enjalo inyanga; ngalo Mgqibelo uhleli esitulweni.”

Uti omnye: “Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekutyatyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inkohliso njengamanye.”

Yiyo le enye inteto: Wonke endimaziyo nditi makabe nalo, basancedekile bonke abalilingileyo andikeva, mntu lingamncedanga. Ukuvakalis imvo zabantu kungazalisa ipepa.

*Eliyeza linokuyalezwa izindlu zamayeza, nevenkile otandayo angalifumana ngokutumela 3s. 6d. ngebotile, ongu*

JAMES JONES,

46 LONG STREET, CAPE TOWN.

## I BRANDI

Elungileyo engapitikezwe nanto zinjenga manzi nezinya ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,

## E-QONCE

## W. F. s. BOOTY

Umteteleli kwi Nkundla yamatyala e-Komani. Umlungisi wemicimbi nayipina eeingisele ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkuseli kwabanamatyala, waye kananjalo ebiza amanani afanelekileyo. I Ofisi ise Town Hall e-Komani.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, e-Town Hall, Kwisitora esinga pantsi esesitatu, No. 3, Kwinkundla, ye marike,

E-QONCE.

Uhlala aba nento eninzi yombona, na Masimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, aytengisa tshipu.

Amxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kumacalqha onke e-Koloni. Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

## AMALAHLE ASE NDWE

A BANINI balamahle bagqibe nabapati bololiwe ukuba bamane ukulayishela kwa Komani (Queenstown),

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Ngenyanga: ezingangemitwalo e 80.

Abafuna ifulara abasakuzidinga kwisituba semingxuma yamaladle ne Queenstown. Akusakubako kubambezela ekulayisheni amaladle nasekuwatuleni e Komani. Indlela yenqwelo intle yonke isagudiswa ngokunye.

Inani yi nayipeni (9d.) ngekulu.

C. MUSGROVE,-  
OTENGISA IMPAHLA ETSHIPU YENDLU,  
Kwindlu Ekangelene no W. O. CARTER & CO.,  
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Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

Unokubatengela abantu abakude impahla abayifunayo kwimisito eti ibeko e Qonce xa bete banqopisana naye

INYAMA NEZONKA.

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi

kwe ofisi ngase mcancatweni.

NANTSO INTO OBUKADE UYIFUNA ISAZISO SEGUNYA

Kuyafunwa! Kuyafunwa ! Kufunwa !

*IWAKA LABANTU!!*

Ukuba liyekuhlola amxabiso endiwarolayo

## NGEZIKUMBA NOBOYA

NOPOSI INKOSIKAZI X umda wake.

Nempahla etengiswa tshipu ngokumangalisayo.

Kanize kuzilingela, kuqimisekile ukuba nobuya mze.

Abasebeke beza banelisiwe.

Ndicela abanoku funda ukuba batyele abangenako.

Ningayilibali indawo endikuyo

Kufupi nomzi omdala ka MSESANE,

Endleleni yomcancato we Nciba eya e Ngqamakwe.

Ndikwali Gosa le “ MVO ZABANTSUNDU.”

P.H. POTTOR

njalo njalo.

Ivenkile entsha yebhekile nezitya zentsimbi

A. STRUTHERS,

Smith street, Kings Willimas Town

Utengisa intlobo zonke zebhekile nezikotile

Yiyona ndlu itshipu apa e Qonce.

Lempahla uyenza ngokwake, mabaqiniseke ke abhstti ukuba yomelile yenziwe kakuhle lonto uyayimela. Kanize kuncama kuye ngapambi kokutenga nakuyipina Izisulu kuye wonke.

Unomgubo olungileyo, Izonka, Iswekile, Ikofu, Uqolwane (Tea), Into-ezimnandi, Izibane, Isepa, Icuba, Imatshisi, Inqawa, Iparafine, Nelampu. Zonke ngamanani apantsi Kanye.

## Isaziso Segunya

Komkulu, Qombolo, 19th December, 1885.

ESI sisaziso ukuba u Mr. ANDREW GONTSHI wase ku ngeneni kwe Nciba ufunde pambi kwamam-hlanje Ncwadi etile—

ebonakele kwi pepa lase

Qonce ekutiwa *Zinwo Zabantsundu* lika Dec. 2nd, 1885. Kulo

nchwadi ebika mna (kwi Ngxekako endi kuzo nge nxa vokubalela kwe langa) kuwo onke ama Ngqika anemvo ase Koloni.

Ndiyazisa ke ngoku ukuba okunene lo newadi iteta inyaniso. Uncedo ndiyalucela kuwo\_wonke umzi wamu wa kwa Ndise zi ntswelweni

nase zimbamdezelweni ezikulu

NTSANGANI X umda

Nxokana QUKWANA x umda.

HLANGANISE NOXUKUMESHE X umda

J. HILNER

Umenzi wentsimbi zamaxesha,

E-QONCE.

Nomtengisi wempahla ezinjengemisesane

ANDREW GONTSHI

Umteteleli ematyaleni,

Aloeville, Kei River,

Unentlobo ntlobo zemisesane, iwotshi, Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha Se-

TRANSKEI.



NATIVE OPINION

kwemfundo kwela Mangesi, nobunzima obayihlelayo ide ipantse ukuputa, no- kwamnkela kwayo ngama Saxon ade ayitumela emva apo ayavela kona; waye esalata kuti ukuze singapeli temba kuba apa e South Africa ayibanga nawo loma- shwangusha, ngakoke kuti kulindeleke ukuba siyitumele kwezinye indawo.

U Mr. R. Ndungane usuke wati: andi- zikuteta nto inkulu koko kutetwe ngu mongami, ngokuti apa akuko ntshutshiso zingaba zitene mbe nemfundo kweli, ewe, oko kuvinene, nakuba kunjalo, aku- sweleke miqushakane, imihamba pantsi evela ko Hedeni, kuba bona bengaboni lungelo livela emfundweni; kuba kunga- te sululu nakumtombo wayo. Ezo izizwe zaye ekufundisweni kwazo zingacaluli bala; kanti tina ekufundisweni kwetu bambalwa abati nabobafundisayo baba- nyamekele.

U Capt. Veldtman usuke wati: kuko into endibanga ukuba ndenze lamazwi, ndize kuva apa ukuba njengokuba nilapa nengumlisela wantonina; ndivuyiswa ku- nene koku kutiwayo ngumongami; kuba tina silifumeneyo ilizwi silangaze- lela kunene ukuba sazi ukuba wona Amangesi la atinina ukuba abe nako oku kwazi nalenkonzo, ukuze banyamekele omtina bontina. Nonke namhla nipa- ntsi kweshlalo sofele. Waquba kunene ngokubonisa ukuba masingayami ku Mangesi anekwele kodwa sifundiswe ngokwaneleyo tina kunexesha labo, ma- senze ngokudlulisileyo kunabo.

kwasingiswa indawo yokube kubule- lwe Canon Woodrooffe Umhlohi zikolo u V. L. I. Bassi watelelwa ngu T. B. Mato- lengwe ukuba o Messrs. R. Ndungane, F. F. Vetbooy no P. Tshacila bafanele ligqu- gula lokuyila oku kwenziwayo.

Lamanene anyulwa ukuba abe ngama- lungu entlanganis o Messrs. S. Makape- la, Manasseh Mbeki, Elijah Mda, Joel J. Madubela.

Ngokungafiki kuka Mr. Falati ipepa lake lafundwa ngu Mr. F. F. Vetbooy, ngengozu zolutha. Eliphepa alivakalanga umpunga walo, nakuba kunjalo kwenzi- wa inteto ngamanene entlanganis.

Intlanganis imiselwe kwa Lutuli nge 29 April, 1886, umcimbi wayo woba nge- inapepa abantu abaziwa kunene o Messrs. F. Sidziya no S. Makapela, nokunyulwa kwamagosa onyaka omtsha.

Indleko ka Rev. J. D. Don.

Imali eseyitunelwa kuti ngabanteundu ngaleviki ukunceda kwelitayala yile;—

Table with 2 columns: Name and Amount (£ s d). Includes Mr. Joel J. Madubela (0 10), A. P. Mapanjukelwa (0 10), Enoch J. Madubela (0 0 6), Theo. Ndawanda (0 0 9), Wm. Johannes (0 0 6).

THEOPOLIS.

Table with 2 columns: Name and Amount (£ s d). Includes Mr. Klaas Mqaqo (0 10), Henry Mqaqo (0 0 6), Eliza Mqaqo (0 0 6), Chrissie Nqezo (0 0 6), Williamina Nquka (0 0 6), Yona Maneli (0 0 3), Lousa Maneli (0 0 3), IKatija Nxengewa (0 2 0), Hans Lujiza (0 10), Piet Ngcubu (0 10), John Gaba (0 16), Mrs. Gaba (0 0 6), Dana Quluba (0 2 0), Nathaniel Duna (0 0 6), ana (0 2 0), e Kokowa (0 10), Kokowa (0 10), Bennie (0 0 3), Vena (0 10), Bangani (0 10), eMekula (0 10), Paul (0 0 9), Petu (0 10), Paul Petu (0 10), Dyonkors (0 0 6), Kanstin Henry (0 0 6), Joel Gaba (0 0 6), Jacob Ngcaba (0 0 9), Mrs. Ngcaba (0 0 3), Jacob Petu (0 10), Nonenti Petu (0 10), Jack Mba (0 0 6).

Izababaleli

“ ISIXANDO.”

Etembeni, Umzimkulu, Nov. 13, 1885. NKOSI MHLELI.—Kaundifakela lenda- tyana yam incinane, endifuna ukuba nditise nqa uinzi ngayo.

Isixando yilenyama yomhlubulo, le kulixwe ngayo kwa Baca e Mzimkulu nge- bazalwana abazinkosi ezimbini, u Msi- ngapatsi no Nobekwa, ebiseyike yavaka- la kwiipepa lase Qonce Invo Zabantsundu. Ke elityala liyakungena ngolweso- Mvelu 21 November 1885. Kodwa abantu bona sibalwayo bafakwa etolongweni, nangona bati ukugwetelwa kwabo entangeni apo, kwakertwa abo bati bakubizana ezabo za- hlaba ebantwini, akwabotshwa balwi bonke. Ke ngako oko lento andizange ndiyibone xa kusenziwa nje umteto a- tati indawo yawo, kanti ngabo abatsiwayo ukuti: “ The Law must take its course.” Kuluzisi ngeziqusha zibotshweyo, ngokuba zinkosi ezonenyayo, azi abantu aba yintonina. Kanti tina ngesiko lezu shebet xa abantu balwileyo basuke bahla- umhlanga kupela ityala libe lipilele. Asizanga sayibona lento yokuti ‘ incani ’ zibe zizo ezibotshwayo. Mandityoboze ngelithi- Lilani! lilani! bafazi bakwa Baca! Nani xitokosi zakwa Baca, Kuba zonke “ inenihl’ zenu zimnkela Kwa Baca asikw’ istituzi! E. JNO. MQOBOLI.

Engcobo, 12 Dec., 1885.

NKOSI YAM.—Ndiyatemba ukuba akuyikunqanqwa ukundifakela ezindawo zilandelayo endililisa ngazo umzi wako- wetu ndiwubopa ngokubhubha kwetsha- we lakuti u Mr. Mahonga umfo ka So- tshozana Ingcwaba alidmwa kukamisa, umhlakulo awupeli kuselela, neliso aligugi kulila.

Pants’ ukuti singakolwa nakuba besi- sazi ukuba impilo yelotshave ibutwezi; ute wakufika umbiko oti u Mr. Mahonga ubhuhile sike ababiki bangati yinto bayite tshe emapupeni lobuya ixesha no- napakade zisenzele ibuyambo. Hai, akubanga njalo wajokisa ngobunene; kanti isicamagusho esimenzelayo zibeta emva, yena seyete qeke pesheya komlambo.

Asibanga nazwi lakuteta namandla aku- sebenza, amehlo etu azala lusizi nokotu- ka, nomlomo wangcangcazelu nentliziyo yankwanya ngokuba injengele negcisa la Batembu lisishiyile. Noko salinda sicingela ukungati kobuye kutiwe impilo yake iyatembisa, akubanga njalo, imihla efikayo yaqiniseka ukusishiya kwake; sancoma sati:—

Ubuhle baba Tembu butshonile ‘Tshonile lontloko besiyitanda, Alele lomeloh besiwabuka, ‘Tyibilikel’ engcwabeni lomzimba, Sike weshwaka u Mtembu wenene Ute shwaka kanye ngonapakade ‘Theonel’ entlalweni yabafi, ‘Liso lo Mtembu alisoze lambona, Omnye ebelimtanda kangaka.

Umtembu akasoze abento emknelwe ngumfo ka Sothozana, indoda ebinesito- mo kwimcimbi yobuzwe nobuhlanga, ezifumane igama nembeko emlungwini. Ebengumtandi wezwe nohlanga lwake; ngokunamatela eluhlangeni lwake, eku- beni ashenze kwinto acingela ukuba ililungelo lwalu ukuba liflin’ ukushenxi- swa umhlaubi ukutshitsiswa, kunokuba alikanye ubunganqumla umqala.

Ebengengamanye amatshawe akuti, ati xa atate isiqendu esipambili afike ondele kumalungelo asembonjeni anga- teni nawabanye. Malunga nombuso lo, wahamba ngobulumko obukulu onges- hlal’ ubufumana: wazipepisa nakwindle- la zobukacezi ute ngokwenjenjalo woyi- kwa ngamawabo.

Ute akuyiti hlasi ingqoboko, ubu orlam, nemfundo yentsapo yake wekwasu, wa- ngxamel’ ukuti dadlu paya, wati esenje- njalo wakoba namawabo. Ati ngelinye ixesha ebhekiselela emfundweni: oko indiposileyo mna bona abam kotshiniza itishala ngobutshivelu ezibabonisayo ekufundiseni abantsundu indleko zona bendizixolele. Wayifunqulela intsapo yake nomzi wake ebu orlamini kudidi lokuqala kwabantsundu (Xosa), ukuba bako bambalwa abasentla kwake. Ubeli- kaya labafundisi nekaba elifundileyo eli- ndlilekileyo.

Fuman’ uzala Mtembukazi okunye ko- dlula ikulu lemnyaka onje Umtembu ungasoze umzale, okunye womfumana emva kwexesha elide ongasivalayo isi- kewu somfi. Ebeyindoda engondlo ingahexiyo, igora ekuteteni, um-krestu wenene, itshawe lodidi, indoda yamadoda. Atike Mtembu, nowasemlungwini wo- bon’ ukuba kunyembelekile. Ndim owako J. F. TANTU.

ISIKOLO SASE CUMGCE.

Emhlanganisweni, Pondoland West, 27 Nov. 1885.

NKOSI MHLELI.—Ndicela kuwe indawo epepeni lako ukuba undifakela lamazwi ambalwa. Indawo yokuqala yile afuna unxosi u Nqwiliso ukuba ndiyibhekise kuwe yeyokuba yinina ukuba Umhleka- zi u Rulumente ayitabate imali abesince- dile ngayo esikoleni sase Cumgce, ngo- kuba lomali ka Rulumente ibiya kunce- da abaninzi abantwana base Mampondwe- ni ukuba bafundiswe ukuze kuti emaxe- sheni ezayo bevane noyise wabo u Rulu- mente; sidamile kakulu tina Mampondo anganeno ko Mzimvubu ukuba ukuba u Rulumente uyayitabata lomali eyayite inkosi u Nqwiliso umfundisi wase Cu- mgce makaye e Kapa aye kucela uncedo e Palamenteni yase Kapa; savuya kakulu aknbuya umfundisi, esiti, kuvunyiwe e Kapa ukuba siyakuncedwa ngemali ye- sikolo sase Cumgce. Anditete ngamnye amacala ase Mampondweni anjenge pe- sheya ko Mzimvubu ekutiwa ngokwa Mangesi East Pondoland, bozitetela ngo- kwabo nabo; nditeta elicala linganeno ko Mzimvubu elipetwe yinkosi u Nqwiliso. Uyabuzwa ukuba konakelwe nintonina ku Mhleka- zi u Rulumente ukuze ayitabe bate nje imali abesince- dile ngayo, ngo- kuba tina Mampondo anganeno ko Mzi- mvubu besimbulela u Rulumente nge- ndawo ezimbini ebezibonakalisa ubuhlo- bo no Rulumente nenkosi u Nqwiliso, yindawo yokubeka indoda efanelekileyo nefezekileyo, indoda anenene nenyansis ngentsuku zonke, ogcina inene nakuma- kosi azipeteyo, oqala kuwo onke amakosi ngemfanelo ewabonisa ubuhlobo no Ru- lumente. Indoda engu Meja Elliott inkosi yemantyi zase Batenjini indawo yokuqala leyo. Eyesibini indawo yijoye yemali yokunceda isikolo sakowetu, le namhla esiva ukuba uyayitabata. Singa- dana kakulu ukuba u Rulumente uyaye- nza ngenene lonto, kuseloko asikakoiwa kakuhle ukuba uyakuyenza Umhleka- zi. Inkosi u Nqwiliso uyayinyanzela lento ukuba mandiyibhekise kuwe ukuze umfa- kele epepeni lako. Ndim umkangeli wendaba zake zonke PHILIP CHARLES.

IMANTYI EYONA.

Exhora, 7 Nov., 1885.

NKOSI MHLELI.—Andizanga ndibhe- kise nto kuwe; ndiyifumene imantyi enokuvusa uhlanga u Mr. Liefeld, ebande na Magcaleka ukuba alime ingqolowa, netapile; namadoda ayahlakula into leyo ingazanga ibeko kwa Galeake. Ukutsho ndiyayincoma lonto “ Lipumile ilanga kulo “Tete.” Ungafika lizindlela lonke elakulo Tete, ngemizamo (sendiyikanka- nyile) vale mantyi. Abarwebi bayabu- lela, ukutsho nditeta ivenkile. Banga- mmika ibala ngemisebenzi emihle, kuba no Yesu wati engu Msindisi wabantu wati: “ Ndisisonka sobom,” abamtandisa ukuba noko. Enye into nakuba besiti ufa- ke u Bom entolongweni, “ inteto leyo ayinjalo.” Lisiko letungisa ukugxekwa ngabanye — kodwa uinzi luyabulela. Ndandihambele ngokwam ndidlula apo e Willowvale ndikumbula kwa Ngqika, yaye ixenye iyitinta. Ukutsho nditi, akuko lungisa emhlabeni. Mandiyeke apo nkosi. H.M

WHILE the arrangements were made for a party a few evenings ago, a young lady inquired, “ Is the invitation to embrace ladies,” “Oh no,” replied a young man, “ the gentlemen will attend to that.” And the young lady wonders what the mañeing meant.

WEDNESDAY, JAN. 6, 1886.

THE GLEN GREY QUESTION.

UP to this point we have said but little with reference to the Glen Grey question, beyond remarks in our Editorial Notes. Perhaps we may now be allowed to make a remark or two of what transpired, especially at the meeting held at Lady Frere on the occasion of the visit of the Secretary for Native Affairs.

Mr. DE WET has, by this time we presume, reached his post at the metropolis. What impressions he has left behind him as a legacy, we are not at present prepared to enter into. We call the attention of our readers to one or two points in his speech, First, the statement that Mr. PELEM, as a Gaika, had no right in the Tambookie Location, from which we infer that all Gaikas are excluded, it being intended solely for the locating of Tembus. Second, meetings on political matters were not good for the people, although they could not be condemned as being unconstitutional; the Natives were not ripe for them yet.

The crime of the unfortunate Gaika mentioned above, lay in his having protested against what he, with the rest of the Glen Grey Natives, considered an injustice towards them; the burden of the whole falls upon him, as being the most outspoken as well as possessing some amount of intelligence. Far from blaming him for this action, we rather join the inhabitants of the Glen Grey district by respecting Mr. PELEM, who has gained for himself the not altogether enviable title of a “ Political Agitator.” We were glad to notice that every line taken by Mr. PELEM was strictly constitutional, the Secretary for Native Affairs himself testifying to this. Where wrongful agitation crops up we are unable to make out. Racial distinctions, in whatever shape or form, we condemn, hence we were not a little astonished to find that such was encouraged by one from whom we expected the contrary. We should like to know which of these two lines—the one pursued by the Secretary for Native Affairs or that taken by Mr. PELEM—would tend towards raising an agitation in a community The Secretary for Native Affairs says: —“ The Tambookie Location for “ the Tembus ”; from which we infer that the Tembus might raise their voice any day and demand the exodus of every resident on the location who is not a Tembu, and we are inclined to think that there are not a few. In this case we really cannot help pointing out that the seeds of an agitation have been sown broadcast. And pray, who will be to blame? Surely not the Political Agitator. We, being one with these people, know what they are, and we feel assured that as soon as ever this remark of Mr. DE WET’S may be quoted for their interests, they will take good care to make use of it.

Passing on now to the line taken by Mr. PELEM. Finding a certain action of the Government not altogether intelligible to the minds of the people and himself, he falls upon the proper course, by drawing a petition to Government and placing their grievances before it; a course which we deem the most advisable as well as being constitutional, and one we fail to see would lead to any agitation. Meetings were convened and the present state of affairs discussed at the same, just in the self-same way as a law-abiding European community would proceed. But we are told Natives are not ripe for this! Class legislation we have always, and ever will, set our faces against. If meetings of this stamp are considered healthy for the white community, we hold they are more desirable for the black, who are to be taught the British rule, and they learn more of this by attending one of these meetings than they do

elsewhere. We deem it our duty, having the Natives interests at heart, these interests being ours, to speak out. That racial antipathies be encouraged we deprecate, that they do exist cannot be gainsaid. The duty of Government, as the parent, is to bring up these different nationalities side by side, as the family of one household, being under one and the same rule and law. Should the Gaikas and Tembus live peaceably side by side, it is not the duty of Government to unsettle them by reminding the Tembus that the Gaikas have no right in the location. We are not prepared to refute the point that such a statement accompanied the locating of the Glen Grey Natives, at the same time we might be allowed to remind those whom it may concern that there is such a thing as the observance of the spirit of law as well as of the letter.

One word more with reference to the meetings held by Natives on political matters. The subject bearing upon this, of headmen coming under the Civil Servants’ Act, we pass over, and take the Natives as a whole. We think that we may safely assure Govern- ment that as long as such meetings have as leaders such men of intelligence as Messrs. SIGENU, PELEM, KALIPSA and others of the same stamp, there need be no fear of a collision or disturbance taking place, on the contrary, should they at all be brewing, they will be averted. We would even go further and advise Government to mark the lines they take, and work upon them, such men, we are bold enough to say, being law-abiding, and if their countrymen would but take advice from them we may count upon peace and goodwill reigning. “ The world is a world of Bonds ” was a remark which fell from the lips of a member addressing a meeting some years ago. For the word Bonds, we would substitute “ Meetings ” or “ Associations,” and such as those held in the Tambookie Location we would encourage by all means, since they must have their good results carried on constitutionally as hitherto.

Editorial Notes.

THE news that Government had with- drawn the obnoxious clause of the Liquor Proclamation will give great satisfaction throughout the country. We trust our rulers have been really convinced of the iniquity they were trying to force down upon an unwilling people, for such con- viction would doubtless be expected to have an effect in other directions in which the Ministry has blundered in Native affairs. We allude to the rank injustice done to Mabadana and to that perpetrated against the Tembu nation. From this act of Government our people should learn that under British rule grievances are sure to be redressed when such redress is asked for by the people in a peaceable and lawful way; but agitation is the secret of success.

WE are glad to say that subscriptions are still coming in from natives in various parts of the country to defray the expenses incurred by the Rev. J. D. Don in connection with his recent prosecution by the Government. Subscriptions to the amount of £4 1s. 3d. have already been acknowledged from the natives of Burghersdorp. From Burnshill we have to acknowledge 18s. from Osborn, Bacia- land; and from Theopois, near Port Alfred, £1 14s. 6d. These are sums that have come under our eyes, there are others still to come in. It would be rea- sonable, we think, for the people while thus subscribing to testify their interest in this affair, to demand that Pelser be put upon his trial, and that Mr. Maasdorp be removed from the position in which he has been the means of saving Pelser from his deserts, and of harassing a humble Gospel minister instead. We feel strongly on this subject, and are surprised that the Press has so far winked at such irregularities.

WHEN it is remembered that the destinies of this country are at present more or less in the hands of the Dutch people, it is meet that the country should give heed to what the newspapers, which guide or re- present the opinions of that class, have to say. Now, if ever there was a Dutch paper which may justly be regarded as the organ of Afrikanerdom that is the Zuid Afrikaan, edited by Dr. Van Oordt, a member of the Council of the Cape Uni- versity, and an examiner in Literature in the same University. We are indebted to our contemporary, Het Volksblad, for what this literary light says to his Dutch friends. Het Volksblad says:—“ A ester- day’s Zuid African goes into detail about the programme for the New Year, the most important item of which, as it had already announced in a previous issue, should be the raising of the franchise to ‘ One Thousand Pounds or more ’ so as effectually to exclude the black vote. It would be positively cruel to deprive English readers of such wisdom and eu-

lightened teaching while only a few Dutch colonists benefitted thereby. ‘ For this in- formation of our readers and of our Eng- lish exchanges we summarize what, in our contemporary’s estimation, are his ‘ argu- ments? ‘ Reform is urgently necessary/ he says, ‘ for everybody knows how Advo- cate Innes was elected as the representa- tive of Victoria East through the intrigues of King William’s Town merchants and agents. In some districts the natives are in the majority; fellows like Richard Kawa and others are insolent, and there has been a great outcry about the Glen Grey matter. In future worse things will happen; Messrs. Du Plessis and Van Ziel no, not even Mr. Frost, will be re- elected if matters are left as they are. Mr. Tengo- Jabavu will take their place, nay, what is far worse, “ the numerous Innes brood ” (the Zuid Afrikaan has acquired a repu- tation for its elegant diction) ‘ will be re- enforced by the Irvines and Berrys, and where shall we be? Either civil war run of the white colonists must follow “ If a decisive step is taken, opposition may indeed be expected on the part of the British Government, but, the next general election being still far off, we shall have time to overcome it.” The Bond should at its meeting at Graham’s Town take the first steps, of course not openly, and those steps must be taken not by the Bond as Bond, but by a committee consisting delegates of the Bond and of British Far- mer’s Associations. If English and Dutch colonists would co-operate in this matter the Zuid Afrikaan does not despair of the triumph of the good cause. It would, however, feel quite sure of success if Mr. Merriman, for instance, would side with the present Ministry ! ‘ What a pleasant year would be in store for us if the Zuid Afrikaan had the shaping of it in its hands?’”

Heald Town Training Institution.

In connection with this Institution we have in former issues given the result of the Examinations of the Deputy In- spector, Mr. Ely, and of the Elementary Teachers’ Certificate Examination. In the former we pointed out that these re- sults were unusually high, and in the Tea ‘ hers ’ Examination the number of names appearing in the Gazette list ex- ceeds that of any other Institution, Native or European. We believe that Heald Town is the only Native Insti- tution devoted specifically to the training of Teachers, and its usefulness and impor- tance in this respect cannot well be over- rated. Considerable time is devoted by the students to the study, and practice in the schools connected with the Institution, of school management and the best and most recent methods of teaching. We do not wonder, therefore, that the Heald Town authorities hitherto have had a greater demand for their trained Teachers than they can supply.

Before ‘ breaking up for the holidays the students, male and female, were examined in the following subjects:—English, (in- cluding Reading, Dictation, Composition and Grammar), Kafir, (including Read- ing, Translation, and Grammar), hand Drawing, School Management, gious Knowledge, (including Old and New Testament History and Catechism), Geo- graphy, History, (English and Colonial) and Arithmetic. The following is a classi- fied list arranged in order of merit:—

Table with 2 columns: Name and Class. Includes Alex. Msutwana (CLASS I), Philip Lutuli (Walter Belu), Samuel Ncuca (Simon Nqana), Walter Ngwanya (Petros Mbikwana), Stephen Mdilwa (Fanny Mahluba), Chas. Msikinya (Ida Mqanda), W. Govan Msikinya (Harriet Gama), M. A. Nkubwana (Elsie Mbam).

Table with 2 columns: Name and Class II. Includes Elijah Shosha (Eliza Mkgangisa), Nathaniel Belu (Martha Dlepu), Jacob Ndizilwana (Zadok Mali), Stephen Mtoba (Eliza Maaidiana), Reuben Maneli (Sophia Ngqakaza), Eli Ntlonze (Jane Tumela), Ida Ndarana.

Table with 2 columns: Name and Class III. Includes Alfred Sishuba (Silia Ntlonze), Robert Magengelele (Samuel Mahlhl), Timothy Kwaza (Josiah Lwana), Emily Magajana (George Sishuba), Levi Mafant (Israel Lefenya), Levi Gwazana (Molema Moshe).

At the recent Teachers’ Certificate examination referred to above, out of presented 14 were successful in gaining Certificates of Competency or Provision Certificates. These were not examine this Christmas as the greater number them had gone out to take charge Schools, and therefore their names not appear in the above list. So they have been at present located that lowering are the appointments to school.

Richard Gudula, assistant master, sonvale. J. J. Jabavu, Graham’s Town. Elias Kumalo, Cedar, Natal. Cleopas Kunene, Verulam, Natal, Solomon Mnyakama, Amatole Bass Isaiah Mbewu, Transkei. Hanns Swaarbooi, Transkei. John Ngaka, Transkei.

Harry Sitela, Keiskama Hoek. John Magaba, Port Elizabeth. Robert L. Magezeni, Port Alfred. David Bolani, Ddamdam, Peddie. Joel Bontshela, Mgwalana, Peddie. Stephen Rwxwana, Nombumba, Peter Caroline Ntsiko, Seymour. John Mtobi, Nombanda, Heald Town. We may add that these appoint have been made by the Board of Mand- ment in concert with the Missionaries the places named, each student always provided with a school at the elusion of his or her term of resident provided that conduct and attained are satisfactory. An institution has and is doing such downright work for the advancement of the and of the Colony deserves the sympathy of the public; and we sing hope that Heald Town may, as be- fore, hold among native institution foremost position it has attained production of solid results.

A MAN always find out there is all the bottom of his stocking. He make discovery when he takes his book night and puts hie foot down on a hot to warm. He rarely forgets to spend out about it.

## Kukululekile

### Asibizi 'Nto

Ngokuba ubani eze kubona Amabala ngamabala amahle e

Mpahla enxitywayo I Qiya ezintsha Izihlangu ze Lastike Izihlangu ezibotshwayo . ipari ezine Lastike kwiliti ezimabalabala (zitengiswa tshipu) kwiliti ezimhlope zintle Ikeleko edla 2}d. nge yadi iprinti ze 3d. yadi

Zonke ke ezimpahla zezi tshipu ngapezu koko zaka zakuko e venkileni ka

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Niqondise ukuba igama ngu G. E. COOK, Chemist, E QONCE. uba ngawenkohliso angenalo igama lake.

KWA G. WHITAKER, kwivenkile etengela nentwana ncinane kuko, kutengeiwa tshipu lye Uinbona, nento ezinjalo, igubo, neswekile, njalo-njalo, njalo- njalo.

### Isaziso Kubahambi.

U Mr GEORGE WILLIAM A. RADASI wase Mpofu. Uyazisa kubo bonke abahambi ukuba kuko i POST CART esuka pofu (Seymour) eya e Bofolo (Fort beaufort), ibuye ngo Mgqibelo, yenjenjalo e Olwesihlanu ne Migqibelo. kabiso lishumi linantlanu (15a.) lesheleni umntu omnye. Kunokukwela isitatu sabantu kuyo.

J. RADASI, 6 August, 1885.

### Kubabhaleli bam.

MVA ko 1 December, 1885, ndinga abandibhalelayo bangati: JACOB N. ZINTO, Air. SAM. NDUBELA, Jansenville. Aberdeen Road, Nov. 1885.

### Kubabhaleli bam.

IDIYABAZISA bonke ababhaleli bam ukuba lomzi (Etembeni) ndiyaku- lhiya ngomhla we 21st ka December, Izebenjenje ukundilalela kwabo, of C. F. BLAKEWAY, Morley WMS. ELIAS JNO. MQOBOLI, Etembeni, Umzimkulu.

### ISAZISO.

IVENKILE entsha yezitya zentsimbi, SMITH STREET. Iyakuvulwa ngo Mqibelo ongapaya 2 January, 1886. King William's Town, 30 Dec. 1885.

### OZELWEYO.

PHILIP.—Inkosikazi ka Rev. W. PHILIP oba ee Guba, ibeleko INTOMBI, ngo November 26, 1885.

## JOHN J. IRVINE & JO.,

Abatenga impahla kwamanye amazwe, Nakweli,

### Nabatengeli bofeni ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

## BOYA, IZIKUMBA

## ZENKOMO,

### Nezempahla: emfutshane,

BEMPONDO;

*Nokudla, njalo njalo.*

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke cham.be itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitehga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenja- lo ke sondele ekufumamanini eyona mpahla itshatshelayo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa nge- nto esukuba itengiswa anikowa apa.

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Uhlala enento eninzi yezitofu ezifanelekileyo neziluhlaza apa bo.

*Ingubo zomtshato zenziwa ngokokufuna komntu kwisi- tuba se yure ezilishumi.*

Uhlobo ezenziwa ngalo nokufaneleka kwazo Jakunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

*Ikhuba Litengwa Ngokubonwa!*

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.

IHEMPÉ, I LINZI, NE MATRASI, eziqala kwi 3d nge yadi.

OMATRASI ABASETYENZIWEYO, ne Keleko iyadi ezi 5 nge sheleni enye

ITYALI ZOBOYA, inani ziqala kwi 2/6, ezimnyama ziqala ku 2/3

Ofani ngofani bento yokunxitywa ezifanelekelele uku- tshintsha.

Ingubo zomtshato esezenziwe, Jenokwenzelwa ofunayo ngexesha elifutshane.

Iseteni (silika) ezimhlope eziqala kwi 10}d nge yadi.

Isetina ezimabala ziqala kwi 7}d nge yadi.

I-Alpaka ezimhlope, intyantyambo zomtshato, kunye nezi- gubungelo.

Iqiya zase France (French Merino) ezimnyama nezi maba- la.

Unonelelo olukulu luyenzelwa abantu abazakutshata.

Ingubo zamanene, Ihempe, ihempe Zangapantsi ikawusi, amaqina njalo, njalo.

Isuti zamanene eziluhlaza inani ziqala kwi 21/ isuti ipela Impahla yakwa PASCOE icina ilanga.

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

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Banempahla yentlobo zonke ezaziwayo kumkondo we—

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## Izihlangu zentlobo zonke

## Impahla Yamaledi:

Ilinzi, Ikeleko, Ikeshmiya, Iprint ziqala kwi- tiki iyadi. Ihen setini, Iprinti ezibusetinira zohlobo olutsha zona.

## Kwimpahla eyenziwe ngoboya.

Ikausi zamaledi, nezamadoda, ingubo zangapantsi zentlobo zonke.

Yonke impahla yokutshata itengwa apa, eseyenziwe, eno- kwenzelwa ofunayo ngexesha elifutshane.

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Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona ikwivenkile yakwa Ngqika e-Qonce.

Lishicilelwa umninilo, u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith Street King William's Town.