

IMVO ZABANTSUNDU

NATIVE OPINION

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, JANUARY 13, 1886

[No. 63

H.S. WAUGH & CO.,
THE ARCADE,
QUEEN'S TOWN.

UMZI ontsundu ose Komani, e Hewu, e Skapu, e Kamastone, ku Ndlovukazi, kuzipaluka zase Batenjini, Nakuyo yonke imimandla yelipezulu maungatengi nantonina ungakanga uyokuzanelisa kwimpahla entle kunene netengiswa ngawona maxabiso apantsi kwa H. S. WAUGH & CO., the Arcade, e Komani (Queenstown).

Banempahla yentlobo zonke ezaziwayo kumkondo we—

NGUBO ZAMADODA:

Ibhulukwe, Ibhathi, Ibhathi ezinkulu zengqele nezilula zokuhomba, Isuti, Ihempe, Iminqwazi, Ikresbhanti, namaqina.

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.

A onke impahla yokutshata itengwa apa, eseyenziwe, enokwenzelwa ofunayo ngexesha elifutshane.

Izambrela zamaledi, Izitezi, I-Gloves zabatshatayo.

I-Lace yentlobo ezininzi Namakaka (Frillings).

Iminqwazi eseyihonjisiwe, ne Bonet.

Impahlana eninzi yamaledi yentlobo zonke.—Intyatyambo zomtshato Nentsiba, njalo njalo.

Nifikile e Komani buzani kuqala indlu ka

H. S. WAUGH & CO

QUEEN'S TOWN.

Inyama ne Zonka,

Nento ezinjenge kofii no swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

Kaulise Imvo Zabantu ngabantu ngs
Kaulise Imvo Zabantu ngabantu ngs
Rheumaticuro

Elona Yeza Likulu leli lizwe lengqaqambo zamatambo nento ezinjalo,

Alikazanga lingancedi.

Lilwahtncedo olukulu kiikutyatyawiba Komzimba licisine, Nakmtloko, Nakwezinye.

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

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

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

“ Ndingarola.” utsho omnye, “ iponti ezintlan ngebotile. Ngelwesi-Tatu olugqitileyo ndite ndakumatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga; ngalo Mgqibelo uhleli esitulweni.”

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

Yiyo le enye into : “ Wonke endimaziyo nditi makabe nalo, basaucedekile bonke abalilingileyo, andikeva mntu lingancedanga.”

Ukuvakalisi imvo zabantu ngalo kungazalisa lonke ipepa.

Eliyeza linoku yalezwa kazo zonke izindlu zamayeza, nevenkile, otandayo angalifumana kumninilo ngokutumela 3s. 6cZ. ngebotile, ongu

JAMES JONES,

46 LONG STREET, CAPE TOWN.

I BRANDI

Elungileyo engapitikezwe nanto zinjengamanzi nezinye ezibululayo, itengwa ko

C. J. DOWELL & CO.,;

BANK STREET,

W. F. S. BOOTY

Umteteleli kwi Nknndla yamatyala e-Komani. Umlungisi wemicimbi nayipina esingiselo ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkuseli kwabana- maty al a, waye kanaanjalo ebiza amanani afanelekileyo. I Ofieise Town Hall e-Komani.

W. J. DEALY,

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

E-QONCE .

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

Amamaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kuma calana onke e-Koloni.

Unombona ombile kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

JOHN J. IRVINE & CO

Abatenga impahla kwamanye amazwe, Nakweli,

Nabatengeli: bofani ngofani,,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emtutshane,
BEMPONDO,

Nokudla, njalo njalo

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitonga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo! onkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sondele ekufumanini eyona mpahla itshatsholeyo ngamaxabiso apantsi.

Amamaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa. "

JOHN J. IRVINE & CO.,

AMAZIMBA

NE

MBEWU YOMBONA OBOMVU

INTLOBO EZILUNGE KANYE.

KANJAKO

UMBONA OXABISO LILULA WOKU DLIWA'

JOHN J. IRVINE & CO

Umteteleli Kwinkundla Yamatyala, Umlungiseleli wetaitile nokwatiwa kwamafa.

Uguqula itaitile.

Uligosa Lebandla elincedisa ngemali ekutsheni kwezindlu nokuxaswa komntu ebudaleni, lase Kapa.

DYER NO DYER

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

Batengisa lempahla ibalulwayo ngezantsi ngamaxabiso agqitiseleyo ngobuncinane:

Ingcawa Zoboya.

Imatrasi zase Mkosiui ezinemigca
Imatrasi ezinemigca zase Zikepeni
Imatrasi ezinemigca zase Witney

AMABHAYI

Entlobo zonke zobukulu.

IQIYA YOKUFINYA

Amabhali amane, zintlobo ezintsha zona

IBHULUKWE ZEKODI,

Ezingqingqwa, zentlobo zonke zama-bala.

IZAMBULELE, NEZAMALEDI

I-PRINTI

Zikwibhokisi ezimashumi mabini, ze zentlobo eziketiwewo zona.

Ingubo Ezitambileyo Zokulala,

Zentlobo zontatn zokuhonjiswa.

INTSIMBI ZEMIQALA

Zamabala ngamabala nobukulu ngobukulu.

Ezingqukuva Nezinembombo nezi-xaswe ngemiti.

KANJAKO,

zitya ezinjengenkumntye, njalo njalo.

izinto ezidliwayo, Neziselwayo.

Izinto zokwaka, zokuvatisa indlu.

Nezisetyenziswa Ekulimeni,

NJALO, NJALO, NJALO.

DYER & DYER

Iveki.

ABAFUNDI be Mvo *Zabantsundu* baya kuvuyisa ukuba indoda eyayi tshabalalise impahla ka Mr. Alex. Chalmers wase Dordrecht kuko amatemba okuba iya kufumaneka. Kuvakala ukungati lingesi elilife elalifunyenwa ngamapalisa litengisa utywala ngapandle kwemvumelo laza ke lazipindezelela ngokutshaba- lalisa impahla ka Mr. Chalmers ngobobu- gqwira beruluwa. Kuya kuba luvuyo ukuvisa abafundi betu ukuba ubungqina bokutakata kwayo boyisile.

IMPI yase Tyume, eka Mabantla neka Mqalo iya zama ukuhlenganisa imali yokuncedisa etyaleni lika Mr. Don.

IMVULA iya funeka kakulu kumnandla wase Dikeni nase Xesi.

UMANZABOMVU uko Embukosi. Kuyakala ukuba ufike nendoda etile evela kwa Baca.

U-MBENDENI ungene e-Ngqushwa uya-tyikitya e Tyityaba' uaku Mabhulu amele i Xesi kwakwelo.

ISANDLA se mantyi yesi siqingata sase Qonce esingu Mr. Charles Huntly sipaka- nyiselwe kwindawo yobu mantyi base Tulbagh, kwelngase Kapa.

NGOLWESI-NE olugqitileyo (7 Jan.) ya- ba vinqungutela enkulu endlwini yama tyala e Rini, kwaye kunyulwa u Mr. John E. Wood ukuba abe lilungu le Palamente esikuudleni somfi u Mr. Jona- than Ayliff.

KULUVUYO ukuba u Mr. Justice Buchanan omnye wejaji zase Rini owaye wela ulwandle ngokungapili ngoku ubhic- tele, angafika kweli ngo February.

ASINTO ityebisa mntu ukuhlala unovalo lwetyala. Hluala iqosha le Mvo ukuzo lupele.

KUQALA kusuku lokuqala Lwale nyanga siyipeteyo ngoku imalana engama tyala inokubutwa ngabacini ziposi xa atunyi- weyo, azuze intwana elula yena kwakuyo. Lawomapetshana kutiwa zi Postal Drafts.

U-Rev. W. Greig, umfundisi wase Wesile e Mpopu ubhubhe nge Cawa ukumka komhla nge 3rd January. Uncwatye ngo Rev. A. Faure (wama Bhulu), Rev. J. Read, sen., no J. Read, jun. (base Rabe).

Ibenkulu yayola ngapezu kokulindela kwesinzi intlanganis' yekaba lo Manyano Ngemfundo ebise Ngqwebeni ngentsuku ezimbini zeveki egqitileyo.

SIBIKA ngosizi ukubhubha kuka Mr. Teyise Mboni, obeyitshala yase Tshatshi kulomzi wase Qonce ixesha elide. U Mr. Mboni ubhubhele e Komani ngolwesi- Bini Iweveki egqitileyo.

U REV. C. TABERER ulindelwe ukuba alike e St. Matthew's (Emtyaku) ukwela pesheya kolwandle ngeveki ezayo.

UTI makude kutiwenina ukutetwa nawe mfondini? Ete imali leyo uyiba- nba Imvo umsebenzi uhambe. Akuna- xhala na ?

IXABISO lokutwala iflora pakati ko Ko- mani ne Alvani ngoku likwi Is. ngekulu; zi 3s. 6d. ukusuka e Alvani ukuya e Da- yimani.

INGQAKAQA isatyikitya e Blikana kwi- zizwe ezintsondo ezise Gqili (Herschel). Sekufe ishumi linesitandatu abantu.

AMAPEPA abika ukubhubha kuka Mr. Vanderbilt wase Amerika obengoyena mntu utyebileyo elizweni. Imali yake ifikelele ku £620,000,000 — ubengenisu £2,000,000 ngonyaka.

ZENJWENJE ukwabiwa imantyi emva kokubhubha kuka Mr. Hodges—Mr. P. B. Bocherds uya e Swellendam endaw'eni yomfi u Mr. F. J. Hodges; u Mr. M. A. van Breda uya e Fraseburg endaweni ka P. B. Bocherds; u Mr. A. N. Bamberger uya e Hanover endaweni ka Mr. M. A. van Breda; u Mr. H. Edey uya e Nyara endaweni ka Mr. A. N. Bamberger; u Mr. B. Osler uya e Riversdale endaweni ka Mr. H. Edey; u Mr. G. G. Munnik uya Kwadaiwe endaweni ka Mr. B. Osler ; oya kwindawo ka Mr. Munnik e Barkly East ngu Mr. F. E. Woolaston. U Mr. F. P. Pett uya e Humansdop endaweni ka Mr. Bisset opumé ngokuba selemdala.

UVALWE ngo Mgqibelo umboniso omkulu w'ase Bayi.

ISIFO semidiliya abati yi Phylloxera singene e Kapa.

MAYIFINYELEEE yonke imali ye Mvo ngoku.

LUKO kwakona ulure lokuba u Mr. Moody no Mr. Sankey abavangeli abaku- lu belase Amerika bangade balihambele eli kuko inkutazo. Ngati ngoku base- lwandle ukuya e Australia baya kugqita e Kapa.

E CAWA Unondala ubulele umfazi wake ngo Mgqibelo. Imbangi kutiwa bubu- kwele. Umbulali akakabanjwa.

SIVUYISANA no Mr. Paul Xiniwe kwa- kunye nabahlobo betu abase Bayi ngendawo yokuba sisiva ukuba umculo wabo ngeveki epelileyo upumelele kakuhle kanye.

U SIR ARTHUR HAVELOCK, Iruluneli yase Natal ukangelwe ukuba anduluke e England ukuza kweli ngo 22 Iwayo le nyanga.

IXESHA lokuhlangana kwe Palamente ngalonyaka ngati lingavakaliswa ngo 8 March lo ziyayo.

INDODANA engu Phelan itshone kumlanjana ekutiwa yi Baaken ngo Mgqibelo ongapaya ngokusuke izipose kwindawo enzulu iqubha.

UMBONISO wase Bayi ubuseluhanjelwe ngabantu aba 50,000 ukuza kufika ko Mgqibelo.

U MR. H. A. HIME wase Natal unyulelwe ukuba abe yitoliki yompatiswa micimbi yabantsundu wase Natal. Batatu abanye abebeyifuna indawo leyo. Ebeye ngapina amadodana antsundu akafundiswa e Heald Town, e Lovedale nase Kapa lento indawo ezinje zisawa kwakwabamhlope ?

U MR. GEO. HUDSON obengamehlo Enkosazana Transvaal unikwe ipenshini ye £1000 ngonyaka. Akakabimdala kakulu noko. U Mr. Hudson waye yimantyi e Rafu kudala.

KUTIWA U Miss Colenso, intombi ka Bishop Colenso uphelelele iqela la Matshaka nge Krismasi egqitileyo.

SICELA amagosa e Mvo ukuba abuteku- bafundi zonke imali zekwata le intsha.

IMALI yendleko ka Rev. J. D. Don evela e Kubusi kwimpi entsundu ekwifama ka Mr. Irvine yodweliswa kweleveki ezayo.

Imvo Zabantsundu

NGOLWESLTATU, JAN. 13, 1886.

NGE BRANDI KWAKONA.

SIBEHLE sangxama ngokuti abantu mabavuye kwipepa lokugqibela, mayelana nokuhanjiswa komteto wotywala pesheya kwe Nciba. Lipepa lase Rini, abati yi *Eastern Star* elibange ukuba sibhale ngohlobo esabbhala ngalo kweleveki egqitileyo. Asiwepepa litembe- kileyo noko, lonto yona masiyivume. Site kodwa kuba besiba liyawazi amagqugula alamadoda apeteyo saba malibe lisetyezelwe. Lite u Rulumeni wenze njengoko bebefuna abo bebecase ukungeniswa kotywala pesheya kwe Nciba, liyatemba kengoko ukuba ababantu bayakupeza ukumana beteta kakubi ngalo Rulumeni wo SPILIGI. Site kuba besi ngawangxamele nganto lamadoda kutiwa angu Rulumeni savuya tina ukuba ekwelelise into ebisikondlozisa kunene, kuba noko asimnqweno wetu ukumana sifumana into zokugxeka u Rulumeni. Saggiba ke kwelokuba makube kwenziwe into elungileyo. Lifikile ke ipepa lakomkulu elinesaziso ekutiwa sikwelelise inkatazo. Sifumene udano sakuyileisa into agqibe kuyo u Rulumeni. Yiyo le kupela—

“Isiqendu sesihlani sesaziso sakomkulu se 154 somnyaka we 1885 siyaguqulwa. Sina ngoluhlobo namhla inkosi, inkosana, nama- pakati zingabafumana utywala ngepepa lo- mantyi.”

Mabaqonde ke abantu ukuba le- nguqulo ayanele. Ubuncinane bayo siyabubulela ; kodwa into ebicelwa ayenziwanga. Sitsho kuba lento asinika yona u Rulumeni kukuba inkosi namapakati azo zibe mgangatweni mnye nabantu, nokuba zibe nokubutenga utywala ngencwadi yomantyi. Sala lonto kanye. Siti asibufuni kanye pakati kwetu utywala. “Bukwelelise kanye Rulumeni obutywala bako,” ngati utsho umzi siwuya tina, njengokuba usiti sobufumana utywala ngencwadi yomantyi nje, lonto sesiyibona. Wenjenje kwawena nge ntonga, wati imipu nengxawa singazifumana ngencwadi zomantyi. Kanti uzakubuya u Rulu meni ka Mr. SPRIGG ayihlute, a- cite imali eku £4,000,000 ekuyi- hluteni. Lomipu sasiyitengangazo ezincwadi kanye kutiwa namhla masitenge ngazo utywala. Owetu umxhelo ngowokuba mabu nqunyanyiswe kanye utywala. Yo, mnka notywala bako. Asingi bungangena kweyetu imida.”

Sibona tina eli lelinye iqinga lo- kuyingenisa inyoka endlwini. Si- yababongoza ke abahlobo bez'zwe ezintsondo abalapa e Afrika, nabase Ngilane ukuba bangadinwa kusitwala nakusilwela, lude olutshaba lukweleliswe. Bungenisiwe utywala kweliya lipesheya kwe Nciba liyakuba sisihogwana esitile esisemhlabeni. Unokuhlala zole-tu-na umzi? Ababantu bangeniselwe ityefu asingabo nabanezwi e Palamente, mabangabulawa bengazipendulelanga.

Amanqaku.

SICELA uxolo kubalesi ngendawo yokupuma kwepepa ngeveki egqitileyo ekwati ngenxa yokungabiko ekaya ko Mhleli lafumana lapuma, ke ngeko kwako nento eninzi yeziposo entetweni nasespilini. Yiyo lonto bate o Mr. J. Z. Tantsi bango J. T. Tantu.

KUYANANDIPISA ukubona ukuba umzi ontsundu ukupapamele ukuposa inkozwana kumcimbi wendleko, ka Rev. J.

D. Don. Umzi ontsundu wase Tshungwana utumele ngomfundisi wawo umnikelo okwi £2s. 0d.. Uti umfundisi lowo, umzi ontsundu wanelisekile ukuba u Mr. Don ungunhlobo wawo, aze alike ati uyatemba ukuba liyakuya lisanda inani lamadoda ayakumana emkuselela ontsundu ngexesha elizayo.

LE yincwadi efike nemali evela e Tapolisi, iyabulela ku Rev. J. D. Don. Iti:— “Wenjenjeke umzi ontsundu wesisitili ukubulela kwawo, kulomfo wezwe lase Skotilane, u Mr. Don:— wanga ungedi- nwe nangomso mfo wasemzini ekuti ungabikelanga bani ukuba uzakwenza into enkulu kangaka wenze: kekwabonakala ukuba ubungalingele luncedo lwase mhlabeni, kodwa ube ukangele ekubeni kwenziwe ubulungisa ngomteto owaziyo wena ukuba awukete bala lamntu. Zingake ezinkozwana zeta zingamukeleka, kuba zonke izinto ezinkulu zineqalo sazo: kungoko singa onke amawetu angagalela nezibomvu idobilityi, nokuba zibe zizq zodwa, zikule zibe ngangentaba. Singati tina ukwazi kwetu tina bantu bantsundu akuko nto isoyisa njengokwenzelwa ububele. Tina umntu ongastandiyo, ongasaziyo ukuba ezizinto sizikangele zonke ; kuba siluhlanga saye sinenkosi namapakati kwanamahlwempu, nazo zonke ezindidi namhla sizibona bobubukumnkani buka Queen Victoria. Besisiti bube be- gqita obu belitshawekazi lase Mangesini, kuba buquke onke amabala, waye umteto usiti awukete bala nasityebi nahlwempu” Tina asikatali nokuba umntu ungumfundisi; ukuba uti xa ateta etyalikeni, ati singabazalwana, aze ati yakupuma abe ngomnye umntu : yonke lonshumayelo .yake tina sisuke singevani nayq. Zeke kubonakale ubunene besibhale esiti, “ni- ngatimina ukutanda u Ixox eningambo. nanga? kanti nibatyiye abantu enibabo nayo.” Siyabulela ukutsho ; singa zonke intsikelelo zingavela ngamacala onke upumelele emsebenzini wako wobufundisi, nakweliyala upumelele. Tina namhla ngoluvo lwetu bantsundu, ungu- mhlobo wetu; siqinwe kanjalo ukuba linga linganda inani elinjengawe: wena ukudelileyo ukunyeliswa nokutukwa ngeixha yetu. Ubufanele nomzi wako- wenu ukuqonda ubulungisa bako, ungalinge nzuzo, kuba wenzele umsebenzi omhle onontongana-zilahlelele, ozabonkolo-zitshelwe siceko. Manditshonele ke apa mfo, ndingat ukumbonga:

Ngunzipo zimnyama, Kupaud' uhlanga
Ndim MAZANTS' EMILAMBO. Theopolis, 28 December, 1885.

Ibandla le Mfundo.

Imbuto yase Nqwebeni, ibe yeyole kunene. Ozinike inkatazo yokuya kuyo akafumananga tuba lokuzohlwaya. Kambe intlanganisyo yeli bandla ibe ngolwesi-Bini, nangolwesi Tatu (5 no 6 Jan.) ngeveki epelileyo. Kulentlanganisyo kuzanywa ukuku- tazwana nokuvuselelwana ngento zemfundo noku kanya nentlalo elungileyo. Kudibana impi entsba nendala, kujanjiselwane imvo. Ngazwinye yintlanganisyo epala amanyama.

Ngentsasa intlanganisyo ivulwe ngomtandozo ngu Mr. William Gqoba. Amalungu entlanganisyo abeko ngawo la :— Mr. J. Tengo-Jabavu, Vice-President (e-Qonce) ; Mr. Benjamin Sakuba (Epeuleni) Secretary ; Mr. James J. Bhowila, Assistant Secretary (Eroxeni) ; Mr. Alfred Solilo (Engqushwa), Gbepatele Umgcini-ndyobe ; nalamanene :— Rev. Boyce Mama (Enqwebeni), Messrs. W. K. Ntsikana (Kwalose), Alex. M. Njo, kweni (Enqwebeni), W. Gqoba (E-Love- dale), Robt. Gosa (E Debe), John Mafonggo (Kwampahla), Aaron Mali (Enkukwebe), Pearce Magaba (Etamara), Wm. Nzena (Emnqaba), Meyile Ngqanduva (Kwalose), Jas. Figilan (Emkubiso), Daniel Mbaza (Kwamatubela), S. Sonjica (Kwamatubela), Solomon Mwahlala (Somerset East), Petrus Ish. Kawa (Ebekesdorp), Peter K. Kawa (Kwamhala, Erini), Fagan Ntsangani (Ezitapile, Herschel), S. Nikelo (E Qorha), Ayton Kivit (Emkubiso), Shaddy B. Mama (Enqwebeni), Wm. T. Kote (Empekweni), Jas. Pamla (E Monti), Bekukwako neqela elimnandi lamaleli ebandakanye awase Ngqushwa apo neminye imimandla. Ziviwe izizatu zabangekoyo kwagqitywa kwelokuba mabadiwe amaxabiso akwihlengi;

Amatitilele okuzalisa amasiko entlanganisyo atabate ixesha. Siteta anjengokuleswa kwengxelo engehambiso yentlanganisyo eyandulelayo—eyayi Kwahleke ngo July 1885 ; ukubizwa kwamagama amalungu,ate nakuba eliaqoba elimnandi akoyo, yati yona into yokuba, amanye akwamaninzi ayengoko yabeta yasikwa silima. Kumadodana aba- lulekileyo ngemfundo nangesidima kulomzi untsundu awawafakayo amagama kumqulu wamalungu olu manyano, ete sakuposa ame- hlo asawafumana singakankanya kwa Umhla- li- ngapambili wentlanganisyo u Rev. E. Ma- kiwane, no Rev. P. J. Mzimba, no Rev. Wm. Philip, no Rev. S. P. Sihlali (we Cape Uni- versity), no Rev. Eben. Magaba, no Rev. Walter Rubusana, no Rev. J. Mtinkulu, no Rev. S. Mvambo, ngagama abafundisi lawo; kumadodana amanye apambili sikankanye o Mr. J. K. Bokwe, Mr. J. W. Gawler, Mr. Eben. Mhlambiso no Mr. Nicholas Bowula, amagosa apambili entlanganisyo, kwam Mr. James M. Pelem, Mr. Paul Xiniwe, Thomas Botanani, nama- nye, ewe singenjalo. Ukungabiko kwamanene anjengala siwabalileyo kuyahluta istunzi intlanganisyo ; kanti ukubako kwawo kunika isihomo kwimfundo le sizingca nga- yo, kubantu bakowetu nakwintlanganisyo le siyizamayo. Kulamanene amanye anezizatu ezingabonakalayo ngokungabiko, amanye ngati anghelutisi bani ngezizatu zawo; konke oku ikukuba xa kukangelwe ukuzinye lwa ngezizatu ilungu ngalinye linganesizatu salo sokungayihambeli intlanganisyo. Masi- yeke apo.

Wambi amatitilele ngangokungeniswa kwamalungu amatsha, ukuhlulwa kwemali zentlanganisyo nokulungiselelwa kwendleko, ukukangela imikamo yentlanganisyo eyandu lelayo, nokuyiwa kwengxelo zamabhunga awayemisiwe. Kulomkondo wokugqibela kubeko ingxelo ye Komityi eyahlangana e Rwarwa ekuqaleni ko December, ukuhlaza ingxoxo nokulungiselela intlanganisyo. Ingxelo ye Komityi yokupendla imbali ye-

WEDNESDAY, JAN. 13, 1886.

THE PROCLAMATION ONCE MORE.

IT seems that we were in too great a hurry last week in complimenting the country and expressing our gratification at the action of Government in regard to the now famous Liquor Proclamation. We are not at all ashamed to confess that what we wrote then was founded on partial information, based upon an article which appeared in that not very scrupulous journal—especially in shady matters—concerning the present Ministry—the *Eastern Star*, to the effect that the offending Proclamation had been so amended that its opponents would find the ground cut under their feet whenever they may take it into their heads to assault the position of the Ministry. We thought it had been inspired. Of course occupying a post of indifference as regards any particular set of men being in office, we were genuinely glad that the Ministry had resolved to burn their ships in the direction of retracing a false step. The *Gazette* containing the amending Proclamation is to hand, and we have been sadly disappointed with it on finding out the length that the Government are disposed to go in conceding to the wishes and desires of the natives and their well-wishers. Divested of the verbosity common in such documents, the following is nothing more nor less than what the Ministry are willing to concede:—The fifth clause of the Proclamation, No. 154 of 1885, shall be read as if the words "not being a Chief, Petty Chief, or Councillor" had not been inserted therein.

It will thus be seen that the evil complained of, even after this alteration, will remain in its colossal form just as if no amendment had been made. The chiefs and their satellites are merely reduced to the dead level of the generality of the Transkeian natives who must get permits before purchasing liquor. Now, the native people are opposed to this even. "A thousand miles," they tell Mr. UPINGTON in effect, with your fire-water. We have practical experience of the working of your system of permits, "and know that that system will only go far to legalise and establish a traffic which we are anxious to shun as we would shun a house full of snakes. We have before now bought guns and ammunition by means of permits, and the result was that there were so many guns in our hands that your illustrious colleague, Mr. SPRIGG, had to spend £4,000,000 in order to undo what had been done by means of these very permits which you are at pains to assure us that they will work in a restrictive manner. Your permits will aggravate rather than put down the evil. We would welcome a Proclamation that would not leave us to speculate as to its prohibitive character or otherwise. "Away with the fatal traffic! O, 'do take it away."

Seeing that the Ministry are now endeavouring to foist by a side-wind the traffic in liquor upon an unwilling community, let us hope that our white friends—both in this country and in England—will not relax their efforts to save a fine country from being converted into a veritable Pandemonium by the deluging of a vast native territory with brandy: and that against the wishes of its inhabitants, who are prevented from sending representatives to Parliament.

Editorial Notes,

It is cheering to think that our country-folks, far and near, have taken a deep interest in the Rev. J. D. Don's trial, and that they are showing it by their

contributions towards defraying the expenses incurred. The Natives of the Osborn Station, Mount Frere, have requested their missionary to send to the Central Committee of the Don Defence land a collection they had made amongst themselves, which resulted in £2. The

missionary adds that the people are satisfied that Mr. Don has shewn himself to be a friend of the Natives, and proceeds to express a trust, in which we share, that whenever the rights of the Natives are jeopardized, fearless defenders of justice may never be lacking.

THE following is another letter" accompanying contributions to the amount of £1 14s., subscribed by thirty-nine natives of Theopolis, and which were published in our last; the native writer says:—"It is in the following manner that the people of Theopolis wish to thank Mr. Don, the worthy son of a worthy Scotch sire. 'Don't get tired of us even to-morrow,' is the expression handed down to us by our ancestors; don't cease to do great things for us, even when you may not have consulted with us before doing them. In what you have done you have shown that you were not expecting earthly honour, but that you were only solicitous of seeing justice done without distinction of colour. We trust then our small subscriptions will be acceptable to you, for from small atoms grow big mountains, for this reason we, for our parts, would be satisfied if some of those of our colour were to give coppers; a multiplication of these would make a respectable sum. Nothing creates an impression in a Native more than kindness. And the kindness of the Queen seemed to us to be remarkable, for she, having various nationalities under her wing, has declared all to be equal before her laws. We are in different even to a minister when he preaches a gospel of brotherhood in the pulpit and be quite the opposite in practice, we at once cease to believe in what he preaches. Such preachers verify the scripture language: 'How can ye love God whom ye have not seen when ye hate your brethren whom ye see.' In saying this we are expressing our thanks. We wish you blessings from the four winds of heaven, that your holy work may prosper, and that you may get through this heavy expense. We, as Natives, feel that you are our friend, and we pray that the number of those who would be like-minded with yourself may increase. You have borne sneers and jeers on our account; it was not surprising that the white people recognized your self-denial on behalf of poor wretches like ourselves.—I am, MAZANTSI EMILAMBO."

THE *Border News* thus delivers itself on the encroachments that are at present the order of the day, in districts that have been reserved for Native occupation:—"One of the subsidiary causes of the Basutoland rebellion was the proposal to appropriate land for towns and common-ages. The Basutos regarded it as the beginning of a course leading to the use and occupation, if not the whole, of a great portion of their country. The matter was referred to in Parliament, but those then in office heeded no warning. Passion, prejudice, and ignorance were dominant in the Councils of the State, and war and its evils came upon us. We are paying, annually nearly £250,000 as interest on Mr. Sprigg's war loans, and that burden is a grievous one. Like the ancient Bourbon Mr. Sprigg and his associates have learnt nothing, though unlike the Bourbon they seem to have forgotten some things? To-day in Herschel is being repeated old follies. For some unaccountable reason land about the seat of the Magistrate is to be surveyed and used as a commonage. From time immemorial this land has been in the use and occupation of natives, as it is to-day. Suddenly they are to be deprived of their rights and find other homes. Naturally the question is asked, why are those who have been in peaceable occupation for years to be disturbed? Is it for the benefit of officials who require to graze stock? Herschel is a Native Reserve and as such it was taken over by the Government of the day, one of the conditions being that it should be reserved for Native occupation. That condition will be violated by the proposal of Government being carried into effect. Surely the existing discontent is sufficient, and the causes for that are owing to action for which the Government is responsible."

THE Native Educational Association held its half-yearly meeting on Tuesday and Wednesday last week. Upwards of forty members attended. In the absence of the President, the Rev. E. Makiwane the chair was occupied by the Rev. B' Mama, who vacated it on "the arrival of the Vice-President. The meetings were very enjoyable. Among the business of public interest transacted may be mentioned the re-appointment of the committee, consisting of the Rev. P. J. Mzimba (Lovedale), Messrs. W. Gqoba (Lovedale), W. K. Nsikana (Pirie), to write a history of the Natives of South Africa. After some discussion a resolution was carried to the effect that the Superintendent-General of Education be respectfully asked to re-issue the Blue Book containing the Reports of the Inspectors of Schools, which has not been published for some time past. The discussion revealed the fact that the reports were a means of urging the teachers to greater exertion, and were valuable to managers and to the public in estimating the progress and the tone of the schools. A committee was also appointed to go into the matter of securing titles for Native reserves. The next meeting is to be held at Macfarlane on the Tyumie.

IN taking over the following from the *Uitenhage Times* we wish that our readers should understand that, with respect to them, we adopt the words and sentiments of our contemporary as our own:—"We hereby give notice that all amounts due to the *Uitenhage Times*, whether for Subscriptions or Advertisements, if not paid by a remittance on or before the 31st December, will be collected by means of Postal Drafts. It is not only our duty to ourselves, but our duty to those who do pay that compels us to make this announcement. It we were rich enough and thought it would benefit our fellow creatures, we would work for them, pay printers' wages, paper-making accounts, small postages, etc., free; but we are not rich, and find when we have to face our debts justly contracted, that sentiment would not reduce them a fraction. We must therefore ask our numerous debtors to consolidate the good feeling which has ever existed between them and ourselves, by preparing to meet those Drafts when

they are presented at their post office, and thus prevent our being forced into measures which would be as unpleasant to them as to ourselves." For *Uitenhage Times* please read *Native Opinion*, and for 31st December, 15th January, 1886.

Sivela kwa Rulumeni.

KUYAZISWA ukuba yonke Imini-kelelo yomhlaba neyenzindlu yonyaka omdala opele ngo 31st December, 1885, izirolwe kule Ofisi ngo 31st March, 1886, nokuba kuqapambili kweloxesha.

Lakugqita elixesha abangabatatanga bayakupatwa ngokomteto benqabuyanga baziswe.

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

Kwinkundla yamatyala e-Qonce, January 4, 1886.

W. B. CHALMERS, Imantyi.

KWA G. WHITAKER, kwi-venkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile njalo-njalo, njalo-njalo.

Kukululekile

Asibizi 'Nto

Ngokuba ubani eze kubona Amabala niabala amahle e nga.

Mpahla enxitywayo I Qiya ezintsha Izihlangu ze Lastike Izihlangu ezibotshwayo Izilipari ezine Lastike Ikwiliti ezimabalabala (zitengiswa tshipu) Ikwiliti ezimhlope zintle Ikeleko edla 2|d. nge yadi Iprinti ze 3d. yadi

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Niqondise ukuba igama ngu

G. E. COOK, Chemist, E QONCE.

Kuba ngawenkohliso angenalo igama lake.

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

Unokubatengela abantsundu bempahla abayifunayo kwimisito eti ibeko e Qonce xa bete banqopisana naye

Ivenkile entsha yebhekile nezitya zentsimbi.

Smith Street, King William's Town, Utengisa intlobo zonke zebhekile, nezikotile, Yiyona ndlu itshipu apa e Qonce. KWAKONA

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

Kanize kuncama kuye ngapambi kokutenga nakuyipina indlu. Izisulu kuye wonke.

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

NANTSO INTO YENU.

ISAZISO u AMOS THOMAS,

UYAZISA UKUBA UVULE

Ikaya Labantsundu, e-Qonce

E Smith Street, ngezantsi ko Mr. E. J. BOXALL.

APo wonke ubani ayakufumana amalungelo ezixaso nendawo yokulala. Ubiza amanani alula. Kuko isitali esihle, nomgcini mahashe uhleli elindele. Metsho, Bahambi kanize nipose amehlo apa bo King William's Town, 10th November, 1885. AMOS THOMAS.

Nantso int' obukade uyifuna !

Kuyafunwa ! Kuyafunwa! Kufunwa !

IWAKA LABANTU!!

Ukuba liyekuhlola amaxabiso endiwarolayo

NG-EZIKUMBA NOBOYA,

Nempahla etengiswa tshipu ngokumangalisayo.

Kanize kuzilingela, kuqinisekilo ukuba nobuya nize.

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.

September 14.

J. HILNER,

Umenzi wentsimbi zamaxesha,

E-QONCE.

Nomtengisi wempahla ezinjengemiaesane njalo njalo.

Unentlobo ntlobo zemisesane, iwotshi, Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha ae.

TRANSKEI

IZISULU ! IZISULU !

J. no C. HEDDING

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa 'yonke impahla yabo yama Xosa bafuna ukuba itshayekele tu kwakamsi-nyane.

Intengiso iqala ngo Mvulo lo wanambila.

Qondisisa kakuble apo bakona kwivenkile yakwa Ngqika e-Qonce.

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