

IMVO ZABANTSUNDU

(NATIVE OPINION)

[XABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, JANUARY 27, 1886.

[No. 65.]

Nantso int' o'bukade uyifuna!
Kuyafunwa! Kuyafunwa! Kufunwa!

IWAKA LABANTU!!

Ukuba liyekuhlola amaxabiso endiwarolayo

NGEZIKUMBA NOBOYA,

Nempahla etengiswa tshipu ngokumangalisayo.

Kanize kuzilingela, kuqinisekile 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, 1885. **J. IRVINE & CO**

AMAZIMBA

NE

MBEWU YOMBONA OBOMVU

INTLOBO EZILUNGE KANYE.

KANJAKO

UMBONA OXABISO LILULA WOKU DLIWA.

IZISULU ! IZISULU !

J. no C. REDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Xosa bafuna ukuba itshayekele tu kwakamsinyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

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, nomgini mahashe ubleli elindele. Metsho, Bahambi kanize nipose amehlo apa bo King William's Town, 10th November, 1885.

AMOS THOMAS.

Kukululekile

Asibizi 'Nto

Ngokuba ubani eze kubona Amabala nga mabala amahle e

Mpahla enxitywayo

I Qiya ezintsha

Izihlangu ze Lastike

Izihlangu ezibotshwayo

Izilipari ezine Lastike

Ikwiliti ezimabalabala

(zitengiswa tshipu)

Ikwiliti esimhlope

zintle

Ikeleko 2/d. nge

yadi

Iprinti ze 3d. yadi

Zonke ke ezimpahla zezi

tshipu ngapezu koko zaka

zakuko e venkileni ka

W. O. CARTER & CO.

Maclean Square,

Amayeza ka Cook Abantsundu

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokusazazo. 1/6 ibotile.

COOK Elika Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile.

COOK Aka Amafuta Ezilonda Nokwekwe. 9d. ibotile.

COOK Elika Iyeza Lepalo. 1/6 ibotile. Ezika

COOK Ipils. 1/ ngebokisana.

COOK Eka Incindi Yezinyo. 6d. ngebottle. Oka

COOK Umciza Westepu Sabantsundu wana. 6d ngebottle. Oka

COOK Umgutyana Wamehlo. 6d ngesiqunyana.

Niqondise Ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkobiso angenalo igama lake.

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

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURNE NO MARSH, e

Nyutawuni nakwisitalato esipafnbi kwe ofisi ngase mcancatweni.

C. MUSGROVE,

OTENCISA IMPAHLA ETSHIPU YENDLU

Kwindlu Ekangelene no W. O. CARTER & CO,

E-QONCE

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

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

H. B. M. HOWARD,

Umteteleli Kwinkundla Yamatyala, Umlungiseleli wetaitile nokwabiwa kwamafa. Uguqula itaitile.

Uligosa Lebandla elincedisa ngemali ekutsheni kwezindlu nokuxaswa komntu ebudale- ni, lase Kapa.

E-QONCE

NANTSQINTO YENU

Ivenkile entsha yebhekile nezitya zentsimbi.

A. STRUT HERS,

Smith Street, King William's Town, Utengisa intlobo zonke zebhekile, nezikotile.

Yiyona ndlu itshipu apa e Qonce.

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

KWAKHONA

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

Ololiwe bakwa Rulumeni —Isebe lase Mpumalanga.

NGUQULO EKHAMBENI KWE TRENI.

KUQALA kolo Mvulo, 1 FEBRUARY 1886, ukuhamba kwe Treni pakati kwe Alvani, ne Komani, ne Qonce, ne Monti kuyakuguqulwa. Uhlobo okuyakuguqulwa ngalo lofunyanwa kumapepa ancanyatiselweyo kwi zitishi zonke.

T. R. PRICE, Umpatiwa.

DYER no DYER

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

Batengisa lempahla ibalulwayo ngezantsi ngamaxabiso agqitiseleyo ngobuncinane:

Ingcawa Zoboya.

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

AMABHAYI

Entlobo zonke zobukulu.

IQIYA YOKUFINYA

Amabhali amane, zintlobo ezintsha zona

IBHULUKWE ZEKODI,

Ezingqingqwa, zentlobo zonke zama bala.

IZAMBULELE, NEZAMALEDI

I-PRINTI

Zikwibhokisi ezimashumi mabini, zentlobo eziketiveyo zona.

Ingubo Ezitambileyo Zokulala,

Zentlobo zontatu zokuhonjiswa.

INTSIMBI ZEMIQALA

Zamabala ngamabala nobukulu ngobukulu.

IZIPILI

Ezingqukuva Nezinembombo nezixaswe ngemiti.

KANJAKO,

Izitya ezinjengenkumntye, njalo njalo.

Izinto ezidliwayo, Neziselwayo.

Izinto zokwaka, zokuvatisa Indlu.

Nezisetyenziswa Ekulimeni,

NJALO, NJALO, NJALO.

DYER & DYER.

Sivela kwa Rulumeni.

KUYAZISWA ukuba yonke iminikelo yombhala neyezindlu yonyaka omdala opele ngo 31st December, 1885, izirolwe kule Ofisi ngo 31st March, 1886, nokuba kungapambili kweloxesha.

Lakugqita elixesha abangabatalanga bayakupatwa ngokomteto bengabuyanga 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.

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu. Ieli lizwe lengqa- I qambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu kukutyatyamba Komzimba licsine, Nakwintloko, Nakwezinye.

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

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

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

“ Ndingarola,” utsho omnye, “ iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqi. tileyo ndite ndakumatela ibotile yokuqala umfazi wam, wabengana kupakatna ekoyeni nonyawo, enjalo inyanga; ngalo Mgqibelo uhleli eaitulweni.”

Uti omnye: “ Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekutya- tyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inkohliso njengatnanye.”

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

Ukuvakalisi imvo zabantu ngalo kungazalisa lonke ipepa.

Eliyeza linoku yalezwa kuzo zonke izindlu zamayaza, navenkile, otandayo angalifumana kumninilo ngokutumela Ss.Qd. ngebotile, ongu

JAMES JONES,

46 LONG STREET, CAPE TOWN.

I BRANDI

Elungileyo engapitikezwe nanto zinjengamanzi nezinye ezibululayo, itengwa ko

J. DOWELL & CO.,

BANK STREET,
E-QONCE

W. F. S. BOOTY.

Umteteleli kwi Nkundla yamatyala e-Komani. Umlungisi wemicimbi nayipina esingisele ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkuseki kwabana- matyala, waye kanaujalo ebiza amanani afanelekileyo. I Ofisi ise Town Hall e-Ko- mani.

W. J. DEALY,

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

E-QONCE.

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

Amasabiso alungileyo uyawanika ngento ezinje ngokutya.

Impahla zamkeliva nguye azitumele kumacalana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

Ababubuleyo.

NGCAYIYA.—E-Fort Beaufort ngomhla 12 December, 1885, kubhubhe u SARAH NGCAYIYA inkosikazi yomfi u ANDRIES NGCAYIYA

EDWARD KELLY,

Umteteleli kwinkundla yama

tyala,

Ubuta imali ezizikweliti, ayitumele kubaniniyo kwa oko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.

Umvuzo awubizayo mneinane.

I Ofisi: GALA.

R. W. ROSE-INNES,

UMteleleli-Ematyaleni,

WEMVUMELANO,

Umanani Weziqiniso

LONKE UNYAMEKO uyalunikele ekute, teni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba uno. kufunelwa, ofuna kujikwe igama lesiqiniso somhlaba unokwenzelwa. Lemise benzi uyifeza kwesi siqingata nakwezimelene naso.

Iveki.

ABATABATI be *Mvo Zabantsundu*, bayakunjuzwa ukuba eli lixesha zifikile imalana ze nyanga ezintatu ezipela ngo 31 March 1886. Imali ihlulwa kumagosa etu akwindawo ugandawo; abangenawo bayitumele kwi ofisi ye *Mvo*. Itunyelwa ngamapela anokufu- nyanwa eziposini. Intlaulo yi 3/. ngenyanga ezintatu xa ubani ayirole kwangapambi, odlulele lixesha makazi ukuba umelwe yi 3/6 ngenyanga ezintatu. Makungabiko mpo- siso ngalandawo. Imali yonke itunyelwa ku J. TENGO-JABAVU, King William's Town.

U MR. JUSTICE BUCHANAN enye yejaji zase Rini ufike e Kapa ngomkombe oyi *Pretoria* ofike ngolwesi-Ne.

U SIR O. WARREN umiselwe lulaulo Iwe Nkosazana ukuba aye (e Suakim) e Jeputa ukuya kupata amajoni.

ITYALA lika Mr. Sweetman wase Mtontsi lipelele ekukulweni kwake. U Mr. Sweetman ubemise pambi kwejaji e Rini ngokusuka adubule Umxosa owayesiba igusha za- ke ebusuku. Uti wamdubula ebaleka eku- beni wayete makeme.

INTO eninzi yemipu yamajoni ibiwe e Maritzburg e Natal ngeveki engapaya. Ku- tiwa ibimana ukubiwa iyakutengiswa ku Mampondo. Kuko abantu ababanjiweyo ngeso senzo.

AMAVALANTI ase Kapa aku 1,100 abefal- swe ngomyalelo ka Rulumeni ngenxa yokusuka Amaslami amise intamo kwakutiwa mawangabangcwabi abafileyo bawo kumangawaba amadala aselevaliwe. Amaslami ebude angena ekugxogeni amadindala ngamatye, kuba esuke awapazamise xa aya kungawaba.

U RIGHT HON. ARTHUR PEEL unyulelwe ukuba ate ngumhlali-ngapambili wale Palamente inteha yase England.

U POPE LEO umongameli webandla lase Roma ufa ngokungatembisiyo.

UBU BISHOP base Manchester bunikwe u Bishop wase Truro.

AMANGESI ase Kapa agqibe kwelokuba kutunyelwe isicelo kwi Nkosazana sokuba ipiko layo lolulwe pezu kwawo wonke umhlaba opakati kwela Bahlambeli ne Zambezi.

AKUBANGAKO ukuvisisana pakati ko Rulumeni -wa Mampondo ngendawo abezihambe Undaben? Yu W. E. Stanford. C. M.) Ubesiti yena egameni lika Rulumeni mayi- yekwe yonke inteto enga Maxesibe no Mzi- mvubu aselewanika £3,000 Amampondo aze wona avule indlela pakati ko Mtata ne Kok- stad. Akavumanga Amampondo. Afuna imihlaba yawo.

KUKO Ilaukazi elifunyenwe lihliwe yingqakaqa e Tinaru. Belye kugqira lona ngokuba lisifa, ufike wafumana ukuba libanjwe sesisifo; ulibeke nxamnye kwaoko.

INTO eninzi yamawetu ide yayitumela imali. Kuko amagotitya esingaziyo ukuba ayibambele ukutitina imali yepepa.—Imali mawetu kaulezani.

NGENXA yokuzala kwemilambo siva ukuba kubonwe kusihla ne Nxuba igwangga lilindelwa lihashe nesali nemikala yalo. Kumnke inqwelo e Xesi ilayishile.

U YISAKA jnkwenkwanu ye Qeya ebique. shwe ngu Mr. Hously igqweta lase Mtata igwetyelwe iminyaka emibini ngokusuka ibhale i cheque egameni lenkosi yayo ye £65 ne £6.

NGASE Mampondweni siva ezokubhubha kowokupela unyana womfundisi u Rev. James Mjila ongu David. Oku kuhle ngo 14 January lo. Siyasikuzana kunene eso sicaka se Nkosi kwano minikazimzi waso ngosizi abangeniswe kulo ngu Mpati-nto-zonke.

AMADODANA amashumi mane afunda kwi nkundla enkulu yemfundo yase Dablini kwela Mangesi azinikelele ukuba ayekuba ngabafundisi ezizweni zabahedeni.

U RIGHT HON. W. H. SMITH obepatiswe imicimbi yemfazwe kwi Rulumeni ye Nkosa. Zana, umiselwe ukuba abengumpatiswa micimbi yase Ireland. Obekulondawo ngapa. mbili ngu Sir W. Hart Dyke.

IMALI yale kota 'siyipetepo ilindelwe ngo-ku. Mayitunyelwe nguye WONKE umtabati we *Mvo*.

IPALAMENTE yeli Pesheya kolwandle kwela Mangesi ivulwe ngolwesi-Ne lweveki epelileyo yi Nkoazana. Kwinteto yayo ite iseluxolweni nezinye izikumnkani ezinkulu. Ite ibe nosizi ukuba ide ilwe nokumnkani wase Burmah u Theebaw kodwa nkuze elo lihlale ngokuzola kubonakele libandakanywe kumhlaba wayo Inkosazana. Igqibe ngokuti ibe nosizi ukubona kuko inteto yokuba i Ireland yahlulwe e England, kodwa yona ayisakuyivumela lonto injalo.

ABABANJWA abafunyenwe benetyala lobu- sela e Komani ngalonyaka wonke ugqitileyo babe 119.

KUQALA ngo Mvulo ozayo (1 Feb.) itreni ziyakuhamba ngamanye amaxesha kunala bezihamba ngawo ngezinyanga zimbalwa ziqitileyo.

UMBONA uhle kanye e Natal. Uhamba kwi 3/ ne 3/5 ngengxowa.

UKUBA kuko kubatabati be *Mvo* osenalo ipepa lo 16 December 1885, singavuya esincedile ngokulitumela kwi Publisher “*Imvo King William's Town*.”

ISANDLA semantyi endaweni ka Mr. Huntley ozakuya kuba yimantyi e Montagu kwelngase Kapa, ngu Mr. Walter Aubrey Hudson osuka e Cradock.

U HON. J. W. SAUER, M.L.A., uyakudlula apa e Qonce ngeveki ezayo. Ucelwe ziziku- lu zalapa ukuba ake enze inteto ngohlobo epetwe ngalo imicimbi yakomkulu

KUWE isipango esingumangaliso ngeveki epelileyo e Ladysmith e Natal. Umlambo oyi Klip Drift uzele wacanda pakati komzi. Kutshabalele izindlu ezikumashumi matatu; kwemnka Amatshaka asixenxe, nom-India, negwangqa. Ilahleko kutiwa iku £30,000.

NATIVE OPINION

NGOLWESI-TATU, JAN. 27, 1886.

UTYWALA NEVOTI.

MR. UPINGTON oko ebeteta e Rini wenze izwi elingeliba lisimangalisile ukuba belivele komnye umntu. Xa atetelela umteto apa okungcola kungatetekiyo wokuvulela utywala pesheya kwe Nciba ute xa kungaba kutiwa ontsundu makapangwe utywala makabe uyakuhlutwa nelungelo lokuvota. Esi sisongelo sokusihluta ivoti, sikolwa ukuba bako abaya kusingena e Palamente, abaya kulikangela elilizwi lokumanya utywala nevoti njengokungati lilizwi okunene. Bako ke abasebem'pendule, nati sifuna ukuvulisa indawo yokubonisa ukungadibani kotywala nevoti. Indawo esingena kuyo tina yeyokuba utywala abuqali kufika, nevoti kumzuzu sinayo. Ke kuse kubonakele ukuba utywala asikwazi kubupata; sisesibonisele nokuba ivoti yona siyiquba ngohlobo lokunconywa: saqondisa 'ukuba siyakwazi ukuketa amadoda anengqonde. Abantu abanyulwe siti kanye akuko ntloni ukubatelekisa nabanyulwe ngabamblope. Siti ke obobungqina sisesibunikele, saqondisa ukuba nakuba sixakiwe butywala ayisixakanga yona ivoti. Siyavuma ukuba singabantwana etywaleni. Bona bunjengesitshetshe. Siti masingafeketiswa ngabo siyakupela, senzakalise nabanye abantu. Ivoti yona ilubisi, siyayisela sonwabe. Asikwazi ke ukuba uti umntwana xa apangwa isitshetshe ase etinjwa nezinto ezingenangozi kuye; ukuba ucitelwa ubisi lwake kuba ete uzakwenzakala sisitshetshe! Ukuba kusentliziweni ka Mr. UPINGTON ukusihluta umhlaba nevoti aze asintywilisele nge brandi, yinina angatsho mhlopo njengendoda? Yinina ukufumane ange uza evotini kuba kusuke kwatetwa ngotywala? Nokuba ke kuyakwenze ka ntonina singa kungacaca ukuba kuti bantsundu utywala abudibene nganto nevoti; ewe singa kungacaca ukuba okukona utywala bungekoyo kokukona siyakuvota kakuhle.

Amanqaku.

KUKO INENE elimhlope, ekuhambahamba. futi kwelilizwe kufupi nje, efisicele ukuba sivakalise ingxakeko enkulu abayifumeneyo Abelungu base Posini ngenxa yokubhalwa kakubi kwencwadi zabamnyama. Amangesi, axakwa kulilesa igama lomntu omnyama. Namhla libhalwe kakuhle, kodwa ngoku zingamakulu-kulu incwadi zabantsundu ezihamba ngeposi ekungeko bani emhlabeni unokukuqonda ukubhalwa kwazo. Liti elinene kusuke ukubhala kunge ngathi koku sazeke impukane inyatete emszini wokubhala (i-inki) ize isukeke iyokuhamba pezu kwe mvelopu. Ukuba abantu abaabhali mhlopo nangokwe Singesi ngakumbi amagama.

endawo, aknncedi Into nkuba babhale. “ U Mr. Zevuti Mzonkie, Deimanti ” angaba ngumntu oee Diamond Fields, kodwa akuko temba lokuba woza ayifumane incwadi ebha. Lwe ngoluhlobo. Umntu obesandukuba se posini yase Kimberley uti ubone imfumba ngemfumba zenewadi ezingahluke kakulu kule ka Zevuti ukubhalwa kwazo.

U REV. R. TEMPLETON ubhuhile. Umnke kwelilizwe ngeveki egqitileyo. Imeko afe ekuzo zezibanga usizi olurara, ‘Ubasand’ ukutshata ngeveki engapaya no Mrs. G. W. Impey (intombi ka Wute umhlolokazi wo. nyana ka Rev. Impey owabhuhba eveki nta-tu etshatile). Etshatile usinge pantsi kwe Zuurberg ukuya kuhlala ixeshana ngapambi kokuba abuyele kumsebenzi wake wokntitsha kwisikolo esikulu Samangesi sase Rini abeyi- ntloko kuso. Kuti kwakukov’ ukndliwa ibhulakufesi apume u Mr. no Mrs. Temple- ton batabate nhambo olufutshane, babehle- bele ehladini. Exesheni botukele kwinto yokuba balahlekile. Ibe bubuputupu uku- funa indlela yokubuyela emva; bengayifu- mani sake u Mr. Templeton angenelwe ku- tyama, ehili. Akaulenze u Mrs. Templeton ukuti uputuma uncedo chotele. Suka naye alahleke ade afunyanwe ngumfo ontsundu -omalatisileyo indlela. Kubehle kwapuma iqela lamadoda ukuya kufuna u Mr. Templeton; lingamboni ubusuku bonke, nangolwesi- Rini nobusuku bolosuku, ade wafunyanwa kusasa ngolwesi-Tatu selefite kulandawo ebemshiye kuyo u Mrs. Templeton. Limka- ngele igqira lite luvulo nobuhlungu bentli- ziyoy. Inteto kakade ayinawo amazwi oku- ncoma italente zokufundisa abenazo u Mr. Templeton. Sinokuti n Mr. Templeton ngumfundisi wetu kuba nguye oqeqesbe amadodana amfundo iveleleyo awaka afunda e Lovedale. Amagama o Templeton, o Govan nawo Smith awasakubehle alityalwe ngumzi ontsundu, ayakuhlala akunjulwa kuba ingamagama enzutela zetitshala zela Maskotshi ezaka zatunyelwa ukuba zizoku- quba imfundo yetu bantsundu kwelilizwe. Egameni lomzi wakowetu sikuza u Mrs. Templeton nosapo lwake ngenxwaleko yohlo- bo lokurazula intliziyo abayifumeneyo.

INCWADI esizifumeneyo pesheya kwe Nciba ziyayingqinelana inteto yombhaleli we *Cape Argus* esayibalula kwinteto yetu yelipelileyo iveki engokuncitshiswa kwemali zotitshala. Umzi ontsundu uyakuyikondlozela kakulu lento yenziweyo, kuba ubuqala ukuyibona into eyenziwa yimfundo. Zimayelana ku 200 izikolo zabantsundu ezipesheya kwe Nciba, oku kuncitshiswa kwemali ke “kungati kushiyele u Rulumeni inge- ntwana emsinya ye £1000. Itenina ukuba lemalanina izokugcinwa ngokurwitsiwa kwabantu abebesebefe kakade. Sisati lento kucitwa kwelizulo; luyiso lobuho- deni nobudenge pezu kokukanya. Lento iyakubuyisela emva ihambiselo pambili yo mzi. Abantu abafundileyo batenga into ezininzi banento ezintle ngapezu kokuba ziko kwabombvu abaxolisiwe nakuhamba ze, okuyakukula ubuqaba ke ukuba imfundo nelizwi asizikutazi kwabantsundu. Maliva- kale ilizwi labantu ukuyicasa lento, ikupa ubom be Koloni.

UMBHALELI wetu ose Lusutu ebhala ngo 21 January 1886, uti:—Akuko ndaba e Lusutu. Eli lelizolileyo. Kunc imvula ezi- mnandi. Amaxabiso engololwa ehlike ka- kulu, ivenkeli zirola 5/ -ngengxowa. Indlala incipile kodwa abantu basesebuhlentshini. Ndiyavuya ukuti ukuselwa kwe Brandy ku- pele kanye. Inkosi ziyubela ezingqond veni zazo- Ubulelwe unkosi u Paulos Mapeli ngu nkosi u Letisie ngokumika abantu icebo elihle njengelo lokuba iyekwi i Brandy.

U Rev. C. Taberer Pesheya.

Umfundisi u Taberer wase Mtwaku wenze ingxelo yomsebenzi wake e *Holweni* yase N. Augustine’s *College, Canter- bury* namhlanje, 2 December, kuzele ama- nenekazi namanene asedolopini, nama- nene ase kayapa. Uqale ngokumisa ukumelana kwezizwe zase South Africa. Waye ngoko ecacisa indawo yokuba esiti umntu akufika apa e England evela e South Africa kubuzwe ukuba uyamazina u Sibani? Kunge evela apo nje makube kuyaziwana. Uyi- hlabululeki lendawo ngokuti isiqingatha esipantsi kweyake i Bishop sibungange England ipela. Ewenze mbalwa ngera- mente yake emhlope ungene kumsebenzi pakati kwabantsundu. Ngulo ate beva ukuyola bona kunabafundisi bezinye izizwe zinjengama Indiya, kuba abemi ba- se South Africa abanazitxolo baziniqule. Nkolwanana banayo yeyemihloto. Uqi- lina abatyobana nalo ngamasiko: anje- ngokuba imbhola, amakazi, ukunqena. Imisebenzi iyekelwa abafazi. Kwimfundo yase Mtwaku utete ngoku- nobom ngemfundiso yentombi ukuba ineziquhomo ezikhutazayo. Oku ukutyebi- se ngebali: ekwati qata kuye nododana itile ihombile, inqwanqwe yanqwanqwa ingapumi egusheni, yada yaziqina, ndize kufuna intombi. Omnye ngwadlalala! ufuna ukuba zize kudweliswa pambi kwake apa betu ? O, yiya kumpatikazi wentombi. Wanchu ukuyiwa into anga- yo kwaqhabalakana. Ukutsho uti ngele- mfundo zibangelwe ukuba zingxanyelwe ngamasoka afuna ezifundileyo. Kana- njalo uti angazilandapo zur zendele kona intombi zase Mtwaku. Ziti zipuma esi- kolweni zibe zisenda. Mhlambi umfundi angati nqa ukuba ndikulibazise ngamasiko akowenu akuba ebaliselwa abanye abantu, kanti eyona nto ndipaula yona kweli lasemzini, ne- ndinga ungayipaula nawe uze uzeke ama- ndla wena pakamisawahlanga, lululo nek- nkatalo ya Mangesi, xa abaliselwa ngamawetu. Ukuza entlanganisweni enje- ngele kukuza kuva ngentlalo yabantu abahlule kubo ngebala; ingeyiyo imidaka apa eyakuti noko seyizikutula amadolo iye kweyeliselwa esihogweni: ngokutsho kwexenye yengelosi zeliapakade. Akanantsini xa eva misebenzi yobunyama enjengaleyo yokuqizaba ngocume, no- kungena neminye misebenzi yobunyama; kodwa makeve ngeyoxukanya, wawuya kumiwa lutuli xa abeta izandla egan’da ngenyawa. Ngoko mzi wakowetu yinqweneleleni amatansanqa i England ne Scotland ngakumbi ukuba bati abemi balomazwe bakuza pakati kwetu bagcine umoya abana- wo kwelabo.—J. M.

Impawana.

Oti “Ungumhlobo wamasoka” ngase Alvani uti ukusibhalela :—Abantu maba- yekke ukuwapanga amasoka ; lonto yenza abantu bazeke bebancinane. Lati elinye lafika endlwni yalo libetekile, lite kwi- utombazana encinane yenza itweya—ayadenda yatabata amasi eselwa avutiweyo, namagqabi etweya yagalela eketileni ezonto zombini; yasake kumnene, nangoke umqa wako, soka data !

*** Imambane eti masingalivakalisi igama layo blaze ihlangane nenyoka zipunga umhluzi yenza lamabala engwe ngokubonga komzalwana wetu owaye bong a ikaba lase Nxukwebe:— Makubonisiwane! Mdaka wakowetu ongu Mhleli we *Mvo Zabantsundu*;—kauncede *tor es dyow blif*, uye undifakelelemigcana kwelopepa lako. Nditunukwe ngumfo wakwa *Sigidimi* obeti ngelake ubonga usapo lwase Nxu- kwebe ngokutsholozwa olwakwenza e Love- dale ngomhla we 4 ka December. Andazi nokuba yayingumnqwenw wake sinina ukulubonga usapo olo; kodwa ukuba uyayuma umfo wase *Sigidimi* ukuti yayingumnqwenw wake, kuhle ukuba masimxelele, kudala sinyamezele, ukuba into ekukubonga ayistadishwa ezincwa- dini, yimvela. Ke mfo wakwa *Sigidimi* ndiyatamba noko ukuba selungumfo omkulu onengqondo yokuziqonda izinto, ke xa ndiza kukunika elicobo ndiyate- mba ukuba wolamnkela. Uyabonake nZwana, tina amapepa la siwammkela nje asinguyo umnqwenw wetu ukunga ingati uyoke inkunkuma ecingwa ngumntu ibhalwe kuwo; tina ubonanje asinama- xesha akufeketa. Imbanga endibanga ukuba ndikwazise ngalento ndenziwe leliqhalo liti “ iqaqa aliziva kunuka.” kuteke kwakubanjalo udati, O, mandivu- se umhlobo wam wase *Sigidimi*, kuba ezizinto uzakumana ukuzenza engaziva, ecinga ukuba yena uyalungisa. Sikohli- we Ke nokukutumela ko Hadi Waselu- hlangeni no Mr. Mtakati ingcibi za- lento ukuba bakufundise, kuba lento umntu uzalwa nayo. Sesiyakuti ngalinye, yeka, lento wayivinjwa yi Nkosi, mntakabawo. Aboke banqwenela ukuyi- bona lendawo nditeta ngayo mabakange- le xa imbongi ye *Sigidimi* ibonga usa- po lwase Nxukwebe kwi *Sigidimi* se 1 January 1886, baze bandidxele into abakolwa yiyo. Ndingowako,—J. M.

Indlala ibancedile abanye abantu : ko Matole no Maxesi nakoma Tyume. Kute kwakusasa ngo Mvulo olandela ukuba imvula ibisina ngo Mgqibelo, zapambana izipani emasimini, kulinywa ozimboty nerasi, abanye begalela ihabile. Kulo- ndawo ke ntozakowetu!

*** Iqinga elitsha! Enye ititshala, umfo omde ofanelekileyo, ityeba elingakange liwute nangelenda, lifumene iqinga eli- tsha lokuyela ingqondo zabantwana. Kutiva uti xa kuza kufunda iklasi ezipe- zulu arole inqawa inunqwe icuba, bati xa batyila incwadi abantwana abe equmisa kunene, bayafundanje uyabaqumisela. Ngelake uti bafana namazimba wona ati ukuze acume abaselwe ngamahlamvu. Yivani ke zititshala zixalake umvi wezi- kolo ! Nalo iqinga livela nento ka-----, Sonityela ngomso igama layo sakuva ukupumelela kwalo ukuba' isaliquha. Nobuya niyuvwe nomzi ekuwo lotitshala; awukude kakulu nalapo kushicilelwa *Imvo Zabantsundu*.

*** Umhlobo wetu oku Centane usitumela udaba lokuba “ u Rev. Dr. Soga ushumayele e Kobonqaba izolo (17 Jan.) kumzi ka Rev. A. Welsh; washumayela ngobuciko obukulu, nangosizi. Wapulapulwa ngokuzola okokulu kwinkonzo zombini eyesikolo nomzi obumvu.”

*** Ngu Mgqibelo ngomhla 16 Jan. koma Dikeni no Mxelo ne Tyume ude uze kozi Ngezwazi kabe kuko isipango esimatye makulu kunene esonakalise kakubi. Ezindlwini siroboze ozifestile, ematfanele sibulele onobenge nomatakane, saza kwa- manye amasimi satshabalalisa kwe-tu. Ukuza kwasa lungani, kwako uhlaza oluhle kunene, abati abaninzi aba- zange balubone. Into enzima yintshaba- lalo esiyenzileyo pezu kwencitakalo ebiko kakade.

*** Umhlobo wetu oku Centane usitumela udaba lokuba “ u Rev. Dr. Soga ushumayele e Kobonqaba izolo (17 Jan.) kumzi ka Rev. A. Welsh; washumayela ngobuciko obukulu, nangosizi. Wapulapulwa ngokuzola okokulu kwinkonzo zombini eyesikolo nomzi obumvu.”

Transkei.

[IVELA KUMBHAEELI WETU.]

21 January 1886.

Imvula zine kakulu kweli lase Nqgamakwe kude kuye e Geuwa, umlambo i Geuwa uzele njengaseminyakeni ebekuba yindyebo lisakuma kulondawo. Ukutya kusaxela njalo emasimini. Lusizi kuba kungeko sikiti, otandayo uyakubu- qisa besavuna abanye angenziwa nto.

Kute ngalomhla we 17 January kwazala imilambo, yangena enye indodana kuzele i Geuwa, ayitabata amanzi, kwahlukana nehashes, “ayakumkupa kwangendlela abvela kuyo; zemnka zona ingubo ne sali. Waselegoduka lomo ambete ihempe ebisemzimbeni kade. Lumnkani nina bafuna batilisha pesheya kwemilambo emikulu, imvula ziyana zona ngoku, wocolwa selurloinqwe ngunonkala lomehlo ako mahle kakulu.

Igusha zika Nqanuka wesika Captain Veldtman zibwile ebusuku 13 Jan., umkondo wahamba nzima kwelitafa lo Mcuba- kazi; awutukulula awesika Feltman awa- yepetwe ngu Philip no Mila. Waya wa- ngena ngako Makapela no Bomboto, kude ngapa e Tutura kwesika Mapasa. Se- kubanjwe amadoda amahlanu awazidli- leyoy. Soqanda ukuba u Mr. Fuller ima- ntyi yolitinina ityala.

Wena mfo wase Xora uzulindele siya- kukuczela ubunyano bezintu oti wena zibuxoki, wauko na lamini u Bom wacela ukubhalelwa incwadi yake. Wauko mhla kwatetwa ngokucatshekulwa kwa- bafana abafundileyo? Wauko mhla kwa- tiwa kulo otisi kuza kumangalwa nye £1000 ukuba kubanjwe abantu abatyila ukuteta kwemantyi. Uzenza mhle nje wena, abantu aba bona kubuhlungu kubo ngento abazenzwayo.

Nina bantu bamnyama niyakuhlala nisidla umhlaba ngomlomo. Niti apo nibulawa kona kibe kulapo nincomayo. Ndiyamangaliswa nguwe mfo wase Xora, wayevela kwa Ngqika, uncoma eyona inantyi, lento ucela izonka ngapa ngaba-

ntu ababulawayo ungenwe yini ? Lento uyitelayo yonke ilihlazo, kuba uyazi nawe ukuba ungati uyile nokuba usuku lunnye kulo ofisi ungafika ukuteta kubhekise amanqina pezulu. Nkosi Ngqalu buyubu

Uti umfo wakwa Gatyana (Willowvale); kute kwesika John Sipunzi, esesipetwe nguminawe Wake, u Mankayi, kwako amadoda amabini awangqinelwa u Katshwa etyaleni lentisimi abeyahlutwa si- sibonda eso sake, mhla o Tele basebeba- njwa befakwa ngendlela ukusiwa e ofisi- ni; andiyivanga kakuhle impendulo ya- komkulu, ingaba iko enceda ababanjwa. Yehla into ebixelwa, yakuba imantyi yase Geuwa u Mr. Stanford egweba ka- kuhle ngengqondo ityala lomkondo abe- bebenele umi ngesosigwebo nase Ntla- mbe kwa Capt. Blyth. Inkosi ezikwaziyo ukucaza imfanelo yabantsundu kade apa ngu Capt. Blyth lo no Mr. Stanford, nokuba uye ngequbuliso ezi ofisini zabo ungafika uketelwe ntloko ezimnandi zamazwi.

Ababelungu bapezu kwe Ntlambe bate baqesha Amaxosa esizwe sika Mapasa nge Cawa ukuba basike ingqololwa. Suka lafika lona ipolisa lika Blyth layidunga lonto; kwada kwasana e Ntlambe, apo kuvakele ukuba inkosi u Blyth ayiyita- ndanga kanye into yokuti um-Scotland emhlope efanele ukuba ngengqondo aze kulahlekisa abantu abantsundu abafundisa imfaneloko yobugqoboka nemfundo, nomteto ka Rulumente.

I Almanak ye “Mvo” yo 1886.

Nelipepa lanamhla wonke umamnkeli we *Mvo* ubefanele ukufumana Isalatisa- maxesha setu salonyaka. Ukuba kupo umamnkeli wepepa, OBHATALAYO, ongati ngemposiso angasifumani maze atumele kuxelishesha. Owetu umgudu ngo- w’okukonza umzi wakowetu ngendlelana zonke. Into elindelwe sithi kumntu nga- mnye ontsundu okwaziyo ukulesa kuku- ba abe ngumamnkeli we *Mvo* ahlalele umrumo ngamaxesha onke; siyakufuma- nake ukuxaseka. Kuseko amagonyo- yinqaba ; nesisipo situnqwenelala unya- ka otyebileyo umzi.

ABALIMI NA BARWEBI.

E-MARKENI.

E QONCE (January 26).

U Mr. Casey walapa e Qonce utengise e Markeni izolo inkabi zokuxhelwa ezizhambe kwi £6 inye; amahashe ahambe kwi £15/ ne £5; ibhokwe kwi 5/ ne 10/ inye.

Ibotolo, 1/ to 1/7 ngeponi
Amaqanda, 8d to 1ld ngedazini
Ihabile, 10d to 3/5 ngekulu
Imbewu yehabile, 6/6 ngekulu
Itapile, 1/ to 2/1 ngekulu
Umbona, 5/ to 6/ ngekulu
Amazimba, 6/6 ngekulu
Irasi, 4/ to 4/11 ngekulu
Ibrani, 3/9 ngekulu
Umgubo, 9/11 to 13/3 ngekulu
Ingqololwa, 6/6 ngekulu
lentiyisi, 4/6 ngekulu
Imbotyi, 5/6 to 16/9 ngekulu
Inkuni, 8/ to 25/ ngefllara

E-KOMANI (January 22).

Amazimba, 10/ ngenxowa
Umbona, 9/ to 11/ ngenxowa
Irasi, 8/ to 9/ ngenxowa
Ihabile, 3/6 to 5/9 ngekulu
Ibrani, 7/6 ngenxowa
Itapile, 3/6 to 10/ ngenxowa
Umgubo, 10/ to 11/6 ngekulu
Inkuni, 15/ to 25/ ngefllara

E-ALVANI (January 24).

Ibrani, 6/ to 7/6 ngenxowa
Irasi, 6/ to 7/ ngenxowa
Ihabile, 2/6 to 4/ ngekulu
Inkuni, 10/ to 60/ ngefllara
Umbona, 12/ to 14/ ngenxowa
Umgubo, 20/ to 22/ ngenxowa
Itapile, 10/ ngenxowa

E-MTATA, January 19.

Ibotolo, 1/6 to 2/ ngekulu
Amaqanda, lid. to 1/1 ngedazini
Itapile, 2/ to 5/6 ngenxowa
Ihabile, 4d. ngesitungu
Inkuni, 12/ to 25/6 ngefllara
Amazimba, 15/ ngenxowa

E-RINI (January 25).

Irasi, 12/6 to 14/ ngenxowa
Imbotyi, 20/ to 30/ ngenxowa
Umgubo, 18/ to 22/6 ngenxowa
Ihabile, 3d. ngesitungu
Amazimba, 11/ to 12/6 ngenxowa
Imbewu yehabile, 15/ to 17/6 ngenxowa
Itapile, 11/6 to 20/ ngenxowa
Umbona, 16/ to 18/6 ngenxowa
Inkuni, 57/6 ngefllara

Native Opinion

WEDNESDAY, JAN. 27, 1886.

THE BRANDY AND THE FRANCHISE.

AT Graham’s Town the Hon. Mr. UPINGTON made a statement which would have astonished us if it had come from somebody else, and which has attracted attention and caused some alarm. In defending the infamous brandy proclamation he said that if the natives are to be deprived of brandy they must be deprived also of the franchise, as if a man who can drink well is necessarily capable of voting well ! We believe that it is the intention of some to carry out , this threat, and for this reason we

would point out one consideration which seems to have been over-looked. We wish to point that we have had brandy now for many years, and we have had the franchise for a long time. Experience has shown that we cannot use the brandy well, and we contend that we have also shown that the whole we can exercise the right of voting to some purpose. The two things have been proved—if experience goes for anything—not to be connected, at least among the natives. To use a Kafirism, we admit that we cannot drink ; but we deny that we cannot vote.

To us drink is a knife in the hands of a child. With it he will harm himself, and others as well. We, therefore, say : Please take it away “ and hide it. Don’t leave it where “ we may get it.” But we also say that the franchise is milk. On it we thrive and become contented. Granted, then, that we are children, is there any justice or reason in threatening to spill our milk because we say take away the knife. If it be in the programme of the present Ministry to “ Glen Grey ” the natives, and take away their franchise, and to give them brandy by way of compensation and to appease “ conscience,” why not say so man-fully ? Anyway let it be distinctly understood that among the natives experience has shown that there is no such connection between brandy and the franchise as Mr. UPINGTON has led some to suppose. Indeed when brandy has been absent the voting has been improved. The theory of drink well, vote well, has not answered here. We hope then that Parliament will sweep away the canteens, and give the people the franchise instead.

Editorial Notes.

A GENTLEMAN who has been travelling about the Colony lately asks us to call the attention of our Native readers to the great difficulty the Post Office clerks have in delivering native letters, because of the very bad way in which they are ad- dressed. Under the most favourable cir- cumstances Native names are often difficult for English people to read, and much more to pronounce, but hundreds of let- ters are now going through the post which no man on earth can make anything of. The writing looks as if a fly had dipped its feet in ink and then walked over the envelope. Unless peo- ple will write plainly, and in English (so far as names of places are concerned) in most cases it would be better not to write at all. Mr. Zevuti Mzonkei, Deja- manti, may be on the Diamond Fields, but he is not likely to get a letter so ad- dressed. A person who was lately in Kimberley Post Office says he saw heaps and heaps of letters, most of which were not even better addressed than that.

The Rev. R. Templeton is no more. He departed this life last week. The cir- cumstances of his demise are tragic in the extreme. He had only been married to the widow of Mr. G. W. Impey (son of the Rev. W. Impey) a week, and was out at the foot of the Zuurberg (Coerney Hotel) for a few days before returning to his arduous post as the leading Public School Teacher in the Colony. After breakfast, Mr. and Mrs. Templeton leave the Hotel for a walk, and find their way into a bush. Bye and bye they awake to the thought that they are lost. In bewilderment they search their way back to the Hotel. All in vain. Suddenly Mr. Templeton faints and soon becomes unconscious. Poor Mrs. Templeton, as a heroine makes up her mind to proceed for assistance. She loses her way also, and is eventually found by a Native who conducts her to the hotel. A party is organised to go in search of Mr. Templeton. Monday night, Tuesday, day and night, was spent in one continuous and fruitless search, and not till 8 o’clock on Wednesday morning is Mr. Templeton discovered, all but a corpse, exactly where Mrs. Templeton had left him. The doctor found that death was caused by heart disease, accelerated by extreme heat and anxiety. Of course our English contemporaries could not possibly find words to do justice to Mr. Templeton’s brilliant and famous talents (which were of an exceedingly high order) as teacher among them. The Natives also claim him and bis talents, as he came out from Scotland to labour among them, and he has trained some of the best and useful Native pupils who have ever been turned out of Love-dale. Templeton, Govan, and Smith are names that will be handed down by Natives for some generations to come as those of the best Scotch teachers that have ever been sent from Scotland in the cause of Native education. On behalf of our people we tender our sincerest condolence to Mrs. Templeton, and to his family, in this heart- rending bereavement.

FURTHER news from the Transkei confirms the statement of the Butterworth correspondent of the *Cape Argus*, on which we commented in our last, anent the reduction of Native teachers’ salaries. Deeply impressed with the value and importance of education as the Native masses are daily becoming, wide-spread grumbling will be the result of this process of depriving Natives of the education they were beginning to prize. There are roughly two hundred Native schools in the Native Territories, and the average reduction of £5 on each may represent an

immediate saving to the country of a Little over £1,000. Why, we ask, is this attempted on a class of teachers whose salaries had reached what may be described as the irreducible minimum? This appears to us as the adding of the last straw on the Native teachers’ backs. It means the closing up of a large number of schools, and the triumph of heathenism and ignorance over education and light. This is another blow at the trade of the Frontier, and traders and merchants beware. Who does not know that reclaimed and educated Natives have more wants, and purchase more than the red Native in his se.mi-nude condition? And yet it must come to this if we do not labour to further education and missionary enterprise among our raw people. Let the voice of the country be distinctly raised against this sort of retrenchment. It is “retrenching” life out of the Colony.

OUR Basuto correspondent writes under date 21st January, 1886:—“No news in Basutoland. All quiet. Fine rains. Prices for wheat very low, traders offering only 5s. per bag. Famine is decreasing, but poverty still there. I am glad to say that brandy drinking has been done away with altogether. Chiefs are returning to their better senses. The thanks of the natives have been tendered by Letsie to Chief Paulos Mopeli for having earnestly and successfully proposed the discarding of the brandy.”

WE are glad to find that Mr. De Wet’s high-handed manner of dealing with Natives is receiving unqualified condemnation from the people of South Africa. From the *Natal Mercury* we find the expression of the view held of our Secretary for Native Affairs by the observant public in the sister Colony; the *Mercury* says :—

It is satisfactory to learn that Mr. De Wet, Secretary for Native Affairs in the Cape Ministry, is not likely to continue in office much longer. A man less fitted for the post he has to fill it would be difficult to find. The office of Native Minister is one that requires in a peculiar degree the qualities of patience, tact, and dignity—a readiness to listen, and an appearance of dispassionate impartiality. In all these qualities Mr. De Wet seems lacking. His recent progress through Kafirland and Griqualand resembled the march of an exasperated bear. He was rude without being resolute, and snappish without being severe. He seemed to take a vicious plea-sure in snubbing, censuring, opposing or irritating all with whom he came in contact. The only people towards whom he showed amicable demeanour were the Bondsmen near Queen’s Town—the men, that is, who hope to enter upon the lands of the evicted tribesmen at Glen Grey. At Kokstad he seems to have pleased no one, nor to have sought to do so. He refused to meet with the Pondos and Xesibes, although they had been led to suppose that he meant to do so ;

he flouted the Griquas, and he cold-shouldered the Europeans. Mr. Dower, who probably knows more of Griqua matters than any man living now, was roughly taken to task for presuming to represent the grievances of the Griquas, and told that Mr. De Wet declined any further correspondence on the subject..... Considering the enormous injustice and oppressive exactions to which the present Cape Ministry have subjected the people of Griqualand East, Mr. De Wet’s pleasantries were, to say the least mistimed. It was open to him during his progress through Kafirland to have done much good work in cementing the loyal attachment of native tribes, in listening to representations, and, above all, in impressing the natives—and we may add the colonists—with a conviction of the high aims and just purposes of the Government. The *Argus* says that “ Mr. De Wet is sick and wearied of the cares of office, and makes no secret in conversation with his friends of his desire to be out of it.” The sooner that desire is gratified the better it will be for the Ministry, and also—a much more important matter—for the cause of peace, order, and good government in South Africa. In native and Transkeian affairs the policy of Mr. Upington’s Ministry during tte last year has been a policy of alienation and aggravation.

Native Educational Association.

This year the meeting of the above Association was held at Horton, in the Peddie district. The following is the Presidential address prepared by the Rev.

E. Makiwane:—

FIVE MONTHS IN TONDOMISILAND.

I suppose that all here know that the Podomise are Mhlotlo’s people. Their country, or what was such, is now com- monly known as the Tsolo and the Qumbu District. The two together are bounded on the east by the Tina River, on the south by Pondoland, or the Pondos under Nquilisso, and the west by the Umtata River, and on the north by the Maclear District—which is partly occupied by the farmers, and on that part of it which borders on the Qumbu side by the Basutos under Sofonia Moshesh. The Qumbu District lies between the Tina and the Tsitsa, and the Tsolo between the Tsitsa and the Umtata. The former District is called after an insignificant stream, which, I suppose, has become famous because the Magistrate happens to be there. The latter District is called Tsolo after a mountain, the form of which is very much like a wedding cake, es- pecially when viewed from the west. The mountain stands in the centre of a wide basin, and it is very striking when you come within sight of it for the first time. With the exception of its form and situ- ation there is nothing much to admire about. It is not high, and when you are on the top you do not command such a magnificent view as you do on the Hogs- back or Amatofa Peak. On the Tsolo you have an extensive view only on the Pondo side. The top of this now well- known mountain consists of a rough flat rock of the “amacwi” kind, with deep fissures or furrows here and there. There are no trees on the side of the mountain and only small bushes or shrubs on the top. On the east, side there are one or two

places by which one may ascend. When I went there I took up a Pandomisi young fellow, and a very communicative companion I found I am to be. From him I found that dull, the late rebellion some of the old men and women were taken to the top of this mountain with provisions, and that their friends took water to them as they found necessary. A safe place of refuge it is not of much use. The flat on the top is very small; there are no caves about it; and it is dry and bare. The ascent, as I have said is not difficult or tedious. My visit to the top of the Tsole I enjoyed very much. The scenery, though not extensive and grand, is beautiful on the north and north-west side. The old Residency was near this mountain, and it may be from this fact that the District is called after the two Districts together are hilly, especially on the north, they contain large bushes, which are being wrested forgetfully. To travel through them is very trying, both to the horse and the rider. I had to do this several times during the short time I was there, and the result was that two of my horses did not pull through the following winter, and I myself did so with some difficulty! The Pandomisi country is not large; it is easy to ride through it in one day what I mean is that you may easily ride from Umtata to the Tina, or from the bounds of Maclear to the Pondo boundary. The appearance of the country is rough. There are no plains worthy of the name, and few valleys which may be said to be extensive. One finds few basins of the same description as you find in Tembu-land. It is, however, fertile, though inferior to Tembuland or to such parts of the Colony as the Tyume, the Keiskama, or Fish River. Some parts of it, especially about the Qumbu, are good for sheep, and the whole may be said to be a fairly good country for cattle. The grass has generally the appearance of our sweet grass here, but it is inferior in nourishing cattle. I have gone through several parts where the grass stood much higher than I have seen it about the Chumie for years past, and yet the cattle were as lean as certain cattle which were once seen on or near the Nile. There are, however, certain spots which are all that one can wish: what we would call *incum* (the breast) of the country. This is specially the case along the Tina River. One of the best Kafir Corn gardens I remember to have seen was along this river. In addition to good soil, some parts are well watered. This is specially the case along the Tina or in the Qumbu District. Perhaps the most attractive spot in this District for beauty is round what is called *Intabeduli*. It lies near the northern border of the Qumbu District. It is itself not a high mountain, but it is placed, as the natives say, "on the top of other mountains." Seen from the south side, and taken along with the other mountains, on the top of which it stands, it is very beautiful. It is also a round mountain, reminding one of the Intaba ka Ndonga, and though in height it is less than Tsole, the scenery near it will repay a visit. Another beautiful spot which is much patronised is near the Shawbury Institution, near the border of Pondoland. Near this Institution the Tsitsa runs, through rough deep gorges, into which it makes an abrupt descent, forming, what in Griqualand East are called, the Tsitsa Falls. When I was there the Tsitsa was very low, but the beauty of the falls, taken with the wild rugged appearance of the country below, was very striking; in some parts it may even be said to be grand, though nothing like what one sees along the Kei River. On these falls I saw for the first time the *imicwangele*—beautiful birds, as I dare say many know, by the name of which we describe what is graceful. I found two little Pandomisi boys near the falls, and I was sorry to learn from them that these birds are being destroyed by hundreds. So far as I could find out no one about these parts has tried to tame them. Some parts are famous for their caves and the curious formation of their stones. This is, however, specially the case in the Maclear District, which is now outside of what is the present Pandomisi country.

If one were to ask me who the inhabitants of the Pandomisi country are, I would tell him that the country is as nearly a Fingoe country as Fingoland or Peddie. I was quite surprised to find so many there. The Pandomisi proper are in small knots here and there in the Tsole and the Qumbu Districts. All along the Tina there was not a single Pandomisi headman, though there were a few kraals belonging to these people. Near the Tsitsa there was Nzantsi, Mhlontlo's brother, who had a mixed population, in which the Pandomisi predominated. "This remark may be said of another influential chief named Mntomntshi; about him it may be added that he is by some called a Pandomise, and by others a Fingoe, and that both sides have good reasons for claiming him. Then in the Tsole we have Umditshwa with a few families, who may be easily accommodated in two or three farms of the size of the Gaika farms near the Gqolonci. The three above named chiefs may be said to represent all that is left of the Pandomisi after the rebellion. I had never seen or heard of a tribe that was so thoroughly broken up or crushed as these Pandomisi, and that, too, after such a feeble effort!

Their country was even then (1885) nearly quite filled up, and the Fingoes are still pouring in from all directions—from the Colony, from the Orange River, and from Bacaland and beyond. Indeed some parts are already overcrowded. What has become of the Pandomisi is a mystery to me which I could not get explained. I have sometimes heard of speaking of Mditshwa or Mhlontlo making another war. I can assure those who are here that the Pandomise power is thoroughly broken, that these people may make a row but they cannot make a war. They are not only few, but their country is quite full, or nearly so, of Fingoes. I was amazed at the number of these people, and after I left Pandomisiland I was not surprised to hear that the Government of the day is quite alarmed and that it is making enquiries as to the reason of their increasing so much, and that their increasing is a matter which requires to be dealt with. That enquiries of the nature above alluded to were being made in the Transkei may be taken as quite correct, and I have sometimes thought that the now famous Liquor Proclamation is the result of such en-

quiries. If this very natural supposition is correct, we may expect other Proclamations soon. Indeed, I understand Mr. Upton, in Graham's Town, and Mr. De Wet's attitude towards Native Chiefs to indicate as much.

The Fingoes who are most numerous in the Qumbu are the Hlubis, who have Mtengwane as their principal Chief. They occupy the greater part of the Tina valley, and have the best portion of all Pandomisiland. It includes Mhlontlo's great place on the Qanqu Stream, a rich well-watered country, with plenty of bush and good grass. The Hlubis are found in the Tsole District under petty chiefs. Next to the Hlubis come the Amabele, whose principal Chief is Jamangile. They mostly occupy the left bank of the Tsitsa Stream. There are some near the Tina and the Umtata Rivers under smaller Chiefs. The other tribes are also well represented.

I may perhaps here refer to a question that has been put to me by some when I was telling them of how well filled up that country already was, viz.: There are then no vacant lands? Where are the Tembus and the Peddie Fingoes to be located? In answer I wish to state that I left Pandomisiland in June last; that from February to June I travelled through and through the country. Near the *Intabeduli*, or as we in the Colony would say *Intabogalo*, there was a small tract of country, a strip of about seven or eight miles long, by two to four miles wide, which was partly occupied—in some portions thickly populated—but which was not formally given out to the natives, and was therefore said to be a Government Reserve. Then again near the Residency at Qumbu to near the border of Pondoland there was another strip which stretched to the Tina River. Generally speaking I may say that all along the Pondo border in both Districts (Qumbu and Tsole) there was a strip of land which, though occupied in some parts, was not formally given out. This portion of land, which is about five miles wide or less, has good grass for cattle, and on the Qumbu side in one portion, sheep may be kept with advantage. It is, however, what we call "isandle elilukuni," except a small portion near the town of Umtata; it is also badly watered, so that in dry seasons the natives will suffer very much. These parts comprise the whole of what is called vacant lands in the Tsole and the Qumbu Districts. I hope you notice that by vacant I do not mean unoccupied, I mean what had not been formally given out to the natives.

Then again when I was there there was a large native population in Maclear or Ndenxa. There were the Amahluli under Dyantyi and Jozana, the Amabele under Lize, the Amangwane under Ntuli and Mteto. One of these Headmen was asking Government to be removed to Qumbu. His request has since been granted, and the rest have been compelled, or, as Frost would say, have been asked to follow. The land near the Intabeduli and along the Tina River have been given to these people. Between the Tsole Residency and Pondoland, as well as on the Umtata River, has been given to some of these Headmen, and to another Chief, who is said to have come from the Colony. From this it will be seen that what remains would not be much, I would be surprised if it is as much as five farms, without making reference to the Glen Grey Tembus. If the numbers reported in the newspapers are correct, I can confidently assert that for Natives the Tsole and the Qumbu Districts are already over-crowded. Then it is to be borne in mind that Pandomisiland is, in its power of carrying a large native population, inferior to Baca or Pondoland, and to such parts of the Colony as Peddie or the country lying below the Amatole Range.

(to be continued.)

The Government and Liquor.

We are permitted to give publicity to the following correspondence resulting from the meeting of the Native Educational Association lately held at Horton in Peddie

Native Educational Association King William's Town, 11th January, 1886.

SIR,—We have been instructed by the Native Educational Department (a copy of the constitution of which is herewith enclosed) to express to Government its gratification at the elimination of the Clause (5) in Proclamation No. 154 of 1885, legalising the sale of Liquor to the natives of the Transkei.

While thankful for this concession, the Association would have been much more pleased with the total prohibition of the sale of Liquor in the Territories, and it desires to put on record its wish that the sale of spirituous liquors be absolutely forbidden to the Cis-Keian natives as well.

We have the honour to be,
Sir,
Your humble, obedient Servants,
J. TENGO-JABAVU,
Vice-President.
BENJAMIN SAKUBA,
Secretary.

Hon. T. UPINGTON, Q.C., M.L.A., Premier and Attorney-General, Cape Town.

Attorney-General's Office,
Cape Town,
16th January, 1886.

DEAR SIR,—I am desired by the Premier to acknowledge your letter of the 11th instant, on the subject of the sale of intoxicating to Trans- and Cis-Keian natives, and, in reply, I am to say that any further action regarding the sale of spirits to natives must await the decision of Parliament.

I am, dear Sir, faithfully yours,
CHARLES WILLIAMS,
Private Secretary.
Mr. J. TENGO-JABAVU,
Vice-President of the
Native Educational Association,
King William's Town.

Young Swell: "I should like to have my moustache dyed." Polite Barber: "Certainly; did you bring it with you?"

BONISANI.

SILAHLEKWE ngudade wetu igama lake ngu Annie, elinye ngu-Nomcapukiso. Wemka apa nomfo ogama lingu Andries Bepa ogama limbi ngu-Sihlali Umsutu. Ongandilandsayo angabalela ku Rev. E. MAGABA, Graham's Town, Nokuba kukwi office yelipepa. Unyanga 'ntatu ete shwaka. 21/7 JOHN MPANDE MAGIDIGIDI.

BONISANI.

NDILAHLEKELWE pesheya kwe Tsorno, Kwesika M'bulawa Ndongo, yi NKATYANA EBOMVANA YE HASHE, emsila mfutshane, engena lu pau lu mbi nga pandle kwe dolo eli buxharelana lo mkono wase khohlo, na mabalana amabini esali ngase khohlo alinye ngase kunene. Umkondo walo Wabhakisa ngase Dutwya; Iminyaka yalo isibhozo. La lahleka ngo 20 December, 1885. Nditembisa umvuzo ofanelekileyo konga ndilandisayo.

Ndim,
WM. S. MAZWI.
Goshen, Cathcart, 23 January, 1886. 2 10

Kulahleke Okanye Kubiwe.

KUMZI wamapolisa e Bofolo, ngati kungo 10 October, INKABI YE HASHE emnyama, elimsila ushunqulweyo, lide ngokulingeneyo, lidala.

KWANE NKABI yehashe egwangqa; enekolo; imilenze imihlope ino P umtshiso kwinyonga yokunene, lide, iminyaka mihlanu.

Uwafumenayo nongandilandsayo wovuzwa. Umkondo mautunyelwe ku JOHN MALONGA, Cape Police, Fort Beaufort. 23 Oct. 1885.

Kubakhandi-Bhekile.

KUFUNWA umfo ontsundu okwaziyo kakuhle ukukhanda ibhekile, ukuba ayekupata dodana olufundiswa lomsebenzi kwi Simnari yase Buntingville (e Cumgce) Emampondweni. Umvuzo yi £50 ngonyaka kwakunye nendlu, nentsimi. Abaufunayo umsebenzi lowo mabatumele kwakunye namapepa ezimilo ku Rev. J. S. Morris, Umtata ngapambi ko 20 October lo. Kufunwa indodana engatati manzi, itshatile kungalunga okunye.

Buntingville, Umtata, 1 Oct., 1885.

Isaziso Kubahambi.

UGEORGE WILLIAM A. RADASI wase Mpofu. Uyazisa kubo bonke abahambi ukuba kuko i POST CART esuka Empofu (Seymour) eya e Bofolo (Fort Beaufort), ibuye ngo Mgqibelo, yenjenjalo bonke Olwesihlanu ne Mgqibelo.

IXabiso lishumi linantlanu (15s.) lesheleni ngomntu omnye. Kunokukwela isitatu sabantu kuyo.

J. RADASI, Seymour, 6 August, 1885.

Kubabhaleli bam.

NDIYABAZISA bonke ababhaleli bam ukuba lomzi (Etembeni) ndiyakuwushiya ngomhla we 21st ka December, 1885. Izebenjenje ukundilalela kwabo, care of C. F. BLAKEWAY, Morley WMS.

ELIAS JNO. MQOBOLI, Etembeni, Umzimkulu.

Imibedesho ye Sixosa.

KUFUNWA.—Inewadi ye SIXOSA YEMI BEDESHO YASE WESILE, eshicilelwe ngapambi komnyaka we 1871 (kutetwa eshicilelwe kwi Sishicilelo sabafundisi e Rini). Kwakona Ibbabhile enkulu ye Sixosa evashicilelwa Emkangiso. Ukuxolele ukurola amaxabiso alungileyo ngenecwadi esente. Bhalelani ku

Rev. R. W. LEWIS,
Emceba, via Mount Frere.
Emceba Pondoland (via Mount Frere),
January 17, 1886. 213

Kubabhaleli bam.

EMVA ko 1 December, 1885, ndinga abandibhalelayo bangati: JACOB N. ZINTO, c/o Mr. SAM. NDUBELA, Jansenville. Aberdeen Road, Nov. 1885.

Kubabhaleli.

NDAZISA abahlobo bam ukuba ngoku ndikwesika NTSIMANGO mabenjenje ukundibhalela.

JONATHAN NANGU,
Teacher, Kobodi.
c/o Mr. Hart, The Springs,
Transkei.
14th January, 1886.

ANDREW GONTSHI,

Umteteleli ematyaleni,

Aloeville, Kei River,

TRANSKEI

J. HILNER,

Umenzi wentsimbi zamaxesha,
E-QONCE.

Nomtengisi wempahla ezinjengemisane njalo njalo. Unentlobo ntlobo zemisesane, iwotshi, Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha ae.

JOHN J. IRVINE & CO,

Abatenga impahla kwamanye amazwe,
Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo; njalo.

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

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi. amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

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 yeli-pezu maungatengi nantonina ungakanga uyokuzanelisa kwimpahla entle kunene netengiswa ngawona maxabiso apantsi kwa H. S. WAUGH & CG, the Arcade, e Komani (Queenstown).

Banempahla yentlobo zonke ezaziwayo kumkondo we—

NGUBO ZAMADODA:

Ibhulukwe, Ibhathi, Ibhathi ezinkuiu zengqele nezilula zokuhomba, Isuti, Ithempe, Iminqwazi, Ikresbhanti, namaqina.

Izihlangu zentlobo zonke.

Impahla Yamaledi:

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

Kwimpahla eyenziwe ngoboya-

Ikausi zamaledi, nezamadoda, ingubo zangapantsi zentlobo zonke.

Yonke 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.

Lishicilelwa umninilo ngu JOHN-TENGO JABAVU HAY BBOTHEKS, Smith Street., King