

IMVO ZABANTSUNDU

(NATIVE OPINION)

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, FEBRUARY 3, 1886.

[No. 66.]

Ivenkile entsha yebhekile nezitya zentsimbi.

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

Yiyona ndlu itshipu apa e Qonce.

Lempabla 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, Inqa- wa, Iparafine, Nelampu. Zonke ngamanani apantsi kanye.

NANTSO INTO YENU.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,
e Nyutawuni nakwisitalato esipambi

kwe ofisi ngase mcancatweni.

C.MUSGROVE,

ONTENCISA IMPAHI A FTSHIPI I YENDI I I

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

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

Nantso int' obikade 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.

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.

IHEMPE, 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, ezimyama ziqala ku 2/3

Ofani ngofani bento yokunxirya ezifanelekele uku-tshintsha.

Ingubo zomshato esenziwe, enokwenzelwa ofunayo ngexesha elifutshane.

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

Isetina ezimabala ziqala kwi 7/d nge yadi

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

Iqiya zase France (French Merino) ezimnyama nezi mabala.

Unonelelo olukulu luyenzelwa abantu abazakutshata.

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

Isuti zamanene eziluhlaza inani ziqala kwi 21/ isuti inela.

Paulani amagama ka PASCOE

AMADODA ati ngu SIGINGQI. ABAFAZI bati ngu SILINDI. UMTEKETISO ngu FOLOKOCO.

H. B. M. HOWARD,

Umteteleli Kwinkundla Yamatyala,
Uinlungiseleli wetaitile nokwabiwa kwamafa.

Uguqula itaitile.

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

E-QONCE.

Ololiwe bakwa Rulumeni.—Isebe lase Mpumalanga.

INCUCULO 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 knmapepa ancanyatiselweyo kwi zitishi zonke. T. R. PRICE, Umpatiswa.

E Monti, January 22, 1886.

ISAZISO

UAMOS

THOMAS

UYAZISA UKUBA UVULE

Ikaya Labantsundu, e-Qonce

APO-wonke ubani ayakufumana amalungelo ezixaso nendawo yokulala. Ubiza amanani alula. Kukho isitali esihle, nomgcini mabashe uhleli elindele. Metsho, Bahambi kanize nipose amehlo apa bo

King William's Town, 10th November, 1885.

AMOS THOMAS.

Amayeza ka Cook Abantsundn,

U MZI ontsundu ucecelwa ukuba ukange, lise lamayeza abalulekileyo. Elika

COOK Iyeza Lesisu Nokazaxazo. 1/6 ibotile. Elika

COOK Iyeza Lokakohlela (Lingamafuta). 1/6 ibotile. Aka

COOK Amafuta Ezilonda Nokwekwe 9d. ibotile. Elika

COOK Iyeza Lepalo. 1/6 ibotile. Ezika

COOK Ipils. 1/ ngebekisana. Eka

COOK Incindi Yezinyo. 6d. ngebottle. Oka

COOK Umciza Westepu Sabantwana. 6d ngebottle. Oka

COOK Umgutyana Wamehlo. 6d ngesiqunyana.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

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

Kukululekile.

i Asibizi 'Nto

'Ngokuba ubani eze kubona Amabala ngamabala amahle e

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

Zonke ke ezimpahla zezi

tshipu ngapezu koko zaka zakuko

e venkileni ka

W. O. CARTER & Co.

Maclean Square,

E-QONCE.

Kubabhaleli bam.

NDIYABAZISA bonke ababhaleli bam ukuba lomzi (Etembeni) ndiyaku-wuBhiya ngomhla we 21st ka December, 1885. Izebenjenje ukundilalela kwabo care of C.F. BLAKEWAY, Morley WMS. ELIAS JNO. MQOBOLI, Etembeni, Umzimkula.

Iveki

ABATABATI be Mvo *Zabantsundu*, bayakunjuzwa ukuba eli limesha zifikile imalana ze siyanga ezintatn ezipela ngo 31 March 1886. Imali ihlalwa kumagosa eta akwindawo ngendawo; abangenawo bayitumele kwi ofisi ye Mvo. Itunyelwa ngamapela anokufunyanwa eziposini. Intlawulo yi 3/- ngenyanga ezintatn xa ubani ayirole kwangapambi, odlulelwe limesha makazi ukuba umelwe yi 3/6 ngenyanga ezintatn. Makungabiko mposiso ngalendawo. Imali yonke itunyelwa ku J. TENGO-JABAVU, King William's Town.

UKUHAMBA kololiwe lo weli lase Maxhoseni kuguqulwe ngo Mvulo (1 Feb.). Uloliwe uyakusuka e Mor. ti ngo 6 ngokuhlwa nase Qonce tnayela no 8 ngokuhlwa enze ihambo angasakulala ade aye kuma e Alvani nge Cawa, ngolwesi-Bini nangolwesi-Ne zafike e Alvani ekutshoneni kwelanga ngemini ezilandela ezontsuku. Ngo Mvulo, ngolwesi-Tatu nangolwesi-Hlanu kusasa itreni iyakusuka e Alvani ifike e Qonce nase Monti ckuseni ngemini ezilandelayo. Itreni ziyakubaleka yonke imihla pakati kwe Qonce ne Kotuau.

INTLANGANISO yabafundisi base Wesile ebise Rini ngezintsuku igqibe kwelokuba u Rev. Damon Ntabati ake aye knfunda 42 Nxukwebe ixesha lonkaka. Iramente entsundu yase Somerset East izakutunyelwa umfundisi ontsundu.

SIVA ukuba amadoda amabini kwisitatu ekuwiva sabulala u Ngxavula (Bartle Bailey) e Rini, afunyenwe.

U MR. BLAKEWAY wase Monti usaye kuba sisandla semantyi ebambileyo e Ngqushwa.

SIYATEMBA ujengekuba kungene nei ukwindla nmhlambi awusakukakwa kuyitumela ngexesha imali ye Mvo.

U RULUMENI wapesheya kolwandle upume ekupateni ngeviki epilelyo. Ukutshwe ngamanani ebandla engxoxeni engokuba amahlwemphn aqiniselwe emhlabeni.

ISI-TISHI sase Sand Flats kesafumana nqwitela oluluku ngeviki epilelyo olubete kwako ulonakalo ezindlweni.

IMISITO yeukomo zeeikiti ebisakumana ibase Ntlambe kwa Bayi kanye ngenyanga ezintatu, iza kuhanjiswa e Gcuwa ngoku.

U MR. WOLF upumile ekubeni lilungu le Palamente lase Dayimani.

AMANENE atile apesheya kolwandle asele-igqoshelise into ezifunakayo ukuba kubeko uloliwe e Congo. Ixabiso liyakuba kwi £1,000,000 ne £2,000,000.

IGWANGQA abati ngu van der Berg libanji. we ngetyala lokuba inkomo zefama elitile elise Caba.

ABAFUNA ukwamnkela *Imvo* ngalonyaka mabatumele amagama kwangalenyanka ukuze batunyelwe ne Almanak.

IJAJI iyakuteta amatyala e Qonce ngo 8 March ozayo.

KUYAKUBAKO Umboniso wezilimo apa e Qonce mayelna nokuqata kwenyanga engu Mgdudluli, ngentsuku ze 8 ne 9 zayo.

ISELUDUNKUNU lunye imfazwe e Rode kwela Mampondo. Ezokugqibela zezokuba u Nota uxgotiwe e Rode ngolwesi-Ne lweveki egqitileyo, kwafa amadoda amabini namahashe amatatu, kwatinjwa ukudla. Amabhaca akabanga nakuweia ukuya kunceda abantu besikolo ngexna yokuzala ko Mzimviba.

ABAFUNDI belipepa bayafandazwa ukuba bangalibali ukuteta ipepa xa baya kutenga kwizindlu ezine zaziso. Bayakuba bayasineceda abantu bakowetu xa batenga kwindlu ezingazisiyo ukubuzwa izizatu zokwenjenjalo kwazo.

KUTIWA abantu ababanjwe ngamadindala e Kimberley ngalonyaka upelileyo babe ku 56,210.

UKUBA kuko ababalali bepepa, ngoko bhlanga, ngababantu kanye bangayiblaluliyi imali yalo pofa belitunyelwa

LINGABEHLI landiswe msinyane elipepa Cte ngamnye umtabati walo wazama ukutumelela omnye nemali yake ngapambi ko 31 March ozayo landiswe. Ukuze elicelobe libe kapukapu lilunge makungabiko namnye ogotyayo okanye lento ayisokulunga. Huku! nto zakowetu!

INTLANGANISO yabafundisi base Wesile yomandla wase Clarkebury ne Kokstad itumele o Rev. Chas. Lwana no Mr. Paul Nkala kwi Conference yase Komani.

SIYAMBULELA umhlobo wetu u Mr. Renton Gaika ngokusitumela ipepa le 16 December 1886 ebesibfunu; elinye namabini ngapandle angaluncedo kuti.

INKOSAZANA icela u Mr. Gladstone ukuba abute iqela lamadoda awaziyo ukuba abe ngu Rulumeni e England ujengekuba epumile u Lord Salisbury.

IJAJI iyakuqala e Nyara ukuteta ngo 3 March;

SILUNGISELKELE ukuba singenise kwi Mvo iveki zouke amaxabiso e transport ukuya kwindawo ngendawo.

U MR. R. DALE, M.A., unyulelwe kwisihlalo somfi u Mr. Templeton sokufundisa e Rini.

IMVO ZABANTSUNDU

NGOLWESI-TATU, FEB. 3. 1886.

INKOBE NABABANJWA.

NGESIMISELO somteto wakwa Rulumente wanyakenye sokuba kukucitshiswe indleko zokondla ababanjwa kumiselwe ukuba bonke ababanjwa abantsundu bapilwe imilinganisano emitatu (3 lbs) yenkobe ngemini emnye, ize yona inyama bayipilwe kanye ngeviki. Imbangi yokuba izipata mandla zenze lemposiso kukuba zisazi ukuba umbona sesona sidlo setu, kanti ke tina lombona ebengatiywa yedwa, ebetyiwa namasi nenyanama nomqomboti. Abantu bebepila nangamasidlo odwa, kuba lento amasi ziwagandile nezazi zamagqira ukuba kukutyu okuquka zonke izinto ezifunekayo ekuxbaseni inyama. Amanzi ako emasini, namafuta okumfudumeza akwako, okudala izihlunu namatambo kukwako emasini. Zibe zisaziwa kade ngu Mxosa ukuba ezinto ziko emasini, nakuba bezingaziwa ngamagama nangabquili babugcisa. Bakupaula ukuba kutyu kunina okumomelezayo umntu. Namasi la noko ayinqobo yokudla ebesaziwa ukuba akaniki mandla kumntu osebenza nzima, kuko lento bekuxhelwakusilwe utywala ngamaxak okulima nokuhlakula.

Ziqube njanina ke inkobe ezintolongweni? Abafundi bamapela: Amangesi bobona ukuba e Bayi; pambi ko A. C. WYLDE, Esq. bekulandwa imbangi yokufa kuba JAN-TYI HAAS i Lawu elafela entololeni. Ute Umgcini-ntolongo: —

“Eli Lawu lavalalela egumbini ngo 6 ngo Mgqibelo kunye namanye amadoda amatstu: kusasa nge Cawa kuye idindala lafika u Janty ifile, lambika. Ngomgqibelo ndandi. feta naye epilile. Ubudala bake buku 50. Ngomnye wababanjwa abavela e Aberdeen belishumi elinesibobo, into ezingofe-kade Abantsundu bapilwa umbona yedwa, iponti ezintatn zomlingo ngemini; inyama yona baznza ipont’ enye ngeviki ngapandle kokuba igqira linike wumbi umteto.

Imanty: Banakona ukusebenza ngenkobe ezi? I Jela: Bnke banyamezele okwenyanga enye, baze bemane bengucuncuteka. Umntu nkangeke agite enyangeni esitya inkobe zokwa angabityi.

Imanty: Kutlwa nepela e Worcester aba. banjwa batyeba bangawoti zinkobe. I Jela: Okwam ukuziqi zela umntu akangeke apumelele ngenkobe zokwa ngapandle kokuba abe Dgumbona olunge kanye, asinawo ke onjalo, abantu bapela amandla kanye. Babewucelile umbona beba bopiwa kakulu ngoku balila esirara ukungazifuni inkobe.”

Igqira lakomkulu u Dr. ENSOR uti:—

Lendoda ngati ibinesisu esiyihambisayo ete ke xa yenza itafa einpandeni yawa, yaza kuba bebelele abanye ayabanamncedi yafa ke; ibulewe kukupela kwamandla. Ibingafi ngangokuba isezwe mayeza nakuba igama layo belisenwadini yabangapilileyo. Ngo. mhla wesine ku January yayikalaza ngoku. qaqaqanjela wngamatambo, yanikwa iyeza yancotnwa emsebenzini, noko ke yayingabambeke kakulu. Ibinabulwelwe butile abanabo bonke ababantu batya inkobe zodwa. Yanga kulentolongo iverisha iponti ezi 132 ngomhla we 13 ku January yayiverisha 108. Mna ngokwam bonke ababanjwa abanikwe ngapezu kwenyanga ngebengapiwa nkobe. Umntu akanakupumelela ngokuqu. mngqana nenkobe lemihla yonke.”

Imbangi kambe yokuba kumiswe lomteto kukuba kuucitshiswa indleko [into ke efana nale ke senza amazwi ngayo yokwapulwa kwemali yo Titshala]; waka wapuma umteto oyelene nalo wokuba umbanjwa makanikwe intsukwana ezimbalwa namanzi etyuwa—lomteto wacitwa yinkulu yeyaji. Umahluko pakat kwalow nalowo kuba lowo wamanzi etyuwa wawungaketi, wawuquka yonke into engumbanjwa. Lo uyaketa; abamhlope batya isupu ne-nyama yonke imihla. Ngu nqapela ndikule ke lowo. Kanjako lowo wokuqala ibisisohlwayo lomanzi etyuwa. Lo awmjnalo, kuzanywa ukuncitshiswa indleko. Ayincedi nto ke yonke lento, kuba nabo ababanjwa yonke ayengaketi, wawuquka yonke into engumbanjwa. Lo uyaketa; abamhlope batya isupu ne-nyama yonke imihla. Ngu nqapela ndikule ke lowo. Kanjako lowo wokuqala ibisisohlwayo lomanzi etyuwa. Lo awmjnalo, kuzanywa ukuncitshiswa indleko. Ayincedi nto ke yonke lento, kuba nabo ababanjwa yonke ayengaketi, wawuquka yonke into engumbanjwa. Lo uyaketa; abamhlope batya isupu ne-nyama yonke imihla. 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Native opinion

WEDNESDAY, FEB. 3, 1886.

THE MEALIE DIET FOR NATIVE PRISONER.

ACCORDING to a Government circular issued about a year ago with the object of reducing the expenses of the maintenance of prisoners, all native prisoners are fed on mealies—the scale of rations being 3 lbs of boiled mealies a day and meat only 1 lb a week. We believe that the authorities were led into this mistake by the fact "that the mealies form the staple food of the Kafirs, forgetting that with the mealies the Kafir had plenty of milk. Kafir-beer and meat. With a milk diet alone people have been known to live, as milk is a food, according to well known medical authority, which represents exactly all the parts that are necessary for All substance of animals ; namely, water., fuel-food, flesh-forming substance, and bone-forming or mineral substance. The Kafir knew all this not by the chemical analysis of the ingredients of certain foods but by a close observation of their effects on the system. Hence even milk—the typical food—when drunk alone was known to be insufficient in providing strength for hard work, consequently during the ploughing and weeding seasons an ox was killed and Kafir-beer brewed for the workers.

Now what has been the result of this mealie diet? We refer our readers to an inquest held on the 18th January before A. C. WYLDE, Esq., as Coroner of the District of Port Elizabeth, on the body of a Hottentot named JANTJE HAAS, extracts of which we give below :—

The Gaolor, Mr. R. J. Philipott, sworn : At 615 on Saturday evening the prisoner Was locked up for the night in a cell with three other men in Ward C. It was not overcrowded—five men can be placed in each cell. On Sunday at 6 a.m. Turnkey O'Keefe reported that Jantje was dead. On the previous evening I was speaking to him and he seemed in his usual health. His age was 50. He was one of the prisoners that came from Aberdeen. There were eighteen in all that came from there, miserable, emaciated with barely strength to move a limb. Natives have only mealie rations—3 lbs a day, and meat only 1 lb a week, unless ordered otherwise by the doctor.

The Magistrate : Can they work on it. The Gaolor : They endure it for about a month; then it begins to tell on them, they become weaker and weaker. Any man fed this way for more than a month falls away rapidly.

The Magistrate: It is stated that they thrive on it at Worcester.

The Gaolor: My experience tells me that a man cannot live on mealies alone unless they are of excellent quality, which the mealies there are not. Our natives lose all energy and strength. Two months ago the coloured people applied for mealies, but now they complain most bitterly—every one of them.

The District surgeon, Dr. FRE- DERICK ENSOR, gave his evidence us follows:—

The deceased appeared to have had some bowel irritation setting up a diarrhea, which in his very weak state was the cause of his falling off the w. c. in a dead faint, and as the inmates of the cell were fast asleep he consequently could obtain no assistance or stimulant. The cause of death was failure of the heart's action through debility. He had not been under medical treatment, but on the medical record of the prison. I find that on January 4th he complained of general rheumatism, for which he had medicine and was exempted from work. The rheumatism was of a very trifling nature, and he made no other complaints. *He had some disorder which has been common to all the prisoners under the mealie diet.* On admission to the goal he weighed 123 lbs, and in January 15th he weighed 108 lbs. I consider that the mealie diet should be given up for all prisoners over a month sentenced. It is impossible for the constitution to endure the monotony of mealie diet.

The object of the circular ordering mealie rations for native or coloured prisoners is of course retreatment. The difference between this Circular and a former one which ordered the magistrates to pass " short sentences of spare diet " on prisoners and which was so severely condemned by the Chief Justice a year and a half ago, is that that one was intended for all prisoners irrespective of colour or caste, and added to the severity of the punishment; the present one is for natives only and forms no part of the sentence or punishment. It smells therefore too much of class legislation.

As a retrenchment scheme the mealie diet must be a failure in

that it weakens the prisoners and makes them unfit for hard labour ; sickens them and necessitates the constant attendance of the District Surgeon—and might we not add—*kills them*, and thus the little saving in the rations goes to pay for the *post mortem* examinations and coroners' inquests—and where is your retrenchment then ?

We are sure of one thing however, that the interests of native prisoners or of any other prisoners are quite safe in the hands of the magistrates, and that with good and conscientious District Surgeons no system which has an injurious effect on the prisoners will be allowed to remain unexposed. In the present instance particularly we feel confident that Mr. WYLDE, and Dr. ENSOR are the right men in the right place.

Editorial Notes.

THE late Mr. Templeton's funeral sermon was preached by the Rev. J. A. Chalmers of Graham's Town in Trinity Church on Sunday week. The discourse is said to have been an eloquent tribute to the memory and worth of a man it is almost impossible to replace. As representing some of the "old boys" who owe their education to Mr. Templeton, Mr. R. W. Rose-Innes, one of the ablest lawyers in town, has arranged with Mr. Chalmers to have the sermon published. We understand that it is now in the hands of the printers and will be on sale at Mr. W. T. Randall's, where orders might, meantime, be left by those wishing to secure copies. The cost will be trifling —only sufficient to cover printing charges.

WE are always glad to get an opportunity of giving publicity to all acts of justice done to our fellow natives ; but the following surpasses perhaps any we have had the privilege of recording. The facts are as follows: a native named Joseph Ngaba was employed in the stores of Messrs. Blaine & Co., at Port Elizabeth up to about September last. Certain goods having been missed from the de- partment of the store in which Joseph was engaged, suspicion naturally pointed to him, and, his house having been search, although nothing was found, he was dismissed summarily. Three months elapsed, and Joseph at last heard the good news—not of Pharaoh's dream—but of the apprehension of the thief for whose sin he had been made the scape goat. This thief was also one of the employees a Mr. Benjamin Thomson, now awaiting trial in the goal of Port Elizabeth. As soon as this man was committed for trial and the case finally closed, Joseph appeared before his employers to seek redress, and we are glad to say he went up Jetty Street with a Fiver in his pocket. This is English fair-play—there is none like it in the world.

AMONG the many useful discussions which took place at the meeting of the Native Educational Association, held at Horton, Fort Peddie, about the beginning of last month, was one bearing upon the printing, publication, and circulation of the Reports of Inspectors of Schools. The discussion on this subject was fitly closed with the adoption of the following resolution, which has been duly forwarded to head quarters, viz.: " This Association would most respectfully bring to the notice of Government and of the Superintendent-General of Education, the importance and desirability of having the Reports of Deputy Inspectors of Schools printed, published, and circulated in a collected form, as was the case until a year ago; the Association being satisfied that they would thus encourage a spirit of emulation among those engaged in the work of teaching, and be a means of distributing information to those interested in the work of education." To this Dr. Dale has sent the following reply :—

Department of Public Education,
Cape Town, January 27th, 1886.

PRINTING OF INSPECTORS' REPORTS.

SIR,—In acknowledging your letter of 9th inst., I am to say that the printing of the Inspectors' Reports is simply a question of expenditure.

It is generally allowed that the circulation of the Reports has been useful in various ways; and Dr. Dale would be glad to revert to the old plan if he had the means.

I am, Sir,
Your obedient servant, GEO.
MACONACHE, Secretary.
Mr. J. Tengo Jabavu,
Vice-President,
Native Educational Association,
King William's Town.

With all due deference to the convictions of the guiding spirit of the education of the Colony, we fail to see that the difficulty of expense is so insuperable after all in a matter which we consider the very life of the educational system. It appears to us that as long as the system of inspection and the Department of Education exist it is of the highest importance to have these Reports published in the form suggested, otherwise how are the tax-payers to know the use to which public money is being turned in schools. Moreover, we have a whole phalanx of Afrianders in the pre- sent Parliament bitterly opposed to education. How are they to be answered without this information? When we remember that last year at the instance of Mr. Venter, Parliament sanctioned some enormous expenditure for the reprinting, in the Dutch language, of that voluminous and ill-digested Report of the late Mr. Donald Ross, together with Dr. Dale's in- evitable comments there on, we confess the difficulty of expense will not go down with us, and we are almost sure it will not go down with the intelligent public.

Native Educational Association.

From our last we continue the interesting and instructive Presidential address prepared by the Native Educational Association by the Rev. E. Makiwane :—

There is yet another consideration which I wish to point out to those who may be thinking of going there in a body. When a vacant country is given to a chief it is given along with the people who are already there. This is the case even with those chiefs who exchanged their previous lands for the Tsolo or Qumbu. The people already there are simply placed under the chief who is said to get the vacant land. In short I would say there is no vacant land at Qumbu or at the Tsolo and that all representations to the contrary will be found to be a Hoax. Many of those who go there are blinded by the fact that in the Pandomisi country there was a fair crop in 1885 while here we had the severest famine we have had for years. All those who suppose that because in '85 we had famine here, while those in Pandomisiland had a fair crop, it will always be so, will agree with the advice I gave in my letters while there and have more reason to give it since I returned—which, was that those who have small pieces of land in the Colony must not dream of leaving them ; if they do so they will regret it and their children will give them the Irishman's blessing.

But to return to the Pandomisi. I found that it was not easy to trace their history and the shortness of my time there as well as the work I had to do did not give me leisure for doing much in this direction. They are said by some to be descended from Pandomisi who was a brother of Pondo from whom the Ama- mpondo are descended. The stories about Pandomisi are so vague and uncertain and my opportunities of sifting them was so small that I will not venture to give them just now. The chiefs who are remembered with some degree of certainty are: — Majola, Ngwanya, Mngcambe, Myeki, Matiwane, Mhlontlo. Another son of Ngwanya according to some or of Mngcambe according to others was Mgabisa. He seems, to have been a brave daring fellow who became semi- independent of his brother and from him descended : Velelo Diko and Mditshwa. When the English took over the country these two nations were always fighting with one another. Indeed their quarrels were the cause of the English being invited to take over Pandomisiland: for as I was informed they were asked to do so.

From the above it will be seen that the paramount chief of the Pandomisi is Mhlontlo. As you already know he rebelled in 1880 and alter a very feeble attempt was driven away, and has been wandering about ever since. He is the chief who so treacherously murdered his magistrate Mr. Hope on the 23 of October 1880. To this foul murder I'll refer again. Meantime I wish to state that after enquiring on the spot I came to the conclusion that this Pandomisi rebellion was due (1) to a very extensive war mania which began about 1876 or '77 and died away about '81. (2). That the disarmament of the Fingoes was an important factor. It was argued that Rulumente intended disarming all natives and that loyalty was no recommendation or safe- guard : that their guns are better taken away while fighting than in peace. (3). The death of Mhlontlo's great wife—a daughter of Sarili, a woman who from all accounts filled her high station with true Kafir dignity—was another cause. After their fashion the Pandomisi wished to smell out and put to death those who had killed her and when the magistrate disallowed this mad idea the Pandomisi chief came to the conclusion that witches and wizards will kill all the chiefs and that to prevent this the English must be driven away. (4). The characters of both Mhlontlo and the magistrate helped to bring about this sad result. They were not very much unlike each other. There was an absence of dignified manners about both of them ; they were both wild in their talk and their manners; equally rude and ungentlemanly. Such characters when brought together could not but rub unpleasantly against each other. In the case of these men it did and the result we know. Mhlontlo was a wild reckless capricious uncalculating chief and Mr. Hope was not always amenable to reason when he was possessed with a certain idea. I have often been surprised to see him held up as a model magistrate. His zeal is certain to be commended and admired but I am afraid there was not much more to praise. He was at one time warned by a Hlubi chief that Mhlo- ntlo intended to kill him and instead of quietly inquiring into the matter, Mhlo- ntlo was called to clear himself. On his denying the Hlubi chief was fined more than 10 head of cattle. I may here remark that as the events soon showed that the Hlubi chief was right, his cattle had not been returned in June last and there was no prospect of their being returned. Then again a short time before Mr. Hope was killed a Pandomisi native minister wrote a confidential note warning Mr. Hope. This letter was at once made public and the native minister narrowly escaped sharing Mr. Hope's end from this foolish publication of a note of so confidential a nature

Nothing however can excuse or even palliate Mhlontlo's treachery. His deed is to be abhorred.

Mr. Hope's grave lies on a ridge which separates the Tina from the Tsitsa. It is a beautiful spot, from which one gets a fine extensive view, both on the East and West. It is now marked by a small heap of stones on one of which the name of Mr. Hope, Mr. Warren and Mr. Hen- nan who were killed with him are written with the date of their death. I was glad to be able to add another stone to that small memorable heap. I hope that a better memorial will yet be put up; for the circumstances under which the men lost their lives are very touching.

In connection with the above I may mention that one of the places which interested me very much was Mhlontlo's great place. It is on or near Qumbu River, on a lovely spot which is well watered. He had made two water furrows and enclosed some land for garden purposes. He had a small square house in which he kept the medicines and such things as coffee and sugar. From reliable sources I learned that the coffee and sugar was always given out to his wives by Mhlontlo in person—the wives standing at the

door outside. I have no time to tell all I saw and heard about this interesting spot. One of the most disgusting and shameful things I saw in Pandomisiland was at Mhlontlo place. His great wife was buried in her hut which was afterwards burned down. When the war broke out her grave was dug up by our forces for I suppose revenge! When I was there it was still only partially covered. Indeed, I cannot write all I felt at the sight of so shameful a thing. The natives believe that it was dug up in order to mix some portions with the Englishman's medicines, and that it was owing to this fact that they had no power 'or fighting.

I suppose I need not tell you that the Pandomisi are very superstitious. Through superstition at one time their chiefs were buried in the river, in deep-bathing holes, which were in unfrequented places. The most notable at present is that of Ngwanya, the most popular of all the Pandomisi chiefs. The place where he was buried is about two miles below where the main road to Kokstad crosses the Tina. There is some- thing wild about the appearance of the country, where this bathing hole is: and there is a steep rock, which rises abruptly on one side of the river. He was taken down this rock. Heavy stones were used to keep him down. Only a few of the foremost men of the tribe were allowed to be present, men against whom there was no suspicion of witchcraft. Ever after when general sacrifices were killed, the Pandomisi were sure to kill some for Ngwanya, and take the meat to this hole. Even as late as 1884 when Mditshwa returned from Cape Town an offering of thanksgiving was made to Ngwanya, and taken to this famous place. The stories that are told of it by the Pandomisi people are most amusing. When I expressed a wish to go and see "Ngwanya" as the bathing hole is called, I was assured that unless I took some charms I would be called into the hole and never return; that only a few men could go near the place without first going to a witch-doctor. When I said, I would go with my "book" the Pandomisi shook their heads. After my visit, which was paid without consulting witch-doctors, one of the old men declared that I must be a European inside ! The meat taken to Ngwanya is always taken by the Pandomisi of blood, as they are called, and I was told of how at one time the meat was placed near the river and Ngwanya took it in: how at other time he threw back the lean portions and new sacrifices had to be killed : how at other times he sprinkled water on the face of the men who had the meat because they were not quick enough. These stories were related to me by old men as sober facts! Pandomisi women always put down their handkerchiefs in nearing this spot. In crossing the Tina near the hole they "gungxa bangafinyeze."

There is a kind of snake (inkwakwa) which is also called Ngwanya and which the real Pandomisi will not kill even in a hut. It is believed that it bites no Po- ndomisi who is free from witchcraft.

Almost all the Pandomisi carry charms, I have in my possession two kinds which they use for lightning. I was gravely assured that if I took part of this charm and rub on my face, and throw a portion towards the coming storm I would be safe! It is amusing to see old men when a thunderstorm is coming. Many of them go out of the huts to scatter charms about their kraals, and make yells to the lightning bird not to come near their place and the satisfaction with which they view their performances when the storm is over is very distressing; the whole affair is eminently absurd. One finds superstition in almost any corner of their social or private life. I need not tell you that they believe strongly in rain doctors. Indeed theirs are hereditary. There are a few Bushmen families who are treated with the greatest respect by all Pandomisi, who are the great rain makers. As late as 1884 at one time an appeal had to be made to them before rain came.

The Pandomisi are an easy going happy sort of fellows, and you see this especially in their marriage customs. I cannot refer to this subject fully. I may mention two points which strike even a native who has grown up in the Colony as odd. Let me begin by stating what does not seem to be generally known, viz.—that the natives here have a table of affinity and consanguinity which is as real as that of the common law. It is not the same as the generally accepted one among the English. Ours is more narrow on the affinity side and wider on the side of con- sanguinity. This table which I suppose is well known to the members of this association, I found in full force all over Pandomisiland with only slight and unimportant variations. The Basutos are the only tribe where the differences are important. Speaking about them one day with a Pandomisi, he came to the conclusion that they were not men but cattle. It is important to remember that we have such a table and I believe that in some respects it is better than the English- table, though in others it is worse.

(To be concluded.)

BONISANI.

SILAHLEKWE ngudate wetu igama lake ngu Annie, elinye ngu-Nomcapukiso. Wenka apa nomfo ogama lingu Andries Beba—ogama limbi ngu-Sihlali Umsutu. Ongandilandsayo angabalela ku Rev. E. MAGABA, Graham's Town, nokuba kukwi office yelipepa. Unyanga 'ntatu ete shwaka.

217 JOHN MPANDE MAGIDIGIDI.

Imibedesho ye Sixosa.

KUFUNWA.—Incwadi ye SIXOSA YEMI. BEDESHO YASE WESILE. eshicilelwe ngapambi komnyaka we 1871 (kutetwa echicilelwe kwi Sishicilelo sabafundisi e Rini). Kwakona Ibaibhile enkulu ye Sixosa eyashicilelwa Emkangiso. Ukuxolele nkrola amaxabiso alungileyo ngencwadi esentle.

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

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BONISANI.

NILAHLEKELWE pesheya kwe Tsomo, Kwesika M'bulawa Ndongo, yi NKA- TYANA EBOMVANA YE HASHE, emsila. mfutshane, engena lu pan lu mbi ngapandle kwe dolo eli buxharelana Jo mkono wase- khohlo, na mabalana amabini esali ngase khohlo alinye ngase knene. Umkondo walo wabhakisa ngase Dutywa. Iminvaka yalo isibhozo. La lahleka ngo 20 December, 1885. Nditembisa umvuzo ofanelekileyo konga ndalandisayo.

Ndim,
WM. S.
MAZWI.
Goshen, Cathcart, 23 January, 1886. 214Q

Kubakhandi-Bhekile.

KUFUNWA umfo ontsundu okwaziyo kakuhle ukukhanda ibhekile, ukuba ayekupata udodana olufundiswa lomsebenzi kwi Simnari yase Buntingville (e Cumege) Emampondweni. Umvuzo yi £50 ngonyaka kwakunye endlu, nentsimi. Abaufunayo umsebenzi lowo mabutumele kwakunye namapepa ezimilo ku Rev. J. S. Morris, Umata ngapambi ko 20 October lo. Kufunwa inda- dana engatati manzi, itshatile kungalungaka okunye.

Buntingville, Umtata, 1 Oct., 1885.

Isaziso Kubahambi.

U-GEORGE WILLIAM A. RADAS! wase Mpofo. Uyazisa kubo bonke abahambi ukuba kuko i POST CART esuka Empofu (Seymour) eya e Bofolo (Fort Beaufort), ibuye ngo Mgbelobelo, yenjenjalo bonke Olwesihlanu ne Migqibelo. Ixabiso ishumi linantlanu (15s.) lesheleni ngomntu omnye. Kunokukwela isitatu sabantu kuyo. J. RADASI. Seymour, 6 August, 1885.

ISAZISO.

BABHALELI bam bacelwa ukuba- incwadi zam bazibhekise Egwaba, St. Luke's Mission, Fort Jackson.

ISAZISO.

WM. PHILIP.
ISAZISO.

KUQALA kolwanamhla abahaleli bam bacelwa ukuba bake banqumame ukun- dibhalela de ndiba zise apo ndiyaknba kona: J. T. LUSH. Hankey, 28 January, 1886.

TSHEHE!

KULAHLEKE ngo 1st January, 1886, e Hackney. Imazi ebontvu ende ye- hashe ene kolo, inesilonda esidala ezmga- leni, itshiswe kunyonga yasekunene V. M. Ondilandiseleyo ndalifumana wovuzwa nge £1. Ndim HARRY M. MTOMBENI, Hackney, Queenstown.

26th January, 1886.

ISAZISO NGEGAMA.

NIDIFUNA ukuba wazise wonke ubani nopolileyo ukuba nditi mna eligama likabawo belisakwaziwa ngo WITBOOI kususela kolusuka kubekisela pambili ndiyalinqumamisa ukuba lisetyenziswe kuba asilo- gama likabawo elilona lililo—oko kukuti— awalinkwa ngabazali bake—elona gama lake ngu Ndze into ka Ngucakle. Lu Witbooi abizwa ngaye wahlangana naye ku Mabhulu (Boers) awayesebonza kuwo esengumfana—wat. i kuba oko ubengnmfo omhlo- pe ati Amabhulu akumfaka amehlo ati afanele ukumbiza ngalo Vetbooy abizwa ngaye. Lonto yokuba ubawo abizwe ngegama lesonka njengokuba kwandile oko kwezimini andiyifuni kanye. Izihlobo zam ngakumbi ezizezidala azilazi eligama—yinkatzo—ndikanyelwaopo bendingendingakanyelwa kona, kuba eligama alaziwa: kupela inkoliso yezihlobo zam sezisuke zifuna ukundinakana ndakubiza elikabawo-mkulu u Ngucakle. Ngokwenjenje ndiyabacela ngoknulumileyo bonke abahalelani nam, nazo zonke izihlobo ukuba zenjenje xa zindibhalelayo: — " FRED. F. NDZE NGCUKALE." Nawe Mgoogeli obekeki'eyo ndikutata ndikucela nga- bandenye ukuba uboncenda ulibhate njalo.

Abazelweyo.

RUBUSANA.—Ngo 22 January, inkosika- zi ka Rev. W. B. Rubusana ibeleke INTOMBI.

W. F. S. BOOTY.

Umteteleli kwi Nkundla yamatyala e-Komani. Umlungisi wemicinbi nayipina_ esingisele ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkuseleli kwabanamatyala, waye kananjalo ebiza amanani afanelekileyo. I Ofisi iso Town Hall e-Komani.

PARKIE.—Died, on Monday, 11th Janu- ary, 18,86, at Nthlambe, Transkei, BESSIE, Daughter of MARGARET and J. W. PARKIE, aged 1 year and 46 days old.

The parents desire to return their thank to those English ladies who showed so much kindness during their trouble; and also to those members of the Nthlambe Police who rendered their assistance.

PARKIE.—Kubhubhe e Ntlambe, Transkei, ngo Mvulo, 11 January, 1886 BESSIE, intombi ka JOHN WILLIAM no MAR- GARET PARKIE, emnyaka mnye nentsuku ezi 46 ubudala. Imibulelo siyayinikela kumanenekazi amhlope alapa abonise utando olukulu ngexesha abesifa umntwana wetu, kwa nakumapolisa ase Ntlambe ngokunceda.

Ababubuleyo.

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

DYER-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,
zezentlobo eziketiweyo 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.

KAZISWA ukuba yonke iminikelo yomhlaba neyezindlu yonyaka omdala opele ngo 31st December, 1885. izirolwe kule Ofisi ngo 31st March, 1886, nokuba kungapambili kweloxesba.

Lakugqita elixesha abangabatalanga bayakupatwa ngokomteto bengabuyanga baziswe. Iminikelo engapantsi komteto we 14 we 1878 nemali yeziqiniseko epantsi komteto we 37 we 1882 lixa lokuba zibatalwe.

Kwinkundla yamatyala e-Qonce, January 4, 1886.

W. B. CHALMERS,

Kwinqanaba Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqaqambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu kukutyatyamba, Komzimba licisine, Nakwintloko, Nakwezinye.

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

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

Omnye uti:—“ Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko lemnyaka mibini ndada ndalinga i Rheumaticuro, ndivuyiawa kuba ibotile ezine zindincede kanye.”

“Ndingarola,” utsho omnye, “ iponti ezintlanu ngebotile. Ngolwesi-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 okulincama umntu, alisiyiyo inkohliso njengamanye.”

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

Ukuvakalisi imvo zabantu kungazalisa lonke ipepa.

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

JAMES JONES,

46 LONG STREET, CAPE TOWN.

EDWARD KELLY,

Umteteleli kwinkundla yamatyala,

Ubuta imali ezisikweliti, ayitu-mele kubaniniyo kwa oko.

Uligqweta lamatyala entlobozonke kwinkundla yomantyi.

Umvuzo awubizayo mncinane.

I Ofisi: CALA.

R. W. ROSE-INNES,

Umteteleli-

Ematyaleni, Umqinisi,

WEMVUMFLANO

Umanani Webromsely
ONKE UNYAMERKO uyayimikele ekute-
imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqinise-
selo somhlaba unokwenzelwa. Lemisebenzi uyifeza kwesi siqingata nakwezimelene

I BRANDI

Elungileyo engapitikezwe nanto zinjengamanzi nezinye ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,

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 zontlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana. impahla yentlobo zonke chambe 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 Hewn, e Skapu, e Kama-
stone, ku Ndlovukazi, kuzipaluka zase Batenjini, na-
kuyo 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—

INGUBO ZAMADODA:

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

Izihlangu zentlobo zonke.

Impahla Yamaledi:

Ilinzi, Ikeleko, Ikeshmiya, Iprinti ziqala kwitiki iyadi
Then 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. 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, u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith Street King William's Town.