

IMVO ZABANTSUNDU

NATIVE OPINION

Ivenkile entsha yebhekile nezitya zentsimbi

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

Yiyona ndlu itshipu apa e Qonce.

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

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

NANTSO INTO YENU

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,
e Nyutawuni nakwisitalato esipambi
kwe ofisi ngase mcancatweni.

C. MUSGROVE,
OTENGISA IMPAHLA ETSHIPU YENDLU,
Kwindlu Ekangelene no W. O. CARTER & CO.,

E-QONCE

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

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

Nantso int' obukade 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 batyale 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

Amayeza ka Cook Abantsundu.

U MZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.
COOK Iyeza Lesisu Nokuxaxazo.
Elika
1/6 ibotile.

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

COOK Aka Amafuta Ezilonda Nokwekwe,
9d. ibotile.

COOK Elika Iyeza Lepalo.
1/6 ibotile.
Ezika,
Ipils.
1/ ngebokisana.

COOK Eka Incindi Yezinyo.
6d. ngebotile.

COOK Oka Umciza Westepu Sabantwana.
6d ngebotile.

COOK Oka

COOK Umgutyana Wamehlo.
61 ngesiqunyana.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

Kuba ngawenkobloso angenalo igama lake.

KWA G. WHITAKER, kwivenkile etengela nentwana ezincinane kuko, kutengelwa tsbipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

Kukululekile

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 ezimhlopezintle
Ikeleko edla 2d. ngeyadi
Iprinti ze 3d. yadi

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

W.O.CARTER & CO.

Maclean Square,

E-QONCE

H. S. WAUGH & CO.,

THE ARCADE,

QUEEN'S TOWN.

UMZI ontsundu ose Komani, e Hewu, e Skapu, e Kama-stone, 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 & CO., the Arcade, e Komani (Queenstown).

Banempahla yentlobo zonke ezaziwayo kumkondo we

NGUBO ZAMADODA:

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

Izihlangu zentlobo zonke

Impahla Yamaledi:

Ilinzi, Ikeleko, Ikeshmiya, 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, 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.

H. B. M. HOWARD,

Umteteleli Kwinkundla Yamatyala,

Umlungiseleli wetaitile nokwabiwa kwamafa.

Uguqula itaitile.

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

E-DOWNING STREET,
E-QONCE.

GRAHAMSTOWN.

FIRST INNINGS.		SECOND INNINGS.	
T. Gule, c Morley, b,	20	c Swartboo i, bRoss	0
Makwena	20	b Ross	0
B. Stenge, b Makwena	6	b Makwena	7
H. Peters, b Ross	0		
C. " Bomela, c Morley, c	0	c Ross, b Makwena	2
Makwena	0		
J. Faku, st. Makwena, c Ncozoa, b Ma	2	st kwen	1
T. Twaku, st Pezisa, b, c and b Makwena	0	0 Ross	7
not out	1		
A. Calver b Ross	0	c Foley, b Makwena	0
H. May, b Ross	1	b Ross	0
E. Ngesi, st Ross, b Ross	3	c Swartboo,	b
J. Frielander, not out...	5	Makwena	14
M. Jewis c Makwena	0	b Makwena	0
Extras	4	Extras	1
Total	45	Total	26
Grand Total		71	

KING WILLIAM'S TOWN.

FIRST INNINGS.		SECOND INNINGS.	
" W. Seti, b Foley	0	c Pezisa b Makwena	1
W. Gaiwer b Foley	4	lbw b Makwena	9
C. Bali, b Pezisa	0	not out	0
J. Barnabas, b Foley	3	c and b Makwena	0
W. Bovana, b Foley	0	b Makwena	0
N. Zondani, c Ross b	1	c and b Makwena	11
J. Sidiaia, not out	5	st and b Bopi	10
S. Nimi, b Foley	1	b Bopi	2
Capt. Ngcumbe, c Ma-	0	c Xiniwe b Foley	8
bope b Foley	0		
E. Soga, c Christian b	1	b Ngozoa	5
J. Soga, st Pezisa b	10	c Foley b Bopi	3
Foley	6	Extras	5
Extras	4	Extras	3
Total	30	Total	54
Grand Total		81	

PORT ELIZABETH.

FIRST INNINGS.		SECOND INNINGS.	
S. Boyce, st Sidiaia	b		
Ngcumbe	2	not out	5
K. Bopi, b Ngcumbe	0		
M. Foley, b	0	lbw b Bovana	1
Capt. Pezisa	0		
G. A. Ross, b Bali	0	lbw b Bali	2
B. Swartboo, b Bali	9	c Seti b Bali	5
E. Ngozoa b Bali	1	c and b Ngcumbe	1
B. Christian, b Bali	0	not out	2
P. Xiniwe, not out	2	c Soga b Ngcumbe	0
A. Mabope, lbw b Bali	5	b Bovana	0
F. Makwena, c Sidiaia b	0	c Zondani b Bali	11
Bali	7	Extras	2
Extras	7	Extras	2
Total	52	Total	33
Grand Total		85	

NGELA BATEMBU KWAKONA.

[IVELA KUMBHALELI WETU.]

Ifike kwakona imantyi yase Cadacu Lady Frere) e Guba ngwesi-Hlanu lweveki engapaya—oyona ndawo iginyelwa amate kulonihlaba. Ifika elixa bebesati abantu fan'uba ngoku basakube bapume. Ukufika komantyi kubonise ukuba bebefumane batomalala. Ute ebantwini ukolo ukuzakuba ukuba bade balipululana ilizwi lika Rulumeni lokuba bafuduke e Guba apo. Yena sele kangele onocanda imihla nezolo abangati ukuba abanye kubo bafuna ukuba ngonotenga batenge. Yenjeleni imantyi. Bate abantu ukupendula. Asi- cingi ngakufuduka sanelisewe zezindawo sikuzo. Singa kodwa u Rulumeni angasinika itatitle kulemihlaba sikuyo. Kupela kwento esinga ungayitumela ku. Rulumeni imantyi. Bayavuya ite yabahlambela imantyi yabo. Bakuxolele ukuhamba nayo imantyi basinge nokuba kuse Kapa babashiyi abafazi nentsapo yabo ukuya kuzibika ku Rulumeni ngalendawo. Imantyi ijokisile ngokuti mabazilingiselele ukufuduka, seletshilo kade u Rulumeni akabuyi mva. Ukuba abafuni kuya ku Qumbu mabafune indawo abangazi tandayo e Xonxa. Yonke lenteto ayiboyikisanga Abatembu bate bona bahleli. Bafanele ukwelwa kwesi simo bakuso kuba banyanzelwela ukuba bashiye indawo abazalelwa kuzo. Ngamana u-Rulumeni wabona ukuba mabanye bahlale, aselatabata ezondawo kutiwa azimiwe bani kwakweli la Batembu kunokuba enze rara inkilizyo zesizwe, zona imvula ziyana lihle ilizwe. ngati ilizwe liyateta ngokwalo ukuba aligatitwa nento le felakwa Qumbu. Omnye ovela kwa Qumbu uti elo lible kodwa ahinakufana ne Guba.

Ukcedo Kwindleko ka Rev. J. D. Don.

Emva kwezamali sati sizifamene situlewe ezi sizidweliya ukunceda kwindleko yetyal lika Rev. J. D. Don :—	
Iramente yase Mkubiso	0 18 6
„ yakwa Qumbu (ngo Mr. Ntame Dana)	2 3 9
Impi esebenza ku Mr. Irvine (E Kubusi ngo Mr. J. Gontshi)	216
Mr. Robt. Plaattjes (Pearston)	30
Mrs. Smith (Tunxe)	0 2 0
Mrs. Fana (Tunxe)	0 1 0
Mr. Richard J. Ndungane	0 1 0
Mr. Govan Williams (Lady Frere)	0 1 0
Mr Wm. Percival Philip (Guba)	0 16 Mr.
Qebeyi H. Mekeni Nentsapo (Ezeleni)	0 3 G

ABALIMI NA BARWEBI

E-MARKENI.

E QONCE (February 9).	
Oathay, 1/ to 2/	
Itapile, 2/ to 5/3 ngengxowa	
Umbona, 3/8 to 4/ ngeknlu	
Irasi, 2/7 to 4/9 ngekulu	
Umgubo, 7/9 to 12/ ngeknlu	
Inkuni, 5/6 to 26/9 ngeflara	
Oat, 3/9 to 5/9	
Ingqolowa, 4/3 to 7/9 ngekulu	

Native Opinion

WEDNESDAY, FEB. 10, 1886.

NATIVE MATTERS IN PARLIAMENT ELSEWHERE in this impression will be found notes from

the pen of our Native correspondent in the Glen Grey district. They show that Government have not dropped the petty persecution of the Natives of that district that they embarked upon soon after the Parliament separated, and against which the Colony has loudly and emphatically protested a few months ago. True, Mr. FROST, who had become the veritable scarecrow in the business has been pulled down, and the wires are now being pulled by Mr. JENNER, the magistrate of Lady Frere. We can vouch for the credibility of our correspondent, and from his statement it appears to us that what Government are now doing is no more the consulting of "the feelings, desires, and sentiments of the Natives" (mind you we quote Mr. SPRIGG'S *ipsissima verba* on the occasion of the debate on Mr. ROSE-INNES'S amendment, which words were in harmony with the letter and spirit of the amendment) but the feelings, desires, and sentiments of the Government and of the Bond fraternity are no being gratified at the expense of our people. Of course this particular act of spoliation and freebooting will be discussed within the four corners of the House of Assembly, and we shall be curious to see whether that body will indemnify a flagrant act of filibustering within the borders of a British Colony. We think the House will not con- done these proceedings, that is supposing all the purely English members will be true to their national instincts and traditions. That the phalanx of Dutch members who receive their orders from the Bond will, as birds of like feather go together, may be accepted as a simple truism, and in obedience to the dictates of their training they will go against the Natives. This phalanx consists of no less than twenty-eight members, whose names are as follows :—De Heeren, J. IL Hofmeyer, Myburg, T. Louw, D. N. de Wet, Van Zyl, du Plessis, Joubert, Venter, Rothman, van Heerden, Barend de Villiers, P. J. du Toit (or his successor), A. H. du Toit, Dempers, du Preez, Des Vages, Oosthuizen, Nel, Barry, Scholtz, van der Walt, Keyter, Le Roex, de Waal, de Vos, Marais, J. I. de Villiers, and Theron. Adding the four Ministers, Messrs. Upton, Sprigg, Tudhope, and J. A. De Wet, together with Mr Frost, to this number we have thirty-three members who arc already pledged to vote for the wretched policy pursued towards the Natives of Glen Grey. The members who constitute the Opposition ranks will no doubt perform their constitutional duty of calling the Ministry to account for their shady proceedings. Scanning the constitution of the House we discern twenty-four Opposition members, namely :—Sir T- Scanlen, Messrs. Bergh, Lewis, Manuel, Fuller, Stigant, Vintcent, Dyer, Warren, Sauer, Douglass, Jones, Rhodes, Merriman, Hutton, Rose- Innes, Hill, Rudd, Van Rensburg, Leonard, de Smidt, Proctor, Goldschmidt, and M. J. Louw. Then we have the English and other members who formed the *quondam* SPRIGG party, who are sure to have a struggle with their consciences whether they should dispose of their votes for Party or for Right and Justice. The votes of these will determine the question. In a case of manifest injustice to the Native people whose fortunes at present lie in the hollow of the hands of a Par- liament in which they are virtually unrepresented, we are disposed to hope that these members will look ahead and recognize that though the ephemeral interests of Party may be served by their votes, the standing axiom will last that

As round and round we run ;
The wrong thing will ever be proved to be wrong
And ever will justice be done.

And though they may themselves refuse to serve the ends of Right and Justice, justice will yet be done, and they may live to mourn that they had no share in its fulfilment. To the following gentlemen then the Glen Grey people and the Natives generally have to look :

Messrs. Pearson, W. Ayliff, John E. Wood, Captain Brabant, Cornwall, Goch, Crosbie, Jos. Wood, Johnson, Ohlsson, Weiner, Walker, Robertson, Hockly, and General Nixon. In all fifteen. Meantime the people should get up monster petitions against their cruel removal. This is what should be done in connection with the liquor legislation for the Transkei. Parliament will, it is stated, commence to sit about the beginning of April, and there is no time to lose Let petitions be prepared at once and sent. MABANDLA'S people should get one up also against the shameful degradation of the head of the Amabhele clans.. We look to the English members for the traditional fairplay of their race.

Editorial Notes.

THE *Queen's Town Free Press* states that " A committee is being formed by the Tembus to decide as to the best way of bringing before Parliament the case of the Tembus in order to obtain titles to their land; also as to the kind of titles, whether individual, communal, tribal, or otherwise, and propose a means to be adopted to prevent the issue of titles in such a way as will be detrimental to the interests of the people generally. The following gentlemen have been requested by the Tembus to act on the committee, and a meeting is to be held on the 17th inst.: Dr. Berry, Messrs. D. S. Barable, E. Crouch, A. Morum, J. Hodges, and G. Peacock in Queen's Town. In Dordrecht, Messrs. J. L. Bradfield, G. Dugmore, ana J. G. Hillier. In Glen Grey, Rev. E. J. Warner, Mr. Attorney Jeffreys, and Mr. W. J. Hughes. We would suggest that Mr. J. J. Irvine and Mr. J. Rose-Innes, Junr., be also communicated with as to their views on this matter."

THIS is a commendable move, and we heartily agree with the closing suggestion of our contemporary in the matter of adding Mr. Irvine and Mr. Rose-Innes, M.L.A., to the committee. It seems to us, however, that to ask such intelligent and capable gentlemen to deal with the sole case of Glen Grey is to unnecessarily limit the sphere of their usefulness. Such a committee might co-operate with the native people, and undertake to get Government to grant titles to all Native Reserves such as Herschel, Peddie, and the Transkei, and thus lay the foundation of a stable policy in Native Affairs. A committee of this character might, more- over, become a sort of a Cape Aborigines Protection Society, and relieve the much dreaded parent Society in England which must continue to fix its lynx-eye upon doings in the Cape as long as there is a disposition to treat the Natives unjustly in the Colony.

It is understood that Mr. J. Rose-Innes, M.L.A., will be coming round from Cape Town in the beginning of March to meet his constituents. The electoral division of Victoria East, which he has the honour to represent in the Assembly, includes the Division of Fort Peddie, and on this occasion Mr. Innes will visit the Peddie District. The practice of members meet- ing their constituents during the recess cannot be too warmly encouraged in this Colony, as it fosters a taste for politics in the community, without which party government becomes a delusion and a snare to say the least of it.

Native Educational Association.

FIVE MONTHS IN PONDOMISILAND.

To-day we give the conclusion of the Address of the Rev. E. MAKIWAHE, pre- pared for the above Association :—

I dare say you all know that the Pondo- misis are Polygamists. One thing that struck me very forcibly was the attach- ment of the women to this practice, came across a case of a young woman whose father is a heathen and the mother a Christian. She was engaged to a young heathen fellow. During the time of their engagement the young woman joined the candidates class for church-membership. The question of their marriage according to the Christian form was then raised. The father expressed his willingness to have his daughter married in any form. The young fellow and his friends took the same view but the young woman would not hear of it and her ground was that if married according to the Christian form the husband would be bound never to take another wife until she was dead and she did not wish to bind him !

At another time some one was speaking regretfully about the case of a man who had grown up in the Colony and embraced Christianity who had return to red-clay and taken two wives in addition to the first, who is still living. A woman who was present said the man was quite right and added in evident disgust: " Fancy a man of so and so's rank with one wife.

I dare say many here will know in- stance in which the first wife pressed the husband to get another wife. I know of several. One difficulty of dealing with this polygamy question which we find as missionaries is due to the ideas which are held by the women on the question of marriage. Some of them after they reach a certain stage have a separate kraal and nothing will induce them to return to the kraal in which the husbands are. One woman who embraced Christianity in Macfarlane has now been away from the District for the last six years because the Session wanted her to return to the hus- band. She simply said she could not pray if she did so. I understand that several missionaries have met with the same difficulty.

One curious custom which is very com- mon there may be illustrated by the following instances. One day two sons of an old man met a girl who was coming

from the gardens and they at once drove her to their father's kraal. Sticks were freely used until she saw that the best course is to go with the young fellows. The old man had three grown up sons. On nearing the kraal she began asking for which of the sons she was intended to be a wife! The reply was that she would see that by and by. As soon as they reached the kraal she was handed over to the old women of the kraal who according to their practice were to take charge of her until the negotiations with her friends were completed. Meantime a beast was killed and a dance which is called "Umgusho" (making dust) was set up and the friends of the girl who were not very far came to join in the feast and dancing. During these proceedings it was found out that the young girl was intended for the old fellow—an old grand- pa who had no less than three wives at the time! The friends of the girl had no idea of agreeing to this union, and after the feast they took their " child" home again and the whole matter was at an end! During the short time I was there the old fellow had tried this game no less than twice with the same result. In many cases of course the parties come to some understanding although the girl is almost always taken back after the dance. The *ukugusha* dances (which are different from marriage dances) are very common and seem to be the usual way of making a marriage proposal. Ukuhlo- lela is still common. This custom as carried on by the Amaxosa and the Amamfengu, I am not prepared to condemn wholesale. But as carried on among the Pondomisi and the Pundos it is very curious. One day I had to deal with a woman who had got a husband in the following way. Her friends took her to a kraal which had a man who is now about sixty years old. He had two mar- ried sons and one unmarried. The old man had two wives. The friends brought the woman in question without any previous notice and left her at the kraal. When she asked what she had come for she said it was to ask for the small spoons which the Pondomisi use in snuffing. This is a well known expression. She was then asked to return to her home and to give the men time to think but she declared that she would sooner die than do that! The men of the kraal consulted together and agreed that the old man should take her and with this arrange- ment both her friends and herself were quite satisfied. The payment of three head of cattle completed the trans- action. I found however that as a rule the party who is desired to be husband is indicated by the friends of the girl, so that the above and two other like cases are extreme cases. At the same time I may state that where the men of the kraal insist that they would take the girl provided she takes the one they wish her to take there is usually no difficulty in changing the previous intention. The reason why this is so will be easily understood by those who know the *uku- hlolela* custom.

I hope no one will from this carry away the impression that there are no decent marriages among the Pondomisi. Even the *ukugusha* is only a curious beginning of what is often carried on in its subsequent stages with strict attention to the usual formalities which we have down here.

Tumati marriages are still practised but this is especially the case among a section of the Amahlubi tribe.

The Pondomisi are very hospitable and kind though rough in their ways. For stealing horses however they will match the Tembus any day. In Pondoland they have a splendid market for such stolen horses. I understood that horse thieves in that part are organized and have a recognised head whose headquarters are in Pondoland. There were some things which took place when I was there and which seemed to confirm the existence of such an organization. To these how- ever I cannot now refer.

In their power of or pleasure in destroy- ing trees the Pondomisi are only equal to the Fingoes. The rate at which young trees were being destroyed was simply enormous. It was the one thing which the men and women seemed to do with equal zeal. In this respect the Amahlubi who came down from near the Orange River are the best. Although they live in a bushy party they prefer to make their cattle kraals with stones and their houses are the pointed round hut which is not only very pretty but also does not require to be renewed as often as usual huts.

From what has been said above you will see that the Pondomisi require light. The Amahlubi who come from Bacaland are not better. Now the chief agencies which are working there and improving the people may be roughly stated as three viz: (1) Foremost missions and schools, (2) Government and European families who are living there, (3) Colonial natives.

There are three missions which are working among the Pondomisi viz: the Wesleyan, the Church of England and the Free Church. The first two were there before the war and the last may be said to be only now trying to get a footing. These three missions have to some extent been playing the contemptible game of denominationalism, but on the whole they are making commendable advances. The Wesleyan has even taken the step of a girl's Institution which is at Shawbury near the border of Pondoland. It is still a long way behind Lovedale, Emgwali and Peeltion both as to the buildings or the amount of advantages for learning which are enjoyed by its inmates. Its position is somewhat unfortunate. It is a good deal isolated and the stream from which they water the mission gardens is feeble. Add to this that the station is on the road to no where, and in a deep valley and you will understand what I mean when I say its position is unfortunate. It is however a great effort and has made astonishing progress. The girls of this Institution have what we call "Institution appearance." They were then being taught by an enthusiastic earnest young lady whose success I hope will be equal to her devotion and zeal. Those who may wish to visit this centre of light will experience great kindness from those who are in charge. I was there twice and although unknown I received a very hearty reception which I will not soon forget. Even in other respects the Wesleyans may be said to be in advance in those territories. Their schools are more numerous and fairly well attended. Their weakest point is perhaps in the kind of teachers they employ. Many of them are fellows who

have no idea of what their work is. should mention however that there are exceptions. Indeed one of the best managed native schools, I have seen was at Rode under a young fellow of the name of Sampson Malimba.

The Church of England is fortunate in its missionary who is in Pondomiland. He is a young man of great activity. His sectarianism is very strong and some- times leads to doubtful expedients, but I admire his diligence. I was surprised to find that he had been seen again and again at almost every place I visited between the Tina and the Umtata.

The Presbyterian body was still under the disadvantage of having no permanent missionary, but it had fairly got a footing. I have nd doubt that these three bodies will soon be able to make an impression on the people of East Griqualand. The influence which is being exerted by Government as represented by its officials is not small but I cannot refer to it here. Under this head I include Europeans in general although I found that civilization had been completely rubbed off in the case of some; for it is not deep in a good many. These Europeans were worse than the heathen.

The Colonial natives were another element. Backward though they are here, especially when compared with Europeans they are far in advance of their brethren in Griqualand East. With them they have carried potatoes, wheat, forage and fruit trees; they always have work to do and plough more extensively. They are foremost in getting schools and sending their children. One thing that struck me very forcibly was the ap- pearance made by Lovedale and Heald Town in these territories. Blythwood was also beginning to make itself felt as also Umtata. The first two named institutions had monopolized the schools and such Government appointments as were open to natives. Some of the lads who had been teaching for some time had become farmers or agriculturists and in all the directions to which they turned they easily came to the front of their fellows. I heard of two who had taken to the red clay, one who had become a polygamist and one professional thief. Although one cannot say that they have acted up to the full level of the advantages they enjoyed there can be no doubt that their influence is distinct—that it is on the {whole beneficial. About Lovedale I may add that it is powerfully represented in all the denominations which are working there. Two of the most energetic teachers in the Church of England are Lovedale "fellows." The foremost native minister among the Wesleyans and one of the native assistants, in the Shawbury Institution were from Lovedale.

I must now however bring my paper to a close. I had hoped that I would be able to refer to Baca and Pondoland matters to which places I paid a flying visit: I had hoped to make a reference to some of the leading men I found in these parts but my paper is already too long and so thanking you for what attention you have given to it, I beg to close these notes.

Notes from Glen Grey.

[FROM OUR CORRESPONDENT.]

By this time the Glen Grey district has become notorious, having appeared so often in public print, and it is not at all unlikely that for some time to come it will remain so; even when the Government scheme of the removal of the natives may have succeeded or otherwise.

The 29th of January saw the Magistrate of Lady Frere again at the Guba, that most unfortunate of all the spots in the district of Glen Grey. A good few of the natives residing in the Basin had an idea that this meddling with peaceable and law-abiding subjects of the British Government had died a natural death. But the arrival of the Magistrate taught them otherwise. He was there, he said, to find out whether they had decided on doing as Government wished, as he had now received final orders from Government about their removing. He was expecting the Surveyor out almost daily, ana if any of them wished to buy they could apply in the proper form and the Surveyor would see to what they required, and so forth.

The reply given by the men was brief but to the point. Through a spokesman chosen from amongst their number they said:—" We are quite satisfied with the places we now occupy, and we have no wish whatever to go elsewhere. Our wish is that Government would ensure our occupation of the ground by granting us title to the same." The above is briefly what the residents of the Guba wished their Magistrate to convey to Government. They were glad moreover that their Magistrate came to speak to them, and were prepared to go and speak to Government, accompanied by their Magistrate, and leave the grain lands with their wives to attend to. The Magistrate strongly advised them to make preparations for removing. The order had been given, and it would be carried out. Now was their chance to choose places for themselves where they wished in the district, if they were averse to the Qumbu, otherwise he would have to locate them on plots which may not be exactly to their liking. There were vacant places all over the district.

Persuasion, inducement, advice—whatever one chooses to call it—was of no use to these "stubborn" Tembus.

Really they deserve every sympathy in this predicament of having to leave parts to which they were bound by some old ties. It is to be hoped that Government may still see its way to letting these people remain where they are, and utilize those parts which are said to be vacant instead. Would it not be better to give in to these people, rather than have a community of malcontents about the country ?

Rains have fallen and are continuing to do so. The country looks splendid. Nature herself seems to be against the assertion that to us country was surpassed by the Qumbu. Rain alone was what was necessary to make the country what it is.

By the way, I have come across one of the Qumbu pioneers. He says the country there is splendid, but that the Guba is superior. He would not conceal that fact, although he had gone to the Qumbu voluntarily.

ISAZISO u AMOS THOMAS, UYAZISA UKUBA UVULE

Sivela kwa Rulumeni.

KUYAZISWA ukuba yonke Iminikelo yomhlaba neyezindlu yonyaka omdala opele ngo 31st December, 1885, izirolwe kule Ofisi ngo olst March, 1886, nokuba kungapambili kweloxesba. Lakugqita elixesha abangabatalanga bayakupatwa ngokomteto be-ngabuyanga baziswe. Iminikelo engapantsi komteto we 14 we 1878 nemali yeziqiniseło 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 leli lizwe lengqaqambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu kukutyatyaniba Komzimba licisine, Nakwintloko, Nakwezinye.

Benjenje ukulincoma ubake balilinga :— “Uti omnye zipele ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukuliseła, ndapumla kamnandi ebusuku, into ebendineveki ndingasayazi, ngoku ndipilile.” Wenjenje wumbi:—“ Eliyeza lindipilise ngokungumangaliso. Bendibulawa Sisinqe inyanga ezintandatu kangangokuba beku-fika kube yinqaba ukuma ukuba ndike ndahlala. Bendingasena kutoba kuba bendingeze ndibiye ndipakane. Ibotile enye indipilise kanye.” Omnye uti:—“ Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada nadlinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindincede kanye.” “ Ndingarola,” utsho omnye, “ iponti ezintlanu ngebotile. Ngolwesi-Tatu olngqi. tileyo ndite ndakumatela ibotile yokuqala umfazi warn, wabengana kupakama ekeyeni nonyawo, enjalo inyanga ; ngalo Mgcqibelo uhleli esitulweui.”

Uti omnye: “ Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekutva-tyambeni kwamatambo. Lizeza angaswela amazwi okulincoma umntu, alisiyiyo inkohliso njengamanye. Yiyo le enye; ‘Wonke endimaziyo nditi makabe nalo, basancedekile bonke abalililingileyo, andikeva mntu lingamncedanga.” Ukuvakalisi imvo zabantu zakalisa lonke ipepa. Ukuvakalisa imvo zabantu ngalo kungazalisa lonke iphepa.

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 yama tyala,

Ubuta imali esizikweliti ayitumele kubaniniyo kwa oko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.

Umvuzo awubizayo mncinane. ;
I Ofisi: GALA.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni,
Umqinisi,
WEMVUMELANO,

LONKE UNYAMEKO uyalnikele ekute-teni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba uno. kufunelwa, ofuna knjikwe igama lesiqiniseło somhlaba unokwenzelwa. Lemise benzi uyifeza kwesi siqingata nakwezimelene

I BRANDI

Elungiley congapitikezwe nanto zinjenga- manzi nezinya ezibululayo, itengwa ko

C. J. DOWELL & CO.,
BANK STREET,

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, nomgcini mahashe uhleli elindele. Metsho, Bahambi kanize nipose amehlo apa bo

King William’s Town, 10th November, 1885. AMOS THOMAS.

JOHN J. IRVINE & CO,

Abatenga impahla kwamanye amazwe, Rakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane, BEMPONDO,

Nokudla, njalo njalo.

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

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zotu sitenga hgapandle Mokwenza tyala, ngokwenjenjalo lo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amasabiso apezulu anikwayo ngamjxa namaxa nge- nto esukuba, itengiswa anikowa apa.

JOHN J. IRVINE & CO.

W. J. DEALY,
Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitora esinga pantsi esesitatu, No. 3, Kwinkundla ye marike,*
E-QONCE.
Uhlala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.
AmaXabiso alungileyo Uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kuma calana onke e-Koloni.
Unombona omhle kunene ovela pesheya kwe Neiba awutengisa tshipu kanye.

ANDREW GONTSHI,
Umteteleli ematyaleni,
Aloeville, Kei River,
TRANSKEI.

ISAZISO NGEGAMA

‘NDIFUNA ukuba wazise wonke ubani opilileyo ukuba nditi mna eligama likabawo belisakwaziwa ngo WITBOOI kususela kolusuka kubekisela pambili ndiyalinqumamias ukuba lisetyenziswe kuba asilo. gama likabawo elilona lililo—oko kukuti— awalinikwa ngabazali bake—elona gama lake ngu Ndze into ka Ngcukale. Lo Witbooi abizwa ngaye wahiangana naye ku Mabhulu (Boers) awayesebenza kuwo esengumfana—wati kuba oko ubengumfo omhlope ati Amabhulu akumfaka amehlo ati afanele ukumbiza ngalo Vetbooy abizwa ngaye. Lonto yokuba ubawo abizwe ngegama lesonka njengokuba kwandile oko kwezimini andiyilumi kanye. Izihlobo zam ngakumbi ezizezidala azilazi eligama—yinkatazo —ndikanyelwa apo bendingendingakanyelwa kona, kuba eligama alaziwa; kupela inkoliso yezihlobo zam aezisuke zifun’ ukundinakana ndakubiza elikabawomkulu u Ngcukale. Ngokwenjenjeke ndiyabacela ngokululami. leyo bonke ababhalelani nam, nazo zonke izihlobo ukuba zenjenje xa zindibalelayo : “ FRED. F. NDZE NGCUKALE.” Nawe Mgcogeli obekeki.eyo ndikutata ndikucela ngabandenye ukuba ubonceda ulibhale njalo.

Abazelweyo.

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

DYER NO DYER

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

Batengisa lempahla ibalulwayo ngezantsi ngamaxabiso agqitiseleyo ngobuncinane:

Ingcawa Zoboya.

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

AMABHAYI

Entlobo zonke zobukulu.

IQIYA YOKUFINYA

Amabhali amane, zintlobo ezintsha zona
IBHULUKWE ZEEODI,

Ezingqingqwa, zentlobo zonke zama-bala.

IZAMBULELE, NEZAMALEDI

I-PRINTI

Zikwibliokisi ezimashumi mabini, zezentlobo eziketiweyo zona.

Ingubo Ezitambileyo Zokulala,
Zentlobo zontatu zokuhonjiswa.

INTSIMBI ZEMIQALA

Zamabala ngamabala nobukulu na’obukulu.

Ezingqukuva Nezinembombo nezixaswe ngemiti.

KANJAKO,

Izitya ezinjengenkumntye, njalo njalo.

Isaziso Kubahambi.

U-GEORGE WILLIAM A. RADASI wase Mpfu. Uyazisa kubo bonke abahambi uknba kuko i POST CART esuka Empofu (Seymour) eya e Bofolo (Fort Beaufort), ibaye ngo Mgcqibelo, yenjenjalo bonke Olwesihlano ne Migqibelo.
Ixabiso lishumi linantlann (15s.) lesheleni ngomntu omnye. Kunokukwela isitatu sabantu kuyo.
J. RADASI.
Seymour, 6 August, 1885.

ISAZISO.

KUQALA kolwanamhla ababhaleli bam bachelwa uknba bake banqumame ukudibhalela de ndiba zise apo ndiyakubanona:
J. T. LUSU.

Hankey, 28 January, 1886.

W. F. S.BOOTY.

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

Lishicilelwa umnino, u JOHN TENGO-JABAVIR , HAY BROTHERS, Smith Street King William’s Town.