

IMVO ZABANTSUNDU

NATIVE OPINION

IPEPA LAMAXOSA LEVEKI ZONKE.]

XABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, MARCH 10, 1886.

[LIHLAULELWA 3s. NGANYANGA NTATU.

[No. 71.

MAMFENGU! MAMFENGU!

PAULANI OKU!

Lo ugama lingezantsi unika

Amaxabiso apezulu ngo Boya,

Zenkomo nempahla emfutshane,

Kwivenkile zake ezise

MBIZA, e Mtwaku nase Lu- xwesweni kwa BLAYI

Into eyimpahla yevenkile itengiswa ngamaxabiso apantsi xa itengwa ngemali kuzo zonke ezindawo. Kwakona kwivenkile yakwa Blayi utengisa IGUSHA ezi 600, NENKOMO ezi 50.

THOS. MORIARTY.

Blyth Station, Fingoland.

2tc

Ibhunga Elipete Isitili sase Qonce.

Irafu yendlela yonyaka we 1886.

KUYAZISWA ngo Mteto 10, wo 1864, no Mteto 9 wo 1858, ukuba Igqugula Elipete Imicimbi yesi sitili ebe-liblangene ngo 12 February, 1886, liggibe ekubeni Irafu Yendlela yonyaka we 1886 ibe yi (1/2 d) Halufa ye Peni, kwi-ponti nganye elixabiso leziza nefam ezirolelwa irafu yendlela. Lemali iyakusebenza ezizinto:—Ukulungiswakwe Ndlela-ndlela zesitili 1/4 d.) yi Falintyi; Ohola be Ndlela 1/8 d.) Isiqingata-Sesibbozo Sepeni; Ukususwa ko-Mqolodiba neminye imicimbi ye Bhunga kwa (1/8 d.) Isiqingata sesibhozo. Lerafu ke iyakuqala ukublaulwa kwi Ofisi ye Bhunga apa e Qonce ngo 24 MARCH, 1886.

Ngomyalelo,

H. T. FULLER, Unobhala.

GCINANI.—Isigendu se-40 so Mteto 9, wo 1858 siti: Xa Ibhunga le sitili lazisile kwipepa lako Mkulu, eliyi *Government Gazette*, usuku efanele ukubhatalwa ngalo Irafu, wonke omelwe kuyi rola lo Rafu makayihlaule kumntu omiselwe li Bhunga ukuba ihlaulwe kuye ngalomhla mhlaumbi ngapambili kwalomhla omiselweyo, ukuba kuko ongafinyeleliyo nemali, unokumangalelwa ngokomteto.

3tl0

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 njose amehlo apa bo King William's Town, 10th November, 1885.

AMOS THOMAS.

Amayeza ka Cook Abantsundu.

UMZI ontaundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokusasazo. 1/6 ibotile.

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

COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile.

COOK Elika Iyeza Lepalo. 1/6 ibotile. Ezika

COOK Ipils- Iyeza. 1/ ngebokisana. Eka

COOK Incindi Yezinyo. 6d. ngebotile. Oka

COOK Umciza Westepu Sabantwana. 6d ngebotile. Oka

COOK Umgutyana Wamehlo. 6d 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 tshipu 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 ezimhlope zintle Ikeleko edla 2d. 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.

Gqalasisani Oku.

U Mr. R. W. ROSE-INNES, Umteteleli Ematyaleni, ufudukile kwi Ofisi apa zake ezise Downing Street, ukwezintsha ngoku e CATHCART STREET ngako Messrs. GEO. B. CHRISTIAN & Co. (Umqatukazi).

qq. R. W. ROSE-INNES.
CHARLES ROSE-INNES.

33t47

Ikhuba Litengwa Ngokubonwa ! BANTSUNDU

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 ngeyadi.

OMATRASI ABASETYENZIWEYO, ne Keleko iyadi ezi5 nge

sheleni enye

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

Ofani ngofani bento yokunxitywa ezifanelekele ukutshintsha.

Ingubo zomtshato esezenziwe, enokwenzelwa ofunayo ngexesha

elifutshane.

Iseteni (silika) ezimhlope eziqala kwi 101d nge yadi.

Isetina ezimabala ziqala kwi 7d nge yadi.

I-Alpaka ezimhlope, intyantyambo zomtshato, kunye

nezigubungelo.

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 ipela. Impahla

yakwa PASCOE icina ilanga.

Paulani amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFAZI bati ngu SILINDI.

UMTEKETSO ngu FOLOKOCO.

ILIZWE LAMAMFENGU IVENKILE E JOJOSI.

IVENKILE KA MAVELETSHONA.

Ukuba ubuza ukuba yiyipina IVENKILE ELUNGILEYO kulo lonke ela Mamfengu, angatenga kuyo konke okunokukankanywa—nemaxabiso angadanisiyo—kuba inika amanani alungileyo Nge zikumba, ngo Boya; nayo yonke into elinywayo. Nge Gusha, na Mahashe, ne Bhokwe ; Ihangu ne Nkuku. Yizani nazo ziyakutengwa ngu

P. H. POTTOR.

ELE-SIXHOSA NGU MAVELETSHONA.

Nalo icam lako.

JOHN J. IRVINE & CO.

Abatenga impaMs kwamanye tunazwe,
Harwell,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu
esinjengo

BOYA IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla njalo njalo.

Ivenkilo nezitora 2&ntlobo ngentlobo, ozikwindawo ngandawo, ezitenga ijnpaJjla Kutu, zine cam lokufumana impahla yentlobo zonXQ fibambo itengwa ngentelekelelo enkulu. kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo asitenga knyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenja- lo ke sondele ekfnfrM^fipi ey.ona mpahla itshat&heleyo ngamaxabiso apantsL

Amaxabiso apezul^ ^fedkwayo nganiax.a namaxa nge- nto es^iuba jtengiswao^iikpwa apa. j

JOHN J. IRVINE & CO.

Ivenkile entsha yebhekile nezitya zentsimbi.

A. STRUTHERS,

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 ngapamli kokutenga nakuyipina indlu. Izisulu kuye wonke.

KWAKHONA

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

NANTSO INTO YENU.

ISAZISO.

Ititshala Ekuncedisa.

Iveki.

nokondla usapo Iwaka, ndiya kunyanaeleka ukuba ndiye emetweni ma- lungs nendlela yokwa hlulwa ko mtahato. Na kude kwapela inyanga ezintandatu emva koku.

SOPHIA MAKAPELA. St. Mark's, 1st March.

ISAZISO SOMZI.

No. 33.

Ingnqulo yexesha le Marike.

KUYAZISWA ukuba kuqala kusuku lo 1 April ozayo, i Marike iyakuqala ngo 730 a.m. de kobe ngo 30 September, de kuba kugqitywe ngo kunye li Bhangs eli- pete umzi into eyakwaziswa.

W. DUNBAR, Town Clerk and Engineer. Town Office, King William's Town, 25 February, 1886.

Abazelweyo.

BOTTOMAN.—E Debe, ngo 1 March, 1886, u Mrs. THOMAS BOTTOMAN ibeleke UNYANA. 8t31

KUFUNWA, kwi Sennari yase S. Luke's Enxaruni, ITITSHALA EYAKUNCE- DISA. Onga anganikwa indawo leyo makabhalale nge Singesi axele nexabiso lomvuzo angalibizayo ku Rev. R. W. STUMBLES, Newlands, via Fort Jackson, East London. 2tc

Abatshatileyo.

GABASHANE—MAY AFI. —E Morija, Basutoland, ngo Feb. 11, 1886, ngu Rev. A. MABILLK, u SALATHIEL, unyana om. kulu ka Rev. MARCUS GABASHANE, ku MARIA, intombi enkulu ka Mr. JOB MAYAFI. 3t31

KWABIWA imihlaba ngoku kwela Bahiambeli.

U BISHOP wakwa Zulu usinge e England ubese Bayi nge Cawa egqitileyo.

amahasha apa awayebiwe afunyenwe elwagebeni ewebeni le Bira e Ngqushwa. U. mkondo ufonyenwe ngu Mr. J. W. Mzozo- iana wase Ntlangano. Ayabulelwa amehlo abafundi be Mvo.

U MR. RODWELL, omlenze wawnshunqu- lwe ngu rebe e Bayi selepile kangangokuba abe nokupuma e Hospital.

E LUSUTU kuvakala ukuba iukosi ziyala ukuba abantu bahlale iukinqa ngenkomo ziti umntu makarole ingxowa enye ngengxo- wa nganye eyayitengwe indlala. Abane- lisiwe abelungu bevenkile.

BAVUNA besahlakula e Ngqushwa. Indye- bo iyakuba nkulu.

UMFO ontsundu olimayo kwase Ngqushwa apo, uvune ingxowa ezi 60 zengqolowa. Sifuna oko.

I PALAMENTE yase Natal iyakudibana ngo July ozayo.

IQAKAMBA abati ngu Davidson lase Dayi- mani lidliwe £2, lapangwa impahla ekuxa- biso le £500 ngokusuke litengise evenkileni yalo ngomhla we Cawa.

INDLKKO ku Mabhulu yemfazwe yase Thaba N'chu yabaku £3000. Amahashe awatinjwayo abaku £1,800, eseleyo iyaku- fezwa ngemali yetaitile.

AMAZULU axhoba efohlela ukuba awanqan- de Amabhulu xa atabata umhlaba ngape- zulu kokuba selete abelwa.

IMPI yase Cawa ngezantsi kwe Rini ince. disa nge 17/ kwindleka Rev. J. D. Don. E Lusutu sifumene 5/, itunyelwe ngu Mr. D. Kalaka. Nashiywa entwem entle.

INGXELO yetu ye jaji yobonakala kwele- veki ezayo.

U MR. J. KNOX BOKWE wase Lovedale, uyakulesa ibali lika Ntsikana ne culo lake kwityalike yase Rabo e Bayi ngolwesi-Hla- nu olu. Ngu Mr. Jas Brister oyakubase sibilweni.

AMADODA amatatu awabulala u Pauti agwetyelwe ukuxhonywa. U Kafile usindile.

akuhambisa izikolo ezidala, ze kwakona kuvulwe ezitsha ezifunekayo kwi- ndawo ezinjengo Tsolo, no Qumbu, ne Nde- nxa nase Tina. Andinakucita mali ngapaya kwendiyinikwe yi Palamente, kubonakele ke ukuba nditabate itwana kwimali yezikolo ezidala ukuze kube nokuvulwa ezitsha. Ka- njako ixesha lifikile ukuba nabantu bazince- de ekufundiseni intsapo yabo. Izibonda aziiloli kakuhle nela £10, kade zinyanyeze- lwe nazo mazinzcede.

Ibandla elikululu elilaula imicimbi ye Ramente ya Mawesile ekweli lizwe liya- kudibana ngalonyaka kumzi wase Romani abati ngokusoma yi Queen's T^an. Intlanganis- zabafundisi bodwa qala ngolwesi-Bini 6 April, zebapiti W^& namanene anamawonga eramenteni angte- bafundisi ngolwesi-Ne Iweveki elandela leyo 15 April. Umongameli iyakuba ngu Rev. Frederick Mason omnye waba- fundisi abakulu base Wesile base Natal. Izitili ngezitili za Mawesile zitumele la- manene ukuba ayekuba ngumlo ma- mehlo nendlebe zazo kufonkundla:—

ISTILI ESIPETWE E KAPA.—Rev. R. Ridgill, Rev. J. Smith-Spencer, Rev. H. Tindall; Mr. C. Lewis, M.L.A., Mr. E. B. Garland, Mr. S. Tonkin.

ESIPETW' E RINI — Rev. J. Walton, M.A., Rev. P. Tearle, Rev. T. A. Chalker, Rev. G. Kakaza; Mr. R. H. Richmond, Mr. T. J. Roberts, Chief W. Shaw Kama.

ESIPETW' E KOMANI.—Rev. R. Lamp- lough, Rev. J. Thompson, B.A., Rev. W. J.

I Konferens ya Mawesile,

Hacker, Rev. J. M. Dwane; Mr. T. E. Duckies, Mr. H. Dugmore, Mr. J. G. Hellier, Mr. J. Tengo-Jabavu.

ESIPETW' E MGWALI (CEARKEBURY).— Rev. P. Hargreaves, Rev. T. W. Pocock, Rev. William Cliff, Rev. Charles Lwana; Mr. Paul Nkala.

ESIPETW' E NATAL.—Rev. F. Mason, Rev. S. Evans-Rowe, Rev. H.M. Cameron, Rev. H. Matebula; Mr. R. Topham, Mr. Thomas Groom, Mr. G. Tomlison, Mr. C. Lutayi.

ESIPETW' E DAYIMANI.—Rev. G. Maben Slade, Rev. R. Hayes; Mr. H. A. Oliver, Mr. W. Roper.

Ukubhubha Kuka Mr. Ntibane Mzimba.

(Isigidimi Samaxosa.)

Kufike ucingo ngomhla wa 24 ku February, 1886, lubika ukuba u Mr. Ntibane Mzimba nmkile no mlambo ongu Mbashe; Ke asikazi okukona kukuko, kuba ise ngamare esingekawaqondi. Onyana baka ababini banduluke ngalo ravula ye 27th ngo Mgqibelo, o Messrs. P. J. no David Mzimba.

Kwi Sigidimi Samaxosa salenyanga siyipeteyo sifumana lamabala engwe:— *Imvo Zabantsundu* asikuko nokuba zibe licam (boon) kumzi ontsundu. Asiku- ngena kuzo zonke indawo zobucam bazo kuba soyawazekelwa ainate. Kodwa ke yona lendawo yale *Almanak* ye Mvo asi- nangqambu nantloni ukuti u Mhleli we- lopepa uwenzele icam umzi wakowabo, kuba akuko nto ingabekwanga incedo kumzi ontsundu kwanomhlope.—Nantso ke into zimbongi zohlanga. Nankoke bandla lakowetu. Kufuneka into ezinje- ke kwelipepa letu lohlanga. Abantu ukuti- ywa kwe Sigidimi, kwati kwati ukuti- ywa kwe Mvo Sigidimi, bayasizelwa ka- kulu kuba sebedumbe amaqeba nje aba- yazi nalento.—Abakwazi nokuyileka kwelipepa liyi Mvo nokuba inxowa lalo lipina. Sebengena ngenduku emndudwe- ni oselusenkundleni kade, bengawazi namatitilele aw® lomzi wakwa Sigidimi nowakwa Mvo Zabantsundu. — Ukuba ibiko imbongi ziyole imini, ab' efanelwe kukubongwa u Mhleli we Mvo ngayo le *almanak* infle kangakanana. Sikangele kunene ngezinyanga ukuya ngamadoda awaye kohlwe kukubitya kwamahashe awo inge eba ayeze kuzityoba

ICAM KUMZI ONTSUNDU.

ematyeni e Sigidimi njenge saci sika Kenkebe owazityoba etyeni, wadumba amagongo- ma, ngenxa yokubonwa ngabakwa Mehlo. —Into esiyilindeleyo kanye kulomnyaka kukuba ukuba inkabi zalomadoda anje ngalawo sasiweva kumnyaka odluleyo, awayenzenza atetelela *Imvo* kukuba ukuba ifosi zawo zipefumla e ofisini ye Mvo zi- pete. (a) amanani amatsha ayitabatayo; (b) imali ayibutileyo eyongeza kweka Ntloa Yohlanga. (Azi yona loponti ide yafikana betu ku Mhleli we Mvo ? Sisa- kuke sibuze ke betu.) (c) Silindele ukwandiswa kwepepa ngokukrolwa Xjip- mali ngabo bonke abantu abasukuba belitabata. Sakulinda kunene ukuya nge Mvo ukuba idiniwe ukwamkela amagama amatsha, nokuba namhla inako ukulandisa ipepa elo.—Namhla asinanto siyitayeto nge Sigidimi nango Mhleli we Mvo. Inye into esiyitayeto yeyokuba lomfo wohlanga u J. Tengo-Jabavu une- nzele into enkulu ngayo le *almanac*. Velani ngezendo, kungengamlomo uku- mxasa lomfo ngako konke kulomsebenzi mkulu awupeteyo. Ungaminxelwa ngama- qawara Methso I—*Isigidimi* asisokuke singayikutazi into xa iyelungile ngo- meko ifanelekile isenziwa yi Mvo kwa njengokuba singayikoko singayipazamisi siyigxwagxuse, singe sigxota umsholami yonke into esingakolwayo vivo kwi ^tm nota le abetitwana zipantsi zisainil' ukn- bokula exantati bazo bangake bakonve kusabalungele. uAKonye,

Amanqaku.

UMFU' DISI ongumongameli ka Mr. Dlak- kya, u Rev. W. W. Treleaven, utumele inewadi kwi *Journal* etyila ngakumbi imeko atehona ngazw oka Yucio. Iyawangqinela kanye esawatete entlandlolo. NKOSI.—Kwipepa langolwesi-Hlanu, kuko inteto oyi- tabate kwi Mvo Zabantsundu mayelana no- kufakwa entolongweni kwitehala yalapa. Ndinga ndiugakuyisa indawo etile, ndo. ngeza.ezinye indawo. Emehlweni abantsundu intombi leyo isengmntwana, kodwa emehlweni abamhlope umntu lowo—kuba iminyaka iyi 15 seleyi ledi. Ngapezu koko uhlobo awabetwa ngalo lwaluqata, Iwenziwa ngendlela embi. Inyaniso mazaziwo. Enye into utitshala wayepantsi kwesikulu isilingo. Intombi ibimlandela kuzo zonke izindlu, eyona nto ibiyifuna sesingazicingelayo; etc yakumfumana elukuni kuzo zonke ezizilingo yaselihambisa inteto ezimbi zokumkupa isi- milo—Kwakona imantyi yayiseli mngxame. le utitshala.- Akufunekanga ekangelwe ka- bini umantyi ukubona ukuba seleligwebe engalivanga ityala, endaweni yokuba yena abe nokuvelana nombanjwa; wayeselete uyakumohlwaya kalukuni. Ute wahnqumba umzi sisigwebo somantyi kube lusizi kwa imantyi ebonakele selikhutaza ukuba into leyo mayenziwe isicelo ejajini ukuze isigwe. bo sikululwe. Lonto ibonia ntonina, iboni- sa ubutataka bengqondo yomantyi. Itulule inteto embi imantyi pezu kotitshala napeza kwesikulu yada yati iyakwenza ukuba isiko- lo sivalwe. Kodwa u Dr. Dale akangenanga kulouto."

I RULNELI U Sir Hercules Robinson uya kusinga e England ngo 7 April ngexa yo. kungapili.

IQALE ukuteta ekay' apa ngo Mvulo 8 i Jaji.

IMBUNGU edla into eziluhlaza ezilinyiwe- yo izibonakalisile e Natal ngo Mgqibelo. Iyonakalisa kunene emasimini. Ise ngase Ntshonalanga.

KOMEULU kwaziswa amasimi, ukudla, ne mpahla eyakutengiswa ngo Mgqibelo e Mar- ken, etinjelwe i Rafu. Fonda isaziso.

KUSEEWINDLA kaloko. Mayifike imali ye Mvo.

UMBONISO wase Ngqushwa ngolwesi-Ta- tu Iweveki ezayo.

U MR. J. TENGO-JABAVU wazisa ukuba

KUTIWA isikiti ease Xesi kwa Kama siva- liwe ngexa ka mbendeni.

ABAKWETA nonyaka bagwaz' Utshaka.

EZOKUGQIBELA zase Mampondweni zezo- kuba izinto zisate cwaka kwelo. Mbangi kukuba imilambo ikatazela ekuzaleni. Anc- lisiwe exhotyisiwe nje Amabhaca.

KWABIWA imihlaba ngoku kwela Bahiambeli.

U BISHOP wakwa Zulu usinge e England ubese Bayi nge Cawa egqitileyo.

Sivela kwa Rulumeni.

KUYAZISWA ukuba yonke Imini- kelo yomhlaba neyenzindlu yo- nyaka omdala opele ngo 31st December, 1885, izirolwe kule Ofisi ngo 31st March, 1886, nokuba kungapambili kweloxesha.

Lakugqita elixesha abangabata- langa bayakupatwa ngokomteto be- ngabuyanga baziswe.

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

Kwinkundla yamatyala e-Qonce, January 4, 1886.

W. B. CHALMERS, Imantyi.

PAULANI.

KUYAZISWA ukuba ayitanga irafu ese- mva ihlulwe ngapambili, Lempahla nokadla

Uok. ibaluliwa ngapantsi etinjwe ngo Mteto 9 we 1844 iyaku tengiswa e Markets e Qonce.

Ngomgqibelo, March 13, 1886.

Kwakamsinyane emva kokntengiswa kwento zase Marken kusasa :—

BENJAMIN MABENGEZA, Ezeleni.— Ibhokuba, konke ukudla—Umbona nama- zimba akumasimi ngo Lot No. 91), 8 no 11 C, Ezeleni, amokolo zi 26.

CABL AUGUST SCHADE, Ezeleni.— Igusha ezimashumi mahlanu ezinkulu.

MAMPUNYA, Erabhula.—Inkomo ezi- mbini, Umbona wonke okwintsimi engu Lot No. 145, Erabhula emokolo zi 18, ingxowa ezintatu, Ipleti ezintandatu, Itafile enye, Ibhokisi ezimbini zobuvilikitshane be- xnpabla, Ipan, ne zikotile ezine.

SCHAAL MGANO, Emngqesha.— Inkomo ezimashumi mabini anesibhozo.

MGANO, Emngqesha.—Ibhokuba. BELEKO, Egobosana.—Inkomo ezimbini, Imazi yebashe. ukudla konke—Ingqolowa, Amazimba, no Mbona—kwintsimi engu Lot No. 312, Egobosana e akile zi 21.

PAULUS MPAKU, Emqokwane.—Imazi zombini zenkomo, Ihashe, Imazi yehashe, Ukudla okungu Mbona na Mazimba kwintsimi engu Lot No. 2, Emqokwane emokolo zi 8.

THOMAS KALI, Emgqakwebe.—Uka- dla konke—Umbona—kwintsimi engu Lot No- 11, Emqokwane emokolo zi 18.

KETI KAYI, Emgqakwebe.—Ukudla konke—okuogu Mbona na mazimba kwi Lot No. 11, Etngqakwebe emkolo 4.

KLAAS TUBA, Emngqesha.—Ikoyi, Ima- traci, Iblankete, Ikwiit, Itafile, Hamp, Ita- filana, Ityeya ezimbini, Izitulo ezine, Icup- board, Inkumtye ne sosi ezine, Amagxobeka asibhozo, Isali no mkala, Intambo ezine, Inkno ezimbini, Imbiza ezimbini, Ibhokisi ezimbini.

PAI ...	Peelton	Lot 5 E
PAI MENE 13 H
ADAM KONAH	>>	n 12 N
MBELEMBELE		7 M
GINZA MEYA		.. 15 D
MAGWANYA. GEO. IE
NOKALATA		.. 12 H
TEMBA ZENA	>>	.. 3 M
		.. 2 M
MAGABELA ZEMANI	>	1 D
MAGABELA NCAPAYI	>	.. 12 C
PIET	>>	6M
PIET. JAMES	o	11 D
FOLISA. WILLIAM 9 H
DABI		.. IN
DWASHU. JAN	#	.. 7E
NOKALATA		.. 4 N
TEMBA. JAMES		4M IM

Onke ase Ncemeru i akile zine. Ano Mbona, namazimba nengqolowana. Akolise ngo mbona.

W. B. CHALMERS, Umantyi. Civil Commissioner's Office, King William's Town, 6th March, 1886.

ISAZISO.

INTLANGANISO yamadodana Esiko Lokungaluki yoba se Zeleni (Dorrington) ngo 30 March 1886, ngolwesi-Bini evcekini; yoqala ngo 10 o'clock kusasa.

ELIJAH BAKACO, Umbhali Peelton, March 1, 1886. 3 t 10

Isaziso Kubahambi.

U GEORGE 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 Migqibelo.

Ixabiso lishumi linantlanu (15s.) lesheleni ngomntu omnye. Kunokukwela isitatu gabantu kuyo.

J. RADASI. Seymour, 6 August, 1885. NJENGOKUBA mna ogama lilxmakala ngapantsi ndashiywa yindoda yam engu NDWANDWA MAKAPELA I Bela lakwa Kuboni ngomnyaka we 1877 wati ukumka kwake uya ku ngena ebu Poliseni, unana mhlanc akaka buyi. Ndaya uapoo Iwaka luhleli ngapandle kommondli. Ndiya mazisa ke ngoka ukuba akenzanga ndlela yokubuya kwa

Indleko ka Rev. J. D. Don.

KU MHLELI WE *MVO ZABANTSUNDU.* NKOSI.—I Komiti elapa e Qonce eyazi- misela ukuba yamkele imali yokukwe- lelisa indleko ka Mr. Don kwityala apa elangeniswa ngu Pelser inganekela umzi ingxelo ngemali ezamkelweyo nezicitiweyo. Lngxelo ke iyakubhe- ngezwa kuwo onke amapepa ase Koloni.

Inenkolo i Komiti ukuba kwakamsi- nyane beve abantu ukuba kuseko ixabiso elikulu lemali yendleko yokumela u Mr. Don engekahlulwa, kuyakwenziwa kwakona imigudu yokubuta imali kuwo zonke indawo. Imali eyacitwayo ininzi: ikakulu yaciteka kwisituba sokuba aye ngaziwa apo amangqina okumisa inteto yomfundisi: kwaqeshwa abantu ke boku- kuya kuwafuna, ate akufunyanwa agci- nwa apa e Qonce ukuze angati mhla afun- nekayo angafunyanwa. elapa ke afune- lwe indawo yokuhlala, afunyaniselwa nokudla inyanga eziliqela. Ukubonisa ubukulo balomsebenzi waku, ndingati ubungqina obunexabiso elikulu bayoku- funyanwa e Almani, e Bekesdorp, e Molteno, e Lututu nase Mvane.

Wobona umzi wakuposa amheko kolu cwangciso lwemali ukuba imali eselifu- nyenwe ukuza kolusuku iku £228 19s Od kupela. Ikomiti yaleka ne £25 etenjiswe yi Komiti yase Komani. Idityaniswa ke ifikelela ku £253 19s Od.

Incito yona ifikelela kwi £t>73 19s. Id. ngapandle kokuba umlungiseleli wetyala lika Mr. Don olapa e Qonce afazwe. Nga- lonxa ke i Komiti yenza isicelo ebantwini ukuba bafake izamilla empakatweni nase zinxilini ukuncedisa umfundisi ofelela abantu.

I Komiti inga ingavakalisa umbulelo wayo kumanene ancedisileyo ukubuta *eziz*^Fvana zikoyo. Lombulelo ubhe- kiswft'ku Mr. Bilbrough umnumzana xvase Almani naku Mr. Tennant wase Bekesdorp. Kubulelwa kwakona u Mr. Bradfield wase Doloro, no Mr. Peacock no Mr. Crouch, base Komani. Ibulula u Dr. Greathead wase Rini, u Mr. S. B. Matthews wase Mtata, u Mr. Holden wase Somers East, u Mr. J. Knox Bokwe wase Lovedale, no Mr. J. Tengo-Jabavu wase Qonce. Imibulelo kwakona ibhe- kiswa ku Mr. John Thomas wase Dikeni, ku Mr. W. B. Townshend wase Boboty- na, naku Mr. D. T. Hockly wase Qonce.

Iyatamba i Komiti ukuba amadinga oncedo awayenziwe kwasentlandlolo yi- smpi yase Kapa, neyase Bayi, neyase Da- yimani ayakafezwa kanjako ukuba yo- aike imali efunekayo iyakubutwa.

Ndingu R. W. ROSE-INNES. Unobhala no Mgcin- dyeb wemali yendleko ka Mr. Don. E Qonce, February 24, 1886.

Table with 2 columns: Name and Amount. Includes entries like 'Inialiyamkhalwayo, Burghersdorp', 'King William's Town', 'East London', etc.

Incito. Mr. It. W. Rose-Innes yokulu- ngisela ityala kwakunye neye Ggweta le Jaji ... 436 4 4 Ngu Mr. G. A. Hay ... 71 18 3 Ehlaulwe amangqira ... 35 14 0 Indleko yokufika ko Mr. Don... 5 2 6 Ukushicilelwa kwe ngxelo ye- tyala ... 35 £573 19 1 Engafinyelelanga ... £320 0 1 R. W. ROSE-INNES.

UMBULELO.

Messrs. I. W. Wauchope, S. Balla, S. Pu, S. Neta, M. Manxoyi, no Y. Vena. Port Elizabeth.

MANENE.—Incwadi yenu ka 9 Feb. 1886, eteta ngomcimbi we Nkosikazi u iNoposi ifikile kum, kwakunye encwadi yemali (Money Orders), ezizezi 421—£10 ne 422—£1 7 6, iyonke £11 7 6. Yaye ijimali chlanganiswe nini, egameni lokuncedisa u Noposi inkosikazi—zaye *ezoncwadi zemali zifakwe encwadini ena- yibhalela Inkosikazi.

Ukupandula ke manene kuqala mande- njenje: incwadi yenu enayibhalela Inkosikazi ndayifunda pambi kwayo, ndaza inewyi L zemali ndazaneka pambi kwa- mangqina amabini abhalayo, ingqinwe ngalomadoda mabini abhalayo, ndayitu- mela kuni kwangoko.

Ukwenjenje ke lusapo lakwa Ngqika nolwakulo Gojela, oluse Bayi, ndibulela esisenzo silhe kangaka enisenzileyo, uku- necedisa Inkosikazi yenu ezimbhazwe- lweni ebikuzo ngokubalela kwelilanga. Ngelam icala nedwava esisenzo senu asanele kundotusa ngokukulu, ngenani eni- likupileyo ukuba likulu, nokukaulenze- Iwa kokukutswala kwalo. Kodwa sindi- hombise ngokukulu kwicala lomzi wako- wetu ongamaqaba, ngenxa yokuba ndite ndakuwahlaba umbiko we Nkosikazi napendula ngoluhlobo.

Nangapezu kwako konke oko manene, isenzo senu sihombise sazukisa amacala amabini: icala le Lizwi, kuba umzi wako wetu uti koshumayela Iilizwi, umntu akugqoboka ulahla uhlanga lwakowabo acekise amaqaba, angabaluncedo kwi

nkosi zake, Namhla ke pambi kwesise- nzo, akuko qaba liyakwenjenjalo ukuteta noshumayelayo uyakufumana ikaka ngo- kwalata esisenzo esenziweyo nini mpi yase sikolweni sase Bayi, nisenza kumzi ongamaqaba.

Okwesibini, sihombise sazukisa icala lemfundo, ekubeni ngapambili umntu ofundisiweyo kusitwa, ubalidungudwa- ne, nehilihili efigqiba ilizwe ukunamba, esiti akufunda ontsundu umnta agalele ku Mlungu, atshonise umzi wakowabo ngamaqhinga emfundo. Namhla tina becala lemfundo ezinteto zomzi ezidla tina ngesisenzo, siyumene ikaka. Mhlope ngelam icala manditi, ngalo lonke ixesha endisenolwimi entloko lokuba ndifete, akuko Mngqika nganeno kwe Nciba apa ongasayi kusazi esisenzo. Kuyo yonke imicimbi endike ndafaka isandla sam kuyo, ebomini bam, akuko oyakuhlala ndiwukumbula ngovuyo njengalo. Asi- kuko nokuba ndiyazidla, egameni lolha- nga. Sisenzo sase Bayi enditembayo ukuba i Qonce, ne Kimberley (Dayimani) nezinye indawo, ezinosapo lakwa Ngqika, nolwakulo Gojela ezingake penduli ku- mbiko we Nkosikazi, zobona ukuba i Bayi selenjenje lona.

Asililo isiko lam ukucenga nokuba ku- ku Mlungu nomntu omnyama. Kodwa manditi, bendisoloko ndiswa ukuba i Bayi liyintloko e Koloni kwizinto zenqu- belo pambili, nase kutandeni uhlanga. Esisenzo ke namhla sindinike ubungqina obaneleyo ngelocala. Mandipele ngelint manene ase Bayi, Inkosikazi iyakunibu- lela ngeyayo incwadi yembulelo ngowa- yo umntu ongandim ukuze ninqonde ka- kuhle. Ndim owenu futi

A. GONTSHI. Aloc Ville, Kei River, Centane, 2 Feb., 1886.

Umfi u Teyise Mboni.

Izwi ngomfi u Teyise Mboni, umshu- mayeli wase Tshatshi obese Qonce. Ese- ngumfana u Teyise ebemi e Kubusi kwi- sikolo nase St. John's esebenzela umfu- ndisi wakona. kodwa wayengakolwa, ezalwa ngongakolwayo, kengoko anulu- ngelo emfundiso esengumntwana akaza- nanga nawo, wabeseliyindoda nasekuzi- nikeleni elubaptizweni—elibatitile eli- banga elacingwa mzuza akashenxanga kulonkonzo ye Nkosi yake. Kwangexa ngapambili wazikangela izinto ayakuqu- bisana nazo, nakwezinkulu ingxaki akanyekanga emva. Kwenyuka iwonga lesimilo sobugqoboka, umfanekiso wo- mfuizelo wobu Tixo ngonyamezelo, ngobulali, nokuzincama ngenxa yemipe- fumlo yabanye. Izwi lika Tixo belisisi- fundo sake imihla ngemihla, belilikolwa- ne lake lafuti; kwati ngelolizwi ingqondo yake yavuseleleka, yapakama yaya ikula. Ukuzityala kwake Izibhalo bekusakuti kabe nengcinga ezinzulu, ebenamandla ekusicazacazeni isimilo, nokuyaneka intlizyo ekusebenzeni kwayo emfihle- lweni. Izilinganiselo zake ezibumfu- ziselo bezizizo, zinamandla, zihlala kulowo uzivileyo. Ekuleseni nasekushumayele- ni ebequba ngembeko eyendeleyo, atsho ngokuvakalayo ukuba kupuma enzulwi- ni yentliziyo, kujonge ezintliziyweni za- bapalapuli. Ubenjalo lornfo ka Mboni kwabo babemazi. Ubesakuti adle ngo- kubulawa sisifo sempingwa, into ke leyo ebulufuzo - kuve—wenyuka lomkukhlane, kwada kwati Entloko hlaza wawulahlala umsebenzi, waya kupumla e Komani, apo abuhubhele kona kwi Cawa yesibini ku January. Umhlobo owayemonga kolo kuko lokufa uti—wanyamezela ka- kulu ezintlungwini—alekele aii : “ Ukub” ndize ndabuya ndonga umhlobo eselu- lukweni lokufa, ngamana lomhlobo abe njengo Teyise, kuba ngaye yena ndiqini- sekile, usasitole okomzuzu sobuya sihla- ngane ezulwini.

IBALA LEMBONGI.

ISILILO SIKA SOLLILO. ' Ndifakele Mhleli ' We Mvo Zabantsundu Latnazw' okulila; Ndillel' u Dlakiya ' Dlakiy' nnyama warn. : Kanyela ntombazana Yase Kolesbheke Ungcatsh' utitshala Umfundisi wako Njengo Skariyoti. ; Ntombazan' umhleleli U John Stegmau Dlakiya Umluleki wako ; Ngesabokw' ukubete Efun' ukob' ulunge. . Umse kwi manty' u Tweed Ku Gweb' ecimile Watngweba ke kona— Inyanga zontatu, Nomsebenz' onzitna.

Nantso ice yibonen' Intong' am ekososi Ipum' egantolo, Ihamb' efkonziwe Ukuy' entangeni Nankoke yivani Esitshw' isililo— Esonmt' ofileyo, Kwi Tolong' emnyama Atehxelwa knyoo.

5 Pumani nimbone Onimgcatshileyo, Ehamb' entywisiza Equb' ikiliva, Efindwva yi peki.

Ngxe I Mrs. Dlakiya Nina ka Stermani 'Kuhlanga Ingechlanga Zibope nge ngximba Banti yomtandazo.

Camagu Dr. Dale — Mongameli 'mfndo; Zapel' izikolo, POB' iso kumcimbi — Kumcimbi walombanjwa.

ALFRID SOLLILO.

Durban, Fort Pedie, 1 March 1886.

Ezababhaleli

UMBIKO.

Douglas, 9 February 1886.

MHLELI WE MVO.—Ndiyakucela nkosi ukuba undifakele lombiko, bidingayi kukukataza ndenziwa kukuba lomntu ndimbikayo kude kowabo, ke akuko mntu obonakalayo ukuba uyazana naye apa, ukutshoke ndibika ukubhubha ko- mfana wakwa Ngqika pesheya kwe Nci- ba. Igama lake ngu William Kwetana. Ukubhubha kweza ngelndlela: beba amahasho kwelilizwe kwinyanga engu April bengamadodana amahlanu, ama- Fengu—Qaba, Tshali Lubisi, William Lu- bisi January Lubisi, nayeke lomfani ubhuhileyo, kwati kupi babanjwa bazi- swa apa kuti endleleni. Baqaula emapo- liseni bazimela, balandwa, wafunyanwa ke yena, ngati wabaleka akavuma ukuma lase libamba i Bhulu latsho eluteteni ya- za kupuma entla kwedodo, wabake uyawa kwapelake watwalelwa emizini. Ute ke waziswa apa wongiva banga bangamnu- mla itambo, wala yena. Ke ubhuhile ngomhla wesibini ku February lo. Ke ndikumbule ngokuti nkosi yeyona ndlela imfutshane ukutemela kwipepa lako yo- kwazisa izihlobo zake, hleze zixamleke ukuza kumbona xa mhlambi zingevayo ngezinye intunja ngokwenzakala kwake.

Kunjaloke ukupela kweqinga lakwa Lubisi lokwenza ubutyebi, kuba mna ndiyakutsho ukuti lelakona, kuba andi- zange ndibone bade babe batatu abantwa- na bomntu eqingeni lobusela, kungabi sabako namnye wabo ovusa abakokwabo, ati hayi imbi lento. Babanjwa ke bona bakatswa, sebepumile etolongweni. Wanga namhla Uqamata angabasikelela ibe sisifundo kubo ukuba balihlahle eliqingq elingumtombu wentshabalalo namashwa akona pakati kosapo lwakowetu olantsu- ndu. Bhokisake pesheya kwe Nciba kakulu nkosi yam—uxolo mnumzeto. Ndim VAZIDLULE.

ISIJWILI.

MHLELI WE MVO Zabantsundu.—Kau- fake lamazwi ambalwa uwabhekise ku bawo u Rulumeni, amagwangqa ayawa selejikijia ukusahlula umhlaba, sibona unocanda selecanda; andazi ukuba tina bantsundu sode sifuyimane pua indawo yokuhlala, maxa umntu ontsundu ku- ngakatalaki nokuba wadleka nguyise wake. Azi u Rulumente lo uti masiye ngapina tina luhlanqa luntundu.

Kubusi, 1 March 1886. [Funani itaitile kade sisitsho, sisuke ngati uti singani paya nidutyulwe. Bani kaloku.—ED. Jmvo.]

NATIVE OPINION

WEDNESDAY, MAR. 10, 1886

LOCATIONS IN TOWNS.

It is not very likely that as much is known of our Native Locations in towns, as might be known, otherwise some attention would be paid to the state of these places. We do not profess to be acquainted with the conditions of the several town Locations, but somehow we have an idea that they almost all resemble each other. The community is of a very mixed character being comprised of different nationalities, as well as of various societies.

We sympathize very much with the more orderly class of people in these Locations, Christians especially. ' Love must begin at home ' ive have heard it said ; but we fear we may be considered selfish by passing any remarks on the condition of our town Location to begin with, so we pass on to our nearest neighbour :—East London.

In the granting of sites for building we are inclined to think that the municipality was not very liberal, although it would appear that there was ample room for being more sparing. The huts are so closely packed up that it is simply a mystery that the place should not be condemned as unhealthy. Like all town Locations, that of East London has its beer breweries, and as usual, Saturdays and Sundays are days selected for consumption of quantities of this luxury, as it is considered by those who patronize it. Cape smoke has slain its thousands; at the same time, Kafir beer has done its share. The disturbances and noises caused by this drinking, would be better understood by one visiting the location on a Saturday or Sunday evening. These being holidays are spent in this manner. We consider it a matter of vast importance that the municipality should look into the interests and comfort of the better class of natives on the locations. The Christian portion of the natives have or are trying to acquire habits of decency and order and they are anxious that their children should be brought up in the same manner. To them these

unea/tMy noises caused by the influence beer over the brain, are as aggravating as the shouts and yells of one Oder the influence of Cape smoke or other stimulant would be in the public streets—the difference being this, the latter would not be allowed to go on for any length of time unchecked. Another disgusting habit is that of grown up men appearing in public, naked. We pity the teachers of habits of morality and decency, when regulations cannot come to their assistance where they might. Theologians have taught us that in the Divine Code of Laws, it is enjoined that the Lord's day be kept holy. That any abuse of the same should be allowed to pass unchecked by a Christian community is tantamount to being careless with a sacred trust. We think it only requires to represent the case as it really stands before the authorities, and the necessary aid we pray for will be forthcoming. Our friend the E. L. Dispatch would be doing the native community good service by bringing this to notice.

Editorial Notes

THE Rev. W. W. Treleaven, Wesleyan minister and superintendent of the school, contributes to the Journal the following on the case of the unjust imprisonment of poor Dlakiya by the Colesberg magistrate. It confirms the opinion we expressed at the outset, that Dlakiya could not have been sent to the felon's cell without the option of a fine, unless some desire existed to kick the schoolmaster to the corner. Mr. Treleaven writes :— "SIR,—In your issue of Friday last I noticed an extract taken from Native Opinion, in reference to the imprisonment of our native schoolmaster. I wish to correct a false impression, and to supplement the information given. In the eyes of a native the girl may be considered a child, but to Europeans—being 15 years old—she appeared a young woman. Moreover, the beating was not only severe, but it was done in an indecent way. I think it right the facts should be known, that the public may form an impartial view of the case.

" On the other hand the schoolmaster had great and persistent provocation. The girl followed him about from house to house, for what purpose we can easily imagine; and when she found him poor against all her enticements, circulated reports calculated to ruin his influence. " The magistrate also was highly prejudiced. No one needed a second look at his face to see that instead of being on the prisoner's side, as in duty bound, he had prejudged the case, and was determined to punish him severely. When public indignation ran high against the sentence the magistrate seemed sorry, and offered to support an appeal for the mitigation of the sentence, which speaks very little either for his judgment or principle. When the magistrate had lavished all the spleen he could on the poor prisoner he poured a little on the school itself, declaring from the bench that he would let the Education Department know what kind of schools they were supporting, and unless better teachers were secured he would see that the school was closed. Fortunately it is not within the magisterial province to close the school, and Dr. Dale, to whom the case has been represented, and whose fairness is proverbial, has not seen fit to withdraw the grant."

WE have never affected our indifference to the various modes suggested for punishing stock thieves, satisfied as we have been that that aspect of the question weighed less with the thieves than actual detection. This was reiterated by Mr. R. W. Rose-Innes at Kei Road in a lecture he delivered there recently. His style of argument was effective and exhaustive, but it would have been to expect what was unreasonable that any one in Kei Road would be converted into anti-transportation views. Mr. Innes, after tracing the system as carried out by Great Britain from its first stages until its final abolition, proceeded to describe some of the horrors and cruelties perpetrated upon the unfortunate exiles, and then the effect of the system upon the free inhabitants to whom these convicts were sent. The effect, he assured his hearers, was as instantaneous as it was contaminating. The system had died out many years ago, and it was a horrible ghost for this Colony to revive and wake. The anti-convict agitation against the landing of the convicts on board the Neptune in 1849, and the resistance then offered against the formation of a penal settlement in the Colony were feelingly and graphically described. He assured his hearers that all previous experiments of the system had proved failures. It was severest to the least guilty, slightest to the most hardened ; it destroyed every grain of good-wherever it existed ; it was open to cruelty in every shape and form; instead of transforming it debased. Natives we may observe have before now been transported to Cape Town, while they were perfectly ignorant that that place had overland communication with Kafirland. The result we have.

"HET VOLKSBLAD" announces that it may cease to exist about the end of this month. This, in our opinion, would be one of the greatest calamities to the well being of this country. In other words, it means that the literary garbage that is served up in the leading Dutch organs that find their way into the homesteads of Dutch colonists will now be allowed to do its evil work without anything to check or counter act its influence. Heaven forbid that such should be the case; and we earnestly hope that colonists of Dutch English extraction and Natives will come forward and save one of the most honest and

earnest exponents of public opinion we have. The s'ape which support shoufi?. take is indicated by Net Volksblad in the following terms:—"We shall accept na donations of either individuals or of a party, but we shall be thankful for the only fair and legitimate support which an independent paper can expect—advertisements, subscriptions, printing work- and last, not least, the paying up of accounts in arrear now amounting to several thousands of pounds."

OUR repeated protests against the reduction of the teachers' salaries in the Trans- kei, have drawn out the following letter from the Superintendent-General of Education, which appears in the CapeArgPsz " Sir,—aUow me to offer a few remark® RDOiit the reduction of school irrants among the aborigines. A certain sum of money was voted for the current financial year for school grants in the Transkei Tembuland, and East Griqualand, and the usual average deductions were made on account of schools likely to be closed for a portion of the year. The amount thus placed by Parliamentary vote under my administration was found to be inadequate to meet the claims for grants to old schools revived, and to new ones projected, particularly in the district of Tsofo, Qumbu, Maclear, and Mount Fletcher, As I cannot, under any circumstances, spend more money than is actually voted, I had to choose between rejecting all new claims indiscriminately and making some uniform reduction in the existing school grants, so as to admit of the fair consideration of new claims and yet keep the expenditure within the prescribed limits. The latter course was chosen ; and as the headmen and other residents have done

so little for their own schools, the contribution being usually £10 per annum for the teacher's salary, and that irregularly paid, it seemed to me the proper time to call upon the people to make up any reduction of the grant by an increased local contribution. I wish to place this matter in its true light, as there are exaggerated rumours about the reduction of native teachers' salaries; and I may take the occasion to thank the Missionary Superintendents and other school authorities for the kind spirit with which they have co-operated with me in this crisis. It seems to have been overlooked that the administrator of the grants is to regulate the issue, the Education Act only stating the amount of grant which is not to be exceeded. The whole is purely a matter of administration, and has no political significance whatever.—I am, &c.—LANGHAM DALE, Superintendent-General of Education, Department of Public Education.

CORRESPONDENCE

PONDOMISILAND.

SIR, — In common, I am sure, with many other of your readers I have taken a great interest in Mr. Makiwane's address on Pondomisisland, which has been reproduced in your columns, and derived, from it much information of various sorts. At the same time I have noticed certain matters on which Mr. Makiwane has apparently been misinformed, as well as others, the circumstances of which may have somewhat altered since he left the Tsofo District; and, as a resident of this part of the country, I should be glad if you would allow me to avail myself of your paper to supplement his address.

Mr. Makiwane, at the commencement of his address, rightly pointed out that, properly speaking, Pondomisisland no longer exists ; but that Umhlonho's people form a portion of the population in Qumbu district, Umditshwa's do the same in Tsofo. Not being resident in Qumbu district, I am perhaps hardly qualified to speak of it; and I will accordingly confine my remarks to Umditshwa's people.

I read in the Jmvo of January 27 : " the Pondomisi proper are in small knots here and there in the Tsofo and Qumbu districts"; and, again—" in the Tsofo 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 Gqoloni." The state of the case is this : out of the whole population of the district (some 16,000) 9,000 are Pondomisi, 6,000 Fingoos, 1,000 Gcalekas, Pondos, Tembus—speaking in approximate numbers: that is, more than half of the population is Pondomisi. Of these 9,000, about 7,000 are in the Pondomisi location, a continuous stretch of country, 77,000 acres in extent, reaching from Umditshwa's farm, up to the Umga. More Pondomisi would doubtless return, if the locations were large enough to hold them, but it is already vastly over-populated, as may be seen by these figures—the whole district contains 450,000 acres with a population of 16,000; of these 16,000, 7,000 so far from being in small knots here and there, are massed in the one Pondomisi location of 77,000 acres. The remaining 2,000 Pondomisi are scattered about the district under other headmen, such as Samuel Nombewu, Thomas Ngudhle, (both Fingoos), and Gece (Pondomisi).

To turn to a different subject. It is true that there is now no vacant land in the district, but there most undoubtedly was a vacant piece of 40,000 acres. On this there were 10 families only resident; and, in order to give the land perfectly clear to the five new headmen who have been, brought in, Ntuli, and Liza from Maclear district, and the Tembus Macakumbana, Geisa, and Jokweni, of these ten families, six have already been removed and the remaining four are under immediate orders to follow suit. It is clear, therefore, that in this district there is no question of giving the land "along with the people who are already there," (vide Jmvo. of Feb. 3), and that it is scarcely fair to the Government to state that representations as regards vacant land here will be found to be a hoax." (l.c.)

I regret that my absence from home has prevented my writing sooner on this subject; you will, however, I trust, be able to find space for the insertion of this letter in your paper as a supplement to Mr. Makiwane's very valuable address.

I am, Sir, Yours faithfully, ALAN G. S. GIBSON, Missionary to Umditshwa-St. Cuthbert's, Ncolosi, St. Matthias' Day, 1886.

Rheumaticuro

Kaulese Imvo zabantu ngabantu nge

Uloni Yeza Likulu leli lizwe Jengqamambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu kukutyatyamba Komzimba licisine, Nakwintloko, Nakwezinye.

Benjenje ukulincoma ubake balilinga :—
“Uti omnye zipela ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukuliseka, 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. Bendingasena kutoba kuba bendegeze ndibuye ndipakane. Ibotile enye indipilise kanye.”
Omnye nti:—“ 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 vmfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga ngalo Mgqibelo uhleli esitulweni.”
Uti omnye: “Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekutyatyambeni kwamatambo. Liyeza angaswela amazwi okulincoma nmntu, alisiyiyo inkohliso njengamanye.”
Yiyo le enye inteto: “Wonke endimaziyo nditi makabe nalo, basancedekile bonke abalilindileyo, andikeva mntu lingamncedanga.”
Ukuvakalisi imvo zabantu ngalo 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.

ANDREW GONTSHI,

Umteteleli ematyaleni,

Aloeville, Kei River,

TRANSKEI

JEREMIAH KUZANE,

Umteteleli Ematyaleni,

Kwa Tsolo; ukwakufupi
kwa Qumbu.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafana akutenga nokatengisa, e-Town Hall, Kwisitara esing a pantsi ese- Sitatu, No. 3, Kwinkundla ye marrike.

E-QONCE.

Uhlala aba nento eninzi yombona, na Ma-timba, ne Tapile, ne Bran, ne Kalika, njalo Njalo, ayitengisa tshipu.

Amazabiso alongileyo uyawanika ngento ezinjengokutya.

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

EDWARD KELLY,

Umteteleli kwinkundla yamatyala,

Ubuta imali ezizikweliti, ayitumele kubaniniyo kwa oko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.

Umvuzo awubizayo mncinane.

I Ofisi: CALA.

I BRANDI

Elungileyo engapitikeswe nanto zinjengamanzi nezinye ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,
E-QONCE.

R, W. ROSE-INNES,

Umteteleli- Ematyaleni Umqinisi,

WEMVUMELANO,

Umanani Weziqinisele

LONGKE UNYAMEKO uyalunikele ekutenti amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqinisele somhlaba unokwenzelwa. Lemise benzi uyifeza kwesi siqingata nakwezimelene naso.

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 YOKUHNAYA

Amabhali amane, zintlobo ezintsha zona

IBHULUKWE ZEKODI,

Ezingqingqwa, zentlobo zonke zama-bala.

IZAMBULELE, NEZAMALEDI

I-PRINTI

Zikwibhokisi ezimashumi mabini, zentlobo eziketiwewayo 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.

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

Banempahla yentlobo zonke ezaziwayo kumkondo we—

NGUBO ZAMADODA:

Ibbulukwe, Ibhathi, Ibhathi ezinkulu zengqele nezilula zokuhomba, Isuti, Ibempe, Iminqwazi, Ikresbhanti, namaqina.

Izihlangu zentlobo zonke.

Impahla Yamaledi:

Ilinzi, Ikeleko, Ikeshmiya, Iprinti ziqala kwitiki iyadi. Ihen setini, Iprinti ezibusetinira zohlobo olutsha zona.

Ewimpahla eyenziwe ngoboya.

Ikausi zamaledi, nezamadoda, ingubo zangapantsi zentlobozonke. 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 .

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. CARTES, & CO.,

E QONCE.

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane. Unokubatengela abantu abakude impahla abayifunayo kwimisito eti ibeko e Qonce xa bete banqopisana naye

Lishicilelwa Umninilo, u JOHN TENQO-JABAVU ngu HAY BBOTHERS, Smith Street Kiug William's Town.