

IMVO ZABANTSUNDU

NATIVE OPINION

IPEPA LAMAXOSA LEVEKI ZONKE.]

IXABISO 3d.]

[LIHLAULELWA 3s. NGANYANGA NTATU.

KING WILLIAM'S TOWN, NGOLWESI-TATU, MARCH 24, 1886.

[No. 73.

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

H. B. M. HOWARD,

Umteteleli Kwinkundla Yamatyala,

Umlungiseleli wetaitile nokwahiwa kwamafa.

Uguqula itaitile.

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

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 bete banqopisana naye

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 mabashe uhleli eliudele. Metshe, Rahambi kanize nipose amehlo apa bo

King Williams'aTown, 10th November, 1885.

AMOS THOMAS

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxazo.
1/6 ibotile.

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

Aka
COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika
Iyeza Lepala.
1/6 ibotile.

Ezika;
COOK Ipils.
1/ ngebokisana.

Eka
COOK Incindi Yezinyo. 6d. ngebotile.
Oka

Umciza Westepu Sabantwana.
6d ngebotile.
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, 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 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.

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, na-
kuyo yonke imimandla yeli-pezulu 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 ze-
ngqele nezilula zokuhomba, Isuti, Ihempe,
Iminqwazi, Ikresbhanti, namaqina.

Izihlangu zentlobo zonke.

Impahla Yamaledi:

Ilinzi, Ikeleko, Ikeshmiya, Iprint ziqala kwi-
tiki iyadi.

Ihen setini, Iprinti ezibusetinira zohlobo
olutsha zona.

Kwimpahla eyenziwe ngoboya.

Ikausi zamaledi, nezamadoda, ingubo zangapantsi zentlobo
zonke.

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.—Intyatyamba
zomtshato Nentsiba, njalo njalo.

Nifikile e Komani buzani kuqala indlu ka

H. S. WAUGH & CO.,

QUEEN'S TOWN.

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.

ILIZWE LA MAMFENGU

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.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

ISIKUMBUZO.]

—U—

JOSEPH J. YATES,

OBEBE ESE BAYI,

Ngumteteleli Ematyaleni, ufeza nemicimbi engemihlaba, nento zonke ezifezwa “nga magqweta.”

IOfISI—Egumbini le **ALEXANDRA ROAD,** ne Downing Street, kula ofisi ibisakuba yeka Mr. Innes.

f36m

ISAZISO

EYESIHLANU intlanganiso yo Nyaka ye “ Heald Town Teachers’ Association” iyakuba se Simnareni e Nxukwebe ngolwesi-Tatu, 31 March, 1886, kuyakwenziwa i Model Lessons, ne Essays, nengxoxo ngemicimbi ye zikolo, i Tea’ Meeting ngokuhlwa ne Concert. **JAS. LIGHTFOOT,** Secretary. Heald Town, March 12, 1886.

ISAZISO

NJENGOKUBA mna ogama libonakala ngapantsi ndashiywa yindoda yam engu **NDWANDWA MAKAPELA** i Bele lakwa Kuboni ngomnyaka we 1877 wati ukumka kwake uya ku ngena ebu Poliseni, unana mhlanja akaka buyi. Ndaye usapo lwake luhleli ngapaudle kommondi. Ndiya mazisa ke ugoka ukuba akenzanga ndlela yokubuya kwa nokondla usapo lwake, ndiya kunyatizeleka ukuba ndiye emtvetweni malunga nendlela yokwa hlulwa ko mtshato. Xa kude kwapela inyanga ezintandatu emva koku.

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

Isaziso Kubahambi.

U **GEORGE WILLIAM A. RADASI** wase Mpofo. Uyazisa kubo bonke abahambi ukuba kako i **POST CART** esuka Empofo (Seymour) eya e Bofolo (Fort Beaufort), ibuye ngo Mqgqibelo, yenjenjalo bonke Olwesihlanu ne Mqgqibelo. Ixabiso lishumi linantlanu (15s.) lesheleni ngomntu omnye. Kunokukwela isitatu sabantu kuyo. **J. RADASI.** Seymour, 6 August, 1885.

ISAZISO.

NDIYAZISA kuma lungu e Transkei Teachers’ Association, ukuba iyakuba nge 1st April, Kwalutuli e Mbulu, bonke abanako ukuza baya menywa ukuze babeko.

W. F. BASSI, Secretary.

10th March, 1886.

3131

ABABHUBHILEYO

PELEM.—E Kimberley, ngo 23 March, 1886, u **LYDIA,** Inkosikazi etandekileyo ka **MESHACH PELEM.** Abahlobo mabamkele lombiko.

OBHUBHILEYO.

PELEM.—Ngo Mvulo, 15 March, 1886, e Kimberley kubhubhe u **JAMES,** unyana **MESHACH-UO LYDIA PELEM,** enyanga zi entsuku ezi 11 ubudala. 3131

Abazelweyo.

OTTOMAN.—E Debe, ngo 1 March, 1886, u Mrs. **THOMAS BOTTOMAN** ubeleke’ UNYANA. 3131

ayiseko yona e Kokstad, kodwa upiwe ingxawe. Inxeny yenkomo eyayitinjwe ku Mampondo ibuyiselwe ngomyalelo wemantyi. U Nota ubuyele e Rode. Izitonga zivakele ngakona ngokuhlwa kolwesi-Ne.

IMIPU eyayibiwe kumajoni e Tekwini ifu-nyenwe kumagwangqa amabini Emampodweni. Abanjiwe siteta nje.

KUVAKALA ukuba i Ruluneli iyakuhlala e England inyanga ezintatu ibuye ngapamb 5 kokupela kuka June. Intsapo ayihambi. Oyakumbabela ngu General Torrens.

I **INJINI** yokuqala ingene e Ladysmith e Natal ngolwesi-Bini lweveki engapaya.

U **MR. J. A. HILL** upumile ekubeni lilungu le Palamente lase Barkly West. Kuko inteto yokuba u Mr. Sivewright, M.A.,C.M.G., obesakuba ngumpati wengcingo kweli anga-yitabata indawo leyo, enye yeyokuba ingangu Mr. Paddon.

IFAMA zase Badisi nase Cawa zicele u Ru-lumeni ukuba azipe mantyi yimbi kuno Mr. G. O. Bayne eziti akazilungiseleli kakuhle. usuke waseleyicita yonke i ofisi u Rulumeni wamnika ipenshini u Mr. Bayne. Ayalila ngoku kuba ebengangi angahlutwa imantyi.

NGOLWESI-NE kudilike kakulu umngxuma ekumbiwa kuwo idayimani wangcwaba ama-gwangqa asibhozo nemidaka elishumi lina-mbini.

IBISHOP yase Pretoria ifike e Kapa ngolwe- si-Hlanu kusasa ngomkombe oyi *Mexican.*

U **MR. JUSTICE BUCHANAN,** Ijaji enkulu yase Dayimani itshate no Mrs. Gordon umhlolokazi ka Dr. Gordon ngolwesi-Bini Iwegqitileyo.

INKOSI Umhlangaso ibhalele kwipepa lase Kokstad ivakalisa ukuba Amabhaca eke awuwela Umzimvubu aya Emampodweni naye uyakwenjenjalo.

KUVAKALA ukuba igolide iyanika ngoku e Transvaal.

U **DR. MOOLMAN** obese Somerset East uza kuya kuba ligqira lase Nyara endaweni ka Dr. Rees.

IBE yimigcobo ku Majermeni ase Qonce ngo Mvulo ngokubhwa kuba inkosi yawo u Emporer William engene kumnyaka wama- shumi asitoba. Ahambe izitilata ezikulu epete imililo ebeta igubu. Into entle kune- ne.

INDODA engu Zamandala yase Tyolomnqa imxhome entango umfazi wayo yamtyakatya ngentonga wada wafa. Izimele ngoku.

UTULI luka mbendeni lose mboxo pesheya ko M’bashe.

KUNGOSI esiva ukuba u Rev. James Mti-mukla wakwa Qoboqobo akapilile kauye.

U **TELISO** inkwenkwe yo Mxhosa inikwe yiJaji ikati ezi 25 ngokubeka isikubekiso endleleni ka lolive.

NGUMSEBENZI wetu olusizi namhla ’uku-kuhuza u Mr. Pelem wase Dayimani ngoku- sweleka kwenkosikazi yake izolo. Baninzi abamaziyi abayakulila namhla no Mr. Pelem kwintsizi akuzo. Ngaleveki ipelileyo lo- mhlobo ulahlekwe ngumntwana wake.

EZIFIKE namhla ngocingo zezi:—Ama. mpondo ayitshisile ivenkile ka Mr. Sutton, Etshungwana. Kutunyelwe amapolisa ko- na. Umzi ungenelwe livuso ngenxa yoko. Lifile pakati kwa Mampondo na Mabhaca.

U **RULUMENI** kuvakala ukuba unexhala elikulu ngenxa yokusweleka kwemali.

IMVO ZABANTSUNDU

NGOLWESI-TATU, MARCH 24,1886.

I RULUNELI.

EKUQALENI ko April u sir **H. ROBINSON,** i Ruluneli yeli letu uyakuk’ ati gxada e England, Imbangi kukungapili. Ixesha lake seliza kupela kakade kuba umelwe kugqiba lonyaka wodwa. Beke kwatiwa angebisabuya, kwada kwavakala ukuba u Sir **C. DILKE** angatabata indawo yake. Oku asikuko- kelwa kuba u Sir **C. DILKE** usepantskwelifu ngenxa yetyala ebelibekwe kuye angazihlambanga kakuhle kulo. Indoda ebisoloko ikankanywa futi ukuba ingatabata indawo ka Sir **H. ROBINSON** ngu Sir **ARTHUR GORDON** ose Ceylon ngoku. Emkile u Sir **H. ROBINSON** i South Afrika iyakuba ilahlekwa yi Ruluneli ekufaneleka kungafaniyo nokwe Ruluneli zamandulo. Ngu Sir **GEORGE GREY** i Ruluneli eyashiya igama lokulunga kweli: u Sir **H. ROBINSON** uyakushiya ’gama elinjalo. Wafika eli loniwe ngu Sir **BARTLE FRERE,** wazama ukulitukulula eloqina ngonyamezelo nengqondo epolileyo. Akacalulanga ati, lo li Ngesi, eli li Bhulu lo Umnyama. Ngoko ke umka engenzakalisanga bani. Imisebenzi yake ibonakala kwinxolazwe yase Transvaal, neyase Lusutu, nela Barolong.

Apa utande ukuba kuhanjiswe ngoxolo. Umka ke into zilungile. Egameni labantsundu siyambulela sisiti wanga angandlela-ntle Umhlekazi. U **Wilson Bangani** ngokugqoboza indlu kwa Buluneli nokuba imali ekwixabiso leponi ka Nomshongo. Umelwe ngu Mr. Blaine. U Mr. C. Malcomess ute umbanjwa ngumntu amtembileyo uminyaka mitatu esicaka sake. Yena uti wayengeko apo ngeloxesha. Ijuri ite akanatyala Wakululwa.

Amanqaku,

KWIVEKI ezintatu iyahlangana i Palamente e Kapa, noko u Rulumeni akakavakalisi nto iyakuxoxwa. Kuyatembisa kodwa ukubona ukuba amalungu e Palamente awayekile ukucebisana nabanyuli bawo. U Mr. Leonard use Tsurini (Outshoorn) namhla kubanyuli bake u Mr. Vintcent uye e George kwabake ; kwangokunjalo u Mr. Rose-Innes uyakuba se Ngqushwa ngemini ezimbalwa, yena u Mr. Hutton seleke wapakati kwabake e Bofolo. Siyakolwa tina yilonto.

U **MR. DYER,** M.L.A., walatise ngocingo u Rulumeni ulonakalo kuye nakubantu ngalintimbo nentengiso yokudla okuselikhaba. Lento yilahleko ku Rulumeni kuba engayifumani yonke imali yake noko atimbileyo ; kubantu kuba bafumane becitelwa into ebhebeya kuzama ngazo zakulunga. Umpatiswa Micimbi Yabantsundu utembise ukuba lonto ayisakuba senziwa. Siyambulela u Mr. Dyer simanga isandla, kwano Rulumeni ngokubuyiya umva. Kodwa abantu mabangayeki bona ukuncipisa ityala lerafu xa banako.

SIVUYA ukubona ukuba sinabo noko abahlobo pakati kwabamhlope abebengavuyiswa ngalama bhenubhentsu. Ngaleveki igqitileyo u Mr. W. G. Cooper wenze lamabala engwe kwelinye lamapepa alapa e Qonce ngawo lomcimbi:—“ Kwintimbo yokudla okuse masimini nempahla yendlu yabantsundu—ngelixa libi kunene—yenye yezinto zodobelelo pantsi ezirazula umbilini pantsi kolulaulo sinalo ngoku, ingum mangaliso ukuba into enje ibe yenziwe nga Makristu akumbulelekileyo anjengo Mr. Sprigg no Mr. Tudhope. Wonke ubani uyazi ukuba yiminyaka emininzi engasafumani nto umntu akulima ngenxa yelanga. Lilona eli ixesha lokuba izi alam ezizindwayi— ebesifanele ukuzikusela—sizihlute amakaba la amatambo, kwane tafile, nezitulo, neblankete ezizingeni, sibahluta ukudla namakaya ngaxesha ’nye?’ Ingxelo ezingoluzo kumafama ziti buncipile ngoku zikoyo nje into abazisa pa- ntsi kwempumlo abantu. Asiyiyi mposiso inkulu na ukuba u Rulumeni abenze amasela abantu abantsundn. Ndiyatamba ukuba nakuba ababantu benezipaku, amapepa akasakuyeka ukumbonisa u Rulumeni inkatazo ebangwa zizenzo ezingabonisi zabantu nabuKristu ezinjengezi.”

NGENXA yobuninzi bamatyala atetwa yi Jaji kwezase Mpumalanga izitili u Mr. Rose-Innes, M.L.A., akabanga nako ukutyelela e Ngqushwa ekuqaleni ko March seleya kwenjenjeya ngeveki yokuqala ku April. Ekuyakuti kuba elituba liyakuba selinyatelana nokuhlangana kwe Palamente angabi nakufikelela e Batenjini njengokuba ebemeyiwe nga Mahala. Mauzilungiselele iveki yokuqala ku April ke umzi ontsundu wase Ngqushwa.

IJAJI E QONCE.

U *Charles Henry* wakwa Zidenge ngobusela benkab’ ezisibhozo zika Swaartbooy wakwa Zidenge apo, nezinye ezintatu zika Jan. Billy wase Ngantosi ngokunjalo. Ezinkabi wayeziqeshile intsuku ezintatu, utshilo u Swaartbooy, usuke wabuya namhini. Kuvakele ukuba uziqeshisile, ezizibize walile nazo u Attwell ezizishiywe kuye. U Jan Billy ute ezake ezabuyanga zonke wayekwaziqeshile. U Sikutshwana wase Tyume ute ezinkabi ziza nescicka sake u Charles Henry neliti uzanane ngokudla. Ijaji ite maze azinike abaninizo inkomo ezo. Ute akuti u Sikutshwana lendoda imsekivelti senkomo ezi 25 yati Ijaji akunakuhlalulwa ngezabanye inkomo. Ijuri ite umbanjwa unetyala, ite Ijaji icinga ukuba ngu Mr. Attwell onqande ukuba inkomo ezo zingabuyiselwa kubaninizo. Isigwebu zinyanga ezintatu etolongweni.

U *France Prince* ngokubeta omnye u R. W. King ngamanqindi ate al awa wamfunza ngenziya ezisuke zasezizimela iswili kaloko. Umbanjwa umelwe ngu Mr. Guering. Inkomo zika Mr. King zangena emasimini ka Prince, wambatala 2s. 6d. noko engakolwa kuba engayibonanga indleko. U King ute akubiyanga waselesilwa umbanj wa, wambeta ngenqindi ewile umfunze ngezinja, akayeka ukumbeta naxa zindlayo izinja. Zimenze amanaxe asibhozo. Ubalekile u King yasukela inkewu. Ijuri imfumene enetyala, watiwa nka nge £20 okanye inyanga zontatu etolongweni.

U **Wilson Bangani** ngokugqoboza indlu kwa Buluneli nokuba imali ekwixabiso leponi ka Nomshongo. Umelwe ngu Mr. Blaine. U Mr. C. Malcomess ute umbanjwa ngumntu amtembileyo uminyaka mitatu esicaka sake. Yena uti wayengeko apo ngeloxesha. Ijuri ite akanatyala Wakululwa. U *Dangazela Gidi. Booy Tshona, Skeyi Bakamba, Zimeli Nozimba, Ndabi Qaba, John Xasana, Ngolo Tyata no Kepe Tyata* ngokuba inkomo ezintlanu zika Nel iqakamba lase Gqnnubebazisa eNxaruni. U Mr Frames umele u Dangazele Gidi no Tyata, no Kepe Tyata tyata bobabini ibingampolisa. U Mr. Solomon umele u Booy Tshona no Zimeli Nozimba. Abanye ababanga nagqweta. Kuze kutengiswa izikumba ezibini kwa Nyuweni, ote akurana wabiza amapolisa. Ate wona afumana itsili lamasela e Nxaruni kwifama ka Mr. Page, kwanenxeny yenkomo zika Mr. Nel nomgubo. amangqina ababanjwa asuka avuba ukuteta yada Ijaji yati mawabanjwe ngetyala lokufungela ubuxoki. Ngelituba akubangako bungqina ngaku Dangazele Gidi Ndabi Qaba, John Xosana, no Kepe tyata, bakululwa wako. Abantu ababanjwe ngobuxoki ngu Jonkis no Nkwali Tshona. Ubungqina obungo Zimeli no Ngolo buncinane bobokuba bakufupi ne tsili elo. Inyaniso ngo Booy no Skeyi zicacile ngabo abatengisa izikumba behlala ndawonye kanjako. Ijuri ibafumene bengenatyala o Zimeli no Ngolo bakululwa. Ijaji ibandulule ababanjwa abandatatu ngeliti beberaneleka nzima, kodwa azanеле inyaniso zecala le Nkosazana. U Booy no Skeyi bayakubuyisela 20, zebabe minyakambibini etolongweni. Ijaji ibuye. yawakulula amakwenkwe lawa ebabanjwe ngobuxoki; yati maze ayalwe goyise.

U *Jim Bantlow, John Mbinambina, no Tom Stulmana* base Qonce apa ngokugqo- boza ivenkile ka Ngomti, ne ofisi nevenkile ka Hicky, beba nenkuku bagqoba zenkanti basela nendyulwa. Ubungqina bube bobumhlope. Ijaji yabati nka ngeminyaka emihlanu.

AWOKUBULALA.

Ngolwesi-Tatu Ijaji ingene kwawokubulala. Iqale ngelika *Ntoyaba* ngoku- bulala u Komani kwa Bomvana. Umelwe ngu Mr. Guering ote lomntu ubeselegwetyelwe ukufa yimantyi enkulu yase Batenjini, u Meja. Kuxoxwe ngamagqweta indawo yokuba u Meja unalona igunya lokugwebela ekufeni. Ite Ijaji lendawo mayiyekelwe e ofisi yejaji ezili- qela. Wabuyiselwa kwase ntangeni u Noyaba.

U *Ketani* ngokubulala u Debeza Godlo kwa Centane. Umbanjwa umelwe ngu Mr. Tamplin. Umfazi woifni u Godlo uve umntu ememeza ngati use zintlungwini, ngokuhlwa akapuma. Kuba indoda yake ebuye kutenga inyama ingabuyanga. Ifuniwe, isisumbu safunyanwa emva kwendlu ka Jacob, wayeke ebesongelwe nge Cawa engapambili ngu Jacob nenye indoda, akwala ukuya kunika ubungqina ngenkomo. Ifa indoda iyakutenga inyama kumzi eyayidlula ko- ka Jacob noka Ketani xa iya kuwo. Inombi yomfi ite ive kuko isimemezo esiti: “Ndiyabulawa, bati ndilisele.” Ayipumanga; kusile uyile nonina ku Ketani ote akakanga wambona. Ngu Ketani owayemsongele. U Jacob ubengoko kwiqela labafunayo. U Ngeayiya elinye ingunya lite isikalok siivakele ngakwa Jacob. Ufunile kusasa akakangela nkondo kuba yabisina ubungasa kubasabonakala. Elinye ingqina lite libizwe umkosi wamasela kwasingwa ezizweni. Izwi ibilelika Ketani. Enjenjalo namanye amangqina. Umntu lowo uhlatywe ngomkonfo, ingenguwo yimela. UMr. Tamplin ute ezonyaniso azinamsebenzi xa ungeko umkonto. Ute akuko nto ezinyanisenwi engabanga ukuba abekwe ityala u Ketani. Ute makangagwetyelwa ngokuranclwa u Ketani. Ngekubeko inyamke ekulilungiseleleni ityala. Impahla yombanjwa ifunyenwe njengoko injalo emva kokubulawa” kuka Godlo, akayifihlanga. Ijaji ite elityala lilungiselelwe kakubi ngendawo yokuba kungeko migudu yokuzipendla ivyaniso. Ijuri imfumene engenatyala. Wakululwa isiti Ijaji inosizi ukuba inkatalo inga- bangako yokulipicota ityala.

U *Eleni, u Ntozake no Poncy* ngokubulala u Pauti kwesika Smith Poswa e Qora. U Eleni ute ngu Poni owambulalayo umntu. Bamelwe ngu Mr. Blaine. Inyaniso zelityala zavakaliswa kwi *Mvo* mhla- mnene. Kungqine umfazi ka Pauti no Mr. Smith Poswa isibonda mayelana nokubamba amadoda lawo, kwano Mr. Richard Poswa. Ababanjwa badizwe ngu Kafile owaye ngomnye wamadoda ambulalayo u Pauti. Ba’uinyenwe benetyala ngobungqina obumhlope. U Eleni ute u Poni selelivumile ityala. U Ntozake ngu Poni obuleleyo. U Poni ute yingozi. Ijaji ite nimhlutile ubom bake lomntu natii obenu buyakuhlutwa. Ibagwebele ukuba baxhonywe.

U *Ntsombo no Ntloyiya,* base Ntshatshongo ngokubulala u Yawa wakwa Stata. Bamelwe ngu Mr. Blaine. Unyana womfi ute uyise wayeye kulanda umkonto akabisabuya. Umfunile watyelwa ngabatile wawufumana umzimba ungewatyiwe. Uye kwa Ntsombo wabona impau zegazi, wafumana irtloko zegusha zoyise ezibiweyo. Ubone neblankete yoyise kwalapo isemngxunyeni. U Ntsombo ute simbulele kuba esifumene sibile, ndimbinze esifubeni ngomkonto. Isibonda site lamadoda alivuma ityala. Imantyi u Nofeliti ingqine malungana nohlobo ewufuniene ululo umzimba. Ushunqulwe emadolweui nomqala unqunyulwe, kuko namanye amanaxe. Ngati wenjjenjalo sefefile umntu. U Ntsombo ute edwe, wabulawa ndim. U Ntloyiya akubalawanga ndim kodwa ute ubawo mandimncedise ekuwufihleni ndala. Andimdivanga kuba ndisoyika ingubawo. Igqweta lite ukubhekisa kwi juri akubo bungqina ngaku Ntloyiya. Ufunyenwe enetyala u Ntsombo u Ntloyiya engenalolo. Ugwetyelwe ukuxhonywa.

U *Mlenzana no Richard* ngokubulala u Zenzile wase Qwaninga kwakwa Gcaleka. Bamelwe ngu Mr. Frames. Ubulelwe u Zenzile kuba ebepikele uku “metsha” nentombi ka Mlenzana kungavnywa, uhlatywe ezigqubutele ngangubonye nentombi. U Richard ngunyana ka Mlenzana uncedise ekukutshwenikomzimba. Ite Ijaji elike ityala asililo angaxhonywa ngalo umntu kuba kuko imbangi. Livumile igqweta le Nkosazana. Akubangako bungqina ngo Richard. Limiswe njalo ityala zi juri; ukululwe u Richard, wagwetyelwa kwintimbi ngomntu u Mlenzana.

Ezababhaleli

U *Thomas Ryan* ngokubulala umfazi wake e Kokstad. Umelwe ngu Mr. A . Sampson ote elityala lisand’ ukuhla mali- lindlele ixesha elizayo.

Kungenwe kwimpambano zabantu ezinkulu kuzo ibe zezo Ellis no Sheehan bemangalele u Mr. G. B. Christian (Umqatukazi) ngokusukule ale ukubabhatala imali ngenkomo ezazitengwe ngumntu oweneykile igunya ngu Mr. Christian emse tetweni walamadoda mabini. Yena Umqatukazi uti wayengamkanga ngunya lomini. Indoda leyo ebtinga ngu Mr. Frisby. Ondimangele bamelwe ngu Mr. Solomon no Mr. Frames. U Mr Christian umelwe ngu Mr. Maasdorp no Mr Brown. Kugwetyelwe ondimangele. kubeko namanye amabini empambano zamagwangqa.

ENDALA EYALA IKABA.

Douglas, 6 March 1886.

MHLELI we *Mvo* kaunditele gxwa lemigca kwelopepa lohlanga lweilizwe

Nanzi indawana endinga ndingazaneka kwikaba lakowetu.

Ngxatshoke nto zakowetu! Namhla kubonakalise ngelipetshana kutiwa yi *Mvo* ukuba asililo bala esinalo elisendleleni ukuba singabi yinto eziyiyo namhala kutiwa ezinye izizwe, asililo nelizwe eli esikulo njengokubata nati beseside safuna ukuloko- liswa yileyo nteto yokuba omnyama we-

	MARCH 24, 1886	

lilizwe usidenge semveli. Namhla ngempau ezininzi, naupi uyaqonda ukuba imbangi lixesha lokufika kokukanya namalungu okulimba ngokuzelayo lakufika Kengoko ndingati: Huntshu! Asililo ibala; abasatshoyo sebebhonga emswaneni, zikutyilile oko into zakowetu eke zati tu emfundweni iminana enye zabona ukuti ngu A lo, ngu B lo, zeyiswe ngokuswela amandla okuzityalela kwapakati amagumbi emfundo. Akunanto nto zakowetu, kubonakele okusezintlokweni zosapo olumnyama, ewe, nditi olumnyama. Yinto embi mna kum, xa ndimana ndisiva ontsundu, abantsundu, ngati siyaloyika eligama lokuti abamnyama. Ewe, simnyama, mabatsho nabo batandayo ukuti into emnyama, nokuba kungayipina inteto, bade badinwe.

2. Namhla ke kaba lenqwelo yosapo lwelilizwe ibhexeshwa nini, kunjalonje niselusapo, niyazibona izixobo, nanaawa, nemigxobezo, njalo-njalo, indlela ecanda kuzo ekuhanjwa kuyo zizo zonke intlanga zomhlaba, ezitanda ukufuduka ematuzinini obudenge, zikumbule kumatafa okukanya, eziyakuti zakufika kuwo kungabiko kunceda, kupela ukuba kutiwe luhlanga ole. Ukutsho amaxeko angaba aseko kowenu ate tu kufikwe kwintaba namhla angenakuposa nelimdaka eli ilizwi. Ninodwa ke ngoko, kaba lakowetu, akuko xego liti, lomfana kanantsi liyilo, lo akakwazi kuteta, sibhoxi, njalo-njalo Yibani ngamaxego ke into yokuqala n be nliqondile, eligama kutiwa yimbumba yamanyama, eyesibini nililumkele igwebu lobufana elifane lipupume kanti kuza konakala izinto, eyesitatu, niqonde kuhle ukuba ahihlangani ngakwele lokufunwa nobuciko bokwazi amazwi. obungavezi luncedo eluhlangeni. Enye into ngamakosazana namakosikazi endikumbula mna ndizokuti alikabi lixesha lokuba babe komba ezintlanganisweni zenu. Zininzi endingazivelisayo izizatu, ixenye yazo zezi: situhlanga lokuhlala sigqiba ngentonga apo sukuba sihlangene kona, imbangi zinkani, ati umntu abenentloni ukuvuma ukuba uposisile, nokuba hayi weyiswe ngokanantsi, afane anyanzele ngenkani, kanti imbangi yoko zinzwakazi ezi zipulapulayo, selenga angati jwi kunokuba ahlaz'ke ngenxa yokoyiswa vintwana ka Sibanzashe abeyigqita nase sikolweni; suke mhlaimbi intlangamiso izale nto yimbi eyakubanga ingozi kumalungu ayo, mhlamubi kumzi wonke ontsundu. Kodwa ke lendawo ndiyishiya kuni, mini eningaviqonda kuhle, kuba kusekuyiminyaka emininzi ndalishiyayo elo ndeza kulamacala.

Enye into ngalamagama amadodana abekele kangaka, lungisani amagama oyihlo, asekaya aziwe nento ayitetayo. Ivandicubula mna lento yokuti amadodana atweleni ilizwe lakowawo, asuke ngati senentloni ngamagama oyise, enteto yakowawo; kaukangele amadodana awanjengo I. Wauchope. Yinke leyo, no J. Moss, iyimike kanjalo leyo. O. Mosisi, yimike leyo, nabanye. Ndiibuzo ngenteto yakuti lamagama ngawamadoda onke ekubonakala ukuba abaniniwo bandawonye nekaba elitanda lukhanyisele uhlanga lwakowawo. Kengoko emele ukuhlala amagama awo nakwezizayo izizukulwana. Mandipele ngeliti: nibebanye nivelane, nixolelane, nitwalane ninyamezelane, nifihlane amahlaz'. Ngako ninake ukwenza ezizinto kaba lohlanga ezinye zozenza zona izinto.

Ndidgabadele nkosi yam; uze uhluze ukubhala kwegxeko ungafaki izinto ezingentlo, ndiyatshonela ngeliti: Huku ke ntozakowetu, nilumkele ukuzenzakalisa, nokwenzakalisa abanye.

Nnim VAZIDLUDE.

	INGCUKA ELUSWINI LWEGUSHA.	
	Kwi <i>Mvo</i> ze 24 ka February “Emanqakwini” ndifunde indawo ebhalwe ngu Sibarti Matla—apo ati ubika usizi abanalo apa e Colesberg ngokufakwa kwetishala yabo entolongweni. Uti xa azisa uninzi ati “impilo ayiko kubo,” ngenxa yomzalwana lowo usentangeni. Atsho ati “wamangalelwa ngabazali bomntwana.” Mhleli lento isimangalisile kanye tina apa, lento yokuba u Sibarti Matla ayifake agqibe itishala entolongweni, ize ibe kwanguye oti unosizi. Kauve nawe Mhleli, isimanga, ngoku umangalela umantyi, uti “lemantyi yase kayapa umntu omyama ayifuni nokuba apendule nokupendula.” Ubenanina u Sibarti akuti nguye lo ufake utishala entolongweni, ngenxa yokusa komntwana wake, Tina lento site sakuyibona sati akenziwe luzizi kodwa wenziwe luvuyo lomfo.	

Lento Mhleli silupikisayo oludaba senziwa kukuba u Matla lo sateta naye ngokwetu nguye owati kuthi sakuba sisiwa kuye ngamadolo sisi to lento yinto yase ramenteni makangayi ematyaleni, wati yena ufuna iye kona; saba ngambonisa isivo soka Dlakiya waba lukuni. Namhla uti sakumva tina, mantyi uligwebelena kakuhle ityala lam? Utinina oka Matla ukuti umantyi akwenza into kaloku abeyifuna abuye naye am‘mangalele ngokungawakngeli amatyala abantsundu kakuhle, into enje yena u Mr. Tweed uyitini? kuba u Sibarti um‘mangalele ngelityala ngokuti ufane wangweba utishala engenatyala, lomntu kambe utshoyo ngumzali womntwana. Kambe sekuko nelizwi elipuma kuye u Mr. Tweed ati ngoku, unosizi ukuba eligwebe ngalendlela elityala.

Umzi ontsundu nomhlope wenzakala kunene yivo lento, enangoku intliziyo zabantu zisembi. Singavuya kute kwenzeka enye inguqulo yesisigwebo, ngokuba simazi u Sibarti ukhahlali akakwazi nokufunda; masiti umbhaleli wake aka-mbhalelanga kakuhle kusinina betu. Lento umntu iyavenza into imbi ize ingabinazo intloni—hai, ubudenge into imbi

Ndim NGONYAMA.
[Enye incwadi ekwa ngalomcimbi we titshala yase Kolesberg asiyingenisi. Inteto yayo ayinanto yahlukileyo kule. —EDITOR *Imvo.*]

	KUFUNEKA 42,459.	

[NGU REV. JAMES MILA.]
Ndincede nyana wase luhlangeni undifakele lamazwana ambalwa kwelopepa lamatshawe ase Afrika. Akwababa ngalo- nyaka ayakuba ngamawaku amashumi mane, anamawaka mabini namakulu mane namashumi mahlanu netoba (42,459) abatata kutsha ipopa lendaba ukwanzesela kwelipambili inani. [Amen, Amen, Amen.—EDITOR *Imvo.*]
Ndiyakolwa ukuba elilizwe lakwa Xhosa belyakuza-

la zintsikelelo; kungaba kanene kukona abangekaqondi ukuba ipepa eli lukanyiso lwezizwe ezintsundu? Umntu ongalityayo nakuba efundile bonke ubulumko bezizwe ezinemfundo, nditi mna kuwe mhlobo wam akukagqibi ukufunda, okuya ungalityayo ipepa labantsundu! Kungumangaliso kum ukuti kanti ndingazinje kuko nabafundisi abangekalinoneleli kwanododana lwabantsundu; bapile njanina abo bantu? Umntu omhlope nelizwe labo limi ngamapepa, indaba azitintelwa nayimfazwe mfuluncandini nakuzala kwemilambo, kufunwa onke amaqhinga okuba indaba zingatinteleki, umqubi posi unetyala elibele nazo. Mabandla antsundu, taruni, malitawe ngalomanani ndiwabhalileyo. Obubulumko nalamandla akoyo kwabamhlope bungakona belilahlile ipepa lendaba ? Asisayi kuba ngamahlwempu zinzwana nenzwaka-zi; lo ubhala lamazwana akafundanga kodwa ndikangele ubugugu bepepa kwabamhlope, ndabona ukuba yinto yokunonelelwa ngabantu abafuna ukukanya.

[Lamazwi ayinyaniso enkulu. Ukuze oku kutetwa sesi sicaka Sophezunkonke kwenzeke, wonke otabata *Imvo* makabe ngumvangeli wayo—atumele abafuni kule ofisi.—EDITOR *Imvo.*]

	ABALIMI NA BARWEBI.	
	E-MARKENI.	
	E Qonce uboya bubamba kwi 2d.	
	[ne 4d. ngepentu	

E QONCE (March 23).
Ibotolo, 7Ed. to 1/9 ngepentu
Amaqanda, 11. to 1/1 ngedazini
Ihabile, 1/2 to 2/11 ngekulu
Imbewu, 3/ngekulu
Irasi eluhlaza, Id. ngekulu
Itapile, 2/ to 3/7 ngenxowa
Umbona, 2/1 to 3/ ngekulu
Irasi, 1/8 to 3/6 ngekulu
Inkuku, 1/1 to 1/3 inye
Amadada, 1/8 to 1/9 lilinye
Ibrani, 1/ to 2/6 ngekulu
Amatanga, 1/4- to 4/ ngedazini
Umgubo, 7/ to 9/9 ngenxowa
Inkuni, 4/ to 20/ ngefllara

E KOMANI (March 22).
Amazimba, 6/ to 7/6 ngekulu
Umbona, 3/6 to 4/ ngekulu
Irasi, 6/ to 7/ ngenxowa
Ihabile, 3/6 to 5/6 ngekulu
Ibrani, 4/ to 5/ ngenxowa
Itapile, 6/ to 8/ ngenxowa
Amatanga, 2/ to 4/ ngedazini
Umgubo, 6/9 to 9/6 ngekulu
Inkuni, 15/ to 28/ ngefllara

E-ALVANI (March 18).
Ibrani, 2/6 to 3/6 ngenxowa
Irasi, 6/ ngenxowa
Ihabile, 2/6 to 6/ ngekulu
Inkuni, 10/ to 50/ ngefllara
Umbona, 5/ ngenxowa
Umgubo, 12/ to 15/ ngenxowa
Itapile, 5/ to 10/ ngenxowa

Native Opinion

WEDNESDAY, MARCH 24,1886

THE CAPE GOVERNORSHIP.
In a week or two His Excellency the Right Honourable Sir HERCULES ROBINSON will leave the Cape on account of ill-health. His term being nearly up, it is generally understood that he may not return to resume the arduous labours connected with the Governorship and High Commissionership of the Cape; indeed, the name of Sir CHARLES DILKE, upon whom showers of unfavourable comment are at present falling—not unjustly as we think—has been mentioned as his successor, though common report has ever pointed to Sir ARTHUR GORDON, Governor of Ceylon, as the next occupant Of the gubernatorial office at the Cape. In any case we fear that Lord GRANVILLE will find it no easy task to appoint a successor to equal Sir HERCULES ROBINSON. Sir GEORGE GREY has uncontestedly been awarded the palm as the best Governor the Cape has ever had.

Without the least wish to detract from the reputation of that great and good man, we unhesitatingly say that the title of Sir HERCULES ROBINSON to that description is stronger and more solid. Sir GEORGE GREY’s lines fell in happy places; in those days the peace and prosperity of South Africa depended more on the personal qualifications of the Governor than they do in these days. The qualifications of Sir GEORGE GREY having been of a high order, then success was assured. Under Responsible Government we have to deal with a state of facts differing from that which obtained in “irresponsible” days. That Sir HERCULES ROBINSON would have been a brilliant success had he come before the establishment of Responsible Government is evidenced by the fact that he has been an exemplary Governor of Crown Colonies for a quarter of a century. But we have nothing to do with his field of speculation. We have

to do with the facts before us. We have to do with Sir HERCULES having to accomplish labours none the less stupendous than those which his mythological prototype is said to have achieved, but fettered with the gyves of a light-hearted ministry. It will be conceded by all those who have closely studied the South African question for the last twelve years, that during his term of office Sir HERCULES ROBINSON has unselfishly laboured to advance the solid and enduring interests of the Empire and of South Africa without pandering to the prejudices of the crowd, of party, class, or colour. His predecessor having identified himself with a political party that was ready to sit upon the Dutch and Natives, and had thus strained Responsible institutions, Sir HERCULES ROBINSON was sent out to set matters in order. He assisted in the pacification of Basutoland and of the Transvaal. The settlement of Bechuanaland, which has placed filibustering beyond the possible things in South Africa, is solely due to his Excellency. And of the three great nationalities that form the inhabitants of the Cape, none can lay at his door the charge of unduly favouring any one of them at the expense of the other two. He has given free and fair play to the aspirations of parliamentary parties, which is so essential to representative institutions.

It is, we presume, due to his tact and fidelity that he now hands the reins over in restored tranquility, and leaves the colony to work out its destiny, not hampered by grievous problems arising out of sectional jealousies. Brilliant as is the term of Sir HERCULES ROBINSON’s Governorship there is, however, one drawback in the picture. It is an open secret that his Excellency was in favour of the handing of extra-Colonial Territories to the Imperial Government to be governed as a Crown Colony. This is the policy that would prove the salvation of the Cape. The Colony is being bled by the Territories to a great extent. With his well-known perspicacity Sir HERCULES saw this long ago, and we regret that with his departure, the question is losing an able and an intelligent advocate. It is commonly believed that his Excellency is not anxious for any other appointment. We may depend upon it that the occupants of the Colonial Office will largely avail themselves of his valuable council, and in his hands the interests of South Africa are in safe custody.

Editorial Notes.

WITHIN two or three weeks the Cape Parliament will assemble in Cape Town and while the ministry is again following the time-serving course of not indicating the business of the Session, we are glad to find some of the members taking council with their constituents. Mr. Leonard is gone to Oudtshoorn to address his constituents; Mr. Vintcent has gone to George for the same purpose. Mr. J. Rose-Innes, Jun. will in a few days be among the Peddie electors, while Mr. Hutton has been conducting a regular campaign at Fort Beaufort. In a country where the contrary is the rule it is worth while to record the public meetings of members and constituents.

MR. DYER. M.L.A., having by wire pointed out to Government the loss to the revenue and to the natives on account of the forcible seizure and sale of green crops and the other effects of natives has received from the Secretary for Native Affairs an intimation that these proceedings will forthwith be put a stop to. This intelligence will be very welcome to most of our people who were being driven to desparation by the spasmodic and unaccountable action of Government. While we thank Mr. Dyer for the service he has rendered the native people on this occasion and the Government in recognizing their almost undone condition we urge the people to see to it that their indebtedness to Government is discharged without unnecessary delay.

To show that the natives had, in this matter again, sympathizers among our white neighbours we reproduce the following letter addressed by Mr. W. G. Cooper of this town to a local newspaper Sir,—The summary sale of natives’ standing crops and chattels—at this inopportune juncture-in satisfaction of Government taxes forms one of the most cruel episodes in the history of native races under Government in this Colony, and it is to me perfectly astonishing that religious men like Messrs. Sprigg and Tudhope should allow it. Every one knows that for years no crops have been reaped by either Europeans or Natives in this Division, owing to the pro-

tracted drought, and is this a time, when poor famishing wretches—who we are bound to protect—have a bountiful prospect before them, to force into the market crops not yet ripe, and a few miserable tables, chairs, and blankets, and thus deprive them at one fell swoop of food and home. Read the Police reports and reports of farmers meetings and we find that immediately food becomes plentiful stock-stealing almost entirely ceases, and is it not bad policy, nay, is it not criminal for the Government to make men thieves by depriving them of food ? I am sure, Sir, notwithstanding the many bad traits in native character—which honest men, both black and white, deplore—that you, whose pen has often been used on the side of mercy, will urge the authorities to weigh well the consequences of persisting in their present inhuman and unchristian-like policy towards helpless native families.”

ON account of the pressing nature of legal business on the Western circuit, Mr. Rose-Innes, M.L.A., has not been able to visit his constituents at Peddie during the early part of this month as it was at first expected that he would. He will now visit them during the first week of April. As, moreover, this will be at the eve of the meeting of Parliament we very much fear that it will be impossible for the learned gentleman to take a trip to Glen Grey which the Tembus had invited him to undertake.

We are most thankful to our contemporary, the *Dispatch*, for the trouble it has taken to examine into the condition of the East London Native Location—a task we confidently laid on its shoulders. As usual the inquiry has, in our view, commenced at the wrong end—the wishes of the people have not been ascertained, but, as if having a case of neuralgia to treat, our doctor goes to the European limb of the social body to learn the cause. When will our friends learn to inquire into Native grievances from Natives themselves.

The *Border News* states that “it is openly stated in London, among those interested in Cape affairs, that Mr. Sive-wright, late head of the Telegraph Department will shortly return to the Colony and join the Ministry.” It would have been more correct to say that Mr. Sive-wright was coming out to enter the Colonial Parliament; indeed, his name has been mentioned in connection with the seat vacated by Mr. J. A. Hill, of Barkly West. Besides, Mr. Sivewright’s views on the native and on many important questions have never been similar to those of the party in power. That his abilities would soon mark him for Cabinet rank, goes without saying.

The celebration, by our German fellow-citizens on Monday last, of Emperor William’s entry upon his 90th year, was a success more than complete. The torch-light procession accompanied by the band, the singing of the German and English National Anthems—these were gone through in a manner at once orderly and hearty. Germans, Englishmen no less the natives sympathised with the demonstration of affection and esteem to the “Grander Old Man.”

THAT our people are not the dreary Nazareth that negrophobists would have the world to believe, the following from the *Cape Argus* will show :—“A correspondent in the Manzazana district writes to say that close upon 800 bags of corn have just been threshed out, all grown by Kafirs under the management of Mr. W. S. Pringle, together with a proportionate quantity of mealies. This show’s what Kafirs can do when properly handled.

WE thankfully acknowledge the following sums sent through us for “The Don Defence”:—“P. N.,” Cape Town £2; Jos. P. Hannie, Port S. John’s 10s.; Port Alfred natives 17s.; from Morija and Mabolela, Basutoland per D. Kalama 10s.

MY RAMBLES OVER-LAND.

No. V.
My dear readers, unforeseen circumstances have so mercilessly disturbed and interfered with the even flow of these numbers that there has been a very wide gap between this the last number and the one preceding. With your permission then we will take up the story from where we parted and in a condensed form complete our journey to Aliwal North and back again to our home in the South. Having left Lesseyton in carttrail we traversed for a time the wide expansive plains of the Intlanzi (Sparks) till they join those of the Lututu (ashes) at the east-corner of which Sterkstroom is built. After a half an hour stoppage at the station without refreshments we resumed our journey, leaving the grand mountain scenery on the east amongst which towers “Lukanji” majestically as if entrusted with the tutelage of all, in dur trail. Ahead of us was a mountain-wall at which we were curious as to how to get over. We looked intently for the tunnel mouth but all in vain—the engineer’s skill chose no tunnel nor mountain gradients for its passage over Bushman’s Hoek. It did not go through it nor ride over it, but it grazed round over the broadchest of the dark African mountain till it fetched breath at Cyphergat that made it. A perfect view of this pass may be seen at Tudhope’s photographic studio, it is about the best thing to be seen along the railway construction up to Aliwal North. At Cyphergat we landed and after partaking of hard nourishments we sought places to hide ourselves for the night and sleep. It was bitterly cold. Here I must refer to my note book “Could not put up at native hoes. Applied to shop-keeper there who with disdainful look pointed me to paraffine keeps eighty yards off. Asked carpenter for key of keeps, couldn’t get it; went to Station Master to ask for lodgings, was never scowled at so fiercely and spoken to so rudely in all my life. Remonstrated that I was travelling respectably by a first class ticket and ought to be treated with some consideration—Show me your ticket, he said, I complied, and scanning it over he suddenly got cooler and said you can get a room in one of the carriages. I consented reluctantly leeling sure I should get nothing better Went to Wolfs shop, a German Jew, who

has been trading in those parts a long time and familiarly known amongst the natives by the name of u Ngeukwa. After encountering a few preliminaries of the European shove-off policy so invidiously practised in Africa I succeeded in ingratiating myself to the people of the shop and by hisping the best unostentatious English at my command I got a dirty bed at the stable with the best cheap fare at the kitchen. With the little knowledge of History, Geography and Botany that I possessed made myself quite at home nor contradicted the young salesman when he insinuated that King William’s Town was so named after the present good king of the German confederation, and that Bismarck was the world’s statesman. Towards morning it snowed and at 10 a.m. it thawed at the gaze of the sun. At 2 p.m. ive started for Burghersdorp, passing through Molteno on our route and arrived there late in the afternoon. There is not a place more correctly described in the books. I knew it before I could pronounce its name Burghersdorp. It is one of those Dutch places one frequently meets within the West—flat-roofed buildings, straight streets clean and cutting each other at right angles ivith white faces all perceptibly declaring the creed of the place—“Love God and abhor the black-man.” Small-pox was said to be raging but it had subsided. But the pockmarked faces of the natives and the dismal sky that overhung the place still bespoke the lingering steps of the fell epidemic. I spent three days at Burghersdorp at the house of a young friend Mr. P.----K-----who entertained me hospitably with a good deal of literature. We discussed both English and Kafir. I was amused, while here the news of Dean Williams’s decease reached both by wire and newspaper accounts. It is very seldom one reads such dismal matter in a newspaper. The writer of the *Journal* must have gone to bed after delivering himself as he did in the Dirge on Doctor Williams. After reading it I also instinctively went to sleep—its passage over the mind was like the sound of the shunting of many railway carriages or better still the deep tones of the dead march in Saul in a grand old Cathedral. My friend was, I don’t know what, high in praise of the late Doctor’s talents—his learning, his cleverness and his consummate tact as exhibited in the unhappy ecclesiastical proceedings that for years made Graham’s Town a hell to live in. After a pause I felt it incumbent on me to put forth something that might counter-balance my friend’s notions of a virtuous man, and in a way removed what I thought erroneous impressions thereon. After a pause I said, the rationalism of the present age has wrought one great evil in the world, viz : learned men think it meanness to confess to a fault; they would rather risk the chances of being condemned and praised by a corrupted posterity than, like David stand before God and say “I have sinned;” and again if I went into court with a case and was found guilty in all the moral points of it, but saved by a bare technicality of which I did not reckon, I would at once give up my cure of souls and conscientiously acknowledge myself condemned. Such in brief was your friend’s case, but I don’t condemn him nor does the church, for you see the Bishop offered to attend the sick-bed. I mention the episode because the interest taken in the late Graham’s Town controversy by natives struck me as being really precocious and as betraying the inquisitive turn of mind which is foreign to the tutored Kafirs of our day. I prayed my friend no more to dwell on departed greatness on whose merits we did not agree, and so the matter dropped. I departed for Aliwal on the trucks, being the evening of the opening of the railway to that township. Arrived, I was comfortably housed in the house of a Revd. native gentleman with whom I sojourned seven days. I was thankful the knowledge of letters made us brethren at sight of each other, and can keep houses which will be a model of the life we profess. The sun rose next morning in her holiday attire and lent such lustre to the minting that enveloped the town that in its turn was a sun and a garden of flowers. It was pleasing to see many familiar faces hailing from the South amongst whom were the venerable Archdeacon Kitton, another Revd. R. Birt, synonyms of British Kaffraria. I did not see the breaking of the bottle of champagne. Did not get ensconced in a corner in the Banqueting Hall and did not hear the speeches. I just saw the hon. the Commissioner concluding his speech which was much taken up with statistics; as is usual with him his ending was grand and commanded that silence, in the otherwise noisy room which is due to utterances of an ethereal nature.—I also was impressed with it although I did not hear a word of it. The sports next followed and passed off very creditably. After seeing what there was to be seen at Aliwal I took my departure for the South and beside the splendid bridge over the Spruit which was finished on our return there was nothing that struck fresh admiration till we came to Molteno. At Molteno, a fast growing village I was delighted to find at the refreshment room that the hostess was a native of my town—daughter of one of the quietly enterprising men of our town. A mutually pleasant surprise on seeing each other so far from home was visible in both our faces as well as in the kind inquiries we made of each other and of the people and other reminiscances of the old place. To crown all the luncheon was a loved dish devalued with such voracity as made me laugh at myself at the finish everything had contributed towards a good appetite. Come at Queen’s Town I tarried there a day to see the town. First visited St. Michael’s Church which though unfinished is simply beautiful. I suppose the corporation will sell the public gardens to St. Michael’s clergy some time for they are not worthy of the town I next visited the public buildings. I was satisfied with the court room &c.—I nt found fault with the decorator of the Town Hall- Blue and yellow together though ever so neatly executed lake off from the imposing character of any large sized architecture. I was pleased ivith the Hall notwithstanding. Fully satisfied that I was still a nigger for all I had seen and heard and endured, I left Queen’s Town the following day for my home and was met by pleasant greetings by all whom I can call Boss and by envy and remorse from many amongst my equals—such is the world, my readers’ Adieu.

BANTSUNDU Ikhuba Litengwa Ngokubonwa!

Yizani nityebise amehlo enu kwi mpahla
entsha esandu kufika kwa PASCOE !

ITYALI EZINTLE (ezifanele abatshakazi).
IPRINTI ezikanyayo, ezimdaka, nezi mfasaziqala kwi 3d.
ngeyadi.

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, ezimiyama ziqala ku 2/3
Ofani ngofani bento yokunxitywa ezifanelekele ukutshintsha.
Ingubo zomtshato esezenziwe, 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 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.

JOHN J. IRVINE & CO

Abatenga impahla kwamanye amazwe,
Kakweli.

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 ehambe itengwa ngentelekelelo enkulu kumagumbi
ngamagumbi elizwe.)

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

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento
esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

Ivenkile entsha yebhekile nezitya zentsimbi

A. STRUTHERS,

Smith. Street, King William's Town,

IItengisa intlobo zonke zebhekile nezikotile

Yiyona ndlu itshipu apa e Qonce

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

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

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

kaulese Imvo Zabantu ngabantu age

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 ukulisele, ndapumla
kamnandi ebusuku, into ebendineveki
ndingasayazi, ngoku ndipililie,"

Wenjenje wumbi eliyeza lindipilise
ngokungumangaliso. Bendibulawa sisinqe
inyanga ezintandatu kangangokuba beku.
suka kube yinqaba ukuma ukuba ndike
ndahlala. Bendingasena kutoba kuba.
bendingeze ndibuye ndipakane. ibotile enye
indipilise kanye."

Omnye ut i" Benditwele ubuhlungu obukulu
ngexxa yokuqaqanjelwa yintloko leminyaka
mibini ndada ndalinga i Rheumaticuro,
ndivuyiswa ukuba ibotile ezine zindincele
kanye."

"Ndingarola" utsho omnye, "iponti ezintlanu
ngebotile. Ngolwesi. Tatu olugqi. tiley'j udite
ndakumatela ibotile yokuqala Umfazi wam,
wabangana kupakama ekoyeni nonyawo,
enjalo inyanga; ngalo Mgqibelo uhleli
eaitulweni."

Uti omnye: "Lindenzele kanye lonto ubute
liyakundenzela, uku ndipilila ekutyatyambeni
kwamatambo. Liyeza angaswela amazwi
okulincoma umntu, alisiyiyo inkohliso
njengamanye."

Yiyo le enye imvo. "Bonke abantliziyo nditi
makabe halo, basantlekele, bonke
abalilingi umnteleleli kwinkundla mntu
lingamcedanga." yamatyala.

*Ubuta imali ezizikweliti ayitumele
kubaniniyo kwaoko.*

Uligqweta lamatyala entlobo
zonke kwinkundla yomantyi.

Umvuzo awubizayo mncinane.

I Ofisi: CALA.

I BRANDI

Elungileyo engapitikezwe nanto
zinjengamanzi nezinya ezibululayo,
itengwa ko

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

E-OONCE
R. W. ROSE-INNES,

Umteteleli-Emalyaleni, Umqinisi,
WEMVUMELANO,

Umanani

LONKE UNYAMEKO uyalunikele ekuteteni
amatyala abamnyama nakweminye,
imicimbi yabamnyama—ofuna umhlaba
unokufunelwa, ofuna kujikwe igama
lesianiselo somhlaba unokwenzebva.

ANDREW GONTSHI
Umteteleli ematyaleni,
Aloeville, Kei River,

JEREMIAH KUZANE,
Umteteleli Ematyaleni,
Kwa Tsolo; ukwakufupi kwa
Qumbu.

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

DYER no DYER

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

Batengisa lempahla ibalulwayo ngezantsi

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
zamabala.

IZAMBULELE, NEZAMALEDI

I-PRINTI

Zikwibhokisi ezimashumi mabini, ze
zentlobo eziketiwewayo zona.

Ingubo Ezitambileyo Zokulala,

Zentlobo zontatu zokuhonjiswa.

INTSIMBI ZEMIQALA

Zamabala ngamabala nobukulu ngobukulu.

IZIPILI

Ezingqukuva Nezinembombo nezixaswe
ngemifi.

KANJAKO

*Izitya ezinjengenkumntye, njalo
njalo.*

Izinto ezidliwayo, Neziselwayo

Izinto zokwaka, zokuvatisa indlu.

Nezisetyenziswa Ekulimeni

NJALO, NJALO, NJALO.

DYER & DYER.

Lishicilelelwa umninilo, u John TENGO-JABAVU HAY BROTHERS, Smith Street-----
King William's Town.