

IMVO ZABANTSUNDU

(NATIVE OPINION)

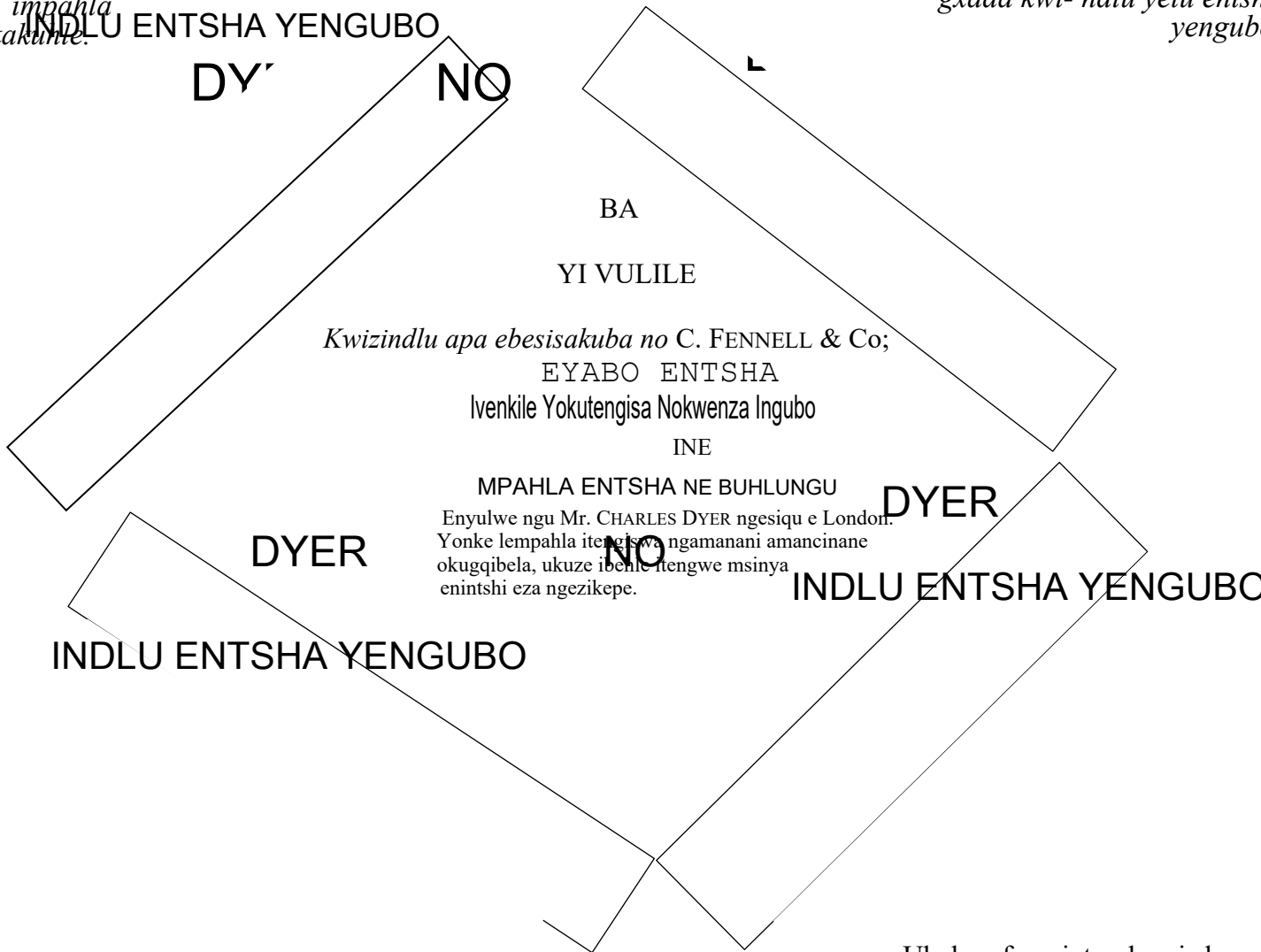
IPEPA LAMAXOSA LEVEKI ZONKE.]

[LIHLAULELWA 3s. NGANYANGA NT

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, APRIL 21, 1886

Pambi kokuba nitenge kwezinye izindlu, kanizo- kuzibonela impahla yetu entsha enyulwe kakuhle.



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

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

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

ISAZISO

NJENGOKUBA o C. FENNEL & CO. beyita- batile ivenki leapa ese Bhongweni, e Toleni, ebifudula ipetwe ngu Mr. JOHN ROBINSON, bayaziswa bonke abanamatyala kuyo ukuba mabayihlaule yonke imali ezizikweliti ko C. FENNEL & CO., pakati kwentsuku ezipakati kolu nolwa 30 April lo ukuze kuzokuqondwa ukuma kwe venkile.

ukuba ufuna into elu- ngileyo yako, kawuti gxada kwi- ndlu yetu entsha yengubo.

Kaulese Imvo Zabantu ngawo

Rheumatico

Elona Yeza Likulu leli lizwe qambo zamatambo nento ezi

Alikazanga lingangesebenzi

Likwahuncedo olulculu Komzimba licisine, Nakwintloko Nakwezinye.

“ Uti omnye ziphele ingqaqambo (e besendinyanga ndiqaqanjelwa) kweyure ezine ndiqalile ukulisele, kamnandi ebusuku, into ebendinevela ngaaayazi, ngoku ndipilile.”

Wenjenje wumbi:—“ Eliyeza ngokungumangaliao. Bendibula inyanga ezintandatu kangokuba auka kube yinqaba ukuma ukuba ndihlala. Bendingasena kutoba kutoba ngeze ndibuye ndipakane. indipilise kanye.”

Omnye uti:—“ Benditwele ubutongo obukulu ngenxa yokuqaqanjelwa leminyaka mibini ndada ndalinga Rheuma- ticuro, ndivuyiswa kuba ibotile ezi ucede kanye.”

“ Ndingarola,” utsho omnye, ezintlanu ngebotile. Ngolwesi. Tatu tileyo ndite ndakumatela ibotile umfazi wam, wabangana kupakama nonyawo, enjalo inyanga; ngalo M ahleli esitulweni.”

Uti omnye: “ Lindenzele kany ubute liyakundenzela, uku ndipilisa e tyambeni kwamatambo. Liyeza amazwi okulincoma imntu, alisiyiyi hliso njengamanye.” “ Wonke endini Yivo le enye inteto nditi makabe nalo, basancedekile bonk lingams

lilingileyo, andikeva mntu ngalo k

nga.”

Ukuvakalisi imvo zabantu zalisa lonke ipepa.

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

JAMES JONES,
46 LONG STREET, CAPE TOWN
Amayeza ka Cook

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

MZI ontsundu ucelelwa ukuba uk lise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokusazazo 1/6 ibotile.

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

Aka
COOK Amafuta Ezijlonda 9d. ibotile.

1/ ngebotile
COOK Eka Incindi Yezinyo. 6d. ngebotile. Oka

Umaliza Westenu wana.
COOK 6d ngebotile. Oka

COOK Umgutyana Wamayeza 6d ngesiqunyana. Niqondise nknba igama ngu-

G- E. COOK, Cherry

E QONCE.

Kuba ngawenkohliso angenalo

JOHN J. IRVINE & CO.

Abatenga iimpahla kwamanye amazwe

Nakweli,

abatengeli bofani ngofani,

abatengi bento eziveliswo ngabantsundu esinjengo

IZIKUMBA ZENKOMO,

zempahla emfutsnane,

NEMPONDO,

Nokudla,: njalo njalo.

Ivenkile nezitora zentloko ngentloko, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo'zonke chambe itengwa ngentolekelelo enkulu kumagumbi ngamagumbi elizwe., Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandlo kokwenza tyala, ngokwenjenjalo ko sondelo okufumanini eyona mpahla itshatsholeyo ngamaxabiso apantsi. Amaxabiso apezulu anikwayo ngamaxa namaxi ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.,

Ololiwe bakwa Rulumeni.—Belase Mpumalanga.

IHOLIDE ZE EASTER, 1886.

UQALA Ngolwesi-TATU, APRIL 21, 1886, nentsuka ezilandelayo de kube ngo MVULO, APRIL 26 kuyakunikwa kuzo zonke izitishi ITIKITI ANGATI UMNTU ? ? ? NAPINA NGOLOLIWE ABUYE EZIXABISO LILEHAMBO ENYE YOKU- ? ? ? PAYA KODWA, Ixeeha lazo lipela Ngolwesi-BINI, April 27. uvakuhamba itreni ezininzi nge lixesha le holide amaxesha okuhamba kwazo ofu- ? ? ? Ikwizaziso ezincanyatiselweyo. Offices, East London Terminus, April 1886.

T. R. PRICE, Umpatiswa.

Isaziso sika Rulumeni.

UYAMENYEZWA ukuba ngo MGQIBELO, 24 April, emva kwe Marike yokusasa kutengiswa Impahla chambayo wese Peuleni nase Xesi ?? ? kwa la ngenxa ye Rafu, ?? ? ngomteto 9 wo 1884, Enkundleni ye ike e Qonce. W. B. CHALMERS, C.C. i-Ofisi ye Mantyi, Qonce, 9 April, 1886.

EDWARD KELLY,

Umteteleli kwinkundla yama tyala,

Ubuta imali ezizikweliti ayitumele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.

Umvuzo awubizayo mncinane.

I Ofisi: CALA.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi

WEMVUMELANO,

Umanani Weziqiniselo

LONKE UNYAMEKO uyalunikele ekuteteni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemiso’benzi uyifeza kwesi siqingata nakwezimelene naso.

OFUNAYO.

NDIFUNA abantu bakowetu ababefudukele pesheya kwenciba ngase Xilinx emva koko ndeva ngati bafudukele Emapondweni ndicela abahlobo ukuba bandinike i address yabo nalapo bekona. Igama ngu W.Z. Somngesi. Ndim

W.N. Somngesi.

Abazelweyo.

NQANA.—E Middleburg, ngo Mvulo 29 J.1 March, 1886, u Mrs. GEORGE NQANA ubeleke INTOMBI.

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Ababhubhileyo.

GAWLER. — E.S. Matthews, Emtwaku, ngo 11 April, 1886, u Mrs. J, WILLIAM GAWLER ubeleke UNYANA.

GUDULA.—U RICHARD unyana omkulu, ka Mr. S. N. GUDULA, ubhubhe Ngomhla wa 30 ku March e Vetbelere (WITTEBERGEN).

SICINA.—Sihleli elusizini intombazana ka ma ibhubhile u LAUKAZI SICINA. Ububha ube 15 iminyaka. MFAZO N. GALELA. Gaga, March 15, 1886.

MALGAS.—E Bayi, ngo 10 March, 1886 u AGNES. Inkosikazi etandekileyo ka Rev. D. MALGAS, bayacelwa abahlobo ukuba bamkele lombiko.

Iveki.

ASINAMOYA wakwenza manqaku okwangoku ngokubhanga kwe “ Kaya Labantsundu.” Sibhombholoza ngeliti:—Akuseko wumbi na um-Africa osifuba sibanzi, amise elitamsanqa likulu kangaka kumzi ontundu.

KUTIWA ngesasi pango sokugqi bela se Cawa izulu labeta umkweta e Tyolomnqa. Site sisakukangelwa isidumbu kwafunyanwa amatshatshazana amabini ecogwaneni ngati kudutyulwe ngotuli.

ITSHAWE lase Ngilane u Earl Shaftesbury unyana wenene apa ebizwa Dgalo isikolo sase Ncemera uzibulele.

U CAPTAIN NOBKIS,NEWMAN obesisandla sedolopu yase Alvani ugwetyelwe inyanga ezisitoba entolongweni esebenza nzima ngenxa yokuquba ububhuru ezimalini zomzi ebezipatwa nguye.

UYA unyuka ngokuuyuka umoya wokufa kwelizwe pesheya kolwandle. Ama Rushiya akavumi ukuba i Bulgaria ibe nobuku.

AMA Grike asatwel’ impumlo yitshiki. Seleyikupile eminye imikosi ukuba iye kugcina imida.

UDONGA lomngxuma we daimani oluwe nge 14 April lungcwabe isine samadoda ehleli, amabini angxwelereka kakulu enye yayakuquakela ekaya.

SIVA ukuba inkosi u Rili ibiye kutabata umfanekiso wayo ihamba nonyana wayo wesibini u Toto nemantyi yake u Ndimiso (Mr. W. J. Morris).

INKOSI u Rili ukupe amadoda angapezu kwekulu elinamashumi amahlanu ukuba aye kusebenzela indaliso ngemini endleleni ka Rulumeni Emzimvubu.

ABATABATI be *Mvo Zabantsundu*, bayaku-njuzwa ukuba eli lixesha zifikile imalana ye nyanga ezintatu ezipela ngo 31 March, 1886. Imali ihlulwa kumagosa etu akwindawo ngendawo; abangawo bayitumele kwi ofisi ye *Mvo*. Itunyelwa ngamapapa anoku-funyanwa eziposini. Intlaulo yi 3/ ngenyanga ezintatu xa ubani ayirole kwangapambi kokupela kwe *Kwota*; odlulelwe lixesha makazi ukuba umelwe yi 3/6 ngenyanga ezi, ntatu. Makungabiko mposiso ngalendawo. Imali yonke itunyelwa ku J. TENGO.JABAVU. King William’s Town.

LUTI ucingo Iwase France unyana ka Due de Broglie nomkwe wake babizene umngeni ngezirele, wenzakaliswa kakulu umfo lowo ngumkwe wake.

AMA Bhulwana amabini kwela Bahlambeli akwela ekalinyi ibexeshwa li Lawo. Ate mayidyarwe, lala i Lawo, alitula aliximfa alikaba, alikwelisa seliludwamba abhexesha. Siteta nje abanjwe.

U WILLIAM MASTERS wase luioingweni e Jagersfontein udlilwe i£100 engenazo, ahlale inyanga ezintantatu entolongweni, ngokusuke abonwe ene daimani ezi 20 engenapapa lamvume lakomkulu.

U MR. F. PHILPOT obesisandla semantyi e Kapa unyuselwe ebumantyni base Kati kati.

E BLOMFONTEH ababanjwa bayasekelwa ukuba basele utywala, kutiwa kokona boyi. qela itolongo bangazizimela Sinosizi ukuba isicelo sika M. N. Momo Ngqamakwe) sokuba siguqnle lamapapa acaza amayeza o Holloway, ne Pain Killer namanye asitumele wona asinakumenzela. Kokwabaniniwo ukuwaguqula, nabo banga. sifaka intambe bakubona sesiwaguqulele esi Xoseni kungatshongo bona.

LITE ifama lase Bekesdorp xa lilewayo ezibukweni inqwelo yalo yabhukuqeka kwafa isihlanu sabantu kuraxwa—inkosikazi yake nentombi ezimbini nentwana ezimbini.

ITI i St. *James Gazette* nte esahamba esitalatweni a Mr. H. J. Brown weva u Miss Hendricks selemhla ngese artrose isabokwe ebusweni esiti: “ Uqhelile ukuhamba uzenza mandl ngam uxoka ” wasihloma akayeka, yazibika indoda, akayeka noko; yasela koxongo ukuhla nesitalato. Mabalumkele aba.

KUVAKALA ukuba n General Nixon ilungu elitnele i Tinara e Palamente lizakupuma

kwesosihlalo kunyulwe wumbi. Ushumbela i India iminyaka etile.

ABAPROFeTi bayanda. Umntu omnyama e “ Siqitini ” uzenzela isikitshane ayakudadada ngaso kuba ebonisiwe ukuba unogumbe uyeza.

KUKO omnye umfana okoyo ngenano apa uvela ngase Nxukwebe uhamba eprofeta ngento ezihlalele ukusihlela. Bahamba ngezantya abantu kukoyika.

E MOSSEL BAY kuggojozwe indlu yonobhala wasematyaleni ebusuku libanjwa ebelibalekile, kwebiwa imalana elula namapepa nezitampu. Lihle lafunyanwa elosela lalivu. ma ityala, kanti belinelinye ibanjwa elikwazimeleyo.

AMANGESI ase Komani atumele izwi ku Folsi (Mr. Frost) e Palamente ukuba ayjcase le rafu yenqwelo ingeniswa ngu Rulumeni.

NGOLWESI-HLANU oluzayo yi *Good Friday*, iyakuba yi holide ezikolweni nase zitoreni zomsebenzi.

U MR. J. NEL wase Driefontein upoqe ekalityini xa iwelayo ezibukweni wabeteka ngentloko, kwasa ebhubha ngemini elandelayo.

UKUBIWA kwempahla emfutshane kudambile ngoku, kukhule ukubiwa kwamahashe.

I FIVA iyanda kakulu kwelilizwe ngoku abantu mabazigcine.

U MR. GILLET uhamba etshula kwelase Bobofolo efuna indawo ezinamalahlle.

IHLOBO liggqitile lixa lobusika ngoku, noko isimo sezinto asixeli lonto. Ilanga kelashushu kakulu kwintsuku ezisand’ ukudlula nenyoka ziseninzi.

AMANGESI ase Rini ade apumelela ukumjika u Rulumente kulanto ebete ulolive makangabaleki mihla yonke ukusuka e Bayi kuba eyawa “ swel’ imali.”

ISELA eliba kukangelwe. Lite lisakulule i Bhulu kwafika umlungu ehamba neyake inqwelo wabiza i webhile wati yeyake leflara. Yatulwa, walibatala wemka nayo; kanti uyayiba lempabla Sitetanje usentangeni.

AMABHULU ase Transvaal nawo ayakala kukutshatyaliswa ngamagweta. Ate esakubuzwa iziroro yi Ruluneli yawo saseso esikulu.

KUKO into eninzi ya Mangesi ezakuma kwelilizwe, kupungulwa e Ngilane. Iqela elipatnbili kntiwa liyakubekwa kwelika Mjuza inxowa, ezantsi apa.

KUNZIMA ukuzifumanela indawo incwadi zabahaleli betu, ngenxa yokubazinde kwazo. Kade siteta sisiti, nakubekela entloko ukubhala, ipapa lincikane.

IMVO ZABANTSUNDU NGOLWESI-TATU, APRIL 21, 1886.

Imiteto ya Pesheya ya kwe Nciba.

IZIPATA mandla zibeke pambi kwe

Palamente ukuba kuvunywe umteto wokuba elipesheya kwe Nciba libe nabateteleli e Palamente. Lomteto umisela ckokuba elo libe siqingata esibanzi sale Koloni esinamalungelo okunyula. Ukuze umntu abe ngumnyuli makabe ngonomhlaba, ixabiso lawo alikaxelwa noko, abe ne taitle yawo. Abanjalo ke boba nelungelo lokunyula ilungu libe linye. Kanjalo kutiwa makubeko Igqugula Labantsundu elonyulwa ngabantu abayirolayo irafu yezindlu bodwa, kodwa bengekonana enanini labanyuli abakankanyewe kuqala. Eligqugula lonyula

abe ’mnye oyakuya e Palamente aye kumela abantsundu.

Xa siwukangeleyo lomteto ngati uginyisa amate kunalowa waubekwe pambi kwe Palamente edluleyo, kodwa asingi singakhutaza nto ingabangela ukuba imiteto yelozwe yenziwe buphutuphutu. Tina okukokwetu nokuba ulungile na nokuba awulungile na lomteto ungeniswayo ngati awusokuyifeza into owenzelwa yona, xa sikangele kulento yokuba uninzi lwabantu belozwe basesemva ekuyiqiqeni imiteto enje. Sityekela kakulu kulento yokuba xa abantu bengenabateteleli e Palamenteni ngebengarafiswa. Yilonto tina nabanye hlale sakondloza nje sisiti akuko siko limi mtetweni pesheya kwe Nciba, ligama nje. Bekubonakala mhlope ukuba kufuneka inguqulo. Kuqutywe kwaqutywa, ngoku kufuneka kupunywe egusheni. Bezisoloko zimbini izinto ezingenziwayo. Eyokuqala ibikukuba ipesheya kwe Nciba lihlonyelwe kule Koloni, eyesibini, ibikukuba linikelwe Inkosazana lipatwe yiyo. Kuyakubonakala ke kuye wonke umntu apo lemihlaba yabamnyama iyakude ipelele kona; kodwa apo kufike kwahlukanwe kona zezizikolo zibini zolaulo kusexesheni emayenzeke ngalo lonto. Aba

bapetwe ngo Mr. UPINGTON no Mr. SPRIGG bati lixesha ngoku ukuba ipesheya kwe Nciba limanywe nale Koloni, kodwa abapetwe ngo Sir THOMAS SCANLEN no Mr. MERRIMAN bati alikabi lilo ixesha eli, bati ukususa lenkwalambesi yempato ikoyo kwelozwe make linikelwe Inkosazana okwangoku, yoti ke i Koloni yakuqonda ukuba inako ukuzipatela yande ukulitabata, kokona nabantu balo boba sebete tyi ukuhambisela pambili. Xa siyikangeleyo lempato yase Koloni apa ingu Nqapela ndikule sibona naba balapa abantu bekohlene nayo, pofu ngati ayinzima, yilonto sinoloyiko nje ukuba lingeniswe elipesheya kwe Nciba, ngati kodaleka isidubantini nembotyane, ze abantu babe zibhovubhovu ezisoloko zarora.

Kuyakuti kwamhlana ipesheya kwe Nciba liba nabateteleli kulo Nqapela ndikule wetu lowomhlaba uyakuba ngoka Rulumente, uya kuwusebenza njengalemihlaba yake ikwelilizwe. Into yokuba lomhlaba uyakuba lilifa elikulu elisisulu ku Rulumente ayitandabuzeki yona; sibe sisiti kanye ngebenikwe ilungelo lokutumela amalungu amalungu e Palamente. Make silinganisele, ukuba ubengati u Rulumente kulamaxesha mabi maucandwe lowa mhlaba uxelwe lo uhlutwe ku Patembu, bebengatintelwa yintoni kulomteto ? Ayiko. Kutshiwo ngu Mr. UPINGTON ngenqu, uti, xa abamnyama bekufuna ukunyula amalungu e Palamente mabazitwale zonke izinto ezongeniswa ngu Rulumente kubo, kwanobutywala bungcolileyo batyikityeliswa ngabo mababusele kaloku. Umqulu wabantu bompesheya sewunyuke ngangokuba uziqonde na ezizinto Napakade. Ngapandle kokuba babe sebeqube ngangokuba bawaqonde lamaqonqaqonqa emiteto ka Nqapela-ndikule wempato, sisati tina lento bayinikwayo ngoku iyakuba sisiqalekiso. Ngokoke sidulusele kwelokuba okwangoku yoba yenze ubulumko le Palamente xa ite lawa amazwe make apatwe yi Nkosazana. Siyatemba ukuba lawa manene angabahlobo betu ayakumcasa u Rulumente, angaliyeke elituba ukuba ligqite engazityandanga amagila wona ngeyawo indlela yempato kuba sisemngcipekweni wokugqibela ebalini lipesheya ne ponoshono kwe Nciba.

Amanqaku.

U MR. ADENDORFF unobhala wentlanganiso yamafama ase Nguqshwa ute xa abecaza imisebenzi ejonge kuyo lontlanganiso wakankanya halo : “ Ngenxa yokusamela kwe voti yaba Ntsundu kwes’-siqingata soloko kwabako ingozi, ingasoze ipele; nangenxa yokukumata sazeke kubeko xa kunyulwayo angade ati umntu olungileyo oyiswe kupumelele ongemntu epunyuzwa ngalamaqaba arwada asisikubekiso nentitelo ekuhambiseleni pambili ezilimeni neminye imisebenzi yobu fama.” Siti sisakukumbula ukuba kanene “ lamaqaba arwada ” kungenxa ye- mizamo yawo apumelelayo nje u Mr. Innes lo uyintloko ngazo zonke indlela kula madoda ayefunzelwe naye—ifike inte- to ka Hr. Adendorff ibe luwangazo nje kodwa knti le yokuba “umntu olungile- yo oyiswe kupumelele ongemntu.” Nali eletu esilibhekisa kumzi wakowetu ose Nguqshwa:—Wakugcina iziyalo zenkwenkwe yenkosi ukuze ube yindoda. Ngenani evotini nonke, ze sipinde siwabonise lamafama.

LE Konferensi yama Wesile ide nge- nxa yolutimbo lukoyo, lunganqumamiyo noko kutenjisiweyo ngu Rulumeni, yatumela ucingo ku Mr. Sprigg ukubuzwa ukuba kutomtia kaloku ukuba angawanariibisi amadinga ake u Rulumeni okuba abantu uyabayekelela. Upendule u Mr. Sprigg wati olucingo lusatunyelwe kwimantyi yase Qonce ukuba yenze ingxelo ngalo. Siyatemba u Mr. Chalmers akasakuwungcatsha umzi. Safa ngo Gxabhagxabha!

NGALONYAKAasizipiwanga i Blue Book — ezicaza impato yabantsundu—njengokuba sasizinikwe nyakenye. Sakuqonda emapepeni kubonakala idcuba imantyi zizityanda amagila xa“ man-’ amlilo” nabantsundu. Yiyo le inteto yelinye:— Utywala obu ngumpembeleli omkulu wamatyala. Uti u Mr. Hemming : Ndiqondile amasela kupante’ ukuba njalo kuwo onke amatyala, ngabantu abangamadakwa. Uselo, nobusela zihamba kunye ezonto, apo kuko enye, yoba lapo nenye. Kwelixeshana ndilapa e Rini ndiqondile ukuba umntu okuteleyo onomhlatyana awuqeshileyo akadli nga- kunxila. U Mr. Boyes’ imantyi yase Somerset, iti: Ingcambu yawo yonke inkohlakalo nokungcola okukoyo kwabamnyama butywala kulo lonke ilizwe. Leminyaka ingamashumi amatatu anamnye ekwelilizwe imfundise “ukuba obutywala bomlungu mabukweliswe kumntu omnyama kungatiwa ngqi pambi kwake ozinkantini kulo lonke elilizwo.” Umntu omnyama “akakabi nangqondo yokutabata ngobungcatu izise- lo,” ngokoke yena uti makwenziwe umteto wabo bodwa ukukwlelisa letyefu kubo. Kubonakala ukuba u Mr Boyes uwukangelele pezulu umsebenisi waba-

fundiisi kweli. Abantsundu abafundisiweyo abanxili, batembekile beneyaniso, kuti abakulele ngagandle ebukaqbeni “ngamanxila, bengatembekile, bebokka.”

U TOBY” umbhali wo “Buvuvu” bepepa lase Katikati i *Farmers’ Chronicle* Labonakala ukuba ucinga kakulu into enye yala yamgenena kakulu, sitsbo ngenye o azibhekise “kubafundiisi” “nakubantu basezikolweni” kwindawana ayinikwe ngu Mhleli welopepa. Ekuraleleni kwake ufike ati ku *Mvo Zabantsundu* “kutenina lento abantu basezikolweni bengabona bakatazayo kunjalome bengatembeki, bagqitwe ngabazizidenge? Uxela kwa abanye no “Toby” lo inteto yake akayixasi ngezibakala ezikoye, pambi kokuba simpenduni ke siyamcela ukuba inakake ehle kwelo hashe lide kunene lokusinga eze pantsi asicazele izibakala ezimhlope.

KUMAWETU ASE DAYIMANI.

Manibe nani senivile ukuba kuzakubako unyulo Lwamadoda okuya e Palamente e Barkly nase Kimberley: e Barkly kuba kupume u Mr. Hill; e Kimberley kuba kupume u Mr. Wolf—amadoda abengaxhase yonke ihambiso yakwa Sprigg etshisayo kwinto zetu bantsundu. Mabini amadoda adyareleneyo e Barkly ngu Mr. Paton no Dr. Murphy. Kulamadoda ebesingati mautshelekuye umzi ontsundu onevoti ngu Mr. Paton. Mabangalahlekiswa abantu abantsundu. E Kimberley kwayamelene uMr J.B. Robinson no Mr. O’Leary. Kuvakala ukuba ivoti iyakuba shushu. Indoda abebefanele ukubambelela kuyo abantsundu ngu Mr. Robinson. Ningaposisi ke zenibuye nizidele. Ukuba uyasipulapula umzi wakuti ose Dayimani maze kungabikonamnye ontsundu ongasakuya kuvota. Kodwa zenilile ngo Robinson yedwa. Umhla wevoti uyakumiswa nqo ngolwesi-Tatu lweveki ezayo. Amadodana anengqondo mawavuse umzi.

ISIPOSO.

Kute ngenemposo kwele veki eqgitileyo ipepa le *Mvo* kwangeniswa udaba kwomhla we “Veki” lokuba intombi esentolongweni ngokubulala umntwana ebisandl’ ukumbeleka ngu Annie Crabb. Into leyo ibifumane yangumoya womzi. Ngu Annie wumbi okwangu Nontlangano wage Ngqokweni lo usenkatazweni. Siyavuyisa ukuti ngelituba lokuqala u Miss Crabb akanabala linjengelo abekwe lona lulure.

I PALAMENTE.

Umsebenzi omandla we Palamente u qale ngo Mvulo weveki eqgitileyo kute kwako ingxobo emfutshane endululeke ngu Mr. Vincent engokuba imicimbi yemali inayingangenwa ngeveki epeli leyo kuba engekafiki onke amalungu. Into leyo ayamkelwanga.

kwimteto emitsha eyakubelele isingatwe libandla kubeko irafu kwimpahla etwahlwa ngegwelo kwindawo ezino lolive. Wumbi umteto ngeengukumizolwa indlela yokutitwa kwamatyala pesheya kwe Nciba. Ependula umbuzo ka Mr. Rothman ute u Mr. De Wet u Rulumeni akacingi ngakungenisa mteto mtsha wapasii.

U Mr. De Wet kwakona ungemse elokuba ela Maxesibe libandakanywe ne Koloni ngomteto.

ABALIMI NA BARWEBI

F. MARKENI

E. ONCE (April 20).

Amaqanda, 1/ to 1/6 ngedaziri ihabile eluhlaza, 3d to 6d ngekulu ihabile, 8d to 4/1 ngekulu Imbewu yehabile, 5/6 to 6/6 ngekulu Itapile, 6d to 3/7 ngengxowa Umbona, 2/3 to 2/11 ngekulu Amazimba, 2/6 ngekulu Irasi ezinkozo 2/6 to 2/9 ngekulu Inkuku, 1/ to 2/2 inye Isimili, 2/1 ngengxowa Amatanga, 1/ to 3/3 ngedazini Umgubo, 6/9 to 9/ ngekulu Ingqolowa, 3/11 to 4/9 ngekulu Inkuni, 5/3 to 18/ ngefilara

E. KOMANI (April 19).

Irasi, 5/ to 6/ ngengxowa Amaqanda, 1/ to 1/6 ngedazini ihabile, 3/ to 6/ ngekulu Inkuku, 1/ to 4j inye Kwakwini, 3/ to 9/ inye Umgubo, 6/ to 9/ ngekulu Umbona, 2/6 to 4/ ngekulu Amazimba, 4/ to 6/ ngekulu Amatswele, 3/ to 5/ ngengxowa Itapile, 5/6 to 6/ ngengxowa Ibotolo, 6d to 1/ ngeponti Inkuni, 15/ to 25/ ngefilara

E. RINI. (April 17).

Ibotolo, 6d to 1/ ngeponti Irasi, 2/ to 3/10 ngengxowa Ikapetshu, 9d to 1/ ngedazini Amadada, 1/6 lilinye Ikalika, 3/ ngengxowa Amaqanda, 1/9 ngedazini Inkuku, 9d to 1/ inye Ihabile, 1/3 to 2/4 ngekulu O??? ise, 2/ to 2/6 emnye Ubusi, 1/ to 1/3 ngebotile Amazimba, 3/6 to 9/ ngengxowa Umgubo, 14/ to 18/ ngengxowa Umbona, 6/ ngengxowa Ingqolowa, 6/ ngengxowa Itapile, 2/6 to 4/6 gekulu

E. BOFOLO (April 16)

Umgubo, 7/ to 7/6 ngekulu Umbona, 2/S to 3/6 ngekulu Irasi, 2/10 to 3/ ngekulu Itapile , 2/9 ngekulu Ihabile, 1/7 to 2/1 ngekulu Ikwakwini, 3/6 to 5/ inye Amadada, 1/7 to 1/9 lilinye Ibotolo, 4d to 8d iponti ???7/6 to 9/6 ngefilara

Ibala le Lizwi.

[Yovuyiswa kunene i Editor ukungenisa kwelibalaamangakwana ngehambiseko ye Lizwi pakati kwamahleli ngamahlele e Bandla le Nkosi.]

I TSHATSHI.

U Rev. W. Philip udlude apa e Once evela e Nxukwebe esiya e Gwaba ngase Monti.

I WESILE.

I Konferensi yeli Bandla ibise Komani ngeziveki zimbini zipelileyo iqukunjelwe ngo Mgqibelo odlulileyo.

Iggjibe ngokunyula abafundiisi bokongamela iziqingata ngeziqingata ahluhlewe kuzo kweli. I Chairmen zeziqingata ibengo—Rev. R. Ridgill, e Kapa; Rev. F. Meson, i President ye Konferensi, e Rini; Rev. R. Lamplough, e Komani; Rev. P. Hargreaves, Emgwali; Rev. S. Evans Rowe, e Natal; Rev. G. I.F. Slade, e Dayimani. I Konferensi iyumbe u Rev. R. Lamplough (Uvulindlela) ukuba aze abe yi President nkonyaka ozayo.

Kwicimbi egqitywe Yintlanganiso abangatandayo beyivile abesobandla abantsundu kukuba (1) okwangoku intlanganiso zeziqingata zabafundiisi zahlulwe ibe yodwa eyabamlhoni ibe yodwa eyabamnyama. Okoke kwacaswa kunene ngabafundiisi ababiiu abantsundu, boyiswa ngevoti, intlanganiso yonke ibecalanye yaza indawo yokuba intlanganiso ibenye yamelwa ngo Rev. Philip Tearle, Rev. J. M. Dwane no Rev. G. Kakaza. Kulengxoxo ebengoko amanene ange ngabo abafundiisi.—(2) Kugqitywe kwakona ukuba kubeko kumabandla onke intlanganiso zeveki zentsapo eziba otiziveyo.—(3) Imibulelo eshushu ye Konierensi yenziwe ngu Rev. John Walton, M.A., kuba ebuyela e Ngilane ngenentsenzo yake kwelilizwe lemnyaka isesitobenii. (4) Kugqitywe kwakona ukuba kubeko ingxowa yokunceda abafundiisi kwimbande elo ezinjengezikuhlane, nendleko zokungcwaba, nemali ezingafinyelelyo embandleni abo. Lengxowa iyakumiswa ngomnikeo we Sabata enye enyakeni kuzo zonke indawo zenkonzo zuma Wesile.

Abafundiisi abafudukayo ngalonyaka ngaba: indawo abayakuzo siyazixela *Kwesase Kapa*:—James Thompson, B.A., e Kapa; T. D. Rogers, e Bbhohofolo ; W. Sargeant, e Somerset West. *Kwesase Rini*:—Frederick Mason; Griffith W. Rogers, e Rini; C. Stuart Franklin, e Cawa ; John Longden, e Bhofofo; Thos. Spargo, e Mpoфу; John W. Faraday, e Somerset East; W. W. Rider, e Aberdeen ; Gana Kakaza, kwa Marela. *KwesasE Ko- mani*:—J. Smith Spencer, A. H. Hodges; W. W. Treleaven, e Bhekedorp; William Cliff, Kwadalivwe; John Wilson, e Cala owa Mangesi. *Kwesase Mgwali*:—Emgwali, W. S. Davis, H. W. Davis. B.A.; Emtata, Richard Jenkin; Encotji Philemon Keswa; Etshungwana T. W. Pooool, James Mjila; Etembeni, John W. House-ham; Cedarville, T. E. Marsh; Ibsii, Jonas Congwa; Emfundisweni, P. Hargreaves, Richard Funani. *Kwesase Kimberley*:—E Blomfontein, G. M. Slade, Charles Barker; Colesberg, Joseph Met-calf, Andries Melke; Blekana, J. Monya- tsi; Kimberley (Abantsundu) Samuel Mvambo. *Kwesase Natal*: — Durban, Ezra Nuttall; Verulam, Paul G. Mtembu; Endwedwe, David Lutuli; Estcourti, Geo. Noble; Georgedale, Philip Xulu Edendale, Theophilus Chubb. B.A.; Jonono’s KoP, Jer. Dlamini; Driefontein, A. P. Chap in.

I BAPTIZI

U REV. JOHN MAYNARD obokene Rafu ubhabele pezu e Africa esinga e Congo Labafundiisi base Baptizi abahambisa umsebenzi we Lizwi kona.

Ukumka Komhlaba.

Ku Mhleli we *Mvo Zabantsundu*. NKOSI ETAN DEKAYO,—Akuko nto vaka yandikolisa ngapezu kwale ndayibona kwi *Mvo* zika January 20, le yokubakude kwati sekunini ingxoko yocando nokufunwa kwe twilile yabekwa pambi komhlambi ekungatshivo ngenese ngawo okokuba ngomele abantsundu abafundileyo base South Africa. Ngemvume yako ke ndiza kuke ndenze libe linye ngale ngxoxo; uze undixolele kobandingabhalanga Lamsinya, ndenziwe bumenzi bomsebenzi opezu.kwam: ndiyaqala ukubhala ngoku, ndisenzeni abantu abamnyama, ngoku isepambi kwengqondo zabafundi bepepa lako, nokokuba kanjalo lencwadi yam iyakubavuselela kulengxoxo. Kute kongasesi umzi ontsundu uqalile ngoku ukupapela izinto ezizezawo kuba bengabantu, neyona nto iyutisika yokoqiniseka ubuzwe bako, le yokuba nomhlaba. Xa ndikangeleyo mna ngati kule ngxoxo kulapo liyakupuma kona eloba qhinga lijinyauiso nclungeleyo lokucumbulula eliqina lempa) yomntu omyama e South Africa. Njengoko senditshilo ndati ngokobuzwe, okanve njegokuba

beyeyona ukhlukazi yebazi nebambiselo pambili yelizizwe, kobonakala oko ngokuba babe nomhlaba. Ukuze sikwazi ukuyivelela lento make sipose amehlo ebumesi bezinto e Rashiya nase Ngilane. Kweli lokuqala (e Rashiya) abantu batyunyuzwe bada babetele zancinane kunamakoboka, lonlo kutiwa yenziwa bubungyamelo nyamelo bekumnkani yalo; kanti ke eyona nene yimbandezelo eyenziwa ngabanimilo ngokwabo. Ikoboka (serf) lase Rashiya likwa yindoda nalo; kodwa ke imfanelo zo’iudoda elinazo zimbalwa, isizatu salonto kungokuba lingumutu wabanini mhlaba lo lihlala kuwo. Kauganke e kenase Ngilane ifama ezcincinane (peasants) zakona ziqala ukuya ubuntu ngoku, ixa eli lonke bezisoloko zizindimoane ezingenakuzimceda nganto. zipetwe, zilaulwaligqizana elincinane. Bebengenazwi xa kwenziwa imteto le kutiwa mabayilulamele, bengenawo namandla okuti ezirafu zityatwa ekabileni kwamabunzii abo mazabiwe ngendlela etile. Bebehlala nje, babulaleke kusebenza, de bafe, babashiye onyana babo kwakulanto bebeviyo nabo ukuzalwa kwabo Manditi, bekuba nzima ngapezulu konyauwa kunokuba balungelwe lnxalenye yelizwe ibingamiwa bebeti abantu bali baqutyelwe bauyanzelwe edolopini, lenkita siti nyamagxaqxa. Lonto ke izalwa yile yokusuke ilizwe li-

tatyatwe kwabona baninilo linikwe abantu abatile abambalwa abazilizyebi, nabanamandla limiwe yintsapo yabo.

Yiyo kanye lento esoloko isenziwa kweli lase Koloni. Isahlulo sesi sokuba kwelase Ngilane umhlaba ububiwa zizikulu kanti ke apa lonto yenziwa ngu Rulumente ngokwake ngendlela yobulumko ngefzekileyo kanye fangidule lo Rulumente upeteyo ngoku. nditeta ibali lelilizwe lase koloni). He njengokuba e Ngilane liti isesa lomhlaba lomhlope ibala, wa’anobelwayo waye ekwamhlope, yaza lendlela yempalo yazala ezizinto ndizixelileyo, kaucinge ukuqutywa kwayo busulu nenkholiso lempato xa kwelilizwe kuhlangene i Bhulu ne Ngesi, kwaza ngelinye icala yangabantu abamnyama ababurwada isimo sabo? Impendulo make siyikangele ebalini lamanye amazwe apantsi ko Mlungu (awazi Koloni). Nokuba kupina apo uke waya kona lomxube wegazi lama Sakson (Saxon) nelama Selit (Seltic) nelama Nosi (Norse) ekutiwe ukubizwa kwawo i Ngesi, kupela ufike wenze kwalento. Baya pina abona bemii base Australia, nabeli kutiwa yi United States of America? Babha igazekile: batshayelwe pezu komhlaba ngabantu abahlala ilizwe labo.

Make sisangele kufupi natizaya pina izizwe zama Lawo, na Batwa, kwana Maxosa, ezazimi kuiomblaba utata e Kapa uzokupela nge Nxuba? Noko zitshonile, zabbangazeka ngenxa yo ibandezelwa ngamasela omhlaba. Kodwa ke masibe isipelo sababantu abemi kweli lipakati nge Nciba ne Tsitsa nganeno apa, nabakweli litata apo Elundini Ukwamlambe. Iyikupela ngolwandle oluyi Indian Ocean ngapaya siyakuba yintoni? Nabo bayakutshabalala xa Amangesi ase Koloni selehxakamifule ilizwe labo? Napakade: Nento, besenako nje abantu abamnyama abafundileyo base South Africa,

ndawenimye nonyana, babafundiisi, kwanezinye izihlobo ukuba bamanyane babalilwe idabi labo. Abanye bangati ukucinga, nditi kwinto engengakanani ndiyihlumise ibe yinto enkulu, bati ngengxona engake ihle ndiyenze nkulu ngokugqitileyo. Akwaba bendisenjenjalo. Kodwa ndazi mhlope kanye ukuba nditeta ngezibakala eziyinene. Ukuba kuko into eyineuce eqgita ezinye ngobunene bayo yile yokuba i Ngilane iyakupuma kuxinana ngabantu, ke imelwe kukuba itumele kwenye indawo ababana bayo banganandawo; kakade mabaye ezi koloni nakwezinye indawo. Kanti ke naba bayakuti bakuxinana bufune indawo enkulu eyrkuba nokuginya inzalo yabo eyandayo, oko kukuti mabatabate umhlaba womelwane lwabo. Uze uve esiti ke Umlungu unemfanelo yokulitabata ilizwe kwabona banimilo. Kulo lonke ibali lale Koloni lento soloko isenziwa. Side sifikelele kwesimiso zikuso nye izinto ngoku. Sibona ngoku abantu bepuma kumacala onke elilizwe beyakufumbana pesheya kwe Nciba, ngoku kodwa ku Qumbu naku Tsolo. Yimike elapo, banamfanelo nike, abaya bantu kweliya lizwe bahleli kulungoko? Unotsho,

abanyo. Qondisisa, anditeti mfanelo yasazela, nditeta ngokomteto, nempfanelo xa zimiswe ngomxolo womteto. Nokokuba sekusihla ntinona lonke ipesheya kwe Nciba, ngapandle kwela Mampondo ilizwe, ngumhlaba ka Rulumente, wase Koloni, xa kufunwa ifama ezintsha nozidolopo kosuke kutiwe kwababantu bami kona huku, hambani; lonto ke iteta intshabalalo. Lento seke yenziwa ngapambi koku, isaza kwenziwa kanjaqo, njengoko mibonayo koma Xonxa nezinye indawo. Nditi ke ukuba lehambiso iyekiwe ayinqandwa abantu abamnyama base South Africa sebellilelwe yintsimbi. Akuncedi nto ukuteta ngabantu abate gxwa-gxwa ngabanye abafumene indawo ku Rulumente njenge tishlala nabanye. Abo ke benze into entle kuba bazisindi. sile okwezabo iziqu, kodwa kusekuncikane kanye abakwenzele uhlanga. Eyona nqobo ayikashukunywisa nento le, ukufezwa nokoyiswa kwayo ke kusezandleni zabantsundu abanengqondo nabafundileyo. Okokuba abayitabati akubo bani uyakuyitabata. Uninzi lwa Belungu base Koloni bangavuya kakulu kebalifumana elilizwe, ke, bayasebenza ngasese paya. Lomezebenzi ungapaya kwamandla abafundiisi. Umfundisi uligqibile elake icala ekusindiseni abantu abamnyama, ngoku umelwe kukuba makagqite ayekumazwe angapambili. Ipezu kwenu, ipezu kwenu nedwa imfuneko yokuvusebenza lomtwalo! Kunjalo nje awunzima kakulu kuni. Ninxabiso elitile lesiiunzi, nakwizinto esenzenzile, emanditi nгаzo nazenza kakuhle! ezinjengokuroxiswa kwesiya simemezo sasivula obutyulwa ngo Oct. 9,

1855. Seniwabonile into aviyio amandla enu xa asetyenziswa ngenilela elungileyo. Okokuba nimanyeme nasebenza ngomoya nangomonde niyakuzifumana ezitaitile zaiomhlaba. Ukuba niyinyabele lento ndimoloyiko akusakubako temba ngoluhlanga, ize eyona nto imbii kakulu ibe yile yokuba liyakuba lityala labantu abapambili eluhlangeni. Andinakufumana ndiqigibe ixesha nendawo ngokndwelisa amalungelo nengenelo eziza kuzalwa kukuba nazo itaitile ozityila ngokwawo. Kodwa mandiqoshefise ngamazwi atetwa ngumfundisi u Hebeni (Rev. E. D. Hepburn) wati“ Uze ugene, njengokuba nitimbisa nomhla ukuba ucadwenje, wozu uuidkumbule. Ayakungena Amangesi.” Lamazwi selezalisekile bunxeny e; nokokuba ayakuzaliseka njengoko an’alo lonto inati. Ukuba azalisekie koyaxulandela ukufa, ukuba akazalisekana quyakulandela ubutamsanqa. Ngokoke tina batandi bohlanga oluntsundu masivuke, silwe idabi lobom nokufa, sisilwela ublanga, nozimfanelo, nobulungisa. Nalowo utinxwemayo elidabi makazazi ukuba akanguye unyana wenene we South Africa.—Ndiyapetela, zizakulila.

Ndingowako amax’ onke, UNYANA WE PESHEYA KWE NCIBA. Edinburgh, Feb. 23, 1bS6.

THE most recent news about the Pondoland disturbances comes to us though the Rev. T. W. Pocock of Osborn Mission, Mount Frere, who addressing a missionaty meeting at Queen s Town on Monday week said “ He was glad to tell them that he had only that day received a telegram to say that all was quiet again at Rode station and that there was scarcely any chance of hostilities being renewed. He regarded the absence of the Rev. Petor Hargreave ; from the Conference. That man had gone three times to the camp of Mhlangaso to ask him to send the PONDOS home. He had failed twice, but he had succeeded the third time, and the quietness which now prevailed must be largely attributed to his efforts.”

NATIVE OPINION

WEDNESDAY, APRIL 21, 1886.

Transkeian **MINISTERS** have

Legislation. submitted for

the approval of Parliament a Transkeian Representation Bill.

This measure contemplates making the Transkeian Territories an electoral division of the Colony.

The qualification of voters is the ownership or occupation of land, value not yet fixed, held upon individual title. These Will be entitled to elect one member. Then it is provided that there should be a Native Elective Board elected by Natives who are registered payers of hut tax and who are not on the list of registered voters mentioned above; and this Board to have the privilege of electing one member for the Assembly to represent the Natives.

At first sight the Bill appears to be a decided improvement upon that submitted last Session; but we are not willing to encourage anything having the appearance of hasty legislation for the Native territories. For our own part the present measure may be good or bad, but considering the backwardness of the majority of our countrymen in the Transkei it is doubted whether such legislation may not defeat its own ends. We attach much importance to the principle that there should be no fixation where there is no representation. Hence, it has always appeared to us and to many others that the government of the Transkei by the Colony was anomalous. A change was, therefore, inevitable, and the country has now come to a point at which it must definitely decide.

There have always been two alternatives in respect of the Government of the Territories, viz., annexation to the Cape Colony or the handing over of the Territories to be governed in trust by the Imperial Government till the Cape was in a position to take them over and allow them to exercise the privileges it is enjoying. It will thus be seen that, after all, the people of this country are agreed as to the ultimate destiny of the Native territories, but the two great schools of political thought join issue on the point of time. Those led by Mr. UPINGTON and Mr. SPRIGG say that this is the time to effect the complete union of the Cape with the Territories, but the followers of Sir THOMAS SCANLEN and Mr. MERRIMAN hold that that time has not arrived, and to avoid the perpetuation of the present anomalous Government or no Government of the extra Colonial Territories the latter say let them be confided to the care of the parent Government till the Cape is in a position to take them over, and till the Territories have made some progress under the tutelar care of the mother country. When we take into account that in the Cape proper the masses are not, to this day, well up in the principles of Responsible Government, simple as they are, it will be easily understood why we cherish fears that the complex machinery that is new proposed for the Transkeian Territories will be cumbersome, and will result in irritation and discontent. Once the Transkei is given representation in our Parliament the

large tracts of land owned by Natives will become Crown Land to be dealt with by the Parliament in the same manner that Crown Lands are dealt with in the Colony proper. That this land will be a valuable asset to the Colonial Government goes without question, and we should have thought that on this account the Transkei would have been allowed to return at least four members. Suppose then in these bad times the Government decide upon “Glen greying” the Transkeian Natives, is it to be supposed that the constitutional aspect of such a case would weigh with the people? Of course not have it from Mr. UPINGTON himself that if the Natives enjoy the

franchise they should be prepared to stand everything that the Ministry of the day may decide upon, even to the pouring against their wishes of the vile Cape Smoke down their throats. Is the bulk of the inhabitants of the Transkei sufficiently advanced to understand this? Undoubtedly not Until these people are ripe enough to be able to trace the zigzag course of events characteristic of Responsible Government we think giving them representation in the Cape Parliament will prove a curse. We therefore incline to the opinion that in the meantime Parliament will be acting judiciously in entrusting the Territories to the Imperial Power. Let us hope, too, that the able gentlemen who grace the Opposition benches will not allow the present Session to pass without unfolding their policy at so critical a crisis in the history of the Transkei and of the Colony.

Editorial Notes.

MR. ADENDORFF, Secretary of the Peddie Farmers’ Association, in explaining the *raison d’ etre* of their association states, as one reason that owing to the preponderance of Native votes in this district a danger always existed and will exist: that owing to the general apathy shown at elections good men may fail to gain a seat whilst an inferior man takes his place, being actually returned by half civilized barbarians, who are really a draw back at least in this district to the general progress of agricultural and other farming interests.” When we remember that “ the half civilized barbarians ” alone seriously concerned themselves when the return of Mr. Innes, who was, in every respect, head and shoulder above the other candidates, we fail to see the force of Mr. Adendorff’s allusion to “good men” failing “to gain” seats “whilst inferior men” take their place. All we say to our native friends in Peddie is this:—“ To be forewarned is to be fore- armed.”

In respect of the eternal sacrifice of Natives stock and unripe crops the letter-writer of the Conference of the Wesleyan Methodist Church of South Africa had to wire the Treasurer-General and remind him of the repeated promises of Government made after representations as often repeated that the local officials would be stopped from the, to them, amusing game of worrying the Natives. The Treasurer-General replied to the effect that the telegram of the Conterence was sent to the Civil Commissioner of King William’s Town for report. In Mr. Chalmers’ hand our people may confidently leave their case.

THIS year we have not been favoured with the Parliamentary Blue Books as we were last Session. Judging from, extracts made in other papers it is clear that Magistrates are speaking their mind on the subject of Cape Smoke and the Natives. From one of these articles we quote the following:—“ Drunkenness, too, is a strong incentive to crime. Mr. Hemming observes: find that the thieves are, in almost all cases, men who have demoralized themselves by drink- ing. Drink and theft go hand in hand, and where the one is the other must be. During my short experience in this division (Albany) I have found that the industrious, hard-working Native, who has hired a bit of ground, is not, as a rule, the man who steals.’ Mr. L. Boyes, C.C. and R.M. of Somerset, states that he has ‘ always found drunkenness to be at the root of all the crime and immorality prevalent amongst the Natives of this olony.’ Thirty-one years’ experience in this Colony has convinced, him “that brandy should be kept out of the way of the Native as much as possible and not put in his way by having canteens all over the country.’ The Native is not ‘ sufficiently advanced to be able to discriminate between the use and the abuse of alcohol,’ and therefore he would go to the lengths of supporting ‘class legislation’ to keep the poison out of their reach. Mr. Boyes evidently com- siders that missionary influence is a great power for good in this country. Those Natives who have been taught at mission stations are, as a rule, ‘sober, honest, and truthful,’ whereas those who have been brought up in the darkness of barbarism are ‘ drunken, dishonest, and untruthful.’ ”

“ TOBY,” the writer of so-called “ Sundries” in the *Farmers’ Chronicle* (Cathcart), is evidently suffering from a monomania, j ridding from the abuse he nouns upon “the Missionaries” and “the Natives from the Mission Station” in the column of paragraphs allow! him by the Editor. In his ravings he asks *Native Opinion* why “generally the Native from a Mission Station is more troublesome and leis trustworthy than the average ignorant Native.” As usual “Toby” does not support this opinion •with facts, and before we enter the list with him might we ask him to dismount the high horse of theorizing and come down to hard, sober, honest facts.

POLITIC stranger, in a railway station, to deaf old gentleman, whom he has accidentally kicked with his foot : I beg your pardon, sir. Deaf old gentleman : Eh ? I beg your pardon, polite stranger repeats, slightly embarrassed, and in a more elevated tough of voice. Deaf old gentleman, raising his band to ear : I don’t quite understand you “ I beg your pardon. ” ronn polite stranger, very much surprised, in deaf old gentleman care; “ I kicked you.” Deaf old gentleman, very much surprised : What for ? “An accident,” roars polite stranger “an accident Bless me—where?” polite stronger rushes off.

DYER no DYER

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

Batengisa. lempahla ibalulwayo ngezantsi maxabiso agqitiseleyo ngobuncinane:

Ingcawa Zoboya.

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

AMABHAYI

Entlobo zonke zobukulu.

IQIYA YOKUFINYA

Amabhali amane, zintlobo ezintsha zona

IBHULUKWE ZEKODI,

Ezingqingqwa, zentlobo zonke zamabala.

IZAMBULELE, NEZAMALEDI

I-PRINTI

Zikwibhokisi ezimashumi mabini,
zezentlobo eziketiweyo zona.

Ingubo Ezitambileyo Zokulala,
Zentlobo zontatu zokuhonjiswa.

INTSIMBI ZEMIQALA

Zamabala ngamabala nobukulu
ngobukulu.

IZIPILI

Ezingqukuva Nezinembombo nezixaswe
ngemiti.

KANJAKO,

Izitya ezinjengenkumntye, njalo
njalo.

Izinto ezidliwayo, Neziselwayo.

Izinto zokwaka, zokuvatisa indlu.

Nezisetyenziswa Ekulimeni,
NJALO, NJALO, NJALO.

DYER & DYER.

Udaba.

Olumnandi.

KULUVUYO kuthi ikwazisa izihlobo zetu okokuba Impahla yeta esandukuvela Pesheya kolwandle ifikile, nokokuba kanjalo ezimpahla zikankanywayo ngasezantsi apa sizi tengisa ngamaxabiso ayakubalungela bonke, nangona imali inje ukuswelika kwayo. Lempahla ilandelayo itengiswa ngeminqopiso ekufuneka ke ngoko ukuba uyatenge ingekatengiswa. Izihlangu zamanenekazi— I patuloni entsha ngexabiso elipantsi.

Izihlangu zamadoda— Ziqala kwi 5/6 zizibini. Ezamadoda, ne zamankazana izihlangu ezinge nayitende (slippers).

Ikeleko emhlope etambileyo, iyada ziba 12 nge 2/11d.

Ikwilili ezinamabala ze 3/6

Ihempe zamadoda, zihleli zodwa, kanti zomelele.

Iqiya zentloko ezizi Keshemiya (onke amabala).

Amalapu Amhlope ekoyi (apindiwe ububanzi) 1/ iyadi.

Ivelvete ezintle kunene ezinama-bala nezimnyama.

Iwaka lenqawa i " GBD " Briars, njalo, njalo.

ZONKE amanani apulwe pakati. Yiza kuzibonele kwangoku kuba akubizwa nto ngokukangela.

Kwa

W. O, CARTER .CO.

Kwinkundla ka Makeleni,

E-QONCE.

I BRANDI

Elungileyo engapitikezwe nanto zinjengamanzi nezinye ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,

E-QONCE.

Amayeza Abantsundu.

B. G. LENNON & CO.,

Abapitikezi Bamayeza,

E - M ONTI,

NGOKU batengise zonke Intlobo, zine zalatiso ezizaliskileyo zibhalwe nge Sixosa kwisiqnyana ngasinye. Anokufunyanwa ka Mr. P. H. POTTER, e.Jojosi emantloko e Tole, nakwa banye abarwebi.

IYEZA LE PALO. Owona mciza wenene we Palo.

IYEZA LOKUNQUMLA, nkuxaxaza noku blanza.

AMAFUTA EZILONDA. INCINDI YOKUPILISA AMAZINYO. I-PILLS (Amagaqana) zenyongo.

AMATONTSI AMEHLO ABULALAYO. I TURLINGTON yoku sikwa nokuxuzuka nezinye izinto ezinjalo.

IYEZA lika LENNON LOKOHLOKOHLO. IYEZA lika Stretch Lokuhlikhla isifo. amatambo (Rheumatism) nezinye ezibunjalo, namanye ke.

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

W.J.DEALY

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, e. Town Hall, Kwisitara esinya pantsi esesitatu, No. 3, Kwinkundla ye marike,

E-QONCE.

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

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

ANDREW GONTSHI,

Umteteleli ematyaleni,
Aloeville, Kei River,

TRANSKEI.

H. S. WAUGH & CO., THE ARCADE, QUEEN'S TOWN.

UMZI ontsundu ose Komani, e Hewu, e Skapu, e Kamastone, ku Ndlovukazi, kuzipaluka zase Batenjini, nakuyo yonke imimandla 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 :

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

Izihlangu zentlobo zonke

Impahla Yamaledi:

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

Ewimpahla eyenziwe ngoboya.

Ikausi zamaledi, nezamadoda, ingubo zangapantsi zentlobo zonke.

Yonke impahla yokutshata itengwa apa, eseyenziwe, enokwenzelwa ofunayo ngexesha elifutshane.

Izambrela zamaledi, Izitezi, I-Gloves zabatshatayo.

I-Lace yentlobo ezininzi Namakaka (Frillings).

Iminqwazi eseyihonjisiwe, ne Bonet.

Impahlana eninzi yamaledi yentlobo zonke.—Intyatyambo zomtshato Nentsiba, njalo njalo.

Nifikile e Komani buzani kuqala indlu ka

H. S. WAUGH & CO.,
ILIZWE LA MAMFENGU.

IVENKILE E JOJOSI.

IVENKILE KA MAVELETSHONA.

Ukuba ubuza ukuba yiyipina IVENKILE ELUNGILEYO kulo lonke ela Mamfengu, angatenga kuyo konke okunokukankanya —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 Utengisa Zonke intlobo zamayeza.

P. H. POTTOR.

ELE-SIXHOSA NGU MAVELETSHONA.

Nalo icam lako.

Gqalisani 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.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

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

Lishicilelwa umninilo u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith Street King Williams' Town