

# Imvo Zabantsundu

## NATIVE OPINION

IPEPA LAMAXOSA LEVEKI ZONKE.]

[LIHLAULELWA

3s. NGANYANGA NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, SEPTEMBER 22, 1886.

[No. 99.

Isaziso sika Rulumeni.

No. 599, 1886.

Kweyendyebo, Cape Town, Cape of Good Hope, 7 July, 1886.

IMALI YEZINDLU.

BONKE abantu bayakunjuzwa ukuba irafu eyi

House Duty yo 1886 kufuneka ihluliwe ngoku ; ukuba ubani akayihlawulanga kwada kwalusuku lwa 29 September ozayo, yoqala ukuba namatole; kwakona-abo banga bangakululwa ekuyihluleni mabazise omantyi babo ngapambi ko 30 August.

H. M. H. ORPEN, Umncedisi Mgcini-Ndyebo.

Isaziso ku Mamfengu.

LO ugama lisekele esisaziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakutengwa ngemalana encinane xa sukuba umntu eze eyipeti imali kuzo zonke ivenkile zake kwela Mamfengu.

THOS. MORIARTY. 5 August, 1886.

### BONISANI.

AMAHASHE amabini ala-

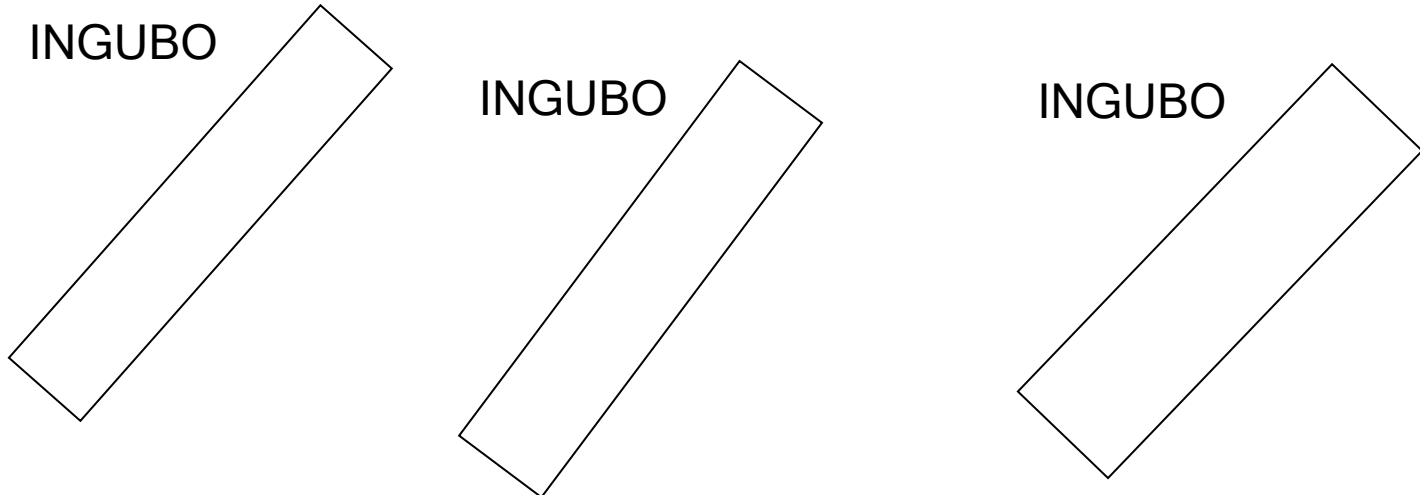
hlike ngo 25 July (1) Yimazi egwanqakazi ende, inekolo, ibalwe HC, enyongeni, nopawu lwase Komani esikitini sakona entanyeni. (2) Yimazi ibomvu yenziwe isikeyi kweyasekunene indlebe yatiwa cupe kweyase kohlo pezulu. Umntu ondilandisileyo ndiyakumvuza kakuhle.

Makatumele kum, SIGONYELA MASHIYI. Mbulu Office, 13th Sept., 1886.

### ISAZISO

NDIYAZISA kubobonke abablobo bam abakuwo onke amacala nababhalani bam ukuba ndesuka e Bayi ngo April 23rd, 1886. Sendilapa Exonxa School, yenjaninje ukundibalela.

THOS. M. NTLEBI, c/o Mr. HUGHES, F.C., Exonxa School, via Queenstown,



# DYER NO DYER

Zonke ezingubo ngoku zikutshiwe ezibhokisini, zipaulwe ngamanani amancinane kanye:

Impahle Entsha kokuninzi Yamadoda, 2/6, 3/, 3/6, 4/, 4/6 Izikafu Zoboya ziqala kwi 6d.  
Ngazo Zonke Inqanawa Caps, 1/, 1/3, 1/6, 2/  
Ihempe Ezilushica, 1/3, 1/6, 1/9, 2/  
Ihempe Zoboya, 4/, 4/6, 5/, 6/  
Ihempe Ezinemigca, 3/, 3/6, 4/, 4/6, 5/  
Ibhulukwe Zetwidi ziqala 4/9 zinyuko 6d. iyadi  
Ibhathiyi „  
Isuti Yonke Yetwidi iqala 14/ zinyuke „  
Indulubhatyi Zetwidi „ 3/6 „  
Ibhulukwe Zekodi ziqala, 5/6 „  
I' WJbhatyi „ „ 5/  
Xldyasi Ziqala kwi 7/6 zinyuke

Impahla Yonke Yokutshata Ihleli Yodwa

Ikausi Zamadoda ziqala, 6d.

Intlobontlobo Zezihlangu zihleli zodwa

Izambulele ziqala kwi 1/9

Amalapu Okwenza Ihempe ezo meleleyo

I Carpet Bags

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Inqawa

Ingxowana zempahla Yentsapo Yesikolo

Izikafu

Amaqina entlobo zonke.

Ingubo Zangapantsi.

### ITYALI ZOBOYA ZIQALA, 3s. 9d.

### IKELEKO BROWN, 2d. IKELEKO EMHLOPE, 2d.

## GEO. B. CHRISTIAN & CO. Inyama ne Zonka,

KEEP WELL ASSORTED STOCKS OF

### Hardware and Ironmongery,

BUILDING MATERIAL,

### Groceries & Oilmen's Stores, e Nyutawuni nakwisitalato esipambi kwe ofisi ngase meaneatweni.

### PAINTS, OILS, AND VARNISHES,

Pots—Kafir Hoes—Red Ochre—Cutlery, &c. for Native Trade.

### ROUGH GOODS OF ALL KINDS.

### GEO. B. CHRISTIAN & CO.

### YEKA UKUSELA UTYWALA.

KODWA ke ukuba uyabusela, sela obungangxengiweyo obucocekileyo, wobufamana ke kwa

O. DONIAN, Kwi Bala le Marike.

Yena akatengisi bumbi, ngobulunge kakulu.

## QONDANI

UKUBA lo ugama lingase zantsi umiselwe ukuba ngu Mteteli we Marika Oncedisayo, enikwe ne gunya loku tengisa zonke intlobo zempahla ehambayo nezingwelo kulo msito wase Qonce. Ngoko ke ucela abahlobo bake abantsundu ukuba bazi zise kuye impahla zabo abatengisele. Uyakuhlala esenza ngako konke ukuba abafumanisele elona xabiso lipezulu lase markeni. Xa impahla ingatengwanga akusokubizwa nto, xa itengiweyo imali yayo ifumaneka kwasemva kwe fandesu. Ngoko ke yiza, xeleta nezihlobo zako ukuba zizise mhlaumbi zitumele inkabi, nemazi, namatole, namahashe, negusha ne hangu, yonke into e Qonce ku

O. DONIAN,

Umteteli Marike Oncedisayo.

Oyakuku nika nelona cebo lipilileyo lokutengisa ngokutya kwako nge xabiso elipezulu le Marike.



tileyo abhale ipepa lesitembiso semali enga £20 aze kwelolepa abhale igama lika L. Horrman. U Ketterer lo impahla yake no- mzi wake wonke wayewukupele ku Grimm. Watunywa ngu Grimm lowo ukuba makamtengisele inkabi ezisixenxe zenkomo. Wati u. L. Horrmann uyazitenga nge £17 10/ ze kodwa kongezwe enye. Zitengriwe inkabi ezo bahlnkana engenzanga mnqopiso u Horrmann wokuyirola leyo mali. U Grimm waya kubambisa ngelipepa lomnqopiso wa £20 ku Malcomess & Co. apo anamatyala kona. Kwayena waya ku Malcomess & Co. wati lomnqopiso wenziwe ngobuqhinga awunguwo obhalwe ngu Horrmann. U Horrmann uti akazanga enze mnqopiso, no Ketterer uti akazange abhale mnqopiso waloma. li. Ebungqineni kubonakele ukuba u Ketterer ubengenakubhala mnqopiso unje kuba akangenelwa nto yena ngawo. Ugwetyelwe wakululwa.

**ABALIMI NA BARWEBI.**

E-MARKENI.  
E QONCE (Sept 21).  
Irasi eluhlaza, 7d to 1/4 ngekulu  
Ihabile, 6d to 2/6 ngekulu  
Itapile, 1/7 to 6/7 ngengxowa  
Umbona, 1/9 to 2/ ngekulu  
Amazimba, 2/6 to 2/9 ngekulu Amatanga,  
2/6 to 3/2 ngedazini Umgubo, 4/ to 8/3  
ngkulu

**Ezababhaleli.**

SOBONA KAMBE.  
Nceda ufake lemigca. Sapela  
ahlulwe imida kweli lape- sheya kwe Nciba  
yenkosi Zabambo nje yavalatwa ngesandle ngu  
Sir rric (u Kolisi) no Mr.  
Bok nge 20 May. Kutiwa

namhla kumiswa amatye amade kucelwe ku  
Rulumente amapepa (certificates) anga- ti  
ngalo enze isinyaniso ukuti lowomhla- ba wa  
Bambo ngufa-kafa; kwatiwa ose- benze  
ngokwaka indlu eluxande watyala nemiti naye  
wofumana ipetshana elikwa sisinyaniso.  
Umongameli wati wobhale- la ku Rulumente;  
Singavuya lomntwana simongayo, silinde  
ezalwa abeyinkwe- nkwe, angatshabel'  
embilini axele imali yezibonda eblala ngati  
iyeza, ayizange ifike leminyaka kwati  
kwarafiswa peshe- ya kwe Nciba apa. Kambe  
silinde sita- ndabuzwa ngokuba asazi ukuba  
wohle umantyi akwenze na obe kuyakwenziwa  
ngunocanda wakwa Rulumente, kuba abanye  
abakileyo abasakukolwa, uti la- msebenzi  
wabo seuzihlaule kade alinga- nise wona, kanti  
umhlaba ngowabo. Iifa labo. Okunye ebengati  
u Rulumente wenene enyuye kanye akwazi  
ukuti, ababantu basendleleni yase kaya Ema-  
ngesini bakile, umhlaba ngowabo bandi- tembe  
ubunyamiso mandingabafanisi n-  
nabanyabileyo. U Capt. Blyth ubengaku-  
mbulayo ukululanyelwa kwake ngama Mfengu  
maxa sukuba obonisa umgaqo wokukanya;  
wati indlela Mamfengu esinga Enciba yiwani  
emalini, yenziwa lonto amakulu eponi, wati  
rolani imali kwakelwe igqira indlu u  
Girdwood, yaro- lwa ngapezu kwe £150.  
Kwayena wati i Semnari rolani imali kwakuiwe  
yona, yarolwa ngapezu kwe £4000. O, iti ngo-  
kwayo inkosi yetu, ibingati xa ngaba ngyue  
opatiswe lomsebenzi akucinga nge- zizenzo  
kuba naboke kusitiwa bala ukw- candelwa,  
asityala lake seleya kubonisa ubudenge babo  
ukuze ipele lengcingane iti ukot' eyixatula.  
Okunye asazi ukuba ifikilena impendulo  
kumongameli wetu wayete usakucela igunya  
lokuba abantu banikwe (i certificates)  
izinyaniso zokuba umhlaba lo ngufa-kafa,  
nabakileyo ibe kwayilonto (certificates)  
izinyaniso ngase Guuwa, nase Tsomo.  
Bayawaxhumeka amatye emidini wabo,  
bayazicandela abe- tu, asiva mntu wakwa  
Rulumente apo, asazi mntu obhala  
ukwahlukana kwemida yabo, kuba yinto eti  
ngelinye ixesha ku- pikiswane, kude kuyiwe  
ezitaitileni ku- nqikwe zona, asazi ukuba  
lendawo yoba njalo. Sesezolo; ingabo wolala  
akuti ncwaba.

J. F. M.

NGOMFI U J. HOHA.  
NKOSI YAM, MHILELI we *Mvo*,—Kaundi-  
fakele lamazwana kwelolepa lakowetu.  
Asikuko nokuba ndenzakalisiwe ngumbi- ko  
endiwufumene epepeni lako ngokubu- lawa  
kuka Jonas Dingana Hoha, owaye-  
qegeshelwe ubutitshala e Nxukwehe,  
ndinosisi ukuti ukubikwa komfi lo ka Hoha  
kubonakele ngokungati kubikwa umntu  
ongenambeko naludumo kubantu bakowabo,  
kanti ke " he is a citizen of no mean city." Nditsho  
ngendlela ete owase Mampondweni wambika  
ngayo kuba akabanga sakumbula nalamazwi  
atati " ohle-k'ofileyo ngyue ngomso."

Lo Dingana ngumyeni wentombi yase  
Mawusheni, unyana wokuqala wentombi ka  
Nongcayise wase Mambangutyeni owesibini  
unyana ka Hoha wakwa Njijela Emazotshweni,  
ngumfo onezihlobo

ezini- nzi nowaziwa kunene, endinokutsho ukuti  
Emkangiso zililo, nase Ngqushwa ikwazililo,  
napesheya kwe Nciba ikwa- zililo. Ukufa  
kwalandodana kusibangele ukuba siqonde  
ukuba Ubumfengu abuka pumi kuti, kuba  
ukuba ebebulewe sise- nobuntu betu  
ibiyakuba yimfazwe, ebe- ngayi kuba yedwa  
oka Hoha ; ewe, unya- nisile umfo owase  
Manyangeni ukuti, " Ukuzalwa wedwa  
ngumlu wanyama.

Akwaba Nkosi, Mhleli ubute lombiko  
wawufaka nangesi Ngesi, kuba umlo lo  
nakuba engafanga nangokwenjela efe ngo- kwe  
kati, akaququlurana noko unezihlo- bo nase  
Mlungwini.

Mandipele ngeliti, kanene u Rulumeni  
akanakona ukumbuzela oka Hoha, umntu  
wake ku Nkosi Nqwiliso? Kanene ukuba  
ibingumntu onihlope u Rulumeni ebeyakuba  
kwangu Sikulumu na? Ukuba ke  
ebeyakumbuzela omhlope angaba u  
Rulumeni uyavumelana nembongi yase  
Manyangeni xa iti: "Uzibik' ukula- mba  
ungoka ba, ingani nabenkosi bala- mbile,  
luhlangahlana olwambat' ingub' engwenya."  
Ndingati knwe mfo wase Mampondwe-  
ni, noko ulibele kukusela amasi enkomo  
zezi zi njalo kuko umhla wokubuzwa  
kwamagazi abo bantu kwasegazini lika Rev.  
Mr. Thomas kude kube kula o Dingana ; ewe,  
boba netamsanqa abayaku- zityumza  
ematyeni intsansa zako, ngomhla impuku  
iyakuvingcelwe esigutyini. — Ndixolele  
Mhleli.

Ndisisicaka sako

IFAMA NE " MVO."

Kubusi, 16 July 1886.

MHUELI we *Mvo Zabantsundu* ungaka-  
tazeki, ngokwenza lamazwana ambalwa  
ndiwabhlekisa kwimpi yakowet' entsundu.  
Azi kunjenjenje kuyintonina? Yinto  
kebati na abantu inyosi zakuwelisa ingca-  
ngo bangazikataleli na? Nditsho kuba  
Umhleli ekala ngemali ye *Mvo*. Ndti  
mayirolwe, sisiqalo sobulumko esi kuti  
bantu bantsundu. Kutiwa ebalini Ama-  
ngesi la ayenjengati nje, kwati kwakuve-  
la into zokanyo azinyamekela. Ndti  
yinina ukuba kuti kwakuvela ukanyo  
nilubaleke, kuba namhla le *Mvo* ingu-  
mlomo ka Rulumeni ateta ngawo, kuba  
besisoloko sikalaza, sisi, asiyyiva inteto  
ka Rulumeni. He, namhla siyayiva.  
Ndti madodana jucani singabuyi ngo-  
mva kwelipepa, maxa sikangele kwelipe-  
pa silindele okukulu ngalo eliyakusenzela  
kona, kuba namhla kwelipepa siyaveza  
nabasitandayo nabasituyileyo; yimike  
enqwenelekayo ngapandle koko, obuya  
ngomva yena ukala ngantoni; makaxele.  
Nto zakowetu masibeke pambili, singa-  
kangeli ngasemva, masilixase ipepa nge-  
nyameko nangengqondo; ndiyazirola ka-  
mbe ezipenana zintatu. Nto zakowetu  
ngoku siluhlanga, siyakutinina ukusolo-  
ko sikangelelwa pantsi kwendlu yenku  
ixesha lonke, nantsi into ebesifudiselwa  
yona, kaloku nifuna yipina. Kaloku  
ndifuna ukunixelela mhlope ukuba le  
*Mvo* asiyyinamkeli ingaba nobom betu  
asikwazi ukubunyamekela, kuba le *Mvo*  
ndiyikangele mna iqubela kwelilizwe  
nakwilizwe elizayo; masiyitupe imali  
yesi alam sakowetu, kuba namhla sifu-  
mene intlola eluhlangeni lwakowetu.  
Azi kunjenjenje kuyintonina? Yini  
ukuba sibayekele onyana bo Innes noka  
Jabavu, nditi mna masixoxe indaba za-  
nale, lamadoda alindele ukuba siwaxase  
ngendaba, site kunubembenje besiba  
akuzikutetwa na, nisuke nati tu nje?  
Mandipele ngeliti, umzi maujque uyiro-  
le imali ye *Mvo*; ukuba uyaliyeka elita-  
msanqa boke beme pezu kwenu ngenya-  
wo. JOHN MTYAPU.

**NATIVE OPINION**

WEDNESDAY, SEPT. 22, 1886.

Condition MR. HOWE ELY'S  
Mission Schools. Report on Schools for  
the Quarter ended 30 June last, has  
been published as a Departmental  
paper by the Superintendent  
General of Education. We have  
accidentally come across the copy  
now before us. In regard to the  
manner in which we have obtained  
possession of the report we may at  
the very outset express re gret that  
papers which afford such an insight  
into the details of the working of the  
education system are not more  
freely circulated among the Press.  
When it is remembered that there is  
a powerful and ill- informed section  
in the community which is  
religiously opposed to state aid in  
education, and which does not  
cease to pour broadsides upon the  
system in the dark, the clear duty of  
the Department is, it seems to us,  
to let in as much light as possible upon  
it, and thus assist the intelligent  
party.

The present Report is on schools  
in the Divisions of Stockenstrom,  
King William's Town, Stutterheim,  
Fort Beaufort, and Victoria East.  
We do not propose to notice all the  
interesting particulars about the  
schools visited by Mr. ELY, larger  
sheets can afford space for so com-  
plete a review; nor do we intend to  
refer to the work of pretentious  
Training and Industrial Institutions.  
These have frequently claimed  
attention. It is on Mission, or out-  
station native schools that we  
intend to offer remarks.

At the very threshold the student  
of the Report is met by complaints  
of the Inspector as to the absence of  
Object Lessons— a branch of  
instruction on the teaching of which  
the Education Department insists.  
The materials for the good teaching  
of Object Lessons used to be  
furnished by the Education  
Department, and so were the other  
school materials such as slates and  
books. Since, however, the  
retrenchers axe was laid on, the  
responsibilities of supplying these  
rest upon Missionary Super-  
intendents with the people behind  
them. On the manner in which they  
do their part of the business the  
Report before us sheds a lurid light.  
Of thirty native school examined by  
Mr. ELY, Object Lessons are good  
in five; a large majority of them  
have no slates or books, and the  
desks in many, if they are to be  
found at all, wobble about with  
every movement. With slates and  
books not to be had, desks  
wobbling about and the requisites  
for the good teaching of lessons on  
objects wanting, surely school work  
must be next to impossible. But we  
have not come to the end of the  
lamentable tale we have to tell. In

but feel well nigh nauseated with  
remarks that schoolrooms are out of  
repair, panes of glass broken, the  
consequence being the draughtiness  
of the buildings which is injurious  
to the health of the teachers and of  
the pupils.

To show that we are not speaking  
at random the following facts from  
the Report will show.

*Gwiligwili*.—No object lessons. Room  
somewhat out of repair.

*Ngwalawe*.—No object lessons. Register  
for this quarter dirty. Teacher only took  
over the school at the beginning of this  
quarter; must throw more life into her  
work.

*Gobosana*.—No object lessons. As the  
teacher in this school is only expected to  
prepare children for the 1st Standard, the  
little that is required of her should be tho-  
roughly taught. Two children scraping  
through Standard II will not make up for  
25 being below Standard. Room clean and  
in good order.

*Keiskama Boek*.—Object lessons good.  
Geography not taught yet. School was only  
opened in January last. Room clean and in  
good order. Table for teacher; good supply  
of forms. Desks and cupboards for books  
wanted.

*Wartburg*.—No object lessons. Good  
room. Some of the desks are getting very  
shaky.

*Kubusi*.—No object lessons. Sewing  
taught 3 times a week—hour. Writing  
and dictation must be attended to. During  
the year school was closed 5 days on account  
I of rain. Room in fair order; thatch slightly  
out of repair; 2 desks, good supply of forms,  
table for teacher, large box for books.

*Isidenge*.—No object lessons: Geography  
must be worked up. Slates wanted for  
children below Standard. During the year  
school was closed 13 days on account of rain,  
1 day on account of cold. Large room in  
fair order; windows must be repaired; 2  
desks, good supply of forms.

*Umgwali*.—Object lessons good. More  
attention must be paid to translation from  
English into Kafir. Good rooms, well lit,  
ventilated, and furnished.

*Emnyameni*.—No object lessons or sew-  
ing. Copybooks, slates, and reading books  
wanted. Thatch very much out of repair;  
5 panes of glass broken.

*Ezingwika*.—Object lessons good. No  
sewing. Copybooks wanted. During the  
year school was closed 2 days on account of  
rain. Room clean; windows should be put  
in; very draughty in windy weather; 1 desk,  
table for teacher, and cupboard for books.

*Rabula* (Eng. Ch.) :—No object lessons or  
sewing. English reading books above the  
comprehension of the children. Kafir read-  
ing books wanted; only 3 among 9 children.  
Register must be kept more carefully. The  
late teacher, L. Gamanda, kept his very  
carelessly.

*Ngudle* :—No object lessons or sewing.  
Writing bad; a great deal more attention  
must be paid to translation from English  
into Kafir. Kafir reading books wanted for  
Standard III. Large room in fair order; 4  
desks, table for teacher, and cupboard for  
books.

*Blair Helen* :—No object lessons or sewing.  
School only opened on January last. Room  
clean and in good order; 1 desk, table for  
teacher, and cupboard for books.

*Nceera*.—No object lessons or sewing.  
Alphabet and elementary reading cards  
wanted. School was reopened at the begin-  
ning of the year. Unless people put in  
proper windows the grant should be sus-  
pended. The teacher attributed her illness  
last year to the draughty state of the hut,  
and judging from personal experience I  
should say she was right.

*Rabula* (Wes. Ch.) :—On my arrival at  
this school at 10 am., I found the  
teacher with 13 children standing outside  
*waiting* for the rest of the children to  
come. School was supposed to open at  
9 o'clock. No doubt the teacher  
thought that he was doing right in waiting,  
but unless he is punctual himself his pupils  
are not likely to be so. All those present  
were below Standard, being for the most  
part new comers. School was closed during  
the year 14 days on account of rain, 1 day  
on account of cold, 1 day on account of  
flooded state of river. Room in good order.

*Olivedale* :—Room very draughty; several  
children reported ill with colds, a thing not  
to be wondered at. 4 desks, table for teacher,  
and cupboard for books.

*Dorington's* :—School not nearly so good  
as it was last year; writing throughout the  
school bad. No object lessons. Sewing has  
not been taught this quarter. Good room;  
1 double desk, 7 forms, table for teacher,  
and cupboard for books.

*Kort Beaufort*.—Object lessons good.  
Kafir must be taught in Standard I. Had  
the children been able to read Kafir 5 would  
have passed. Good room, well lit, ventilated,  
and furnished.

Tini's.- Teacher utterly incompetent;  
had not the remotest idea of what was meant  
by an object lesson; on being pressed to  
give one he, apparently in sheer despair,  
seized a book and began reading a passage  
for dictation. This school has had three  
teachers since last inspection. Unless a  
competent teacher is appointed, it should be  
closed or amalgamated with the Wesleyan  
Mission School in Fort Beaufort.

Space exigences forbid us from  
quoting further. It is but fair to say  
that there are a few Superintendents  
who take an interest in their work;  
but they cannot be regarded in any  
other light except as exceptions  
which prove the rule.

Let those interested in the main-  
tenance of grants to native schools  
look more to the condition of out-  
station schools. They are at  
present in a more or less soullless  
condition. The criticism enemies  
bestow upon native schools is  
severe enough. Let it not de-em-

bittered by blunders in their conduct  
and management which can very  
easily be avoided. At present the  
failures are due to the culpable  
negligence of missionary super-  
intendents who have only to raise  
a finger in these matters and every  
thing is righted. Let them show  
that they have more interest in  
the schools under their charge and  
the Inspectors' Reports will be  
pleasanter reading. These com-  
ments are made in good temper  
with a hope that an improvement  
may set in.

**Editorial Notes.**

THAT valuable guide to the important  
department of Education, the Education  
Manual is now before us. It is just issued  
and is for the period extending over  
1886-7. Among matter which is peculiar  
to the new edition may be mentioned the  
revised School Hours of instruction which  
have been extended from four to five  
daily (Saturdays excepted). Managers  
may now provide for the instruction of  
the scholars in religion during the ordi-  
nary hours of instruction, but no scholars  
shall be compelled to attend for such  
instruction without the consent of their  
parents or guardians. This is obviously  
aimed at ridding the system of education  
of the imputation oft-hurled at it—that it  
was a Godless system. Then there are  
special notices relating to the third class  
teachers' examination to the effect that  
the lowest age of candidates is seventeen  
years; that no names are received after  
1st August; that a certificate of practical  
skill must be sent, and that candidates  
who want the Inspector's Certificate of  
of their practical skill in teaching must  
take advantage of the Inspector's annual  
visit to the town where they live. The  
Manual contains also the revised stand-  
ards and School Examination changes.

The *Frontier Standard* is an interesting  
little paper published twice a week in  
Cathcart. It is edited by Dr. Darley-  
Hartley. The *Standard* is so full of life  
and spirit that it deserves the practical  
support of frontiers people who are labour-  
ing in the cause of the prosperity of these  
parts. There are now two newspapers in  
the small hamlet of Cathcart. On the  
principle of the survival of the fittest one  
of them must go to the wall.

OUR Native correspondent in Basuto-  
land reports that quietness still prevails  
in that territory. There is, however, a  
storm brewing among the chiefs, as to the  
end of which no one is bold enough to  
hazard a prediction. The wish-washy  
policy of the Imperial Colonial Office is  
being steadily discerned by the Basuto  
chiefs and people who, it may be depended  
upon, are old birds. We observe that " an  
esteemed correspondent" of the *Border  
News* (Aliwal North) is more explicit. He  
writes: " A big Pitsa was held on Friday,  
the 3rd inst., at Thaba Bosigo, at the  
request of the Special Commissioner, for  
the purpose of discussing the boundary  
question. Letsea and a large following  
were present. Masupha is again giving  
trouble, and with this and the quarrel  
between Nehemiah and N'Quebe in  
Quithing, we are far from being settled."

WE understand that in the New Kafir  
Wesleyan Hymn Book which is in course  
of preparation there will be set tunes in  
the tonic solfa attached to every hymn.  
This will be a special feature of this work;  
and a gentleman of very high musical  
attainments, who sat at the very feet of  
Mr. John Curwen, the Musical Gamaliel,  
is engaged in the task of compiling the  
tunes. We are pleased, too, to note the  
catholic spirit of the heads of the Epis-  
copalian, Presbyterian and Moravian  
Churches in cheerfully allowing their  
Wesleyan brethren to select from their  
hymn books such hymns as- they will  
choose to incorporate in the undertaking.  
The work, when completed, will be an  
unspeakable boon to all the native  
churches of this land, as it will serve to  
purify the native church music; and such  
purification is acknowledged to be its sole  
desideratum.

THE *Cape Times* is one of the leading papers  
in Cape Town and in the Colony, and is always  
friendly disposed to the present Ministry. This  
is what it says of the Glen Grey evictions :—  
" The Glen Grey native question still seems  
to hang fire. No stir having been made about it  
in Parliament, it seemed as though the  
explanations given before the session were  
deemed sufficient, and the Queen's Town  
agitation regarded as much ado about nothing.  
We were assured that there should be no  
removal of natives from Glen Grey, except by  
their own free will; and such being the case  
there would of course be no fear of a forcible  
eviction. It appears, however, that either we  
were misinformed, or that the persons who  
fomented the agitation are incorrigible  
perverters of the truth." The *Cape Times* then  
reproduces the ghastly narrative of the doings  
of the Resident Magistrate of Lady Frere who,  
accompanied by a detachment of Cape Police,  
under instructions of Government, proceeded  
to destroy the huts belonging to the natives  
who refused to move from Mackie's Neck. It  
was thought too glaring to burn down the huts;  
so they cut off supports and then mounted to  
the top, squeezing the hut flat to the ground;  
the poor women and children sitting meekly  
outside with their hands on their knees,  
surrounded by their goods and chattels. " We  
would," says the *Cape Times*, " ask whether  
the statement as of fact has even a foundation  
of truth. It is corroborated to some extent by  
the report of the sale of Glen Grey farms at  
which the Hon. T. Brown is said to have been a  
prominent bidder, though not named among  
the purchasers. The auctioneers, according to  
the *Representative*, in reply to a question, said  
the Magistrate said he could not say whether  
the Government would remove the natives  
living on the farms. The land, therefore, it must  
be concluded, has been sold while yet in the  
occupation of natives and without any  
guarantee to the purchaser of peaceable  
possession. The

Glen Grey question is either strangely  
misrepresented by the Queen's Town  
Press, or else it is a pity—and more than  
a pity—that no attempt was made to put  
it right during the session of Parliament."  
We may inform our respected contempo-  
rary that evidence corroborative of what  
is stated in the Queen's Town papers has  
reached *Native Opinion* office from native  
sources; and the misrepresentations com-  
plained of by the *Times* will, we doubt  
not, be found to be traceable to Minis-  
terial perfidy. What does the *Cape  
Times* think of the Ministry after this,  
and many other things? We pause for a  
reply.

It will, no doubt, be a matter of interest  
to many to learn the mode of procedure  
which Sir Marshal Clarke has adopted  
with wonderful results in restoring tran-  
quility in Basutoland. In a despatch to  
His Excellency Sir Hercules Robinson  
which appears in an Imperial Blue Book,  
Sir M. Clarke thus states the lines of the  
policy he has followed in Basutoland:—  
"By gauging the popular sentiment and  
following a consistent line of tolerant and  
patient policy, I have been enabled, with  
the loyal assistance of the officers under  
me, and the encouragement afforded by  
your Excellency, to allay the bitterness  
which had alienated the 'loyals and  
rebels to effect a settlement of the Leribe  
district, which has brought peace to the  
sons of Molapo and admitted of Jonathan  
establishing himself securely against  
attack, to remove the difficulties involved  
in the settlement of the Quithing district,  
to organise a force of Basuto Police num-  
bering 169 men, impartially recruited  
from the ranks of the 'loyals and those  
who fought against the Cape Government,  
and including amongst its officers three  
sons of the Paramount Chief Letse." Norwithstanding the accomplishment of  
these satisfactory results Colonel Clarke  
does not pretend to have attained his end.  
The jealousy of the chiefs for power, and  
the confusions occasionally born of  
brandy, have yet to be overcome, and we  
verily believe Colonel Clarke's solvent  
which consists of gauging the " popular-  
sentiment and following a consistent line  
of tolerant and patient policy" will  
accomplish it all. Would that our Secre-  
taries for Native Affairs could be induced  
to take this leaf out of Colonel Clarke's  
book!

It is with great sorrow that we chronicle  
the death of the Rev. Edward Solomon, under most  
painful circumstances, at Cape Town on  
Wednesday last. Briefly stated the circumstances  
are as follows: The dead body of this very revered  
minister was discovered early in the morning just  
below the highest rock of a group of rocks at Sea  
Point. He had been in the habit of sitting on these  
rocks watching the waves break. There are only  
conjectures as to the manner in which the reverend  
gentleman met his death, the most probable being  
that suffering as he did from giddiness he might  
possibly have lost his balance and fallen into the  
water. He had returned to Cape Town from this  
town, where he had been during the Circuit week,  
but on Monday of the week in which he died. That  
he had a presentiment of his early removal from  
the Church militant may be inferred from the  
language which the *Cape Mercury* says he used in  
bidding good-bye to his son, Mr. R. Solomon, on  
starting from this: "I shall never see you again,"  
he said; and again from the fact that his family  
were astonished at his early return, his explanation  
to all of them; being that he would have stayed  
longer, and wished he could have done so, but he  
felt too restless to remain away from home. For  
nearly twenty-seven years Mr. Solomon has been  
in charge of the Free Church at Bedford, which  
charge he resigned two years ago, and was  
succeeded by the Rev. K. J. Jarvis who, painful to  
say, departed this life two days before him. The  
Rev. E. Solomon is brother of Mr. Saul Solomon  
and Mr. Henry Solomon, and father of Mr. E. P.  
Solomon, the well-known solicitor, of Mr. R.  
Solomon, M.A., now the leading barrister at the  
Eastern Districts' Court, and of Mr. W. H.  
Solomon, M.A., Assistant Law Adviser to the  
Crown, Cape Town. The present writer has known  
him long. "He was," as his biographer in one of  
the Cape Town papers has well observed, "noted  
for his generous helpfulness, his keen intelligence,  
his consistent opinion, faithful friendship, calm  
judgment, lovable character and genial cheerful  
disposition;" and was, as the rest of the Solomons,  
an outspoken advocate of the civil liberties of the  
native people. It is not to be wondered at, then,  
that we, as natives, should feel a loss to the  
Solomon family as a personal loss to ourselves.  
Mr. Solomon was about sixty-six years of age.

By the final draft of stations of the Wesleyan  
ministers in connection, with the British Conference  
we are pleased to see that the Rev. John Walton, M.A.,  
who left South Africa last April, has been appointed  
Chairman of the Third London District, which  
numbers among its ministers the well-known and  
popular Wesleyan divine, the Rev. Hugh Price  
Hughes, M.A. Mr. Walton himself takes the  
Superintendence of the Mostyn Road Circuit  
(London). We need hardly say his Native friends and  
admirers; out here wish him all success. Having this  
year been second in the list of those who were  
nominated for the august position of the Presidency  
of the British Conference, it is not improbable that  
he may be President next year. Of ministers formerly  
in South Africa we observe that, the Rev. John G.  
Morrow is stationed at Chelmsford, the Rev. H. S.  
Barton at Tenby, the Rev. James R. Sawtell at  
Lincoln, and the Rev. John Priestly at Lerwick, and is  
chairman of the Zetland District.

THE Bond is very active. At Fort Beaufort, Heald  
Town, Stockenstrom, and Blinkwater it has objected  
to Native electors. "Brave for Piet Dutchman!"  
ejaculates an "Elector" in the *Fort Beaufort Advocate*.  
We are glad to hear that the Bond opponents have just  
awoke out of a long comfortable registration sleep and  
are rubbing their eyes to recover their lost position and  
fortunes. The coloured people are determined not to let  
the Bond have their own way. The 16th October is the  
day fixed to hear the objections. Let every Native  
elector of Heald Town and Stockenstrom see that his name is  
not struck off, and make a point of appearing before  
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not struck off, and make a point of appearing before  
the Magistrate,

# Kwabo bafuna Into ezintsha ezintle !

Buzani kuzo zonke ivenkile enimelene nazo impahla engaba ziyi tunyelwa sisitora sakwa

## Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA INGUBO

IMINQWAZI IHEMPE  
IZIHLANGU IZIKAFU  
NEZIGUBUNGELO ITYALI  
IPRINTI  
IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa Nakwa-Ndabakazi HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville).

Into yonke etengiswa kwezindawo itshipu intle kanye. Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, ne- zikumba njalo njalo.

JOHN J. IRVINE & CO.

Lesesha, Paula, Funda, uze Utyise.

**X**A abulela abaxasi bake abebetenga kuye, lo ogama lingapantsi namhla wenza isimemeso sokuba amalungiselelo uwagqibile okufumana impahla evela e Ngilane ize kuye ngenqo zonke inyanga. Impahla yoknqala eyakufika ne nqanawa yobalapa mayela pakati kuka August lo. Kauze kuhlola. Ndinika amaxabiso awona makulu nge Mveliso yeli lizwe enjengo boya nokutya njalo njalo kuba ndiya kuyitumela e Ngilane ngokwam.

P. H. POTTOR.

E Jojosi, July 27, 1886.

## Kumzi ontsundu ose Ngqushwa.

**L**O ugama lisekele esi saziso, unovuyo olukulu ukuvakalisa kuwo wonke umzi ontsundu omele Ingqushwa, ukuba nqale umsebenzi

E TUWA (BELL TOWN)

(Ngakwi Hotele ka Mr. BURGERS),

## Wokwenza Inqwelo, ne Kari,

NJALO, NJALO.

Njengokuba wawufunda lomsebenzi kwindawo apa edumileyo yelishisbini, ka Mr. WEDDERBURN, e Rini (wasebenza kona iminyaka elishumi), uzitembile ukuba unokwenza umsebenzi omhle, oqinileyo kwelisebe.

Kunokuhlulwa ngokudla nangempahla ngemisebenzi eyenziwe nguye.

Ipuluwa ezapukileyo, nento zokusebenza umhlaba zilungiswa kwamsinyane. Usebenza ngemiti elungileyo yodwa yena.

Amaxabiso abizwayo ngalingeneyo.

ALFRED FRAY.

6 August, 1886.

Kaulese Imvo Zabantu ngabantu nge

## Rheumatic uro

Elona Yeza Likulu leli lizwe lengqa qambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu kukutyatyamba Komzimba licisine, Nakwintloko, Nakwezinye.

Benjenje ukulincoma ubake balilinga :— "Uti omnye zipele ingqaqambo (ekubeni besendinyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukuliseka, ndapumla kamnandi ebusuku, into ebendineveki ndi- ngasayazi, ngoku ndipilile."

Wenjenje wumbi:— "Eliyeza lindipilise ngokungumangaliso. Bendibulawa sisingq inyanga ezintandatu kangangokuba beku. suka kube yinqaba ukuma ukuba ndike nda- hlala. Bendingasena kutoba knba bendi- ngeze ndibuye ndipakane. Ibotile enye indipilise kanye."

Omnye uti:— "Benditwele nbuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindincede kanye."

"Ndingarola," utsho omnye, "iponti ezintlanu ngebotile. Ngolwesi. Tatu olugqi, tileyo ndite ndakumatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga; ngalo Mgqibelo nhleli esitulweni."

Uti omnye: "Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekuty- tyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inko- hliso njengamanye."

Yiyo le enye inteto : "Wonke endimaziyo nditi makabe nalo, basancedekile bonke aba- lilungileyo, andikeva mntu lingamcede. nga."

Ukuvakalisi imvo zabantu ngalo kungazalisa lonke ipepa.

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

JAMES JONES, 46 LONG STREET, CAPE TOWN.

Amayeza ka Cook Abantsundu.

U MZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokuzazazo. 1/6 ibotile.

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

COOK Aka Amafuta Ezilonda Nokwekwe. 9d. ibotile.

COOK Elika Iyeza Lepalo. 1/6 ibotile. Ezika^

COOK Ipils. 1/ ngebokisana.

COOK Eka Incindi Yezinyo. 6d. ngebotile.

COOK Oka Umaliza Westepu Sabantwana. 6d ngebotile.

COOK Oka Umgutyana Wamehlo. 6d ngesiqunyana.

Niqondise ukuba igama ngu G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Amayeza Abantsundu.

B. G. LENNON & CO., Abapitikezi Bamayeza,

E - MONTI

**N**GOKU batengise zonke Intlobo, zine zalatiso ezizaliskileyo zibhalwe nge Sixosa kwisiqunyana ngasinye. Anokufunyanwa ka Mr. P. H. POTTER, e-Jojosi emantloko e Tole, nakwa banye aba- rwebi.

IYEZA LE PALO. Owona mciza we. nene we Palo.

IYEZA LOKUNQUMLA, ukuxaxaza noku- hlaza.

AMAFUTA EZILONDA. INCINDI YOKUPILISA AMAZINYO. I-PILLS (Amagaqana) zenyongo. AMATONTSI AMEHLA ABULALAYO. I TURLINGTON yoku sikwa nokuxuzuka nezinye izinto ezinjalo.

IYEZA lika LENNON LOKOHLOKO. HLO.

IYEZA lika Stretch Lokuhlilikha isifo samatambo (Rheumatism) nezinye ezibu njalo, namanye ke.

**K**WA G. WHITAKER, kwi- venkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo,

Umgubo, neswekile, njalo-njalo, njalo- njalo.

## Udaba

### Olumnandi.

**K**ULUVUYO kuti ikwazisa izihlobo zetu okokuba Impahla yetu 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—Zi- qala kwi 5/6 zizibini,

Ezamadoda, ne zamanka- zana izihlangu ezinge nayitende (slippers).

Ikeleko emhlope etambileyo, iyada ziba 12 nge 2/ld.

Ikwiliti 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 aku- bizwa nto ngokukangela.

W. O. CARTER & Go. Kwinkundla ka Makeleni,

E-QONCE.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, e Town Hall, Kwisitona esinga pantsi ese- sitatu, No. 3, Kwinkundla ye marike,

E-QONCE.

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

Amazabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kuma- calana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe- Nciba awutengiaa tshipu kanye.

ISIKUMBUZO.] JOSEPH J. YATES, OBEKE ESE BAYI,

Ngumteteleli Ematyaleni, ufeza ne- micimbi engemihlaba, nento zonke ezifezwa " nga magqweta."

IOFISI—E CATHCART STREET, esiya e ofisini yemanty, ukangelene no Dreyfus.

ANDREW GONTSHI, Umteteleli ematyaleni,

Aloeville, Kei River, TRANSKEI

R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi,

WEMVUMELANO, Umanani Weziqiniselelo

**L**ONKE UNYAMEKO uyalunikele ekute. Iteni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba uno- kufunelwa, ofuna kujikwe igama lesiqini. selo somhlaba unokwenzelwa. Lemise benzi uyifeza kwesi siqingata nakwezimelene naso.

Isaziso sebhunga lomzi No. 11.

IMARIKE YAKUSASA UKUGUQULWA KWEXESHA.

**K**UYAZISWA kubo bonke nkuba kuqala kolo 1 OCTOBER (LWEZI) de kube nge 31 MARCH (M'BASA) 1887, Imarike kusasa yoqala ngo 6'30 de ibe iguqulwe nge- saziso se Bhanga.

W. DUNBAR, Umbhali-Micimbi. Town Office, King William's Town, August 28th, 1886.

## ISAZISO.

**V**INGCANI amazibuko ! Umfana omnyamana ohambe 'shumayela esiti wa- vuka efile kwa Wezo.

Siyapala siyamfuna kakulu. Ncedani mzi ndixeleleni apo akona ngokutumela kwi Imvo Office.

R. JNO. NDUNGANE. Lutuli, Tsomo Post, 2 September, 1886.

Mr. J. A. BRIDGE, Igqira Lamazinyo,

No. 1, DOWNING STREET, E QONCE.

## I BRANDI

Elungileyo engapitikezwe nanto zinjenga- manz nezinye ezibululayo, itengwa ko

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

E - Q O N C E .

YIYANI KWA

Izikonkwane—Into Zokusebenza Imela ne Folokwe

Ikozi—Ikomityi ne Pleti I Lampi

Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

J. E. L. KULLING, New Street, E-Rini,

Igqirha elinyanga ngemiti yelilizwe.

**L**ENDLU imiselwe ngokukodwa ukuba libe yeyo kusebenza nokunyanga nge- miti embiwa kweli lizwe, enyanga zonke izifo zamadoda neza Mankazana, nokuba umntu simhla bumini nokuba sise gazini na.

Lemiciza yenziwa ngemiti yeli lizwe. No- kuba umntu selelele ngendlu sisifo sokunga- palazi iyasilipisa. Linokutumyelwa nge posi xa umntu aliyalezileyo, Litenjwe kakulu.

THE "CAPE MERCURY."

Ipepa lesi Ngesi engelitatyatwa nga bantsundu abafundileyo..

Lipuma katatu ngeveki apa e Qonce.

Umrumo: 9/ ngenyanga ezintatu kwesi sixeko 12s. ngapandle. 30/ ngenyaka apa xa ehlaule kwasentloka 42/ ngapandle.

HARTIGAN & CASEY,

ibatengisi bempahla ngempahla.

**B**AHLALA batengisa impahla ehambaya kanye nge nyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla ehambayo nokuba yeka. banina. Ubani nyinikwa emva komisiko imali.

E Qonce, 20 July, 1886.

ISISULU.

**J**MPAHLA ihleli yodwa ngase ntolongwe- ni endala. Ingcawa, ilokwe, ibulukwe, amahash', inkomo. Yonke into oyifunayo Isisisulu! Isisisulu! e Qonce ukangele emarkem.

J. WARWICK TANTON

UNYANA KA MJACU,

Ungu Mteteleli Ematyaleni, Nombhali we Mvumelano,

**N**GUMFO oyaziyo inteto kwana masiko Esixhosa. Unokumela umntu kuma- tyala entlobo zonke kwi ofisi yase Mtata ku Mganduli nase Elliotdale (kwa Bomvana).

Izibheno uyakuziquba pambi kwe Mantyi Enkulu Emtata.

M. KEEVY & CO.

KWA NGOMTI,

E-Bhulorweni nase Durban Street. Ngoku bazilungiselele ukurola awona ma- xabiso makulu

Ngoboya, Nezikumba, Zenkomo. Nezebhokwe, Nezegusha.

Kanjako barola awona maxabiso apezulu ngokutya nezinye izinto ezitengisayo. Kule- dolopu yeyona ndlu ine Ngcwa Nengubo

zokunxiba ezitshipu nayo yonke into. Lishicilelewa umninilo u John Tengo Jabavu ngu HAY BROTHERS,