

Imvo Zabantsundu

IPEPA LAMAXOSA LEVEKI ZONKE.]

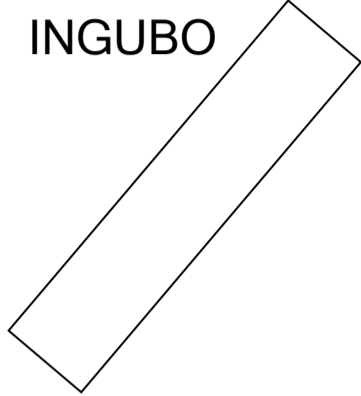
[LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.]

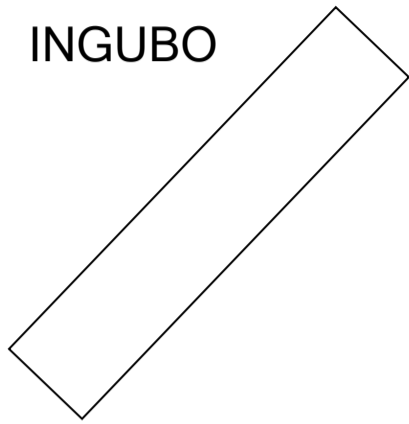
KING WILLIAM'S TOWN, NGOLWE SI-TATU, OCTOBER 6, 1886.

[No. 101.]

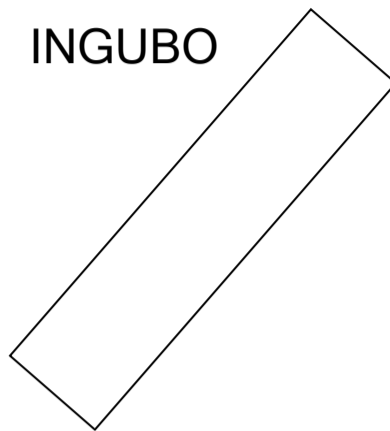
INGUBO



INGUBO



INGUBO



Isaziso ku Mamfengu.

LO ugama lisekele esi sa-
ziso, uvakalisa ukuba
ngelixa loku ceba lizayo, ulu-
ngiselele ukuba anike elona
nani longamele amanye ngo
Boya.

Impahla kanjako iyakute-
ngwa ngemalana encinane xa
sukuba umntu eze eyipeti ima-
li kuzo zonke ivenkile zake
kwela Mamfengu.

THOS. MORIARTY.
5 August, 1886.

KO TITSHALAA,

DYER NO DYER

KUFUNAVA Otitshala
aba-
ufaneleyo umsebenzi;
omnye ufunelwa Isikolo esi-
kulu sase Burnshill (Emku-
biso) omnye esangapandle sase
Ngcwazi (Falconer).

Izicelo mazitunyelwe ku
Rev. WM. STUART,
Burnshill,
via Middle Drift.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba
ukange-
lise lamayeza abalulekileyo.

COOK Elika
Iyeza Lesisu Nokusaxaxo.
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
Umciza Westepu Sabant-
wana.
6d ngebotile.
Oka
Umgutyana Wamehlo. 6d
ngesiqunyana.

Niqondise ukuba igatna ngu
G-. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igatna lake.

YIYANI KWA

C. A. JAY & CO.,
E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza
Imela ne Folokwe
Ikoyi—Ikomyityi ne Pleti
I Lampi
Impahla YendluYonke, njalo njalo
Kukwako imisesane YOKUTSHATA YE
GOLIDE, neye NGEJI ETSHIPU.

Zonke ezingubo ngoku zikutshiwe ezibhokisini, zipaulwe ngamanani amancinane kanye:—

Impahla Entsha kokona ifika
Ngazo Zonke

Iminqwazi Yamadoda, 2/6, 3/, 3/6, 4/, 4/6

Caps, 1/, 1/3, 1/6, 2/

Ihempe Ezilushica, 1/3, 1/6, 1/9, 2/

2/6, 3/, 3/6

Ihempe Zobooya, 4/, 4/6, 5/, 6/

Ihempe Ezinemigca, 3/, 3/6, 4/, 4/6, 5/

Ibhulukwe Zetwidi ziqala 4/9 zinyuke

. ^Isuti Yonke Yetwidi iqala 14/ zinyuke

\Indulubhatyi Zetwidi ,, 3/6 ,,

\Ibhulukwe Zekodi ziqala, 5/6

y Ibhathyi ^Xldyasi Ziqala kwi 7/6 zinyuke 5/

Izikafu Zobooya ziqala kwi 6d.

Ikausi Zamadoda ziqala, 6d.

Intlobontlobo Zezihlangu zodwa

Izambulele ziqala kwi 1/9

Amalapu Okwenza Ihempe ezo meleleyo

6d. iyadi

Carpet Bags

I Portmanto (Zingxowana Zabahambi ezo)

Inqawa

Ingxowana zempahla Yentsapo Yesikolo

Izikafu

Impahla Yonke yokutshata ihleli
Yodwa

Amaqina entlobo zonke.

Ingubo Zangapantsi.

ITYALI ZOBOYA ZIQALA, 3s. 9d.

IKELEKO BROWN, 2d. IKELEKO EMHLOPE, 2d;

IMPAHLA ENTSHA.

KUSAND' UKUFIKA KWA

ITYALI ZETU ZOBOYA, zitsala igazi.

ITYALI ZETU EZILUFIPA, zipandla ilanga.

INGUBO ZOMTSHATO EZENZIWE kakuhle.

Kwa nentyantyambo nezigqubutelo ngatmaxabiso apantsi kanye.

INGUBO ZOKUTSHATA; ZEKABA ZIYASIKWA ZI-
TUNGWE.

IKELEKO, ILINZI, IPRINTI. INTLOBONTLOBO :ZE- LOKWE
ZIKWAKO.

BANTU ABANTSUNDU

Lempahla iyakwenza intliziyo zenu zibete. Yizani kutyebisa amehlo.

Paulani amagama ka PASCOE

AMADODA ati ngu SIGINGQI. ABAFAZI bati
ngu SILINDI. UMTEKETISO ngu FOLOKOCO.

YEKA UKUSELA UTYWALA.

ODWA ke ukuba uyabusela, sela obungangxengiweyo obucocekileyo,

wobufumana ke kwa

O. DONIAN, Kwi Bala le Marike.

Yena akatengisi bumbi, ngobulunge kakulu.

UNGA UNGAGCINA IMALI NA ?

Ukuba kunjalo zitenge ingubo zako kwa

63, BATHURST STREET,

E - R I N I.

I SUTI ziqala kwi 18/6. Ibhulukwe ziqala
kwi 5/6; Ibhathyi kwi 7/6; Ihempe kwi
1/, njalo njalo, kuzo zonke izinto zalendlu.

U BROOKS utengisa ngezona suti zobu
jentilmane ezomeleleyo, ezenziwe ngomya-
lelo ngabasiki base London. Qiniseka ukuba
ziyaku kuhlala—ziqala kwi 40/; Ibhulukwe
12/6. Amakulukulu entlobo ngentlobo onga-
nyula kuzo.

Xa umntu aye kusika ushiya 10/- angati
ayifumane kwakona ukuba ingubo azimkoli-
sanga.

W. BROOKS & CO.,

Abatengisi bengubo zokunxiba,

E - R I N I.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi
kwe ofisi ngase mcancatweni.

ISISULU SE NGUBO

MADODA NEZA MANK AZ ANA

GIBBERD NO BRYANT, E QONCE.

Ezamadoda.

Ihempe Ezimhlope, ziqala 3/6 Ihempe ze Printi
Ihempe Ezomeleleyo, ziqala 1/
Ihempe ze Fleneli
Iminqwazi etambileyo, iqala 2/
Iminqwazi ye Twidi, iqala 10d Ibhulukwe ezomeleleyo zekodi Ibhulukwe ze Twidi, ziqala 5/ Ibatyi ezimnyama ezilungileyo 15/ Ikolala namaqina
Amaqosha azizitadi nawezihlahla Ibhulukwe, nebhanti, nehemphe, neminqwazana ye Bhola.
Imiqulu eyomeleleyo yehemphe 4d. 6d.

Ezamankazana

Ityali ezimnyama, ziqala 2/3
Ityali ezinamabala, ziqala 3/
Ikeshemiya zeqiya ezimnyama, zibanzi kakulu 10d
Amabala onke ekeshemiya, zibanzi kakulu, 1/3
Izitofu zelokwe, ziyi 4d. 6d. 8d. 1/. iyadi I Printi (Ezingapumiyo)
I Printi ezibukeshemiya, 6d iyadi Izitezi, 2/ ne 2/6
Ilokwe ezi kutiwa zi Chemise, 1/6
Ezilokwana zangapezulu ezimhlope (white skirts) 2/
Amiqgqabi ne Veyile
Ikausi nezihlangu
Amaqina
Ikeleko emhlope

ISUTI ZOKU TSHATA ILOKWE ZOKU TSHATA, ziqala kwi 20/- ISETINI EMHLOPE ne SETINA EMHLOPE

GIBBERD NO BRYANT.

THOS. H. COPELAND, BATHURST STREET,

Uhlala aba neyona mpahla ininzi enjenge NGUBO ZENTLOBO ZONKE AMAFELANE NE NGCAWA

Engagqitwa nayiyipina apa e Koloni ngobuhle.
Yena utengisa ngenani eli linganayo ko Ntsundu nako mhlope.

Leshesa, Paula, Funda, uze Utyise.

XA abulela abaxasi bake abebetenga kuye, lo ogama lingapantsi namhla wenza isimemezo sokuba amalungiselelo uwagqibile okufumana impahla evela e Ngilane ize kuye ngenqo zonke inyanga. Impahla yokuqala eyakufika ne nqanawa yobalapa mayela pakati kuka August lo. Kauze kuhlola. Ndinika amaxabiso awona makulu nge Mveliso yeli lizwe enjengo baya nokutya njalo njalo kuba ndiya kuyitumela e Ngilane ngokwam.
P. H. POTTOB.
E Jojosi, July 27, 1886.

Kumzi ontsundu ose Ngqushwa.

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

E TUWA (BELL TOWN)

(Ngakwi Hotele ka Mr. BURGEE'S),

Wokwenza Inqwelo, ne Kari, NJALO, NJALO.

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

Kunokuhlulwa ngokudla nangempahla ngemise- benzi eyenziwe nguye.

Iputuwa ezapukileyo, nento zokusebenza umhlaba zilungi- swa kwamsinyane. Usebenza ngemiti elungileyo yodwa yena.

Amaxabiso abizwayo ngalingeneyo.

ALFRED FRAY.

6 August, 1886.

Mr. J. A. BRIDGE,
Igqira Lamazinyo,
No. 1, DOWNING STREET, E
QONCE.

ABAZELWEYO

PAMLA.—Esikobeni (Prospect Place) ngo 23 September 1886, Inkosikazi ka Bev. C. Pamla, ibeleke UNYANA.

ABABHUBHILEYO.

TSEWU.—Kubhubhe e Dutywa ngoku- hlwa kwe Cawa ngo 26 September 1886 u ESTHER MABEL, Intombi ka Bev. Edward Tsewu no Esther Tsewu, ebudala buzinyanga ezisitoba nentsuku ezisibhozo. Izihlobo ma. zamkele lombiko.

Iveki.

U BEV. D. BUSSELL wehlelo lama Congregationalist Emgungundlovu usinge e Barber-ton ukuya kuvelela amaramente ecala labo.

AMADODA amatatu ase Bhalini adliwe iponti ezintlanu inye ngokunqanda inkomo zawo xa zisiwa esikiti. Ite imantyi u Mr. Chalmers ifuna ukuwohlwaya nzima ukuze ingaqeli lento yokupanga inkomo ezibanjiwe. yo-

KAMBE ngo Mgqibelo weveki ezayo Imantyi yase Bhofolo iya kupulapula izimangalo zabantu abamagama abuleweyo evotini. Abantu ke mababeko bonke ukuzipendulela.

E NISINA kuko umfazi obeleke abantwana abatatu ; intombi zimbini nenkwenkwe.

U BEV. H. VARLEY use Bhayi. Lomfu. ndisi usand' ukufika kwelilizwe uvela peshe- ya ngokucelwa yintlanganiso yododana ofn- ngama Krestu ase Kapa ukuba aze kuhamba eshumayela kwelilizwe.

ILITYE ebelicolwe e Gxulu laziswa apa e Qonce, lifumaneke ukuba line golide eninzi.

UMFO ontsundu obesele nenyanga ezine ehamba ne nxeba lokudliwa yimfene yase kaya ubhubhe e Dayimani ngolwesi-Bini lweveki egqitileyo.

IMANTYI entsha yase Nxukwebe u Mr. Ayliff seyiko esikundleni sika Mr. Dugmore.

Kwi veki engapaya kwegqitileyo kufe enye indoda esikolweni sase Cumngce (Buntingville) edabini lamakaya. Bekuxa- bene abantu ababini etywaleni kanti lonto iyakungenwa nangabanye, zalila xa kutiyawa- yo ngokuhlwa. Ute efika ukuba kulama umfundisi u Mr. Morris labe selilalelwe ngu. mbete itshoba kwenye indoda. Ati kambe amawetu kukutya lonto yenza ezo ziganeke.

AMADODANA ase Heald Town abengene uviwo Iwakwa Rulumente lobu Titshala sele citacitawe anikwa izikolo ngabafundisi balo- wo mzi.

INDODA engu Verster idliwe iponti ezimbi- ni yimantyi yase Kapa ngokusuke itengise ngenyama yempahla efileyo.

KWIZIKOLO zapesheya kwe Nciba ezi 57 ebeziviwa ngu Mhloli ngale kwota igqitileyo siva ukuba sibe yintloko ese " Principal of St. Jamese Caba. Yindawo yaso kade leyo kwelazwe. Pambili Mr. Nathaniel Daniel.

INGQAKAQA ihle umfo ontsundu ngase Me- tele (Middelburg), wongiwa yedwa siteta nje.

U MR. G. G. MUNNICK obesaknba yimantyi yase Barkley East, umise ipepa lamafama e Bafu ekutiwa yi " Cape Farmer."

KUYAWAVAKALA ezokuba imisito yoboya e London ngom. Gqibelo ogqitileyo upele amaxabiso ngeponi efan' akuncipa.

IQELA lentombi za Mangesi ezifundayo e Bhayi litatyatwe lulwandle ziqnba. Kun- tywiliselwe mbini, ezinye ezimbini bezinge- kabonwa, zine ezibuye zancedwa.

KUKO ulure lokuba idayimani zifunyenwe e Carmel kwelama Bhuln e Free State.

ABAGWINTI baka Dabul'amanzi o Bester no van der Berg bazakunikelwa kwizipata- mandla zase Natal lulaulo lwama Bhulu la akwa Zulu. Kuvakala ukuba lenduna ibi- bekwa ityala lokuba ibe ihashe ngama Bhuln, ate ambizela kwi bhotwe lawo eliyi Vryheid, xa bayiqubayo induna icele ukuba ke baye koli Liso le Nkosazana kwa Zulu anga ayavuma abuya amqanda andula uku. mdubula, atyala imbumbulu ezintatu emzi. mbeni. Iyapandwa into leyo.

E KOMANI ngaleveki kunduluke o Messrs. J. M. Parsonson, W. Lamplough, unyana ka Vulindlela, no W. Stilwell ukuya kwele golide.

U MR. MUNRO wangase Dikeni e Ncera, ubhaqe Umxhosa eyantaza emhlabeni wake, kwaye kuko inkatazo yokugaulwa kwemi- nga ngabantu abangaziwayo. Bange banga- teta waselemquba ngehashe: wakulula umfo ngenduku ehashini watsho laxhuma. Akabisadenda u Mr. Munro ukhula ehashini kwabambana. Bate besadubulana ngomza- mo kwafika omnye Umxhosa, tywine entlo- ko ku Munro watsho lamrozo kwayoko igazi, bacela koxongo bemshiya ete ti. Abakaba- njwa, noko kuko amadoda ekuranelwa kuwo.

IQELA la Besutu elali wezwe li Jelimeni elitile liya kubonisa ngabo nokungqungqa kwabo e Ngilane nakwelama Jelimeni lifike e Monti, ngeveki epeleleyo. Kwafika izinto ezingenayo nepeni ebomvu esezipile ngamate entamo. Naleyana mali izi £4 ngenyanga kwa- kutiwe bomana beyamkeliswa bati abazange bayinikwe. Abantu mabakulumkele ukusu. kelana nezanga.

KUKO umlunguzi osand' ukubhubha e Mgungundlovu ominyaka ilikulu ubudala.

NAMALAWU ayatwala! Pambi kwe Jaji e Dodoloro kutetwe ityala le Lawu elatwala intombazana ka Mr. Merwe eminyaka ilishumi linesi bhozo. Ligwetyelwe iminyaka emine lisebenza nzima entolongwe.

INTLANGANISO (Presbetry) yaba Fundisi be Free Church idibana namhla e Monti.

LITI ipepa lase Dikeni i *Alice Times* ku- sand' ukutyiwainja ye Mantyi yakona yin- yo ka yasuka intloko ne nta mo yalilukuluku ukudumba. Kwaputunywa iyeza lika No- gqala eli kutiwa " Ngumpilisi wenene " (" Sure Cure") latshona ilanga seyipilileinja.

AMASELA enkuku angxamelele ukuwuxaka umzi apa e Qonce zibiwa nangama nkaza- na. Ngati imbangi zibi mawusi zotywalwa bomlungu nobomkhosa.

KUSHICILELWE isaziso kwi *Government Gazette* sokuba u Mr. Havelock Smith, umpati we Standard Bank uyeza apa e Qonce ukuza kuvusa elatyala lala mali yayicolwe ngaba banjwa. I Bank iyayibanga iti yileya mali yalahleka ngo Ngayecibi.

SINOSIZI ukuya ukuba ngapesheya ko Mta- ta singene kakulu isilingo, mhlaumbi islfo, inkatazo, yokuti kuhlelwe isuke intombi ivuye seyi bombolozela ikala ngomfana, kuze sekusitwala uyisebenzile lowo mfana. Siya- zivela ezosi alamazana:

I JAJI iyakuteta kwezi ndawo.—E Koles- belere, 7th October. E Kaladokwe, 11th October. E Somerset, 14th October. E Tinara, 16th October. E Faru, 19th October. E Bhayi, 23rd October.

IBHULU lase Somerset East lidliwe iponti ezimbini, lingenazo lhlale entolongweni ngokulibeta kakubi ihashe lalo entloko nase mzimbeni wonke. Ute akudinwa kulibeta wa- bopa amayesile amabini wafaka intambo antanyeni wabaxeshwa waliralo ngokwe sileyi.

UMZI Ontsundu otenga e Rini siwuyaleza ukuba make ufunde izaziso zo Mr. T. H. Copeland nesika W. Brooks, uyakwanela.

IMVO ZABANTSUNDU

NGOLWESI-TATU, OCT. 6, 1886.

TNGXELO ka Mr. Zamgqibelo, HoWE ELY nge Ziko- lo yenyanga ezintatu ezipela ngo June 30 lo ugqitile- yo isel' shicilelwe. Indlela esidi- bene nayo ngayo lengxelo isibange- la ukuba sityi siva into embi ukuti amapepa anjengala abonisa uku- hamba kwe mfundo angabiwa ngoku kululekileyo kuba shicileli be- ndaba. Nxa kwazekayo nje ukuba kuko abantu abayi ease kunene lento yenxaso yezikolo nge mali ka Rulumente yindawo yabapati Mfundo ukuba bakusasaze ukukanya komsebenzi owenziwayo kufikelele kwabanengqondo kuba intshaba ngasele paya zenzakalisa zingabo- nwa.

Lengxelo itabate kwizikula zemi- mandla yase Mfopu, i Qonce, i Cu- makala, i Bhofolo, ne Dike. Noko asisokuzicalucalula zonke izinto ezi- bhaliweyo ngezi zikolo kuba elipe- pa lincinane, ezonto zingalungela ikoranti ezinkulu ; kanjako asisoku- ngena ezi Semnareni kuba sike site- te ngazo. Namhla singena kweza ngapandle zikolo.

Kwa ese semgubasini umlesi wale ngxelo udibana nezikalazo zo Mholi ngenxa yokungabiko kwe Zifundo Zokwazi Izinto—ezihlala ziyalezwa Libhotwe Lemfundo ukuba mazifun- diswe. Incwadi nemifanekiso ye- zizifundo fudula zikutshwa Ebbotwe Lemfundo, njengokuba zazingalo nezi leti nezinye incwadi. Lati laku balela ilanga lowo mtwalo wa- mela Abafundisi kunye nabantu. Indlela abawu quba ngayo lowomse- benzi kwelabo icala lengxelo ayiwu- ncomi.

Kumashumi amatatu ezikolo zaba Ntsundu zihlanu qa ezizifundisa ka- kuhle Izifundo Zezinto, ubuninzi ba- zo azinazi ncwadi nazi leti, ne desika kwezinzazo zimana ukudidizela lonke ixesha kwaku fun' ukushukunywa. Lento yokuba kungabiko zincwadi nezi leti ndawonye nobu budididi bedesika nokungabiko kwe mpahla yokufundisa izifundo zezinto yenza ukuba ukufundisa oku kube yinto engenako ukwenzeka. Kanti ke asikafiki kweyona ndawo illusizi esi- za kuyi balisa. Umlesi wale ngxelo uti akuhambisa ukuyi lesa angabi naku nceda ukuya intliziyo ingxa- mel' ukuhlamba akufika kule nteto iti izindlu zezi kolo zingama xeke- xwa indlu le ivutuza umoya kwenza- kale impilo yo titshala neye ntsapo.

Into eyakubonisa ukuba asifuni-

seli zezi zikolo zilandelayo esizica- pula kule ngxelo.

Gwiligwili.—Teacher, Maria Petshwa Akuko zifundo zezinto. India ibuxekexwa.

Nxalawe, Teacher, Sarah Jane Msileni:— Akuko zifundo zezinto. Incwadi yamagama yale kwota ingcolile. Le titshala ingeno apa ekuqaleni kwayo le kwota; kafuneka iwenze umsebenzi unge uyadlamka.

Ngobozana, Teacher, Anna Bitshana:— Akuko zifundo zezinto. Njengokuba le ti- tshala ihlandelwe ukuba usapo ilupumeze kwibakala lokuqala lodwa nje kufuneka ukuba obobuncinane ibenze ngokufezekileyo. Aba- bantwana babini bajabalazela ukupumela iba- kala lesibini abasokwenzelelela indawo yala mashumi ma 25 afumane ahlala ngezimnyama- ma. Indlu icokisekile ilangisiwe.

Kwa Qoboqobo, Teacher, Harry Sitela, (U- nompako wesiqinisele se 1885) :— Izifundo zezinto zilungile. Esi sikolo sivulwe ngo January lo ugqitileyo. Indlu icokisekile ilangisiwe. Kuko itafile ye titshala, nezitulu- lo zanele. Idesika ne kabati yokucina incwadi ziyafuneka.

Esihobotini, (Wartburg) Teacher, Rev. W. Rein; Abancedisi, Simeon Nxamngxa no Stephen Shweni:—Akuko zifundo zezinto. India intle. Inxenye ye desika zishukuma kakulu.

Kubusi, Teacher, John Lokwe, Umncedisi Otungisayo, Lizzie Mnyango Akuko zifundo zezinto. Kutungiswa katatu ngeveki— iyure ene halufu. Ukubhala nokubizelwa makunyanyekelwe. Ngalonyaka esikolo sa- valwa intsuku ezintlanu ngenxa yemvula. Indlu iyakangeleka; isifululo sesifun' uko- nakala ; idesika zimbini, izitulo zanele, kuko netafile ye titshala, ne bokisi enkulu yencwa- di.

Kwa Zidenge, Teacher, Isaac Tshwete Akuko zifundo zezinto. I Geography mayi- setyenzwe. Kufuneka izilite kubantwana abasaqalayo ukufunda. Esikolo ngalonyaka savalwa intsuku ezi 13 ngenxa yemvula, lwa- lunye ngenxa yengqele. Indlu inkulu ino- bom ; ifestile mazivuswe; idesika zimbini, izitulo zanele.

Emgwali, Teachers, Lydia Jafta, no Mar- garet Mngunana :—Izifundo zezinto zilungile. Isiguqulelo sokusa Isingsi Esixhoseni masikatalelwe kakulu. Zizindlu ezilungileyo zikanayiselwe zaza zanempopo, zinempahla eyaneleyo.

Emnyameni, Teacher, Ebenezer Majiza : — Akuko zifundo zezinto. Akutungiswa. Akuko zikopi, nazilite nazincwadi zakufunda. Isifululo sonakele, mahlanu amacepe efestile awapukileyo.

Ezingcuka, Teacher, Niven P. Gasa :— Izifundo zezinto zilungile. Akuko zikopi. Si- valwe intsuku zambini ngenxa yemvula n- galonyaka. Indlu icokisekile; kungekufakwa ifesitile; iti kwakubako umoya uvutuze ka- kul endlwini; kuko idesika inye, netafile yo titshala, ne kabati yencwadi.

Rabula, (esase Tshatshi), Teacher, Jervis Mjodi :—Akuko zifundo zezinto. Akutungis- wa. Incwadi ze Singesi ekufundwa kazo zingapaya kude le ngenqondo zabantwana. Incwadi ze Sixhosa ziyafuneka ; ezikoyo zi- ntatu qa pakati kwesitoba sabantwana. Incwadi yamagama imelwe kupatwa kaku- hle kunalento. Eye titshala eyayifundisa apa u L. Gamanda yayiyipete ngobuxelelu kakulu.

Kwa Ngudle, Teacher, Robert Nvosi Gaba ; Umncedisi, Jane Nyosi Gaba :—Akuko zifundo zezinto namtungo. Ukubhala kubi; kufuneka unyameko olukulu ekugqukeni Isingsi sisiwa Esixhoseni. Kufuneka incwadi ze Sixhosa kwabakwi bakala lesi Tatu. Indlu inkulu iyakangeleka; idesika zine, kuko itafile ye titshala, nekabati yencwadi.

Blair Helen (Emngqesba), Teacher, Caro- line Ross :—Akuko zifundo zezinto. Akutu- ngiswa. Esikolo sisand' ukuvulwa ngo January lo ugqitileyo. Indlu intle ilungile; idesika inye, netafile ye titshala, nekabati yencwadi.

Ncera, Teacher, Louisa Ngcayiya :—Ako- ko zifundo zezinto namtungo. Kufuneka ipepa lo A namapepeka okufunda. Esikolo savalwa ekuqaleni komnyaka. Uncedo lwemali ka Rulumente lungelunqunyanyiswa bade abantu bafake ifesitile ezilungileyo. Iti titshala isifa nje. bobubunje balendlu ingqukava, nam nditi inyanisile, nditsho nga- wam amava.

Rabula, (i Wesile), Teacher, Enoch Mpa- Ekufikeni kwam kwesikolo ngexesha leshumi ndayifumana ititshala inabantwana aba 13 imi pandle *ihndele* ukude lupelele ukufika usapo. Kutwala isikolo singena n- gexa lesitoba kusasa. Iba yona le titshala n- gelayo iyalungisa ukulindela, kodwa nga- pandle kokuba kukuleze yona nentsapo ayinge kaulezi. Bonke abo babeko babe zitlito ezingazi nento, inkoliso yabo ingama- lawu. Ngalonyaka esikolo savalwa intsuku ezi 14 ngenxa yemvula, lwalunye olokuzala komlambo. Indlu ifanelekile.

Olivedale, (Kwa Dliso), Teacher, Ellie Meyile (Unesiqinisele sobu Titshala) Indlu irelerele kakubi, liqela abantwana abanom- kuhlane kungenwa zingqele. Idesika zine, kuko itafile ye titshala, ne kabati yencwadi.

Dorrington's, (Entoleni), Teacher, Emily Ntshona (uti unompako wesiqinisele se 1885) :—Esikolo noko asilunge njengento esasiyivo nyakenye; ukubhala kubi kuso sonke isikolo. Akuko zifundo zezinto Bekungatungiswa ngale kwota. Indlu ilungile ; idesika inye emacala mabini, izitulo zisixenxe, itafile ye titshala, nekabati yencwadi iko.

Bhofolo, Teacher, William Dwane (une Si- qinisele se "Honours"), Umtingisikazi, Maria Dwane :—Izifundo zezinto zilungile. Isixhosa masifundiswe kubantwana abakwi bakala lokuqala. Ukuba bebenako ukulesa Isixhosa ngekupumelele abantwana abahla- nu kwibakala lokuqala. Yindlu entle eka- nayselwe yanempopo kakuhle, inempahla ngokwaneleyo.

Kwa Tini, Teacher, William Gqili Ndlazi: Le titshala ayinamsebenzi kanye; akayazi nase mapupeni lento kutwala sifundo sezinto ; ndite ndisakujikisa ngokuti makayenze, wa- sika wati ukuncama ukuba engayazi waqu- bula incwadi wabizela abantwana ukuba babhale. Sezintatu ititshala zesisikolo emva kokuhlola kwanyakenye. Ukuba akuna- knfakwa titshala ivufaneleyo umsebenzi ma- sivalwe esisikolo mhlaumbi siditywe kwesi- ya sase Wesile sise Bhofolo.

Besi saza kuquba indawo ke ayi- sivumeli epepeni. Kuyi mfanelo

ukuti bambalwa Abongameli abazi-kataleleyo izikolo; lisiko lento yo-nke xa sukuba yonakele ibako yona eyokubika. Abapati bale mali iluncedo eyona nto mabayi kangele kakulu sisimo sezikolo. Kona ngo-ku ezi zikolo zizinto ezingena mpe-fumlo. Kwanele okuku xaxwa kwe zikolo zaba Ntsundu kwenziwa zi-nshaba, makungenziwa ikala elira-rayo ngezi poso ezi noku petsbwa kapukapu empatweni yazo. Ngoku bonke obubu bbutyubhutyu buba-ngwa bubu betyebetey bokyukelela kwaba fundisi abongameleyo ekufu-neka kupela ukuba asuke apakami-se umnwe wodwa kwezizinto kolu-nga konke. Mababonakalise inku-talo enobom ezikolweni abazipeteyo zoqala ke ezi ngxelo zo Mhloli uku-yola zakuleswa. Lamabala siwenzwa ngomoya wobuhlobo ngetemba lo-kuba kongena intlaziyeko.

Impawana.

Xa abantu beyakutenga ezivenkileni ekinzaziso mapate Imvo Zabantsundu ekinze benzelelelwe. Kupauleni oko mpi-ndimi ise Rini.

Ubnngewalisa buka Danyeli owavuka ekufeni kwa Wezo—liya tshona ilanga labo. Umhlobo wetu ose Ngeobo, umshumayeli omdala, wazisa u Mr. R. Ndu ngane ukuba elotyendyana likwisitili sase Mjanya. Utsho ati:—“Oluvoko lwan-goku loqondwa ngonantsi, tina asiluse neso eli, nezontlanganiso zezonto aziteta-yaseingeziyoni noku abeyakuti alike apa; noko waka wafika sasinko. Intloko zetu ukuba azilumkeli oluvoko baba qumbu kuzo nabo, imisebenzi yabo iya kuciteka.”

Asazi nokuba umzi waka wasisa-so na isazisosika Mr. J. E. L. Kulling, wase Rini esinevasha. sibonakala kwelipepa le Mvo. U Mr. Kulling ligira elinyanga ngemiti yelizwe. Umlesi makazanelise ngokwa-ke kwimihlati yezaziso mayelana nama-yeza ka Mr. Kulling; kodwa awetu ama-kad' ebona asalatisa ukuba amayeza emi-ti yelizwe asasineda ngapezulu tina ba-ntsundu kunamayeza-yeza enziwe nge-migutyana ya Pesheya.

Umlungiseleli wendaba ze Sigidimi, oqele ukuti maxa wambi abhale incwadi kwelipepa alipeteyo azifihle pantsi kwe-gama lokuba ungu “Mazondwa” Mntu-nabanye njalo-njalo, uti incwadi ka “Gangatele” eyabonakala kwi Mvo yabhalwa kwangu Mhli wase Mvo. Tob' igazi. Asikehli kangako tina. Lomza-lwana chamba inko yake ngokwake ubuza imbuzo ngo “Ntu” ezifihla kwelo kuba ungu “Mazondwa” abuye azipen-dule. Kulondwa ntoyakowetu. Go it!*** Siyavuya kunene ukubona ukuba u Nqogala (J. Shaw, Esq.) wase Bhofo usaupele ngongqo umsebenzi wake wokwenza imiciza ngemiti yelizwe. Amayeza elinene anesihomo kulo lonke eli. Indlu nganye yontsundu ngehlala inohlobo ngalunye lwamayeza ka Nqogala ukunceda kwizifo ezifika ngebhago entsatshe. Nango lomayeza efalisiwe kwimihlati yezaziso kwelipepa.

“Iyawa yintonina (utsho umbhaleli ose Transkei) ukusuka ‘Isigidimi’ ne ‘Mvo’ ziyawavelana ngelize onondyola, namangongo efulane, &c. Yintonina? Utabateka msinya ‘Isigidimi’ kanti nguwe ixego. Yiti cwaka wena wopendu-lelwa siti; ngoku sibona wena ongxami-leyo.” Singati tina kulomhlobo wetu, iyaxuba indod' enkulu, yiyo lonto seyi-fumane itabateka kusaqutywa uburhara.

Intombi zakowetu zingonzala bohlanga, abazalikasi ke ngabo abaxonxa izimilo zabantwana, akuhlazo ke kwetzu ingo-ndo ukuba umzi uke unqumame ukange-le apo isinga kana ingqesho yomlisela nomntjina. Amasiko etu okuba siluhlanga siwalahlile, baninzi abati nawa Mangesi asikawafumani sisabambe isi-sila sehohe kuwo. Ifika ingene apo ke ingxoxo yokuba “Kubhekwa pina ngu mlisela nomntjina wakowetu?” Izindlu zalempi intsha azimi kuzezimini, zimi emsetulukeni, ze umfana uve kutiwa useyile, ngokwenqanawa, usel' umoya; udlive zihangu, selenxih' ihempe yetiki ngokungahlali kakuhle endlini yake. Kuya funwa ke ngengxoxo enjengale ukuba kungatwanina uku-ngandwa lamahlazo. Sitsho kuba kuko unumzana oti:—NKOSI.—Nceda ufake lamazwana ambalwa kwelo pepa lamanene. I. Imvo Zabantsundu bendiba ligama elibhekiselela kwinto zolaulo, ngokutya imvo zetu, ngokwam ukucinga. II. Bendingazi ukuba lizaku-teta ngamantombazana angafundileyo na-fundileyo, lonto ilihlazo pambi kwetu. III. Amahuli akuti asinambeko kuwo. IV. Sisukela abantu abangazipenduleliyo abaman' ukuhlazwa siti. V. Makayekwe amaleli afundileyo nangafundanga ngo-kuba sizilaza ngokwetu xa sisenjenje kumaleli akowetu. VI. Amadodana afundileyo inxalenye ayikalitabati nelipepa, nelitabatayo inezikweli yinkohla noku-ixasa ipepa. Ukutsho nditi, um-Afrika makazenzele intfoni ngalandawo. Uxolo Mhli.—Ndisicaka sako.—D. GWELE.—Tsono.

Ngati, sibona tina, ngeike ixoxwe nga-qinileyo nazingwevu lengxoxo, ike iku-tshwe ezandleni zoluthsha, bazakusike batukane; umzi ulahlekwé sidima nasi-homo sawo. Impi entsha ayisengawo na Maxhosa na Belungu. Sisizwe nje esisibhakhakhani.

U J. S. A. owaka wenza amanqaku oku-bonisa ukuba Isigidimi siyazenzakalisa pakati komzi ngokubalisa intsoni emini, yenye yamadoda apambili ngengqondfo nangesimo kulonzi untundu, yenye ya-madoda anteto ifanele ukukangelwa. Sifumene ukumangaliswa, sadana saku-bona inteto ekungatiwa ngokukumsha. ggoberian ivunyelwe ukuba ibonakala kwelopepa. Yiyole lonteto ingabona

kubekana pakati kwetu:—“U J. S. A. uyabuda, akanangqondo, uyanyanga. Ubucopo bake bomile; akukonto itetwa nguye.” Le yintshwabulo, izituko—amadala angayewakweliisile umongameli we Sigidimi, ngokukodwa xa ajoliswe konesitozela sika J. S. A. Esenziwa lento nje umhlobo wetu necebo lake selataty-twa,—intsoni asisabaliswa. Nguwona lo umbulelo awufumanayo.

ABALIMI NA BARWEBI.

E-MARKENI.

Amanani ezilimo akashiyene kakalo kuzo zonke indawo, kuse Bhayi nase Kalado kw nase Kolesbelere apo ingxowa yombona neyamazimba ike ifumane ishumi leshelani.

E QONCE (Oct. 5).

Ihabile, 1/1 to 2/7 ngekulu Umbona, 1/6 to 1/10 ngekulu Amazimba, 1/8 to 2/ ngekulu Amatanga, 1/6 to 3/9 ngedazini Umgubo, 5/ to 6/ ngekulu Imbotyi, 4/ ngekulu Itapile, 1/ to 8/ ngengxowa Inkuni, 5/ to 20/ ngeflara

E RINI (Oct. 2)

Ihabile, 2/1 to 3/7 ngekulu Amazimba, 7/6 to 8/ ngengxowa Umgubo, 12/ to 14/ ngengxowa Umbona, 5/6 to 6/ ngengxowa Itapile, 5/ to 10/ ngengxowa

NATIVE OPINION

WEDNESDAY, OCT. 6, 1886.

AVOLUME of “Correspondence

A few more words on the Glen Grey Question. of General Sir G. CATHCART ” is now before us. From it we unearth two important Proclamations, one conferring the territory now known as Glen Grey to the Tembus, and another defining the boundaries of the new territory. We have also taken the liberty to reproduce a memorial of the Dutch farmers of Albert, praying the Governor “not to allow the Tembus “to settle, or locate them on the “same lands as formerly;” also His Excellency’s firm and trenchant reply to the petition. The two latter documents show clearly that the covetousness of the Boers for Glen Grey is not of recent origin, and that the firmness of Governors and Governments has alone, in the past, prevented the farmers from “boning” the district.

In our last article on the Glen Grey business, we ventured to express our doubts on the legality of the manner in which the removal of the Tembus from Glen Grey was effected. To our lay mind the important documents published elsewhere in this day’s impression go far to establish the grounds on which we based our doubts. First of all the transaction took place in 1852, before the Constitution Ordinance was granted to the Colony, and when, we believe, the proclamations of Governors were the law of the land; the Constitution was granted to the Colony in 1854. Under these circumstances, then, Sir GEORGE CATHCART issued his Proclamation, in which he says: “I do “hereby proclaim that the Royal “Regent NONESI may return and “reoccupy her former possessions, “and that all the Tambookies are hence- “forth to be entitled to the same “protection of the laws as all other “of Her Majesty’s subjects.” The former possessions to which the Governor was alluding are the Glen Grey lands, which he defined in a subsequent proclamation. Of the force of his action Sir GEORGE CATHCART thus writes in his reply to certain Burghers of the district of Albert: “The Tambookies, as “well as the Burghers within the “limits of the Colonial boundary, “are Her Majesty’s subjects, and, “holding their lands from their “common Sovereign, are entitled “to the same protection of their “rights by the Government of the “sovereign power which granted “them.” These have been our views of the functions of Government until the recent plundering of the Tembus of Glen Grey considerably shook our faith. Now, it must be remembered that His Excellency the Governor has not issued a proclamation repealing Sir GEORGE CATHCART’S proclamations, nor has an Act of Parliament, setting aside these proclamations, been passed; and the infringing resolution of Parliament, under colour of which

these proceedings have been taken, has no force of law. It will, it seems to us, be laying a principle utterly subversive of the letter and spirit of the Constitution under which we live to take Parliamentary resolutions as possessing the potentiality of law, and more so when such resolutions affect the rights of Her Majesty’s subjects to land. With these considerations uppermost in our mind, we are strongly of opinion that the evicted Tembus of Glen Grey have a good case against the Cape Government in Courts of Justice. Moreover, we are as powerfully persuaded that their representations would have great force with the Right Hon. EDWARD STANHOPE, who holds the seal of the Colonial Office, if sent through His Excellency the High Commissioner. No time should be lost by the friends of the Tembus in adopting either of these courses.

Editorial Notes.

IN regard to a statement made in Native Opinion in an article on the “Condition of Mission Schools,” we have been officially requested to make a correction. In the article in question it is stated that “a large majority (of thirty native schools, reported on by Mr. Howe Ely) have no slates or books.” It is pointed out that there are deficiencies in books, slates, and other requisites, but not a single school is reported to be without slates and books. When the report says “slates or books wanted,” the Inspector means that the present supply is insufficient.

WE are very satisfied, however, to observe that that article has attracted the attention of the Press. The Cape Argus and the Cape Mercury commend us for honestly pointing out the defects in these schools. The Port Elizabeth Telegraph dunnus us with faint praise, while complimenting us for exposing defects. Our Port Elizabeth mentor takes exception to our tracing the blame for the blemishes in out-station schools to Missionary Superintendents and accuses us of ingratitude to missionaries. The Telegraph says—“We see Umjala” (which we take to mean Umhala, our friend Nathaniel Cyrill of that ilk) “is rounding on the missionaries in fine style. Who says Esop was drunk when he wrote Rusticus et anguis The missionaries will not thank our friend of the “Weekly Notes” for making them appear as if they were laying a claim to infallibility. They will rather ask to be saved from such a friend. Be that as it may, we still hope that efforts will forthwith be commenced to set the outstation schools in order, and thus avoid playing into the hands of the enemies of native education.

IN the course of a forcible article on the eviction of the Natives from Glen Grey, the Christian Express makes the following observations “The clearance of a country of its population is always a misfortune—when it is done by injustice it is a crime as well as a blunder. Many people form the strength of a state, and are the producers of its wealth. The deportation of the native people beyond the frontiers of the Colony, on every pretext cannot be economically sound, any more than it is politically safe, or morally right. The Queen’s Town merchants saw this, when they objected to the removal of many thousands of people from their district. And with the Pondo cloud hanging over the Eastern Frontier, it is not wise to drive thousands of discontented and embittered natives in the direction of the Pondo border. We are always in this country complaining of ill fortune, of our wars, and dear labour, and dull business. Business will always be dull, and labour dear where the population is scanty; and yet we are always trying to make it more scanty. By driving the natives away instead of utilizing them, we gain some petty ends—a few more farms—and a little more land, but business in frontier towns languishes, and fewer ships with full cargoes come into our ports. It is a suicidal policy, even when followed without intention of injustice.”

IT is gratifying to note that public spirit has not died out of the hearts of some of the Colonists and that it has only to be called forth to show itself. A suggestion was made in the Christian Express (Lovedale) to the effect that Mr. William Koyi’s name should be perpetuated by the establishment of some small bursary to be called after him and to be held by every-one willing to follow his example. Already two five pound notes have been sent to Dr. Stewart for this purpose. A few issues back we referred to the peculiar circumstances of Mr. Koyi’s death in these columns. It is to be hoped the suggestion of the Express will be backed up by deeds in the manner quoted by our contemporary—“If ‘twere well ‘twere done, ‘twere well it were done quickly.”

THE Alice Times emphasizes the fact that the Peddie people are determined to use their best efforts in objecting to a large number of the natives claiming to be registered. With a great amount of sound sense the P. E. Telegraph writes on this point: “On the principle of justice to all, black as well as white, we caution our native friends to be on the alert. In several districts the next revision of voting lists will witness a struggle, and unless the natives can manage to attend the revising officer’s court, the Bond party will demand the excision of their names. Taking all things into consideration, we cannot find any evil results from the native franchise, and we trust they may be on the alert to defend their just claims against any opposing party, no matter what its peculiar designation.” We need scarcely remark we concur in the observations of our Bay contemporary.

Tembu Rights to Glen Grey.

I.

PROCLAMATION by His Excellency Lieutenant-General the Hon. GEORGE CATHCART, Governor and Commander-in-Chief of the Settlement of the Cape of Good Hope, in South Africa, and of the Dependencies thereof, Ordinary and Vice-Admiral of the same, and Her Majesty’s High Commissioner for the settling and adjustment of the Affairs of the Territories in South Africa, adjacent and contiguous to the Eastern and North-eastern Frontier of the said Colony, &c. &c. &c.

Whereas many of the Tambookie chiefs and tribes, forgetting their allegiance as well as their debt of gratitude to the Sovereign, for having granted them lands and protection when oppressed in former times, did join in the late wicked rebellion:

And whereas, whilst, on the one hand, the Chief Mapassa did even surpass the others in guilt, by associating with rebel Hottentots in destroying the lives and property of Her Majesty’s faithful subjects; on the other hand, a large portion of the tribe of the late loyal Chief Um-ti-rara remained true to their allegiance, and, under the influence and conduct of the faithful regent Nonesi, did actually migrate beyond the Bashee, in order to avoid being implicated in crime:

And whereas the Tambookies who have been actively engaged in the said rebellion have been most severely dealt with, and those who have survived are now humbled, and have made a due and formal submission, and are desirous to be allowed to live in peace under the protection of Her Majesty, and to obey the laws:

Now, therefore, I do proclaim, declare, and make known, that, with a view to the re-establishment of peace and good order, within as well as beyond the limits of the colony, and in the due exercise of the royal prerogative of mercy committed to my discretion, I hereby grant a free pardon to all Tambookies who may be desirous to reside as British subjects, as aforesaid, within the colonial boundary.

And I do hereby proclaim, that the royal regent Nonesi may return and reoccupy her former possessions; and that all Tambookies are henceforth to be entitled to the same protection of the laws as all other of Her Majesty’s subjects.

And I further declare and make known, that as a just penalty for their heinous offences, the lands of the tribe of Mapassa are hereby declared forfeited; but their said chief having been killed, and the tribe sufficiently punished, the remnant of the said tribe is included in the pardon granted as above, and will be allowed to place themselves under the responsible authority of some other Tambookie chief, but the name and independence of the tribe of Mapassa will cease.

And I do further declare and make known, that I have appointed Joseph Cox Warner, Esq., Agent for the Tambookies, and have authorised him to form locations of the said tribes in the district of North Victoria, within certain limits and boundaries to be hereafter defined by proclamation.

And lastly, I declare and make known, that no Hottentot will be allowed to settle within the locations of the Tambookies, without special sanction being first obtained from me.

GOD SAVE THE QUEEN!

Given under my hand and seal, at my camp, on the Klipplaat River, and in the district of Victoria, this 22nd day of November, 1852.

(Signed) GEO. CATHCART, Governor, and High Commissioner.

K.

PROCLAMATION by His Excellency Lieutenant-General the Hon. GEORGE CATHCART, Governor and Commander-in-Chief of the Settlement of the Cape of Good Hope, in South Africa, and of the Dependencies thereof, Ordinary and Vice-Admiral of the same, and Her Majesty’s High Commissioner for the settling and adjustment of the Affairs of the Territories in South Africa, adjacent and contiguous to the Eastern and North-eastern Frontier of the said Colony, &c. &c. &c.

Referring to my Proclamation of this day’s date, I do hereby proclaim, declare, and make known, that the boundaries of the Tambookie locations are hereby defined as follows:—

Western boundary—from where the most western point of the Brain Neck Range runs into the Zwart Kei, Northward along the summit of that range to Bram Neck, thence inclining westerly along the summit of a range running direct to Zaalboom’s Neck, thence along the top of the high range of Andries Neck to the termination of its northern point, thence east along the summit of the range covering the sources of Groot and Klein Vley, continuing east above Buffalo Thorns, along the top of a high range called the Boundary Range, to a point where it is joined by another range running into Theodor’s Rand; thence northward along the last-named ridge to Theodore’s Rand, thence along the summit of that mountain to the Stormberg, and thence to the Indwe. Eastern boundary—the Indwe and the Kei.

GOD SAVE THE QUEEN!

Given under my hand and seal, at my camp, on the Klipplaat River, in the district of Victoria, this 22nd day of November, 1852.

(Signed) GEO. CATHCART, Governor, and High Commissioner.

L.

MEMORIAL OF FIELD-CORNETS AND INHABITANTS OF THE DISTRICT OF ALBERT TO HIS EXCELLENCY THE GOVERNOR.

To His Excellency the Right Hon. Lieut.-Governor Sir George Cathcart, G.C.B., Governor, and Her Majesty’s High Commissioner, &c., &c., &c. Cape of Good Hope.

The Memorial of the undersigned Fieldcornets and Inhabitants of the District of Albert:

Respectfully Represented,—That your memorialists find themselves in the painful necessity of laying their well-founded complaints before your Excellency, in the

hope your Excellency will be graciously pleased to take their case into favourable consideration.

That your memorialists, before the outbreak of the war, always treated their then neighbours, the Tambookies, peaceably, notwithstanding the frequent robberies they committed; your memorialists did their utmost to keep the peace.

That about that time, your memorialists entered into a treaty with the Tambookies and their chiefs, by which it was agreed, that the Tambookies, within eight days after the agreement, should depart a little away from the line of frontier, to which, the chiefs signed their names.

That your memorialists were, trusting them, reasonably deceived in following them on their word, till near a bushy part of the county, when the vagabonds instantly commenced to fire upon your memorialists, and continued to rob and burn all around, and the war and depredations are still going on, since the beginning of 1851, and the loss of many lives of Her Majesty’s loyal subjects, and the ruin of many families, is the result of the treachery of these cunning marauders and murderers.

That your memorialists respectfully pray, in case your Excellency should be pleased to resolve to a treaty of peace with the Tambookie nation, not to allow them to settle, or locate them, on the same lands as formerly, as your memorialists have paid too dearly before last war, through their deception; but to grant to your memorialists the lands formerly occupied by the Tambookies, on the same plan and condition as to lands lately granted to the inhabitants of the new field-cornets opposite the Sternberg’s Spruit, in quinten.

And your memorialists, as in duty bound, will ever pray, etc.

Signed by 1 Field-commandant, 5 Field-cornets, and 135 Inhabitants.

A true copy, translated, J. G. BENDER, Sen. Burghersdorp, 26th November, 1852.

REPLY TO THE ABOVE MEMORIAL.

Burghersdorp, November 29, 1852. Gentlemen,—His Excellency has received and read your Memorial.

He observes, with some surprise, that in the third paragraph you seem to found a claim upon what you call a treaty, signed by certain Commandants and Field-cornets, and by Mr. Warner, in presence of one minor Tambookie chief, Tyo-po. You ought to be aware that those who were parties to that transaction were guilty of an unlawful act of aggression of a very grave nature. A treaty can only be made between two lawful sovereign Powers or Governments. The Tambookies, as well as the Burghers within the limits of the colonial boundary, are Her Majesty’s subjects, and, holding their lands from their common Sovereign, are entitled to the same protection of their rights by the Government of the sovereign power which granted them.

When a body of armed subjects went and dispossessed, by force and threats, another body of subjects of part of their lawful possessions, and presumed to call it a treaty, they were guilty of the same crime as in the case of one farmer taking possession, by similar means, of the lands of another farmer, both holding titles granted by their Sovereign.

The original document alluded to is in my possession. It was sent to my predecessor, Sir Harry Smith, and there is marked in pencil by him, on the document enclosing it, his strong expression of indignation at that unlawful proceeding, and an intention of prosecuting for it.

All the circumstances of the case, as well as the origin and conduct of that part of the war or rebellion which took place in these northern districts, are well known to his Excellency, who not only made personal inquiry, and read all written reports and documents about it, but caused a commission to meet at Whittlesea, to ascertain the truth of them; and his Excellency arrived at the conclusion that there have been faults on both sides, as is generally the case in all quarrels.

Being, therefore, desirous to re-establish alasting peace, his Excellency determined to forego all notice of particular faults and losses on both sides; but weighing the one against the other, most carefully to decide, and in Her Majesty’s name, subject to her approval and confirmation, mark out an equitable and well-defined mountain boundary between the colonists of Europe origin and the Tambookies, both classes being equally Her Majesty’s subjects.

This boundary has been proclaimed, and cannot be altered, and whichever party seeks to infringe it will be equally proceeded against, according to law. In the lands which have now been forfeited by the Tambookies, and which abound with water and vast plains of sweet grass, it is his Excellency’s intention to form a town, called Queen’s Town, and to grant, on quit-rent, farms of from 2000 to 3000 acres. A provisional land commission has accordingly been ordered to assemble at Whittlesea, as soon as possible, for carrying this measure into effect, to which commission all who desire to benefit must apply. Due notice will be given in the newspapers, as soon as it has been assembled.

In the meantime, his Excellency calls upon all Commandants, Field-cornets, and Burghers in the border districts, to keep the peace, and to remind all those who may be discontented, of the precept of the tenth commandment,—not to covet that which is their neighbours’,—not even Buffalo Doorns, for that place falls within the Tambookie line.

(Signed) JOHN AYLIFFE, Acting Secretary.

To certain Burghers of the district of Albert.

A MAN and his wife entered a restaurant out in the country, and the former said to the waiter: “What can you let us have?” There is only a single mutton chop left.” “Per Bacco! What is my wife to have for dinner?”

ARTIST.—“Have you taken my picture to the exhibition?” Porter.—“Yes, sir; it seemed to please the gentlemen very much.” Artist.—“What did they say?” Porter.—“Oh, they didn’t say anything; they only laughed.”

AM AYEZA

ADUME KUNENE,

JESSE SHAW (U-Nogqala),
E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngummmwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwe- nziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemnnu enqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).

Umciza, ogangange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).
Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-**AFRIKA** (Africanum).

Umciza ongenzi xesha ukupilisa izinyo.

UMFUNO³YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zamatambo, noku beta kwentloko.

UMHLAMBI³LISO (Eye Lotion.) Oyena mpilisi wamhlo abulaluyo.

UMGEDDI ORARAYO (Herbal Alkaline

Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese ukungatandi kudla, lcesine nento ezinjalo.

UHLIKHILA (Embrocation).

Amafuta omni okupilisa ukuqagamba komzimba, Ukuti-Nqi kwa malungu ukuxazaka, njalo, njalo.

UMDAMBISI (Soothe).

Amafuta omni okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqun jwela nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto itiywayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonnda njalo njalo.

IGUDISA (Emollientine).

Into elunge kunene etanjiswayo ebona bubebu- hle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenziswa neli kutwaa "Lelona " xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zaliswa nca kwi bhoflana nezi- toflana ngazinye, eziti zakulundelwa ngokufezekileyo angazc angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rwece sokulunkela okungekehlile.

Akandwa enzwa ngu JESSE SHAW, Igqira elisebenza ngemiza, e Bhofofo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—

E Qonce—Dyer & Dyer, Malcomess & Co., D. Drummond & Co.

E Ngamakwe—Mrs. Savage.

E Monti—B. G. Lennon & Co.

E Rini—E. Wells.

E Dikeni—R. Stocks.

E Komani—Mager & Marsh.

E Bhayi—B. G. Lennon & Co.

I kaya lawo e Fort Beaufort kwa Nogqala.

Vingcani Amazibuko.

KULAHLEKE apa kwa Koma- ni ngokuhlwa kolwesi-Hlanu 24th inst., inkabi engwev' emhlope yehashe—ubudala bayo bupakati kweminyaka esibhozo nesitoba—li- tyebile — linesilondana esincinane emhlana kwelicala lenene. Beline- ntsimbi kumanqina angapambili.

Neponi ebomvu itshiswe ngo S pezukwehleza—okunye umntu ange- wuqondi—liminyaka mitatu ubudala —linenyama kakuhle —libutelepila ukuhamba.

Umntu owabonileyo angazisa ku RICHARD T. NUKUNA, e Queen's Town, nokuba kuku Mhleli we Mvo," wovuzwa ngokufanelekile- yo-

Pro TITUS MAHE, R. T. NUKUNA.

UMANYANO.

AMALUNGU ane ngoxoxo ezuya ku ngena kwi ntlanganiso eyoba se Rini maka zitumele kwa pakati kwale nyanga ku

BEN SAKUBA, Hon. Sec., P.O. Box 178, King William's Town.

NDIPENI AMEHLO!

NDIFUNA ukuva ngo- mhlobo wam apo akona ogama lingu NOMARAWU ozalwa ngu MAGIDIGIDI. Ndim gqibele e ngase Hlobo ngo 1884. Ondilandisayo wotumela ku mhleli we nokuba kukum. WM. B. MA- GIDIGIDI, Sauerville,Stourpoort, Fort Peditte, October 1, 1886.

Huloblo Lokubhalela.

KUZE zindifumane mazenjijwenje hlobo nabahleli incwadi zam zizi- WILLIAM T. KHOTE, Tamara,

c/o Rev. O. PAMLA, King William's Town.

Kwabo bafuna Into ezintsha

ezintle !

Buzani kuzo zonke ivenkile enime- lene 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 kwisitwora sakwa Aluveni ku Lubisi Ebatenjini (Southey- ville).

Amayeza Abantsundu.

B. G. LENNON & CO.,
Abapitikezi Bamayeza,
E - MONTI,

NGOKU batengise zonke Intlobo, zine zalatiso ezizalisekileyo zibhalwe nge Sixosa kwisiqunyana ngasinye.

Anokufunyanwa ku 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 no- ka hlzana.

AMAFUTA EZILONDA.

INCINDI YOKUPILISA AMAZINYO.

I-PILLS (Amagaqana) zenyongo.

AMATONTSI AMEHLO ABULALAYO.

I TURLINGTON yoku sikwa nokuxazuka nezinye izinto ezinjalo.

IYEZA lika LENNON LOKOHLOKO- HLO.

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

KWA G. WHITAKER, kwi-

venkile 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, Kwisitwora esing a pantsi ese-

sitatu, No. 3, Kwinkundla ye marike,

E-QONCE.

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

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

Unombona omhle kunene ovela pesheya kvre

Nciba awutengisa tshipu kanye.

ISISULU.

KWA BEET.

IMPAHLA ihleli yodwa ngase ntolongwe- ni endala. Ingcawa, ilokwe, ibulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu! Isieisulu e Qonce ukangele emarken.

THE

“CAPE MERCURY.”

Ipepa lesi Ngesi engelitatyatwa nga bantsundu abafundileyo.

Lipuma Jcatatu ngeveki apa e Qonce.

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

ISIKUMBUZO.]

—U—

JOSEPH J. YATES,

OBEBE ESE BAYI,

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

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

M. KEEVY & CO.,

KWA NGOMTI,

E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele ukurola awona ma- xabiso makulu

Ngoloya, Nezikumba, Zenkomo, Nezebhekwe, Nezegusha.

Kanjako barola awena maxabiso apezulu ngokutya nezinye izinto ezitengisayo. Kule- dolopu yeyona ndlu ine Ngcawa Nengubo zokuxiba ezitshinu navo vonke into

J. WARWICK TANTON

UNYANA KA MACU,

Ungu Mteteleli Ematyaleni,

Nombhali we Mvumelano,

NGUMFO oyaziyo inteto kwana masiko

Esixhosa. Unokumela umntu kuma- tyala entlobo zonke kwi ofisi yase Mtata ku Mqanduli nase Elliotdale (kwa Bomvana). Izibheno uyakuziquba pambi kwe Mantyi Enkulu Emtata.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla chambayo kanye nge nyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla chambayo nokuba yeka. banina. Ubani uyinkwa emva komsito imali.

E Qonce, 20 July, 1886.

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqa qambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu kukutyatyamba

Komzimba licisine, Nakwintloko,

Nakwezinye.

Benjenje ukulincoma nbake balilinga — “Uti omnye zipele ingqaqambo (ekubeni besendineuyanga ndiaqanjelwa) emva kweyure ezine ndiaalile ukuliseka, ndapumla kamnandi ebusuku, into ebendineveki ndi. ngasayazi, ngoku ndipilile.”

Wenjenje wumbi:—“ EHyeza lindipilise ngokungumangaliso. Bendibulawa sisinqe inyanga ezintandatu kangangokuba beku- suka kube yinqaba ukuma ukuba ndike nda- hlala. Bendingasena kutoba kuba bendi- ngeze ndibuye ndipakane. Ibotile enye indipilise kanye.”

Omnye uti:—“ Benditwele ubuhlungu obukulu ngenxa yokuqaganelwa yintloko lemnyaka mibini ndada ndalinga i Rheuma- ticuro, ndivuyiswa kuba ibotile ezine zindi- nceda kanye.”

“Ndingarola,” utsho omnye, “ iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqi- tileyo ndite ndakunatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga; ngalo Mqgqibelo uhleli esitulweni.”

Uti omnye: “ Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekutya- tyambeni kwamatambo. Liyeza nengaswela amazwi okulincoma umntu, alisiyiyo inko- hliso njengamanye.”

Yiyo le enye inteto : “ Wonke endimaziyo nditi makabe nalo, basancedekile bonke abalilingileyo, andikeva mntu linganceda- nga.”

Ukuvakalisi imvo zabantu ngalo kunga- zalisa lonke ipepa.

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

JAMES JONES,
46 LONG STREET, CAPE TOWN.

Udaba

Olumnandi.

KULUVUYO kuti

ikwazisa

izihlobo zetu okokuba Im-

pahla yetu esandukuvela Pesheya

kolwandle ifikile, nokokuba kanjalo

ezimpahla zikankanywayo ngase-

zantsi apa sizi tengisa ngamaxabiso

ayakubalungela bonke, nangona

imali inje ukuswelika kwayo.

Lempahla ilandelayo itengiswa

ngeminqopiso ekufuneka ke ngoko

ukuba uyatenge ingekatangiswa.

Izihlangu zamanenekazi—

I patuloni entsha ngexabiso elipantsi.

Izihlangu zamadoda—Zi

qala kwi 5/6 zizibini.

Ezamadoda, ne zamanka-

zana izihlangu ezinge nayitende

(elippers)

Ikeleko emhlope etambileyo,

lyada 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 ezinamabala

nezimnyama.

Iwaka lenqawa i “ GBD ” Briars,

njalo, njalo.

ZONKE amanani apulwe pakati. Yiza

kuzibonele kwangoku kuba aku- bizwa

nto ngokukangela.

Kwa