

Imvo Zabantsundu

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IXABISO 3d.]

KING WILLIAM'S TOWN,

NGOLWESI-TATU, FEBRUARY 2, 1887

[No. 117.]

QONDISISAN!

Ngexesha lokutengiswa ko

BOYA.

Ikeleko

Ne Printi

Keminqwazi Yamadoda

Iswekile

Ne Kofu

No Mgubo

Zitengiswa ngama xabiso
apantsi kakulu.

Kutengwa yonke
into no Boya.

KWA

W.O. CARTER. Co.

Kwi Bala lika Makeleni,

E-QONCE.

ISISULU.

KWA BEET.

IMPAHLA ihleli yodwa ngase
ntolongwe-
ni endala. Ingcawa, ilokwe, ibhulukwe,
amashashi, inkomo. Yonke into ovifunayo
Isisulu! Isisulu! e Qonce ukangele

M. KEEVY & CO.,

KWA NGOMTI,

E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele ukurola awona ma-
xabiso makulu

Ngoboya, Nezikumba, Zenkomo,
Nezebhekwe, Nezegusha.

Kanjako barola awona maxabiso apezulu
ngokutya nezinye izinto ezitengisayo. Kule-
dolopu yeyona ndlu ine Ngcawa Nengubo
zokunxiba ezitshipu nayo yonke into.

HARTIGAN & CASEY.

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ebambayo
kanye ngenyanga e Mtonjeni nase
Balini. Yonke imiso emva kwe malike ba-
tengisa impahla ebambayo nokuba yekaba-
nina. Ubani uyinikwa emva komsito imali.
E Oonce, 20 July, 1886.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo
noncedisa, abafuna ukutenga nokutengisa, e-
Town Hall, Kwisitona esinga pantsi esesitatu,
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.
Amaxabiso alungileyo uyawanika ngento
ezinjengokutya.

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

Unombona omhle kunene ovela pesheya kwe
Nciba awutengisa tshipu kanye.

W. J. DEALY

UTENGA Umbona, na Ma-
zimba. Nokuba ku-
ninzi ngalupina uhlobo okoku-
tya uya kuku rolela ixabiso
elipezulu kanye lase Markeni,
e-Oonce.

KWA G. WHITAKER, kwi-

venkile etengela nentwana

ezincinane kuko, kutengelwa tshipu

kanye Umbona, nento ezinjalo,

Umgubo, neswekile njalo-njalo, njalo-

njalo.

Kuwo Wonke Umzi Ontsundu

Xa Sukuba nityelela e QONCE, pambi kokuba nitengele Impahla

Yitini Gxada kwisitona se Ngubo, njalo, njalo, so

DYER and DYER

Nizanelise kwimpahla yabo enyulwe ngenyameko,—apo ontsundu
alungiselelewe ngocoselelo.

Yonke Impahla ibhalwe amaxabiso okugqibela ebupantsini.

YIZANI KUZIBONELA NGOKWENI.

JOHN J. IRVINE & CO, ISITORA ESITSHA,

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E RINI.

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.

IMPAHLA ENTSHISA.

KUSAND' UKUFIKA KWA

PASCOE

ITYALI ZETU ZOBOYA, zitsala igazi.
ITYALI ZETU EZILUFIPA, zipandla ilanga. INGUBO ZOMTSHATO
EZENZIWE kakuhle.

Kwa nentyantambo nezigqubutelo ngamaxabiso 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 FOLOCOKO.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayi-
tengisa ingumqulu na nganye,

CHURCH SQUARE

E-RINI.

UNGA UNGAGCINA IMALI NA?

Ukuba kunjalo zitenge ingubo zako kwa

63, BATHURST STREET,

E RINI.

ISUTI 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 ngomyalelo
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 RINI

Indlu Yamayeza.

ogama lise zantsi unqwenela ukwazisa

Labantu banga pesheya kwe Nciba ukuba ngoku uli Gosa lo B. G. LENNON & CO. (abona bangenisi mayeza bayi ntloko eKoloni) unokuba tengisela amayeza ngama xabiso ase Dolopini. Nelinjanina nalipina iyeza liko, okanye linoku fumaneka ngexesha elifutshane. Kanilinge umxube ka B G. L. we Fiva (cena) ongekoyiswa. Imali inqabile ke kungabanjiswa nge gusha ne bokwe nenye impahla ilinganiselwe ixabiso layo. Elona gosa likulu e Transkei, ngu

P. HPOTTER.

KWIZIHLORO ZAM EZINTSUNDU.

J. E. L. KULLING,
ONYANGA NGEMITI YASE KOLONI
NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yelee kwi Hashi Elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site kanti sise gazini; nokuba umntu sele likakablo uyapila. Ngokukodwa i Gazi nofele—Xa umntu ebehlwe lihase elingwevu nokuba esinye isifo. Oka Kulling umpilisi wenene wezifo zonke ziba se Lufeleni, ibotile elula 5/-, enkulu 10/ Oka Kulling umncedi onyaniso wesisu se gazi, ibotile elula 3/-, enkulu 6/- Oka Kulling umncedi onyaniso wezi fana zama nkazana, akuko yeza ligqita eli linge botile ezihamba kwi 4/-, 7/6, 11/-, ne 22/.

Oka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa nama dyungundungu—linge mbizana 2/-, 5/-, 11/-, ne 22/; inye. Oka Kulling amaqana oku hlambuluh igazi, eku ngeko nto ingapezu kwawo, ange bokisana, 2/-, 5/-, 11/-, ne 22/.

La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngcambu ezimbiwa apa e Koloni ezi hileli zigcinwe.

Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlambi uye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo ngemali encinane.

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

Isikolo Sabafundisi, ne
somsbenzi
ST. MATTHEW'S, KEISKAMA HOEK.

KUKO indawo yamakwenkwe antsundu kumashishini oku Khanda Ibhekile, noku Khanda Intsimbi—nokwenza Inqwelo, noku Cwela, kwesi BRIDGE.
Bhalelani ku
REV. CHAS. TABERER.

ISIKOLO SASE MTWAKU.

KUKWAKO indawo yentsapo efundayo kwindlu yododana.—Isikolo siyakuvulwa kwakona ngo 24 January 1887.
CHAS TABERER.

NDIBELWE.

NDIBELWE ngomhla ka December odluleyo apa ku Tsolo ihashe elibomvu, liminyaka mine liyi "Hantom," linomtshiso ong J.U, itshoba linqunyulwe, nomda esinqeni ngase kohlo, nokulunywa ngamanye. Ondilandisileyo ndomvuza ngokufanekileyo.
J. KUZANE.

NDIBELWE!

IMAZI ebomvukazi; iminyaka yalo mihlana; linekolo ebunzi ete incam apenzulu yekolo leyo yanokutyeka yatyekela kwicala lase kunene. Linentsumpa entanyeni kwicala langasekunene, kwanenye esilveni. Itshoba alilide kakulu pofu alinqnyulwe. Alilide noko. Ndipeni amehlo mzi wakowetu.

KLAAS LOTSHA,
c/o DYER & DYER, King William's Town.
14 January, 1887.

NDIBELWE.

IHASHEKAZI elibomvukazi, amanqina asemva amhlopo; linekolwana encinane; litiwe cipu-oipnkwindlebe zombini. Itshoba alilide. Linamabalana emva kwendlebe zombini enziwe ngabom; liyaqala ukumita, ngu. mlazakazi omde olingana nenkabi. Lilahlako e Rabula ku
JOHANNES CWEBE.
Ezanyokwe
c/o Mr. J. MURRAY
Debe Nek.

Obelweyo Amahashe.

NDIBELWE amahashe amabini apa ngobusuku becala 16th January, 1887, Imazi efosikazi, emanqina amhlopo la asenkunene omabini, elasemva ne la pambile. Elasesmva ekohlo limhlopo kuhle ezantsi. Linesilonda emagxeni, esinye emhlana. ELINYE:—Yimazi emfusakazi ende, iti xa ipalayo iwapakamise amanqina ungati lelo mlungu xa ulibona likude. Umntu ote wandazisa wonikwa umvuzo ofanelekileyo. Wotumela ku Mr. JABAVU, mhlambi ku Rev. W. B. RUBUSANA apa.
THOMAS PAKO.
Peelton, Jan 20, 1887.

Isitora sase Komani

Kofuna izivato ne

NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,
kwa

CHUCLEIGH,

Ukangelene ne Town Hall,

Uhlala aba nento eninzi etengwa ngama

XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esezi tungiwe
Iminqwazi ehonjiswiweyo
Iqiya ezilushica
Imibhalo, njalo, njalo
KWEZA

Madoda ingubo
Zi suti Zamadoda
Ne Bhatyi ne Ndulubhatyi
Ne Bhulukwe
Ihempe
Ne Kilisbanti
Iminqwazi ye Tweed neyo Fele
Ibhulukwe zokukwela, Ileginisi
njalo, njalo.

I suti nengubo ezinganye ezi ncinane zama kwenkwana nezolutha.

Yeyona ndlu isisulu empahleni yoku homba neyoku nxiba apa

E KOMANI

Abalimi base Ngcobo.

INTLANGANISO yomanyano lwa Balimi base Ngcobo yu dibana Ngolwesi-Tatu, February 9. Ngexesha le 10 kusasa; Engcobo, onke amalungu ayacelwa, nanga anga ngena makapaula lowo mhla ukuba abeko ngawo.

P. DANISO TSHACILA,
Secretary.
All Saints, 24 January 1887.

KUMA-SINYAHLA.

UMNINAWA ka SINYAHLA owala. hleka ukucitika kwesizwe ndimvile apo akona. Ndifuna ama-Sinyahla nama-Sinyahlakazi ayazi lonto.

Ndim
HENDRICK SINYAHLA.
Vryburg, Betsuanaland.

Ofun' Onina-Lume.

KUQALA U JOHN, or FONDINI, or BOY, or BUSH, or GAMEDE.—Izotsho, umfo ontsundu onobomi u kwi 56 ubadala; wagqityelwa e Bhayi ngo 1866. OMNYE ngu DANIEL umninawe wake. Untsundu ngoku kanyayo wayengati uze-tswi ngoko. Ubudala 50. Wagqityelwa nge 1855. Ngase Bholani. Ondilandisayo makatumele ku mhleli we Mvo. JOHN J. MLANDU. Nkxotshane, Mount Fletcher,
East Griqualand.

IZAZISO ZOMNINI PEPA.

ABATABATI be "Mvo" bachelwa ukuba bagqalisise ezindawo:—

I. Xa umntu ayirola kwasentloko makayi-tumele ngokwake imali kule ofisi, ukuze akulezelwe ngerisiti zamaxabiso amancinane.

II. Makade abe ubani akakwazi ukuyitumela ngokwake imali etunyelwa kuqala ukuze ayise Egoseni.

III. B.—Lento ibangwa zincwadi ezininzi eziman' ukufika zikalazela ukuba kutenina ukuba babizwe ababhali imali engamatole pofu bebehlaule kwasentloko nje.

IV. Zonke irisiti ziyakupuma ngama Gosa kwindawo ezinawo ukuze kungapitizeli.

V. Ayabongozwa ama Gosa ukuba anga. bapnmzi abantu abanezikweliti ze kwata, kuba iyaboyisa yakuba nkulu.

VI. Amagosa acelwa ukuba akangele indawo yokuba ayitumele kwa esayifumana imali yabantu, kuba ingasebenzeli pepa ngokuhlala kuwo.

VII. Wonke otabata "Imvo" makabe ligosa lokungenisa amagama amatsha, lizokwanda inani zekwandiswe nepepa ngazo zonke indlela.

Iveki.

SESIPAKATI kwe kwata entsha. Mayifike kwangoku imali yokumisa imvaba yomzi. Kutshiwo kumntu ngamnye owamkela "Imvo."

KUVAKALA ukuba i Jaji eya kujikeleza ihamba igweba amatyala kulenyanga izayo ngu Sir J. D. Barry.

ABANTU abamnyama abatengisa nge nku-ni e markeni bakala ngokuti baya dliwa, eza Belungu zirolelwa imali eninzi. Siyile e markeni safumana ezabe Lungu zizinkuni ngene nflara zizalisekile, ezento zaku wetu zindlu zonomyayiyi amawokowoko ezikulayishwa kuyi nkohliso, oti xa umi ngelinye icala ulibone izulu ngapaya. Nizibulala ngokwenu.

ELUVIWEI luka Rulumente lwase Natal kungene wamnye umntu onmyana u Mr. Cleopas Kunene owafunda e Nxukwebe. Upumelele pezulu kakulu. Nge Grammar ube yintloko, wawanyatela onk' ama Ngesana ase Natal.

U MR. MCLEOD wase Rini umise umashini wokuluka ingubo.

I PALAMENTE yama Spanish iti umkosi woku khusela elozwe elwandle mawandiswe uqiniswe;

E KATIKATI kuko isifana esibana esisulela kunene ebantwaneni;

INXUKWEBE iyanconywa ukudlala ibhola ngama Ngesi ase Bhofolo. Azi ingako na lonto ke ladibana ne Qonce.

ZIYAWA bangisana izilumnko zasema Ngesi-ni ngalomga ububonakala esibhakabhakeni Siti esinye uqale wabonwa siso maubizwe ngaso, esinye siti siso esiqale saubona ume- lwe kunikwa igama laso

ITYALA lika Mr. F. H. Bromfield osand' ukuba imali ka Rulumente e Monti ligwe- tywe ngu Gwebecimile wamnika umnyaka entolongweni esebenza nzima; ute ngeba umohlwaya ngapezulu uvela umfazi nosatshana lwake abelondla

IPEPA lama Bhulu lase Kapa i *Zuid Afri. kaan*, liti.—De Heer Van Zijl, M.L.A., voor Wodhouse, heeft volgens de *Barkly East Reporter* zijn mandaat neergelegd, en er zal dus te Wodehouse een nieuwe verkiezing moeten plaats vinden. Wat zijn redenen is niet bekend Hij sprak weinig maar stemde gewoonlijk aan den regten kant, en behalve het fraaie individu Richard Kawa hebben wij nooit van iemand gehoord die tegen hem had.

NGOKUFUTSHANE lenteto ingasentla ixela ukupuma kuka Mr. Van Zyl e Palamente, epuma kungavakali sizatu. E Palamente ube ngusikulumi, ngokuvota ubewanelisa ama Bhulu; elizweni apa umntu mnye qa omchasilayo lityendyana elingu Richard Kawa. Itsho i *Zuid Afrikaan*.

ELANAMHLA ipepa lase Dodoloro lifika lisiti laposisa ukuti uyapuma e Palamente u Mr. Van Zyl, lonto uti akayingcini, uhleli yena.

U COLONEL CARRINGTON wenziwe umpati omiselekileyo wemikosi ka Rulumente we Nkosazana kwelama Betswana, esamnkela iwaka leponti (£1,000) ngonyaka.

U REV. J. S. MORRIS wase Cumgce esinosizi ukuti ulele ekoyini yokufa ngoku, ngomnye wabafundisi abambalwa kakulu kuma Wesile abanesipo sokuti kwindawo akuyo ake Indlu efanelekileyo yokubhedshela. Ngamana abuye apakame ancede izizwe ezintsundu ngetalente yake.

U BISHOP WEBB utyibilike waruneka ixwele e Qora ngo.Mgqibelo ongapaya kogqitileyo. Ubenokuzo kufika e Rini nakuba waye tutunjelwa kakulu.

INKULU yemantyi ezipetwe e Kokstad u Ndabeni (Mr. W. E. Stanford) ubhalite umfundisi u Hagile (Rev. J. Hargreaves) incwadi yokumbulela ngoncedo alwenzileyo ngexesha lomngcipeko wemfazwe nama Mpondo.

U SIR JOHN POPE HENNESSY osand' ukukutshwa ebu Rulunelini base Mauritius uya e Ngilane kumangalela ukuba udlelwe indlala yi Ruluneli yase Kapa eyayitunywe yi Nkosazana ukuba iye kugweba ingxabano eyayipakati kwaleyo Ruluneli no Mr. Clifford Lloyd i Ruluneli engapantsi.

IMIGQALISELO yokupata izikolo yabonakala kwipepa leveki egqitileyo. Izibonda nabafundisi mazizigcine ngayo ititshala. Ne Titshala mabizenge baukpe zonke ikwata umvuzo orolwa ngabantu, bangakhutaleli nto nye.

ENYE yezi nqanawa kutiwa ngu " Sikwi-kwikwi " itengise nge £450 e Kapa.

ELUSUTU nonyakanje ukudla ngati akusokuba kuninzi kakulu inkoliso yabantu ilime sekusemva kakulu.

IZULU lalonyaka liya kuba bukali, Nge Cawa ukupuma kwenkonzo nezikolo zase mva kwedinala emva kobushushu obukulu lihlome ngokukaula macalana onke kwawa isipango esikulu esinendudumo nemibane ebukali emke no Zweni Ncapai kwa Macheba Eze'eni, u Msikinyi lamqokula pantsi kodwa wabuya wawuka, nakuba enzakele kubeteka ngentloko pantsi.

ISIDUMBU somfi u Mr. Irvine siyabuya pesheya siza kungcwatywa apa e Qonce. Izwi lake lokugqibela wati maze asiwe kungcwatywa pakati kwabantu ayesebenza, nayebasebenzela.

I *Mercury* iti udodana olufunda amashi- shini Emtwaku lumke lonke ngenxa yokudinwa zinkobe zombona.

E KUBUSI kuko inkwenkwana ebulewe ngu mashini wokuvuna. Iwe pantsi kwake yakwela entloko ivili.

U MR. CERR wase Tyolomnqa ute esabhu- la ngomashini yatyiwa nqaku tyum ingalo yake ngulowo mashini.

IMANTYI enkulu u Mr. Stanford ube nentlanganiso no Nkosi Makaula ebachazela imvumelano eyenziwe nama Mpondo. Inkosi leyo u Makaula ite basa yililela impahla yabo ese Mampondweni mabatutuzelwe ngu Rulumente ngokunikwa i Rode. U Dikwayo ute bona babengawoyiki Amampondo banqandwa ngala madoda andevu zinde.

U MR. DANIELS wayelunywe yingonyama; esiya e Delagoa Bay yemka nenxenywe yomlenze unyangwe wapila.

U MR. SCHENX okutiwa likendle elikulu nengcibi yecuba ngoku ucela ifama ku Rulumente apo azukulima kona intlobontlobo zamacuba.

LOMZI uli Monti ubusela kakubi utywala Abanye abantu baubalekile beza apa o Qonce babaleka utywala base Monti.

IHASHE ebekikwelve yinkwenkwana eminyaka ilishumi linamibini ka Coetzee wase Pretoria litukile layiwiwa, unyawa lwaba-mbeka pezulu labaleka ihashe latsiba ubu- hlanti laku canda edamini nayo. Litelibanjwa kwaye sekukade yaqaukayo ityumke intloko nembambo. Abazali mabayeke ukufeketisa ngama hashe zizilo noko akwelwayo nje.

U THOMAS BOAR ugqwetyelwe yimantyi yase Kapa ukuba arole ishumi lesheleni ati engenalohlale iveki yonke entolongweni ngenxa yokusebenzisa ihashe eline silonda.

IMALI inokutunyelwa ngamapepa e Posi ngoku nangumntu okwelama Betsuwana e Vryburg, Mafeking nase Taunga.

Uviwo luka Rulumente e School Elementary Examination luqala ngomhla we 24 March; ize i School Higher Examination iqale ngomhla we 28 March kule nyanga izayo. Lixesha ngoku lokutunyelwa kwama gama abafuna ukungena kwezo mviwo zombini, emva komhla we 15 February lo singene kuye akusokwamkelwe gama.

LISATETWA ityala e Tekwini labe Lungu aba 14 abaqekezisa indlu yamadindala bengxamele umntu onmyama owaye pakati owaye dlwengule Umlungukazi.

NGALE veki igqitileyo bekuko ugqatso lwama hashe e Zolo kwesika Maduna. Imbhaleki ezidumileyo ebeziko yinco ka Dliso, nelika Mshikwane, nelika Jaca, namanye. Ashiywe onke leluka Major N. Momo ihashe ebelingaziwa ukuba liyabaleka, lazihlaza imbaleki.

AMANGESI luhlanga oluyitanda kakulu impahla efuyiweyo, kude kubeko nehla endlweni nabantu emini nasebusuku. Kuhle ingozi e Indiya ngolo lutando. Kushiye usana olunyangana ntandatu lulele ekukweni kuko itole lenkomo pakati endlwini Lite itole lakubona ingalwana ivelile layitya, wati ebuya umnikazindlu wafika selitye lakuma engqwinbeni. Noko alutabatanga xesha lide ukupila.

EMDENI kuhlatywe inkwenkwe yom Xesi-be yinkomo yom Mpondo kwahlulwa nge nkomo yanye, ayala Amaxesibe ati afuna amashumi amabini enkomo. Aye kumangala kwi Mantyi yayo u Lili (Mr. W. Power Leary) owagxote ngelithi inkomo enye yane- le. Apuma sele qumbe ayakuxoba imipu afunza kumzi walowo Mpondo ati makarole 20 enkomo wona akateni no Lili.

SIYAMKELE ngombulelo ingxelo yomnya- ka ogqitileyo ye Sennari yase Mtwak.

UMBHALELI we *Kokstad Advertiser* uti ezi zipango zigqitileyo zibhubhise eFree State ngangokuba lite elinye i Bhulu lakuya emasimini lagoduka seli zekene ngumsindlo lapu- ma nompu lizakudubula u Tixo. Kwalene nokuba sipume isikoti labetwa ngumbane. Lisive kungcwatywa xa balishiyayo ingcwaba, wapinda wabeta umbane lavuleka ingcwaba sapumela ngapandle Isidambu Babuye bawungcwaba lapinda izulu laukupa- Lite lakuwukupa okwesitatu bawuncama. Lapinda laubeta seungapandle kwasa utiywa ngama xalanga. Lento ngati yintsomi.

U ADONIS ZIKITI unikwe ihyanxa entolongweni yi Mantyi yase Bhayi ngenxa yoka tyapaza u Jonas Bacela behlutana ngentonga bexabene.

AMAWESILE ase Dayimani anyule o Mr. J-G. Kosani no Mr. A. Cindi ukuya kwi Conference. U Rev. S. Mvambo kutiwa maka- bekwe izandla yile Conference.

E BOSHOF (Free State) umbane ungene nge kostini ye kishi wabulala amakwenkwana amabini, abanye babuye baqabuka.

U JANTYI udliwe iponti ezimbini ngamatyala ase Dodoloro ngenxa yoku giwula umngqayi pambi kwe nkosi yake u Turvey Bradfield ayitetele kakubi.

U RULUMENTE ukupe isaziso sokuba ngoku akuko mntu uvunyelweyo ukwenza atengise i Hop.bhiya ne Jinji-bhiya ngapandle kokuba abene pepa (Licence) lemva.

U P. DE WET owadubula u Damane ulindiselle i Jaji yi Mantyi yakwa Komani ngetyala lokubulala ngengozi

UMNTU obe nengqakaa e Alvani upilile.

I JAJI iyakujikeleza ngoluhlobo e Kaladokwe 3 March. E Somerseti 7 March. E Qonce 14 March. E Monti 19 March. E Komani 22 March. E Dododoloro 29 March. E Alvani 1 April. E Bekesdorp 4 April; E Kolsbelere 7 April. E Rafa 14 April. E Tinara 19 April. E Bhayi 21 April.

U MATOLOSHE oseleneminyaka emitatu azimelayo ezikepeni zama Bhulu pesheya ubhaqwe yinkosana yenqanawa ebifika seleyantaza elunxwemeni engasazi ukuba woza abanjwe. Bemka naye, ushiye umfazi nomntwana e Kapa kuba waye sele shweshile.

NGOLWESI-TATU FEB. 2, 1887.

Umzi opesheya

kwe Nciba Namayeza KUKO usizi olunga-

wonwabisinga umzi opesheya kwe Nciba. Lupatelele ekupatweni kwabafayo. Imbangi yalo ayicacile kuba u Captain BLYTH uwezile umgudu wokuba kude kubeko i Hospital e Gcuwa; u Rulumente ulifakile elake igxalaba kuba ekupa amakulu atile ukondla igqira; kanti ke noko bambalwa abantu abance-

dekayo. Kwingxowa yabantu eyami-swa nge 1882, eti indoda ifake 2/6 kuyo ngonyaka, kurolwa £300 ukuxhasa igqira, u Rulumente urola £320, kodwa siva ukuba bakolisa ngokuba lishumi linabantu babini abantu ababa kwi Hospital ngonyaka. Kanti umntu ongapandle oze kucela iyeza maka buye arole imali njengokungati abantu abananto bayingolayo kwingxowa yabo.

LIXESHA lomcimbi usingetwe ngaba pete ingxowa yama Mfengu ekurolwa kuyo imali yokuxhasa igqira; no Rulumente makayisabele lento kuba naye unemali ayirolayo Ngenxa yendawo yokusweleka kancedo lwamayeza bayaqala abantu babuyela kumagqira akolwa kwinkohliso yokuqubula. Lento ke iyakuwubuyisela emva umzi malungana nento zokukanya.

NGEMINI zika Sir GEORGE GREY bekwanele ukuba lento ikankanywe kube sekumiswa i Hospital yezizwe ezipesheya kwe Nciba enjengale ise Qonce.

INTO ebonakalayo kukuba lemali icandwe pakati enye iye ku gqira njengoko kunjalo, enye iye kwi *Ngxowa yamayeza Abantsundu* ize lengxowa ixhase igqira lokunceda amahlwepu limiselwe inani elingasayi kubandezela abapantsi.

OKWANGOKU sibulela Abafundisi nabagcini bevenkile ngokuwunceda umzi ngenicizana ezintloko. Amamene ajengco Mr. COOK no G. B. LENNON & Co. no Mr. J. SHAW no Mr. KULLING awunceda kunene umzi ngezaziso zawo kwelipepa; kodwa into efunekayo yindlu yokuwukaulezela umzi eyakuba pakati kwawo.

Impawana.

Like lashushu kunene ngeveki edluleleyo. Lite kodwa ekuzeni kupela kwayo lanamatonsana—esiva ukuba waka wati omnye umntwana zinyembezi zika Tixo.

Um'bhaleli ose Ngqushwa obhala ngo 15 Jan., uti “ kuko intokazi tina kweli ezibulele izolo elinye ngakwa Ngwekazi, ngokusuke yendiselwe kumntu engamfu- niyo.” Le yenye into ebonisa ukuba lento inkomo iyatandlwa ngamawetu: ingafa nenzwakazi ngenxa yobuhlungu bentlizyo akukataleki oko ingene ebu- hlanti inkomo. Senga bagacananatya pambi kwamatyala ababantu bendisa ngoluhlobo.

Sifumene lenchwadi:—“ Kwesi sitili sase Komani imibiko esiyivayo nesiyibonayo bubusela bama Bhulu amatatu, elinye libe igusha zelinye, elinye libe ibokwe zantatu zomntu otile, elinye libe igusha zomntu omnyama. Into embi kunene mfondini! Andazi nokuba angabantu abamnyama na ngoku, njengokuba esiba nje, kawundixelele naye Editor? Ndikuxcelela indwaba kodwa lento ezindizayo nendizibonayo kwesi sitili. Eli libe ibokwe ezintatu sisinonopu sama Bhulu esi sitili.” Ubusela bamahashi bukula *kanye* ngoku akaziwa apo atengiswa kona, nakugcina ezifameni nasezitalini.

Ngesisituba ike *Imvo* ayapuma ngosu- ku lwayo, neke ayabonakala ngenye iveki, siqondile ukuba yinto iyanqanqa- tekelwa kanti. Kute kwakwaziiswe pofu ukuba ipapa alisakupuma ngosuku lwalo, suka ayabinto incwadi—nezocingo, yagi- lana impi emhlope nentsundu kule ofisi ukuza kuva nge *Mvo*. Inenekazi elintsundu lisibhalela amazwi ekucacileyo ukuba alululo lwento eninzi yabaxhasi be *Mvo*, liti: “Ndaviyfunda *Imvo* ngovuyo oluluku kuba ezintsuku ibingafiki bekusuke kwangati kubo inkungu kuwo wonke umhlaba, bekusuke kwamnyama kanye.”

Umpanga ka Mr. Irvine wamkelwe ngosizi oluluku yinto eninzi yamawetu. Omnye wenze lamanqaku ngaye :— Kowu ! Seva ngokufa ku ka Mr. Irvine, ekute kwaba buhlungu wakulu entliziyweni kuba ube ngumhlobo wabantsundu endaziyo ukuba aliyi kulibaleka igama lake kuti bamnyama.”

Asikeva bani kumawetu nakwabamhlope ngapandle ko Sir J. G. Sprigg no Mhleli wepepa lama Bhulu lase Kapu oyitakazelayo inteto ka Rev. P. J. Mzi- mba yokuba ontsundu makapeze ukuzibuzela kwinto ezipatelele kwimpato ka Rulumente. Osasibhaleleyo uvakalisa umoya woninzi, uti: “Ndalusizi kakulu (utsho) ngeniteto ka Rev. Mr. Mzimba, esitembayo ukuba wobuye ayilungise. Sesijonge kuni baqubi bohlanga ukuba izinto ezingaqondakaliyo nizilwe njengoko senilwe noyisa kwezinye izinto.”

Kwalo m'bhalu uti eteta ngomcimbi wokwenziwa kwencwadana Zesixhosa :—“ Xelela amawetu lawo ukuba siyayitakazela indawo yencwadana Zesixhosa ekutetwa ngazo epepeni. Singavuya kakulu kuko incwadi ezibhalwe nini Bantsundu: Ewe, kuyinyaniso ukuba inkohliso yetu ayikatali kukulesa; kodwa kumiw e na kungenziwa malinga okuhambela pambili ngenxa yabangakataliyo na? Kakade abati funqu kunye bonke abantu ukwenza into, kuti mhlambi kuqale babe mbalwa kanti yonke impi iyakungena ekupeleni. Hambelani pambili noko ngati akuqondeki, koda kubonakale kamva.”

Mavelana nalomcimbi wencwadana Zesixhosa simi apa tina: abakabiko abantu abangazilesayo; kwaye ukushicile-

lwa kwazo kufuna imali, yovela pina ke indleko yokushicilela xa bangekoyo nje abantu abangazitengayo? Umzi usoyiswa kuxhasa amapepa Esixhosa anayo yonke into enokunqwenelewa ngumntu. Mauqale ubonakalise ngokuxhasa lento seliko. Incwadi zinzima kumapepa endaba. Lento itetelelwayo bona- kala kuti ingahlukile kweyokumtabata umntwana ko A B C umfáke kwi klasi ye *Differential Calculus* ne *Conic Sections*.

Xa babese Bhayi besela.
Udonga ludi-
likile e Bhayi. Kute ngenxa yokwanda kwabantu abahlala bebuhedchede benxilele beshwantswata ukuteta pofu besaziwa mhlope ukuba ababutati wada uMr. Thomas, Umhloki wakomkulu wendywala ohlala e Bhayi, wacla igunya e Kapu ukuba atenge ibotile ezimbalwa ze hop- biya azituneele e Kapu zivavanywe Iigqira lakomkulu. Eyimkiwe kwivume litu- mele abantu bakuyitenga kwizindlu ezi- ne. zatywinwa zone ezobotile zatunyelwa e Kapu. Ingxelo ye Gqira lakomkulu ifike isiti zone ezobotile zintotyala ubu- namandla ngeapezu kobuvunyelweyo ngu- mteto nakubenzi botywala. Ngokuko- dwa ibotile ezimbini. Buhluziwe obo- tywala bagalelwa kwibotilana ezizodwa. Igqira liyaveze ukuba bamangalelwe abo bantu benza lo hop-biya. Umntu udlwiwa ikulu leponiti (£100) ngokwapula umteto wotywala.

ABALIMI NA BARWEBI.

E MARKENI.
E QONCE (Feb. 1).
Umbona, 1/7 ngekulu
Amazimba, 3/4 ngenxowa
Irasi, 1/3 ngekulu
Inkuni, 8/ to 29/6 ngefllara
Ihabile, 1/ to 1/7 ngekulu
Itapile, 1/ to 4/6 ngenxowa
E KOMANI (Jan. 29).
Inkuni, 11/ to 25/ ngefllara
Umbona, 4/ ngenxowa
Amazimba, 4/ ngenxowa, akatengisa Itapile, 5/6 to 6/ ngenxowa
Ihabile, 2/ to 2/6 ngekulu
E TINARA (Jan. 27).
Irasi, 2/3 to 2/6 ngekulu Ihabile, 1/6 to 2/6 ngekulu
Amazimba, 7/ to 7/6 ngekulu
Umgubo, 6/ to 7/6 ngekulu
Umbona, 4/6 to 5/ ngenxowa
Itapile, 4/6 to 5/ ngekulu
E RINI (Jan. 31).
Irasi, 2/11 to 3/6 ngenxowa Imbotyi, 2/ to 10/6 ngekulu Amazimba, 9/3 to 10/ ngenxowa Umgubo, 8/ to 17/ ngenxowa Umbona, 4/6 to 5/ ngenxowa Itapile, 2/ to 3/ ngekula
Inkuni, 14/ to 34/ ngefllara
E KALADOKWE (Jan 28).
Irasi, 4/6 ngenxowa
Amazimba, 7/ ngenxowa Umgubo, 9/6 to 12/ ngenxowa Umbona, 6/9 to 7/6 ngenxowa
Ihabile, 3/6 to 5/ ngekulu Itapile, 4/6 to 7/6 ngekulu
Ingqolowa, 7/6 to 9/ ngenxowa

Ezababhaleli.

ISINCOKO SASE BHAYI.

MHLELI-Nguwona mbulelo wakona lo wokuti epepeni obulicela uti wakulifumana endaweni yokuteta ngombulelo uti liyanuka icuba. Wayenyanisile u *Sigidimi* ukuti uti wakuncedwa uti endaweni yokubuleLubede idlaba. Wakolisa nowakupa ibhulukwana onomsila owati endaweni yokubulela wati usile-----*Mvo* kunjani usoncata ubiya ngongana ukufu- mene ngo Nomaduwane-----Mhleli isa- ziso sako siyarorera ngaso kuba upumlo ubunokulwenza njengamanye amapepa kufutshane, imali nonyaka iyakuba 11s 9d ngokupumla kwako. 3. Utinina *Mvo* malunga nenene elalobola amatokazi awenye indoda ebesebenzela wonana. Kupela yimani ngenyela zombini makube ede wakula nje ebesebenzela ntonina umfana ebengazina ukuba ekula nje ku- yafuneka umlingani ade azaliseke amazwi abadala abati gcinani imali ningayabhati yonke elokuqamla kutiwa isalakyetlwa sobona ngolopu njengxhila emihleni ekungaseko ziluleko, make ndiyeke apo okwanamhla. 3. Utinina ngo Miss Mvubu no Miss Bovana ngxatshoke J., kokona amadodana opumla ngokunobom kwesimiso akno angenakuzilumla ukupika nezintyantyambo ehamba esenza amadinga kuzo.

Native Opinion

WEDNESDAY, FEBRUARY 2, 1887.

MR. MZIMBA’S ad-vice to natives

to let politics alone, con- tinues to be the all-absorbing theme with the colonial press. In con- nection with this subject we beg to call special attention to observations appearing elsewhere from the graphic and instructive pen of the Rev. ELIJAH MAKIWANE, whose influence among his people is by no means surpassed by that of the Rev. PAMBANI J. MZIMBA. The calmness and moderation with which Mr. , MAKIWANE states the case cannot but be acceptable both to those who now accept Mr. MZIMBA as prophet and to others who dissent from his views. Hidebound as we are by the exigencies of space in this journal we cannot to-day go into a dis- cussion of the subject as it now

pleasure in presenting to our readers Mr. MAKI WANE’S commentary on the opinions of his brother minister.

Editorial Notes.

A CORRESPONDENT of a local contemporary of “ land and loot ” notoriety in Pondoland reports peaceful and satisfactory relations between the Pondos, the Bacas, and the Xesibes. We are glad to hear this, and more so as publicity is given to it in the *Watchman*. Sir Gordon Sprigg communicated similar information, no doubt from official sources, to the deputation from the Native Educational Association at Grahamstown. This, we need scarcely point out, was the consummation for which we devoutly wished, and for which we laboured during the late Pondo scare when we pressed for the settlement of the land disputes, while others discerned the panacea in crushing the Pondos. ’

WHAT might really have ended in a Church scandal in the Diocese of St. John’s, under the Right Rev. Dr. Key, has, we are thankful to observe, been amicably settled. At death the late Archdeacon Button expressed a wish that the Rev. J. Oxley Oxland may be appointed to succeed him, whether as incumbent only or as Archdeacon of Kok- stadt, or both, is not clear. Serious diversity of opinion has, at all events, existed on this point at Umzimkulu. The Archdeaconry was, however, conferred on the Rev. Canon Gibson, MA., of St. Cuthbert’s, Ncolosi; the incumbency of Clydesdale therefore became his by right. Much difficulty and unpleasantness, caused by the admirers of the late Archdeacon, were the result. By the sagacity of Bishop Key, and also selfdenial on the part of the Venerable Archdeacon Gibson, the threatened scandal has been averted, and churchmen in the district are satisfied in consequence of the permanent appointment of the Rev. J. Oxley Oxland as incumbent of Clydesdale.

MR. GEORGE BLAINE has been made a catspaw by some monkey envious of the credit given to the guiding genius in Barkly West for successful advocacy of the Pondo cause. He has been put up to introduce to the public a translation of a letter which, in exercising our discretion, we did not deem it necessary to render into English; and in carrying out the task he has chosen the *Watchman*, and the East London *Dispatch*, to publish the translation. Now, there is nothing of which our Editor can be ashamed in the effusions of his countryman, for which he is no more responsible than Mr. Blaine himself. But, talking of Mr. Blaine, reminds us of a paragraph which we saw in the *Mercury* a little while ago to the effect that he was suffering from some disease called by a Latin name. We read afterwards with pleasure that the disease had left him. *This* evidently was the disease.

THE papers from the towns in which the Wesleyans are holding their District Committees continue to be filled with the proceedings of these bodies. Since our last summary we observe that the Natal District Committee sat at Durban; and chose the Rev. T. Chubb, B.A., and the Rev. Ezra Nuttall, as representatives at the Kimberley Conference in April next, with Rev. S. Barrett Cawood as substitute. The Queenstown Committee has deputed the Rev. J. Smith Spencer and the Rev. E. J. Warner as ministerial representa- tives; and Mr. T. E. Duckiesand Mr. Jas. Hodges as lay representatives to the same assembly. The Clarkebury Native Com- mittee was held at Buntingville. It recommended seven probationers to be received into full connection with the Ministry, and elected the Rev. J. Mjila to attend the next Conference. The Kim- berly Native meeting has recommended Messrs. J. D. Gorinyane, G. Mbongwe, P. Sepamla, and S. Mvambo, to be accepted as Ministers in full. The Rev. J. Montyatsi was elected Ministerial representative to Conference, and Messrs. A. Kindi and J.G. Kosani as lay representatives. At the Cape meeting, Rev. J. Thompson, B.A., Rev. W. F. Edwards, Mr. E. B. Garland and Mr. S. Tonkin were elected members to Conference. At the Grahamstown district Committee, Messrs. J. Slater, B.A., and T. J. Roberts (Craddock), were elected as lay representatives to Conference. The President reported that in the con- stitution of the Wesleyan Methodist Church of South Africa the “ Yearly Con- ference,” held in London in 1886, has sanctioned the following changes:—

1. The Assistant Secretaries of the preced- ing South African Conference shall be *ex officio* members of the Conference. 2. The district in which the Conference is held shall have the privilege of electing six instead of three ministerial represen- tatives to the Conference, of whom four shall be English and two native ministers. 3. The district in which the Conference is held shall have the privilege of electing six instead of three lay representatives to the Conference, of whom four shall be English and two native laymen. The recommendations of the Queenstown . Conference of last year to the “Nearly Conference,” with reference to the meet- ing of District Committees in sections or otherwise, were not adopted by the Home authorities. This Committee still sup- ports those recommendations.” By the holding of District Committees “in sec- tions or otherwise” is meant, we may explain, the institution of separate meet- ings for Europeans and for Natives. This recommendation of the Queenstown Con- ference was strenuously opposed by the Native representatives on behalf of their constituents, on the ground that the prin- ciple was novel, and if carried to its legitimate consequence, the Natives must have their own Conference to administer Native work and Native funds, which are by no means inconsiderable. The Natives, however, being one to two Europeans in the Conference, were outvoted. Our people will be gratified to hear that the Home authorities “ have espoused the cause of the weak.” Is it matter for sur- prise then, that both in ecclesiastical and political matters, Natives may still be found hankering for Egyptian fleshpots of “ Home” or British control?

FROM the published results of the Natal Government SCHOOL Examinations published recently, we note with pleasure that there was also private competitor (a native) from the Verulam Mission Station. Cleopas Kunene is his name, and he is, we believe, the first Zulu native that has aspired to the honour of passing an examination in the Colony of Natal. It is satisfactory too to find from the report of the Examiner in English gram- mar that Kunene had thoroughly beaten the English candidates on their own ground. For we read: “ A few of the papers in the grammar are very credi- table, notably that sent up by the native pupil, Cleopas Kunene, who gains the highest marks in this subject. But in the majority of the papers there is great blundering in the use of grammatical terms, and the wild guesses at the meanings and derivations of common English words are not what might be expected from children who have presumably gone through a standard VI. Reader.” This Zulu young man was educated at Healdtown, a Methodist Institution near Fort Beaufort, and is a pupil of Mr. J. Lightfoot the headmaster. We congratulate that Institution on the progress of its *alumni* in distant parts.

THE *Frontier Guardian* (Dordrecht) confesses that it was premature in announcing the resignation of Mr. Van Zyl, and states further that he has no in- tention of resigning. It will thus be seen that in the announcement our contemporary made last week, which we reproduced with pleasure, we had merely the printed wishes of the *Frontier Guardian*. This won’t do.

THE LATE MR. J. J. IRVINE.

The following letter received by the last mail from England, will be read with interest by the many admirers of the much lamented Mr. Irvine:— “ Aborigines’ Protection Society, Chambers, Broadway, Westminster, S.W.

January 6th, 1887.

DEAR MR. TENGO-JAKAVU. — I am exceedingly grieved to say that our friend Mr. J. J. Irvine died on Sunday last. It is a great blow both to the natives of South Africa and their English friends. You cannot fail to feel it sorely. He was one of Nature’s noblemen, and a champion of whom any race might have been proud. Dr. Einwald and I represented the Aborigines’ Protection Society at the funeral rites this afternoon. We followed the remains of our friend to their temporary resting place in the catacombs of Highgate cemetery. It was pleasant for us to remember that his last public act was an effort to promote a peaceful settlement of the Pondo difficulty. Now that he has gone to his eternal rest, we hope that many among his countrymen in South Africa will be stimulated to walk in his footsteps, and to emulate his bright example. Please read this letter to Mr. Hay. In haste,—Very faithfully yours, “F. W. CH’ESSON.

“Mr. Tengo-Jabavu.” With reference to this subject we may state that an announcement has been made that Mr. Irvine’s widow, with his three children are now on the water *en route* to the Colony and may be expected about the end of February. His body is in the same steamer with them, and will be interred in the King William’s Town cemetery, when no doubt it will have right worthy funeral rites.

THE NATIVES AND POLITICS.

[BY THE REV. E. MAKIWANE.]

Mr. Mzimba, who has been the cause of such rejoicing in Bond circles, is, unfortunately, not at home, and it may be some time before he can explain, or defend, what he said. The importance of the language he used must have been felt by all who read his paper, and the notice taken of it by the colonial papers and by the Government, will, I hope, lead others to express their opinion and not leave this question, until the real state of matters is clearly understood.

I wish to remark in the first place, that Mr. Mzimba has been misunderstood by both friends and foes of native rights. I admit that his language was not well chosen, that he was vague or indefinite, and that there- fore those who understood him as they did are not to be blamed. But as one who knew and often spoke to Mr. Mzimba before and after he read Mr. Williams, book on the “ History of the Negro Race in America,” I wish to state that I did not understand the lecture as others did. I am not author sed by him to explain hie meaning, but I believe I am correct in attaching more importance to the sentence : “ Let us only have to do with politics in order to encourage those white men who desire to give us schools and books.” All he meant to say, as I understand this qualifying sentence, is, that the time has not yet come when we ought to think of sending a native to Parliament. I suppose that it is extensively known that Mr. Mzimba has, when opportunity offered, tried all he could to get the natives registered, and that he has succeeded in no small measure in the Division of Victoria East. We know for certain that he has done all he could to encourage those natives who take part in the discussions of the day, and we know also that he does not think it would be wise on our part to send a native to re- present us in Parliament. I have therefore interpreted his language by his actions ; and while I regret that he was not more careful in expressing himself on so important a question, I take the liberty to ask those who are rejoicing as well as those who are lamenting to wait. I further take the liberty to assure the Colonists that although Mr. Mzimba is, among the natives, a respected and a representative man, he would not be followed in his opinion if it was as has been generally supposed. If the cot. tentment and loyalty of the Dutch are to be purchased by sacrificing the rights of the natives, I am afraid the colony is not yet out of danger. Mr. Mzimba’s paper has raised a very important question and although we believe he has been misunderstood we are glad that his statement has brought out a feeling the ireutgh of which it is better to know.

The position is exactly this : would it be wise for the natives to look upon themselves as a subject race or as citizens? Which of these two alternatives is likely to make them contented and loyal ? Which of the alter- natives will lead them to self-improvement? The writer of this paper is of opinion that if you make natives understand that they are citizens you will have reached a stage in which the burdens which are necessary will be willingly borne. Those who are of this opinion cannot advise the natives to have nothing to do with politics. Further it is important to understand that as a matter of fact the natives in this colony do a/reedy enjoy certain privileges; so that such advice would be clearly retrogressive as well as mischievous We are not lealing with what has yet to be done but with a state of things which has existed both in theory and practice for many years. As a Port Elizabeth paper indicates the only party which has shown dislike to this state of things is that which is opposed to all that is English. Even if therefore such advice had been given it could not have been “ followed up in every location and on every Mission Station in the country.” In saying this we do not imply any distrust of the Colonists. All we say is it is better to be a citizen, and that when the natives know that they are such, it will lead them to self-im- provement and make them loyal. It should be made as clear as possible that, to have nothing to do with politics is not an advice which would be taken by the natives, and that any attempts in this direction will cause irritation and discontent. The Trane- kei representation bill was a measure of the nature, and the protests made against it correctly represented the native feeling on the matter.

There is however still the question of ending a native to Parliament to represent us, which I believe to have been all that Mr. Mzimba wished to discourage. As is well known this particular point has been discussed by the natives as well as a section of the Colonists. It may also be known that there is a difference of opinion among the natives on the wisdom of taking such a step just now. It is believed by some that if we intrust our interests to the hands of such honest politicians as Mr. Innes, men who will in our presence tell us what our duties are as well as point cut our privileges it will be a safer course than sending a native because he is a native. While I would advise all the natives to take a lively interests in all the questions which are under discussion just now : while I believe that unless the natives take a real interest in these questions it would be impossible to “ encourage those white men who desire to give us schools and books”—I am of opinion that it would be better to wait a few years before we send a native to represent us. At present there are not many men among whom we could choose, and when we send natives there, we should send *men*. This difficulty may be overcome in a short time; but until it is overcome it will be better to wait, but wait with eyes open. If what I have now stated is all that Mr. Mzimba meant I venture to say many will agree with him although I know some will differ ; but if he meant what is supposed to have been big meaning then I for one cannot agree with him and the Native Educational Association will be found to have correctly represented us on this question.

The Railway Department and the Natives.

[BY OUR SPECIAL REPORTER.]

Mr. Isaac Wauchope, the interpreter and clerical assistant at the Magistrate’s Court, Port Elizabeth, summoned a Mr. Thomas Robertson, stationmaster at the North-End Railway Station at Port Elizabeth, for assault, in having on Christmas morning wrongfully and unlawfully seized hold of him by the collar and attempted to pull him out of the railway carriage.

The fact that the case involved the important issue of overcharges at that particular station brought together a large number of natives, who all look upon Mr. Wauchope as a public benefactor. The facts of the case are briefly as follows:—A number of natives, computed, at two or three dozen, asked the Stationmaster for third-class tickets which were advertised for that day at 1s. 6d. The Station master would take nothing less than 2s. Mr. Wauchope having been similarly treated remonstrated, and asked tor explanation. Whether he did so civilly, or otherwise, is a point of doubt. All his witnesses say he was civil until the Stationmaster swore at him. That Mr. Wauchope is a man that would never swear, of course goes for the mere saying. Had he called evidence to prove this, all the Government officials who work with him every day would have testified to this fact. The case was dismissed on the ground that the Stationmaster, as master of the train at the time, had a right to remove an offender, or supposed offender, who of course would have his own remedy for such removal. We are glad, however— and we believe Mr. Wauchope is perfectly satisfied—that the Stationmaster has confessed that he had overcharged, “ had made a mistake,” and that a refund will be made to all who were overcharged.

We give the evidence as sent by a special reporter:— Isaac Wauchope, Interpreter, sworn, deposes: lam interpreter in this Court. On Christmas Day I went to the North End Station with some others. I asked for a third class excursion ticket to Uiten- hage, and offered 1s. 6d. The defendant demanded 2s. I got it after a while. On getting into the train I saw Frank Mak- wena and Martin Andrews, who had got tickets at the Terminus Station for 1s. 6d. I called the attention of the station master to this. I said: “ Look here, baas, you have over-charged me—these men only paid 1s. 6d.” He turned round and said : “ What do you say, you b———? Come out, you b .” I said: “If you say that again I will knock your head off.” The train then started. He stopped the train and opened the door, and said: “ Come out, you b and seized hold of me by the collar and tried to pull me out. At that moment the train was still moving. People called out “Shame!” He called the guard to help him, but the

guard merely looked in and went away. I called upon the witnesses. On Sunday I went to the station to look for my stud, but defendant did not apologise. I produce the advertisement of railway fares for Christmas Day. [Put in and read as follows:—Fares: Port Elizabeth to Uitenhage, and vice versa. First Class, 3s.; Second Class, 2s. 3d.; Third Class, 1s. 6d. The above fares will also be charged on Christmas Day; an which day the trains will run as on Sundays.] The third class fare is 1s. 6d., but he took 2s. I paid 6s. for three persons. I have witnesses.

By Mr. Attorney Dyason, for the defence: I knew he was station master. He personally charged 2s. for single and return tickets. The charge is more than ordinary days. I did not say: "You swindled me out of 6d." I said: "Baas, look here, you have overcharged me." He then turned round and swore at me. I did not threaten to knock him down. He pulled me. I resisted him as he was in the wrong. I said: "Let me alone, I will bring you up."

Frank Makwena, sworn, deposes: On Christmas Day I was going to Uitenhage. I bought a third class ticket for 1s. 6d. at the Terminus. At the North End Station I saw Wauchope on the platform. I said here is room for you. I said what did you pay, and he said 2s. I told him we paid 1s. 6d. The defendant happened to come past then, and Wauchope said: "Look here, Baas, you have overcharged us."

Defendant said: "Who said so?" Wauchope said: "All at the Terminus paid 1s. 6d." Defendant said: "You b-----, if you say that come out of that." And Wauchope said: "If you say that again I will knock your head off." The train then moved on, but defendant stopped her. He opened the door and caught hold of Isaac, and tried to pull him out. Isaac said he would report to the case.

By Attorney Dyason: Isaac spoke civilly, but defendant turned round and swore at him. Isaac would not come out.

Martin Andrews sworn deposes: At the North End Station Wauchope got into our carriage. We asked him to come in as there was no room. We told him we had paid 1s 6d, and he said he and many others paid 2s. He said how is that. The defendant happened to pass, and Isaac called out "Baas, how is it you charged me 2s and the others only paid 1s 6d" Defendant then grabbed at Isaac's coat and said "You b-----r come out here." Isaac refused, and said "I will bring you up for that," and called upon us as witnesses.

By Mr. Attorney Dyason: Wauchope did say "if you swear at me like that again, I will knock your head off."

For the defence, Mr. Dyason called defendant, Thomas Robertson, sworn: I have been eight years station-master at North-end. On Christmas day I did charge 2s, but the overplus has been accounted for. I admit making a mistake, but it was under a wrong impression. Complaints should have been made, and if I was satisfied there was a mistake I should have refunded at once. As soon as the complainant got in the carriage he said, "You've rogued me out of a sixpence, and if you come outside I'll knock your head off." I opened the carriage door and said, "Come out of the carriage if you used such language." If I had had a constable I should have given him in charge. I certainly did not swear at him. I may have said, "You beggar."

By Wauchope: One or two did complain of being overcharged. The Govern-ment have to refund this. You did not speak civilly. You did not say Baas, you said "swindled," "humbugged" or "rogued" me out of sixpence. I don't know which. You said, "if I come out I will knock your b-----head off." I did not swear. You did say if I swear like that again you would knock my head off.

Edward Johnson, signalman at Northend, described the scene at the platform. Isaac said, "You've rogued me out of sixpence." The station-master said, "What do you mean by that, you vagabond?" Isaac said "he would knock defendant's head off," so the train was stopped because complainant had caused the disturbance.

By Wauchope: There were about 180 people to go off in twenty-six carriages. I was at the station door. You did not speak till the train moved. The Station master did not abuse you besides saying you vagabond. That is an abusive term, I could not assist defendant, as I have only a few fingers.

Roberts, an independent witness, formerly in the department, said he heard the dispute and the words, "Here, you've rogued me out of sixpence!" The station master said, "What's that you say, you beggar?" Isaac said, "You've done me out of sixpence, baas." The station master at once stopped train and ordered complainant out. He refused to come out, and the station master went in the carriage to him, but he would not come out.

By Wauchope: I am no friend of the station master. I have seen him. I swear you used the word "rogued." You did say "You have done me out of sixpence, bias" Defendant said "beggar," not "The first means one who begs, the other, I suppose, means picking bugs (laughter). Wauchope: At all events they are both very abusive terms?—Yes.

And you say the station master did say I was a beggar?—Yes.

Did then say-if you say that again, I'll knock your head off?—Yes, but there was an adjective before the noun head.

Wauchope, to the Court: Your worship, I never swore at a person in my life—never used the word rogued in the sense stated by the witnesses for the defence The station master had no right to put his hands on me-not being a constable. I admit it would have been better for my case had I kept quiet when he swore at me; but, having provoked me, was he justified in laying his hands on when I retorted?

The Magistrate: The difficulty is in the conflict of evidence to ascertain what he did say. One set of witnesses say he was civil the others say he was abusive.

Mr Dyason: For a passenger to threaten to knock the station master's head off was wrong, your worship must admit.

The Magistrate: Yes, and having said that he had the right to remove him

Wauchope: I didn't mean to knock his head off literally.

The Magistrate: Under the circumstances I can't find the station master guilty of assault. Case dismissed. At the same time the overcharge was very irritating to those people.

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 NEZIGUBUNGVELO

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, nezikumba njalo njalo.

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Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,
eNyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

Isaziso sika Rulumente.

IRAFU YOMNYAKA

WE 1886.

BAYA ziswa abantu Abantsundu bom mandla wase Qonce ukuba Irafu yomnyaka we 1886 eli shumi le sheleni ngendlu kufuneka ibhatelwe ngosuku lokuqala ku January, 1887. Bonke abantu Abantsundu abazi bhatala ku Mr. Dick ezabo i Rafu mabazise kuye; abamele i Xesi bazise ku Mr. King, abamele u Qoboqobo bazise ku Mr. Verity.

Umninindlu ngamnye unikwa ixesha lokuba anga bhatala kwesi situba singaneno komhla wa 31 ku March. Kodwa emva kosuku lwa 31 ku March bonke aba ngeka bhatali iya ku tinjwa impahla yabo, ekwenziweni kwa lonto ke bosebe bhatala ne ndleko ngapandle kwelo shumi le sheleni.

Ngoko bonke abantu baya vuswa ngobubele nange nyameko ukuba balitatele pezulu eli lungelo loku vuswa, bazi bhatala i Rafu zabo zezindlu nge xesha eli fanelikeleyo pambi kosuku lwa 31 ku March ukuze bazi sindise kwi ndleko ezi nzima ezi bako xa kude kwa tinjwa impahla yabo.

W. B. CHALMERS,

Imantyi.

E Qonce, 22 December, 1886.

IMALI YO MHLABA

(QUIT RENT),

E-Kamastone nase Mta

QONDANI.

ABANTU abane Ziza na Masimi kulemimandla ibalulweyo, bayakunjuzwa ukuba Irafu yomhlaba yakwa Rulumeni ilindelwe ihlulwe kwi Ofisi yo mongameli wa Bantsundu e Kamastone ngo Mgqibelo 1st January, 1887.

Imali eyakuti ingahlulwa de kugqiti usuku lwa

31 MARCH, 1887.

iyakubizwa ngegunya lomteto. Okusakubuye kubeko saziso ngapandle kwesi.

EGBERT GARCIA.

Umantyi.

Kwi Ofisi ye Umantyi,
Queen's Town, 23 Dec., 1886

Ololiwe bo Rulumente wase Kapa.

INDYELELO EZIMFUTSHANE kunye no sapo ukuya e Lwagcibeni ngezi nyanga ze Hlobo. Kutatela kolo 1 December kuse ko 31 March, ITIKITI ZOKUBUYELELA ze klasi yo 1 neye 2 neye 3 ziya fumaneka ibe yeye nyanga yonke ukutatela kolo suku yamkelwa ngalo, kuzo zonke Izitishi umgama ozi mayile ezi 60 nongapezulu uku suka elu Nxwemeni lo lwandle ukuya EERSTE RIVER (usinga e Somerset Strand), E KAPA, E MUIZENBERG, KALK BAY, E BHAYI, nase MONTI, nge mali yoku singa paya yodwa, cintsi intwana ngapezulu (ngapandle kokuba ezoku buyelela kade zinoku fumaneka ngelo xeshalingako.) Itikiti ezikwanjalo zonikwa KWI NTSAPO YENDLU bangabi ngapantsi kwe sine (Abakulu babe babini, abantwana babe babini, okanye abemnye omkulu babe batatu abantwana) nge mali yoku singa paya yodwa, cintsi intwana nga pezulu. Lingolulwa ixesha lezi Tikiti libe veki ntandatu xa umntu aya kongeza isheleni ezi ntlanu nge Tikiti nganye xa asese lwagcibeni pambi koku buya. Umhambi ngamnye wovunyelwa ukuzi patela impahla yesiqu ebu-nzima bupindiweyo anga bizwa nto.

C. B. ELLIOTT,
Umpati Omkulu.

E Kapa, Nov. 18886.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukungelise lamayeza abalulekileyo.
Elika
COOK Iyeza Lesisu Nokuxaxazo, 1/6 ibottle.
Elika
COOK Iyeza Lokukohlela (Lingamafuta). 1/6 ibottle.
Aka
COOK Amafuta Ezilonda Nokwekwe 9d. ibottle.
Elika
COOK Iyeza Lepalo. 1/6 ibottle.
Ezika
COOK Ipiils. 1/ ngebokisana.
Eka
COOK Incindi Yezinyo, 6d. ngebottle.,
Oka
Umcziza Westepu Sabantwana. 6d ngebottle.
Oka
Umgyutana Wamehlo. 6d ngesiqunyana;
Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Isaziso ku Mamfengu.

LO ugama lisekele esi saziso, 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.

Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa THOS. MORIARTY. 5 August, 1886.

Indawo Yokuti-Kotso ko Ntsundu.

INENE LAKWA

Liyacela kulolonke uhlanga Olontsundu Okokuba umisa indhlu yoku xasa abantu abantsundu

Ngokutya Nangokutyisa abo Amahashe

Nangobuhlanti xa ba quba impahla ozinkomo kwakunye nempahla emfutshane eyakubiza amanani alula.

G. FRAUENSTEIN.

ISAZISO ESIKULU

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza ngo Posi xa behalele kum batumela izi tampo nokuba yi mali ehamba nepepa l-post (P.O.O.) Imali yawo yi 3/6 ilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yobuyiswa namayeza.

JESSE SHAW,
Igcisa Lemciza.

The Laboratory, Fort Beaufort.

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu nomteteleli wama Fandesi, E-NGQUSHWA.

Uiungisa amafa. Uguqula amagama Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku.

Yonke into ayi patisisweyo ifezwa ngokukaulenza.

Uli Gosa le Colonial Mutual Life Assurance Society.

YIYANI KWA

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza Imela ne Folokwe
Ikoyi—Ikomityi ne Pleti

I Lampi
Impahla Yendlu Yonke, njalo njale

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

Lishicilelelwa umnino, u JOHN TENGO JABAVU ngu HAY BROTHERS., Smith Street, King William's Town