

# Imvo Zabantsundu.

(NATIVE OPINION)

*Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.*

IXABISO 3d.]

KING 'WILLIAM'S TOWN, NGOLWESI-TATU, NOVEMBER 23, 1887.

[No. 159.]

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ABA MBESI

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Bafikelwa zimpahla ezintsha ngo stemele bonke abafikayo. Ezi impahla niya kuzi fumana Zizezona

Zitshipu Etengisweni.

Xa uhambele e Qonce yiti gxada kuleyo ndlu inkulu ye Ngubo yo

# DYER & DYER

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OLOLIWE BAKWA RULUMENI BASE MAXHOSENI

Umboniso we Jubhili ye Nkosazana Erini

Uqala 15 December, 1887, upele 15 January, 1888.

ITIKITI yokuya nokubuya ziyakunikelwa abaya kulomboniso, kuqala ngo 12 December, 1887, de kube ngo 9 January, 1888, eziyakuti umntu zimkonze intsuku ezi 30, ngoluhlobo :-

Ukusuka e Aliwal North nezitishi ezinganeno kuze e} Ukuza  
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E Monti.

Ukusuka e Aliwal North nezitishi ezinganeno kuze }  
e Blaney.....

Ukuza.

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Ukuza.

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lofisi E.zinkulu, Emonti, 15 November, 1887.

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NOVEMBER 23, 1887.]

## IMVO ZABANT'SUNDU (NATIVE OPINION).

## IMBIZO EGQILI.

Rev. J. W. Gawler, u Mr. Njakazana ngeba utsho ukuba uyacacisa. (Uvumile u Mr. Njakazana.)

U Mr. Silwangangubo, ukuba utsho ndiyamkhasa—Masiti " Au noko niposi- sile ngendawo etile ne tile kodwa ke akusenanto. mayihambe lenqwelo."

(Usuke futi u Mr. Qaba yada yamfetisa i Chairman kuba nento ayitayayo sisinyo- ponyobo esingenako nokubekwa epepe- ni.

Kubhekwe evotini.—Abati makupau- lwe indawana ezo ziziposi; yamkelwe noko ingqibo yase Qonce babe 9; abati mayihlwe yonke ngokuba ishiye umte- to babe 29. (amanye amadoda aka vota- nga ngokungu wugqali umahluko kwezi- ndawo mbini). Kusuke u Mr. Qaba wa- dweksha.

I Secy. Mr. Chairman, siyingenise na eminye imicimbi ese zimintini? I Chairman, " ukuba lomcimbi isekwe pezu kwe Conference asisenako ukuteta ngayo kuba ilahlwe yivoti. Lihlazo lento madoda."

U Mr. Qaba ubuye wesuka wangandwa. U Rev. J. W. Gawler, lihlaho elikuvo esisigqibo senu ukuba niyasigonda apo sibheka kona.

I Secy., Utung' umlomo useko, akafile, izizwe zihlanganisa imali. Kulindwe ukuba kubonwe inani labantu abayaku- khutshwa ebu votini zi Field Cornets kuzo kusiyona Iona pesheya. Nditu ke NIPINA NINA BHAYI APO? Niyakusonga izandla na, nibonele ukushlha kwaba kweta? Sishona esisigqibo senu? La- maxego abe silandela kuba besiquba umcimbi wohlanga, niti makaphoxeke na namhla. NIPINA? (U Mr. Gawler babuze.)

U Mr. Qaba, u Mr. Secretary ubuza into engavakaliyo, sifuna ukuya nge mali ngoku tina. (I Secy. Mawo !)

U Mr. Nonkase—Hayi siseko kule ka Tung' umlomo asitsho ukuti sipumile kuyo. (U Mr. Kobe, yini? niyapetuka ngoku?)

U Mr. Balla, amadoda avotele into angayinganganga kanti noko akavumanga ukulandela elona cebo lengqondo. U Rev. Ntsiko utete mhlophe wati mayihla- hlwe yonke lonto ye Conference, kanye sekusenziwa nto yimbi, nimvile ke, ngoku upumile engatshongo ukuti makwenzwe ntonina, ngoku nani senibona ukuba nilahlekile. (Hear hear.)

U Mr. Hlati Nela, asiva tina bantu bakulu, kuba niteta ngevoti. Rozisani amazwi, nokuba niyapikisana wapauleni amazwi anjengawe Secy, engqondo. Ni- dele icebo elizile ebeniyakuba netuba lokutetelela kumkosi owahlatywa kwamini ngoku nizivalela pandle.

I Secy., hambisani kwanjengoko be- niquba ngako pambi kwe Conference hlanganisani imali niqube u Tung' umlo- mo, zobuye zilungise ezindawo nilila ngazo. Yabekwa lendawo yamkelwa ngovuyo.

Usuke wapuma embombozela u Mr. Qaba.

U Mr. Sigabi utete shushu ngento eyenziwa ngamanene, ati xa asentlangani- sweni esuke futi, bade abanye bakohlwe kuteta, kanti enjalonje ayakuqumba, aka- lale, emke, intlanganisiso isaqutya. Ine- ne ebheliyana watsho (walata esikundleni sika Mr. Qaba) litete lodwa layimisa ingxoxo lasuka labaleka. Izidubantini azifuneki.

I Secy, ifunde isaziso ze 12 Oct. 87. esi- cela unobhala welihlelo—yati provela u Mr. Makwena osendleleni ngoku evoxa e Lusutu. Kwavunyelwana.

Ite kanyako i Secy.—abakoleki abaninzi abezi entlanganisweni, abava a t u m e i namapapa abo, asazi nakuba ipina imali abayihlanganisileyo. Matatu k u p e l a amadoda awuquba kakuhle umsebenzi ngu Mr. Balla, ote enganyulwanga naye- ntlanganisiso waiqubula ipapa wangeniswa eyona mali iminzi. Abanye ngo Mr. S. Ngwana, no Mr. J. Njakazana. Abanye bona abezi nasezintlanganisweni saba- gxota ngokubanika amapapa. (Ukuba bayahleli imali sobasa emtveteni, yatsho i Chairman.)

Kwavunyelwana ukuba u Mr. Balla anikwe igunya lokuhlulungisa amapapa kunye nemali kuba koleki, nokuba abululele kakulu yintlanganisiso ngemi- zamo yake kulomcimbi. Lendawo ixha- sive ngu Mr. Memani.

U Mr. Renton Gaika no Mr. Mbilini badele inteto zamadoda ezitsala ingxoxo kude kubesebusuku kupunywe ingagqi- tywanga imicimbi endaweni yokuhekela entloko ukuteta. U W. Memani ubulele u Mr. Gawler ngo- kusipa ituba kwesisikolo sake, watelelwa ngu mbhali ote u Mr. Gawler ebefanele ukucelwa ukuba abe nosuku asipa lona kule room.

Ukuvumile oku u Mr. Gawler wati, ludumo kuye ukuba abe noncedo alwe- nzayo kulomcimbi, watakazela wonke umhlambi.

I Secy., ibike ukuba u Mr. Thompson omiselwe ukuba angenise amagama encwadini yaba voti (Registering Officer) ute wobatata bonke abantu abaziswa ngu- ye; waxela ke ukuba selenamashumi amahlana, kodwa abantu banemibuzo emininzi eti, makungamkelwa amagama kude kuyiye pesheya. Amagama maka- ngenye kuba seyinye ngoku inyanga, kuya- kuvalwa nge 15 December kude kufe imi- nyaka emibini.

## ABALIMI NA BARWEBI.

E Qonce.—Uboya obungahlanjwanga 4d. Obeseyibhokwe 6 3/4d

## E MARKENT.

## E QONCE (Nov. 22.)

Irasi eluhlaza, 11d ngedazini  
I habile, 1/9 to 3/3 ngekulu

Itapile, 1/9 to 3/3 ngengxowa

Umbona, 2/1 to 2/3 ngekulu

Imbotyi, 2/9 ngekulu

Inkuni, 10/ to 32/ ngeflara

## E RINI (Nov. 19).

Inkuni, 12/ to 25/ ngeflara  
Irasi eluhlaza, 6d to 1/ ngedazini  
Isinoli 2/ to 2/3 ngengxowa.  
Umgubo, 12/ to 14/ ngengxowa  
Itapile, 4/ to 7/3 ngekulu  
Ingqolowa ne rasi ezinkozo azitengiswanga.

## E KOMANI (Nov. 19)

Inkuni 14/ to 31/ ngeflara  
Ihabile, 2/6 ngekulu  
Umgubo, 4/6 ngengxowa.  
Isimili, 1/9 to 2/ ngengxowa  
Itapile, 4/ to 5/3 ngengxowa

Ngo-Mvulo, 14 November, 1887, kwakulo intlanganisano enkulu e Vetterer (Wittebergen) yawo onke amadoda amakulu alunge nalowomzi. Inkosi ezaziko ngo Mehlohlakulu nonyana, Hlomendlini, Tom M. Mkuzangwe, Nkuphane, nezinye. Intshayelelo yenziwe ngu Mr. Z. Skota Langa ocele u Mr. J. Tingo-Jabavu ukuba abenzele indaba zentlanganisano yama Hlelo ababemnyule ukuba abamele kuyo.

U Mr. Tingo-Jabavu uti uyavuya kunene ukuba azifumane epakati kwezizwe zakowabo ezise Gqili. Unosizi ukuba engenabo ubuso obubini, obunye abubhekise kulempi ininzi isemva kwake. Ibisoloko ingunqwene wake ukuke abamele e Gqili, kodwa ubeswele into angati uhambela yona. Inkulmbeko ayenzelwe zidwangube zase Herschel ukumtuma, pofu zingazange zimbone zimazi, ukuba abe zindlebe nomlomo wazo kwintlanganisano yamahlelo ebise Qonce. Ite ke yakuba yahlukene kwafika umkumbulo wokuba kanene abasakuba nayimbi indlela yokuviswa indaba njengezinye indawo ebezitume abantu; kubonakele ke ukuba make- nyuke. Into eyabanga ukuba abatunywa bendawo ngendawo babizelwe ndawonye seniyazi. Lucingo olwavela kwi Pakati le Nkosazana lusiti abantsundu mabayiqube inteto yesibheho sabo, ababesivakalise ngocingo olwabetwa e Bhayi. Kuvakele ukuba inkundla yase Kapa nayo icelwe ngamapakati e Nkosazana ukuba iyiqube nayo eyayo inteto.

Into ebange ukuba kubhenwe sisenzo senkundla le ise Kapa—sokupanga abamnyama amalungelo abo okupendulela imihlaba yabo nezinye imifanelo pantsi kombuso. Amalungelo etu sonke asekw e Nkosazana pezu kwento ezitatatu, ezizezi:—(1) Indoda emvuzo uyi £50

inemfanelo yokupendula xa kuxoxwa into zalomzi we Nkosazana; kwandodwa emvuzo uyi £25 ukutya ikufumana ngezinye indlela. (2) Yindoda endlu ixabiso liphikileyo kwi £25, zingxande ke ezo. (3) Yimpi yamanqungwana emayiputume emasimini epila ngawo ukwenza £25. Ngesango lokugala kungena izicaka, ngelesibini kungena Amangesi nabambalwa betu asebekuqondile ukuhlala kwindlu ezinkulu; isininzi somzi ontsundu besingena ngelesitatu ituba. Ite imibye yase Kapa yakubona ukuba kunjalo yamisela ukuba maungabandakanywa umhlaba okwinqqili zabantsundu, maku- kangeliwe endlini kupela. Sava sizazi ke ukube basembalwa abantu abanezindlu ezintle, umzi utyebhe nganto zimbi. Kwabonakala ke ukuba, xa ukulima kwendoda kungasakubalelwa enanini kwindawo ezimiwe ngabantsundu, kuba kusitwa ukuba bemibuzwe, edlelweni, wonke umzi (singazibali impinzana ezimbalwa eziya kungena ngengxande) uyakuba ngapandle kwemfanelo yokuzibuzela entweni zolaulo. Kungelotuba ke ekutiwa lomteto ngu Tung' Umlomo. Niyazi ukuba akuseko mzi ontsundu usenokungela yawo ependulana no Rulumeni ngento. Sesingu Rulumeni sonke. Kanti namhla silahlalela ngapandle kuba kusitwa imi- buzwe; baye obubuzwe sebuligama, kuba asisahambi ngamiteto yenkosi zetu. Sihambisa eka Rulumeni. Qondani ke ukuba besesitunge imilomo kwezetu inkundla. Namhla situngwa imilomo kweyase Kapa. Singabantu abayakuti- nina ukuyibuzela imihlaba yabo le namhla kutywa ayinamsebenzi, lidlelo, ekubeni simi nje kuyo kungokuyinikwa yi Nkosazana. Kuxa sivelele ezinkalo lento nisibona silila esika Rakele nje, singenakutuzuleka. Inkundla e Kapa isezandleni kuba Bhulu angenakude aqonde ukuba ibhobhotyana, inhlambi umza we bhobhotyana abe nomhlaba akunokutiwa ungowake. Seleke asihlolisa ngoko ekwenza ku Batiembu e Glen Grey, apo azishyie amadoda zindlu ezakile zintle zangawya ngama Bhulu angazakanga. Ngobhono sifuna kuhlambuluke ubuzwe nokungabi bubuzwe kwetu. Ukuba inkundla zobuzwe ziyagqiniselela kulungile sowingudulela kuzo umhlaba wetu, ukuba zimi kwisituba ezikuzo sokuba zingabi nakuquba nto, mazingatungwa umlomo kweyase Kapa. Makucace ezonto zombini. Ukuze zicace ke Inkundla Yamahlelo igqibe kwelokuba maun- gene umzi emalungelweni ombuso, wopulwe ungena kuba ungasabazi ubuzwe nawo, makude kuye ezijajini e Kapa. Ukuba nazo zite sibubuxwe inteto yetu iyakuba yeyokuba mabuqiniselelwe, ingabi ligama ube umhlaba umka singenakuwupendulela ngobuzwe obo betu. Ute uyavuya ukuba i Herschel seyibute imali yokuncedisa ukucedululwa kwezi zinto. Elokugqibela angati masitshohobalele emtveteni siphale kuwo nokuba kumandni Kubuhlungu akuko bani singamoyikayo. Apo ingozi ikoyo kwantokungonwabi kuxa siphile ngapandle komteto.

U Mr. J. M. Gundwana, emva kwamazwi okubulela ute zimcele ukuba aze abehambisa inteto yazo—ngendawo ezinga zingaziyalaza. Uwise kuqala ukumangaliswa kwezizwe ezintsundu zase Herschel ngendawo yokutungwa imilomo ngu Rulumeni ekubeni besezimtembe kangaka. Lonto aazinga ziyibone nakwezazo inkosi.

Amanene alandela atyebise esisigqibo ayengo J. Pitso ote uyaqonda namhla ukuba izikalo zabo ziyakufika ku Rulumeni. Bona abasenamloko ko Mantyi wenjenjalo—etakazela. —Kulandele u J. Matshobana, no Martinus R. Pitso, obuze ukuba yona indoda engenakungena ngalamatuba matatu iyakubekwa kuyipina yona intaba. Lamadoda akutshiyweyo ayarara.—U K. Mbali ubuze u Sprit

(bamtsho kwelo) sadla ntonina kangaka lento kusoloko walwa nati, engavumi ukuba sipumelele.—Emva kwamazwi awenziwe ngu S. Mosisi no nkosi Umkuzangwe ade apatelele kwinto zonyulo.

U Mr. Gundwana ungenise isikalazo sesibini olila ngaso umzi yirafu eyiponti ekubeni bebesakurafa nge shumu ngapambili, lite elishumi lesibini lavela selihamba neshelani ezimbini, kwaye kutiwa ukungena kwalo liyakuba minyaka mibini.

U Mr. Tingo-Jabavu uti ubeselete uyakubaxelela into ezimbi nezimnan d Ingalo lonke ixesha ezingumteto. Lerafu yona ingumteto ongenakutiwani emabazi lungiselele ukuwuhambisa. Ayisakutwalwa ngabo bodwa, kodwa nazizakulwana (kwako ukurora). Elishumi lesibini limele ukuhlalwa pakati ko July no September, emva koko libe netole elizihelani zimibini. U Rulumeni uboleke izigidi ezisesineni kumanene apesheya ukuhambisa ezimfazwe zike zako Lerafu ibhatlala amatole kupela alomali.

Into yokuba ingaba ukungeniswa kwayo kwatiwa iyakuba minyaka mitatu kupela injengokuba umntu ati xa aseza umntwana iyeza elirara agalele iswekilana.—Amadoda ate avile.

U Mr. J. Pitso ubuyele kwasekubhalweni kwamagama wati kumzi wabo ifelkornet ibabhalile abanye yabashiya abanye ubuze amatuba okubnzelwa kwabashiyweyo.—Uchazelwe.—Kulandele u Nkosimani, unyana ka Mehlohlakulu, obulele ukubona umntu ekukade bemqwenela, Ute sebenexesha bekulowo mhlaba, sebede bangwevu, kokona bapetwe njengokungati obo bungwevu butyelele; Utsho wati pambi kweyabo imantyi kupendula isibonda sodwa; umntu nje, hayi, Ngehlakowabo isiko bekuteta amadoda.—U nkosi Umehlohlakulu uncome impi yase Herschel ate ubona ukuba ingamadoda kuba ibonakala ukuba nangulowo mlilo ivuma. Uyaleze ukuba nangomso ize yenjenjalo. Ubulele ukuba namhla elusinga olumnyama, lolona angangena ngalo. Nguyena upantsi kwebandla nepepa elibhalwayo lingabhekiswa kuye.

U Mr. Gundwana uqube isikalazo sokuhlutwa kwezibonda ezitile imali, okupangelelene nokufika kwe mantyi le banayo ngoku. Kwanesinye sokuba abantu bakwa Ntunja behlutwe lonke itafazana abebedlisa kulo impahla, kutiwa lelokutyisa amahashwe ezibonda ezisakuba zize e ofisi, inkomo zamakaya ziti zisakutya kwelo tafa zimelwe sikiti. Injalo nje lendawo veyona inamanzi kulapo bezisakusela kona impahla. Ngoku yinqaba. Yimbi indawo abarora kunene yiyo kukuba umntu akanakupuma aye kusebenza kusuke kukangelwe ezincwadini ukuba ugqibile na ukurafa, ati akuti uyakufuna kanye lomali yokurafa anganikwa ncedi kutiwe makagoduke. Kanti nokuba ude wumbi wayifumana incwadi uya kugxotwa mhla abuyayo kutiwe makabuyele apo avela kona, kusuke kutiwe akasemahlaba. Ezi zinto zintsha zabako obo bati banale Mantyi yabo.

U Mr. Tingo-Jabavu upendule wati: yena angeze emia nokuba ezizinto zingumteto wase Herschel asinguvo kusinina, kuba uyaqala namhla ukuya into ezinjalo, no anokuyenza kukuka acele amntu endawo ngendawo nawabamhlope ukuba ake angangelisane ezizinto nomzi wase Herschel. Koqondakala nokuba zise metweni nokuba azikuzo kusinina.

Emva kwenteto zokubulela zo Hlome-ndlini, no Nkuphane, u Rev. A. Masiza ubonise ngabuhlungu ukulunga kwemfundo eyaleza ukuba izizwe zase Gqili mazikunyamekele ukufundisa. Intlanganisiso icitakele ngomemozo lokuba "Imvula mayine ke!" Ite inkomo ebixhelelwe inkosi u Mehlohlakulu ngumnumzana walomzi u Soldati Sijiyi yatwa dywanga ngepanyayo ngame- madoda abuya ayimiqodi amahashwe ukugoduka. Ezentlanganisiso yase Bensonvale ingxelo ayinakufumana situba kwelanamhla.

## IBALA LABA DLALI.

I Editor yelibala ingavuya abadlali bemana ukuyitumela, indaba.—Address' Imvo " Sporting Editor, K. W. Town.

Ngo 12 November, kwakoko i match pakati kwe "P.E." C.C., ne "A." C.C., (ama Yurope) e Bhayi. Kwangena ku- qala i "P.E." C.C., ngo one o'clock, yahlala ezintongeni yonke imini, lada lapela ixesha kusasele ukuya kwe wickets ezimbini, isikora kukuba umntu akanakupuma aye kusebenza kusuke imini alati nkweto nto ekungeneni. Eso sikolobho sasinzima, safunokufuzisa mhlana abantsundu e Bhayi bafunya- nwa kwayi "P.E." C.C.

Ngo Mnyadala e Rini, sifumene lemi- da:—"I Grahamstown " N." C.C., iya- vuma ukuba kubeko i Tournament yabantsundu e Rini. Ixesha elifanele- kilayo liya kuba semva kwe New Year, ngenxa yokuba yonke imihlaba yama Ngesi iya kukaxeka pambi kweloxesha. Indawo ezifuna ukuba ko kulo Tournament mazibhalele ku Mr. J. J. Jabavu, Grahamstown. Indawo ngendawo zizi xase." Kuluzizi ukuba i Rini litate ixesha elide kangakanana ukutlaka kwesi sigqibo. Ukuba Umyadala lowo uya kubako, maube nge holide ze Kresmesi ne Nibidyala. Awunakuba semva kwe Nibidyala, ngenxa yokuba akuko bantu banokufumana eloxesha. Ukuba akuna kufunyanwa mhlaba kungase kudlalwela pezu kwentaba ye Zono.

Ngo 19 November, bekuko i match apa pakati kwe Alice ne Qonce (ama Yurope). I Alice yenza 43; lite i Qonce xa liyi 70 for 5 wickets yagaleleka imvula ayayeka yaba iyapela ke njalo. I Qonce belidla- lisa nge team ezakuya e Tournamenteni, konakala intw' entle.

WEDNESDAY, NOV. 23, 1887.

A Peep **HERSCHEL** is at Herschel, essentially a Native district on the extreme North East confines of the Cape Colony. It abuts on the Southern border of Basutoland and the South Eastern limits of the Free State. Although it teems with thousands of the Queen's subjects, and is probably more thickly peopled than any division in the Colony, we hear very little of it. The Magistrate with his attenuated staff, three European missionaries and a few Native assistants, with the inevitable Trader are the only emblems of civilization to be met with, here and there, in that expansive territory. The Wesleyan Society has, by sheer resolution, in spite of obstacles of no small moment, at last succeeded in planting an Institution in the very centre of the reserve, the

light from which is beginning to chase the surrounding darkness. With the revulsion of opinion in the country against Native education it would, however, be hazardous to predict how long it would take the Bensonvale Institution with satellites in the form of those effective agencies for spreading light and sweetness—the station schools, to *lighten* up to-day's ignorant still we are not despondent. Any one approaching the- district can hear the rattling among the dry bones; and already the people are in the inquiring frame of mind, indicative of a hopeful future.

In the meantime, from what we ascertained and observed on the spot, it is quite clear that the liberties of the people under cur benignant Queen might be in safer keeping. The Natives appear to have found this out for themselves with the result that discontent permeates the whole district, and the prestige of the Government is at a low ebb. It has been said that the liberties we have under our gracious Queen rest on the basis- of a free press. We need hardly observe that they have no Press at Herschel. Consequently their liberties rest upon the caprice of the Government officials for the time being in charge of the Magistracy. This being the case it is obvious that for the good, effective, and profitable government of a Native community in this stage, a solemn responsibility rests upon the Secretary for Native Affairs and the Government of which he is a member to see to it that officers thoroughly conversant with Native feelings and possessing the confidence of the people over whom they are placed are appointed to such points. This is supremely necessary both for the benefit of the governed and for the good name of those who govern. We confess we looked in vain for anything to show that these leading facts had been kept in view by the Government in meeting the circumstances of Herschel.

We propose to enumerate a few cases of dealings that appear to us to call for instant inquiry and redress. They rest upon the universal testimony of the Natives of Herschel, who desired us as representatives of the Press to give them publicity. We narrate the incidents with an assurance that they have simply to be mentioned to be corrected. It is represented that Natives are not allowed to address public meetings summoned at the magistracy to consider questions affecting themselves unless they are headmen. Small as this grievance may appear to be to the uninitiated, it is very serious in the eyes of the Kafir whose natural propensity is "to gas." Perhaps we are restricting the area of the existence of this failing, for is it not from the European race that we have the standing sentence that "confession is good for the soul?" We should have thought that the Secretary for Native Affairs would have enjoined it upon all his subordinates to allow the people to speak their mind, in order if possible to base Native government on the goodwill of the people.

The people of Herschel complain that they have been deprived of a good and desirable slice of their commonage on the pretext that it is reserved for the grazing of the horses of headmen when they attend meetings. This act is rendered more galling by the impounding of stock on this piece of unenclosed land, and the fact that they are deprived of the water that is in it. Then the Pass regulations of Herschel cannot exist anywhere else out of Russia. It seems to be the fashion not to give people passes to leave the district in quest of work, unless they have paid their taxes. We found that the rigour with which Native taxes have been collected, and for dropping which we were complimenting the Government only the other day, has not been abandoned in Herschel. Of course it appears as a very singular thing to the Natives to be refused passes to go out to earn money for

taxes, and then to be severely handled for not paying up. It is on a par with shutting up a man in a dark chamber and kicking him for not seeing. How long is this to last? Then it is urged that those who do succeed in obtaining passes to go out to work, when they return home after two or three years they are not allowed to enter the district, on the plea that there is no place for them.

There are other matters to which attention might be drawn, but the space at our disposal does not permit us to refer to them in this issue. But we have said enough to show that the Government has a duty to perform towards the weak and helpless subjects of Her Majesty in outlandish districts where there is no Press to bring to light the thousand and one little worries which render life a grievous burden. We shall doubtless be told that the cases we have mentioned are trivial, but it is the trivial things that make up the sum total of human happiness. Now, the effect of these things is contagious, and there is thus all the more reason to have them as far as possible removed so as to secure the smooth and satisfactory government of the people.

## Editorial Kotos.

We understand that there will be quite a host of countrymen visiting the Queen's Jubilee Exhibition in Graham's Town during the next two months; A good many will be coming from Basutoland, East Griqualand, the Transkei, and from other districts up-country. There is every indication that the Exhibition will be a great success, and we feel sure that those of our people who will examine the various products of the country will come away from it wiser and better than when they went to it. In view of so many Natives who can understand English being in Graham's Town about the same time, the Graham's Town Committee would, to compass what would be one of the permanent results of the show, do well to arrange for the delivery of one or two lectures to them by gentlemen like Mr. Hellier on agricultural science in those branches of it which might usefully be turned to immediate account by the Natives.

Miss STURROCK, of Shaftesbury Home, Peelton, has had sent to us a copy of the report of the Girls' Institution under her charge. It is a rapid and comprehensive review of the work done during the past ten years, and interesting as is the story told by the figures, it is not within the range of the possible to tabulate the results of the influence for good which Shaftesbury Home has exerted on Native society. We hope to reproduce the report in our next, meanwhile we are happy to cull from the local *Watchman* the following words of encouragement:—

"The aim of Miss Sturrock and the ladies who are labouring with her is [says our contemporary] a most interesting and important one, namely, to influence the female mind of our Native population and to place amongst it a leaven which shall operate towards raising the whole tone of their domestic life. This is an object which the Native people themselves ought to support with liberality; but as things are it will undoubtedly be a long time before efforts of this kind will be able to survive without extraneous help, so we trust that the attention of the friends of Native Education may by the publication of the report be drawn to Miss Sturrock's work, and that their benevolence, which in the past has been so liberally extended to the Shaftesbury Home and schools at Peelton, may be continued to it in the future in still greater volume, so as to meet demands and sustain efforts which grow and become more enlarged with every succeeding year of the Institution's existence."

The Governor's report on the Registration Act has been published\* so also is Sir Thomas Upton's special report which he was requested to furnish. The Governor owns that "the effect will doubtless be to remove from the lists of voters the names of very many Natives"; and his Excellency has nothing to say in respect of this serious step which virtually casts the Natives bound hand and foot into the fiery furnace of Bond politics. The report goes on to reveal a very serious fact for the Natives. Referring to the lands solemnly reserved for the Natives by former Governors in her Majesty's name, Sir Hercules Robinson describe the tenure as that of "precarious user." This description, taken together with the eviction of the Tembus from Glen Grey- renders the situation for the Native very-grave indeed. The Natives do not admit that they are precarious users of the lands that have been set apart for their use by her Majesty's representatives, and the fact that they are considered by the powers that be as precarious users should urge them on to do all they can to get access, through representatives, to the Parliament that has to deal with their lands. If the Parliament will not take the representatives of the Natives—such as Mr. Sauer, Mr. Solomon, Mr. Innes, Mr. Frost, Mr. Hutton, and Mr. Walker—then a real measure of local self-government, as tribes, should be granted to our people. Let them have anything, in fact, so long as they shall have the power to protect their lands. And this question must be cleared up now.

To CORRESPONDENTS. — Mr. Umhalla's letter, with other matter, has been crowded out of this issue.

Ndalamba, Ndapel' Isoya  
FOLOKOCO!

## BANTSUNDU! BANTSUNDU!

“Especially” abanga pandle Yizani kudlisa nityebise amehlo enu kule nkumba yakwa

### PASCOE.

Impahla zitu ezintsha zifikile

I Tyali zika Ma-nezika Totosi, nezika Dade, ziyalala, azivuki.

Ityali zaba Ntwenyana (Uyaqonda kodwa ?)

I tyali ezi lufipa—zilala “ too.”

Ezokutshata ingubo, nokuba ufuna iyadi, nokuba ufuna zisikelwe kuwe.

I Printi—Ikeleko—Ilinzi — Amalapu ehemphe—Izitofu (ziyi micako)—Iqiya ze keshemiya—Yonke, impahla itshipu ngoku ngum' mangaliso.

Ezamanene ingubo ezezi tungiwe.

Ibatyi ne Bhulukwe ze kodi “ ebanzi.”

Amanene ayazisikelwa azitungelwe ezawo ingubo ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu.

Inkumba yakwa PASCOE,

" Ezantsi kwe Tyalike yama Skotshi.

Paulani, niqonde kakuhle, ningayiposi—

Amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFAZI bati ngu SILINDI. UMTEKETISO ngu FOLOCOKO.

### E-QONCE.

## CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayi-  
tengisa ingumqulu na nganye,  
**CHURCH SQUARE,**  
**E-RINI .**

### ISAZISO !

Tina bamagama angezantsi siyawazisa umzi okokuba sivule ivenkile Kulandlu ibiyivenkile yo mfi u (Ngomti) M. KEEVY & CO.yati ekugqibeleni yano J. BIRT &CO., noko tina ASINANTO NEZIKWELITI ezenziwa kubo NGAPAMBI KO NOVEMBER 1886, ASISOKUZE KE SIZIMEME EZO ZIKWELITI mntwini. Umntu ezihlulwa kuye ngu A. J. Cross.

ABANTSUNDU MABEZE KUTENGA NGEMALI BENGENATLONI zokuti bayakubizwa izikweliti ezidala.

### INTWENINZI YEMPAHLA

Ezifuneka kwabantsundu, ongamjula kuzo ZILULA NGAMANANI KUNOKO ZAKA ZANJALO. Ukuba ufuna ezona

Nchawa, Amabhayi, Ityali, Nengubo, njalo njalo zizizo.

Kauze Kuzibonela ngokwako.

### EVANS & CO.

Ivenkile endala yento Zonke, ese Koneni.

### Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange-  
lise lamayeza abalulekileyo.

COOK Elika  
Iyeza Lesisu Nokuxaxazo.  
1/6 ibotile.

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

Aka  
Amafuta Ezilonda Nokwekwe.  
9d. ibotile,  
Elika

COOK Iyeza Lepalo.  
1/6 ibotile.  
Ezika

COOK Ipils-  
1/ ngebokisana.  
Eka

COOK Incindi Yezinyo.  
6d. ngebotile.

Oka  
Umciza Westepu Sabant-  
wana.  
6d ngebotile.

Oka  
Umgutyana Wamehlo.  
6d ngesiqunyana.

Oka  
Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

### G. E. COOK, Chemist, E QONCE.

Kuba ngawenkohliso angenalo igama lake.

### Isaziso ka 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.

### Kumadoda Namadodana.

AMANENE antsundu akolwa Zingubo eziti Zimhlale umntu, acelwa ukuba ayekubona ipatrooi zemichako emihle ekoyo apa e Qonce baze bake bakangele ukuba utinina yena ukuzenza u

### B. ABRAHAMS

(Ngakwa Pinki),

Eyona michako inqabileyo inoyukenza IBHULUKWE, nge 25s. Ne £4 4s. ISUTI ipela.

Ingubo ziyenziwa kwisituba semini enye.

## 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 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 kwe- zindawo zikankanyweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, ne- zikumba njalo njalo.

## JOHN J. IRVINE &, CO.

## Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

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

## KWIZI HLOBO ZAM EZINTSUNDU.

### J. E. L. HULLING,

### ONYANGA NGEMITI YASEKOLONI

NEW STREET, E-RINI-

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yecele kwi Hashi Elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele— xa umntu ebehlwe lihashe elingwevu nokuba sesinye isifo.

Oka Kulling Umpilisi wenene wezifo zonke esiba 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 otile ezihamba kwi: 4/., 7/6, 11/., ne 22/.

Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa nama dyungundyungu—linge mbizana 2/., 5/., 11/., ne 22/., inye.

Aka Kulling amagaqana oku hlambulula igqazi, 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 hleli zigoiniwe.

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

ELIKA

## ORSMOND

## IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti zeli-  
lizwe.

### UMPILISI WEZI LWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, nialo, njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bbulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele- namava amaninzi umninilo, uliyaleza nge- ngqiniseko eliyeca ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama Hyi nqobo. Kawulilinge please. Litshipu, ibhotile zi- sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhottle nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

## G. E COOK

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza  
kuyo yonke Ikoloni.

## UYAFA NA?

CELA AMAYEZA E GQIRA

LASE GCUWA

Pesheya kwe Nciba.

(1) AWOKOHLOKOHLO  
ISHELENI NGEBOTILE.

(2) AWOXAXAZO  
ISHELENI NEGBOTILE.

(3) AWESISU  
ISHELENI NGESIQUNYANA.

(4) AMAFUTA EZILONDA  
ISHELENI NGEBOKIS.

(5) ELEZILO  
ISHELENI NGEBOTILE.

(6) ELAMEHLO  
ISHELENI NGEBOTILE.

(7) IMIGUBO YEGAZI  
ISIKISIPENI NGESIQUNYANA,

(8)  
IYEZA ELINAKANDLA

LOXAXAZO

ISIKISIPENI NGESIQUNYANA.

Funda Kakuhle Yonke Into

Le Newadi Ekufundisa yona.

Amagosa e Gcuwa ngo

## BAKER, BAKER & CO.

ISAZISO ESIKULU.

—0—

Amayeza ka (Nogqala) Jesse

Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali ehamba ngepepa 1, posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buviswa namayeza. JESSE SHAW,

Igcisa Lemiciza.  
The Laboratory, Fort Beaufort.

### KWA BEET,

IMPAHLA ihleli yodwa ngase ntolongweni kanye e Komani. Zonke izinto ezifanele bona bosifumana zisisulu. Utenga zonke izinto ezinjengo Boya Imfele, nazo zonke izinto eziziswa ngabo' Unentlobo zonke zamayeza abantsundu.

Yiya kwa

EDWARD GREEN.

IVENKILE KA GREEN YABANTSUNDU.

KUZA kuvulwa ivenkile efanele Abantsundu kanye e Komani. Zonke izinto ezifanele bona bosifumana zisisulu.

Utenga zonke izinto ezinjengo Boya Imfele, nazo zonke izinto eziziswa ngabo' Unentlobo zonke zamayeza abantsundu.

Yiya kwa

EDWARD GREEN.

Lishicilelelwa umninilo, u JOHN TENGO JABAVU ngu  
HAY BROTH SMITH Street, King William's Town