

No.	Igama lomniniwo Ekuqaleni.	Ixesha lokunikwa kwe Taitile.	Ipepa kwine-wadi zako-	Ukucazwa ko mhlaba.			Ubukulu.			Irafu ese litvala.	Le rafu ilityala iqala ngo.	Wagqityelwa ukweli gama.
				1 Isiza.	Intsimi.		A.	R.	p.			
108	Philio Gxiki ...	... 7th November, 1876	2682	1	E		Peuleni.		33 865	0 17 6	do 1880	Philip Gxiki.
109	do ...	...23rd do	2804	...	ii	BB	do	63496	...	3 10 0	do	do
110	Philip Uganda	... 7th do	2683	2	E	...	do	...	33-865	1 2 6	do 1878	Philip Umganda.
111	do	...23rd do	2791	...	16	AA	do	6 3496	...	4 10 0	do	do
112	John Philip ...	7th do	2684	3	E	...	do	...	33-865	0 17 6	do 1880	John Philip.
113	do	23 rd do	2815	...	19	BB	do	6'3496	...	3 10 0	do	do
114	Magagese	7th do	2690	...	F	...	do	...	'33-	1 2 6	do 1878	Magagese.
115	do	23rd do	2809	...	16	BB	do	6'3496	...	4 10 0	do	do
116	Stoney Pitse ...	...7th do	2703	3	H	...	do	...	33 865	1 2 6	do	Stoney Petso.
117	do ...	...23rd do	2873	...	22	II	do	6'3496	...	4 10 0	do	do
118	Philio Ngixi ...	7th do	2709	2	i	...	do	...	33-865	0 12 6	do 1882	Philip Ngixi.
119	do ...	...123rd do	2807	...	14	BB	do	6-3496	...	2 10 0	do	do
120	Joel Tele ...	7th do	2710	3	i	...	do	...	33 865	0 17 6	do 1880	Joel Tele.
121	do	23rd do	2832	...	21	CC	do	6'3496	...	3 10 0	do	do
122	Benjamin Tele	... 7th do	2711	4	i	...	do	...	33-865	0 17 6	do	Benjamin Tele.
123	do	...23rd do	2833	...	22	CC	do	6-8496	...	3 10 0	do	do
124	Robert Kona ...	7th do	2712	5	i	...	do	...	33 865	0 17 6	do	RobertJCono.w.
125	do	23rd do	2799	...	5	BB	do	63496	...	3 10 0	do	do
126	Samuel Ndebo	7th do	2716	2	J	...	do	...	33-865	1 0 0	do 1879	Samuel Ndebo.
127	do	23rd do	2866	...	11	Ii	do	63496	...	4 0 0	do	do
128	Jeremiah Nene	7th do	2717	3	J	...	do	...	33-865	0 12 6	do 1882	Jeremiah Nene.
129	Jeremiah Nene	23rd do	2871	...	16	II	do	6'3496	...	2 10 0	do 1882	Jeremiah Nene.
130	Alick George	7th do	2722	...	J	...	do	...	33 865	1 2 6	do 1878	Alick George.
131	do	23rd do	2849	...	2	EE	do	6'3496	...	4 10 0	do	do
132	Sante Vena ...	7th do	2725	3	K	...	do	...	33-865	1 2 6	do	Sante Vena.
133	do	23rd do	2857	...	2	II	do	6-3196	...	4 10 0	do	do
134	Maclean Daniel	... 7th do	2736	6	L	...	do	...	33'865	0 15 0	do 1881	Maclean Daniel.
135	do	...23rd do	2840	...	7	DD	do	6'3496	...	3 0 0	do	do
136	John Jongudisa	7th do	2739	1	M	...	do	...	33 865	1 2 6	do 1878	John Jongudisa.
137	do	...23rd do	2830	...	16	CC	do	6-3496	...	4 10 0	do	do
138	Johnston Kotso	7th do	2740	2	M	...	do	...	33 865	1 2 6	do	do
139	do	...123rd do	2862	...	7	II	do	6-3496	...	4 10 0	do	do
140	John Kinti ...	7th do	2759	5	C	...	do	...	33 865	1 2 6	do	do
141	do	23rd do	2864	...	9	II	do	6 3496	...	4 10 0	do	do
142	Mark Mbava ...	7th do	2762	8	0	...	do	...	33'865	1 0 0	do 1879	do
143	do	...23rd do	2838	...	5	ib	do	6'3496	...	4 0 0	do	do
14-1	Mana Umfundywa ...	7th do	2763	1	p	...	do	...	33-865	1 0 0	do	do
145	do	23rd do	2776	...	9	JJ	do	578466	...	4 0 0	do	do
146	Mativo Facana	... 7th do	2766	4	p	...	do	...	33 865	1 2 6	do 1878	do
147	do	23rd do	2768	...	1	JJ	do	571466	...	4 10 0	do	do
148	Papa Wildeman	7th do	2767	5	p	...	do	...	33'865	0 15 0	do 1881	do
149	d<P	23rd do	2846	...	14	DD	do	6 3496	...	3 0 0	do	do
150	Frederick Mbaimbai ...	17th do	2660	3	...	...	do	...	33 865	0 17 6	do 1880	do
151	do	...23rd do	2784	...	v	AA	do	63496	...	3 10 0	do	do
152	Maclean Dvebi	...7th do	2671	2	C	...	do	...	33'865	0 17 6	do	do
153	do	... 23rd do	2802	...	8	BB	do	6'3496	...	3 10 0	do	do

Imvo Zabantsundu.

NGOLWESI-TATU DEC. 14. 1887.

KUTIWA u Mr.

Umiselo Oluyingozi. CRAWSHAW wase Lovedale umiselwe ukuba ngu-Mhloli-Zikolo. Akuxelwa ukuba siyaku- ba sisipina isiqingata U Mr. CRAWSHAW linene elifundiswe kakulu, kodwa asikolwa ukuba uyakuba luncedo kumzi kulendawo ami- selwe kuyo ngu Dr. Dale. Ekufu- ndiseni uvakala ngobuqitala, uyazi- Wa yimpi eyaka yadibana naye Emgwali nase Lovedale. Ngumntu ongaboni bulungisa entweni efundi- swe ngendlela eyahlukileyo kwe- yake. Lonto ke ukuba woba ngayo xa angumhloli iyakudala icimi. Ngumntu omisa imini yonke umntwana opensile isijungqe. Ukuba lonto uyiqinisele xa angumhloli zingaba ziyakuvalwa izikolo ngamashumi ngamabini, ngeveki ezimbalwa. Sibona ingozi kwesi senzo, ngokoke asinakuti tu singa- salati.

EZE ZITILI NGEZITILI.

E-MPUKANE, TRANSKEL — Ide yatika mini yokuyi-... DECEMBER 14, 1887. Yaba nzima fmini leyo kwakusasa. Azizanga izizwe njengoku noyishwa kwazo. Baye abama hashe bengcoze kakuhle ukucela kwizipaluka ngezizaluka, ngokunjalo nabe nyawo Kwafika u Rev. W. J. Hacker (Umongameli), no T. A. King, Esq., umantyi wase Ngqamakwe. Waqaleka umsebenzi ngo 11, Iwaye lumva usapo Iwase Mpukane, Iwayijikeleza indlu amaxesha amatatu. Ibulwe ngengoma ngu Rev. W. J. Hacker, kwatandaza u Rev. S. 'Mzamo. U Mr. Hacker uposa amazwi ambalwa esiti isiko loknvula indlu leli:

1. Yintshumayelo, 2. Ibe ngumtendeleko ongwele, 3. Intlanganiso yokubona iqinga mayelana netyala lendlu. U propose u Mr. King ukuba atate isihlalo, yatelela indlu yonke ngoku qaba izandla. Amadoda abe kumgangato ibe ngala—Rev. W. J. Hacker, Captain V. Bikitsha, Rev. S. Mzamo, Headmen S. Zazela and S. Mbeki, amadoda ese Hlobo, o Messrs. N. Spuka, Win. Mbitanya, Magocoba no J. Mtshisa, wase Gonwa namanye amanene. Intlanganiso ityelwe ityala lendlu eli £148 yakhuza indlu yonke. Uciikoze apo ke umfo ka King—wati nobelukuni watamba, nobe livimba—wapa; uwaqalele umfo ka King nge ponti. Emva kwa kusuke u Rev. W. J. Hacker, warola £2, wati isii £6 angabona xa ngaba kucutiwe, ze sibe sisi £8. Usukile umfo ka Bikitsha wakwelisa inkomo pezulu kwe ponti awayutumela kwangapambili, bagqabuza umtombi. Souncema ungalindeli ucalucalulo, bulela umvimbi wemvula, ate no Nobhala wezinto ezitengiswayo u Sol. D. Maqina wabala ibunzi. " Bati xa begqibe ama £60, kwenziswa isiqabu. U Mr. Nead Sopela wacula, emva koko umvumbi kwakona. Kanti zisaza kuwa inkomo, ingwelo, ibokwe, igusha, ihangu, oranise, ingxowa njalo-njalo. Usapo Iwase Mpukane lumve " The Lord is King." Olwase Tyinira Iwavuma "Come unto me." Imali itandatyuzelwa kwi £100. U Mr. Shed Sopela nentsapo yake bavuma kunene. U Mr. Bikitsha wenze inteto yenkutazo kotitshala nakubantwana epropoza i Anniversary yosapo Iwase Mpukane nolwase Tyinira ukuba ibe se Tyinira, ize anoyishwe eze negubu losapo luka Mr. " Theodore Ndwandwa. Kupunywe kwayiya kudliwa izidlo. Ngokuhlwa yabe intshumayelo ipetwe ngu Mr. J. Mtshisa, ete yavola kunene, emva kwayo u Capt. V. Bikitsha wenze amazwi okuyala amnandi kunene, waza u Rev. S. Mzamo wenze imibulelo yomsebenzi omhle, yapuma inkonzo. Umtendleko ube nge Cawa.

Amanqaku.

AKUKABIKUDALA yenziwayo incwadi ebalisa ngokuqhekeka kwe *Grosvenor*. Indlela amanekakaza amabini awapatngayo yelusizi kanye. Abasinde ekuqe- keni kwomkombe oyi " *Idomene* " owa- wupuma e Rangoon usiya e Liverpool. kutsha nje, malunga necwheba le Oora ba- nebali elilodwa bona. I *Grosvenor* nayo kutiwa yaquekeka kwa kwezo zigama. Abelungu abasinda kulomkombe usand' ukuqhekeka bayi- ncoma kakulu impato entle yobubele abayifumanayo. Omnye u Matroshe uti wabolekwa ingubo yokulala wabafelwa umlilo kazi omkulu. Kwaza kusasa wa- yakufunelwa intangana zekofu neswekile Amawetu enza zonke into esemandleni yawo ukuzonwabisa ezontsizana. Izidumbu ezafunyanwayo zidunduluzile entla- batini zanchwatywa. Tina lento isibangela ukuba singayikolwa le siyibaliselwa yilencwadi ngempato eyafunyanwa zezontsizana zaqekkelwa yi *Grosvenor*. Amakowetu akazi wona ukuba, oninaku- Iu ababekulo manxiwa ngapambili, bahletywa kakubi kangako.

I *Cape Argus*, ipepa lase Kapa lincoma ingqondo i Feltkornet ezizwaguba ngayo umteto wokungeniswa kwamagama. kuba bona nama Bhulu bepaule kummiso-wombuso inteto ezi, kwisiqendu seshumi, kufuneka umntu oyinkulelwane eyazalelwa kulombuso wama Ngesi, kuti kunge- njalo enziwe amatiletile atile okuzalwa, ukuze abe nemfanelo yokuba ngonezwi embusweni. Yinto ko levo tina esiyakuyihleka side siye kweyiswa ezi Jajini yokokuba abantu abapantsi kombuso wama Ngesi kufuneka beke babuwa ngo- kwomteto bangeniswa ngamatiletile ukuze babe ngabantu. abapantsi kwombuso wama Ngesi. Tina asikayiboni lonto incoywa yi *Argus*, kunoko esikuyawa tina, kuqinisa indlela eyayibehle yabonwa

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IMVO ZABANTSUNDU (NATIVE OPINION)

Inguqulo ye Ntlanganiso.

NJENGESI gqibo saba Pati bo Manyano nge Mfundo (Executive Committee) abebe hlangene e Lovedale nge veki egqiti. leyo intlanganiso ebi hlokonyiselwe ukuba se Bini ibuyiswe umva ; ayisokubako Kanye konke ngale Holide ye Kresnesi, seyiya kuba ze Lovedale nge Bolide ka April ozayo.

B. SAKUBA, Secretary.

December 14th, 1887.

KUFUNWA.

ITITSHALA enesiqinisele, okanye ewaziyo umsebenzi, enesimilo, ifunelwa isikolo Sase Debe. Umvuzo £30 nemali yabantwana.

Kobhalelwa ku Rev. WILLIAM STUART, Burnshill, Middle Drift.

ISICELO.

MAWETU, ndincedeni ngamagama embongi ezisapilileyo, ndifuna ukuzazi zoshumi, ze xa ndinetuba ke ndizityelelele. Lonto inxhamisekile. Tumelani amagama azo kum or kumhleli, nendawo ezikuzo. Andifuni magama amaqobola.

JAMES J. BOVULA.

c/o W. TERWIN, Esq., Chumie Post, Alice.

IKAYA E RINI.

KUMZI ONTSUNDU.

NDIYAZISA ukuba ndivule Ikaya Lendwendwe ekungeneni kwe Beau, fort Street. Abafuna indawo ngexa le Exhibition boya kona.

ROBERT XHOLA. Grahamstown, December 12, 1887.

Kuba Hambi Nabanye.

Wena nehase lako ungafumana ukutya nge 6d. Ungafeketi ngemali yako!

Ozikofu no ziswekile, nempahla ezitofotofu ngamanani alula. Awona manani apezulu ngemfele nenqolowa njalo njalo

Kwa G. FRAUENSTEIN,

kwa Qoboqobo.

Keiskama Boek, August 31st, 1887.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse

Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunjelwa 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, ngapaandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yobuyiswa namayeza.

JESSE SBAW,

Igcisa Lemiciza.

The Laboratory, Fort Beaufort.

Ababhubhileyo.

NTSEPE.—E Monti, ngo 6th December 1887, kubhubhe u ma, u MITYI NTSEPE, obeyintohi ka Gcagca wase ma Bheleni. Ubene fever, zonke izihlobo mazamkele lompanga.

JAMES NTSEPE.

Emgqakwebe, 7th December, 1887.

Abatshatileyo.

MAYEKISO—MAHONGA.—Ngo 29 November, 1887, emacibini kubekuko umtshato pakati ko SOLOMON MAYEKISO, | isoka lase Machubeni no MARY JANE MAHONGA, intombi enci yomfi u PETROS MAHONGA.

IVENKILE KA GREEN YABANTSUNDU.

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

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

Yiya kwa

EDWARD GREEN.

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

J. G. NICHOLSON

Igqweta elise zincwadini zakomkulu

nomteteleli wama Fandesi,

E-NGQUSHWA.

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

Yonke into ayi patisisweyo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

Imali ye “ Mvo. ”

UCELWA ngamnye umamkele we *Mvo*, ukuba ayiqoshelisele ekupeleni kwalo nyaka intlaulo yepepa. Ngayo lenyanga emva kwelxesha kuyakulingwa wambi amacebo okuyibiza.

Office of *Imvo*, King William's Town, 15th December, 1887.

Iveki.

SIYAWUKUMBUZA kanjanqo umzi wakowetu ukuba umnyaka uyapela, ufanel' ukuti wo- nke umntu aqoshelise iminikelo emidala abe esenzela ukuze awungene umnyaka omtsha elula.

OKANYE kumbulani ukuba i *Almanak* yomnyaka we '88 izakwenziwa yi Almanak enoncedo olukulu knbnliti, kubarwebi, na. banye betu. Amagama amatsha makatu- nyelwe ne ntlaulo yawo. Abamkeli bepe- pa abadala mabafinyelele ngentlaulo ize babe nako ukuyifunyaniswa i Almanak leyo.

NGALEVKKI igqitileyo kuko Ingwe ebibo- nwa nge sikisipeni apa e Dolopini. Yabanji- swa ngomgibe e Tyusha.

ELAKWA Komani liti u Mrs. Bomes wase Molteno kweziveki zimbini zigqitileyo wabaleka intombi zantatu. Umdlezana nentsa- nana ezo basaquba kakuhle.

UKE omnye umntu ngase Komani, wabona inyosi zingena zipuma emnxhuneni emhla- beni. Utate ulugxa wemba ate emva kwoku- ba erole amaqekeza atile obusi ate incasa ya- wo, yeka ! Ute ekupakuleni oko wada wafika ekasini ezizihlala isepa wasesitisi makayingqi- keyonke. Ute akuyikupela ngapande akuyi- qekeza wafumana okokuba inamatambo omntu. I District Surgeon iti ukakayi olo mi matambo ngawomntanana omnyaka mi- hlanu. Londaba isezandleni zamapolisa ukuba ayipendle.

KE kwafunyanwa idayimani ebunzima bungama 212 e Karat. Ifunyenwe e Du- *toitspan Mine*. Umntu oyivumbululeyo, wayimka umpati, uvuzwe ngama £80.

UMHLOLI-Bhula wase Graaf Reinet u Mc- Cabe uti intlobo zamayeza okwekwe ezigu-sheni ezinoncedo zimbini licuba, ne salufa idibene ne kalika. Kwangebhula le wade komnye umzi wacebisa ukuba igusha ezitile zinqunulwe kuba ingasenanakunyangwa ibhula yazo.

E COLDSTREAM e Natal omnye umfo ontsundu usand' ukugwaza omnye. Waza yena wazixhoma. Lowo wenzakeleyo akukotemba lakupila.

U BISHOP KEY wase Mtata ute, entetweni yake e Kapa, ayenze ngenqubo yomsebenzi kwisitili akuaq, yena ukolwa ukuba kuno. mfundisi omhlope abantu abantsundu bano-kugqojozwa ngongu Mxhosa umfundisi.

NGOSUKU Iwe 11 Nov. e Jamestown pambi kwamatshala intokaza engu Bendrina Baundina Kruger yabanjelwa ukubulala usana Iwayo isandukuluzala. Ite ukuvuma kwayo kwomnye umfazi yalubulala kuba uyise yayingumntu antsundu. Yayingalu. tandi ke usana olo.

NGENXA yomboniso wase Rini, abapati bololwiye

ngamadoda anengqondo ukuba ziyaku-wuquba ngayo i Feltkomet umteto— ukuba ikakulu zosuka ziqube zona ngamakwele. Namhla siya ukuba i Feltkomet azivumi ukumbhala umntu ontundu engadanga ati nantsi itayitile yam. Lonto ingapuze kwomteto. Kufuneka umntu kupela enomhlaba awulimayo nokuba asingowenqu yake. Enye i Feltkomet ayivumanga ukulingenisa igama lomtu ontundu, indlu yake pofu ifikelele kuma £40, kuba imi kwindawo. eti yona ngumhlaba wobuzw, Ngesimva u Rulumente okokuba ubeteta nje ngale Feltkomet. Kuba ukuba umntu akanakuba nazwi embusweni ngomhlaba ufanele ukuba angabi nazwi noko anendlu efanelekileyo eyakiwe kulomhlaba.

I KOMITI yo Manyano nge Mfundo ibimisela ukudibana e Lovedale ngo Iwesi-Tatu evekini, ngomhla we 7 ku December, yadibana okunene. Kubeko u Rev. P. J. Mzimba, (Umongameli), Rev. B. Mama, Messrs. J. K. Bokwe, no J. S. Dlakia, kwa no Rev. W. Gqoba.— Emva kwengxoxo ende kunene intlanganisano yaba Pati bo Manyano ibone elokuba intlanganisano ezayo ka January mavibuyiswe emva ingabiko ngale bolide, isiw kwi holid e emfutshane ka April ozayo, ngolwesi-Bini lwalo veki ye holid, ibe se Dikeni (Lovedale).— Intlanganisano ye Komiti iye akubonakali ukuba izimiselo zo Manyano zipindwe ukushicilelwa kuba akuko nguqulo intsha iza kungeniswa kuzo ngapandle kwamagama abapati lu Manyano, (Office bearers) abatsha. Umgcini-Ndyeboni unike igunya lokuba xa apeliyelo la mapela akoye e Zimiselo ashicilele amanye, eze ngenxelo kwo kwintlanganisano ezayo.— U Nobhala kutiwe mako-bhalafane namalungu o Manyano awacele atile kuso ukuba alungiselele amapela aya kuwa lewa entlanganisweni ka April. Evase Rimi ibulewe mpela.

bantwini, abavumi, bengakatali nokukatala, Kunjalok kweli le Dayimani. O, usizi nentloni. V. C. KUNENE, Boshof Road, Beaconsfield, December 1, 1887.

ILISHWA LEBALA..

NKOSI.— Andike ndikukataze, kuba ufuna ukuba aboti umbhali awenze mafupi, ke mna andikwazi ukwenjenjalo. Ndinzululwa yintliziyo ebuhlungu, ukuba bekungagqojikiwe ngendisitzi propose ukuba kukutshwe wonke umti- njana uye kufuna imbewu ezidolopini kucinywe ibala elimnyama. Ndiyabanga zizizatu ezibini, esokuqala kukungabinto komntu onmyama komhlope, ngokuko- dwa kwizipatamandla, ekubonakali onmyama ehleli ehadesi, omhlope ese Paradesi. Indawo yesibini kukungavini- sisanu kwabo kwabodwa, nditsho nge sigibho sentlanganisano yase Bhayi esiti sahlukane nese ntlanganisano eyayise Qonce, kuba ivume ukuba kuxoxe wonke umntu, kuba ivume ukuba ezinye indawo zitumele abatunywa babe ngapezu kwemani elalitunyiwe, kuba lingakanka- nywanga lona i Bhayi. Ukuba esi senzo besingakokelwe ngumfundisi ngendisitzi bekuyawa dliwe lanto yanyakenye, kuba inteto ka Mr. Silwangangubo ibalele kwi bona bayalazi i Bhayi, naku- ba selimapikana nje, liyabuyi. Eyase Ngqushwa indodana yavakala imemza isiti, tina asinguyi u Kama inkwe- nkwana yako, yati kanti ifuna uku- vana yodwa nje, kanti ifuna ukuvula inkanti. Eya pesheya kwe Nciba ite, singamadoda nati apa, asinanto noku- bona kwe Koloni. Kodwa njenge yase Ngqushwa iza kulushabalalisa uhlanga. Nantsi isiti amaqaba kufuneka engavoti. Ndamangaliswa ndakubona kwi Mvo ye 16th ku November, kuko oyibalela kuba niki macebo apiliyelo. Mzi, umanyano, umanyano, umanyano! akuko nto ifana nomanyano. Botani. Ndim, SIDUBULEKANA NQENQELELE.

Debe.

ABALIMI NA BARWEBI.

E Qonce—Uboya, izolo bufumene obungahlanjweyo 4d. obuhlanjwe emlanjeni buroelwe 3 3/4d. akavuma nabo umninbo. Obe- seyibhokwe 4 1/2d.

E MARKENI.

E QONCE (Dec. 13.)

Irasi eluhlaza, 1/ to 1/2 ngedazini

Ihabile, 6d to 1/10 ngekulu

Itapile, 1/ to 3/3 ngenhoxwa

Umbona, 2/7 to 2/11 ngekulu

Irasi, 2/ ngenhoxwa

Umgubo, 4/ to 7/ ngekulu

Imbotyi, 2/ ngekulu

Inkuni, 8/ to 32/ ngefara

E RINI (Dec. 10.)

Inkuni, ngefara 8/ to 28/

Itapile, ngekulu 6/

Ihabile, ngekulu 2/9

E KOMANI (Dec. 10)

Inkuni, 9/ to 29/ ngefara

Ihabile, 2/ to 3/ ngekulu

Isimile, 1/9 ngenhoxwa

Ingholowa, 5/ ngenhoxwa

I-ertysis, 5/ ..

Impawana.

Siyawucela kwakona umzi obhalela Imvo ukuba uzamele ukuzenza mfulsha- ne inewadi zawo. Ipepa aliko; iye lilitvala kwalamaweto elo, kuba ateta angafezi. Ziya zisanala inteto ezinde kunene, abati abaninzi mazifake, zive- la e Node, e Swide, e Wetse, nase Yitsi. Wotsho umntu wakowetu angenanti sele- uyelela—Selema emhlabeni. Ixesha lo- kusondela yase Krisimesi lidla ngokukama kunene nabantu, side sithi ingembi lempi itabata imihlali ye Mvo ngeziviki seiyoyela. Siyiyeka incoko, noko mawetu ngenifunda ukuyifutshanisano inteto nge- tuba lokuba lingeko kanye ipepa, linge- nako ukuzitwala inteto ezinde.

Kwangengeto zokuyolela. Ike enye imabane yasalibalela ngeziganeko zala- malanga makulu ake ako. Ibhilala kwi- ndlu yamacanga. Iiti latsho yafumana yeva ukutela kupuma ingeva, iyabhatya nje into nayo epondayo ukuba ibingeze izitete ukuba bekupantsi kwezinye ime- ko. Side sifune ukuti ingabi babhala bekwezo mako abanye bababhaleli betu bencwadi ezinde. Ukuba yinyaniso ku- njalo tina ezi zetu i ofisi zisekupoleni siyakuwanceda amadoda ngokuzifutshani- sa inteto zawo.

Situnyelwe lencwadi :— Kobonqaba— Kentane—Dec. 1 1887.—NKOSI YAM.— Ndiqbekisa kwizihlobo zati apa e Transkei;— Kunganiya ukuba apa kweli letu, kungabiko zintlanganisano zamadoda- na agcine isiko (umteto) wokungangeni kwisiko elibolileyo, elimdaka, lokwaluka, abate abanye betu befundisiwe bangena kulo ngokungama, mhlambi, bangangonywa ngabangene kulo ngokungaqondi? Ke mna ndibona ukuba ibiyakuba sisiqamo esihle esifana nomzi wakowetu omdala ncmerna apo bate abangene lomteto, bazenza intlanganisano zokukutazana nezom- mzekelo kwabancian, oluti uninzi lu- ngenye ukuba ngamalungu ayo. E Ncmerna, nakwezinye indawo lentlanganisano inesiqamo esihle esibulelekayo kubo bonke abanengqondo. Kunceda ntonina ukuti bebaninzi kangaka abagcini balomteto ize noko kanti ngamalungu anganako ukukumela lomteto? Kufuneka apa kwa Ngqika iqalwe intlanganisano ngamadoda agcine isiko; kuba ma- ninzi kweli letu. Akufuneki kuti cwaka kakubi kangaka kwinto zokuqubela pa- mbili, apa ke kwa Ngqika kute cwaka kakubi betu. Ukuba intlanganisano anize- nzi ningabaniqubela emva. Mandipele gxebe.— J. KOTA.

Ngati kuti u Mr. Kota selegxwala em- swaneni kulomcimbi awundululeyo. Seyayishiya imihlaba yayo i Ramente ngelawondo uyitayeto— Incaso yalama- siko ungangiyumana ishushu kunene ku- bafundisi nentlanganisano ze Ramente ngalo lonke ixesha ingekati ngangxa endlwini, kwakamsinyane lingene endlwini ugqabuke umkono. Nawe Mr. Kota maube useyilengata ingekabi

nantsapo iseyilengene lomteto leno uqanga wenjenjalo ukuteta. Pofu into le yona iyabonakala. Ulwaluko luluncedo oluluku kumaqaba kuba lumnika isitunzi nesihomo umenzi walo. Siti kodwa sakukangela kwelihlelo lasesikolwe- ni sifumane ukuba luyachita, luyonaka- lisa, aluniki sihomono nasitozela, kuseku- hleni ukuba seluyinto apanga ngayo umdali wenkohlakalo ubunzima basesi- kolweni. Kanti ke noko kunjalo nje tina bembi emboniselweni asiboni mizamo yenyaniso yokohluta utshaba amandla. iramente ifumane yalumanayo nje lohanahaniso mayelana nokuvula elituba lokungena wenkohlakalo. Xoxani ka- mbe; sova, singase moyeni.

Kwi Mvo ynamhla kuyakufunyanwa isaziso sakomkulu, ngemihlaba azakuyitababela kwase mandleni ake u Rulumeni ayitengise kwatanda ukumtengisela. Lemihlaba ikulomandla wase Qonce ubuninzi yimihlaba ese Xesi, nase Peuleni. Indawo esingena kuyiqonda tina yeyo- ukuba imihlaba enjengale yase Aanshaw nase Peuleni, epakati kwe itafile yama Goumukwebe, ibuye iwe kwaku Rulumene, ukuba enze ukubona kwake ngayo Lento iyafana nale siyiva kwela Mamfengu, kutiwa ngu Captain Blyth Amamfengu anetaifile eqinileyo njetaitile zonke, kanti xakubonakala ukuba abantu mabangene ngamalungelo abo emhlabeni, abantu bonke belama Mfengu balahlelwa ngapandle kuba kusitiwa imihlaba yabo ayimele nto. Kanene nendawo ezinjengezi azisenakubuzelwa na ? Impi yakwa Kama, neyaseMa Mfengwini, ngumhlambi apa ohleli unxaxhile kuwo amalinga awenziwayo ukupandela umzi. Eli besiba lixesha elihle, njengokuba kuko inteto yokuwucukuceza umhlaba wezizwe ezintundu lokubuya; Siba u Tung' mlomo ngetuba lokuba singenamhlaba angayintisusa kuteta. Siti xa sicinga ngobugwala bamawetu, sikumbula ukuba akuko nkwali ipandela enye, singe ngesingeko kweli izwe.

Amafilosofi ase Transkei abuzwalemibuzo linene lase Ligwa:—Ndiibulela isimanga inene lase Geuwa elite lacacisa inteto yezazi ezingawume ngobudenge umhlaba wapeshya kwe Nciba. Ndinga elogugula langasese lingake lipendule lemibuzo. Yintonina iqaba embusweni? Yintonina umhcedi elutoveni? Bana abavoti aba izakuba ngabazili bodwa na? Yona lontlanganisano izingca ngobulumko xa ibhalela Umhleli we Mvo imi pantsi kwelamaqabana, nokuba ikwela Majodi na? Kanene eli lama Mfengu ahtungwe mlomo na lona? Ndinga gqigula lezazi- ngingake nimbize situngwe lo Sprigg untundu nngushileyo, oti akowetu kuba esobomvu. Enyeinto lomkanyiseli wapeshya kwe Nciba unga angazizisa ibala lona? kuba lomteto kwatiwa mihla wemiswa kunati kungapandula ikonxwa. Nimhlope, nihlubhe, ninco, ninjanina ngombala mawetu alahlekiswayo nahlekisayo? Bakanyiseli abemi ngobulumko niyawazisana lomaqaba azinkosi zegazi ukuba niti mawa- tungwe oko angena ngxande? Into embi nikukuzi impahla yawo lamaqaba kunjalo nje nyabhatalwa ngu Rulumeni Mawetu nali elam lokuyiqubela. Masibe mbumanye mawetu. Yekani ukuti sa. Amangesi afela zwiniywe. Masingapikisani njengamaciko abambana ngo Nongqawame, ngezwe, aza emva koko abhaca zindlala, nobuze, ngelasha, Idabi liliweni Mahlubi, Mabele, Mazizi, ba Tembu, nani Mararabe, Huku ke! Nto zakowetu. Nashiywa nangaba Hlambe! Bona lento bayayiqonda; Nama Awuwa ayiva ngosizi. Nashiywa! Vukani!! Bayekeni aba bhukuqi bawe bodwa.— Ndim, JOHN SOKANA.

Eyona tyalike ne ntshumayelo inde esaka sayiva siko nje emhlabeni siyive Egebulu nge Sabata 11 Dec., 1887. Um- shumayeli yindoda engu N-----P-----Ibe. yure ntau. Itsho, yatsho, yatsho, kwada kwafika u Satana pakati kwabantwana be Nkosi. Intshumayelo ibizezi asakuti umshumayeli zibhekiswa kumakolwa ekutiwe "angambhedgenyo." "amame- nemene," "izihlunu ezibolileyo," kubeko no "ara." Asibantu badla ngokucuku- ceza intshumayelo zamawetu angazanga aya ezikuleni, kodwa egameni lomsebe- nzi we Nkosi wotando kusifanele ukuba sikalime xa kubonakala ukuba ilizwi liyahlutwa ukundileka kwalo ngamadoda afunda ikwelo Elizwini, nasekushumayeleni. Sibugonde ngalomini ubu- nzulu, nobupakamo, nobuzanzi, becebo lika Paulos, ku 1 Timoti: iii, 6.

Native Opinion.

WEDNESDAY, DEC. 14, 1887.

IT is announced in the Alice Times that Mr. C. J. CRAWSHAW of the Lovedale Institution has been appointed a Deputy Inspector of Schools; for which district we are not told. We wish we could be spared the painful duty of alluding to the serious defects of this appointment. We have just been reading that a great admirer of PLATO was once compelled to own that, he was the friend of PLATO, but even more the friend of truth. Similarly, our personal regard for Mr. CRAWSHAW's brilliant parts, both as a man of Science, and of considerable reading in Languages, dead

and living, must not shut our mouth from pointing out the injury to the public interest involved in this appointment. We do not profess to know the principles that guide Dr. DALE, the Superintendent General of Education, in appointing the public officers who have so much to do with the shaping of the course of the education of the youth of this country. But it would seem that the primary condition, in one who is to undertake the duties of Deputy Inspector would be that, he has been himself a successful educationist. At any rate this essential consideration appears to have been observed in all the previous appointments to the Inspectorate. Mr. CRAWSHAW's abilities as a teacher have not, however, been such as to attract attention, either at Clarkebury or Lovedale. In the teaching line, he is more of a dilettante than anything else. In his class-room, he has a strong tendency to be intolerant of the work of other teachers

in his pupils; and only believes in his pet methods. We by no means insinuate that his particular system is after all not the best; on the contrary we entertain a high opinion of his style. It possesses the merit of originality. But to insist, as Mr. CRAWSHAW used to insist, that students should renounce methods of solving problems, and certain ways of doing things they had learnt from former masters, and resolutely to force them to unquestionably swallow his new-fangled schemes, has generally had the effect of confusing pupils. They were not the better for the system; as they invariably lost what was substantial in the pursuit of the will-o'-the-wisp. Now this peculiarity to dogmatise, in the new Deputy Inspector, cannot but work incalculable mischief in our schools. The worst of it is that Mr. CRAWSHAW is not the man to accept with equanimity the rejection of his nostrums. When we remember that the Inspector is almost omnipotent over the schools in his round, we have very grave fears that, in the vain endeavour to meet the crochets of the Inspector, the solid interests of the education of the young will be sacrificed by the teachers to the great detriment of the State. Moreover, if Mr. CRAWSHAW will rigidly enforce the rule that long slate- pencils only should be used in the schools in his district as he used to do in his classes, and punish with suspension the schools that cannot afford to have them; if he will reject a correct answer simply because the figures may not have been arranged " in tiptop style," and a double line drawn under the principal result; if, in short, he will expect in schools the high standard of perfection that is obviously unattainable even if archangels taught in our schools—then the friends of education may expect to see schools closed by the score in a comparatively short time. Cherishing such views in regard to the new appointment we would be bad citizens and faithless journalists if we elected to pursue the more congenial but craven course of hold- ing our peace. We trust we may be disappointed.

Editorial Notes.

WE share with our friends in England the sorrow that they feel at the death of Sir William McArthur, which took place on the 16th November, on the Metropolitan Railway Station, London. Sir William McArthur had been a member of the Committee of the Aborigines' Protection Society for many years. He was also the Treasurer of the Wesleyan Society, the Rev. Dr. Rigg, being his ministerial colleague. At the time of his death, a Finance Committee of that Society was awaiting his arrival at the mission House. It is feared that, as he was apparently suffering, from heart disease, his death was hastened by his efforts to catch a particular train. He was the elder brother of Mr. Alexander McArthur, M.P., who is a well-known champion of justice and humanity in the House of Commons. Sir William McArthur was born in 1809.

THERE are those who, professing to be sick and tired of the controversy over the Registration Act, draw a long breath, because they say, after Sir H. Holland's decision not to hear the representatives of the Natives, the agitation must cease. We advise such to hold their breath to cool their porridge. These people forget that if the act was bad and wrong in principle, all the Crown Law Officers in the universe cannot make it right with all the fool some and false praise they are capable of lavishing on it. That which is absolutely right now, was always right, whether it was recognised for such or not. So also with the act if, as the Imperial Lawyers says, it is right, it has always been right. A duty is thus imposed upon the friends of the Natives not to drop their resolve to get the Supreme Court to test the boasted opinion of the Law Officers, under which opinion, people living in no tribal state, and occupying specific pieces of land, which they do not share with others are barred from their privileges as subjects of the United Kingdom. Until the wrong is made right it is impossible for the agitation to subside.

In the Gape Mercury appears the following which sheds a lurid light on the manner many of the Field Cornets carry out the provisions of the Registration Act.—The lists close on the 15th instant.

We trust that the Europeans are taking as much interest in being upon the roll as are the Natives newly awakened to the necessity of being fully represented. We hear of some Field-cornets acting illegally, which may result in litigation in which they may have to bear. One of these officials has been stupid enough to return

Written applications with an intimation that he could register the name. That is exceeding his duty. It is his business to send every such written application to the civil commissioner who in turn is bound to send notice to the rejected ones giving each an opportunity to attend the special court and enforce his claim by proof of qualification. To return any written application is therefore to debar such applicant from his just right of written notice. Field-cornets cannot be too particular, for test cases will be taken before the Supreme Court by aggrieved parties, and if due formalities be not observed a serious loss may fall upon the officials entrusted with the duty of making up the lists.

THE Native Vigilance Committee is determined to see that no stone is left unturned to get the law faithfully carried out.

Sir H. Holland on his Attitude.

The following correspondence bearing on the decision of the Secretary of State for the Colonies respecting the Registration Act appears in an issue of The Times which came by the last mail from Europe:—

" Aborigines' Protection Society, Broadway-Chambers, Westminster, Oct. 31. "SIR,—A telegraphic despatch from Cape Town, dated Oct. 20, states that Sir Hercules Robinson, Governor of the Cape Colony, has received a telegram from you, intimating that the Registration Act cannot be disallowed by the Crown the law officers having advised that Clause 17 of the Act is not at variance with the constitution of the Colony."

" In the House of Commons on August 25, referring to the Parliamentary Voters' Registration Act, you said :—" The Act has been assented to by the Governor, and Her Majesty's Government are awaiting his report upon it, after considering which report, with the representations of the natives, they will decide whether the law does contain such a measure of disfranchisement as would justify its disallowance." You also made a similar statement in letters which you were good enough to address to Sir Robert Fowler and the society.

The native committee, as well as many of their English friends in South Africa, believed that Clause 17 of the Act was a violation of the constitution of the colony; and they therefore rightly raised that question. But we were more anxious to ascertain whether the statement made to us was true that the Act would have the effect of disfranchising the majority of the native electors, including large numbers of Christian and other natives whose progress in civilization entitled them, on every ground, to enjoy the full rights of citizenship. We understood that Her Majesty's Government took the same view and we therefore recommended the native committee, who sought our advice, to collect well authenticated information on the subject, and to place it in the hands of his Excellency Sir Hercules Robinson.

" The committee are unable to reconcile the contents of the telegram to which reference has been made with what they understand to be the actual position of the question; and they would therefore feel grateful to you if you would inform them whether, before coming to a final decision on the matter, you will wait for the detailed information which the native committee have been asked to furnish to Her Majesty's Government.

"I am, &c., F. W. CHESSON."

The following reply has been received : " Downing-street, November 9.

" SIR,—I am directed by Secretary Six-Henry Holland, to acknowledge the receipt of your letter of the 31st. ultimo, on the subject of the Cape Registration of Voters Act, and inquiring whether the Secretary of State, before coming to a final decision in the matter, will await the receipt of certain statistics which you explain that your society has advised its native correspondents at the Cape to collect and supply.

" Sir Henry Holland has had of course no knowledge of what communications have been passing between the society and its native correspondents as to the preparation of their objections to the measure; but his action has been in strict accordance with the promises made by him in the House of Commons to which you refer. He did not arrive at a decision on the case until he had received and considered the report of Sir Hercules Robinson and had obtained the advice of the law officers thereon. He also gave careful consideration to more than one representation against the measure, received from natives through Sir Hercules Robinson, to a very full letter dated 2nd of July from Tongo-Jabavu, received through Sir Robert Fowler, Bart. M.P., to the statement of the case against the Bill drawn up by Mr Hutton, M.L.A., and enclosed in your letter of the 16th of September, and to other letters and papers upon the subject.

" Sir Henry Holland never undertook in the House of Commons or elsewhere to receive or await the arrival in this country of a native deputation, and on receiving the law officers report he took the earliest possible steps to prevent such a deputation from starting, as he considered that the matter was practically settled by that opinion, in which he entirely concurs. The Act has now been left to its operation, and no further action in the matter can be taken except by fresh legislation in the colony.

" I am to add for your information that that Sir H. Holland was advised in effect that the 17th section of the Act was not at variance with the Constitution Ordinance, and that, even if it had been, the measure would have been (by virtue of the Order in Council of the 11th of March, 1853) within the competence of the local Parliament to deal with, subject only to Her Majesty's power to disallow the Act with the advice of her Privy Council.

" He was also advised that the matter was one of purely internal concern, and that the new enactment was entirely consistent with the opinion and explanations of Mr. Porter, the former Attorney-General of the Cape, published in the Cape Government Gazette of the 1st of July, 1853.

" I am, &c., "JOHN BRAMSTON.

" The Secretary of the Aborigines' Protection Society."

DYER & DYER

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Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe nges Ngesi, Jelimeni, ei Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele namava amaninzi umninilo, uliyaleza nge-ngqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhottle nganye ihamba nenewadi ene nteto yesi Xhosa.

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Oka LENNON

Umciza wepalo.

Oka LENNON

Umciza wengozi.

Oka LENNON

Umciza wecesina.

UMTENGISI

P. H. POTTER, Toleni, Transkei.

Imisesane ye Golide

yoku Tshata,

7/6 umnye.

Ingeji ze Golide,

7/6 inye,

KWA

J. HILNER,, E Qonce.

Ingcibi ye Watsha nentsimbi zokuhomba.

IMPAHLA ihleli yodwa ngase ntlongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisusulu ! Isisusulu ! e Qonce ukangele emarkeni. Kufike into eninzi yonoxesha bengubo zamadoda.

Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

Ushicilelwa umninilo, u JOHN TENGO- JABAVU ngu HAY BROTHERS, Smith. Street, King William’s Town