

# IMVO ZABANTSUNDU

(NATIVE OPINION)

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

KING WILLIAM'S TOWN, NGOLWESI-TATU, DECEMBER 21, 1887.

162

## DYER & DYER

### BENTLOBO ZONKE ZE NGUBO

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

Zitshipu Entengisweni

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Paulani amagama ake ngawo la

Amadoda ati ngu SIGINGQI Abafazi bati  
ngu SILINDI Umteketiso ngu FOLOKOCO.

OLOLIWE BE LASE MAXOSEN.

Iholide ze Kresimesi ne Nibidyala 1887-88.

I TIKITI zokubuyelela zofunyanwa ngamaxabiso abebizwa ngehambo enye kwizi-tishi zonke ngo MVULO, 19th DECEMBER, 1887, nemihla elandelayo kude kuse, kuquke no LWESIBINI, 3rd JANUARY, 1888, anokubuyelela nangawupina u lofiwe kude kuse, kuquke no LWESIBINI, 31st JANUARY, 1888.

Ngenxa yokulungiselelwa kwabahambi ngexesha le Holide ololiwe bayakongezwa. Incazo yoko noyibona kumapepa ashicilelweyo.

Kwi Ofisi ezinkulu e Monti, December 1887.

T. R. PRICE, Umpatiswa.

Kwi Mpi ya se si Kolweni na ku ma Qaba!

NQUMAMANI KE NIVE LENTO.

ABANTU bonke evalwe bese nezikelitit kuyo ivenkile yakwa Ngqika, HEDENI (J. & C. HEDDING) ebilapa e Qonce, bayavuswa ukuba beuze into ezirna sinyane abzihlaule

Ku Hedeni ose Mkangiso,

izikwellit zabo zonke, ngezi veki zintandatu, ngapambi ko 11 January, 1881. Emva koko iya kuzala amatole, bafunyanwe sesi matontsi abanzi.  
19 December, 1887.

### Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

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Kumadoda Namadoda.

AMANENE antsundu akolwa Zingubo eziti Zimhlale umntu, acelwawa ukuba ayekabona ipatroni zemichako emihle ekoyo apa a Qonce baze bake bakangele ukuba- utinina yena ukuzenza u

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Imali ye "Mvo."

UCELWA ngamnye umamkele we Mvo, ukuba ayiqoshelisele ekapeleni kwalo nyaka intlaulo yepapa. Ngayo lenyanga emva kwelishesha kuyakulingwa wambi amacebo okuyibiza. Office of Imvo, King William's Town, 15th December, 1887.

Iveki.

NGENXA yeholide Imvo iyakupuma ngo- Iwesi-Hlan- 30 Dec. ngezayo iveki.

NGOMTETO zonke i Felkornet zimiselwe ukuba zizwaxheme emizini yazo amagama ezibe ziwabhalwa lonke elixesha.

ZIMISELWE ukuba zizwaxheme iveki ezi- mbini, kuqala ku 15 December. Oko kuku- ti ayakutlwa nge 30 December 1887.

NGELIXA asaxhonyiweyo ke umteto uya- leze wonke ubani, onayo imfanelo, ogama pofu lingabaliweyo yi Felkornet, ukuba alitumele ngepepa ayakulifumana kwa kwi Felkornet, ukuze imfanelo yake ivive ngosuku oluyakubalulwa kwayi Felkornet kwakwelo pepa lixhonywe kunye namagama.

NGOLUSUKU umntu angamelwa nangu banina amnike igunye elibhalweyo pambi kwe Felkornet.

SIZENJENJE ezindawo sifuna ukuba amadodana azindwebele. Huku, ke !

KUVAKALA ukuba babe kumawaka ama- hlanu abantu abangena kwindlu yomboniso e Rini mhlawavulwa ngo 15 Dec. Kutiwa ulingana tose nowawuse Kapa nomnye owawuse Bhayi ude wagqita nakuleyo ngezinye izinto, Uvulwe yi Ruluneli u Sfr H. Robinson.

IBHULU elingu Franz D. Roodt lidliwe £50 yi Mantyi yase Dordrecht, ngokusuka litete ubuxoki etyaleni. Lizitetelela ngo- kuti belingazimisele kuxoka kodwa kusuke kwepiti ingqondo alazayi eyona nto iyiteta- yo

IKO kunene imasisi Emgungundlovu.

E VUSTA amakwenkwe amabini abanjelwe ukubulala isicaka somntu omnyama. Am- tyukatya ngentonga.

NGOLWESI-BINI Iweqitileyo iveki ibiyi holide e Free State kukunjazwa umhla wo- kuzalwa knka President Brand, Ummonga- meli welo.

ELAKWA Zulu lenziw' iziqingata ezitandatu. Ses sine Mantyi yaso :-E Tshowe, Nka- ndla, Nqutu, e Ntonjaneni, Ndwendwe namazantsi Omfolozi.

LIZOLILE elase Swazini; amare abeke ako ezipitipiti afumaneke engeyiyi inyaniso.

INQWELO zika lolive ziyakubaleka yonke imihla pakati kwe Rini ne Cawa ngezinye- nga zimbini (Dec.-Jan.) uvuliweyo umboni- so.

U REV. C. S. LUCAS wase Ngqushwa utabate ngeveki engapaya no Miss L. Gedye intombi ka Rev. E. Gedye okwase Ngqu- shwa.

IKARI zabahambi ziyabaleka ngoku kwisi- tuba esipakati kwe Alvani nele Golide (Johannesburg.)

KUKO inkomo ezele amawele e Somerset East. Apile kakuhle omabini.

OMNYE uke wati lento intlalo yabatshati- leyo ifana nomzi ongingwe lutshaba :-Aba ngapakati komzi bangawuya bepumle, kanti abangapandle kwawo kokona banga banga- ngena. Kwenye yetyalike zase Dayimani ade abizwa alishumi elinambini amagama abatshatayo ngaxeshanye.

UMFAZI ontsundu womandla wase Eden- dale e Natal, uzibulele ngokuzixhotna nge- Cawa 4 December.

SIVA ukuba Imantyi encedisayo yase Cumakala u Mr. F. Hewett upenpulula itya- la lenene lakwa Zidenge u Mr. Sikepe James Kali, lokuba kusitwa ubulele umtana wakona kwa Zidenge ekutiwa ngu Wana owayeye kubhatala imali yenkomo zake ezaz banjwe ngu Mr. Kali. U Mr. Kali uti ukaty we lihase lotntu ; ubanjwe ngenteto ka Robiyana Nqadini uti ubonile xa u Kali ambetayo lomntu. U Kali umelwe ngu Mr. Innes wase Qonce.

AMAWETU acinga ngokuya kubona lento iyi Exhibition e Rini, makanonelele ukulesa isaziso eika Mr. John G. Kosani esikwakwe- lanamhla.

U FOLOKOCO unesaziso esitsha kwakweli pepa.

YINTLANGANISO yabatunywa abamele umandla we Qonce wonke ngo- Mvulo ozayo kwa Mdingi. Lesa isaziso.

U SIR G. SPRIGG uyakufika ngomso apa e Qonce ukuvela e Rini. Uyakuxela indaba e Monti—umzi amele wona e Palamente.

INTOKAZI engu Botha izinikele ematyaleni e Nyara kuba kungaziwaznye yabalula um- ntwana wayo owayeseleminyaka mine.

UBUYE wasiroxisa u Mr. J. P. Jameson isibheno sake kwisigwebo setyala lake nomfi u Mr. Irvine.

EYOMANDLA wase Dikeni intlanganiso ukukangela awona macebo ngamagama iyakuba se Mxhelo ngolwesi-Hlanu olu. U Mr. J. Tingo-Jabavu ungomye wabalinde- lwe kuyo.

U REV. NO MRS. MSIKINYA wase Alvani, badtule apa, behambela e Dikeni 'nale Nxu- kwebe.

Imvo Zabantsundu.

NGOLWESI-TATU DEC. 21. 1887.

Icebo kumzi ose UVAKALA ukuba Batenjini amawetu antsundu anemokolo e Batenjini ashiywe ngapandle kwemfanelo zokuba ngamadoda, ngu Mr. LEVEY, Umantyi obhala amagama kwelo. Pofu ama Bhulu angeni- swe onke. Asiyiboni indawo abafa ngayo abantu base Batenjini, kuba abayayo nalento idume ngobuzwe. Ngomteto bebefanele bep a k a t i bonke. Nali icebo, mabatumele ku Mantyi kwagoku ibango (claims) labo ukuze babeko ngosuku olumisiweyo, ukuze bayive into ababulawa ngayo. Singenza into esayenza e Ngqushwa nyakenye, mhla satu- mela iciko lomfo ukuya kubuzela amawetu. Huku, yenzani lonto nina mhlambindini wase Batenjini. Nalonto yokuba kupa abangazale- Iwanga pantsi kombuso lishyeyi kodwa. Yayenzelwe ama Jamani nezinye izizwe ezinenkosi zazo. Tina bantsundu asingawo amavezandlebe apa kwa Nkosazana. Umnto simi kuwo. Zijaji ziyakuwumisa ngomxholo, njengokuba ubhekiswa umtyiso ezantsi nje zintshaba zemfanelo zetu. Ngenani, ngenani. Pakati, pakati. Yoxelwa mhla ku- tetwa esidlalagalaleni into eniketwa ngayo. '

NGONGENISO-MAGAMA.

EMHDANGA: — Impi entsundu E MHLANGA: yase Mhlanga ngase Dordrecht, kufike udaba lokuba, ayisakuba nakungena evotini ngoluhlobo uhanjiswa ngalo lomteto mtsh. Mayitumele i claims (ibango) ukuze ibe kwisituba sokubuzelwa pambi kwe Mantyi napambi kwe Jaji kunye nezinye izizwe.

E BHOFULO: —Lomandla kungase kusitwa yi Nxukwebe. — Kuwo sincoma imigudu nenkulato esiva ukuba i Komiti engo Messrs W. Dunjwa, W. Dwane, no I. Vundla, iyayenza, ukungenisa amagama abanentelano.

E MONTI: —Bekuko e Nxaruni ngo 7 Dec. 1887, intlanganiso yamadoda abalulekileyo awo wonke lomandla, ukucebisa ngolungeniso lwamagama nemicimbi yemali zemigudu ezenziwayo. Ibingu Rev. W. Philip esihlalweni kubekuko no Mr. Tingo-Jabavu ngetuba lomo- memo, kwaye kuko o Messrs J. Malgas, Antoni, Gudula, Gqamlanga, no Tutu. Impi erolelwa ngapandle ngetuba lobuzwe nokuba ilidlelo pofu inazo imfanelo kugqitywe kwelokuba ibhalwe itunyelwe ngamapapa amele oko kwi Felkornet. Uvumile u Mr. W. F. Lance umteteleli ukumela umzi ontsundu pambi kwe Mantyi. Intlanganiso ibe yeyolileyo.

E KOMANI: —Intlanganiso vesitili sase Queenstown ibiko ngo 10 Dec. e Komani vabankulu kanve. Amadoda abeko: — I Lessevton. J. W. Sondlo. Chas. Jubeui. Msikinya. Malotwana. Tarkastad. Sifalutlini Kamastone. J. Sishuba. Mzileni. Nahase. Oxkraal. A. Mtombeni Kondlo Matumbi Nooi F. E. Ndlanaisa no Mtombeni Innr Shiloh Mr Sihlahla Queenstown bahe ku 40 o Mooko Gonoob Nukuna Hina niaio- nialo Kuvulwe u Mr I G Sishuba ukuba abe vi Chairman no Mr Harrv Mtombeni ukuba vi Secretary encedwa nou Nukuna. Kuvive imxholo namagama aba voti i Lessevton. ngo J. W. Sondlo inenise 34 amagama. asazakwenisa amanye amahlwa. Queenstown, ngo Gonoob inenise 12 asavakwenisa. Tarkastad, ngo Sifalutlini, inenise 5, isahinga amanye. Kamastone no Oxkraal, noe Sec. zinenise 300. zisayakulwela 400 more. Ngojini, ngo Ndlangisa, ingenise 3. Shiloh, ngo Sihlahla ingenise 12. Ewonke aselengeniwe kwesitili ayi 364. Yi Komiti engeniswa amagama ete i See. yanika amacebo, ncezelol, malunga nalo, njengokuba ixesha lifinyela nje lokungenisa amagama. I Chairman icela kumanene ase Glen Grey indaba zecala lawo. —Ate u Mr. Pelem, waziquba zaba mandl mbi ngomicimbi wamagama Ibakala lesi xenxe ibe " Yinxelo nge mali." I Lessevton, ngo Msikinya ite imali ekoyo esandleni zi E3 15 0 Queenstown, ngo Nukuna zi 5 11 0 Oxkraal

Kamastone } Nge secretary, 3 5 0  
Ngojini }  
Shiloh } zi ... .. 0 7 6

imali ekoyo iyonke ibe yi £12 18 6 Kugqitywe kwelokuba imali itunyelwe xakuko umcimbi efinelwa wona e Qonce. Akunyulwanga treasurer, mayike ibe ihleli kubabuti bayo? — Ibakala lesibhozo libe nge " Ntlanganiso zesi Tili." —Ezayo iyakuba lapa ku Komani Last Friday ku March ozayo ngokuhlwa.

EMGWALI (CLARKEBURY). —U Mr. A. Gontshi wayenintlanganiso yabantu balapa esiti abo bafanele ukuba ngabavoti maba- tumele amagama abo Engcobo, kuba ixesha lipela. — Yati impendulo, ukuba uze ngento enjalo, uze ufanele ukuya kwenza intlanganiso kwa Dalindyabo, inkosi no vise ka Tembu wonke. Akuko mntwana waka wawuma ukubiwa kuyise. Ude wawuma ke u Mr. Gontshi ukwenjenjalo, wabuthelwa nomntu kwaoko oya kumkapa; wakhala nencwadi yokwazisa inkosi ukuba uyakufika ngomhla wesi 6 kwakulenyanga. Kodwa ke akafikelela- nga ngenxa yokungabiko kwenkosi. Emva koko kunke u Mr. Griffith (u Faku) utembise ukubatelela ngako konke anako. Uvulele. amadoda antsundu ukuba enze eyawo imibuzo. Kute emve- ni kwemibuzo ate ayibhekise ku Faku, ete ayabinakupenduleka kamandi, ngokulula. —Malunga nendawo yeziqinisele ezite kwabonakala ukuba zifunwa nga- barwebi (Traders) kwindawo abakuzo,

ete londawo yabonakala ngokungati iyawarizisa amadoda. Amadoda enze kwalompendulo ayenze ku Mr. Gontshi yokuba akanakumvuma kulonto ngapandle kwezvi lakomkulu. —Emva kwezi ntlanganiso zalamanene kuvakala ukuba u Tembu-Hala, akafuni voti. Uti wende- le kwi Nkosazana (Queen Victoria), akafuni Ruluneli we Bhulu nowase Kapa (Cape Town) akamfuni. Enye into anga- yifuniyo kukuvalwa umlomo angateti. Lonto ke yona angaxola nokuba uyam- nqumla umqala afe. Ute makayekwe namafa ake. Ufilena u Fitoli (Victoria), unina wake. Lomzi wakwa Tembu unentloko yawo u Dalindyabo. Akuko mzimba ugenza nto ngapandle kwentlo- ko, u Dalindyabo intloko, u Tembu ngumzimba. —Ndim, T. N. M.

BENGU. —Ngomhla wesixenxe ku December, ibiyiminye yesiqingata esibizwa nge Tembu Location Division of Wodehouse, ebesiyekungenisa amagama kwi- lungelo lokuvota ; amaqela abeko ebeve- la ku Bengu, Bangindlala Mkapusi, elona qela likulu libelivela ku Bengu, kwabonakala ukuba umfo ka Sigenu akalalanga njengezinye izibonda ezilelelo, amadoda abeko ebekumashumi amataduta bezi- lapa izi nghanisa into zo Nama, nezoo Mpokela, no John Sigenu, nento eninzi yeziidwangube zaseba Tenjini, amadoda alina umhlaba ngenmfanelo avuna amakulu onto ingxowa, aheba amakulu ngasi- bhozo egusha; Kulo lonke elonani kungene amagama amashumi mabini qa; abane ngxande naba kwi Private farms, yonke enye impi yavelwa ngapandle, kuba ite i Field Cornet, abemi kwi farms zika Rulumente abanaku vota ngomhlaba abawulimayo; banokuvota ngxande ezinokuba libabiso le 25. ' Yabake yonke into eninzi yamawetu imka idanile itungwe imilomo; Akutekeni nokuba u Sir Holland uwupengulule ngomonde wonke lomteto wawufumana ungenywe u Tung'. Umlomo ; lonto kuti injengemfene engati ihonjise njengomntu ize ihlalise esitulweni ingade ibe njengomntu kanye, kodwa ukusuka usike umsi uluyele ukuba yimfene, Wasuka wazixela u Tung' Umlomo ku- ngekabipi; Msani ukutafya ntokazowetu zezincwadi zo Sir Holland, besesivunyele tina pesheya, hlanganisi imali kuwelwe ngo January 1888. — Nditsho mna, D. Tsos. MALASI.

IBALA LABA DLALI.

" CHAMPION " C. C. 1ST INNINGS. R. Soga, b Hook..... 0 Ngeumbe, c Wood, b Hood 19 Nini, c Blakeway, b McDonald 0 N. Zondani, c Sissing, b do 1 Seti, c Hedding, b do 1 Bovana, b do 0 T. Zondani, b Miles..... 10 Sidala, c Wood, b McDonald 9 Bali, c Hedding, b Hook..... 9 B pi, b Haynes..... 19 Xiniwe, not out ..... 0 Extras ..... 1 Total ..... 180

2ND INNINGS. R- Soga, c Hook, b Hedding 6 Ngeumbe, b McDonald 9 Nini, not out ..... 6 Zondani, c McDonald, b Blakeway 0 Seti, b do 16 Bovana, b Hook 16 T. Zondani, b Hedding 15 Sidala, o Miles, b do 6 Bali, c Bayly, b Hook 7 Bopi, run out ..... 6 Xiniwe, c Hedding, b McDonald 19 Extras ..... 29 Total ..... 180

" DALE COLLEGE " C. C. 1ST INNINGS. Hook, c Xiniwe, b Soga ... 0 Sissing, b Soga ..... 7 Bayly, b Bopi..... 2 Wood, b do ..... 2 Hedding, Soga ..... 8 Miles, b do ..... 0 Blakeway, run out ..... 4 McDonald, b Soga ..... 2 Haynes, b do ..... 0 Duckies, b do ..... 0 Faller, b Bopi ..... 3 Extras ..... 3 Total ..... 26

2ND INNINGS. Hook, o Bopi, b Soga 0 Sissing, c Zondani, b Soga 1 Bayly, c do b Bopi 0 Wood, b Soga ..... 4 Hedding, b Bopi ..... 4 Mile, not out ..... 7 Blakeway, b Bopi ..... 7 McDonald, b Soga ... 1 Haynes, c and b Bopi 1 Duckies, b Soga ..... 1 Fuller, b Soga ... 0 Extras ..... 8 Total ..... 31

EZABABHALELI.

AMACAPAZA NGEDLELO.

Mongameli wesihlalo esibekelileyo sentlanganiso yezi Mvo Zabantsundu. Mr. Tingo-Jabavu. — Manngadeleli pambi kwako lomlomo we Aborigines mhla kwahlanganwa nge 1853. I- No- koke umlomo uti, kanene u Rulumente lo esipantsi kwake ngumzizuzela. Owati akuntwimba lomhlaba wabantu- ndu, watumela kuti omantyi, abafundisi, ne tishala; ukuba sifundise ukuwazi lomteto, nombuso ka Rulumente, woku- zizuzela tina sonke ngabanye, ngabanye— inzuzo zetu zemfundo, nezokuzisebenzela kulomhlaba asipe wona; ukuba sisebe- nzele umbuso wake okukuzizuzela, ukuze sifaneleke kuzo zonke imfanelo zombuso wake wamalahlaba wake asipe wona, uze yintlalo yetu— ungabi lidlelo. Ngokuti ngokucandelwa kwetu ibe yimizi yetu sonke ngabanye-ngabanve. Ukuze umntu abenako ukwaka indlu kwindawo eeyake, ingemhlaba wa mantyi, wa mfundisi, wa nkosi, wa sibonda. Akunjalo nake kumteto

wommiso we Rulumente ka Porter, nge 1853, mhla sapiwa ubuntu bobulungu?

1. Emva koko awonakalangana lo 'miso nge Rulumente ezisemva kwaleyo, ezafaka lomteto wazo ka Nqapela Ndi- kule? Wasele sukake u Gqadambekwe- ni, umfundisi we Moravian Mission, wakucelela isikolo sake i kart, wayini- kwa. Kwangokunjalo no mantyi, bace- lela umhlaba we nkosi ne zibonda i kart zobuzwe, banikwa. Kunjalo nje ke wetu uya kuyaka pina ke indlu yako? Umhlaba wako ungowe mantyi naba fundisi, nenkosi, nezibonda nje. Aku- njalo nake? 2. Kunjenje nje ke mayiti intlanganiso ye Zimvo Zabantsundu ebukakayo, itakazele kwi Rulumente yetu ka Sprigg. Itaruzise kuqala isiti, besisafuna uku- qonda, sichazelwe ke ngaba Chazi Mteto be Nkosazana, saqondake ukuba akusi- bulali, uyasipilisa. Sitsho siti, nkosi silungiseleleke, siyakala ngentlalo yetu, ingabi lidlelo. Makube nje ngomteto wommiso, mhla sapiwa ubuntu bobu lungu, bokuzizuzela ngabanye-ngabanye imfanelo zonke zombuso wobulungu sibe ngabo kanye, ngokuti lemihlaba yetu usipileyo ibe yetu kanye, ibe lilifa letu. Mongameli wesihlalo sezimvo zomzi ontsundu, nditi ke teta nomzi ontsundu wonke ukuba utakazele kuba ugwetyelwe kade ngu Sir Henry Holland e England. Nje ngomteto wommiso mhla satinjwa salixhoba lomlungu. Sangeniswa ke ebulungwini yi Rulume- nte yetu esimbileyo. Mongameli Tingo-Jabavu, wubonise umzi unga kaleli kwaku Nqapela Ndikule waku- kululwa kuye. Uyabona ukuba sasi ngaqosheliswa ngesifano aama Bhulu nama Jelimani. Ndiyapela ke apo, owako umhlobo owubukayo umse benzi wako. Yomelela ungotuki kuza kulunga. Ndingummi we Waqu.

JOSHUA LOK WE.

Goschen, Dec. 12, 1887.

I TOURNAMENT.

Kwi Mvo ye 23 November kubonakele ibalana nge Tournament, elingakolisiyo kanye. Kwindawo yokulala andikolwa ukuba kufanelekile ukuba i Tournament yazi- swe ngeshaxana elincikane kangaka, isi- tutyana senyanga enye. Bekufuneka ya- ziswe kwisituba senyanga ezintatu pambi kwexesha cyakubako ngalo i Tournament, Ukuba abantu base Rini babetale icebo lika Mr. Cricketer owabhala nge 1 June nge Tournament, kwano Mr. Mnyadala owabhala nge 3 August kwangayo, nge- selipilele yonke into yokuteta, ngesezimi ngendawo zazo. Ngendawo yesibini, kutiwa ixesha elifanelekileyo kusemva kwe Nyibidala. Eloxesha alilungile kanye. Kwindawo yesitatu, kutiwa indawo ezi- funayo ukubako kulo Tournament maza zibhalele u Mr. J. Jabavu, e Graham's Town. Andikolwa kananjako ukuba into enjalo inokwenzeka; kuba yindawo ye Rini ukuba libhalele, limeme indawo eli- funa ukuba zibeko kulo Tournament liyenzayo. Lendlela liyatitabileyo i Rini ayazeki kwimteto ye Tournament. Kwindawo yokugqibela, liti i Rini indawo ngendawo maza zizixhasa. Ba- ngatimna abantu base mzini ukuzilungu- selela izixhaso emzini, ibeke lona i Rini seliya kwenza tonina, xa nje lwusutayo umtawo walo kulo? Kanye lonto inga- lunga kwindawo enjenge Qonce, kuba lona line Kaya Labahambi. Kanye into endiyibonayo mna ukuba ingenza um- twalo lula kumakwaka nabahambi kukuba i Rini lizimele indawo zokulala ne breakfast ne supper. Ndim, E. W. W. H. N.

UDABA LWENKOSI.

MNUMZANA, —U Xego Dala uyakuqana na yedwa, ngokuba yena ungowendlu enkulu, tina singabakona singekayo imbilini yayo. Xa sisezintlanganisweni zetu asiteti zinto zegqulula kuba asikabi kona egqululeni kulomzi wakowetu. Asiya- mkelo ntelobendwane engenasiqiniselelo sayo incwadi —ngokuba sukuba siteta enkundleni, sitetela umzi omninzi ongakwaziyo ukusoma nokubhala. Siyaxakwa ke ngoko ukwenza udaba esingena- siqiniselelo ngalo. Nolu alutelayo u Xego Dala siwenzile emzini, saxela okokuba sipambanise ngabona satandaza, ngokuba singenasiqiniselelo ngalo. Okukuteta kuka Xego Dala kwake kuko kwangapambili, noko yayingekukoku ukubulela, yayikukuyekela elufefeni Iwe Rulumente ngomhla we Jubhili, koba soyisana ngeliti masi- ngalumfutlisi, nokuba sitandazile aku- lungu, ngokuba singulomzi we Nkosazana wawungalwanga ungowendlele. Bati nabelungu abakulu abalumkileyo kwelizwe lonke, kwada kwaya kuma nge Kapa esasibabhalele yabasitela lendawo yoku- yeka, abayivelela bafunzela ekokubeni masitandaze ngobulumko kodwa. U Xego Dala ke yena asimhalelanga, ngokuba ebesipakati embusweni kowabo. U Xego Dala ke ngoko, ndiyambongoza makangatintelwa kukungazi kwetu, ma- ka putume intliziyi yake yexa lo No- ngqaase. abemkuii nanamhlanga pezu kokutyobatyobeka kwetu endleneni zokwaka isintu. U Xego Dala—ungabi akwazi — okwangoku akaseyiyo intloka yecala elitile, ulingqina elitembekileyo lamabala onke, makati ke okokuba uyazitandazela ngokwenene intsanana zo- kundla kwake, angabheki ngemva, uyedwa, ukupela kwetole lesidwangube ko- wabo, ekwasidwangube naye.

Ndim Ac., ETEMBENI.

ABALIMI NA BARWEBI.

Egqonce — Uboya obuhlanjwe emlanjeni 7d., obungahlanjwanga 4 1/2d., obeseyibhokwe 6d.

E MARKENI.

E QONCE (Dec. 20.) Irasi eluhlaza, 5d to 9d ngekulu Ihabile, — 1/ to 2/4, Umbona, — 2/ to 2/6,, Irasi ezinkozo, 2/ ,, Imbotyi, — 1/6 ngekulu Inkani, — 5/ to 27/ ngefllara

E KOMANI (Dec. 17)

Inkani, — 9/ to 26/ ngefllara Itapile, — 2/1 to 6/ ngenxhowa Umbona, — 5/ to 7/6 ,, Irasi, — 3/3 ,, Umgubo, — 4/ to 5/ ngekulu Isimile, — 2/ ngenxhowa

U COLONEL GRIFFITH ECALA.

U Faku ube nentlanganiso namagwangqqa alapa nge 29th Nov. eGantolo — nanzike indawo ezizintloko alike wateta zona:—

Uti yena uze kuzimisa pambi kwabanyuli balomandla ukuba babone ukuba bayakolwa nguye bamnyule. kweli lizwe, wakulela kona ?? xesha elide chamba kulomhlaba uqelene kakulu nemeko nentlupheko nobunzima beli lizwe. Nase ndlin' apa ???

bamadoda anexesha elide eba ?? cala yena angati ungakulo. ?? Rulumente, akangakuyo ne opposition, ungozibonelayo nozipeteyo, ukuba unyuli- liwe uyakuxhasa yonke into evumelana noluvo lwake, nokuba iveliswa lilipina icala. U Mr. Cloete wati oko waye lapa, ungowena ulungelwe kunyulwa kuba ekufupi ne Bhotwe, eyakuman' ukunqo- nqoza futi kucango Iwakwa Rulumente ngamalungelo abanyuli bake. Lonto ke yena (Faku) uti inokubonwa nasiyata ukuba ngamampunge, akoko nto iyileyo. Yena akalociko, into yake zizenzo, ububi bendlela ububonile, nalomcancato wenzi- wa isizekevu wayekwa uyawubona, zizi- nto ezo ayakuti ukuba unyulwe azizame ukuba zilungiswe. Lomandla wangane- no kwe Nciba mkulu kanye ufuna ukuba abameli bawo ubuncinane babe bahlanu, babe babini kule Division (Tembuland) babe kwababini kweyase Griqualand kwindlu Encinane (Assembly), ukuze kudityanwe ngelungu libe linye kweye ngewu (Council).

Imantyi ezinkulu (Chief Magistrate) uti yena litikile ixesha lokuba zingabiko, xa atshoyo akachasene nalamadoda azizo kuba ngamadoda awaziyo ukuba akana- kutnbi. Kodwa ke ukanyo seluko ngoku apa, kufuneka ozi Jaji ne Registers of deeds; akaboni yena ukuba uti umntu we Nkosazana ityala lake lingapengululwa zi Turi. Ngokupatelele kwabamnyama utelela i Commission on Native Laws and Customs—ukolelwa ukuba bafundiswe, kubeko i simari pakati kwabo, ukuze babe nokuba ngabantu abafana nabamhlobo— ababantu ngabemi bokuqa- la belizwe, yinina ukuba bavinjwe imfa- nelo? Utywala buyimbubiso kubo, ina- bangabunikwa, abakabinazo indlela zo knobulumkela njengabamhlope, ingani nakubo noko sebenezizukulwana beqele- ne nabo busabubhisa. U Cloete uti- ndwa ngama Bhulu, kuba igama lakelele Bhulu, yena akatandwa kuba engu Griffith igama lama Ngesi, wayeke u Cloete esiti ufuna ukumela amawabo, ukuba kuko i Bhulu nelungu le Afri- kander Bond, angabuzwa ukuba kanene wayepina lo Cloete ngenmafaze yase Transvaal xa amawabo ayelwela inkulu- leko, wayeman' ukwela ngapaya kweso- yi kwi kampu yama Ngesi edubula ama- wabo kanye. into afuna yona yena inye liwonga kulo Rulumente, unxhamele ke unyulo olu lube liqegu lokuya kwelo wonga. Angatini ukuxhasa u Rulume- nte owenza imfazwe na Besutu ngempu yabo kwada kwako izigidi ezine zeponti esisabhatala amatole zazo? Lemfuduso yaba Tembu e Xonxa utini ngayo? Yena ucinga ukuba abelungu bevenkile xa bate benza imisebenzi yenxamleko uku- lungisa imizi yabo, kwaye kungeko ma- lungelo abanye abantu kwezondawo, ba- fanelwe kanye ukuba bafumane itaitile. Yena ungunyana we Farmer, uyavelana kanye ne farmers, ingabo ngumzamo ukwenza imiteto yokunqanda ubusela.

I Registration Act akatsho ukuti ayilu- ngile, kusolo ucasene nayo kuba iko nje ibingangwenelwe bani, yenzelwe ukupo- ngula abavoti abamnyama qa ngabenzi bayo, ukuze kuxhenxe i opposition e Palamente. Uyayibona indawo yokuba okwenene amagama abeko abangamelwe kukubako kumqulu wabanyuli. Akusa- ncedi nto ke nkuteta ngayo kuba Inkosa- zana ayisakwenza nto lomteto.

Eyabamnyama ingene nge 29th, ngo 12 o'clock emini, kulandlu inkulu vaba- mnyama, isihlalo sitatye ngu Mr. Solomon Kalipa, osuke wati, u Faku uzakusi- xelela uluvo lwake kwinto zolaulo, ete- mba ke ukuba sompupulula ngokuzola kuba ymdoda eneminyaka emininzi siya- zi. nemisebenzi siyayazi. Into anozisi yivo kukuba abantu bengafikanga njengoko bekulindelwe, imbangi ke kukuba be- ngaziswanga kakuhle.

Esukile u Faku ute uyabulela ukubona eliqela lize kumpulapula, kuko uinteto okutshweyile Palamente idluleyo woku- ba eli lingaposhonono kwe Nciba libe na- bameli ababini (Tembuland ne Griqualand East) kulo knkndla, into angaziyo yeyokuba bekusoyikwa tonina ukuba lingabamabemi abaneleyo nje ngase Koloni, i Division enye apa ilingana ne Division ezimbini zase Koloni, ngoko yena uti makuti kanve ubuncinane babe babini e Tembuland babe kwababini e Griqualand East kwencinane indlu kuze kuhlanguwe ngelungu elinye kweye- ngewu. Yena akanguye owasemzini kuti. yiyo lento azingenisileyo kulom- nyadala wolunyulo, elapa nje ke ufuna uknyulwa siti. Akaziyo indoda engaz- ziqondiyi izinto, ezinzwe zake zimhlope nje zixela ukuba kamntwana, unexesha elide ekonza u Rulumente, intswelo uza- zi kakuhle. Ute ke uyakuke ati pambi kokuba asiqubele uluvo lwake asifundele amapepa akumqhinela. Ufunde ipepa elabhalwa ukumbulisa ngamadoda ase Mta, nelabhalwa ngase Bhede, e Ngojini &c. Amapepa ke lawo ateta ngosizi olu- kulu ngokushenxiswa kwake e Komani esiya e Rini, ngobumantyi. Ufunde nontandazo wa Besutu owawusiya ku Rulumeme, oknya wayeshenxiswa kubo pambi kwemfazwe ya Besutu edumileyo.

Ute into enkulu esiyifunayo yimfundo kuko inteto enkulu e Koloni yoku ??? ngayinikwa. lonto vena uchas' siyarafa ngoko sifanelo ku' abantwanabetu. Ngempap lelwa kwinxelo we Co' siko abamnyama, utw ba bubeko pakati kwr asikayazi buyasitsh' ama Ngeika namhll ngomqolo wonke Unga angati won J' ngesisebenzo y afumane i (title nayitaitile yob' Ukupendula wane ute 1. Yena ak ungozibonel nakuyo i o hvayo. 2. Ngok- wase Bate zitaitle, u yo. (u N nkosi.)

3. Yena ucinga ukuba izibonda zifane-lwe ukwamkela ku Rulumente.  
 4. E Qonce u Rulumente ulungiselele ukuba irafu elityala ihlanganiswe zizibonda, nalapa ke ubona kwakho yena.  
 5. Ebeseletshilo ukuba yena uyakuxhasa yonke into engemfundo, akaboni ke ukuba imali yotishala itoywe, kodwa ke xa u Mqongameli wemfundo angakolwayo ukugabala kwesikolo esi-S'p-umelwe... sicita.

Mr. P. Kula ute yena nto ayikalazayo kulo-Umlomo (Registration) mto ngokwawo, into wenziwe nje lolizwe elile we-ibamnyama.  
 ndula \*F. Mr. S. Makiwane ute to titya xa umntu anomhlaba obhagemeni lake, waza lomhlaba ku-angayenzayo.  
 Ezinye ke indawo ziyafana nezitete kweya magwangqa, sepditte ndakutale indawo ezintloko kuzo zombini. Kweyeto utemjise yiyoyonke into ayayisendlimi apo ukuba iyakumnyula. Nalokweya magwangqa nakuba besekuko azimisele u Cloete, libe ngapuzulu iqela elimtembisileyo—

Kweyeto ke upete ngelokubulela wati ukuba unyulwe siyakubona ukuba asizikohlisanga, kanjalo unga singazama namawetu akwezinye indawo ukuba anyule yena (u Mr. T. Makiwane siyayenza lonto nkosi, kwahlekwa).

Tina apa kufike i Circular evela kwi Chief Magistrate Tembula, eto bonke abangazalelwanga pantsi kolaulo lwe Nkosazana (njengoko kutwata siqendu seshumi se Constitution Ordinance) amagama abo makangatunyelwa kuyo. Ke indawo esizama yona tina kukuti onakati e'lowo nalowo ukuba unehqaga (Certificate of Citizenship) abange ngalo ivoti nokuba uzalwele pina.

Ucinga ntonina wena Mr. Editor? [Esilicinyayo tina lelokuba, ngenisa amapepa (claims) okubanga imfanelo, ningaxhali, umteto ungakuni nokuba akuko qhaga. Sonitumela umteteleli ngomhla kwukupululwa kwalo.—EDI-7th Dec 1887]

*I Felkornet Zomandla we Qonce.*

- 1 Felkornet zalomandla zimisa ezintu-ku ukupululwa izimangalo zabakalazela ukungangeniswa encwadini, nabagxeka abanye abangenisweyo.—
- Ward No. 1., A. D. Thomson, Mimoso Park, 29th December 1887, at Mimoso Park
- Ward No. 2., G. C. Stewart, Ntsikizini, 30th December 1887, at Ntsikizini
- Ward No. 3., H. M. Lowe, Iqibira, 2nd January, 1888, at Iqibira
- Ward No. 4., R. J. Crowe, Debe Nek, 31st December 1887, at Debe Nek
- Ward No. 5., J. Moody, Ncera, Yellowwoods, 5th January, 1888, at his residence, i
- Ward No. 6., J. Francis, Chumie, near Alice, 31st December, 1887, at his residence.
- Ward No. 7., H. Keenan, Keiskama Hoek, 5th January, 1888, Public Offices
- Ward No. 8., W. Poutz, Izeli, 30th December, 1887, at his residence.
- Ward No. 9., G. Broster, King William's Town, 30th December, 1887, Public Office, 10 a.m.
- Ward No. 10., Y. W. Landrey, Mowbray Park, near Kei Road, 27th December, 1887, at Mowbray Park
- Ward No. 11., J. R. A. Cross, H. Brown, Ag., Sunny Braes, near Blaney, 29th December, 1887, Egling's Hotel, at Blaney
- Ward No. 12., T. Singleton, Berlin.
- Ward No. 13., E. Fletcher, Kentbury, near McLean Town. 31st December, 1887, at Kentbury, near McLean Town.

WEDNESDAY, DEC. 21, 1887.

The THE course pursued by Registration Registering Officers Tembula. towards natives in the

Tembula Constituency, as reported in the Press, is flagitious in the extreme. Every device that official ingenuity can invent is being pressed into service to exclude our countrymen from the Register. "The names of our native grantees," says our Tembula telegram, of Monday last, "at Xalanga "have been omitted from the voters' " Register by Mr. C. J. LEVEY, the " Magistrate, but the Dutch holding " ground on precisely the same tenure " have been registered. The " Herald maintains that natives have been unjustly excluded, and calls on the "Press to see justice done to them. The " men in question were located by the " Tembula Commission." Such are the facts; and they are confirmed by letters from Cala. To pile up the agony, we learn that Major ELLIOTT, the Chief Magistrate of Tembula, has issued a Circular to all Magistrates to rigidly en- ?? 10th Section of the Constitution ??which excludes all who are ??subjects of the Queen ??chise unless they are ??result of this, will, ??of the 290 Natives ??Deans at present ?? only 12 Natives ??but there is no ??istering Officer ?? he has put on ??the now calls ??is to receive ??to the Chief

enemies of doing. The f the to all they can to

defeat the machinations of their enemies. Any one referring to pages 25 and 29 of the Tembula settlement Blue Book would see that a large number of Natives were recommended for grants of land from six to fifteen morgen. A number of Europeans, called in the Report the *poorer class of Europeans*, and in our telegram the Dutch, were also recommended for small holdings on the same terms and conditions as the natives, the recommendations of the Commission were approved, and 600 of our people were allotted land which has been surveyed. From 300 to 400 poorer class Europeans had likewise land allotted to them. It now transpires that the Europeans have

all been placed on the Register by Mn LEVEY; but the natives have not. We have jet to learn why this is so. So much as regards those who apply by virtue of occupying *house and land* of the necessary value. Then as regards those who apply under household occupation, in the circular of the Chief Magistrate will, if not challenged, do frightful havoc; and we shall have the spectacle of the bulk of the aboriginal inhabitants of the Transkeian Territories disfranchised, and all who went among the natives for purposes of bettering their position, who may leave the country as soon as they make their pile, enfranchised. This ought not to be the case if the natives are alive to their rights. For ourselves we believe that the tembula natives possess the qualification to be registered under the 8th Section of the Constitution Ordinance. They should forthwith file their claims with the Magistrate so as to facilitate arrangements for having their case argued before responsible courts, and ferreted out of the grossly prejudiced tribunals that sit in holes and corners, most of which would, if left to themselves, do anything to get rid of Native voters. There can be no question that the law is on the side of the Natives of Tembula, and they only need to file their claims and get a lawyer who knows his work from these parts to appear for them on the day claims and objections are heard—to find this out. We have said over and over again that the 10th Section, which excludes aliens unless naturalized by some act of Parliament, never contemplated the Natives of this Colony who are fully naturalised by acts of Annexation under which they became British subjects. It surely would be an utter burlesque for Native subjects of the Queen to naturalise themselves. These are points that should be reserved for the Supreme Court to settle. We hope that our people and their friends, will insist that these points are so reserved. Meantime, let all who have the qualification such as it is set forth in the law of the land, and not by ardent partisans, file their claims at once and get gentlemen properly qualified to appear for them.

**Editorial Notes.**

ADVERTING to Mr. Crawshaw's appointment as Deputy Inspector of Schools, it would appear that he succeeds Mr. John Samuel, who travelled the Midland and Northern divisions of the Colony including West Griqualand. The important Native district of Herschel is also in this Circuit. The appointment is an indefensible one, and the more we think of it, the more the conviction deepens that Dr. Dale has committed a disastrous mistake. The last we heard of Mr. Samuel was when he was recovering from a very severe illness which seized him at Richmond a short while ago. There can be very little doubt that he has found his strength insufficient to bear the arduous and trying duties which fall to the lot of Inspectors of Schools. Hence his resignation. Having himself been an experienced and successful teacher in this Colony, Mr. Samuel has from all accounts, proved one of the ablest Inspectors the Education Department has ever had, and one who thoroughly understood, appreciated, and sympathized with the manifold difficulties and various trials which beset the Teacher's calling. He was therefore a wise counsellor; and his retirement will be deeply deplored by all who knew his work and worth. Yet, although we are well aware that, under any circumstances, it would have been difficult to find a fitting successor to him, still we frankly confess that a little exercise of judgment and discretion would have led to a better selection than the one it is our painful duty to lament.

WE learn that the "Life of Bisho Colenso," by the Rev. Sir G. W. Cox, is passing through the press, and Mr. William Ridgeway will publish it before the end of the year.

It is most amusing to observe the result of the attempt of the Sprigg Ministry in setting up simple Field Cornets to interpret legal phraseology. The Governor under the 6th Section of the Registration Act fixed the 15th December as the day on which Field Cornets complete their lists. They then post them up for public information for, at least, *fourteen* days. What do we find? Mr. Landrey, of Kei Road, in this division has allowed *twelve* days, and Mr. Brown, of Blaney *thirteen* days, thus placing themselves and their proceedings deliberately outside the pale of the law. Then all our Field Cornets would seem to be fallen into one common mistake. The *fourteen* days of the 6th Section within which claims and objections are to be filed are unaccountably jumbled with the *ten* days, which, according to the 7th Section, legally come after the fourteen for exhibiting the lists. The claimants and objectors are thus humbugged out of their rights under the statute, and we shall be surprised if the proceedings of Field Cornets in this division are not ruled out of order and therefore quashed.

BUT under the Act no hint is given the parties objected to. They may be informed of this from the bench of the Registering Officer. By this means much havoc can be done to the interests of thoroughly qualified voters. This is one only of a number of serious defects in the Act—defects with which it passed through Parliament simply because Sir Thomas Scanlen, who generally licks the crude essays of his opponents at law-making into shape, had no heart in furthering this piece of legislation of doubtful utility (at any rate so far as the country generally is concerned).

THE apologist of the state of affairs in Herschel, in another column, appears to us to be playing the part of an inverted Balaam. Sent to bless the doings of the officials, he has simply cursed them. To begin with the Pass grievance. Our correspondent refers to the case of the Editor of this paper, who found that there was no one at the Residency to issue passes. It is admitted that it is no unusual thing for all sorts of excuses to be set up for the non-issuing of Passes. The annoyance to the travellers who have to go long distances to get their passes, must be very intolerable. This one grievance, the justice of which is frankly acknowledged by "Summurn Bonum," is sufficient to show the callousness and carelessness of the magisterial staff at Herschel to Native sufferings. It is a fair sample of the rest of the proceedings of the officials. Our correspondent lays the blame on Benjamin Moyedi, the Native Pass Clerk. The country knows nothing of this person at the magistracy, but of the Magistrate who must bear the blame. As to the success or otherwise of the missionary agencies, our correspondent has a right to hold his opinions. For ourselves we do not budge an inch from what we said that the missionary agents are doing good work which will be seen in time. "Summurn Bonum" pleads on behalf of the Magistrate that "Herschel is filled by a heterogeneous host of Natives claiming to be the off-shoots of nearly every tribe in South Africa, and what pleases one off-shoot offends another." This would hold water if there were not such a thing as right and justice; and there must have been a departure from these unchangeable principles to cause the condition of things defended by the eulogist of Herschel officials. That is exactly what we say, and we advocate that men blessed with patience and well-balanced minds should be appointed to such positions. Such men are to be found here and there in the Colonial service. As to the 300 morgen that have been filched from the people, the Magistracy has as much a right to graze its horses on the lands of the Natives, as the Natives themselves. There is no argument therefore for maintaining the disputed rayon. We could go on in this strain pointing out the weakness of our correspondent's case; but, on account of space exigencies, we forbear.

*THE HERSCHEL RESERVE.*

It is no unusual circumstance to meet with persons who are equally interested in the welfare of the Native Races in Africa, but who nevertheless fail to see their grievances, in the same light as pointed by others,—this is more or less my case, although agreeing with the principle appearing upon the face of your able article "A Peep at Herschel" which appears in your issue of the 23rd of November, 1887. I do not see the grievances therein named in exactly the same light as you do. So with your permission I will venture to give you a friendly criticism of the salient points contained in your leader, which are, as I understand: 1st, comes the Attenuated staff of the Resident Magistrate; 2nd, comes the missionaries and their work; 3rd, comes the inevitable Trader; 4th, comes the care and keeping of the Natives, their discontent, and contempt for the authorities—together with some examples of the apparent causes, tending as excitors in breeding discontent and contempt &c.; 5th, comes hints or suggestions or making things better. Now, the "attenuated" Magisterial staff referred to by you, is made up as follows:—1. There is the R.M., and the A.R.M. 2. The European Interpreter and the Native Interpreter. 3. The Chief Constable. 4. The gaoler and two prison guards. 5. The District Surgeon—9 in-dividuals in all. It so happened that, when you applied at the Herschel Magistracy for passes for your escort and servants, both the Magistrate and the Assistant Magistrate were away from the District upon public duty, and that government had not made any provision for this unusual contingency; perhaps there is no local man fit or capable for this minor post or duty. The circumstance, that there were no officials in the Office when you called, I do not understand, unless you were there before office hours. However, the difficulty you experienced in obtaining passes, seems to me trifling, when I can tell you that I have seen Natives obliged to wait in all weathers, for hours or days before being successful. I sent a note the other day, with a Native, asking for a pass, but failed in getting one until the following day. The usual reply given by the Native, who seems to have little else to do, but employed to fill in the Passes, generally answers—The Magistrate is engaged, or it's Court day, or the Magistrate is getting off the post, and can't find time to sign passes just now. But I imagine that much of the delay I have seen, lies at the door of this "Native Pass Clerk;" perhaps the stream of temporary leaves flowing through the minor ranks, may account for the "attenuated" staff you seem to have seen. Then there is the Inspector of Locations, and a detachment of C.M.R., resting upon its arms at Palmetfontein. Two of the latter are stationed at the Magistracy, and act as Orderlies, Ac. There is also a Telegraphist stationed at the seat of Magistracy, and one at Palm-eitfontein. It's only the other day, that some discussions took place about the unusually large "staff" connected with the Herschel Magistracy and its probably reduction, <c.

There are three chief long, long established Mission Stations, with numerous branches. But the general impression is that, in a certain way, they are a failure. As regards the schools, it was only recently found necessary by the

Government Inspector to close one of them. The sins of mind and body do not diminish in that proportion, one might have expected, seeing the numerous branch mission stations diffused throughout the district, and the total absence of caateens. The sins principally include, stock thefts, syphilis and leprosy, beer drinking and fighting. The "inevitable" Trader, has a footing throughout the district, their number is legion. Although this is the case, and government derives a good annual income by their presence, yet strange to state, Acts Hot 1858 and 15 of 1876 do not seem to be in operation.

The care and keeping of the Natives and the Reserve, have been entrusted to one officer, specially selected for his "knowledge" of Natives, the son of a missionary, formerly employed on mission in the Transkei or Tembula, but you will say, that "knowledge" unless coupled with an amiable loving temper, generally begets tyranny and oppression Ac. The Magistrate is known by his "impartial" reputation, by his care and patience, &c. A Magistrate is frequently trammelled by his chiefs, he has many varied and numerous duties to discharge, to please all is no easy task. The officer

you require is, I imagine a sort of *raraavis* in the Cape Colony. You name, as an element of the discontent you discovered so deep, and so wide spread amongst the Natives of Herschel, the circumstance that they are not equally privileged to "gas" at public meetings. Practically I may state that there are no public meetings of Natives held at the seat of Magistracy for the sole purpose of hearing grievances, and the "gasing" j of the common Native. Probably it might prove a relief to these orators, and the R.M., to visit the various Field Cornets every six months or so with the object of hearing these aggrieved speakers. I suppose government would not object to defraying the costs necessarily connected with such trips. It should be remembered that Herschel is filled up by a heterogeneous host of Natives, claiming to be the off shoots o nearly every tribe in South Africa, and what pleases one off shoot, offends another, and so on. They are a chieftainless, tribeless mass, collected together. Pitsos are not the fashion for such a mixture, and they are best kept apart; and it requires not a little tact to keep the whole in order and free from strife. Amongst the elements of discontent discoverable worthy of consideration, are the unequal and the irregular distribution of the Lands. A Commission was asked for to go into this Land Question, but government, though at first admitting the need, ultimately refused to appoint such a Commission. However, the chief grievance is having to pay taxes at all, when bad crops exist. The greatest (grievance) of all is having to pay both Hut Tax and House Duty, especially as they were informed that the latter tax would only last for three years, it has now lasted some six or seven years. You speak of the rigour used in getting in arrears of Taxes. I am informed that in spite of the stringent measures recently adopted, there is still remaining some £6,000 due to government. And in trying to get in these arrears, no doubt in the eyes of the defaulters, the prestige of the government is at a low ebb. The circumstances and surroundings of Herschel are unique, the character of the Natives is unique, the ideas, wishes, and longings of the latter are unique. Perhaps you will add, and the local management is unique, and I agree with you. But a very small *section* of the Herschel people are affected by the Magisterial Reserve grazing ground in extent about 300 morgens. This reserve ground has existed to the same extent ever since a Magistracy existed here, a slight difference has, I believe, been made in the boundaries recently; the government yielding up a position or slice on one side, but taking on a similar slice on the opposite side. This has caused a change of beacons, which the Natives living on the borders of this Reserve do not quite understand. And unfortunately they can only be taught these changes by what may appear harsh measures, viz., by pounding of trespassing stock. I believe the ground is not for the exclusive use of the Magistrate's horses, for I see that the C.M.R. horses graze there, the gaoler's cows Ac., graze there. I do not think that the horses or cattle of Headmen or any other natives, are permitted to graze there. The duties of the officials require that they keep horses, and as Natives have the whole run of the district it is absolutely necessary that soon restrictions exist. Now, as regards the Pass system inaugurated here, it is not the rule to refuse the Native a pass who wants to seek employment, it is the rule to grant passes to such. This being known, Natives take advantage, and say they want passes to seek work, whereas they do not intend doing so. Passes are refused, to those wishing to visit small-pox areas, and to those making pleasure trips who owe arrears of taxes. The refusal to allow a man to re-occupy the ground he has abandoned for years, has a reasonable explanation, but this is suggesting a sort of "dog in the manger business on your part. Whilst stock stealing is so rife, and small-pox seems all round, the utmost care is needed in giving passes. Say nothing about the tricks and dodges adopted to deceive the authorities.

If you will kindly advocate a scheme for facilitating "appeals" the costs of which practically preclude the natives from the advantages of this provision—thus constituting the R. M's court practicing so far as the civil litigants go the final court—the enforcement of Acts 11 of 1848 and 15 of 1876—also Act 37 of 1884, the suppression of quackery and such like impositions upon these weak and helpless subjects of Her Majesty—the suppression of native doctoring—witchcraft throwing of bones, or openly and extensively pructured amongst both civilized or christianized and heathen natives, byurging the erection of a suitable civil Hospital or dispensary by the establishment of Government Industrial Institutions for this reserve might be made field for advancement instead of remaining the hot bed of the idle, a field for nursing sin and profligacy and discontentment hatred and bickering, by doing all this you will confer a lasting blessing upon your benighted friends at Herschel, (The land difficulty needs solving by a special commission.)

There is actually a Board of health, |

which has its existence in name only, though, and seems to be like a carpenter's saw, or any other tool, it does not seem to have any powers, there being no divisional council to make rates to keep the Board pot "a bileing," so far as this Public "Body" goes. Small-poX has its own way, and has more or less become what the doctors call chronic in the District, occasionally death claims a victim or two suffering from this fell disease. The suffering weak and helpless natives for want of a local press or something better, viz., money is denied the council, aid or advice of the District Surgeon, on the ground that there are no friends at the disposal of the Board to pay him. Syphilis is attacking both old people and young innocent children, this has been represented to the Local Authority, and to the Authority at Cape Town and the medical officer for some time gave gratuitous aid to these sufferers, but the numbers were too great for this under paid officer's cheritable pocket, so now, to my horror and disgust be it said, these innocent children are deliberately allowed to suffer and die from this terrible but easily curable disease whilst Her Majesty's officials are quietly looking on.

Herschel, 5 Dec., 1887.

SUMMUM BONUM.

**Iliso Lomzi Ontsundu.**

Intlanganiso Yomandla we Qonce.

NJENGOKUBA kunqweneleka ukuba umzi uke udibano, unikane amacebo, ngalo mcimbi 'mkulu kunene ukungeniswa kwamagama, kuyaziswa ukuba Intlanganiso yamadoda, iyakuba se Mgqawwebwe kwa Mdingi, iqale ngo 8 ngokuhlwa ko-Mvulo, 26 December, lo uzayo. Kuya kulindelwa amadoda ngamabini, nangamantatu, nkuza kupululela imizi alunge nayo. Aya kuvela e Mkgangiso, kwa Kama, Enchwazi; kwa Mabandla nakwa Qobo-qobo, nase Barnhill.—Zindawo ezi ezibonakala ziznje nge nkwali, ezindlele ukupandelwa zezinye kulentlalo ukuyo umzi. Amadoda eze epete ingxelo ngento ekuyiyo Ngoneniswa-Magama.

J. TENGOJABAVU, Ummemi Nombhali, King Wm's Town,

20 Dec., 1887.

**Isaziso kubo bonke Abahambi**

OFUNA indawo ebusulu yokudla, neyo-kulala, makaye kwa JOHN G. KOSANI, Market Square, Grahamstown. Onenkuku zokutengisa maqakale kwakona, wofumana amanani ase malikeni ngazo. Qondani apo akona— Market Square, (e Rini) Grahams-town.

JOHN G. KOSANI.

Grahamstown, 15th December, 1887.

**ISAZISO**

NGOMHLA wa 27 ku December, 1887, kuya kubako i Tea Meeting etyalikeni yase Wesile, e Rini. Kuya kungenwa nge tikiti, ixabiso lazo yisheleni. Zofunyanwa ku, E. MAGABA.

Grahamstown, 15th December, 1887.

**KUFUNWA.**

ITITSHALA enesiqiniselelo, okanye ewaziyo umsebenzi, enesimilo, ifunelwa isikolo sase Debe. Umvuzo £30 nemali yabantwana. Kobhalelwa ku Rev. WILLIAM STUART, Burnhill, Middle Drift.

**ISICELO.**

MAWETU, ndincedeni ngamagama embongi ezisapilileyo, ndifuna ukuzazi zo-shumi, ze xa ndinetauba ke ndizityelelele. Lonto inxhamisekile. Tumelani amagama azo kum or kumhleli, nendawo ezikuzo. Andifuni magama amaqobala.

JAMES J. BOVULA.

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

**Kuba Hambi Nabanye.**

WENA nehase lako ungafumana ukutya nge 6d. Ungafeketi ngemali yako! Ozikofu no ziswekile, nempahla ezitofu ngamanani alula. Awona manani ape- zulu ngenmfele nenqolowa njalo njalo.

Kwa G. FRAUENSTEIN, kwa Qoboqobo.

Keiskama Hoek, August 31st, 1887.

**ISAZISO ESIKULU.**

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izitampo nokuba yi mali chamba ngepepa i-posi (P.O.O.) Imali yawo yi 3/6 lilinye, ngapandle ko *Mpilisi* Wenene (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,

Igcisa Lemiciza.

The Laboratory, Fort Beaufort.

**J. G. NICHOLSON,**

*Iggqweta 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 ngokukaula.

Uli Gosa *le Colonial Mutual Life Assurance Society.*

## PROCLAMATION!

NOTICE is hereby given to the whole population in Pondoland, that

1. Any person selling intoxicating spirit shall be liable to a license of Twenty-five Pounds sterling for every year; the same time only Two Licenses will be granted in the country, and none of the Canteens must be near the Great Place.

-Anyone wishing to possess a Liquor Licence has to apply for it before the end of this year.

2. No white person nor Native must bring or sell intoxicating Liquors at the Great Place, and should anyone be found guilty for having done so will be punished severely.

3. Nobody is allowed to come to Qaukeni, except on business; and if so, has to apply at once on his arrival at the Office.

4. Any person or persons given or cause to be given false information to People, Government Officials, or to Newspapers, which reports already created so much mischief in this country, will be fined heavily and expelled from Pondoland.

SIGCAU, his x mark. UMHLANGASO J. S. FAKU, Prime Minister. MAPENTUKA. his x mark. MAKWABASA SIVUKA ZONO

Witnesses :

AUGUSTUS EINWALD. WILLIAM BARNABAS. Great Place, November 1st. 1887.

## PROCLAMATION !

Issued by the Pondo Paramount Chief Umqikela, October 6th, 1887.

THE Proclamation issued by the Cape Colonial Government in 1885 concerning the Pondoland Seacoast, was not recognised by the Pondos, on account of its having been issued without their consent, and a counter Proclamation was immediately issued by the Pondos, claiming all their seacoast as Pondo Territory, over which no Government whatsoever had right of control. Since then, the Colonial Government has not published any further proclamation respecting this point.

It is the duty of every State to protect its own seacoasts. The Cape Colonial Government does this, and so will the Pondos protect theirs.

Why should the Cape Colonial Government desire to exercise a Protectorate over Pondoland Coast which has not been asked for by the Pondos ?

The Pondos have never asked for, nor accepted, nor will ever wish for any Protectorate over Pondoland or its coast without their consent.

The Pondo Government has always opened and will further open all their Coast to allow master mariners or vessels of every maritime nation to land merchandise and traffic with them in any part of Pondoland, according to its own regular regulations.

The treaty of 1844 between the Cape Colonial and Pondo Governments have been again and again broken by the Cape Colonial Government in most of its clauses. It had been made for the occasion, and there is no new *kept* treaty in existence.

By order of  
UMQIKELA, his x mark.  
Paramount Chief, Pondoland.  
UMHLANGASO J. S. FAKU,  
Chief Councillor and Prime Minister.

Witnesses :  
AUGUSTUS EINWALD  
HENRY N. GAIKA  
SIGCAU, his x mark.  
W. BARNABAS  
GWANGQU, his x mark.  
JAMES ULLBRICHT.

Great Place, Pondoland, October 14, 1887

## KWIZI HLOBO ZAM EZINTSUNDU

J. E. L. HULLING,

ONYANGA NGEMITI YASE KOLONI  
NEW STREET, E-RINI

UMISELWE ngoku kodwa uku Nyanga ngemifno yeli lizwe zonke izifo eziyelele 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 chehliwe lihashe elingwevu nokuba sesinye isifo.

Oka Killing Umpilisi wenene wezifo zonke eziba sa Lufeleni, ibotile elula 5/-, enkulu 10/ Oka Kulling amncedi onyaniso wesisu se Gazi, ibotile elula 3/-, enkulu 6/.

Oka Kulling amncedi onyaniso wezi fana zama nkazana, aknko yeza ligqita eli linge botile ezihamba kwi 4/-, 7/6, 11/-, ne 22/.

Aka Kulling Amafuta Omti, nmncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa mama dyungdyungu—linge mbizana 2/-, 5/-, 11/-, ne 22/ inye.

Aka Kulling amagaqana oku hlambulula igazi, eka ngeko nto ingapesu kwawo, ange bokisana, 2/-, 5/-, 11/-, ne 22/.

La Mayeza emifuno ezifo zonke enziwa ngemiti, nange ngeatnbu ezimbiwa apa e Koloni ezihleli zigciniwe.

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

## Kwabo bafuna Into ezintsha ezintle!

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

## Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA INGUBO

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa

Nakwa-Ndabakazi HEDENI ..

Emtata

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

Into yonke etengiswa kwezindawo itshipu intle kanye.

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

JOHN J. IRVINE & CO.

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 BENGENTLONI 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.

CHARLES J. STIRK,  
Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye,  
CHURCH SQUARE,

ELIKA  
ORSMOD  
IYEZA LASE AFRIKA

Yincindi yen???

UMPILISI ???

Ezibangwa nokuba sikhala nokuba sikhala ezinjenge Ha leni, Ukujadi sisu, Izifo ezi Intswela tut Egqondo, Izifo yezilwelwe za. njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngeai Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele namava amaninzi umninilo, nliyaleza ngenqiniseko eliyenza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kw- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngobo.. 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.

IVENKILE KA GREEN YABANTSUNDU.

KUZA kuvulwa irenkile efanele Abantsundu kanye e Komani. Zonke izinto ezifanele bona bozifumana zisistulu.

Utenga zonke izinto ezinjengo Boya, Imfele, nazo zonke izinto ezizisvra ngabo. Unentlobo zonke zamayaza 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.

ngayo lenyanga.

QONDANI :—Imali, xa itunyelwe ngezi- tampu, mazibe zezesheleni neze sikisipeni.

B. G. LENNON & CO.,

Abatengisi bamayaza nabenzi bawo

E MONTI.

BONA bawatenga pesheya awabo amayaza.

Benza amayaza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwa- lasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON

Umciza Wokholokholo

Eka LENNON

Incindi Yamazinyo.

Oka LENNON

Umciza we Stepu (wesifo sentsana)..

Oka LENNON

Umciza wamhlo.

Aka LENNON

Amafuta ezilonda.

Ezika LENNON

Inqatana zomshesikane.

Oka LENNON

Umciza woxaxazo.

Oka LENNON

Umciza wepalo.

Oka LENNON

Umciza wengozi.

Oka LENNON

Umciza wecesina.

UMTENGISI

P. H. POTTER, Toleni, Transkei.

IMPAHLA ihleli yodwa ngase ntolongwen endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu ! Isisisulu! e Qonce ukangele emarkeni. Kafike into eninzi yonoxesha bengubo zamadoda. Ibhulukwe ne Bhatyi ezing xesha z tshipu.

Lishicilelwa umninilo, u JOHN JABAVU ngu HAY BROTHERS Street, King William s Town