IMVO ZABANTSUNDU

(NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOMVULO, NOVEMBER 17, 1884. [No. 3.

J. no-C. HEDDING,

Abatengisi bempahla Yama-Xosa,

Kwi Venkile Yakwa Ngqika,

e-QONCE.

Ikwangabo e-MKANGISO,
Kwa-TESE,
Kwi Xesi elilunge ne NCABASA.

Abatengi bo-boya, nezikumba Zenkomo ne-zempahla emfutshane ne mpondo.

—

M. KEEVY & CO.

(Kwivenkile ebisakuba yeka Ngomti)

E-Bolorweni, nakwi strata sase Durban, nakwa Komani.

Abatengi nabatengisi bempahla ngempahla.

Amaxabiso amakulu ayani-kwa ngo Boya, Nezikumba, ne-ntwana zonke ezitengiswayo.

KANGELA APA.

Umhlobo wenu u Mrs. STEINMETZ,

JAGERSFONTEIN, O.F.S.

Ovenkile ipambi kwe Kantoor, uyazisa ukuba ivenkile yake usandukuyilungisa wayandisa.

Ininzi impahla entsha efikileyo. Yonke impahla yalevenkile ngoku ihlisiwe emananini. Yiyona venkile itengelayo e-Jagersfontein. Inempahla zentlobo zonke zamadoda nomankazana. Ngena ngapakati uzibonele.

IBULUKWE zokusebenza nezokavata ziyalala.

Ibatyi, Ihernpe, Iminqwazi, Imibalo, kunye nezihlangu, &c.

Intlobo zonke zokutya ziko.

lswekile nekofu elungileyo. Umbona, Namazimba. Kwindlu yokubaka kwenziwa intlobo zonke zezonka. Ozikook, Nesonka-Somtshato. Yiyona Bakhuis inezonka ezilungileyo.

Kuko Nendlu ecokisekileyo yokudlela.

Izixana zifunyanwa amaxa onke. (Akutengiswa tywala).;

Qonda.- Impahla yalevenkile ilunge (i good koop) yonke.

JOHN ROBERSON,

EMANTLA NE TOLE,

phesheya kwe Nciba, kwela Mamfengu,

umtengi nomtengisi wofani ngofani,

Izikumba zenkomo nezempahla emfutshane zitengwa ngemali.

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NJENGOKUBA kuko uku ngaqondi nge-

mali ezihlaulelwe le-Kota, singa singenza incazo yokuba esisenzo asiteti kuba amapepa awaku tunyelwa kwakuba ngumhla wo 31 December, 1884. Into leyo ibonisa ikota ahlaule pakati kwayo umntu. Oku kwenzelwa akwenza lula umsebenzi woku lungisa incwadi zentlaulo.

BONISANI!

IMAZI yehashe engwevukazi, enopau lwe-nkonjane kwindlebe yase-Kohlo, umsila utiwe oupe kancinane wanqunyulwa walungelelana. Likumnyaka wesilozo. Ondi landisayo ndise Telegraph Office, Butterworth.

DANIEL M. NKAI.

IMIXAKA.

UKUBA Ama-Xosa awa-bambisa ngemixaka kogama lingezantsi awayiputumi emva kwecawa ezimbini ukususa kolwanamhla iyakutengiswa ukufeza indleko.

GERARD ORDEMANN.

Emdizeni, 10 November, 1884.

INGOMA.

INTLOBO zonke zencwadi zamaculo, nento zokucula i-Violin, i-Concertina, ne Godiyana, Amaxilongo ne Fleyite, njalo amaxabiso ahlile kunene. Into zegubu elikulu nelincinane ezitshipu kunene.

Intwana ezilila kamnandi ezibetwa ngo- mlomo, ezimaxabiso aqale kwi 3d ade aye kwi 10s.

Incwadi ye Noti, ibotshve kakuhle enamaculo a 120 *ane korasi. Ixabiso layo yi* 2s 6*d kupela.*

Yonke lempahla yokuvuma ifunyanwa kwa JAMES HYDE.

E Qonce.
6 *Nov.,* 1884.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo, noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitora esinga pantsi esesitatu, No.* 3, *Kwinkundla, ye marike,*

E-QONCE.

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

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

G. N. TUDHOPE,

Umenzi wemifanekiso,

Umtengisi wencwadi nemapepa,

E-QONCE.

Uvule ivenkile yama-Xosa kufupi nendawo aquba kuyo lomsebenzi nngentla.

U-boya, izikumba zempahla emfutshane nezenkomo zitengwa ngamaxiso apakamileyo anikwa emarkeni.

Yizani Maxosa, Tengani kuye !

Imifanekiso yenziwa ngesheleni ezisixenxe ezine sikisipani xe imitandatu.

J. HILNER,

Umenzi wentsimbi zamaxesha,

E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobo ntlobo zemisesane. iwotshi,

Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha atile.

JOHN J. IRVINE & CO

Abatenga impahla kwamanye amazwe,

Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenja- lo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa nge- nto esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

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Lempahla intsha inokubonwa

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I-SETINE (Silika) emhlope ne Alpaka, Izivato zomtshato esezenziwe, nezitofu zokutshintsha zentlobo ezinizi, Izigubungelo zomtshato neNtyantyambo, Izihlangu, Iskirts ezimhlope, ne Bodi (impahla yekabakatzi ke leyo) Izitezi, ne Bonet, Iprinti ezikanyayo, nezidaki nezi brown (mfusa) ziqala kwitiki iyadi. Ikeleko ezimhlope nezi-brown, I-linzi eziqala kwi-tiki iyadi. Ikwilt ezimhlope nezinamabala.

Impahla yomtshato nezitofu ezitengiswa nge yadi azidli amaxabiso makulu.

Into eninzi yetyali ezifanele intombi ezizakutshata nabatshakazi.

Uhlobo esigcina ngalo ingubo esezenziwe zabatshakazi lubanga ukuba abantu abaza kutshata abavela kwindawo ezimgama batenge babe noku. goduka kwalomini.

Kwivenkile yakwa Sigingqi, e-Qonce.

29th October, 1884.

J. W. WEIR & CO

Abatengi nabatengisi bofani ngofani,

Nabangenisi kweli bempahla yamanye amazwe

Base Market Street

e-QONCE.

Imvo Zabantsundu.

AMAGOSA.

Ukuze umsebenzi opatelele eku hanjisweni kwelipepa uhambe ngokukapu kapu kumiswe amanene kwindawo ngendawo ukufeza imicimbi engalo endaweni nase gameni lomninilo. Indawo ezizintloko ezilindelweyo koli-Gosa zezi:—

(a) Kukumela ilungelo yepepa ngoku- zama bonke abanokulesa ukuba balam- kele.

(б) Kukukumbuza abamkeli ngazo zonke inyanga ezintatu ngentlaulo yepepa, eliyakuti i Gosa liyitumele kumpati-pepa e Qonce.

(c) I Gosa kwakona lomela ukuvakalisa izikalazo zabantu bomandla walo ngento zonke ezipatelele ekuhanjisweni

N.B. Akunakumiswa bani ekubeni li-Gosa kwindawo engenabo abamkeli abalishumi bagoselweyo.

Amagosa endawo ngendawo okwa

namhla:—

Alicedale.....	. Mr.	Stephen Nikelo
Beaconsfield.....	,,	Jonas Msikinya
Burnshill.....	,,	James Figilan
Dordrecht.....	,,	James Maqubela
Fort Beaufort....	,,	S. B. Msutwana
Fort Peddie—		
Tyityaba.	,,	Thomas Mqanda
Rura:.....	.. Rev.	Boyce Mama
Kimberley.....	.. Mr.	. M. M. Kosani
Herschel.....	,,	K. Kayo
Jagersfontein.....	,,	Chas. Z. Ntozini
Jansenville.....	,,	S. Ndubela
Kamastone	,,	Chas. Tukwayo
Peelton.....	,,	W. B. Rubusana
Port Elizabeth	,,	John S. Adams Paul Xiniwe
Queen's Town—	,,	R. T. Nukuna
Somerset East—	,,	D. K. Vandala
St. Mark's.....	,,	D. Dwanya
Tarkastad.....	,,	Isaac T. Motaung

Abamkeli be-Mvo banokuhlaula reg uit kwi-ofisi le ise Qonce, mhlaumbi kuma Gosa. Imali inokutunyelwa nge-zitamp zehalafu nemaliyeposi mhlaumbi nge-tshek eagmeni lika J. TENGO-JABAVU.

Indleko yokutumela imali yeposi neyo- kwanana itshek e-Bankeni ayinaku- melwa siti. Otumela itshek makeleke nexabiso lokuyanana e-Bankeni.

Iveki.

U-RULUMENI wa Majamani ucele kwibandla elimisela imiteto lakona nkuba linike igunya lokuba kuhlaulwe i-Ruluneli namapolisa e-Koloni yawo eselunxwemeni olunge- ntla kwe Kapa.

EKUYENI kwabo kwela Bahlambeli, o-Mr. Upington no Mr. Sprigg bahambe no Mr Marais ilungu le Parlamente elili Bulu lase Paarl.

IPEPA lase Paarl (ibotwe lama Bulu) liti kuko itemba lokuba u-Mr. Kruger, umonga. meli we Transvaal uyakuhlangana ngesiqu no Mr. Upington no Mr. Sprigg, ngemicimbi yela Bahlambeli.

INKOSANA zamajoni ezise Natal zivakalisa ukuba zifuna amahashe atengisayo akuma- kulu amane.

NGAMAQELA omane amajoni ekuvakala ukuba eza kweli lizwe evela kwindawo ezi- njengoma Gibraltar noma Ngilane, eza ku. nye nenkanunu ezizintlobo ezintsha zona.

SIYAVUYA ukuva ukuba akuko mntu une-ngqakaqa e-Komani. Umfo obenayo upilile, abanye ababini bafile.

U-MR. F. SCHEMBRUKER osisandla sema. ntyi e-Komani ukutshelwe kwakulomsebenzj e-Aliwal North.

SIVA ukuba ngase Glen Grey kusanduku bako unyikimo lomhlaba obelwandulelwe lududumo pofu kungeko nolifu ezulwini.

KUTIWA omnye umntu ohliwe yinqakaqaka use Steynsburg ngase Cradock.

IMVULA ezintle ziwe nakumandla wase Somerset East.

NGO 6 November kwakuko umvumo kwi-tyalike yase Rabe e-Bayi upetwe ngu Mr- Paul Xiniwe. U-Mr. Wauchope walesa ipepa " Ngembali yama Xosa oko lati langena ilizwi." Isihlalo sasigcinwe ngu J. Brister Esq., i-Mayor. Ngenxa yobubi bezulu aba- banga baninzi abantu. Yati i-Mayor maze kubuye kuvunywo. Umvumo wesibiui ngati- ungase Town Hall.

IPEPA lase Aliwal North liti kuko intsebelele kwelo zokuba ezigusha zibiwayo azibiwa gabamnyama bodwa.

UMBALELI ose Molteno ubika ezokubo ngqakaqa kulomzana wabo iyancipa. Apa ikona ihamba ngekuba-kuzilwa kuse Cyfer. gat.

SIVA ukuba imvula zine kakulu nase Mam. pondweni. 'Ayalima kubi; awazanga alime ngangokwanonyaka ngapambili.

U-COLONEL WARREN unduluke Pesheva ngo 11 November ngomkombe oyi Grantully Castle. Inkosana ezipantsi kwake ngo Captain Walker no Sir Bartie Frere (unyaua wenene elaliyi Ruluneli kweli lizwe). Baya kwizipitipiti zela Bahlambeli.

ITYALA alipendulelayo u-Samuel Moroko liqale ukuviwa ngo 10 November yijaji enku. lu yase Free State u-Chief Justice Reitz.

I-RIXI litumele isicelo kumhlekazi u-Sir Hercules Robinson ukuba aze abuye ngakona ukuvela e-Dayiman avule uloliwe ovela eCawa nakuba engekagqitywa kanye.

KUVAKALA ukuba kumandla ka Ndabeni Engcobo umfo ontsundu udutyulwe li Bulu ngokusuka liranele ukuba unengqakaqa.

KUKO konke esikuvayo kuko itemba lesivuno esihle ngalonyaka. Into embi okwangoku busela obugquqisileyo.

U-NOBANDA, isanuse, owabulala umfazj kwelakwa Adamkoko no Sandile owabulala umntakwabo baxonywe entolongweni ngo Mgqibelo. Amanye amadoda amabini awa. yegwetyelwe kwa ukuxonywa, amiselwe ngoku iminyaka emashumi mabini. Akukavakali nto ngomcimbi ka Nomayeza. Kuko noko umhlaba wokutemba ukuba akasakuxo- nywa.

SIVA ukuba ngenxa yokuswela kuka Rulu meni imali u-Mr. Streatfield ukutshiwe ebu mantyini ngase Nqabara.

U.MR. N. 0. THOMPSON obesisandla sema- ntyi, e-Ngqamakwe ukutshelwe kwakulondawo e-Tsomo. U-Mr. Fuller obekwasisandla e-Gcuwa ubekiswe kwa Kentane.

IPELILE ngoku iDgqakaqa e-Jagerefoutein.

IJAJI yase Free State imfumene engena. tyala u.Samuel Moroko ngendawo yokuba ulaulo lwa Mabulu lungenagunya emhlabeni wa Barolong.

KUKO inteto yokuba amalahle afunyenwe ngase Tsolo.

I-RULUNELI igaleleka e-Kimberley ngo Lwe-sine oludlulileyo.

I-RULUMENI ipendula umemo Iwase Rini ite ayisakuba nakuhambela kweso sixeko ekugodukeni kwayo. Kodwa iyatemba ukuba yoka ihambele kweli lizwe kufupi nje okwe. veki ezintatu.

U-RULUMENI wapesheya unikwe igunya yi Palamente lokuba aze asebenzise i £725,000 kwela Bahlambeli xa kubonakala ukuba ma. kuliwe.

BONKE ababanjwa ababese ntolongweni ngokupatelele kwizipitipiti zela Barolong ba. kululwe e-Blomfontein ngolwe Sihlanu.

KUNCONYWA ukubalela e-Fraserberg kula ndawo yaka yayakuhlolwa zinkosi zase Ngqu-shwa ezazino Mbane bo Matomela. Indlala iyanuka kwelozwe.

OKO beke kwatiwa akuseko mntu ngoku e-Komani kwindlu yengqakaqa siva kutsha nje ukuba sekubuye kwangena batatu abeza nayo bevela e-Molteno.

ELIXESHA umongameli wakwa-Ruluueni wemicimbi yemiteto, u Mr. Upington, akwela-Bahlambeli indawo yake ibanjiswe u W. H. Solomon, Esq., M.A.

I PALAMENTE yase Transvaal imisele kuleveki idlulileyo umteto wokuba kutengiswe imipa neruluwa kwaba mayama abapantsi kolaulo lwaMabulu.

I-RULENELI U Sir H. Robinson ubenzelwe isidlo sembeko eDayimani wenza inteto ate pakati kwayo ulaulo IwaPesheya luzimisele ukungenisa uxolo kulo lonke eli lizwe.

E BAYI kumbiwe uugxuma omkulu ezaliswe ngento eziluhlazo ezidliwa yimpahla, zigcinelwa ubusika uselelwe ngoku uyaku. vulwa kwakona ngo March, 1885.

LISAZOLILE elakwa Zulu. Kune nakona imvula ezinkulu—bayalima nakuba into eswelekileyo ingumbona.

Imvo Zabantsundu.

UBUSELA.

KUKO konke esikuvayo nesikulesa ezikorantini ubusela bubonakala bukula ngokoyikisayo. Enabanina onga elicala le-Koloni nama pesheya kwe Nciba angacuma, emelwe kuba nenyungu akuziva indaba zobusela ezizalise amapepa endaba ngezimini. Akuko bani unokuti konke okubonakala emapepeni kupela kobusela obukoyo.

Yindibane okukoyo pakati kwabantu. abazikalo zingadli ngokubonakala emapepeni. Inyaniso yona yeyokuba ubusela abuxalise mafama amhlope odwa kodwa buyinkatazo na-kwabamnyama abapile ngempahla kupela. Lento simelwe kuyivakalisa kuba kuko inkolo eyaneleyo yokuba ngenxa enokuba into eninzi yamasela ifunyanwa kumblambi wakowetu, maube wonke umzi uyakolwa busela, ubukutaza kanjako. Abo baziyo uhlobo obebutiywe ngalo kwangemini zamatanci ngumzi omnyama, inteto enje kubonakala ukungabinyaniso kwayo kwa isakankanywa bambi nabamhlope bayakuti kuba, maxa wambi, bati nabangemasela babonakale bengazinikele ekucengcelezeni konke aba- kwaziyo ngempahla osazeke umko-ndo wayo ungeniswe emzini abakuwo, lonto ibonisa ukuba bayavumelana namasela lawo. Oku asizimisele kukukanyela. Singa kodwa singegqaba lendawo ukuba obu butuntu bokuxela umkondo busuka eloyikweni lwenkontyolo ngenkontyolo zomteto wa Mangesi.

Akuko mntu untliziyo ilungelele-neyo uno kuvumelana nobusela: sizinxadanxada sonke ukufuna apa na pesheya kwe Nciba ukufuna iqinga lokubupelisa ubusela. Itolongo ilingiwe ayincedanga nto, isuke yawadlisa yawanika indawo yokulala, yawambatisa amasela, yawanika kwakona ituba lokuzama amaqinga okuhambisa ubusela. Ikatsi isuke yawabangela okunye amasela nakubeni abesiti amadoda adume ngengqondo iyakunceda. Oku kungemangalise bani. Amasela, amhlope namnyama, ngabantu abalahlekwe yintliziyo apa nabani angenakuyigcina indawo yake xa apunywe yiyo. Ikatsi ibanga abantu abanje ukuba basifumane kwaoko isohlwayo sabo zebabuye bakululekele uku- hambisa ububi pakati kwabantu. Ipepa lakwase Qonce apa licebisa ukuba makwenziwe ukuba umoya wabantu wokucasa ubusela uvakaliswe ukuze namasela aqonde; kodwa ukulunga okuyakuveliswa sesi senzo siyakutandabuza, nakuba okokwaso singenangozi, ngati kuti siya kukutaza ukuba abeva ubunzima ngenxa yokubelwa badubule abantu. Sikolwa ukuba imvo yabantu seloko ibucasile ubusela—kunjalo kumhlambi wakowetu. Into ebalulekileyo kwe-zimbali zobusela kukuba amapolisa wona amsulwa, ekubeni abaninimpa- hla benokubekwa ityala. Ekokubeni kade amafama ebelwa ebengati umntu angaba ngoku endwebile ngasemaseleni kunokuba kunjalo ngoku; kodwa yinto esimanga ukuba igusha zibiwe imihla nezolo amabatu angamashumi mahlanu kude kuye ekulwini ze kanti amafama awanakunika ingxelo ehlutisayo ngokubiwa kwazo kumapolisa. Enye into emayikunjulwe kukuba lemihlaba yamafama ngoku seyaba ngumnata zintango zengcingo nomhlaba wonke seuzele ngamapolisa. Yinto engadli ngakubonwa ke ukuba imihlambi emininzi kangaka ibiwe ngangoko kuvakalayo. Oku ke kubonisa kuti ukuba onke amacebo ate alingwa awancedanga luto.

Eyakowetu indlela yokusebenzana namasela ibinceda kakulu. Isiko lakowetu alinawo amaroba anje. ngalawo abange e-Xesi ukuba isela elibuvumayo ubusela balo lipume enkundleni yamatyala njengomntu osimilo simhlope, kuba kungeko mntu oti ulibonile liyibamba igusha nakuba yona inyama ifunyenwe endlwini yalo. Elixa umteto wase Mangesi uzekazekana nenteto, owakuti uhleli pezu komxolo wento. Kowetu xa umntu abileyo usuke adliwe ixesha ngalinye—into ebingahlwempuzisi mnininto kodwa ibimenza atyebe okunye. Ukuba beliti isela lingayaleki koku belisiwa enkosini ebiti ilinike inkomo ukuba lifuye lize lifunde ukuzipilela. Beliti lakujokisa ngobusela libulawe.

Singa ke abantu bakowetu bangenza imizamo yokuba buncipe ubusela: bonakalisa ilungelo yetu kwane-yamafama. Isiqamo sako sesoku" dutyulwa kwabantu okuti ngamaxe- sha amaninzi kulandelwe kukuba ababulali abo bakululeke nasema- tyaleni—into ke leyo ebeta wonke umntu abe siruquruqu. Ukulahle ka kwempahla yinto ekoyo, kodwa iseyeyomniniyo impabla naxa ilahle- kileyo. Lendawo mayiqondwe ka-kuhle, ze igcinweke ke njengoko.

Amanqaku.

PAMBILI Ma-Afrika! Kusand' ukumiswa Intlanganiso ya Balimi kumzi wakwa-Kamaigamalayoyi "Ntlanganiso ya Balimi basi Magqunukwebeni." Baninzi abayakutonyalaliswa loludaba olubunandi bungaqele kuviwa kulomzi. Umbaleli wetu okulomzi uti lentlanganiso iqalwa ngemvume ye nkosi u Welem ngokwayo, ode kuba ebengeko wabala incwadi yenkutazo. Sibona ngovuyo ukuba lomcimbi uxinelwe ngamapakati amakulu izihandiba ezinjengo James Mama, Petros Maipasi, Gana Kaba, Klaas Nyikana, Solomon Dlakkiya, Lot Ngxale no Jacobus Kobokana—amadoda atete ngemfaneleko yokusinga pambili enokwenziwa ngentsebenzo eya ngakona kupela. Umzekelo ka-Kama wokupuma ebuhedenini ukuza ekukanyeni ukunjulwe ngeratshi nangemihlali. Abayakupata imicimbi bemi ngoluhlobo :— Umo-*ngameli,* Lot Mama; *Ababali,* William Mama, Daniel M. Ndevu ; *Umgcini-ndye- bo,* Samuel P. Maipasi; *Igqugula,* J. P. M'fenqe, William Mtshozeni, J. M. Mba- va, P. G. Bukani, M. P. Hashe, Jacob Kitsi, J. M. Ndevu, R. M. Nyikana, Philemon M. Rexe. Amalungu akumashumi amane anamatatu.

LEMBUTO, ekungumhlali kuti ukuba zixelwe siti indaba zayo, iyakuba nomsebenzi omkulu kanye kulo mandla ka- Kama, odume ngobuhle nokucuma oku- nga setyenzwa ngokwaneleyo. Xa sicinga ngendyebo engaveliswa ukuba ute wasetyenzwa ngohlobo asebenza ngalo Amajamani, asimangaliswa kufumana ungumyezo ka-Naboti kwinto enintshi. Elibandla litsha selinamadoda eliyakuwasebenzisa, anjengamadoda antsundu angafunyanwa apa napaya ku- lomhlaba ka-Kama ngakumbi e Peuleni amadoda abelima ingqolowa nombona ngonyaka omnye kulomhlaba wawo Asitandabuzi ukuti elibandla lingafumana, litanda, inkutazo yezenzo kwinto ezinjengamabaso emali ku Mangesi nebandla labalimi lalomzi. Singa ngayo yonke intliziyo yetu Amagqunukwebe angabonakalisa ubudoda benyaniso ngokuti elibandla alenze into epilileyo pakati kwawo. Bekunganjanina libandakanywe nolwase Cala, ezimokolweni, esiti tina mabe olu luzelwe lulo, siyatemba ke ukuba nololwase Batenjini; luyakulunceda olu lungu mntwana walo. Solukangela ngokutomalala ekuhambeni kwalo.

UMBALELI we *Cape Argus* ose Knysna ebala ngomcimbi wokuba u-Rulumeni ezise emapepeni uti :—

Kufuti ndisiva kucetyiswa u-Rulumeni ukuba xa sazeke efuna kwenziwe umsebenzi efuna abangawenzayo olumemo malungenziwa epepeni lakwa Rulumeni kodwa—ipepa elingafundwa nangabo balamkelayo—kodwa ngekumemezwa na- ngawo omabini amapepa emini afikelela nafundwa kuzo zonke indawo. Abanye bati oku kuya kuba nendleko; nditi mna ukuba u-Rulumeni uyazisa uyakusindisa imali, kuba bayakuba baninzi abatumela izicelo zokuwenza umsebenzi omawenziwe ngexabiso elipantsi; ibe nento eyingenisayo i-Rulumeni.

Le okwenene yindawo yokurorelwa; ibe ke kuyakubeka pina kwabo abanjengabafundi belipepa,ngulomhlaba abati ukuze bade baqonde inteto ka Rulumeni basebenzise odolose ba Besutu. Siyatemba noko ukuba u-Rulumeni woda asilungiselele isicelo saba. ntu sokuba izaziso bazifumane nabo *nteto yabo.*

KOMNYE umhlati singenisa imvo ye koranti ngekoranti zale koloni ngepepa eli *li-Zimvo* zomzi. Kuyatomalalisa ukufumana onke ekolisekile.

UMBALELI wepepa lase Rini i *Eastern Star* ose Dayimani uti ngomcimbi ona- ndipekayo kuti ngezimini:

Kwincwandi yam yukugqibela ndandizimisele ukukuncomela ihambiso entle yamadodana antsundu asebenza elucingweni apa avela e-Dikeni. Andivumelana- nga nenteto ka Dr. Stewart awayibekisa kumadodana ase Lovedale, makabe lamadodana awafani nonintshi lwabantu bako-wawo. Manditi ndinexesha ndiyitiyile indlela ekufundiswa ngayo e-Dikeni, kodwa ndiyavuya ukuti lamadodana awenza ngokukolisayo umsebenzi wawo, ngamadodana azindilileyo. Ndiwabona yonke imihla akutele. atembekile, azinikele emsebenzini ekolisa umxelo kanye, nokuba zizipina ingcamango zika Dr. Stewart ngabantu abantsundu andivumelani naye, endite ke namhla make ndimncome ukumkutaza emsebenzini wake. Lamadodana angumzekelo nakwabamhlope. Ndazi ndodona entsundu ese ipumelele uviwo olupambili, kodwa ibingenamaqabane, endingatandabuzayo ukuba ibingena mvo-

siqinileyo zokuzindila ngenamhla seyabuyela ebuhedenini. Ukuba udodana oluntsundu kufuneka luhambele pambili masilunike izindlu. Emva kwemfundo e-Dikeni nase Nxukwebe ongqupantsi mababe yimihlanziso kuwo. Lamadodana anendlu efanelekileyo. Izindlu zizona ziseko encubeko ya Mangesi.

Abo bayifundileyo inteto *ka* Dr. Stewart yakutsha nje yabamnyama, esisiqino soba njengendawo enomtombo entlango.

LONDON GAIK A C.C.

Lomdlalo we Bola wawuse East Lon- don (e-Monti) nge29th September 1884 pa- kati kwe "Try Again C.C." yase Qonce ne "Gaika C.C. yase Monti." Ikaba lase Qonce lafika nge Train yakusasa ngalomi- ni. Kwati ngo 10. 30. a.m. afala amadodana etafeni lokudJala, kwenziwa Iqashiso lokungena lawela kwi Qonce. Yangena kuqala "i-Monti," yatumela o-Messrs- Mdonga no Ntsepe ezi wiketini, babole-lwa ngo Messrs. Fisher no Butler, kwati ngexesha elifutshane zacitwa i stumps zika "Mdonga yibola ka Butler, wapuma esebenzele icala lake 2 runs. Kwangena u-Malgas wenza 12 runs, wangumsebenzi ukumkupa. Langena lada lapela ikaba lase East London. Lenza 35 runs nge 1st Innings. I Try Again yangena yenza 20 runs, yayi bolelwa ngo Messrs. Maigas no Soga base East London. Ngo 1 o'clock kwayiwe e Lantshini, kwati ngo 2 oclock kwabuywa kwadlalwa. Yapinda yangena i East London yenza 18 runs Total 53- yangena ne "Try Again C.C." yenza 18- Total 38. Yoyiswa ngoko i Try Again C.C. nge 15 runs. Yayiyimini emandi kwabo babeko. Kwadlalwa kakuhle kakubi. Noko kwaka kwako izikalazo kumacala omabini, zada zambini i Umpires zase East London zigxotwa, (ngo Messrs. C. Rebe no R. Siwundla) ngokungawenzi umsebenzi wazo ngokufanelekileyo. E- nye ye Bowlers ze Try Again u Butler wagwetywa nave ngokubola kwake ku nye no Fisher babe gibisela ekuhleni" Babe baninzi ababoneli, amanene nama nenekazi, ayelangazelela uloyisa lwe Monti. Yati yakoyisa, lwaluvuyo olukulu I Try Again C.C. yayi xube ne members ze Champion C.C. vakwase Qonce. Li-xesha lesibini eli i Try Again C.C. isoyiswa yi Gaika C.C. amagama Siyawalande lisa.

GAIKA C.C.

1ST INNINGS.

J. Maigas, b Fisher.
R. Soga, b Fisher.
J. Mbusi, b Fisher.
E. Thomas, b Buttler
D. Soga, b Fisher.
W. Siyeka, not out
B. Mngxitama, run out
J. Mzamo, b Fisher
B. Mndonga, b Fisher.
D. Ntsepe, run out.
E. Landule. c Jacobs b Fisher.

Total

2ND INNINGS,

J. Maigas, b Buttler
R. Soga, b Draai
J. Mbusi, b Draai.

E. Thomas, St. and b Buttler D. Soga, b Buttler.
W. Siyeka, not out.
B. Mngxitama, b Buttler J. Mzamo, b Buttler
B. Mndonga, b Draai
D. Ntsepe, c and b Draai
E. Landule, b Buttler,
Extras

Grand Total

TRY AGAIN C.C.

1ST INNINGS.

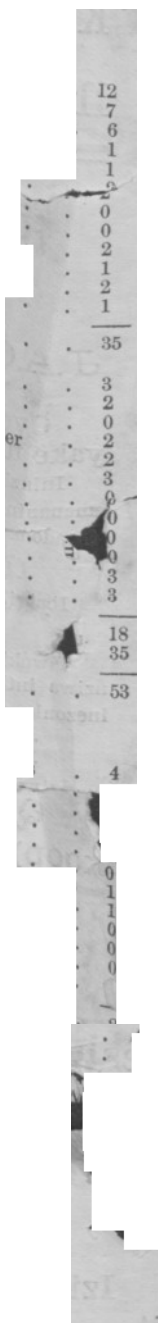
R. Fisher, c Mzamo b Malgas
P. Draai, c R. Soga b Malgas
W. Seti, b R. Soga.
A. West, b Malgas.
W. Mvalo, not out.
J. Abrahams, b R. Soga.
II. Leitcher, St. Thomas b Malgas
B. Buttler, run out b R. Soga
H. Brand, b Maigas
W. Willocks, b Maigas.
J. Jacobs, b R. Soga
Extras

Total

2ND INNINGS.

R. Fisher, b Soga.
P. Draai, c Mzamo b R. Soga.
W. Seti, b Maigas.
A. West, b R. Soga.
W. Mvalo, b R. Soga
J. Abrahams, b Malgas.
H. Leitcher, St. Thomas b.
B. Buttler, b R. Soga.
H. Brand, b R. Soga
W. Willocks, not out
J. Jacobs, b MaJgas
Extras

Grand **Total**



Ibala Ie Cricket

"TRY AGAIN" C.C. vs. EAST

Impawana.

Nonyaka kubonakala ukuba Umongameli we United States, America, uyakuba ngoweqela lamadoda alaulayo ekutiwa zi Democrats. Ixa eli lonke seloko kwapu- melela owe;Republicans. Umnyulwa ngu Governor Cleveland wase New York.

***

Elinye lamalungu e-Rulumeni ye Nko- sazana Pesheya, libube ngo 10 November- Siteta inene elingu Professor Henry Fawcett, obengumongameli wemicimbi ye Post Office. Ngumfo obeyimfama, kanti noko wafunda wada wapumelela uviwo Iwe M.A. Udume ngencwadi azibale ngesebe lemfundo ekutiwa yi "Political Economy" abezibala encedisana nenkosikazi yake inenekazi elifunde kunene. Ubeke eyi Professor ye Political Economy e-Cambridge.

***

Sifunda kwelinye lamapepa ama Ngesi ukuba kusand'ukutshata umfundisi wase Roma e-London nentombi yompati webanki yase Paris. Umtshato wenziwe ngomnqopiso wase ofisi wahanjiswa ngumfundisi wase Tshatshi. Ngummiselo webandla lama Roma ukuba umfundisi makangatshati. Siyipaula lento kuba ikuza sive ukuba kwenzeke into enjalo yaye kenomenzi lowo ezimisele ukuwuquba umsebenzi wake.

***

Elinye lamapetshana a-Pesheya lisand' ukucela ivoti zabafundi balo nabangengeko ukuba bavote abona bafundisi batandwayo nentshumayelo zabo babelishumi. Akumiswanga ramente itile; kuqukwe zonke, bafumaneke bemi ngoluhlobo:- Cannon Liddon, 296; C. H. Spurgeon, 292; Joseph Parker, 218; Alexander- Maclaren, 212; Archdeacon Farrar, 206; Henry Ward Beecher, 168; Bishop Magee, 150; Cannon Knox Little, 149; Bishop Boyd Carpenter, 101; no JI. W. Dale, 100. Kubonakala ukuba amadoda ase Tshatshi apambili kulempi; Amawesile abaluleke ngokungabiko. Litsho ipepa esiyifumana kulo lengxelo. Ngati kuti, oku bekunokulindelwa kwilizwe elande ngama Tshatshi. Saye tina sisazi kanjako ukuba Amawesile ngamabandla asulungekileyo ukuba angene eluvotweni loluhlobo.

***

Ngazo eziveki zidluleyo bekuko intlanganiso enkulu yamanene afundileyo ekutiwa yi British Association [Ibandla lizinikele ekucedululeni into zobulumko] e-Montreal isixeko sase Amerika. lentlanganiso isigxina sayo sise Ngilane. wufezile umsebenzi yahlukana impi, mapepa ase Kanada (Canada) angene kucukucezeni ukuzipata kwendwendwe angangokuba acukuceze nengubo ezazi etwe ngamaledi. Liti elinye xa liteta namaledi, "Amaledi ama Ngesi avata ngengqondo ngokufanele yonke imigcobo] ngapandle kobuqauquaka bokuzibonakalisa. Isininzi samaledi ase Mangesini sizanelisa ngokuvota kakuhle ngokungabonakalisiyo ukuba sifuna kusoloko kunjongwe kuso sodwa ngenxa enezivato." Anconywa nangokuzipata okuhle. Akwaba lamanqaku ebengafikelela kwi-
ledi ezintsundu ezinjengezo zike zibonakale kwimigcobo enjengeye Navesali. Ukuvata okuqelezelisileyo akufunwa bani. Yivani okutetwa ngama Amerika !

***

Izimangalo zamadoda amhlope esitili sase Dikeni zokuba abamnyama bangabinalungelo lakuvota ziyakuviwa ngo Lwesibini 2 December kumzi wase Dikeni. Kuko itemba lokuba abamnyama bayakukuselwa ngu Mr. R. W. Rose Innes ngalomhla. Inga bangako bonke abama-Ngalelwa. Ingalusizi ukuba bofumane bakutshwe intlaka emlonyeni ngapandle kwesizatu. Siyatemba udodana luyakuwunceda umzi ngokumana liwukumbuza ngomhla lowo. Amadoda ase Ngqushwa nga *ekangela* e-ofisi into ekuqutywa yona ngamagwangqa elozwe.

Ezababaleli.

ISIXOSA.

MHLELI we *Zimvo Sabantsundu ndi*funa ukubuza kumanene akowetu ukuba lamagama sisi Xosa na, nokuba asisiso, yinteto ebolekiweyo siti, nditeta ukuyiboleka kweyama Qwelane, okanye kweyama Grikwa nokuba inga seyisetyenziswa ngama-Qwelane eyiboleka esi Xoseni na? Nantsi:—

Quarander	*Isi Xosa.*
	i-Qiya
	i-Ngqwiniba
	i-Gxalaba
	i-Gqwirha or i-Gqira

wirha

'ixwa or (Tsixwatse) u-Tixo.

tye ke zinkosi namapakati ndine-
emnyama kum malunga nokudi-
bana kwala magama. Liqelakazi elikulu
lemilambo yeli lizwe lama Xosa emaga-
ndingawa qondiyo ukuba atinina eti-
e ngayipina inteto kanjalo yiyoleke:—
ama Xesi, Qonce, Ncwenxwe, Nxuba,
xhaxa, Hoho, Tyolomnqa, kwanoma
arha, kwaneminye imilambo endi-
ziyo ukuba iteta ntonina, kanjalo
ngayipina inteto. Ngokuba emi-
vayi qonda ukuba itiywe ngesi
nje ngo Matole, o Tebelele imi
Gwali neminye imilambo emi-
Ndayeke emapakati ndinicela ngo-
leyo ukuba nindahlulele noku-
onako, indlela yokuhlanga-
lwimi, ndisawa shiya wona
nikwa yezintlanga. Ayeke
sundu akowetu ndisinga
lendawo, aze kanjalo alinge
ezindawo, ngokuba isi Xosa
Grammar ne Dictionary zaso
kungala maxesha nje.

Umsebenzi uya kuba mkulu kubantu abaya kwenza ezo ncwadi belinga ukwahlula lamagama ngendlela zawo ezitenqo.

Nakanjalo bendingati yona okwenteto yesi Xosa ayiseko ilahlekile, kuba yinteto emi ngoluhlobo. Ngamasiko nemikwa, amasiko anjengo kukwekwa ukuhlonipa apo ingxuba kaxaka ikona kwa nentsomi ke yinto eninzi kunene enga sazaziyo, ezizinto kuti, akuseko luhlonipa kubafazi kwane ntsomi akuko mntu uyaziyo ngo- ku ngesi Xosa.

Nanzo ke ezindawo mawaba ndizibekayo kuni, zikangeleni.

Ndim Isicaka senu

FESTUS R. JONINGA.

Port Elizabeth, 28th September, 1884.

Abalimi na Barwebi.

UMBONA unconywa ukunqaba e-Aliwal North. Intwana ebiko nge Cawa edlulileyo emarkeni yakona ifumene 32s. 6d ngenxowa-

E-QONCE, NOVEMBER 14.

INTO eninzi yoboya itengiswe ngo Lwesihlanu kwimarike etenga lompahla. Amaxabiso awayangapi, angapantsi koko abenjalo kwicawe edlulileyo. Imbangi yoko ladaba ngocingo oluvela Pesheya oluti abutengwanga kakulu uboya kumsito obuko kwe-lozwe. Ucingo obelutunyelwe ezikorantini, luncomilq obetulunyelwe kubapati bevenkile ezinkuhlu luvakalise ezindaba zokuhla kwamanani—intoke leyo ebete ehla amanani.

IGRISIS entle itengiswe 5 1/4d, enganeno 6 5/8d. Enye entle kunene ibanjwe ngumniniyo xa abatengi bemi ekumnikeni 5 2/8d. Isiquma esihlanjwe kakubi sidle 6 1/8d. Obuhlanjwe kakuhle bona budle 7 7/8d. OBESEYI-BOKWE buhambe pakati kwe 6d ne 9 3/4d obungebude. Izikumba zisatengwa zona kakuhle amaxabiso okugqibela aseko.

E-MARKENI, NGO-MGQIBELO (Nov. 15).

Imarke ngolusuku ibinkulu. Inqwelo ebeziko bezikumashumi asibozo. Imbotyi abavumanga nazo abaninizo xa zinikwa 12s. to 15s. ngekulu. Umgubo ubanjwe ngumini- wo unikwa 16s 6d ngekulu. lerityisi azifunwanga bani. Ezinye izinto zifumene la maxabiso :

Inkuni, iflara ezi 30—8/ to 33/6 ngomtwalo
Ihabile, iflara ezimbini—5/3 to 5/9 ngekulu
Incah Eluhlaza, iflara ezimbini—1/3 to 1/7 do.
Irasi eluhlaza, 11d to 1/3 ngekulu
Itapile ezintsha, 2/9 to 7/ ngekulu
Umbona, 12/10 to 13/ ngekulu
Inkuku, 1/ to 1/2 inye
Amadada, 1/10 to 1/11 lilenye
Izitole ze-orinji, l0d to 1/3 sisinye

KWA-KOMAN1 (November 14).

Ibotolo, 2/ to 3/6 ngeponti
Amadada, 1/6 to 2/ Llinye
Inkuku, 1/6 to 2/6 inye
Oranisi, 3/6 to 4/ emnye
Amazimba, 25/ ngenxowa
Umbona, 27/ to 35/ ngenxowa
Irasi, 15/ to 16/ ngenxowa
Ihabile, 4/6 to 6/ ngekulu
Ikwakwini, 3/ to 8/ inye
Itapile, 15/ to 21/ ingxowa
Umgubo, 15/ to 19/ ngekulu
Inkuni, 40/ to 60/ ngomtwalo

e-KOKSTAD (November 8).

Ibotolo, 9d to 1/6 ngeponti
Imazi zenkomo, 40/ to 60/
Inkuni, ngeflara, 17/ to 70/
Amazimba, 9/6 ingxowa
Umbona awuko.

Imvo Zabantsundu.

OPINIONS OF THE PRESS.

It would be the sheerest affectation if we were to say we are indifferent to the press opinion concerning our venture. In taking formal cognizance of it we can, of course, do no more than express a fervid hope, as we did in unfurling our standard that we may be able to justify our existence. We republish the following notices from the papers with much satisfaction :

Cape Mercury.

Yesterday the first number of the *Imvo Zabantsundu* was issued, and we hope the paper will be in every way a success. Natives who have been educated are now on their trial. The trial is if they can put their learning to good account, and this paper should help them with advice and example.

The Border News.

We have received a copy of the firs number of *Imvo Zabantsundu (Native Opinion)* edited by Mr. John Tengo- Jabavu, and published by Messrs. Hay Bros, King Williamstown. The " get-up " both from a literary and technical point of view is excellent, and we wish our contemporary every success in the field of journalism.

Journal.

"Imvo Zabantsundu" or *Native Opinion,* is the title of a newspaper in Kafir and English, of which the first number has just reached us. It is printed in King Williamstown, and edited we believe by Mr. J. T. Jabavu. We are glad to see this attempt to supply a medium for the expression of native opinion, and for the enlightenment of native minds, and trust it will be as it deserves, a commercial success.

Penny Mail.

We have to acknowledge the receipt of the first number of the *Imvo Zabantsundu,* a bi-lingual (Kafir and English) literary venture, published in King Williamstown by Mr. John Tengo-Jabavu. It is very neatly printed, and appears to be well supported by advertisers. We wish our young contemporary a long and prosperous career.

Kaffrarian Watchman.

The first number of *Native Opinion,* an addition to the Colonial Press, has reached us. From the opening number we gather much to aid us in forming an opinion of the lines on which the venture will be run. The paper is neatly got up, and printed in Kafir and English. We wish our newly-fledged contemporary every success. The paper will be mainly devoted to the cause of the native, whose opinions on matters affecting his interests will always be found, we hope, faithfully mirrored in its columns.

Eastern Star.

We have to acknowledge the receipt of the first number of Mr. J. Tengo-Jabavu's *Imvo Zabantsundu (Native Opinion),* printed at the office of the *Mercury,* King Williamstown, and published at the office of Messrs. Hay Bros, at that place. If the Kafir portion of the paper is as well written as the English, then we must credit Mr. Jabavu with being a clever writer, under whose writings the natives might be trained to take an intelligent interest in public affairs. We accord to *Imvo Zabantsundu* a cordial welcome, and wish for it much success.

Oradock Register.

"Native Opinion."—We have to ac" knowledge the receipt of a copy of the first number of the *"Imvo Zabantsundu" (Native Opinion)* issued at King Williamstown in English and Kafir by Messrs. Hay Brothers, the editor being John Tengo-Jabavu. It is neatly printed, with a fair show of advertisements, and we trust has a long career of usefulness before it. The editor, in a well-written article, says that it will be the object of his paper to educate the natives to support moderate men and encourage them in loyalty to the Queen. In taking over some extracts from our report of the opening the new Native Wesleyan Church here and congratulating the congregation on the success which had attended their efforts, the editor, who is evidently well posted on the subject, makes the following reference to the Rev. W. B. Rayner. [Paragraph about Mr. Rayner taken over.]

Queen's Town Free Press.

In our last issue we acknowledged receipt of the new Kafir newspaper *Native Opinion.* The introductory leading article is a very creditable production and speaks well for the future career of the venture. *Native Opinion* has a vast and a most useful field before it, if only to act as an intermediary between the two races, and to make known the aims, wishes, ambitions and complaints of the natives, and to point out to us the causes of the sins which we allege against them.

East London Advertiser.

The first number of *Imvo Zabantsundu* (Native Opinion) published in King Williamstown last Monday is now before us. We are not disposed to throw cold water on this new venture, neither rare we inclined to go into ectasies over it, at the same time we shall certainly watch its career with not a little interest. There is much more to be said on the subject of the first appearance of a native paper in this country than can be contained in a paragraph, but it is not our purpose to say it just now. All we have here to remark is that Mr. Tengo-Jabavu's English paragraphs are very well written. After the scathing remarks made by Dr. Stewart to the Lovedale scholars the other day, it would be interesting to learn what that gentleman thinks of this venture, and what he thinks of three prominent English and native paragraphs being devoted to cricket, one suggesting a cricket tournament at King Williamstown during the holidays, and another that a native team should be sent to England "to enter into friendly rivalry with clubs there! "

Somerset East Advertiser.

No 1 of the *Imvo Zabantsundu* has been duly received by us, and we are glad to welcome the appearance of a distinctly native organ of "Native Opinion." The intelligent native population are yearly becoming a more important factor in our country and the new journal, *if properly managed, and not made the organ of white political schemers,* will be a great and most valuable power tor good to both black and white. Even if it only gives us some idea of what the aspirations of the educated natives are for the future, its existence will not be in vain, whilst the interest it must arouse among progressive natives cannot fail to do good. As a paper the new venture, small in size, is well printed and neatly got up, with a fair amount of advertisements, and the principles and views of the organ are plainly and fairly stated in in a well written leader. The publication of this paper is a needful step in advance which we are glad to see taken, and we hope that success will attend the efforts of the editor and stuff.

STOCK-THEFT.

FROM all we hear and read in the newspapers stock-theft would appear to be assuming alarming demensions, and everyone who sets store by the progress and prosperity of the Frontier and adjacent territories must feel a deep concern on reading the stock-stealing tales which now-a-days almost fill the columns of the Colonial Press It is not at all to be supposed that the accounts which meet one's eyes on glancing at newspapers make up the sum total of stock-thefts that are taking place in the country. There are heaps and heaps of cases among a class of people whose grievances do not always find vent in the papers. Indeed, stock-thieves are a nuisance not only to the white farmer, but also an unmitigated nuisance to Natives whose all is made up in stock. This declaration, it seems to us, is ren-
dered necessary by the belief that appears to be universal, that, as this peculiar class of thieves is drafted, to a great extent, from a community of which this journal is a representative in the Press the thefts Must be connived at, if not absolutely aided by all Natives as a race. To those who know the repugnance with which theft and, in fact, every crime has been regarded by Native society from time immemorial such a statement must carry with it its own refutation. We shall probably be told that even Natives who cannot in any way be suspected of thieving propensities leave themselves open to the suspicion of conniving at stocksteaIing by their apparent reluctance to give information in cases stock is traced to the kraals in which they reside. This, we are not prepared to gainsay. We would, however, point out that this apparent reluctance in the case of people so circumstanced, arises less from connivance at the crime than from a wholesome dread of the notorious intricacies and uncertainties of English Law, characteristic of well-behaved Natives.

No one with a heart in its right place can countenance stock-stealing; and at present every law-abiding inhabitant of the Frontier and of the Transkeian Dependencies is greatly exercised about the best means of repressing the crying evil. The prison has been tried, and while it has served to give the criminal board, lodging, and clothing, and an opportunity for planning fresh crimes, it has not availed.

The lash has been freely applied, and quite contrary to the judgment of men believed to be in possession of well-biased minds, it has, as present appearances go, proved an incentive to stealing. This is not to be wondered at.

The thieves, both white and black, belong to a certain class which has, from habitual criminality, lost that force of will without which even the most honest man would not be able to maintain his equilibrium in society, and as the infliction of the lash has only the merit of being short, sharp, and decisive, it does but flood the country with these habitual criminals. Our local contemporary, the *Cape Mercury,* suggested last Thursday the wisdom of creating public opinion against thieves, but it cannot be said that public opinion has ever entertained the smallest spark of sympathy for them; whilst "demonstrating " may incite sufferers from this plague, to taking the law into their own hands. We believe, moreover, public opinion has always been against thieves—at least such has been the case in Native society. The fact which has struck us in reading stock-stealing accounts is that no blame can justly be laid at the door of the members of the Cape Police, while there is unfortunately too much ground for blaming owners of stock. Taught by experience, one would suppose that the strictest vigilance would be the rule rather than the exception among the farmers ; but, strange to say, wholesale thefts of 50 to 100 sheep are alleged to be taking place daily, and, in many instances, farmers are not able to give anything but the vaguest particulars to the Police. It must be borne in mind that farms are now one net-work of wire fence, while Policemen are simply ubiquitous. How, then, thefts of flocks and flocks of sheep can *go on* at the rate reported is phenomenal. This, however, by the way; though in our opinion it seems to show that all the means that have hitherto been tried in stamping it out have proved as merely empirical ways of treating the evil.

The Native procedure respecting thieves seems to us to have been More efficacious in keeping the evil down. Native Law was singularly free from technicalities resembling those which the other day allowed a self-confessed thief at Middledrift to come out of court as a virtuous man of unblemished character simply because there was no conclusive evidence to show that he had, according to law, stolen the meat which was found in his hut, though it was admitted the man was morally guilty. The difference between English Courts and Native Courts is, that while the former are Courts of Law the latter were Courts of Morals. In Native Courts of Morals a man convicted of theft had simply to make a fourfold restitution, or, in other words, be " eaten up," a procedure which, as a matter of course, instead of impoverishing, enriched the owner of stolen stock. If the thief showed himself insensible to this, and insisted on making his living by theft, he was taken to the chief who, as a rule, placed him beyond the possibility of stealing, by giving him the opportunity, and making him feel the necessity, of honest labour. If he let this opportunity slip, and ignored the necessity, no false sentiment stood in the way of his suffering capital punishment.

Having said this much we would urge upon our people the commanding necessity of doing all in their power to put down stock-stealing wherever they meet it, as well for their interests as for those of the farmers. Its results are already appearing in vile murders, and these are likely to be followed by failures of Justice—a contingency which must result in debauching the tone of Colonial society. That stock will stray is natural, but it is important that it should be regarded as its owners' under all circumstances, and respected as such accordingly.

Editorial Notes.

THUS writes a Knysna correspondent of the *Cape Argus* on the matter of Govern- advertising :—

" I have not unfrequentlv heard the remark made, and it is certainly one which is so sensible that it deserves the attention of Government, and that is, that when the tenders are called for by Government, such tenders should not only be printed in the Government *Gazette*—a paper well known to be hardly ever looked at by those few who get it—but also published in one or two of the daily papers that have the largest circulation. Some argue that it will cost Government too much ; I reply that if Government advertise as I propose, they will most likely save money by so doing, because the chances are ten to one that there will be much more competition and prices will be lower ; as a consequence, Government reap the benefit."

This is undoubtedly a grievance ; it follows that it is something worse than a grievance in the case of those represented by this journal, who are at present obliged to attempt find- ing out what the wishes of the Government are respecting them, by means of divining rods and auguries. We trust, however, Government will meet the wishes of the native people, and deal fairly by them in having notices respecting them given in their own language.

ADVANCE, Africans! An Agricultural Society has been formed among Kama's people to be called " Intlanganiso ya-Balimi base Magqunukwebeni '' (The Amagqunukwebe Agricultural Society). For the bene- fit of our English readers we may explain that Amagqunukwebe is the name borne by Kama's people in contradistinction to other Kafir clans. Many, we are sure, will unhesitatingly welcome this news as the best that has come from that quarter for many a day. Our Correspondent in Kama's Location states that this institution, the results of the success of which are bound to be widespread, has been started under the auspices of the Chief William Shaw Kama who, unable to be present in person, sent an encouraging letter to the promoters. Among the leading spirits in the movement we notice with great pleasure the names of the chief Councillors of the Chief, viz., Messrs. James Mama, Petros Maipasi, Gana Kaba, Klass Nyikana, Solomon Dlakkiya, Lot Ngxale, and Jacobus Kobokana, who all spoke at the preliminary meeting on the

importance of progress which can only be made by hard well-directed work. The late Chief Kama's example in becoming a pioneer of the Christian religion, and therefore of light and sweetness was referred to with pride and considerable complacency. Provisional office bearers and Committee were appointed as follows :—Chairman, Lot Mama; Secretary, William Mama; Assistant Secretary, William M. Ndevu; Treasurer, Samuel P. Maipasi. Committee: J. P. M'fenqe, William Mtshozeni, J. M. Mbava, P. G. Bukani, Meshach P. Hashe, J. Kitsi J. M. Ndevu, R. M. Nyikana, Philemon M. Rexe. The Society has been opened with 43 members.

THIS Society, the starting of which it is our most pleasing duty to announce, has, no doubt, more than ample scope within the area known as Kama's Location, which is reputed for its vast u undeveloped capabilities. When we ponder over the amount of wealth that may be derived from it were it worked

with the care and industry or the German imigrants, we cease to wonder that it has been Naboth's vineyard to many. The new Society has materials to work upon in the shape of hard-working natives dotted here and there all over the Location, more thickly perhaps at Peuleni, who have been in the habit of raising, in spite of discouragements, two crops a year from their holdings. We do not doubt that the new Society will receive substantial encouragement from the Agricultural Society and white friends in this town in the way of subscriptions and prizes. We are anxious that the Amagqunukwebe should prove themselves men of fibre, by making this Society a fact in their Location. We would suggest to the members the wisdom of incorporating themselves
with the Cala Society, which, we believe, has given birth to the Amagqunukwebe Society; and it is to be hoped that that Society will recognize its duty in extending a helping hand and nursing its lovely offspring. We shall watch the progress of the Society with great interest.

WE acknowledge with thanks exchange copies of these newspapers: *Port Elizabeth Telegraph, East London Advertiser, Border News, Port Alfred Budget, East London Dispatch, Eastern Star, Alice Times, Fort Beaufort Advocate, Queen's Town Free Press,* and *Cape Argus.* Some of our contempories have not, as yet, obliged us ir

WE are very pleased to note the high percentage of passes at the last Teachers' Examination of the pupils sent from Clarke- bury and Peelton. These are the only Native Schools that have succeeded so well. Clarkebury not only sends the first Native in the Colony, but passes a high percentage of the pupils it sent up. So does the Native Girls' School at Peelton, the effect of the success of which among the Natives is bound to be profound, far-reaching and almost incalculable ; for, a triumph in the education of young native women means a good deal in the improvement of Native Society. We congratulate Miss Gilson on the success of her pupils at an examination which, unlike most of those which have been before it, aimed at quality rather than quantity. A good word may be said for Blythswood too.

THE Diamond Fields correspondent of the *Eastern Star* thus expresses himself on a
Subject of considerable interest to our people at the present moment:—

I purposed in my last, but somehow omitted it, to mention the admirable behaviour of some native youths from Lovedale that are employed in our telegraph office here. I have not sympathised with Dr. Stewart on reading his address to the Lovedale students. Well, those young natives here may be an exception to the general rule. I must inform you that I have long had and entertained a very strong prejudice against the system of education carried on at Lovedale, and have considered it ornamental and superficial, but I am pleased to bear testimony to the young natives before mentioned. A pleasing trait in their character is their knowledge of responsibility. I am brought into daily contact with these telegraph messengers, and know them to be dilligent, honest, most attentive to their duties, and giving entire satisfaction. Whatever may be Dr. Stewart's opinions on many matters connected with the native races, I know I differ from him in many things and I thought it right, in my correspondence to you, to mention this, if only to cheer the Doctor, and to encourage him in his work. These Lovedale young men show an example that many a white youth might copy. When resident in a colonial town, I knew a promising young native-—who has since taken a University degree, but there were no
associates scarcely for this young man, and had he not been of strong principles, I should scarcely wonder at his going back to barbarian life. If the native youths are to advance, we must house them. After being educated at Lovedale and Healdtown, the location and hut must not only be abhorrent
but disgusting to them. The young men here are housed; this is a great thing, and thereby are kept from the contamination of the semi-savage life. Let those who take an interest in natives see that they are well housed. House life is the virtue of the British races, and when the young Kafir understands this, he may be led to copy the good example of the European.

To those who have read the pamphlet recently published by Dr. Stewart on the results of Native Education, this testimony of the *Star's* correspondent must be as an oasis to a jaded traveller in an arid desert.

G. WHITAKER,

Isebe elitengisa nentwana

ezincinane,

Kwivenkile ebisakuba yeka Magiligana (McGREGOR'S)

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfu-tshane, Neze Nkomo, Nempondo, enika amaxabiso adluliseleyo.

Uhlala enento enenzi yentwana ezinjengo zi-ti, swekile, kofu njalo, njalo

INGUBO, IKELEKO, IPRINTI,

Ipuluwa nezikali,

Ingcawa, Amafelane, Ikeleko Zokulala.

Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu aba-ntsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

W. O. CARTER & CO.,
Kwikundla ka Makeleni, e-Qonce.
(Maclean Square).

Yizani kuhlola impahla.
Akabizwa nto ubani ngokuhlola

Iswekile (eyona ixabiso lipantsi kulomzi,
Isepa, *Uhlobo olutsha olulungekunene*
Inkumtye, nezipato zazo,
intlobo ezingadli kubonwa.
Inkumtye ezinkulu (basins) ne pleti, njalo njalo.
Ikeleko ne Printi ezidlulise-leyo
Ibulukwe zekodi nezoboya zentlobo zonke.
Ibatyi, ne ndulu-batyi.

Umgubo, nombona ngamaxabiso anikwa emarikeni.
Imikala netuma zamahashe (engonoxesha).
Lempahla ingentla, okanye nto yonke eningayinqwenelayo ninokuyi-fumana tshipu ifanelekile ezitoreni zetu.

P.S. — Uboya, Izikumba zenkomo, neze mpahla em-futshane, zitengwa apa.

PAULA. — Izicaka ezifuna umsebenzi zingeza apa, kuba sine- ncwadi ati onke amaledi afuna abantu azise kuyo.

W. O. CARTER & CO.
Maclean Square,
KING WILLIAM'S TOWN.

"CAPE MERCURY."

Ofuna ukulibona elipepa angatumela atunyelwe libelinye.

Elipepa lishicilelwa e-Qonce ngabo bonke o-Lwesibini, no-Lwesine, ne-Migqibelo, litunyelwe kwaoko kuzo zonke indawo.

INTLAULELO :
Apa e-Qonce 9s., Ngeposi 12s.
ngenyanga ezintatu.
Ngonyaka kwangapambili, esi xekweni apa 30s., ng posi 42s.

HAY BROTHERS,
E-Qonce.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni,Umqinisi,

WE MVUMELANO,

Umanani Weziqiniselo.

LONKE UNYAMEKO uyalunikele ekute-
teni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba uno. kufunelwa, ofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemisebenzi uyifeza kwesi siqingata nakwezimelene naso.

ANDREW GONTSHI
Umteteleli ematyaleni,
i-Ofisi—e-NGQAMAKWE.

Paula oku!

JOHN CHARLTON,
Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

e-Dikeni, nase Xesi (Kwa-Kama) nakwa Qobogobo.

Lomsebenzi wauqala ngo 1878.

UYAZIWA. UKUFUNEKI KUZINCOMA-

Amafa, Ingqeshiso, Iminqopiso nokwa-nanwa kwezi qiniselo zomhlaba—yonke lemicimbi yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

M. L. GERRARD,
Umteteleli kwi Ofisi yema-ntyi e Komani.

Uteta amatyala kwi ofisi ye mantyi. Iminqopiso yokwananwa kwemihlaba uya-yifeza kwaneye mvumelano.

Ulungiselela abo baqondayo ukuba abana-kuwahlaula amatyala abo ngokubala ama- pepa abonisa oko.

Abanemali ebanjwa ngabangena kuhlaula amatyala ivakaliswa nguye into leyo ematya-leni. Iminqopiso yamafa uyayibala, kwane-zinye into zase mtetweni. Uhlanganisa izi-kweliti, ayinike uminiyo imali kwa oko. Incwadi zabnsebenzi usigcina kakuhle.

BONKE abantsundu abafuna amayeza namacebo apatelele ekungapilini ka-kuhle. Mabeze ku GEO. BRAUNS, Umdi-banisi wemiciza, e Alexandra Road, e-Qonce. Ondlu ikangelene netyalike yama Roma kwane ofisi zakwa Rulumeni.

DYER no DYER,

e-Qonce nase Monti,

Bahleli bene mpahla etengisayo:

Enjengama-felane
Iblankete
Ingubo ezitambileyo zokulala
Iqiya zezandla (handkerchiefs)
Intlobo ezintsha zezigubungelo Zobuso
Amaso alingeneyo nabala litandwayo
Izihlangu nekausi
Ingubo zamadoda zekodi nezitofi
Itwil ezibomvu neziluhlaza
Ityali ezintle kunene
Ihempe neminqwazi
Imela zamaxosa nezipili
Izikotile
I-ambile zentlobo ngentlobo zobu-kulu
Isali ne Tuma
Imikala no berote
Ucumse necitywa
Icuba la Mabulu nela Maxosa'-
Ujiko Iwe-xina
„ lobedu
Iswekile zamabala onke
Uqolwane (tea) osemtsha yena
Ikofu emnandi kanye yase Rio
Intwana ezimnandana nemiqa-tane
Istatshi ne Blowu
Imbiza zentlobo zonke zobukulu
Amagaba

Kuza kufika ngenqanawa into eninzi yempa ntlobo zonke ivela e Yurope, kwela Mangesi—' Iparafin, Imiti eseyi cweliwe ivela e Amerika ne zivela e New York.

Iswekile ezivela e Morishasi (Mauritius) nomgubo ocolekileyo (Flour) e-Adelaide.

Konke oku kutengiswa ngama xabiso apantsi nikwa napina.

King William's Town, 23rd October, 1884.

Lishicilelwa Umninilo u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith Street
King Williams Town.