IMVO ZABANTSUNDU

(NATIVE OPINION).

P EPA LAMAXOSA LEVEKI ZONKE.

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOMVULO, DECEMBER 1, 1884. [No. 5.

Ngenxa yokungabina mpilo 'ntle u

C. FENNELL & CO.

UTENGISA IMPAHLA YAMADODA YONKE,

Kwsitrata sika Maclean.

Kumbulani olo 1 December.

Uyitengisa yonke impahla yake ukuba ipele kanye.

Amanani atotywe kakulu!

Akufuneki kusele neyokubika ingubo.

Ingubo zonke zamakwenkwana, namadodana, namadoda zihliswe kwinto ebe ziyiyo kukuhliswa kwakuqala nge 20 per cent.

Okukukuti xa utenge into yesheleni ezintlanu, isheleni yobuyela kwakuwe.

X'utenge eyeshumi ezimbini zobuyiselwa kwakuwe.

X'utenge eyeshumi, lendaliso ezintatu zobuyiselwa kwakuwe.

X'utenge eyeponti isheleni ezine zobuyiselwa kwakuwe.

Impahla yamadoda eyibulukwe nebatyi ne ndlubatyi itotywe kwi 75/-, ngoku ikwi 39/6.

Amalapu ezandla (handkerchiefs) esilika etotywe kwi 4/6, ngoku ayi 2/6

Ihempe ezidluliseleyo zeflannel zokudlala ibola,

7/11

Iribini zitengiswa ngexabiso elingapantsi nakwelo zatengwa ngalo Pesheya.

C. FENNELL & CO.

MACLEAN STREET.

November, 1884.

JOHN ROBERSON,

E-BONGWENI, TOLENI,

Pesheya kwe Nciba, kwela Mamfengu,

Umtengi nomtengisi wofani ngofani,

Izikumba zenkomo nezempahla emfutshane zitengwa ngemali.

Indawo yokutengela abantu besikolo yalukile kweyamagaba.

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 ezidluliseleyo
Ibulukwe zekodi nezoboya zentlobo zonke.
Ibatyi, ne ndulu-batyi.

Umgubo, nombona ngamaxabiso anikwa emarikeni.

Imikala netuma zamahashe (engonoxesha).

Lempahla ingentla, okanye nto yonke eningayinqwenelayo ninokuyifumana tshipu ifanelekile ezitoreni zetu.

P.S. — Uboya, Izikumba zenkomo, neze mpahla emfutshane, zitengwa apa.

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

W. O. CARTER & CO.,

Maclean Square,

KING WILLIAM'S TOWN.

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 ngomlomo, ezimaxabiso aqale kwi 3d *ade aye kwi* 10s.

Incwadi ye Noti, ibotshwe kakuhle enamaculo a 120 *ane korasi. Ixabiso layo yi* 2s 6d *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 esisitatu, No.* 3, *Kwinkundla ye marike,*

E-QONCE.

Uhlala aba nento eninzi yombona, na Mazimba, 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 ungentla.

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

Yizani Maxosa, Tengani kuye!

Imifanekiso yenziwa ngesheleni ezisixenxe ezine sikisipani xe imitandatu.

ANDREW GONTSHI,

Umteteleli ematyaleni,

TRANSKEI.

I- Ofisi-e-NGQAMAKWE.

Wonke umntu ontsundu ose Jagersfontein makaye kubona u

Mitchell no Greenlees.

Ibulukwe ze 10/-; Ibatyi ze 12/6; Izihlangu ze 12/6 ; Iblankete ze 10/ ; Iminqwazi ye 5/.

Iswekile, nekofu, ne Cuba, zonke ezizinto zilungile zi tshipu.

Eyona mpahla ininzi e Jagersfontein.

U-M. no G. bayitenga Engilane nase Skotilan eyabo impahla. Yonke impahla yabo inyulwa ngenyameko ngabahlobo babo aba " se kaya " kwindawo ezingedulu, amaxabiso abizwa ngabo alunge nangangawapina anokufunyanwa apa e South Afrika.

Akunaku fumana nto igqite eyabo ngokulunga ngexabiso olirolayo.

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.

J. no-C.HEDDING

Abatengi bempahla Yama-Xosa,

Kwi Venkile Yakwa Ngqika e-QONCE.

Ikwangabo e-MKANGISO,

Kwa-TESE,

Kwi Xesi elilunge ne NCABASA.

Abatengi boboya, nezikumba Zenkomo nezempahla emfutshane no mpondo.

liswa amagama abo bayibambayo nencazelo yohlobo abayikwelita ngalo.

Emva kokuba senjenje ke ukubacebisa abantu ukuba bablaule sisenza isicelo ngokutobekileyo ku Mantyi, ngaye ku Rulumeni ukuba kunjanina,—ekubeni kubonakala ukuba abantu bayazama—ixesha lakunyenyiswa de ibe lixesha lokuvuna ezizinto zihlwayelwayo, abantu balambile nempahla idla amaxabiso angekoyo, ukuba banyanzelwa ukuba bahlaule kuyakubenza ukuba bahlwempuzeke okunye ukuze kubanqabele ukuhlaula irafu ngomnyaka ozayo.

Amanqaku.

EKUBENI ete wapikiswa ngumbali ose Metele wenjenje ukubala ngengqondo kwipepa lase Rini u-Mr. John S. Distin :

" Umhlobo warn makangalindeli imfezeko ku Mxosa. Into yokuba utyekele ekubeni bayivuma ngapandle kwamatanda, kodwa ndicinga ukuba ngekungengaka ukuba bebenendawo ezilungelelanisiweyo zokuma, bengavunyelwa ukuba bafumane badungudele. Into yokuba utyekele empandeni sonke asiyikanyeli, iyabonakala. Masingalindeli into ezinkulu ku Mxosa, uzalelwe kwizimeko abangenakuzinceda naye, akanakwenza ngakumbi kuba ukulele pakati kwamanyumnyezi, ngeba uyinto edluliseleyo kuleyo ayiyo ukuba ubekulele kwezinye izimeko. Endaweni yokuba ubesoloko umngcikiva mvele; mncedise ngemiteto, umkwelelisele ebulanti. Oku sebekwenzile e-Free State ngokuvala zonke inkanti. Kwala ntonina ukuba singenjenjalo nati? Ndiqinisekile ukuti enye into ebanga ubusela butywala. Baninzi abantu abazama ukuncedisa lonke uluntu, ndiyatemba ukuba bayakumnceda u-Mxosa kwesisono sake simoyisayo."

EMVA kokutabata inteto yetu engokuba imantyi iyakuhlala esihlalweni ngomso eDikeni ukuva izimangalo ngabantu abamnyama aba 271 abanga bangangeniswa encwadini yabanyuli, ivakalisa ezimvo *i-Star :*

Siyatemba ukuba umantyi akasakungenisa nalinye kulamagama amangalelwayo elingena bungqina bokuba linalo ilungelo. Akuzanga kwacaca ngapambili njengokuba kucacile namhla ukuba Amangesi na Mabulu ahlangene ukubakupela ngapandle ' onigala abangamasela,' kuba kubonakala ukuba bazakusipanga igusha zetu kodwa abazikusipanga namalungelo okuba nezwei, entweni zolaulo, ngokutumela ebandla abantu abatandwa ngabo nabebala labo, ngakumbi kwindawo ezinjengoma Bofolo, oma Dike i-Qonce ne Monti apo babanzi ngapezu kwabamhlope."

Elipepa *i-Eastern Star* lipepa elivunyiweyo ukuba libala ngengqondo ebesingalindele ukuba lingabala ngomoya oswele ukundileka onjengalowo ubonakala kwesi sicatshulo kwinteto yalo. Noko asikolwa ukuba linga singati ngokuba ke kwako izinto ezingamanyala entlalweni kumzi otile onelishwa ngenxa yoko sebengcole ngakumbi abantu balomzi? Umntu onengqondo ngeke walitheta kwabonakala nto bayonakalisayo ngayo abantsundu base Dikeni nase Qonce ivoti yabo ngapambi kokuba abaxulube ngenkanunu [illegible] sicela nabani ukuba alate nendawo enye abate abantsundu bayonakalisa kuyo ivoti yabo. Kodwa sicinga abantsundu base Dikeni nabase Qonce abangebi nantloni ukuba kutelekiswa [illegible] palamente onke nalawo anyulwe ngabo.

ELIPEPA letu linabantu abaninzi abalamkelayo e-Jagersfontein e-Free State. Makube yilonto ebange ukuba ipepa lase Fauresmith i-Mail yenze lenteto ngati: " Inene abantsundu, elifundiswe kakuhle lishiye umhlaba walo u-Mr. Holmes ngapandle kwemvumelo, kodwa ne ponti ezi £57 ebezikwityeya yemali ka Mr. Holmes. Njengokuba pekisela bedingumamkeli we *Mvo Zabantsundu* kucingelwa ukuba imali ubeyifunela ukuhlaula elopepa."

[illegible] ukuba abe umbaleli wetu usibalele ngalomcimbi ukuze tina nemfundo sibe asisayikuhlazeka. Kwincwadi yake ubonisa ukuba inteto ye *Mail* buxoki bentloko yayo. Usibalela ngoluhlobo ngo 20 November, ebala ngokushushu :

Ngamana elibedengu lafunyanwa ngumteto. U-Mr. Holmes uvelwa ngabo bonke. Ngu Basi olunge kunene. Umbaleli we Fauresmith *Mail* selebalalekisa abantu. U-Philip sekusitiwa ngumntu omnyama ofundileyo. Oku yimposiso. Akanakuti ngokwake wazi nentwana le yemfundo. Ngenye imini wayefuna etengise ngencwadi [illegible] wayenayo ngenxa yokungazi kwake, ubengazi nokuba imiswa ngalupina uhlobo. Ndike ndalinga ukufumana igama lake kodwa ekulibekeni ungeze waqonda nokuba ngu Philip John mhlaimbi ngu Phlip John-phan, unexesha edibana na Mangesi kwindawo ngendawo. Xa ateta isingesi, ungeva ukusisika kwake, akananceba ngakuso. Kwaneleke oku ngemfundo yake. Umbaleli we *Mail* ngumntu ongumangaliso. Kwincwadi yake uti le "boy" ka Mr. Holmes ibingumamkeli we *Mvo* nemali ibibelwa yona. Njengomele wena apa, ndingati lenteto ayinanyaniso kanye. Endike ndateta naye negama lake ndingalazi. Ute kum lenteto ibikukukwenca kodwa mna ndibona kuyo ukutandana nento ezipantsi.

UMBALELI wetu ontsundu ose Jagersfontein usibikela uluvo lwabantu abantsundu base Free State ngokukululwa kuka Samuel Moroka zijaji. Uti bakolisekile, bayakufunda ukuba ijaji zizimisele ukuba zingaketi njengokuba izulu linjalo. Abantu apo bangekoliseki yihambiso yalomcimbi ka Samuel, kodwa abamnyama bonke bangakuye. Siti tina yindoda eyoniweyo. Okwezetu iziqu sisafuna ukukanya ngemvo yabantu malungana nokutatyatwa komhlaba wa Barolong ngenxa yesipitipiti esisesabo bodwa.

Umanyano Lwa Mamfengu.

Umanyano lwesiqingata sa Mamfengu lwamiselwa ngo February 1882. Amamfengu ahlala " Pesheya kwe Nciba azimisela ngokwawo ukuhlaula ngonyaka i-afugolweni indoda inye. Lemali ke isetyenziselwa ekulungiseni nase kwenzeni indlela, nezinye izi- nto ezililungelo kwilizwe la Mamfengu. U- Rulumeni uncedisa ngokurola iponti enye ngayo yonke iponti ekutshwe kule ngxowa ya Mamfengu ukufeza lemisebenzi. Imali ekulengxowa ukuza kumhla we 4 November ikwi ponti ezi £3191 1/ 0d. Sekusetyenziswe kuyo£2602 19/ 4d—kulemali ke kubalwanate wancedisa ngayo u-Rulumeni.

Inani elitile lezibonda zeziqingata zela Mamfengu : ezi, i-Tsomo, i-Ngqamakwe ne Gcuwa, lihlangana longanyelwe yimantyi yesiqingata e-ofisi, kulontlanganiso ke imali efuneka icitelwe ukusebenza indlela iyaxelwa negunya lokuyicita linikiwe; kodwa akuvumelekile ukuba kucitwe imali edlule ku £50 ngenyanga enye, de ibe loncito ivunyelwe libandla elikulu elihlangana kanye ngenyanga ntatu kwi ofisi ye Mantyi Enkulu, eliquka Imantyi Enkulu (engu Mhlali Ngapambili no Mgcini-ndyebo we Bandla), Imantyi zela Mamfengu nezibonda ezilishumi kwisiqingata ngasinye; ekuti kulontlanganiso ivakaliswe imali ekoyo, incwadi zo Mgcini-ndyebo zingqinwe, zekubeko ingxoxo ezeleyo ngayo yonke into ebekiselele kwi Micimbi Yomanyano. Ingxelo yencito itunyelwe kwanaku Rulumeni.

Ingxelo eyabekwa pambi kwentlanganiso yokugqibela eyayingo 4 November 1884 yofunyanwa kwibala lezaziso.

Kwa Pini.

Oko u-Mpatiswa-Micimbi Yabantsundu ebekwa Pini kungeniswe indawo ezininzi ngabemi bakona, ngokukodwa ngabangamagwangqa. Kwezonto kutetwe ngazo kuko esinga bangayipaula kakuhle abafundi betu. Sibona ukuba abagcini zivenkile esicelweni sabo, bakokelise ukuti mabacandelwe imihlaba ozi akile ezilishumi emnye, zibe lapo ikoyo kona ivenkile, baze banikwe iziqiniselo zalomihlab. Sibona ukuba kute xa kuxoxwa ezozicelo zabo, baka babodwa no Mpatiswa-Micimbi Yabantsundu, beza emva kokuteta ixesha elingapezulu kwe yure, bapuma banelisiwe zimpendulo abazifumene kwelo nene libekekileyo. Asicazwa kodwa isimo sempendulo zabo, nokoke indawo yona esinga singayiteta ayifuni kude siwazi onke amadinga abangaba banikwe wona abaceli. Masingalishiyi elokuti, bati bona babezitenjisiwe ezi akile zilishumi ngonyaka we 1879, mhla irafu yabo yanyuselwa kwi £10.

Kekaloku indawo esifuna ukubonisa yona, siyibonisa ngokukodwa kubantu bakowetu yile yokuba esisicelo sicasene nezwi elapatiswa ama Mfengu ngalomhlaba wakwa Pini, lokuba xa u-Rulumeni asamkelayo wenza indawo epambukileyo, eyokuba lomhlaba wakwa Pini ngowa Mamfengu. Ukutsho siteta ukuba xa bonke abagcini venkile belase Mamfengwini eyakuti ulowo emke nesiqa esizi akile ezilishumi, mkulu umhlaba oyakumka, umhlaba oyakuba upumile kubaniniwo nakubantwana babo. Lomhlaba wakuqukwa sikolwa ukuba uyakulingana ifama eziliqela. Kunjalonje abagcini venkile abafikayo baya kungeniswa ngu Rulumeni, aze nabo abanike ezabo iziqa. Nangapandle kokwandiswa kwenani labo, u-Rulumeni unegunya lokubanika iakile ezilishumi, abanike engasingisanga zwi ku Mamfengu, uyakunqandwa yinina mhla ivenkile zifuna ukwandiselwa? Ukuba nge 1879 wayenendlela yokuti ndinyusa irafu yenu kuba ndiyakunipa imihlaba, akungemlungeli yinina ukuba ati akuswela imali abuye ayinyuse kwakona irafu, abe esiti ndonandisela ? Ngokufutshane siti, ukuba kanti lomhlaba wakwa Pini unokuman' ucu- ntsulwa, kupina ukuba ngowa Mamfengu kwawo ? Ukuba anivuki nina mzi wakwa Pini sibona tina ukuba ziyemka. Mininzi eminye esingayikankanyayo eqalele koluhlobo kanti kupelile. Abasuka ngaponoshono kwe Nciba bowakumbula amabali anjalo. Maze nani nike nisikangele esisicelo salamadoda, nibeke apo sisingisa kona. Into eyakuninceda kukucanda, ukuba nani nihlale nineziqiniselo zalomhlaba niba nina ngowenu.

Impawana.

Umdlalo we Bola obuse Alvani ngo Lwesitatu pakati kwa Batshatileyo na Bangatshatileyo, udubule ekubeni Abatshatileyo boyiswe kakubi. Tshotsho ! Lamadoda makabe ayalazi icebo lika *Punch* kwabazakutshata eliti—msani. Kunjanike ngoku ?

***

Kuko ixesha ebisakuba ze ngokuswela ababanjwa itolongo yase Ngqushwa. Oku kubaluleke kangangokuba abahlobo abebesibalisela bamxele ngegama nomntu oyi Mfengu owaqala ukuyingena lotolongo. Ngaleveki idlulileyo beke sahambela kwelozwe. Into esiyinconyelweyo busela, yikatsi. Sibuqonde ubukulu xa kutiwa kuba nabafazi. Omnye usand' ukushiya amadoda emsukela pakati kwe Cisira no Mgwangqa ebeye kuba igusha, watyashiya kwabanda. Ayekumbamba selesendlwini, waseleqondwa ngepika Oku kuzalwa yindlala.

***

Isihelegu sisand' ukuhla e-Kanibo ngase Rafu. Umfana abati ngunyana ka Rasmesi wotuse wenzakalisa imixelo yento eninzi yezihlobo zake. Ute akulwa nabazali bake ngetuba elitile wafuna ebohlwayile ngoswazi aziyo ukuba luyakuba buhlungu kunene kubo. Utabate umvalo wentsimbi (abati yi krowba) waya nayo kwindlu yangasese utabate intsontelo wayibopelela wayilengalengisa kulendawo kuhlalwa kuyo kwezondlu zangasese ukulule ingubo zake wazibeka ecaleni wayakuzimela e-van-hayisini. Uyazi ukuba into eyakucingwa ngoyakungena apo kuqala iyakuba kukuba umfana uzijule kulo manyumnyezi alondlu. Ufuniwe—Rasmesi, upi apa! Rasmesi, upi ngapa! Yalunyalo. Ite indoda enkulu xa iva ngasese kulondlu yakubona ingubo — Martar ! Umfana uzeyelisele ! Akudendwanga: yacitwa indlu ka " nineteen " : kwapandwa, akafunyanwa. Efikile " Bendise vanheyisini." Akuxelwanga tole lityetyisiweyo—ukwelwe ngesabokwe.— Kufanelekile.

Ibala le Cricket.

PORT ELIZABETH.

FEAR NOT C.C. NE ETHIOPIAN C.C.

EZI club zadlala apa e-Bayi ngo Mgqibelo Nov. 22nd, 1884. Le Ethiopian mandiyazise kubalesi bako Mr. Editor. Liqela elisuka kwakwi Fear Not C.C., elitande ukwahluka kwi Fear Not—ngako oko yi club entsha esazamela igama. Yayiqala ukudibana ne Fear Not yahlukile nje ;ngako oko i-match le yayinendawo zokujongwa kakulu, okokuba i-Ethiopian yayingayitabatanga le match yayiya kufa zimbokoto ezazise zigxulushwe ezibatyini zokuyixuluba, ngenxa yokuba ifune inqubelo pambili ne independence. Yadliwa ke i-Fear Not nge 31 runs and 2 wickets. I-Ethiopian yangxangxazelwa ngamatamsanqa abafundisi; ngamana ihlu- me pantsi kwalongubo.

UMTANDI WE CRICKET.

"FEAR NOT C.C."

1ST INNINGS.

F.	Makwena, c Hlati	8
G.	Pu, c, Xiniwe	4
	J. Klaas, o-Pezisa	0
	B. Swartboy, run out	0
	P. Rwexu, c Pezisa	9
	M. Foli, (Capt.) c Ross	1
	E. Ngcoza, not out	5
	J. Williams, b Ross	0
	J. Radasi, b Pezisa	1
	B. Ragana, c Mabope	0
	S. Boyce, b Ross	0
	Extras	10
		38

2ND INNINGS.

F. Makwena, c Hlati	3
G. Pu, run out	1
J. Klass, b Ross	11
B. Swartboy, b Ross	2
P. Rwexu, c Mabope	0
M. Foli, (Capt.) not out	4
E. Ngcoza, c Mabope	7
J. Williams, b Christian	4
J. Radasi, run out	1
B. Ragana, b Ross	1
S. Boyce, run out	0
Extras	14
	48
	38
Grand Total	86

" ETHIOPIAN," C.C. 1ST INNINGS.

G. Ross, b Notyodi	16
H. Pezisa, b Makwena	3
J. Mdana, c do	0
B. Christian, run out	2
P. Xiniwe, (Capt.) b Makwena	2
K. Bopi, " do	12
D. Hlati, b Swartboy	0
J. Moli, b do	0
A. Mabope, b do	0
W. Maqanda, b do	0
W. Mazantsi, b Swartboy	0
Extras	3
	38

2ND INNINGS.

G. Ross, c Radasi	3
H. Pezisa, c Ngcoza	4
J. Mdana, b Swartboy	5
B. Christian, not out	26
P. Xiniwe, c Radasi	1
K. Bopi, b Makwena	20
D. Hlati, b Swartboy	2
J. Moli, not out	0
A. Mabope, b Makwena	3
W. Maqanda, not out	0
W. Mazantsi, not out	0
Extras	15
	79
	38
Grand Total	117

Abalimi na Barwebi.

DECEMBER.

LE yinyanga eshushu kunene, edla kodwa ngokubeta impepo ekumkeni komhla. Idla ukuba nezipango, ekuti ukuba azibangako zibehle zitshe into ezilinyiweyo.—Ingqolowa ezazibehle zalinywa ziyavunwa ngoku : zivuniwe irasi ne habile eyasebusika ingahlwayeIwa: elona xesha lihle lokuzihlwayela yiveki yokugqibela. I-erityisi nembotyi lixesha lazo eli, umbona usenokuhlwayelwa ngesiqi- ngata sokuqala sayo lenyanga, awuvutwa kakuhle ohlwayelwe emva kwexesha.

Uboya busehle kunene abutengwa kakulu. Into enconywa kubo bububi babo. Yinto ehlungisayo ukuva ukuba obuboya bubi bo- bukuliswe ngabantu abamnyama. Yinto ke lonto. Igrisi ihamba pakati kwe 2|d ne 5d. Amabali asibozo ahlanjiweyo afumene 7d. Izikumba zisatengwa kakuhle. Siva into embi xa izikumba zabantu bakowetu ziyawa cukucezwa kusitiwa zineziroba bafumana bazisike bangakatali. Ezintwana zincinane zonakalisa into ezinkulu.

E-MARKENI.

E-QONCE (Nov. 29).

Ihabile ngo Mgqibelo ibininzi ngapezu ko- kuba ifuneka, amaxabiso ehla ke. Umbona ubuye wenyuka. Lombona ngumbona omhle olinywa nga Majamani.

Inkuni, (iflara 34)—6/ kuse kwi 29 ngeflara.
Ihabile, (iflara ezili 11)—10/ ne 4/ ngekulu.
Irasi, eyomileyo (iflara 1)—1/7 ngekulu.
Umbona, (omhle ingxowa 12)—13/5, 14/9 ngekulu.
„ (ongemhle 40)—10/6 ngekulu.
„ (owesisele)—9/3 ngekulu.
Irasi, (ngenxowa 12)—5/ ngekulu.
Imbotyi, (ingxowa 1)—10 ngekulu.
Ierityisi, (ingxowa 5)—6/, 7/7 ngekulu.
Itapile, (ingxowa 35)—2/ 4/9 ngekulu.
Umngqungu,—71/2 ngeponti.
Amaqanda,—7d ngedazini.

E-KOMANI (November 28).

Ibotolo, 1/6 to 2/ ngeponti
Amaqanda, /9 to 1/6 ngedaseni
Amazimba, 20/ to 23/ ngenxowa
Umbona, 19/ to 22/6 ngenxowa
Ihabile, 4/ to 6/ ngekulu
Ibran, 6/ to 7/ ngenxowa.
Inyama yenkomo, 3d ngeponti.
Itapile, 4/ to 9/ ngenxowa.
Umgubo, 14/6 to 18/9 ngekulu
Inkuni, 30/ to 50/ ngeflara

E-BOFOLO (November 28).

Inkuni, 8/9 to 12/ ngeflara
Ihabile, 2/6 to 3/ ngekulu
Inyama yenkomo, 3d to 6d ngeponti
Inyama yegusha, 5d to 6d ngeponte
Ibotolo, 7d to l0d ngeponti
Amaqandi 9d to 1/3 ngedaseni
Itapile, 3/ ngekulu

E-CRADOCK (Nov. 28).

Ibotolo, 2/ to 2/6 ngeponti Irasi, 20/ nge 150 iponti Ibran, 12/ ngenxowa Amaqanda, 1/ to 1/4 ngedaseni Inkuni, 10/ to 30/ ngeflara Amazimba, 26/ ngenxowa Umgubo, 30/ to 34/ ngenxowa Umbona, 26/ ngenxowa Ihabile 6/ to 6/9 ngekulu Itapile, 12/6 ngenxowa Inqolowa, 26/ ingxowa

E-RINI (Nov. 21).

Ibotolo, 1/3 to 1/10 ngeponti Inyama yenkomo, 3d. to 51/2d. ngeponti Irasi, 10/6 to 11/6 ngenxowa Amaqanda, 1/4 to 1/6 ngedaseni Ihabile, 1/6 to 3/9 ngekulu Umgubo, 33/ ngenxowa Itapile, 4/ to 6/9 ngekulu Izibonda, 1d sisinye.
Inkuni, 18/ to 33/ iflara

E-KOKSTAD (November 22).

MORE ABOUT TAXES.

MR. NIGHTINGALE, now Civil Commissioner of the Cape, and Mr DICK, at present absent on a visit to England, represented Government in the District of King William's Town last year, and it is well known that they were not wanting in their duty in regard to the collection of taxes, which had fallen in arrear for seven or eight years, or, as we are led to believe, even longer. Early in 1883 the late Civil Commissioner and the Special Magistrate of Tamacha divided the District between them, Mr. NIGHTINGALE taking Keiskama Hoek, KAMA'S Country, and the Tyumie, and Mr. DICK the other half. They held meetings of the people in every direction, and clearly and patiently impressed upon them the necessity of discharging their bounden duty to the State in regard to the payment of taxes. Notwithstanding the long protracted drought that then existed, and the well known poverty of the people, they came forward cheerfully, and actually paid, before the end of the year, the large sum of £9,300—starting without the issue of a summons or the adoption of any harsh measures. We mention this as we think that credit as well as blame should be justly distributed, and that the people deserve credit for the manner in which they last year responded to the call of the Government. We fancy in no previous year was so much money ever collected in the District of King William's Town from the Native population ; and when it is remembered that it was also a year of great depression, and that our people have nothing, as a rule, but a few half starved cattle and a needy patch, or such small sums of money as they may earn as day-labourers, the magnitude of the amount appears to us to be very striking. There are, no doubt, still large arrears, dating principally from the year 1878, when the prosperity of the Natives received a shock so stunning that it has not yet recovered ; but some claims are even older still; for example it is said that quit-rents are owing at Mission Stations for more than twenty years, and this does not relate to this Division only. It must, however, be borne in mind that many people who owe money left the district years and years ago, and others have been dead so long that there very names are almost forgotten. But those who still remain and owe money will have to pay and we advise them to do so with a good grace as soon as possible. Although the sum due to Government may be large, we venture to think that the King William's Town Natives of to-day are not responsible for anything like the full amount of £12,250 mentioned by Mr. HEMMING. This point, however, would, as we originally suggested, easily be settled beyond controversy by the publication of the defaulters with particulars of the claims against them.

Having written as we have done urging the Natives to pay the taxes due, we would respectfully put it to the Civil Commissioner, and through him to the Government whether— seeing that so many of the people are trying to comply with the demand—the time could not be extended to, say, the reaping of the crops now being sown. The people as a whole are very poor and the stock they are now obliged to sell is not bringing anything like value.' Compelling them to pay makes them poorer, and therefore the less able to pay in future.

Editorial Notes.

MR. JOHN S. DISTIN having been criticised by a Middelburg correspondent, thus sensibly replies in the *Journal.* "My friend must not expect perfection in the Kafir. That he is inclined to sheep-stealing I readily admit, but think we should have less of it if there was less squatting allowed and less vagrancy, and if everyone was bound to feed people on their place, stealing would be less. That he is inclined to drunkenness we all readily admit; our experience confirms the truth. We must not expect too much in the Kafir; he has no choice in the circumstance of his birth, neither in the choice of his parents or in their characters. He could not help the example that was set before him in his youth; he cannot help it if he is brought up in vice ; he might have been superior to what he is if he had had virtuous surroundings in his youth. Instead of wiring into him, let him get your sympathy ; legislate to his advantage in making an effort to put down drunkenness. They have done so in the Free State by abolishing all canteens. Why can't we do the same? I feel assured that one of the causes of sheep stealing is drunkenness. There are many excellent people in the world who are trying to benefit the human race, and I hope they will come forward on the present occasion with some plan to save the Kafir from that besetting sin drunkenness."

AFTER reproducing our note relating to the Court convened at Alice to-morrow, to prove the claims of 271, the *Star* gives utterance to these sentiments :—" We hope the registering officer will not allow a single name to remain on the list, which is not proved to have a right there on ' the necessary evidence,' in each individual case. It was never more clearly apparent than it is now, that both sections of European colonists must combine, if the the thieving niggers who rob the farmers of their stock are to be prevented, by means of our ridiculous manhood and ' gunny-bag ' franchise, from robbing them also of their political privileges by sending to Parliament men of their own choice and colour, especially in the districts of Fort Beaufort, Victoria East, King William's Town, and East London, where the natives predominate."

3		117	19	3
4	Incito pakati ko 19 Aug. no 13 September 1884	£0	0	0
0	Incito pakati ko 13 Sept. nolusuku	0	0	0
9	Ekoyo	184	13	1
1	4	£184	13	
0	Incito pakati ko 19 Aug. no 13 September 1884	57	9	6
0	Incito pakati ko 13 Sept. nolusuku	11	2	6
6	Ekoyo	44	7	6
6		111	19	6
	Ukuguqulwa kwencwadi yase Banku	31	4	2
6	Esaleleyo	139	14	4

THE *Eastern Star* is a journal conducted with manifest and acknowledged ability, and we were not, until we read the unchivalrous reference to all of our colour as "thieving niggers," prepared to credit or discredit it with the narrowness of mind and of heart that is betrayed in this quotation. Surely the *Star* does not mean to say that because there have been social scandals of a revolting nature perpetrated by a certain section of a certain colour on some unfortunate spot on earth, therefore all of that colour and locality are tarred with the same brush? A reasonable person would, however, have waited until he had seen that the natives of Victoria East and King William's Town in particular had abused their privileges in the matter of the franchise before directing the whole of the artillery of abuse and invective against them ; and we challenge anyone to say that they have abused their privileges. Further from this being the case we venture to think the Victoria East and King William's Town natives could, with advantage, invite comparison with their white neighbours in the whole colony, on the composition of the present Parliament, so far as the use of the vote by any section of the electorate is concerned.

THIS journal circulates, among many other places, extensively in Jagersfontein, Orange Free State. This fact accouts for this paragraph in the *Fauresmith Mail:*— "A coloured gentleman, well educated, but rather bashful, left his employer, Mr. Holmes, without leave, but with fifty-seven sovereigns borrowed from Mr. Holmes' cash-box. As the *help yourself* gentleman was a subscriber to *Native Opinion,* it is supposed the money was wanted to pay for the paper."

FORTUNATELY for ourselves and education our Jagersfontein Native Correspondent has written, and in the course of his letter he shows that the statement of the *Mail* is a pure fabrication.. He writes thus on the 20th November, and with apparent warmth : " It is to be hoped the villain will be brought to justice. Mr. Holmes has the sympathy of the community. He is really a good Baas. A Jagersfontein correspondent to the *Faure- smith Mail* has already bamboozled the public. The notorious Philip is taken for an educated native; but it is a mistake. The merest rudiments of knowledge he cannot boast of Was anxious of doing away with an English and Kafir dictionary in his possession on account of his defective know, ledge; he could make no head or tail of it. I tried to get information concerning his proper name, but his scribling is unreadable, and could not make it out whether he is Philip John or Philip Johnphan. He has been a long time with Europeans in different towns. When conversing in English he does murder it, and shows no mercy. So far in the matter of his being an educated native. The *Mail's* correspondent is a singular man. In his effusion he says, ' Mr. Holme's boy was a subscriber to the *Imvo,* and probably the money was stolen with the object of paying subscription.' As your agent here I am in a position to give the statement a most unqualified denial. Philip is not, and never was, your subscriber. There is not one iota of truth in the statement. I did not even know his name (although I spoke with him) before the theft in question took place. Some one said to me the effusion was intended for a lark, but I fail to see the lark in it, but vulgarity of taste." From subsequent information Philip is now in the clutches of the law, having been arrested at Beaconsfield.

OUR Jagersfontein Native correspondent gives the view of the Free State Natives about Samuel Moroka's acquital. He says that it will have a good effect. They will now learn that in English Courts of Law justice is not denied to the Native ; that the object of those on the bench is to have justice carried out as pure as heaven itself. People down here, our correspondent goes on to say, may have *a* different opinion on Samuel's case, but all the Natives up here sympathize with him. We all regard him as an injured man. For our parts we need more light in regard to the opinion of our people on the singular annexation to the Free State of Moroka's territory by the President of the Free State on account of a civil war.

A Fingo Society

The Fingoland district society was formed in February 1882. The Fingoes residing in the "Transkei" voluntarily agreed to pay annually the sum of 2s. 6d. per man. The amount thus raised is expended in repair of and construction of roads and other matters of benefit to Fingoland. The government liberally supplement the amount expended by a contribution on the E per E principle. Total contributions up to the 4th November amounted to E3191 10s. 0d. of which E26021 9s. 4d. have been expended- this includes the sum contributed by the government.

A certain number of headman in each of the three districts of Fingoland viz: Tsomo, Ngqamakwe and Butterworth, meet under the Presidency of their Magistrate once a month at their office when amount intended to be expended on roads is proposed and passed; but no amount greater than £50 can be disbursed in one month, except when the matter is brought before the General Committee which meets quarterly at the Chief Magistrate's office and is composed of the Chief Magistrate '(chairman, as also Treasurer of the Society) the Fingoland magistrates, and ten headmen from each district; when accounts are balanced, audited and explained and a full discussion on all matters relating to the Society take place. Accounts are also sent to the Government every quarter. A statement presented to the last General Committe meeting held at Enthlambe on the 4th November 1884 will be *found in* the advertising columns.

INGXOWA YESITILI SAMAMFENGU.

Ingxelo Yomgcini-ndyebo Yemali Ezamkelweyo Nezicitiweyo Kusuka Kusuku Lwe 19 August 1884 Ukuza Kolwe 4 November 1884.

IMALI EYAMKELWEYO.

Imali eyayiko esandleni ngo 19 Aug. 1884	£290	8	7
Eyamkelweyo ngu Mgcini-ndyebo opambi kwam ukuza kolwe 13 September 1884 ...	68	11	6
Eyamkelweyo pakati ko 13 Sept, ...		11	3
	£678	13	4
Ukucacisa imali engemali eziseleyo			
E-Gcuwa	96		
E-Ngqamakwe	184	3	9
E-Tsomo	43	13	1
Imali zengxakeko ezingalindelweyo	13	7	6
Eyamkelwe kwa Rulumeni ...	250	17	4
		0	0
	£5 88 1 8		

IMALI EYAMKELWEYO.

E-GCUWA.

Eyayiko ngo 19 Aug. 1884 ...	£99	16	9
Iminikelo pakati ko 19 Aug. no 13 Sept. 1884 ..	18	2	6
Iminikelo pakati ko 13 Sept, nolusuku		0	0
	£117	19	

E-NGQAMAKWE

Eyayiko ngo 19 August 1884 ...	152	8	
Iminikelo pakati ko 19 Aug. no 13 Sept. 1884	0	0	
Iminikelo pakati ko 13 Sept, nolusuku	32	4	
	£184	13	

E-TSOMO.

Eyayiko ngo 19 August 1884 ...	24	2	
Iminikelo pakati ko 19 Aug. no 13 Sept. 1884	50	10	
Iminikelo pakati ko 19 Sept, nolusuku	37	7	
	£111	19	
Imali yengxakeko ezingalindelweyo			
Eyayiko ngo 19 August 1884 ...	14	1	
	£14	1	6

IMALI ENGUMQULU YEZIQINGO EZIMAMFENGU.

EHLAULELE INTSEBENZO.

Ecitwe pakati kolwe 19 August no 12 Sept. 1884 ...	£79	9	2
Ecitwe pakati ko 13 Sept, nolusuku	11	4	6
Iyonke ecitiweyo	90	11	8
Eseleyo ...	588	1	8
	£6 78 13 4		

EHLAULELE INTSEBENZO.

Incito pakati ko 19 Aug. 1884 no 13 September 1884 ...	£21	15	6
Incito pakati ko 13 Sept, nolusuku …	0		
Eseko	96	0	0
		3	9

Lengxelo Ifunyenwe Injengoko Ndim, R. L. HARRIES.
Umcedululi.

MATT. BLYTH.
Umgcini-ndyebo Wengxowa Yesitili Sa Mamfengu.

Enthlambe, Pesheya Kwe Nciba,
4 November, 1884.