only a repetition of former rules made by **the** headmen and people, but now that **stealing** had commenced again it was necessary to draw their attention to it again, it was clearly understood that no stock of any kind might be driven at night. The natives in Mr. Levey's district have suffered severely lately from the thieves who appear to be taking revenge on account of these special police putting down thieving.

WE now see the manner in which Mr. Levy grapples with this serious evil, and a leaf might be taken out of his book. Our native correspondent in the district informs us that the Tembus in this district have about 100 volunteers from among themselves, who receive nothing from Government for their services. This, be it remembered, cannot be done except in a district where mutual confidence exists between the rulers and the ruled ; and that this is to be found in this model district is a well-known fact. The interest of the native people in all matters must be enlisted, and they would make any sacrifice to uphold them. Cold- shoulder them and you find you have to do with a fickle and evasive people. Would that this kernel of success in native administration were grasped by all who have joined that branch of the Government service!

WE extract the following from the London *Echo* of the 13th ult.:

A meeting of the Liberal Five Hundred was held at the Lecture Hall, Greenwich, last evening, to hear an address by Mr. Lalmohutn Ghose in connection with the representation of the borough. Mr. Trench- ard presided. No reporters were present, but Mr. Ghose addressed a very full gathering of the representative body for upwards of an hour in a speech which excited great enthusiasm. After he had left the meeting a resolution accepting him as the second Liberal candidate (his colleague being Mr. Frederick Verney) was adopted unani mously.

MR. LALMOHUN GHOSE is an Indian and practises his profession as a barrister at Calcutta. That he should be an aspirant for a seat in that exalted body the British House of Commons: that he should be espoused by a constituency that, until the last election, had no less a person than Mr. Gladstone, the most eminent of the very eminent counsellors of the Queen, during the present generation, and that with an undoubted prospect of success—is to us aborigines at least, a startling phenomenon. In connection with this event, we observe, wth genuine satisfaction, the absence of the immoral outcry against mere colour, as such, which would undoubtedly have been shrieked in any other atmosphere than British. Mr. Ghose would have been returned in 1880 had he not arrived late to find every seat occupied. From this incident our friends of colour will, doubtless, take encouragement on seeing that their sable hue will not stand long in the way of their legitimate aspirations. The English people here are the chip of the old block beyond seas, which is now about to admit an Indian into the highest of its Councils without the slightest qualm of conscience. The light that has come upon the people across the seas must ultimately find its reflex in their descendants in South Africa, sooner or later. Much, however, depends upon its velocity.

ISAZISO.

KUYAZISWA ukuba intlanganiso yamadodana esiko lokungaluki iyaku ngena e Peelton ngosuku lwa 23 December, 1881. Ngokubambisa umsebenzi wayo.

A. H. MACI, Secretary.

Peelton, 13 December, 1884.

EKUBENI ubusela bebandile kwelilizwe bebungeko kanye kwisitili sika Mr. Levey. Kwindaba ezitunyelwe kwipe- pa lase Komani *i-Free Press,* kubonaka- la ukuba nakona elaxesha leminyaka eliwaka yolaulo lwase zulwini emhlabeni alikafiki.

Intlanganiso enkulu (utsho umbaleli) yabase Ndwana yenziwa ngu Mr. Levey umantyi wase Xalanga nase Cala. Inko- liso yezibonda nabantu yayiko. Into eyayikangelwa kwaku kukuzama iqinga lakuncipisa ubusela. Ute umantyi, " Nge- zintsuku zimbalwa zidluleyo ubututu busuke okunye emdeni. Ndivuya ukuti abantu balomandla abateni nabo ngapaya kokuba bepangwa amacala onke. Amapolisa antsundu afanele ukunconywa ngohlobo azilande ngalo inkomo zika Mr. Dukes. Elona sela libanjiwe, inxenyeye- nkomo ifunyenwe, amapolisa asesemko- ndweni wezinye ezimkondo usinga elwagcibeni. Ndinga namhla ningaqonda lento—kusafuneka amapolisa angapezulu, ukuzaliswa lawo agalele e-Sidutyini. Kwakamsinyane ndiwaqonde amadoda afanele ukupata amanye izibonda nam ziyakuwamisela." Inani lamadoda lazinikela ebupoliseni lafungiswa. Kubeko ingxoxo efudumeleyo ngeyona ndlela yokupelisa ubusela. Kugqitywe. ekubeni amapolisa atyalwe kwindawo nganye one- venkile, agcine amabadubadu, kugqitywe kanjako kwelokuba kubeko ipatulweni zasebusuku emdeni, ukuba wonke umzi onomhambi uxele u-Mr. Levey ute lemimiselo ikwayileyo midala bayaziyo yenziwa zizibonda ngokwazo, ekuteke ngenxa yokuba ukuba kutate amandla amatsha kwafuneka ibuye yamiselwa. Abantu bomandla ka Mr. Levey bohlwaywa ngamasela ngenxa yawo lamapolisa.

SIYAYIBONA indlela awulwa ngayo u- Mr. Levey lomkosi mkulu, ebekufanelekile ukuba otandayo oku akupaule. Umbaleli wetu ontsundu okwesi sitili usibike- la ukuba Abatembu balomandla banamavalanti alikulu apuma kubo ngokwabo angafumani nto kwa Rulumeni. Makukunjulwe ukuba oku akunakwenzeka ngapandle kokuba kube kuko

IPEPA lalapa e-Qonce i- *Watchman* livakalisa ingxelo yentlangano ka Mr. W. J. Warren M.L.A., ilungu lesibini lesisitili e-Palamente, nento eninzi yabamnyama bomzi wase Kubusi. Pakati kwemicimbi ebipambi kwabo ibesisiroro esenziwe sisibonda—kakade egameni labanye— ngenxa yepasi, kuba into eninzi yezihlobo zabo seke yanela entolongweni ngokuhamba ngapandle kwe pasi. Yinto enjengesityilelo kuti ukuva ukuba abantu basakala rara ngenxa yepasi, ekubeni u-Rulumeni ngo July wayete wazisa kubo bonke omantyi ukuba bauhambise umteto wepasi njengoko unjalo ezincwadini zamasiko, apo kutiwa, ngumntu ongapaya kwemida ye Nkosazana kupela onokubanjwa xa ahamba ngapandle kwayo. Kufuti kuboniswa ukuba lepasi ayinqandi luto, ekubeni iyingcapukiso kubantu abazama ukunyuka. Asisiboni tina nesa- ci sokuba abantu *abamnyama* babe bepehlwa-pehlwa ngesizatu sokuba besebunyameni.

ukutembana paka- ti kolaulayo nabalaulwayo. Oku *ke* kuko kwesisiqingata. Kwanabantu abantsundu kuko konke akwenzayo babengasayi kuba bututu ukuzinikela nangayipi indlela. Bapate butshimpasholo, uyakubafumana abantu abatambileyo nabanga abangeyenzi into. Akwaba lemfihlakalo yokupu melela ekulauleni izizwe ezintsundu ibi- funyenwe ngabo bonke abapatele u-Rulu- meni pakati kwabantu abantsundu.

LENTETO siyifumana Awipepa la Peshesheya *i-Fcho* yase London yo 13 Nov: "Kubekuko pezolo intlanganiso yebandla lamakulu amahlanu e-liberals (liqela eli- kolwa ku Mr. Gladstone elo), kwindlu yembuto, yase Grinislii (Greenwich), ukupulapula inteto ka Mr. Lalmohun Ghose *oza* kumela lomzi e-Palamente. Isihlalo sibesibanjwe ngu Mr. Trenchard. Beku- ngeko babali benteto, kodwa u-Mr. Ghose utete nentlanganiso enkulu ixesha elingapezu *kwe* yure ngobuciko obunike inkoliseko. Emva kokuba yena epumile, Kugqitywe ngamxelomnye KweloKuba abe ngowesibini Kumalungu.

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U-MR. LALMOHUN GHOSE ngum Indiya ongumteteleli pambi Kwe Jaji e-KalKata (Caloutta). Ukuba abe namhla udyarele isihlalo e-Palamente epaKame njengaleyo yela Mangesi, ukuba abe utatyatwa yi- ndawo ebisakumelwa ngu Mr. Gladstone oyena mpaKati utshatsheleyo Kumapakati aKe apata imicimbi ye Nirosazana ngesisizuKulwana, ze KanjaKo KungabiKo matanda oKuba uyaKupumelela—yindawo ebonakala Kuti ma Africa, ingum'mangaliso omkulu. Sipaula ngovuyo ukungabiko kwenteto engafaneleKileyo yoKucasa ibala, ngoKuba lilibala, ebiyakuvaKala Kwelinye ilizwe elingelilo elo lapesheya. Nge- wayengene nge 1880 u-Mr. Ghose UKuba wayengafiKanga Kade, wafumana zonKe indawo zivaliwe. Lento iyaKubaKutaz'abe bala letu; bayaKubona uiiuba ibala labo elimnyama alisaKuma futi endleleni yabo. Ababantu bamhlope balapa balibazelo lalomti mkulu upesheya, ungenisa um- Indiya namhla Kwibunga eliKulu lawo ngapandle KOKutandabuza. OKO KUKA- ny kubafikeleyo Kuyakude Kufike na-Kwolilizwe. Asazi kuba KUKauleza KangaKananina uKuza Kwaxo.

Isabiso Lokulima.

Nkosi yam.—Kuluvuyo olukulu kum egameni lo Hlanga olu Ntsuudu ukufunda ngentlanganiso esand' ukubanjwa *yabalimi* kwesika Kama. Imisebenze eyalata inkatalo ndiyitanda ngokukulu kanye, ndode ndife ndinkontele ekubeni yimisebenzi yenkutalo yodwa enyusa nhlanga. Ewe umntu angenza imimangaliso'esikolweni ngemfundo yake aqwele kuzo zonke izifundo zake apume eli- xakaxaka ngamabaso, apume mhlaumbi ne *Double-First* zake e-Oxford nokuba kuse Cambridge, alumke kunene koma Girike noma Latin. Kodwa eyona nto iyincam yeyokuba asebenze ngalomfundo yake into esisimbuku, nengumzekelo olungileyo eluhlangeni lwake.

Ubulimi ndiyakolwa xa umntu abutabate ngengqondo, ngumsebeuzi obatalayo nonyu. sayo. Andikukudinisa Mhleli otandekayo, ngencwadi emoya mde ngalendawo. Ubungqina bamanene adumileyo, ekudala bepete umcimbi wokurweba banele. U-Mr. Searle, etete kwintlanganiso yabarwebi e-Kapa, U-Mr. J. J. Irvine e-Kei Road, no Mr. F. Dyer e Qonce, bati ubulimi nguwona msebebenzi oti kwakuti ntshipa-ntsholo e-Koloni apa ube sisixaso nomqolo wale Koloni. Ngubanina ongalaziyo igugu namaho awapuma kubantu abamhlope nabantsundu ukuzala kwe Dayimani nge 1871, abanye batengisa ifama zabo buputuputu, abalimi bakulahla umntu wateta nge Dayimani kupela, kodwa -ngexeshana elifutshane inani le Dayimani lehla ngokukulu. Abamhlope abenza amaqela (companies) abatabata izabelo (shares) ngamanani amakulu balahlekelwa ngamashumi ngamane, namahlanu ekulwini (40-50 per cent). Ibanki zandweba nababoleki balu- kuni ukuboleka — ngesiqiniselo *se* Dayimani (Diamond Scrip). Kwabanjalo nakwi nkuta-

10 ye Nciniba.—Isipelo sezinkutalo gamagu- gu namaho, yaba isininzi esasipumelele so- nwabile, pambi kwe Dayimani sabuyela ebu- alamini nasebunzimeni ngenxa yelahleko. Kanti ngelinye icala abalimi bona abazigci- nayo ifama zabo bahlala pantsi, bonwaba kwanjengoko. Ngako ke ndiyakolwa uku- ba nam *ubulimi* ngumqolo wale Koloni.

Namhla lo ngumsebenzi omtsha e-Koloni owalata inkutalo endiwaziyo. E-Transkei apa aba Tembu baniqalele ngendlu yabalimi e-Cala.—Mayihambe inkutalo makowetu. *Ubuvila, ukumqena,* nokulala ecaleni kota- ngo emini libalele, mabupele, makowetu sa- fa kukuhlekwa ngabamhlope. Pambili Africa (gabulika Mhleli obekekileyo we Mvo) kufuneka izenzo, nezimbuku ngoku, okunene i-Xesi ngumlambo ocumayo. Oku ngoku sivayo nje ukuba kwesika Kama umjelo ujikiwe ifanele ukuba ingqolowa nombona nezilimo ezingaveliswa kona zizixase mu imali zase Koloni. Umnqweno *wam*, nabo bonke abatanda ukulubona uhlanga lunyukile, ngowokuba amalinga anje apumelele ngentsike- lelo yapezulu. Umlimi wenene ufanele ukuba ibongo nomnqweno wake ibe kukuba abe ngu mvelisi (producer) wazo zonke izilimo ezifunekayo kwilizwe akulo, awufunde kaku- hle umhlaba alima kuwo, aqonde imbewu eziwulungeleyo, agcine ingalo ekugqitiseni nase kubuyeni nganeno ekuhlwayeleyeni — ize ngapezu kwako konke agcine ixesha ekulimeni, enze ukuba izilimo zake zingene kwasentloko e-Malikeni pambi kokuba amanani ehle. Siyatemba ukuba soviswa emapepeni ngehambiso yalentlanganiso. Kudala sibaze indlebe ngehambiso yeyase Cala. E kanene Mhleli kutenina kute xum nje ngalontlanga- niso ?

Ipepa lako mfondini *Mhleli* limandi ndiya- temba ukuba bonke abo hlanga ngenene naba- kuhlala ngapandle kwalo. *Ndakutini betu* ndifuna ukusela impilo nempumelelo yako nalo ngegilasi, ndikohliwe kuba ndingu Mzili obambe usiba lweziselo ezinxilisayo zase Mlungwini. O, mandiyisele ngegilasi yaina- nzi—*Kubomi obude ku Mhleli, nempumelelo ende kwi Mvo Zabantsundu,, njengenkutalo ekanyisela elumkisa u-Hlanga,—rwiqi.*

TAND' UHLANGA.

Transkei.

I-KRIKITI.

MNUMZETU,—Kwipepa lako lesibini ngapantsi kwebala elonganyelwe—" Eza- babaleli " kubonakele incwadi embali uzigubungele ngelokuba ungu *Mtandi we Krikiti.* Loncwadi ayanelanga kuvakalisa umnqweno nolangazelelo lwelo nene, kodwa ipelekelelwe ngobushushu obukulu ngamanqaku abekwakwelo pepa, ate wona ayingena londawo ngohlobo olude lwapokela nakolombaleli wetu obekekileyo. Ukwenjenje'oku Nkosi andizimi- sele kukanyisela umzi ngobukulu belulungelo ongati nongani ungekatungululi ulibone kanti noko Iona liko ; ukukanyi- selwa kweqelo elinjalo ke ndikushiye nawe mbali Wamanqaku, kuba unencazelo eyanelisa umxelo ngokugabadeleyo pezu kweyam. Ekubeni ikaba likov' ukuyifunda loncwadi ndisendikankanyile ngasentle, aliyinikanga nyamekwana incinane, kodwa lenze ingxoxo ezinobom pezu kwayo, ekulusizi ukuti inxenye ite ukuyitaba- ta kwayo loncwadi yangaseyisigqibo eku- fikwe kuso ngamaqela ngamaqela abadlali, kanti hayi ibe kodwa iluluvo lomntu omnye. Nditi besiba sakuba nokuva ngalondawo kwakwelo pepa, kekaloku kubo- nakala ukuba ixesha Iona liyahamba si- ngekade sive ngeyona nto kuyakuba yiyo. Kuko intsebelele zokuba kuqutyiswane e-Rini nokuba kuse Bayi. Ndinoloyikelo ukuba ingati lonto yenzekile, ukuba voti isenziwa kube kugxeleshwe abadlali be- ndawo ngendawo ukuba baqukane kwenye yezondawo bangabaninzi abangafikeleliyo. Ekubeni i-Qonce lipantse ukuba sisazulu sezindawo-ndawo ndinenkolo ukuba kungati kudlalelwe kona kungaka- pukapu ukuhlanganiselana kwamaqela endawo ngendawo. Inye ke kwapela indawo ekungenziwa ngayo, nale yeyokuba ziti zonke indawo ezimaqela alangaze- lela ukudlala ngeloxesha lipakati kwe Krismesi ne Nyibidala zizivakalise ezazo imvo ngokumayelana neyona yona ndawo ifanelekileyo ekungadlalelwa kuyo. Tina apa i-Club zase Lovedale Location nakwa Gqumahashe ziyinxakamele indawo leyo, zaye ziyinqwenelela ukuba ibe se Qonce. Solindela ukuva ngekaba eyona nto iyiyo.

U M-LOVEDALE.

IZIBAKALA ZEMFUNDO.

NKOSI YAM,—Mr Mhleli we *Mvo Zaba- ntsundu,* kaundifakele lamazwana, ndiva futi *kako* inteto etetwa zintshaba zetu ziti, imali efundisa abantsundu iyacitwa, kuba akuko siqamo. Mna ndilandula ukunga- binyaniso kwalonteto. U-Rev. T. Soga wenza ityalike Emgwali, u-Rev. J. B. Sakuba uyakile e-Rura; u-Rev. B. S. Dlepu, e-Cradock. Into eninzi udodana olusemsebenzini wobufundisi, lushumayela inteto yesi Ngesi, ebufanele ubufundisi. Batsho nganina ukuti asiko isiqamo? Kuzo zonke i-ofisi ngabantsundu; *kuko* nabafanele ukusayina ipasi. Batsho nganina ukuti asiko isiqamo? Ibikona lonto ngapambili? Kuko nabateteleli ematyaleni amagqweta antsundu. Ebekona ngapambili? Hayi! batsho nganina ukuti asi*ko* isiqamo? Into eyinene yona yile yokuti sizenzile ukufundisa ababantu, ngoku baya ebuntwini. Ubunene belozwi bobu—apa e-Dikeni kucitwa amagama abanyuli, nabo ke ubunene bokuti babona sisenza ngengqondo. Ngelilizwi bati akuko siqamo babeka isebe ebusweni njenge nkawu, sibabonile apo badlela kona; umona wabo upupuma njengentlama xa igwele lilininzi, unjalo umona wabo. Ukuba ufuna ukubona umona yiza apa e-Dikeni emtonjeni womona.

Uxolo ngobude balencwadi yam.

Owako futi
MFAZO N.
GALELA.

Gaga School,
November 27th, 1884.

Herschel.

December 5, 1884.

Umbaleli wetu ose Bensonvale u-Mr. W. Mzondeki, utumele wenjenje ukuxela ezelo lase Gqili, esingavuya ukuva futi ngaye.

Into endiyibonayo kwelilizwe ndibona indlala, ndibona ukuhamba kwenkomo, iti inkabi ibetane nengxowa. Ke impi evela e- Lusutu kwa Mshweshwe, yiyo into esiyibo- nayo kwelilizwe. Enye into kukuba siva ubunandi ngalamapepa esiwafumana ngoku. Kekaloku enye into endinga ndingayiteta lamadoda amhlope ati wakuba ufumene into enje ngeyawo asuke akumonele kubonakale kanye ukuba awanamoya wokunga wena mnt' umnyama ungalinga nokuba uke ufikelele kancinane kwizinto ezinjengokurweba. Ilanga lisabalele, kodwa imvula yayike yana kwiveki zokuqala ko November, ke ngoku asikuko nokuba iyafuneka, nengqolowa ezibezisitembisa njengokungati siyakufumana isivuno esikulu, kubonakala ukuba ziyatsha ngoku lilanga. Ke nize nindinyamezele, bendike ndabona emapepeni kusitiwa e-Qonce kuko impahla ezingofani ngofani, ke ndalu- sizi ukuba ndingaboni ukuba zitengiswa nga- luhlobo lunina, oko kutsho ndicela ixabiso. Ke kumnandi njengokuba singabantu abakude, into ixelwe ngokucacileyo mandiyeke zinkosi zam. [Lempahla ateta ngayo umbaleli asindaba zetu, zizaso zabanini venkile ekukubo ukuvakalisa amanani xa batandayo. - -EDITOR *Imvo.']*

Abalimi na Barwebi.

Kumsito woboya wokugqibela amaxabiso afune ukupakama: butengwa kanjalo. Xa kutetwa ngoboya e-Markeni kutetwa uboya obukuliswa ngamagwangqa. Obetu bamnyama bugxekeka kakulu kuba abulungiswa ngendlela ezininzi: bunebula, bufutshane, buqatalala. Ezinto ke mazinxwenywe ngabafuyi begusha. Amanani anikwayo awatanga-tyi kwawokuqala.

E-MARKENI.

E-QONCE (Dec. 13).

Ibotolo,—1/3, 2/ ngeponti
Irasi Eluhlaza—1/9 ngekulu.
Ihabile—1/10, 2/8 ngekulu.
Itapile,—2/1, 2/9 ngekulu
Umbona—10/6, 14/6 ngekulu
Amazimba—*6/9* ngekulu Irasi—5/. 5/7 ngekulu Inkuni—1/, 1/8 inye Amadada—2/, 2/6 lilinye Itswele—5/6 ngengxowa Inkuni —5/, 25/ ngeflara

E-KOMANI (12 Dec.)

Ibotolo,—1/6, 2/6
Irasi,—10/6, 14/6 iponti
Amaqanda,—9d, 1/3 Ngedaseni
Ihabile,—3/, 5/6
Inkunku,—9d, 1/6
Ikwakwini,—2/6, 7/
Umgubo,—16/6,16/9
Ibran,—6/. 6/6
Umbona,—20/, 25/
Itapile,—4/, 7/
Inkuni,—21/, 40/

E-CRADOCK (Dec. 9).

Ibotolo, 1/6 to 2/
Irasi, 12/6 ngeponti ezi 150
Ibran, 12/ ngenxowa
Amaqanda, 1/6 idazini
Inkuni—10/ to 30/ ngeflara.
Amazimba, 37/ ngenxowa
Umgubo, 20/8 to 32/ ngenxowa
Umbona, 36/ ngenxowa
Ihabile 6/ to 6/9 ngekulu
Inqolowa, 36/ ingxowa

E-BOFOLO (Dec. 12).

Irasi, 7/6 ngekulu leponti
Inkuni, 7/6 to 12/ ngeflara
Itapile, 3/ to 3/3 ngekulu.
Umgubo, 36/ ngenxowa
Imbotyi, 34/ ngenxowa
Ibotolo, 1/ to 1/7 ngeponti
Amaqanda, lOd to 1/3 ngedaseni
, 3/ to 3/3 ngekulu leponti

E-RINI (Dec. 12.)

Ibotolo, 1/ to 1/8 ngeponti
Irasi, 10/6 to 11/10 ngenxowa Ibran, 7/3 ngenxowa Amaqanda, 1/3 to 1/6 ngedaseni Ihabile, 2/3 to 4/ ngekulu Amazimba, 23/ ngenxowa Ikalika, 1/3, 1/5 Dgenxowa Umgubo, 28/ to 30/ ngenxowa Umbona, 23/ to 22/6 ngenxowa Itapile, 4 to 6/9 ngenxowa Izibonda, 1/sisinye Inkuni, 10/ to 30/ iflara

reader that 271 were the number of Natives objected to, more or less, by the Farmers' Association of the District. Of this number 148, as has been said, passed through the ordeal unscathed, and 123 were erased. The objectors may, therefore, be pardoned if they chuckle— "Half a loaf is better than nothing at all,"—over the result. But we suspect even this consolation is to a great extent embittered by the thought that by far the largest number of those erased were so treated for failing to appear—presumably through forgetfulness of the time of the sitting of the Court, or through some illusory fear that prospective failure to prove their claims would involve unknown liabilities. It was a star of good omen which led the objectors to take up the attitude they did on the first registration after an election which had shown an intelligent determination on the part of the Natives of Victoria East to right their evils, real and supposed, by the instrument of representation. The unyielding opposition manifested there to the candidate of their

" A large meeting (the correspondent says) was held at Indwana by Mr. Levey, R.M. of Xalanga and Cala. Most of the headmen were present and a great number of people. It was for the purpose of checking thieving that the meeting was called. The Magistrate said : ' **During** the past few days stealing has taken a fresh **start on** the border. I am glad to **say** that none of the people of this district are concerned **in** it further than that they are being robbed right and left, I must say that the special policemen of the Cala flats must be praised for following up the spoors of Mr. Duke's cattle, the principal thief has been arrested and some of the cattle, and the police are following up the other thieves who have gone towards the coast, but what I wish to say to you most particularly **today** is to ask you for more police to take the place of those who have been absorbed in **the** St. Mark's **District** as **soon** as I am able **to** judge who are the best men to hold the **position** of sergeants the headmen with **myself** will then appoint them.' A number of volunteers then offered themselves and names of these submitted by the headmen, those present were sworn in as special police. An animated **discussion** then took place as to the best means of checking thieving. It was resolved that special policemen be **placed** at each trading station in the district and watch the loafers, it was also decided that for the next three months continuous night patrols should be made on the border, that every kraal having a stranger or visitor should **immediately** report. Mr. Levey **said** that these **rules** were

NATIVE OPINION

THE NATIVE VOTE.

WHATEVER might have been the result of the investigations of the Court at Alice, a fortnight ago, in the matter of the the objections, raised by some white men, to the Natives claiming the undoubted right of all Her Majesty QUEEN VICTORIA'S subjects to the Franchise in countries ruled by representative institutions—it was bouud, we venture to say, to be satisfactory to the Natives. If Mr. R. W. ROSE-INNES, who appeared on the scene in the form of a modern HERCULES, to lay the demon of negrophobism, which had been tormenting the European portion of the electorate in Victoria East for some months past, had failed to prove the claims of the 148 Natives who were legally declared qualified to become voters, all the Natives would have retired gracefully from the struggle of political parties to seek some other course for making known to the powers that be their grievances, and, as the case may be, their desires. Now, however, that he has succeeded, they have the privilege, as their other fellows, to have their wishes represented in a constitutional manner; and if they should abuse it—which we contended they have not done in the past—theirs, and only theirs, is the fault. In one respect, at all events, we can speak for the European electors of Victoria. It will be in the recollection of the choice, who was declared by friend and foe to be head and shoulders above the other candidates in the field, and opposition based on grounds that could not be entertained for one minute by any reasonable man ; their success, notwithstanding the paucity of their numbers on the last roll—made them to understand the value of the vote, so much so that they were prepared to go into any expense to secure an Attorney, in whose firmness they would have implicit confidence, to defend their rights threatened by the might of the objectors. So impressed are these people by the importance of the vote in a colony ruled by Responsible Government, that they were ready to qualify themselves for the privilege in the event of the objections being sustained. We may

THE *Watchman* gives the report of a meeting of Mr. W. J. Warren, M.L.A., junior member for this Divison, with a large number of natives from the Kubusi Location. Among the matters considered was a bitter complaint by a headman, no doubt made on behalf of the rest, " against the pass system as a number of their friends had been arrested and imprisoned [for travelling] without having a pass." That, after the issue of a circular by Government in July last, drawing the attention of all officers having to do with the Pass Act to these acts as they are to be found in the Statute Book, there should still be these " bitter complaints " about the illegal enforcement of this law upon the Queen's subjects, is, to us, at least a revalation. It has been stated, over and over again, that for all practical purposes, the pass is useless, while its inconvenience to well to-do natives is simply vexatious. We fail to see any wisdom in harassing people in this manner simply because they are ignorant.

NOTWITHSTANDING the fact that **stock- stealing** has been rife on the Frontier, it has been conspicuous by its absence in the district under Mr. Levey. From items communicated to the Queen's Town *Free Press* it would appear, however, that even there the millennium had not arrived:—

therefore count upon a much larger number applying for registration in 1886, which is the next period, according to the Constitution Ordinance. After this settlement of the question, whether natives are entitled to be voters or not, it is to be hoped all the parties will now try to accomodate themselves to the situation. That Victoria East is, even with the 330 Natives, practically in the hands of the Natives must be clear to every one. Both Peddie and Victoria East can easily have thousands of qualified Natives tomorrow. The interest of the electors, white and black there, is, as it should be everywhere, to culti- ;

vate that spirit which enables each man to see the good qualities that are to be found in his neighbour. And who can to-day deny that on the occasion of the last election the Natives of Victoria East saved the white electors from, or in spite of themselves.

Editorial Notes.

THERE is a movement on foot among the coloured population of Port Elizabeth to commemorate the Jubilee of the Emancipation of the Slaves in the Colony. Circulars containing the details of the manner of the celebration have been freely distributed, and we are gratified to notice in them a determination on the part of the coloured classes to make the occasion one of turning over a new leaf. The principles of the projected movement embrace the promotion of the following objects:

(a) A more general and closer union among the Coloured Classes, who have hitherto been more or less separated by unimportant distinction.

(b) To decide on a *Name* which may supersede the various names by which the Coloured Classes are called.

(c) To consider the advisability of starting Public *Paper* suited specialy to the Colony Classes, in which they may give expression to their views, and by which they may place themselves before the Public as occasion may require.

(d) To consider the good which has *resulted from Missionary influence,* and whether greater results might not follow the use of other collateral means.

(e) To consider what are the causes which have prevented the prosperity of the Coloured Classes in the past.

(f) To promote an Association with Head Centre and Branches in different Towns and Villages for the furtherance of union, self-dependence, and temperance.

(g) To insist on the necessity of faithfully educating our children, and of availing ourselves of the facilities offered by Government for training them as artizans.

(A) Opportunity will be taken of the Meeting to express our deep and sincere loyalty to Her Majesty our beloved Queen, and our gratitude to the English nation for the Emancipation of the Slaves of the Colony in the year 1884.

WE understand that the " Public Paper" to which allusion is made will take the form of the *Native Opinion,* Dutch (now the recognised language of these people) and English being the two languages in which the paper will be printed. In the progress of the coloured classes of this country may be seen an instance of a people who have been, ever since the emancipation, endeavouring to force their way into the pale of European society, but the circumstances of this section of the community have rendered the attempt futile ; and it is with satisfaction that we hail this harking back upon lines which alone can make them a not unimportant factor in the progress of this country, viz., to build up with the materials in hand a society conscious of its independence and vitality, and one which, while animated by a fixed determination to advance its own interests is favourable to the prosperity of the other sections— conditions by the importance of which, if all the races inhabiting South Africa were actuated, would make this a great country yet.

Iveki.

YONKE imali eyakuhlaulela ezizipitipiti zela Bahlambeli iyakuhlalwa lulalo lwe Nkosazana.

NGOLWE 5 January kuyakubako intlanga- niso enkulu ya Balimi base Batenjini e-Cala.

Ipalamente yela Mangesi yahlukene ngo 8 December, emva kokuwamkela umteto omtsha wokuba kungeniswe abantu aba 2000000 kwilungelo lokuvota, ebeke lacaswa kunene.

BEBEBATATU abantu abebesebehliwe yi-ngqakaqa e-Monti ekuqaleni kweveki. Intombazana ibubile, umfazi akutenjwa ukuba wopila, sekubuye kwehliwe omnye kwakwi- zindlu abongelwa kuzo abehliweyo.

IPALAMENTE yela Mangesi iyakuhlangana kwakona ngo 19 February.

ILANGA linconywa ukubalela ngasema Bofolo nasema Dikeni kangangokuba sebexalile abantu ngento abazilimileyo.

AMAXAMBA angxalwe ingca enziwa umfanekiso ka Mr. Upington atshiswe ebusuku ziziqu zabantu abamlwayo ngenxa yehambiso yake kwela Bahlambeli ngaleveki idlulileyo e-Kapa, e-Alvani nase Dayimani.

INGUBO zabantwana ze 1/ kwa PASCOE.—[Adv.]

IPALAMENTE ye Koloni kutiwa iyakuhlangana emva kweveki ezintlanu.

INTLANGANISO enkulu yokugweba into ezi-gqitywe ngo Messrs. Upington no Sprigg ibise Kapa ngolwe Sihlanu (5 Dec.) Abate- ti ababalulekileyo bayo ibingo Mr. T. E. Fuller M.L.A., no Mr. J. Rose Innes M.L.A., no Hon. J. W. Leonard M.L.A., no Hon. Alfred Ebden, no Rev. John Mackenzie.

AMAVALANTI okuya kundulula abapangi bomhlaba ka Montsiwa, ayamkelwa apa e- Koloni ngu Colonel Carrington, e-Dayimani ngu Colonel Gough.

AMABALANA onke elinzi ziqala kwi 3d. iyadi kiva PASCOE.—[Adv.]

U-MR. UPINGTON no Mr. Sprigg bafike e- Kapa ngomhla we Cawa, 7 Dec. Abehlanga e-Stishini apo bebelindwe kona linani labantu sekufaliswe amadindala, kodwa behle e-Salt River ngapandle kwe Kapa.

KUKO inteto yokuba u-Hon. Jonathan Ayliff uzakupuma ekulaulweni olonganyelwe ngu Mr. Upington ze indawo yake itatyatwe ngu Mr. J. S. Marais M.L.A., ibulu lase Paarl.

ITYALIKE entsha ye U. Presbyterian ivu- lwe ngo 7 Dec. e-Monti ngentshumnyelo ngu Rev. Robert Johnston, wase Bayi.

AMADODA amabini kwamatatu ayemanga- lelwe e-Ngqushwa ngelungelo lokuvota ange- nisiwe. Into zakowetu zaya sezixobe zafo- hlela itaitile zazo, zangeniswa ngapandle kwenteto enkulu. Eyesitatu ife kuba inga- fikelelanga.

INGQOLOWA yokuqala yalonyaka iyaqala ukungena e-Markeni. Seke sabona eyase Tyityaba e-Ngqushwa ngaleveki ipelileyo.

ITYALI ezintsha ezitshipu kwa PASCOE.—[Adv.]

ISIKALO sokufuna imvula sesibuye savuka. Ngamana abantu abangefumani bakale.

IZITORA ezikulu zase Somerset ziyakuvaIwa intsuku ezintatu kuqalela kolwe Krisme- si, nezinye ezintatu kuqalela kolwe Nyibi- dyala.

IMANTYI yase Nyara ide yatetiswa kakubi zijaji, ngenxa yokutandana kwayo nekatsi.

ISIVUNO sengqolowa kumandla opetwe ngu Mr. Levey e-Batenjini siyakuba sesilingeneyo. Umbona namazimba akulindelwe nto kakulu kuwo ngenxa yombundane.

KUYAVUYISA ukuva ukuba inani labantu abanengqakaqa e-Kubusi bayancipa msinya- ne. Kulindelwe ukuba ingabiko msinyane.

IMANTYI yase Mpofu yazisa ukuba ubani olandise u-Rulumeni umkondo womntu owadubula indoda emnyama nenkwenkwe e-Cangca wohlaulwa £50. Inyaniso azite tyatyasini ngokwaneleyo ukuba u-Hans Botha afunyanwe enetyala.

ILOKWE zezitofu kwa PASCOE.—[Adv.]

OKO yati yako intlanganiso yabarwebi base Kubusi siva ukuba ukulima kwamawetu kugqitisele kuyabukeka. Pambili ma-Africa.

NGELIXESHA bebekwela Tlapini o-Mr. Upington no Mr. Sprigg, elinene lokuqala lenza inteto eyatunyelwa kwelilizwe ngocingo yabonisa umoya wokucasa kwalo i-Ruluneli nolaulo lwa Pesheya. Lenteto iqumbise into eninzi yomzi wase Mangesini ye- nzakalise ne Ruluneli. Ngo Lwesibini kufike ndaba lokuba incazo ka Mr. Upington njengokuba ebuyile nje iyikolisile i-Ruluneli.

INTLANGANISO zama Bulu angase Kapa zivumelana nehambiso ka Mr. Upington kwela Bahlambeli.

• IPRINTI ezidaki ezisand' ukufika zona kwa PASCOE.—[Adv.]

U-REV. JOHN WILSON obesakuba se Bofolo udlule apa e-Qonce esinga e-Askeaton e-Lady Frere apo ayakuke ahlale nonyana wake. Ukumka kwake ufumene kwiramente abeyi- pete emhlope nemnyama amabaso entlobo ngentlobo.

INTETO yokuba i-Palamente iyakuhlangana emva kweveki ezintandatu ibuye yaguqulwa. Kutiwa ngoku akuko sizatu sokuba ihlangane kamsinya kangako.

U-BISHOP WEBB, wase Rini ubehambisa imicimbi yalondawo yake ipakamileyo e-Bayi ngalevekl igqitileyo.

NGEVEKI engapaya kwedluleyo kulayishwe e-Komani iflara ezintatu zepiyane zodwa ezisinga e-Dayimani.

NGO 6 December yayingumhla wemigcobo e Bloemfontein kwela Mabulu. Isizeka-bani kwakukunjuzwa umhla wokuzalwa kuka Sir John Brand, K.C.M.G., umongameli welozwe, ogqibe namhla iminyaka e-61.

IKELEKO ezigwangqa nezimhlope ezitshipu kwa PASCOE.—[Adv.]

NGO Mgqibelo ongapaya kodlulevo Umteteleli wefandisi lase Bayi u-Mr. Holland utengise imazi zenkomo ezine ezimaxabiso ahambe pakati kwe £18 ne £22 ; inkunzi ezimbini £4 10/ ne £9 10/; 36 ibokwe 14/ inye; ihashe eligwangqa £7 14/, ihashekazi £8 5/; iponi £14 : ingxowa zombona ezi 50, 8/6 ne 8/9 ngekulu.

U-MR. J. H. LANGE umteteleli pambi kwejaji e-Dayimani umiselwe yi Ruluneli ukubambela u-Mr. Leigh Hoskyns umteteleli we Nkosazana ngexesha afumene ituba lokupumla u-Mr. Hoskyns.

INQWELO etwala impahla ka loliwe ibulele ngo Lwesine ngeveki engapaya indoda epete ibuto elisebenza indlela e-Nelsport pakati komzi wase Bobofolo nowase Nyati (Murrays- burg). Ababantu bebekwele kwi troli be- batatu yafika i-injini yayibulala kwaoko iga- ngile (ganger). Kubacwangcwisi bentsimbi zika loliwe ababini omnye wenzakele ngoku- ngatembekiyo ukuba wopila entloko nase- mzimbeni, omnye washunqulwa umlenze.

U-JAN MAY Ilawu elagwetyelwa ukuxonywa e-Cradock lixonywe ngo 3 December. Umfundisi obelibambela ngu Mr. Schuman.

IZIHLANGU ezitshipu kwa PASCOE.— [Adv.]

IPEPA lase Monti liti umgubo seuhle enanini kulomzi ngesheleni ezilishunii ngengxowa.

IFAMA lakwa Daliwe abati ngu Thomas Filtner umiselwe yimantyi yeso sitili u-Mr. Osler ukuba alinde i-Jaji ngokusuka adubule inkwenkwana yomntu ontsundu ayingxwelere. U-Mr. Filtner lixego elibudala bumi- nyaka e-62.

IPEPA elitsha lendaba zebandla la Mawesile liyakuqala ukubonakala e-Rini ngo January 1885 ngenteto ye Singesi. Igama lalo liya- kuba yi *South African Methodist.*

U-REV. H. R. WOODROOFFE, M.A., umhloli-zikolo zela pesheya kwe Nciba udlule apa e- Qonce ukusinga—sikolwa—ekayeni lake e- Somerset East.

SIVA ukuba ixabiso lombona e-Dayimani lihlile kwi 48/ ngoku liyi 40/ ngenxa yento eninzi yombona olindelwe e-America.

U-MR. C. P. DU TOIT umiselwe ekubeni sisandla semantyi e-Cradock.

IPEPA lase Cradock liti imvula ezintle zi ke zana e-Bobotyana.

IMIKOSI eya kwela Bahlambeli kutiwa ingasuka malunga nokupela ko December e-Kapa.

INTOMBAZANA ngase Monti ibisand' ukulunywa liramba. Inxeba lifunxwe ubuhlungu nguyise ayahlelwa ngozi.

IPOLISA elimhlope lase Cradock lisekute- teni ngokubeta u-Mxosa kangangokuba ade afe ngamanxeba. Umcimbi lowo usacedu- lulwa.

ISIZATU sokuba u-Mr. Jonathan Ayliff efuma ukupuma kwibandla elilaula no Mr. Upington kukuba engapili kakuhle.

SELOKO iyinto enye kwityalike ya Mabu- lu na Mawesile ase Cradock ukutandazela imvula ngaleveki ipelileyo.

U-RIGHT Honourable the Earl of Carnar. von, itshawe lase Ngilane linyulelwe ukuba ngu Mongameli Omkulu (Chancellor) we University of the Cape of Good Hope—liba- ndla elineziqiniselo zalombuto, endaweni yo- mfi u-Right Honourable Sir Bartie Frere, amanene angenise igama lelotshawe ngu Mr. Upington no Judge Smith. Akubangako gama limbi.

IPRINTI ezintsha kwa PASCOE.—[Adv.]

U-MR. F. G. C. GRAHAM obesisandla semantyi e-Cradock umiselwe kulondawo e-Paarl.

U-MR. CECIL RHODES usingekwakwela Ba-tlapini ukuya kuba ngamehlo e-Nkosazana.

ISIKOLO sase Mtwaku sipumle ngolwe Sitatu 11 December.

U-REV. P. J. MZIMBA usuke namhla kwa Tsolo ukusinga e-Lovedale.

IMVO ZABANTSUNDU

IVOTI YABANTSUNDU.

NOKUBA wawugqitywe ngalupina uhlobo umcimbi wezimangalo zabamblope ngakwabamnyama be Nkosazana ababefuna imfanelo yabo yokuvota, owawupambi kwemantyi yase Dikeni ngeveki engapaya kwedlulileyo, — akuko nto babeya kulahlekwa yiyo abantsundu. Ukuba u-Mr. R. W. ROSE-INNES, owabonakala e-ofisi ngobugantsula benjengele ye ntsomi mi yama Latini abati ngu HERCULES ukuza kubopa idemoni yokutiya.

ontsundu ebisoloko iwupete umzi omhlope ongabanyuli base Dikeni inyanga ezitile ezidlulileyo—wabete akapumelela ukubonisa ilungelo le 148 elifumaneke linemfanelo yokuba livote, bonke abantsundu bebeyakuxola basuke bapume kwimpitimpiti zolaulo baxolele ukuzama maqinga wambi okuvakalisa izikalazo zabo neminqweno yabo. Kodwa njengokuba epumelele, banayo imfanelo njengabanye abamhlope ukuba imvo zabo bazivakalise e-Palamente, abayakuti ukuba elilungelo balonile—ngoku abakaloni—ibe lityala labo.

Singake sijwaxa libe linye egameni labanyuli abamhlope base Dikeni. Wokumbula umlesi ukuba kwakumangalelwe 271 libandla lefama ezimhlope zelo lase Dikeni. Kwelinani kupumelele 148, kwabulawa 123. Bangaxolelwa ke abamangali xa bancumela pakati bati " Eloqekezana lesonka okwalo lodwa silifumene," ngenxa yoku kudubula kocedululo. Kanti ke nolotutuzelo lonakalisiwe yindawo yokuba nesisi- qingata sifa kuba besingeko—sici- nga mhlaimbi ngenxa yokungakumbuleli ixesha, mhlaimbi ngenxa yoloyiko ukuba hlazibe lingapumeleli seloba lizizekele ityala elingabaziyo ubukulu balo. Kude kwalunga ukuba ababulali baqube ngohlobo abaqube ngalo ngelituba lo-kuqala lokungenisa amagama emva kovoto olubonise ukuba abantsundu bomandla wase Dikeni bazimisele ngengqondo ukulungisa izikalo zabo, ngentlobo zonke, ngoncedo lwevoti. Incaso enkulu yendoda ababeyinyulile eyona ndoda yayivunywa nguye wonke ukuba iwadlule onke amadoda awayedyarile—nale ndoda icaswa ngenteto ezingenamihlaba; impumelelo yabo nakubeni babembalwa encwadini—ezizinto zenza ukuba baliqonde ixabiso levoti ; kangangokuba ngoku bebesebexolele ukungena nakuyipina indleko ukukusela amalungelo abo—ababefuna ukubahluta abamangali ngamandla. Ababantu babesebeliqonde kangaka ilungelo ngangokuba babesebezimisele ukulisebenzela ilungelo levoti ukuba kwakutiwe abafanelekile. Singati ke baninzi abaya kungena ngexesha elilandelayo eliyakuba ngo 1886 ngokomteto. Ekokubeni lomcimbi wokuba banemfanelo abanayo sinina abantsundu ukuba babe sencwadini egqitywe ngokumhlope ngoluhlobo, siyatemba ukuba bonke seboti bazixolise. Isitili sase Dikeni sesisesaba mnyama noko ngati ba 330 abase ncwadini ngoku. Ingqushwa ne Dike linokungenisa amawaka atile kapukapu ngomso lo. Iqinga labanyuli ke e-Dikeni namhla lelokuba bazame lomoya obanga ukuba umntu abenokubupaula ubulungisa obukomnye umntu. Ngubanina ongakanyelayo namhla ukuba abantsundu, ngonyulo oludlulileyo, bawanceda Amangesi ezibulala ngokwawo ?

Amanqaku

KUKO inteto pakati kwa Malawu ase Bayi ukukumbuza ixesha lokukululwa kwa Makoboka emva kweminyaka ema- shumi mahlanu ekululwe. Amapepa acaza izinto eziyakwenziwa ayahanjiswa: sitomalala kakulu ukupaula ukuba azimisele elixesha libe lelokuqala indlela entsha empilweni yawo. Zizo ezi indawo abajonge ukuzifeza: (a) Umanyano pakati kwa Malawu abete ahluklaniswa zincukuncukwana. (6) Ukumisa elona gama anga- ti abizwe ngalo. (c) Ukufuna iqinga lokuba kumiswe ipepa lendaba eliyakulungela Amalawu libe lelemvo zawo. (d) Ukuqwalasela ihambiso yomsebenzi wabafundisi nokuzamo ukuwuxuma. (e) Uku- qwalasela indawo ezibange ukuba Amalawu angaqubeli kakuhle pambili. (f) Ukuzama ibandla lokuncedisa kwimizi yonke ukubako komanyano nokuzimela, nokuqwela. (g) Ukuvuselela abantu ukuba bafundise intsapo. (h) Ukuvakalisa umoya wentobelo kwi Nkosazana nombulelo ku Mangesi ngenxa yokukululwa e-Bukobokeni.

KUTIWA elipepa lendaba liyakuba lelohlobo lwe *Mvo Zabantsundu* Isibulu, esiyinteto ya Malawu, ne Singesi—zinteto eliyakushicilelwa ngazo. Ebalini la Malawu sibona abantu abebesoloko bedyarele ukuba nto'nye na Belungu, oko ati akululwa ebukobokeni, kodwa izimeko za Belungu azivumelanga ukuba oluma- nyano lubeko, siyatomalala ke namhla ukuwabona eqala pantsi kweyona ndlela iyakude iwafikise ekubeni luhlanga olukulu,—le yokuba azake odwa, ezitembile, ezimisele, ekuqubeleni pambili amalungelo awo, ukuba nawezinye angatshoni, ukuze elilizwe de libe lelikulu

IMVO ZABANTSUNDU.

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION)

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOMVULO, DECEMBER 15, 1884 [No. 7.

Kaunqumane! Funda Apa!!

u W. BOOTH,

Uyakutabata ekuqaleni konyaka yonke ivenkile ebipetwe nge Mr. F. FENNELL.

E-Sautana, Kwela Mamfengu

Njengokuba u Mr. FENNELL eminyaka ilishumi lin mibini nje ubenga sayikulishiya i Sautana nendoda angayi tembileyo.

Uyakutenga zonke izinto ezinjengezo ziveliswa ngumhlaba: noboya, nezikumba, njalo njalo, njalo njalo, ngamanani apezulu anokunikwa napina kwelo la Mamfengu.

Ukuba ufuna impahla entsha efanelekileyo neyanelisa umxelo ngomnyaka omtsha yiya ku.

W. BOOTH, e-Sautana.

Impahla ayakuyigcina yenyulwe nganyameko nga madoda akwaziyo ukwenjenjalo.

Itengiswa yonke ngamanani anikwa e-Qonce.

Kumbulani u W. BOOTH, e-Sautana, emva kwe Nibidyala.

Ololiwe baka Rulumeni.—Isebe lase Mpumalanga.

Iholide ze Kresmesi Nenyibidyala

1884-85.

ITIKITI ZOKUSINGA EKUTINI NOKUBUYA zemigama engapaya kwemayile ezi 30 ziyakunikwa ngo LWESINE, 18 DECEMBER, nemihla elandelayo, de kube kubandakanywa no MGQIBELO, JANUARY 3, 1885, ze umntu ayifumanele ukuze abuye nangayi- pina i treni de kube ngo MGQIBELO, 17 January, 1885.

ITIKITI ZOKUPINDA INDLELA NGEXABISO LE HAMBO NGAMANYE AMA-XESHA, ziyakunikwa kazo zonke izi Teshoni ukuya napina ngexa leholide ngolu hlobo:—

NGO LWES1HLANU December 19, 1884, YONKE IMIHLA, de ibe (nawo ubanda-kanywa) ngu MGQIBELO, 3 January, 1885, abe nokuyipinda indlela umntu kude kube ngo LWESITATU, January 7, 1885.

Ukuhamba kwe Treni.—Amalungelo angapezulu.

Itreni esuka ngo 7.10 ngokuhlwa e KOMANI eya e MONTI iyakubaleka ngo LWESI-TATU, 24 December, nange CAWA, 28 December, nango LWESITATU, 31 December, ifike e-Monti ngo 6 39 kwakusasa ngimeni elandelayo.

Itreni yo 6 ngokuhlwa esuka e MONTI eya e KOMANI iyakubaleka nge Cawa 28 December, nango LWESINE 1 January, 1885. ifike e KOMANI ngo 7.30 kwakusasa nge-landelayo imini.

NGOMHLA. WE KRESMESI WODWA kuye kubaleka ezi Treni:—

EZIHLAYO.—6 20 kusasa yosuka e QONCE iye e MONTI.
2*35 ukumkakomhla, yosuka e MOLTENO ize e KOMANI.

EZINYUKAYO.—8*10 kwakusasa yosuka e KOMANI iye e MOLTENO.
6 ngokuhlwa yosuka e MONTI iye e QONCE.

Abapati bololiwe abasakuwu cukumisa umsebenzi wo kulhanganisa, no kwaba, no kutwala impahla enkulu nencinane Ngomhla we Kresmesi, nge Lwesihlanu 26 December, 1884, nango Lwesine, January 1, 1885.

T. R. PRICE, Umpati wesebe loku twala.

I Ofisi ezinkulu e Monti, December, 1884.

(Yaqalwa ngo 1879).

Mna, Ugama, libalwe nga pantsi ndiyabazisa bonke abahlobo bam abakwezi ndawo ndizilandelisayo

Emonti, Nxarunu, Kwelera, nase Tyolomnqa, ukuba ndivule impahla entle kunene ye Krisimesi.

Ikeleko kususela kwi tiki kude kuse kwi sikisipeni iyalidi.

Iprinti kususela kwi tiki inehalafu kuse kwi dobilityi ezisipohlongo iyalidi.

Izinxibo esezenziwe kade, Ihempe zamanenekazi, izi teyizi, njalo, njalo.

Incawa, kwanamafelane.

Imbewu yombona wa Majelimane.
„ „ wa Maxosa

Isangcozi ngenani Elilula.

Amazimba, Umgubo wamazimba.

Umgubo Wombona,

Zonke ezimpahla zitotywe ngenxenokubona imbande-

Zelo kwizikolo zake ngoku kodwa kweli xesha.

TETINT 'BENYE

Smith Street, Emonti,
December, 1884.

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba,Nomteto, Namafa,

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

Lomsebenzi wauqala ago 1878.

UYAZIWA. AKUFUNEKI 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 zabasebenzi usigcina kakuhle.

R. W ROSE-INNES

Umteteleli Ematyaleni, Umqinisi

WEMVUMELANO

Umanani Wesiqiniselo

LONKE UNYAMEKO uyalunikele ekuteteni amatyala abamnyama nakweminye imicimbi yabamnyama– ofuna umhlaba uya kufunelwa, oofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemisebenzi uyifeza kwesi siqingata nakwezimelene naso.

INGOMA.

INTLOBO zonke zencwadi zamaculo, nento zokucula i- Violin, i-Concertinci, 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 kun 10s.

Incwadi ye Noti, ibotshwe kakuhle ena-maculo a 120 *ane korasi. Ixabiso layo yi* 2s 6d *kupela.*

Yonke lempahla yokuvuma ifunyanwa kwa E Qonce.

6 Nov., 1884.

JAMES HYDE.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo, noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitora esinga pantsi ese- sitatu, 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 o-Koloni.

ANDREW GONTSHI,
Umteteleli ematyaleni,
T R A N S K E I.

I- Ofisi—e-NGQAMAKWE.

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

Wonke umntu ontsundu ose Jagersfontein makaye kubona u

Mitchell no Greenlees.

Ibulukwe ze 10/-; Ibatyi ze 12/6; Izi hlangu ze *12/6 ;* Iblankete ze 10/; Iminqwazi ye 5/.

Iswekile, nekofu, ne Cuba, zonke ezizinto zilu-ngile zi tshipu.

Eyona mpahla ininzi e Jagers-fontein.

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 ngoku-lunga 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 Bova, Nezikumba, ne-ntwana zonke ezitengiswayo

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.