

IMVO ZABANTSUNDU.

IPEPA LAMAXOSA LEVEKI ZONKE

(NATIVE OPINION)

LIHLAULELWA

3 s.

NGANYANGA NTATU.

W.O. CARTER & CO.,

IXABISO 3d.1

KING WILLIAM'S TOWN, NGOLWESI-TATU, SEPTEMBER 16, 1885.

[No. 46.]

Ncedani ngokupaula kaku-
hle ukuba uhlobo olutsha

OLULUNGILEYO APA

LWE SEPA.

lubuye Iwafika

Isitena yi 6d.

Yeyona Sepa intle kulomzi.

Itshipu, isitena Esikulu
sidla 6d. kupela.

Inokuftmya-nwa kwa
"KARTAR" apa.

W. O. CARTER & Co. !

Maclean Square,

E-QONCE.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise
lamayeza abalulekileyo.
Elika

COOK Iyeza Lesisu Nokusaxazo.
1/6 ibotile.
Elika

COOK Iyeza Lokukhlehla
(Lingamafuta).
1/6 ibotile.
Aka

COOK Amafuta Ezilonda Kokwekwe.
9d. ibotile.
Elika

COOK Iyeza Lepalo.
1/6 ibotile.
Ezika

COOK Ipils.
1/ ngebokisana.
Eka

COOK Incindi Yezinyo.
6d. ngebotile.
Oka

COOK Umciza Westepu Sabant- wana.
6d ngebotile.
Oka

COOK Umgutyana Wamehlo.
6d ngesiqunyana.
Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

J- HILNER,
Umenzi wentsimbi zamaxesha,
E-QONCE.

Nomtengisi wempahla ezinjengemisesane
njalo njalo.
Unentlobo ntlobo zemisesane, iwotshi,
Nentsimbi ezinkulu zamaxesha, nentwane
ezintle Zokinika amabaso ngamaxesha ae.

R. W. ROSE-INNES,

Unilrisbli-MyiW,

WEMVUMELANO,

Umanani Weziqinisele

LONKE UNYAMEKO uyalunikele ekute.
teni amatyala abamnyama nakwemiuye,
imicimbi yabamnyama—qfuna umhlaba uno- j
kufunelwa, ofuna kujikwe igama lesiqini- ; selo
somhlaba unokwenzelwa. Lemise" I benzi uvifeza

Amaqanda Esikwenene!

Impahla Yamadoda Namakwenkwana Emaxa- biso Ahlisiweyo Kanye!

C. FENNEL & CO.

Base nazo ingubo Zamadoda abanga zingatengwa zikwelele kupele. Ukuze oku kufezuke batengisa

Into eninzi yebaty zekodi ezilingana amadoda, amadodana

namakwenkwe.

Zihleli zodwa ngobutshipu.

Kukwako Nezezitofu, Nempahla Yamadoda enjenge Hempe njalo, njalo.

Ofuna ingubo ezisisulu makanguqale atenge napina engayanga kubona o

C. FENNEL & CO., e Maclean Street, e Qonce.

AKUTENGISWA NGASIKWELITI.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko
Kufunwa into eninzi ye

Botile kwa W. BEHR & CO.

BOURKE NO MARSH,
e Nyutawuni nakwisitalato esipambi

kwisitrata se Cambridge Road

e Nyutawuni.

kwe ofisi ngase mcancatweni

AMALAHLE ASE NDWE

ABANINI balamahle bagqibe nabapati bololiwe ukuba bamane ukalayishela- kwa Komani
(Queenstown),

300 TONS ZAMALAHLE

Ngenyanga: ezingangemitwalo e 80.

Abaftina ifulara abasakuzidinga kwisituba semingxuma yamalahle ne Queenstown. I Akusakubako kubambezeleka
ekulayisheni amalahlé“nasekuwatuleni||e Komani.

Indlela yenqwelo intle yonke isagudiswa ngokunye.

Inani yi nayipeni (9d.) ngekulu.

"

Emgwali.

[NGU WILLIAM D. SOGA.]

5th September, 1885.

Ixa eli sibe sixakiwe, kuba ilanga lasuka lawati gqi onke anachlo. Abatile, pakati kobunzima bendlala, balima, ihabile, njalo njalo ngemvulana zokungena kobuaika. Inxenye yalima netapile kwindawo ezingase- milanjeni izinyela nge emele.

Usikumbule ke opezulu watuma kuqala inene lokupela umfo ka Irvine ote waaipaninjwazontandatu ze tapile. Zafunyanwa yinxenye nenxenye. Wapinda wati kwa lomnutnzana indoda eneaqiniaelo aomhlaba mayitabate inxowa zibe mbini, zibe yimbewu nokuba yinkinqa ezoti zihlaulwe nge nya- nga ezintandatu. Asimlibalike lomfo. Ka- nanjalo aainakuwxwela umbulelo wetu.

> Usikumbule u Sonto zonke ngeveki eqqi- tileyo watuma amafu atsho ngeaipango aa- mayite esite asafika kwicala elingentia apa Emgwali. Lati qabu; kanti lisazekemva. Latsho kaloku kwati mangan yana kalo lonke eli. Siyalima ludaka : koko kwi nxenye ku. ko ukweyeka kwemvula. Simbulela kaku- lukazi nangokungena knxelwa.

E-Lesotho.

[IVELA KUMHALELI WETU.]

Morija, 10 September, 1885.

Asikuko nokuba invula iyana, ina ngohlobo esingazange silubone sekuyi- minyaka emintshiti. Sekuzimini ezi litoba ezilandelanayo soloko isina ngamandla. Impahla enye nge nkomo ifile, iyafa nangoku, kuba sibhala nje iyana kanye. Kufa nenkabi ngenxa yokuba ilanga be libalele kakulu inca ingeko.

Kwe sakwa Masopa indaba zokubulala abantu abatatu ngokuti batakate inkosi u-Chopo, ngati uz nxamele u-Colonel Clarke, ucele ku Letsie inkosi ukuba abo babulali maba nikelwe isigwebo esiba- faneleyo. Ite ke inkosi maka bacele yena abo bantu ku Masopa abagwebe ngo Mtoe wakwa Rulumeni. Kuvakala ngatike unyana ka Masopa oyeiyona nkosi yababulali akavumi nabo. Azika pel lke ezo ndaba zisatetwa.

Kuya sivuyisa ukubona ngati u-Tixo uyawavula amehlo ezi nkosi zakuti. Sieta ngoku malunga notyalwa babe- lungu i *Brandy*. Kwakutyelele elinye itshawe elingu Paulus Mopeli unyana ka Mkatshane uyise omncinane ka Letsie, ose Free State ngoku, yamanake leyo nkosi ukwendza intlanganisyo yokuteta ngo tyalwa babelungu ebutyila into obu- yiyo esizweni. Esiti sisifo kanye ilizweni. Mabulahlwe ! Ati onke amabuto. Mabulahlwe ! Bazigxotile ke ngoku ikantini ukuzi buyisela e Free State. Apo zinga gxo- twanga kusesitilini sakwa Masopa.

Ezababaleli.

INKIBITSHOLO YONOZALA.
Mhleli we “Mvo.”—Ndincede, nali izwana ku *Sigidimi*. “ Kufe banina lento wenjenje ukuteta? Ngubauina otileyo lo kua izwe ngaye? Kade sinyamezele; endide, ndakua umbali okwa Sanyokwe kwi *Mvo*, zefileyo inyanga ndati ‘ U- duslie luyapela namhla.’ Kanti nditsho pantsi! UKuba nditsho, *Isigidimi* sika September sipuma sitwele izikalzi zoku- binza, zise zitsho yayi nkungu nelanga ku mhleli *Wemvo*. ” Mhleli we *Isigidimi* wazi ngapezulu kwam ukuba umntwana uzalwa, oiyintombi, endiswe; xaendileyo unina akasenanto nokumyala, ngapandle kokuba abe utinyelwe ngumi wake UKuba ake ayekuyalwa kokwabo. Uku- tsho, “ Ewe wamzaiau *Mvo*, wamendisela kha bantsundu. M’sukuhlala umpete esandleni umfazi woluntu ; kotiya ungu- mkwekwazi ongazindilileyo. Yeka uku- hlala uyixgwagxusha intombi yakowode utatyateiwe amate.” UKuba ungu noza- la we *Mvo*, ndiyatamba ukuba unenye inzwakazi ozakuyandisa, nokuba ngu mfo onobom oza kumzekela, uyakwenza lonzala yako yoyikwe, ngokwenjenje oku. Uyakuti okunye kanti sewusiva into emnaudi ukuhlala uc’ enlwe kwa ntombi. Ze ngomnye umhla utiwe ukwanku. Yayingenguwena owati wenza imbali ye mbodla ne mpungute, wati kwangalomhla wabalisa ngo nyanisno mhla kwalityobwo ngentonga equ bisene noXeki? Sele pata eyeka u Xoki ; kunge- ko nanye emkolisayo, kulompalane we petelo. U-Mvo uti akuposa izwi, uzalise ipepa ngento ezininzi wena ukumpendu- la. Lamabalana ako asiyonanto igquba umkondo. Uxokozela kakulu akuna kumya, kungako lento ungamvayoke. Andimangaliswa mna kuba ungu mfazi- kazi ukweteleli intombi yake. Namhla lamazwi am mna ndinga angapendulwa neama doda ako; okanye, lento andiyi- hlebi, ndinga angandi giba nawo. Ke mna udibe ndi koiwa yimpato yentombi vako/pete lomzi wakowetu. Kuba iya- tumekelela, ibatanda abantu bomzi waj o. Nowasemzini umlangu ube sakolwa kuba lentombi yako ibe izala inzwana ne nzwakazi; zibouwa e Palamente nappi. Koko wena uti kwakubako isipakosewu- sithi “ asikokuzala lento!” “ Akuko nzwana ingenasipako sayo, latsho iqhalo.

Mandikushiye ngeli “ Gcina olwako psapo wena.” Lofa ymdlala wakuti va unyawo uya kwa ntombi. “ Akuko nka- nga idubula ingeti; ” litsho iqhalo. Taru ni manene na manekazi, ndi zama ukunqanda lemfazwe; kuba u mazala uyambulala umfazi warn. Ndingu. MYENI WE “ Mvo.”

UKWEKO NGENTSHUMAYELO.
NKOSI,—Kulusizi ukubala ngalomci- mbi ubaluleke kangaka. Ndzifumana amandla okunyamezela epeliletu kanye, kade ndinyamezele, ebalanje umntaka- bawo, itiya inkolo engena msebenzi, sendinyamezele kade. Ke ite intshuma- yelo yomhla we ku August yandenza ukuba ndibone ukuba mandingaticwaka, njengokangati ndivumelana nazo ezizi-

nto. Ishunyayelwe ngumfo ko Gamanda Ndasendigcina amazwi odwa ndayi libala incwadi ayetatwa kuyo.

Mngcwaliseni u Tixo ezintliziyweni zenu. Uyishumayele lendawo ngente to edibene nomsindo nengxolo watsho wafundekela kulatyalikana yake. Uti amakolwa alapa akamngewali si I! Tixo ezintliziyweni zawo watsho wati asuke anolwimi.

Sipulapule kunene ukuya lento ixokwe ngamakolwa, tsi umfoka Gamanda ndeva selesiti anamaqinga, amaqinga qinga. : Sapulapula sada salala nge nqolonci;) singazivanga into aziqinileyo.

Qada into kamfi anocuku, ngama newa- ba aqatyiweyo, ngapandle abe nga pakati ezele kubola nengxokolo yamatambo. O ! Sabehla sabona, yimbabala ulwantu- nge, ayiyi kona apa, kude kusenjalo engaluxelanga nolo cuku u tsibile kwakona umfo wati lamakolwa asuke agcime imiteto yelizwe. Ati akubona enamalw- ngelo elilizwe ezintlo zalentlalo azipaka- mise.

Wenze oluhlaza umtsi kuba umfo u shushu, esiti kuko mntu apa emapepeni uti ukuzibiza Ngutiwinkolo engena msebenzi, ute yena angati ukumbiza ngu Satana kuba akamazi apo akona, ati mhlaumbi yingelosi yake u Satana, kuba ufumane azinike igama elikulu kangaka engena msebenzi kuba nanga amaqaba J ngapesheya apa ngeleshumayela kuwo.

Mandikupendule mfo ka Gamanda u- man ukutwala ezinqala zako uyekuziku- pela etyalikeni nje, uzakuba yinto yokonwabisa abafunai bamapepa; ude umngcwalise u Tixo entliziyweni yako, woyike ukuya kushumayela imvo zako etyalikeni uti lilizwili ka Tixo. I. Kufu- ueka unumuzetu u Gamanda ewaxelile lomakolwa anolwimi, anamaqinga, anocuku, angamancwaba aqatywe ngapandle, asiwe ngapambili, ukuba akuwavelisi, uyakuba ngumshumayeli wobu xoki, ; Njengokuba etshilo u Tiya inkolo engamebenzi, kufuneka ugcinwe. Uti agcina imiteto yelizwe, ngati lendawo uyiteta kuhle, watinina u Yesu baku mlinga beti uzukuti makukatalelwe u Tixo yedwa kangela Mateyu xxi 21 Kwabase Roma xiii 7, enye into usengo- zini nakwe yetolongo, kuba ushuyela uku Rabela, kufuneka ungacimi xa ute- tayo ukungele izinto eziya kukuxaka.

Ati akuba namalungelo azipakamise Tata intonga yako usinge ngase Dayimani nako Loliwe apo kusetyenzwa kona ngaba ngena malungelo, uyeke ukutung’ indlu zaaofelokazi. Uti u Tiya inkolo engamesebenzi ngu Satana kubu ungamazi kufuneka uyicacisile lendawo, mhlekazi Asiyazi indawo eti amakolwa angazi wayo ngu Gamanda ngo Satana, ukuze libe lililo malitate ihambo nokuba lipi liye ku Gamanda.

Aze alipe ukushumayela kumaqaba angapesheya. Njengokuba engakanje amakolwa angawaziyo u Gamanda ngo Satana na? Enye into umntu ogama lihle engamazwi umzalwana yingelosi ka Satana na ?

Mandiyiqqibe ngeliti inteto yam unmnuzana u Gamanda, wati xa aqale- kisa epulpetini esiti ngu Satana umntu, ndakumbula ukuba ingelosi ayimqale- kisanga u Satana yasu- ya yati u Yehova makakutelise. Enye into ndikumbule ukuba lomfo wahlala iminyaka elitoba i engumlingwa ekushumayeleni, wada wa- ngeniswa ngapandle kwe siko engapume- lelanga, Babesithi abanye kuyabonakala I ukuba okawubizelwanga lomsebenzi, I bati abanye banceda ngenisa masengabi J nzima kubo, kwahlile elo lomini, namhla I kuhle elokuyala. Undixolele nkosi nge- I ndawo enkulu endiyetalileyo kwelopepa ■ lako lihle.

M.Q.

ABALIMI NA BARWEBI.

E-MABKEMI.

E-QONCE (September 22).

! Ibotolo, 1/3 to 3/1 ngeponti Amaqanda, 9jd to 1/0) ngedazini Irasi eluhlaza, 1/11 2/4 ngekulu lhabile, 3/ to 5/ ngekulu
! Itapile, 5/ to 8/9 ngekulu j Umbona, 12/1 to 13/ ngekulu Amazimba, 15/ to 16/ ngekulu
I Ibran, 6/11 ngenxowa Amatanga, 1/3 7/10 ngedazini Inkuni, 9/ to 20/ ngefelara Imbotyi, 16/3 to 20/6 ngekulu

E CAWA (September 16).

j Ibotolo, 1/9 to 2/ ngeponti
! Inkuni, 20/ ngefelara j Umgubo, 31/ ngenxowa I Itapile, 11/6 to 13/ ngenxowa

E-RINI (September 21).

j Ibotolo, 1/6 to 1/11 ngeponti i Irasi, 12/ to ngenxowa I Ibran, 6/ ngenxowa
Amaqanda, 1/ to 1/2 ngedazini lhabile, 3/9 to 4/ ngekulu Amazimba, 33/ to 24/ ngenxowa : Umgubo, 23/6 to 27/
! Umbona, 12/3 to 13/ ngekulu ■ lhabile, (Imbewu) 12/ to 13/ ngenxowa
Itapile, 7/ to 9/ ngekulu Inkuni, 10/ to 30/ ngefelara

E-KOMANI (September 22).

Ibotolo, 2/ to 3/6 ngeponti Amaqanda, 1/3 to 1/9 ngedazini Amazimba, 27/ to 30/ ngenxowa Umbona, 26/ to 28/
I Irasi, 15/ to 17/ ngenxowa lhabile, 6/ to 9/6 ngekulu Ibran, 7/6 to 8/6 ngenxowa Itapile, 11/ to 16/ ngenxowa Amatanga, 6/ to 8/ ngedazini Umgubo, 14/6 17/ ngekulu Inkuni, 30/ to 61/ ngefelara

WE have received the pamphlet con- j taining Mr. John K. Boiwe’s tunes in the Tonic Solfa system, entitled “ Lovedale Music.” The tunes have been in the hands of the public before, but in a fragmentary form having appeared at differ- j ent times in the *Kafir* periodical published I at Lovedale as early as 1876. The collection might have been made more attractive if entirely new songs had been included in it, and which would be peculiar to itself. Its chief interest lies in the fact that it is the first effort of the *ind by a native.

NATIVE OPINION

WEDNESDAY, SEPT. 23, 1885.

THE BEAUFORT ELECTION, JUDGING from the significant silence of the local press, which consists of the *Advocate* and *Adelaide Record*, the European section of the Fort Beaufort electorate seems profoundly indifferent in regard to the election of a representative in the room of Mr. LAING, who has retired. The fact is important, as it serves to show more clearly what careful students of our political institutions had marked in the tone of the present Parliament—the thorough prostration of men of light and leading under Bond domination: the consequence of which is the extinction of hope and belief in the vital intelligence of the country, which is bound ultimately to prevail. But Bond domineering will be rendered more galling by such an attitude, than by real efforts to grapple with it. For the interests of our common country, then, it is to be hoped that those who view the ultimate objects of that organization with dismay, will unite in endeavours to improve the character and composition of the Great Council to which is confided the best and most precious interests of each inhabitant of this country. It is, however, satisfactory to observe some interest in this direction among the coloured and native electors. A preliminary meeting was held in Stockenstrom on the 15th September, to consider the question of filling up the vacancy in the electoral division. Elsewhere we give the observations made by the chairman of the meeting, the Rev. JAMES READ, from which we get a glimpse of the position the coloured voters of Stockenstrom are likely to take up. “ Compromise ” is the watchword Mr. READ gives to the electors. What kind of coalition can be effected between Bondism and Freedom Mr. READ does not say. It seems to us, however, that the question lies in the fitness of the gentlemen for the work to be undertaken. We grant that the views of Mr. HUTTON, Mr. RICHARD SOLOMON, Mr. DORMER, and Mr. GREEN — we are as ignorant of Mr. HUNT- LEY’S as Mr. READ is, and even more so—on the leading questions at present causing this country much anxiety, are in accord; if so, there can be no doubt that three of the four gentlemen must be asked to stand aside and not place the electors in the false position of choosing between gentlemen bolding similar views.

Mr. HUTTON, it seems to us, may have been a model representative in the Upper House : he does not appear to possess the requisites for the rough and tumble of the kind of Parliamentary warfare which is waged in the Lower House. Beyond being a local man, Mr. GREEN, so far as we know, has not shown any peculiar fitness for the Assembly battles. The country wants men who, to be of any good in that House, must be qualified to maintain their views ably and eloquently; and we humbly submit that if the choice is to rest upon aptitude for the boisterous atmosphere of the Assembly, we should say it is between Mr. SOLOMON and Mr. DORMER. To those who know the merits of both these gentlemen, nothing could be more painful than to record a vote for one which would imply that you loved the other the less. It is stated, however, that Mr. SOLOMON has no intention to enter Parliament yet. and thus a difficulty has been removed. We understand that Mr. WRENSCH is spoken of as a candidate and he will, no doubt, look to the Dutch vote. In any case we do hope the sound sense of the majority will prevail over local and selfish considerations, and that electors will study the best means of extricating the country from its present political evils by sending to Parliament^ ^ ^ ^ ^ strong and fearless representati® The salvation of the country lies in the united

efforts of the anti-Bond section of the community, whether they be white or whether they be black. We see no reason why this phalanx should not carry the position in Fort Beaufort. Short of this we shall join those who mourn the retirement of Mr. LAING from Parliament.

Editorial Notes.

IT will, we think, gratify our English readers to learn from a native source that affairs are taking a turn for the better in Basutoland. Writing from Morijah, on the 10th instant, our correspondent says :—“ We are having glorious rains; it has not rained so much for many a year. Heavy rain has descended for nine successive days. Stock has died, and is dying; for as I write considerable rain is falling. Oxen are perishing, as they have been in a poor condition from the drought, there having been no grass.”

In regard to the murder of three persons referred to in these columns recently, our correspondent says :—“ Colonel Clarke has requested Letsie to see to it that the mur. deters meet with their deserts. Letsie, however, wishes Colonel Clarke to move in the matter and demand them from Masopa, and proceed according to English law. It is said Masopa’s son is deeply implicated in the affair. Up to the present nothing definite has been arrived at.”

The same correspondent has the following in respect of the Brandy traffic, which has been the bane of Basutoland since the dis- annexation :—“ We rejoice to see that God is opening the eyes of our chiefs. I allude to the matter of the sale of brandy. The country had recently been visited by Chief Paulus Mopeli, Mkaclane’s son, and Letsie’s cousin, who resides in the Free State. He has been holding meetings, at which he pointed out to the Chiefs and people the ultimate consequences of brandy drinking to them as a nation, saying that it is the ruin of the country. * Let it be put away,’ said Mopeli, and the people joined in a chorus, after the Basuto fashion. ‘ Let it be put away.’ They have now sent the canteens back to the Free State, except in Masopa’s district.”

OUR countrymen in Port Elizabeth are to be commended for availing themselves of the presence of Sir Charles Warren at the Port to give him on their behalf, and on behalf of their countrymen throughout South Africa a public welcome. The sentiments given expression to in their address will touch a reverberating chord in the heart of every native who has followed the course of events which led up to the coming out of the gallant General. From a Port Elizabeth paper we read that “ A deputation composed of Mr. S. F. Makwena and three other respectable and influential natives, viz., Andries Pa, Peter Rwxuu, and A Ngcoza, attended. The address ran as follows :—

To MAJOR-GENERAL SIR CHARLES WARREN, R.E., K.C.M.G.

SIR,—We, the undersigned residents of the Native Locations at Port Elizabeth, wish to avail ourselves of the opportunity of welcoming your Honour into this town, and of congratulating your Honour on the success which has so far attended your mission in Bechuanaland.

We are aware of the circumstances which led to your being sent to this country, and we deeply respect the motive which prompted Her Majesty’s Government to send your Honour out here. Your presence out here speaks volumes of the kindly regard in which the native tribes of this country are held by the English Government.

We know that England values her own rights and liberties too well to remain indifferent when the rights and liberties of the weak are invaded; and that she holds her own obligations in too honourable an estimation to tolerate the wilful and shameful trampling under foot of treaties solemnly entered into. Your presence here this day proves all this.

We can assure your Honour that this event will never be forgotten by the natives, and that her Majesty’s Government will, by noble acts of this kind, gain a host of faithful adherents and loyal followers not to be repented of.

Wishing your Honour every success in the future, and a safe homeward voyage,

We are your Honour’s faithful servants. At the conclusion of the reading of the address Mr. Makwena said it was signed by 46 natives, and represented the feelings and wishes of about 1,000 natives of Port Elizabeth (cheers). The original draft was, by request, subsequently given to General Warren.

It has been circulated that the natives who have been getting advances in mealies and *Kafir* corn for the last week or two, have been hawking the same mealies about town, and selling them to *Kafir* traders at half-price in order to get brandy. That mealies have been hawked about and some sold we have good authority for stating, though the object is not vouched for. The act appeared so incomprehensible to us that we made inquiries among the people, and we need hardly state the story has been indignantly denied. It has been found difficult to get the names of the miscreants. We deem it necessary to state these facts not with the object of cloaking the rogues, guilty of such unprincipled conduct, but to point out the injustice done to the natives in general by holding them responsible for the unaccountable conduct of a few insigni- ficant and unknown scoundrels.

FROM the Transkei we learn that Chief Sigidi’s allowance has been stopped by the Government through a certain dispute he had with one of the headmen under him wherein he claimed subjection of the head, man and people to him, and wanted to put

up a kraal in the headman’s location. We don’t know why his allowance should be stopped for a small matter of this kind, as this headman was appointed and placed where he is by him. Very lately the allowance drawn by Chief Zenzile (son of the late Chief Smith Mhala) was stopped summarily on account of a certain difference between him and the Magistrate, in which we believe he (Zenzile) was misunderstood. But in this case his Councillors advised him to apologise. Both these matters have created ill-feeling in the District of Idutywa» Should rumour be true that the Magistrate is about to be changed the Government would be acting wisely. These proceedings savour much of what has been done to Chief Mbovane Mabandla, and we fear Mr. de Wet will estrange the people from him in resorting to or sanctioning a restive policy.

THE following notice of the marriage of the Rev. Dr. Soga appears in the *Christian Leader* last to hand and will be of interest to our readers :—Soga —Meikle.—At Wardpark, Cumbernauld, on 18th inst., by Rev. William Smith, Bonhill U. P. church, assisted by Rev. A. Borland, Larkhall (brother-in- law of the bride), Rev. Robert Primrose, Cumbernauld, and Rev. John S. Sclater, Manchester. Rev. William Anderson Soga, M.B.,C.M., U. P. mission, Kaffraria, to Mary Agnes, second daughter of Thomas Meikle, Esq.

The Fort Beaufort Election.

A preliminary meeting was held on the 15th inst., in Stockenstrom, to consider the mode of supplying the vacancy caused in the representation of Fort Beaufort by the retirement of Mr. Laing. We understand that the final meeting at which the popular candidate will be chosen will be held on Friday next. As chairman of the preliminary meeting the Rev. James Read made the following remarks on the various candidates:—

“Gentlemen and electors of the Fort Beaufort and Stockenstrom constituency : our representative, Mr. Laing, who has for twelve years served us efficiently, having resigned his seat as a member of the House of Assembly, we are called on to exercise our right and privilege as electors to fix on a gentleman who may be nominated as a candidate, and it necessary be elected in Mr. Laing’s room. Seeing the critical circumstances of our country it behoves us to act with great discretion, prudence, conciliation, foresight, and firmness in carrying out our behests as electors, and perhaps leaders of public opinion. In certain political emergencies there are such safety valves in the political machine called coalitions, when neither party is strong enough to carry out its peculiar views, and that is to make concessions and to meet on the same common ground of action. It is proposed then to endeavour to act with unanimity in the matters before us, and first to form a committee consisting of, say sixty members, half Natives and half Europeans, to comprehend Stockenstrom, Blinkwater, Heald Town, and Winterberg; none have as yet been proposed for Adelaide, Fort Beaufort and Koonap as no correspondence, and negotiations have taken place with them. There are 1,523 electors in the constituency, of whom there are 424 of English descent, 438 of Dutch descent, and 661 of Native or Colonial descent, and if we act with discretion there is no doubt but we shall be able to return as our member an able and good man. Five gentlemen may be said to have sent in their cards offering themselves as candidates for the vacant seat.

1st.—Mr. Hutton intimately known, to some of us as an able and accomplished scholar in classics and science, versed in statesmanship and the theory of legislation, and who has served the country and this division efficiently in llic upper House; a tried man.

2nd.—Mr. Advocate Solomon, a consummate jurist, an eloquent and successful pleader, who promises to be an intelligent, influential, and leading statesman, able to cope with such compeers as the Upingtons, the Innes’s, the Leonards, the Merrimans, and others.

3rd.—Mr. Dormer, the powerful editor of the *Cape Argus*, who also lies sent in his card, of him I would repeat that lie is an able, intrepid, and liberal journalist, who has already done great service to the country. He has taken a comprehensive view of the situation and sought to reconcile the interests of all sides impartially— Natives, English, and people of Dutch descent beyond the Colony. Whatever he undertakes he will pertinaciously stick, to and carry out.

4th.—Mr. Huntly the late C.C. andR.M. . of the Eastern Metropolis and City of the Saints has also sent his card to solicit our suffrages. I do not know much of him, except that he matriculated at the Cape College with me and some of the now leading men in Church and State in 1830, and since occupied a high and responsible situation in the Civil Service. I can only say that he is well spoken of by a popular and rising Nonconformist minister of the city, and it is no doubt an honour to our constituency that the ex-Magistrate and Civil Commissioner of the second magistracy in the Colony should appeal to our little community for support. He is well versed in official duties and public affairs.

5th.—Then comes our friend Mr. James Green, whose friends have also brought him on the political *tapis* or arena as a fit and proper person to represent us in Parliament. Of him I would say that we have known him from infancy, that he holds liberal views, is a thorough man of business and of liberal education. He has filled several offices of trust in the settlement as M.D.C. Board of Supervisors and Management, and is withal a man of means and independence, and not dependent on the Government or public for pecuniary considerations.

The committee will adopt the candidate who receives the majority of votes and will labour for

and try to secure his return. Had I a vote in each of five constituencies I would give one to each of these gentlemen.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo Doncedisa, abafuna ukutenga nokutengisa, *e-Toivn Hall, Kwisitora esinga pantsi ese- situ, No. 3, Kiuinkundla ye marike,*
E-QONCE.

Uhlala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tahipn.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kuma-Calana onke e-Koloni.
Unombona omhle kunene ove pesheya fwe Nciba awuteagisa tshipu kanye.

W. F. S. BOOTY.

Umteteleli kwi Nkundla yamatyala e-Komani. Umlungisi wemicimbi navipina esingisele ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkusele kwabana- matyala, waye kananjalo ebiza amanani afanelekileyo. I Ofisi ise Town Hall e-Ko- mani.

Isaziso Kubahambi.

TT. GEORGE WILLIAM A. RADASI wase Mpofu. Uyaziaa kubo bonke abahambi ukuba kuko i POST CART esuka Empofu (Seymour) eya e Bofolo (Fort Beaufort), ibnye ngo Mgqibelo, yenjenjalo bonke Olweshlanu ne Migqibelo.
Ixabiso lishumi linantlanu (15s.) leshelani ngomntu omnye. Kunokukwela isitatu sabantu kuyo.

J. RADASI. Seymour, 6 August, 1885.

EDWARD KELLY,

Umteteleli kwinkuadla yama tyala,

Ubuta imali ezizikweliti, ayitumele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yoma- ntyi.

Umvuzo awubizayo mncinane.

I Ofisi: LADY FRERE.

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengenyomhlaba, Nomteto, Namafa,

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

Lomsebenzi wauqala ego 1878.

YAZIWA. AKUFUNEKI KUZINCOMA

Amafa, Ingqeshiso, Iminqopiso nokwananwa kwezi qinisele zomhlaba—yonke lemicimbi yenziwa ngokukaula.

ggTTTetelela ematyaleni, aqube nemali engamatyala.

Kubabaleli Bam.

ABAHLOBO bam abase Koloni nabas- Natal bayaziswa ukuba inewadi aba- ndibalelayo zifika apo ndikona xa zenjiwe nie.

SOLOMON KUMALO,
Kleinfontein, near Ladysmith.
Natal.

August 22nd, 1885.

Kufunwa Kwanguku.

ITITSHALA eoesiqinisele, ukuba itabate indawo yesibini ekufundiseni kwi Semnari yase Mtwaku. Oyamkelayo indawo levo makabhalele ku

Rev. A. W. BRERETON,
Umongameli obambileyo.
St. Matthew's, Sept. 5, 1885.

I BRANDI

Elungileyo engapitikezwe nanto zinjengamanzi nezinye ezibululayo, itengwa ko

C. J. DOWELL & CO.,
BANK STREET,
E-QONCE.

Isonka! Isonka!

Mr. MCGREGOR,

Nase Waterfall, kwa ADAM KOK,
KOKSTAD,

WAZ ISA umzi ukuba Unento enintshi Yombona, Nama- zimba, ayitengisayo ngamaxabiso alingeneyo. Abantsundu abafuna ukutenga bangakufumana ukudla kutule tizolo kwisitola sika Mr. MCKAY, e Tshungwana (Mount Frere).
Wanana Inkomo Ngokudla-

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,
Nakweli,

Nabatengeli bofani ngofani,
Abatengi bento eziveliswo ngabantsundu esinjengo

BQYA, 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 itshatshelweyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esiikuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

C. MUSGROVE
OTENGISA (MPAHLA ETSHIPU YENDLU,
Kwindlu Ekangelene no W. O. CARTER & CO.,
E QONCE

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

Unokubatengela abantu abakude impahla abayifunayo kwimisito eti ibeko e Qonce xa bete banqopisana naye.

KWAPASCOE

Kufike lempahla intsha.
IPRINTI ezikanyayo, nezidaki, nezimfusa eziqala kwi 3d iyadi.
IKELEKO, nelinzi, nezomatrasi, ziqala kwi 3d. iyadi.
IKELEKO, ezingacacileyo ukuba mhlope 1/ iyadi ezi- ntlanu. Ikwilti.

IQIYA ezase France zona, Izikafu zamagxa eziqala kwi 9d. sisinye. IZIGUBUNGELO zomtshato nentyantyambo zomtshato. Isilika ezimhlope nezinamabala (zitshipu kakubi).

I ALPACA EZICACILEYO NEZIFONYIWEYO (zilungeleabapahliemitsatweni). Nengubo ezitengiswa ngeyadi nesezenziwe zokushata.

INGUBO ZOMTSHATO ESEZENZIWE, uyangungelwa otandayo ngexesha elifutshane.

Yeyona ndlu kulungiselelwa kuyo abatenga ezomtshato. “

Abatengeli banokuteta Isixosa.”

Ityali zetu ziyalala, zifuna ukuvuswa.

Amagama ka PASCOE ngokumadoda kwa SIGINGQI. Ngokwabafazi kwa SILINDI. Elokumteketisa kwa FOLOKOCO.

Itimiti Yama Wesile Antsundu.

YOBA NGO

Ngolwesi-Ne 1 October, 1885,

ETYALIKENI YAMA WESILE ANTSUNDU E QONCE.

Itikiti zokungena Is. kubantu abakulu,
6d kwintsapo.

Zobanokufunyanwa ngemini ezandulela Itimiti leyo kumalungu ekomityi—Mr. THOS. SAMBULA (Emgqwakwebe), Mr. Dosi MD ABA (Kwabidli), nako Mr. JOHN MNYABISO no Mr. JOSE MBENGEZA, Kwabuluneli, Nasemnyango.

Umemo lubekiswa nakwimpi yangapandle Otitshala Titshalakazi udodana nentombi, nabakulu.
Imali yoba yeyokulungiswa kwendlu yomfundisi.
Isihlalo siyakutatyatwa ngu T. E. DUCKLES, Esq.

Nantso int 'obukade uyifuna!

Kuyafunwa! Kuyafunwa ! Kufunwa!

IWAKA LABANTU!!

Ukuba liyekuhlola amaxabiso endiwarolayo

NGEZIKUMBA NOBOYA,

Nempahla etengiswa tshipu ngokumangalisayo.

Kanize kuzilingela, kuqinisekile ukuba nobuya nize.

Abasebeke beza banelisiwe.

Ndicela abanoku funda ukuba batyele abangenako.

Ningayilibali indawo endikuyo

Kufupi nomzi omdala ka MSESANE,

Endleleni yomcancato we Nciba eya e Ngqamakwe.

Ndikwali Gosa le “ MVO ZABANTSUNDU.”

P. H. POTTOR.

September 14.

IZISULU ! IZISULU !

J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Xosa bafuna ukuba itshayekele tu kwakamsi- nyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

POS' ISO APA BO I

E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,

No. 22, SMITH STREET,
E - QONCE.

Uhlala enento eninzi yezitofu ezifanelekileyo neziluhlaza apa bo.

Ingubo zomtshato zenziwa ngokokufuna komntu kwisituba se yure ezilishumi.

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

^LS'Ktag wmiarn'sTown" ^JHAT BROTHERS, Smith Street