IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE (NATIVEOPINION)

LIHLAULELWA

8G. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, OCTOBER 7,1885. [No. 49.

Amaqanda Esikwenene!

Impahla Yamadoda Namakwenkwana Emaxa-biso Ahlisiwayo Kanye!

C. FENNELL & CO.

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

Into eninzi yebatyi zekodi ezilingana amadoda, amadodana namakwenkwe.

Zihleli zodwa ngobutshipu.

Kukwako Nezezitofu, Nempahla Yamadoda enjenge Hempe njalo, njalo.

Ofuna ingubo ezisisulu makangaqdle atenge napina engayanga kubona o

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

AKUTENGISWA NGASIKWELITI.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

J. HILNER,

Umenzi wentsimbi zamaxesha,

E-QONCE.

Nomtengisi wempabla ezinjengemisesane njalo njalo.

Unentlobo ntlobo zemisesane, iwotshi, Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha ae.

I BRANDI

Elungileyo engapitikezwe nanto zinjenga-manzi nezinya ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,

E-QONCE

AMALAHLE ASE NDWE.

A BANIN I balamahle bagqibe nabapati bololiwe ukuba bamane ukulayishela kwa Komani (Queenstown),

300 TONS ZAMALAHLE

Ngenyanga: ezingangemitwalo e 80. ‘

Abafuna ifulara abasakuzidinga kwisituba semingxuma yamalahle ne Queenstown.
Akusakubako kubambezeleka ekulayisheni ʳamalahle nasekuwatulenij|e.7Komani.
Indlela yenqwelo intle yonke isagudiswa ngokunye.
Inani yi nayipeni (9d.) ngekulu.

Paula oku!

JOHN CHARLTON,’

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

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

Lomsebenzi wauqala ngo 1878.

UYAZIWA. AKUFUNUKI KUZINCOMA

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

Utetelela ematyaleni, aquke'nemali engamatyala.

Kubabaleli Bam.

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

SOLOMON KUMALO,
Kleinfontein, near Ladysmith.
Natal.

I August 22nd, 1885.

EDWARD KELLY

Umteteleli kwinkundla yama tyala,

Ubuta imali ezizikweliti, ayitu- mele kubaniniyo kwaoko

Uligqweta lamatyala entlobo zonke kwinkundla yoma- ntyi.

Umvuzo awubizayo mncinane

I Ofisi: LADY FRERE.

E. W. ROSE-IWES,

Ufmteteleli-Ematyaleni,

WEMVUMELANO, Umanani Weziqiniselo LONKE UNYAMEKO uyalnnikele ekute. teni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba uno. kufunelwa, ofuna kujikwe igama lesiqini. selo somhlaba unokwenzelwa. Lemise" benzi uyifeza kwesi siqingata nakwezimelene naso.

Amayeza ka Cook Abantsnndn.

—UMZI ontsundu ucelelwa ukuba ukange. lise lamayeza abalulekileyo.

Elika

COOK lyeza Lesisu, Nokusasazo.
1/6 ibotile.

Elika

COOK lyeza Lokukohlela (Lingamafuta).
1/6 ibotile.

Aka

COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika

COOK lyeza Lepalo.
1/6 ibotile.

Ezika p

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.

Ololiwe bakwa Rulumeni—base Maxhoseni.

Ukuhamba kwe Treni ngezimini zimbalwa pakati kwe Komani ne Alvani.

'VTGENXA yezimvula zisand'ukuna, kugqitywe ekubeni ke kungatwalwa bahambi nge Treni zangokuhlwa kwisituba se Molteno ne Alvani, kuyaziswa ke nkuba knqala nge Cawa, 4th October, de kubuye kwaziswe Itreni emelwe kusuka e Komani eya Alvani ngo 8-45 ngokuhlwa ngo Mvulo, ngolwesi-Tatu, ngolwesi-Hlanu. nango Mgqibelo, nesuka e Alvani eya e Komani ngo 8'30 ngokuhlwa nge Cawa, ngolweai-Bini, ngolwesi-Ne nangolwesi- Hlanu azisakuhamba. Endaweni yoko kuya-kuhamba ezi Treni eziyakusuka e Komani ziye e Alvani ngo 9 5 kusasa ngo Mvulo, ngolwesi-Bim, ngolwesi-Ne, ngolweai-Hlanu, nango Mgqibelo. Zisuke e Alvani ziye e Komani ngo 8 40 kusasa ngo Mvulo, ngolwesi- Bini, ngolwesi-Ne, ngolwesi-Hlanu nango Mgqibelo. Zihambe ngamaxesha amiselwe ezinye itreni ezihamba ngemini.

Amaxesha okuhamba kwe Treni pakati kwe Qonce ne Monti ne Komani awasaku guqulwa, kodwa kuyakwenziwa imigudu yokuba abahambi abavela e Alvani nge Treni yo 8'40 kusasa ngo Mvulo abeza neno kwizitishi ezingapaya kwe Komani abatanda ukwenje. njalo bahambe nge Treni yempahla esuka e Komani ngo 7'10 ngokuhlwa nge Mvulo ukuba kunokwenzeka. Kobuya kwaziswe xa i Treni zizakuhamba ngokunye pakati kwe Komani ne Alvani ngokwamaxesha amiselweyo.

T. R. PRICE, Umpatiswa.

E Alvani, October 2, 1885.

NDALAHLEKELWA.

ZINKOSI bonisani umfana ogama lingu, PETER DAMAN waye gwetywe yijaji wanikwa iminya emihlanu 5 years ngoku seleneminyaka esixenxe engeko. Apo waye siwe kona kusesi qitini abati yi Robben Island. Soloko wemkayo andiva nofifi olu ngaye ngumfo ontsundwana oli- rwanqa wemka apa eminyaka ema 25 une- ngqiti kwiminwe yase kohlo ku cikicane, ulinxele ofuna ukundilandisa wobhalela kwi ofisi ye *Mvo Zabantsundu,* E.Qonce.

JOHN MCINGA.

Dordrecht, September 25, 1885.

Kubakhandi-Bhekile.

KUFUNWA umfo ontsundu okwaziyo kakuble ukukhanda ibhekile, nkuba ayekupata udodana olufundiawa lomsebenzi kwi Simnari yase Buntingville (e Cumgce) Emampondweni. Umvuzo yi £50 ngonyaka kwakunye nendlu, nentsimi. Abaufunayo umsebenzi lowo mabatumele kwakunye na- mapepa ezimilo ku Bev. J. S. Morris, Umtata ngapambi ko 20 October lo. Kufunwa indo- dana engatati manzi, itshatile kungalunga okunye.

Buntingville, Umtata, 1 Oct., 1885.

Umanyano Nge Mfundo.

N. E. A.

AMALUNGU olu many ano awane ngxo- xo (notices of motion) anga zinga ngena; kwa nababe nyulelwe ukuba ze balese amapepa kwi ntlanganiso eyoba se Rura, maka tumele amagama engxoxo zawo ngelixesha lika October no November, ukuze zaziswe Emapepeni.

Mazitunyelwa ku

BENJAMIN SAKUBA,

Perksdale, P.O.,

Iqibira.

Ndicela Amehlo Nendlebe.

KULAHLEKE amahashi am ngo August 7, 1885, ndandilele e Klosane Emaxe- sibeni kwasa engeko omabini inkabi ebomvu eronayo ngempumlo ukupefumla kwayo, no- kuba ayikwelwe, ungayiva irona kakulu kwa usemgama, negama layo ngu Rona, nenye inkatyana egwangqa enqina limhlope nge- mva, linye inqita elimhlope, inopawu kwi. ndlebe yenene, iminyaka yalo lipete owesi- tatu. Ote wandilandisa kakuhle wovuzwa kanobom, ove into ngawo angatumela Emfn- ndisweni, via St. John's River ku

MR. JONATHAN NGUNGWINI.

25 Sept. 1885.

KWA G. WHITAKER, kwi- venkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

Iveki.

IQALE ukuteta ijaji e Qonce apa ngolwesi- Tatu 3 Sept, yenza into yanye yayakugqiba ngo Mgqibelo ngokuhlwa. Igqweta le Nko- sazana ibingu Mr. Blaine.

ABAGWETYELWE ukuxhonywa yi jaji apa e Qonce batandatu —yintombazana u Tapsi Mbingo ebulele umntwana ebisand' ukumbe. leka kuba ibisoyika nmzali. Ibicelelwe inceba noko yijuri. Ngo Nomsiti. Logengea, Rayiya, no Mzizi ababulala u Jubasi kwesi- Ra Makaula e Tshungwana nowesakwa Baca apo owabulala kunye no Mnyateli u Satana kuba kwatiwa ngu Siyazi abantwana baka Mnyateli babulawa nguye.

INKOSI enkulu ya Mabaca, u Makaula ube- ko apa e Qonce ngomcimbi wamatyala avela kwesake.

U MAQASHOLO no Nolentyi base Mkwinti, pesheya kwe Nciba ebekutiwa banetyala lo-kubulala umfazi omkulu ka Maqasholo (u Nolentyi ngomncinane) babonakele pambi kwalejaji nabo. Usindile n Maqasholo ngo- kusuka kungabikq pungqina bokuba uhlabi- le, umfazi ugwetyelwe iminyaka emine embandezelweni kuba esuke wati nguye owamhlabayo kodwa babesilwa engangxa- mele kumbulala kodwa. Ubuye wakanyela kanye umfazi wati amazwi lawo nbewanikwe ligqweta u Mr. Gontshi; umfazi lowo wahla- tywa yindoda. Ijaji isate iyakuyicedulula into leyo.

IMVULA ike yana kanobom ngolwesi-Ne nangolwesi.Hlanu Iweveki egqitileyo.

INTLANGANISO yonyaka yabafundisi aba-ntsundu base Wesile bomandla wase Bini iyakuba se Nxukwebe ngo 28 Oct.

AMANYE amatyala abengawokuba ate ohlwaywa ikakulu ngekatsi namaxesha ate tyi entolongweni.

KWA Ndlovukazi kubikwa ukubhubha ngo 24 September, 1885, kwendodana ebisand' ukutabata umsebenzi wobutitshala kona, igama layo ngu Mr. James Mkwane. Yayi- funde e Nxukwebe yapumelela nge competency ngonyaka odluleyo.

U MR. SCHERMBRUCKER ufike e Kapa ngo 30 Sept, ukubuya kolntyelelo ake walwenza kweli lase Maxhoseni.

IMPI yase Xonxa yale impela ukufudukela ku Tsolo. U Mr. Frost ubetunyelwe ukuba aye kuyizama, asuka amadoda amadala ati selexolele ukuba abulawe yindlala e Xonxa apo kunokuba aye kwilizwe angalaziyo.

U MR. UPINGTON kutiwa usahambele kwe-lakowabo elama Irish.

IRULUNELI yazisa ngokubalulekileyo uku- ba imida yela Bahlambeli yiyo le :—I Transvaal empumalanga, i Koloni ngezantsi, ngentla nangasentshonalanga ngumlambo oyi Molopo.

U MAJOR ELLIOT, umantyi omkulu wela Batembu usahambele ku Sarili.

ABAMNKELI be *Mvo* abangekahlauli baya-ziswa ukuba imali yabo yokuxasa ipepa ili* ndelwe kakulu.

KUKO inteto yokuba kuko abantu asebe- bulewe yingqakaqa kwisitili ease Bofolo.

ABAFUNDISI abaguqula Izibhalo bebehla-ngenengo 1 Oct. bayakuti ga ngeCulo le civ. Abebeko ibingo Rev. A. Kropf, Rev. B. Ross, no Rev. E. J. Barrett.

ITIMITI ya Mswesile ngolwesi-Ne olugqiti- leyo siva ukuba yahambiseka kakuhle. Isi- ko lokutumela itikiti kubahleli bamapepa endaba ukuze batabate indaba, alenziwanga, ngokoke asinangxelo singayenzayo ngomgco- bo lowo.

IMALI ka Rulumeni apa eku £400 eyayi. lahleke mhla ikari ka Mr. Dreyer yabukuqeka e Vetklep Rafil ngase Tsitsikama ifumani- sekile. Kutunyelwe ababanjwa wakuwuta umlambo ukuba baye kufuna yafunyanwa ixiuge pakati kwamatye omabini.

U RE*. W. BUXTON PHILIP, B.A., wase Kapa umiselwe ukuba lilungu le University Council endaweni ka Ven Archd Badnall, D.D., obuyele e England.

AMANYE Amangesi ase Bofolo acela u Mr. Wase Bayi Godionton ukuba afunzele indawo ka Mr. Laing ngolunyulo luzakubako.

UMZI ukangelelwe ukuba uhlaule inkozo zepepa ukuze umsebenzi uqubele pambili.

KUKO inteto yokuba u Rev. Canon Wood-rooffe, M.A., uza kupuma ekubeni ngurnfu- ndisi wase Somerset selezakutabata ubuhloli bezikolo kupela.

KUVAKALA ukuba ezimvula zine kwindawo ezininzi.

U REV. CANON LIGHTFOOT wase Kapa umiselwe kwibakala lobu Archdeacon endaweni ka Ven Archdeacon Badnall. Abahlo. bo abaninzi baka Ven Archdeacon Lightfoot bayakuvuyiswa bakuvaoko.

IVUKILE kwakona ingqakaqa e Alvani ngolwesi-Hlanu babini abababesebehliwe kwi lokeshoni yakona.

ITYALA lo Rev. J. D. Don no Mr. G. A. Hay, liyakutetwa e Rini ngo 10 November ozaya.

SEBEKWISHUMI linesi bozo abehliweyo yi-ngqaka qa e Dayimani.

E-DAYIMAN kumiselwe ukuba koti kwa-kubetwa intsimbi ngexesha lesitoba ngokuhlwa kungabisahamba mntu mnyama kwelo dolopu.

U Mr. SHIPPARD kuvakala ukuba unduluke ukusinga kwela Bahlambeli ukuyakutabata indawo yobu Ruluneli ngolwesi-Hlanu.

UMBONA e Tekwini uhamba kwi 12/6 ngenxowa.

AMALAHLE kuvakala ukuba ako e Colenso, e Natal, nakufupi nebala le Marike e Mgu. ngundlovu.

KUKO umntn ohliwe yingqakaqa Enxu- kwebe.

IKHABA le *Champion C. C.* eliya kudlala na Mangesi e *Kaffrarian C. C.* ngo Mgqibelo ngo:—Austen Ngcumbe (capt.), E. B. Soga, N. Bovana, Warner Ganya, William N. Seti, J. Sidaia, T. Zondani, N. Zondani, 8 Nini, Eleazer Maputi, M. Xhelo. Kuyakudlala negubu lamajoni xa kudlalwayo. Abe *Kaffrarian C. C.* abayakudlala ngo W. J. Tully, W. McCormack, W. H. Evans, H. L. Davies, H. S. Smith, H. Bailie, C. Egan, E. P. Schermbrucker, A. Giddy, W. R. Irvine, no Fleicher.

IMVO ZABANTSUNDU

NGOLWESI-TATU, OCT. 7,1885.

UNCEDO ENDLALENI.

GENDAWO yokuba sikwanga-T.N bantsundu, singuwona mlomo wabantsundu kanjako kubete kwasi-[4] nqabela ukwenza ingxolo malunga- na nokuba umzi ufunyaniselwe unce- do kulendlala ikoyo. Kambe umzi awunabango kuba noncedo olunge-nziwayo lungaba sisisa kodwa imo yalo. Siseuza ingxolo apa beku- ngatiwa " Hleliwenjebeningazixele- '' ngelinje, abanye bexelenga, beni- " ngadli nibekanje kukuba beni- " kangele ukudla into zabanye na ?" Ukuteta ke kweletu icala bekuya- konakalisa kunokunceda.

Kuko ukunyikima okutile kodwa ngoku okubonisa ukuba umzi unga-bangancedwa abantsundu. Umzi omhlope uyayibona into yokuba ngenxa yelanga nembandezelo, ufa- nele umntu omnyama ukubhaca, ne nto yokubhaca kwabo iyakupitizelisa yonke intlalo yabantu belilizwe, abamhlope nabamnyana. Siyawa- bulela amapepa Amangesi—ngaku- mbi awase Dikeni i *Alice Times* ne *Christian Express,* ngononelelo Iwa- wo ukwalata kulembandezelo. Ku- sicwayitisa ukuqonda ukuba imfu- neko yoncedo iyabonwa. Kunjalo- njeke ngati kuyakusifanela ukwalata eyona ndlela yokulwaba unce- do olo. Sibona tina ngati uncedo oluzanywayo ngu Rulumeni nangu- mzi omhlcpe luyakuwuposa umzi. Ngokusuka i Palamente ibeke nxa- mnye ixabiso le £2000 lokwenza indlela ngokoke asikukuba ikugqi- bile okufunekayo. Abati oku kwa- nele ngati sibona tina basatyekile kweyona nto. Bacinge ngokuti fan' ukuba umzi upelelwe yiyo yonke into nangamaqinga. Kanti akunjalo, abantu ekusweleke iqinga ngabo ngabadala nemilwelwe, inkomo ngazinye beziseko, nakuba zimi-nyeleke ekutengisweni nasesifeni, abanye bona bebesahleli ngetemba lokuba ingati linile babe nokuhlwa- yela —eyona nto iyakuba nokuba- nceda. Kusweleka kwembewu eyona nto ingamandla. Silusizi ukuba u Rulumeni engenakuyiqo- nda lento esuke yena wajokisa nge- ndlela le yenqwelo. Ngati kwesi- situba kungasifanela ukuba sibulele u Mr. JOHN J. IRVINE ngoncedo alwenzileyo kwabo bakufupi naye ukubazuzisa imbewu. Kwanoko kuqaliweyo e Lovedale nakwidolopu yase Dikeni— ukubuta inkozwana zokuncedisa kwelituba kuyakugqi-tisela ngapezulu kunamazwi amaninzi osizi angaxaswe zenzo ka Rulumeni. Njengoko sika- ngeleyo kumhlope ukuba umsebenzi wasendleleni awusayikuyiwa bani kuba abantu kejonge ekuhlwayeleni kuqala; begqibile ukwenjenjalo asinamatanda bayakuwufuna umsebenzi. Ngati kuti basahleli emga- qweni ngokwenjenjalo ; kuba indo- da ikushiye ngasemva ukuhlwayela yasuka yaya endleni iyakuba inge- na ivale amehlo kubungqiba bakwa- napakade. Zizo ezike izibakala ze- mbandezelo, esitembayo ukuba aba- hlobo betu abamhlope bayakuzi- iaula, baqube eyona nto iyakuba uncedo, ukuze umzi usinde. Kade xutetwa betshabalala bona abantu.

Amanqaku.

IMPI yakowetu ese Bofolo nase Mpofu ibinga ingefumane imlahle u Mr. Dormer yakuva ukuba Amalawu ase Katala awe ngaku Hutton. Uvakalisile u Mr. Solomon ukuba akakakhataleli kuya e Pala- mente. Into leyo ke elusizi kuba tina sicinga ukuba ngomnye wamadodana amatsha ayifaneleyo kanye i Palamente. Indoda ekwalingana no Mr. Solomon ko- kwetu ukwazi ngu Mr. Dormer, esiti ke umzi ontsundu mawenze konke onako uyivotele iye apo e Palamente. Xa i Bofolo lingenakumtumela asifihlisi nto okwezetu iziqu, asisakukhatala kuyapi yenye indoda engati inyulwe ngabantu base Bofolo, kuba singaboni luncedo naku- yipina, ngapandle ko Mr. Dormer no Mr. Solomon, kula apambi komzi eyakuba nento eyiyo eyenzela abantu abantsundu.

NGENXA yokungavani nemvo zika Mr. Solomon i *Eastern Star* elinye lamapepa ase Rini, izama ukubonisa abanyuli base Bofolo ukungafaneleki kokuba batumele u Mr. Solomon, ide yafumana yaxela into engeyiyo yokuba u Mr. Solomon uzaku- suka e Rini ayekuhlala e Kapa indawo engateni namalungelo elilizwe. U Mr. Solomon ucele elinye ipepa lase Rini apo i Journaiukuba libike ukub'akuko nt' injalo acinga ngokuyenza. Ade atete ubuxoki amanye amapepa xa selezitiyile imvo zomntu—into esinosizi ukuyibona.

KWA eli pepa lase Rini limangalisiwe koko liti kukuhatahata kwetu nsasekohlo nasekunene, kuba lisiti sivakalise usizi ngokupuma kuka Mr. Laing e Palamente kanti sizamela ukuba kungene endaw^i* yake umntu oyakuncedisa icala anga^^ nga wavota nalo u Mr. Laing. Elipepa alisivisisanga, kuba saposa umnqwazi pezulu sakuva ukuba upumile u Mr. Laing kuba sisiti ungomnye walomalu- ngu akanyiselweyo e Palamente ancedisa Amabulu ukuba ahambise imiteto yawo engabhadlileyo. Ukuba Amabulu ngawo apete imicimbi yelilizwe siti tina mawa-ngene alawule ukuze yaziwe nguye wo- nke into afuna yenziwe. Ngapandle koku akuko tern ba pantsi kwalempato.

KWA i *Star* yenjenje ukubhala ngom- hlobo wetu u Mr. F. j. Dormer,—" *Imvo* iva ukuba u Mr. Advocate Solomon aka- namnqweno wokuya e Palamente, nje- ngokuba isiti abona bantu bafanelekileyo ngu Mr. Solomon lo no Mr. Dormer ukuba umhlobo wetu u Mr. Dormer uyaku- xaswa nali Katala uyakupumelela. Be-singavuya isimanga etunyelwe e Pala- mente u Mr. Dormer ukuba ibingenguye Umntu wase Kapa; besingadesiyiyekelele neudawo yokuba ingowase Kapa ukuba ubengumntu ongacase uSpriggnoUpington kangaka,kuba sisiti tina ungomnye wa- madoda anamandla ebucikweni kwelili- zwe,akuteleyo kuneuto eninzi ekoyo nge-zimini." Sibona ukuba elase Natal li- mncoma ngokalipo limfanise no Lord Randolph Churchill iroti le Palamente ya Pesheya. Siyazi ukuba evotelwe uyakuba yiyo lonto.

SITUSWE kunene ngamanqaku enziwe lipepa ebelingumldobo wetu ixesha elide, ngomtandazo webandla lakwa Bidli eli- wenze kubapati bomzi ngeveki engapa- ya. Ngenxa yokuba amadoda akwa Bidli esuke enza isicelo sokuba ake apiwe ixesha mayelana nomteto werafu yenkomo ezigqite esineni nebokwe ezigqite esi- tandatwini, nokulia kanjako avunyelwe ukuba abe nenkomo ezisibozo nebokwe ezingapezulu kwezizimiselweyo, nokuba nawo avulelwe ilungelo lokuba adlise kuzo zonke indawo pakati kwe komaneji yase Qonce—siti ngokusuka axele zonke ezizi- nto, ngokoke i *Mercury* iti esisicelo asi- bqnisi ukuba abantsundu bayalamb; . Ziko ke nezinye izinto ezingemnaudi ezi- tetwa ngumbhali walamanqaAu, kodwake kwauele xa salate kulendawo yodwa. Le- nteto ibonisa ukuba ngokwalombhali uku- ze kube nokutiwa umzi uyatshabalala make tanci kungabiko nenkomo yokubika Inteto enje ibingaqondakalayo ipuma twipepa elibutshaba kwabantsundu, si-mangalisiwe kodwa ukuba ibonakale kwe- lika Hay. Ngabatanda ukubona umntu ontsundu ebhadula abanga angahlwe- mpuzeke ngoluhlobo pambi kokuba ba- mncede. Ukuhlekisa ngenyaniso yokuba abantsundu bepile ngempahla lombhali uti lonto " yintsomi kodwa." Kuyazeka kuye wonke ukuba inkomo azixeli kusi- keleleka kwabantsundu, kuba azinaxabiso xa zitengiswayo, enye into inkomo ilu- ncedo ekulimeni. Egameni labantu bakwa Bidli masibulele u Mr. F. Tudhope no Mr. Newing ngokubamela abantsundu kumalungelo abo.

Ukumiselwa Kwabafundisi.

[NGOBEKO.]

U Bishop walommandla wase Rini ebe-nenkonzo yokumisela abafundisi abata- ndatu e Bayi, ngomhla wa 30 ku August 1885. Inkonzo leyo yangena kulotyalike- kazi inkulu yamajoni ingase Gantolo, ekutiwa yi Saint Mary's, ngentsimbi ye 11 a.m. Kwabe bekuko Umtendeleko kusasa ngentsimbi yesixenxe, ekwakuko kuwo inxenye yababebekwe izandla kwiveki eyandulelayo. Kute kwange- ntsuku ezandulelayo kwalungiselelwa abantu abavela.kwezinye indawo izihlalo, kuba kwakulindelekile kakadeni ukuba ityalike iyakuxinaua ngobuninzi baba- ntu. Kwabe kananjalo kulungiselelwe na- bantu abantsundu abezayo ukuzakubona lomsebenzi wokunyuselwa ebu-Pristin, kwamadodana amabini ohlanga KM u Rev. William Philip no Rev. IBn Maigas. Lomsebenzike wokuny usela abantsundu ebu-Bingelelini (priesthood) awenziwanga ngapandle kwenyameko, nenzondelelo, kwanembuzo ezicikideki- leyo. Isiqiniselo sobunyaniso bendawo yokuba konke oku kwanelisile, kwaku-nye nohlobo oluncomekayo abapendule ngalo imibuzo eqata eyabekwa pambi kwabo ngabavavanyi, u Venerable Archdeacon White, M.A., Rev. Chancellor Espin, M.A., no Rev. A. T. Wirgman M.A.,D.C.L., sisazisiwe ngomnye wabo abavavanyi.

Nge Cawa kusasa abavumi (choir) be- tyalike engakwelocibi lingase Maxambe- ni (S. Cuthbert's) baditywa nabase Saint Mary's. Lwangena ololudwe lude ku nenelutshokwezimhlope (Surplices and cassocks). Emva kwabaculi yabangama- dikom omatanuatu azakungeniswa ebu- bingelelini, u Rev. C. E. Mayo wase Saint Mary's, Rev. M. A. Maggs' umnot disi wase Herschel, emantlan' e GgqiH

Rev. D. D. Austin, owase Richmond, Rev. John Catling, wase Adelaide, Rev. William Philip, owase Saint Barnabas' Mission e Batenjini, Rev. Daniel Maigas, wase Saint Stephen's Mission Port Elizabeth. Emva kwabo yabangu Rev. H. H. Ryland, B.A., inkulu ye Diocesan Grammar School e Bayi, Rev. J. F. Sinden, wase Adelaide, Rev. J. D. Robinson, M.A. umncedisi wase Saint Mary's, Rev. A. T. Wirgman, M.A.,D.C.L., inkulu yase Saint Mary's, Rev. Chancellor Espin, M.A., inkulu ye Saint Andrew's College Graham's Town, no Ven Archdeacon White M.A., elona gosa likulu le Bishop. E- mva kwabo kulandele i Bishop itsho kwisinxibo sayo sokubingelela (cope), nomnqwazi wayo (mitre), ipahlwe ngu Rev. W. H. Turpin (u Fikizolo), no Rev. Father Simeon, M.A., i-chaplains zayo. kwaye kuvunywa eliculo la 431,

Mpati omkuln Mgwebi
womhlaba Ozinynlela
Abalambati; Obutyebi bako
Bungapeliyo Bupatisw' umhlaba
Nento ezingento. &c.

KUR emva komtandazo kwashunyaye- Iwa ngu Rev. Chancellor Espin, M.A., umfundisi Zibalo, owayitabatela intshu- mayelo yake ku II. Korinte, V.—18. Wabonisa kakulu ukuba umsebenzi wobufundisi ungoka Tixo asiwamntu utandileke u Tixo ukuwunikela nokuwu- patisa izityа zodongwe lomsebenzi woku- xolelanisa Yena nehlabati, ukuze uku- ncamisa kwamandla hungapumi bantwi- ni, kupume ku Tixo. Siyatemba ukuba iyakushicilelwa nangenteto ye Sixosa, asitandabuzi ukuba iyakuba luncedo na kubantu abantsundu.

Ekupeleni kwentshumayelo u Archdeacon White ubadwelise pambi kwe Bishop abo bazakungeniswa ebu-Binge- lelini, wabanikela kuyo ngalamazwi:— " Bawo obekekileyo ku Tixo, ndinikela kuwe ababantu ukuba bamnkelelwe ebubingelelini (priesthood)." Kulandele umtandazo otandazela abo bazakubekwa izandla. Emva komtandazo kuhanjiswe Inkonzo yo Mtendeleko. Indumiso ziha- njiswe ngohlobo Joluncomekayo kanye- Okuke kusisiqamo semigudu ka Rev. C. E. Mayo, nomdlali wohadi u Mr. Dixon. Incwadana yafuudwa ngu Rev. Chancellor Espin, M.A., Ivangeli lafundwa ngu Venerable Archdeacon White, M.A.; emva koko babuzwe imibuzo abazaku- ngeniswa ebubirgelelini ngu Bishop, ngohlobo apa olwarazula imibilini yaba- ninzi, zaza nempendulo zabanokuviwa nangabangasemva kubo bonke. Ute akukova ukubuza wacela ibandla ukuba litandazele abo bazakumiselwa ebufundi- sini obupakamueyo, kwatiwa qutu umzuzu otile. Emva koko kuvunywe u"YizaMoya ongcwele" *(Veni Creator Spiritus)* beguqile abazakubekwa izandla, Kute kwakugqitywa babekwa izandla ngu Bishop, baye besisa izandla zokune- ne bonke abafundisi ababeko. Waye u Dr. Wirgman, omnye wabavavanyi, emana ukunikela i Bible zabo babekwa izandla ku Bishop, zayeke ezi Bible ngazinye zineziqiniselo zabo zobu Bingeleli *(Letters of Orders).* Bateke bakugqitywa ukumiselwa baya ngendawo zabo, yaqu- kunjelwa eyo Mtendeleko inkonzo. Abafundisi nabaculi (choir) bandululwe ng₀*Nunc Dimittis,* " Nkosi sindulule isica- ka sako ngoxolo." Yabake iyapela inkonzo enokucingwa ngentliziyo kuno- kuba ixelwe ngamazwi. Ekungatanda- buzekiyo okokuba uninzi Iwemnka ne- zinto ezilungileyo oluziboneleye noluzi- veleyo.

Impawana.

Knmhlope ukuba umzi udiniwe lucuku oln luzibonakalisileyo pakati kwelipepa le Mvo nelase Dikeni, obelungeni kakade. Ukuze ke nmlilo ungavut.i okunye sifike kwisigqiho aokuba zouke incwadi zababhaleli eziteta ngalo singabisazingenua kwelipepa. Siya- temba ukuba umzi omkulu ofunda *Imvo Za- ■bantsundu* uy akusixolela ngelibakala. Se. kubonakele ngokueacileyo kanjako ukuba uvunduvundu olu aluzona mvo zabantsundu.

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Kumnandi kakulu ukuba lengxabatshitshi iqukunjelwe ngelizwi eliwe pakati kwenteto • eninzi embi yelipepa lase Dikeni ekwangeMvo. Esaqalekisa u Bilame wase Dikeni upulukwe iolilizwi lokutamsanqeliaa—" Hayi ipepa liyolile *Imvo Zabantsundu.* Yinto oti waku. gqiba ube eelunga kungafika elinye." Emva koku kucace okunye kuti ukuba inyaniso ^sinto itahabalalayo oko ingatahabalalanga .pantsi kwamanqina e *Sigidimi* ngolulwabici. Kulenteto aiti: Amen.

Siyaqokela siti njengokuba kulinywanje mawulumnke umzi ukuba zizike ipuluwa etnhlabeni. Mbangi yoku kukuba imvula ingento iseloko isina, ekuti noko iyiminyaka yemvula angapeli won' amalanga enyanga ze- jnkanga nomnga, abeta kupantse ukusweleka itemba malungana nokudla okuselikhaba. Intok'e encedayo kukuba ingcambu zokudla zendele, oku kunokwenziwa kukulima oku- nzulu kupela.

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Nakumavo asifnmani ukuba yinto eyaka yahlutnisa uhlanga ukuba Iwayame ngolu- nye, entweni zonke nangamaxesha onke. Oku kuvele mhlope mayelana nalembande* zelo ikoyo pakati komzi ontsundu. Umlu- ngu akancedi. Asibhekise nto kuncedo olunjengolo alwenzileyo umfo ka Aluveni kweli hse Maxhosem kuba onjengaye akako. Sibekiselela kuncedo Iuka Rulumeni aeuke abanyazee abantu ukuba nabanenkomo mabaye kulandlela yoncedo yayame ulwa- ndle—into eyakubeta ukuba umntu onosapo angabnye ahlume intsiba, kuba ingalimanga ngoku indoda iyakuba likoboka pantsi kwa. xnanye pgetmnyaka ezayo. Yiyo lonto na

ke efunwa ngu Rulumeni kulomzi untsundu, lento anyanzela namadoda anentwana yempahla emakaya afuna kodwa uncedo ngembew a ukuze apile de kuvunwe ingqolowa ? Sitsho ngokoke ukuba olunye uhlanga alunakutwala olunye kude kuyepi. Yintonina ke emayilingwe ngalento yokusweleka kwembewu ? Kwi akile zetu zezaziso kuqale ukubonakala ngeveki edlulileyo isaziso so Messrs Johnson &Co. abati batabata iponti ngengxowa. Ukuba ke besingabantu abazitembayo bekungake kubutwe inkozwana kwimizi ngemizi bati abantu batumele tile kwelo la Maxesibe–ilali nganye ibe ne. nqwelo kutatwe ingxowa ezo kuzokulinywa. Ukuba kulilwa ngokungabiko kwenkabi ma- kuhambe ngolwandle ukudla kungeniswe kwicweba lo Mzimvubu kuzokupuma e Monti kuze apa ngololiwe:

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Siva ngomhlobo wetu bamnyama ose Kapa ukuba kuko itemba lokuba kunokubu- twa inkozwana ezitile kulomzi ukunceda indlala nentswelo le ikoyo. Ezinkozoke bezinganceda kwinto ezinjengezi.

♦ , . t.

Umoya ayitabate ngawo umbhaleli u " Vazidlule " ingxoxo yokwenziwa kwabafundisi nabasebenzi abasezidolopini ihotele zendwe. ndwe zangapandle, mhle kanye; Into le ifanele ukukangelwa. Inkulu irafu erolwa ngababantu iveki zonke ngenxa yendwendwe ekungemcimbi wabo ukuzilungiselela. Ma. ninzi amaxesha ati umntu kwezinkulu intsizi agqibe ekubeni woyidla intsuku ezintatu into nosapo Iwake kusuke ngenxa yendwendwe kubonakale idliwa mininye! Amele umzalwana ekangele maqinga wambi ngexe- sha anga.eba ebesapumle. Indwendwe zona azingehekwe tyala bani kuba sazeke zisiti ziyakubona u mhlobo wazo ezatngqibela kuda- la kanti ziya kumntu oselentliziyo irara loluhlobo Iwenxwaleko kuba kungeko lusuku lupakati—ziti zimnka ezi zibe zifika ezinye Atiuina ke ukupila umntu ?

Simana ukuyibuyela njeke lendawo ku- kuba singa nabangapandle bangaxela u" Va- zidlule " bayisabele lento kuba abantu be- dolopu sebekolwe yeyokosa;

♦

Situnyelwe ngumhlobo wetu incwadi " Yamazwi Esiyalo " abekiswe eramenteni yabantsundn base Wesile. Siyilesile le- ncwadana, —siogati ngayo nakuba singe- bantu abanokuzingca ngokwazi inteto ye Sixosa, esalencwadana sipambukile kwinteto kwanjengazo zonke incwadi zakwa Wesile zabantsundu. Kwinto eninzi elungileyo eyalezwa ebandleni ngabafundisi sivuyiswe kunene ukufumana ukuba kwalatwa nakwi- nto elihlazokazi elikulu lomzi wakowetu, lokwenza indlu yomfundisi inkundla nenta- nga. Tina base dolopini asindlu yomfundisi yodwa elikaya lend wend we kodwa neza- banye abantu abasuke banelishwa ngokusu- ka baziwe.

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Makwazeke kuye wonke umntu ukuba xa sifakwa apa kwi Mvo esisiyalo asibhekiswe kuma Wesile odwa kodwa ku Matshatshi, ku Marabe, naku Madipende, nakwabanye. Banyala ngalake umzi abafundisi:—" Make sinibonise kancinane ngokumalunga nabo abafundisi abantsundu abamiswe pakati kwenu. Ukuba bonke abahambi bayaku- kulula endlwini yomntu lowo ungumfundisi, badle ukudla kwake imihla ngemihla, woti- nina yena ukusinda ematyateni ? Intswelo ziyakumngena, ade aposise ati omnye ngo- kuxakeka oku abuye ahlukane nomsebenzi ebewunikiwe yi Nkosi. Mabakululeke bona abafundisi abantsundu babe nokuzinikela kumsebenzi wabo. Ngokuba u Wesile uti kubo abanjalo, ' asingumsebenzi wenu ukuba nenze amaxesha atile natile ekushuma- yeleni, nikangele naluse iramentana etile netile; umsebenzi wenu ungowokuba nisindi- seimipefumloyonke eninokuyisindisa, mani- zeke ngoko niqinise, nizilumnkele.' Niya- bonake ngoko ubukulu bawo umsebenzi aba- nikwa wona, abanaxesha lokuba bangabanje- zelwa zizinto zasemhlabeni, bayafuneka bezi- nikele e-Nkosini nasemsebenzini wayo imihla yonke, nani ke ngoko manizamele ukuba ni- banike amandla."

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Isikula sentsapo yabantsundu balapa e Qonce sivuke okunye pantsi kokongamela kweledi p Miss Pamla. Esisikala sasibule. we ngu Mhloli, u Mr. Howe-Ely, sesinaba- ntwana abahlanu ngalonyaka ugqitileyo. Sinyanga ntatu sivuliwe nje namhla intsapo yaso iku 70 ezincwadini. Ngo 25 Sept, wasityelelela u Mhloli wafumana 44, a- kubeva ukuba bemi ngoluhlobo kwisiqibi III; 7; II. 3; I. 8. Yinto ebalulekileyo ukuba zonke izikolo ezipaptsi kokongamela ko Rev. C. Pamla zipilile nakubeni amaxesha enje. ukuba mabi.

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Amagqweta atiywe kanye yimpi entsu- ndu yapesheya kwe Nciba. Yenjenje enye imambane epesheya ko Mtata :—

NKOSI YAM.—Kuko amazwana endiwalo- bele ngala endiweva kwi *Afvo Zabantsundu* atetwe zinkosi ezimbini n Sigidi no Feni, ndiyababnlela kanye ngalento yokngqwete- Iwa kwamasela, ayifuneki lonto kanye. Nditsho num mawayitete ayiqinise amawetu lonto ayifuneki. S. M. M. Emahlungulu, Qumbn District, Sept. 1885.

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Ukulunga okwenziwe zimvula kuyaqala kuyavakala. Sitsbo ngokungena komtinjana nomlisela kwi Mvo okutabate amandla nga- kumbi ngoku. Owoshiywa ngowoshiywa, mabandla akowetu. Pakati. Huntshu, Sa- tana, Huntshu!

NATIVE OPINION

WEDNESDAY, OCT. 7, 1885.

RELIEF EFFORTS.

SITUATED as we are—being the recognised organ of our countrymen—any agitation by us with a view to keep prominently before the country the urgent necessity of relief in the lamentable depression from which the Natives are keenly suffering, would have

remedies to cope with this crime, while he recognizes the fact that every black man is now looked upon as a thief. Something should be done whereby habitual thieves might be known. That there are thievish clans among the natives is undeniable. Even in the wholesale thieving that is at present going on under cover of the distress, careful observation can show that most thieves come from a particular clan. So much so that it is not an unusual thing to hear a man boasting in the following manner ' Old as we are we have been fed appeared as a crassitude of bad taste. We would have been taunted, as even now there are hot wanting those who make use of the taunt, with having been improvident and prodigal, so that we may become a pest to our more frugal white neighbours. That in this respect the position of the vast majority of our countrymen is vulnerable is only too true. We feared, then, that our advocacy would do in this instance more harm than good.

There are now signs, however, that public opinion is ripe on this question. The country is impressed with the fact that the Natives, from a succession of bad seasons, immediately on the heels of which has followed the unprecedented commercial depression, are completely undone, and that, forming as they do the bulk of the population in South Africa, their depopulation by famine must precipitate the Colony into a crisis. We cannot be too thankful to some of the frontier newspapers — notably the *Alice Times* and the *Christian Express* (Lovedale) —for their persistence in drawing the attention of the country to this melancholy question. And it is gratifying to observe that there seems to be a general consensus of opinion that relief must be granted.

On the question of the disposition of relief, we fancy, we can write without any qualms of conscience. We shall therefore briefly state the views of our people It is quite clear, from what we have been able able to see, that a mistake has occurred in guaging the amount of the distress. Because Parliament voted a sum of £2,000 for relief works, people have concluded that what was required has been done, and that Natives would eagerly take to the relief work^. There can be no doubt that those who have adopted this view have depicted for their mind's eyes the most extreme position. They have delineated the condition of a people hopelessly and helplessly famishing. With the exception of old people and invalids the natives had not arrived at this condition. The fact is that some have cattle still, though . many of them have had to be disposed of in a market where they were a drug^ and many more have been decimateci by drought. The people have been' living in hopes that rains might descend, and if they could only get seed-grain they might be able to raise something to tide them over till next year. It is the dearth of seed that has been, and is being, severely felt. We deeply regret that Government has not seen its way to meet this position. In this connection it would not, we think, be out of place to acknowledge the large-heartedness of Mr. JOHN J. IRVINE for his practical sympathy in assisting those within his circle with seed advances. The movement which has been begun in Lovedale and Alice to start subscription lists with the same object, will have a more telling effect than the bagsful of the kind of sympathy which the Government is professing. It seems certain that the relief works scheme will fail so long as people are earnestly seeking seed. When they are done with sowing they may be, no doubt, in a better mood to consider it. In this we think they are wise, for if able-bodied men take to the Peddie-Kei road before attending to the sowing, everyone must acknowledge that they will be wilfully running into everlasting beggary. Having thus given the state of things to be dealt with, we do hope the friends of the Natives will recognise it, drop theory, and practise what they are preaching, or it may be too late to save the people, to the great calamity of the country hereafter.

Editorial Notes.

"PAULA" anativecorrespondentwho.se communication appeared in our Kafir columns last week writes us as follows:— " I am very pleased to see that you are determined to urge your views and those of others on the matter of stock-stealing until something is done. I am inclined to favour the suggestion of Chief Mapasa, for he seems to me to be, as it were, ridiculing the effects of the white man's

upon other peoples cattle, and have never tasted the meat of our own.' Such characters, then should be branded somehow. On being convicted let the thief forfeit much of his stock, and above all be branded, or marked otherwise on the cheek. Let the prison be reserved for those who have no stock or property to forfeit. This used to be a common punishment in the old military system. It should be carried out in this country. We bear the hardship of the pass on account of faults of a few. Let them be marked so that they may be known to all. For a second theft let the thief be marked on the other cheek, for the third on the right hand, for the fourth on the left hand, and so forth. Because thieves turn up at one's place at day time to study the situation and are seen by all. Brand them, so that you may know them and see that they do not dilly-dally about your farmstead."

EVIDENTLY carried off by paicy malignity the *Eastern Star* stated a little while ago that " Mr. R. Solomon was about to remove from Graham's Town to Cape Town; he had disposed of his house property, and at the close of the present circuit would practice in the Supreme Court." Mr. Solomon has authorized the *Journal* to state that there is not one w ord of truth in the story. Of course, this was fabricated to prejudice Mr. Solomon in the eyes of the Fort Beaufort electors, and was, unintentionally of course, calculated to injure his valuable professional pracl ice in the Eastern Districts. It is to be deplored that party animosity should be allowed such free scope.

OUR friend the *Star* is staggered at an inconsistency which it alleges against us " in mourning the retirement of the Hon. Mr. Laing" while we " urge the election of a successor who will be found voting on the side of the House to which he was always in opposition." We must say we have been misunderstood by our able contemporary. Unlike our friends in the press with whom we always agree we have never mourned Mr. Laing's retirement, for we looked upon him as one of those intelligent members of Parliament who were assisting the Bond in carrying out its crude and undigested programme, though they knew it to be so. If the Bondmen must have their way let them have their men in power. Short of this the Government of this country will ever be in an unsatisfactory state.

THE same paper thus innocently delivers itself about the reported candidature of our friend, Mr. F. J. Dormer :— *" Imvo* hears that Mr. Advocate Solomon will not stand, and as it regards Mr. Solomon and our friend, Mr. F. J. Dormer, as the only ones in the running, if Mr. Solomon does not stand and Mr. Dormer is put up as the nominee of the Kat River people, there can be little I doubt of his success. We should hail with much pleasure the return of Mr. Dormer to Parliament if he were an Eastern instead of a Western ; we would even waive the latter disqualification if he were a Ministerialist instead of an anti-Ministerialist, because we regard him as one of our rising and most promising of colonists, of much ability, and with an energy and capacity for work which too many would-be statesmen of the present day lack very considerably." By the way, the *Natal Mercury* characterizes Mr. Dormer as the Lord Randolph Churchill of the Cape Town Council; and it is doubtless his energy and ability in that arena which makes us think he would be a Churchill of the Assembly. Anyhow, the idea of a Churchill in our Parliament is not a bad one.

WE could not resist ejaculating " *Et tu Brute f* on reading the Borough Notes of our friend the *Cape Mercury* on the petition from Bidli's Location which is within the local municipality. Simply because the deputation asked that the execution of the Council resolution for reduction of stock (which bv the way has never been enforced) be deferred as they were in straits, and that they be permitted to graze on other parts of the commonage —a right which has been refused them latterly, the *Mercury* finds reason to discredit the fact that " there is famine in the land amongst these pastoral people." There are other bitter things hurled at the natives in the notes, but at present it is sufficient to take up the above for its interest extends beyond the limits of the King William's Town municipality. Well, the only inference from the statement regarding the famine is that the natives must dispose of the last beast before anything is said about there being depression amon" them. Such a statement could very easuy be understood when coming from a negrophobist journal, but coming as it does from the *Cape Mercury* it presents itself to us as a strange phenomenon. Only those who would have natives homeless, and doomed to vagabondage would wish them to get rid of every beast before they speak of depression as existing among them. To redicule the fact that natives have lived on stock from time immemorial the writer says it is " pure allegory " and thus attempts to prejudice the prayer. This doos pot come with any grace from the *Cape Mercury.* Anyway, the public should be allowed to know that the possession by some natives of a few cattle is no true index of prosperity, as cattle are at present going for a song, and breadstuffs are dear, and besides these people must use these cattle in tilling their lands after the rains otherwise they will be worse off in coming years and become a burden to the country. On behalf of Bidli's natives we must however, thank Mr. F. Tudhope and Mr. Newiug for standing up for the rights and privileges of the native people, and no doubt, their advocacy will thoroughly be appreciated by them.

ABALIMI NA BARWEBI.

E-MARKENI.

SOMERSET EAST (Oct. 2).
Ibotolo, 1/6 to 2/3 ngeponti Irasi, 2|d to 3d.
ngesitungu Amaqanda, 9d to 1/ ngedazini
Umbona, 27/ ngenxowa Itap le, 8/6 ngenxowa 1 habile, 2/ to 4/ ngekula Inkuni, 4/6 to 12/6 ngeflara

E-KOMANI (October 6).
Ibotolo, 2/ to 3/6 ngeponti
Irasi, 16/ ngenxowa
Amaqanda, 1/3 to 1/6 ngedazini Ihabile, 6/6 to 8/3 ngekulu Umgubo, 14/ to 17/ ngekulu Ibrani, 6/ to 8/0 ngenxowa Umbona, 26/ ngenxowa
Amazimba, 27/ ngenxowa Itswele, 15/ to 18/ ngenxowa

EiKARADOKWE (October 2, 1885).
Ibotolo, 1/3 to 1/6 ngeponti Irasi, 13/ to 14/ 150 eponti Ibrani, 7/6 ngenxowa
Amaqanda, /11 to 1/ ngedazini
Inkuni, 10/ to 29/ ngeflara
Amazimba, 29/ ngama 200 eponti| Umgubo, 24/ to 26/ ngenxowa Umbona, 25/ to 26/ ngenxowa
Ihabile, 4/6 to 5/ ngekulu Itapile, 10/ to 15/ ngekulu
Uboya, 2d to 3d begusha ngeponti Ingqolowa, 21/6 to 22/

E-QONCE (September I j).
Ibotolo, 1/5 to 2/2 ngeponti
Amaqanda, 8|d to 9d ngedazini
Ihabile, 5/3 to 6/9 ngekulu
Umbona, 11/8 to 12/7 ngekulu
Ibran', 5/7 ngenxowa
Inkuni. 6/ to 25/ ngeflara Imbotyi, 17/ ngekulu Inkuni (Oct, 3), 12/ to 27/ ngeflara

MY RAMBLES OVER-LAND.

tfth 2:

At Blaney Junction, AS I feared, t got into trouble in connection with my travelling ticket, one of those men, a Rail* way servant, who in the bustle of their calling forget to conserve their tempers as well as their energies for more continuous exercise of them, flew into a tremendous rage at seeing the ticket I produced, and in a strange peremptory manner demanded of me how did I come by the ticket, how much did I pay for it? His interrogatories momentarily staggered the passengers who weie bustling about in obedience to the order " change trains for Queen's Town," and they'looked back on me rather curiously as I thought. Before answering the queries of this over-zealous servant I eyed him rather more intently than is a nigger's wont in surveying a white man,—in a way that might have entitled me tc the butt-end of a gun from a Dutchman of our days, or would have relegated me to a cask pierced through with sharp nails to be rolled down a mountain in the happy days of the Dutch East-India company, and said to him, is the ticket not rightly dated? is it not nipped? To each of which questions he answered in the affirmative. And I said to him, give it back to me, I am in possession, with it I can ride on the trucks or on the Driver's stand if I wouldn't be mistaken for coal and made to do service to the Boiler. This threw him into further paroxyms of rage—handing me back my ticket, we bustled about and in a trice got together a whole army of Railway servants, and before I could finish relating to my fellow passenger what was being said to me our carriage-door was blocked with a contingent of railway ' Gendarmes ' with their chief at their head. In obedience to the ' hue and cry ' that had been sounded he demanded of me my ticket which I at once produced, he scanned it over, and asked of me if I had started this morning from my town, I said yes, and looking at its date he also said yes and very good naturedly as is his wont, handed it to me saying ' it is alright.' My friend, than whom I have never seen one more deserving of the vulgar aopellation 'white fellow,' skulked away ana I supnose busied himself in shunting and buckling the carriages that I did not see him more. Here endeth the first episode about my ticket which must wait reintroduction into these rambles when we have arrived at Queen's Town.

At Toise River station, and by the by a perfect view of that place is now to be seen at Tudhope's Photographic studio, we repaired to a place of refreshments and alter surveying the catering in the two rooms observed an incongruity in the notice boards, that in which it was the more sumptuous fare containing the words " Third Class " and that in which was were the bare tables and a few cakes and sandwiches 'First and Second classes.' I remarked this at once to the lady in waiting at the counter, and determined to be folly despite discouragements and buffettings I claimed to be transferred to my room with that characteristic push which never breakes a Briton wherever or whenever he or she wants to plant a domicile, she told me you can have your dinner here boy: I said no, >utyou must get those people in the ' third class ' apartment to come here and leave the dinners behind, for, pointing to the notice board, you have evidently made a mistake I ought to be where they are and helping myself to the good things at the table. Not noticing my reasonings and perhaps fearful lest she should lose a few pennies profit, through beguiling herself with this parley, she abruptly said, come boy, what do you want? I said two plates please Madamoiselle. Whether it was my French or the rattle of the silver pennies in my pocket as I gave the order **I** cannot devine, but she left the counter to execute my order with a smile playing on her bonny face and in a trice we had such fare as took me back to mv happy school days when it was the 'medical men's orders that we should have fresh fare every day at all meals and a good deal of out-door exercises. I dwelt somewhat on the reminiscences of days gone by and wound up by saying it is not the deteriorati' >n of the English element in. this country that has caused our mishaps but the want of unity among ourselves in all that concerns our welfare and went on giving instances as proof in

consonance with my subject. After washing the throat with some Scotch beverage which I|do not mention for fear of offending you Mr. Editor of *Native Opinion* we went into our carriages to continue our journey Northwards— though it was strange to find that the railway people called our train a Down Train and that which crossed us at the station for East London an Up Train.

Wanted Immediately.

A CERTIFICATED TEACHER as Se cond Master in the Boys' School, S.
Matthew's. Apply by letter or in person to **the** Rev. A. W. BRERETON,
Acting Principal.

Imfundo Yentombi.

KUYAZISWA ukuba ISIKOLO SEN- TOMBI sase Mgwali, lo ongaponoshono kwe Nciba sivuliwe linenekazi elisongame- leyo u Miss MCRITCHIE. Abafuma ukuva ngenqubo yaso bangabalela kuye Emgwali, Dohne.
31st July, 1885.

ABAZELWEYO.

MACEMBE.—E Bayi, ngo 16 August, 1885, Inkosikazi ka Mr. ROBERT MACEMBE, ibeleke UNYANA. .

ABABUBILEYO.

FUNANI.—E Clarkebury, (Emgwali) ngo 2 Sept. 1885 kubube u MARTHA MIRIAM FUNANI, intombi yamazibnlo yo Richard no Martha Funani, ebudala buminyaka 4 nenya- nga 11. Utshe ngutnlilo.

OFUNWAYO.

ZINKOSI ndilahlekelwe ngumfana wakuti ndamgqibela e kwa Gaga ngase Dikeni kwesika Ngobe, Emabheleni ndahlukana naye ngo 1882 igatna lake ngu NKOHLISO NZIMA, ubekesi Lovedale kudala. Nditsho kumanene namanenekazi ase Dikeni nakvra Gaga ndim
ELIJAH GANDA.
Dordrecht, 25th September, 1885.

ABATSHATILEYO.

CINDI—MLAMBO.—E Gong Gong, kwe- le Dayimani, ngo 8 September 1885, kutshatiswe u JACOB CINDI, wase Sloet- fontein no ELIZABETH MLAMBO.

SKOTA • TSHANGANA. — E-Graham's Town, ngu Rev. W. H. TURPIN wase St. Philip's, ngu 9 September, 1885, kutsba- tiswe u BOYCE SKOTA, wase Somerset East, no LYDIA, okupela kwemtombi ka Mr. TSHANGANA, wase Graham's Town.

BONISANI.

KULAHLEKE Emfundisweni amahashe amane imazi egwangqakazi enetole elilubelu lenkunzi, nemazi ebomvukazi, siti uamhla mayibe inenkonyana apo ikona. Alahleke ngo 6 Sept. 1885, ngamahashi omfundisi u Rev. P. Hargreaves, Emfundisweni. Ongazisa umkondo jngawo wovuzwa kakuhle atumelt kunifundisi u
REV. P. HARGREAVES
Emfundisweni,

Kufunwa Kwangoku.

ITITSHALA enes'qmiselo, ukuba itabate indawo yesibmi ekufundiseni kwi Semnari yase Mtwaku. Oyamukelayo iuda- **wo** leyo makabhalele ku
Rev. A. W. BRERETON,
Umongaineli obambileyo.
St. Matthew's, Sept. 5, 1885.

W. J. DEALY,

Vmtumeli wempahla kwindawo ngendawo noncedisa, ah a fun a ukutenga nokutengisa,
e-Town Hall. Kwisitora. esinga pantsi ese- sitatu, No. 3, *Kwinkundla ye marike,*
E-QONCE.

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kuma. calana onke e-Koloni.
Unombona omhle kunene ovela pesbeya **kwe** Nciba awutecgifla tshipu kanye.

W. F. S. BOOTY.

Umteteleli kwi Nkundla yamatyala e- Komani. Umlungisi wemicimbi nayipina esingisele ematyaleni nakuyipina inkundla **apa** kulo mandla. Ungumkuseli kwabana- matyala, waye kananjalo ebiza amanani afanelekileyo. I Ofisi ise Town Hall e-Ko- '1' mani. I

Isaziso Kubahambi.

U-GEORGE WILLIAM A. RADASI - wase Mpofu. Uyazisa kubo bonke abahambi ukuba kuko i POST CART esnka Empofn (Seymour) eya e Bofolo (Fort Beaufort), ibuye ngo Mgqibelo, yenjenjalo bonke Olwesihlanu ne Migqibelo. k
Ixabiso lishumi linantlanu (15s.) lesheleni p ngomntu omnye. Kunokukwela isitatu sabantu kuyo.
J. RADASI. Seymour, 6 August, 1885.

ROS' ISO APA BO !

E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,

No. 22, SMITH STREETS E-QONCE.

Uhlala enento eninzi yezitofu ezifanelekileyo neziluhlaza apa bo.
Ingubo zomtshato zenziwa ngokokufuna komntu kwisituba ae yure ezilishumi.
Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa
bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

C. MUSGROVE,

OTENGISA IMPAHLA ETSHIPU IYENDLU,

Kwindlu Ekangelene no W. 0. CARTER & CO.,

E QONCE

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

Unokubatengela abantu abakude impab^ abaylAdnayo

kwimisito eti ibeko e Qonce xa bete banqopisana naye.

JOHN J IRVINE & CO.,

Abatenga impahla kwamanye amazwe,

Kakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIEUMBA ZENK0M0,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

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

Kuyo yonke indawo esitenga kuyo impahla yezi zitora setu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngeuto esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

KOKSTAD,

WAZISA umzi ukuba Unento enintshi Yombona, Nama- zimba, ayitengisayo ngamaxabiso alingeneyo.

Abantsundu abafuna ukutenga bangakufumana ukudla utule tizolo kwisitola sika Mr. MCKAY, e Tshungwana (Mount Vere).

Wanana Inkomo Ngokudla-

Isonka! Isonka I

Mr. MCGREGOR,
Yase Waterfall, kwa ADAM KOK,

IZISULU ! IZISULU !

J. no C. BEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

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

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

Isonka Kwabalambayo.

Messrs. JOHNSON & CO.,

MOUNT AYLIFF,

Nase Ntsizwa ema Xesibeni baneng-xo-wa zokudhla ezinga ma

4,000

Zamazimba, Nombona,

IMBEWU YODWA, batengisa

Iponti (20s.) Ngengxowa

Kozokuzitabatela evenkileni zabo.

Nalo itasanqa KWABALAMBAYO lokuba, bezokutenga, Ngokuba ixabiso lokudhla lizaku- nyuka.

Tumelani inqwelo zenu Kamsinya.

Itimiti Yama Wesile Antsundu

YOBA NGO

Ngolwesi-Ne 1 October, 1885,

ETY ALIKENI YAMA WESILE ANTSUN DU E QONCE.

Itikiti zokungena Is. kubantu abakulu,

6d kwintsapo.

Zobanokufunyanwa ngemini ezandulela Itimiti leyo kuma-- lungu ekomityi— Mr. THOS. SAMBULA (Emgqwakwebe), Mr, Dosi MDABA (Kwabidli), nako Mr. JOHN MNYABISO no Mr. JOSE MBENGEZA, Kwabuluneli, Nasemnyango.

Umemo lubekiswa nakwimpi yangapandle Otitshala no 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

N GEZIKUMBA NOBO YA,

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.

Lishicildelwa umninilo, u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith Street King William's Town.