IMVO ZABANTSUNDU
(NATIVE OPINION).

IPEPA LAMAXOSA LEVEK1 ZONKE.] [LIHLAULELWA 3s. NGANYANGA XTATU.

IXABISO 3d.] KING WILLIAM’S TOWN, NGOLWESI-TATU, NOVEMBER 11, 1885. [No. 54.

AMALAHLE ASE NDWE

ABANINI 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 amalahle nasekuwatuleni eKomani. Indlela yenqwelo intle yonke isagudiswa ngokunye.

Inani yi nayipeni (9d.) ngekulu.

Isonka! Isonka!

Mr. McGREGOR,

Nase Waterfall, kwa ADAM KOK,

KOKSTAD,

WAZISA umzi ukuba Unento enintshi Yombona, Namazimba, ayitengisayo ngamaxabiso alingeneyo.

Abantsundu abafuna ukutenga bangakufumana ukudla

Wanana Inkomo Ngokudla.

C. MUSGROVE,

OTENGISA IMPAHLA 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.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

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 nonizi omdala ka MSESANE,

Endleleni yomcancato we Nciba eya e Ngqamakwe.

Ndikwali Gosa le “MVO ZABANTSUNDU.”

P. H POTTO R.

September 14.

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

e-Dikeni, nase Xesi (Kwa-

Lomsebenzi wauqala ago 1878.

UYAZIWA. AKUFUNEKI KUZINCOMA

Amafa, Ingqeshiso, Iminqopiso nokwanawa kwezi qiniselo zomhlaba—yonke lemicimbl yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

ABAZELWEYO.

TENGO-JABAVU. — Ngolwesi-Bini, 20th October, 1885, Etyityaba, Fort Peddie', Umnikazimzi wakwa JOHN TENGO.JABAVU, ubetoke UNYANA.

ANDREW GONTSHI,

Umteteleli ematyaleni, |

Aloeville, Kei River,

TRANSKEI

W. F. s. BOOTY.

Umteteleli kwi Nkundla yamatyala e-Komani. Umlungisi wemicimbi nayipina esingisele ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkuseli kwabanamatyala, waye kananjalo ebiza amanani afanelekileyo. I Ofisi ise Town Hall e-Komani.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi,

WEMVUMELANO,

Umanani Weziqiniselo

LONKE UNYAMEKO uyalunikele ekuteteni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemisebenzi uyifeza kwesi siqingata nakwezimelene Imvo

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqaqambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu kukutyatyamba, Komzimba licisine, Nakwintloko, Nakwezinye.

Benjenje ukulincoma ubake balilinga: —

“Uti omnye zipele ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisela, ndapumla kamnandi ebusuku, into ebendineveki ndi. ngasayazi, ngoku ndipilile.”

Wenjenje wumbi: “Eliyeza lindipilise ngokungumangaliso. Bendibulawa sisinqe inyanga ezintandatu kangangokuba beku. suka kube yinqaba ukuma ukuba ndike nda. hlala. Bendingasena kutoba kuba bendi. ngeze ndibuye ndipakane. Ibotile enye indipilise kanye.”

Omnye uti: —“Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada malunga i Rheumuticuro, ndivuyisvva kub[1]. ibotile ezine zindincede kanye.”

“Ndingarola,” utsho omnye,” iponti ezintlanu ngebotile. Ngolwesi-Tatu olngqi. tileyo ndite ndakumtalela ibotile yokuqala umfazi warn, wabengana kupakama ekuyeni nonyawo, enjalo inyanga; ngalo Mgqibelo uhleli esitulweni.”

Uti omnye: Lindenzele kanye' lonto ubute liyakundenzela, uku ndipilisa ekutyatyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inkohliso njengamanye.”

Yiyo le enye inteto: “Wonke endimaziyo nditi makabe nalo, basancedekile bonke aba. lilingileyo, andikeva mntu lingamnceda. nga.”

Ukuvakalisi imvo zabantu ngalo kunga. zalisa lonke ipepa.

Eliyeza linoku yalezwa kuzo zonke izindlu zamayeza, nevenkile, otandayo angalifumana kumninilo ngokutumela 3s. *6d. ngebotile, ongu*

JAMES JONES,
46 LONG STREET, CAPE TOWN.

EDWARD KELLY,

Umteteleli kwinkundla yama tyala,

Ubuta imali ezizikweliti ayitumele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yoma- ntyi.

Umvuzo awubizayo mncinane.

I Ofisi: CALA.

NDALAHLEKELWA.

ZINKOSI bonisani umfana ogama lingu, PETER DAMAN waye gwetvwe yijaii wanikwa iminyanu 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 olirwanqa wemka apa eminyaka ema 25 unengqiti kwiminwe yase kohlo ku cikicane, ulinxele ofuna ukundilandisa wobhalela kwi ofisi ye *Mvo Zabantsundu*, E-Qonce.

JOHN MCINGA.

Dordrecht, September 25, 1885.

Ingxelo Yoviwo lo Titshala.

Ngeveki epelileyo safaka kwi *Mvo* ingxelo yoluviwo esasiyifumene ngocingo. Namhla singenisa esiyitunyelwe ngu Dr. Dale engezikolo zabamhlope nabantsundu ababengene. Kulengxelo sifumana ukuba kwakungene eluviweni 257, kwelinani 13 abapumelele ngokuncomekayo. 97 nje kodwa. 23 abafumene iziqiniselo zeminyaka emibini ekutiwa likaba "Yimipako." Inkoliso kwabapumeleleyo zintombi za Mangesi. Ngezantsi siyangenisa amagama ekaba nenkundla zabantsundu afundiswe kuzo: —

I. Kwisigqibi esipambili *ngokuncomekayo* WITH HONOURS namnye.

II. Kwesapumelela kodwa **COMPETENCY.**

26. Solomon Govo (K., Dr.) Lovedale.
40. Solomon Mnyakama (K.,Dr.) H. Town
43. Joseph Mtombeni (K.) Lovedale.
56. Akin Sello (S., Dr.) Morija.
58. Robert Grendon (Dr.) Zonnebloem.
64. Thomas Dooling (Dr.) P. S. Bedford.
69. Joseph Mzimba (K., Dr.) Lovedale.
74. Wm. H. Mcanyangwa (K.) G. Town.
79. Jacob Tshangela (K., Dr.) Bensonvale.
84. Jonathan J. Jabavu (K.) Teacher, G. T.
83. Solomon Mwahla (K., Dr.) do S. East.
86. Filimone Levi (S.) Morija.
87. Elijah Mdolomba (K. Dr.) Hid. Town.
88. Patrick Xabanisa (K., Dr.) Blythswood
89. John Mbongwe (K., Dr.) Heald Town.
90. Joel Sogobile (K., Dr.) Blythswood.
91. Henry Gomba (K.) T., Butterworth.,
92. Ezekiel [illegible] (D.) T., M. S.
93. [illegible] Town.
Warner Yak'o (K.) Clarkebury. ,
94. Matilda Sobikwa (K., Dr.) Lovedale.
95. (Eunice Falati (K., Dr.) Lovedale.
96. (Joseph Mpinda (K., Dr.) Hid Town.

III. Abafumene " Imipako."

Shai Manyofa (K.) Graham's Town.
Adonijah Ntloko (K.) Blythswood.
Stephen Rwexwana (Dr.) Hid Town.

1. Elijah Mdleleni (Dr.) T., Ndabakazi.
2. Ya'uvau Gomba (Dr.) Blythswood.
3. Adam Mothibi (Dr.) Morija.
4. Jacob Ndungane (S.) Clarkebury.
5. Isaiah Mbewu (Dr.) Heald Town.
6. Luka Mathlinyane (Dr.) Morija.
7. John Mogapeloane (Dr.) Morija.
8. Caroline Ntsiko (Dr.) Heald Town.
9. Harry Sitela (Dr.) Heald Town.
10. Hans Swaartbooi (Dr.) Heald Town.
11. John Magaba (Dr.) Heald Town.
12. Catbrine Dick (Dr.) Lovedale.
13. Daniel Matsepe (K., Dr.) Bensonvale.
14. Ebenezer Marela Ditto Heald Town.
15. Henry Magocoba (K., Dr.) Lovedale.
16. Xtalimeng Seithleko (Dr.) Lovedale.
17. Robert L. Magezeni (Dr.) Heald Town.
18. Henry Hlahle (S. J. College) Umtata.
19.
20.
21. ....
22. Bernard Matete (K., Dr.) Lovedale
23. Joseph Kumalo (K., Dr.) Lovedale.

Native Opinion

WEDNESDAY, NOV. 11, 1885.

THE FLOOD-GATES OF BRANDY.

A GRAVE and most deplorable step has unaccountably been taken by the Ministry in regard to the Liquor Traffic in the Native Territories beyond the Kei. In defiance of the unanimous opinion of the Natives, and of the well- wishers of this country, and of petition that have been literally poured into ears of the Legislature this has been done. We are ablazed that Government should throw to the four winds all former Safeguards against the liquor traffic in the Native territories, and deliberately open the flood-gates of pipe Brandy upon our countrymen, proclamation No. 154 of 1885 which appears sequestered in some corner of the *Government Gazette* of the 9th October, relating to the sale of spirits " in the several Territories of the Transkei (embracing Fingoland and Idutywa Reserve), Griqualand East, Tembuland Proper, Emigrant Tembuland, Bomvanaland, and Gcalekaland," provides in section V that No spirits shall be sold under any such license [given by the Chief Magistrate for selling liquor] to any Native, not being a Chief, Petty Chief, or Councillor, unless he shall produce a permit signed by a Magistrate, Justice of the Peace, or Field-Cornet, author- " ising the bearer of the permit to obtain a specified quantity of such spirits. This short section ap- pears in the middle of the Proclaming which occupies space exceeding column of the *Gazette* and is signed by the well-known ominous signature of Mr. J. GORDON SPRIGG The section is, besides, the gist of the Proclamation, and we ask the why and the wherefore of the promulgation of such a measure. Hitherto Brandy, has been kept out of these territories by a strong hand, to the advantage and satisfaction of the inhabitants. We live to learn at whose request, and what emergency had arisen for the baleful departure from this satisfactory course of affairs. It has over and over again been demonstrated beyond the shadow of a doubt from the Pulpit, the Bench, the Press, the Platform, and last, but by no means least, by the Farmers, that the demoralisation and extermination of the Natives of this country, as of all the aborigines in other parts of the world, is mainly attributable to spirituous liquors, and that the plentiful crop of crime, of which stock-stealing is at present about the most, ruinous, is from the same perennial source But who cares for the destruction of the Natives by drink ? It is so much the worse for them, and moreover their extermination is desirable, for with it perishes the great bugbear of South African politics—the Native Question. So the Government to purchase the continued support of the wine farmer of the West must, after granting him permission to vend brandy without license and on *togt,* offer him an illimitable market in the Territories. Those who think they will improve the *South African* Native off the face of the earth by this cut and dried plan show the shallowness of their knowledge of him. The South African Native has shown himself to be very tenacious of life. Instead of exterminating him Brandy only succeeds in rendering him a dangerous friend in the flesh, and it is a multiplication of such beings that is required to scare away commerce and render this country unworthy of a moment's purchase. An indignation meeting influentially and representatively attended by Fingoes, Gcalekas, and Amangqika has been held in Butterworth to condemn this step, and we fervently hope that the other places will similarly make their voices heard against it till the ill-judged Proclamation is rescinded.

If we cannot move the Colonial Government we should appeal to our friends in England to assist us.

We sincerely regret that during the last few weeks we have been placed in the unfortunate and pain-ful predicament of being unable to compliment Mr. DE WET and the Government, as it has been our pleasant task to do ever since they took office; but we should indeed be traitors to the country we love so well, did we fail to point out to them their errors when we were convinced that they were departing from the path of duty and of wisdom. It matters not to us what party of the two which alternately govern us is in power, our path lies in assisting the *de facto* administration and the successful Government of the Natives, and we mean to follow it as our lights serve us, through good and evil report.

Editorial Notes.

FORTUNATELY or unfortunately (or ourselves we have never taken Mr. Upington for a serious politician, and we thought that the course of affairs in the country would, during his absence in Europe, run the same as if he were at the helm. That we were not singular in this belief two of our Cape Town contemporaries and the *Cape Mercury* went so far as to express a wish that he might not return. While Mr. Upington has been away Mr. Sprigg has acted as Premier, and the interregnum shows that the leopard has not changed his spots. For what with the snubbing of a Pondo Deputation, which reminds us of the snubbing of the Transvaal Deputation during his former reign. What with the deposition of Mabandla without the shadow of an offence? What with the exceeding of a Parliamentary resolution in the matter of the Glen Grey people, and what with the turning of the floods of brandy on the Transkei Natives—an act which we view as worse than the disarmament measure. Surely *Het Volksblad,* the *Cape Argus,* and the *Cape Mercury* will now heartily wish Mr. Upington back.

ON the case of Mabandha the East London *Dispatch* says :—" In *Native Opinion,* under the heading of "Palpable Injustice," serious attention is called to the deposition of Mbovane Mabandhla, chief of the Amabhele section of the Fingoes, after an inquiry by Mr. Charles A. King, clerk-in-charge at Middle Drift, following on a previous inquiry by Mr. Dick which appeared to have ended in the reinstatement of Mabandhla. *Opinion* describes the investigation by Mr. King as one-sided and condemns the proceedings altogether. It feels sure that ' this one step will considerably damage whatever reputation for fairness and judgment the native people may have "been led to credit to Mr. De Wet.' Without going into the details of this matter, we certainly think that when the Government has been recognising a native chief as headman for a considerable time, the manner of his deposition should it become necessary, ought to be dignified and quite above the suspicion of partiality. In the present case, in the absence of full information, there is a widespread belief that the Government have brought about the degradation of Mabandhla because he some time since was a party to an expression on the part of his people of their preference for direct Imperial rule. It seems to us that even were that so, the occupation was so harmless that it would have been better to let it pass than to compass the degradation of Mabandhla by this doubtful **process**, and thereby run the risk of producing a sense of injustice and resentment in the minds of thousands of loyal natives. This is a matter it appears to us, which calls for Parliamentary inquiry."

ON the same fiasco the *Cape Argus* has very sensible observations. After alluding to the pilgrimage Mr. De Wet is about to take to palaver with the Pondos, our contemporary goes on to say:—"There are other questions Mr. De Wet will have to face, if he makes his intended journey, in which it will require all his art to put a satisfactory face upon the conduct of the Government. Our readers will remember the case of Mbovane Mbandhla, the chief of the Fingo clan known as the Amabhele, whose dismissal as headman without enquiry caused considerable discussion some months ago. When Mr. De Wet re-instated him we rejoiced to know that justice was done, and were not slow to recognise Mr. De Wet's readiness to do the right and proper thing when the facts were represented to him. Mr. De Wet has now, it seems, again ordered his dismissal upon the strength of official correspondence by Mr. King, who really occupies the position of Mbandhla's accuser. The case has naturally excited intense interest amongst all the natives, and will create the impression that Mbandhla was a doomed man, and that his temporary re-instatement was but a feint. We should have been thankful to believe that the Ministry had lived down the feeling naturally excited when they came into office that they were an anti-native Ministry, as the cblony wants no more of the kind of unrest associated with Mr. Sprigg's former rule: but many little circumstances seem to point to the conclusion that the Ministers have ' learned nothing,' although we cannot add that they have 'forgotten nothing' —they must have forgotten a good deal. The country is so anxious for complete repose in matters of native policy, that we cannot allow Ministers to go on without warning. Mr. De Wet is fond of attributing to criticism any failures due to his own policy or that of his colleagues: but he is better in one respect than Mr. Sprigg. The latter goes wilfully on, and afterwards blames those who tried to restrain him. Mr. De Wet gives up at once and says his critics have stood the way of a good thing, jat in, that now, we promise not to . If he will do by the newspaper criticism to which he is so sensitive. We will be quiet as mice, if he will but be the same."

WRITING on the 5th instant our Native correspondent at Morija, Basutoland, says: —"There is no news. Colonel Clarke has prevented Lerothodi from proceeding against Masupha, who is the fountain and origin of the present disturbances. He has stopped him on the ground that it is not conducive to rest and peace that one trouble should be added to another. Colonel Clarke has gone in person to Masupha, accompanied by Teko and Seiso, two sons of Letsie."

WE understand that Mr. R. Solomon, M.A., Barrister-at-Law, Graham's Town, leaves for England this week, after the Pelser case (in which he is retained with Mr. Frames) is over for a short holiday, and will probably be back about the beginning of February next. We wish him a pleasant voyage and a safe return to the Colony which is so proud of one of its brilliant sons.

THE Fort Beaufort election has resulted in the return of Mr. Hutton by 484 against Mr. D. Bowker's 320 votes, showing a poll of 804 out of 1,500, the remaining 700 being indifferent. This result shows that the Bond is in bad repute in these districts, for Mr. Hutton was by no means a popular candidate and the combination of Bondmen and English voters could easily have put in a candidate however much unacceptable to the natives. We congratulate our native friends on the return of their candidates.

NOTES FROM GLEN GREY.

[FROM OUR NATIVE CORRESPONDENT.]

November 5, 1885.

The removal of Glen Grey natives is still the all-important and burning question of the day, in the Tambookie Location. In my last I stated that a Headman of the Guba Basin had started to inspect the Oumbu, he has now returned, and ' Your Own ' acted the part of an Athenian, by placing himself in the way of finding out whether ' some new thing ' was to be heard. At Tsolo he says he came across a piece of country he thought would do: but there was an individual right in the centre of that slice, whom he would like sent about his business. Building sites and gardens were pointed out to him. The gardens by the way have already been ploughed and seed making an appearance, at Tsolo, by people who will be allowed to reap those crops.

This headman distinctly states that he is not migrating voluntarily, he is being driven there by what amounts to compulsion—any rate indirectly if not directly—upon his giving his word against removing to Oumbu the alternative of shifting to the Poort below Lady Frere towards the Xonxa was offered him, whereupon he fell on the present course of going to look round Oumbu. Well, if *compulsion* were defined for us we would be in a position of stating what the above action was. It is with reference to this point that we wish for an explanation. Mr. Innes' amandment it is said is being carried out. When it came out in the reports of last Session, we were not struck by any ambiguity in its manner of expression, but now that the time for action as arrived, we have reason to feel somewhat startled. Perhaps no better expositor of the amendment could be obtained than the mover. I assure you he would be conferring a great boon on those concerned. Whatever turn matters take, one' feels perfectly satisfied when convinced that he is being' fairly and justly dealt with. However, we have not studied Parliamentary etiquette; but if an explanation from that source would not be overriding the same we should be beholden to you.

The point at issue is this:—Is it to be understood that the natives, even if unwilling to leave the places they now occupy, may be removed to any part of the Tambookie Location? in other words—are the natives located in the Guba Basin, not desirous to remove to Oumbu, compelled to shift to any other part of Glen Grey and be scattered throughout the Tambookie Location or squeezed into parts vacated by former occupants on account of their being useless ? The fact of more people joining the exodus cannot be denied: but let Government be acquainted of this, that they are not all bound for the Oumbu. A number is going towards the north into European Territory, woe betide the stock for which it is said they are moved from here to be out of the way of!! Others name Oumbu but do not intend going further than Tembuland. The inhabitants are tired of this suspense, this matter of removal has become nauseous, and the way it is freely circulated that they *must* go, is driving them to a conclusion they never dreamt of. Had less persuasion and inducement been used very few of those who have gone would have done so. Headmen exercise a certain amount of influence on the people and besides they have an idea that should they for any length of time continue to express a wish averse to that expressed by Government deposition will follow—and well they might—after certain cases that have come under our view. Still this headmanship is one of the greatest ambitions of their lives. Officials are aware of that and take no little advantage of it. Government does not possess a more hard-worked class of men and yet so ill-paid as these headman: however, we are going adrift, this ought to be a subject for another occasion.

The issuing of titles for land is a matter now occupying no little attention in the location', there is at present no unanimity as regards the size to be applied for each individual, they are inclined to ask for from 10 to 250 morgen.

By the way—a meeting is to come off to-morrow at Qoqodala, at which some of the Queen's Town people will meet headmen from this district on the subject of removal, and I think Mr. Frost will be there—so you see the matter is not allowed to pass unchallenged.

THE WORK OF NATIVE EXAMINEES.

The results of the examination held in the end of September for the Elementary Teachers' Certificate, and publisled last week by the Education Department, contain instructive lessons, to which we regret want of space prevents us from noticing in this impression. Meantime the subjoined memorandum from the **Location** Office will, we doubt not, be very valuable to Native school managers, Native students, as well to the general public, and we are most thankful to be the means of circulating the information it contains. It is as follows: —

MEMORANDUM.

The work of the Native candidates has wonderfully improved this year in style and accuracy.

Mr. Solomon Govo of Lovedale (who stood 26th on the pass list) did a paper on "School Management," which Dr. Dale looks upon as a model.

The notes on object lessons were skilfully illustrated.

Canon Woodrooffe thinks that the Natives do not study Kafir as a language should be studied; mere translation is not enough.

Liquor In The Territories.

This following communication will take many by surprize: —

SIR, —Be good enough to allow me space in the valuable columns of your paper. I would not have troubled you just now had not the Government issued a proclamation on liquor traffic in the Transkeian territories. For the benefit of the numerous Native readers of the *Imvo* I think it not out of place to reproduce here Section 5 of Proclamation No 154 of 1885, which is as follows:—

i4 5. No spirits shall be sold under any such license to any native not being a Chief, Petty Chief, or Councillor, unless he shall produce a permit signed by a Magistrate, Justice of the Peace, or Field-cornet, authorizing the bearer of the permit to obtain a specified quantity of such spirits." Of course, like all other rules and laws respecting Natives Government took very good care not to publish this proclamation in the Kafir language, and it was not until we, who react English, accidentally came across its ruin-threatening lines, that our people became aware of their, by no means distant, annihilation. On behalf of my countrymen I ask what on earth could have led the Government to issue such a proclamation after all the petitions of our people, praying for the prohibition of the sale of this national foe had been sent to them? Is not this the realization of the general belief when the present members comprising the Government took office, that the black man will have no protecton or the threatened " Firm Hand" beginning to show operation? Why a school-boy can easily perceive that the three individuals namely Chief, Pethy Chief, or Councillor mentioned in the above quoted section 5 is only a blind covering a multitude ot all the natives in these territories, for I maintain it is an insurmountable difficulty for anyone other than the Treasurer General (who, advisedly I presume, signed his well-known name at the foot of this most detestable and obscure proclamation) to know who is a " Petty chief" or " Councillor " and who is not. I refrain from saying much on this subject well believing there are not wanting those who are better qualified than I am to treat with a matter of such vast importance. I am sure the well-wishers of the black man among the white people will not turn a deaf ear and fold their arms while this once fine race of men is being demoralized by Government.

I am &c., &c,

A NATIVE PATROIT.

Transkei Churches And Native Schools.

[FROM A NATIVE'S POINT OF VIEW.]

5 October 1885.

I am very thankful to have an opportunity of acquainting the public with the state of the native schools and churches in this territory. There exist in this country three Christian churches, viz: — the Church of England, the Free Church of Scotland and the Wesleyan Church, of these the latter predominates in the number of schools, chapels and church members. This is due to the energy of its ministers. In almost every district in the Transkei there is a European Missionary who supervises both the schools and church work: these missionaries I am forced to admit have performed their duties with excellence with very few exceptions. They preach on Sundays and during the week sometimes visit the day schools and encourage the teachers. Amongst the natives there is a complaint that the missionaries of these days are not as kind as those of early days. These never go into native's huts nor do they visit the sick, there are none of the kind gestures that awaited every native officer-bearer on visiting a missionary's place. The chapels are in a dilapidated state in this country. For instance those at Butterworth, Ecegcuwana, Zazulwana, Ngxakaxa, Nqadu, Toboyi, Esihlabeni and the Xilinxa. At the Idutywa the Free Church has a zinc building, an attempt was made to build with bricks inside but was no finished, it must be very cold in winter and tormentingly hot in summer. In this territory the evening services have been abolished for the alleged reason that natives " go to commit sin or it encourages their filthy habits.- I would not have ventured to say anything if it was said that the people ought not to leave their kraals during the night as the stock-thief will take advantage of their absence, as this is the case in some instances: but this is ridiculous seeing that Europeans and natives succumb to the wiles of the " Trapper " and that the more civilised a nation the more cunning it becomes—to stop some of these services on such a groundless reason.

I am unable to assist the public in accurately stating the work done in our schools during this year. There has been as much success as failure. In some cases, the success is due partly to the good men they have as teachers, and partly to the immigration of the Fingoes from the Colony, bringing with it advanced children in the standards of attainment. I ean only account for failure, in the constant changing of the teachers by the ministers for **no** cause, and the unqualified lot of teachers. The famine has much to do with this failure. The education of children is much appreciated and attended to by many in this country, the teacher is a man of standing among the people, espacially if he possesses the much-prized parchment "ugaga" (a certificate). The children in meeting him take of their hats and say "good-morning-sir-teacher." he is much abhorred by "the lower class" Europeans. The missionary does not like him as he ought to. The passes in the fourth standard have been common this year. 1 am not in a position to give the reason for this. I presume the teachers must have worked very hard since 1883 as prior to this date I think there is not even one child in the Transkei that ever passed. Of course, there has been a change of inspectors. A horse that was useless when A. rode it: when B. had it, it became the champion of the race courses, because A was severe and B was kind and easy and truly facilitated success. Such is the state of our churches and schools, we expect better results next year as much rain has fallen and every thing is looking up.

NDZABA RANZA MWELASE.

MY RAMBLES OVER-LAND.

No. 4.

What slaves these white people are to symmetry and to straight lines! Akunanto zingondofela nje ezinto abelungu elucwangciseni nakwimizila ete tonono! This re- mark was evoked by observing the even proportions of the white letters composing "Cathcart" placed over the township on a parallel with the buildings and the streets thereof. We arrived at Queen's Town somewhat later in the evening than I had reckoned. As we neared this place I warned my fellow travellers thus : Now you must be careful how you go about the streets of this Town, they may take you up on any pretence whatever and lodge you in gaol just because you are a blackman.' I had presumed to give this caution without satisfying myself as to the particular domici'e of some of my fellow passengers, two of whom cracked a joke at my expense and ridiculed the symplicity of Native Southerners regarding their capital. I added, but it is said this place is the hot-bed of prejudice against colour what mean you by suming to discredit my well-meant-warning? They said, yes it used to be so in days gone by but now it is altered, and things have taken a change for the better especially since this new Magistrate has come. Half believing in their assurances of safety to my person at least, and in the firm hope that I shall do nothing requiring the services *i* f the constabulary, we descended from our carriages at the Railway station and fumbled out our way to our different places of rest along what I suppose they called streets in Queen's Town, serpentine irregular paths which might bring you into collision with u " Bobby " peak to peak and you be incacerated for the night for a wanton species of assault on that same. I must confess that my whole self was shrunken with fear, but as we threaded our way out, true to my native instinctive fencing, I consoled myself by "They can't do anything to me seeing I have eaten nobody's be is *yet,"* the sequel can be inferred—I steered clear off the hounds of the law and here I am giving my experiences to the greedy readers of *Native Opinion* and hope their greed will be intensified by My Rambles Over-land.

While on this subject of prejudice **against** race I think it is not out of place in these Rambles to offer a few remarks thereon, because I think that the Native Question,

Iveki.

INKOSI Umhlangaso isibhalela ukuba indlela vayo yokusinga kwelase Mampondweni yoba kukusuka e Kapangololiwe iye e Bayi isuke e Bayi ngomkombe aye e Tekwini e Natal.

ULOLIWE uyakuvulwa e Kimberley kwele Davimani ngo Mgqibelo 28 Nov 1885. Ingcobo yokuba evuliwe yoba ngolwesi-Bini 1 December 1885.

UMBONTSO omkulu wase Bayi uyakuqala ngo 10 December 1885.

IMVULA ezimnandi zike zana apa nge- veki egqitileyo zaqinisela kwelisezintabeni.

KUKO umkombe oyi *Olga R.* owapuke ebusuku e Bayi ngeziveki zigqitileyo, ungomnye apa wezikepe ezilula.

IRULUNELI u Sir H. Robinson ukwe Bahlambeli, ngo 20 November wogqita e Bloemfontein xa aya kwela Besntu.

U MRS. BECKER wase Kini ubulewe KU- kutya intlanzi engatyiwayo.

UMPONDOMISE ongu Tangobi ubulewe Emampondweni yinkosi Umqikela ngokusuka ahlabe igwangqa elingu Bryne. Lomfo kutiwa ikwangulowo wabulala imantyi u Mr. Hope.

UMFUNDISI onyulelwe ukuba yi Bishop vase Bloemfontein endaweni ka Bishop Webb ose Rini ngoku ngu Rev. G. H. W. Knight-Bruce.

INDAWO yobu Ruluneli e Natal, isabanjwe ngu Sir Charles Mitchel olipakati elikulu le Ruluneli.

IGQWETA le Nkosazana lase Rini, u Mr. A F. S. Maasdorp ugqibe kwelokuba angambeki 'tyala u Mr. G. A. Hay umshicileli wencwadi ka Rev. J. D. Don. Ityala eliyakutetwa ke lelika Mr. Don yedwa.

INTLANGANISO yabafundisi nabapatiswa misebenzi yeramente ya Mawesile abonganyelwe e Riui ngu Rev. J. Walton, M.A., inyule u Chief William Kama ukuba ngoya kwi Conference yase Koma- ni kunye no Rev. G. Kakaza.

EZIMVULA zinile kwelipezulu e Bekesdorp nase Alvan.

UMBHALELI wetu ose Skapu ebhala ngo 8 November uti: — "Zinile apa kakulu imvula. Sinetenjana lokuba, hai, no- ko zoba zihlizilimo. Ine kakulu ngapezu kwamaxesha angapambili."

IBANDLA iabaguquli bezibhalo lidibene ngo 7 November, lawuquba umsebenzi laya kuti ga ngencwadi yo Mshumayeli. Abafundisi abebeko ngo Rev. A. Kropf, wase Kubusi, Rev. Bryce Ross, wakwa Hleke, no Rev. E. J. Barrett, wakwa Kama.

ONYANA ababini baka Langalibalele bafike e Natal ngaleveki Devela e Kapa Bapume enqanaweni babheka Ekukanyeni (Bishopstowe), ikaya lomfi. u Bishop Colenso.

ZONKE i-ofisi zemisebenzi yakwa Rulumeni e Tekwini zifuduselwe kwi Town Hall le isand' ukuvulwa.

ESINYE isiqingata senyanga ezintatu sipelile abalesi be *Mvo Zabantsundu* bayacelwa ukuba bazitumele imali zabo kwangoku.

IBANDLA lakomkulu elipete imfundo e Natal ligqibe kwelokuba lakele abantsundu base Zwaartkop isikolo, ixabiso laso loba yi £000.

UKUBHUBHA kuka Petros Mahonga, enye yamadoda amakulu adumileye ase Batenjini kuyabikwa. Lomnumzana udlule ngo 6 November 1885.

NGOLWESI-TATU, NOV. 11,1885

UKUVULELWA KWE BRANDI.

IBAKAL A elikulu elilusizi liga- nd' ukutatyatwa ngu Rulumeni mayelana nokutengiswa kotywala pesheya kwe Nciba. Oku kwenziwa noko abantu bakucasileyo shushu, nabahlobo belilizwe ngokunjalo, nemitandazo emininzi yenziweyo ngabantu kwi Palamente. Lento kuti ingumngaliso, kuba utywala bebucaswe ngemiteto enzima kwelo lizwe namhla livulwa nje idam labo ukuba lizokuntywilisela amawetu. Yinteto ebonakala kwipepa lakomkulu lo 9 October le isiririzisayo engokutengiswa kotywala kwabantsundu, kwela Mamfengu elibandakanye Idutywa, kwela Batembu, kwa Adam Kok, ku Mabomvana no Magcaleka. Isiqendu sesihlanu salomteto sinika igunya lokuba "ku- " ngatengiswa tywala nakubani ontsundu ngapandle komntu oyi- " nkosi, inkosana okanye ipakati " ade abe uvelise ipepa lemvumelo yemantyi, nokuba linene elipatiswe igunya ngu Rulumeni nokuba ngumhloli lokuba anikwe utywala obulixabiso elitile." Nakuba ngati lemigcana imbalwa kwinteto eninzi ende kodwa ilolona kozo Iwalenteto. Ezantsi sifumana ibhalwe elogama libalulekileyo lika Mr. J. GORDON SPRIGG. Imbangi yokuba lento yenziwe asiyazi. Ixesha eli lonke utywala bomlungu bebungatengiswa kuzo zonke ezizizwe. Abantu bebanelisiwe yilonto befumene ukupola. Sisate nqa tina ukuba azi ngubanina lo uye wakubucela, bekonakele ntonina. Maninzi amaxesha zidweliswa iziganeko zotywala bomlungu pakati kwabantsundu—ngabafundisi. zijaji, zikoranti, ngamaciko, nazifama. Bungum tombo wezono ezininzi ontywile kuzo ngoku umzi: bungumtombo wolunyikizo lobusela lukoyo. Ngubanina kodwa okatalayo kubalauli betu, oko ukubhubha komntu omnyama kuteta ukuba uzakufumana i mokolo nefama nokupola? Le- nto yenziwe ngu Rulumeni ukuze atomalalise lomhlambi wa Mabhulu ungase Kapa upila ngokwenza utywala, ukuze wona umxhase e Palamente, ubuqale ngokunikwa ilungelo lokuba utywala bawo lubutengise ngapandle kokutabata license, ngoko ube nokubutengisa lula bungaduli kuyapi, ukuze ke bufumane umsito obanzi mabutengiswe kwezo ngqili zabantsundu zikwelipesheya kwe Nciba. Abo bacinga ngokuti le ingaba yindlela angati uAfrika akweleliswe emhlabeni babonisa ukungamazi kwabo. Um-Africa asinto ifumane ife. Endaweni yokumbu- lala msinyane i Brandi njengokuba kuzanyelwa ukuba makube njalo usuke yena apile, abe kodwa silingo esikulu—u Satana wenyaniso ohamba ngenyawo zombini. Lonto iteta ke ukungonwabi kwake wonke ongxamele pambili ohleli kwelilizwe.

Amawetu ela Mamfengu wona ngokwawo na Magcaleka na Mangqika selenze intlanganiso enkulu Egcuwa evakalisa incaso yawo yale- nto yenziweyo. Bekufuneka nezinye indawo zenjenjalo kwangoku, kwenziwe ingxolo no Rulumeni ngalento ade ayibuyise umva. Ukuba akabuyi mva lo wase Kapa masisivakalise isikalo setu kuba hlobo betu abase England, soda sifumane uncedo.

Ngeziveki sizipeteyo siyakunga ngati sicasene nalamadoda alaulayo. Silusizi, kodwa ngoku akwenzayo u Mr. DE WET no Rulumeni —ukudubaduba umzi— asinakumbulela nganto, njengokuba sibesisenje- njalo ngamaxesha angapambili. Yindawo yetu kodwa ukuba sibonise entweni esiqondayo ukuba bayapuma emgaqweni wemfanelo nobuluj ngisa. Asiteni tina nokuba ngubanina olaulayo kulamacala omabini asipeteyo ngalc lonke ixesha ontsundu apetwe ngokulungileyo, kodwa siyakuyikalimela yonke impato egwenxa nokuba ivela kubani.

UMSEBENZI WEKABA ELUVIWENI

INGXELO yoviwo lo Titshala, ebhengezwe e Kapa ngeveki edluleyo, inezifundo ezibalulekileyo esingenakuzalata kwelanamhla ngokuswela ibala loko. Okwangoku kwanele ukuvakalisa inteto esiyitu-. nyelwe ngabe bhotwe le mfundo e Kapa ngomsebenzi wekaba elintsundu. Lenteto iyakufundwa ngemihlali ngabapati bezikolo, ngamadodana afundayo nangabanqwenela ukwanda kokukanya kumawetu. Yiyo le lonteto: —

"Umsebenzi wolutsha ohmtsundu obeluviwa udlulisele ngokumangalisayo kunto obusakuba yiyo nonyaka ngokumiswa kwawo nangokufezeka.

"U Mr. S. Govo wase Lovedale (otabate indawo ya 26 kwabapumelele nje kodwa) wenze umsebenzi omhle ati u Dr. Dale ubufanele ukulinganiswa kwipepa le *School Management* (elingokupatwa kwesikolo).

"Indawo ezizintloko ekufundiseni zixhoriwe likaba.

"U Canon Woodrooffe uti, kubonakala ukuba udodana ohmtsundu alukasiqwalaseli Isixhosa lusifunde njengokuba ezieziny e inteto zisenjiwanjalo; ukwaziukuguqula akwanelele ukuba kutiwe umntu uyayazi inteto."

Amanqaku.

TINA U Mr. Upington asizanga samcingela ukuba uyindoda enesitozela emicimbini yolaulo Iweli lizwe nakuba engumongameli walo. Esite ke sakuva ukuba uyawela usinga e Ngilane asoyikela ukuti kungako nto yonakalayo kuba engeko. Kulenkolo asiso- dwa kuba ade ati amapepa ase Kapa amabini kwane *Cape Hercvry* yalapa, wangama. na angebuyi. Ngelixa ke ebengeke u Mr. Upington indawo yake yokongamela ulaulo ibipetwe ngu Mr. Sprigg. Okwenzekileyo kubonisa ukuba ingwe ayinakuwaguqula amabala ayo; Sitsho ngolonakalo aseke walufumana ontsundu. Akuyibonina impa- to ayifumeneyo Amampondo? Akuyibonina into efunyenwe ngu Mabandla odlelw' indlala? Akuyibonina ihambiso yase Bate- njini ekwakutiwe maze bangafuduswa be- ngafuni? Iteta ntonina lemisinga yotywala evulelwe izizwe ezintsundu ezipesheya kwe Nciba nase Ndwe? — Isenzo esigqite nokuhlutwa kwemipu. Ngoku sonke sesinga angabuya u Mr. Upington kunalento.

AMAPEPA Amangesi awatabatile kwakona umcimbi ka Mabandla. Lenjenje elase Monti i *Dispatch:* —Ziteta ngodlelw' indlala *Imvo Zabantsundu* ziteta shushu ngokukutshwa kuka Mabandla, inkosi yesizwe sa Mamfengu esinga Mabhele, pezu kwenteto ka Mr. Chas. A. King, obambele umantyi e Xesi, ekubeni, ebehlanjiwe ngu Mr. Dick waza wamiselwa endaweni yake. *Imvo* ziti inteto ka Mr. King ivelise icala elinye, ziyi- gweba yonke lehambiso ngomqolo wonke. ziti "lento iyakubanga ukuba u Mr. De Wet angaze abuye atenjwe ngabantsnndu kwinto epatelele kwimicimbi yabo." Asingi singangena kwingontsingontsi zalomcimbi, kodwa siti ukuba kufanelekile ukuba akutshwe u Mabandla makaugakutshwa ngendlela engaqondakaliyo. Kulento u Mabandla wohlwaywa kuba wasuka wenza okwenziwa sisininzi ngeloxesha—ukuya ezintlanganisweni zoku- xhasa Inkosazana. Nokuba kwakunjalo akuko nto yonakalayo eyayingabangela ukuba ahlaziswe, kwenziwe buhhmgu intli- ziyo zabantsundu abangamawaka.waka. Ngati lento ifanelwe ukupicotwa e Palamente."

KWANGALOMCIMBI i *Cape Argus* yenze amanqaku engqondo. Iqale ngokubhekisa ku- hambo azakulutabata u Mr. De Wet lokusinga e Mampondweni yandule ukuti—ziko nezinye izinto ekulindeleke ukuba u Mr. De Wet azikanyise ukuze icace ihatnbiso ka Rulumeni. Abalesi betu boyikumbula ingxoxo apa eyaka yankulu yokukutshwa ko Mbova- ne Mabandla, inkosi yezizwe za Mamfengu ezinga Mabhele. Sati sakuva ukuba u Mr. De Wet umbuyisele endaweni yake saneliswa kuba saqonda ukuba yenziwe imfanelo samncoma u Mr. De Wet ngokunonelela kwake imfanelo. Ngoku elinene libuye lambukuqa ngenxa yenteto eyenziwe ngu Mr. King oyena mmangaleli ka Mabandla. Umzi ontsundu ubuhlungu ngenxa yoku kuba ngati kuwo bekungxanyelwe u Maba- ndla adotyelelwe. Besinetemba tina lokuba olulaulo Iwalamadoda ango Sprigg no Tsha. mbulnka, oko Iwangena lusaziwa ukuba luzintshaba zabantsundu belungati lubonise ukuba luzishiyile indlela zalo zangapambili ngokuti lumpate ngobubele ontsundu. Siyaqonda ngoku ukuba lamadoda awafundanga into kumabenubentsu angapambili. Abantu belilizwe bafuna ukupumla kwimi- cimbi epatelele kwabantsundu; masiyiyaleze ke lonto kumadoda apeteyo. U Mr. De Wet ngumfo oqele ukuti yakonakala into ati yonakala kuba isuka yaxoxwa ngamapepa endaba. Kodwa akafani no Mr. Sprigg, osuke ati yena etyelwa abe epikile ukuze akonakalisa alibeke ityala kwabo bebemnqanda. U Mr. De Wet yena usuke aseleyeka esiti unqandwe ngabo bebembon.sa imposiso. Ukuba uyakwenjenjalo ngoku siyakumxolela. Siyakutula cwaka ngokwempuku.

SiFUNDA emapepeni ukuba lomhlobo wetu ungadinwayo u Mr. Chesson, wase London, opete imicimbi ye Bandla elikusela abantsu- ndu lase Ngilane, ubhalele ngo 21 August incwadi kwipakati le Nkosazana elongamele i Ruluneli zonke. Walata kwisimo esilusizi sa Besutu, uti isizwe sa Besutu sonke singavuya u Rulumeni ebonakalisa amandla ake ngetuba lokuba bugxotwe utywala obunxa- nelwe zinkosi. Ibandla angumbhali walo u Mr. Chesson liyamncoma u Colonel Clarke ngokutozama nokunyamezela kwake. Le- njenje ukupendula ipakati lo Mntan' Omhle: —"Downing Street Sept., 10, 1885.—Uti u Colonel Stanley (lipakati ke elo) mandikwazise ukuba uyifumene incwadi yako yo 21 wenyanga egqitileyo eteta ngobunxila nokuhleleleka kwabantu e Lusutu, incoma no Colonel Clarke ongamehlo e Nkosazana e Lusutu. U Colonel Stanley uyiqwalasele kanye inteto yenu. Ubeseleke wabikelwa kanye ngazo ezizinto, uyabuqonda ubunyaniso bendawo yokuba zixubahele izinto kwelo. Njengokuba nani nisazi lomcimbi unengxakeko ezininzi, amacebo eniwenzile- yo ayakuvelelwa. —Ndim R. H. MEADE."

U MR. R. SOLOMON, M.A., oligqweta lejaji e Rini unduluka ngaleveki usinga e Ngilane lakukova ukutetwa ityala elingeniswe ngu Pelser ngomfundisi u Mr. Don, amele umfundisi kulo (yena no Mr. Frames). Usatabata ixeshana lokupumla. Simnqwenelela indlela entle ngolwandle nokuba wangama. na angabnya esempilweni ukuza kweli abekwe kunene kulo.

UNYULO Iwase Bofolo ludubule ekubeni kungene e Palamente u Mr. Hutton ofume- ne ivoti ezikwi 484. Obedyare naye u Mr D. Bowker ufumene 320. Ngokoke aoantu abavotileyo baku 804, kwinani eliyi 1,500 elisencwadini. Onke ama 700 agogotyile. Olunyulo lubonisa ukuba impato ya Mabhulu icaswe kanye kweli, kuba a Mr. Hutton asi- mntu ubetandwa luluntu. Siyauncoma umhlambi wakuti ukuba uyingoinile indoda enobuhlobo ngakuwo.

EZABALALELI

INDUKW' INTAMBO. Macubeni, 6 Oct. 1885.

Taruni mzi wakuti, nakuwe mpati we- lipepa Jamanene akowetu, andimntu unankatazo inkulu, ndenziwa yinteto endike ndayibona. amapepa agqitileyo ngesicelo sabelungu bevenkile sokuba bafuna ukufumana anaalungelo abo kumhlaba wa Mamfengu apesheya kwe Nciba; ke mfondini wapesheya kwe Nciba souqonde mhlope ukuba intambo ibiseyikujikele ngokufakwa, nemvumelwano yelotshawe lingu njalo-njalo labantsundu, laza lakululwa yinteto esulungeke kunene nentle kunene, netandekayo yalamatsbawe ango Messrs. Rose-Innes no Ayliff namanye amatshawe akuteta kumnandi kunene. Nditi ke, mfondini wakuti upesheya kwe Nciba souvile apo besibeke kona nalapo sibuyiswe ngo- mya kona. Utinina ke wena mfondini uyivile njelento, umzi uwuxelele ntonina, wena unokuqonda nokwazana okuncinane ngento leyo? Kanjalo uwuhlanganisile umzi wawunika lipina icebo, mhlaumbi lilipina icebo enigqibe ukuba umzi wenze Iona ukuncedisana nababatetelela umzi ontsundu ngomcimbi lowo? Kanjalo akuzazina imfanelo omauzenze ukuze uhlale kwelopesheya kwe Nciba lako. Uti lomcimbi wobuyiswa kangapina ngomva? Mfo welase Mbo finyeza ukuba kuko into ongayenzayo kunaleyo uyiyo ngoku yokumana utembele kwisi- tembiso esiyakulala umhlwa kunyaka ozayo. Qabuka wena seutiwe ku ngebaxa emva komkono, jukutya kwa Qumbu, ungawelanga nangezibuko. Nditi mna ngoku lixesha lokuba amadoda aza- mele iziqiniselo zenyaniselo, ayeke izi- tembiso ezizakulala umhlwa kozayo unyaka. Ndiyeke gxebe, abanye bati fan' eteta lo Mtenjana wenziwa Kukuba kusitiwa kuye makaye kwa Qumbu; unyanisile wena uteta lonto, okwenene mna impahla seyiwela i Tsomo ukuya kwa Qumbu, kodwa mna bendisacela kuwe wena kuvakala ukuba kuko abasakutetelelayo? Uxolo mfo ka bawo, akuliwa kuyatetwa.

THOMAS ZWEDALA.

AMAKWELE ETU SODWA.

Komgha, 17 October, 1885.

Elipepa *Tmvo* alimanga ngaluchuku li- rni ngabafel' usizi uhlanga iwetu—fakake lentetwana noko iluchuku yona lokupu- lapulwa noko mhlaumbi ngumntu.

Ukweyana kwetu bantu babala libufipa kuyakumana ukusikalisa kwatina, umntu omhlope akanqwanqwi ukuyenza kuti into yokumeya owetu napakati kwabanye kuba uyayazi lonto yobanga abanye bafumane into yokuhleka—yenyeke indawo yokweyiwa kwetu leyo, nokuba lulu- pina uhlanga mna kokwam ukuqonda. Into engasikolisiyo njengohlanga ubehle abone naye omhlope ukuba lento abayifuni ababantu, ndingatetike ngento esifane sibe ngabangazitandiyo ngobudenge, maxa wambi. Uti owetu oqala umsebenzi otile bagculele abanye bakuva omhlope edela, iyawakufelemoyeni lantoke — balibale abetu ukuba kanene ukungapu- meleli kwalonto beyibonilenje abezenze intlanga yokuba yintlekisa ngohlanga Iwetu. Uyabona into enjengepepa laba- innyama ivenkile yomnyama, indlu ye- ndwendwe yomnyama nokuba yiyipina into elungileyo yetu bamnyama ibitanele ukwazeka ukuba ukuma kwayo kusezingxoweni zabamnyama, omhlope akanakukatala ulindele ukuhlekisa yena. Anditsho bahlobo bam ukuti omhlope unjalo wonke kuba baninzi abahlobo abade ukuluvela kwabo uhlanga Iwetu bagqita nasekuvelaneni kwegazi.

Mna nditi kwakolisa nokuba bake aba- ntu bakowetu baswele kangaka indawo zokulala kokona koti kwakubako ozame- la ukubenzeia ikaya lendwendwe bayeke ukugculela batande ukutamsanqelisa lo- wo ukunga angaqubela pambili kulomse- benzi lande elokuya. Wosinika imbeko omhlope naye akubona ngoku ukuba siyekile ukujingajinga "ndingamnkelwa na apa, hayi, asifimi, akukondawo yaba- mnyama apa," umnke udanile, kuba ubusavete kuhle uba boba ungumntu nawe. Nenkabi yenqwelo endala yenqwelo wakumana ukuyipekuza ngengu- bo ingade ikuhlabe ibe ngakubaleka, nenja nantonina wakumana uyijikajika ayivuyiseki yona inja kanti ukuba u'bu- yeke umzimba wahambela paya ibiyaku- dana. Ziyafuneka ivenkile zetu sizixhase kwatina sibe nekwele ngazo namakaya endwendwe njaloke—kwakubanjalo kokona soya sisohdela kwababantu ngokungati siyabakwelela bosondela basikange- lisise. Amasiko abo amaninzi osincedisa kuba asikulwa namteto esifuna kona, koko kukuxhaswa ngumteto sizama ama- lungelo etu. Nditi mna kanjalo, sosinda ekumeni imini yonke evenkileni xa kusamana ukungena abamhlope uman' ukutyhalelwa ecaleni ukatywe mhlaimbi wakuma endleleni. Ivenkilana maziqa- Iwe nge 5s ngapandle kwesikweliti, soti sakuhlonelana bosihlonela siyeke ukuvu- yelelana.

P. N. M.

IZIGANEKO ZAMANZ'-AMLILO.

NKOSI MHLELI, —ngombiko ovakele kwipepa lako le 19 kulenyanga ngo Mr. Philip Kata ongasekoyo ngenxa yamanz' amlilo, kulusizi, kuludano, ngoko kufa kwake ngenxa yendawo abekuyo; ka- ngangokwazi kwam ngowokuqala umntu obulewe yilento ekwesisihlalo, kade ndi- yiva imibiko yababulawa ngalamanzi kwase *Sigidimini* kwada kwakwi *Mvo,* kodwa andizanga ndide ndimve oyi "titshala." Unyanisile xa uti " lento siyibika ngodano," kuba mna lomfo ngu- mfo endimqelileyo, endati ekuqaleni ko- kuzuza kwam ingqondo ndazi yena sisakula sobabini e Bede, asizange sibe nakwahlukana kukulu, ngapandle kwe- xesha esasisemfundweni ngalo, ese Ge- nadendale yena ndise Lovedale mna, kuba pambi kwalo elixesha besise Bede esikolweni; elinye ixesha lokwahlukana kwetu leli langoku ukususela kwi 1882 asizange kesibuye sibe sabhalelana; la- manzi ambuleleyo namhlanje wawaqala ekubuyeni kwake e Genadendale, waye- mari' ukutata kancinane ndisiva, efundisa ekaya e Bede; kube lixeshana efundisa apo, waya kwasemfundweni e Lovedale apo sibuye sabonana ubuso ngobuso; kute emva kokupuma apo e Lovedale ndeva ukuba lamanzi uwatata kakudlwana, wayebuyele kwasendaweni yake e Bede uqube waquba kwabonakala abafundisi bengasenakumnyamezela wahlukana ke nomsebenzi, wasuka ke wazilahlela kulomanzi; sati sesincamile ukuba wowufumana umsebenzi seva kusitiwa uyafunwa ngumfundisi wase Sihobotini, labuya lalitenjana lokuti mhlaumbi Inko- si ingade iyiguqule intliziyo yake, kuba naku izicaka zika Tixo zingamncami noko, kantji nako oko akubanga nalincedo usuke wangena ngakumbi nangakumbi ndjsiva, kwada kwayiyo lemini yanamhlanje.

Andifuni kolula inteto Mhleli, lomfo ndiyamlilela ingendim ndedwa, ndilila ndidanile, nditemba ukuba sibaninzi tina badanileyo simaziyo, lomfo ngovokulileIwa, nakuba kungasancedi nto ngoku ixesha seligqitile; um- Postile u Paulosi uti: 'masingamlileli ofa enetemba, kuba ukuba siyamlilela sesotinina ukulilela ongenalo.' Siba nosizi kwanovuyo ngomnka ngetemba, sibe nosizi lokwahlukana naye kupela, kanti ongenalo siba nosizi Iwento ezimbini, ukwahlukana naye kwanokungabi natemba kwake.

Zanga titshala zakowetu ezisebenzisa lamanz' amlilo, zanga zingalumnka, kuba esisihlalo sisemngcipekweni ngendlela ezimbini. 1. Niyazi ukuba uti umfo xa asenkanti apo ufike aman' ukubo- ngwa ngamawabo, ngakumbi ukuba ngumfo osebenza imali, kwenjiwanjalo ke nase titshaleni apa enkanti, kuba kaloku ngumfo osebenza imali. 2. Usemngcipekweni wokulahlekisa ezomvana zincinane kutiwe makazaluse, kuba nokuba yinto ayifihlayo yena, aze atete amazwi alungileyo kwezo mvana; into ehndeleke kuye yeyokuba *atete* inyaniso, *enze* inyaniso. Kuba ititshala emihla yokupela kwayo ibanje, lidano elikulu. Ziyivilena ke lento ikwelipepa liyi *Mvo* kuba kona zova ngantonina, zingawamnkelinje lamapepa alunge kangaka, kuba nditemba ukuba lishumi ekulwini, likulu ewakeni. Hlala kakuhle Mhleli.

Mna wako

J. L.

East Griqualand, Sept. 1885.

IMPATO EGADALALA. Etembeni 13 Oct. 1885.

Kuko nto singayigqaliyo ukurafela izi- nja. Imali yokumangala iyi £1 mhlau- mbi ibe yi £1 10s, kubonakala ukuba tina luhlanga siyacitakala ngoku ba siya- kala ngokuti upi u Rulumente wetu. Ungandinceda na mfo undifakele oku:

Siyahiliza singamahilihili
Kuti kwatiwa bhekisani imilenze Pezulu
siyibhekise intloko ezantsi Sibhekise kunjalo
luhlangalwakowetu Impato elukuni. —Ukuba
umntu uyase- benza apa mhla upumayo
uyabanjwa ufa- kwe entolongweni, ngokuba
kwatiwa se- benza inyanga 12, ngenyanga 10s.
Nantso ke impato egadalala.

Ndim

R. BEAUCHAMP.

IMITSHATO YETU KWAKONA

Ngati lisiko elingalungileyo kwimitshato yabantu basesikolweni okokuba kumana kutukwana kungqungqwa kubizwa ozintsimbi, kurolwa nomaqaba kuqanduLwa emabaleni ngawo, ze kunjalonje kutiwe makwabiwe uduli kumahlelo omabini, kanti kuko konke oku kutiwa kusekwa indlu eyakuhlala unapakade ngoxolo; ngati kulungile okokuba umntu arole ikazi abe ugqibile, kungenwe emtshatweni ongcwele ngembeko nangotandano. Lento mzi ontsundu wase zikolweni yikangeleni.

UMTSHIWO.

Umlisela E Gcuwa.

Empukane, 2 Oct. 1885.

Ndilusizi ukuti asibanga nako ukwazisa ngalentlanganiso nsenxa yendleko zokushicilelwa kwemiteto yayo. Ingenile intlanganiso ngexesha lesixenxe kuvunywe ingoma, kwacelwa intsikelelo. Umgcini-sihlalo ngokufutshane ucacise eyonanto lentlanganiso ijonge kuyo. Ukuba asenzi ngecebo, koko silinga ukukelana sincedane nangendawo zokunyuka kohlanga, sibonisane nangengozi ezo qibanga ukuba singenyuki. Emva kokwamnkelwa komsebenzi wedlulileyo, zufundwe imiteto, laza elo nelo ngamanye amalungu abhala amagama awo. Kunyulwe u Mr. M. N. Galela ukuba abe ngu Mgcini-sihlalo ongapantsi, no Mr. S. D. Maqina ukuba abe ngumcedisi wo Nobhala. Emva kqku (sekuzalisile namanenekazi amhlope asedolopini) kwa- celwa iqela lokuqala elipetwe ngu Mr. C. Veldtman ukuba livume. Emva koko kwacelwa impikiswano ebhalwe ngu Mr. Galela esiti "Imfundo yabantsundu nge- zimini inoncedo. Akugqiba kusuke u Mr. W. F. Bassi esiti "Ayinalo." Enge- kaxoxwa lomapepa kuvumise o Messrs. G. Pamla, Chas. Veldtman, no Messrs. J. Mbasa, no Bassi, Maqina, bavume bo- dwa, kwalesa o Messrs. Mamba, J. Xake- kile, R. Ndungane. Kuvunywe yintlanganiso yonke ingoma yokugqiba kwenziwa ufefe ngexa leshumi.

Kucelwe ukuba intlanganiso ipume kwaza kwasala amalungu ukuba asale exoxa ngezinto ezibe zisenziwa; kuba kaloku asingi amahlazo etu singawaneka kumagwangqa aze ahambe esela ngati ikengo nejinjibiya. Kuqale u Nobhala wazisa amahmgu isipiwo asinikwelngu Potter, Esq., esipa lentlanganiso. Kubulelwe. Emva koku bawafundile amapepa abo o Mr. Galela no Bassi, ku- xoxe o Messrs. Ndungane, Sinyahla Zam, Maqina, Mbasa, Veldtman no Nobhala. Babelishumi linamnye ku Mr. Galela babe bane ku Mr. Bassi. Kunyulwe kvyamnkelwa u Mr. T. Ndwandwa, no Miss M. Mnyani kwaza kwanyulwa o Messrs. W. Johanne, A. Makubalo, P. H. Pottor, amabini okuqala akakamnkeIwa ngokungabiko Ikufuneka bezibhalele amagama abo. Elokugqibela inene alamnkelwa ngangokuba limhlope yave mtlaniso ifuna ukuzinyukela ngapandle kwecebo lomntu omhlope. Eminve imisebenzi ayibanga nakutikwa ngokupela kwexesha. Into ebukekileyo vimbeko vamanene namanenekazi entlanganiso into embi kukungafiki kwamanene namanenekazi ase Qonci ze angasazisi imba. Sabanosizi ngokungafiki kwawase Sdutyini ngenxa yentlanganiso evangene e Xilinxa kwangalomini.

Ezayo intlanganiso yoba nge 22 Dec 1885. Umsebenzi wokokuhlwa wobhalwa epepeni ngu Mr. E. Mamba nge "1. Mpumelelo yabantsundu ukuba iseninina'' Kubhalwe elinye ngu Mr. Joel J. Madu- 2. "Kulungilena ukuba indodana efundileyo itshate intombi engafundileyo?" Kubhalwe elinye ngu Mr. G. Pamla 3. "Bafanele ukuhlala ngalupina uhlobo abantsundu?" 4. Kuze kulungiselelwe uku- vuma ngu Mr. G. Pamla no Mr. C. Veldt- man. 5. "Aze u Mr. D. L. Zani no Mr. Joel J. Madubela bavume bodwa. Kwasekufundweni kwamapepa abasayi kufuneka abelungu.

ABALIMI NA BARWEBI.

E-MARKENI

E-QONCE (November 7). Irasi eluhlaza, 2/ ngekulu Ihabile, 1/10 to 5/ ngekulu Itapile, 2/ to 6/3 ngekulu. Umbona, 14/6 to 15/1 ngekulu Umgubo, 12/9 to 17/ ngekulu Imbotyi, 18/ to 19/6 ngekulu Inkuni, 5/ to 26/ ngeflara Uboya (igrisi), 2|d to 4d ngeponti ^{D}-

Irasi, 11/6 to 17/ ngenxowa Ihabile, 4/3 to 6/ ngekulu Itapile, 7/ to 14/ ngenxowa Umgubo, 13/ to 15/ ngekulu Inkuni, 20/ to 40/ ngeflara Irasi, 12/ to 15/ ngenxowa Do. eluhlaza, 1d to 3d ngesitungu Ihabile, 5/ to //6 ngekulu

the Bugbear of South African politics could not have so detrimentally beguiled our legislators for so long a time without the impeding prejudice distracting their sense of justice, and because every department of our institutions is more or less charged with it.

Prejudice, what is it ? the word of itself means plainly no more than a "judgement formed beforehand " but as it is used now in regard to each other it means " an unfavourable anticipation about one," so that prejudice against natives as a race is that 'unfavourable anticipation' about them regardless of the evidence that should point out this and that man or woman as unworthy of regard. Wherefore this prejudice? Because the majority of the natives me said to be dishonest and look upon the plunder- ing of farmers as a species of gallantry and no crime. I grant that this was true of natives of days gone by, but now, he who filches from even *a* Dutchman is looked upon as a thief by hie fellows: this is what they say of this at the kraals. " *then*, my young men, we were enemies with the whiteman, *now, we* are all subjects of one man, the Government." "If you take from the property of another, you are amenable to the law and disgrace not only yourself but the head of your Clan. This is the admonition of the old men to the young, and though it might be urged against it, that it is systematically disregarded, allow me to retort, what nation in the world is crimeless? Why is there a necessity for the institutions of judges and prisons even in venerable old England? To cut short any necessary remake on this question let me humbly submit, my dear reader that, the prejudice against races of which I have been treating in these Rambles is a natural consequence of one race being subject to another: and that if the native man or woman presumes to come with all the accretions of barbarism unprooned, and expects acceptance in a highly civilised society he is mistaken. He or she must relinquish, not only all authority and power, as that is frequently done without consulting him for the convenience of the company, but also all that is obnoxious to and detracts from the happiness of civil society. Disappointment he must expect and shall encounter, but he must guard against this by being loyal to all fellow subjects and dutiful to the powers that be. This, I submit, would be a penacea for all our mutual misgivings, and diminish the matters in difference to all concerned. What! will the rather submit to the son before the son make obeisance unto him ? No, the son must submit *first* and the father will be propitious unto him afterwards, that is plainly and simply situation, for what nation in the world is there so callous that it will not reward merit ? None at all, nor will a British Colony be guilty where all the world innocent. Pardon me for this long diversion, my dear reader, and I will go on. Next morning we started from Queen's Town by train bound for Burghersdorp. The line was not opened to Aliwal North then. But it will be opened in the course of these Rambles and you shall be glad to see it as I saw it. I won't tell you how it looked just now, or you will be getting me spoil my story by a relation of the event. From Queen's Town to what I suppose they call a ' Poort ' the line is as straight as a walking stick. Oh ! I am forgetting about my "First Class Ticket," on examining my ticket the officer cast a bland smile at me, with a leer said ' it's alright.' I did not ask him what alright? but as he handed to me the ticket I took it, and went to my third class carriage with my luggage. As 1 walked up and down the line of the train, pretending to be at home, the same officer, after a short con- fab with the Station Master, came up to me and announced to me in blandest manner possible, evidently restraining a hearty fit of laughter within his jaws, that he had a first class carriage which I have all to myself alone, putting a spiteful emphases on the word *alone.* I declined the kind offer and said, thank you I prefer where there is company. After leaving the station, and on looking back on Queen's Town and its environs and native location, I did not wonder at the most stringent regulations regarding natives living in the location which wore in vogue some time since and which were executed with the greatest severity. The location is simply immense out of all proportion to the town that feeds it, countaining, as it must be presumed all characters that make life a burden. From the Poort on to Lessyton and Sterkstroom the engineer has constructed the line with a sorcerers skill. On looking at Lessyton and the pleasant looking Basin in which it is situated, the buildings huddled together in defiance of all straight lines and right angles, I wondered that missionaries had not formed building societies as an accompaniment to the godliness which they preach! What a pleasant discovery it would be to all. Lessyton in South Africa, the scene of the Deserted Village of Goldsmith!!

Kufunwa u Titshala,

WOKUTABATA isikolo sangapandle sase Rabula emva kwe Krismasi.

Oyifunayo indawo leyo makatumele ku

REV. A. W. BRERETON Umpatiswa Obambileyo.
St. Matthew's,
3 Nov. 1885.

Kubakhandi-Bhekile

KUFUNWA umfo ontsundu okwaziyo kakuhle nkukhanda ibhekile, ukuba ayekupata udodana olufundiswa lomsebenzi kwi Simnari yase Buntingville (e Cumgce) Emampoudweni. Umvuzo yi *£50* ngonyaka kwakunye nendlu, nentsimi, Abaufunayo umsebenzi lowo mabatumele kwakunye namapepa ezimi lo ku Rev. J. S. Morris, Umtata Dgapambi ko 20 October lo. Kufunwa indodana engatati manzi, itshatile kungalunga okunye.

Buntingville, Umtata, 1 Oct., 1885.

Ibhunga lesi Qingata

LASE

Irafu emisiweyo ye Bandla lokunceda ezifeni.

KUYAZISWA ukuba ngomiselo wo- mteto ongokunceda ezifeni we 4, 1883, nowa 41, 1885, kugqitywe, kwintla- nganiso ebimenyelwe oko yesiqingata sase Qonce ebingo 21 Oct., 1885, ukuba kubeko ezi rafu:—

1. Ngomteto we 4, 1883, 1d kwiponti nganye yexabiso lobutyebi bendoda obunjengezindlu, nomhlaba (umzi lo wase Qonce akutetwa nto ngawo) lerafu iyakuqala ukubha, talwa kwi ofisi ye Bhunga ngo 1 January, 1886.

2. Ngomteto wa 41, 1885, irafu ye sheleni ezimbini ngendlu nganye yomntu ontsundu. Le rafu nayo yoqala ukuhlaulwa ngo 1 January 1886 kubapatiswa bakwa Rulumeni abamiselweyo.

Imali yale rafu yeyokubuyisela u Rulumeni imali awayicitayo mayelana nokupeli- Swa kwengqakaqa kwesi sitili.

Ngomyalelo
H. T. FULLER, Umbhali
Kwi Office ye Bhunga lesitili
E Qonce, 28 October 1885.

Kulahleke Okanye Kubiwe.

KUMZI wamapolisa e Bofolo, ngati kungo 10 October, INKABI YE. HASHE emnyama, elimsila ushunquliweyo, lide ngokulingeneyo, lidala.

KWANE NKABI yehashe egwangqa: enekolo; imilenze imhlope ino P umtshiso kwinyonga yokunene, lide, iminyaka mi- hlanu.

Owafumenayo nongandilandisayo wovuzwa. Umkondb mautunyelwe ku

JOHN MALONGA, Cape Police, Fort Beaufort. 23 Oct. 1885.

ISAZISO

I PEPA endilifunde ngemfundo yabamnyama kumgidi womvumo, obe wonganyelwe ngumnumzana u Justice James Buchanan Judge President of the High Court of Griqualand West ngoku liyincwadana engafunyanwa ngesheleni. Amagosa ayo e Lovedale. Rev. P. J. Mzimba: King William's Town, *Imvo* Office; Port Elizabeth, Mr. I. W. Wauchope.

MESHACH PELEM.
Kimberley, 16 Oct. 1885.

ISAZISO

KUBIWE ebuhlanti inkabi yehashi apa Emcambalaleni ngomhla 16th October **ebusuku**. Li rwanqa eligwangqa elimpemvu elisingci simhlope netshoba limhlope amangina amhlope omane. Iitshiswe entanyeni ngecala lasekunene u BR yinkabi eti ya kukwelwa imise itshoba, linomhambo omkulu ongekuko kupatsa noko. Ubudala loba kwimi nyaka emitandatu ndicela ame- bic kuni nonke matshawe endawo ngendawo. Ote walandisa uya kuyuzwa kakuhle wotu- mela apa Emcambalaleni. Wotumela nakwigosa le Mvo u Mr. D. DWANYA, nakumhleli we *Mvo Zabantsundu*, e Qonce.

Ku N. BOTMAN, c/o J. R. GIL CHRIST, Qamata, St. Marks, 26 Oct. 1885,

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KUFUNEKA

I TITSHALA EZINTATU ezineziqiniselo. —Enye Etembeni, umvuzo £50 ngonyaka, intsapo iku 80 kuko nomncedisi. —Enye e Krom Hoek, umvuzo £40, intsapo iku 50.— Nenye Ebisa, umvuzo £45, intsapo iku 45.

Bhalelani kn
REV. W. S. DAVIS
Etembeni,
Umzimkulu.

Isaziso Kubahambi.

U-GEORGE WILLIAM A. RADASI wase Mpofu. Uyazisa kubo bonke abahambi ukuba kuko i POST CART esuka Empofu (Seymour) eya e Bofolo (Fort Beaufort), ibuye ngo Mgqibelo, yenjenjalo bonke Olwesihlanu ne Migqibelo.

Ixabiso lishumi linantlanu (15s.) lesheleni ngomntu omnye. Kunokukwela isitatu sabantu kuyo.

J. RADASI.
Seymour, 6 August, 1885.

Kubabhaleli bam.

NDAZISA abahlobo abandibhalelayo ukuba bazitumele ngOluhlobo incwadi zam: —BOYCE MAMA, P.O., Breakfast Vlei. 22nd October, 1885.

I BRANDI

Elnngileyo engapitikezwe nanto zinjengamanzi nezinya ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,

ABATSHATILEYO

MTEMBU— DLAMIN1.—e Driefontein, Natal, ngo 22 October 1885, kutshatigwe ngu Rev. J. H. Gathercole, u WILLIAM GEMBA MTEMBU, unyana ka Rev. Paul G. Mtembu, no MARIAM DLAMINI intombi yokuqala ka Mr. Luke Dlamini.

LANGA. —E Bensonvale, Herschel, kubhubhe ngo 25 October, 1885, u MARRIA **SKATA** LANGA intombazana etandekilsyo ka Z. SKATA LANGA, eminyaka mine inenyanga ezilishumi. Abahlobo mabamnkele lombiko.

Kukululekile.

Asibizi 'Nto

Ngokuba ubani eze kubona Amabala ngamabala amahle e

Mpahla enxitywayo
I Qiya ezintsha Izihlangu ze
Lastike Izihlangu
ezibotshwayo Izilipari ezine
Lastike Ikwiliti
ezimabalabala
(zitengiswa tshipu)
Ikwiliti ezimhlope zintle
Ikeleko edla 2d. nge yadi
Iprinti ze 3d. yadi

Zonke ke ezimpahla zezi tshipu ngapezu koko zaka zakuko e venkileni ka

W. O. CARTER & Co.

Maclean Square,
E-QONCE.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK lyeza Lesisu Nokusazazo.
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
COOK Ipils.
1/ ngebokisana.

Eka
COOK Incindi Yezinyo.
6d. ngebotile.;

Oka
COOK Jmciza Westepu Sabantwana.
6d ngebotile.

Oka
COOK Umgutyana Wamehlo.
6d ngesiqunyana.

Niqondise ukuba igama ngu

G E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

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

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.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna nkutenga nokutengisa, *e.Town Hall, Kwisitora esing a pantsi esesitatu, No.* 3, *Kwinkundla ye marike,*

E-QONCE.

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kwamacalana onke e.Koloni.

Unombona omhle kunene oyela pesheya kwe Nciba awutengisa tshipu kanye.

JOHN J. IRVINE & CO.,

Ahatenga impahla kwamanye amazwe,
Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

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

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

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

POS' ISO APA BO!

E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,
No. 22, SMITH STREET,
e-QONCE

Uhlala enento eninzi yezitofu ezifanelekileyo neziluhlaza apa bo.

Ingubo zomtshato enziwa ngokokufuna komntu kwisituba se yure ezilishumi.

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke **iqutywa** ndlwini 'nye.

IZISULU! IZISULU!

J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA

E-QONCE.

Bayayitengisa iyonke impahla yabo yama Xosa bafuna; ukuba itshayeleke tu kwakamsinyane.

Intengiso iqala ngo Myulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

ISAZISO U-AMOS THOMAS,

UYAZISA UKUBA UVULE

Ikaya Labantsundu, e-Qonce

E Smith Street, ngezantsi ko Mr. E. J. BOXALL.

APO wonke ubani ayakufumana amalungelo ezixaso nendawo yokulala. Ubiza alula. Kuko isitali esihle, nomgcini mahashe uhleli elindele. Metsho bahambi kanize niposе amehlo apa bo '

King William's Town, 10th November, 1885. AMOS THOMAS

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