IMVO ZABANTSUNDU
(NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.] [LIHLAULELWA 3s NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, DECEMBER 16,1885. [No. 59.

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 e Komani.
Indlela yenqwelo intle yonke isagudiswa ngokunye.
Inani yi nayipeni (9d.) ngekulu.

E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,
No. 22, SMITH STREET,

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

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko
BQURKE NO MARSH,
e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

C. MUSGROVE,

OTENGISA IMPAHLA ETSHIPU YENDLU,
Kwindlu Ekangelene no W. 0. 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.

AMAZIMBA

NE

MBEWU YOMBONA OBOMVU,

INTLOBO EZILUNGE KANYE.

KANJALO

IIMBONA OXABISO LILULA WOKU DLIWA

JOHN J. IRVINE & CO

Ololiwe bakwa Rulumeni—Isebe lase Maxhoseni.

Iholide ze Krismasi ne Nyibidala 1885-6.

TTIKITI ezibuyelelayo, ezixabiso lingagqitileyo kwibambo enye yokusinga pambili, ziya-

I kuqala ukunikwa kuzo zonke Izitishi ngolwesi Bini 15 December 1885. Unokubuya ndapumla
ngayo umntu nangayipina imini ngapambi ko 30 January 1886.
Ukwenzela abahambi ngelixesha le Holide Itreni ziyakubamba futi ngapezu kokuba zibe
zisenjenjalo. Uhlobo eziyakubamba ngalo lofunyanwa kwisaziso ezofunyanwa ezi Tishini
Wenjenje wumbi eliyeza lindipilise ngokungumangaliso. Bendibulawa sisinqe
kangangokuba boku

T.R. PRICE Umpatiswa.

Kwi Ofisi Ezinkulu,
E Monti. December.

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 Mvulo lo wanamhla.
Qondisisa kakuhle apo bakona ikwivenkile yakwa Ngqika e-Qonce.

Inyanga ezintandatu

suka kube yinqaba nkuma ukuba ndike ndahlala. Bendingasena kutoba kuba bendingeze ndibuye ndipakane. Ibotile enye indipilise kanye."

Omnye uti: — "Benditwele ubuhlungu obukulu ngcnxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindincede kanye."

"Ndingarola," utsho omnye, "iponti ezintanu ngebotile. Ngolwesi.Tatu nga.

Ukuyakelisi imvo zabantu

zalisa lonke ipepa.

EUyeza linoku yokuzwa

izindlu zamayeza,
angalifumana kumninilo ngokutumela,
3s. *6d. ngebotile, ongu*

_____*kuzo zonke*
ihlelenkile, otandayo

JAMES JONES.

I BRANDI

Elungileyo ongapitikezwe nanto zinjenga. manzi nezinya ezibululayo, itengwa ko

C. J. DOWELL & CO.,
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

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo
noncedisa, abafuna ukutenga nokutengisa,
e-Town Hall, Kwisitora esinga pantsi ese-

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

Amaxabiso alungileyo uyawanika

Impahla zamkelwa nguye azitumele kuma- calana onke e-Koloni.
Unombona omhle kunene ovela

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqaqambo zamatanibo nento ezinjalo.

Alikazanga lingancedi.

Lilcwaluncedo olukulu Kukutyatyamba Komzimba licisine, Nakwentloko, Nakwezinye.

B

enjenje nknlincoma nbake balilinga: —
"Uti omnye zipele ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisela, kamnandi ebusuku into ebendineveki ndingasayazi, ngoku ndipilile.

Iveki

MR WILLIAM HAY ufike e Qonce ngolwesi. Ne olugqitileyo.

NGEZI zipitipiti beziko e Rode e Mamponduweni, kugqojozwe kwapungwa indlu ka nkosi u Josiah Jenkins. Kutiwa Amabhaca umke nempahla ekuxabiso le £300, nemali yi £50. U Josiah ubengeko ekaya ukuhla koku.

EMVA kwenyanga ezimbini uyakudliwa umbona kwa Zulu.

IXHOBA alifumene kumzi ka Massowu mabhuln liku 1,400 inkomo, 1,400 igusha, ibokwe.

U MR. DE WET usalile isicelo somzi wase [once uknba abuye ngapa xa avela Emampondweni. Uti indlela yake ayiko ngapa.

U DR. DALE wazisa ukuba ngonyaka oza-,'o ziyakuvalwa zivulwe ngalemihla izikolo : —11 January, 1886, ziyakuvulwa; 26 March, 1885, ziyakuvalwa; 5 April, 1886, ziyavulwa; 25 June, 1886, ziyavalwa; 19 July, 1886, ciyavulwa; 24 September, 1886, ziyavalwa; 1. October, 1886, ziyavulwa; 17 December, 1886, ziyavalwa.

UMZI maungakudekiseli ukutumela imali *Mvo* kwangayo lenyanga.

SIQONDA ukuba u Rev. William Philip wawe Guba ufudukela e Gwaba, ngase Monti. Guba licitwe ngu Folosi—ngoluvundu- lundu lwase Batenjini.

NGO 7 December ngokuhlwa i ofisi zako. nkulu zase Vryburg zagqojozwa kwebiwa imali, netyeya yayo, nezitamp. Libanjiwe sela kwanobubhuru bufunyenwe.

KEKWATIWA impi ya Mampondo iku 300 tauke komkulu ngaleveki igqitileyo isinga Rode nkuya kuncinita u William Nota, iyiyaleze bukali u nkosi u Mqikela ukuba ize ngake ilinge iwugqite umda wa Mabhaca.

EZALOWA umhlaba wa Mabhulu ukwa Zulu zezokuba Amabhulu ase Vryheid apange eitora sa Mangesi ase Natal, nokuba lite i Bhulu linxilile ladubula umntu omnyama.

ABAFUNA *Imvo* mabalungiselele imali zabo nkuze babe nokungena ekuqaleni konya- ka. Kufuneka iqela elikulu.

I NGOLWESI-BINI Iweveki egqitileyo kufu. lyenwe umfo ontsundu onengqakaqa kufupi nomzi wase Skapu. Ukweleliswe kwaka. msinyane.

UMXHOSA ekwakusitiwa utshone nomkombe oyi *Welcombe* mayelana necweba le Nxuba, ubonwe selese Monti. Ube yure mbini emanzini pambi kokuba aye kuti citi emhlabeni.

E BARKLY EAST kekwako ulure lokuba iqe- la la Besutu lifike kwizipaluka ezitile zeso sitili latimba inkomo.

ISIKOLO sase Ncemera sibe nentlanganiso ngolwesi-Bini lweveki egqitileyo, ukuxoxa ngotywala obupalazwe e Transkei. Kutunyelwe isicelo ku Mhlekazi.

EZOKUGQIBELA ezivela kwela Barolong baka Massowu, ziti Amabhulu asese Mamusa esabelana ngamaxhoba. Abafazi batiwe sa kulo lonke elo liyi Transvaal ukuba baqeshwe ngabatandayo. Izindlu zonke zitshisiwe. Injengele za Mabhulu zise ku Mamusa, kuko ulure lokuba zigxeleshe enye inkosana yo Mrolong engu Moshette.

UNYULO e England lupelele ekubeni impi ka Mr. Gladstone (Liberals) ibe 333, eka Lord Salisbury (Tories) 251, eka Mr. Parnell (ama Ayilishij 86.

LAMAFAMA atenga umhlaba wa Mangqika alila ngokupakama kwe "rent," ngoku abba- lela ku Rulumeni ukuba ayitobe. Intlanganiso yoko ibiko ngo 1 December.

EMVA kwentlanganiso ya Mangesi ecasayo, kubeko e Dodoloro eya Mabhulu intlanganiso ebulela isenzo sika Rulumeni eokufudusa Abatembu.

NGOMHLA wokuqala wokuvulwa Komboniso omkulu wamazantsi e Afrika, ovulwe e Bayi ngu Mblekazi i Ruluneli, babe kumawaka amatatu anamakulu amahlanu abantu abangene endlwini. Abahambi basaya befika.

NGE Cawa edluleyo u Rev. B. Mama wase Rura, ushumayele kwityalike yase Wesile yalapa e Qonce. Ukalaze ingqoboko yamakolwa ezimini, ate akuyitelekisa neyamakoIwa emini ezingapambili wayeya kanye eyanamhla. Intshumayelo ibisekwe pezu kobu- lungisa bnka Ifrayem obabulikamte njenge tifu lomso.

MAYINGENE kaloku imali ye Mvo mabandla akowetu.

I PALAMENTE yase England iya kudibana ,ngo 12 January 1886.

IKUPA alisbiye ngasemva umfi u Bishop Fraser wase Manchester liku £85,000.

U HON. H. W. PEARSON, M.L.A., ubuye wanyulelwa ekubeni yinkulu (Mayor) yomzi wase Bayi ngalonyaka. Lo ngunyaka wesi- hlanu ebayi Mayor yalowomzi.

NGENIE imini kwafa e Dayimani abantu abamnyama abatatu ngokusuka batshone kumlanjana oyi Riverton behlamba.

ILUNGU elimele i Carlifonia kwi Palamente yase United States, e Atnerika, lisand' ukubeka bucala i akile ezi 83,000 ukuba kwakiwe inkundla yemfundo (University) ibe sikumbuzo sonyana walo obhubhileyo. Laleke ngokurola £3,000,000. Isikolo eso siyakuba se Carlifonia.

I BURMESE zoyisiwe, ikumnkani yazo u Theebaw uugumbanjwa e Pangoon. Ulaulo welozwe lake lolwa Mangesi ngoku.

I BISHOP yase Durham eNgilane isand'ukuhambela e Norway. Iti ibone wamnye umntu enxilile kwelozwe, naye ingumhambi osuka kwase Nglane.

U MR. DE WET usuke ngo Mgqibela e Kokstad wasinga e Natal. Akadibananga na Mampondo, kutiwa wanele ukutumela incwadi ku Mqikela yokuba babonane kumhlaba ka Rulumeni, kodwa inkosi leyo ayivumanga. Ubelindelwe kodwa komkulu kwa Mqikela zinkosi no Mr. Donald Strachan eko.

IPEPA alinakuqutywa ingeko imali. Tumelani imirumo yenu NONKE mzi ukuze umsebenzi uhambe.

INGQAKAQA izibonakalise kumzi ka Lepoko e Lusutu.

ETA e Natal nje u Mr. De Wet uyokutabata indlela yokusinga e Kapa ngolwandle.

SICELA amehlo abalesi betu belipeaulu ukuba ake abhekiswe kumhlati wezaziso apo bauaenywa ngo Messrs. H. S. Waugh & Co. Ivenkile yalamanene yeyona inkulu e Romani. Abafuna betengelwe kakuhle kanye mabaxele ukuba bahlatyelwe umkosi yi *Mvo,* okanye baye nayo, boka bafumane amacam. Huku ke mabandla ka Nonesi!

NGOLWESI-TATU, DEC. 16,1885.

IZIBONDA.

UMFO ka SIGENU ute, akuti u Mr. DE WET izibonda ebeke zakutshwa ziyakubuya zimiselwe, ewe, Abatembu boka bayicinge into leyo. Waleke wati, enyanisile," izibonda "fudula zimiswa ngobugcisa bazo ekuxoxeni, namhla ke kutiwa mazingayi ezintlanganisweni ezixoxayo kuba zizicaka zika Rulumeni. Yinto entsha le, eyakutandana nokuba icingwe. Ukuba hleliwenje kunjalo ububonda mabulahlwe." Udume wonke umzi wati mabulahlwe. Nati siyaduma. Ngawo la aka Mr. DE WET amazwi acaza umsebenzi wesibonda: "Mayelana nezo bezikutshiwe, mandinityele mhlope ukuba izibonda ezifumana imali yakwa Rulumeni aziteni nokuba ziye ezintlanganisweni. Umntu onikwe umsebenzi ngu Rulumeni efumana imali ka Rulumeni makenze umsebenzi ka Rulumeni angayi ezintlanganisweni ezicase oko agqibe kuko u Rulumeni. Nasipina isicaka sika Rulumeni esinqwenela ukupendula ezintlanganisweni masiqale ngokuzikulula emsebenzini ka Rulumeni."

Emasiti enye inkosi entsundu ikutshwe (ngabula Mr. DE WET) ngayo lento ngu Mpatiswa. Asilipikisi elinene kuncazo yalo yento ekulindelwe isicaka sika Rulumeni sizifezile, kodwa singa singalata into ekade siyalata ngenxa engapambili nento esiti makabe u Mr. DE WET akayazi, ukuba izibonda azizanga zabalwa njengezicaka zika Rulumeni oko lati elilizwe lapatwa nga Mangesi Izibonda ibisakuba ngamadoda anezitunzi kwimizi yawo, ebesakunyulwa kuyo ngobuciko bawo ukuba abe ngumlomo womzi mhla kutetwa into. Ngoko ke sivumelana kanye no Mr. SIGENU kwinteto yake sisiti bade batyapa Abatembu ukuti lemfundiso intsha angumpostile wayo u Mr. DE WET bayakuke bayicedulule. Mayicedululwe ngumzi wonke nongenguwo owase Batenjini, yaziwe imvo yontsundu. Ngokwenjenje lomfo wase Mabhu-Iwini uwufaka ifadukwe emlonyeni umzi ontsundu. Uyifaka emlonyeni wamadoda obeke intonga kuwo umzi ukuba ebe ngawo apendulayo mhla kungqele, mhla umzi uvuzisa impumlo. Into efunwa ngu Mr. DE WET kukuba izibonda ziprofete into ezibusi namhla kurara, zingaze zixelwe izinto ezililisayo. Ngendlelana emfutshane akavumeli ukuba abantu bazivakalise iziroro zabo, mabasuke bavutelwe pakati njengevatala. Into enjalo embusweni ayidli ngakuvelisa kulunga. Into ebanga ukuba enjenje lomnumzana kukuba esiti "Nina bantsundu anikangeni ekukanyeni kangangokuba nibe nentlanganiso zenu ningancediswangahamhlope. .... Eziti ke intlanganiso zenu kufuneke zinomantyi pakati." Makube le kuti ukucebisa amawetu ukuba azeye imantyi, kodwa ngabona bangezizona izicaka zika Rulumeni omantyi njengezibonda lento kutiwa bona mababeko ezintlanganisweni? Nangapandle koko nokuba u Mr. DE WET akazi, tina siyazi, ukuba omantyi aba abamfaninye. Bako omantyi abalungileyo bako omantyi abakoblakeleyo. Bangazonakalisela ngokwabo abantsundu ngokuti umcimbi wabo bawaneke kwimantyi engenaluvelano nabo. Zimbalwa imantyi ezilungileyo ekwa zini kwetu bantsundu. Imantye ezi azingabo o TSHEMESE (Mr. W. B. CHALMERS), GASHIYA (Mr. E. GARCIA), O NATINGELI (Mr. NIGHTINGALE), o BLAYI (CAPT. BLYTH), o MEJA (MAJOR ELLIOTT) zonke. Okanye nokuba imantyi zonke zibe zifana nezi sizikankanyileyo, ngezimini azisenamandla imantyi, zingaba bhali nje kodwa abamana ukuhambisa incwadi pakati kweli ne Kapa ; azisenawo amandla okugqiba into zona Kupela into eseyisenziwa zizo kukuhambisa imiyolelo, maxa wambi imiyolelo yobudenge, yetshawe elise Kapa elipatiswe imicimbi yabantsundu, kanti limbi alinalwazi ngalomicimbi lugqitileyo kolokuba lusazi ngemicimbi yabantu abahlala kula nkwenkwezi ingu Nocelizapolo. Ngezo zizatu ke sisati u Mr. DE WET uyaposisa ukuyivala imilomo yamadoda. Inkolo yokuba ontsundu ungumntwana nenye into eninzi yolohlobo besiba tina ipelile kuzezimininje; kodwa noko u Mr. DE WET makabe wafunda e Cacadu ukuba asibantwana, mhla bam'finga ngenteto wada wasabela ekutini amadoda abekeke njengaye angamaxoki, nenye inteto epantsi enjalo. Siyatemba Amangesi elilizwe akasakugalela kwelokuba abantu mabasikwe imilomo njengokuba efuna uMr. DE WET.

Amanqaku

KWIHAMBO yake akubonakali ukuba u Mr. De Wet ukolisa mntu ontsundu. Ngo 21 November waye nentlanganiso nempi yase Gqili engumxube wa Mamfengu na Besutu. Umzi wenze isicelo sokuba ungaxinezelwa ngendawo yerafu yezindlu nonyaka kuba wonakalelwe kakade, idimandi seziwugxadisila umzi okohlwe nokutengisa ngempahla kuba ingangenisi luto. Kucelwe ngabantu uncedo kulendlala ikoyo, akuko nto ancede ngayo Umpatiswa Micimbi Yabantsundu, usuke wati ngebebulela ku Rulumeni kuba ebavumela ukuba bahlale kulomihlaba bakuyo eyeyake. Efikile e Lady Frere uwushiye ziqumbile intliziyo za Batembu, ibe kwayilonto e Cala. Uhlobo ateta ngalo nabantsundu lumalata ukuba akayifanele lendawo amiselwe kuyo.

_____

KUMZI omhlope iya ipela ngokupela inkolo apa yokuba umntu ontsundu yimfene njekodwa ekungalindelwe nto kuyo. Iya iqondakala into yokuba into efunekayo kukuba bahlanjululwe ukuze babenokuba luncedo ngendlela zonke. Uke wenjenje u Mr. Merriman wase Kapa ebhalela ku Bishop Jones: "Akuko mntu unentloko ehluzekileyo onokuti umsebenzi wabafundisi awubancedanga luto abantu abantsundu. Ubafake umo- ya wokufuna into ezigqitiseleyo, nomoya wenkutalo, kuba abantu masingabagwebi ngokubona impinzana ezingazinikeleyo kakulu enkutalweni, nasekubeni engatanga mhlaimbi ontsundu waselesiba ngu mpostile u Paulisi epelele. Imfundiso yobu krestu iwuncedile umzi ontsundu."

SIVUYA no Mr. Harry M. F. Mtombeni kuba ede wafumana ituba lokuwuzalisa umnqweno wake wokuba ngumteteleli ematyaleni. Uvunyelwe ukuteta Empofu; simnqwenelela ukunga angapumelela. U Mr. Mtobeni leliya nene lintsundu ekwaka kwako ingxolo enkulu ngokunga ngeniswa kwalo kwelituba ngenyanga ezigqitileyo. Umcimbi wake ubesewusatyelwa nangabahlobo betu abamhlope base Ngilane sibona ngepepa lebandla labakusela abamnyama ekutiwa yi *Aborigines Friend.* Oku kuvulelwa kwake akubangwe yimigudu yalomadoda noko.

EBHALELA kwelinye lamapepa ase Komani u Mr. William Roger ifama elibalulekileyo leso sitili lenjenje ukwalata usizi oiuya kulandela ukuvulelwa kotywala pesheya kwe Nciba: — "Ingaba amafama ayakutula zole tu na xa ilizwe esifumana kulo abantu bokusisebenzela libujiswa ngotywala. Lento iteta ingcitakalo yamafama. Andivumi mna ukukolwa ukuba angaba ahambisa lonto. ukuba olulaulo lo Upington no Sprigg luyavunyelwa ukuba luyihambise lento, yintonina eyakuhla? Eli liyakuba lilizwe losizi, lobudlwengu nokupalala kwegazi; izizwe zabantsundu ziyakuba zizizwe zamanxila; izidalwa ezintloko zigexayo ziyakuqalekisa umntu omhlope ngokusuka azingenisele ilishwa elinje; ziyakugqiba kwelokuba mazizipindezelele: akuko nto kuyakutiwa inqabile ebantwini nasempahleni. Kuyakwanda izigebenga ezindleleni, amafama ayakupangwa. Lilo eli ilifana emasilishiyele abantwana betu. Anditembi njalo, ndisabatembile abantu belilizwe ukuba basaya kuyilwa lento."

U MR. J. G. HELLIER ute xa ateta e Dodoloro kwintlanganiso yokukalima ufuduso lwa Batembu: — "Olufuduso alunto intsha, lulikonco kumxokelelwano omde apa wempato yabantsundu eyaqala kwiminyaka engapambili ngu Sprigg. Pambi kokuba lempato iqale besihambisa kakuhle nabantu abantsundu, sitengisa sitengiselana into eninzi yempahla. Ngoku oko kudlule. Ikomani aliseyiyo into ebelifudula liyiyo ngenxa yokupela kweso simo sangapambili, kumana ukufudufuduswa abantsundu bada balahlekana nento eninzi yempahla yabo. Lityebile nje i Qonce lityebe ngenxa yabantu aba-

mnyama abapesheya kwe Nciba. Abantsundu bayidayimani kuti, bayalima bayatengisa, bayatenga. Sizibulele ngokwetu ngokuti sipitizelise abantsundu."

SIYAVUYA ukuva ukuba amawetu ase Cradock agqibe kwelokuba atumele isicelo e Palamente ngenxa yobutywala bupesheya kwe Nciba. Sivuya kunene ukubona ukuba umzi awuyiyekelele lento. Sibona ngemihlali ukuba namanene apakame njengo Mr. Merriman ayayibona ingcitakalo eyakubangwa yilento yenziweyo namhla. Ebhalela u Bishop Jones wase Kapa, uti u Hon. J. X. Merriman: —Ndinga intlanganiso yokunceda ukuhanjiswa kwelizwi ingalivakalisa ilizwi layo lokucasa ukungeniswa kotywala pesheya kwe Nciba. Elibakala kungatiwa, ngamazwi embongi yakowetu, "yingcitakalo ebomvu nokwapulwa kwemiteto." Kuyindawo yake wonke ukucasa into eyenziwe usaziwa umteto wokuba utywala bungate- ngiswa kwabantsundu ukuba kunokuncedwa. Akucacile ukuba siyakuti ngokungenisa utywala simcite ontsundu kodwa ukungeniswa kontsundu kulenkohlakalo kuteta usizi nenkatazo ixesha elide kunene, nendleko enkulu. Ndiyekela wena nkosi yam ukuba esisenzo usicase ngemihlaba epakamileyo, mna ndalate epantsi."

U RULUMENI akasiniki ndlebe isikalo sdmzi mayelana nomcimbi wotywala. Into eyenziwayo abantu banyatelwa ngenyawo. Mpendulo itunyelwe ngu Mr. Sprigg kubafundisi base Rini, ifana nempendulo elaka elonene layitumela kubanyuli balo abamhlope base Monti ngomcimbi wela Barolong, mhla lati tulani anazinto nina; ndim onokwazi. Wenjenjalo no Mr. De Wet kwimpi yase Komani emhlope mayelana ne Glen Grey. Apo sixakwa kona tina kusekubeni abayixeli eyonanto bati iyinyaniso. Azi wocanabeka kude kube ninina umzi kokukudelwa ngabo ubapakamisileyo?

ISIDLO ebesenzelwe i Ruluneli e Bayi ekuvulweni komboniso omkulu sibe sesibukekayo kunene, zonke izikulu ze Koloni zibe ziko. Kuzo singabalula u Sir Hercules Robinson, omnye we Ruluneli ezikumbulelekileyo ze Nkosazana ngezimini, u General Torrens, umpatiswa wemikosi ye Nkosazana kweli lizwe, u Admiral Hunt-Grubbe,umpatiswa zinqanawa zemfazwe, u Mr. Upington inkulu yolaulo no Mr. Fuller, M.L.A., okwavinkulu kwicala lika Sir T. Scanlen e Palamente. Inteto ye Ruluneli ibaluleke ngobuciko nokufaneleka kwanjengokuba zidla ngokuba njalo inteto zika Sir H. Robinson. Ubalule izizatu zokuba engabanga nako ukulishiya i Kapa walata into ezintle eziyakulandela umboniso lowo.

KULANDELE ke u Mr. Upington nantetwana yake ekapukapu, ate kuyo ukuxubahala komzi ontsundu akunjengokuba kuxelwa, ningazidubi ngoko nikuya emapepeni endaba, itshilo into ka Upington. Into eniyiva emapepeni ibhalwa ngabantu abanga bangonakalisa, aboyikisayo abangade bati bona fan'ukuba kuko ingozi okwangoku akuko ngozi yaluto. (Laduma ibandla). Akalazi ixesha abaka boil waba abantsundu njengokuba bonwabile ngoku. Ngoku amapepa endaba ungade uti fan' ukuba kuzakubako imfazwe Eakati ko Rulumeni na Mampondo, akuko nto injalo ; Unqwiliso usivulele indlela esuka e Mtata eya e Kokstad.

ABANTU bakohliwe kukuba bazakutinina ukuteta, kuti kusenzeka enye into apa babe abapete ulaulo e Kapa bexela enye into bona. Njengokuba esiti luxolo lodwa kwabantsundu ngoku sibonayo ukuba umzi udubekile, asiyiboni into eku tiwa abantu mabade benze yona ngapambi kokuba kude kuvunywe ukuba okunene abonwabile. Njengoko abonisileyo u Mr. Fuller, M.L.A., kwase Bayi apo kulenteto u Mr. Upington ungqina into yokuba yena unako ukwenza izitena ngapandle kwengca.

UMHLOBO wetu i *Cape Argus* iti: —*"Imvo Zabantsundu* zicela atnapepa ase Koloni ukuba "akusele abantsundu kulo Rulumeni usialarume." Lenteto yenoknqumbisa; xa sikumbula impato yabantsundu eyayilindelwe ku Mr. Upington angayihambisanga yena kodw' asinakutsho ukuti yefanele ukuba ibhekiswe kubo lenteto. Ewe, lamadoda apeteyo aputne kanye endleleni kulomcimbi wa Bahlambeli, kodwa impato yawo yonke epate, lele kwabantsundu asiyemcitayo omnyama, ingengakuba bangamadoda atanda ukuhamba ngemfauelo kodwa ngokuba umsila apa onga Mabhulu ozisusa impukane ngenja engulo Rulumeni, ungekati makubandezelwe ontsundu akakabandezelwa.Efunile Amabhulu seleko u Mr. Sprigg woyihambisa into enjalo eyakuyihambisa ngovuyo. Ako amadoda angawehlelo lo Sprigg angangi angabandezelwa ontsundu. Ute u Mr. De Wet akanaku- buya ngomva kulento yase Batenjini, kodwa site isininzi okwenziweyo akufanelekile ngoko makumiswe ngokunye, soka sibone okuyakuhla. Kuyaziwa ukuba u Mr. De Wet akatandani engavisisani no Mr. Sprigg, yena akafuni nokuba ngumpatiswa micimbi yabantsundu oku akakufihli kubahlobo bako. Kodwa koza kube yinkatazo yodwa kwabantsundu mhla apumeyo, kuba noko ingumfo oyimelayo into xa abonileyo ukuba ayilungila.

PEELTON.

[IVELA KUMBHALELI WETU.]

12 December, 1885.

Besinentlanganiso enkulu nelusizi kunene apa ngolwesi-Bini (8 Dec., 1885) ete zonke izinto ezitetiweyo kuyo zabonakala ukuba zipuma ebuhlungwini bompefumlo, ngenxa yokubonakala kwentlola zentshabalalo yabantsundu, kwimpunde ezingeziba ziseko zenkosi ngenxa yomteto omtsha okutshiweyo wokutengiswa kotywala pesheya kwe Nciba. Ivulwe ngu Rev. Birt lentlanganiso, utyile ubuhlungu bake ngawo lomteto ukohlakele kangaka, etyila nakanjalo uhlobo otintela ngalo Izwi lika Tixo; esiti, noko sinamatuba okumbulela u Tixo; kuba nakuba kuko abona bantu ipuma kubo imiteto nati sinalo ilungelo lokuposa izwi lokwala. Namhlanje ke nangu nmcimbi ucela amazwi etu ukuba avakale, sibonakalise ukuwucasa kwetu ngokutumela isicelo kwi Ruluneli; utsho wati kemakufundwe ngu Rev. W.Rubusana wati, ndiziva ukuba ngalomcimbi ndishushu, ke ngoko andingi ndingateta, kuba lomcimbi ukohlakele inene, ngokungapezulu uyimfazwe ezakutshabalalisa, kaniwuqonde uqala ngenkosi, into leyo ekufunwa yona nakweyezikali imfazwe Kanjalo ude usuke uze emapakatini, kubonakale ukuba kufuneka side seza ebu Lawini. Ke manditi kuni nonke bahlobo bam e Nkosini, nalo kambe elinye lamadabi Nkosi yenu, amasoldati ayo manye nini; xobani kuyo isirweqe somtandazo, kuqinisekile ukuba niya kweyisa ukuba nize njengoko ifunayo ninalo netemba lokoyisa.

celwe ukuba amadoda ake atete into ayici- ngavo. Kutete u Mr. N. Adams wati, andi. nakunceda noko ndifike abafundisi sebeyenjenie lento. Ndifuna ukuke ndibuze into ibenye, ukuba kuhle ntonina lento kubekelwa apa namhlanje ukutshatyalaliswa kwetu? Utsho wema kwelo, kwabonakala ukuba ulinde impendulo, kwada kwapendula u Mr. Rubusana wati, akuko mntu unako ukuwupendula lombuzo, abenzi balomteto base Kapa. Wati ke O! akwaba bebeko, besiyakuke sinyatelane kobhontsi namhlanje Kwateta u Mr. Tyamarha Pu wati, sakufa sifile ikwalelezolo lemipu; kanti imipu yona yayisebenza emzimbeni wodwa, kona kule into ilutshaba nolwemipefumlo. wasuka u Mr. Bombo Herman (Omdala waye wati, lento isuke yandikumbuza ushumayelo endayiva ngemfazwe kudala kumazwi ati: "Iveyini ingumgxeki, noselo olunamandla luyadlongoza, nosukuba eyoba ngalo akalumnkile." Lento ndisuke ndawakumbula kangaka kungokuba wati umfundisi lowo xa awatyila wati, bangati abelungu aba bake bavulela ukuba elilizwe ligqitywe zinkanti ningabona ningatshabalala nonke. Nditik namhlanje kufikelele kulontshumayelo yalomfundisi; masitumele amagama etu sonke ekuceleni ukuba oku kubuyiswe. Kuba olupau ilolwentshabalalo nembhubho. Kwesuka u Mr. Meya Q. Ginza (enye yenkosana zakwa Mdange) wati, oku sakuba sivumela- na ukukwenza, maze sisale nawo umtandazo naxa sona isicelo siwelileyo. Kwasuka u Mr. Aaron Bakaco (omnye wama Dikoni) wati, inteto yena ngoku akaboni ukuba ise- noncedo olukulu, nto ifunekayo kubhalwa kwamagama, nemitandazo ngemva kwayo-Kwesuka u Mr. Ntabeni Magabela (Isibonda). Asikuko nokuba uyabulela ngelilungelo lokuba benako nabo ukuteta xa kuko into enje pakati kwabo. Kusuke ekupeleni umfundisikazi wesikolo sentombazana (Shaftesbury Home) u Miss Stnrrock wateta inteto yobuciko obukulu, wati pakati kwa mazwi ake lento ikohlakele — ifana nokuauka kudyojwe ibotolo esonkeni ndawonye netyefu izeke kunikwe inkosi ukuba zitye. Lento kanye injengesitshetshe esihlale ingcamba zemiti esiyityalayo. Lento masizame ngawo onke amandla ukuyicasa. Yaza yavalwa intlanganiso enkulu kunene, beseza abantu ukuza kubhala amagama abo, ngangokuba bada batintelwa, xa ayeseleko amagama amayela kwi 162. Kwati into ete yambi kubonakala ukuba kwinxenye kumhla iyivayo lento ibukulu bungaka kanti pakati kwabo bantu kuko namadoda ake aya nasema Dikeni, angayeba ayazazi ezizinto ukuba abayitati lento ingamapepa endaba.

Emampondweni.

[NGU REV. JAMES B. MJILA.)

Emzimvubu, November 15, 1885.

Ndibhala mnumzeti ngokutemba ukuba wolufaka olusizi nobubunzi ma kwelopepa linodumo olukulu kumzi ontsundu; ndibhala, ndingcangcazela. Kate kulomzi wabafundisi uli Rode nge Cawa Nov. 8 1885 yomtendeleko wenkosi sanela ukupuma kuwo zavakala izitonga ezibukweni lo Mzimvubu, eliwelela ku Sixatu, inkosana yama Bhaca; kwatunywa amadoda okuya kuroba, kanti nga Mampondo nama Bhaca, kubanjwene ngobusela ba Mampondo. Asantsuliswa Amampondo lomini. Kulapo isizekabani selilishwa lalomzi sisuke kona; anditsho ukuti nguwonamtombo, senditeta incukumiso, kuba sona isigu kukade satiywayo, kuloko besingekajubi. Lasuka ityala labekwa pezu kwesigculelo sa Mampondo: kwatiwa nini enibange ukuba amadoda agxotwe anibinzanga, sinibonile namhla, hlala sisitsho ukuba nilutshaba, ningama Bhaca sinifumene namhlanje. Angasuka esenza ugoqwazana ukulandula ityala amadoda esikolo akwanceda nento oko, wasuka lomlilo wanwenwezela, waxela owe Sodom pakati kwenkosana za Mampondo. Yati into ka Gontsana ayabisanqwanqwa yona, yatumela isigcume sepakati lake kwimizi emitatu yarnakrestu oka Mzikwa noka Nziki noka Abraham, wati namhla ubu Bhaca benu bucacile, kanye; atsho exobile ngokwemfazwe kanye, bekwitshi basala beqoba befunafuna bebona ukuba naku ukufa namhla. Kwati ngomhla weshumi enyangeni kwalika into, yati imikosi yegora u Gontsana iyakuvingcela. Kwati ukutshona kwenyanga bacapula inxenye yenkomo belu na ukusabisela kwa Bhaca, zaqutywa ngamadoda amabini u Mosisi Cingimbo no Luswazi Mpila; kanti kukade imikosi yegora iwuraul' umzi. Wati umpakati wenkosi leyo ogama lingu Njokweni wahlabanisela ngegwazo ebeleni wasala apo umkonto wawa kwapela kude kube namhlanje umfo ka Cingimbo, kwasuka sizunguzane esemnka nomzi ka Maquba Safika isigidimi, kusasa ngolwesi-'Tatu sokuba umfo ka Cingimbo akaseko sati sisatsho zavakala izitonga kwelocala, kanti kukutsha kwesikota oko, lati lifuduinala wauselufikile esikolweni lomlilo; wayuta, yangakusuka isitini inkosi yalomzi wesikolo hai, ndada nam ndesuka ukuti ndiyakunceda, zasikupa imbumbulu sancama. Asunduzwa Amampondo okweloxesha kwada kwaba pakati ko 7 no 8 ibambene ngazo; eyokumnka kwelanga yalanyulwa bubunyama. Kwasala kuti, yanye inkubele yehashe, unyana wenkosi wadubula ekwele ladlokova laimwisa, wapuka elifupi lomlenze wekohlo. Zinjalo ezela Mampondo, ndibhalanje kubi. Ndibhalela pezu kwetyesi ndihleli pezu kwesiqumana sembotvi. Zihlobo umtombo andikaufaki kuba kusihla oku nje amadodana amabini awayekapile inxenyana yempahla iku Josiah Faku inkosana ya Mampondo, nguye oqale ukubinza lomzi wase Mbo opakati kwa Mampondo, esake isiqu kanye, wayefunza wangxwelera indodana yenakanye.

kusihla oku nje, azikapili inkubele zake, neqinga abeliyila namhlanje elibangele ukuba ubom begosa lake busweleke umfo odume kunene ku Mampondo, andikalifaki zihlobo. Ukususela kumhla weshumi linanye ku November soloko sablala ebunzimeni isikolo; kute kona ngomhla we 16 yawutshabalalisa umzi nezindlu yonakalisa kakulu imikosi ka Josiah, kwati kona kweyomfundisi batshabalalisa yonke intwana eyimpahla nokutya; kunzima zihlobo, ndobuya ndinenzele akukabipi sitandazeleni nonke ziramente.

Bikela u Nconjwa Emgwali, ukuba ukutya kwake kusembilinini wa Mampondo. Sihleli kanzima zihlobo zam; yitsho kumfo lowo ka Nconjwa u Amose Nconjwa e Batenjini.

Ezababaleli.

IBANGO LOBU CHAMPION.

14 Dec., 1885.

MHLELI,—Hlal' uhleli! Ngamanye amaxesha yinto elungileyo ukubhalela emapeneni endaba, kanjalo kuko izinto ezifaneleyo nezingafaneleyo ukuya emapepeni endaba, yenye yazo ke le. Kanjalo i"Dyakana" mazenze imisebenze yazo ziyiyeke ukuza kugxobagxoba imidlalo yebola yokombela. Ngesimbo soku- teta kwake, lomntu ubhale lencwadi ndi- yipendulayo yi "Dyakana" yase Qonce apa, le kanye igxobagxoba umdlalo we- bola yetu kulomzi, yade yacela uxolo eramenteni ngenxa yezigqito zayo malu- nga nalebola. Nam yonditelekelela endinguye ngesimbo sokuteta kwam, kodwa ndingulo inga ingafa ukumzonda kwayo, kanjako ndingowe "Champion eyona iyi- yo."

I Champion C. C. inye noko ngati zimbini nje. Ngentlanganiso etile kwenziwa i Committee yokukangela incwadi zemali, ingalamadoda, W. N. Seti, E. B. Soga, A Ngcumbe no N. Bovana, andiyi kungena ke kudushe oluninzi olwandulela ukumiswa kwalamadoda nolwalandelayo lonke. Kwelandelayo intlanganiso kubizwe kuwo intshumayelo yawo, akayivezanga, abiza ezinye incwadi ze club; kwatiwa aninakuzinikwa, yenzani intshumayelo yenu. Ati wona asinakuyenza intshumayelo yetu singenazo ezinye incwadi; kwatiwa ningeza kuzikangela niyitabate into eniyifunayo kuzo, kodwa aninakuzinikwa; ati wona hai, siyazifuna. Yati ke i Captain andinakukupela abantu abasebelihlelo impahla yombuto, kuba senizitengele impahla yenu nodwa, kanjalo senigagelela impi entsha kuni. Yacitakalake intlanganiso, yashiya le "Dya- kana" ndiyipendulayo, iyikupa i Captain, 'isenza abapati konyana bayo. Kwayeke kusitiwa yilempi ikokelwe ngu W. N. Seti kuko into ezakuteta, ayikabiko ke lonto nanamhlanje, sisalinde yona ke tina iyeyona Champion yase Qonce. Emva kokukutshwa kwe Captain yilempi, sibone i " Demandi" ivela einagqweteni, iteta ngemali zokuya e Bini zanyakenye, sati ke kukona izakuvela lengoma yalamadoda mayiyekwe iye pambili. Mhlaimbi ingaba yeyesitandatu lenyanga yabupendulayo i Captain ubuxoki bo Seti, noko alihambi ityala, umhlaumbi usaqipukelene ngati uzakuya umana ukubanjalo ngakumbi ndikangele. Sikohlwe nali Lawo lentaba elingati, metsho mzindini ibiyinina ? Gwebani mzi asiyiyona ke eyona Champion?

Ndim oyakuhlal' ingowako KASIBIZI NDOKUVELA.

INGCOBO NOBUSELA.

Lilliefontein, 12 Nov., 1885.

NKOSI MHLELI WE *MVO,* — Kaundifakele lamazwana kwipepa lako ndiyakukunga; - ndifuna ukuke ndenz' amazwana amafutshane malunga nempendulo eyenziwe ngabafo base " Ngcobo," ngeqinga lobusela, Ibalwe ngu Mr. 'Thos T. Poswayo.'

I. Ngamayilo abantu base " Ngcobo," (a) kuba besiti u ' Rulumente ' yimbangi yamasela, kuba olikamela lakudutyulwa, aze abambe umdubuli lowo. Ukuba ke u Rulumente ubengati, hai, andiyikubasayenza lonto, (ngamasihlobo), tina sonke bantsundu besiyakuba njengembovane eziqongqotwe esityeni, ze ashikixe ngonyawo umntu; kuba sibalwa ukuba singamasela sonke "zintsundu."

(b) Umhambi ohlelweyo engalazi ilizwe ngelefile ukuba uyakuti tu ngasebuhlanti, kutiwe lisela. Acande emhlabeni womlungu ngokufuna umsebenzi, ngelefile. Nditsho beko abenzakele ngolohlobo. Azifani intliziyo zabantu, knko izipandauli ezibanjwe ngumteto ukuba abe omnyama usadakasa ezweni, inxenye ide irole isabhokwe. Njengokuba nababantu base Ngcobo besiti Amabhulu kumandla wabo angxamele ukulwa ngenxa yobusela ukuba ubungeko umbuzo wesela ngebefile nabangebanga.

(c) Ontsundu ngelengasayifuni into yake yakulahleka, kuba kuyakutiwa ufuna impahla yabelungu, afe.

(d) Ngelengayiketi ontsundu impahla yake yakudibana neyomhlope.

(e) U Rulumente elikamelanje isela, ufuna ukuze ayive indlela yokwenzakala kwalo; ulindele kwa ukulunga emveni kobusela.

II. Ngamayil' odw' e Ngcobo 1 Ati malinqunyulw' indleb' isela, ize liti lakupelelwa zindlebe libe sesiqitini ubom ;

belite kuqala lahlala iminyaka emihlanu etolongweni; xa selingumnxunu ibe lishumi.

Asinteto angavumelana ngayo amadoda le; kuba okuthwe ngabahambi. (a) Umntu ufika kutyiwe kanti lonto ibiwe, atye ebudengeni kusuwe ke indlebe. (b) Angazimviko angavumi kubanjwa, enzakalise ababambi bawo, ngokwala nendlebe.

(c) Yintamb' ende ubusela. Lungakula seluyiminxunu, nengqukuva usapo lwetu olusebenza ku Mabhulu.

III. Ngamayil' odw' e Ngcobo, kuba kuba uduma lulinganiswa nokufa, kumntu obe isonke. Namhla uyakufaniswa nobe ikulu lenkomo, kanti uyaqala ngeso sonka. Apinde ngeqanda, woliinganiswa nobe iwaka leponti, &c., &c. Kanti lento amatyala nezohlwayo zobusela akulingani. Kanjalo njengokuba sendite omnye umntu utya engazi ukuba lento ibiwe kunganzima kanye ukuhlala laminyaka mihlanu, nokulahlekwa yindlebe ebengazimisele ebuseleni.

IV. Futi ngamayilo abantu abo. Tina bantsundu singumzi, ke icebo elalenziwe lamapolisa antsundu bekufanele ukuba umzi ube usuke ngalo kwimizi ebuzwa icebo lokupelisa ubusela, kuhlonyelwe kulo ngabehlomelayo. Tina indoda inye yeza izwi lamaninzi.

Lento yaka yatetwa e Gcuwa ukuba isela lishunqulwe ingalo nendlebe, livutulwe amenyo. Baninzi abantu abangafumana ubunzima bengabanga kulamacebo alempi yase Ngcobo. Ndingeva into embi mna ndedwa ukuba u Mr, Stanford angaba kulamacebo unalitatileyo.

Imihlaba ayifani, tina kulo ungasezantsi apa, abantu bakala ngendlala, ngokuswela umhlaba wokulima, nowenkomo, kuze ngenxa yokukulamba umntu ngenxa yokuswela indawo eyaneleyo yokulima. Kulambe inkomo yake kuswela utyani, ebeke umntu kwimpahla yababantu banemihlaba, yaye ipilile nempahla yabo kuba inepandle. Tina apa kuse bugqini. Ndivashiyake zinkosi.

J. H.

BAPINA ABAFUNDISI BOHLANGA ?

Trading Station, Pondoland,
Emgazi, 25 Nov. 1885.

NKOSI YAM, —Tshawe elikulu elipete lemvaba yamanene akwa Xhosa. Kauncede ufake kwelopepa lihle lohlanga elibali linje ukuba libi kwalo. Kute ngomhla we 19 lwalenyanga ngokuhlwa izulu laduduma kakulu latsho kwapela indaba. Ati wona amawetu Amanyawuza alala engatyanga. Yayeke into enkulu ebiko ngapambili ibikukufa kwenkomo ebekutiwa zibulawa yimfene. Kuteke emva koko kwayiwa kumbululwa egqireni apa into abati ngu Dingana kwala lapa, lafika lahlaba u Yapula. Kuteke ngomhla we 24 Nov. 1885, wabizwa lo Yapula, kwatiwa makeze kupulapula izihlabo zenyangi kunye nonyana bake abatatu; babizelwa ke mzini utile kufupi nalendawo ndikuyo. Kute kusatetwa waxela omnye wati Yapula zipi inkomo zetu okade uzigqiba ngalemfene yako? lasuka lonke ibandla labawela ngamabunguza, kwabulawa u Yapula nonyana bake abakulu bobabini. Onyana aba bafela ukuba besuke babuzela uyise. Kuteke kwaoko kwakuhlatywa unikosi ndaputuma ndafika lomadoda selefile. Ndite ndakubuza, kwatiwa hlal' uti tu, lisiko elidala eli lakwa Faku, ukusika abatakati. Ndite kaloku onyana aba bona bafele ntonina kuba bebenganukwanga. Basuka bandihleka bati, wena wenziwa lusizi lwase mlungwini, tina sifuna ukuze kungabisabiko nzondo. Into leyo ibembi kakulu, kuba nababantu babulawelwa enkundleni, bazake barolwa ngokwezinja bayakulahlwa ehlatini. Bapela abantu bubuhedeni? Bapina abafundisi bohlanga? Nangu umzi ka Ngqungqushe usifa bo! Hayi intsizi ezifumane zifele inikisi, amadoda amatatu afela ukutakata ngemfene. Wasuka lomzi wayinto ebomvu ligazi kwanga bekuxelwa. Putumani bafundisi bohlanga, afa amawenu! Ndiwabone ngeliso.

PEARCE NGCOPANTSI.

IMBUJISO YE TRANSKEI.

KUBAHLOBO BONKE ABANTSUNDU. — Nditelekelela ukuba senivile ukuba u Ru- lumeni ute, *kuba efuna imali,* wagqiba kwelokuwutshitshisa umteto omhle obe uko ixesha eli lonke e Transkei, namhla ungenise owokuba ivenkile zitengise uty wala. Kulnngile na oku?

Mna ndingumlungu wevenkile ebendingafumana into eninzi yemali ukuba nditengisa ne Brandi, kodwa andiyiseli okwesiqu sam, ndingasozo ndiyitengise ndiyipe nabanye. — Nganina?

Nani niyazi ukuba yoqala ngokunihlu- ta imali yenu, ize ezinkomeni, ipumele impilo, ize iqoshelise ngokumenza ubani ukuba atengise ngompefumlo wake acite umzi wake.

Asisiso isono na xa u Rulumeni wetu ayinyanzela ngamandla ku Mamfengu na Maxosa apesheya kwe Nciba, nakubeni abo bantu besiti abayifuni? Bangatsha- tyalaliswana abantu ngenxa yemali?

Makwenziwe ntonina ke!

Liseko ixesha. Nina banumzana, zipakati, madoda nabafazi, lutsha nani badala, sizamazamiseni. Yenzani intlanganiso. Tetani nomantyi nenze umtyangampo ku Rulumeni ngayo lento. Kwenzeni oku ngenxa yezihlobo zenu, nentsapo yazo epesheya kwe Nciba, yimani nikalime kwangoku, niyicase lenkohlakalo Ndingumhlobo wenu

J. G. MERRICK'S.

Maclean Square,
10 November, 1885.

UMQUKUMBELO.

Ku MHLELI WE *MVO,* —Kaundivumele ndipose izwi kwelopepa lamanene. Ndivuye kakulu ukubona ingqosheliso yodushe obelupakati kwe *Mvo* ne *iSigidimi.* Indawo ke ebangela ukuba ndenze lemigca kungokuba oludushe belusekelwe pezu kwesona sikonkwane, qhina, nqanaba, nkinge nesisinga, apo lukulekeke kona uhlanga olumnyama. Sisipina ke eso singa? Ngu *Mona.* Ngokwenjenje andivumbululi ludushe endilubalela ukuba ngu *mfi;* kuba ndingatsho ukuti ngu *Sigidimi* mhlaimbi ngu *Mvo* onomona. Kodwa yona ingcambu apo ikona idandalazile. Indawo endifuna ukuyiti dleke pambi kwabafundi belipepa ngu *Mona,* eyona nduli ndicinga ukuba itintele uhlanga. Siyibonile intsikelelo, namatamsanqa, nentakazelelo epelekelelwe ngazo *Imvo* ekuveleni kwayo emlungwini. Sibonile iziqalekiso, amashwa nezinyeliso eyamnkelwa ngazo Emaxoseni. Emlungwini zamnkelwe kakuhle Imvo, kungengakuba kusitiwa ziyakuba *sisimakade,* kodwa ngokunqwenelelwa ukunga zingatamsanqeleka njengawo onke amalinga onyana babantu. Emlungwini akulindelwe ukuba onke amalinga apumelele. Enye into engekoyo ngamatola neza *nuse* ezigcakamele ukuhlaba nokunuka abaya kupumelela nabayakuxinga kwizibuko le *Jordani.* Oku bacingela ukuba kusezandleni zamandla angapaya kwawabo. Abamnyama ngelinye icala bazimisele ukungcikivana naye wonke ubani owenza ilinga elibonakala ngokungati liha- mbela pambili—kungengakuba elolinga liposisekile—kodwa ngenx' enokuba jingenziwanga ngabo sukuba belicasile. Sikonkwane ke uhlanga lumi—kuba esoyika umntu kuba eyakuti akungapumeleli kutiwe sasitshilo tina. Ukutsho ndinqumla inteto ka Jabavu, yomelela ukutale maninzi amadoda amnyama aziyo ukuba nokuba lawa elipepa lako akungaziqalekiso—loba lilandela indlela ngazo zonke izinto. Liyashunyayelwa Izwi lika Tixo into elungileyo ngapezu kwazo zonke izinto babuye bawe nabebelamnkele babuyele esihogweni.

MNTUYEDWA.

ABALIMI NA BARWEBI.

E-MARKENI.

E-QONCE (December 12), Irasi elnhlaza, 9d ngekuln Itapile, 1/7 to 5/9 ngesiqnshulu Umbona, 13/3 to 15/9 ngekulu Amatanga, 1/6 ngedazini Imbotyi, 19/6 ngekulu Ihabile, 1/3 to 3/1 ngekula Irasi, 3/11 to 4/1 ngekulu Inkuku,1/6 inye Inqolowa, 7/6 ngekulu Inkuni, 5/6 to 30/ ngeflara

E-KOMANI (December 12). Umbona, 10/ to 12/6 ngekulu Irasi, 9/ to 11/ Dgenxowa Ihabile, 2/9 to 4/3 ngekulu Ibran, 7/6 ngenxowa Itapile, 5/ to 8/ ngenxowa Amatanga, 6/ to 8/ ngedazini Umgubo, 11/ ngekulu Inkuni, 20/ to 44/ ngeflara

E-ALVANI (December 10). Ibran, 6/ to 7/ ngenxowa Irasi, 8/ to 10/ ngenxowa Irasi eluhlaza, Id to 4d ngesitungu Inkuni, 19/ to 26/ ngeflara Umbona, 18/ to 20/ ngenxowa Umgubo, 26/ ngenxowa Itapile, 14/6 to 15/6 ngenxowaa

Indleko ka Rev. J. D. Don.

Imali eseyitunyelwe kuti ngabantsundu ngaleveki ukunceda kwelityala yile: —

	£	s	d
Mr. Augustus T. Bell (Herschel)	0	5	0
„ Benj. Sakuba fPerksdale)	0	2	6

WEDNESDAY, DEC. 16, 1885.

NATIVE HEADMEN.

WHEN, at the memorable meeting with the Tembus Mr. DE WET said that, the headmen who had been dismissed for attending a public meeting at Qoqodala would be reintated, SAMUEL SIGENU, an enlightened headman, intimated that they would take time to consider. He observed, with truth and force that, " headmen have in " the past been appointed for their " well-known oratorical gifts, and now " they are debarred from attending meetings on the ground that, " they are the servants of Govern- " ment, it is incumbent upon " them to consider the altered position. If the interpretation of " the duties of headmen is as given " by the Secretary for Native Affairs, " then they must resign. 'The natives loudly cheered. Mr. DE WET had thus expressed himself on this most important subject:— " With regard to those headmen who have been suspended I must tell you plainly that for paid Government officers to take part " in public meetings, it is utterly "illegal. A man," added the Native Minister, " who receives an " appointment from the Govern- " ment and takes Government pay " ought to do the work of the Go- " vernment, but not attend a public " meeting held against the action " of the Government and with a " view to frustrating the objects of " the Government. Any Govern- " ment servant who wishes to exercise " such privileges must first come " and resign his appointment and " those five headmen who Were " suspended were' simply treated " according to what they deserved."

Thus then recently a native chief was by this canon, dismissed reinstated and again dismissed by the Secretary for Native Affairs. We are not going to question Mr. DE WET'S exposition of the duties of a " servant of Government; " but, as we ha m pointed out several times before, Mr. DE WET is apparently not aware that these rules have never been applied to native chiefs and headmen since British rule was established in South Africa. Headman are respectable and capable men chosen from among the people and are their spokesmen in matters affecting their welfare. We are therefore decidedly of opinion that SIGENU'S shorter explanation of the duties of the office of Headmen is the correct one, and that the Tembus are justified in craving for time to consider the new doctrine of which Mr. DE WET is the apostle.

It is to be hoped the seriousness of the new departure in respect of native headmen will not escape the attention of the country, In thus summarily dealing with a question that has embarrassed statemen who were more versed in native matters than himself, Mr. DE WET is sitting upon the safety-valve. He is muzzling an influential class of people who have been the spokesmen of native society from time beyond the memory of any living man. He would have them prophesy smooth things and keep back everything that would in any way jar in his ears. In short, he does not believe in the efficacy of allowing natives to ventilate their grievances, the alter- native of which is that they must brood over them in enforced silence. The result of such a course must be apparent to every sane mind. The Government of the natives must be carried on in ignorance and utter disregard of their feelings. This because, as Mr. DE WET stated in the same meeting, "you (natives) "have no yet advanced to that stage "when you can act as white men "do with regard to political matters. " . . . . It has therefore been the "habit that all meetings of natives "should be held in presence of their "magistrate as if natives have not held their meetings before the establishment of British rule. Now, GOD forbid that, we should in any way weaken or bring to contempt the authority of the magistrates among our people, but every one knows that magis- trates are the servants of Govern- ment just as headmen are said to be, and will they not' (according to the DE WETTAN logic) endanger their positions by attending public meetings held by natives ? But this apart; if Mr. DE WET does not know it, the natives- know that,. there are magistrates and magistrates. There are good magistrates, in whom natives also confide and there are bad magistrates to whom it would be injurious to themselves to lay their grievances. And we confess with regret that the magistrates that are good in native estimation are few and far between. There are not many W. B. CHALMERSES, E. GARCIAS, NIGHTINGALES, BLYTHS, STANFORDS and ELLIOTTS among magistrates ; and even if there were, magistrates have of late been so much shorn of the smallest discretionary powers that they are mere clerks and machines to do the behests—sometimes the most ignorant and absurd behests—of a minister who may know as much of native affairs as he does of the affairs connected with the inhabitants of Saturn or Jupiter. For these reasons then we think Mr. DE WET is not acting wisely in applying the gag to the natives. The idea of the natives being children and all the rest of the namby-pamby kind of things we had thought was by this time exploded ; and Mr. DE WET must have felt it when he was thrust into a corner by native arguments, and when he had to resort to such terms as " liar," " agitator " and coarse abuse. The country should, notwithstanding all this, insist upon having Light and Air introduced into the administration of Native Affairs as the presence of these elements is the only guarantee of peace and good Government.

Editorial Notes.

THE obstinacy of the Ministry to the voice of the people is most appalling. Long and loudly has the country protested against the Liquor Traffic Proclamation in the Transkei. The Ministry do not seem to be of an accommodating disposition. The country has received snubs instead. Mr. Sprigg's reply to the Gospel ministers of Graham's Town was on a par with a reply that gentleman vouchsafed to his constituents at East London, when he sat upon the electors, by telling them that they knew nothing of what they were speaking about with reference to Bechuanaland. He alone knew all about the question. Mr. De Wet has said the same to the intelligent folks of Queenstown. The worst of it is that while they say this much they do not condescend to give the country the benefit of their much-boasted knowledge of things. How long intelligent com- munities will stand these slaps in the face by those whom they have exalted to power we will not dare to say. In any other democratic country for- such incivility a Ministry would be summarily called to a strict and immediate account.

JUDGING from the report of the proceedings, the banquet at Port Elizabeth to His Excellency the Governor was a success more than complete. Graced by the presence of the leading lights in Cape colonial society, foremost among which: was Sir Hercules Robinson, one of the best governors at present in the Queen's service, General Torrens, the commander of the forces, Admiral Hunt-Grubbe, at the head of the Colonial naval station, the Prime Minister of the Colony, representing the side of the House which is at present in the ascendant, Mr. Fuller, M.L.A., representing the other which expects to be so—surely we have in Port Elizabeth the Cape Colonial Field of the Cloth of Gold. The Governor's speech was distinguished by its eloquence and the good taste which always characterise the public utterances of Sir Hercules Robinson. His Excellency, after alluding to the crises through which the Colony has passed, during which he has not been able to quit his post, briefly surveyed the probable effects of the exhibition on the future prosperity of the Colony.

NEXT in importance followed Mr, Upington's inevitable persiflage, in the course of which he assured the country that things were not what they seemed to be. "Never mind," said the Premier, "what they saw in the press. Much of what they read there about disturbances was sent by interested parties or alarmists, and might lead them to think there was danger. But at present there was no danger (cheers). He never knew a time when the native affairs of the Colony were in a more satisfactory state than they are at present. Looking at the press we might think that there was lively to be a war in Pondoland. But so far from that being the case, he was recently informed that the chief Nqwiliso had granted to this Colony a free right to their roads and country to East Griqualand"

WELL, we believe the country is now sick; of these assertions and counter-assertions between the frontier public and the Ministers in the other end of the Colony. If the condition of Native Affairs, which appears to every one on the border to be one of thorough; discontent, presents itself in no worse aspect than is described by the Premier, we confess we cannot conceive what pitch things must reach before the Ministry desist from a wrong course; and we are inclined to think with Mr. Fuller, M.L.A, that on this occasion Mr. Upington's--was a clear case of making bricks without straw so far as his roseate reference to Native affairs was concerned.

THE S. A. *Methodist* thus alludes to the disquietude on the Pondo border:—" The condition of Pondoland is causing considerable anxiety to the Colonial Government, and not less to the lovers of Wesleyan Missions, who have heard recently of the destruction of Rode, one of our mission stations, and that by a Pondo chief who bears a Christian name—Josiah Jenkins. It will be well if the discontents and resentments of the Pondos settle down without bringing on themselves great troubles. There was some talk recently of sending up a Minister of State to negotiate with them, on the points at issue; but if those who are sent do not understand dealing with natives mere wisely than the Pondo deputation was treated at Cape Town recently, or the Tembu natives at Glen Grey, the sure result will be an increase of irritation." We fear that the observations of our contemporary are only too true.

IN a letter addressed to the Queen's Town *Free Press,* Mr. James Pelem, writing as a representative of the Tembu nation says: —The proper course for headmen is to resign for two reasons, 1st. —"They were exposed before their people as being liars." 2nd—" They are- prohibited from attending public and political meetings." Does Mr. De Wet really mean to say 10s. a month makes one a civil servant? *Shame.'* We- are prohibited from going to- the Civil Commissioner of Queen's Town for our grievances, and are advised to got the man-who says we are all liars. Mr. Garcia is our Civil Commissioner, and a gentleman of great justice; his judgment shows that he feels for the poor native as well as he does for the white man Mr. Garcia has shown his willingness to help the poor nigger by doing all in his power to have them supplied with seeds, and more than, that if it is- legal for us to go to him why are we advised not to go to him? Simply because he will faithfully take down all we say and faith- fully send it to the Government. Natives ought to hold meetings throughout the Colony for the purpose of protesting against Glen Grey Natives' removal, and urge upon the Government to allow those who have been removed return. The white people also should hold meetings all over the country against this injustice. The Queenstown people are doing but their duty to defend us, and the natives are only too thankful for their support. I am not a writer in newspapers, but what caused me to write lately is seeing the Resolution of Parliament violated, and to let the public know the real feelings of the Natives of this part of the country. At Lady Frere Mr. De Wet failed to show the Natives that the Government are their best friends.

Correspondence.

Kimberley, November 21, 1885.

SIR, —Will you kindly allow me, through the medium of your valuable paper, to acknowledge the receipt of one guinea as a donation towards the support of the Native school by the Hon. W. Ross, M.L.C. I may, in addition to this, humbly convey my sincerest thanks to the undersigned gentlemen for their benevolent action in voluntarily assisting in the support and management of the Native school during my residence in Kimberley as a teacher of the said school:—R. M. Roberts, Esq., Alexander McGregor, Esq., — Rogers, Esq., Wood and Co., James Hay, Esq. Irvine and Co., — Evans, Esq.

Believe me to be yours truly,
MESHACH PELEM.

MDLLE. B. is a most lovely creature, but her hands are the colour of a boiled lobster. Some one happened to mention her name to Godinet. "She is very pretty," said the witty author. "I only see one fault in her —her hands are a trifle too bashful."

Kukululekile.

Asibizi 'Nto

Ngokuba ubani eze kubona Amabala nga-mabala amahle e

Mpahla enxitywayo
I Qiya ezintsha Izihlangu ze Lastike Izihlangu ezibotshwayo Izilipari ezine Lastike Ikwiliti ezimabalabala (zitengiswa tshipu)
Ikwiliti ezimhlope zintle
Ikeleko edla 2 d. 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 ukange-lise lamayeza abalulekileyo.

COOK — Elika lyeza Lesisu Nokusazazo. 1/6 ibotile.
COOK — Elika lyeza Lokukohlela '(Lingamafuta). 1/6 ibotile.
COOK — Aka Amafuta Ezilonia Nokwekwa. 9d. ibotilo.
Elika lyeza Lepalo. 1/6 ibotile.
COOK — Ezika Ipils. 1/ ngebokisana.
COOK — Eka Incindi Tezinyo. 6d. ngebotile.
COOK — Oka Umciza Westepu Sabantwana. 6d ngebotile.
COOK — Oka Umgutyana Wamehlo. 61 ngesiqunyana.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.
Kaba ngawenkohliso angenalo igama lake.

Kulahleke Okanye Kubiwe.

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

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

Owafumenaye nongandilandiaayo wovu-zwa. Umkondo mautunyelwe ku

JOHN MALONGA,
Cape Police, Fort Beaufort.
23 Oct. 1-885.

Isaziso Kubahambi.

UGEORGE WILLIAM A. RADASI waso Mpofu. Uyaziwa kubo bonke abahambi ukaba kukO i POST CART esuka Empofu (Seymour) eya e Bofolo (Fort Beaufort), ibaye ago Mgqibelo, yenjenjalo bonke Olwesihlanu ne Migqibelo.

Ixabiso lishumii linantlanu (15s.) lesheleni ngomntu omnya. Kanokukwela isitatu sabantu kuyo.

J. RADASI.

Seymour, 6 August, 1885.

KUFUNEKA.

IITSHALA EZINTATU eziniziqiniselo. — Enye Etembeni, umvuzo £50 ngonyaka, intsapo iku 80 kuko nomncedisi. —Enye a Krom Hoek, umvuzo £40, intsapo iku 50.— Nenye Ebisa, umvuzo £45, intsapo iku 45.

Bhalelani ku
REV. W. S. DAVIS
Etembeni,
Umzimkalo.

Kubabhaleli bam.

EMVA ko 1 December, 1885, ndinga aba. ndibhalelayo bangati: JACOB N. ZINTO, C/o Mr. SAM. NDUBELA, Jansenville.

Aberdeen Road, NOT. 1885.

H.S. WAUGH & CO., THE ARCADE, QUEEN'S TOWN.

UMZI ontsundu ose Komani, e Hewu, e Skapu, e Kama-stone, ku Ndlovukazl, kuzipaluka zase Batenjini, na-kuyo yonke imimandla yelipezulu maungatengi nantonina ungakanga uyokuzanelisa kwimpahla entle kunene netengiswa ngawona maxabiso apantsi kwa H. S. WAUGH & CO., the Arcade, e Komani (Queenstown).

Banempahla yentlobo zonke ezaziwayo kumkondo we—

NGUBO ZAMADODA:

Ibhulukwe, Ibhatyi, Ibhatyi ezinkulu ze-ngqele nezilula zokuhomba, Isuti, Ihempe, Iminqwazi, Ikresbhanti, namaqina.

Izihlangu zentlobo zonke.

Impahla Yamaledi:

Ilinzi, Ikeleko, Ikeshmiya, Iprint ziqala kwitiki iyadi. Ihen setini, Iprinti ezibusetinira zohlobo olutsha zona.

Kwimpahla eyenziwe ngoboya.

Ikausi zamaledi, nezamadoda, ingubo zangapantsi zentlobo zonke.

Yonke impahla yokutshata itengwa apa, eseyenziwe, eno-kwenzelwa ofunayo ngexesha elifutshane.

Izambrela zamaledi, Izitezi, I-Gloves Zabatshatayo. I-Lace yentlobo ezininzi Namakaka (Frillings). Iminqwazi eseyihoni isiwe, ne Bonet.

Impahlana eninzi yamaledi yentlobo zonke.—Intyatyambo zomtshato Nentsiba, njalo njalo.

Nifikile e Komani buzani kuqala indlu ka

H. S. WAUGH & C0.,
QUEEN'S TOWN.

PROCLAMATION.

Great Place, Pondoland West, 16th November, 1885.

HAVING seen in the paper that UMHLANGASO J. S. FAKU, OHAM (a son of MQIKELA), MDILIZA, KETSHE, W. BARNABAS. and DONALD STRACHAN have been to Cape Town to negotiate with the Government, among other things about the Mouth of the St. John's River, which I made over to Government, and to which they say I had no right; now, therefore, I hereby pro-claim and make known, both to the Colonial public and to the Government, that, first, on crossing over to this side of the Umzimvubu my grandsire, FAKU, made over Pondoland West, in meeting assembled, to my father, DAMASI, saying that he should have complete power, and be an independent Chief. FAKU said he should content himself with Pondolond East; if any person should commit a crime in either territories no Court messenger would be sent, but a diplomatic agent would be sent—thus fully testifying to the complete independence with which he invested him. I, therefore, declare and proclaim that Pondoland West is mine, and I have full jurisdiction over it.

The Deputation that has been to Cape Town had no right to treat about the Umzimvubu. They did not consult me. To show that they are filibusters, ever since I sold the Mouth of the Umzimvubu to the Government, MQIKELA has never questioned my right for having done so, because he knows per-fectly well that I can do what I please with mine; so can he with his—without either of us interfering. The land I have sold to the Government I have sold, and I mean to abide by the transaction. I am Chief over it. If MQIKELA has anything to say he must address me, and not clandestinely see the Government. Let him come forward openly. My information of what he is doing is from the newspapers. He enjoys the taxes and the fines that are collected on the other side of the Umzimvubu, and I am doing so with those of this side. He is Supreme Chief on the other side, and I am Supreme Chief on this side.

Given under my hand, and with the advice of, the Council.

CHIEF NQWILISO his X mark
PHILIP CHARLES
QUMBELO his X mark
QEKETO his X mark
SIROQO his X mark
MAYOLI his X mark

Nantso int' obukade uyifuna!

Kuyafunwa! Kuyafunwa! Kufunwa!

IWAKA LABANTU!!

Ukuba liyekuhlola amaxabiso endiwarolayo

NGEZIKUMBA NOBOYA,

Nempahla etengiswa tshipu ngokumangalisayo. Kanizo 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." w

P. H. POTTOR.

September 14.

JOHN J. IRVINE

Abatenga impahla kwamanye amazwe,
Nakweli

Nabatengeli bofani ngofani,,

Abatengi bento eveliswo 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 ike sondele ekufumanini eyona mpahla itshatsheleyo!

ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE CO.

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 amanani alula. Kuko isitali osihle, nomgcini mahashe uhleli olindele. Metsho, Bahambi. kanize nipose amehlo apa bo

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

EDWARD KELLY,

Umteteleli kwinkundla yama tyala,

Ubuta imali ezizikwditi) ayitu-mele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.

Umvuzo awubizayo mncinane.

I Ofisi: CALA.

Kubakhandi-Bhekile

KUFUNWA umfo ontsundu okwaziyo-kakuhle ukukhanda ibhekile, ukuba ayekupata udodana olufundiswa lomsebenzi kwi Simnari yase Buntingville (e Cumgce) Emampondweni. Umvuzo yi £50 ngonyaka kwakunye nendla, nentsimi. Abaufunayo-umsebenzi lowo mabatumele kwakunye na-mapepa ezimilo ku Rev. J. g. Morris, Umtata ngapambi ko 20 October lo. Kufunwa indodana engatati manzi, itshatile kungalunga okunye.

Buntingville, Umtata, 1 Oct., 1885.

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

Lishicilelelwa umninilo, u JOHN TENGO- J ABAVU ngu HAY BROTHERS, Smith Street King William's Town.