IMVO ZABANTSUNDU
(NATIVE OPINION).

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

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, DECEMBER 23, 1885. [No. 60.

AMALAHLE ASE NDWE.

BANINI 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.

AMAZIMBA

NE

MBEWU Y0MBONA OBOMVU,

INTLOBO EZILUNGE KANYE.

KANJAKO

UMBONA OXABISO LILULA WOKU DLIWA

JOHN J. IRVINE CO

Ololiwe bakwa Rulumeni—Isebe lase Maxhoseni

Iholide ze Krismasi ne Nyibidala 1885-6.

ITIKITI ezibuyelelayo, ezixabiso lingagqitileyo kwibambo enye yokusinga pambili, ziya-kuqala ukunikwa kuzo zonke **Izitshi** ngolweai-Bini 15 December 1885. Unokubuya **Ngayo** umntu nangayipina **imini ngapambi** ko 30 January 1886.

Ukwenzela ababambi ngelixesha le **iHolide** Itreni **ziyakuhamba futi** ngapeza **kokuba** zibe **zisenjenjalo**. Uhlobo eziyakuhamba ngalo lofanyanwa kwizaziso ezofunyanwa ezi **Tishini**.

T.R. PRICE Umpatiswa
Kwi **Ofisi Ezinkulu**,
E Monti, December, 1885.

IZISULU! IZISULU!

J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONGE.

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

Intengiso igala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

Nantso **int'** obukade uyifuna!

---;

Kuyafunwa! Kuyafunwa! Kufunwa!

IW*AKA LABANTU!!*

Ukuba liyekuhlola amaxabiso endiwarolayo

NGEZIKUMBA NOBOYA,

Nempahla etengiswa tsbipu ngokumangalisayo.

Kanize kuzilingela, kuqinisekile ukuba nobuya nize.
Abasebeke beza banelisiwe.
Ndicela abanoku funda ukuba batyele abangenako.
Ningayilibali indawo endikuyo

Kufupi nomzi omdala ka MSESANE,

Endleleni yomcancato we Nciba eya e **Ngqamakwe**.
Ndikwali Gosa le "MVO ZABANTSUNDU."

P. H. POTTOR.

September 14.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi

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 impabla abayifunayo kwimisito eti ibeko e Qonce xa bete banqopisana naye.

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 abako **balilinga**: —

"Uti omnye zipele ingqaqambo (**ekubeni** besendinenyanga **ndiqaqanjelwa**) emva **kweeyure** ezine **ndiqalile ukulisela**, ndapumla kamnandi ebnsuku, into ebeudiueveki ndingnsayazi, ngoku ndipilili'."

Wenjenje wumbi: — "Eliyeza lindipilise **ngokungumangaliso**. **Bendibulawa sisinqe** inyanga ezintandatu kangangokuba bekusuka kube yinqaba ukuma ukuba ndike ndahlala. Bendingaaena kutoba kuba bendingeze ndibuye ndipakame. ibotile enye indipilise kanye."

Omnye uti: — "Benditwele ubuhlunga obukulu ngenxa yokuqaqanjelwa yintloko leminyaka **mibini** ndada ndathenga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindincede kanye."

"**Ndingarola,"** utsho omnye, "iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqiTileyo ndite **ndakumtatela** ibotile yokuqala **umfazi** wam, wabengana **kupakama** ekoyeni nonyawo, enjalo inyanga; ugalo Mgqibelo uhleli esitulweni."

Uti omnye: "Lindenzelo kanye lonto ubute byakundenzela, nku **ndipilisa** ekutvatyambeni kwamatambo. Liyeza angaswela arnazwi okulincoma umntu, alisiyiyo **inkohliso njengamanye."**

Yiyo le enye inteto: "Wonke endimaziyo uditi makabe nalo, basancedekile bonke **abalilingileyo**, andikeva mntu lingamnceda. nga."

Ukuvakalisi imvo zabantu ngalo kungazalisa lonke ipepa.

*Eliyeza linoku yalczwa kuzo zonke izindlu **zamayeza**, nevenkile, otandayo **angalifumana** kumninilo nyokutuinela is. 6d. ngebotile, ongu*

JAMES JONES,

46 LONG STREET, CAPE TOWN.

I BRANDI

Elungileyo engapitikezwe nanto zinjengamanzi nezinya ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,

E-QONCE

W. F. S. BOOTY.

Umteteleli kwi Nkundla yamatyala e-Kornani. **Umlungisi wemicimbi** nayipina aaingisele ematyaleni nakuyipina inkundla ipa kulo mandla. Ungumkuseli kwabana-matyala, waye kananjalo ebiza amanani ifanelekileyo. I Ofisi **ise** Town Hall e-Komani.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo
noncedisa, abafuna ukutenga nokutengisa, ***e-Town** Hall, Kwisitora esinga pantsi ese-sitatu, No.* 3, *Kwinkundla ye marike.*

Uhlala aba nento eninz.i yombona, na **Mazimba**, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento azinjengokutya.

*Impahla zamkelua nguye azitumele kumacal*ana *onke e-Koloni.*

Unombona omhle kuneno **ovela** pesheya kwe Nciba awutengisa **tshipu** kanye.

Imvo zabanstundu,

NGOLWESI-TATU, DEC. 23,1885.

IBASO LETEMBA.

KUYO yonke lempato igadalala ayifumanayo ngoku ontsundu ku Rulumeni, kubo bonke ubuxoki nokutyolwa okuhamba nayo, kuko ibaso elitembisayo esilibonayo tina. Amapepa endaba abanihlope angakwabantsundu, abafundisi bayateta, amadoda abalulekileyo amhlope liyavakala ilizwi lawo ngakwicala lontsundu. Akumzuzu kakulu ebekusiti kwelilizwe akuwuvula umntu umlomo ebuzela ontsundu akangelwe njengento engeyakwani. Oko u Rulumeni ubengenza nantonina ngomntu ontsundu makungabiko mntu ubuzayo, eke wabuza seleya kuntywiliselwa ngamazwi amabi, ati ukuba ungumfundisi amelwe kungcikivwa, kuba ingumfundisi osbiye umsebenzi wake wanxaxela kumabango lento zolaulo.

Ngezomini umfundisi obefumana ukunconywa ngobesiti kuyinto elungileyo maxa wambi ukulihambisa ilizwi ngentshutshe nangotywala pakati kwabantsundu. Atiywa ngezomini amadoda anjengo Rev. Dr. PHILIP nonyana wake u Rev. DURANT PHILIP, U Mr. SAUL SOLOMON, o Dr. BERRY nabanye abesuka bamele ukuba ontsundu ayifumane imfanelo yake. Ngumoya onjeke owabanga ukuba kungabiko budlelana pakati komblope weli lizwe nomntu ontsundu. Amawetu abone ukutetelwa kakubi nangomoya wokusongela nokubulala; abone abo bate baba nobuganga bokuwatetelela becekiswa benxwenywa. Abone abo bate baba nenteto embi ngakuwo bebekiwe benconywa, abona aba bexhunyiswa ngoloblobo kwakunqulwa ngalo u DIYANA ngemini zakudala kusitiwa "Mkulu u DIYANA wama Efesi." Into eninzi yabafundisi ayiwavakalisanga araazwi ayo, ngokoyika ukuba iyakubizwa ngamagama amabi anjengalawo ebesakubhekiswa kumadoda anjengo Rev. E. SOLOMON, Rev. H. KAYSER, no Rev. R. JOHNSTON abavuka bawapakamisa amazwi abo. Ngezomini yi *Argus,* yi *Mercury,* yi *Representative,* yi *Somerset Courant,* kupela amapepa abengati ontsundu awalese ngapandle kokungxwelera umpefumlo wake. Asingi singayilibala imigudu yamadoda ango Mr. SAUL SOLOMON O Mr. IRVINE no Mr. SAUER yokuvakalisa umxelo wabantsundu kwinkundla ye Palamente. Akumnandi kuti ukucinga ngesizinto; sizikubula kuba singxamele ukwalata inguquleko enkulu entle ekoyo ngoku. Ngumnqweno wetu ukuba amabenubentsu eminyaka engapaya kokuza ko Sir H. ROBINSON ablale eyincwadi evaliweyo. Ngoku sibona okunye. U Mr. DE WET uzama ngako konke anako ukuwumisa ngenyawo umzi ngokuti awunalo ilungelo emblabeni omi kuwo, ungoka Rulumeni, udlala ngenkosi namadoda akunjulelweyo pakati kwetu, ugalela umdali wezipitipiti pakati kwetu. Ukuba kuko nto ibifuneka ukuba kudutywe umzi ontsundu ude wazicana umfo wase Mabhulwini. Kumnandi kuti ukuti ekuyihambiseni lento nambla u Rulumeni ufumene ukucaswa okukulu ngamanene amakulu ase Mlungwini. Impato emdaka yenkosi nezibonda icasiwe; ihambiso mayelana nabantu base Batenjini ayifumananga mbulelo kubantu abamhlope abaninzi belilizwe; sibhala nje u Rulumeni no Mr. DE WET akafumene kupumla ngomcimbi wotywala.

Kwinteto ake wayenza u Mr. UPINGTON, inkulu yolulaulo, e Rini ucaswe kunene. Akahlutisanga mntu ngomcimbi wa Batembu Eteta ngeyotywala into usuke wati, ukuba abanakubumela utywala abantsundu mabanganikwa ivoti. Ngu Mr. SAUER owaka wati e Palamente lo Rulumeni ubutataka mayelana notywala. Siyakolwa kukuba ete amadoda anjengo Rev. J. A. CHALMERS no Rev. N. ABRAHAM ema e Rini, apo abedeshwa kona kunene u Mr. UPINGTON ukumcasa kwinqubo yebandla lake, amtyela ukuba akusakutulwa ade apele onke amacebo okuzama ukukwelelisa isilingo sotywala kumawetu pesheya kwe Nciba.

UMBULELO KU CANON WOODROOFFE.

•--------♦---------

Ezincwadi zabhalwa ngexeaba apa ekwaka kwavakala ukuba u Rev. Canon Woodrooffe ongumhloli zikolo pesheya kwe Nciba ubuyele ekupateni iramente yake e Somerset East. Sicelwa ukuba sizibhengeze: —

Transkei, October, 1885.

To the Reverend Canon Woodrooffe, M.A., Rector of Somerset East.

NKOSI, —Njengokuba siyintlanganiso ye Transkei Teachers' Association sinosizi ukuba sive ukuba namhla sahlulwe noma nobawo wetu, ngokuti ubuyele kwasemsebenzini wake wobufundisi, nakuba kunjaloke asinakusesike sisiti qutu, sesakufane senze intsholo enjengentsholo eyenziwa zinkomo zigxwala emswaneni wefileyo.

Sibulela ngokungapezu kwesinokukuteta ngomlomo nokukubhala ngosiba uhlobo oluncomekayo nolupolileyo obuvavanya ngalo abantwana, kwavakala ke ngokwenjenjalo kwako ukuba unomonde omkulu nongazenzisiyo wokunga uhlanga oluntsundu lungaqubela pambili ezintweni zokukanya—ode wacaciswa linqanam ote wapela ngalo kwikepekepe elixela ngokuma kwezikolo kwano. kuhambisa kwazo, kwabonakala ke ukuba ube lolunye uncedo olubangele ukuba ubu--ralarume babacasi bamalungelo etu bupute. Ekupeleni sikunqwenelela intlumo, ucwayito, nempilo ende kulomsebenzi wako ungcwele.

Sinembeko yokuba zezako izicaka ezikolekileyo

(Signed by 14 members of the Transkei Teachers' Association).

The Rectory, Somerset East, 24 Oct. 1885,

To the President, Secretary, and other members of the Transkei Teachers' Association.

Bafondini! Asikuko nokuba ndiyabulela incwadi yenu.

Ndite ndakuyityila wati qipu umbilini ndanesitukutezi, ndati kuhl' into namhla; kodwake ndakuyifunda, lapela ixala, ndaza ndonwaba. Nindenzele into emnandi endingasayikuza ndiyilibale.

Enye indawo, u Nongqwawuse unyanisile, inkomo ibilele, nisiti ifile, yabuya yavuka, ' zaqina izito. Ukuba ndisapilile nondibona ndigaleleka, kuba ndiyangena kanye kulomsebenzi wezikolo; umqala awusivumi ukuba nditete ezityalikeni, sendimelwe kukukangela usapo lwa Mamfengu nolwakwa Xosa nolwase Mbo. Ndiyancotuka kulomsebenzi endiwenzayo kwelilizwe, ndizakuba ngowakuni, andinako kodwa ukulitelekelela ixesha endiyakubako ngalo. Zonke izikolo zapesheya ko Mtata nezase Batenjini inxenye azikakangelwa nonyakanje, fan' ukuba ndidakuqala ngazo, koko ndingayikuzigqiba yambi kwe Krismasi. Ndiyatshona ngoku; ndobuya ndinivelele.

(Signed) HENRY R. WOODROOFFE.

ABALIMI NA BARWEBI

E-MARKENI.

E-QONCE (December 22).

Amaqanda, 6d to 1/2 ngedazini

Ibotolo, 7d to 1/6 ngeponti Irasi eluhlaza, 1/1 ngekuln Ihabile, 1/ to 3/6 ngekulu Ihabile (ebhuliweyo) 8/ ngekulu Itapile, 2/10 to 5/3 ngenxowa Umbona, 14/9 to 15/0 ngekulu Irasi, 3/ to 4/9 ngekulu Ibran, 3/9 to 5/1 ngekulu Umgubo, 7/ to 14/ ngekulu Imbotyi, 17/3 to 20/ ngekulu Inkuni, 5/ to 20/ ngeflara

E-RINI (December 21).

Ibotolo, 7d to l/9 ngeponti Irasi, 4/9 to 5/6 ngenxowa Ibran, 6/3 ngenxowa Amaqanda, ld to 1/3 ngedazini Ihabile, 1/3 to 2/ ngekulu Amazimba, 28/ ngenxowa Ikalika, 1/ ngenxowa Umgubo, 18/ to 24/ ngenxowa Umbona, 12/ to 14/ ngenxowa Ihabile (ebhuliweyo) 7/3 ngenxowa Itapile, 3/6 to 5/3 ngenxowa Inkuni, 10/ to 21/ ngeflara

E-ALVANI (December 18).

Ibran, 6/ to 7/6 ngenxowa Irasi, 8/ to 10/6 ngenxowa Irasi eluhlaza, Id to 4d ngesitungu Ibotolo, 1/6 to 2/6 ngeponti Amaqanda, 1/ to 1/9 ngedazini Ihabile, 2/6 to 4/ ngekulu Inkuni, 19/ to 25/ ngeflara Umbona, 18/ to 20/ ngenxowa Umgubo, 26/ ngenxowa Itapile, 14/6 to 15/6 ngenxowa

I OFISI yemicimbi yabantsundu ebisakuba kwi Church-square e Kapa, ifuduselwe kwizindlu ezindala ze Palamente, pakati kwalomyezo uwaziyo wena waka waya e Kapa.

U HON. J. W. SAUER M.L.A., utike e Alvani ngolwesi-Ne evela kwikaya lake elise Kapa. Woba neveki ezimbalwa pakati kwabanyuli bake.

ABAMNKELI be Mvo mababone ukuba lilungelo labo ukuzama abanye abanokutunda ukuba bazamnkele Im*vo,* kuba ukwandiswa nokusikeleleka kwepepa kupumle pezu komzi ontsundu ngokwawo. Kukwanda kwamagama okuya kusikutaza ukuba silandise ipepa. Huku! maungcne umzi kwangayo lenyanga!

IPEPA lase Mtata liti imofu ingene kwinkomo zalomandla.

ISIKULA sase Nxukwebe sivulwa ngolwesi-Tatu, 27 January 1886.

ISIVUNO sengqolowa asisihle njengokuba sibesikangelwe kwindawo ezininzi. Ingqolowa isuke yantshwenca.

U REV. CANON GIBSON, M.A., wase Ncolose, ku Tsolo, uza kutyelela e Ngilane ngo March ozayo, ukuyakulinga ukufumana uncedo Iweramente Pesheya.

KUTIWA indleko ebeko ngokutsha kwe- mpahla yesitora sika Messrs. Malcomess &Co. ifike kwi £350. Kucingelwa ukuba umlilo ubangwe ngomnye wabasebenzi abantsundu ote watshaya kona waqongqota ututu lwenqawa washiya, kanti umlilo uzakusuka upembeke.

"IMVO " imiselwe ukuba lipepa eliyakuvakalisa zonke izaziso zakwa Rulumeni kwasekuqaleni konyaka ozayo.

ABAFO abantsundu ababini balindiselwe ijaji e Alvani ngokusuka babhalele abanye ipasi bengenagunya lokwenjenjalo.

KWISITILI sika Lepoko, e Lusutu, kuvakala ukuba sebekwishumi linanye abagula yingqakaqa. Mnye oselefile.

INDAWO yobumantyi yomfi u Mr. F. J. Hodges e Swellendam inikwe u Mr. P. B. Bocherds, obese Fraserburg, eka Mr. Bocherds inikwe u Mr. M. A. Van Breda.

IMALI ebutwe pakati kwabamhlope e Dordrecht ibutelwa indleko zika Rev. J. D. Don, ifikelele kwi £13 13s 6d inani labantu abarolileyo ngabantu aba 28.

KWINTILONNO yase Lututu ngapaya kwe Komani kuzimele ababanjwa abasi xenxe ngo Mgqibelo ogqitileyo, onke lamadoda ibingamasela.

Usizi Pezu Kosizi.

[NGU MR. JONATHAN NANGU.]

E Qora, December 15, 1885

Nango amabala alusizi, enditi mna ukuwabiza Lusizi pezu kosizi kuba kubiwe ibokwe kwabulawa umninizo. Lento yotuse umzi apa, nditemba ukubanoninzi luyakuba njalo. Into yokuqala, kute ngomhla we 18 Dec., ndaya e Gcuwa kwa Rev. W. J. Hacker, ndabuya ndabuyelela, ndati ndiyafika ndaba sendihlatyelwa umkosi yinkosikazi ka Smith Posa, yati u Pauti ulahlekile ngepezolo (11 Dec.) kunye nebokwe yake. Ndasendibopa kwaoko namadoda amatatu, saya safika, satika into ka Smith Posa u Richard eyabile impi yakowabo, wayiti sa kwezo zihlambo ze Qora Amahliwana ukufuna, sifike ke sekuvunjululwe inyama emanzini emlanjeni, pantsi komzi ka Mshweshwe Ngaleka, kuteke nakwelo hlatana Lamahliwana kwafunyanwa isikumba, kwati kumzi ka Mshweshwe kwafikwa imbiza zixape amafuta nomiswane, kwabeke sekuhlwile, lati ilizwi elapuma-enkosini yalapa lisiti mababanjwe bonke abantu abasondele kulomzi ka Pauti, nenyama nembiza mazitwalelwe komkulu ; kwabanjalo ke. Ati amadodana amabini u Poni Mntwini no Eleni Mshweshwe, bati komnye ongu Ntozake Lamani, safa kukusindwa makatwale naye u Ntozake, kuba siyibe kunye lebokwe nomntu simbulele; ngokufupi axela kakuhle lamadodana. Isizekabani, kute xa kulalwayo weva umnini bokwe kukonkota izinja, wakangela akabona nto, walala kwakona, wapupa waxelela umlazi akuvuka kwase busuku, wati ndipupa ibokwe yam ibiwe, watsho iwaselepuma wafika okunene ingaseko ati kumfazi ndisaya kukangela kwa Mshweshwe, umzi okufupi; wambona umfazi ukuya kwake, ute akungena endlwini ka Poni wafika begqibela ipapu, ipekiwe eninzi abaleka amadoda amatatu nabafazi kwashiyeka u Poni. Ta! ndinibambile, wati omnye ewe siyavuma, yeyako ibokwe le, omnyeke watata intloko nofele, ute xa atata inyama wati u Poni hayi, yiyeke inyama kuba selusibambile, bapikisana ngenyama, suka kwangena lawa matatu amadoda selenentambo yokumbulala kuba bebesebeyicebile lento pambi kokuba alike, aseleyiposa emqaleni, wati umninibokwe, ndiyekeni sendiyiyekile nam lento zitateni ezinto zonke, bati, hayi, uyaxoka uyakubuye ungatsho ngomso, wanga uyakala kancinane bambulala. Bayakumfihla kwihlatana abati ngu Nepunepu, emva komzi ka Ngcayi, ukuze abe netyala. Kute nge Cawa 13 Dec. saya kumtata umntu akumxela apo amtihle kona amabada, saya kona kusasa, satika inzwana yomfo wakwa Tshaka ngemvelo equngquluzile kakuhle ilgokwemloda; kwalindelwa imantyi, yasuka yatumela ipolisa u Magengelele, wangcwatywa ko umntu. Okunye bamhlaba esiswini xa selefile bati bafuna ukukupa iqungu kubo ukuze bangafi, baye bebecebile ukuba aze abulawe ukuba utike beyitya, aye lamasela matatu ehlangene nelinye lomnye umzi ebengazani selifinize esibayeni—bati bakubaleka lati lona, heyi, heyi, sbar, sbar, sbar baqonda ukuba asitnninikaya basebesiya kuyitata kunye ibokwe.

inani lotnkosi ngomhla we Cawa 13 Dec., wawumayelana 120, senza ityalike enkulu ngalomhla emangweni, kunye narnasela lawo, u Daniel Mlanjana, washumayela ku Yizaya I. 1—4, ngokushushu, kwatandaza u Jonathan Nangu ngobuhlungu bentliziyo ekugqibeleni.

Uxolo nkosi nantsi enye indawana ishiyeka, ndiyakunqamla nditi, kute ko xa besesigqibile ukungcwaba u Pauti, kuba ubulewe ngobusuku bolwesi-Hlanu olugqitileyo wangcwatywa nge Cawa, kuba ngo Mgqibelo ebefunwa efihlwe ngatnasela u Poni no Ntozake no Elen no Kafile. Kwafika umantyi ngo Mvulo ukuza kunqika ingcwaba kwakona kuba ebengeko, kuba obubukosi bubi base-Mlungwini bupata abantu kepu ngati zintsana, yasuka yati inkosi u Smith Posa yawutobela umteto wemantyi ukuba banqike umntu selebolile ngokunqena ukupekuzwa, kuba obubukosi ngati buhla entla-kwenkundla, licekwa ukukupa umntu ebubondeni, kanti bobegazi nbukosi obu ; wabona ke naye umantyi ukuba umntu ubulewe ngentambo, (imantyi yetn ese Duty wa) elinye lalamasela iyawa lelakwa Kwaza Ecafutweni, belihambele apa e Qora lika Posa kanti liyaweza nobubi bakowalo ukubulala, lati ngokwalo lilinga ukubalaka alanceda nto, latika u Sijako selengapambile isibonda salo, igama lelo isela ke ngu Kafile Nebe.

Ibala Le Krikiti.

Nge 16 kudibene i Pioneer C. C. vs. Criterion C. C.; kungovuyo ukwazisa abasivelayo ukuba amagwangqa siwoyisile kanjako. Ikaba ladlala kakuhle, nakuba siiigasakugqiba xesha ngakubalula izenzo zomntu ngomntu, koxelwa zizikora ezi:—

PIONEER C. 0.

FIRST INNINGS.	SECOND INNINGS.
P. Kinner, c Lambole b Lamont 15	b G. Lamont ..... f>
N. Gosa, b Lamont ... 7	c Fisher b Fisher 35
R. Nukuna, b Lamont 0	b J. Preston 9
C. Ngece, b Preston ... 21	b Fisher 6
F. Dhlova, b Lamont... 2	c Lambole b Preston 0
F. Sixishi, c. Lambole b Lamont 0	Not out 0
f J. Tikana, b Lamont ...	0 b Fisher ..... O
S. Tshibo, b Preston ...	1 c Fisher b Lamont... <5
M. Liicalagala, c Noonan b Preston 8	b Lamont 6
P. Ligalagula, b Preston 1	c Jamieson b Preston 15
	J. Stephen, b G. Lamont 2
	c Read b Lranont ... 2
Byes..... 9	Byes ..... «J
Wides 3	Wides..... 4
Noballs 2	
70	79
	70

Grand Total I B

CRITERION C. C

FIRST INNINGS.	SECO
V. Garden, c Tshibo b Dhlova	3 c Dhlova b Nukuna ft
P. Read, b Kinner	1 b Kinner 1
J. Daniels, c Gosa b Dhlova	16 c Ngece b Nukuna... 8
E. Daniels, c Gosa b Dhlova .....; ...	5 c Kinner b Kianer ... 0
G. Lamont, c Kinner b Dhlova.....	0 b Nukuna .....o
J. Preston, b Kinner ...	6 c Nukuna b Kinner 16
D. Lambole, b Kinner	7 b Nukuna..... O
H. Noonan, b Nukuna	7 b Kinner 8
P. Fisher, run out	0 c Ligalagalab Nukuna 1 0
W. Jamieson, b Kinner	Notout 0
A. Falkenburg, not out	5 c Ngece b Nukuna... 0
Byes.....	5 IYides..... 2
Wides	2 Legbyes ..... s
Legbyes	is
58	t!)

Grand Total ... 106

Impawana.

Siyawuncoma umzi wakowetu ose Bekesdorp ngokwenzileyo mayelana nendleko zetyala lika Rev. J. D. Don. Kanti kute xum nje umzi uyasebenza. Ubute £4 Is 3d impi erole kakulu ite ga nge 5s. ubuncinane bemali ezirolwe ngabantu ngabanye bube **kwi** 3d. Inani elifake izandla libe 78. Nango umkondo. Besingazi tina ukuba ingaka impi entsundu e Bekesdorp, singalindele abantu abantli- ziyo ezibanzi kangaka kanjako. Kutiwa lemali irolwe ngapandle kwenteto eninzi yemitandazo nezikungo. Njengokuba **irolwa** ngabantu abahlwempuzekileyo, siva ukuba enye kuyo ayahlukile kulamalana yomhlolokazi elayaleze ngayo Itsbawe Lamatshawe ukuba maze akankanywe apo levangeli iyakushunyayelwa. Ingaba kuyakuyekelwa i Bekesdorp yodwana? Uyaneliswana yilonto mfundi? Kwanga akungebinjalo.

Isinga pambili, ibuya umva sinina imfundo yetu luhlanga oluntsundu? Lo ngumbuzo angapikisana ngawo kufanele amadoda, mhlaimbi apelele ekubeni anga- visisani. Eke sakuya ngezetu indlebe ngazo ezimini ngati siqonda tina kuyakunyikimisa ukolo lwesininzi esiti imfundo ibhekisela pambili. Kute ngenye Isabata kumzi omdala wasesikolweni owafu- ndisa kwanini kwabizwa ngumfundisi omhlope enye yamadodana ukuba imkumshele umfundisi lowo. Kwinteto eninzi yomfundisi kumane kubako lamazwi *"That is a fact:"* ete lendonana yetu "Lonto ke ngamafuta!" Ubengazama ukuzicacisaf umfundisi akwanceda luto wajokisa **UMhlobo** ukuti i "fact" ngamafuta. **imvo** zentlanganiso eyayibandakanye **umlisela** nomtinjana nempi endala ese iyivisisa inteto yase Mlungwini ungazifunela wena mlesi. Eyetu indawo siyifezile.

***

Yenjenje inkwenkwana eminyaka ilishumi linamihlanu, etanda ukuhluma kwe *Mvo* ukubhekisa kumzi wakowayo oselunengqondo: — "Msani ukukotama nto zakowetu nemali, lixesha ngoku ukuba irolwe kwakulenyanga. Imali, imali yepepa mzi yikupeni. Huku ke, nto zakowetu, ongalitatiyo ipepa uhleli nganeno kwenyweba. Ngumnka. nja oti izinto ziqubeka nje abe esetunzini." Maube nentloni umzi ukude ugqitwe ngumntwana kwinto yamadoda.

Enye imambaneyenjenje ukumemelela, kodwa kuti ngati bekungabukeka okunye zike imbongi zatabata nezinye izinto ezintle ezikoyo kweli letu zabonga ngazo

Pungula wasindwa mfo ka Jabavu
Diliz.' ulwandle, nkuni azibaswa waselublangeni Hi! gilikazi uyajuba pell nabakwanyana Bayajuba hluvana, ngcimamlilo **waseluhlangeni**. **Velela ntlanga** wase Lutukela
Nkunz'entam'inkulu,
Ezolwa nayo zakwapuk' intamo
Ndlov'emxelo yaselufhlangeni
Ekalimel' ezinye zadana, note. yiya wotukeln.
Tezela amavilazana. kuf ayayo mfo ka Jabavu,
Wawuvuselelwe yintonina,
Mayikumeleze ikusikelele izizwe zidane, Mtat' oqele ose Qonce,
Kebalinga apuka amazembe, taru taruni.
Asina egudfelana
Sasina isitunywa senyanga _ Zasina indaba, sasina *Inaidinii* lyasina *Imvo,* **nfo** ka Jabavu Ingw'idla ngamabala Taruindlov' ihinzw' itandazw' eluhlnugeni Inenc asinto inkulu yintwana edelekileyo Ukuvela kwayo, Kanti zoda zive zidane ezipambili Mfondini waseluhlangeni Nkunz' egqutn' Eqonce Zetuka ezinye kwimilambo nemilanjana Ulinde okuhle.

QEBEYI II. MEKENI.

Komgha, 23 Nov., 1885.

Aliwal North.

[NGUMBONELI.]

Umsebenzi wokubekwa izandla kuka Rev. J. Msikinya uhanjiswe kwityalike yabantsundu e Aliwal North ngolwesi-Tatu ngo 11 kuyo lenyanga ingu November, (11 Nov., 1885).

U Mr. Msikinya ungowokuqala umfundisi ontsundu welihlelo lama Wesile kutiwa "Primitive Methodist." Abafundisi abel e menywele lomsebenzi ibe ngu Rev. D. J. Pienaar, B.A., wetyalike ya Mabhulu (Dutch Reformed) no Rev. W. Hay, M.A., B.D. we U. P., ngapandle ko Rev. J. Smith owongamele elobandla apa e South Africa. Kobe lusizi kakulu ngokungafikeleli ko Mr. Hay ngenxa yengozi emhlele ngemini engapambili ebimlnlise pantsi. Uteke ngoko umsebenzi wahanjiswa ngo Rev. J. Smith no Rev. D. J. Pienaar. Umsebenzi uhanjiswe ngokuhlwa ngentsimbi yesibozo. Isihlalo satatwa ngu Rev. J. Smith, yayizele indlu ku. ngeko nendawana. Kuvulwe ngokuvunywa kwiculo lama 28 kwela Maxosa, kwatandazwangu Rev. D. J. Pienaar ngesi Bhulu ngomtandazo omfupi kodwa ushushu. Emveni kwawo kuleswe kwincwadana ka Pauloti Kwabasefilipi ngu Rev. W. N. Somngesi, isahluko sokuqala. Kute kwakugqitywa apo kwavunywa ngesi Sutu elainashumi 67, lite lakugqitywa u Mr. Smith wenza amazwana okutyila into intlanganieo engayo wati, lisiko letyalike yetu ukuba ubani nabani, ongena ubufundisi bayo abesebulingweni iminyaka emine, kuti ngayo yonke lominya. ka kufuneke ukuba apumele uviwo olutile aze amapepa ake atunyelwe kwi Conference kunye nengxelo engesimilo sake kwanoku- hambisa kotnsebenzi wake. Uteke oku u Mr. Msikinya ukwenzile. Uviwo lwake ulupumelele ngokukolisekileyo kakulu. **lsimilo** sake asibanga nandawo ikalazekayo, umsebenzi wake wacuma, ngokoke i Conference pesheya itnamnkele ngovuyo ukuba **abe ngumfundisi** opeleleyo nowokuqala **welihlele** e South Africa. Ute akugqiba ukwenza amazwana u Rev. J. Smith, wehla esihlalweni elandelwa **ngu** Rev, D. J. Pienaar bafika bema pambi ko Mr. Msikinya, waye u Mr. Smith epete i Testamente entsha walesa ngesi Ngesi ku II. Timoti iv. —1-5, walesa ngohlobo olunandipeka kakulu; **akukoya** ukulesa wayinika u Rev. J. Msikinya esiti litate ignnya elipeleleyo lokushumayela i Gospel, nayo yonke imisebenzi yobufundisi. Kwandula **ukuhanjiswa** umsebenzi osulungekileyo wokubeka izandla kutandazwa ngu Rev. J. Smith, kute kwakugqitywa akupakama u Mr. Msikinya, u Mr. Smith wambamba ngesandla wateta amazwi okumvuyela **kuba** namhla engnmfundisi ozeleyo wehlelo lakowabo. Ute akusiyeka satatwa ngu Rev. Pienaar ote naye engumfundisi webandla lika Krestu nje uyamvuyela u Mr. Msikinya, wati ukumbula ilizwi u Tixo owaliteta ku Abraham mhla wapuma kowabo, yena Inkosi eyati kuye, uyakumenza ukuba abe yintsikelelo, uteke embambe ngesandla: nditi nam ungesikeleleki kodwa koko ube yintsikelelo kubantu belilizwe. Emveni koku kuvunywe iculo lesi Sutu 68. U Rev. J. Smith wenza' isiyalo esibhekiswa kumfundisi (charge) sisekwe ku II. Timoti "iv. — 16, Zilumnkele ngokwako, ubonise indlela umntu ongumfundisi angazilumnkela ngazo; wati ufuna ukuba u Mr. Msikinya ake akangele ukuba mknlu kotnsebenzi, acinge izizwe ezingeka- liva Ilizwi ezililindileyo. Wati yena ucinga ukuba umfundisi ontsundu unokwenza **umse**benzi omkulu ngapezulv komhlope kwabantsundu, kuba yena wazana kakulu nabo ngamasiko nenteto yabo &c., wati ke umsebenzi osewenziwe ngu Mr. Msikinya wanga ungaba usisiseko somsebenzi asaza kuwenza. Kwavunywa iculo 27 kwawesi Xosa. Waza u Mr. Pienaar wenza inteto eyole kunene edla ngokubhekiswa ebandleni. Ute bazivile izinto ezitetiweyo ku Mr. Msikinya, yena ufuna ukubhekisa ebantwini, esiti nabo banemfanelo abafanele ukuzenza, kuba akungencedi nto ukuba nomfundisi olungileyo bona bengalungile. Wati ize bamhlonele bambeke, umfundisi wabo kuba esicaka se Nkosi, bamtande, bamtandazele; utsho wazicaza zontatu ezondawo. Egqibile kwavunywa iculu 69 ngesi Sutu, kwatandazwa, yacitwa **intlanganiso** 10 p.m.

Ngumsebenzi oqutywe ngokundilekileyo endite naxa ndiqele ukuwubona yangati ndiyaqala. Ndite kwasekungeneni **ndotuswebubuninzi** babantu, ndanqwenela ukuti yanga ngebeliqela **nabafundisi** mhlaimbi abe uko no Mr. Hay. Kodwa kute bakuhambisa umsebenzi ndabona sebengati baninzi, lati ilizwi ebelitetwa ngu Mr. Smith ukuvulwa kwentlanganiso elite asisedwa sino Malusi omkulu esizakubeka naye izandla lomzalwana wetu, ndabona, ndavuma ukuba ababodwa okunene. Sapuma singa asingepume ndayiqonda namhla into eyenza landoda ite Nkosi kulungile ukuba lapa masenze amapempe amatatu &c. Mhlaimbi asinto yazekayo kubafundi belipepa ukuba elisebe lebandla lika Krestu eliyi Primitive Methodist lisaqala ukufika apa e Africa abafunditi balo basebabini kupela, kuba owesitatu obese James Town ubuye wawela kusele u Rev. Smith no Nsikinya abase Aliwal North bobabini, ityalike zabo zise Aliwal zotnbini eya Mangesi neyabantsundu nese James Town, nese Rouxvile. Kobavuyisa abafundi belipepa abatanda **ukuva** ngomsebenzi ka Tixo, ukuva ukuba i Conference egqitileyo imisele i Komiti (Committee) ukuba ikangele indawo ezintsha ekufuneka kuqalwe umsebenzi kuzo, eyakuti lokomiti yenze ingxelo kwi Conference ezayo. Ngati ayakuba ngamaqela amatatu, elinye liyakungena empumala- nga elinye entshonalanga elinye pakati. Kwizigama zomlambo oyi Zambezi esikolwa ukuba eli lokugqibela iqela liyakugqita. Siyamvuyisa u Rev. J. Msikinya ngokupumelela kwake emsebenzini wobufundisi, wanga u Somandla anganaye.

Indleko ka Rev. J. D. Don.

Imali eseyituuyelwe kuti ngabantsundu ngaleveki ukunceda kwelityala yile: —

Mr. Cobus Mpondo (K W. T)
„ Green Damon (K. W. T.)

Transkei.

[IVELA KUMBHALELI WETU.]

Dec. 22, 1885.

Amadoda alomlambo uli Kobodi alila inyembezi ngonikondo oziswe nga Mabhulu. Kutiwa nga Mabhulu ungene koka Ntsimango umhlaba, kanti bona bayawupika. Inkomo ezibiweyo zintatu, eziinbini zibanjiwe emaseleni kwa Centane. Le yesitatu kutiwa idliwe ngabalapa; bagwetywe £14.

—

Isililo sisukela ekubeni ete amadoda emtyilela umantyi ukuba makatumele kwa Centane abuze kulomasela inyaniso yezinkomo. Suka umantyi ati le yesitatu ndiyibiza kuni rolani £14. Sibenile sonke isizwe sase Kobodi. Sova ukuba u Capt. Blyth wotinina yena. Siyamazi ukuba uyakuhlaba inyaniso.

Siva udaba lokuba isikolo sase Gcuwa siyakuba nomdlalo ngosukulwe Krismes. Lutenjiswe ukuba kobako izinto ezenziwayo.

Umanzabomvu ungene ngamandla uze kuma nge Nciba ngoku: kuba ixesha eli lonke ubesagqusha emi nge Gcuwa. Ungegqita kulilwa e Tongwane nase Kobodi, kuba uyaqala kubo.

———

Irnvula enkulu ene e Gcuwa ngo Mgqibelo we 19 Dec. yenze uncedo olukulu amasimi ebeselebuna. Imilambo ibizalisa nge Cawa, ne Nciba izele, sekunceda umcancato kubahambi.

Ezababaleli.

EZASE MZIMKULU.

Etembeni, Umzimkulu, 7 Dec., 1885.

Kandiwazise ngento endiyibonayo apa emazantsi nomlambo (Umzimkulu) eseyike yandenza isidenge. Ndandisiti xa u Rulumente wayefika apa uzokuba sihlobo samahlwempu, nababulawayo, kanti mna ndakukangela, nditi akwaba kwakusahleli eletu ilizwe, awakowetu amakosi. Kuba awakowetu amakosi ayembulala kupela umntu xa anesonakalo, yena u Rulumente uxelisa indlala umyeka umntu angcungcuteke etolongweni, ilizwi labo "take him in gaol &c." angabi nakucinga ukuba lomntu esetolongweni nje ucinga ukuba azenzele ityala ku Qamata afane acite ubom bake.

2. Ndicela ukuba abamnkeli belipepa ukuba bake basivise ukuba ikonana into enjengale sinayo aya, yokuba iti indoda yakilya e ofisini iteta ngento, kusuke ukupendulwa kwayo kutiwe "engwevini" suk' apa lenkwenkwe. Kwoku, ukubambi kwalonto.

Singabaxasi bepepa

SEKELENI, MQOBOLI.

WEDNESDAY, DEC. 23, 1885.

THE SILVER LINING.

A RIFT in the dark cloud of bullying, misrepresentation; and high-handed dealing now overhanging the natives and native affairs, will be seen by our people in the passionate advocacy with which the Colonial Press, with unusual unanimity, the Christian Ministers and men of light and leading in the Colony, have taken up the native cause. It is not so long ago that public opinion in this country considered it rank heresy for any newspaper, religious minister or citizen to protest against questionable proceedings of Governors and Governments of former days; and considered it a pious duty, tending to the rapid propagation of the Word of GOD, to sometimes employ the Bayonet or the Brandy instead of the Bible. Thus the late Rev. Dr. PHILIP, his worthy son the Rev. T. DURANT PHILIP, j= Mr. SAUL SOLOMON, Dr. BERRY and others have had, in the past, to stand much odium from colonists for consistent championship of justice for the native; and it can easily be understood why our people have been so much averse to colonial rule. They heard from most colonists cacophonous expressions breathing threatenings and slaughter towards them. They saw those who ventured to take their side reviled and ostracized. They observed that the public men who courageously stated that they would subject them to "vigour," " string ; " them up " and make things generally uncomfortable for them applauded, caressed, and regarded as great DIANAS of the Ephesians. They rarely heard a voice of protest even from their ministers, who appeared to live in mortal fear of being called ''political parsons " and sat upon in the same manner as such zealous ministers as the Rev. E. SOLOMON, the Rev. H. KAYSER, the Rev. R. JOHNSTON had been sat upon for daring to raise their voices to utter their conscientious convictions. The ***Argus***, the *Mercury,* the *Representative* and the *Somerset Courant* ***were***. , then the only papers in the columns of which a native could hope to find anything in the form of protection from the vigorous policy of the day. We must not forget to acknowledge the consistent efforts of Mr, SOLOMON, Mr. IRVINE, Mr. SAUER and others to state the natives' case in the House of Assembly. But then all such voices seemed to be drowned in the great enthusiasm which existed throughout the Colony for a repressive and "vigorous native policy." It is, of course, not pleasant to us to dwell upon this picture ; and we open it with the object of emphasizing the remarkable change for the better exhibited by a contrast of the past and the present temper of our white neighbours towards us. We are ready, nay, even anxious, to allow the events of the years previous to the arrival of Sir HERCULES ROBINSON to be considered as a closed book. The present seems to us to abound with much to enable our countrymen to be hopeful even in the face of the present eruption of the old volcano. That volcano is now belching forth flames and lava in the shape of an irritating native policy. Mr. DE WET is doing everything to prove to the natives of this country that they possess no rights to the lands they are occupying. He is riding rough-shod over the natives' susceptibilities by slighting and gratuitously insulting their chiefs and headmen—a class of men they have been accustomed to respect from time immemorial. To crown all his government, on his recommendation, has thrown the doors wide open for the introduction of the mournful native-slaying machine, so much dreaded by native society, —the **poison** which is euphemistically called Cape Smoke. Were anything required wherewith society nothing better than the triangular policy embodied in the above could be found. We are glad to say that in carrying out this policy each step of the Government has been dogged with protests from the Press, the Pulpit and the Platform. The disgraceful and capricious treatment of native chiefs and headmen has been condemmend ; the Glen Grey job with its pernicious influence among the natives throughout the Colony has not been countenanced by the Colonists ; and as we write a bitter and desperate contest is being waged between the country and the Government over the Liquor Proclamation in the native Territories.

The defence of the ministry set up by Mr. UPINGTON at Graham's Town on Saturday week has not satisfied the country. The compulsion employed to remove the Glen Grey natives so as to give the land to Dutch Boers is palpably indefensible. In the face of protesting natives it is like making bricks without straw for Mr. UPINGTON to ask people to believe that natives have voluntarily quitted their homes. The gist of his defence of the liquor proclamation is that, if the natives are not to have brandy they are not to have a vote. It was Mr. SAUER who observed during the last Session of Parliament that the present ministry were rather weak over liquor. It augurs a healthy state of things when gentlemen like the Rev. J. A. CHALMERS and the Rev. N. ABRAHAM could stand up among the idolaters of the Premier and tell him that his explanation was un- satisfactory and that every means would be exhausted to effect the rescinding of the evil proclamation.

Editorial Notes.

WE cull the following from the ***Graaff-Reinet*** *Advertiser,* no negrophilist print: —" The Ministry finds a strong supporter in the ***Zuid-Afrikaan*—on** what ground, will the reader guess ? That they are going to put the nigger in his right place, to reduce him to servitude; that is, to take care that he shall never have a foot of ground to call his own. 'A Constant Reader' of that paper asks the Editor— " Do I understand you in your defence ol the Government in authorizing the trade in drink in the Transkei? Do I understand that you? reasons for supporting the Government in this matter are these: —1. The Kafirs ought to be our servants, and not as tribes to occupy ground granted them by the Government. z. If this **is not** done [reducing the Kafir to Servitude] there is danger that they will become a nuisance to the Colonists, become too independent and multiply too much. 3. Probably the ruin which the brandy will bring about among them will arrest the 'Native propagation' (Naturellenfokkery, as you call it), cause them to lose their ground and reduce them to labour for the **farmers**.' To epitomise still further the reasons which the *Zuid-Afrikaan* is a supporter of the Ministry on the Native question, this scandal to Colonial journalism says: — They must be brought to a state of servitude; if not they will become too independent and multiply too manifoldly. Brandy will arrest procreation among them; they will lose their ground and must become the servants of the white man. No man has any control over his birth or the colour or complexion of his skin—a fact which the Kafir must regret exceedingly. Whether the proclamation of free trade in poisonous Cape brandy in the Transkei, or the expulsion of the natives from Glen Grey has been meant by the Government as they initiation of a policy of stripping the native of any right to his own soil, or of arresting procreation by him and her, we cannot tell. We feel inclined to believe that these matters are accidental—no part of a scheme of Native policy. They are mere mistakes, we hope. The ***Zuid-Afrikaan*** believes they are a succession of acts—the first acts in a policy of reducing the Kafir to servitude and arresting the procreative powers in him. The Government that would set out on a policy of this kind might have a majority in Parliament; but the honest indignation of a mass of the Colonists at such a policy would be found uncomfortable, perhaps disastrous to them." -

BY the time these pages appear in print Mr. De Wet will have reached Cape Town, and thus ended his ill-starred tour. We are glad that the honourable gentleman is from the frontier, for the early incidents of his journey clearly showed that he was so utterly incapable of the most elementary facts of native management that his longer stay on the Frontier was causing uneasiness to the well-wishers of the country and the natives. We trust that his recent experiences have taught him the lesson that " two heads are better than one, even if the other be a sheep's head," and that a superficial knowledge of the natives will never work.

Het *Volksblad* thus tersely disposes of Mr. Upington's chief and all-important argument on the liquor Proclamation:— In his speech at Graham's Town, Mr. Upington is reported to have said that i those who condemn the sale of liquor to , the Kafirs of the Transkei, on the ground of their being children, should go a step further and a'so deny their right to the franchise, since they are children. We are surprised to see that even our able contemporary, the *Cape Times,* has **been** led astray by this specious reasoning. ' **the** argument would be worth something it the premises were not hopelessly unsound. The Kafirs beyond the Kei, in the matter of franchise, are as a fact still treated as children. They do not enjoy that privilege. And if these "children" are still deprived of their vote, why not treat them also as "children" by making it as difficult as possible for them to ruin themselves with firewater?

Is it to be understood that nothing" further is to be done in the matter of the Solicitor-General after what transpired in the Pelser case? Not only did Mr. Maasdorp refuse to prosecute a man against whom there was a *prima facie* case, but he took up the cudgels on behalf of one against whom he should, in the ordinary course, have taken proceed- ings ; and though, as the trial proceeded, it became more and more apparent that Pelser had perpetrated a foul deed, **the** Solicitor-General persisted in proceeding with the prosecution against him who ventured to direct attention to what many thought a flagrant failure of justice. We need hardly say many lost faith in Mr. **Maasdorp**. We are surprised to find that Government has not as yet displaced him and are amazed that the Press of the Colony has failed to apply the spur to the Government to do its simple duty.

THE *Free State Express* is ordinarily considered an able journal. When, however, it lashes itself sometimes into a white passion it says things, no doubt from the bottom of its heart, which it otherwise would discreetly leave unsaid. From the last number to hand we take over from a rabid article, rendered in Dutch and English, the following, and are proud to think that the influence of *Native Opinion* is striking terror into the bosoms of the Bond guides.

After alluding to the failures of those whom it describes as the Imperialists, in contradistinction to the Bondmen and Bond servants in this country, our contemporary goes on to say: " The natives— the very natives who formed so great a barrier to Sir Bartle's plans—are paraded out as victims of Boer cruelty, and loyal organs resound weekly with the abuse of the Bond Ministry, the sufferings of the natives, and the need of breaking down the legitimate influence of the majority by illegitimate means—yes, if need be, by crime and revolution. There is the Pelser case, the Glen Grey native question, the Transkei Liquor Proclamation. One followed another, and each was seized with equal fervour by spiritual and temporal opponents—to do what? To organize the Colonial native against the Colonial farmer; and for this purpose, no means are despicable enough. A Grahamstown crowd inflamed, a Grahamstown jury influenced by a local press, work themselves into a frenzy on the dead-beaten imagination ot so-called privileges and duties of liberty-lovin-Colonists. This at a time and in a country where every English Farmer's Association (we dare not speak of Dutchmen) is **racking** its brains whether to shoot **stock**: thieves, brand them, banish them, or put them to the treadmill. When we are told by nigger prints "that the natives are studying the political position ; that they will be speedily registered as voters, and called out again when they are wanted ; " when a *Native Opinion* is printed by the same class of King Williamstown jobbers who have always excelled in posing as very Nigger Apostles, whilst they made, and are still making, money out of nigger brandy, nigger guns, and nigger literature. To what passes in the **Colony** is to be **added** what Occurs around it. At this moment the farmers are, in the Cape **House** of Parliament, in the majority, and they would do well to peruse the Colonial press, white and **black**: and to note the stratagems of their adversaries. Now is their time to abolish that wretched blanket vote, which is promised to annihilate the true majority. What does South Africa (the question is a South African one) care for the King William's Town. Grahamstown, and Queenstown ring? They have threatened us long ago; their first attempt to give effect to their threats will be followed by a checkmate. .

The warning note has been given in the camps of our enemy; we are not slow in ringing out the danger-signal: " WHITE MEN ! TO ARMS !"

READING the above, from the headquarters of the Bond, side by side with the other extract from the ***Zuid*** *Afrikaan* it is clear that the union of the English and Dutch, for which the present ministry are labouring, is to be cemented by the extermination of the Natives? Will the British Colonists stain the noble reputation of the British nation by agreeing to become a party to so immoral a policy?

WRITING to a Queen's Town piper, Mr. William Rogers, a distinguished farmer in that district, thus summarizes the evils of the traffic introduced by the Ministry in the Transkei, and we may parenthetically observe that, dismal as the picture seems to be, it is by no means overwrought " Will farmers remain quiet on seeing this death-blow given to the chief source of our labour supply ? Will they remain silent when they know full well of the disastrous consequences which will overtake their industries by the destruction of their labour supply? I cannot, I dare not, believe it. Figure to yourself the condition of the colony in the near future if the Upington-Sprigg Government is permitted to finish its work. It will be a land of misery, violence and bloodshed. The whole of the coloured races will be turned into a nation of drunkards; the besotted creatures, sunk: into the lowest depths of degradation and vice, will curse the white man's rule; vengeance will be vowed against the hated race; nothing will be secure, neither life nor property. In the lonely paths will **lurk** the robber and assassin, and isolated farmsteads will fall an easy prey to midnight marauders ; and is this the legacy we are to leave to our children and children's children ? I trust not. For I believe there is yet a fund of common sense to be found in the minds of the people which will enable them to rise to the occasion in defence of their essential interests, and thus defeat the pernicious designs of Government, and fulfil a duty they owe to posterity, to their country, and to themselves."

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 mihlanu**.

Owafumenayo nongandilandisayo wovuzwa, Umkondo mautunyelwe ku

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

Isaziso Kubahambi.

UGEORGE WILLIAM A. RADASI waso 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.

KUFUNEKA.

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

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

EMVA ko 1 December, 1885, ndinga abandibbalelayo bangati: JACOB N. ZINTO, c/o Mr. SAM. NDUBEGA, Jansenville.
Aberdeen Road, Nov. 1885.

Amayeza ka Cook Abantsundn.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

C00K — Elika lyeza Lesisu. Nokuxazazo. 1/6 ibotile.

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

COOK — Aka Amafuta Ezilonda Hokwekwe. 9d. ibotile.

Elika lyeza Lepalo. 1/6 ibotile.

COOK — Ezika Ipils. 1/ ngebokisana.

Eka Incindi Yezinyo. 6d. ngebotile..

COOK — Oka Umciza Westepu Sabantwana. 6d ngebotile.

COOK — Oka Umgutyana Wamahlo. 6d ngesiqunyana.

Niqoudise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Kukululekile.

Asibizi 'Nto

Ugokuba 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 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.

JOHN J. IRVINE & CO.,

Abatenga impahla **kwamanye** amazwe,
Nakweli

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokud1a, njalo njalo

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

H. WAUGH & CO.,

THE ARCADE,

QUEEN'S TOWN.

UMZI ontsundu ose Komani, e Hewu, e Skapu, e Kamastone, ku Ndlovukazl, kuzipaluka zase Batenjini, nakuyo 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 zengqele nezilula zokuhomba, Isuti, Ihempe, Iminqwazi, Ikresbhanti, namaqina.

Izihlangu zentlobo zonke.

Impahla Yamaledi:

Ilinzi, Ikeleko, Ikeshmiya, Iprint ziqala kwitiki iyadi.

Ihen setini, Iprinti ezibusetinira zohlobo olutsba zona.

Kwimpahla eyenziwe ngoboya.

Ikausi zamaledi, nezamadoda, ingubo zangapantsi zentlobo zonke.

Yonke impahla yokutshata itengwa apa, eseyenziwe, enokwenzelwa ofunayo ngexesba elifutshane.

Izambrela zamaledi, Izitezi, I-Gloves zabatshatayo.
I-Lace yentlobo ezininzi Namakaka (Frillings).
Iminqwazi eseyihonjisiwe, ne Bonet.

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

Nifikile e Komani buzani kuqala indlu ka

H. S. WAUGH & CO.,

QUEEN'S TOWN.

ISAZISO SENKOSI.

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

NKOSI ndiyacela kuwe indawo muhleli Wemvo Zabantsundu epepeni lako ukuba undifakele lamazwi amba-Iwa into endifuna ukuba undifakele yona yile yokuba ndibone epepeni lendaba ukuba bekuwele UMHLANGASO J. S. FAKU, no OHAM unyana ka MQIKELA no UMDILIZA no **KETSHE** no W, BARNABAS no DONALD STRACHAN, ukuya kuteta nezikulu zepalimente yasekapa ngomublaba osecwebeni lo Mzimvubu endatengisa ngawo ku Rulumente nganeno kwo Mzimvubu aba.ti bona epepeni lendaba andinanfanelo yokutengisa ngawo kanti ke nditi mina ndiyinkosi UNQWILISO ndifuna ukuba undifakeleepepeni lako nakuwo onke amapepa abashicikli nabashicilelela u Rulumente ndifuna ukuba inteto yami yaziwe ngabo bonke abantu abamhlope nabamunyama ubazise bonke ungoyikisi Into ngeteto yami endizakuyiteta apa epepeni nditi kuwe into yokuqala yile wayete UFAKU ukuwela kuka DAMASI unyana wake ubawo wami mina NQWILISO wati u FAKU pakati kwa Mapondo onke epelele esiva wati ke DAMASI nyana wami wena wopata kwelo Cala lingapetyeya kwo Mzimvubu ube yinkosi enkulu kona **mina** FAKU ndopata nganeno kwo **Mzivmvubu** ukuba kuko umntu obalekileyo apa kumi **enetyala** andiyikuzisa musila wengwe kuwe ndotumela ngomntu **ubuza** kuwe nawe DAMASI uze wenje njalo ukuba kuko umntu obalekileyo kuwe enetyala ungatumeli ngomusila wengwe utumele ngomntu yiyo leyo mini wanikwa ubawo UNDAMASI ubukosi obukulu nguyise u FAKU nditi mina NQWILISO lomuhlaba unganeno kwo Mzimvubu ngowami andiwubangi namuntu lawo madoda abeye e Kapa abeyo kwenza inkohliso nami bandizimele abandazisanga leyo hlanganiso yabo ukubonakalisa ukuba bayeba bafuna ukweba umhlaba wami kuseloko ndatengisa ngawo lo muhlaba upezu kwo Mzimvubu ku Rulumente UMQIKELA akazange ayibuze lonto kumi ngokuba naye **uyazi** ukuba ndinokwenza apo nditandayo ngowami umhlaba naye unokwenza apo etandayo ngowake ndingamubuzi luto anditeti nto ngecala elingapetyeya kwo Mzimvubu ngowake lowo lo enditengise ngawo ku Rulumente ndawutengisa kwakanye andisoza ndifike nditi andiwutengisanga nditi namuhlanjendawutengisa ndimi inkosi yawo ukuba kuko into etetwa ngu MNQIKELA makayeke ukuteta no Rulumente **makateta** nami ayeke uKuzimela ukuya e Kapa engandazisanga ukuba kuyatetwa makutetwe emuhlotyeni kungabi semunyameni sesibona emapepeni endaba singa buzananga ukuba umhlaba ngowake yini nokuba angabekisi kumi andibuze ngawo UMQIKELA ula irafu yomuhlaba wake **ngapesheya** kwo Mzimvubu nami ndila eyami irafu eyowami umhlaba nganeno kwo Mzimvubu ula ezake izizi nami ndidla ezami izizi asihlangani sobabini ngazo Uyinkosi kwowake umhlaba nami ndiyinkosi kwowami umhlaba nanga ke amazwi endifuna ukuba undibekele wona emapepeni.

Kuyo lenhlanganiso yalenteto nango amagama amakosi. akoyo ngalemini ndiyapela apo mina NQWILISO, son of DAMASI.

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

Ikhuba Litengwa Ngokubonwa!

BANTSUNU

Yizani nityebise amehlo enu kwi mpahla entsha esandu'kuflka kwa PASCOE!

ITYALI EZINTLE (ezifanele abatshakazi).
IPRINTI ezikanyayo, ezimdaka, nezi mfusa ziqala kwi 3d nge yadi.
IHEMPE, I LINZI, NE MATRASI, eziqala kwi 3d **nge- yadi**.
OMATRASI ABASETYENZIWEYO, ne Keleko ivadi ezi 5 nge sheleni enye
ITYALI ZOBOYA, inani ziqala kwi 2/6, **ezimyama** ziqala ku 2/3
Ofani ngofani bento yokunxitywa ezifanelekele ukutshintsha.
Ingubo zomtshato esezenziwe, lenokwenzelwa ofunayo ngexesha elifutshane.
Iseteni (silika) ezimhlope eziqala kwi 10d nge yadi.
Isetina ezimabala ziqala kwi 7d nge yadi.
I-Alpaka ezimhlope, intyantyambo zomtshato, kunye nezigubungelo.
Iqiya zase France (French Merino) ezimnyama nezi mabala.
Unonelelo olukulu luyenzelwa abantu abazakutshata.
Ingubo zamanene, Ihempe, ihempe **zangapantsi ikawusi**, amaqina njalo, njalo.
Isuti zamanene eziluhlaza inani **ziqala** kwi 21/ 1 lpela, i
Impahla yakwa PASCOE icina ilanga.

Paulani amagama ka PASCOE AMADODA ati ngu **SIGINGQI**. ABAFAZI bati ngu SILINDI. UMTEKETISO ngu FOLOKOCO.

Lishicilelelwa umninilo, u JOHN TENOO-JABAVU nGU King William's Town. HAY BROTHERS, Smith Street --.