IMVO ZABANTSUNDU

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

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, DECEMBER 30,1885. [No. 61

Isaziso Segunya.

Komkulu,

Qombolo, 19th. December, 1885. ESI sisaziso ukuba u Mr. ANDREW GONTSHI wase ku ngeneni kwe Tyityaba e Nciba ufunde pambi kwamu namhlanie inewadi etile—ebalwe nguye—ebonakele kwi pepa lase Qonce ekutiwa *Zimvo Zabantsundu* lika Dec. 2nd, 1885. Kulo newadi ebika mna (kwi Ngxekako endi kuzo nge nxa yokuba- lela kwe langa) kuwo onke ama Ngqika anemvo ase Koloni.

Ndiyazisa ke ngoku ukuba okunene lo newadi iteta inya- niso. Uncedo ndiyalucela kuwo wonke umzi wamii wa kwa Ngqika na kowa kulo Gojela ose Koloni. Ndise zi ntswelweni nase zimbandezelweni ezinkulu.

NOPOSI, INKOSIKAZI X umdawake. NTSANGANI TYALA X umda.

Amapakati nawo.

NXOKWANA QUKWANA X umda.

HLANGANISE NGXUKUMESHE X umda.

Ivenkile entsha yebhekile nezitya zentsimbi.

A. STRUTHERS,

Smith Street, King William's Town,

Utengisa intlobo zonke zebhekile, nezikotile. I---

Yiyona ndlu itshipu apa e Qonce.

Lempahla uyenza ngokwake, mabaqiniseke ke abantu ukuba yomelele yenzitve kakuhle lonto uyayimela.

Kanize kuncama kuye ngapambi kokutenga nakuyipina indlu. Izisulu kuye wonke.

KWAKONA

Unomgubo olungileyo, Izonka, Iswekile, Ikofu, Uqolwane (Tea), Into-ezimnandi, Izibane, Isepa, Icuba, Imatshisi, Inqa- wa, Iparafine, Nelampu. Zonke ngamanani apantsi kanye.

ANDREW GONTSHI,

Umteteleli ematyaleni,

Aloeville, Kei River,

ITANSKEI.

Kubakhandi-Bhekile.

KUFUNWA umfo ontsunda okwaziyo kakuhle ukukhanda ibhekile, ukuba ayekupata ndodana olnfundiswa lomsebenzi kwi Simnari yase Buntingville (e Cumgce) Emampondweni. Umvnzo yi £50 ngonyaka kwakunye nendln, nentsimi. Abaufunayo nmsebenzi lowo mabatumele kwakunye namapepa ezimilo ku Rev. J. S. Morris, Umtata ngapambi ko 20 October lo. Kufunwa indo- dana engatati manzi, itahatile kungalunga okunye.

Buntingville, Umtata, 1 Oct., 1885.

Iveki.

IMVULA entle ine kwes'sitili ngo Mgqibelo nge Cawa ngo Mvulo nangolwesi-Bini. lya- kunceda kwizityalo ebeseziqala nkubuna.

AMEHLO abafundi be *Mvo* acelwa ukuba ake abhekiswe kwincwadi yenkosikazi u Noposi kwimihlati yezaziso. Inkozo ezingati zitunyelwe kule ofisi ye *Mvo* zalomkoei BO- babikela abazitnmeleyo ukuba sizifumene ngepepa. Apina Amangqika? Bapina na. bangengawo, abanentliziyo ezinoluvo P

KUVAKALA nkuba e Durban kungena ikulu ngemini labantsundu base Natal abafuna nmsebenzi.

IMOEU ingene ezinkomeni kwela Mampo- ndo.

UNYULELWE ukuba yinkulu yomzi wase Kimberley (Mayor) endaweni ka Mr. W. H. Rogers osinge e England u Mr. Alexander MacGregor.

ABAFUNDISI bebandla lase Amerika abase Natal benze intianganiso zokugcoba kuba begqibe iminyaka e 50 kwelo ngo Mvulo weveki epelileyo. Intianganiso bezise Ma- nzimtoti. Abantu nabafundisi babeko ku. nene.

KEKWAKO intianganiso yenkosi nezipakati zase Mampondweni ukubhunga indawo yo- kuba imbaugi ingaba yintonina ukuba u Mr. De Wet agodnke engayanga komkulu kwa Mqikela. Kngqitywe kwelokuba mazeke kayokuviwa kumantyi ornkulu wase Kok- s tad.

UMBONA uhamba kwi ©s. ne 5s. lid. ngengxowa ngoku e Marit zburg e Natal.

NOABA BONA ! Siva ukuba ingqolowa ifu. nyenwe kakuhle e Skapu.

U DR. DALL obese Rafu unyulelwe ukuba yititshala yesikula Samangesi eBofoloenda- weni ka Rev. E. J. Battye, B.A. Bebelishu. mi linesibozo atebeyifuna indawo leyo.

ABA TU abebesebeke bafika e Bayi ngolo. liwe ukuza kuti-ga kolwesi-Bini Iweveki egqitileyo bebesebe ku 4300.

UMZI wase Cradock ugqibe kwelokuba kubolekwe £22,000 yokuba kungeniswe amanzi alungileyo kulowomzi.

UPELILE unyaka; ikangelwe nkuba ifinye- lele yonke imali ye *Mvo* ngazo ezintsuku.

U DR. T. L. CRAISTER umiselwe nkuba ligqira lakwa Rulnmeni lesitili ease Xalanga esipetwe yimantyi u Mr. Levey.

AMAMPONDO angapaya ko Mzitr.vubu aqunjiswe kunene stsaz'so senkosi u Nqwiliso esibonakele ngenteto zombini kwi *Mvo.* Ku. gqitywe ekubeni kubeko imbizo yenkosi msinyane ukuba kucingwe lonto.

UNYULO Iwelungu le Palamente lendlu epezulu obeluko ngo Mvulo Iowa e Kapa nakwizitili zangakona lubonise ukuba u Mr. Steytler weeala lika Sir T. Scanlen usa. fumene 2511 ivoti, u Mr. J. 0. Hofmeyr welika Mr. Upington icala e Palamente ufa. mene 1552. U Mr. Hofmeyr ufumene uncedo Iwa Mabhulu.

INKOSI Umhlangaso itunyelwe ngu Mqike- la nkuba iye kupelisa udushe e Rode.

I RULUNELI esand' ukunyulelwa e Mauritius yi Nkosazana ngu Mr. Clifford Lloyd.

IMALI ehambisa *Imvo* mayingalityalwa nguwe mfundi. Yazi ukuba ipepa aliuaku. ma xa wena ugogotyileyo nezonkozwana noko ngati zincinane.

NGOLWESI.BINI Iwegqitileyo kuwe isipa- ngo esikulu e Mgungundlovu e Natal. Izulu libete Umtshaka nenkabi eziliehumi linanye.

U MR. J. W. SAUER no Mr. E. P. Solomon walapa e Qonce bayakuvula i ofisi yabatete. leli nabagqibi micimbi e Kapa ngo March.

UMPANDF, Umtshaka ugwetyelwe ukuxhonywa yijaji e Mgungundlovu ngokubulala nmntu kwi Alfred Country kwakwelo lase Natal.

U Dr. KRAUSE unyulelwe ekubeni ngu. mteteleli wakomkulu kwinkundla yamatyala yase Free State, endaweni yomfi u Mr. Vels.

U MR. GLADSTONE ucebise Inkosazana ukuba ama Ayilishi anikwe oyawo i Pala, mente.

U BISHOP omtsha wase Bloemfontein nkangelelwe ukuba afike kweli ngo April ozayo.

INTLANGANISO yonyaka yabafundisi abantsundu base Wesile basitili esipetwe ngu Vulindlela (Rev. R. Lamplongh) iyakuba se Mkangiso ngo 15 January 1886.

U REV. W. C. HOLDEN utehatiswe ngu Rev. John Edwards ngo 17 December e Rini no Miss Ralph.

INDODANA emhlope engu Mr. Mulvo Bell, unyana ka Mr. Herman 0. Bell opete imiciza e Rini utshoue elwandle ngolwesi-Tatu Iwe. gqitileyo equbha.

KUTIWA amalahle afunyenwe kwifama ka Bisset ekufupi ne Kimberley. Amadoda anemali azibandakanyele ukuwalinga.

YIRUME *Imvo* ukuze uyifunde ungenaxala.

IPETSHANA elibhalwa e Mampondweni liti Umqikela unemikosi eku 21,000.

U REV. MR. STEWART ungeniswe kububi. ngeleli base Tsbatshi Emtata ngo 20 December. Lomsebenzi ufezwe ngu Right Rev. B. L. Key, D.D., ekubekeni izandla uncediswe ngu Rev. W.. M. Cameron, M.A., no Rev. Alan G.S., Gibson, M;A. no Rev. R. H. Goodwin.

KUKO amahashe aselefe sisifo sezozilo e Dikeni.

IJAJI yase Free S^ate iyakuteta amatyala e Rouxville ngo 4 January 1886.

ISIVUNO sengqolowa sibi kunene e Herschel, isnke yafa ingqolowa. Ilanga beseh- twala amehlo mayelana nombona namazi- mba. Ngamana ezimvula zifike nakona !

KUNGOSIZI esiva ukuba ingqakaqa iqale pantsi kwizizwe ezintsundu e Gqili (Herschel) nasemantla ela Basutu.

ELASE Transvaal livakalisa udaba lokuba ifama e-akile zi 3,000 isand' ukutengiswa ngexabiso lesheleni ezintlanu. Igama lefama leyo yi Dootndraai kumandla wase Water- berg. Kutiwa ngenxa yokungalungi kwento zolaulo noknnqaba kwemali ixabiso liyanele. Oyitengileyo umelwe kuhlaula ne £25 yerafu ezingahlaulwanga.

U MR. WILLIAM HAY usinge e Dayimani apo ayakubamba indawo yomfundisi we Presbyterian ezimhlope iveki ezine nezintla- nu.

KUBULEWE kwa Centani u Debeza Godlo evela kutenga iayama kwa Debeza Mxape—wafunyanwa enamanxeba amatatu esifubeni, intamo yapukile nomhlati. Ite lonto yakucedululwa kwako amadoda amabini aranelekayo; ute umnka Godlo ngamadoda awayemsongela, esiti akuyi kubutya obukwindla. Umntu loke ufelekufupi nomzi wenye yalamadoda.

Asentangeni ke amadoda lawo amabini akakateti.

U CAPTAIN BLYTH unduluke ngaleveki ipelileyo ukuya e Kapa.

INTLANGANISO yomvumo—esabika ukuba iyakuba ngo 4 January e Bayi, nesati iyakulaulwa ngu Mr. Paul Xiniwe imiselwe ukuba iseliba ngolwati-Ne 7 January 1885.

AMABHACA amane amiselwe nkugqiba ubom bawo entolongweni endaweni yokuxho- nywa, asingiswe e Monti izolo.

INTLANGANISO yo Manyano nge Mfundo yomzi ontsundu iyakubase Rura kumzi ka Rev. B. Mama ngeveki ezayo iqala ngolwesi- Bini. Sisiva kutiwa iyakuba yintlangano enkulu ebekekileyo.

IMVO ZABANTSUNDU

NGOLWESI TATU, DEC. 30,1885.

1885.

KULISIKO kwela Man^esi ukuba amapepa endaba ake ngelixesha umkanya ukukangela into ezibalulekileyo zonyaka opelayo. Ukwenjenjeke kufika ngamanye amaxesha kubange imihlali ngakumbi ke ngalamaxesha okupumla. Ipetshana eleyeke njenge *Meo* alinaku- kufeza ukubalisa okugqitileyo ngo- kuzeleyo. Kukuni kambe mawetu nokuba malibe yintonina ipepa eli.

Kuti bamnyama lomnyaka upela- yo ube ungowenxwaleko ezinkulu ngazo zonke indlela. Uvelele kwi- sibeto setu esikulu — ukubalela, okwati izinto ezazityaliwe ngenya- nga ezingapambili kwazibhubhisa akwenza buyambo. Umzi ke ungene kwindlala enkulu. Kute ukuhla kwamanani lento ezinjengenkomo kwabetakwanyembeleka: kusweleke nento engumsebenzi kuba esuke wamisa uloliwe u Rulumeni ngokuswela imali. Pakati konyaka kubonakele ukuba makwenziwe imi- gudu yokunceda endlaleni. Okune- ne bate abangenako kanye bafunya- nelwa uncedo ngu Rulumeni abanye ngamanene aqamileyo Siyambu- lelake u Rulumeni ngoncedo ate walwenza kwezinye indawo kwitu- ba lembewu, kute ngokuza kwake kade kwezinye indawo kwabonaka- la ukuba ezinye intsizi azifumani kuncedwa. Inceba ka Mr. IRVINE kwabo bamele i Qonce ayisoza yali- tyalwa ngumzi ontsundu. Eteta e Rini kwintlanganiso yabafundisi eku- qaleni konyaka u Rev. Canon WOOD- ROOFFE wati: " Akuko utandabu- " zayo ukuba batwele ubunzima " ngenxa yelanga, kodwa eli lilizwe *• elingumangaliso — inyanga ezi- " mbini zemvula zinokuti zizicite " intsizi zetu zibange ukuba sicwa- " yite simile intsiba kwakona sonke." Kube njalo okunene. Zite imvula ezine ekupeleni kwesiqingata soku- qala sonyaka zabanceda abantu ukuba bahlwayele ingqolowa .- avu- ka ngolohlobo amatemba. Ngohlo- bo olungenakuxelwa bani amatemba awayesekwe pezu kwengqolowa awa ngeneno kokulindelakwabantu. Isuke ayavuma ukuvutwa kakuhle ingqolowa ngokuntshwenca. Ba- pilile ke noko ezabo iziqu nakuba bengabanga nako ukukwelelisa ingxakeko zenx' engapambili. Amazimba nombona— ezonto zise- ntle imvula zisamana ukufika nga- maxesha. Sihleli ngetemba ke ngoko.

Lonyaka kwakona uyakubalule- ka ngokugxunyekwa kolaulo Iwe Nkosazana kwela Barolong. Itsha- we elikwenzileyo oku ngu Sir HERCULES ROBINSON. Ngati ubu- kulu bomsebenzi awufezileyo Um- hlekazi i Ruluneli, abuqondwa ngumzi omhlope. Ubange ukuba ulaulo Iwe Nkosazana Iwandise imida yalo kweli letu ekubeni kusaziwa nguye wonke oyiqwalaseleyo imicimbi yo- laulo ukuba belungasakunqwenele oko: oku kwakona ukwenza elixa acaswe bukali ngamadoda la angamapakati ake. Inkosazana ngoko ibonisile ukuba ayikalitshikileli kanye eli letu. Esisenzo sodwa siwa- bete elupondweni Amabhulu nabo bazibandakanye nawo. U Sir CHARLES WARREN utunyelwe nje- ngejoni ukuba ayekupelisa izipitipi- ti kwelo la Barolong. Ukuba kutiwa abavumelananga kwinto ezitiie no Sir HERCULES ROBINSON asinto inkulu leyo. Yindawo yesoldati ukuba lenze into eliyityelwayo. Kuluvuyo kuti ukuba abe u Sir CHARLES woyise ngapandle kokuba kupalale igazi kodwa sincoma u Sir HERCULES tina ngokungeniswa ko- xolo kwela Barolong. Isihomo sika Sir CHARLES sesobugora kwa- pela. Senga kuti Umhlekazi anga- ke azamele ukufumanela ezizizwe zipesheya kwe Nciba, na Besutu kwa impato ye Nkosazana efana naleyo ayifumanele Abarolong ukuba babe pantsi kwe Ruluneli yabo bodwa. Abantsundu bangebi pantsi kwabantu abakohlwe njengalo Mpatiswa Micimbi sinaye, bangaba pantsi kolaulo olundilekileyo olune- ngqondo. Ne Koloni iyakufumana ukupumla kumaxala ayo abangwa kukubako kwabantsundu.

Ihambiso yolauio kweli lise Koloni asiyiyo eginyisa amate. Intla- ngano ye Palamente ibonise ukuba amadoda apeteyo awanamandla ngo- kwawo. Eliqela lo SPILIGI lingu Rulumeni ngoku limiswe nga Ma- bhulu, kodwa awapi amandla Amabhulu ukuba amadoda anjengo Mr. PEARSON wase Bayi, u Mr. FROST ■wase Komani, u Mr. WOOD no Mr. CROSBIE base Rini, o Mr. AYLIFF no Mr. LAING base Bofolo, nama- nye anjengo Mr. GOCH base Dayimani ebengatanga asuka ancedisane na Mabhulu xa angxamele into zawo. Ateke Amabhulu avunyelwa ukuba obawo utywala abutengise ngapandle kokuhlaula imali yemvumelo, wadlelwa indlela u Mr. HOSKYNS, iminqopiso ngezikolo zase Cumgce yapulwa, umnyinyiva wempato ya Mabhulu waba uyangena. Le- mpato izibonakalisile kutsha nje, imfanelo zabantsundu azi- banga nto yanto. Inkosi nezi- bonda zibe zinto zokudlala ku Mr. DE WET ngokwenjenjalo wadutywa umzi. Utywala buvulelwe pesheya kwe Nciba bengafuni abantu. Kwi- ntb ezingempato yontsundu singakankanya imiteto emitsha engokuba izizwe ezipesheyd. kwe Nciba zini- kwe ivoti: kubonakele ukuba ini- kwa abamhlope bodwa, bona abantsundu bakutshelwa ngapandle. Lonto ifunyenwe ngamalungu ano- buhlobo nati, ayicasa ke yonke lomi- teto yada yabuyiswa umva. Masi- ngayishiyi into yokuba wona umoya eyaxoxwa ngawo yonke imicimbi engabantsundu kule Palamente wa- wumhle undilekile. Waungowoku- ba ontsundu azifumane imfanelo zake. Ibeke ngumangaliso kuti ukubona umpatiswa ebonisa umoya ombi onjengalowo awubonisayo ku Batembu naku Mampondo. Kulo mcimbi wokugqibela siyoyikisa ngati ukuhatahata ko Mr. DE WET kudale isipitipiti esitsha.

Kwinto ezibenkulu kukutshutshi- swa komfundisi u Rev. J. D. DON ngokusuka abuzele ontsundu owadutyulwa li Bhulu elingu PELSER e Bekesdorp. Iziganeko zomcimbi lowo zise zitsha ziyaziwa ke ngoko ngabalesi betu kodwa into esasikwa- nqisileyo sonke yeyokuba abe ^u PELSER akapatwanga njengabanye ababulali kwakuba kufunyenwe ukuba umfundisi akanatyala ekubeni ete engumbulali kuba enguye ka- kade. Umzi umvele kunene u Mr. DON, oko ukubonisa ngokurola imali ukukwelelisa indleko zake. Sivuya ukubona ukuba abantu bakowetu bakunyamekele ukuposa igada kulo- mkosi. Yimbi indawo kukuba si- bona engakutshwa u Mr. MAASDORF umtshutshisi matyala. Ezinto zibange abaninzi kuti bati likete umteto Wase Mlungwini. Ngapandle ko- kucukusha into ezininzi esingenaxe- sha lokuzingena ngoku, singasuka siti nakubeni zibembi kangaka izinto, mabatate ukomelela abantu, bavuye ukuba lidlule ixesha elibi. Siyavuya ke ukuba sizishiye zonke into zonyaka opelileyo sibe noku- nqwenelela abalesi nabaxhasi betu UNYAKA OMTSHA OMNANDI NOWAMA.

TAMSANQA.

Amanqaku.

NGUMTANDAZO wetu obukali ukuba zangamana imvula zingepeli ngezinyanga zombini zizayo ukuze abantu babehle baputunywe kukudla. Pesheya kwe Nciba akulinywa zingqolowa; nokuba ingaba bezilinyiwe ngalonyaka akubangako tuba lokulima kwelo ngalonyaka ngenxa yelanga. Indlala ke ise itwele amehlo kwelo. Lulo olu udaba esilufumana komnye okwelo ngayo lento : " Indlala apa idala usizi. Sekufe abantu (ndiyakolwa ukuba batandatu) ngenxa yayo kumandla wase Nqabara. ndiyoyika ngati kusaya kufa abanye. Kubiilewe abantu ababini omnye ngenyanga etileyo kq&a Stata; omnye ngalenyanga koka Smith Poswa. Ngawo larnaxesha omabiniAimntu obula- wayo ngumninimpahla umilawa ngama- sela."

UMZI kubonakala ukuba awututuzelwa zinteto zamanene apete ulaulo Iwelilizwe, eziti lomteto mtsha ngowokuncipisa ukutengiswa kotywala pesheya kwe Nciba. Intlanganiso aziyekile. Wenjenje ukusi- balisela umbhaleli okwa Centane ukuva- kalisa imigudu eyenziwayo nga Mangqika amele elo :—Ngomnye. umhla ndandikwintlanganiso yenkosi nezibonda zama Ngqika kwa Centane apa ngalenyanga ifileyo. xa kwakuxoxwa ngomteto omtsha we 154 ka Rulumente wokutengi- swa kwamanzamlilo kulomandla aza Amangqika ngamxelo mnye acasana ne^ nyatelo elinjalo ukuke lingeniswe pakati kwawo. Ayeke ebuza ukuba kunganina ukuba u Ruluinente angxamele ukubatshabalalisa; sebeluqonda uhlobo abanga- ba kulo ke amanz' ainlilo la evulelwa pakati kwabo. Abanye bakankanya ukuba lamanzi sesona sizatu sokulahlekehva nokushenxiswa kwabo eziveni labo e Ko- loni—ke kubonakala ukuba u Rulumente kokona aya ebagxota ngokubagxota; ngoku sebevazi into lamanzi abenza yona kwase Koloni, xa into eninzi yemizi ya- citwa kukusuke abafazi nabantwana ba- tabate lomti. Xa ke kungavulelwa utywala apa, impilo inga kwanjengeyase Koloni. Bayibongoza imantyi yabo n Mr. Fuller ukuba azibhekise ku Ruluinente imvo zabo ngalendawo; nokokuba kwenziwe yonke imigudu ukutintela lamanzi ukuba angatengiswa ngoluhlobo. Njengokuba abahlobo betu abase Koloni bekwakwicala letu, ndicinga ukuba kulu- nge ngapezulu ukuba sivakalise imvo zetu (kwindawo ezinje) entweni." MNGQIKA.—Centane, Dec., 1885.

T KAPA liyenzile eyalo intlanganiso yokucasa ukutengiswa kotvwala pesheya kwe Nciba ngeveki egqitiievo. Umhlali ngapambili ibe ngu Mr. C. Lewis, M.L.A. abebesemgangatweni abateti kunye naye Miss Dr. Waterston (Unoqakata) umhlo- bo odumileyo wezizwe ezintsundu. Mr. F. F. Rutherford, Rev. J. M. Russell, B.D.. Kev. Professor Hofmeyr. Rev. E. Solomon, Rev. E. Z. de Beer, Rev. .T. Smith-Spencer. Hon. C. W. Hutton, M.L.A. no Kev. Richard Ridgill. Umongameli we Konferense ya Mawesile. Kwimpi eya- yiko entlanganisweni kwakuko o Rev. D. P. Faure Mr. W. E. More, obeke eli- Jnngu le Palamente, Rev. W. Thompson.

W Mr- H- Beard.

. ±1. Wilman no Rev. Canon Peters wase Zonnebloem. Inteto yokuqala ebe- kumiselwe ukuba kuvunyelwane ngayo , eyokuoa ukutengiswa kotvwala maka- ngavunyelwa kanye pesheva kwe Nciba. ^geuiswe linene elibaliilekilei o lase inrlnw[U] [F]t [Kut]herford. 'Utabate

indawo yokuba besiti abanve lento yoku- 'Kywala ihmgile kuba ngapa- naobusela. Ukuba kutetwa ngolohlobo u Mr. Rutherford ute ingaba njengOKuba zibiwa idayimani mabasebevumela nkuba mazitXTswJ nguRev.ProfSSlofm^^^^

ngabamnyama n"okwahA[Z1Wey]u ziyo walata kwinteto ka Mr "sn^ [baba]ı mini intlizivo yelonenc n' [Spr•s•]? [nffe]ı vayo. Akuba alate kwinH[1Se$enda_wenl]. obutywala pesheva kwi ° ?[okuba] ngamadoda anjen^o Mr T^^[lba buca8W<]* yakubanga amashwa avSi^ [ote busi]*ı mntu wonke okweli ,ı[mmı] meyr ute namhla kutel^hdw[SSOr]T ?[oñ] ezipesheya kolwandle ezikant'- zikangele ukuba njengokSl [yi8elw^P] lilonje abantsundu ha™i^[b]®[Seuza isi]: Koloni. Ugqibe ngokmi [vl] ndwa kakuhle nga Mabhnln[ent°] ndiswa ngabaudisi bawo RX[0ıı]? ^[0ı] Miss Waterston, owaziwa [vu]landele u ngelokuba ngu Noqakatq \.[nga],[nia1]vetif Lo vedal e k 11 d al a, watsho * n [U ba]

leyo nefundisayo. Ute ni[ı]n?,[ntet°]? [c]y°[ob1] ayaziyo kukuba zonke ihtlob^[qir]?' zibubuti kuhantu abazinknVrL [zo]ywala lizwe kuba heselizweni elff^ nakwabarnhlope basingr ^k at ft A Akuko mfundo, akukc*#^ [th<]JJ ko ase Mlungwini ukuba umntu ontsundu^abusalftft*[1"]^[0] ngobuncatu, litshilo elonenekS

qale aguqule imvelo yake yonke.' Ukuze ziselo[a]S! isayo[hla]ute akin—[Uk] "M- Waterston sanela thilXb^SradodS akowetn ate ngokuti avana n MaiS J mnh-s[maxazi amanx]U»- U Rev. *awavpvnn>^enCer* [ntete] ngeminqopiso Ruliim»n [n]g[a].v°

nabantsundu n

ke Sj[ik]K[ngCna kwab]« P[a]ntsi [k1TM1 a] h^ngangeniselwa utywala. y ntlangamso emnandi enesitozela.

singaukumbuza ukuba ungakudukiseli ukwenza intlanganiso no- Kutumela imitandazo ku Mhlekazi ngalendawo yokucaswa kotywala. Singako- Iwa tina kungasalanga sikolo esinga sa- j [k,wen]za eyaso intlanganiso, nesaso isicelo. I Kosivuyisa ukuzivakalisa indawo ezibe nentlanganiso kwi *Mvo.* Okwangokn

lating policy of Government has done much to complicate matters.

Among the striking events of the year was the remarkable trial of the Rev. J. D. DON for criminal libel on a Dutch farmer—WELLEM JACOBUS PELSER—who had shot a Christian Native near Burghertdorp, and was not prosecuted ; and Mr. DON for demanding that justice be done was criminally prosecuted. The event is still fresh in the minds of the people to need recapitulation. The prosecution disgraced the colony in the eyes of outsiders, and to show that a great many people in the country felt humiliated at the conduct of Government in sanctioning the institution of such a trial the rejoicings of the people have been great at the acquittal of Mr. DON by a Graham's Town jury. A Don Defence Fund has been opened and free contributions are pouring in, and we rejoice to observe that the Native people are adding their mite in appreciation of the victory Mr. DON has won in their cause, which, on this occasion, has been the cause of Truth and Justice. That nothing has been done by Government, either to bring PELSER to justice or to disapprove of the conduct of the delinquent Solicitor-General, has caused the Natives at least to doubt the oft-boasted purity of the colonial judicial institutions.

Depressed and distressed as we are, then, by the lamentable mistakes and failures of the closing year, our readers will easily appreciate our pleasure in being enabled to turn over the sullied page, and will, we are sure, not doubt our sincerity in wishing them one and all A HAPPY AND A PROSPEROUS NEW YEAR.

Editorial Notes.

OUR friend the *Argus* writes:—" *Native Opinion* is calling on the press, with its powerful influence, to ' protect the Natives from this ferocious Government.' The description is an irritating one, and, looking to what the Upington Government has been and what many friends of the Natives fully expected it to be, we cannot say that it is sufficiently deserved. The Ministry have distinctly got off the rails upon this Glen Grey business, but their administration, as a whole, has not been characterised by any wanton disregard of Native rights—not because of any innate sense of justice in the minds of the Premier and his colleagues, that we cheerfully allow, but because the tail which wags the dog has not called out for measures of Native repression. Il that were a dish that had been ordered, the versatile Mr. Sprigg and his colleagues would have been as ready to serve it up as any other. The Natives could have no better security for righteous administration than they have in the kindly disposition towards them of nearly all the leading men amongst those on whose breath the present Ministry depends. Mr. De Wet has said that he cannot hark back in this Glen Grey business; but if it should dawn upon the perception of his colleagues that even their Parliamentary majority think they have made a grievous mistake, Mr. De Wet will be overruled, and what will happen then might furnish an interesting speculation. The Secretary, who is of a somewhat autocratic turn of mind, is known to have chafed greatly at the extent to which Mr. Sprigg, whom he does not really love or trust, has presumed to 'boss' things during the absence of Mr. Upington in England, and he was especially angry at being passed over by the protesting town's meeting at Queen's Town. Mr. De Wet, in short, is sick and wearied of the cares of office, and mate no secret, in conversation with his friends, of his desire to be out of it. This, however, is a consummation not to be wished, for, upon the whole, the member for Somerset is about as stable a man as there is in the firm, and if he were to retire, there is no telling what mischief the remaining members would not do."

IN regard to the remarks addressed to us by our contemporary we beg to say *Pecca- vimus.* We recognise what our contemporary says about what was expected of the Upington Government, but it was a fear that these expectations were suddenly becoming realised that we uttered the appeal to our Press friends, and were goaded to employing the intemperate language complained of.

IT is earnestly to be hoped that fine weather may last, at all events, for the next two months, when the maize and the millet crops are expected to be ready, for famine is already driving people to desperate expedients in the Transkei, where, we understand, people were not able to sow wheat on account of the drought breaking up rather late in the year. A trustworthy correspondent, dating from Butterworth, sends us the following on this subject: —" The famine up here is very grievous. Several deaths (six or nine, I forget which) have occurred from starvation in the Willowvale district, and I fear that there will be others. Two dreadful murders have also been discovered: one a month ago in Stata's Location and one this month in Smith Poswa's Location ; in each case the owner of stolen stock being killed by the thieves."

NOTWITHSTANDING the emphatic declaration of Ministers and their pot-lickers that the object of the liquor proclamation relating to" the Transkei is restrictive, the country, we are pleased to see, has not ceased to advocate its repeal. A fellow-native in the Centani district of the Transkei says : —" One day I attended a meeting of chiefs and headmen, which was held at Centani, when the law legalizing the sale of ardent spirits to Natives came under review. The Ama- ngqika unanimously opposed the introduction of the free trade in brandy among them. They were puzzled why Government wanted to destroy them, for what they would be when the traffic is established they knew very well. Some of the speakers attributed to this fire-water the loss of their homes in the Colony, and in the present step they recognise another step to move them on. The introduction of brandy among them would reduce them to the condition in which they were in the Colony. They asked their magistrate, Mr. A. W. Fuller, to refer their opinion to Government and resolved to do all in their power to oppose the free sale of liquor among them. It seems to me that it is meet to publish our opinions on matters of this sort."

CAPE TOWN has held its meeting to urge the views of those who see evil in the train of the free trade in liquor. The chair was occupied by Mr. Charles Lewis, M.L.A., who was supported on the platform by Miss Dr. Waterston, a well-tried friend of the Natives of Africa, Mr. F. F. Rutherford, Rev. J. M. Russell, B.D., Rev. Professor Hofmeyr, of the Theological College, Stellenbosch, Rev. E. Solomon, Rev. E. Z. De Beer, Rev. J. Smith-Spencer, Hon. C. W. Hutton, M.L.A., and Rev. R. Ridgill (President of the Methodist Conference). Amongst those who were present in the body of the hall were Rev. D. P. Faure, Mr. W. E. Moore, formerly a member of Parliament, Rev. W. Thompson, Rev. W. B. Philip) B.A., Mr. H. Beard, Mr. H. Wilman, formerly member for Beaufort I West, Rev. Canon Peters, Warden of Zonnebloein. Mr. Rutherford moved the first resolution that the sale of liquor be strictly prohibited in the Transkei. He ridiculed the argument oft-urged in favour of free trade in liquor, that because at present liquor was smuggled then restrictions must be swept away. He effectively disposed of it by asking whether the Government would say that because I.D.B. prevailed at Kimberley the whole diamond trade would be open and free to all. He protested as a citizen against the Natives being ruined by the liquor trade. The motion, which was afterwards carried unanimously, was seconded by Professor Hofmeyr, who considered it a great honour to be enabled to advocate the cause of the Natives, and proceeded to refer to the well-known feeling of Natives against the unasked- for privileges. He pointed to the protestations of those who knew the Natives best, and to the appeal made by Mr. Sprigg when his heart was in its right place. After quoting the protest of Mr. Laing, who had, in a letter to the Rev. J. A. Chalmers of Graham's Town, said that the results of the Proclamation would at no distant date be in many ways utterly calamitous to every person in the Colony, the reverend Professor went on to say the Natives were appealing to the Colony, which was now standing its trial before the civilized world, which was awaiting to see whether the cry of the Natives was to find an echo in the heart of the citizens of South Africa—yea or nay. He remarked that the Dutch people had their ministers to awaken them. Miss Waterston-, formerly of Lovedale, next addressed the meeting, and made one of her amusing and instructive speeches. She gave the audience the benefit of her experience as a doctor, that intoxicating liquor was poison to the black men who were natural to tropical and sub-tropical climes and even to Europeans in the heart of the black man's country, spirits were ruinous to health. No civilisation, or education, Miss Waterston continued, would enable the black races to use alcohol, theii- nature would have first to be changed; and their whole existence as people depended upon their being total abstainers. Our observation wholly confirms Miss Waterston's remarks, and we urge our people to desist from taking fire-water. The Rev. J. Smith-Spencer dwelt upon the compacts entered into between the Government and the Natives, when some of the Native Territories were annexed to the Colony, and which have been deliberately broken by the Government by the issue of the Proclamation. A petition to the Governor was signed. The meeting was most successful.

As we are satisfied with the earnestness of our people in their opposition to the Liquor Proclamation, we beg leave to point out that the best means of making themselves heard is that every Mission Station in the Colony and in the Transkei should draw up and send its own memorial to the Governor against the Proclamation. We should be too glad to be the means of conveying to the public the news of such meetings having been held. As far as we know at present the following Native Stations have held meetings: —King William's Town, Peelton, Cradock, Graham's Town, and Butterworth. Do the other Native Stations approve of the traffic in poison? If not, how are we to construe their silence ?

WB understand that a Conference meeting of the Free and Presbyterian Churches held in Fingoland last week has decided to send a strong petition to the Government regarding the obnoxious clause of the Liquor Proclamation which practically opens the flood-gates of liquor over our countrymen in the Transkei. At the same meeting our friend, the Rev. Dr. Soga, who is at present at Mbulu, was definitely appointed missionary to Bom- vanaland. A site has been obtained from the authorities, and it is said the reverend Doctor may start early in Jan^ uary for his new home. It is the sincere wish of all his countrymen in those parts that God may speed him and his.

A THOROUGH GOOD COOK.—Lady ? " Then why did you leave your last place, pray ? ' Cook : " Well, ma'am, after Pm done work I am very fond of singing and playing on the accordian, and missus hadn't used to like it —and so I give notice ! "

sazi ukuba zenziwe ngabantsundu e Qo- nce, e Ncemera, e Cradock, e Rini, nase Gcuwa. Zaneliswe kutengiswa kwetyefu na ezinye Jindawo ezite cwaka ? Ukuba azanelisiwe yintonina lento ziyenzayo ngokuti cwaka, ubuhlanti buvulwe nge- zantsi ? -

BEKUKO peslieya kwe Nciba ngeveki ngqitileyo intlanganiso yabafundisi ba- masebe amabini ase Rabe—i Free Church ne U. Presbyterians. Kwinto ezigqitywe kulontlanganiso ibekukuba batumele umtandazo wayo kwi Ruluneli ngenda- wo le inkulu yotywala. Kwakulontla- nganiso kugqitywe kwelokuba u Rev. Dr. Soga unyana womfi umfundisi u Rev. Tiyo Soga, osese Mbulu ngoku, ayekuqa- la umsebenzi Welizwikwela Mabomvane. Tsiza sesikolo sesifunyenwe angati ke enjenjeya kwakwintsuku zokuqala zika January lo uzayo. Ngumnqweno nomtar ndazo wamawabo alapa ukuba wangama- na angasikeleleka, u Sombawo abe naye.

Ibala Le Krikiti.

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Ngemhla wamashumi omabini anesita- .ndatu (26) kulenyanga kwaqubisana ama- bandla e " Champion " ne " Try Again " iase Qonce apa. Yangena matanci impi ye Try Again, yenza inani elifanelekileyo ngokucokisa ukudlala. Kwadlala into ka Fisher i Captain, ngohlobo olungena- kutandatyuzwa—yawomeleza umhlambi wayW Yangena impi ye Champion ya- dlalainto encomekayo kanye, tina babo- tneli asizange silibone elikaba lidlala ka-kuhle kangaka; kwada kwadlala umfo ka Seti ongaqiwulwanga mbilini nakukula- ndelelana okubi kokupuma kwempi ya- kowabo, wema emi wada wati gingci inani elibukekayo. Emva kwe Luncheon abuye angena amanene e Try Again, ayi- gqwakaza kaloku ngokuyiqela yawuha-mbahamba umhlaba, apuma enze kwa inani elifanelekileye. YapindaeyeCham- <pion—yafika seyigcalile eye Try Again irnise into ka Abrahams neka Butler eku- boleni—yeka ke wena yehl' imame, yaku- tshwa njengamaboni impi ye Champion yangu qwiti-qwiti. Ite ukuba izokuba ngawokugqibela akubeta u six o'clock, seva ngempi ye Champion seyisiti "time up" hip hip hurrah! Yati nqa eye Try Again kuba bekungamiselwananga nga- xesha, yati yimani sigqibe, yayiseyiha- mbile eye Champion imkile, yashiyeka iduma nayo le ye Try Again, isiti siyoyi- sife i Champion isibalekile. Sadana, si-daniswe nayenye indawo yokubuye ange- aaiswe oka 'Landule ebepumile ekuhleni •anganiswe ngabahleliyo ingezizo ne Umpires. Kulandela izikora:—

CHAMPION.

	1st Innings.		2nd Innings.	
*W. N. Seti, b Abrahams ...	29	b Abrahams ...	4	W. Ganya, b Butler 0
!E. B. Soga, c Webster	16	b Butler…	2	
J. Sidayiya, c and b Butler...	6	not out	1	
J. Soga, c Brand	1	b Butler...	1	
A. Ngcumbe, b Abrahams ...	11	b Butler…	0	
D. Thomas, b West.....	0	b Butler…	0	
J- Xelo, not out	0	c & b Abrahams	0	
N. Bovana, b Butler	3			
J. Barnabas, b Abrahams ...	0	b Abrahams ...		
32. Landule, l.b.w.....	0	not out	0	
Byes 3, no balls 1, wides 2	6	byes	3	
	72		15	

Grand total, 87.

TRY AGAIN.

	1st Innings.		2nd Innings.	
•Jacobs, b Bovana	2	b Xelo	4	
•Oarles, b E. B. Soga	3	b Xelo	4	
Abrahams, c Barnabas	10	c Landule ...	5	Fisher, Lb.w., b Ngcumbe ... 29 b Xelo 10
Draai, b Soga	0	bXelo	7	
'West, b Neumbe	0	not out .....io		
Butler, b Soga.....	0	c and b Xelo...	1	
Taylimakies, b Barnabas ...	3	b Soga	2	
Flink, c Barnabas.....	lb	Xelo	6	
Brand, c and b Ngcumbe ...	2	b Bovana ...	4	
Webster, not out	1	stpd Bovana ...	2	
Extras	5	extras.....	'4	
	66		57	

Grand Total, 113.

Indleko ka Rev. J. D. Don.

Imaii eseyituuyelwe knti ngabantsundu ffigaleveki ukunceda kwelityala yile:—

	£	B	d
Mr. N. Mantsayi (Etunxe)	0	2	6
Mra. Mantsayi Sen. „	0	2	6
Mr. R. Mantsayi „	0	1	0
Mrs. M. Mabombo „	0	2	0
„ Klaas „	0	1	0
Mr. John Sigabi (Kamastone)	0	1	0

ABALIMI NA BARWEBI.

Ngenxa yeholide ayibangako kakuhle umisito apa e Qonce. Obeko kusasa nje ube ennoinane. Amanani awabanga ntoyimbi kunaweveki ezanduleleyo. Inkuni zinyukile.

E-MARKENI.

E-KOMANI (December 24).
Ibotolo, 9d to 1/3 ngeponti Amaqanda, 1/3 ngedazini Umbona, 10/ to 12/6 ngekuln Irasi, 8/ to 11/ ngenxowa Ihabile, 2/9 to 4/3 ngekulu Itapile, 4/3 to 8/ ngenxowa Umgubo, 9/ to 11/ ngekulu Inkuni, 15/ to 31/ ngeflara

E-ALVANI (December 24).
Ibran, 6/ to 7/6 ngenxowa LAsi, 8/ to 10/6 ngenxowa ^otoio, 1/6 to 2/6 ngeponti Ihabile, 2/6 to 4/ ngeknlu Inkuni, 19/ to 25/ ngeflara Umbona, 18/ to 20/ ngenxowa Umgubo, 26/ ngenxowa Itapile, 14/6 to 15/6 ngenxowa

E-MTATA (December 22).
Ibotolo, 1/7 to 2/9 ngeponti Amaqanda, 1/2 to 1/6 ngedazini Itapile, 2/5 to 10/ ngenxowa Ihabile, 4d ngesitungu inkuni, 7/6 to 10/ ngeflara Umbona, 25/ ngenxowa Amazimba, 15/ ngenxowa

SOME people have an erroneous idea of the Kafir shepherd. They think he is naturally bad ; but he isn't. It is the " Cape smoke " he drinks that is bad.

NATIVE OPINION

WEDNESDAY, DEC. 30, 1885.

1885.

IT is usual, at this time of the year, for the newspapers in old England to summarise the events of the closing year : and such a retrospect is not always without an interest peculiar to itself, especially during the holidays. For a paper tied down by circumstances to the size of *Native Opinion* such a task would, however, be unsatisfactory both to him who attempts it and to the earnest reader ; for while the interest of the undertaking would lie in its completeness, exigencies of space would greatly hamper the writer. This, by the way, is a question for our supporters and well-wishers to determine ; and for the present, at all events, we are in the predicament of having to make bricks without straw.

To our people the year that is about to breath its last has been in every way a most trying one. It opened with the usual scourge of South Africa—drought, which made short work of the crops, and precipitated the native people into a condition scarcely distinguishable from actual starvation. No doubt this state of things was accelerated by the commercial depression and stagnation of trade, the absence of work arising therefrom, and the working of the retrenchment schemes of Government, which have resulted in the almost total cessation of public works. About the middle of the year matters had come to such a pass that means of relief had to be seriously considered. Indeed, the most necessitous cases received assistance partly from private bounty and partly from Government. The readiness of the latter to help with seed advances is especially to be commended, and though many bad cases had to go unrelieved because the Government was at a distance from the scenes, and had to be guided by conflicting counsels of interested as well as of prejudiced individuals, we must be thankful for what it did. Mr. IRVINE'S generosity will never be forgotten by the natives of Kaffraria for having come to their rescue when they were in sore need. " There was no " doubt," said the Rev. Canon WOODROOFFE at the Graham's Town Synod, " they were at present " labouring under special depression ((and disadvantages, but this was a " wonderful country—two month's " rain would dispel their present " depression and make them all " prosperous and glad again." And so it was. The rains that fell at the end of the first quarter of the year and enabled the people to sow wheat crops, revived the drooping hopes of the country. Unaccountably the hopes based upon the wheat crop have stopped far short of realization as the blight has done much damage. Still the people have been enabled to tide over their difficulties. The maize and millet crops are still looking well, and the weather seems to be all that one could wish to ensure a good harvest. At present the outlook is hopeful.

The year again will be noted for the establishment of a crown colony in Bechuanaland. This has been done mainly through the persistent efforts of Sir HERCULES ROBINSON. It does not seem to us that the magnitude of the task that his Excellency has accomplished is either appreciated or understood by colonists. Thwarted as never a Governor has been by his Ministers, Sir HERCULES succeeded in persuading the English Government to put aside its well-known predilections in respect of South Africa and had them to enlarge their responsibilities in these parts. The Imperial Government has by this act alone distinctly shown that it means to continue its hold on its possessions at the Cape, and the immediate effect of this decided action has been a moderating influence cn hotheaded Afrikander and Republican schemers and day-dreamers—a class of people which was threatening to make South Africa unworthy of a moment's purchase. Now we have peace in every portion of South Africa. It is sheer, hair-splitting to speak of Sir C. WARREN'S policy with respect to Bechuanaland. As a soldier he could have had no policy of his own. It seems to us that if he unfortunately differed with Sir HERCULES on any point, that difference should have been regarded as an ordinary family squabble with which outsiders have nothing to do. For our own part we are content to congratulate Sir CHARLES WARREN on his bloodless victory in Bachuanaland, but all credit for the pacification of that country is wholly due to Sir HERCULES ROBINSON. This we believe will be the verdict of history. While whatever military success that has been achieved there will indisputably be placed to the credit of Sir CHARLES WARREN. Nothing would lay the natives of this country under a deeper debt of gratitude to his Excellency than like efforts to place the natives of the Transkei, Tembuland, Basutoland, East Griqualand on the same footing that he has placed Bechuanaland. We would that he should not dine with his passengers before making efforts to settle this question. He would place these large masses of natives beyond the blundering incapacity of Secretary for Native Affairs, and place them under a stable and a considerate administration. The Colony would then be enabled to. develope its own resources without the standing spectre of myriads of natives sick and tired of colonial rule. £

Politically affairs within the Colony have been in an unsatisfactory state. The session of Parliament disclosed an unexampled condition of things^—a Government afraid to lead for fear of being deserted by its followers. The Ministry is said to live and move on the support of Dutch Boers. True, they have the solid and blind support of the Boers, but that factor would be nowhere if the English members — such as Mr. PEARSON of Port Elizabeth, Mr. FROST of Queen's Town, the members for Albany—Mr. J. G. WOOD and Mr. CROSBIE, those for Fort Beaufort—Mr. WM. AYLIFF and Mr. LAING, and Mr. GOCH and Diamondfields members, were not stupidly playing into the hands of the Bond by assisting, it may be unknowingly, that dangerous body to carry out its crude and ill-digested programme. Thus then the Bondman of the West was allowed to sell his brandy on togt, injustice was done to Mr. HOSKYNS, pledges were broken with NQWILISO in the matter of Buntingville Institution, and the thin edge of the wedge of Dutch policy was introduced. This policy has since been developed in the trampling of native rights, the brow-beating of native chiefs and headmen—thus generally stirring up the natives — and the legalising of the sale of liquor to natives in the Transkei. In this connection may be mentioned the measures dealing with the Transkeian representation in Parliament which, while professing to give to the (people in those Territories members in Parliament, were so directed as to give the vote to a few straggling Europeans, while the black men were carefully deprived of their undoubted privileges as subjects of the Queen. When the insidious attempt to " dish " the native was discovered by the lovers of justice every effort was made to prevent the passage of the Bills as they were, and finding that their trick was discovered the Ministry had them shelved. About the most gratifying feature of this session, however, was the calm temperate spirit with which native affairs were discussed by the members of the three parties. There was much profession to conciliate and recognise the rights of the natives. Thus it was with no small degree of surprise when we observed the Secretary for Native Affairs' attitude towards the Glen Grey people, and that of the Government towards the Pondo claims. On the latter subject we fear that the vacil

Amayeza ka Cook Abantsundu.

UMZI ontsundn ucelolvra nknba ukange- lise lainayeza abalulekileyo.
Elika

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Elika

COOK lycza Lokukohlela (Lingamafuta). 1/6 ibotile.
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COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile.
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Mpahla enxitywayo I Qiya ezintsha Izihlangu ze Lastike Izihlangu ezibotshwayo Izilipari ezine Lastike Ikwiliti ezimabalabala (zitengiswa tshipu)
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E-QONCE.

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

Isaziso Kuhahambi.

UGEORGE WILLIAM A. RADASI wase Mpofu. Uyazisa kubo bonke abahatnbi ukuba kuko i POST CART eauka Ernpofu (Seyuiocr) eya e Bofolo (Fort Beaufort), ibuye ngo Mgqibelo, yenjenjalo bonke Olwesihlanu ne Migqibelo.

Ixabiso lishumi linantlanu (15a.) leaheleni ngomntu omnye. Kunokukwela iaitatu sabantu kuyo.

J. RADASI.

Seymour, 6 August, 1885.

Kubabhaleli bam.

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

Kubabhaleli bam.

NDIYABAZISA bonke ababhaleli bam ukuba lomzi (Etembeni) ndiyaku- wushiya ngomhla we 21st ka December, 1885. Izebenjenje ukundi'.alela kwabo, care of C. F. BLAKEWAV, Morley WMS.

ELIAS JNO. MQOBOLI, •
Etembeni, Unazimkulu.

ISAZISO.

IVENK1LE entaha yezitya zentaimbi, e SMITH STREET. lyakuvulwa ngo Mgqibelo ongapaya 2 January, 1886.
King William'a Town, 30 Dec. 1885.

OZELWEYO.

PHILIP.—Inkoaikazi ka Rev; W. PHILIP obe se Guba, ibeleke INTOMBI, ngo December 2G, 1885.

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe Nakweli

Nabatengeli bofani ngofani,

'Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA. IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

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

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetufsitenga ngapandle kokwenza tyala, ngokwenjenja- lo^ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa nge- nto p^ukuba itengiswa amkowa apa.

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H.S.WAUGH&CO.,

THE ARCADE,

QUEEN'S TOWN.

UMZI ontsundn ose Komani, e Hewu, e Skapu, e Kama- stone, ku Ndlovukazl, kuzipaluka zase Batenjini, na- kuyo yonke imimandla yeli-pezulu 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, Ikresbbanti, namaqina.

Izihlangu zentlobo zonke.

Impahla Yamaledi:

Ilinzi, Ikeleko, Ikeshmiya, Iprint ziqala kwi- tiki iyadi.

Ihen setini, Iprinti ezibusetinira zohlobo olutsha zona.

Ewimpahla 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 eseyihonjisiwe, ne Bonet.

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

Nifikile e Komani buzani kuqala indlu ka

H. S. WAUGH & CO.,

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 Towm 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 proclaim 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 Tow'n had no right to treat about the Umzimvubu. They did not con£s*lt 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 perfectly 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 th& transaction. I am Chief over it. If MQIKELA has anything to say he muse 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

AMAZIMBA

NE

MBEWU YOMBONA OBOMVU,

INTLOBO EZILUNGE KANYE.

KANJAKO

UMBONA OXABISO LILULA -WOKU DLIWA.

JOHN J. IRVINE & CO.

IZISULU! IZISULU !

J. no C. HEDDING,

KWIVENKILE; YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Xosa bafuna' ukuba itshayeleke tu kwakamsi- nyane.
Intengiso iqala ngo Mvulo lo wanamhla.
Qondisisa kakuhle apo bakona ikwivenkile yakwa Ngqika e-Qonce.

Kulahleke Okanye Kubiwe.

KUMZI wamapoliaa e Bofolo, ngati kungo 10 October, INKABI YE.

HASHE emnyama, elimaila ushunquliweyo, Ude ngokulingeneyo, lidala.
KWANE NKABI yehashe egwangqa; enekolo ; imilenze imhlope ino P umtshiso kwinyonga yokunene, Iide, iminyaka mi. hlanu.
Owafumenayo nongandilandisayo wovu. zwa. Umkondo mantunyelwe ku

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

Lishicilelelwa umninilo, u JOHN TENGO-JABAVU n<n,
King William's Town.

R. W. ROSE-iliKES,

Umteteleli-Ematyileni,

AVU NGU HAY BROTHERS, Smith Street

Umqinizi.,

WEMVUMELAN0,

Umanani Weziqiniselo

LONKE UNYAMEKO uyalunikele ekute- teni amatyala abamnyama nakweminye^ imicimbi yabamnyama—ofuna umhlaba uno- kufunelwa,