kwemfundo kwela Mangesi, nobunzima obayihlelayo ide ipantse ukuputa, no- kwamnkelwa kwayo ngama Saxon ade ayitumela emva apo ayevela kona; waye esalata kuti ukuze singapeli temba kuba apa e South Africa ayibanga nawo loma- shwangusha, ngakoke kuti kulindeleke ukuba siyitumele kwezinye indawo.

U Mr. R. Ndungane usuke wati: andi- zikuteta nto inkulu koko kutetwe ngu mongami, ngokuti apa akuko ntshutshiso zingaba zitene mbe nemfundo kweli, ewe, oko kuyinene, nakuba kunjalo, aku- sweleke miqushekane, imihamba pantsi evela ko Hedeni, kuba bona bengaboni lungelo livela emfundweni; kuba kunga- te sululu nakumtombo wayo. Ezo izizwe zaye ekufundisweni kwazo zingacaluli bala; kanti tina ekufundisweni kwetu bambalwa abati nabobafundisayo baba- nyamekele.

U Capt. Veldtman usuke wati: kuko into endibanga ukuba ndenze lamazwi, ndize kuva apa ukuba njengokuba nilapa ningumlisela wantonina ; ndivuyiswa ku- nene koku kutetiweyo ngumongami; kuba tina silifumeneyo ilizwi silangaze- lela kunene ukuba sazi ukuba wona Amangesi la atinina ukuze abe nako oku kwazi nalenkonzo, ukuze banyamekele omtina bomtina. Nonke namhla nipa- ntsi kwesihlalo sofefe. Waquba kunene ngokubonisa ukuba masingayami ku Mangesi anekwele kodwa sifundiswe ngokwaneleyo tina kunexesha labo, ma- senze ngokudlulisileyo kunabo.

kwasingiswa indawo yokube kubule- lwe Canon Woodrooffe Umhloli zikolo u V. L. I. Bassi watelelwa ngu T. B. Mato- lengwe ukuba o Messrs. R. Ndungane, F. F. Vetbooy no P. Tshacila babe ligqu- gula lokuyila oko kwenziwayo.

Lamanene anyulwa ukuba abe ngama- lungu entlanganiso o Messrs. S. Makape- la, Manasseh Mbeki, Elijah Mda, Joel J. Madubela.

Ngokungafiki kuka Mr. Falati ipepa lake lafundwa ngu Mr. F. F. Vetbooy, ngengozi zolutsha. Elipepa alivakalanga umpunga walo, nakuba kunjalo kwenzi- wa inteto ngamanene entlanganiso.

Intlanganiso imiselwe kwa Lutuli nge 29 April, 1886, umcimbi wayo woba nga- inapepa abantu abaziwa kunene o Messrs. F. Sidziya no S. Makapela, nokunyu- lwa kwamagosa onyaka omtsha.

Indleko ka Rev. J. D. Don.

Imali eseyitunyelwe kuti ngabanteundu  
ngaleveki ukunceda kwelityala yile;—

£ 8 d

Mr. Joel J. Madubela 0 10

„ A. P. Mapanjukelwa 0 10

„ Enoch J. Madubela 0 0 6

„ Theo. Ndwandwa 0 0 9

„ Wm. Johannes 0 0 6

THEOPOLIS.

Mr. Klaas Mqaqo  
„ Henry Mqaqo  
Eliza Mqaqo  
‘Chrisse Nqezo  
Williamina Nquka  
Yona Maneli  
Lousa Maneli  
IKatiya Nxengewa  
Hans Lujiza  
Piet Ngcubu  
John Gaba

Mrs. Gaba  
Dana Quluba  
Nathaneil Duna

ana

e Kokowa  
Kokowa  
 Bennie

Bennie

Bennie

Vena

Bangani

eMekula  
Vena

Zatu

Paul Petu  
Paul Petu  
Dyonkors  
Kanstin Henry  
Joel Gaba  
Jecob Ngcaba  
Mrs. Ngcabu  
Jacob Petu  
Nonenti Petu  
Jack Mba

0 10  
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0 10  
0 0 6

Izababaleli

“ ISIXANDO.”

Etembeni, Umzimkulu, Nov. 13, 1885.

Nkosi Mhleli,—Kaundifakele lenda- tyana yam incinane, endifuna ukuba nditise nqa uinzi ngayo.

Isixando yilenyama yomhlubulo, le kuliwe ngayo kwa Baca e Mzimkulu nga- bazalwana abazinkosi ezimbini, u Msi- ngapatsi no Nobekwa, ebiseyike yavaka- la kwipepa lase Qonce *Imvo Zabantsundu.* Ke elityala liyakungena ngolwesi-Ne elu 21 November 1885. Kodwa abantu bona sibalwayo bafakwa etolongweni, nangona bati ukugwetyelwa kwabo entangeni apo, kwaketwa abo bati bakubinza ezabo za- hlaba ebantwini, akwabotshwa balwi bonke. Ke ngako oko lento andizange ndiyibone xa kusenziwa nje umteto au- tati indawo yawo, kanti ngabo abatshoyo ukuti “ the Law must take its course.” Kulusizi ngezigusha zibotshiweyo, ngokuba zinkosi ezoneneyo, azi abantu aba yintonina. Kanti tina ngesiko letu shebet xa abantu balwileyo basuke bahla- umhlanga kupela ityala libe lipelile. Asizanga sayibona lento yokuti ‘ incani ’ zibe zizo ezibotshwayo. Mandityoboze ngeliti-

Lilani! lilani! bafazi bakwa Baca !

Nani xitikosi zakwa Baca, Kuba zonke “ inenihi ” zenu zimnkile Kwa Baca asikw’ isitunzi!

E. Jno. Mqoboli.

Engcobo, 12 Dec., 188.».

Nkosi yam,-Ndiyatemba ukuba aku- yikunqwanqwa ukundifakela ezindawo zilandelayo endililisa ngazo umzi wako- wetu ndiwubopa ngokubhubha kwetsha.- we lakuti u Mr. Mahonga umfo ka So- tshozana Ingcwaba alidinwa kukamisa, umhlakulo awupeli kuselela, neliso a1- gugi kulila.

Pants’ ukuti singakolwa nakuba besi-  
sazi ukuba impilo yelotshawe ibutwezi;  
ute wakufika umbiko oti u Mr. Mahonga  
ubhubhile sike ababiki bangati yinto  
bayite tshe emapupeni lobuya ixesha no-  
napakade zisenzele ibuyambo. Hai, aku-  
banga njalo wajokisa ngobunene; kanti  
isicamagusho esimenzelayo zibeta emva,  
yena seyete qeke pesheya komlambo.

Asibanga nazwi lakuteta namandla aku-  
sebenza, amehlo etu azala lusizi nokotu-  
ka, nomlomo wangcangcazela nentliziyo  
yankwantya ngokuba injengele negcisa  
la Batembu lisishiyile. Noko salinda  
sicingela ukungati kobuye kutiwe impilo  
yake iyatembisa, akubanga njalo, imihla  
efikayo yaqinisela ukusishiya kwake;

sancoma sati:—

Ubuhle baba Tembu butshonile  
’Tshonile lontloko besiyitanda,  
Alele lomehlo besiwabuka,  
’Tyibilikel’ engcwabeni lomzimba,  
Sike weshwaka u Mtembu wenene  
Ute shwaka kanye ngonapakade  
’Tehonel’ entlalweni yabafi,  
’Liso lo Mtembu alisoze lambona,  
Omnye ebelimtanda kangaka.

Umtembu akasoze abento emnkelwe

ngumfo ka Sotshozana, indoda ebinesito-  
mo kwimicimbi yobuzwe nobuhlanga,  
ezifumane igama nembeko emlungwini.  
Ebengumtandi wezwe nohlanga lwake;  
ngokunamatela eluhlangeni lwake, eku-  
beni ashenxe kwinto acingela ukuba  
ililungelo lwalo ukuba liftin’ ukushenxi-  
swa umhlaumbi ukutshitshiswa, kuno-  
kuba alikanyele ubunganqumla umqala.

Ebengenjengamanye amatshawe akuti,  
ati xa atate isiqendu esipambili afike  
ondele kumalungelo asembonjeni anga-  
teni nawabanye. Malunga nombuso lo,  
wahamba ngobulumnko obukulu onge-  
hlal’ ubufumana: wazipepisa nakwindle-  
la zobukencezi ute ngokwenjenjalo woyi-  
kwa ngamawabo.

Ute akuyiti hlasi ingqoboko,ubu orlam,  
nemfundo yentsapo yake wekwasu, wa-  
ngxamel’ ukuti dladlu paya, wati esenje-  
njalo wakoba namawabo. Ati ngelinye  
ixesha ebhekiselela emfundweni: oko  
indiposileyo mna bona abam kotshiniza  
ititshala ngobutshivela ezibabonisayo  
ekufundiseni abantsundu indleko zona  
bendizixolele. Wayifunqulela intsapo  
yake nomzi wake ebu orlamini kudidi  
lokuqala kwabantsundu (Xosa), ukuba  
bako bambalwa abasentla kwake. Ubeli-  
kaya labafundisi nekaba elifundileyo eli-  
ndilisekileyo.

Fuman’ uzala Mtembukazi okunye ko-  
dlula ikulu leminyaka onje Umtembu  
ungasoze umzale, okunye womfuinana  
emva kwexesha elide ongasivalayo isi-  
kewu somfi. Ebeyindoda engqondo  
ingahexiyo, igora ekuteteni, um-krestu  
wenene, itshawe lodidi, indoda yamadoda.  
Atike Mtembu, nowasemlungwini wo-  
bon’ ukuba kunyembelekile.

Ndim owako

*J.* F. Tantu.

nje

ISIKOLO SASE CUMGCE.

Emhlanganisweni, Pondoland West,

27 Nov. 1885.

Nkosi Mhleli,—Ndicela kuwe indawo epepeni lako ukuba undifakele lamazwi ambalwa. Indawo yokuqala yile afuna unkosi u Nqwiliso ukuba ndiyibhekiso kuwe yeyokuba yinina ukuba Umhleka- zi u Rulumente ayitabate imali abesince- dile ngayo esikuleni sase Cumgce, ngo- kuba lomali ka Rulumente ibiya kunce- da abaninzi abantwana base Mampondwe- ni ukuba bafundiswe ukuze kuti emaxe- sheni ezayo bevane noyise wabo u Rulu- mente ; sidanile kakulu tina Mampondo anganeno ko Mzimvubu ukuva ukuba u Rulumente uyayitabata lomali eyayite inkosi u Nqwiliao umfundisi wase Cu- mgce makaye e Kapa aye kucela uncedo e Palamenteni yase Kapa ; savuya kakulu aknbuya umfundisi, esiti, kuvunyiwe e Kapa ukuba siyakuncedwa ngemali ye- sikolo sase Cumgce. Anditeti ngamanye amacala ase Mampondweni anjenga pe- sheya ko Mzimvubu ekutiwa ngokwa Mangesi East Pondoland, bozitetela ngo- kwabo nabo; nditeta elicala linganeno ko Mzimvubu elipetwe yinkosi u Nqwi- liso. Uyabuza ukuba konakele ntonina ku Mhlekazi u Rulumente ukuze ayita- bate nje imali abesincedile ngayo, ngo- kuba tina Mampondo anganeno ko Mzi- mvubu besimbulela u Rulumente nge- ndawo ezimbini ebezibonakalisa ubuhlo- bo no Rulumente nenkosi u Nqwiliso, yindawo yokubeka indoda efanelekileyo nefezekileyo, indoda anenene nenyaniso ngentsuku zonke, ogcina inene nakuma- kosi azipeteyo, oqala kuwo onke amakosi ngemfanelo ewabonisa ubuhlobo no Ru- lumente. Indoda engu Meja Elliott inkosi yemantyi zase Batenjini indawo yokuqala leyo. Eyesibini indawo yiyole yemali yokunceda isikolo sakowetu, le namhla esiva ukuba uyayitabata. Singa- dana kakulu ukuba u Rulumente uyaye- nza ngenene lonto, kuseloko asikakoiwa kakuhle ukuba uyakuyenza Umhlekazi. Inkosi u Nqwiliso uyayinyanzela lento ukuba mandiyibhekise kuwe ukuze umfa- kele epepeni lako.

Ndim umkangeli wendaba zake zonke Philip Charles.

IMANTYI EYONA.

Exhora, 7 Nov., 1885.

Nkosi Mhleli,—Andizanga ndibhe-  
kise nto kuwe; ndiyifumene imantyi  
enokuvusa uhlanga u Mr. Liefeld, ebange  
na Magcaleka ukuba alime ingqolowa,  
netapile ; namadoda ayahlakula into leyo  
ingazanga ibeko kwa Gcaleka. Ukutsho  
ndiyayincoma lonto “ Lipumile ilanga  
kulo "Tete.” Ungafika lizindlela lonke  
elakulo Tete, ngemizamo (sendiyikanka-  
nyile) vale mantyi. Abarwebi bayabu-  
lela, ukutsho nditeta ivenkile. Banga-  
mnika ibala ngemisebenzi emihle, kuba  
no Yesu wati engu Msindisi wabantu  
wati: “ Ndisisonka sobom,” abamtanda-  
nga noko. Enye into nakuba besiti ufa-  
ke u Bom entolongweni, “ inteto leyo  
ayinjalo.” Lisiko lelungisa ukugxekwa  
ngabanye — kodwa uuinzi luyabulela.  
Ndandihambele ngokwam ndidlula apo  
e Willowvale ndikumbula kwa Ngqika,  
yati imfama yase Jeriko ibulela, yaye  
inxenye iyitinta. Ukutsho nditi, akuko

lungisa emhlabeni. Mandiyeke apo  
nkosi.

H.M

being

While the arrangements were

made for a party a few evenings ago, a  
young lady inquired, “ Is the invitation to  
embrace ladies,” “Oh no,” replied a young  
man, " the gentlemen will attend to that.”  
And the young lady wonders what the man  
meant.

WEDNESDAY, JAN. 6, 1886.

THE GLEN GREY QUESTION.  
UP to this point we have said  
but little with reference to  
the Glen Grey question, beyond  
remarks in our Editorial Notes.  
Perhaps we may now be allowed  
to make a remark or two of what  
transpired, especially at the meeting  
held at Lady Frere on the occasion  
of the visit of the Secretary for  
Native Affairs.

Mr. De Wet has, by this time  
we presume, reached his post at the  
metropolis. What impressions he  
has left behind him as a legacy, we  
are not at present prepared to  
enter into. We call the attention  
of our readers to one or two points  
in his speech, First, the statement  
that Mr. Pelem, as a Gaika, had  
no right in the Tambookie Loca-  
tion, from which we infer that all  
Gaikas are excluded, it being  
intended solely for the locating of  
Tembus. Second, meetings on  
political matters were not good for  
the people, although they could not  
be condemned as being unconstitu-  
tional ; the Natives were not ripe  
for them yet.

The crime of the unfortunate  
Gaika mentioned above, lay in his  
having protested against what he,  
with the rest of the Glen Grey  
Natives, considered an injustice  
towards them; the burden of the  
whole falls upon him, as being the  
most outspoken as well as possessing  
some amount of intelligence. Far  
from blaming him for this action,  
we rather join the inhabitants of  
the Glen Grey district by respecting  
Mr. Pelem, who has gained for  
himself the not altogether enviable  
title of a “ Political Agitator.” We  
were glad to notice that every line  
taken by Mr. Pelem was strictly  
constitutional, the Secretary for  
Native Affairs himself testifying to  
this. Where wrongful agitation  
crops up we are unable to make  
out. Racial distinctions, in whatever  
shape or form, we condemn, hence  
we were not a little astonished to  
find that such was encouraged by  
one from whom we expected the  
contrary. We should like to know  
which of these two lines—the one  
pursued by the Secretary for Native  
Affairs or that taken by Mr.  
Pelem—would tend towards raising  
an agitation in a community The  
Secretary for Native Affairs says :  
—“ The Tambookie Location for  
“ the Tembus ” ; from which we  
infer that the Tembus might raise  
their voice any day and demand the  
exodus of every resident on the  
location who is not a Tembu, and  
we are inclined to think that there  
are not a few. In this case we  
really cannot help pointing out  
that the seeds of an agitation have

been sown broadcast,

who will be to blame ? Surely not

the Political Agitator.

one with these people, know what  
 thev are, and we feel assured that  
as soon as ever this remark of Mr.  
 De Wet’s may be quoted for their  
interests, they will take good care  
to make use of it.

Passing on now to the line taken  
by Mr. Pelem. Finding a certain  
action of the Government not  
altogether intelligible to the minds  
of the people and himself, he falls  
upon the proper course, by drawing  
a petition to Government and  
placing their grievances before it; a  
course which we deem the most  
advisable as well as being  
constitutional, and one we fail to  
see would lead to any agitation.  
Meetings were convened and the  
present state of affairs discussed at  
the same, just in the self-same way  
as a law-abiding European com-  
munity would proceed. But we  
are told Natives are not ripe for  
this! Class legislation we have  
always, and ever will, set our faces  
against. If meetings of this stamp  
 are considered healthy for the white  
community, we hold they are more  
 desirable for the black, who are to  
 be taught the British rule, and  
they learn more of this by attending  
 one of these meetings than they do

And pray,

We, being

elsewhere. We deem it our duty,  
having the Natives interests at  
heart, these interests being ours, to  
speak out. That racial antipathies  
be encouraged we deprecate, that  
they do exist cannot be gainsaid.  
The duty of Government, as the  
parent, is to bring up these different  
nationalities side by side, as the  
family of one household, being  
under one and the same rule and  
law. Should the Gaikas and  
Tembus live peaceably side by side,  
it is not the duty of Government to  
unsettle them by reminding the  
Tembus that the Gaikas have no  
right in the location. We are not  
prepared to refute the point that  
such a statement accompanied the  
locating of the Glen Grey Natives,  
at the same time we might be  
allowed to remind those whom it  
may concern that there is such a  
thing as the observance of the  
*spirit* of law as well as of the letter.

One word more with reference to  
the meetings held by Natives on  
political matters. The subject  
bearing upon this, of headmen  
coming under the Civil Servants’  
Act, we pass over, and take the  
Natives as a whole. We think  
that we may safely assure Govern-  
ment that as long as such meetings  
have as leaders such men of  
intelligence as Messrs. Sigenu,  
Pelem, Kalipsa and others of the  
same stamp, there need be no fear of  
a collision or disturbance taking  
place, on the contrary, should they  
at all be brewing, they will be  
averted. We would even go further  
and advise Government to mark  
the lines they take, and work upon  
them, such men, we are bold  
enough to say, being law-abiding, and  
if their countrymen would but take  
advice from them we mav count  
upon peace and goodwill reigning.  
“ The world is a world of Bonds ”  
was a remark which fell from the  
lips of a member addressing a  
meeting some years ago. For the  
word *Bonds,* we would substitute  
“ Meetings ” or “ Associations,”  
and such as those held in the  
Tambookie Location we would  
encourage by all means, since they

must have their good results

carried on  
hitherto.

if  
as

constitutionally

Editorial Notes.

The news that Government had with- drawn the obnoxious clause of the Liquor Proclamation will give great satisfaction throughout the country. We trust our rulers have been really convinced of the iniquity they were trying to force down upon an unwilling people, for such con- viction would doubtless be expected to have an effect in other directions in which the Ministry has blundered in Native artairs. We allude to the rank injustice done to Mabandla and to that perpetrated against the Tembu nation. From this act of Government our people should learn that under British rule grievances are sure to be redressed when such redress is asked for by the people in a peaceable and lawful way; but agitation is the secret of success.

We are glad to say that subscriptions are still coming in from natives in various parts of the country to defray the expenses incurred by the Rev. J. D. Don in connection with his recent prosecution by the Government. Subscriptions to the amount of £4 Is. 3d. have already been acknowledged from the natives of Burghersdorp. From Burnshill we have to acknowledge 18s.; from Osborn, Baca- land; and from Theopoiis, near Port Alfred, £1 14s. 6d. These are sums that have come under our eyes, there are others still to come in. It would be rea- sonable, we think, for the people while thus subscribing to testify their interest in this artair, to demand that Pelser be put upon his trial, and that Mr. Maasdorp be removed from the position in which he has been the means of saving Pelser from his deserts, and of harassing a humble Gospel minister instead. We feel strongly on this subject, and are surprised that the Press has so tar winked at such irregularities.

When it is remembered that the destinies of this country are at present more or less in the hands of the Dutch people, it is meet that the country should give heed to what the newspapers, which guide or re- present the opinions of that class, have to say. Now, if ever there was a Dutch paper which may justly be regarded as the organ of Afrikanderism that is the *Zuid Afrikaan,* edited by Dr. Van Oordt, a member of the Council of the Cape Uni- versity, and an examiner in Literature in the same University. We are indebted to our contemporary, *Het Volksblad,* for what this literary light says to his Dutch friends. *Het Volksblad* says:—“ A ester- day’s Zuid Africaan goes into detail about the programme for the New Year, the most important item of which, as it had already announced in a previous issue, should be the raising of the franchise to ‘ One Thousand Pounds or more ’ so as effectually to exclude the black vote. It would be positively cruel to deprive English readers of such wisdom and eu-

lightened teaching while only a few Dutch colonists benefitted thereby. *' For ths* in- formation of our readers and of our Eng- lish exchanges we summarize what, in our contemporary’s estimation, are his ‘ argu- ments? ‘ Reform is urgently necessary/ he says, ‘ for everybody knows how Advo- cate Innes was elected as the representa- tive of Victoria East through the intrigues of King William’s Town merchants and agents. In some districts the natives are in the majority; fellows like Richard Kawa and others are insolent, and there has been a great outcry about the Glen Grey matter. In future worse things will happen; Messrs. Du Plessis and Van zielk no, not even Mr. Frost, will be re-elected if matters are left as they are. Mr. Tengo- Jabavu will take their place, nay, what is far worse, “ the numerous Innes brood ” *(the Zuid Afrikaan has* acquired a repu- tation for its elegant diction) ‘ will be re- inforced by the Irvines and Berrys, and where shall we be? Either civil war ruin of the white colonists must follow “ If a decisive step is taken, opposition may indeed be expected on the part of the British Government, but, the next general election being still far off, we shall have time to overcome it.” The Bond should at its meeting at Graham’s Town take the first steps, *of course not openly,* and those steps must be taken not by the Bond as Bond, but by a committee consisting delegates of the Bond and of British Far- mer’s Associations. If English and Dutch colonists would co-operate in this matter the *Zuid Afrikaan* does not dispair of the triumph of the good cause. It would, however, feel quite sure of success if Mr. Merriman, for instance, would side with the present Ministry ! ’ What a pleasant year would be in store for us if the *Zuid Afrikaan* had the shaping of it in its hands?”

Heald Town Training Institution.

In connection with this Institution we  
have in former issues given the result of  
the Examinations of the Deputy In-  
spector, Mr. Ely, and of the Elementary  
Teachers’ Certificate Examination. In’  
the former we pointed out that these re-  
sults were unusually high, and in the  
Tea ‘hers’ Examination the number  
of names appearing in the *Gazette* list ex-  
ceeds that of any other Institution,  
Native or European. We believe that  
Heald Town is the only Native Institu-  
tion devoted specifically to the training of  
Teachers, and its usefulness and impor-  
tance in this respect cannot well be over-  
rated. Considerable time is devoted by  
the students to the study, and practice in  
the schools connected with the Institution,  
of school management and the best and  
most recent methods of teaching. We do   
not wonder, therefore, that the Heald  
Town authorities hitherto have had a   
greater demand for their trained Teachers  
than they can supply

Before’ breaking up for the holidays the  
students, male and female, were examined  
in the following subjects:—*English,* (in-  
eluding Reading, Dictation, Composition  
and Grammar), *Kafir,* (including Read-  
ing, Translation, and Grammar),  
*hand Drawing, School Management,  
gious Knowledge,* (including Old and New  
Testament History and Catechism), *Geo-  
graphy, History,* (English and Colonial)  
and A*rithmetic.* The following is a classi-  
fied list arranged in order of merit.:—

CLASS i. /f

Walter Belu  
Simon Nqana   
Petros Mbikwana  
Fanny Mahluba  
Ida Mqanda  
Harriet Gama  
Elsie Mbam

Alex. Msutwana  
Philip Lutuli  
Samuel Ncuka  
Walter Ngwanya  
Stephen Mdliva  
Chas. Msikinya  
W, Govan Msikinya  
M. A. Nkubwana

CLASS IT.

Eliza Mkangisa  
Martha Dlepu  
Zadok Mali  
Eliza Maaidlana  
Sophia Ngqakaza  
Jane Tumela

Elijah Shosha  
Nathaniel Belu  
Jacob Ndlazilwana  
Stephen Mtoba  
Reuben Maneli

Eli Ntlonze

Ida Ndarana

CLASS III.

Silia Ntlonze  
Samuel Mahlnl  
Josiah Lwana  
George Sishuba  
Israel Lefenya  
Molema Moshe

Alfred Sishuba  
Robert Magengelele  
Timothy Kwaza  
Emily Magajana  
Julia Mafani  
Levi Gwazana

At the recent Teachers’ Certificate amination referred to above, out of presented 14 were successful in gained Certificates of Competency or Provision Certificates. These were not examine this Christmas as the greater number them had gone out to take charge Schools, and therefore their names not appear in the above list. So they have been at present located that lowing are the appointments to school

Richard Gudula, assistant master, sonvale.

J. J. Jabavu. Graham’s Town. Elias Kumalo, Cedara, Natal. Cleopas Kunene, Verulam, Natal. Solomon Mnyakama, Amatole Bass Isaiah Mbewu, Transkei.

Hanns Swaartbooi, Transkei. John Ngaka, Transkei.

Harry Sitela, Keiskama Hoek. John Magaba, Port Elizabeth. Robert L. Magezeni, Port Alfred. David Bolani, Damdam, Peddie. Joel Bontshela, Mgwalana, Peddie Stephen Rwexwana, Nobumba, Peter Caroline Ntsiko, Seymour. John Mtobi, Nobanda, Heald Town We may add that these appoint have been made by the Board of Mand- ment in concert with the Missionaries the places named, each student always provided with a school at the elusion of his or her term of resident provided that conduct and attained are satisfactory. An institution has and is doing such downright work for the advancement of the and of the Colony deserves the sympathy of the public ; and we sing hope that Heald Town may, as be- fore, hold among native institution foremost position it has attained production of solid results,

A man always find out there is all the bottom of his stocking. He make discovery when he takes his book night and puts hie foot down on a hot to warm. He rarely forgets to spend out about it.

[JANUARY 06, 1886. IMVO ZABANTSUNDU (NATIVE OPINION) 3

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