4

IMVO ZABANTSUNDU (NATIVE OPINION)

importance of progress which can only be made by hard well-directed work. The late Chief Kama’s example in becoming a pioneer of the Christian religion, and therefore of light and sweetness was referred to with pride and considerable complacency. Pro­visional office bearers and Committee were appointed as follows :—Chairman, Lot Ma­ma; Secretary, William Mama; Assistant Secretary, William M. Ndevu; Treasurer, Samuel P. Maipasi. Committee: J. P. M’fenqe, William Mtshozeni, J. M. Mbava, P. G. Bukani, Meshach P. Hashe, J. Kitsi J. M. Ndevu, R. M. Nyikana, Philemon M. Rexe. The Society has been opened with 43 members.

This Society, the starting of which it is our most pleasing duty to announce, has, no doubt, more than ample scope within the area known as Kama’s Location, which is reputed for its vast u undeveloped capabilities. When we ponder over the amount of wealth that may be derived from it were it worked

with the care and industry or the German imigrants, we cease to wonder that it has been Naboth’s vineyard to many. The new Society has materials to work upon in the shape of hard-working natives dotted here and there all over the Location, more thickly perhaps at Peuleni, who have been in the habit of raising, in spite of discouragements, two crops a year from their holdings. We do not doubt that the new Society will receive substantial encouragement from the  
Agricultural Society and white friends in this town in the way of subscriptions and prizes. We are anxious that the Amagqunukwebe should prove themselves men of fibre, by making this Society a fact in their Location. We would suggest to the members the wisdom of incorporating themselves  
with the Cala Society, which, we believe, has given birth to the Amagqunukwebe Society; and it is to be hoped that that Society will recognize its duty in extending a helping hand and nursing its lovely offspring. We shall watch the progress of the Society with great interest.

We acknowledge with thanks exchange copies of these newspapers: *Port Elizabeth Telegraph, East London Advertiser, Border News, Port Alfred Budget, East London Dispatch, Eastern Star, Alice Times, Fort Beaufort Advocate, Queen’s Town Free Press,* and *Cape Argus.* Some of our contempories have not, as yet, obliged us in  
this respect, but we are sure the matter needs only to be mentioned to be attended to.

We are very pleased to note the high per- centage of passes at the last Teachers’ Ex­amination of the pupils sent from Clarke- bury and Peelton. These are the only Native Schools that have succeeded so well. Clarkebury not only sends the first Native in the Colony, but passes a high percentage of the pupils it sent up. So does the Native Girls’ School at Peelton, the effect of the success of which among the Natives is bound to be profound, far-reaching and almost incalculable ; for, a triumph in the education of young native women means a good deal in the improvement of Native Society. We congratulate Miss Gilson on the success of her pupils at an examination which, unlike most of those which have been before it, aimed at quality rather than quantity. A good word may be said for Blythswood too.

The Diamond Fields correspondent of the *Eastern Star* thus expresses himself on a

Subject of considerable interest to our people at the present moment:—

I purposed in my last, but somehow omitted it, to mention the admirable behaviour of some native youths from Lovedale that are employed in our telegraph office here. I have not sympathised with Dr. Stewart on reading his address to the Lovedale students. Well, those young natives here may be an exception to the general rule. I must inform you that I have long had and entertained a very strong prejudice against the system of education carried on at Lovedale, and have considered it ornamental and superficial, but I am pleased to bear testimony to the young natives before mentioned. A pleasing trait in their character is their knowledge of responsibility. I am brought into daily contact with these telegraph messengers, and know them to be dilligent, honest, most attentive to their duties, and giving entire satisfaction. Whatever may be Dr. Stewart’s opinions on many matters connected with the native races, I know I differ from him in many things and I thought it right, in my correspondence to you, to mention this, if only to cheer the Doctor, and to encourage him in his work. These Lovedale young men show an example that many a white youth might copy. When resident in a colonial town, I knew a promising young native-—who has since taken a University degree, but there were no  
associates scarcely for this young man, and had he not been of strong principles, I should scarcely wonder at his going back to barbarian life. If the native youths are to advance, we must house them. After being educated at Lovedale and Healdtown, the location and hut must not only be abhorrent  
but disgusting to them. The young men here are housed; this is a great thing, and thereby are kept from the contamination of the semi-savage life. Let those who take an interest in natives see that they are well housed. House life is the virtue of the British races, and when the young Kafir understands this, he may be led to copy the good example of the European.

To those who have read the pamphlet recently published by Dr. Stewart on the results of Native Education, this testimony of the *Star’s* correspondent must be as an oasis to a jaded traveller in an arid desert.

G. WHITAKER,

Isebe elitengisa nentwana

ezincinane,

*Kwivenkile ebisakuba yeka Magiligana  
 (McGREGOR’S)*

Utenga zonke intlobo Zoboya,  
Nezikumba zempahla emfu-  
tshane, Neze Nkomo, Nempondo,  
enika amaxabiso adluliseleyo.

Uhlala enento enenzi yentwana ezinjengo zi-ti, swekile, kofu  
njalo, njalo

INGUBO, IKELEKO, IPRINTI,

Ipuluwa nezikali,

Ingcawa, Amafelane, Ikeleko  
Zokulala.

Amacuba entlobo zonke—kwa nayo  
yonke into enqwenelwa ngabantu aba-  
ntsundu.

Yonke impahla idla amaxabiso  
ahlisiweyo.

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(Maclean Square).

Yizani kuhlola impahla.

Akabizwa nto ubani ngokuhlola

Iswekile (eyona ixabiso lipantsi  
kulomzi.

Isepa, *Uhlobo olutsha olulungekunene*Inkumtye, nezipato zazo,  
intlobo ezingadli kubonwa.

Inkumtye ezinkulu (basins)  
ne pleti, njalo njalo.

Ikeleko ne Printi ezidlulise-  
leyo

Ibulukwe zekodi nezoboya  
zentlobo zonke.

Ibatyi, ne ndulu-batyi.

Umgubo, nombona ngamaxabiso  
 anikwa emarikeni.

Imikala netuma zamahashe  
 (engonoxesha).

Lempahla ingentla, okanye nto  
yonke eningayinqwenelayo ninokuyi-  
fumana tshipu ifanelekile ezitoreni  
zetu.

P.S. — Uboya, Izikumba zenkomo, neze mpahla em- futshane, zitengwa apa.

*PAULA. — Izicaka ezifuna umsebenzi zingeza apa, kuba sine- ncwadi ati onke amaledi afuna abantu azise kuyo.*

W. O. CARTER & CO.

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“CAPE MERCURY.”

Ofuna ukulibona elipepa  
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Elipepa lishicilelwa e-Qonce ngabo bonke  
o-Lwesibini, no-Lwesine, ne-Migqibelo,  
litunyelwe kwaoko kuzo zonke indawo.

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Apa e-Qonce 9s., Ngeposi 12s.  
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R. W. ROSE-INNES,

Umteteleli-Ematyaleni,Umqinisi,

WE MVUMELANO,

Umanani Weziqiniselo.

LONKE UNYAMEKO uyalunikele ekute-  
teni amatyala abamnyama nakweminye,

imicimbi yabamnyama—ofuna umhlaba uno.  
kufunelwa, ofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemisebenzi uyifeza kwesi siqingata nakwezimelene naso.

ANDREW GONTSHI

Umteteleli ematyaleni,

*i-Ofisi—e-NGQAMAKWE.*

Paula oku!

JOHN CHARLTON,

*Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,*

e-Dikeni, nase Xesi (Kwa- Kama) nakwa Qoboqobo.

Lomsebenzi wauqala ngo 1878.

*UYAZIWA. UKUFUNEKI KUZINCOMA-*

Amafa, Ingqeshiso, Iminqopiso nokwa- nanwa kwezi qiniselo zomhlaba—yonke lemicimbi yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

M. L. GERRARD,

Umteteleli kwi Ofisi yema-  
ntyi e Komani.

Uteta amatyala kwi ofisi ye mantyi. Iminqopiso yokwananwa kwemihlaba uya- yifeza kwaneye mvumelano.

Ulungiselela abo baqondayo ukuba abana- kuwahlaula amatyala abo ngokubala ama- pepa abonisa oko.

Abanemali ebanjwa ngabangena kuhlaula amatyala ivakaliswa nguye into leyo ematya- leni. Iminqopiso yamafa uyayibala, kwane- zinye into zase mtetweni. Uhlanganisa izi- kweliti, ayinike uminiyo imali kwa oko. Incwadi zabnsebenzi usigcina kakuhle.

BONKE abantsundu abafuna amayeza  
namacebo apatelele ekungapilini ka-

kuhle. Mabeze ku GEO. BRAUNS, Umdi-  
banisi wemiciza, e Alexandra Road, e-Qonce.  
Ondlu ikangelene netyalike yama Roma  
kwane ofisi zakwa Rulumeni.

DYER no DYER,  
e-Qonce nase Monti,

Bahleli bene mpahla etengisayo:

Enjengama-felane

Iblankete

Ingubo ezitambileyo zokulala Iqiya zezandla (handkerchiefs)

Intlobo ezintsha zezigubungelo

Zobuso

Amaso alingeneyo nabala litandwayo

Izihlangu nekausi

Ingubo zamadoda zekodi nezitofi

Itwil ezibomvu neziluhlaza  
Ityali ezintle kunene

Ihempe neminqwazi  
Imela zamaxosa nezipili  
Izikotile

I-ambile zentlobo ngentlobo zobu-  
 kulu

Isali ne Tuma

Imikala no berote

Ucumse necitywa

Icuba la Mabulu nela Maxosa’-Ujiko Iwe-xina

„ lobedu

Iswekile zamabala onke

Uqolwane (tea) osemtsha yena  
Ikofu emnandi kanye yase Rio  
Intwana ezimnandana nemiqa-  
tane

Istatshi ne Blowu Imbiza zentlobo zonke zobukulu  
Amagaba

Kuza kufika ngenqanawa into eninzi yempa ntlobo zonke ivela e Yurope, kwela Mangesi—‘ Iparafin, Imiti eseyi cweliwe ivela e Amerika ne zivela e New York.

Iswekile ezivela e Morishasi (Mauritius) nomgubo ocolekileyo (Flour) e-Adelaide.

Konke oku kutengiswa ngama xabiso apantsi nikwa napina.

King William’s Town, 23rd October, 1884.

Lishicilelwa Umninilo u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith Street

King Williams Town.