IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION.)

IXABISO 3d.] KING WILLIAM'S TOWN, [illegible]

Amayeza ka Cook Abantsundu.

UMSEBI ustomele ncielwa ukuba ukuguliso kamayeza abakulekileyo.

Elika

COOK Iyeza Lesisu Nokuxazaxo. 1/6 ibotile.

Elika

COOK Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile.

Aka

COOK Amafuta Ezilenda Nokwekwe. 9d. ibotile.

Elika

COOK Iyeza Lepalo. 1/6 ibotile.

Ezika

COOK Ipile. 1/ ngebokisana.

Eka

COOK Incindi Yezinyo. 6d. ngebotile.

Akwawatwayo lamayeza malaye kwivenkile ezimelene nabo bawayeleze. Enziwe kupela ngu

G. E. COOK,

Chemist and Druggist,

Downing Street, e-Qonce.

Paula oku!

JOHN CHARLTON,

Umlungisi womlimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

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

Lomsebenzi wengala ngo 1878.

UYAZIWA. AKUFUNEKI KUZINCOMA

Amafa, Inggebhiso, Iminqophiso zokwenzwa kwezi ginisele zomhlaba—yonke lomlimbi yenziwa ngokukanileza.

☞ Wtotoleda emityaleni, equkw nemali engemityala.

W. O. CARTER & CO.,

Makeleni ngokuqonda kakwi-hle ukuba ukuhlobo elunika

OLULUNGELEYO APA [illegible]

Inkuqo [illegible]

Ikobiti yi 6d.

Yeyona [illegible] kakulu.

Kuhlaqiwe [illegible] Kakulu [illegible]

Kwakuhlanyelwe kwa "KARIAR" ngu

W. O. CARTER & Co.

Maclean Square.

E-QONCEY.

AMATAHLE A[illegible]

ABANINI balamahle bagqibe nabapati bololiwe ukuba bemane ukulayishela kwa Komani (Queenstown),

300 TONS ZAMALAHLE

Ngenyanga: ezingangenitwalo e 60.

Abafuna ifulara abasakuzidinga kwisituba semingqungqa yamalahle ne Queenstown.
Akusakubako kubambezeleka ekulayishweni amalahle nasekuwatuleni e Komani.
Indlela yenqwelo intle yonke izagudiswa ngokunye.
Inani yi nayipeni (9d.) ngekulu.

IZISULU ! IZISULU !

J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Xosa bafuna ukuba itshayeleke ta kwakamsinyane.

Intengiso iqala ngo Mvulo lo wanazohla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

Umbonisa waso South Africa

UMBONISO omkulu wento enilinywa nesinokwenziwe ngabantu bali lawe, uyakwe naiwa e Rayi ngo December omnyo.

Kuyanqwenelekwa ukuba nabantundu bali lawe batumele kuwo iziqunse zonke abazilimayo ziye kobonisiwa, nento ngento abazenze ngazitudla, emihjongento nokulima, imitya ezenziwe ngalo, ingubo, iminoba, ingobozi.

Imbasa nesilivele nobedu ziyakwenikelwa kuye wonke ontsundu odulileyo abanye.

Umhlali we *Mbo Zabantsundu* umlowe iqunya lokuba abaseadiseleni ngepepanu bonke abanomnqweno wokuya kubonisa imisebenzi yabo.

Ngomyalelo wo komiti,

FRED LEVICK,
Unobais.

Loco, 8, Longfield Street, Port Elizabeth.

Kufunwa into ezintle ye Botile kwa W. BEHR & CO., kwisitrata se Cambridge Road, e Nyutawuni.

T. H. KELLY,

EWAPASCOM

Kufike lempahla intsha.

IPRINTI ezikanyayo, nezidiaki, nezimfusa eziqala kwi 3d. iyadi.

IKELEKO, nelinsi, nezomatrasi, ziqala kwi 3d. iyadi.

IKELEKO, ezingacocileyo ukuba mhlope 1/ iyard ezipakatu. Ikwilti.

IQIYA ezase France zona. Izikafu zamagxa eziqala kwi 9d. sisinyo.

IZIGUBUNGELO zomtshato neatyantyambo zomtshato. Izilika ezimhlope nezinamabala (zitshipu kakulu).

I ALPACA EZICACILEYO NEMFONYIWENO (silengeleabapahli amitshatweni). Nezgubo ezitengiswa ngeyadi nezezenziwe sekuhlaba.

INGUBO ZOMTSHATO ESEKENZIWE, uyatungelwa otandayo ngexesha elifutshane.

Yeyona ndlu kulungiselelwa kuyo abatenga zomtshato "Abatengeli banokuteta (zikosa."

Ityali zetu ziyalela, zifuna ukuhlawula.

Amagama ka PASCOE ngokumsilela kwa SKOLNGQI.
Ngokwabafuli kwa GALINUL.
Elokumlokelela kwa POLOKOCO.

POSISO APA BONI

E. J. BOXALL

Umsiki wento [illegible]

No. 22, SMITH STREET,

E-QONCE.

Uhlale enento [illegible]

Ingubo zomtshato [illegible]

Uhlobo ezenziwa ngo [illegible]

Paula—Imisebenzo yonke igqiyiwa ngokwiwini [illegible]

Inyanga ne [illegible]

BOUBER [illegible]

e N[illegible]

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.

Ivenkile nesitora zentlobo ngentlobo, ezikwindawo ngendawo, esitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi eliswe.

Kuyo yonke indawo esitenga kuyo impahla yesi sitora setu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ike sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apesulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

G. WHITAKER,

Isebe elitengisa nentwana ezincinane,

Kwivenkile ebisakubu yeka Magiligana

(McGREGOR'S)

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfutshane, Neze Nkomo, Nempondo, emlica amaxabiso adlulisileyo.

Ukuba unento ozoni yentwana esinjengo zi-ti, swekils, kofu njalo, njalo

IGUBO, IKELEKO, IPRINTI,

Ipulinwa nesikali,

Amaxabiso amafutshane. Ikeleko

[illegible]

Intlaulelo Yezaziso.

Izaziso ezigeniswe kwimihlati (single column) engaminye 2/6, kwemibini ibandakanyiwe 5/ nge inch enye, ngamangeniso okuqala ngalandelayo 1/3 kumhlati omnye, 2/6 kwebandakanyiweyo nge inch ixesha ngalinye.

Izaziso ezingeniselwa izituba zenyanga ngantatu neminyaka zenawazo amaxabiso.

IGOSA LE "MVO."

UMr. P. H. POTTOR, wase Fountain Head, e-Toleni, utabate indawo yokuba ligosa lelipepa kwezindawo zepesheya kwe Ncibe:—Toleni, Tyinira, Cegcuwana (emantla alo), Ngqamakwe (equka i Blythswood), Impukane, amazantsi e Tsomo, eqala e Hebelebe. Abafuna ukuyaleza ipepa benqeza ukutumela apa mabehlanle kuye.

J. TENGO-JABAVU.

Imvo Office, 1 July 1885.

Impahla Ebiweyo.

KUBIWE ngomhla wa-20 May Inkomo ezintandatu zohlobo, kumhlambi omnizi e Tycolomnqa. Zonke zinomtshiso ongu W, kwinyonga yasekunene.

1 IMAZI ENKONE emnyama omhlope esiswini.

1 IMAZI EMNYAMA emityo.

1 IMAZI EMNYAMA.

1 USAPOKAZI OLUMNYAMA.

2 EZINYE ENGATI ZENTSAPOKAZI zonke zitshiwe W kwinyonga yasekunene.

Ubani oyaku ndilandisa ezinkomo uyaku vuzwa kakuhle ngogama lingezantsi.

THOS. H. WARREN,

Etyolomnqa.

BONISANI.

KULAHLEKE apa e-Mqukwace ngo 22 ku May odlulayo:—

INKABI emtuqwa, inequma elubilweni; cipu kweyokunceni indlebe ngemva.

INKABI emnyama; etiwe sqwini ngasemva, kwe yokunceni indlebe.

INKABI emnyama; itiwe nqum pezulu indlebe kweyokunene, yatiwa riwu kweyasa kohlo ngemva; inezarele engincni eyijiyile kodwa, inesilonda entelwaneni. Ote wudilandisa wovuswa kanobom.

SOYENI MKIVA.

St. Matthew's, Keiskama Hoek, 20th June, 1885.

ISAZISO.

NDIYAZISA ngenkwenkwana ecolweyo eti iyepase James Town. Igama nga THOM ka DYAN AYI.

Ozinzayo wozo kaza apa e Tanze.

S. FOLI,

Henderson, 25th June, 1885.

KANIPE UMKONDO.

BONISANI. Umfana [illegible] eti [illegible] lika.

Umnantwana, ukazazimba ukuba ndalikhanyi anya e Bayi (Port Elizabeth) ngomnyaka wa 1879 ezolanga kwindlu ye Ona. Ko ukhalele ezo ndlelanjalo kwakubona bekuza, Igama lake nge Jim, Mbali. Akuyiso Abakhosi Gobongwana Kiniso. Ndicela nomlilo kubawona, zama nenkosi endawo ngezikwa.

Umntu onokundilandisa ongatanda ka Mbali we New Zealand.

MARCUS KINASE.

Mount Ayliff, 26 April, 1885.

Kanipe Umkondo.

NGUBA umntwana [illegible] igama lake nge JACOB [illegible] [illegible] Bayi (Port Elizabeth) ngomnyaka we 1879 ezolanga kwindlu ye Ona. Ko ukhalele ezo ndlelanjalo kwakubona bekuza, Igama lake nge Jim, Mbali. Akuyiso Abakhosi Gobongwana Kiniso. Ndicela nomlilo kubawona, zama nenkosi endawo ngezikwa.

Umntu onokundilandisa ongatanda ka Mbali we New Zealand.

MARCUS KINASE.

Mount Ayliff, 26 April, 1885.

BONISANI.

Amagqira e Afrika [illegible]

[illegible]

Iveki.

NGOLWESI-Ne, 2 July, kuke kwako Kontsa na lemvula. Kumazimi agelekiweyo liyakuba noncedo.

AMAPEPA omabini ase Alvani ati nkoliwe uyakuvulwa kulomzi nge Cawa yekuqala ku August. Abapati balomzi sebelangiselela zintuli.

MASIWUKUMBUZE umhlambi ukuba ekupelesi kwalenyanga siyakuqala ikwatala yesine. Intlaulelo yepepa ke yesiqingata esonyanga esistatu esimayo mayibehle itenyelwe.

ISIKOLO sase Nxukwebe siyakuvulwa ngo 30 kulenyanga.

UMMLOBO wabamnyama u Mr. Saul Solomon undulukc e London ukuza kweli ngolwesi-Hlanu olu lugqitileyo.

INEKE lase Mnyameni (Alexandria) abati ngu Captain Gibbon, ebelingu mhloli wendlela lisentanjeni ngokuba imali ngokwenza inkohliso esingxelweni ebeliman' ukuzenza kwibandla elipete eso sitili. Inkohliso leyo yaqala kwango 1877 selifikelele ku £550.

KUBEKUKO ngaleveki idilileyo ingxozo enkulu e Palamente ngela Bahlambeli, ngehambiso ka Mr. Upington no Mr. Sprigg kwelo.

LISABALELE ngakunye pesheya kwe Ncibe kwelema Mfengu; ngo June likolise ngokwenza umoya.

NINGALIBALI ukuyitumela intlaulo ye kwatala entsha ngalenyanga!

IGQWETA lase Oudtshoorn u Reitz kwelase Kalo, lisidubule; kutiwa belingapile kakuhle.

U REV. DR. HOLE, wase Trinity Church, e Kapa, ugqibelisene nentlanganiso abeyipete nge Cawa engapaya. Imbuliso ngobazo le £174.

NGOBODANA obelufunda e Nxukwebe siva ukuba u Jonathan J. Jabavu umiselwe ukuba ayekuba yititahala kwisikolo sase Rini; u Elias Kumalo uyakubamba londawo e Colesberg.

INKWENKWANA etikweio kwingwelana ezi zihamba pezu kwentelimbi zizelwa ngamahashe, e Addington ngase Tekwini e Natal iwe yashunqulwa umlenze yinqwelo ngolwesi-Bini lweveki ingapaya kwegqitileyo.

UMKOSI wosindiso (Salvation Army) uyiqale imfazwe e Natala ngolwesi-Ne lweveki engapaya.

KUZAKUMBWA lakolo semfundo epakamileyo sama Ngesi e Mgungundlovu (Maritzburg) e Natal.

IPALEMENTE yase Free State ivotele ukuba onyana ababini baka President Brand banikwe ifama.

U SAMUEL MOROKO ubale isteto esesa ukutetyatwa kwela Barolong lelaulo lwe Free State. Abarolong asukosana nabo bayaykalanela lonto yenziwe lulaulo lwema Bula.

UMDA wase Afghanistan kutiwa uzisolwe kwindawo ebakolisayo baska: Ama Russia ayazza ngoku kwindawo abekayo i Penjdeh.

U LORD WOLSELY, umpati nikosi e Yepeta uzaqa ngokuba imikosi yama Ngesi uzayifahle lile iyo kuma nge Kartoum e Soudan iyiolie i Mahdi (lakulu ye Maskamel) kuma.

U Mr. HAYNEY wenziwe kwakawo yakuba Kapwela lakwa Kilimanjaro endawoni ka Mr. Keskyne okuzikiwayo. Abantu base Bayisani abekulitwe yilowo.

KUYAZAZA ukuba iggabaqa lokyilidya pakati kwe Bunghordery na Aliwal North.

AMAMA ayazazaywa e Sidutyini. Bayo kuhoda ezomnde idabelo eaya ekuzila ngase [illegible], indoda bye illandilekon ijoji yiesayi yase Kaoxeni.

[illegible]

[illegible]

[illegible]

U [illegible] W. [illegible]

[illegible]

[illegible]

[illegible]

nyaka ndilaleye yengqua kwenkala indleko ngenza yoko.

KUSANE' ukuba ingosi enobi bufupi na Barkly Pass kwelipesolu. Ibufe ezile egama Mapa Reid, wafika nenqwele kubendawo wakalela. Kaliko umfo ontanda ete wazapeto efudumeleye naye bada bakumbana. Kute kanti kuko umpa kufupi ekutiwa uwupatumile omnyama, kwati xa bahlutana ngawo wadubula nela zonke imbambelu esiswini semnyama apo. Lengxelo ka Mr. Ried kuvakala nva nje ukuba ayisyanisa. Usentolosgweni e Cala u Ried, u Major Elliot akavumanga ukuba azselwe.

KWELIPEZULU ngase Hantom i Belu lisibulele ngetyefu ngenxa yevalo ebelinalo lokubulala umntu ontsundu kudala.

KEKWAKO ulwavayi e Tarkastad ngokubanjwa kwe Ngesana elingu Stranding ebelingumnodisi kwivenkile yamayesa ka Mr. Austin obe impahla enjengo wotshi nemiseane, njalo-njalo, kwa Mr. Scandrett ngokwasuku balo Mgqibelo ungapaya.

IMVULA enkulu kunene ine e Rode ngase Mkangiso yazalisa imilambo. Bayalima kwelo zindaka. Siva ukuba ize kanobom e Mkangiso naze Ngqushwa.

SIYAVUYA ukuva ukuba u Hon. C. Brownlee ubekiselela empilweni, use pesheya.

U REV. D. MALGAS wase Bayi ubeke walapa, esinga e Kubusi, ngayo leveki.

Kuyo Zabantsundu.

NGOLWESI-TATU, JULY 8, 1885.

OKUFUNA UKUPICOTWA.

SIKANGELE tina eyona nto sisesinqeni senkatazo zetu bantsundu ngezimini bubusela. Kumiselwa ipasi ezinzima kukuba tina bamnyama singamasela. Zinyuswa ngokunyuswa irafu kukuba kufuneka amapolisa nomantyana abaninzi bokwalusa tina bamnyama kuba singamasela. Ukuba siyahlutwa imali yemfundo kukuba sifundiselwa ukubalela abantu bakowetu ipasi ukuze baye kuba. Kumnta ozolisayo ukucinga yonke lenteto asinteto ifanele ukusiwa iso, kodwa yanele ukubonisa ukuba inkulu inkundulu eliwayo. Kusifaneleke ukufuna icebo lokukupelisa oku.

Kubonakala kuko impi eti tina bantsundu singamasela ngemvelo, kuba nabengebiyo bayavayeka amasela angenise impahla ebiweyo kwilali abakuzo bangawadizi, ngokwenjenjalo babonise ukuba bayavumelana nawo. Sati mhla sahala ngalomcimbi sabonisa ukuba umteto wama Ngesi unika ilungelo kumasela, kaba ufika ukindele ukuba kukamise undimangele ematyaleni libe isala litule, kuti ukuba undimangele akanakuti ubone umntu lowo kanye esiba likululeke isela; likululekile linokummangalela kwakowa lowo ubelibambile ngokuti lixokiwe. Ngokuke atshone emsulwa. Okw kubanjeko akuqondwa ngabantsundu. Yiyo lonto syakuhlala yababanga ukuba abamnyama babe ngqundili ukudisa amasela. Into yokuba amasela ezariwe nazogabantsundu iyakuma imi. Sibona tina abantu bakowetu bengazani emkhlaini no Rulumeni. Sibabona abantu bahlakahlakwe ngokwe; abapenkti kwalwastyi abazazali bengazingi ngokwemiyo yanye; imantyi. Nto siko sibona ukuve ukuve yimiteto eujengelwe yemiqo, naye pasi neyokutshiwe kwenkosi. Nto ingazondiyo kukuba kunisiwe kpela imasela ekuqalekile ukuve kwabantsundu ngokwezimali yobusela—iqqugulo elikwanjalo lako limbalwa ezinjwa kulwa nomntu abantsundu. Ukwenjenje kungabanga ukuba abantu bagqude ukuba u Rulumeni ubekengatelelo ngengabanto zako, kowwi entweni ezinela. Salipalele ngowwo ukuve lonke pambi kwelogqugulo.

Iqqugulo elinje lingenzelelo ukuba ekugqibeyiswe ekuqwali, nakuqwo ekuqwali ziwelwe lingqugela elinje. Lomzimbi siwelekuse ku Rulumeni.

Amanqaku.

[illegible]

e.e.e Izimilo ezihle ezifumene kusafundisi ndisi nzantu, lenti yenguho zase ejwayeni, nokuteta ki Ngcawa esonke azande ulu banga ukuba nomhlope zagend' abangwe-teni ukuze eze ukuqala ukuwufunda umteto ngabantu abeyakuza kuye.

ASIMANGALIWA tina yintsto enje kwipepa elisa lati abena bantu bamagqaba abanekuvunyelwa ukuba batalibe ed ofisini ngo Rev. Charles Pamla na Mr. John Tsapa-Jabavu, kwabakhiliyo no. Rev. Tyo Soga kwakuhoyo. Lentsto yalo namhla liwaduza nalegqo. Kodwa noko siyatemba ukuba u Mr. Garcia akasekumlanyelekwa nesinteto xa angqibayo lomcimbi. Yinto kodwa ebenelelileyo ukuba liti ikaba xa lingeza kwezindawo zemfundo ilipe lioosiele ukulungiselela ukuze imfundo yetu ingakhanzeni, sesivulelele indawo pakati kwamadoda. Oku asikubelisi kulomcimbi, siva kodwa ukuba kuko babini batatu peskeya kwe Neiba abangene bengazitanele umsebenzi.

SINOSIZI ukuva ukuba alisola kakuhle elase Eatenjini. Kuko lincokuncokwana pakati kwaba Tembu ngelinye lesla ngoma Ngqika nama Mfengu ngelinye. Kugonda ukuba eximpanibano zasebumelwane kodwa. Kodwa bekungafuneki noko tina bamnyama ukuba sihlaleleane ngolohlobo. Abasekuzisa tamsanqe xa Mtembu nakubani. Masizame uxuvelana. Ukuba aba Tembu banesizalazo masixoxwe epeqeni apa sipeliswe.

I-Bala Le Cricket.

[NGUBUZABADLULE.]

Port Elizabeth, June 8, 1885.

NKOSI YAM,—Kaundikangelisa ezisinto ndizibonileyo zibilleyo pakati kwe Imperial C. C. ne Krillie Star C. C. ngomhla we 6 ku June lo sinaye. Ibe yafika kwakona impi embetombetana epelekwa ngumtinjana, ovuma ingoma eluzizi, emazwi ati "Inkomo zemnka magwala ndini." Namhla u Mr. H. B. P. azazi ukuba utenina kuwo umtinjana, owakumkayo ngesililo sabafileyo, ababubayo ngo 27 ku February endikolwayo ukuba bafa bonke abobahlobo bezontombazana, ezatsho ngesijwilikazi esikulu kunene, esabangela ukuba umhlaba wonke ushukume lusizi lwesikalo sazo, kwisiqingata salomhlaba easikuwo ezontombazana, nkosi yam, andisayi kupika nobuciko balomfokazi watsho xakumnka intombazana, kuba negezana alivakalanga elavakala lisiti:

Itye elibozvu lase lublangeni
Iye elibozvu lase Nkozeni,
Wavela owakwa Hala wati;
Mna ndingalifunqula.

Wati owakowalo
Kantike asitye lako lafunqulwa,
Wavela owase mlungwini wati;
Hoake ndingalifunqula.

Watike owakowalo
Kantike asitye lako lafunqulwa
Itamb' eligozgolwa ngabo bonke bengakanje.

Utsho u Mr. H. B. P. kwalusizi obeyi Captain yelohlelo. Yhe! manditi mna mboneli ubuneloyo, akubangakonto ibe lusizi njengento endiyibono ngo Mqolibelo, ngemini abeti kukuzalwa kwe Nkosazana, ndabona imiqodi yamadodana ahlo ezimhlope ibulukwo. Ndituzile ukuba nikumbule pina, ste o Dubula; ndite kebalelku ningasatyi nebulakafesi nje kuteninx? ste ukundipondula, heyi, bewo, siyakubuya ngokutya. Hai, ekunene andibanga nampendulo ukuba etshilo umadoda lawo, ndite ndakuke ndokubonela lelinto ezi ukuze ndibhale ndizazi. Ndizandile ekondwani andayeka, ke ndite ndakuke ndibkile, ndati ngokungababoni abakantu kuzikudlaiwa nabo, ndada ndabuza ukuba ipina lempi zikadudela nayo, kuba ndiliko kwimpana emdakana, yayile xwenxe, ingati fyoyika ukukangoloka kwayo. Ke kulomadoda umntu endimbone emsebukwe emhlope, ibeyi Captain, ndati nam endingazi nto, ndingumbanzi akuko nto inokwenziwa ngabantu. Ite yakutika lempi yase Mazomkeni, yabonakala lempana yase Dubula lelili qa-wa, yangena pakati komzi, ndafuna ndati, ezi kuzakudlalwa nawapina, yabonakala lipana lempana lendakana; yati i Captain yayimisa lwindawo zaye lempi yaye, kwaqalwa ukudlelwa. Kugale u Lityo libenzwa. Ndati ndokukangela kulempi yase mlungwini, ndafika ilase ngumpondo lenkali; uyitetele umfo wase mlungwini wabonakala selegengqa, yabonakakwelilahlanganisa into nkati ukuyihlize yaba lityelo. Kute kuko yaxikhiti bomkala yayiti kuba, kwaye upondo selubonwa. Ipelilo loye i owe, yaqqingqa enye into nam andingatelelyo kanye lisyo ukuba ngakanje, yatsho komkala kwakwibolo yokugala bylingaloye kwaxa kwaqala yaxikwa yaxikwa. Yaxa [illegible] ndizaya. Ndikqalelelisa umfoko yaxa lipo nakoxolo ungaye ulo; ndite ndakuqanqa ngo kwi gosqan lase kulomadoda [illegible] sholoni, ezihlangene kwaxa [illegible] ngomkala ngo kwi [illegible] ngapo.

[illegible]

[illegible]

Grand Total ... 57

[illegible] STAR C. CLUB.

[illegible]	Runs.	Bowler.
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

abantsundu bayagxotwa bayakuya pina? Asinakubagxotela elwandle mblaumbi sibangowabe pantsi komhlaba. U Mr. Louw ngenye imini apo ute mabalandele ikondo lika Mr. Saul Solomon; kodwa ikondo elo lika Mr. Solomon letokuba ontsundu asikwe imfanelo zake ngapandle kwekete. Masibapate ngokufanelekileyo, sibanike onke amalungelo abo. Ubeba u Mr. Brabant uke wayivakalisa lendawo ku Rulumeni u (Capt. Brabant ublukuhle intloko). Utake u Mr. Ayliff ukuba akayenzanga loto, kungaai ukuba alindele ukuba u Rulumeni abenento ayazayo. Ute baninzi kwabantsundu abasisicaka ezilungileyo, nezitembekileyo ngapezu kwezamanye amazwe. Njengezicaka asinakuquba ngapandle kwabo kwelilawe. Ezesheci bayakude bande bazalise lonke elilizwe njengabanye abantu e Koloni. Ute nozesene nendawo yokuba banyanzeliwe emsebenzini. Oku mabakuyekele ekuhambisekeni kwezesha; lilo eliya kunceda i Koloni kulengxakeko.

U MR. DE WET ute akameli kucaza icebo lika Captain Brabant, kodwa ukubonisa ukuba nokuba lamukelwe libandla alisakusiza luto. Ukuba u Capt. Brabant ubeziti u Rulumeni makafunyanelwe indawo kumhlaba wakwa Rulumeni ongemiweyo nge emvisisa. Kuyafuneka ngoku ukuba abantsundu bazibonele njengabanye abantu. Sibute into eniozi yezizwe pantsi kolaulo lwetu sehambe sibanika indawo abantsundu asda saya kuti ga nge Natal. U Capt. Brabant entetwéni yake ute kungomteto welali lento abantsundu bangenandawo. Angasuka ati akuko nanye ilali ekumhlaba ka Rulumeni ecitiweyo, nokuba kuko ecye nokuba simbi ezicitiweyo kumhlaba ongengawo ka Rulumeni kumiselwe ezinye. Ngakoke asityala lika Rulumeni mblaumbi lamteto ukuba abantsundu bayabadula. Eyona ndawo yeyokuba abantsundu bakauleza ukwanda kangangangokuba kunqabile ukubafumanela indawo. Kuko into eninzi yabantsundu engena apa e Koloni evela kwezinye indawo. Kwinowadi exela amanani abantu ayitunyelweyo ufumana abantsundu besitili sase Qonce sodwa 58,000, kwesase Monti 10,000, ngapandle kweqela elinizi lase Qumra, angabafumanela pike indawo? Mncinane kanye umhlaba wakwa Rulumeni okoyo ngoku Emaxosini. Kusati kwakwenziwa ilokaboni entaba inzenye yabantu isale kwinzowa elidala, ize inani libuye lande libe kulosito beliyiyo ngapambili. Indawo emiyoke yeyokuba a Rulumeni uzakubafumanela pina indawo ababantu? U Rulumeni yena ubesimisele ukufudusela inzenye yabantsundu ukuba bayavuma, kwelakwa Adam Kok nandawonye, ngokuba usati yena yimposiso ukubenza umxube abamhlope nabamnyama. U Rulumeni akazimisele kunyanzela abantsundu ukuba bafudube kodwa ufuna ukubenzela amalungelo onke. Uyalicasa nakuba intliziyo imalelayo icebo lika Captain Brabant. Ukuba kutiwa u Rulumeni makafunele abantsundu angatanda ukuva nengobeni ano unokufunyanwa kona.

U MR. INNES ute akasange abezalusini e Palamente lunjengolo abesolo xa abe epulapule into yamalunga abekaliyo ngakumbi eka Mr. Louw. Unyanisekile ukuba iqela elinizi le Palamente linomoqwaza wokuba abantsundu bepetwe ngemfeneko. Abamazantsundu base Maxosini bagxotwa kwisdawo abebekam ngenxa yakutetu welali. Akuwisdwi u Capt. Brabant seiti u Rulumeni makafudeze abantsundu kwiwele abantsundu kwelama Mfengu, ukuze babe ngumqulu lumzeni ukuba zwezinge lomelimbi obonakaleyo ukuba nyakubange isonakalo eliwenzi. Ngumcebenzi wake ukuba abukwelelise obubuhi bukandelanayo.

Etetile u Mr. Sprigg u Capt. Brabant uyibuyise umva into teto yake.

ABALIMI NA BARWEBI.

E-MARKENI.

E-QONCE (July 7.

Inkuni, 4/ to 26/ ngefiara
Inkuni eqicandiweyo 3/6 to 11/ ngefiara
Ihabile, 2/8 to 4/11 ngekulu
Irasi elublase, 2/2 to 2/10 ngekulu
Amazimba, 12/ ngekulu
Umbona, 12/5 to 13/6 ngakulu
Itapile ezinyama, 3/10 to 7/7 ngekulu
Do. ezisimbewu, 3/4 to 4/6 ngekulu
Amaqanda, 1/ ngedazini
Ibotolo, 1/9 to 3/9 ngeponti

E-KOMANI (July7).

Ibotolo, 1/7 to 2/8 ngeponti
Amaqanda, 1/6 to 2/ ngedazini
Amazimba, 30/ ngenxowa
Umbona, 22/ to 25/ ngenxowa
Ihabile, 6/ to 8/ ngekulu
Irasi, 14/ to 15/ ngenxowa
Itapile, 8/ to 14/ ngenxowa
Umgubo, 12/ to 15/ ngenxowa
Inkuni, 26/ to 41/ ngefiara

E-RINI (July 6).

Ibotolo, 1/4 ngeponti
Irasi, 13/9 to 12/ ngenxowa
Amaqanda, 1/9 ngodazini
Ihabile, 3/4 to 4/ ngekulu
Amazimba, 25/ to 24/ ngenxowa
Umgubo, 24/ to 25/ ngekulu
Umbona 23/ ngenxowa
Itapile, 12/ to 10/ ngenxowa
Inkuni, 14/ to 38/ ngefiara

E-MONTI (July 8).

Amaqanda, 1/4 to 1/6 ngedazini
Ibotolo, 2/6 to 2/ ngeponti
Itapile, 10/6 ngenxowa
Umbona, 10/6 to 11/3 ngenxowa
Ihabile, 2/ to 4/ ngekulu
Inkuni, 5/ to 20/ ngefiara
Irasi, 6/6 to 7/6 ngenxowa

E-BOFOLO (July 3).

Ibotolo, 1/6 to 2/ ngeponti
Amaqanda, 10d to 1/3 ngedazini
Ihabile, 5/ ngekulu
Inkuni, 8/ to 12/ ngefiara
Inkuka, 8d to 1/3 layo

Native Opinion,

WEDNESDAY, JULY 8, 1885.

NATIVE EDUCATION.

WHETHER Native youths should or should not be given Latin and Greek when they have reached the standard in schools when white boys are introduced to such subjects, is the all-absorbing topic among the more enlightened Natives. A cool-headed and indifferent observer of the raging controversy cannot but be struck by the fact that the controversialists are fighting a shadow. The discussion arose from statements which were made with all the authority of the *Christian Express* in these matters that "classical education "had produced positive evil" to the students who received it at Lovedale, and that the same education "had "proved a failure for the cause of "Native." These statements have been hurled about so often that our old Lovedale student has been provoked to sit up, the gauntlet has repeatedly been thrown down. A Kafir philosopher, in these pages, "Lovedalian," has risen to defend the Native. By [illegible] Latin and Greek have been the salutary lesson that has been learnt by all learned men, who, knowing the vast and unfathomable superiority of these languages to their own, have been led to the Greek philosophers, impelled by their [illegible] that "They knew "that they knew nothing" [illegible]

[illegible] of Latin to European pupils in the same class and carefully weeding out the Natives that was occasioning this outcry from the Native pupils and their guardians. It is the drawing of the line at mere colour which exasperates the Natives. In conclusion we may say it will be better for our schools and our people to remove these artificial barriers in the course of the education of Native youths, for the longer they are set up and defended the more will the young Natives be tempted to go beyond them and to examine for themselves what is on the other side. It is natural that it should be so. We may say that those Native who have been introduced into the realmsnis of Latin and Greek have learnt the salutary lesson that has been learnt by all learned men, who, knowing the vast and unfathomable superiority of these languages to their own, have been led to the Greek philosophers, impelled by their [illegible] that "They knew "that they knew nothing" [illegible]

[illegible]

exceedingly preposterous to speak of classical education as having been a failure among the Natives as a mass. Of course the facts of "Lovedalian" are unanswerable.

We confess to having failed to comprehend the drift of the letter of Mr. JOHN KNOX BOKWE which appeared in these columns last week, and from which an able writer in the last *Alice Times* finds that Mr. BOKWE "is taking a view somewhat "different from his brethren." To our minds, Mr. BOKWE has eminently fulfilled the part of BALAAM of old. Evidently sent to curse "Lovedalian's "impudence" in at all attempting to vindicate himself and a few others from the gross imputation of having abused the privilege given them while at Lovedale to roll a few Latin phrases in their mouths, Mr. BOKWE has proceeded to bless "Lovedalian" by eulogizing the very curriculum that enabled them both to acquire a little knowledge of classics, and has ransacked from the musty archives in the Lovedale office a regulation which provides that "if a sufficient number comes "forward classes will be formed to "prepare students for the higher "certificates, for matriculation in "the Cape University, and for the "B.A. and M.A. degrees." He tells us that it is open to Europeans and Natives to avail themselves of the good things that this regulation affords. As Latin is a compulsory subject at the Cape University matriculation and other University examinations, our tutelar gods may well ask: "Wherefore is this bad "blood and prodigal expenditure "of words? You are all agreed. "You have been separated by a mis-"understanding occasioned by some-"one's erring, and"—to put it in the language which guardian divinities are supposed to make use of—"*Humanum est errare.*" But Mr. BOKWE will say, as he seems to have said in his manifesto, those who wish to learn these languages should pay for them. Just so; and we have often wondered why there was no graduated scale of fees for those who wished to proceed to extra subjects in our schools as is the case in European schools. As we

pressed an opinion that it did not know of any native living fit to be an Interpreter in a Magistrate's Court besides the Rev. Charles Pamla and John Tengo Jabavu, and among the dead the Rev. Tiyo Soga. Its views, then, in this Mtombeni incident are on a par with the above, which doubtless Mr. Garcia will dismiss from his mind when he comes to deal with the merits of the case a little while hence. For the credit and the advantage of the educated natives in general, it is to be hoped that none but those who are competent will take upon themselves the duties which are disgraced by incompetence. This, of course, does not refer to this case of the demerits of which we are utterly ignorant, but in the Transkei one or two young natives, having no qualifications whatsoever, have applied to be enrolled as Agents-at-Law.

WE regret very much to learn that affairs are not as satisfactory as they might be in Emigrant Tembuland. There seems to be discord among the Tembus on the one hand and the Gaikas and Fingoes on the other. It is not, however, expected that any open rupture shall take place; but that dissensions should exist among these people is not a satisfactory sign. We should rejoice very much to find out the reason for the dissatisfaction of the Tembu portion of the inhabitants of Emigrant Tembuland for we are sure divisions will not be productive of good to either the Tembus or the other races. We invite the ventilation of the grievances in this paper.

OUR contemporary, the *East London Dispatch* says:—"It is interesting to hear *Native Opinion* on the subject of stock-stealing. Our young contemporary thinks that 'the best course to get up native opinion against stealing would be by appointing a Commission to enquire into the causes and remedies of stock-stealing; such a commission to travel among the natives themselves and elicit their views.' Our contemporary further believes that 'this would establish some touch between the natives and the Government.' We trust it would. The only touch that is established between the parties at present is the 'cat,' and it does not appear to answer the purpose entirely. But we stick at one phrase used by the native organ as above. It speaks of 'getting up' native public opinion against stealing. We doubt whether the manufactured article would be worth the cost of the Commission; we fear it would not wear. If *Opinion* cannot give us any satisfactory assurance as to the conscience of the natives on this matter, we must remain in sad doubt concerning the value of any other efforts than those which rest with the police. To be practical, what form of punishment does *Opinion* recommend for stock thieves? If not hanging, what does it say to transportation?"

IF the *Dispatch* does believe that we are representing the large law-abiding and honest section of our countrymen, we may assure it that the "conscience" of that class revolts against the plundering that is engaged in by a set of rogues who are a plague to the white as well as to the black farmer. This "conscience" is necessarily crippled by a fear of the white man's law which seems to the "ruck" of Natives to be strangely in sympathy with the stock thief, and is, moreover, crippled by the ignorance of many go with the Government of the country without involving himself in a hopeless mess. We suggested a commission so that Natives may unburden themselves freely on those matters. As to punishment we may say in answer to the *Dispatch*, confiscation of property coupled with imprisonment; but your law holds out to a thief a fair prospect of escaping.

The Natives and Professions.

The Port Elizabeth Telegraph in an interesting, clever, and very sensible article, thus handles the practical side of Native Education:—

"In 'Weekly Notes' of last Tuesday we drew attention to the present of the attorneys and law agents of Queen's Town against the admission of a qualified Kafir as a law agent. We have had greatly the best of argument. We have [illegible] the subject, and the [illegible] of the subject, and the [illegible] and feeling that has been shown and called in regard to a [illegible] [illegible] Kafir [illegible] [illegible] [illegible]