IPEPA LAMAXOSA LEVEKI ZONKE.

I[illegible]

(NATIVE O[illegible]

IXABISO 3d.]

W. O. CARTER & CO.,

Ncedani ngokupanla kakuhle ukuba uhlobo olutsha

O LULUNGILEYO APA LWE SEPA.

lubuye lwafika

Isitena yi 6d.

Yeyona Sepa intle kulomzi.

Itshipu, isitena Esikulu sidla 6d. kupela.

Inokufunyanwa kwa "KARTAR" apa.

W. O. CARTER & CO.

Maclean Square,

E-QONCE.

W. BOTTRILL,

Umsiki Wentlobo zonke zengubo,

Ukangelene ne Town Hall,

E-QONCE.

Ngoyena msiki utshipu kulomzi.

Umsebenzi wenzelwa ndlwini nye. Intlobo ezintsha zokusika nasipina i fashini.

ANDREW GONTSHI,

Umteteleli omatyaleni,

TRANSKEI.

I-Ofisi—e-NGQAMAKWE.

Igqugula elipete Iziqingata lase Qonce.

Ukuhanjiswa kwe zileyi endleleni yenqwelo.

KUYAZISWA ngawo wonke abo bafuna ngokuzimisela esibila ngokuzambeka izileyi endleleni yenqwelo ukuba bonke abantu abayakuti emva kwezi zinto bafuzyiswe behambisa izileyi endleleni yenqwelo bakupatwa ngomteto.

Ngomyalelo,
H. T. FULLER,
Unobala.

Kwi Ofisi yegqugula,
E-Qonce, June 18, 1886.

ISAZISO.

UKUBA u. "Piet Qongqo" wase Kuyolo emaGwatini, akeni kuyikufula kwenqwelo yako (Snok-wagon) kwa Mayena Nyengesa emQonce (yakutsengisa nge 15th July, ukubetela izazisiko.

PHILIP MOKANI,
Omele u Mayena Nyengesa.

W. J. DEALY,

[illegible]

E-QONCE.

[illegible]

AMALAHLE ASE NDWE.

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

300 TONS ZAMALAHLE

Ngenyanga: ezingangenuwalo e 80.

Abafuna ifulara abasakuzidinga kwintuba semingxuma yamalahle ne Queenstown.
Akusakubako kuhambezeleka ekulayisheni amalahle nasekuwatuleni e Komani.
Indlela yenqwelo intle yonke izagudiswa ngokunye.
Inani yi nayipeni (9d.) ngekulu.

JOHN J. IRVINE & CO.,

Abatengi impahla kwamanye amazwe,

Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswe ngabantsundu ezinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

Ivenkile nesitora sentlobo ngentlobo, esikwindawo ngendawo, esitenga impahla kuti, sise cazi lokufumana impahla yentlobo zonke ebambe itengwa ngentlekelelo enkulu kumagumbi ngamagumbi eliswe.

Kuyo yonke indawo esitenga kuyo impahla yesi sitora setu sitenga ngapandle kokwenza tyala, ngokwenjalo ke kondela ekufumaneni eyona impahla itshatshelayo ngemizabiso epantsi.

Kwazabiso apantsi anikwayo ngamaxa namaxa ngento ezinkulu kengaziwa anikwa apa.

JOHN J. IRVINE & CO.

IZISULU ! IZISULU !

J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

[illegible]

yakwa Ngqika E-Qonce.

OLOLIWE BAKWA-RULUMENI.

Amaxabiso abalulekileyo okutwala impahla eveliswe e Koloni.

(IBRANDI, NELASENTYISI, NEHABILE).

KUYAZISWA [illegible] nyiwayo iyakuqekwa kulayo ikelliweyo kwipepa le 36 lencwadi [illegible] okutwala ngololiwe impahla yase Koloni.

O'Impahla ebalulwayo ayakutwalwa ngemazazi awodwa :—

I BRANDI eyenziwe e Koloni.

I LASENTYISI ezenziwe e Koloni ngefatyi mhlaumbi ezibokisini.

Zenkelwa ngokunzima be tons ezimbini.

I HABILE ecinezelweyo itwalwa ngexabiso elingenga pantsi kwela tons ezine ngetrok.

C. B. ELLIOTT, Umpatiswa.

E-Offisi yompati wekelwe e Kapa, ngomhla lwa 17 June, 1886.

Umboniso wase South Africa

UMBONISO omkulu wento ezilinywa nezinokwenziwa ngabantu beli lizwe, uyakwe nziwa e Bayi ngo December ozayo.

Kuyanqweneleka ukuba nabantsundu beli lizwe batumele kuwo iziquma zento abazilimayo ziye kobonisiwa, nento ngento - abazenza ngezandla, ezinjengento zokulima, izityo ezenziwe ngabo, inqubo, imiuxeba, ingobozi.

Imbasa ezililizwe nobedu ziyakunikelwa kuye wonke ontsundu odlulisele abanye.

Umhleli we *Myo Zabantsundu* unikwe igunya lokuba abacacisele ngspesulu bonke abanomnqweno wokuya kubonisa imisebenzi yabo.

Ngomyalelo we komiti,
FRED LEVICK,
Unobala.

I-Ofisi, 5, Lombard Street, Port Elizabeth.

KWA PASCOE

Kutke Impahla intsha.

IPRINTI esikanyayo, nezikati, isiqinfuse esigqala kwi 3d. iyardi.

IKELIKO, nolinsi, nasomatrasi, sigqala kwi 3d. iyardi.

IKELIKO, esingesolleyo, ukuba nablope 1/ iyardi esithuthu. Iwuhi.

IQIYA esiko Fridge zene, [illegible] sigqala kwi 3d. ahanye.

IMIQHAUNGELO [illegible]

I ILE[illegible]

IMCU[illegible]

[illegible]

[illegible] KWA PASCOE.

Intlaulelo Yezaziso.

Izaziso esigeniswe kwimihlati (single column) engaminye 2/6, kwendibini 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.

I BRANDI

Elungileyo e gapitikezwe nanto zinjengo manzi nezinya zibulalayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,

E-QONCE.

ABALIMI NA BARWEBI.

E-MARKENI.

E.QONCE (June 23).

Inkuni, 5/ to 26/ ngeflara
Do. (esicandiweyo), 8/3 to 17/ ngeflara
Ihabile, 3/ to 5/3 ngekulu
Irasi, elubiaza, 1/1 to 1/11 ngekulu
Indiza, 1/4 ngekulu
Amazimba, 10/3 to 13/3 ngekulu
Umbona, 10/ to 18/ ngekulu
Ihabile ngenxowa, 11/9 to 16/9 ngekulu
Irasi ngenxowa, 9/9 ngekulu
Umgubo ngenxowa, 12/9 to 14/ ngekulu
Itapile esinyama. 6/7 to 8/7 ngekulu
Amatanga, 4/4 to 6/9 nge dozen
Amaqanda, 1/2 nge dozen
Ibotolo, 2/ to 3/ ngeponti

E.RINI (June 22).

Ibotolo, 2/6 to 2/9 ngeponti
Irasi, 13/9 to 16/6 ngenxowa
Amaqanda, 2/ to 2/6 ngedasine
Ihabile, 4/6 to 5/7 ngekulu
Ihabile esimbewu, 13/3 ngenxowa
Itapile, 11/ to 12/ ngenxowa
Inkuni, 20/ to 41/ ngeflara

E-KOMANI (June 23).

Ibotolo 1/6 to 2/3 ngeponti
Amaqanda, 1/ to 1/6 ngedasini
Amazimba, 30/ ngenxowa
Umbona, 25/ to 26/ ngenxowa
Irasi, 14/ to 15/ ngenxowa
Ihabile, 6/ to 8/ ngekulu
Itapile, 10/ to 18/6 ngenxowa
Umgubo, 14/ to 15/ ngekulu
Iakuni, 30/ to 45/ ngeflara

E-MONTI (June 23).

Ibotolo, 1/11 to 3/3 ngeponti
Amaqanda, 1/ to 1/3 ngedasini
Itapile, 10/ to 10/6 ngenxowa
Umgubo, 10/3 to 11/3 ngekulu
Amatanga, 3/ ngedasini
Iskuni, 5/ to 10/6 ngeflara
Irasi, 9/ ngenxowa

E-KLIWAL (June 20).

Ibotolo, 1/8 to 3/ ngeponti
Irasi, 13/6 to 16/ ngenxowa
Irasi, elubiaza, 1/4 to 5d ngesitanga
Amaqanda, 2/6 to 3/ ngedazini
Ihabile, 10/ to 12/ ngekulu
Inkuni, 24/ to 32/ ngeflara
Umgubo, 13/ ngenxowa
Itapile, 14/6 to 18/ ngenxowa

IVOKI.

U Funasi (Mr. Fielding) ubambiqile [illegible]

[illegible]

Kuvakala ukuba onke amavalanti akwele Bahlambeli asa kuyekwa agoduke, kusele amajoni atile ayakuncedwa ngamapolisa ayakupatwa nge Colonel Carrington.

Makunqabiko bakotamilepe ekahlaalesi.

Inene abati ngu Muller lase Lutula ngapaya ko Komesi lingene entanjeni. Kutiwa litshise izigdia malo lakaboma ukuba lisiqinisele kumatandla atile agoedisa abatshelweyo kwizabizo le £2000.

Ipepa alinakuhanjiswa ungayitumelanga imali mfundi.

Inqanawa etwala indaba paketi kwe London neli ifike ngo Mgqibelo. Indaba ezo nazo zite-ga kolwe 28 May. Ukunduluka kwayo kwakuesta ewaka ngomcimbi wase Afghanistan, nakuba ukulungiselela imfazwe kwakusoloko kumi ngakunye. Ndaba zimbi zisipitipiti eko zako kumzi wama Frentshi e Parizi mhla kwakungowatywa enye yamadoda ebandla le Communists apo. Kwenzakala into eninzi yabantu ngomhla lowo.

Ngevzki engapaya kufunyanwe kwi *klem* zegela lo Debea idayimani e karet zi 70 exabiso lizindlelwa kwi £2000.

Kuko inteto zokuba lo loliwe usinga e Dayimani angavulwa e Kimberley ekaya ekupeleni ko October.

Ingozi kaloliwe ihle e Kapa nge Cawa engapaya. Ite inkosana yamajoni itsiba ekupambaneni kwendlela kaloliwe nayabantu yabanjwa yimpumlo ye injini yenzakala kakubi. Ife lyare esimbini emva koko.

Igwangqa eligama lingu Kolmiet limiselwe ukalinda ijeli ngokabeka ilitya elikula endleleni yololiwe ngase Fort Jackson elati lalanywa ezekude ngabaqubi yamiswa.

Inqoakaqa ibikwa e Dayimani kwimi-ngxuma yase mizinjeni. Kuko indla yama mhlope enaso isifo eso. Kuvakala ukuba akuko mizamo yenziwayo ukusincipisa isifo eso.

Uloliwe oya e Alrani ulindelwe ukuba avulwe paketi kwenyanga esimbini.

Isicakakazi esitile e Kapa, intombi yomlungu, yenze imigudu emikulu ukuzibulala ngeraki engapaya. Itsibela elyandla yakaboma ukuba ilungu nendawo ecsulu. Sinesiqiwe emva kwemikulu imizamo. Mnawana emva koku sibanjwe sezixilantsha pantsi kwevili ye injini ebidlula.

Kwi Palamente yase Transvaal kwamnkelwe isivumelano ngemvisiwano egqitywe lidabe lwe Transvaal nolwama Jamani.

U Mr. Gladstone wale ezikwa yi Nkosana igama lewonga lokuba abizwe ngekaba yi "Lord."

Ipakati elikulu le Nkosazana u Lord Derby latumela uzingo kwi Rulumeni ngo 28 May, ngesidawo sokuba kubeni ipame kwela Bahlambeli, ze eko ezilelimbi izenye yalo ipatwe yikoloni, kumisiwa amapolisa.

U Sir Charles Warren usond' ukwenza intsto ete kaye, nakuba kungaliwanga uzoyiella intsaba abatunyelwe ukuba aye kuzilela. Oku kuyakuhlala kukanjulwa xiso. Uciuga elo ukuba maleusiwe ikoloni eyodwa ngati a Rulumeni wapeshoya ayimaze ngo £60,000 ngenyaka.

I Rulumeni yase Natal imiye amadoda [illegible] ukuba [illegible] kubafuneki ukuba ibe yayeshoko, nokuba isegqinelwe emeta payokalwe emasa.

Siva ukuba kuko indodana enkulu efuna ukuzisa [illegible] yase yebegqweta e Komesi. Isiello sayo siyanqanywa. Asikayazi ngegama.

Iqonywa ebasemnaneni [illegible] yamanyi, yakwa Dalwe, sive ukuba iba kwendlwa kamalayase.

[illegible]

[illegible]

[illegible]

ngezimini. Opikayo angake ahambele kwindawo ezinjengoma Ngqushwa, ema Tamara, emp Xesi singateti nto ngesingazibonelanga ngawetu amehlo ukuze abone intsizi abakuzo abamnyama ngenxa yendlala. Ixesha eli lonke amawetu ebelima kanye ngonyaka. Oko amaxesha ebesalungile, bengatengi zinto zininzi waupile ngapandle kokulila, xa singateti nto ngentwananntwana zempato. Ateke ngoku amaxesha anto yimbi. Amalanga awoyikekayo emi ngakunye. Abantsundu ke namhla batwele ubunzima obuhlala butwalwa ngabantu abalima ntonye ngonyaka nakwamanye amazwe, ekuti kwakutshabalala okukudla kanti akuseko nto yimbi baqamele ngayo—mabasebe bekisa umtyiso ezantsi. Lontoke ityatyamba ekucitakaleni kwemizi nentlalo yonke yoluntu iqale pantsi. Mayibe idlule esitandatwini iminyaka bebandezelekе ngakunya abantsundu bengazanga bavuna isivuno esizeleyo. Kubuhlungu kuti ukuti inxenye yabo ibingalilungiselelii inyakenye; nakubelilungiselela badliwa zizihlobo esiti kuti basmnyama zakuva ukuba otile basadla zibakumbule ze ngoko zibakulenisele ezintswelweni, ngoko ke kungabiko nto yokuxasa impilo. Lide lati lona elilanga seloka lenze ngakunye lemnyaka mitatu edluleyo labeta kwagela itemba ebantwini. Kutsike zakuna esimvula kwabonakala ukuba bekungasakusala ne-akile ebingasakuhlwayelwa; kuswelekе kodwa ingqolowa.

Ibe yenye yento ezibuhlungu kuti ukubona abanye abantu befumana bebupa inkabi ukuya kugelesha ukuze bemane ukuyakeqwakaniss bakufumana izikotilana zembeu bakufumana itiko ne sikisipeni emtrateni. Yinyaniso abantu bayelamba. Kantike u Mr. Sprigg uti lento ayinjalo! Asikolwa ukuba kuko bani uyakulahlekiswa yilentето. Ukuba namhla lendlala iyakuyekelwa ukuba ibshayele ifali zabantsundu ngapandle kwemizamo yokubaneeda abantu, sinokuyivisisa inteto ka Mr. Sprigg, ebonakala iliqinga lencinibe yona iti yakupelelwa xa izingelwayo iyingewabe intloko entlabatini ibe iiti ayibowa.

Tina, bamnyama asitawa ngabo banga singayekwa sibabe ukuze sifunde ngomso into evelisiwa bubuvila. Vimilo yentilelyo yomntu ukwenjelo agalo lonke inxeba [illegible]

[illegible]

[illegible]

ingxelo ezeleyo yale ngxogxo e Palamente. Kuyo siya vuyiswa ukufumana ukuba njengoko bebiyekela inteto ka Mr. Sprigg ilahlekisiwe eku tunyelweni kwayo ngu Reuter (otumela indaba zocingo). Eyake inteto ibi fanelekile ifanele indoda ewenga linjenge lake ne xesha etete ngale. Ukuze ke ivisiswe inteto ka Mr. Sprigg siyitabata nje ngoko injalo kwi pepa lase kapa i-*Cape Argus*:—

U Mr. Sprigg ute nyakolwa ukuba umnqweno welungu lase Monti (u Mr. Brabant) ibikuxoofa ufokoto lwebandla, nyatemba ukuba ayakulitabata icebo lamadoda ukuba angayinyanzeli inteto yake (yokuba abantu abaciliwe esifeneni sase Bula bamelwe kufunyaniselwa umhlabe). Iyakuba yisto engafanelekileyo ukuba abantu abantsundu banikwe itemba lokuba bona basokuwufumana banpiwe umhlaba. Mabeeziselwe ukuba bayakuwufumana ngokuwutenga. Lendlala kutiwa ibangwe ngumteto we Lokeshoni, ingaba nobunyaniso obutile lonto; kodwa iqinga likumagqugala esiqingata anokuti axele apo emazimiswe kona i Lokeshoni nasezifameni. Ke mababe abasatu kwezi zitili abafani ziko i Lokeshoni emihlabeni yabo yiyolonto bengatumelanga kwe Eelumeni. Iyabonakala indawo yokuba intswelo ziukulu kubantu abantsundu Emaxoseni, kodwa angalusizi ukuba into leyo ivakaliswe kulo lonke ukuba sebetshabalala, kuba eko kungenika igama elibi kwelo Bandla labo la Palamente nakweli liswe kuba bengezi fumzame yekunqada. Ingxelo zomntu nizati ityisa ixesha elibi kwangapambi kokuba kuvunwe; u Rulumeni selete maze axiswe into ekuyiyo ngaxesha ngamaxesha. Ukuba u Rulumoni ufumene ukuba makanoedise ngembeu—njongokuba sekwenjiwenjalo kumafama elo langase Kapa—lonto uyakuyenza. Kodwa abantu, mababe nento abayenzayo. Abangezanele ekumbandezele entsundu: imigudu yabo kukumpeta ngemfenelo, nokumayeza.

Amangaku.

Kwinxeto yengqondo [illegible] kwi Palamente, yenjelele ukuteta i Cape Town elinye lamapepa ase Kapa, esiwuluyo ukuba nyakutanda umzi ukuyiva lenteto: "Imbasa nobungewalisa, bale Palamente ukuyo, kukuba kuyo [illegible] bolika selilixeze sinokufunyanwa kuyo njengoko sinjalo. Iaye into efunekayo ukubanga ukuba bafunyanwe besekwi bonke ngoku, kukuba kubeko ilungu elimayama lesitili ngesinye esinabo kutiwa ngamagwangqa elilizwe "zivoti zengcawa." Oku kodwa kwengcimbi [illegible] yimfundo [illegible] nabalwa. Abamuyama bayakumelwe ngekuseleyo e Palamente za batsmelo umntu wolwabo uhlanga."

Kuko umbali zwipepa lase Rini i Journal eti ngu "B." ete u Dr. Stewart wase Lovedale, kulanteto yake inkulu ingokungapumeleli kwemfundo yabantsundu, ubatengisile abaza [illegible] abafanele ukubaxasa. Iti i Journal ukupandula ngazawe esingenekawegreke. Tina asiyiqondi indlela ekutiwa ubatengise ngayo u Dr. Stewart abantu abantsundu. Maniusi ame Ngesi acinga ukuba u Dr. Stewart ubefanele ukubekwa ngokutanda [illegible] yabantsundu [illegible] iyeke ukubamba kwinteto zakudala nentonje sebelumko. Elicebo lalilungile; asikolwa [illegible] ukuba abantsundu senya kanqunyanyiswa ekubambeleni pambili esifaqdwesi yilonto, ume ngokwenjelo [illegible] ukukokela abantu bakowawo ngengqondo ekanyiselwoyo, singena kuwokwaya kanjako lomblambi ngokwenza lomgudu.

[illegible] R. Gregorowski, B.A. wase Free State akwakwa Moroko apo [illegible] Kapanjelo nokulja kwako kwaxhalelwa [illegible] Friend, ebaiza ukuba umhlaba lowo [illegible] i Journal [illegible] "ukuba yenziwa [illegible] ngo 1884 yayingekubiko i Free State, yenze ukuxadela yentiwayo [illegible] Umhlaba [illegible] ngo Sesuto [illegible] Free State aya Bakoroko [illegible] kuba [illegible] kuba [illegible] kwa Free."

[illegible]

Ibizwa ngu Mr. Ellis Yelowa [illegible] ngapaya [illegible] ngo [illegible] ngapandle [illegible] Kapetse yokukaba [illegible] ukuba [illegible] ukuba [illegible] uku

[illegible]

"Akuzakuqala kwa
"Akuzakuzongwa,
"Babaniisi beyembezi
"Akunakupesanyiswa."

Ukugqibela mandili, akawelanga ukuko mo, zinqwelo, ngamabaabo, zigwala ze bokwe, nobanyo utwytebi bellikwe: ile kanti intilisiya yake illiela ubutyebi obelityelweyo yinxalenye yabantu abangababambi njengaye, ubutyebi bozapelwa, (Mateyu vii. zinqwebele indyeke ezulwini. Umfi lowo ugule ishumi lesyanga, kwinyanga zontatu zokugala, kabonwe kunaba kuzihlwa, kwati [illegible] kwa[illegible]fwa, wada wezlwa e Mona [illegible] antigwangqa, nabo ya e Mona [illegible] lo ezigabambekanga kakule [illegible] ambs pandle, beda nabantu bays emisebenzini yabo.

Kuto ngolwesi-Bini 2 June 1885 yavakala isitabo injengele enkulu ukuti elusatabeni lwayo, kanipuma, ndifuna ukuhlala ndodwa, bapumake, wesketuma kwaoko umkake ukuba makayokubiswa unyana waka omkulu u John, wafika ukutshona kwelanga. Bangadaka bonke, abantu; isvakala eqqi elikulu, elimnyaka imashumi 24 lisilwa elidala, isti: lusapo, ndiyanishiya, ndiyagoduka, zenigcinane nide nahulwe kukuna. Wati ku John, unyana waka, John, ustxeine amahlwempu, njalo-njalo; okoke sekuse sandieni sika John Tedini, wozibonela nsye imfanelo yake.

Uwele elulwini njenge njengele umfo wasema Beleni, ufele emsebenzini we Nkosi yake, ekwiminyaka emashumi (30) ave kude ubudala bako. Isifundo esisifundayo sakuciuga ngaye ubawo lowo, sesokuti makungabiko nasmya ebudalayo ubuncinane bake, ze kube ngumzakelo wabakolwayo, ngenteto, ngehambo, ngentado, ngomoya nange ukolo.

Ndixolele Mhleli ngokutata indawo engaka.

Ndim owako, wonapakado
M. KINASS.

IYNOZULEL' UNDOFA NAYE.

Peelton, 20th June 1885.

NKOSI MHLELI we [illegible]—Kaundifakele lomazwana kwelopepa lamanene akowetu, uskubeni, ndifumane ndabela, ndingazanga ndizibelela elipepa lamanene—ko noko ndoka ndiqotoqotoze ngendikubone apa e Ncemera ngomhla we 16 June 1885. Sasibonela ukubandakanywa kuka John M. Magwanya no Maria Ngompbela; babandakanywa kumtahato ongowele. Babandakanywa ngu Rev. R. Birt, walapa; kwavulwa ingcange zetyaliko, Emva ko 9:30, kwaqala kwaya kungena abayeni, kwati emva kwexehana wagalelela nggqibela [illegible] abantu ababeko babekufupi ekulwini—ababoneli bodwa kwakuko no Mrs. R. Birt, no Miss Turner, umncedisiki ka Miss Sturrock. Wawukupa u Mr. Birt kwangexesha elifupi, beqokozako abantu ukuya emdiweni; ekute emva kwedinala wagalelela u Rev. W. B. Rubusana—wafika waposa amazwi eziyalo obushushwini obukulu kuneno—wawapeta amazwi ake ngomtandazo onsadipiayo. Sambulela kakulu kanye ezintiliziyweni u Rev. W. B. Rubusana ngesosonzo sako. Wapela owalomini umsebenzi. Kwati ngemini elandelayo 17—kwahlangantiwana kanjako ukuza ebulakufesini (breakfast) yokuza kuqetozwa kwesonka somtshato (wedding-cake), ekute emva kwenixapo zeninzi, xafika kaloku inkabi zakwa Ngqika zaposa amazwi eziyalo kumyeni nakumyenikazi; ezati iziyalo zakokolwa ngomtandazo ngu Mr. M. Koli; wafika u Mr. Koli waposa amazwi amnandi kunaso ebonke ukufanelekwa kwendoda yakumgqinde umfazi wayo. Emva kwako kwavuka u Mr. Mono, wafika wabonisa ezaba abantu abatsha abasafanelwe ziyalo, kuba incwadi ye Ldzwi (Bible) lasendlelwa zabo—wafika wagqiba ngeliti, ze nikule Ekosini. Wesuka u Mr. M. Magwanya, wafika wabonisa ukuba lento ingumfazi injengelitya esinenyiwayo. Emva kwako kusuka u Mr. P. Hala, wafika waposa amazwi eshushu, ebonisa ukuba ninamisongaba sobowayenna, nina ningabokuzya, ze nipeine Izibalo (Bible) zako ezoukfeela; wapetwa owalomini umsebenzi ngomtandazo oyalayo nokolelayo nga Mr. Tokwe Venna—esitha, tiga kanye abantu ucs ukiula kentle nondoda naye wako, omkete pakati kwemashekelana sikiawe; nanga ningahlala ina elide, nobenx obumnandi.

Ndiblelaha nako esitobekileyo
ELIJAH E. BAKACO.

AEANTISUNDU BASE SOMALAGENI.

Somerset East, June, 1885.

NKOSI YAM ETANDEKATO,—Ndiyakwibongoza ukuba ube [illegible] kuneno lowo onke wamtiwe elinga kakowetu. Mhleli ebeqokiliyo [illegible] endimne ukwetela [illegible] kakulu, nodwa wako [illegible] ake eqqeni lako ele [illegible] ukuba [illegible] ngeperiliu. Ndifuna ukuba [illegible] ubuko-ubuko azwelyo [illegible] ukumcela kwakile, ve 4 ke June (Wednesday).

Ngomhla we 4 kuboluko i Tea Meeting kwa eSomerset East, Wesleyan Native Chapel, yoxanyelwe nga Rev. C. B. Franklin, indodana enkulu kanye enzibhlwini sika Rev. J. Longlas. Umgcobeni ugelwe ngo 7 o'clock p.m. yapuma ngo 10:30 p.m. Ndingati le tea meeting ibiyeyokuhlanga lindle, yaza Wesha, kuba inondawo esifuna ukuhlaziywa, kanjalo Ze Sambula kwenza ngenxa [illegible] le, ngenxa lokuba kubeko 301 [illegible], fuani eningengqa nabanqlo apa e Somerset, kuloqiliba [illegible] kanjalo [illegible] wa ngawo, nalendlu yaba Wesle yaziwa ngawo, njengokoko siyaliye sylibanga nagwanklela abantu abangako, ekuangako neyokuma indawo. Ndingati [illegible]

[illegible] ndifunda kuno kwela kwaba eka, endinga [illegible]

[illegible]

[illegible]

[

missionary, the late Rev. John Ayliff, among the champions of the Pass for us. Perhaps these gentlemen are not aware that the farms belonging to Dutch farmers cannot be visited by Natives whether they have or have not passes. Only farmers' servants and thieves frequent them, and the latter visit them in the night. The Pass then is simply an instrument of oppression intended for the honest Natives. We are sorry to see the Dutch farmers so much opposed to the Natives. In regard to the Pass as a means of checking stealing, Mr. Ebden has correctly stated that thieving exists everywhere. A European stole a horse at Stutterheim, and was arrested at Seymour. A white man stole oxen at East London and they were recovered at King William's Town. Another white man stole six oxen from a Native named Bangani, of Fort Peddie, and sold them here in King William's Town. What is being done savours much of what was done to us in connection with our guns. That people who have served Government for so long should still be proceeded against in this fashion causes much grief to us. We agree with *Native Opinion* that Government should ask us in connection with the best means of repressing stock-stealing. The Government of the Queen is not a tyrannical but a humane Government, and we doubt if the Queen knows what is being done.—We are, THE NATIVES.

PARLIAMENT has refused to vote the £320 placed on the estimates for Buntingville in Pondoland on the ground that it was beyond the Colonial Border. The placing of the amount on the estimates clearly shows that some promise must have been made to the Rev. J. Morris on behalf of the Government, and Government must have given colour to it that the amount, which is wanted to assist in the payment of salaries only, would be granted. Here comes in the comical part of the business. The Government, after thus raising false hopes, suddenly ran away from their guns, and left Sir Thomas Scanlen, Mr. Fuller, Mr. Innes, Mr. Walker, Mr. Lewis, and even Mr. Barry to defend the vote. That the managers of the Kilner Institution will be placed in tremendous difficulties on account of this capricious step is all that we can expect. Mr. Morris has only to appeal to the charity of the business people of this country to tide over his difficulties. We sincerely hope the friends of education will not be wanting at so critical a juncture.

Correspondence.

THE "ALICE TIMES."

Kimberley, June 16, 1885.

SIR,—A writer in the *Alice Times* of Friday the 29th of May last remarks:—"Simultaneous to the starting of the Native newspaper, *Inyo*, has risen among Native circles a class of educated or semi-educated young men—both Kafirs and Fingoes, who aspire to be the leaders of Native thought and opinion, &c., &c."

May I at once ask the writer this question—Has he had any practical experience as a journalist, and if so, is he in possession of a true spirit of journalism? Should he answer this question in the negative, I would then say, the holding of his peace would be better, both for him and his so-called educated or semi-educated young men. But should he answer in the affirmative, then I would ask these questions—What does a true spirit of journalism signify? Does it consist in a man making observations under a pseudonym? For I take it, that [illegible] of the progress of the Natives is not important [illegible] observations [illegible] the other writers for [illegible]. In the first place, I think this [illegible] with [illegible] true spirit of [illegible] in starting papers [illegible] And in [illegible]

[illegible]

R. W. ROSE-INNES,

Umtwebili-Ematyaleni, Umqinisi,

WEMVUMELANO,

Umanani Weziqiniselo

LONKE UNYAMEKO nyalunikele ekuteteni amatyala abamnyama nakwemisaye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemiso benzi uyifeza kwesi siqingata nakwezimelene naso.

W. F. S. BOOTY.

Umteteleli kwi Nkundla yamatyala e-Komani. Umlungisi wemicimbi nayipina esingisele ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkuseli kwabanamatyala, waye kananjalo ebiza amanani afanelekileyo. I Ofisi ise Town Hall e-Komani.

J. HILNER,

Umenzi wentsimbi zamaxesha,

E-QONCE.

Nomtengisi wempahla ezinjengemiseesane njalo njalo.

Uncutlobo ntlobo zemiseesane, iwotshi,

Nentsimbi ezinkulu zamaxesha, nentwane ezinkle Zokuika amabaso ngamaxesha atile.

M. L. GERRARD,

Umteteleli kwi Ofisi yemantyi e Komani.

Uteta amatyala kwi ofisi ye mantyi. Iminqopiso yokwananwa kwemihlaba uyayifeza kwaneye mvumelano.

Ulungiselela abo baqondayo ukuba abanakuwahlanla amatyala abo ngokubal' amapepa abonisa oko.

Abanemali ebanjwa ngabangena kahlanla amatyala ivakaliswa nguye into leyo ematyaleni. Iminqopiso yamafa uyayibala, kwanesitye into sess mtetweni. Ublungamisa isi kwelifi, ayinike uminiyo imali kwa oki Inowadi zabasebenzi nsigcine kakuhle.

KOTITSHALA.

KUFUNWA Ititshala elisoka enesiqiniselo (certificate) ukuba itabete indawo yokufundisa yesibini (Under Master) kwi sesari yase Mtwaku yase St. Matthew's, Keiskama Hoek.

Abange nangamakelewa londawo, mabalale batanele nazapepa ezimilo ka

REV. CHARLES TARNER.

Amayeza ka Cook Abantsundu.

UMZI ontsunda ncelaiwa ukuba ukangelisa kunyeza abalulekileyo.

Kiba

COOK Iyeza Lesizikelelo Ulqgqwalobe.

1/6 Bottle.

Kiba

COOK Iyeza Lokuzikelela Ulqgqwalobe.

1/6 Bottle.

Aba

COOK Amabhile Ahlanda Kuzwilwa.

Bottle.

COOK Iyeza Lesizi

1/6 Bottle.

Kiba

COOK Ko.

Ungabhanga.

Ba

COOK Umbelo Tsolwa.

[illegible]

Impahla Ebiweyo.

KUBIWE ngomhla wa-30 May Inkomo ezimtandatu zohlobo, kumhlambi omnini e Tyolomnqa. Zonke zincutshiso ongu W. kwinyonga yasekunene.

1 IMAZI ENKONE emnyama emhlope esiswisi.

1 IMAZI EMNYAMA emityo.

1 IMAZI EMNYAMA.

1 USAPOKAZI OLUMNYAMA.

2 EZINYE ENGATI ZENTSAPOKAZI zonke zitshiswe W. kwinyonga yasekunene.

Ubani oyaku ndilandisa ezinkomo uyaku vuzwa kakuhle ngogama lingesantsi.

THOS. H. WARREN,

Etyolomnqa.

BONISANI.

KULAHLEKE apa e-Mqukwane ngo 22 ku May odlaleyo:—

INKABI emtcqwa, inequnu elubilweni; oipu kweyokunesi indlebe ngemva.

INKABI emnyama; etiwe gqwisi ngemva, kwe yokunesi indlebe.

INKABI emnyama; itiwe nqum pezela indlebe kweyokunese, yatiwa ziwa kweyase kohlo ngemva; inetarele enqinesi ayijiyile kodwa, inezilonda entsalwaneni. Ote wandilandisa wovuzwa kanobom.

SOYENI MKIVA.

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

UMVUZO.

ONDILANDISE umkondo wamahashe am adomnika umvuzo ofanelekileyo. (1) Inkabi elubela esingci simnyama netshoba: impemvu, amanqina amhlope ngaso kohlo elomkono nelomlenze imizayaka kobomo (2) Inkabi ebomvu, inopau ngaseskohlo endibeni; itiwa tabwi ngapambili ngaseskohlo i half mantyi, ezimpau zincinane zeqondakali, kususwe uboya noko meta umntu seqondisayo angazibona, inebala elincinane kumkono waseskohlo, elunteundu.

Abahlaba e Tarkastad ngo April.

W. W. MAHOLWANA.

Kamastone, Queenstown, 22 May, 1885.

ISAZISO.

NDIYAZISA ngenkwenkwana ecolweyo eti Iyeyase James Town. Igama ngu THOM ka DYAN AYI.

Ofunisayo wosa kum apa e Tunze.

S. FOLI,

Hendetson, 20th June, 1885.

KANIPE UMKONDO.

BONISANI Umfana okwimiyaka eyi 20 ubudala bako.

Unxandwana, akanomsimbe ukula ndabulanga zapo e Bayi (Port Elizabeth) ngemnyaka wa 1879 esebenza kwindla yo Gas. Ka esisiselo sam esisisingisele kwabakone kakule, igama lake nga Jim, Mbeki. Akaziyo Abraham Gobongwana Kinsin. Ndicela umelo kanopane, sawo nesekazi endawo ngendawo.

Uyoxa onokwindlandla, ungatshale ka Mbeki we *Imvo Zabantsundu*.

MARCUS KINARE.

Mount Ayliff, 25 April, 1885.

OCELA UMKONDO.

WEMABHE, iseci esifuba, enqiwe lase kanetse litiwe ngokuka ahlupe kwezikwe. Imiyaka emibini Mentwanisile A.P. endibandlanye wewewe ngati ubandlebele.

ANDREW MPILA.

Bonga, Lady Frere.

ISAZISO.

[illegible]

JOHN JOHN MAPUTOLA.

[illegible]

KUFUNWA.

[illegible]

G. WHITAKER,

Isebe elitengisa nentwana ezincinane,

Kwivenkile ebisakubu yeka Magiligana (McGREGOR'S)

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfutshane, Neze Nkomo, Nempondo, enika amaxabiso adiuliseleyo.

Uhlaia 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 ngabantsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

C. MUSGROVE,

OTENGISA IMPAHLA ETSHIPU YENDLU,

Kwindin Ekangelene no W. O. CARTER & CO.,

E QONCE.

Onoxeaba bempahla yendlu batengisiwa nguye ngemali ezincinane.

Unokubatengela abantu abakude impahla abayifunayo kwemisito eti Iboko e Qonce za bele nangopisana naye.

T. H. KELLY,

Umteteleli ematyaleni, nonqulu wemicimbi yemihlaba namaniye ofuwa ngamaqwoba.

[illegible]

Inyama ne Zonka,

Bonke ezanjengo kofu ne swekile mzengeni ko

BOURKE NO MARSH,

e Nyakwezi nakwisitulato esipambi kwe ofisi ngase batsontweni.

[illegible]

UKUHLOLWA KWE TRENI.

[illegible]

T. S. PEPER,

Umteteli.

[illegible]