IPEPA LAMAFANELO EKI
ZONKE.

IKANISO 24.

Umsiki wentlobo zonke emfunwayo zengubo,

No. 22, SMITH STREET,

E-QONCE.

Uhlala enento eninzi yeelole eziheleleklileyo nezihublisa apa ezi.

Uhlobo nemitlolo yemitwa kwenyu kwenyu

Paula—Intsebenzo yonke iqutywa ngelwimi'nye.

G. WHITAKER,

Isebe elitengisa nentwana ezincinane,

Kujivenkile dinsakubu yeka Magiligana

(McGREGOR'S)

Utenga zonke intlobo Zobeya, Nezikumba zempahla emfutshane, Neze Nkomo, Nempondo, ezika amazabiso adlulisileyo.

INGUBO, IKOTI, IKO, IPENTI,

Iothwe nawo

Kanjalo

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OCELA AMELO.

W. BUTTERS.

OCELA AMELO.

W. BUTTERS.

BOYC, HOLCOMBE & ZENSOMA,

Nezempahla emfutshane,

BEMPONDO,

Nokwelle, ajalo, ajalo.

Iwegile nesiwa sempahla, nentlobo, enkwalaweni egendayo, neziwa lamabhi, kufi, sive, ezo, iolunkwana impahla yentlobo zonke ebambo, kegwa, ezantsibeleja, ezisela kwezewenkile ngengqumbi ebiwo.

Xhi pakhelelaseklitenga kufi ezipahla yeli ziwa zeno ziwaza nezinkwa. Ubi kwelekile, ke zodala ukuzikwenzi kwesa ezipahla ezikwelaxabiso ngamazabiso apezi.

Amazabiso ezipahla ezikwiwaya ngamazabiso azeto ezikulu kengqiwa zikwe ezo.

JOHN J. IRVINE & CO.

Kufunwa into eninzi ye Botile kwa W. BEHR & CO., Kwisitrate se Cambridge Road e Nyanga.

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Amalahle ase Nowe.

ABANINI bamamahle badibe nakupa bebiliye ukuba bamane ukulayisheli kwe Komani (Queenstown),

300 TONS ZAMALAHLE

ngenyanga—ezingangemitwalo e 80. Abafuna ifulute ilasekazidinga kwisituba semingxuma yamalahle ne Queenstown.

Akusakubako kubambezeleka ekulayisheni amalahle nasekuwatuleni e Komani.

Indlela yenqwelo intle yonke isagudiswa ngokunye.

Inani yi nayipeni (9d.) ngokulu.

T. H. KELLY,

Umteteleli ematyaleni, nomgqibi wemicimbi yemihlaba neminye efeswa ngamagwetà.

Akabizi mali ininzi ngokuteta amatyala nokufeza imicimbi yabantsundu.
Uyakutetelela abamcelayo kwa Qoboqobo nase Xesi.
Apo i-ofisi yake ikona kukwi Maclean Chambers (ngase TownHall), e-Qonce. Make nimlinge mpindini entsundu.

IZISULU ! IZISULU !

J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

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

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

ISAZISO ESONA.

Kutengiswa ngokunganaye nani apantsi natotyiweyo—

Into eninzi kuneno yencawa ezifanele abantu baseziko lweni, kwanezimigca ngaminye nangamibini ezilungele amagabs.

Kusand' ukufika kananjalo impahla yotu entsha evela e Amelika, ama-hubo, ama-sinuni, amizenze, amantlanzi, amapo, ebiqbayo, engobungqawu ngenkunzi, fulula kunggunga bekeke.

Abaxa [illegible]

M. L. GERRARD,

Umteteleli kwi Ofisi yemiti e Komani.

Uteta amatyala [illegible] Imiqopiso yokwanana kwemihlaba, nayiland kwakeya nkomelano.

Ukungaleleli [illegible] akuba abona kuwahlaula amatyala abo ngokubal' amapogwabonjwa.

Angenelela [illegible] ngokungena kuhlaula amatyala ivakalwa ngoyo into loyo amatyala [illegible] into ezase mtsweni. Ubingazanga iso kwelili, ayinako ukuloyo [illegible]

Amaqwa ka Cook, Abantsundu.

[illegible]

IMVO ZABANTSUNDU.

IMIKESHA YOKUHLAULA. Iambe [illegible] qala ngo May 1, 1885. Oku [illegible] Amapepa angahlaulelweyo ayakubanjwa de ifike imali yokuwa kulula. Abamnkeli bayakuba ukuba [illegible] yabo bayiko ekupeleni ko Sentember, 1885, dibe 5/. Abafuna ukuyisa ekupeleni konyaka bangahlaula 8/.

Abantu abaqala ukulamnkela ipepa ekuqaleni kwalo nyaka bahlululela inyanga ezintatu bayaziswa ukuba ixesha labo lipele ngo 31 March. Ingafiki imali yabo liyabanjwa ipepa.

IRISITI ZENTLAULO.

Abamnkeli bepipepa bayaziswa ukuba abanakutunyelwe irisiti (receipts) ngemali engapantsi kwe 10/. Ixesha abahlaulela lona beliqonda ngokulifumana nokungalifumani kwabo ipepa. Kuba kungatunyelwa mapepa kubantu abanjalilelanaba kwangapambili.

IZAZISO ZE MYO.

Siyabacela abafundi betu ukuba izaziso ezisakuba zibonakala kwelipepa bazikangelise. Makuqiqiye ukuba ezi zindlu zingenisa izaziso sazeke zinganyanye malii yamntu mnyama njengokuba ezinye zinjalo, abangati ke abayakutenga kuso bafumane ukulungiselelwa nemfanelo. Sibwela kanjako abafundi betu lento enye inkulu ukuba bati xa ukuba beyakutenga kapate ipepa eli "Imvo" ukuze bazazi izindlu ezinqwenela ukungaziselana nabo, bazibuze ngokumhlope isinto esazoko sibaluliwe epepeni ukuba sinokufunyanwa kwesi sindlu. Xa abafundi bayakuqonda kwiziko ezingetabi [illegible] kubalungele ukuba bafuze imbangi yokuba izindlu aze zingaseli nani emnyama ezewelwe.

MANIPE UMKONTO.

[illegible]

Ivekí.

[illegible] ngokuqalisa [illegible] kanye. Na[illegible] iyo [illegible]

U Mr. John J. Irvine, owandaluka apa ngosyaka odlulayo wasinga e England nase [illegible] ukuba apeme kwizibaba [illegible] Jabe lo usayo.

Iqiqa lakwa Rulumeni lempahla liko ngoku e Qona' apa agendawo yesisifo umasa' [illegible]weyo.

(Ivuna [illegible] ngo Mvulo [illegible]lileyo.

Ngolwesi-Bini oludlulileyo u Mr. Gerhard Cedanuk [illegible] £5 10/ ngokuterghe [illegible] ku Mqosa, ekubehi umteto ungakuvumeli cko.

Ngase Somerset kuvakala ukuba ite indodana entsundu, esebenza kwisitora sakwa [illegible] kanti selilela ambete itshoba. Kutiwa ibiesisifo sentliziyo.

Kuko inteto yokuba ama Greqa [illegible] i Balfour eliye lise Dikoni, sand' ukuchiywa [illegible] £[illegible] ngamalobo ukube Pesheya.

Ngo Mqqibelo ongapaya e Dayimani inene elingu Eliliyo (Ffesleyer) lizirodenshile imbangi kubanqiwa zizikwelli.

Ngo Cawa (10 May) engapaya kwaviwa e Kapa [illegible]

Udaba luzandi ukufika e Natal lubika ukuba kuka Mabiliwana indoda ka Cetywayo eyayipete ngomhla [illegible] zombini.

Analesi belipepa bayakunjuswa kwakona ukuba ngayo lenyanga iqalileyo mazifike imali zekota enye.

Ingqakaqa ihle kwindlu etile e Mgwalana e Ngqushwa.

Incwadi ka Mr. John Mene wase Dodrecht isinqabelo ngotaba lokubalwa kwaya.

Ngo Mqqibelo ipumile ingqina e Pikeberg (Piqeetberg) kwifanga ka C. Botma. Ngongezi umfo [illegible] Laing [illegible] na walomzi obesile wafa, emnye nga [illegible] engulayo nakuba kungeko [illegible] lokuba wopila.

U Mr. Advocate Gess, Q.C. wase Kapa [illegible] Mr. [illegible] Parliament [illegible]

[illegible]

Ingqakaqa [illegible] kwizikili enze kani.

E Palestine [illegible] u Mr. Innes [illegible] ukwafuna [illegible] amapepa [illegible] ukuwalawe [illegible] omnyama nga William [illegible] wase Bikedorp.

Imvo Zabantsundu.

IMFANELO.

KUKO inqawu ezinini ezaboniseyo, nakuba esiqaba lemki uhlobo zikoyo, ukuba uninzi, ngakumbi olufundileyo ku Mangesi lufuna ukuti ngoku imicimbi epatelele kunetu ontsundu luyiqube ngendlela ezazelekileyo, luze luti nokubapata abantu abamnyama lubapate njengabanye abantu abanengqondo, abanemfanelo emazingafumane kuliwe. Kwakuzo ezintsuku lisand' ukwenza inteto ende ipepa elipambili lomzi wa Mabulu, abati yi *Het Volksblad* (igama esingalikumshela kweyakowetu inteto ngokuti *Lilizwi Lomzi*) ngendawo yokuba ufanele ukupulapulwa kwakona umcimbi wendodana ape u Peterse ekutiwa yadubula umntu ontsundu e Bekedolop. Inteto yalo iyakanya, ihamba emfanelweni, imi-poqo; sitomalala kunene nkuva ukuba i *Het Volksblad* ilwela imfanelo yodwa—lomfanelo ingatumani-manzi nenkululeko ayitandayo wonke ontsundu, inkululeko ongeva ezingca ngayo owa Pesheya kolwandle epantsi ko Mntwani Gmble, ati ihubuzibulo hake—konkeke oku ngomcimbi opatelele kahlutwesi komntu emnyama ulopa bako. Inteto ekwi *Het Volksblad* iqukunjelwe ngala mazwi: "Ihlazo elibi ku Rulumeni ukuba "ete ngohlobo olumdaka kangaka "wayeka into ebefanelo ukuyenza "ngokuti amkulule u Peterse ngo"kwake endaweni yokuba nge ete "weya kupendula pambi kwe jaji. "Siyatemba ukuba abanye abanako "ngapezu kwetu baya kusitelela "ukuyigwebeni lenkohlelo, nokuba "ba amapepa endaba ayakuvakalisa "inteto epaimandla, nze ati ngapa"ndle kwekete ahlanganisele aba"butetaka xa benziwa okubi". Asimangaliswa ukuba ingomga ezinjengeni [illegible] ukwamkeleka entliziyweni yomntu wonke omnyama nomhlope, otande kwentwe imfanelo kumntu ngamnye opatelele kolelo lwa Pesheya. Ibendle aliqale eliliwe (i Palamente) lisand' ukulungama, sikungele kuyo ze ngoku fumanelo, ngetemba, ukuba [illegible] ukuba lizandenisa [illegible] nomngweno kupela wokuba kwango kungenziya imfanelo yetwa.

Kwakuzi kwi Khagesi anewongy sipawatyiswa kufumana ukuba kwambi yabantunda lelingwa ngomdi [illegible] ukuba kwangesi [illegible] wona ngaye amalungelo [illegible] angenza.

[illegible] *Cape Times Journal*, [illegible]

kujikela kwayo kokugqibela. Ukwa kuko siqalile lbala libi kaya [illegible] nisto. Uti xabali wayo [illegible] "eha ate ukwelela [illegible] "kwento ezimi [illegible] "na, abakolisa [illegible] "esifika ngexesha [illegible] "nokuba impahla ifumaneka [illegible] "Kantike abembalwa kanye [illegible] "tyala. Panbi kwejoji e [illegible] "elihlanganisa i Cumakala, i Cu- "mra kwane pensya kwe Mota, "aba lishumi linantatu kupela ama- "tyala. Kwaba kwanjalo nakwesi- "nye indawo."

Kuyasicwayitisa ukubekela cinnxunelo ku Mangosi ekanyisekweyo ase Koloni, Ekunga omnyanga ongapatwa ngomfanelo, ngapandle kwe-kete, nemicimbi yake itetwe ngokacéclego zangengqondo.

IMFANELO YODWA.

NGOLWESI-Ne, 2 April, kwanduluka u PETER WAUCHOPE (indodana enteunda) e Bayi ngeloliwe wangokuhlwa esinga e Rini. Ito yakofika itreni kwisitishi sokuqala (West Hill) sase Rini wafika umpati (Guard) kwi nqwelana awayekuyo. u PETER wabuza ikiti ate wayirola kwakamsinya; ito kuba ibise ngxowaneni yemali yapuma neecba lemali (10/) elite lawela emhlabeni. Uto umpati "Yihla uyicole kwakamsinya." Ehlile u PETER ute xa ayicolayo kwafika omnye wabasebenza kwaloliwe apo, ogama lingu ELLENTON ote ngapandle kwenteto wasclefaka inqibidi, ekuba u PETER. Yena u PETER ukuulezele imali leyo yake ade wayibuta nento eninzi yohlalutye. Lendoda yenze isipango ngezidubuli yada yaya kumngenisa kulonqwelana abekwele kuyo. Elixesha lonke imi yona itreni, umpati ebuza itikiti. U ELLENTON ugqibe ngokutshixa ucangwana lwengqwelo esiti, "andikaugqibi umncono, mfana "wam." Ite yakakova ukufika kwisitabi esikulu itreni wasclemnikele kumsindisela ate wena amkuulezisela elityoni. Isigatshemi esibelile safika kumkulowa wake okuntshela imalityi e Bayi, ote yena wayutuma kwesko kwizigeta umndia zakwaloliwe esite zona into leyo zayisondulula. Kute e-ofisini ngo Mgqibelo akafika umzangaleli ka PETER yamkulula imantyi. Konko oku kute kwakube kuteliwe kwepundelela ekubeni u Mr. ISAAC WAUCHOPE afumane lenowadi kumiloli kwakwaloliwe na Mr. JAMES McLAREN BROWN.—

[Ingcociebi ka Eliotten wase Rini]

Port Elizabeth, 29 April 1895.

Mgcoci,—Ndikumbulela yokuba ndiqinisile inkanaso ukuba kwakho [illegible] ukuba kwakho [illegible] ukuba [illegible] ukuba [illegible] [illegible]

Wenzanjo nkuqinqa [illegible] u Ipk. Wauchope.

[illegible]

[illegible]

[illegible]

moesa u Rulumeni koko akwenzileyo. I *Watchman* yona iti umsi omnyama ube usakolwa pihambisa ka Mr. de Wet ngokwenzeka ntsundu, kodwa lempato ka Mabandla iwanzakalisile, abafunelekwa ku Rulumeni ukuba ufuna igama lake dilibe eligcubile amenzele imfanelo u Mabandla ngokumisela endaweni yake, okunye amise umntu otile ukuba awucikide lomcimbi.

Siya ukuba kuko inewadi esisiwe e Kapa ku Rulumeni zisuka kubanta baka Macwana nakumafama ase Rabula, akuya kumlwela apo, nesiya eziuake kwamenye amacala. Impendulo singalindeliwa nge Cawa esiteyo. Ukuba akuko uto ivakalayo lomcimbi uyakuke utiwe bandlakanya e Palamente.

Native Opinion.

JUSTICE.

THERE are many indications, very welcome in these times, that, notwithstanding a contrary disposition in some quarters, a great and an intelligent portion of the European community are disposed to act fairly in Native questions, and to treat Natives as reasonable people having rights which ought to be respected. Only a few days ago the leading Dutch organ, *Het Volksblad*, insisted in a very lengthy article upon an investigation being had of the alleged murder of a Native by the man PELSER in the Burghersdorp district. The article is written in very clear, fair, but vigorous terms, and it is gratifying indeed to find this newspaper, *Het Volksblad*, claiming only justice, that great concomitant of liberty which every Native prizes so much, that great principle which every Englishman boasts of as his birthright, in a matter in which a Native's life was taken. The article in *Het Volksblad* concludes as follows: "It is a crying shame and "a scandalous dereliction of duty "that PELSER was not committed "for trial, and we trust that others "better qualified than we will join "us in protesting against this "iniquity and that the Colonial "Press will speak the word of "'aught' and will thus without "respect of persons 'guard the "'weak from wrong.'" It is only natural that sentiments like these should find an echo in the heart of everyman, whether black or white, who is jealous of his privileges as a British subject. The Parliament of the Colony has lately passed [illegible] ground of an action, magistrates need not have any difficulty in dealing with the case. It was simply a matter of contract, and the magistrate had only to determine whether or not the parties had contracted for the performance of a particular thing according to the custom. The editor of the *Cape Law Journal* expresses satisfaction with these views, which certainly go far to remove from the minds of magistrates doubts as to how far they are justified in trying cases in court in which Native customs come up. The other article in the same journal points out that there was a remarkable absence of crime at the various Circuit Courts lately held. We will quote one paragraph. "The "times," observes the writer, "have "been more particularly trying to "the vast number of Natives who "depend upon seasonable rainfalls "for their crops and for pasturage "for their cattle. Yet, notwithstanding all this, there has actually "been a marked diminution in the "number of criminal cases. At "King William's Town, with the "districts of Komgha, Stutterheim, "as well as the Transkei, there were "only thirteen cases, and some of "these were assault cases. The "same remarkable state of things is "observable at other places."

We are very grateful to be able to realise the disposition which, beyond all doubt, is now very marked in the cultivated classes of the Colony to treat Natives and "Native questions" in a clear, sensible, fair, and just manner.

Editorial Notes.

MR. JOSIAH SLATER, B.A., the esteemed editor of the *Graham's Town Journal* is giving in that paper some very interesting "Notes of a Run to Natal." In connection with the business outlook of Natal he has the following:—"Business does not seem so stagnant, nor building so completely at a standstill, as in the older colonies. One reason for this is the demand of the enormous native population which must draw its supplies [illegible] mostly from the place. The native is the best customer [illegible] Colony. There is perhaps no town that [illegible] as King William's Town which grows up so nearly made and finished at Kafirdom [illegible] and that were [illegible] the natives [illegible] power, it would produce an [illegible] [illegible] and [illegible] [illegible] [illegible]