IMVO ZABANTSUNDU.

IPEPA LAMAXOSA LEVEKI ZONKE,

(NATIVE OPINION).

LIHLAULELWA 3s. NGANYANGA **NTATU**

IXABISO 3d.] KING WILLIAM'S TOWN, **NGOLWESITATU**, JUNE **3, 1885** [No. 31.

AMALAHLE ASE NDWE

A BANINI balamahle bagqibe nabapati bololiwe ukuba bamane **ukulayishela**:

300 TONS ZAMALAHLE

Ngenyanga: ezingangemitwalo e 80.

Abafuna ifulara abasakuzidinga kwisituba semingxuma yamalahle ne Queenstown.
Akusakubako kubambezeleka ekulayisheni amalahle nasekuwatuleni e Komani.
Indlela yenqwelo intle yonke **isagudiswa** ngokunye.
Inani yi nayipeni (9d.) ngekulu.

J. IRVINE CO

awe.

Nabatengeli bofani ngofani,
Abatengi benti eziveliswo ngabantsundu
esinjengo

BOYA, IZIKUMBA ZENKOMO
Nezempahla emfutshane,

Nokudla, njalo njalo.

Ivenkile **nezitora** sentlobo ngentlobo, **ezikwindawo ingendawo**, ezitenga **impahla kuti**, zine cam lokufumana impahla yentlobo zonke ehambe itengwa _ ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenja- 10 ke sondele **ekufumanini** eyona mpahla **itshatsheleyo** ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa **ngentoesukuba** itengiswa anikowa apa.

JOHN J. IRVINE & CO.

IZISULU ! IZISULU !

J. no C. HEDDING

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Xosa bafuna ukuba itshayeleke tu kwakamsi- nyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

POS' ISO APA BO I

E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo
zengubo
No. 22, SMITH ' STREET,

Uhlala enento eninzi yezitofu **ezifanelekileyo** neziluhlaza apa bo.

*Ingubo zomtshato **zenziwa** ngokokufuna komntu kwisituba se yure **ezilishumi**.*

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

PASCOE BROTHERS

Lempahla intsha inokubonwa *KWA-PASCOE, AYLIFF STREET*. I-SETINE (Silika) emhlope ne Alpaka, Izivato zomtshato esezenziwe, nezi- tofu zokutshintsha zentlobo ezinizi, Izigubungelo zomtshato **neNtyantya- mbo**, Izihlangu, Iskirts ezimhlope, ne Bodi (impahla yekabakazi ke leyo) Izitezi, ne Bonet, Iprinti ezikanyayo, nezidaki nezi brown (mfusa) ziqala kwitiki iyadi. Ikeleko ezimhlope nezi-brown, I-linzi eziqala kwi-tiki iyadi. Ikwilt ezimhlope nezinamabala.

Impahla yomtshato nezitofu ezitengiswa nge yadi azidli amaxabiso makulu.

Into eninzi yetyali ezifanele intombi ezizakutshata nabatshakazi.

Uhlobo esigcina ngalo ingubo esezenziwe zabatshakazi lubanga ukuba abantu abaza kutshata abavela kwindawo ezimgama batenge babe noku **goduka** kwalomini.

Kwivenkile yakwa Sigingqi, e-Qonce.
29th October, 1884.

Amayeza ka Cook **Abantsundu**

Elika
COOK lyeza Lesisu **Nokuxaxazo**. 1/6 ibotile.

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

Aka
COOK Amafuta Ezilonda **Nokwekwe** 9d. ibotile.

Elika
COO lyeza Lepalo. 1/6 ibotile,

Ezika
Ipils.
COOK 1/ **ngebokisana**.

Eka
Incindi Yezinyo.
COOK 6d. ngebotile.

Abawafunayo lamayeza mabaye **kwivenkile** ezimelene nabo bawayaleze. Enziwe **kupela** ngu G.E COOK

Chemist and Druggist,
Downing Street, **e-Qonce**

M. L. GERRARD,
Umteteleli kwi Ofisi yem ntyi e_Komani.

Uteta amatyala kwi ofisi ye ma???

Iminqopiso yokwananwa kwemihlaba u yifeza kwaneye mvumelano.

Ulungiselela abo baqondayo ukuba aba kuwahlaula amatyala abo ngokubal ??? pepa abonisa oko.

Abanemali ebanjwa ngabangena kuhla amatyala ivakaliswa nguye into leyo emat leni. **Iminqopiso** yamafa uyayibala, kwa zinye into zase mtetweni. **Ehlanganisa** kweliti, ayinike uminiyo imali kwa c Incwadi zabasebenzi usigcina kakuhle.

W. J. DEALY,

Umtumeli wempahla kwindawo ngenda noncedisa, abafuna ukutenga nokuteng: ***e.Town** Hall, Kwisitora esinga pantsi sitatu, No.* 3, *Kwinkundla ye marike,*

E-QONCE.

Uhlala aba nento eninzi yombona, na . zimba, ne Tapile, ne Bran, ne Kalika, n; njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika **ngento** ezinjengokutya

*Impahla **zamkelwa** nguye azitumele **kuma** calana onke e-Koloni.*

Paula oku!

JOHN **CHARLTON**

*Umlungisi wemicimbi **yentlo** zonke, Enjengeyomhlaba, Nomte Namafa,*

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

Lomsebenzi wauqala ngo 1878.

UYAZIWA. AKUFUNEKI KUZINCO

Amafa, Ingqeshiso, Iminqopiso nok??? nanwa kwezi qiniselo zomhlaba—yo lemicimbi yenziwa ngokukauleza.

Utetelela ematyaleni, aqi nemali engamatyala.

J. HILNER,
Umenzi wentsimbi zamaxes
E-QONCE.

Nomtengisi **wempahla ezinjengemisesane** njalo njalo.
Unentlobo ntlobo zemisesane, iwotshi,
Nentsimbi ezinkulu zamaxesha, **nentwe** ezintle Zokinika amabaso ngamaxesha

---

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawnni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

Umteteleli ematyaleni, nomgqibi wemicimbi yemihlaba neminye efezwa ngamagqweta.

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

Ezababaleli

IMPATO YAKWA NDLOVUKAZI.

NKOSI YAM,—Ndiyakubongoza ndifa- kele lamazwana tshawe lenene:—ngayo lenyangana u April, ndemnka apa e Zuur- fontein ngomcimbi ndaya kulalisa e Tarkastad, kwasa ndilifaka imikala iha- she ngo 8 o'clock a.m. ndisingisa ngaku Komani ngalomcimbi ndiwuhambelayo, imvula yandifumana endleleni nganeno kwe Queen's Town. Ndapambukela kwi fama ka McEwan, Esq. Ndanduluka ngo halfpast six p.m., kwangalomini, ndayakufika kwi hotele ka Flawa, latsho- nake igala. Mandinduluke apoke ndi- kumbule pezulu ku Ndlovukazi (Lessey- to), ndifike kona ngo 8 o'clock ngokuhlwa lisina nokuna, hai, mandicele indawoke kona esikolweni kanye; hai, abantu ba- lomzi bandigxota; bati, "abanamcimbi nam." Hayi, ndiye kwezinye izindlu bandityala nakona. Mandifike kwenye hai ndifike ndibulise, indoda leyo ibuze apo ndivela kona; mna hai ndivela e Skapa ndilandiseke nangalomcimbi ndi- ngawo apo. Haike ndicele indawo, ati yena akali, mandike ndiye kubaninimzi, ndime kwakona, afike omnye umfo anga- bisabuza ati, " mnk' apa, unengqakaqa," atsho emnke, nditi, nkosi andisateti na- ngam, senditeta ihashe lam ukuba lifIle, seloko ndalikwelayo alikafumani nento, nokuba nifuna intlaulo ndizakusifaka isa- ndla empakatweni ndininike iqosha, se- ndizakulala etafeni paya nalo ukuze ni- ngalibambi, kuba ndoyika ukufane ndi- kulule ezweni labantu, kanti ndifanele ukucela ukuze ndikwazi nokudlisa ihashe lam. Bati, "nina bantu base Skapu aninangqakaqana ? " Mna, hai, mnumze- tu, nati siyiva ngendaba ukuba ise Bur- ghersdorp nakwezinye izitili, njalo-njalo. Batsho bati, "hamba wena asifuni ku- kwamnkela." Ndakwela ngo halfpast nine ukubeka ku Komani, ndafika e Komani nge halfpast ten ebusuku, nda- lala ndinjalo ndingenayo nengubo, ingu- bo zilahlekile mhlaumbi zibiwe. Ke ndalala ezinqweleni zase Macibini, zize kutengisa nge nkuni. Ndacinga ukuba abantu bakwa Ndlovukazi abanabubele kanti kuko indlukazi ezimbini kona zi- zele zindwendwe, ndati ndakuhambisa ingcinga ndabona ukuba lilishwa lam noko. Kwasa ndibuya, ndesuka ngo 11 o'clock e Komani, ndaza kugqita kona e Lesseyton andabasapambukela ndaqonda ukuba yimpi abantu bakona. Xa ndiwunika umva umzi ndafika kwenye indoda yakona, yandipata ngobubele obu- kulu, andayilibala londoda u Jeremiah ngegama, yandivela usizi kakulu, yati, "kunganina ukuba umntu wase kaya agxotwe, kanti ngomnye wabazalwa na naye." Nditi, aboyiki ngqakaqa, abafuni kwamnkela umntu. Ndegqita ndaya ndawa e Lututu, kwasa ndipinda ndibuya ndisiza ekayeni lam. Ndixolele Mhleli.

Ndim

ISAAC A. MOTAUNG.

Zuurfontein, Tarkastad, April, 1885.

KWANGO MTANZIMA.

Ncora School.

10 April 1885.

NKOSI MHLELI,—Faka kwelopepa lamanene antsundu. Soloko ndati ndafika apa andizanga ndikubone ukuhlala kwa Mamfengu okubi ngoluhlobo. Into yo- kuqala yile: ndafika kupete u Mr. Levey imantyi, ngeloxa kwakute zole tu, nesi- kula salendawo sasisanda ngosapo.

Kute xa kuqala ukulinywa lamazimba, kwavela ilizwi eliti, lomhlaba upumile ku Levey, ulunge ngase Sidutyini. Ba- vuka *ondiyalwa* bama Hala, bati, bafuna amanxowa abo, umhlaba ngowe nkosi u Matanzima, bati makungalinywa nga Mamfengu, nangama Qwati, nangama Gcina, atsho asele wapanga inxenye ya- masimi awalima. Zema izipani ukulima, Yati ukuze ilime impi leyo kwayiwa ku Levey, owapendula ngelokuba, ukuba yanikwa ngu Rulumente mayilime, kodwa ukuba yanikwa ngu Matanzima ma- yingalimi; wati eyahlutiweyo mayiye emantyini e Sidutyini, iye kuwamanga- lela. Yaya leyo kodwa yagwetyelwa, ayakufumana noko ukutya kwayo, kwa- tiwa yofumana amasimi kunyaka ozayo, pezu kokuba lamasimi elinywa ngabom. Ahamba ngegunya kanye ama Hala pesheya kwe Tsomo e Ncora. Ngoku afu- mane ako kulomhlaba wase Koloni ngapandle kokuya nase sibondeni salapo. Ati, uti u Matanzima mawake azifunele nendawo yokulima, akutshiwo nokuba kuko izibonda kulo Mamfengu, kubi kanye.

Enye indawo ayatyiwa ngoku ngenxa yokuba agawula amahlahla nezinti, kodwa inkosi u Matanzima akazange awa- xelele la Mamfengu ukuti makangagawu- li, selengena ngokuhlahlisa. Umhlahlisi wenkosi yinto apa abati ngu Mbengo. Ndingati zihlobo zam ukunazisa lentlalo yalapa, ibange ukuba Amamfengu apele ingqondo. Kuba ngoku abelwa nokutya kwawo okusendle, kwanegusha nebokwe. Sewungeva esiti ukuteta tsi tsi, okoku- tsho afuna indawo e Tsitsa, nangoku ama- nye ashiye ukutya endle afuduka aya kona ngokuzimela nase sibondeni sawo. Kunzima pezu kwa Mamfengu apa zihlobo zam. Esisikolo sisikolo esihle esite xa bekubulawa zonke izikolo ngapesheya kwe Tsomo nanganeno sasinda sisiso sodwa isikolo pesheya kwe Tsomo esilunge ku Rulumente, wazibulala umkangeli wazo. Kubi ngenxa yesisikolo sala Mamfengu, (iminyaka yaso siqaliwe ngalo 3). Kodwa ayeze apa ngenxa ye Morgen, aselecela isikolo ku Rulumente, inde ukuba ndifuna ukuyilanda lenteto—mandishiye.

STANTON NZOYI.

ISIBOZI ESIDALA.

Kwela Mapondo, Rode, April, 1885.

Ndincede Mhleli we *Mvo* zepakati lase Africa,—umxelo wam uyadidizela magwangqa ohlanga, ndite ndakuva ngentlanganiso yomnumzana u B. Mabandla-Qunta, namazwi awatete kuyo, kwanamazwi Esomi somi unyana wentokazi kaNgqika umninawa ndamelake ndabambumlomo, ndaqonda ukuba onenceba nofefe uyazi- shukumisa izimvo kade zilele. Kona kaka- deke ebengangubanina onganokutotomi- sa izizwe ezimbucumbucwana neziswele ukwazi ngapandle kwentombi yase Bilitane. Tamsanqeleka Fitoli, ndikumbula intlalo zangapambili sisamunya ibele lolaulo lwake Umntan' Omhle wase Mangesini, ndikumbula mini itile sihamba sibabini, wati kum uwetu,uyabonamhlobo wam, ndingati ndifike amawetu ebambe igxagxa le Ngesi ezakulibulala ndingazi- posa pezu kwalo bandihlabe nalo, kuba ndimtanda lomntu wase Ngilane kanye. Nditi lwayangapina olotando lwahlutwa yintonina, ukona ongatshoyo namhlanje, kuhle ntonina, wopendula otanda ukupendula? Enye into endishukumisileyo ngumfo wakwa Tato otete ngalamhlaba wahlutelwa indlela yamalahle, ate ngeu- buye ucelwe; unyanisile mfo wakomkulu kwa Ngubengcuka, kodwa nakuba umntu engafanele kudinwa kumbula ukuba nike nenza imizamo nawatuma amadoda abe- kekileyo, kwaya kwatiwanina, ungati ukutsho ndivela ngapambili, hai sihlobo. Abamhlope bati sakuba isonakalo singa- fezeki e Kapa basise Pesheya e England ; ungaba wena mfondini wase Africa uli- ndele ukutetelelwa apa, kube kupela; ndikote amehlo. Ndimtandaza onemfefe zonke abuyise ingqondo zomfana owapa- pateka nesabiwo sake. Lahla ikwele mfondini wase Africa. Hlanganisa ulu- vo lube lunye ukuze izinto ozenzayo zi- lunge zitamsanqeleke. Hlanganisa imali nditsho, kwa Rarabe nakomkulu kwa Kauta, nakuwe Tembu ndigqibelisa ngo- mzi wase Lutukela, nditi hlanganisani imali kupela komlomo kubantu abamhlope namandla abo, sowafumana amadoda anjengalawo, sinalo nododana oluneziqi- ngata emfundweni sobatuma—pi, sine- mali. Hlanganisani imali senze ibanki engenafa nakubani yokunceda umzi. Azi ingamalingangantonina eziziganga zozitatu zihlangene yati inye indoda ya- kupa £10 0 ungangumhlola, ungangu- mmangaliso kanye.

M.

O TITSHALA E GCUWA.

NKOSI MHLELI,—Sihlobo sam, kauncede undifakele lemigcana kwelopepa lamatshawe akowetu ; ndiyakuvuya ngapezulu 'kuba uyakuti nokuyifaka uyiti zinzi kwindawo ayakuti umbaleli obekubalele nge hambiseko yentlanganiso yotitshala base Gcuwa abe nokuhle ayibone, abe nokundityilela indawo ete andazivisisa kumanqaku awenzileyo ngalentlanganiso.

Elonene ekubeni ndibulela ngokusityela ngento eyenzeke ecaleni letu besinga- yazi, ndilicela ukuba lindicazele ngako konke elinako ngokuguqulwa kwegama lentlanganiso yabo ebelisiti " Mutual Improvement Society" lizokuba yi " Improvement Christian Society." Ze undi- xolele wena mlesi nam andisazi isikutsho salamagama omabini. Kwesisiqendu nditeta ngaso kubonakala ukuba lento ipume ku Mr. M. Galela, yaza intlanga- niso yaxasa, ekubeni u Mr. B. Kati Lwa- na ebete into "zase Zibalweni mazinga- dityaniswa nalentlanganiso," ndawana ite piti kum, po bendiyilandela kakuhle inteto yomzalwana wam, ngalamagama alentlanganiso mabini, kuba ububini bawo afakwe ngesi Ngesi epepeni lomhla weshumi elinesitatu kulenyanga siyipe- teyo (13 April), ndinga ndingawazi omabini, ze ndibe nako ukwahlula elinye kwelinye. Kengoko ndibuza lemibuzo: I Mutual Improvement Society le yintonina umsebenzi wayo ngowantonina. Ingumgcobona kanjako? Kulungilena ukuti xa ubunyulwe ukuba ze ulese mhlaumbi ucengceleze indawo usuke utate i Tastimente entsha mhlaumbi endala usinyule kuyo isiqendu sokulesa mhlaumbi uyivalile incwadi? Ungatshona eneneni mhlaumbi ilungu lale intlanga niso lakungazipati kakuhle, uti, " abala- ndeli be Nkosi bebezibeka basakubuta- na ? " Nokuba u Mr. B. K. Lwana unya- nisilena, ukuti xa lentlanganiso neliga- ma mayingadityaniswa nento Zezibalo.

Elinene ndilicela kanjako ngembeko uxuba malindityilele neligama Improvement Christian Society. Kwanesimbo salo, sendivumile kade mhlambi ukuba isi " somo " salamazwi andisazi ukume- lana kwawo.

Ukutshintshwa kwegama lalentlanga- niso andisayi kukungena ngenxeni yo- kungeva sizatu soko. Ukuba bendiku- ngena ngendisiti: igama lokuqala liyife- zilena imbekelo yokuyilwa kwalo, nokuba alipumelelanga " lifelishile " ; lento namhla seyitetelwa ngegama elikanka- nya ubukrestu. Ze undive kakuhle, akuko ndilicasileyo, ze iti ukuba bendi- qonda ukuba kusapampatwa lentlanganiso ayikabi nagama limiyo ngendihla- hlela nditi, o Titshana base Gcuwa nga- bete endaweni yokufeketa ngekaba endi- ti ukulibiza li rele lohlanga, elilolelwe ukuhlahla indlela yontsundu ehlatini lobudenge, abangalityomfa ngokuti ma- litate incwadi lilese liyivulile mhlaumbi liyivalile, kodwa benza intlanganiso beyinika igama ibe yeyokuqubela pambili uhlanga ngengqondo nangamasiko, mhlaumbi ngapandle kwekwele ibe yi- ntlanganiso ehlomelene neyamanene Omanyano Ngemfundo ase koloni, endi- wancoma kunene ngengqondo nobukalipo endaweni yokwenza lamagumgegana amagama aiigemiyo. O! mandipele umlesi engekadinwa, ndingekadeleki nakuwe tamsanqandini Mhleli.

Ndim NDZABA RANZA MWELASE.

Idutywa, 21 April 1885.

[Lencwadi imane ukulityalwa ngapambili. Asazi nokuba yenziwa kukuba zingatsoliswangana inteto zayo.—ED. *Imvo.]*

ABALIMI NA BARWEBI

JUNE.

Asinyanga idla ngokuba nemvula. Ikolisa ngengqele—iqabaka. Umhlaba maulungi- selelwe izinto eziyakatyalwa ukutwaseni kwe hlobo. Kunokehlwayelwa ngayo apo kuko imijelo. Imiti yeziqamo inokutyalwa ngoku.

E-MARKENI.

E-QONCE (June 2).

Inkuni ziyafuneka. Kaloka abahlambi boboya benatnanzi nje bazifuna kakubi. Enye ihabile ayitengwanga umniniyo ebefuna 5/ ngekulu.

Inkuni, 16/ to 36/ ngeflara

Do. (ezicandiweyo), 8/5 to 15/ ngeflara

Ihabile, 3/3 to 5/2 ngekulu

Irasi, eluhlaza,l/7 to 2/6 ngekulu

Umbona, 12/3 to 12/6 ngekulu

Amazimba, 12/9 to 13/6 ngekulu

Ihabile (eyimbewu), 15/ to 17/6 ngekulu

Umgubo, 17/3 ngekulu

Ingqolowa, 12/ ngekulu

Imbotyi, 17/3 ngekulu

Umgubo wombona, 7/9 to 8/9 ngekulu

Itapile. 5/9 to 9/9 ngekulu

Amatanga, 2/6 to 5/ ngedazini

Amaqanda, 1/6 to 1/11 ngedazine

Ibotolo, 1/9 to 2/11 ngeponti

E-KOMANI (June 1).

Ibotolo 1/7 to 2/ ngeponti

Amaqanda, 1/6 to 2/6 ngedazini

Amazimba, 22/6 to 30/ ngenxowa

Umbona, 27/ to 30/ ngenxowa

Irasi, 12/ to 14/6 ngenxowa Ihabile, 7/6 to 9/6 ngekulu Ibran, 7/6 to 8/ ngenxowa Itapile, 8/ to 14/ ngenxowa Umgubo, 13/ to 14/ ngekulu Inkuni, 30/ to 57/ ngeflara

E-RINI (June l).

Ibotolo, 1/9 to 2/4 ngeponti

Irasi, 10/9 to 11/ ngenxowa

Ibran, 6/ ngenxowa

Amaqanda, 2/3 to 3/ ngedazini

Ihabile, 5/ to 5/1 ngekulu

Ikalika, 1/4 to 2/ ngenxowa

Umgubo, 24/6 to 25/ ngenxowa

Umbona, 23/ to 25/ ngenxowa

Ihabile eyimbewu, 15/ ngenxowa

Itapile, 15/6 ngenxowa

Inkuni, 10/ to 41/ ngeflara

Enyara ngomgqibelo, ibotolo ya tengwa nge 1/7 to 2/9 ngeponti. Inyama 1l|2d to 4d ngeponti. Inkuni 16/6 ngeflara.

E-MONTI (June 2).

Amaqanda, 1/10 to 2/1 ngedazine

Ibotolo, 2/3 to 3/2 ngeponti

Ibran, 6/6 ngenxowa

Itapile, 10/ to 16/ ngenxowa

Umbona, 9/6 to 11/3 ngekulu

Ihabile, 3/3 to 4/3 ngekulu

Inkuni, 5/ to 17/6 ngeflara

Irasi, 6/6 to 7/6 ngekulu

Amatanga, 7/9 to 9/ ngedazine

I-Bala le Cricket,

CHAMPIONS VS. CAPE INFANTRY.

Sicelwa likaba leminye imizi ukuba sivakalise umdlalo lowa saka sawubika wenjengele zebola zakowetu i *Champions* na Majoni (Cape Infantry). Kungene I Champions kuqala ngo 11 kanye, ute umboneli okwaziyo ukudlala kwenjengele zakowetu zabonisa i " batting" egqitiseleyo ngalomhla, ne " fielding " eqaqa- mbe okunye. Nakuba izikora zekaba zibonakala zizincinane, sisibeka nxamnye esika Umvalo nesika Sidaia lonto ayixeli ukuba bafisa okwamaboni, kodwa ayimela ngobudoda ibola. Amajoni aqale ngo 2 p.m. Kude kwawa i wicket yesitandatu kucingelwa ukuba ziyakoyisa injengele kodwa, ukudlala *ko* Captain Dalgetty okupolileyo kulidanisile elitemba. Naso isikora:

NATIVE CHAMPIONS.

FIRST INNINGS.

Zondani, b Baker	6
Ngcumbe, b Baker	4
Seti, b Featherstone	2
Nozwane, b Featherstene	0
Tshatshu, not out	4
Sidaia, c Ellis, b Dalgetty	16
Ganya, b Baker	
Soga, c Vizard, b Featherstone	
Umvalo, c and b Ellis	5
Bovana, c Ellis, b Dalgetty	40
Umhala, b Baker	5
Extras	5
Tota	6

CAPE INFANTRY.

FIRST INNINGS.

Moxey, b Ngcumbe	2
Maher, b Ngcumbe	8
Hooker, c Sidaia, b Ngcumbe	26
Featherstone, c Sidaia, b Ngcumbe	28
Dalgetty, c Umhala, b Ngcumbe	4
Ellis, c Seti, b Ngcumbe	
Vizard, c Tshatshu, b Ngcumbe	24
Baker, c Tshatshu, b Ngcumbe	26
Challis, not out	0
Downey, b Bovana	14
Wakeley, b Ngcumbe	
Extras	148

Total .....

PEELTON VS. NEWLANDS C. C.

Ikaba lase Ncemera lidibene ngebola nelase Nxaruni ngo 25 May. Kungene kuqala i Nxaruni. I bowling ka Rev. W. Rubusana ne fielding yomhlambi wase Peelton ubete yangenelwa ngamanzi impi yase St. Lucre's. Waxatisa kamnandi u S. Mbaxa ngebati. Ingene i Ncemera idlale kakuhle. I fielding ye Nxaruni asiyencomekayo, kwi bowling kutshatshe- le u Mboni. Umdlalo utabate *41/2* hours. Nango

PEELTON C. CLUB.

FIRST INNINGS.		SECOND INNINGS.	
Maki A. b E. Mboni	.. 0	b E.C. Mboni	3
Sibunu A. b „	... 8	b Makapela ...	0
Vena E. b Makapela	... 1	run out	8
Maci H. b E. Mboni	... 6	not out	13
Hartland F. c Hawu ...	... 0	Makapela ...	2
Rubusana, b Makapela 4 b—		J „ ...	0
Malrasi S. b „	... 2	C Mbaxa	7
Sana Jennings, not out	t 1	b E. C. Mboni	0
Nkenke, b E. Mboni ...	... 0	b „	0
Peinke F. b Makapela...	i... 0	not out	2
Richard T. c Magabela	3	b Makapela ...	19
Extras	... 18	Extras ...	0
Total...	... 43		48
			43
		Grand Total	91

C. CLUB.

SECOND INNINGS.

NEWLANDS

FIRST INNINGS.

Makapela, b Rubusana	2	b Maci	4
Mboni, b Maci			9
Booy, c Sibunu			0
Swaartbooy, b Rubusana	0	c Jennings	9
Tutu N. b Maci...		5 b Rubusana	3
Tshaba, b Rubusana	... 1	c Maci	0
Hawu, not out	...		11
Rhai M. b Rubusana	... 0	b Maci	0
Mbaxa, b „	...	Ob Rubusana	14
Magabela, c Jennings	.. 5	not out	
Mboni, b Rubusana	... 0	c Rubusana	
Extras	... 7	b Maci	0
		2 body in front of wickt	5
Total	... 0	b Rubusana	8
	... 5		60
	... 27		27
		Extras	
		Gaand Total	87

IRISITI ZENTLAULO.

Abamnkeli beli pepa bayaziswa ukuba abanakutunyelwa irisiti (receipts) ngemali engapantsi kwe 10/. Ixesha abahlaulela lona boliqonda ngokulifumana nokungalifumani kwabo ipepa. Kuba kungatunyelwa mapepa ku- bantu abangahlaulanga kwa- ngapambili.

NATIVE OPINION

WEDNESDAY, JUNE 3, 1885.

THE TRANSKEI.

THAT the present session of Parliament will not come to an end without enacting measures to transform the government of the Transkei, seems certain. Bills of considerable moment have been laid before Parliament by the Government, which will have a very marked effect on the future of the vast territories which go under the designation, Transkei. No one

can wade through the complications of what may be distinguished as statutory phraseology, in which the bills dealing with the government of the Transkei are embodied, with- out feeling a sense of disappointment and of pity stealing upon him that the country has not been offered an opportunity carefully to weigh and to examine the probable working of the proposed bills.

The bill providing for the annexation to this Colony of Tembuland, Gcalekaland, and Bomvanland, is a formal one, and there is nothing valid to urge against it, beyond the fact that Natives would have been better satisfied if they had been handed over to the Imperial Government and their territories created a Crown Colony. There can be no doubt, however, that ultimately these Territories will be governed for their benefit by the Colony. But so long as so-called Colonial statesmen are anxious to win party triumphs at the expense of the Natives, so long will the Natives cherish the forlorn wish for direct government by the Queen. Great credit must be given to the

policy of letting Natives alone, in- augurated by Mr. SAUER, which we are glad to observe is being followed by Mr. DE WET, and which is leading to views such as those we find Captain VELDTMAN gave expression to on the occasion of a recent interview with the editor of the *Natal Mercury,* that " the " English Government was a great friend to them. The Government had been a great friend to the people. The present Government (the Colonial) and the Home Government were just alike. The Cape Government had done great things for the people. The Government of Mr.

SPRIGG hurt the Natives very much. Then Mr. SAUER and Mr. SCANLEN smoothed them down."

With the proposals of the Go- vernment relating to the Penal Code there can, again, be no objection to urge on general grounds. And with respect to the Code it is merely necessary to say it is substantially that recommended by the

Commission on Native Laws and Customs, to allay whatever fears and anxieties which may arise on the score of crudity and harshness.

In regard to the practical operation of the Native Council and the measure providing for representation in the Colonial Parliament, we entertain, however, very grave misgivings. " In order," says the Bill, "to give the Native population " of the Transkeian Territories " such voice in the legislation af- "fecting those Territories as cir-"cumstances at present require, there shall be formed a Native Council "consisting of representatives from the "several Territories, whose functions "shall be to suggest for the consideration "of the Parliament of the Colony of the

" Cape of Good Hope, such provisions or "alterations of the law affecting the said "Territories as may be thought "necessary." The proceedings of the Council are to be submitted to Parliament by the Native Minister. Members of the Council are to be elected biennially at a public meeting by residents in each district, whose qualification shall be payment of hut- tax; the returning officer being the chief magistrate of the district. Chief magistrates shall be *ex officio* members of the Council, and shall have the right to speak but not to vote. Meetings of the councilor shall be held once a year. So far well. But when a separate measure is submitted "to make provision for the

"representation in the House of Assembly of certain inhabitants of the Transkeian Tenitories " who may have nothing to do with the Native Council, we sec complications rising cn the horizon. Each of these proposals by itself would, in our opinion, have been most acceptable, but to set them at work side by side is tantamount to establishing an *imperium in impcrio* in the Dependencies. In all solemnity and ceremony the Native Council, which is the representative of a class presumed to be ignorant, not yet ripe for the Franchise, may by a majority recommend to Parliament the adoption of a certain course, good or bad, in respect of a certain measure or policy. The decision of the Council may be propagated far and wide among its constituents and be according cherished, rightly or wrongly, by them, all of a sudden to be found upset and another substituted by the Parliament in which the intelligence of the Territories is represented ! This, we may well imagine, would be looked upon as a slap in the face by the Council members and its constituents, who would, doubtless, represent an overwhelming majority in the Territories, And it may engender discontent among ignorant people, and the Council would fall to pieces from its own weight; *for* no men with any self-respect would consent to leave their avocations to assist in what would, after the snub we have supposed, surely be regarded as heartless pantomime.

If the Ministry are convinced of the unconstitutional government now obtaining in the Transkei —we refer to the Government of the Transkei by a Ministry responsible to a Parliament in which that Territory has no representation —and are now resolved upon doing away with the anomaly, we could understand their proposing the " Transkeian Territories Representation Bill," but we do not think they are acting wisely in presuming upon the ignorance of a certain section. That the mass of the people in the Transkei would not at once understand Responsible Go- vernment, goes without question, but that is no reason that if they

Iveki

INGQAKAQA isaya inoipa ngakoma Qoboqobo.

IPALAMENTE yase Free State imise iqela lamadoda elobandla ukuba likangele umcimbi wokwenziwa kololiwe kwelozwe.

KWELA Bahlambeli u Sir Charles Warren ubuyile kwela Mangwato apantsi ko Khama apo ebeye kwazisa lonkosi ukuba yamnkelelwe pantsi kwe Nkosazana.

U VAN NIEKERK obesakuba yinkulu ya Mabulu ase Stellaland kwela Bahlambeli ubesiswe kwi ofisi ese Ligwa, ngelatyala lake eseloko licingwa ngokubulala u Honey. Igqweta le Nkosazana lase ~ – ubungqina abanele labakulula

KOLUQWITELA beke lwako kuko kwezinye zezinqanawa zincinane ebonwe ibukuqeka itshona ; oludaba lufike nenye esand' ukufi- ka seyilijacu. Impi eyayipakati ayisinda- nga.

KWINGXELO yake yonyaka uti u Dr. Dale izikolo ezongameleyo zi 1,049 ; intsapo engeneyo 78,047 ; engene ngekota enye 56,296; inani elikulu ngemini zonke 45,590; elidla ngokubako 39,102.

IDINDALA abati ngu Turner lase Wynberg e Kapa liqekeze ngobusuku ivenkile ka Mr. B. Van der Riet lemnka ne £100 ebise boki- saneni yemali.

U MR. A. W. COLE omiselwe ukuba abe yijaji ebambileyo e Rini ngendawo yoku- ngabiko ko Judge Buchanan, osinge e Eng- land, no Judge Shippard obanjwe ngumse- benzi wobu Komityi e Kapa, uyakubamba de kube lolwa 30 June.

EZISAND' ukufika zivela e Mampondweni zibika ukuba Umdhlangazo J. S. Faku, ulungiselela ukuya e England kwakuyo lenya- nga.

INDABA zela Mangesi zifike ngomkombe oyi *Trojan,* zite-ga ngomhla 7 May, zivakalisa ukuba ngati ipike ebeliko pakati kwe Russia na Mangesi liyakupela ngapandle kwemfa- zwe. Amangesi awayekile ukuxob' efohlela.

NGOLWESI-Tatu kufe amadoda amabini amatandatu enzakala ngokudilika kodonga luka loliwe kwibriji yase Nchanga ngase Tekwini e Natal.

EPENDULA umbuzo ka Mr. Frost e Palame nte, ongokuba u Rulumeni uyacingana ngokwaka umcancato pezu kwe Tsomo e Cala ute u Mr. Schermbrucker, umcancato lowo ungabiza £20,000, akukabiko mali ngoku yokuwuhambisa lomsebenzi.

U WASLI i Kuli esabika ukubulala kwalo umfazi walo nomsakwabo uxonywe e Tekwini e Natal ngelwesi-Tatu lweveki engapaya.

IMANTYI yase Xopo ikululekile kwinkatazo ebingene kuyo ngokukaba umntu ontsundu kwabase Amelika.

U MQIKELA uyivalile indlela ecanda e Mampondweni eya kwizibuko lokungena ko Mzimvubu elwandle. Abelungu bevenkile kukade bemtandaza ukuba ayivule, kodwa uti ngalo lonke ixesha u Rulumeni ampangi- leyo izibuko lo Mzimvubu akasoz' azivule indlela.

INGESI elingu Goodwin lidliwe £25 e Mampondweni ngokutengisa utywala ngapandle kwepepa lemvume.

SIBIKA ngosizi ukububa komfundisikazi inkosikazi ka Rev. John Wilson ose Batenjini, oku kuhle ngolwesi-Bini lwe Cawa edlu- leyo. Igama lake labantsundu ibingu " Cawa " ngenxa yokulunga nokuzolakwake. Kwakona umpanga womfundisikazi inkosikazi ka Rev. F. G. G. Kayser uyabikwa uye emvuzweni wake ngo 20 May. Sikuza aba- fundisi abatwele ukubujelwa nentsapo yabo.

E-PALAMENTE U Mr. Dyer, M.L.A., ubengenise indawo yokuba umfundisi apa wase Rini u Very Rev. F. H. Williams, D.D., oshumayela kulotyalike imi esazulwini sesitrata, ofumana £400 ngonyaka ku Rulumeni akweleliswe ngenxa yokuba waka watetelwa kubi ngasesimilweni. Ipalamente yalile ukuyingena lonto, yati ludushe lwabafundisi mabalugqibe ngokwabo.

NGOLWESI-Tatu kubanjwe e Kapa u Sam Wiel ofunyenwe enedayimani zokubiwa, waziba ebokisaneni yebandla labembi eliyi Anglo-African Company, Dutoitspan.

U JUDGE GREGOROWSKI, wase Free State umiselwe ukuba acedulule imicimbi yomhlaba wa Barolong obusakuba ngoka Moroka.

U BISHOP wase Rini, u Right Rev; A. B. Webb, D.D., uyakumisela nxamnye kumsebenzi ka Tixo ityalike enkulu ya Mangesi ase Tshatshi ngo 7 June.

LIYENYUKA ixabiso lehabile e Bofolo ngo Mgqibelo ongapaya enye ihambe kwi 5/6 ngekulu.

UMTETO omtsha opambi kwe Palamente umisela ukuba elo lapesheya kwe Nciba lahlulwe kubini ze esinye isiqingata situmele ilungu, elinye litunyelwe sesinye.

IMVULA zinile e Free State, impi elimayo iyawuhambisa umsebenzi.

UMPATI-MIKOSI wela Bahlambeli wazise ukuba makungakululwa zimbi inqwelo kwe- zo zinemikosi kwelozwe ngoku.

INKAZANA engu Sarah Baliso izibulele ngokuzixoma kulantolongo indala ngeveki edluleyo. Ibifakwe ngepezolo inxilile.

ABAVELA pesheya kwe Nciba bati lemvula ayinanga kwela Mamfengu.

ISIKOLO sase Lovedale siyakuvalwa ngosuku lwe 17 June ngolwesi-Tatu.

E ENGLAND amatuba okuboleka imali ezi Bankini ehle ngangeponti ezimbini kwezilikulu—into ebonisa ukuba imfazwe ayisakangelwe.

INGXOXO ebingeniswe e Palamente ngolwe-Si-Hlanu ngu Mr. Wood yokuba kutintelwe ngomteto imitshato yabantu abazalanayo ayivunyelwanga luninzi. Abebeyivuma 31, abayicasile yo 34.

E PALAMENTE kweengwevu ibandla ngolwesi-Hlanu u Mr. Bowker wase Somerset ungenise indawo yokuba abamnyama ngapandle kocalulo banvanzelwe ukuba bahambe nge pasi ebekwe isitampu esiyakuhlaulelwa ngabo. Uxaswe ngu Mr. Meurant, obesakuba vimantvi vase Bofolo. Ucaswe bukali ngu Mr. Ebden, wabongozwa ngu Mr. Schermbrucker ukuba ayekelele, kuba u Rulumeni ezakungenisa umteto omtsha wepasi

EMGWALI, e Batenjini kuvakala ukuba ezimvula azinanga, endaweni yazo kusuke kwagquba utuli. Impahla iyatshabalala ngokusweleka kwento eyidlayo. Nendlala ebantwini iko.

NGO Mgqibelo ongapaya kutshate e Bayi ne nenekazi lase England u Miss Marshall, u Mr. Horace Ayliff unyana ka Mr. Jonathan Ayliff wase Rini.

IMIKOSI ya Mangesi iqalile ukupuma e Yeputa. Ibise isemantla omlambo wakwa Faro i Nile.

ONYULWE endaweni ka Hon. F. W. Duckitt obubileyo nobelilungu lebandla lengwevu e Palamente langasentla kwe Kapa ngu Mr. P. B. van Rhyn. Ubegqatswe no Mr. J. C. Hofmeyr.

ZIYAKUVALWA izitora zase Monti ngo Mgqibelo. Lolona suku kugqitywe ukuba kukunjulwe umhla wokuzalwa kwe Nkosazana.

U M. LESSAR otunywe ngu Rulumeni wase Russia uyakudibana no Colonel Ridgway e Alghanistan ukuba bamise umda apa obupantse ukwenza imfazwe.

EZIFIKE ngo Mvulo zivela e England ngocingo ziti, bekulungiselelwa e London intla nganiso enkulu yokucela u Rulumeni ukuba apate kwa Zulu.

U SECHELE inkosi ya Bakwena no Gasitsiwa balandele a Khama ngokuzinikela pantsi kwe Nkozazana.

NGOLWESI-TATU, JUNE 3, 1885.

ELIPESHEYA KWE NCIBA.

KUMHLOPE ukuba lentlangano ye Palamente ayisakupela ngapandle kokuba izimise ngokunye izinto Pesheya kwe Nciba. Iko imiteto engolaulo lwelo lapesheya kwe Nciba afuna u Rulumeni ite yamvumela i Palamente ukuba ayihambise, ekubonakalayo ukuba iyakunga ngati iqala qalo limbi ekusebenzeni kwayo kwelo. Kulusizi ukuba engatanga lemiteto wayivakalisa ngapambi kokuba i Palamente idibane ube ubuke wanetuba umzi lokuyiqwalasela.

Asinazwi ngomteto omtsha oqinisela ukubandakanywa kule Koloni kwela Batembu, elakwa Gcaleka nela Mabovana, kuba ukubandakanywa oko besekwenzekile. Asiyisusi kodwa yona indawo yokuba abantsundu bona bebeyakukoliswa kukuba elo linikelwe kulaulo lwa Pesheya lwe NKOSAZANA. Kuko ngoku itemba lokuba lemihlaba iya- kulaulwa ngokwanelisayo kwayi koloni. Masiti kodwa mhlope, ngalo lonke ixesha ayakuti amatshawe e Palamente aluqube ngabamnyama olulaulo lungu gungxuka-ndinyuke, abasoze bayeke ukulilela INKOSAZA- NA abantsundu. Siyayincoma kunene tina impato eyangeniswa ngu Mr. SAUER, yokumyeka apole umntu omnyama, impato esibonayo ukuba uyitabatile no Mr. DE WET, ekubonakalayo ukuba izakuvelisa kwabantsundu izimvo ezinjengezo zavakaliswa ngu Captain FELTMAN ku Mhleli wepepa lase Tekwini eliyi *Natal Mercury.* Wati umfo ka BLKITSHA " Ulaulo lwa Mangesi lu- "ngumhlobo omkulu wabantsundu. " Seloko lwabanjalo. Kwanolu lwase " koloni lunjalo, luyafana nolwa " Pesheya e England. Ulaulo lwa" se Kapa lubenze into ezinkulu "abantu. Ewe, oluka Mr. SPRIGG " lwabaduba abantu. Wafika u Mr. " SAUER no Mr. SCANLEN bayigudi- " sa lonto."

Kwakona umteto oqinisa isiko ngendawo ezinjengamatyala nezohlwayo awunakugxekwa bani. Xa siti ihambiso emiselwa nguwo ngeyayicetyiswe ngaba Picoti-masiko abantsundu, kwanele ukubonisa ukuba awungeti woyikwe bani ngokuti mhlaumbi ungarabaxa mhlaimbi ungabanzima.

Apo singenelwa kukungavisisi kumaxa u Rulumeni ati, elo la pesheya kwe Nciba malilaulwe li Bandla Labamnyama, aze ati kwakona, malibe nelungelo lokutumela amadoda e Palamente. Umteto omisela Ibandla Labantsundu uti, "Ukwenza " ituba lokuba abamnyama abamele" elipesheya kwe Nciba babe nezwi " empatweni yabo, ngangoko banako, makumiselwe Ibandla Labantsundu, lamadoda ayakunyulwa yimimandla equkwe lelo, eliyakuti ke elo Bandla licebise kwi Palamente yase Kapa kwimicimbi enjengamasiko amatsha nokuguqulwa kwamadala apatelele kwelo." Izigqibo *ze* Bandla elo ziyakutunyelwa ku Mpatiswa Micimbi Yabantsundu ukuze yena azaneke pambi kwe Palamente. Amalungu elo Bandla ayakunyulwa iminyaka emibini, enyulwe zintlanganiso zabantu bezitili ngezitili zelo la pesheya kwe Nciba, wonke umntu ohlaula irafu yendlu uyakuba nelungelo lokunyula. Oyakongamela intlanganiso yokunyula ngu Mantyi Omkulu wesitili. Omantyi abakulu bayakuba ngamalungu e Bandla kodwa bangabi navoti entlanganisweni. Intlanganiso ze Bandla ziyakubako kanye ngonyaka. Ngxatshike. Kuko wumbi umteto oyakuhanjiswa kunye nalo wokuba abo bangasakuba nanto nonyulo lwe Bandla Labamnyama bona baya kuvulelwa ilungelo lokutumela amalungu e Palamente. Kungena apo kwezetu intloko ukupitizela. Ngati kuti ukuba Ibandla Labantsundu belimiswe lodwa yayekwa kanye yona into yokutumela amalungu e Palamente bekuyakulunga, nokuba mhlaimbi bekumiselwe ukutunyelwa kwamalungu e Pamente, layekwa Ibandla bekuyakuba kusekwalungile. Into esingayivisisiyo tina kukuba ezizinto zihanjiswe kunye, —okoke kodala lento asakuti ama Roma lulalo pakati kolaulo. Umcimbi otile ungaxoxwa ngokuzeleyo ngomoya osulungekileyo li Bandla Labamnyama liwugqibe apo liwugqiba kona, zeke isigqibo eso sibe ngundaba-mlonyeni kuzo zonke ingqili zabamnyama, ude wonke umzi uwamnkele, kanti ayakuti akufika e Palamente amalungu anyulwa yimpi engateni ne Bandla asuke asipendule amise nto yimbi. Ngati, lehambiso ingetandwe li Bandla eliyakusikangelasa esisenzo, njengokunyelisa igunya lalo : kwanabo balinyuleyo abasakuxola. Kwabeke kumhlope ukuba owona mhlambi uyakubamninzi ngulowo uyakusebenzana ne Bandla. Ibeke kububa kwaloke oko Ibandla, kuba kungeko madoda angakuxolelayo ukumana eshiya imisebenzi yawo esinga kwibandla elimsebenzi uyakupatwa bukepu kangako

Ukuba lamadoda alaulayo ayaqonda ukuba akungasiko lase Mangesini alilaulayo elapesheya kwe Nciba—ngokuti apate imicimbi yelo ekubeni lona lingenazwi e Palamente amiselwe yiyo—singayivisisa indawo yokuba alinike lonke ilungelo lokutumela amadoda e Palamente, kodwa mawangabazindli abamnyama ngobudenge.. Ayipikwa bani into yokuba imizi kwelipesheya kwe Nciba ayisakubehle iluqonde olulaulo lungu Gungxuka ndinyuke, londawo ayiyiqandi eyokuba ukuba bayalunikwa mabalunikwe ngokuzeleyo. Xa kutiwa abantu belipesheya kwe Nciba abakawafaneli amatiletile olulaulo sipetwe ngalo tina apa, mayitike i Palamente ibenze ikolonana ebucala, ene Ruluneli yayo nekileliki (clerk) zayo, kwanjengokuba aba Picoti babetshilo, nejaji yelo imiselwe kwanjengoko. Xa tina sivakalisa imvo zabantsundu besingaxoliswa kubuyiselwa kwi NKOSAZANA kunazo zonke ezizinto, njengokuba lonto seyinjengokulilela inyanga masizinyulele into elandela leyo ngokulunga. Abelungu bekoloni bayasinqwenela, batembisa ukuba bayakusipata kakuhle, make siyikangeleke into abayitetayo. Ngati abantsundu bayakuxoliswa kuba babe nezwi e Palamente ukuba oku abanakukufumana mabenziwe isitilana sabo bodwa baze basinde kumapike angapele ndawo amadoda e Palamente ngempato yabantsundu. Yena u Rulumente unga angenzela amawetu into elungileyo, kodwa, koku angxamele ukukwenza sibona tina ingxabatshitshi nokungaqondi, lemicimbike ibifanele ukuxoxwa ngengqondo nocoselelo yi Palamente, kuba ayigolide yonke into ngakuba iyabengezela.

Indawo yokuba izikolo zipume ezandleni zabafundisi zipatwe liba- ndla eliyakudibanisa omantyi abafundisi izibonda, siyakolwa yiyo, besingati makwelekwe elinye iqela labantsundu abakutandayo ukuhamba kokukanya bengezibonda kodwa, mababe namalungu abangawatumelayo abo. Asizizo zonke izibonda ezikuxuneleyo ukuhambisela pambili.

Amanqaku.

LAMANQAKU siwafumana kwipepa lase Dikeni i *Alice Times,* kumhlope ukuba abalwe ngomnye wabafundisi afanele ukupulapulwa kengoko:—

Kwati ngexa apa lokuqalwa kwepepa labantsundu lendaba *Imvo,* kwavuka kwabantsundu umhlambi ofundileyo, ngabula wona, ku Maxosa na Mamfengu, owapanga ekuzenzeni abakokeli bentlanga ezintsundu. Uti ngokwawo ngokwazana onako uyifanele lendawo, kuba abantu bakowawo ababomvu bewucingela ukuba uzizazi kuba ukangeleka ngokungati uyasiteta Isingesi, unokulesa, unokubala inteto ya Mangesi. Iqela okanye wonke lomhlanjana uyifumene imfundo kwizikolo zabafundisi, kwanesiseko semfundiso ye Lizwi. Benze ntoninake ngayo ? Bate bakubona ukuba bakovile ukunyuka ngeleli engabafundisi basuka bayikaba yawa, naboke bexomekekile bengasakokelwa bani. Isigidimi sa Mangesi sase Dikeni senyanga engu April siti, " Into efunekayo kwabantsundu belilizwe ngelixesha —akukataleleki nokuba yintonina abayakubuya bayifune—yimfundiso yelizwi eyakuqeqesha izenzo nesimilo nengqondo." Ikaba elifundileyo elintsundu aliyikatalele lemfundo inobukrestu kakulu, utike umlomo walo *Imvo* mabafundiswe inteto za Magrike na Maroma. Sitike mabayinikwe ukuba bayakuyibatalela, kodwa abo baziyo bati imfundo yezinteto ayifuneki nganto kwabantsundu. Siyakuvuya ite I Palamente yagqiba kwelokuba imali ka Rulumente ehlaulwa ngababatali be Rafu belilizwe ayisakucitelwa emfundweni engafunekiyo nenengozi.

INTO yokuba kuko ikaba la Maxosa na Mamfengu eliti lifundile elizenze abakokeli bentlanga ezintsundu ekuqalweni kwe *Myo,* nokuba elikaba likabe ileli engabafundisi elinyuka ngayo—zinto kodwa ezihamba engqondweni yombali walenteto ezingenakwenzelwa zibakala, ekungeko mntu unengqondo ungazamana nokuzikanyeza. Singa kodwa singapaula lendawo ingenteto za Magrike na Maroma ekutiwa sati mayifundiswe omnyama. Mhla sateta ngalendawo samisa inyawo kwikete elenziwa e Dikeni elisekwe pezu kwebala elimnyama, ekwatiwa komnyama lemfundiso ingenisa ulonkalo, kwabamhlope ayinjalo. Enye inteto asiyazi.

SIYAMBULELA Umpatiswa Micimbi Yabantsundu ngokusitumela incwadi yomnyata engemicimbi yesebe lakwa Rulumeni alongameleyo yanonyaka. Siyifumana inento eninzi elungileyo, esitemba ukuba sobehle sibe netuba lokuyaneka inteto yayo pambi komzi.

OMNYE wemiteto emitsha ekangelwayo yi Palamente ngowokunika igunya kwi otisi zeposi zibute izikweliti zemalana encinane. Oko kukuti u kuba u Mr. Ngavumi Ukuhlaula unetyala kwi *Myo* e Kimberley e Dayimani lemali yepepa, singanika igunya kwi ofisi ye posi apa ukuba ihlanganiswe lomali ngabe ofisi yase Dayimani bayitumele kuti, ze tina sibati faze ngentwana yokubabulela ukuba besincedile. Mazifinyeleleke imalana zonke singade sizihlanganise ngo Rulumeni.

OLUDABA silufumana kwipepa lase Kapa lendaba i *Cape Argus*—"Ngo 2 May, kwintlanganiso yebandla lemfundo epakamileyo lase Cambridge e England (Cambridge University) u Mr. W. P. Schreiner, wase Downing College, Cambridge, owaba ngowokuqala kuviwo lomteto ngo 1881 nowaba ngowokuqala kwi- mviwo zebandla lase Kapa lemfundo epakamileyo, ufumene igama lewonga emfundweni lobu M.A., nakuba ebengeko ese Kapa." U Mr. William Shreiner ngunyana womfi u Rev. G. Shreiner owayengumpati wesikolo sabantsundu e Nxukwebe. Ngoku ngumteteleli pambi kwe jaji e Kapa, ekubonakala ukuba uyakugquggisa exesheni. Njengento eninzi yonyana babafundisi betu abafumene amawonga siva ukuba naye ungowehlelo elingateni noAzuba omnyama afumane imfanelo zake. Nakubeni kunjalo abantu bakowetu bayakumnqwenelela impumelelo u Mr. W. P. Schreiner, M.A. bayakulindela uku- va ngaye ngovuyo.

Ibandla le Palamente.

IVEKI YESIBINI.

Ingxoxo ebezisingetwe leli bandla ngeveki epelileyo azikabi nanto zipatelele kumzi wakowetu. Imiteto engolaulo lwepesheya kwe Nciba ibuyiselwe emva ngu Sir T. SCANLEN kuba ete ayikaxoxwa ngamapepa Ngati iyakukangelwa kuleveki.

Ingxoxo engokukutshwa komfundisi wase Rini u Dean Williams endululwe ngu Mr. DYER, ike yabaluleka kodwa isininzi site umcimbi wake uteni nabafundisi.

Imiteto engoku ngeniswa kwindawo zokupatela u Rulumeni ixoxiwe ingeniswa ngu Mr. SPRIGG. Lomteto umisela ukuba kungamiselwa mntu ebumantyini engalupumele. langa uviwo lomteto ayakulumisa u Rulumeni, abayakusinda kulo ngabebesebe minyaka ilishumi. U GOLDSCHMIDT no Mr. MERRIMAN balata ukuba lemiteto ikoyo ayilungile bayavuya kumiselwa omtsha. Njengokube besesitshilo azimandla mani ingxoxo eseke zako kuti.

Ezase Swazini.

[IVELA KUMBALELI WETU.]

Swaziland Natal, May 27, 1885.

NKOSI MHLELI,—wepepa lendaba zabantsundu nceda ungenise kwelopepa lamanene akowetu oludaba lulandelayo:

Ngomhla we 28 April 1885, ngosuku Iwesi-Tatu evekini, kwehla amakosana amakulu Amabulu ase Transvaal ehamba neqela labakwele amahashi abantsundu nabahamba ngenyawo, lawo makosi ase Transvaal abeya kwinkosi ya Maswazi, ngokufutshane ate ukufika kwawo yiba ngecala letu, atsho ati (kuba ayepete ipe- pa nepeni ne ink) bamba usiba olu ukuze sazi okokuba wena ungecala letu, zebuti ububi obusakuhlela wena bube buhlele tina, nobuhlele tina bube buhlele wena. Iteke lenkosi ukupendula, anditandi ukubala kabini, ndabala ku Mr. Rudolph, ngexesha lika Shepstone, ese Pitoliya. Zite ezinkosana hai, lowo asinguye wakuti. Ite inkosi ya Maswazi, wayekuni engeko e Natal, ndabalake, anditandi uku- bala kabini. Wawabuza ukuba ngumkwa mnina lo wenu Mabulu, ukuti umntu engatandi nimpikelele. Bati sifuna ukuba sibe banye sincedane kokubi.

Impendulo yenkosi ya Maswazi, O, andinakuyingena lonto ibuqili. Impendulo ya Mabulu, uyawatanda Amangesi siyakubona. Yati inkosi ya Maswazi, bendizakubazonda bandona ngani ? Nani andinizondi, kanindixeleleke nina into endiyonileyo kuni. Ati Amabulu, siti bala ube ngecala letu ; yati inkosi ya Maswazi, ndabala kade. Ati Amabulu uwa- temba Amangesi akangehlangule mntu. Ate elokuvalelisa ati, boti befika oyihlo bako ibe itshile indlu yako, sala uyicama- nga lonto, siyabuya kamsinyane. Ite inkosi ya Maswazi, nokokuba nindibulele ndabala. Emnkake Mhleli nkosi yam, anditeti ngenteto eninzi eyatetekayo ngo- koyikela ixesha nendawo kwelopepa elinqabileyo lamanene. Ke kubonakala ukuba Amabulu afuna ukutshabalalisa le nkosi, abeze kuyiqala izihlalele ezweni layo, kangelanike mawetu lonto yenziwa nga Mabulu. Ite inkosi ya Maswazi, mna ndibahlonele abelungu. Mandipele nkosi ngeliti zinjalo imeko zalapa ngoku, yazini ukuba ibuhlungu lento kuti, kuba Amabulu afuna ukutshabalalisa izwe lase Swazini elingenatyala mntwini—mandipele.

[Inkosi ya Maswazi ngu Mbadini.—ED. *Imvo.)*

Ezase Dayimani.

[NGUMBALELI WETU.]

May 20,1885.

Ngomhla weshumi elinesibozo ku May, bekuko i Tea-meeting enkulu e Bulfontein, yokubulisa u Rev. Paulos Sepamla, oya e Bloemfontein. Yayiyenye yemini ezimnandi kakulu kwababeko. Zavuma kakulu i choir ezazikona; i choir ezazingeko ngokuxakeka zezo Mr. Moss no Mr. Pelem, sabalusizi kakulu ngokungabiko kwalamadoda. Singati ngokufutshane : Nkosi kuyakude kube ninina lomzi wase Dayimani uwutshikilele malungana nengqoboko!

Siyakolwa ukuba bovuya kakulu abahlobo betu ukuva, ukuba esinye sezigwinta ezazifumene u Mr. M. Pelem sifunyenwe. Ityala elo lingene pambi kwe mantyi ngolwesi-Tatu ngomhla wamashumi omabini kulenyanga (May 20). Ityala elo lilindiswe ukuhlala kwe jaji. Kwimpahla eyatinjwayo kufumaneke ihashe, nesali, into engekafunyanwa ngumkala nomnqwazi. Siyatemba ukuba ukufunyanwa kwesisihange kuyakuba sifundo kwezinye.

Ngesiba siti ukuba intlalo yalomzi wase Dayimani ibingenguye lo *" telele'mvubu ntsuka bahlale," Imvo* asikuko nokuba ziyatandwa ngabo bazifundayo. Ngolwesi-Hlanu usuku ezidla ngokufika ngalo akubiko utuma omnye ukuya kuzitabata. Kuti mhla zite azafika ngokuna kwemvula u Mr. M. M. Kosani igosa lazo lipepe izigweba zamazwi kubamnkeli bazo. Umkondo osukelwa si *Sigidimi* ubangele udano olukulu, kuba bekusitiwa apa ngokuvela kwe *Mvo* namhla imvaba iyanda. Kanti sona *Isigidimi* ngu*haba* ingqutus' induna efuna ukubona inyakenye yodwa.

Xa ngaba sipalaza umoya wase Dayimani singati zimbini indlela ezivulelekileyo pambi kwe *Sigidimi.* Kukuba lomkondo sihamba ngawo siwulahle kuba awusingeniseli nto, wenza ingozi endaweni yobulungisa. Sidla ngokubona tina nasezintweni zakwa Tixo besiti abalauli bemioimbi yeramente bakubona ukuba umfundisi akavuni neqela elikokeleyo bamshenxise, nokuya kungeko bani ukanyela ukulunga komsebenzi wake, noktiya yena ityala alibeka ebantwini. Ukutsho ke siti, nakuba sona *Isigidimi* sikobela kule mfundiso yaso intsha ayingeni kamnandi kubafundi baso. Injengomrayo abesiti amakwenkwe ukubonakalisa ukuwutiya kwawo mhla ungenamafuta ati ukuwubiza namaxa axelela amanye ati " Kowu ! yingca madoda." Ngoku uti ubuza komnye ukuba *Isigidimi* sifikilena, ube sewunelinqe kuba ezakuti—akukonto iselelezolo.

Ngakwezakwa Tixo, masiti inqwelo leyo wayiqobosha umfo ka Satana yema ngenasu. Ayihambi inqwelo leyo, ziqotyoshwe zone ivili, azisapiwa netela. Singati lomzi ngenxa yoku ufana nengcwaba lika Cihoshe akuyi lubuyayo. Ketina kokwetu ukubona, lomzi usaswele abasebenzi abanyulwe ngu Tixo ngokwake; kuba apa indoda ingeza ipete umbaxa lomzi uyayala. Singati kuwo onke amadoda apete lemvaba yakomkulu angaba anomnqweno wokuza kulomzi—makaze abe umxelo wawo mnye usemsebenzini lowo anyulelwe wona. Asitandabuzi indoda enjalo ingapumelela ekuwonyuseni amawakawaka amanxila afela ezitrateni, emingxunyeni nasezi hospetileni (Hospital) zase Dayimani ngapandle kokwazi nento le ngo Mdali wawo. Kodwa noko kunjalonje imitika emide emnyama namaqina amhlope ayalala.

Ngo Mvulo (May 18) u James Mnqebisa wase Macubeni, e Dordrecht upangwe ama shumi amahlanu eponti (£50) ngabelungu abatatu abangama Gosa enqwelo. Bangati bambizela imitwalo yemikosi eya e Taung kwesika Makurana, basuka bamtshixela endlwini bayitabata yonke imalana yake. Asafunwa amagqwira lawo omatatu.

are to have Responsible Government at all it must be given them with a " but." If the people in the Territories, as a mass, were considered as hopelessly and helplessly unfit for the onerous honours of the Franchise we could understand Parliament agreeing to their being governed as a " Crown ' Colony of the Cape Colony, with the whole of the paraphernalia necessary for such a form of Government, beginning with the Deputy-Governor, recommended by the Native Laws Commission, and ending with the lowest clerk of the Native Service, also recommended by that Commission The administration of justice to be headed by a Recorder, as also recommended. Of course, as a Native organ, we should have preferred direct rule by Her Majesty's Government to both of these expedients ; as, however, the bowels of our white friends are yearning for us, and many colonists are protesting that they would direct our affairs well, we must accept the next best thing. Natives will be satisfied by direct representation in Parlia} ment, or, failing that, to be made a Crown Colony, which would be as free as possible from the fluctuations of party politics in the Colonial Parliament. The proposals of the Government, dictated though they are by good-will towards us, are in practice synonymous with complexity and perplexity, and should be carefully and jealously examined by Parliament, for " it is not all " gold that glitters."

We think the proposal to delegate the powers now held by Missionaries in connection with schools to Territorial School Boards, composed of Magistrates, Missionaries, and headmen, one that will be fruitful of sound educational results. The scheme would, however, be imperfect if no provision is made in the Bill to include on the Board some intelligent Natives other than headmen, who take an interest in Education. Few headman, it must be remembered, are imbued with the spirit of progress; many are representatives of the class of Natives who have not advanced far enough in civilisation to be trusted with their Magistrates only. And for this reason we should suggest the addition of the representation on the School Board of the pushing Natives who may not be headmen.

Editorial Notes.

IT is a notorious fact that notwithstand- his recent re-election to the office of Commandant-General in the Transvaal, Mr. Joubert, " de held van Ingogo en Majuba Berg," is not in the Volksraad, now in solemn conclave in Pretoria. His whereabouts have been communicated to us bv a trustworthy correspondent in Swaziland, who gives an account of an interview between Commandant Joubert and the King of the Swazis. We propose to translate the contents of the letter into English, for it gives the Native version of so-called treaties between the Boers and Native Chiefs. " On Tuesday, the 28th April," our correspondent writes, "there came down from the Transvaal several Boer officers with a company of Natives, some of whom were on foot and others on horseback. The Boers had come to the King of the Swazis. Briefly they asked him to side with them, and forthwith (as they had a pen and ink) asked him to take hold of the pen [to write with a mark] to witness that he will be on their side, so that whatever evil befalls the King may be falling upon them, and *vice versa.* The King answered : ' I do not wish to write twice, [to enter into treaty engagements with two Governments,] I wrote when Mr. Rudolph was here during the time Somtseu (Sir T. Shepstone) wss in Pitoliya' (Pretoria.) The officers said: ' Sir T. Shepstone is not of our side. The King replied : ' He was with you, for he was not in Natal. I wrote then. I do not wish to write twice ' He requested to know further what custom the Boers were following in forcing to writing men who do not want to do so. The Boers replied we wish that we should be one, and render one another mutual assistance in trying times. The King finally said : ' I am not going to enter into this. I cannot understand how far it goes.' The Boers said; 'We can all see that you love Englishmen.' 'Why should I hate them ? What harm have they done me? ' rejoined the King, 'I do not hate the Boers either; tell me what wrong I have done you ? ' Quoth the Boers : 'No, we only want you to be on our side.' The King remarked again: 'I have already written.' The Boers said: 'Well you trust the English, (hey cannot protect anyone.' They left him, saying: 'When those fathers of yours come to your assistance it will be all over with your house.' The King answered: ' Even if you should kill me, I have written.' "

THIS correspondent goes on to state what may fairly be regarded as speculations which were indulged in by the Swazi people after the Commandant and his escort had departed. He observes: " Well, Mr. Editor, they left. I have tried to shorten what took place for fear of taking up too much space in that valuable and influential paper. But it is clear that the Boers are working with the object of destroying the Swazi kingdom. Our countrymen should consider this development of the Boer policy. That is the state of matters here at present. This is very painful to us. The Boers are now working to destroy the Swazi people, who have not injured any one." We direct this account to our Natal contemporaries, who will no doubt bring it home to Sir H. Bulwer. South Africa can ill afford to be menaced by bewildered hordes of ignorant Natives on its borders. The remedy is not, however, far to see. Light— official light- must be shed upon the ultimate intentions of the Transvaal. We hope Sir Henry will not be behindhand in clearing these misapprehensions.

THE following observations appeared in last Friday's *Alice Times,* and are evidently from the pen of a Missionary, which adds to them a greater interest:

Simultaneous to the starting of the Native newspaper, *Imvo,* has risen among Native circles a class of educated or semi-educated young men—both Kafirs and Fingoee—who aspire to be the leaders of Native thought and opinion. They naturally feel that the very fact of their educational acquirements has fitted them for this position, for among their fellows of the red blanket persuasion they are looked upon as prodigies from the fluency they appear to speak, read, and write the language of the European. Most, if not all, these young Natives received their education—such as it is—at the Mission School or at the more advanced Educational Institutions, which we have in this country, They receive the basis, and in a few instances, a little more than the basis of an honest Christian education. Now, what have they done with it ? Having been the ladder which has enabled them to climb to their present proud elevation, they have treated it as such ladders are sometimes treated, they have kicked it away, and now stand without leading strings on their dizzy height. The *Christian Express of* April writes thus: " What the Natives of this country require at present— whatever they may require some day, not quite at hand— is a practical Christian education in which the action and moral powers as well as the intellectual will receive due training and development." Our advanced young Natives are, however, anxious to give this "Practical Christian Education " the go by altogether, as far too practical, and far too Christian for them, and by the means of their organ, the *Imvo, they* are demanding the right of the Natives to be taught the classical languages of Greece and Rome. We should say by all means if they will pay for it let them have it, but those who are in the best position to judge, consider a classical education unnecessary in order to raise the mass of the Native people. We trust that the common sense of the country will decide that the expenses of a superfluous and hurt, ful education do not come out of the pockets of the tax-payers of the Colony. But more of this another time.

THAT a crowd of semi-educated Kafirs and Fingoes, aspiring to lead Native thought and opinion has been called forth from the melancholy abyss of Native ignorance and superstition into existence simultaneously to the starting of this newspaper, and that this crowd has kicked the ladder by which it climbed to a certain height from which it made a burglarous bursting forth and so on, and so on—are vague generalities and more or less matters of opinion, which we are not called upon to deal with. We are concerned with the statement that we are "demanding the right of the Natives to be taught the classical languages of Greece and Rome." Of course this statement is garbled for purposes of misrepresentation. What we took exception to in our remarks on " classics for Natives " was the distinction based *upon the colour of the skin* as to the fitness or otherwise of the brain for the classical languages of Rome. On other questions we expressed no opinion.

WE have to thank the Honorable Secretary for Native Affairs for a complimentary copy of the Blue Boo* relating to his department for 1884-5. It is excellently compiled, and we welcome with pleasure the improvement in the indexing of subjects, which is a new feature in the volume before us. We hope to notice its contents at greater length at no very distant date.

WE cull the following from the *Cape Argust* —" On Saturday, May 2, at a congregation held at Cambridge University, Mr. W. P. Schreiner, of Downing College, Cambridge, who graduated three years ago, first in the Law Tripos, and who has obtained high honours at the Cape University, proceeded to the M.A. degree, by proxy, he being resident at the Cape Colony. ' Mr. William Schreiner is a son of the late Rev. G. Schreiner, Wesleyan Minister, who was for some time Principal of the Heald Town Native Institution. He is now one of the most promising of the youngAdvocates practising in the Supreme Court, Cape Town. Lifce most sons of missionaries among natives who have risen to political eminence, he also is said we are sorry to say, to be identified with a party that is supposed to be unfriendly to the natives. Our people will nevertheless be gratified to hear of the continued success of Mr. W. P. Schreiner, M.A., and will watch his career with great interest.

Intlaulelo Yezaziso.

Isaziso esigeniswe kwimihlati (single column) engaminye 2/6, kwemibini ibandakanyiwe 5/ nge inch enye, ngamangeniso okuqala ngalandelayo 1/3 kumhlati omnye, 2/6 kwebandakanyi- weyo nge inch ixesha nga- linye.

Izaziso ezingeniselwa izituba zenyanga ngantatu neminyaka zenawazo amaxabiso.

ISAZISO.

" Imvo Zabantsundu " zi-shicilelwa ngoku ngolwesi-Tatu evekini.

UMVUZO.

ONDILANDISE umkondo wamahashe am ndomnika umvuzo ofanelekileyo.
(1) Inkabi elubelu esingci simnyama netsho-ba: impemvu, amanqina amhlope ngase kohlo elomkono nelomlenze iminyaka isibozo
(2) Inkabi ebomvu, inopau ngasekohlo endlebeni; itiwe tshwi ngapambili ngase-kohlo i half mantyi, ezimpau zincinane azi-qondakali, kususwe uboya noko maxa umntu aqondisayo angazibona, inebala elinoinane kumkono wasekohlo, elintsundu.

Alahleka e Tarkastad ngo April.
W. W. MAHOLWANA.
Kamastone, Queenstown,

KUBIWE.

INKABI yehashe emtuqwa okufosi, eminya-ka mitatu. Upupu Iwenqina lase kunene lasemva limhlope. Libukutuka emhlana.

Ondilandisayo matumele ku mhleli we *Mvo Zabantsundu,* e Qonce.
NZELANI H. NGALWANA.
Rabula, Keiskama Hoek.

KOTITSHALA.

KUFUNWA Itiitshala elisoka enesiqini-selo (certificate) ukuba itabate indawo yokufundisa yesibini (Under Master) kwi semnari yase Mtwaku yase St. Mat-thew's, Keiskama Hoek.

Abanga bangamnkelelwa londawo, maba-bale batumele namapepa ezimilo ku

REV. CHARLES TABERER.

Umanyano Ngemfundo

INTLANGANISO-YOMNYAKA yeli. bandla yoba se Mgqakwebe—Pirie—Pantsi Kwamahlati ngolwesi Bini evekini ngomhla we 14 July, 1885, ngelixa le 11 kusasa. Amapepa okuxoxwa ayakuleswa ngamanene ango Mr. PETER TYAMZASHE, ingxoxo: *Isimo saba Ntsundu-Esidala ne Selixa, zitelekisiwe,* Mr. WILLIAM K. NTSI-KANA, Ingxoxo *Native Educated Young Men-,* Mr. CALEB MAHLUTSHANA ; no Mr. JAMES J. BOVULA, ingxoxo : *A Brief History of the N. E. Association.* U Vice-President Mr. J. TENGO-JABAVU woba se sihlalweni.
BEN SAKUBA, Hon. Secretary.
Perksdale, 25th May, 1885.

KANIPE UMKONDO.

BONISANI Umfana okwiminyaka eyi 29 ubudala bake.

Untsundwana, akanamzimba mkulu nda-hlukana naye e Bayi (Port 'Elizabeth) ngo-mnyaka we 1879 esebenza kwindlu ye Gas. Ke esisicelo sam ndisisingisela kwabakona kakulu, igama lake ngu Jim, Mbeki. Aka-yise Abraham Gobongwana Kinass. Ndicela amehlo kumanene, nama nenekazi endawo ngendawo.

Umntu onokundilandisa angatumela ku Mhleli we *Myo Zabantsundu.*
MARCUS KINASS. Mount Ayliff, 25 April, 1885.

OCELA AMEHLO.

NDICELA amehlo ngomfana wam u GILSTAIN MEKENI ubese Bekesdolopu.
QEBEYI H. MEKENI Komgha, 6 May, 1885.

OCELA UMKONDO.

WEHASHE, imazi emfusa, enqina lase kunene litecu ngokuba nahlope ka-ncinane. Iminyaka mihlanu linalombalo A.P. ondilandisayo wovuzwa angati ukundi-balela.
ANDRIES MPILA. Bengu, Lady Frere.

BONISANI.

IMAZI ebomvu yenkomo; seyifaka; upau yi venkil-hak kweyasekohlo; itwe cupe kweyasekunene, itshiswe u B pezu komkono kwicala lase kunene.

IMAZI emnyama yenkomo ewasakazi urn-tshoba umhlope ayina lupau. Ondilandi-sayo makatumele ku Mhleli we *Mvo.* Ndim,
JAMES MAVUSO KALA.
Sheshegu, Alice.