IMVO ZABANTSUNDU.

IPEPA LAMAXOSA LEVEKI

(NATIVE OPINION)

LIHLAULELWA
3s. NGANYANGA NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, JUNE 10, 1885.

[No. 32.

Iveki.

U REV. CHARLES PAMLA, ugaleleke kulo. mzi ago Mgqibelo odlulileyo ukuza katabata indawo yake yokongamela iramente entsu- ndu yase Wesile ekwesi sitili nase Monti.

KE kwatiwa isikumbnzo sika General Gordon siyakuba yindlu yokongela abafayo e Port Said. Oko kuyekiwe sekucingwa si- kumbuzo simbi ngoku.

IMALI ubutelwe u Rulumeni kwindawo nge. ndawo azipatayo ngenyanga ezilishumi ezipe- le ngo April ifikelele kwi £2,808,214, 7s. 7d. Igqite kweyanyakenye nge £345,959, 13s. 2d.

U GENERAL WARREN ubuyele e Mafikeng. Inkosi ezintsundu zelipezulu zizinikele kwi Nkosazana ngezandla zake.

NJENGOKUBA ilungiselela ukupumanje imikosi kwela Barolong, abapangi bela Bahla, mbeli bayahlanganisana e Rooi Grond kwicala lomda wase Transvaal.

UMTWALO wenqanawa utulwe kwi Bayana ekutiwa yi Port Grosvenor elilange nonxwe- me lwama Mpondo. Elo Bayana asililo elika Rulumeni, lelama Mpondo.

U RIGHT REV. DR. WEBB, U Bishop wase Rini ufike e Bloemfontein ngo Mgqibelo. Uyokungewaliso ibala kwityalike enkulu yalomzi.

ABAFO abasixenxe abamnyama badliwe yimantyi yase Tinara ishumi lendaliso ngo- kupanga nokubeta abantu e Van Staaden's Pass. Bapangwa bepangiwe abantu kulondawo.

ABO batenga izikonkwane kw'idolopu entsha yase Gala bayaziswa ukuba benokuzifumana ngoku itaitile zabo kwi ofisi yemantyi e Komani.

IQELA lenqanawa zelama Jamani lifumene Umyalelo wokuba lisinge e Zanzibar.

IBANDLA ebelisakupatwa ngu Rev. Dr. Hole e Kapa linexesha elide lingavnmani nokupatwa ngu Bishop wase Kapa kwar.ge- zizatu zokuba u Dean Williams e Rini enga- petwe ngowase Rini, u Bishop wase Kapa uyicele iramente ukuba amise umfundisi endaweni ka Dr. Hole opumileyo. Iramente iyala kuba isiti akanguye u Bishoy wayo.

U MR. SPRIGG uyenze ingxelo yake ngemicimbi yemali ngolwesi-Ne. Ufumana ukuba u Rulumeni uyakubasetyaleni nge £28,000.

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U SECHELI inkosi ya Bakwena unikele ku Rulumeni wa Pesheya umhlaba otile ati maumiwe ngama Ngesi.

AMADODA apelelwe lixesha kulamikosi ibikwela Bahlatnbeli ayaqala ayagoduka.

I RULUMEMTE yase Free State imise umte- to omtsha ongokutengiswa kwe Daimani obukali bungapezulu nakobu boweli lizwe lein.

UMTETO ongolaulo lwapesheya kwe Nciba unikwe amadoda atile ukubu awucinge.

U MR JOHN J. IRVINE ubuyele kwelilizwe evela e Australia ngo Mgqibelo odluleyo.

U BISHOP wase Kapa wehlelwe yingozi ekwela kuloliwe e Kapa, utyibilike wapuka ingalo.

IPALAMENTE yase Transvaal igqioe kwelokuba bonke abantu ababenga elo lingapantsi kwe Nkosazana mabangaze babe nesihlalo epalamente bangafumani namsebenzi ku Ru- lumeni.

KUKO inteto e Natal zokuba azakufuduswa onke amajoni ase Tshowe kwa Zulu nase Verulam e Natal.

ELASE Dikeni lincoma ukulima kwefama nabantsundu beso sitili.

UMTSHATO wentombi enci ye Nkosazana u Princess Beatrice netshawe lelama Jamani usengati uyakuba ngolwa 22 mhlaumbi ngo- Iwa 23 lo July ozayo.

URONGXINA uyanconywa nonyaka. Umreyishi otile upantse walahlekelwa sipani sonke e Nxuba kulendlela ipakati kwe Bo- folo ne Rini. Ufumene iqinga. Uhambe emncotula Urongxina wampeka waziseza ' ebanda inkomo, zapila zonke.

UMHLOLI-zikolo u Mr. Ely ubese Dikeni nge Cawa engapaya ngolwesi-Hlanu, evava-

INGQAKAQA ibikwa kwa Gaga ngentla kwe Dike apo bati ibulele umfo ongu Dliwayo. Babini abafayo.

UMBONISO obuse Gcuwa ngo 26 May kutiwa wabamhle. Amahashe nenkomo nenye impahla eyayibonisiwe yabantle kunene. Amabaso amaninzi afunyanwa ngabamnyama.

U REV. Dr. C. HOLE wase Kapa ute akuba ecelwe yiramente yase Natal engayamnkele indawo yobu Bishop endaweni kamfi u Dr. Colenso, ukuba iyavuma i Archbishop yase Cantebury Pesheya.

KUTIWA ngo Mgqibelo ama Mpondo asipangile isitora segwangqa elingu Ekrou, esiti atuny we ngu Mqikela.

Imvo Zabantsundu ,

NGOLWESI-TATU, JUNE 17, 1885.

IPASI NOBUSELA.

NGXELO ezitunyelwe ku Rulumeni ngomantyi nabapete imicimbi yabamnyama zikolise ngokulila ngendawo yokwanda kobusela, obuhambisekayo pakati komhlambi ontsundu. Akuko bani ungazilesayo ingxeio zabapatele u Rulumeni aze angeva umzimba ulumeza. Yinto ebifanele ukugqalisiswa le yokuba obubusela okwezimini bubo obuyenze nzima ngapezulu imitwalo yetu. Umfo owoze avelise icebo eliyakubupelisa ubusela woze abe upelise ngemini enye indleko enkulu ekoyo ngokumiswa kwemikosi amapolisa, nencito eyenzelwe ukugcinwa kwababanjwa nento eninzi yomantyi—incito le kurafelwa yona apa kwa Rulumeni. Ukuba kuko enye into onelinqe layo umzi ontsu- ndu pantsi ko Rulumeni ngapezu kwenye lonto yirafu. Sisati tina zingehliswa ngomso lo usayo irafu bupelisiwe ubusela. Intapane ye- mali yerafu enyanzelekileyo ngoku i Palamente ukuba imane ukuyibe- kela nxamnye amadiniso anjenga- wasemikosini, ukugcinwa kwababa- njwa nento eninzi yabahloli beloke- shoni, ingefuneki ngantoke ngoko, okanye ingasetyenziselwa kwezinye izinto ezingancedayo kuluntu lonke, yabeke yona into yokuba irafu zi- ngancitshiswayo ingapikwe bani. Nokufezeka koku kungatyatyamba ekukwelelisweni kokusweleka kwe- mvisiswano ebete yakutintela uku- hambisela pambili. ze kuvele ama- lungelo amaninzi. Eli asipupa. Nabanina oyakuzolisa ukucinga wo- yifumana lento njengokuba siyiteta. Singenjenjaloke sicengceleze ama- lungelo ayakubako, komhlope nako- mnyama xa ubusela buze kwindawo yokulingana nezinye izono ezikoyo kwelilizwe. Asinatuba naxesha lo- kungena nzulu kulomcimbi. Esi- nga kungaqondwa kukuba kufuneka iqinga lokubupelisa kwakamsinya- ne. Ayinakupikwa bani into yoku- ba zite intswelo zomzi wakowetu zabanga ukuba upantse ukungabo- nakali kakuhle umlima-ndlela paka- ti kwento yomntu nomelwane wake. Lendawo yebanga usizi kodwa nge- ingenjalo kuba beko abantu no Ru- lumeni oti akubona kusekuxakekile enzo uncedo xa azisiweyo. Kambe ke le yinto emi yodwa. Into esite- ta ngayo kukupangwa kwefama na- banempahla, abamhlope nabamnya- ma, esiti makupeliswe ngamaqinga onke ukuze inqwelo yokukanya iha- mbe.

Impi emhlope esihleli nayo ese Palamenteni nengapandle kwayo seyibinqele pezulu ukubambana na- lenkatazo. Into edanisayo kukuba umblambi ontsundu ungacelwanga ukuba nawo uvelise iqinga lawo ngokupeliswa kolutshaba lububisa- yo lubusela. Oku kodwa kufana nokwezolo. Kumhlope ukuba u- mciza apa obukali bunjengomhlanzi- so wokunyanga esisifo, owawucetyi- swe libandla lama Bulu elalidibene e Bobofolo, uzakuke ulingwe. Kwe- lipepa singenisa inteto eke yako kwibandla lengwevu e Palamente ingeniswa ngu Mr. R. M. BOWKER wase Somerset East, inene elidala ebelisakuba nobuhlobo kwabamnya- ma, owati oko wawelayo ezandleni zebandla lama Bulu wakupa no HEROD ngokuyihambisa inkolo ya- ma Bulu yokuba ontsundu akana- mfanelo. U BOKOLO uxaswe ngu Mr. MEURANT owabeke eyimantyi yase Bofolo, ute makumiselwe ipasi eyakuba nesincamatiselo ayakuti ontsundu asihlaulele ixabiso elitile ngalo lonke ixesha abambayo. Oku kutiwa kwenzelwa ukuncipisa ubusela. Umfundi wova ukuba kwi- ngxoxo ebise Palamente u Mr. BOKOLO uyiyekelele inteto yake akutenjiswa ngu Mr. SCHERM- BRUCKER okokuba u Rulumeni uza- kungenisa umteto omtsha wepasi, angatike umnqweno wake awungenise kulomteto. Kwindlu engeza- ntsi ye Palamente u Mr. DES VAGES, wase Bobofolo ungenise inteto ekwa- njalo ete yalipumelela ibakala lokuqala. Kuyabonakalake ukuba nge- nxayokwanda kobusela ihambo zabantsundu zizakuqotyoshwa ngo- mteto wepasi obunzima bubodwa— ngenxa yerafu ayakumana eyirola umntu ngalo lonke ixesha ahambayo Asisayikubucaza ubugwenxa balo- mmiselo esitembayo ukuba i Palamente ayisakuti ebulumnkweni bayo iwuvumele. Siyakuteta ngawo nje- ngeyeza lokupelisa ubusela.

Malunganake na lomteto woku- pelisa ubusela imvo zetu zaziwa nguye wonke, nakuba saziyo ukuba ezimvo zetu azisakunanzwa ngama- doda anjengo BOKOLO, no MARANTI, no VAN HEERDEN, no DES VAGES, no OOSTHUIZEN, masiupalaze w o n a umoya wetu. Lomteto asiwucase ngesizatu sokuba uyakuba yingca- pukiso kwiqela elitile labantsundu kodwa, siyayibona indawo yokuba obubunzima masibutwale ngenxa yokuba uninzi lwetu lungenaku- kwebuka kwisono esitile, kwanje- ngokuba abatengi be Dayimani na- bentsiba bebotshiwe ngenxa yezono zabatile babo. Simise inyawo kwi- ndawo yokuba lomteto wepasi awa- nele kuba ungabi namsebenzi koko umiselwe ukukufeza, kodwa uluncedo olukulu kumasela wabeke uyaku- bandezela abantsundu abazamayo nabatembekileyo. Ibikonje ipasi ayibuncipisanga ubusela. Uncedo oluyakwenziwa yipasi enesincama- tiselo esiyakuhlaulelwa Iwaziwa li- bandla lama Bulu kupela. Wonke uyazi ukuba amasela andulukile emizini yawo aya komantyi acaza impahla aya kuyiba anikwa ipasi ezite zona zabanga ukuba ayiqube lompahla ngapandle kokubuzwa na- ngubani, amana ekululeka nasema- poliseni. Umhlaumbi ibandla lama Bulu liyakuti lentlaulo eyakurolwa xa kunikwa ipasi yobanga ukuba abantu bangabinako ukuhamba ngokuyoyika. Ayazi amasela ukuba ixabiso lempahla ayakuyiba liyakuyihlaula nalomalana yesita- mpu iyakufuneka — awasakunqa- ndwa yilonto. Isiqamo sokumise- lwa kwelicebo lama Bulu siyakuba kukucudisa omnyama olungileyo, nokunika isela isimilo nelungelo lo- kuti sa. Macebo wambi amawali- ngwe ukuncipisa ubusela. Ngeku miswa amadoda awupicote lomci- mbi ukuze atabate inteto namacebo abamnyama, ngendawo yokupeliswa kobusela. Sifumana u Rulumeni esoloko elungele ukwamnkela ama- cebo ama Bulu, akazanga walinga ukutabata icebo labamnyama si- ngati ke kuye enjenjalo akasoze azohlwaye. Siyatemba ukuba kwa- nele esesikutetile ngendawo yokuba ipasi ingasakusiza luto.

Amanqaku.

ELINYE lamapepa alapa e Qonce lenza umsebenzi omhle ngokwalatisa u Rulumeni inkatazo edalwa kwelilizwe ngumteto apa ungezixobo. Ayinakuqondwa ngomnyama into yokuba kwesisitili lamteto uqiniswe ze kanti kwesinye uya- kuyekelelwa. U Rulumeni vena onga angahambisa into ezizizo, ubeya kuyalela ukuba upeliswe lomteto wezixobo onga- senamsebenzi kakade. Isiqu somteto sona silungile. Unokusetyenziswa xa ilizwe lipitizelayo, unokuba sifundo kubo bonke kuba ungasakuba mteto ngexesha loxolo, ulungile ngexesha lemfazwe. Ngezizizatuke singavuya u Rulumeni ete waseleupelisa kanye.

EYONA ngxoxo engati iyakuba nkulu yale Palamente ihleliyo yaqalwa ngu Mr. Upington. inkulu yolaulo, ngolwesi-Ta- tu oludlulileyo, ngenteto epolileyo yobu- doda. Siyidelile kodwa indlela atete ngayo ngamanene alungileyo ase London ane- ntlanganiso yokumela ukuhamba koku- kanya nokupatwa kakuhle kwabantsundu, akade esinceda oko yena u Mr. Upington ebesiti, "sizintshaba zemvelo zomhlope." Kuyasitomalalisa ukufumana ukuba u Mr. Upington kwanolaulo lwake unga abamnyama angabapata ngemfanelo njengokuba sifumana bebehambisa ngelixesha ibingahlangene i Palamente, nanje- ngokuba zibonisa inteto zabo, bangahlala ngokonwaba besazi ukuba abantsundu bayakwazi ukumbulela obapete kakuhle.

ELIPAKATI likulu lolaulo libalise entetweni yalo ngokukula kwabamnyama kususela kwimfazwe *ka* Hintsa kude kuze kwimini zika Sir George Grey. Uteke kuyimfanelo ukuba igwele elangeniswa ngalomadoda liyekwe lisebenze kulentla- ma ingabamnyama, ndawo isixakayo tina kulenteto yeyokuba u Mr. Upington emisa umda ati mabangadluli kuwo aba- mnyama. " Okwesake isiqu " utshilo, akanakubafundisa ababantu bantsundu bade baze kufikelela kwabamhlope. Into ayitetayo ngalamazwi asigqibi kuyiqonda, kodwa ngati iliyelenqe lokubabopa iza- ndla abamnyama endleleni yokusinga pambili. Lengxoxo ingokufundiswa kwabantsundu inteto sibona ukuba u Mr. Upington uyifundile. Uti ukuteta "asi- mcimbi ka Rulumeni ukuxasa imfundiso yabantsundu yepiyane nenteto zasemzini ukuze bayekuzinika amakowabo." Aku- ko umnyama ufundiswe ngu Rulumeni ukubeta ipiyane bambalwa abafundiswe inteto. Ngendawo yokumiselwa kwama- siko ngati bekusalungile ukuwayekela kubafundisi.

U MR. UPINGTON utete ngevoti yetu ngokuti inokutengwa nangubani. Ngoko ke akacingi ukuba kufanelekile ukuba banikwe ilungelo lokuvota. Ute abo bapikele ukungenisa abantsundu eluvotweni banjengabantu abadlala ngerele elintlangoti mbini. Enkosi, Mr. Sprigg, wena wabavusaya abantu bakowetu, imini zokuvota ebumnyameni zidlule; nepakati eli elipatiswe imitelo maseliziguqula imvo zalo ngalendawo. U Mr. W. Ayliff uyikanyezile lenteto ka Mr. Upington ngokubazi abamnyama. Eteta ngengqondo ngobuciko esingazanga samva eteta ngabo umfo ka Elefu, ute "unenkolo yokuba abantsundu bayaqala ukuluqonda uvoto. Bayayazi into emayenziwe ngobameleyo, besazi ukumxelela ezonto banga angazenza." U Mr. Ayliff utete inyaniso.

YINTO esite nqa yiyo ukuba bati nook abantu baxelelwayo ukuba abantsundu bayisebenzisa ngengqondo ngoku ivoti, kube soloko kuko abayipikayo lonto. Seke sabonisa kulemihlati indlela acikidwa ngayo ngabamnyama amadoda afuna etunyelwe ngabo e Palamente. Mayipe-ndule i *Cape Argus* malunga neziqamo zovoto lwetu, iti " inye into ecacileyo: lonto yile ivoti yabamnyama njengokuba basate bayisebenzisa idubule ekutunyelweni kwamadoda e Palamente angegxekwa bani. Asingababantu bamnyama abatumele amadoda anganqwenela umntu ukuba nge-engeko namhla e Palamente."

UGUQULO lolaulo kwela Besutu lube nengozi kwimicimbi yemfundo njengo- kuba sifumana kunjalo kwincwadi ka Rev. A. Mabille axela kuyo umsebenzi wabo wonyaka opelayo. Uti " sifumene ku Rulumeni £850 kwisituba so July 1884 no July 1885, ekubeni ngapambi kwemfa- zwe elixabiso belingapindwa kane. Iti- tshala zetu zifumana intlaulwana encina- ne kuba iminikelo yeramente ingasivu- meli nokuba sizincamele ne £10 ukuba- nika intlaulo yonyaka. Kusinqabele uku- wuhambisa umsebenzi ngemalana engaka. U Col. Clarke akasiniki temba lokuba soyifumana nalo £850. Oku kuyasoyikisa kuyakunqaba ukuwuhambisa umsebenzi ngezizizatu. Andimohlwayi u Col. Clarke onga imfundo ingahambiseka. Imali asinika yona uyifumana eziratini kuba lemali irolwa yi koloni ihlaulelwa ulaulo lomhlaba. Irafuke isarolwa kodwa abantu babunqumnqesi nayo.

SIKE saboniswa umteto omtsha wepasi opelisa yonke eyangapambili nowenzelwa ukupelisa ubusela. obenziwa zezizizwe:— Amaxosa, ama- Mfengu, aba-Tembu, abe- Sutu, ama-Zulu, ama Damara, ama Korana naba-Rolong nabanye abantu abanjalo, okupela ngapandle ama-Lawu, ama- Bastile nama-Koboka. Umisela ukuba wonke omnyama nokuba upina makabe neqaga, umhlaumbi ipasi umhlaumbi ipetshana eliyakumcaza, efunyenwe enge- nazo ezonto' umelwe yinyanga entolo- ngweni namanzi etyuwa okanye azikulule ngeponti. Ngapandle kwamapolisa umntu omnyama unokubuzwa ipasi na- ngubanina onomhlaba ati emfumene engenayo aqweqwedisele entolongweni. Yiyo leyoke into enzima ekohlakeleyo ku- lomteto, kuba impanga inkululeko wonke omnyama imbeka ezinyaweni zomntu wonke omhlope. Bubunzima obungena- kunyamezeleka obu. Siyayibona indawo yokuhlelwa kwabantu. Abafundisi, oti- tshala, abanezatifiketi ezipakamileyo ze (University) ikileliki, abanumzana, abanepulu nezipani nenqwelo, abafundiswe amashishini aba bayakuhamba bona ngamaqaga. Umhlaumbi omnye uyakuha- mba ngepasi vomda. Uyilibele ipasi ila- hlekile ulilifa'lentolongo ngokungahambi ngapasi, nokuba ungumfundisi uyititsha- la, ungopumelele ezimfundweni mauye kwaluswa nababanjwe! Yinile! ngani? Kupefiswa ubusela. Asiboni tina ukuba buyakupela ngalupina uhlobo. Siyavuya ukuva ukuba u Mr. De Wet uwubuyise umva lomteto ngo Mvulo, izizatu zoko singa singazazi—woba usincedile.

KWINCWADI ezaziyitumele ku Dr. Dale ititshala zase Batenjini ngomcimbi waba- hloli-zikolo azifumananga mpendulo iyi- yo—u Dr. Dale usuke watuma isandla sake ukuba siti, " ndineinbeko yokuti ndi- fumene incwadi yenu engomcimbi naba- hloli ndim Geo,~Makonaki," Ziyatemba ukuba bofunda ukuba bangangeni kwinto zika Rulumeni yedwa.

I Pasi e Palamente.

Sipulapula tina amadoda eli- bandla liyi Palamente, limisa isiko lase mlungwini, afunzele ekulugogeni ngemiteto yepasi enzi- ma nangapezu kwale ibiko uluntu oluntsundu. Kutiwa siluhlanga lwamasela makupeliswe inkululeko yokuhambahamba komnyama. Le- ngxoxo ibisingetwe libandla lengwe- vu le Palamente ngolwesi-Hlanu (29 May.

U MR. BOWKER ute malivumelane ibandla ngeli, " Ukuzama iqinga lokuncipisa ubusela nokukusela ifama, bonke abantu abamnya- ma abase koloni apa nabangapaya kwemida yayo abangena apa ekoloni banyanze- lwe ukuba bahambe ngepasi xa sukuba besi- ya kufuna umsebenzi naxa bahambayo, aba- ngayifumana kwi ofisi yemantyi ekufupi— ipasi ebalwe epepeni eliyakuba nesitampu esincanyatiselweyo sexabiso lesheleni ezitile, aze ati ofunyenwe engenayo ipasi yoluhlobo apatwe ngokomteto wamadungudwane, lepa- si imele nosapo xa sakuba umntu lowo mnyama afudukayo. Ute u Bokolo, akufu- nek' enze inteto eninzi kuba bonke bemxelo mnye ngendawo yokuba bupeliswe ubusela, neqinga abanokulilinga mabalilinge kwango- ku. Ububanzi belilizwe buyarora ngenxa yobusela babamnyama nangenxa yokuhambahamba kwabo ngapandle kwepasi. Kwi- ngqungqutela ya Mabulu eyayise Bobofolo kwagqitywa ukuba kwabiwe ipasi ezine- sitampu. Ezipasi kuhanjwa ngazo ngoku aziuamsebenzi. Ukuba bekungengenxa yo Kafile, igusha zamafama ngezingenalukwe- kwe, ngekungeko nokubalela kwelanga, ku. ba ukuba bebenokuyilalisa impahla pandle ngelungeko ukwekwe, nengca ngeyinganya- telwa ngenyawo njengokuba kunjalo ngoku.

Lenteto isekelwe ngu Mr. Meurant no Mr. van der Heever.

U MK. EBDEN ute kuye ibandla ngeke li- tandabuze ngapambi kokuba liyamnkele le- nteto. Ayinto yimbi ngapandle kwesikube- kiso kwabantsundu, into ati yena ayifanele- kile. Ewe, mabahambe ngepasi abantsundu ukuze zazi imantyi indawo abasinga kuyo nento abayihambelayo, kodwa makungenziwa nanye into yokubacapukisa njekodwa abantu abamnyama. Kuvakala ukuba Umpatiswa Micimbi Yabamnyama ute, omantyi mabanganiki mvumelo yakuhamba nakuwupina umntu omnyama ngapandle kokuba avunyelwe e Kapa. Lento
yena uyibona inzima, ikucita ixesha kodwa labantu. Asingabo abantu abamnyama bodwa abebayo, nabamhlope bayeba. Uyicasile yena lenteto.

U MR. MEURANT ute yena uvumelana rnpela nenteto ka Bokolo. Uneminyaka emashumi mahlanu epakati kwabamnyama. Oko ebeyimantyi ubeke afumane ipasi ezibalwe ngo Kafile ngokwabo. Ukafile ufundisiwe imfundo yake uyisebenzisele ekubaleleni ipasi abahlobo bake. Okafileke abazisebenzisi ezipasi ezintweni ezibalwe kuzo kodwa bafumane babadule ezweni ngazo, bafune indawo ezinempahla enokubiwa. Akabonike ukuba kuko bunzima buni obuyakuvelela abantsundu xa bavumelene ngalenteto, emakati oku kuyakuhanjiswa kwelase Maxoseni kupela. Amafama elo langase Kapa awazi nto wena ngokupangwa imihlambi yonke yenkomo. Olu lubo lelona lishwa likulu lelilizwe. Makubeko into eyenziwayo ukuxobela amafama. Oku kufunwa ngabo bonke abantu belilizwe,
abanyulwa bendawo ngendawo bavumelana e Bobofolo ngalendawo. Yena uyakuxasa u Mr. Bowker.

U MR. SCHERMBRUCKER ute u Rulumeni uyayazi inkatazo anayo amafama ngenxa yokubelwa ngabantu abamnyama abafumane bati sa nelizwe. Lomcimbi wepasi kukade uxoxwa yi Palamente umana umiswa ngoku. miswa ngamaxesha ngamaxesha. U Mr.
Maranti usityele amava ake eminyaka emininzi, no Mr. Bokolo eti masivumelane ngalentetonje wenziwa naye ngawake amava. Nayeke (yena Shambuluka) uke wazikangela inteto ngenteto ezalatwe zintlanganiso zamafama. Uyazike ukuba bonke bavumelene ukuba makubeko into eyenziwayo ukuncipisa ubusela, nokuba imiteto seyenziwe lukuni ngalupina uhlobo akuko busela buyakupela kanye. Kodwa akanakunceda ukuti
uyavelana no Mr. Ebden ngendawo yengxakeko azalatileyo. Ezingxakeko ziyakuviwa zifama ezimhlope ngokwazo, ezizicaka ziyakutwala ubunzima bepasi xa sazeke zituny we zinkosi zazo. Nokoke uyatemba uku.
ba ilungu elibekekileyo liyakwaneliswa yindawo yokuba u Rulumeni esafukame pezu komteto wepasi omtsha, oyakwanekwa pambi kwe Palamente njengokuba ihlangene nje. Angatike umhlobo wake obekekileyo u Bokolo alinde ude lomteto mtsha ungeni-
swe kwelobandla labo ukuzeke angenise into ezinjengokuba kunjalonjeke kuyakuxaka ukuba lenteto bavumelane ngayo ungekanekwa umteto lowo. Uyatemba ukuba ilungungu elibekekileyo liyakuyiyekelela inteto yalo.

U MR. BOWKER ute utonyalaliswe Kunene yinteto yo Mpatiswa-mihlaba, kodwa angati ukuba lenteto yake yamnkelwe libandla wobona no Rulumeni into eliyifunayo yokuba ipasi zibalwe epepeni elinesitampu. Angavuya ukuva ngo Mpatiswa ukuba kuko ntona kulomteto mtsha epatelele kulentloko.

U MR. SCHERMBRUCKER ute lomteto mtsha ulungiselelwa ngu Mpatiswa Micimbi Yabantsundu, engekoke akangi angavakalisa into ezimiselweyo kuwo. Kwanele ngalendawo ukuba u Rulumeni abone into efunwayo. Uyiyekelele inteto leyo u Bokolo, yaba iyapela.

Impi Yakwa Qoboqobo.

Ngolwesi-Bini (26 May) lomcimbi wa- wupambi kwe Palamente:—

U MR. DYER wabuza ukuba uyazina u Ru- lumeni ukuba kuko ukurora okukulu ku Ma. mfengu ase Zeleni nawakwa Qoqoqobo nge. nxa yokuba Umpatiswa- mahlati emise ibaka- na nemida ngohlobo lokuba Amamfeugu ala- hlekane nemihlahlo abeyilima iminyaka emi- ninzi; ukuba u Rulumeni uyazi ngamanyate- lo manina ayakuwatabata u Rulumeni uku. pelisa impambano ezipakati kwa Mamfengu no Mpati- maklati ?

U MR. DE WET ute into leyo uke wayiva, ute akuba eyikangele into leyo nesebe lakwa Rulumeni lo Mpatiswa-mihlaba, bagqiba kwe lokuba kumiswe amadoda ayakuba yikomi. tyi, yonake lo komityi iyakuwanika Amamfe- ngu yonke into afanele ukuyifumana.

Ezababaleli.

OKUKWANQISAYO.
Port Elizabeth, May 18, 1885.

Lencwadi yam nkosi yam, ndinga inga- nendawo kwelopepa lipungula izimvo zabantu abantsundu. Namhla ngati site cwakanje tina kuti kubuhlungu, kanjalo kubi, sakuva ngohlobo olukoyo noluhambisekayo pakati kwetu bantu bamnya- ma. Imihla ngemihla izinto ngezinto esimana ukuhlininika ngazo kulombuso wasemlungwini, kwananjalo namhla siyakwanqiswa ngendawo esiva ukuba uyakalazelwa ngazo ngu Rulumeni u Mbovane Mabandla. Inene, nenyaniso indlebe yomntu ontsundu wohlanga ayisokuze izaliswe ukuva ukuba inkosi yegazi, urnntwana wenzalo unokukutshwa esihlalweni sake semvelo, ngokusuke akangelele, avele abantu bakowabo ilu- ngelo labo. Nangokungapezulu, ndinga- zi mna ukuba umntu omnyama akanako ukuzivusa ezindwayinge zakowabo ngo- kuba esoyika ukuposisa abanjwe. Kwa- nenye indawo eyindoqo yile yokuba olu- laulo lukoyo lupeteyo ngokunje, lulaulo olupete ngobulungisa lusebenza ngobu- krestu; ingatinina into enje ukubako ? Kungapele apo kodwa, ukulila kwetu tina bantu abamnyama, zininzi indawo ezasibanga ukuba sibe ngo nxu inkonja- na. Angatsho abuze omnye ati, kuka- ngapina lenkosi yenu inenjenje ukunohlwaya? Kuninzi ngenene, apo sizipalaze kona inyembezi zetu, saye sizivela ubuntwana betu kumzali. Wenziwa le- nto u Mkuluwane. inkosi yohlanga, u Mbekwa or u Obba Tyali ngapandle kwesizatu esaneleyo esingafika sizalise indlebe yomntu opulapulayo. Yena wafa engenambuzeli, wofa ngapandle kwesizatuna umfo ka Mabandla. Nditsho, nditi wofa ngapandle kwesizatuna u Obba yena

okwake kwaye kusiliwa wasuka waushiya umhlaba wake, awulwela Amangesi; lento nditeta ngayo mna namhla yinkosi ihlutwa ubukosi, lixolile ilizwe, into yo- kuba itetwe, ibuzelwe, itarnziselwe kwi- ndawo ebingaba ikwasilima ekukonzeni kwayo inkosi yayo u Rulumente. Bekungepele apo kodwa sinombuzo esiyaku- zibuza ngawo tina lusapo lwakulo ntsu- ndushe, kuba imnyama lendawo ilunyukelwe ngu Rulumente, le alanayo akuyicela kwinkosikazi, oka Mabandla, nangokungapezu kwako konke sisinga si- ngafike siyixoxe indawo le, sikupe izimvo zetu malunga nendawo le, siyibone indlela yayo embange ukuba enzakale ngayo u Mbovane Mabandla. Ikwayi- mfanelo yetu nati ukuba sixoxe singatoti xa siteta into enjengale, ndimkunga no Mpatiswa we Micimbi Yabantsundu ukuba angati ntshingili mantsho *zixoxo* ezingati ziviwe zipuma namapepa ngendawo le; nexa endaziyo ukuba yena ubeselete *bederw* ngokwake wada wagqi- ngelokuti, akayiyo inkosi u Mbovane Akufuneki nokuba ndibuze ukuba wa- bunikwa ngubanina yena u Mabandla -ubukosi, kuba yinto eyaziwa nangose- beleni, le yokuba tina ezetu inkosi zeze- mvelo, kanjalo azizange zimiswe, zavela zinjalo, nexa enditshula amakobo pakati kwenu mzi wakowetu ze ningandikalaze- i ndiyaleleza kuba kukowetu. Ewe, ova ukuyola ngose ngcwabeni, yena ukwelibandayo. Taru bawo, ndiggibe indawo yepepa lako.

Ndisicaka sako esitobekileyo EASTERN PROVINCE MAN.

ABAFUNDISI BOHLANGA.

NKOSI MHLELI,—wendaba zamanene namanenekazi, ndiyakucela ngokutobe- kileyo, kaundifakeke lombuzo. Ndima- na ndisiva kusitiwa kuko abafundisi abe- nziwe abavangeli, ngenxa yokuba benga- kwazi ukusoma ; yazake lonto yandima- ngalisa, yayeke ndingazange ndibone kusonvwa nasetyalikeni apo. Enye into nabamhlope bengenisa ityalike zabantsundu ndingazange ndababona besoma; yayeke Mawesile nalendawo ingentle yo- kuti umfundisi engenele ubufundisi aye- kupumelela ebuvangelini, umsebenzi angabizelwanga wona yi Nkosi. Andiva nto zakowetu, ndiqondiseni, ningadinwa mawetu. Eyonanto yabiza ababantu ku- somana. Nilayeke ndikangele into zako- wetu ezitabate umsebenzi we Nkosi zi- ngasomi. waza umninimsebenzi wazivu- mela. Nawe uyabona mfondini usoma- yo. Intliziyo epume lenteto iyaqonda. Umzi wakwa Xosa uyakuqonda. Kade bendisiba nase Mangesini abanye baya- soma abanye bateta isi Xosa. Pofu bebe- ngelungena abasomayo baze bakunyu- shelwe njengokuba abamhlope benjalo? Manditshone ngeliti, kangela kakuhle mfo wakomkulu, wena uziselwe ivange- ngeli, ndibuza kuwe mzi ontsundu uku- ba wocumana umsebenzi. Ndiyabuza nditi, olulwimi lwabantu abantsundu lunalishwa lanina lento lungavunywayo nangabaninilo, ilitamsanqana lento uku- ngavumani nolwimi lwetu? Ndibe ndi- siba ababafundisi balungiselelwa abantu abantsundu, umzike awusomi. Mandi- yeke.

Ndisicaka sako
THOMAS J. MQANDA.

E Tyityaba, 29 May 1885.

INTLANGANISO YASE NGQUSHWA.

Horton School, 2G May 1885.

MHLELI wepepa lamanene ; kauncede wenzele lemigcana imbalwa indawo kwe- lopepa lenkosi, nditanda ukwazisa ama- kowetu ngalontlanganiso sendiyikanka- nye ngasentla, ekutiwa ukubizwa kwayo lu Manyano Lwabantsundu, eyaqalwa ngomhla 2 ku February 1885. Lentlanga- niso yacingwa ngamadoda ambalwa ku- nene, ngokusuka abone ukuba kuko ila- hleko enkulu apa, nobunyama, ekufike kwabonakalake kuwo lamadoda ukuba ngapandle kwentlanganiso zoluhlobo sa- kutshabalala kuti tu, kwamanye amacala sakutshatyalaliswa zintshaba zetu, kwa- manye sizitshabalalise ngokwetu ngenxa yokungaqondi. Kwabonakalake ukuba make sicele igunya kwizipata mandla zetu pambi koku siyenze savunyelwake, yivoke lento senjenje. Yangenake ngo- mhla wesibozo (8) ku May 1885, yaxoxa ke intwana ezimbalwa, kwakukoke ne- nxalenye yamanene anodumo esisiqingata sase Ngqushwa. Yangena ngo 1 o'clock yapuma ngo 8 o'clock wangokuhlwa, ya- xoxa ngemali yendlu (House duty), ifu- na ukwenza isicelo ku Rulumente ukuba ayitobe. Yaxoxa ngokuti singakoliswa yintonina entlalweni yetu, kuko ukusi- kelwa izikonkwane mhlaimbi iziqendwa- na, nokuba sisiqiniselo sesiqingata (tribal title), yabonake ukuba kufaneleke eyesi- qingata—nezinyeke intwana- ntwana. Ya- pelake ngobumnandi obukulu. Ndiya- tshonela apa.

Owenu umhlobo
M. N. WABABA.

[Siyambulela u Mr. Wababa ngokusazi- sa ngokuyilwa kwalembuto, esiyinqwe- nelela ubom obude bokusebenza ukulu- ngiselelwa komzi. Silila kuba esuke akabalisa ngokuzeleyo ngengxoxo zentla- nganiso.—EDITOR *Imvo.]*

EZASE MASIDONIA.

Kimberley 2 June 1885.

MHLELI.—Kwipepa elibonakele malunga ne 11 May kubeko inteto etete ngesi- ,-kalo. Ete kum yacukumisa mhlaumbi yagqabuza itumba ekulixesha lidumbile lesimo somzi walapa e Dayimani. Eku- be ngummangaliso ukufumane iti into enkulu kangaka asuke u Mntu Yedwa ayenze intwana encinane kangaka, enda- weni yokuba enze umtyangampo obanzi. Kambe makabulelwe axolelwe noko afu- mane wenza unomagwevu Kuba makabe akanexesha lide elapa, nakuba ehle wazi- bona ukucubeka kwezinto zalapa ukuba zinxamnye kwezo ake azibone. Ke ma- nene akowetu nam ngokoyika ukutabata isituba kwelipepa libekekileyo lomzi wakowetu lezidwangube, sendakwenza ku- fupi. Kwindawo yokuqala ndineminya- ka ndilapa ndibona ukuqutywa kwemi- sebenzi yonke yalomzi. Yonkeke ayixo- lisi mntu kontsundu,—andifuni kugaba dela, masendingena kulo umandla wesi- kalo. wona ude waba semanqineni ku- yo yonke into, nditetela kwicala laba- nmyama; kulapo intlanga zikona apa zabantsundu, zaye zinjalonje ubuninzi bazo zezingazange zive nento ngo Mdali wazo ; nakuba llizwi liminyaka ilishumi elinesibini nelinantatu lafikayo apa, unga- ti uke wateta ngo Tixo bamangaliswe ku- ba bengazanga bamva. Kwatunyelwa indodana entsha kunene umfo ka Tya- mzashe engomnye wabafundisi bokuqala oweza kwelilizwe njengomsebenzi esidi- liyeni senkosi. Nto ikoyo yayingeko lelopomela letyalike qa, ngapaya akuko nto yimbi. Asinakunceda ukuba inene singayixeli njengoko injalo. Ndilusizi mzi wakowetu, kuba ndizele ngapakati ngokubona lemipefumlo imana ukuya kutshona kulankalo yakwakufa ingenabuyainbo ingazanga yeva ngo Mdali wayo. Ukutsho mzi "wakowetu ndiswele imilomo eliwaka yokulilela lomzi ngemipefumlo engaka esaya kulahleka. Ongaba ezizinto akazikolelwa, kulowo nditi, yiza kuzibonela. Kuba namhla nelogcudwana beliko alinabani, lisisulu soku- ngenelwa ngama Xwili ne ngcuka, kuba abanye sebesiva ngendaba ukuba *de leelard es weg,* nditeta u Rev. Tyamzashe angaba waziwa ebandla apo amagunya avela kona. Sikohliwe nokusitandazela esosicaka ukuze nomsebenzi waso ucume apo siya kona, ti bo into enje isimangalisile yokungati ugxotwa yinto umhlau- mbi ubaleka isilo. Make ndipele okwa- namhla ndisavele ngonwele.

NGQUNGQVMBANA.

AMAKWELE NGELIZWI.

NKOSI MHLELI,—wepepa lemvo zetu, uzundinyamezele ngokungenisa lendawana kwipepa lako elidume kunene, ndingena ngenduku emdudweni ndinga- zi nto ngezizinto inye lento inditukute- zeleyo. Yilento endiyibonayo pakati kweramente ezahlukeneyo zabantsundu, njengokuba kuko ama Rabe, nama Wesile, kwanama Tshatshi ngati u Tixo akamnye obedeshwayo zizo, kanti u Tixo wasitanda sonke ngakunye esifanele ukutandana (Yohane iv. 11). Yinina le- nto amakrestu etyalike ngetyalike enga- tandani? Nabaheideni sebeyiqonda lento bati:—otixo bangapina? Kuba aba- heideni becala lase Rabe bengenakuya kwintlanganiso zase Wesile ngelizwi eliti bayalelwa ngaba Dala base Rabe. Kanti akiiketi kutiwa makushunyayelwe egameni lake uguquko noxolelo lwezono pakati kwazo zonke intlanga (Luke xxiv. 47). Pakati koku konke izizwe ziyabuba sisono, ngati lento ikwabamnvama bo- dwa, ayiko kumagwangqa. Sisinga pi- nake Rabe, lento iyinina, zibubanje izizwe ? Impendulo kumntu wonke nokuba ngowalipina icala ndixeleleni makowetu ndifuna ukwazi. Ze ningandidlokoveli, nilihlukuhle iselwa ngapambi kokuncotulwa kwesivingco kuba ingqaka iyakuti finini, njengoko selitshilo ipepa lika May 27, yinto lonto makowetu imvo yam ibuhlungu ngalondawo.

Ndim
WILLIAM MAZAMANE.
Etyinira Transkei, 3 June 1885.

OPENDULA U " M. R."

NKOSI,—Kaundivumele ukuba ndenze amazwana pezu kwenteto yenene eliti lingu M. R. Kwinteto ateleia u Mkoloni, neziyalo azibekisa kuwe Mhleli; andinge- msoli nganto ngapandle kokuba nditi?: ukuba u M. R. ufuna ulaulo Iwe Nkasa- zana ngaponoshono kwe Nciba apa nge- yeyipapamele lonto kwakudala wenza amalinga okuba umzi uhlangane kuyilwe lonto, ngoku ngati selebambe isisila se hobe; ngeziyalo azibekisa kwe makabe uyazi nave ukuba akuyiyo indoda efuma- ne itakazele ubuyata.

Uti u M. R. *kuko* "izililo esinazo apa" no "bupitipiti obukoyo ngoku apa." Lenteto ke ayinanyaniso, ukuba kuko izililo nobupitipiti buxaywa ngabom ngu M. R. lowo neqelana lake elitanda ukupitizelisa umzi ngapandle kwesizatu. Ubuninzi bomzi abuzazi ezizililo nezizipitipiti, na- we ngokwako ungati uke wayipanda le ngxobotshane bayenzayo ubone ukuba izalwa bubudenge nalikete abangxamele ukulenza kwelizwe.

U Mr. R. Madliwa yena usuke wandi- hlekisa, endite noko ndihlekayo ndadana, kuba kaloku yena yi Teacher intoke enga amahlazo ayo akangebonakali eluntwini. U Mr. Marks akangenanga nge 1883 kwi Tembuland Commission, u Mr. Madliwa makangalahlekisi abantu ngokutsho. U- mqonde yena ukuba u Mr. Marks unyusa uhlanga oluntsundu? Uyazina ukuba lengxobotshane bayipembayo ineqela lamadoda anengqondo ayakuyilwa?

Tina apa asifuni kukokelwa zimfama kuba zoseyelisela emihadini, sifuna uku- kokelwa yingqondo nobulungisa.

Ukuze ivakale into etetwa ngu M. R. makaxele ezozililo nezipitipiti ati ziko apa.

Ndingowako
UMGCINA.

Ebatenjini, 2 June 1885.

ABALIMI NA BARWEBI.

JUNE.

E-MARKENI.

E-QONCE (June 9).
Inkuni zisa funeka.
Inkuni, 9/ to 32/ ngeflara
Do. (ezicandiweyo), 7/1 to 15/ ngeflara
Irasi, eluhlaza, 1/11 to 2/ ngekulu
Ihabile, 3/ to *4l4* ngekulu
Umbona, 9/3 to 12/9 ngekulu
Irasi, 8/8 to 9/5 ngekulu
Umgubo, 15/3 ngekulu
Amazimba, 11/ to 13/ ngekulu
Itapile. 5/ to 9/ ngekulu
Do. (imbewu), 3/ to 5/ ngenxowa

Amatanga, 3/9 to 4/ ngedazini

Amaqanda, 1/6 ngedazine

Ibotolo, 2/4 to 3/3 ngeponti

E-RINI (June 8).
Ibotolo, 2/4 to 2/8 ngeponti I
rasi, 10/9 to 11/ ngenxowa
Amaqanda, 2/3 to 3/ ngedazini
Ihabile, 5/9 to 6/ ngekulu
Umgubo, 23/3 to 25/ ngenxowa
Ihabile eyimbewu, 15/ ngenxowa
Itapile, 15/6 ngenxowa
Inkuni, 18/ to 41/ ngeflara

E-KOMANI (June 8).
Ibotolo 1/6 to 2/3 ngeponti
Amaqanda, 1/6 to 2/ ngedazini
Amazimba, 30/ ngenxowa
Umbona, 26/ ngenxowa
Irasi, 12/ to 14/9 ngenxowa
Ihabile, 6/ to 8/ ngekulu
Itapile, 8/ to 14/ ngenxowa
Umgubo. 12/ to 14/ ngekulu
Inkuni, 30/ to 47/ ngeflara

Native Opinion

WEDNESDAY, JUNE 10, 1885.

THE PASS & STOCK LIFTING.

SCARCELY a report, of the very many which have been sent in by magistrates and other officials connected with the Native Depart- ment, closes without adverting to the crying evil of stock stealing, mainly engaged in by Natives. No one can read the accounts given by Government officers without blush- ing. Blushing is not supposed to affect those of our colour; but we can assure the reader that the stealing nuisance has assumed such di- mensions that it is impossible for even a Native, who sets store by honesty to read the endless narra- tives of its existence in this country without, at any rate, experiencing a change in the colour. It must be remembered that this stock stealing is, for the present at all events, at the root of all our troubles. The man who will devise a plan whereby it could be suppressed will at once re- duce the very large expenditure on military, police, gaol, and even civil establishments, for which we are being taxed through the nose by Government. If there is one thing under civilized Government that our people hate more than another it is the paying of taxes. We make bold to say that half of these taxes would be wiped off to-morrow if stock stealing could be effectually stamped out; the large amounts of money that Parliament has perforce to vote out of our taxes for military establishments, police service, gaols, and a whole crowd of Inspectors of Native Locations would either be unnecessary or be spent in other ways that would benefit the people generally, and no doubt taxes would be reduced. A good deal of mis- understanding and ill-feeling be- tween white and black, which is at present so sadly retarding the pro- gress of every good work in this country would be removed, and great benefits follow. This is no idle dream in Utopia. Any one approaching the matter in the right spirit, ready to manipulate the facts as he may find them, will discover that we are not indulging in day- dreaming. We can very easily and satisfactorily go on to point out the good that would accrue to all, white and black, in this country if stealing were reduced to the normal level of other crimes in this country- There is neither the space nor the time for such musing. What is immediately before us is that it must be put down, and that without delay.

It is impossible to hide from our- selves the fact that want, occasioned by drought, has gone a long way to obliterate the distinctions between the *meum* and *tuum.* This is to be lamented but it is unnecessary for in extreme cases the Government and the European public are always willing and ready to assist. Any- how, this is an exceptional case. We are at present concerned with the systematic spoliation of farmers, white and black, which we say must be put a stop to to pave the way to the true progress of this country.

Our white fellow-citizens, both in Parliament and out of it, are girt to the loins to grapple with the evil.

It must be deplored that the sympathy and advice of well-disposed and industrious Natives has not been enlisted in the crusade that has apparently begun against stock lifting. This, however, is in keeping with past procedure. Already we see signs that the heroical treatment of the evil suggested by the Bond " Bestuur " recently held at Beaufort West is to be tried. Else- where in our Kafir columns we give the debate which took place in the Legislative Council on a motion by Mr. R. M. BOWKER, of Somerset East, a kind old gentleman who used to be friendly to the Natives, but who since falling into the hands of the " Bestuur " is out-Heroding HEROD in carrying out the doctrine of the Bestuur" that Natives have no rights. Mr. BOWKER'S motion, which was warmly supported by Mr. MEURANT (who will be known to the Natives as former Magistrate of Fort Beaufort) recommended the adoption of a pass with a stamp worth so many shillings, to be furnished to all Natives whenever they are moving from one place to another. The object of this device is to reduce stealing to a minimum. It will be observed from the report that Mr. BOWKER did not withdraw his motion until Mr. SCHERMBRUCKER had assured him that he would have an opportunity of bringing in his motion when the Bill to be introduced this Session by Mr. DE WET, dealing with the Pass Law was before the Council- In the House of Assembly Mr. DES VAGES, member for Beaufort West, introduced a similar motion, and successfully advanced it a stage. Thus it will be seen that on account of stock-stealing, the movement of every black man is to be clogged by a Pass Law of unusual severity necessitating a tax on every trip a native may take. We will designedly abstain from dwelling upon what we shall euphemistically desscribe the unfairness of this pro- posal, which we sincerely hope Parliament will not in its wisdom sanction. We shall deal with it as a remedy for the evil we are considering.

On the efficacy or otherwise of the pass to prevent stealing, the opinion of our people is well known. Though we have our doubts whether it will be of any use to minds such as those of Messrs. BOWKER, VAN HEERDEN, MEURANT, DES VAGES, and OOSTHUIZEN, we may reiterate it for our own satisfaction. It must be clearly understood that we do not take our stand in opposition to the Pass system on the sole ground that it will inconvenience honest Natives. We appreciate the argument that as diamond-buyers and ostrich feather dealers are hedged round by rigid restrictions for the sins of certain dishonest men, similarly with Natives in the matter of stock-stealing. Our contention is that the Pass is not only useless, but positively useful as a cover for thieves and rogues, while singularly harsh on honest natives. With the existing Pass Circulars in vogue, stock-stealing has not been re- pressed. What good the addition of a stamp duty on stock-thieves will be is only known to the Be- stuur." It has been demonstrated beyond the shadow of a doubt that thieves have proceeded to magisstrate's offices, and given descriptions of cattle they were proceeding to lift, and passes were thus given which protected the thieves from cross-examination by policemen and others. Our friends (?) of the " Bestuur " will say the stamp duty will have the effect of rendering thieves chary to move. Knowing as the thieves do that the stock they are proceeding to drive, will sufficiently cover all expenses—stamp duty not excluded—they will not be deterred by such cobwebs. The effect of the provision which the " Bestuur " is so anxious to have put in the Bill will be to give a thief some degree of respectability, while it will ruin the upright black man. Something else must be done to stop the evil. Very valuable information might, we think, be obtained by a Commission on the subject to take evidence from Na- tives themselves, as to the best course that would answer in repres- sing the evil. While Government has been too ready—not without reason, let us say—to adopt charla- tanical schemes from farmers, they have never endeavoured to take the natives into their confidence, and we assure them they would never regret having done so. We trust we have said enough to show that whatever Pass measure likely to be tried will prove useless to minimise this kind of evil, but will be a source of great hardship to the unfortunate people who go under the designation of " Natives."

Editorial Notes.

OUR local contemporary, the *Cape Mercury,* has done good service in direct- ing the attention of Government to the anomaly known as the Disarmament Act in the frontier divisions. Natives cannot understand that in this division the Act should be relaxed and be in full force in the adjoining. A practical Government anxious to do away with all kinds of unreal things in Native administration, but to uphold realities would rescind the useless proclamation by which the dis- armament of the Natives was carried out. We have never doubted the wisdom of placing the Peace Preservation Act on the Statute Book. It cannot be denied that it would work well in disturbed districts, and would be a lesson to all to see rebellious communities punished with the forfeiture of their arms. To enforce the Act in this manner would have a salutary effect. For these reasons we hope the Ministry will follow the suggestion.

WHAT is likely to remain the debate of the session was begun by Mr. Upington on Wednesday last in a speech which, read in cold print, for moderation and breadth of view does him credit. It is to be regretted that he could not forbear to have his wonted throw at the venerable and philanthropic societies that assemble periodically at Exeter Hall and sometimes at the Mansion House in London in the interests of civilization and humanity — spcieties which, whatever changes may have come over Mr. Upington's views regarding those whom he branded " natural enemies," have done the Natives, let us acknowledge, great service. We note with satisfaction the apparent anxiety of the head of the Government to treat Natives fairly and justly, as evidenced in a great measure in their administration during the recess and which is now appearing in their speeches in Parliament. They may rest assured that our people are not blind to those who deal kindly and justly to them.

THE First Minister of the Crown lightly sketched the progress of Native policy in his speech from the time of Sir B. Durban to that of Sir Geo. Grey, and though he expressed it as his opinion that the leaven of those administrators must be allowed to work among our people, and that Par- liament should open the way for its fur- ther development, still Mr. Upington would draw the line at a certain point where he would stop natural progress with some artificial barrier: " He (the Prime Minister) himself was of opinion that you cannot—at any rate for an immense time —bring the best educated of these people to a level with the best educated European." Though we confess our inability to con- prehend this doctrine, we fear there lurks behind it that spirit which, if let loose, would hamper the Native in the race of life for fear of results which no legislation would prevent. Mr. Upington has, we see, read the recent controversy on the renovated curriculum for Natives. Says the honourable gentleman: " It was no part of the duty of the Government of this country to see that Native races were educated to play the piano, as they some- times saw them, or to educate them in foreign languages so that they could go back to their people to boast." No doubt he is labouring under a misapprehension.

Not a single native has been educated to play the piano, and very few indeed have been taught foreign languages. To believe in this is to believe in a popular fallacy. In regard to the codification of certain Native customs, we think they may be left to Gospel Ministers to deal with as heretofore.

MR. UPINGTON spoke of the " Native Vote " as capable of being easily corrupted. He thought it unwise to extend the fran- chise to the Natives on that score. He warned those who were registering Natives to beware for they were playing with two-edged swords. Thanks to the awakening that Mr. Sprigg's Government gave to our people, the days of voting in ignorance of men and measures are past, and if the hon. Attorney-General cares to march with the times he must re-adjust his opinion on this subject. Happily Mr. W. Ayliff who has had practical experi- ence of a canvassing in a Native district soon undeceived him. In one of the most sensible speeches that he has ever de- livered, Mr. Ayliff said: " He believed that the Natives were now beginning to realise what representation really meant; they knew what their representative ought to do, and they knew how to ask him to do those things for them they thought ought to be done." Mr. Ayliff has stated the truth.

IT is strange that some people should, after explanation to the contrary, still persuade themselves to believe that the Native vote is corruption itself. We have described in these columns the nature of the ordeal through which every candidate for Parliamentary hondurs has to go among Native electors. Let the *Cape Argus* state the result for us, and what it says is incontrovertible:—" One thing (says our contemporary) is certain ; that the Native vote, so far as it has been exercised, has resulted in the return of members of whom no constituency need be ashamed. It is not to the Natives that we have to attribute the return of some legislators, who might be replaced with advantage to the country."

THE change of Government in Basuto- land is proving disastrous to the cause of education in that territory as the Rev. A. Mabille thus writes of their work during the closing year. He says:—"We re-ceived from Government about £850, from July 1884 to July 1885, while before the war we received, I believe, four times that amount. Our school-teachers now receive very scanty pay, as the church collections do not allow us to give even as much as £10 to our native helpers, catechists and school-teachers, for the year's salary. It is a real difficulty for us to do the work with so small means. And Colonel Clarke cannot promise that after next July we shall receive even the same amount of £850. This is a very sad out- look for us, and it will be impossible for us to keep the work going on under such circumstances. I do not blame Colonel Clarke, who seems to take some interest in the Native schools. He is dependent for the grant he gives us on the payment of the hut tax, as we understand that not one penny of the money given by the Colony is to be used except for paying the expenses of the government of the country. And as to the hut tax, it is still being paid, but I believe very irregularly.

THROUGH the courtesy of a friend we have been enabled to see the draft " Bill to amend the law relating to the Issue of Passes and of Certificates of Citizenship (and to provide for the better Protection of Property) " against the following classes —" Kafirs, Fingoes, Tambookies, Manta-tees, Zulus, Damaras, Korannas, Barolongs, and the like, which excludes all Hottentots, Bastards, and those coloured persons who are the descendants of freed slaves." The Bill repeals Acts 22 of 1867, and 17 of 1864. It enacts that it shall not be lawful for any person belonging to anv one of the nationalities given above to be at any place within this Colony without a pass, certificate of citizenship, certificate of registration, or other protecting instru- ment, signed by some resident Magistrate or by some issuer of passes appointed by Government. Anyone contravening this law shall be liable to a fine not exceeding £1, or imprisonment for a time not exceeding one month, with or without spare diet. It is made lawful for any justice of the peace, officer of police, field-cornet, constable, or any owner of land, to make a demand on any Native forthwith to pro- duce a pass. If the Native should refuse to produce his pass, or if the person demanding a pass from the Native should think that the pass is not his he may hurry him to prison. This is about the most brutal clause in the Act, for it deprives the man of his liberty and subjects him to the tender mercies of every white man. This would be an unmitigated hardship. No doubt the Act provides for a classification ot Natives, and this is one step in the right direction. Ministers of the Gospel, teachers, holders of certificates from the University, clerks, landowners, owners of wagons, ploughs and oxen, followers of trades, seiwants of good character in the Colony for a term of three years are to carry certificates of citizen- ship. The *hoi polloi* of Natives is to travel by special passes. There is such a thing as forgetting or losing a pass, under these circumstances a Native minister, a teacher, a university man, and any other well-to- do Native may be sent to herd with felons under the Act. How horrible! All for what? For protection of property! How? Fcho answers, how. We are very pleased to learn that Mr. De Wet withdrew the measure last Monday, and we are curious fo know his reasons. We believe he has one the Natives a great service.

WE have been asked to give publicity to the subjoined correspondence. We ;rust Dr. Dale's reply will show the Teachers that in interfering in the man- ner they have with inspection arrange-ments they are exceeding their bounds.

Mount Arthur,

1st June, 1885.

Do the Superintendent of Education, Cape Tow n.
SIR,——At a teachers meeting held Mount Arthur, 28th -March, 1885, the following resolution was passed :—
" That it is very desirable that schools in lative districts should be inspected by the ame inspector every year."
" That the difference of opinion existing between inspectors themselves, as to the best way of conducting Native schools the sub ject to be taught, &c., makes this very desirable, not only for the good of the Native schools, but in fairness to the teachers.

That the chairman of the meeting should forward this resolution to the Superintendent of Education for consideration.

Your obedient servant,
DAVID MALASI.

Department of Public Education, 30th April, 1885.

Mr. D. Malasi
Inspection of Schools.

SIR,—I am to acknowledge the receipt of a copy of the resolution arrived at by the teachers at their meeting on 28th March, to the effect that it is desirable that Native schools should be inspected by the same inspector every year.

I am, sir,
Your obedient servant,
(Sgd.) GEO. MACONACHIE,
Secretary.

" Lovedalian " will appear in our next.

UMPANGA KA MR. JNO. A. BENNIE.

Kungosizi esiva, xa sise sizakulishicilela elipepa, ngokudlula kuka Mr. John A. Bennie, wase Lovedale, obube izolo. U Mr. Bennie yindcda ebipilele umzi ontsundu. Ubomi bake ubutyumkisele e Lovedale, apo ebepete amasimnari efu- ndisa. Isikula sase Blythwood pesheya kwe Nciba sahanjiswa nguye emva ko-kuma kwaso. Ngumfo obentliziyo ise-kunyuseni abamnyama ngemfundo na. ngentlalo. Ubeyenye yetitshala eziwufanele kunene umsebenzi. Sinexesha kodwa lokukuza usapo lwake, nomzi wase Lovedale, ngosizi ongene kulo ngokulahlekwa ngu Mr. Bennie. Ubese Love, dale leminyaka mitatu yokugqibela epete amasimi. Umfo onyaineko nenkutalo ingummangaliso.

M. L. GERRARD,
Umteteleli kwi Ofisi yema-ntyi e Komani.

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

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

Abanemali ebanjwa ngabangena knhlaula amatyala ivakaliswa nguye into leyo ematya- leni. Iminqopiso yamafa uyayibala, kwane- zinye into zase mtetweni. Uhlanganisa izo kweliti, ayinike nminiyo imali kwa oki Incwadi zabasebenzi usigcina kakuhle.

W. J. DEALY,
Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutangisa,

e-Town Hall, Kwisitora esing a pantsi ese- sitatu, No. 3, *Kwinkundla ye marike,*

E-QONCE.

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kuma, calana onke e.Koloni.

Paula oku!

JOHN CHARLTON,
Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

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

Lomsebenzi wauqala ngo 1878.

UYAZIWA. AKUFUNEKI KUZIN COM A

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

Utetelela ematyaleni, aquke nemali engamatyala.

ANDREW GONTSHI
Umteteleli ematyaleni,

I-Ofisi—e-NGQAMAKWE.

R. W. ROSE-INNES,
Umteteleli-Ematyaleni,Umqinisi
WE MVUMELANO,
Umanani Weziqiniselo

LONKE UNYAMEKO uyalnnikele ekute-teni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna. umhlaba uno. kufunelwa, ofuna kujikwe igama lesiqini-selo somhlaba unokwenzelwa. Lemise Lenzi uyifeza kwesi siqingata nakweziinelene naso.

UMVUZO

ONDILANDISE umkondo wamahashe am ndomnika umvuzo ofanelekileyo. (1) Inkabi elubelu esingci simnyama netshoba : impemvu, amanqina amhlope ngasekohlo elomkono nelomlenze iminyaka isibozo (2) Inkabi ebomvu, inopau ngasekohlo endlebeni; itiwe tehwi ngapambili ngasekohlo i half mantyi, ezimpau zincinane aziqondakali, kususwe uboya noko maxa umntu aqondisayo angazibona, inebala elincinane kumkono wasekohlo, ehntsundu.

Alahleka e Tarkastad ngo April.

W. W. MAHOLWANA.
Kamastone, Queenstown, 22 May, 1885.

KUBIWE

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

Ondilandisayo matumele ku mhleli we *Mvo Zabantsundu,* e Qonce.

NZELANI H. NGALWANA.
Rabula, Keiskama Hoek.

KOTITSHALA

KUFUNWA Itit shala elisoka enesiqiniselo (certificate) ukuba itabate indawo yokufundisa yesibini (Under Master) kwi semnari yase Mtwaku yase St. Matthew'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 Kwamahlnti 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. NTSIKANA, 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 ndahlukana naye e Bayi (Port '.Elizabeth) ngomnyaka we 1879 esebenza kwindlu ye Gas Ke esisicelo sam ndisisingisela kwabakona kakulu, igama lake ngu Jim, Mbeki. Akayise Abraham Gobongwana Kinass. Ndicela amehlo kumanene, nama nenekazi endawo ngendawo.

Umntu onokundilandisa angatumela ku Mhleli we *Mvo 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, itnazi emfusa, enqina lase kunene litecu ngokuba mhlope 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 pezukomkono kwicala lase kunene.

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

ISAZISO

INTLANGANISO ye "Mutual Improvement Society " iyakuba se Gcuwa (Butterworth) nge 30 June, 1885. Solindela amanene nama nenekazi ukuba abeko.

JOEL JOHN MADUBELA,
Unobala.

KUFUNWA,

UMNTU omnyama onomfazi okwaziyo ukulima isitiya. Ukuba umfazi uya-

kwazi ukusizila naye wofumana imali. Owufunayo umsebenzi lowo makabalele axele nomvuzo ku

R. W. WRIGHT, Engineer.
Blackwood, Queenstown.

KUFUNWA

INDODA efanelekileyo ewaziyo kanye umsebenzi wokoja izonka (e Ntsundu) eyakuncedisa nasesi-lareni nakwinto ezinjalo. Amapepa abonisa apo ibike yasebenza kona, nesimilo ayakufuneka.

Oyifunayo lendawo maze ebalele ku X.Y.Z., *Imvo* office, King Wil-liam's Town.

KWA PASCOE

Kufike lempahla intsha.
IPRINTI ezikanyayo, nezidaki, nezimfusa eziqala kwi 3d. iyadi.
IKELEKO, nelinzi, nezomatrasi, ziqala kwi 3d. iyadi.
IKELEKO, ezingacacileyo ukuba mhlope 1/ iyadi ezintlanu. Ikwilti.
IQIYA ezase France zona, Izikafu zamagxa eziqala kwi 9d. sisinye.
IZIGUBUNGELO zomtshato nentyantyambo zomtshato- Isilika ezimhlope nezinamabala (zitshipu kakubi).
I ALPACA EZICACILEYO NEZIFONYIWEYO (zilu- ngeleabapahli emitshatweni). Nengubo ezitengiswa ngeyadi nesezenziwe zokushata.
INGUBO ZOMTSHATO ESEZENZIWE, uyatungelwa otandayo ngexesha elifutshane.
Yeyona ndlukulungiselelwa kuyo abatenga ezomtshato.
" Abatengeli banokuteta Isixosa."
Ityali zetu ziyalala, zifuna ukuvuswa.
Amagama ka PASCOE ngokumadoda kwa SIGINGQI Ngokwabafazi kwa SILINDI.
Elokumteketisa kwa FOLOKOCO.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH, e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

T. H. KELLY
Kufunwa into enimzi ye Botile kwa W. BEHR & CO kwisitrata se Cambridge Road e Nyutawuni.

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 TownHall), e Qonce. Make nitnlinge mpindini entsundu.

E. J. BOXALL,
Umsiki wentlobo zonke ezifunwayo' zengubo,

Uhlala enento eninzi yezitofu ezifanelekileyo neziluhlaza apa bo.

Ingubo zomtshato zenziwa ngokokufuna komntu kwisi-tuba se yure ezilishumi,

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

W. BOTTBILL,
Umsiki Wentlobo zonke zengubo
Ukangelene ne Town Hall,

Ngoyena misiki utshipu kulomzi.

Umsebenzi wenzelwa ndlwini nye. Intlo. bo ezintsha zokusika nazipina i fashini.

U Abraham K. MALO
Umteteleli ema-Tyaleni,
ENGQUSHWA.

W. F. s. BOOTY

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

ISAZISO

INTLANGANISO yokungaluki iyakuba se Ncemera nge 1st July, 1885, Ngolwesitatu Evekeni onke amalungu ayo abeko.

E. E BAKACO, Hon. Secretary.
Peelton, 9th June, 1885.

Intlaulelo Yezaziso

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

Izaziso ezingeniselwa izituba zenyanga ngantatu neminyaka zenawazo amaxabiso.