IMVO ZABANTSUNDU.

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION)

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESITATU, JUNE 17, 1885. [No. 33

AMALAHLE ASE NDWE.

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

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.

Umboniso wase South Africa

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

Kuyanqweneleka ukuba nabantsuudu beli lizwe batumele kuwo iziquma zento abazilimayo ziye koboniswa, nento ngento abazenza ngezandla, ezinjengento zokulima, izitya ezenziwe ngabo, inqubo, iminxeba, ingobozi.

Imbasa zesilivere nobedu ziyakunikelwa kuye wonke ontsundu odlulisele abanye.

Umhleli we *Mvo Zabantsundu* unikwe igunya lokuba abacacisele ngapezulu bonke abanomnqweno wokuya kubonisa imisebenzi yabo.

Ngomyalelo we komiti,
FRED LEVICK,
Unobala.

1-Ofi.si, 5, Lombard Street, Port Elizabeth.

KWA PASCOE

Kufike lempahla intsha.

IPRINTI ezikanyayo, nezidaki, nezimfusa eziqala kwi 3d. iyadi.
IKELEKO, nelmzi, 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 (zilungeleabapahli 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.

C. MUSGROVE,

OTENCISA IMPAHLA ETSHIPU YENDLU,

Kwindlu Ekangelene no W. 0. CARTER & CO.,

E-QONCE

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

Unokubatengela abantu abakude impahla abayifunayo kwimisito eti ibeko e Qonce xa bete banqopisana naye.

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,
Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, 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, ngokwenjenjalo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE &CO.

IZISULU ! IZISULU !

J. no G BEDDING,

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.

Amayeza ka Cook Abantsundu.

ILIMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekilevo Elika

COOK lyeza Lesisu Nokuzazazo. 1/6 ibotile.

Elika

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

Aka

COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile.

Elika

COOK lyeza Lepalo. 1/6 ibotile.

Ezika

COOK Ipils. 1/ ngebokisana.

Eka

COOK Incindi Yezinyo. 6d. ngebotile."

Abawafunayo lamayeza mabaye kwivenkile ezimelene nabo bawayaleze. Enziwe kupela ngu

G.E COOK

Chemist and Druggist,

Downing Street, e-Qonce.

ISAZISO.

[INCWADI E COLWE ENDLELENL]

Tyinira, May 1st, 1885. Sitandwa John— Undicela ukuba ndiku t.umela indaba. Andinazo, ngako mandiku xelele ukuba ngoku sinenye i venkile apa. Inyanga zintatu ivuliwe. Ingubo zitshipu ine-ntwana-ntwana ezisandu ukufika. Uzeke ufike uze ku nditengela enye. Umnini weve- nkile unika amanani alungileyo ngezikumba noboya nempondo zenkomo. Ivenkile ingakwa 'Msesani endleleni ye. nqwelo epuma emcancatweni ising' e-Tsomo. Ukuba kuko into esiyifunayo ingeko evenkileni akukataleki nokuba yintonina umnini venkile unako ukuyitumela. Kupela myalele kupela wokufumauisela. Igama lake ngu.

P. H. POTTOR.

Owako otandikayo
IDA.

I BRANDI

Elungileyo engapitikezwe nanto zinjengu manzi nezinya ezibululnyo, itengwa ko

C. J. DOWELL & CO.,
BANK STREET,
E-QONCE

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitora esinga pantsi eso~ 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.

Amaxabixo alungileyo uyawanika ngento ezinje ngokutya Impahla zamkelwa nguye azitumele kumacalana onke ekoloni

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 KUZINCOMA

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

Impahla Ebiweyo.

KUBIWE ngomhla wa-20 May Inkomo ezintandatu zohlobo kumhlambi
—kolumzi eTyolomnqa. Zonke zinomtshiso
ongu W, kwinyonga yasekunene.
1 1MAZI ENKONE emnyama emhlope esiswini.
1 1MAZI EMNYAMA emitiyo.
1 IMAZI EMNYAMA.
1 USAPOKAZI OLUMNYAMA.
2 EZINYE ENGATI ZENTSAPOKAZI zonke zitshiswe W kwinyonga yasekunene.

Ubani oyaku ndilandisa ezinkomo uyaku vuzwa kakuhle ngogatna lingezantsi.

THOS. H. WARREN,
Etyolomnqa.

UMVUZO.

ONDILANDISE umkondo wamahashe am ndomnika umvuzo ofanelekileyo. (1) Inkabi elubelu esingci aimnyama netshoba: impemvu, amanqina amhlope ngase kohlo elomkono nelomlenze iminyaka iaibozo (2) Inkabi ebomvu, inopau ngasekoblo endlebeni; itivte tshwi ngapambili ngasekohlo i half mantyi, ezimpau zincinane aziqondakali, kususwe uboya noko maxa nmntu aqondisayo angazibona, inebala elincinane kumkono wasekohlo, elintsundu.

Alahleka e Tarkastad ngo April.
W. W. MAHOLWANA.
Kamastone, Queenstown,
22 May, 1885.

KANIPE UMKONDO.

BONISANI Umfana okwiminyaka ye 29 ubudala bake.

Untaundwana, akanatnzimba 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 onokndilandisa angatumela kuMhleli we *Mvo Zabantsundu.*

MARCUS KINASS.
Mount Ayliff, 25 April, 1885.

OCELA AMEHLO.

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

OCELA UMKONDO.

ATTEHASHE, imazi emfusa, enqina lase VV kunene litecu ngokuba mhlope kancinane. Iminyaka miblanu linalombalo A.P. ondilandisayo wovuzwa angati ukundibalela

ANDRIES MPILA.
Bengu, Lady Frere.

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 uyakwazi uknsizila naye wofumana imali. Owufunayo nmsebenzi lowo makabalele axele nomvuzo ku

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

KUBABALELI.

U REV. ELIJAH MAK1WANE ucela ababaleli bake ukuba bangabisazitumela kwa Tsolo incwadi, kodwa kwikaya lake elidala, Macfarlane, near Alice.

ABABULILEYO.

MAMPUNYE. — Kububе, e Clydesdale, Umzimkuln. ngo May 1885, intombi ka Mr. W M. B MAMPUNYE eyayi belekwe ngo September, 1881. Abahlobo mabamkele lombiko.

MPAHLA.—Kububе ngo 21 May, 1885,
e Fort Peddie, iukwenkwana ka Mr. MARK S. MPAHLA eminyaka mihlanu inenyanga ezintlanu. Abahlobo mabamkele lombiko.

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 kwebandakanyiweyo nge inch ixesha ngalinye.

Izaziso ezingeniselwa izituba zenyanga ngantatu neminvaka zenawazo amaxabiso.

ABALIMI NA BARWEBI

E-MARKENI.

E.QONCE (June 16).

Inkuni, 8/ to 35/ ngeflara
Do. (ezicandiweyo), 7/ to 17/ ngeflara
Ihabile, 3/3 to 4/9 ngekulu
Irasi, eluhlaza, 2/9 to 3/11 ngekulu
Umgubo, 15/3 ngekulu
Amazitnba, 12/ ngekulu
Umbona, 11/3 to 12/9 ngekulu
Imbewu yehabile, 16/ to 16/6 ngekulu
Imbotyi ezimhlope, 14/ ngekulu
Itapile. 7/ to 7/6 ngekulu
Do. ezeluhlaza, 6/6 to 7/3 ngekulu
Amaqanda, 1/3 to 1/4 ngedazine
Ibotolo, 1/9 to 3/7 ngeponti

E-KOMANI (June 15).

Ibotolo 1/6 to 2/ ngeponti
Amaqanda, 1/6 to 2/ ngedazini
Amazimba, 30/ ngenxowa
Umbona, 25/ to 26/ ngenxowa
Irasi, 14/ to 15/ ngenxowa
Ihabile, 6/ to 8/ ngekulu
Itapile, 8/ to 14/ ngenxowa
Amatanga, 3/9 to 6/6 ngedazine
Umgubo. 12/ to 15/ ngekulu
Inkuni, 30/ to 47/ ngeflara

E-NYARA (June 13).

Ibotolo, 1/1 to 1/3 ngeponti
Umbona, 24/6 ngenxowa
Amazimba, 26/3 ngenxowa

E-ALVANI (June 12).

Ibran, 8/ to 9/ ngenxowa
Irasi, 13/6 to 16/ ngenxowa
Do. eluhlaza, 2|d to 5d ngesitunga
Ibotolo, 1/6 to 3/ ngeponti
Amaqanda, 2/6 to 3/3 ngedazini
Ihabile, 10/ to 13/ ngekulu
Inkuni, 24/ to 65/ ngeflara
Umgubo, 35/ ngenxowa
Itapile, 14/6 to 16/ ngenxowa

E-MONTI (June 16).

Ibotolo, 1/6 to 3/3 ngeponti
Amaqanda, 1/6 to 2/ ngedazine
Ihabile, 3/ to 4/3 ngekulu
Itapile, 10/6 to 16/ ngenxowa
Umbona, 10/ to 11/6 ngekulu
Amatanga, 3/ to 4/6 ngedazini
Inkuni, 5/ to 10/ ngeflara

Iveki.

IMITETO emitsha engepesheya kwe Nciba inikelwe yi Palamente kumadoda atile elobandla ukuba abuye ayicedulule. Lomanene ngo Mr. Upington, Mr. De Wet, Sir Thomas Scanlen, Mr. Sauer, Mr. Innes, Mr. Laing no Mr. Du Preez.

UMBONA, ingqolowa, umgubo namazimba ezonto ziyenyuka. Imbewu yehabile inyuke kakubi ngase Monti abanayo babiza *£2* ngengxowa.

NGOLWESi-Bini lweveki edlulileyo kufunyenwe ngase Monti imviko zibetelwe ema. caleni ezintsimbi abamba kuzo uloliwe; oku kwakwenzelwe ukuze awe. Awakafunyanwa amabedengu awenze oku, kodwa ayafunwa.

AMA Russia kuvakala ukuba anga anganongamehlo awo e Afghanistan, ayakala nge ndawo yokuba izixeko zama Afghan zakelwe indonga ngama Ngesi.

KUKO inteto yokuba inkosana ezitile zama Afghan zicinga ngokuzimanya nama Russia.

IPALAMENTE igqibe kwelokuba uloliwe lo usuka e Monti uya e Aliwal angahlanganiswa nalo usuka e Bayi uya e Colesberg njengokuba abanye bebenga kunganjalo ; kodwa kumiselwe ukuba kekutunyelwe ouocanda kwakona.

AYIPXLILE yona inteto yokuba ezinye ntlanga zapesheya zisebenzela ekuhlanganeni zincipise amandla ama Ngesi e Yeputa.

INTETO ebike yavunywa libandla elilaulayo lase Transvaal yokuba bonke kwelo ababenga umhlaba ungebuyeli kuma Bulu bangabapatiswa micimbi yakomkulu ibuye yabuyiselwa emva.

E TEKWINI, e Natal kuke kwako isipitipiti ebesidalwe ngamajoni ngayo leveki idluleyo. Kugwetywe inkosana ezimbini zawo kwanamajoni amabini, ateke atunyelwa entolongweni inyanga zontatu ngu inantyi. Kupume ikulu lonke lamanye lixobile laya kumapolisa awayequba ababanjwa abo. Ade acitwa ngamapolisa aya ezibalakisini epitizelisa eyinto enye.

IRAFU z yanyuswa e Free State ngenxa yokr.sweleka kwemali ka Rulumeni.

IMANTYI yase Freyburg kwela Barolong ngu Mr. Dekker.

KUGALELEKR e Mafikeng kwela Bahlambeli ngolwesi-Ne iqela lama Jamani ekutiwa lelihamba fihlola 'umhlaba litunywe lulaulo olukweluse Yuropu.

IMALI erolwe lulaulo Iwase England kolu lose Kapa, ngokutwalwa kwemikosi ngololiwe £26,000.

ULAULO Iwapesheya obelonganyelwe ngu Right Hon. W. E. Gladstone lupumile, kuba lu dlulwe ngamanani kwimali yokuhambisa into zolaulo obeluyicela kwi Palamente. Abaxase u Rulumeni babe 252, abebemcasile banga 264, kulevoti alikulu elinamashumi mabini.

U CAPTAIN MILLS ongumlungiseleli wemicimbi yelilizwe e England unikwe iwonga yi Nkosazana lokuba ngu Sir Charles Mills,
K. C. M. G.

NGALEVEKI idluleyo kubonakala impi etile entsundu yase Komani ibingxamelene bukali nepete ubupolisa. Lomhlambi ubinqele ukudala induma, nokupanga abahambayo ezitarateni

EZIMVULA beke zabikwa kwelase Bolani zenze ulonakalo olukulu. Intombi nonina beyele kwi Olifant's Rafile. Kufe inciniba ezi 180 nento eninzi yenkomo namahashe.

LEVEKI edlnleyo ibiyeyentuli ezinkulu. Abase Mbo bati lenyanga ngu Ntulikazi.

NGALEVEKI idluleyo kusuke isicelo e Kok- stad sibalwe nga 320 abantu situnyelwe kwi Ruluneli yase Natal, ngama Ngesi ukuba ubandakany we nelo ngolaulo.

NGOKUTELEKELELA kuka Mr. Sprigg u Mgcinindyebo wakwa Rulumeni kulindelwe ukuba ngalonyaka uzayo imali yakwa Rulu. meni eyakubutwa ihlanganise £3,530,000 eyakucitelwa indleko £3,472,000.

SELEQALIWE ukusetyenzwa uloliwe pakati kwe Kimberley ne Dutoitspan e Dayiman.

U MR. GOODMAN, wase Herschel, e Gqili usetyaleni ngokutengiga imipu ngapandle kwepepa lemvumelo. Umelwe nge £1000.

I RULUNELI yokuqala ye Kongo iyakuba ngu Mr. H. M. Stanley.

U MR. W. B. CHALMERS uyakupata kwa Adam Kok de kube sekupeleni kwalenyanga. Uyakuh'la ukuza apa ekuqaleni ko July.

ULAULO olutsha lwapesheya luyakonganyelwa ngu Lord Salisbury. Obelonganye- Iwe ngu Mr. Gladstone lupumile.

IMPI yabo banga i Natal ingazilaula ngokwayo njengekoloni le ifunyenwe ikwi 218 ekucasileyo oko 282, U Mr. Escombe no Mr. Greenacre barozile ekubeni ngamalungu e Palamente ase Tekwini kuba bona benga i Natal ingapatwa e England.

IBANKI pe Post Ofisi ivuliwe e St. Marks e Sidutyini.

IMAYILE zentsimbi zokuhamba uloliwe zidlule eshumini kulandlela isuka e Gqili iya e Dayimani.

IPELE kanye ingqakaqae Kleinpoort ngase Tinara.

IZIKOLO zangapandle zivalwa ngolwesi- Hlanu 26 June.

ISIKOLO sentombi sase Ncemera sivalwa namhla 17 June.

ISIKOLO sasenxukwebe sivalwa ngomso 18 June

Native Opinion

NGOLWESITATU, JUNE 17, 1885

UMYEZO KA NABOTI.

ILUNGU lase Komani e Palamente, elingu Mr. Du PLESSIS unike isaziso ku Rulumeni sokuba woke abuze ukuba uke wevana ukuba into eninzi yabantsundu abebese Xonxa bafudukile, bazitshabalalisa izindlu zabo, baya kwezinye indawo ; ecinga ngokuwupata ngalupina uhlobo umhlaba lowo ushiyiweyo. Into yona yokuba kuko abantsundu abafudukileyo e Xonxa ayipikwa bani abafuduke kulondawo kupela, kuba kuseloko iyimiqodi imfuduka kulo lonke ngenxa yalebandezelo ikoyo. Sibona kanjako ukuba akuko ndawo ike yaze kanye ngenxa yemfuduka ezo, kuba kwakamsinyane besukile abanye kwakamsinyane befikile abamnye ezindaweni zabo. Lombuzo ka Mr. Du PLESSIS asimbuzo nje. Wonko uyazi ukuba ama Bulu ase Komani seloko enza into enye efuna ukuba impi yonke emele i Xonxa ifuduswe, nakuba inexesha elide abati abanye elo lalimiwe ngaba Tembu kwangomnyaka we 1820. Kakade into abuyifunayo kukuba licandvye lenziwe i Mokolo eziyakutengiswa kuma Bulu ngokwawo. Wena waka walesa ibali lesidiliya sika NABOTI esasiginyelwa amate ngu AHABI linjalo kanye i Xonxa kumafama ase Komani Ngamanye amaxesha ake ada ati ama'qakamba afuna befudusiwe aba Tembu ngenxa yokuba beneminwe emide impahleni yabo. Kude kube lolwanamhla akubonakali u Rulumeni ukuba ude watabata ibakala mayelana nababantu, abahleli bona besiti banqabile kulomihlaba yabo ngendawo yokuba kukade beyimi, enye into baqiniseIwa ngamadinga ka Rulumeni kuyo. Kute kuleminyaka idluleyo batshayelwa abanye ngu Rulumeni kwindawo ezinjengo Ndonga esiti uza kwenza indlela kaloliwe eya kumalahle ase Ndwe. Kuvakala ukuba lonto yendlela seyiyekiwe, kodwa abantu ababuyanga bavunyelwe ukuba babuyele kwindawo zabo. Imigulo yabo ayibonakali ifumana kwenziwa ngu Rulumeni ; bahleli ke ekungaqondini, okubange ukuba bafumane badola mayelana noku hambela pambili, bayekelelake nase ntlalweni ekungenguwoke umangaliso ukuba abanye bengakatali kutabata into zabamelwana babo.

Mabe mhlaumbi abayazi abalauli into edubula kokukumiwa komhlaba ngabantsundu okungaqiniselweyo. Singake salate kwingxelo yenene abati ngu Mr. W. J. HUGHES engasisitile ebonakala kwincwadi yonyaka enge Micimbi Yabantsundu. Siziva tina imvo zonke zelinene alimhlobo mkulu wabantsundu. Uti kulongxelo ngenxa yokuba bengena ngqiniseko yokuba umhlaba *ngo*wabo asingowabo sinina, basuke abantu " baziyekelela, abakatala
" nayintonina abayenzayo, nokuba
" yintonina eyakubahlela ngexesha
" elizayo." Okuke kutetwa ngabantu abafaneleke kunene aba Tembu!—abantu abangati bepetwe kakuhle babekiselele pambili ngohlobo olungummangaliso. Ngenxa yokuba njeke into eninzi yomhlaba ihleli ngapandle kokulinywa ngenyameko, isizwe sonke siyekelelwe ekutshoneni ngenxa yokuncama; isipelo sako konke oku kuyakonakalisa nentlalo yabanye abantu. Siyambongozake u Rulumeni ukuba anikele indlebe kwisikalo saba Tembu kulomcimbi. Mininzi eminye imihlaba yabantsundu emiwe ngoluhlobo lokungaqiniseki, ababeyinikwe zi Ruluneli zakudala zati yeyabo, ekutiwa namhla ngo FARO abangamaziyo u JOSEFU yimihlaba ka Rulumeni, bayiminje—u Rulumeni engabafudusayo naninina mhla atandayo. Ingqushwa ngomnye walomihlaba, namahla izele ngamagwangqa anefama ezinetaitile. Njengekatike zase ntsomini ulilela u Rulumeni ke namhla umhlambi ontsundu uti: " Metsho ' metsho!
" Kwanele. Besingazi ngapambili
" ukuba izwi lako alinamsebenzi xa
" lingaqiniswe ngandleko zonocanda,
" nesikumba esibaliweyo. Sowusi-
"qinisela ngoku kwezo ziqitana
" sisenazo, siyakwaneliswa. Kakade
" singa ungasiqinisela ngolohlobo
" luyakubonakala ngokuqinileyo ku-
" we. Oko tina savumelana nawe
" ngako ezintlanganisweni kwakwa-
" nele kuti. Sibona namhla ukuba
" kwakunganele kuwe." Elotsha we kwalaulayo loze liwugqibe lomcimbi lofanelwa ligama lokuba ngumhlobo wenyaniso we Koloni. Abantu bakowetu ngabantu abawugqalayo kunene umda, ebekungatiwa ngokwama Roma ngabanquli abakulu botixo wemida u JUPITER TERMINALIS, xa kutiwe mhlope nguwo lo owenu umda wugeineni, ningakatazi abamelwane benu, bangawunonelela. Aba Tembu bafanelwe ukupulapulwa, indawo yokuba kukade bewumi lomhlaba ibonisa ukomelela kwesikalo sabo, enye indawo bawumi ngamadinga ka Rulumeni. Esitembayoke ukuba impendulo ka Rulumeni ku Mr Du PLESSIS nakweminye imibuzo enjalo iyakuba kukufeza imfanelo ngalomandla abanawo, asikuko ukuba kwenziwe ngeziqula

I Palamente ne Pasi.

KWIBANDLA LEKABA.

Kwingxoxo zomhla we 8 June, sitabata le ingepasi epatelwe kuti bantsundu :

U MR. DE WET ucele ukuba ibandla livumelane ngendawo yokaba umteto omtsha wepasi useuyekwa. U Rulumeni ufumana ukuba mauseuyekwa lomteto ngenxa yenteto zamadoda ngepesheya kwe Nciba, ezinga- dala izipitipiti ezintlokweni zabantsundu. Ngendawo yokuba seliko kakade imiteto emitsha emitatu esingetweyo libandla epa- telele kwimpi entsundu, akubonakali ukuba lomteto ubesakangelwa, u Rulumeni akangi angenza nento enye yokubandezela ontsundu. Bekuya kuba kapukapu ukuwenza lomteto mtsha, kodwa kuba bengafuni kupi- tizelisa umhlambi ontsundu bagqibe kwelo- kuba useuyekwa lomteto mtsha.

U SIR THOMAS SCANLEN utonyalaliswe kunene yindawo yokuba U'mpatiswa Micimbi Yabantsundu etabate lendlela yokuwubuyisa urnva lomteto ; kodwa ayimane- lisi indawo yokuba kohlwaywe inteto zamadoda ebandla. Mabasebetungwa imilomona kwelobandla xa kufuneka ubungozi behambisoka Rulumeni butyiliwe? Uyayipika into yokuba umteto ubuyiswe umva ngenxa yenteto zamadoda ecala lake kuba kusitiwa ziyakuduba ingqondo zabantsundu. Ukuba kuko into ebiyakuziduba ibiyakuba ngulomteto, kuba engakumbuli ukuba kuko mteto wabu- koboka. unjengawo owaka wabekwa pambi kwalo Palamente.

U MR. WILLIAM AYLIFF ute mayingalityalwa libandla indawo yokuba ifuneka kakubi ipasi kwelilizwe, enakuba engenaku. yikanyela into yokuba u Rulumeni wenze ngobulumnko ukuwubuyisa umva lomteto namhla, kodwa liyakufika Iona ixesha lokuba baun.ise umteto wepasi oyakuhanjiswa.

U MR. MERRIMAN ute zonke izizatu zokucaca imiteto leyo mitsha ezivakaliswe licala labo lebandla zikwazezo zavakaliswa ngu Mpatiswamihlaba(u Mr.Schermbrucker) xa wayependula igqugula laba Picoti Masiko Abantsundu. Lati elonene (u Mr. Schermbrucker) umteto wepasi uyabandezela awufuneki nganto; wayekolwa oko kukuba kubeko intloko ekuyakukangelwa kuyo ngabantsundu bonke pesheya kwe Nciba, nezinye izinto ezitetwa ngabo belocala lake (yena Merriman).

U MR. DE WET ute akatshongo ukuti zinteto zamanene lawo acasene nabo ezibanga impitizelo, kodwa kuko into ekutiwa ngamapepa endaba acasene nolulaulo lwabo, nababalela amapepa, ubebekiselele kulomhlambike xa ati kuko abapitizelisi bengqondo zabamnyama. Ukuba umteto lowo bebenga ungake uhanjiswe pambili ubeya kuwubeka ezandleni zamadoda atile ukuba awucinge, kuba naye ebona uknba unengxakeko. Lomteto ubungeniselwe ukukolisa intlanganiso zamafama, kodwa njengokuba kubonakala upitizelisa abantsundu maungabisa hanjiselwa pambili, okanye ngalonyaka, kuba bengangi bangambandezela nakancinane ontsundu.

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U MR. SAUER ute incazo asand' ukuyenzaUmpatiswa Micimbi Yabantsundu ayiyikwelelisanga imvisiso yenteto yake yokuqala. Uselete lomteto uyakubuyiswa ngottva ngenxa yenteto ezibeko kwelobandla ngexa elingapambili, ngoku uti ubekiselela kumapepa endaba axasa I cala labo ngenteto. Umteto obunzima bunjengalomteto wepasi awuzanga wabe kwa pambi kwe Palamente yabantu abakanyiselweyo, ngapambili, ukuba ubuke wabekwa ngu Rulumeni pambi kwabo ubeya kuwucasa ngamandla ake onke. U Mr. Upington ubeposisile ukuti lemiteto mitsha isekwe pezu kwengxelo yaba Cedululi Masiko. Abacedululi bati bona mayipeliswe kanye ipasi, no Mpatiswa Miteto u (Mr. Upington) wayivumela lonteto ngokubeka igama lake. Ukuba lomteto ubuke wapumela ubuyakubanga ukuba omnyama angabi nakuwushiya umnyango wendlu yake ngapandle kokuba abe upete ipetshana lakwa Rulumeni. Nokuba ngokwenjenjalo wofumana ukunconywa sinina makakalime ngakwihambiso enje yokubandezela omnyama. Kuko abati ipasi zenzelwe ukukusela omnyama njengokuba zinjalo e Russia, eyase Russia ayinjengokuba le yabamnyama injalo. Enye into angayivisisiyo kukuba kutiwe lomteto uyekwa kuba kusoyikelwa ingxoxo zamadoda elobandla. Selewufakile umbuzo u Sir T. Scanlen ukuba ngoku bazakusikwa umlomo ngokwe nkuku na, ngokusuka u Rulumeni ati mababenjalo ? Oko ibingabo abalauli ubengenjenjalo Umpatiswa Micimbi Yabantsundu, xa kutetwa ngehambiso yabo kwabantsundu. Akazanga yena wariza koko kuba ecinga ukuba yimfanelo yelungu ngalinye ukuba litete xa libona ukuba u Rulumeni u yaposisa. Ngapandle kwako konke oku inteto zabo ngemiteto emitsha epatelele kwabantsundu ibipole ngokungumangaliso. Namhla babona imiteto ibuyiswa umva ngokuba kusoyikwa ukuba ixoxwe. Uyatemba ukuba abakubuye bayive lonto.

U MR. LEONARD ute amaluugu elocala labo (lakwa Sir T. Scanlen) axoxa ngokuzolileyo. Atnalungu olaulo akubonakali ukuba ayayiqonda ukuba eyona mpitimpiti idalwe kukusuke bashicilele lemiteto mitsha. Akuko mteto ubunzima bunjengalo wepasi waka wane kwa pambi kwe Palamente. Ukuba lomteto ubuke wahanjiswa ubejakubonisa ukuba ucasene nemiyalezo ye Nkosazana yamhla yanyula i Ruluneli. kuba ingumteto wokubagxota abantsundu. De abe ute otnnyatna waya kuzicelela ipasi kumpatiswa otile wakwa Rulumeni ubengasakuwupefumla lomoya ka Tixo kwelilizwe ngapandle kokuba abesesicengeni sokutunyelwa entolongweni. Ubengalindele ukuba naupina u Rulumeni ubengati mabauxoxe nokuxoxwa oku umteto onjengalo. Ngumteto wobukoboka kanye ekwaka kwatiwa mauhanjswe kwabantsundu belilizwe.

Kuvunyelwene ukuba ubuyiswe ngomva.

KWIBANDLA LENGWEVU.

Lite ibunga lengwevu lakuva ukuba elingezantsi liyicitile ipasi layitabata. Yiyole ingxelo :

U MR. BOWKER ute ibandla malivumelane ngendawo vokuba bonke abantsundu abakule koloni nabazakungena bazifnmanele ipasi kwimantyi zezitili zabo xa baza kuhamba ebalwe epepeni elinesincamatiselo sexabiso lesheleni ezitile, ipasi yolohlobo ibe yeyokukusela indoda nosapo Iwayo oluncinane xa sukuba abantu abo befuduka. Akangi angalwa noRulumeni ngokuyingenisa kwake lenveto. Amafama enzakele kangangokuba ebeselecinga ngokuzohlwayela abangenazipasi. Be Rulumeni ibonakula injengaleyo yapesheya isand' ukuposwa yindawo yayo, ngokoyika ukubamba iqinise kulempi imnyama. Ubehlala yena esiti umteto wokuqala wemvelo kukuba umntu azikusele, kodwa ubona yena ikukasela katile. Uyatemba ukuba elobandla liyakumxasa kuba kufuneka kuko into eyenziwayo ukuxasa ifama.

U MR. NEETHLING waleke indawo yokuba ingabi mantyi zodwa eziyakunika ipasi kodwa ne Field-cornet nabanye, may lyekwe into yentlaulo yemali.

U MR. BURGER uxase u Bokolo.

U MR. MEURANT ute into abeyiyo Amaxosa ngeminyaka emashumi mahlanu edlulileyo aseyiyo nanamhla. Ukumbula izinto ebeke zihle ngapaya kwemfazwe mlanjeni oko amafama ebepangwa amacalana onke, aze ati amafama akudubula amasela xa abalekayo afakwe entolongweni. Wazi ngamanye amafama awalahlekwa ziponti ezingamashumi asibozo ngokuzitetelela ezi ofisini ; into ebezingehli futi ngezomini zihla imini nezolo namhlanje. Makubeko into eyenziwayo. Okafile tnabanikwe ipasi eziyakukupelisa ukut'umane bayilate ababantu behamba behlola into abangazibayo zamafama. Kutiwa itnihlambi yamafama mayilungiswe akusakunceda Into ukuyilungisa xa ipangwa ngokafile.

U MR.EBDEN ute siyavumelana ngendawo yemfuneko yepasi elungileyo kwelilizwe. Ipasi iseloko iko; into efunekayo yipasi engasakubanga ukuba kubeko ababali abangengabo ; akavutnelani nepasi eyakuba nendleko ze statnpu neyakubanga ukuba ontsundu angabi nakuhambahamba. Ipasi mayibe yefanelekileyo.

U MR. HOFMEYR ute ipasi engenamali ihlaulelwa yona ayinamsebenzi.

U MR. DE WET ute makaxele mhlope

ukuba eli asililo ixesha lokungenisa ipasi enerafu kwabantsundu ngokuba iyakubaqumbisa abantsundu. Akaboni kakuhle ukuba ipasi neyalupina uhlobo iyakubupelisa ubusela. Kunqabile ukuti ngulo omnyama ofanele ipasi ngulo ongayifani leyo ngokwale miteto ikoyo ngoku. Ukuba lemiteto ikoyo iyahanjiswa akuko mntu umnyama ungafanelwe zinifanelo zezimatnhlaba. Yitnvelo yomntu omnyama ukuba. Umfo obayo uyanconywa kowabo. Akanasalelo u Rulumeni ngalenteto ipambi komzi eyakubanga inkatazwana nendleko, kod wa unga angazi ngakumbi ngayo lento ukuba kuyakufuneka isitampu sodwa na. Uko wona umteto ome- le abantsundu abangapandle kwe koloni kodwa knlungile ukuba ngoku bangamiseli pasi inamali.

Lenteto nento etetwe ngu Mr. Neethling yamnkelwe.

Ezababaleli

UMBUSO KWAKONA.

MNUMZETU,—Yinto emnandi ukuti xa uteta into babulele abantu bati: " utile unyanisile." Yinto embi xa ute wateta into, itike into oyitetayo icukucezwe, nokuba yeyobuyilo kuba iyilo aliziboni. Xa ndilapo Mnumzetu ndifuna ukuhlomela inteto yo Mkoloni Obuhlungu, enditembayo ukuba amadodana (kuba amadoda apelile) ayakuyikangela ngawo omabini amehlo, ayakuti "yinene lento itetwa ngu Mkoloni, xa alifunde ngenyameko elopepa lomhla wesine ku May."

Lento itetwa ngulomfo yinto, (nditsho mna ukuyiloza kwam); "amagunya ale Koloni adiniwe kukusipata." Mzi wakowetu, mna ndisuke ndaba lixaxadu zizinto ezitabate iqela lamapepa awabalwa ngesi Ngesi nesi Bulu (what about the native question). Izizwe ze Africa esezantsi xa kuqukwa wonke onengqondwana ontsundu, ligxeke elibeta umlomo uxwebe xa ubona izizwe or uhlanga lwakowetu lungqengqe ngencele ngasozintlanti lusidla amavo, lutsho ngenqawa ezinde, ezitengwe ngehamile ezasetyenzelwayo, zibuzana imibuzo engenamanqina " ndiza kutinina madoda? lindiyile, into eyakutyiwa lusapo andiyazi." Ze aba Bahleli naye bangamxeleli into amakenze yona. Yintonina mzi wakowetu, senziwa kukuba silinde amafa obawo na? Nditi, Mhleli kunqabile ukuba amafa ayakusivuma sonke; pezu koko nditi, lombuzo ubuzwa ngumfo olele ngasebuhlanti ungape- ndulwa nayimfene, ngokuti yakuvuka ngoqiza ilive ukuba ipango liyarenya, ngoko ikumbule indawo ezingayihlutisayo. Andikolwa umhlaumbi ndiqinisekile ayicebisi nezinye ngesisu sayo. Leke Mhleli yenye indawo emayikangelwe ngu Mkoloni nawo onke amadoda aqonda izinto zelizwe. Nditi abantu base Africa esezanlsi mabangal'ani namatole entaka, izinto ezifumane zikamise zingayazi nento ezakufakwa emlonyeni. Mabasebenze! Xa ndenjenjalo Mhleli ndiza kwenye indawo.

Eyombuso indawo Mkoloni yenye indawo efike yandenza ixaxadu, andazi nokuba abantu bakowetu benziwe amehlo amnyama ngamaxesha amabi, zindlala, nakukubalela kwamalanga sinina. Kususela kwisizatu semipu, nezinye ezilandela eso, umntu ontsundu angeze ayitembe into etetwa nguwabo okanyiselweyo umhlaumbi onengqondwana kunaye malunga nento zembuso angapinda amaxesha-xesha angamashumi amaninzi, ade ati onentloko efutufutu, akalale Madodana sebenzani kwinto ezinjalo, amadoda amadala amatshoba alala iniibete ngoku. Bona abantu base United Kingdom masingalibali ukubabulela ngamalungelo abakade besenzela, naba sasenzelayo ngezimini, anjengokusipa imali zokuxasa izikolo zentsapo, nezinve izinto ezisengamalungelo kuti okwangoku. Kodwa kona amaxesha ngoku anzima, uyavuma nongalukataleleyo uhlanga oluntsundu, xa inene eyitanda.

Bekunganjanina intlanga zapesheya zike zanyamezela iminyaka engamashumi amahlanu esayakubuya ivele mhlaumbi engabuye ivele, ingandule yahlutwe indawo esengumnyinyivana ezisacancata pezu kwayo intlanga ezintsundu. Lento Mhleli kuba buhlungu yakupatwa (yombuso) nawe Mkoloni. Banga abantsundu banganyamekela ukulibatala balixase ipepa lako, kuba lamagada aposwa ngamadodana akowetu licimi mhla lifayo elopepa lako.

ABANTSUNDU E-DAYIMANI.

Kimberley, 4 June 1885.

NKOSI — Ndiyakucela ndinyamezele, ndinomnqweno wokunga ndingake ndinike impendulo yam ngokuzeleyo kweli nene lase Kimberley, elingu Tshananda Bolilityе. Lomfo ngati entetweni yake unokundazi isiqu sam, nentlalo yam,' kuze kuti kwamanye amazwi kubonakale engati akandazi kakuhle. ngendlela yokuzipata kwam, kungengoku kwelixesha likoyo. Ngoba ngokunje, uselete yena ngokwake, ndifanele ukwenjenje kuba ndincenceshelwe, wateta ilizwi eli- fana neliya latetwa ngu Satana ngo Job, ewati, kungokuba u Tixo emkusele lento alungisayo, kanti noko akubanganjalo, waxoka ngokuba akayazi inyaniso; nditi ke lumnka ungabambi isisila sehobe, njengo Satana lowo. Umntu akangepili ngesonka sodwa, kodwa ngazo zonke izinto ezilungileyo. Unina wobusela bubunqenera; anditshongo ukuti bonke abantu bayilonto. Ndati, amakoloni ati asakufika apa afune inzuzo, ngendlela zobuhlitilili ezingasiyiyo indlela yokuba- nceda, kwazake ngoko kwako lemiteto ikalisayo. Nditike, maxa nditshoyo, ngubanina oyakuti ukuba igusha zake ziyabiwa angalifuni iqinga lokuzigcina ukuba zingamlahleki, oko kutshoke anditi nditi makwenziwe imiteto yoku- bandezela, anditsho nokuti makungenzi- wa miteto, ngokuba umteto yinto elu- ngileyo nencedayo. Abalungileyo bona banguwo umteto ngokwabo,; enye into anditsho ukuti amagunya awenziwayo, enziwa ngokulunga onke kwabo sukuba esenziwa kubo. Kanti anditsho nokuti awabafanele bonke; kwenye indawo ndi- ti umntu ovela omnye umntu, uti aku- bona into esukuba iyingozi, ati lumnka wafa; ndandiba ndenza lonto, ndisiti uzulumnke sekumbiwe imingxuma endleleni likaba. Ndibake ndiyakuvela ngokuti mhlaimbi ungofikayo apa, kanti utanda ukumfamfata njengemfama. Andikupikisi kulamazwana amalunga ekuqqibeleni. Kunjalo ngoku, abake bafika sekunje, musa (ukuzifanekisa) okanye musa ukuzifanisa no Nxele, no Mlanjeni, no Nongqawuse, no Mhlakaza, ababangabaziseleli' bezimanga, ababanceda abo babalandelayo, naweke mhlaimbi bobako abakuland elayo,—mandipeze.

Ndim

TAND' INYANISO.

[Singa ngoku lengxoxo inganqunya- nyiswa.—EDITOR *Imvo.)*

ITEMBA LOHLANGA. Pirie Bush.

NKOSI YAM,—Nceda ndifakele lamazwana ambalwa kwelopepa lamawetu lizi *Mvo Zabantsundu.* Namhla masivuye sonke, namhla masigcobe sonke, sakukangela inqubelo pambili yomzi wako- wetu ontsundu; kuba ukubanjalo oko belifudula lingeko elipepa lingu *Mvo Zabant-sundu,* ibingu *Sigidimi* yedwa, wake, wazala *Imvo Zabantsundu,* ezifike zatatyatwa gadalala lulutsha, andikolwa ukuba besitatyatwa kangaka *Isigidimi Samaxosa.* Elipepa lamnkelwe ngovuyo, ndingatsho mna nditi, huntshu namhla ngesiwaxelelwa ngubanina lamayeyeye namancincinci okubambana kwabantwana belihlati. Nantsi indawo endibangela ukuba ndibale, yile yabakupi ntlaka emlonyeni, ngesizatu sokuba kutiwe mayibe ngabamhlope ezi ofisini, ukantike ipina impumelelo, mandiyishiye leyo nditi, enye into ukuba niyakwenjenje nina bangenisi besaziso ukuba ukufaka indaba enjenje ziyakuvuka zonke intshaba zelipepa, eziti buxoki lento itetwa apa; ndiva kwelipepa kusitiwa kwezintlanganiso zemvula ukudliswa abantu kuxelwe inkomo; akuko nto injalo, ewe simi ngenyawo tina apa ukuyicela, yapendulake Inkosi ngesipango esicumisileyo. Ayibangako yona engenkomo into akuxelwanga, masiyilumnkele ke lonto ukuteta into engabangako.

Ndingowenu

THOMAS M. NGQANDUVA.

UMBULELO.

Port Elizabeth, 9 June 1885.

NKOSI,—Kaundifakele lemigcana imbalwa pakati kwamanene akowetu enzayo umbulelo malunga nepepa le *Mvo Zabantsundu.* Kuyandivuyisa ukuba amanene akowetu liyawavuyisa elipepa; ndingomnye wabo bavuyayo. Ndiyatemba uninzi kwanalo luyavuya njengam, nabangauvakalisiyo lombulelo. Ndingati ndivuyiswa kukubekeka kwalo nokuzola, nokuhluma kwalo ; nditsho kuba ndiliva ligqitisile kwelase Dikeni, nakwelase Rini. Ngokuba lamapepa bebekalaza kanye abantu ngokukubekisa amanene namanenekazi. Andazi ibiyiyipina into ibiba kubekisa. Ke kweli andikeva nto isikalazo ngalo. Mandigqite kulondawo nditsibele kuwe

Lawo lika Jabavu,
Vungama' eteta,
Nkwal' eti ukupanda yoneke
Hash eliti ukupala lolule.
Dad' eliti ukndada linquml' msinga,
Ngokukaba ati amanye ukudada ehlise umlambo,
Ntak' emapiko made ukukusela abakowayo
Kulondawo hlungulu lakowetu elimnyama.
Elikanya ngekala yodwa.
Taru ngamazwi amade.

Ndim

MADLANGENDLALA.

INDLALA EKOYO. Burnshill, 3 June 1885.

NKOSI, — Mandikutumele lemigcana Imbalwa ndisiti kauncede undipe nkosi yam isituba kwelopepa lohlanga oluntsundu

Iqela elitile lamadoda apa e Burnshill lite lahlanganisana, laye lifuna iqinga ongati umzi wakowetu ufumane ngalo impilo kwezimbandezelo zelilanga. Aze amadoda esiti umhlaba umi wodwa awunambeu masimi ayelungiselelwe ukulinywa ozingqolowa, ozirasi nozihabile, awunazo imbeu, kuba kute nentwana ezaziko zasuka ngokubanje kwelanga zatyiwa, kuba bayabuba abantu yindlala, bati asinakugcina mbeu silamba. Okunene ite yakuna imvula walowo wabambelela esidleleni, kuba imbeu wayityayo, waye vena owayengenayo ekohlwe ukuba ulila ngabanina, omnye elila ngesisu sakenje. Yasuka enye indoda yati, yimpato lendawo inje, kuba kwimpato yakudala sibe sipetwe ngabafundisi abalivelisa iqinga pantsi kwe Nkosazana, ngoko namhla lomaqinga akabonakali anjengezomini. Yateta yati intlanganiso leyo yalamadoda alapa: singa umfo ka Jabavu angati enze ngapezu koku akwenzileyo kuti midaka, kuba kanibe ndinganilahli manene, .Kwaye kupetwe ipepa le *Mvo Zabantsundu,* lifundwa ngokukodwa lomgca uti "Imbandezelo Ekoyo," elashicilelwa 27 May. Namhla manene ohlanga nabafundi be ipepa, uti umzi wase Burnshill *iqinga* yintonina, namhla umzi uxakiwe yindla- la, uti aze ati umntu oneqinga makatu- mele epepeni, azenawo alinge lona, ati wona aliko ngapandle kokuba kufunyenwe ingqolowa nerasi, imbeu ezingabehle zibaputume. Mandigqibe ngokuti umzi uyafa yindlala.

RENTON M. GAIKA.

NGOBU NATAL.

Griqualand East, 30 May 1885.

NKOSI MHLELI,—Ndifakele lamazwana. Kusolpko lengxoxo yaqalayo kwake kwako e Kokstad ekaya ihtlanganiso ezitile zama Griqua, zagqiba kwelokuti aziyitandi i Natal.

Bekukona intlanganisokazi enkulu yenkosana, izibonda, nabantu, namagwangqa amabini, aboyikanga namagwangqa lawo, basuke ngelokuti asiyitandi i Natal.

Eyesibini ibise Gugugwini, ikwanamagwangqa amabini angengawo awokuqala angabekekileyo kunalawo, ababanga nantloni zokuti, asiyitandi i Natal nalapo ilele kona.

Besitsho njalonje bati umpati walomhlaba ngu Adam Kok, oweziswa yindoda yase Kapa, yafika yambeka yafulatela, ngasemva kufike amanene ase Kapa o Capt. Blyth, no Hon. C. Brownlee, nalo nobelapa umnke engateti nento ngalonto. Mawabeke lamadoda ateta lento,' avela pina? Inkoliso yawo yavela e Natal. Umntu akati xa wayeze kurweba .ati mhla emkayo emnke nomhlaba nabantu belozwe, usuka namaxoba ake odwa agoduke kube kupela. Xa batshonjaloke abantsundu abanayo nentandabuzo yokuti bangati ukuba bayalahlwa li Kapa lingabaxeleli, bayakolwa ukuba lingabaxelela. Ukubake yindaba yamagwangqa odwa ase KoKstad njengokutsho kwe *Mvo Zabantsundu,* masipakamise bapina? ngabase Natal na nokuba ngabase Kapa, ukuba ngabase Natal kulungile, kodwa ukuba ngabase Kapa kugqitisile ukulunga. Ndinyamezele ndingomnye wabalixasayo.

D. HLONGWANA.

UMTSHATO NOKULOBOLA.

Verulam, Natal, 1 June 1885.

MHLELI we *Mvo Zabantsundu,* xasa nceda nkosi yam, ndifakele loludaba epepeni lomzi wetu, nokuba ndingazi ukuba lonkatazo isekona kusinina e koloni endala; ngetemba lokuba ayiseko pakati komzi wamakrestu, nditeta ukulobola; apa kuti kusalotyolwa, kubuye kutshatwe ngesiko lama-krestu. Apa bekuko umtshato ngo 27 May 1885, e-Ndwedwe Mission Station, obu pakati kwentombi yomnumzana ongumpatiswa womzi, neblwempu lo Msutu wakwa Jantyi (Kolobela); ute lomtshato wabuhlazisa ubukrestu ngesizatu sokulobola. Ihlwempu lenyaniso namahlwempu ayadedelana, aliko engake ngalibona elinje ngalelo, elize pambi komfundisi linezingubo ezingcole okoyikekayo, ezekubandakanywa nomtshakazi, kwaba ngamahloni nokuba abambane nomtshakazi. Kauleke kutshatwanje kuko izinkomo ezimbini angazirolanga nkomo zamoyisa zenza ukuba umtshakazi angayi endlwini yake, ubandakanyo lomtshato ongcwe oyiswo luziqu ezitatu ebutixweni zibizwe ngesifungo latsho ilizwi lamandla abo u Tixo abenza banye mabangahlulwa mntu nalomkosi wayiswa zapata ubukosi izinkomo umtshakazi wabuyela endlwini yakowabo, umyeni walala yedwa kuleyo ndlu yabo, waya umyeni ukumcela ukuba amnikwe wagijima ehlafuna esindisa ubom bake. Ngati nqa ngalezo zinto, ngakumbula umteto wesitatu Exodus xx.—7 ; asikona loko ukulibiza ngezena igama lopezu konke, kufanele impela ukuba abafundisi bakunike iliso elikulu loko, ngetemba lokuba (i District) yase Natal yabantsundu iso elikulu, ukuba ukutshata kungahlanganiswa nokulobola nokutshata kwamakrestu kungasekelwa ngokulobola kuzimele kungancedwa nto. Ngixolele nkosi yami ngokwenza into ende.

PHILIP XULU.

UMBUZO WOKUNGAZT.

Kulungile yini, ukuba kutshatiswe nabantu bangapandle nje benfunde Into, bengazi luto, nentsizwa ezibinca imitsha zitshatiswe esikolweni ngumfundisi na? Zitokoze ngomtshato nokuba mina ngitshate kumfundisi ngabopela ngatamba yebo wetu, utyaye waqelezela. Ngibuza umtshato ukuba uyini, kanti usimo sini pakati kwezimo?

Ngingumhlobo wenu

UMAQUBA.

Natal.

ABANTSUNDU NE BOTTLE.

MHLELI wendaba zabantsundu mandi*ke* ndifake lemigcana imbalwa Zcwelopepa lako libekekileyo lamanene, kendiqale ukwenza intsusa lunyawo, kuba andizanga nditumele nto, kunjalonjeke *kuko* into endenza ukuba ndibale. Ndafumana inteto etile kwipepa le Cawa engapaya kwincwadi endandike ndayifumana ngapambili, namhla nditi ndihleli ndimane ndisotuka, nditi ndiselukukweni, nditi namhla Inkosi izakusibuyisela ukutinjwa kwetu; kodwa ndiyatemba ukuba namhla intlanga zakowetu ziyakuqala ukuvana, kuba ngenxa yobutywala, woti umfo umhlaumbi aputume umfazi wake kanti akufika kutiwe umyeni ufikile, *yeka* mhlobo warn, kanti lonto kufuneka uswazi ibotile enkulu, yeka afike amadoda azakuteta nalomfo, uyakuva sekusitiwa unalona uswazi, kutiwe ewe, kuba kaloku uyazi naye ukuba alinakutetwa elityala lake ngapandle kwebotile; *yekake* mhlobo wam malitetwe kuselwa sike apa kuqale uyise wentombi, kumiwe ngezintya, uve sekusitiwa ngubani lo? akaziwa nokuba ngubanina, ziti izikuni zipambane atate isikuni uyise kwanomyeni, kwangokunjalo mzi wakowetu ndadinwa ngulomyeni ungu Gqetevu ndapendula ndipendule. Mzi wakowetu luyapela uhlanga luyatshabalala, akwaba Inkosi ingasibuyela ngotando nangenceba uhlanga lungatshabalali. Ndixolele Mhleli ndingakukatazi ngenteto engento, abayakuti abaninzi bayidele, nawe mnumzetu kumhla ndikukatazayo.

Imvo Zabantsundu

8 June 1885.

INKUTAZO.

Kumhleli we Mvo.

King William's Town,
11th June, 1885.

NKOSI EBEKEKILEYO,—Kaundivumele ndincome kwelopepa lako abantu bakowenu ngebakala abalitabatayo ngalomyaka lokulima ingqolowa; elilelenqubelo pambili yabo neyalo lonke eli lizwe. Ndivatemba ukuba wonke ontsundu uyakuzamela ukugqitisela kuwabo ngokuhlwayela lembewu ingurnsimelelo wokupila. Ukulima ndikukengele mna ngegento edluliseleyo kwezinye eyakumenza omnyama ote qo wayenza imbeke esigangeni sokuba angaze above alambe. Ndinenkolo yokuba kusemandleni omntu omnyama ukulima ngangokubft kunga-bisatengwa migubo ivela kwamanye amazwe kweli, xa kunjalo asisoze sivakale isikalo sokuba imali inqabile akuseko nomsebenzi.

Ndibanqwenelela abantsundu impumelelo enkulu kulamalinga obulumnko okulima ingqolowa,

Mandipele nkosi etandekayo,
Owako enyanisweni u
W. O. CARTER.

WEDNESDAY, JUNE 17, 1885,

NABOTH'S VINEYARD.

MR. DU PLESSIS, member for Queen's Town in the House of Assembly, has given notice to ask whether it has been brought to the knowledge of the Government that many of the Natives of GlenGrey District have abandoned their destroyed their huts, and places removed to other parts of the country; and what steps the Government intend to take with regard to the resumption and occupation of the land so vacated. That some natives have removed from Glen Grey no one can deny; indeed, Natives, pinched by circumstances, have been moving for the last few, years from districts other than Glen Grey, in quest of fresh fields and pastures new, and our observation goes to show that no sooner have natives moved than others were on the spot to go into their shoes. Mr. Du PLESSIS'S question is, however, significant. It is notorious that for, years the Dutch constituents of this gentleman have been agitating for I the removal of the Tembus, whohave been, some say, since 1820 Of course the object has been to have it surveyed into farms, and sold to them. In other words, as NABOTH'S vineyard was to King AHAB, SO is Glen Grey to the Queen's Town farmers. At times the alleged stock-stealing propensities of the people of the Tembu Location have been turned into levers to have them evicted. Up to the present time Government does not seem to have come to any resolution about these people, who have all along believed that fortified by the plighted promises of Government in early days, they had nothing to fear. A few years back certain portions of that district were cleared by Government with the view, the people themselves say, of making way for the construction of a railway by a coal company, which project was afterwards abandoned ; but the people have never been allowed to re-occupy the lands from which they were removed. Their earnest entreaties have, so far, proved of no avail with the Government, and uncertainty has consequently filled their minds, checked progress, and resulted in that disorder which begets stealing. We dare say our rulers have no conception of the evils which the vague conditions under which these natives occupy this land are producing. The report in the Native Blue Book on this district by a Mr. W J. HUGHES, field-cornet, a gentleman who, judged by the opinions he has expressed, is by no means biased towards the natives, may be cited on this point. He says that in consequence of the absence of fixity of tenure, " the people are " reckless in their habits, and de graded, hardly caring what they do or what becomes of them." And this in regard to an excellent race of people — the Tembus—who rightly handled are easy to reclaim and improve ! indecision lasts acres of land remain unimproved, a large section of a tribe is being demoralized, and ultimately the inevitable reaction will be felt by the community at large. While imploring Government to attend to the prayers of the Tembus on this matter would not forget that there tracts and tracts of land within Colony solemnly given to, or served for the Natives by the Governors of the day, though no title-deeds may have been granted which are now being treated by the PHARAOHS who know not JOSEPH, as ordinary Crown Lands held by these people on sufferance.

Peddie is such a reserve, but is now honeycombed with farmers who possess titles in it. As the cats in the fable the Natives now cry out to Government: "Hold! hold!" they say, " it is enough. We were not before aware that your word went fox' nothing when unsupported by survey expenses and a bit of parchment. Confirm us now in what remains, and we shall be content. Of course, renew the covenant in the manner that will I be binding on your mind. What was agreed upon at public meetings was to us binding. We have lived to find that to you it was not." The statesman who would boldly face this matter would be the true friend of the Colony. Natives are great worshippers of JUPITER TERMINALIS, the god of boundaries, and if they were warned to maintain order within their boundaries, they would understand, and would no doubt observe the stipulations. The Tembu people have a strong case, supported by long occupation, and by the pledged word of Govern- ment to this district, and we trust the answer of the Government to Mr. Du PLESSIS'S question, and to any similar questions, will show that they are determined to uphold right by the might of their majority, and not convert might into right.

Editorial Notes.

IN a sensible disquisition on the principles of party government in this Colony the *Cape Times* makes the following remarks, which will, no doubt, be of interest to our people : " The pride and glory of our Parliament is that it represents the people as they are, standing on no higher level than the average of the constituencies. All that we want to make the representation complete is a genuine Native member for each electoral district in which the ' blanket vote,' as it is called in vulgar prejudice, prevails; but this is only a matter of time and of education. The blanket voters would be better represented if they sent members of their own race to Parliament."

" B," A VERY able correspondent of the Graham's Town *Journal,* having expressed an opinion that Dr. Stewart, of Lovedale, has in his published address [on the experiment of Native Education] sold the very people he ought to have supported, our contemporary replies: " We confess we do not see in what way Dr. Stewart, of Lovedale, can be charged, with selling the Native cause. Most colonists, however well disposed towards the Natives, have felt, we think, that Dr. Stewart was to be honoured for seeking to direct the Natives' attention more to practical pursuits, and less to classics and philosophy. The advice was good; though we do not suppose that a certain proportion of the Natives will thereby be held back from pursuing advanced studies, and thus qualifying themselves to lead their countrymen, nor could we blame them for the effort."

His Honour, Mr. Justice Gregorwski, B.A., of the Free State, is at present in the Baralong territory settling the land question. Simultaneously with his presence there a curious document has been published in the *Friend of the Free State,* purporting to be a title which made the land over to the Wesleyan Missionary Society. The *Journal,* which can speak with some authority on the subject, thus shows the validity of the claim: "When this agreement was made, in 1833, the Free State itself was not, nor till long after. The ground appears to have been of no use to the Basutos, whose chief Moshesh was very willing to dispose of it in perpetuity for the purpose of missions. The singular part of the matter is that the Missionary Society do not appear to have looked after or maintained their rights. It is the tribe, which now appears as claiming the lands of Thaba 'Nchu. but it is quite possible that they may find their title vehemently questioned by the Free State authorities ; for beyond possession, they certainly can show no title of original acquirement."

WE have no doubt Mr. Carter's congratulations conveyed in the following letter will not fall flat on our people. A little sympathy and encouragement is always appreciated by the Natives. We gladly publish Mr. Carter's communication

(To the Editor of the " Native Opinion.")

King William's Town,
June 6th, 1885.

DEAR SIR,—Will you allow me through your valuable columns to congratulate your people upon the step they appear to be taking this year towards success, not only of themselves, but of the whole country; and this is, Sir, in the fact of their sowing wheat. I hope every Native will do his best to beat his neighbour in growing this grain, which is the staff of life. I look upon this industry as one above all others, which will place the Native in a more independent position. One, if thoroughly gone into, which will keep the Native from starving, and from knowing what the word want " means." I believe it is in the Natives hands to grow enough wheat to supply the whole colony, and when that time comes we shall not hear the cry— money is very hard, and there is no work to get any.

Wishing the Native a grand success in this very wise undertaking of growing wheat.

I am, Dear Sir,
Yours, very truly,
W. O. CARTER.

WE notice that the Railway Depatment has not relaxed the stringency of certain regulations respecting the travelling Native public. A case came under our own observation yesterday, in which the wife of a Native Missionary in the Transkei coming from Lovedale, was taking her passage by the morning train to Dohne. Having arrived on the previous evening she barely managed to find accommodation in town, as hotels do not take " Natives," however respectable. In the morning she proceeded with a boy with whom she was travelling, to the local station to find she could not secure a ticket without a piece of Government paper certifying that she was free from small-pox; there being no train leaving for the up-country stations until this morning she had to return to her scanty accommodation to reflect on the unpardonable sin of being black. It is these petty annoyances that serve as fuel to the dissatisfaction of these people with Colonial rule. Everybody knows that thus far school natives have been singularly free from small-pox. It is the bane of Government officials in this country to be unable to discriminate, and that the wife of a Native Minister must be swept aside into the nondescript crowd which is conveniently labelled with the term "Blanket." And perhaps the worst of

it is that no public notice was ever given these people of the existence of these heart-rending regulations.

THE Transkeian Bills have been relegated to a Select Committee, consisting of Mr. I'pington, Mr. J. A. de Wet, Sir T. Scanlen, Mr. Sauer, Mr. Innes, Mr. Laing, and Mr. Du Preez. And our knowlede of the views of the majority of these gentlemen enable us to feel no anxiety for the form the Bills may be in on emerging, if they ever will, at all events this Session. The debates have shown that while the Bills gave to Natives
the useless toy of Native Council, they were depriving them of the Franchise by a side-wind ; for though it is not actually said that Natives may not vote for parliamentary representatives, it is expressly stated in the proviso constituting the Native Council that Natives paying |hut-tax shall vote for the Council and those who vote for the Council have no right to vote for parliamentary representatives. Under the Transkeian tenure of land Natives can only pay hut-tax. These are serious defects, which, we trust, the Committee will remedy.

THE Pass Bill has, as our readers will observe in our Native columns, been withdrawn for the obvious reason that it was a measure calculated, as Mr. De Wet correctly stated, "to disturb the Native mind." Under the guise of classifying the Natives to recommend it for the acceptance of those who are against the unnecessary oppression of the Natives, it had provisions which would have operated in a manner that would not have permitted the Natives' " breathing God's air" anywhere else, than in durance vile, as Mr. Leonard put it if they had no Government paper on their persons. The measure as published had already begun to alarm the Natives and its withdrawal was most opportune. We must, however, also also record our protest against Mr. De Wet's statement that the Press were disturbing the Natives. We have even been spotted by our Cape Town contemporary, the *Cape Argus,* as perhaps the paper alluded to by Mr. De Wet. The *Cape Argus* has, however, done us the justice to state that far from embarrassing the Secretary for Native Affairs we have, on the contrary " even gone out of our way to speak well of him." In speaking well of Mr. De Wet we have been impelled by a sense if duty. As long as he pursues the policy of Mr. Sauer of guarding against the unnecessary irritation of the Natives he will ever be spoken well of by us, and be even supported, but when he appears to deviate from the line of
justice to follow' a line of action that we believe the country will regret hereafter he will be warned by us. We have followed that line of conduct in regard to the Transkeian and the Pass Bills.

CORRESPONDENCE.

EXTRAORDINARY REVELATIONS.

I concur with one who said, " The statement made by Dr. Stewart, of Lovedale, is a very serious one to all Natives who have received a classical education, especially to those who have received that
education at Lovedale." Namely: "In the Native mind classics produce positive evil. Classical education at present has been a failure—certainly for the mass of the Native people in their present state."

With all respect to Dr. Stewart, who holds a very honourable position in this country, I submit that this statement is not only unfair and unjust but very incorrect. Yes, 1 go further and say it is a *suppressio veri et suggessio falsi.* I am saying this advisedly, believing that I shall be able to prove by positive and indisputable facts that, all things being equal, classics instead of producing positive evil have produced positive good—instead of being a failure have been a success, and lastly, that no mass of Natives ever studied classics at Lovedale.

Before going into the facts of this question I would like to state that I, as well as others who have been educated at Lovedale, would like to refrain from saying anything which would tend to shake the confidence they have in those who educated them. But this statement is not only unfair and unwarranted by circumstances, but so serious against those who have already received this classical education at Lovedale, and so fatal to students who now and shall here-after study there—that at the strength of it they are prevented from competing in the Cape University examinations. And therefore this being the case we are in duty bound to seek for redress. But where must we seek for this redress? From the public. And how must we seek for it?

bringing the real facts of this important question before the public, so that the public with the facts before it may be able to find the truth. I would also add that this statement, emanating from an authority like Dr. Stewart, will no doubt mislead many who are not conversant with the real facts of this question. But I would like to remind all those who may perhaps assent to it too readily that in the
literary, civil, as well as ecclesiastical history t his is often the weakness of many great men in all ages, namely, either to act *ultra vires, or* to say things which they ought not to have said, and thereby either wreck their own lives or the labours of their efforts, and lose the confidence of their supporters. Take, for instance, the case of Moses of old, who having been commanded to strike the rock once, either from being too zealous or from a strong desire to do good, struck the rock twice, and thereby forfeited the right of reaching the promised land. Further, we find in the lives of such men as Cola di Rienzi, Jonathan Swift, Thomas Wolsey, and others up to the present day, the same mistake.

I entered Lovedale about the year 1864. I there found a large number of boys, amongst whom there were Native students who had already been there for at least upwards of six or eight years, and
who were still pushing on their studies without any intention at all to leave the Institution in a short period. These were Gway Tyamzashe, now the Rev. Gway Tyamzashe, Kimberley; Petex- Mpinda, now the Rev. Peter Mpinda; the late John Ntsikana, a man who laboured in the Mission field to the very last; William Kobe Ntsikana, now schoolmaster for
many vears at Perie Mission station; Nkohla Falati, now schoolmaster, St. Marks; and Mnyaka Ntozini, now schoolmaster, Transkei. Amongst the largem number referred to, the above-named individuals were the only Native students studying classics. Now, I want to know what positive evil and failure have classics produced in the case of each of these men, and further what mass of Natives was at this particular time studying classics?

Sometime after my arrival some Natives again entered classics. Every one of these had already been at Lovedale for at least upwards of five and six years, with perhaps one exception. These were Elijah
Makiwane, now the Rev. Eiijah Makiwane; James Van Rooyen, now the Rev. James Van Rooyen ; William Seti, now under Government appointment as clerk and interpreter to the Resident Magistrate, Tamacha; Samuel Mzimba, now under Government appointment as clerk and interpreter to the Resident Magistrate, Alice; Joseph Moss, now under Government appointment as interpreter to the High and Special Courts of Griqualand West, Kimberley; Philip Tonyela and John Nyoka, Magistrate's interpreter,
Fort Peddie; and C. Ntozini, printer, Kimberley. The above-named persons were about the only Natives studying classics at this particular time.

Now, I want to know what positive evil and failure have classics produced in the case of each of these men, and further, what mass of Natives was at this particular time studying classics ?

About the year 1868 some Natives again entered classics, who were also a considerable period in the Institution. These were Andrew Gontshi, now enrolled agent-at-law, Transkei; the late Rev. Daniel Gezani; John Knox Bokwe, of Lovedale; W. A. Soga, now in Scotland studying medicine, and a few others. Now, I want to know what positive evil and failure classics produced in these instances, and further what mass of Natives was at this particular time studying
classics ?

Subsequent to this we have on our side the Revs. Pambani Mzimba, Walter Rubusana, Simon Sihlali, and Timothy Van Rooyen, also Isaac Wauchope, interpreter to the Resident Magistrate, Port Elizabeth,
and others. Here let me add that previous to 1864 we have on our side the Rev. Nicolas Goezar, of Port Elizabeth, Sizani Pondo, now or lately a schoolmaster,
Transkei, Govan Koboka, of Lovedale, William Daniel, now schoolmaster, Transkei, Pato Ntlonga, now interpreter at Komgha; and the late Lucas Burn,
a printer, and one of the finest students Lovedale ever had. Now, I want to know what positive evil and failure classics produced in these instances, and what mass was at these particular periods studying classics?

I believe, I have now in the main conclusively disproved the force of Dr. Stewart's statement. And although he is in a better position than myself, as to
the exact dates, numbers, and names of individuals who have received their education at Lovedale, he being in possession of the statistics of the said Institution ; yet still I can safely say, that he shall not
be able, materially to substantiate the truth of the statement.

In conclusion I would like to state, that the inference to be drawn from this statement is that Dr. Stewart proceeds upon this assumption viz. That the case of the European is not only the one and the same, but exactly on the same footing as that of the Native; *i.e.,* that ordinary circumstances which would improve a European would also improve a native. From this I beg to differ and say, that the case of the European is entirely on a different footing from that of the native. The European has this material and indisputable advantange, *i.e.* of the
English Language being his own. For although the English Language is a complication of other Languages, these complications are adopted, and constitute now what we call the English Language. And the European starts with these complications as complications of his own language from the very cradle. But the native is labouring under the disadvantage of being a foreigner to the English Language, and must certainly in the main acquire it solely through the medium of books. And therefore can it fairly, satisfactorily and beyond all reasonable doubt be said, that the knowledge of *classics* which would certainly enable him with ease to grapple with those high and scientifical English
terms is unnecessary for him—certainly not in every case.

There is also at the strength of this statement a strong tendency to interfere with that something indispensible to man, known as *permissive will or man's free agency.* This consists in each one acting
in every individual case, and on the whole as he pleases, that is, according to the dispositions and desires of his heart, and according *io* the view which his reason takes in the case. From this it is
evident that anything directly contrary to man's free agency is fatal either to redeem or to improve him, and anything indirectly contrary to man's free agency is also fatal to improve him under ordinary circumstances which would improve him if he was a free agent. And I take it, that when men are pre-
vented from studying classics if they choose to do so, that that is a sufficient interference with their free agency, and that that is creating, changing, and replacing by human agencies of a man's real despositions and desires. This then should not be the case, as the duty of the educator is in the main solely that of assisting and improving man and not to interfere with his vocation.

The education should be exactly in the position of a Carrier who buys a span of oxen just broken in. The carrier, after satisfying himself as to these oxen
being sound, he then takes and yokes them as they come, and let them pull a light loaded waggon. He then sits in the front part of the waggon, and there
earnestly and attentively watches with skill the natural movements and willingness of each of these oxen. And from this examination having arrived at a certain conclusion, he immediately stops the waggon and arranges these oxen now according to their natural movements and willingness to do the work, and then assist and improve them as a span. The educator should in the same way calmly, earnestly, attentively, closely, skillfully and cautiously watch the natural bents of the brains and willingness of each of his men, and then assist and improve them accordingly.

LOVED ALIAN.

Kimberley, 1st June 1885.