IMVO ZABANTSUNDU

IPEPA LAMAX0SA LEVEKI ZONKE.

(NATIVE OPINION).

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, JULY 1, 1885. [No. 35.

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 no Queenstown.
Akusakubako kubambezeleka ekulayisheni amalahle nasekuwatuleni e Komani.
Indlela yenqwelo intle yonke isagudiswa ngokunye.
Inani yi nayipeni (9d.) ngekulu.

G. WHITAKER,

Isebe elitengisa; nentwana ezincinane,

Kwivenkile ebisakuba yeka Magiligana (McGKEGOKS)

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfu- tshane, Neze Nkomo, Nempondo, enika amaxabiso adluliseleyo.

Uhlala enento enenzi yentwana ezinjengo zi-ti, swekile, kofu nja'lo, njalo

INGUBO, IKELEKO, IPRINTI,

Ipuluwa nezikali,

Ingcawa, Amafelane, Ikeleko Zokulala.

Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu aba-ntsuudu.

Yonke impahla idla amaxabiso

,G. MUSGROVE,

OTENCISA IMPAHLA ETSHIPU YENDLU,

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

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, lakweli,

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, ngokwenjenja- lo ke_ sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa nge- nto esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

IZISULU_! IZISULU!

J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

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

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

W. 0. CARTER & CO.,

Ncedani ngokupaula kaku- hle ukuba uhlobo olutsha

OLULUNCILEYO APA LWE SEPA.

lubuye Iwafika

Isitena yi Gd.

Yeyona Sepa intle kulomzi.

Itshipu, isitena Esikulu sidla 6d. kupela.

Inokufunyanwa kwa " KARTAR " apa.

W. 0. CARTER & Co.
Maclean Square,
E-QONCE.

W. BOTTRILL,

Umsiki Wentlobo zonke zengubo,
Ukangelene ne Town Hall,
E-QONCE .
Ngoyena misiki utshipu kulomzi.

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

ANDREW GONTSHI,

Umteteleli ematyaleni,
TRANSKEI

I- Ofisi—e-NGQAMAKWE.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitora esinga 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 ngentc ezinjengokutya.

Impahla zamkehva nguye azitumele kuma-calana onke e-Koloni.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi,
WEMVUMELANO,
Umanani Weziqiniselo

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

Igqugula elipete Isiqingata lase Qonce.

Ukuhanjiswa kwe zileyi endle-leni yenqwelo.

KUYAZISWA ngenxa yesonakaliso esihla ngokubambisa izileyi endleleni ye-nqwelo ukuba bonke abantu abayakuti emva kwesi saziso bafunyanwe behambisa izileyi endleleni yenqwelo bakupatwa ngomteto.

Ngomyalelo,
H. T. FULLER,
Unobala.

Kwi Ofisi yegqugula,
E-Qonce, June 18, 1885.

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo 2onke, Enjengeyomhlaba, Nomteto, Namafa,

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

Lomsebenzi wauqala ngo 1878.

UYAZIWA. AKUFUNEKI KUZINCOMA

Amafa, Ingqeshiso, Iminqopiso nokwananwa kwezi qiniselo zomhlaba—yonke lemicimbi yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

KUBABALELI.

U REV. ELIJAH MAKIWANE ucela ababaleli bake ukuba bangabisazitu- mela kwa Tsolo incwadi, kodwa kwikaya lake elidala, Macfarlane, near Alice.

Impahla Ebiweyo

KUBIWE ngomhla wa-20 May Inkomo ezintandatu zoblobo, kumhlambi omninzi e Tyolomnqa. Zonke zinomtshiso ongu W, kwinyonga yasekunene.

1 1MAZI ENKONE emnyama emhlope esiswini.

1 1MAZI EMNYAMA emitiyo.

IMAZI EMNYAMA.

1 USAPOKAZI OLUMNYAMA.

1 EZINYE ENGATI ZENTSAPOKAZI

2 zonke zitshiswe W kwinyonga yasekunene.

Ubani oyaku ndilandisa ezinkomo uyaka vuzwa kakuhle ngogama lingezantsi.

THOS. H. WARREN,
Etyolomnqa.

BONISANI.

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

INKABI emtuqwa, inequma elubilweni; cipu kweyokuneni indlebe ngemva.

INKABI emnyama; etiwe gqwizi ngasemva, kwe yokuneni indlebe.

INKABI emnyama; itiwe nqum pezuluindlebe kweyokunene, yatiwa riwu kweyase kohlo ngemva; inexarele enqineni ayijiyile kodwa, inesilonda entsalwaneni. Ote wandilandisa wovuzwa kanobom.

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

NDIYAZISA ngenkwenkwana ecolweyo eti iyeyase James Town. Igama ngu THOM ka DYAN AYL

Ofanisayo woza kum apa e Tunxe.

S. FOLI,
Henderson. 26th June. 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

Kanipe Umkondo

NDIFUNA umnakwetu ukumva apo akona, Igama lake ngu JACOB MNKONYENI, elesi xosa, ngu MDANDALAZA ebefuda ese ZITAPILE ema BELENI ngase ALVANI (Aliwal North), ndicela ke kumanene nama nenekazi elocala, andilandi se, kuni nonke mpi yase Gqili.

Ndim,
SANAH MATSHAYA,
Intombi ka Mnkonyeni.
Qugqwala, 29th June, 1885.

BONISANI

Amahashe Alahlekileyo

KULAHLEKE e-Mgqwakwebe ngolwesi-Tatu (24th June) amahashe amabini.

Inkabi etnfusa etshiswe igama elingu M enyongeni. Ubudala balo bukwiminyaka emihlanu. Nenkabi egwangqa. Ubuya bude iyakuba nesilonda sokunzinyatela esihlahleni sangapambili. Ondilandisileyo ndomruma.

J. TENGO-JABAVU.
Imvo Office, King William's Town,
20th June, 1885.

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.

Iveki,

IPEPA lase Dikeni libika ukuba ingqakaqa iya isanda kwesositili. Umpati welali u Mr. B. Green uti sebelishumi linantatu abantu abafayo kwa Gaga—ngabantwana ikakulu. Kwifama ka Mr. Moss, Egwali babini abantu abehliweyo. Imigudu yokubabeka nxamnye abafayo iyenziwa.

SESIBUYA sisiva ngezokubalela kwakona. Inkomo zase Gqunube sezisela e Kubusi. Abahlambi boboya basemi e Qonce. Seloko noko itemba liko lokungati lizakuna,

INGWEVU enkulu yase Skotilani, u Rev. Dr. Somerville, isekwelama Grike apo ihambisa intlanganiso zemvuselelo. Wamnke-Iwe kakuhle e Thessaly nase Larissa.

UDABA olufike e Aliwal ngolwesi-Ne lolo-knba u Colonel Clarke ubetumele amapolisa ukuba aye kuvala inkati ekwisitili sika Bereng, kodwa Abesutu abafumene sebexobile, babeta amapolisa abnya umva.

IPEPA lase Mtata liti kuko inteto yokuba u Mr. H. T. Tamplin uyakucelwa ukuba abe ngomnye wamalungu apesheya kwe Nciba ukuba umteto omtsha onika igunya lokuba nabelo batumele amalungu e Palamente upumele.

NGOSIZI sivakalisa umbiko wokububa kwentombi enkulu ka Rev. S. Gudula edlule ngo Mgqibelo e Qugqwala. Umfikazi u Miss Dorcas Gudula ubeselenexesha egula. Sivakalisa uvelwano Iwetu olushushu neso sicaka se-Nkosi esimana ukuhlelwa zinxwaleko ngendlela ezininzi ngezimini.

ELASE Dikeni liti badlule kumashumi amatatu abababanjwa entolongweni yalomzi.

INGQAKAQA isaqumise ngakunye kwa Gaga ngase Dikeni.

ULAULO Iwa Pesheya lucebisa i Natal ukuba ingalutabateli pezu kwamandla ayo ulaulo lokuzipata ngokwayo.

KUVAKALA ukuba ingqakaqa iseko e Burg'nersdorp. Batandatu kwimpi emhlope abafayo. Kwifama ye Bulu elingu Botha kufa isixenxe sipela.

NGEVEKI engapaya kungene kwityalike yama Bulu amabedengu atabata imali zeminikelo kwakunye nezamapepa. Kubanjwe amadodana amabini antsundu ngokuranelwa.

KUVAKALA ukuba ngezimvula zisand' ukuna, kuhle isihelegu kwintaba ze Snewuberera, e Nyati, kwelangapakati. Indoda nomfazi wayo nabantwana ababini bafe yingqele kwasinda usana lodwa. Indoda ifunyenwe ilele ze mganyana elusatsheni. Usana Iwalubelekiwe. Kufunyenwe izinja zabo ezaka zadla emzinieni wonina, sezi fana nezasendle

EZOKUBUBA kuka William Bobi Tshona' obeyititshala yase Rabe e Bofolo, kuyabikwa. Ububе ngo 12 June. Ingelosi yokufa iyahamba kukalokunje.

NGO 24 June kwafika e Mafikeng, kwela Bahlambeli iqela la Besutu lisiti lifuna umhlaba kuba elase Lusutu lixinene.

KUMANA kubako amaqela atile abantu ate roqo ngokungena kwelika Gassitsiwe, lipuma e Transvaal. Lomnumzana uyakalaza ngalonxa.

NGEZIVEKI zimbini umsebenzi e Dayimani ngati umana ukubako; mbangi yoko kute. ngwa kakuhle kwazo.

IMPI yabapangi itshayele zonke inkomo zika Rev. Mr. Dahl umfundisi wase Norway okwa Zulu omi e Mhlatuzi kwakunye nezabantu besikolo.

NGONHLA we Cawa 21 June e Pendleburg kwelipesheya kwadutyulwa ngengozi kwindawo ekumbiwa kuyo amalahle kwafa abantu aba 161.

UCINGO oselumi kwela Bahlambeli lukwimayile zikwi 346.

NGAZO ezintsuku ingquva ezimbini zamagwangqa ebezingababanjwa e Freyburg kwela Bahlambeli zifunyenwe ngumgcini ntolongo zibaleka, zasezimkumbula, zampata gadalala. Zibuye kodwa zabanjwa.

NGE Cawa edlulileyo kubanjwe indodana evela kwelipezuln kwisikolo sakwa Buluneli efunyenwe inxibe ngokwamankazana. Kute kuba ayinandevu kwanqaba ukuyahlula kumtinjana ebipakati kwawo. Kuvakala ukuba inexesha elide inxiba ingubo ezo. Asikayazi into ebiyisekelezile ngokwenjenjalo.

AMAPEPA apesheya asand'ukufika abika ukububa komntakwabo Captain Blyth, ongu —Captain D'Urban Blyth.

AMAJONI ase France akwesiqiti simelene neli letu kutiwa yi Madagascar, enziwa maninzi ngakumbi ngokutunyelwa kwamanye anga 3000.

I INJINI yokuqala iliwele i Gqili ngolwesi-Tatu Iweveki edlulileyo.

NGOKUTOBELA isicelo sama Bulu esingeniswe ngu Mr. Venter, i Palamente igqibe kwelokuba ingxelo apa yomhloli zikolo owabubayo u Mr. Donald Ross, M.A., ishicilelwe ngokwesi Bulu amanye amanene anjengo Mr. Rose-Innes ate kwaneka Dr. Dale mayeyenjiwenjalo.

I JAMANI elingu Hempel lizinikele kumantyi walapa ngokusuke lidubule Umxosa obeye kuba ngo 23 June. Uhlwaya waluhloma ngasemva. Akubonakali ukuba kuke kwako mizamo yanto. Igusha ubeseleyibulele. U Hempel uzimele nge £750 ukuze abuye avele ematyaleni.

IMVO ZABANTSUNDU

NGOLWESI-TATU, JULY 1, 1885.

UKWAPULWA KWEDINGA.

INDAWO yokokuba u Rulumeni engancedisanga ukuba Isikolo sase Cumgce, ema-Mpondweni sifumane uncedo e Palamente iya kukangelwa luluntu ukuba ikukwapula idinga. Akuko bani ungat' i Palamente inemfanelo yokuba yabele indawo ezingapaya kwemida ye Koloni imali yakomkulu. Nakubeni kunjalo, bekungabafanele abalauli ukuba bamise esi sizatu, kuba ikwangabo abacela imali kwi Palamente yokuxasa ukuhanjiswa komsebenzi kwindawo ezinjenge Upington ekwelipezulu ngase Hopetown pesheya kwe Ggqili, ne Mount Ayliff ekwelama Xesibe—zombini zindawo ezingapaya kwalemida. Lenteto inokubekiswa kwi Palamente ebaxasayo abalauli kwinto zoluhlobo. "Ibali lonke lesisikolo libala elimnyama kuyo yonke ihambiso ka Rulumeni ngakubantu abantsundu. Wati kwamzuzu u Rulumeni akubona ixabiso lokufundisa abantsundu—ixabiso elipatelele ekubahlambululeni wabehle wabanikela uncedo entweni zemfundo. Oluncedo Iwaveliswa ngu Sir JOHN HERSCHEL, Iwabiwa ngumfi u Dr. ROSE-INNES owandulela u Dr. DALE, ukuzeke elitshawe silikankanye ekugqibeleni lisasaze uncedo olo kuyo yonke impi emnyama. Ngoloncedo ke ontsundu uyinto ayiyo namhla entweni zokukanya; asiyazi into ayakuba yiyo emva kweminyaka emashumi mahlanu. Lude oluncedo Iwapatelela nasema Mpondweni kwindawo ezinjengoma Cumgce, nase Mfundisweni. Into leyoke ibange ukuba u Rev J. S. MORRIS, acinge ngokwaka isikolo ' esikulu esinjengezi zase Dikeni nase Mgwali ukuze ukukanya kukauleze ukwanda. Esazike ukuba kunqabile ukusihambisa isikolo solohlobo ngapandle koncedo Iwakwa Rulumeni u Mr. MORRIS ubalele ku Dr DALE " ecela ukuba maze siti saku-" vulwa isikolo eso sifumane uncedo " kwa Rulumeni njengezase Mgwa-" li, Emtata nezinye." Site sakufika isicelo eso u Dr. DALE wasibeka pambi ko Rulumeni ote yena wamnika igunya lokuba amazise u Mr. MORRIS ukuba uncedo wolunikwa zakugqitywa izakiwo. Enelidinga ke u Mr. MORRIS usinge ku NQWILISO wambonisa into zokulunga eziyakudalwa kukuba isikolo solohlobo sime elizweni lake, nokuba isikolo esinjalo sinokuma kuba u Rulumeni seletembise uncedo olunjalo. Ite yakubonakala lento kuye wayitabatela pezulu u NQWILISO, watsho wabeta amashumi omatatu enkomo ebuhlanti. Ulandele umzi wonke, ngexeshana elingepi inkomo zafikelela kwelinani likulu le 1,084, zakwi 190 ezingamadinga. Siqaliwe ke isiseko sendlu eyayiyakudla £5000. Lonke elixesha akukonto yoyikelweyo. Ite kodwa indawo yoncedo yakubekwa pambi kwe Pelamente ngo 1883 ayavunyelwa. Ngo 1884 u Mr. MORRIS wenze umtandazo kwi Palamente ete yavuma ukusipulapula isicelo sake; yamnika £500. Ngalonyaka imali ekwi £230 ekubonakalayo ukuba i ibekwe pambi kwe Palamente ngemvume ka Rulumeni ayivunyelwanga ngenxa yokuba ete u Mr. SPRIGG abanakuyimela kuba iyeyendawo engapaya kwemida ye Koloni. Akususi nto okokuba imali le yayidingwe ngu Sir THOMAS SCANLEN. Kwingqondo zama Mpondo nabamnyama ngu Rulumeni omnye ; lo wapule idinga : ngu Rulumeni womntu omhlope. Yinto emdaka kunene le yenziwa ngu Rulumeni wetu, kuba iyakubanga ilizwi lake lingatenjwa kakuhle ngama Mpondo. U Mr. DE WET, Umpatiswa Micimbi Yabantsundu wenjenje ukuhlekisa ngalomcimbi " eyake " inkolo yeyokuba nokuba bebeya " kusihluta esisikolo imali yoluhlobo amaxesha amashumi mabini ibingasakuba ntoyanto leyo ku "NQWILISO;" lento uyitete engazalisanga ukucinga, sisatsho tina; kuba bekungenakwenzeka ukuba isakiwo esingaka, sime sisikumbuzo sokukanya, ze kanti asiteti nto kuma Mpondo, Siqinisekile tina ukuba i Palamente ayisakuvuma ukulizalisa idinga le Rulumeni esasakiwo sihle, esingasakusetyenziswa namhla, siyakuma apo sisikumbuzo sohlobo lokungawazalisi amadinga ake u Rulumeni womntu omhlope. Abo bangavunyelwayo zintliziyo ukuba bayirole imali leyo, ngokuba elama Npondo linge koloni bebengazimela ngenteto ka Mr. Advocate ROSE-INNES ate kuyo imali leyo bayirola njengombulelo ku Mr. MORRIS no NQWILISO abati ngo 1880 bakulula u Mr. WELSH evalelwe ngama Mpondomse. Sidaniswe kunene vihambiso ve Palamente malungana nalomcimbi.

Amanqaku.

LENTETO yamadoda abalulekileyo sitili siy alelwe ukuba siyifumanele indawo :—

Siyayibulela inteto eyenziwe yindlu engapantsi malungana nalento yepasi, ebonakeleyo kwi *Mvo Zabantsundu.* Sibulela u Scanlen no Leonard no Sauer no De Wet ngenteto zabo zokubuyisa ngomva umteto wepasi. Siyabona ukuba lamadoda ayakwazi ukuvela umntu wolunye uhlanga okonze pantsi kwawo. Unyanisile u Scanlen ukuti ipasi le bubukoboka; asinguwo umteto obufanele i Government esekukanyeni. Siyabona okokuba lamadoda anengqondo enkulu ukuqonda into elungileyo kwengalungileyo kulendawo ati ipasi ayinqumli busela. Abantu abebayo abakatali yincwadi. Amasela ahamba ebusuku, aze impahla emini aziyeke zidle egameni paya aye wona epakati kwabantu. Amasela awafuni ncwadi. Ipasi ibulala abantu abalungileyo. Lomntu wacinga ipasi wanikwa iqinga ngu Satana lokukataza abantu abangebiyo kuba ngabo abahamba emini. Nokuba lomteto ube wenziwe ubungasayikuza wema, akuko mntu ubeyakusoloko epata incwadi ka Rulumeni iijengokuba ebetshilo u Sauer. Bebeya kufakwa ezintolongweni kupela. Umteto bekuyakusinqabela ukuwenza ngokukodwa abafundisi otitshala nabantu abapete imisebenzi yokukanya. Sibulela amadoda asikulule ebukobokeni, inga into yepasi ingeze ibuye ivuswe. Siyayidela kakulu inteto ka Bokolo, no Maranti, no Ayliff. Lawo manene, mhlaimbi awayicinganga kakulu indawo yokuba ifama za Mabulu azihanjwa mntu nonencwadi. Akafuneki umntu nonencwadi kwifama za Mabulu into eyayo lisela lodwa elihamba ebusuku, nezicaka zawo. Amabulu mawayekeke ukusiqesha. Enye indawo sinosizi ukubona Amabulu ebonisa ucaso olungaka kubantu abantsundu. Inkosi u Ebden ibinyanisile ukuti ubusela buko kwindawo zonke. E Cumakala i Bulu leba ihashe layakubanjwa e Mpolu. Umntu omhlope ube inkabi e Monti zazakubaniwa e Qonce, umntu omhlope weba inkabi zika Baugani ezi 16 e Ngqushwa waza kuzitengisa e Qonce apa. Lento isikumbuza eyemipu. Akuko nto iyakunika uluvo olubi njengokuba abantu abamkonza u Rulumeni ixesha elide bahanjiswe ngobubukoboka. Olu luluvo Iwetu. Indlela yokuncipisa ubusela mayize kubuzwa kuti. Umteto wepasi awuzanga wabako kwabantsundu nakwabamhlope emvelweni.

ABANTSUNDU

ELASE Monti i *Dispatch* lenza lamanqaku mayelana nokubandezeleka kwabantu yindlala kweso sitili sayo: " amakulu empi emnyama kwesisitili alambile- U Mr. Sprigg usati akakazi ukuba sebeswele kanye. Kakade oloncedo luyakubanjwa de kubiwe inkomo zokugqibela zamafama. Yinto ebifanele ukuyekelelwa na leyo ? Asitsho tina. U Rulumeni usakubuya eye ngayo lento. Akufuneki ukuba ubani azikataze ngokulima umbona, kuba eyakuvunelwa ngama-Xosa, de abe uzimisele ukulala nompu imihla nezolo.

U MR. HARRY MTOMBENI wenze isicelo, ngo 25 June, sokuba awuvulelwe abe ligqweta (umteteleli ematyaleni) pambi kwemantyi yase Komani. Into embangela ukuba atabate elibakala uti kukuba abantu bakowabo abantsundu bedliwa ngamagqweta amhlope, engenakulingenisa omnyama ityala ngapandle kokuba adlele iponti ngantlanu kuye eshumini. Amagqweta amhlope asuke onke akucasa ukungeniswa kwake. Izizatu zokwenjenjalo kwawo ezinye ziyacubula. Ati,

" malungana nalo ucela lendawo singa singavakalisa incaso yetu yento yokuba kungeniswe kwimbeko yokutetelela umntu onesimilo esinjengesalo, ongasakuwunika isidima umsebenzi wobugqweta, noyakwanyanyeka kwamanye amagqweta."

U MR. E. GARCIA, umantyi wakwa Komani wenjenje ukuwugqiba lomcimbi: isiqendu sa 36 salomteto, siti kungomteto ukuba umantyi amise abapenduleli basematyaleni abantu abanobudala obaneleyo abanezimilo abayakuti bayirole imali yokungena efunekayo.' Uyakuvuyiswa kunene kukuba abantsundu abafundileyo nababekekileyo abanezimilo batabate indawo ezinjengale ayicelayo u Mr. Mtombeni, kuba yena akaboni salelo ngenxa yokuba umntu esuke wanebala elimnyama uxuba angayinikwa indawo leyo, xa ayifaneleyo ngemfundo. Kwala ntonina Ukuba ontsundu angazixelengeli isonka ngomsebenzi abapile ngawo nabazalwana bake abamhlope. Wanelisekile yena Ukuba amapepa esimilo ewafumene u Mr. Mtombeni ku Rev. Mr. Jones no Mr. Jeffries axela inyaniso: ndawana ayibonayo yileyo itiwe bandlakanya ngu Mr. Webb no Mr. Bell yokuba i Palamente isaxoxa indawo yoKulicuta isango lokungena ebugqweteni. Njengokuba lomcimbi uyaKugqitywa pakati Kweveki ezimbalwa, ucinga ukuba, amatyala ayakuba ayalungisa ukuba umcimbi lo ake awulindisele isigqibo eso se Palamente. Angabuye afike Ke u Mr. Mtombeni asindulule kwakona isicelo saKe. Makaqonde u Mr. Mtombeni ukuba akatyalwa. Into elindelweyo sisigqibo se Palamente Kulomcimbi."

U MR. GARCIA ngomnye womantyi abalungileyo abangeze boyikelwa nakumcimbi ati omnyama abambane nompopo. Sikolwa ngokuzeleyo ukuba uteta intliziyo yase Kwindawo yokuba omnyama as'ebenzise imfundo yase. Si- sati tina ute gqwididi malungana noku- pulapula abacasi baka Mr. Mtombeni malungana nokulindwa Kwesigqibo se Palamente. Ngesikolwa ukuba u Mr. Garcia ubehambise umteto lowo ub'upa- mbi Kwake akaziyekelela ukuba akukuliswe yindawo yento esaza Kuyenza i Palamente. Kukwi Palamente ngo- Kwayo ukuyikaulezisa imiteto xa ibona abantu bengxamele ukuyipamba. UKU- ba u Mr. Garcia ulungisile Kwisigqibo sake yinina ukuba amasela e Dayimani ekutiwa maninzi e Kapa angabanjwa ngokuba i Palamente izakumisa umteto omtsha oyakudubula ekucitweni kwawo? Makaykwe no Mr. Mtombeni asebenze bungekafiki ubusuku.

Isikula Base Cumgce.

Ite (ngo 19 June) xa i Palamente ibihambisa umcimbi wokunikela u Rulumeni igunya lokuhlaula imali yezikula ngalonyaka ozayo kwabako lengxoxo malungana nesikolo sase Cumgce, ema Mpodwneni, ekutiwa yi Buntingv ??? esi tion:—

U MR. SPRIGG ute ngendawo yokuba ixabiso eliyi £350 ebelibekelwe ukunceda isikolo sase Buntingville (imali equka £30 yase Mfundisweni ne £20 yase Rode) uke wayikangelisa into leyo, wafumana okunene ixabiso ukuba elo malingarolwa, ngokuba elama Mpondo lingepantsi kolaulo Iwe Koloni. Elixabiso ngonyaka odluleyo labekwa pambi kwebandla ngenxa yedinga elalite lenziwa ngenxa engapambili lulaulo luka Sir T. Scanlen.

U MR. FULLER ute uyatemba ukuba lemali ayisakufumane ibanjwe.

U MR. JONES, wase Bayi, uwe kwakwelo wati, lemali mayingabisabanjwa ngokukodwa ibiselitenje yabekwa pambi kwebandla.

U MR. WALKER ute mabakumbule ukuba ezizikolo zimi emhlabeni ka Nqwiliso, itshawe eseloko laba nobubele kule Koloni nakuba inkosi u Mqikela seloko ibungqabalala. Olwake uluvo lolokuba lihlazo ukuba balitshitshise itemba.

U MR. OHLSSON uvumelene no Mr. Jones.

U MR. STIGANT walate ukuba lemali icelelwa i Rode ayinakubizwa ngelokuba lidinga kuba ibingeko ngapambili. Akunakwenzeka ukuba ingaba ipambi kwebandla nje kungemposiso.

U MR. MERRIMAN ute yena akangqinelani nalemali ifunelwa i Cumgce ngendawo yokuba isema Mpondweni. Imali ebesiyinikela e Mfundisweni kwakudala mayinganqunyanyiswa yona.

. U MR WALKER ute knngenxa yokuba i Cumgce lisemhlabeni ka Nqwiliso lento ati yena lemali mayirolwe.

U MR. VENTER (wase Bekesdorp) ute imali yedinga bayirola ngonyaka edlulileyo. La £350 akavumi yena ukuba irolwe. Umfi u Mr. Ross, wati imali erolelwa imfundo yabantsundu iyamoshwa, wati imali eku £20,000 yemfundo yabamnyama yonke iyalahlwa. Makungarolwa mali irolelwa lomcimbi.

U MR. THERON (wase Richmond) ute wayicasa i £500 ngonyaka odlulileyo; nale mali i £350 uyicasile. Ukuba kumele kuko imali erolelwa imfundo mayirelelwe imfundo yentsapo emhlope, ingarolelwa abantsundu.

U MR. A. DU TOIT ute ubengazi yena ukube elama Mpondo lahlulwe kubini njengoko atshoyo u Mr. Walker. Ngonyaka odlulileyo bayirola imali eku £500 kuba kwatiwa abasakuba sacelwa mali yimbi. Yena akacase ukuba imali le irolelwe imfundo. Ukuba ibirolelwa abamnyama nabamhlope abase Koloni apa nge engateti nto. Wala ukuba bapumele ngapandle komda. Nokuba i Cumgce belizele yintsapo emhlope ubeyakwala.

U MR. STIGANT ute imali yanyakenye yenye, ihla pina imposiso malungana nale —imposiso exelwa ngu Mr. Sprigg.

U MR. SPRIGG ute ingxoxo esingetweyo yeyokuba lixolilena ibandla ukumana lirola imali, liyirolela elasema Mpondweni.

U SIR T. SCANLEN ute lemali mayingangqunyanyiswa Ihlungelo kwakuti. Ulaulo olwalonganyelwe ngu Mr. Spring Iwatabata ngamandla izibuko lo Mzimvubu (St.John's). Ngo 18/8 kwa ulaulo Iweli nene Iwamisela imantyi kwelama Xesibe, apo singenamfanelo njengokuba singenayo e Yepnta. Akukudala kakulu Iwati kwa olulaulo Iwamisa u Nqwiliso endaweni ka Mqikela, unanamhla u Nqwiliso seloko enobuhlobo kuti. Abantsundu bangene kwenkulu iudleko ukuzama ukumisa esisikolo, kuba barole £5000 ukusimisa Lento ingati ibonisa indlela abanga abantsundu bangahamba ngayo. Ukuba bunga abantsundu bangaqubela pambili mababakutaze kwinto zoluhlobo. Ukuba esisikolo asiko e Koloni sisemideni ye Koloni, iyakude exesheni ibe yikoloni nayo Ukubake banga elilizwe lingantonye ne Koloni mabaqale ngokubeka nxamnye lemali.

U MR. UPINGTON uyikanyele into yokuba izibuko lo Mzimvubu latatyatwa lulaulo Iuka Mr. Sprigg. Kutiwa ihambiso ka Sir Bartie Frere yagqita emfanelweni. Makabe umhiobo wake u Sir T. Scanlen unga singa pahlwa macala onke ngamagunya amanye amazwe, yena akakolwa yilonto. Into anga angayibona kukuba unxweme lolwandle lube pantsi kokupatwa yi Koloni.

U MR. SAUER ute isaziso sokuqala sokuhluta Umzimvubu sasibalwe ngu Sir Bartie Frere no Mr. Upington. Indawo yonxweme yahanjiswa lulaulo Iwa Pesheya kupela Into etetwe ngu Sir T. Scanlen kukuba lonto yenziwayo yayingafanelekile, yasukake) yabanga ukuba' singahlalelani kakuhle zama Mpondo. Sinemantyi siyarafisa kuma Xesibe pofu asinagunya lokwenjenjalo; kwanjengokuba singenalo ema Mpondweni. Kuko umzi oyi Upington pesheya kwe Gqili kanti noko imali siyayirolela imikosi yetu ekulondawo. Emzuzwini elama Mnondo uyakude libe pantsi kwe Koloni kwa kamsinyane linjalonje liyakugqitisela uku. lunga. Akulungilenake ukukuluno-iselela oko ngokufundisa ababantu ? Akayiqondi into eyenziwe ngu Rulumeni. Lemali ibekwe ngu Rulumeni pambi kwebandla, kanti ngoku nguye oyicacisileyo Kumhlope kuye ukuba lemali lyakuvelisa ukulunga kodwa. Kwesisikolo abantsundu abasakufundiselwa ukubeta ipiyani njengokuba esitsho u Mr. upington, kodwa sesokubafundisela ukuba bazi umsebenzi

U MR. AYLIFF ate besingavani nama Mpondo ngakumbi okuya u Mr. Sauer ebepete imicimbi yabantsundu kunokuba Binjalo kalokunje. Yena unga imali le ingarolwa ukuze ukuma kwetu kuqine kwelozwe. Akusakulunga uknba londlu ingavumi ukuyirola lemali. Imali le incinane kanye masingatshikilelani nama Mpondo ngenxa yayo.

U MR. RHODES utete ngokuba bangabuye batabatele pantsi kwepiko abantsundu. Maluagana nemali ngati kuye akufanelekile ukuba ibanjwe ngoku ekubeni ngapambili bengayibambanga.

U MR. UPINGTON ubonise ukuba aka. ngakuba bayalaula kwelo lipesheya kwe Gqili lento ibalakisi imi kona kungokuba indawo ilungile mayelana nokupila kwemikosi yabo.

Emva kwengxoxo engokumelana ko Rulumeni nama Xesibe ehanjiswe ngu Sir T. Soanlen no, Mr. Sauer no Mr. Upington ate kuyo u Mr. Upington uyakuke ayingenise into leyo ngapambi kokuba i Palamente yahlukane.

U MR. J. A. DE WET ute eyona nto ipambi kwabo yimali eyi £350 yemfundo ema Mpondweni. Amanye amadoda azame uku. bonisa ukuba kayakubanga ingozi ukuyibaimali leyo. Yena ucinga ukuba nokuba bebetabate amaxesha amashumi mabini imali yolohlobo bebengasa konakalisa nento ema Mpondweni. Akasiboni isizatu sokuba bavote imali beyivotela elasema Mpondweni apo kukoyo inkosi ebacasileyo. Yindawo ye Koloni ukuwaknsela ama Xesibe, ngalo lonke ixesha abawakuseleyo akakolwa ukuba kuyakubako bani uwacukumisayo. Zininzi inkosi emdeni wabo nama Mpondo eziti mazitatyatelwe e Koloni.

U MR. INNES ute kuyinyaniso ukuba mabangaweli imida ye Koloni baye kunika izizwe ezingapaya komda imali yezikolo. Kodwa xa barola lemali mabakumbule ukuba ingumbulelo ku Nqwiliso ngokuti akulule u Mr. Welsh owayengqingwe ngama Mpondomse. Lemali iyakuba icitwe kakuhle.

U MR. FULLER ute ukungayiroli lomali kuyaknba yimpato engafanelekileyo ku Mr. Morris kuba ubeseleyitenjisiwe ngu Rulumeni.

U MR. SPRIGG ute kwakuxelwe mhlope ngonyaka odlulileyo uknba lo uyakuba ngunyaka wokugqibela ayakunikwa uncedo u Mr. Morris.

U MR. LEWIS ute xa inkosi itenjiswe ukuba iyakumana ukuncedwa, iyakululindela oloncedo. Esisikula asisiso sokufundisa omnyama into ezipeznlu kodwa sesokumfundisa ukupata umsebenzi.

Lahlulelana ngoluhlobo ibandla, abate mayingarolwa imali leyo ngalamanene :—Messrs. De Waal, De Vos, Scholtz, P. J. Du Toit, Marais, J. I. De Veliers, De Smidt, Rothman, Le Roex, D. De Wet, Des Vages, A. H. Du Toit, Van Heerden, Van der Walt, Van 'Zyl, Oosthuizen, Du Preez, Du Plessis, Joubert, Dempers, Goldschmidt, Theron, Johnson, Van Rensburg, J. A. De Wet, Tudhope, Sprigg, Upington, Venter, Proctor, —32.

Abate mayirolwe .—Messrs. Goch Cornwall, Frost, Sir T. Scanlen, Innes, Sauer, Leonard, Merriman, Walker, Jones, Vintcent, Rudd, Fuller, Dyer, Ohlsson, Wiener, Lewis, Barry, Wood, Ayliff, Crosbie, Warren, Douglass, Stigant.—24.

Asisakufumana luncedo ku Rulumeni kengoko isikolo sase Buntiugville, nesase Mfundisweni nasase Rode

Pesheya Kwe Nciba.

[iVELA KUMBALELI WETU.]

Butterworth, 18 June 1885.

UTYWALA.

Kuko ihotele egqiba usapo oluntsundu ngotywala bomlungu apa. Kute kona ngomhla womboniso nge 26 May ogqiti- leyo kwasekuqondakala kusasa ngelandela- yo imini ukuba utywala bale hotele bubagqibile abantwana babantu abahle, ngokuba bamiswa pambi kwe mantyi, bagwe- tywa nzima. Bute obutywala ngo Mgqi- belo lo ugqitileyo banxilisa umninibo umlungu walonkanti, wabonakala selefi- ka emzini ka Kanyangwa wesika Feltman, wabeta abantu nabaninimzi, basuka bona abantu bayakubika kunyana ka Feltman, owaya kugxota inxila elo. Limangalelwe pambi ko mantyi u Mr. Stanford, wagwe- tywa umlungu, wadliwa iponti ezimbini (£2). U Mr. Stanford ugwebe kakuhle madoda.

UMBONISO.

Nge 26 May umboniso ubemhle kakulu amahashe, inkomo, ibokwe zentlobo-ntlo- bo zabantsundu bezikwelitafa lase Gcuwa. Izilimo zizihle betu, kwabe kuzise namafama la akufupi ase Ntlambe. Izilimo zabantsundu zagqita kude ezinye izinto ebeziko apa, zinqwelo nezipani namagubu omatatu, elokuqala laledolopu le (Butterworth) libetwe ngabelungu na. madodana antsundu ango Alex. Feltman, Enoch Majambe, Mahlaka nabanye beli- fundiswe kakuhle ngu Mr. Dayly Elinye belilela Matshaka ango Jim, nabanye abaduna bevete amatshoba enkomo, bepe- te amarele abo, bemana begwaza pezulu xa libetayo igubu labo, bentyontya ama- 5tfelo. Elesitatu lelesikolo sakwa Feltman, lidlalwa ngama boys akona, awa- funda Ezazulwana. Kwamnandi ngalo- mini.

Ngo May 26 ebusuku kute kanti kuko umlungu otate amadodana amabini awesi sizwe sikwezileyo, waya kuwaseza utywa- la bomlungu suka anxila wona. Wati lomlungu wase Cegcuwana kwelika Mgu- lula wakohlana nawo, akuba ewanxilisile, angxamela ukulala kwezobedi zake zima- tofotofo. Wati akuwagxota amhamba ngamanqindi, ayakulala kuzo, ada afika namadindala belele bona; nase ofisini bati besinxiliswe butywala balomlungu singazi nento tina, bagwetywa 10s. emnye.

ISIKOLO SAMA-MFENGU.

Inkosi zama Mfengu beziye entlanga- niswen yokuyala usapo Iwesikolo sase Blythswood. Kutiwa sihle esosikolo, okunye umnimzana ovela e Scotland umfo onobubele kakulu, yati into elusizi urnfo owayeze kuputuma ama boys ka Edward Bum wase Tsolo, walahlekwa ngamahashe asazi ukuba wawafumanana. Siyamvela tina babantwana babasendle- leni ngexa leholide.

IYEZA LENDLALA.

Nge 12 June 1885 u Captain Blyth C.M.G. ubeteta e Gcuwa nesizwe esiti injenjenje makutengwe ingqolowa, sele- yifunele iyeza. Yoti mhla ifikayo apa e Gcuwa abamagama sebewatumele uku- yifumana, boza kuyitata iziponti ezimbini (£2) ingxowa. lyakubatalwa yakugqi- tywa ukuvunwa. Into esimanga imvu- la ayikabiko apa, into ebonakalayo yimi- moya emikulu ecita izindlu, eminye imi- zi ungati selingamanxiwa, ngokuba kusuke wavela amadlakadlaka engca *enomle.* Umlambo wona i Gcuwa watsha kudala seumi (amadam) izizib a, milanjana isa- balekayo ngasentle zi Zazulwana ne Za- gwityi no Mgagasi. Into ebonakalayo kulomilanjana ngumkence kusasa imihla yonke, asazi ukuba uvela pina ingekonje imvula. Ilizwe lome kakulu betu nengca yalo. Yanga ingcinga ka Captain Blyth ingasikeleleka.

ABALIMI NA BARWEBI.

E-MARKENI

E-QONCE (June 30).

Inkuni, 5/ to 26/ ngeflara Ihabile, 3/ to 4/6 ngekulu Ihabile, eluhlaza, 1/6 to 2/1 ngekulu Itapile ezinyama. 6/1 to 7/7 ngenxowa

Do. eziyimbewu, 3/1 to 3/5 ngekulu

Do. ezintsha, 6/2 to 6/7 ngekulu Umbona, 13/11 to 14/ ngekulu Amazimba, 12/4 to 12/9 ngekulu Ihabile ngenxowa, 14/ ngekulu Umgubo ngenxowa, 16/ ngekulu Amaqanda, 7d to 1/ ngedazini Ibotolo, 2/1 to 3/ ngeponti

E-MONTI (June 30).

Ibotolo, 1/6 to 2/9 ngeponti
Amaqanda, 1/ to 1/9 ngedazini
Ihabile, 2/6 ngekulu Itapile, 10/6 to 20/ ngenxowa Umbona, 10/6 to 11/9 ngekulu Amatanga, 2/ to 3/6 ngedazini Inkuni, 5/ to 10/ ngeflara
Irasi, 9/ ngenxowa

E-KOMANI (June 30).

Ibotolo, 1/7 to 2/ ngeponti Amaqanda, 1/6 to 2/6 ngedazini Amazimba, 30/ ngenxowa Umbona, 24/ ngenxowa Irasi, 14/ to 15/ ngenxowa
Ihabile, 6/ to 6/6 ngekulu Itapile, 8/ to 14/ ngenxowa Umgubo, 12/ to 15/ ngenxowa Inkuni, 26/ to 41/ ngeflara

E-RINI (June 29).

Ibotolo, 1/7 to 2/3 ngeponti Irasi, 13/6 to 14/3 ngenxowa Amaqanda, 1/6 to 2/1 ngedazini Ihabile, 4/3 to 4/9 ngekulu Amazimba, 35/ ngenxowa Umbona 23/6 ngenxowa
Ihabile eyimbewu, 12/ ngenxowa Itapile, 5/6 to 13/ ngekulu Inkuni, 14/ to 28/ ngeflara Ingqolowa 10/5 ngekulu

Native Opinion

WEDNESDAY, JULY 1, 1885.

BAD FAITH.'

HE desertion, by the Government, of the vote for the Buntingville Institution, will be regarded by the public in general as a flagrant breach of faith. No one, we believe, would doubt for a moment the principle that Parliament is not obliged to vote any money for places beyond the borders of the Colony. It came, nevertheless, with questionable grace from a Government which was, at one and the same time, asking Parliament for votes for places beyond the Colony, like Upington, on the Northern Border, and Mount Ayliff, in the Xesibe territory, to desert the Buntingville Educational Vote for the same reasons that they were supporting the votes above alluded to. This argument applies with equal force to the Parliament which supports Ministers in this position.

The whole history of the Buntingville vote forms, however, a dark and ghastly chapter in the story of the transactions of the Government and the Natives. The country, impressed with the important results, both commercial and social, of educating the Natives of this Colony, early embarked on the resolution to expend some money with a view to assist those who were directly engaged in the education of the Natives. Under the wise and beneficent management of Dr. DALE, the scheme of education originally devised by Sir JOHN HERSCHEL, and for a time administered by the late Dr. ROSE-INNES, has gradually extended, and made a marked impression on the Natives of this country. What another fifty years of it will produce, he would be bold indeed who would hazard a prediction. Five or six years ago the scheme, ignoring boundary lines, would seem to have taken root in Pondoland. Parliament assented to grants for Buntingville and Emfundisweni. The fact of these grants having been annually allowed to these schools beyond the border encouraged the Rev. J. S. MORRIS, a missionary to the Pondos, to consider the subject of planting one of these wonderful agencies for disseminating light— an Industrial Institution for Pondoland. Knowing full well, as every missionary engaged in such work must do, how futile it would be to carry on an undertaking of this character without Government assistance, Mr. MORRIS wrote to Dr. DALE " requesting that the Institu- " tion when opened might be allowed "the same advantages as are en- "joyed by Clarkebury, Umtata, " and other similar institutions." Dr. DALE submitted this special case to Government which then " authorized " the learned doctor " to make provision in the Esti- " mates for the usual aid whenever " the buildings were completed." Ou the strength of this promise Mr. MORRIS then went to the chief NQWILISO, and represented to him the great good that such an Institution would be to the Pondos, and how, with the Government assistance assured, there was every hope that the school would succeed. On being convinced, the chief entered heartily into the movement, and opened the subscription list with thirty head of cattle. In a short time the number reached the fine figure 1,084, with 190 more promised. The buildings, which were to cost £5,000, were raised and no hitch would seem to have maried the arrangements. Parliament, however, disallowed the promised aid in 1883. In 1884, Mr. MORRIS petitioned Parliament and succeeded in having his case carefully examined ; and £500 was granted him This year the £230 placed on the Estimates, evidently with the concurrence if the Government has been struck off. simply because Mr. SPRIGG intimated that they were not ready to defend it on the ground that Buntingville was beyond the Colony. It matters not whether the promise to the Rev. J. S. MORRIS was made by Sir THOMAS SCANLEN'S Government or not, to the minds of the ignorant Pondos and the Natives who contributed so heavily towards a good work, the white man's Government has not kept its pledged word. This is a serious thing for the credit of our Government: for it cannot but affect the diplomatic relations of the Government and the Pondo people. Mr. DE WET, our Secretary for Native Affairs, jocularly treats the matter in the following language " His opinion was that if ' they took away twenty votes of " this kind it would not disturb the "relations between NQWILISO and " the Colony," but, we venture to say, he will, on second thoughts, agree with us that it would have been impossible for such a building which now stands in Pondoland as a monument of civilization, and which rose under such peculiar circumstances, to be there without attracting the attention of the Pondo nation. We feel convinced that as long as our Parliament refuses to make good the word of its Government to these ignorant but shrewd people, the magnificent pile of buildings which cannot now be made use of, will stand as a striking reminder of the Cape Government's bad faith.

Those who in Parliament are such sticklers to the Constitution that they would not vote the money *ccelum ruat* because of the Institution being beyond the Colony, could have taken shelter under Mr. ROSE- INNES' justification that the money was actually being voted to Mr. MORRIS and to Chief NQWILISO, who so chivalrously relieved the be- leagured Mr. WELSH in 1880. We cannot but deplore the action of our Parliament in this matter.

A COMMISSION WANTED.

STOCK-STEALING is just now at the bottom of our troubles. If grinding and unjust Pass Laws are to be enforced, it is to prevent stock-stealing. If taxes are multiplied, the reason is that more police, and closer supervision is needed for the natives, as otherwise stock-stealing will increase; money, therefore, is required for the police and the superintendents. If education grants are to be withheld, it is because Natives learn to forge passes for their friends to go about stealing. To a reasonable person, while these arguments would appear ridiculous and absurd, they would show that the minds of those who utter them are in high fever, and that something should be done to arrest that fever.

We observe that already the impression is gaining ground that it must be in the nature of the native to steal, for even those who cannot be suspected of engaging in this nefarious business, connive at seeing sheep and cattle brought into the kraals in which they reside. When, on a former occasion, we took occasion to refer to this subject we pointed out the difficulties which stood in the way of convicting thieves under the system of jurisprudence practiced in our law courts, the onus of proof resting upon the prosecutor —often resultin g in the liberation of the thief through the manner in which the natives give their evidence, with a possibility of an action for false imprisonment. For such complications the Native has a wholesome fear. This may account for certain cases. It has often been pointed to us that the public opinion of the better disposed Natives has never as vet made itself felt against the evil. Those who make this complaint overlook the fact that the segregation of natives for purposes of local supervision, has to a great extent resulted prejudicially to the development of public opinion among them. The people have, in matters of this kind, been trained to look to one chief, and to consider what takes place under one magistrate as of no concern to those under another. Only such great questions as disarmament, cattle-branding, and Pass Acts, have had the effect of welding them together. Under these circumstances, then, it seems to us that the best course to get up Native public opinion against stealing, would be by appointing a Commission to enquire into the causes and remedies for stock-stealing ; such a commission to travel among the Natives themselves and elicit their views. We believe that this would establish some touch between the Natives and the Government, and make them feel that some confidence is reposed in them, also, that a certain responsibility rested upon them as a people to promote the public weal. We can quite recall to our minds the interest that our people, one and all, took in the Native Laws Commission, and we have no doubt they would be as enthusiastic to give information to a Commission such as we suggest.

We are not unmindful of the cost that these Commissions involve. In this case the one we recommend would collect very valuable information and suggest remedies for a crying evil—an evil which is plaguing and paralyzing the " back- " bone " of this Colony. We feel sure that the information and suggestions of such a Commission would be more valuable than the money likely to be spent. We commend the subject to the Government.

Editorial Notes.

THE *East London Dispatch* has the following about the destitution among the natives in its own division :—" Natives in hundreds are now in a state of semi-starvation in this division. Mr. Sprigg is not yet aware, he says, of 'utter destitution. Well, that will be staved off to a very large extent as long as there is anything that can be pilfered from the substance of the European farmers. But is that a satisfactory or even tolerable state of things? We trow not, and the Government is bound to hear more about it. It is now not worth the while of any man to prepare for the next crop of mealies, because he may be sure that he will never reap them. Thieves will do that for him, unless he is prepared to watch his lands with a gun in his hand every night for many weeks together."

MR. HARRY MTOMBENI, of Hackney, Queen's Town, made an application on the 25th June, to the Resident Magistrate of his division, to have himself enrolled as a Law Agent. He states as his reasons for the step, which, we observe, has attracted a deal of notice throughout the Colony, that " the natives of Whittlesea are under the disadvantage of not having legal practitioners among them, the consequence of this being that when a native was obliged to bring a case into Court it cost him as much as £5, and sometimes even went as high as £10." The Attorneys and Law Agents objected most strenuously to his enrolment. ' Some of the grounds of their objection are most amusing. For example, they say, " So far as the applicant is concerned we desire to express our disapproval of the admission of such a person whose presence in a Court of Law in the character ol a legal adviser and pleader will neither give dignity to the Court, nor be of a nature agreeable to the practitioners who have the honour to be under its control."

MR. E. GARCIA, R.M. and C.C. of Queen's Town, thus treated the application :—" The 36th section, which says ' It shall and may be lawful for every court of resident magistrate to admit and enroll as agents so many persons of full age and good fame and character as it shall be desirable to so enroll, and shall pay the prescribed fee for such enrollment.' He should be very glad indeed to see educated respectable natives of good character take up the position which the applicant in the present instance was seeking to take up, for he could find no just ground in the mere fact of possessing a black skin to exclude such men from pursuing any profession or calling that their attainments and ability qualified them for. If a native became a civilized and orderly member of society why should he be debarred from entering a profession in the exercise of which so many of his white brethren make a living? He" was thoroughly convinced from the testimonials given "him by the Rev. Mr. Jones and Mr. Jeffries that Mr. Mtombeni was a young man of exceptional good character. The only matter that he saw at all deserving of consideration in deciding his case was the point raised both by Mr. Webb and Mr. Bell as to the changes that are about to be made by the legislature regarding the qualifications and terms upon which parties are to be permitted to practice as agents in the Magistrate's Court for the future. As this question would be settled in the course of a few weeks he considered that the Court would act wisely in adjourning the application until the proposed changes had been effected. Then, if Mr. Mtombeni chose to again come forward and renew his application, he would be prepared to consider it upon its own merits. He wished applicant to understand that he was not rejected. His application was simply held over until he (court) saw what Parliament intended doing."

MR. GARCIA is one of the fairest and efficient Magistrates in the service of the Colony, who cannot be distrusted even in a case in which a black man may be at issue with a whiteman. We unreservedly accept his views in respect of the educated natives and learned professions. That he should, however, have yielded to the arguments of the opponents of Mr. Mtombeni in regard to changes likely to be made by the Legislature in the status of Law Agents, cannot but be regarded as an error of judgement. Our view is that Mr. Garcia ought to have administered the Parliamentary Statute before him, and not allowed himself to be led out of the true judicial path by what the Legislature was about to do. It is, we take it, for Parliament on finding that its necessarily slow action is being taken advantage of to hurry on so as to get rid of such attempts. If Mr. Garcia's reasoning in this case were sound, why don't the law officers in Cape Town deal with the diamond thieves, who are said to be carrying on a brisk trade under the very eyes of the members, simply because they know that a Bill is passing through the Houses ? Mr. Mtombeni, too, should be allowed to make hay while the sun shines.

THIS matter opens up a wide practical question as to what fields educated Natives are to fill seeing that there is so much prejudice against them. The Somerset East *Advertiser* takes up this aspect of the question in the following :—" The Attorneys and Law Agents of Queen's Town are hardly to be complimented either on the good taste or the wisdom of their strong protest against the admission of a Native to practise there. We have the educated Native on hand, a pretty large stock, and if he is not allowed some lawful and suitable field in which to exercise his polished, or partly polished energies, he will transfer them to a suitable and unlawful one."

WE are asked to put in the following:—

Tembuland, June 22nd, 1885.

SIR,—Your paper of the 10th of June published a resolution of the Tembu teachers passed at their meeting on the 28th of March, and also a letter acknowledging the same from the General Superintendent of Education.

The remark which you made that the said teachers' meeting was interfering with Dr. Dale's duties, and dictating to him what he ought to do is misleading and altogether uncalled for.

Surely teachers can make known their grievances to Dr. Dale without it being said they were dictating to him—and that we have a grievance I still maintain. For it ia well known that there is a great difference of opinion as to the best way of educating the Natives, and Inspectors, being like other men, must have their own opinions, and naturally lean one way or the other. For example, one Inspector visits the school, and although he may say nothing directly, yet it is evident he looks more to *English teaching* in the school. Another one comes, and if he finds the children are not well up in Kafir reading, &c., he finds fault, and the children don't even get their full number of marks.

Now, I say this is not fair to the teachers and can be avoided by the appointment of the same Inspector from year to year. My belief and hope is that Dr. Dale will never discourage teachers from expressing their opinions as regards the work in which they are engaged.—D. THOS. MALASI.

WE are still of opinion the teachers assumed a dictatorial attitude in binding Dr. Dale to sending them one and the same Inspector. Reasoning on the same

QOOK lyeza Lokukohlela (Lingamafuta).
1/6 ibotile.
Aka
QOOK Amafuta Ezilonda Nokwekwe.
9d. ibotile.
Elika
QOOK lyeza Lesipilo.
1/6 ibotile.
Elika
QOOK Ibuku lo ngebukisana.
Elika
QOOK Imbasa zesilivere.
6d. ingebotile.*

premises that Mr. Malasi has advanced we come to the conclusion that the teachers should have, for their own good, avoided even the appearance of tampering with the inspectorate. They should, however, have asked Dr. Dale to fix the standards in the subjects in which teachers and Inspectors came into collision. Mr. Malasi may not know that to outsiders this covenanting about Inspectors suggests the impression that there is something rotten in the state of Denmark.

THE Cape Town *Evening Express* records the following opinion in regard to Mr. Advocate Rose-Innes, Senior Member for Victoria East; and no doubt his very many friends among the natives will be pleased to hear it.

THE "KNOBKERRIE."—An excellent number thia week, and a capital subject for its portrait gallery is Mr. Innes, M.L.A. The artists has caught his expression to a line— that intensity of demeanour which ever characterises earnest men, and which is so marked in one of the ablest lawyers and deservedly popular member of Parliament in the colony.

A CORRESPONDENT sends us the follow - lowing in regard to the Transkeian Representation Bill:—

DEAR SIR,—As the Transkeian Bill is now before the House, I should like to say a few words about it. I have been living in Native territory for the last five years, and can assure you that there are lots of Natives in these territories who would like to vote for a Member of Parliament, and who will not be contented with voting for a Native Council. One educated Native suggested to me that if a poll-tax were levied on all residents in the Transkeian Territories who were possessed of a certain amount of property and could speak English it would not only satisfy them, but would cause a good deal of emulation amongst others not so far advanced.

Yours, &c.,
TRANSKEI.

We do not personally believe in a poll- tax. To make English speaking a qualification for the franchise would be unfair.

THE *South African Methodist* remarks: "We have often wondered that no attempt is made in this country to emeliorate the condition of the natives who are industrious and of good character. How much good might be effected, for example in our towns if there were a Native Help Society, in which Europeans as well as respectable natives would take an interest ? Such a Society would labour for the improvement of the condition of native dwellings, and offer inducements for cleanliness, cultivation, and good service. It would also supply a good character for deserving natives who wished to enter service; and once their system of registering characters was adopted, those who held such a testimonial would be eagerly sought after by masters and mistresses, while the rogues and slatterns who now plague us would find no occupation, and would have to depart. The Society could also act as a benefit, and a Temperance Association ; it might settle disputes and promote the interest of our poorer classes in many ways. The dying words of Judge Dalfourd, that the want of sympathy between rich and poor is the danger of society, were never truer than amongst us to-day." This is a sensible suggestion, and coming from a Missionary journal is easy of putting into practice. It is still in the power of the Missionary, as it has been all along, to set the native's feet in whatsoever course he would have him go; and no more useful and practical question could the United Conference, about to assemble, take up and decide.

CORRESPONDENCE

CLASSICS FOR NATIVES

LETTER TO THE EDITOR OF *Native Opinion.*

SIR,—It was this day last week, when the arrival of the King Wm's Town post brought my copy of the *Imvo Zabantsundu,* dated 17th June. As usual, the wrapper was torn open, and the news columns eagerly scanned. This exciting title caught my eye, as no doubt it has similarly caught that of many other' readers, —" EXTRAORDINARY REVELATIONS"! at once I emagined that the revelations referred to had some reference to a high Government official it may be the Premier of this Colony, or it may be the Crown prosecutor at Griqualand West, having been discovered guilty of I. D. B'-ism; or it may be that some light has-at last gleamed on the *" Felser case,"* and that either the Attorney-General for the Colony, or the Solicitor-General's partiality for political party at the expense of duty has been proved beyond doubt; or it may be *" Borane Mdbandla,"* the dismissed chief or headman at the Tyumie, had gained his point and turned the tables on the Secretary for Native Affairs! Each of my imaginations was wrong, for the letter was signed " Lovedalian," and the subject after all, was *Classics for Natives !* I remembered the age in which we live, that it was an age of sensation, and the Editor was therefore to be pardoned for adopting the fashion of the times. [As we avoid tempering with correspondence once inserted, it is hardly just for our correspondent to set what every sensation " Lovedalian's " letter may have produced to our account.—EDITOR *N. Opinion.']*

Next came " Lovedalians " indictment, a statement of his case,—namely " that Dr. " Stewart's proposal to abolish classical " education at Lovedale, and the serious " consequences likely to occur to *all* the " natives, if they are thus to be deprived of " so prized an acquisition."

But " Lovedalian " must needs preface his remarks,—as is the custom to do of all good speakers, letter-writers, and the like. And in so doing this key to the letter opens to full view a fact, which has marred " Lovedalian's " whole effort,—viz, the impudence of the man, and ungentlemanliness of his language, The offending sentence, it is true, is clothed in fine polished garments of Latin style, and as such, is received by the nnwary crowd to whom it is addressed, with admiration and applause. The phrase runs thus :—" Dr. Stewart's statement that the *" large amount of attention* hitherto given " to Classics has produced positive evil is," quoth Lovedalian, " a *suppressio veri et suggessio falsi."* This spoken in *common* English does not of course sound half as nice, and dignified as it otherwise should, for then he would only be understood to say " a suppression of the truth, and a suggestion of falsehood ": or in other words, — " Dr. Stewart who holds a very honourable position in this country is a----------" —well, I cannot bring my better judgement to agree to my writing out the rest of the sentence, according to the exact meaning of the above reference. But as one of the natives included in Lovedalian's " *all,"* I take decided exception to the expression, and protest against the sentiment. If this is the effect of the classical education Lovedalian received at Lovedale, the manner of his letter—if not the matter itself—has proved beyond doubt that to *gentlemen* of common-sense " too much attention to Classics " in his case at least " has produced positive evil."

Knowing Dr. Stewart to be a gentleman, he is likely to take no notice of " Lovedalian's " letter; and, if he does it is certain to be in a spirit which he has always endeavoured to teach all the Lovedale pupils—but evidently without success in " Lovedalian's " case—to be civil and respectful to their superiors, and courteous to all men.

Mr. Editor, I should be sorry to take up more of your valuable space, but one or two points in " Lovedalian's" letter still require attention. " Lovedalian " seems to be greatly exercised as to the present and future arrangements of the Curriculum at Lovedale; and the threatening danger in connection therewith " to the students who now study, or shall hereafter study there." He thus early "seeks for redress " through your columns " from the public." He might have saved himself the anxiety, and you the trouble and expense of putting into type his voluminous effort, and my similar reply—if you will kindly allow the insertion of that reply in your *Native Opinion.* If he professes to be so interested in the welfare of Lovedale—the place of his education—one word of enquiry to the authorities there, as to the real state of matters, would have quickly set his mind at rest, and moreover revealed to him how "seriously misled" he had been—but *not* by Dr. Stewart.

He gives a list of classical Native students of former years, and I see my name also included in the honoured number. He, however, confesses that " not being at Lovedale and within access to the Institution records he might be at fault with some of his facts." And so he is. If he will allow me I shall take down from one of the Lovedale Office shelves a copy of the " Laws, Regulations and Curriculum " in force in one of the years he mentions—say, 1868—there occurs the following:

1. IN FORCE, 1868.—" Rule HI. There are two departments of study : first, the Preparatory School; second, the Higher or College Department, embracing the usual subjects of a college course, both in Arts and Theology. Europeans, as well as Natives, are admitted to both."
2. IN FORCE AT PRESENT, 1885.—" Section V- Should a sufficient number of candidates come forward, a class will be formed to prepare students for the higher certificates, for matriculation in the Cape University, and for the B.A. and M.A. degrees."

So that it would appear that the curriculum at present open both to European and Native in Lovedale gives as much encouragement to study for higher education, and offers better facilities for " competing at the Cape University Examinations " than it did then —*but under a different system.* Here is a nut to crack ! I notice that " Lovedalian," like other Kafirs, uses illustrations to give force to his argument. One of these illustrations is a " span of oxen." Well, sir, if you want a good span of oxen, pay a good price for it, and you will value that span the more—that is, if you have honestly wrought for the money. In the same way, if you want a high classical education, pay *yourself* the high price for it. That's fair, isn't it ?

I notice, further, that " Lovedalian " is a student of Hodge's Theology, or is well up in Metaphysics; and as such is well grounded on the Doctrine of Free Will, or *permissive will, or man's free agency,* as he calls it. If, therefore, he is open to reason, he will surely allow a practical application of that Doctrine as is proposed in the case under dispute; the process is simple, the remedy unquestionable. Here is it:—If, for instance, " Mr. Joseph Moss, interpreter of High and Special Courts, Kimberley," or any other classical student mentioned in " Lovedalian's " letter, has the necessary means at his disposal; a gentle exercise of his hands, directed into his pockets by the unmistakable guidance of " permissive well " ; and there is a corresponding out-bringing therefrom of the required contents,—*that* will settle the whole business to the satisfaction of the parties concerned. He may sav why make me pay now, it was not so in former days ? The testimony of the pioneers of Native Education is thus called for. Only one or two are still living. There is old Mr. Thomson, of Balfour, who came in 1821; old Mr Weir, of Lovedale, but now of King William's Town ; and the widow of the late Rev. W. Chalmers, who both came in 1827. They will tell you, sir, that in the early days they had to buy natives to come to church, and had to pay children to come to school. That was jolly ; and I fancy " Lovedalian's" letter is now agitating for a return of those happy days. He should be supported by I all those who expect to benefit by that retrogressive step. Mr. Editor, yon say " No." You admit, therefore, we should march forward in civilization, and take the consequences of enlightened habits, one of which is to pay, amongst other things, for our education, as all civilized nations, whose customs we wish to copy, have to do.

At this point, to my mind at least, is revealed Dr. Stewart's wisdom as a commanding general, possessed with wonderful foresight in discovering the weakest point first to be remedied. His action in the matter should at once gain for him the esteem confidence, and loyalty to his leader.

ship of every native that wishes the good of his race, and not the ultimate sinking of it to oblivion. I am supposing that his other manifold acts for the benefit of the natives of Africa have so far failed to do so, if we are to take " Lovedalian's " letter as the correct Native opinion on the subject.

When I read Dr. Stewart's utterances on the subject of Native education, this seems to me to be the correct interpretation of his meaning: —" The mass of the native people of this country are still in gross ignorance, which must speedily be overtaken. Trusting merely to philanthropic helps the way is uncertain, and that source cannot last for ever ; Government can only go so far, and even that which it allows enemies of Native education are clamouring for its discontinuance ; that source of help therefore is also in danger' What shall be done ? The best course is for us to bring in our sails. And with the means at present at disposal, let ua make as hurried a speed as possible, and give to as *many* as possible of these poor people a practical and useful English education which will make them perfectly competent to meet all this life's demands at whatever station of life the man may be called to occupy. As some of the more ambitious of them will aspire to higher honours, after we shall have helped them thus far, and may wish for the luxuries of Classics, no doubt they will be willing to support themselves from their own resources, for the luxuries needed; and we shall still be willing to show them the road to where such luxuries may be obtained and purchased, and how much they may cost.

Of all the useful men in Cape Colony, I think the most to be pitied for the worries they endure, and the burden of responsibility they have to bear for a thankless position their names are Dr. Dale, administrator of Government grants-in-aid, Dr. Stewart of Lovedale, the Rev. Charles Taberer, St. Matthew's, and other Principals of similar institutions to that which they have charge. If " Lovedalian " or any other native of the same opinions as those expressed in the letter headed " Extraordinary Revelations," knew what these good men have to endure, he would better appreciate their worth, and be more than grateful for what he is getting at their hands.

I apologise for taking so much of your space, but thank you in anticipation for an early insertion of this letter.

Yours, &c.,
JOHN KNOX BOKWE. Lovedale, June 26, 1885.

Ezabalelisi.

" Mngqika wenene " obala ngezipitipiti zelase Batanjini akulitumelanga elona gama lako. Ayinakungeniswake incwadi yako.

I TOURNAMENT YEBOLA.

Port Elizabeth, 17th June 1885.

MHLELI we *Myo Zabantsundu:*—Kwi- pepa elitile elidluleyo kwabonakala epe- peni lako inteto etile nge Tournament yebola Yabantsundu emayibeko ekupe leni kwalonyaka sikuwo, pakati kwe ndawo ezakankanywayo li Bayi. Bonke abadlali bebola e Bayi bayayifuna i Tournament. Ke indawo yile yokuba yiyi- pina indawo apo ifanele ukudlalelwa kuyo ; tina siti li Bayi, ngesizatu sokuba kuyakubako umboniso kulonyaka e Bayi, zonke imali zokukwela ku Sitemele naku loliwe ziyakwenziwa lula kanye ukuze wonke umntu abenalo ituba loku- za kubona izinto eziyakuboniswa, ngoku pambili ababoneli bayakuba baninzi. Ngokungapezulu itikiti zokubuya ziya kuba nexesha elide kanye ukususela kwixesha eziyakutatywa ngalo.

Ndiyatemba ukuba lento iyakugqitywa pambi kokupela kuka July ukuze sibe nako ukunyula nokulungisa abadlali abayakupuma e Bayi.

Ndim mzalwana otandekayo owako
MDLALIBOLA.

IRAMENTE.

NKOSI YAM MHLELI we *Mvo Zabautsu- ndu* Ndifuna ukupendula umzalwana u Mr. Mazamane ngendawo yelizwi lika Tixo. Asisiti ma-Tshatshi ababangi be- zahlukano eramenteni eyayinye ukuse- kwa kwayo ngumniniyo. Buza u Nokisi nabashiy wa nguye u Wesile ndike ndim- yeke yena, kuba waye ngum-Tshatshi, ekuluhlu olupezulu ebu-Tshatshini (High Church). Ukutshoke ebengati etika apa u Mpostile u Paulose abuze kubo I. Cor. i. 12-13. Ilizwi le Nkosi yetu linye leli: " Anditandazelike aba bodwa, nditandazela nabo bayakukolwa *kum ngelizwi labo, ukuze bonke babe banye kuti uku nye* niengokuba, wena, bawo, ukum, nam ndikuwe, *ukuze nabo babe banye kuti,* ukuze ihlabati likolwe ukuba wena wanditu- ma." Jno. xvii. 20-21; I. Cor. i. 10. Ba- yeke abamnyama, buza abamhlope o Nokisi no Brown, nabashiywa ngu Wesile. Umtshatsthi yena iliso selide labomvu ukukangela emmangweni ukubuya kwa- bantwana bake, kuba wakala ezimatontsi mhlana wapuma ekaya, bati: siyakwaka eyetu imizi, sesibadala, amazinyo selesi- bozo. Kubi nakum mzalwana, kuba kuzo zonke ezindawo ezinezimvaba zontatu amaqaba akohliwe yeyona nto azakuba- mba yona ay eke yona. Kwezinye indawo akasatsho ukuti lento yeyakwa Tixo, bati yeyabantu, kuba kubauganwa ngayo

UM-TSHATSHI.

["Um-Tshatshi" ungene ngoku kwi- ngxoxo ebanzi kunene engokwahluka kweramente abengayicukumisanga u Mr. Mazamane. Asiboni kulunga eramenteni okuyakuveliswa kuxubushwa kwalengxo- xo kwelipepa. Ngati abantu bamabandla ngamabandla ngebezixolisa ngendawo yokuba bengamabuto anjengawamajoni abizwa ngama gama-gama kanti inkosi inye yawo. U Mr. Mazamane ukalimela into yokuba ama-Krestji ale nokuba ku- shunyayelwe kumaqaba kuba kusitiwa la ngawasekuti, la ngawasekutini. Into engummangaliso—yokuba bati abantu behamba ngendlela ebanzi kube kusitiwa ngabebandla lasekutini.—EDITOR *Imvo.]*

"Ikriket yase Bay,i" "Iramente e Nxukwebe," kwelizayo.

IGOSA LE " MVO."

U Mr. P. H. POTTOR, wase Fountain Head e-Toleni utabate indawo yo- kuba ligosa lelipepa kwezindawo zapesheya kwe Nciba :-Tolem, Tyinira, Cegcuwana (emantla alo , Ngqmakwe (equka i Blyths- wood). Impukane, amazantsi Tsomo, iqala e Hebehebe. Abafuna ukuyaleza ipepa be- nqena ukutumela apa mabahlaule kuye.

T , T TENGO-JABAVU.
Imvo Office, 1 July 1885.