IMVO ZABANTSUNDU.

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION).

LIHLAULELWA 3s. NGANYANGA NTA TU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, JULY 8, 1885. [No. 36.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

Elika

COOK lyeza Lesisu. Nokuxasazo. 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.J

Abawafnnayo lamayeza mabaye kwivenkile ezimelene nabo bawayaleze. Enziwe kupela ngu

G.E COOK

Chemist and Druggist,

Downing Street, e-Qonce.

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo : zonke, Enjengeyomhlaba, Nomteto, Namafa,

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

Lomsebenzi wauqala ngo 1878.

UY AZIWA. AKUFUNEKI KUZIN COM A

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

W. 0. CARTER & CO,

Ncedani ngokupaula kakuhle ukuba uhlobo olutsha

OLULUNCILEYO APA EWE SEPA.

lubuye Iwafika

Isitena yi 6d.

Yeyona Sepa intle kulomzi.

Itshipu, isitena Esikulu sidla 6d. kupela.

Inoknfunyanwa kwa "EARTAB," apa.

W. 0. CARTER *k* Co.

Maclean Square,

E-QONCE

ANDREW GONTSHI,
Umteteleli ematyaleni, T It -A.
1ST S KZ JE3 x_
I-Ofisi—e-NGQAMAKWE.

AMALAHLE ASE NDWE.

A BANINI balamahle bagqibe nabapati bololiwe ukuba bamane ukulayishela kwa Kontani (Queenstown),

300 TONS ZAMALAHLE

Ngenyanga: ezingangemitwalo e 80.

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

IZISULU ! IZISULU I

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.

Umboniso wase South Africa

~| TMBONISO omkulu wento ezilinywa nezinokwenziwa LJ ngabantu beli lizwe, uyakwe nziwa e Bayi ngo December ozayo.

Kuyanqweneleka ukuba nabantsundu 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 Zobantsundu* unikwe igunya lokuba abacacisele ngapezulu bonke abanomnqweno wokuya kubonisa imisebenzi yabo.

Ngomyalelo we komiti,
EKED LEVICK,
Unobala.

I-Ofisi, 5, Lombard Street, Port Elizabeth.

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

T. H. KELLY,
Umteteleli ematyaleni, nomgqibi wemicimbi yemihlaba neminye efezwa ngamagqweta.

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

KWAPASCOE

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

POS' ISO AFA BO I

E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,

No. 22, SMITH STREET, E-QONCE.

Uhlala enento eninzi yezitofu ezifanelekileyo neziluhlaza apa bo.

Ingubo zomtshato zenziiva nyokokiifuna kornntu ktuisi-tuba se yure ezilishu'mi.

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakiigxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe oil si ngase mcancatweni.

Intlaulelo Yezaziso.

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

Izaziso ezingeniselwa izi- tuba zenyanga ngantatu ne- minyaka zenawazo amaxa-biso.

UMr. P. H. POTTOR, wase Fountain Head, e-Toleni, utabate indawo yo- kuba ligosa lelipepa kwezindawo zapesheya kwe Nciba -Toleni, Tyinira, Cegcuwana (emantla alo), Ngqamakwe (equka i Blythewood), Impukane, amazantsi e Tsomo, eqala e Hebehebe.

IGOSA LE " MVO."

Abafuna ukuyaleza ipepa be- nqena ukutumela apa mabahlaule kuye.

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

KUBIWE ngomhla wa-20 May Inkomo ezintandatu zohlobo, kumblambi omninzi e Tyolomnqa. Zonke zinomtshiso ongu W,

Impahla Ebiweyo.

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 yase-kunene.

Ubani oyaku ndilandisa ezinkomo uyaku vuzwa kakuhle ngogama lingezantsi.

THOS. H. WARREN,
Etyolomnqa.

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

INKABI emtuqwa, inequma elubilweni ; cipu kweyokuneni indlebe ngemva.

INKABI emnyama ; etiwe gqwizi ngase.

BONISANI.

mva, kwe yokuneni indlebe.

INKABI emnyama; itiwe nqutn pezulu-indlebe kweyokunene, yatiwa riwu kweyase kohlo ngemva ; inexarele enqineni ayijiyile kodwa, inesilonda entsalwaneni. Ote wa-ndilandisa wovuzwa kanobom.

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

ISAZISO.

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

Ofanisavo woza kum apa e Tunxe.
S. FOLI, Henderson, 26th June, 1885.

BONISANI Umfana okwiminyaka eyt 29 ubudala bake.

Untsundwana, akanamzimba mkulu nda-

KANIPB UMKONDO

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

Umntu onokundilandisa angatumela ku Mhleli we *Mvo Zabantsundu.*

MARCUS KINASS.
Mount Ayliff, 25 April, 1885.

NDIFUNA umnakwetu ukumva apo akona, Igama lake ngu JACOB MNKONYENI, elesi

Kanipe Umkondo.

xosa, ngu MDANDALAZA ebefuda ese ZITAPILE ema BKLENI ngase ALVANI (Aliwal North),ndicela ke kumanene nama nenekazi elocala, andilandi se, kuni nonke mpi yase Gqili.

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

UMHLOBO wabamnyama u Mr. Saul Solo-mon unduluke e London ukuza kweli ngo-Iwesi-Hlanu olu lugqitileyo.

INENE lase Mnyameni (Alexandria) abati ngu Captain Gibbon, ebelingu mhloli we-

NGOLWEsi-NE 2 July, kuke kwako itontsa-na lemvula. Kumashumi mabeleshiweyo liya- kuba noncedo.

AMAPEPA omabini ase Alvani ati uloliwe uyakuvulwa kulomzi nge Cawa yokuqala ku August. Abapati balomzi sebelungiselela ziutuli.

MASIWUKUMBUZE umhlambi ukuba ekupe-leni kwalenyanga siyakuqala ikwatala yesi- ne. Intlaulelo yepepa ke yesiqingata senya- nga ezintatu esizayo mayibehle itunye- Iwe.

ISIKOLO sase Nxukwebe siyakuvulwa ngo 30 kulenyanga.

ndlela lisentanjeni ngokuba imali ngokwe- nza inkohliso ezingxelweni ebeliman' ukuze- nza kwibandla elipete eso sitili. Inkohliso leyo yaqala kwango 1877 selifikelele ku £550.

KUBEKUKO ngaleveki idlulileyo ingxoxo enkulu e Palamente ngela Bahlambeli, nge-hambiso ka Mr. Upington no Mr. Sprigg kwelo.

LISABALELE ngakunye pesheya kwe Nciba kwelema Mfengu ; ngo June likolise ngokwe-nza umoya.

NINGALIBALI ukuyitnmela intlaulo ye kwa-tala entsha nga'enyanga !

IGQWETA lase Oudtshoorn u Reitz kwelase Kalo, lizidubule ; kutiwa belingapile kakuhle.

U REV. DR. HOLE, wase Trinity Church, e Kapa, ugqibelisene nentlanganiso abeyipe- te nge Cawa engapaya. Imbulise ngebaso le £174.

NGODODANA obelufunda e Nxukwebe siva ukuba u Jonathan J. Jabavu umiselwe ukuba ayekuba yititshala kwisikolo sase Rini; u Elias Kumalo uyakubamba londawo e Colesberg.

INKWENKWANA ebikwele kwinqwelana ezi ' zihamba pezu kwentsimbi zitsalwa ngama-hashe, e Addington ngase Tekwini e Natal iwe yashunqnlwa umlenze yinqwelo ngolwe- si-Bini Iweveki ingapaya kwegqitileyo.

UMKOSI wosindiso (Salvation Army) uyi-qale imfazwe e Natala ngolwesi-Ne Iweveki engapaya.

KUZAKUMISWA isikolo semfundo epakami-leyo sama Ngesi e Mgungundlovu (Maritz-burg) e Natal.

IPALAMENTE yase Free State irotele ukaba onyana ababini baka President Brand bani- kwe ifama.

U SAMUEL MOROKO ubale inteto ecasa ukutatyatwa kwela Barolong lulaulo Iwe Free State. Abarolong nenkosana zabo ba-yayikalazela lonto yenziwe lulaulo Iwama Bulu.

UMDA wase Afghanistan kutiwa umiselwe kwindawo ebakolisayo bonke. Ama Russia ayaroxa ngoku kwindawo abekuyo i Penjdeh.

U LORD WOLSELY, umpati mikosi e Yeputa ucinga ngokuba imikosi yama Ngesi mayi- fahle ide iye kutna nge Kartoum e Soudan iyicite i Mahdi (inkulu ya Maslamsi) kona.

U MR. HOPLEY umiselwe kwindawo yoku-ba Hgqweta lakwa Rulumeni endaweni ka Mr. Hoskyns okutshiweyo. Abantu base Dayimani abakolisiwe yilonto.

KUVAKALA ukuba ingqakaqa isatyikitya pa- kati kwe Burghersdorp ne Aliwal North.

AMASELA ayanconywa e Sidutyini. Enye indoda entsundu idubule enye ebisiba ngazo ezimini, indoda leyo ilindiselwe ijaji yima- ntyi yase Komani.

KUSUSELA kolokuqala July incwadi zocingo kumiselwe ukuba zihlaulwe ngezi-tampu.

INKWENKWANA ebudala buyiminyaka ili. shumi linatatu izibulele e Komani nge Cawa. Inkwenkwana leyo ibihlala nonina nomkuluwe, kute bengeko yazixoma entu- ngo yafa, bayifumene selijinga. Akuko sizatu sesisenzo ; unina uti, bebeke babuza- na nomkuluwe ngebatyi, kodwa ngamanxibe- lana kwakudala.

KUTIWA kuqala ngo March kuze ku 26 June abantu abahliwe yingqaka kwa Gaga nase

INGQAKAQA kutiwa seibupela e Xesi, mnye mabini abangaba namhla basesiqikini kwa Mfiki.

U REV. G. W. STEGMANN wase Nyara aka-pile kakuhle.

U W, B. CHALMERS, Esq., undulukile kwa Adam-Kok ukuza kutabata indawo yobuma-ntyi base kayapa. U Mr. Hemming ulungi. selela ukuva e Rini.

IPALAMENTE yase Natal icinga umcimbi wokucela ulaulo Iwe Nkosazana ukuba lililau-le elakwa Zulu.

KUKO inteto yokuba u Sir Henry Havelock oyi Ruluneli e Trinadad ngoku uzakutabata indawo ka Sir H. Bulwer e Natal.

U MR. MULLER otshise ivenkile yake e Lututu ngase Komani u lindiselwe i Jaji.

ENYE yamadoda amadala ase Queen's Town, egama lingu Mr. Urry izibulele. Kutiwa ibike inelityе lokusila ebeke lisenza umsebenzi omkulu kodwa litshe lonke ngalo.

Iveki.

nyaka udluleyo yangena kwenkulu indleko ngenxa yoko.

KUSAND' ukuhla ingozi embi kufupi ne Barkly Pass kwelipezulu. Umfo otile ogama lingu Reid, wafika nenqwelo kulondawo wa-kulula. Kufike umfo ontsundu ote wane, nteto efudumeleyo naye bada babambana. Kute kanti kuko umpu kufupi ekutiwa uwu- putumile ouinyatna, kwati xa bahlutana ngawo wadubula zela zonke imbutnbulu esi- swini somnyama apo. Lengxelo ka Mr. Ried kuvakala mva nje ukuba ayinyaniso. Usentolongweni e Gala u Ried, u Major Elliot akavumanga ukuba amelwe.

KWELIPEZULU ngase Hantotn i Bulu lizi. bulele ngetyefu ngenxa yovalo ebelinalo lo-kubulala umntu ontsundu kudala.

KEKWAKO ulwavayi e Tarkastad ngoku. banjwa kwe Ngesana elingu Stranding ebe-lingumncedisi kwivenkile yatnayeza ka Mr. Austin obe impahla enjengo wotshi nemise-sane, njalo-njalo, kwa Mr. Soandrett ngobu-suku balo Mgqibelo ungapaya.

IMVULA enkulu kunene ine e Rode ngase Mkangiso yazalisa imilatnbo. Bayalima kwelo zindaka. Siva ukuba ine kanobom e Mkangiso nase Ngqushwa.

Gwali baku 33. Abafileyo kwelinani ba 8

SIYAVUYA ukuva ukuba u Hon. C. Brownlee ubekiselela empilweni, use pesheya.

U REV. D. MALGAS wase Bayi ubeke wa- la, esinga Kubusi, ngayo leveki.

Amanqaku.

IMVO ZABANTSUNDU

NGOLWESI-TATU, JULY 8, 1885.

OKUFUNA. UKUPICOTWA.

SIKANGELE tina eyona nto isesinqeni senkatazo zetu bantsu-ndu ngezimini bubusela. Kumise- Iwa ipasi ezinzima kukuba tina ba-mnyama singamasela. Zinyuswa ngokunyuswa irafu kukuba kufune- ka amapolisa nomantyana abaninzi bokwalusa tina bamnyama kuba si-ngamasela. Ukuba siyahlutwa imali yemfundo kukuba sifundiselwa ukubalela abantu bakowetu ipasi ukuze baye kuba. Kumntu ozoli- sayo ukucinga yonke lenteto asinte- to ifanele ukusiwa iso, kodwa yane- le ukubonisa ukuba inkulu inku- ndulu eliwayo. Kusifaneleke uku- funa icebo lokukupelisa oku. Kubonakala kuko impi eti tina bantsundu singamasela ngemvelo, kuba nabengebiyo bayawayeka amasela angenise impahla ebiweyo kwilali abakuzo bangawadizi, ngo- kwenjenjalo babonise ukuba baya- vumelana nawo. Sati mhla sabala ngaTomcimbi sabonisa ukuba umteto wama Ngesi unika ilungelo kuma- sela, kuba ufika ulindele ukuba ku- kamise undimangele ematyaleni libe isela litule, kuti ukuba undimangele akanakuti ubone umntu lowo kanye esiba likululeke isela ; likulu- lekile linokummangalela kwakona lowo ubelibambile ngokuti lixokiwe. Ngokoke atshone omsulwa. Oku kubanjeke akuqondwa ngabantsundu. Yiyo lonto eyakuhlala yaba- banga ukuba abamnyama babe ngqindilili ukudiza amasela. Into yokuba amasela acasiwe nangaba- ntsundu iyakuma imi. Sibona tina abantu bakowetu bengazani emibi- linini no "Rulumeni. Sibabona abantu bablukahlukene ngoluvo : aba- pantsi kwalemantyi abakatali benga- cingi ngokwenziwayo yenye ima- ntyi. Nto zike zibenze uluvo olu- nye yimiteto enjengaleyo yemipu, neye pasi neyokutshiswa kwenkomo. Nto ingancedayo kukuba kumiswe iqela lamadoda okupulapula uluvo Iwabantsundu ngalemicimbi yobu-sela—igqugula elikwanjalo laka la-miselwa ukupicota imiteto namasiko abantsundu. Ukwenjenje kunga-banga ukuba abantu baqonde ukuba u Rulumeni ubakangele- le njengabantu nabo, benezwi entweni zolaulo. Balupalaze ngo- vuyo oluvo

wabo pambi kwelogqu- gula.gqugula elinje linganendleko kodwa zingabuyiselwa zingxelo ne- ziqamo ezingati ziveliswe ligqugula elinje. Lomcimbi siwubekisa ku Rulumeni

.INDAWO yokuba ingamngenisanga kwa oko imantyi yase Komani ekubeni

ligqwe- ta u Mr. Harry Mtombeni ibange ukuba amapepa endaba ayitetise imantyi. La- kubona oku lenjenje ipepa lase Komani eliyi Free Press: “ u Harry Mtombeni yinclodana yase Kamastone e Mta, uteta isi Ngesi esingahlambulukileyo, abama- ziyo bati akazanga wabase oflsini yomteto nemini enye, engautundanga nokuwulu- nda. Waka walinga ukuziqeshisa kwi- gqwetana lalapa e Komani, alavuma.

abantsundu bayagxotwa bayakuya pina ? Asinakubagxotela elwandle mhlaumbi siba- ngcwabe pantsi komhlaba. U Mr. Louw ngenye imini apa ute mabalandele ikondo lika Mr. Saul Solomon ; kodwa ikondo elo lika Mr. Solomon lelokuba ontsundu anikwe imfanelo zake ngapandle kwekete. Masibapate ngokufanelekileyo, sibanike onke ama- lungelo abo. Ubeba u Mr. Brabant uke wayivakalisa lendawo ku Rulumeni u (Capt. Brabant uhlukuble intloko). Lteke u Mr. Ayliff ukuba akayenzanga lonto, kungani ukuba alindele ukuba u Rulumeni abenento ayenzayo. Ute baninzi kwabantsundu aba- zizicaka ezilungileyo, nezitembekileyo nga- pezu kwezamanye amazwe. Njengezicaka asinakuquba ngapandle kwabo kwelilizwe. Exeeheni bayakude bande bazalise lonke elilizwe njengabanye abantu e Koloni. Ute ucasene nendawo yokuba banyanzelwe ems- ebenzini. Oku mabakuyekele ekuhambise. keni kwexesba ; lilo eliya kunceda i Koloni kulenexakeko.

U MR. DE WET ute akameli kucasa icebo lika Captain Brabant, kodwa ukubonisa ukuba nokuba lamnkelwe libandla alisakusiza Into. Ukuba u Capt. Brabant ubesiti u Rulumeni makafunyanelwe indawo kumhla- ba wakwa Rulumeni ongemiweyo nge emvisi- sa. Kuyafuneka ngoku ukuba abantsundu bazibonele njengabanye abantu. Sibute into eninzi yezizwe pantsi kolaulo Iwetu sabamba sibanika indawo abantsundu sada saya kuti ga nge Natal. U Capt. Brabant entetweni yake ute kungomteto welali lento abantsundu bangenandawo. Angasuka ati akuko nanye ilali ekumhlaba ka Rulumeni ecitiweyo, nokuba kuko enye nokuba zimbi- ni ezicitiweyo kumhlaba ongengnwo ka Ru- lumeni kumiselwe ezinye. Ngakoke asityala lika Rulumeni mhlaumbi lamteto ukuba abantsundu bayabadula. Eyona ndawo yeyo. kuba abantsundu bakauleza ukwanda kanga-ngangokuba kunqabile ukubafumanela indawo. Kuko into eninzi yabantsundu engene apa e Koloni evela kwezinye indawo. Kwi- ncwadi exela amanani abantu ayitunyelweyo ufumana abantsundu besitili sase Q^nce sodwa 58,000, kwesase Monti 10,000, ngapa-udle kweqela elininzi lase Qumra, angabafu- manela. pike indawo ? Mncinane kanye umhlaba wakwa Rulumeni okoyo ngoku Emaxoseni. Kusati kwakwenziwa ilokesho- ni entsha inxenye yabantu isale kwinxowa elidala, ize inani libuye lande libe kulonto beliyiyo ngapambili. Indawo emiyoke ye-yokuba u Rulumeni uzakubafumanela pina indawo ababantu ? U Rulumeni yena ube- zimisele ukufudusela inxenye yabantsundu ukuba bayavuma, kwelakwa Adam Kok na- ndawonye, ngokuba usati yena yimposiso ukubenza umxube abamhlope nabamnyama. U Rulumeni akazimisele kunyanzela aba- ntsundu ukuba bafudnke kodwa ufuna uku. benzela amalungelo onke. Uyalicasa naku- ba intliziyo imalelayo icebo lika Captain Brabant. Ukuba kutiwa u Rulumeni ma. kafunele abantsundu angatanda ukuva na- ngobani apo unokufunyanwa kona.

U MR. INNES ute akazange abenalusizi e Palamente lunjengolo abenalo xa abe epula- I pule inteto yamalungu abekekileyo ngakumbi eka Mr. Louw. Unyanisekile ukuba iqela j elininzi le Palamente linomnqweno wokubo- I na abantsundu bepetwe ngemfanelo. Abantsundu base Maxoseni bagxotwe kwindawo abebekuzo ngenxa yalomteto welali. Aka- mvisisi u Capt. Brabant esiti u Rulumeni makafuduse abamhlope bakwelele abantsundu ; ngati uti umcimbi lo ufanele ukuci- ngwa. Inxenye yababantu igqitywa yi- ndlala, nmntuke olambileyo akasenakubona nto ayiyeke. Abantsundu bayakunyanze. Iwa zizimeko ukuba bade basebenze kwixesha elizayo. U Mr. Barry utete ngenteto ka Dr. Stewart ngemfundo yabantsundu awati kuyo u Dr. Stewart abantsundu bafundiswe kakubi kwizi Latini nezi Grike endaweni yokuba bafundiswe ukulima umhlaba; u Dr. Stewart wayengatsho kuba uyicasile imfu- ndo yontsundu. Okwesake u (Mr. Innes) isiqu okwelixesha akayicingi indawo yokuba omhlope nomnyama baxutywe, evuya nokuba u Mr. De Wet engangqinelani nenteto yomkokeli wake u Mr. Upington owayesiti kwi Palamente egqitileyo uvumelana nokuba omhlope nomnyama beme ndaweni nye. U Capt. Brabant ukuyivakalisa kwake lento nbefuna ukubonisa ingozi esemhlotsheni ko-dwa, nokuba ifunelwe iqinga lokuba ilungi- 8we.

Kutete u Capt. BRABANT.

U MR. DYER ute ucinga ukuba u Rulu- meni makasamnkele esisicelo sincinane; aucedulu'e lomcimbi. Abantsundu banako ukuqesha bautalele umhlaba abahleli kuwo ; kodwa nangayipina indlela masibafunele indawo. Abantsundu abavunyelwa ukuba bahambahambe, bahleli ndawonyeke bela-mbile. Kukapukapu ukubuza omantyi indawo abanokubekwa kuzo abantu aba. Ngokubekisa kwinteto ka Mr. Barry no Mr. Louw akakubapendula, bona abazi nentole ngabantsundu. Ukuba bebeke bahamba pakati kwabantsundu abafundileyo bebe-ngayikuteta ngoluhlobo. Baninzi kwabantsundu abafanele ukuhlala apo e Palamente, engayiboni nembangi yokuba bangabi- ko.

U MR. TUDHOPE ute u Rulumeni esisi. celo usicasa ngokuba siyakunika abantsundu amatemba angekoyo. Ngekulunge kanye ukuba beknoelwe ukuba kupicotwe ihambiso yomteto welali ukuze zikweleliswe indawo ezingamadlala kuwo. U Rulumeni nyazi ukuba kuko imbandezeleko ngenxa yoknbalela Emaxoseni, kodwa indawo yokuba abantsundu banikwe umhlaba ongapezulu ayisakunceda luto, u Rulumeni akanamhlaba wokupa. U Rulumeni akacingi kubatsha- balalisa abantsundu bale Koloni. Kungeko lungu kule Palamente eliyitanda imfundiso yabantsundu kunaye.

U MR. LEWIS ute kuyabonakala ukuba lomteto ufanele ukucingwa. unosizi ukuba inteto ezinjengezi zo Mr. Louw no Mr. Barry zibe zenziwe kuba ezonteto ziyakubenzaka- lisa abantsundu bakuzifunda epepeni lenteto yabo.

U MR. FROST ute nokuba umteto welali : ucitiwe abantsundu bayakusoloko beufuna j umhlaba. Abantsundu bafuna umhlaba, kodwa awnko umhlaba abangapiwa wona. [1] Lomcimbi uyakumxaka u Rulumeni; u Rulumeni abantsundu akauakubanika mhlaba ; nmteto awukumvumela.

U MR. WARREN ute lembandezelo ika- kulu ibangwe kukubalela. Aitantsundu ba- ■fudufudeka kuba befuna amadielo, ubunzi- ! **ma** obu buze ngalondlela. Kufanele u Ru l kwelama Mfengu, ukuze babe ngumqulu lumeni ukuba awucinge lomcimbi obonaka- layo ukuba uyakubanga isonakalo elizweni. Ngumsebenzi wake ukuba abukwelelise obu- bubi bukandelanayo.

Etetile u Mr. Sprigg u Capt. Brabant nyi- buyise umva inteto yake.

ABALIMI NA BARWEBI.

E-MABKENI.

E-QONCE (July 7.
Inknni, 4/ to 25/ ngeflara
Inkuni ezicandiweyo 3/6 to 11/ ngeflara Ihabile, 2/8 to 4/11 ngekulu
Irasi eluhlaza, 2/2 to 2/10 ngekulu
Amazimba, 12/ ngekulu
Umbona, 12/5 to 13/6 ngekulu
Itapile ezinyama. 3/10 to 7/7 ngekulu
Do. eziyimbewu, 3/4 to 4/6 ngekulu Amaqanda, 1/ ngedazini
Ibotolo, 1/9 to 3/9 ngeponti

E-KOMANI (July7).

Ibotolo, 1/7 to 2/3 ngeponti Amaqanda, 1/6 to 2/ ngedazini Amazimba, 30/ ngenxowa
Umbona, 23/ to 25/ ngenxowa
Ihabile, 6/ to 8/ ngekulu Irasi, 14/ to 15/ ngenxowa
Itapile, 8/ to 14/ ngenxowa Umgubo, 12/ to 15/ ngenxowa Inkuni, 26/ to 41/ ngeflara

E-RINI (July 6).

Ibotolo, 1/4 ngeponti Irasi, 13/9 to 12/ ngenxowa
Amaqanda, 1/9 ngedazini Ihabile, 3/4 to 4/ ngekulu
Amazimba, 25/ to 24/ ngenxowa Umgubo, 24/ to 25/ ngekulu
Umbona 23/ ngenxowa
Itapile, 12/ to 10/ ngenxowa
Inkuni, 14/ to 38/ ngeflara

E-MONTI (July 8).

Amaqanda, 1/4 to 1/6 ngedazini Ibotolo, 2/6 to 3/ ngeponti
Itapile, 10/6 ngenxowa
Umbona, 10/6 to 11/3 ngenxowa
Ihabile, 2/ to 4/ ngekulu Inkuni, 5/ to 20/ ngeflara
Irasi, 6/6 to 7/6 ngenxowa

E-BOFOLO (July 3).

Ibotolo, 1/6 to 2/ ngeponti
Amaqanda, lOd to 1/3 ngedazini
Ihabile, 5/ ngekulu
Inkuni, 8/ to 13/ ngeflara
Inkukn, 8d to 1/3 iny

NATIVE OPINION

WEDNESDAY, JULY 8, 1885

NATIVE EDCATION

WHETHER Native youths should or should not be given Latin and Greek when they have reached the standard in schools when white boys are introduced to such subjects, is the all-absorbing topic among the more enlightened Natives. A cool-headed and indifferent observer of the raging controversy cannot but be struck by the fact that the controversialists are fighting a shadow. The discussion arose from statements which were made with all the authority of the *Christian Express* in these matters that " classical education [11] had produced positive evil " to the students who received it at Lovedale, and that the same education " had " proved a failure for the mass of " Natives." These aspersions have been bandied about so often that an old Lovedale student has been provoked to pick up the gauntlet thus repeatedly flung down. A little while ago, in these pages, " Love- dalian " went elaborately into the facts and figures of the charge. By resorting to the extraordinary but very convincing course of mentioning names, he published to the South African world the names of all the young Natives, to his knowledge, who had at different periods remained long enough at Lovedale to be advanced to higher studies which comprised Latin and Greek. He succeeded, as we think, in showing that, if classics have any occult virtue, in the case of those whom he named they had produced positive benefit, for they were at the present moment engaged in various spheres throughout South Africa : a living testimony to the work and worth of Lovedale. This need surprise no one ; for the more a man is educated the better fitted is he to discharge whatever duties are entrusted to his care. That any sane man should for a moment have doubted this is, to us at all events, a revelation. Having thus shown the beneficial effects of higher education in these individual cases, " Lovedalian " proceeded to prove that, inasmuch as the mass of Natives had not, at any one period within the recollection of any living man, studied classics, it was exceedingly preposterous to speak of classical education as having been a failure among the Natives as a mass. Of course the facts of " Lovedalian " are unanswerable.

We confess to having failed to comprehend the drift of the letter of Mr. JOHN KNOX BOKWE which appeared in these columns last week, and from which an able writer in the last *Alice Times* finds that Mr. BOKWE " is taking a view somewhat " different from his brethren." To our minds, Mr. BOKWE has eminently fulfilled the part of BALAAM of old. Evidently sent to curse [il] Love- dalian's " impudence " in at all attempting to vindicate himself and a few others from the gross imputation of having abused the privilege given them while at Lovedale to roll a few Latin phrases in their mouths, Mr. BOKWE has proceeded to bless "Lovedalian" by eulogizing the very curriculum that enabled them both to acquire a little knowledge of classics, and has ransacked from the musty archives in the Lovedale office a regulation which provides that " if a sufficient number comes " forward classes 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." He tells us that it is open to Europeans and Natives to avail themselves of the good things that this regulation affords. As Latin is a compulsory subject at the Cape University matriculation and other University examinations, our tutelar gods may well ask : " Wherefore is this bad " blood and prodigal expenditure " of words ? You are all agreed. " You have been separated by a mis- " understanding occasioned by some- " one's erring, and "—to put it in the language which guardian divinities are supposed to make use of—*"Humanum est errare."* But Mr. BOKWE will say, as he seems to have said in his manifesto, those who wish to learn these languages should pay for them. Just so; and we have often wondered why there was no graduated scale of fees for those who wished to proceed to extra subjects in our schools as is the case in European schools. As we said some time ago, it was the giving of Latin to European pupils in the same class and carefully weeding out the Natives that was occasioning this outcry from the Native pupils and their guardians. It is the drawing of the line at mere colour which exasperates the Natives. In conclusion we may say it will be better for our schools and our people to remove these artificial barriers in the course of the education of Native youths, for the longer they are set up and defended the more will the young Natives be tempted to go beyond them and to examine for themselves what is on the other side. It is natural that it should be so. We may sav that those Natives who have been introduced into the rudiments of Latin and Greek have learnt the salutary lesson that has been learnt by all learned men, who, knowing the vast and stupendous amount of what remains for them to learn, have been, like the Greek philosopher, compelled to own with humiliation that " They know ''nothing except that they know "nothing."

Editorial Notes.

THE matter of tbenon-admission of Mr. Mtombeni to practice as Law Agent at Queen's Town has been adversely criticised by the body of the Colonial press, except by the *Queen's Town Free Press,* which makes the following observations: " Harry Mtombeni is a native of Kama stone Location, educated at Hackney. He speaks but poor English, and has not, so far as is known, a day's legal experience or reading to qualify him for the post. His services were offered to a Queen's Town Law Agent by Rev. T. G. Jones of Hackney, but they were declined with thanks. * ®

* * The

mere possession of a good character from a clergyman, the ownership of a suit of store clothes, and the ability to speak a little English *is* [the italics are ours] scarcely sufficient warrant for the admission of a white man of a native, however intelligent naturally, to the ranks of the legal fraternity, to learn his profession at the expense of his possible clients." Such language cannot be wondered at from a journal which has before now given singular views on matters pertaining to natives. In discussing this very question of the employment of educated natives, the *Free Press,* a little while ago, expressed an opinion that it did not know of any native living fit to be an interpreter in a Magistrate's Court besides the Rev. Charles Pamla and John Tengo-Jabavu, and among the dead the Rev. Tiyo Soga. Its views, then, in this Mtombeni incident are on a par with the above, which doubtless Mr. Garcia will dismiss from his mind when he comes to deal with the merits of the case a little while hence. For the credit and the advantage of the educated natives in general, it is to be hoped that none but those who are competent will take upon themselves the duties which are disgraced by incompetence. This, of course, does not refer to this case of the demerits of which we are utterly ignorant, but in the Transkei one or two young natives, having no qualifications whatsoever, (have applied to be enrolled as Agents-at-Law.

WE regret very much to learn that affairs are not as satisfactory as they might be in Emigrant Tembuland. There seems to be discord among the Tembus on the one hand and the Gaikas and Fingoes on the other. It is not, however, expected that any open rapture shall take place; but that dissensions should exist among these people is not a satisfactory sign. We should rejoice very much to find out the reason for the dissatisfaction of the Tembu portion of the inhabitants of Emigrant Tembuland for we are sure divisions will not be productive of good to either the Tembus or the other- races. We invite the ventilation of the grievances in this paper.

OUR contemporary, the *East London Dispatch* says :—" It is interesting to hear *Native Opinion* on the subject of stockstealing. Our young contemporary thinks that ' the best course to get up native opinion against stealing would be by appointing a Commission to enquire into the causes and remedies of stockstealing; such a commission to travel among the natives themselves and elicit their views.' Our contemporary further believes that ' this would establish some touch between the natives and the Government.' We trust it would. The only touch that is established between the parties at present is the ' cat,' and it does not appear to answer the purpose entirely. But we stick at one phrase used by the native organ as above. It speafcs of ' getting up ' native public opinion against stealing. We doubt whether the manufactured article would be worth the cost of the Commission; we fear it would not wear. If *Opinion* cannot give us any satisfactory assurance as to the *conscience* of the natives on this matter, we must remain in sad doubt concerning the value of any other efforts than those which rest with the police. To be practical, what form of punishment does *Opinion* recommend for stocA thieves ? If not hanging, what does it say to transportation?"

IF the *Dispatch* does believe that we are representing the large law-abiding and honest section of our countrymen, we may assure it that the" conscience " of that class revolts against the plundering that is engaged in by a set of rogues who are a plague to the white as well as to the black farmer. This " conscience" is necessarily crippled by a fear of the white man's law which seems to the " ruck " of Natives to be strangely in sympathy with the stocA thief, and is, moreover, crippled by the ignorance of the Natives as to how far an honest man may go with the Government of the country without involving himself in a hopeless mass. We suggested a commission so that Natives may unburden themselves freely on these matters. As to punishment we may say in answer to the *Dispatch,* confiscation of property coupled with imprisonment; but your law holds out to a thief a fair prospect of escaping.

The Natives and Professions.

The *Port Elizabeth Telegraph* in an interest, ing, clever, and very sensible article, thus handles the practical side of Native Education :—

" In ' Weekly Notes ' of last Tuesday we drew attention to the protest of the attorneys and law agents of Queen's Town against the admission of a qualified Kafir as a law agent. We then had merely the fact before us. We have since received further, fuller, and authentic details of the subject, and the amount of talk and feeling that has been afoot and afield in regard to it certainly warrants a little further notice. It would, in fact, be reprehensible in us not to further notice it. The door has been slammed in Umjala's face, and we are determined to know the reason why. The attorneys and agents of Queen's Town or of any other town are not going to have it all their own way—even if they are backed up by the Magistrate. We have for many y^rs been assuring Umjala on our colonial word of honour that he is a man and a brother, and if the Queen's Town lawyers and the Queen's Town Magistrate can't see it, why then so much the worse for the lawyers and the Magistrate of Queen's Town. As a matter of course the *Argus* has incisively censured Mr. Garcia, R.M., for postponing the application of the Kafir law student. That ably conducted paper declares that the Magistrate ought then and there to have admitted Mr. Mtombeni to practice in his Court on a level with the whitest of the white practitioners. It may to Some extent be true that in the present state of the Colony any treatment of educated coloured men approaching to harshness should be carefully avoided., But this question of admitting Mtombeni as a law agent is neither more or less than a test question of one of the principal problems of the day, and its ultimate settlement cannot fail in results—one way or another—of a very important nature. It is practically putting the question of Native education on its trial. So long as the young men turned out with good credentials from Lovedale or Heald Town elected to become teachers of Native schools or missionary preachers ; so long as those who had been taught trades carried on their handicraft at Native villages or in a purely subordinate manner in country towns, nothing detrimental was said. It is when the Native with his education comes into active and close competition with the edu- cated white man that the row begins—it is here the *e^perimentum crucis* comes in—it is here that the test of the policy of Native high pressure education is applied. This Queen's Town affair is the first knock-down blow that our friend Umjala has received,, and he doesn't deserve any knock-down blow at all. He didn't ask us to educate him at high pressure: It was ourselves who got up the steam and nailed down the safety valve. The Native was urged to be educated, and being educated he possesses the right to select his own path in educated life. We have very carefully read the protests of the practitioners, who will have none of this man or his kith or kin to enter their select circle f but we cannot see any very powerful arguments in the manifesto. The chief string played upon in the jeremiad is that the appearance of Mtombeni in a law court pleading a suit, cheek by jowl, with white gentlemen will not add to the decorum of the court, while it will detract from the status of the other practitioners. Well then, so much the worse for the other practitioners. There is nothing whatever against the character of Mtombeni, and if he is qualified — and Mr. Upington has given a very decided opinion on the subject—we can hardly see- grounds for rejection. A qualified respectable Native pleader in courts where half the suitors are Kafirs would be rather a desider-atum than the consummate nuisance it is in the eyes of the legal gentlemen of Queen's Town. Mr. Mtombeni might, with hi/know, ledge of Native customs and Native traditions, be of great aid to a magistrate in deciding cases between Natives. We hardly think the practitioners of Queen's Towuneed anticipate their business going over t(F Mr. Mtombeni. The simple fact is that it is not the man's lack of ability or any defect in his character that has raised the storm of. opposition against his admission to practice it is purely and simply his nationality. He is a Kafir. That he is educated is admitted. That his reputation is clear is also admitted. Now as the certainty is that Mr. Mtombeni would only get business in connection with Kafir cases we can see no reason for Mr. Garcia's refusal to admit him. If the higher authority pronounces Mr. Garcia's refusal both legal and desirable the course is quite clear. Lovedale and Heald Town may be classed as purely mission schools, and secular training and handicraft may be reduced to secondary subjects. If the attorneys and agents will not have Mr. Mtombeni practising in the inferior courts, a journeyman mechanic may, by a parity of argument, refuse to have him in the same workshop. Even B 24 may object to him serving in 'the force ' as B 25. What then is the man to do ? You educate him in classics, in mathematics, in logic, in chemistry, in medicine, in surgery, and in divinity. You allow him to go in for the study of the law. You put text books and authorities into his hands. You encourage him to read up such subjects as— and here we purposely become alliterative— Attornments, Bailments, Covertures and Constructive Trusts. He is recommended to master such little subjects as Detinues, Emblements,Escheats, Feoffments and Gavelkind. He may then proceed on to Hereditaments, Interesse Termini, Joinders in action, Levant and Couchant, Lis Pendens, Mayhem and Merger. He may get himself up on matters of Ne exeat and Nonfeasance; overt acts and Obiter dicta ; pre-emption and par- veners. He may know when to apply *Quo warranto* and *Quare impedit.* He may be familiar with *Replevins* and *Resintegrce,* with schedules and *scire facias,* with Tenures and Traversers, with Underleases and Usury, with Venditioni exponas and with Vinculum matrimonii; with warranties and welch mortgage, with the Year-books and the Zend Laws. After he is familiar with all the above subjects and applies to put his know. ' ledge to a practical account in an up-country magistrate's office, you at once bar him out, lock the door, and put up the chain. In the name of goodness what is Umjala to do under such circumstances ? Why educate him at all unless you throw open to him the field that you throw open to other men of education ? If he may read Sallust and quote him in a school, why may he not read Chitty and quote him in a Court of Law ? There is something wrong here, and we shall regard the next step taken by Mtombeni and his friends with curiosity and interest.

ISAZISO.

[INCWADI E COLWE ENDLELENI.J

Tyinira, May 1st, 1885. Sitandwa John—

Undicela ukuba ndikn tumela indaba. Andinazo, ngako mandiku xelele ukuba ngoku sinenye i venkile apa. Inyanga zintatu ivuliwe. Ingubo zitshipu jy j, ntwana-ntwana ezisandu' ukufika. Uzeke ufike uze ku nditengola enye. Umnini weve- nkile nnika amanani alungileyo ngezikumba noboya nempondo zenkomo.

Ivenkile ingakwa Msesani endleleni ye- nqwelo epuma emcancatweni ising' e-Tsomo. Ukuba kuko into esiyifnnayo ingeko evenkileni akukataleki nokuba yintonina umnini venkile unako ukuyitumela. Kupela myalele kupela wokufumanisela. Igama lake ngu.

P. H. POTTOR.
Owako otandikayo
IDA.

* * * Isimilo esihle asifumana kumfundi- ndisi umntu, isuti yengubo zase sitoreni, nokuteta isi Ngesana ezonto azanele uku banga ukuba nomhlope angene ekugqwe- teni ukuze eze uknqala ukuwufunda umteto ngabantu abaya kuza kuye.

ASIMANGADISWA tina yinteto enje kwi- pepa elaka lati abona bantu baninyama abanokuvunyelwa ukuba batolike ezi ofisini ngo Rev. Charles Pamla no Mr. John Tengo-.Tabavu, kwabahleliyo no Rev. Tiyo Soga kwabafayo. Lenteto yalo namhla ikwafana naleyo. Kodwa noko siyatemba ukuba u Mr. Garcia akasakumfanyekiswa zezinteto xa augqibayo lomcimbi. Yinto kodwa efa- nelekileyo ukuba lit! ikaba xa lingena kwezindawo zemfundo libe licoselele uku- lungiselela ukuze imfundo yetu ingahla- zeki, zesizivulelele indawo pakati kwama- doda. Oku asikubekisi kulomcimbi, siva kodwa ukuba kuko babini batatu pesheya kwe Nciba abaugeue bengaufanele umsebenzi.

SINOSIZI ukuva ukuba alizole kakuhle elase Batenjini. Kuko incukuncukwana pakati kwaba Tembu ngelinye icala nga- ina NgqiAa nama Mfengu ngelinye. Si- qonda ukuba ezimpambano zezobume- Iwane kodwa. Kodwa bekungafuneki noko tina bamnyama UKuba sihlalelane ngoluhlobo. Abasaxuzisa tamsanqa KU Mtembu naKubani. Masizame UKUvela- na. UKuba aba Tembu banesiKalazo ma- sixoxwe^epepeni apa sipeliswe.

I-Bala Le Cricket.

[NGUBUZABADDUT.T:.]
Port Elizabeth, June 8, 1885.

NKOSI YAM,—Kaundikangelise ezizinto ndizibonileyo zihlileyo paAati Awe Imperial C. C. ne Krillie Star C. C. ngomhla we 6 Au June lo sinaye. Ibe yafiAa Awa- Aona impi embetembetana epeleAwa ngu- mtinjana, ovuma ingoma elusizi, emazwi ati " InAomo zemnAa magwala ndini." Namhla u Mr. H. B. P. asazi uAuba Utenina Auwo umtinjana, owakumAayo nge- sililo sabafileyo, ababubayo nge 27 Au ' February endiAolwayo uAuba bafa bonAe abobahlobo bezontornbazana, ezatshonge- sijwiliAazi esiAulu Aunene, esabangela ukuba umhlaba wonAe ushuAume lusizi IwesiAalo sazo, Awisiqingata salomhlaba sasiAuwo ezontombazana, nAosi yam, andisayi AupiAa nobuciAo balomfoAazi watsho zaAumnAa intombazana, Auba ne- gezana alivaAalanga elavaAala lisiti:

It.ve elibomvu lase luhlangeni Itye elibomvu lase Maxoseni, Wavela owakwa Hala wati: Mna ndingalifunqula.
Wati owakowalo
Kantike asitye lake lafunqulwa, Wavela owase mlungwini wati: Mnake ndingalifunqula.

Watike owakowalo ,
Kantike asitye lake lafanqulwa 1
Itamb' eliqongqotwa ngabo bonke bengakanje. <

Utsho u Mr. HL. B. P. Zcwalusizi obeyi < Captain yelohlelo. Yhe! manditi mna mboneli uboneleyo, a&ubangafconto ibe lusizi njengento endiyibone ngo Mgqibe- lo, ngemini abati Zcukuzalwa A:we Nfcosa- zana, ndaboua imiqodi yamadodana efafce ezimhlope ibulu&we. Ndibuzile ufcuba nifcumbule pina, ate e Dubula; ndite Zsefcalo/cu ningasatyi nebula&nfesi nje Antonina? ate uAundipendula, hayi, bawo, siyaAubuya ngokutya. Hai, oAunene andibanga nampemlulo aAuba etshilo amadoda lawo, ndite ndaAuAe ndoAubo- nela izinto ezi uAuze ndihlale ndizazi. Ndilandele eAondweni andayeAa, Ae ndite ndaAuba ndilikile. ndati ngokungababoni ababantu kuzakudlalwa nabo, ndada nda- buza ukuba ipina lempi nizakudlala nayo, kuba ndifike kwimpana emdakana, yayite xwenene, ingati iyoyika ukukangeleka r kwayo. Ke kulomaaoda umntu endi- inbone enebulukwe emlilope, ibeyi Cap- tain, ndati nam endingazi nto, ndingu- mhambi akuko nto inokwenziwa ngaba- bantu. Ite yakufika lempi yase Maxa- mbeni, yabonakala leinpana yase Dubula isiti qu- sa, yangena pakati komzi, ndafuna ndati, azi kuzakudlalwa nawapina, yabonakala ipuma lompana imdakana; yati i Captain yayimisa kwindawo zayo lempi yayo, kwaqalwa ukudlalwa. Kuqale u Litye libomvu. Ndati ndakukangela ku- lempi yase mlungwini, ndafika ibaze nge- mpondo ibukali; nyitetele nmfo wase mlungwini wabonakala seleqengqa, yabonakala selihlanganisa into abati ukuyi- biza yeka Tyelo. Kute kule yesihlanu konakala yavula itnba, Iwaye upondo selubomvu. Ipelile leyo i over, yaqe- ngqa enye into apa endingalaziyo igama layo ukuba ngubanina, yatsho konakala kwakwibola yokuqaia eyikupileyo kwada kweza kwibola yesitatu yenze isitonga sisinye. Ndingatinina mhlobo warn ibe- mkondo mnye nje; ndite ndakukangela kwi gogogo lam leshumi elinesihlanu lesheleni, endalitenga Etyondini, ndafu- mana amadoda selengapandle onke nge- xeshana le twenty minutes time. He!

ingenile leinpi yase mlungwini, ate kwa amadoda okuqala angeneyo atsho ndaba- mba amazinyo; kuba ababantu ngabaya bebesiti bakubuya ngokutya ibulakufesi, ndakuba ndite yinina ningasatyi nje ne- bulakufesi, bati ukupendula siya kobani ukuba singade sibatyele ibulakufesi, siyakubuya ngokuyitya nje. Nakoke ukubuya ngokuyitya kwabo. Mhlobo wain mandikunike umdlalo. Nkosi yam nze undixolele ngenteto ende endiyenzi-

leyo.

IMPERIAL CRICKET CLUB.
FIRST INNINGS.
J. Malawana, b Makwena ....

S. Ngqani, b
F. Nyoka, b BJUijiwe, b Cock • ... ...
I< Siyolo, (Cpt.) c Cock, b Makwena 3
J. Mdana, b Cock ....,•'
W. Mazantsi b ,, ... "

J. Notyoda b ,, 4
J, Settie, b ,, A, Maqanda, b 4
Makwena D. Adams, not 0
out 5

37

Extras STAR C. CLUB. 2ND INNINGS.
Total KRILLIE ..Ob Siyolo 2
tST INNINGS. .. 0 not out 4
J. TyeldSh Set<ie ... 1 c Nyoka, b Siyolo . 2
Macuffifla, b Siyolo .. G. ..Ob Siyolo 0
B. Dyundu, b ,, T. Klass,
b Settie Radasi, c ... 3 c Maqanda, b Siyolo c
Maqanda, b. Nyoka, b Settie .. b
Siyolo .. 2 Siyolo ....
F. Makwena, run out. T. .. 0 b ,, 1
Cock, b Settie J. Qoto, b .. 4 c Mdana, b Siyolo .. 0
Siyolo Yekele (Cpt.) b .. 0 b Siyolo 0
Settie E. Ngcoza, c
Mdana, b .'. 0 1
Siyolo J. Pitoy, not .. 0 c Maqanda, b Siyolo 1
out Extras .. 4 Extras 0
Total..................... ... 14 Total 3
... 16
Grand Total ... 30

IRAMEHTE E NXUKWEBE.

[NGU TIT' INKOL' ENGEN AM ISKBENZI. 1

MNUMZETU,—Kulusizi kum ukuba ndi- ti mhla ndiqalayo ukukubalela ngomcimbi ekungemnandi ukubala ngawo, nam ndinyanzelwa kukuba uyakusuka ukule wakuyekwa noko ukoyo. Umcimbi enditeta wona kukubola oku- bonakala ukubakuko pakati kweramente yalapa, okuse kuzibonakalisa ngezenzo zako. Ndiya kukankanya into zibe nta- tu qa, ezingekabi natuba Iide zihlile, ukubonakalisa ubunyaniso balenteto yam. 1. Kwati xa kuhlakulwa—ukupela konyaka odluleyo, nokuqaleka kwalo— u Kakaza wayehlakula intsimi yake ne- nkosikazi yake kunye nabantwana bake, kwabako ntokazi itile igama lingu Eliza, umtshana wakwa Msikinya, eyasuka yaqutywa yintliziyo yayo ukuba ibance- de ababantu bakwa Kakaza kokukuhla- kula kw abo. Ngo Kakaza nditeta lomfa- na ka Kakaza ungomnye wotitshala ekayapa. Ndiyazi kakuhle ukuba lento- kazi yazisukela ngokwayo, ngapandle kokuba batete nelimdaka eli ngendlela yokuyicela. Yati xa ihlakulayo kusasa ngomnye umhla, kwagaleleka intokazi abati ngu Marta Mayikana ukuyibiza. Yafika yabulisa ku Eliza, hai, wabulisa nomnye. Ubuzile u Marta ukuba uqe- shiwena? Ulandule omnye, Ute u Marta " wenziwa kukuba uyingqinga yeqaba lento wenjenje, tin' apa aziko ezizinto." Omnye uvume oko, esiti " ewe, tina nga- pa e Ngqushwa abantu abangabafundisi bayancedwa, ndenziwa yilontoke." Wa- gqitake u Marta Mayikana. Wasala nge- mva u Eliza ehlakula, ete nqa kupela kukuba azi w'one nina ezokutukwa ngeli lobungqinga beqabanje. Yati kanti lento ayipelelanga kwababantu babini. Kute ngenye imini ndlwin' itile, izele tu ngabantu, kuko no Eliza lo wakwa Ngqinga ye Qaba, ngokutsho kuka Marta Mayikana, lomcimbi wokuhlakula kuka Eliza intsimi ka Kakaza waxoxwa. Paulake, Mhleli, indlu yayipants' ukuzala tu nga- makolwa odwʳa. Wati wakuxoxwa lomcimbi, bahluka abantu bamaqela mabi- ni, elinye lalisiti ulungisile u Eliza, eli- nye limnyelisa njengo Marta. Into eza- bambi kanye kulengxoxo zabambini. Eyokuqala, kukuba kweliqela lalinyelisa u Eliza kwakuko nabafazi babakokeli,— amakolwa amadalake, kuko habakokeli- kazi; eyesibini, kukuba kunyeliswa lomntu nditi mna w'enza into elungileyo, kuko nabantwana. Ababantuke ngenteto yabo, babefundisa abo bantwana, ukuba akulunganga ukunceda omnye umntu, ngokqkodwa umfuudisi! Yati lencoko ukuze ipele yacinywa ngu Mr. S; Mahlubi, owaziwa ikakulu ngokuba ngu Samtilili, owayeko apo ebeke indlebe xa lomcimbi uxoxwayo. Wati ukupendula kwake u Radebe lowo, " ninani- na ukw*enjenj' ukuteta kubi ngomntu ebengamcelanganje u Eliza, no Eliza kungeko nto ayiposisileyonje ngokumnceda oko. Ukuba abafundisi aba bebelahlehva ezandleni zenu njengakwezinye indawo, ngenibatini kodwa ukubapata kwenu?" Inkuku yasikwa umlomo. Lo Samtilili wenjenje ukuteta kwake, ekalimela amakolwa ekulahlekeni kwawo, akakolwa yena, koko ucunukisw'a yilenteto inje ukubola kwayo ipuma kumakolwa. Wanga u Tixo u Somondla angenza ukuba u Samtilili lo aguquke, alandele lamazwi ake anje ukuba mahle, watetisa ngawo ukulahleka abakokelikazi namaRolwa amadala ase Nxukwebe!

2. Into yesibini emandiyikankanye ukubonisa ukuba kuko ukubola okubi

s apa e Nxukwebe yile: wati u Mr. Dwane i lo ube ngumfundisi apa, uye e Cala ngoku, wʳasbiya indlu yake elugcinweni

, Iwexegokazi elilunge kunene lakwa Gaga, eligama lingu Zibetile Mafu, ngo March lo ugqitileyo. Wayesinge e Batenjini yena. Yekake mntundini! Kanti aku- nganganagkatazo u Mr. Dwane ayixayele ' elixegokazi kubantu base Nxukwebe. ' Yinto ekwati noko kwaziwayonje ukuba aliqeshiwe, kwamana ukutiwa kulo: " fa- nukuba inkulu into oyakuyifumana." koko Iona lalisuke liti ukupendula, : " akuko nto iyileyo; kuba asitetanga ngakuqeshana nomfundisi lowo."

3. Into yokugqibela endiya kuyikanka- nya okwanamhla—kuba xa iugapeliyo lento yokutshutshisa abantu ababonisa ubunyaniso bobukolwa babo ngezenzo, ndakubuya ndibale, ndibalise ezo ntshu- tshiso zabo—yintshumayelo yokulahle- kisa abantu eyashunyayelwa ngu Mr. Andries Gamanda, umshumayeli nomko- keli omdala wakwa Wezo, nge Sabata yomhla we 19 April odluleyo, kwa Nobanda. Yintshumayelo eyayikwanele ukulahlekisa amakolwa abutataka nasa- nd' ukuguquka, angekabi nakwazi kwa- neleyo kwezinto amelwe kuzenza. Wati umfo ka Gamanda, lomini ukushumaye- la kwake kulonduli yase Mabeleni: " kwa Tixo apa izinto siziiumana ngesisa, akuko mfuneko yamali kabani. Lukolo lodwa into elindelwe ngu Tixo; angafa- nelana umntu engayiroli imali yokusa Ilizwi kubahedeni abangekabi nalo, engayiroli imali yeklasi neyetikiti, egcine ukolo angaya kungena ezulwini. Unga- fika abanye bekubinqele kakulu ukubo- na amagama abo apo akona, kwakufika incwadi ekucwangciswa kuyo amagama abo barola imali yokuhambisa Ilizwi ukulisa kubahedeni abangekabi nalo ize balwe kunene nabo bahambisa ama- pepaokucela uncedo bakuba bengawabo- ni." Ngawo lawoke amazwi omfo ka Gamanda, awatetwa esidlangalaleni.

Kekalokuke mna nditi ukuwapendula: Kuyinene ukuba xa siya ku Tixo, sifuna uxolelo Iwezono zetu, akuko nto sinokuyirola yokutenga ololuxolelo silufunayo ngapandle kokutembela egazini elinqabileyo lika Krestu. Kantike naxa abantu basekwelo nqanam lobukolwa, incwadi ka Tixo ayiti kubo, " kolwani kube kupela," koko yona iti, " velisani ngofto iziqamo ezifanele inguquAo," ni-

ngagabisi ngoAuti paAati Awenu, " tina sinobawo u Abraham." Kwezi " ziqamo zifanele inguquAo " mna ndiAolwa AuAu- ba AuquAwe uAulahla izono zonAe, no- Awenza ubulungisa bonAe,—paAati Awabo uAurola imali. Xa Aona umntu seleliAo- Iwa elidala, aAalindelwe uAuba ati uyaAo- Iwa, uAuba atandaze, avume amaculo, able Aube Aupela —njengoAuba umnu- mzetu u Gamanda esiti maAubenjalo; AoAo Itestamente Endala ne Ntsha, zibo- nisa ngoAumhlope oAoAuba yindawo ye- Aolwa uAuniAela Au Tixo ngoAuvela Awi- mfuyo yalo. OAoAuba yindawo yeAolwa uAuniAela Aumsebenzi Aa Tixo ngempa- hla yalo eliyibileleyo ; ndaAuAwalata nge- ndawo ze Sibalo ezimbalwa qa, Auba se- nditate indawo enAulu AaAade:

1. Wawayalela u Tixo ama Sirayeli ngeloAuti, xa suAuba esiya Aulamitende- leAo miAulu mitatu yomnyaAa: namnye oyaAubonaAala pambi Awam engenanto," EAsodusi 23.—15. Lamazwi uyawapindapinda u Tixo uAuwateta Au- ma Sirayeli ngo Moses. 2. U Tixo uAala ngexa liAa MalaAi ngoAuti ama Sirayeli ampangile; Auba engawaroli amashumi neminiAelo, Auba, mhlaumbi eAuroleni Awawo, amAetela embi nenezipaAo. Ka- njalo uwaxelela uAuba ukubalela oAuAulu Awelanga, oAwaAuAo ngeloxesha, AwaAu- tunyelwe nguye ngabom njengesibeto; ngenxa yoAo Auvimba Awawo. Lesa iza- hluAo ezitatu zoAuqala ziAa MalaAi u Mprofeti. 3. InAosi yetu ngoAwayo, oAo yayiAo apa emhlabeni, yayirola iminifcelo yaAwa Tixo eyafiAa irolwa; ayizange inqande, mhlaumbi, inyelise bani. Lesa Au Mateyu, isahluAo se 17. ivesi ya 24, Ause eAupeleni AwesahluAo. 4. Ngomhla wompeto umgwebi aAasaAuti Awabo ba- ngaseAunene AwaAe, "yizani nina basiAe- lelweyo ngu bawo nibudle ilifa ubuAu- mnAani," kuba naninokolo ; koko uyakuti, kuba nenza izinto ezitile kum ngempahla yenu. Lesa kwaku Mateyu, isahluko 25. ivesi 34 kuse kwe 40. Ngezindawo zina ndifuna ukubonisa ukuba umnumzetu u Gamanda wayebalahlekisa abantu be- kwa Nobanda, ukuti mabangaroli kwimi- cimbi yakwa Tixo. Ndiyatembake ukuba akayikubuye ayipinde lemfundiso yake yobuxoki. Umnumzetu u Gamanda ngu- mntu oshumayela lonto ayenzayo. Uku- tsho, ndite emva kokuva lentshumayelo yake inengozi, ndazinika inkatazo yokuka- ngela igama lake kwezoncwadi e Wesile aroziswa kuzo amagama abo bantu baku- noneleleyo ukurola imali yokusa Ilizwi apo lingekabiko. Ukususela kulonyaka udluleyo, ndibuya ngomva, ndiyeke xa ndigqibe iminyaka esixenxe egqitileyo u Mr. A. Gamanda akayirolanga imali yokusa Ilizwi lika Tixo kubahedeni. Ku- bake yena esenjenjalo, uti endaweni yo- kuba ashumayele Ilizwi lika Tixo, asuke atshabise abo benza amalinga abo oku- nceda. Azi usayirolana yona kodwa imali

yeklasi neyetikiti!

Kutiwa ngu Petrosi umpostile kuyaku- bako abafundisi bobuxoki kwiramente zamaxesha okugqibela, njengokuba kwa- kuko abaprofeti bobuxoki kwiramente zokuqala. Lesa isahluko 2. kweyesibini incwadi yake. Mayilumnkeke iramente yase Nxukwebe, ababantu bangaqali kuyo ukubonakala. Iramente ezindala azinyali ukuba nabo abantu abanje; nayoke yira- mente endala, mayilumnke.

Ezababaleli.

IMVO ZAMAMFENGU.

Nge 15 June 18S5, kwakutyelele u Capt. Blyth e Ngqamakwe, njengokuba ingu- msebenzi wake ukulunguza i ofisi azo- ngamelayo, kwakugqita inyanga ezintatu, ingumsebenzi auqelileyo ukuti aku- bako ati, ndiko, into eninayo yiteteni ekuhleni; watsho, wati, sendivile, ziha- mbiseka kuhle, wabulela wati, hlalani kuhle, umhlaba lo ngowenu, nantsi ne tayitile yawo, w'aquba wahlala pantsi. Atakazela Amainfengu, akuba ebekankanya i tayitile, ukuba ayakolwa na- mhla umhlaba ngowawo ; abulele ukubako ko Captain Blyth, ati nkosi yetu sa- gqibela ukuba singabantu e Koloni, sada sawela i Nciba kwafika wena apa sahlala kuhle, lafa ilizwe ungeko apa ngo 1877, labuya laxola, kwasusela ekupangweni imipu, kwakusitiwa linene elasiweza i Nciba tengani imipu niyakumelana ne- ntshaba, sayitenga, lata ilizwe, sazikusela ngayo. Lixolile sayihlutwa sadliwa ku- ngeko nto siyenzileyo ngayo, kwalomini sahlutwa umhlaba, seva sekusitiwa ivenkile zezika Rulumeni; kanti abarwebi bebesiti bakufuna isiza sokwaka uti wena

Captain Blyth mabaye kwi headman, batsho bati ngoku kuko into esiyivayo ukuba abarwebi bafuna ukucandelwa umhlaba kwakuwo lo ungowetu, asihla- ngene namhla nabo, ababafo sabanika iziza zokumisa ivenkile. Atsho Amamfengu ati, asisakolwa ngu Rulumeni yinteto yake, uti ndininike okute, tvova selesenza intando yake, kodwa yinkosi enkulu akanantlo'ni ukwapula ngokwake inyaniso zake, ndiyanqumama apo

Yati inkosi yakupuma u Capt. Blyth, ati Amamfengu, into elungileyo kanye umhlaba unga ungacandwa emlungwini apo, nabo bafana kwanati inyaniso aba- yazi banyanisa ngokubala i Title Deeds, yona latayitile kutiwa yeyomhlaba wela- se Mamfengwini asikolwa nento yiyo. Soloko basihluta izikali, basihluta umhlaba bapatisa abevenkile igunya, pezu komhlaba abati ngowetu.

T. J- M.

ABAFUNDISI ABANTSUNDU.

Rabula, Burnshill, 19 June 1885.

MR. EDITOR *MVO,*—Kauncede nkosi up' indawo kwimiqolo yelopepa lidume kunene. Ndifuna ukupendula umfo ka Mqanda wase Tyityaba, obuza ngaba- fundisi.

Kanindiyekele mawetu ke ndipendule lomfo ka Mqanda. Andinguye omnye wase bufundisini. Make ndibuze kuwe kuqala mfo ka Mqanda. Wabona bani- na engavunyelwa ukungena ebufundisi- ni ngenxa yokungakwazi kwake ukuku- msha? Kupi apo kunjalo? Ingumma- ngaliso lonto esiyivayo ngawe Mr. Mqanda,— singavuya uke wasicubela kakuhle into le siyiqonde indlela yayo. Tina kweli sishunyayezwa zingwevu zakowetu ezingazi nento ngesi Ngesi. Zingababafu- ndisi abazeleyo. Ezingwevu zalupume- lela uviwo Iwazo kakuhle ngesi Xosa. Nditike kuwe Mr. Mqanda, fan' ukuba wena weva ngabo bangamnkelwauga ngenxa yokungapumeleli kwabo, bafika bati kuwe, abamnkelwa ngenxa yoku- ngasazi isi Ngesi. Kauyifune kakuhle lendawo Mr. Mqanda. Akuko mntu waliwaj o ngenxa yokungasazi isi Ngesi. Suka ababantu uti wena bayaliwa bafe- lishe eluviweni Iwabo, babuye ke bazo- kukuxelela ukuba bayaliwa ngenxa yokungakwazi ukukumsha. Msa uku- qale uyitate ngamandla lento kauyifune ude uyifumane inene yayo. Ndiyakolwa ukuba ndilihlukuhlile iselwa alisakuyi-

cita ingqaka.

Ndim Tr
ENOCH J. LUSIBA.

' UMBIKO.

Rabula, 11th June 1885.

MR. EDITOR:—Ndincede undifakele lo- mbiko kwelipepa, kuko intokazi ebubile- yo apa, ete ngokumnka kwayo iyeyase ramente ni yase Wesile, ibike yase Heald Town, yanika itemba elihle ekumnke-

aAuAO ' ni kwayo; yati ingekemnki zisani apa ityeya yam yokundingcwalra, yabiza ne tikiti zayo ezindala, kanti yazigcina *7.0*- nke-, yati maze zifakwe etyeyeni yake kunye naye. Yemnka lontokazi kaku- hle, yati ndiloyisile utshaba lokugqibela ukufa. Yemnka ngbmhla we II June 1885; yangcwatywa ngu Tontsi, wase Rabula; igama lake ngu Myengese Ka- kela, intokazi yakwa Lublongwana.

Lombiko siwazisa izihlobo zake zonke. " Kuyinto elungileyo ukumnka kwelu- nga, nokupela kwalo kulitamsanqa."

Boor TONTSI.

Ezase Dayimani.

[IVELA KUMBAEEEI WETU] Kimberley, July 1, 1885. Amatyala e Jaji aqala ngo Mgqibelo ukutetwa. Ityala lika Mr. M. Pelem nesinye sezigwinta zake litetwe ngolwesi- Ne (June 25th). Isigwinta eso sigwetye- Iwe iminyaka emitatu namashumi ama- tatu emivumbo. Kwangawo lomhla late- twa elityala amadoda amatandatu Abesu- tu apangwe imali zawo egoduka zi Boeren verneukers (abaqhtaniseli bama Bulu). Amamenemene lawo akakafunyanwa. Bati Abesutu asuke arola umpu ajongisa ngawo, kwati kuba ngabafo abaso lifana nombane bayirola buputuputu imalana abebenayo.

Kwi Cawa edluleyo abantwana bama Ngesi base Wesile bebene Anivesitile (Anniversary) yesikolo se Cawa, esite tina bantu bayaziyo into eyiyo oko besi- sesesikolweni saginya amate, kuba apa lonto ayaziwa kwabamnyama. Kunjenje- nje ama Wesile ahamba ngezingqi kuba atikelwe ngumfundisi omtsha u Mr. Wynne oduine kakulu obese Natal iminyaka emitandatu. Site ukuze siqonde ukuba umfo uyatandwa wenzelwa uhla- ngabezo olukulu nge tea-meeting nomcu- lo omkulu. Omnye umfundisi ofikileyo ngu Rev. Gert Mbongwe ; siva naye ngati uzakwenzelwa i tea-meeting yimpi yakowetu emnyama epantsi kwake.

Kuko intwana eyaka yatiwa tupa ngo- mdlalo webola ngumbaleli otile we *Mt*■>>. Wayelinganisela ngokuti kunganjanina kubeko umdlalo omkulu nokuba kuse Bayi nokuba kuse Rini nge Christmas ezayo. Lendawo siyikankanya kuba sibona ngati kuko abatile abafuna ukuyinandipa lendawo. Kodwa xa singaba sixela owetu umoya noluvo asiyiboni tina into engade ibangele ubani wase Dayimani ukuba ati qelele indlebe xa kuko ingcamango enjalo. Sinihiebele tina kaba lase Dayimani nilele, vukani! ngapandle kokuba nivuke msani ukusu- kelana nengcamango ezinjalo. Siti isite- to sase mlungwini :—Ukuba amabongo ebengamahashe kungakwela namangqi- ba. Ukutsho asitinteli amabongo anga-

fezekayo.

Sati ekwenzeni kwetu impawana ma- lungana nokuquba komsebenzi we Nkosi save silindele ukupepa izitrodo, ngenxa yokwazi umoya okoyo kuninzi Iwempi yakowetu. Wokuti ~ konke okwenziwa ngabo base sitiyeni se Nkosi ukuna kuposiseka. Asikuko nokuba siyabulela ukufumana ukuba lomoya apa e Dayimani awuko kanye. Oko sikuugqine ngo- kwetu ngokufumana uninzi lufuna ukwa- zi lombaleli we *Alvo* uwazi kangakanana lomzi; sada safuna ukoyika ngati inxenye iyakuwuposa umpunga wombaleli wʳe *Mvo.* wokululeka ngapezu kokulinga ukufumana ityala.

Ukunika abafundi bezimpawana ufifi Iwesimo salomzi siyakuke sitabate izikolo. I Rabe inezikolo ezibini e Kimberley; kute ngokungaqubi kuhle kwezikolo umhlo- bo wetu omdala u Rev. E. Solomon we- nza i Committee yokupata izikolo ngoluhlobo :—R. M. Roberts, Esq. Chairman, Mr. J. Jeoffry Njoli, Secretary, Revs. Lloyd and Tyamzashe President and Vice-Presidents: members, Jas. Hay, Esq., A. McGregor, Esq., Roger, Esq., Evans, Esq., Mr. N. Lindie, Mr. Francis, Mr. C. Kumalo, no Mr. Preusent. Esisi- mo sezinto esamiswa ngu Rev. E. Solomon ngexa owawungati umzi usele naye, u Rev. Tyamzashe esiya e Transvaak Engemnkanga u Rev. Tyamzashe ziqubi- le izinto kubonakele ititshala ingaxaseki, amalungu ama Ngesi ate wona omela amashumi omatatu eponti ngonyaka, axe-

le u Rulumente, makaze amnyama ance- dise ngokuhlanganis? imali kubazali. Yaqala impi yakowetu ngokungezi ezi- ntlanganisweni kunye nomfundisi webala letu kwakunye nokungafezi nalinye idinga lemvumelwano, amagwangqa ayaqala ayaroba, ayiteni yona impi emnyama.

«- *

E Wesile abazalwana betu bambete kwalengubo. Bayeka kwemnka ititshala ebifundisa kakuhle abantwana u Mr. Henry Mayafi. Bati besotuka abantu yayimnka ititshata,; kodwa abantu bano- mfundisi webala labo akabavusi. Emveni koAo sitiwe cu ngoka Sepuru, akahlalanga nenyanga ezintatu kuba abantwana bebe citakele, ngoku sitiwe cu ngumfundisi. Lomzi ngumzi obantwana baninzi kunene akuko zikolo nezikoyo azikatalelwa. Side siti yiyo nalento iramente zingena- kucuma. Kwade kwati nase Rabe ukuze kubeko isikolo kwafika amadodana ase Telegraph Office asebenza ngapaudle kwe- nkutazo kwada kwatsitsa. Namhlake si- yabika ukuba izikolo zabamnyama e Da- yimani zirni nganilenzana mnye, ezisezi- wile zilele pantsi ngencum.

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1 CAPE UNIVERSITY.

Elikaba liputnelele uviwo Iwe B.A. kwi ngokusuka bawuoele ngapezulu. Mabaziswe Mathematics ne Science 1885, livakaliswe e mblope ukuba bazizamele ngokwabo impilo,

mhlope ukuba bazizamele ngokwabo impilo,

Kapa ngolwesi-Ne : — *Honours.*
L. C. Benjamin, S. A. College, Cape Town
C. F. Juritz, do
M. C. Vos do

C. ABERCROMBIE SMITH,
Moderator.

W. F. s. BOOTY

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

ABANTSUi^DU E PALAMENTE.

Lengxoxo ibekcr *e* Palamente ngo 18 Jane, ngomcimbi wofcufunelwa kwabantsundu abangena mflilaba, ngokuba be- citwe kwindawo abebek-uzo pantsi kwa- mafama.

U CAPTAIN BRABANT ute makncelwe n

indawo Ralumente kamsinya ukuba afnmanela iqela elikulu
kwizitili labantsnnda ezinganeno kwe Nciba, elite*
ngenxa yokuhanjiswa KonrXeto Welalii kwabantsundu
psikati nezinye izizatn.
abauamakaya amiyo, ekubonakaiayo ukuba-

kuyakwenza isonakalo kupitizelise ukuzolar kwe Koloni ukuba abafnnyanelwauga qinga.. lokubagcina, Elitshawe libekekileyo lite- inkatazo zababantu lalityelwe ngazo pambi kokuba liye e Palamente apo. Lalibaxelelo nokubau Rulumeni akanamhlaba angabanika wona e Monti. Ababantu abavumanga kuwela— i Nciba ngokuba onyana nabahlobo babebabe-- sebenzae Monti. Inkomo zabo sebezitengiselo- ukubatala irafu. Bati akukonto iyakubako-- lisa agapandle kokuba baqiniselwe emhla-- beni. Ukuba umcimbi wempato yabantsu-r i ndu asiwulungiseleli bayakuwugqiba aba-' ntsundu ngendlela esingayikuyitanda. Ama- xesha anzitna selebuyisele into eninzi yabantu ■ ekulimeni umhlaba. Okoke kubange ukuba babadule befuna indawo yokuhlala, babatala. irafu ezibangela ukuba bangabi nakuzipilela. Inkomo zabo bazitengise ngelize. Ute isipelo salento siyakuba yimfazwe nabantsu- ndu pambi gokuba sibone apo sikona. Akuko mhlaba waueleyo pesheya kwe Nciba, akuko notnsebenzi abanokuwenza abantu; abantu Emaxoseni basebenzela ukuba bapile kupela. Bambalwa abavuma- yo ukutatyatelwa kwaloliwe ngokuba be- patwa kakubi ngaba kontileki, nokuba indo. da iyekile ukufuna umsebenzi kufuneka kuxaswe usapo Iwayo. Uteke yena maku. celwe u Rulumeni ukuba makaukangele lo- mcimbi. Olwake uluvo lolokuba ndoda leyo ibe nesiqwengana sayo somhiaba.

U MR. T. LOUW ute ubecinga ngokuti boti bakuliguzula ela Besutu babe baufezile umci- mbi wabantsundu ; kodwa akubonakali uku-

ba bakufezile oke. Impato yabantsundu ka Mr. Saul Solomon mayilahlwe ngoku.- Kubonakala amalungu e Phlamente eqwala. sele kakulu kwabantsundu. Oko kubonakala ukuba kuyatabata ix-esha elide ukubatobela kwindawo abayifaneleyo. Sicite imali ukuba bafundiswe ayibancedanga luto. Ngapandle kokuba kwenziwe umgca wokwa- hlula omhlope komnyama asisoze sipumelele. Into inye angenakuze ayiqonde kukuba umntu omnyama ande kamsinya kangaka kunomhlope. Oku kwanda kungapeliswa

ngayipina indlela ? E Australia nase New Zealand abantsundu bakona- batshabalele kwakuvela umlungn, kodwa apa akunjalo, ngokuba sibapete ngolunye uhlobo. Masi- bacite ababantu bantsnndu baxinileyo baye kusebenza kumazwe ase Ntshona-langa. Bayakuba nokufunda ukusebenza.

U MR. BARRY ute lento seke yenziwa amadoda asuke abuyele Emaxoseni ngokuba ebengafuni ukusebenza. Imantyi zabaxelela ukuba bayakuvunyelwa ukuya ezityalikeni ukuba bayabanda, ifama liyakufundisa aba- ntwana babd, kanjako ukuba ifama litete kakubi kubo boya kuyise wabo i " mantyi.'* Amafama ayengezidenge kangangokude abamnkele pantsi kwezizimiselo. Abantsu. ndu bayonakaliswa ngokuba kubeko aba ba- Iwela amadabi abo e Palamente. E Free State abanankatazo ngabantsundu banawo onke amalungelo ezimamhlaba (ukanyeziwe). Ngapandle* kokubadula bonwabile, banele bayafunda ukusebenza. Akuko ngozi iuku. lu injengeyokuba barnane ukuteta ngesi alam so Kafile. Ute yena okwake umtanda u Kafile ngapezu kwe Qeya emsebenzini.

U MR. WALKER ute- imigudu yelungu elibekekileyo lase Monti u (Mr. Brabant) kukulungiselela amafama ase Maxoseni. Abantsundu aba bangumtwalo kwifama. Into ayiqondayo yeyokuba amanye amalu- ngu abekekileyo anga abantsundu banga. kweleliswa kwelilizwe-. Oko kucasene no-

luvo lobu-krestu ekufuneka wonke urnntii we Palamente epefumlelwe lulo. Abantsu. ndu belilizwe ngabantu abafaneleke kunene, kwayeke kungafanelekile ukuba bakweleli- swe ebusweni bomhlaba. Uteke vena u Mr. Walker unosizi ukuva ingcinga ezinje ngezo zika Mr. Louw no Mr. Barry.

U MR. KEYTER ute u Rulnmeni makangabavumeli ababantu ukuba babe bebadula. elizweni nje, makabauike umseoenzi. Lo- mcimbi wempato yabantsundu kade upambi kwe Palamente iminyaka emininzi, kodwa sisekude kakulu ekuwugqibeni.

U MR. HOCKLY ute ngo 1883 kwaxoxwa yi Palamente umcimbi wokuba kufuduswe abantsundu abatile, kwagqitywa kwelokuba abantsundu baqondiswe mhlope ukuba aba- nakufumana tnhlaba ngapezulu kwalowo ba- wusikelweyo. Kwatiwa oko ukuba bayapiwa imihlaba, nabanye abemi bekoloni bayakufu na bepiwe. Ingxoxo ekwanje ibeko kule Pala, mente idluleyo, elalisiti kuyo ilungu elibekekileyo lase Dikeni u (Mr. Rose-Innes) maku- fuduswe abantsundu base Ngqushwa basiwe pesheya kwe Nciba. Inteto leyo yabayeyo- hlobo Iwangapambili. Uteke yena unosizi ukuba ilungu elibekekileyo u Capt. Brabant ete wayimisa ngoluhlobo inteto yake kuba. ngokunika abantsundu itemba lokuba benz© ingxolo baze bafnmane oko bakufnnayo. Ilizwe lapesheya kwe Nciba selipantse uku- xinana, unosizi ukuba amanye amabandla apete izitili engasavumi ukuqeshisa umhlaba kwabantsundu abafanelekileyo. Kwakamsinyane bexelelwa abantsundu ukuba aba-

nakufumana ziqendu zamhiaba ku Rulumeni

bangakangeli ku Rulumeni.

U MR. AYLIFF ute uyatemba ukuba u Mr. Brabant woyibuyisa umva inteto yake. kweyake ingqondo kubonakala ukuba ixesha lokuba u Rulumeni abanike umhlaba onga. pezulu abantsundu ligqitile. Umcimbi we. mpatoyabantsundu uaykusoloko wasingatwa e Palamente. Njengokuba bebaninzi kangaka nje abantsundu, ziyakumana ukubako ingxo. xo ngontsundu. Abantsundu bahleli benemfa- nelo emasizinonelele; ute abantsundu kwa njengenye impi epantsi ko Rulumeni, maba- patwe ngempato abapetwe ngayo abamhlo. pe. Unosizi ukuba ilali zabamnyama ziye- kelwe kumagqugula apete iziqingata. Ukuba onke lamabandla ebeyakuquba njengelase Bofolo, into ebiyakulandela yeyokuba kube- ko iduduma labantsundu elifuna umhlaba wokulima elingenakuwufumana. Ukuba