IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION)

LIHLAULELWA 3s. NGAMYANGA NT A']

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, JULY 15,1885 [No. 3

AMALAHLE ASE NDWE.

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

300 TONS ZAMALAHLE

Ngenyanga: ezingangemitwalo e 80.

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

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,
Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

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

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

IZISULU ! IZISULU !

J. no C. BEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Xosa bafuna ukuba itshayeleke tu kwakamsinyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

G. WHITAKER,

Isebe elitengisa nentwana

ezincinane,

Kwivenkile ebisakubu yeka Magiligana (McGREGOR'S)

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfutshane, Neze Nkomo, Nempondo, enika amaxabiso adluliseleyo.

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

INGUBO, IKELEKO, IPRINTI,

Ipuluwa nezikali,

Ingcawa, Amafelane, Ikeleko Zokulala.

Amacuba entlobo zonke-kwa nayo yonke into enqwenelwa ngabantu abantsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

Umteteleli ematyaleni, nomgqibi wemicimbi yemihlaba neminye efezwa ngamagqweta.

Akabizi mali ininzi ngokuteta amatyala nokufeza imicimbi yabantsundu. Uyakutetelela abamcelayo kwa Qoboqobo nase Xesi.

Apo i.ofisi yake ikona kukwi Maclean Chambers (ngase TownHall), e.Qonce. Makesimlinge mpindini entsundu.

Ololiwe bakwa Rulumeni base Maxoseni.

Inguqulo eku Hambeni ko Loliwe.

UKUSUKELA kumhla we 13th July, 1885, Ululiwe onduluka nge xesha 4'5 p.m., E-MONTI ukuza E-QONCE, uguqulwe ngoku uyakusuka E-MONTI ngo 5'10 p.m. Afike ke emva kwexesha kuzo zonke Izitishi ezi pakati kwe MONTI ne QONCE.

T. R. PRICE, Umpatiswa.

Kwi Ofisi, Ezinkulu, E-Monti, 7 July, 1885.

J. HILNER.

Umenzi wentsimbi zamaxesha

Nomtengisi wempahla ezinjengemaso njalo njalo.

Unentlobo ntlobo zemisesane, iwotshi

Nentsimbi ezinkulu zamaxesha, nezinye ezintle Zokinika amabaso ngamaxesha

I BRANDI

Elungileyo engapitikezwe nanto zingena manzi nezinya ezibululayo, itengwa ku

C. J. DOWELL & CO

BANK STREET, |

ISAZISO.

[INCWADI E COLWE ENDLELENI.]

Tyinira, May 1st, 1885. Sitandwa John—

Undicela ukuba ndiku tumela indaba. Andinazo, ngako mandikuxelele ukuba ngoku sinenye i venkile apa. Inyanga zintatu ivuliwe. Ingubo zitshipu ine- ntwana-ntwana ezisandu' ukufika Uzeke ufike uze ku nditengela enye. Umnini venkile unika amanani alungileyo ngezikumzi noboya nempondo zenkomo.

Ivenkile ingezwa Msesani endleleni ye-nqwelo epuma emcancatweni sing' e-Tsomo Ukuba kuko into esiyifunavo ingeko evenkileni akukataleki nokuba yintonina umnini venkile unako ukuyitumela. Ku?? myalele kupela wokufumanisela. igama lake ngu.

P- H. POTTOR Owako otandekayo IDA.

Paula oku!

JOHN CHARLTON

Umlungisi wemicimbi yonke, Enjengeyomhlaba, nomteto Namafa,

e-Dikeni, nase Xesi ??? Kama) nakwa Qonce

Lomsebenzi wauqala ngo 1889

UYAZIWA. AKUFUNEKI KUZINCOMA

Amafa, Ingqeshiso, iminqophiso, nokwananwa kwezi qiniselo zomhlaba yonke lemicimbi yenziwa ngokukauleza

(Utetelela ematyaleni aquke nemali engamatyala.

W.O CARTER

Ncedani ngokupa kakuhle ukuba uhlobo olutsha

OLULUNCILEYO APA LWE SEPA

lubuye lwafika

Isitena yi 6d

Yeyona Sepa intle kulomzi

Itshipu, isitena esikulu sidla 6d. kupela

Inokufunyanwa " KARTAR'

W.O.CARTER maclear E-QONCE

ANDREW GONTSHI
Umteteleli ematyaleni,

I-Ofisi—e-NGQAMAKWE.

KUBABALELANI

U MR.WM. N. SOMNGESI ucela ababaleli bake ukuba bangabi sa zi tumela incwadi zake E-Emxumbu kodwa zi tunyelwe eBoxville, O.F.S.

BATSHATILEYO

AQUBELA-MFUKULA.—Kutshatiswe ngu Rev. E. J. WARNER, wase Mount afar, u Mr. JAMES MAQUBELA, wase Dorought, no Miss JANE 8. MFUKULA, wase Cacadu) lady Frere, G July, 1885.

Iveki

WR. A. W. COLE, Q.C., ubuye wamise-ekubeni yi jaji encedayo kade kube yi 11 July lo.

UMR. PERCY NIGHTINGALE, C.C., R.M., walapa, utunyelvve e CoJesberg ngu Rumente ukuba aye kucedulula umcimbi ka Mr Walmart ongumsila kwi ofisi yalomzi.

kufike isifo esisulelayo esizanayo nengqakaqa iti yi *kolera* esigqiba abantu e Spain

kwabamhlope ngoku. Ezocingo zornhla ziti ka 8,9000 abegula besekufe

Igqweta elingu Van Heerdeen lasa Rafu UMxosa wafa nge Cawa engapaya konyaka omnye; ababantu bebeye kuba.

IDODANA engu Charter, ebibala kwi Banki enkuh' yaee Kapa, isentanjeni ngoku- ba imali zamapepa ze Banki leyo.

ISTORA sika Van Hoesslin e Du Toits Pau kwele Dayimani sitshe nqu ngumlilo. Une- temba loncedo kumabandla atile eliku £2000.

IMIKOSI yamavalanti ebikwela Bahlambeli igoduka ngaminye. Ngaleveki kugoduke eya eDayiman i.

INGQAKAQA iseninzi e Burghersdorp. Inge- ze ngoku ukumagwangqwa. Pakati kwaba- zintombi ezimbini zika Rev. Mr. Mamba.

BAPANGWE ngama Xosa igwangqa elingu Mr Carter iggili eline fama pezu kwe Nciba nga-Komani. Umhlambi webonkwe oka obewalusiwe li Bastile, upangwe nga- doda amane, kwati naxa besekaputunywa kwafunyanwa isiqingata sawo kodwa.

IKENDLE elintsundu e Bayi libete iqaka-elisebenzana nemcimbi yomzi abati ubenesikweleti salo sesheleni ezine

ekungazwanga ukuyirola waselehla, ongumntwana (igqudu) watsho zathi zakuma etanjeni. wanyakaza umfo wanamhla.

imvula ine nge Cawa kulamacala angase lwandle yega- mangaliso. Nangasa Ngqushwa ibiva- veli ibe ngumkumezelo onganya-

ukweleliswe into enku- lu kaloliwe ngase Mtonjeni. kubanjwe umfana ovale ngelitye kwakwindlela ka

opete imikosi e Yepu- ta ute ukusinga e England.

Be VERNER, i Ruluneli yase akupulapnla amadoda kwa AdamKok ukuba elo libandakanywe ne

pepa lase Stellallang kwela Bahlambeli lise entlanganisweni yabo elo labo lidityaniswe ne

ipepa liti akumashumi oma- ne kwintolongo yeso sixeko.

okuba amalahle asand' uku- siwa e Cala, e Batenjini.

U Mr. Saner ucele onke ama- benzisa kuka Mr. King aba- se Ngqamakwe, abenza ukuba ba-yakuunqunyanyiswa kwake emse-nzini akucikidwa komcimbi wake kwe njiwenjalo. U Mr. De Wet urela ute maninzi angabanga

ATU, JULY 15, 1885.

-SUTU.

KUBA simnyama a-ngaliso ukuba sitande entle yclase Lu-engumhlobi we

izakuvela kwelo

ukuwatshintsha onke amatemba

ngabantu ngokubekiselele eku hluzekeni kwentloko zazo naseku lu boneleleni kwazo uhlanga lwa Besutu. Ezinkosi zezipetwe ngu DAVID MASUPHA. Sizazikumbula ezomini babe bambene ngazo Abesutu no Mr. SPRIGG ngemipu: ukuba batinina ukuzitetelela ngobuciko nangomoya opolileyo; beyiseke intetoyabo kwimfanelo zabo zokuba bengabantu be Nkosazana, Siku- mbula ukuba isikalo sabo sasisesokuba babuyiselwe kulaulo lo Mntan' Omhle. Kuba kaloku babefakwe kulaulo Iwase Kapa ngapandle ko kuba bacetyiswe, kwati kunjalo abanikwa imfanelo zokuba banyule amalungu njengemfanelo. Uteke wakubafaka emfazweni lomteto u-ngafanelekileyo wentonga bonke abakanyiselweyo kweli na pesheya bavelana na Besutu. Iqela lika Mr-SPRIGG lakutshwa kwiwonga lobu-tshawe ngokubanga lomfazwe. Eku-peleni bakufumana oko babekufuna-ukuba bakululwe kulaulo Iwase Kapa. Kulindeleke ke ukuba emva koku bazamele ukusinga pambili ekuka- nyeni, bamise imisebenzi yokukanya- Baka bangati Abesutu bafuna ukuba yikoloni yabo bodwa, babe ne Ruluneli yabo, ne Bandla labo le Palamente no Rulumeni wabo nento ezinjalo. Bebuyiselwe ke kwi Nko- sazana akubonakali ukuba babuye basenze isicelo solohlobo. Kubona kala bebuyele kulaulo Iwe nkosi zakudala zetu bantsundu olungenakuma lunxulumene nolaulo Iwa Mangesi. Ukuba Amampondo na Besutu—ukuba ezi zizwe zinga zingema mazizame impato eyakufana nale ya Mangesi esebenza ngokuvisisana nabo bonke abantu. Inkosi za Besutu zikolisile ukuluqonda ulaulo iwase Mlungwini; besib'a zingatj zakuba pantsi ko Mntan' Omhle zihambise ngengqondo nangokwesizwe esikanyiselweyo, ukuze kubeko ikomkulu labantsundu elimileyo pantsi kwe Nkosazana. Le Ngxabatshitshi ikoyo ngoku asiyona nto besiyikangele. Sinosizi ukuyibona kuba siqinisekile ukuba Abesutu basinga engozini. Akuko temba lokuba Abesutu banokuma bodwa ngapandle kokukuselwa yi Nkosazana; ngokoke inkosi nabantu ngebezama ukuba bavisisane nolaulo lwapesheya kblwandle. Kubuhlungu kuti ukuva ukuba u Colonel Clarke akayifumani lambeko imfaneleyo kuba engomele Inkosazana. Mabazi Abesutu ukuba oku akusakuyekelelwa lulaulo lwapesheya. Siyalukalimela uhlanga lwa Besutu ukuba lungahambi ngendlela enengozi ngoluhlobo Singabahlobo balo abakulu.

Amanqaku.

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ABAHLOBO bake abaninzi bayakavuyiswa ukuva ukuba u-Rev. Dr. W. A. Soga" uya- kubuya e-Sikotilan ngo September lo uzayo. Lo Dr. Soga ngu nyana ornkulu womfi um- fundisi u- Rev. Tiyo Soga. Wafunda e- Lovedale wnti exesheni wasinga e-Edinburgh ukuya kufundela ubufundisi namayeza. Kutiwa akafundanga ngako. Siyatemba ukuba u-Sombawo womgcina ixesha elide kumsebenzi wokuhlambulula i-Africa.

SIDANE kunene ukubona elinye lamapepa ase Rini *i-Eastern Star* lipuma endleleni yalo ukuya konakalisa. Into leyo engazanga yenziwa ngamapepa ngapambili—siteta uku. xoxa umcimbi osazakuba pambi kwe jaji no Rev. John D. Don no Mr. G. A. Hay ngoku-suka batete bangoyiki ngomcimbi wokudu-tyulwa komfo ontsundu e Burghersdorp. Asisakulilandelake elipepa ekuboniseni uku-nganyaniseki kwenteto zalo. Kuyanqwene-leka kodwa ukuba lomcimbi upandwe nzulu sivumelana nelase Kapa i *Argus* eti maku-rolwe imali ngabantu ukuze lomcimbi ucedu-lulwe ngokuzeleyo ungabindleko ko Mr. Don no Mr. Hay. Lamadoda ngokwenjenje alwa imfazwe eyeyetu.

UMPATISWA wemfundo wazisa inguqulo ekumisweni kwentsapo eskuleni kwibakala lezibalo. Mhlaumbi kungalunga ute umhla-mbi wotitshala zase Batenjini wabalela nge- ndawo ofuna zicaciswe kulamabakala, siteta kuba uke awavisisana nababloli kutshanje. Ukuguqulwa kwamabakala ezibalweni kofunyanwa kumhlati we Singesi kuba kubunqaba ukuwaguqu lela esi Xoseni.

INTLANGANISO yo Manyano Ngemfundo iqale kwa Hleke Pantsi kwa Mahlati izolo, kude kwaba lolwanamhla. Abebeko bebebaninzi kanye, abezi zitili zelase Maxoseni bebeko kakuhle. Umhlali-ngapambili onga- pantsi wentlanganiso esesihlalweni, bonke abapatiswa naicitnbi bebekolise ngokubako. Ingxoxo zibe ninzi zidleka. Kwinda. wo ekuvunyelwene ngazo kuko eyokuba Umanyano lutumele uvelwano Iwalo no Rev. J. D. Don no Mr. G. A. Hay kumcitnbi wetyala abangeniswe kulo ngokubuzela indoda emnyama eyadutyulwa e Burghersdorp. Igqibe kanjako kwindawo yokuba kubulelwe Ibandla lase Qonce ebelisebenzana nengqakaqa kwesisitili sase Qonce. Kubeko ingxoxo ngemo yezikolo ngelixesha lelanga ekubonakala ukuba abantwana bayancipa, zisicenge sokucitwa kengoko. Kubulelwe intlanganiso yabafundisi le ibase Qonce ngonyaka ngokusebenzela ukuncipisa ilungelo lokutengiselwa utywala komnyama. Kulilwe ngendawo yomqomboti oyilela yokunyukela ebrandini. Ingxoxo esishiye zingeka-patwa yeyemfundo yonyanzelo neyokubalwa kwebali lakwa Xosa ukulibalela izikolo.

E Palamente.

Kwinto eninzi yengxoxo ezikoyo e Palamente ezingateni kodwa namawetu sitabata ezindawo ezinento nati:—

U MR. JOUBERT (ilungu lase Burghersdorp) unike ngolwesiBini Iwe Cawa edluleyo isaziso sokuba yonke imitandazo eyenziwe kwi Palamente ngamafama na Mangesi use Batenjini ngesituba senyanga ezinta-ndatu ezidlulileyo, kwanamanye amapepa omicimbi yelo abekwe pambi kwebandla; kananjako incwadi eke zako pakati komantyi wase Xalanga (u Mr. Levey) no Rulumeni mayelana nesikalazo sokuba u Mr. Newman Marks wayepitizelisa abantsundu e Gala.

U MR. ROSE-INNES unike isaziso sokubuza ku Mr. De Wet, Umpatiswa Micimbi Yabantsundu, ukuba u Rulumeni selenze ntonina mayelana nokuzalisa ngabantu imokolo ezi 1,500 kudonga Iwekohlo Iwe Tsomo, ezagcinelwa ukuba ngumhlaba wokulima yi Komityi; ukuba akakenzi luto ngawo u Rulumeni, yintonina acinga ukuyenza kuwo, uyakunikelwa ninina kubanina ?

U MR. DYER unike isaziso sokundulula lengxoxo: Ngenxa yalendlala ikoyo—ebanga ubusela nembandezelo—pakati kwabantsundu base Maxoseni, kuyafuneka ukuba u Rulumeni abehle atabate amanyatelo okunceda abantu, nokuvula indawo zokusebenza evulela abo bawufunayo umsebenzi.

ABANTSUNDU BASE TELLE.

U MR. SAUER ute akaboni mfuneko yo- kuba kumiselwe umongameli wabantsundu e Telle Drift (e Gqili) aze abatalwe nge £150 ngonyaka. Bekungalungayo exesheni ukuba indlu ye Mantyi yaee Herschel ifu- duselwe kwindawo esesazulwini kweso sitili. Enye indawo ayicasileyo yeyokuba kumise- lwe amadindala amabini ayakuhlaulwa nge £45 lilinye kuhlutwe izibonda umvuzo wazo, eziwuquba kakuhle njengamadindala lawo umsebenzi wazo.

U MR. DE WET ute lendawo ibekwe pambi kwebandla ngenxa yesicelo esikulu se mantyi yase Herschel, esisicelo sayoke sifanele ukuba sikangelwe.

U MR. AYLIFF ute umongameli uyafuneka e Telle, apo kuko iqela laba Tembu, nangenxa yokuba ikude kakulu ku mantyi ngokuba yahlulwe zintaba kuye.

U MR. SAUER ute imantyi leyo isengumfiki, inokwazana okuncinane ngalondawo, akali ndawo yamali leyo ipambi kwabo, kodwa usati ayifuneki nganto. Imali leyo ivunyelwe.

ABANTSUNDU BASE XONXA.

Ngolwesi-Bini, July 7, kubeko lengxoxo:— U MR. DU PLESSIS ute makuvunyelwa- ne ngendawo yokuba abantsundu base Xonxa (Glen Grey) bafuduswe basiwe kwindawo ezingemiweyo ku Qumbu, nokuba kukuyipina enye indawe efanelekileyo. Ute ukuyixasa lenteto: uyibeka pambi kwebandla kuba ababantu bayinkatazo apo e Xonxa. Beba ubusuku nemini; amafama awakufumani uko-nwaba ngenxa yabo. Ngomnyaka we 1870 waka umcimbi wokufudusa ababantu wanikelwa kumadoda atile. Kwagqitywa oko ukuba umhlaba lowo ucandwe, afuduswe Amaxosa lawo, kume abamhlope. Abantsu-ndu nabamhlope nololiwe bashiyelwa imokolo ezi 89,538. Zaza ezi 248,460 azabi namntu uzisebenzisayo, angatike u Rulumeni enze ukutanda kwake ngazo. Kude kibe namhlanje akakenzi nto ke ngezimokolo. Ucebisake ukuba bafuduselwe apo abamnyama ziti ezindawo bazimiyo ngoku zabelwe abamhlope. Lonto iyakungenisela u Rulumeni into eninzi yemali,

U MR. DE WET ute kuyakunqaba ukuli- hambisa elicebo; kwelokuba bafuduselwe e Qumbu elo se limiwe ngokuzeleyo. Ufumene kwimantyi yase Xonxa nkuba abantu baku 11,500 amadoda avileyo odwa; u Qumbu ke angeze abanela. U Mr. De Wet ungene kwibali lababantu base Xonxa. Ute ngoku badlule ku 50,000 abantu kweso sitili. Akuko mhlaba waneleyo nakuyipina indawo pesheya kwe Nciba abangasiwa kuvo. Apo into ikona isekubeni kuyakulungana ukuba inxenye yababantu bayifudusele pesheya kwe Nciba, ukuba kunjalo bangayisa pina. usati yena kunokwenzeka ukuyifudusa inxe- nye, ize eseleyo ibutelwe ndawonye yenziwe ilali, uti umhlaba oseleyo utengiswe. Ukubanyanzela ukuba bafuduke kungadala ningozi. Ukuba ilungu elibekekileyo liyakuwushiyela ezandleni zika Rulumeni lomcimbi bangawukangela.

U MR. INNES ute mayibekelwe olunye usuku ingxoxo leyo. Kuvunyelwene.

GOING across the ocean is now called seeing the shark.

IF you are determined to live and die a slave to custom, see that it is at least a good one.

INTLANGANISO YAMADODANA.

Intlanganiso emnandi kunene yamadodana esiko lokungaluki yangena apa ngosuku lo 1 July 1885 kusasa ngo 11 o'clock. Yo- nganyelwa ngu Mr. Birt—yavulwa ngokuti ingcwaliswe ngendumiso nangomtandazo, owakokelwa ngumdikoni omdala u Bombo Herman. Kwafundwa ngu Mr. Rubusana ku Magalatiya, isahluko sesihlanu; emva koko kwashunyayelwa ngu Mr. Birt kwakuloncwadi kwi vesi yokuqala neyesitandatu. Wangena shushu kakulu kulondawo esiti ekay' apa yaqala ngabantu ababini lentlanganiso, ndinovuyo ukuba nditi omnye use- ko apa u (Headman Ntabeni). Lento ekay apa injengokozo oluhlwayelweyo lwe Mos. tade, olute lwa kupuma lwazala lento eninzi kangakanana yamadodana esiko nditi "yimani enkululekweni, ate u Krestu wasikulula kuyo."

Kwacelwa ngu Rev. Birt emva koko u Rev. Rubusana, ukuba ake enze izwi, wati kuko indawo ati kuyo u Paulosi "yibani ngamadoda."—Lento iyindoda yinto enento ezininzi, yinto entliziyo ililitye, asinto ibu-yayo apo ingene kona. Iti indoda xa inge-; nayo intliziyo yobudoda kutiwe asiyondoda - nditi kuni namhlanje nina ningenayo kweli siko "yibani ngamadoda."

Kwacelwa ukuba amadoda ake anike iziyalo emakwenkweni amagama awo angala:— Ernest Venna, Jennings Vimbe, Niven Ntengu, Thomas Konzapi, Tisani Bobi, Qubani Behani, no Solomon Govo (wase Mngqesha). Kwesuka u Mr. Matame Xoli, omnye wama dikoni wati "ngoku nizakupulapula amabi namahle, kum ingummana- liso into yokuba utinina umntu ukugcina elisiko engagqobokile, lonto iyimfihlakalo kum. Kuqala guqukani, zonke ezizinto ziyakulunga, loba kapukapu nelisiko. Ningenenje kwelisiko maze ningafani nepela, nempukane zona zinto zifane ziti gxupu kuba kona niyakuya kusebenza e Qonce e Monti nakwezinye indawo-ndawo sova kambe." Wapeta ngokubuyela kwenye inkwe- nkwe u Ernest Venna wati kuyo: uze ungafani nento eninzi eti yakwenjiwanje icinge ukuba kutetwa ukuba maze ingabuyi inqande nto iyimpahla. Ibanki yomXosa yinkomo, uze ugcine impahla zakowenu."

U Mr. Bombo Herman wati "ndisuka selitetwe kade ilizwi lam ebendiza kuliteta. Ukolo kuqala ukuze isiko eli nilibambe; owenjenjalo wahamba kakuhle nelisiko." U Mr. Mahlahla wati "ndisukela ukuba ndi-xelele lenkwenkwe yomkuluwa wam u (Jennings Vimbe) ukuba ize ingandidanisi, kwelisiko ndinonyana basixenxe abasebe- ngene, ize iligcine kwanjengabo." U Mr. Bobi Kwentela wati "nyana warn wena ulapa ungomncinane ekuzalweni, umkuluwe wako utabate isiko lobuhedeni, ke uze umhendele ebulungiseni ngazo zonke into zobukrestu, oku uqale ngale. Akuko bubi bunjengokulitata elisiko uze usuke ubuyele kwelobuhedeni. Ndake lonto ndayibona e Bofolo yenziwe ngumfana owayevela e Dikeni emfundweni. Yagqita ububi kwababesekaya."

U Mr. Utywaku Mehlo wati "Ndisuswa luvuyo (watsho walila) Abakuluwe bam abaliqalayo elisiko abaseko. Ndivuyela okukuba nina bonyana betu nisaligcinile elisiko, ningalandelanga tina sahamba ngela manyange, ndibulela ukuba ninyamezele ihlazo ukuba ngo maqandeka."

U Mr. K. Majombozi wati "Kuni bobawo nditeta kwalamazwi niwateta kuti lentsasa yonke." "Yimani enkululekweni enasalatisa yona, ukuze sakupambuka ningadinwa kusalatisa."

U Mr- Ntengu Magwanya wati, "Ndidanile ukuba abe akako unyana wam apa (Niven Ntengu) unga ngeyeve eziziyalo. Makwedini ndinga ndingabuza into ibe nye kuni, kumaqela onke akoyo elizweni liti elo nelo libe nembongi zalo; kuni ke nditi ngubanina eye-nu imbongi. Ndingena kwakwelamadoda atetileyo ukuba ayiko lembongi ililizwi lika Tixo pakati kwenu ibonga imikosi yake, ingaba niyakuhamba nzima."

U Mr. D. Dwashu wati "Njengokuba nisi- va besiti nje ukuega luki lihlazo, kukwanjalo nokuya kwaluka ubuke wahlala. Ndake ndat i ndigqita e Mxumbu kutshiliswa ndafika kulomzi ndisiva kubongwa amakwenkwe, ndeva kuko zibongo ziti:—Pezulu ! Pezulu ! Pezulu ! Gxotwa yi Vangeli! Zajoka ezi-zibongo ndade ndabuza kobekufupi kum ukuba ziteta ntonina ezizibongo; ndeva ke ngaye ukuba kubongwa inkwenkwe ebaleke esikolweni yazakwalnka. Lumkami ke ningabi ngo Gxotwa yi Vangeli izibongo zenu yavalwa ngomtandazo nangendumiso ngo 12 30 kwatatwa izixaso ngo 1'30. Ekwati emva koko ngo 4'30, kwangenwa ezixoweni. Satatwa isihlalo ngu Mr. Peter Tyamzashe. Pakati kwendawo ezinkulu ezaxoxwayo, yangenisa i Committee indawo yokuba " Intlanganiso le mayilinge iqinga lokuhlanganisa imali ize ngalomali, mhlaumbi iyise e bankini ukuze ifundise umfana ngayo, mhlaumbi itumele umshumayeli nga-yo kumaqaba." Kwati emva kokuxoxwa okushushu kwawo lomcimbi ngo Messrs. W. B. Rubasana, P. Mcelu, A. H. Maci, I. Tshwete, N. Magwanya, namanye amanene kwavunyelwana ukuba makuqalwe kwalo- mhla kuhlanganiswe intwana; kwaqalwa ngu Mcelu wakupa imazi yegusha zalandela ke imalana nezinye impahla ezihambayo— ekwati ekupeleni kwafumaneka nkuba imali epumileyo ngobobusuku bodwa ziponti ezi. mbini nesibozo sesheleni (£1 8/) ngapandle kwempahla ezihambayo, zati zona zalishumi elinanye.

Omnye umcimbi owangeniswayo ngowokuba kubeko amalungu abekekileyo (honorary members); kwagqitywa ekubeni kunyulwe o Messrs. L. Ginza, Headman Ntabeni, Ntengu Magwanya, Klaas Majombozi, no Edward Payi, babe ngamalungu abekeKileyo. Kwaxoxwa neminye imicimbi—yava-lwa kusasa ngelandelayo imini ngomtandazo ngu Rev. Rubusana. —A. H. M.—Peelton, 10th July 1885.

Isipo.

Sibulela kunene isipo se £1 esisifumene ku Rev. R. Lamplough wase Mkangiso sokuncedisa kumsebenzi omkulu wokuqu- ba elipepa. Sisipo sokuqala soluhlobo esisifumeneyo, oko sati salimisa elipepa sizama ngalo ukubeka pambili komzi omhlope Imvo Zabantsundu.

Ezababaleli. •

IMPATO YAKWA "NDLOVUKAZI"

Ukwanelisa inteto yomzalwana u Mr. T. A. Motaung engempato yakwa Ndlovukazi lombali unelishwa naye akayilibali impato awaqubisana nayo kuwo lomzi. Kwati ngo 5th January 1885 ndivela e Batenjini ndafika umlambo uzele. Kute kuba, kwasekuhlwile, imvula isiza nehashe libudinwa, kum akwabonakala uku- ba mandihle ndiye kuwela ebrorweni nokuba ndiye kwa-Komani apo kwakuko abantu endibaziyo. Ndite ndisakohliwe kwafika umhlobo wakwa Komani, yena wandixelela ukuba njengokuba ihashe lidiniwe nemvula isiza masendisiya ku- lalisa e Lesseyton. Ndite kuba kakade beke ndive ngempato yalomzi ngapambili andavuma. Koko ede wandoyisa wandoyisa wandiyala kodwa ukuba ndinga- tsho nokuti ndingowase Kamaston e uku- ba andifuni kulala nezinja ekitshini. Ndimxelele ukuba ikitshi andilicase nganto ukuba alineti. Sahlukene apo ndite ndingekayi kufika imvula yandi-fumana—ndafika sendimanzi. NdifiKe ndacela indawo kwintokazi endafika isoja ilostile-kuku. Ite ukupendula iyoyi- ka umninimzi akako. Ndegqita ndaya kwenye indlu, ndafika indoda imi emnyango, ndabulisa, yavuma, ndakau-; leza ngokucela indawo, kuba kaloku imvula yayingayekanga. Lomfo akayi-pendula lento ndiyicelayo, ubuze apo ndivela kona nalapo ndiya kona; nda- mxelela. Uvakele esiti —"eyona nto uzekufuna yona apa yintoni?" Mna, hai, nkosi, andizanga kufuna nto, kupela ndize kucela indawo kuba ndizalelwe ngumlambo nemvula isina! "Andiyazi into ofuna yona apa, indlela yako ayihambi apa." Watsho lomfo, mna ewe, indlela yam ayihambi apa, ndijikwa yimvula nomlambo uzele. Akabuyange apendule, ndime-ndema mlesi ndikohli-we, ekupeleni ndite sendincamile ndite gaxa kwindlu yom-Samariya otile, owaba nentsikambilini ngesi alam esindim esasingenabani. Ke ndiyakuvumela Mr. Motaung, xa uti akugxotwe ngenxa ye ngqakaqa. Into ekukafuti ndiyibona endingazi ukuba kukukululeka liratshi ntoni nto zizonke, abantu basesikolweni abadli ngakwamnkela mntu bengamazi. Sinosizike ngalondawo.

8.

USAPO LWASE MBO.

St. Marks 24 June 1885.

Izikolo eziviwa ngu Rev. Canon H. R. Woodrooffe, M.A., Deputy Inspector, zikutshwe ngokutumela usapo esikolweni imihla ngemihla, sisika Captain Veldman Bikitsha, i Zazulwana; sesika Mr. John, i Gcuwa; i Tsomo Post, esinkosi ndingayaziyo; sesika Booy Malgas, i Caba. Ezike incwadi zamagama osapo azibanga ngamaronorono ngumsizi oti u Nantsi umntana ka Sonantsi Nonantsi, nanamhlanje akayawako esikuleni. Nibonanje mawetu, lencwadi ilinandipa leronorono ngumsizi, obalwe ezincwadini, zikwanjaloke intliziyo zabazali, kuba nakubu kubalwa encwadini kubalwa entliziyweni yomzali womntana. Incwadi le sisipili sokuzibona kwalowo nalowo umzali. Okubalwe encwadini yamagama ingomtandi injalo imo yomzali ngemfundo.

Ezemitungo zikutshwe sesika Miss Ntwasa, kwa Cofimvaba ngokutunga. Ezike zizikolo zosapo Iwase Mbo zonke. Kubambeni kuti nqi oko, oyihlo nonyo-ko badla udaka namahlamvu benizisa kulomatamsanqa nikuwo nina bengawafumananga bona. Lusapondini Iwase Mbo, wenzeni umkanya ube yikobolonde kunkalo obutshonela ngayo ubulumnko. Uninzi luyincinele ingqondo yalo njengokungati kuzakuti zibilili ibika 'lobukosi bemveli, bukupise obu, ngokutshikilela ukukanya ngenxa yebika elite zibatise amehlo engqondo yecala okuyiwa kulo kungoku.

Zintshaba zakowetu apo ubukolwa bungumlomo nengubo zase mlungwini kupela, ubuginwa busenobukosi ngamandla, incwadi zamagama osapo zingamaronorono ngumsizi womntana ongekoyo esikuleni, kufunwa ukuba baye kuqutywa yitiitshala ukuya kuso. Kuba ukuba njalo nokolo lolusaqutywayo ukuya ebulungiseni balo ngomnye umntu. Nango umrweqe lusapo Iwase Mbo: Ezra, ix.—8-9. Hlala kentle Mr. *J.* Moss. Ku- yasetyenzwa ngoku. Makufe umntu ngako ngoku.

Ndingu
NKOHLA FALATI.

ISINANDILE EDABINI LENDUKU.

Ababalelani emapepeni balemihla babonakala njengokungati bacinga ukuti obona buciko bugqitileyo, nezona nteto zifanele ingxoxo zezo zitetwa e Baibileni. Ndibona ndibonde emapepeni ababalela- in indawo ezimana ukuti u "Mosisi wa yete"; "yenza kubamelwane bako nje- ngokuba &c." lamazwi angaka afane tyenziswe engatuneki nganto mhlaumbi eko nawangawambi amazwi angati kute kwafakwa wona esikundleni sala kufaneleke. Umntu oyenzayo lento, ofana abadule ngokufaka lamazwi ezingxoxweni ' zake ezingento xa zidityaniswa nawo. utana nalo uti akubona amanye amadoda epetele iminqayi nemizane, asuke amnkenye ngumbilini, nanko ebalekela eqongeni lendlu yake, alike, atate isigodlo sake asibeleke, atate isinandile sake asipate ayekungena ngaso ezindukwini. Kanye ke unjalo lomfo, uti kwakuti gwaqa nokendle yvake nge Classics, mhlaumbi nomfundisi wake ngemfundo, nanko efatula eyakutabata Izibalo, ahlanganise ngazo, alibale ukuba into yonke iyalinganiselwa, iti elungileyo ipatwe ngobulungisa, ze iti engcwele ipatwe ngcwele. Ababantu bakwenzayo oku mna andi-tsho nokuti benziwa yi "vanity" kupela benziwa nalipapu. Ke ngoko mnumzetu wake "ubale ishumi" utobe igazi " pambi kokuba upendule ukendle wako • sasiyakuti esisingcolo sokungenisa i Baibile apo ingafunekiyo.—Nditshonele.

Mna
NDZABA RAUZA MWELASE.

ILIZWI E DAYIMANI.

Kimberley, 16 June 1885

NkOSI YAM EBEKEKILEYO,—Mhleli we- pepa lamakowetu, ndive nditanda uku- nga ndingaba nazwana ndingaposa lona entetweni yomzalwana wam u Ngqungqumbana. Ngqungqumbana *uliciko"* Inteto yako lyabukeka ezindleben; imbi entliziyweni yamadoda atile.

kubi ukufihla mfondini upete ukubusa nokutakata, ngokuba nguwe owenze u

abe ngupokopalala, wena
nisuke namtiya, kanti lento iside-
nge sityelwa kowaso; ngokuba wena
umhlukumeze wapumelelaa ngo Mr. Tyaniza-
wakubona esimata, wawufunake
wadla ubona isimatana ngakuba sita-
tamba elide emfundweni.
naknba nide nazila nendln ka
ngenxa yokutiya umfundisi wayo
ngokaka-kampetu. nangomhlolela
ngumfo wakowenu u Tyamza-
ezweni. Nanifuna imbeko ngaye.
uti akuba ekwelela, wena Ngqu-
ngqumbana umbeke amabala esinqeni;
kwa wetu. Dauyitabate kaloku
Maninzi amalunga afana nawe
ngqungqumbana, akukova ukona aqale
into eyoti ilulomalalise uluntu,
nguwe umpembi nkohlakalo, ngo-
buninzi babantu abakubonanga
wafuna isitya esikulu ngomza-
la wake u Tyamzashe. Ngena usele
ingalunga ipakwa nguwe, ngo-
ku u Tyamzashe enyabile, usasele
umntu undwebe kuqala. Myeke
uTyamzashe uye kwezinye iziyata.
kwatshangana apo wena silumko
kuya. iyaxoka nokuti uko-
kumtandazela. ewe, ngokuxa-
ka kodwa ungaba uya-
kamnandi, woba ntsuku

ndipantse ukuhabela, camagu
yomfo ka Jabavu, asindim
lulibele.

Ndim owako

MALIBENJE.

IMPATO E GQILI.

Bensonvale, 27th May, 1885.

NKOSI YAM EBEKEKILEYO.—Ndivaku-Mhleli we imvo *Zabantsundu* kaundi-gqitisele ezindatyana. Ndibona into embi kakulu apa. Ndite nqa kakulu ukubona ncwadi iteugwa apa. Tina siyayibatal-isi xa sihambayo. Uti ukuba akunazi-meleni ezimbini (2s.) ungabi nakuhamba uba akunakuboleka pi. Ndingati kuseloko watiwa ipasi ipelile kumntu wase Koloni ngala lomini ukuyitenga ipasi. Imi-le. besingazitengi konke oku. Ma-singene ndinqinele umfo oti uRulumeni weKapa woyisiwe kukubusa abantsundu. unyanisile ukuti woyisiwe xa nditshoyo itsho kuba kuseloko salamnkelayo elipe-pa ukuba imfakadolo idubula ontsu-ndul. asiva ukuba ontsundu udubule igwa-ngqa, kufa ontsundu yedwa kungavakali isizatu kungavakali nakuteta kwake. Lo Rulumeni wenu ngummangaliso omkulu,

apa ke abantu bakowetu, unyanisile oti Izimfene ezimilenze mibini: sizizo.

Z. S. L.

Umtinjana Nomlisela e Gcuwa.

Intlanganiso ebeyaziswe ukuba yobase Gcuwa ibekoke nge 30 ka .June 1885. ingene ngo 7. Emveni kokuba umsebe-uqaliwe ngomtaudazo, u Mr. Galela ushukumise ingxoxo ngokufakelelwa kwegama lentlanganiso. Kwaza eku-beni kwabonakala ukuba mnye owalayo basixenxe abavumayo. ngenxa yokungxamela ukungena kwa kwamagesi (singekawafuni ngokweloxesha)

ukuba akunakunyulwa
ekubeni engonile ndiqo-
ndile ukuba bangainashuini rnabini ane-
toba Kwabanokutatelwa ingqalelo ngo
Rev W. J- Hacker, no Mrs. Hacker, Rev.
R. F. Underwood, Mr. S. J. Hanley,
no Mr. George Underwood. Uqaliwe
umsebenzi ngo 7:30; kubizwe u Mr. R. L. Zani ukuba aleseshe. Umfo ka Zani ndite ndakumkangelandabona uku-ba incwadi ufan ayiti rwaqu nje ati nyatetanje selekangele ebantwini. Emva koko kucule iqela lika Mr. G. Pamla, ekubeni engabangako u Mr. P. Alweli nesifundo sake sentloko, kubizwe iqela lika Mr. B. Lwana ukuba licule. Emva koko kubizwe u Mr. ,P. P. Xabanisa ukuba aleseshe. Emva koko kubizwe u Mr Joe J. Madubela ukuba afunde ngentloko, ote wafunda lendawo " Te-mbela ku Tixo wenze okulungileyo." Emva koko kucule iqela lika Mr. Jas. J. Madubela. Emva koko kuleseshe u Mr. S. D. Maqina; emva koko kucule iqela lika Mr. B. Lwana; emva koko u Mr. P. C. Zibi ulese ipepa abelibale nge "St. Marks." Umfo onteto zite ngamanye amaxesha zamanan' ukuhlekisa namagwa-ugqa. Emva koko kucule iqela lika Mr. Jas. J. Madubela; emva koko kuleseshe u Mr. M. N. Galela; emva koko kucule iqela lika Mr. G. Pamla. Emva koko kufunde u Mr. S. D. Maqina ngentloko nge " Sitandwa somntu otile." Nto ibe mnandi kukuti akugqiba ivesi ezintatu suka seva selicula iqela lika Mr. Jas. J. Madubela. Site sisate nqumama, kanti umfo ka Maqina akakagqibi, ute esiti gelekeqe, seva iqela lomfo ka Madubela selisenza into endala. Emva koku kucu-le iqela lika Mr. B. Lwana ; emva koku kucule u Mr. J. Mazamisa ; emva koko kufunde u Mr. M. Sinyahla ngentloko; emva koku kucule iqela lika Mr. G. Pamla, nelika Mr. B. Lwana. Kwagqi-bela ukuvuma u Mr. J. Mazamisa. Emva koko kwanyulwa amalungu amatsha, ango, Messrs. E. Mamba, R. Ndungane, W. F. Bassi, J. Xakekile, C. Veldman, J. Pamla, I. Manyisana, Misses J. Ma-mpunye'! Martha Mazamisa, Ellen Maza-misa, Sarah A. Tshitsha. Emva komse-benzi kuvunywe iculo le Nkosazana, ezi-nye indawana azifikelelwanga ngenxa yokupela kwexesha. Emva kokunyu-Iwa kwamalungu e Komiti, Umgcini-si-blalo no Rev. W. J. Hacker, bapose ama-zwana okuyala.

Ezayo yoba yingxoxo ngokuba " imfu-ndo yabantsundu ngezimini inoncedona nokuba ayinalo." U Mr. M. N. Galela ute inalo. U Mr. IV. F. Bassi ute ayinalo. Kobalwa ipepa ngu Mr. W. Daniel; ze kufunde ngentloko u Mr. J. Pamla alese nokulesa ; ze no Mr. E. Mamba naye ale-se. Ngenxa yokucelwa komculo ngama Ngesi seloti u Mr. G. Pamla no Mr. C. Veldman balungiselele amaqela; ze u Mr. W. F. Bassi no Mr. J. Mbasa bavume bodwa.

E Mampondweni.

[IVELA KUMBALELI WETU]

6 July, 1885.

Udaba lolu apa okwangoku. Umqikela ubetumele ku Nqwiliso ukuba makeze ku misa oyena uyinkosi kokoke u Nqwiliso walile andazi nokuba wode oyisekena ukuya kodwa okwangoku walile kanye uti akaso-kuya yena ubulawa lidolo.

Eza Pesheya Kwe Nciba.

[IVELA KUBALELI WETU.]

30th June 1885.

U Thomas um-Xosa obanjwe emzini ka Theodore Ndwandwa, ngulomntu uqekeze ivenkile ka Mr. W. Redding wase Gcuwa, ute noko ngamaqinga ake wabaleka zabanjwa impahla.

Umfundisi wase Gcuwa u Rev. T. E. Marsh ubale ese Cape Town incwadi eti ungena nge 17 June ukuya e England.

U Rev. W. J. Hacker ubetshatisa e Qina umntu nomfazi wake nge Cawa ye 5th July emva kwentshumayelo. Kwatl xa atshatisayo kwalila umyeni, endaweni yokuba kulile umtshakazi.

Intokazi engu Jesse eti ingu Maradebe u Miss Matomela, itshatshele ngokulwa nezi. nye intokazi e Bika. Ide yenzakalisa nomfana ongu Seti esandleni ngokumbeta eyilamla isilwa.

Mna ndiyavumelana nawe Mhleli, imali mayirolwe ngoku yexesha eligqitileyo. Inda-ba ze *Mvo* zimnandi ngoku kakulu.

July 7th. Imvuselelo ziko kwezi Cawa zi. gqitileyo. E Zazulwana zaqala mhla kwa-shumayela u Revd. Chas. Pamla ngentshu-mayelo yake yokubulisa ukuba emnka esiya e Qonce nge 30th May. Imvuselelo iko e Ntshatshongo, iqutywa ngu Sarah Ann no Jesse intombazana zalapa. Imvuselelo iko e Gcuwa, yaqaleka mhla kwashumayela u Captain Feldtman.

Siva ukuba imvuselelo iko kakulu e Qonce iqalwe ngu Revd. Chas. Pamla kwange- ntshumayelo zake zokuqala efikile. Londoda ka Tixo yanga ingasikeleleka. Nakwa Nguza imvuselelo iqalile ngokushumayela konyona wake.

Ingqakaqa ivakala e Bawa nase Tutura nase Qolora, kuhliwe 12 abantu aba 5 bafile, e Langa ihle umfo ka Nompozolo kunye no. mntwana wake kwesika Bulube.

Herschel.

St. Michael's Mission,
July 2, 1885.

Into yokuqala asiyiyo nendlala apa kweli-lipezulu. Ungafika kupambana izimausi kukupela, ezenyama nezempahla. Kunga-kumbi ezenyama andizange ndizibone ezin-gaka. Kute kona nonyakanje ingqolowa bazilima kwango May ngenxa yendlala. Into elitontsi sayigqibela ekufeni kuka April, ngoku libalele kanye nam ndiyamawusa ngempahla. Ku nqabile ukuba ndifumane abantu abalishumi ngemini. Kemna into endiyibonayo kukuba abantu abantsundu balinge ukwenza amadam emvula eziti zine ekwindhla, neforo Mabakupe imilambo benze imijelo, nantso into eyakwenza impilo kuti bantsundn — Kusebenza. ndibona u-Mr. August Bell, indoda esebenzayo apa Egqili ayitengi kutya kwakutyiwa, uyazama uku-bonisa kuhlanga. Into ongeluyenza yile-yo abaxelela yona. Ke inna into endi-yibonayo kungati ukuba sine erefu angasi-fundisa ukukutala Ndingavuya undipula-pule mhlobo warn noko ndingakwazi uku bala isandla sisibi.—TIMOTHY MAYISELA.

ABALIMI NA BARWEBI.

E-MARKENI.

E-QONCE (July 14.)

Inkuni, 6/ to 20/ ngeflara
„ (ezicandiweyo) 6/ to 8/ ngeflara
Ihabile, 4/6 to 5/11 ngekulu
Irasi eluhlaza, 2/1 to 2/6 ngekulu
Umbona, 12/6 to 13/9 ngekulu
Amazimba, 11/7 ngekulu
Imbotyi 11/3 to 13/6 ngekulu
Itapile ezimnyama. 3/9 to 7/10 ngekulu
„ (imbewu), 4/ to 4/6 ngekulu
Ibotolo, 2/10 to 3/4 ngeponti
Amaqanda, lid to 1/ ngedazini

E KOMANI (July 14).

Ibotolo, 1/7 to 2/6 ngeponti
Amaqanda, 1/6 to 2/ ngedazini
Amazimba, 23/ to 25/ ngenxowa
Umbona, 23/ to 25/ ngenxowa
Itapile, 8/ to 14/ ngenxowa
Inkuni, 23/ to 40/ ngeflara
Umgubo, 12/9 to 16/ ngenxowa

E-RINI (July 14).

Ibotolo, 1/6 to 1/9 ngeponti
Irasi, 13/9 to 12/ ngenxowa
Amaqanda, 1/6 ngedazini
Ihabile, 4/3 to 4/4 ngekulu
Amazimba, 23/ to 24/ ngenxowa
Umgubo, 24/ to 24/6 „
Umbona 23/ ngenxowa
Itapile, (imbewu) 12/ to 17/6 ngenxowa
Itapile, 12/ to 10/ ngenxowa
Inkuni, 14/ to 30/ ngeflara

E-MONTI (July 14).

Amaqanda, 1/4 to 1/8 ngedazini
Ibotolo, 2/6 to 3/8 ngeponti
Itapile, 10/6 ngenxowa
Umbona, 10/6 to 11/6 ngenxowa
Ihabile, 4/ to 4/9 ngekulu
Inkuni, 5/ to 20/ ngeflara
Irasi, 6/6 to 7/6 ngenxowa

ISAZISO.

KUBA u " Piet Qongqo " wase Mnyolo ema Qwatini, akezi kuyikululula inqwelo yake (Buck-wagon) kwa Mayeza Myengeza em-Qonci iyakutengisa nge 18th July, ukubatala inxamleko.

PHILIP ROZANI,
Omele u Mayeza Myengeza.

M1DDELBURG ROAD.

July 4, 1885.

Kuhle ingozi embi apa. Kute ukuza kunduluka kuka loliwe ovela e Colesberg esiya e Cradock, emva kuka 2 o'clock, wati umdibanisi we trok xa eza kuzidi-banisa watyibilika xa apakati kwazo esabambe ikonco lokuzidibanisa, kanti unyatele pezu kwentsimbi—tyibilili yafika itrok yamhllnza isiquluba sonke elinye icala yasibeka kwelinye, kwasala itambo, kodwa alapuka lona kuba aviqabelanga isuke yatshitshiliza ngaye entsimbini, yati inxenye yenyama yasala entsimbini ezi ahamba kuzo uloliwe. Ute kwangoko esakutshwa akasakupila yena, watsho wakala ngabantwana bake bobatandatu, ukuzalwa kwabo ngamawe- le ngamabini—amakwenkwana angama-wele, amantombazana angamawele, ama- kwenkwana. Kunjalo oku kwenzeke nge 3 July yena lo. Wati ekuseni kobobusuku ndiyemnka kusasa ngo 6 ngowe 4 July, kanti okunene wemnka umfo omtsha epilile ngapandle kokugula. Ushiyeke lomhlolokazi engenabani apa, kuba ikaya lalendoda nomfazi li Kapa akanabani apa. Kunjalo ukumnka kwalendodana ingu John Erackson. H. II. S.

Native Opinion,

WEDNESDAY, JULY 15, 1885.

BASUTOLAND.

AS Natives, we, of course, take a great interest in the march of events in Basutoland. No true friend of the Basutos can listen to, or read the accounts of the state of affairs in that country without a feeling of disappointment coupled with indignation. Some of the Basuto Chiefs, with DAVID MASUPHA at their head, appear to be deter- mined to belie whatever high estimate has been formed of their perspicacity and common sense in matters affecting the welfare of the people under them. How the Chiefs and people creditably ac- quitted themselves throughout the disarmament negotiations with Mr. SPRIGG; how they temperately and eloquently pleaded their cause, basing their arguments on the free Constitution of England — are matters of history. It will be remembered that during those troublous times the burden of the people's cry was for the Imperial Government. They had been swept into the Responsible Government of the Cape without consultation, and were deprived of the corresponding advantage of that form of Government such as representa-tion. When, therefore, the un- necessary and vexatious disarmament goaded them into arms the sympathy of civilized Governments was on their side. The Colonial Ministry that raised the storm was punished by being sent about its business. Ultimately they secured what they wanted, *i.e.,* to be freed from the Cape Government. It was expected that they would now devote themselves to internal improvement, and to rearing those institutions which tend to the rapid and solid development of a nation. At one time it was supposed that the nation would have been satisfied with being made a Crown Colony, having its Governor, its Legislative Council, its Executive, and the rest. Since the retrocession, however, no such request has been made by the people. On the contrary they have taken to the weakest form of Native Government, which has no chance when it comes in contact with European rule. If Pondoland and Basutoland are to remain independent Native states they must abandon the dreamy government which characterizes Native rule, and in some way or another open an outlet for the aspirations of the people. When we remembered that for the most part the Basuto Chiefs were men of some training and were well versed in the English Constitution, we thought that there were ample materials in Basutoland to enable that territory to work out its future as a purely Native state. The exist-ing chaos is what was not expected by the friends and well-wishers of Basutoland. We are sorry events have taken the course they have, for we feel satisfied that the Basuto nation is drifting into trouble. It is not possible for this territory to remain independent of the British Government, and the Chiefs and people should therefore strive to be on good and friendly terms with that Government It rends our hearts to hear that Colonel CLARKE does not get that honour which, as a representative of the Queen, is his due. The Basutos may rest assured that the British Government will not allow this to last long. We warn the nation as their candid and true friends to desist from so precipitate a course.

Editorial Notes.

His numerous friends will be very pleased to learn that the Rev. Dr. W. A. Soga will be coming out from Scotland in September next. Dr. Soga, is, it is needless to say, the eldest son of the late Rev. Tiyo Soga. He received his early education at Lovedale from which Institution he proceeded to Edinburgh for his minis-terial and medical courses. He is said to be a very clever man. We hope he will be long spared for the great work of re- claiming Africa.

We very much regret that the *Eastern Star* has departed from the wholesome practice that has hitherto marked the Press of the Colony in commenting on, and virtually prejudging the cases about to be tried in connection with the Pelser shooting case, and in which the Rev. John D. Don and Mr. G. A. Hay figure as the criminals. Deeply interested as we are in these trials we shall not follow the lead of the *Star—not* even in confuting its wild assertions. It is, however, very important that the matter should be thoroughly sifted to the bottom; and we agree with the *Cape Argus* that all the lovers of justice should contribute something to-wards the testing and setting at rest of so important an issue both for the credit of this country and the satisfaction of the Natives.

THE Education Department has issued the subjoined alterations in Standards according to which pupils are to be classified for inspection. Perhaps the Tembu- land Teachers will avail themselves of this change to ask Dr. Dale to set them and the Inspectors right by clearly defining the Standards in those subjects in which they disagree.

Teachers of Schools in connection with the Department of Public Education are requested to take notice that certain changes have been made in classifying the Scholars under the Elementary Standards I—IV of instruction in Arithmetic.

Standard I.—*Requirements.* Simple Addition (Lowest) and Multiplication Table as far as 6 times 12

Standard II.—*Requirements.* Any example in Simple Rules as far as Short Division. The Multi- plication Table.

Standard III.—*Requirements.* Long Divi-sion. Compound Rules (money).

Standard IV.—*Requirements.* Practice. Simple Proportion and Vulgar Fractions (Elementary Exercises) .

Standard V.—A pass in Vulgar and Deci- mal Fractions, in addition to the present subjects, will be required from January, 1886.

LANGHAM DALE,
Superintendent-General of Education.

Education Office, 19th June, 1885.

THE Native Educational Association held its Annual Meeting at Pirie yesterday, and sat the second day this morning. The attendance was very large, most of the Frontier districts having been well represented. The Vice-President was in the chair, and almost all the office-bearers were present. The discussions were as varied as they were interesting. Among several resolutions passed were two—one conveying the sympathy of the Association to the Rev. John D. Don and Mr. G. A. Hay in the criminal proceedings that have been instituted against them, and another the thanks of the Association to the Health Board of King William's Town, for their energy in stamping out the small-pox epidemic. A considerable discussion took place in connection with schools and the present depression. It revealed the fact that the famine was working towards minimizing numbers in Schools, a fact which is proving detrimental to Native elementary education. No resolution was come to on the subject. A resolution was carried to thank the Missionary Conference for the steps and efforts they have taken in the liquor traffic. Kafir-beer was deemed by the Association a stepping-stone to fire- water, and that it should be treated as such. Other discussions are to take place on the desirability of compulsory education for the Natives, and of having the history of the Natives traced and printed in Kafir for the use of Schools.

Correspondence.

MR. BOKWE'S LETTER.

To the Editor of *Native Opinion.*

Sir,—I was very sorry to see Mr. Bokwe's letter in your columns. He has imported a great deal of unnecessary heat into the discussion of a subject where calmness and temper were 'especially required, and has managed to prove that a man who has got a classical education in Lovedale may, when he loses his temper display very little common sense and write very faulty English.

I must say at once that I am sorry that "Lovedalian" wrote in such a way as to seem to cast any reflection on Dr. Stewart. I do not think he meant to do so. I am inclined to believe that his meaning was that Dr. Stewart's words were calculated to convey a wrong impression, and therein I agree with him. The fact seems to be that Dr. Stewart was not referring to that part of the subject which "Lovedalian" took up, and I think it a great pity that such words as *Suppressio veri,* &c , Should have been used at all.

But for all that " Lovedalian's " letter is a very important one, and Mr. Bokwe's answer proves the truth of every one of "Lovedalian's" statements, and the conclusion is inevitable that the number of students who have studied classics at Lovedale is very limited, and that the results of that study have been very satis-factory. In so far Air. Bokwe's letter Native education. He has shown that very few Natives at Lovedale are taught latin and greek and he has admitted that those who have enjoyed that privilege are very respectable people.

But Mr Bokwe has also done outsiders a great favour in enabling them to compare the new regulations of Lovedale with the old. He has done this with the view of showing that the new regulations afford greater facilities to Natives who wish to prepare themselves for University examinations than the old ones did, and upon this point I join the issue *with him. under old regulations there were* classes which Europeans as well as Natives were allowed to join. That's a fact; and these classes were so well conducted that Europeans were glad to join them. I know that two gentleman who now occupy the front rank in one of the most noble of the learned professions studied at Lovedale and it is no secret that the elder of these after being a few months at the South African almost got the Porter, and the younger who waited for the next chance, actually carried it off. Under the old regulations then I hold that any Native of good ability who wished to study, had the opportunity of preparing for University examinations.

But let us see now what opportunity they have under new rules. Section V. says. 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." This section reads very well and seems at first sight very favourable to the natives; but the most cursory inspection shows that it is, as the lawyers say, void for uncertainty. Its chief, its all important term, is left unexplained. No explanation is given of "sufficient number,' and we are not even told who is to decide the question. Under the new regulations then a Native's chance of matriculating depends not on his own ability .or zeal, or even on his power of producing from his pocket what Mr. Bokwe evidently thinks the " Almighty Dollar"; it does not even depend on the number of Natives like-minded with him, but solely on the meaning attached to the words " sufficient number " by some per- son of persons unknown. A miser once defined "enough " to be a little more than One has; and a teacher can easily define a "sufficient number" to be a few more than there are. If ten presented them- selves he might fix his standard at a dozen, and if a dozen came forward, he might raise it to fifteen.

And in my opinion there is good reason for thinking that no great encouragement is given at Lovedale to young Natives who wish to matriculate. According to a statement in your Editorial Notes I see that only two Natives have yet matriculated, and, as it happens, I know a little about both. One of them was teacher in Graaff- Reinet in connection with the Rev. Durant Philip's Native congregation. This gentleman, a worthy son of a noble sire, took an interest in the young man, coached him for his examination, and had the satisfaction of seeing him pass it with great credit. I know none of the parties personally; but from an attempt made to ascribe this young man's success to the Graaff-Reinet College he was led to write what was called a "cheeky" letter to the press, and gave the honour to whom it was due. I am pretty sure that Mr. Philip undertook this task as a labour of love, without fee or reward ; and as I can form some idea of the work he took in hand, I am sure that nothing which the young man could give would be an adequate compensation for his labour.

The other young man *attempted* to study at Lovedale. He had been stationed in a town with Exceptionally good educational advantages, and got some of the teachers to assist him in working for matriculation. On his removal to Lovedale he tried to prosecute his studies in connection with the Institution, but his progress was so slow as to show that the duration of human life had been calculated, not according to the Carlisle or Northampton Tables, but according to statistics compiled from antediluvian annals, and that he could not expect to matriculate until he had reached the age of Henry Jenkins, or at the very least of old Parr. In these circumstances, like a man of sense, he boldly took the bull by the horns, procured extraneous assistance, and passed in two years.

Mr. Bokwe seems to see that the new regulations are not so favourable to Natives as the old, for after asserting that they are more so he introduces the judicious *caveat* "but under a different system." What this system is Mr. Bokwe takes half a column to explain, but as he, like a Kafir, uses illustrations that darken the subject, makes confusion worse confounded by a perverse use of italics, and when he tries to be funny becomes absolutely unintelligible, it is scarcely possible to catch a glimpse of his meaning. Money, how- ever, has a good deal to do with the new system, and I am led to conclude that if a

Native had extraordinary talents, unconquerable perseverance, was not particular as to time, and had unbounded command of money, he might have some chance of being prepared for matriculation some time or other under the new system.

To give your readers some idea of the difficulty of understanding Mr. Bokwe I shall select one sentence which evidently contains the gist of the subject, and to which, by a liberal use of italics, he has called special attention. "Pay yourself the high price tor it; that is fair isn't it." It may be fair, but it is certainly far from clear; and the obscurity arises from the singular position of the word "yourself." If Mr. Bokwe meant "Pay the high price for it yourself" he would certainly have said so, and we are therefore at a loss whether "yourself" is to be considered a dative or an accusative. If a dative, as in such common sentences as " Pay yourself and give me the balance ; " " He paid him the debt," we can imagine Mr. Bokwe performing the part of Sir Giles Overreach in " A new way to pay class fees," to the surprise and disgust of his teacher. By directing his hands into one pocket by the guidance of " Permissive Will," and then in the manner of "the Slippery Sam," transferring its contents into the other, Mr. Bokwe might raise a laugh on the stage, but he would not settle the fee- paying business to the satisfaction of any- body but himself.

But by supposing that Mr. Bokwe meant "yourself" to be an accusative, we get a much higher view of that gentle- man's character. "Yourself" then is the high price, and we must conclude that Mr. Bokwe practising what he preaches, sold himself to the Institution to obtain a good education. What a touching picture ! How intense his love for knowledge ! To obtain this priceless boon he became the bond thrall of the Institution, ready to do its dirty work on all occasions. This accounts for his now defending Lovedale and doing it so badly. One volunteer we all know is equal to ten pressed men, and Mr. Bokwe not only leaves Lovedalian's position unassailed, but, by his bad temper, bad taste, and bad English, gives so ow an idea of a Lovedale education, that one is apt to suppose that if Mr. Bokwe sold himself for the education he got, he sold himself for very little, and the pur- chaser had a bad bargain all the same.

And. as if to prove that this system of slave dealing was not at all impossible Mr. Bokwe asserts that the slave trade ' wider a *different system* was practised at the very foundation of the Institution. | The old Pioneers dealt in human flesh. They "had to buy Natives to come to church, and pay children to come to school." The antithesis is perfect, but what shall we say of the morality? What rogues these old Pioneers must have been, and what fools at the same time Surely if they were wicked enough to j carry on the slave trade, they might have had sense enough to [carry it on strictly : commercial principles. Why did they not buy the children and let the Natives alone. They would have cost less; by taking advantage of hard times they might have got them for the expense of their education, and being their absolute properties they might have used them for | tilling their churches as well as their schools. This being the conduct of the old Pioneers, we might dread a revival of the " Domestic Institution" in our midst, were it not that luckily Section V will reduce the number of voluntary thralls to a minimum, and that the sample which Mr. Bokwe has given of their services affords a convincing proof that slavery does not pay.

I am, &c.,

" LOVEDALIAN'S " REPLY.

Kimberley, 10th July, 1885.

SIR, —To Mr. Bokwe I must at once say, that if I was wrong in titling my letter, "Extraordinary Revelations," I think I am right in this instance in titling his "A most Extraordinary Letter." And in fair- ness to him I must explain why. During the course of my experience, it is the first letter I ever came across, which, whilst purporting to deal with an opponent's letter, does not in the least touch any of the statements upon which that letter is based. For it must have struck Mr. Bokwe, as well as other readers, that my letter was based upon two of Dr. Stewart's plain, clear, lucid English allegations. 1st. "In the Native mind classics pro- duce positive evil." 2nd. "Classical edu- cation at present has been a failure— certainly for the mass of the Native people in their present state." But Mr. Bokwe, instead of dealing with my arguments with regard to these allegations, has with a singular reticence evaded them, and has pleased himself by bringing for- ward a dead collapse of irrelevent state- ments.

Mr. Bokwe's letter reminds one of what he sometimes comes across in Judicial Courts—of an Advocate who received " a good fat fee " to defend a certain person. Just look at him coming into court, dressed in his professional gown and wig, with a brief of the case in his hand, and a lot of law books under his arm. In de- fending his client he at once cites this and that passage—this and that case—from this and that law book—makes this and that statement on behalf of his client, and then sits down. But all this has not the slightest weight in the mind of the court, unless it could be shown fully, satisfac- torily, and beyond all reasonable doubt, that this and that passage—this and that case—cited from this and that law book— and that this and that statement are rele- vant to the issue in question. In the same way, whether I am, according to Mr. Bokwe's opinion, "a good speaker" or not—"impudent" or not—"ungentle- manly" or not—whether my "offending sentence is clothed in fine polished gar- ments of Latin style" or not—whether I am " a student of Hodge's Theology, and as such well grounded in the doctrine of free will " or not—and, lastly, whether " Messrs. Thompson and Weir had to buy natives to come to church " or not. These statements, no doubt, may or may not be true. But the sole question to decide is, are they relevant and applicable to the point in question? Certainly not; and therefore they are a dead collapse of irre- levant statements.

Here let me state that I would like to be the last man to bandy personalities with any one, but in this case I feel com- pelled to say something. If my opinion is not that of a narrow-minded man then I can safely say Mr. Bokwe's position is ' a peculiar and a delicate one in relation to Dr. Stewart. What I mean is this: Dr. Stewart is Mr. Bokwe's master, and from whom he receives a certain remuneration ; and that being the case, he is the last man I, as well as others, would expect, under any circumstances whatsoever, to say anything against Dr. Stewart. I am saying this advisedly. Take, for instance, the case of any civil servant. Would he be expected to say anything against the Government? Certainly not. Now that is exactly Mr. Bokwe's position; there- fore I, as well as others, I believe, would rather like to hear someone else than Mr. Bokwe on the question of Classics for Natives. But should my attempt to re- mind him of his peculiar and delicate position fail, then I would impress this upon him, that it is only fair to me, as well as others, that he should not beat about the bush, but confine himself to the subject in question.

I would also like to point out one or two serious errors in Mr. Bokwe's letter, which are generally the result of intellectual poverty and weakness of judgment. 1st. We find Mr. Bokwe, from the very beginning of his letter, most un- sparingly attacking the Editor of *Native Opinion* "for adopting the fashion of the times," well knowing that Editors are not responsible for the opinions of their correspondents. 2nd. His excessive indulgence in misrepresentations. Mr. Bokwe, dealing with my list of Classical students, says, "not being at Lovedale and within access to the Institution re- cords, he might be at fault with some of his facts." The above quotation is Mr. Bokwe's own fabrication; for this is what I said: " Dr. Stewart being in possession of the statistics of the said Institution, was in a better position than myself as to the exact dates, numbers, and names of the individuals who received their Classical education at Lovedale." And, further, Mr. Bokwe cites certain statements made by Dr. Stewart, other than those which appeared in my letter, and takes them as a standing point in his reply to my letter.

In conclusion may I remind Mr. Bokwe that the subject of my letter, still stands unshaken, as long as he has not proved that classics have produced positive evil in his case.

LOVEDALIAN.

A Donation.

Wo are exceedingly grateful for a donation of £1 towards *Native Opinion* from the Rev. R. Lamplough, of Mount Coke. It is the first gift of the kind we have received since we made the venture of setting up a medium of communication between the English- speaking population of this country and the large mass of our countrymen; and it is very welcome.

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- linye.

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

IGOSA LE "MVO."

UMr. P. H. P0TT0R, wase Fountain Head, e-Toleni, utabate indawo yo- kuba ligosa lelipepa kwezindawo zapesheya kwe Nciba :--Toleni, Tyinira, Cegcuwana (emantla alo), Ngqamakwe (equka i Blytha- wood), Impukane, amazantsi e Tsomo, eqala e Hebehebe. Abafuna ukuyaleza ipepa be- nqena ukutumela apa mabahlaule kuye.

J. TENGO.JABAVU.

Imvo Office, 1 July 1885.

Impahla Ebiweyo

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

IMAZI ENKONE emnyama emhlope esiswini.
IMAZI EMNYAMA emitiyoyo
IMAZI EMNYAMA.
USAPOKAZI OLUMNYAMA.
EZINYE ENGATI ZENTSAPOKAZI zonke zitshiswe W kwinyonga yase- kunene.

Ubani oyaku ndilandisa ezinkomo uyaku 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 ngase. mva, kwe yokuneni indlebe.

INKABI emnyama; itiwe uqum 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.

Ofanisayo woza kum apa e Tunxe.

S. FOLI,

Henderson, 26th June, 1885.

KANIPE UMKONDO

BONISANI Umfana okwiminyaka eyi 29 ubudala bake.

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

Umntu onokundilandisa angatumela ku Mhleli we *Mvo Zabantsundu.*

MARCUS KINASS.

Mount Ayliff, 25 April, 1885.

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 emfusa etshiswe igama elingu M enyongeni. Ubudala balo bukwiminyaka emihlanu. Nenkabi egwangqa. Ubnya bude hyakuba nesilonda sokunzinyatela esihlahleni sangapambili. Ondilandisileyo ndomruma.

J. TENGO-JABAVU.

Imvo Office, King William's Town,
29th 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.

Lishicilelelwa umninilo, u JOHN TENGO-JABAVU ngu HAY BROTHERS Smith Street King William's Town.