

A nisa incwadi zonke zabaleli:—J. L., D. M. Mlandu, J. Smith.

INGXOXO engeniswe e Palamente ngu Sir "T. Scanlen yokuba n Rulumeni uposisisile ukumkupa u Mr. Leigh Hoskyns ebugqwe- teni obnkulu base Dayimani, ipelele ekube- ni i Palamente ivumele u Rulumeni ngevoti ezi 43 ; u Sir T. Scanlen nbene 13 kwelake icala.

NGODANO nosizi olukulu give udaba olubi kunene luvela e Bofolo, lubika ukuba u Rev. Stephen Manyakama, umfundisi wase Tsha- tshi, wakwa Nondyola uzibulele ngokuzixoma ngo Mgqibelo 18 July. Kutiwa kuko nda- wana bangavisisananga ngayo no Bishop.

U MR. SPRIGG uza kusinga e Dayimani apo ayakukangelisa ukuhambisa kwemise- .benzi yakwa Rulumeni.

U MR. DYER, M.L.A., ufike izolo evela e Pa aente.

KWIDABI eke lako kubasebenzi bololwe Dayimani izolo kufe igwangqa namadoda amantya. IMVO ZABANTSUNDU

IMVO ZABANTSUNDU

NGOLWESI-TATU, JULY 22, 1885

IZIPITIPITI ZELA BATEMBU.

**K**WAKWIMTHLATI yelana- mhlala kofunyanwa incwadi ezimbini ezingezipitipiti zelase Ba- tenjini. Akukudala kakulu sabikela umzi kwibala la Manqaku ukuba kuko ukungavani pakati kwama- wetu ase Batenjini—ukungavani oku pakati kwa Batembu ngelinye icala nama Mfengu nama Ngqika kweli- nye. Savakalisa usizi lwetu ngo- kukurna kwizinto, sacela amadoda ukuba ake asityilele kwelipepa into ekupanjenwe ngazo; ukwenjenjalo kungati kanti kovelisa imvisiswano. Ezincwadike zipendula esosicelo. Kude kwatyapa ukuba zivele kuma- cala omabini ahluleleneyo. Enve iyibonakalisa lempambano ngoblo- bo ebonwa ngalo nga Batembu, enye ngohlobo obonwa ngalo nga Mamfengu adibene na Mangqika. Into yokuba zibalwe ngamadoda ayaziyo into abala ngayo nanegama apo e Batenjini iyakusincedisisa eku- yipulapuleni ingxoxo. Ukungavani kupezu kwento eyenziwa ngu Mr. DE WET oko wayhambele kwelo, ngendawo yokumisela isitili ease Xalanga nesase Sidutyini. Za- hlulwa ngoluhlobo ezoziqingata :— umhlaba otilo owanikwa Amangesi yi Komityi wabandakanywa notile wabamnyama wenziwa isitili, esinye ekwatiwa sesase Xalanga esapatiswa imantyi enye. Abaembu abaneli- swa yilontoke. Iyabaririzisa. Ngati kubo xa bebandakanywe na Ma- ngesi usayakubuyela kuwo umhlaba ; amava abo njalo. kengoko abasa- tembi kulungiselwa xa udityanisi- weyo. Into abay unayo Abate- mbu kukuba isitili sabo sibe sodwa. Amamfengu na Mangqika anele koko kukoyo nayinteto Yompatiswa Micimbi Yabantsundu yokuba umda awusakushukun yiswa; u y a k u m a ngokommiselo we Komityi. Abatembu ke bail Amamfengu na Mangqika —ababantu abateni yinto eliyakuba yiyo elo la kwa Tato exesheni, yiyo lento bengakatali kukuba into zime ngokuqinileyo : kunjalo lonje kukuba bengeigabobo abemi belo kwakudala. Inteto ka Mr. DE WET ngomda ayanele. Abambene ngalondawo lamaband la. Ziko nezinye indawana ezingabaluleke nga- nto kodwa. Ezinjengokuba esiti otetelela Amamfengu na Mangqika, amatembu bayazikupa ezinye izizwe ekuyisebenzeni kwabo lento, kuba bebalele e Kapa bodwa, baza bati oko bakuteta egameni lawo wonke umzi. Ide yati intlanganiso eyabu- za kuyo i Ruluneli ukuba yinteto yabo bonke nale yokuba umhlaba wahlulwe. yati ngesininzi samadoda yona ayizanga ibatume. Kanjako kutiwa Abatembu banga bangaba- ndakanywa kumandla wase Sidutyini, kunokuba babandakanywe nase Xalanga. Oku kucasiwe leli- nye icala. Ngati kuti okufunwa nga Batembu kuyabonakala; asizivisisi izi- nto elikalaza ngazo elinye icala. Sibona tina sifumana kuko uloyiko ku Mamfengu na Mangqika ukuba xa lite elo lenziwa isitili salo lodwa lahlulwa ku Mangesi, Abatembu bayakwenza into abayitandayo nga- bo babagxote mhlambuzi; ukuba esositili sitsha siyakulaulwa zinkosi za Batembu; kanjaloke ngokuba Abatembu bengangi u Mr. LEVEY

angayimantyi yabo. Yonke ke lento iyapikwa nga Batembu. Into abe- ngxamele yona bona kukuba bahlulwe lwe kwisiqingata sa Mangesi. Yinto embi kunene ukuba abantu abamnyama benjenje ukwahlulela- na ngobuhlanga Oku siyaqokela ukukutsho. Kodwa ngati u Ru' u- meni angayipelisa msinya lengxa- batshitshi eyakudubula enkatazwe- ni kwelozwe ukuba iyekelelwe. Ine- ne elinobuhlobo kwabantsundu be- lingatunyelwayo ukuba liye kuwu- pulapula lomcimbi aze ke u Rulumeni agqibe akuba eve ingxelo yalo. Oku kuhambisekayo akunakunya- nyezela.

Amanqaku.

KUYAVUYISA ukuba ukuba kwesika Captain Feltman inkatalo nenkatalo enku- lu iyankelwa ekuhambiseni pambili kweziziko. Ngolwesi-Tatu lweveki edlu- lileyo kwakuko enzini welotshawe intlanganiso yamanene apatiswe umcimbi wokukangela iziziko. Lontlanganiso ya- misa amadoda kwindawo ngendawo okwalusa iziziko ukuba zingahleleleki nganto. Ibunga elo lingalamananene:— Capt. Feltman, M. Feltman unyana, John Mampunye, Robert Mnyani, John Ncamisa. Isiqamo solunolelo lwezi- kolo kukuba iziziko zesositili zipilile zi- ngucungutekanye ezinye ngamaxesha amabi. Belungasakoyikelwa nganto uhlanga oluntsundu ukuba beluyakwe- njenje ukuyinonelela imfundo.

KOKO sikulese kwincwadi ka " Z. S. L." (wase Bensonvale) ebonakele kwelipepa ngeveki edlulileyo kuyabonakala ukuba abantsundu belo lase Gqili abazifumani imfanelo zabo. Incwadi leyo siyiququlele esi Ngesini kwelanamhla ipepa.

U REV. J. S. MORRIS wase Cumgee ubale incwadi kwelase Kapa i Cape Times ngokuhlulwa koncedo yi Palamente kwe- sosikolo asongameleyo. Uhambe kanye kulamazwi sawenzayo ngawo lomcimbi, waqjiba kwelokuba seleya kulindela ku- madoda anga imfundo ingahamba ukuze abe nokuwuhambisa umsebenzi. Site- mba kunye ne Cape Times okokuba wa- nga angancedwa.

WATETA inyaniso yodwa oka Dyoba oyitoliki yemantyi e Bayi mhlala wati xa wayeteta ngempato embi yomninawe wake ngabakwa lolwe. "Lento yomninawe wam ayiqali. Benjwange bonke abahambi abantsundu baze bati bona kupatya kwizinto zakwa lolwe oko." Maxa wambi lomhlambi wakwa lolwe nzingenisa enkatazweni ngokwenjenje. Ezincwadi sizihlomelayo zokubonisa oko:— Egecebula, Fort Peddie, 3 July 1885.

NKOSI, — Ndinga ndinganeka pambi kwako umcinjana otile. Ngo 27 Iwenya- nga efileyo ndanduluka e Burghersdorp apo nditisha kuba ndisiza e Qonce ngo- lolwe. Ndahamba ngetikiti yeqela lesi- bini, kwada kwakwa Komani. Itikusuka kwa Komani ukuza e Blaney ndanyanze- lelwa ukuba ndihambe kwiqela lesitatu; kuba bati abapati bakwa Komani akuko inntu nnyama unokuhamba kwiqela lesi- bini. Ndavakalisa incesu yam yalonto kuba ingeyiyo imfanelo kwabantsundu bonke nakum. Andivunji elwanga noko ngalamadoda nakubeni ndandisendiswa- bonisa ngengeto zengqondo. Ndati kuba ndabona uloliwe endishiya ndasendibana- mba kambe nelocela lesitatu. Ndehla e- Blaney apo ndakwela kwiqela lam ka- kade ndada ndazakuhla e Qonce. Lento andikwazisi kuba yandixakanisa kakulu, kodwa ukukwazisa inkatazo ecekanyelwa ngabantsundu kubapati bololwe base Komani. Asimfanelo ukubakataza abantu ngoluhlobo ngetyala lobumnyama elingelabo elilelondali wabo ukuba lityala. Ndiyatamba ukuba lempato imbi yabantsundu woyikangela.

Ndinembeko, njalo-njalo  
 PETRUS ISH. KAWA.  
 T. R. Price, Esq.  
 Umpatiswa Wololiwe, East London.  
 Kwi Ofisi Yompatiswa, E Monti, 6 July 1885.  
 G. C. 1364.  
 NKOSI EBEKILEYO, — Ndiyifumene eyako yo 3 kulenyanga ; ndingati ukuku- pendula ndimosizi ukuba upateke ngohlo- bo oti upateke ngalo ngabapatiswa aba- ngapantsi bakwa Komani. Ndiyakubule- la ngokundazisa lento. Lomcimbi uyakubehle ukangelwe.  
 Ngalo lonke ixesha obupete itikiti yeqela lesibini ubufanele ukuhamba kwelo- qela.  
 Ndingowako enyanisweni  
 T. R. PRICE.  
 Umpatiswa  
 Mr. Petrus Ish. Kawa  
 Egecebula, Fort Peddie.

IKABA LO Manyano Ngemfundo linyule amadoda amabini (siva ukuba ngo Messrs. W. Gqoba no Robert Gosa) ukuba abate ibali la Maxosa ngalonteto eliyakushicile- Iwa ze liiundwe yintsapo ezikuleni. Lo- msebenzi mkulu; uyakulindlela ngemi- hlali ngabo bonke abalinxanelweyo elo- bali. Amalungu Omanyano angapezulu kwekulu, ekolise kunene ngekaba elaka lafundiswa ezikuleni ezikulu. Ngatike akusakubako nkatazo ekuyishicileleni incwadi leyo xa ite yalunga. Siyalinco- ma elinyatelo litatyatwe Lumanyano.

E Palamente.

IMIHLABA KA RULUMENI EBE DIKENI. Ngolwesi-Hlanu, 10 July, kubeko lengxo- xo ngemihlaba ka Rulumeni engakwa No. madolo:— U MR. BROWN (wakwa Komani) ubuze ukuba uyayicingana u Rulumeni into yokuba imihlaba engase Lungewini kumandla wase Dikeni ayitengisa izifama ezincinane ; ukuba uyayicinga, woyenza nina lonto ? U MR. SCHERMBRUCKER ute uyacinga ngokwenjenjalo u Rulumeni. Kodwa eku. qaleni kwalonyaka kwafika incwadi evela

e Dikeni eti umhlaba lowo nbulnncedo kwa- bantsundu ngokuba lidlelo, enjengokuba libalalenje kuyakuba nzima kwabo bantu ukubahluta umhlaba lowo. Ngako ke kuyelelelwe ukuba kudlule inyanga ezintatu pambi kokuba bawuhlutwe umhlaba abantu abo—bewahlutlwa ukuba utengiswe. Ngo 27 June watumela incwadi kumantyi wase Dikeni, ebuza ukuba kungenziwa ntonina lakukova ukupela eloxesha. Imantyi isayi- lungiselela into leyo, u Rulumeni wogqiba apo woti agqibe kona yakufika ingxel@ yo- mantyi.

IMPATO YABANTSUNDU.

Kwangolusuku kubeko ingxoxo kwakwi. bandla Jengwevu ngomcimbi wempato yabantsundu. Umndululi wengxexo uti ma- kwenziwe isicelo Pesheya sokuba abantsundu bapatwe yi Koloni, Inkosazana ingabi nazwi kanye yona.

U MR. VAN DEN HEEVER ute ibandla tnalivumelane ngelokuba imicimbi yonke engabamnyama iyekelwe ekupateni kwe Koloni implela. Walate ukukataza kwento yokuba ulawo lwe Nkosazana lube nezwi empantweni yabo yabamnyama beli- lizwe. Okwenzeke e Lusutu nakwela Ba- hlambeli kuyakuhlutisa oko. Oku kubanje ke kudala ukungavisisani pakati kwenene eliyi Ruluneli nabayi Rulumeni kwelilizwe. Lonke ixesha Amangesi elilizwe engavunye- lweyo ukuba abapate abantsundu akusaku- yeka ukumana ukubako imfazwe pakati kwabantsundu nabamhlope belilizwe. Oko kwenziweyo lulawo lwe Nkosazana kwela Bahlambeli akwanele ukucasana nehambiso yolulawo lwe lweilizwe kodwa kwenziwe ngalomo kusenzelwa ukwenzakalisa ulawo lwase Koloni.

U MR. BOTHA ute uyayisekela lenteto ukuze ifumane ukusiva iso, kodwa ayimnge- ne kanye into leyo. "Kaboni kakuhle ukuba kunokufezeka ngalupina nhlobo okuku- funwa lilungu elibekelileyo. Ngati kuye oku sekusemandleni olawo lwase Koloni, akumfanelo yelobandlake ukuhluta Inkosazana ezayo imfanelo.

U MR. EBDEN ute unomtwalo wokuba angabinakuweva amalungu amabini awuvu. lileyo lomcimbi kuba akagqibi kuyiqonda inteto yesi Bulu, akuqondayo koko kubhali- weyo epepeni lezixoxo, engakuboni ukubx kubhekiselele eninina. Eyiqonda yena lento isepeni bayixoxayo ngati isebenzela eku- beni elilizwe lahlulwe kubukumkani be Nkosazana. Ngati uangoku basapetwe ngabo abamnyama : sinako ukubenzela imiteto abantsundu. Ngalo lonke ixesha elilizwe lipantsi kwepiko le Nkosazana kuyifanele ukuba ibe nento ezivumayo ngazivumiyiyo. Eyiqonda indawo efunwa ngu Mr. Van den Heever ngati kukuba ulawo lwa Pesheya lufakwe isiziba emlonyeni kanye mayelana nento zempato vonsundu.

U MR. VAN DEN HEEVER ute into abebekiselela kuyo yile yokuba ilizwe elifu- nyenwe ngabamhlope bebuliwa malicaude- lwe bona, ipele into enjengaleyo ihle e Lusutu.

U MR. SCHERMBRUCKER ute fanukuba naye makabe nezwi alitetyayo ngalomcimbi nakuba engayivisisi intengiselo yawo. Yo. nke imicimbi yelizwe ipetwe lulawo lwase Koloni. Oko kufunwa yinteto ka Mr. Van den Heever sekusemandleni sabo kuba abantsundu belilizwe bapetwe ngokufanayo nama Ngesi. Bako abantsundu abangapaya kwemida ye Koloni abapantsi bona konga- melo lwe Ruluneli ye Nkosazana, kunokwe- nzeke ukuba oko kungenziwa kwindawo ezingapaya kwe Koloni kwabantsundu abase Koloni apa. Dbengaliqondayoke ilungu elibekelieyo eliyindululeyo lengxoxo xa liti makatike Omhle i Ruluneli xa ahambisa izi. nto kwelingapaya kwemida acebisane nama- doda alaulayo apo e Kapa. Ke apa e Koloni impato yabantsundu isesandleni sabo I ngapandle kwendawo enye eyokuba imiteto I yonke eqitywe yi Palamente yabo engaba- ntundu mayitunyelwe kwi Nkosazana nga. : pambi kokuba ihanjisewe, ingatshongo ukuba ' iyawuvuma umteto otyulweyo kuyo kwada kwapela iminyaka emibini kukubhanga kwawo umteto lowo. Akungefaneleke ke mhlairnbi ukuba ingxoxo ibeko mayelana i nokuhanjiswa kwalendawo yenziwe iqina. Ngeleyiqonda ukuba inteto le ifnna ukuba kumiswe ngokumiswa amagunya amabini Omhle—igunya lokuba eyi Ruluneli yeli ne- lokuba epatiswe imicimbi yabamnyama aba- mjayapa kwemida, ebetigavumelanayo naye koko. Kunokwenzeka ukuba oko a-igati akwenze Umhle ngapaya kwemida ye Koloni | kungamelana noko kungaba kujanjiswa ngamadoda apatiswe ulawo apo e Koloni. Lentetoke ayimisi nto ibingekoyo ngampabi- li. U MR. VAN DEN HEEVER ute emva kwenteto ka Mr.JsChermbrucker uyibuyisa umva inteto yake.

Kwela Batembu. \*

Kwi EDITOR.—NKOSI,—Unyanisile, ku- bi kwakupambana abantu abantsundu kwabodwa ngezinto abazitetyayo kwi Rulumeni. Lempambano ikoyo ngoku kulomhla- ba opetwe ngu Mr. Levey, pakati kwaba Tembu nama Mfengu edibene nama Ngqika, kungento ekubonakala ukuba ngebezvinye ngayo. kuba into yile: be- kuzanywa inteto eya kwi Governor uku- cela ukuba umhlaba (i District) yabo abantu abantsundu mayingadityaniswa nomhlaba wama Ngesi (i District yase Xalanga). Kanye ukuba i district yabo iyabonakala ukuba incinane ukuba ibe nemantyi yayo eyodwa, mayiditya- niswe kanye nomnye umhlaba wabantu abantsundu. Ke kuti ngati lento ibe ilunge kunene. Bekungazeki nokuba kuko umntu ontsundu ongayipikayo, kuba into eyazekayo yile, yokuba kuso- ko umntu omhlope ezama ukufumana umhlaba wabantsundu. Ke kuti zi- ngwevu ezikade zibonela ezizinto sabona ukuba liyawaliroba lokungenala umhla- ba wabantsundu. Kuba singabalisa nge- nto ezininzi ezikade zisenzeka, nezinci- nane kule ati ngazo umntu omhlope angene kumhlaba wabantsundu, kanti sekukupela oko, umhlaba seluyakuba ngowe Ngesi. Nangoku kuko abaziyo okokuba nama Ngesi ase Xalanga, kuba nawo ebiyipika lento yokudityaniswa nabantsundu, abalelwe incwadi linene

Xosa, kanti namhla wonke umhlaba se- lumiwe li Ngesi." Oko kukutike, nani seninayo idolopu yase Cala- hlalani no- nwahe, umhlaba lo uzakuba ngowetu.

Sitike tina esibonelayo, sityi nga saku- bona abantu balomhlaba opetwe ngu Mr. Levey bepikisana ngalento: ekubeni ngebezvinye bonke, bezama ngako ko- nke abanako ukuba bangahlanganiswa nomhlaba wama Ngesi, kanti akunjalo. Lento ibonwa ngaba Tembu bodwa, ibandla lama Mfengu nama Ngqika, bati, hayi, kulungile sibemhlaba mnye nama Ngesi. Abatembu bebala ukuti sincece Rulumeni ungasidibanisi nama Ngesi. Amamfengu nama Ngqika ayabala nawo, ati, hayi, Rulumeni kulungile, masidiba- ne. Kodwa ndingotshoyo ukuti kuko imini abayakubuye balile, ukuba kude kwema ngelabo, benziwa mhlaba mnye nama Ngesi. Noko nditshoyo ukuti lento yenzeka ngenxa yokuxokisana kwa- bantu. Ukuba bebhngeko obubuxbki ngelungeko olulahlako. Namhla kudu- nyiswe elokuti aba Tembu bengxamele lentonje ukuba umhlaba ungasidityaniswa nama Ngesi, bafuna ukuze ube ngowabe ukuze bagxote ama Mfengu nama Ngqika. Into yobuxokike leyo, kuba akuse- ko Mtembu unakuxkota mntu emhlabeni- ni. Enye into kutiwa uyakusuka umhlaba ube pantsi kwenkosi zama Xosa. Enye into ebuxoAa, Z;uba wonAe lomhla- ba ngoku ungeniswe e Koloni, nga&o akuseko bukosi ban&osi zab.antsundu. Enye indawo Autiwa aba Tembu bagxota umantyi u Mr. Levey. Obunye ubuxoki obo. Abatembu abateti ngo Mr. Levey. Inye into elakwa ngaha Tembu, yile umhlaba wetu maungadityaniswa nowa- ma Ngesi. Linye njalo amapela. Koki lijikwajikwa ngabantu, belahlekiisana ngobuxoki, bezonela bona ngezimpambano zabo. — Ndingowako, OBONELAYO. — 15 July 1885.

Ixabiso Lokwazisa.

Nantso into obukade uyifuna Mr. William Maholwana. Kaulzake. Oko kutshoke sifumene lencwadi kumhlobo wetu u Dastile into ka Gunguluza wase Nqweba e Jansenville, uti:— Ndiyabalela kuwe Mhleli, ndisiti kuko indoda eyabala kwi Mvo Zabantsundu ifuna amahashe ayo INKABI ELUBELU etshoba limnyama, emaqina amhlope asekhohlo elomlenze nelomkono, NELIBO- MVU. Ke nditi ku Mr. W. W. Maholwana kuko umbala onjalo apa. Londoda yalomahashe iyawatengisa. Ilapa ivela kulomacala namahashc alitoba. Nditi "uwe Mr. John Tengo-Jabavu nceda yazise londoda izekuzibonela: ize kum apa ndiyilandise ukomkondo. Igama le- ndoda leyo yamahashc ngu Mr. W. W. Maholwana wase Kamastone, Queen's Town. Mr. W. W. Maholwana yiza kum apa e Jansenville igama lam nali Danster Frolok, Jansenville, Reit Gaat, Baptist School, — elesixosa ndingu MATYILA GUNGULUZA. —24 July 1885.

ABALIMI NA BARWEBI.

JULY.  
 Leuyanga ikolisa ngomoya; iba nazo izipango xa itaudayo.zipitikeze ngenqgweqwe. Kwindawo ezinemijelo zingahlwayelwa zonke intlobo zembwe ngale nyanga. Imvula ezinobom zidla ngokuna ngenyanga ezayo. Amajamani atyala itapile ngale nyanga. I crtyisi nemboty zingahlwayelwa.

- E-M.ARKEMI.
- E-QONCE (July 21).
- Inkuni, 5/ to 24/ ngeflara
- „(ezicandiveyo) 6/ to 15/ ngeflara Ibabile, 3/11 to 5/4 ngekuln Irasi eluhlaza, 2/ to 3/2 ngeku lu Itapile eziluhlaza, 4/6 to 7/6 ngeku lu „ (itnbewu), 3/9 to 4/5 ngeku lu Imbotyi 15/ ngeku lu Umgubo, 17/4 ngeku lu Inggolowa, 12/3 to 12/9 ngeku lu Amatanga, 7/ ngedazini lorinji, 3/9 ngeku lu Ihaugu,8/inye
- Ubnsi, 1/9 ngebotile
- Ibotolo, 2/6 to 3/ ngepouti Amaqanda, 9/d to 1/2 ngedazini Ubisi, 4d ngebotile
- E-BOFOLO (July 17).
- Inkuni, 9/9 to 13/6 ngeflara Ibotolo, 1/6 to 2/3 ngeponti Amaqanda, 1/ to 1/5 ngedazini Ihabile, 5/10 to 6/ ngeku lu Umgubo, 13/ to 13/1 ngeku lu Umbona, 12/7 ngeku lu Imbotyi, 13/6 to 14/ ngeku lu Irasi, 7/ to 7/1 ngeku lu
- E-MONTI (July 21).
- Amaqanda, 1/6 to 1/7 ngedazini Ibotolo, 2/6 to 3/3 ngeponti Ibran, 8/3 ngenxowa Itapile, 7/ to 9/9 ngenxowa Umbona, 10/6 to 11/6 ngenxowa Ihabile, 5/6 ngeku lu Inkuni, 5/ to 20/ ngeflara Traai itnbewu, 6/6 to 7/6 ngeku lu
- E-RINI (July 20).
- Ibotolo, 2/ to 2/2 ngeponti Irasi, 12/6 ngenxowa Amaqanda, 1/9 ngedazini Ihabile, 4/ to 4/3 ngeku lu Amazimba, 23/ to 24/ ngenxowa Ikalika, 1/4 to 1/6 ngenxowa Umgubo, 24/ to 25/ ngeuxowa Umbona 23/ to 25/ ngenxowa lorinji, 5/3 to 6/ ngeku lu Ihabile, (itnbewu) 12/ to 13/ ngenxowa Itapile, 8/ to 12/ ngenxowa Inkuni, 14/ to 28/ ngeflara
- E-KOMANI (July 21).
- Ibotolo, 1/7 to 2/6 ngeponti Amaqanda, 1/6 to 2/ ngedazini Amazimba, 23/ to 25/ ngenxowa Umbona, 23/ to 25/ ngenxowa Irasi, 14/ to 15/ ngenxowa Ihabile, 6/ to 8/9 ngeku lu Ibran, 7/6 to 8/ ngenxowa Itapile, 8/ to 14/ ngenxowa Umgubo, 12/9 to 16/ ngeku lu Inkuni, 23/ to 40/ ngeflara
- E-MTATA (July 15).
- Ibotolo, 3/ to 3/3 ngeponti Amaqanda, 10/d to 1/ ngedazini lorinji, 8/ to 9/ ngeku lu

elitile le Ngesi, lati kubo : " xolani nina anzazina okokuba nelomhlaba wase Qonce kwaqalwa idolopu yodwa pakati kwama

## Kwela Batembu Mona,

[NGU PAMBANI FIGI DA ND.]

NKOSI YAM MHLELI.—Ndite *kunge-* mngqweni wain uAzubala ndeva *knkanka- nyeka* izipitipiti Azwelaba Tembu, ndaye\* ndiba ziziuto ezipaAzati AzwamaAaya, Azanti sezamnAzalwe elizweni, *ke* xa ihlebo seli— palaziwe aAnsenazutuhlwa.

Esefipitipiti usivayo nantsi inene yaso : wati Umpatiswa Micimbi Yabantsundu u Mr. De Wet, *oko* wayelapa, wabanda- Azanya umhlaba Wase Cala Azulowo was© Xalanga. Sati saAzuyiva lonto vangena entlanganisweni yabalimi base Cala abantsundu, evayingo April 23, 1885, yaxo- xwa AzaAzulu, eyati intlanganiso yagqiba AzweloAzuba Azubalwe incwadi iye Azu Mr. De Wet ize ibe yeyoluhlobo': nangona sidityanisiweyo ngemantyi enye, singa umda opaAati Azwetu nabamhlope, owamiswa zi Komityi (Commission; ungema uqine, otintela ababantu bobabini eku- wugqiteni. Kwamiswa lamanene oAzu- bala incwadi: o Messrs. S. Kalipa, Vice- President, Renqe, John Manzana, Gagela, M. Ncwabe, no M. MxaAii. Kute lama- nene enge/cayibali lencwadi, yayite intlanganiso maze baAzuzova uisuyibala pambi AzoAzuba ihambe ifundwe entlanganisweni, KwafiA- a incwadi Azumantyi u Mr. C. J. Levey, ivela Azu Mr. De Wet, ngoAzubalwa ligosa laAze u Mr. Rose-Innes, isiti Mr. Levey biza imbizo yezibonda nabantu ubaxelele uAzuba u Newman MarAzs *aka- seko* ebu Rulumenteningomsebenzi, enye into u Rulumente aAzacingi ngoAzuwubu- lala umda pa Azat i Azwabamhlope naba- ntsundu. WayeAze uinanti eyimemile imbizo, amalungu ayelqeqisa Azuyo. Ute u Mr. S. MaAzizwane aAzu bonaAzali uAzuba incwadi ihambe, Azuba nantsi into ebesi- yifuna seyipendulwe, wati AzubonaAzala uAzuba siyayihambisa emva Ao Azuba into- to seyifiAzile yoAzusixelela iyakusenza izi- denge. Bati ubuninzi bamalungu bamte- lela, bati ubuncinane bayicasa lonto, bati incwadi mayitunyelwe. ' Kute emva kwe- ngxoxo eshushu yoAzungavani, wati umbali walencwadi propose uAzuba lento iyeAzwe ize ingene Azwintlanganiso elande- layo, Azuze AzuAzangelwe Azona noAzuba *ku-* fanelAzilena uAzuba incwadi ihambe noAzu- ba ingahambi, Azwavunyelwana. IliAzile imini yentlanganiso, yafunwa incwadi, ati aAzanaAzuyirola Azuba engewonA- e amalungu, Azude Azwaba yeyesitatu intlanganiso ifunwa incwadi/ ati Azweyesitatu intlanganiso eloAzugqibela, ayafuyirola mhla atandayo; Azwaye AzuvaAzala uAzuba incwadi i tuny el we, wayeAze u Mr. John Manzana emAzupile ngapandle Azwecebo wave engu Mbo, Azwabona/zala ilibunga laba Tembu. Site sisiva AzwintuAzu ezi- landelayo seva seAzugaleleAza ucingo luve- la Azu MhleAzazi (Governor) uAzuba *kuko-* incwadi (Memorial) etunyelwengu MarAzs evela Azo Messrs. Renqe, Kalipa, Gagela, Mgcodo, Ncwabe, no MxaAzu, yati, ati lamanene atunyelwe ngaba Tembu uAzuba acela uAzuba umhlaba wahlulwe Azulowo wase Xalanga, yabuzwa lucingo uAzuba lento umzi uyayazina le ibalwe ngalama- doda matandatu; AzwafumaneAza umzi ungayazi Azanye lonto yalomadoda.

Manditi ngelifutshanezenze umzi lento uAzucasalonteto ipetisi (petition) esayinwe ngabantu uAzutuinela i Rulumente; uzeAze Mhleli ufune inyaniso, Azwanomhlaba uxele isiposo salento apo siAzona.

NaAzuba ndingazi kulamadoda aAzuti nto ayifunayo, afuna i Cala lipantsi Azwe Sidubu (St. MarA- s), waye umzi ufuna upantsi Azwe Kowe (Slang River), Azuba abamhlope befuna imantyi yabo iyodwa, Aze nati saye singalumi mantyi enye. Kute Azuba AzubonaAzala Azu Rulumente engena Azumisa mantyi zimbini oAzwangoAzu sa- yeAza, Azodwa uAzuba i Cala libe pantsi Azwe St. MarAzs, siyicase uAzufa noAzupila. Ma. nditi uAzupeta ezizipitipiti Mhleli zonaAza- lisa umhlaba eziyaAzubangela Azwanotuli Twemfazwe, uAzuba azipeliswanga ziba- ngwa ngumntu omhlope, eAzubonaAzala. ndinosizi uAzutsho udibene nomfundisi oAzwamhlope ngoAzwahlula intlanga, ama Mfengu nama NgqiAza nama Lawn anga- calanye, aba Tembu babodwa, nguwo umahluAzo okoyo obonakalayo, ngentlalo kuhlalelwene ngentlalo eithe; lomoya unje ubungeko pakati kwetu, wenziwe ngabantu abamhlope. NdiAze ndenze libe linye ngokumalungana nenteto ka Mr. Robert Madhliwa. U Mr. Madhliwa ngumfundisi into esimazela kuyo, ke no- ko akufanelekile ukuba abe sezingxoxwe- ni ezipitizelisa umhlaba nokuba kuaga- yipina indicia ndikolwa, asisayikubuye- simve ; wazini ngo Marks? Ndeva nge- nye imini apa emxusha kunene ne *Mvo*, ngokuncoma u Mr. Marks, ndalusizi ka- kulu ukuba makakumshe xa aba Tembu babengayivanga lonto yayitwa *nguye*^ Ukuba ufuna ukwazi ngo Mr. Marks uze ufune ipepa lenteto yake yokuqala kwi *Cape Mercury* uyakufumana u Mr. Marks, emcase ukufa nokupila ontsundu, eteta ngevoti ukuba u Mr. Madhliwa uyazi ngomntu omnyama, nangokubonisa abamhlope ingozi abakuyo ngakwabamnya- ma. Ixesha lifikile pakati kwetu tina bafundisiweyo ukuba sibonise abantu bakuti into ekuko ingozi kuzo. Ingaba. imfundo yomnyama ukuba uzakusuka alahlekise abantu u msebenzi wayo yinto- ni; ngoku kufunoka sisebenzise ukuqonda kwemfundo esinikwe yona, kungabi kuj lahlekiswa abantu ngumntu ngokuba esuke wamhlope, nongumfundisi neqi- na elimhlope kwaye kuko no Judas baku- dala akungemangaliseki beko nangoku. Lixesha lokuba kumanywane yi Mfengu no Mxosa no Mtembu ne Lawu, ingabi yilento ye *Mvo* ne *Sigidimi Samaxosa*. Wena inngatshi wohlanga uyabonwa.

## NATIVE OPINION

WEDNESDAY, JULY 22, 1885.

## TEMBULAND TROUBLES.

ELSEWHERE, in our Kafir columns, will be found two letters bearing on the Tembuland troubles It will be in the recollection of our readers that a little while ago, in an Editorial Note, we called attention to certain misunderstandings existing in that territory, between the Tembu race on the one hand, and the Fin goes and the Ngqikas on the other. We

lamented this state of things, and invited those concerned to air their respective grievances in these columns, that haply such a course would lead to a good understanding. The communications we have alluded to are in response to this invitation, and happily for us, one of them treats the question from the Tembu standpoint, and the other from the Fingo-Nggika point of view. It may, perhaps, assist the discussion to state that both letters are from well-informed influential men in Emigrant Tembuland. The parties seem to join issue on the re-arrangement of the Districts of Xalanga and St. Mark's effected by Mr. DE WET on his trip to those parts. The Secretary to Native Affairs so divided that country into districts that a portion of European with a portion of Native Tembuland were made one District, presided over by one magistrate, who is stationed at Cala. The Tembu section of the inhabitants is not satisfied with this arrangement. They regard it with suspicion. It has, to their minds, elements of instability in it; and experience has taught them the worthlessness of such settlements. The Tembus would rather have that their district should be separate, for fear that under present arrangements it may be absorbed by European farmers. The Fingoes and Ngqikas are content to abide by the assurance of the Secretary for Native Affairs that there is no intention to violate the boundary, set up by the Tembuland Settlement Commission, between European and Native Tembuland. These two Native races are therefore looked upon by the Tembus as taking no interest in the future of the country. This arising from the fact that the land was not originally the Fingoes' and the Ngqikas'. The Tembus holding that the mere assurance of the Secretary for Native Affairs is not a strong guarantee for the permanence of the settlement. This is the gist of the case. There are, of course, less important points of the matter. For instance, the apologist of the Fingo-Nggika side of the question says that the Tembus isolated themselves by addressing the authorities at Cape Town without due consultation with them, on the matter of the separation, and represented that they spoke on behalf of all the inhabitants. In reply to a query addressed to a meeting of the people by his Excellency the High Commissioner as to whether certain Tembus were speaking on behalf of the inhabitants, the majority carried their point against the Tembus. Again, the Tembus are said to favour amalgamation with St. Mark's, as against Xalanga. This is opposed by the other side.

To our minds the case of the Tembus seems to be very strong, and the grievances of the other side are mainly sentimental. There seem to be fears among the Fingoes and Ngqikas that if the separation should be effected the Tembus would treat them with a high hand in the new district; that the district would be virtually in the hands of the chiefs; and that it is because the Tembus will not have Mr. LEVEY as their magistrate. On behalf of the Tembus these allegations are indignantly denied. All that they want is to be separated from Europeans.

That a question leading to race differences should at all have arisen in such a mixed community as that which peoples Emigrant Tembuland, is most deplorable. It lies with the Government to destroy effectually the seeds of our future troubles in that quarter. A gentleman thoroughly conversant with Native character might be sent up to inquire into the matter, and Government act upon his recommendations. The present state of matters cannot be tolerated

## Editorial Notes.

It is very gratifying to learn that much attention is given to school affairs in Capt. Veldtman's district in Fingoland. On the 15th instant there was at his place a school committee meeting, consisting of the various Headmen in the district, at which sub-committees were appointed for the various schools to keep up the attendance and the general efficiency of the schools. The chief committee consists of Captain Veldtman himself, M. Veldtman, his eldest son, John Mampunye, Robert Mnyani, and John Ncanisa. The result of the interest that the people are taking in educational matters is that the schools in this district are in a healthy condition notwithstanding the hard times. If all our Chiefs and Headmen were to follow this example there would be hope for the future of the Natives.

FROM what we gather from a correspondent's

letter in *Herschel*, Natives are not getting even-handed justice there. Z. S. L. (Ben son vale) says: "I notice a very bad practice here. I am surprised to see in these parts passes being bought. We have to pay for passes when we are taking journeys. If you have not 2s. you cannot move out of the place. From the time it was announced in the papers that a Colonial Native is not obliged to carry a pass we began to purchase passes. We had never bought the passes before. I agree with those who say the Colonial Government has failed in governing the Natives. This is true in other respects for ever since we received this paper we have read of the shooting of Natives by white men, but never of white men being shot by black men. Natives are being killed, but we do not hear of these cases being inquired into. This is a wonderful Government."

IN the *Cape Times* the Rev. J. S. Morris, of Buntingville, goes at length into the subject of his scathing denunciation by the Government in the matter of the famous vote for the Institution over which he presides in Pondoland. After traversing the whole of the ground we travelled in our article on the subject, he winds up with an appeal to the generosity of the public in general in the following terms: "My only hope now of being able to continue the institution is in the support of the friends of Native education—to these I earnestly appeal." We heartily echo the sentiment expressed by the *Cape Times*, which trusts that he may not appeal in vain.

MR. ISAAC WAUCHOPE, the Port Elizabeth Native Interpreter, stated nothing but the truth when, in bringing before the Railway authorities at Port Elizabeth the gratuitous insults offered his brother by an employe, he said "My brother's case is but one of many cases in which the Native traveller is taken advantage of by some of the so-called railway officials, and the only reason I can assign for the fewness of complaints is, not that their complaints would not be attended to if lodged with the proper authorities, but because they think that the bullying and knocking about which they receive are part of the duty of the officials." That sometimes these fussy officials will burn their fingers in this doubtful amusement, the subjoined correspondence will show:—

Geebula, Peddie, July 3, 1885.

SIR,—There is a matter that I wish to bring before your notice. On the 27th ultimo I started from Burgersdorp where I am a teacher of a Mission School, and came down to King William's Town per train. I took the second-class ticket and travelled as a second-class passenger from Burgersdorp to Queen's Town; but from Queen's Town to Blaney Junction I was reluctantly compelled to travel as a third-class passenger. The authorities at Queen's Town having informed me that no Native can be in the second-class carriage. I protested against this step, which I thought was one of great injustice not only to myself personally, but to the Native community at large; but the authorities there were resolute, and would listen to no reasoning, and so, seeing the railway starting, I was compelled to jump into the third-class carriage, otherwise I might have been left behind, and had to be in it as far as Blaney, after which place I again went into the second-class carriage to King William's Town. I inform you of this, not so much because I felt grieved of such a treatment, but simply to bring to your notice the inconvenience to which the Native travellers are put by the railway authorities at Queen's Town. I consider it to be very unjust to inconvenience people who travel by railway for a fault, which is not theirs, if it be a fault at all—but of their Creator who made them black.

Hoping that you will give this bad treatment of Natives by the railway authorities your prompt and earnest attention.

I have the honour to be,

Your most obedient servant, PETRUS ISH.

KAWA.

T. R. PRICE, Esq., Traffic Manager, Chief Offices, East London Terminus, East London.

East London and Queen's Town Railway, Traffic Manager's Office, East London, July 6th, 1885.

DEAR SIR,—I have received your letter of the 3rd instant, and in reply have to express to you my personal regret at the treatment to which you state you were subjected by the Staff of this Department at Queen's Town Station. I am obliged to you for communicating with me, and the subject of your letter shall receive immediate attention. So long as you were in possession of a second-class ticket you were entitled to travel in a second-class carriage.

Yours truly,

I. R. PRICE, Traffic Manager Mr. PETRUS ISH. KAWA, Eggebula, Fort Peddie.

THE Native Educational Association has appointed a committee of two to compile, with the aid of some old Kafirs a history of the Kafir race, which will be printed in the Kafir language for the use of Native schools. The task is a gigantic one; and the progress of the work will, no doubt, be watched with interest by all students of this kind of knowledge. The membership of the Association is over a hundred and includes most of the educated young men. There should, therefore, be no difficulty in having the manuscript printed when it is ready. We highly commend the step the Association has taken.

As an illustration of the utility of advertising in *Native Opinion* it may be stated that two horses stolen from Kama-

stone, which were advertised in this paper, have been recovered at Jansenville. The thief was disposing of them there.

## Correspondence

SIR,—I have been a reader of the discussion which has been continued for some time past in the columns of the *Imvo*, upon the higher education question; and read with indignation and disgust the letter appearing in your last signed X, on the subject in reply to Mr. Bokwe's letter. If educated Natives wish to ventilate their views on this subject by all means let them do so, in a spirit of fair criticism, but if the discussion is to be productive of effusions of this kind, the sooner it terminates the better. My remarks bear reference to numerous passages in X's letter. I will instance • two only of the most prominently objectionable ones. "To obtain this priceless boon, he (Mr. Bokwe) became the bond thrall of the Institution, ready to do its dirty work: on all occasions—this accounts for his defending Lovedale," etc. This is not argument, it is abuse, pure and simple; and abuse of the worst kind. The statement is as insulting as it is untrue. What "dirty work" has Lovedale to do? What has it ever done but the very best work?

Another sentence.—"As he (Mr. Bokwe) like a Kafir uses illustrations that darken the subject," etc. More injudicious writing than this it is impossible to conceive of. We have enough of race hatred and race distinction in the colony already, without any fresh importations by anonymous correspondents writing on non-political questions.

If the controversy is to be continued I trust the spirit of the writing will be very different from

this. My own opinion is that so far it has proved itself to be unprofitable; whereas, there are many other subjects of far greater utility and importance awaiting the attention of every thoughtful educated Native.

Yours, &c.,

R. W. ROSE-INNES.

[We should be the last to assist in propagating anything calculated to stir up bad blood and race-feeling. In connection with the specified remarks of our esteemed correspondent, we may point out, however, that X's letter was throughout couched in a sarcastic strain, and "dirty work, &c.," may be looked upon as figures of speech. The reference to a "Kafir using illustrations" was taken from Mr. Bokwe's letter when referring to "Lovedalian," and was not used in contradistinction to Fingoes or other native races.—EDITOR *Native Opinion*.]

## Ezababaleli.

INTSIZI ZABANTSUNDU.

NKOSI YAM Mongameli wepepa.—Ndi-fakele lamazwana ambalwa, manditi ngumbiko ongento endiyibone kwa Ko-mani. Ntabona ukufa kwababanjwa bakona, bandenza ukuba ndicinge ukuba ubusela obu abulunganga—kwanomsindo nezinye izono ezisa abantu ezintolengwe-ni. Inxenye ipuma isifa, ifike ngokufa emaKayni abo. Andikubala nani, kodwa into leyo yona iyenzeka, bafe kakulu kanye pakati ko April no May kulonyaka ababanjwa. Ndikufupi no Komani, andizange ndiyibone into enjengale ukuba mbi—ewe, mzuzu beke besifa kakulu abantu kulentolongo, kodwa ukusabela kwiminyaka eliqela bekungasebukali, ngokuba yintolongo elungiswayo eokwi- swayo ngapakati nangapandle, akubona- kali ukuba kungabako isifo.

Ke ndicela imitandazo mawetu ukuba venzelwe lamasela, nokuba abile anemi-pefumlo elindelweyo ngu Mdali wawo nakuba esiba kangaka. Ndiyatamba ukuba asindim nedeva ongabanosizi akubona imipfumlo engaka ifela ezo- nweni. Kanti okunye wonke umntu onengqondo unokubona ukuba obubuse- la buya bukula ngokukula—butsho be- gqita kwezinye izono—akubonakali qi- nga lakubutela.

Ngoku kuko isiko elisetyenziswa kakulu, lokuti umntu akuba adliwe ne- mpahla vake pezu kwesigwebo asiniki-kiweyo. Kubonakala ukuba lonto umntu imsa kwasebuseleni—kuba aqele amasela ukuba ebelizwa zinkosi kwaXosa—zakukova ukuwadla. Kutiwake ngoku ma- kasebenze afumane ezinye—upina umse- benzi? ongenza ukuba kutengwe izinto, kuba lemalana ayifunyanwa. Liti itama yakupela inyanga esicakeni, andisoku- kuhlala kuba ulahle igusha. Kuti kwa- lolwe mhlal uqashwayo, kutwe yi hafu- golwenti ngenani, kanti mhlal kwamke- lwa uyakunikwa isihlanu nokuba lishu- mi leshelani ekupeleni kwenyanga, uti wakubza isizatu soko, ukatywe ngo- nyawo uncame ugoduke ulila. Uti enule- leni uqubisane nenkomo intliziyo isopha gazizi, ube sewutabata uquba—kuba ku- kade usebenza—namhla uya ekaya unge- nayo nento le; nantsoke imbangi enkulu yobusela bungaka kubantu bakowetu.

Ke mna yilo nento eswele iqinga nditi amakowetu makazame ngokuwatanda- zela lamasela, kuba apelela engozini. Mandipele ndikucela uxolo Mhleli, ngo- kukubande kwalencwadi, kumhlano.

Ndingu

TANDUHLANGA.

Queen's Town.

II TOURNAMENT YABANTSUNDU.

Port Elizabeth, 9 July 1885.

Kukabini ndifunda epepeni lako nge Tournament emayibeko pakati kwaba- ntsundu ekupeleni kwalonyaka we 1885, iqashiso eli asikuko nokuba liyanomeka kubadlali nababoneli abantsundu, nakuba indawo efike yehise umzimba iyile yokuba o King William's Town, East London, Lovedale Apprentices, Graham's Town, and Graafi-Reinet, bengekaluvalakalisi uluvo lwabo malungana nomcimbi lo, ekubonakala okokuba ne- xesha lencwadi zamagqigula alikuba- ko ngenxa yokulindelwa kwalamanene endawo ezikankanyweyo ngapuzulu. Olwam uluvo ngomdlalo lo ndimisa i Rini ibe yindawo ekungahlanganwa ku- yq, yeyona ndawo ipakati kwazo zonke ezindawo, incito ingalingana, badlali nababoneli bangafika ngexesha elilungileyo, ndolindela kwiipepe elilandelayo ingxoxo eqinileyo ngalomcimbi.

Ndingowenu wenene

LONG FIKLD.

# JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe, I Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

*NokUdla, njalo njalo.*

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

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

Arpaxabiso apezulu anikwayo ngamaxa namaxa nge- nto efcukuba itengiswa anikowa apa.

# JOHN J. IRVINE & CO.

# G. WHITAKER,

Isebe elitengisa nentwana ezincinane,

*Kwivenkile ebisakubzi yeka Magiligana (McGREGOR'S)*

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfu- tshane, Neze Nkomo, Nempondo, enika amazabiso adlnliseleyo.

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

INGUBO, IKELEKO, IPRINTI, Ipuhuwa nezikali,

Ingcawa, Amafelane, Ikeleko Zokulala.

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

Yonke impahla idla amaxabiso ahlisiweyo.

T. H. KELLY,

Umteteleli ematyaleni, nomgqibi wemicimbi yemihlaba neminye ezezwa ngamagqweta.

Akabizi mali ininzi ngKkuteta amatyala nokufeza imicimbi yabantsundu. Uyakntetelela abamcelayo kwa Qoboqobo nase Xesi. Apo i-ofisi yake ikona kukwi Maclean Chambers (ngase TownHall), e.Qonce. Make- nimlinge mpindini entsundu.

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

# IMVO ZABANTSUNDU.

IPEPA LAMAXOSA LEVEKI

(NATIVE OPINION)

ZONKE.

LIHLAULELWA

3s. NGAJNYANGA .

NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, JULY 22, 1885.

[No. 38.]

Amaqanda Esikwenene!  
Impahla Yamadoda Namakwenkwe Emaxa-  
biso Ahlisiweyo Kanye!

## C. FENNEL & CO.

Base nazo ingubo Zamadoda abanga zingateugwa zikwelele kupela. Ukuze oku kufezeke batengist

Into eninzi yebaty zekodi ezilingana amadoda, amadodana  
namakwenkwe.

Zihleli zodwa ngobutshipu.

Kukwako Nezezitofu, nempahla Yamadoda enjenge Hempe njalo,  
njalo.

Ofuna ingubo ezisisulu makangaqale atenge napina engayanga kubona o

C. FENNEL & CO., e Maclean Street, e Qonce.

AKUTENGISWA NGASIKWELITI.

AMALAHLE ASE NDWE.

A BANINI balamahle bagqibe nabapati bololiwe ukuba bamane ukulayishels 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.

## Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

## BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipanibi  
kwe ofisi ngase nieancatweni.

Kufunwa into eninzi ye

Botile kwa W. BEHR & CO.

Kwisitrata se Cambridge Road

eNyutawuni.

## OLULUNGILEYO APA LWE SEPA.

Isitena yi 6d.

lubuye Iwafika

hie ukuba uhlobo olutsho Yeyona Sepa  
intle kulomzi.

Itshipu, isitena Esikulu  
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Inokufunyanwa kwa  
"KARTAR" apa.

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abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuxaxazo.

1/6 ibotile.

Elika

COOK Iyeza Lokukohlala (Lingamafuta).

1/6 ibqtile.

Aka

COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile.

Elika

COOK Iyeza Lepalo.

1/6 ibotile.

Ezika

COOK Ipils.

1/ ngebokisana.

Eka

COOK Incindi Yezinyo.

6d. ngebotile.

Abawafunayo laraayeza mabaye  
ezimelene nabo bawayaleze. Enziwe^^tW ngu

G. E COOK

Chemist ami Druggist, Downing Street, e-

## QONCE

## R. W. ROSE-INN

I BRAND WEMVUMELANO, ®

## C. J. DOWELL

LONKE UNYAMEKO uyaluikela e fl ~teni atuatyala abamnyania  
uakiveri^K^ imieinibi yabamnyatna—ofuua utuhiabaH|||  
kufunelwa, oi'una kujikwe igama selo somhlaba unokwenzelwa.  
benzi uyifeza kwesi siipngata iiakwez.mie^R^ naao. ■

## IBRAND

Elungileyo < engapitikezwe i, 4, nianzi nezinya i?z>, itenirwa

## C. J. DOWELL

BANK STREET

## E-QONCE

## W. F. S. BOOT

Uniteteleli kwi Nkundla va!fH||| Komani. I mlungisi  
esingisele etnatyaleni nakuvq in-^fl^ apa kulo luadla. Unguinkuseli  
matyala, waye kanaujalo ebiza afanelekileyo. I Ofisi ise Town Hall  
mani.

## Ukwandiswa kwe “Mvo.”

Into eninzi yabahlobo belipepa ilila ngelo- kuba malandiswe.

Ukwandiswa kwalo kupumle kwakumzi wako wetu. Kumzuza sivakala isi kalo sokuba udodana olufundisiweyo malumise^Amashishini alo. Lamashishini afuna ukuxaswa ngemali. Lemali yokuxasa ilindelwe kumzi ontsundu; kuba ayinakulindelwa kwiyimbi indawo. Le- lomzi ontsundu wonke ke ihlazo xa uncediswayo ngento uze ukutyeshela ukuyixasa.

Singa singanika icebo elingaku kaulezisayo ukwandiswa, kwepepa:- Maze ake ati **WONKE** NGAMNYE olitabatayo azame ukutumela IGAMA LOMNTU OMNYE OMTSHA, kwa- kunya nokozwana Iwake, ke sibone ukuba alisa- kwandiswana ekupeleni ko September lo uzayo. Imali mayifike kwangoku. Inkabi ezindala ekade ziyitsala lenqwelo sezisazi zona ukuba lukozo lodwa, kungeko nto ngapandle ko kozo, olengayi hambisayo lenqwelo.

Enye into lixsha itunyelwe imali ye-kwatala yesine. Lingenakubanjiswa ipepa ngapandle kwayo.

Oku kubekiswe kuni mabandla akwa Tshi- vo, nawakwa Senzangakona; kuni zinkulelwa- la zakwa **Tato**, nakuni mpindini ingacolwayo rase Mbo nase Natal.

Kutetwa ngemvaba yenu Imali mayitu- ayselwe ngamapetshana ase posini apa e King William’s Town, kumkonzi nomkonzeli wenu u J. TENGO-JABAVU, King William’s Town. Izipo azisakwaliwa.

## IMVO ZABANTSUNDU

zihlaulelwa 3/ nge kota, kwa ngampambili; odlulelwe lixsha engahlaulanga 4/ nge kota.

## Umboniso wase South Africa

UMBONISO omkulu wento ezilinywa nezinokwenziwa ngabantu beli lizwe, uyakwe nziwa e Bayi ngo December . Kuyanqweneleka ukuba nabantsundu beli lizwe batumele iziquma zento abazilimayo ziye koboniswa, nento abazenza ngezandla, ezinjengento zokulima, izitya zenziwe ngabo, iuqubo, iminxeba, ingobozi. Imbasa zesilivere nobedu ziyakunikelwa kuye wonke ontsundu odlulisele abanye.

Umhleli we *Mvo Zabantsundu* unikwe igunya lokuba cisele ngapezulu bonke abanomnqweno wokuya kubonisa benzi yabo. Ngomyalelo we komiti,

FEED LEVICK,

Unobala.

5, Lombard Street, Port Elizabeth.

POS ISO APA BO !

# E. J. BOXALL,

siki wentlobo zonke ezifunwayo zengubo,

SMITH STREET

E-QONCE

enento eninzi yezitofu ezifanelekileyo

neziluhlaza apa bo.

*zonitshdto zeilziu'd uyokokufuna komntii kivisi- se ezilishutni.*

ezenziwa ngalo inokufaneleka kwazo akunakugxekwa

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Paula—Intsebenzo yonke iqutywa

dlwini ’nye.

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.”

U Mr. P. H. POTTOR, wase Fountain Head, e-Toleni, utabate indawo yo- kuba ligosa lelipepa kwezindawo zapesheya ' kwe Nejiba-Toleni, Tyinira, Cegcuwana (emantla alo), Ngqamakwe (equka i Blyths- ' 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 I ongu W, kwinyonga yasekunene.

1 I MAZI ENKONE emnyama emhlope esiswini.

1 I MAZI EMNYAMA emitiyo.

1 I MAZI EMNYAMA.

1 USAPOKAZI OLUMNYAMA.

2 EZINYE ENGATI ZENTSAPOKAZI zonke zitshiswe W kwinyonga yasekunene.

Ubani oyaku ndilandisa ezinkomo uyaku vuzwa kakuhle ngogama lingezantsi.

THOS. H. WARREN, Etyolomnqa.

## BONISANI.

K ULAHLEKE apa e-Mqukwane ngo 22 ku May odluleyo:—

INKABI entuqwa, inequma elubilweni ; cipu kweyokuneni indlebe ngetnva.

INKABI emnyama ; etive gqwizi ngase- mva, kwe yokuneni indlebe. INKABI emnyama; itive ngum pezulu- indlebe kweyokunene, yatiwa rivu kweyase kohlo ngemva; inxarele enqineni ayijiyile kodwa, inesilonda entsalwaneni. Ote wa- ndilandisa wovuzwa kanobom.

SOYENI MKIVA.

St. Matthew’s, Keiskama Hoek, 20th 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- yiee Abraham Gobongwana Kinass. Ndicela I amehlo kumanene, nama nenekazi endawo ngendawo.

Umntu onokundilandisa angatumela ku Mhleli we *Mvo Zabantsundu*. MARCUS KINASS. Mount Ayliff, 25 April, 1885.

## Kanipe Umkondo.

N DIFUN A umnakwetu ukumva apo akona, Igama lake ngu JACOB MNKONYENI, eleai 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

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

Inkabi emfusa etshiswe igama elingu M enyongeni. Ubudala balo bukwiminyaka emihlanu. Nenkabi egwangqa. Ubuya bude liyakuba nesilonda sokunzinyatela esihlahleni sangapambili. Ondilandiaileyo ndomruma.

J. TENGO-JABAVU.

Imvo Office, King William’s Town, 29th June, 1885.

## Kulahleke or Kubiwe.

N GO 3 July, 1885, kwilali ka MADUNA, Ezolo, lamahashe INKABI EMFUSA, endala, etshiswe MA kwinyonga yase kunene, ipaulwe kwindlebe yase kohlo, ine. mpawu zesilonda esidala emhlana, nebalana elimhlope kwinqina lase kunene lase- mva, isingci side kwa nomsila, linentsimbi kwawangapambili, nempawu emilenzeni.

IMAZI EMTUQWA eminyaka mihlanu, inenkonyana, itwe cwi kwindlebe yase kohlo, inamabalana amhlope kumlenze wase- kunene, umvuzo weponti koya kuwafumana. Onokuwuxela umkondo makabalele ku MR. WIGLEY. Nomaheya, e Ngqamakwe.

## Isaziso! Bonisani!

N DINE hashe elilahlike ngomhla we 9th kulenyanga ingu July; Limfusakazi obuntloyiya; Likanya kakulu ngodevn; Linomtshiso kwicala lase kunene F.D. esandandeni; Linopawu litiwe cupe kule- ndlebe yokohlo ngapantsi; Lihashe elifa- nelekileyo lide ngesimo; ubudala balo bumi- nyaka mine 4 years.

Ongandilandisayo umvuzo wake ungo- fanelekileyo. Atumele kuwe wena mpatiswa wemicimbi ye *Mvo Zabantsundu*.

F. M. DHLOVA. Queenstown, 14th July, 1885.

## ABATSHATILEYO.

MAQUBELA.MFUKCLA.—Kntshatiswe ngu Rev. E. J. WARNER, wase Mount Arthur, u Mr. JAMES MAQUBELA, wase Dor- drecht, no Miss JANE S. MFUKULA, wase (Cacadu) Lady Frere, 6 July, 1885.

## ABAZELWEYO.

NGCAKU. — Inkosikazi ka Mr. J. J. Ngcaku, Emgwali, Dohne, ibeleke ngo 9 July 1885, UNYANA.

M BOMBELA.—Inkosikazi ka Mr. J. G. Mbombela, Emta, Ehewu, ibeleke ngo 12 July 1885, UNYANA.

## ISAZISO.”

[INCWADI E COLWE ENDELELENIJ

Tyinira, May 1st, 1885.

Sitandwa John—

Umdicela ukuba ndiku tumela indaba. Andinazo, ngako mandiku xebele ukuba ngoku sinenye i venkile apa. Inyanga zintatu ivnliwe. Ingubo zitshipu ine- ntwana-ntwana ezisandu' ukufika. Uzeke ufike uze ku nditengela enye. Umnini weve- nkile unika amanani alungileyo ngezikumba noboya nempondo zenkomo.

Ivenkile ingakwa Msesani endleleni ye. ngwelo epuma emcancatweni ising' e-Tsomo. Ukuba kuko into esiyifunayo ingeko evenkileni akukataleki nokuba yintonina umnini venkile unako ukuyitumele. Kupela myalele kupela wokufumaiisela. Igama lake ngu.

P. H. POTTOR. Owako otandikayo

IDA.

## Paula oku!

## JOHN CHARLTON,

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

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

Lomsebenzi wauqala ngo 1878.

UYAZIWA. AKUFUNEKI KUZINCOMA

Amafa, Ingqeshiso, Iminqopiso nokwa- nanwa kwezi qinisele zomhlaba—yonke lemicimbi yenziwa ngokukaula.

O''Utetelela ematyaleni, aquke nemali engamatyala.

## W.BOTTRILL,

Umsiki Wentlobo zonke zengubo,

*TJkangelene ne Town Hall,*

E-QONCE

Ngoyena misiki utshipu kulomzi.

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

## Iveki.

ISIMANGALO esenziwe ngu William Pelsor waee Burghersdorp ngako Rev. J. D. Don no Mr. G. A. Hay siyakuviwa yimantyi ngornso.<sup>1</sup>

ABALESI belipepa bachelwa ukuba balese kwibala lezaziso eso singo “kwandiswa kwe *Mvo.*”

IPALAMENTE igqibe kwelokuba u Hon. C. Brownlee ati naxa apumileyo ebumantyni jbukulu bakwa Adam Kok afumane £1000 sgonyaka.

KUKO udaba lokuba umpati mikosi wama Arab abati yi Mahdi, ufife. Oludaba selufi- se namaqela amahlanu ahlukahlukileyo aba- atu.

IXABISO lombona liyehla e Dayimani. Ekupeleni kwenyanga efileyo umbona uha- tibe 27s. ne 28s. 6d. ngengxowa.

INDABA zase Lusutu aziginyisi mate. Ku- bulewe umntu kwesika Nehemiah. Imantyi itumele amapolisa apantse awamelana kakuhle na Besutu, awafumananga ncazelo I kodwa. Abantu abakoliswe kukuma kwe- zinto.

KUVAKALA ukuba ama Russia ayitumela okunye imikosi yawo e Afghanistan.

• IKOLERA ” isifo apa esati siyatyikitya e Spain kufike udaba lokuba siyancipa.

U JUDGE COLE wase Rini utuswe kunene bubuninzi batnasela empahla ngoku ebeteta xmatyala. Ute mawabe aku 10,000 ngonya- ka ubuninzi bawo.

ISITOLA esikulu (sika White e **Metele ese** Transvaal sitshe ngeveki edluleyo. Uliude. Ie uncedo lwe £9000 kumabandla aboleka imali.

MIKOSI yela Bahlambeli isate qo ngoku- goduka.

ISITOLA SO J. G. Farr &Co. e Nyara si- tshile. Kucingelwa ukuba sitshiswe nga- bom. Silindele uncedo kubaboleki bemali lwe £2,400.

PALAMENTE yase Natal igqibe kwelokuba elakwa Zulu libe pantsi kwe Nkosazana, ze knti exesheni libandakanywe ne Natal.

OMNYE Umxosa udutyulwe e Mtontsi li- gwangqa, ekupeleni kwe Cawa engapaya; kntiwa ubesiba.

INGQAKAQA ipele kanye kwimimandla yase Dikeni nowase Ngqushwa.

KUMANENE antsundu ake ahamlajfeJF.pa e Qonce ngezi holide singakankanyau Rev. G. Kakaza, wase Nxukwebe, oshumayeke kuma Wesile antsundu nge Cawa engapaya emini nangokuhlwa intshumayelo ezamqire- leke kunene.

KUKO udaba lokuba igolide ifunyenwe ku- fupi ne Maritzburg (e Mgungundlovu) e Natal.

IPALAMENTE ya Pesheya iyivumele indawo yokuba imikosi yase Mangesini yongezelelwe ngamadoda a 35,000.

UMPATISWA Miteto ose Rini ute akaboni mhlaba wakumisa tyala ngaku Carl Hempel obesand' ukudubula isela kulomandla wase Qonce.

INCWADI esizifumene e Batenjini zikalaza ukuba inteto azifakwa siti xa zingenawo amagama abantu, kanti ezabanye ziyafakwa. Ukucacisa singati igama lomntu alifunekeli kushicilelwa kodwa ukuba laziwe ngu Mhleli kupela, ekshicilelweni umntu angazibiza nangalipina igama. Asinakuzingenisake ezinteto de siwatunyelwe awona magama ababali bazo.

AMAQELA abazili endawo ngendawo acelwe zinkulu zalomabandla ukuba atumele ipetisi (Petitions) e Palamente yoKucela ukuba utywala bungatengiselwa abantsundu.

U MR. BAUMANN igqweta lase Richmond ngapaya kwe Rafu lipants' ukuhlelwa sihe- legu. Ekuseni livnswe yinto yokuba indlu yalo iyatsha liputume kwindlu elala aba- ntwana layifumana izele umsi, libakupile basinda kwatsha ingubo kupela.

INENE elitile abati ngu Donald McLaren life ngebaqo e Dayimani ngeveki edluleyo. Linikiwe indawo yokulala ngumini hotele ate xa alivusayo kusasa walifumana selilu- godo olufileyo.

INANI labantu abapiwe amayeza yi hospital yase Bayi ngonyaka odlulileyo li 1,678, elo- ugiweyo 690, ngesiqingata sonyaka esipele ago 30 Juna elipiweyo 932, elongiweyo 220.

AMADODANA amane abetunyelwe yi Nxu- kwebe kuwiwo lwe Matriculation awapume- lelanga; kwaneye Ngesi ebitunyelwe yi Lovedale. Abapumeleleyo kwababengene yi 118, i 25 ipumelelo ngokuncomekayo. Inani elalingene kuyo yonke i Koloni ne Free State yi 237.

INDODANA epumelele pezulu koluviwo ngu I, D. Cormack wase Burghersdorp.

ZANELE ngoku iveki ingani imvula e Natal. Ukusweleka kwamanzi kuyabikwa.

UCINGO Iwesibini olupantsi kwamanzi lo- tukululaolu luti gqi e Natal luvela e Aden xa lwapukileyo luyakugqitywa ngenyanga eza\* yo.

NGENDAWO yokuba u Rev. John Walton szakumnka aye Pesheya n\*alonyaka uzayo ibandla lase Rini lama Wesile amhlope li- gqibe kwelokuba litumele isimemo ku Rev. Frederick Mason wase Natal ukuba aze ku- ;abata indawo yake.

ISEBENZI kuvakala ukuba liko e Jagers- tontein oko belingeko kakuhle leminyaka ■nibini idlulileyo.

NGE Cawa engapaya kuvakala ukuba ke- kwako unyikimo lomhlaba kwelakwa Adam Kok.

ILAWU elingu Antoni Peter libanjwiwe e Dayimani kuba kusitiwa lilo elibe isi- lumba semali apa eyayisiwa e Dayimani igeposi.

KEKWANQABA e Transvaal ukuy^pfena mali yokuhlula amalungu e Palamente relozwe imali ayifumanayo yenyanga mgu June. Longxakeko incedwe kukuba i President Kiuger avume ukuboleka u Ru- umeni kweyake imali £1000 ihanjelwe li BIO ngekulu ngonyaka.

ASACIMBILE ngokusinga kwa Zulu ama lulu ase Transvaal, nawase Free State ba- vase Natal.

UTE akupuma ebumantiyini obukulu ba- twa Adam Kok wahambela e Natal u Mr. IV. B. Chalmers oyimantyi yalapa e Qonce igoku, ebekwelozwe ngeveki edlulileyo no Daptain O'Connor imantyi yase Mzimkulu.

SIVA ukuba kuko imvula eke yana pesheya kwe Nciba ngolwesi-Hlanu olu ludluleyo.

IZIKOLO zase Neemera zivulwe ngavo le- zeki. Esentombi sivulwa ngomso, ngolwa 23 July ; esamakwenkwe sivulwe ngo Mvulo 20 July.

KUKO inteto yokuba o Judge Jones no Judge Lawrence base Dayimani bazakupuma sbujajini ngenxa yokuba itotywe imali yabo File Palamente. U Mr. Jones kutiwa uya- cubuyela kwase bugqweteni e Kapa; u Mr Lawrence wosinga e England.

ASIBANGA nasituba kwelanamhla sokunge-