IMVO ZABANTSUNDU.

IPEPA LAMAXOSA LEVEKI ZONKE. (NATIVE OPINIO) LIHLAULELWA 3s. NGANYANGA NTATU

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, JULY 29,1885. [No 39.

Amayeza ka Cook Abantsundi

Umzi ontsundu ucelelwa ukuba ukange lise lamayeza abalulekileyo.

Elika

COOK lyeza Lesisu Nokuxaxazo. 1/6 ibotile.

Elika

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

Aka

COOK Amafuta Ezilonda Nokwekwe 9d. ibotile.

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COOK Incindi Yezinyo. 6d. ngebotile."

Abawafunayo lamayeza mabaye kwivenki ezimelene nabo bawayaleze, Enziwe kupela ngu

Chemist and Druggist,

Downing Street, e-Qonce.

W. F. S. BOOTY.

Umteteleli kwi Nkundla yamatyala e Komani. Umlungisi wemicimbi nayipin esingieele ematyaleni nakuyipina inkundl apa kulo mandla. Unguinkuseli kwabana matyala, waye kananjalo ebiza amanan afanelekileyo. I Ofisi ise Town Hall e-Kc mani.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi

WEMVUMELANO,

Umanani Weziqiniselo

LONKE UNYAMEKO uyainni'kele ekute.

teniamatyala abamnyama nakweminye imioimbi yabamnyama—ofuna umhlaba uno. kufnnelwa, ofuna kujikwe igama lesiqini. selo somhlaba unokwenzelwa. Lemise[1] benzi uyifeza kwesi siqingata nakwezimelent naso.

I BRANDI

Elungileyo engapitikezwe nanto zinjengu manzi nezinya ezibululayo, itengwa ko C. J. DOWELL & CO., BANK STREET,

E-QONCE

W. 0. CARTER & CO.,

Ncedani ngokupaula kakuhle ukuba uhlobo olutsha

OLULUNGILEYO APA LWE SEPA.

lubuye Iwafika

Isitena yi 6d.

Yeyona Sepa intle kulomzi.

;----------

Itshipu, isitena Esikulu sidla 6d. kupela.

Inokufunyanwa kwa "KARTAR" apa.

W. 0. CARTER &Co..

Maclean Square,

Amaqanda Esikwenene!

Impahla Yamadoda Namakwenkwana Emaxa-biso Ahlisiweyo Kanye!

C. FENNET J. & CO.

Base nazo ingubo Zamadoda abanga zingatengwa zikwelele kupele. Ukuze oku kufezeke batengisa

Into eninzi yebatyi zekodi ezilingana amadoda, amadodana namakwenkwe.

Zihleli zodwa ngobutshipu.

Kukwako Nezezitofu, nempahla Yamadoda enjenge Hempe, njalo, njalo.

Ofuna ingubo ezisisulu makangaqale atenge napina engayanga Icubona o

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

AKUTENGISWA NGASIKWELITI.

AMALAHLE ASE NDWE.

A BANINI balamahle bagqibe nabapati bololiwe ukuha baniane ukiilayishela 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.

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

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

Umboniso wase South Africa

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

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

Imbasa zesilivere nobedu ziyakunikelwa kuye wonke ontsundu odlulisele abanye.

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

Ngomyalelo we komiti,
FEED LEVICK,
Unobala.

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

Intlaulelo Yezaziso. Isaziso I Bonisani!

Isaziso esigeniswe kwimihlati (single column) engaminye 2 6, kwemibini ibandakanyiwe 5/ nge inch enye, ngamangeniso okuqala ngalandelayo 1/3 kumhlati omnye, 2/6 kwebandakanyiweyo nge inch ixesha ngalinye.

Izaziso ezingeniselwa izituba zenyanga ngantatu neminyaka zenawazo amaxabiso.

BONISANI.

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

INKABI emtuqwa, inequma elubilweni ; cipu kweyokuneni indlebe ngemva.

INKABI emnyama; etiwe gqwizi ngasemva, kwe yokuneni indlebe.

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

SOYENI MKIVA.

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

KANIPE UMKONDO.

BONISANI Umfana okwiminyaka eyi 29 ubudala bake.

Untsundwana, akanamzimba mkulu ndahlukana naye e Bayi (Port [Elizabeth) ngomnyaka we 1879 esebenza kwindlu ye Gas. Ke esisicelo sam ndisisingisela kwabakona kakulu, igama lake ngu Jim, Mbeki. 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 uknmva apo akona, Igama lake ngu JACOB MNKONYENI, elesi xosa, ngu MDANDALAZA ebefuda ese ZITAPILE ema BELENI ngase ALVANJ (Aliwal North), ndicela ke ktunanene nama nenekazi elocala, andilandi se, kuni nonke mpi yase Gqili.

Ndim,
SANAH MATSHAYA,
Intombi ka Mnkonyeni.

Qugqwala, 29th June, 1885.

Kulahleke or Kubiwe.

"XTGO 3 July, 1885, kwilali ka MADUNA, Lx 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 kwawaugapambili, nempawu emilenzeni.

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

ISAZISO.

[INCWADI E COLWE ENDLELENL]

Tyinira, May 1st, 1885.

Sitandwa John—

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

Ivenkile ingakwa Msesani endleleni yenqwelo epuma emcancatweni ising' e-Tsomo. Ukuba kuko into esiyifunayo ingeko evenkileni akukataleki nokuba yintonina umnini venkile unako ukuyitumela. Knpela myalele kupela wokufumauiseia. Igama lake ngu.

P. H. POTTOR.
Owako otandikayo
IDA.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, KvAsitora esing a pantsi esesitatu, No.* 3, *Kwinkundla ye marike,*

E-QONCE.

Uhlala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amazabiso alungileyo uyawanika ngento ezinjengokutya.

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

J. HILNER,
Umenzi wentsimbi zamaxesha,
E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobo ntlobo zemisesane, iwotshi,

Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha ae.

ANDREW GONTSHI,
Umteteleli ematyaleni,
TRANSKEI

I- Ofisi - eNGQAMAKWE

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

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

Lomsebenzi wauqala ago 1878.

UYAZIWA. AKUFUNEKI KUZINCOMA

Amafa, Ingqeshiso, Iminqopiso nokwananwa kwezi qiniselo zomblaba—yonke lemicimbi yenziwa ngoknkauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

Iveki.

IMALI ye Rafu yase Bolotwa ibiwe ebusu&u. An\asela abale/ce neboArisi ayapula egameni. yonfce imali itatyatiwe. U Major Musgbove, ongumbali apo *akaka-* wafumani amasela lawo.

EPENDULA U. Mr. Innes e Palamente ngomcimbi wemofcolo ezitile ezizezo&ulinywa ngase Cala ute Umpatiswa Micimbi Yabantsundu ezomofcolo azifcenziwa nto fcuba u Rulumeni engefcamisi eyona nda- wo aya&uyimisela fcuyo imantyi nofcuba Ause Cala nofcuba fcuse Xalanga fcusinina.

KUYAVAKALA uX-uba ingqaXaqa isenze isitonga esinye Awela Batembu. Abantsundu kutiwa sebesuXe bayiq®4a.

LIXESHA itunyelwe imali yefcwata yesine.

U MR. GEO. WHITAKER unyulelwe eXubeni lilungu lebandla elilungiselela u&upeliswa fcwezifo Xwesisiqingata endaweni *ka* Mr. Rose-Ijmes opumileyo.

U MR. J. J. IRVINE ulungiselela uXu- misa ilityе lofcuhlamba uboya e Kubusi.

UMBENDENI uzibonaX-alisile Xumandla wase Monti. Sefcufe inXomo izimbini Xwifama eX-ufupi nalomzi.

Ku QUMBU XuvaXala uAzuba abantsundu bayitengisa ingxowa yombona nge 25s. Amampondomse agqugqisile ngo- kuba; into eninzi yempahla ebiweyo itshona e Mampondweni. Kuko indlela entsha ezihamba ngayo ngoku inqwelo zeli ukuya kwela Mampondo ngenxa ye- rafu.

IMITANDAZO yokuba abantsundu bangatengiselwa utywala yinto enye uku- ngena e Palamente. Emininzi ingeniswa lilungu elimele tina bamnyama u Mr. J. Rose-Innes; engene ngeveki edlulileyo omnye wase Rini ungene ngo Mr. Douglass, ' omnye ngo Mr. Vintcent, uvela e Knysna.

IXABISO lokwaka ezizindlu zintshainge- na kuzo i Palamente libe <£219,384.

IPAKATI le Nkosazana elipete i Koloni lite ukupendula umbuzo kwibandla lase England, imikosi yela Bablambeli iya incitshiswa kodwa ayisakugoduswa yonke de kuqondakale ukuba elo likuselwe.

KEKWAKO iduli e Yeputa pakati kwemikosi yama Ngesi nama Arab. Oyisiwe ama Arab, ashiye amadoda a 3000 afileyo. Eliduli lalingo 15 June.

INTOMBI yokugqibela ye Nkosazana itshate ngolwesi-Ne Iweveki edlulileyo nenkosana yelama Jamani.

UTULI lumboxo e Dayimani bayapa- ngwa abantu. Igwangqa abati ngu Mr. Cohen lipangwe zigebenga endlwini yalo: zingene zizenza amapolisa zamhluta <£45, nestofile sake samaxesha, nenye impahla euqabileyo. Kuvakala nokuba idayimani [1] ziyebiwa naxa zihamba neposi.

IVOTI e Tekwini ipele ekubeni kutunye- Iwe o Mr. Fisher no Mr. Atkinson kwi Palamente yase Natal, kuba besiti alika- fiki ixesha lokuba elo lizipate ngokwalo* I

U MR. ALFRED FARR, wase Nyara, ubanjiwe kuba kusitiwa uyitshise ngokwake ivenkile ukuze afumane imali yamabandla ancedisa indleko zokutshelwa. Kufunye- nwe kuko ingubo ezine parafini.

ISIKOLO sase Nxukwebe sivulwa ngo-Iwesi-Hlanu 31 July.

INGQAKAQA ibuyele e Alvani.

YONKE intsapo ka Rev. D. Postma, wase Burghersdorp ifa yingqakaqa kwa- neyonyana wake u Prof. Postma. Ama Postma awazanga avuma ukuqatshulwa kuba esiti akunaluncedo kukohlakele.

EZISAND' ukuvela e England zivakalisa ukuba u Mr. Jonathan Ayliff usingisela empilweni.

NINGAKULIBALI ukuxasa ipepa ngokutumela ezontwana zilindelweyo ngekwata. Umzi ubamhle ngento zawo mabandla akowetu.

IZIPATA mandla zomzi wase Burghersdorp zati ngo 20 July ukubika inqubo yengqakaqa kulomzi. Zimbini izindlu zabamhlope ekoyo kuzo zombini aziqa- pulanga. Abantsundu abongiwayo ba- ngamashumi omatatu. Akulindelwe ukuba sande isifo eso.

INGESIKAZI lase Mgungundlovu e Natal limtengise umntwana walo wesisu nge ponti eneshumi linantlanu kwi Kuli.

KUTIWA U Mqikela umeme intlanganiso yenduna ukuba ize Xumisa umfazi omkulu wake noyakuba yinKOsi akuba efile. Lentlanganiso iyakuba sekuqaleni ko August.

IMVO ZABANTSUNDU

NGOLWESI-TATU, JULY 29, 1885

ELA BAHLAMBELI.

AKE amehlo abantu beli ondela kwimicimbi yela Bahlambeli: nenteto enkulu eshushu yentlanga- niso ye Palamente yalonyaka we 1885 ibe ngalo. Imbangi yobushushu ku Mangesi wakucukunyiswa lomci- mbi —yinto esayakuke isixake tina mhlambi umnyama. Xa kodwa siyibeka bucala inteto yamakwele yabamhlope bodwa soka silinge ukwaneka indawo ezizintloko ezi- ngezipitipiti zeli pambi kwabalesi betu.

Ngu Mhle i Ruluneli u Sir HERCULES ROBINSON owati wazamela imfanelo zeli kwanini. Wabona ukuba ukukanya makube neroba elivulekileyo kwelipezulu. Yabe ilelixa Amabulu ase Transvaal ayi- tumele ngenxa zonke imikosi yawo yabapangi bomhlaba ukuba ihambe iwutabata ngamamenemene umhla- ba wenkosi ezintsundu, ukuze eku- ^qibeleni zibe zinto ezingento pa- atsi kobukumnkani base Mabulwi- ai. Wemake u Sir HERCULES ROBINSON yedwa ekwaza kumzi wase Mangesini ukuba ulamle unga- vumi ukuba uvalelwe nga Mabulu kwelo lipezulu. Exesheni utelelwe agu Mr. CECIL RHODES, olilungu lase Ligwa e Palamente; owandu- lula ingxoxo kwelo bunga, kube mzuzu ezingxoxo zingenancasa ya- [uto. Amabulu wona enze isitonga 3sinye ukuzama ukuwufumana amhlaba wenkosi ezintsundu. Ku- le kwasuka u Rev. JOHN MACKENZIE wasinga e England wateta wabhala ngenxwaleko zenkosi ezi- atsundu wada wapulapulwa ngaba- atu belo nabeli. Kutunyelweke a Sir C. WARREN ukuba aze kuba- cita abapangi abo bomhlaba wenkosi zela Bahlambeli, ekubeni kwa- kutunyelwe isigitshimi sokubazisa akuba bakwelele, awavumanga amasela omhlaba. Uzile u Sir CHARLES, bakwelele pambi kwake ngokwelifu lomso ekupumeni kwelanga; anakoke namhla u Sir C. WARREN ukuti kunye negora lama Roma u KESARE *" Ndizile, ndibonile, ndoyisile."* Ngoku kubanjenwe agelokuba kuza kwenziwa ntonina ngelo zindululwenje izigebenga szimhlope, elo alinakubandakanywa ae Koloni kwimeko ekuzo. Inkulu yolulaulo yati oko yayiye kwela Bahlambeli yateta nezigebenga akuba yoti yakufika ekaya ibhalele tulaulo Iwe Nkosazana icebise ukuba elo libandakanywe ne Koloni iti yakukova ukwenjenjalo izinike izihange ezo umhlaba lowo ezauba- yo. Ayizange ike itsho ke i Rulu- rneni yase England; ngokoke ngalo [onke ixesha lumi olulaulo Iuka Mr. UPINGTON akuko temba ngendawo yokubandakanywa. Abalandeli ba- ka Sir THOMAS SCANLEN banga li- agabandakanywa ne Koloni. Ina- ai labo lincinane e Palamente ngoku abanakwanza luto. Ngazwinye igalo lonke ixesha i Palamente ise- sandleni za Mabulu akuko temba lokuba kuko nto inokwenziwa nge- ndlela yokubandakanya. Abantsundu abafuni kubandakanywa ne Koloni, ngesizatu sokuba lungati lufeziwe olobandakanyo izigebenga ziwungene umhlaba wabantsundu kungabiko unokuzitintela, kuba ikoloni isoyiswa nga Mabulu. Ezi- ndawoke zibange ukuba sicebise eyokuba elo lipatwe e England kanye. Tina bantsundu singatanda oko. Yintonina exakileyo ukuba kungabi njalo ?

Amanqaku.

AKWABA oku esikntebata kwelinye lamapepa alomzi *('Cape Mercury)* bekungabeki. selelwa kubo bonke abantu bakowetu " Abantsundu besisitili bazinikela eknlime- ni ngoku ngapezu koknba baka benijikalo ngapambili nangokumayelana nokulitndfftttf nehabile, sebebonise ukuba banokudlulisa iM Mangesi. Ngolwesi-Bini kwaknngento itapile ziluhlaza zintle kanye, ezagqita ezinye ngobuhle zabe zizezomntu omnyama,"

UMCIMBI wenkosi u Mbovane uviwe ngu Mr. Dick ngaleveki e Xesi. Kutiwa Uku. boni lowo ubete wabaxaka abamangale'i bake, inkuku yasikwa umlotno. Ubengasa- kugqiba nto kakade u Mr. Dick, inteto iya- kuwela iye e Kapa apo ingxelo yocedululo ayitnmele kona.

EPENDULA umbuzo e Palamente uti u Mr. De Wet u Rnlumeni uyazi ukuba ubusela butabate amandla amatsha Emaxoseni, beyenzile eyabo imigudu, ngendawo yokunqaba kwamapolisa ababanga nakubuncipisa kanye. Kuzakufafcwa amapolisa a 200 kula akoyo. Into efunekayo ngamapolisa kodwa imali ayiko.

MAYELANA nalomcimbi wamapolisa singavakalisa nsizi Iwetu ukuba antsundu aku. tshwa. Kuyimfanelo ukuba abamnyama nabo bafumane impilo yabo ngobupolisr, enye into amapolisa amhlope awanakuwazi onke amaqalo amasela antsundu aziwa ngabantsundu bodwa.

SIVA ukuba amapolisa angenele impi ya. kwa Shushu ngo Mgqibelo ayipanga imiko. nto nemela nefolokwe. Oku sikubekisa ku Mr. Dick ukuba ake akucedulule. Lama- polisa kutiwa afike evela e Ngqushwa, ati ngokwawo afeza umteto wezixobo. Abantu kutiwa abaqube abasa e Ngqushwa. Ngokungavisiseki kwesisenzo wumbi angade angazikolelwa, kodwa abantu bona botusiwe zezizinto. Lomteto wezixobo usahanjiswa nganina, wagwetywa kadenje e Lusutu Inkatazo yendlela abayitweleyo abantu yanele ngapandle kokuba batnan' ukukatazwa ngoluhlobo.

AKUKO ndaba zipi singazingenisa ngengxoxo zase Palamente namhla. Ngxoxwa- na eke yako yengembandezelo. Amapepa anganayo awakafiki. Siva ngocingo ukuba kugqitywe kwelokuba basizwe abantu. Ku. zakuqalwa ngu Rulumeni indlela esuka 0 Ngqushwa ebeta e Monti eyafcuwela i Nciba ekungeneni fcwayo elwandle.

Pesheya Kwe Nciba.

[IVELA KUMBALELI WETU]

15th July 1885.

Namhlanje bekuko intlanganiso kwa Feltman, yokumisa amagosa esikolo se- mini, njengokuba siyakuvulwa nge 20 July. Xa umntwana engeko esikuleni kulemizi yakomkulu i teacher yombuza ku Potyutu no Solombelo. Ku Mcuba- kazi igosa ngu Mosi no Kwatsha. Kwe- Lase Bika icala ngu Philip no Nqanuka no Magwevane. Kwelase Manzikanyi, ngu Mila no Capu. Kwelase Mngqingwe- ni, ngu Somerset no Soni. Kuko iqela eliyi Komiti, Iona elinikwe imvume yokumana libako esikolweni, likangela ukuba inani lizalisekilena, unyaua amkulu wake u Mkatshane Feltman, no John Mampunya, no Robert Mnyani no John Ncanisa. Kwamiswa wamnye angumongameli wokuti abe ngvmgqibi ivako konke oku, igama ngu Adons Levise, land' ukuya enkosini u Captain Veldtman. Ndingavuya umzi ka Capt. Veldtman uhe nentsikelelo.

Kwintlanganiso ebiko ngo 10 July e Glcuwa, kuxelwe nesimanga esenziwe ngabantu bakona kweliqela lingagqobo- kanga kulemvuselelo ikoyo, libe ?g'-sha I3 zomfundisi u W\ J. Hacker, izikumba laza kuziposa edyalidini pambi kwendlu /ake.

Nge 14th ka July, kutshatiswe e Zazu- (wana isoka lase Fort Malan, u Charles Nduma, no Beta Boti, intombi eminyaka L9, yase Zazulwana. Intombazana le /enye yabapumelele kwi IV Standard kwesisikolo. I teacher ite xa inika amabaso encwadi kuye yayikankanya futi iendawo ka IV. Standard. Dabetwa ka- kulu igubu ngalomini, kugcotywa nga- bantwana.

Isela elapuluka ngamaqinga alo emzini ka Mr. Nayvandwa libanjwe kwanguy®, kulemizi ingakwa Mpulusi. Nina bantu migqiba impahla zabanye abantu niya- ke nigqitywe ukubanjwa.

OBULILEYO.

MTIMKULU.— Ngobusuku bolwe si-Tatu, July 22, 1885, kwa Qoboqobo kubube u Rev. SAMUEL MTIMKULU. Umnke ngoxolo. Abahlobo abagama mabamnkele lombiko.

W. BOTTBILL,
Umsiki Wentlobo zonke zengubo,

Ukangelene ne Town Hall,

E-:QONCE

Ngoyena misiki utshipu kulomzi.

Umsebenzi wenzelwa ndlwini nye. Intlobo ezintsha zokusika nazipina i fashini.

NDINE hashe elilahlike ngomhla we 9th kulenyanga ingu July; Limfusakazi obuntloyiya; Likanya kakulu ngodevu; Linomtshiso kwicala lase kunene F.D. esandandeni; Linopawu litiwe cupe kulendlebe yokohlo ngapantsi; Lihashe elifanelekileyo Iide ngesimo ; ubudala balo buminyaka mine 4 years.

Ongandilandisayo .umvuzo wake ungofanelekileyo. Atumele kuwe wena mpatiswa wemicimbi ve Mvo *Zabantsundu.*

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

Ololiwe bakwa Rulumeni.

Ukutwalwa kwemveliso Yelilizwe.

NGOKUMAYELANA nesigqibo se Bandla elibekekileyo le Pa- lamente esiti, "Yonke into Eyimve- liso veli lizwe mayitwalwe ngamaxa- biso apantsi ngololiwe, amaxabiso okutwala Uboya begusha Nobebokwe. Nezikumba angaggitisi kulawo e Wayin ne Brandi," kuyaziswa ukuba Umpatiswa Micimbi Yemihlaba Ne- yokwaka, uti akusakulungela elilizwe ukuba amaxabiso okutwala Uboya, Nobebokwe, Nezikumba atotyelwe kulawo okutwala i Wayin ne Brandi. Amaxabiso okutwala i Wayin (nge- fatyi), Notywala beli (ngefatyi), Ne- lasentyisi zeli, ayakutike emva kosuku Iwa 27 July 1885 abuyele kumanani empabla ekutiwa yeyeqela lesitatu, i Brandi nezinye i Ndywala zeli (ngefatyi) zotwalwa ngexabiso le 25 ngekulu ngalinye ngapezu kwexabiso lempahla yeqela lesitatu, de ibe eloxa- biso lidlule kwelempahla yeqela lesi- bini kwakwalekwa ele 25 ngekulu, ekotike sekubizwa eleqela lesibini kanye. Ifatyi ezize zobuyiselwa kwa- lapo zazivela kona ngapandle kwe- ntlaulo ngokwemimiselo emidala.

C. B. ELLIOTT,
Umpati Omkulu.

E Kapa, 23 July 1885.

BONISANI.

Amahashe Alahlekileyo

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

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

Imazi emfusakazi encenabala ; enokukutu- Iwa yintambo emva kwendlebe ngenxa zombini, nasebusweni ikwanjalo kukonkukutu. ka. Litshiswe entanyeni ngecala langase kohlo igama elingati ngu (F). Ubudala balo yiminyaka esixenxe. Yimaz' ende.

J. TENGO-JABAVU. Imvo Office, King William's Town, 29th June, 1885.

ISAZISO.

EWU ! Yenjaninje Bahlobo ukundibalela. SOLOMON D. MAQINA, care of P. H. POTTOR, Fountain Head, Tyinira, via Toleni.

ISAZISO.

EWU ! Yenjaninje Bahlobo ukundibalela. SOLOMON D. MAQINA, care of P. H. POTTOR, Fountain Head, Tyinira, via Toleni.

E Bofolo.

[IVELA KUMBALELI WETU.]

22 July 1885.

Yindawo yetu ebuhlungu ukuvakalisa ukububa ko Rev. S. Mnyakama wakwa

Nondyola kwesisitili, oneminyaka emibi- ni egula. Kute nge Cawa (19 July) edlu- Lileyo ngexesha le 7-30 kusasa wazibulala tigokusuka azixome. Oku ukwenze egu- tnbini lake lokulala; utabate umtya we- myi wazixoma ngawo. Ukangelwe li- ;qira selupumile umpefumlo, lafumana ibucopo bubutataka, kuko nendawo ebi-

WE take this item from *Set Volksblad:* —" Mr. Joubert has placed a notice on the paper that he will move that the petitions sent to the Government by the residents in European Tembuland, and also the correspondence relative to the charge against Mr. Newman Marks, be laid on the table. Those petitions are in favour of Parliamentary representation, separation of Cala district from European Tembuland, the appointment of a Civil Commissioner at Slang River, European Tembuland, and against any Native Magistrate being appointed Civil Commissioner. On the face of it, these requests seem very reasonable and we understand that they are supported by very strong arguments. As to Mr. Marks, he was charged by Mr. De Wet with having made a deliberate false statement to the Natives. Mr. Marks emphatically denies this and has hitherto demanded in vain from Mr. De Wet that he should produce the proof upon which he based this charge."

REPLYING to a question put to him by the Hon. T. Brown as to whether Government was aware of the enormous amount of stock-thefts on the Frontier, and if it intended doing anything to put a stop to it, Mr. De Wet, the Native Minister, said: —"That the Governtment was well aware that many stock-thefts had taken place, and they had prevented them as far as possible. Owing to the great scarcity of police, they had not been able to put a stop to them altogether. It was the intention of the Government to place 200 of the Cape Mounted Rifles in the frontier districts to assist the Cape Police to prevent thefts. Of course, more police are required, but under the present circumstances of the colony the Government could not ask for a vote of money for the purpose."

FROM Native accounts we learn the inquiry into Mbovane Mabandla's alleged misdemeanours was conducted by Mr. Dick at the close of last week. Mabandla is said to have triumphantly cleared himself from imputations cast upon him by his detractors, foremost among whom was Mr. King, clerk in charge at Middle Drift, who could only adduce hearsay evidence. The decision, of course, rests'with the Secretary for Native Affairs, who, we trust, will rub the matter off his slate by giving Mabandla his dues, if not more. The small-pox charge also fell to the ground as dead as a dodo.

FORT BEAUFORT.

'[FROM AN ESTEEMED CORRESPONDENT.]

July 21st, 1885.

It is our melancholy duty to chronicle the death of the Rev. S. Mnyakama, of Trinity Mission, Fort Beaufort, who has been suffering for some two years past from ill-health. On Sunday morning last at half-past 7 o'clock he put an end to his existence by hanging. He committed the dreadful deed in his bedroom, and used a piece of rope taken from the bedstead. The post-mortem examination showed softening of the brain and formation of a tumour. The doctor said he would ultimately have become a lunatic. Heshowcd to his people signs of mental weakness on the Thursday preceding his death. He had arranged to be present at the opening of the new Anglican church here (St. John's) but failed to put in an appearance. His excuse was that he felt too ill. His last act as a clergyman was to preach a most solemn sermon on the Sabbath day previous; he took for his text, " Thou shalt not kill." Those present said it was so earnest that the whole church was filled with weeping worshippers. It is a singular Coincidence, as he was about to die by his own hands. What a mystery is life !

On Saturday the Lord Bishop of Graham's Town visited the Mission station, but found poor Mr. Mnyakama in a sadly enfeebled state of health and mind. He evidently did not know what he was about. All the surroundings of the man as well as the post-mortem prove most conclusively that he cannot be held personally and morally responsible for the rash act.

As a man, clergyman, and citizen, too much cannot be said of his excellence. His influence upon the young native people was most blessed. He was always gentle and earnest, and one of the most loving of Christian workers. His influence for good extended far and near. He was really loved by all who knew him. The loss to our district of such a man is almost irreparable; all colours here esteemed him as a friend. His gentle unassuming manners and kindly smile won all hearts, and his memory will survive long in our midst.

On Tuesday, the 21st July, 1885, his remains were interred in the Fort Beaufort cemetery. His body was brought down from the Mission station and placed in the handsome new church. The building was crowded—at least four hundred persons were present; men of all classes and colour wished to show their last tribute of respect. Europeans were just as anxious as those of his own race. One young lady of our town (a Miss Warren) very gracefully placed a lovely cross and wreath of white flowers upon the coffin as it lay in the nave of the church. This was a graceful and loving act, and so womanly, illustrating the fact that "all the world's akin." It spoke volumes for our departed friend.

The funeral service was conducted by the Rev W. H. Turpin, S. Simeon, M.A. (Grahai: ; Town,) J. Wilson, E. J. Battye, B.A. (F' - Beaufort,) and T. Chamberlain, M.A. (v i e). The choir was very happy in it[3] r udering of the hymns and beautiful p <ms, which assisted very materially the solemn service.

It has never been our lot to witness such a funeral in Fort Beaufort. The churchwardens bore the pall. Fully 800 persons must have joined in the procession when the body left the church. At the grave suitable hymns were sung in both languages (English and Kafir,) the Rev. Turpin officiating, committing the dust to dust and ashes to ashes until that great day.

A LIVE dog is better than a dead lion, and a dead dog is better than a live lion; at leist we would rather own a dead dog than a live lion, and we are not very fond of dead dogs either.

qala ukuba lityamtyam ebucotsheni apo. Lagqiba igqira kwelokuba besekusele ixe- shana elifutshane apambane intloko. Ngolwesi-Ne olwanduleleyo wabonisa impawn zobutataka obutile bengqondo. Wabezimisele ukubako ekuvulweni kwe- tyalike ya Mangesi yase (Tshatshi) kulo- mzi (St. John's), akafikelelanga kodwa. Wazilandulela ngelokuti, uziva engapilile. Into yokugqibela awayenzayo nje- ngomfundisi yaba kukushumayela intshu- mayelo esulungeke kunene nge Sabata eyandulelayo. Isiqendn awateta kuso seso siti, " Akuyi kubulala." Abayivayo intshumayelo leyo bati yaba yeshushu kangangokuba indin ye Nkosi izaliswe ngabakonzi abalilayo. Yinto engummangaliso ! Ukanti uza kuzibulala ngezake izandla. Hayi into iyimfihlakalo le ibu- bom!

Ngo Algqibelo obekekileyo u Bishop wase Bini wayetyelele ku Nondyola, wa- sifumana esosi alam singu Mr. Alnyaka- ma sigula emzinjeni nase ngqondweni. Kwabonakala uknba akaqondi nento eku- yiyo. Konke awayekuko ngezomini, kwanengxelo yegqira elamvavanyayo selefile, kubonisa ukuba akanakubekwa tyala ngesisenzo asenzileyo.

Ebuntwini ebufundisini, entlalweni ngumfo okgqibelele nkulunga. Umze- kelo abewiweke pambi kododana oluntsu- ndu ubungowesonti. Ngumfo obendile- ke onke amaxa, osebenzela Inkosi ngenzo- ndd^lo notando. Isihomo sake besisazi- wa liakwindawo ezigama. Ubetandwa ngenyaniso ngabo bonke abebemazi. Ukulahlekwa yindoda enje asintwana incinane kwesisitili setu. Ubebekwe ngabamabala onke. Ukuzindila nokuto- beka, ubuso obusoloko bancuma bamenza intanda kubo bonke ; akasakuza alityalwe kulemimandla.

Wangcwatywa kulamangcwaba Ama- ngesi ase Bofolo ngolwesi-Bini, 21 July 1885. Isidumbu satotywa kulonduli ka Nondyola sangeniswa kuqala kulotyalike intsha yase Tshatshi intle kunene. Isa- kiwo e*so sazala ngabantu, ubuncinane ungatiwa babe ku 400 ababengene— ama- doda eziganga ngeziganga nawamabala ngamabala — engxamele ukumenzela i- mbeko yokugqibela. Amangesi anga angakwenza oftu kwanjengabo bebala lake. Elinye inenekazi elimhlope (abati ngu Miss Warren) lada labeka intyantya- mbo ezenziwe zafana nomnqamlezo pezu kwedlaka xa lalipambi komtundisi etyalikeni ano. Esi sasisisenzo esibekekileyo esibuke^ayo, siyifanele lonkazana eyase- nzayo. Sibonisa ukuba "izwe lonke li- mfan' inye." Sakumbuza into ezininzi ezilungileyo abezenza umfi.

Izikonzo zedlaka zahanjiswa ngo Rev. W. H. Turpin, J. S. Simeon, M.A., (base Rini) J. Wilson, E. J. Battye, B.A., (base Bofolo) no T. Chamberlain, M.A., (wase Dikeni). Asizanga salibona idlaka elikulu kangaka e Bofolo. Abatabata indawo epambili kubapel,ki nkuya engcwabeni ngamagosa etyalike yase Bofolo ya Mangesi: abapeleki bona mababe babekufu- pi ne 800 abantu. Edlakeni ingoma ezi- fanelekileyo zenziwa nge Sixosa nange Singesi. Izikonzo zahanjiswa ngu Rev. W. H. Turpin ngexa utuli olo Iwalube- kwa kwaselutulini de kufiike *umhla omku- lu.*

ABALIMI NA BARWEBI.

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Itapile zisenokuliny wa. Ngainaxesha anje abantu bangapangisa nge erityisi ziyakau- leza ukulunga. Elixa lizilungele ingqolowa.

E-MARKENI.

E-QONCE (July 29).

Inkuni, 5/ to 18/ ngeflara Ihabile, 4/7 to 4/10 ngekulu Irasi imbewu, 14/3 ngenxowa Irasi eluhlaza, 1/5 to 2/3 ngekulu Itapile eziluhlaza, 4/8 to 7/3 ngekulu

„ (imbewu), 4/3 ngekulu Imbotyi, 11/9 to 12/7 ngekulu Umbona, 12/9 to 13/9 ngekulu Umgubo, 15/6 ngekulu lorinji, 3/2 to 3/8 ngekulu Amazimba, 11/6 ngekulu Ibotolo, 2/6 to 3/5 ngeponti Amaqanda, 1/2 ngedazini

E.RINI (July 27).

Ibotolo, 2/ to 2/3 ngeponti Irasi, 12/ to 13/ ngenxowa Ibran, 6/9 to 7/ ngenxowa Ikapetshu, 4/6 ngedazini Amaqanda, 1/4 to 1/8 ngedazini Ihabile, 4/ to 5/ ngekulu

„ imbewu, 12/ to 13/ ngenxowa Umgubo, 24/ to 25/ ngenxowa Umbona 23/ ngenxowa Itapile, 8/ to 12/ ngenxowa Inkuni, 14/ to 25/ ngeflara

E CRADOCK (July 24).

Ibotolo. 1/6 to 2/6 ngeponti Irasi, 14/ to 16/ nge 150 leponti Ibran, 12/ ngenxowa Amaqanda, 1/9 ngedazini Inkuni, 10/ to 29/ ngeflara Amazimba, 29/ ngenxowa Umgubo, 23/ to 25/ ngenxowo Umbona, 23/ to 24/6 ngenxowa Ihabile, 7/ to 8/ ngekulu Itapile, 10/ to 15/ ngekulu

E-CAWA (July 22).

Irasfi eluhlaza, Id ngesitungu Imbotyi, 20/ ngekulu Ibran, 6/3 ngenxowa Ibotolo, 2/4 to 3/ ngeponti Amaqanda, 1/7 ngedazini Inkuni, 12/ ngeflara Itapile, 10/ to 13/ ngekulu

. E.KOMANI (July 28).

Ibotolo 1/9 to 3/ ngeponti Amaqanda, 1/6 to 2/ ngedazini Amazimba, 25/ to 27/ ngenxowa Umbona, 26/ to 28/ ngenxowa Irasi, 14/ to 15/ ngekulu Ihabile, 6/ to 8/9 ngekulu Ibran, 7/6 to 8/ ngenxowa Itapile, 8/ to 14/ ngenxowa Amatanga, 3/9 to 6/ ngedazini Umgubo, 12/9 to 16/ ngekulu Inkuc', 23/ to 40/ ngeflara

E-MONTI (July 28).

Amaqanda, 1/6 to 1/9 ngedazini Ibotolo, 2/6 to 3/6 ngeponti Ibran, 8/3 ngenxowa Itapile> 7/ to 12/6 ngenxowa Ihabile, 4/6 to 5/6 ngekulu Umbona, 10/6 to 11/6 ngekulu Inkuni, 5/ to 20/ ngeflara Irasi, 6/6 to 7/6 ngekulu

Ezababaleli.

UMTSHATO E XESI. i NKOSI YAM, —Make ndikubalisele ngo- ₍mtshato endawubonayo oka Mr. Paul Xi- j niwe ose Bayi ngoku no Miss Eleanor , Ndwanya, wase Xesi. Sagaleleka e Xesi , nge Cawa June 14th ngokuhlwa, kwakuya] kutshatwa ngolwesi-Tatu 17th. Yatika j ikari ukuza kutabata abayeni pambi ko , 12 o'clock ngalomini; wagaleleka umtsha- J kazi etyalikeni emva ko 12 o'clock, wema f kwesekohlo sika yise u Mr. David Ndwanya, ekangeleka kakuhle ngelokwe ye *"pink brooch"* ine trimmings ngapambili nasesifubeni ze [11] *pink satin"* yanele ka- kulu nge " cream lace." Abapahli babe- ngo Messrs. R. Mfundisi (umnakwabo myenikazi) Jones Notyoda no T. Mema- ni, o Misses Kate Xiniwe (udade bomye- ni) Alice Mfundisi, Georgina Gowana. Umyeni nabapahli bake babebalule nge- * minqwazi emide emnyama, owati ukuyi- ' xela owayesecaleni kwetu " yeyenkomo } yona." Emva kokuba abatshati behleli [1] ngapezu kwe half an hour, wangena ? umfundisi u Mr. E. J. Barrett, akuba [1] eputunywe sisigidimi sesibini. Ndino- [1] sizi ukuti asaneliswanga yihambiso yake ! yonke ngokunxiba ukungacokiseki kwa- [1] ke.

Esabapaulayo emtshatweni yinkosi u [1] Mr. W. Kama nenkosikazi yake, o Messrs. [7] Sakuba, Jno. Adams, W. Somngesi no [5] Jas. Figiland, Misses Figiland and Jonga [s] nabanye base Burnshill andibabali abase [1] kaya. Kwafika nomhlobo wetu u Mr. I John Tengo-Jabavu emva komtshato ? noko; wacitwa lakutshona ilanga. Sa- * nduluka ngolwesi-Ne emva kwemini, saza kutika ngo seven kwa Mr. Bokwe [1] sebelungise kunene abahlobo betu o Mr. [r] no Mrs. Bokwe, abantu ababubele buvu- c zayo, abasenzela utando esiswele amazwi * okuluxela, kwabonakalaukubangomnye umtshato kusasa. Ngolwesi-Hlanu saya- [k] kubona abafundisi e Lovedale, sahlanga- na kwanobubele obushushu apo. Saza [1] kutika e Bedford nge Cawa kusasa. Ku- J te nakuba umyeni wayecase indawo yo- mtshato wesibini, amakosikazi aso Bedford akak' atsho, ad' atabatela kuwo inda- 1 wo yokuhlangana afune izidlo ukuba ? bazokugcoba nosapo Iwabo, benjenjaloke * yangumgcobo ngokuhlwa kolwesi- Tatu. [1] Kwaculwa kwasa. Saza kutika e Bayi [1] nge 26th June. Kanti nalapa amakosika- [1] zi ango Mrs. Wauchope no Mrs. Lamityi ? azikataze ngokwenza intlanganiso ye Tea [1] yokungenisa u Mrs. Xiniwe ekaya, ekwa- kumenywe kuyo u Rev. no Mrs. Ntsiko, * Rev. Maigas, Mr. no Mrs. Rwexu, Mr. no ® Mrs. Mavavana, no Mr. Balla ku- * nye nabenzi balento, ukuhlwa esinge- [1] nakukulibala ukuyola kwabo apo kwa [z] Mr. Wauchope. Wayiyolisa kunene [1] lontlanganiso ngobuncoko nobuqalo ba- * ke obukn1u. Esisenzo salamakosikazi siyancomeku ukuba bazincame kanga- [1] ngokwenjenie kulamaxesha obunzima $ kangakanana, singenakulityalwa ngabo J babeyimbangeli yaso.

Manditshonele nkosi yam, undixolele | ngobude benteto yam.

Ndim

UMBONELI. [1] i (

NGOBU NATAL KWAKONA.

Griqualand, 9th July 1885. i [1]

NKOSI YAM,—Ungadinwa luluvo Iwetu bantsundu nakuba singakatalele kakulu « ukuluxasa sonke ngenifanelo. Ukuba « amagwangra atandayo ama 320 abantsu- 1 ndu abacasayo bangapezulu kwawo, uku- 2 ba abaninzi ngabatandayo kulungile r kodwa ukuba ngabacasayo kugqitile v ukulunga. Abantsundu abacase siqu sa ■ ' Natal, kodwa ngamasiko nempato yako- na ecapukisayo. Ontsundu kweli uyayi- 1 bulela kunene impato ye Ruluneli yase 1 Kapa, nakuba ngakwesinye isandla esiti i loinhlaba uwupete yekeyeke ngangokuba a ude unge ungangenwa ngabanye abantu 2 njengowamaxama baw'utimbe kanti ke I noko itemba alidanisi. Siti sakuva nge- r nkulu yemantyi engezayo sikolwe ukuba 5 kungaba ngokiinye kunoko bekunjalo, I kuba izikalo nezicelo zetu zingaviwa zaziwe.

Ndingomnye wabaluxasayo

D. HLONGWANA.

IMFUNDO YONYANZELO.

Emngqesha, 22nd July 1885.

NKOSI MHLELI we *Mvo Zabantsundu,*— gNdifuna ukukucela ngokutobekileyo ₑ ukuba ufake lamazwana ambalwa kwe- 1, lopepa lako lohlanga oluntsundu noku- ₀temba ukuba akusayi kundilandulela j indawo, X-uba andimntu u&atazayo. Ndi- j nqwenela ufcupendula u Mr. Falati, wa-], pesheya *kwe* Nciba malunga nezwana awate waliti tshiti him ngemfundo yo- ᵣ nyanzelo; na&uba ndandinga&upendula- nga *kwaoko* ndandingenziwa fcufcuba andivibehele ndlebe inteto ya&o, hulo/co benoisalinde ituba elifanelefaleyo uXruze ndi&upendule. Mandenjenje&e UAUZJU- pendula: ndaya entlanganisweni sendi- zilungiselele Aanye narnhla uAiuba ndivi- mele nga/co *konke* lendawo. MaAe naiti *ke kuwe* mfo *ka* Falati, eli ibilixesha lesi- tatu ndiyingenisa lendawo ; mhla ndayi- ngenisa e Peuleni ndaba neqela elimna- nai elinditelelayo, wati no Mgcini-sihlalo obe&efce lunene wandimbambatisa nge- [v] liti: Ausaxoxwa nase Palamente nge- [z] mfundo yabantsundu, mate silinde isi- v gqibo sayo; Aiwapela apo *ke* lomini. e Ngale yona imini yase Debe lasufca ifca- o tyana eli lilula fcanti lihlangene jfcwainge- [s] fcangeni intlanganiso landigqubela ngotu- Is li ngevoti! ingaxoxwanga noAuxoxwa lendawo, la&ubon' uAuba i&aba ebelivana [k] nam ngalendawo lalingeAio lonAre; ndoyi- e swa *ke noko* ndirana. Kutefce narnhla k fcwangapambili ndahamba ndisidla ubu- [11] hlungu. Ite&e itiha intlanganiso ndaye n sendineqela elimnandi, sendisiti pafcati a fcwam soAe sibone elaAatyana narnhla r lopatelelana? Yaye nenxenye yalo na- n mhla seyize Augalela AwaAum. Hayi *ke* [11] lifi/cile Iona ixesha, yavaAale iibndwa [x] *ke* indawo leyo. NdasuAaAe ndayityila y ngoAunzulu, ndazaneAa zonAe izizatu [1] ezibange uAuba AufuneAe imfundo yo- n nyanzelo, namalungelo ayaAuveliswa u yiyo, ndagqiba ndahlala pantsi. Ndati u ndaAuqonda, ndati: *kwokn*! ndenzile; y a/cuho nto iya&ubuya itini. Kanti ndi- u tsho pantsi; ate a/cusu&a lamanene ango v Messrs. J. K. Eofcwe, D. Marela, W. Gqoba, 7cwabonaZ;ala hunto yimbi. Waza 0 wati afcusufca u Rev. P. J. Mzimba nda- n bonahala sendisiwa, ndisoyiseia. Ndase Y ndisu&a ndisiii: lendawo ndiyayiroxisa, h fcwaba Xsuyapela. Manditihe, note yaxo- 1' xwa lendawo engasel-o oyena Mgcini-si- k hlalo ndandimiembile andiroxozi nganto, tuba nalamanene andoyisileyo eyelisele zwininye: elokuba kuyafuneka kona ukuba kubeko into eyenziwayo ukunya- nga esisifo sezikolo zetu bantsundu. Ndiyatemba ukuba nawe Mr. Falati uya- kuti wakuziva inteto zalamanene, ubone ukuba bendifanele ukoyiseka. Ke noko sendinalo elinye, elililimbi endoti ukuba ndiseko kwezayo ndiliqube. Ke ngoko ndibacela abafundi be *Mvo Zabantsundu* ukuba ze bati xa bafunda ipepa lam enda- lifunda entlanganisweni ya.jwa Hleke baupale utnqela endawenza ngemfundo yonyanzelo, bazi ukuba ndaufunda se- ndoyisekile ngalondawo, ngokoke ausa- teti nto noko ukoyo.

Ndini owako

PETER TYAMZASHE.

UNCEDO LWE " AIVO."

Peddie, 9 Alay 1885.

MHLELI welipepa labantsundu,—Kau- fakele lemigcana kwi *Mvo Zabantsundu.* Siyalibulela ipepa eli, litandeka limele ukunconywa kakulu, ndivumelana mna kanye nabalincomayo, siva izinto ngezi- nto kwelipepa ezilungileyo nezikohlake- leyo, ezivuyisayo nezixafisayo. Ukutsho ndibulela imigudu eyenziwayo ngelipepa ukuteta ngepasi ebange ukuba side sive imbilini zamadoda ngamadoda anokuqo- nda nangenakuqonda, nakuba mna kuko ilizwi endiEpauleyo elitetwe ngu Air. Ayliff, lokuti, kambe umhla uyeza wona wokuba kutetwe ngepasi. Masendisiti siyawabulela lamadoda asimeleyo okwa- namhla, siwatandazela ukuba anga anga- pila impilo ende, egciue inene zokuka- ngela imicimbi nemiteto elungileyo ne- kohlakeleyo, siyabona ukuba kuko izi- bhoxi eziti ziyibona inyaniso ziyigqubele ngotuli, kuba zona zingxamele igazi lo- mntu ontsundu, aba bazixelayo ukuba ku- dala bepakati kwetu njengo Mr. Aleurant kukade bebona ipasi ngepasi, siyabazi tina nabo, banezizatu abasaya kuzipendula ngo nhla womgwebo, impahla ka Mr. James Alalo or Qina, yatengiswoe Bofolo, ndiyatemba u Mr. AI. lowo wazi kakulu ngati angayazi lonto, asitandi kumvelela tina, inandiyeke.

2. Kwakulo elipepa lisibikela rgendla- la, lonto ngati iyapulapulwa ngu J ihi- meni, kuba sibe sinembizo eNgqusir . , inkosi zetu zibiziwe ngomhla 30 June I 1885. Sati sakuba siko sahlangana ne mantyi yetu eyateta kakuhle nati yati: u Rulumeni uyipulapule into yokuba abantu base ngxakekweni ngokuswela imbewu, ke makavele amadoda abe mane 4 enkosini abe 4 ke kuzo zonke abe ma- hlanu ngenkosi abe matandatu nge Inspector kumela abantu. Alanditike noko ngamafupi kwabonakala ukuba kulungile kuba ne Inspector zaziko nazo, zateta kakuhle nazo, satenjiswa nge- mbeu yengqolowa nombona namazimba, kusenjaloke asikamnkeli, sisalindile. Kwaye kusitiwa sombuyisela u Rulumeni sakuvuna sakutengisa ngezilimo zetu. Siyambulela u Rulumeni ongazipulapuli- yo izibhoxi ezinjengo Mr. P. Timm, eziti masigxotwe simnke apa, atsho singamtu- manga ukuba makasicelele, legqita elake ixesha okuya samvota wangumnt' omku- lu, wahamba kozi Palamente, asmanto naye tina, kanjalo tina besingeyitume indoda epetwe ngumfazi wayo, njengaye engakwazi nokulahlekwa yipeni uapa- kati kwabanye abelungu, asimnene wa- luto. Esicelela singamtumanganje u- ngxamele umblaba wetu i Pato's Kop; ungeoisa nenteto yokuba singagawuli emahlatmi, watenga-watenga izibonda esiti uza kubiya umhlaba wake ekohlwe kukuqesha amagxagxa kuba eyakumbi- za imali ete tyi, ufumane waququbala nazo kuba yena ebengavuyayo kuvele umntu ati ngesheleni ezintlanu ndinga- wubiya lomhlaba wako wonke, ke ngoko wenza iqinga lokuba azokufumana ituba lokutengisa izibonda or ipali " .ke xa kuvalwe amahlati kwabantsundu. Umlu- ngu wase Badesi uti, ubesiti mabamtelele abalele bona nabalapa, balile watelelwa zezinye izihange ezinjengaye. Vai' indle- be zako Rulumeni, ungapulapuli amanyala, asiboni tina ukuba s nemfanelo yokuba simnke pantsi kwepiko lako Rulumeni.

Ndixolele ngokwenza incwadi ende kangaka, ndenziwe ngumsindo; sewoti ngokwako mzalwana ukangele afanele- kileyo nangafanelekileyo. Enye into etetwa ngu Air. Upington e Palamente ati abantsundu abayazi into abavotela yona, kuba bayatengwa ; uyaposisa, siya- fana nabamhlope, ndabona ngawam ame- hlo abamhlope bevota, bevotela u Air. Stephen Johnson, babetengwa ngotywala e'Bell, ngakumbi ama Jelimeni, kwada kwateta u Mr. William Tarr ngomsindo Ojhushu esiti lento asilulo uvoto olufane- lekileyo, ukuba kuvotwe ngotywala. Anditeti ngakuva, nditi ndauaiko nge kwam, ndibona ngokwam.

Ndixolele mzalwana Mhleli, kumhla ndikukatazayo ngenteto ende kangaka.

N.

U Bishop no Rev. S. Mnyakama.

St. Alatthew's, Keiskama Hoeft,

25 July 1835.

NKOSI AIHBELI,—Umveleli u Bishop wase Rini undicele ukuba ndikabmeamazwi angumpanga kwinepa lako lomhla wa 22 kulenyanga, angembangi yesiwo esihlele umfi u Rev. Steohen Alnyakama akuba: "kutiwa kuko naawana bangavi- sisananga ngayo no Bishop." Uya- Landula umveleb lo, uti watumana umse- benzi ulungelelene kwa Nondyola, bateta kakuhle mu; ngumfi ngokwal e owamana ebika ubupitiniti bengqondo yake. Amya- teleke yena u mba amane ezilibazisa ngo- msetyenzana wezandla. Babulisene, wa- nduluka yena u Bishop wasinga e Bofolo, ipo wafikelwa yinewadi evela kumfi, etaruzisa ukuba engayanga naye ukuya ku- mbonisa indlu yetyalite, nto leyo ke yena u B'shop angagqaianga kuyiqonda, kuba xa waya kubona indlu yeiyaliKe wamshi- ya eteta ne *lady* ye Ngesi, nayo eyayiye 'ubona umzi lowo. Site simnka esi isitu- nywa, kwaye kugaleleka esiuye, c-iti umntu ububile. Utumele abafundisi ukuya kukangela, watumela ne gqira ukuya kwalama imbangi yalento; elifumeue u[k]uba kukubila kwobucopo. Ateke ngoko wayalela ukuba angewatywe ngokom-wa wase Ttshatshi; ekwati ngomhla wongewabo kwalibubu AmangeM nabantsu- ndu. Akuzanga kubeko nomnyinyivana vvokungavisisani.—kodwa imbeko, nobu- hlobo kanye. Yimnosiso emayingamnke- Lwa ukuba kwaku.o impambano pakati swabo.

Okolekileyo T TA/ n A _

NATIVE OPINION

WEDNESDAY, JULY 29, 1885.

BECHUANALAND.

BECHUANALAND has at tracted much attention lately, and will have the reputation of having provided politicians with the most acrimonious debate of the Parliamentary session of 1885. What generates so much heat in the manipulation of this question, will for some time to come puzzle the simple black man. Divesting the question of all sophistries that party bias has introduced into it, we shall endeavour to lay before our readers the leading features of the case, as they strike us.

Interest was raised on behalf of Bechuanaland by his Excellency Sir HERCULES ROBINSON who with the far-reaching eye of a statesman, early considered the question of the expansion of this country northward. Bands of Boers, impressed with the importance of their own flag,and ultimately of securing South Africa for the Africanders, were being dispatched from the Transvaal right and left of that State, to enter into engagements with Native Chiefs, with the object of making them vu^gals in the end. For some tin. - Sir HERCULES ROBINSON stood alon ' in pointing out the disadvantage to this country of being thus hidebound on the north. Mr. CECIL RHODES, member for Barkly West, directed the attention of our Parliament to the importance of having those Northern regions kept open. The discussions on the question were listless. Meantime, the Native Chiefs were being coerced by land robbers, and it was not until the Rev. JOHN MACKENZIE went to England, and there by speech and pen kindled a lively interest on behalf of the Native Chiefs, that the mind of the British and Colonial people was directed to Bechuanaland Affairs. Blood being thicker than water, the Colonists of Dutch extraction naturally sympathised with their kith and kin, who were, from their standpoint, engaged in the calls of patriotism. On the other hand, the English section, ever just in a cause in which they are not particularly interested, took up the cudgels on behalf of the Natives who were being despoiled. The Natives themselves were quite content to hand themselves over to the tender mercies of the British Government. After notices to quit had been served upon the freebooters and they had held on notwithstanding, Sir C. WARREN'S expedition was sent out. That they vanished before him as the movning e'oud is now well-known, and Sir CHARLES may well repeat CJESAR'S *Veni, vidi, vici."* The question now is what is to be done with the country. The political exigencies are at present such that it would be sheer folly to think of annexing it. Our present Prime Minister covenanted with the filibusters at Rooi Grond that he would forestall the Home Government by forthv> ith annexing the territory, and granting them their ill-gotten farms. This the Imperial Government would not have, and annexation cannot be thought of while the present *regime* is in power. Sir THOMAS SCANLLN'S followers are in favour of annexing it; inasmuch as they are in a minority, were their policy practicable, it is impossible to do so. In fact, as long as what has been happily described as the [i(] cast iron " majority of Dutch members is in Parliament it will be impossible for any party to act. The Natives of Bechuanaland are, moreover, entirely opposed to annexation to the Colony. And not without reason, for no sooner would the British lion disappear from the scene, than the hyaenas which are at present prowling about the Rooi Grond cave would again be at their old game, and the Colony cannot afford even were it willing, to drive them off. These difficulties land us on the only possible course—which is, to constitute Bechuanaland a Crown Colony. The Natives would be better pleased with this solution of of the difficulty. We confess we see no valid objection to the adoption of this course.

Editorial Notes.

WE wish the following, culled from the *Cape Mercury,* could be said of all our people: —"Natives in this Division are showing a greater interest than usual in. CTriculture, and in the way of oathay and b irley they have several times this season shown the best on the market. Last Tuesday a large lot of potatoes were offered," many blue samples being really good, but the best of them was grown by a Native."

THE last sto-.mer from England has come out with two of t.ie most devoted friends of the Native people. We allude to Mr. Saul Solomon of whose recovery we cannot be too grateful to the Great Disposer. It is fervently to be hoped that Air. Saul Solomon may long remain with us in health and strength. However much our people may wish that he should take his wonted seat in the Legislature, it is, perhaps, fortunate for him and for them that he is not there where everything would seem to be done by the rule of thumb. The other friend who is out by the same vessel is Aliss McRitchie, the deservedly popular Lady Principal of the Mgwali Girls' School. Miss McRitchie has been for a very long time connected, with the education of the Native women of this country and the results of her benign training are now being experienced in very many Native homes. We sincerely hope that the Algwali School will continue to prosper under her and that it will be well supported, as it cioserves to be, by the Native people of Cuis Colony and the Transkei.

FULEER accounts have appeared in the papers bearing on the horrible news that the Rev. Stephen Mnyakama, of Trinity Mission, Fort Beaufort, had committed suicide. These do not corroborate the telegraphic report wired to the press at the time of the occurence that the cause was a misunderstanding with the Lord Bishop of Graham's Town. It would appear that the Right Rev. the Bishop of Graham's Town had visited the Mission on the Saturday preceding the Sabbath on which the precipitate step was taken, and from what we learn his Lordship found everything all right. From the morbid state of mind in which the late Air. Mnyakama was, he fancied that the Bishop was dissatisfied with one thing and another, and even wrote a letter of apology which surprised the Bishop. This would seem to be the connection of Dr. Webb with the matter, and it is a pity that the individual who placed the message on the wires was not particular as to his facts. Our own account from a well-in formed friend appears elsewhere in both languages, we are happy to say it completely exonerates the Bishop.

THE interpretation given by our Correspondent, "A Native," to the statement that Classical Education has done positive evil to Natives will not carry water, viz.: that the study of these languages has not enhanced the value of the Natives in the eyes of capitalists. To be of value " A Native" must show that those who never reached classics are better of in life's race. We think he cannot do this. It is besides i pity to divert the discussion from prin- eiples to the merits of Dr. Stewart which were never questioned. As long as our correspondents confine themselves to Measures not Men we shall al wavs be happy to afford them space, and we regret jhat " A Native " has introduced the personal element into a discussion which is heated as it is. This element cannot but render the controversy repugnant.

THERE is at prasent a general consensus of opinion in the Press that the Imperial Government should send an expedition to Basutoland to coerce Alasupha ind other chiefs who it is said trample Colonel Clarke's authority under foot. Io this the *Cape Argus* has the following: 'We have heard a good deal of the marchic condition of Basutoland; but we should like to ask what there is that can ustify the Imperial Government in going into the country, and fighting the Basuto people, who themselves are the chief sufferers at present from what everyone ulmits is the unsatisfactory condition of ;he country ? The Free State would have *ood right to complain if raids were being made on its territory, but whose ox or ass das been taken into British territory? We certainly do not want anj quarrel with so excellent a neighbour as the Free State ; but at present it is the Basutos hemselves who have most reason to complain, seeing that the brand.y traders who ire furnishing the means for the ruin of ;he tribe come from the Free State, where he Government actually prohibits the jale of liquor to its own native subjects, <nowing well the demoralisation caused .hereby. The Free State is not injured by he Basutos; we of the colony are not njured; why, then, are we to be guilty of ;he madness of calling upon the Imperial Government to fight these people ? It is ay no means clear, for one thing, th^t the condition of Basutoland, even internally, s so desperate."

OUTRAGEOUS proceedings were perpetrated by policemen at Qugqwala, near ramara, on Saturday last. We trust the officials in connection with the local Special Alagistrate will inquire into the •aid. Our information is that a number >f policemen belonging to the Fort Peddie listrict, made a raid in the dead of night >n Shushu's village under the pretext)f carrying out the Disarmament Act. Chey took from the people as many issegais as they could secure, not ex- septing knives and forks, and drove the people to the Fort Peddie gaol. The proceedings are so irregular that we are nclined to disbelieve them, but the people ire very much alarmed. That the dis- irmament proclamation is a dead letter s well-i.nown, surely the prevalent listress is heavy enough upon the people vithout adding the enormities of a cruel statute.