IMVO ZABANTSUNDU.

IPEPA LAMAXOSA LEVEKI (NATIVE OPINION)
LIHLAULELWA
ZONKE. . NGANYANGA NTATU .

Paula oku!
IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, AUGUST 12, 1885. [No. 41.

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, *Enjengeyomhlaba, Nomteto, Namafa,* e-Dikeni, nase Xesi (Kwa-Kama) nakwa Qoboqobo.

Lomsebenzi wauqala ago 1878.

UYAZIWA. AKUFUNEKI KUZINOOMA

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

Utetelela ematyaleni, aquke nemali engamatyala.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, *e.Town Hall, Kwisitora esinga pantsi ese-* | *sitatu, No.* 3, *Kwiskundla ye marike,* E-QONCE.

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

Amaxabiso alungileyo uyawanika ngento | ezinjengokutya,

Impahla zamkelwa 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.

W. BOTTRILL,

Umsiki Wentlobo zonke zengubo,

Ukangelene ne Town Hall,

E-: QONCE

Ngoyena misiki utshipu kulomzi.

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

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Zihleli zodwa ngobutshipu.

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

Ofuna ingubo ezisisulu makangaqale atenge napina engayanga kubona o

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Kufunwa into eninzi ye

Botile kwa W. BEHR & CO.,

kwisitrata se Cambridge Road: eNyutawuni.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO M.ARSH

e Nyutawuni nakwisitalato esipambi

kwe oflsi ngase mcancatweni.

AM AL AHLE ASE NDWE.

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

300 TONS ZAMALAHLE

Ngenyanga: ezingangemitwalo e 80.

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

Amayeza ka Cook Abaatsundu.

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Niqondise ukuba igama ngu

G. E. COOK, Chemist, E QONCE.

Kuba ngawenkohiiso angenalo igama lake.

Isaziso Kubahambi.

U.GEORGE WILLIAM A. RADASI wase Mpofu. Uyazisa kubo bonke abahambi ukuba kuko i POST CART esuka Empofu (Seymour) eya e Bofolo (Fort Beaufort), ibuye ngo Mgqibelo, yenjenjalo bonke Olwesihlanu ne Migqibelo.

Ixabiso lishumi linantlanu (15s.) lesbeleni ngomntu omnye. Kunokukwela isitatu sabantu kuyo.

J. RADASI.

Seymour, 6 August, 1885.

Kubabaleli bam.

BONKE ababalelana nam tnabenjenje.
EDW. TSEWU, Duff Bank, Idutywa.

BONISANI.

KULAHLEKE apa e-Mqukwane ngo *22* ku May odiuleyo:—

INK ABI emtuqwa, inequma elubilweni ; cipu kweyokuneni indlebe ngemva.

INKA BI emnyama ; etiwe gqwizi ngasemva, kwe yokuneni indlebe.

INKABI emnyama; itiwe nqnm pezuluindlebe kweyokunene, yatiwa riwu kweyase kohlo ngemva ; inexarele enqineni ayijiyile kodwa, inesilonda entsalwaneni. Ote wandilandisa wovuzua 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 esisioelo sain ndisisingisela kwabakona kakulu, igama lake ngu Jim, Mbeki. Aka- yise Abraham GobongwanaKinass. Ndicela amehlo kumanene, nama nenekazi endawo ngendawo.

Umntu onoknndilandisa angatumela ku Mhleli we Mvo *Zabantsundu.*

MARCUS KINASS. Mount Ayliff, 25 April, 1885.

Kulahleke or Kubiwe.

NGO 3 July, 1885, kwilali ka MADUNA, Ezolo, lamahashe INKABI EMFUSA, endala, etsh'iswe MA kwinyonga yase kunene, ipaulwe kwindlebe yase kohlo, ine. mpawn 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.

Kanipe Amehlo Mawetu.

TNKABI yehashe emtuqwa inqina limhlope langasetnva lasekunene, linama balana amhlotshana ezingxaleni inxa zombini, isingci sikulu sifuna likuba side, liyatrepula kakulu abalaziyo ngakumbi i teachers zela Batembu ngu Nontobo lowo umkileyo.

N.B.—Lilahleke ngobusuku becawa yomhla we 5 July, 1885 Elupapasi.

D. THOS. MALASI. Mount Arthur, Lady Frere,

29 July, 1885.

ABABUBILEYO.

MTOBA.—Kububе ngo 8 August, 1885, e Rode, Emkangiso, u SARAH JANE, intombi ka WILLIAM C. MTOBA. Usishiye esekonwabeni okukulu kanye, encuma, " Ekulindele ukusa " kanti uteta ukusa kokuba esimnka. Sazisa izihlobp.

MTIMKULU.— Ngobusuku bolwe si-

Tatu, July 22, 1885, kwa Qoboqobo kububе u Rev. SAMUEL MTIMKULU. Umnke Dgoxolo. Abahlobo abagama mabamnkele lombiko.

KO TITSHALA.

KUFUNWA e Mtwaku (St. Matthew's) kw.ngoku i TITSHALA enesiqini- selo. A ingabalayo ngabo abanezimilo ezindelel o na bagqibeleleyo ukuwazi urn. sebenzi ; alela ku.

Rev. A. W. BRERETON,
St. Matthew's Keiskama Hoek.

August 5 h, 1885.

Iveki.

AMABULU akulomzi mtsha ukwa Zulu andulule iqela lawo elisinge emant'a elo lakwa Tshaka ukuya kumisa omnye umzi. Ii uluneli yase Natal ikucasile oko.

I.IAJI iyakuqala ukuteta amatyala ngale Ntlako-hlaza e Cradock ngo 3 September.

U M:t. JOHN HEMMING nowake, undulnke kuloi' Zi ngolwesi-Bini Iweveki edluleyo ukuya kupata imisebenzi yobumantyi base Rini.

U MR. W. B. CHALMERS ozakuba yimantyi enkulu yalomzi, usapumla e Bayi, emva kwemisebenzi enzima yobumantyi obukulu bakwa Adam Kok. Angafika ekuqaleni kwenyanga ezayo.

IMVULA ine kanobonyana kweli lisezintabeni ngeveki edluleyo. Zike zalalelwa yingqweqwe. Eli liugezantsi aliyifumananga kuyapi.

U REV. C. TABERER wase Mtwaku usawusbiyile lomzi wake usinge e England, apo ayakuzama ukubuta itnali yokuncipisa ityala lomzi lowo awongameleyo eliku £2000. Parnbi kokukwela emkombeni wenze inteto e Bayi engehambis® ngemfundo kulomzi wake.

BUBUGQUMGQUM amasela ngoku ayadutyu-Iwa ngamagwangqa. Ziti azocingo elinye lidutyulwe e Nkonkobe ngaleveki idluleyo, alafa.

LEV :I idlulileyo ibiy yomdlalo otnkulu wa Ng; i webola ekatywayo e Rini, kudlala Arnang .i ase Rini. nnvase Bayi. nawae< Kapa, uawase Qonce; nawase Dayiman' I Bayi lidliw" H Rini i ah' Qonce, i Qonce, li Rini, i Bayi li .Lyimani n t li Kapa.

I STATION MASTER yase Moil • kufupi na- se Tekwini e Natal, ibulewe ngaleveki idlulileyo. Kuranelwa kwi Kuli elagxotwa kwa loliwe apo.

KUVAKELE e Rini ngedlulileyo iveki ukuba kuko isitandatu (6) sabantu esigula yingqakaqa kulomcancato wase Nxuba ulunge nele Ntonga. Imigudu yokuyitintela seyiqaliwe.

U MR. COLE umiselwe ukuba ake abe ebamba ubujaji endaweni ka Judge Buchanan owawela ngoknngapili.

IJAJI eyakuteta amatyala kumizi ngemizi ngesisiqingata sonyaka ngu Hon. Mr. Justice Shippard, umfo owugciseleyo umteto nonge- na kete.

UMHLOLI .zikolo u Mr. Howe-Ely, ubehatnbisa umsebenzi wake kulomzi ngazo ezintsuku.

U REW. WILLIAM TYSON, elinye lamaciko abafundisi base Wesile, unyulelwe ekubeni ngumongameli weramente ezikwiziqiti ezizi Honduras e America.

IMVULA enobom ine kwidolopu yase Kobonqaba.

UMPATISWA Koloni omtsha ute ngaleveki idluleyo Inkosazana ayinakulamnkela ilizwe elibanzi ngangelo u Khama inkosi yaba Kwena ilinike inkosana.

ETETA ngo Sutu ute kubonakala ukuba amapolisa ongezelelwe kwelozwe.

EBEKISELELA kwelakwa Zulu ute u Col. Stanley, basayicinga eyona nto bazakuye- nza ngelo.

I KOLERA ngoku ityikitya e Marseilles emazantsi e France apo kutiwa kububa amashumi ngamabini abantu ngemini.

IKEPU liwe kunene ezintabeni nge Cawa nango Mvulo odlulileyo.

UMKOKELI wondiyalwa kwizipitipiti ebeziko e Canada abati ngu Louis Reil ugwetyelwe ukuxonywa.

ISITORA sika Mr. Henry Ellis sitshe e Monti. Kutiwa besiqiniselwe indleko yo- kutshelwa ngemali eku £7500.

KWINTLANGANISO yebahdla elilaula imfundo etyalileyo ebingo 1 August, yonganyelwa ngu Dr. Dale kunyulwe lamanene alandela- yo ukuze abengabavi bekaba ngo 1886: Law, Sir J. H. Villiers, Advocate Juta. *Literature :* Dr. Dale, Moderator ; Rev. Dr. Cameron, J. D. Coley, Esq., B.A., Dr. Van Oordt. *Science* Hon. C. Abercrombie Smith, M. A., Moderator, W. H. Finlay, Esq., B.A.jF.R.A.S., G. C. Frames, Esq., B.A., B.Sc.,LL.B., J. G. Gamble, Esq., M.A., Professor MacOwan, B.A. *Philosophy:* Rev. Dr. Kolbe, Rev. Dr. Stewart. *French,* Mons. Peringuey. *Dutch,* Rev. J. J. Kotze. *German,* Rev. C. H. Hahn. *Physical Science* (M.A.) Professor Fischer.

INQANAWA yokugqibela evela e England ifike no Mr. J. Arnold White otunywe zizinonopu ezibini za Pesheya ukuba eze kubo- na ela Bahlambeli ngendlela yokuba kutu- nyelwe intsapo za Mangesi ziye kulima.

KE kwako amaduli amakulu abantsundu e Dayimani, Ngomvulu we Cawa edlulileyo inqandwe seyi dibana ngamadindalakwabako ababanjwayo. Omnye umzi wabantsundu angenelwe ebusuku zatshiswa ezinye izindlu kwabulawa babini.

SISENENTO eninzi yencwadi zababaleli ezi. yakufunelwa isituba kweleveki ezizayo.

Amanqaku.

USITEMELE ofike ngapaya kwaleveki idlulileyo ufike nabahlobo ababini abe- nyaniso babantsundu. Siteta ngo Mr. Saul Solomon, esingenakuyibulela sigqi- tise Inkosi u Soinandla ngokumnika impilo. Wangamana angalondolozeka empilweni nasemandleni iminyaka emi- ninzi. Nakubeni amawetu abengatanda ebuyele Lwisihlalo saLe e-Palamente, ngati Kulungile UKuba angabi UKulondlu apo izinto ngoKU zingasaKangelwa ngem- fanelo ngenxa yobuninzi ba Mabulu. Owesibini umhlobo ofiKe Kwangalenqa- nawa ngu Miss McRitchie, inKosazana ebeKwe Kunene netandwa Kunene yint- sapo yayo eyongamele isiKolo sase Mgwa- li. u-Miss McRitchie unexesha elide esebanzana nemfundo yentombi ezint- sundu Kwelilizwe; iziqamo zengqeqesho yaxe elungileyo ziviwa ngoKU xumaKaya amaninzi. Silindele uKuba isiKolo sase Mgwali sihambisele pambili pantsi Kwa- Ke, sixaswe Kunene ngabantsundu bape- sheya Kwe Nciba nobanweli.

ULUVO olwaneleKokumapepa Amange- si lolokuba inakie imikosi e Lu- sutu iye kuqutisTMasupa nezinye inkosana ezilinyateleyo igunya lika Colonel Clarke, oliso le Nkosazana. Elase Kapa i *Cape Argus* iti: " kuninzi esesikuvile ngokuxubahela kwezinto e Lusutu; kodwa singa singeva ukuba sekuhle ntonina enokubanga ukuba ula- ulo Iwa Pesheya kolwandle lungene lu- Iwe na Besutu, abatwele ubunzima ngenxa yokungazoli kwemicimbi. Singa- wavisisa Amabulu ase Free State xa ati Abesutu beba impahla yawo. Seke kwa- biwa inkabi umhlaimbi ihashe likabani- na kwelo ? Asingi singapainbana ne Free State; okwangoku nga Besutu abangakalaza kubafanele ngokwenziwa yi Free State kubo kuba abatengisi be brandi bavela kona, ngabo abadala ezizidubanti- ni ngendywala zabo, kwabe kungatengi- swa utywala kwabantsundu e Free State. Abesutu abakoni bani e Free State ; aba- koni bani e Koloni kanjalo; lolwaninake olugezo lokubiza i England ukuba ize kubohlwaya. Akucacile ukuba izinto zonakele kangangokuba zinconywa apo e Lusutu."

OEUDABA smta kwela Mabulu lase Kapa *(Hc' . uksbladj: "* u Mr. Joubert unike isaziso sokuba yonke imitandazo etunyelwe ngabamhlope abase Batenjini ibekwe pambi kwebandla ngu Rulunieni kwanento akalazelwa ngazo u Mr. Newman Marks. Lomitandazo ingokuba bani- kwe ilungelo lokutumela amadoda e Pa- lamente, kwahlulwe isitili sase Cala ku Mabulu, banikwe eyabo iinantyi e Slang Rafile, bangapatwa mantyi ipete aliamnyanra. Ngati ezizinto ziyavisiseka zinenteto eninzi yokuzixasa. U Mr. Marks kwatiwa ngaye ngu Mr. De bWet inteto yake kwabantsundu ibuxoki obu- puhlileyo. Oku uyakupika u Marks, ubakubuza ku Mr. De Wet akafumani mpendulo." Inteto Ka Mr. Joubert ayamaKelwanga.

SIFUMENE ingxelo yoviwo Iwe sikolo sentombi sakwa Ndlovukazi lokupelakwesiqingata salpnyaka esidlulileyo, esiyakuyingenisa ngeSixosa kweleveki ezayo. Uviwo Iwahanjiswa ngu Rev. J. E. Par- sonson wakwa Komani. Ingxelo yake iyakolisa, ibonisa ukuba eso sikolo senza umsebenzi omhle oqinileyo kute-cwaka nje, nokuba imali yakwa Rulumeni yo- ncedo ayilahlwa mayelana naso. Nje- ngokuba imicimbi yemfundo iqala ukungena emapikeni amadoda ombuso nje- ngase Australia, kuyimfanelo ukuba Abapatiswa zikolo baubengeze umsebenzi wabo. Siyibuka nento yokuba intsapo yesikolo iviwe ngongeni nesikolo eso. Kunanina oku kwakwenziwa nakwezinye izikolo ?

LANGXOXO yandululwa ngu Mr. Du Plessis omele i Komani e Palamente, engokufuduswa kwabamnyama e Xonxa, iqukunjelwe ngecebo lika Mr. Innes loku- ba " Imihlaba engemiweyo pesheya kwe Nciba, leyo angagqibanga ekumiseni aba- nihlope kuyo u Rulumeni, izaliswe ngabantsundu abayakufuduswa e Xonxa nase Ngqusbwa, xa bavumayo ukufuduka bonke baye pesheya kwe Nciba." U Mr. Innes umise inyawo kwindawo yokuba abantu bangafuduswa ngamandla, uviwe umxelo wabo mayelana nokufuduka nokungafuduki. U Mr. De AVet ulamnkele icebo elo egameni lika Rulumeni, wati kodwa abo bafudukayo abasakunikwa mihlaba ingapezulu kwaleyo bapuma kuyo. Aka Mr. Sprigg amazwi aginyise arriate. Uto oku kuyakufezwa ngenkatalo enkulu. "Imvo, neminqweno, nofnpu- nga wabantu ngokwabo, ezonto ziyaku- gqalisiswa." Sisati tina nokuba abantu abo bayakuvuma ukufuduka nokuba aba- vumi mabanganeliswa lilizwi lomlomo lo um'pakumpaku ka Rulumeni, mabaftine iziqiniselo emhlabeni, ngakumbi ngoku kuko nelokuba ivenkile zisikelwe imokolo emhlabeni yabo nje.

IMHLOPE yona into yokuba imihlaba ekwelelwe ngabantsundu iyakusikwa ifa- ma itengiswe kubelungu. Akwaba u Rulumeni ubengabotshelelwanga kweli- cebo. Amabala atile omhlaba ongashi- ywa ngabantsundu ubungagcinelwa kwa- bona basikelwe abo bafuna ifama ezinci- nane ezingebi ngapaya kwamandla abo. Amaya etu ngawokuba akusizi luto ukuba u Rulumeni atengise umhlaba obanzi kubelungu befama kuba basuke babuye bauqeshise kwabantsundu ukuze bafuraa- ne imali. Ifama ezincinane ezingangezo zabantsundu bakwa Qoboqobo zinganon- cedo olukulu. Lamhlaba wakwa Tuku e Ngqushwa, esaziyo ukuba usukuzela ukucita abantsundu kuwo u Rulumeni, bona bengavumi ungasikwa ifama zolu- hlobo zabalimi. Sisati abantsundu ba- ngabonisa umzekelo omhle kunene wokulima.

KUTIWA kuko Amabulu anduluke kwimimandla yase Alvani, Komani, neyase Tsomo aya e Mampondweni ukuya kuqe- sha ifama ku Mqikela. Itshawe elingu Mdlangazo kutiwa liyayibuka lonto. Ele- tu ku Mampondo lelokuba ukuba adiniwe kukubanelizwe lawo odwa, angasamnkela isicelo eso Samabulu. Kona nje site nqa ukuba abe akafundanga luto kwihambiso Yamabulu kwela Bahlambeli nakwa Zulu.

LITI elase Alvani *(Border Nexus)*:—" U Rulumeni uzakubehle akupe bonke abantsundu ebupoliseni afake abamhlope bodw'a, amashumi amabini amapolisa abamnyama kwesisiqingata seleniswe inotisi." Kakadeke lamashumi mabini abantsundu ayakuba alahlekwe sisonka sawo. Mbangi yintonina? Silindele impendulo,

ESISENZO sika Rulumeni sisafana ne- sokuba angati umntu akubona inja yake ilambile, ashunqule umsila wayo ayipe. Yenziwe lonto kuyakunqaba ukuwafuma- na amasela xa ingamapolisa amhlope odwa. Amapolisa antsundu enza umsebenzi omhle kunene afanelwe ukubule- Iwa, kunokuba apatwe ngoluhlobo.

ELIXA u Rulumeni abecinga ngokuwa- kupa onke amapolisa antsundu lelixa tina besisacinga ukuba bekungebento intle sinina ukuba kubeko ibuto lamapolisa amnyama lodwa elipetwe kwazi opsiri (officers) ezintsundu i Korneli (Colonel) kodwa ibe mhlope. Elibuto lingake lipi- kisane nelimhlope ekuncipiseni abapulimteto. Namangesi angewakupi ekuha- mbiseni umsebenzi.

MAYELANA nalomcimbi elinye lamape- pa ase Bayi *(Telegraph)* liti:—" Ipepa lendaba labantsundu *Imvo* linenteto ngendawo yokuba u Rulumeni ekupa ama polisa antsundu. Ngengqondo *Imvo* ibonisa ukuba ngokwenjenjalo u Rulumeni uyakuba uvula iroba kwindawo ati yena uyalivala—ukuncipisa ubusela. U Mgcogeli uti amapolisa amhlope awasa- kubanabo ubugcisa bokuwaqonda amaqa- lo amasela abantsundu. Ufike ati uwetu ' ukuba ufuna ukuncipisa ubusela nakulipina iqela labantu sebenzisa kwa ama- lungu eloqela.' Lenteto ikwayileyo iti isela libamba elinye. Nangayipina indle- ja *Imvo* ifanele ukunconywa ngokuswela kwayo ingqambu. Sitemba sisoyika ukuba inkulu inyaniso ekulamazwi ayo.

KUYASIVUYISA kunene ukubona ukuba nelase Monti livumelana nati kulomci- mbi wamapolisa. Liti: *Imvo Zabantsundu* ziti yimposiso enkulu ukukutshwa kwamapolisa antsundu. Ziti " amhlope ahleli ngezimnyama mayelana namaqela amasela antsundu." Singaxoliswa kunene kukuva ukuba kuko isizatu agxotwa ngaso amapolisa antsundu. Ngati tina ngawona abefanele ukuba bukali. Ukuba awautobele umteto, yenye into leyo." Singati kuwetu lo ngokupatelele ekutobe- leni umteto kunganqaba ukukwalata oku.

NGATI kokwetu ukubona i *Cape Argus* isaposisile entetweni yayo " Ngebandla Elimele Ukukusela Abantsundu lase England, ibandla eliluncedo olukulu ku- mzi omnyama. Kunokutiwa sisekonje tina bantsundu, sinemfanelwana esinazo, kungenxa ka Mr. Saul Solomon, kwe *Cape Argus* neli Bandla labakuseli. " Yinto engummangaliso ukuba ngelixa kubonakala ukuba umoya Wamangesi eli ngo- wokfiba ontsundu afumane imfanelo zake, lelixa kanye elibandla labakuseli likuyekileyo ukubojabojana nemicimbi yale Koloni nabantsundu. Siyavuma asika- nyeli ukuba oku kuyakutelwa-nqa kuba kutetwa lelipepa ekade lamela abantsundu. Kodwa esikutetayo akunakupikwa." Ixesha eli lonke besisiti tina lento lite cwaka ibandla labakuseli kukuba zipelile ezonto bezibanga ukuba likalime.

ISIKUTALI apa esongamele isiKolo sase Mtwaku, u Rev. C. Taberer, sisinge e England ukuya kubuta imali zokupelisa isikweliti salomzi. U Mr. Taberer upate- Iwe ngu Rev. A. W. Brereton ngelixa angekoyo. Wenze inteto eyolileyo e Bayi avakalise kuyo amava ake eminyaka ema- shumi mabini esebenza kwabantsundu. Ute wasitabata isikolo ku Canon Greenstock ngo 1870. Wake indlu yabafundisi, ityali&e, izikolo, nezamashishini. Esi&o- Iweni ama&wen&we a 72, 36 abamashishi- ni, 20 intombi, 6 itiithala zine *wezi ezi- mhlope. Amashishini ahambisa &a&uhle amiselwe ngo 1878, selevelise £4000. Iza- fciwo zadla £8000, fcubutwe £1680, £2000 ibatelwe ngamashishini, isikweliti £2000. Baninzi abayafcumnqwenelela indlela entle u Mr. Taberer. Isihlalo eAwenziwe- ni kwalenteto besipetwe ngu L. L. Mitchell, Esq., umpati we Standard Bank apo e Bayi, inteto ya&e ibonisa u&uba abamhlope beli bayaqala ufculibona ixabiso lomsebenzi wabafundis[1].

IPAEAMENTE iwubuyise umva umteto obuvumela abelungu beven&ilekwindawo ezinjenga pesheya kwe Nciba bani&we itaitile. Siyatemba ukuba into enjalo ayisajfcubuya ikan^anywe. Ngati ngeyi- ngembi Aafculu lento ufcuba u Rulumeni ubezakusiKelayonKeimizi ayiniKe itaitile nayo.

ABALIMI NA BARWEBI.

E-MABKENI.

E-QONCE (Aug. 11).
Ibotolo, 2/3 ugeponti Amaqanda, 1/3 ngedazini Irasi eluhlaza, 1/7 to 2/ ogekulu Itapile, 3/10 to 8/9 ngekulu Umbona, 13/3 ngekulu Inkuni, 5/ to 32/ ngeflara Imbotyi, 18/3 ngekulu Ikalika, 1/ to 1/1 ngenxowa Thabile, 3/8 to 5/ ngekulu Utngubo, 11/6 ngekulu Ihabile (itnbewu), 12/6 ngekulu

E-KOMANI (Aug. 10).
Ibotolo, 2/ to 3/ ngeponti Amaqanda, 1/3 to 1/9 ngedazini Atnazimba, 27/ to 30/ ngenxowa Umbona, 26/ to 28/ ngenxowa Irasi, 15/ to 17/ ngekulu Ihabile, 7/ to 9/ ngekulu Ibran, 7/6 to 8/ ngenxowa Itapile, 11/ to 14/6 ngenxowa Amatanga, 6/ to 8/3 ngedazini Inkuni, 23/ to 40/ ngeflara

E-BOFOLO (Aug. 7).
Inkuni, 15/9 to 16/6 ngeflara Ibotolo, 1/7 to 2/ ngeponti Amaqanda, 9d to 1/ ngedazini

E-MONTI (Aug. 11).
Amaqanda, 1/2 to 1/5 ngedazini Ibotolo, 2/6 to 3/ ngeponti [bran, 8/3 ngenxowa Itapile, 7/6 to 8/ ngenxowa Umbona, 12/6 to i5j6 ngekulu [habile, 5/ to 6/ ngekulu Inkuni, 5/ to 15/ ngeflara

Impawana.

Intokazi etile, Ingesazana yeza kuse- benza e Natal ivela e England. Ite ya- kuba ilapa yafnmana nmntwana emntwi- ni otile. Mayiti kanti lentokazi yemnka ifilishwa e England. Suka qata imali ngeposi ivela esokeni, lisiti isoka mayi- nyuke baye kutshata. Kuxake ngoku nmntwana enyanga ntatu ezelwe; yayinkohla ukuba itinina, yenza iqinga loku- ba itengise ngaye lomntwana. Okunene kubeko ntokazi itile ete yakuva oko yamtenga nmntwana ngeponti enesihlanu (£1 5) yaba iyatshata ke lontokazi. Ku- yavakala ukuba impete kakuhle lomntana lontokazi imtengileyo. Sincoma uku- balula kwendlela amfumene ngayo—u *good koop* kanye.

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Kunzima kwinkuku ezingamaqaba. Siva ukuba pesheya kwe Nciba kuko igqirakazt elitile elalipetwe kakubi emzi- ni walo ngenxa yokungabi nabantwana, lalendele esitenjini. Lite ngamhla utile laya kunyanga kumzi owawumgama lafika kuko umfazi osefukwini lati abantu bonke bomzi mabaye kuhlainba, lati nakulomdlezana makaye kuhlart^a, kuba oti amashwa asale naye, lati liyamgci- na umntana, wahambake umfazi Icnvo; lamposa emhlana lamtsho ngembel^fo yake lahamba naye, latsho, latsho latsiho! layakufika emzini walo. Babuya abantu ukuvela emlanjeni bafika ucango seluva-Y- Iwe ngeggesha, bafuna bafuna bafuna,' intsuku zada zantatu bamfumana kulqmzi weliqqirakazi. Lasiwa ematyaleni; kutiwa akukaziwa nokuba uyakupila lomntana, kuba igqirakazi lalingenanto limtyisa yona.

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Siyawuncoma kunene umoya oqube umhlobo wetu u Mr. M. Kinass, wakwa Baca, ocela ukuba *ake* ashicilelwe onLe amagama omhlambi oxasa *Imvo Zabantsundu.* Ubonisa u/cuba uyaqala umzi ontsundu uLuzidla ngento yawo. Isime- mo esi Lambe asibefciswe fcuti, Lodwa Lumzi wonLe, so La silindele eyawo impendulo ngapambi LoLuba senze awetu.

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Inani labaxasi alilininzi LangangoLuba umntu abengalindelayo, Luba xa siLa- ngela ubuLulu bomzi ontsundu iwaLa lincinane Lumzi obalwa ngezigidi. Siya- Luqala uLuginya amate tina baLuba nga- mawaLa alishumi abatabati bepepa. Eli- pepa aqalile uLulinonelela amagwangqa ngendawo yoLuwumela ngoLuzolileyo umzi ontsundu ezimfanelweni zawo. SeziLo izinto eliwuhlanganisele kuzo umzi LwafaneleLa, ngobuLo halo libange Lwabamhlope Lwabapeteyo uLuba Lunga- bi yinto eLapuLapu uLumenzaLalisa ontsundu. U Rulumeni utabate ngo- LwaLe amapepa amahlanu uLuze ave umoya wabantsundu. Omantyi, nama- doda ase Palamente anele ngoLulitabata. NgoLoLe ngati ingalilishwa eliLulu Lumzi wonLe waLowetu uLuba libuye litshone xa beseLe lavela laginyisa amate Luninzi. SitiLe amadoda anamehlo maLangayeLe- leli, mawaugenise imfama. neziqwala— wonLe onoLuliva lileswa uLuba balitabate babe'oaninzi abantu uLuze lime lilwe ngoLunye. ShuLumaniLe mpindini iLanyiselweyo!

Yinto eyaLurazula intliziyo zentsapo nabahlobo bo maneli u Gogo (Rev. T. GregorowsLi) obesaLuba ngumfundisi wa Malawu ase Somerset, le yenziwe ngunyana waLe omncinane u Mr. George GregorowsLi. Lendoda izibulele e Rafu ngo 21 July ngoL isuLe isele ityefu. Isi- zeLa-bani Lutiwa iveudaba loLuba umhlo- bo nowayo ose Tsurini (Oudtshoorn) u Mr. Reitz uzidubule, yaqaqanielwa yintli- ziyo ngalonxa; yenz? oLuLe? U Mr. G. GregorowsLi uzalana nosapo oluvelele LaLulu Lwelilizwe. E Rafu ubeLumLu- luwa waLe n Mr. W. GregorowsLi, B.A., LL.B., oligqwetaapo.ebala; ILwangumLu- luwa waLe lo uvi Jaji vase Free State u Mr. Justice GregorowsLi, B. A.,LL.B. Ndawo idala ubuhlungu ngoLunve Lu- Luba oyena nyana inLulu La Gogo wazi- dubula e Somerset ngeminvaLa eyadlula- yo, esenza Lwalontonje omncinane.

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U " Zwelinjani" (BarLly East) ubalele Lwi *Sigidimi* incwadi yengqondo. Utete- lela indawo yoLuba maLati umntu obalela epepeni asiyeLe sona isiqu agxwagxushe inteto. Uquba ati " Yona indawo angavi- sisani nayo ubani, noLuba LuLulipina ipepa lohlanga, maLayitetise, liyeLwe ipepa licumelande." Atsho ati, "siyaLuya ngapina mzi waLowetu xa apelileyo amapepa? " Nati siti azi siyaLupina?

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InLulu intshwabulo ye *Sigidimi* ngaLu- ti LubasisuLe sangenisa incwadi zababale- otileesingavjsisani sona nentetoyabo. SifiLe. sihambe s'zi7?eta amad lai a incwadi ezo, siti Luba lento idlala iyaLuhlala ili- dlala nasentetweni, sisuLe sesisiti inteto yonLe ingcolile. Elitshawe lingu Mhleli we *Sigidimi* ngumfo ozitshoyo, ote paLati Lwento eninz.i entle engaye, Lwenye indawo LwaLwelipepa lalenyanga eteta nge- ntlanganiso yo Manyano ebiLwa HleLe, lontlanganiso " ibiboleLwe ubuciLo, no- LuhlambuluLa Lwenteto ye Sixosa ngu- ye." Umfo oliciLoLe uLangelelwa uLuba abe nobugcisa boLuti inteto angayigwebi ngamadlala.

ALaneliswa LuLuyibebeta ngenjeyamadlala ayo inteto" yababaleli be *MVO.* Ufike aputume kwisfvivane sake esidala esingu Mgcogeli welipepa ati " ulizibuLoV ezitwelangalo, ngoko nguye omakatyatyu- Iwe. Lonto ayibonakali njalo kwawetu amehlo; asisohlwayi *Isigi'dimi* xa sona sigqibe kwelokuba yonke inteto ecaseneyo nolwaso uluvo asinakuyishicilela. Asi- tsho ukuti yonke into nokuba imdaka ino- kungeniswa siti; xa kodwa inteto ifanele- [k]ile siyakuyingenisa njengoko nokuba [l]casene nolwetu uluvo. Sikolwa tina ukuba imfezeko asinto inokulinddKva kwelipakade.

Singa bangasivisisa abafundi betu asi- teti ngabutshaba ne *Sigidimi.* Sityila indawo esingasivisisiyo kuzo, singangxa- mele npktj[pi]kisana kakulu nenteto vaso ukuba abafundi bamaphephepha bengalindele kuba ibala lendababa ngqityelwe ezincu- kiv ini nase makweleni.

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Masiyishiye lendawo ngeliti sisati tina zon e ezinteto zisalungile, kuba zibonisa *Imvo Zabantsundu* abatile- Asihambisi ngokobuneneke ukuba *Isigidimi* sizigqu- bele ngotuli imvo zanianye amanene: mazikalinyelwe, ukuba ziya kalinyelwe, ngomoya opolileyo ukuze kubeko eyona nto kuvunyelwana ngayo ekupeleni.

Kuyavuyisa ukuva ukuba imvula ezi-

ntle -Zinile kwizitili ezipezulu. Sisayive inconywa kwa Romani nase Dikeni. Si- hleii ngetemba lokuba lonyaka uyakulu- nga. Kwanganaana kunganjalo.

Sitonyalaliswa fcunene kukuva ngomnye umnumzana weli lingezantsi, e Tyolo- mnqa ukuba ngazo ezinyanga uhlwayele kanobom imbewu ezisitoba. Sikumbula eyengqolowa, eyombona, eyamazimba, eyehabile, eyerasi, eye-erityisi, eyembo- tyi eyetapile. Makulingwe ngento zonke, nto zakowetu! Asibantu bake bafunge o Ngobizembe, no Noton to. Soka namhla sibibidle ngokuti:—Kwanjengokuba ku- qinisekile ukuba ilanga liyakupuma ngo- mso, lomhlobo wetu uyakuba nembewu ayakuyivuna kwezi nokuba libalele, ali- balele. Akasakuzizondake ngokuhlwaye- la kwa[k]e abafani ngofani-

UMKONDO abeucela u Sana Matshaya wase Qugqwala ubetwe ngu " E.M." oti ukusiba- lela "u Jacob Mkonyeni okwangu Mda- ndalazi (umnakwabo Malikazi Mkondo u Sanah Matshaya, intomhi ka Mkonyeni) ukwa Sikiti ngase Blekana, emazantsi no Makulu ; ebefudula ekn Ndofela ngase Qimir^ Siyavuyisana no Sana Matshaya kuba Mfnmene oligazi lake. Oku kukwa- bonisa ixabiso lokwazisa kwi Mro *Zcibantsu*- <^u ekungeko ndawo zingafikeleliyo kuyo.

Middleburg.

[GEORGE NQANA.)

July 1885.

Ndifuna ukwazisa wena nabafundi belipepa lidume kunene kutiwa zi *Mvo Zabantsundu,* usana oluvele selu- lumnkile njengabantu abadala.

Njengoko' ndazisayo ngo March ngoxu- bekwa kwelitye legumbi letyalike yaba- ntsundu e Metele. Ive mzi. zwana ngokwakiwa kwayo letyalike nina nisi- buzayo. Yakiwe ngumzi, ukutshoke site- ta amadoda Osutu ngokwawo. Kuqala emba ngokwawo amatye, einba umsele nesiseko. Waqalela ukunduluka apo umsebenzi; into emasiyincome kulama- doda yile yokuba ate kauti ezinikele ka- ngakanje,"kanti awafumani nento naku- bani, an came imisebenzi yawo, azinikele ekwakeleni Inkosi itempile. Umzi uwa- sekele ngento ezisiwa pantsi kwempu- mlo, eziniengo *buhope.* namanzi ashushu. Siyakuncoma noko kwenziwe ngumzi. Mhleli, ebendincamisa mhla ngati iziko- tile zibikelene, okangela akangele, ati esakubabomvu amehlo kujonga endlele- ni, usuke ubone ukuncama kwawo, sele- siwa kulamacetshana kutiwa zi *tr off els* ebiza udaka namatye, esebenza ngezisu ezize, udeke umsebenzi wasingisa eku- peleni. Mandingalibali ukukankanya u Revd. O. Carey umfundisi okutele kunene, ofuduswe umsebenzi ungekapeli, osilelelwe kuiikelela besimcelile ukuba eze ekuvulweni kwayo.

Mhleli andisayikukoliseka ndingawa- balanga amagama amadoda ake lendlu yokubedeshela, emi ngoluhlobo: Daniel Mareka, Philis Onverwacht, Water Ma- ntsiwe, April Minaar, namanye awodaka namatye.

Ke umsebenzi upele ngo July lo—kwa- vunyelwana ukuba ivulwe ngo 12 July nge Cawa. Okwenene kubenjalo. Uga- lelekile u Revd. B. S. Dlepu ngo Mgqibe- lo, ukuvela e Cradock. Kusile okunga- liyo, inkonzo iqalwe ngentsimbi yeshumi linanye ngu Revd. B. S. Dlepu; umfo wakona uqube waquba weza kunqika ku Joshuwa, isahluko xxiv., amazwi akeabe kwinxalenye ye 15 verse, kumazwi ati: Minanendlu yam siyakumkonza u Ye- hova; sayenzake into isicaka se Nkosi kulomazwi, kuzele mawetu nabelungu. Ndabona ukuba amazwi ayakwenza akwenzayo kwesisizukulwana samara- mba. Ipumile, kute kwasala amalungu azeleyo aseramenteni, u Maneli lowo wa- nikela isilalelo, batsho Abesutu, ngu- mtendeleko ke lowo.

Kweyokumnka komhla kushumayele u Revd. J. W. Thompson, ocingelwa ukuba uzakuzalisa indawo ka Mr. Carey afuduke nonyakanje, ushumayele umfo lowo kunene naye, kuko nabelungu. Kweyangokublwa kushumayele kwa u Revd. Dlepu; kwati ngentsimbi yesibozo wagaleleka kwakona u Revd. J. W. Thompson; kute emva kwexeshana wa- posa naye amazwana ; ndeva selejika ku- fupi selebizela esiguqweni. Nina nisa- ziyo esakwa Tela; ngakumbi wena Mhleli. Sizuze ngobobusuku basixenxe aba- ntu abatsha endlwini entsha.

Kute ngo Mvulo yayintlanganiso ya- manzi ashushu, iteke ibeta intsimbi kwa- sekuzele, sebenyatelana ingumlungu, Lawn, Mxosa Msutu, kuko nania Indiya, njalo-njalo. Uvulwe ngentsimbi yesi- xenxe umsebenzi nge 21 Kafir Hymn, ngu Revd. B. Dlepu. Bazitshisileke nga- manzi behlanganisa ngamapetelo azi ku- kisi. Emva ko 12 o'clock kuvulwe intla- nganiso yeziteto : i Chairman ibengu Mr. D. Mackinnon, igqwatulele ngamazwi amnandi; wazake wabiza lamanene ukuba atete: Revd. B. Dlepu, D. Mareka, Feland, T. Bennie, no S. Madelia, aciko- zileke nawo. Baye abantwana besenza eyabo into ngasemva ngengculo. Lentla- nganiso ibe yeyole kunene, engazanga ibeko enialo. Bendihlala ndingazi uku- ba abelungu bangaka kulomzi. Ke mna mawetu andazi ukuba lamadoda ndinga- wafs^^a nantonina ngomonde wawo. Ndinenkolo ukuba enjenje enkolweni yapo: ofumanisa indawo ebanzi. Mzi n| mgo umzekelo omhle, wamadoda ase Lusutu, nangoke, ukwakiwa kwendlu ngapandle kwemali. Sinixelele lendlu ibingati cost £600, kodwa ite cost £43. Uxolo Mhleli ngenteto ende. Nazo inda- ba Klintshi Jobela, nawe Ntshiyane, noko ndisancoma.

NATIVE OPINION

WEDNESDAY, AUG. 12,1885.

WOOL.

AS the wool season is again approaching, it seems to us that, in view of the present very low prices, particularly for clips in which dirty, coarse, and scabby wool is found—in fact for even good wool that is badly got up—it will not be out of place to urge upon Native owners of sheep the absolute necessity of restoring more care and attention upon the get up of their wool.

We take it that the low prices now ruling in the English Market are mainly attributable to increased production on the one hand, and to the absence of any special demand for woollen fabrics, and the want of speculation on the other. In passing we will refer to the first of these causes because, more or less, the others are dependent on it. The inferior quality of the wool now sent from the Cape is an important factor in the low market value so far as we are concerned. But we shall deal with this later on

The fact of over-production would seem to be making itself felt not only with wool, but with almost every other product both for food and clothing; and a lower range of prices has to be submitted to by the producer. While such a reaction is going on, the man or the country that sends an inferior article to the market is the party who suffers most. It is an old. and true saying that what is well bought is half sold; it is equally true that what is well produced is sure to find a market. What we are suffering from in this country is the want of system in dealing with what is produced, more notably in the case wool; and it must be patent to all thinking men that unless wool growers devote more care and attention to their work they will, by and by, wake up to the fact that sheep farming has not only ceased to be a profitable employment, but it will not even provide them with a livelihood, and the Colony's main export will not pay for producing until a better class of men take the matter up with the determination of turning to good account all the advantages nature has accorded to us in this country.

We will not refer to the recent action of the sheep farmers in the House of Assembly on the Scab Bill. That action is so utterly incomprehensible to all intelligent men that we will not waste words upon it. But we must draw attention to the prevalence of scab on sheen, and to the deterioration of wool in consequence. Every owner of sheep should work day and night until it entirely disappeared from his flocks, because this is one of the reasons why our wool is so cheap in what is generally called the Home Market.

As we have said before all wool is much cheaper than it used to be, and it has now touched the lowest point we can remember. But Cape wool is lower in proportion than that of any other country, one reason being that South America has entered into keen competition with us during the last few years. For- merley the South American wool competed with our very worst; now its general get up is better than ours, and is driving us out of some of the markets that were supplied almost exclusively with Cape wools. Our object in this article is to impress upon native sheep farmers the urgent necessity of again producing good wool, so as to regain the position it formerly held. That this can be done we are certain, because we know that a few years ago the fieecewashed wool bought from natives—some living on this side of the Kei, and some on the other— was eagerly bought up at good prices, and we are assured by a merchant who is a large exporter of wool, that of the clips sent in from the neighbourhood of Keiskama and Tsomo Rivers, he obtained the highest prices in the London market for that class of wool. Later on, the bulk of the Native fleeces was bought for the German market on account of the cleanly manner in which it was got up. This was creditable. Alas I all this demand has ceased, simply because the Natives have not exercised the necessary care in washing their sheep, and in sorting out the coarse fleeces from the fine. The wool itself—when sheep are free from scab—is just as good as ever it was. We were particularly struck with some of the sheep in the extra Colonial Territories when passing through that country a few months ago:–fine strong healthy animals, black and coarse some of them– but the bulk of them carrying good strong wool, which only wanted care in washing and sorting to secure " top " prices when brought to market. We know some of the Native wool-growers are apt to argue on the same lines as the Dutchmen do, viz. : that they are not paid for any extra trouble they may take in getting up their wool, because the trader who buys pays the same price for it all round for good and bad. But we take leave to point out that this is a fallacy. It may be true that a man bringing a small bag of really good wool to a buyer only gets the average price for it because it must be put into a bale with bad stuff; but if a bale, or even several bags of clean wool of even quality be submitted, we should be surprised if the highest price is not always given ; and if the Natives of a district or location combine and determine to give more attention to the get up of their wool, that wool would soon become known in the market, and would realize, at least, a penny per pound more than the ordinary clips pre- pared in a slovenly manner. It might take a season or two to do this, but we contend it must be done if the Natives want to get all that can be got for the produce of their flocks.

Our advice to all is to try this method. Let the sheep be carefully washed. This work should not be left to boys and hangers-on, but the native farmer must look after it himself. After they are washed do not put them back into the dirty kraal if you can possibly avoid it, but let them run all night and shear them the second day after washing, taking care that all coarse and scabby fleeces are put in a bag separately, and we are quite sure the extra price you will obtain for the wool will more than recompense for the extra care and attention bestowed on the get-up of your clips. Of course, it cannot be expected that our advice will be unanimously followed but we hope many will adopt our suggestions this season, and if they are once taken up the results will be so satisfactory that many will be induced to adopt such a system. Should those who take this course find, after they have done all that can be done, and have been successful in preparing their wool in a praiseworthy manner, that the trader to whom they have usually sold their clips is not giving them any encouragement by paying more than for the ordinary parcels, we can assure them that justice will be done them at the King William's Town Produce Market ; Mr. HOWARD and Mr. TREMEER will sell it for them at the small commission usually charged, and we feel satisfied they will not be disappointed at : the result. We do not think anything of this kind will be necessary, however. The trader knows how much depends upon lais bringing good wools to market and, we believe, he will be only too glad to see a marked improvement in the , clips and to pay the outside value for them. Our opinion is that ordinary fieecewashed wool with bits of | scabby, dirty, coarse fleeces mixed I up with it—such as we saw a lot of last season—will not be worth more than from 5d. to 6d. in the Territories this season; whereas well- grown, clean, fine wool will certainly be worth 7d—*only it must be clean and free from Scab.* W e are all very poor just now, and it behcves everyone to make the best of what he has. We trust the native sheep farmers will take our advice, and thus secure to themselves a profit on their industry, and at the same time very naturally benefit the country in which they live.

Very much more could be written on this subject, but this article is long enough. At some future time we hope to refer to the advantage of improving the breed of sheep and other matters of interest to the Native Farmer.

Editorial Notes.

SAYS the *Border News* (Aliwal North) " The Government are about to effect *t* change in the organization of the Cape Police, by substituting Europeans fOi natives. Some twenty natives in this district have already received notice tc quit," and, of course, these twenty Natives will be deprived of the means ol earning their livelihood. Why? We pause for a raply.

THE action of Government seems to us to be on a par with feeding a hungry dog on its tail. We fear it will be more difficult to detect crime among the Natives with European policemen only. Our own belief is that Native policemen have done, and are doing much good in this country, and they deserve a better recognition of their services.

WHILE Government has been deliberating on getting rid of all Native policemen, we have been turning over in our minds the wisdom of suggesting a scheme whereby Government might form a Native regiment of policemen with Native officers under an efficient white Colonel, to patrol the frontier districts. Such a force would vie with the Cape Police and other forces made up of Europeans in the detection of crime, and would be a healthy stimulus to the other force, while in fitness for the work in hand, it would be difficult to surpass it, and would be maintained cheaply.

WITH reference to the same subject the Port Elizabeth *Telegraph* says:—"The Kafir newspaper, *Tmvo,* has an article.on the subject of the Government weeding natives out of the rural police force. As might be reasonably expected, the *Imvo* argues that a policy of this kind is calculated to frustrate the very object the Government has in view—the suppression of stock thefts. The editor maintains that white men cannot become well posted in the ruses and wiles of native thieves. Our contemporary pays a very left-handed compliment to his countrymen in the phrase, ' to put down crime in any class you must utilise members of the same class.' If this is not a paraphrase of the English proverb ' set a thief to catch a thief,' there is no meaning in language. At all events the *Imvo* is to be commended for candour, and we fear there is too much truth in its observation." Henry Kingsley has said " A keeper is a poacher turned outside in, while a poacher is but a keeper turned inside out." So that our contemporary's " set a thief to catch a thief" has its counterpart even in the conservative occupation of game preserving in old England.

WE are very pleased to see that our able friend the *East London Dispatch* thinks with us on the utility of Natives as Policemen. It says :—*" Native Opinion* holds that a serious mistake is being made in the weeding of Natives out of the Cape Police. It fears that ' white men cannot be well posted in the ups and downs of the thieving class of Natives.' We should certainly like to hear if there is any good ground of complaint against the Native Police. On the face of things they ought to be the best detectives. If they are not loyal to the law, that is another matter." As concerns loyalty to the law, we may assure our contemporary that it would be difficult to prove their want of it.

THE *Cape Argus* is rather unfair, we think, to the Aborigines Protection Society, a body for the existence of which we cannot thank Providence too much. And we may acknowledge here that for their existence in these sublunary regions the gratitude of the Natives is, to a great extent, due to Mr. Saul Solomon, the *Cape Argus,* and the Aborigines Protection Society. Says our respected con- temporary: "It is not a little significant that the period during which there has been a greater feeling of fairness towards Natives than there ever was before, has been just since the cessation of any active interference by the Aborigines Protection Society in the affairs of the colony. We confess that this may seem an odd admission when certain traditions of this journal are taken into account; but there, is the fact, and we cannot ignore it." For our part we have been hugging the impression that what led to the cessation ol the so-called interference of the A.P.S. has been the disappearance of the causes that made it impossible to avoid that interference.

WE observe from the English papers that our Indian friend, Mr. Lalmohun Ghose, is to stand for Deptford at the forthcoming election instead of Greenwich, as was previously arranged. Grand open air mass meetings were held at Deptford in the end of June, which were addressed, among others, by Mr. Ghose and Air. George Osborne Morgan, M.P., a member of Mr. Gladstone's last administration. About the same time lie opened a Liberal Club and made an interesting speech in reply to the toast of the "House of Commons, coupling the name of Mr. Gladstone and that of Mr. Ghose," proposed by Mr. Morgan. In politics Mr. Ghose is a Radical of the most pronounced type.

THE energetic Principal of St. Matthew's Institution, the Rev. C. Taberer, has gone to England with the object of collecting funds for the work of that useful Institution. The Rev. A. W. Brereton is acting in his absence. At Port Elizabeth he delivered an interesting lecture based upon his 23 years' experience of mission work in South Africa, and made a powerful appeal on behalf oft missions. He showed that, notwithstanding diffi- culties, he had managed, since he took over the mission from Canon Greenstock in 1870, to build a parsonrge, a church, schools and workshops. In the Institution there are 72 boarders, 36 apprentices, 20 girls, 6 teachers, 4 of whom are Europeans and 2 Natives. The Industrial Department was succeeding well. It had since 1875 realised £4,000. The buildings had cost £8,000; £1,680 had been collected; £2,000 had been got from sale of articles in the Industrial Department and £2,000 remained as debt. We are sure many will wish Mr. Taberer God speed in his trip. At the lecture the chair was occupied by Mr. L. L. Mitchell. Standard Bank Manager at the South African Liverpool, and his remarks in introducing Mr. Taberer

show that colonists are beginning to see that missionaries are not the only people interested in the civilisation of the Natives, but that the prosperity of the country is bound up in their work.

AT another stage the Parliament threw out the Land Bill which contained the proviso that Traders should have titles to ten acres in Native Locations. Of course we rejoice at this, and hope the matter may never be mooted again, j There can, nevertheless, be no objection to give titles to this class of the community when inhabitants in Locations are being granted individual titles to their holdings; but we object to the shadowy principle of robbing Paul to pay Peter that underlies this movement.

NATIVE GIRLS' SCHOOL.

EXAMINER'S REPORT OF THE GIRLS' TRAINING SCHOOL, LESSKYTON.

I had the honour to examine the Lessey- ton Native Girls' Training Instituti >n at the half year, ending June 24, 1885. This seminary is under the charge of the Rev George Chapman, as Governor and Chaplain, and Miss Simpson, Lady Principal.

The training in domesfic duties is in the hands of Mrs. Chapman ; Mrs. Cook also renders valuable assistance and i':s'ruction in the several branches of fancy and needle work.

I found the school to consist <.f seventeen girls, two of whom are European, the rest Native. It is graduated in three divisions. The First Division took Reading, Ro^al Reader No. 4 and 5, and Dictation, Grammar, Parts of Speech and Parsing of a simple Sentence, Geography, Definitions and Map of England and Asia, and Arithmetic to end of Compound Proportion. Division II—Royal Render No. 4, and the same work as Division I., except Arithmetic, was to end of Practice, with two pupils advanced to Proportion.

Divison HI—Consisting of two girls who had not long been resident, took Royal Reader No. 3, Dictation, Spelling, and Arithmetic to the end of simple rules, and easy questions in Grammar and Geography.

The reading of the whole school, was clear, distinct, and satisfactory. Of course a marked Kafir pronunciation was noticeable. I was specially pleased to find, that all questions as to the meaning of English words were correctly answered, thus, proving that the reading was not a mere parrot like pronunciation of vocables. Spelling and dictation were excellently well done. Writing remarkably distinct, all letters well and carefully formed. There were but few errors in the exercises, and these mostly arising from a strange voice dictating.

The whole school took grammar. A sentence was constructed by the pupils, shewing a ready acquaintance with the various parts of speech, and then it was co, rectly parsed, and definitions given.

Geography was well done, there was a thorough acquaintance with the definitions, and a most intimate knowledge of the map of England displayed, together with the products, manufactures and nSinerals of various districts and towns.

The arithmetic gave me special sa: isfac- tion. The pupils have evidently been well and most carefully grounded ; there were naturally degrees in celerity of working, but all the sums set to the various divisions were correctly done. Some of the pupils worked with wonderful quickness, correctness, and neatness.

The needle and fancy work showed great taste and finish, and was to me matter of surprise that in so short a time so much could be accomplished.

In conclusion, I was more than satisfied with the progress and attainments of the pupils. The course of Instruction is sufficiently wide for all practical purposes, while the pupils are most carefully and conscientiously grounded in the various branches taught. It were easy perhaps to take up some branches of knowledge more showy and less useful, but all friends of Native education, especially those who realise that the very essence of wise teaching consists in the elements being thoroughly and con. cientiously taught will rejoice at the good and solid foundation work which Miss Simpson and her pupils have accomplished. I congratulate the Queen's Town district on possessing such a school, and would urge upon our Native friends to do all in their power to assist and develope an institution where their children may be so carefully and wisely taught.

JOHN E. PARSONSON, M.C.P.,
Head Master
Queen's Town Wesleyan Grammar School. July 21, 1885.

HEALD TOWN INSTITUTION.

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RESULT OF GOVERNMENT INSPECTION, 1885.

This Native institution has for many years past done, but quietly, very good and solid work. Considering how, in public examinations, it has held its own, and sometimes more that its own, when pitted with other Native institutions, we think the modesty of its managers has militated against its popularity in the estimation of the general public. It is gratifying to find that its work continues sound, as the subjoined table shows. The Institution proper numbers fifty-five pupils who faced Mr. Howe-Ely's examination with results that cap those of any other school of the kind in South Africa. We heartily compliment Mr. Lightfoat' the head-master, and his lieutenants on the brilliant success of their pupils.

	I	S	Standard IV		
Mr. J.Lightfoot's class	—	1	—	—	21
Rev. G. Kakaza's class	—	5	—	3	g
Mr. A. Mali's class I	4	8	14		
Total	4	14	17		29

NGASE Tinara kubikwa ukububa kuka Mr. Jos. Reid owayeke elilungu lesositili e Pala* mente.

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 e Beaconsfield.

KUYAZISWA ukuba u Mr. J. G. KOBANI nmiselwe endaweni yoknba Ligosa le *Mvo Zabantsundu* e Beaconsfield kwele Dayimani endaweni ka Mr, JONAS MSIKINYA, obeke elilo ngapambili.

J. TENGO-JABAVU.

Imvo, King William's Town, 1st August, 1885.

Imfundo Yentombi.

KUYAZISWA ukuba ISIKOLO SENTOMBI sase Mgwali, lo ongaponoshono kwe Nciba sivuliwe linenekazi elisongame- leyo u Miss MCRITCHIE. Abafuma ukuva ngenqubo yaso bangabalela kuye Etngwali, Dohne.

31st July, 1885.

W. F. S. BOOTY.

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

R. W. ROSE-INKES,

Umteteleli-Ematyaleni, Unqinisi,

WE MVUMEL ANO,

Umanani Weziqiniselo LONKE UNYAMEKO uyalunikele ekute- teni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofune umhlaba uno- kufunelwa, ofuna kujikwe igama lesiqini- selo somblaba unokwenzelwa. Lemise" benzi uyifeza kwesi siqingata nakwezimelene naso.

I BRAND!

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

E-QONCE

ANDREW GONTSHI,

Umteteleli ematyaleni,

TRANSKEI

I- Ofisi—e-NGQAMAKWE.

ISAZISO.

[INCWADI E COLWE ENDLELENL]

Tyinira, May 1st, 1885. Bitandwa John—

Undicela ukuba ndiku tumela indaba. UM Andinazo, ngako mandiku xelele ukuba ngoku sinenye i venkile apa. Inyanga zintatu ivuliwe. Ingubo zitshipu ine- [1] ntwana-ntwana ezisandu' nkufika. Uzeke ufike uze ku nditengela enye. Umnini weve- nkile unika amanani alungileyo ngezikumba noboya nempondo zenkomo.

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

P. H. POTTOR.
Owako otandikayo
IDA.

ISAZISO.

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

BONISANI.

Amahashe Alahlekileyo

KULAHLEKE e.Mgqwakwebe ngolwesi.

Tatu (24th June) amahashe amatatu.

Inkabi emfusa etshiswe igama elingn M enyongeni. Ubudala balo bukwiminyaka emihlanu. Uboya bude hyakuba nesilonda gokunzinyatela esihlahleni sangapambili. Ondilandisileyo ndomruma. Nenkabi egwa- ngqa.

Imazi emfusakazi engenabala ; enokukutu- lwa yintambo emva kwendlebe ngenxa zo- bini nasebusweni ikwanjalo kukoukukutu- TJtshiswe eptanyeni ngecala langase Shlo igama elingati ngu (F). Ubudala J in viminyaka esixenxe. Yimaz'e-de. baloyimnj j. TENGO-JABAVU.

[mvo Office, King William's Town, 29th June, 1885.

Ololiwe bakwa Rulumeni.—Belase Maxoseni.

Ukuvulwa kololiwe e Alvani.

KUYAZISWA ukuba uloliwe uyakuvulwa e Alvani uknze atwale yonke into ngolwesi.

Tatu, 19 Iwale nyanga.

Ofuna ukuva ngamaxesha ezihamba ngawo i Treni makangele kwipepa elicazulula ezonto.

4C. B. ELLIOTT, Umpati Omkulu.

Kwi Oflsi Zompatiswa Omkulu, Cape Town, 3rd August, 1885.

Ololiwe Bakwa Rulumeni.—Belase Maxoseni.

Ukuvulwa e Alvani, ngo Aug. 19, 1885.

NGOKUPATELELE KWIMIGCOBO eyakubako e ALVANI ngalomhla wokuvulwa kololiwe, kuyakunikelwa ITIKITI EZIMAXABISO ahlisiweyo. Ofuna ukuva nge-micimbi yolohlobo kwana maxesha ayakuhamba ngawo uloliwe makakangele kumapepa ancanyatiselweyo.

T. R. PRICE, Umpatiswa.

I I-Oflsi, e Monti, August, 1885.

Isonka ! Isonka!

Mr. McGREGOR,

Nase Waterfall, kwa ADAM KOK,

KOKSTAD,

WAZ ISA umzi ukuba Unento enintshi Yombona, Nama-zimba, ayitengisayo ngamaxabiso alingeneyo.

Abantsundu abafuna ukutenga bangakufumana ukudla kutule tizolo kwisitola sika Mr. MCKAY, e Tshungwana (Mount Frere).

Wanana Inkomo Ngokudla-

POS' ISO APA BO!

E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,

No. 22, SMITH STREET,

E - Q O NCE

Uhlala enento eninzi yezitofu ezifanelekileyo neziluhlaza apa bo.

Ingubo zonitshato zenziwa ngokokufuna konmtu kwist-tuba se yure'ezilishunii»

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

IZISULU! IZISULU !

J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

T. E-QONCE.

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

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

C MUSGROVE,

OTENGISA IMPAHLA ETSHIPU YENDLU,

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

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

Unokubatengela abantu abakude impahla abayifunayo kwimisito eti ibeko e Qonce xa bete banqopisana naye.

KWAPASCOE

Kufike lempahla intsha.

IPRINTI ezikanyayo, nezidaki, nezimfusa eziqala kwi 3d. iyadi.

IKELEKO, nelinzi, nezomatrasi, ziqala kwi 3d. iyadi. IKELEKO, ezingacacileyo ukuba mhlope 1/ iyadi ezi- ntlanu. Ikwilti.

IQIYA ezase France zona, Izikafu zamagxa eziqala] kwi 9d. sisinye.

IZIGUBUNGELO zomtshato nentyantyambo zomtshato. Isilika ezimhlope nezinamabala (zitshipu kakubi).

ALPACA EZICACILEYO NEZIFON YIWEYO (zilu-ngeleabapahliemitshatweni). Nengubo ezitengiswa ngeyadi nesezenziwe zokushata.

INGUBO ZOMTSHATO ESEZENZIWE, uyatungelwa otandayo ngexesha elifutshane.

eyona ndlu kulungiselelwa kuyo abatenga ezomtshato. " Abatengeli banokuteta Isixosa." zetu ziyalala, zifuna ukuvuswa.

Amagama ka PASCOE ngokumadoda kwa SIGINGQI. • Ngokwabafazi kwa SILINDI.

Elokumteketisa kwa FOLOKOCO.

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,

Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO, *Nokudla, njalo njalo.*

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

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

Amaxabiso apezulu anikwayo ngamaxa namaxa nge- nto esukuba itengiswa anikd$ra apa.

JOHN J. IRVINE & CO.

Umboniso wase South Africa

BONISO 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.

Umhleli we *Mvo Zabantsundu* unikwe igunya lokuba abacacisele ngapezulu bonke abanomnqweno wokuya kubonisa imisebenzi yabo. Ngomyalelo we komiti, FRED LEVICK, Unobala. I-Ofisi, 5, Lombard Street, Port Elizabeth.

H. KELLY,

Umteteleli ematyaleni, nomgqibi wemicimbi yemihlaba neminye efezwa ngamagqweta.

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

Apo i.ofisi yake ikona kukwi Maclean Chambers (ngase TownHall) e-Qonce. Make- nimlinge mpindini entsundu.

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