IMVO ZABANTSUNDU.

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION)

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, AUGUST 26, 1885 [No. 43.

Iveki.

U-VERY Rev. F. H. Williams, D.D., umfundisisi walotyalike inkulu imi esazulwini so strata e Rini ububе ngomso wo Mgqibelo, 22 August.

NGEVEKI engapaya siva ukuba kune imvula enkulu e-Ngqushwa. Yaba sipango.

U-REV. PROFESSOR POSTMA, M.A., wase Bekesdorp ukululwe ekuvalalweni kuba ebenengqakaqa. Ipelile kweso sitili okwangoku.

KUKO inteto yokuba intlanganiso yabafundisi abantsundu besitili sase Rini iyakubase Heald Town ngenyanga engu November.

IPEPA lase Dayimani livakalisa ukuba iqela lamanxila antsundu life zingqele kwelo ngoku beke kwabanda.

Amagosa e "Mvo" mawazitumele inkozwana aselezibutile, azikaulezele angekazibuti kwangoku.

U-MR. SCHERMBRUCKER, Umpatiswa Misebenzi yakwa Rulumeni, uyakuka alike e-Qonce ngeziveki zizayo. No-Mr. Sprigg ulindelwe e-Monti.

IMPI entsundu esebenza kwi klem zo De Beer e-Dayiman iwukalele umsebenzi. Imbangi ayikavakali.

NGOLWESI-TATU Iweveki epelileyo kulwe e-Mzimkulu izizwe ezibini za-Mabaca. Kufe isitandatu samadoda. Isizekabani asika- vakali.

KUVAKALA ukuba u-Mahdi ongu Khalifa Abdalla, obetabate isikundla salo ubesi liwa na Mangesi e-Jeputa ufe ngesipitipiti ebesiko e-Khartoum.

U-MR. GRIER unocanda wakwa Rulumeni selefikile e-Monti ukuza kulungiselela ukuqalwa kwalendlela izakusuka e-Cawa idlule e-Monti iyekuma ngokungena kwe Nciba elwandle.

NGU General New degate ekutiwa uzakutabata indawo ka General the Hon. Sir Leicester Smyth yokupata Imikosi yenkosazana kweli.

Abanezikweliti kwi-"Mvo" mabazihlaule kwangoku ukuze kupele inkatazo namaxhala. Abonganyelwe nga Magosa kuvulelekile ukuba bahlaule kuwo, xa batandayo bayitumele ngokwabo apa e Qonce. Imali itunyelwa ngamapepa ase Post Ofisi.

INDABA ezimbi ezivela e-Congo zezokuba izidla-bantu zelo zibosile abamhlope zabadla.

INGQAKAQA embi kunene kuvakala ukuba ivelile e-Qumbu ku-Mampondomse. Seihle abantu abamashumi mabini anamnye sekufe isixenxe. Kutiwa bako nabanye abafayo.

AMANENE abefudula ese Natal ase London ngoku abenentlanganiso nepakati le nkosazana ngo 28 July ngendawo yokuba elakwa-Zulu lipatwe yi nkosazana.

AMANGESI acela Ukumkani wase Abysi- nia ukuba aye kukulula ababo abase Kassala kwelase Jeputa.

U-MR. ROBERT FARQUHARSON omnye wamadoda a-Bepete Ibanki yase Munster kwela-Mangesi evalwe ngekupela kwemali uzimele. Kufumaneka imali elahlekileyo iku £70,000.

IMVO ZABANTSUNDU

NGOLWESI-TATU, AUG. 26, 1885

UBOYA.

IXESHA loboya selibuya likufupi. Esiti ke sakukangela kumanani apantsi ayakufunyanwa ngoboya ngakumbi uboya apa obungcolileyo, oburabaxa, obunokwekwe, sifumane ukuba kuyimfanelo yetu ukuba siqononondise kubafuyi bakowetu imfuneko yokuba babulungiselele ngendlela efanelekileyo uboya babo.

Umkumbulo wetu ngowokuba lamaxabiso apantsi akoyo ngoku kwela-Mangesi abangwa buninzi bengubo esezenziwe ngenye indlela, nakusweleka mhlaimbi kwentengo yengubo zoboya. kwanomoya wokurweba. Soka sipose linye ngeyokuqala indawo esiyikankanyileyo, kuba ezinye zipumle pezu kwayo. Kukuhlelelek i koboya obuvela kweli oku kubange ukuba amaxabiso ehle kwela-Mangesi. Lenyaniso soka siyiqwalasele ngezantsi.

Yona into yokuba ininzi impahla eseyenziwe ngoboya imi-poqo namayelana nezinye izinto ezingebubo uboya, ezinjengengubo nokudla; umenzi mpahla ke ubonakala esaneliswa ngamaxabiso apantsi embuyiselo. Kunjenjenjeke ubani, mhlaimbi ilizwe elitengisa ngento ehlelelekileyo aliso kubamba nesisila sehobe. Liqalo elidala elinyanisekileyo lase mlungwini ukuba into etengwe kakuhle itengiswa kakuhle; kukwanyanisekile ukuba into elungiswe ngobugcisa kuqinisekile ukuba iyakutengwa. Into ebange ukuba elilizwe libonakale njenge sidodo xa litelekiswe namanye kukuba into eveliswa lilo ayilungiswa kakuhle, ukunga lungiswa koboya kona kude kwapuhla; iyinto eselibonakele kuwo onke amadoda acingayo le yokuba ukuba abantu belilizwe abafuye igusha ababulungisi uboya bayakuqabuka exesheni kungasenaxabiso lini ukufuya igusha kungasayi kubanga ukuba bafumane nempilo le ngako; neyonanto itunyelwa leli lizwe kwamanye iyakutshabalala de kuvuke amadoda ayakubusebenza ngenyameko uboya.

Asisakuteta kuyapi ngesenzo sabafuyi begusha e-Palamente sokucasa umteto wokunyanzela ukuba ubani azihlambe igusha zake zingabina lukwekwe. Elobakala aliqiqeki naku-Mangesi, akusakusiza Into ukuba silahle amazwi ngalo. Sifanele kodwa ukuba salate kwinto yokuba ukwekwe luko kakulu ezigusheni, uboya ke buya busonakala ngakumbi. Into eyakukulula kukuba wonke umfuyi wegusha asebenze imini nobusuku lude lupele kanye, kuba yiyo lento kanye ebanga ukuba uboya belilizwe bunga fumani amaxabiso anobom kwimisito yase England.

Besesitshilo kwasentloko ukuba yonke yona into ebuboya yehlile emaxabisweni—yehle ngohlobo engazanga ihle ngalo ngenx' engapambili. Obelilizwe bona budlulisele kubo bonke. Mbangi yoko ngenye indlela kukuba kuvele uboya bese Mazantsi e-Amelika obungxamele ukubugxota kanye obeli kwimisito obebutengwa kuyo, ngokusuka bucokiswe. Ngalenteto singa singanyhanyhatela ezingqondweni zabafuyi begusha bebala letu into yokuba—babuye babulungise uboya ukuze bufumane indawo yako yangapambili. Oku kunokwenzeka, sinyanisile, kuba sisazi ukuba uboya obuhlanjiweyo obebutengiswa ngabantsundu ngeminyaka edlulileyo beli lase Maxoseni nakwela Mamfengu bebunqwenelwa kunene butengwa ngamaxabiso atyalileyo. Omnye umtengi woboya kulomzi uti uboya abebutenga kwabantsundu ngezomini bebufumana amanani amakulu kwi marke yapesheya kolwandle—engasateti ngobakwa Qoboqobo nobase Tsomo. Uti uboya begusha zabamnyama bude exesheni batengelwa ukuze butunyelwe kwimisito yela Majermeni ngenxa yokucokiseka kwako. Lento yayifaneleke kanye. Yeha, konke oku akuseko kuba amawetu engahambanga ngalomgaqo ngoku buhlamba nokubuhlela obutambileyo kobungqangqasholo. Bona uboya xa igusha zingenalo ukwekwe buse bobuya budala. Ngoku beke sahambela kwelipezulu sazibuka kakulu igusha zamawetu : into ezintle, zimnyama zirabaxa ezinye—kodwa ubuninzi bunoboya obuhle obomeleleyo obufuna inkatalo kodwa xa buhlanjwayo ukuze bufumane awona maxabiso andeleleyo. Bambi abafuyi ungafika bexela Amabulu ukuteta, besiti : —akukonto bahlauleka yiyo namhla basukuba betabate inkatalo yokubucokisa uboya, kuba ivenkile ezibutenga kubo zibanika ixabiso elilinganayo ngobubi nobuhle. Singa singalata indawo yokuba kuko imposiso kulenteto. Kungaba yinyaniso mhlaimbi ukuba umntu otengisa ngesiqunyana soboya obuhle kanye ufumana ixabiso elingagqitileyo, kuba oboboyana bumele ukufakwa evolsakeni kunye nobunye obukwa buncinane obungebuhle bube ke ngoko buyaduka, kodwa ibhali, mhlaimbi onomgcana abaliqela boboya obuhle betengiswa ingaba ngummangaliso ukuba abafumani ixabiso elinobom; abangati ke abantu besitili esitile behlangcne bazwinye ngendawo yokuba babucokise uboya balo mandla wabo, zibehle zibonakale iziqamo zokulanga koko. Eli lixesha lokuba nabani azamele ukufumana ipeni yokugqibela ngento yake.
Make amawetu azame eliqinga. Mazihlanjwe ngenyameko igusha. Umninizo abeko xa zihlanjwayo angawuyekeli lomsebenzi kumakwenkwe nemidungela. Zihlanjiwe mazingangeniswa ebuhlanti lomhla, mazilale 'pandle zicetywe ke ngosuku olulandelayo. Uboya oburabaxa nobunokwekwe mabufakwe kwingxowa eyodwa, bungadityaniswa nobuhle obutambileyo. Kwenziwe oku siqinisekile ukuba ixabiso loka liti tyi. Make avumelane amadoda esitili esitile azibopelele ngelokuba akasakutya akasakusela ade abe oku akufezile. Ukuba awafumani xabiso kwivenkile zangapandle, mawaze abutumele kwi Marke yoboya nezikumba apa e-Qonce, botengiselwa ngo Mr. JOSIAS HOWARD no Mr. TREMEER ngemfanelo. Inene, abasokuzohlwaya kuba bekwenzile oko. Kanti ke noko sisati ivenkile zingabanika amaxabiso nangapandle, kuba zisazi ukuba kulilungelo lazo ukuba zitengise ngoboya obuhlambululekileyo. Uboya obubi ngelixesha lokuceba lizayo abusokufumana nto ngapaya kwe 3d. ne 4d. nge ponti. Sonke sihlwempuzekile nonyaka, kodwa ngamnye makenze imigudu yokufumana idobilityi yokugqibela ngento yake. Siyatemba ukuba elicebo liyakwamkelwa zizinonopu zakowetu ukuze zifumane imbuyiselo ngemizamo yazo neli lizwe lilungelwe. Ngelinye ixesha soka senze mabini matatu ngendlela yokufuya intlobo zegusha ezinganoncedo kumawetu.

Ezababaleli.

INGCATAWULA YE-TI. Engcobo, 7 August, 1885.

NKOSI YAM.—Ndifakele lemigcana elu- hlwini Iweminye yamanene. Kulusizi ukuva ngempato ka Mr. S. awayifumana kwa Ndlovukazi. Samvela kunene. Kuko ndawo ingaqondakaliyo, ukuba iyinene lenteto yake, yokuba ati, ngalo- mhla awubalulayo, yana imvula, nditsho noko indawo le ingaguquli isenzo, ukuba sake senzeka kuye. Ngamanye amaxesha lukolisa ukuti ababantu bano calucalu ngezizinto kanti ngamatshawe angenandawo angasoze akatazwe ndwendwe, imizi yawo ngumoya. Siyagxotwa nati emizini nakwizikolo ezikulu ezingange- sase Lesseyton umbali mapepeni endaba, ngokwazi ukuba ezizinto azinakuba zingabiko. Kwa Ndlovukazi ungagxotwa kulendlu wamkelwe kule, nakulo Mr. S. no Mr. Motaung. Bokuti bugqalwe ka- kulu ubunyaniso benteto enjengale "Inteto ayinjengakwenza."

UMGCINA.

ISIMEMO.

MHLELI,-Ndiyakucela ukuba undi- fakele kwelopepa lakowetu. Undixolele ngenxa yokuba ndigudle wena.

Ndiyacela kumanene namanenekazi alamkelayo elipepa lakowetu kuba na- mhlanje sesinganeno kancinane ekubeni sigqibe unyaka kwelipepa lingumteteleli nomvusi womzi ontsundu. Nditi amanene namanenekazi makandilekele kwesisicelo ndisicelayo ku Mhleli sokuti makati *cwi* umgcana kwelipepa lakowetu, wabantu abalamkelayo elipepa kube kanye ekupe- leni komnyaka. Ndinimemela indawo enjalo ke bamkeli belipepa. Ndincediseni ukuze esisicelo siqine nomhleli angabi nandawo yakusipepa, ngokuba ngokuse- nza kwake eyakuba ukutaza ngakumbi nangakumbi.

Yelekani ke mzi ontsundu. Ndingowenu wonapakade, M. KINASS. Mount Ayliff.

METSHO NGOKUQALEKISA ! Zanyokwe, 14th August, 1885.

NKOSI YAM ETANDEKAYO MR. MHLELI WE "Mvo."—Ndinyamezele ngokufu- manela ibala kwelo pepa lako lidumileyo lemigcana yam imbalwa. Ndifuna uku- posa izwana libe linye, namabini, malu- nga nenteto eselinexesha ibonakala kwi

Sigidimi *Samaxosa,* exubusha *Imvo* ; nga- kumbi, ipumelene no Mhleli (Editor) wazo. Andazi ukuba umhlambi lendawo uyiva njanina wona. Indawo yokuqala emandingene kuyo, ligama lelipepa kuliwa nomhleli walo ngu *Sigidimi.* Igama lalo *Zimvo Zabantsundu, oko kukuti, ubani* wonke ontsundu unalo ilungelo lokuba ati into ayicingayo ezimveni zake ayityile iviwe ngumzi ontsundu nomhlope nonjani. Akukatalekile nokuba imvo ka- banina injanina ngam, uvumelekile ukuba ayise ku Mhleli wemvo oyakuyi- faka epepeni elenzelwe kanye kona oko. Umntu owafunwayo ke ukuba enze lomsebenzi ngumntu ontsundu owaza- nayo nemvo zomzi ontsundu. Igama lake ngu John Jabavu, owazimisela ukuba uyakunyaniseka amaxa onke ekuwuqubeni kwake lomsebenzi; waye elindeleke kuye wonke ubani, ukuba, anyaniseke ukuzifaka epepeni zonke incwadi ezitunyelwa kuye ngababalelani be *Mvo.* Angati ukuba akakufezi oko limiselwe kona elipepa, kungabiko bunyaniso budlulisele nganto kobo Mfarasi;

naye abonakale njengexoki kuti tina mz'untsundu,

Indawo yesibini asikuko nokuba ndimangalisiwe kukuva namhla u *Sigidimi* ekalaza ngenteto ezisiwa ngababaleli be *Mvo* epepeni. Fan'ukuba uzilibele ngo- kumangalisayo inteto zi *Sigidimi* ezisusela kwi 1870, kwada kwakwi 1884; nakuba ndingasayikubalula nteto kabani engati imxhele u *Sigidimi* ukuze aqonde ukuba lisiko lo Mhleli wonke ukuyifaka epepeni yonke inteto yencwadi yombaleleni we pepa elo ngalinye nokuba ibusi nokuba irara akukataleki, nokuba iyakutika ixuxu- zele ematunjini alowo isingiswa kuye ngulowo ungumbali wayo.

Bendiyakuke ndimkumbuze ibenye nambini u Mr. Editor *Isigidimi* kwinteto ezihlazekileyo kanye nezifipalisa ingqondo kuye olangazelela no " Tandazela uxolo Iwe Jerusalem" nempumelelo yomzi ontsundu. Andinakukwenza ke oko kuba umoya wam asingowokusixoxa esisikuni, ngowokusigalela amanzi ukuba sicime lupele oluqumbi nezintlantsi oka Jabavu zimququmbelayo. Kuba sendibona ukuba the old lady *{Sigidimi)* is pretty warm. Wonke ote ukuteta akati "Unyanisile *Sigidimi,"* angaba uyakucanabeka kwelobandezi lezintla- ntsi agqatseke kuzo ke oka Jabavu.

Ndibe ndiba mna inteto efakwa epepeni ngalinye yaye ipendula enye inteto kukubateti bengxoxo ukupicota ubunyaniso nobuxoki benteto leyo kabani kude kweyisane inyaniso zodwa ingebubo nobuciko bamazwi neziqalekiso zababa- lelani. Ndiba mna kufuneka indoda leyo ukuba izimise zilandelelane ziroze zidwele iziganeko eyigiba ngazo inteto ka Mr. Sibani, ukuze naye enjekwanjalo ukuzipendulela u Mr. Sibani lowo. Angagaleli amalahle eziqakekiso neziso- ngelo nokuba sekunjanina, ngokungati kuko bunyaniso ahlonele ukuba hleze bavele xa ate wahlala emgaqweni wenene raca ezingabiyelwe zakuselwa ngumsindo njengokuba kunjalo kwi *Sigidimi.*

Indawo yesitatu ndiba u-Sigidimi wa- gcoba wagqakada mhla wemka u Mr. Jabavu e Lovedale wada wati uvuyela ukuba namhla umenzi we-Mpawaua (***) *e-Sigidimini* emkile kuba bezingafuneki nganto. Okwenene ke azabonakala " I- mpawana " *e-Sigidimini;* kanti sisalahla amagxulusha, ukuze ziti zivela namhla zibe zitiwe gqubutu ngesigubungelo njengomtshakazi sokuba zinga Mabal'e- ngwe, endaweni yokuti uxolo mfo ka Jabavu saqala sapololoza ngokucukuceza umsebenzi wako kanti sibuye sabona ukuba asinakupumelela nati ngapandle kwawo. Kulungile ukusivuma isiposo ngapezu kokusigquma ngenye inyembe yesiposo.

Indawo yesine ndingati inteto ebonakele e-Mabaleni engwe kwi-Sigi- *dimi* salenyanga ihlazeke kangangokuba akangeze wakolwa umntu kwakuba kusitiwa eziziqalekiso zipuma kumfo ka Gqoba noka Bokwe abongamele amabala engwe. Abebefanele ukungamlandeli oka Jabavu maxa alahlekayo ngalo- ndawo bati upambukile ebuntwini ngayo. Lamazwi anamhla apambuke ngapezu kwesenzo sika Mr. Editor *Imvo.* Oko umhlaba ubusamiwe ngama Xosa inteto eqalekisayo njengale yanamhlanje ibihlanganiselwa umzi ibuzwe ipandwe isizekabani sayo.

Nanamhla, nakuba umhlaba lo ungasa petwe ngama Xosa, upetwe ngu Yesu, siva esiti kwayena " Maningaqalekisi kodwa nitamsanqelise " nakulowo uzilu- ngiselele ubumpi nawe. Abuye ati kwayena " Nibe niyivile inteto eyasingi- swa kumanyange eti osukuba esiti kokayise nkewundini umelwe lityala."

Inteto enje ngale ingade ipume ku Mr. Gqoba na? Andimbali kakulu noko lo ka Bokwe kuba ngumntwana, akasazi isitete sama Xosa sokuvela kwawo kuba ukulele e-Lovedale. Nditi kona oka Jabavu onile angade aqalekiswe ngolu- hlobona? Nakona ngumntu okumbule- lekileyo njengo Mr. Gqoba? Uyazi u Mr. Gqoba ukuba tina ma-Xosa *kuko* amazwi angefumane atetwe ngumntu opilileyo komnye. Anjengokuti " Ngakuti qa—ngahlelana kuti kuti. Azi unantsilo angaze abonwe yinina abone selebekise amanqundwana pezulu." Mayipele inteto enje ngale; imbi!!

Yanga I Nkosi ingaku Mangala ikugcine mfo *ka* Jabavu; upumelele kulomsebenzi, kanjako unyaniseke ngokuzandlala imvo zomzi ontsundu. Ndixolele ukuba nditabate indawo ebanzi epepeni lako elinqa- be kunene. Mauze ungahatahati ngenxa yezingxobotshane. Elopepa wongamele Iona asililo elobugqoboka. Sinalo elakwa Tixo u *Sigidimi* esosingisa kulo maxa siteta ngezakwa Tixo. Elo lelezinto zolawulo zamalungelo omzimba. Ngoko *ke* yifake inteto eziswa kuwe nokuba ivela kubanina iya kubanina. Sifuna ukubava o Rev. Dr. Stewart maxa bapalaza imvo zabo malunga nati midaka, kwanjengo- kuba siyazitakazela imvo zo Mr. Love- dalian nezinjengezo Mr. B. we *Journal kwanezo* zabafo base Cape Town. Unga- shinti nento wena. Tulula uqongqo- tele.

Abantu abayakukuxelela wakuba upambuka siti mhlambi untsundu. Wena upetwe siti kwanjengokuba no *Sigidimi* epetwe wapila ngati. Akusokuva ngaye ukuba wonile nokuba ulungisile sinina, kotsho tina kuwe nakuye. Ungazidubi ke ngaye asivumelani tina neziqalekiso zake. Nxhe, taru, nkosi yam, ngolutyukata, kodwa lufake lonke. Ndim owako futi.

Hlala uhleli Mr. Editor *Imvo,* NTABA KA NDODA.

UMBUSO KANJAKO.

NKOSI YAM MR. EDITOR.—Kaundifa- kele esisijungqana senteto ndifuna uku- bekisa lamazwana ku Mgcina. Yati imbongi yakwa Gcaleka kudala:

" I'so lam liyabona ndikude,
Kuba liwabon' amazants' e-Qwaninga
Nguban'ot' a-Mahala ngamadoda, Intw'
ezimbilin' uzelintenetya Soml' umlungu
simgqibe *Kant' a-Magcin' angase mlungwini,*
Kant' a Mabomvane agamanqanaba.

Ndiyakolwa ukuba u-Mgcina ungu- mntu oti xa kuhluta yena abe bonke abantu bayahluta, xa konwabe yena abe bonke abantu bonwabile, xa into inge nziwanga nguye aye nziwanga, xa kunga- lili yena akuko mntu ulilayo. Njengo- kuba kungayanga yena e Cape Town ngezikalazo zaba Tembu akuzange kuye mntu, kungeko nazikalazo, nje ngokuba u Mzalwana o tile wayebadla e tolongweni kwa Mqanduli ngenxa yokuba waye ngenguye uMgcina ngoko ke akuko mntu waye se tolongweni kwa Mqanduli.

Ndiyapela,

MKOLONI.

Inteto ka Mr. J. K. Bokwe ebipendula um Lovedale indikumbuze into ebihlala itetwa lixego lakuti xa umntu azamela into ize imoyise kubonakale ukuba noko kunjalo unxamile. Libe lisakuti, 'Intam- b' emtutshan' ayibopi' kute ukoyiswa kuka Mr. Bokwe yenteto yom Lovedale ndanga ndingati hlala Mzalwana intambo emfutshane ayibopi.

AMATILETILE OMTSHATO.

MNUMZETU.—Kwipepa lako lomhla wa 29 *ka* July, *kuko* incwadi yo "Mboneli," asibalisela kuyo inqubo yomtshato *ka* Mr. P. Xiniwe wase Bayi. Kuyo *kuko* lamazwi: " Emva kokuba abatshati behleli ngapezu kwe half-an-hour, wangena umfundisi u Mr. E. J. Barrett, akuba eputunywe sisigidimi sesibini. Ndinosizi ukuti asaneliswanga yihambiso yake yonke ngokunxiba ukungacokiseki kwake;" ekubonakala *ke* ngawo ukuba zibini iziroro zo " Mboneli" ngo Rev. E. J. Barrett: 1. Kukubagcina abatshati ixesha elide, belinde ukufika kwake. 2. Kukungazicokisi *kwake* naxa ede weza.

Sinake bangawaziyo lomcimbi wonke, sakuzilesa ezi zikalazo zo " Mboneli," siti *ke* singe singazi ukuba, Wayazisiwe na *kwa* ngezolo u Mr. Barrett ukuba kuko umtshato oyakubako ngomso ngexa elitile, nokuba abo baza kutshata banga bangatshatiswa nguye? Kaloku yena u Mr. Barrett uyazi ukuba, abantu abasu- kuba beza kutshata, abanyanzelwe ukuba batshatiswe ngumfundisi oku londawo; abe *ke* waye ngazi ukuba kulindelwe kutshatise yena.

Ukuba *ke* ngaba waqutyulwa, asima- ngalisekile tina ukuba kubeko ezi zikala- zokuba kaloku, angati kanti waye nomsebenzi awayewenza, ekwa kufuneka ewugqibe *kwa oko,* esingaba *ke* isigidimi eso safika sele wuqalile. Ngokungazi- cokisi *kwake,* makabe wati ngokuva ukuba abantu kumzuzu bemlindile, wa- bona ukuba makangabi sababambezela ngokuzicokisa, maka sele hamba kwa

Okokuba kodwa ngaba wayetyelweu Mr. Barrett fcwa ngemini ehgapambili ngomtshato lowo, makube *ke kwakuku* buza *kwake ngesenzo, okokuba,* Nizo, ku- funa nto nina kum apa bantundini bantsundu, bekonje abafundisi bakuni? Yinina kodwa ukusuka nibe soloko nitene nca nati Belungu, naxa ninabo abafundisi bebala lenu ? Anazi na ukuba kulindelwe ukuba baxaswe nini aba ba- fundisi bantsundu? Yinina ukuba ziti ipenana ebezifanele ukuya kunceda ama- hlwempu abafundisi bohlanga Iwenu, nisuke nibe soloko nihamba ninunusa ngazo kubafundisi abamhlope, abaxaswa ngokwaneleyo ngamawabo ? Kulihlazo na nina kuni bantu bantsundu ukutshati- swa kwa ngomnye umntu wakuni ontsundu? Akuna mntu untsundu ungati uqabukile, akuna mntu untsundu ufundi- leyo, wombona ekotsozela ukuya kumfundisi omhlope emshiya owa kowabo engenanto ayenzayo. Nike nibone wupina u Mlungu esiva kucela ukutsha- tiswa ngumfundisi ontsundu? Nanku- nje u Rev. P. Mpinda kufupi apa e Peuleni; bekunanina nakuya kucela yena, engumfundisi osele tshatisanje? Safa kukucekisana kwabantu abantsundu!

Kuko uhlanga olwaka Iwacekisana na?

Nditike, angati kanti u Rev. E. J. Barrett, ngalento kutiwa wayenza, akalaze- Iwa ngayo ngu "Mboneli;" abe waye bonisa abantu base Annshaw ukuba yena akateni nemitshato yabantsundu, kanjalo yena umangalisiwe kukubona abantsundu bemana ukushiya ababo abafundisi be- sukelana na Belungu. MANGALISO.

ABEMBA U LOLIWE E-DAYIMANI.

NKOSI YAM,—Ukuza kwam apa ndeza nempi yakuti, ndinomnqweno wokuqo- nda ubunyaniso besiroro samakowetu ati ayatyiwa kuloliwe, kufeketwa ngawo kanjalo.

Ndinosizi novuyo ukuti andikabufu- mani ubunyaniso besosiroro endoyipalaza ndakugoduka kuwo onke amakowetu akwindawo ngendawo—oko kukuti ndisapikisana nesosiroro ngokwangoku.

Impi yase Gala ibinecawa enkulu leva yemka nam, ipetwe ngu Mr. Madevu intshumayelo edale ubuhlungu. Enve into ubunxila obulapa andizange ndibu- bone, nditemba ukuba andisayikupinda Ngamini itilo kwafa amadoda amane yaza yangumlungu owesihlanu butywala. Ndinovuyo ukuti kwimpi ka Mr. Levey Imantyi yase Batenjini, andikalami' namnye esela, mhlaumbi enxila. Ngamini itile umfana wase Cala wayakutenga evenkileni kwasweleka isheleni waza wati umlungu andinakukunikanto yimbi ngapandle kwe glass yotywala. Bayawati abanye abantsundu nika tina mfondini.

Wati yena andifuni kubulala mntu wa- kuti ngoko ndiyipa wena mlungu. Andifuni kudanisa isibonda setu kunye ne Mantyi yetu, yatsho yapuma indodana.

Ndim,
DUNCAN S. MAKOHLISO.

IMPATO YE-NXUKWEBE.

NKOSI YAM ETANDEKAYO,—Kaundifa- kele lemigcana yam imbalwa kulo mvaba yakowenu. Noko andimntu waka wakukataza nganto, yinto izingile andi- nakuyinyamezela; bendikade ndiyiva ndada ke ndazibonela ngokwam.

Ezizinto nditi ndizivile ndazibona zezi 1. Kuko mfihlo apa yetyalike ebitate udodana lonke olufunda e Nxu- kwebe (amasimnara) yalwenza olwavo ngokuti lozuza inqubeleko esino-esini

Ngamalutshane ke Nkosi ayibonakala- nga leyo nqubeleko, kwaye ngapezu koko besiti akuko bani ize imhlutise lentshu- mayelo. Yintoke leyo ebange isidubedube wati wonke ubani obelapo ngolwe 2 August ngokuhlwa wayibona into ngamehlo ukuti umshumayeli esele sesikwe- Iweni andululwe ngu Rev. W. Holford umpati wama simnala. Ngoko kuhlwa wati akukubako nkonzo e Jubilee kuba kaloku ama Simnala eyibaleka leya imfihlo yake ye tyalike kuba inendlala. Yinto ke leyo u Mr. Holford wasuka wanga uyi pete ngesandla intloko, wati akungena efuna ukukupa udodana olo, ukuba luye kulo mfihlo yetyalike yake, Iwala, wada wafikelela ngentupa kakuhle indodana, " wena wabona ingonyama nempuku" uvakele esiti kulula ukuba asicite ngoku esisikolo. Mandi yeke noko kujinga kuba lento inde isiqalo sayo sisukela kwakwi nyanga ezintanda- tu ezidluleyo.

2. Umzi untlantlo mbini kuba kwati kwavela lemfihlo nje eyona tyalike yase Nxukwebe ayisento seyilipempe. Yinto engasatshixwayo, into entanda kupela, lantsimbi ibiya ibetwe ukungena kom- fundisi seyagqola, kuba kaloku yaqawuka ayabi salungiswa.

Elinye icala kule Tyalika alisa hlalwa bam kuba ifestile zawa zonke akuseko nanye, kuti kwa kubako nokuba ngu- moya, lo ufike abantu bemi ngenyawo bonke kuba kaloku uyangena wonke Apo kwakuko ubunewunewu besitulo sebefundisi paya ngapakati kwentedelezo,
sekuhleli i xekexwana apa elingena ndawo
neyokweyama; kuba zonke zasiwapaya emfihleni.
Ndobona ukuba iminyaka yoba mingapina lomzi umi.
Ndiva kusitiwa nendlu yesi kula yinto apa enetayo, idlavu, into engento.
Ndixolele mhleli ngokugqiba indawo
yamanene ndizishiva zonke ezinye izinto ezingumangaliso ekaya.

Mandikushiye,
NDINGUMHAMBI.

Heald Town, 4 August, 1885.

Amanqaku,

Ngokububa kuka Very Ker. F. Wil-
obeyt Dean of Grahamstown, kudlule indoda ebibalaleke kunene. Ngumfo obete ngokuyimela kwake into ayimeleyo, nango. bnoiko bake wabanga ukoba abe nentshaba kwinto zentlalo, ezisuke zasezitiya isiqu Bake, nakubeni zona bezingajonge kulonto. Tina lomfo Dr. Williams besimncowa kunene ngokuma kreake yedwa intweni zengxozo xa eeleyibonile into ngokwake yodwa. Asi* tanga eingqinelane naye emicibini yoianlo. Nakubeni ibiognmfo obnciko nomatsdla ahlala etshutshiswa nkucinezela ontsundu, asiqeqeshelwanga ukuba sesimtiya umutu ngezozizain. Ngokoke amalanga sivuye akabona etahutahiawa engeniswa etnatya. leni ngento ezibambo ubunkungu, esisati tina , zizo ezibango ukuba afike katneinyane ka- ■ ngaka kwisipelo sake. Asitsho ukuba u Dr. Williams nbengenazo ezipaku esimilweni kodwa akuko nabani ougasindayo kupiooto olupeleleleyo awagqatseka knlo umfi u Dr. Williams. Asitinto ngamapike abekuwo I ngemicimbi yoramente, nabete wayintloko yawo kwanele ukuba sibale olwetn uluxo ngemnye yamadoda amagatna ayakusala e- * balini leli lizwe.

■ ELASE Bekesdorp lenze intento ende ngenteto apa eyasingiswa kuti sisigidimi sesingesi ease Dikeni. Kwinteto yalo epolileyo liti: " Ipepa apa labamnyama *Imvo Zabantsundu* zisandukuti ogezimini zenze umcebenzi omblc ngoknvakalisa ezona ndaba zi. yinyaniso ngokuhambisekayo pakatl kwaba i mnyama; kotlwa singe singabuza kulowo nzoogameleyo ngokufanelekdeyo ukuba lilona eli ixesha lokutetela ukuba abantaundu bafnodiswe isi Grike nezi Latine kuye. kwe ezona zinto ziluncedo aknko matanda imfnndo yeyona nto ioyusa abantu nobn Kristu, kodwa njengokuba Amangesi atabats ixesha elide ukuze abeyinto ayiyo, aba. hlobo babantsundu abanakulindels uknba bafikelele ku Mangesi ngeminyaka emashumi mahlanu nelikulu.

NGATI bekungalungayo isigidimi Samangesi ease Dikeni sizihluzile inteto zaso kuba zipulapulwa kunene. Akuko nto inje. ngokubu *Intro* zimelo indawo yoknba abantauodu bafundiswo ioteto ezo zasemzini; lenteto yanzelwa nkuza kwenzakale igama letu kuluntu oliogapaudle.

U-Mr, DUSCAN Makohliso uwuncedile umzi ngokuvakaliea intlaulo yamadoda awaya kusebonza kwele Dayimani. Uxela nkuba zipeliswa ezanto ubo nrora ngazo umzi kulo. [1] loliwe oya e Alvani. Tyapile.

LENCWADI ingezase-Lusutu esaziyo ama- wetu ayatanda kunene ukuziva:—

,

Morija, 6th August, 1885.

Nkosi: yam mhleli we Mvo: Ndinga ungaudirnmela ukuba ndifake amazwaua am epepeni lako.

E Lusuthu apa asikuko nokuba siblele ngosizi olukulu ngokubona nkuba liyaku tshabalala elilizwe lakowetu. Into ezibangele oko butyalwa bobelnngu (ibrandy). Ngokwenono yiyo i *Brandy;* iyatsbisa, izi. tsbisile ingoondo zenkosi zaae Luentu, zi- > pelite ora. Aku seko nyaniso noknlungu. . Abantu bayabulawa nokobengenatyala, ku. [tiwe bayatakata, ba sliwe itnpabia zabo noko 1 kungeko tyala. Knsanda kubnlawa abantu i abatatu umntu nonyana nomhlobo wake. [Kutiwa isizatu butakate inkosi unyana ka Pushnli agama lingo Chopo kantike n Chopo I lowo nbulewe knkusela i *Brandy* kaknlu. Leyonto n Colonel Clarke, iaitunywa senko- eazana, isivise ububtungn obnkuln. Ute kn Letsie loyo nto azo ayiqonde ukuba iya kumblisela ingozi nalo lonke ilizwe lase Lusutu.

Mandi pele nkosi yam ndi ngakn katazi kakula ngezindaba znse Lusntn.

Ndingo wako ngetnihla yonke,

D. KAL/AKA.

Siyaknblala savuyiswa kukuva ngotnhlobo wets n Mr. Kalaka ngendaba za.ee Lnentn.

ABALIMI NA BARWEBI.

E-MARKENI.

E-QONCE (Aug. 25).

Inyama yenkomo, Id to 4d ngoponti
„ yego-ha, 2Jd to ngeponti Ibotolo, 1/6 to 2/11 ngeponti Amaqandn, 1/ to 1/1 ngedazini Jbabile, 3/6 to 5/2 Itapile, 4/ to 6/ ngekcln U tn bona, 12/9 to 13/6 ngeknlu Inknkn, 9d iuyo Xoriuji, 2/ to 4/ ngeknlu Ibran, 6/11 ngenxowa Inkuni, 5/ to 28/ ngeflara

E.K0MAN1 (Aug. 25).

Ihabile, 6/ to 9/ ngeknlu Ibotolo, 1/7 to 3/6 ngeponti Amaqanda, 1/3 to 1'9 ngedaziui A^te^ba, 27/ to 30/ ngenxows , 26/ to 28/ ngenxowa
Iruff -/to 17/ ngenxowa Ibran, 7/6 to 8/ ngenxowa Itapile, 11/ to 18/ ngenxowa Amatanga, 6/ to 8/ ngedazini AtnatBwele, 15/ to 18/6 ngenxowa E.RIXI (August 24). Ibotolo. 1/6 to 2/ ngeponti fraai, 12/ ugepxowa Sbran, 6/ ngenxowa Atnaqanda, 1/4 to 1/8 ngedazini Ihabile, 3/3 to 3/6 ugekuln Amazimba, 23/ to 24/6 ngenxowa Tkalika, 1/3 to 1/4 ngenxowa Umgubo, 25/6 ngenxowa Umbona, 12/3 to 13/ ngeknlu Ihabiie imbewu, 12/ to 13/ ngenxowa Itapile, 8/ to 10/ ngenxowa loknni, 14/ to 25/ ngeCura

E-MONTI (Aug. 25).

Atnaq[a]bda, 1/4 to 1/9 ngedazini Ibotolo, 2/9 to 3/9 ngeponti Ibran, 8/6 ngenxowa Itapile, 5/ to 8/ ngenxowa Umbona 12/ to 14/ ngekuln Ihabile, 3/6 to 4/6 ngekulu Inkuni, 5/ to 15/ ngefiara Irasi, 6/6 to 7/6 ngekulu Amatanga, 4/6 to 7/6 ngedazini

a moment it might be well to look back and consider how they and you, Sir, received a training which fitted you and them for the filling of such important positions in the public service as you have been called upon to fill and the varied races you have been called upon to rule and administer justice among, from—I may say—Cape Point to Umzimkulu. Was it not the training you received in being placed over our native peoples, that has brought so many great and good men to tbe front in lndia, Cape Colony, and throughout the possessions of the British Empire. I

Native Opinion

WEDNESDAY, AUG. 26,1885.

OUR NEW MAGISTRATE.

THE intimation given in the local newspapers last week that Mr, WILLIAM BUCHANAN CHALMERS would shortly arrive to assume his civil and magisterial duties in this town and district is undoubtedly the best news it has been the good fortune of the natives to hear for some time. And his appointment can only be regarded as one of the best things for which the natives have to thank the present Government. Mr. CHALMERS is one of the very few Magistrates in the service of the Colony, who dare to uphold the dignity *of* the law, and who are actuated by feelings of justice and fair play between man and man, irrespective of caste, creed, or colour. That his popularity among the natives should be immense, is not to be wondered at. Mr. CHALMERS is thoroughly versed in native character. He knows that Natives are keenly sensitive of justice, and equally so of injustice, He knows how they strongly resent shabby treatment, even in small things. Above all, he po- sesses that great secret of success in Native Administration which consists in the due appreciation of the great gift of the Kafir—argument. Most white people are not aware that Natives regard speeches and arguments as of no value whatsoever unless they result in a unanimous understanding. It puzzles Natives altogether to hear that there is such a thing as deciding questions by majorities. The nonappreciation of these factors in Native Government has produced much mischief in the past. We therefore feel hopeful when we notice a disposition in Government to place in positions of trust and responsibility in districts where there are large masses of Natives, men capable of understanding and able to sympathise with Natives, ami in wh«m Natives place implicit confidence. Mr. CHALMERS, Mr. NIGHTINGALE, Mr. EGBERT GARCIA, Captain BLYTH, and Mr. DICK, are such men. It is to be hoped the country will long enjoy the benefit of the" services of such gentlemen in districts where Natives abouud. We believe that much of the complexity and perplexity of the Native Question would be sensibly reduced by the concentration of such gentlemen in places where questions pertaining to Natives chiefly force themselves into prominence. We are satisfied those cut and dried so- called- " Native Policies," will always result in mischief in this country, while much may be done by the appointment of the right stamp of officials among the Natives. We sincerely wish that Mr. CHALMERS' administration will be for the good of our people, and therefore for the good of this district. Perhaps it may not here be out of place to reproduce the speech of Mr. MCGREGOR, the chairman at a farewell banquet given Mr. CHALMERS at Kokstad. It shows how satisfactorily he presided over East Griqualand :—

In proposing the health of our retiring Chief Magiatrate, Mr. Chalmers, I beg to make a few remarks.

Mr. Chalmers, Sir, as chairman of this company of friends, which I consider a fairly representative meeting of East Gri. qualanders, I could have wished that the task of addressing you had been committed to on© more gifted in speech than myself. However, I yield to none in respect and esteem for you io your public and private character. You inherit, a name, Sir, known and honoured throughout Cape Colony. You are the representative and connecting link between the past and present administration of our Native Policy. A galaxy of names cornes up to my memory of those who have served in the Civil Service of the Cape Colony. I mention such names as Stretch Mackinnon, Maclean, Gawler, and Colley — the latter whom yon succeeded in the Transkei— whose bones lie on Majuba Hill, but whose memory, I trust, is green with HB here to-night. And Brownlee —Brownlee, whose name is stilt a power. Long may it bo so. 1 hope hie health may be restored, and that he may yet be of service to the country he has served so well, and which needs bim still I say, Sir, you are the representative of those men—-famoue men whose names will be handed down with honour in the annals of their country. For am happy to be able to bear testimony that you, Sir, arc a man and a magistrate, who considers all men equal before the law, and mav safely state that you are not of the opinion of some of our legislators of the Western Districts, who seem to flatter themselves that the Contin-. ent of Africa, has been created for their special inheritance. This is doubtless a great fallacy. Nations do not die out un less there is a cause. A decade of years will doubtless change all these crude and absurd ideas. The labour, patience, and educational policy of such men us I have named, and many men whom I might name, has enabled the Government of Cape Colony—slowly it may be, but surely—to raise the Native races, so that to-day I may confidently say there are now a class of Natives who are fitted—and no doubt will claim the right—to assert themselves as equals in ability to their European com. peers, either as legislators or any other po- sition in life. I have dwelt longer on this matter of Natives and Native Policy, than I might have done, but I would like it to be known that there are men in this country who do not share, but repudiate such views, and ideas as those of the members for Riv- ersdale and Malmesbury, Of such, I think, nre you Mr. Chalmers, else 1 should consider you a renegade from the noble training you have received. We had hoped you would have been able to remain with us. But such is not to be. We wish yon heat lily a pros, perous career in whatever position you are called upon tn fill, and in taking leave of you I candidly say that the longer you have been here the more you have grown in our esteem. Your clearance of judgment, your patience and courtesy, has grown upon this community day by day. Your word given is proverbial for a true performance. Little more remains for me to say. We trust the time you have spent amongst us will give you a still larger view of this Colony and its dependencies. If so, such education will not be lost upon you ; and when far distant from us we hope that not th© least pleasant of your reminiscences may be your term of office in East Griqualand.

PONDOLAND.

APPENDED is an important document sent to us for publication by Chief UMHLANGASO J. S. FAKU, who holds the position of Prime Minister in Pondoland. It purports to be a reply to the speeches made in the Colonial Parliament on the famous Buntingville Vote. On this occasion, it will be remembered, the discussion, though on the vote, hinged upon the burning question of the relatione of our Government with the Pondoe. We rendered the speeches into Kafir, and they were naturally read in Pondoland- We publish Chief UMHI.ANGASO'S manifesto with, great pleasure, ns we believe the more the relations of the Colony and the Pondos are ventilated in the public press the better chance there is of arriving at a calm and just settlement. In letting light upon their proceedings, we think the Pondoland politicians are taking a right and ccmmendable step. At present each move they execute is misunderstood, suspected, and not infrequently misrepresented. We therefore hail this shred of light with much satisfaction. The letter runs as follows:—

SIR,—Would you be good enough to allow me space for these few remarks ?

To begin with. Government deserves thanks for withdrawing a grant in a terri- tory that does not belong to him, and among people who are not his I allude to grants for Emfundisweni, Rode, and Buntingville. We have all along been wondering why this money was being waited. We have no quarrel with the Missionaries, for their mission relates to the souls of the people. Government was beginning to give grants for education. He had not don© 00 before. Again we have nothing to say in regard to tbe tribes under his care, for it rests upon him to Caro for tbe orphans by grants for their education. Nor do we ignore tho value of education. The Pondos are at liberty to educate their children when they wish to do so, and pay for such education, It makes us hopeful when we see Government impressed with th© wisdom of letting alone wbat does not rightly belong to him. We are only surprised he does not perceive that the Xesibe territory dues not belong to Government, and that he has no right there, We have known tbe leading principles of Government to be that what is One man's should not be illegitimately taken by another. But w© have the spectacle of Government taking what does not belong to bim as his own, and giving instructions respecting it. Government himself builds gaols tv hold those who take what is not theirs. In this one he has robbed his neighbour. We have been under the impression that it is for the wolf to despoil, as it is a wild animal; but we see Government acts likewise. A few years ago our stock used to remain outside enclosures throughout tbe night without molestation— there was then no thief. Now our stock is being robbed through the action nf Govern ment, who has led the way in throwing law and order to the winds We deny what we have seen in the Imvo newspaper that the Pondo chief is opposed to the Government. Nothing can be adduced to prove this. Government is opposed to th© Pondo Chief, for he is depriving him of his territory. Of what baa tbe Pondo Chief robbed Government ? It is not true besides that there are many chiefs on the border who have applied to be taken under Government. I am on th© border. Umtola is on tbe border, Umaqutu is on the border, and we are near tbe Xesibes Government must not be mis. led by Qipn. He will never go over to the Government. What, moreover, is not true is the statement that the Xesibes will never be molested 00 long as they are under th© protection of Government. They will be touched. Many of them have died under thia protection, and will yet die. For Government has no right to be there. We respect three boundaries of territories abutting on Pondoland. Griquriland East, Bacaland, and Alfred County. These boundaries are genuine.

Pardon me, Mr. Editor, for this long letter, I am a Pondo.

UMHLANGASO J. 8. FAKU.
Esihloyayaneni, Pondoland.

Editorial Notes.

—,—

IN the demise ol the Very Rev. F . H. Williams, D.D Dean of Graham's Town, an important figure has passed away. Like the late Dr. Colenso, his unbending devotion to what he deemed right, and his intrinsic abilities had made him many enemies on public grounds, whoso proceedings, as very often happens in small communities, though dictated by the noblest of motives, very often partake of personality and acerbity. For his sturdy independence, ability, and fearlessness in championing whatever cause be happened to espouse, we admired tho late Dr. Williams. We have never agreed with his views in politics, which appeared to us too stereotyped and inelastic, and utterly unworthy of a man of his culture and position. 'Though his wonderful abilities have all along been directed against our people, our native instincts have taught us not to spurn a man on that account. We have therefore never approved of the prosecution, not to say persecution on petty grounds, to which the late Dean of Graham's Town has been subjected, and to which he has probably fallen a victim. Dr. Williams may have had his faults and foibles, but few, yea, very few, mortals would have come out of the microscopic examination of morals Doan Williams was subjected to unscathed. We venture no opinion on the untoward ecclesiastical controversies in which he has so fatally played the part of the Mahdi. It is enough that we have recorded our respect and admiration of a public man whose name is destined to occupv an important place iu the ecclesiastical and political history -of this country.

THE *Albert Record* devotes a leading article on the suggestions addressed to us by the *Christian Express.* In the course of its temperate remarks it records, respecting, ourselves, its follows The native journal, *Imvo XabantsuMlii,* has lately done much good in making known the native wants, and disseminating true accounts of what was going on around them, to those natives who read;, but, at the same time, we would ask its able conductor whether now is the time to argue and champion the vexed question of classical and higher education for the native races, to the exclusion of other more homely, perhaps, but more necessary matters ? Doubtless education, as we understand it, is the one great aid of sill civilising or christianising efforts; but, as it has taken centuries to prepare European races and nations before arriving at ' their present high standpoint, so, in the ordinary course of affairs, even the best well-wishers of the native tribes can hardly expect to raise them up to sin. educational level with their European brethern, in ten, fifty, or even a hundred years." Seeing that so much importance is attached to the views of the *Christian Express,* we would urge upon our eon- temporary to bo particular with its asseverations. We may, for the benefit of our Burghersdorp friend, state that the assertion of the *Chriilian Express* that we are champions of classical education I for natives is entirely without founda- l tion in fact, we cannot hut think it was I solely made to prejudice us in. the eyes of i the public.

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A FRIEND of ours who went up at the i head of u party of natives to the Railway I worts, from the Orange River to Kimberley, assures us that they are doing satisfactorily, and that so far they have nothing to cornplain of at the hands of i the contractors. Considering the amount of dissatisfaction expressed by our people on account of the tommy-shop arrangements, we think it due to the contractors and to the natives to announce that it has been found out by practical experience that such a system has now been put a stop to,

OUR native correspondent in Basutoland utters the following lamentation: " Here in Basutoland we are most miserable, for we see that our country is fast going to destruction. The cause of it all is the white man's brandy. Oh, brandy has burnt, and is burning, the brains of our chiefs. It is all gone with them. There is now no one to be depended upon, nor is there justice. People arc being killed without' a reason, on being smelt out their cattle are being confiscated. Three persons have been killed recently—a man, his son, and bis friend. The reason assigned is that they had caused the death of a chief, Chopo, the sou of Pushulu, whereas Chopo died from the effects of taking too much brandy. This lias caused much grief to Colonel Clarke the British Resident, who has warned Letsie of the consequences of such lawlessness."

AN Irish footman, on entering a room where there was a vase with a golden fish, exclaimed, " Well, by Jove, this is the first time I ever saw red herrings alive ! "

Correspondence.

COLOUR BLINDNESS.

SIR,—The extract from the *Christian Express,* which appeared in vour last issue, contains matter of the highest import to the friends of the native races, and to the native races themselves. The writer is evidently in earnest, lie has the cause of the natives at heart, but knows nothing of the feeling of the country, and has not even that slight knowledge of tho real question which has been discussed in your columns, which Mr. Bokwe shewed. To the second of these points I may return hereafter: the first will be sufficient now.

The writer in the *Christian Express* is so ignorant of the state of tbe country that he actually believes that there exists no peculiar prejudice against the blacks. He asks yon to tell the natives that there is no distinction between black and white in this Colony ; that an employer of labour will treat a good black workman in the same way its he will treat a good white one, and that all friends of the native races when tbev see good work are colourblind as regards the workman. This is good news; too good, in fact, to be true. It may bo true in regard to Lovedale, but I am sure it is not true in regard to the Colony at large.

I am not sure if it is oven true in regard to the immediate neighbourhood of Lovedale. Altec is not quite a thousand miles from Lovedate, and vet sometime ago there was a nasty article in the *Alice Times,* which, I presume, in virtue of its nastiness, was taken over holus-bolus by the *Cape Times.* In this article the Alice *Times,* alluding to Mr. Advocate Innes as chosen by the native vote, stated broadly that it did not like the native vote. The reason for its dislike was very evident. It was tho native vote. It did not become colour-blind in regard to the excellent work winch the native workman had produced, in sending one of the most earnest and promising young men in the country as their representative in Parliament- but it does not like the native vote. The gentleman tho natives have chosen is unexceptionable: he stands in the (root rank at the Bar, he has made his mark in the House, he is respected by both sides and the only thing that can be said against him is that ha is anxious to assume the mantle of that honoured friend of justice and fair play —Saul Solomon. To show the superiority of native work in this case, let os compare Mr. Innes with the Bond members. What does the *Alice Times* think of them? Is there one of them who can hold up a candle to Mr. Inne-? Perhaps the *Alice. Tunes* would pre :r the notorious Mr Rothman, elected v the Graaff-Reinet Bondsmen, thongh . to their credit be it said, he voted for (r. Te Water. Would the *Alice Times* venture to mention James Rose-Innes ,and Jacobns Nicholas Rothman in these ne breadth? Of course not. But still it does not like the native vote. This native vote has returned one of the few good members to the present Parliament, and the Boer vote has returned tbe worst; but the *Alice Times,* instead of being colour-blind in regard to the workman and looking only at the work, looks onlv at the workmen, and dislikes them simply because they are

But why should I blame the *Alice Times* tor this? It simply does what everybody does, and the statements of the *Christian Express* may pass muster with the Marines, but they won't go lown with the natives. They won't go down with me, nor with anyone who knows the country. Tell us that people make no difference between black and white I Why, a great many people in :.his country don't believe that black men have souls; they think so, and they will :ell you so if you give them the chance. The very people who support Missionaries and act ;is Directors of Native Churches will tell you that the blacks are not human beings. Old Mr. Beunie used to say that the farmers wondered at him preaching to the natives, for they were quite sure that a "zwaart schiepsel" [black creature} could never be saved. An old farmer looking in at the door of a native chapel, which he had helped to build, saw a couple being married, and iu the simplicity of his heart exclaimed, " Kan die goed ook trouw ? " [Can these things also marry?) Another old original said, in all sober seriousness, that if, when he came to heaven, he saw any of those "zwaart goed " (black things] sitting there he would take his hat and step out.

I suppose, of course, that the writer in the *Christian Express* is entirely ignorant of the feeling of the country in regard to the natives, and in these circumstances I am not astonished that ho did not see that tbe good advice he told you to give them would bo, in all probability, disregarded, because the statements on which it was founded were known to be untrue. He reminds me very much of the Magistrate whom the Chief Justice spoke about lately, whose judgements were correct, but the reasons he gave for them so shockingly bad that the Attorneys were always appealing against them, and the Judges did not know-what to do with them.

But perhaps it may be said that I have drawn my illustrations from one part of the Colony. This is quite true; but still I think there is some reason to believe that tho liberal views of the *Christian Express are* not universally held, even in. your neighbourhood. I don't think that the opposition to tho admission of a coloured man as a Law-Agent at Queen's Town was got up by people who looked only at the quality of the work, and not at the colour of the workman, I am pretty sure that the coloured man who was lately shot at Afiwal North would not have been shot if he had been a white man. And I am perfectly sure that if a white man had been shot in these circumstances tlie man who shot him would have been tried.

1 am *ice.,*

X.

BISBBALL is asking the place of bullfighting in Cuba. Tbe latter did not injure enough men to make the sport interesting.

Is there is one time more than another when a woman should bo entirely alone, it is when a full line of clothes comes down in the mud.

Imfundo Yentombi.

KUYAZISWA ukuba ISIKOLO SENTOMBI sase Mgwali, lo ongaponoshono kwe Nciba sivuliwe linenekazi elisongameleyo u Miss McRITCHIE. Abafuma ukuva ugenqubo yaso bangabalela kuye Emgwali, Dohne.

31st July, 1885.

Isaziso Kubahambi.

UGEORGE 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.) lesheleni ngomntu omnye. Kunokukwela isitatu sabantu kuyo.

J. RADASI.

Seymour, 6 August, 1885.

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.

ISICELO.

NDICELA kuni nonke bantu bakuti ababalapo e Diamond nindipe amehlo ngomntu ogama lingu JAMES MNGQIBISA, Iowa waka wakankanywa kulo elipepa ngokuba upangwe £50. Ndingavuya owazi nto ngalomntu andazise kwelipepa lamadoda ohlanga.

THOMAS ZWEDALA.

Emacubeni, Lady Frere, 14, August, 1885.

OFUNWAYO.

UMFANA omde, wemnka nemikosi ngexesha lika Ngcayecibi. Samgqibela ese Ligwa, kwele Dayiman, Iminyaka mitatu singaseva nto ngaye. Igama: ngu JOSI MBAQA, elesingesi ngu JOSEPH. Ondilandisayo makatumele kwi-Mvo-Zaba*ntsundu,* e King Wiliam's Town, Ndingunina womfana lowo

MARTHA MBAQA.

Kwa Bidli, King William's Town.

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. Akayise 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.

ANDREW GONTSHI,

Umteteleli ematyaleni,

Aloeville, Kei River,

TRANSKEI.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa,

e-Town *Hall, Kwisitora esingapantsi esesitatu, No.* 3, *Kwinkundla, ye marike,*

Uhlala aba nento eninzi yombona, na Mazimba, no Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

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

Unombona omhle kunene ovela pesheya kwe Nciba awutengiaa tshipu kanye.

I BRANDI

Elungileyo engapitikezwe nanto zinjengu manzi nezinya ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,

E- QONCE.

ABABUBILEYO.

GWELE.—Kububе Engxotyane, Willow- vale, ngo 8 July, 1885, u Miss LETTIE GWELE. Uhambe kakuhle, eyaleza ukuba abahlobo bavuye kuba epilile.

ATTWELL J. GWELE.

Willowvale, 20 July, 1885.

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 nteta ukusa kokuba esimnka. Sazisa izihlobo.

Ololiwe bakwa Rulumeni.

Inguqulo ekutwaleni — Ukwabiwa kwempahla e Alvani.

KUQALELA kolwe 5 September, kuyakubutwa nemali yokwabiwa kwempahla, 2/ nge ton, e Alvani ; nembuyekezo ye 1/ nge ton ngokwesiqingata esibalulweyo encwadini yamanani okutwala se 17.

IMBUYEKEZO NGOKUTWALA.

NGOKUMAYELANA nesiqingata se 17 Sencwadi yamaxabiso okutwala, kuyaziswa ukuba imbuyekezo iyakubizwa xa impahla ivela kwezi ziteshoni zibalulweyo ngezantsi pezu kwempahla etunyelwa e Alvani, xa bangapaya kwendawo ezitunyelelwa impahla ngenqwelo zakwaloliwe, xa abantu ngokwabo beyakuziputumela impahla yabo.

ALVANI KOMANI
BEKESDORP QONCE

E Kapa, 10 August, 1885. C. B. ELLIOTT, Umpatiswa.

KWA PASCOE

Kufike lempahla intsha.

IPRINTI ezikanyayo, nezidaki, nezimfusa eziqala kwi 3d. iyadi.
IKELEKO, nelinzi, nezomatrasi, ziqala kwi 3d. iyadi.
IQIYA ezase France zona, Izikafu zamagxa eziqala" kwi 9d. sisinye.
IZIGUBUNGELO zomtshato nentyantyambo zomtshato. Isilika ezimhlope nezinamabala (zitshipu kakubi).
I ALPACA EZICACILEYO NEZIFONYIWEYO (zilungele abapahli emitshatweni). Nengubo ezitengiswa ngeyadi nesezenziwe zokushata.
INGUBO ZOMTSHATO ESEZENZIWE, uyatungelwa otandayo ngexesha elifutshane.
Yeyona ndlu kulungiselelwa kuyo abatenga ezomtshato.

"Abatengeli banokuteta Isixosa."

Ityali zetu ziyalala, zifuna ukuvuswa.

Amagama ka PASCOE ngokumadoda kwa SIGINGQI.
Ngokwabafazi kwa SILINDI.
Elokumteketisa kwa FOLOKOCO.

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,
Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMFONDO,

Nokudla, njalo njalo.

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

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

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa, anikowa apa.

JOHN J. IRVINE & CO.

IZISULU! IZISULU!

J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QON GE.

Bayayitengisa yonke impahla yabo yama Xosa bafunaukuba itshayeleke tu kwakamsinyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

Ololiwe bakwe Rulumeni.—Belase Maxoseni.

UKUJIKWA KWE-TRENI.

KUQALA NGOLWESI.TATU, 2 SEPTEMBER, 1885, kuyakubako lenguqalo ekuhambem kwe-Treni: —

EZ1SINGA PAYA. —Le treni isuka e Komani iya e Bekesdorp ngo 9 Kusasa, iyakusuka e Komani ngo 9:15 kusasa isinge e Alvani le treni ayisa kuhamba Ngabo Bonke Olwesi-Tatu. Ngolwesi-Tatu kupela itreni iyakusuka e Komani ngo 11-45 kusasa isinge e Alvani.

EZIZA NENO. —Le Treni isuka e Bekesdorp ngo 1120 kusasa iza e Komani, iyakusuka e Alvani ngo 9 kusasa ifike e Komani ngo 5'45 ukumka kornhla, le Treni ayisa ku hamba Ngolwesi-Tatu. Ngolwesi-Tatu kupela itreni iyakusuka e Alvani ngo 11-30 kusasa ize e Komani. — (Le Treni Ayisa kuhamba njenga pakati kwe Alvani ne Bekesdorp Ngolwesi-Tatu 2 September, kodwa iyakunduluka e Bekesdorp ngo 1'58 ukumka komhla ngalomini).

Ngencazo yamaxesha okufika kwe Treni kwizi teshoni ezipakati kangela emapepeni acazulula oko.

T. R. PRICE, Umpatiswa.

Kwi Ofisi, Zompatiswa, E Monti, August, 1885.

Ololiwe bakwa Rulumeni.—Belase Maxoseni.

Ukuvulwa kololiwe e Alvani.

KUYAZISWA ukuba ukuvulwa kololiwe e Alvani kuguzulwe kusuku Iwe 19 August ngolwesi-Tatu, kumiselwe ngo 2 September; emva kolusuku uyakutwala yonke into.

Ofuna ukuva ngamaxesha ezihamba ngawo i Treni makakangele kumapepa acazulala ezonto.

C. B. ELLIOTT, Umpati Omkulu.

Kwi Ofisi Zompatiswa Omkulu, Cape Town, 13 August, 1885.

Ololiwe Bakwa Rulumeni.—Belase Maxoseni.

Ukuvulwa kololiwe e Alvani, September 2,1885

NGOKUPATELELE KWIMIGCOBO eyakubako e ALVANI ngalomhla wokuvulwa kololiwe, kuyakunikelwa ITIKITI EZIMAXABISO ahlisiweyo. Ofuna ukuva ngemicimbi yolohlobo kwa namaxesha ayakuhamba ngawo uloliwe makakangele kumapepa ancanyatiselweyo.

T. R. PRICE, Umpatiswa.

I-Ofisi, e Monti, August 14,1885.

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.

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.

Isonka! Isonka!

Mr. McGREGOR,

Nase Waterfall, kwa ADAM KOK,

KOKSTAD,

WAZISA umzi ukuba Unento enintshi Yombona, Namazimba, ayitengisayo ngamaxabiso alingeneyo. Abantsundu abafuna ukutenga bangakufumana ukudla kutule tizolo kwisitola sika Mr. MCKAY, e Tshungwana (Mount Frere).

Wamana Inkomo Ngokudla.

POS' ISO APA BO I

E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,
No. 22, SMITH STREET,
E- QONCE

Uhlala enento eninzi yezitofu ezifanelekileyo neziluhlaza apa bo.

Ingubo zomtshato zenziwa ngokokufuna komntu kwisituba se yare ezilishumi,

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

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