

# IMVO ZABANTSUNDU.

IPEPA LAMAXOSA LEVEKI ZONKE

(NATIVEOPINION)

LIHLAULELWA

3g. NGANYANGA NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, SEPTEMBER 30, 1885 [No. 48.

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Ololiwe Bakwa Rulumeni—Belase Maxhoseni.

Ukuguqulwa Kokuhamba kwe Treni.

KUSUSELA kolwezi-Ne 1 October, 1885, de kubuyekwaziswe, Itreni zakuhamba ngama. xecha angawambi.

Incazo yawo yofunyanwa kumapepa ancanyatiselweyo okwaloliwe.

T. R. PRICE, Umpatiswa.

Kwi Ofisi Ezinkulu, E Monti, September 21, 1885.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi

kwe ofisi ngase mean cat weni.

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Oka

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KWA G. WHITAKER, kwi-venkile etengela nentwana ezincinaue kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

### Imfundo Yentombi.

KUYAZISWA ukuba ISIKOLO SEN-TOMBI saee Mgwali, lo ongaponoshono kwe Nciba sivulwe linenekazi elisongame- leyo u Miss MCRITCHIE. Abafuma ukuya xigenqubo yaso bangabalela kuye Etwgwali, Dohne. 31st July, 1885.

## ISICELO.

NDICELA kuni nonke bantu bakuti aba- lapo e Diamond nindipe amehlo ngo- mntu ogama lingu JAMES MNGQIBISA, Iowa waka wakankanywa kulo elipepa ngokuba upangwe £50. Ndingavuya owazi nto ugalomntu andazise kwelipepa lamadoda ohlanga.

THOMAS ZWEDALA. Emacubeni, Lady Frere, 14, August, 1885.

## ANDREW GONTSHI,

Umteteleli ematyaleni,
Aloeville, Kei River,
*TRANSKEI*

## ABAZELWEYO.

MACEMBE.—E Bayi, ngo 16 August, 1885, inkosikazi ka Mr. ROBERT MACEMBE, ibeleke UNYANA.

## ABATSHATILEYO.

CINDI—MLAMBO.—E Gong Gong, kwe- le Dayimani, ngo 8 September 1885, kutshatiswe u JACOB CINDI, wase Sloet- fontein no ELIZABETH MLAMBO.

## ABABUBILEYO.

FUNANI.—E Clarkebury, (Emgwali) ngo 2 Sept. 1885 kubube u MARTHA MIRIAM FUNANI, intombi yamazibulo yo Richard no Martha Funani, ebudala buminyaka 4 neny- nga 11. Utshe ngumllilo.

# Iveki.

ITE kuba ingagqibanga ukuteta e Komani ngexesha layo elifanelekileyo ijaji ngenxa yobfininzi bamatjala apo yaqala ukuteta e Monti ngo Mvulo. Imiselwe ukuqala apa natnha, ngo Mvulo ozayo e Bofolo, ngolwesi- Tatu Iweveki ezayo e Nyara.

Uviwo lo Titshala luqale ekayapa izolo longanyelwe ngu Rev. J. Gordon; Abantsu- ndu abangenye kulomzi batatu; Yintombi enye. Inani lonke elikoyo liyi 14;

Yakupela leyanga iposi esuka apa e Qonce eya pesheya kwe Nciba iyakusuka ngo Mvulo kusasa endaweni yolwesi-Bini.

KUVAKALA ukuba Umhlekazi i Ruluneli , Sir Hercules Robinson nza kubehle ahamb-, le e Lusutu nakwela Bahlabmbeli.

YIMOQDI Amabulu asnka kweli lase Ko- loni nase Free State aya kwela Bahlatnbeli.

NGOLWELI-Hlanu e Kapa kubhubhe uHon; J. Morrison, M.L.C., obemele i Kapa kwi- nkundla pepzulu e Palamente.

U MR. MULLER wase Lututu owatshisa iwenkile yake efuna ulrnfumana imali yonce- do ugwetyelwe iminyaka emihlanu entole. ngweni, ityala litabate imini yonke.

INDAWO ka Mr. Impey e Monti yamnke- Iwe ngu Rev. T. Chamberlain, M.A., obese Dikeni.

EKUSENI nge Cawa kutshe ivenkile ezintatu ezimeleneyo e Kapa zo Messrs Moerster, Schuster, no Hartman.

U GENERAL WARREN ukwele enqanaweni ngolwesi-Ne Iweveki egqitileyo ukusinga e England.

IVUKE okunye ingqaqaqa e Dayimani\*

U SIR H. BULWEC. obeyi Ruluneli yase Natal umnka kwelo ngeveki ezayo ukusinga e Kiperusi (Cyprus).

SIVA ukuba isatyikitya ingqaqaqa Emja- nyane Ebatenjini.

ISIDUMBU Sengesi sifunyenwe ngo Mgqi- belo komnye umngxuraa ekumbiwa kuwo idayimani e Kimberley. Kwakwelo e Du Toits Pan kufunyenwe isidumbu sika William Phillips igwangqa elazeka kunene apo e Dayimani. Kuzindlелwa ukuba ubha- diwe.

EMONTI Ingesikazi eliyinkosikazi ka Bester ngase iQumra ligwetyelwe inyanga zontatu entolongweni ngokurola imali zabantu eba- nkneni nokutenga impahla ngegama lokuba ngmnka Van Rensberg wase Qumra, kanti akunjalo. Yintokazi ebantwana balishumi nendoda isapilile isenza ezizintonje.

U REV. WILLIAM IMPEY ushumayele oko- kugqibela kwimpi emhlope abeyipete e Mo. nti nge Cawa. Siva ukuba uzakuhlala e Rini.

U MR. MERRIMAN obesakuba yimantyi yase Sidutyini uyimantyi e Mtata endaweni ka Mr. A. H. Stanford oyimantyi ngoku Engcobo. Umantyi obebambile Engcobo u Mr. C. J. Sweeney yimantyi e Sidutyini.

NGOLWESI-Hlanu Iweveki egqitileyo kwa- kuko intlanganiso eyolileyo yomvumo kwi- sikolo sase Wesile yentsapo ka Miss Pamla. Yenze into emandi ukuvuma oku. Siyaku- ncoma ukupumelela ko Miss Pamla ngelinga lokuqala, nentsapo azana nayo pakati kwe. situba senyanga ezintatu. Into kodwa eya- yiyakubanga ukuba intlangano leyo ipume- lele kanye—akwaba izifundo zentsapo zazi- ngezininzi, zati zona ezesibhalo zashiywa kanye.

ITIMITI yama Wesile iyakubako ngomso ngokuhlwa.

INKWENKWANA ye Lau igwetyelwe imivi- mbo e 20 nenyanga ezintatu, ngu Judge Dwyer e Vusta (Wocoster) ngokubeka ama- tye endleleni ka loliwe.

SINENTO eninzi yencwadi zabahaleli esi- ngekabi nakuyingenisa ngobuncinane bepe- pa.

BANGAPEZU kwamashumi amatandatu ngo- ku ababanjwa kwintolongo yase Dikeni.

IXABISO lengxowa yombona e Natal liha- mba kwi 12s. ne 12s. 6d.

SINGAVUYA abafuna ukungena ekutabateni *Imvo Zabantsundu* bengene kwangoku nje, ngokuba kuzakuqala i Quater.

UMFAZI wom-Indiya udliwe £20 e Natal ngokusuke ape umntu omnyama utywala.

ULOLIVE wase Natal uhlalele ukuvulwa e Estcourt.

LIXESHA ukuba itunyelwe imali yepepa.

KUNGABANGAKO nto iyakubambezela n Rulumeni wazisa ukuba uloliwe uyakuvulwa e Dayimani ekupeleni ko November.

## IMVO ZABANTSUNDU

NGOLWESI-TATU, SEPT. 30,1885.

## INKOSI ZETU.

IMPATO ebukali negadalala eku- bonakala ukuba zipete ngayo u Mr. DE WET inkosi nezibonda ezintsundu ibonisa ukuba inqubo ondele kuyo kukuba inkosi zingabi- ko kanye pakati kwetu bamnyama Ayipikwa bani yona into yokuba bebaninzi ababonayo ukuba le yi- nkalo eziyakude zize kutshonela kuyo inkosi zetu bamnyama, kuba kungenakwenzeka ukuba lento umntu ibuse kwinkosi ezimbini. Apo kodwa bablukana kona abantu kwinkindawo yokuba lenkalo iyaku- fikelelwa ngayipina indlela. Eka Mr. DE WET iyabonakala ukuba yenqumla— eyokuba mayiti inkosi entsundu nokuba sisibonda sakuti gqwididi entweni nokuba incinane kangakananina sibesesiqetulwa sipo- swa pantsi. Lendlela siyitiye impe- la. Yeyona kanye iyakuzomeleza inkosi: abantu bayakuti bakubona ukuba u Rulumeni uyidlela indlala nje kodwa inkosi bagalele ngakuyo, bavele yona. bamkangele njengesig- gebenga u Rulumeni, babengabase- mzini okunye pantsi kwake. Kudla ngokuti xa bezakuxokiswa abantsu- ndu apa kwa Rulumeni uve kusiti- wa bangabantwana. Asingxamele kuyipikisa lenteto, kodwa singasuka siti ku Mr. DE WET bangabantwana abayigqala kunene into ehambise- kayo nabayibonayo into engahambi- sekiyo ngemfanelo.

Simcebisa ngokusulungekileyo ukuba maka- ngacingi ngokuti yena unokufuma- ne azicitacite inkosi ezintsundu nje- ngoko simbona ukuba ungxamile. Akabonisa e Lusutu. apo amandla enkosi pezu kwabantu besekutiwa adambile bakuzinikela kwa Rulumeni, kwatiwa ukuhlutwa kwemipu kuyakubanga ukuba inkosi zipele- Iwe kanye.; Siyazi sonke namhla ukuba kute emva kwalonto zomelela okunye inkosi. Umpatiswa Wabantsundu one- ntelekelelo yena akasakuziduba, yindoda eyakuxolela ukunyame- zela, izipate ngobubele ezinkosi zi- koyo ezizezokugqibela njengokuba esenjiwanjalo umntu omdala; aka- sakuzimonela kwindawo zamagunya ezisawahambisayo; uyakuti noku- malungana naye azame ukuquba ngemfanelo, nangobubele ngakwa- bantsundu bonke, abonise ngeha- mbiso yake ukuba u Rulumeni yindoda angakona kuyo owasemzini kufaneleke, eloshologu loyikwa ku-

## IMVO ZABANTSUNDU (NATIVE OPINION).

nene ke emlungwini liyakude linga- bisaziwa bani amanyane ontsundu nomhlope kungekonto yobuya iba- pitizelise.

## OKUNGEMFANELO.

UK WAL AT A ukungabonelelwa komntu ontsundu kwa Rulumeni singalata kumcimbi werafu. Ibambiso yakona kukuba ixesha lenyanga ezintatu ekulindelwe pakati kwalo ukuba irafu yezindlu irolwe, livakaliswe banzi ngenetto ya Mangesi neya Mabulu ukuze abaqonda ezonteto bangaposani ne- xesha. Abantsundu abanikwa tuba Imjalo. Obekungalindelwayo ke kuhlile. Site Ngomgqibelo xa sibe sikangele incwadi yakwa Rulumeni safumana ukuba nakuba Amangesi na. Mabulu akolisileyo ukuyirola imli yerafu kodwa amawetu amba- Iwa awenjenjalo. Inyanga ezintatu zofefe zipete izolo (29 Sept.) ababantsundu sebeya kuhlaula imi- vo engapaya kwento abebemele ukuyihlaula. Konke oku kungo- kuba abantsundu’ benganikwanga saziso sifanelekileyo ngexesha. Asi- yiboni into angazitetelela ngayo u Rulumeni malungana nalendawo kuba liko ipepa labantsundu kweli- lizwe ekungeko mzi wabamnyama elingaufikeleliyo e Koloni, pesheya kwe e Lusutu, singasateti

nge Natal, nelileswayo, zixoxwe indaba zalo de ziyokupatelela naku- maqaba. Noko akukabiko nto aye- nzayo u Rulumeni ukuvakalisa iza ziso ngelipepa. Lento kuti ingu- mmangaliso. Isiqamo sayo kukuba ngoku abantsundu sebeyakuvuswa ngababuti, nazidimandi, bangene kwezinkulu indleko abangenakuzi- mela kuba behlwempuzeke kakade. Ziko nezinye izinto malungana no- laulo lwabantsundu ab.anga banga- ziva abantsundu nezayame bona ezin j engokutengi s wa k wemihlaba, impahla ebiweyo, nelahlekileyo. ne- yakutengiswa, kwanemiteto emitsha ecukumisa nabantsundu njalo- njalo,—eseleke yavakaliswa kuma- pepa anteto ingeiviwayo ngabamnya- ma. U Rulumeni makayikangele lento— kuba kuyo kupumle ukuto- malala nokungatomalali kwento eninzi yabantu.

# Amanqaku.

YINTO eyenze mnandi kunene intliziyo yetu nkufumana ukuba amapepa endaba elilizwe ayamnkele kakuhle inteto yetu ngokumiswa kwebandla elilodwa lamapoli. ea antsnndu lokuzama nkuncipisa nbnsela. Elase Kapa i *Cape Argus* lalata lentu: “ umkoto woluhlobo ungetsilali mali ininzi ngangokuba ungenjenjalo owa Mangesi, anga- ti ngoku u Rulumeni abe namadoda amaninzi ngamapoliaa kwindawo angenako ngoku nkuwamisela ngenx’ enokweytika indleko.” Elopepa la Mabula libhala ngengondo i *Het Volksblad* lase Kapa liti lona elicobo “ lelelelekelelo,” ekubeni i *Penny Mail* yase Rini isiti “ lelengondo ” ize ihambise iti “ sixhore uyanyiso.” Elinye lase Rini i *Eastern Star*, elase Monti i *Advertiser*, elase Bayi i *Telegraph* ayitabatile inteto leyo nga- ko ke abonisa ukuba ayakolwa yiyo. Ya- mnkelweke ngamapepa ayimilomlo esixenxe endawo ngendawo, singawabali esingawabo- nanga angati nawo ayamnkele : esoke sibone ukuba lamadoda mane kutiwa ngu Rulumeni ayakutinina wona.

ABATILE kubahlobo abantsundu baka Rev. Robert Lamplough wase Mkangiso baqibke kwelokuba bamnike igama lokumenzela imbeko ngoko akufezileyo pakati kwetu mpi intsundu yeli. Yinto edla ngokubako kuti bantsundu ukuti umntu xa abakolisileyo abantu apiwe igama elinesitozela. Umfi u Bishop Colenso waziwa ngabantsundu ngegama lokuba ungn Sobantu, ngokuzika- nyela kwake ngabo. Ngokunjalo kuko ama- gama o Somtseu (Sir T. Shepstone), Sonjica (Rev. S. Shepstone), Gwebecimile (u Mr. Fleisher imantyi yase Monti), Jongilanga (Rev. E.J. Warner), Citumsi (Rev. E. J. Barrett), Xolilizwe (Mr. C. L. Stretch) na- manye. U Mr. Lamplough ke unywa eloku. ba ngu VULINDLELA. Mbangi yokuba apiwe eligama yofunyanwa kwelinye ibala kwa. kwelanamhla. Ngamana wapila ixesha eli. de elizweni ngeligama. .

ABO batanda ukutelekisa ukuhluma kwe. mfundo abanukceda ukuba bangahlali beselusizini kuba u Dr. Dale wanqumamisa ukushicilelwa kwencwadi apa eyole kunene yengxelo zabahloli zikolo. Loncwadi ibisa- kubonisa ititshala ezikwindawo ngendawo okwenziwa ngowazo kwezinye idale umoya wekwele elifanelekileyo, ibinceda kanjako umzi ongapandle ukuba ube nokuyikangela ihambiso yezikolo, kuba uzibatalela ngerafu zawo. Siteke ngoko sanemihlali yokumana sivakalisa iziqamo zezamanishoni zomhloli kwizikolo ezikulu zetu. Seke sacwangeisa ezipatalele kwizikolo zase Lovedale nase Healdtown eziviwa ngu Mr. Howe.Ely: Namhla saneka ezingovivo obelno ngeveki engapaya, lomhloli u Mr. Howe-Ely. kolo sase Ncemerera se ntombi nododana lwalomnyaka. Sivuya ukubona inani elininzi labapumelele kumabanga ape- zulu. Iime ngoluhlobo i Shaftesbury Home Peelton :— Standard V. 5 : IV. 12, (6 ngoku-

ncomekayo) ; HI; 28; II: 29. Esamakwe. nkwe esonganyelwe ngu Rev: W: Rubusana senza kakuhle kanye. Sime ngoluhlobo:— V. 1; IV: 7, (4 ngokuncomekayo) ; III. 17 : II. 28; I: 8. Ekupeleni konyaka soka sizi- dwelise ngokukupana kwazo ukuze nowase Palamente abone.

INTLANGANISO yeqela labanyuli besitili sase Bofolo bangase Ganjeni yokumisa e- yona ndoda bayakuwa bevuka nayo ngolu- nyulo luzaknnako kona, igalele ku Mr. Hutton. Sinosizi Amalawu ayawayakwa- hlukana nomhlambi ontsundu ose Bofolo e Nxukwebe, Egggesi nonga Malawu elo. Wona siva ukuba umi ngenyawo ukuba kunyulwe u Mr. F. J. Dormer, inene eliwuse- benzele kunene umzi ontsundu nglxika li. blela i *Cape Argus*, neyona ndoda atshoyo wonke ukuba ifanele inyulwe njengokuba angavumiyonje u Mr. Richard Solomon. Siwunika inyaniso zetu umzi ukuba uyaku. fumana iroti lenene kumfo ka Dormer. Bekufuneka umzi wetize konke ngo Mr. Dormer.

# Colesberg.

[NGUMBHALEM WETU.] September 1885. Incfulu ye Jaji u Sir Jacob Dirk Barry (Kt.) ubeteta amatyala apa ngo-Mvulo 7 Sept, waqala ngexesha lesitoba. Ibe ngu Advocate Frames namhla apa omele Inkosazana.

Amatyala abaliilekileyo kwabantsundu ibengala:—u Jantje no Jacob no David, beba inkomo zika Van Zyl i Bulu ngase Ilantam ezi 161, bavumile ukuba ewe sa- ziba, kodwa sasituny we ngumlungu ongu Rafferty ohlala ngase Jansenville —owa- yete kubo mabaye kumbela 200 in’omo. indoda nganye inike iminyaka esixe- nxe nekatsi ezimashumi mabini auesihla- nu.

Elinye ityala libe lele Lau u Plaatye elabulala umfazi, naye lo ulivumile ityala lokuba okunene nguye isizekabani soku- buba komnkake, kodwa wayenza lento enxilile. Wanikwa 12 iminyaka.

Kute ngolwesi-Ne kusasa zadala inzwi- nini ikati emihlaneni yo Jantje no Jacob no David, wati kanti u Jantje lo aziqali kumpala ikati, kwafunyanwa inzipo ezi- ndala emhlana, ukuxela ukuba lelidalal itutu.

Lomfazi eli Lau limbuleleyo lihambe limbeta ngesand, nangenduku, nompu entloko, emva Aokusela onodyuwe ababini xeshanye. Lomfazi yayingenguwe umfazi otshatiweyo yayilishweshwekazi.

Amatyala atetwa kakuhle kunene ngo- Awakolisa wonke umntu, siyazincoma i jury ngelixesha, namhla zaketa inyaniso vodwa; kwangaoko kungazingisa kuba u Judge Shipard waka wazingxolisa apa i jury ngokungaketi nyaniso.

Enye indawana esingati siyikankanye yeyobubi bendlu yamatyala—umzi lo usemva kakulu ngoefosi imbi yona, incinane kakulu ngomhla we Judge. Into esisimanga kukuba singazanga sive beka- nkanya nento e Palamente abamele loma- ndla waledolopu, lo Mabulu asuke into enkulu ibe kukukatswa kwamasela antsu- ndu ateta yona wona.

Imvula ezintle zinileapa, zaqala ukufika kwe Jaji, intsuku ezimbini nezintatu isina, nakwezinye itidawo ziyanconywa kakulu.

# Transkei.

[NGU NOBENZABEDELA.] September 1885. Akuko nto imbi njengokuti kwakubo- nwa umntu oqala unyawo olufanelekile- yo kuni bantu bamnyama seniqHla ni- mdobelela ; azi ukuba oku kuteka kukulu kangaka *Esigidmini* etetelwa kangaka Umhleli we *Mvo Zabantsundu* kwelhe nina. Lempatano imbi info wase *Sigidmini*: enye into mfo wase *Sigidmini* uposile nokumbonga lomvumtu aka Hlubiyena, ulitakutaku le Khuze, lawase Lutukela, wena umbonga ngo Bungane no Ngobizembe, lonto ixela ukuba uya- mpoxa. Imvula inile kakulu kwelilase Mamfe- ngwini lonke, yaqala nge Cawa ye 6 kwati ngolwdsi- Hlanu iyawo kwazala imifa- mbo yonke kakulu. Into embi kuba yi- nqaba ukulima inkabi zifile kubitya na- ngu mbedeni nesitwayi.

Sifumana ukuteta Awelase Dikeni ngo- bunxila buka A. K. Malo. Sisimanga, ukuba buti ubunxila base Ngxakaxa e Du- tywa bubefcwe pezu Aomnta/e Ka Malo, ukuba nokuba uyanxila ebengenze awa- gqita ngabunxila amadoda eze Dutywa, kune namagqweta awo, nento, ungafa- fanelana uke wangumhambi e Ngxakaxa into yakona kukunxila. Ofunayo maka- hambele uyobiona lonto, noko sebezihla- mba ngo Malo lowo akasoze abagqita ngabunxila nokuba unjalo.

Nge 25 August kwifike amadodana ali- qela alapa e Gcnwa, awelikeja lalisuke apa liye emsebenzini kwa lolive e Gqili malunga ne Hope Town. Indaba anazo ati imali yona ngokuxelwa yi 3s. 3d. nge- mni kanti noko mhla uyamnkelayo iba ncinane kakulu, abelungu abangabapati uti esebenzanje umntu kanti banento abayaziyo bona ukuba bayakumdlala umntu, okanye bamnkeliwe ukutya ngesilinganiselo semihla emibini, lendlela yofcutya iyayiqqiba imali. Bati beku- lunga oKuya beAuvunywa ukuba batate ingxowa ze umntu ayibatale eKupeleni Kwenyanga. NOKO ngati ngebenyameze- le, Kuba indlala izaKuwugalela ninzi apa apa einaKaya, nina nisasaleleyo qinisani umsebenzi ngoKu Kufa uKomo Kunje, ^ibe zizodwa ezibiwango. Ispani se- nqwelo somfo Ka Ndandani KU Mgagasi sibiwe, sigqityelwe ziyaKutshona ngapa- ya Kwe BiKa, Kwelocala Kanya laKwano Gqoloza, Kufunyenwe amahashe amatatu uesela laKona livela Kuweba pepulu e Rode (e Batejinini), nehase liKa Cwama Somerset, KufiKwe selitengisa e Kei Bridge (eborweni) KuMlungu. Intc eninzi yezinto ezenzeKa paKati Kwesizwt zixela uKuba amadodana mawalingi indlela zoKuhlala KaKuhle emsebenzini yimfa emva apa. Liti isela lalinyuKa namanye uKuya Kutoba la.

[SEPTEMBER 30, 1885.

## Impawana.

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Kufuneka esivela anawetu. Yanele impi eti xa isibhalelaye ingabeki *stamps* zaneleyo, lonto ifike ishgenise kwenku- lu indleko apa. Incwadi ezinjalo zifike zimbini ngolwesi-Hlani lo zivela e Kra- dokwe, kufuncke sihlaile 4d. ngenewadi inye. Kute kuba bezibialwe ngokubiza- yo ngapandle sada saybula enye sixuko- lele ukunyibhatala i 4d. hanti izele kubhala okubi kunene okubalisi: ipupa lika Siba- nizashe. Enye asiyamikelanga yabuyi- selwa esifubeni sominiyo. Yonke incwadi engabekwanga stamps ngokwa- neleyo iyakwenjiwanjalo.

\*\*\* Nango umkondo mabandlandini amnyama! Uti umhlojo wetu u Mr. Falati ebhale ese Sidutyini:— “\* Zihlobo ngenapo apa kungamanxinya kupela, kuba Itsitsa, ne Tina no Tsolokazi ubizo- la kuye, nomxelo womntu wonke ucama- nga ngalemilambo miri nosuku lwayo. Sesuka apa no Mr. Nadikana Fambe sabekisa e Lanti, kuirzi ka Mr. John Cele, isibonda sakona. Esati ekungene- ni ko Mtyati pesheya kwe Ndwe, sabona umjelo opuma etafeni, yangvyipaife^A^too lowo kuti. Sayakugile^ka ng^o. o^clock wasebusuku. Kan (fike e^J^W- ngeni ekay’ apa. NgunziX^,acragalawa- matye oluzi yads 344 ubude; umjelo yi i fifth mile ubude; imingculaba ekuwo li I16; esedamini nga 22; imihlayufwa nga 30; isitiya sibiyevbe ngamaKwane ne kwepile; ngapakati kwaso 12 fig trees; 50 peach trees : 3 vines. Indii iyeyezite- na namatye iyi 43 feet ubude ne 9 ububa- banzi. Akalimile ke lomfo inggolowa ihabile neraSi, uwonile umhlaba. Namhlanje fanukuba iyasikwa ihabile, kuba finanzi maninzi, ektulalelwe kanye ngulomfo. Ndikubonile oku. ndigqibe kwelokuba umntu ufuduka kunye no- buvula bake nalapo aya kona, buyaku- mkulela bubuye bumfuduse nakona. Si- ntemba ihabile neraSi, ukubona u Rulu- mente xa sukuba kubonakala kulungile kuye ukusasa abanjalo, uyakubakutazela pambili ngokubabuyise a imigudu yabo, njengokuba esenjenjalo selenjenjalo kakade.—Zitishala zika Captain Veldtman Bikitsha, namhlanjeke lingiselelelwe kanye yinkosi yenu, nize nenze umszilo esefeni lemnyaka yobudala bololusapo. Pambili lusapo lwase Mbo, nati side sini- landele. Ndingu N. FALATI.

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U Mr. Isaac A. Motaung wase Skapu ngomnye wamagosa *Ewo* amatatu na- mane abonisa ngezenzo ukuba anga lo- mliilo sizama ukwupembela wonke umzi ontsundu ungceime. Lomagosa asinantloni ukuwaneka pambi komzi ngumhlobo wetu omkulu u Mr. Daniel Dwanya, e St. Mark’s, ngusibala wase ose Bayi u Mr. Paul Xiniwe, no Mr. J. G. Kosani ose Beaconsfield kwele Dayimani. Ukuba abo banga lamalinga oku- zela umzi angapumlela bebengasebe- nza njengalamanene, maninzi amabakala engaba siwatbatile mayelana nokwenza nkulu iinvaba yomzi.

Into ebanga ukuba senjenje ukuteta yile leta ka Mr. Motaung siyiblomelayo: —NKOSI YAM, Mhleli we *Mvo*.—ndifakele lamazwana ambalwa: Pambili nto ka Moletsane, akwaba bonke abamnkele be *Mvo* abakaleleyo mpela bangaba nawo lomoya uku Mr. Moletsane, nabo babu- yele endaweni zabo ngenliziyo eshushu, bangamcni mpela. Buyanike nam; yivani omnye wenu ukubuya kwake, wenjenje, umfo ka Moletsane: —Kuwe Mr. I. Motaung, nditi yaimnkela incwadi yam siyokoleyo, nditi kwe: Oh ! mhlobo wehlewitshana elindim, ndicela *Imvo Zabantsundu*, nditi ndiboleke ukuba unokundiboleka lokoranti. Hai, nam yakupela lenyanga ndiyakukumika imali isheleni ezintatu zitumetele uMr. J. Tengo- Jabavu e King William’s Town. Inene mhlobo ndiyafa zi *Mvo Zabantsundu*, andinxolanga njengokuba ndingasazifu- maninje; ndizitanda kanye, andizitandi kancinane, kodwa kakulu. Hayi mhlobo ndingavuya ndakuzifumana ndiyaku- kunika imali oyakutumela *Imvo* ezayo. Ndoyika nokuti kwe, nditumele *Imvo* ozo, zize kuba akusandtembi, kuba nda- ka ndalibala ukukuhlutla emalini yo- nqala, ingasikukuba andilitandi elopepa le *Mvo*, kungako okoke sendisoyika uti nditumele ngeyako njengomhla wokuqala. Ngako oko nam ndoyika ukukungenisa ematyaleni intaka Motaung. Hai ndiyabulisa kuwe.” Owako futi ANDRIES MOLETSANE. Lieuw Port Station, Winterberg.

Nantsi impendulo :—Ndikutazwe kunene ngamazwi ako mhlobo warn. Ndi- kumela ngesheleni zontandatate. Ma- kubenjakole nakuni nina nakalalayo, buyani ndimihindele. Ndim ISAAC M. A. MOTAUNG. Tarkastad 22, 8. 1885.

I \*\*\*

Yo ! Mashologu akowetu, kwala ntoni- na ukuba bangabi baninzi o Moletsane!

V Wenjenje ukubekisa kudodana oluke lwasezidlweni u Mr. Marelal.— MNUMZETU,— Yita kulombava yama- nene olubisi, noko luluncinane kangaka, lungenangwebu, lunezibanabana, lunge- nancasa, lungayikuwatsala amanecawawa- selayo amasi ayo lemvaba: Iwaje luse- ngwe ngu fikizolo kwingxoxo ezinjenge- zi zivakaliswaemapepeni. Yimina? lento imvaba zingagqabukuyo ngamasi avela naguquke ebelubisi dlusengwe lwatiwa likaba namadoda afundileyo abhalaWhde it i Editor ye *Mvo*— ndikohlwe nalixesha lokuhamba kuba umsebenzi mminzi incwadi ezinezimvo zamawetu zifumbile. Ndhilaba umkosi xa nditshoyo kuyo yonke into efundileyo engumfana nese- yingamadoda aqinileyo, kuba kaloku. Maxosa yakameleni into engemfundo. Kuko (1) imfundo, (2) nobulumnko, nenyanyiso enkulu nokanyo emapepeni endaba pakati Aohlanga. Ndisatshonela. DANIEL MARELA. Edebe, Sept. 12, 1885.

V Yiyo le impendulo kwisaziso sika Mr. Thomas Zwedala wase Macubeni:— NKOSI YAM, Mhleli we *Mvo Zabantsundu*.— Ndincede undifakele lemjeka kwe- lopepa lamanene akowetu, ndifunaukwa- zisa ngo Mr. James Mngqibisa. U James Mngqibisa ndake ndambona apa enomta- kwabo babeze kubona u Rev. R. Hayes ngo April 1885, babuya bemnika baya e Kimberley; kuteke emva koko kwa- fika u James Mngqibisa, eyedwa wati kum uza kucela iyeza ku Mr. Hayes lesisu walipwa ke iyeza ngo J une 1885; ndabu- za apo ahilala kona, wati e Kimberley kwinto zika Malotana, ndati kuye mace amane esiza ukuze ndimazi xa apiliweyo naxa afayo ; kwaba kuyapela solokwalo- mini andizange ndibuye ndimbone anda-

zi ukuba kutenina. Nam ndisafuna andi-kevantongaye ukutatela ku July kude kube ngu September lo nje. M. C. MA- FENE. Beaconsfield, 14 Sept. 1885.

REV. R. LAMPLOUGH.

Singa kungaziwa nguwo wonke umzi wakowetu ngalo mongameli (Rev. R. Lamplough) wongamele esisqingata sase Qonce nesase Komani we Wesile. Nguye owabonisa imifanelo yokuba abantsundu mabenziwe abafundi, nguye owavuse- lela umsebenzi wemfundo Enxukwebe sewufefe emveni kokuba wawuqalwe ngu bawo wetu u Elefu ekukuwo lomzi kufu- ndiswe lamadoda angabafundi nalama- dodana ngoku tishala. Singenantonje yoku- mnikha ibe yimbulole yomsebenzi omkulu esinawo tina nabantwana betu singa kungaziwa ngomdala nomtsfita ukuba inene elo siteta - galo malibizwe ngeli f330&S-figuwo wonke ontsundu—Vulindle- i. Asidele msebeazi mhle owenziwe igawo onke amanene asenzele ukulunga, asasenzelayo nanamhla.

Lesseyton.

September 14, 1885.

Ngomhla we 4 Sept. 1885 sasinentlanga- niso apa e Lesseyton, yokwahlukana kwe- tu no Mr. J. Z. Tantsi, i Secretary ingu W. F. Sondlo. Inteto eyenziwangumhlo- bo wetu u Mr. J. Z. Tantsi kwintlanga- niso leyo eyayiko, elungiselela ngengo- mso ukuwushiya umsebenzi, yiyo le:— Makowetu ndiyanihiya ngetuba loku- ba Umminto zonke ukuma kwabantu ekucitaca njengoko kulungileyo eme- hlweni ace. Iminyaka yam ilishumi elinesihlanu nditeni neto zalomzi wete esenoti ekubeni benditate isiqendu esi- pambili indawo ezinxamnye nindixolele ngazo. Kuqala manditi amadoda ama- dala apemelwe ngamandla ekunbeni imisebenzi kuba sekukwakwalapa ukuba anduluke. Umzike usandleni senu, nikubonile ukhulangulwa kwawo ezandleni zabelungu, xa bebendawo aba- zipangayo, ukupangwa nokugcineka kwa- wo kwayame kuni. Umntu ontsundu niyabomwa uya cekiseka komhlope ngokukodwa kwi Bulu, anditsho ukuti kuyee wonke umlungu, bako ababatanda- yo abanjengo Mr. Garcia nabanyu. U Mr. E. Garcia yindoda eniyaziyo, nemi- yibonileyo, ukuba umxelo wayo ngo- ntsundu awunakuxelwa ngamazwi. Niyawazi namazwi axelwa sisimilo sayo ngontsundu, ati ontsundu umelwe yi- mbeko mayinikwe nangabamhlope, ose- sfimnyami makazanywe ukuba aku- tihwe kubo, unetemba, elindle, engazi nento engatintelayo ukuba ontsundu akululwe ebudengeni, ukuwutanda kwa ke umzi lo akwenzekeluleyo; ngokoke ze ninxweme kwizinto ezakumtisa amandla ekunimeleni nezakumenza isivivi kurna- wabo, lomzi ungunlungu mkulu ulu- mnikle aningewutini ngapandle komce- bisi ongunlungu, ngokoke nizamcateli- se naye. Nanko u Rev. Geo. Chapman indoda endingenantlani ngayo ukuti ukuba nimxasile namhlonela nakumfumana, eyindoda efuneka injalo pakati kotsu- ndu; mandigibe ngeliti hlalani kakuhle nihlale ngobulumko pakati kwamagwa- ngqa, azama ukupakamisa izandla zoku- wa kwalomzi niyabubona ubuhle bawo. Yiparadesana unamalungelo amaninzi ukulahlekana wokujengokuzinqumla umqala; nigcine kunene ititshala nizame ukuba isikula semini sime; indlu yetya- like ingabi yinkedama, nitumelele aba- ntwana esikuleni. Ndiyabubulela bonke ubenele emindenzele bona lonke elixesha kwanamatuba onke eniwabonakalisileyo kum ubuhlobo obungahlqi bubonakali- swa. Amazwi enziwa zezinye ezihlobo zetu ezinjengo Chas. Jubeju no M. Matsolo, W. Sondlo S. Malotana, W. Mene. Waqukumbela umgcini shilalo ngati:— Inteto yam endiyakuyenza ayinamandla isweliswa amandla kakulu kukwahlukana na nelungu ebesiwugcine umsebenzi sonke. Ukuti kwalo nango umzi litsho ndisesitlweni lisuke lindenze ndiwi- bone uwile. Ukuswela kwam amandla ngezolwzi kunjengokungati ndiyaqala ukungena kulomsebenzi wokugcina umzi (kuminyaka ndukuwo. Ndiyawabulela lamazwi ati kwintlanganisyo yakowabo ngokumka kwake, ze nigcine umzi pakati kwamagwangqa, ate ngokupaAanyu- swa Aomzi ngu Mr. E. Garcia avule izandla zokuwunqakula, e&uweni kwawo xa site sawuyeAelela wawa. Andivuyi- swaiuumnh Awalendoda, andivuyiswa AukuwuniAela umzi ezandleni zetu kuba ngati Aanti ukumkna oku kwayo, kuku- wa foomzi wetu ezandleni ebeziwa&amele iodwa koko andina&unceda Auba iyintla- lo yelilizwe uAwahluaAahluaAana, esendi- temba uZuba umhlobo wetu u Mr. E. Garcia wobuye asixaxe njengoituba ebe- sixasile Awixesha elingapambili fowau- nye nomxasi wetu &de u Rev. Geo. Chapman. Ndiqumambela ngeliti yintla- nganiso eyabamandi, yalusizi Awahlua. Abamandi amazwi o'umseleleza, Awaba lusizi uAubulisana Awetu ngoAushiyana.

Ezababaleli.

AMAPOLISA ANTSUNDU.

Spring Valley, Qee Station, September 3, 1885. MHELELI WE "Mvo,"—Nditi ndibone indaba ezimnandi kwiye- pa lika August, ezotina abantsundu besifanele ukuzi qononondisa. Eze ndaba nanzu ke apo utetayo ngokuti:— Elixu u Rulumeni abecinga ngokuwa- kupa onke amapolisa antsundu, lelixa tina besisacinga ukuba bekungebi yintle intle sinina ukuba kubeko ibuto lama- poba amnyama lodwa elipewe kwazi opsere ezintsundu i Cornel, kodwa ibe mhlope. Elibuto lingake lipikisane nelimhlope ekuncipiseni abapulumteto, namangesi angewakupi ekuhambesen umsebenzi. Nditi kekuni balesi abatandekayi yenzani ngamandla, lendaba ndiyibonay< apa ilungile, iyatandeka, lyeoke nditsho yo ukuba ku sifanele nati uku cela ki ■Government ukuba asipe nati umsebenz

wobupolisa ube libuto letu tina luhlanga oluntsundu lodwa ne Officers ne Inspectors mhlambi Sub- Inspectors zibe zaba- ntsundu bodwa. Iziti i Commissioner ibe ngumntu omhlope singadityaniswa namagwangqa. Kungalonxa lento owetu umsebenzi ungena kubonakala kakuhle: imisebenzi yonke eyenzwayo apa emapo- liseni yezabantsundu engapezulu or egditsileyo, nencomekayo, kodwa iyati- niwa ngamapolisa amhlope. Ipi nayipi into elahlekileyo ifunwa ngawabantsu- ndu amapolisa nokuba ngu mntu opalekayo, ufanelwe ukufunwa lipolisa elintsundu, nditi nangokubamba ama- sela: tina antsundu siyawegqita amhlope kudele.

Bazalwana nditeta into endiyaziyo imnyaka ingafikilela mhlambi e 8. Kodwa mna nditi kuni ndingavuya Inkosi u Government angasenza ibuto letu sodwa. Onina ninenqondo enzanimga mandla nicele lonto ku-Government.

A. MOLETSANE.

INGXOXO EZIKOYO.

Tsomo District, 2nd Sept. 1885. KUWE MHELELI we Mvo,—Nkosi yam Mhleli wepepa lohlanga oluntsundu, ipe- pa lodumo lifanele ukudunyiswa ngape- zu koko lidunyiswa ngako; ndiyangwe- na nam ukuba kekubeko zwana livela apa nganene kwe Tsomo (Fingo Land) nati noko ngati kute cwaka tunje apa siyalizukisa, silitanda kakulu clopepa lako. Kade bekubonga mfo ka Jabavu ngemfanelo, nam ndiyatelela:

"Umt' owati ukuwa wabukuqeka Wabekisi amasebe Lutukela; Umhl' owabaswa emva kwendlu yomlungu Sat' ukutwota sawudedela."

Lamasebeka yimfundo yako, owayifu- ndela uhlanga; lomlilo umana usibasele xa sicacatekayo yingqele siseza kuwude- dela ndiqondanje mna. Ewe, ezabanye imfundo zezokucela nokupanda izonka— esingabadelayo kakulu abahlobo betu base Dikeni ngalenjilapetu-petu bayenza- yo, kuba bayazipandela—wati owakudala 'inkwali ipila kuzipandela epandela enye yenetole, (nguweke.onetole, ngabo ke abanganatole). Ndide nditi, hayi ukuswela amapiko ngen diba ndiyapapa ndiye e Qonce kwi Mhleli we Mvo ndiyo- fcuti makaita andisebezele awona magama o "X," o "MAoloni," "om-Lovedale," o Naba fca Ndoda; lamadoda ayateta— mxaseni umxulutywa lowo ntozafowetu, ndi&ohiwe fuba ndingawazi amagama oyihlo, ngen diba nditi, pakati ntozonantsi nonantsi. Libi ikwele bafondini niyateta:— unyanisile X mfondini— lo Mhleli weli- pepa le Singesi lase DiAreni utete into enge- yiyo. Mna anditsho noAuti wenzwele &u- Aungazi, ufane weva setelente or ebhalife. Ke ndixafwe noAruti yina betu mafcabe lombhali ubelele, fuba afuAio mntuunga- de ati epupa abhale. KubaAe lento ndi- tshoyo itete labamhlope yinto ebalele njengelanga. Tima apa fwa Pimi iti infwenfchwana yomlungu ya/cuswela umsebenzi selisiya Aumwabo umfundisi omhlope, aAangele afcangele umfundisi lowo ayipose esikolweni esikulili ati ma- yibe ngumneedisi wexego letitshala—> izeke itsho le ngomvuzo kwixego elo li- ntsundu lenkwenkwana ingumneedisi, ize kanjalo ibambe i classes eziphezulu. Yintoninake lye? ndiyabuzi; eli likoye nako Paulusi nangoko lingatinina ukuba lingabiko ko Herodi? Izizatu ndingazi- bala zizalife ipepa nkosi yam— ebezinga- tyila ukuba inteto leyo ayinene. Elocobo lakeke lonke eliyiyingumgedle liyinkuku- ma le icolwa zinkuku; ke tina asizizo inkuku ukuba sicole imikisi (nothing). Nawe mfondini " Ntuba ka Ndoba" uya- teta, libi ikwele, ubonanje wena ndabi- ndeka ziziqalekiso zalomfana ka Gqoba ndavakala ndisiti, \* Mzondaba, sinda kuba ilanga libalele inkabi yam yehashe inqinile, ngen diposeka pezulu ngoku ndi- ze kukufaka ummqayi, ukatazije, kanti ngoku kwayekwa intonga lento umfana selean' atetenze."

Watsho umntu wakudala xa abulela into elungileyo eyenziwe ngubani:— "Kwaza kwazalwa ndodana." Namhla kuzelwe indodana kwa mntu ntsundu nguweke lowo, mt' owati ukuwa wabukuqeka, nditsho ndisiti ndixolele ukuba ndenze untuyantu olungaka. Ngamana bandedaniswa abo bakunwenelela iiku- nga akungenzakali. Ndingo'ufelayo na- ninina. MTETELI.

UBUSELA.

NKOSI MHELELI we Mvo,—Kaundifakele elizwana ngalento ibubusela. Ndiyavu- ya ukubona ukuba akuvumi ukuyiyeka Kungabangako nto yen zi wayo ngabo, kumacebo omana ukuyawelisa na wave- liswa ngabanye abantu.

Inteto yenkosi u Mapasa inendawo endifuna ukuyinandipa, kuba ngati kum ujonge kulento yokuba onke amaqinga abelungu alingawe akupumelela, kunjalo njeki kutiwa singamasele sonke tina bantu belilizwe. Makwenziwe into eyoti ibonakalise awona masela. Ayingekanye- lwe mntu yona lento yokuba kuti tina luhlanga lantsundu kuko imilibo yama- sela. Ongati nakoloniyikizo lobusela lu- koyo ngoku olubangwe yindlala, uti ukuba ungunmtu onexesha lokumana ebuzisa isikondo apuma kuso ngamanye amaxe- sha obileyo ungade ufumane ukuba uni- nzi kumanantsi lolomlibo otile, njalo- njalo. Kwajengokuba nangoku unga- suka umve omnye encokola esiti ' Tina singakanje sondliwe ngenkomo zabanye abantu, inyama yezakuti asizange sijidile. Abantu abanjeke mabapaulwe. Maliti isela lakubanjwa lidliwe impBhla yalc kakulu, lize ngepazu koko libekwe upawu ebusweni—esandundwini— nokuba ngu- mtshiso, nokuba kubalwa ngento engaso- e icime. Iti intolongo le ibe sisohfwayce kodwa sokongeza kosukuba engenampa- hla agadliwa yona. Lomteto wesoehi- wa ifudula uku ku Mangesi ngokukodws kosukuba eziemele ebujonini, sewabulawt mpela. Sibe sifanele ukuwucela ukubs wenziwe kwelilizwe. Ezi pasi sitive nca ngazonje kungesizatu sabantu abatile Mabapaulwe babonwe ngabo bonke abantu. Ati akuqokela ukuba apaulwe kuw( omabini amacala, aze ati akupinda apaulwe pezu kwesandla, akupinda apaulw nakwesinye. Kuba kuti emini nimam nincokola kamnandi nomntu ungamndwe bele nganto, kanti uyasingasinga indawc ezingamaroba kulomzi. Paula! abot akufika emzini wako uti " Gqita wetu kusa kanya uzakude uhlwelwe." Ndixoleh nkosi ngokwenza intwende ndenziv: kukuba kumhlana ndibalayo. PAULA.

E Peuleni, 19th Sept. 1885.

NATIVE OPINION WEDNESDAY, SEPT. 30, 1885.

NATIVE CHIEFS.

THE rough and ready justice which Mr. DE WET has recently been administering to Native Chiefs and Headmen shews clearly that his policy in respect of this question is to do away with the chiefs. This is an end which, we venture to say, all thinking men, both white and black, have in view. For nowhere is an imperium in imperia desirable as it can never work well. As it happens in all these questions we differ in the means whereby this end is to be attained. From the slow and sure development of the policy of the present incumbent of the office of Secretary for Native Affairs it becomes more and more clear that he is to get rid of chiefs and headmen by taking advantage of every trivial mistake a headman may commit, to hurl him down from his position; and the thing is done. From this policy we entirely dissent. It is more calculated to throw the people into the arms of the headmen, as, if they believe he has been hardly used and that an unfair advantage has been taken of him, they will naturally sympathize with him, and regard Government as a tyrant and thus be further alienated from it. Natives are generally for convenience' sake regarded as children. Mr. DE WET may, nevertheless, be assured that they are very observant and susceptible children. And we warn him from the error of supposing that he can dispose of this factor in the manner he seems resolved to do. In Basutoland, the power of the chiefs, already on the wane, was suddenly given impetus by the disarmament which, it was supposed, was to give that institu- tioji the fatal kick. We all know that after that foolish escapade that power was stronger than ever.

A practical Native Minister will, therefore, have patience and treat this venerable institution in its days of decrepitude with the kindness and forbearance that is given, and is the due, of those who must soon disappear; will show no jealousy to whatever powers it may be tremulously claiming; and will, on his part, endeavour to wean the people by scrupulous justice, kindness, and fair play, and thus the much dreaded spectre of the power of the chiefs will disappear, and Government and the Natives unite in peaci over its grave, and join in wishing i

A HARD CASE.

TO show how grotesquely unfair the conduct of Government is towards the Natives, ont has only to take up the mode o the collection of House Duty. Th< usual three months period before which a percentage is added to the original duty, is always loudly pro claimed for the benefit of people who understand the English anc the Dutch languages, but no chance of this kind is given to the natives As might have been expected, while the people of English and Dutcl descent have pretty fairly paid uj ' their taxes, we were very mucl struck with the blanks in the Civi Commissioner's record against Na tive names, which indicate that the duty has not been paid. The Quar ter's period of grace ended yester day (29th September), and each o these people will have to pay 90 pe: cent, over and above what he wouh ' have originally paid All thi through there having been e N I timely and proper notice given them There is no excuse for this as then is a medium which reaches all th< • N ative Locations in the Colony ane ' the Transkei, Basutoland, not t j mention Natal, and the contents c ' which are eagerly devoured, discuss sed, and circulated from mouth t i mouth, even among the " reds." Yet nothing is done by Govern i ment to avail itself of this means This is quite inexplicable. Th consequence is that the Natives wi.

now be reminded of the time by the grim visit of a Collector, and be mulcted in extra expense, which in their present condition they can ill-afford to bear. There are other matters in connection with native administration, and in which natives are, if not primarily, at least deeply interested, such as Land Sales, Stock lost, straying, and to be sold in the Native Territories, New Laws affecting them, &c., which eternal and inexorable red tape will doggedly publish in a language foreign to those chiefly interested. We would earnestly urge Government to give their attention to this question, as on it rests the contentment of a large section of the community.

Editorial Kotos.

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It is highly gratifying that the suggestion we threw out anent the organization of a purely Native police force has been well taken up by the leading Colonial organs in the Press. The Cape Argus agrees with us and points out that " such a force would be much cheaper than a white force that Government would certainly be able to employ police at many points from which they are at present debarred by expense." Our very sensible Dutch contemporary, Het Volks- blad, considers it "wise," while the Penny Mail characterizes it as "sagacious," and adds that we have " hit the nail fairly and squarely on the head." The Eastern Star, the East London Advertiser, and the Port Elizabeth Telegraph have quoted the suggestion with approval. There are thus seven organs of public Opinion agreed, not to mention others we may not have seen; we shall be curious to see what excuse the four Ministers who form the Government will advance for treating such plausible suggestions as debris.

It has occurred to some of the admirers of the Rev. R. Lamplough among the Natives to give him a Kafir name in appreciation of his services among them. It is by no means new among the Natives to adopt such a course. The late Bishop Colenso is universally known among the Natives as Sobantu (the peoples' Father) in consideration of his devotion to their cause. In the same manner we have names such as Somtseu (Sir T. Shepstone), Sonjica (Rev. S. Shepstone), Gwebecimile (Mr. Fleischer, Resident Magistrate of East London), Jongilanga (Rev. E. J. Warner), Citumsi (Rev. E. J. Barrett), Xolilizwe (the late Mr. C. L. Stretch), and so forth. His Native friends, therefore, have given Mr. Lamplough the complimentary name of Vulindlela (one who has opened the way). The communication which appears in our Kafir columns shows that the name is quite applicable to Mr. Lamplough, who was the pioneer in the remodelling of the Heald Town Institution, at which many Native teachers and ministers have been trained and have done a great deal towards the spreading of true light in this land; he has been the first to secure the status that Native ministers should hold in the church, and holds liberal views with respect to the furtherance of the cause among the Natives.

THOSE who take a deep interest in the educational affairs of this country will ever lament that in the Education Department the pruning knife of retrenchment was at the very outset applied to that interesting and useful volume, the Blue Book of the Reports of Inspectors. Not only did it enable teachers and managers to compare notes with their colleagues at various centres and assist in keeping up an esprit de corps in the scholastic fraternity, but it enabled the public to judge of the nature of the work in the various schools on which Government was spending so much money. We have, therefore, interested ourselves in rescuing certain interesting figures about Native schools from the oblivion into which our " unstatistical" Government would consign them. We have before given the results of this year's inspection of Lovedale and Heald Town by Mr. Howe-Ely. We have great pleasure in giving those relative to the Peeltion Girls' School which took place week before last. This year's examination was more than ordinarily rigid, and we are pleased to observe a large number of passes in the upper standard:—Five in Standard V; twelve (six with excellence) in Standard IV; twenty-eight in Standard III; twenty- nine in Standard II. The Boy's School in connection with the location, under the headmastership of the Rev. W. Rubusana, has also made a creditable appearance. These are the results of the inspection so far as it is concerned:— Standard V, one; Standard IV, seven (four with excellence); Standard III, seventeen; Standard II, twenty-eight; Standard I, eight. At the end of the year we intend to strike the percentage o passes. If other Institutions have more of such facts we shall spare the Government the expense of tabulating them for the information of Parliament.

THE meeting held in Stockenstron yesterday to choose between the candidates offering for the vacancy caused by Mr. Laing's retirement has resulted in the nomination of Mr. Hutton, late Treasurer, by an overwhelming majority. We are sorry to think that the anti-Bond party is likely to be divided as we are assured that the majority in the Fort Beaufort and Blink water wards are determined to support Mr. Dormer who promises to be one of the most hard-working and able members in the Assembly and one what is generally thought to be the next best man to Mr. Advocate R. Solomon. It is however, just possible that matters may assume another complexion before tin I day of election.

MY RAMBLES OVER-LAND.

No. I.

A trip up country in a Railway carriage r in possession of a first-class ticket, but preferring to get in the third or second class with a view to encountering freer and more jovial company, is a treat that has rarely fallen to my lot. My reader would wonder why I took first-class ticket at all, if I preferred the other classes to that indicated by my card. I will tell him plainly and perhaps satisfy his curiosity. It was a necessary precaution on my part to have thus acted; as I wanted to enjoy myself to the fullest extent within a prescribed time, I did not like to lose train on my return through there being no carriage for the third-class or the train being an express train. This custom obtains in the old country and in some portions of the Midland system of this Colony if I mistake not. I did not take the first-class carriage because I objected to the company that tenants that description of carriage, stiff and uncongenial though it be in this land: no, I had an object, and my object is explained above. On starting from the station we all, I fancied, felt that pleasure which is inherent in human nature upon the idea of being drag, ged motionless through space. The weather was fine and there were tufts of green grass here and there, which told of recent showers that had fallen; the wind was not high but there was wind, the sky was not what you might call overcast, but there was a mixture of dark and white clouds in the heavens, and as we passed Blaney junction there was not rain but what the papers in Queen's Town used to call some years ago a " sizzle-sozzle." Hardly had we been four miles the other side of Peeltion and two miles from Kei Road in a nasty curve overlooking a precipice, when the locomotive engine feeling my weight no doubt, stuck, and could 'nt go 'so far,' after divers manœuvrings of the drivers, it was at last got off, and ran away so fast as if fleeing, fearing to be again gravitated to the fatal spot. We reached Kei Road in safety and found a throng of people waiting to receive their friends at the station. We passed the stations " Kabousie " and Dohne Toll, and as we approached " Grey Town Station " we were apprised of danger to the train and ourselves by the Sign Board ahead of us " drive at speed of 8 miles an hour." We felt some discomfort at seeing this, and began to suspect that the drivers were not going at that rate when we saw the Sign Board. Being cleverer and better informed on these matters than my companions-in- travel I told them to be prepared for a leap through the windows in case of a crash happening immediately before ns, preparations were instituted on the instant, one fellow with his bundle of loaves and bel- tong ready at the window, and mute silence reigned in our carriage for some seconds, till I at last broke it up with a hearty laugh, telling my friends that the gods had saved us from a dire calamity. No, there was no response to my merriment, but a settled seriousness was visible in the expressions of their faces, till on the approaches to Toise River admiring in loud language the gigantic curves which I fondly styled the ' triumphs of art.' I announced \* Toise River Station " " e Bhaza" when all got up to the windows and on getting down for refreshments one simple minded fellow said on l we weYe saved through you at that place, because you can speak English. I was bewildered at this and merely laughed. Toise's River buildings are the ideal of a ' city that is built upon a rock \*

ABALIMI NA BARWEBI.

E-MABKENI.

- E-QONCE (September 28). Amaqanda, 9d to lid ngedazini Ibotolo, 7d to 2/4 ngeponti Ji-asi eluhlaza, 1/9 to 2/9 ngekulu Ihabile, 2/8 to 5/3 ngekulu Itapile, 5/ to 7/6 ngekulu Umbona, 11/4 to 13/4 ngekulu Itasi, 9/6 ngenxowa Ibran, 5/10 to 6/ ngenxowa Ihkuni, 6/ to 25/ ngefllara linbotyi, 15/ ngenxowa NGOMQIBELO (26 Sept) Amazimba, 15/ ngekulu E KOMANI (September 28). Ibotolo, 1/6 to 3/6 ngeponti Amaqanda, 1/ to 1/6 ngedazini Amazimba, 27/ to 30/ ngenxowa Umbona, 2/6 to 28/ Irasi, 15/ to 17/ ngenxowa Ihabile, 4/9 to 9/ ngekulu Ibran, 7/6 to 8/ ngenxowa Itapile, 11/ to 16/ ngenxowa Umgubo, 14/6 17/ ngekulu Inkuni, 30/ to 61/ ngefllara E-MTATA (September 23). Ibotolo, 2/8 to 3/6 ngeponti Amaqanda, 1/1 to 1/6 ngedazini Itapile, 9/6 to 15/6 ngenxowa Ihabile (ngesitungu) 2d to 4d Ifikuni, 35/ to 41/ ngefllara Umbona, 22/6 ngenxowa Ikalika, 4/3 to 5/ ngenxowa E-RINI (September 28). Ibotolo, 9d to 1/4 ngeponti Irasi, 9/3 ngenxowa Ibran, 6/ ngenxowa Amaqanda, 7/8 to 1/ ngedazini Ihabile, 3/9 to 4/6 ngekulu imbewu, 12/ to 13/ ngenxowa Amazimba, 23/ to 24/ ngenxowa Umgubo, 23/6 to 27/ Umbona, 13/ to 14/ ngekulu Itapile, 4/ to 9/ ngekulu Inkuni, 11/ to 30/ ngefllara E-MONTI (September 29). Amaqanda, 9/ to 1/2 ngedazini Ibotolo, 2/6 to 3/ ngeponti Itapile, 10/6 ngenxowa Umbona, 13/ ngekulu Ihabile, 3/9 to 4/6 ngekula Inkuni, 5/ to 17/ ngefllara Amatanga, 6/ ngedazini Umgubo, 15/ ngekulu Ibran, 8/6 ngenxowa ■ Irasi, 6/6 to 7/6 ngekulu Imbotyi, 17/6 ngenxowa

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, 'e-Town Hall, Kwisitona esinga pantsi ese. sitatu, No. 3, Kwinkundla ye marike.

E-QONCE.

Uhlala aba nento eninzi yombona, na Masimba, ne 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 awutengisa tshipu kanye.

W. F. s. BOOTY.

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

Isaziso Kubahambi.

U. GEORGE WILLIAM A. RADASI wase Mpopu. Uyazisa kubo bonke abahambi ukuba kuko i POST CART esuka Empofu (Seymour) eya e Bofolo (Fort Beaufort), ibuye ngo Mggibelo, yenjenjalo bonke Olweshlanu ne Miggibelo.

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

J. RADASI.

Seymour, 6 August, 1885.

• EDWARD KELLY,

Umteteleli kwinkundla yamatyala,

Ubuta imali ezizikweliti, ayitumele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.

Umvuzo awubizayo mncinane.

I Ofisi: LADY FRERE.

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengenyomhlaba, Nomteto, Namafa,

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

Lomsebenzi wauqala ngo 1878.

UYAZIWA. AKUFUNEKI KUZINCOMA

Amafa, Inqeshiso, Iminqopiso nokwananwa kwezi qiniselelo zomhlaba—yonke lemicimbi yenziwa ngokukuleza.

Ig<sup>u</sup>Utetelela ematyaleni, aquke nemali engamatyala.

Kubabaleli Bam.

ABAHLOBO bam abase Koloni nabas- Natal bayaziswa ukuba incwadi aba- ndibalelayo zifika apo ndikona xa zenjiwe <sup>o3e\*</sup> SOLOMON KUMALO,

Kleinfontein, near Ladysmith. Natal.

August 22nd, 1885.

Kufunwa Kwangoku.

ITITSHALA enesiqiniselelo, ukuba itabate indawo yesibini ekufundiseni kwi fiemari yase Mtwaku. Oyamnkelayo inda- wo leyo makabhalele ku

Rev. A. W. BRERETON, Umongameli obambileyo.

fit. Matthew's, Sept. 5, 1885.

I BRANDI

Elungileyo engapitikezwe nanto zinjengamanzi nezinye ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,

E - QONCE .

Isonka ! Isonka !

Mr. McGREGOR,

Nase Waterfall, kwa ADAM KOK, KOKSTAD,

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

Wanana Inkomo Ngokudla.

POS' ISO APA BOI

E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,

No 22, SMITH STREET, E-QONCE.

Uhlala enento eninzi yezitofu ezifanelekileyo neziluhlaza apa bo

Ingubo zomtshcito yenziwa ngokokufuna komntu kwisi- tuba se yure

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

JOHN J. IRVINE & CO.,

Ahatenga impahla kwamanye amazwe, lakwell

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 zotu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

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OTENCISA IMPAHLA ETSHIPU YENDLU, Kwindlu Ekangelene no W. O. CARTER & CO.,

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

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

Isonka Kwabalambayo.

Messrs. JOHNSON & CO.,

MOUNT AYLIFF,

Nase Ntsizwa ema Xesibeni banengxowa zokudhla ezinga ma 4,000

Zamazimba, Nombona,

IMBEWU YODWA, batengisa

Iponti (20s.) Ngengxowa

Kozokuzitabatela evenkileni zabo.

Nalo itasanqa KWABALAMBAYO lokuba bezokutenga, Ngokuba ixabiso lokudhla lizakunyuka.

Tumelani inqwelo zenu Kamsinya.

Itimiti Yama Wesile Antsundu

YOBA NGO

Ngolwesi-Ne 1 October, 1885,

ETY ALIKENI YAMA WESILE ANTSUNDU E QONGE.

Itikiti zokungena Is. kubantu abakulu, 6d kwintsapo.

Zobanokufunyanwa ngemini ezandulela Itimiti leyo kumalungu ekomityi—Mr. THOS. SAMBULA (Emgqwakwebe), Mr.- Dosi MDABA (Kwabidli), nako Mr. JOHN MNYABISO no Mr. JOSE: MBENGEZA, Kwabuluneli, Nasemnyango.

Umemo lubekiswa nakwimpi yangapandle Otitshala no<sup>1</sup> Titshalakazi udodana nentombi, nabakulu. Imali yoba yeyokulungiswa kwendlu yomfundisi. Isihlalo siyakutatyatwa ngu T. E. DUCKLES, Esq.

Nantso int' obukade uyifuna!

Kuyafunwa! Kuyafunwa! Kufunwa I

I WAKA LABANTU!

Ukuba liyekuhlola amaxabiso endiwarolayo

NGEZIKUMBA NOBOYA

Nempahla etengiswa tshipu ngokumangalisayo-

Kanize kuzilingela, kuqinisekile ukuba nobuya nize.

Abasebeke beza banelisiwe.

Ndicela abanoku funda ukuba batyele abangenako.

Ningayilibali indawo endikuyo

Kufupi nomzi omdala ka MSESANE,

Endleleni yomcancato we Nciba eya e Ngqamakwe.

Ndikwali Gosa le “ MVO ZABANTSUNDU.”

P. H. POTTOR.

September 14.

IZISULU ! IZISULU !

J. no C. BEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Kosa bafuna ukuba itshayekele tu kwakamsi- nyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

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