IMVO ZABANTSUNDU

(NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.

LIHLAULELWA 3s. NGANYANGA NTATU

IXABISO 3d.] KING WILLIAM'S TOWN, NGOMVULO, NOVEMBER 10, 1884 [No. 2.

UYAZIWA. UKUFUNEKI KUZINCOMA.

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

Utetelela ematyaleni, aquke nemali engamatyala.

Imvo Zabantsundu

AMAGOSA.

Ukuze umsebenzi opatelele eku hanjisweni kwelipepa uhambe ngokukapukapu kumiswe amanene kwindawo ngendawo ukufeza imicimbi engalo e- ndaweni nase gameni lomninilo. Indawo ezizintloko ezilindelweyo koli-Gosa zezi:—

(a) Kukumela ilungelo yepepa ngokuzama bonke abanokulesa ukuba balamkele.

(б) Kukukumbuza abamkeli ngazo zonke inyanga ezintatu ngentlaulo yepepa, eliyakuti i Gosa liyitumele kum'pati-pepa e Qonce.

(c) I Gosa kwakona lomela ukuvakalisa izikalazo zabantu bomandla walo ngento zonke ezipatelele ekuhanjisweni kwepepa.

Amagosa endawo ngendawo ngawo la namhla:—

Beaconsfield.....		*Mr. Jonas Msikinya*
Burnshill		*James Figilan*
Dordrecht.....	„	*James Maqubela*
Fort Peddie----		
Tyityaba		Thomas Mqanda
Rura		Rev. Boyce Mama
Kimberley.....		Mr. M. M. Kosani
Herschel……		„ K. Kayo
Jagersfontein……		„ Chas. Z. Ntozini
Kamastone.....		„ Chas. Tukwayo
Port Elizabeth		Mr. John S. Adams
Tarkastad….....	„	no,, Paul Xiniwe
		„ Isaac T. Motaung

Ezindawo zilandelayo azikabi namanani, nezinawo awanele ukuba zimiselwe ama-Gosa kodwa, de zibe namanani indawo engeba zigqitywa ligosa zinokuhanjiswa ngalamanene avumileyo u- kwenjenjalo: — *Alexandria,* Mr. W. S. Nzeku; *Aliwal North,* Rev. J. Msikinya; *Bumbana Eba-Tenjini,* Mr. R. Madliwa ; *Bathurst,* Rev. J. M. Mkosi; *Alice- dale,* Mr. Stephen Nikelo ; *Bedford,* Mr. W. Sobekwa; *Clarkebury,* Mr. Richard Funani; *Engcobo nase Cwecweni,* Rev. J. Ndungane; *Colesberg,* Rev. S. Mvambo; *East London,* Mr. Jose J. Malgas; *Engotini,* Mr. Edwd. Ndlangisa- *Edendale, Natal,* Mr. Saul M. Msane» *Healdtown,* Rev. G. Kakaza; *Graham's Town,* Mr. Robert Xholla; *Herschel,* Manxeba's, Mr. Joel W. Mabusela; *Gaga,* Mr. M. N. Galela; *Graaff-Reinet,* Rev. S. P. Sihlali; *Hankey,* Mr. James Gwadzi; *Jansenville,* Mr. Sami. Ndubela ; *Middelburg,* Mr. Geo. Nqana; *Newlands,* Mr. H. Tshatshu; *Peelton,* Mr. W. B. Rubusana; *Port Alfred,* Mr. Ernest Nquka; *Fort Beaufort,* Mr. S. B. Msutwana ; *Hackney,* Mr. T. Matumbu; *Queenstown,* Mr. R. T. Nukuna; *Seymour,* Mr. J. Radas; *Somerset East,* Mr. D. K. Vandala; Nt. *Mark's,* Mr. D. Dwanya; *Trinity, Fort Beaufort,* Rev. S. M. Manyakama ; *Uiteuhage,* Rev. M. September ; *Wezo,* Mr. John. A. Ntsiko.

Kwezindawo akukabiko magosa kodwa ayafuneka:—Debe Nek, Cradock, Driefontein Natal, Fort Peddie; Verulam, Natal, Nezinye indawo.

Abamkeli be-*Mvo* banokuhlaula *reg uit* kwi-ofisi le ise Qonce, mhlaumbi kuma Gosa. Imali inokutunyelwa nge-zitamp, nemali yeposi mhlaumbi nge-tshek egameni lika J. TENGO-JABAVU.

Indleko yokutumela imali yeposi neyo-kwanana itshek e-Bankeni ayinaku- melwa siti. Otumela itshek makeleke nexabiso lokuyanana e-Bankeni.

Iveki.

INQANAWA ezine zinduluke kwela Ma- jamani ngo 31 Oct. ukuza kunxweme lolwandle olungentla kwe Kapa (Angra Pequena), apo Amajamani alinga ukwenza i-Koloni.

AMABANDLA amajoni 1st Scots Regiment yalezwe ngu Rulumeni wa Pesheya ukuba alungiselele ukuza kweli lizwe. Indawo asinga kuyo lela Bahlambeli.

U-COLONEL WARREN oza kulungisa imicimbi kwela Bahlambeli kuvakala ukuba uyakupuma nama valanti Ape- sheya.

U-GENERAL GORDON ulwe nomkosi omkulu wama Arab ngase Kartum kutsha nje wawoyisa. Ube nokubulala into eninzi kwintshaba zake.

ISINONOPU esikulu sase Rini u-Mr. George Wood (owaziwa ngokuba ngu Whute siti) ububе ngo Mgqibelo ngokuhlwa, 1 November. Ubesele minyaka imashumi asibozo ukububa kwake.

KWISITUBA esipakati kwendawo ekumbiwa kuyo amalahle ne Burgersdorp uti ugqira u-Kannemeyer sekuko abantu abamashumi asixenxe anantandatu abagula yingqakaqa. Into eninzi isezifameni. Sekuko utile e-Herschel oselehliwe.

INGQAKAQA ibikwa e-Tsitsa apo selihle abantu abane.

IMALI engeniswe ngu Mboniso wase Kapa ibe yi £270 sezibatelwe zonke indleko.

U-MR. UPINGTON no MR. SPRIGG amalungu alo Rulumeni upeteyo anduluke ngo Lwesine ngokuhlwa ukuyakwela Bahlambeli, apo aya kuzama ukungenisa uxolo.

U-REV. E. SOLOMON, obesakuba se Nya- ra ulapa uzakuke abambe indawo ka Mr. Don kwityalike ye Zikotshi okweveki ezimbalwa.

U-TUKELA luzalisile, sekumke inqwelo ezimbini neponti.

NGO LWESIBINI ngokuhlwa kwakuko umgcobo we Tea Meeting kwityalike ka Mr. Harper kwa Buluneli. Siva ukuba wapumelela kakuhle.

INGQAKAQA kuvakala ukuba selihle umntu kumzana wase Dikeni.

UMXOMI sesike samboniswa ehamba kulomzi. Akulindelwe noko ukuba awuhambise umsebenzi wake pambi kokuba kupele iveki ezimbini.

UMFO obenengqakaqa kwa Komani ufile, sekubuye kwafika umfazi onayo. Sele ngowesitatu lo uhliwayo apo.

INTOLONGO yase Kimberley inconywa ukuxinana ngababanjwa.

U-TEYISE BOOY owagwetyelwa ukuxo- nywa yijaji le ibe ihleli e Tinara, ngoku- bulala umntu e Ngqura ulivumile ityala lake. Uti wayenza into leyo enxilile. Hayi, lendloloti!

EZAKWA ZULU zezokuba u-Dinizulu ukwelelisiwe ebukosini, endaweni yake kumiswe unyana ka Cetywayo ominyaka mitandatu, ozalwa yintombi ka Seketwa- yo. Abafundi bokumbula ukuba u-Dini- zulu akanyana ka Cetywayo ngomfazi wotshato. Apo akona ngoku uye ku Hamu.

INKOSANA ezitile zama Mpondo zingene ezivenkileni zamagwangqa ezikwelo mhla utile kutsha nje zatabata konke ezikufunayo zabuya zekwitshi zapuma. Oku kwenziwe emini. Kuvakala ukuba abatengisi, basabisa abafazi babo kwelo lama Mpondo.

INTO abati ngu Becker ibaleke e Tsurini (Oudtshoorn) nemali eku £500 yenkosi yayo, ehlala Pesheya ebiyinikelwe ukuba ize kutenga intsiba zenciniba ngayo kwellizwe.

KUTSHA nje u-Sibepu "uvimbezele" (atsho ama Zulu) impi yo Sutu wayibulala kakubi kuba eyiqubule ngedeke.

I-BULU abati ngu Johannes Christophel Coetzee lise ntolongweni kwa Komani ngokuba igusha ezimashumi asixenxe ava ngesihlanu.

E-LEWU KLOOF, kumandla wase Cra- dock u-Mr. Marais usand' ukubulala ingwe ezimbini, bezisand' ukudla ibo- kwe ezilishumi.

BEKE kwako itemba lokuba Rulumeni wase Kapa uyakuba nokuncedisana nomkulu wa Pesheya ukuba kungeniswe ukuzola kwela Bahlambeli. Kuvakala ngo 5 ku November ukuba ku- beko ukungavumelani. Ulungiselelo ke seluyakwenziwa e-Natal. Umongameli we Transvaal uvakalise kwibandla lako- na ngo Mvulo ukuba ama Bulu nalo Rulumeni wase Kapa azakusebenza kunye ngokupatelele kulo micimbi yase Trans- vaal.

NGOMHLA we 4 ku November kwafika udaba luvela e-Bofolo lokuba kuko i-Lawu elibulewe ngama Xosa amabini kwi fam ka Vayise (Vice). Lawaqubula esi- dla ububuru.

INGWE isand' ukwenza idemeshe enku- lu ngase Rafu (Graaff-Reinet.) Yangena pakati komhlambi owawunga ngeniswanga ngokuhlwa okutile yabulala yenza. kalisa amashumi amabini anagusha ntatu.

NGO ;3 November i-Jaji yase Natal, u-Cadiz, itumele ama Ngesi amabini entolo-ngweni iminyaka emitatu ngokuba amahashe amabini.

IMVULA ezinkulu ziwe kwesi siqingata na-kwezikufupi naso ngo Mgqibelo (8 Nov.) Inxenye yemilambo izele.

NGOLWE Sibini oludlulileyo amafama amhlope ase Komani aye nentlanganiso yokukangela ukuba kungenziwa ntonina nga Batembu aba pesheya kwe Nciba ekufupi nalomzi. Mbangi yoku kukuba benconywa ngokuba. Iqinga ekuvunyelwene ngalo ibe kukuba makongezwe amapolisa, makukangeliswe izibonda, nentlalo yabantu yonke.

NGUBANINA olinda abalinda abanye? U-James Latyes idindala langokuhlwa lase Cradock upange indlu ye Posi yalomzi. Ubeselese *hokweni* ngokunyatela into zokusebenza zabacweli.

IFAMA abati ngu Mr. Kranouw libulewe ngumbexeshi wenqwelo zalo ngaku mcancato wase Betuli (e-Gqili). Umbulali ngumfo ongu Mtembu, ofaniswe selese ntolongweni ebanjiwe pantsi komteto wamadungudwane. Ubulawa enemali yamapepa ekwi £80, selefile kufunyenwe £30. Umbulali ene £15.

KUTIWA u-Mqikela uvakalise umnqweno wake ukuncedisana no Rulumeni ngo- kupatelele kumadabi amana ukubako em- deni welama Mpondo nowa Maxesibe.

NGENXA yemvula ezi zisand' ukubako kufe igusha nebokwe ezikumakulu amabini zika Mr. Jan Hatting wase Zuurfontein ngase Skapu (Tarkastad) nenkomo ezinta- ndatu zika Mr. G. C. Venter. Lempahla ibulawa liliqwa.

UMNTU ohliwe yingqakaqa e-Dikeni kuvakala ukuba usingisa ngase bubetele- ni. Ise ngumntu omnye ohliweyo. U- bekwe bucala.

ABABANJWA abaninzi batunyelwe kusebenza kwi mine zebandla lika De Beer e-Dayimani.

ABAPATI bomzi base Kimberley bagqibe kwelokuba bacite £250 ukulungiselela utyelelo lwe Ruluneli kulomzi.

UMFO ontsundu ugwetyelwe ukufa e-Newcastle e-Natal, kule veki idlulileyo.

AMAJONI ebandla 58 Regiment, abese Rorke's Drift e-Natal angene emkombeni ukusinga e-Kapa.

U-GENERAL SIR L. SMYTH opete onke amajoni enkosazana akweli lizwe unduluka e-Natal ngo 11 November ukuya e- Kapa.

UMZI Ka Rothschild umteteleli odumileyo wamafandesi e-Dayimani utshatyalaliswe ngumlilo.

IMVULA,'ezimnandi zimana ukuwa kwe- si sitili nakwesi sipahlayo ngale veki idlu- lileyo. Into ebalulekileyo yeyokuba zi- wa ngenyanga yelanga u-November. Into leyo enandipisa intliziyo.

U-MR. PEIT ODENDAAL Ibulu langase Harrismith Free State' libetwe ngumbane lisa teta nomfazi walo.

IMALI eseyiqusiwe Ukuncedisa umhlo- lokazi ka Bishop Colenso owatshelwa ku-ko konke seyikwi £500.

ABAKWI Hospital yengqakaqa ngoku e-Dayimani ba 128 kupela.

IMVO ZABANTSUNDU

ABANTSUNDU NE RAFU.

EKUFEZENI isaziso Imantyi yase Qonce ibe nentlanganiso enkulu ngolwe-Sihlanu nenkosi, nezibonda namadoda amakulu emizi emele esi sitili. Ibingena kudlulwa ntlanganiso ngokubako kwamadoda amakulu endawo ngendawo. Into ebekondelwe kuyo bekuku kubeka kwakona pambi kwabantu ngokusulungekileyo umcimbi wo- kuba abantu benesi kweliti esikulu ku Rulumeni semali ze Rafu; u-Mr. HEMMING oti " uyinkosi engapantsi " ko Rulumeni ubengenakuwenza umsebenzi wake kakuhle njengokuba ewenzile. Nakuba singu- mhlambi ohlala watyekela entetweni, "inkosi engapantsi" izame ukuba baqonde ukuba abahlanganele kuteta kodwa ukwenza; okwenene ke ute akukova ukubabonisa into eziya kulandela ukungawahlauli amatyala eminyaka esixenxe afikelele kwi <£12,250, u-Mr. HEMMING welwasu esihlalweni yaba iyapela intlanganiso.

Into engaba iyakudubula ekunga-banikini ituba lokuteta abantu aba-njenga bakowetu, abaqele akuzigqiba impambano nengxakeko zabo ngokuteta, asiteni kuyiqwalasela okwanamhla. Singa kodwa singalata kwinto enye ezimbini ebezifanele ukuqondisiswa ngu Rulumeni. Yona indawo yokuba abantu bebeyakuti babandezelwe zindlala ne-ntswelo, ibisaziwa nguye wonke. Isizatu sokuba ube umhla wokuba. quba ngebaxa wabuyiselwa kulo nyaka wale minyaka isixenxe, iseyinto esixaki kuti. Asinge-dlulwe bani kumnqweno wetu wokuba abantu bakowetu bavisisane no Rulumeni. Kangangokuba konke esinokukwenza ukuncedisa u- Rulumeni ukungenisa lemali singakwenza. Asikubapata gadalala na abantu ukubasongela ngokupanga impahla xa kungabonakali bubetele kwangalenyanga? Enye imambane ibonise ngengqondo ukuba inkomo azinaxabiso ngoku kwindawo zemisito kanti ke ngenxa yendlala ne Rafu kubonakele bezitengisile. Ukuba ati ke u-Rulumeni abapate qata abantu bake abasekungaqondini pantsi kwezi zimeko ngokubapanga inkomo— kukubapata ngapandle kobubele. Inkosi eyenze isicelo se- ngqondo sokuba izaziso zakwa Ru. lumeni zivakaliswe kwi Mv*o,* itete into ebonakalayo ngeliti into eninzi kubo ayilazi nelona xesha, maxa wambi, ekufuneka behlaule. Ekubonakalayo ke ukuba lomcimbi uzakuba ngumdlalo wentoshela—angeze aqonde wumbi ukuba ngubanina nayo ingubanina ongenayo. Kanti ke nokuba sekutenina, inye yona 'into epookeleyo, le yokuba lemali ilityala elibanjwa u-Rulumeni ngabantsundu, emalihlaulwe ngapandle kwento eninzi. Kokwetu ukucinga eli alingebe lilona xesha lifanelekileyo lokupanga impahla: ngezizatwana ezininzi. Oku kupanga kungadala abantu abantliziyo zisoloko zibunkenenkene abahlwempuzekileyo kanjako, ze nolupango lungamhlauli ngokwaneleyo u-Rulumeni Lempi ihlwentshuziweyo imele kupila ngohlobo olutile, ezingati intswelo zibange ukuba ide ibe ngokungabanga usizi. Kungatiwa mhlaumbi aba bantu mabaye kusebenza, njengokuba nelo like lavakala. entlanganisweni. Sibazi tina abantu bakowetu asinto ikapukapu ukubatuma into ezimbini ngaxesha nye. Okwangoku bangati siyalima. Singaba ngabokugqibela ukuba kusela kwiminwe ka Rulumeni ukuba lominwe kukonto ingayifumanayo kubo. Okwangoku lempi yakuti ihlwempuzekile, ifuna imbewu kaku- lu. Ukuba ke uyise wayo u-Rulumeni ebenokuyinyamezela iminyaka esi- xenxe, ubengayinyamezelayo inyanga ezilelo nani de kuvunwe, engati pakati kokuhlakula nokuvuna inxenye ike igxada esebenzini. Siti oku kungake kwenziwe ngapambi kokubabushulisa ezombityo zelanga, Emakuti ke, xa lifikileyo eloxe- sha lokuyiquka lemali, i £12,250 baxelwe abantu abayikwelitayo nga magama. Yinto eluwangazo ukuti lemali ikwelitwa ngabamnyama, kuba umbali wale nteto ngumntu omnyama wesi sitili ongakweliti' nefalintyi kulemali: bebaninzi abanye abantsundu abangenatyala kule mali, njengokuba lombali enjalo. Kodwa sotuke kakulu sakuva ukuba sinetyala le £12,250 Into engawenza kapukapu umtwalo ku Rulu- meni nakwabantsundu kukuba abalwe amagama abantu abayikwelitayo abapantsi kwesibonda ngasinye nemali, ukuze ke sibe nokuyihlanganisa kakuhle. Ngenye indlela elicebo lingancedisa ukuqukwakwayo, ngenye likwelelise isirele sika DAMOCLES, esinjengokuba lengxoxo iquka wonke omnyama,—isirele esilengalenga pezu kwabamsulwa aba-ufezileyo umteto.

Amanqaku.

SIVUYA ngokungena kubaliswa kuba kubonakala ekupelene ukuba ingxoxo

Lenteto ku Dr. Dale ibange ukuba sitwale imikono sibomboloze: " Yo! akwaba bekungavuka tile kwabafileyo ashumayele le gospel kubazali bentombi zakowetu !! "

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Lengxoxo asinakuyishuba kwi situba se *Mpawana.* Soka ngomnye umhla siyingene Awisituba esibanzi ngazo zo- mbini inteto. Okwa namhla singati nje- ngokuba sinexesha sisebenza ezidolopeni —sisebenza Aanzima, *too*—akukonto iyo- lisa nebanga ukuba ikaya layo ilitande indoda njengendlu empahla ilungeleleneyo nenokudla okuya ngakona. Xa siteta ngokudla asikateti ngentlobontlobo zokudla. Umngqusho lo umbala unokwe- nziwa yenye intokazi ubeyinto engena-kunyanyezelwa, kanti enye inokuwenza uginyelwe amate, ngongacingi ukuba bangawusa nasemlonyeni. Xa sihlebayo singati ude wati ngenye imini apa um-hlobokazi omhlopo omelene nombali wo- lupawu " Ngaba wena udla umngqusho omnandi." Watsho betu enyanisile. Ezizinto zifanele ukukangelwa kuba pezu kwazo kusekwe ukusikeleleka kwezindlu zamawetu azama ukunyuka. Ngokwenjenje sisahlutisa inteto ka gqira, u-Dale.

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Amanene akowetu anjengo Mr. B. Kwaza wase Cradock abefanele ukubulela namhla ukuba kude kwavela into *abe- kade* eyifuna enjenge pepa eliiswe Awangontsundu, ekubeni isikalo kade ibikukuba amise amashishini awo. leli nene lakowetu aliko nelanga yamagama ngaziyo kuxaswa lento _ „ *Ndimangele* ematyaleni wetu. Soqala ukuginya amate ngabantu bakowetu kwakuba njengokuba yenjenjalo impi yase Jagersfontein engene yaku-mashumi amahlanu ekutabateni *Imvo.* Zizenzo ezinjengezi za Besutu base Jagersfontein ezixasayo. Inteto yanele. Uhlanga yinto ezibandezelayo ibe neratshi ngento yayo.

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Malungana nokungena Awempi yase Jagersfontein ekumashumi amahlanu asinakum kankanyakancinane umhlobo wetu a Mr. Charles Z. Ntozini ovuselele ngentliziyo eziniAeleyo kwimpi yako- wabo enjengo Sea-water no Martinus Tlatlana no Sam Tsalala nenye. U Mr. Ntozini ngum'fo okulele ezikorantini makabe uyalazi ngoku ixabiso lokulunga ababanalo abantu abamkela amapepa endaba. Ipepa lendaba yinto efundisayo ngendlela ezininzi. Ukuba abantu besi- nokuba rweba bade bangene boshumi besingenza ukulunga okukulu. Okuku- lunga akwaziwa ngabo bangekangeni emapepeni. Ukutabata amapepa kubo kukumosha imali, ukuwalesa kuku- mosha ixesha. Bekunjalo kuti oko besingekawanoneleli amapepa; namhla akukudla nokusela kuti. Ixabiso loko laziwasiti nabasebeke bawafunda. Wonke umtandi wohlanga mazamele abantu ekufundeni amapepa.

Kwipepa lale Cawa idlulileyo sangeni- a amagama abamnyama nabavela kwizi- olo zabo abapumelele uviwo lo Titshala olube lungo September, esasiwatunyelwe ngo Cingo. Kwati ngenxa yokuba linci- nane kwenani elipumeleleyo sati makabe amagama akatunyelwanga onke. Enye into asixelanga indawo avela kuzo. Namhla ingxelo zipambi kwetu zibonisa ukuba abamnyama okanye abavela kwizi-kolo zabo bemi ngoluhlobo :

HONOURS.

30. Henry L. Robertson, Lovedale. COMPETENCY.
56 William Jojozi, Clarkebury (Emgwali).
61 Elisha Mda, Ititshala yase Mpenduza.
81. Martha Clack, Lovedale.
82. John Masiza, Clarkebury (Emgwali).
84. Simon Manqele, Lovedale.
85. William F. Xatasi, Blythswood (Ngqamakwe)
86. Caroline Majombozi, Peelton (Encemera).
87. John P. Nshumayelo, Lovedale.
88. William Mboni, Kafir Institution e-Rini.
89. Jacob January, oncediswe ngu Rev. S. P. Sihlali e-Rafu.
91. John Kindi, Lovedale.
92. Margaret Mtywaku, Peelton (Encemera).
93. Christian Mdudu, Zombloem (e-Kapa).
Attwell M. Hobohobo, Ititshala e-Peelton.
94. (Robert Rexe, Heald Town (e-Nxuk«-ebe).
96. James Mkwane, Heald Town (e-Nxukwebe).
97. Rosa Masiza, Peelton (Encemera).
98. Manasseh Mbeki, Blythswood (Ngqamakwe).

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Tshotsho!—Sitsho isibalo esingcwele " masilile nabo balilayo, sivuye nabo ba- vuyayo"—siyaKolwa kubo *konke* okuse Zibalweni ukuba kuyinene—kububom. Noko ke kule yona into esiza kuteta ngayo asinakuba singati *Tshotsho* !—Tshotsho Dabane—Ubuteni ziko nje indawo zokugcina imali ebankeni zase Bayi, ukuza imali yako uyise kufakabont onje ngo Sibanizashe? Kuba iko *i-Savings Bank* le indala yase Town Hall, iko i-Post Office Bank. Namhla ke imali yako itshonile nje uya kulila ngabanina. Akunakumbamba umfake etolongweni ngokuba akayibanga, wamnika ngokwako. Akuyi ku- nceda nto nokum'mangalela kuba- woti akanayo mhlaimbi woyiKanye- la, nayo londlela yoKunika indleko. Dabane siti KUWO *Tshotsho!* ububa ulu- mKile Kanti ubuqili ububeKe emnyango. Ungu DonKey Ke namhla. FaKani imali yenu ebanKeni balesi bolu pau. U Dabane utaKateKile. NgoKufa Komntu omnye Kupila abaninzi, MatshaKa ase Bayi yikupeni imali yenu Kwa " MlunguKazi " niyi- se e BanKeni ingeKa tshoni, okanye yinikeni u Wauchope no Xiniwe namanye amagosa *e-Mvo,* Kunye namagama enu ize oKungena-nani, inizisele indaba zona zodwa. Tshotsho Ke, yaKubiwa uyimbele e-Dubula. Tshotsho yaKutshona Kwa MlunguKazi. Tshotsho waKU nxila ngayo. Kodwa waKuyitumela apa iKuzele ne *Mvo*—"Good morning Mr. Dabane usapila nKosi." Sivuya nawe Ke njalo.

NOVEMBER 8TH.

Nakaba tina bantsundu sisiti u November lo yinyanga yelanga lenkanga, amagwangqa ati idla ngokuba yinyanga yemvula eziza bupangora. Izityalo zikula msinyane ngayo.

UKUHLWAYELA.—Ihabile ise nokuhlwayelwa ngentsuku zokuqala zalenyanga. Kodwa emhlabeni olungileyo onamanzi. Kongenjalo idubula isencinane idemeshe. Eli lixa elilungileyo okuhlwayela umbona nembotyi. Sekulati ukuba kutyalwe amatanga.

IMIYEZO.—Eli lixa lokususa amatupa abu. tataka emideliyeni, ifuna kanjako ihlakulelwe. Hlwayela imbewu ye kapetshu ukuze izitole ziroziswe ngo January. Le ikwa yinyanga yokuhlakula.

UBOYA apa e-Qonce buhamba pakati kwe 5d. ne 7d. ngeponti. E-Bayi obuhlanjiweyo bufumene ngo 30 October, 1/5 to 1/7; obu- ngeneno 1/ to 1/3; obuhlanjwe emlangeni 10d. to lld ; obungahlanjiweyo 6d. to 6d. Kwa-Komani amaxabiso akwangala ase Qonce.

IZIKUMBA.—Nakuba zininzi amaxabiso awakehli, ezegusha zite-nyi, zisatengwa kakulu zihamba kwi 5d. ne 1/9 ngeponti eze- gusha, ezebokwe kwi 7d to 1/7 ; ezenkomo 4d. to 6|d; e-Bayi ezegusha 4d, ezebokwe 11d, eze-angora 7d, izikumba zenkomo ezomileyo 6d to 6d, ezamanzi 3d to 4d ngeponti. U-Komani usafana ne Qonce.

E-MARKENI.

E-KOMANI (7 November).

Ibotolo, 2/ to 3/ Irasi, 12/ to 16/
Amaqanda, /7 to 1/3
Ihabile, 4/ to 6/
Inkuku, /9 to 1/6
Ikwakwini, 3/3 to 6/
Umgubo (nge kulu) 15/ to 17/9
Umbona (Ingxowa) 27/ to 33/
Amazimba (Ingxowa) 25/ to 28/6
Itapile (Ingxowa) 14/ to 20/

e-QONCE (8 November).

Imarike ayibanga nkulu ngenxa ye mvulu ngale veki idlulileyo.

Inkuni, 5/ to 27/ ngomtwalo
Ihabile, 3/6 to 5/6 ngekulu
Itapile, 5/ to 8/2 ngekulu
Do. 1/10 to 5/9 ngaziquma
Inkuku, 1/6 to 1/H inye
Ikwakwini, 8/3 inye
Inyama yenkomo, 2d to 5d ngeponti
Do. yegusha, 5d ngeponti
Amaqanda, 6d to 7d idaseni
Ibotolo, 1/6 to 1/10 ngeponti
Umbona, 12/5 ngekulu

e-RINI (7 November).

Ibotolo, 1/6 to 1/11 ngeponti
Inkuni, 13/ to 25/ Ngomtwalo
Ihabile, 4/2 to 4/4 ngekulu
Itapile, 8/ ngenxowa
Inkuku, 7d to 1/ inye
Umbona namazimba awako.

e-CRADOCK (7 November).

Ibotolo, 2/6 to 3/ ngeponti
Amaqanda, 1/ to 1/4 ngedasen
Inkuni, 10/ to 30/ ngomtwalo
lnkuku, 1/6 to 1/9 inye
Amazimba, 24/ ingxowa
Umgubo, 30/ to 34/ ingxowa
Umbona, 26/ ingxowa
Ihabile, 8/6 to 9/ ngekulu
Itapile, 16/ ngekulu
Inqolowa, 28/ ingxowa
Ikwakwini, 7/6 to 12/6 inye

e-DAYIMANI (4 November).

Irasi, 27/ to 29/ ngenxowa
Imbotyi, 44/ ngenxowa
Umgubo, 47/6 to 50/ ngenxowa
Umbona, 43/ to 45/ ngenxowa
Ibotolo, 1/ to 2/9 ngeponti
Amaqanda, 2/6 to 3/ ugedaseni
Ihabile, 3d to 6d ngesitungu
Amazimba, 48/ to 53/ ngenxowa
Umbona, 41/6 to 42/6 ngenxowa
Itapile, 28/ to 33/ ngenxowa
Ikwakwini, 12/6 inye

e-DIKENI (7 November).

Ihabile, 3/ to 4/3 ngekulu

e-KOKSTAD (1 November).

Ibotolo, 1/ to 2/ ngeponti
Amaqanda, 1 to 1/4 idaseni
Inkuni, 19/6 to 39/ umtwalo
Amazimba, 8/6 ingxowa
Umbona, 11/6 to 12/6 ingxowa
Itapile, 12/6 to 13/6 ingxowa
Inkomo, ezincinane, 27/ to 30/

e-TINARA (6 November).

Ibotolo, 2/6 to 2/9 ngeponti
Ihabile, 3/ to 4/ ngekulu
Inqolowa, 10/ to 11/ ngekulu
Umgubo, 11/ to 14/ ngekulu
Amazimba, 10/ngekulu
Umbona, 12/ to 14/ ngekulu

THE NATIVE TAXES.

URSUANT to notice the Civil Commissioner of King William's Town had a meeting on Friday last with the Native Chiefs,Headmen, and leading Natives residing within the area of this large Division. A more representative gathering could not have been desired. Its object was to represent to the people once more, in all earnestness and seriousness, the vast amount of money which Natives owe Government in taxes ; and Mr. HEMMING, as " an under chief " of the Government could not have done his work more faithfully. Prone to talk, as our people always are, the " under chief " made them to understand that they had met on that occasion.

engomsebenzi wabamnyama izakukange- lwa ngentelekelelo ngabantu abamhlope. Igugu lokuba kuza **kuputunywa** Amakuli na Matshayina, ukuba eze kuqeshwa kweli lizwe (bangabasaqeshwa abamnya- ma), kutiwa ngoku ngamadoda asele qolile, ingaba sekungeniswa ishwangusha ngeso senzo, U-Rev. W. C. Holden **onokuteta** ngobuganga ngale micimbi ngenxa enokwazana nayo ebufundisini kweli lizwe nase Natal, usand' ukuvakalisa inkolo yake ukuba ukungenisa abasebenzi kweli lizwe ingaba yimposiso enga- twalelwa imikono. Kusafuneka bupina ubunqina xa u-Mr Distin — isihandiba **ekwaneleyo** xa site sesase Tafel Berg, e-Metele umfo owaziwa nobekwe

kunene kowabo—xa ati yena ngentliziyo

yake yonke " Andikolwa ukuba simpete ngemfanelo u-Mxosa xa singenisa ezinye izizwe ezintsundu kweli lizwe ukuba zize mfundisa amasiko amdaka, nokubanga ukuba yena angaba safumana msebenzi, Ngabantu betu (ama Xosa), afanelwe kuvelelwa siti kunokuba sivele Amakuli; akufanele ukuvelwa, egqitisele kuna Makuli. Zinkulu imfanelo emasize- nze kwaba bantu, masiba qeqeshele emsebenzi.

entle ukuba Kupumle pezu kwempato yetu ngexesha lela babe ngumtombo wenkatazo kweli elizayo, nokuba babe kupume ongemncincane lizwe. Sebenze umsebenzi ekwenziweni ko Loliwe.

ABO bati????????ngeniswe Amatshayina njalonjalo, ba???????ti, "u-Mxosa uyenqena ngokuba si??? makungeniswe Amakuli

kungokuba singenanto yimbi singayenzayo! " Wenjenje ukuyi pendula londawo u-Mr. Distin: ubonisa ukuba lenteto ayinasiseko kuba yinto eyaziwa nguye wonke le yokuba umsebenzi wonke wezandla weli lizwe seloko usenziwa nanamhla usenziwa ngabamnyama, enika nesizatu esicacileyo kuye wonke sokuba umntu omnyama engazinikele ngentliziyo emsebenzini. Uti: " U-Mr. Watson obeke eyi Enjiniya Enkulu yololiwe, wandihlebela ukuba yena akanqwenele basebenzi bambi kuna Maxosa, xa ubakutaza ngokwaneleyo ukuba bauhambise umsebenzi ba- behle kanjalo bawazi. Wada wenza utyu- ka lwenteto ukundibonisa ukuba lemalana bayinikwayo ngabamhlope ayiko nenkutazo iyalambata, wati uyakolwa ukuba bahlaulwe njenga Mangesi, baza bani- kwa namalungelo afanayo singaba fumana bezi caka ezine xabiso, ezingati zifumene amasiko etu zihlale nati lonke ixesha. Ndingati oko ndibuyileyo e-Natal ndipantse ndaba ligqoboka kwimvo zake."

SEKE sanetuba siyiqwalasele lengxoxo ingenstebenzo, eyetu ingqoboko yileyo ka Mr. T. P. Watson, angumfuni kuyo u- Mr. Distin. Ngenye imini apa lombali waye nesincoko nomhlobo oli Qaba- mbola, eyayisekwe pezu kombuzo wokuba, " Kodwa nizitshabalalisela nina bantu bakowetu ngoselo olu ? Impendulo exela umxele abe yeyokuba, "sesifile." "'Ngani- na?" Sitshilo tina. " Asisena mhlaba, kwana nkosi. Sesinjengabafileyo." Sim- kumbuze umhlobo wetu ukuba kaloku u- Rulumeni yinkosi yabo. Ute u-Rulumeni akasiniki tuba. Site tina: " Akuteti ukuba uyala ukuba uhambe uye kusebe- nza?" "Asifumani mali nase msebenzi- ni." Ibe yileyo impendulo. Besingekayiboni incwadi ka Mr. Distin ebikwi *Journal* ukubako kwale ncoko pakati ko "Mxosa ofundisiweyo " ne "Qaba lo Mxosa." Xa ke sivakalisa imvo yomzi ontsundu kulo mcimbi sibabekisa kwi ncwadi yengqondo ka Mr. Distin. Xa kutetwa ngomsebenzi bekunga kungahla- la kwenziwa isahluko pakati kwentando yomsebenzi kuba ingumsebenzi kodwa, nokusebenza kuba umntu engenakupila ngaphandle komsebenzi. Kulindela um'- mangaliso kuba abantu abebekubunyama obunjengobo bebekubo abantu bakowetu batande umsebenzi kuba ingumsebenzi, kanti ukubenza basebenze ukuze bafumane into yokuzi xasa yeyona inga- batsalayo okwangoku

NGOKUPATELELE ekuswelekeni kwe- nkutazo zokuba abamnyama batandane nomsebenzi singabalisa esikuva kuvela kwelipezulu, okungati kuyinyaniso kwenze ngakumbi ukuba abantu bakowetu babe butuntu ukusebenza. Kutiwa kuko indoda esebenza kwisituba sololiwe esi- ngase Burghersdorp, eya qesha abamnyama abamele elo. Ute umnene kuba ene-venkile misela ukuba bonke abo base- sa-hj batenge kuye. Amatyala bawenze kulovenkilana ebehlaulwa nge " pay day,' ubesuke azibatale ze abantu abanike okuseleyo—noko kuseleyo bekusuka kube kuncinane kangokuba kungabi namsebenzi. Ate ke lama- doda elo langapezulu aseleuyeka umsebenzi. Siva ngoku kusitiwa abamnyama base Monti bacelwa ukuba baye kusebenza kulondawo kwapantsi kwezo zimkelo. Yimfanelo yabo ukuba bati benyuka babe bezazi kakuhle izimisele abaya kusebenza

pantsi kwazo, ukuze lingabayi bakuba sebefikile emsebenzini. Kokwetu ukucinga akuko nto ingancipisa ubunqenera nobusela mhlaimbi nobunxila kunokuba banikwe inkutazo yokuba basebenze ngokutembekileyo, ukungabaniki intlaulo eyaneleyo nokubaqesha ngezimiselo ezinjengezi sizipaulayo asinto ziyakubakutaza ukuba basebenze ngokuzinikeleyo.

SITONYALALISWA kunene kukupaula inani elininzi (xa siqikelela ababengeniswe eluviweni) labapumelele uviwo lo Titshala kwizikolo zase Clarkebury (Emgwali wakwa Ngangelizwe) nase Peelton (Encemera). Esase Mgwali sinenkwenkwe ekupe amanye kwizikolo zonke zaba mnyama, isininzi samakwenkwe ayetunyelwe kona sipumelele. Ikwa yilonto nakwese ntombi sase Ncemera. Ubuhle obuyakwenziwa kupumelela kwesisikolo sentombi pakati komzi ontsundu bende- le, abaziwa bani apo bupele kona, bupantse ukuba bungabi nakulinganiswa, kuba ukupumelela kwemfundo kumtinjana wakowetu kuteta into eninzi ekuhlanjululweni kwentlalo yetu. Sincoma u-Miss Gilson ngokupumelela kwentsapo yake kuviwo olubete lwazidlula ezinye ngokucuteka kwesango Iwalo. Izwi elihle masilenze nangesakwa Blayi.

NGE CAWA edlulileyo sakalaziswa yindlela yokucukuceza eyateta ngayo ngentlanganiso yakwa Bangindlala i-*Penny Mail.* Isingisela kwakulontlanganiso yenjenje ukuteta nge ngqondo *i-Natal Mercury:*

Kugqitisele ukuba abantsundu bazicikide into abaziswe leyo nento ezibagcumisayo, ngomoya opolileyo otobeleyo onje, emini, kunokuba oku bakwenze emfihlekweni bodwa. Kusilungele tina Rulumeni nabamhlope —ukuba sizazi ingcamango ezingapantsi zabo, neminqweno, nento abondele kuzo kunokuba sibe sihleli eparadesini yeziyata yokungazi nokungakatali. Banike indlela ebanzi ukuba bavakalise imvo ezinjengezi, ngalo lonke ixa zingapongomeli Inkosazana, kunokuba ezomvo zibe ngamaqula zigutyungelwe, makukunjulwe ukuba oku kuhla kumhlaba olaulo kutiwa luhanjiswa ngabantu ngokwabo, ekungatiwa ke elibakala libonisa ukuba abantu baya ekuluvisiseni. Igunya lika Rulumeni alihleleleki kuvakaliswa kwemvo zabantu nokuba ezimvo zivakaliswa lilipina iqela lihla xa zingaxoxwayo zingavakaliswayo.

Kuko konke oku ngapandle kwentandabuzo sinokuti, Amen.

INDODANA eyafunda e-Dikeni, ebala epe- peni lase Bayi, izigqubutele ngegama lokuba ngu " Mjala " iti ukubekiselela kwinteto ka Dr. Stewart, etshabisa imfundo yabamnya. ma :

"Ute kudodana lwase Lovedale u-Dr- Stewart, emva kokuwuqwalasela umsebenzi wake weminyaka elishumi linesixenxe wafumana amandla ake ewamoshile, amatemba ake adanisiwe, ulindelo lwake lungafezekanga ; ukuba imfundo ibe lunkwalambiso ne- mali ilahliwe, ukuba abo bebesiti ngokufu- ndisa abamnyama baposa isonka sabo ema- nzini ukuze basifumane emva kwemihla emi- ninzi bebeposisile, kuba into ababe nokuyivuna kwabo bafundisiweyo ibe kukungatembeki, nobuvila. Ubatabate abapulapuli bake wabasa ezitoreni nasezi ofisini zase Qonce wabalatisa into ezenziwa yimfundo kwabantsundu apo. Emva kokupulapula oku nge- kwafanele amadodana ukubomboloza—Oku msa ukukuvakalisa e Gate, msa ukumemeza ngako ezitrateni zase Askalon, hleze intshaba zemfundo zigculele.' Au lomehlo akangela ngokutambileyo ajikwa kwintlokwana ezino- boya zama Africa. Lwenziwa umemezo ku- bemi base Gate ama Bulu. Yati inteto engaba yayiwafanele amadodana eyayibekiiwe kuwo, yabekiswa kumzi wonke ngoku- shicilelwa kwayo kwi Sigidimi sama Ngesi sase Dikeni. Iko into emayibe yayisekeleziwe ngesi senzo. Lenteto ka Gqira inendawo ezinenyaniso ngokupatelele kwicala elimdaka lemfundo, kodwa ndisati mna uposisile uku- yimemeza lento ngeli xesha. Esi senzo siya- kwenzakalisa amadodana abala ezi ofisini asenezimilo, akawapatanga *kakuhle* ngoku- ngabisateta nto ngawo. Enditi ke ufike ezigqibeni u-Gqira ngapandle kokukangelisa. Makake abuye akangelise pambi kokuteta oko angxamele ukukuteta. I-Qonce asikupela kwendawo enabantu abasebenza ezi ofisini. Nalapo ungabafumana abafanelekileyo ukuba uyakangelisa. Makatabate isibane njengo Dayojinizi wase Sinope afune abate- mbekileyo andule ukumema umzi ukuba uvu. melane naye."

I-Qonce ne Rafu.

njalo njalo.

ONKE amadoda amvo ilungeleleneyo aya- kuvuyiswa yilenteto pezu kwalemicimbi. Ibonisa uluvo lwalomhlambi ati u-Dr. Stewart upelise ukolo lwake emfundweni yabamnyama wapantsa walablekana nalo. Lenteto ka Gqira ifanelwe kukangeliswa. Sinetemba lokuba siyenjenjalo sakufumana ituba.

Nolwe Sihlanu (7 November) Imantyi yase Qonce ibine ntlanganiso enkulu nenkosi, nezibonda namadoda amakulu antsundu esitili sase Qonce. Abanumze- tu o W. S. Kama, o Mbovane bebeko.

Mr. HEMMING: ndiyavuya ukubona into eninzi kangaka yabantu ependule imbizo endiyenzileyo. Ndinibizele ukuba ndinazise nge Rafu, ebonakala ukuba ininzi esikweliti. Ngakumbi ingahlaulwayo ngakumbi iya iba ngumtwalo pezu kwabo. Le yokwe ye Rafu inzima. Uzibizile izibonda ke ukuba zize kuyila ice- bo naye lokuba yenziwe kapukapu. Uya- zi ukuba bayakuti bebexinezelwe kubalela; nabamhlope bebekwanjalo, kodwa nezi alam kwaba mhlope ziyihlaule. Namhla ke u-Rulumeni upelelwe lunya- mezelo ngalo mcimbi we Rafu. Izibonda ke mazincedise. Zati mhla zamiselwa okanye mhla oyise bamiselwa zatembisa u-(Colonel McLean) Makeleni ukuba ziya kuncedisa u-Rulumeni ngako konke okuse mandleni azo ; ke ngoku kufuneka zimnce- disile kulo mcimbi we Rafu. Kude kuti

ipelileyo. Kumazwi awawenzayo ngalomhla sipaula la:—

Masinga zitumeli intombi ezikolweni ukuba ziye kufunda ukulesa noku ball kodwa; esi sisiqalo semfundo yazo. Abantu abazama intlalo balindele okungapezulu kunoko—imfundo enokuyisebenzisa intombi. Uku lungiselela into zendlu kumelwe kufundiswa. Into yonke esenziweyo ilungile kodwa silindele xa intombi ibuyileyo esikolweni yazi ukupata indlu yayo.

Emva kwala manqaku u Dr. Dale utete ngomsebenzi omhle owenziwa sisikolo sentombi sase Wellington, wati

Nayipina indodana etshata neledi efundiswe e-Wellington ingeva emxelweni ukuba indlu yayo iyakuba yekolisa intliziyo. Kutyelelo ake alwenze kufuti ati akufika endlwini yentombi esand'uku- tshata ebifundiswe e-Wellington aboneintoeyenzayo kulondawa ukupata indlu ngokufanelekileyo nokubala.

maxa wambi izibonda zingabi nakuhlaula imali yazo ngokwazo, ede ke ezinye zagungxulwa ebubondeni. Mayingene ke Irafu. Abanye bati bangamahlwempu, kodwa uyazi ukuba kukade benikwa umsebenzi ebebengafumana imali yokuhlaula Irafu. Ngayo lomini amadoda ayafunwa ukuba aye e-Dayimani nase Jagersfontein ukuba aye kusebenza umvuzo zisheleni ezilishumi line sihlanu ngeveki ukudla bakufumane kwaku Belungu. Abantu abangaufuniyo umsebenzi asingabo abanokuti bahlwempuzekile. Izibonda *ke* zimelwe ukuba abantu zibase kubaquki ukuze bahlaule imali zabo. Ukuba imali ayingeni iyakunqunyanyiswa imali yazo, okanye kumiselwe bambi ebubondeni. Imali akwelitwa yona u-Rulumeni ngabamnyama bodwa yi £12,250, lemali inxenye yayo sekuminyaka isixenxe ingabatalwa. Ukuba izibonda azincedisi ukungenisa lemali kuya kubonakala ukuba nazo mazingabatalwa. Into eninzi emhlope engatyebe njengokuba bona betyebile iyihlaule eyayo kanti *ke* yona ayinaso nesiqwengana somhlaba. Kade kutetwa *ke* kwanele. Seletumele ukuba xa imali ye Rafu ingarolwayo makahlute inkomo umquki, ekuya kuti *ke* ukuba

Abalimi na Barwebi.

akubonakali bubetele kunoku ibehle apangwe umntu.

Utete nangamahlati ukuba mabanga wonakalisi ukuba bafuna ukuya kugaula kuwe mabaye kutabata ilayisensi kubantu abamiselweyo ngu Rulumeni. Amahlati ayimfuyo *ka* Rulumeni njengokuba inkomo yendoda nganye iyeyayo. Kudala uko umteto ongokonakaliswa kwamahlati, wamiselwa libunga elise Kapa ngo 1859: uza kuhanyiswa *ke ngoku.* Into noko enkulu ababizele yona kukuteta nge Rafu. Abantu mabaziswe ukuba bahlaule. Aka- nabele kupulapula; kade kutetwa unga ngoku angabona izenzo. Eyona nteto yobuciko kuye kukuba abone Irafu ingena. Angayi nikela indlebe kodwa kwinto etyuaslu.

Inkosi U-MBOVANE ute yena uxinezelwe yimali yeziza neyezindlu. Bekungenakuke kukangelwe ibe nye na kuye.

U-Mr HEMMING ute akanakumnceda kulonto kuba eyizisa na iyafuneka.

Inkosi U-MBOVANE ute enye indawo afuna yenziwe isicelo ku Rulumeni ngu mantyi yeyokuba njengokuba kuko ipepa lenteto yabo apa e-Qonce, u-Rulumeni makazise kulo yonke into epatelele kubo, enjengemiteto nezaziso zake. Lemicimbi yamahlati namaxesha okufuneka kwe Rafu asiyazi maxa wambi.

u-Mr. HEMMING: ndivuya ukuva uteta ngalonto. Ninekoranti yenu ngoku, ukuba imiteto iyafuneka Umcokeli walo ange- za nase Ofisini apa ayi guqule imiteto engaluncedo kuni, kwakunye nezaziso ezi- yelele kwimicimbi yenu. Kodwa yonke lemicimbi ifuna imali. Imali injengetela enqweleni eti yakusilekwa ngayo ihambe kakuhle. Elicebo lake lelengqondo ndiya kulitumela ku Rulumeni.

Enye indoda ite: u-Mantvi makabatwa- le, bevile ke bebulela; lonto ke sebeya kuyibikela abanye makunga pangwa inkomo.

U-Mr. HEMMING: Amangesi akade abizelwa intlanganiso, akanakwenza nto yena, kupela ukuhambisa izigitshimi zika Rulumeni. Andingi noko ndinganipata gadalala kodwa imali mazingene. Uyavu- ya ukubabona bebaninzi kuba esazi ukuba baya kuba nokuxelelana.

U-Mbem Njikelana: wonke umntu opa- ntsi ko Rulumeni uyayazi Irafu. Bona mhlaimbi bakwa Qoboqobo baliliswa yindawo yamahlati. U-Rulumeni utumele onocanda ukuba bacande umhlaba wama- hlati, basuka bahlutwa amasimi into eninzi yabantu ebikolisa ngokulima pantsi kwamahlati—namhla abo bantu abalimi.

Usuke esihlalweni u-Mantyi amadoda engeka teti, wesuka esiti ufuna izenzo ngoku kade kutetwa. Yaba iyapela intlanganiso.

Impawana.

Ongazamkileyo *Imvo* usapo lwake luya- kuba ne njinana!

***

Oko besingabantwana besiyoyika ka- kulu lento ukuba ngu *Mka-Nja.* Ebeti akuti omnye " owele mva kulo mfula uya kuba ngu Mka-Nja" yeka uqinise ube sibene—woyika ukubangu Mrs. Nja. Nasema Ngesini ungati uke wati kum- lungu ngunyana womka nja—(son of a) asele hluba ibatyi. Oko besi ngama- kwenkwe ke kulapo bezi vela kona imbaleki—ngokoyika ukuba Ngumkanja, Safunda apo nokucana into ngenduku nange ntolo nange zikwile. Omnye umhlobo wetu (Umxosa) wapumelela ngokubeka lombalo pezu komnyango we venkile yake:—

" ONGATENGI APA, USAPO LWAKE LUYA KUBA NOKWEKWE."

Yeka!—Bukuqu ama kowabo, ayiti dywanga tu impahla ukuyitenga ngokoyika injinana. He—Nantso ke into yenu Mzi Ongatumelanga imali, ukuba ngumamkeli we Mvo, pambi kokuba lipume okwesibini nokwesitatu uya kuba Ngumka-Nja. Huk ! kaba lase Bayi. Huk ! Ndolosa kuhamba. Huk ! Mapateyeka. Nalo namhla ukalo lwe nyanga Mfo wakulo Mbombo. Gxoga empakatweni, nokuba kusendle, nokuba kuse mbundwini ungabi ngu MKA-NJA !

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E-Bayi kuko umteto we Municipality wokuba umtu onenja ayi tengele ipasi (ticket) eya kunxitywa emqaleni. Lopasi idla 2s. 6d ngomnyaka. Ipumile ke ngoku inqina yezinja ezingena maqaga. Ngolwesihlanu bate abazingeli (amalawo alishumi) abona ukuba kuko into eninji yezinja ezimana ukupuma zingena kunye nabaninizo e matyaleni. Batike bema esitupini sebezilungisile izintya zabo. Kute gqi ingqeqana entlana kunene, aluposa ulutya emka nayo. Kanti yeka Mr. G. Philpott isandla semantyi. Kute gqi isibibi esimnyama—i Newfoundland ayibamba emka nayo. Kanti yeka Mr. H. Cook, Umsila. Kute tapu umtendevana osebu wundla—aluposa ulutya—(ubani— asiyinjaka Kafile ?) Ite yakutigatya entloko ayaxela ezinye iroxe nqomva—yamkum- bula " furt! furt!! O rot! furt jy, de hont es regte kwaai ne alle maskas! " Ute gqi muniniyo (Wauchope) wayibiza, wayiku- leka wandula ukuya kuyifunela iqaga. Ute ebona kamva wabona sebeyingqingile ngase yadini kanti abaqondi ukuba seyine qaga. Uvakele umhlobo wetu selesiti " Hei dyele fabonde vat uwek dyele non —O basop dyele sal net nou en di hok kom !"—" O askis oom" bemka.

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Ilityе lesikolo esitsha sentombi zebandla la-Mabulu ase Wynberg libekwe ngu Dr. Dale ngomhla we 15 walenyanga

WE rejoice exceedingly to find that practical views on the Native Labour Question are gaining ground among the Colonists at last. The much vaunted importation of Coolies and Chinese from abroad is now declared by all possessing experience of any value as a possible calamity to the properity of this country. The Rev. W. C. Holden, entitled to speak with authority by age and hard-bought experience in the mission field in this and the sister colony of Natal, has recently recorded his firm con- viction that to import labour from abroad would be a deplorable blunder. What other evidence in support of this statement is necessary when Mr. Distin—and when we Bay of Tafelberg his authority should be establish—states it as his deliberate opinion, after a trip to Natal, that he does " not think it is fair to the Kafir that we should bring other coloured nations here to teach them bad habits, and to drive them out of the labour market They are our people, who must have our sympathy before the coolie; they are more worthy, and better deserving of it; we have great responsibility with these people, and must educate them to physical work. It depends on our good management, if they are to be troublesome in the future, or a source of great national wealth in their labour; they have already contributed greatly to the construction of our Railways."

" BUT," an advocate of labour importation might say, " the Kafir is too lazy to work, and that we have to call in Coolie or Chinese hands is Hobson's choice! " In reply to this Mr. Distin, while pointing at the notorious fact that the whole of the manual labour of this country has been, and is being done by Natives, gives a cogent reason for the apparent want of heart on the part of the Native in the work of his master. He states it in this manner :—" Mr. Watson, our late Resident Engineer, assured me he did not desire better labourers, when sufficient encouragement was offered them to work, and they quickly acquired the necessary knowledge. He took this opportunity of lecturing me on the small pay and little inducement that the colonists offered them to work, and believed that if we paid the same wages as the Europeans, and gave them the same privileges, we should find them valuable servants, and after acquiring our civilised habits they would remain with us, and we would have their services permanently. I must say since my visit to Natal, I have almost become a convert to his views."

WE have spent sometime in studying this Labour Question, and our conclusions exactly coincide with those of Mr. T. P. Watson, to which the " sage" of Tafelberg is the latest distinguished convert. Only the other day the present writer had a conversation with a friend of the "red clay" class which was based on the pertinent question—Why they were destroying themselves with drink ? and the disheartening answer was that they were already " dead." " How ? " we asked. " We have no land, no chief. We are as good as dead." We reminded our friend that Government was now their chief. " But," he said, " Government gave us no chance." "You cannot deny that you are at liberty to go to work ? " said we. " But we get starvation wages," was the rejoinder. We had not seen Mr. Distin's letter in the *Journal* when this dialogue between an " educated native " and a red Kafir took place. In representing native opinion on this question, then, we commend all interested to read Mr. Distin's sensible letter. In dealing with the question of labour a distinction should always be made between love of work for its own sake and working with the aim of seeking a living. It would be extravagant to look for the former from a people scarcely emerged from the type of barbarism in which our people have been, while, no doubt, the latter is the only inducement to be held out to them to work.

IN regard to the absence of " inducements" to Natives to work we may relate what has reached us from up country, which, if true, will go a long way to make our people more disinclined to work. It is reported that a contractor on the Burghersdorp extension had a large number of natives from that neighbourhood to work on the line, as he owned a shop also, one of the conditions of engagement was that they should buy all necessaries at this contractor's shop and nowhere else. The accounts were made up on "pay day," and all the contractor did was to deduct the money owing to him, and give the poor people tho balance—and a miserably small balance it used to be. These people have in consequence dropped work, and we now understand Natives are being enlisted for the same work under similar conditions in the East London district. It is to their interest to see that they do not proceed up country to find themselves in a false position. Nothing we venture to say, would do more to minimize laziness and stock-stealing, and perhaps drunkenness than offering our people inducements to work honestly, but underpaying and conditions such as those under notice are never likely to encourage down-right honest work.

not for talk but for acting, and, sure enough, after giving them an unvarnished statement of the consequences of the non-payment of these arrears, which had accumulated for the last seven years to the magnificent sum of £12,250, Mr. HEMMING rose from the chair, and the meeting ended.

What the effect of muzzling a race of people, used to settling differences and difficulties after searching inquiry will be, we do not now care to enquire. We are concerned at present with the pointing out of one or two facts which ought not to be ignored by Government. It was to be expected that the people would plead the hardness of the times caused by a succession of dry seasons as a reason for allowing their taxes

fall in arrear. But why the evil day of solemnly calling them to account for seven years neglect should have been put off to this the most straightened of the seven years is, to us, a very difficult problem to solve. We yield to no one in our anxiety to see the Native people standing well with the Government. Indeed, we would do all to assist Government in getting in the money owing. But is it not dealing with the people too harshly to threaten them with summary seizure of stock if there be no visible improvement during the current month? It was pointed out, with truth and force, that cattle were going for comparatively nothing in the market, and still on account of the famine and the taxes they had to sell them. For Government to make a forcible seizure of Natives' cattle on account of taxes not collected for the last seven years would be to deal—well, in a manner that is not kind with their ignorant subjects. The Headman who made the wise request that Government publish notices affecting them in the *Native Opinion,* observed that in many cases most of them did not know exactly the periods when taxes had to be paid. And no doubt this recrimination between Government and taxpayers only serves to involve the issues Anyhow, be the case involved or not, the fact stands alone that the Natives owe the money, and that it is important it should be paid over to Government without delay. We hold, however, that the present time would be inopportune for the forcible seizure of stock; and for various reasons. While it would create a class of discontented impoverished people the seizure would not adequately pay the Government. This impoverished class would have to live somehow, and, as necessity is a stern master, stock-stealing would lamentably increase. It will be said, as it was said in the meeting, these people must go to work. But it is not easy to get our people to do two things at once. Their excuse just now would be the ploughing season, and we should be the last to cloak them from Government interference did we feel that Government would reap something from such interference. At present these people are destitute, and are at their wits' ends in want of grain for sowing. If a paternal Government could go on without the money for the past seven years, surely they can wait seven months till the people gather in their crops, and may have been to work between weeding and harvest time, ere resorting to the extreme measure of forcibly seizing their drought-stricken beasts.

When, then, vigorous efforts are made to collect this £12,250, something should be done to specify the names of the real parties whose ar- rears make up this sum It is too general to say this sum is owed by the Natives, for the present writer is a Native in the Division who does not owe a farthing of it. There are many other Natives who are, with respect to this sum, at least, in the same happy predicament. But it almost took our breath out to hear that we were £12,250 to the bad. Perhaps what will lighten the task for Natives and Government will be to have the names of the Natives in arrear under each Headman written out and sent to him, the amount that each man owes given. This would, on the one hand, facilitate collection, and, on the other, remove the sword of DAMOCLES, in the shape of a general imputation, hanging over a number of innocents who have done their simple duty by complying with the requirements of the Law.

Editorial Notes.

AN ex-Lovedale student, who writes in the Port Elizabeth *Telegraph* under the *nom de plume,* "Umjala," thus reviews the pamphlet published by Dr. Stewart on the "Experiment of Native Education." "Dr. Stewart told them [the pupils of Love- dale before whom the contents of the pamphlet were originally read as a lecture] that after examining his work, which extends over a period of seventeen years, he found that his efforts had been wasted, his hopes disappointed, and his expectations unfulfilled; that education had been simply travestied and money spent in vain; that those who thought that by educating the native they were casting their bread upon the waters, in order to find it after many days were labouring under a false impression, so to say, because the only fruits he has ever been able to gather among those who have got good enough education are the *want of trustworthiness,* want of common honesty and ordinary industry. He took his audience to the stores and offices of King William's Town, and showed them a few specimens of the result of education among the natives. The students who listened to him might well have ex- claimed: " Tell it not in Gath, publish it not in the streets of Askelon, lest the enemies of the native education experiment triumph!" But the scene was changed from a look with " calm eyes and sad reflection over the woolly heads of his students, to an appeal to the inhabitants of Gath—the Bondsmen." In short, the "address," which was otherwise privileged and justifiable, because perhaps suited to the circumstances which prompted it, has been converted to an *argumentum adpopulum* by its publication in the *Christian Express.* There must have been a motive in this. It is not for me to say what that motive was. However correct the Dr.'s statements may be, and I have every reason to believe they are so, as far as the gloomy side of native education is concerned, the Dr. has certainly committed an indiscretion in publishing his address at the time he did. It is certainly unfair to those native clerks and others who are occupying respectable positions in Government and other offices, however few they may be, that the Dr. should have totally ignored them. Therefore I can come to no other conclusion than that Dr. Stewart made general deductions from too limited a number of experiments when he arrived at the conclusion that his work has been a failure. Let him go round for more specimens and take time to consider what he wishes to say to the country. King William's Town is not the only place where natives are employed in offices. Even in that town there are a few lights which might be seen if he would look for them. Let him take his lamp, like Diogenes of Sinope, and go out to look—not for the untrustworthy, who are too common—but for honest and trustworthy Kafirs, and then let him make an impartial appeal to the common sense of both friend and foe. "And so on.

ALL, fair-minded men will welcome with pleasure this contribution to this perplexing question. If it has done nothing else, it has, in its own way, represented the feelings of the class that Dr. Stewart alleges has caused his faith to grow cold in native education, and almost to lose it in the cause. Our own view is that the pamphlet deserves, if it does not command, a care- ful examination. We hope to deal with this subject at greater length when opportunity offers.

LAST week we took exception to the jocose manner with which the *Penny Mail* handled the proceedings of the Tembu Association at Mount Arthur. Referring to the same meeting the *Natal Mercury* thus delivers its soul, and with consummate judgment we think :

It is surely better that the natives should discuss their own wants and grievances—thus moderately and loyally—in the light of day than that they should do so in secret amongst themselves. It is surelyfar better that we—that is the Government and the colonists—should **know** what undercurrents of thought, aspiration, purpose, are operating, amongst the natives surrounding us than that we should remain in a fool's paradise of ignorance and indifference. Better give free course and play to influences and impulses of this sort—so long as they are not identified with sedition and disaffection—than dam them up or gloss them over. Be it remembered that this new tendency in native matters is manifested under a responsible government, and may be **taken** as a testimony to the tendency of free governing institutions to attract the confidence and win the sympathy of all classes of the population. The **power** of a government to assert itself and to enforce its authority is not impaired by the free expression of popular opinion, or the free discussion of popular questions, by any class of that population. Just the contrary.

To all this and without the slightest qualms of conscience, we are prepared to say, Amen.