IMVO ZABANTSUNDU.

(NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, OCTOBER 14, 1885. [No. 50.

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Lomsebenzi wauqala ngo 1878.

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Amafa, Ingqeshiso, Iminqopiso nokwananwa kwezi qiniselo zomhlaba—yonke lemicimbi yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

Kubabaleli Bam.

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Nomtengisi wempahla ezinjengemisesana njalo njalo.
Unentlobo ntlobo zemisesane, iwotshi,
Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha ae.

ABAHLOBO bam abase Koloni nabase Natal bayaziswa ukuba incwadi abandibalelayo zifika apo ndikona xa zenjiwe nje.

SOLOMON KUMALO,
Kleinfontein, near Ladysmith.
Natal

August 22nd, 1885.

EDWARD KELLY,
Umteteleli kwinkundla yamatyala,
Ubuta imali ezizikweliti ayitumele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi
Umvuzo awubizayo mncinane.

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WEMVUMELANO,
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Sicela uxolo kwinto eninzi yababhaleli e- ncwadi zide zandala zingafakwa. Oku kubangwa bubuncinane bepepa, kususela kulomhla ababhaleli bomana besaziswa ngokufika nempato yencwadi zabo.

NZABA R. MWELASE. —Incwadi ye Singesi ifuna ukuqwalaselwa kakulu pambi kokuba ingeniswe.

MR. JOEL J. MADUBELA. —Ifikile eyako.

Iveki.

IJAJI itete ngolwesi-Hlanu amatyala e Somerset, ngo Mvulo (12 Oct.) e Tinara, ngomso iyakuteta e Rafu. Igqibele nge Bayi ngolwesi-Bini ngeveki ezayo.

KUSUKE e Bofolo ngeveki epelileyo ababanjwa abakufupi ekulwini ukuya e Monti.

IRULUNELI yazisa ukuba amanene apati- swe imisebenzi yakwa Rulumeni kwelama Betshuma ngala: Hon. S. G. A. Shippard, oyi Ruluneli; Mr. Huntley, Umbali-mali; Mr. Ashburnham, Umbhali; Mr, Robertson, Umantyi Mr. Scholtz, Umantyi ongapantsi; Mr. Baxter, Isandla-sombali-mali; Mr. Sur- mon, Imantyi yase Mafikeng; Rev. J. S. Moffat, Imantyi e Taungs; no Mr. Vintcent, Umbhali pantsi kwemantyi.

EZIFIKE ngenqanawa yokugqibela zivela e Yuropa zixela ukuba isifo esizalanayo nengqakaqa abati yi kolera sisanyhikiza kubi e Speyine. Kufa amakulu ngamane ngemini.

U SIR THOMAS C. SCANLEN, use Florence kwelama Italiyane. ,

KUVAKALA kwela Mangesi ukuba u Mankoroane, inkosi yama Betshuana yatandaza ukuba ingake ibandakanywe kwi Koloni nokuba sekutenina.

IXABISO loboya alikanyuki kwelaMangesi.

ISELA elintsundu lidutyulwe lafa Lingesi e Fordayise (e Didima) ngase Bofolo ngolwesi-Ne. Indoda leyo ifile, ifama libanjiwe.

KUKO isihelegu esihle e Bulfontein e Da- yimani nge Cawa engapaya (4 Oct.). Igwangqa abati ngu Griffin linyongobe ebusuku langena kwigumbi elalilele umlungu ongu Keldt nenkosikazi yake, labaqhakamshela ngembhumbhulu, lahlanz' uselwa endodeni umfazi wenzakala ngokungatembisiyo; ubuyele kwelake igumbi wayibeka ipistoli ebucoteheni watsho kwapela. Isizeka-bani salento asikavakali.

IQELA lamadoda apambili kunqulo lwama Silamsi (Dervishes) elikumawaka amane kuvakala ukuba selahlulwe yimigama ya Mangesi (imayile) emashumi asibozo ukuba lidibane nentsalela yemikosi ya Mangesi ese Jeputa. Ngalenxake kuko imikosi ebuyise- lwa kwakwelozwe.

NGEVEKI epelileyo umbona ubehamba kwi 11s. ne 11s. 6d. e Tekwini e Natal.

I TOWN HALL yase Tekwini iyakuvulwa ngo 28 October.

U COLONEL CLARKE, opatele Inkosazana e Lusutu ubese Natal ngeveki egqitileyo.

UMHLOBO wetu ose Badisi usibikela udaba lokuba kuko intokazi ebulele usana ebisand' ukulubeleka kulodolopu.

KUFUMANEKE kuyinyaniso ukuba amalahle afunyenwe e Colenso (e Lutukela) e Natal.

INKOMO zife kunene e Free State ngezi- mvula.

U REV. DR. NO MRS. SOGA, bafike kweli ngomkombe ofike e Kapa ngolwesi-Ne olu- gqitileyo.

U MR. SHIPPARD unduluke e Kapa ngo- lwesi-Hlanu (9 Oct.) ukuya kwelama Betshuana.

ABAFO abatatu abantsundu babetwe lizulu ngaleveki epelileyo e Ntshangwe ngase Tekwini e Natal.

ABASENEZIKWELITI kwi *Mvo* ikangelwe ngoku imali yabo.

KUDUTYULWE ngohlwaya elinye isela ngo Mgqibelo ogqitileyo ngase Mtonjeni ngu nyana ka Mr. W. J. Warren, M L A. Utumene ukuba sicaka sake. Asifile kodwa.

U MR. CHRISTIAN MAASDORP oligqweta lejaji e Kapa unyuselwe kwisihlalo esipakamileyo sokuba yijaji e Rini endaweni ka Mr. Shippard otabate ubu Ruluneli belama Betshuana.

U BISHOP WEBB, wase Rini, uyakwamnkela eramenteni ngokubeka izandla abantu bebandla lase Tshatshi kwi Trinity Church nge Cawa ezayo. Emva koko wogqitela e Nxaruni nase Monti.

EZIVELA Pesheya ngocingo zibika ukubhu- bha kuka Lord Shaftesbury, inene elibalulekileyo lapesheya mayelana nokunceda kwinkatazo zabapantsi.

E TEKWINI siva ukuba bekuko idabi pa- kati kwabantsundu namajoni. Isizekabani kukuba kekuselwa. Ibe lityobo ngentonga nangamatye kude kwalamla amanye amajoni.

U MR. VICTOR SAMPSON, B.A..LL B., obeligqweta lejaji e Kapa siva ukuba ufudukela e Rini apo azakuquba kona umsebenzi wake.

KWINTLANGANISO yawo Elukuko ebingolwesi-Hlanu olugqitileyo amafama esitili sase Bofolo a cele u Mr. G. King no Mr. E. J. Painter ukuba batabate indawo ka Mr. Laing. Lamanene alile kucelwe ke u Mr. J. 0. Norton no D. Bowker, abakapenduli.

I CHAMPION zi zidliwe Kaffrarians nge 72 to 33. I am fielding yamawetu ibifezekile kwane bowling. Yi bating ebingeko.

Imvo Zabantsundu

NGOLWESI-TATU, OCT. 14. 1885.

ISIFUNDO.

UKUBHUBHA kwenkomo zomzi wakowetu opesheya kwe Nciba kunezifundo ezimbalwa ezingati mhlaumbi zibe luncedo. Tina kweli sesibona ngento eninzi yezikumba efikayo apa ebonisa ukuba umzi utshabalele ngu "mbhendeni" ngu " sitwayi," na " mazinyo." Kumhlope ke ukuba ngapambi kwelixesha bekungento inkomo kwelo lakwa Phini. Esinye sezifundo esitembayo ukuba uyakusibamba sesi—sokuba ukubuka inkomo akupeleli ekutini zimlahleke, kodwa uyatshabalala ubani ngako. Izinonopu za pesheya kwe Nciba bezinamakulu ngamakulu enkomo ateta ukuba oko bezisenexabiso, make siti, oko inkomo ibisadla £10, ubani onawo lomakulu ubesityebi ngamawaka atile eponti. Akubonakali kodwa ukuba abafuyi bate bayivelela lenkalo, ite ke yakufika imbujiso baswelekelwa kanye. Asikukuba bebengacetyiswa ukuba bayipungule ngokuyitengisa impahla lento balahlekelwa kangaka, kodwa amacebo anjalo asuke akangelwe njengenkunkuma. Kusuke kwizityebi yangowoshiywa ngamanani enkomo. Singenile sona isifo, amatambo empahla amhlope ngawo asikumbuzo sokuposisa kwabantu.

Ukuba amaxesha alungileyo ayangena kwakona—ezimvula singa zingasiqalo sawo—siyatemba ukuba amawetu ayakwenza imigudu yokuba impahla ingagqiti emananini ukuze ukufuywa kwayo kube noncedo. Amafama amhlope ungawafumana emana ukuyipungula impahla. eyitengisa ukuze agcine imali ebankini. Ukuze nati bamnyama sibe nokubamba into ngokufuya siyakwenjenjalo.

Enye into emayiqondwe kukuba abantu baya bebabaninzi ngakumbi, oku kuko, wona umhlaba awandi, uya uncipa ngokuncipa. Lenkatazo iyakuhlala iko xa abantu bekangele msebenzini mnye—wokufuya, kuba impahla isaya kubaninzi okunye. Imizamo ke mayenziwe kwangoku ukuyilungiselela lento Abanye kwabantsundu mabaxelenge impilo ngezinye indlela mabakangele ekulimeni kakulu, ekumiseni ivenkile, ekusebenzeni nase mashishinini. Abafuyi mabazame ukufuya igusha kakulu kunokufuya inkomo kuba zona zipila nangencela encinane. Igusha mazilungiselelwe ngazo zonke indlela ngokufuya inkunzi zohlobo, uboya bulungiswe ngenyameko, ukuze ukufuya igusha kube nembuyekezo. Ngezizizatu nezinye esingenakuzingenisa ngenx' enobuncinane bepepa, siyatemba ukuba amawetu ayakulikangelisa elicebo.

Amanqaku.

MHLA i Palamente yalamnkela icebo lika Mr. Rose-Innes lokuba anikwe igunya u Rulumeni lokuyifudusa impi yase Xonxa neyase Ngqushwa, kwakuvunyelwene ukuba zekunganyanzelwa bani. Kodwa ngoku kubonakala abantu benyanzelwa. Kutunyelwe u Mr. John Frost olilungu le Palamente exhotyiswe onke amandla akomkulu ukuba andulele u Mr. De Wet ukuya kufudusa abantu. Sivuya ukubona ukuba ipepa lase Dodoloro i *Frontier Guardian* iyicase kanye lento libacebisa Abatembu ukuba bangavumi. Liti into enje yaka yenziwa Emhlanga ngo 1883, umhlaba watengiswa kumagwangqa. Kubonakala ukuba oko kwakuyimposiso enkulu. Abantsundu abagxotwa apo Emhlanga babenenkomo ezininzi, negusha. namahashe, umhlaba ubanzi, betengisa into eninzi yezilimo e Dodoloro nakwidolopu ezikufupi, betenga nabo, into engazanga yabuya yabako. Yintonina enga- tetwayo ngapaya koku ? " Elipepa liquba linike incazo yemizi enje ngeyamadoda azekayo apo Ebatenjini enjengeyo Mr. Zwedala, no Mr. Mayekiso, no Mr. Kalipa, neminye. Iyinto eyazekayo ukuba abantsundu belo ngawona madoda apambili kwizizwe ezi- mnyama zeli.

OKU kwenzelwa ukweneliswa inxano la Mabulu ase Komani atetelwa ngu Mr. du Plessis apo e Palamente, nowayesiti maba- tshayelwe abantu abo ngamandla. I *Frontier Guardian* iteta ngoluhlobo nga Mabulu: "Kuyimfanelo na ukuba amadoda afuduswe ukuze kwaneliswe iqela labapangi bomhlaba, abangenakuze baneliswe kwipango labo lomhlaba ngakumbi umhlaba wabantsuudu." Amangesi ase Komani ayicasile lento kwangokunjalo nabamnyama. Kodwa u Rulumeni ukwenzela ukukolisa iqaqobana la Mabulu, kuba umzi upetwe ngawo ebotwe.

AMASHOLOGU awunike umva umzi wase Bofolo mayelana nolunyulo lukoyo. Kwiqela lamadoda abete akankanywa mayelana nalo kube kupumelele ngengqondo, nobuciko, nokufaneleka u Mr. Richard Solomon no Mr. F J. Dormer, abakwangabahlobo abakulu bo- mzi ontsundu. Site ke ngalendawo sacebisa wonke umhlambi wakowetu ukuba uze unyule kulamadoda omabini. Wati kwasentloko kodwa u Mr. Solomon ukavuma. Site makumiswe inyawo ku Mr. Dormer okwalunge njengaye. Sisatsho Amalau ase Katala ate wona afuna u Mr. Hatton; ute akuyibona lonto u Mr. Dormer waseleroxa kuba engeyiyo indoda enokukumela ukuba yoyiswe, engafuni kanjalo nokuyahlula pakati impi entsundu. Kuseleke amadoda angava- kali nganto oshumi, esingekatali tina nokuba ayana e Palamente nokuba awayanga. Kodwake kunokuba kungene indoda enobu- tshaba kontsundu maze abantsundu sebesima ngetiyawo zombini ku Mr. Hutton ongakwicala yena labantsundu kakade. Makungabiko magogotya ke eluvotweni ukuze kungangeni mbandezeli wetu, sekungena kanye umhlobo. Lilani ke ngo Hutton.

Ezababaleli.

UBUSELA BELASE MBO

MHLELI, —Undixolele ndiyacela kanja- ko ibalana kwelopepa lomzi ontsundu ndifuna ukupakela umzi, malunga ne- ndawo endimana ndiyibona emapepeni entlanga ngentlanga obusela.

Ndinosizi kuba indawo endizakuteta ngayo iyakungena kakubi ezindlebeni zabazalwana bam; kodwa ote wayicinga uyakufika ingamcukumisanga.

Ndiyavelana nabo ngobusela obute ba- pata ubukosi nonyakanje elizweni, nakubanina nibupazamisa ngokuti buba- ngwe yindlala kwelo lenu.

Tina apa Emaxesibeni (Mount Ayliff) nakwa Baca (Mount Erere) asitsho kuba yinto yalomhlaba elaulayo iminyaka yonke kuba ingenanto iyitintelayo.

Ndinomnqweno omkulu wokuba nam kendiqubele obalapa Emaxesibeni nakwa Baca lemihlaba yomibini yakelene nama Mpondo.

Ubusela abufani obo bukankanywayo nini bobunye, obalapa budlulisile ngapezulu kwobo, ngokungatuni kuyolula lendawo obo benu bunomhluzi.

I. Umntu apo kuni ulahlekelwa yinto ati omnye ayifumane, nokuba kungexesha elingakananina (anditsho. ngelahleke kwakupela) ati akuyifumana azi ukuba namhlanje into yake ibuyile, ayinikwe nase ofisini. Afune isela elo mhlaumbi ancediswe lide lifunyanwe nesela elo, lizokutetwa. tyala lalo. emantyini, imantyi ive-ive inyaniso isuke igwebe iti sela- ndini ndikugwebela ixesha elitile entolongweni usebenza nzima. Kaukangeleke ukuncuma komntu obelahlekelwe yinto yake xa isela elo linobunzima. Nangoke umhluzi enditeta wona. Anditsho ukuti apa kubiwa ngapezulu kwalomhlaba (mhlaumbi ndingade nditsho nokutsho). Into enditeta ngayo kukwahlukana kwe- miteto yemihlaba. Endinomnqweno wokuba kendinilinganisele uhlobo lwemiteto yobusela balomhlaba abati ebake-

leni nabo banga Mampondo balinga uku- bupelisa ngayo, nokubutintela: —

Tina apa asisafuni nokulanda umkondo sewuti ngentliziyo ebuhlungu yokumnkelwa yinto yako wenze kambe, ati omnye ngomonde alande ade ayekufika apo impahla yake ikona, ayibone ngamehle, angayinikwa ngama Mpondo; omnye abetwe angayizuzi, omnye atenjiswe. singafezwa eso sitembiso ade ancame; ati omnye ngetamsanqa (ke itamsanqa asinto ite sa nabantu bonke) ayinikwe lonto. Mandilinganise ngehashe yona nto kendibone umntu eyinikwa (kuba enye impahla enjengenkomo, igusha, nebokwe zikolisa ukulahleka kupele, yimihlambi imbalwa eyazekayo imizi ekuyo, nayoke ayikutshwa). Kutiwe makahlahle ngama 20s ngehashe lilinye; kautelekiseke mfondini weminye imihlaba; mhlaumbi indoda mayibelwe amahashe amatatu (3) iwaboneke kona (andiyikukankanya mntu kuba akutetwa tyala kodwa konke endikubalaya kuyenzeka e Mampondweni) kutiwe korola 20s. ngehashe kangela iponti ezintatu E3. Undixelele ukuba zezantonina? Amampondo ati lomali ingumtetelelo, wena uti yeyanina? mna nditi zezokuhlahla lomntu ulisela kuba ekwazi ukuba—kuba nani niyazi ukuba uti umntu akoyisa entweni anikwe into yobugora bake.

Omnye umntu uti kulomahashe matatu kuvele abemabini (2) elinye kutiwe aliko limnke nesela lasekutini kwase Mampondweni, kutiwe O, siyakunika la omabini, elinye rola ngalo umtetelelo, abenga- kangela pezulu abone izulu lodwa alike kumadoda angamkataleleyo esazi kanjako ukuba akayikuba nambuzeli, asuke alishiye agoduke nalinye. Kaukangele ubunzima bezonto xa umntu ebelila ngento yake ebiweyo abuye afike ngoku abetwe ngelilizwi lokuti rola umtetelelo. Ukuhlahla nokuba ukubopa endike ndike ndikubone ngamasela ase Mampondweni kukusuka liti ihashe elo libuya libe linesilonda nokoke ukubopa kwakona. Amasela ayayekwa akenziwa ne- nto, andingezikatazi nangokufane ndibhale ibali lawo.

Ke umteto wakuti andingewubalisi xa siti tina saka seba e Mampondweni nokuba sibe ngobuhlungu bentliziyo nokuba siti sabambela emkondweni wento ebiweyo kwangawo. Woti umfo oyima- ntyi angasigwebeli nakwezi itolongo za- lapa e East Griqualand asise e East London, apo abantu bakuti bakona nana- mhlanje. Angazikataleli nentlungu esi- pantsi kwazo kulomhlaba mna Xesibe ne Baca. Undixolele ngokolula, noko ndilinge kakulu ukuba ndenze intwana emfutshane, nanike mzi nozandisela kuba lento isemhlotsheni icacile le yemiteto yalapa.

K. A. G.

UMNQAYI WEGWALA.

Rode Station, Sept. 26, 1885.

NKOSI MHLELI we *Mvo Zabantsundu,* —Ndincede undifakele lemigcana yam, ependula ilizwi le *Journal,* eliti u Captain Mdlangazo makalumnke, angati xa awu- lilelayo umhlaba olahlekileyo abuye alahlekwe ngulowo anawo. Kantike apa kwa Nyauza, kwa Hlamanda, kwa Hlamba-ngobubende, kwa Ziqelekazi, kwa Ncinde, kwa Mcindisi, kukw' ingwevu ezimagama ango Nkumanda, ezazalwa kusitiwa, nantsi inkumanda isiza isembe- nqe, kunanamhlanje, azi kakade siyibone. Ndingati mna ukuyipendula i *Journal* ligwala elintonga inde liyesabisa kwilizwi lokuti makalumnke u Captain Mdlangazo, akuko nto iyakuze ibe yileyo itetwa yi *Journal;* ukuba bendiyilentaka kutiwa yintsikizi eti yakuti enye: ndiyemnka ndiyemnka ndiya kowetu, iti enye: hamba kad' usitsho, ngendisitsho. Ndixolele nkosi yam Mhleli ngokubamba ixesha elide kangaka.

Ndingowako

LUKOZI MAYOPE.

UKUZINDLA.

NKOSI, —Elokuqala izwi lam nali: Yini le? Kaundibalisele ukuba kwake kwakona isanga esinjengesi; ndisoloko ndisiva kwelipepa lamanene, inteto zokuhlaba intshumayelo ezenziwa ngamaxego akowetu. Lutsha, nalahleka, nihleka intshumayelo ka Mr. Gamanda nje imihla yonke. Lumka kuba umzalwana lowo akafundanga njengawe Mr. M. Q; endingade nditi mna usitinje uyakunga ute cwaka njengokungati uyazivuma ezonto azitetayo u Mr. Gamanda lowo, bekufanele ukuba ezonto azitetayo ziya kulaula ungati tu umngcikiva nje imihla yonke andisakukolwa nayeyokuqala leva nanimfumene ngayo, kuba uti akuti ninocuku, nolwimi, namaqinga, niyaxoka, exela izinto ezonakalise izikolo enyanisile nokuti oku naku nigcina iiniteto yelizwe, nokuti niyazipakamisa, kanti kutiwa kwase Zibhalweni: lowo uzipakamisayo uyakutotywa, ozitobayo wopakanyiswa. Usuke uti wena M. Q. endaweni yokukangela ukuba kunganina ukuba usuke sensenza lento itetwayo. Kuba uti akuko lucuku, kuxoka, maqi- nga, nalulwimi, namona, nanzondo nje- ngokuba ababantu benza ezizinto nje engati umshumayeli babize ngamagama abo aziko. Ndiva ummangaliso sukume ushumayele M. Q. uz' utike esikolwenisako: nantsi msukubanokugqoka wena kuba unocuku &c, uze utshoke inaxa usepulpetini yakoke, sibone ukuba kotinina, Uti masikangele kuma Roma xiii. —7, kanti itsho kuwe M. Q. akumbekanga u Mr. Gamanda endaweni yokumbeka, umcitile; ukuba u Mr. Gamanda uyaposisa ekushumayeleni yiya kuye umxelele. Ukuba akavumi mmangalele erameteni akutshwe; ukuba akwenjenjalo yeka msukuteta.

W. Q.

[Lengxoxo ngoku mayipele. —EDITOR *IMVO.]*

UMTSHATO WABANTSUNDU.

MHLELI, —Ndincela kumanene akowe- tu amxelo ungowokuba uhlanga lunga lunganyuka, ukuba andicazele kakuhle indlela yokupatwa komtshato walamanene asemlungwini (Amangesi wona, esilinga ukusukela wona), ndifuna ukwazi owona monongo wendlela yokupatwa kwawo. Indawo ezisoloko zinditunuka iminyaka ngeminyaka malungana nokupatwa kwalomsebenzi nanzi: —

Mhla kwatiwa kuyatshatwa uyakufika abo bapete umsebenzi bengazipete. kaku- hle, kube kunjalonje uyakuti upatwe pgamankazana ayakusuke amane ukuti. siboneni ukungabi nasitozela kwetu. Yabona, kufike kuti xa sukuba ete lowo unalomsebenzi wabanabahlobo abate bamliza ngempahla, ngokutya, nezinye izinto ezinjengeqosha lasemlungwini ifike yonke lempahla itshatyalaliswe ukuze ati wonke ohambayo ati akufika kona abete siti mpu isisu, kungakataleleki nokuba ngovela pina—ngumhla oyakunka kupekwe pandle ngembiza zesepa inyama, amanzi ekofu, imingqusho nezinye izinto ezidliwayo. Lomini kuyakudliwa njengokungati akusoze kutyiwe, kuti nokuba kude kwacitakalwa izidlo zingapelanga, sesosihlwele sifana namaxalanga asesivivini sehashe elifileyo, uyazi kaloku ukuba kuti mhla kuko lomsebenzi bavele ngamacala omane omhlaba, ati nowapi abelapa, kanye njengezinja zika Nkabe. Abantu balomsebenzi bakolisa ukuba se 100 na 200, kantike yonke lempi yeze kutshabalalisa abanomsebenzi. Abeke amankazana ehlalele ukuwitya abantu eteta zonke inteto ezimbi eziyi- ngozi kubantu abanqwenela ukukanya ngangenani lokuba ude ungakolwa ukuba banengqondo, angati ukuba umntu ubengavelayo ati abanangqondo ukolwe kanye. Enye into kuyakuti ukuba impahla ayitvebanga ibe lityala lalowo unomsebenzi elivakufike litetwe kude kubonakale ukuba indoda mayirole empaka- tweni iqosha lasemlungwini ukuhlaula. Enye indawo kukupoxwa kwabo batshatayo. Nawe mfundisi wakuke uti waku- kova ukutshatisa uvele nokuba kungefestile ubonele xa ulutsha olungazipete kakuhle luyakuti bepuma abayeni beselubangqonga ngasemva naseinacaleni, kube seketwa izandla kuvunywa o "jele mama," kube kuhlekiswa ngokuhgmba no- kunxiba kwabo: kubonakale kanye ukuba namhla bazokuba zizipoxo mhlaimbi ababantu ngabantu ababekekileyo noko namhla bezizipoxo nje. Ke ndive kusitiwa lomsebenzi unyulu; into enjaloke ndicinga ukuba ibifanele ukupatwa ngentelekelelo, nemvisiswano, ngakumbike kuba lomsebenzi utike upatwe zizicaka ze Nkosi abafundisi, abafike ball xa bayala ababandakanywayo ungabinako ukuzibamba inyembezi. Umsebenzi ongaka ubungafanele ukunikelwa ezandleni zamankazana angendawo: onke lamadulubentsu nawokuba kuyokuvu- nywa amaculo Enkosi ngabantu abangamhloneliyo Umdali wabo zizinto ezifana nesitshetshe esisikayo, ukuhlaba kwazo entliziyweni yam xa ndizibonayo naxa ndizivayo. Enye into kukubujiswa kwezinto ezininzi ngalemini izinto ebekufanelwe ukuba zigcinwe zize ziye kwaka lomzi mtsha wabo sukuba bebandakanywa. Enye into embi kukuti naxa umsebenzi seupelile ati lomntana no- mntu afike apangwe intwana anazo kwangamadikazi. Ndixolele Mhleli, ndicela kumanene ukuba yiyipina eyona ndlela ufanele ukupatwa ngayo lomsebenzi?

OCELA UMTANDAZO.

Bloemfontein.

NKOSI YAM, —Ndiyakubongoza ukuba ukuba undifakele lemigcana, uyazi nawe ukuba andimntu ukatazayo. Sesineveki ezimbini sisenza umsebenzi wemvuselelo kodwa manditi umsebenzi unzima kanye; pakati kwezoveki kubuye abantu abatandatu, omnye kubo ngu Joseph Rasement. Sisatanda ukuya pambili kuba sibona ukuba kunga kuza kubako into. Nditi Mhleli otandekayo nina ningabamnkeli be *Mvo* sincedeni ngemitandazo aze u Tixo asincede. Nibona njanina elizwe lonakele kuko indlala kuko izifo kuko ukupatana kakubi ebantwini; ke tina apa sikumbula ukuti mayibe zonke ezizinto zenziwa kukungahambi kakuhle endleleni, asidele nangqoboko ya- bantu, kodwa, siyaxala ngokubona ezizinto, ke sifuna ukunga singalandela izwi lika Yesu eliti "Funani ubukumnkani bezulu kuqala ezinye izinto niyakuzifu- mana ngesisa." Ke sikolwa kanye ukuti xa besite sonke sanyusa imitandazo yetu Enkosini ibiyakusiva izeke kubeko ihambiseleko pambili. Ncedani ngemita- ndazo.

PAULUS SEPAMLA.

SIFUNA IZENZO.

Griqualand East, 6 Sept. 1885.

NKOSI YAM. —Ndite ndakulifunda elicebo lomcebisi wetu ndafunda ukuba lelokwamnkelwa ngolulamo ukuze liqo- ndwe kuhle ngontsundu. Mna andiboni tuba lokucaswa kwemfundo epakamisa ontsundu, kuba nokuba ayicaswanga ayicolwa ngabo bonke ngenxa yokunqaba kwayo; umcebisi yena uzikatazelanina ngokuvala isango? esazinje ukuba imfundo esiqingata ayilunganga kuba bonke abafunde Isixosa, Isibulu, Isinge- si abafezekanga xa bangadanga balungu- ze isi Latini nesi Grike emtonjeni wamazwi. Hai, ucango maluvulwe singene tina batandayo, kulungile "ukuba umfu- ndi abe njengomfundisi wake." Tina ke sixelelwe oku ukuba eyona ngxoxo ku- pumle kuyo ukupila nokufa kwabantsu- ndu belilizwe asikukwazi inteto zuma Latini nama Grike, nokuxoxa into zolau- lo kodwa yinkutalongumsebenzi ote qo nowenyaniso; sitvelweke ukuba umsebenzi omhle wenvaniso wamininye uyimbewu mhlaumbi inca- mbu ekukula kuyo umsebenzi wemini ezimbini ezilandelayo." Sityelweke ukuba inyaniso yokuba abaqeshi babantu babeka ixabiso elikulu kumsebenzi wentliziyo womntu omnyama nokuba usebenza ngezandla nokuba kungobucopo njengokuba besenjenjalo komhlope." Sityelwe ukuba ubucopo abunabala &c., siqondiswe ukuba amadoda amaninzi amhlope nanengqondo &c. &c. sixelelwa ukuba amaxabiso okusebenza &c. salatiswe kwinto yokuba, njalo-njalo. Ukuba ke siyakwenjiwanjalo ukuxelelwa kwetu ngapandle kwenteto siyakwamnkela, kungenjalo akuqondakali.

Ndingu

D. HLONGWANA.

INDWEDWE ZEDOLOPU.

Hottorn, September 21, 1885.

MHLELI OBEKEKILEYO WEMVO ZABANTSUNDU," ndifakele lamazwana kwelopepa lako limnandi Imbangi yokuba ndibhale ndive *Imvo Zabantsundu* ziteta ngelinga elihle lokuba kuko umnu ontsundu ofuna ukwe nza ihotele. Ndiyitakazela kakulu lonto yanga londodana ingaqala umsebenzi ize iti yakugqiba isazise apo ikona ihotele. Inyanisile *Imwo* ukuti abantu abase dolopini bazihotele, nabafundisi abakona nabasebenzi abakona, batwelu bunzima—yonke into engumntu eya edolonui iya kwamfundisi. Lento luhlanga lwakowetu ndiyichasile: mayili- ngwe ukupelisva, ingati indlu yomfundisi ibe yihotele, ii yonke into eza edolopini iye kona. Asiyikusikeleleka tina bantu

bantsundu, endaweni yokuti abantu batumele kuye izinto zokuncedisa abantwana bake, kuyakupangwa esasi-alam singenawo nomvuzo opi. Ukuti kwam mayinqunyanyiswe lento: makutunyelwe kuzo zonke izikolo incwadi kumkokeli oyintloko, kutiwe maka-xelele abantu bonke ukuba indlu zabafundisi mabangati abantu abaya Eqonce, e Rini, nase Bayi nakuzo zonke indawo kupela umntu abuze indlu yomfundisi. Abafundisi mabakangelelwe ngumzi wakowabo, bayatshona ematyaleni ngenxa yokuba bayahlu- twa intwana engeyiba uyityа nabantwana bake. Mna izihlobo ezise Qonce zizakundikalazela ndiyabavele andizikuya kubo yonke lemihla kuzele indwendwe.

Mandipele Mhleli undinyamezele ukutabata indawo ebanzi kangaka. Ndim owako

VAZIDLULE.

E Lusutu.

[IVELA KUMBHALELI WETU]

8 Oct. 1885.

Apa e Lusutu kufuneka kakulu ukuba u Rulumeni akuqondisise kakuhle ukuma kwelizwe ngalamaxesha sikuwo ; izinto ziyazisonakala ngakumbi nangakumbi. Inkosi zona azikatali sibonanje, kulila tina bantu bake bakeva ukuba mnandi kwako ukuba ngapa. utsi kwe Nkosazaua ngeminyaka etile, saku- fumana ukuba kumnandi kanye ukuba sisi- caka se Nkosazana. Into yomnye umntu ibingenakutatyatwa ngomnye ngokuyihluta, nokuba yinkosi nokuba yintonina. Ngokuke kunzima kuti, usoloko wawaswela u Rulumeni amandla afezekileyo e Lusutu. Asikuko nokuba siyalila tina esiyiqondayo lento. Kuyakuba njanina mini afayo u Litsie, xa kusekuqaleke kwangoku ukungonwabi, no kuvuselana izipitipiti, njengokuba zivukile kwelakwa Molapo, pakati ko Ramanella no Lepoko unyana ka Masopa. Isizatu kubangwa amasimi, omnye usuke apume exhobile ayekulima kwesomnye isiqingata somhlaba. Inkosi u Litsie usatumele unyana wake u Lerotholi ukuba ake ayakulinga ukusipelisa eso sipitipiti sivelileyo. Esosipitipiti siqaleke emveni kokumnka kuka Col. Clarke ukuya e Natal, nokuya kuhlangabeza usapo lwake. Makayikangele u Rulumeni lento kuba imfazwe yohlanga izakuqaleka engekafi u Litsie. Besilindele kakulu ukuba u Sir C. Warren uyakubanako ukugqita ngapa xa aya e England aze aqonde kakuhle ukuma kweli lase Lusutu, aze abe nako mhlaimbi ukusivelisela uncedo ngokusibika ku Mhlekazi i Ruluneli.

Sivuyiswe ngalamapepa aleveki abonisayo ukuba i Ruluneli iza kuke ihambele kweli. U Tixo makasebenze ngaye, ukuze ibe nokuzilungisa izinto zase Lusutu, ukuze nati sihlale ngokonwaba injengezinye izizwe ezingapantsi ko Rulumeni. Omnye kubabhaleli be *Argus* uti: "kufuneka Inkosazana ililungisile ilizwe lase Lusutu mhlaimbi ililahle, waleke wati, ubunzima nenkatazo bubangwa zinkosi." Unyanisile, abantu bona bakunqwenela ngohlobo olushushu ukupatwa ngu Rulumeni. Ukusilahla oko ngokwenyaniso kungasivelisela ingozi engasiwela njengetakane legusha emazinyweni engcuka ezinga Mabulu. Mayisipate Inkosazana. Siyayikumbula leya minyaka ye 1872-73 neminye okuya besihanjiswa ngemiteto elungileyo inkosi nehlwempu

Impawana.

Ngati kuti umbhaleli u J. L. M., wenze amatyeba abonakalayo mayelana nama- bhenubhentsu emitshato yabakolwayo abantsundu. Asifuni kubonakala njengabantu abakaulela inkau zisiya kusela ngokuti siyipendule incwadi ebekiswe kumzi wonke, kwanele kodwa xa siti iyeza lalento lisezandleni zendodana etshatayo nakwintombi leyo iyifunayo. Emangesini ixabiso abaziyolisa ngalo abantu liya ngobude bengxowa yabo batshatayo. Amatyoti-tyoti wona anokupeliswa ngabatshatayo. Iyavakala inteto yombhaleli wetu.

Lencwadi iyakubonisa uhlobo enqanqa- tekelwa ngalo *Imvo* kwindawo ezikude :— Yinina kangaka kukade ndikucela nkosi yam Mhleli wendaba zamanene akowetu. Ndingati kuwe nkosi yam ndinyamezele, nditumele isigitshimi, isigidimi kukuti *Imvo.* Besendide ndati ngokunganyameki kwako, ndaman' ukuti nditabata kulamajacu sebewafundile ndimane ndisenjenjaloke. Ndingati ndite ndalifumana elinye ijacu ndafika lindi- gweba, lindenza isela ngokwenjenjalo kwam. Kekaloku bendike ndifake nezitampu ndisiti mhlaumbi ndingafumana impendulo. Nokuba Ubundizonda unokundinyamezela. Yiba nenceba ngam. Sendimntu uliselanje kungenxa yako. ndingowako, W. W. M. Lady Grey, Aliwal North.

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Xa sisateta ngoluhlobo lobunyangaza—lokubiwa kwamandla ombhali nompati- pepa ngamawabo—sikumbule intetwana esike sayilesa kwelinye lamapepa Amangesi ngayo leveki. Lomigcana kutiwa licebo lokunyanga isifo sokuboleka amapepa. Sicinga ukuba liyakubanceda kunene abamnkeli be *Mvo* abamana ukukhatazwa ngababoleki. Wakuti wakulifumana ipepa lako urolonqe ngemela, mhlaumbi ngesikela indawana ezinendaba nokuba zintatu zine uzeke umnike umboleki lowo. Akusakuyenza kabini nakatatu into leyo engatanga waseleziyaezela elake ngokwake ze upumle enkatazweni. Baninzi abantu abaliqoboshileyo ipepa ngokungavumi ukutumela ezabo inkozo zokuxhasa ukuze lichume.

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Sicelwa ukuba sibhengeze lencwadi: — Horton, 8 Oct. 1885.

MHLELI obekekileyo we *Mvo,* —Ndifa- kele nali izwana lam. U Rev. C. Pamla oko wayelapa ndamnikela igama elingu Ndleleni ngenxa yomsebenzi wake okwindawo zonke, ndiyakucelake ukuba ulifake elogama kwelopepa lako lidumileyo. Ndisicaka sako, ABRAHAM G. MSIZIKAZI.

Umbhaleli ozigqubutele ngelokuba ungu "Sandlulube Dlamini" usitumele amanqakwana "ngesimo sabantsundu base Gcuwa" esaziyo ukuba ayakufundwa ngemihlali yinto eninzi, kuba ebhekiselele komnye wemizi emidala yakowetu. Uti: —

Saka seva ngombhaleli otile esiti "abantu base Gcuwa bebe igusha zomfundisi suka imfele bazifaka emyezweni wake." Okuti imfele bazifake emyezweni bafuna ukuze bati "uyaxoka zixelwe nguye." Kendalindela ndaba lonto bazakuyipikisa. Ke enye into nge 29th Sept, ngokuhlwa sisentlanganisweni basuke abantwana bakona benza ingxolo apa ngapandle bepata kubeta elucangweni. Kute xa ipumayo intlanganiso elinye inenekazi leva ngesitena sesisitsho entloko. Kute amanye amanenekazi esasalele eva ifestile seyi-tyoboka. Ke ababantwana banoyise nonina amagqoboka. Ke i Cawa yangokuhlwa wati mayiyekwe umfundisi ngenxa yokungcola kwabantu balapa. Ke abantu balapa abazamnkeli *Imvo,* kuba (latsho inene lakona ititshala endala engateni ne- zintlanganiso zetitshala) "ndiyaqonda ukuba lomfo ka Jabavu ubonile ukuba uyakunyuka akwenza ipepa." Abenani akunyuka? Kuyawakucunukwa kuba engumntu ontsundu. [Shame]. Kube kubi akuti u Mr. Bassi "Abantu base Bayi bate nqa singabhalelinje kwi *Mvo* " si-bazise izinto esizenzayo. Kube kuhle ukungenisa amagama otitshala kwigosa le *Mvo* e Zazulwana. Bengadange batata ipepa abasakuba nasimo sibukekayo.

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Isikula sase Debe kwa Marela esipetwe ngu Mr. Henry Mbambisa usincome efanele Umhloli. Asiyinto ekapukapu ukuba intsapo ipumelele isiqibi sesine, kuba nezikolo ezikulu ezinjengoma Dike zisavuya zigqakade kwakupumelela intsapo kwelobanga. Heke, mfo ka Mbambisa, kulondawo: v. 5; iii. 9; ii. 8; i. 2. Below 18

NATIVE OPINION

WEDNESDAY, OCT. 14, 1885.

A LESSON.

THE enormous loss of cattle recently sustained by the native residents of the Transkei calls for one or two observations with a view, if possible, to making it a stepping- stone to success of another kind. The tale of thousands of beasts which have been swept away first by redwater, then by "ticks," and later still by "loose-teeth," is told by the number of hides that may be seen coming into town from the Transkei. And it is a fact that previously the country had simply been overstocked. One of the lessons which we trust will not be lost upon our Transkei friends is that cattle-hoarding does not only not pay but is practically ruinous. Some of the so-called rich natives possessed hundreds and hundreds of cattle, which when cattle were fetching prices averaging £10 were an index of thousands of pounds. The owners would not, however, part with them, nor utilize them in any way. Any advice tending to point out the advantage of disposing of a certain number annually and keeping the number at a certain reasonable and profitable figure, was, at least, suspected, if not unceremoniously dismissed. The rich people vied with each other as to who would count the most. Sickness has stepped in, and the bones of dead cattle now strewn all over the Transkei remain the ghastly monument of the folly of our people

Should the tide of prosperity set in-of which everyone sincerely desires that the recent opportune rains may prove the harbinger — it is hoped our people will see to it that stock is kept within a reasonable number so as to be farmed with profit. We believe the European farmers do this. They dispose at public auctions of surplace stock and keep the money in the banks. So as to get value for their labour our countymen will have to go and do likewise.

The other fact which strikes us is the increase of the native population. This is a serious matter in so far as the want of land to meet this increase is concerned. It is more so if all the natives are to follow pastoral pursuits, as it means so much more overstocking. Efforts should be made to cope with this question which must soon become a practical one and so add one more complex problem to the multiplication of problems that stare anyone who takes up the native question. Some capable young men must learn to get a living in ways other than tending cattle— such as agriculture, trading, labouring, and becoming artisans. The people in locations must turn their energies more to sheep farming, than to hoarding cattle A little care in keeping sheep of good breed, and growing-wool well will be adequately requited and many wants be met. Besides sheep are more likely to live on small allowance than cattle For these and many other reasons which cannot be detailed in a small journal for want of space, we think that if our people take our advice and consider the practical necessities of the case their affliction will not have been purposeless.

THE PASS CONTROVERSY.

WHEN farmers can be persuaded to pass a resolution to the effect "that Government be " asked to introduce a Pass Law for the natives who are still in a state " of barbarism," the opponents of the Pass Laws may be considered to have scored one. Yet the above embodys the letter and spirit of a resolution passed at the King William's Town Division Farmers' Association meeting held last Saturday at Kei Road which had for its principal business the discussion of the *questio vexata* of the Pass Law. To our mind this resolution is ambiguity itself. We are not sure whether it is due to our poverty in the English language, —but we confess we find a difficulty in defining the word " barbarism " as used in the resolution. If, however, the farmers found after argument that their position in favour of a Pass Law was untenable, and were making use of the resolution as a door of honourable escape, then we understand it, and are not a bit surprised. The discussion on Saturday showed beyond a , doubt that farmers agitate for a Pass Law because they believe it is a means of protection against stock-thieves In fact the Pass Law controversy resolves itself into this—" How are we going to put down stock-stealing ? " The stealing at an end, nothing more would be heard about the Pass. The opponents of the Pass had solely to deal with this aspect of the question, and to endeavour to convince the farmers that in shrieking themselves hoarse in favour of a Pass Law as a means of protection against thefts they were wasting their strength and-energy over an idea. The task of the anti-Pass advocate was to point to the fact that with the straining of the existing law—which was made ostensibly to facilitate the ingress of foreigners into the Colony—to check the movements of all black men. stock-stealing is as rife as ever. But the farmers say it would be otherwise if officials were not so lax in granting Passes. They say the Pass issuer must inquire minutely into the history of every native who applies for a pass and that he is not warranted in granting one until he has done so. A little reflection would show that this cannot be done—not even by a staff of Archangels With hundreds of natives moving about and calling at offices it does not appear to us how the business of the country can be carried on if the system of writing the biography of every native applying for a pass were to be adopted We think that the officers who issue Passes are as careful as possible and that they grant no Pass unless they are satisfied that the applicant is a fit and proper person. The existence of complaints should show that the law is inoperative Much was made by the farmers of the fact that natives themselves say the Pass is a protection to them. This is perfectly correct. But we contend this is not a sufficient reason to Pass *a* law whereby those who do not deem it a protection may be compelled to carry it. Of course to the word "barbarism." Mr. IRVINE very astutely pointed to this fact as an argument in favour of the improvement of natives morally which can be done by Missionary agency and by the Teacher; in other words that it is a practical question whether they were to multiply salaries for goalers or for teachers. There can be no doubt about the answer.

Editorial Notes.

WHEN Parliament adopted Mr. Rose- Innes's amendment, authorizing the Government to remove the Glen Grey and Peddie Natives if they chose to vacate their present locations it was clearly understood that no compulsion of any kind was to be resorted to. But from what is now transpiring in Glen Grey it would appear that the people are being removed by means of a side wind. Mr. John Frost, M. L. A., has been deputed, clad in all the panoply of an executive officer, as a forerunner to Mr. De Wet, to affect the removal. From what we gather from the remarks of our correspondent it is clear that pressure, inordinate pressure, is being used to remove the people. The *Frontier Guardian* is, we are pleased to see, earnestly opposing the removal, and urges the Tembus to make a stand for their rights and privileges. Upon the experience of a similar removal from Mhlanga our contemporary bases its opposition. It thus graphically gives the results of the Mhlanga exodus:—"Our experience of the result of the removal of a number of Natives from the Umhlanga Location in this District, some two years since, and the disposal of the land thus vacated by them to Europeans, having conclusively proved that the alteration was not the great blessing its originators were under the impressing it would be, but that it was, on the contrary, a huge mistake. Facts and figures are said to be stubborn things, and when it can be proved that the Natives who were removed from the farms in the Umhlanga Location possessed more cattle, sheep, horses, and pigs, cultivated more land, supplied the Dordrecht and other contiguous markets with more dairy and agricultural produce, and purchased and consumed more household supplies than has been the case ever since, we have said enough to prove our argument." The *Frontier Guardian then goes* on to give some details of the improvement which some of the Glen Grey Natives have made. We venture to say nowhere have Natives shown more substantial progress socially than in the Glen Grey district. And yet the people must be disturbed.

THE wherefore of this action is to appease the Dutch in the Queen's Town district, and on whose behalf Mr. Du Plessis, M.L.A. for that district, was acting in proposing the forcible removal of these people. Of this class of people the *Frontier Guardian* thus delivers itself of righteous indignation:—"Is it fair and reasonable to such men, we ask, that they should be summarily removed in order to make room for what we cannot describe as anything else than a set of land-grabbers, whose greed for land, especially when such is in the occupation of Natives, is insatiable?" It must be remembered that this movement is opposed by the English portion of the community in Queen's Town and Dordrecht. Of course the Natives are dead against it. We shall be curious to see whether the Dutch minority will under these circumstances carry their point. We hope not.

THE gods seem to be conspiring against Fort Beaufort in the matter of the filling of the vacancy caused by Mr. Laing's retirement. Of the shoal of candidates whose names are mentioned for the seat the general opinion has been that for ability, energy, and smartness Mr. Solomon and Mr. Dormer were the elegible gentlemen, while both are firm believers in a temperate and practicable policy on native questions. For this reason we have striven to recommend them to our native friends in the Fort Beaufort division. Mr. Solomon, however, lost no time in declining the honour, and it was supposed that Mr. Dormer had then a good chance. The Kat River meanwhile nominating as their candidate Mr. Hutton for reasons best known to themselves, it became incumbent upon Mr. Dormer to withdraw so as not to divide the votes of the Natives' friends. The result is the electors, left to choose between gentlemen of mediocre ability and political standing, are hawking the seat from Beaufort to Bedford, from Bedford to Albany, and from Albany to Port Elizabeth. But under the altered circumstances we hope that our native friends will fall upon Mr. Hutton who is staunch to native interests and to liberal principles, rather than allow a man inimical to native interests and who truckles to Bondism to get in.

WE learn that the meeting of European Farmers held at Yellow wood on Friday last to nominate a candidate whom that portion of the Fort Beaufort electorate would support, Mr. George King, of Bedford and Mr. Edwin Painter were both asked to stand and refused. Mr. Buckley was present as a candidate but got no support whatever; and the meeting determined to support Mr. J. O. Norton of Albany, and if he declined then Mr. Duncan Bowker, both rank Bondmen,; Mr. Hutton was present at the meeting and at the request of the Chairman spoke.

WRITING on the 8th instant, our Native Correspondent in Basutoland says: —"It is getting clearer and clearer to us that the British Government does not understand the position of affairs in this dependency Affairs are drifting from bad to worse. From what we are able to see the Chiefs are indifferent, we, the common people, are the only parties concerned, for we had for some years tasted the sweetness of the Queen's rule. In those days life and property was secured to its owner; even Chiefs could not interfere with the liberty of the subject. Since Government lost full control of Basutoland affairs it has gone hard with us. We are much concerned at this. It is difficult to prophesy the condition affairs will assume when Letsie is removed by death; as during his lifetime bitter strife is raging. Serious dissensions have begun in the Leribe district between Ramanella and Lepoko, Masupha's son. The right to garden lands is at issue. Things have arrived at such a pass that one chief has to proceed with armed men to cultivate the lands beyond his district. Letsie has sent his soil Lerothodi to put an end to the misunderstanding. This has taken place since Colonel Clarke left for Natal, where he has gone to meet his family. Government should look at this, for signs are not wanting that a civil war may break out in Letsie's days. We were looking forward to Sir C. Warren passing through Basutoland on his way to England and were hoping that he might be able to examine the state of things for himself, and perhaps be able to devise for us means of help by representing our undone condition to His Excellency the Governor. We have been very pleased to see from this week's papers that His Excellency proposes shortly to visit Basutoland. We trust God will work through him so that he may be able to settle Basutoland affairs so that we also may enjoy the peace that other British subjects are enjoying in other quarters. We observe that an *Argus* correspondent says that Government must either settle Basutoland affairs or abandon it, and the correspondent goes on to say that the chiefs are to blame for all this trouble. This is perfectly correct; the people are earnestly desirous of being under the Queen. Abandonment would bring upon us untold misery ; we would be a victim to Boer rapacity. Let the Queen rule over us. We yearn for the years 1872-3 and others, when we were prospering under the Queen.

GLEN GREY DISTRICT.

[FROM OUR NATIVE CORRESPONDENT.]

7 October 1885.

This part of Tembuland is being visited by no less a personage than Mr. John Frost, M.L.A. The business for which he has been deputed by Government, is to carry out the resolution passed last session, to the effect that the Glen Grey Natives be removed to the 'famous' Qumbu. I say *famous* for a good deal of talk touching that part of the world has been flying about, in fact it is becoming a household name in this part of Tembuland—but the best of it is, that hardly any one knew aught of it, until it was brought into prominence by the present state of affairs. All "Your Own' knows about it, is its connection with the name of Mr. Welsh at the late war.

Mr. Frost had an interview with the headmen of the District in the earlier part of last month, on the matter of removing to Qumbu and Tsolo. You will have noticed that they for the most part (I had almost said, the *whole* of them) are not disposed to leave their present seats. At the first meeting, alluded to above, time was given the inhabitants to think the matter over, at the same time volunteers were allowed to go and inspect the country in question and report on the same. Counting on their return Mr. Frost has come again to hear what so much precious time spent in thinking has resulted in, out the ' spies ' have not returned.

The purpose for which these people are being required to migrate to fresh pastures, may be best known at headquarters, but with us it is a mystery. Droughts have been the order of the day in this district. Qumbu and Tsolo are being held out to us as being little 'Canaans ' where the inhabitants may be sure of rain falling—consequently, where one may be sure of a harvest of some kind or other. At no distant date you may be informed of the result of this second visit of Mr. Frost. The Natives have been made to understand that there will be no compulsion in the matter. Those alone implicated in the late rebellion will not be consulted, a good few of these unfortunate individuals are scattered throughout the district. Loyals who have no wish to leave Tembuland will be removed or otherwise as Government may see fit and located in another part of Glen Grey District. Some dissatisfaction naturally arises at this point. The Natives of this district have been unsettled for the last three years, especially in this part, where several were removed to clear the way for the farms in connexion with the Railway Company. Those who have followed the steps of Government in this line will corroborate this statement. When then are they likely to be at peace again?—it is high time that they were. They have arrived at such a point, that at no one's assurance do they deem themselves stationed for two or three years following.

The matter now in the course of being turned into a reality was among the discussions in the late Session. The Resolution, viz: of the removal of the Glen Grey Natives was brought in by one of the members of Parliament, who judging from the name we take to be of Dutch extraction. But we can hardly credit our own ignorant minds which, groping in the dark would lead us to insinuate that Government could be doing this to please a certain section of the community.

The loyal Tembus have as good a claim of receiving recognition from Government as any other loyal member or loyal subject of the Queen," no matter what his colour may be. This privilege the Tembus know well they possess, and it is to be hoped that no deaf ear will be turned to what they may have to say.

It would be well to bring to the notice of those at the helm, the awkwardness of the times, for removing, even those who volunteer to quit Tembuland for the Qumbu. They have sown their wheat and portions of maize and millet fields—for these Government may feel disposed to compensate; but under the present circumstances they are better off with their crops, should the season continue to be good as it promises. Even those who have a wish to go, might with great advantage be allowed to remain another year or nine months, till their crops are harvested. Removing so precipitately might be followed by some unpleasant results—and in conclusion it may be remarked that there is a possibility of the aspirants for the 'New Land ' not reaching their destination in time to sow their grain

ND AL AHLEKELW A.

ZINKOSI bonisani umfana ogama lingu, PETER DAMAN waye gwetywe yijaji wanikwa iminya emihlanu 5 years ngoku seleneminyaka esixenxe engeko. Apo waye siwe kona kusesi qitini abati yi Robben Island. Soloko wemkayo andiva nofifi olu ngaye ngumfo ontsundwana olirwanqa wemka apa eminyaka ema 25 unengqiti kwiminwe yase kohlo ku cikicane, ulinxele ofuna ukundilandisa wobhalela kwi ofisi ye *Myo Zabantsundu,* E.Qonce.

JOHN MCINGA.

Dordrecht, September 25, 1885.

Kubakhandi-Bhekile.

KUFUNWA umfo ontsundu okwaziyo kakuhle ukukhanda ibhekile, ukuba ayekupata udodana olufundiswa lomsebenzi kwi Simnari yase Buntingville (e Cumgce) Emampondweni. Umvuzo yi £50 ngonyaka kwakunye nendlu, nentsimi. Abaufunayo umsebenzi lowo mabatumele kwakunye namapepa ezimilo ku Rev. J. S. Morris, Umtata ngapambi ko 20 October lo. Kufunwa indodana engatati manzi, itshatile kungalunga okunye.

Buntingville, Umtata, 1 Oct., 1885.

Umanyano Nge Mfundo.

N.E A.

AMALUNGU olu manyano awane ngxoxo (notices of motion) anga zinga ngena; kwa nababe nyulelwe ukuba ze balese amapepa kwi ntlanganiso eyoba se Rura, maka tumele amagama engxoxo zawo ngelixesha lika October no November, ukuze zaziswe Emapepeni.

Mazitunyelwa ku
BENJAMIN SAKUBA,
Perksdale,
P.O., Iqibira.

Ndicela Amehlo Nendlebe.

KULAHLEKE amahashi am ngo August 7, 1885, ndandilele e Klosane Emaxesibeni kwasa engeko omabini inkabi ebomvu eronayo ngempumlo ukupefumla kwayo, nokuba ayikwelwe, ungayiva irona kakulu kwa usemgama, negama layo ngu Rona, nenye inkatyana egwangqa enqina limhlope ngemva, linye inqita elimhlope, inopawu kwindlebe yenene, iminyaka yalo lipete owesitatu. Ote wandilandisa kakuhle wovuzwa kanobom. ove into ngawo angatumela Emfundisweni, via St. John's River ku

MR. JONATHAN NGUNGWINI.

25 Sept. 1885.

Wanted Immediately.

A CERTIFICATED TEACHER as Second Master in the Boys' School, S. Matthew's. Apply by letter or in person to the

Rev. A. W. BRERETON,
Acting Principal.

Imfundo Yentombi.

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

31st July, 1885.

OFUNWAYO.

ZINKOSI ndilahlekelwe ngumfana wakuti ndamgqibela ekwa Gaga ngase Dikeni kwesika Ngobe, Emabheleni ndahlukana naye ngo 1882 igama lake ngu NKOHLISO NZIMA, ubekesi Lovedale kudala. Nditsho kumanene namanenekazi ase Dikeni nakwa Gaga ndim

ELIJAH GANDA.

Dordrecht, 25th September, 1885.

BONISANI.

KULAHLEKE Emfundisweni amahashe amane imazi egwangqakazi enetole elilubelu lenkunzi, nemazi ebomvukazi, siti namhla mayibe inenkonyana apo ikona. Alahleke ngo 6 Sept. 1885, ngamahashi omfundisi u Rev. P. Hargreaves, Emfundisweni. Ongazisa umkondo ngawo wovuzwa kakuhle atumele kumfundisi u

REV. P. HARGREAVES
Emfundisweni,

Isaziso Kubahambi.

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

Ixabiso lishumi linantlanu (15s.) lesheleni ngomntu omnye. Kunokukwela isitatu Babantu kuyo.

J. RADASI.

Seymour, 6 August, 1885.

KWA G. WHITAKER, kwivenkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

ANDREW GONTSHI,

Umteteleli ematyaleni,
Aloeville, Kei River,
TRANSKEI.

Ololiwe bakwa Rulumeni—base Maxhoseni.

Kubahambi pakati ko Komani ne Alvani.

MAYELANA nesaziso so 2 October, 1885, sibika ukunqunyanyiswa kwe Treni zangokuhlwa okwexeshana pakati ko Komani ne Alvani, kuqala kolwe Cawa, 4 October, 1885, de kubuye kwaziswe; kuyaziswe ke ukuba ukuhamba kwe Treni okubekwe kamapepa acalula oko kwaloliwe, kuyakuqala ngo ngolwesi-Tatu 7 October, 1885. Itreni emiselwe ukusuka e Komani eya e Alvani ngo 8 45 ngokuhlwa eya e Alvani exomekelelene nesuka ngo 6:50 kusasa e Monti yobaleka ngolwesi-Tatu ngokuhlwa 7 October.

T. R. PRICE, Umpatiswa.

E Monti, October 6, 1885.

IZISULU ! IZISULU !

J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Xosa bafuna ukuba itshayeleke tu kwakamsinyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

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.

Nantso int' obukade uyifuna!

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.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo' noncedisa, abafuna ukutenga nokutengisa,

e-Town Hall, Kwisitora esingapan tsi ese- sitatu, No. 3, *Kwinkundla ye marike,*

E-QONCE.

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kumacalana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe Nciba awutengiaa tshipu kanye.

W. F. S. BOOTY.

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

Kufunwa Kwangoku.

ITITSHALA enesiqiniselo, ukuba itabate indawo yesibini ekufundiseni kwi Semnari yase Mtwaku. Oyamnkelayo indawo leyo makabhalele ku

Rev. A. W. BRERETON,
Umongameli obambileyo.

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

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,
Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

Nokudla, njalo njalo.

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

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

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

POS' ISO APA BO !

E. J BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,

No. 22, SMITH STREET

E-QONCE.

Uhlala enento eninzi yezitofu ezifanelekileyo neziluhlaza apa bo.

Ingubo zomtshato zenziwa ngokokufuna komntu kwisituba se yure ezilishumi.

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

C. MUSGROVE,

OTENGISA IMPAHLA ETSHIPU YENDLU,

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

E QONCE.

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

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

Isonka! Isonka!

Nase Waterfall, kwa ADAM KOK,

KOKSTAD,

WAZISA umzi ukuba Unento enintshi Yombona, Namazimba, ayitengisayo ngamaxabiso alingeneyo.

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

Wanana Inkomo Ngokudla.

Lishicilelelwa umninilo, u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith Street