IMVO ZABANTSUNDU

(NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.] . [LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, OCTOBER 28, 1885. [No. 52.

Kukululekile.

KUMZI wamapolisa e Bofolo, ngati kungo 10 October, INKABI YE-HASHE emnyama, elimsila ushunquliweyo, lide ngokulingeneyo, lidala.

KWANE NKABI yehashe egwangqa; enekolo; imilenze imhlope ino P umtshiso kwinyonga yokunene, lide, iminyaka mihlanu.

Owafumenayo nongandilandisayo wovuzwa. Umkondo mautunyelwe ku

JOHN MALONGA,
Cape Police, Fort Beaufort.
23 Oct. 1885.

ISAZISO.

KUBIWE ebuhlanti inkabi yehashi apa Emcambalaleni ngomhla 16th October ebusuku. Li rwanqa eligwangqa elimpemvu elisingci simhlope netshoba limhlope amanqina amhlope omane, litshiswe entanyeni ngecala lasekunene u BR yinkabi eti ya kukwelwa imise itshoba, linomhambo omkulu ongekuko kupatsa noko. Ubudala loba kwiminyaka emitandatu ndicela amehlo kuni nonke matshawe endawo ngendawo, Ote walandisa uya kuvuzwa kakuhle wotumela apa Emcambalaleni. Wotumela nakwigosa le Mvo n Mr. D. DWANYA, nakumhleli we *Mvo Zabantsundu,* e Qonce.

Ku N. BOTMAN, c/o J. R. GILCHRIST, Qamata, St. Marks, 26 Oct. 1885.

ISAZISO.

IPEPA endilifunde ngemfundo yabamnyama kumgidi womvumo, obe wonganyelwe ngumnumzana u Justice James Buchanan
Judge President of the High Court of Griqualand West, ngoku liyincwadana engafunyanwa ngesbeleni (I/-). Amagosa ayo e Lovedale. Rev. P. J. Mzimba; King William's Town, *Imvo* Office; Port Elizabeth, Mr. I. W. Wauchope.

MESHACH PELEM.
Kimberley, 16 Oct. 1885.

KUFUNEKA.

ITITSHALA EZINTATU ezineziqiniselo. — Enye Etembeni, umvuzo £50 ngonyaka, intsapo iku 80 kuko nomncedisi. —Enye e Krom Hoek, umvuzo £40, intsapo iku 50.—Nenye Ebisa, umvuzo £45, intsapo iku 45. Bhalelani ku

REV. W. 8. DAVIS
Etembeni,
Umzimkulu.

ABAZELWEYO.

TENGO JABAVU. — Ngolwesi-Bini, 20th October, 1885, Etyityaba, Fort Peddie, Umnikazimzi wakwa JOHN TENGO.JABAVU, ubeleke UNYANA.

Kubabhaleli bam.

NDAZISA abahlobo abandibhalelayo ukuba bazitumele ngoluhlobo incwadi zam: —BOYCE MAMA, P.O., Breakfast Vlei. "22nd October 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.

Iveki.

ENYE yenkosi zase Lusutu, u Moletsane, isand' ukufa. Ibiseliminyaka ilikulu ubudala.

IBASTILE lase Bayi, u Edward H. Berness ebelifudula liyititshala yesikolo sama orlam kulodolopu, ugwetyelwe yijaji kwiminyaka emibini ngokuba ngamaqinga imali yebandla elincedisana ekwakeni, abengumbhali no. mgcini-ndyebo walo.

NGAYO leveki igqitileyo kufike ezokubhubha ngo 20 Oct. ko Mr. Jonathan Ayliff kwela Mangesi.

I RULUNELI U Sir H. Robinson ayisakuba sasuka ngexesha ebihmisile ukuhambela kwelama Betshuana nase Lusutu ngokuba uzakuhanjelwa linene ebelisakuba yi Ruluneli yase Natal u Sir H. Bulwer, na Mampondo asinge e Kapa ukuya kuteta ngemilomo no Rulumeni ngemelano yawo.

KUYO yonke into abayenzayo abaxhasi betu mabakumbule intlaulo ye *Mvo.*

U SIR H. BULWER unduluke e Mgungundlovu ukusinga kwela Mangesi ngo 20 Oct., e Tekwini ngo 22.

I BEKESDOLOPU likululeke kanye ngoku kwisifo sengqakaqa.

U SIR C. WARREN selefikile kwela Mangesi.

I BISHOP yase Manchester u Right Rev. DR. FRASER ubhubhile.

AMADODA amagama abekwe pambi kwe Bofolo ngolwesi-Hlanu ukuba ngafanele indawo ka Mr. Laing ngo Mr. Hutton, no Mr. Roberts, no Mr. D. Bowker. Iqela elikulu likolwe ngu Mr. Hutton, ukwelele u Mr. Roberts; ugqatso luyakuba pakati ko Mr. Hutton no Mr. Bowker. U Mr. Bowker lolukulu utshaba lwabantsundu, maze kungabiko umntu umnyama uyakuhlala ekaya mini kuvotwayo, kodwa kusuke nejingxela ukuya kuxhasa u Mr. Hutton, angake aye e Palamente u Bokolo.

IMALI eyamnkelwe ngu Rulumeni ngololiwe ihle nge £10,000 ngenyanga efileyo.

SELEMBOVU ukuba angene uloliwe e Dayimani, intsimbi acancata kuzo zingene e Du Toits Pan ngo Mgqibelo ongapaya

AMAKOSI atunyelwe e Kapa nga Mampondo ukuya kuteta no Rulumeni ngento zelo ngo Mhlangazo Faku; Oham (unyana ka Mqikela); Umdiliza, ipakati; u Mr. W. Barnabas, ikumsha; no Mr. D. Strachan, ositeti. Anduluke e Natal ngolwesi-Tatu lweveki egqitileyo.

IMALI ebutwe ngu Rulumeni wase Natal ngololiwe belozwe ingapantsi kweyenyanga engapambili nge £3,288.

IGWANGQA abati ngu Clarke elalifakwe entolongweni yase Ladysmith, e Natal ngokubulala usibali walo ligwetyelwe iminyaka emitatu entolongweni.

AKABANGA maninzi njengenx' engapambili amatyala atetwe yijaji e Bayi ngolwesi-Bini olugqitileyo.

IMPI yase Komani emhlope ibinentlanganiso ngepezolo yokucasa ihambiso ka Foros yokufudusa Abatembu e Guba. Amabhulu ebeneyawo intlanganiso ngeveki egqitileyo akuko meleza oko.

ABANYULI abamhlope base Rini benze isicelo ku Mr. John E. Wood ukuba atabate indawo yomfi u Mr. Jonathan Ayliff e Palamente. Uvumile

U RRV, CANON WOODROOFFE, M.A., wazisile ukuba uyalishiya ibandla abengumfundisi walo iminyaka emininzi e Somerset East wamnkela indawo yokuba ngu Mhloli Zikolo e Transkei.

I RULUNELI isuke namhla e Kapa ukusinga kwelama Betshuana nase Lusutu.

I RULUNELI U Sir H. Bulwer ubeke wapu- ma enqanaweni wahlala usuku e Bayi. Usi- nge e Kapa ngo Mvulo ngokuhlwa.

INKOSANA U Mora, yelama Betshuana ibanjwe ibaleka namadoda amabini ngokutshisa indlu yegwangqa u Jarvis.

IDABI elihle e Lusutu pakati ko Lipoko into ka Masupha, no Ramanella litabate intanku ezine besekufe amadoda alishumi elinesibozo, ukuzisa kolwayizolo. Kukangelelwe ukuba kudibane inkosi u Ntengo no Mama kamsinyane.

IZIJOLI za Mampondo sezihlangene ne Ruluneli zifuna kubuyiselw'e ku Mampondo umhlaba wa Maxesibe nezibuko lo Mzimvubu.

NGOLWESI-TATU, OCT. 28, 1885.

ODLELW' INDLALA.

AKUBON' ukuba utabate umjikelo omkulu wokubhalelana, u Mr. DE WET ubuye wamqetula oka MABANDLA. Nakuba esisenzo singesikulu kuyapi emehlweni abamhlope, kodwa kwawetu bantsundu sikulu kanye: engaba ke asiyifezi indawo yetu njengomlomo wempi emnyama ukuba asikuvakalisi oko.

Soka ke senze ibalana elifutshane ngalomcimbi ukuze umlesi abe nokuvibona indawo esiti ngayo u MABANDLA udlelw' indlala. Into iqale kwintlanganiso apa ezabako mayelana nokuqala konyaka—ezaziko naku Mangesi zokubulela ukufika ko Sir CARLES WARREN cwayetunywe ngu Mntan' Omhle ukuza kucita Amabhulu awayepanga umhlaba wa Bahlambeli. Eyabantsundu ibonise nendawo yokuba bona basazililela imbiza zenyama zase Jeputa zokupatwa yi Nkosazana. Ukolise ngokubako u MABANDLA kwezintlanganiso. Ite kanti lento ayamnkelekile kolulaulo luxhaswa nga Mabhulu sinalo. Kufunwe ke icebo lokumohlwaya, kwafunyanwa ukuba umzukulwana ka QUNTA kuko ilotyana azifumanayo ku Rulumeni kuye ngati zihamba kwi £12 ngonyaka- ezinjengezo zinikwa inkosi zonke nezazirolwa kwakudala ukubonisa imbeko ayinikayo u Rulumeni kwinkosi zetu. Usuke kodwa namhla waputuma olwahlobo aquba ngalo kwabazicaka zake—lokuba zingapenduli kwingxoxo zonke eza- yamene nolaulo. Lento ibingazanga yahanjiswa kwinkosi nakwizibonda, yinto eyazekayo ukuba izibonda nanamhla zinyulwa kuba zinokupendula kwimicimbi; kwakona akazanga azise u Rulumeni ukuba ngokufumana ezotikana inkosi nezibonda ezintsundu azisenakupendula kwinto ezipatelele entlalweni yazo. Kambe uko nomnye umteto kwakule ite yapatwa ngayo lenkosi, oti ngapambi kokuba kutetwe ngokukutshwa mayanekwe pambi kwake into amangalelwa ngayo ukuze ayicaze okunye ayikanyele ukuba unako. Endaweni yoko usuke wakutshwa ngapandle kwenteto. Amapepa endaba onke ayigweba lento esiti kulahlwa kobulungisa nemfanelo ngu Mr. DE WET, ote ke yena wabehla wabeka sizatu simbi sokukutshwa kuka MABANDLA, esisesokuba ubemi endleleni yabantu xa babefuna ukuhlaula irafu zabo ku Rulumeni. Kuvuke olunye udaka ate watyolwa ngalo u MABANDLA; kutiwa ubeqeshisa ngomhlaba ka Rulumeni, ubemi endleleni yegqira ekunyangweni kwengqakaqa—into zonke ezaneleyo ukuba afanelwe zizohlwayo ezikulu. Asikolwanga tina yiyo yonke lento, saza sabongoza u Rulumeni ukuba ake ayicikide. Namanye amadoda antsundu enze isicelo esikwanjalo ku Mr. DE WET. Iqalile i Palamente u Mr. DYER ubehle wacela zonke incwadi ezingawo lomcimbi, wamema u Mr. DE WET ukuba awucedulule. Kutunyelwe u Mr. DICK, imantyi ebaziyo abantsundu nedumileyo ngokupata kwayo ngemfanelo. Ababeko bati wazihlamba u MABANDLA akwasala capaza, oku kutyetyiswe ngu Mr. DE WET ngokwake e Palamente kwimpendulo yake kumbuzo ka Mr. ROSE-INNES awati waleka elokuba u MABANDLA uyakumiswa endaweni yake. Emva koku kubonakele incwadi yombha- leli kwipepa lase Kapa i *Cape Times* eyayirara ngaku Mr. DICK isiti umcimbi lo awuhanjiswanga nge- mfanelo, esati tina ngenxa yoburara bayo ayisakunonelelwa bani. U Mr DE WET kubonakala ukuba yamshukumisa, kuba emva koku kumiswe u Mr. CHARLES A. KING ongumbhali e Xesi (kwa KAMA) ukuba atabate indawo ka Mr. DICK abenguye ngoku ocedulula umcimbi lo. Lo Mr. KING lutshaba olukulu lwabantsundu noluka MABANDLA ngokukodwa, nguye owayengummangaleli wake pambi ko Mr. DICK. Ute yena ukuwupulapula lomcimbi watabata inteto ezitile zenkosi u WELEM no MASINGATA nabanye, wasuka ngapandle kokumva u MABANDLA wazitumeta e Kapa, waba ke uyakutshwa! Nazo ke inyaniso esikolwayo ukuba nenewadi zakwa Rulumeni zinokuzingqina. Simanga- la kuwo wonke umzi wase mlungwini ukuba yiyo leyo na imfanelo nobu- lungisa esihlala sisiva ukuba uhambisa ngabo?

Isiqamo soku soka sisikangele ngelinye ixesha. Abantsundu ngabantu abazinika imbeko enkulu inkosi zabo zokuzalwa—asikateti ngezimiswa ngu Rulumeni. Kuba zizelwe zizinkosi ziyakufa zizinkosi. Kulungilena ke ukuba Umpatiswa awenze rara ngaku Rulumeni amadoda anesitozela esingaka ngento engabonakaliyo nehgeyiyo imfanelo? Ngesazi u Mr. DE WET okwei hlayo ngo MQIKELA, owayenjiwenje ukukutshwa ngu Sir BARTLE FRERE, basuka abantu bake bambuyela okunye. Siqinisekile ukuba elinyatelo linye liyakubanga ukuba u Mr. DE WET angaze abuye atenjwe ukuba unokwenza imfanelo entweni yabantsundu. Sifuna imfanelo, imfanelo, imfanelo yodwa, kungeko nto iyakumanelisa ontsundu ngapandle kwemfanelo.

Amanqaku.

ITE yakuvakala e Kapa into yokuba u Foros ubafudusa ngamandla abantu kwelakwa Tato wakauleza u Mr. De Wet ukuyikanyeza lonto. Wenjenje ukuzipendulela kwelinye lamapepa ase Botwe eliyi *Cape Times*: —" Akuko nyaniso kwinteto ebonakeleyo emapepeni endaba, yokuba ubafudusa ngamandla Abatembu u Rulumeni. Into ekoyo yile u Foros ubebacazela isigqibo sebandla le Palamente entlanganisweni, wabhekisa kwabo bavumayo ukufuduka ukuba bamazise. Baninzi ke abate bakukhova ukuya kulipanda elo liku Tsolo bavuma ukufuduka. Akuko kupitizela nakukalaza pakati kwabantsundu ngenxa yoku kwenziwayo, nakubeni abamhlope abacase lo Rulumeni upeteyo bazamayo ukufumana ituba lekumohlwaya u Rulumeni."

TYAPILE sikuve zwindini, kuba siqonda tina umzi awugqali kakuhle nokuba ukufuduka oku yinto esemandleni awo ayinjalo sinina. Mababe bayaqonda abantu ukuba abaqutywa ngabhaxa, kungeko negunya, sisazi tina akanalo u Rulumeni elokuba enjenjalo. Into exelwe ngumbhaleli okwelo lakwa Gcina, oti nabahleliyo bayasuswa kwindawo ezingamanqata ayidibani kakuhle nalenteto ka Rulumeni. Sova kambe kwanga'mawetu akutetayo ngalendawo anyhwamazisa umzi wabamhlope ngayo Umpatiswa Wabantsundu.

SICELWA ngamalungu entlanganiso yamadodana ase Transkei ukuba sivakalise umbu- lelo wawo ku Mr. P. H. Pottor wakwa Msesane, ngesipo se 5/ asinikele ukunceda indyebo yelobandla. Anetemba amadodana ukuba esisipo sesokuqala esinjenge nkonjane yokuqala ebonisa ukufika kwehlobo elizezinye izipo ukuze icume.

ICEBO apa lombhaleli wetu u "Paula" lifumene indlebe ezininzi kumapepa Amange- si, elase Nyara kodwa—i *Advertiser* yenze inqaku elinengqondo eke lenziwa ngelicebo. Liti, "Umbhali epepeni labantsundu lase Qonce ucebisa ukuba amasela abekwe umtshi- so esidleleni. Elicebo belingapuma kumntu osand' ukupuma ebunyameni. Make siti elisela maliguquke libe ngumntu olungileyo, ngubanina onokuwukwelelisa umtshiso?"

"IMO YEZINTO" ligama lencwadana engesi Ngesi ebhalwe ngu Mr. Meshach Pelem. Kuqala yayiyinteto eyafundwa kwintlangaNiso yomvumo ngo 14 Oct., ebeyongonyelwe ngu Judge Buchanan, inkulu yejaji zase Dayimani. Sinazo kuti apa incwadi ezo ezinokufunyanwa ngesheleni ene peni kofuna etunyelwe ngeposi. U Mr. Pelem ngokuzalwa ngu Mtembu, wafunda e Nxukwebe, ngoku ngutitshala apo e Dayimani. Sisazi- misele ukuke senze impawana ezitile ngenteto yencwadi leyo, kwanamazwi obuciko e Jaji leyo ibiliciko elikulu le Palamente yase Kapa ngemini zayo pambi kokuba ibe yijaji. Incwadana le singati ibhalwe ngobugcisa, ibonisa ukuba ilungiselelwe ngenyameko enkulu, ingambuyisela yonke inxamleko yake ote wayilesa. Kwanjengokuba ebesenjenjalo ngemini zetu zasemfundweni u Mr. Pelem, simfumana esateta ngokalipo, esazigibisela nganzima intshaba zake. Yona inteto yejaji ibifanele ukuqwalaselwa kakuhle ngamadoda apete imicimbi yabantsundu.

ASISENAKWALEKA nto kumazwi osizi awenziweyo ngamapepa ngokufa kuka Mr. Jonathan Ayliff, kodwa egameni lamawetu singati udaba olu luyakwamnkelwa ngosizi olukulu, kuba lomfo ka Ayliff ubebekwe kunene—kwa igama lika Elefu linesihomo esikulu kuti batmnyama kuba lidibene nenye yento enkulu ebalini lenxenye yetu.

E Lusutu.

[NGUMBHALELI WETU]

Morija, 22 Oct 1885.

Ndibhalanje kusand' ukufika isitunywa sakwa Masopa, esibikela inkosi u Letsie, ukuba u Masopa upumile nemikosi yake ukuya kwa Ramanella apo sekubulewe urnntu, omnye bamhlabe ngemikonto. Nanzo ke iziqatno zezizipitipiti bendibalisela abalesi betu ngazo. Inkosi u Lerotholi uti yena uyabona ukuba u Rulumeni akanamsebenzi kweli lase Lusutu akufanelekile ukuba abantu bamane ukubulalana eko.

E Rura.

23 Oct. 1885.

Umhlobo olapa usibikela ezokuba basebunzimeni ngendlala nentswelo, noko sebekufupi ekupileni. Eyokuqala ingqolowa iyavutwa, ezika May ziyakusikwa ekufeni ko November ize ezinye ngo December no January. Kubonakala ngati umzi uyakupila yingqolowa, namazimba selepandle, sinetemba kulonyaka. —Umfundisi omkulu u Rev. J. Walton. M.A., ubelapa ngo 20 Oct., sane- ntlanganiso enkulu emnandi, kwatetwa naye ngamadoda inteto ezilungileyo, kwateta abantu abatatu o Mr. Joel Gai, Mr P. Mpahla no Mr. Joseph Mpahla. Wabhalelwa incwadi entle kunene, ebulela impato yake ukubantle, bautyila ekuhleni umoya wabo ukukoliseka kwabo ngabafundisi babo abantsundu ndayipaula lonto ukuba abantu abantsundu balapa bayabatanda abafundisi bohlanga lwabo.

Transkei.

[IVELA KUMBHALELI WETU.]

Oct. 20 1885;

Soloko imvula yagqibela ngalamhla kwazala umlambo i Gcuwa; sesisoyika ingati sesinye, nengca seyibuna kwezinyo indawo. Lento yokungani iyakukumanqisa imbewu.

Amadoda ase Dutywa ate inkosi u Sigidi unentliziyo ebuhlungu ngomhlaba wesibonda se Mfengu elingu Mtanda; uti samiswa nguye kulondawo ngako malilaulwe nguye angatetinto u Chief Magistrate u Captain Blyth, C.M.G. Lonto naxa ndiyiteta kancinane nje inkulu; ndive omnye umntu eyikankanya ngendlela eposisekileyo, ndati kuba ndiqondile ukuba lotnbhaleli wetu akayiqondi ndamcazela. Msani ukufumana nimbeke igxeki umpati, kone kwa abetu.

Umntu obegqita e ofisini e Willowvale engumhambi uti ugqite nge 18 Sept, umantyi wakona eyawangene entweni yake kade yokutuka ngesi Ngesi nangesi Bulu amapolisa abantu abantsundu alapo. Kuba kambe kutiwa umfo lowo uwanikina imihla nezole kuba into leyo eyitanda ukuyenza; bakumbula u Ngqabe kanye (Mr. Streatfield).

Indaba ezivela e Ngxakaxa ziti kuko umlungu odubule omnye.

Nge 28 Sept, bekutetwa ityala lobusela e Butterworth, umbona ka Sincontsa wesika Nkata ubiwe, ingxowa yonke yombona ngumninawa wake u Mkwali benomfo omzi ukufupi kuye ongu Mboyi. Imantyi ite mabarole £5 emnye ukuba abanazo bahlale entolongweni inyanga ezintatu.

Kufike e ofisini e Butterworth umfazazana olusizana, wesika Ntsimango, e Khobodi ekusoloko kwatiwa makarafe arole neyendlela imali, arole neyegqira imali, arole neye teacher imali, kanti asilosiko labahlolokazi elo. Lomfazazana indoda yake ngula nyana ka Kondlo owasala mhla ngeduli elikulu, wawa pambi kwenkosi yake u Mawala. Lento Mangwane lihlazo; uti lomfazana anizange nimbike nakwa Rulumeni ukuba afumane imali yobuhlolokazi, njengoko kunjalo kweli lapesheya kwe Nciba. Balungiseleleni abo (bafazi) bangabahlolokazi bobabini, okamfi u Mtati, nokamfi u Mevana. Kutiwa anibakatalele kanti bawa njengamaroti pambi kwenu.

Kuko into ekulileyo apa yokuti kubiwe impahla iqutywe kuyiwe kutengiswa ngayo ukutya kwelinye ilizwe. Ibokwe ibiwe ku Samuel Maja ilahleke kwasekubonwa ngesikumba evenkileni ka Mr. Matz, wasuka yena umlungu wati akateni yena utenge isikumba eso yena. Namahashe amatatu esakwa Feltman abiwe, kubonakala ukuba aye kutengisa ukutya.

Ubusela bukulile yesheya kwe Nciba, ukususela kwelixesha lenyanga engu September lo ugqitileyo. Efameni ka Captain Feltman kubiwe inkomo ezisibozo, umkondo upela ujonge kwisizwe sika Mapasa Mzanzeli, inkosi yama Palo. Lento ubusela siva ukuba ibange isipitipiti esibi kakulu emdeni wa Mamfengu naba Tembu; uti oyibalisayo kute ngenxa yokubelwa kwa Mamfengu kakulu ngaba Tembu besangakwa Matanzima suke ngabusuku butile afunza Amamfengu mzini utile waba Tembu, batimba inkomo negusha nebokwe nempahla ezisetyenziswayo, lwenziwa amahlazo usapo. Kusile la Mfengu abanjwe onke nenkosana zawo yi- mantyi yase Mbulu; ngoku liyatetwa elityala. Bati abaxelayo Amamfengu adinwe bubusela baba Tembu, nemantyi isuke iti nani ningamadoda ziboneleni ngokwenu, bati sizibonele ke ngoluhlobo.

E Gcuwa esikolweni kubiwe igusha ka Mtwayi, ngobusuku bolwesi-Hlanu 2 Oct. kusile kwacelwa izindlu yafunyanwa entangeni yabafana abahlanu igqunywe ngengubo zabo zokulala. Imantyi ibagwebe £5 emnye nokuba inyanga ezintandatu etolongweni. Amagama ababafana ayazeka kakulu, ngawona mahomba ase Gcuwa kodwa leloqela elati mhla ugemvuselelo ka Rev. C. Pamla alazinikela njengabanye, kanti linetemba legusha zabantu.

Singavuya ukuba yinene inteto esiyive ngomfazi wase Ngqushwa ohambele apa e Tanga, uti ipelile indlala kwelo avela kulo uti ingqolowa selidubula, okunye uti ukutya kutshipu, ingxowa yombona 15/. Ninetamsanqa ukuba yinene lonto Ngqushwa. Tina apa lite lakuna wadula umbona akunge fumani ngxowa yambona ngapantsi kweponti ezimbini ezineshumi lendaliso (£2 15/. Imbangi yoko kuti besekufumaniseke itamsanqa lokurwetywa kombona e Mzimvubu zasuka inkabi zafela kona zabantu, yinqaba into ekuzisayo apa ukutya kwabantu, ibe yona indlala ibiza, ungafika kuzele abantu edolopini e Gcuwa. Nani makoloni ukuba ninenkabi yizana niye kutwalela abazalwana benu inkinqa yabo e Mzimvubu.

Umkondo wenkabi ezintatu ezibiwe efama ka Mr. Feltmani uye wangena ebuhlanti bo Mngqika kwa Centane, esizweni esipetwe sisibonda osingu Bomboto. Into esimanga site isibonda naxa sibona nje ukuba inkomo zibhangele apa, sasuka sati amasela aziwa nguye, yabakuti lempi yase fama sipe izindlu, wala. Sisakangale kambe iqinga aquba ngalo u Bomboto. Umninimzi ngu Myoyo. Amasela ala nani Zibonda.

Indlala inezimanga nayo ngoku. Uti oxela elinye ibali layo: kute kuhamba indoda nomfazi wayo enomntwana omncinane yakula yona indlala kubo bobabini, yada yegqita endodeni, uva umfazi selisiti indoda, mfazi ndilambile, wati umfazi uti manditini. na. Suka indoda ndimunyise, yambamba ngamandla, yati yakugqiba ingahlutanga noko, yati ndinike lomntana ndimdle, wala umfazi, yabambana ngaye, kwanceda ukuba kuvele abantu, waba uyasinda ke umntwana.

Elinye ibali lendlala liti: ite indoda emfazini wesibini uyabona indlala inkulu, kautyelele kowenu, akayiqonda ke lonto umfazi, wala, suka indoda yacinga ukumbulala, yamema ezinye izigebenga ezibini, yayilemini umfazi azakuya evenkileni etile, suka xa akulentsunguzi isinga evenkileni, wabona

ngapambilana **kwake ngasematyolweni** abantu. Oh, kuko nendoda yake, waselesiya **suka** kwapuma nto **yimbi**, yonda ngaye, yaselimgwaza kuqoqoqo ngebozo, suka kwangeloxesha, tu abantu ababini nga- londlela, suka izigebenga ezo zatnrolela etyo- Iweni **umfazi** lo, zabaleka; kanti ababantu bayakufika babone igazi nengqushu endleleni, balanda bayakufika esidumbini **somfazi** abamaziyo etyolweni. Baya kuhlaba umko- si endodeni, eyasuka yazotukisa. Kanti noko ngendlela **ebengayilindele** indoda ya- tyileka yonke lento, wabanjwa **umduna**.

Ezingqai inkosikazi ka Qotile ibeleke amawele angamakwankwe. Kute **ngemini** engapaya kwabeleka indodakazi yalomfazi yatsho ngamawele, intombi nenkwenkwe. Ababantu bahlala ndlwininye, omnye **ukwesinye** isilili omnye ukwesingapaya ; abe lo Qotole enoo nywa ngendlala; asazi **ukuba** lomhlambi nyakondleka ngayipina indlela.

Uti utnfo ovela e Willowvale kwa Gcaleka kute e ofisini isibonda esingu Bom salinga sati **emantyini** yaso, nkosi ndiyakubongoza ndisayinele incwadi yam, kukude apo ndiya kona. yati kuba imantyi iyanconywa kakulu **ngomsindo**, akaligqiba u Bom, yati uqubani wena ungxamileyo, yaseliyalela amapolisa ayo uknba isibonda eso sifakwe etolongweni. Zasuka izibonda ebezilapo zetuka kuba le-

Amadoda amabini akwa Mapasa e Tutura u Yekani no **Nkunzana** abanjwe kwelitafa lo Mkonkoto lipolisa lika Captain Blyth u Mbouela. Ate lama Gcaleka mabini pambi ko Blyth bebeya **kulalela** impahla **ezinjenge-**

EZASE RODE KWA GCINA.

[IVELA KUMBHALELI WETU.]

Oct. 22, 1885.

Zibambene ngazo.—Imvula yona inile umhlaba uyavuya, ngumntu yedwa kulo wetu ummandla oxalabileyo—umzi unge- nelwe. Elazwi laka lafikelelwa kwimihla- ti yelopepa ngokufuduswa kwalempi ya- se Glen Grey isingiswa ku Qumbu liza- mela ukuba yinto. Kutiwa **mayihambe**. Ibuyile **enyi** indoda ebike isisibonda, eya- yayakuhlola elo Qumbu, yabuya ikoliwe lilo. Sindulukile isibonda ebesimise inyawo simangala esite ngokumelwa ukuba" sisinge kwenye indawo kwakweli la- ba Tembu **sakumangala** i Qumbu naba- ntu baso, sati ukuncama soke siye kuli- hlola elo **Qumbu**.

Indaba zamawetu ziyawa ngapaya kwengqondo yomntu. Kuvelwe abatile be- zincokolela ngezakwa Qumbu—ute omnye, inkomo yakona izala kabini ngo- nvaka, indoda ukuba inemazi zontlanu, izisenga zontlanu, umbele weyakona uruqa pantsi, lamatole kutiwa ngawodini selezala. Akusatshiwo tina apa ukutiwa li Qumbu, kukwa '**Bonxambele**' gama timbi li Bobosi. Into zakona zinkulu zo- nke sikumbule elazwe bekutetwa ngalo kutiwa kuse Latakisa, apo kuntakumba zingangembila, zipunyelwa ingqina nge- nduku.

Kutiwa akuko lunyanzelo kolufuduso, **kusatetwa** ke izwi esalipaulayo nanyaka- na yaqukunjelwa **lengxoxo** enkundleni yase Kapa. Sixakiwe kodwa,—masili- nganisele, esinye isibonda apa Eguba si- mangele ukuya ku Qumbu, kwatiwa ke masibheke e Xonxa, kutiwa kwakuba lapo kuba i Xonxa siyalazi, sakumelw ngalo, sati soke siye kuhlola elo Qumbu, ngokwazi i Xonxa into eliyiyo ukuba ngumqwebedu apa **owashiywa** ngabanini bawo ngenxa yendlala nokubalela, nanamhla noko kuntsuku imvula zanayo, uti ovela kona, kukona ingca isavele nge- ntloko, ngumhlatyana ofanele abafuyi **benciniba** kanye. Ukuya kubekwa kb- na ususwa konjenge Guba, kunjengoku- betwa. Hayi ilishwa **lomhlaba** wakwa Tato, owahlala Usezandleni, ubantu bahlala besaka besuka-suka, asinguwo owa- mahlwempu; nazipalukana zininzi esi sase Guba sisodwa. Iminyaka isemitatu kupela zakiwe ezindlwana zimiyo. U Folose okutshelwe umcimbi wokuwa- shenxisa lamadoda selebuye wagaleleka - ubeyihlanganisile impi—wayixelela ukuba useze nezwi lezolo, wazama ngendlela zonke ukubonisa ukuba lilungelo labo ukushenxa. Ulicacisile elokuba akuko lunyanzelo. Ute esitsho wati noko **lo- kuba** niyalimangala elo lakwa Qumbu niyakushenxiswa kona apa ngapandle kwamatanda, niye **kufakwa-fakwa** ku- manxiwa angamiweyo kwakweli laba **Tembu**. Yinto ke le ebete baxakwa abatile nakuba umzi ulikupile **mhlope** ilizwi lawo kwelo tshawe lingu Folose, waliqa- mbisa **ngokungafihlisiyo**, wati ' asinako,' ukusoloko sitwele impahla ezintloko. Kwatiwa nyakana apa sasuswa **emzini** yetu **esayisebenzayo**, sishenxela **uloliwe** ukuze sibe kwezintaba nje **nakwezingxingwa**, kwatiwa anisokubuye nicukunyi- swe **sebenzani** imizi yenu, namhla kuti xa kuqala imigqupa emizini yetu shenxe- lani uloliwe, endaweni **yokuncedakala siyabhubha**.

Akuko bani utanda kuxaba endleleni **azinyulele yena** u Rulumente, kodwa noko akuko bani ungayikutsho ukuti isi- . manga lento yenziwayo. Nangapandle kwelazwi lomzi elasingiswa kwisigidimi sakomkulu lokuba kudala kuhanjwahanjwa, nakuba nalo **lilaula**, lendawo yokuteta ngokushenxisa abantu xa bate xakalala ekulimeni ibete soma imilomo **sazidenge**. Kutiwa kolinywa **kwezonda- wo** kuyiwa kuzo, lisikizi **ke lonto sakufu- na** ukuhlala pezu kwayo ngokuyicinga izitombo zipandle sitetanje, ke apo kuyiwa kona ukuba ayihlanga ine bopelelwa hxa **lokuzifakela** ezontanga zabo. Yimfa **nakwabahambayo ngati** bayakomela esi- tubeni, pangabi nandawo bayakutula ku- **yo, boti befika apo baya** kona libe liba- shiyile ixesna. Kutetwa ngembuyiselo yembewu nenxamleko,, kuko mbuyiselo ingenzelelela unyaka olungileyo, njengo- kuba silindele ngako kulo ? Tmbuyiselo eyanezisayo yile, sibe sisiti siyihliselwe pezulu, imvula ke—u **Rulumente sitemba** ukuba woquba **ngokunyamezela** asiciki- de isimo okuso umzi, ungenzakali. Ma- ndingazibokoxi **akukabipi**. Taruni ma- . bandla akwa Tato, taruni Magcina.

KUBANYULI BASE BOFOLO.

Njengepepa labantsundu elimi embonise-Iweni, singa singabhekisaamazwi amafutshane kumhlambi wakowetu ongabanyuli ose Bofolo.

Ngolwesi-Hlanu olugqitileyo knbe kumiswa e Bofolo ngamaqela 'ngamaqela eyona ndoda afuna iye e Palamente endaweni ka Mr. Laing, Amabhulu na Mangesi ati makutunyelwe into ka Bokolo ese Nxnba. Njengento eninzi yamadoda alomlibo, u Bokolo lo ngumfo ovana na Mabhulu kwanento zase Bubhulwini: Emabhulwini ontsundu akanandawo ngapandle kokuba asebenze irnisebenzi yonke le kudla ngokutiwa ipantsi. Amabhulu ahlanza okwezolo kukuba iskep. sei (ngabnla wona) esingu Kafile sifundiswe. Ayifungele lemali sifundiswa ngayo uknba ayipelise, nomhlaba esiwumiyo nfungelwe ngawo. Baze bagcine ke abantu bouke bakowetu ukuba angangeni e Palamente u Bokolo lowo. lya kuba lulonakalo lodwa ngakuti.

Indoda engumhlobo otndala owazekayo esifuna ingene ukuze sibe netemba lento

Ezababaleli.

I RINI NE TOURNAMENT.

Graham's Town Oct. 1, 1885.

NKOSI YAM,—Nceda **njengokuba sabona** epepeni elo le *Mvo* **lenyanga** engu July elati inene lase Bayi ukuzibiza lingu "Longfield" lati licinga ukuba i Tournament yokupela kwalonyaka ibe lapa e Rini, njengokuba lisiti lipakati. Nati ke siyavuma ukuyamnkelela ekayeni letu i Tournament leyo ukuba ingqibo yileyo.

Sicela kanjalo okokuba ziti zonke i team eziya **kuyingena** lo Tournament zincede ngokutumela amagama e Club zawo ukuze sazi inani **laxo** zibonakale kwipepa lo- kugqibela lalenyanga—kwi *Mvo Zaba*- ntsundu, siyakulindela ekupeleni kwenyanga.

Nantso kambe i Tournament yokuqala kwabantsundu. Enkosi Mr. Editor nge- ndawo kwelopepa nangexesha lako **loku- manyamezela**.

S. T. DANGA.

Pro. Graham's Town N. C. C. Committee.

NOTES FROM GLEN GREY.

[FROM OUR NATIVE CORRESPONDENT.] October 20, 1885.

No sooner had the meeting convened at the Indwe Poort dispersed, than the long, and eagerly expected 'spies' arrived from the Qumbu.just in **times to** catch Mr. Frost. It will be remembered that it was through their not having arrived that no progress was made in the business of the day if we mistake not. The report they made on the merits of that country was in most glowing terms; hence recruits were not wanting for joining the party bound for the Qumbu, even among those who at first refused point-blank to go. This of course was promising.

The migration to e Bohbhosi (as some in ridicule choose to call the land) is the talk of the dAy, and the following may amuse readers of the **I***mvo* which were notes of a report of the country overheard in a conversation between two parties— " As a grain producing country, it is unsurpassed ; in the stock line, heifers of a year and half would calve, and it was not an unknown fact for cows to calve twice in one and the same year!! and the most extraordinary part of it was that the dug reached the ground!!! " hence the appe- lation ironically applied to the Qumbu ' **Bhonxambele**,' this latter portion of this report is.new.

The Guba Basin appears at preset to be the focus at which all attention is being concentrated, and it has received a second visit from Mr. Frost. This gentleman by kind words and **forebearance** tried to show the residents that it is to their advantage to remove, and that in the end they will have to move. But no words would convince the natives, they had given out their wish against removal and by that they abode,—tor three years only did they seem to enjoy rest, they were tired of wandering from place to place* they even stated that on their being located in their present places in 1882 they were promised permanent rest. They could not see their way to removing, and were not prepared to do so.

One **headman** in the Guba has gone to see whether he with certain of his followers will bd able to fix his eye upon a spot to which he may migrate with the natives on his farm. He **refused** on two former occasions, but when it was pointed out to him that he had to take one of two courses, either to go to Qumbu or shift to Exonxa, he chose on trying the former. All along the fact of their not being compelled to remove has been **drummed** into their heads—but the light in which they looked upon this statement does not appear to be one and the same with that which is being worked. They are made to understand that although they may not be compelled to migrate to Qumbu, they will be compelled to shift to another part of the District of Glen Grey ; this is of course an exposition they never dreamt of—and it is a question as to whether **even** among the more intelligent this view was taken of the matter. A great deal depends on what success the headman above mentioned meets with. In any case the people located in the Guba Basin *must* shift—Government is prepared to compensate for seed sown as well as for labour spent in the cultivated lands. This is no time for making comments, later on may be more suitable in the meanwhile confidence may be placed in the Government, and also in Mr. Frost the official deputed to **accomplish** this not altogether pleasant duty. Prudence, forebearance, discretion and justice will all in the end meet with the reward they deserve.

Native **Opinion**

WEDNESDAY, OCT. 28, 1885.

PALPABLE INJUSTICE.

AFTER passing through all the forms and requirements of red tape," the case of MBOVANE MABANDLA, the only recognized Chief of the large section of the Fingoes who go under the designation of Amabhele, has ended in his deposition by Mr. DE WET From a Native point of view this decision is most important; and we should be faithless to our trust, as the professed organ in which Native opinion at present finds its sole articulate expression, did we attempt either to ignore or to minimize the gravity of the step.

We will, therefore, impartially recapitulate the facts which have led up to this regrettable result. That in our humble opinion they are at once weak and contemptible we make no disguise ; and they must appear so to every well-balanced and unbiassed mind. Early in the present year, when the whole country was in the highest pitch of excitement consequent on the arrival of Sir CHARLES WARREN'S expedition to uphold the honour and the dignity of the British Crown which were fast becoming a bye-word throughout South Africa, meetings were held by those who saw, in this act of the parent Government, our **salvation**, and resolutions thanking the English Government, were passed. It struck some of the Natives that it was their duty to have a similar expression of opinion from them conveyed to Her Majesty's Government Our people however went a step further. They embodied among their resolutions one which showed that they had not ceased to yearn for the Egyptian fleshpots of direct Imperial rule. MABANDLA attended these loyal meetings, and this was against the instincts of the present Colonial Ministry. An excuse was therefore sought to encompass his deposition and degradation. Happening to be drawing from Government the usual small allowance—of £12 *per annum* in his case—which Native Chiefs used to receive in the early days of the extension of British authority in Kaflraria, and which was given as a *honorarium* in recognition of their positions, MABANDLA was, for the end in view, proceeded against on the strength of a Civil Service regulation, which precludes Government servants from mingling in current politics. This regulation had never been applied to Native Chiefs and Headmen before ; on the contrary Headmen have been chosen for their ability to discuss political questions. Nor had any instructions been issued on the subject. Without even allowing him the benefit of another section of these regulations, to have the charges submitted to him in order that he might, if possible, disprove them, the unfortunate man was summarily deposed. The press of the Colony **unanimously** protested against this shameful **abnegation** of the precious principles of English fairness and English justice by Mr DE WET, who very cleverly and promptly set forth as the reason of MABANDLA'S dismissal that he was preventing the people from paying their taxes to Government. Meanwhile other charges were raked up. It was alleged that he had been letting Government lands in order to enrich himself, that he had been thwarting the efforts of the doctor in the suppression of small-pox in his location—all of which offences, if true, would have shut him outside the circle of the sympathy of anyone but a fiend. We, however, tenaciously held, as we still do, to the belief that MABANDLA was not as black as he was represented, and we courted an inquiry. Natives having been excited by the news of his treatment, sent petitions to Mr. DE WET with the same end. Immediately after the reassembling of the late session, Mr. DYER, one of the members for this Division, called for the papers and succeeded in obtaining an inquiry. Mr. DICK, than whom there is no official more conversant with Natives, and who had by sheer scrupulosity and devotion to duty worked his way up to a responsible post in the Native Department, was commissioned to investigate the case. According to Native accounts circulated at the time MABANDLA triumphantly exonerated himself, and these accounts were, to a certain extent, corroborated by Mr. DE WET'S reply to Mr. Advocate ROSE-INNES. The Secretary for Native Affairs added that MABANDLA would be reinstated. And we were thankful that the matter had ended so satisfactorily. The scene, however, was soon changed. There subsequently appeared a letter in the *Cape Times,* **reflecting** on the conduct of the inquiry, strongly aspersing Mr. DICK, and from the acerbity and scurrility of which we thought no one would concern himself with its contents. It would, however, appear that Mr. DE WET was moved by the letter in question to execute a change. Mr. CHARLES A. KING, clerk-in-charge at Middle Drift, an inveterate enemy of MABANDLA and of the Natives, who had appeared at the inquiry before Mr. DICK as the accuser, was— *mirabile dictu*—appointed to supersede that gentleman as commissioner. After taking down certain affidavits by WILLIAM KAMA, **MASINGATA**, and others, as a correspondent informed us at the time, and not even calling upon MABANDLA to bring rebuttal evidence, sent his report to Cape Town, with the result that MABANDLA has been finally dismissed! Such are the facts, which we believe official correspondence would, in the main, confirm. We appeal to the English public whether this is the British justice we hear so much of ? Are Natives to go with the idea that this is the way English justice is dispensed ?

We must defer **lengthy** comments upon the effect of this step to some future occasion. Those who, among our English **readers**, are thoroughly conversant with Native character must ba aware of the veneration, esteem, and respect in which Natives hold their Chiefs—in this term we exclude mere nominees of the Government—and how much they are attached to them. Having been born Chiefs they must die Chiefs, and will ever be men of influence among the Natives, more so if they are **unnecessarily** harassed. And we put it to the Secretary for Native Affairs whether it is in any sense politic to alienate such men from the Government, and on such colourless and unjust **pretexts**? Mr. De WET must surely know the result of **MQIKELA'S** deposition by the late Sir BARTLE FRERE which is not worth the paper it is written on, and which has had the effect of rallying the people all the more around that sable potentate. We feel sure this one step will considerably damage whatever reputation for fairness and judgment with which the Native people may have been led to credit Mr. DE WET ; for, as w'e have before now observed, Natives are very **keenly** sensitive of justice and of injustice ; but it is not too late to mend. We suppose the wretched principle of treating Natives " firmly " will be once more made use of to cover such barefaced injustice; we do not however deny its **salutariness** if it is made to follow justice. Justice! justice! justice! is our demand, and nothing less will satisfy the Native people.

Editorial Notes.

REPORT having been circulated in Cape Town that Mr. Frost was employing compulsion in removing the Natives from Glen Grey the Government have communicated the following denial to the *Cape Times'.*—"There is no foundation fbr the statement which has been **published** in Cape Town that the **Government** were moving the Natives of Glen Grey by force, or at all events by pressure. What has occurred has been that Mr. Frost has explained the resolution of the House of Assembly to the Natives of Glen Grey at a public meeting, and invited, those willing to move to intimate their intention to him, and many families, after inspecting the land **offered** them in exchange at Tsolo, have requested him to remove. There is no disturbance or discontent amongst the Natives arising out of this policy, though white men of different classes have endeavoured to political capital out of this Glen matter."

WE are glad to assure our Native fr ??? at Glen Grey, therefore, that Gov ??? ment is not forcing them, and that if ??? choose to remain in their locations ??? can do so. There is, however, an ??? sion among the people that they, are ??? obliged to go. The Government explanation should remove all misapprehension and unrest. But the impression lively to be left on the mind of the reader, by the perusal of our "Notes from Glen Grey," by our Native correspondent shows that Mr. Frost has gone a step further than what he is professing. We shall, however, be curious to hear what our people have to say to the assurance of the Government that " there is no disturbance or discontent amongst the Natives arising , out of this policy." We venture to say ??? this is only the official view of the **ques** ??? tion. In this connection we might dir ??? the attention of the reader to our **G1e** ??? Grey notes which give the Native view the policy.

IN our Kafir columns appears a **lett**??? from a Native correspondent at **Mhlanga** near Dordrecht, giving vent to **what** ??? consider harsh treatment. These peo ??? are **asked** to pay two years' arrear ta ??? and collection expenses to the amoi ??? *£2 8s* each man. They do not deny tha ??? these taxes have not been paid, but **say** thefr were prevented from paying **when** they wished to do so by the officers of **the** Government, who said that they had **not** been authorized from Cape Town to J receive any taxes of the **kind**. At **this** period (1883-4) some of the people **were** living in caves, and beside stones, th ??? homes having been ta/am by **Gove**??? ment tor Europeans tn the same way ??? it is doing at present in the ??? certain farms in Glen Grey. Our pondent says that no notice had ??? been given them to pay and the first ??? they heard of it was from demands a ??? heavy collection expenses. The ??? have represented the matter to the Wo ??? house magistrate, who merely told **them** ??? that Government had handed the **matter** over to Mr. W. R. Lloyd. In **these**, straitened times this is too much for the people and we trust immediate investig ??? tion will ta&e place into the circumstanc ??? of the case. These things are doing gret ??? damage to the Government among th ??? Natives.

THE members of the **Transkeian** Teachers' Association desire us to be the medium of conveying their thanks to Mr. P. H. Pottor, of Fountain Head, Toleni, for a donation of 5s. They hope that this donation is, as it were, a first swallow, indicating the coming summer of donations which must lead to their prosperity.

" THE Situation " is the tittle of a paper read by Mr. Meshach Pelem at a **native** concert held a fortnight ago in the Town Hall of Kimberley and presided over **by** His Hon. Mr. Justice Buchanan, **Judge** President of the High Court of **Griqualand** West. It is now published in **pamphlet** form and a few copies can be had at **the** office of this paper. Mr. Pelem is a **native** of the Tembu tribes, was educated **at** Heald Town, near Fort Beaufort, and **is** now engaged as teacher in Kimberley. We propose shortly to deal with the essay and the eloquent remarks of the learned Judge, who used to be the Demosthenes the Cape Parliament before taking to **what** he very facetiously characterizes " **the** 'Greefc slaveism ' of the Bench." **The** essay is a clever production, it shows **con-** siderable reading on the part ot the writer and would more than repay perusal. **As** in our old school days, Mr. Pelem **smites** his opponents hip and thigh. Judge Buchanan's address is well worthy of the consideration of those primarily **concerned** with the **administration** of native affair.

IT is not possible to add to the **expres- sion** of universal regret that has **found** vent in the Press at the news of the **death** of Mr. Jonathan Ayliff, but on behalf **of** our people we may say that the news **will** be received with profound sorrow, for **by** them the late ex-Colonial Secretary was held in great esteem —the very **name** Ayliff being associated with one of the most importance epochs in the **history** of the natives.

UNDER date 22 October our native correspondent in Basutoland sends us the **following** news item" A messenger from Masupha has just arrived conveying a message for chief Letsie to the effect that Masupha has proceeded with **armed** men to Ramanella's where there is already one man billed, and another **bearing** assegai wounds. This we consider the **culminating** point of the **disturbances** I wrote you about in my last. Lerotholi has given expression to an opinion that Government is powerless in **Basutoland**, it is unbecoming that sporadic warefare should *go* under it.

PERHAPS there is nothing more **calcu- lated** to emphasize the difference **between** the Imperial and the Colonial **Govern- ment** than the attitude Assumed by both in respect of this distress. While the former has acted in the **commendable** manner alluded to above the condition of the people under the latter may be stated in the words of a Transkei correspondent of the *Border News* who says:—" The— **Fingoes** are really starving, and it is time the Government commenced to help them —otherwise it will be too late. We have had some nice rains lately, and the country every where looks nice and green. Trade is **played** out here unless there is a succession of good crops for some years. The natives only buy food now, and a 6a or Is worth at a time. It is really **heartrend**, ing to see the poor people—with no money, ~~ most of their cattle dead, and their only hope—wool—being practically worthless. Many of them go two and three days at a stretch without food. The few cattle they have left are too poor to use in the plough, being perfect skeletons, so the weak, halfstarved creatures have to make shift and "pick" their lands with hoes. You would hardly credit the number of cattle **that** have died. It is said that one trader ??? done £1,500 a month in hides, and I km ??? some traders who have bought 100 to hides per diem. Formerly our **people** used to ride transport; now it is all Europeans who bring up loads—so all the money goes out of the country."

??ese Imvo Zabantu ngabantu nge

?eumaticuro

Yeza Likulu leli lizwe lengqaqambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu kukutyatyamba Komzimba licisine, Nakwintloko, Nakwezinye.

Benjenje ukulincoma ubake balilinga :— "Uti omnye zipele ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisela, ndapumla kamnandi ebusuku, into ebendineveki ndingasayazi, ngoku ndipilile."

Wenjenje wumbi:—" Eliyeza lindipilise lingumangaliso. Bendibulawa sisinqe inyanga ezintandatu kangangokuba bekukube yinqaba ukuma ukuba ndike nda-??Bendingasena kutoba kuba bendiye ndibuye ndipakane. Ibotile enye ??se kanye."

omnye uti:—" Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko iminyaka mibini ndada ndalinga i Rheuma-?? ndivuyiswa kuba ibotile ezine zindi-??de kanye."

' Ndingarola," utsho otnnye, " iponti ntlanu ngebotile. Ngolwesi-Tatu olugqitileyo ndite ndakumtatela ibotile yokuqala umakazi wam, wabengana kupakama ekoyeni kwawo, enjalo inyanga; ngalo Mgqibelo wapakama esitulweni."

omnye: Lindenzele kanye lonto lite liyakundenzela, uku ndipilisa ekutyapeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inko-?? njengamanye."

kwenye inteto: "Wonke endimaziyo lakabe nalo, isebenzileyo, andikeva mntu lingamncedanga.

Ukuvakalisi imvo zabantu gqiba lonke ipepa.

Eliyeza linoku yalezwa indlu zamayeza, nevenkile, otandayo ungalifumana kumninilo ngokutumela 6d. ngebotile, ongu

JAMES JONES.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

COOK Elika
Iyeza Lesisu Nokuxaxazo.
1/6 ibotile.

COOK Elika
Iyeza Lokukohlela (Lingamafuta).
1/6 ibotile.

COOK Aka
Amafuta Ezilonda Nokwekwe.
9d. ibotile.

COOK Elika
Iyeza Lepalo.
1/6 ibotile.

COOK Ezika
Ipils.
1/ ngebokiaana.

COOK Eka
Incindi Yezinyo.
6d. ngebotile..

COOK Oka
Umciza Westepu Sabantwana.
6d ngebotile.

COOK Oka
Umgutyana Wamehlo.
63 ngesiqunyana.

Niqondise ukuba igama ngu

G E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

EDWARD KELLY,

Umteteleli kwinkundla yama tyala,

Ubuta imali ezisikweliti, ayitumele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.

Umvuzo awubizayo mncinane.

I Ofisi: CALA.

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

J. HILNER, Umenzi wentsimbi zamaxesba, E-QONCE.

Umtengisi wempahla ezinjengemisesane njalo-njalo.
Unentlobontlobo zemisesane, iwotshi, Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha se.

Nantso int' obukade uyifuna!

Kuyafunwa! Kuyafunwa! Kufunwa!

IWAKA LABANTU!!

Ukuba liyekuhlola amaxabiso endiwarolayo

NGEZIKUMBA NOBOYA,

Nempahla etengiswa tshipu ngokumangalisayo.
Kanize kuzilingela, kuqinisekile ukuba nobuya nize.
Abasebeke beza banelisiwe.
Ndicela abanoku funda ukuba batyele abangenako.
Ningayilibali indawo endikuyo

Kufupi nomzi omdala ka MSESANE,

Endleleni yomcancato we Nciba eya e Ngqamakwe.
Ndikwali Gosa le "MVO ZABANTSUNDU."

P. H. POTTOR.

September 14.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

JOHN J. IRVINE & CO

Abatenga impahla kwamanye amazwe, Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane BEMPONDO,

Nokudla, njalo njalo.

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

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

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

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POS' ISO APA BO!

E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,

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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.

Isonka! Isonka!

Mr. McGREGOR,

Nase Waterfall, kwa ADAM KOK,

KOKSTAD,

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

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

Wanana Inkomo Ngokudla.

Isonka Kwabalambayo.

Messrs. JOHNSON & CO.,

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IMBEWU YODWA, batengisa

Iponti (20s.) Ngengxowa.

Kozokuzitabatela evenkileni zabo.
Nalo itasanqa KWABALAMBAYO lokuba bezokutenga,
Ngokuba ixabiso lokudhla lizakunyuka.

Tumelani inqwelo zenu Kamsinya.

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.

NDALAHLEKELWA.

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 *Mvo 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 kwakunOctober lo. Kufunwa indodana engatati manzi, itshatile kungalunga okunye

Buntingville, Umtata, 1 Oct, 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.

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