IMVO ZABANTSUNDU
(NATIVE OPINION).

1PEPA LAMAXOSA LEVEKI ZONKE.] [LIHLAULELWA 3S. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, NOVEMBER 4, 1885. [No. 53.

BANYULI ABANTSUNDU BASE BOFOLO!

MISANI INYAWO KU HUTTON
Umhlobo Omdala Wabantsundu.

AMALAHLE ASE NDWE

ABANINI balamahle bagqibe nabapati bololiwe ukuba bamane ukulayishela kwa Komani (Queenstown),

300 TONS ZAMALAHLE

Ngenyanga: ezingangemitwalo e 80.

Abafuna ifulara abasakuzidinga kwisituba semingxuma yamalahle ne Queenstown.
Akusakabako kubambezeleka ekulayisheni amalahle nasekuwatuleni e-Komani. Indlela yenqwelo intle yonke isagudiswa ngokunye.
Inani yi nayipeni (9d.) ngekulu.

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 Ishungwana (Mount Frere)

Wanana Inkomo Ngokudla.

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.

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.

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqa-qambo 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 ngokungumangaliyo. Bendibulawa sisinqe inyanga ezintandatu kangangokuba bekusuka kube yinqaba ukuma ukuba ndike ndahlala. Bendingasena kutoba kuba bendingeze ndibuye ndipakane. Ibotile enye indipilise kanye."

Omnye uti: — "Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yitloko leminyaka mibini ndada ndalinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindincede kanye"

"Ndingarola," utsho omnye, "iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqitileyo ndite ndakumtatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga; ngalo Mgqibelo uhleli esitulweni."

Uti omnye: "Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekutyatyambeni kwamatambo. Liyeza angaswela amazwi okulincotna umntu, alisiyiyo inkohliso njengamanye."

Yiyo le enye inteto : Wonke endimaziyo nditi makabe nalo, basancedekile bonke abalilingileyo, 'andikeva mntu lungamncedanga."

Ukuvakalisi imvo zabantu kungazalisa lonke ipepa.

Eliyeza linoku yalezwa kuzo zonke izindlu zamayeza, nevenkile, otandayo angalifumana kumninilo ngokutumela 3s. *6d. ngebotile, ongu*

JAMES JONES,
46 LONG STREET, CAPE TOWN.

EDWARD KELLY,
Umteteleli kwinkundla yama tyala,

Ubuta imali ezizikwelitii ayitumele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.
Umvuzo awubizayo mncinane.
I Ofisi: CALA.

Kulahleke **Okanye** Kubiwe.

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

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 ngesheleni (l/-). 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. S. DAVIS
Etembeni,
Umzimkulu.

ABAZELWEYO

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

ISAZISO

KUBIWE ebuhlanti inkabi **yehashi** apa Emcambalaleni ngomhla 16th October **ebusuku**. Li **rwanqa eligwashoba** limhlope amanqina amhlope omane, **litshiswe** entanyeni ngecala lasekunene u BR yinkabi eti ya kukwelwa imise **itshoba**, linomhambo omkulu ongekuko **kupatsa** noko. Ubudala **loba** kwimi nyaka **emitandatu** ndicela amehlo **kuni** nonke **matshawe** endawo ngendawo. Ote walandisa uya kuvuzwa **kakuhle** wotumela apa Emcambalaleni. Wotumela na- **kwigosa** le Mvo u Mr D. DWANYA, nakumhleli we ***Mvo Zabamtsundu***. e Qonce.

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

Kubakhandi-Bhekile.

KUFUNWA umfo ontsundu okwaziyo kakuhle **ukukhanda** ibhekile, ukuba **ayekupata** udodana olufundiswa lomsebenzi kwi Simnari yase Buntingville (**e Cumgc**e) 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.

NDALA HLEKEL WA.

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 ve ***Mvo*** *Zabantsundu,* E-Qonce.

JOHN MCINGA.
Dordrecht, September 25, 1885.

Iveki.

I RULUNELI ayivumanga ukuba **isicelo seqela** la Mampondo sokuba abuyiselwe umhlaba wa **Maxesibe** necweba lo **Mzimvuba** sixoxwe.

NJENGOKUBA ke kwavakala ezokaba Luko amagwangqa alungiselela ukuya kwelika Khame inkosi ya Bakwena ati **ayakumnceda** kwizipitipiti zake no Lobongula, **Umhlekazi** i Ruluneli inike igunya lokuba babanjwe abantu abenza oko kumhlaba ka Menkoroane.

IMITWALO yombona isand' ukutunyelwa kwizizwe ezintsundu ezine Gqili ukuze **zifumane uncedo** ngembowu nangokudla. Siva **ukuba** u Rulumeni **uyancedisa,** abantu. **bamana** ukwabelwa **iziquma**.

IPEPA **lendaba lase Alvani lincoma** ukwanda kwengqakaqa **kwelo**. Bebesixenxe ngeveki egqitileyo abantsundu abebegula **kumzi** eyongelwa kuwo.

U MR. R. DOWLING **unocanda** unikwe **igunya ngu** Rulumeni ukuba asikele ivenkile iziqiti **kumhlaba** wezizwe ezimnyama ezise Gqili.

INTLANGANISO yabafundisi abantsundu base Wesile yomandla owonganyelwe ngu Rev. John Walton, M.A., ivotele nonyaka u Rev. G. Kakaza ukuya kwi Conference.

LIPELILE elinye ixesha lenyanga ezintatu labatabati be Mvo, siyabakumbuza ukuba imali **zabo** zilindelwe ukuquba umsebenzi.

INTETO ku Mr. N. Falati, wase St. Mark's, abeyibhalele ukuze ileswe kwindlebe zamadodana nentombi zebandla le Lovedale Literary Society ngolwesi-Hlana olugqitileyo ifundwe **ngu** Mr. Solomon Govo **yamnke- lwa** ngovnyo likaba.

U RULUMENI ugqibe kwelokuba autengise uzifama ezincinane umhlaba apa ose Lungowini **kwisitili sase** Dikeni obusakunceda ngokuba lidlelo kwimpi **emhlope nentsundu** yelo ebusika. Abantu balusizi.

IMVULA emnandi inile kwezizitili ngo Mgqibelo ogqitileyo.

AMABANDLA axhasa *Imvo* ayacelwa ukuba angayidukisi into yokutumela intlaulo kwangazo ezimini ukuze umsebenzi uhambe.

IGQWETANA apa lase Rini, u W. B. Shaw uyadliwa ngenxa yamatyala ake, pambi komantyi nte wadleka kakulu kwityala apa awayemangalele u Very Rev. Dr. Williams i Dean yase Rini. Mayelana **nalo**

U MR. COLE obebambe indawo ka Judge Buchanan ose England ubekangelelwe ukuba abuyele e Kapa ngo Mvulo ogqitileyo **amapepa** ase Rini awatonyalaliswa yi ofisi ene jaji ezimbini kupela.

LAMANENE **amiselwe** ukuba yimisila yejaji kwezindawo zibalulweyo: F. W. K. Wylde kwela Mamfengu, Gcaleka Idutywa; J. C. Blakeway, kwela Batembu, Maxongo, Bomvana; W. J. S. Copeland, e Barkly East nase Ndenxa ; W. M. Morris, k**welonganye- lwe** kwa Adam Kok.

ITYALA lika Pelser no Rev. J. D. Don no Mr. G. A. Hay liyakupulapulwa zijaji nejury e Rini ngolwesi-Bini **lweveki** ezayo.

UMHLA wokuvota e Bofolo ngowangomso. **Sivuya** kuba sisiva ukuba **umhlambi** wakowetu **uzimisele** wonke ukuba ungakudukiseli ukungenisa u Mr. Hutton ukuze u Bokolo — olurara utshaba lwabantsundu—angangani.

KULUNGISELWA ngoku ukuba abahamba **ngololiwe ukuya** e Dayimani batwalwe nango loliwe osebenzayo bade baye kungena e Kimberley.

NGUMRUMO womamnkeli-pepa ngamnye, obanga **ukuba** elipepa libe nokuma.

UNYANA wenkosi Umhlangaso ufike e Kapa ngolwesi-Tatu **lweveki** epelileyo. **Usinga** kwela Majelimani apo aya kuqoshelisa imfundo yake. Uqale **ukufunda** kwizikolo zabafundisi ezise Mampondweni.

Ingxowa yombona ihamba kwi 12s. ns 12s. 6d. inye e Mgungundlovu e Natal.

IPEPA liyenzakaliswa ngamagogotya ekuhlauleni.

NGOMHLA we Cawa u Rev. Dr. Soga uyakushumayela kwityalike ka Rev. John D. Don (yama Skotshi) emini nangokuhlwa.

KUKO inteto yokuba u Mr. De Wet uzakuke ahambele Emampondweni ukuya kuva into alila ngayo.

KUBANJWE e Skapu ngezi Cawa zigqitileyo intombi ka Velem ebulele usana **lwayo**; ilindele ijaji.

UNDULUKE ngolwesi-Hlanu u Mr. Upington ukubuyela kweli ngomkombe oyi *Hawarden Castle.*

IPALAMENTE entsha yase England **iyakunyulwa** ngo 17 November.

KUYAKUBAKO i Pitso e Lusutu lokwamnkela i Ruluneli.

IMVO ZABANTSUNDU

NGOLWESI-TATU NOV. 4. 1885

EYELA MAMPONDO.

KUBA kusweleke indawo asisa kungxuta kuyapi ngomcimbi omkulu ongokumelana ko Rulumeni na Mampondo. Imicimbi yela Mampondo ibuye yasingatwa ngenxa yokuya kwa Mampondo atile e Kapa ukuxoxa ne Ruluneli kwano Rulumeni ngokublalelana kwake na Mampondo. Lamadoda siteta ngawo ngala sati onganyelwe yinkosi UMHLANGASO FAKU, ipakati elikulu lika MQIKELA. Indatyana eke zavakala ngempato efunyenwe zizipakati ezo ku Rulumeni asiyemaodi Ukuya kwa Mampondo e Kapa kwakusaziwa nguye wonke ukuba kungomhlaba wa Maxesibe necweba lo Mzimvubu. Kute noko ayaziyo lento u Rulumeni wasamnkela isicelo Mampondo sokuba ayekuxoxa naye e Kapa. Uwatumele lencwadi ngesandla se nkulu yalonto: U Mr. UPINGTON uyasamnke-
" la isicela sika MQIKELA no MHLANGASO sokuba Amampondo atu-
" mele amadoda e Kapa ukuzakwa-
" neka izinto alila zizo Amampondo,
"etemba ukuba lontlanganiso yope-
" la ekubeni kuviwane." Isicelo esikwanjalo esasenziwe ku Mhlekazi i Ruluneli samnkelwa naso. U Sir HERCULES ROBINSON naye uqukumbele **ngokuti** uyatemba ukuba kovela ukulunga okukulu kulontlangano. Makabe **avuya** agqakada Amampondo akuzamnkela ezizigitshimi, kuba u Rulumeni ubengazanga wavuma ukuba ake apendulane nawo oko wati wawuhluta mhlaba wawo **ngamandla.** Abe**hleke** angena kuyo yonke indleko, akauleza ukutumela amadoda afanelekileyo e Kapa. Kanti oku konke kwenzelwa ukuya kuva ilizwi elinye elingajikiyo lokuba "Oko "kugqitileyo **yincwadi** eselivaliwe "yancanyatiselwa!" Akuko buciko bubuye babashukumisa o Mr. SPKIGG. Mabube abunakuteteka ubuhlungu bentliziyo za Mampondo ngenxa yempato yoluhlobo. Irara ngapezu kwengqondo yomntu. Silusizi ukuba u Rulumeni wetu engabanga nakwenza ngokugqitiseleyo kunokupata umzi esimelene nawo onga singahlalelana ngoxolo **ngoluhlobo**. Siyazi sonke ukuba yayike yavulwa lencwadi yayiya kubanga usizi olukulu kuti Koloni ngenxa yenkumbulo yezono ezigqitileyo. Nomhlekazi lento waka wayivuma oko ulaulo **lwalusapetwe** ngu Sir THOMAS SCANLEN, ngeloxesha wati u Sir HERCULES ROBINSON "Ngati kucacile ukuba lomhlaba akuwo u JOJO nabantu bake ngowa Mampondo; ukuba ke u MQIKELA akatandi ukuba ahlale apo (u JOJO) abe pantsi kwake u Rulumeni makawakangelele mhlaba wumbi Amaxesibe, ze Amampondo abuyiselwe umhlaba wawo." Xa sikangele imfanelo yodwa yalengxoxo ngati kuti inteto ya Mampondo ibifanelwe **ukukangelwa** ngomoya otobekileyo. Asikateti nto ngeyonanto anga eyenza Amampondo ukuzilungiselela imvula ezizayo. Silusizi kuba u Rulumeni eliyekile elituba lokubonisa ku Mampondo nezizwe ezintsundu ukuba uyinonelele imfanelo Ukuba lento angavumiyo ivuliwe lencwadi u Rulumeni kukuba esiti selede wa- tshonisa inzipo kulomhlaba—njengokuba isitsho i *Cape Argus*—bekuyindawo yake ukuba atsho mhlope.

Elinye itshawe elikulu lase England u Mr. GLADSTONE lisand' ukuti ngento eyonakeleyo: —

Kutiwa masingapumi e Jeputa singabangu **nanto sizihlaula** ngayo imigudu nendleko esesizenzile; mayelana nalenteto **ndingasuka** ndenze amanqaku amabini. Kuqala mna nditi saposisa kwasentloko ngokukulu ngokuti singene ukungena oku **kwimicimbi** yase Jeputa, isiqamo **soko,** ngomiselo wo Mdali, asikukuba **kuvuzwe**, kodwa, **sisibeto**. Kweyesibini, kutiwa mayibe yintonina umvuzo? Kukuba masingapumi e Jeputa. Kum yiyonanto **eyakonakalisa** okunye leyo. **Indlela** yona elungileyo yakwenziwa **imposiso**—kukuba seyipeliswa kwaoko.

Amanqaku.

ELOKUBONISA **okokuba** utywala obutengiswa **kwabantsundu** buyityefu **kanye** —**oku sikutabata kwipepa** lase **Dayimani kobonisa**: —Yinto **engenakupikwa** nangu- bani, **okokuba wonke** umbulali nomenzi waso **sonke** isono **ngokunjalo** ontsundu e Dayimani ubangelwa butywala ababutengiselwayo **ngabagcini nkantini** kwabantsundu amatshivela, **ungafika enenka**ntini zawo kwindawo apo abantsundu bate gwaqa **kona**. **Kuyazeka okokuba** utywala obutengiswayo bubenza abantsundu **bapulukane** nengqondo zabo bageze, i**xeshana nokokuba pakati kologezo** banamandla **okwenza** nayipina into engcolileyo, **noko akukonto** igqitywayo. Kungacitwa **ishumi** leponti ngoAmcedulula ityefu ngetyefu ezingeniswayo etywaleni babantsundu. Ngubanina **okukataleleyo oko, kona kutshabalala amakulu** abantsundu yityefu. **Bonke** abantu bayayibona inyaniso **yokuba** abantsundu baya **bengakatali ngakumbi**, baya **besesabeka ngakumbi** imihla **yonke**. Kunqabile **ukuba iveki** igqite Ingesi **lingaqutyulwanga** ngabantsundu—into ebingaziwa **kanye ngeminyaka** emibini egqitileyo. **Wonke** umntu **unokubanjwa** mhlaimbi angxwelerwe ngabantsundu, **kodwa kudukisiwe.**

SIBONA tina ngati u Rulumeni we **Nkosazana usaxakiwe** nga Besutu. Elo **alikazoli,** kungemhlope **ukuba nokuba kude kwatunyelwa umkosi, njengokuba** abanye besiti **makwenjiwenjalo,** unganceda ntonina wona, **kuba** mhlaimbi bona Abesutu **bangasuka** babe luqilima **ukucasa** u Rulumeni ize **ukupela kwemfazwe** ibe **kukupela kwa** Besutu. Abanye bangati lulo olo uxolo **kuba** befuna ifama zase Lusutu. Tina asitsbo, no Rulumeni sibona **kutsho**. Sisati u Col. **Clarke usakolisa** ng **kuti abukele kodwa** xa izinto zisenziwa nga **Besutu** bodwa ale **kodwa** xa bengxamele ukwabo **ihambiso yenkosi** ezingaupumziyo **umzi ukuze** no Rulumeni abone **ukuba abantu** bafuna **ukuzola** abazi nangaba ulwela **ukubanceda. Mabalivakalise** *ke* abantu **ilizwi** labo.

ANELE **amanqaku esesiwenzile** ngemi**cimbi yakwa** Hlamba-ngobubende epa- telele **ku** Rulumeni. Singa **kodwa ngoku** singaguqula lamazwi **esivumelanayo** nawo **abonakala kwinjengele** endala yemfa- nelo **yabantu bonke**, ipepa la Mabhulu lase Kapa Het *Volksbstad*. Liti: —Liya- temba **ukuba ukubetwa kwa** Mampondo elupondweni **ngu** Rulumeni ngolwesi- Bini **olugqitileyo akusokubanga ukuba Amamamonco seleyeka ukujokisa ukufuna imfanelo** yawo. **Ilizwe** elibanzi **kangangelo** la Mampondo, nelimiwe yinto eni- nzi yabantu **njengalo**, **kuba** linemipefumlo e 140,000 **namadoda anokulwa aku** 80,000 **belingifanele kupatwa** bukepu **kunye** ne itonywa **nalo**. **Kukade** siposisa **empatweni yetu** yabantsundu, lento ma**siyivume**, siti ukuba **sinokuziungisa** izi**poso** zamaxesha agqitileyo ezinjengoku panga si ilungise ukuze Amampondo abe **nokusibulela kwanokusitanda**. Yihambiso enje esibonayo tina ukuba iyakubanga **sitenjwe** zizizwe ezintsundu esimelene nazo size sizipakamise emfundweni eyakuzenza ukuba zibe lusizo **lwe Afrika.**

LENTETO itunyelwe kumapepa ngocingo ivela e Kapa: — "U Rulumeni uyayikanyela into yokuba Abatembu **ubafudusa** ngapandle kwemvume yabo. Liqelana **londiyalwa** elalifumane labekwa kwelo lakwa Tato okwexeshana lulaulo **lo** Mr. Sauer elazisiweyo ukuba lifuduke; izimamhlaba zifumane zacelwa ukuba ziye kumihlaba eku Tsolo no **Qumbu.** Akuko kunyanzelwa kwenziweyo, into kodwa **ehileyo** bate bakucelwa basukela pezulu nangapezu kokuba bekufuneka oku kutetwa ngegunya lo Mpatiswa Micimbi Yabantsundu." Kokwesibini eyikanyela lento u Mr. De Wet, abantu bona ngapantsi bayanyanzelwa. Akwaba inkuku ibingake ilile pambi komnyango we ofisi ka Mr. De Wet e Kapa angati mhlaimbi akumbule. Kodwa lento yokuzidinisa **ngokukanyela** ibonisa ukuba koku igumgedle kulehambiso.

E Lusutu.

[IVELA KUMBHALELI WETU.]

Morija, 28 Oct. 1885.

Make ndibabalisele namhla abafundi bepepa letu ngezase Lusutu zemfazweyohlanga, esoloko yabonakala kudala ukuba izakuvela. **Namhlake** iqubisene eyakwa Lepoko, unyana ka Masopa, noPeete unyana ka Ramanella. Yati mhla ngolwesi-Hlanu (23 Oct.) kwakusasa yayiselifunzele kwa Peete eyakwa Lepoko, yakwela pezu kwentaba yomzi ka Peete kanti ke neyakwa Peete iselipumile ekaya igaleleke ezintangweni ngapandle komzi. Ifunzeleke eyakwa Lepoko, **savakala** isitonga esivela elutangweni, bawaqqiba amahashe, kwafa kulondawo abantu aba- tandatu, amahashe asiwazi inani. Ngakwelinye icala kwafa abantu aba 17, kuba kwakufunzelwe endaweni ezimbini. Kwelinye icala elo bate bakuti bayafunzela abakwa Lepoko yayiselipuma eyakwa Peete ibaputuma ngemikonto nange ndu- ku nangamatye. Babuyele emva ke abakwa Lepoko. Kwelakwa Peete icala abafilevo **batatu**. "Ongenatyala akanakudaniswa." U Peete lowo ukatazwa **kuba** erola irafu. Isigitshimi ebesize kubikela inkosi u Letsie siti eyakwa Lepoko ibingati ibhekisa ngase **zinkomeni** zika Peete. Inkosi itumele kwangeloxesha ku Col. **Clarke,** watumela kwaoko u Col. Clarke ku Masopa, ukuti makaye kubajika kwaoko onyana bake bake, uyamyalela **ngamandla** Enkosazana, xa **angakwenziyo oko, uyakunyanzelwa ngamandla**. Uvumile u Masopa **ukuyitumela** ibuyele **ekaya** impi yonyana. Uhlalelwe sisigwebo **ke ngoku**. **Uzakutinike** u Rulumeni namhla, **ngokumana** ehambisa **ngobutataka** obungaka nje e Lusutu? Kuya **kunyaniseka okutetwa** ngabanye abantu, **ukuti:** u Rulumeni uzifunela imali yerafu yena, **akateni kukububisana kwetu!**

Uviwo lo Titshala.

[NGOCINGO.]

CAPE TOWN, November 2, 1885 La ngamagama ekaba elintsundu, elipumelele oluviwo lo Titshal**a lwalungo** September ogqitileyo.

I. NGOKUNCOMEKAYO

Roberts (Thaba Nchu).

II. **ABAPUMELELE** KODWA.

Govo (Lovedale), Mnyakama (Heald Town) Mtombeni (Lovedale), Sello, Grendon, Mzima (Lovedale), Mcanyangwa (Graham's Town), Tshangela.Jabavu,(Teacher Graham s Town), Mwahla (Teacher Somerset), Levi, Mdolomba (Heald Town), Xabanisa, Mbongwe (Heald Town), Sogobile (Heald Town), Gomba, Pfeiffer, Mtobi (Heald Town), Yake, Sobikwa (Lovedale), Falati (Lovedale) Mpinda (Heald Town).

III. **ABAFUMENE** "IMIPAKO" (PROVISIONAL).

Shai, Ntloko, Rwexwana, Ndleleni, Jo. tnban, Mothibi, Ndungane, Mbewu, Mathlinyane, Ntsiko (D), Sitela, Swaartbooi (D), Magaba (D), Dick (D), Matsepe, Marela, Magoooba (D), Siethleko (D), Magezeni (D), Hluhle, Matete (D), Kumalo (D).

Abano D emva k**wamagama** abo ngabapumelele kwi *Drawing.*

U RULUMENI NA MAMPONDO.

Lencwadi **ibhalwe** ngapambi **kokuba** iqela la Mampondo elisinge e Kapa linduluke, iyakufundwa ngemihlali yinto eninzi yamawetu: —

Esihlonyaneni, Pondoland, 12 Oct 1885.

Kuye Umhleli wepepa le *Mvo Zabantsundu,* —Kauncede Mhleli, undifakele lamazwana am ambalwa. Kwipepa lika Sept. 2, 1885 kuko indawo P. Q.

Nditi ke kulendawo niti masingacapukisi u Rulumente ngenxa **yomhlaba** wase Maxesibeni apa ngenxa **yecweba** lo Mzimvubu, nditi ke kufanelekile ukuba nditete ngayo ngokuba **lomhlaba** ngowam ngenene, necweba lelam ngenene.

Isizatu esingabangela ukuba ndingateti ngezindawo yintonina, xa zizindawo zam nje? Kubake, lomhlaba nelicweba asizitenganga zombini ezindawo, sazipiwa ngu Mdali, owadala-zonke izinto, njengezinye izizwe, ezimhlope nezintsundu kuba wazinika indawo zazo.

Enye into **niti ningabi** ukundinika iqinga **mandizinikele** or sizinikele pantsi kolaulo or kwepiko le Nkosazana. Ke mna andiboni mntu wonwabileyo pantsi kwepiko layo; kanjalo andiboni mntu wonwabileyo ngenxa **yokuselo lwe** Nkosazana. Undityela Inkosazana nje i Koloni **iniswe** yi Nkosazana, iyayixhasa ngendawo ezitile; ke mna nokuba kunjalo andiboni **sahluko**, akuko nkosi yakeyalahla abantu bayo, iti njengokuba i Rulumente yase Kapa **kutiwa** yi Responsible Government, yinto enjengokubonga, umntu ebonga umntwana wake, ayingapandle le Rulumente, ihlangene ne Nkosazana. Ukuba nditeta into kwi Nkosazana angendivumeli, angavumela i Rulumente yase Kapa, ungayibona lonto ndiyitetayo.

Izizwe zonke zisonakalanje, zonakala Inkosazana ivile, kanjalo ingakuzi; ke nditeta into ekoyo **lento** ndiyitetayo.

Kekaloku nina nipendula mna kubi, kuba ndinganazi intlanga zenu, nokuba ungu Mtembu, ungu Msutu, uyi Mfengu, ungu Mxosa. ungu Mtshaka ngewungatsho, ukuti "umti ongagobiyo uyapu**lwa ngumoya." Umsutu no Mtshaka ne Lawu** no Mxosa, ezizizwe zonke ndizibalayo zilila ezimatontsi nje zazenzenina, nawo namhla Amampondo la ezakulila ezimatontsi *nje* enzenina. Kuba kambe Umpondo sedliwe ngu Rulumente, uwadle umhlaba ose Maxesibeni necweba lo Mzimvubu. Kekaloku *Amampondo* la *adle nina* ku Rulumeni wona?

Kekaloku tina sesibona into esiyidlileyo ku Rulumente, ukuba sidle ubudenge, sadla ukuswela amandla. Nantso ke into esiyidlileyo. Mqubi wepepa le *Mvo* ***Zabantsundu,*** nawe akungevelisi sizatu kulendawo ndiyiqubayo.

Kekaloku ndoke nditshone okwenyanga ezimbini ukuteta ngecweba kunye nomhlaba wase Maxesibeni, izeke ndibuye ndivuke kweyesitatu nokuba kukweyesine ukuteta ngazo ezindawo.

UMHLANGASO J. S. FAKU.

Emhlanga.

[NGUKANGELA NGENYEMBEZI.]

17 October 1885.

Ndenziwa yintliziyo **ebuhlungu**, **yinto** endiyibone isenziwa kolusapo **luka Rulumente** olulapa Emhlanga; ke **indawo** leyo ndifuna ukuba umzi wakuti uyazi kwakunye nobawo wetu u Rulumente. Kanjalo **Umhle. kazi** u Rulumente siyamcela ukuba asixolele ngendawo leyo kuba kambe sikohliwe ukuba Umhlekazi **singahlangana** naye pina **tina** bantwana bake abalapa Emhlanga, sibe siyalila kuye. Kodwa noko kukade silila singancedi luto, ke siyalila kwakona namhla, silila ngento esiyibone namhla isiziswa kuti, kusitiwa masirole irafu yeminyaka emibini eyadlulayo, seyiyidakufali kunye nemali yomhlanganisi u W. R. Lloyd. Lemali ibizwayo yeyaleminyaka 1883 84 ngenxa yokuba sasingarafanga, ngenxa yokwalelwa ngabapati baka Rulumente, tina sifuna ukurafa, bemana besiti kuti yenzani kuhle u Rulumente akakatumeli zwi lokuba nirafe. Ke ndiyatemba ukuba no Rulumente **uyakuazi** eloxesha naye, ukuba kungelaxesha abanye abantu bebengena **zindlu**, belala emiqolombeni napantsi kwamatye beneta zimvula, kuba amakaya abo ayehlutwe ngu **Rulumente**, ewahlutela abelungu apo Emhlanga. Ke ite lemali yaleminyaka mibini ibizwayo kunye nemali yomhlanganisi, kodwa bekungazanga kwaziswe kuti **ngapambili** ukuba siyirole, ke kwati xa siyisayo lomali ibizwayo **ngulomntu** wati yena ngoku masirole £1 1s i rent ka Rulumente yaleminyaka mibini abekade esalela ngayo ukuba siyirole lerafu namhla ati masiyirole, kanti ukuba tina sibe zizisulu, yasotusa

Imi ngoluhlobo imali ebizwayo:

	E	s.	d.
Irafu	1	0	0
Eyomhlanganisi	0	4	0
Government	1	1	0
Nantso (Total)	2	5	0

Lemalike kufuneka irolwe ngalowo ngamnye umntu, ke siyile kumantyi wetu ose Dordrecht, wati yena into le akananto nayo, kuba u Rulumente uyitumele lento ku Mr. W. R. Lloyd; ke lomcimbi sike saukankanya naku Mpatiswa Micimbi Yomhlaba. Ke lento umzi wakuti iwufake ezindlekweni ezinzima, endingaqondiyo ukuba uyakuze upumelele ukuba Umhlekazi akalubonanga usapo **lwake** olu lulapa Emhlanga **ngelinye** ituba, kuba kambe umzi wona ubuzilungise lela lerafu yanamhla 1885—kunye nalendlala sizamana nayo kunye nerafu zomtunywa lo utunywe ngu Rulumen'e ukuba **ahlanganise** lemali, umzi awuqubuleyo yabonakala iwufaka eludakeni olubunzulu bungapezu kweliwa lika Nxawu elise Nciba.

Ezababaleli

IQINGA LOBUSELA.

All Saints, Engcobo, 25 Sept. 1885.

NKOSI MHLELI **WE** "Mvo,"—Ndikubongoza ukuba undifakele lamazwana am, oko ndikubone **ndakuva** apa namhlanje. Sivuyiseke kakulu namhlanje sakufundelwa ngumnumzetu oyimantyi yetu, u A. Stanford, Esq., R. M., **incwadi** evela ku Rulumente, ecela icebo kuti ekunga- patwa ngalo amasela asoloko ekataza umhlambi wonke wabemi belilizwe lase South Africa. Impendulo yetu siqale ngokubulela imbeko nobubele buka Rulumente ngokusivisa into enjalo; sati ke, naku okwetu ukubona: ubusela **bandiswe** nguwe Rulumente, kuba unguwe umhlobo wamasela, wena **wafika** wati isela lisakwenzakaliswa ngumfo olindulula **elutangweni lwake,** waza wena Rulumente wafaka intambo kumnumzana lowo ube zokubelwa waposela entolongweni, waza watata elosela lenzakalisiweyo wasa kugqirashe, ukuba ayekulikamela; nasoke isonakalo apo savela kona. Siti ke tina, namhlanje, isela maliti lisakuba linqunyulwe indlebe ibenye, lize lisiwe e Monti liye **kufeza** iminyaka emihlanu. Ku- ze liti lisakupinda ukuba emva koko linqunyulwe eyokugqibela indlebe, lisiwe kwase Monti nokuba kukwenye indawo enomsebenzi onzima, ligqibe ishumi leminyaka, kuze kuti lisakupinda okwe- sitatu ukuba lisiwe **esiqitini** apo liyakuhlala kona lide life. **Ukuqunyulwa** kwendlebe kuluncedo olukulu ngalendlela—ukuba ubani ube into ese Rini, waza wanqunyalwa **indlebe** waposwa entolongweni iminyaka **emihlanu,** wati akuyifeza wapuma **engasalitandi** eliyakaya lake lise Rini, kuba selimlumnkele ngobu- sela, waza ke wafudukela e Alvani, wafika weba **kanjako** kona, wabanjwa wasiwa ematyaleni, **kwabonakala efuneka** esebenzise isohlwayo sokuqala samasela **njengokuba** umntu lowo eqala ukuba **kona,** kodwa ngokufumana indlebe enye ingeko amatyala ayakukwazi ukusebenzisa isohlwayo sesibini samasela—nesesitatu sinokuqutywa lula ngokunjalo. Amabulu elilizwe selebotshwe ngumteto ka Rulumente ukuba angalwi nati bantsundu ngenxa yokubelwa kwawo. Mandipele ke mpati wemvaba enkulu yomzi ontsundu.

Ndim isicaka sako futi
THOS. TSHACILA POSWAYO.

UBUKUMNKANI OBUPAMBENEYO.

Cofimvaba, 16 Oct. 1885.
NKOSI MHLELI **WE** "Mvo" zohlanga

oluntsundu ndincede mnumzetu ndiyakubongoza, ndifakele epepeni le *Mvo* olusizi lwam nabaninzi bakwa Ngubengcuka, umzi owaziwa kakuhle luluntu lonke ukuba auzange umbinze u Rulumente ngapandle kwenkosana zakowabo o Magcina nama Qwati nama Ndungwana ezi *zonke* zibangele Amamfengu aselevuya zizikonkwana kulomihlaba. Kodwa yona lendlu yakomkulu *isemi nanamhlanje,* Amamfengu akakabi nazikonkwane kuwo ekubonakala ukuba Amamfengu ayazama ukuba lendlu iwe nayo. Nditsho ngokuba kusand' ukubako unyana ka Ngangelizwe ucela emantyini ese Mtata ukuba makavunyelwe azokulwa na Mamfengu; ezindaba zixelwa nga Mamfengu. Isipelo salonto kuvakele ukuba unyana ka Ngangelizwe ucele emantyini ukupuma ingqina, into yoxolo ingqina. Emva koko abonile Amamfengu ukuba lendlu ilele impela sozifumana ninina izikonkwane. Wode uqonde enditsho ngako. Kute ku Sept. 16, 1885, kwapuma umkosi wezibonda ezibini zase Mamfengwini u William Kwebulana okwa Hange, no Tshangana ose Qombolo bavingcela esika Bini batimba igusha 136 emzini ka Kafa Mazingi indoda engumkrestu, wati akupuma kanti sebemlalele kuba bengemasela beyimpi efezekileyo eze kubusa indlu ka Mtirara ukuba ilwe iwe ife bamnkele izikonkwane bamdubula u Kafa Mazingi wawa kwalapo. Ngokuhlwa okulandelayo bafunza kwakona kwakulomzi, bafike kulindwe isidumbi igamadoda amahlanu, aposwa ngembumbulu abaleka engapete zintonga, Amamfengu azenzela ezipuluweni nase zinkukwini nemiqokozo. Oh, bahlobo, namhla sinengcwaba elisimanga kuba lomzi ngumzi omdala, u Mr. Warner isikolo abehlala kuso, umzi ongazange ungenwe mkondo kude kube namhlanje. Ukufa kwalomntu akubangwanga nayinto encinane mntu isizatu. Bahlobo) izizatu zemfazwe zenziwa nga Mamfengu zafezeka koko u Mtembu akanamfazwe nangoku umele ukuzibuzela into ayenzileyo. Ke ndafunda epepeni lezi *Mvo* indawo eti u Mr. De Wet impato ondele kuyo yeyokuba kungabiko nkosi yontsundu kuba sekufunwa ukuba kuwe usapo luka Mtirara. Abalungileyo bakuvuya kuba aba Tembu ababulandelanga obubunciniba ba Mamfengu. Oh, lusapo lwase Mbo namhla nidyobile ilizwe enihleli kulo ngegazi. ligazi elidyoba ilizwi Leseshani encwadini ye Mibalo xxxv. — 33-34. Mandipele ndobuya ndazise ngendawo yesipelo salento nezigwebo. Ndixolele kuba ndidle indawo; kodwa uzundincede nkosi yam undipe indawo.

Ndim
MSHUMAYELI WENDABA ZOXOLO.

OFE NGEBHAQO.

E Komani, 17 Oct. 1885.

NKOSI YAM, —Ndayawakukataza ndifuna ukuba undixolele mongameli we *Mvo Zabantsundu*

ukuba undixolele Mongameli we *Mvo Zabantsundu* ukuba undifakele kwelopepa lako. Hayi, ubusela, abantu bayapela kukufumana izimanga. Kute apa ngomhla we 16 Oct. kwabe kuko isela elidala lenkuku selineveki ezimbalwa, ligwetyiwe yimantyi kwangokuba inkuku selidinisile, kwanamakalkuni, limana lipuma lingena yonke iminyaka etolongweni, namhla ke lona belinikwe unyaka wonke etolongweni ngokudinisa kwalo. Kanti umntu lo selemdala eli Lawu igama lake ngu Booy Bastile. Kute ke kwangalemini sendiyibekile i 16 kulenyanga imiyo, ngexesha elisemva ko 12 o'clock kancinane kwamnkelwa idinala ngamakonxwa kwakunye naye, bate ke bakungena eyadini yabo, ute umnene esayaba idinala yabo nomlingane wake wakupa ibekile ezimbini enye iyeyake, kuti xa kusesiqingateni (half) sokugqibela waposa emlonyeni wake waginya, kwaleka ukuba ase isandla esityeni, wawa waqauka kwaoko, kwaba kuyapela enkukwini; sakusuka sisitini hayi, sapanga kwagqira kwayoko, wati yena umntu lo ubenesifo sentliziyo, kodwa ebengazibiki nento le. Ukufa okusimanga kuti oko umntu esitya kanti ebengabiki nto yena, oko kufa masikulinde sonke tina sisekoyo pezu kwehlabati, akunatemba kubani.

Elokugqibela nditi umntu makalumnkele wonke ubani angaxelisi eli Lawu lona lite liziva intshumayelo lamana lidukisile laza lasuka laqutyulwa ngemini yokumnka kwalo, nditi ke masilumnke ukubhekisa inteto yetu kubashumayeli simana sizilibazisile ngokugxeka bona endaweni yokutandaza, kuba asiyazi imini neyure eyakuza ngayo Inkosi yetu. Singaxelisi eli Lawu singafi sisalibele kukuhlafuna isono, kuba ukuzinyusa kusisono, ukugxeka kusisono. Eli Lawu kum linjengempendulo yalendoda kuba izilibazise ngokugcina imfundo nje endaweni yokuba itandaze; nalo alizibulelanga nezonkobe belife lizitya, lumnkela mzalwana wam, nguwe nam ngomso abayakwenjiwanjalo.

Ndim
F. M. TANDUHLANGA.

IMFUNDO KWELA MABULU. Rouxville, Orange Free State. NKOSI MHLELI, — Ngumnqweno wam ukwazisa abahlobo ngohambo lokuya kwam e Free State nento endizibonileyo. Ndesuka e Kwezana ngosuku Iwe 8th July ndalala ku Rev. P. Mpinda, ngolwe 9 ndayakulalala ku Mr. J. Tengo-Jabavu ndesuka e Qonce 10th ndayakulala ku Rev. J. Goduka e Queen's Town; ndesuka ngo Mgqibelo 11th inst. ndalala ku Rev. W. Surgeant e Burghersdorp, ndegqita ngo Mvulo 13 inst.. nge Passenger Cart, uloliwe wafika wapela e Burghersdorp ndayakulala e Aliwal North ku Rev. J. Msikinya. ndabanjengomntu ongahambanga kuba kwababantu ndalala kubo bafike bandonwabise ngenxa yobubele babo. Ndafika e Aliwal North, ndafika kuzakubako i Tea Meeting kulo Cawa ngolwesi-Tatu, lwafika olosuku 15th inst. yaqala ngo 7 ngokuhlwa kwati kwakugqitywa ukutyiwa kwanikelwa i Address kwaqala u Rev. Smith oyi Superintendent yelobandla, kwalandela mna, kwalandela u Mr. T. Shone, wavumisa amaculo ambalwa u Rev. J. Msikinya amnandi kakulu, ndati bendicinga ngokuti uliyilo ndapuma seyingaseko intliziyo yokumcingela ebuyilweni. Yati into ebembi kum asavana namazwi kuba si Sutu; ndayicitela kona lo Sabata ye 19th. Savulwa isikolo ndisekona; kwati ngo Mgqibelo 25th ndanduluka kuba kwafika ikari yase Rouxville eyayindiputumile ngolwesi- Hlanu, ngo Mgqibelo sabasiyahlukana no Mr. Msikinya, semnka ngo 12-30 oclock ndibexeshelwa ngamadodana amabini, sangena e bridge yase Gqili sapumela site xa siya kwi halfway hotel sahlangana nomntu ekwele ndabe kendeva lamadodana andiputumileyo esiti kuko abantu esiyakuhlangana nabo endleleni beputuma, yavakala isiti lendoda (Baripakesa) nxamani, sahamba, kute xa sikude kwetu isibenene somntu ekwele ihashe selilele wati akufika akateta wegqita lisalele ihashe, wabuya esenze lento, ndabuza kulamadoda ukuba ngubanina lo bati (Ke e'ena Mpahlela) ngu Mpahlela idindala lase Rouxville, waselefika naye wati akufika wovakala ngo *Hurrah! Wegqita,* kanti umnene uyekufalisa ababanjwa abasebenza indlela, yati yakufika ikari zavakala izitonga zemipu kumadindala bavakala abanjwa ngo Hurrah. Segqita mandiyishunqule iyakubande xa ndixele yonke into endiyibonileyo; safika kwesiyasiqu besiyaleza ukuba kupangiswe, site xa siyayo bawandulula amahashe udodana nentombi, ndabona ukuba yingozi lento ; saquba sayakufika kwabaninzi abantu, kwafakwa amanye amahashe kule yetu ikari kuba amahashe ayebupela yekoko ukuya e Rouxvile lwaquma utuli sayakufika lingekatshoni ilanga ; kwati esitirateni kwapitizela, wati odinelwe lihashe waba uyasala. Lomzi wase Rouxville yidolopana encinane e location yayo inobom, noko ndifumene ukuba akuzange kwabako sikolo. Sifunwa nangabantu abakulu abasebenzi, kubonakala ukuba kunzima naku Malawu ngenxa yabantwana babo; itandwa kakulu imfundo apa e Free State, abasezifameni bayababuyisa abantwana babazise esikolweni. Sixubile nga Malawu na Besutu na Mamfengu na Maxosa, njalo-njaio.

WM. N. SOMNGESI.

IMFUNDO YENTOMBI E NATAL.

Tongaland, 1 Oct. 1885,

NKOSI MHLELI wendaba zamanene namanenekazi, ndinento endifuna ukuyivakalisa mhlaimbi ingati yenze ukulunga kwindawo ezinjengo Natal, ukuba londawo ingaqutywa kungaba kunyuswa uhlanga:

Into endibekisa kuyo *yimfundo yamantombazana*; sekulixesha ndicinga ngalendaba, ndibona ukuba umtinjana ubuyiselwa emva kude le ecaleni ngasemfundweni. Ndiva ngendaba kusitiwa kuko izikolo ezikulu zama Wesile nama America ezimagama angala *Edendale, Inanda, Driefontein, Veridam &c.,* ndibuza kwezindawo ukuba apina amantombazana afundileyo? Kupela ngabafana abanamalungelo. Ungeva amakowetu esiti, imfundo xa inikwa amantobazana iyacitwa, kodwa bendingasizwa nesona sizatu abali icitwa ngaso. Ndiva ngabafana abavela e Koloni ukuti kukona izikolo zamantombazana, ukuqala kwam ukuyiva lendaba yezikolo, yayingu 1883, ngo Mr. Ivanhoe. Nditi xa ndibuyela emva ndifumane ukuba u Tixo udale u Adam no Efa, kunjalonje nomntu owadla umti kuqala ngu Efa, akunjalo yinina? Gen. iii.-2. Hambisa kwakona ufunde ngo Ruth, uve imisebenzi awayenzayo. Funda kwakona ku Matthew xxviii-1-10, uyakuva ukuba kwaqala kwavukela umfazi kuqala engcwabeni. Ndati ngamhla utile ndabaqana no Nzondelelo e Verulam, umsebenzi oncomeka kunene, ndaxelelwa nakulomsebenzi ukuba amakosikazi ngawona apambili ekuxaseni u Nzondelelo, atu suke abete inqulu kupume iziwehle zopondo, kunjalonje awanazikwelide. Kanti noko wena uti umfazi makangafundiswa. Abafana laba enibafundisako niti bona bozeka obani, kona kade wake wayibona inkabi itsala nehashe, hai, ngokuba amandla esinye isilo asesifubeni kodwa esinye aselunda. kwakona kautabate ikati nempuku, ugibisele inqata lenyama, ndikolwa ukuba ungafumana intloko ihamba yodwa nemilenzana ibaleka kude le. ' Kangela intsizi xa inkazana ibujelwe yindoda ikohlwa nakukuzisebenzela ngenxa yokuba ayifundiswanga ukusebenza. Kanti ukuba ibifundisiwe ibingaya nakumfundisi walomzi icele ukuba itungise amantombazana esikolo, njalo-njaio. Makowetu nibona nganjanina nina amehlo; amantombazana etu ayasala. Mna imfundo seyandiposa kuba nami ndeza ndineminyaka eyi 18 lapa esilungwini ngivela kiti Emahlwengeni; kukaninzi ndisiva ukuba abantu abafundisiweyo udodana alunasimilo. Ewe, kodwa qonda lendawo, kuko abalungileyo kwabangafundiswanga, kananjalo kukwako nabakohlakeleyo, kunjalo nakwabafundileyo umntu ongenasimiio akanakufihleka ixesha elide. Umti oneziteli ezilungileyo uyanconywa nakanjalo ufanele. Ndilindele ukuba ndipendulwe ngabase Natal nokuba ngama Tonga ngapandle kwe Koloni sendive ronoro ngabantu base Koloni ukuba banezikolo.

Ndim
VUSUHLANGA.

ABALIMI NA BARWEBI.

NOVEMBER.

Amangesi ati lenyanga idla ngokuba yeyemvula, izipango, kuti kuba kukolisa ngokuba shushu zikauleze ukukula izityalo. —Ihabile isenokuhlwayelwa ngeziveki zokuqala zalenyanga, kumhlaba kodwa onamanzi, kuba xa ungemhlaba unjalo ibehle idubule ingakulanga kuyapi ingabinakuvuneka. Umbona nembotyi, ezonto zisenokuhlwayelwa. Seligqitile ixa lamatanga.

E-MARKENI

E-KOMANI (November 2).

Ibotolo, 9d to 1/9 ngeponti
Amaqanda, l0d to 1/6 ngedazini
Amazimba, 23/ to 26/ ngenxowa
Umbona, 23/ to 26/ ngenxowa
Irasi, 11/6 to 17/ ngenxowa
Ihabile, 4/3 to 6/ ngekulu
Ibran, 7/6 to 8/6 ngenxowa
Ttapile, 7/ to 11/ ngenxowa
Umgubo, 14/6 to 17/ ngekulu
Inkuni, 20/ to 40/ ngeflara

E ALVANI (October 30).

Itapile, 15/ to 17/6 ngenxowa
Ibotolo, 2/ to 4/ ngeponti
Inkuni, 15/ to 60/ ngeflara
Amaqanda, 1/ to 1/3 ngedazini
Ihabile, 8/ to 10/ ngekulu
Irasi, 12/ to 15/ ngenxowa
Umgubo, 25/ to 27/6 ngenxowa
Ibran, 5/ to 10/ ngenxowa

E.QONCE.

Itapile, 2/ to 4/3 ngekulu
Ihabile, 1/4 to 4/1 ngekulu
Umbona, 12/10 to 14/1 ngekulu
Imbotyi, 18/ to 20/ ngekulu
Irasi, 4/2 ngenxowa
Ibotolo, l1d to 1/8 ngeponti

NATIVE OPINION
PONDOLAND MATTERS.
WEDNESDAY, NOV. 4, 1885.

CRIPPLED as a new struggling sheet must always be in this country, we find it impossible to devote that space which the important question of the relations of this colony and Pondoland demands, or ought, at the present moment, to command. Interest in Pondoland affairs has been revived by the interviews that a Pondo deputation, headed by Chief UMHLANGASO, the first minister of the Chief MQIKELA, has had with His Excellency the Governor and High Commissioner and the Cape Ministry. The accounts—no doubt the bare outlines —of these interviews as are given in the Cape Town papers must be painful reading to every lover of justice and fair dealing. It was well-known that this deputation was sent by the Pondos to negotiate on the forcible seizure of the mouth of St. John's River, and the Pondo country inhabited by the Amaxesibe clans. Yet the Ministry in July last, knowing this full well, sent to the Pondos the following communication: "Mr. UPINGTON " acquiesces in the request of " UMQIKELA and UMHLANGASO to " send a deputation to Cape Town, " in order to lay their alleged " grievances before the Government " and he trusts that the meeting " will result in an amicable settle- " ment." A similar request made to the High Commissioner was received in the same strain, and Sir HERCULES ROBINSON concluded by expressing a hope that "much " good " may arise "from the visit " of the deputation." When we bear in mind how the Government resolutely set its face against hearing the Pondos ever since they seized upon the estuary of the St. John's River and the Amaxesibe territory, we can easily understand with what relief the contents of the telegrams of the head of the Cape Ministry, and of the High Commissioner were received. This is evidenced by the speedy preparations which have ended in the organization at great expense of what appears to be a strong and influential deputation. All this elaborate equipment only to hear the laconic and inexorable declaration that " What had been done "in the past was a closed book!" No manipulation of the corkscrew would seem to have got anything out of this Delphic oracle of a Cape Ministry. How aggravating and humiliating this treatment must be to the deputation, and to the Pondos can more easily be imagined than described. It surely was tantamount to adding insult to injury. And we are sorry our Government could not offer anything better to a neighbouring nation anxious to be on friendly terms with it. That the " closed book" is one that if opened must cause the Colony much regret, is acknowledged by the High Commissioner himself, who has said, in

> Minute to Ministers, that "it appears to be clearly established from Ministers' Minute that the country occupied by JOJO and his people belong to the Pondos, and if UMQIKELA would not allow them to remain there as his subjects, Government must find them

"land on Government territory, "and this country must be returned " to the Pondos." Looked at as a matter of right, and not of might, or irrespective of what it would be well for the Pondos to do, either for the interests of the Colony, or for their own interests, the Pondo claims were well worthy of consideration, and we deeply lament that the Government have let pass this opportunity of showing their magnanimity towards, and winning the confidence of the Pondo nation, and of the other Native tribes. If the contention of the *Cape Argus,* that now that " new interests had been created, and a new phase of things brought about," it would be " mis- " chievous to agitate for a restora- " tion," be the same as that on which Ministers have resolved to gag the Pondos, we hold that it should in fairness to them have been stated. In this connection we cannot help sighing for an honest politician, who would regard the errors of the past in the same light as those *committed in another* quarter of this illustrious Empire have been regarded by the truly Grand Old Man, who has written in respect of them in the following high-toned spirit:

It is said that we ought not to quit Egypt without some compensation for our efforts and sacrifices there. On this I have two remarks to make. First, that we have, according to my conviction from the very first (when the question was not within the sphere of party contentions) committed by our intervention in Egypt a grave political error, and that the consequence, which the Providential order commonly allots to such error, is not compensation, but retribution. Secondly, what is the supposed compensation ? It is a prolongation of our military occupation in Egypt. Now this is simply an aggravation of the mischief, for which it is supposed to compensate. The best wisdom, when a policy founded 1 in error has been adopted, is to bring it promptly to a close.

Editorial Notes,

IN our leading article last week a line was omitted through an oversight, The completed sentence should have read " clerk in charge, at Middle Drift who is considered by these people as an inveterate enemy of the natives and of Mabandla."

WE read that our untiring friend, Mr. Chesson, on behalf of the Aborigines Society, wrote a Leiter to the Secretary for the Colonies, on August 21st, calling attention to the deplorable condition of Basutoland, and expressing the opinion That the Basutos would welcome any assertion of British authority which would be calculated to keep intoxicating drinks out of their country, and to put a curb upon the vicious and lawless appetites of their chiefs. The committee paid a warm tribute to Colonel Clarke, who, they say, " in a very difficult and trying position, has shown qualities of wisdom and forbearance which entitle him to the lasting gratitude of all who have at heart the welfare of the unfortunate Basutos." The following reply has been received" Downing Street, September 10th, 1885.—I am directed by Colonel Stanley to acknowledge the receipt of your letter of the 21st ultimo, drawing attention to the drunkenness and increasing demoralisation of the Basutos, and expressing admiration for the conduct of the present British Resident in Basutoland. Colonel Stanley has not failed carefully to consider the information contained in your letter. His attention has already been drawn to the unsatisfactory condition of the Basuto territory, and he is fully alive to the serious prevalance of drunkenness among the people. The question is, as you are aware, one of great difficulty; but the suggestions contained in your letter will not be lost sight of. —I am, &c, R, H. MEADE."

THE following account of the disturbances that have been wired to the press is from the pen of our Native Correspondent in Basutoland who, dating at Morija on the 23th ultimo, writes as follows: It might be desirable to give a brief account of the civil war which has long been imminent in Basutoland. It has begun by a fight between Lepoko, a son of Masupha, and Peete, Ramanella's son. Early on the morning of the 23rd ultimo, Lepoko's men ascended the mountain on which Peete's village stands, and made an attack. Peete's men had already left the village to await the attacking party along the stone walls surrounding the village. Lepoko's men passed on and were met by a volley from the wall. Much execution was, however, done among the horses, and six men remained to rot there; the number of horses is not specified. As the assault on the village was made at two points, seventeen men were killed. The heavy loss at this point occurred in this way: While Lepoko's men were pressing upwards Peete's army flew at them, as it were, and engaged them at close quarters with assegais, knobkerries, and stones, and thus made things hot for them till they fell back. In the hand to hand encounter Peete lost three men. The gods were thus on the side of the innocent. Peete is thus attacked because he has dared to pay hut-tax. The messenger who brought the news yesterday to Chief Letsie said that Lepoko's army was marching in the direction of Peete's cattle-grazing lands. The Chief forthwith sent to Colonel Clarke, who sent and ordered Masupha to stop his sons from plundering. This order was sent in the Queen's name. Masupha at once obeyed, and is now awaiting the decision. We view with much concern the weakness of Government in Basutoland. This state of things is giving point to the opinion of some who are saying that Government is keeping Basutoland not to j rule or protect the lives and limbs of its j people but simply to take the hut-tax!

—

IT appears to us that the Imperial Government is on the horns of an awkward dilemma in Basutoland. Things do not seem to have found their level yet, and it is not clear what an expedition to subdue the wild spirits in Basutoland would result in—whether the chiefs might not all mate common cause against the Government to fight for their kith and kin. In this case the Imperial Government would have to enter upon a war of extermination which might end in creating a solitude in that country, which some, no doubt, would call peace. So far, we have admired the moderation and discretion of Colonel Clarke in quietly and philosophically watching the course of events, but preventing any disorder extending beyond the four corners of Basutoland. What, however seems to us to be the best means of urging the British Lion to move is that the common people should leave no uncertain sound in protesting against the high jinks of the unruly chiefs, and be prepared to show that they are jealous of the integrity and good government of their country.

ENOUGH has been said in this impression *of Pondoland relations* with this Colony, and now we do not intend to trouble the reader *further about the* matter beyond taking over from *Het Volksblad—that* powerful and fearless champion of even-handed dealing among all classes. which has excited the wonder of many in this country for the boldness of in declarations. From this Dutch newspaper we extract the following, with which we entirely sympathize :—" We trust that the rebuff, which we regret the [Pondo] deputation received on Tuesday from the High Commissioner and the Ministry, will not prevent them from continuing, in a duly legitimate and constitutional form, the application for a thorough investigation into the whole circumstances of the case. A country, which in extent overs several thousands of square miles of fertile pasturage and land suitable for the cultivation of cereals, and which is peopled, it is estimated, by upwards of 400, souls, 80,000 of whom can be put into the field in case of an emergency within a week or two, must not be thus lightly disposed of, nor yet its representatives slightingly treated. There are very few of our native questions which will stands minute investigation ; we must admit to several very questionable modes of procedure in some of our former dealings, with the aborigines of South Africa, and if we can in the present instance by any conciliatory measures in our treatment of the Pondos, in any way make amends for past blundering, not to say plundering, we may feel grateful that a merciful Providence has given us one other opportunity of rectifying the wrong and making ' some slight atonement for past high-handedness, Only by such means, we feel assured, will we ever be able to regain the confidence of the native tribes on our borders, or be able to elevate them educationally or otherwise to a higher standard of utility."

THE following statement has been telegraphed to the papers from Cape Town: — "Official denial in the most distinct terms is given to the statement that the Glen Grey natives are being removed against their will. A small body of rebels placed in the district temporally by the late administration have received notice to quit and other locations provided for them, but old occupiers have been simply invited to take up locations provide for them at Tsolo and Qumbu. No coercion whatever has been exercised, as a matter of fact more natives have applied of their own free will for passes than Government are at present able to locate. This is on the authority of the Secretary for Native Affairs." We may observe that this is the second denial given the statement that the Glen Grey natives are being removed against their will. What, however, is actually „ taking place does not_ correspond with the denial for every species of terrorism is being employed to make the people to go and that without delay. Let us hope a *cock* may soon crow at the door of the Native Affairs' office and bring the truth home to the inmates But we trow Mr. De Wet protests too much.

THE GOVERNMENT AND THE PONDOS.

Esihlonyaneni, Pondoland, 12 Oct. 1885.

TO THE EDITOR OF "NATIVE OPINION."

MR. EDITOR: —Be good enough to publish these few words on the suggestions by the *Journal* reproduced in your paper of the 2 September last. In regard to the advice that we (Pondos) should "not I provoke the Colonial Government nor ' give it a handle by attacks on Xesibe's and annoyances about St. John's River," I am at liberty to have a say about them for in point of fact both are part and parcel of my territory. Why then should I be silent about them: we have not parchased Xesibeland nor St. John's Port. They were given us by the Creator of all alter the same manner that other nations white and black have a right to their respective countries. Again we are advised to "implore the Imperial Government to take us over." r. Personally I see no one happy under the wing of that Government. While you are pointing out to me the advantages of coming under the Imperial Government | I am reminded of the fact that the Cape Colony itself is enjoying its responsible Government under the Imperial Government. It may be reaping certain advantages from that connection, but I certainly cannot see how it is better off than its neighbours. I discern no difference between the Imperial wind *-the,* —. Colonial Government. They appear to me to be tarred with the same brush. If I reter a case to the Imperial Government in which I happen to be at issue with the r_ Colonial Government I never entertain a doubt but that the former will see eye to eye with the latter. A little observation would confirm what I am saying. There is not one political question that has been bungled by the Colonial Government in South Africa but what the Imperial Government was informed of but did not act in the interests of justice. This is a well-known fact.

Now you do not give me a satisfactory answer. It may be that I do not know what advantages the whites are enjoying under Government, but I know for a fact that the Basutos. the Fingoes, the Amaxosa, the Tembus, the Zulus, are nd"* happy under Government, their eyes are always full of tears. What did they do? Were they the tree that would not bend before the storm? Wherefore are the Pondo's about to suffer. We have suffered already in the snatching of the Xesibe Territory and of the St. John's Port.

What have the Pondo's done?

We are beginning to find out that the fault of the Pondos to the Government is their presumed ignorance and weakness. That is their fault. I challenge you Mn Editor *Native Opinion* to disprove what i say.

Now I shall keep silence for the next two months on these two subjects—the Xesibe Territory and the St. John's River Port—and I may have something further to say on the third or the fourth month.

UMHLANGASO J. S. FAKU

ANDREW GONTSHI,

Umteteleli ematyaleni,

Aloeville, Kei River,

TRANSKEI

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.

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Impahla zamkelica nguye azitumele ***kumacalana*** *onke e-Koloni.*

Unombona omhle kunene ovela pesheya kwe Nciba **awutengisa** tshipu kanye.

Paula oku!

JOHN CHARLTON,

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Umongameli obambileyo.

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LANGA- E Bensovale, Herschel, kubhubhe ngo 25 October, 1885, u MARRIA LANGA, eminyaka mine inenyanga ezilishumi. Abahlobo mabankele lombiko.

Ikhuba Litengwa Ngokubonwa!

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Nezempahla emfutshane

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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.

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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 Jakunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

Isonka Kwabalambayo

Messrs. JOHNSON & CO.,

MOUNT AYLIFF,

Nase Ntsizwa ema Xesibeni banengxowa **zokudhla ezinga** ma

Zamazimba, Nombona,

IMBEWU YODWA, batengisa

Iponti (20s.) Ngengxowa

Kozokuzitabatela evenkileni zabo.

Nalo itasanqa KWABALAMBAYO lokuba bezokutenga,

Ngokuba ixabiso lokudhla lizakunyuka.

Tumelani inqwelo zenu Kamsinya.

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