IMVO ZABANTSUNDU
(NATIVE OPINION).

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

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, DECEMBER 2, 1885. [No. 57.

Ibhunga lesi Qingata

LASE

Irafu emisiweyo ye Bandla lokunceda ezifeni.

KUYAZISWA ukuba ngomiselo womteto ongokunceda ezifeni we 4, 1883, nowa 41, 1885, kugqitywe, kwintlanganiso ebimenyelwe oko yesiqingata sase Qonce ebingo 21 Oct., 1885, ukuba kubeko ezi rafu:—

1. Ngomteto we 4, 1883, kwiponti ngaoye yexabiso lobut.yebi bendoda obunjengezindlu, nomhlaba (umzilo wase Qonce aku. tetwa nto ngawo) lerafu iyakuqala nkubhatalwa kwi ofisi ye Bhunga ngo 1 January, 1886.

2. Ngomteto wa 41, 1885, irafu ye sheleni ezimbini ngendlu nganye yomntu ontsundu. Le rafu nayo yoqala ukuhlaulwa ngo 1 January 1886 kubapatiswa bakwa Rulumeni abamiselweyo.

Imali yale rafu yeyokubuyisela u Rulumeni imali awayicitayo mayelana nokupeliswa kwengqakaqa kwesi sitili.

Ngomyalelo
H. T. FULLER, Umbhali
Kwi Office ye Bhunga lesitili
E Qonce, 28 October 1885.

Iveki

INKOSI engu Massowu, epantsi kwa Mabhulu ngakwela Bahlambeli ese Transvaal ayivumi ukurafa. Umntu obemiselwe ukwamnkela irafu ongu Schwartz ubinziwe. U Massowu uti umhlaba ngowake yedwa akapantsi kwa Mabhulu selexolele ukulwa.

IRAMENTE na Mabandla abazili ase Rini azimanyile atumela izwi ku Rulumeni lokuvakalisa incaso yokuvulelwa kwe nkanti Pesheya kwe Nciba.

INGOZI ebuhlungu yehle e Riversdale. Unyana womfundisi u Rev. G. W. Anderson ominyaka isixenxe uwe ehasheni wexha ngesitibili, libaleke naye ihashe wada wafa.

UKUMKAXI wase Spain ubhubhili.

KUKO imfazwe pakati kwe Servians ne Bulgarians amelene ne Turkey kwela Mayorop.

ABASEBENZI bosikwikwi e Bayi abavumi ukusebenza. Badele imali. Idutyulwe ngedayimani indlu yamadoda amabini akuxoleleyo ukusebenza.

AMANGESI ase Dodoloro ayayikalimela ihambiso ka Rulumeni ngaku Batembu. Bekuko intlanganiso yokuvakalisa oko ngeveki epelileyo.

INKABI ezimbini ezintle zamahashe ekari zika Mr. Percy Hope wase Tekwini e Natal, zisuzelwe zinyosi zafa.

ZINE kanabom imvula e Natal.

ABAMMKELI be *Mvo* bacelwa ukuba bayitumele ngamapepa ase Posini imali yabo. Lixesha ihlaulwe yonke imali yepepa.

UMQUBI ka loliwe ongu Thompson uba- njwe e Bayi ngobusela bento eninzi yempahla yesitola sakwa Blaine and Co. Isetshiwe indlu yake ku funyenwe ubu- qeuqeuka obunjengezihlangu, izimuncu-muncu zase Mlungwini ezisuke zayimfumba egantolo. Lempahla uyitengise kwivenkilana ilandwe sicaka esidala sakwa Blaine and Co. ngokuyibona ifana neyakona.

KUKO inqwelo ezimbini eziwe kwa Nontongwana ngeziveki zigqitileyo. Abantu ababekwele kuzo benzakalekanobom, omnye umqubi wapuke imicondo.

I RULUNELI U Sir Hercules Robinson isakuke ihambele e Rini ngapambi kokuyakuvula umboniso e Bayi ngo 10 December.

AMANENE ayikomiti e Bayi ya Mangesi yokwamnkela imali yokuncedisa kwindleko ka Rev. J. D. Don kwelityala asandukupuma kulo ngo Rev. J. C. Mac-intosh, no Rev. Robt. Johnston, no Messrs. C. T. Jones, M.L.A., W. Hume, no Jas. Gordon.

KUVAKALA ukuba Impi ya Mampondo isanxanelwe i Rode. Kutiwa u Makaula uwangxamele.

U RULUMENI uti uyakuyinika £100 indoda emfumeneyo umntu odubule izindlu nge Dayimani e Bayi.

MAYIKAULEZISWE imali ye Mvo ngabasa yibambileyo. Abayilesa bengayihlaulelanga ngamasela afana nala egusha.

AMANENE amhlope anyulelwe ukwamnkela imali yendleko zika Mr. Don, e Rini, ngo Mr. J. Slater, B.A., Mr. J. Lowden, Mr. T. H. Grocott, no Dr. Great- head.

SITE nqa kukuba amanene antsundu atenina lento enge kashukumi mayelana nalo mcimbi, kuba u Mr. Don ufele tina.

NGALEVEKI igqitileyo kufunyenwe kwisidikidi sabantsundu e Alvani unifazi obegulu yingqakaqa, usiwe e hospital kwa oko, abo bebe naye bagcinwe nxamnye. Esi sifo siseko kwesositili sase Alvani.

U REV. J. MSIKINYA, we Primitive Methodists, ubekwe izandla ukuba abe ngumfundisi ozeleyo ngo 11 Nov. opelileyo. Ingxelo yalomsebenzi asikabi nandawo yayo okwanamhla. Ungumfundisi wokuqala ontsundu welo Bandla.

UMKOMBE oyi "Welcome" ungqubeke ematyeni kufupi necweba le'Nxuba ngaleveki igqitileyo. Ubusuka e Monti usinga e Bayi namabhali oboya amawaka mabini anamakulu mabini. Abantu basindile.

IMIKOSI ya Mangesi elwa neyenkosi u Theebaw, emele i India itabate inqaba ekutina yi Minhla ngo 19 November. Amangesi ngoku afunzele kumzi omkulu wase Burmah oyi Mandalay.

U BISHOP RYLE (Umtshatshi) wase Liverpool usandukushumayela etyalikeni ye Presbyterians e Pitlochry. Ihlelo lakowabo kukade limkalimela ngalento, kodwa akalipulapuli.

ULOLIWE uvulwe ngemicobo emikulu e Dayiman ngo Mgqibelo.

IMPI entsundu yase Kradock ibinentlanganiso egqibe kuyo ukutumela isicelo ku Rulumeni ukuba umteto wokuba utywala butengiswe Pesheya kwe Nciba maubuyiswe umva. Nantso indlela.

I RULUNELI ikangelwe ukuba ifike e Rini ngo Mgqibelo. lyakusinga e Bayi ngolwe Sibini.

ABANGA bangarola ukuncedisa kundleko Don bangazitumela Amagama ovakaliswa abanceda ngazo. Kwangokunjalo ngoncedo Iwe nkosikazi Noposi abhekiselele kulo u Mr. Andrew Gontshi kwelipepa. inkozwana zabo zika Rev. J. D. kule-ofisi yetu. kwakunye nento

Imvo zabantsundu

NGOLWESI-TATU, DEC. 2, 1885.

U MR. DE WET.

UMZI wakowetu ungeniselwe ixuxuzela elikulu yihambiso ka Rulumeni mayelana na Batembu abangeneno kwe Ndwe. Oku kubonakala kwintlanganiso ezinkulu ebezise Komani ngayo leveki igqitileyo, kuba u Mr. DE WET ebekona. Kube kuhlangene amawetu emizi yakwa Ndlovukazi, yase Hewu neya Batembu, ukuzakuva eyona nto ondele kuyo u Rulumeni empatweni yake yabantsundu Isuke wayinjabavu ngumsindo umfo ka DE WET akubona ukuba impi yase Batenjini nayo iko; wayindulula ngapandle kwamazwi amaninzi, ngalamazwi: —

Nonke ndikolwa nisifumene isaziso ku Mantyi wenu ukuba ndiyakuba se Lady Frere ngolwesi-Hlanu apo siyakuqubisana kona. Ndimangalisiwe ke ukubona into eninzi yenu ilapa namhla. Ndinga ndingamazi umntu onimemileyo. Nanko niyigqita imantyi yenu ninyongoba nisiza apa ngento encingayaziyo. Uko umntu onibizileyo. .

Andinaxesba namhla andisakuhlalela inteto ya Batembu—ngebengayishiyanga imantyi yabo. Indawo yenu yokuvakalisa iziroro zona kukumantyi. Andinanto nani ke mpindini ya Batembu. Kwabase Hewu ndingati sobuya sihlangane. Manditi ndingohleli ekulungele ukupulapula into abaguliswa zizo abantsundu.

Itsho ke yanyakaza into ka DE WET yaya kwintlanganiso ya Mabhulu. Lento ukuba tina midaka sinqwiliselwe ekubeni eyetu intlanganiso siyenze no Mantyi kupela ayingangasiko lase Mangesini, kuba umantyi usicaka sika Rulumeni engenakuba se ntlanganisweni ecase oko akuhambisayo u Rulumeni. Asiba yiyo lento kanye na eyabanga ukuba oka QUNTA abe kwinteto eninzi. Into yokuba abantu abamnyama bagxotelwe e Lady Frere ibonakala kuti njengokungati uyoyika u Mr. DE WET ukuyihambisa inteto yake e Komani apo kuko amapepa endaba kuba izenzo zake ezigwenxa ziyakuza ekukanyeni. Ufuna abantu eyekubanqoloba gama namakaya. Oku ngekungavunyelwa ngamapepa ase Mangesini. Ehlangene nempi yase Hewu ayibanga sateta nto kodwa igalele kwakulomcimbi wa Batembu. Ababangasateta ngezabo iziroro ukubonisa ukuba lento iwudubile umzi wakowetu. Bate botusiwe yoko kwenziweyo ku Batembu kuba kuteta ukuba kuyakwenziwa kubo ngomso. U Mr. DE WET wenzi imigudu yokubonisa ukuba akukonto benzakaliswe ngayo a Batembu. Akangede amenzakalise ontsundu. Ungumhlobo wabantsundu, nento eninzi yofoyiyafoco bolohlobo. Uba yena abantu abantsundu ngabantwana; akabazi sibona nje tina. Inteto yake okunene ibusi kodwa izenzo zake nentliziyo yake zirara ngakuti bantsundu. Tina asisakolwa zinto azitetayo ezimnandi. Simncame ngempato yake ka MABANDLA, ngempato yake ya Batembu; ngokungenisa kwake utywala Pesheya kwe Nciba. Unconyiwe siti oko ebengabovuyi ngaluto abantsundu, ute kodwa akushukuma konakala.

Siva ukuba u FOLOSI uwugqibile umsebenzi abetunyelwe wona e Batenjini. Makabe ke uzakuza e Ngqushwa. Wangamana angeze eza. Umzi Engqushwa wanele wonwabile, koba kungxanyelwe udushe nje ukuba u FOLOSI uyatunyelwa. Singa lento singayicasa ingekehli nje. Anga nawamangesi amapepa angasixasa. Amabula ase Ngqushwa awurwiqela amate umhlaba wabantsundu engeba namhla ukuba kwakungalamlanga abantsundu ngekwangena amalungu amabini anemvo zase Mabhulwini, anjengo Mr. HANS BEZUIDENHOUT no Mr. STEPHEN JOHNSON, kodwa abantsundu bangena pakati bafaka u Mr. J. ROSE-INNES labake liyasala i Bhulu: ukuba lalingene ngeyisuswa ngamandla impi entsundu. Siyatemba ukuba ayisakuvuma ukuyishiya imihlaba eyayiqiniselwe kuyo zi Ruluneli zanga pambili.

Impawana.

Kunzima Emasokeni Nonyaka. U Mr. P. H. Pottor Ngomgqibelo November 14, 1885, esaye e blakfesini ubelwe ityeya yemali ine £15 kubanjwe inkwenkwana eminyaka 12 kanti kubekute xa ku kutshwa abantu yazimela ngebali yaya kupumela esistoreni yemka kufe xa ifunwa yafunyanwa emfuleni se ine £4 enye iti iyi nike amanye amakwenkwe isela lisentolongweni. U Mr. S. D. Maqina itishala ite imkile yafika ngo November 17, 1885, ukutya kwayo kumkile konke. E Mpukane u Mr. Joel J. Madubela naye ute efika wafika ucango luqaqiwe kwebiwa Ibulukwe, ibatyi, ondrubatyi, ihempe ingubo ezimbini zokulala, ilamp, izikotile ezihlanu, umkala, ikama, izinto zokusula amahashe, ingubo zomninawe zonke zokulala. Ezitishala zombini ngamasoka. Kaloku akanakuhlala kufike usuku lokukululeka. Kunzima emasokeni.

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Oko yati yavulwa indlu yendwendwe kulomzi lelinye inene elintsundu asikazanga saba natuba lokuvakalisa olwetu uluvo ngayo. Singa ke namhla singati lento yenziweyo intle; ngamana yema imi. Ukuma kwayo kupumle pezu komzi ontsundu kwapela. Akuko gwangqa loza like livele nangempumlo kulendlu yalomnumnzana ukuze lishiye neceba elinye, ukuze lomsebenzi nine. Amagwangqa ancedana odwa ngendlela zoluhlobo. Lowetu ke naye uyakuncedwa kwa siti. Akasokuncedakala kodwa xa siyakumenyanya, simngcikive, simeye, zesiti "Hai eletu igazi lodliwa mayi mhlope kunomnyama ! " Lonto qondwe.

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Maugcine umzi. Siyakuncedana kwatina ukuze sibe ngabantu abanento zabo ezilungileyo. Lento sisezimbhabala Iwantunge kukuba ayikakanyi ezingqondweni zetu lenyaniso. Abanye bati soka silinde ke sibone ukuba uyakuma na. Imposiso nobutyakala obukulu, obunjengoku bopa inqwelo pambi kwamabashe, kuba ukuze eme makuzikataze kwatina.

Into tina esiyoyikayo kukuba into eninzi yamawetu iyakuti lomfana ligwaugqa. Igama lelomlungu, angebi nanonelelo likulu, kuba efana nabanye. Akukonto ibukeko njengokuba ontsundu aziwe ngegama elilelakowabo, kwinto enjenge Hotele lingenisa nemali ngobugama obo balo bodwa. Utini ke, Magna ?

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Kwala ntonina ukuba intliziyo zamawetu zingabi mfaninye neyalomnumzana oti ukusibhalela? —

"Ukwandiswa kwe Mvo—Kwabamnandi ndakubona esisaziso kwinyanga ezigqitileyo sisongeza pezu kwe sitembise esabonakala kwelika December, 1884. Abantu bokuxasa amapepa ohlanga ngabafundisi no tishala. Kuba ngabona bantu silindele kubo ukunyusa uhlanga. Ukuba ubungayikukatazeka bendiyakuvuya ukuva inani labafundisi abantsundu no tishala abaxasa ipepa. Kodwa nangapambi kokuba ndive ndino sizi ukuti ezintetweni (ndingazazi izenzo) abonabantu batintela ukuxaswa kwamapepa ohlanga ngabafundisi (nonyana babo ngokukodwa) no tishala. Ndikulangazelela kakubi ukwandiswa kwe *Mvo* kuba ezinye indaba zide zibendala ngenxa yokusweleka kwendawo. Malandiswa ipepa nditsho mna. Nitinina nina mzi? Ndim RADU SIJADU."

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Ngati uyicanile umbhaleli wetu into etinteleyo. Lonto sesi sikonkwane so MONA ne KWELE ekukulekwe kuso ngu Dwebile lonke uhlanga oluntsundu. Bako kodwa abafundisi nonyana babo abangama kolwa amakulu kwi *Mvo.*

E Lusutu

[NGUMBHATELI ONGU MSUTU].

Morija, 26th November, 1885.

Asi kuko nokubasi danile xa siva kuti- wa ibuyele emva i Ruluneli besinovuyo ngokuhambela kwake kweli lakuti. Noko sinetemba ngokuhlangana kwake no Col. Clarke e Bloemfontein. Siyatemba ukuba ba xoxile, ngezase Lusutu.

Siya lincoina elipepa le *Mvo Zabantsu- ndu* ngokumana 11 salatisa futi ngoku hambisa kwabo bantu aba kungxameleyo ukutshabalala kwe zizwe zabantsundu. Siteta malunga nala inandz'amlilo siwabonayo ukuba baye bawa vulela bawa ncenceshela kwe lase Batenjini. Lutshaba kanye ababantu, i Ruluneli mayiba pose elwandleni abo bantu nje ngokuba kusi tshiwo nasezibhalweni. Maka botshelelwe nelityelokusila lowomntu osuke akubekise omnye wezjntsana ze Nkosi aze antywiliswe elwandle.

Si swele amazwi okumbulela u Rev. J. D. Don ngoku buzamela kangaka ubulungisa bomteto we Nkosazana, noka Tixo *{Ungabulali)* ngokumane adutyulwe omnyama noko engenatyala. (Imbike ipasi ngokusuka ibu pelise ubomi bomntu!

UMCIMBI KA PELSER.

Aqalile amagqweta amacala omabini ukwaneka inyaniso zamangqina pambi kwe Jaji ne Juri. Kuqale u Mr. Maasdorp ote; Matyala, Senivile ukuba ummangalelwa ubekwe ityala lokuhluta isimilo somnye ngokusuka abhalele epepeni eliyi *Cape Mercury* unangoku usati amazwi awabhalileyo ayinyaniso, usati u Pelser umbulele u Zekariya ngapandle kwisizatu. Ukuba nite okunene n Pelser unetyala, into ebitetwa ipelile. Niwabonile amangqina ate u Pelser ubulele, enditi mabe niqondile nani ukuba ubungqina bawo bubuxoki. Ndoka ndinanekele inyaniso. Ingqina lokuqala elibiziweyo ngu Felskuni obesebenza namadoda amatatu ango Swaartbooi, Peters, no Ntloyiya. Uti ute akufika kubo u Zekariya bateta naye weza kubo u Swaartbooi waxoxa kancinane nabo wabuya wagqita. Kutiwa u Felskuni no Swaartbooi babe bodwa bobabini; wafika ke u Zekariya wabulisa kodwa, sibuye sive ukuba akaxoxanga: Lento ibonakala njenge yelenqe labababantu no Peters. Uti u Peters u Swaartbooi nabanye babeteta ixesha lesiqinga seyure, lamabakala makulu. Lamadoda ngokutsho kwawo abonakala ukuba ebekangele yonke into ehlayo ngapandle komsebenzi wawo. Bonke bayalusile lendoda xa icanda ifama, kodwa pambi ko mantyi u Fisher no Felskuni ababanga nenteto Ngumangaliso ukuba namhla u Zekariya awatsale kangaka amehlo abantu. Babonile xa afikayo kuye u Pelser mganyana, bambonile xa abuyayo ngapandle kwenkatazo xa anqandwayo ngu Pelser, ukuba kunjalo, yintonina engaba yabanga ukuba u Pelser amdubule ngalendlela? U Pelser uti into awayeya kumtintelela yona kwakukukuba amnqande aze amdle isheleni ezimbini, kodwa emva koko ugqibe kwelokuba ayekubiza amapolisa, into ayenzileyo ke pambi kokuba aye. kumbamba. U Mr. Maasdorp apa ufunde umteto owavumelayo amafama ukuba ambambe umntu xa ahamba emhlabeni wawo. Ke, yiyo leyo ke into awayemputuma ngayo u Pelser. Yinto enokwenzeka na ukuba amdubule pantsi kwezi meko? Make siqwalasele inyaniso zamagqira, ndiyaknkubonisa uku. ngabinto kwenyaniso zawo. Amangqina antsundu ati u Zekariya way eham ba pambi kwehashe kanye ukudutyulwa kwake u Dr. Greathead uti inxeba lolohlobo ngelalingabangako ukuba umntu wayepambi kwehashe. Mandinikumbuze ukuba kumatyala oluhlobo ngumsebenzi wondimangele ukwalata ityala, angazanelisi ngokuti ukuba bekuteni ngekungatangani. U Pelser no Zekariya babehamba begxeleshene. Ke sekutiwe umntu odutyulwe emqolo uwa ngomhlana; ngeyayisinge kulipini icala intloko? Ukufunyanwa kwawo umzimba intloko yayalate emantlanentshonalanga. Ati amagqira intloko ngeyayibeka emantlanempumalanga. U Pelser uti ubetwe ngu Zekariya amaxesha amatatu, ubeselepinda. Lentonga yentsimbi yayipatelwe ukubulala kanye. Amangqina antsundu ngokuti kwawo umntu lowo wayengayipete lentonga yentsimbi abanga ukuba ubungqina bawo bungakoleki. Nizikangele zonke ke ezinyaniso ndiyatemba ukuba noti akubonakali ukuba u Pelser ubulele ngabom, kuko amasolotya kubungqina babantsundu ngango. hlobo loknba ningabamukeli kanye. Lento bahlangene ngayo ukuba baze bati u Pelser ufumane wamdubula u Zekariya. U Pelser ekatsho ukuti yonke into ayitetayo injengoko yehlayo, kodwa ute xa abezinqandela ihlahla yapuma imbumbulu kodwa ngapambi kokuba adubule yena. Ke ngendawo yokuba kusitiwa u Mr. Don ubenelungelo lokubhala ngohlobo abhale ngalo, lencwadi ibhalwe isekwe pezu kwenteto eyabonakala kwi *Cape Mer. cury* yo March 24, 1885. Lonteto iqala ngokuti abanye bati kungokuba u Rulumeni (lo wo Shambuluka) exaswe nga Mabhulu lento eli Bhulu lingasiwanga pambi kwamatyala. Yiyo lento ke ekutiwa nbenelungelo uku yibhala. Kwinteto yepepa indawo ezitile ezibonisa ukuba msulwa kuka Pelser azingeniswanga. Zinteto ezinjeke asuke waseleziginya u Mr. Don. Uti ke u Pelser wayekwa kuba eli lizwe lepetwe nga Mabhulu no Pelser elilo nokuba ukuba lento ibihle e Qonce nge ngasindanga. Yiyo leyona ke indlela yokuquba into zasesikweni? Abanye bati u Rulumeni ngezipikisile ezinteto ukuba zibe. zingenjalo. Yiyo lonto na efanelekileyo ukuba makati u Rulumeni akutetelwakakuba aselebalekela emapepeni ukuya kuzihlamba. Asinto ingenziwa nalilipina inene leyo. Mr. Don usuke wazilibala xa agxwagxusha u Pelser no Rulumeni. Nantsi into emaniyipendule, yayiyinteto engabhekisel wa kokwe- nziwayona le nakugqweta le nkosazana? U Mr. Don wayenokwalata into ayibonayo nkuba isisipene kodwa yayingendawo yake ukuti kokutile nokutile okubange imposiso. (Ijaji ite into epambi kwabo asinteto ye *Cape Mercury* ingeyiyo nento eyabhekiswe ku Rulumeni naku Gqweta le Nkosazana, kodwa yileyo ibhekiswe ku Pelser) uqube wati u Mr. Maasdorp umbhali walencwadi akazanelisi ngokuti u Pelser ngebekwe pambi kwamatyala kodwa uti ungumbulali. Yinteto enje ke ebonisa ukuba wayefunu ukumenzakalisa u Pelser.

Ulandele u Mr. Solomon ngakwicala lika Mr. Don wati. U Mr. Maasdorp wenze inteto ekulivuleni kwake elityala ebete yandimangalisa. Ute emva kocedululo lwemantyi e Bekesdorp lomcimbi ngeungabuyanga wa. viwa mntu kodwa ngenxa yamapike abobantu ukulaula. Uti abantu bangateta ngebambiso ye Jaji ne Juri kodwa mabangateti. Into nga Magqweta e Nkosazana. Ndiyatemba ukuba abantu belilizwe abasakuyeka ukuzivavanya izeuzo za Magqweta e Nkoaazana. Yinto elungileyo ukuba u Rulumeni azi ukuba uluntu luyazibona ezizinto nokuba abasakufumane bakuyeke ukubulawa kuka Zekariya kufumane kugqutyelwe ngotuli. Imfanelo iugeze yenziwe xa abantu beyakuzidukiaela into zoluhlobo. U Pelser ubengazanga wa- cinga ukuba yotike into eyehlayo ingeza pambi kwamadoda akanyiselweyo angamangesi na- kuba ebefuna ukutshonisa u Mr. Don. Sisihomo esikulu ku Mr. Don kuba etanda imfanelo ukuba ete lento akavurna ukuba ingcwatywe, yanekiwe ivelise ukuba kwe- nziwe amanyala enditembayo ukuba akasoza abuye abeko. Ngubanina lo ubekwe ityala? Yindoda ekunjulelwe kunene, ingekweli lizwe kupela kodwa nakwelo yavela kulo yiyo namhla emi pambi kwenu iyetyoliweyo kuba isuke ngokalipo nangentliziyo emhlope yateta izinto ebeziseziswini zento eninzi yabantu beli lizwe. Elityala likulu lijongiwe ngaba.

ntu abaninzi bengakangele kupela kwin yokuba u Mr: Don unetyala na nokuba ak nalo. Nditi mna u Mr. Don umele ica lesiko nokuzola nemfanelo kule Koloni. Mr. Maasdorp wenze inqaku elibhekisele ekulahlekelweni kwamafama ngenxa yam sela amnyama. Kodwa akubangako nesi- bezo eli elivele ku Pelser lokuba u Zekariya ubeyekuba. Yayingumfo ondilekileyo ongonanga nto ka bani, engumntu wase sikolweni Yindoda eyayixolile iwuyekile umzimba yayiteta nabamnye abamnyama ababesebenza kuloliwe, yasuka yaya emzini ka Pelser ekwehleni yateta naye. Elinye inqaku endilini ngodano lelo lokuti u Mr. Don ungumfundisi omana ukungena nakwimicimbi yolaula Lento ndiyayikanyela. Ungumfundisi ophambili kubafundisi base Skotilane. Akatwanamapike amadoda angxamele ukupata imicimbi yakwa Rulumeni. Indawo ezambanga ukude abhale zezo zinokubangela nantonina ontliziyo ihlambululekileyo, ndivavuya ukuba kuko indoda ebenobuganga bokubuza into enjengale. Anisokuza nibene abantu abamtobeleyo u Rulumeni abantu beli lizwe nide nibonise ukuba owenn umgudu ngowokubenzela imfanelo ngapandle kwekete. Njengokuba kunjalo e India makube njalo nalapa umteto womnyama nomhlope maube- mnye. Lomcimbi msani ukudibanisa: nowokulahlekelwa kuka Pelser zimpahla.

Wukangeleni banzi. Incwadi ka Mr. Don yebilungile ukuba ibhalwe. Inteto yayo iyinyaniso.

Amatyala ayakunityela ukuba amazwi alencwadi ka Mr. Don ayinyaniso nokuba ayefanelwe ukuba ashicilelwe, akuko tyala ku Mr. Don. Kuyimfanelo yomzi wonke ukuba amapepa endaba angafakwa siziba emlonyeni, ukuba niyakolwa ukuba incwadi le yabhalwa ibhalelwa uncedo Iwabantu beli lizwe kungumsebenzi wenu ukumkulula u Mr. Don.

Akuko matanda ukuba ubhale ngokuqutywa ngumpefumlo wake kuugeko moya wokunga angenzakalisa eli iqela neliya. Indawo abeyingxamele ibikukwalata okungengasiko obekwenziwe. Ndoka ndinifundele incwadi yobuciko yomfundisi. Egqibile uku. yifunda u Mr. Solomon uhambise wati. La ngamazwi asuka emxhelweni wendoda efuna kwenziwe onkuyimfanelo kodwa, kungeko nanye indoda apo e Jurini engati kuko nto yimbi ebisekeleziwe ekubhalweni kwawo. Selete u Mr. Maasdorp umntu ebeyalate kuye lencwadi ngu Rulumeni, ngoko ke esiti u Rulumeni ngohatnbisa okungengasiko kodwa u Mr. Don ubenendawo ezimbangele ukuba ati u Rulumeni ubesekeleze into zake ngokuti u Pelser angamzisi ngapambili kwe Jaji ne Juri:

Kaniyikangele inteto ka Pelser pambi kwemantyi, niyifunda akucacilena kuni ukuba u Zekariya wagwintwa? Ningati mhlaimbi wayengagxamele kumbulala. Lonto ayisusi kuteta kuka Mr. Don. Inteto ka Mr. Don isekwe kokwenzeka pambi komantyi. Kumhlope ukuba u Pelser wafumana wamfisa u Zekariya-, ebulewe umntu, umteto uti umbulali ungumbulali ade abe uboniswe ukuba akanguye. Into eyayifuneka kwakukukuba u Pelser abonise ukuba umbulele ngengozi nokuba umbulele kuba ubenzakali. siwe. Inteto ka Pelser ku Mr: Harmsworth ibe yenye kunaleyo wayenzayo ku Williams e Bekesdorp. Lonke ixesha ubesiti wayeti makamdubule engalweni, kodwa ute lakufunyanwa emhlana inxeba, utndubule ngengozi engekabambi: U Mr. Don akafumana. nga nenye inyaniso evumela inteto ka Pelser. Kwangenteto yake u Pelser unetyala. Uti ihashe la jika, kodwa u Zekariya wayehamba ngenyawo; make nditi okunene u Zekariya akavumanga ukuhamba, wayengaya kubiza izicaka zake ukuba zize kumnceda. Wayenokumdubula ukuba kwakungeko tuba loku. sinda, kodwa u Pelser ngokwake ute wayenako ukuzisindisa. Unetyala ke ngoko yonke inyaniso yalata ukuba unetyala lokubulala. Ninokukolwa na yinto yokuba ibingati indoda endileke njengale iguqukele indoda epete i pistoli iyibete ngentongana eyeyek njenagleyo?Nawapina amadoda asitoba ebengati u Zekariya wayengeze ayenze into enjalo. U Mr Don wafunda nobungqina begqirha obubonisa ukuba imbhumbhulu yadutyulwa ngumntu owayengemva owayemganyana komnye. Wayefanele ke u Mr Don ukuti u Pelser wabulala. Nivile kwakona uba uPelser endaweni
yokutabata isabokwe waputuma ipistoli, akacelanga nezicaka zake ukuba ziye kumnceda. lento ibonisa wayeselegqibe kwelokuba ayekumbulala kanye. Amangqina ako akubonileyo oku, ati uPelser wayengemva
umfi akakange ale ukuhamba. Ndiyanicela niyixele into nokuba inye kwinteto ezaziko pambi ko mantyi ebonisayo ukuba lamadoda ayaxoka Lamadoda angamangqina ati u Zekariya wayengapete nto ukudlula kwake kuwo.
Abanye bati wayeyipete kodwa abantu abati.
wayepete intsimbi ngabahlobo baka Pelser bonke. Abababhlobo baka Pelser babesesandeni babemganyana ku Zekariya bengenakuyibona kakuhle into egama kangako. Inyaniso zika Swaartbooi bezanele ukubonisa
ukuba u Pelser ungumbulali. Zonke izintio zibonisa ukuba u Mr Don akanatyala. Yintonina eyenziwe ngu Pelser emva kokubulala? Usishiyile esa sialam asidubuleyo wagitshima waya ku mantyi ukuba azothi "Ndizixele ngokwam." Kwayona lonto ke yodwa ukuba u Pelser embele isinqe endaweni yokunceda lowo amdubuleyo yalata ukuba ungumbulali. Ningati mhlaimbi amazwi ka Mr. Don ayebukali.ayebukali. U Mr Don ngumfundisi we Gospeli engacakucezi bala pakati ko mhlope nomnyama ningamangaliswana ke kukuba atete ngobukali. Nimbonile u Pelser ebokisini yamangqina, nilubonile uhlobo apendule ngalo woyiswe kanye kukubonisa ukuba ubezikusela xa ebulawa ngu Zekariya, emanibe ke nanelisiwe kukuba umbulele ngapandle kwesizatu. Eli lityala elikulu kunene. Lonke eli lizwe londele kuni kwanabantu base Ngilane. Ndiqinisekile ukuba nigwebele u Mr Don abantu belilizwe bayakunibulalela bangaze banibale niyakuti nani ngeminyaka ezayo nive ukuba nenza eyona nto ilungileyo. Amadoda akanyiselweyo asitoba
anjengani akangeke ati
u Mr. Don unetyala. Ndimele apa imfanelo yodwa xa ndimele u Mr Don ndimele ukuba imfanelo yenziwe ko mhlope nako mnyama.

Ijaji izaneke zonke inyaniso yenza inteto ende. Imke iyure ezimbini i juri yabuya nelokuba "Akanatyala

Ibhekisa ku Rev. J. D. Don ite ijaji Mr Don, ukululekile, abamangaleli bako boyisi- we, makube kuyolile kuwe ukuba usazi ukuba oko ubukumele kuxhasiwe

Udume kwalapi umhlaumbi uvuya uncoma u Mr. Don, kude kwasesitratweni.

Transkei.

[IVELA KUMBHALELI WETU.]

November 5, 1885.

Ngolwesi - Bini pambi kwemantyi yenu u Captain Blyth, C.M.G., imantyi nenkosi zabantsundu namapakati zaze Kufundwe ipepa elivela ku Rulumeni eliti linomteto wesihlanu oti: Impi ezinkulu, nezincinane, namapakati, ayunyelwa ukutenga utywala bomigu ezinkantini ezizakubako pesheya kwe Nciba. Izizwe ezintsundu zilile ngenteto eti: iyawayintoninaesilandelwa ngo ngotywala, noba Maxosa sebonakalise nje. Kuyakuba njanina mbla kufika obu, okunye u Rulumeni selebhale amaqela awayakutenga bona. Ubeve kuwa bufunwa ngubanina apa utywala. Masendisiti yonke inteto iqukumbele kweliti: siyabongoza ku Rulumente nokuba angaba ufuna ukusitshabalalisa sipelelwe bubuntu betu, makangasitshabalalisi ngalamanzi abutywala bomlungu. Atsho amadoda antsundu, ateta ngosizi ati kodwa lomntu ute ukusifela usizi singamcelanga, ngubanina? Elona likulu uti umhlambi ontsundu pesheya kwe Nciba, yenza ngemfefe zako Rulumente usipulapule, uwuguqule lomteto wesihlanu, singatshabalali uqinisiwe. Lenteto yonke iposwe ngumhlambi wonke, ukuba mantyi omkulu u Capt. Blyth abhale incwadi ukubongoza Umhlekazi ngalendawo ubayiswe ngomva lomteto ukuba makuwele utywala.

Kambe xa sixela inyaniso lento yomnta ka Mabandla ibuhlungu kuti bantsundu. Umntu olitemba labantsundu ngoku ngu Mr. De Wet; xa kubulala yena ngapandle kwesizatu, kuya kusiza banina? Abantu abambalwa endibavileyo botukile ngalempato ka Mr. De Wet ngo Mbovane odlelw' indlala, ukuba kuyakuba kupela oku, masicacise ukuba kuyakonakala uluvo oluhle obeluke ngo Mr. De Wet pakati kwabantsundu.

Kuko imbambano mhlaimbi inteto epakati kwesibonda into ka Zazela u Headman Solomon no Mr. P. H. Pottor, wase Tyinira ngakwa Msesane, ngokusuka ake utango locingo oluzi akile ezintandatu, ate akulubuzwa yinkosi yomhlaba u Headman Zazela, asuke ati ukupendula mna ndipiwe yimantyi u Mr. Thos. King ote ndobiyela umhlaba ozi akile ezilishumi. Ndigqibe, basene emantyini ngalonto; kungakukuti nqa ukuba umhlaba usikelwe ivenkile, kanti nabaniniwo bayafuna besikelwe akuvunywa.

Bekuyawangene amasela efameni ka Capt. Veldtman, bati ababalisi kuvuke isicaka u Jara, nabatana bawasukela, elinye labanjwa kulamzi ka Chas. Veldtman ngumntu wake ongu Booi. Igama lalo Mgcaleka wakwa Mapasa ngu Temele omnye wamapakati amakulu ka Mapasa, asazi ukuba boda banqunyulwe indlebe ninina. No Nkunzana lo engumpakati omkulu nje apo, wati mhla kwafunzwa Engunduza Emsintsana nga Magealeka lamini emva kwemfazwe ka Rili nguye. lo owarazula itente yamavolontiya amhlope. Sizakuwaxelela ukuba ulapo wena mntu wawulwa nawo. Yekani impahla zabanye mpindini.

Kwelihlati lipantsi ko Mapasa e Tutura kute kulandwa inkomo ezibiwe ebusuku kwesika Hlangani, kwafikwa izisele zizele ngamatambo enkomo zabantu, ingaga nempondo, namatambo enkomo kuzele kulemingxuma. Kute entetWeni yama- sela kwabonakala ukuba unyana omkulu ka Mapasa udibene nalento. Yamgweba imantyi ukuba abe setolongweni nokuba azikupe ngenkomo, fan' ukuba zine. Nqumla indlebe mfo ka Buru nantso into eyakuhlaza igama lako, sewuyakukohlwa nokuteta ngoku.

Lento yotywala itetwe kakulu e Gcuwa siyatemba ukuba u Sprigg uyakuyibuyisa ngomva. Into mna endinga ingenzeka ukuze aqonde u Mr. De Wet ngati kungati ukuze aqonde, ati makuselwe mhla akoyo yena apa, zeke siqonde ukuba angahle ayiqubena intlanganiso, ku- mhla angaqondayo naye ukuba ibulanti: ayenzelwanga mntu mnyama.

Sibulele kunene ngokubhala kwako epepeni lako ngabo utywala; siya siqonda ukuba yindoda yamadoda elipepa *Imvo.* Ingene kwinene ebesizicinga, nokuya singenabuciko bokuzitsho. Enye into nina bantu bawaziyo umteto wokucandelwa kwevenkile kweli lase Mamfengwini kanipose izwi, ivenkile zingxamile ukufumana ishumi le akile, abe ke yena umantyi u King selebanikile abakowabo abelungu. Ityala uligwebe ngezituko ezibi wati: niba umntu omhlope wosoloko epetwe nini? niyaxoka! ngoku kungoku, oko kwakukoko! Watsho wagwebela umlungu. Soka sive kambe Entlambe, lemantyi u Mr. King izigwebo zayo zirorelwa kakulu ngabantu. sigwebo pezu konyana ka Mona; umfi u Mona wazala abantwana abasixenxe, wamnye oyinkwenkwe, loke ugwetywayo; ke kute mhla u Mona wabuba wabi- za amadoda amatandatu kunye nenkosi yakona u Maxegwana, wayolela ngeliti: kupela konyana warn lo, ngendawo yokuba esemncinane ndicela lamadoda matandatu ukuze abe liliso kwezimpahla ukuze azinikele kuye akukula. Namhla kubanga unyana womninawa ka Mona, selengene eqingeni eliti ngowesisu. Suka u King, kuba kuxabene no Headman Maxegwana, akuti umfana ingqina lam ngu xhegana, wabizwa ute akuma wati ityazi ukuba uyawazakuxoka xoki ndini, yitsho sive obubuxoki bako, ute akutera, wati umantyi uyabonake benditshilo; waligweba umfo ka King.

Kuko ityala elibhenele Entlambe, beli- gwetywe yimantyi vase Ngqainakwe u Mr. T. King, waligweba engabuzanga nomteto wendlela yalo nase zinkosini, ngonyana womti u Mona. Kutiwa makangandli lifa kuba engowerexe, asuke agwebe ke yena u King. Asazi nokuba lo King uzalana notshaba Iuka Mabandla sinina. Yena umntwana ngunyaua ka Mona.

Naye lo King wase Mamfengweni usa- gwebe u Xala Zazela, ngendlela yokuti u Mr. Pottor abiyele umhlaba ozi akile ezintandatu ati akayivumeli lento, suka baposane emantyini ku King, ati ukugweba kwake niqelile, Maxosa, niba kuseleliya xesha benisiti kumlungu zisa okuya nenze ngentando yenu. Libhenele Entlambe nelo.

Ukuteta okukulu kwe *Sigidimi* okubhekisa ku Mamfengu, siyakuva.

Imvula inile apa e Gcuwa nge Cawa ye 15 November. Inkoliso yabantu iti koda kugqitywe ukulinywa, ne Gcuwa linamanzi kakulu.

Indlala yona kutiwa inamandla kakulu ngapa e Mbashe, kulendlela isinga e Mtata, sebebaninzi ekuke kutiwe bawile, suke bancedwe kukwenzelwa isidudwana esishushwana, asuke apile umntu.

Umfo ka Stanford yimantyi yenene madoda! Ute akuqonda ukuba kunzima kwesi sake isiqingata, wati mabati abantu abasebenza indlela bapume kuzo zonke inkosi, inkosi ikupe isihlanu sabantu ukuze ekupeleni kwenyanga umntu amnkele ingxowa yokutya, ngokuba umntu angezabasayifumana ngoku ingxowa ngomamnkelo wenyanga enye.

Okunye u Mr. Stanford utenga ukutya ezindaweni, abati ku Mamfengu abaneli £1 6s bafumane ingxowa yembewu izele, kanti ezivenkileni yi *£2* 10s engati itshipu. Ngaba ke abanumzana abafanele ukuhlala pakati kohlanga Iwetu.

ABALIMI NA BARWEBI.

E-MARKENI.

E.QONCE (December 1).

Ihabile, 1/3 to 3/9 ngekulu Itapile,
9d to 5/ ngesishuqulu Umbona,
15/ ngekulu
Amazimba, 9/ ngekulu Irasi, 3/ to
4/3 ngekulu
Imbotyi, 12/ to 20/ ngekulu
Inkuni, 9/ to 25/ ngeflara

E-KOMANI (December 1).

Umbona, 10/ to 12/6 ngekulu
Irasi, 9/ to 11/ ngenxowa Ibabile,
2/9 to 4/3 ngekulu Itapile, 7/ to
14/ ngenxowa Umgubo, 13/ to
15/ ngekulu Inkuni, 20/ to 40/
ngeflara

E-ALVANI (November 27). Irasi, 11/ to 12/6 ngenxowa

Do. eluhlaza, Id to 4d ngesitungu Ibabile, 2/6 to 4/ ngekulu Inkuni, 19/ to 25/ ngeflara Umbona, 18/ to 20/ ngenxowa Umgubo, 26/ ngenxowa Itapile, 14/6 to 15/6 ngenxowa

WEDNESDAY, DEC. 2, 1885.

ADMINISTRATION OF JUSTICE.

AFTER the dreadful revelations in connection with the Great State Trial, on which we enlarged in these columns last week, we fully expected that Mr. MAASDORF'S sense of honour and self-respect would lead him. to resign,; or, failing which, that the Ministry, if careful to remove even the slightest cause of suspicion as to the even-handedness of the administration of Justice, would either courteously ask the present incumbent of the Solicitor-General's office to resign, or dismiss him from so responsible a post. In connection with the part played by Mr. MAASDORP in the preliminary stages of the PELSER case, there appears to be a link which seems to have been entirely overlooked by the Press, and which did not come out in the trial. It is an essential link, especially in determining the amount of blame due to Mr. MAASDORP as regards this baleful failure of justice. Emphasis has not been given to the fact that on the preliminary examination held by the magistrate the Solicitor-General at first decided to indict for culpable homicide. Soon after the Attorney-General wired asking for information relating to the stage the case was in. The Solicitor-General wired to Cape Town to say he had indicted PELSER as above. Later on PELSER makes a deposition entirely different from what he had said previously before the magistrate, and without any additional evidence Mr. MAASDORP writes to the magistrate that he had changed his mind and had come to the decision not to prosecute. This is not until the question of the removal of the trial from Burghersdorp has been mooted, because excitement ran high in that district. But, for pointing out what had struck the Solicitor-General himself, Mr. MAASDORP runs the Rev. Mr. DON to the ground. There can be no doubt that after these disclosures the honest and intelligent inhabitants of the Colony must be oppressed with a sense of a certain amount of insecurity in the conduct of the prosecutions in these districts. Speaking for our countrymen our faith in Mr. MAASDORP is much shaken, and so, we presume, is the faith of every sensible Englishman. Under these circumstances Government would be consulting the dignity of their high and responsible position in this quarter of the British Empire in immediately displacing Mr. MAASDORP.

It is just possible that the time between the conclusion of the trial and this is not sufficient for the necessary correspondence, supposing that action in this direction has already been decided upon, and it would evidently be unfair to the Ministry to condemn them without giving them a chance In any case let us hope that no time will be lost by the Government to restore the confidence of the public in the pure and equitable administration of Justice in the Eastern districts.

That a reform in the system of criminal procedure is necessary seems to be pretty well agreed; and we are inclined to think that it should be in the direction indicated in the following excerpt from *Het Volksblad: —*

When the prosecution of criminals is, and remains in, such hands it is time for the legislature to intervene, and to declare that in future it shall no longer be left to the discretion of the Attorney-General, Solicitor. General, or any other Public Prosecutor, to decide whether a man who has killed another shall or shall not be prosecuted. It is time to enact a law which makes it compulsory that every single case of homicide shall be brought before a jury, so that that jury, having heard the evidence, may decide whether the accused is guilty of murder, culpable homicide, or assault, or whether having acted in self-defense and having justifiably killed his assailant, he is entirely inno- cent. Surely, killing a human being is not so very trifling a matter that it will be con- sidered a hardship when, without distinction of nationality or colour, everyone who has resorted to this extreme course, is put upon his trial. Men should be made thoroughly to understand that when they choose to take the law into their own hands they do so at their own risk, and they should be taught also to entertain more respect for the sanctity of human life, and be brought to understand that it is no light thing to shoot down any fellow creature whom they suspect, or who trespasses upon their land, or who even has actually committed a theft.

And when this compulsory prosecution of every homicide shall have been determined by law, then we shall no longer have a Sweetman in gaol for shooting a Kafir, while a Botha who shot another Kafir is at home, and exempted from prosecution, nor will there be room any longer for the anomaly of a Pelser, indirectly found guilty of murder by a jury, being at large and apparently as safe and secure as the Attorney-General himself.

MR. DE WET AND THE NATIVES.

THE high-handed manner in which some of our countrymen have been handled by the Government in the matter of the removal of the Glen Grey Natives, may well cause Natives throughout the country to be apprehensive. This is evidenced by proceedings at Queen's Town last week in connection with Mr. DE WET'S presence in that town. A large number of our people from the adjoining Native reserves—Lesseyton, Kamastone, and Glen Grey—assembled in the Hexagon to ascertain what the Government' policy is towards them. Mr. DE WET, with the occasional sour temper for which he is noted by those who, like the present writer, are intimately acquainted with him, unceremoniously sent the Glen Grey people home, saying:—

I believe that all of you have received notice from your magistrate that I shall be at Lady Frere on Friday to meet you there at a public meeting, and that being so it appears very strange to me that a large number of you appear here to-day. I should like to know at whose invitation you come here. You pass by your own magistrate and you come here with an object which at the present moment I know nothing of; but I can surmise what that object is. Somebody must have invited you to come here, and I should like to know who that somebody is, after you knew that it was my intention to have met you in Glen Grey. I have too much to do to-day, and I cannot listen to the Glen Grey Natives here—they should have never left their own magistracy. That was the proper place for you to represent your grievances if you had any, and not come into Queen's Town without the knowledge of your magistrate. To you, people of Glen Grey, I shall therefore now say good-bye for the present, until Friday, but the people of Kamastone and or Kraal can meet me after eleven o'clock. I say again that I am always ready and willing to listen to the grievances that Natives have to bring to the notice of Government, and to the Natives from the places I have notified I would just say that to facilitate proceedings it would be much better that one or two people should be deputed to state the views of the whole. These are the only remarks I have now to make.

"The Secretary," the report continues, "then went to attend the Bond meeting, and the Natives organized a meeting on their own " account, and elected Headman SEGENU as chairman."

Why these people should be tied down to seeing the Secretary for Native Affairs at Glen Grey and nowhere else, and to holding their meetings with their Magistrates, who are the servants of Government, it is difficult for us to understand. But we suppose the object is to re- move the people from the fierce light of civilization and newspaper criticism into the desert, so as the better to terrorize and cajole them into submission to a dishonest policy. Such proceedings should be strongly condemned by the Press of the Colony, for once they take root in our political system there would be no guarantee for tranquility in the land.

The meeting which Mr. DE WET subsequently had with the Kama- stone and Ox Kraal people expressed its alarm at the Glen Grey proceedings. To show that the people were much concerned about the policy of the Government, they sunk all the local and sundry grievances which it is the fashion to air on such occasions " They were startled," they said, " by the news that the " people of Glen Grey were being "driven away, as they themselves " might be affected by this action." Mr. DE WET went into elaborate explanations of the position at Glen Grey—explanations which, in connection with these proceedings, have simply served to darken the subject and to bewilder the public. He protested that "during his term "of office he had done what he could "to benefit the Natives, and shall continue to do so." As far as we can remember what Mr. DE WET has done to benefit the Natives has been of a negative character. So long as he let Natives alone he received our commendation But in every move he has simply blundered. Witness MABANDLA'S case, which is a colossal piece of injustice. Witness this Glen Grey job. Witness the Brandy Traffic in the Territories.

The public are not to suppose that the removal of the Glen Grey people makes up the sum total of removals that are to take place under the resolution of the House that is being infringed by the Government. There are the Peddie people, who are at present contented and peaceable. Mr. FROST, having finished his work at Glen Grey by this time, may be about to proceed to Peddie. We sincerely hope the country will insist upon these Natives being let severely alone. This should be made clear before Mr. FROST proceeds thither, for once in, it is no easy task to get him out. It must be borne in mind that precisely the same conditions exist in Peddie as are to be found in Queen's Town. There also we have the Bond hankering for the land of the Natives, and but for the action of the Natives at the last election we might be having Mr. HANS BEZUIDENHOUT and Mr. STEPHEN JOHNSON as its twin Bond representatives, instead of the latter and Mr. J. ROSE-INNES, who has thus effectually neutralized the position. We do wish the Press would, with its powerful influence, protect the Natives from this ferocious Government.

Editorial Notes.

IN his tour through the Border, Mr De Wet does not appear to be winning golden opinions. On the 21st November he had a meeting with the Herschel Natives, who represented their grievances, which were that Government should have com passion upon them in the matter of the collection of taxes as they were so hard up this year. Demands are already harassing the natives who do not know what to do, as stock is unsalable. They asked Government assistance in the distress they were in. Of course the Secretary could not do anything for them, and much grumbling is the consequence. At Glen Grey again Mr. De Wet signally failed to conciliate the people to his policy. His rough and off-handed manner of discussing questions with Natives is, we fear, pointing him out as a square man in a round hole in matters of Native administration.

WE congratulate Mr. Harry Mtombeni on his admission to practice as a Law Agent in Seymour, and wish him all success. Mr. Mtombeni is the aspirant to forensic pursuits, whose non-admission at Queen's Town caused so much noise a few months ago. The Aborigines' Protection Society was, we observe from the November journal of that useful body, already interesting itself in his case, but,' of course, the present step is entirely unconnected with this benevolent move.

IT is gratifying to observe that a strong tide of opinion is setting in among our European friends, and recent utterances indicate it, that Natives are not the un- mixed evil that people were disposed to say they were a few years ago. All that is necessary is that they should be Christianized. Writing on this subject to the Right Rev. Dr. Jones, Mr. Merriman observes: "On the whole, there can be, I think, no doubt in any reasonable mind, speaking purely from a worldly point of view, that mission work has a salutary effect on the native races. It has given them new wants and new aspirations, and has, by doing so, induced increased habits of industry, for we must not judge some mission converts by their somewhat easy- going existence without reflecting how far less work would be done were it otherwise, and we must not be surprised if the demands on their rudimentary civilization to satisfy Christian teaching have not indeed turned every convert into a St. Paul. Christian teaching has exercised a general humanizing effect on the whole mass of natives exposed to its influence."

ON the same subject, Mr. J. G. Hellier, speaking at the indignation meeting recently held at Dordrecht to protest against the removal of the Glen Grey Natives against their will, said : " This proposed removal of the Natives from the Tambookie Location seemed to him to be only one more link in the chain of Native policy which had been initiated some twelve years ago, and was a continuation of that vigorous Native policy which had been so disastrous in its effects. Before the inauguration of this policy we had a large and thriving Native trade, which has, sad to say, been wholly destroyed. The ruin and decline of Queen's Town were attributable to the removal and unjust treatment of the Natives thereabouts, and to the wars which deprived these people of their livestock. It was no secret that the best and most remunerative business done by King William's Town bouses was that with the Natives residing beyond the Kei. The Native population was a mine of wealth to us: they were an army of consumers and producers. We had simply killed our very best customers by our tinkering, harassing treatment of them, and if this treatment were to be persisted in, Native trade would be a thing of the past. He spoke from experience in these matters."

THE Natives of Cradock have held a meeting to pass resolutions urging on Government to abrogate the Proclamation that has introduced the liquor traffic in the Transkei. We are glad to see that the country has not ceased to protest against this nefarious step. King William's Town is going to hold her meeting tonight, and as the seat of an important trade with the Natives we trust it will emit no uncertain sound in condemning the Ministerial policy. We are pleased to note in his letter to Bishop Jones that a politician of Mr. Merriman's standing in this country sees great mischief in this measure. He says: — "I may, perhaps, be allowed to express a hope that your Lordship will take the opportunity afforded by the meeting to raise a voice of protest and entreaty against the introduction of the liquor traffic into the Transkei. It is no exaggeration to say that such a step, even in its most modified form, means in the words of the poet.

Red ruin, and the breaking up of laws, and it is the duty of everyone to speak out, and to raise the strongest possible warning against a step which is in direct contravention of the policy adopted by the Liquor Law of 18S3, which legalized the proclamation of area within the colony proper, within which the drink should be sold to natives, clearly showing thereby the drift of opinion in the Legislature on this subject. It is an open question, whether by the introduction of intoxicating liquor we shall succeed in the extermination of the natives, or whether the strong vitality of the African will resist the poison as well as the Europeans have done; but it is absolutely certain that the process of inoculation into this special form of vice means misery and trouble to all of us for more than one generation, and a great increase of expense to the colony. This is the lowest possible view to take. I feel sure that your Lordship will make a much stronger protest, on far higher grounds."

MR. FROST positively assures Mr. Sprigg that he has not made use of compulsion. To enable our readers to test his credibility we translate what appeared in our last issue from the pen of a Tembu on the spot. He says: "As a Tembu I may say that at the first meeting he had with us at Lady Frere we could not take exception to the manner in which Mr. Frost laid the matter before us. Since his manner of proceeding has not followed his words, for when Mcwakumba, a headman, declared himself as against moving, as he was tired of the constant shifting, Mr. Frost suddenly pounced upon him and said, 'You shall no more be a headman.' I ask whether that is not coercion? Moreover there is compulsion in another form for Mr. Frost addressing another headman, Cotiyana, who is now gone, said, ' So far as concerns you, Cotiyana, the Magistrate tells me you had been dismissed from the headman- ship because you took money from squatters on Government land, but if you can induce sixty men to go with you and promise not to repeat the offence I would give you a pass and you would be a headman at Qumbu.'" The writer concludes by saying: "The fact is that the people have ceased to believe in anything. They argue that if they do not go their stock will be confiscated, otherwise why are we pursued into our homes even after expressing our unwillingness to go at a public meeting?"

Basutoland Notes.

[FROM OUR MOSUTO CORRESPONDENT.] Morija, Nov. 26, 1885.

We were sadly disappointed on learning that His Excellency the High Commissioner had decided upon not visiting

Basutoland. It gave us great pleasure to hear that he was coming. Still we have the drop of consolation in the fact that he has met with Colonel Clarke in Bloemfontein, and we trust their meetings will not be without beneficial results.

IMVO Zabantsundu is, we must acknowledge, doing the native races much good in keeping them well informed about the people who are anxious to encompass the destruction of the black people of this land. We allude especially to the increased facilities accorded the sale of ardent spirits which have been turned over the native people of Fingoland, Tembuland and East Griqualand. The men who have done this are our greatest enemies. The Governor should hurl them into the sea (as the scriptures say). Bet a mill-stone be hung about their necks and be cast into the deep.

Really we have no words with which to thank the Rev. J. D. Don for his anxious labours in the cause of the Queen's Jus- tice and the Law of God (which says "Thou shalt not kill") in connection with the shooting of innocent people. If Passes are to lead to such dreadful losses of life, then they should be done away with.

Ku Mangqika Enene.

Ukwenjenje oku makowetu, ndibike Inkosikazi yetu, yohlanga, kumanena namanenekazi, nakuwo onke Amangqika kude kupatelele nase Dayimani, e Bayi nakwezinye indawo, njalo-njalo. Le Nkosikazi ngu Noposi, umhlolokazi osele nosapo oluzinkedama, luka Sandile, akuko nomntu oyindoda ngapandle komntwana, umfana wase kunene wo Nojini nayeke lomfana utwele into eninzi yosapo Iwase kunene. Umzi wakowetu uyazi ukuba abanini bolusapo inkosi zabanjwa, zashiya lonke olusapo kwinkosikazi u Noposi. Ke ngoku imbandezelo zelilanga zipezu kuka Noposi nolusapo ngokugqitileyo. Ndilumelwane lwenkosikazi olukufupi, ndinyanisile xa nditi, isimo akuso u Noposi ngoku ngenxa zendlala nentswelo sesingabanga ukuba ati Umngqika (ongatanga akugqoboka, mhlaumbi akunxiba ingubo zase mlungwini, mhlaumbi akufunda incwadi, akulele emlungwini, selezenza umlungu, alahle acekise adele uhlanga lwakowabo nenkosikazi zemvelo) angenelwe lusizi olukulu ukuba andiboni endikubonayo bendingefumane ndiqubule usiba lwam ndichite ixesha lam ngokubhala ndenjenje. Ndoyika netyala kumzi wakowetu ukuba mhlaumbi ungandisola ngokuhlala ndingawuvisi ngenkosikazi, ndikufupi kangaka kuyo, xa ude weva mhlaimbi ukuba ide yacitakala zimbandezelo.

U Noposi uwele ukuza kweli lakwa Gcaleka ngo October 1883. Ufike libalele akabanakulima; ngomnyaka we 1884 akafumananga nto kanjako. Umzi wake ongamaqaba wamxhasa kwamhlamnene wati qata kwelilizwe kude kube nanamhla; ngoku kodwa ama Mbombo no "Mngcangatelo" wakulo "Kweleshe," nawo ngoku amaqaba apelelwe kukubalela nokufa kwenkomo. Ewe, inyani, bekufanele ndibona nam imigudu yawo lonke elixesha lembandezelo ukutwala u Noposi nenkedama zika Sandile. Ke ngoku mandiwukumbuze umzi ka No posi wabantu basezikolweni nabafundisiweyo, ukuba uncedo lwawo kwinkosikazi alubangako. Mhlaimbi Amangqika akude akazi ukuba intlalo ka Noposi inje ukuba mbi Kungakoke enditabata elituba lokwazisa, nokubika inkosikazi. Ndicela egameni lawo onke amanene na manenekazi akwa Ngqika, ukuba afake izandla ezingxoweni zawo, enze ikoleki kwindawo ngendawo, inkosikazi engumhlolokazi itengelwe izixhaso nosapo lwayo. Ngumtwalo wenu lowo Mangqika; kaloku u Noposi yinkosikazi yetu ngendalo ngu Tixo—xa asezimbandezelweni ulindele uncedo kuti. Xa inkosi yohlanga ibekiweyo inikelwa ukuba ilifa layo ibe ngabantu bayo. Ngakoke yimfanelo yawo onke Amangqika anemvo ukuba alwenze uncedo nanamhlanje, xa ade wabikwa ebantwini bake. U Noposi ngumntu ongqondo intle nobekekileyo asimntu utandayo ukucela nase mzini wake onganeno kwe Nciba akadinise ngakucela.

Ku Mangesi kungati kekwatiwa u Queen Victoria ulele ngendlala, wabikwa, kungashukuma nelipi Ingesi—imfesane yohlanga ingasika bapendule ngekoleki ungazibona idobilityi itiki isikisipeni ozisheleni noziponti. Azi kobanjanina kumakowetu.

Mandibekele entloko mabandla akowe- tu manditi abawusabelayo lombiko bozitumela ikoleki zabo ku Mr. Nana Ganya e Qonce, apo inkosikazi kufuneka itengelwe izixhaso. Amagama amanene namanenekazi ancedileyo obonakala ema- pepeni kwakunye nengxelo yento eyenziwe yona imali. I "*Address*" ku Mr. N. Ganya ibenje—*Grey Hospital—King William's Town.* Izenzo ke makowetu namhlanje, kuyekwe inteto. Uncedo lufuneka kwakamsinyane pambi kokuba lonyaka upele. Impendulo, kamsinyane mzi; niyalibonana elihlazo, umntaka Myeki angafana nenkedama zika Sandile sikangele?

Andikatali nokuba umntu selehamba ade agofole, nokuba uhleli kusipina isihlalo, xa adela acekise uhlanga Iwake nenkosi zake, akanakuba linene umntu onjalo, nalomvatwana isuke ngati ixonywe emtini, ezozitofana, nezozitandapu, bati yintonina kanene (stick up collars) azibinamsebenzi. Manditshonele ngelokuti: ndiyatemba ukuba usapo lwakwa Ngqika nolupi luyakuyenza imfanelo yalo—kwinkosikazi yalo yemvelo.

Ndim owenu futi makowetu ANDREW GONTSHI.
Aloeville, Kei River, Centane, November 2, 1885.

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

IZISULU! IZISULU!

J. no C. BEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

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

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

C. MUSGROVE,

OTENCISA IMPAHLA ETSHIPU YENDLU,

Kwindlu Ekangelene no W. O. 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.

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

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

Lomsebenzi wauqala ngo 1378.

UYAZIWA. AKUFUNEKI KUZINCOMA

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

Utetelela ematyaleni, aquke nemali engamatyala.

Amayeza ka Cook Abantsundu.

MZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

U

COOK — Elika lyeza Lesisu Nokuzazazo. 1/6 ibotile.

COOK — Elika lyeza Lokukohlela (Lingamafuta). 1/6 ibotile.

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Niqondise ukuba igama ngu

&. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

UMANYANO NGE MFUNDO

INTLANGANISO yeli Bandla yoba se Rura emzini ka Rev. B. MAMA, ngolwesi Bini evekini umhla we 5 January, 1885, ngexa le 11 kusasa.

Amapepa oleswa ngo: —

Rev. ELIJAH MAKIWANE—*Five Months in Pondomiseland.*

Mr. WILLIAM GQOBA — *History of the Native Races.*

Mr. ROBERT GOSA—*History of the Native Races.*

U-Mr. P. TYAMZASHA wondulula ingxoxo yokuba—U *Rulumente macelwe ukuba amise irafu ye Mfundo* (Educational Tax) *pakati kwaba-Ntsundu.*

BENJAMIN SAKUBA,
Hon. Secretary.
Parksdale, NOV. 30, 1885.

NOTICE.

THE Transkeian Mutual Improvement Society will hold its meeting at BUTTERWORTH, on the 22nd DECEMBER, 1885. The business of the evening will be an Essay by (1) Mr. GEO. PAMLA, subject, " The Housing of the Natives; " (2) Mr. ENOCH MAMBA, subject, " What the Prospects of the Natives depend on; (3) JOEL J. MADUBELA, " Is it right for an educated young man to marry an uneducated lady ? "

The Meeting will begin at 7 p.m.
New Members will be received.

JOEL J. MADUBELA,
Impukane, Nov. 6, 1885. Secretary

Kubabhaleli bam.

EMVA ko 1 December, 1885, ndinga abandibhalelayo bangati: JACOB N. ZINTO, c/o Mr. SAM. NDUBELA, Jansenville.
Aberdeen Road, Nov. 1885.

Kulahleke Okanye Kubiwe.

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

KWANE NKAB1 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.

Kukululekile.

Asibizi 'Nto

Ngokuba ubani eze kubona Amabala ngamabala amahle e

Mpahla enxitywayo
I Qiya ezintsha
Iziblangu ze Lastike
Izihlangu ezibotshwayo
Izilipari ezine Lastike
Ikwiliti ezimabalabala (zitengiswa tshipu)
Ikwiliti ezimhlope zintle
Ikeleko edla 2/d. nge yadi
Iprinti ze 3d. yadi

Zonke ke ezimpahla zezi tshipu ngapezu koko zaka zakuko e venkileni ka

W.O, CARTERS. Co.

Maclean Square,

E-QONCE.

PROCLAMATION.

Great Place, Pondoland West, 16th November, 18

HAVING seen in the paper that UMHLANGASO J. S. ku, OHAM (a son of MQIKELA), MDILIZA, KETSHE, W. BARNAS, and DONALD STRACHAN have been to Cape Town to negatiate with the Government, among other things about the Mount of the St. John's River, which I made over to Government, and to which they say I had no right; now, therefore, I hereby proclaim and make known, both to the Colonial public and to the Government, that, first, on crossing over to this side of the Umzimvubu my grandsire, FAKU, made over Pondoland Westin meeting assembled, to my father, DAMASI, saying that he should have complete power, and be an independent Chief. FAKU said. he should content himself with Pondolond East; if any person should commit a crime in either territories no Court messenger would be sent, but a diplomatic agent would be sent—thus fully testifying to the complete independence with which he invested him. I, therefore, declare and proclaim that Pondoland West is mine, and I have full jurisdiction over it.

The Deputation that has been to Cape Town had no right to treat about the Umzimvubu. They did not consult me. To show that they are filibusters, ever since I sold the Mouth of the Umzimvubu to the Government, MQIKELA has never questioned my right for having done so, because he knows perfectly well that I can do what I please with mine ; so can he with his—without either of us interfering. The land I have sold to the Government I have sold, and I mean to abide by the transaction. I am Chief over it. If MQIKELA has anything to say he must address me, and not clandestinely see the Government. Let him come forward openly. My information of what he is doing is from the newspapers. He enjoys the taxes and the fines that are collected on the other side of the Umzimvubu, and I am doing so with those of this side. He is Supreme Chief on the other side, and I am Supreme Chief on this side.

Given under my hand, and with the advice of, the Council.

CHIEF NQWILISO his X mark
PHILIP CHARLES
QUMBELO his X mark
QEKETO his X mark
SIROQO his X mark
MAYOLI his X mark

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe

Kakweli,

Nabatengeli bofani ngofani,

ABatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njdlo.

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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Isaziso Kubahambi.

UGEORGE WILLIAM A. RADA8I wase Mpofu. Uyaziba kubo bonke abahatnbi ukuba kuko i POST CART esuka Empofu (Seymour) eya e Bofolo (Fort Beaufort), ibuye ngo Mgqibelo, yenjenjalo bonke Olwesihlanu ne Migqibelo.

Ixabiso lishumi linantlanu (15a.) lesheleni ngomntu omnye. Kunokukwela isitatu sabantu kuyo.

J. RADABI.
Seymour, 6 August, 1885.

Kubakhandi-Bhekile.

KUFUNWA umfo ontsundu okwaziyo. kakuhle ukukhanda ibhekile, ukuba ayekupata udodana olufundiswa lomaebenzi kwi Simnari yase Buntingville (e Cumgce) Emampondweni Umvuzo yi £50 ngonyaka kwakunye nendlu, nentaimi. Abaufunayo umsebenzi lowo mabatumele kwakunye namapepa ezimilo ku Rev. J. S. Morris Umtata ngapambi ko 20 October lo. kugunwa indodana engatati manzi, itshatile kungalunga okunye Buntingville, Umtata, 1 Oct, 1885.

Lishicilelelwa umninilo, u JOHN TENGO-JABAVU ngu King William's Town.

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