IMVO ZABANTSUNDU (NATIVE OPINION) NOVEMBER 21. 1894.

U Mr. MERRIMAN ukupendula elonqaku ute nakubeni i Bili le ibhalwe ngoyi Nkulu ne SandLa sake, kodwa kunokuti kanti kuselilungelo emzini ukuba babe nayo yona ingxoxwana yokulungisa indawo enye nezimbini kuyo (u He ke nokuhleka). '

*(Isaqutywa.)*

EZELIZWI.

Inkonzo yama Dipende.—U Rev. W. B. Rubusana ncelwe ukuba aguqulele entetwoni yama Xhosa Ummiselo we Nkonzo yoku Ngcwaba noku Tshatisa yase Dipende.

Itshatshi.—U Bev. P. Kawa ukutshelwe e Qonce ngu Bishop, kulindeloke ukuba ayokuwuqala umsebenzi emva kwe Sinod malunga no 20 January, 1895. U Mr. Catechist Mboni uyakuba se Tamara apo sekuqaliwe ukwakiwa. Kuko inteto yokuba u Mr. Mboni uya kwenzelwa isiwawalala se Dinala-Mculo ukubulela inkonzo akonze ngayo leminyaka isibhozo alapa e Qonce. Izipalukana ezimelo i Qonce ngati ziya konganyelwa ngu Mfundisi u Kawa.— Unyana ka Canon Mullins u “ Robi ” sengumfundisi ngoku, ufike kweli lizwe ngo 4 November ubeshumayela e Ngqushwa.

Ezimnandi Kwabakwa Mtimkulu.—Imvu- gelelo kuma Wesile ase Nyanisweni ku Qumbu ziqale ngo 8 October kwimizi ekufupi nase sikolweni imayile ezintatu. Kwashunyayelwa kuyo kwaguquka abantu aba 15. Kusukwe apo kwayiwa kushunyayelwa e Tsilitwa ku 48, kwaguquka abantu aba 3; wati nmninimzi akubona leyonto wasigxota; Kubuyelwe kwase Nyanisweni, uti owaye kona, safika sjqula umtandazo wemvula; sacela enkosini ukuba ihlanga. nise abantu. Yabamema kakulu baku 200 sahlangana etyalikeni ngo October 28, inkonzo yayipetwe ngu Rev. P. Keswa, washumayela kwincwadi yom.Profiti u Malaki iii : ivesi 10: “ Nize nindilinge.” Sashumayela isicaka se Nkosi kwasa ; washumayela wanga wayeko kwezomini zo Sirayeli. Kute ngo November 11 watyila kwi Mizekeliso, isihluko sokuqala ivesi 23, ziguquleni ngokohiwaya kwam. Sashumayela isicaka se Nkosi s zalisiwe ngamandla, yasbukuma yonke intlanganiso, waguqnka u Mtengwane (Inkosi yama Hlubi, umzukulwana ka Mtimknlu) kunye nabantu aba 36.

I Sabata Ezeleni.—Ibingeyiyo imini encinane kwabe Zele lika Tonyela i Cawa, yo 18 November. Into ebekungayo ibikukuvulwa kwetyalike yakona, eyaki- wa kudala kodwa ayavnlwa; ekute ke kwasekulungiswa indawandawana, yabuhlaziywa, ukuze ibe ke ibivulwa ngolusuku. Intlanganiso ebeko noko ibingenkulu ngokwasezizweni. ibe yepapami- leyo. U Rev. J. Mahonga, umninimzi uyinikele u Rev. J. Sikwebu inkonzo yokuvula; intlanganiso yokusin-.'ata ityala wayongamelisa u Mr. Tengo-Jabavu, Litiwe dywanga ngepanyazo ityala ebelikwi £23; walila ngokuti makupezwe Umgcini-sihlalo umzi usanxakamile: waye ngokwenjenjalo ekumbuza inkonzo endala yokwakiwa kwe Tabanakele entlango awati u Mosesi mabapeze abantu ukurola, kwanele. Ibiseyinto ka Sidzumo (u Fulepi) obcsangene kobe nkomo ubuhlanti, waye owake unyana opakati engene kobe gusha. Intsapo yakwa Mabhengeza yenzile. Awemali atsho kwiponti ngantatu, ngambini, nganye. Ekuncony wa ukwezelelo luka Mr. Sikwebu nexego lase Tamara u Mdolomba elipike ngokumana Haiti “ Kufuneka abezulu ngoku abantwana ukurolela indlu yoyise wabo! ” Hai umsebenzi umnandi, umhle, unetamsanqa awusingatiso abantu u Tixo, ukuba enzelwe udumo ngento ezikwazezake.

Unyanga-Ntatu e Monti.—Intlanganiso ka Nyanga-Ntatu yabakokeli nabashumayeli beramente zonke ezipantsi kuka Rev. W. B. Rubusana, yahlangana e Donnington (Izeli) kwiveki yokuqala yalenyauga ifileyo, yaba ngumhla omknlu lowo e Zeleni ; sambulela u Tixo owasinika lomfo ka Rubusana, osi. velisele izinto ezininzi nezintle kangaka zokwakiwa kwama Bandla ka Tixo nezokomeleza abasebenzi abasebenza pakati komhlambi ka Tixo. Intlanganiso yaqala ngokuhlwa ko Mgqibelo ngokwenziwa kwe nkonzo eshushu eyayipetwe ugumqatwana u Mr. James Matsa ware Monti. Pakati kwa babeko sapaula Umongameli wama Bandla u Rev. W- B. Rubusana, no Mr. Dwashu Umvangeli wr.se Zeleni, Mr. Tyekana Umvangeli ware King’s Mission (Kwelera), no Mr. Zazaza Mbewana Umvangeli wakwa Zidenge, abakokeli abango Messrs. Fre­dericks Mbulunga Makamba, David Adams, Matyeni Nkenke, Klaas Majombozi, Roboji Dyebetwana, Bobi Rwentela, Eleazer Maputi —abashumayeli ababengo Messrs. James Matsa, Charles Manana, Sergeant Lobi, William Rwentela, Nzena Tembu, Isaac Stemele, John Vaba, Zaze Makoboka. Kulungiselelwe inkonzo ye Cawa babiwa abashumayeli ngoluhlobo: kwa Zidenge kwaya kushumayela umvangeli wase Kwelera ; kwa Tonyela u Adams no Tembu, ekaya yangumfundisi no Nkenke no Fredericks—ezinkonzo zancamisa ukuyola SBziva sipilile kanye Emoyeni—savuyiswa ngakumbi ukuba sive ukuba nabanye bapilisiwe yintshumayelo yababazalwana babetunyiwe ngopandle. Kusile ngo Mvulo kungenwe kwasemsebenzini. Pakati kwe ndawo ezinkulu ezasingatwayo kukukangela ukuhanjiswa komsebenzi we Nkosi eziramenteni nokuponongwa kwamaziko obuhedeni afun’ ukupokela pakati kwama Bandla. Sivuyiswe kungena kwamadodana kwiqela labaqeqeshelwa ubushumayeli. Kangene la kumnyaka wokuqala, ayakusiwa ku Nyanga-Ntatu ozayo—Messrs. Alfred Maququ, Charles Mcilongo, Nicodemus Mabuya no James Nqanara. Kungenwe kwindawo yokulunga nokungalungi kwe kazi—emva kwengxoxo ends neshusha kugqitywe ekutini lendawo mayisingiswe eziramenteni ize ibuye ixoxwe kwezayo intlanganiso. Kupatelelwe nakwenye into ef^u’ ukvA. ibembi eyerziwa zindwendwe <^^.mbela e Monti, ezisuke ziwashiye auSkaya abahambi o Messrs. Xiniwe, Nqambule, noMpondo zisuke ziyokuxinanisa kwamfundisi ngokunga zingasindisa imali yazokuba zisazi ukuba aziyi knhlauliswa apo. Kugqitywe ekubeni lonto ingavunyelwa, umzi uxelelwe ukuba mawungayenzi. Indawo yokugcinwa kwamashweshwe pakati kwemida yama Kristu igwetywe yintlanganiso yonke ngomoya omnye oshushu ukuba ingavunyelwa. Ngokuhlwa ko Mvulo usapo lwesikula sase Zeleni lwenze into esimanga ukuvuma ingoma eteta ngomfundisi walo u Mr. Rubusana, enditemba ukuba lenziwe yititsbala yakona u Mr. Renton Dwashu, lwatsho inyembezi sazipata ngenkope; lwaye lwenze idinala enkulu kunene enofani ngofani, ukwenzela amalungu ka Nyanga-Ntatu. Ngokuhlwa ko Mvulo kufundwe nencwadi emnandi yomnye wabashumayeli u Mr. B. Ncapo, eyomeleze intlanganiso nelilela ukungabiko kwalo. Hayi ububele beramente neramentekazi yass Zeleni epetwe ngabakokelikazi bayo: msa !

Zele namhla kupelil’ ukuba

Kutiwe ulizala

Kuba uzel’ izinto ezilungileyo

Wazal’ imfundo ne Lizwi—

Twal indwe namhla Zele

Upakam’ uno Rubusana,

Gcina unyana omzeleyo,

Ugcine u Donnington.

Ipelile intlanganiso eyole kunene ngolwesi Bini sahlukana, silinde ukubuye sihlangane kwezayo kwa Zidenge,

Abantu Ngabantu,

ISISHICILELO SABANTSUNDU.

Ku Mhlanganisi wendaba zetu Ba- ntsundu,—Ndifuna ukubeka uluvo lwam pambi komzi ontsundu ositi ngalendawo. Soloko ndafumana ububi entliziyweni yam ngalendawo yokuba sinelizwi lika Tixo nezinye izinto ezinkulu ezinje ngamakuba okulima nenqwelo zokutwala, kodwa into esisishicilelo asinayo tina bantu bantsundu ; ngoko kunanina sakuba yinto enye ngokurola abe lowo nalowo arole isihlanu (5s.) kubo bonke abatabata ipepa le Mvo, ukuze ngala maqosha akuhlanganiswa kukangelwe ukuba kutengwe Isishicilelo Sabantsundu esiya kutwaia wonko umsebenzi waba- ntsundu, kubekwe kuso abantu abantsundu abawufaneleyo lowo msebenzi. Ndingavuya isamkeleka lento kubo bonke abaleseshi belibali ezingavulayo nendawo ezifunekayo zenziwe. Mandilindele ukuboniswa okungenziwa ngabanye ngalendawo tidiyapela. Ndim

Ndabezita Gadula-Etwele.

Salem, Farmerfleld.

UGUQULQOLUTSHA.

My Dear Mr. Editor,—Kwi Mvo ya 31 ka October ndifumeno inteto yabaguquli Zibhalo eteta ngenteto zo “Hadi” nabanye, bati abaguquli abanakuyisa-so kuba abayiva. Into endimangalisileyo yeyokuba ezinteto kanti bengazipenduli nje kungenxayokuba bengaziva. Lento ndiyikaugele njengamaqotseba ka Dyakalashe, kuta kaloku seleke walinga omnye we Ehodi ukupandula u Hadi ; ute u Hadi akumpendula yasuka inkala yaxinga etyeni. Namhla gqi ngesiyipendula inteto ka Hadi koko ayivakali. Latsho ne ramnncwana eliziqaitsana emva kokwenza imitsi emitatu: Ngendizifumene, koko ndite ndabona kuba zirwada. Suka ndakumbula umtandazo ka Lord Oxford: “May God, forgive your hypo­crisy,” (anditsho noko). Enye indawo yile, oluguqulo lwaluchaswe kunene ngamadoda Anjengo Rev. Mr. Maneli. ingqondi yass ba Tenjini, ngo Rev, B. Mama, ingqosdhi yaso Magqunukwebeni, ngo Rev. J. Mjila, ingqondi yase Mazizini, ngo “Ndlambe” ingqondi yakwa Ndlambe. Ke i Bhodi ayizange yawapendula lamanene abekekdeyo.

Mandipele ngombulelo kuwe mfo we Mvo ngokusipa ezimvutuluka eziwa etafileni yabaguquli, kuba kaloku ezizinto zifihlelwe intsana nabamunyayo, zatyilelwa izilumko nezazi. Lunjalo oluguqulo lutsha.—Owako wenene,

Nkosi Mhleli,—Uxolo ngokukataza futi. Ndivuinele kwakona ituba kwelo pepa lohlanga. Kwi Mvo ka October 24 ndandifake umbuzo kumadoda ango Siyazi Ebhodi ndifun’ukuba andikanyisele ngambalwa nacacileyo ukuba *eyona nteto yeluma Khosa yiyipina kwezinguqulo zinintshi kangaka azenzayo ?* Impenda lo endiyifunjeneyo “Sisidenge, njalo njalo.” Lempendulo iyandivuyisa, ndiyifanisa nomntwana oqeqoshwa ngu titshala igami, aze ati umntwana lowo akubuza ku titshala gama lowo okuba elilizwi litinina, liteta ntonina? Impendulo yetitshala: Gama, “ Usidenge mntwana m , yiya kwezinye izidenge zikukanyisele,” Sekwatshiwo “ Imfama ayina kukokela enye kuba zoyela zombini emhadini.” Mna ndinjengaye lomntwana ndilinganisa ngayo. Nango umbuzo wam; kutiwa *Mandiye kwezinye izidenge- Well spoken !* Mandaneliswe mna okuba lamadoda awazenzi ukwenjenje ukuteta atshiswe ngumbuzo, wenjenjalo no Oora Jackals (dyakalashe) mhla umnene wayebawela idiliya ka Oom ilanga lalishushu kunene, yaye ivutiwe yona idiliya, kodwa ile, watsiba qho u Oom Jackals kuba waye zibawela; ute akuqonda ukuba akafikeleli wavakala esiti: *Ncara, andiyifnni lediliya ibolile.* Umbuzo wam yilodiliya ka Oom —, odyakalashe abafiki, bati

ke ubolile. Kubonakala ukuba nase Bhodini apa sisemgaqo mnye ngesi Xhosa, kuba nantso eye 31st ultimo Imvo isiti: Bayahlekana, bayapikisana.

SlDENGE.

INQUBO E TRANSKEI.

Nkosindini Mhleli,—Into yokuba umteto apa okoldakeleyo wase Glen Grey wamkelwe li Gcuwa, yinto yezibonda leyo, abantu bona abawamkeli mpela. Nazo izibonda nxa zazibhunga zazisiti mawaliwe lomteto mbi, zabuya zoyiswa zizibonda ezitatu ezamela ukuba umteto mawamkelwe, nezo zazitetelela lomteto kwakubonakala mhlope ukuba nazo aziwutandi sezisenziwa kukoyika u Mlungu. Imiteto enje ngalo yinto ebangela ukuba u Rulumente angatenjwa ngabantu nxa izinto ezenza ngelunda lenkunzi. U Rulumente ukuba ufuna ukunyusa irafu ibe yi £1 10s. ngenxa yokuxakeka kwake yini ukuba abahlolokazi batwaliswe nzima nabo. Ngowani umteto wamavila kungeko vilanje. Icebo lika Dr. Berry wase Queenstown lilona ngenze ngalo u Rulumente ukuba abasebenzi abafikeleli ngase Kapa. Knbonakala mhlope into ayizamelayo ngalomteto awufake kuti ma Mfengu nase Glen Grey yeyokuba sipulukane nomhlaba sibe ngama koboka. Ibhunga (Divisional Council) ngeyibe ngabanyulwa babantu isine sonke esitandatwini. Qinisani mawetu nibhekise Imitandazo ku Queen lomteto ulidlala wonke. Utsho uugeva ngoku umntu esiti umlungu nguyena ungamaziyo u Tixo, umazi ngomlomo, izenzo zona ziyakanyela kuba naku emisa imitoto yesheyi emonela nokwanda oku komntu ontsundu. Make ndipeze Mhleli. Ndim,

Um-Transkei. Transkei, 10 Nov., 1891.

UBOYA BASE TRANSKEI.

Nkosi Mhleli,—Kwaka kwabonakala incwadi yo Messrs. Peacock Bros. & Weir epepeni lako kudala; eyayikalaza ukunganyameki kwa Bantsundu ekulungiseni uboya kakuhle xa buya kutengiswa. Kwakona Imbumba yaba Rwebi base Qonce itumole inewadi ekalazela kwalento, kodwa noko akuncedanga nto. Ndingati ke ngoku nangalomchebo kuse kubi kuba abantu bazihlamba kakubi igusha batengise ngoboya babo balindele ukufumana ixabiso elilungileyo ngabo ngokungati bebezihlambe kakuhle. Ndi­ngati ke ngoku abelungu bevenkile baya kumelwa kukuzimanya babanyanzele abantu ukuba bazicokise ukuzihlamba igusha zabo okanye bazichebe bengazihlambanga. Abarwebi nabatengi boboya baxela ngokacacileyo ukuba xa bunga- hlanjwanga kakuhle uboya baya kubutenga njenge grease ekanyayo kupela, ke tina bevenkile sinokwenza kwalonto. Ukuba abevenkile bebengadibanayo bale ukutenga uboya obuhlanjwe kakubi, lonto ibingaba sisifundo esingenza ukulunga okukulu. Kufuneka kwenziwe into kamsinya kuba ndiqinisekilo ukuba abevenkile abakugcakamelc nganto uku­buye balahlekelwe yimali ngokunga- nyameki kwapantu ekulungiseni uboya. Lo ngumcimbi omkulu osenzakalisa sonke. Indawo yetu kukukangela ukuba abantu babuhingiselele kakuhle uboya ukuze bufumane igama olihle kubatengi nexabiso elilunge ngapezulu kude kuneli langokunje. Ukuba akuko nto yenziwayo uboya babautsundu abusayi kuba naxabiso. Ngenxa yelungolo labantu, ndiqinisekilo ukuti lomcimbi mbi nangapezu ko Mteto waso Glen Grey osandukupunyeleliswayo Palamente. Andikangelanga lungelo lam ndedwa ekwenzeni: lemida ndikangele nelomzi ontsu­ndu unela, ndaye ndinetemba elikulu ukuba Kuko into eya kwenziwa ukunqanda esisipanziso sijamele abantu bonke lonto iyakuba kukulahlekelwa kwabo ekulingeni ukutengisa obuboya busetyenzwe ngendlela embi kangakanana. Ke

mna, njengonamava ekutengeni uboya angapezu kwemiyaka emashumi mabini, ndiyibhala ke lencwadi ngetemba lokuba bohamba ngayo abantsundu ba pesha kwe Nciba, Ndikubulela ngokuyifaka. Owako wenene u

Thomas Moriarty,

UBUNTWANA BABANTSUNDU.

Nkosi Mhleli,—Unyanisile u Mr Rhodes ukuti wonke ontsundu ungumntwana ; nokuba utyebile ungumntwana; nokuba uyinkosi ungumntwana; nokuba usisibonda ungumntwana. Yinina ukuba ama Mfengu ati elixa kubhalwe incwadi zokuya ku Mhlekazi ukuya kulila ngeliti, umteto oyi Glen Grey uyingozi yezizwe ezintsundu, asuke abize u Major Elliot ayokuvuma kuye inxalenye yomteto opantsi kwe Glen Act. Ungayi Mfengu, ungayini? Nako ke ukuvuma umteto wobukoboka. I *Government Gazette* iti yona ndihlokomisa i Glen Grey Act, yona lonto kwaliwa yona ngumzi ontsundu. Kwayona le District Council naleyo Transkei General Council zinjenge sikepe sokuweza umntu kumlambo ozeloyo, ukuba awelele kwelinye icala, ngokuba i Fingoland inetayitile eyabekwa isandla ngo 17 August 1871 ngu Sir Henry Barkly, K.C.B., kwatiwa bayakuwuhlutwa umhlaba xa balwileyo no Rulumente, namhla kumiswa imantyi nezibonda ukuze ngo myalelo ka Mr. Rhodes kwenziwe nayipina into etandwa nguye. Imantyi azizizo izicaka ku Rulumente na ? Zona izibonda azingawo na amapolisa ka Ru­lumente abhatalwayo na? Ukuba akunjalo lawo mabbunga ayakuwupelisa umhlaba womzi ontsundu, Kodwa ukuba kunjalo uyemka umhlaba wabantsundu nabelungu ngeqinga; namhla inkosi zivalwa imilomo ukuze zingateti nokuba kuko ukupatwa okulilisayo; inkosi nditeta abantu abarafayo, ilizwe limi nje limi ngabo ; omantyi bona abakupi netiki, into yabo zizicaka zokupata abantu, ukuba azipati kakuhle ziyagxotwa kufekwe enye esikundleni sayo njengezi- caka zonke. Unyanisile u Mr. Rhodes ukuti umnt’ ontsund’ ungumntwana, ingqondo yake yeyobuntwana, ama Mfengu ayalana namacebo abantu abanamadoda, ako amadoda pakati kwawo: into zo Gontshi, Dwanya, Rozani, Jabavu, bona bayaziyo into eyiyo inteto yabelungu, ngokuba inteto yabelungu bonke intle ngapezulu, kanti ngapantsi ayinjalo yona, ilututu olunamalahle abomvu ngapantsi, bor.ke ke bengaka-nje. Bavuya bonke bengaka-nje mhla kwatiwa u Blyth utile. Aba Tembu nanamhla basamkumbula u Wana; wafa u Ayliff, nanamhla akukabiko onjengaye. Bubuntwana ukuti makangateti umntu ofundileyo ngokuba engesiso isibonda yena, bubuntwana ukuvuma zonke izinto ezitetwa ngabelungu ngomhlaba wabantsundu, ngoku­ba emva kokuvuma kwake umntu, umlungu uti kuye, andinakunceda kwavuma wena; bubuntwana ukuvuma amabhunga ekuyakubhalwa yonke into eyakutetwa ngamaqili ehlangene nabantwana; nanamhla i Blythswood imi nje yakiwa pezu kwemeko zebhunga ngendawo kakuba yeyama Mfengu, namhla yeyama Skotshi. Bubuntwana ukuba izibonda zonakalise amalungelo azo nazo ngokwazo, inxalenye yazo zihlala zinunuswa ngokukutshwa ngokuba zinemibuzo eqata kubantu, sale nabantu, namhla lamabhunga azokutena lawo mandla asebantwini. Ibubuntwana obugqibeleleyo ukuti xa kuza koniwa amalungelo abantu kukwelwe kulamahashe azizibonda, ngokutiwa amadoda azintloko avumile. Bubuntwana ukuba abantu bako- lelwe ukuba abona bantu banezwi embusweni zizibonda. Kuzo zonke intlanga ezikoyo pantsi kwezulu akuko mntu ongati eugayifundanga imiti ahambo esiti ndiligqira, yizani ndininyange; aliwa nganiua amadoda afundileyo ukuba atetele umhlaba? Bubuntwana ukuba Voltman no Mazamisa no Njikelana, bangatetela ama Mfengu ngornhlaba wawo onganikwanga bona bobatatu. Tina besiba bangamangqina xa kubanjwene nabelungu bewuhluta umhlaba wetu. Ndingavuya kuko ondipikisayo kulento ndiyitotileyo, sendizilungiselele ukumpendula nongubani xa inkosi yam umnini-pepa iyakundivumela.—Ndim,

Um-Transkei. (A)

AMANANI EZINTO.

Uboya.—Abuvumi kufika exabisweni elifanelekileyo ujonga seminyakeni buqala kwi 4 ½ d bume nge 5 ½ d ngeponti kubo kupela.

— o—

Iflara.—Ngokwangoku azininzi kakulu iflara kuleveki, zidle lamanani ukusuka e Qonce ukuya e Gcuwa 1/6 ngekuln, e Bika 1/6, Gcso 2/, Ngqamakwe 1/6, Mtata 2,6. Tsomo 2/, Mtentu 2/3, Gatyana 1/9, Dikeni 1/, Ngqushwa 1/, Bhofolo 1/6.

—o—

Ngo Mgqibelo impahla idle lamanani alandelayo kwa Komani kumsito obuko: Inkabi ezi 2 £6 10s, ezi 4 £5 5s inye, idyongosi ezi 2 £2 4s inye, ezi 6 £2 11s inye, ezikwa 2 £2 7s 6d inye ; Ikari namahashe amabini £38 ; Inkabi yehashe £4, Imazi zenkomo ezi 2 £3 inye; Ama 61 ehangu £1 2s inye.

—o—

Imalike YASE Rini.—Ngo Mgqibelo, 17 November:—Irasi 6s ngengxowa; Ibhotolo 1s ne 2s 1d ngeponti; Isemile 4s ngengxowa; Amaqanda 9d ne Is ngedazini; Ihabile 2s ne 3s 3d nge 100 leponti; Inkuku 1s ne 2s inye ; Inkuni 15s ne 30s ngeflara ; Amazimba 12s ne 14s ngengxo­wa ; Utiya 10s no 11s 6d ngengxowa; Amatanga 1s 9d ne 3s ngedazini; Itapile 7s 6d ne 12s nge 100 leponti.

—o—

Imalike yase Kokstad.—Ngo Mgqi­belo, 10 November :—Ibhotolo 6d ne 1s 4d ngeponti; Amaqanda 6d ne 1s 1d ngeda­zini ; Itapile 11s ne 19d ngengxowa ; Utiya 11s 9d ne 12s 91 ngengxowa; Ihabile 10s ne 17s nge 100 lezitungu ; Inkuni 21s ne 31s ngeflara; Inkuku Is 3d ne Is 6d inye; Umgubo wama Bhulu 22s ne 23s ngengxowa; Isemile 2s 6d ne 3s 6d nge­ngxowa ; Umgubo ka Tiya 14s ne 16s ngengxowa; Amatanga 9d ne 1s 1d xa eliqela,

—o— .

Imalike yase Qonce.—Ngo Mgqibelo, 17 November .’ — Ibhotolo 8d ne 2/3 ngeponti ; Amaqanda 7d ne 11d ngedazini; Irasi eluhlaza 2/ ngo 100 leponti; Ihabile 4/3 no 5/5 nge 100 leponti; Itapile 10/3 ne 18/ ngo 100 leponti; Inkuku 9d ne 1/1 inye ; Amadada 2/ lilinye; Isemile 4/ ngengxowa ; Amatanga 2/6 ne 4/ ngedazini; Umgubo 13/2 ngekulu leponti; Imbotyi 9/3 ne 6/6 nge 100 leponti; Inkuni 6/ ne 27/ ngeflara. Emva komsito kutengiswe inkabi yesilara nge £8 12/, ezimbini nge £6 inye; Ihangu 5/ ne 14/ inye. Kubeko iqela lamahashe ase Fristati adle £5 ne £6 12/6 lilinye; Intambo ze kari £4 17/6.

Indawo Ngendawo.

[ngababhaleli betu.]

E BHAI.

“The Ebenezer,” eli ligama lentlanganiso yokuxoxi, yenksni, yamankazana. Ndiyatemba ukuba i Bhai lingxatnele ukupneuka gqita. Beudiba mna noko kungeti ngelixa amadoda akala ngokuti intombi azikwazi ukntuoga, ibe lelixa zivusa intlanganiso zenkani. Ukuba zidinwe kutandaza mazenze i Sewing Class kanyo njengama Ngesikazi. Kutiwa nazo ziti “ Mr. Chairman ” xa ziza kuteta, Akunditsho !

Abantu bate nqa ukuba idinala enkulu kangaka eyayenzelwe inkosi yama Gqunu.

kwebe ngamakosikazi ase Wesile ingazange ibonakale e “ Mveni.” Noko mna ndilibeka kubabhaleli bako ityala. Lomakosikazi ebefanelwe uknbulelwa ngento awayenzayo. Kuba leyo yay e iyenye yedinala ezake Zako f pt e Bhai; inkosi yama Gqnnukwebe iko ngesiqu ; akuko nto ingazunue ibeko. Mhla zanxiba ingwevu kwalusizi: sakumbula emva. Yandileka ngokungummangaliso. Lilihle ilunga inkosi yama Gqunukwebe. Savakala sisiti, Nkosi, sikelela inkosi u Kama.

Indaba yolobolo ikulile. Omabini amacala ashushu, ukuze uqonde lilinye ipepa Iitate ubuncinano iyure enye, aye amadoda ecikoza omabini. Ndokutumela isigqibo, nabatetele’i bamacala omabini kwakukev’ ukwahlulelwana.

Ibhola ingxamele ukuqina, i club zomelele. Andazi nonyaka nje ukuba inkunzi yoba yiyipina. Noko kubi kum, nakwabanini kuba i Qonce lingezi kwi Tumente. Oh ! hai into zabantu abantsundu. Soloko kwaxatyanwa, koniwa umdlalo wetu tina babo neli. Kodwa emzuzwini tina baboneli sakuyibanga eyetu indawo, kuba nati sifuna ukubonela into “ obhetele.” Umnqweno wam bendinga ndingake ndibone i Qonce libhuqwa li Bhai.

I Wide Awake C.C. ibinengxike.la ye Concert, bebaninzi abantu. Sibalule into ka Vena neka Kika engomeni; yati yona into ka Kwankwa yasikumbuza pantsi Kwamahlati kwa lileke. Kulondawo “ Tyawa.” Pambili “Wide Awake” kuse Bhai apa.

Intlanganiso yama Xamba ibidibene emveni kokuba i “Town Council” igqibe ekubeni ibafudusele kulondawo ifunwayo ngabantu. Hai, yavana kakuhle intlanganiso. Ngati noko lomcimbi usenzima.

Kuko isiko endingazi ukuba lakupuma ninina kuti bantsundu, lokuti sitwale iqiya pakati kweveki ze nge Cawa sitwale iminqwazi. Kubhetele ati ukuba umntu utwala umnqwazi enze lonto, ati ukuba utwala iqiya enze lento. Noko mna ndibuka iminqwazi. Ayahlukile lonto njengokuti uhambe ngenyawo ngemini, unxibe izihlangu nge Cawa.

Sive imvumi nemvumikazi aase Maxambeni bezokucula kweyama Bhastile i Concert e North End zicelwe ngokwaziwa. Wavuma u Miss Jemima Marela, kwalusizi, ewe betu ! Watsho u Mies Mxabela, abati ngu “ Bongel’ i Bhai” kwavokoteka. Asiteti kona ngokad’ eneta, otsho zapuma imfene zakwelu pezu kwezindlu zisiti liyazongoma.

Umlisela lomtinjana.

Abafana mabakulumkele ukuputuma abatahakazi xa bazekayo. Ngapa ngase Kimbali, kuxelwa eze Bhulwana lase Free State elibope inqwela yalc yondlebende yekoko ke ukusinga ebukweni. Efikile umyeni sehlek’ehamb’apa ukwamkela intwnzana leyo, isuke yabeta paya ayake itsho ukukwela yaseyimala nomfana lowo. Sikumbula inene elitile libuza amanenekazi abalulekiloyo apa e Qonce ukuba angakwelana enqweleni engena tentyi ? Ati wona angasexolela ukubeta ngezika Tshiwo kunalonto. Bekungabeka pina ke ukuba ebengabatshakazi ukuba yilouto nologunxu eyayateka u Donki.

Kutsha nje, umfundisi wase Tshatshi unduluke ngenqanawa e Indiya kunye nabanye abantu abebekumbula e Ngilaue. Kubo bekuko um-Krestu wenene ote akubona umfundisi onganoneleli wamcela ukuba abenzele umtandazo; upendule ngeliti akananewadi yomtandazo owenziwa elwandle. Um-Krestu ute kwibshi weza nayo; hai waquba umfundisi. Nge Cawa eiaudelayo umcele ukuba abenzele Umtendeleko; umfundisi ute akuko simiselo sokwenza Umtendeleko elwandle, Ube ngambongoza ukuba abancede, wasuka umfundisi walugcalagcala. Mhlaumbi fan’ ukuba kukuba ebeso holideni yake engafuni ukusebenzela “ idyamala.” Kubonakala ukuba kungeko ncwadi, akuko Aleluya kulowo mfundisi.

Ngokufutshane kungatiwa ibali lomntu lingahlulwa izahluko ezisixenxe. Into eba­ngela ukuba sizikumbuzo ngebali lomntu sisiwawalala senteto ekoyo ngoku e Ngilane “ ngetikazana ontsha ” into emayibe yiyo, nembonakalo yayo emigeo’oeni, njalo.njalo. Zizo ezi ezo ziqendu ngebali lomntu:— 1. Into yokuqala esiyivayo kukuba umntu wadalwa. Ekubeni ke ezidinise ngokutiya izilo amagama, inkonzo yesibini yaba kukulala ubutongo! 2. Emva koku nauko

kubonakala umfazi, okuvakalayo ngaye kukuba waba nobuganga bokuzitatela ubambo lwesanxu xa sasikobudala, waba ke uyapumelela ngalo. Isahluko sesi 3 sesifundisa ngenyweba abekuyo umfazi kweli pakade kuba ube nendoda eyiyeyake yedwa (saluf) kwaye kungeko nowokubika engati mhlaumbi ive seyifane yadumzela kuye. U Eva ke waba kulo Paradise, kangangokuba ubeye afumane ayilate nje kwanotanda, kuba Dgamhl’ utile kolohilizo waqubisana nesidalwa—inyoka, ebeqopololo bungendawo, nebuhlungu bugqite amaramnewa onke —u Satana—wancokola naye intlwambedlu yokugqibela. Isahluko sesi 4 sasixela ngokuba kwati kuloncoko yabo Inyoka le yamkohlisa umfazi owati ngokonwaba agqit’ emgceni, wafuna ukwanana ubom bake ngento entsha ! Isahluko sesi 5 singo- kudibana kuka Eva nendoda yake, aze afike ayimele ukuba izenze isitwangatwanga nje ngaye, ekute yakuvuma—isilere esikulu— kwazinyelwa kaloku kwakonakala. Wati aknfika Umdali u Eva wayiyekela umntu wokuqala, u Adam, into yokuxela ulwimi lokuqala ! Esesi 6 isahluko sesingokuexi twa kwabo bobabini emyezweni. Ngako oko ke ngomhla woknqala, umfazi wokuqala wawa kwisilingo sokuqala, wenzakalisa indoda yokuqala, wenza ububi obnyakuhlala buko kude kube yimini yokulila kwexilongo lokugqibela eliyakubiza nowokugqibela ukuba eze emgwebeni wokugqibela ! Kanti ke noko kunjenjenje amadoda asite swi indlebe emva kwabasetyini. Esesixenxe nesokugqibela ; angati elowo eke wahlala pantsi wayetyisa kakuhle yonke lenteto izigidigidi zamaxa, afumane ukuba “ibali lomntu” lipelele kwezi zahluko, akuko nto yimbi ngapaya. Into eyalata amaqinga abase tyini kukuba kwati kwangawo wona lomhlambi kwakuxakekiwe kangakanana, waba yona umfazi wokuqala epezu kwenkonze yokwenza ifashoni yokuqala yengubo ngamagqabi omkiwane! engena. ntwapo!! Kutabatela kolosuku ke ibantu bafashoni zininzi kangaka nje. Ngale “ nkazana intsha ” ke siva ngayo, ngakutetwa ukuwa komntu okwesibini P Mti mni wona lo angatanda ukuqaula kuwo ngoku wokwazi okulungileyo nokabi ? Lo ngumcimbi wokuba ake amadoda awukangelo kungekabiko kuwa nje.

Inkanti zo Moomboti—E Mohalies Hoek, e Lusutu, kuko abamise inkanti zomqomboti. Bawutengisa imini nobusuku, abapumli nange Cawa.

*EZINYE INDABA KWIPEPA* 4,

NATIVE OPINION

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WEDNESDAY, NOV. 21, 1891.

Topics of the Day.

Policy-

Three of Lobengula’s sons, it is stated have arrived at Capetown, and report says they are to be educated at the ex­pense of the Capo Premier: some repara­tion for the rough and ready way their father was treated by the Chartered people.

At Last.

Rev. Dr. Stewart of Lovedale sailed with his family on the 16th inst. from England on his return journey to Lovedale. “ Eyes had turned red,” as the Native phrase goes, looking out for his return ; and they will be received with the warmest hearts by the Natives of Africa on again settling at their old home.

The Glen Grey Regulations-

It is a gratification to us to notice in the brief Regulations for the appointment of Location Boards in Glen Grey that Gov­ernment has made a valuable concession to the representations made on behalf of the people in these columns in the matter of the election, It is enjoined by Govern­ment that “ the wishes and recommenda­tions of resident holders of land shall be expressed in public meeting to be held annually at each Location, at which the Resident Magistrate shall preside.” Under the Act the Government nominees were to represent the people. For these mercies we ars truly thankful.

The Cause of the Delagoa Bay Revolt-

The *Natal Mercury,* quoting our sum­mary of the letter we published from our Delagoa Bay correspondent about the cause of the Native revolt in that territory, remarks, “ It will be seen that the above narrative in many of its essential details confirms the statement made to our Special Commissioner by an Indian trader, which for some reason or other of his own the Asiatic has seen fit to deny, The denial, however, may be politic on the part of the Indian referred to from his own point of view, but it does not alter the fact that bis story has been sub­stantiated in its main details from other sources such as the one quoted,”

Those Vacation Lectures.

Dr. Muir’s admirable policy of making arrangements for giving a free course of professional lectures to uncertificated teachers during the holiday vacations, is, we regret to hear, occasioning complaints on the part of Native schoolmasters as one sided. They allege that some of them availed themselves of the opportunity of applying in June last immediately after the announcement was made but were told that the lists were complete. If the Education Office wishes at all that Natives should benefit by these lectures an announcement in the only paper they subscribe to—Imvo—would be sufficient. It is to be hoped that this complaint will be duly laid to heart by the head of the Department of public education, if its administration is not to be called in question.

Over with George-

Mr, F. Thompson was last week alone nominated to the seat in the Assembly vacated by the death of Mr. L. A. Vintcent, and declared elected. In the country the impression made by the event is not unlike that made by the spectacle in the fable of the ass taking the place of the lion; and no one therefore compliments the electors of George over the matter. No wonder that those who have done such a thing should congratulate them­selves as having done the best day’s work for themselves. The *Cape Times,* by the way, has given currency to a report which wo trust may turn out true, that a petition to unseat Mr. Thompson may in all pro­bability be made on the ground of insuf­ficient residence in the Colony. His loss would be the Parliament’s gain in view of the tactics he has employed to scrape his way into it.

THE SWAZI DEPUTATION.

WE are not a bit surprised to
learn that, after feting and

lionising the Deputation of the
Swazi nation, Lord Ripon has,
according to latest advices, ordered
the representatives of the unhappy
tribe empty away. He has promised,
it is said, to give them his word
through Sir Henry Loch—a course
which is at once weak and unintel-
ligible. It is weak because the
Secretary of State appears unne-
cessarily afraid to meet the Deputies
face to face, and give them an
honest decision on facts represented
to him: and unintelligible because
Sir Henry Loch, being merely the
representative of Her Majesty’s
Government in this country, there
was not the slightest occasion of
employing him in the recognised
capacity of a vehicle to convey
the words of the Home autho-
rities to those who are within
their own hearing. That a Secre-
tary of State of weak resolution
should have acted as Lord
Ripon has done, is perhaps excu-
sable, when it is remembered that
that that nobleman is, in regard to
English opinion, as the phrase goes,
between the devil and the blue sea.
While South African officialdom is,
on the one hand, for reasons best
known to itself, working hard to
have the Swazi nation bound hand
and foot and hurled into the fiery
furnace of South African Republic
maladministration and Native
hatred; there is, on the other,
happily the philanthropic British
public, whoso true views may be
said to find expression in a typical
passage we cull from the London
correspondent of the *Scotsman,* by
far the leading journal in Scotland.
From what follows, it will be seen
that the English electorate is still
sound on the goose ; and remains

undeceived by the sophistries that the Dutch, who have proved them­selves inordinately selfish in gov­ernment, even where other European peoples are concerned, can all of a sudden become good governors of a Native tribe like the Swazis. Says the correspondent of the *Scotsman : -*

We are threatened, I learn, with another irritating development of South African politics. The British Govern­ment have consented to receive a depu­tation of Amaswazi, accompanied by Advocate Hulett, of the Supreme Court of Natal, as agent of the Swazi Queen and tribe. British honour has been more than once dragged through the dust in South Africa, but if this Swazi question is not fairly faced - that is, if the Dutch Boers are allowed their own way—it may prove to be the darkest chapter yet written. Swaziland is now the only spot in Africa south of the Zambesi which remains white on the map, as being so far independent as not to be directly ruled by any European power. It is an “ enclave ” of 8,000 square miles let in to the south-eastern corner of the Transvaal Republic. It is much coveted by the Dutch, not only for the gold and minerals it is believed to contain, but because it lies between the South African Republic and the Indian Ocean. In 1884 we formed a convention with the Boer State to pro­tect the independence of the brave Amaswazi tribe, numbering some 00,000. They had helped us in 1879 in our attack on Sekukuni’s hill fortress. O late there has been a combined attempt by the Transvaal and Natal authorities to bring the country under Transvaal rule. I have seen a narrative of the meeting presided over by the Queen Regent at the royal kraal of Eukanim during the last week of August with Colonel Martin, the British representa­tive, and the headmen of the Amaswazi nation. Remembering the services of the late Sir Theophilus Shepstone, the Queen Regent had recalled as her ad­viser his son, Mr. Theo. Shepstone, who had been dismissed by the late King Umbandeni. She now charged him with acting contrary to the wishes of the Amaswazi, who fear Dutch supremacy and desire British protection. She dis­missed Mr. Theo. Shepstone, and Mr. Hulett now comes in attendance on her delegates to ask for justice. So far, that Natal advocate seems to have acted wisely. He does not conceal that his sympathies are more British than Boer, but he has been chosen because in that he represents the feeling of the Ama­swazi and Zulu peoples. His advice has consistently been thus far, not to fight oi’ riot, to submit under protest to any treatment by the Transvaal Boer, and to appeal once more to the British Gov­ernment for protection and sovereignity. Doubtless on reaching Loudon the Swazi delegates will get a fair hearing. The matter is urgent. Knowing this, a commando of 250 Boers, well mounted, lately took up a position on the border of Swaziland, and threatened to seize the coveted hill principality if it were not at once made over to them.

IGNORANT COMMENTS.

IT was quite expected that the
newspapers of the Colony

should comment on the Opposition
manifesto by Mr. Sauer the other
day; and the expectation has not
been disappointed. Most of the
articles of our contemporaries have
in u most essential respect exhibited
ignorance that is more than com-
plete of the controlling fact of the
Colonial Political Situation. Writers
there have been who have written
in an offhand manner about the
people of this country putting the
Opposition in power or keeping
them out according to the policy

they announced. Indeed, Mr.

Rhodes himself has spoken

glibly, saying it was not by

the favour or the disfavour of the
Opposition that he was maintained
in the Government but by the
favour of the country. On a little
inspection this easy-going fallacy
vanishes. For what are the facts ?
It is only the superficial observers
of Cape Politics who are still un-
aware that for over ten years the
country has been split up into three
political camps, and rendered in-
capable of having a government
having its own mind and able to
impress its will on affairs. Those
then who, in criticising Mr. Sauer’s
speech, write as if there
was any possibility of a Minis-
try being installed in office by
the numerical force of its own
genuine supporters, either at the
present time, or in the immediate
future, should be careful what they
are writing about; else they will
be regarded by people who have
even a slight knowledge of things
political as incorrigible fools. Mr.
Hofmeyr, the keenest student of
Cape political affairs in this country,
saw this many many years ago;
and foreswore ever occupying the
position of Prime Minister of the
Colony so long as he did not see his
way to have a clear majority of his
own supporters to maintain him
in power, as apart from office. This
resolve on the part of the Afrikan-
der leader was wise ; and it has
done him infinite credit, leading a
great many people wrongly to
suppose that he was beyond the
allurements of office, and that he
was a disinterested, self denying
politician. The members of the
present Opposition have come to a
similar resolve; and are doing the
country a greater service than even
Mr. Hofmeyr. The latter, finding
the stream of opposing opinions too ;

strong for him, has nervelessly taken to a policy of drift: while the former are rendering no mean service in constantly protesting against so unsatisfactory a way of working the party government of the country. In time they will attract attention ; and then to the opportunist will be meted the re­ward he deserves.

Current Opinion.

*[The Journal* (Grahamstown).]

The agitation which is being got up against the Glen Grey Act, probably arises more from white than Native discontent, and may be considered very much as a form of carrying on the campaign against the Government. In this aspect of the matter, the Natives are being made use of for political ends by those who hardly reflect upon the mis­chief that may accrue to the Native cause. For nothing will be more ob­jectionable to colonists generally, than that the Natives should be taught the trade of political agitation, and be employed as a lever to displace a Ministry, and gain office for its opponents, If that course is to be pursued, the situation will at once become intolerable; and thus it seems to us that true friendship for the Natives would have counselled them to address themselves to the Premier with a temperate statement of their grievances, rather than to incur political odium by petitioning the Crown against the action of the Cape Legislature. This is the course we would certainly advise; and as the Premier and S.N.A, is expected ere long to visit the Transkei, there will be an excellent opportunity for the Natives then to state their case. We consider that they have a grievance, and that in one particular their interests are left unguarded, namely, in that their lands are executable for debt. The *Christian Express,* for whose moderation and ex­perience we have much respect, enumerates two other evils in the Bill, first, that it is to be applied to various districts by Proclamation, and secondly that it provides for a tax of ten shillings on male adults who do not take service for a certain period, three years in all, of their lives. But these grievances disappear, as it seems to us, upon inspection. The Act cannot be applied to any district other than Glen Grey, before the intention of Government to do so has been sub­mitted to Parliament. It cannot there­fore be said that it can be applied arbitrarily. Concerning the labour-tax, much difference of opinion exists. There are some who think it a sort of mild slavery : there are others who think it will make little difference. We venture to say that Colonists at large will thoroughly approve of this effort to impress upon the Native minds the duty of labour and the benefit of taking service, and some good surely must come from the appli­cation of the money received from this tax, for the purpose of industrial education. Thus there remains only one serious evil in the Act, and this if represented by the Natives to the Premier, and in due season also to the Parliament will, we believe, be remedied. If it wore enacted, say next session, that for a term of years the Glen Grey lands shall not be transferred except to Natives this simple provision would give all they ought to ask. Parliament would probably refuse to go further; and the wisdom of tying up any portion of the lauds of the Colony to any one race, would be vehemently contested. In some parts of the United States and perhaps in other countries, the farmer’s homestead and a certain number of acres around it cannot be alienated for debt; and such a provision might be made in this Colony, without distinction of race. If the Natives are wise, they will not look ungratefully and distrustfully at a measure which gives them many important advantages, but will endeavour to make the best of it. If they do this, and seek to advance along the line of progress it traces out for them, they will find the Government of the Colony ready to remove any defects that are found to arise in the working of the Act. If they, on the other hand, allow themselves to be seduced into discontent and agitation, they will create, as it seems to us, a dangerous amount of ill-will against themselves.

*[The Kaffrarian Watchman.}*

We have written on this subject as those who years ago advocated individual titles for Natives, and who, treaties or no treaties, would be no party to seeing them dispossessed of lands they have been in occupation of with the consent of the Government over a long period of years. When the question of a time title for Natives has been discussed, and three years or nine years or twenty years have been suggested as the limit when the restriction of a right to alienate to a European should removed, we have ob­jected that the suggestion of either limit was based on nothing better than “ a rule of thumb,” and we have said let it rest with the Native himself to apply for an unrestricted title and take with it all the responsibilities and privileges of full citizenship. We have not, therefore, laid ourselves open to the suspicion of having advocated individual title for Native with the ulterior intention of gradually effect­ing the removal of the people from off the soil. We have been actuated by a belief that a solution of much that is embraced in what is called the Native Question lay in settling the people in the land with a direct individual interest in it as against the looser one of a collective or tribal title, and our hope is that the Glen Grey land settlement may go to show that in that belief we have not been misled. We supported the appointment of resident Inspectors in Native Locations, and the branding and recording of the numbers of the people’s stock, large and small, distinctly in the interests of the people themselves, feeling that as things were all the Natives of such communities were tarred with one brush as thieves and the receivers of stolen property knowing it to be stolen, whilst there were many honest people who had no part or lot in such matters and yet had to bear the stigma; and, moreover, we believe that through the Inspector the people might be induced to co-operate for common purposes tending to the general welfare of their respective communities, and so the foundations be laid of self-govern­ment. But the *Imvo,* or the white politicians by whom the *Imvo* is engineer­ed, appealed as they are doing now to the suspicions of the people, telling them for instance, that it was all a dodge of the Colonists to get hold of their cattle which was a wicked slander, as wo honestly believe it is a wicked slander now that the intention of the Glen Grey Bill is to rob the Natives of lands reserved to them by treaty. If they were well advised they would see at once the use­lessness of appealing to the Home Gov­ernment, since Her Majesty is not likely to be advised to offer to the Colonial Parliament what would practically be the insult of telling it that it intended by a cunning device to effect a violation of Her Majesty’s treaty obligations. Nor do we think that now-a-days, when the bent of public feeling in England is to stand well with the Colonies, even the extreme negrophilists could be galvanised up to agitate for forcing upon the legislature of this Colony what would be a virtual acknowledgement of *mala fides* in the passing of the Glen Grey Act,