Ukulungiselela e Ngqushwa.

Lifanelwe knnconywa i Ngqushwa ngo- kuyipapamela indawo esaka sayiti vandlakanya kwi *Mvo* yokufuneka kokuba kulungiselelwe ababheculnli bomcimbi wotywala. Sibaliselwa ngum’bhaleli ngentlanganiso yempi emnyama yase Rura ngokukodwa emaqaba:

Kute ngo 2 November sanentlanganiso komkulu ngomcimbi wotywala bomlungu.

Inkosi UTYEFU ute yena wayete mabu- gxotwe utywala bomlungu. Akayazi into eyenziwa ngu Rulumente, buyasibulala noko sibuselayo nje. Mabumke emideni yetu, nasezweni letu. U Rulumente makazigxote nezi hotele; busihluta ubuntu utywala. Nokuba uye enkanti une 5s. mhlaumbi 10s., unetiki obusiti uyakusela yona yodwa. uya kubuya ungenayo nepeni ebomvu,—ukuze kutengela abantwana mhlamba umzi ingubo namabhayi, nezinye buzifuna,—uyichite yonke lomali, useze bonke ababantu abakoyo usenziwa kukunxila. Selezilungiselele ukuteta nakula madoda akutshwe komkulu.

Omnye umfo okwa yinkosana wati: yena akafuni nokuba kutetwe, mabugxotwe; wataho waxela izizatu zabo: Waka waya kntengisa ngezibonda, wafumana £4; ezi­mbini wabbatala ngazoirafu, enye wayinika umfazi wati kupela, enye wayifihla wayigqiba ngoknyisela emxna esiya lemihla e Ngqushwa. Kukatatu esiya edolopini ati akugqiba uknsela atenge izinto, nokuba yiswekile nekofu, namabhayi abantwana, nebotile,—asuke anxile awe endleleni, avuke zingaseko zonke ezonto. Okokugqibela uti kwalahleka nemali, wayeba usasalelwe lishumi lesheleni, akuvuka wafumana kusele itiki nebotilana yotywala encinane kwezinye, nayo ise bhatyini. Ute mabugxotwe ; ute kuko imingxunyana yenkantini ezoku. bulala abantu abantsundu.

Omnye umfo wati kuko umntu kwa Qamnyana olahlekwe yingubo yake yebulankete intsha, waya selehambaze ekaya engazi yena ukuba uhambaze kuba unxilile, usele kwa Watsini. Akufika ekaya wati umfazi wake ipina ingubo ? Wati ukupendula: Unanina Nonantsi, ingubo nantsi pandle; utsho ingeko, kuba akeva, akaboni kunxila. Bate bonke—mabumke asiseba. ntn, busihluta ingqondo. Abelungu basi. zisele ityefu, nge Sixhosa ubuti—into ezokubabulala.

Isenjenje nje ukuteta impi ebomvu kuxa ibisoyikwa knsitiwa ngabafundisi iya kucelwa ngecebo elingomeleleyo noko lokuba indoda ibuselele enkanti ezidolopini, ingabi satengiselwa ebonwayo ukuba seyinxila. Ayikange iyivume lonto impi yase Maqabeni, iti yona mabuvalwe. Siva kukolwa tina kupume nabafazi—bonke abantu abanako—emaqabeni mhla bafikayo aba Bhecululi. Kwenziwa ntonina kwezinye indawo ? Makavisisane amahlelo.

E NXUKWEBE.

[ngu m’bhaleli wetu.]

November 5, 1889.

Ifikile impendulo ye ofisi ivela ku Mpatiswa Micimbi ya Bantsundu—ifike kwi mautyana le yetu, u Mr. Ayliff. Kutiwe imantyana le yetu mayiti intsuku ezimbini ibe se Nxukwebe ' ezimbini ibe se Ntoleni. Okwangoku kusemi ngoloblobo ke. Asazike ukuba esisigwebo siya ku ma ngoluhlobo kude kube ninina. - Enye into ngamagama abavoti, kubonakala ukuba amagama amaninzi ayakuba ngapandle kwevoti kuba inko- liso yabantu amasimi abo angamanye ekubeni bebe libanga ilungelo labo ngamasimi ezihlobo zabo ezafudukayo basala nawo; abanye babe libanga ngamasimi oyise ababhubhileyo. Namhla ke kutiwa abanako ukungena ngalo masimi ngapandle kokuba umntu abe unamasimi amabini angawenqu yake. [Banipat’ emehlweni.—Editor *Imvo.]*

ABALIMI NA BARWEBI.

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E QONCE (Nov. 9.)

Ihabile—1/6 to 6/3 ngekulu

Itapile—3/3 to 17/6 ngenxhowa Umbona—7/6 to 7/9 ngekulu Amazimba—6/ to 7/ ngekulu

Inkuku,—1/9 to 1/10 inye

lemile—3/ to 5/9 ngenxhowa

Amatanga—1/9 to 5/10 ngedazini Umgnbo—16/3 ngekulu

Imbotyi—10/10 14/3 ngenxhowa Inkuni—20/ to20/ ngeflara

E RINI Nov. 6 & 7.)

Inkuni—15/ to 51/ ngeflara

Ihabile—5/.to 6/6 ngekulu

Irasi,—1/6 to 2/ ngekulu

Umbona—25/ ngenxhowa „ omhlope nogwangqa — 8/3 to 16/. ngekulu

Irasi—13/6 to 15/ ngenxhowa

Imbotyi—11/ ngama 50 eponti

Umgubo—35/ to 40/ ngenxhowa Imbotyi,—3/ to 21/ ngekulu

Amatanga—5/ to 6/6 ngedazini

EZABABHALELI.

IZINTO NGEZINTO.

*Abatunywa.—*Akako um Xosa ongayi buleliyo intsebenzo yabatunywa, nam ndingqjrjJLjfe kwababulelayo noko ndaks ndati ekuqaleni—akwaba u Mr. Jabavu ebengayanga kuba yena olwake uluvo selwanelise ukwazeka ku Rulumente ndabuya ndati ekuhambeni kwemi tyapile kanene kuye yena kanye abt ngowokuqala nopambili ukuya kuzitoba nokuziwisa pambi ko Rulumente abongozele uhlanga, njengoko kufuneke sisenjenjalo ukuze sipumelele kakuti no Rulumente osuba epete noba nguwupina; saye xa senjenjalo into esuba siyiteta ku Rulumente iya kuhlala yayanie ukupumelela. Au, nenza kafunandi nto zakowetu konke na; zanga zingagqitywa kakuhle nezi ndleko nizibika ngazo kwabo nizibika kubo, kuke uhlanga Iwakowetu kuya funeka lufu

ndiswa ukuba umntu noba utanda ka- ngakananina ukubanceda akange pumeleli mihlana yonke xa bangamncedisiyo ngendleko. ’Msani ukudinwa kutetelela.

*Uhlanga* Iwakowenu lubaswele kakulu abateteleli, nakuba ekuyenzeni lonto kuya kufuneka sisebenzisa ubulumko obukulu, sibe silumkele ukubacapukisa abo base magunyeni. Ngumsebenzi onzima kunene lo wokutetelela uhlanga noko kuko abatanda kangaka ukuzibiza ngokuba “ Isihlobo Sohlanga.”

*Amagama Evotini.—Uya* lungisa ukuyi nyanzela luti lendawo eluhlangeni lwa­kowenu, kuba yindawo enkulu eyokuba amagama abe maninzi evotini. Nali ke ixesha, makavele kaloku amadodana akade elilisa ixilongo esiti “ angabahlobo bohlanga!” Makakwele inkabi zawo zamahashe ahambe esamkela amagama ewafaka. Eli lixesha ledabi ainagora mangabi sazincoma ngemilomo, kade sikuva oko, mabawe ezirweqeni zepeni, ne inki, ne pepa. Kwesi siqingata ndikuso sodwa se Glen Grey, esingumahlulo wase Komani, ifama ezizele ngabantu zingapezu kwamashumi amatatu. Okwesam isiqu ndinosizi olungelwabom ukwazisa ukuba andiyi kuba nako ukwenza ngangoko ndiqele ngako ngenxa yokuxakeka okunzulu endinako kude kuye ekupeleni ko November. Kodwa izihlobo eziya kuwutabata lomsebenzi ukuba ziyatanda ndiya kuzincedisa ngamacebo nange ncwadi zokubaxela oko bakuko (letters of introduction). Ndiya kuzilindela kakulu izihlobo zam nezohlanga ezise Komani naku Ndlovukazi, njalo-njalo.

*Ucando.*—Ucando kweli lizwe yinto enexesha elide siyiqwalasele eseko nomfi Mahonga, kwa nomfi Sigenu, nomfi Tantsi. Aba Tembu baka bahlulelana shushu ngale ngxoxo, laye icala elinam nomfi Mahonga, Sigenu, no Mr. Zwedala lisiti maka kucelwe itayitile yobuzwe; laye lisiti elinye makucelwe itayitile zeziqu (Individual Titles) pan tsi komteto wabalimi (Agricultural Lands Act). Kwaza ke kwada kwavunyelwana ngeli kakuba kucelwe itayitile yobuzwe (Tribal Title), akavuma u Rulumente. Kute ekuqabeni kwezinto kwavela icebo lokuba makucelwe izikonkwane (in­dividual titles). Mandikwazise ke Mhleli ukuba eyona nyaniso ndingayili- ndelayo ukuba inomntu ongayikangelayo yeyokuba amaqaba, elona qela lininzi lawo, baye bengabona bantu baninzi kweli lizwe, baye kanamanjaqo bekolise ngokuti babe pantsi kwezibonda ezilizwi liviwayo,—asinto batanda no- kuyiva nangendlebe inteto ebhekela ngase lucandweni, ekuti ke umntu one ngqondo xa asebenzaua nabantu abanje kufuneke esebeuzise ubulumko obukulu (greatest possible caution). Ute u Rev. E. J. Warner, ongumhlobo omkulu, nomdala waba Tembu, akuba eyiqondile lendawo wacinga iqinga endilibuka kunene, esati kwangoko nomfi Sigenu, Mr. Zweclala, namanye amanene, salamkela ngemihlali einikulu. Nalike: wanyula izikolo ezidala nezikulu zomahlule wase Glen Grey zazihlanu—esaku Bangindla, Emgqukwebe, e Qoqodala, Swart Water, nesase Msintsila, wati mazicele izikonkwane. Zavumela pezulu ke ezo zikula zozihlanu, no Rulumente wavumela pezulu. Siteta nje ngoku kuya xakazelwa kwezo zikula zozihlanu kufunwa imali yonocanda. Uvumile u Rulumente ukubanika from 8 to 9 mor­gen emnye ukuba kunokwenzeka. Ufanele kakulu u Rev. E. J. Warner ukubulelwa ngaba Tembu ngeli qinga. Andiyi kungena ke kulencwadana ya- namhla ekuxeleni olona luvo Iwam ngalento yocando, ndingatanda ke noko uluvo Iwengqondi zakowetu ngalento. Make ndenze izwana nge chairman.

*I Chairman* yentlanganiso esuba idibene yaba Tembu njengoba ete akubhubha umfi Mahonga yatatyatwa ngumfi Sigenu londawo; namhla ke isihlalo siyi nkedama. Andizi kutsho ke noko kulencwadana ukuba mna ndingakolwa ingubanina ositabatayo eso sihlalo singaka ukubekeka, sinje ukufanela umntu ongena nqala, obamba umsindo, oswele inketo-zizwe, omsulwa kakulu enkweleni ailishwa elikulu kunene koluhlanga, esifuna umntu owaqonda kakulu amasiko ase mbusweni wase mlungwini njengoko lamadoda mabini asishiyileyo ebenjalo. Lendawo ndiyayibeka pambi komzi wakowetu, ndiyayibeka pambi ko Messrs. Zwedala, Matsolo, Kalipa, Sibeko, Nzondela, Mbengo, Makasi, njalo-njalo.

*Ingqunggutela.*—Baninzi abamana besiti yaya pina ingqungqutela,—bave le ndawo beyibbekisa kuwe—koko lendawo umana uyibetisa ngomoya ungayipenduli. Kumbula kaloku Mhleli, waye wena ushiywe nendawo yokuba u'be ngu “ mbizi \_ wayo.” Kengoko mna kum ngati yindawo yako ukubapendula aba­ntu noba uyaqonda ukuba ayikanqwe- neleki. Nditi mna iyanqweneleka ka­kulu ngezindawo zilandelayo nezinye ezingacingwa nguwe nabanye : (1) Ukucela u Rulumente afake indawo yokuba kubhenwe esigwebenisemantyinge *Vote.* (2) Ukuba kucelwe u Rulumente awupelise kube kanye umteto we Location. (3) Kucelwe u Rulumente awavulele ama Xhosa ilungelo lokuba zi *jurors.* (4) Abulelwe u Rulumente ngoku “ khululwa k'te nkosi entolongweni. ’ (5) Abulelwe u Rulumente ngokuwagweba kwake ama Bhulu ngofuduso lwaba Tembu, nokuroxisa i Pasi Engqongqo. Ezindawo nezinye nditi fanuba zizo ezibangela uba babe baninzi abati—yaya pina intlanganiso ekwakutiwe yomana iba se Qonce iminyakana yonke; nam ndiyatelela kwabo. Kuhle kakulu abantu (nokuba ngabalupina uhlanga) bakumanyana ngento esuba kuqondakala uba ingabanceda; kiikwakubi kakulu uhlanga Iwakumanyana ngento esuba ingasayi kulunceda ; kuba xa suba kwenjenjaio siba sikulu isiwo sohlanga, endingavuyayo lute oluhlanga lwako­wetu lwalaulwa nzulu lololuvo. Kukutandana nokubekana esingayi kuze sibe luhlanga pambi kokuba silaulwe zezo ndawo.

Ndicela uxolo ngokukuhluta isituba esingaka pantsi kwetemba lokuba uya kundenzela ububele bokuyifaka lencwadi kamsinya, kanjalo uze uvuyise owako, njalo-njalo,

J. M. Pedem.

' “ UMZI EMVA KWE SANGA.”

Nkosi,—Sincede usifakele kulo mvaba yamawetu lamazwana: Sidiniwe yile ngxoxo ka Mr. Mhala, akasenayo na enye into ebetele angayisingisa kumzi wakowabo ngapandle kwale ntlamba apikele ukumana esivisa yona. Tina asilindele ubuciko bake obuloluhlobo, silindele ukuba makasifundise izinto ezisingiselapambili, ayeke ucuku. Lento yokumana ehleli ekucaluleni uhlanga naye ayimniki ludumo, okanye iya imhlisela ezantsi (down below). Singavuya lenteto uyivalile Mr. Editor, ihambe inqwelo yendaba zomzi wakowenu ngapandle kwe kete nocalulo, njengapambili. Ewe, sivile, sanele, seside sadikwa ngu Mhala- Tshambuluka. Yiva, siti, lengxoxo sesisiti sakuyibona epepeni sitsale ezantsi sifike ibhalwe ngu Mr. Mhala, usuke ungabi satanda nokuyifunda. Siyatemba ukuba wosiva xa sitshoyo, kuba u Mr. Mhala uyashumayela tina singabapulapuli, saye ke ngoko sikwisimo esihle sokugweba inteta enokupulapulwa kwanengena kupulapulwa kunalowo osukuba esenza injumayelo. Siti ke ngoko mtana we nkosi—yam ameva, lala nge- nxeba, akuhle lungehli, sivile. Xa siti sidikiwe lungcikivo lwako, ukuba ubuse nkumbeni yetyalike. waye uwenza kona latnazwi ako,'nokuba bekuse' ntlanganisweni, ubuya kubona into obungazange uyibone ukuba mbi—ukuti umntu eteta basuke abantu bamshiye yedwa. Siti abapulapuli bako,

**A. B. C., ETC., ETC., ETC.**

Tembuland,

November 6, 1889.

IMPENDULO KA NGCUKA.

Nkosi yam.—Rev. B. Mama uyaposisa mzalwana, mna ndisekele inteto yenene lase Mangesini elizimvo zobulungisa, nobu Krestu benene obungaketiyo zikwi *Mvo* ka August 22, 1889—u Sir Lang­ham Dale. Aliko elako igama kulOnteto. Ngokumayela nezituko, ungaba unyatelwe yivili yenqwelo kuba usuke wema endleleni yayo. Ngokumayela nencazelo oyenze kweli pepa le 17 October ndikucebisa ukuba uroxe uti cwaka kuba inqubo yako ngalonto ndiyayazi njengokuyenza kwako. Anditandi'kubhengeza senzo sako ngalonto. Ewe, amadoda ase Rura ayenza imizamo yokuya kum- fundisi u Mr. Gedye, esiya kuhlambulula umfana etyaleni lokwaluka kwaba ntwana babo. . Weva u Mr. Gedye, woyika ke umntwana ukubuya akubona oko. Mayela nokwaluka kwake, latetwa elotyala lagwetywa. Abatetibalo: Presi­dent Mason, no Mr. Gedye, no Mr. Magau, e Mtati; ke wena uvusa lona. Apantsi kwakona lawo manene? Wasilulamela isigwebo, wamkelwa ke akuligqiba ityala umfana. Ndisisicaka sako,

J. D. Ngcuka.

Machubeni, Lady Frere.

I-TENNIS EQONCE.

My Dear Mr. Editor, — Ndibona kwibala lepepa lako elidluleyo “eny’- imambane ” inenteto ngama lady ne Tennis e Qonce.—Iteta ngokuti lama lady ngawe Frontier C. C.—Tsi! Ndazanda- kuva zwi ndini!! Bendingayazi ukuba i “Frontier” inamalady. Iteta ngoku- ngomeleli noburau be “Frontier” njalo njalo. Kubonakala ukuba eyona nto ifuna ukuyixokosha i “Frontier” kuso- lokuba iswele ubudoda kangangokuba iyokwayama kuma nenekazi ukutata isihlahla sokuteta. Hayi le *mambane.* Mandiyazise mhlope ukuba i Tennis yamanenekazi ayinanto ne “Frontier” C. C., ngapezu kokuba le *mambane* inento nalamntu usenyangeni—i Tennis iseza- ndleni zawo, yenzelwa ngawo imigudu. Endinovuyo ukuncedisa njengoko ebefanele ukwenjenjalo onke amanene. Endinovuyo n'gokungapezulu ukutumana ukuba imizamo yawo seyinempumelelo. Ngokuinalunga noburau njalo-njalo be F. C. C., luluvo Iwake olo. Okunye amazinyo ayo asibhozo inokuzibonela mayincede ingazikatazi le *mambane.* Ukuba lencwadi ibingacukuniisi amanenenekazi kakubi, ngendingayinanzanga ndayikangela njengenteto yesidenge esinokuti — “ Engoko nditi makuqine i Frontier kuqala ukuze kulandele i Tennis ngasemva.” Uxolo nkosi, ndisicaka sako.

Paud Xiniwe.

K. W. Town,

4 November, 1889.

UMNXUKWEBE NGE NXUKWEBE.

Nkosi Mhleli we “ Mvo ”:Ndifuna ukuba ke ndipendule malunga nalempitimpiti, yenziwa ngabantu base Nxukwebe, befuna ukuxabana bodwa, ukuze bangevani batiyane, basuke baxelise inkunzi yenkomo pakati kwenkabi. Ke mna elam, ngemantyi nditi yiyekeni, kuba yintando yayo leyo, ukulahla isimilo sakudala, nokuba iyayana e Nto­leni, kodwa nina nigcine uniteto, ne mantyi zenu apo ; bendiba mna uyafana no Veliti, ukuba akatandi myekeni ahambe, notinina ukumanyiselela engetole lankomo nje. Myekeni nifune ma­ntyi yimbi. Ngati kum udliwa ngumbungu, akanifuni, kuba nala uyisekazi ukuba aye e Palamente, ke ningatinina ukuba ubuyiselwe, aze asuke enze oko ningakukufuna, myekeni, kakade ebe- ngenjengo Verity yena ebencedisa kakulu ukunyusa uhlanga nakwisikolo se-Cawa. Akaluncedo myekeni, upulapma nama- nyongoba anyongobela abanye ngamasimi. Ngezizatu ke nditi myekeni aye apo e Ntoleni:—Madoda akowetu ase Axukwebe. hai, ngati kum nimatile kunye ne Bodi yenu. Yinina ukuba ndingeva nteto yenu malunga nalendawo endeva lisiti ipepa le *Mvo* u Mr. W. Dick upiwe umhlaba apo kowakwa Rulumente? Ke andazi ukuba unxayipina apo, ndifuna ukwazi. Sine ‘ map ’ yomhlaba andizange ndive nto ngawo, kwacandwa ama­simi, andizange ndive nto ngawo, nakulo ikepekepe elo lomhlaba andizange ndive, nokuba amadoda ayazi, ndisisidenge ngalondawo. Ndiva knsitiwa kuko i bodi ingaba yona iyawazi lomhlaba, unokude kuplwe ngawo, izinto zivela ngokuvela. Wati umfo ka Elefu zendingavunn mlungu ukuba ambele isinqe pakati kwenu. Ke ukuba kunjalo uko umhlaba wakwa Rulumente kwezinye indawo, wayeteta ntonina ukutsho njalo, ngati mna ninyabile bantu bakowetu base Nxukwebe, kunye nebodi yenu. Kutiwa makutetwe ngemilomo, yinina ukuba mngavakali Madoda azaziyo izimeko zomhlaba ningalibali likwele, nomona, nango mantyana abanekwele nomona, kanicinge lento nilungiselele, onyana benu, ningaxelisi i Bhayi, lona lakohliswa ngabe lungu, ke ngoku alinandawo iyeyabo yokungewaba abafileyo balo, ngabase Tinara abanamangcwaba. Anivani kunjalonje, kumbulani inteto yomfi u Aylitf. Mandipele ngeliti *Imvo* imi iyafundisa bonke abantu, kodwa aniva. Madoda qondani I Qondani!

**J. G.** Qaba.

Port Elizabeth, November 7, 1859.

will fall on the honest and. better class of Natives who do not answer to the description of unprofitable and undesirable from a shopkeeper’s point of view. What, however, we wish to call special attention to is the decision of the Queenstown Council “to “ translate the regulations into the “ Kafir language, and distribute “ them among the Natives,” so as to “ leave them without any excuse, “and prevent them from being “ able to plead ignorance of the “ regulations under which they are “living, and to which they are “subject.” We are one with our Queenstown contemporary in deeming this a sensible decision. No other public body, so far as we know, has, if it had recognised the importance of this, given effect to it. Government, the highest authority in the land, does not appear to have been struck with the commanding necessity of having the laws, proclamations and notices affecting Natives translated and given publicity in the Kafir language. It has been very econo­mical of printer’s ink so far as the Natives are concerned, although no section of the community stands in greater need of it. At present public notices are printed in Eng­lish and Dutch for the benefit of those who understand those languages. The Natives, who by far comprise the largest section of the population of this country, are expected to find out the purport of these notices and laws as best they can. Hundreds of our people have to suffer for infringing the terms of laws and notices of which they are in blissful ignorance. The Native population is, as it were, locked up by the Government in a dark com­partment, and is being kicked and bruised for being unable to see. How long will this last ? We pause for a reply. Meantime we have great pleasure in complimenting the Queenstown Council for lead- in this most necessary reform.

OWOYIKA UBHENGEZO.

The Editor “ Imvo.”—Ndibona ndibonile amadoda esiti izinto ezingafanele ukuba zibe zezibhengezekileyo, azibhengeze. Kukaninzi ke oku ndikubona kweli pepa lakowetu. 1. Kuqala k vatetwa ngezinxibo zamaledi etu midaka, nange bhasile zawo, kugxekwa, kunyeliswa. Ke yayingafanele lonto incuba ingafakwa emapepeni ngobam ubudenge, kuba nododana ngokwalo luya zisukela ifishini ezimana ukubako. *(a)* Asukela amadodana ibhulukwe apa ebezincinane ezantsi, ufike isihlangu sisuke sayinkobonkobo. (6) Amadodana asukela ibhu­lukwe apa kutiwa ngo “nzonza” afika agqita nakuma Ngesi ngokuzenza: kwabonakala isihlanga singasabonakali. (c) Kumbulani ngezihlangu ebekungapuma itole lenkuku ngapantsi umntu ehamba. Amanenekazi awazange anifake emape­peni ngezonto. Ndandiba inenekazi lase Ngqushwa linigqibile. Imbangi yokubhala kwam noko yile “nteto” ipakati ko Mr. Ncuka no Mr. Mama. Inene elaqala layifaka lento epepeni malazi ukuba kuko izinto zasemfihlekweni, akufumane kufakwe yonke into umntu ayicingileyo, ngakumbi kwizinto zasebu Krestwini, ziko ezinokufakwa, ziko ezingenako. Lomcimbi wenu mzalwana ngeniwugqibe ngenewadi pakati kwako nomfundisi, ibingeyiyo into yokuba nati siyazi. Abatiyi be Lizwi bofumana amaroba okugxeka ngezizinto. Nceda Mhleli undifakeie lamazwi. Ndim,

Hambehlala.

Somerset East, 23 October, 1899.

IQASHISO LIKA MR. MHALA.

My Dear Mr. Editor. — Ndifuna ukwenza mabini ngenewadi zika Mr. Mhala, ezibonakele *Emveni.* Ndiyakolwa kunqabele into enintshi yabantu ukupendula u Nkosi Mhala, kuba ayivi- siseki into ayitetayo. Ke umntu onokumva ngu Sinqe-Senqulo, ke usuke no Mr. Mhala kantiakamva u Sinqe-Senqulo asuke abhatye xa ati uyapendula. Into mna endiyibonayo u Mr. Mhala ulibele ukuba amaxesha Onkosi nawokubusa apela. Bafa abo babepile ngamasi akwa Mhala; afa onke “ Amamfengwana” awaye pile ngumtinto wakwa Mhala— lawa ayendlebe zimaholoholo, ati inxenye ngenxa yokuhlekwa aziqaula, azindinda, ukuze kutiwe angama Xhosa, asuka ati Amaxhosa, O, ngo Manqindi kuba kaloku bazinqamla amanqindi. Nditi ke yonke lompi yafa. Ndiyakolwa ukuba u Mr. Mnala uyalazi elilizwi i “Nkewana” ukuba liteta igqwirana, isikohlakalana, imenemenana, yonke lonto. Ndimangaliswe kukude alisebenzise ko Mr. Wauchope no Mr. Bokwe. Andizange ndilive elilizwi lisetyenziswa nasesi *Gidimini* nase *Mveni,* ndiliva ku Mr. Mhala, endikolwayo ukuba naye ulisebenzisa ngegunya lobukosi. Kum kubonakala ukuba entliziyweni ka Mr. Mhala kuseko isiva salampato indala yase buhedenini ebingebetele kweyama Bhulu, ebifana nqwa neyawo, kuba umkonto ububulongo xa use sandleni senkosi yomntu ontsundu. Mandinqa- mle ngefiti kwinto zo Bokwe, Wauchope, Makiwane, Tengo-Jabavu, ningayisiso lonteto yetshawe lamzuzu. Inyoka'inqunyulwe intloko, seyimana ukuzibhaxula ngomzimba nangomsila, ingazibhaxula ngako konke enako—*talakumeni: dasi nikisi.* Into emandiyibhekise kumzi ontsundu yile, ndibulela ingqondo zenu ukutumela lamadoda matatu ukuya e Kapa. Ke lamadoda ikwa ngalawa i Bhai nezinye indawo zazifuna ukuba aye pesheya. Lake ngamava olopike. Kwa- kuyakuba nje ke ukuba ayeyile napesheya. Niwakumbule lamadoda nangomso. Noka Mhala epefumla nje kungawo. Yena ngati usazake avume lengoma,

Nyakuba yokwami, Nyakuba yokwami ; Ngengimana ngentenje, Ngengimana ngentenje.

Akukonto, nto zakowetu, pambili. Yena lo selegxwala emswaneni ngokuka Sopangisa. Ndingowenu luti.

Oom Paul, (U-Dorotil ongwevu Ngezihlati.)

NATIVE OPINION

THURSDAY, NOVEMBER 14, 1889.

THE Town Council of

Light from

Queenstown Queenstown has, after a period, of hiberna­tion extending over nine or ten months, come forth to enact very stringent regulations for the Native Location. A tax of 1'6 is to be levied on Natives visiting their friends. This will probably affect those who attend public meetings at Queenstown and may find it necessary to lodge with their friends in the location. Although it is not our desire to deal with this and the other regulations proposed for this Location, we might avail ourselves of this opportunity to protest against a regulation which imposes upon Natives unheard-of hardships. It can serve no good purpose, while it is doubtful whether a worse means of harassing the Natives could be devised. The regulation is aimed at respectable Natives from the District and elsewhere whose business occasionally draws them into town, especially during the wool season and when they have to make purchases, and who finding they have ‘nowhere to go for night shelter, feel obliged to look up their friends. The element referred to by the *Free Press* as 11 the idle vagabonds that infest it, and “ whose presence is not only un- profitable but undesirable,” is not likely even to pay this impost, which, as has already been observed,

Notes of Current Events.

The *Times of Natal* last to hand contains a report of an interview with Mr. Adamson, late proprietor of the *Komatie Observer,* now defunct. On the burning question of the settlement of Swaziland, Mr. Adamson gives some interesting and important information. He states that it is generally said that Shepstone favours the annexation of the country to the Transvaal. Further we read question : Are the greater number of the white residents of the same mind? Answer: Yes, I think so. There are many Englishmen tired of the want of appreciation shown with regard to their efforts to get the English Government to interfere in affairs of Swaziland, and in the altered circumstances they have come to the conclusion that the best settlement of Swaziland would be a union with the Transvaal. Besides these there are a very large number of Dutch who are interested in grazing-rights, and they of course, are in favour of their own Government to a man. of the people residing in Swaziland I don’t believe there are twenty who would care to see the English flag flying at the King’s Kraal. Question: To what do you attribute this change? Answer: Well, it is this way. For over two years the Englishmen in Swaziland have been trying to get their Government to inter­fere and settle the country. The only answer ever received was the recom­mendation of Sir Hercules Robinson through a Blue Book, that if the whites could not manage their own affairs, it would be better to allow the Transvaal to do it for them. Then within the last year the whole concession question is altered.

So much for the European view of the matter. But after all it is the Native— the Swazi—feeling that is of the greatest I importance in the consideration of this I subject. ' On this point Mr. Adamson. I freely and frankly admitted that our countrymen are decidedly against being I merged in the South African Republic. This is the view that has already received emphatic expression in the columns of *Native Opinion.* The record says: Question : How would the natives’ be likely to regard any proposal to hand the country over to the Transvaal or England, and which would they be likely to favour? Answer: I don’t think they want the Transvaal. The idea of handing over the country has been bruited about amongst them, and they don’t like it. As regards England, nothing has been said on the point, but I think that what the Swazi first thinks of is independence as a nation, and I don’t believe they would calmly sit by and see the independ­ence of their country taken away.

From Mr. Adamson we gather for the first time the only tangible, although in our view not conclusive, reason, for an­nexation to the Transvaal:—“ Question : What are the white men’s reasons in favour of the occupation of the country by the Transvaal ? Answer : Swaziland is hemmed in on three sides by the Trans­vaal, and nowhere does British territory adjoin it, so that if the British wanted to pour a force into it, the troops would