oluntsundu lukangeleka kuhle xa ku- ngamane kusitiwa Mxosa, Mfengu, Lawn, Msutu. Kute ekupeleni kwafika igubu lika Capt. Veldtman, bepetwe yindodana eyafunda e Heald Town, amaboyisi alibe- tayo 20, isivato simhlope. Amaxilongo ngala makulu amajoni, sawabona e Bofo- lo nase Bini; ingoma zamnandi. Intla- nga ezintsundu mzi zingenz’ into enkulu xidibene ngesimilo esihle, nalomfana ka Ndwandwa opete lamaboyisi wafunda kumfi u Siko Radas, lusapo Iuka Rev. J. Ayliff.

Pulapulani mz’ ontsundu. Ku­te ngelinye ixesha kwema u Capt. Blyth wacaza amandla alentlanganiso yenyanga ntatu ukuba u Rulumente utembisile ngoku ukuba akakubuye agqibe nto enga- tumelanga kuti. Nokuba kanjalo izinto esizirorayo nesikalayo ngazo mazitunye- Iwe zipume ngayo lentlanganiso. Wati okunye, nina Mamfengu lomhlaba wenu une taitile yenyaniso enegama le Rulune- li u Sir H. Barkly, yenziwa ngegunya le Nkosazana. Wati u Capt. Blyth nyukani niqine ningakohliswa ngabantu abatile bengazi nto, okunye benicapukela. Wati akakolwa yilento yokumana ebona aba- cntu beshiya ilizwe labo bemnka besiya pesheya ko Qumbu ne Tsitsa.

Kate ngexa lokubetwa kwegubu, kwa- hamba umnqwazi kubonakele kuposa u Baskiti Myimbane ipeni ezintandatu, kwalandela umfo ka Yamesi Mdledle iti- ki, kwalandela isibonda sase Gwadana u Myeki isheleni, umnqwazi way a ezinko- sini ezimhlope 'ebezidlala ibolana le ya- maledi, ^jva namaledi azo, sibuye kona ■esosiqv^BBfc somnqwazi sesine 21s. 3d., yanikw-^mifo ka Ndwandwa lomali. Ayesoloko enze inzwinini yanye ukulili- sa amaxilongo negubu lawo amaboyisi. Kwafika apo u Sergeant J. W. Parkie, wabizela amaboyisi endlwini, layeka igubu. Kanti aza kudla, apuma selezi- ngqosholo, ke bafondini abeta into ene- nkozo kaloku.

Kute kwangeloxesha wabuza umfo ka Damane inkulelwane yase Bofolo ukuba lifihlelwe ntonina eligubu lento lingama- ne lihamba ezindaweni zemizi. Kuzaku- qondakala into enokwenziwa ngumntu ontsundu ; wati yena uyakuzibatala zonke indleko zalo, malize like lihambele e Willowvale liye kubetwa emzini wake ngenye iholide. Kuba nela Mangesi le— nziwa Pesheya selaugqiba wonke umhla- ba ngoku libetwa izizukulwana ezivelayo. Kuvunvwe iculo le Nkosazana, yahlaba vagoduka impi yegubu ngengoma eqa- shambulisayo.

Bekuko intlanganiso ngo Mvulo woku- <jala ku February, njengesiko lalapa e Willowvale usuke u Headman Mrasi wati ndibeka pambi kwenkosi ukuba lento vokutshiliswa kwabakweta nozintonjana nomidudo masiyixoxe ize isiwe Entla- mbe selilinye ukuba iyekwe ipele apa. Uhlale pantsi. Kwesuka isibonda sase Shixini sati, lento inkulu ingeniswa ngu- mfo ka Mrasi, ifuneka yenzelwe ixesha •elide icingwe, kuba soti siyibuqabuqe mhlaimbi, watsho wahlala. Kwesuka u J. Bikitsha, wanqanda umantyi wati hai, hlala pantsi, ndizakwenza into emfu- pi: -wati, abavumela u Mrasi ukuba lento itetwe mabapa' imise izandla, abati ma- yingacingwa, kwapakamisa 5 izibonda, wati abati mayiyekwe iyekucingwa, za- pakamisa zonke izandla zamaqaba. Wati umantyi njengesiko lake ugwetyiwe Abraham Mrasi. Waba kulinge u Mrasi sikuqondisa umantyi ukuba ayizange into yokuti kungekaxoxwa abe umpati seleiigsama ngokuti makupaka- nyiswe izandla, yalwn yahamb’ apa kwa- katotwa elozwi, lokumfundisa indlela yent' nganLi. KwaxatyanWa yilompi yonke.

Lusizi udaba oluvakele lutetwa ngu- mfo wale Kofi-shopu yakwa Penisi uti kaza kutshintshwa imantyi le yase Gcu- wa uti, izakubuyela e Batenjini. Lunga- ba lusizi olugqite emgceni e Gcuwa, kuba yimantyi yenenc, wayefanele no Mtembu ukumlilela mhla wemnka kuye. Noku­ba iyacingwa lonto mayingenziwa.

Kuvakala kakubi ukupangwa komhlo- lokazi intsimi yake yakuba ivutiwe, ku- tiwa iqinga makarafe. Lonto yenzeke pesheya kwe Ntsimbakazi, umhlolokazi ngunina ka Nojoli; selifulwa ngamanye amadoda ngoku lontsimi. Yinina zinko- si ezintsha zase Willowvale ukuba nipa- nge amasimi abantu nakubona ukuba acumile, bekunani nakubanqanda benge- ka limi, okunye irafu yake yabizwa nge- lixesha, iyaqondwa into eniqubela knyo, ©inyolukele ezozikwebu zabantu abazi- dimele ngenxamleko nembewu zabo. Kusweleke nemantyi ehambayo beta; -nceda mantyi nabo abantu bedliwa ama- zimba abo.

Kute ngomhla we 3 ku February kwafika apa Entlambe ityala lika Ka­tshwa no Mankai ka Mzuzwana isibonda esimahluta umhlaba owayewupiwe ngu- mfi isibonda sokuqala esasitanda u Ka­tshwa (u John Sipunzi). Kute bakubi- zwa akabiko usibonda u Mankai, wako u Katshwa; yaligweba i Chief Magistrate ngobuciko obukulu. Kwasala into embi eyenziwe yimantyi: ekute ekutumeleni inteto zetyala eli, kanti ngokutsho kuka Katshwa asingawo mazwi ake la, imantyi ite yakufuna ukugweba yena yenza awa- yo amazwi. Yafika yehla inkinga aku- qondisa u Katshwa ukuba asimazwi am la nkosi atunyelwe kuwe, labuyiselwa kwase ke elotyala. Ekuvakele

ukub^W^K Blyth ute ukuba imantyi ingaLS^B^Bayo amazwi ingaba nave lento v-''<^fiiele iyakugqita. Sizakude siqondaaaYe isikalo somhlambi wase Willowvale. Ningahle nimlahle kanene owebala lenu ngenxa yokucenga izonka, noko nanikonje mhla latetwa elityala e Willow vale, ukuba ngubanina owala ukuba amangqina ka Katshwa ukuba atete. Iti imantyi kwala ummangali, uti u Katshwa kwala imantyi. Kuyiwa emangqineni ekaya ngoku. “

Entlanganisweni Entlambe ike yaka- nkan^ wa lento yokwahlutwa kwetitshala imali; yambi lonto kuba kakade abantu abamnyama bebengazange bayizuze imali efanele umsebenzi abawenza- yo. Lento yaleminyaka adatsho amado­da, kukongulwa ucwambu, kuvele ucwa- mbu. Sikululeka etywaleni kwahlutwa izikolo kuba izikolo kuti bantsundu zi- gcina ugqoboko lomelele. Lomfo uvelise elicebo uyatshonisa njengokuba ebese- njenjalo ngotywala. Taru, Rulumeni, tarii yise woluhlanga luntsundu, yinina betu.

Kuko imposiso eyenzekileyo ukuxele- Iwa imantyi enkulu, ukuti abantu ababu- lele u Pauti Umtshaka nga Mamfengu akowabo. Siyive kakubi lonto seyitetwa yi Chief Magistrate esidlangalaleni. Wa- bulawa yena luhlobo Iwababantu babula­la umfo ka Kwatsha Maja, luhlobo Iwa- kwa Mdalu no Nonkanga. Omnye ngo- wakwa Kwaza, omnye ngowakwa Sitata, ababini bazalana no Nkohla ka Hoyana, seluqonda ke ukuba nga Maxosa, nale gusha yayixelelwa lo wakwa Kwaza eha- mbele kwaba bakwa Poswa. Lompi ya­kwa Mdalu kaloku yabuyela kwasema- nxiweni ayo lakuxola. Bayakunigqiba Smith ukuba nibamatele.

U MR. MALGAS KUNENE,

 \*

[NGU ISAAC W. WAUCHOPE.]

E Tinara nge 30 November 1885 kubhu- bhe u Mr. Maigas Kunene unyanawama- zibulo ka Jita wase Mareledwaneni—wa­kwa Masoka. Ixego u Jita useko, use Mgwalana apo emi kona. U Maigas (oga- ma limbi ibingu Mbheki) wazalelwa e Mbo pambi kokucitwa kwezizwe, weza kweli lase Bunguni eyinkwenkwana, unina yayiyintokazi yakwa Maduna.

Ebuncinaneni bake ngexesha lentsabo kutiwa waka walahlekana nabazali bake, bamfumana ngelinye ixesha, sebemfani- sa ngebala elibusanara entanyeni ngase caleni. Imbali yobuntwana bake seyi- ngacazwa nguyise, ongazaziyo nendawo awaka wakonza kuzo kweli linganeno; okwam ngokuva ngaye umfl lo ngati uyise waka wangumntu wase Tsitsikama, apo iqela elikulu lama Mfengu ayenikwe umhlaba kona. Lafika bemi kona ilizwi lika Tixo, xa angumfana u Mr. Kunene walamnkela. Uyise oko yayi yenkulu ingqola, ekutiwa wada ngenye imini wa- mbamba umfl 1® wangxamela ukumapu- la ingalo, esiti, “ wozigqobokela unga- Iwana ’nye.” Wabona umfl ukuba into eyakumnceda kukuba azimele aye apo kuko ilizwi le Nkosi. Weza ke e Bayi malunga nomnyaka we 1844, wafika wa- sebenza apa kunye nento zo Hlela o Mdi- ngi, nento zo Mtshizana o Mahexe naba- nye. Uqale apa ke ukucola imfundo, ngemizamo emikulu, wada wayoyisa eye Sixosa wangena nase Singesini ne Sibhu- lu. Watshatela apa e Bayi malunga no­mnyaka we 1847 nentombi yamazibulo ka Jojo wakwa Lusu obemi e Tsitsikama. Intoiiibi le nayo yayize e Bayi kwange- nxa yelizwi lika Tixo kunye nezinye intombi ezaxolela ukuza kuba zinkeda- ma e Bayi kunokuba zahlulwe no Mdali wazo. Batshatiswa ngu Mr. Robson nga- minye no Mahexe ka Mtshizana. Ute apa e Bayi wakatazwa sisifuba sesivube- ko awasifumana kulemisebenzi yase Bi- tsini. Afi amagqira makake apumele e Tinara aye kufuna kona umoya. Waya ke e Tinara wafikela endlwini yomkoke- li weramente yakona u Platyi ka Mhla- nga wakwa Ndaba, wahlala kona njengo- mntwana endlwini. Kute kuba lorame- nte yase Tinara yayisentsha ingekabi nazikolo, wati u Platyi akubona ukuba lomfana unesiqanaqwana semfundo wa- mcelela umsebenzi wokufundisa usapo. Ungene ke umfl ekufnndiseni, ezuza ishumi elinantandatu lesheleni (16s.) nge- nyanga. Ute selezibule intombi yake yamazibulo, kwafuneka eye kufunda e Simnareni yase Rabe e Hankey pantsi ko Rev. Thos Durant Philip. Lifa ngemfa- zwe ka Mlanjeni esemfundweni apo, ne­ntombi yake yesibini u Annie (Mrs. Moa nyangwa) yazalelwa e Hankey apo. Wa- buva e Hankey apo ngomnyaka we 1852. Kwisituba abengeko ngaso ekaya usapo Iwake Iwalufundiswa ngu James Meyato, kwesinye isikolo ebesingapesheya ko- tnlambo, apo unina wombhali walemida waka wangumucedisi kona. Savulwa isikolo ngokutsha c Naba nge 1852, wasi- quba kwada kwangumnyaka we 1867. Imbanm yokuvalwa kwaso kvvakuko esinye"isikolo, esilunge ne *Dutch De­formed Church* esasipetwe ngumlungu o°\*ama lingu Henry Jones. Esike sasi- qalwe n^e 1841, kufunda kuso Amalawo nama Bastile nama Slamsi nama Koboka. Kuteke kodwa akwaziwa umfi Iwawome- leka kuye nolwa Malawo usapo, bakalaza abaxasi besika Jones babhalela e Kapa. Kwagqitywa ekubem u Mr. Kunene afu- duke kunye nosapo Iwake aze kulugalela kwa Mr Jones, aze yena abe ngumnee- disi ka Jones. Wayenza okunene lonto. Umbhali walemida usayikumbula lomini bava kuditywa kwa Jones kunye ne teacher vabo. Wafika lomfo waluketa lonke usapo olupambih wamnika u Mr. Kunene zonke izinyhola ezintloko zilu- kuni, wasala yena ne klasi ezimbim, eyokuqala neyesibini. L Mr. Kunene lento wayengayilindele: wayeba yena woba lowo erne nezake intsapo. Bapa- mbana ubukuinnkani—bupambene bawa. Wapuma u Mr. Kunene waya kuzilimela imihlaba yake, wazitwalela imitwalo nge- nqwelo yake. Lwapuma usapo Iwake Iwaya kufunda kwezinye indawo—u Isaac no Andrew baya e Bayi. Sibuye savulwa e Xaba nge 1867 kwangu Mi. Kunene encediswa ngu Dinah intombi yake (late Mrs. Rev. Masiza). Kwabuya holuse Bayi usapo, seina kanjako isiko­lo. Nge 1871 savalwa akabuye aaivule sada saza kuvulwa ngomnye wosapo Iwake u Isaac Wauchope nge 1877. Na- mhla sisabanjwe ngu Mr. Sihunu njenge *Private School.*

U Mr. Kunene kwiminyaka epakati kwe 1874 ne ’85 isituba seminyaka enga- pezu kweshumi, wamana ukuhlelwa zi- nkatazo ezininzi nentsizi ezinkulu ezi- ngamnikanga tuba lokupumla. Ezintsizi zatabatela kwangapambili kwelixesha ngokubhubha kwentombi yake yamazi­bulo u Mrs. Petros Masiza. Pezu koku kwalekela ukutshabalala kwempahla vake ezinkonio nenkabi, nenqwelo, no- kubhubha konyana wake omnei u George, nentombi yake enci u Ida, nabazukulwana bake, nezinve inkatazo ezamana ukumii- kela niengezika Job wakudala.

Usapo Iwake walumka imfundo efone- lekilevo lonke. . Ukuba aluyisebenzisa- nga kakuhle asililo tyala lake.

Intombi yake yamazibulo yayingu Dinah emva kwake ngu Annie, emva kwalowo ngu Charlotte, izibe ngu Andrew no George no Ida. Inkoliso yosapo Iwa­ke esimmlukankanyanga Iwabhubha lu- zintsana.U Dinah no Charlotte ibizingei- bi zokudlala uhadietyalikcni, u charlotte iimmmlilanie bambalwa kwmtombi zaba- ngokudlata nhuli Onvana bobabim bake babese Dikeni ixesha elifutshane, baza kamva Strunk'tebUbinl

mba ukuba lo usoleyo (Andrew) ^buj e boen"okulamba Sfundisweni kayise Ngumtandazo amke eiila ugawo uyise lo.

Lomfo ka Jita ibiyimvumi ezwi limna- ndi, iliciko entshumayelwreni, ekwazi ukufundisa, ekutele, elutanda uhlanga. Ibingumfo onobubele kubo bonke abantu. Umfo obelutanda kakubi usapo Iwake. Umfo obezazi zonke inteto, Isingesi Isi- bulu, Isisuto, obungati umve eteta esase- ntla Isimfengu ange akulele kona, kanja­ko ebeke wazama nenteto endala yamalawo.

Wati akufuduka e-Tinara wenza iminyaka emihlanu ema Xoseni apo kungamlungelanga ngenxa yokubalela kwamalanga, wabuyela kwase Tinara.

Kubonakele kwase kuqaleni komnyaka we 1885 ukuba isivubeko, sake esidala simxalisile. Wamana ezibika ehamba, wada ngo April 1885 wabonakala ukuba uyasindwa nakuku shumayela. Ute kuba ebesele yi *Lay Reader e* Tshatshi kwehla isipitipiti kona esabanga ukuba abuyele e Rabe, zaba zezinye inkatazo ezo, kumntu obengasena mpilo kade. Ezi zipitipiti zomnyaka we 1885 zabanga inkatazo enkulu kubantu abapete ilizwi, kuba i Rabe yahlukana yamaqela matatu, i Wesile yainaqela mabini, i Tshatshi yakepukela kwrnnye yezo. Zamoyisa u Kunene ezinkatazo, kuba akuko sifo sinje ngesifo senkataza. U Ndaba ulele pantsi naye, amagqira ati ubangwe zinka- tazo. [Siqonda ukuba u Plaatje Ndaba ubhubhe ngo 2a January lo utileyo. Editor “Imvo.”] Iminyaka yake ima- shumi mahlaun nonyaka epete i Ramente e Tinara. Namhla icitakala kunye no- kuguga kwake. Amadoda akade esebe- nza naye emka amanye abuba amanye. U Soviyo no Mteto, no Makoyi, no Dyoba, no Mbeki bamshiya nalomzi wase Tinara. Namhla ngo Mbeki lo kunje ngokuba ufelwe ngunyana. .

Lamazwi ndiwabala ngo mfi u Mbeki anga angalufikelela usapo hvake olukoyo e Koloni na pesheya kwre Nciba—amabuto ngamabuto akade ewafundisa. Ubudala bake bebu malunga ne 66.

 NATIVE OPINION

 Wednesday, feb. 24,1886.

FALSE SECURITY.

S

OMEHOW the agitation in the

Colony in connection with the repeal of the deadly Transkeian Liquor Proclamation seems to have suddenly simmered down directly the Ministry grudgingly modified the clause legalising the unrestricted sale of intoxicating liquors to native chiefs, petty chiefs and councillors. This is deeply to be deplored because the spectral evil which set the agitation on foot is still there in all its prestine enormity. It thus becomes an important duty that our people should be up and doing. From advices from the Transkei we learn that the sword was put into the scabbard when Captain Blyth, the Chief Magistrate cf Fingoland, returned from Cape Town and authoritatively an­nounced to his people that their cry against the traffic in fiery-drinks had reach the ears of Government, and that the Government had acceded to the solicitations of the natives that “ death ” be not planted among them. And the people were in this manner led to believe that the sale of liquor in their Terri­tories was prohibited and that things had reverted to the state established by the Regulations under which the Transkei bad been governed since its annexation to the Colony. We place implicit con­fidence in Capt. Blyth’s anxiety and ability to keep the “ strong waters out of Fingoland He must, as many are, be under the strong conviction that after their introduc­tion the task of governing the diversified nationalities would not onlv become most expensive u also very embarrassing; we how­ever very much question the of the 'legal machinery supplied him by the Ministry in the shape of the amended Proclamation. It reminds us of the famous cannon which Mr. W. Ayliff purchased, from the Free State Government to be used against Morosi and which completely broke down on the firing of the first shot. Ihe state of things existing under the modified Proclamation is that natives may be supplied with splits on the strength of permits. Ibe permits may be had from Cbici Magistrates, Magistrates, Justices of the Peace and Field Cornets. In fact almost all white men in the Transkei have power to , grant per­mits, for the magistrates clerks and those who may be regarded as be­longing to <e the upper ten in the Transkei and elsewhere are Justices of the Peace, and Field Cornets are simply ubiquitous. It will thus be seen that the permit issuers are as plenty as the leaves in Vallam- btosa. Besides the instrument does not attempt to define or cir- ' cumscribe the power of these officers m granting permits; and to our lay minds it seems as if an action might lie in any refusal to grant a permit. We have no doubt that as soon as these defects in the law are made known to the people the agitation will be revived, for nothing. short of total prohibition will satisfy them.

[ We again express our regret that it would seem that dust has been effec­tually thrown into the eyes of the friends of the natives in the Colony by the modification of the con­ditions of sale of intoxicants to chiefs and councillors. But we fervently hope that thismay not be the result in England where the matter has now been energetically taken up. The Cape Parliament will soon assemble. We would suggest that petitions be drafted without delay as well in the Transkei as in the Colony—the former people praying for the complete repeal of the wicked Pro­clamation ; and the latter for the extension of the prescribed areas and the amendment of the Licens­ing Act in such a manner as to make it illegal for natives to consume liquor within them.

There seem to be some people who doubt the sincerity of the crusade against ardent spirits among our people, and who ascribe it to the missionaries and philanthropists. But the case of our brethren the Basutos should silence such sceptics. There the last canteen has been sent about its business in consequence of a movement which began among the people themselves, and the erstwhile drunken chiefs are now as sober as the proverbial judge. The wave of abstenance from fire-water may be said to be sweeping over the South African Natives. We. however, have an Upington to impede, but, we are sure, not finallv to obstruct its course in the Colony and the territories.

Editorial Notes.

A native writer in Colesberg informs us of the imprisonment of the native teacher place in the lollowing terms:— Our life is most miserable at Colesber".

A most harrowing event has occurred amongst us. We are most distressed. On the 9th February, Mr. John S. Dla/dva punished a child in his school by beating it. Its parents went to law ano charged mm with assault, and as such it was dealt with. The trial came off on the 15th inst. The child was punished for some silly story it circulated in town about its teacher. The Magistrate sentenced him to three months hard labour without the alternative of a fine. This to us is new —that the alternative of a fine should be retused in an assault case. The Colesberg 11agistrate does not allow a native to answer for himself in court. We can’t understand this. This matter seems to me to be of sufficient importance to be published in the newspapers. ’The whole matter appears to us to be very strange. Government has sent to Colesberg a strange magistrate. — I am, Sibarti Matila.”

The news of the imprisonment for three months with hard labour of Mr. olin S. Dla/ciya, the Wesleyan Native Ieacber at Colesberg, has completely horrified us. And we venture to express the earnest hope that Mr. Tweed’s sen­tence will be carefully reviewed by the Judges as it appears to be out of all 1 r proportion to the alleged offence of the mere flogging of a pupil in school. Xattye schoolmasters in Africander towns *like* Colesberg and Burghersdorp are a mnch-liated class of men, more often for imagined than real conceit, and no one need be surprised if this prejudice affects a not very scrupulous head of the district who may on an opportunity offering be only too pleased to gratify the community among whom he lives and moves and has his being. The present writer happens to Anow the unfortunate John Stegmann DlaAiya who has fallen into the cruel mercies of the Colesberg magistrate. He was educated at Heald Town, and left that place with high credentials both from the Institution authorities and from the Education Department, to taC-e up the position of teacher at Uitenhoge where he continued successfully till he left for Colesberg six months ago. We are no advocates of corporal punishment in schools, though our experience in these matters would not warrant us to alto­gether interdict the use of the cane in schools. But we contend that Dla^iya had done nothing unusual in schools in administering corporal punishment, and his case is one of exceptional hardness. Those who Arnow anything of the interior of a schoolroom will sympathize with him ; and we sincerely hope his case will not be allowed to pass without some inquiry. The fall from the Preceptor’s Chair to the Felon’s Cell is incredibly enormous, and we shall certainly be sur­prised if an exemplary young man li/re DlaAriya vvill receive so heavy a punish­ment without the Colonial Press calling for an inquiry.

Since writing the above the Colesberg *Advertiser* has come to hand, which gives further particulars of the case —particulars which do not in any way modify our opinion. Its own conclusion (and it is by no means a negrophilistic journal) is stated in the following observations which we trust will be acted upon“ Although we cannot excuse the violent and inde­cent manner in which punishment was meted out, we thin\* that this is a case in which leniency might be displayed, and we shall be glad to hear that the remain­der of the sentence has been remitted by the Government.”

The Committee of the Native Educa­tional Association has been summoned by the President to meet at Lovedale on Saturday (27 Feb.) next at 11 a.m. to con­sider the action the Association should ta\*e in view of Mr. Upington’s reply on the Liquor Proclamation and with regard to the shameful reduction of the Native Teachers’ Salaries. The Committee are constituted as follows:—Rev. E. Ma\*iwa- ne (President), Mr. J. Tengo-Jabavu (Vice-President), Mr. Ben. Sa\*uba (Secre­tary), Mr. Jas. J. Bovula (Assistant Secre- tarv), Mr. Jno. Knox Bo\*we (Treasurer) Mr. J. Shaw (Fort Beaufort), Mr. J. w’ Gawler (Keis\*ama Hoe\*), Mr. E. Mhla- mbiso (Matole),and Mr. Nicholas Bovula (Tyumi).

GLEN GREY NOTES.

[from a native correspondent.]

It is gratifying to see that some steps are being taken towards the securing of the rights and privileges of the Glen Grey natives, among the people themselves. In your last issue appears an extract from the *Free Press* Queen’s Town, in which, the names of a Committee appointed for the above purpose are given. We con­sider this a very wise step, and in passing, point out one of the good fruits of the Tembu Association. Two names have been added to the number, one of which we have no words with which to welcome yiz.—Mr. J. Rose-Innes, Junr. We were inclined to cry out for a Commission to enquire into the “Glen Grey muddle” before the session of Parliament, which we feel sure would satify all parties, granted that such a Commission would consist of members chosen from both sides. We are aware of the fact that we live in the days when £. s. d. are to be taken into consideration, however, we fail to see why the best interests of the community should be sacrified. We have been made to understand that nearly £1000 have been appropriated by Govern­ment for the removal of the parties to the Qumbu, with all deference to those who have the wielding of the matters in their hands, we think it would be but fair to spend a trifle in the appointment of such a Commission, it would be money well spent, the Government would be more than repaid since so many unsettled minds would be set at rest. The com- mision to meet the Glen Grey natives at Glen Grey, as was the case with Secretary for Native Affairs. If it be too late for such a commission, we only trust that the intimation in the weekly notes of Mr. Rose-Innes’ approach to Glen Grey mi.y be a reality. All along, it has been said that his amendment is being carried" out, and it will be for him to find out as to whether it is being carried out as he meant it or as understood by the Houses. A better fortune could not have fallen on the natives of Glen Grey. But again his opinion may be taken as oue sided by certain parties—hence our inclination for crying for a commission, in which the matter might be sifted by both parties. Six weeks still remain before the opening of Parliament. None but those pricked by conciences not altogether clear, would have any fear in the adoption of such a step. As far as we can make out the Glen Grey natives have no intention whatever to swerve from the position they held at the very commencement of these doings. Dur advice to them will ever and always be to keep the peace and remain within ^institutional bounds, but we think we would be ill-advising them, in persuading them to desist from calling out for their privileges as loyal subjects of the British Government, and demanding if they jannot get it otherwise, for that justice for which the English nation has ever been Famed.

Ibala Lase Natal.

Verulam, 9 Feb., 1886.

Mr. Mhleli siza nkosi yami ungipe indawo lapo epepeni lohlanga ngituna ukuba ngifake loludaba ezintliziyweni sama Natal olungo Judge John W. Shep- stone, Native High Court. Ama Natal imnyama afanele ukuba amtande amte- mbe amkumbnle ukuba ngumfo obona- lialisa ngokugweba ukuba uyawazi ama- siko abantu abamnyama nentlalo yabo alungile yotando noxolo nobuqoto. Ku- kabili ngimlalela egweba ngatokoza eku, zwebeni kwake amacala ayeletwe pambi kwake.

Ngesikati esabambe isihlalo se Secre­tary for Native Affairs bekubonakala sengati ubu-Rumente ukulwa pakati kwa- bamnyama, buya kukutaza ngokuba bekuqalwa evakeni elibaleke ngokubona nje nkuba yahlangana labaleka kuti uku­ba intlauliso i ham ba lapa £2 iqale kulo ivaka kuze kube koqale ucuku, nokuba isuka lapa £5 kuze kube kobuke ngeso ngokwenzenjaloke, kubonakele sengati u Rumente utela umquba kuwo umti wokulwa ngokuba ohlwaye ababalekile ngati uti nibalekeleni ngaloko, baqala nabangenasibindi sobudoda ngokulwa okulandelayo bati nakuba ngongenasibi- ndi sokulwa mangipose itye ngezibale- kele kuze ngingahlaula nje nam ngiti hai, belu ngeke ngaposa netye lodwa lelo namango enzenya ngokuba kotiwa beli- kona malihlaule.

Kepa umfo ka Sonzica ushiye ngaseko- hlo lowo mkondo wenze nje ke yena waqala enduneni engabupatanga ubudu- na bayo ipelise impi. Nato uswazi Iwa\* komkulu £10 koqale ucuku, £7 abayu- ma yena oqale impi £6, abalwe beqaliwe £1 10s. Amavaka wawakulula engenacala. Lati iewentsana laqonda nozwaliza waqo- nda ukuba akazalanga wabola umbini, lokoke kwifundiso enkulu ebonisa ukuba u Rumente utanda uxolo pakati kwaba- ntu ngokwenzanjalo kwake. Ukuba ku- yancipa kulekwata edluleyo abengemani- ngi awokulwa amacala. Nangezindawo zamafa ubalamla njengoyise kubantwana bake. Yindoda yokuhlontywa futi ku- bongwe u Rumente ngokuyemisa i court yabamnyama. Simnqwenelela impilo enhle nemihla eyolulwayo nguyise wezi- lati o\*a Sonzica. Maungitetelele ngo- 7. wenza into ende \*anga\*a. Ngingowa\*©

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