[October 31, 1889

IMVO ZABANTSUNDU (NATIVE OPINION).

3

fune intluzo yamhla sayiseka i Ethiopian sihluze ekungeniseni kweta embutweni yetu. Ukuze ibolenje iklabu sasuka sayilahla intluzu sangenwa yicesini yokufuna imali, kanti siyazeyelisela elwandle. Imbangi yokuba nditete ngamazwi abukali ndifuna ukuboniso ixabiso esilibekayo ebholeni, nokwanelisa abantu abakulu, ukuba lento yinto abafanele ukuyikutaza ukuze siqubele pambili. Kuyandibanga ukuba ndenjenje ukuteta, ngokukodwa xana ndicinga ngenguqulo eyenziwe yibhola kumadodana ase Bhayi, ukuba lomdlalo siwucoce njengoko unjalo. Ngokupa- mbili nokudlulisileyo i Ethiopian epefumlelwe ngabafundisi. Ukuyiseka kwetu ibesino Rev. Malgas, namhla sino Rev. Gawler, ekusibangayo ngoko ukuba imbuto yetu ibe yecocekileyo, singazihlazi izicaka ze Nkosi ngokuzimanya .nati.

(MISSING TEXT). i “ MVO.”

Isicelo ngokukwandiswa kwe *Mvo* sisasatyelwe ngabanlobo bohlanga, abamagama siwadwelise ngokulandelelana kwamagama abo okuqala. Into eyenziwe ngababahlobo iyeyokusikhutaza no- kusomeleza. Umzi wonke otabata *Imvo* awukasipenduli isicelo setu, sisahleli ngetemba kodwa. Abasebependule:—

B.

Bali Abram, Engcobo 1

Bottoman Thos. Nchwazi 2

Bassie Jonas, Port Elizabeth ... 2

C.

Congwane Peter,

Dwane Rev. J. M.

Faku Luke,
Fana Wm.

Fanti Enoch,

Gamanda L. J.

Gantsho B. J.

Gaba Jno.

Giddy S. J.

Hogana W.

Herman Peter,
Habana O. M.

Fort Beaufort ... 2

D.

Seplan 7

E.

F.

Somerset East ... 2

Henderson 3

Willowvale 1

G.

Somerset East ... 2

Queenstown ... 1

Theopolis 6

De Aar 1

H.

Johannesburg ... 6

Ehlobo 2

Port Elizabeth ... *4*

I.

J.

.Jacob John

Kali Jas. M.

Kawa Rev. P. K.

Kosani J. G.

Kentane J.

Kawa P. I.

Kuze J. S.

Lukalo Jno.

Luzipo P. K.

Mzinjana Wm.
Mayisela Timothy,
Msengana Josiah,
Mayeza Philip,
Madevu Sol.
Mti Salem,
Mhlahlo J. L.
Mcanyangwa J. J.
Mtoba W. C.
Macumela Miss E.
Mtobi Rev. H.
Mbeia Thos. J.
Msutwana Alex.
Martin C. T.
Mazwai Adam
Mtoba Stephen,
Mqedazwe T. P.
Mandyu Thos.
Mahonga Ed. G.
Matodlana Nath.
Mxoli Joel,
Mazamisa Jerh. E.
Mankazana Saul,
Mabula Simon P.
JMakhohliso Tom,
Malasi D. T.

"Nangu Jon.
Nyikana R. M.
Ndwandwa T. M.
Nkayi D.
Ndungane R. J.
Ncapo Buyapi,
Nkosana Cengani,
Ngesi Anderton
Ndubela Sami.

Qaba Piet G.
Qaba John G.

Ncora 2

K.

Sheshegu 1

Grahamstown ... 4
Kimberley 1

Butterworth ... 2
Beaconsfield ... 1
Aliwal North ... 1

L.

Tsolo 1

Cookhouse 1

M.

Kimberley 7

Palmiet Fontein...2
Queenstown ... 2
Kimberley 4

do 3

St. Matthew’s ... 1
East London ... 1
do 2

Rode (K. W. T.)...l
Port Alfred ... 1
Cradock 5

Kinkelbosch ... 1
Somerset East... 2
Trinity Mission ...2
Pretoria 1

Mgqwakwebe ... 1
Healdtown 1

Indwana 1

Macibini 2

Hankey 1

Toleni 1

Ehlobo 1

Kimberley ... 1
Tsomo 1

Manxongo ... 1
Mt Arthur ... 1

N.

Kobodi 1

Kimberley 1

Ezazulwana ... 1
Idutywa 1

Nchisininde ... 6

Peelton 1

Mankazana ... 1
East London ... 1
Jansenville ... 2

O.

P.

Healdtown ... 3
Port Elizabeth ... 1
4

s.

Shosba Elijah Grahamstown... 1 Solilo Alfred, Qugqwala 1

Smith J. A. Cathcart 1

 Somdakakazi D. Butterworth ... 1

Sikwebu S. L. Bolo 1

Stirling Rev. J. W. Qumbu 1

Somngesi W. N. Rouxville O.V.S. 2

September Stephen Somerset East ...2

Sikundla Green Rabula 6

Sinuka Ben G. Port Elizabeth ...3

Sitela Harry, Kimberley ... 1

Maclear 2

T.

Tvhali Lucas, Port Alfred ... 1

Tengo-Jabavu J. K. W. T 1

Tukwayo Chas. Queenstown ... 1

 Tshabalala Phil. Bloemfontein O.V.S. 1

Vantyi Jim, -Pirie 1

Vandala D. K. Somerset East... 1

W.

X.

Y.

Z.

ZauiD.L. Komgha 1

Zaula E. Jones, Goshen 1

Imvula e Transkei.—Imvula inile kwi- tuba lase Gcuwa, iqale ngolwesi-Hlanu ngesipango kude kube ngolusuku Iwe 14. Siyambulela u Tixo omkulu ngalemvula.— Um’bhaleli.

 AMACAPAZA ASE TRAKSKEI.

[ngum’bhaleli.]

October 14, 1889.

Indaba aziko apa, ntwana zikoyo ku-
kuba kuhlanganiswa imali yomfi u
Captain Blyth.

Kukuba utywala balapa yimbara,
ungeva umntu esiti itengwa pina imbara.

Kukuba ilizwe lingamahlungu kupela

ngumlilo.

Kukuba ibandla lika Rev. R. Ross
belitandazela imvula ngomhla we 10 Oct.

Kukuba siyibone imvula ngomhla we
10th October. Yapendulwa imitandazo
yamakolwa.

Kukuba baya zihlaba ihagu, bati zina-
maqakuva esibindini nase mcacazweni
wesifuba ngapakati, batsho besiti ziya
babulala abantu.

Kukuba izwe lakowetu liza kuba lu-
hlaza lipela ngenxa yala matontsi emvula,
ize ngoko siti ukulibiza—lihle njenge
ntombazana.

Kukuba umbona uhamba epontini
ngoku ixabiso.

Kukuba ipepa le *Mvo* liza kuba luhlaza
lipela ngenxa yamagama amatsha kuba
liza kwanda, ize siti ngoko ukulibiza—
lihle njenge ntombazana.

Kukuba omnye wama Ngqika usandula
ukuti kum ekutwaseni kuka October lo :
Ifumane izimele imvula, iyaxoka, iya
kude ipelele ekufikeni kuba ubukwe
bemvula buse mhlabeni apa.

Kukuba inkomo zinqabile ekutengweni
ngoku.

Kukuba umkupa uza kujiya emalini
yomfi umhlekazi ongu Blayi kwinxenye
yabantu.

Kukuba sizakuva ezemvula ngento-
mbazana entle eyi *Mvo* kumacala onke

elizwe.

Kukuba siyalila ngokumka kuka
Mr. James Pamla oye kufundisa e Ma-
mpondweni. Ngamana abe ndlela ntle.

Kukuba intombazana entle *Imvo* iba-
ndakanye izizwe nentlanga ezalanayo.

Kukuba amadoda amadala alapa wona
ebeqandula elima ngale ngqatsini yela-
nga ibiko, alindele ngoku ukupuma
kombona.

Kukuba ilanga kuko elibatimbileyo
labesa e Mabhulwini kunye nentsapo
yabo.

Kukuba kunzima enkukwini kwi
titshala ngenxa yokuba intsapo yezikolo
iza kutinjwa kukulima kutika ixesha
lako nie.

Kukuba mandime apo namhlanje.

 LADY FRERE.

[NGU tembu-dlomo.]

IMBEKO ENGALINDELWE.

Lento imbeko ide inge igqita into sonke; ngakumbi kuba isiqamo sentloko yobu Krestu, ade ati umfundisi omkulu u Paulis “ Ndingenalo utando ngafanelana ukolo Iwani lushenxisa nentaba. andinto yanto.” Sive samangaliswa nge 19th October kokwenziwe yimanti yetu u H. A. Jenner, Esq. Ubesekarini yake evela e Queenstown, waqubisana Emtsheko nenye yamadoda akwa Bangindlala ihamba ngenyawo, emva kokubulisana ite imantyi kwela apa ekarini, wangangatshona pantsi umfo. kuba ngokungaziboni kufaneleka, bekulunge ngapezulu ukuhamba nge- nyawo- Abanye, ngakumbi abaqelene nama Yerepe' anembeko kwindawo abakuzo, bangati yintwana le; kodwa tina bangayiboniyo lento isenziwa nanga bafundisi betu abema ezi pulpitini besi- shumayeza utando, siyamangaliswa sakuboua iziqamo ezinje kumadoda angapandle kwe pulpiti; singatsho noko ukuti yimfanelo ukuba umntu ahambe etwala impalalane ezise zindleleni. Kodwa samangaliswa mhla seva ngokwenziwa yinqwelo yomfundisi otile—yahlangana nomrementekazi weremente zake edumbe ixhwele, ediniwe, wacela indawo inqwelo ize, akanikwa nelimda- ka. Sahlokoma ezinkabini isibepu, saba eso sialam siyakohlwa. Nxa sitshoyo, nakuba simangalisekile yilento—ewe ke siyibona kubafundisi abavela pesheya, kodwa abakulele kuti—ubudlelana yinto enqabileyo kubo. Siteta abamhlope.

IMVULA.

Kweli lase Glen Grey isanqabile kanye, isuke imana iba yimikungu ebandayo, eti nakuba iyinceda ingca ingakulungeli ukulima, ize ishiye amadoda kukona obulayo inkomo, igusha, ihashi, singasateti ugamaxwane egusha—wona abhubhile.

IVOTI I AMAGAMA ! !

Inexesha iqalile i Fieldcornet yetu yesiqingata se Wodehouse; kuzo zonke indawo eke yahamba kuzo akukonto ibukekayo, kuba kaloku li Bhulu u Nell, Iowa wayehamba no Botha ngo Tungumlomo.

ISILILO.

Hai ukufa! kuba namhla akuko bani eba Tenjini; namakwenkwana ashiywe ngu Sigenu o Messrs. H. Kalipa no Zwedala, akubonakali mizamo yanto; kuba ibilixa lentlanganiso eli, lokuba silwele ivoti yetu. Utenina yena oka Pelem, ngaba ungqunyuzwa zezintetona? Musa, yilwa kube segazini uzamele uku- lungisa ezondawo zitetwayo ukuba zingaba zinjalo; kokukona sakubona tina ukuba ulwela uhlanga, kanjalo ubusilwela lona, nxa ungatotanga, kodwa ute wapakamela ukuzama ubulungisa.

Ubukwele.—Malunga nengxangxasi zo Mtata. intokazi elikalipakazi, emayibe yeyase Sitatwini ukuba ayiuguye u Marsdebe, ivuke yayitshisa indlu yukupapama indoda ingeko ebusuku. Apo ibiyepina yona ?

EZABABHALELI.

MR. MHLAMBISO.

Nkosi yam Mhleli we *Mvo Zabantsundu,* ndiya kucela, nangani ndingaziyo ukuba uya kuyamkela lentetwana yam ngenteto endiyive itetwa lipepa, ipuma kanjako emlonyeni we Nkosi u Mhla- mbiso. Ngendiba ndingxamele ukuyipendula ukuba bendingelilo qaba, ndi-xakwe yimbola emva kwendlebe, kwa ngxama intliziyo ingancedi Into. Manditi ke nkosi yam Mhlambiso ungazi katazi, ungazibulali ngalonto, ubukosi benyama ubupatiswe ezulwini, obe Lizwi ikwa ngu Tixo; ungatike ngomona wabantu base mhlabeni apa ufumane ulahle indawo yako. Zombini ezondawo musa ukuzilahla upulapule uxanasi wabantu ; akumhlana siyivayo tina into yokuti ati umntu engu mfundisi abe eyi mantyi. lyawa yinina lento iyawati yakuba ngako ntsundu iyawa kalazelwa kwa- ngabantsundu? Nkosi yam andikafuni kuteta mazwi maninzi, kuba nala nditi mna ngokuzikohlisa kwam alungile; andiwazike nokuba anjalo ebusweni bamanene. Ndoti ukuze ndiqonde ukuba amkelwe lamazwi ndiwabone esigi- tshimini. Ukutsho ke mfo ka Mhlambiso nditi ungatyafi, ungoyiki utyafiswe ngabatyafisi bako abakutyafisayo emsebenzini wakwa Tixo. Uxolo Nkosi yam Mhleli we *Mvo Zabantsundu* ndipantse ndafumana ndagqiba ixesha ngendebelefele engeni, eyinto kum kodwa. Mandize kutshonela. Ndim omnye wabatati be *Mvo Zabantsundu* ngegama pambi kobuso bako apa e Cumakala.

M. L. N. Bevu.

Stutterheim, October 23, 1889.

I-OFISI YASE NXUKWEBE.

Nkosi,—Ndipe indawo kwelo pepa
lomzi ndike nditi gqa mabini ngokufu-
duswa kwe ofisi yo Mongameli wesitili
sase Nxukwebe, ndibe ke ngokwenjenja-
lo ndisanekela umzi wakowetu uluvo
Iwenxenye yabantu base Nxukwebe
abangazange babe natuba lokulupapasa
epepeni. Kambe kuyafuneka ukuba
aluvakalise omabini amacala uluvo
Iwawo, kungavakaliswa calanye lodwa.

Taruni mzi wakowetu, Emlungwini
kuliwa ngomlomo, zibekwe pantsi into-
nga, angabiko amagazi nenduma. Ngo-
kufupi manditi: abona bantu baninzi
kwesi sitili bakolisiwe lolu fuduso Iwe
ofisi. Indawo ezindibangelayo ukuba
nditsho zezi: bate bakukova ukubhalela
u Rulumente abantu base Nxukwebe,
becela ukuba i ofisi ibe sendaweni yayo
endala, babeta elucingweni nabase Nto-
leni bati “ Kawenze kuhle Rulumente
ukusiwisa isigwebo, sisaza kukutumela
isicelo setu ngencwadi kunye namagama
etu.” Ngo 27 ku August babuye babeta
elucingweni bati: abantu basabhala
amagama abo esicelweni abaza kusitu-
mela kwakamsinya. Kute okwenene
ngo 29 ku August satunyelwa isicfelo
sabantu abangapezu kwamakulu amabi-
ni, kunye nencwadi eyabhalwa ngu Mr.
Scully, ibamba liba Mr. Holland, esiti
kuyo “uyatemba ukuba u Rulumente
uya kumhlamba etyaleni anikwa Iona
lipepa lase Qonce— *Imvo Zabantsundu,*lokuba yena evelana nomntu omnye—
Umongameli we Location yase Nxu-
kwebe, engakatali lilungelo labona ba-
ninzi, ngoko ke woqonda u Rulumente
ukuba asinguye ofuna ukuba i ofisi ibe
se Ntoleni, ngabantu ngokwabo.”

Ite ke lento yamxaka u Rulumente
ukuba uza kugwebela lipina icala ema-
bini nje. Kwabonakala ukuba umzi
wahlulelene wodwa, akunje ngokuba
*Imvo* isitsho ukuti—ngabantu base Nxu-
kwebe *bonke* abalilayo ngokufuduswa
kwe ofisi. “O! ndizakutini? ” watsho
ke umlamla-nkunzi “ manditumele u
Mr. Piers, umantyi welinye icala onga-
teni nalengxabano ayokuba ngamehlo
am, zindlebe zam.” Ute u Mr. Piers
akufika kwatiwa “ e ofisini e Bhofolo
kusile ngo-Mgqibelo.” Wafika okwene-
ne umzi; kwateta elase Nxukwebe icala
kuqala elifike lasixasa ngezindawo isicelo
salo: (1) I ofisi yasekelwa e Nxukwebe
kwamhla mnene, inesiza esisesayo kona ;
(2) oko kuboniswa kukuxasa kuka
Mlamla-nkunzi isikula sakona ngernali
zake, nokufundiswa kwaba fundisi aba-
ntsundu kona; (3) abantu base Nxu-
kwebe baya kusuke basezele ivumba
lotywala elipuma ezinkatini zase Bhofolo,
bagalele begqite e ofisini bayokusela
edolopini banxile. Wasuke yena u Mr.
Piers wayibhala yonke lento. Hai into
imbi ukuyiloza kwabantu bebakulu—
isuke indoda yakubuzwa imibuzo ifuma-
ne ihleke intsini-menyo, ivume izinto
ebike yazikanyela, basuke bayiwe nge-
ntsini abelungu. Ngokufutshane. aku-
banga kukuteta okute tyatyasini ukuteta
kwala madoda. Angati umntu aziqo-
ndele ngokwake ngokuti ake aziqwala-
sele kancinane ezizizatu zozitatu ngo-
kukodwa esi sokugqibela.

Kutete elase Ntoleni icala lasixhasa
ngala maqondo isicelo salo: *(a)* I ofisi
ibise mdeni wase Dikeni oko ibise Nxu-
kwebe ; (*b*) ubuninzi babantu bebubula-
leka ukuya e ofisini esemdeni wesitili
sabo nesase Dikeni, atnaxego ade alale
endleleni angabi nakubuyelela (okuke
kuyapikwa ngumbhaleli wako. Ndi-
kutyela amava, akunakupikwa mntu
oko. Akafile lomaxego kutetwa ngawo
ako nanamhla. Abantu abebekufupi
ne ofisi oko ibise Nxukwebe bati ku Mr.
Piers—sidiniwe kukwamkela imbedle-
nge ezihlwelweyo ngokuba kude kwe
ofisi kumakaya azo.) *(c)* I ofisi mayibe
se Ntoleni esazulwini sombindi wase
Heald Town, ibe kufupi kubo bonke,
ibalungele bonke. (d) Akuko nto ibo-
nisayo ukuba i ofisi yayimiselwe e
Nxukwebe. Umlamla-nkunzi akazange
ake ndlu va ofisi kona, ibihleli ngengqe-
sho ; (e) sinabo nati abafundisi nezikolo
ezixaswa ngu Rulumente, asiteti nto
ngazo zonke ezonto, inye into esingayo
apa,—singe ofisi engateni nabafundisi
nezikolo, siti mayibe sesazulwini saba-
ntu.

Ate ke akukova ukuteta omabini ama-
cala kwa *votwa* yanga 90 e Nxukwebe,
yanga 77 e Ntoleni. Abantu abate
lomcimbi baukangela kakuhle baba
novelwano, abamfanyekiswa ngawabo
amalungelo ngaba kwa Nobanda, abate
bebekufupi ne ofisi oko ibise Nxukwebe
bavotela ukuba ibe se Ntoleui ngokwe-
yiseka zinyaniso, nakukuvela abantu
abaninzi abakude ne ofisi. Inxenye
yabantu base sikolweni abaku Wezo
basidanisile tina ukuti okukona ikufupi
nabo i ofisi basuke bavotele ukuba ibe
se Nxukwebe; ababanga nawoke umoya
wokubavela abantu.

Kutiwe ke ngu Mr. Piers maze babe
se Ntoleni abatanda ikona, babe se

Nxukwebe abatanda ise Nxukwebe i ofisi,—ngo-Mvulo, kusasa, e Ntoleni, mantambam, e Nxukwebe. Okwenene ufikile e Ntoleni ngexesha leshumi, kwabalwa abantu abanemihlaba befuna ukuba ibe se Ntoleni i ofisi. Wabuza nangendlu eyi ofisi e Ntoleni ekwakusitiwa yityalike yi *Mvo,* kwafumaneka iyindlu ka Mr. Tshona awayeyakele ukuba kufundiselwe abantwana bake kuyo (private school room), anelungelo ke ngoko ukuyinikela kwatandayo, abe kananjalo engatshoyo kumlungele u Mr. Tshona ukuti—akuvumelekilena ukuba ndenze endikutandayo ngokukokwam? Iliso lako likohlakelena ngokuba ndilungile mna? (Matt. xx. 15). Ugqitile ke waya e Nxukwebe, wafike wenza kwalomsebenzi ngomoya omhle kunene ngokutsho kombhaleli wako, nati sim- vumela, umoya ongena kete, efuna inyaniso kupela. Walubhala uluvo Iwabantu nokubona kwake.

Mandiqukumbele ngeliti: emva kweli xesha, nokuba isigwebo sika Mlamli- nkunzi siluhlobo lunina, amele ukusixolela omabini atnacala, kuba wenze imigudu emikulu kunene u Rulumente yokunga angabaxolisa abantu balombindi; wenza imigudu yokuza ngokwake— ngo Mr. Piers—ukuza kuzibonela. Ngubanina ongamsolayo u Rulumente ngokubona abone ngako emva kwemigudu nendleko azitweleyo ngalomcimbi? Anganakona ukusipulapula isiroro setu ngomso, xana singena kuyibulela imi- gudu yake ngati? Uyile e Nxukwebe wabona ukuba isecaleni, ayikona esazulwini (centre) ; waya e Ntoleni, wabona ukuba asililo igumbi elinxamnye nendle la (out of the way corner). Ngoko ke siginya amate tina base Ntoleni, rwiqi! rwiqi! rwiqi !

U-Nondyola.

Ubuninzi Bemitshato.—Imitshato mini- nzi yamaqaba namanxiba, kodwa ayaziwa ngenxa yokuba bengatati *Imvo Zabantsundu* Ke mayitatwe ngabo bonke abanokukanya. —Um’bhaleli.

Ungeniso Magama e Fort Beaufort.— Umhlobo okweli uti ngomcitnbi wamagama —bonke abantu abamasimi ngamanye aba- namfanelo yokuba semqulwini weveti, ku- tshiwo ligosa lalapa e Bhofolo(Field Cornet) kwaye kunjalo nje lingafuni nokuba umntu abe nokuteta okutile.

Umfazi Olungileyo.—U Dr. Talmage, icikc lomfundisi wase America, ute entshu- mayelweni, iqela elikulu lamadoda spume, leleyo elizweni epunyeleliswa kakulu lunoe- do Iwabafazi bawo. Umtwalo wetnpilo unzi- 11 a ngangokuba unokurolwa zizipani ezibini. Inqanawa ayaneliswa kukuba ne Captain ifuna ne First Mate. Uti u Solomon umfazi olungileyo usisipo sika Yehova, waye ke eyiyekela bona ukuba baxele ukuba ongowo lunye uhlobo usisipo sikabanina.

Intlanganiso Yakwa Gaga. — U Mr. James D. Gulwa wase Debe, uchaza maye- lana nendaba zentlanganiso ye Ramente kwa Gaga. Iqela labayeni. 2. Ihambiso yomtshato wase sikolweni. 3. Ityeya ezinkulu ezifunelwa intombi ezitshatayo. Walata ukuba kwezi zimbini zokuqala kuko ekwake kwabanjwana ngayo; ekwada kwabako isigqibo kuyo, esingaxelwayo ngu- m’bhaleli wetu.

Itennis Eqonce.—Kwi Bala Labadlali (itsho enye imambane) kubonakele kuko inteto yokuba amaledi azimisele nkwenza i Tennis. Ukuba lamanenekazi angaba alunge kwi Frontier C-C., angaba lomsebenzi awungene ngobutyututyutu, kuba yona ngokwayo i Frontier ayikaqini, ayomelele, ivuke izolo eli; ekungoko ke akukabonakali ukuba ati kwa eloxesha seyevelisa enye i Club. Kwayona i Frontier ise ngatnarawu odwa, bangaba babini nabatatu abaqondayo, kuba ke lonto nditshoyo i Tennis le ine- ndleko pezu kwe cricket. Ekungoko ke nditi make kuqine i Frontier kuqala ukuze ke ilandele 1 Tennis ngasernva.

Upper Tsitsana.—Apa asikuko nokuba ifiva ite nta amehlo nonyaka. Baya bh bha abantu ngababini nangabatatu. Enye indodana ebantwana batatu wati ndafa yintloko intsuku zantatu, wasuka wema engxamele ukubaleka esiti inkomo zemka, esiti kanjalo nantso inyoka (i Canti) uya. kulibamba alise komkulu. Kute kwezo- kugqibela intsuku watsbo pandle namhla zintsuku ezi 8. kwafunwa ngabantu kuzo zonke indawo kucanyiwe ngoku. Omnye wabaleka emini ; yena usukelwe ngama- hashe wafunyanwa. Esisifo asinayeza asazi ukuba silungelwe lilipina iyeza.— Sicela umciza.

Intanga ENTSHA E Natal.—Abafana ne ntombi banezindlu zabo ezibizwa ngokuti ngamalawu, kwezondawo kulapo kulahleka kona amanene namanenekazi ngendawo yokuba bati abatsha betu babengumhlambi kazalusile nje kuti nomtandszo wangoku-

hlwa bangawntoli nowangokusa. Nditi ke mna lamazwi ndiwabhekisa kubazali ndisiti sengati abazali ingati lento bangayibukisisa kakuhle lonto. Okwesibini ndizakuteta ngendawo yomtshato nditi kungati kungabako umteto ukuba umtshato

uchitwe kwase mini ngokuba kulapo futi kuvela izinto ezimbi nalapo, kulahleka kona ama lady angamakolwakazi, kunye nama-. nene angamakolwa. Manditi ke ngokufu- tyane lamazwi ndiwabhekisa kubazali aba- ngama Kristu. Lamazwi ndiwateta nje ndiugomunye okanye namadodana amatsha ndim,—J. Nkabinde, Telapi.

Uitenhage —Owalapa usibulisela uti:— Tina apa e Tinara ngesiba sonwabile, koko lelilanga, noko ke ike yawa kamandana. Ekupeleni kwalenyanga ifileyo ndaka ndaya kuvela ama Wesile ecula kwindlu entsha eyayivulwa kwisikolo esitsha samagwangqa umvumo waye upetwe ngumfundisi u Msi- kinya into ekade ineta, endaqonda ukuba uzakuvukwa yinto yake endala, bate besa- kutsho ndeva ndikumbula umfo ka Mdliva kumzana apa okufutshane ne Selem, kuba ndandihlala ndisiti abakabiko abaculi aboze bafike kwabe balomzi. Itsho intsapo yase Wesiie ndeva sendingxamele ukudandu- luka nam, ewe zatsho i netevu kwanga andiziboni ndangxamela ukuba ke ndisondele kufutshane kuzo paya. Zitsho ndaqonda ukuba namagwangqa ayetyisa; kade ndivela abaculi, ema Bhayi nasema Rini nasema Nxukwebe, kodwa andikakuvi okunjalo kwezondawo, noko bangs bangake baqu- bisane nomfo ka Mdliva, kungake kuvute kucima, kuvele kutshona. Mandipele nge- liti yiza ubone apa e Tinara, watsho

 Philip ku Nathanael.

 NATIVE OPINION

THURSDAY, OCTOBER 31,1889.

Handing WHY Her Majesty's

Swaziland Transvaal, should cherish an idea that the Amaewazi had better be given over, bound hand and foot, to the Government of President Kruger, is a hard ques­tion for us to master. The Trans­vaal Native policy or no-policy consists simply of ignoring the Natives, except, of course, when taxes are to be squeezed out of them. And this levying of taxes is sheer extortion, as the Govern­ment does not undertake to move its little finger to discharge the simplest duties of Government in respect of the blacks. Under the Transvaal *grond wet,* moreover, Natives can have no rights to land, their abode, like Maho­met’s coffin, being supposed to be somewhere between heaven and earth. Now, the man who has no land is the slave to the man who has it. It will thus be seen, that if it be true, as is currently stated, that the Imperial Govern­ment has sent out Sir Francis de Winton as Royal Commissioner to make Swaziland over to the Trans­vaal Boers, our people in that country are to be handed over to slavery pure and simple, but under a different and perhaps euphemistic name. What wrong have they done the Imperial Government to warrant it to treat them in this rough and ready manner ? Hither­to it has been the pride and boast of Englishmen that theirs is a Christian Government, discharging the noble function of befriending and defending the weak and oppressed races of the earth against overbearing tyrants. In South Africa, as our countrymen can testify, British policy has ever breathed hope and life into hopeless and helpless Natives. And although, through the action of fussy officious agents, Natives may sometimes have had to satisfy themselves with enjoying the good things British rule promises in shadow, and their exact opposite in substance, never­theless this perversion could not be attributed to those responsible for the Government of the Empire. Natives have, therefore, always re­garded “ the Queen ” as a bulwark and a city of refuge in time of trouble. They will be humbled and feel utterly crushed when they learn that “ the Queen,” not con­tent apparently with having in the past abandoned the Amaswazi to chance, has now given her fiat and sent out a Royal Commissioner to arrange for their being handed over to the cruel mercies of Boer rule. It affords some drop of com­fort to hear that the great “ Thun­derer,” is protesting against this proposal and that the temper of the British nation is with the *Times* on this matter; and we sincerely pray that the cry of Shame ! that should emanate from those who set store by the honour of the British name and nation in South Africa will be strong enough to save our country­men in Swaziland from incipient ruin.

Notes of Current Events.

Alluding to the subterfuges that have been resorted to in Victoria East to keep Natives out of the Register of Voters the *Graaff-Reinet Aduertiser* remarks:— “ Imvo (Native Opinion) complains that the Valuator of the Alice (Victoria East) Divisional Council has reduced the value of the Natives’ holdings so low as to disfranchise the holders. There will be another native war some day—to the final ruin of the Natives, of course. But what of justice. Justice will go to the wall, poor thing ! ”

It is sincerely to be hoped that the efforts to slice off a portion of the King Williamstown division to annex it to that of Victoria East will be unsuccessful. The district in question is essentially a Native district, and the reputation Victoria East bears among the Natives renders the prospect of the transference of those whom the proposal affect a cheerless one in the extreme. What the reasons are which make the residents of Victoria to hanker after this Native district we cannot tell. But with the Natives the scheme is heartily detested. We trust the committee that has been appointed, with Mr. Fleischer as repre­sentative of the Government, to go into this matter, will not consider that it has done its duty until it has taken the sense of the Natives. As the guardian of