kakubi naye umfundisi lowo ngokwake enye into elinxila umfundisi uyalazi wayeke wanalo ekufundeni e Lovedale kwiminyaka yamzuzu lingena kokuku- nxila nje lingumntu abeninzi ngapambili engekaseli. Ke ukuba elinxila alinqu- mamanga lakubona elipepa, kokona ndiyakulixela igama lalo kunye nama- nyala eliwenzayo namanye amahlazo ashicilelwe.

Eqonce.—Intlanganiso yonyaka yama Wesile antsundu yokukumbuzana ngo- kuhanjiswa kwe Lizwi nokulungiselelwa kwalo ngemali, ibiko ngo-Mvulo odlule- yo ngokuhlwa yonganyelwe ngu Mr. T. E. Duckies inene lakwase kay’ apa. Eko- vile u Rev. C. Pamla ukuyilesa ingxelo yehambiso ye Lizwi kwindawo ezipantsi kubonakale kwake intlanganiso ikuta- zwe ngenteto ngumongameli, no Rev. T. Roper, Hon. C. Brownlee, C.M.G., Mr. Thorne wase Cape Town, no Mr. J. Tengo Jabavu. Sihambile isitya, nama- dinga, amkelwa, ate pofu intlanganiso ingepi afikelela kwi £16.

Esheshegu.—*Isigidimi* sibalisa nge- ntlanganiso ebikule Nazarete yezimini, siti:—“ Kubeko intlanganiso emnandi kunene e Sheshegu, ngosuku Iwe 26 ku October. Lentlanganiso ibiyenye yezi- mnandi kunene, abantu banikela ngama- gqasi, nokucwayita, okukulu. Kwati ngokuhlwa kwabako ne tea-meeting, kwavunywa zi *Choir* ezimbini zavuma kamnandi, zayivuyisa okunye intlanga niso. Imali eroliweyo emhlope ziponti ezimashumi mabini anesixenxe, £27 ne- nto ngapezulu. Zalapa inkomo, gusha, bokwe, hangu, nkuku, ngxowa zamazi- mba, mbona njalo-njalo. Xa yonke lo- nto iqokelelweyo ngamanani apantsi imalunga namashumi amane, £40.”

Elama Mfengu.—Amadabi emigidini yotywala bama Xhosa akulile kwesika Mpeta, kuliwe Amawushe nama Zizi ka Langeni, elwa nesika Mpeta, nesika Mte- bele, nesika Mngqalaza, nesika Nkata, zinduma ezinkulu kumadoda, inkoliso ziyafihlwa ezimantyini. Ngo-Mgqibelo we 17 August kuselwe kwaliwa kwesika Tyekana, nempi ka Silinga, induma zi- nkulu, abanye akuqondeki ukuba nanga- pumelela.—Inkosi zama Mfengu bezihla- nganisene zayakubona u Dalindyebo unyana ka Ngangelizwe omkulu, zifike kuye zatamsanqelisa, zacebisa.—Umsebe- nzi ombi wokutengisa utywala bama Xhosa e Brorweni ye Nciba upelisiwe yimantyi yase Gcuwa; akungebone ne bhekile yetiki itengisa tyalwa. — Ama Mfengu ebehlanganiswe ngolwesi-Lini olwesine enyangeni engu October 1837, kanti azakuxelelwa ukuba namhla alini- kiwe ilungelo lokuvot i, lonto iyakuqala ngenyanga ezayo, umzi wova ngo Capt. Blyth, C.M.G.—Inene lase Gcuwa ebeliko entlanganisweni ka Tung’ Umlono, liti lifike ekaya labuza ngalancwadi ekutiwe ivela Emamfengwini pesheya kwe Nciba, eti bona bavumelana no Sir G. Sprigg ngokuti amaqaba mawangavoti, lonto ayaziwa apa Emamfengwini, kubonakala ukuba ibhalwe ngomnye walantlangani- so ingasese komzi. Site nqa ngokuba lamaqaba ngabona banini luhlanga.— Ngolwesi-Tatu Egcuwa edolopini bokuko intlanganiso yenyanga yenkosi zama Mfengu nemantyi yabo. Kufike kwabe- kwa pambi kwebandla imali ye 2s. 6d. ye- ndlela ne 6d. yegqira, nesimilo somzi ngotywala bama Xhosa, nobubi bokwe- nza amatyala ezivenkileni; nokuqondisi- sa awona matyala awalayo u Rulumente ukuba atetwe zizibonda; nomteto wo- mntu ofikayo esizweni: onke lamabala imantyi yetu yawatyila yawaqondisa, ukuba angenziwe, angapulwa, kuba engumteto ka Rulumente. Izibonda namapakati awapendula kokukuteta kwe- mantyi ibengo Mr. Faleni Ngwabeni no Capt. Veldtman no Mr. Adonis Levis noMr. Ngcukayitobi.—Edutywa simangele isi- zwe sika Ngwenze, kuba umantyi wako- na epe ngomhlaba wabo, indawo enemizi elikulu elineshumi amadoda arafayo, ukusukela ku Mlindazwe imantyi eyaba- faka apo. Xa batetayo bati imantyi ize- nza mhle ku Nambe umfo ka Mdushane ozala u Stokwe.

Impawana.

Kudala wati umfo ekalazela ukutya kwi Bhulu awayesebenza kulo : “ Tatala- ngxatu, sisila sencanda silirumrum, bhulukwe zimnyama ukubhek’ esizibeni, *hu kom, koso so* ncinane bass ? ”

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Umhambi waye lambile, wabona impa- hla waya, wafika wati kumalusi ndinga- ngatinina ukuze ndifumane ukutya paya kwamlungu? Ute omnye uze ufike uti: “ Rat bass, rat misisi, rat noyi, rat klen- bass, *tyena koso, ekes banya hongolo,* wo- kupiwa.” Wafika watsho; kanti uzibi- zela intambo ne sitolopu. Koko wazihla- ngula ngokuti oku ukutyelwe ngumalusi. Wafika umalusi wabotshelelwa enqweleni wakatswa ngesitolopu, emva koko wa- gxotwa; kwase kuqeshwa londoda, ya- piwa neqela lebhokwe lelo Bhulu.

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U Mr. M. C. Kayser wase Mbulu usitume- le incwadi elilayo kuba esiti utukiwe yima- tnbane ati ngu Mr. Jacela kwi *Mvo* yo 19 Oct. Uti, sicapule kwincwadi yake. wenziwa “ isibhanxa (dupe),” Ubhaleledolweni (that is writing on the knee)” “ Igwangqa (chesnut).” Ke uyayikanyela yonke lonto u Mr. Kayser uti akayiyo i “ chesnut, i dupe, nobhaleledolweni.” Asifumani nteto ka Jacela kwipepa alibalule u Mr. Kayser. Kwayekungeko ndawo ikankanya igama lake. Ngati kuti ke bekunganqweneleke nteto ibalula amagama abantu kwinto ebe- yenziwe uwanzi.

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Amagama ! Amagama ! Amagama.

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He ke mawetu amele umandla wase Monti! Kokona ningene kweyona nto Sitsho kuba kungene ngezintsuku kule Ofisi yetu andoda enkulu, yase Nxaruni izekucela amapepa angeniswa ngawo amagama lakufundekelwe ngawo, abanemfunelo yokwenza iziwi kwinto zombuso. Ako kakulu kule Ofisi yetu anokufunyanwa nasisipina isipaluka esiwafunayo. Ngenani ntozakowetu ! Pakati!

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Ukuchaza kuka Mr. A. Gontshi, okukwa- kweli lanamhla ngenteto yake ngamaqaba akutshwe emalungelweni ombuso akusihlutisi. Lomhlobo wetu uti ngesibheno "asibonwa yi Transkei indawo esimi kuzo. ekubeni kungeko bani unokubonisa ukuba kuko umketo.” lngaba kunjalo emtetweni, ko.

Amagama ! Amagama! Amagama!

*E Qonce.—*Izolo emsitweni uboya obuhla- njwe emlanjeni bufumene 6 1/4d, obungahlanjiweyo 4 1/4d. *Obeseyibokwe* 5d ngeponti.

WEDNESDAY, NOV. 9,1887.

 NOVEMBER 09, 1887] IMVO ZABANTSUNDU (NATIVE OPINION) 3

Editorial Notes.

dwa entetweni yabo bonke siva ukuba kukutshwe impi emi ubuzwe, yaye ingaba ntsundu bodwa, kungeko bamhlope, abebe- fudula bemi umhlaba ngolohlobo besapetwe ngeyabo imiteto nazezabo inkosi nakuba namhla kungasenjalo. Umketo webala ulapo Mr. Gontshi, sikuxelele tina, mayelana nendawo yako yesibini neyesitatu ahlelwe ngalipina lamaqaba uwoyikayo ? Siyakwa- ndula ke ukalenza eletu. Ngokubhekiselele kweyesihlanu, sivisise, asiti makungene abantu abangenamfanelo evotini ngokom- miselo-mbuso we Nkosazana kuba bemnya- ma. Kakade kungena abanta abasebenzi- leyo. Qonda zintatu indawo ekungenwa ngaxo kumalungelo ombuso zezi:—fl) Ngu- mvuzo. (2) Luxande. (3) Ngumhlaba olinyi- weyo wexabiso elilingeneyo. Impi yakowetu ingena ke ngelituba lesitatu. Sixelele, aca- lulwe pina emtetweni amaqaba ? Kuko inteto eti masingangeni ngelituba kuba tina simi ubuzwe; Umzi usayakuqondiswa Zijaji ukuba ubuzwe butetwa ntonina ku- bantu abangasahambisi miteto yankosi zabo nantonina eyabo asebepetwe zimantyi nje- ngabo bonke abanye abantu. Indawo emi kuyo i Transkei nakubeni izigabisa ugobu- lumko, isasisitele kanye.

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Umhlobo wetu u*Sigidimi* wenjenje uku- quba okwake ukubona mayelana nendawo ekuyo ingxoxo ka Tungutnlomo ngoku :— “ Tina ke kokwetu ukubona, lontlanganiso yomzi ontsundu, idabi ililwile ngokwaneleyo kwase Koloni; into enokwenziwa, yofezwa kungadange kuwele bani. Ukuba besinoku- viwa besingesiba siti tina kumzi wakowetu, —Ize senilalela elozwi liyakukhutshwa no- kuba libe lelirara na, akunani, niyifezile indawo yokubonakalisa ukuba nizijongile indawo ezenziwayo kule Nkundla yakuni, ese Kapa, niyibonakalisile indawo yokuba amalungelo okuba ugabemi bomzi, kulo- mbuso nipantsi kwawo niwananzile. Ngo- mso ke xa kungeniswa umteto opatelele nakuni iyakwazelelelwa indawo yokuba nikangele nani mzi untsundu, khe kucingwe nangabamisi bawo ukuba ungexakanisi na pambi kokuwumisa. U Tung’ umlomo noko ngati unxam nje, unebala avele nalo elibalu- lekileyo. Yinene kanti ukuba nakwinto engati ityekile kweyona ndlela, kunokuvela okulungileyo; nezinto ezibambe ukuba ngamashwa, ziti kanti zisitelise intsikelelo ngase le, tapu itamsanqa ngendlela obunga- yilindele. Sitsho kuba namhla sibona imi. hlambi ebisalana ihlangana, ingxamele ukuba yi Mbumba ya Manyama. Ize nilale- le, mhlaumbi kuko nto iyakubukeka, eyaku- landela oku kuncwina kwenu.

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Abapesheya bate akuko nto iguqulweyo xa kukutshwe abantu abasenobuzwe ba- bo. Nati apa siyangqinelana nabo. Aba- ntu abemi ubuzwe babo njengabe Sutu nama Mpondo nama Swazi bangatinina ukuba babuye babe ngabemvaba yase Kapa ? Siqonda lonto tina ngobuzwe. Abachazi mteto be Nkosazana batyelwe kwalonto. Ngobanina abanye ngapandle kwezi zizwe sizikankanyileyo abanobuzwe babo, abaquba amasiko enkosi zabo ? Asibina bonke bakangele umteto we mantyi zayo lenkundla yase Kapa. Ubuzwe babuko kule Koloni oko zazisemi inkundla zakulo Gojela, neya kulo Mbombo, oko ibisiti imantyi ibe ngamehlo kodwa ka Rulumeni. Yayibu- buzwe obo, ebesingeze sati, abantu bezo nkosi mababuye bavote. Inkani namhla ilapa, kutetwa banina ngobuzwe ? Ukuba kutetwa o Menziwe, o Njokweni, o Tyefu, nabanye, yintonina ibala lobuzwe, kuba abasateti nto emizini yabo, konke ukuteta kuvela ku Mantyi, u Mantyi ka Eulumeni, u Rulumeni we Palamente, i Palamente enyulwa ngabantu abapetwe yimiteto yase Kapa. Kwabo bantu ke bapetwe yilo miteto ngo Menziwe aba, ngo Kama aba, ngo Tyefu, ngo Mnyanda, njalo-njalo. Yinina ukuba bona batungwe imilomo kutiwe awungantweni umhlaba wabo ? Lo- ndawo mayicace. Ukuba baya bubuyiselwa ubuzwe babo, ukuba basipendule into zemi- hlaba ngobuzwe lonto ingavakala. Ama- doda ngamadoda ngokupendulela igada; yinto ekoyo na ukuba amanye kutiwe mawapendulelwe ngamanye ?

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Ukuze ke lendawo yomhlaba icace mm- mangalwe zi Felkornet no Mantyi engeniswa amagama amawetu la kutiwa ngawobuzwe entetweni, esiti tina awasengawo awobuzwe ngentlalo nangomteto. Ucango lugengiwe ukuba angene wonke owaziyo ukuba ungo- petwe ngumteto wemantyi, ukuze abe no- kuzibuzela xa kuko into angayiqondiyo, angabi ngotungwe umlomo. Amagama *amangalwayo onke, onke* mawagcinwe atu- nyelwe ku Mbhali Wamahlelo ukuze ake aye kubuzelwa ezijajini ngendawo yokuba asenobuzwe, noko apetwe ngomteto wema- ntyi njena ? Ayikapeli kuti inkani maye- lana nempi yase Kapa eqhele ukusidlela emahlayeni. Aba Pesheya basasifumbatise idinga elihle. Bate ukuba besifumene kuhlutwe ilungelo lontsundu embusweni pantsi kommiselo wombuso, ngeuqetulwe lomteto. Kusaya kubhenwa kwakuqondakala ukuba abantu bakutshwe befuna ukungena. Huku ke. Ngenani! Ningapekuzwanga ningena nina, inteto yenu iyakuwaswela amandla, bangahambi ke abatunywa, kuba kuyakutiwa pambili abo bantu niteta ngabo abangenanga ngokwabo. Kanti ’ke ukuba ningene nonke naba siti tina batyolwa ngo. buzwe abangasenabo, yoqondakala ke imi- hlaba yabo ukuba isenanini, siyakuba siyibi nzile. Yopela nento yokuwela.

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Umsindo wetu uvute ngokomsindo ka Nebukanitsare sakuva indaba zongeniso Iwamagama Elukalweni e Debe. Apo yonakele kona okunye lento kusekubeni amawetu amatele ukutumela indaba kumbhali wamahlelo (General-Secretary). Ukuba abalesi be Mvo bayakuwenza umgudu wokutelekisa nmteto wombuso ebonakala kwelipepa lanamhlanje nengxelo ye Felkornet yase LukaIweni, bobona ukuba kuko isahluko esikulu kwezongxelo zombini. Kodwa tina asikazi ukuba ipakulwa kuzipina incwadi zi Fel­kornet. Zinto ezinjengezi zase Lukalweni kanye eyayite intlanganiso yamahlelo mazi- mangalelwe kude kuye e Zijajini. Be. kunanina ukuba abantu base Debe batumele kumbhali wamahlelo abantu ababulawa be. sebenzile. Kuba kufuneka bebuzelwe, Lonto sisati mayenziwe ngo Mr. Njikelana.

tini uxhaswe ngoka Mr. Hofmyer ulilungelo elikulu e Transkei, nangecala lenqubelo yohlanga oluntsundu, akuko mteto wake walunga njengawo kanye.

1. Ndite ndikolwa kubona abavoti ba- bantsundu beyisebenzela ivoti yabo nge- misebenzi eyalata ingqondo nenkutalo kunokubona into eninzi yaba ntsundu ivota ngapandle kwemisebenzi eyalata inqubelo pambili kuba voti.

Inteto yam ibixhomekeke kwezondawo ndisekulo nkolo nanamhlanje, ndisekwo- lo luvo ndixhaswe sesona sininzi samadoda anengqondo namakulu entlanganisweni. Asiteni tina kubona kwe Koloni sinawetu amehlo e Transkei, asinaku chizwa emapepeni sitshabiswe ngenxa yokuba sibona ngokwahlukileyo e Koloni singamadoda nati e Transkei apa, asifumananga sema ngobudenge, ezinto asifuni kulandela nokuba ngubani ngapandle kwenkolo yetu.

1. Gontshi

 IMVO ZABANTSUNDU

ABALIMI NA BARWEBI.

The Hon. C. W. Hutton, M.L.A., re­turned from England by the last mail boat. On behalf of our people, we give him a hearty welcome home after the truly yeoman service he has rendered the Native cause in London. Mr. Hutton had been called away by urgent private affairs, and, finding the friends of the Natives on the other side of the water actively engaged in efforts to show the real object of the Cape Registration Act, he unhesitatingly flung himself heartily into the vortex of controversy, although he had to depend upon memory for his facts. We have closely followed the dis­cussion of the question in the London Press, and know by what inglorious manoeuvres the non-disallowance was secured. But a cause that cannot stand fair discussion is already lost. So it has been with this Act; and Mr. Hutton has done much to elucidate the Native case which has all the arguments in its favour. Doubtless, Mr. Hutton will lose some­what in popularity with a certain section of Colonists who are impatient of Im­perial control. But, to be logical, these people should first secure the cancelling of the 83rd Section of the Constitution Ordinance, or be considered harmless theorists. Mr. Hutton’s courage and activity in fighting the evil is worthy of the highest commendation. He can live down the temporary obloquy as a con­sciousness that he has done what was right and proper in the interests of justice, and the knowledge that he has secured the love and increased confidence of the Natives will ever sustain him.

E MAKKENI.

E QONCE (Nov. 8).

Irasi eluhlaza, l0d to 1/4 ngedazini

Ihabile, 1/6 to 3/3 ngekulu

 Itapile, 1/6 to 10/6 ngengxowa

Umbona, 1/6 to 2/3 ngekulu

Amazimba, 1/8 to 2/ ngekulu

Umgubo, 5/ to 5/9 ngekulu

 E DAYIMANI, (Nov. 5 1887 )

Amazimba, 10/ to 17/ ngengxowa

Umbona, 13/ to 15/ ngengxowa

Umgubo, 12/ to 21/ ngengxowa

 Ingqolowa 12/ to 14/ ngengxowa

Imbotyi, 10/ to 12/ ngenxowa

 Itapile, 6/ to 15/ ngengxowa

E KOMANI (Nov.)

 Inkuni, 10/ to 25/ ngeflara

 Irasi eluhlaza, 4d ngedazini

 Ihabile, 2/7 to 3/2 ngekulu

Umgubo, 5/ ngekulu

Umbona, 5/6 ngengxowa

 Itapile, 7/6 ngengxowa

INCAZO KA MR. A. GONTSHI.

Nkosi yam Mhleli—Manditabate eli- tuba lokubonisa ukuba inteto yam ebo- nakala epepeni lako, IMVO, ayinjengoko ndayitetayo entlanganisweni kwa Nqina- heya nge 30 Sept. 1887. Indawo le yesibhe- no yandululwa ndim ngoluhlobo. *Yi- mfanelona ye Transkei ukuba itelele kwi sibheno sase Koloni"!* Andizange nditi— *Ngesiko lakudala ivoti ibihamba ngenko- mo,* andazi nento ngendawo ze esile— *ku Hofmeyer Omfiyele zekufane kutiwe funukuba uti.* Yintonina lonto? Andiza- nge nditete njengoku

1. Inteto yam yile—Ndite ngokwam ukubona, azibonakali indawo esimikuzo isibheno sase Koloni ekubeni kungeko bani unokubonisa emtetweni lo umtsha we voti, ukuba ngomketo. kukutshwe abantu abantsundu evotini. Xakungeko bani unokubonisa ukuba umketo ubhe- kise kwaba ntsundu bodwa.
2. Ndati umteto womketo evotini uya- kuba lilungelo e Transkei xa uxhaswe ngumteto ka Mr. Hofmeyer. kuba nje ngokuba e Transkei apa bembalwa aba nokukanya kuyabonakala xa kuya kuvotwa ngokubala ivoti yamaqaba ; ingagqumelela eyabanokukanya kungene intshaba mhlaumbi e Palamente ezi- nga funa kuze utywala bomlungu ngoku- tembela evotini eninzi yaba hedeni.
3. Ndite ukuba i Koloni iyabona ukuba ingabhena yona kulungile. Kodwa tina ma Transkei masikangele ukuma kwezinto e Transkei. Umteto onomketo evo-

The friends of the Basutos will be gratified to learn, on the authority of Sir Hercules Robinson, that the condition of that people is improving under the wise, and cautious administration of Sir Mar­shall Clarke. Writing on the 17th August, 1887, to the Secretary of State, and forwarding Sir Marshall Clarke’s despatches, Sir Hercules Robinson says:—• “ These reports show that satisfactory progress has been made during the last year in the re-establishment of order and good government in Basutoland. The influence of the British officials with the tribe is still on the increase. Drink traffic has ceased to exist. There is little serious crime throughout the country; and the state of the border is much improved, owing in a great measure to the cordial co-operation of the Orange Free State officials. When the present state of Ba­sutoland is compared with the state of the country when it was handed back to the Imnerial Government by the Cape Gavernment three years ago, it will, I think, be admitted that Sir Marshall Clarke and his officials have, in dealing with a very difficult problem, shown much patience, forbearance. and sound judgment. It is satisfactory to know also that, while the Basutos as a tribe have been saved from extinction by the re­sumption on the part of the Imperial Government of authority over them, this step has not imposed any charge what­ever on the taxpayers of the United Kingdom.”

 SIR G. SPRIGG’S

No Pondo War! reference to Pondo- land at the Cape Town banquet to Sir Donald Currie, is most reassuring. He stated that as far as official information was concerned, the relations between the Government and the Pondos are tranquil. Thus then it would appear that our scepticism respecting the alarmist news that has been wired from the Pondo Border, has been well grounded. We rejoice at this, for we confess we can see no benefit, whatsoever, that can accrue to this Colony morally, socially, or finan­cially, from a war with the Pondos; and we highly commend the manly stand that the ministry are taking on this question in the face of the seductive influences of alarmist­mongers. War demoralises all who take part in it, and the verdict of the great thinkers of our time seems to show that no war appears to have materially advanced the character and wellbeing of a people. This is clearly seen in our last wars which raged from 1877 till 1881. No one now would deny that while that slaughter of human beings scarcely did anything to better the condition of South Africa, it actually sent it back half a century on the path of progress. Should hostilities break out in Zululand, we shall go through similar experience—demo­ralisation, bad blood, and organized slaughter, but that will not, as it has not before now rid Her Majes­ty’s Government of the standing duty of governing the country. Wise and beneficent Government is what we want : not war. The belief that Natives are blood-thirsty is a mere hallucination. Set up a model of kind and good Government before them, such as was organized under Sir George Grey in South Africa, and is now growing up under the fostering and patient care of Sir Marshall Clarke in Basutoland, then one by one the the native potentates will come in peacefully under our Government, and bless their stars for having so resolved.

This, however, does not dispose of the fact that, but for the timely display of Sir Gordon Sprigg’s resolution to seek peace and follow it in regard to the Pondos, a most popular war in this Colony could easily have been levied upon them under colour of the sensational telegrams that have been sent broadcast throughout the Colony to poison the public mind against the Pondos. As with an eagle-eye, we could quite foresee what is now taking place at the time of the conclusion of the Stanford Award. We then with all the energy we possessed, urged upon the Pondos, as we do still, to seek the Protecto­rate of Her Majesty’s Government, on the conditions that it has been granted to the Basutos. Had they accepted our advice, the country would be spared the constant shocks that Pondoland telegrams are for ever administering on the Colonial body politic. The Ministry will not always be in the cool and pacific mood it is now, and judging from the very strenuous efforts of the Bond headquarters to register all their strength, it is just possible, we may be on the eve of a change of Ministry. The Pondo leaders if they are wise, should therefore take time by the forelock, and so ensure their continued tribal independence.

EZABABHALELI.

UMELO LWE TRANSKEI.

Mnumzetu,—Akungendincedina uhlo- komise kwisaziso esizakupuma se *Mvo,* incwadi ngalo unyulo olukoyo ngelu- ngu lokutetelela ipesheya kwe Nciba. Zihlobo namawetu apesheya kwe Nciba. U Rulumeni ngoku 'usinike ilungelo elikulu, njengezihlobo zetu ezise Koloni apa. Sinelizwi apo pesheya kwe Nciba ngento zolaulo, zeliswe lakuti, sinokuzi- nyulela ilungu letu lokusimela e Kapa e Palamente. Kodwa ke ndike ndabona ngosizi olukulu ukuba elilungelo likulu lidale impikiswano enkulu nokungavani, nentiyano pakati kwetu, kuba umbhaleli otile *Emveni,* wateta amazwi amabi kwa- bangavumelaniyo naye. Kupikiswana ngomntu oyakunyulwa aye e Palamente. Makungabi njalo. Malingati ilungelo sakulizuza libange intiyano pakati kwetu, ne yantlukwano. Nokuba ziko indawo zokungavumelani pakati kwetu, mazixo- xwe ngobuzalwana, kuvunyelwana ngazo

Ke bebebabini abebemisiwe pakati kwe- tu, u Col. Griffith, C.M.G., no Mr. Hillier. Ke u Mr. Hillier selebuye wazikupa wati makanganyulwa. Umntu ke ngoku selemnye opambi kwetu. Xa kunjalo ke andiyi kuteta. U Col. Griffith kuke kwa- tetwa kakulu ngaye, kwenziwa isalelo sokumchasa, kusitiwa, ngenxa yemali ayamkela ku Rulumeni wokohlwa kuteta e Palamente. Ndingati kuni mawetu imali ye penshini mayingatetwa yona se- yinjengomhlaba wake. Umntu noko ani- kwe ifama ngu Rulumeni uyaya atetelele abantu abammisileyo ; angafanelana eteta nayipina inteto e Palamenteni akuko Ru- lumeni ungabuye atabate ipenshini yake.

Ekugqibeleni mawetu u Col. Griffith uselenexesha elide epambi kwetu, siya- mazi kakuhle ngeminyaka emininzi. Waye yimantyi kulomgama we Division yakwa’Komani, apo wayemi pakati kwa- bamhlope nabantsundu, akuzange kubeko mntu untsundu waka wakalaza ngokuti upatwe kakubi nguye. U Col. Griffith emva koko wabayimantyi e Qonce, ke nalapa umteto wake waulungile. Emva koko watunyelwa e Lusutu wabapata ngo- kulungileyo; nam oko ndandipakati kwa Besutu, ndeva udumo oluhle ngaye, wenza izinto zokukutaza imfundo nezinto zokuqubela pambili; naku Batembu we- njenjalo. Nakuti ke uyakuba luncedo kwizinto zemfundo nangezinto zemihlaba yenu nokukutaza izinto zokukanya neza- ko kwabantsundu. Nakulomgama wase Qonce abantsundu bayamkumbula ngo- tando nangembeko.

Kwiminyaka elishumi elinesitandatu edlulileyo wave ngomnye wamadoda amatatu awaya kulungisa izipitipiti pakati kwa Mampondo nama Bhaca no Mampo- ndomse, nezinye izizwe. Wave ngu Col. Griffith, Major Grant, no Mr. James Ayliff; nokulungisa imida pakati kwabo bawufeza lowomsebenzi ngokwamxolisa- yo no Rulumeni nabo babe bambene naye. Kanjalo ngonyaka odlulileyo oko Ama- mpondo ebefuna ukungavisisani no Ru- lumeni, ikwanguye u Col. Griffith owayi- lungisa yonke lonto ngengqondo nango- bulungisa kumacala omabini, ngaso esi sipitipiti sidlulileyo, Amampondo ayecela yena u Col. Griffith, no Sir Theophilus Shepstone, nomfi u Mr. J. J. Irvine, uku- ba baye bazilungise izinto ezazixabanisa u Rulumeni na Mampondo.

Akusafuneki ukuba nditete ngapezu ko- ku ndikutetileyo, kwanele. Asingefuma- ni mntu ongagqita u Col. Griffith ukusi- mela e Palamente, uyazana nati unobu- bele kuti, uyazazi intswelo zetu, singazi- tembela kuye, makungabiko kupambana masivumelana, njengomntu omnye sim- votele u Col. Griffith, C.M.G.

Charles Pamla.

Our contemporary the *Journal* takes exception to our Interpretation of the Crown Lawyers’ decision which was to the effect that, there was no difference between the Constitution Ordinance and the 17th Clause. We then said the Native people would claim the franchise as before, but the *Journal* says, this cannot be, as the 17th Clause takes the place of the Constitution Ordinance. This is Slausible enough. It does not, however, **dispose** of the contention we set up to­gether with the Law Officers, that in order to see the consistency between the 17th Clause and the Constitution, one has to eliminate the tribal factor which may have been effective in law when there were independent Native tribes in this country, but which does not count now the Natives have been assimilated to colonial laws. The Natives who are *popularly* described as tribal, but who say they have by the process of assimila­tion lost their separate tribal existence will claim the franchise, throwing the onus of proof that they are, in law, the people referred to **in** the 17th Clause, upon their opponents.

There are grave fears that those who plume themselves as the progressive party in our politics are not exerting themselves to have as many of their way of thinking placed upon the register. And yet when the elections take place— and they will be conducted on the registers that are being prepared—they will expect to achieve the physically impossible feat of reaping where they had not sown. Can anything be more Quixotic? As practical ’men, the Bond are quietly but surely strengthening their position as the pages of the Dutch newspapers show Where are the men of light and leading in the electoral divisions ? Echo answers, Where ?

A correspondent of the Aliwal North paper in Herschel states that the Natives there are taking much interest in the registration. Of this we are glad. He reports that a meeting has been held recently at Bensonvale under the wing of the local Missionary, to consider the steps which Natives should take in this matter; and he conclude? with a spirited **attack** on the missionaries for dabbling **directly** or indirectly in politics. We strongly suspect, that as usual, the mis­sionary in question is identified with the meeting simply because it happened to be held on his station. When we con­sider how public laws and regulations very often in this country go tar to render missionary **work** laborious and fruitless, it is time missionaries interested them­selves in politics if only to the extent of ensuring the sending to Parliament of fair and honest men, who are thoroughly imbued with the spirit which found ex­pression in the language of Mr. Gladstone that will never die, that it is the supreme duty of the legislature “to make it easy to do right and difficult to do wrong.” We feel that this country has hitherto sustained grievous injury from the supercillious contempt with which Mis­sionaries have treated politics. The devil has not been slow to wound their worA; through this weak: point in their armour.