IVOTI E KOMANI.

Kungene intlanganiso enkulu yabatunywa, abavela kwizipaluka ezimelwe ngabantsundu kumandla we Queenstown ne Glen Grey, ukuhlanganisa uluvo lomzi ontsundu ukuba lube yimbumba yamanyama kulevoti ikoyo. Izihandiba zelo zibeko, o Xaimpi, o Sishuba, o Dondolo, o Nzabe, o Frans, nabanye, abebeko bebengengapantsi kumashumi amahlanu. Intlanganiso izinyaswe ngo- buko buka Rev. B. S. Dlepu ayifumene ebegqita. Kwaye kube kucelwe no Mr. J. Tengo-Jabavu ukuba aye kukangeli- sana nomzi wakowabo, uze ngalevoti umzi wenze into eyakuba nefa. Intla­nganiso ibe kwigumbi elikulu le Kaya Lendwendwe, lo Messrs. R. T. Nukuna &Co., yaba yendileke kamnandi.

Siyakuti ingxelo siyigixe, ukuze ibe nokufumana indawo ingekapelelwa lixesha. Ibe ngu Rev. J. Goduka kwisihlalo sokongamela intlanganiso.

U Mr. Mtombeni ongenise . icebo elilunge kunene lokuba yenze

 ilizwi intlanganiso ngeqela e Palamente emaya- ndise lona, liko elama Bhu­lu ; liko elika Scanlen no Sauer; liko elika Sprigg.—Kubeko abati ingxoxo mayisekwe kwinto eyayigqitywe kwi ntlanganiso yokugqibela; eyayite umzi mawufumbate u Folosi no Hiliya.— Amanye amadoda abuze ukuba kuyakuba kumiswa lipina igqugula e Palamente xa kuxhaswa u Folosi. Itsolisile into ka Khakhaza u Xayimpi yati “ Siza kwaka wupina umzi e Palamente besikade sikalanje.”

Kucelwe u Mr. J. Tengo- Jabavu ukuba abalise nge mvaba asengela kuzo. Ute amanene

  abase Palamentengapambili, o Foros no du Plessis aziwa nguye wonke. U Foros ngu Msprigg wenyaniso ekungeko nkohliso kuye. Amacebo atapuluka kwi gqugula lo Sprigg no Foros, aziwa nguye wonke. U du Plessis naye uyaziwa ukuba ungowe Mbumba yama Bhulu. Mayelana namadoda amatsha u Rogers akamazi ngobuso, umazi ngenteto nento azibhale emapepeni, xa sazeke umzi ontsundu usembandezelweni. Intliziyo ka Rogers yeyomntu ontsundu, waye eyakuba ngowemvaba ka Scanlen no Innes. U Hiliya ngomnye wamadoda amatsha angazange abese Palamente. Umazi ixesha elikulu engowecala lo Scanlen elikusela imfanelo yontsundu e Bandla. Uyibonile emapepeni inteto yake eti ungumxhasi ka Sprigg entweni ezilungileyo, kodwa uza nemvaba yakwa Scanlen, waye umzi ungangi angachaswa u Sprigg nasentweni ezilungileyo kuba igama ingu Sprigg.—Kubeko impikiswa- no ngebala lika Hiliya kuba wati Emta ungum-Sprigg kanti wagqiba ngokuti ungum-Scanlen, baye abase Lesseyton besiti wati kubo ungum-Scanlen.—Into ka Pelem neka Kota bate makumiwe kwisigqibo sentlangoniso eyanduleleyo, sokuba umzi utabate u Fords no Hiliya.

U Mr. Nukuna ute mabatabate u Mr. Rogers oluvo lungatandatyuzwayo, kuba iluluvo lontsundu kanye,—u Mr. Pelem no Kota beme ngawo omane ukumela u Foros besiti u Rogers akananxhaso ku Mangesi, akasakungena bayakuba ivoti zabo bayazilahla.—U Rev. B. S. Dlepu ute u Foros uminyaka i 15 ese Palamente zonke izinto ezinzima eziwela ontsundu embusweni zixhaswa nguye, u Foros selelinganisiwe emlinganisweni wafu- nyanwa elula. Makalingwe amadoda amatsha ukuba kwenziwe into yokunceda uhlanga. Emva kwengxoxo ende eshu- shu kwahlulelwene u Rogers wamkelwa egameni lomzi ngamadoda a 46 ; alandele u Mr. Pelem ekuchaseni 4. Yaduma intlnganiso.

Emva kwengxoxo ebeshushu ingumzi ose Kamastone otyekele ku Foros ukuba ivoti yesibini ingene kuye. Into ka Nzabe wase Glen Grey oxhaswe ngoka Mahe wase Macibini bate omakamkelwe no Mr. Rogers makabe ngu Hiliya,—zime kwakona into zo Pelem nezo Kota. Yande ingxoxo elide i Kamastone lavakalisa ukuba njengokuba umpunga wentlanganiso ungengaye u Foros liyayiyeka lonto, kuvunyelwene ekugqibe- leni ukuba kwamkelwe u Hiliya, akwahlulelwana.

Kwenziwe amazwi okuyaleza umanyano kulomanene, kukunjuzwe ukuba ivoti yabantsundu yeyokugqibela mabangayimoshi. U Mr. Jabavu walate ukuba wonke ontsundu onevoti uyakuyenza inxamleko mhla kuvotwayo, ayakungena omabini amalungu abawatyumbileyo. Bona abanyuli bantu bayakuba zintshaba zabamhlope. Banyula abamhlope abaya kwenza ubulungisa kwabamnyama. Igqitywe ngombulelo ngumongameli intlanganiso, yahlukana selihambile.

Umzi wakowetu mawukumbule ukuba oko sasingena evotini sasingangeneli ukuze sahlukane entweni ezimhlope ezinjengezi zo Folosi no Tshambuluka.

**IV**OTI ENCEMERA.

u

Mr. Solomon no Mr. Warren babe

nentlanganiso nomzi wase Ncemera
ngolwesi-Ne (25th October) ngento zevoti.
Babehamba no Mr. T. W. Irvine no Mr.
R. W. Rose-Innes, waye u Rev. R. Birt
eko. Isihlalo sangapambili sibe no Rev.
W. B. Rubusana oyongamele ngokwa-
nelisayo intlanganiso.

U Mr. T. W. Irvine uvakali-
se into ekungayo ; walandela
 u Mr. Innes ngenteto ende
 bukali ebonisa ukuba into
yonke evela embusweni, eli-
lise abantsundu ivele kwigqugula lika
Sir Gordon Sprigg no Tshambuluka
ebandla e Kapa. Ukankanye ukuba
umhlaba wabo e Ncemera akunyaniso
ukuba wati ukuze ucandwe kwada kwa-
patiswa u Sir G. Sprigg, kuba lowomhla-
ba wagqityelwa ukucandwa sekupete u
Mr. Merriman. Wenze inteto emhlope
ukuba bangakokelwa ngumfundisi, ko-
dwa baziqondele inyaniso, kuba umfu-
ndisi ngokuba engusomfazi ku Sir G.
Sprigg, zibonakala zingeziposo nento
eziziposo. Uwabekile amabala angama-
mkeliyo ngawo u Nkanunu Tshambulu-
ka waye elilisela ngokuba bemanyene
ngokuba bangamlungiseleli ontsundu.

U Mr. R. Solomon, M.A., ute uze kubo
ukwaneka izimvo zake ngento zempato
yelilizwe zimvo angenankani ngazo na-
kwabamhlope, waye esazi ukuba azamke-
lekile kwisininzi. Zimvo ezibange ukuba
umlibo wakwa Solomon kutiwe utanda
abantsundu; akaloyiki elogama engena-
ntloni ngalo. Yena ungowecala elalinga-
mvumi u Nongqausi nokuhlutwa kwemi-
pu; icala eliyicasileyo intengiso yotywala
ontsundu, elalimele ukuba inqila zandi-
swe, lisala nevoti yontsundu nyakenye.
Kumcimbi wotywala yena (Mr. Solomon)
akavumelani no Mr. Schermbrucker, ose-
lete wancedisa ukubupalaza nokubenza
tshipu kulo lonke. Nivumelana nalu-
pina uluvo? nantso indawo. Ukuba
uvumelana nolwake kumfaneleke ukuba
alindele ukuba kuvotwe yena. Kwinto
ezinjengokuba abantu abantsundu babe
nelungelo ukupendula pantsi kombuso,
yena umele ukuba kungenziwa mahluko
pakati kontsundu nomhlope. Umteto
we pasi uwuchasile kanye. Akaziteti
ezizinto kuba epambi kwabo, uziteta
nakwintlanganiso zabamhlope ngobuso
obungenantloni. Akaziteti kuba efuna
ivoti zabo selalahlekwa zivoti kakade
ngenxa yezimvo zake ngempato yaba-
ntsundu. Imali zezikolo uyakuzixhasa
ngomqolo wonke, amalungu e Palamente
azizicaka zabo, isicaka ke asindululi
mntu ngapandle kwesizatu; abakasiva
isizatu ke ukuba banganyulwa yi Nce-
mera. Umnqweno wake kupela ngowo-
kuba aye e Palamente ngevoti zabo
bazimvo zivumelana nezeke.

U Mr. Warren ulandele wahamba
kwakulowo mhlaba. Amadoda awenza
inteto ngu Rev. R. Birt owenza ama-
nqaku pofu kungekonto angamisa inya-
wo kuyo ukubonisa ukuba abantu banga-
mamkeli u Mr. Solomon no Mr. Warren,
pofu kungekonto alata yona kwiqela
labo, kuba inzima zabantsundu zouke
zipuma kumagqugula obuqela bo Tsha-
mbuluka. Amadoda omzi atetileyo ngo
Mr. Meya Nginza, John Magwanya, no
Mr Ntabeni, no Tyamara, no Cafu,
namanye, waye ubonakala umoya womzi
ukuba woyisiwe zinyaniso, kangango-
kuba sigqibele ukuva ukuba sebebane
kupela abantu abavale amehlo ukuba
bangaziboni inyaniso kuba bangati be-
nze okungatandwayo ngumfundisi.
Hleliwenje kuseko abantu abagqoboke
kubafundisi, sitsho ngesisitandatu saba-
kokeli besika Dikweni nesine e Ncemera,
esipamba umzi kuba kufuna umfundisi.
Amanye amanene asemzini abhekisa
amazwi entlanganisweni ngo Messrs.
Tembu wase Mkubiso, P. Tyamzashe,
W. Nkayi, base Mngqesha, Philip Mali,
wase Tamara, no J. Tengo-Jabavu. Ibe
yintlanganiso emnandi, amadoda atete

ingqondo banyatelwa ngenyawo ubu-

IVOTI E DODOLORO.

Maubulele umzi wase Batenjini, olunge e Dodoloro ngevoti, ukuba engene kumnyadala we voti kweso Sitili, u Mr. J. M. Orpen, umfo otembekileyo ukuba akangevume kusenziwa okubi kontsundu. I Dodoloro belimelwe ngamadoda ama- bini angawe Mbumba yama Bhulu kwi Palamente efileyo ; yaye lonto ingena nto iluncedo kwabantsundu, kungasuka kutiwe bebengenazwi embusweni. Ku Mr. Orpem bafumene lento ati Amabhulu ngu “ Kafile omhlope,” kuba engangi kungenziwa ku Mxhosa into angetandiyo ukuba yenziwe komhlope. Into efunekayo kukukusela imfuyo nentlalo yaba­ntsundu kwindawana abasenazo, kukuba anele e Bandla e Kapa amadoda antliziyo zimhlope ngakuti bantsundu.

Kuvuleke ituba elihle e Dodoloro na­mhla, ukuba ivoti za Batembu abamele ama Swatvatala, Amachube, oma Vaal Bank, o Bengu, o Bangindlala, o Mkapusi, njalo-njalo, bancedise ekongezeleleni inani lababuzeli babantsundu.

Unga ungenza imbumba yamanyama umzi ose Batenjini ngomhla we voti ku Mr. Orpen yedwa. Mayilahlwe eyesibini ivoti kuba kwabe Mbumba yama Bhulu abapambi komzi e Dodoloro akuko ufanelwe yiyo. Makungabiko bani une

voti uyakuhlala ekaya ngosuku lomnqo- piso. Bete bema ngenyawo Abatembu baya kupumelela no Mr. Orpen owoti ke abe ngongamehlo, nomlomo wabo e Bandla.

U RULUMENI.

 ♦

Isitandatu samadoda esika Dikweni, amagama wobuye uviswe umzi emva kosuku lomnqopiso we voti, simangalisiwe sona ukuba abantsundu bangavoti u Tshambuluka. Sipulapule bati nguyena ukufupi ne Nkosazana.

Ezi zityakala zakowetu, zifumane zavuma zizimfama embusweni lo sinawo uku­ba zikokelwe yenye imfama, esingaziyo ukuba ziyakupamla encheni zilandela, de ziye kutinta pina.

U Rulumeni ngezimini ngamadoda amahlanu angamalungu e Palamente. E Palamente amadoda ebefudula emaqela mabini ahlulelene ngokungavani nge- ndlela amakalawulwe ngayo umntu ontsundu, u Sprigg nelake igqugula emele ukuba apatwe gadavu, u Scanlen nelake iqela esala ukuba kubeko uhlobo lwempato emele abantsundu, angena kupatwa ngayo omhlope. Kuye kwayileka elesitatu iqela lama-Bhulu Uti ke umbuso ube ngoweqela elinamadoda amaninzi apo e Palamente ukuba apate, abe ngu Rulumeni. Isihlanu kwelo qela lininzi sisala e Kapa ukuquba intando yelo qela lininzi.

Into ekungayo ngevoti le kukuba abavoti banqwenela ukuba kwande lipina iqela. Ukuba bafuna kutyebe elakwa Sprigg bakunyula amadoda aleyo mvaba; ukuba banga kungongezeleleka aweqela lika Scanlen bakunyula owemvaba yake. Kobonakala akudibana e Kapa amadoda avotiweyo, kuqondwe amaninzi, ayakuti ke abe ngu Rulumeni.

Imbasa zobuqela bakwa Sprigg zaziwa nangamakwenkwana adlala estrateni. Ukuba ngalevoti abantu abantsundu

bafuna komelele ubuqela buka Sprigg

ukuba busebenze izinto obudibeneyo

ngazo, mabati apa e Qonce bavote u

Tshambuluka nowabo; ukuba kodwa banga lingapatwa ilizwe ngompunga wo Mr. Innes no Mr. Sauer, no Sir T. Scanlen; mabati ngomhla wevoti balile ngo Solomon no Warren. Umzi ontsundu siqinisekile awungeyenzi into yokongezelela amadoda amanyene ngokungquba abantsundu. Ngokoke se- singakankanya ukuba e Komani ngu Rogers no Hiliya abaya kongezelela iqela lo Innes ; e Dodoloro ngu Orpen ; e Alvani nase Herschel ngo Sauer no Orsmond ; e Dikeni ngu Tempileni, ngati no Ballantyne ukwanjalo ; e Bhofolo ngu Hutton ; e Rini ngu Douglass; e Tinara ngu Mackay; e Rafu ngu Auret no Neser; e Kimberley sisaqonde u Lord. Ngomhla we voti ubufanele ukubambana ngezandla umzi ontsundu kwezondawo ukuze ungenise lamadoda. Kuti kwindawo ezinjengoma Bhofolo, ama Rini, ama Tinara ilahlwe ivoti yesibini. Nilu- mke nto zakowetu kungabiko magogotya onyana bentshabalalo (amanxaxa) mhla kuvotwayo ukuze angene amadoda ayakusilungisela umbuso.

IVOTI EMGWALI.

Inkanunu no Dr. Egan, yabhonga e Mgwali wakwa Ngqika ngolwesi-Ne olugqitileyo. Ayafumana noko amnye, ingaba yofumana inyengelezi zodwa, akanalo netengwa elinye. Besinga kunganjalo tina, amadoda asekondweni lento zo Aluveni no Solomon omdala besinga- tinina ukuwalahla nentoshe ayifumene ngati. Ningapulapuli abalahlekisi abatwetwa ngamatunzi, betengisa ngamalungelo omzi. Bavoti lumkani, zeninyaniseke kude kube segazini.

EZABABHALELI.

IMFANELO, UBULUNGISA.

Nkosi, Mhleli,—Nceda mntu womz’ ontsundu undifakele lemigcana kwelo pepa lomzi:—Makowetu noze niti naka nayibona pina into entle, ningababona- nganje o Popo (Dr. Pope), no Jongisono (Mr. Johnson), no Balintwala (Mr. Ballantyne), bezintlinini belilela ivoti yetu, le yasindiswa ngumfo ka Innes, ontliziyo imhlope ilungileyo, ngalamaxesha mabini lamagxagxa ase Dikeni ayeyibulala.

Ababanganantloni ukubopa ikali na- mahashe abo besiya kwintlanganiso yetu ebikwa Gaga ngobusuku bolwesi-Hlanu olugqitileyo. Unotshe ukuba bayifumane le yetu ivoti !

Ntozakowetu, ndihlaba umkhosi wo- kuti, bambani zime. Tina apa sivele ngonwele pakati kwezikohlakali. Nakuba singenabani, kwesisiqingata, ongatunywa ebandla ukuya kuvakalisa intsizi nezicelo zomzi ontsundu, kona ukuba sizibulale ngokwetu sinyule nawupina kwaba, u Popo, no Balintwala, no Jongi­sono, yinqaba. Ukuba lifikile ixesha lokubulawa kwetu, ukuba batunywe pezulu, ukuba baze kusirodomisha *het is goed,* sikulungele ukufa, kodwa asisa- yikuke sizinqamle imiqala ngokwetu. Tina asikagqoboki kwezo ntshumayelo zo Gosa no Mhalla nezezinye izipheke- pheke ezibilele ukunchatsha umzi wako- wazo ngenxa yamaqoshana ambalwa e silver. Kuzintloni ukuvakalisa inyaniso yokuba ziko nalapa iziphekepheke ezibhatalwayo ngokubulala umzi wakowazo izinto ezihamba zixoka zikohlisa kanga- ngamandla eziwanikwe yi Nkosi yobu- xoki. Bemka nantonina ubuntu benu bahlobo?

Ukutsho ke mzi ndicela wonke ontsu— ndu ukuba ivoti yake angake nangasipina isizatu ayinike umbulali womz’ ontsundu nowobulungisa. Mhlaimbi apo kuko amadoda atanda ukuya kumela amalu­ngelo ontsundu nobulungisa ngalawoke esinitandaza ukuba nenze yonke imigu yokuwatumela ebandla. Nikwenze oko nikumbula ukuba nenzela nati, kuba asiyiku vota tina xa singenakufumana umfo osimilo sibekele ko Innes, Sauer, no Solomon. Nikumbule kanjalo baza- lwana ukuba esosenzo senu sinomvuzo omkulu kweli nakwelizayo ipakade.— Utsho,

Otandand’uhlanga Nobulungisa, Lovedale, Oct. 24, 1888.

 NGOKUTIYWA KWABAFUNDILEYO.

Nkosi Mhleli,—Nantsi impendulo kwabo bati batiyiwe: “ *Kwintliziyo engenaye u Tixo akuko luxolo,'* kulapo onke

amanyala nezinto ezingamanyumnyezi zitapuluka kona. Lomntu wavelisa lenteto ndiyambulela kuba siza kuqala ukufundana izimilo nezokutandana, kuba tina bafundileyo sinamakwele omnye nomnye, andilwazi uhlobo esitiyene ngalo—ndingati idemoni zibetele kunati. Nditi engu nobhala e ofisini, ufike engambekile ; ayi titshala iti ingabo bati bagqobokile, ufike bengamhoyi nalowo ungu roblala e ofisi; ati ke ukulahleka kwake enze izinto ezingamanyala. Ndiyababulela o *Velabahlekenje- ngesikova* no *Ndive Ndabona,* kodwa ndiya bakumbula okokuba bangatembeli kwi Simnala, maba bafundise abantwana babo isimilo sokuzipata kwase makaya. Tandazelani i *“jonge menschen"* abe nomlauli ntliziyo, zaye ezizinto zingasayi kubako. Owenu,

Umtshiwo.

 IKOFU SHOPU NE TYALIKE.

Nkosi,—Ku *Sigidimi* sale nyanga ndi- bone incwadi ka “Mhambi” eteta nge “Koftshap” ka Mr. Sakuba — gxebe ebiyeyake—enxulumene netyalike yase Wesile. Unyanisile lo mbhaleli ukuba isibonakalo salendlu asiniki sitozela nasidima kandlu yokubhedeshela. Lento yabonwa kwakudala ngabantu ababhedesha kulendlu, bayichasa ngo­mqolo wonke. Intlanganiso yabafu- ndisi (District Meeting) kwa Ndlovu- kazi yabona kwangokunjalo; yagqiba kwelokuba lo “Koftshap” mayisuke pambi kwendlu yetyalike. Kute kuba u Rev. Chas. Pamla wayeyilwela nokuba kude kube segazini na, wasinyatelela pantsi eso sigqibo sentlanganiso yakwa Ndlovukazi—wayingenisa kwakona kwi Conference ngeminyebelezo, kwagqi- tywa kwelokuba i “ kof tshop ” zibanqa- nda abantu ukuba bangaseli i brandy le ke ayinakususwa kuba abantu enda- weni yokusela i brandy bayakusela i kofu? *(ndaza ndakuva zwi ndini).* I “ tshaptshap ” ziligqibe lonke eli Qonce (idolopu) kodwa kuyanxilwa, bade baye kunxilela pakati etya- likeni. Angayingqina u Ngqotso no­kuba ngu Mnyabiso na, inkatazo abayifumanayo kubafana abanxilayo pakati etyalikeni nase nkonzweni—yimitshiti yomfundisi wetu leyo—nase kumkeni kwake, ukuba uyakuz’emke, iyakuma lendlu ye Kofu isisikumbuzo semisebenzi yake. Ukuba yoma na kude kube lelo xa, kuba oka Sakuba yamtshonisa wayilahla yatatyatwa ngumkokeli osesifubeni so- mfundisi, mhlaumbi yena woshumayela i gospile yokuba kuyekwe utywala kuselwe i Kofu kude kuvokoteke. No Mhleli we *Sigidimi* angexele hotele enenkanti eyakelwe esizeni se, yanxulumana, ne Tyalike. Olo pau lo Mhleli alunandawo. Akuko namnye umntu ongatetayo ngale “Kof'tshapu” ngokwakiwa esizeni sayo nje ngezinye.—Ndim,

Mbedeshi.

 ICALA LETU E PALAMENTE.

Nkosi Mhleli, — Ndincede undipe indawo epepeni lodumo eli ati u Tshambuluka alilunganga, esenziwa kuba lona elipepa *Imvo* liteta inyaniso. Eyona nto ndifuna ukuyibhekisa kumzi wako- wetu yile, ningoyiki nakubona o Sprigg no Tshambuluka behambahamba. Kutiwa e Maculweni ka Davide, abo bazintshaba baya kumba iminxuma kubanjiswe kwabona. Ukutsho babanjisiwe ngoku, babete masitungwe imilomo, namhla bati masibavotele kwezindawo bahamba kuzo njengokuba baya kwa Kama. Kwa Kama akuko bantu bavotayo, ukuba andiposisi bahlanu abantu abavotayo. Asiyiyo inyaniso lento itetwayo yokuti wamkelwa ngovuyo kwa Kama nge voti. 1. Wati u Tshambuluka yena uze kubona Amagqunukwebe ne nkosi yawo. 2. Wati yena uze ngobu Rulumente akezanga njenge nene. Amagqunukwebe amamkela njengo Rulumente. 3. Wati akungenisa le yokuba avotelwe ati wona umzi awuko siyakuke sihlangane asinakukunika zwi, kwahlukwanwa kunjalo. 4. Into mna endiwadela ngayo Amagqunukwebe kukuti akuteta ngevoti angatsho ukuti akuko bantu bavotayo kuba wasihlutayo amalungelo etu, andazi besiti nje baya kuhlangana nje abazina ukuba banje ngamakwenkwana nabafazi embusweni? Yilonto ke lento nditi ningoyiki nina ningoyiki nina nizamela ukumisa ama­doda angecala letu e Palamente. Kwezi ndawo u Tshambuluka ahamba kuzo uninzi lwababantu bati siya kukuvotela abanavoti ; babanjisiwe ngoku. 5. Kwalungiswa bacinywe evotini ukuba bebe ngacinywanga, emaqabeni bebeya kuzuza ivoti enkulu, nasesi kolweni abangena hgqondo, nokuba kuko abafundisi abaya kuti makuvotelwe u Tshambuluka ziramente zabo, abane ngqondo nabafundisiweyo abasayi kuvuma. U Tshambu­luka lutshaba lwabantu abantsundu. Ngemfazwe ka Ngcayecibi watimba inkomo Eziqwaneni. Amagqunukwebe ananina ukuba amlibale? akuhlala esezixakekweni, wona aba use ngula mbuso mdala bekutenjelwa ku Kama; ngoku kufuneka imbumba yamanyama.

Enye into Mhleli kausincede ukuba kuko umntu omaziyo esingamvotelayo, tina asibazi abantu abalungileyo. Umntu esimaziyo apa Engqushwa akateti nto ngomelo e Palamente, u Mr. W. A. Young. Ndim owako,

Ntaba ka Ndoda.

Horton. 19 October, 1888.

[Votani u Mr. Tamplin yedwa Engqu­shwa.—Editor *Imvo.]*

KUTANDWA YIPINA IMPATO?

Mnumzetu Mhleli, — Ndicela isitu- tyana apo kuwe, ndicela umlomo obanzi kuwe kwelopepa lako, ngombuzo oti kumzi ose Hewu, Lesseyton, Queenstown ne Glen Grey, nakuzo zonke indawo zabanyuli abantsundu. Nifuna ukupa twa ngalupina uhlobo ngu Rulumeni? Kuba u Rulumeni onipeteyo uti akwenza ngohlobo abona ngalo niti, safa betu ngulo Rulumeni ungenabuhlobo kwibala elimnyama, ze kuti kwakuvela amadoda amabini efuna ukutunyelwa ebandla, enye isiti ndiyela ukugudisa impato erabaxa kontsundu ngenxa yebala; enve isiti, ndiya kumkangelela ontsundu onke amalungelo ake, kodwa ndiya kuxhasa lo Rulumeni kwizinto ezilungileyo. Kubonakala sebetingaza abanye kwimpi yakuti, sebesahluka amaqela ngamaqela, elixa ndiba mna akuko matandabuzo apo—ukuba angaba umntu ontsundu lo selefikile ebudodeni benene obufaneleyo ukuba nezwi nase mbusweni. Pa­mbi komzi wase Queenstown &c. kupume amadoda aliqela, pakati kwawo sibulela u Mr. W. Rogers yedwa ongenguye

mhlobo mhlaimbi mxhasi kulo Rulume­ni upeteyo mhlaimbi ubepete. Abanye bati baya kuwakangela amalungelo etu kodwa baxhase lo Rulumeni ubepete. Ndiyabuza ke nditi, sifuna mpato nina? Ndingati umfundi make azingele ipepa lase Komani *{Free Press,* ye 12th Oct.), yabingubanina lo wayekupe umteto wo- kugxota Abatembu e Xonxa? Yabe ingubanina ozame ukutunga imilomo? Ngubanina owakupa amavarasha oku- gcina i Feltkornet xa zingenisa amagama? Ngubanina oncipise imali yemfundo, Pesheya kwe Nciba? Ukugqiba, ube ngubanina ukumkani e Komani kwintla­nganiso etile, ka Sir Gordon Sprigg, eku­ngene kona amanene abekekileyo nafa- nelekileyo kodwa antsundu, aza agxotwa njengezinja. Sinyule oya kuxhasa banina? utsho umbuzo, zininzi indawo zokuteta kodwa ipepa lincinane.—Owako futi, umvoti wenene.

T. M. D.

Hackney, Oct. 18, 1888.

IMBANGI YOBUHLWEMPU

Nkosi, mpati wemvaba yabantsundu,— Ndincede kakulu undifakele lamazwana ambalwa angokutiyeka kwabafundileyo kubelungu. Lomfo uteta kakubi ngomzi ontsundu ndimcingela ukuba ngumlungu, ukuba ngumntu ontsundu utengwe ngabelungu ngemali, ngokuba singamahlwempu nje kungenxa yabelungu, Imali zetu zikubelungu ukuqalwa kwe Dayimani nge 1873; abashumayeli aba- bini base Nxukwebe bafakwa entolongweni e Bhofolo, ngu mshumayeli womlungu ngenxa yemali, bebabiza idayimani abazibonayo abashumayeli abamashumi 30, nanamhlanje abakaboni nento. Ungavuya wena mlungu waku- kohliswa sidenge, kodwa siyaya ku Mgwebi olungileyo; ngalomini koba nzima kuwe mlungu.

H. S. B.

Vryburg, 23 September, 1888.

ABALIMI NA BARWEBI.

*Uboya.—*Obuvaswe emlanjeni 5.75d to 7d ngeponti; obuyi *grease* 2.5d to 5.5d ngeponti obuvaswe ngomashini (snow white) 1/.75 to 1/l.5 ngeponti:

E MARKENI.

E QONCE (Oct. 30).

Ibhotolo—6d to 1/4 ngeponti

Ihabile,—1/ to 3/2 ngekulu

Itapile—5/ to 10/ ngekulu

Umbona—3/ to 3/8 ngekulu

Umgubo—8;3 to 8/11 ngekulu

Inkuni—6/6 to 25/ ngeflara

E KOMANI (Oct. 30).

Umgubo—4/6 to 5/ ngekulu

„ Osefiweyo—5/6 to 6/3 ngekulu Umbona,—5/6 to 7/ ngenxhowa

Amazimba—7/ to 9/ ngenxhowa

Isemile—2/ to 2/6 ngenxhowa

Imbotyi,—15/ ngengxowa

Ihabile,—2/ to 2/6 ngekulu

Inkuni—30/ to 40/ ngeflara

 NATIVE OPINION

THURSDAY, NOVEMBER 1,1888.

THE nomination of
Candidates for elec-

tion as members of the
House of Assembly took place yester-
day at the Court house. Mr.
Chalmers’ familiar face was we
regret to say not seen on that occasion
owing to continued ill health ; but the
presiding officer was Mr. Dick, who
discharged his duty with ability and
perfect impartiality. When nomi-
nations were called for perfect silence
prevailed, and at last the presiding
officer drew lots to determine the
order in which those who were to be
put forward should be nominated.
The result was the nomination of Dr.
Egan, the Hon. Colonel Schermbruc-
ker,|Mr. Warren, and Mr. Solomon.
The friends of the Colonel are under-
stood to have taken some steps on
the previous day to get the meeting
moved from the Court House to the
Town Hall because only in the latter
building could his supporters find
room; but the proclamation named
‘ The Court House,’ and—as all whose
heads are not turned expected—that
comparatively small room was at the
beginning only about half filled ; the
numbers thinning very much before
the meeting was over. Those who
nominated were evidently agreed that
the responsibility of ‘ a long meeting ’
should not be charged to their ac-
count, and ample time was therefore
given to the candidates. Dr. Egan
and the Colonel, according to their
friends, came off very badly. The
Doctor confesses he is ignorant of poli-
tics, and compared himself to a baby.
This community does not stand in
need of babies. The Colonel appear-
ed in his true character—played out.
Misrepresenting the *Imvo* and the
*Mercury,*is very well as a little by-play,
and once in a way, but from a minister
of the Crown one expects some outlines
of a policy. There was, however,
nothing of the sort, the Colonel’s
instructions being ‘ as we have no
policy abuse the other side.’ It is
therefore not surprising that many
who heed their hands high in the
air for him, at the conclusion of his
brief address went home, and that

onomoya wama-Bhulu achasa ontsu­ndu. Kokwam ukuqonda liqetsu elisemhlotsheni. Ufa kukusuka o Solomon no Warren babe kusoloko bemele amalungelo omntu ontsundu; uti mabashenxe bobabini kungene yena no Egan ukuze kwindlu epezulu abekuyo u Tshambuluka kungene i Bhulu elinomoya wake. Umntu ke oze kuqala udushe ngabom andimncedisi mna.

9. U Tshambuluka Ukupanjaniswa uzama konke anako uku- komzi ,

ontsundu. wupambanisa umzi ontsundu. Uze kuvusa isikalo sokuba kuko Umxhosa ne Mfengu; ubuyisela emva umzamo weminyaka emininzi ebesiwuzama sima silinga ukuba umntu ontsu­ndu abe mnye nokuba ngu Mxhosa nokuba yi Mfengu nokuba ngu Msutu. Uti akubona ukuba esi silonda siyapola afike yena enze konke anako ukuba sivuke. Ndibona ukuba ngoko lomfo yinene uyalwa, wenza elazwi liti, bahlule pakati wawuya koyisa ubacite. Apo ahamba kona ulila ngokuti makubeko ikoranti yama Xhosa, aze azahlule kubo bonke abantu abantsundu achasane nabo! Nditi namhla ukuba ebengeko amadoda anjengo Kama ezinkosini, no Ntsikana la titshala, no Tele no Job kwizinimxaka umzi ubuya kutshikilekana ukabane ngokwamahashe ngezwi lika Tshambuluka, uze ungaze ubuye udibane.

10. Kanene niya kuti yinina ukuba ndingateti ngokukulula inkosi. Izwi lam ke liti ndiyabulela ngazo, kodwa andinakuti ukubulela kwam ndishenxise u Solomon no Warren abantu ababesiti mazikululwe kwanyakenye kwala u Tshambuluka,

Mandipele ke Ndingowenu ongu, Elijah Maki wane.

 [NOVEMBER 01, 1888 IMVO ZABANTSUNDU (NATIVE OPINION) 3