[May 8, 1890.] IMVO ZABANTSUNDU (NATIVE OPINION). 3.

AMATEMPILE.

*„ Pirie*

*„ Lovedale*

*„ Sheshegu*

*Mxelo ...*

*Gaga*

EZABA BHALELI.

UMTSHATO.

Ngomhla we 10 kuyo lenyanga, bekuko umsito Esingqengqeni (St. John’s,Fort Beaufort), u Rev. H. Mtobi wase Cradock ebandakanywa no Miss Mary-Ann Nkubevana wase Healdtown ngu Rev. W. Philip wase Gwaba Mission, encediswa ngu Rev. D. Malgas wakwa Nondyola (Holy Trinity Mission). Kuqale kwandulela abayeni, wafika mva  
umtshakazi, exakwe nguyise (guardian) u Mr. J. Radasi wase Mpofu. Ute umtshakazi akungena etyalikeni lwalandela uduli ngasemva, kwemiwa yintlanganiso ebizalise ityalike ingabamhlope nabantsundu. Lite lakubona ukuba liqhiniwe iqhina ngu Rev. W. Philip, kwanyukelwa entla pambi kwesi bingelo ngumyeni nomtshakazi bamkela umtendeleko we Nkosi kunye nabafundisi ababeko o Revs. W. P. Momoti no P. Kawa wase St. Matthew’s Mission, abahlobo bomyeni, kwano Mr. Mjokozeli ofundisa e Nxaruni (St. Luke’s Mission). Sipaule isinxibo somtshakazi, esite asabina buqhele-qhele nabukazi-kazi banto, esite kodwa saufanela umsebenzi esinxityelwe wona, kwanezinxibo zoduli zite zaufanela umsebenzi. Silusizi ukuba singenakubaxela bonke ngamagama, kodwa o Miss Radasi base Mpofu bebengabanye eludulini, abate bona bazipaula ngokunxiba isivato esifanayo. Kananjazo sipaule ubuhle besi *bingelelo* esite sahonjiswa kakulu nge ntyantyambo. Kupunyiwe ke kwakwelwa ezikarini ezintlanu (5) yekoko ukuya e Healdtown  
apo bafike bacalamba etafileni, banqwenelelwa intlalo emnandi, nobomi obude abanini ndaba. Unduluke kwakusa umyeni nomtshakazi ukusinga e Cradock, nge *kari* yama *esile.* Ngamana zaba landela intsikelelo zopezu konke.

Owayeko.

THURSDAY, MAY 8. 1890.

The Bond and A FEW issues back

we published the  
Glen Grey. version of an

article which appeared in the *Zuid Afrikaan* on this subject. It purported to be an answer to one that had appeared in these columns animadverting on the attitude of the Bond towards the lands of the Natives generally ; and we confess  
we hail with a degree of satisfaction a tendency in our contemporary’s observations to take up a more moderate position on this question than it has been customary for it and its friends to assume. Before entering more into the  
examination of the views expressed in the article under consideration, we might here remark the kind and perfect temper which pervades the article. For instance, our contemporary makes the graceful allusion that,

If we should seldom or never contend against this newspaper, of which we can only follow the English article, that is not because we dispise it, but because we know that our views and those of its Editor are so diametrically opposed that no reconcilliation is possible. We are no enemies of the Natives, but the policy to which we would destine them in South Africa is not that which Mr. Tengo-  
Jabavu chooses for his fellows, and expects could be chosen, hence it is that we regard it altogether useless to oppose him, otherwise than sometimes on questions of facts.

But having thus prefaced its remarks, the *Zuid Afrikaan* proceeds to explain the ground the Bond takes up on the subject of Native Land Tenure. It is with gratification that we have it on record from this quarter that there is no design  
to disposses of their lands such Natives as reside in Fingoland, Emigrant Tembuland, Tembuland Proper, Bomvanaland, Bacaland, and other extensive tracts of ground

which are occupied by the Natives as race or quasi-race property, assigned to them by earlier Governments. Without lingering to enquire how far the Bondmen as a whole are bound by this opinion;  
or whether they hold themselves committed or not to the views of the *Zuid Afrikaan,* we hold that such an expression of opinion, from such a quarter, under such circumstances, is important indeed ; and we are thankful for it. It is when our contemporary takes up Glen Grey that we are not in a position to follow it; but even on Glen Grey it is tolerably clear that it has nothing really tangible to offer in the direction of argument, simply because there is nothing to urge. The history of the matter, as it came before the session of Parliament last year, seems to be all that  
the *Zuid Afrikaan* can bring forward in support of the eviction of Natives, but this will not satisfy anybody. Because Mr. Jan du Plessis motion for a Commission  
may have been brought forward at an unfortunate time, when the House had been startled by Mr. Joubert’s resolution, insisting upon the driving away of the Natives by hook or by crook, is no argument to support the appointment of the Commission next session. It seems to us that unless the *Zuid Afrikaan* declares itself in favour of the removal of the Glen Grey Natives,which it would at present represent it was not in favour of, it will fail to make it clear to the public why much public money should be spent on a Commission of inquiry, the labours of which will be a  
dead letter since there is no intention to dispossess the Natives. The House would be clearly stultifying itself in going back  
upon its vote of last Session on this matter. At present there is not the slightest hope of the Government entertaining the proposal of the Somerset East Bond Congress to consent to the appointment of so mischevious a Commission, which would alarm all the Frontier Natives, especially after the promise of Sir Gordon Sprigg to the Natives at Queenstown during the visit of His Excellency the Governor that they will not be disturbed.

UMTYANGAMPO WE VOTI.

Nkosi Mhleli, — Ingxoxo ebipezu kwalomcimbi andiyivisisi. Indawo endifuna ukuyazi yile: Ngubanina lo ulilayo, uva ubuhlungu ngenxa yale ngoma? Ngati u Mr. Mhalla yena “ akateti nto,” kuba usemi kola luvo wayenalo lamhla kwatengiswa ngomzi. Enye indawo yile: Lukona uguquko kwabo kwakusohlwaywa bona? Ukuba babhalele incwadi kwi Mvo, *evela uxolo* ngesenzo esibi soku xakalasha umzi, sovuya kakulu tina apa. *Ikona inguquko?* Lo ke ngumbuzo wombhali wamazwi alilisa oka Njikelana, u Mr. Wauchope, nombhali wengoma eyolisa oka Govo, u Mr. Bokwe.

Enye indawo; andilazi igunya eline N. E. A., ukuwutabatela pezu kwayo lomcimbi. Iyepina imicimbi yokuxoxwa? Bayepina abantu bokutetelelwa? Yincito maxesha kupela lonto. Bangaba abantu abasokuze bayeke ukulahlekisa abanye, xa bati bakohlwaywa babuye batetelelwe bengekaliboni ityala labo. Apolilena amanxeba emzimbeni esenzo soku xakalashwa kwegama lika Solo­mon? Anditi isifundo salomadoda sikotelwe nazimpingana ezifunda ukuteta ngoku *gqakwa* imisebenzi yohlanga, enje ngoku xakalashwa kombuliso yimimilela yobulembu bomqonchi ekolwa kukudla eqolo kwamanye amadoda? Anditi namhla abasebenzeli bohlanga badatyukelwe libhayana lomanyano nokuvana obufudula ubelekwa ngalo umzi? Iseko yona imbeko kumntu ngezwi nesenzo sake? Yintonina eyayibukeka njengento zo Mbambani, nezo Citashe, nezo Mjuza, xa zazimi pambi Komhlekazi zimbulisa egameni lomzi, kanti lo ka Mjuza noko alapo uxakalashekile, ngu kaka ka mpetu wesomhla we Jubhili nomhla we Komishoni yoselo? Sizincekevu, kudlalwa ngati mzi, inene ayiko. Sendifuna ukuncama mna, ngati sibonisa impawu zoku bhayizeka. Yekani ilile ikatsi kuba xakalashi, ilile futi bade baguquke. Inkunkuma mayitshayelwe, asale nokuba mabini nokuba mahlanu amadoda alifundileyo ilungelo lomzi, nanengqondo zokunika amacebo emzini. Uba lowo-nalowo uyindoda nge bhulukwe le yodwa, kanti wumbi angafanelwa ngumdusba ngapezulu, noku *danisha* ikausi, kunokubhala ezelungelo yomzi indaba. *Bamba lubobo.* Zinjalo zona izinja zika Mliyo. Au, mandiyeke, ndisuke ndive kuvuka inyongo ngenxa yokubulaleka kwamahashe etu ngelize, ngomhla umzi watsityiswa *ugqups.* Kwak! Samtsiba kambe logqups! Ekiwe pezulu enjalo nje, intambo isidla emaqateni! Hayi, hayi, Mr. Njikelana, kauyeke ake aculise u Mr. Govo.

Hou Fas Varambityi.

Amatempile ahlangene e Debe kwa Njikelana, ngolwesi-Hlanu, 11 April, 1890, njengoko kwaziwa ngako. Abatunywa ababeko ngaba:

*Abase Debe ...* Bro. Mbem Njikelana

., John Bali

*Abase Mkubiso .,* P. W. Wiltshire

„ Thomas Bottoman

*„ Knappshope „* John Mtila

*Xukwane* .. John Ranuga

„ Jacob Vena

,, Pita Qwela

,, Alexander Mabona

,, I. Wauchope

,, Wm. Bottoman

,, Frank Neku

,, Pato Marawu

,, James M. Kala

,, D. Sihawu

,, Mfazo N. Galela

,, Zintweni Mbema.

Intlanganiso icele u Bro. Wiltshire ukuba abe ngu Mgcini-Sihlalo. Ivulwe ngo mtandazo ngu Bro. Njikelana. Kufundwe imicimbi yentlanganiso eyayise Mkumbiso nge 15 December, 1888, yamkelwa.

Umbhali (Bro. I. Wauchope) ucaze into ayimemele yona intlanganiso, wati, kukukangelela amatuba okumiswa kwendlu enkulu yase Maxhoseni. Lomcimbi uminyaka mibini utetwa. Waxingiswa kukuba kufuneka itempile zilishumi pambi kokuba imiswe. Namhla ke elonani lanele. Utinina ke umzi wama Tempile? U Bro. T. Bottoman ucele amagama e Tempile eseziko, kwaxelwa ezi:- Eyase Lovedale, Sheshegu, Gaga, Burnshill, Mgqwakwebe, Xukwane, Qonce, Macfarlan, Debe (Njikelana), neyase Mxelo. Eyase Knappshope nayo imi, kodwa ayikalifumani ipepa layo. Iya kulinga ukulizuza kutsha nje.

Itempile ke ngoko sezise shumini elinanye. (Watakazela umhlambi). U Bro. D. Sihawu ubuze ukuba akuko magxamesi akoyo na anje ngamasebe esekufuneka enz'iwe i Tempile. U Bro. A. Mabona ute ngase Mgqwakwebe ako ama Gxamesana noko angena kuwabiza ngamagama. U Bro. John Mtila ubike i Debe lakwa Marela apo ibifudula iko i Tempile. U Bro. I. Wauchope ute bamiswa yincwadi sebesiya, ngokusuke kungabiko malungelo ngokubalela kwelanga nyakenye. Sebeya kuyikangela londawo kwakutsha nje. U Bro. Wilt­shire ute lendawo mayenziwe kwangoku engekavunwa amazimba kuba maninzi kakulu nonyaka.

Malunga nomcimbi wendlu enkulu yase Maxhoseni, u Bro. W. Bottoman umise indawo yokuba situmele isicelo sokuba imiswe indlu enkulu nonyaka. Uqokelwe ngu Bro. Njikelana. waxhaswa ngo Bros. T. Bottoman, A. Mabona, J. Vena, P. Marawu, ababonise ukunqweneleka kwalendawo kuyo yonke impi yama Tempile. Kuvunyelwene. U Bro. Bottoman ubuye wemisa indawo yokuba kucelwe u Bro. I. Wauchope ukuba aye nesisicelo kwintlanganiso yendlu enku­lu yama Tempile eyakuba se Bhayi ngo July lo, waqokelwa ngu Bro. T. Botto­man, kwavunyelwana. U Bro. M. Galela, ute yena ucinga ukuba xa u Bro. Wauchope ayakuya njengomlomo wale ntlanganiso akuyi kufuneka bambi abatunywa bokuya kona, kuba u Bro. Wauchope wosele mela zonke Itempile.

U Bro. Njikelana, ute ngokwesiko zonke itempile zitumela izitunywa apo isukuba iyakuba kona indlu enkulu, ngoko ke maze ezinako zibatumele. Uxhaswe ngu Bro. Mabona.

U Bro. Wauchope ute, izinto zenziwa nge voti, ke ngoko yena angavuya kupume iqela elinobom layakugalela e Bhayi. Ubehle wayibona lendawo ye voti u Bro Galela.

U Bro. D. Sihawu ubuze malunga namabanga (degrees) obu Tempile abangekabi nawo ukuba ayingebi sesinye isixaki eso ekubeni sibe nendlu enkulu apa. U Mgcini-Sihlalo ute hayi; naye noko bangeniswa nguye no Bro. Wauchope aba e Dikeni akakabi nawo lomabanga kuba ibiba kude indawo yendlu Enkulu apo atatwa kona, aze angabi nakutikelela. Ngoku iza kusondela ize sonke sibe nokuwazuza. U Bro. W. Bottoman ute esinye sezizatu efuneka ngazo indlu enkulu sesokuba siyakuba nokuzenzela kuyo imiteto emalunga nesimo setu.

Kuxoxwe nangezinye indawo ezinje ngengozi ezimele usapo oluqeshwe ezidolopini. Lengxoxo ingenwe kakulu ngo Bro. Pita Qwela, T. Bottoman, P. Marawu, J. Kala no F. Neku. Ivalwe ngomtandazo ngu Bro. Mqose Ranuga.

I. Wauchope,

Secretary.

Ngokuhlwa kwe 2 May, kwakuhlangene le Committee, kwenye ye ofisi ezise Library, ukukangela indlela yokuyila intlanganiso eyakuba njenge Bond kuma Bhulu, ukusingata zonke izinto ezimalunga nentlalo yabantsundu, eyakuba nabatunywa abavela kumacala onke ale Koloni, nangapandle kwayo.

Kwakuko o Messrs. Jon. Tunyiswa (ummemi) W. Ntsikana, H. Mboni, Xiniwe, Chief Umhalla, no Rev. Philip. Kwanyulwa u Mr. Ntsikana ukuba atabate isihlalo, u Xiniwe abhale. Yavulwa ngomtandazo.

U Mr. Tunyiswa uxele imbhangi yalentlanganiso. Walusizi ukuba angafikelelanga onke amadoda abemenyiwe, wabeka izibakala (ngokwaziswa) kunga­biko ko Messrs. Jabavu, Wauchope no Rev. Makiwane. Wazaneka ke indawo enze imbizo ngazo, ngoluhlobo. Singumzi okonza pantsi komnye umzi one Lizwi lika Tixo, silitabatile II Yimfundo, siyitabatile. III. Yihambelo pambili ekukanyeni (Civilization) siyayilandela. IV. Zintlanganiso zengxoxo enzinjenge Farmers Association, Bond, Sons of England, njalo-njalo. Asinazo asizilandeli. Ucela ke ingxoxo ngezindawo. Emveni kwenteto ezimfutshane ngabo Lonke abebeko, kugqitywe kwindawo yokuba into le ilungile, “kuhle” kodwa lentlanganiso ilula ukugqiba ngento enkulu kangaka—mayibuyiswe umva le Komiti, ibuye ihlangane nge 23 ku May, kuko amadoda onke asemqulwini.

INGQUNGQUTELA YOMZl ONTSUNDU

ULWALUKO.

Uxolo Nkosi yam Mhleli wemvaba— Imvo Ndisekela kwincwadi yommelwana u Tshangisa ebonakele kwi *Mvo* ka 8 April, 1890, page 3, column 2, Uti: “Lamakwenkwe aqaba ifuta pambi koyise ebotshwa kwangabo.” Ewe sihlobo kunjalo. . . Ulwaluko luyakupela ninina? Alunyelisi luhlangana? Asilo capazana? Kukupina ukumiswa okukoyo ngenxa yalo? Luyakulahlekwa yintonina uhlanga lwakuyekwa ulwaluko, abantwana batunyelwe emfundweni? He, yintonina engekoyo kuye ongalukanga, kusweleka ntoni? Into ehambela pambili ngenxa yolwaluko yintoni yona? Yintoni engeyingeko eluhlangeni, engamandla esizwe, ukuba ulwaluko aluko, eqiniswe lulo? Isizwe sahambela pambili enini ekuqineni kwalo? Alunguwona umsebenzi oputileyo? Into esisipako ezakuhlela uhlanga ekulahlweni kwalo yintoni? Lutenjelwe luhlanga ngandlelani? Ongalukanga uswela ntoni, enini? Lutenjwe kwenye into yokulungana? Lugcinelwe  
ntoni “ngoyise ?” Kuko inyaniso yini kulo ulwaluko olu? Kunganina ukuba iziseko zalo zisekwe pezu kwamampunge, abangela ukuba uhlanga lunzonzele enyobeni zobudenge luyeke eyona not yokulunyusa? Lingumdlalo mnina  
lona isiko eli? Akuko yimbina indlela yokuba ixhaswe kufundiswe intsapo? Nxa kutiwa isituba esibanzi siseko kuzakukanyela bani? Lulupina  
lona uhlanga olupakanyiswe kokungengendawo, ngapandle kokuba ezo zilutshonise? Bubupina bona ubukosi obagxekekayo ngokungakolisi ulwaluko? Ngobanina abapakanyiswayo lulwaluko, eninina? Amazimba wona alinywa ngamakuba ase sutwinina? Isutu lifundisa ntoni ke? Kanti sibona kulinywa ngamapulu asesikolweni, kuputunywa ngani ukwaluka ke? Ukuba kunjalo, isiseko solwaluko sisekwe enini? Ulwaluko lumiselwe ntoni eluhlangeni? Andicanilena xa ndisiti: Izizwe zase Maxhoseni namhla zizinceda ngento eninzi entle efika kubo, ivela or zivela kubantu abangateni kukwaluka;  
kupela bakolose ngemfundo? Oyichasileyo imfundiso, po izinto eziveliswa yimtundo uzitandelani zona? Nonsense! U Ntashinga (u sibanibani or So and So) wati yena akayidli inkonyana, namhla utye inkonyana epunziweyo ! Uti wena utanda ulwaluko, uyitiyile imfundo! Nonsense; kodwa udla iziqamo ezitwalwa yimfundo, nanzi ezinye iziqamo ozidlayo zemfundiso: Ingubo, imali, ololiwe, izihlangu, umnqwazi, ukubhala,. ukubeta ucingo xa ungxamileyo, neposi, ukudlela etafileni, etc. etc. Zezabangalukanga ezo zintle inene. Abaseke bafutwa esutwini ezabo zasesutwini zizinto zini zona? Ubutshinga, oh? Into eveliswa sisikolo sabo bancame ulwaluko, masendisiti zezo sendizibize ngamagama ngasentla apa. Mandibuze nditi: He lutandwa nje ulwaluko olu,

lumngenisela ntonina lowo. ewe, oluitandayo? Makupendule “isibanda” esitetwa ngoka Tshangisa umzukulwana. Mandipele ngala : “ Nditsho naso salusile amakwenkwe asuke eze kweli isutu lingasesikuleni.” Lubi! Lubi!! Lubi sisigxeko! ! !

Isaac M. Motaung.

Queenstown, April 17, 1890.

Nkosi, — Ndinyamezele nkosi yam ngokubhala kwelopepa linqabe kunene. Into ebanga ukuba ndibhale kukuva ngokumka kuka Mr. Jonathan J. Jabavu

e Bensonvale. Ndiyavelana kakulu nabantu abashiywe nguye; kuba nam ndaka ndahlala naye e Rini. Waye eyindoda ekutele kunene emsebenzini wake

—emsebenzini wokufundisa, waye ebatanda bonke abantu. Ke mna ndabuya ndamshiya esese Rini, ndeza apa e Ngqushwa: kodwa xa ndise Rini ndibeve bonke abantu bekala ngokuti “ Hai kambe, oko sashiywa ngu Mr. Jabavu.” Tina’bantu abaka bafunda kuye asinawo amazwi okuncoma—singamayilo; kodwa asimlibele. Umsebenzi owenziwa ngu Mr. Jabavu e Rini mhle kakulu. Ngamana umsebenzi ahlalele ukuwenza wachuma, wanda. Ndisesako isicaka, Nkosi.

Ebdon J. Mazwai.

AMACULO ANGATETIYO.

Mhleli we *Mvo* obekekileyo,—Andimntu ubhalayo emapepeni, nditemba ukuba wofumanela indawo epepeni lako lamanqakwana endiwenza ngalenteto ingentla. 1. U Maneli Ntsiko lendlela amcela ngayo umbhali weliculo, ate akulibona yena waneziroro ezide zarhuqela i Tiyoloji, nabashumayeli, yefanele umkokeli, noyintloko yebandlana? Yefuna ubulungisa nokuba yexhaya udushe pakati kwake nebandla? Ukutsho ke Mhleli, ndibangwa yindawo yokuba eliculo lingatetiyo ngabula yena, ulitunyelwe libandla abelipete nabesebenza kulo ixesha elaneleyo — ebekumfanele, kumlungele ukuti xa ebefumene indawo ezingamkolisiyo waba ebete ezondawo zingamanezisiyo uzisingise kwabo bantu bamtumeleyo, efuna incazelo yendawo ate yena kokwake ukuqonda wazivisisisa ngokunye or ngalumbi uhlobo, ize bakungevani atyape ukumema nge Mvo abancedisi kuqonda kwake noluvo (opinion) lwake. 2. Bubulungisana Maneli ukuti xa ubhala ngento eyenziwe ngomnye umntu ukete londawo ite ayakukola ungawubeki wonke umxolo walonto, ukuze nabo ubamemayo bakukangelise into yonke ipambi kwabo?  
3. Isicaka Senkosi, u Maneli wase Kaladokwe, masibe sibhale ngalendawo imicamango yaso ipitizela — u Maneli uvuma agqibe ukuba ababantu banamaculo abo, abuye jibilili ati “unendawana afuna ukuyiteta emaculweni abo  
engelilo ityala labo nesiposo sabo,” xa ke ezonto ekugwebeni kwengqondo yako zingaba ziko zizezabo, ityala lelikabani? Isiposo sona sesikabani? Xa u Maneli ebakulula abanininto makaxele oyena alibeka kuye ityala, angatshoneli ukuze kaloku naye avele azipendulele, umgushelani emazinje? 4. “Ndoyakucel’uxolo ku Baw’ ezulwini.” “Lendawo yeliculo ibulala i Tiyoloji eti u Tixo ngosezindaweni zonke.’ Ngalendawo mandenze abe mafutshane. Ndine  
nto eninzi yokuteta ngayo, Maneli, izulu asigama landawo na kanene? I Bhaibhile iti isihlalo sika Tixo sipi kanene? I Nkosi u Knstu okuya yafundisa abadesipile bayo ukutandaza iwuqala ngokutini lomtandazo? Bona ababashumayeli bama Wesile bafundisa ukuti—uxolo alucelwa ku Bawo wetu  
osezulwini? Kuba kule migca mibini unyule ukubhala ngayo, andifumani ndawo eti oluxolo locelwa emva kokufa. Ukuba unokuyalata ndovuya, ndikubulele Maneli. Yenye into ukuxolelwa ukuba ndoxolelwa ndakufika ezulwini— yenye ukusingisa imvo zako Kulowo  
usihlalo sikulondawo. U Solomon mhla watandaza enikezela i Tempile akapindapindina ukuti, “Uve wena ezulwini endaweni yokuhlala kwako, uti wakuva uxolele?” Mhleli makube ngenteto ebhalwe ngu Maneli, wayetandazela ukuze bati bakufa abobantu bandule ukuxolelwa ngu Tixo, 2 Kronike, vi. Kwimigca emibini ka Maneli, Itshona  
ukuba ngu Ntsizi oya kuya ezulwini? Asingumntuna obika izinto ezikuye— kwanento ayakuyenza? Ukuba ingaba ngu Ntsizi otetayo ndimcela ngokutobekileyo u Maneli ukuba ake akhubule I grammar acinge inteto. Uyavuma naye  
ukuba “ziko intsizi ezibangwa sisono,’ xa kunjalo ndinivisisisa esiti, zizalwa sisono. Makubeke ngenteto ka Maneli itole aliyiyo inkomo kuba lilitole. “Ukonwaba koba mnandi ezulwini. Kakade akuko konwaba kubi, le ke inteto ndingati yi nonsense.” Kuhle maneli wenzani? Yiyipi kaloku lento yenziwa nguwe. Uvuma nje nawe ukuba akuko konwaba kubi, i nonsense yile itetwa nguwe yokungqina ugqibe uze upetutu uti yi nonsense.

6. Ndiyeke ukwalata ulwahluko olukulu olu’koyo kwintloko ezimbini zokubhala (Poetry and Prose), imbongi nendaba njekodwa.

Manditi umcele umbhali weliculo ngendlela engafanelene newonga akulo, neti komnye umntu yalate ucuku nocukucezo lwezinto ezenziwa ngabanye abantu, ote mhlaumbi wena akwaba nasandla kuzo. Nakuba ndibhala andinayo nentwana encinane yokwenza neloculo, kodwa ndizive ndinyanzelekile njengalowo uyintloko nompati weli Bandla lama Wesile ebelivuma ezingoma e Bhai. Kube yimfanelo yam ukuba impendulo ndiyisingise kwa kwinkalo evele kuyo noko ndibe ndingatandi ukwenjenjalo. Ndisicaka sako,

B. S. Dlefu.

E Bhai, April 26, 1890.

INGXOXO EZINGALUNGILEYO.

Nkosi Mhleli, — Ungadinwa ndim. andizenzi kodwa luhlanga lwakowetu olufundisiweyo; kuba kwi *Mvo* ye 8th April, 1890, ndibone ingxoxo ze Debating Society yabantsundu yango 31st March, 1890, e Komani, apo kubonakele okokuba imitshato yesiqaba ilungile ngapezu kweyobu Krestu. Hai Mhleli lihlazo elikulu ukuxoxa ngento enjalo; kuze kubonakale nokokuba amalungu ayo ayavumelana. Ukuba tina bakwaziyo ukufunda i Bhaibhile siteta ngoluhlobo, aya kutinina wona amaqaba? kuba kubonakala okokuba intlanganiso yase Komani iti akuko nto yenziwa ngabafundisi xeshikweni balingayo ukusikupa kobu bumnyama sikubo. Kwezayo intlanganiso kuya kuxoxwa ngokuba *“Imvo* ililungelo, ayililo kusinina eluhlangeni oluntsundu?” Apo ke ndinyanisekile ngenteto yentlanganiso yokuqala okokuba intlanganiso iyakugqiba kwelokuba *Imvo* ayililo ilungelo kontsundu. I subjects ezinjengezi Mhleli azilungele Debate kuba zibulala uhlanga, zicima nomoya ka Tixo pakati kwabanye abantu, ngakumbi zakwenziwa ngama doda anengqondo.

Budlwana.

“WODE OBEDELA AQONDE.”

Mhleli we Mvo.—Ukwanda kwaliwa ngumtakati, wode nobedela aqonde onengqondo kuko ifa letemba kuwe nalomfana wako ozitumela ngaye indaba ogama lingu Mvo. Ngobudenge bufileyo namhla ongekayiboni intliziyo yako (nakuba kutiwa asinto ibonwayo) nosizi ovela ngenimba, netyala lokufa ode uzifake kulo, ode ube namabala-bala zituko (sesingaziwayo nesingekoyo esisalayo), ngokulwela ulungiselela abazimfama zendlu kayihlo. U Mosisi wamgwinta um-Jipete kanti walamla ngobuzalwana kumawabo. Kanti ke nati kumava sikolwa sincame xa uti wakuti nqipu nenjengele zasemzini zimke zinjimbilili zihlininika. iti efunde epepeni  
lako ibe nenqumshela engaveli nto, ube wena uliqwaqwada ulite cu ngomsila iramncwa. Nditsho kuba ngezikali zomlomo nepepa lako woyise kaninzi, ngevoti woyisa, nge pasi woyisa, namhla uza upete i Ruluneli ngesandla, nezinye iziganeko ozenzileyo zasinda ezimfama zakowenu. Njengo Mosisi—ungatyafi— wotwala indwe ekugqibeleni. Ukutsho ndibulela ibhaso elinqabe kunene, elixabiso likulu emalini, le Ruluneli inzwana enkulu yomfo osipe ngapandle kwe xabiso. Ngebulela wonke ngamnye, ngani, besingasokuze sibe nayo sonke ezindlini zetu. Nangomso uzungasi libali. Ndim owako.

Jos. Ngcezulla.

Emnyameni,

April 28, 1890.

Two tradesmen’s better halves, one a  
grocer’s wife and the other a cheesemongers  
met when visiting. They rose up to take their  
departure, and the cheesemonger’s wife  
was going cut of the room first. Upon this  
the grocer’s lady pulled her back by the  
tail of her gown, and, stepping before her  
said : “ No, madame, nothing comes after  
cheese.”

NATIVE OPINION.

Notes of Current Events.

We observe that a statement, to which the *Uitenhage Times* first gave currency, is going the rounds of the Cape Press that Mr. Saul Solomon, who has for years been the most interesting figure in the Cape Parliament, during that Parliament’s best days, has been appointed a member of the Executive Council of St. Helena. We are in a position to say that the gentleman referred to is not, nor is he even related to, the great champion of Justice to Natives, who, we grieve to say, remains in indifferent health in England.

We have learnt with great satisfaction that the Glasgow University has conferred on Rev. Bryce Ross, of Pirie, the Degree of Doctor in Divinity, for meritorious services rendered in connection with the Revision of the Kafir Bible. In honouring Rey. Dr. Ross, we feel that the old University honoured the Natives of this country, for whose interests Dr. Ross has literally sacrificed himself.  
We may therefore be allowed most sincerely to congratulate the reverend doctor on the recognition of his distinguished labours, and to express a wish that his invaluable life may be long  
spared for the good cause.

A local contemporary chronicles that  
Major Elliot, the Chief Magistrate of Tembuland passed through King Williams Town on Friday last from Cape Town on his way to the Transkei. We understand that he has been to the Metropolis to discuss with Government the proposed changes that are to takeplace in connection with the administration of Native Affairs,and is commissioned to meet the Natives in the Territories to explain to them the projected changes, and hear what they have to say. A total rearrangement of the Native Affairs Department, not only in regard to the office in Cape Town, but also in respect of the mode of administration in  
the Transkei—is contemplated. The wisest course in these matters is to bring about changes very gradually. The Ministry seems to think otherwise.

The idea of holding a grand Aboriginal Agricultural and Industrial Exhibition in one of the Eastern Towns of the Cape Colony either next year or the year following is, we see, favourably commented upon by the East London *Dispatch, E. P. Herald,* and the *Kaffrarian Watchman.* The object is to show what progress has been made by  
the Natives since they came under British rule. That the motive which has led to the proposal is a worthy one, there can be no question. There will not be wanting those, however, who will say  
that the time has not arrived. If, nevertheless, the faithful few who are the life