[APRIL 11 1889. IMVO ZABANTSUNDU (NATIVE OPINION). 3

IKONFERENSI YAMA WESILE.

**Ukumka kwe Mantyi yase Qumra.**

Sicelwa yimpi entsundu yase Qumra ukuba sibhengeze lenteto ababulisa nga­yo u mantyi wabo:—

Ku E. B. Chalmers, inkosi yesiqingata. sase Qumra.—Nkosi, ukumka kwako , lusizi nexhala kuti tina bamnyama beli lizwe lako lase Qumra. Tina ubuyi mantyi yetu ngapezu kweminyaka elishumi, ekute kweloxa wabapapamisa abantu wababeka endleleni.

Ukufika kwako kweli lizwe ukuza kuba , yi mantyi, elilizwe, singati ngendlela , emfupi kulapo ubusela babukona, bunje ngoko zinjalo iziqingata ezininzi zelilizwe lale Koloni; kanti ngoku kwiziqingata ezipetwe zimantyi, elizwe lase ; Qumra lipakati kwezimbalwa ngokuswela amatyala okuba, namanye amanyala.

Into yonke, emhlope nemnyama, ifundisiwe nguwe ukuhlonela, iyipe uhlonelo imiteto ye Koloni. Kufundiswe nguwe ukuba umntu masebenze, afumane ukupila ngentsebenzo yake, ahlale ngoxolo omnye nomnye. Kungatsho baninake ukuti umntu omnyama akapiwanga lwazi yena ngu Tixo njengezinye izizwo. Kuba, nakuba ekuqaloni kuba imiteto okunene yapatwa gadalala, sasimana sisiti u Tshemese ngumcine t zeli, sabuya saqonda kakuhle ubumnzi babantu—ukuba sifundiswa into; sayibona into le ukuba olungisayo ubekwa , embekweni, akutazwe; kwamhlope ukuba owenza okubi umelwe kukohlwaywa.

Abantu betu bade bafunda abo besiqngata sase Qumra ukuteta benjenje: “O u Tshemese lo akambulali, akalutshaba, yinkosi.” Kwada kwanjalo nango Kawe umpatiswa wako. Naye £ ngemiyalo yako wakusela obulawayo, oko kukuti olungisayo akapazama ngakumenzi wokubi ukuba angohlwaywa, mhlaumbi atetiswe kabukali.

Ukuti wasinceda kweli lizwe, asitetele into yonke ukuba yotsho, kodwa yinkululeko ukuti yonke into emnyama nemhlope kweli lizwe lalapa, engabantu abanezimilo, bateta lonto; kwayeke 2 nokuncipa kwamatyala okuba, nento ezinye, kutyila kwakona.

Wena ube ngumkuseli kuzo zonke indidi zabantu kweli lizwe. Umqeshi umkusele kwisicaka esingevayo, nomqeshwa kumqeshi opata kubi, nonenkohliso entweni ezinje ngomvuzo, kwa . nomntu wamabala onke. Asinto ilula “ ukupata umntu, kanti wena akwanelanga , kwenza bakoyike, ubenze bakutanda, , bakuhlonela.

Nakubake siva intwembi ngokusishiya kwako noko sesazile nje ukuba asingekunqandi nokuba senza ntonina, sesizinikela ekuvuyeleleni nawe ke ekumkeni usiya kufumana impilo engapezulu,— f eliwonga ke kwilizwe ehsiqingata sase j Wodehouse. Sesinqwenela ukunga unga , pumelela kwangokunje nakona. Uze uvuyelele ekupumeleleni kwempilo entle ekayeni ize kongezeleleke ukuya upakama ngokupakama emsebenzini ka Rulumeni ke

Ukugqibela, uze ungabalibali abantu , abamnyama belizwe lase Qumra, obahlambululeyo, wababeka endleleni kangaka. , Uluntu ke kwa namapolisa abepantsi kwako kulomzi, luya bulisa kawe nakwi ntsapo.

————————— ’ i

**EMGWALi.—**Abazali abanabantwana kule Simnari yase Mgwali baya kuvuya ukubona inqubelo pambili kwi ntlanganiso ye Temba ‘ (Band of Hope) ebisenziwa ngomhla we30 March. Abancedisi ngamaculo nange. zifundo zokufihlela ngaba:—I Choir, Mieses Maria Soga, A. Nangu, Eliza Timothy, J. Bevn, L. Gezani, S. Mtoba, S. Soga, M. Mlindazwe, Mantsai, A. Tele, N. Smith, M. Mangou, E. Gezani, J. Sango, N.Mpikwana, L. Nano, E. Ngaba, T. Adams.— I Board of Management yase Mgwali yanyulwa, amadoda apete lomzi ngo Messrs Pambani, Wm. Bevu, no K. Ncapayi.

Intlanganiso Ngotywala e Bhai. — E Bhai kwakuko intlanganiso eyamenywa ngabazili benene, ngomhla we 7 ku March, 1889; kwi "Wesleyan N. Church.” Isihlalo satatyatwa ngu Mr. Basi, oyinkulu yama Tempile ase Bhai, wayesekelwe ngalamanene alandelayo :—Revs. S. Ntsiko no J. W. Gawler, no Messrs. Dasa, no Rwexu. Lentlanganiso yangena ngo 8 p.m. Kuqalwe ngeculo eliti: Sinelizwi lika Tixo, sinobom ngalo,” kwaza ke kwalandela ngomtandazo. Kute kwakugqitywa ukutandazwa ngu Rev. S. Ntsiko, yema inkulu yawucaza umsebenzi wentlanganiso, kwa no Mr. Ntsiko kwangokunjalo, ubuye wema wancoma kunene uluvo oluhle ekwenziweni kwalentlanganiso, kuba abantwana besikula ease Rabe baqukwa ndawonye nabase Wesile, bemana bevuma xa kufuneka amaculo, awayelungiselelwe. Yabantle kunene lontlanganiso. Bavuma kamnandi kunene nabantwana bedibene, babevunyiswa ngu Mr. B- G. Sinuka bonke, waye n Mr. Magaba yena ehleli eluhadini. Yapantsa ukuzala londlukazi yase Wesile yetyalike ngabantu base Church, nabase Wesile, nabase Rabe. Amanene alandelayo ateta ngobuciko obukulu, echaza ukuba kuqondwe ukuba i " Brandy ” nazo zonke izinto ezinxilisayo lingcwaba lalowo usela zona :— Rev. S. Ntsiko, Messrs. Basi (Chairman), Dasa, Mkoti, Rwexu, kwano Rev. J. W. Gawler naye wateta. Inkulu yanika ituba nako dade ukuba batete, boyika ngapandle kodade u Mrs. Williams nguye yedwa owatetayo. Yakuba ipelile lontlanganiso, babebaninzi abazinikele ekubeni babe ngabazili,—Intlanganiso ezinje mazikutazwe, zinceda abantu ukuba baqonde ukuba zonke ityalike nokuba ngama Church, Wesile, Rabe, kupela eyona nto kuliwa nayo yinkohlakalo. Masi manyane.—Umtempile.

ElusUTU.—Umbhaleli okweli usipa oludatyana :—“ Tina apa asinto siyaziyo lonto niyixelayo namanye amapepa—ngezipitipiti zobu mfazwe, hai kanye; nesipitipitana esike sako besi kwi nkosana ezingeni, ezingebani kanye. Sapela ke naso. Saya kwahlulwa ngenteto zitunywa zika Rulumente. Kwapela ke. No Sir Marshall Clarke, K.C.M.G., ubesand’ ukusihambela apa, wagqiba intsuku ezintatu evela e Maseru, ezokukangela ne Pont le intsha yase Orange River Siaka Drift.”

Jeweler—" Is your watch all right now, Mr. Smith P" Mr. Smith—“ Well, no, not yet; but it seems to be gaining every day.”

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Lentlanganiso yonyaka yabatunywa bamabandla ase Wesile ase South Africa iya kuqala ukuhlala e Port Elizabeth ngeveki ezayo, yoqala ngolwesi-Bini, 16 April, igqibe iveki ezimbini. Abatunywa beya lonyaka ngo

R. J. Smith Spencer, *President* ; Rev. H. Tindall, *ex-President;* Rev. S. Evans Bowe, *Assistant Secretary ;* Rev. J. Thompson, M.A., *Assistant Secretary.*

*Abesiqingata sase Kapa:* Rev. R. Ridgill, *General Superintendent;* Rev. W. Sargeant, Rev. J. Fish ; Amagosa—Messrs. J. Mossop, D. Stephen.

*Abesiqingata sase Grahamstown:* Rev. F. Mason, *Gen. Supt.;* Rev. E. Gedye, Rev. E. J. Barrett, Rev. T. A. Chalker, Rev. R. W. Bryant, Rev. B. S. Dlepu, Rev. C. Mahlutshana; Amagosa, — Hon. W. Ayliff, Messrs. R. King, B. F. Roberts, J. Slater, B.A., Green Sikundla, Robert Xholla.

*Abesiqingata sase Queenstown:* Rev. R. Lamplough, *Gen. Supt.;* Rev. A. T. Rhodes, Rev. W. J. Hacker, Rev. Jas. M. Dwane; Amagosa,—Messrs. D. S. Barrable, T. E. Duckies, J. Tengo-Jabavu.

*Abesiqingata sase Clarkebury:* Rev. P. Hargreaves, *Gen. Supt.;* Rev. J. R. Came­ron, Rev. J. W. Househam, Rev. W. Sigenu.

*Abesiqingata sase Kimberley:* Rev. James Scott, *Gen. Supt. ;* Rev. J. S. Morris, Rev. J. P. Back, Rev. M. September ; Amagosa, —Measrs. J. S. Davie, A. Stead, J. W. Sepuru.

*Abesiqingata sase Natal:* Rev. S. Evaas Rowe, *Gen. Supt.;* Rev. A. P. Chaplain, Rev. E. Nuttall, Rev. J. Bhunga ; Amagosa, —Messrs. T. W. Garland, C. J. Povall.

*Amanene angabagcini Ndyebo.*—Messrs. C. Lewis, M.L A., Henry Wood, J. G. Hellier, R. Topham.

Intlanganiso yo Titshala e Herschel.

Njengesaziso lembuto yadibana e Witte- bergen kumzi womongameli. Sive ubumnandi kanye kuba u Rev. W. Hurt ngokwaka ebeyongamele intlanganiso. Koku, hayi umfo eliciko, ezeleke nayingqondo. Ibizinyaswe ngo Messrs. Ben Sakuba, nobhala we N. E. A., no Rev. J. Monyatsi, no Messrs. W. N. Somngesi, Gawe, Louw, Mlamleli, no J. Tshangela, amalungn ewonke ebekumashumi amabini. Intlanganiso ivulwe ngeculo nangomtandazo owenziwe ngu Rev. J. Monyatsi.

AMALUNGU AMAT8HA.

Kungene o Rev. Jno. Msikinya (Aliwal North) Rev. J. Moyedi, Messrs. John S. Kuze, John Alfred Sishuba, no Moses Sipamla.

AMAPEPA.

U Mr. S. Mlamleli ufunde ipepa nge “mfundo nobudenge.” Ubonise ukuba lento imfundo ipakamisa abantu, nokuba ingenisa uxolo pakati kwezizwe, wabonisa nokuba ubudenge yinto ezisa amashwa pezu kohlanga. Lendawo uyicacise ngokuti alate indawo yokuba abanye abantu bade badliwa ngerafu ezi kuba bebanjiwe budenge bokungawaqondi amaxesha okurafa. Yilonto bade badliwe nje.

U Mr. J. M. Tshangela, ufunde ipepa “ ngamanyatelo amawatatyatwe ukupumelelisa izikula zetu.” Walate ukuba kungenziwa i Komiti zokugcina abantwana ukuba bahlale ixesha elaneleyo ezikuleni nokwenza abantu ukuba balibone ilungelo lokusa abantwana ezikuleni. Ute ukuba akwenziwa oko, kuzanywe ukungenisa imfundo yonyanzelo; ngokuti kucelwa i Palamente ukuba yenze umteto wokuba kubeko i Bodi (Boards) kulo lonke ezipete imicimbi yemfundo.

U Mr. J. J. Jabavu (Unobhala) ufunde ipepa ebonisa “indlela angati ontsundu apakanyiswe ngayo.” Walata indawo yo­kuba kuqala makumanyane abafundileyo entsebenzweni yabo yokunyusa uhlanga. Bakuba benjenjalo ke, mabafundise uhlanga lwakowabo ixabiso lokutata i Taitile zeziqu, nokwaka ingxande—nokungenisa amagama abo encwadini yombuso—nokuba kutaza ukutyala imiti. Walate nokuba banga abantu bangachazelwa ukuba lombuso we Nkosazana nguwona unoxolo kunemibuso yetu yanga pambili, ngako oko ngewululanyelya.

INGXOXO EZIBEKELWE EZAYO.

U Rev. G. E. Waterhouse uya kungenisa Icebo abangapatwa ngalo abolwaluko kwesi itili.

U Mr. J. J. Jabavu uya kungenisa icebo nge mali yo Titshala (School Fees).

U Mr. J. M. Tshangela, ingxoxo ngencwadi zezikula (uniformity of text books).

U Rev. G. E. Waterhouse wongenisa enye ingxoxo ngabantwana abashiya izikula zabo ngapandle kwencwadi yomongameli netitshala.

I LESSONS,

U Mr. T. S. Monyakwane unike i Lesson eyole kunene nge dew. U Mr. Geo. Baker akafikelelanga kuba ubesele nomzi.

INTLANGANISO EZAYO

iya kuba se Dulcies Nek ngokumenywa ngu Rev. J. Pattison. O Messrs. J. Kumalo, S. P. Gawe, baya kufunda amapepa, u Mr. -J. J. Jabavu anike i Model Leeson.

ISIPELO.

 Ivalwe ngomtandazo ngu Mongameli xa kuti ratya intlanganiso emnandi kunene.

ABALIMI NA BARWEBI.

E Qonce ngezolo, uboya obuhlanjiweyo buhambe kwi 8d.; obungahlanjwanga bute xhaxhe kwi 5|d.; baye obeseyibhokwe buzuze kwi 6.

IMARIKE.

E QONCE (April 6.)

Irasi—7d to lOd ngekulu

 Ihabile—2/9 to 3/3 ngekulu

Itapile—1/9 to 5/9 ngengxowa Umbona—2/6 to 3/10 ngekulu

Isemile—2/ ngengxowa

Amatanga—1/ to 4/7 ngedazini Umgubo—5/9 to 9/ ngekulu

Inkuni,—7/6 to 26/ ngeflara

EZABABHALELI.

**INGXOLO NGE JAJI.**

Mhleli we *Mvo,*—Nceda ngoncedo olukulu, undifakele lempendulo, ingelizwe lika Tembu. Mayelana nenteto yaba Tembu ebingomhla wesi 6 ku March Emtata apa. Makwazeke mhlope ngayo, bekungayelwanga kunconywa Major Elliot. Wena mfo uti besiyekuncoma u Major Elliot, ungumbulali wo Tembu mhlope. Besiyekuti tina makasisele inteto yetu ku Rulumente, yokuti Itaitile yongeno lwetu ayinantembiso nge Jaji, ngoko ke asingeboni u Rulu­mente selesiqubula nge Jaji, asiyifuni. Amatyala amakulu amiselwa u Major Elliot, mhla sangena—nantso tina eyetu inteto. Nomfo owateta ulwimi apa kwangalontlanganiso, wati bati Abatembu bayakulwa. Lowo mntu ulixoki unyana ka Dwebile ixoki. Tina asizange singene kontaminani, sangena ku­mntana omhle u Victoria the Queen. Tina siti sebiwa; ukuba sipetwe e Kapa ngevoti. Lomfo uti sipetwe ngevoti yi Kapa; ulisela, uyaluba ungeno lwe Nkosi, unguntaminani. Ngendawo oti ngekulungile ukuba aba Tembu babeyinikele lenteto yabo ngexesha lika Sir Thomas Scanlen,—He! Uyabona ke ufikile, lelona xesha waziyo wonke umhlaba ngencwadi ka Ngangelizwe nge 1884. yaya ku Sir Hercules Robinson. Loncwadi asinantloni tina ngayo, ilindiwe ngenxa yokuba ayikapendulwa yi Ruluneli eliliso le Nkosazana, aba Tembu bayilindile. Yeka ukuti xa utanda ukwenza umviko zomhlaba waba Tembu usuke ufan’ uti naba Abatembu besiti bayakulwa no Rulumente, utsho uxoka. Tina sifuna ukubona isipelo, siwugcinile umnqopiso. Sinyanisile ukuti makangabiwa amatyala etu, ati kanti abelwa Ijaji, into esingena tembiso ngayo inhla sangena, ukuba ninekwele ngalento yokungena kwetu akunanto, mnye tina umntu esangena kuye ngu Rulumente, esitemba yena. Maudipete ngelokuba wena ukangele imfazwe, apa ke Ebatenjini ayifunwa mntu, wokutsho. Siyifumbete tina imiteto ka Rulumente. Mshicileli ungoyiki mfo wendaba. Ndim.

Ndingumxelomde. Tembuland.

IRAFU YEZINJA EQONCE.

Nkosi Mhleli,—Ndicela ukuba undifakele lengxelo yokuba wonke umzi oraule i Qonce ukuba mauhlangane ngendawo ye Rafu ye Zinja, kuba lempe­ndulo siyinikwe e Kapa yenziwe sihlangane simise umhla wokuya e Town Hall, kuba kulungile ukuhlangana sonke xa siya kulomanene ase Town. Ndingavuya ute wandenzela lento yokuba masihlangane sonke sazisane epepeni usuku lokuya e Town. Ndisicaka sako,

Jacob Dikweni. Emgqwakwebe.

UMBULELO.

Nkosi, Mhleli,—Ndiyawubulela ka­kulu wonke umzi wase Batenjini nowase Mbo, pesheya kwe Nciba, ususela e Hewu kude kuye Kuma ngo Mtata. Nditi mzi wakowetu ningadinwa, noluto maluzive, nose nkunkumeni, njengam nje, ati ndingumntuna akufika pakati kwenu. Libala lomntu omnyama eli kakade ndinibulela ngalo, lobubele, malingaze litshoniswe kukungavani kwetu embusweni. Mina ndibe ndihambela umfo ka Blaine, yaye inkoliso kuni seyinqame umfo ka Hughes, noko andibanga ngowasendle kuni nonke, ndide ndatobela inxenye kwakulentliziyo yam, waqabela u Blaine. Ndiyabulela kakulu zinkosi zam. Wamfondini ka Lusaseni! nati siyalila nomfo ka Pelem okokuba sipume kade kangaka, kodwa ke ndiyatemba okokuba ngamava sohle sipume ilitembe ilizwi letu impi yetu sakuti masihambe kaloku. Ndiyanibulela ke zinkosi zam kakulukazi, ndalusebenzela uhlanga ndiselula, ndiyatemba okokuba nango Blaine aba ndisebenzela lona. Botani ke makosi! Owenu kanye.

N. C. Umhalla.

Kingwilliamstown.

April 8, 1889.

 UMFO KA JABAVU NOKA PELEM

My Dear Editor,—Umfo ka Jabavu, anditandabuzi, *uyaziwa* ngokuba engu mshicileli obugqi bunamandla; nam ndivela kwelipesheya nje ndiyakuqonda oko ukuba ebefanele ukuba njalo. Umfo ka Pelem ke akanjalo yena, olwake udondolo ulupete esandleni sake, umana esiti emntwini wonke uyandiqondana? Oka Jabavu uteta umteto ngokuba uyashicilela. Kuya nganina pofu ukuti izolo nezolo akuteta umntu ongate nqo entliziyweni ka Mr. Jabavu, agalele yena amanzi amdaka ebusweni benteto yake, ayinyelise, angayimisi ngokuyimisa, eyidwabela pantsi ngamazwi endoda? Kule nteto yanamhlanje umfo ka Pelem uteta encokolisa ipike, ngokuba uteta ekankanya into zo Kalipa, Rengqe, Mahonga, Sigenu, Warner, no Zwedala. Amangqina ke angayipikayo inteto yake ukuba uyaxoka. Kodwa uti umfo ka Jabavu, “siyabutandabuza ubunyaniso bayo.” Uti namhlanje, kanye lenteto yemipu, isimbonono sesilandtikazi, kuTempi ingaba Disipile bake, yinto yoxolo. Uyazike okokuba lomfo ka' Pelem uya kugxel.eka kuti tina bangazi luto, ngo­kuba yena kaloku ngu “Siyazi,” uyashicilela. Ukuba kwake kwako ubugwala nobuxelegu budibene, kutetwa lento ndiyibona kweli pepa namhlanje. Yiyekeni inteto yomfo ka Pelem ime emhlotsheni bayigibe abayigibayo, ningayigaleli manzi amdaka kungeko sizatu, mhlaimbi inganguye umsindisi nomdibanisi wohlanga noko angashicileliyo nje. Umanyano ne mbumba ya­manyama ziya kubako ngenyaniso yodwa, ngati usaqubela kuzo oka Pelem esenjenjenje. Ndingowako,

N. C. Umhalla.

Kingwilliamstown, 8 April, 1889.

Inteto abhekiselela kuyo lom’bhaleli imi emhlotsheni; senze kupela into naye ayiyalezayo ukuba mabayigibe abayigibayo. Waye naye engamisi mgqaliselo waxesha emayigitywe ngalo. Besiba tina inyaniso inokuma nokuba igitywa ngalipina ixesha. Yenjanina le emake iyekwe isituba seveki ukuba kuze ku­beko itemba lokuba ime; kanti igitywe , ngapambi kweloxesha ayiseyiyo.—Ed. *, Imvo.]*

Ukuqekeka Komngxuma e Dayimani.— Ngolwesi-Tatu kuqekeke umngxuma wase 1 Bultfontein. Kusafnnyenwe izidumbu ezihlanu zabantu abamnyama ababulewe yilonto, lishumi elinesihlanu abangekafunyanwa, mnye umntu omhlope ongxwelerwe kakubi.

UMANYANO NONYULO.

Nkosi Mhleli, — Ndicela ukuposa amazwana ngomanyano, nonyulo eluhlangeni lwakowetu lwakwa Xhosa. Kuko abantu, kwanababhaleli bako, abazimisela ukushumayela *umanyano,* baye besiti xa balushumayelayo baqubela, okunye bahlokomisa izwi elatetwa ngu Ntsikana. Nam ndingomnye wabantu abakolwayo ukuba walushumayela uma­nyano u Ntsikana; kanjalo lento uma­nyano ndiyitanda nase mapupeni, ekunge kuyole isimanga ukuba nabashumayeli bolumanyano bebe lushumayela ngentliziyo, nangotando, nango monde ukuze lude lume. Koko, hai usizi, olumanyano ndilubona lunxulamene namawonga, nengxekwano, nentukwano, nenkwele, into ke ezo ezingayi kuze zilumise napakade, hai napakade. Oluhlobo luqutywa ngalo, mna ndilubona luya kupelela ekuchiteni, nase kudelaneni kohlanga.

Kanene yena u Ntsikana wayete makuze kudityanwe enini ngobu bumbumba? Kanjalo wayete maze kulandelwe banina ukuze kube kufezwa izwi lake? Nindive kamnandi ntozakowetu noko nifundiswa ukuba ndivumile ukulahla uhlanga. *{Ha! ha! lulahlwe ndim uhla­nga? hai izimanga zeli pakade !)* Lento ndenza lemibuzo ingapambili ndenz’uba bendiba mna u Ntsikana akazanga asazise izwi esiya kuti ukuze sibe sizama ubumbumba sidibane kulo, kwanomntu esiya kukokelwa nguye ke kolo manyano. Make ndilinganise ntozakowetu: Uke wavela u Nxele eshumayela uma­nyano, sabhukuqeka isizwe samlandela, kwako abambalwa abatyekayo, baba zizikova zentlekisa efana noka Mhala, noka Seya, nam. Ubuye wavela u Mlanjeni, kwakwa yilonto. Wavela u Mhlakaza, lwaduduma uhlanga lwalandela lucimile (blindly), batinta abamba­lwa banqanda, oh ! wabaqalekisa u Mhla­kaza abangamlandeliyo wabafanisa nezilo ezibi, ezinje ngokuba tina namhla sifaniswa nehagu, ne nkawu, singama vata mfene kuvunyiselwa ngati. . .

Au, ntozakowetu! kanitobe igazi nizolise ukucinga kuse lixesha, kade ndinqongoza ngeli pepa ndisiti, mna andim Sprigi, ndingenguye nom Scauleni; yinyaniso yomxhelo, nomqolo wam wonke lonto. Nditi noko sekuzi ntuli nje sekuko inkomana eziketiweyo sobona ukujika komhla. Ngxatsho, kunjani ke? Huntshu ntozakuti! Ncemera yamzuzu! bendisazi mna kade ukuba kuko amadoda ohlanga enene, wona angengawo okuqashwa, alusebenzela ngentliziyo engasekeleze kunconywa; asikuko nokuba nide nachana ekuvoteni kwenu, naye nichanile kwalamhla nada nabongwa mhleni namlahla u Schermbrucker, lonto ibonisa ingqondo enkulu ebihleli isazeka kade kuni. Akulunganga okwangoku ukuchasa nokuxhasa nawupina u Rulumente, kupela amadoda alungileyo nakulipina icala. Huntshu, mzi wakowetu wakwa Kama kude kuye kuma ngo Midiza nama, Debe, ndihleli ndinitembile aningengeneli lemfeketo ixesha lonke. Ndazalelwa kuni, ndakulela pakati kwenu, nawe Ncera ndiya ncoma. Huntshu mabandla ase Mtata, nawe Butterworth odume kakulu ngemisebenzi yengqondo! Qinani nto zakowetu uzakude ubuye umzi ubone lakuta igugu, ngakumbi kona bakuyiqonda into esiyitetayo, abazenzi kute lwale; abanye bayaqonda, koko boyika ezizituko sipantsi kwazo tina bomtina, abanye basekeleze ukunconywa. *{The truth will came out):* Inyaniso iya kuvela yona ngenve imini. Baya kuwa abanamaratshi ngenene ndinyanisile. Ndivana nobuhlungu ngenxa yohlobo olufundiswa ngalo uhlanga. Ndibona impato eqata eya kuluhlela ngenxa yalenqubo, noko namhla ndivuyisiwe zezi ndawo sendizi bize ngamagama.

Yihlabele futi mfo ka Rubusana lenda­wo yokuba, makabulelwe u Rulumente ngokukulula i Nkosi, masinga piki nentshaba zama Xhosa eziti inkosi zakululwa ngenxa yevoti. Elozwi angana mandla na ukuliteta u Mxhosa, kona bekunjalo lingade lipume emlonyeni wom Xhosa na? . ,

Andiyi kuzipendula zonke ncwadana zabantu abasizatu sokubhala smgenga pezulu kokunga igama nbonwe epepeni kuba Imgena ndlela yimbi yokubonakala ngapandle kokuba bhalwe ngumninilo. Maka ndiyeke okwanamhla mna wako,

James M. Pelem.

OWAKWA HALA NE VOTI.

Mhleli We Mvo Zetu, tina hlobo luntsundu. Lendawo lengqugqutela yale voti ikoyo itinina—iyele eninina ubunto nentsingiselo yayo. Lento ngati izele ngamakwele nje itenina. Nangu ke apo ujonge kona lombuzo wam, ndiba mna inye imvaba esitiwa kuyo sonke, kutenina pofu lento isuke ibeziganga ngeziganga emingazo ivoti kangaka. Kubake kusuke kubonakale iseso isiqingata siteta eyaso inteto, lelo ilungu lenze ulwalili ukuhendela kwelalo icala, lelo kukwanialo, nguruturutu onjalo. Kutyutulwana pofu

ingumntu omnyama. Umntu lo untsundu ulitumbuna. Kweziziganga ke kuko Omangesi Nomabhulu, Ingesi bitsalele kulo, Ibhulu likwatsalele kulo, kwakunjeke e Xonxa (Glen Grey). Sati emva koko siyeva ngendlebe, sada sabona nangamehlo. Ukucitwa kwaba Tembu emizini yabo, kungawanga ukutazwe pofu, kwakufunwa eloqingana eloyelenqena kanti. Kanisipe isinqe nentloko yayo le voti, ihamba inyelisa inentukwano kwakona. Omnye umbuzo ungonje, lembumba yamanyama yona niti noyifezana, xa nje elowo ati mna ndingutile, elowo mna ndingumm, cwabani bantu bantsundu.

Eyetu ivoti imi kwi Nkosazana, injalo uhlobo lwayo, nokuba siyamenezelwa yi Kapa (Cape Town), siyakufela ku ' Queen Victoria, siyawazi umnqopiso siyayazi imvumelwano ye Nkosazana no Ngangelizwe. We have vows with I the Queen Victoria, therefore vows are i not to be broken. Nokuba kuwa yipina intaba pezu kwetu, nokuba sipatwa ngalipina ilishwa sonqaba ngale Nkosa­zana, Umtanomhle u Vitohya Singabamtemba ngokute nqo lomntu kutiwa His Exellency Sir Hercules Robinson, iliso letu kumntana omhle, uyayazi , yonke ingcombolo ye Tembuland.

 Owenu. \_

 Owenkosazana Umtembu.

ICEBO NGENQWELO.

Nkosi Mhleli we *Zimvo* kuko into efunekayo kakulu, yile, inqwelo enokutsalwa zinkabi ezimbini or ezine yokututa umgquba engaba nokutengwa nge £5 or £6 ukuze nopantsi abenayo. Izi scotch cart zidulu, kuba zi £10, £16, ne 0. Ngamanani anzimake lawo kule minyaka angena kufikeleleka. Ndifuna elako iqinga ke or okwako ukuqonda ngalendawo. Umgquba uyafuneka ka­nye wena kubalimi ukuba bawututele emasimini abo. Inkulu lento ungayideli mhlekazi. Ndim esako isicaka,

, ’M’Africa.

Transkei, 4 April, 1889.

Indwendwe ze “Kaya,” ngo March:— Messrs Jno M Maqubela, Mr no Mrs Radasi, Mr no Mrs J Mpinda, M Mdolomba, Rev no Mrs Mpinda, Rev Rubusana no Philio, Mies Kubevana, Messrs Juma Mzozoiana (2), H Maqubela, Mjokozeli, S no W Mtoba, W Ntsikana, S Sonjica, Govo Binase, F Ntsangani, Rev Gawler.

Induna zika Lobengula. — Kwelinye lamapepa endaba lapesheya kubaliswa ngokuvuya kwe Nduna zika Lobengula ezibe zitunywe kwi Nkosazana, ngobubele ezibufumeneyo. Zihambe ziboniswa izinto ezi. mangalisayo ezinjengendlu yezixobo, ukudubula kwenkanunu ezinkulu ezisenqanaweni, nezisemhlabeni, zaboniswa nokutamba kwainajoni. Induna aiti abantu bakwa Mzilikazi bebesiba emva kwedabi lase Majuba nama Bhulu bebesiba bona Inkosazana enkulu ayisenamandla. Namhla ziti zizibonele, nendlebe zilivile ilizwi Lenkosazana enkulu. Kuxelwa ukuba ite yakubuza Inkosazana ukuba bayakuvana ukubanda, bati bona bangatinina nkuvela ingqele njengokuba bepambi kwe Nkosa­zana enkulu kangaka nje.

NATIVE OPINION

THURSDAY, APRIL 11, 1889.

 FIVE weeks, at the utmost, is the time that must elapse But, so far the country has looked forward in vain for the publication of the yearly Legislative contribution towards its happiness and prosperity which it had a right to expect from those in office, and which it is their bounden duty to furnish. Since the prorogation of the last session the attention and energy of those who are at the head of affairs would appear to have been wholly absorbed in the study of the wants and convenience of the fortunate people who have, or are sure to have their homes in either of the two Republics, and no stone has been left unturned in the way of making life’s journey easy and satisfactory for them. They have even consented to build them rail­ways withersoever the Presidents of the Republics pleased, even when it was clear that we should get pre­cious little for our pains. So long as we should be benefitted indirectly it would seem to have been a plea­sure for our would-be statesmen to implicitly carry out the instructions of the Republics. With what re­sult the immediate future will most assuredly reveal. But those who, like the Natives, have nothing to hope for in the Republics, because the law is against them; and the others who have made the Cape Colony their home, and have no thought of identifying themselves with the Republics, would have thought, that those whom they placed in a position to advance their interests first, would, at the least, while feeling that they had a call to serve the Republics, have taken care that efforts in the direction of domestic legislation were not re­laxed. It is surely not to be sup­posed that our Ministers regard their Colonial house as in such perfect order as not to call for their attention. Indeed members of the Government have themselves casually referred to questions

of a domestic character which claim immediate attention.

Local self Government is one of these questions. If anything at all is to be done with this grave and important subject—a subject, the effect of which must come home to every individual resident of the Colony—the present is most as­suredly the proper one for Ministers to formulate in a Bill the lines on which they mean to proceed. It would be a pity if so stupendous a question were hustled through Par­liament without a calm and search­ing discussion, such as cannot be secured for it when Parliament is