NOVEMBER 16, 1887.]

UKUBONA KWABA CHAZI MTETO.

Lomteto mtsha upitizelise umzi awu- qetulwanga Engilane ngesi zatu esimhlo- pe sokuba bete Abaqondisi-Mteto be nkosazana awuchasene nencazo ka Mr. Porter, owaye ngumqondisi mteto uku- miswa kwe Palamente yase Koloni. Nommiso-mbuso wabhalwa kwa nguye. Lencazo ka Mr. Porter icatshulwa kwi pepa lakomkulu. Sitabata indawo ezi- noncedo kumawetu ngolungeniso Iwama gama lukoyo Uwenjenje ukuwachaza amalungelo u Mr. Porter :—

UNGENISO LWAMAGAMA ABANEMFANELO embusweni.

Attorney General’s Office,

Cape Town, 30th June, 1853.

1. Isiqendu se 8 somteto omisa i Pala- mente siti,—Yonke into eyindoda, enga- catshazelweyo ngamabala aya kubuya abalulwe, enexesha lomnyaka ikwisitili esinyula abamell e Palamente, ehlala kwindlu exabiso li .£25 ; okanye xa indlu ingafikelelanga kulomali, umhlaba awu- limayo umntu ixabiso lawo malibanda- kanywe nelendlu ukwenza elonani— londoda igama layo limelwe ukungeniswa emqulwini wabanemfanelo ukupendula into zombuso.

*Incazo Nemilinganiselo.*

1. Ilungelo lendoda embusweni limi kwindawo yokuba ibe iko kulondawo ikuyo. Akufuneki nokuba ude ube ngowayona lowomhlaba, akufuneki no- kuba ide ibe iwuqeshilena.
2. Indoda inemfanelo embusweni, nokuba ingaba mhlaimbi ihlala kwindlu eyeyayo, imi nomhlaba ongowayo; oka- nye ihlala kwindlu engeyayo, nomhlaba engenakuti ungowayo, ongowomnye umntu. Indoda inemfanelo nokuba ihlala kwindlu eyakiwe kumhlaba ongacandiweyo, ilima umhlaba ongaca- ndiweyo.
3. Umninifama ufuna isicaka esiya kusoloko sikuye. Ufike abize u Sibani- zashe, ati yaka apa, lima apa. Ngenxa yalomalungelo u Sibanizashe umelwe kukumana ukuncedisa inkosi leyo yake emsebenzini ngamaxesha atile. Ngelo nqungwala nalowo mhlaba u Sibanizashe unemfanelo ukupendula kwinto zombuso xa elonqungwala kunye nomhlaba lifikile kuma £25. Kanti ke nokuba ubengasase- benzi kulo nkosi yake, Iona ilizwi kwinto zombuso usenalo.
4. Kanti ke ukuba ubani umi kumhlaba womnye ngapandle kwemvume aka- fanelwe ukungeniswa. Ukuze angeni- swe makabe uvunyelwe. Kukwanjalo ngomntu omi kumhlaba ongacandiweyo, xa angenayo imvumelo ka Rulumeni.
5. Imvume ka Rulumeni kumhlaba ongacandiweyo akulindelekile nokuba ide ibe yebhaliweyo. Inokunqhinwa ngencwadi zomantyi, nangezinye indlela zamabali ezibonda, ukuba lowo ungeni- swayo uyaziwa ngu Rulumeni ukuba ulapo.
6. Abantu abakwimihlaba enje ngeyase zikolweni — nokuba imiwe ngocando, nokuba ayicandiwe, ngokoke ehleli iyeka Rulumeni ngomteto—banemfane1o, ukuba indoda inendlu nokuba iyodwa, nokuba inomhlaba ewulimayo, ngapezu kwaleyo ndlu, oxabiso liyi £25.
7. I Ebenezer, e Clanwilliam ngum- hlaba ongacandiweyo. U Sibanizashe uhlala kuwo ; wakhe inqugwala kwelo bala libizwa ngaye, ukwanayo nentsimi ayilimayo. U Sibanizashe lowo une- mfanelo yokungeniswa xa londlu yake kunye nomhlaba wake zifikelele kuma £25 ngexabiso.
8. Ixabiso eli, likankanywa kummiso- mbuso, linani anokuti ubani oziqondayo Izinto zamaxabiso, lifanelekile ukuba londlu nalomhlaba bezitengwa.
9. Ukuba amadoda amabini ahlala kwindlu enye, exabiso li ngama £50 lomadoda omabini makangeniswe kuba inye imelwe ngama £25 kulo £50.
10. Indawo zokucatshazelwa eseke zakankanywa zezi, indoda ngumntu ofikileyo kwiminyaka e 21; ongazanga wagwetyelwa ebunzimeni ngetyala loku- vukela umbuso, ngokubulala, ngobu- dlwengu, ngobusela, ngobubhedengu, ade abe waxolelwa zipatamandla.

(Sgd.) W. Porter.

KWINDLELA EYA E GQILI.

[ngu mhleli.]

Aliwal North, 12 Nov., 1887.

Kute kuba sinduluke ngemvula ekaya, ngobusuku bolwesi-Ne (10 Nov.) sasesiputuma kogxwalintloko esitalini, selibupela ixesha izakuhambane injini. Sipalise- ukunyuka isitalato kwajuba umpako— ikeki yonke ebitengwe ngesheleni, yawa kobobutyubutyubu kumnyama, siyate­mba ukuba kungoku isesiswini umhlaimbi eziswini, somnye mhlaimbi kwakuni apo ma-Qonce.

Indlela yokuza ku Komani asiyivanga kuba singe singalesa amapepa ngolonchu- meyu lokukanya, kwala ukuba sidlule isitishi sase Mtonjeni, salala. Yaye yo- mbele ngakunye imvula. Bati abake bapapama bayigqibele kwa Daliwe. Tina sipapame seledlule e Waqu umtakati. Sibuye salala akudlula e Tylden ; savuka xa selekwelo tafazana liya e Komani.

Sibe netutyana eli ngapezu kwe yure e Queenstown. Sabona into zo Nukuna, nezo Mkefa, nezo Balfour, (u W. yena kwano Mr. Gazo ngase ofisinl. Into ezisenzele ububele. Sivile ukuba umzi kwelo usahleli enqineni ngendawo yokuqini- sa amalungelo etu bantsundu embusweni. Intlanganiso yesitili sonke ibimiselwe e Mcewula (Kamastone) ukuteta indawo zokuba kuviwane, kuviswane, kuvisiswa- ne ngongeniso Iwamagama. Kulondawo ntozakowetu! Koda kuvokoteke. Eko- mani ekaya kubonakala ukuba abasaku- ba baninzi kumawetu abaya kungena ngetuba lokuba kwimpi exelengayo imi- vuzo ingapantsi kwe £1 ngeveki. Ikwa yilonto nase Qonce; nakuba ke kona impi yakwa Brownlee enjengo Mr. Ganya no Mr. B. Soga ibifanele ukungena ngetuba lezindlu zayo. Siyayincoma impi yase Hewu ngokupapama kwayo. O Mr. Sondlo—sibabone ngamehlo xa sigqita kwa Ndlovukazi, azaba nakuzinceda inyembezi zentliziyo ukungapumi kuba okoko sati sazana nama Ndlovukazi soloko londawo yabakufupi nentliziyo zetu. Sitike kumhlaba wenqila zamatafa apahlwe zingxondora apa zentaba ezigqitagqitana yongobupakamo, nobuhle. Siteta ezo zino Bailey, ne Putters Kraal nase Lututu, Sterkstrom, umzana esifike unga- pezulu kokulindela kwetu, uginyisa amangete miti yawo. Sime ixeshana nje

e Sterkstroom sarunela kwintaba *ezo* ze Stormberg ebesisakuzazi kwizifundo ze jografi e Heald Town. Sazibuka kanye. Safika nakwindawo ekumbiwa kuzo amalahle. Into ebengum’mangaliso ku- ti kukuba saziwe ngama Bhulu apo e Stormberg kuba siwavele encokola ekwe- nye indlu, saweva xa ati siyi *sleme Kaffre.* [Kanti ke akakakwazi, aseza.—Sub. Ed.] Sifikile kumkutuka apa womzana wase Molteno, ontuli zingatetekiyo. Salibona ne Bhekesdolopu (Burghersdorp), into zo Kawa asazibona e Stishi. Ngumzana omhle, nezindlu zamawetu ziyakangeleka, anako ukuvota ngazo. Siyatemba ukuba o Mr. Kawa abasakuyinyabela into yo- kuba bangeniswe abantu abakuzo. Si- gqite kwaoko e Berkesdorp sangena kwakumatafa, apele ngokuba sisuke sifike e Alvani (e Gqili), seyela ngelomkono ebubeleni bekaba lakowetu esiflke selisi- lindile esitishi. Asibuteti bona obuka Rev. J. no Mrs. Msikinya. Sifike sesili- udelwe ngamadoda amahlanu ase Hers­chel namashe. Siyanduluka ke. Izilimo ezinjenge nqholowa kulo lonke eli bezi- sakangeleka. Ihabile ziyasikwa. Azika- linywa into ezinjengombona ngenxa yo- kunqaba kwemvula. Impi esihamba nayo ukuya e Herschel seyisilinde nga- pandle. Sikwenzele ingongoma kodwa mlesi. Sobuya sicokise. Sikwakogxwa- lintloko ke!

EMAMPONDWENI.

[IVELA KUMBHALELI WETU.]

Inkosi enkulu Umqikela ibhubhile, ngomhla we 28 October, wanchwatywa ngomhla we 29, ngu Rev. John Nomvete wase Palmerton. Onyana benkosi babiza umfundisi lowo, wanchwatywa ngokufa- nelekileyo, wenzelwa netyesi kakuhle kanye. Into engummangaliso kulama- doda amhlope, i Jelimeni, elise Qawukeni komkulu, kutiwa, lalingavumi ukuba inkosi yenzelwe ityesi, wada umfundisi waya konyana benkosi leyo, abate bona mayenziwe ityesi mfundisi; sifuna uba- wo anchwatywe ngesiko lenu bafundisi. Lalisiti Iona i Jelimeni elo makanchwa- tywe ngesiko le Simpondo—enziwe ingo- ngobala. Ite inkosi ukufa kwayo, maze kungafeketwa ngabantu bayo, babulawe. Kekaloku kunukwa abantu, kutiwa bu- tywala obabuziswe ngu Galela, edibene no George Stofels, bebunikwa ngu Donald Strachan. Lo Galela ke kade ngumntu obesoloko inkosi eyizisela utywala. U Galela wacitwa, wazimela, akafanga ko­dwa; u George Stofile ucitwe wadliwa nevenkile yake. U Madonyela wabaleka ngobusuku yayingxekengxeke inkabi yake yehashe ukusinga e Kokstad washi- ya nabanye abelungu, nabembi, kuba inkosi ife u Madonyela esema Mpondwe- ni apo kumbiwa umgaqo. Noko ke akuko nto, nanamhla Amampondo asa- vuma ukuba umgaqo umbiwe; nabelu- ngu ababebalekile ukuwa komti omkulu lowo babuyile, ukuza endleleni. Ngu Ma­donyela ongekabuyi, asazi ukuba woyika ntonina. Kutiwa nomfundisi wama Mpondo u Hagile ubeke waya kukangela walika elusizini olukulu, bateta ngama- zwi alusizi onyana benkosi; bate kulusi- zi kubo xa namhla bashiywa nguyise Umqikela; noko bayatemba ukuba inkosi zama Mpondo o Mdlangaso no Manundu no Nqwiliso, nomfundisi u Hagile bako bobagcina. Akuka ziwa ukuba iyakuba ngubanina inkosi. Ukuba kuko onga- buseliyo utywala bomlungu, umzi wase Africa unqwenela ukunga inganguye inkosi; lento ngummangaliso,—ama Mpo- ndo apela nayimbodlela. Enye into ku- tiwa Emampondweni imbodlela ibonwa nje ngabantu ukuba bubuti, inkosi, ne nkosana, nama pakati, ne nduna, ziti kukutya. Hina Mampondo, kunjanina? Nakubagxota abelungu abanizisela oku kufa ? Enye into, anisoze nipile ningeko pantsi kwepiko le Ntombazana u Fitoli.

Umfikazi u Miss Elizabeth Bhalla.

Site sakuva ukuba, u Miss Elizabeth Bhalla, ozalwa ngu Mr. S. Bhalla wase Bhayi, akaseko emhlabeni, satatela emva ukucinga, zati ingcamango zetu zangxuta ukucinga. Sabe sikumbula usizi namhla abazali bake, abasebekulile, abeselete yena wayintsika yabo ngentsebenzo yake enje- ngeyomfo. Umfo onemvo nokubafo aba- koyo. Lo Miss Bhalla ubeselevelele kokwabo kuba bonke awayezalana nabo, ngapandle kwentwazana ezincinane ezi- ntatu, bapantsi. Intsebenzo yake ube- ngayiciteli ukuzonwabisa, ibixhasa abazali. Esingaziyo ukuba botinina kuna- mhla; koko kambe uko u Tixo, uyazi. Bonke abamaziyo bayamncoma ngoku- papa, ukukhutala, nangesimilo sake esindilekileyo, nesisulungekileyo. Intli- ziyo yake ibibambelele kubazali noko lonto ingamenzanga ukuba xa ixesha

? lalisondela engekababoni uku- ? inamatele kubo. Wabe- ? ukuba agodukele ekaya, ? izihlobo zika mfikazi lowo ? ngetemba lokuba yena kaloku usekupumleni okungunapakade. Umki- le kwezinzima nentsizi, nentlungu zale- mpilo. Ngu o Tixo yedwa onako ukuni- bopa amanxeba entliziyo zenu ezopayo. Siti tina ukucinga use kupumleni.

IBALA LABA DLALI.

*I Editor yelibala ingavuya abadlali bemana ukuyitumela indaba.—Address: “ Imvo ” Sporting Editor, K. W. Town.*

Ngo 5 Nov. lo kudibene i “ Champion” C. C. ne Club ka Messrs. B. B. &Co.—Oka Gibson akawapanga nexesha amadoda e “ Champion ” wanga ufumene amarawu— Lapela ingeno lokuqala le “Champion” nga 23, elama B. B. &Co., nga 58—elesibini i “ Champion” 58—Yadliwa i “Champion” kakubi nge 8 wickets. Ngakuyo sapaula ukudlala ko Messrs Seti, Ngcumbe, no Zondani,—Kanti ke ayikatyiwa iyitye- shele nje i practice.

Ngo 9 Nov. Kudibene i “ Try Again ” C. C. (Amalau) ne “ Alberts ” (abamhlo- pe balapa).—Kodwa kwa ketwa kwi “ Alberts.” Abantu bakowetu bayawa- tyiwa kakubi namhlanje, amanani ngala: —“ Try Again ” C. C. 27, & 51. I “ Albert ” 173.—Yadliwa i “Try Again” nge 11 wickets & 95 runs—Yininale!

*Itournament* yama Ngesi iqala e Rini nge 26 Dec.—Ukudlala kwabase Kimber­ley kusa tembisa. Yapelela pina intla- nganiso yabantsundu base Rini?

EZABABHALELI.

KUMAFILOSOFI ASE TRANSKEI.

Mzi wakowetu wase Transkei, endi ngum Transkei nam, nditi yikangeleni indawo yesigqibo sentlanganiso eyayi kwa Nomaheya nge Sibheno sase Koloni. Nditi mna a 34 oyisiwe sisi 8 evotini, ngenxa yokuba i Koloni ukususela e Herschel kude kuse e Bhayi, yonke lonkita inga kwi si 8 sakwa Nomaheya. Ngoko ke, ukuba ivoti iteta isigqibo, makabe ama 34 oyisiwe sisi 8. Ngoko nditi makubhenwe kunye ne Koloni. Ndimangalisiwe ngokukodwa ukuba iti i Transkei asinakungena esibhenweni sase Koloni, kutsho abona bantu bati bano- mhlaba. Nanko namhla kutiwa. umhla­ba enimi kuwo awuwenu. Yindawo enkulu leyo engeniyi bhenela, kuba nawupiwa lomhlaba kutiwa namhla lidlelo nje kodwa. Mayibuye ingeniswe ixoxwe kule ntlanganiso iya kuba kwa Mr. C. Kupe, e Cegcuwana, ngomhla we 19 ku November. Enye indawo, imizi yalapa yayingeko yonke, i Butterworth ne Tsomo lalingeko. Namhla mizi yase Transkei yizani kule ntlanganiso inkulu iya kubako kwesika Mkiva, iya kuxoxa ngokungeniswa kwamagama, nabameli. Zindawo ezizintloko ezo, umzi maze uhlangane. Akuko ngozi kulonto, yizani mawetu, yizani. Wena mfo wase Gcuwa ulalele nina kusonakala nje? Nawe mzi wase Tsomo? Wemka umhlaba! We- mka umhlaba nowase mzini! Ayepina amadodana afundisiweyo, angawukokeli umzi? Amadodana afundisiweyo aya- qala ukungena kulentlanganiso. Ukuba lendawo yesibheno icukunyisiwe kule ntlanganiso yase Cegcuwana ye 19 ku November, uyakuva. Nalo idabi mawetu lilweni. Zemka inkomo magwala ndini! Niye pina?

Obona ese Ntabeni.

OSE QONCE.

Matshawe, mandini kumbuze kanjalo eli lizwi noko kade lipindwa-pindwa futi. Oka Gabha wati, — “ Zenibe yi Mbumba Yamanyama.” Ukuba ke anitsali ngakunye ’ze nazi ukuba umzi wofa. Makungabiko magqugula, zonke indatyana mazishunyayelwe. Kuba Amangesi afundile, tina asifunde sonke. Ukuze liti i Ngesi xa liftin’ ukusinika imbila ngentloko lifike sesilinqabisele. Pulapulani umfuto wempumlo epambili, amadodana anamacebo apilileyo anje ngento zo Jabavu, zo Makiwane, zo Zwedala, zo Pelem, zo Umhalla, nezo Gontshi, kwanezihlobo zetu ezimhlope. Ndingatinina betu, engakanje amadoda enyaniso, azibonakalisayo ngobuciko bawo nengqondo. Kuyekeni u k u t i niman’ ukuti umlungu otile ub’ esiti esiti; asingabahlobo bonke abazitshoyo ngokwabo. Lumkelani ompungutyana abeza ngamaqinga okuti kwati, kwati. Lumkelani inchuka ezizimbulu, ezitsho ngemfele zegusha, zifuua awenkonazana. Vukani nifakane imilomo ngamalungelo enu. Ningoyika ukucela uncedo kwaba nokuniuika uncedo, nokuba ningaba nibatwesa imixhaka ngokwenjenjalo “ Ubude abupangwa.” Bumbanani nibe nto nye, zeniye kufuna uncedo kwaba noncedo. “ Umanyano ngamandla.” Noze niti ubhelwana Iwatsho. Wona lomzi wase Mlungwini ugcine inyaniso, awukatali nokuba itetwa lubhelwanana. Niwusola nganinake matshawe akowetu, zidwangube. Taruni, ndiv’ isinqala andinakuzibamba. Zenindixubushe ke. Ndiyabuza nditi awumilena lomzi wase Mlungwini? Ndizimela ngeliti ndim Ntwan’ encinane.

OBONISAYO.

October 17, 1887.

Mhleli obekekileyo, — Ndincede undifakele epepeni lako, sekukade ndi- yinyamezele lento imbi kakulu siyibo- nayo. Sinesikalazo kubafundisi betu abantsundu ; asitsho ukuti banjalo bonke, inxenye yabo bati xa bemka endaweni bangakatali kukucokisa umzi njengesiko ukuze alike omnye kurnzi omhle, usuke ati endaweni yokwenza imfanelo yake angayenzi asuke abonise umoya ombi nase bantwini nakomnye umfundisi, uya“, kuyishiya nendlu imbi, ingaqatywanga nekalika, ingatshayelwanga ngapandle, inenkunkuma nangapakati, ufike umzi uzele ziziba, inga gangatwanga nezigingqi. Ati osukuba ebebiye utango Iwamasimi alucite ape nezihlobo zake; nokuba bu- buhlanti benkomo abote, nokuba yindlu yenkuku ayipe kwa izihlobo zake ukuba akayicitanga, nokuba ebenegoqo lenkuni uya kupa kwangalo. Abafundisi betu abantsundu bebefanele ukutabata umze- kelo omhle kubafundisi abamhlope, bona xa bemkayo endaweni uyakufika esenza izinto ezintle ngati akemki, elungiselela omnye ozayo ukuze afike kukuhle. Aba­fundisi bohlanga Iwetu ababekene ; basa- fana namaqaba ngomona, mayipele lo­nto bafundisi bakowetu. Anditsho uknti banjalo bonke, abanye bafana nabamhlo- pe ukuzipata kwabo abana mona, bata- nda ukushiya izinto ezintle. Abafundisi mabacokise izindlu zabo. Siyaniyala, tina bantu benu; sibona into embi ukuti inxenye yabafundisi izindlu ingazikata- leli. Ningakatazeki bafundisi betu. Niti siyanigxeka? Hai, abanye bazipata ku- hle, siyazidla ngabo, sibatanda kakulu, into esijonge yona yile yokuti umfundisi ati izinto ebezenzile azicite x’ amkayo, asibubo ubu-Krestu lonto, kukubijelwa yimvelo yobukoboka bobu hedeni, nje- ngokuba esitsho Umapostile u Paulusi ku Magalati v. ivesi 1.

Ndim, umhlobo wenu Umkoloni.

INZWAKAZI EZIMBINI.

1. Intombi ye Lawo yatshata nesoka

ilitanda; kwati kwakuba mzuzu yadinwa lentokazi, yayishiya lendoda yayo yota- ndo ngolunya, yaya kutshata nenye, ya- wukulula umtshato kuleyo yokuqala. Kwati ekumkeni yashiya nabantwana apo endondeni. Kweyamva uzale aba- ntwana abane, kwati xa amite owesihlanu yayinqaba ukuba abeleke, yeyeshumi elinesibhozo le inyanga engenakubeleka. Yamndulula indoda, isiti ayinakutwala lishwa linje. Kwabonakala abantwana ibanina wabo lowo ; kwabonakala lento­kazi isingisa kwakweliya cala lendoda yokuqala. Kwati xa kukude ngasemva nangapambili, samlalisa pantsi esisisu, imitandazo uvifuna ngenyembezi. Uya- bona ukuba iratshi lake lobuhle alime- nzelanga nto.

1. Eyesibini, yintokazi ezixela inkolo nobulumko nobubele, (imisebenzi inga- xeli njalo). Kwafika unina eyokutyelela yati iza kuya ekaya iye kuzicelela imbo- tyi kumnakwayo. Yateta ngeratshi eli- kulu kulomzi wayo, yati akuko namnye

ukafile oyakundinqanda sendisiya kowe- tu nje. Uhambile nonina; yati ipela loveki apo kowabo baba abafana benco- kola ngayo lentokazi sebesiti incokola izilibale ukuba itshatile, inobubele ihleka izilibale. Baye abakowayo beiagakolwa abanye zihambo zayo, bekala ngasese. Yabuyela emzini wayo emva kwenyanga ezimbini. Kanti mbotyi zimbi ezanazo. Yafika indoda ingeko imke nenqwelo. Lentokazi namhla ilele pantsi inyanga ezilishumi linantatu, yinqaba ukubeleka. Indoda ayiteti nto; uyabadela abazali bake abati bembona ukuba uyipete kaku­bi indoda yake yetamsanqa, abamtetisa, bati naxabevayo ukuba uzipete kakubi ku bantu abamqohdayo, abamtetisa ngaku- mbi unina omyekele ukuba makazipate ngoluhlobo, nendoda seyinga ngeyambe- tayo, kunokuba abe nje abe kwelilishwa —unabantwana ababini.

C. N.

NGEBALI KWAKONA.

King Win’s Town, 12 Oct., 1887.

Nkosi,—Awu, mandipendule incwadi ka Rev. B. Mama. Andifuni kwenza nkani; nokubuza kwam imbali ukuba ilungiswe indawo njengoko kwavakalayo ukuba kuko indawo ezingalunganga, kwaye ingekuko ukuti ndiliciko, inge- kuko nokuti ndifundisiwe. Nam lama- doda omabini ango Rev. C. Pamla, Mr. W. Gqoba, ndiwacingela ukuba makabe acumile ekwazini, nase ngqondweni, kwangokunjalo ebulumkweni. Nkosi, ngenxa yobiiyilo nobudenge bam, ndiyo- yika ukuteta, kuba nditeta namadoda apambili, ndilinukunukwana. Ngoku- ngapezulu ndizifumana indim ndedwa umntu ongaliqondiyo elibali. Ndiziva ndingenakuzinceda ke ukuba ndingati pambi kokuba ndibe ngumdisepile ka Rev. C. Pamla ndiyiqondisise lentshuma- yelo—ukuze ukolo Iwam luqine, lube nengcambu, ndikwazi ukushumayela, umhlaimbi ukubika into endiyivileyo, ndakolwa nokukolwa yiyo. Nditwaleni, nindinyamezele zinkosi, anditiye kuzala- na nama Xhosa, (ngakuba mna ndiyi Mfengu); ndizalwa ngu Mxhosakazi— Umbambakazi, intokazl ka Mbana, into ka Rata, Umbhalu, ekute ngenxwaleko zemfazwe wema kwa Mdushane. Ubawo yinto ka Mekeni epakati, Imfengu. Andingi ndingantyuntya, koko okukwe- njenje, ndifuna ukuba uqonde ukuba ahditiyene nokuzalana kwe Mfengu no Mxhosa. Nam ndizeke Umxhosakazi, Umcirakazi, ngokoke andiyiboni into yokuba ndingatsho ukuti anditiyene nokuzalana kwezintlanga zimbini, ndi- tsho mhlope. U Mr. Mama uti selendi- cela ukuba sendisenza imbhali: mna anditshongo ukuti elibali liposisiwe, ko­dwa ndive into yokuba kuko indawo ezingalunganga—andonwatyiswa ke ku­kuba ndingaziva ezondawo zixelwa kwangumbalisi ukuba azilunganga ; yiyo ke lonto yandibanga ukuba ndigxupule- ke kwesi sitebe samadoda, ndilicele iwaba lakowetu ukuba kaloku lilungise.

. Ukutsho ndilandula ukwenza im­bhali, nkosi. Anditsho mna ukuti ndili­ciko umlaimbi ilumko; okanye andifuni kuvunyiswa, kutiwe manditi ewe, ndi- ngevanga ndiqonde. Lembhali inkulu kum—nditanda ukuyiqonda, nditi noku- kuba andiyiqondi ndingayiqondi njalo, ndingazi. Kodwa ndimangaliswa sisa- hluko esingaka pakati ko Mxhosa ne Mfengu, sinjengokungati uyise wabo akamnye ; ndibuye ndimangaliswe nayi- nto yokuba esi sizwe sibizwe ngenkosi yaso u Xhosa—aye ama Mfengu engabizwa ngama Ndlovu wona, kuba kaloku inkosi yawo ingu Ndlovu. Ndinga ndi- ngaxelelwa ukuba ama Xhosa la afikela kumanina kwelilizwe — lento yabanga ukuba ate enga Bambo atete inteto eya- hlukileyo kwisizwe sakowawo? Ndixe- leleni. Andifuni kuyipendula yonke inteto ka Mr. Mama, nakuba bendinga- yipendulayo. Into efunwa ndim kukuba ndibaliselwe ibali eli, ze ke kutiwe ligqi- tyiwe. Uteta ngokulumka kwalamawaba mabini, afunde incwadi zase Mlu­ngwini : nditi mna alumke kuzo, ndiya- vuma, ewe, akanakungabuzwa ke xa ateta into, kude kufunyanwe ubunyaniso bento ayitetayo. Kungonakala ukuba ayakuti akuti nkete, sesisiti ewe. Ndisa- zigcinile. Ndixolele Mhleli ngobude be- nteto yam.

Ndim njalo-njalo, Mekeni E. Mekeni.

ITITSHALA ZASE TRANSKEI.

U Manyano Iwe Teachers zakwa Phini, Iwadibana e All Saints, ngo 4th October, u Mr. William Daniel ese sihlalweni, u Mr. J. M. Sogobile, eyi Secretary ebambi- ley'o ngalomini. Intlanganiso yavulwa ngomtandazo ngu Mhlali-ngapambili. Imicimbi yedluleyo yafundwa yamkelwa, nakuba indawo ezimbini zingafumane- kanga, ezi:—1. Incwadi ye Governor, ngesicelo sababanjwa. 2. Incwadi ka Captain Blyth, ngemali yo titshala. Emva koku kwamkelwe lamanene ala- ndelayo ebulungwini bale ntlanganiso:— Messrs. Thomas Tshacila, senior, Hen­drick Nkole, Joseph Limana, B. Qhina, Frederick Dazana, ’Mbaimbai Magazi. Kuleswe isilandulo sokungabi nakuti- kelela kuka Mr. N. Falati, asamkelwa ngenxa yokungabi nazizatu zomeleleyo. U Mr. J. Ntoziui ungenise icebo lokuba: Kucelwe u Captain Blyth, ukuba euze umteto olukuni wokuba imali yo Titshala ipume kunye neye rafu yezindlu. Lemali, leli shumi leponti (£10) likutshwa ngabantu ukuxhasa i Titshala zabo. U Mr. Lusaseni ute, — U Captain Blyth makabhalelwe, enze isicelo ngokwake ku Rulumente, esinje ngesi singeniswe ngu Mr. Ntozini. U Mr. H. L. Mdleleni, uvumele u Mr. Lusaseni. U Mr. Mato- lengwe ute,—Makungenziwa sicelo sinje, ngesi siveliswe ngu Mr. P. Lusaseni, kuba soba sizigqibile ukuzihleba ku Rulumente, aze abe uyayi nqumamisa, okanye ayinqumle neyake imali. U Mhlali-ngapambili ute, — Amapepa emvumelwano makwenziwe wona, yopela lenkatazo ingaka. Emva kwenteto ende lengxoxo ibuyiswe umva. Kulandele ipepa lika Mr. P. Lusaseni nge rafu ye- zindlu (House Duty), alaxoxwa, ngapa- ndle kwamanqaku enziwe ngo Messrs. J. Ntozini, no H. S. Mdleleni, ababonise ukufuneka, nezivato, namatamsanqa oku- lunga kwe rafu. Umgciui-Sihlalo wenze amanye amanqaku okufeza akwanje ngala angentla. Kuleswe ipepa lika Mr. Nto- zini elinge Mfundo Yododana, nobu Xhaka bayo kwabanayo. U Mr. Lusase- ni: Ute ukohlwe nayinto angayitetayo ngenxa yokulunga kwepepa lika Mr. Ntozini, watsho wati abantu abangafundanga bachola izipeliti (pins) kwaba- fundileyo. U Mr. Matolengwe ute:

Yena akasazi isaci semfundo, yena umchasile u Nobhala kwano Mr. Lusase- ni; imfundo ayina kulinganiswa nom- xhaka we ndlovu, ngokuba ayina siqha- mo. Lengxoxo iyekwe emva kwexesha elide. Intlanganiso ezayo yoba kwa Captain Veldtman, e Zazulwana, ku Mr. Theo. Ndwandwa. Inani lamalungu awayeko lalidlule kancikane eshumini, pakati kwawo kuko lamanenekazi: Miss H. Toni, Miss M. Ntanta, and Miss H. Ntanta. La, ngamanenekazi avela kwi ndawo ezimgama; ubuko bawo kule ntlanganiso, bubonise inkutalo, nenya- meko (nje ngama nenekazi) ayi zondelele ngayo intlanganiso yokukanya. Siwa- ncoma ngokukulu sisiti, — Ningadinwa nangomso zinzwakazi ndini zakowetu. Intlanganiso kwasa, ichitakala.

P. D. Tshacila, Secretary.

Native Opinion

WEDNESDAY, NOV. 16, 1887.

The Bond THERE is something that puzzles us in Transkei. connection with Mr. Cloete’s and Mr. Sevewright’s canvass in the Transkei. These gentlemen have undertaken to ac­complish all sorts of things if the electors should send them to Par­liament. They both say that because they are ministerialists, or inde­pendent, they will do this better than any other candidate who does not sympathize with the Ministry. If the Ministry with their following have not seen their way to remedy the manifold grievancies of Transkeians, we really cannot see how the bare return of Mr. Cloete and Mr. Sivewright will play the part of the magic wand to effect the instantaneous change of the spots of the ministerial leopard. Has it come to this that before a ministry can do its clear duty to the country it must be thus conciliated ? There surely must be something rotten in the state of Denmark. Besides these subterfuges suggest a sub­version of representative institutions. By right the ministry should be judged by its fruits. Mr. Cloete has inferentially admitted that its fruits are bad although he has pledged himself to support it. It is a gross perversion of representative Government to ask people to judge the cabinet not by what it has done but by what it will do if it is con­ciliated by having its supporters returned by some section of the community. As a tribute to their own intelligence we trust the Transkei electors will sharply resent this by returning men of solid and stable views which do not rest upon the quicksands of self-interest and fleeting popularity.

Editorial Note.

The language of our good contemporary the *G. E. Advertiser* on the Registration of natives, based on Mr. Porter’s explana­tions and illustrations is excusable because it writes in ignorance of the real facts respecting the native vote. The advocates of the native cause have never for one moment asked that natives who do not answer to Mr. Porter’s illustrations should be registered. Nor are we aware that any natives have been registered who did not square with those illustrations. The indignant denunciations of our Graaff-Reinet friend, then, are not called for. What we have stoutly opposed is that there should be natives in the electoral divisions, who have not a vestige of tribal existence, and who are as amenable to the laws and regulations of the Cape Parliament who should be singled out as being unfit to claim the franchise although they can establish their qualifi­cation under the Constitution Ordinance. Against this we are relentlessly oppossed.

THE HEALD TOWN JUBILEE ADDRESS.

The Heald Town natives, having sent a congratulatory Jubilee address to Her Majesty the Queen, in which they availed themselves of the opportunity to lay their grievances under the Cape Government, at the foot of the Throne, have received the following reply:—

Government House, Cape Town, loth October 1887.

P. S.

No. 115.

Sirs,—With reference to your letter dated June last, enclosing an address to the Queen, I am directed by His Excel­lency the Governor to inform you that Her Majesty has commanded Her Secretary' of State for the Colonies to convey Her sincere thanks for the ex­pressions of loyalty and devotion contained therein. Sir Henry Holland adds that Her Majesty on the present occasion can make no answer to the controversial political matter which you and your co-signataries have been ad­vised to introduce into your Address.

I am, &c.,

F. J. Newton,   
Private Secretary.

D. Jonas, August Radas, C. Mbete, Heald Town.

IMVO ZABANTSUNDU (NATIVE OPINION).

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