[May 2, 1888.

IMVO ZABANTSUNDU (NATIVE OPINION)

Iveki.

Zikuma 3,887 inxhowa zenqholowa ezimke   
nenqanawa e Monti ngentsuku ezintatu   
ezilandelelanayo, kule nyanga ifileyo ama   
2,697, aye e Ngilani.

Umhlekazi u Kumkanikazi, wamkelwe e  
Berlin ngomoya ovuyisayo obungalindele-  
kile ngo 26th April.

Umfana abati ngu Charles Makode ukwa-  
ngu Nqweniso wase Bhofolo ubesiwe pambi  
kwomantyi u Tshemese. Kutiwa nhlabe  
ihashe lika Mr. J. W. Weir, lapalala ama-  
tumbu lase lidutyulwa, uyenze lonto ukuze  
ahlisele ubunzitna u Amos, ababeke baxa-  
bana ngapambili. U Amos lowo ubeyi  
*groomka* Mr. Weir Ulindiselwe ijaji.

Ngomhla we 17th ku April u Dr. Clap-  
ham udubule u Michael Roy ozihlobo zise  
Qonce apa, uknhla kwalonio ukukaqonda-  
kali kodwo u Dr. lowo ulindiselwe ijaji,

Inteto ka Mr. Cecil Rhodes ayenze kwi  
De Beer’s Company itnnyelwe ngo-  
oingo olupantsi kwamanzi, pesheya, Indle-  
ko zokulutumela ibe ngama £500.

Kwiveki ezimbini ezigqitileyo umbhexe-  
shi wenqwelo ka Mr. Meyer, wanyatelwa  
yinqwelo emzimbeni nasentloko -

tyumza intloko •  
kwangoko. Lonto ihle ngase  
burg.

Kwe lase Natal ipepa eliyi  
yomhla wama 22 March kuko

lomntu owanukwa ligqira, waza waselemba-  
mba umkuluwe wake, wamcanaba emlilweni  
ngobuso hade bafuneka. Wati xa anjalo  
wamnikela amadodat a, amnkala ngamabhu-

nguza wada wafa.

engapaya kwepelileyo

\_ \_ • Yam-

angokuba seleqauka

Johannes-

Mqikela  
Babenxila

(olwesi-Ne),  
W. Gqoba.  
umzi ulila

Ngeveki kuko  
ustemele obesitsha ngakwi Cape Agulhas.  
Ngatiabantu   
yi Fairho’me ukumbiza.

E Tinara kusasa ngo 25 April (olwesi-  
Tatu olugqitileyo) kuko umbhexeshi onyate-  
le edesilbhomini, suka lwati tyibilili unyawo  
wawa pantsi, ute pambi kokuba avuko  
yagaleleka inqwelo, yamnyatela yomibiui  
imilenze, owangapambili nowangasemva  
esiswini. Akapukanga tambo, koko kuma-  
dakadaka; use Hospitaleni apo anyangwa  
ngu Dr. Lamb.

Ongamehlo olaulo lwase Belgium ngeli  
xesha u Mr. W. Knight asahambileyo, ngu  
Mr. Clifford Knight.

U Dr. Harvet Crow wase Transvaal,  
uyandulnka kona, uya e Ngilani indawo  
yake iyakutatyatwa ngu Dr. Davidson wase  
Heidelberg.

Oludatiana silufumene kwi *Watchman*ipepa lama Ngesi, lakwase Qonce apa.  
Kwesinye isixeko abantsundu babe nexhala  
lokurgati knza luwa isichoto siwatshabala-  
lise amasimi abo awaye sabonakala kakuhle.  
Batealela ku Siyazi; bamcela ukuba aze  
kusebenza ukuze kungafiki sichoto. Uvu.  
mile umf’omkulu. Kwaqabuka ukoyika  
kwabo, kuba babeyitemba le nkewu. Ite  
ngamhla apa lakubon’ ukuba lite gede,  
lise yanga ayizanga yana, yandnluka ya.  
njika ndulana, ihamba nesihlwele sabanta  
abayivuyeleyo lonto yayizakwenziwa. Ifike  
inkewu yagxumeka zintana emhlabeni, ete  
yazigalela ngeyeza ebilipekile, yabe inkabi  
seyiteta, ikwaza. Kute xa kufakwa nluti  
lokagqibela, kunti Owaziyo selevile. Saka  
yanga bubugqi, lasibekela, kwati ngo  
mzuzwaua s .qala isipango samatye  
sagaleleka. Baqala ababoneli boyika bacimba  
kaloku ukufuna indawo zokunoatama,  
ebelele ngezisu pantsi ukubaleka. Kute  
kwako namatye angange qanda lenkuku,  
kungemnandi emntwini lalcuti nqe entloko.  
U Siyazi naye ude ekupeleni wacela koxo-  
ngo. Hayi amfumana amatye kona wade  
waselefumana enqwila, izandla ezifulela  
entloko. Ude wabona mnxhuma emhlabeni  
waselefaka intloko yodwa. Wahlala ngolo  
hlobo sada eapela isipango. Ate sakutula  
walioga ukugoduka, wafika imilenze le  
ingasena kutini kuba kaloku idiuditwe  
yadinditwa ngamatye esichoto eso wada  
waza kutwalwa.

bonke basindile bona. Bati

Ngentliziio ezopayo siwubikela umzi  
ngompanga wetshawe apa elazekayo kuma-  
kowetu u Mr. Chesson, obengumbhali we  
*Aborigines’ Protection Society.*

Ngabe Durban isifo samahashe siyabikwa.

U Dr. Bbieber obhubhe kulenyanga  
ifileyo e Kapa, ebeliliso lobukumkani bama  
Jelmeni wayeselezitabatele itikiti zenqanawa  
zokuhamba nentsapo yake esiya e Jelimeni-

U Dr. Atherstone ongunyana ka Hon.  
W. G. Atherstone M.L.C., ufikile evela e  
Ngilani nomkake. Umiselwe ukuba abe  
ligqira lase Batisi (Bathurst). Apo ayaku-  
ma kona kuse Port Alfred.

U Rev. Mr. Moffat nbekwelipakati  
e Afrika ngezinyanga zidluleyo ubese Dayi-  
mani kwiveki engapaya kwegqitileyo, esiza  
kweli lase Koloni ngendyelelo kodwa.

Ngomhla wama 26 April i Mantyi yase  
Dayimani yayitata ityala labafana ababini  
u William no Philip ngokuzama ukudlwe-  
ngula ilawazana abati Margaret obudala  
bukwiminyaka eli 15. Balindiselwe i Jaji  
Ubudala buka William yiminyaka eli 18,  
eka Philip li 15.

Ittala. - ledindala elingu Fraser lase Dayimani ngetyala lokufa komntu alika gqitywa ukutetwa lisabuyiselwe kusuku lwe S May.

Ngo 26 April u William Blake ngetyala lokubeta u John Ember umgcini we Coffee Shop e Dayimani ugwetyelwe ukuba ahlaule i £5, okanye ahlale entolongweni inyanga esebenza nzima.

Umnqopiso woxolo owenziwe ngu Lobe- ngula no Rulumente wase Mangesini abe- kwe isandla yi Ruluneli ngomhla wama 25 April e Kapa.

Ukuxhomana  
no  
Selo.

tu, bengasatsho ukuti lo Rulumente  
ka Sprigg angaba kanti akaselefele  
ngokwentulo kulemfundiso yokuba  
“ ukwanda kotywala kukuncipa  
kobunxila namatyala, sebesiti ku-  
kudubula umoyanje ukusa izicelo  
ezinjengezokuvalwa kwenkanti. Esi  
sigqibo ke namhla siguqule ololuvo.  
Siyatemba ukuba yintyilo yokokuba  
u Rulumente uyaqala ukuyibona  
ingozi engena mlinganiselo eveliswa  
nesaya kuveliswa yintengiso yo  
tywala evulelekileyo pakati kwaba-  
ntsundu. Ukuba olodaba lunjalo  
ngenene, singavuyisana no Rulu-  
mente ngendlela atyebise ngayo  
inguquko yake. Siyatemba ke  
ukuba boquba ngalendlela, kuba  
sisiva emxelweni ukuba ukumanga-  
Iwa kokunikwa kwamapepa emvu-  
melo yenkanti ngazinye kwangolo-  
hlobo Iwase Annshaw beku-  
ngandayo u Rulumente olau-  
layo, akangefumani baxhasi bano-  
langazelelo bokumxhasa banje nge  
*Mvo.* Siyamncoma u Kama nempi  
yake ngempumelelo yabo kwimigu-  
du encomekayo, sitemba ukuba  
bayakuba ngumzekelo wazo zonke  
izixeko zabantsundu. Kufanelekile  
kanye ukuba lentliziyo inje ibona-  
kaliswe ngu Rulumente isetyenziswe  
ngeyona ndlela inkulu.

Silusizi ukuva okokuba le nkanti  
siteta ngayo ayikavalwa pezu koku-  
ba u Rulumente selenjenje ukupe-  
ndula. Kuba kwati kwakamsinya-  
ne lakuba eli Bhunga lisenzile esi

sigqibo, wasele yikupa imvumelo  
u Mantyi. Siyatemba ke noko ukuba  
akasayikuposa ziqamo sake u Kama  
kuyo yonke lonto.

imfundo yabantsundu. Okunye akuyo-   
nene ukuba abamhlope ke barafiselwa imfundo yabantsundu. Sinovuyo xa   
sivakalisa umbulelo wamakowetu, asingi-  
sela kuwo u Mr. Sivewright xa apikisa  
indawo yokungati akakukatalele ukulu-  
ngelwa kwabantsundu. Uvakala selesiti  
“ ndingasuke ndiputume kwi migudu  
yam ekade ndiyenza, oko ngeminyaka  
edluleyo ndandipete umsebenzi we ngci-  
ngo zakwa Rulumente kwelilizwe, ndili-  
nga ukubazuzela abantsundu indawo  
ezilungileyo zokusebenza ukuze bazinyu-  
se.” Waleka umfo ka Sivewright ati  
kum into eke yaxaka kukuti abo kanye   
bebezenza abatetelela amalungelo aba-  
ntsundu kwelase Mbo, babuye kwabona  
benza kwonke okusemandleni abo uku-  
bahluta awona malungelo abo makulu,  
nje ngamapakati e Nkosazana, nditeta  
ilungelo lokuvota, xa mna ndisuke nda-  
silelelwa lixesha bendifuna amabango abo  
ukuba ndiwase kwi Nkundla ye Jaji  
(Supreme Court) yale Koloni, ukuze  
lomalungelo atetelelwe ngabo banako  
ukuwatetelela.” Siyaziqonda ezindawo  
zika Mr. Sivewright sabe sizibulela ngo-  
kwenyanlso. Ukuba lompunga ubungu-  
mfuziselo wendlela i Bondo ezakuquba  
 ngayo, besiyakuba ngama Bondo kwasa-  
 kukuva oko.

ELUHAMBENI.

Yonke

ayisizanga kuba sasuka

Kuku Scanlen owadala eli

Unyulo e

Batenjini

nase

Mamfengwini.

NAMHLA ku namhla.

umhla we 5 *ka*

*ngo-Mgqibelo lo*

uzayo yimini yonyulo lwelungu eli-  
yakumela elase Batenjini nelase  
Mamfengwini e Palamente, kunga-  
biko basala emakaya ke, nonke niye  
kwimizi yemantyi zenu apo kuya  
kunyulelwa kona. Amadoda amiyo  
kulomuyadala uiyawazi ukuba ngu  
Griffith, ongowecala lakwa Scan-  
len, no Cloete ongowecala lakwa  
Sprigg. U Sprigg uquba ngempato  
yama Bhulu, into eziti Uinxhosa  
makapatwe ngohlobo lokuba eve  
ukuba upetwe, eve ukuba uyinja  
Kade sibhala ngo Griffith enima-  
ziyo kakulu ngegama lokuba ngu  
Faku. Umhlobo wenu, ofuna yena  
ukuba kungabiko kete labala, ukuba  
bonke bapatwe ngampato nye.

Ukuba nifuna imfundo, nifuna  
ukuvalwa kwenkanti ze bhulanti,  
ezi ziwutshabalalisayo umzi wako-  
wenu, ukuba nifuna impato yobulu-  
ngisa kubantu bonke nokuba bam-  
nyama nokuba bamhlope, ze ninyule  
u Griffith. Ngamanye amazwi  
singati, maze ningamnyuli zesibone  
ukuba nozifumanana ezonto. Niti  
kodwa ukuba nifuna utywala bo  
mlungu bupalazwe ngakumbi, uku  
ba nifuna o Tung’-umlomo ninyule  
u Cloete. Ningawulibali ke lo  
mhla we *5th May,* no Griffith.

Chief W. Kama,

Annshaw.

Abanye ke kuti bebesebete lwale

Amanqaku.

Siyavuyisana no Miss Galpin, umfu-  
ndisikazi we Sikolo sentombi sase Lessey-  
ton ngendawo angazidlayo ngayo efikele-  
lwe ngomnye wabafunda pantsi kwake,  
u Miss Ella Cook—yokuba sentloko, kwi  
Koloni ipela, koluviwo bati yi School  
Elementary Examination. Ukunconywa  
kumfanele xa asentloko yabapumeleleyo  
kwindimba kayingene engam 524. Liko  
*ke* igqiza elimnandi elimagama awenga-  
neno, eyela, akabi savela.

Kwi pepa elitembekayo lama Ngesi  
sifumana kubhalwe lenyaniso yokuba  
kwesosiqiti “ amankazana apantsi ukuba  
sisigidi ngapezulu kwamadoda. Ke ngo-  
*ko* into eninzi yawo ayinakwenda  
Kwabe kakade amankazana angendileyo  
emaninzi pakati kwezizwe ezinokukanya.

Inteto *ka.* Mr. Sivewright *ike* yashici-  
lelwa. Lo. Mr. Sivewright litshawe apa  
elizicanabe kwolunyulo lwamalungu  
elase Mbo, elilungu le Bond *ke* yena. Na-  
mhla kodwa akanacala kwaba Rulumente  
bo Sprigg no Scanlen, lonto embusweni  
ibonakala ngendlela yokuba umntu suku-  
bafuna ukuze azipose nokuba kukulipi-  
na icala elimka nesiqa. Inteto *yake  
yonke* ilutango. U Mr. Sivewright xa  
ateta ngemali zokuncedisa imfundo, bam-  
balwa kumakowetu abangakalazayo. Uti  
‘‘ xa imfundo yabantwana babelungu  
ingananziweyo, okanye ingalungiselelwe  
kakuhle; ngalo lonke ixesha abantwana  
babamhlope *abayekwe* ukuba bakule,  
nokwazana okuncinane benokukukufumana  
ngamatamsanqa, andingeze mna ndangu-  
mteteleli wokuba abobazali mabarafiswe  
*ukuze* kuchitwe amabatu agqitileyo emali  
ukufundisa abantwana babantsundu.”  
U Dr. Dale wenze yonke imizamo yoku-  
misa imfundo ekululekeyo pakati  
kwamafama. Kanjalo ke tina asimva into  
asingisele kuyo u Mr. Sivewright lo,  
ngapandle kokuba abe usekeleze ukunci-  
pisa ezimalana zirolwayo ukuncedisa

BURGHERSDORP.

Umzi wase Burghersdorp endinga  
ndingako ndenze amanqakwana ngawo,   
udunyiswe kuti bakude zinto ezimbini, ezibugwenxa bufana negama lawo. ,  
Kulapo akoyo u Pelser, ikalipa, ngokuzi-   
tsho kwalo, elivele noburoti ebesingabazi  
ngapambili—kulapo ukona umlomo we  
Bond: kuba i bond sisilwanyana esiso-  
dwa, esintloko ise Kapa esimlomo use  
Burghersdorp.

Ukudlula kwam kona ndakunxhamela  
kanye ukuwuqonda lomzi nezinto zako-  
na: ndada ndazamela ukucita ne Sabata  
kona ukubuya kwam kwelipezulu. Mase  
ndisiti ke ekubonakaleni komzi akuko  
nto itsalayo. Induli eziwurauleyo azina  
bulile banto, kuba azinamiti, zikolise  
ngokuzaliswa ngamatye ate sa, ekunga-  
bonakali msebenzi wawo. Umhlaba,  
lisandle eliqinileyo, indawo zokulima  
kufupi nomzi zincinane, zifanel’ uku-  
chuma nyaka linayo, zitshe msinya  
nyaka ngelanga. Lilizwe elingati

lilungele imfuyo ngapezu kwezilimo.  
Umzi ngokwawo ubandezelwe kunene  
zinduli, uqala uxuwubona use upezu  
kwawo ufike kwingqongana encinane—  
umzana—izindlu zawo zifanelekile na-  
kuba kungeko zakiwo zikulu. Izitilata  
zixinene nakuba zitshayelekile zineiniti  
ebanga kube mnandi xa uhamba pakati  
komzi. Ndingati inkoliso yezindlu yazo  
yakelwe nkuqina abukatalelwa ubuhle.  
Isimilo sawo ngumzi wama Bhulu.  
Kok warn ukuwuqonda ngumzana obefan’  
ukuba umhambi angabambezeli abantu  
ngokuteta ngawo ukuba ube ungenazo  
ezizizatu zibini ndizikankanyileyo.

U PELESWENI.

U Pelser lo, uwudumisileyo, ngulamfo  
osityilele into okuyiyo ukukalipa kwase  
Burghersdorp — umfo ote kwakufika  
mfana utile untsundu ehamba engapete  
noswazi, waza u Pelser wakwela aniaha-  
she waxoba imipu ukuya kulwa nalo  
mntu ; waza nokulwa naye wamqubula  
ontsundu, kuba yena waye ngakumbulele  
nto! Ngumfo owati akukwenza konke  
oku waya kucela ijaji ukuba zimbonge  
ngomsebenzi omkulu awenzileyo baze  
bonke abantu base Koloni bamve bamazi!  
Okunene ke ndaya emzini wake, bake  
abantu bandinqanda ngeliti akakukudu-  
bulana, ndati mna hayi ukuba ndipete  
induku; u Pelser yena usukela abahamba  
ze, abantu abaxotyiswa sebeftle. Ndaya  
ke okunene, sibabini, sipete intongana,  
akwabako nto okunene nakuba safika  
engeko. Umzana wakowabo ufanelene  
nento zonke ezivakala ngonyana—safika  
kusenziwa ibulandi ngetolofiya. Ndite  
udakuba ndingaliboni elikalipa kowalo  
ndakumbula emarkeni, kanti ndiyakufika  
kuko uyise yedwa—umfo okufaneleka  
onxiba amaqina amhlope. Nakuba  
lomdubuli wabantu ezikusela okwela  
amahashe ukuputuma abenyawo ofisa  
engatandi kuba kutiwe ubulele,’ onga  
angaziwa nangabapi ukuba yena’ ukali-  
pile—nditi nakuba ndamfuna ngenvame-  
ko enkulu ndada ndemka ndingambaqa-  
nga — ndeva ukuba kuyinto enqabe  
kunene ukumbona. Nakuba ke wandi-  
posayo ndinga ndingayenza yona intando  
yake, ndimhlokomise, ndiman’ ukuwu-  
vuselela umzi ukuba ungalibali ukuba e  
Burghersdorp kuko uhlobo olutsha  
 lokukalipa oluntloko ingumfo ka Pelser.

I “bond organ.”

Kodwa ke eyona ndawo inkulu valo  
mzi kukuba kulapo kushicilelwa kona  
ikoranti eziqayisa ngokuti zingumlomo  
we Bond. Le Bond lumanyano lwama  
Bhulu nama Ngesi anomoya wobu Bhulu ;  
endingati luzamela ngokukodwa ezinda-  
wo—1. Ukuba kumieimbi yale Koloni  
ingapenduli nto Inkosazana u Victoria.  
2. Ukuba imiteto yobu Ngesi enendawo  
zokuyeketisa ekupatweni kwaba ntsundu  
ishenxiswe. 3. Ukubagcina abantsundu  
kwisimo sobupantsi. Ngangoko ndaqo-  
ndayo kule koranti ye Bond, zimbini  
indlela ezizanywa yi Bond zokubagcina  
pantsi abantsundu, eyokuqala kukuba  
bapangwe imfundo, eyesibini kukuba-  
hluta imihlaba abanayo. Nakuba iko  
nale ka Tung’ umlomo, iko itsalela kwezi  
zimbini, zonke zizezokuba ontsundu abe  
ngati uyinto engekoyo, eti ubuko bayo  
bufane nobezilo ezifuyiweyo ezikolo  
ukuba yinzuzo kumfuvi wazo zibe  
zingena kumisa mzi wazo. Sinjalo ke  
isimilo sayo i Bond. Kekaloku ukuquba  
kwayo inyula indlela ezifihlakelevo,

itanda ukuya apo iya kona ngecala nje  
ngononkala, ilaulwa nganiadoda anomo-  
nde, anobulumko belizwe, aman’ ukuvela  
etshona ngokofudo umzanio wawo uku-  
ba upumelele uyakuba nesiqamo esikulu  
esinzima kwizizukulwana ezizayo zaba  
ntsundu. Kusifanele ngoko ukuyifunda  
kakuhle, siwaqonde amandla ayo. Ayi  
putuzeli, ibambene, inga ingaya kufika  
ngokumau’ itabata amabanga ngamanye.  
Elona ifunzele kulo ngoku, yeyona  
nqobo yawo onke, isitshixo esiy’a kugenga  
zonke ingcango, nditeta elokuba bati  
bonke abaya e Parlamente ibe ngabantu  
abafana no Cloete, abavumelana ne Bond,  
amadoda aqabukileyo, ati xa enza ingxo-  
 xo, naxa apendula imibuzo akumbuze  
isilwanyana apa sase lwandle ekutiwa  
 siti xa kuza utshaba amanzi siwancolise  
abe yinto emnyama; kuze ngelixa  
 utshaba lusalinde ukugabuka sibe sona  
sesi kwelinye ilizwe.

Umlomo ke wale Bond lipepa lalomzi  
sikuwo. Ndafika ngelishwa engeko  
umpati walo, ndase ndiyifumana epepeni  
into ayiyo. Ukumpaula kwam ndati  
ngomnye wamadoda atanda imali, kodwa  
eyiswele. India eshicilela elipepa nanga  
pandle nangapakati ixela ukuba umfo  
lowo akanayo imali noko ayizamayo;  
nekoranti ngokwayo itsho kumntu ono-  
kuzinakana ezi zinto. Ngumfo oinova  
ushushu, oti noko xa uyifundayo inteto  
yake kungangeni ukuba uquba inkolo  
emngeneyo, ange wenza amazwi alindele  
ukuba aya kuba mnandi kubaxhasi bake.  
Intliziyo yamkela ukuba lomntu unya-  
nisile ukuti yena ungumlomo (organ),  
ubuchopo abuko apa kuye. Nokoke  
ikoranti yake inoncedo enalo olungelu  
ncinane, olokuba engutnfo okaulezayo  
ukuzivakalisa izinto ezicetywa yi Bond ;  
kunjalo nje asipepa litanda ukuyikwekwa  
into, Ngangokuba likunika ingcingane  
zabaxhasi balo, ungati linenyaniso ongayi  
lumani lula knmadoda lawa ongamele  
olu manyano. Ixabiso leli pepa lise   
kuvakaliseni ezonto zelo bandla, ngapa-  
ndle koko ngendiba nditi lidelekile, i-  
ngxoxo zalo zintshakantshakana, azinanto  
yimbi ngapandle kobushushu, alinguwo  
umzekelo omhle nakwintonina ngapandle  
kokuswela amaqinga okufihla Andazi  
ke ngesi Bhulu salo. Mhlaimbi singaba  
silungile sona. Nokoke linjalo ukudele-  
ka lelokugcinwa ligxeleshiwe ngesizatu  
sendawo elibekwe knvo. Ukuba lita-  
ndile lingasenzela ububi obukulu.

abantsundu e bhekandope.

Mandingene ngoku kwabantsundu.  
Mhla ndaya kulomzi ndeva ndinqwenela  
ukuti akwaba bebeliqela o Xiniwe abe  
omnye ebese Berkesdorp. Mhlaimbi  
ndoliqokela elozwi, ndifumane netuba  
lokuteta ngo Xiniwe mhla safika e  
Katikati. Okwangoku mase ndisiti  
umzana wabantsundu mncinane, izindlu  
zakona ngumpitikezo—ezabantu abapili-  
leyo nezendlavini zayamene ngamacala.  
Amadoda ambalwa, apetwe zinto zo  
Mbele, anengxandana ezifanelekileyo  
nakuba umntu angenza isikalazo eke  
ndasenza ngezase Alvani. Ububele ba-  
kona bobelipezulu-bushushu abuzenzi.  
Ndaka ndaqubisana fona nendawo  
endinga ndingayicacisa malunsra nesituba  
sam nakuba ndingayazi ukuba iluhlobo

lunina kwabanye abafundisi. Ndava  
kungena kumfo weremente vase Wesile  
kanti kuko nabantu base Rabe; baza ke  
bakuva ukuba kuko umfundisi kwe  
Rabe bafika kwanini ukuza kucela ukuba  
ndibenzele inkonzo, bafika ndingekaee-  
Iwa ngaba ndikubo base Wesile. Ndaba-  
pendula ngokuti mna ndinesiko lento  
enja, elokubaxa ndilundwendwe lom  
Wesile ondifunayo nowetyalike yakowe-  
tu makandicele kulomntu ndilundwe-  
ndwe lwake—ukuba ndifikele kumntu  
wase Rabe ondifunayo makahlangane  
naye ndize mna ilizwi lokuvumelana  
ndihve ngomntu endiA-uye. Yinto ke  
leyo eyati noko ingati ilula nje vanga  
iwuxake wonke umzi—kwapindwapi-  
ndwa ukuza kucela ukuba ndahlule ngo-  
kwam kwada kwabeta ityalike. enditi  
fanukuba abanye bati ukuze baqonde  
ukuba ndiyinyanisile lento babona ndi-  
suke ndiye kungena etvalikeni vaina  
Ngesi kwakubeta intsimbi bengadange  
bandmike zwi. Emva koko bakwazi  
ukuti siti ngoku yiya ekutini. Lendawo  
ke ndinga ndingayivakalisa kuba seke  
ndayi fumnana nase mva koko. Ndaqu-  
ba inkonzo ezimbini kwelozwe nditolike-  
lwa. Mhla ndaqonda okokuba okunene

ndipetwe Kutiwa mna manditete isi  
 Ngesi,ndabokuti isi Ngesi ndisiva nge-  
, ndlebe andikwazi kusiteta, kwatiwa quba

wena. Nakoke okunene kwema  
itoliki zambini enye yasingisa ngesi Bulu enye

yasingisa ngesi Xosa- into endafumana ukuba umntu

opolileyo ukuze kulungelelane.

Ndancoma ukuba baninzi kwabelu-  
ngwana nentombi zabelungu eziza kufu-  
ndisa abantsundu kwisikolo se Sabata.

“ u GWEBEFIKA.”  
Mandivale ngelokuti ngumzi endaka  
ndateta ityala ndihambile, nelityala  
lingehlo leremente yakowetu! Yinto  
leyo eyasuke yandikumbuza igama lomfana

walapa e Tyume, okutiwa ngu Gwebefika.

Gwebefika. Ndandifike ngolwe Sihlanu  
kona kanti umfundisi umkile. Kute ngo

Mgqibelo kwagaleleka amadoda afun'

ukuinisa uintshato yakohlwa inkosikazi  
yomfundisi ukuba ingatinina. Ite vakuva  
kutiwa kuko umfundisi ontsundu yase  
ekuqubeni indawo zobu Wesile ndl,  
ndati: nkosikazi uvazi na kodwa  
andim Wesile?

ngenxa yokungabiko mfundisi untsundu  
wase Rabe kwelazwe lipezulu bekunwase-  
ko nokucinga ukuti angaba uko kwama  
nye amazwe! kwama-

IMVO ZABANTSUNDU

NGOLWESI-TATU, MAY 2, 1888

KUNDLA  
yokunika imvume-

lo zokutengisa kwisiqi-

ngata ease *Qonce* (King William’s  
Town) kwakuko into engakolisi  
kubako. Siyakolwa ukuba kumhla-  
na ati amadoda azintloko kwaba-  
ntsundu, akubona inkohlakalo epa-  
ntsi, intengiso yotywala eyenzayo,  
anyanzelekela ukuba kungengamta-  
ndazo, njengoko ahlala esenjenjalo,  
koko ngeziqu atandaze, acase  
ukumiselwa kwentskabalalo nge-  
mvumelo yenkanti,. U Rev. E.  
Makiwane wase McFarlane e  
Tyume, walwa wema ngenyawo  
ekuchaseni kwake enye inkanti  
pakati kwabantu abukufupi naye.  
Inteto yake yoyisa ipepa lemvumelo  
alanikwa, alakutshwa. Akasokuze  
alibale ke kambe. Noko ke inteto  
ezinamandla ze Nkosi eligqoboka u  
Kama no Joseph Tele azipumele-  
langa. Ngelangazelelo yonke ba-  
bonisa ukuba inkanti mayingavulwa  
e Annshaw Mission Station nokuya  
intengiso yotywala ibuye yavulelwa.  
Bake babalisa ngezinto ezimbi  
ababesebeke bazibona ngapambili  
kwalamteto ka Scanlen owenza  
ukuba elo lakwa Kama libe pakati  
kweziqibi ezingatengisi tywala ko-  
ntsundu. Izimilo zentsapo yabo  
zonakula, kwanabantu aba bapahli-  
leyo babesonakala ngakumbi nanga-  
kumbi ukuba bangabi nto. T ’

lonto  
isininzi se Bhunga elo sagqiba

kwelo kuyikupa imvumelo.   
mteto L. *Z*

bhunga kuko indawo yokokuba  
imvumelo ezinikwa lelibhunga kwi-

nkanti ezikwi zixeko zabantsundu

zisingiswe

ku Rulumente onga-

mangalayo nokuba yamkelwe li  
bhunga elo. Ite ke ngokwazi oku i  
Nkosi u W. Kama ngengqondo  
enkulu yatumela umtandazo kwi  
Ruluneli, oko kukuti kulo Rulu-  
mente upeteyo, wanyatelela pantsi  
lomteto ka Sir Thomas Scanlen,  
wabenza isisulu obutywala benziwa  
zifama zangase Kapa. Kona ke  
betu kubekungeko temba ukuba  
inteto enjalo, ingeza nampendulo  
yanelisayo sakukangela apo ipuma  
kona nemeko eyayipantsi kwazo.  
Umbulelo wabo ke ekwamkeleni  
kwabo lempendulo ilandelayo unya-  
niseke kwanjengokuba ibingalinde-  
lekile :—

Office of Secretary for Native Affaire,  
Cape Town.

*Ngtsicelo sokuba kungavulwa nkanti  
e Middle Drift.*

Nkosi,—Ngesicele sako sokokeba imvu-  
melo yokumiswa kwe nkanti e Middle Drift  
inganikwa, ndiyalelwe ngu Mhlekazi ukuba  
ndikuxelele ukuba, ekabeni yena eke  
lendawo wayibhekisa kwabo bacebisana  
naye, abamoele ke bona ukuba anganiki  
mvumelo ku Elizabeth Jane Vice, e Ann-  
shaw, imvume ye Ruluneli nje ngoko kufu-  
nwa ngumteto ayinikwanga, ke ngoko ipepa  
le Mvumelo akayi knlinikwa.

Ndinembeko yokuba, njalo-njalo,

J. Rose.Innes, U. 8. N. A.

\_ yase

Middle Drift, i Mfengti engu Jojiminga

ebulewe ngumfo abati ngu l

bobabini bengamakonxwa.  
bazabaxabana, suka omnye wambeta entloko  
omnye wafa lololuduma. Usaya kumiswa  
ngapambi kwe Mantyi.

Abalesi betu bofumana komnye wemi-  
hlati yeli kubhalwe ngompanga ka Mr.  
Govan Koboka, ote ebhubhe ngolweai-Ne

nje, kanti ngolulandelayo -

kuya kubhuba u Mr. W.  
Ngamadoda awnshiya wonke  
ngesililokazi esingenasipelo.

0 Messrs. Jecks no Perrings base Bhayi,  
abanetyala lokutengisa ngemipu ngapandle  
kwe mvumelo, baya kuma pambi Jaji e Rini  
ngo 11th May.

Kaloku imikosi ese Natal yamkeliswa  
itweya elinywa kwakwelo lase Natal.

Inkwenkwana eminyaka ili 15 ilindiselwe  
ijaji ngokndlwengula umntwanana we Jeli-  
meni ominyaka mine ubudala.

Umlilo owatshisa umzana oyi Myman,  
opeza komlambo oyi Irrawaddy utshabalali-  
se amakaya abantu abangama 15,000. E  
Rangoon kuko izindlu ezili 150 ezitshe ngu  
mlilo.

U Mr. Eldred Mowbray ColE obeyi  
Auditor-General yeli lase Kapa ubhubhele  
e Weymouth pesheya e Ngilani ngo 23

March.

Ifama le Bhulu ke ladliwa i £5, e Ofisini  
ngokutumela amahashe amabini ne esile

kwisikiti esimgama siko esikufupi.

Nge 17 April, kwi ntolongo

Singa singavakalisela umzi ukuba ngomhla 19 ka April, upulukwe yenye yamadoda ohlauga; enye yamadoda ainpilo inika itemba lokuba siya kuza nati bantsundu sibe ngabantu. Siteta u Govan Koboka, obese eneminyaka engu mpati wamayeza e Lovedale. Bakoke abantu abakulingeneyo ukubhala nge tnpilo yalomfo, esilindele ukuba kumku- luwa wetu u *Sigidimi Samaxosa* yovaka- liswa yonke into ngaye. Nakuba ke singazi kubhala ngempilo yake, singa singenza amanqakwana okubeka ilitye nokulilisana nomzi ngokutshona komntu ololuhlobo.

Indawo yokuqala esinga singayi paula yeyokuba, lomfana ka Koboka ube yindoda eyenza imisebenzi emikulu ngendlela ete cwaka. Abanye abantu basebenza ngohlobo olukumbuza ukufika kwe sipango. Beza ngendudumo nemi- bane narnatye, baze ke ngoko ngenxa yengxolo abayenzileyo kungabiko unga- teti ngabo. Kodwa ke impilo yabantu abadumileyo, ngesizatu sengxolo abaye­nzileyo, ihamba isenza izikukula ezitwala inkunkuma namatanga, ezimka nokubi nokuhle. Umsebenzi onje ngalo ube uqutywa ngoka Koboka bawudela aba­nye kuba ebengemntu unangxolo; kodwa tina sike sasondela kuwo, ukubhubha kwake sikubalela ukuba kulilishwa lomzi wonke.

Njengokuba sesitshilo, ube ngumpati wamayeza e Lovedale, waza wasebenza ngohlobo lokuba babone nabantsundu nabamhlope ukuba, kobu bugqira base

Govan Koboka.

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