

Imvo Zabantsundu

(NATIVE OPINION)

Authorized Medium for the Publication of Government Notices addressed to *Natives throughout the Colony and the Territories.*

Ixabiso 3d.

KINGWILLIAMSTOWN, NGOLWESI-NE, DECEMBER 6, 1888.

[No. 211]

I Dip ka "Hellier" ULOLIWE KA RULUMENTE. Ye Cuba

ELI yeza le bhula lenziwe ngeza- i
— J latiso zo Mr. J. B. HELLIER no
Sif Dr. HAHN, umenzi we mi Chiza, lingum-
—mangaliso ngobutsliipu nokulunga;
liyabukulisa uboya ngapandle kwoku bugqolisa; lipolisa zonke
izilonda namanxeba, lingasetyenziswa ngapandle kwe xhala
kuba alinabulilungu.

Ixabiso lalo e Qonce zi 2/ gallon. Kwezinye indawo
ezingapandle kwe Qonce ezi mayile umgama e Qonce zi ma
200 li 2/3 nge gallon. Kwindawo ezingapezulu kwe mayile
ezi ma 300 liyakuba 2/6 nge gallon. Amagosa okulitengisa
ayakutengisa ngalomauani ayakumiswa kuyo yonke i Koloni.
Yoti imali yezitya ibizwe ize ibnyiswe xa zibuyisiweyo zisalu-
ngile.

Amafamo ami ndaweninye kungawanceda ukuba ahlngane
ngo mpanda (ozi gallons ezi ngaina 60) xa woti umpanda
ungabizelwa nto wona.

I gallon ezi 4 zinokwenza i gallon ezili 100. Zinokuhlamba
ama 400 egusha. Igusha inye inokuhlanjwa ngento engeyiyo
nefalintyi. Kufuneka amanzi abandayo kupela.

Amafama makakaulezisa ukuli odola eliyeza ukuze acebe
ahlambe kwanguku. AbaHfunayo bangatumela kulowo ugama
lingeantsi. Liyanconywa na kwa Rulumente.

F. TUDHOPE,

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengeni ko
BOURKE NO MARSH,
e Nyutawini nakwisitalato esipambi
kwe ofisi ngase mcantcatweni.

WEBSTER & DODD

ABATENGI BO BOYA NEZI KUMBA NOKUTYA

Ngakwi Tyalike yase Wesile yabantsundu.

Kufupi ne nkundla ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.

DYER no DYER

BANEMPAHLA ENINZI.
&

Iprinti zentlobo ngentlobo, yi 3d. ngeyadi.

Iwinzi ezigwangqa, yi 4d. ngeyadi.

Iminqwazi yamakwenkwe, enetyeps, 6d. umnye.

Iminqwazi yamadoda, 2s. umnye.

Ibike ili 10s. 6d.

KWANENTO ENINZI

Yezihlangu Zamadoda, Zabafazi,
Nezabantwana.

KWA

DYER&DYER

Kingwilliamstown.

ULOLIWE KA RULUMENTE.

MAXABISO abizwa ngo Loliwe baka Rulumente

ngoku-

tya kwale Koloni ukuqalela nangesemva komhla we 1

December. Ukutya nazo zonke izityalo, umgubo ne simili ye
fulawa, nerasi ebilisiweyo, izinto eziyimveliso yale Koloni kanye
kuya kubizwa ngazo l.5d (ipeni ene hepeni) nge ton nge mayile.

C. B. ELLIOT,

General Manager Railways.

Cape Town,

1st December, 1888.

John J. Irvine & Co.

KINGWILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s
IBHATYI " " —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d
I-Bhulukwe ,, ,, —4s, 4s 6d, 5s 6d, 6s 6d to 15s
Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d
Ibhulukwe zamadoda ezingwevu (zokutshata)—
16s 9d to 18s 9d.

Ihempe zamadoda zomsebenzi—10d, 1s, 1s 3d, 1s 6d,
2s

Ihempe ze fulaneli—Is 6d, 1s, 9d, 2s, 2s 6d

Ihempe zamadoda ezihayinishwayo—2s 6d, 2s 11d,

KUKO i Bhulukwe ze kodi ezitile (ezona zohlobo)
7s. 6d.

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko
kupela asemqkumbelweni). Zisusela ku 4s 6d
zise kwi ponti.

Iprinti ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi
Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi
Ilinzi—4d, 5d, 5.5d, 6d nge yadi
Izitofu ezibugqi—6d, 7.5d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu,
nenempahla epilileyo.

JOHN J. IRVINE & CO

u-ALUVENI
BUZANI

Kwivenkile zangaphandle ezilunge nazo Impahla engaba
ziyitenge

KWA J. P. JAMESON & CO

E- QONCE (Kingwilliamstown)

Ezinjengo zi Blankete, Amabhayi, Ingubo zokunxiba, izihlangu,
Ihempe, ne Qhiya.

— UNGAMLIBALI —

J. P. Jameson & Co

Kuba ingubo zabo zitshipu zilungile.

A. W. REID,

UMTENGI WENTO YONKE,

e Downing Street, King Williamstown,
nase East London (e Monti).

*Uboya begusha, nobe seyibhokwe, Intsiba
ze Nciniba, Izikumba, Imfele, Im-
pondo, Itapile, njalo, njalo.*

Utenga ngawona manani makulu ase
Markeni nge CASH.

ISEBE leli Bandla Eqonce,
lite kuba linga Ibhahhile
zingafunyanwa nangabapantsi,
lalungiselela ukuba zitengiswe
nge 2s. 6d. inye, Ibhahhile apa ze
Sixhosa ezincinane ebezifudula
zitengiswa nge 3s. 6d.

Kukwako ne Zibhalo zo Ce-
bano Oludala lodwa ezixabiso liyi
1s. kuba kufuneka zitengiswe
zapela.

Ibhahhile zeli Bandla zi-
funyanwa kwa C. W. BLUHM,
Market Square, Kingwilliams-
town.

H. J. BATTS, Hon.
Secretary. Kingwilliamstown.
27 Nov., 1888. 2t28,89.

BONISANI!

IHASHEKAZI eligwangqa, lipaulwe kwi
ndlebe yase koblo encamini kancinane ;
line kolo encinane ; lihle, lityebile.
Ubudala
limalunga ne sixenxe seminyaka. Olifume-
neyo, no nakane umkondo onjalo abhalele
ku Mr. J. Tengo-Jabavu e Kingwilliamstown
nokuba kukum

J. JAMELA.
Cenva Location Sutterheim

Isikolo sase Rode.

KUYA kubako i Timiti e Rode ongase
Mkangiso ngolwesi-Hlanu ukutshona
kwe langa nge 21 December, 1888, yezo
kuvulwa kwendlu ye Tyalike yakona. Esi-
hlalweni iyakuba ngu Mr. J. Tengo-Jabavu
we Mvo ZABANTSUNDU. Izihlobo ezise
Ngqushwa, Emagugqwa, Tamara, Qonce,
Magqunukwebeni nezinye indawo ziya celwa
ukuba ze zibeko. Kongenwa nge 1/ ngaba-
kulu 6d intsapo.

KO TITSHALA.

KUFUNWA i Titshala (etshatileyo)
yokutabata isikula sase Buchanan,
kwa Qumbu (Main Station School),
ingene
emsebenzini ngo January. Umka Titshala
atungise. Abayi funayo londawo maba
bhalele pambi kosuku lwe 20 December,
batumele neziqiniseko zabo ku,
REV. JOHN W. STIRLING.

INTLANGANISO YESIKO

YASE Neemera iya kuhlangu nge 21st
December e South Peeltou.

N. N. MAGWANYA,
Hon. Secretary.
1st Dec. 12 t 13

UMANYANO NGE MFUNDO

(N.E.A.)

INTLANGANISO yolu Manyano iyakudi-
bana e Debe lika Marela ngomhla we 8
January, 1889, ngolwesi-Bini evekini, ngexa
leshumi (10 a.m.) kusasa. Amapepa engxo-
xo ayakuleswa ngo Messrs. W. K. Ntsikana;
A. Njokweni; D. Dwashu; J. B. Yekete;
T. Bottoman; nelika Mr. J. Tengo-Jabavu
loku Guqulela ko Manyano, kwaneyo Monga-
meli we ntlanganiso

B. SAKUBA,
Secretary.
Kingwilliamstown.
December 5th, 1888.

ABAZELWEYO.

PHILIP.—Umka Rev. Wm. Philip ubele-
ke unyana ngo 24 November.

GAWLER.—E Port Elizabeth, ngo 14
November, Inkosikazi ka Rev. J. Wm.
Gawler, ibeleke Intombi.

ABABHUBHILEYO.

MAHLUTSHANA.—Kwa Matole, ngo
31 October, 1888, kubhubhe u AR.
THUB ROCKS, unyana omncinane ka Rev.
Chas. Mahlutshana. Ube kwiminyaka
emibini ubudala.

TENGO-JABAVU.—E Kingwilliamstown,
kubhubhe ngolwesi-Hlanu, 23 No-
vember, 1888, u VICTORIA H. LEONORA
(VICKEY), Intombi ebitandwa ka J. no E.
Tengo-Jabavu. Ubudala ibiseyino Nyaka 1,
Inyanga 9, Intsuku 12.

NOBANDA.—Sishiywe ngu mntwana
wetu apa e Debe ngomhla wesi 6
ku November, 1888. Usishiywe elusizini
olu-
kulu kunene ngenxa yokuba nguycena
mntwana ubeselindinceda emisebenzini
yam, ngogama lingu JEREMIAH NOBANDA.
Akagqibanga nevekhi egula ngulomkohlane.
Lomkohlane mkulu apa e Debe, ndiyatamba
ukususela ku October kuze apa ku November,
sesingwabe ishumi elivayo kakulu
JOHN NOBANDA.

“IZIZATU ZE VOTI YAM.”

“Tsheli ! Sinqe Senqulo.”

Malixol’ ilizwe ivot’ igqitile, Uyilanda ngan’ inteto yezirweqe Yibambe ngesinq’ uhlahle nayo, Sedomtyel’ u Ntsikana uyigcinile. Kuba inzwinini nanamhla isafundekele Yamatintita apa atsh’ ilwimi Ayetengwe ngemali eshumayela Ubulungisa nentembo ze Nkanunu. Kanti namhla zintshwabulo nentsongelo, Ebendiba ivoti ilamle lonto, Ukuba aba sihlobo angabi sigwinta Esiteta ngompu ne bhottle ku Kafite. Zitete ntongye ezonto kum ndikangele Ubulungisa, intembo, intsongelo, nentshwa-bulo, Zoti zakuba mntwini mnye e Palamente U Warren no Nkanunu babe banye. Ndivuywa ngalo mnye evotelwe Okuya iminyak’ emihlanu yok’ igitte Endibuzel’ e Kapa e Palamente, Nditet’ andivuyi ngako ndicwayitile.

Abadanga bandibulale kuti cwaka Nababefungel’ ukundipicilizu, Bemke nezito zodwa zijubajuba, Kwasal’ intloko itshitshiliza. Ndivulel’ abafu bakowetu ababe lapa Bezokulwa elidabi lomnyadala, Beshiye imizi yabo namakaya Nditeta oka Tunyiswa noka Xiniwe, Inkalipo nenkatalo yenu ngalomini Zahombisa imizi enivela kuyo, Kambe i Qonce no Mkanigso. Ndisitwe ngu Dontsa nalu Lungeu Ke ndikukwaze Makiwane ndivintyoze Ndivintyoze ikwelo nditakazela, Ndivibekise kuwe Hibihotile. Nto engxow’ inkulu yevoti yayo Yokufaka o Solomon no Warren ; Ngowe ovelele Hela ku’ amabaso Kwagitshima wena wawacima.

Lelokubulela elo “ danda ka Ndamsa,” Ntamb’ enamatuba yase Rwarwa, Yilwele ivoti yako uyibuzele, Isinde kade ku Tung’ umlomo.

Yitob’ inkumand’ ezintabeni nto ka Kobe Sizokuyilwa kuhle ematfani; Mgxot’ esab’ ujobele Emqgwakwebe, Ngowakowenu lomzi wubinqele.

Litshon’ ehlalini i Cenyu nesi Hoboti, Soyik’ u Ngxamngxa ehlala naso, Bati angeke anxibe ingubo zibhalawe Iphekepheke lomteto wamahlali.

Yod’ ikuv’ i Ncemera Rubusana, Mawakelwe inzinzwa yomtandama Esazulwini se Ncemera uyilongalongo Kanye pakati ko Tshiwete no Bakaco.

Baxa nto ka Ncapayi ap’ Emgwali, Ndikutand’ uquuzela njenge nkukwazana Upandel’ Umgwali ungamtantsontso, Wawuyele lonto kanye e Lovedale.

Ndigqibelese ngawe tndaka ka Jabavu, Mdak’ oluma nenja zawo : Nditet’ o Ntsikana no Tunyiswa, Ndifake o Ngxamngxa no Xiniwe.

Into apa eziluma kunene ngevoti yazo, O Makiwane no Sinqe Senqulo ; Ndidibanise o Rubusana no Ncapayi Amadoda amel’ ublanga lwakowawo.

Ndivibekisa kuwe nto ka Jabavu : Nto epum’ e Qonce igabhisa iqeba Yadibanisa u Mubiso no Mdkiko; Umntandabuzana ngani u Mngcangalo ? Kude kwa Komani epi-pi pi.

K. M. Magenta Hill, Kubusi, 24 November, 1888.

ESOMNT’ OFILEYO.

Ndikohlwe nalapo ndizimela kona, Kufe nentliziyo, ndipcele amandla ; Ndiswel’ imilomo ayab’ ilwaka Ixel’ elibazo likulu kangaka.

Kuweke ufuna ukuv’ izizatu : Ndililel’ icebo lo khaka ka mpetu, Elone i VOTI yabantw’ abantsundu Abemke nesizwe emva ko Nkanunu. O Panda no Mhalla no Dleni Gowana Bazenz’ aba Bhem ngokuka Mnyaluzo Benjengwe sisil’ esimehl’ aluhlaza Bebulal’ uhlanga, bakwenzile ukwenza.

Intwana zo Gosa ama *Vezandlebe* Zikohlwe lituba lokuba zinxushu Zifund’ amakwelo ziqub’ ubudenge, Siswel’ oluka bhanya sike sizityele.

Utinina umzi ngayo le *demetse* ? Sipose ngu Sol’ mon ngenxa yontantani; Ukuba uhle aw’ zami maqinga, Ndihlamba izandla ngayo lemigcana.

Yekani bahambe sobona pambili, Ngenene, inene yohlala ihleli, Siqamele ngayo asiyu kuxhala ; Iyeza imini yokwet’ ukuvuya.

Kulilwa-kuhle kwa, kulilwa ngaso ’nye, Kunyukwa.kuhlwa, kuvelwa kutshonwa; Nati ke sinayo indawo nok’ inye Ebanga ukuba silile sincuma.

Into zo Jabavu nezo Makiwane Zinento zo Mzimba nezo Rubusana, Umana ka Bokwe no Silwangangubo Badal’ uqilima baqinis’ umqolo. Into ka Ntsikana Panti kwa Mahlali, Ndingayi kumshiya oka Botoman, Umana ka Kama noka Mahluthana, Umfo ka Gqadushe ngale Tsisikama. Maninzi namanye amadod’ ohlanga; Ebalihwe onke angacim’ ilanga ; Ndicel’ uxolo nditi tarw’ ameva, Ndoiyik’ ukuxin’ indawo yepapa.

Namhla lomadoda zinto zokutukwa Ngabo bang’ uhlanga lunganyibilika, Ndifike apoke ndizuze amandla Ngenx’ enemizamo enika itemba.

Ndozam’ ukuxola : kon’ ukulibala Ihlaz’ elingaka kungaba simanga ; Akwaba lamazwi ofika nakwabo Bate ngo Phoyiyana balahl’ Imbo yabo.

Ukuze lamazwi abe ngu fa-kafa Ze side sidlul’ esi ’zukulwana ; Ndigqiba ngokuti kumana ka Bokwe Yenzela lamazwi ingoma iyole.

I. W. W.

EZABABHALELI.

ILISHWA LOKUNGFUNDI.

MMLELI OTANDEKAYO,—Ndiccede ndivumele ndenze inteto apo epepeni.

Akuko nto imbi njengokuhlala pantsi kwentshutshiso, ndakukangela ngoku iyegqita kwinto ebiyiyo. Ndingasokuzigqiba indawo zentshutshiso, kodwa zona ezi mandzikankanye: imipu, ipasi, u Tung’-umlomo, ukupalazwe kwe brandi, Ezintshutshiso zibangele ukuba uluntu luruquke ngulo Rulumente upeteyom kuba nemitandazo yetu akayisi neso, ngoko besipelelisele onke amandla etu ekubeni singamvoteli u Nkanunu Tshambuluka, kuba engomnye we Rulumeni lo usiruquleyo. Besizamela ukuba apume lo Rulumeni kungene amadoda afuna ukupata ngobulungisa nokunyisa lonke uluntu nokuba ngonjanina nebala. Akuko mpefumlo kulomzama, imbangi yalonto kwesi sase Qonce isiqingata ngabafundisi aba 3 or 4, umkokeleli wabo ngu mfundisi ontsundu. Lento nditi ngoku iyagqita intshutshiso, nditsho kuba sitshutshiswa ngabafundisi ngoku bekokelwa ngontsundu. Isizatu soku asikasiva kanti izizatu zokuchaswa kwamadoda axhasa lo Rulumeni kade zixelwa. Kodwa noko lo hantsundu ndicinga ukuba ubangwe bubutyakala nokungabi namfudo, ukuba ebenemfundo engangeva- bafundisi o Makiwane no Rubusana njalo-njalo, ngelengenjanganje. Mawo, ugqitwa naye ilantwana yase Ncemera kutiwa ngu Mr. Maci! Mna okokukwam ndinga bonke aba bafundisi bangacelwa ziramente zabo, ezilwa nokupalazwa kwale brandi, ukuba bazichazele isizatu esibange ukuba batumele e Palamente indoda engavumiyo ukuvalela ibrandi nokubulala ubukoboka be pasi, njalo-njalo; bati ukuba abavelisi zizatu czaneleyo babapate njengenguka ezambete utele lwe gusha, bafune abafundisi bene- ne, ukuba abenjengalo bayakufumana ingozi engapezulu. Kufuneka abafundisi abanyakekele imipefumlo nempilo yamabandla; andikati nto ngamanye amaqekelana adubaduba umzi amanye engoko nase ncwadini yabavoti. Siva ngati noka Jabavu ukutshiwe eramenteni ngenxa yolunyulo beluko. Mandigqibe ngeliti, kokwam ukucinga singaxhamla amalungelo abetele kunoko kungene u Hofmeyr ebu Rulumenini, andiboni sizatu sokuba kutiwe kungandwa u Hofmeyr kuba eya kukohlakala eke wangu Rulumeni. Mabe ndime, ndobu- ye ndivele.—Ndim

T. B.

Falconer, 23 Nov., 1888.

ABAVOTELE U NKANUNU.

NHLELI we *Mvo Zabantsundu* uyazi nawe ukuba andimtu ukukatiza ngakukubhalela, ke namhla intliziyo yam ide yacukumiseka ngenxa yoluvoto lwanamhla; ke yiti gxywa lamazwana am kwelopepa lako. Abavoteli baka Tshambuluka ndinga bangake banike isizatu kunzi wakowabo ngokumfelo baxele imbangi ebangele uvoto lwabo ukuba lume ku Nkanunu kuba abaniki izizatu, nabangati balinga njalo abanjengo Nathaniel Mhala, into endiqonde yona imna kukutunywa, nokuqeshwa ngu Nkanunu, ukuba babhale bagxeke into elungileyo bayenze embi, bati embi bayenze elungileyo. Abakaniki sizatu site ngo sibonisa ukuba uvoto lwabo luyilungelo kumntu wonke wakowabo nokuba ngo ngu Mxosa, nokuba yu Mfengu, ne Lawo, no Msutu na. Malunga nendawo yezinto zika Seya nomkozi wabo u Mbanga andazi ukuba ndingatinina. Into elidano ngulowo umkulu ka Seya u Joseph, bendingalindele oko kuye, kuba ngumfo okade emele okulungileyo e Magqukwabeni, nokuba bekunjani ebeti adle ngokucana eyona nto inefa. Ke namhla ndiyaqonda ukuba uhenhwe yimali ukuba anyuselwe yona ebubondeni kwa Kama. Lemali namhla itabete ingcinga zomfo ka Seya yaziqqakagquka ibinasici sinina? ibifakwe ntonina ngu Nkanunu. Umtembise ububonda ade afena? Ute woti naxa afileyo ayamkelena lomali nase ncwabeni lake? Okanye ute lomali ubukulu bayo bungapezulu na kovalo oluhlambululekileyo olungena xhala? Olwaziyo ukuba lwenze ubulungisa kuye ngokwake na? Kunzi wakowabo, kwisizwe esintundu? Lemali imxelelana ukuba makashiye namhla uluvo nengqondo yake elungileyo enentelekelele entle atabate yonana? Lemali namhla imxelele ya- mbonisana ukuba ubu Krestu bungatengiswa ngayo? Ukuba umntu ukwenza into ebonwe luvalo lwele ukuba ilungile xa ayipunguleyo wayifumana ingaba yenokubukeka nakwabanzini xa ate wenza nje ngom Krestu.

Malunga nabanye nokuba ngaba fundisina xa bateta enye into ngaseze ize benze enye ukukolisa u Sir Gordon Sprigg no Nkanunu, batengise ngentlalo yabantu babo bayise kwase bukobeni, benza esakwa Judas Iscariot. Abana nkatalo yabantu babo. Baya baxokisa ukuti sinikatalele. Into abakatalele yona ngumhlaba, nentlalo entle eyeyo- mhlaba. Ubufundisi babo abunanca kubo, kwana kwabanye abane ngqondo. Yenze into ukuteta, yenye into ukwenza. Ukuba nini ezi pulpitini zenu niti nafa liramba, zeniti nakupuma apo nnye kuvalela omnye umntu, kwalowo benimxelela etyalikeni, endlinwi eneramba nixhise nimke, anitenti nto xa niti nafa liramba euplitini, nenza isimbo, nomkwa, nesibonakaliso nje kodwa eba- ntwni. Yenzani njengokushumayela kwenu ukuze banikolwe abantu. Oku nivotele u Tshambuluka naza nateta nabanye nisiti mabavoteli yena ningaba- lahlekisi. Lo Tshambuluka uvotelwe ngamanxila abamba emetelela kwezi ndawo, naza nani namhla, navana nawo. Njipose pina indawo yenu? Ngomso abasokumitemba noko ngati nivana nawo nje ngoku ngokufuna imihlaba, nokuduma, nemali, nokucina intombi zenu ngentlalo entle. Kamva, kwanangoku, analata ngositatu. Niti nakuti tshiki nime batyi zenu ezinde xa beniteta ngonyulo lwenu ukunyula umbandezeli wabantsundu, bati ngasese, “Aba kaloku inyaniso abayibonina nabo, tina sifuna i glass zendywala nje?” Yimani njengokweyiseka kwenu, nimele inyaniso, ukuze nenyaniiso ingcine ngemini zobubi. Nakuti niwumi lowo-mhlaba nokuba niwuzuzilena, ninayo lomali nokuba niyinyuselwana, nigcina ngemali eninzi intombi zenu nokuba zigcinakelena, nina nimana nidliwa luvalo olungavumiyo ukuno- nwabisa lokwazi ukuba nitengise ngesi-

zwe sakowenu namhla nangabantu enisebenza kubo. Nikani isizatu sokuvotela kwenu u Nkanunu nimazi kwanje ngaba bangamvotelanga ukuba akana buhlobo nabantu abantsundu. Ninike njengoko uvale lwenu lunalatisa ngako kungabi yimihlaba, nemali, nokucina intombi zenu emalini eninzi. Ndim,

UMTEMBU OMAQATA ALUKUNI Tembulang, November, 1888.

IMIDANISO E TRANSKEL.

NKOSI YAM MHLELI we *Mvo Zabantsu- ndu*.—Kwiwepe lako le 16th August ogqitileyo umbhaleli wako, pantsi kwentloko “Amacapaza ase Transkei,” uyawenze inteto ebubuxoki obupantsi, (*most diabolic lies*) obunomoya wongendawo ngomdlalo wamanene namanenekazi afundisiwe- yo, osand’ ukumiswa e Transkei, endicelayo, nditamba njengokuba ulinene elinemvo zengqondo entle, uya kundinka ituba lokuba ndipikise ngokubonisa epepeni lako ubuxoki obupindapindeneya, beloxoki lidala lingumbhaleli wako, esilaziyo ngokute nqo. Undixolele ngo- kusebenzisa amazwi alukuni namabi, ngokuba akuko mazwi endinokuwateta ndibabhale anokuqgita ububi balonteto ipantsi yobuxoki ivela loko mbhaleli wako.

Okokuqala, lombhaleli wako wake wenza inteto yobuxoki eyabonakala kwi *Mvo* ngenyanga ezimbalwa igqitileyo, nge Nilanganiso yo Manyano lwaba Ntsundu e Transkei, awati, abakokele balontlanganiso batete izinto ezicasene nabantu abakulu, abanjengo Captains Blyth, no V. Bikitsba, nawe Mhileli we *Mvo*, nabafundisi. Ntabona iyimfanelo yam njengomnye wabakokeleli ukuba ndibonise ngokubukali ubuxoki balonteto, yalombhaleli wako. Ndana ndamisa ukuba abonise oko akutetileyo nange senzo esinye soko akutetayo, silinde ingo ngolotela siba wopendula. Kodwa nje ngawo onke amaxoki azinyoka naba hlebi, akabanga nayo nentliziyo yokuyi vuma nokuyipika inteto yam ngobuxoki bake. Site sisahlali, waya waqubula ipepa umbhaleli wako, wati cimbi wenza inteto yobuxoki kanjako nge Midaniso, (wangena kwinto anje ngesidenge seqaba ngayo, angazange ayibone nokuyibona) eyabonakala kwiwepe lako lika June ogqitileyo—ukuba andiposisi—apo wati: “Ilungo lomdaniso libeke inenekazi elitile ebunzimbeni behlazo.” Amalungo omdaniso eyibonile lonteto ezi *Mpawumeni* abe noluvo lokuba ndimpendule lo mbhaleli wako, kusoloko ndaba noluvo lwendlele enkulu (supremest contempt) ngo mbhaleli wako ngobuxoki bake banga pambili, kangangokuba ndaziva umoya wam ungandivumeli ukuba ndichithe ixesha lam ngokupendula abahlebi namaxoki ase Transkei atanda ukubhalela emapepeni enze inteto zobuxoki ngabantu, inteto abangena kuqinisa ubenze bazo xa bapikiswayo.

Namhla lo mbhaleli wako uqelile, ngokuba singampendulanga ugabadele (and has the impudence) ukuba ade ati: “Simvumele tina *malungu omdaniso ukuba sisono esikulu umdaniso.*” *Okwe- sibini*,—“Baninzi abazali abase zinye- mbezini, namantombazana ase mahla- zweni ngenxa yalo mdlalo.” *Okwesitatu*: “U T. U. H. Transkei angalilelwa ngaba zali eke wayipata lengxoxo.”

Ngendawo yokuqala manditi, ndibulela ukuba amalungo omdaniso wase Transkei engabantu abafundisiweyo, abangqondo intle. Amalungo omdaniso ase Transkei akanankolo kulungqoboko yelo qela labantu abananyama lingosixupulekana abagweba kwizinto abangazaziyo, eloqela likokelwa ngumbhaleli wako, iqela elicinga ngokwalo ukuba lugqoboko ukuba abantu bahlahle bebambebele ezidleleni bevuma amaculo Esabata, bengangcazelisa amazwi xa bateta ngo Tixo, eyasoloko yonke imigcobo isisono xa kungashunyayelwanga kuyo. Umbhaleli wako ukwelwoqela linkolo inevumba elinamandla lobu Farasi.

Amalungo omdaniso wase Transkei atabate elituba lokuyisa inkolo yawo emzini wakowawo ontsundu e Transkei, nakwezinye indawo, ukuba kweyabo inkolo enzulu: abenzi soho ngokuya emdanisweni. Benenkolo ukuba no Mdali abamkonzayo uyatanda ngamanye amaxesha, ukubona izidalwa zake ezingaboni emhlabeni zidumisa ngokuduma, nange ntambula—funda uqonde, Psalms 149, verse 3; and 150, 3, 4, 5, 6, ngokudu- misa sibonisa impilo umgco- b— ngenxa yolondolozo lo Somandla. Nguwupina yena umzali ongatandiyo ukubona umntwana wake etsiba-tsiba epilile, inguwupina ongatandayo ukubona usapo lwake luhlahle lubambebele ezidleleni lukedamile ngenxa yengqoboko. Ngoko ke amalungo omdaniso akafalali ubupantsi bengqondo yombhaleli wako ukuti: *umdaniso wodwa, sisono esikulu.*

Ngandawo yesibini etetwa ngulo mbhaleli wako ati,—baninzi abase zinyembezini, njalo- njalo, ngenxa yomdaniso: Amalungo omdaniso atabata elituba kanjako ukuti, ibubuxoki obutobekileyo lomteto, akuko senzo emdanisweni esi- beke abantu base Transkei ezinyembezini. Londawo ateta ngayo lombhaleli wako uxokayo yile—Ewe kuko inene elibe lilungo lomdaniso elibe sesimeni sosizi sokubeka inenekazi elitile ehla- zweni. Kodwa kuko ubungqina obane- leyo ukuba eso senzo asiyaquma somda- niso, ngokuba pambi kokuba imidaniso ibeko, elo nene nelo nenekazi bebesazana, nesenzo eso senzeke entangeni ese mzini wakulo elo nenekazi nakwezinye indawo ezinge nguwo umdaniso. Nalo mbhaleli wako siya mcela ukuba axele nesenzo esinye esinjenge esenziwe, nesibange ngu mdaniso; axele nabo bantu ati base zinyembezini ngenxa yomdaniso. Asifuni nkomo, makaxele atete siye, ayeke ubunyoka bokumana enyelisa izinto ezenziwa ukuti umdaniso, nje ngazo zonke ezinye izinto, akunge biko siqamo sibi sesono kuwo. Imfundo yinto elungileyo, kodwa iya buzala ubumenemene, nobubedengu; kanti abantu abangqondo intle abangeti *imfundo sisono esikulu* ngenxa yezo ziqhamo. Kukwanjalo ke ngo mdaniso. *Umdaniso* usaqalwa e Transkei, awukabi nalo nexesha lokulilisa abazali abaninzi (nje nge mteto yombhaleli wako). Silinde ke ukuke lo mbhaleli asixelele abo balilayo ngezzenzo zo mdaniso.

Ngendawo yesitatu, neyo kugqibela, ati umbhaleli wako, mna *T. U. H. T. maze ndingabuye ndiyipate lengxoxo, njalo-njalo*. Mandimazise umbhaleli wako:—Ndim enkosi ngesiyalo sake. Kodwa mandimqondise lento umbhaleli wako, nalo lonke iqela lake, nelikulomoya kuyo yonke i Transkei nase

Koloni, ukuba amalungo omdaniso e Transkei ngamanene azimeleyo, asingama boyisi asikolo, asifuni kubhojwabhojwa emgcobeni wetu, nokuba ngubanina sibonanj; sisenkolo kanjako ukuba ekuwuqubeni kwetu asapuli miteto ya Sibhalo, neye ngqoboko. Enye into makahlale lowomzali nosapo lwake ungavaniyo nomdaniso, kuze abatandayo nabamenywa. Nam T. U. H. T. ndisapinda kwa elo lam, liti—umdaniso usa- qutywa ngemfanelo ingowona mdlalo wangokuhlwa ufanele abantu abanengqo- ndo, kunokuba babonwe emitshatweni bevuma o *Jelemama no Dokolwana*. Umdaniso uhamba pantsi kwemiteto etile, umntu uza ngokurennywa, ngangoko imidaniso isahambayo isahamba nge sonti no ndiliseko. Nomdaniso wama Ngesi awungegqiti ngondiliseko. Kodwa amalungo omdaniso kuyakuba yimfanelo yayo ukugcina imiteto yomdaniso egcina undiliseko nohlobo omawuhambe ngalo umdaniso.

Uxolo nkosi yam Mhileli, ngokutabata indawo ukuba enqabileyo epepeni lako ngalomcimbi—kodwa bendingenakuyeka ukuba umgco- b wamanene namanenekazi utyolele ngobuxoki ndingapenduli—igama lam likankanywe.

T. U. H. TRANSKEL. NGOMKOKELI

OTYAPAKILEYO.

NKOSI MHLELI,—Ndingxamele ukupendula umhlobo wam u Mr. Dunjana. Kuqala uti, “mandikokelwe.” Ndinga vuya kanye ke nkosi, kuba yinto endiyitanda kunene ukukokelwa; kodwa ke ndinjalo nje ndinga ndinga kokelelwe endleleni elungileyo, nangu mkokeli omengqondo ngezinto zombuso wase mlungwini (politics). Ndimosizi okokuba izizatu zam zokuvotela u Folsi no Hiliya endandizaneke kwi ntlanganiso eyayise Komani zingane kwanga epepeni lako, enditembayo ukuba zazane kiwe, baninzi ababeya kuzivivisa kakuhle, enanamhla ndisamise iyawo kuzo ndide ndishenxiswe kakuhle kuzo. Kodwa abalesi bepepa lako mbaneliswe yindawo yokuba abanyuli base Komani, o Mr. Dunjana nabanye, ndibaxelele ukuba ukunyula u Rogers kuya kuba kukulahlali ivoti, okwenene ke kube njalo; kuze kanjalo kube kukungenisa u Dyuplusi e Palamente, okwenene ke kube njalo. Hai usizi kambe! U Mr. Dunjana nabanye bavazile namhla mabandikokele kunye nohlanga. Okwesibini uti u Mr. Dunjana, “ndipandliwe.” Ndinga lendawo angake ayicacise ukuba uteta ukupandlwa yinina. Ukuba ndite nkosi ndapaula ukuba kuya kutandeka ukuba ndizityele “Izizatu zevoti yam,” ndiya kukwenza oko ngemihlali emikulu; kuba ngenyaniso ndiya zidla ngo- hlobo endite ndazama lona ngolunyulo ludluleyo. Usizi endinalo lolokuba bete bambalwa abandilandleleyo ababi nakufika kakuhle nase kulwini. Lento ndite ndabona ukuba mandimpendule u Mr. Dunjana ndite ndapaula umoya omhle ati nangona angayivivisiyo intsebenzo yam wabhala ngawo. Maka ndishiye okwanamhla. Mna owako,

JAMES M. PELEM.

Native Opinion

THURSDAY, DECEMBER 6, 1888.

THE elections for the new Parliament

the Elections, which have been going on during the month of November, closed with the Victoria West contest on Friday last. The inquiry as to what sort of a Parliament the elections have given us, is not without interest at the present time. Of course we could not be expected to deal with this subject from any other than a Native stand point; and we may say we have spared no pains to ascertain the views of candidates in the various constituencies, especially in matters affecting our countrymen. We cannot say we have been altogether successful in our labours; for there are several among those who have now been elected who have thought it not worth their while to give publicity to their convictions through the Press. As regards these, to arrive at their feelings, we had simply satisfy ourselves with knowing the party with which they will be allied in the House. Now, the results of our observations, from a Native point of view, lead us to the conclusion that the new Parliament will on the whole be an improvement upon its predecessor. There have, no doubt, been serious losses of men of ability, broad vision, large-hearted and large-minded patience and tolerance towards Natives; and it is very singular that the peace safety and contentment of Natives seems to depend on the ability and intelligence of Parliamentary representatives, so much so, that our people find that they have a lively interest in having a Parliament graced with the presence of the most enlightened men in the land. We do not speak without book when we say that deeper regret has never been felt in Native circles than when the news of the dropping out of Mr. DOUGLASS,

Mr. STIGANT and Mr. RICHARD SOLOMON, during the same week, was published. Viewing the battle field now, after the dust and smoke have vanished, we have reason to be thankful that the loss of these able and conscientious men has been the worst thing we were destined to suffer: and already at Grahams- town there is a fair chance of Mr. DOUGLASS being re-elected; while at Capetown Mr. STIGANT’S place is taken by Mr. WIENER who has been elected on the distinct understanding that he would work with the party that is friendly to Native interests—a party with which Mr. STIGANT has been associated. And it is Mr. RICHARD SOLOMON’S loss, therefore, which remains an unmitigated evil to the Native cause. In Kimberley Mr. RUDD and Mr. GOCH, being absorbed in gold affairs, have not sought reelection; and their places are taken by three gentlemen who will act with Mr. RHODES. Although Mr. RHODES’ intentions appear at present to be an Algebraical *x* to political students, his seat and sympathies generally in the House are still with the Leaders of the Opposition who favour a fair policy towards the Natives, and we have no cause at present to be afraid that Messrs. BARNATO, LANGE, and LYNCH, who will follow Mr. RHODES, will refuse to take counsel with his friends. Then, in several districts, men with backbone have been elected in the place of representatives whose political creed seemed to begin and end with the pernicious article: “Support the Ministry”—in what? In everything. The Assembly will be the gainer by the return of more independent men like Mr. MACKAY in the place of General NIXON; Mr. LAING for Mr. AYLIFF; Mr. ORPEN for Mr. VAN ZYL; Mr. ORSMOND for Mr. D. N. DE AVET; Messrs. WEEBER and LUTTIG for Messrs. OOSTHUIZEN and DES VAGES; Mr. H. BEYERS for Mr. DEMPERS; Mr. H Du TOIT for Mr. WATERMEYER. In other respects, there has been no change in the composition of the House; but there are gentlemen, new aspirants to Parliamentary honours, who have been rejected at the Polls, but who would undoubtedly have been acquisitions to the Assembly. Regret has been expressed that, of this class of candidates, gentlemen like Mr. TAMPLIN, Mr. LORD, Mr. LOGAN, Mr. THOMAS AURET, Mr. NESER, Mr. MACFARLANE, and Mr. WESSELS have been unsuccessful. That they would have made better members than those who have been returned in the constituencies they contested, seems to be generally conceded.

No party in Parliament can congratulate itself on account of having increased its members. There were formerly three parties in the House. In the new Parliament there will be a fourth party of men neither satisfied with the Ministry nor with the Bond party, who complain that there is no regularly organised Opposition which they would probably join. So they call themselves Independents, who may be found among the Opposition should it see its way to organising. It will be remembered that when Parliament was dissolved there were fifteen SPRIGGITES, about thirty Oppositionists and thirty Bondmen. Classifying the new members under the above headings, as far as we have been able to ascertain their leanings, we find them to stand as follows.

SPRIGGITES.—Trower, Uping- ton, O’Reilly, Ohlsson, Sprigg, Robertson, Wood, O’Leary, Scherm- brucker, Pearson, Frost, Barry, J. A. de Wet, Hockley, Tudhope, Pope, Johnson.—Total 17.

OPPOSITION :—Sauer, Orsmond, Rhodes, Paton, Luttig, Weeber, Fuller, Wiener, Smuts, Innes, Goldschmidt, Scanlen, Brabant, Laing, Hutton, Vincent, Lange, Warren, Louw, Basson, Lewis, Merriman, Jones, Griffith, Mackay, Orpen.—Total 26.

BOND:—Norton, J. Joubert, A. S. du Plessis, Beyers, D van Zyl, Van der Walt, M. Venter, Van Heerden, J. Smit, Siyewright,

