IMVO ZABANTSUNDU (NATIVE OPINION). 3

musha okusiqwala ; iyinto epokeleyo ukuba ubagqitile kwiminwe yesa- ndla salombali Abelungu abayaziyo kanye inteto ye-Sixosa kunye nama- qalo ayo; zabeke ezimpinzana zi- ngeko edinisweni lakwa Rulumeni. Kekaloku kuba ofundisiweyo ontsu- ndu iyinteto yonina-kulu le ye-Sixo­sa makabe ugqibelele ukuyazi kwa- kunye namaqalo ayo lawo maninzi kunene, yabeke iyinto ekapukapu ukuyifunda eye Singesi inteto kuba yona iyinteto ekungeko zinkani ngamazwi ayo, ebalwa ngohlobo elumiyo nolwazekayo—nto ezo zo- mbini ezingekoyo kweye Sixosa, kwaye kunjalonje sebeko kwabantsu- ndu abasebeyifundile ngokwanelisa- yo inteto ye-Singesi.

Kuko enye inkalo, mayelana nale ngxoxo, ebonakalayo kuye wonke umntu ozikisayo ukueinga. Yinto eyaziwayo siti sonke ukuba imali le ye Rafu siyihlaula ku Rulumeni usebenza imisebenzi ebuya inike ituba lokuba ifunyanwe ngabayi- hlaulayo kwakona ; ukuba bekunge- ko temba linjalo ngesebakucasa ukuhlaula i-Rafu bonke abantu aba- kanyiselweyo. Lemali ke siyinika iRulumeni singati ibuyela kwaba- yihlaulayo ngendlela ezimbini: (1) ngemisebenzi ati u-Rulumeni aye- nze ilungelo labemi bendawo ezi- hlaula i-Rafu ; (2) ekubataleni aba­ntu abazicaka zake, abati lomali ba- hlaulwa ngayo bayanane pakati kwetu ngokutenga into abazifunayo kwakuti. Kwingqili zetu bamnya- ma akuko misebenzi ibalulekileyo ayenzayo u-Rulumeni, kuba nati asiyifuni nganto. Akuko kubuyisa imali zetu ke ngalondlela. Ngoku- patelele kwisango lesibini singati ababaninzi kuti abasedinisweni lika Rulumeni ngoluhlobo angena ngalo amagwangqa, esingati ukulihlamba elilizwi siputume inteto ye Ruluneli elandelwa yile ikoyo u-Sir Bartle Frere, oti “ Akuko nto kwelilizwe “ injengaleyo yase India eluncedo “ olukuiu—isebe labantsundu lezi- “ caka zakwa Rulumeni. Kuswele- “ke onobala namakumsha, kodwa “ andazi mntu mnyama upete inda- “ wo yokuba atenjwe kuyo enewo- “ nga ngapandle mblaimbi kweyo “ kutolika. . . . Endingeze ndabo- “ nisa nangomntu omnye owaka wa- “ miselwa kwindawo yegunya enje “ ngokuba yimantyi mhlaimbi ngu- “ mamnkeli mali zakwa Rulumeni “ ngenxa yokuba, eyifanele nge- “ mfundo indawo leyo. [Tyila kwi- ncwadi zenteto ze Ruluneli ne Pa­kati Elikulu Lenkosazana Elipete Ikoloni (C.—2100) July 1878.] Eteta ke ngomvuzo wabo bambalwa bangaba baqesbiwe ngu Rulumeni ngoku uti u-Sir Bartle Frere, “ bapete indawo ezimisebenzi miku- “ lu pofu bengavuzwa kakuhle.” Makube kumhlope ke ukuba nakwi- tuba lesibini ayibuyisa ngalo u-Ru- lumeni imali ye Rafu abantsundu abakoti nabapantsi. Kufanelekilena oko? Kutiwa ngoku mabablutwe nokutolika abengati umntu yeyona ndawana sebenyatama kuyo! Si- bona tina iluncedo ku Rulumeni ukuba abakutaze ngokubavulela itu- ba lokufumana umsebenzi abamnya- ma abafundileyo, ukuze nabo babe nokuma ngenyawo zombini kulo- mhlaba bayeke ukusoloko bengo no- twali-mpahlana.

Amanqaku.

 *—+*

Umhlobo wetu *i-Telegraph* yase Bayi ufika vena lenteto ka Mr. Makiwane ayi- kangele ngohlobo Iwake yedwa olunge- nakulandelwa, enjenje. “ Kuninzi ku- hlobo lokuma kwayo lenteto okusifundi- sayo, kwaye kukwakuninzi nokusicubu- Uyo ; akukuninzi okungagxekwayo, ku- lonje kuncinane oko kubanga umsi- do kwanokungafuna ukuba kucaswe.

Elinene lintsundu, kuba ngokwenyaniso ubale kanye njengoko lento ilinene ifa- nele ukwenjenjalo ukubala into yokuba ifundwe ngamanye, ekungakatalekiyo nokubana lomfo selede wamnyama nga- ngokuba ide iti eyona lote-peni iyemnya- ma ezi kutiwa ngo B.B., kwakubalwa ngayo entlonzeni ishiye kumhlope—eli- nene lintsundu libonisa ukumangaliswa kwalo kukude kucitwe kangaka amandla, umonde, ukufunda kwanobushushu, yo- nke lonto kupela icitelwa ukuba kuze kuboniswa ukuba ama Africa Antsundu aluhlanga olweyekileyo. Ufike ati ku- nganina gxebe ukude kutatyatwe inya- meko engaka yokufuna ukuba kuze kucaca lonto, into eyakuti nokubana ide ke yacaca njalo kuze knngabiko nto yona iya kwenza yona. Ufike ati akuko na- wupina ontsundu ongapambeneyo, onga- bulandulayo ubukulu besizwe sase Mlu- ngwini, esingongaine kwezintsundu intla- nga zodwa, koko songame nakwezama- nye amazwe. Ngoku ngapezulu ufike abeke inyaniso ebukulu bungenakuli- nganiswa nayimbi, yokuba imbangi yokuhamba kancinane kangaka yesini-

nzi sabamnyama, kungenxa yokungaka- talelwa Into kwento yokufundisa intombi. Uqekela ati inqwitela ezintlitantlita isi- milo kwanentlalo yomfana ontsundu, osukuba engofundisiweyo zinkulu nga- ngokuba ade ave ezibuze ngelokuba “ Asi- nkohlakalona kodwa ukulumnka oku ”— xake siteta mayelana nobulurnnko be- ncwadi. Ufike ati enyanisile kona—apa siwatabata amazwi ake njengoko anjalo —“ Ndite emva kwengcinga ebanzi neye- ndelo ndeza kuleneam yokuba amadoda­na akowetu akalufumani uvelwano nga- ngoko bekufanele ukuba njalo ; yaye into engummangaliso ikukuba ide ibe kuseko inani elaxatise kwaxatiseka. Isivavanyo sinamandla oqwitela. Esam isimo asifa- nanga nesamanye amadodana akowetu, azikolisanga kundifikela inqwitela zolu- hlobo nditeta Iona; kodwa nditi ndaku- yikangela into abadlule kuyo abanyendi- ze kweliti akuko sizatu sakuncama. Ewe ekupengululeni kwam ndifumene ukuba amadodana amhlope ake abe sesi- cengeni salentlalo yetu akabanga naku- ma onke; nokuba inani lawati asilelelwa alilincinane.”

Kulusizi kuti noko ukubona ukuba kwinteto yalombali kuko noko indawo yokubonakalisa intiyo nokunganeliswa. Intshaba zona zose zisiti oku kupuma kwimpembelelo yabafundisiweyo. Ema- kubeke kuko isheyi elikoyo. Kodwake *kuko* enye into *ekoyo* eyiyimbi, esifuna ke tina ukuyikangela ngeso lengqondo, lendawo imnandi *kangaka,* nakuba iye- nzima. Ukuze ivakale masiti, iqekeza eli lesonta alilungilena kunokuba unga- bisaba nasonka kanye? Akungenyuli uncwalazi okungekwani yinina kune- ntsunguzi yobusuku? U-Mxosa nokuba utiwe futu kuhle kodwa akagqitile yinina kwinyongolo yeqaba? Singapikike na- inagqwidigqwidi angaba uyawenza u-Mr. Makiwane, kona yindoda, umfo ocinga- yo, onokuyilandela into, ayenzele amafa- ni, ayenze kananjalo. Masitike kuye ngoko nakwabo bacinga njengaye maba- luve lunjengoko lunjalo uhlanga oluntsu- ndu, bati lomazwi azekelise ngawo, no­kubana ingaba akawandeliselanga nje- ngoko ebefanele, enzeke njengoko anjalo : “ Lento umsebenzi asimfuneko kodwa, *koko* ibumnandi.” Ngokwenyaniso ubu- buntu kanye; kawuwukwelelise, uwu- tshabalalise, isizukulwana sika 'Adam so- suka siti gongqo ekufeni.” Leke yimfa- nelo yetu sonke ngabanye, esoti sakuda siyifeze kuhle kuzole *konke.*

Abafundi betu abanakuba babe sebe- yilibele inteto eyaka yabonakala kwelipe- pa, eyayingo “ Guquguqulo,” esakanka- nya kuyo apo ukuswela uA-waneliswa kwetu sisigqibo esinengozi pakati sika Rulumente, ngokusuka aqepule isiqendu- kazi esikulu Kumhlaba wase Gala aye asinyanzele kowase Sidutyini, ulwanezo Kowase Sidutyini Ke olo olwapelela eKu- jokeni kokungatobelini-mteto. Umbale- li wetu obalulekileyo ose Sidutyini apo “ uhle wasisondela” Kwincwadi ebona- Kele Kwipepa letu elidluleyo apoke afise atete ngohlobo abozibonela ngokwabo encwadini yake apo, abatanda ukuyetyi- sa lonteto.

INDAWO ebesikangele Kuyo tina eicu- yenzeni Kwetu lonteto ngokusingisele Kulomhlaba Ka Matanzima otatyatwe wa- fakwa e-Sidutyini, ibikukufuna uku- bonisa imposiso emayelana nokuba bati abantu abase rwada abasebupakupaku Kwezizinto zase mlungwini, bangeniswe Kwicala abayaKuti xa bakulo bahlalelane gama ne Mantyi yabo. Bobona abayifu- ndileyo incwadi leyo yombaleli wetu ukuba Iona uguquguqulo olo akaluka- nyeleli ukuba lube lufanele ukwenziwa. Ufike amandla ake anawo angebuzwe bani awacitele ekuboniseni ubunyaniso bobuKo bemposiso esekuhleni nede ya- gqita emgceni eyenziwe ngu Rulumente welilizwe yokusuka avumele intlobo- ntlobo zamasiko Kwindawo nge- ndawo, ngokwenani lendawo ezilunge Kwelocala, eKupateni aba Ntsundu. Si- vumelaneKe naye Kwelo. Ukuba inya­niso zimi njengoko azimisa ngako, uma- sitike u-Rulumente aKapatananga nge- mfanelo no Matanzima. Kodwa, njengo- ko sesitshilo, ukuyibala Kwetu lenteto mayelana noguquguqulo olo besingaqwa- lasele Koluhlobo Iwokuma Kwezinto.

Abalimi Base Batenjini.

U-Mr. P. Mtyoba, ongu Nobala we Bandla la Balimi bela Batemba, usitumele ingxelo ayibale ezincwadini zelo Bandla oko belihla- ngene ngomhla we 7 nowe 8 ku January. Kakade ke ingxelo edla ngokungeniswa ezi. ncwadini zama Bandla anjengeli ikolisango- kufana namatambo omntu awomileyo esekn- yakutike kuba sasiko nati ezintlanganisweni apo sesimana ukuwagubungela ngenyama lo- matambo engxelo.

Indlu ya Mahala (watsho omnye umfo obomvu wase Ncora) yavulwa ngo 17 Janu­ary ngonyaka odluleyo. Imi kum’mango omble kulomzana uyakuba rahle kunene wa­se mantla e-Tsomo bati li Cala. Yindlu ebu­kulu bulingeneyo. Yakiwa ngeratshi elikulu nga Mahala awarola imali nempahla kwada kwabonakala ukuba igqitile kwinto eyayika- ngelwe ngamashumi osibozo eponti £80. Ine- gunjana esatyelwa ukuba lelencwadi (Li­brary). Ziko indawo ezasidanisayo tina ngokumayelana nokufezwa kwendlu. Akwa- ba izitulo zazinendawo zokwayama. Asazi ukuba kwala ntonina ukuba indawo ezihamba abantu zingandlalwa inkuko apa zase Mlu­ngwini ezitambileyo (carpet). Ngenxa yo- kusweleka kwazo ingxolo yezihlangu za Batembu yafuna ukugqita emgceni. Ezona ncwadi zinoncedo asizibonanga endlwini yencwadi, ngazwinye akuko zincwadi okwa- ngoku ngapandle kwencwadi zentsomi za Mangesi (Fiction) esingazi ukuba zinasaci sanina kumafama. Indlu inezipato ezihle zezibane ezatengwa e-Kapa.

Iqalwe intlanganiso yeli Bandla, eyeyesi- bini evayingena oko yati lendlu yavulwa, ngomhla we 7 ngentsimbi ye 11 kusasa. U- C. J. Levev, Esq., u-Mantyi wase Xalanga nase Cala esesihlalweni. Kumanene awayeko sa- paula abanumzana o Messrs. Mankayi Re- nqe, Solomon Kalipa, Mtengwane Ngcwabe, Joseph Tele Seva, Landule Ngcwabe, Adonis Ntovise, Palmer Kula, Joseph Nqose, Jantje Mgcodo, S. Tshokotsha, M. Mxaku, D. Makohliso, P. Figiland, John Somtunzi, Richard Tsengiwe, F. Mashiyi, Jas. Mfamana, namanye.

Umongaraeli uyivule ngambalwa intlanga­niso ate pakati kwawo uyavuya kunye na- madoda ukuba besabambelele kuyo intlanga­niso. Intshaba beseziqalile ukuti lento yabo

iyakupelela emoyeni. Into emayenziwe ngu- msebenzi—mabazame into ebonakalayo. Into yokuqala eyakwenziwa yintlanganiso kukupulapula ingxelo yento ezenziwe ekuse. tyenzweni komhlaba zifama ngalonyaka. Kwakulentlanganiso mabenze amacebo apa- telele kumteto wotywala—ukuba ingatiwa- nina ukupeliswa intengiso yabo, bangatinina kanjako ukuxuma imigudu yabahlobo abalwa elidabi abakwezinye indawo. Enye into ekuyakufuneka beyicingile yeyokuncipisa ubusela. Pakati kwento ezingati zingalu- ncedo kukuba abantu baqiniselwe kwimihla- ba abakuyo bazeke babe nokuyipendulela into ehla kuyo. Ndawo yimbi kukuhlwayela imbewu ezizizo, nezifanele amaxesha atile. Bekungabanceda kakulu ukulandela emko- ndweni wa Majelimane kwinto zoluhlobo. Kambe ngabantu abatyekele kwinto zolaulo, kodwa zininzi izinto ezinokwenziwa ngapa- ndle kwezo zaselulaulweni.

Amadoda aqale ngokubalula imisebenzi ayenze ngonyaka odluleyo, esiyive savuma nati ukuba asebenzile xa sikumbula inxwa- leko abesebenza pakati kwazo zelanga nezo- kuba umhlaba wawo ungekadanga walungi- swa njengokuba wona ebefuna- Intsebenzo ebalulekileyo yengokwakiwa kwezindlu ze- zitena ezifulelwe ngezinki, ukutsalwa kwe- mijelo, ukutyalwa kwemiti, nokulima oku- kulu. Amanye amadoda ayelindele ukubu- la ingxowa ezisemakulwini zengqolowa ne- nto eninzi yehabile. Ingande kakulu lengxe- lo ukuba silinge ukuzibalula izinto ezisetye- nziweyo ngabantu ngabantu. Saneliseka tina. Siyayincoma intsebenzo yamawetu. Kusebenza okute qo okunyusa uhlanga.

ULUBO.

Ingxoxo yobusela indululwe ngu Mr. Dun­can Makohliso okalaze ukuba indlela awo- hlwaya ngayo u-Rulumeni amasela ayincedi luto, kuba amagq weta nokutya kwentolongo— ezizinto ziwakutaze ngokunye amasela. Ucebi- se ngelokuba ubusela bohlwaywe kwangala- ndlela yomteto wase Maxoseni ukuze pezu kwawo kubuye kwalekwe intolongo.

Kulenteto kutete into ka Seya u-Jeseph Tele no Palmer Kula, no Pambani Figilan, no Richard Tsengiwe, no Solomon Kalipa, no Philip Siwundla, no Landule Ngcwabe, | ide emva kwengxoxo abete kuyo abanye ba- dulusela ekutini makwandiswe amapolisa, kwavunyelwana.

Le ilandelayo yingxelo esivitunyelwe ngu- mbali wentlanganiso u-Mr. P. Mtyoba:

K^gqitywe kwelokuba u-Rulumente ma- kacelwe ukuba anqande ukutengiswa ko- tywala bomlungu kwabamnyama e-Koloni nakwezinye indawo. Kuba utywala ngu- mzali wobusela nezinye inkohlakalo.

Kusuke u-Mr. D. Makohliso watelelwa ngu Mr. P. Figilan ukuba u-Mr. J. G. Maboza abe lilungu lolumanyano. Yatakazelwa lo- ndawo.

Kusuke u-Mr. Figilan watelelwa ngu Mr. Tsengiwe ukuba u-Mr. J. Tengo-Jabavu abe lilungu lolumanyano—kwavunywa.

Emva koku kwamnkelwe amagama o j Messrs. Meli Xanti, John Mbane, no Paul Mazwi ebulungwini.

Kuvunyelwene kwelokuba u-Mongameli anikwe igunya lokubatala i “ lamp ” awazi. tenga efandesini ezitengela elibandla.

Kusuke u-Mr. Siwundla watelelwa ngu Mr. B. Hlazo ukuba makubizwe ishumi le- sheleni (10/) ngobusuku xa sukuba abelu- ngu besenza umdlalo kulendlu yelibandla. Yatakazelwa londawo.

Kute apa kwamnkelwa u-Mr. J. Mba ebu­lungwini.

Kusuke u-Mr. Tsengiwe watelelwa ngu Mr. J. Mbane okokokuba kubekiswe ku Ru. lumente ngedlelo kubantu be Morgen, eya- gqitywa yi Komityi lomhlaba wase Batenjini, yokuba “ nge Morgen enye yokulima kuku- tshwe 15 Morgen zedlelo” isigqibo ke eku- ngabonakaliyo ukuba safezwa. Yavunywa ! londawo.

Kusuke u-Mr. Figilan watelelwa ngu Mr. Mbane ukuba o Messrs. Maboza, Makohliso no Tsengiwe babalele ku Rulumente nge- ndawo yedlelo, iti kodwa incwadi ingene *nge-* mantyi, yavunywa londawo.

Kusuke u-Mr. Tsengiwe watelelwa ngu Mr. Kosana, ukuba o Messrs. Nqose, M. Ngcwabe no Solomon Kalipa bongezwe ku- lamadoda matatu, yavunywa londawo. Ipu- mile intlanganiso kuba sekuhlwile kwavu­nyelwana kwelokuba ibuye ihlangane kusile.

8th January 1885.

Intlanganiso ihlangene ngexa elikufutsha. ne no 11 o’clock a.m. Isihlalo sitatyatwe ngu Vice-President M. Renqe. Emva kwe- nteto emfupi eyenziwa ngu Mongameli, uha- mbile umsebenzi.

Kusuke u-Mr. Makohliso wati makuhla- nganiswe imali kubo bonke abesi siqingata, engayikudlula kwi 5/ ngonyaka endodeni, imali ke. 1. Eyakunceda wonke umntu osengxakekweni, xa sukuba ingotembekileyo abolekwe kuyo. 2. Eyakutenga intlobo ezi- tile zembewu zokulima, ezingati zifuneke, ukuze zitengiswe kotandayo.

U-Mr. Figiland uteleie wati, kodwa ubona yena ukuba ilizwi lokuti “ bonke abesi siqi­ngata” lisuswe kufakwe elokuti amalungu olumanyanc.

O Messrs. Tshokotsha no Tele bavume- leneno Mr. Makohliso.

u-Mr. Kula no Mr. Gagela bavumelene no Mr. Figilan.

Kusuke u-Mr. Tengo-Jabavu wati, lendawo itetwa ngu Mr. Makohliso ilungekunene, yena ke uti elake make kuhlanganwe nomzi ngale- ndawo, ingagqitywa ngapandle kwawo, kuba lonto iyakwenza ukungavani okukulu. U-Mr. Makohliso uyiroxisile eyake inteto wavume- lana no Mr. Tengo-Jabavu.

Kuxoxwe ke pezukwenteto ka Mr. Figilan no Mr. Tengo-Jabavu—Kwamnkelwa eka Mr. Tengo-Jabavu.

Kusuke u-Mr. Mfamana watelelwa ngu Mr. Tshokotsha ukuba kumiswe i-Sikiti— yatakazelwa londawo.

Kusuke u-Mr. Makohliso watelelwa ngu Ngcwabe, okokuba o Messrs. Mxako, Tele, Kula, Figilan, Tshokotsha no Toise baba­lele izipata-magunya, ngokumiswa kwe sikiti —yavunywa londawo.

Kusuke u-Mr. Tengo-Jabavu watelelwa ngu Mr. Kula, ukuba amagosa anyakenye apate umsebenzi de ibe yintlanganiso ezayo, eku- yakuti kuyo kunyulwe amatsha—yavu­nywa londawo.

Kusuke u-Mr. Tengo-Jabavu watelelwa ngu Mr. Makohliso, ukuba intlanganiso ezayo ibe nge 21st. yalenyanga—kwavunyelwana.

Kuvunyelwene kwelokuba lentlanganiso ivulwe ngomtandazo.—Yacitakala intlanga- iso.

P. Mtyoba, Secretary.

E-Tsomo.

[IVELA KUMBALKLI WETU.]

Mbulu, 5th February 1885.

Indaba ezimbi.—Ngosuku Iwa 29 ka Jan., 1885, kwehla into embi kunene elalini ka Jan Pukwana e-Mkwinti e-Transkei apa ku- mandla wase Tsomo. Umfazi omncinane wabnlala umfazi omkulu—yaye ingabafazi bandoda nye. Baqala ngokulwa ngezinto zomzi wabo. Bangxolisana ngokukulu kuqa- la, bada bapuma endlwini—batsibelana. Omncinane waselehlaba engqosheni komku- lu, watsho isitshetshe sema ngoqoqo. Yase- litsiba indoda isahlula, yafika kodwa selehla. tyiwe lowo mkulu umfazi waqauka. Ubanji- weke umfazi lowo mncinane nendoda bazi- swa e-ofisini yase Tsomo apa ngo 29 ka January 1885. U-Mr. Thompson imantyi yase Tsomo, no Dr. Nankivell igqira lalapa e-Transkei, banduluka baya kukangela isi- dumbu eso somfazi. Inteto yetyala itetwe ngo 4 ka February. Incwadi zenteto zisa- tunyelwe egqweteni lakwa Rulumente (So­licitor General) umhleli wamatyala aya e- Jajini. Abantu bekuzele e-ofisini, ukupula- pula ityala elo libi. Isitshetshe eso wahla- ty wa ngaso umfazi sibonakele e-ofisini, sibo- mvu ligazi lomfazi obuleweyo. Ababanjwa bobabini bamelwe ngu Mr. Gontshi wase Alloeville, Transkei igqweta elibatetelelayo.

Lentoke ibonisa inkohlakalo nobubi obu- hliswa kukuba umntu azeke abafazi ababini. Ukuba lendoda ibingazekanga isitembu, obu bubi nolusizi ngebungeko namhlanje.

Into entle.—Ngosuku Iwa 31 ka January 1885, kwakuvulwa indlu yetyalike yase Tshatshi, e-Ngcongcolora elalini ka Tshwili kumandla wase Tsomo, abantu abeza emvul- weni wendlu leyo babeliqela elimnandi. Ndabona into entle kunene, lati ityala lendlu nakuba lalilikulu lagqity wa ngexeshana elin- cinane. Kanjalo kwakungeko mnt’ umhlope, kupela yayingabantu abantsundu bodwa, kwano mfundisi, ikwango ntsundu u-Rev. P. K. Maisza. Yati impi entsundu ukuposa kwayo yabonisa ukuba ilizwi lika Tixo lililungelo letu,—ixesha ngoku lifikile ukuba masinga- tyafi ekulixaseni—amaqaba akupa ngoku- ngummangaliso. Kwaqalwa ukuposwa ngo 2 p.m., yati iba ngu 4 o’clock, laye selipelile ityala lendlu leyo. Kwaye kunjalonje ku- ko negubu lesikolo sase Mbulukweza—lidla- Iwa ngamaboyisi esosikolo sika Mr. Mahali. Ndabona isimanga ukuti intwana ezincinane zamaboyisi zidlale kakuhle kangaka. U-Mr. Mahali ufanele ukuba makanconywe ngenxa yokufundisa lomaboyisi ukubeta igubu ka­kuhle kangaka. Kanjalo nendlu leyo yaki­wa ngabantu abantsundu—isakiwo sayo si- hle kanye—zonke ezizinto zibonisa ukuba uhlanga oluntsundu luyenyuka nakuba sise- sezantsi.

Abalimi na Barwebi.

 <

E-MARKENI.

E-QONCE (Feb. 14.) Ibotolo, 3/ to 3/6 ngeponti Amaqanda, 1/ ngedazini Ihabile, 3/3 to 4/8 ngekulu Itapile, 2/6 to 12/ ngenxowa Umbona, 14/ to 15/1 ngekulu Iralasi, 7/7 to 9/6 ngekulu I bran, 5/3 ngenxowa Umgubo, 14/ to 15/3 ngekulu Inkuni, 3/ to 25/ ngeflara Inqolowa, 9/3 to 9/9 ngekulu Imbotyi, 12/ to 17/ ngekulu

E-KOMANI (Feb. 13). Ibotolo, 2/ to 2/6 ngeponti Amadada, 1/6 to 2/ lilinye Amaqanda, 9d to 1/3 ngedazini Inkuku, 1/ to 3/ inye Amazimba, 20/ to 25/ ngenxowa Umbona, 25/ to 27/ ngenxowa Irasi, 10/ to 14/ ngekulu Ihabile, 5/6 to 8/ ngekulu, ngekulu Ibran, 7/ to 8/ ngenxowa Itapile, 6/ to 10/6 ngenxowa Umgubo, 14/ to 16/6 ngekulu Inkuni, 35/ to 58/ ngeflara Amatswele, 7/ to 10/3 ngenxowa

E-ALVANI (Feb. 6). Ihabile, 7/6 to 15/ ngekulu Irasi, 11/ ngenxowa Umququ, 3/ to 8/6 ngenxowa Itapile, 16/ to 17/6 ngenxowa Inkuni, 19/ to 32/ ngeflara Inkuku, lid to 1/2 inye Ikwakwini, 2/9 to 5/6 inye Amaqanda, 1/3 to 1/10 ngedazini Ibotolo, 1/62/7 ngeponti Ubisi, 4d to 8d ngembodlela

E-MONTI (Feb. 13). Amaqanda, 1/ to 1/4 ngedazini Ibotolo, 2/ to 3/ ngeponti Ibran, 5/6 ngenxowa Imbotyi, 10/ ngekulu Itapile, 5/ to 7/3 ngenxowa Umgubo, 15/ ngekulu Umbona, 11/3 to 13/6 ngekulu Ihabile, 4/ to 4/10 ngekulu Inkuni, 5/ to 17/6 ngeflara Inkuku, 1/6 inye Amadada, 2/6 lilinye

E-CAWA (Feb. 7). Ibran, 5/ ngenxowa Amadada, 2/ lilinye Amaqanda, 1/3 to 1/4 ngedazini Inkuni, 9/ to 16/ ngeflara Inkuku, 18/ inye Umgubo, 21/ to 28/ ngenxowa Itapile, 5/6 to 7/ ngekulu Ipali, 1/1 inye

E-RINI (Feb. 13>.

Ibotolo, 2/5 to 3/3 ngeponti Irasi, 12/6 to 13/1 ngenxowa Ibran, 3/6 to 4/4 ngenxowa Amadada, 1/9 to 2/ lilinye Amaqanda, 1/ to 1/3 ngedazini Ihabile, 2/1 to 4/4 ngekulu Ikalika, 1/3 to 1/6 ngenxowa Umgubo, 22/ to 23/ ngenxowa Umbona, 25/ ngenxowa Itapile, 3/ to 7/ ngenxowa Ikwakwini, 10/ inye Inkuni, 14/ to 32/ ngeflara

E-BOFOLO (Feb. 13).

Amaqanda, 9d 1/ ngedazini lbotolo, 1/9 to 2/1 ngeponti Inkuni, 10/ to 13/ ngeflara

Abantwana Babafundisi.

Intlanganiso yabafundisi base Wesile ebise Bayi, ibe ixoxa nangoncedo olufa- nele ukwenzelwa abafundisi abantsundu ukuze babe nokufundisa abantwana babo. Lendawo inkulu kanye ; banga bangayi- kangela abantu bakowetu. Siyazi ukuba abafundisi abantsundu base Wesile be- ngene nje kulomsebenzi abangonele mali, iqoshana abalifumanayo alikulingene no­kuba bafumane kakuhle isonka nengubo. Kunqabileke ukuba babafundise aba­ntwana babo; kanti kaloku bebenga ba- ngapambili ezintweni zokukanya ababo abantwana, ukuze sizive iziyalo zabo. Enye into ekuza kufuneka ikangelwe ye- yokuba zinendawo yokufundana intombi zabafundisi bakowetu. Indawo efuneka- yo yonje ngale yase Lovedale nakoma Peelton nomi Gwali, apo abantwana ba­ya kufunda incwadi, nokupata indlu, ba­be pantsi kwamagunya abanokuwahlo- nela xa base mfundweni. Eyase Nxu- kwebe indawo siyibulela kwelamadodana lodwa icala. Asiboni ukuba iya kuzi- nceda kangakanani intombi, kanti ama­ndla omzi asezintombini apa. Siya ku- bona kona ukuba ziyakwazi ukupata isi- kolo; kantike isikolo esi asiyona nto inkulu siyijongileyo kuzo. Ingxoxo yo- kufundiswa kwentombi zakowetu soza sibuye siyikumbule. Okwanamhla sisa- ti yibani nizicinga nani ezindawo; eli- nye sisati abantu abagxeka ukupatwa kwezindlu zamakosikazi ekutiwa afundi- le, inabake bazivele intombi zetu, baku- kangele kakuhle ukufunda ezikufume- neyo.

Ezababaleli.

OBANJISWE KAKUHLE !!

Asinto sihlala sinayo ukuba sivise aba- hlobo betu ibali lomntu osukuba ebanji- siwe ngezibata zomtshato. Kuluvuyo kum ukuba u-Mhleli andipe indawo yo- kufaka lomgca wam—yena lendawo mlila­imbi kuye yengatandekiyo. Pulapula mfu- ndi:—Ndite ngomhla wo Mvuio (26 Jan.) ndatwalwa yintliziyo yokuba ndihambe, ndidlule apa e-Qonce kunye nomhlobo wam otandekileyo u-Mr. John Tengo- Jabavu, safumana nembeko yokutelelwa ngu Miss C. Somtunzi.

Sinduluke nge kari entle kunene, ina- mahashe akwanjalo, sisingisa impumlo zetu elwandle. Kute ngokuhlwa ngo 8 o’clock, sati gaxa kumzi womfundisi u- Rev. J. B. Sakuba isihlobo setu. Hayi silele kona sesihleka kuyinto emnandi singazi ukuba sitiyelwe ngezibata ezinga- posiyo.

Sipume saya naye etyalikeni malunga nexesha leshumi kusasa. Ndite kuba ndingumntu ondwebileyo ndabekabeka, ndabona kupitizela abantu ngase tyalike- ni apa. Hayi note singene asazikataza kakulu ngabo. Kute sisati vu pantsi, ndabona kungena intwanazana zimbini. Ndite xa ndisakangale oku, ukuba kuku- tinina, gqi emnyango inene elimhlope nenekazi, abate ukundixelela ngu Rev. E. Gedye, nentombi *yake,* - kute kusenja- lo gqi u-Rev. P. Mpinda *exake* inenekazi, elute lakungena emnyango ndeva sendi- suke ndema kunye nomlingane warn, ndeva nosapo Iwesikola ebendingene lu- lapo kulendlu selusenza intsholo emnandi, ebete ndandweba ngakumbi. Kute kuse- njalo ndisabekabeka mna, kanti umfundi- si lowo u-Mpinda elinenekazi ulishiye ecaleni lomhlobo wam u-J. T. J. Kute kanti okuya benditsalwe yilangonyana, sekuhanjiswa umsebenzi, opele ekubeni sekutiwa oku ukubonayo kubandakza- nywe ngu Tixo. Kute kanti mfundi wam oku konke Azukubanjiswa Azomfo *ka* Jabavu ngu Miss Elida Sakuba ngezibata ezingaposiyo zomtshato ongcwele.

Ukutshoke ndazisa ukuba ngo 27 *ka* January lo Azutshatiswe ngu Rev. Edwin Gedye, waseFort Peddie, e-Tyityaba, Fort Peddie, Azwi Tyalike yakwa Wesile, u-Mr. John Tengo-Jabavu, unyana omkulu ka John B. Jabavu, wase NxuAzwebe, no Miss Elida Sakuba, intombi yesibini *ka* Rev. James B. SaAzuba, wase Tyitvaba goku. Nditshonela ngeliti kubo"' bo­babini, ngamana nanqakwa ngo Nga­pezulu—ndibuye nditi, Inkosi mayibe nani.

Ndingowenu,

Walter B. Rubusana.

Peel ton,

30th January 1885.

UM’MANGALISO.

Editor “ *Imvo."*

Nkosi yam,—KwaAzungumnqweno wa­rn uAzutaAzazela uAzuzalwa’Azwezi ‘Mvo’— Azodwa Azute ngenxa yabaninzi abandipa- ngeleyo ndavutelwa paAzati. Emveni ko­ko ndibe nomnqweno endada ndawupo- kozela nakwabanye, wokunga ndingake ndibekise kumawetu kwimiqolo yezi *‘ Mvo,’* ndibonise imfanelo yetu ukuba masixase *“ Isigidimi"* umbele omdala ekade sisanya kuwo. Kute xa ndityisa ezingcamango, ngelinye icala ndikangele imvo zamapepa ngamapepa ngokumalu- nga nomtshakazi ozi “ *Mvo* ”—suka gqi u- *Magqamfana ebon' inyilingo zomdlezana, Isigidimi* sisiti *impawana* zimpawana zo- cuku. Sincoma uAzulunga kwe *Sigidimi,* Azuba sipumile ezandleni zika Sibaniza- she. Cwaka ngecala le *‘ Mvo ’* maxa namhlope amapepa avuyayo, atakazelayo. Kute kum oku kwaba ngummangaliso, kwandibangela ingcamango ezininzi, ku­ba bendilindele kwi *Sigidimi* ngapezu kwawo onke amacala, kuba singunina, nomanduleli we *Mvo.* Indawo yesibini, kubonakala ngati *Isigidimi* nempakata zaso zinokoyika nokututumela okukulu ngokumayela nenteto ezitile ezenziwe ngamadodana atile akowetu, ehlambulula uhlanga Iwakowawo malunga namatyala ebelutyatyekwa ngawo ngabatile abaha- mba bebeta amaxilongo besiti singabahlo- bo babamnyama, “ Niyakubazi ngeziqa- mo zabo,” latsho i-Tshawe lamatshawe. Aba bahlobo betu sibabona ngapandle kokuzixela kwabo. Siyababulela ngemi- gudu yabo. Kupela indawana apo singe- nakuvisisana incinane. Bona bati noko tina basinika ukukanya makungenzi ma- hluko pakati kwetu no Bawo. Abebesiti bakunyukutywa, bakudyojwa, bawe nga- madolo, benze oso-M’ buty u bati *dang baas* kuba kuwehwe ilwandle baza kutvelwa izwi lika I ixo. Kufanelekile ukuba si- cace malunga nalendawo—ukuba abahlo- bo betu balindele lento ukuze baqonde ukuba isiqamo sabo silungile, bangati oka- nye balinge ukukwezisa amanzi omlambo ukuba asinge kwaselizweni lawo. Umntu omnyama ehlangene nokanyo Iwe Ngesi nje akayikutabata mkondo onguwumbi ngapandle kowalo. Ukufuna Azukubulala