Iveki

Mr William Hay ufike e Qonce ngo- lwesi. Ne olugqitileyo.

Ngezi zipitipiti beziko e Rode e Mampo- ndweni, kugqojozwe kwapungwa indlu ka nkosi u Josiah Jenkins. Kutiwa Amabhaca umke nempahla ekuxabiso le £300, nemali yi £50. U Josiah ubengeko ekaya ukuhla koku.

EMva kwenyanga ezimbini uyakudliwa umbona kwa Zulu.

Ixhoba alifumene kumzi ka Massowu mabhuln liku 1,400 inkomo, 1,400 igusha, ibokwe.

U Mr. De Wet usalile isicelo somzi wase [once uknba abuye ngapa xa avela Ema- mpondweni. Uti indlela yake ayiko ngapa.

U Dr. Dale wazisa ukuba ngonyaka oza-,’o ziyakuvalwa zivulwe ngalemihla izikolo : —11 January, 1886, ziyakuvulwa; 26 March,

1. ziyakuvalwa; 5 April, 1886, ziyavulwa; 25 June, 1886, ziyavalwa; 19 July, 1886, ciyavulwa; 24 September, 1886, ziyavalwa; 1. October, 1886, ziyavulwa; 17 December,
2. ziyavalwa.

Umzi maungakudekiseli ukutumela imali

 *Mvo* kwangayo lenyanga.

Siqonda ukuba u Rev. William Philip wa- we Guba ufudukela e Gwaba, ngase Monti. Guba licitwe ngu Folosi—ngoluvundu- lundu lwase Batenjini.

Ngo 7 December ngokuhlwa i ofisi zako. nkulu zase Vryburg zagqojozwa kwebiwa imali, netyeya yayo, nezitamp. Libanjiwe sela kwanobubhuru bufunyenwe.

Kekwatiwa impi ya Mampondo iku 300 tauke komkulu ngaleveki igqitileyo isinga Rode nkuya kuncinita u William Nota, iyiyaleze bukali u nkosi u Mqikela ukuba ize ngake ilinge iwugqite umda wa Mabhaca.

Ezalowa umhlaba wa Mabhulu ukwa Zu- lu zezokuba Amabhulu ase Vryheid apange eitora sa Mangesi ase Natal, nokuba lite i Bhulu linxilile ladubula umntu omnyama.

Abafuna *Imvo* mabalungiselele imali zabo nkuze babe nokungena ekuqaleni konya- ka. Kufuneka iqela elikulu.

I Ngolwesi-Bini Iweveki egqitileyo kufu. lyenwe umfo ontsundu onengqakaqa kufupi nomzi wase Skapu. Ukweleliswe kwaka. msinyane.

Umxhosa ekwakusitiwa utshone nomko- mbe oyi *Welcombe* mayelana necweba le Nxuba, ubonwe selese Monti. Ube yure mbini emanzini pambi kokuba aye kuti citi emhlabeni.

E Barkly East kekwako ulure lokuba iqe- la la Besutu lifike kwizipaluka ezitile zeso sitili latimba inkomo.

Isikolo sase Ncemera sibe nentlanganiso ngolwesi-Bini lweveki egqitileyo, ukuxoxa ngotywala obupalazwe e Transkei. Kutunyelwe isicelo ku Mhlekazi.

Ezokugqibela ezivela kwela Barolong ba- ka Massowu, ziti Amabhulu asese Mamusa esabelana ngamaxhoba. Abafazi batiwe sa kulo lonke elo liyi Transvaal ukuba baqeshwe ngabatandayo. Izindlu zonke zitshisiwe. Injengele za Mabhulu zise ku Mamusa, kuko ulure lokuba zigxeleshe enye inkosana yo Mrolong engu Moshette.

Unyulo e England lupelele ekubeni impi ka Mr. Gladstone (Liberals) ibe 333, eka Lord Salisbury (Tories) 251, eka Mr. Parnell (ama Ayilishij 86.

 LamAfama atenga umhlaba wa Mangqika alila ngokupakama kwe “rent,” ngoku abba- lela ku Rulumeni ukuba ayitobe. Intlanganiso yoko ibiko ngo 1 December.

Emva kwentlanganiso ya Mangesi ecasayo, kubeko e Dodoloro eya Mabhulu intlanganiso ebulela isenzo sika Rulumeni eokufudusa Abatembu.

Ngomhla wokuqala wokuvulwa Komboni- so omkulu wamazantsi e Afrika, ovulwe e Bayi ngu Mblekazi i Ruluneli, babe kumawaka amatatu anamakulu amahlanu abantu abangene endlwini. Abahambi basaya befika.

Nge Cawa edluleyo u Rev. B. Mama wase Rura, ushumayele kwityalike yase Wesile yalapa e Qonce. Ukalaze ingqoboko yamakolwa ezimini, ate akuyitelekisa neyamakoIwa emini ezingapambili wayeya kanye eyanamhla. Intshumayelo ibisekwe pezu kobu- lungisa bnka Ifrayem obabulikamte njenge tifu lomso.

Mayingene kaloku imali ye Mvo mabandla akowetu.

I Palamente yase England iya kudibana ,ngo 12 January 1886.

Ikupa alisbiye ngasemva umfi u Bishop Fraser wase Manchester liku £85,000.

U Hon. H. W. Pearson, M.L.A., ubuye wanyulelwa ekubeni yinkulu (Mayor) yomzi wase Bayi ngalonyaka. Lo ngunyaka wesi- hlanu ebayi Mayor yalowomzi.

Ngenie imini kwafa e Dayimani abantu abamnyama abatatu ngokusuka batshone kumlanjana oyi Riverton behlamba.

Ilungu elimele i Carlifonia kwi Palamente yase United States, e Atnerika, lisand’ ukubeka bucala i akile ezi 83,000 ukuba kwakiwe inkundla yemfundo (University) ibe si- kumbuzo sonyana walo obhubhileyo. Laleke ngokurola £3,000,000. Isikolo eso siyakuba se Carlifonia.

I Burmese zoyisiwe, ikumnkani yazo u Theebaw uugumbanjwa e Pangoon. Ulaulo welozwe lake lolwa Mangesi ngoku.

I Bishop yase Durham eNgilane isand’uku- hambela e Norway. Iti ibone wamnye umntu enxilile kwelozwe, naye ingumhambi osuka kwase Nglane.

U Mr. De Wet usuke ngo Mgqibela e Kokstad wasinga e Natal. Akadibananga na Mampondo, kutiwa wanele ukutumela incwadi ku Mqikela yokuba babonane kumhlaba ka Rulumeni, kodwa inkosi leyo ayivumanga. Ubelindelwe kodwa komkulu kwa Mqikela zinkosi no Mr. Donald Strachan eko.

Ipepa alinakuqutywa ingeko imali. Tu- melani imirumo yenu nonke mzi ukuze umsebenzi uhambe.

Ingqakaqa izibonakalise kumzi ka Lepoko e Lusutu.

Eta e Natal nje u Mr. De Wet uyokutabata indlela yokusinga e Kapa ngolwandle.

Sicela amehlo abalesi betu belipeaulu ukuba ake abhekiswe kumhlati wezaziso apo bauaenywa ngo Messrs. H. S. Waugh & Co. Ivenkile yalamanene yeyona inkulu e Romani. Abafuna betengelwe kakuhle kanye mabaxele ukuba bahlatyelwe umkosi yi *Mvo,* okanye baye nayo, boka bafumane amacam. Huku ke mabandla ka Nonesi!

NGOLWESI-TATU, DEC. 16,1885.

IZIBONDA.

U

MFO ka Sigenu ute, akuti u
Mr. De Wet izibonda ebeke

zakutshwa ziyakubuya zimiselwe,
ewe, Abatembu boka bayicinge into
leyo. Waleke wati, enyanisile," izibo-
nda “fudula zimiswa ngobugcisa bazo
ekuxoxeni, namhla ke kutiwa ma-
zingayi ezintlanganisweni ezixo-
xayo kuba zizicaka zika Rulume-
ni. Yinto entsha le, eyakutanda-
 na nokuba icingwe. Ukuba hle-
liwenje kunjalo ububonda mabu-
 lahlwe.” Udume wonke umzi wati
mabulahlwe. Nati siyaduma.
Ngawo la aka Mr. De Wet ama-
zwi acaza umsebenzi wesibonda:
“Mayelana nezo bezikutshiwe, ma-
 ndinityele mhlope ukuba izibonda
ezifumana imali yakwa Rulumeni
aziteni nokuba ziye ezintlangani-
sweni. Umntu onikwe umsebe-
 nzi ngu Rulumeni efumana imali
ka Rulumeni makenze umsebenzi
ka Rulumeni angayi ezintlangani-
sweni ezicase oko agqibe kuko
u Rulumeni. Nasipina isicaka
sika Rulumeni esinqwenela uku-
pendula ezintlanganisweni masi-
qale ngokuzikulula emsebenzini
ka Rulumeni.”

Emasiti enye inkosi entsundu
ikutshwe (ngabula Mr. De Wet)
ngayo lento ngu Mpatiswa. Asili-
pikisi elinene kuncazo yalo yento
ekulindelwe isicaka sika Rulumeni
sizifezile, kodwa singa singalata
into ekade siyalata ngenxa engapa-
mbili nento esiti makabe u Mr. De
Wet akayazi, ukuba izibonda azi-
zanga zabalwa njengezicaka zika
Rulumeni oko lati elilizwe lapatwa
nga Mangesi Izibonda ibisakuba
ngamadoda anezitunzi kwimizi yawo,
ebesakunyulwa kuyo ngobuciko ba-
wo ukuba abe ngumlomo womzi
mhla kutetwa into. Ngoko ke sivu-
melana kanye no Mr. Sigenu kwi-
nteto yake sisiti bade batyapa Aba-
tembu ukuti lemfundiso intsha angu-
mpostile wayo u Mr. De Wet baya-
kuke bayicedulule. Mayicedululwe
ngumzi wonke nongenguwo owase
Batenjini, yaziwe imvo yontsundu.
Ngokwenjenje lomfo wase Mabhu-
Iwini uwufaka ifadukwe emlonyeni
umzi ontsundu. Uyifaka emlonye-
ni wamadoda obeke intonga kuwo
umzi ukuba ebe ngawo apendulayo
mhla kungqele, mhla umzi uvuzisa
impumlo. Into efunwa ngu Mr.
De Wet kukuba izibonda ziprofete
into ezibusi namhla kurara, zi-
ngaze zixelwe izinto ezililisayo.
Ngendlelana emfutshane akavume-
li ukuba abantu bazivakalise iziroro
zabo, mabasuke bavutelwe pakati
njengevatala. Into enjalo embu-
sweni ayidli ngakuvelisa kulunga.
Into ebanga ukuba enjenje lomnu-
mzana kukuba esiti “Nina bantsu-
ndu anikangeni ekukanyeni ka-
ngangokuba nibe nentlanganiso
zenu ningancediswangahamhlope.
 .... Eziti ke intlanganiso ze-
 nu kufuneke zinomantyi pakati.”
Makube le kuti ukucebisa amawetu
ukuba azeye imantyi, kodwa ngabo-
na bangezizona izicaka zika Rulu-
meni omantyi njengezibonda lento
kutiwa bona mababeko ezintlanga-
nisweni? Nangapandle koko no-
kuba u Mr. De Wet akazi, tina si-

yazi, ukuba omantyi aba abamfani-
nye. Bako omantyi abalungileyo
bako omantyi abakoblakeleyo. Ba-
ngazonakalisela ngokwabo abantsu-
ndu ngokuti umcimbi wabo bawane-
ke kwimantyi engenaluvelano nabo.
Zimbalwa imantyi ezilungileyo ekwa
zini kwetu bantsundu. Imantye
ezi azingabo o Tshemese (Mr. W.
B. Chalmers), Gashiya (Mr. E.
Garcia), o Natingeli (Mr. Night-
ingale), o Blayi (Capt. Blyth),
o Meja (Major Elliott) zonke.
Okanye nokuba imantyi zonke zibe
zifana nezi sizikankanyileyo, ngezi-
mini azisenamandla imantyi, zingaba
bhali nje kodwa abamana ukuhambisa
incwadi pakati kweli ne Kapa ; azi-
senawo amandla okugqiba into zona
Kupela into eseyisenziwa zizo kuku-
hambisa imiyolelo, maxa wambi
imiyolelo yobudenge, yetshawe elise
Kapa elipatiswe imicimbi yabantsu-
ndu, kanti limbi alinalwazi ngalo-
micimbi lugqitileyo kolokuba lusazi
ngemicimbi yabantu abahlala kula
nkwenkwezi ingu Nocelizapolo.
Ngezo zizatu ke sisati u Mr. De
Wet uyaposisa ukuyivala imilomo
yamadoda. Inkolo yokuba ontsu-
ndu ungumntwana nenye into eni-
nzi yolohlobo besiba tina ipelile ku-
zezimininje; kodwa noko u Mr. De
Wet makabe wafunda e Cacadu
ukuba asibantwana, mhla bam’finga
ngenteto wada wasabela ekutini
amadoda abekeke njengaye anga-
maxoki, nenye inteto epantsi enjalo.
Siyatemba Amangesi elilizwe aka-
sakugalela kwelokuba abantu ma-
basikwe imilomo njengokuba efuna

u ~ '

Mr. De Wet.

Amanqaku

Kwihambo yake akubonakali ukuba u Mr. De Wet ukolisa mntu ontsundu. Ngo 21 November waye nentlanganiso nempi yase Gqili engumxube wa Mamfengu na Besutu. Umzi wenze isicelo so- kuba ungaxinezelwa ngendawo yerafu yezindlu nonyaka kuba wonakalelwe kakade, idimandi seziwugxadisila umzi okohlwe nokutengisa ngempahla kuba ingangenisi luto. Kucelwe ngabantu uncedo kulendlala ikoyo, akuko nto ance- de ngayo Umpatiswa Micimbi Yabantsundu, usuke wati ngebebulela ku Rulumeni kuba ebavumela ukuba bahlale kulomihlaba bakuyo eyeyake. Efikile e Lady Frere uwushiye ziqumbile intliziyo za Batembu, ibe kwayilonto e Cala. Uhlobo ateta ngalo nabantsundu lumalata ukuba akayifanele lendawo amiselwe kuyo.

Kumzi omhlope iya ipela ngokupela inkolo apa yokuba umntu ontsundu yimfene njekodwa ekungalindelwe nto kuyo. Iya iqondakala into yokuba into efunekayo kukuba bahlanjululwe ukuze babenokuba luncedo ngendlela zonke. Uke wenjenje u Mr. Merriman wase Kapa ebhalela ku Bishop Jones: “Akuko mntu unentloko ehluzekileyo onokuti umsebenzi wabafundisi awubancedanga luto abantu abantsundu. Ubafake umo- ya wokufuna into ezigqitiseleyo, nomoya wenkutalo, kuba abantu masingabagwebi ngokubona impinzana ezingazinikeleyo kakulu enkutalweni, nasekubeni engatanga mhlaimbi ontsundu waselesiba ngu mpostile u Paulisi epelele. Imfundiso yobu krestu iwuncedile umzi ontsundu.”

Sivuya no Mr. Harry M. F. Mtombeni kuba ede wafumana ituba lokuwuzalisa umnqweno wake wokuba ngumteteleli ematyaleni. Uvunyelwe ukuteta Empofu; simnqwenelela ukunga angapumelela. U Mr. Mtobeni leliya nene lintsundu ekwaka kwako ingxolo enkulu ngokunga ngeniswa kwalo kwelituba ngenyanga ezigqitileyo. Umcimbi wake ubesewusatyelwa nangabahlobo betu abamhlope base Ngilane sibona ngepepa lebandla labakusela abamnyama ekutiwa yi *Aborigines’ Friend.* Oku kuvulelwa kwake akubangwe yimigudu yalomadoda noko.

Ebhalela kwelinye lamapepa ase Komani u Mr. William Roger ifama elibalulekileyo leso sitili, lenjenje ukwalata usizi oiuya kulandela ukuvulelwa kotywala pesheya kwe Nciba: — “Ingaba amafama ayakutula zole tu na xa ilizwe esifumana kulo abantu bokusisebenzela libujiswa ngotywala. Lento iteta ingcitakalo yamafama. Andivumi mna uku- kolwa ukuba angaba ahambisa lonto. ukuba olulaulo lo Upington no Sprigg luyavunyelwa ukuba luyihambise lento, yintonina eyakuhla? Eli liyakuba lilizwe losizi, lobudlwengu nokupalala kwegazi; izizwe zabantsundu ziyakuba zizizwe zamanxila; izidalwa ezintloko zigexayo ziyakuqalekisa umntu omhlope ngokusuka azingenisele ilishwa elinje; ziyakugqiba kwelokuba mazizipindezelele: akuko nto kuyakutiwa inqabile ebantwini nasempahleni. Kuyakwanda izigebenga ezindleleni, amafama ayakupangwa. Lilo eli ilifana emasilishiyele abantwana betu. Anditembi njalo, ndisabatembile abantu belilizwe ukuba basaya kuyilwa lento.”

U Mr. J. G. Hellier ute xa ateta e Dodoloro kwintlanganiso yokukalima ufuduso lwa Batembu: — “Olufuduso alunto intsha, lulikonco kumxokelelwano omde apa wempato yabantsundu eyaqala kwiminyaka engapambili ngu Sprigg. Pambi kokuba lempato iqale besihambisa kakuhle nabantu abantsundu, sitengisa sitengiselana into eninzi yempahla. Ngoku oko kudlule. Ikomani aliseyiyo into ebelifudula liyiyo ngenxa yokupela kweso simo sangapambili, kumana ukufudu- fuduswa abantsundu bada balahlekana nento eninzi yempahla yabo. Lityebile nje i Qonce lityebe ngenxa yabantu aba-

mnyama abapesheya kwe Nciba. Abantsundu bayidayimani kuti, bayalima bayatengisa, bayatenga. Sizibulele ngokwetu ngokuti sipitizelise abantsundu.”

Siyavuya ukuva ukuba amawetu ase Cradock agqibe kwelokuba atumele isicelo e Palamente ngenxa yobutywala bupesheya kwe Nciba. Sivuya kunene ukubona ukuba umzi awuyiyekelele lento. Sibona ngemihlali ukuba namanene apakame njengo Mr. Merriman ayayibona ingcitakalo eyakubangwa yilento yenziweyo namhla. Ebhalela u Bishop Jones wase Kapa, uti u Hon. J. X. Merri- man: —Ndinga intlanganiso yokunceda ukuhanjiswa kwelizwi ingalivakalisa ilizwi layo lokucasa ukungeniswa kotywala pesheya kwe Nciba. Elibakala kungatiwa, ngamazwi embongi yakowetu, “yingcitakalo ebomvu nokwapulwa kwemiteto.” Kuyindawo yake wonke ukucasa into eyenziwe usaziwa umteto wokuba utywala bungate- ngiswa kwabantsundu ukuba kunoku- ncedwa. Akucacile ukuba siyakuti ngokungenisa utywala simcite ontsundu kodwa ukungeniswa kontsundu kulenkohlakalo kuteta usizi nenkatazo ixesha elide kunene, nendleko enkulu. Ndiyekela wena nkosi yam ukuba esisenzo usicase ngemihlaba epakamileyo, mna ndalate epantsi.”

U Rulumeni akasiniki ndlebe isikalo sdmzi mayelana nomcimbi wotywala. Into eyenziwayo abantu banyatelwa ngenyawo. Mpendulo itunyelwe ngu Mr. Sprigg kubafundisi base Rini, ifana ne- mpendulo elaka elonene layitumela kubanyuli balo abamhlope base Monti ngomcimbi wela Barolong, mhla lati tulani anazinto nina; ndim onokwazi. Wenjenjalo no Mr. De Wet kwimpi yase Komani emhlope mayelana ne Glen Grey. Apo sixakwa kona tina kusekubeni abayixeli eyonanto bati iyinyaniso. Azi wocanabeka kude kube ninina umzi kokukudelwa ngabo ubapakamisileyo?

Isidlo ebesenzelwe i Ruluneli e Bayi ekuvulweni komboniso omkulu sibe sesibukekayo kunene, zonke izikulu ze Koloni zibe ziko. Kuzo singabalula u Sir Hercules Robinson, omnye we Ruluneli ezikumbulelekileyo ze Nkosazana ngezimini, u General Torrens, umpatiswa wemikosi ye Nkosazana kweli lizwe, u Admiral Hunt-Grubbe,umpatiswa zinqanawa zemfazwe, u Mr. Upington inkulu yolaulo no Mr. Fuller, M.L.A., okwavinkulu kwicala lika Sir T. Scanlen e Palamente. Inteto ye Ruluneli ibaluleke ngobuciko nokufaneleka kwanjengokuba zidla ngokuba njalo inteto zika Sir H. Robinson. Ubalule izizatu zoku- ba engabanga nako ukulishiya i Kapa walata into ezintle eziyakulandela umboniso lowo.

Kulandele ke u Mr. Upington nantetwana yake ekapukapu, ate kuyo ukuxubahala komzi ontsundu akunjengokuba kuxelwa, ningazidubi ngoko nikuya emapepeni endaba, itshilo into ka Upington. Into eniyiva emapepeni ibhalwa ngaba- ntu abanga bangonakalisa, aboyikisayo abangade bati bona fan’ukuba kuko ingozi okwangoku akuko ngozi yaluto. (Laduma ibandla). Akalazi ixesha abaka boil waba abantsundu njengokuba bonwabi- le ngoku. Ngoku amapepa endaba ungade uti fan’ ukuba kuzakubako imfazwe Eakati ko Rulumeni na Mampondo, akuko nto injalo ; Unqwiliso usivulele indlela esuka e Mtata eya e Kokstad.

Abantu bakohliwe kukuba bazakutini-
na ukuteta, kuti kusenzeka enye into apa

babe abapete ulaulo e Kapa bexela enye
into bona. Njengokuba esiti luxolo lo-
dwa kwabantsundu ngoku sibonayo uku-
ba umzi udubekile, asiyiboni into eku
tiwa abantu mabade benze yona ngapa-
mbi kokuba kude kuvunywe ukuba oku-
nene abonwabile. Njengoko abonisileyo
u Mr. Fuller, M.L.A., kwase Bayi apo
kulenteto u Mr. Upington ungqina into
yokuba yena unako ukwenza izitena nga-
pandle kwengca.

Umhlobo wetu i *Cape Argus* iti: —*"Imvo Zabantsundu* zicela atnapepa ase Koloni ukuba “akusele abantsundu kulo Rulumeni usi- ralarume.” Lenteto yenoknqumbisa; xa sikumbula impato yabantsundu eyayilindelwe ku Mr. Upington angayihambisanga yena kodw’ asinakutsho ukuti yefanele ukuba ibhekiswe kubo lenteto. Ewe, lamadoda apeteyo aputne kanye endleleni kulomcimbi wa Bahlambeli, kodwa impato yawo yonke epate, lele kwabantsundu asiyemcitayo omnyama, ingengakuba bangamadoda atanda ukuhamba ngemfauelo kodwa ngokuba umsila apa onga Mabhulu ozisusa impukane ngenja engulo Rulumeni, ungekati makubandezelwe ontsundu akakabandezelwa.Efunile Amabhulu seleko u Mr. Sprigg woyihambisa into enjalo eyakuyihambisa ngovuyo. Ako amadoda angawehlelo lo Sprigg angangi angabandeze- lwa ontsundu. Ute u Mr. De Wet akanaku- buya ngomva kulento yase Batenjini, kodwa site isininzi okwenziweyo akufanelekile ngo­ko makumiswe ngokunye, soka sibone oku- yakuhla. Kuyaziwa ukuba u Mr. De Wet akatandani engavisisani no Mr. Sprigg, yena akafuni nokuba ngumpatiswa micimbi yaba- ntsundu oku akakufihli kubahlobo bako. Kodwa koza kube yinkatazo yodwa kwabantsundu mhla apumeyo, kuba noko ingumfo oyimelayo into xa abonileyo ukuba ayilungila.

PEELTON.

[IVELA KUMBHALELI WETU.]

12 December, 1885.

Besinentlanganiso enkulu nelusizi kunene apa ngolwesi-Bini (8 Dec., 1885) ete zonke izinto ezitetiweyo kuyo zabonakala ukuba zipuma ebuhlungwini bompefumlo, ngenxa yokubonakala kwentlola zentshabalalo ya- bantsundu, kwimpunde ezingeziba ziseko zenkosi ngenxa yomteto omtsha okutshiweyo wokutengiswa kotywala pesheya kwe Nciba. Ivulwe ngu Rev. Birt lentlanganiso, utyile ubuhlungu bake ngawo lomteto ukohlakele kangaka, etyila nakanjalo uhlobo otintela ngalo Izwi lika Tixo; esiti, noko sinamatuba okumbulela u Tixo; kuba nakuba kuko abona bantu ipuma kubo imiteto nati sinalo ilungelo lokuposa izwi lokwala. Namhlanje ke nangu nmcimbi ucela amazwi etu ukuba avakale, sibonakalise ukuwucasa kwetu ngokutumela isicelo kwi Ruluneli; utsho wati kemakufundwe ngu Rev. W.Rubu-

sana isicelo eso acinga Ukuba yena sifanele ukuba situnyelwe. Ute akusigqiba ukusifanda u Rev. W. Rubusana wati, ndiziva ukuba ngalomcimbi ndishushu, ke ngoko andingi ndingateta, kuba lomcimbi ukohlakele inene, ngokungapezulu uyimfazwe ezakutshabalalisa, kaniwuqonde uqala ngenkosi, into leyo ekufunwa yona nakweyezikali imfazwe Kanjalo ude usuke uze emapakatini, kubonakale ukuba kufuneka side seza ebu Lawini. Ke manditi kuni nonke bahlobo bam e Nkosini, nalo kambe elinye lamadabi Nkosi yenu, amasoldati ayo manye nini; xobani kuyo isirweqe somtandazo, kuqinisekile ukuba niya kweyisa ukuba nize njengoko ifunayo ninalo netemba lokoyisa.

celwe ukuba amadoda ake atete into ayici- ngavo. Kutete u Mr. N. Adams wati, andi. nakunceda noko ndifike abafundisi sebeyenjenie lento. Ndifuna ukuke ndibuze into ibenye, ukuba kuhle ntonina lento kubekelwa apa namhlanje ukutshatyalaliswa kwetu? Utsho wema kwelo, kwabonakala ukuba ulinde impendulo, kwada kwapendula u Mr. Rubusana wati, akuko mntu unako ukuwupendula lombuzo, abenzi balomteto base Kapa. Wati ke O! akwaba bebeko, besiyakuke sinyatelane kobhontsi namhlanje Kwateta u Mr. Tyamarha Pu wati, sakufa sifile ikwalelezolo lemipu; kanti imipu yona yayisebenza emzimbeni wodwa, kona kule into ilutshaba nolwemipefumlo. wasuka u Mr. Bombo Herman (Omdala waye wati, lento isuke yandikumbuza ushumayelo endayiva ngemfazwe kudala kumazwi ati: “Iveyini ingumgxeki, noselo olunamandla luyadlongoza, nosukuba eyoba ngalo akalumnkile.” Lento ndisuke ndawakumbula kangaka kungokuba wati umfundisi lowo xa awatyila wati, bangati abelungu aba bake bavulela ukuba elilizwe ligqitywe zinkanti ningabona ningatshabalala nonke. Nditik namhlanje kufikelele kulontshumayelo yalomfundisi; masitumele amagama etu sonke ekuceleni ukuba oku kubuyiswe. Kuba olupau ilolwentshabalalo nembhubho. Kwesuka u Mr. Meya Q. Ginza (enye yenkosana zakwa Mdange) wati, oku sakuba sivumela- na ukukwenza, maze sisale nawo umtandazo naxa sona isicelo siwelileyo. Kwasuka u Mr. Aaron Bakaco (omnye wama Dikoni) wati, inteto yena ngoku akaboni ukuba ise- noncedo olukulu, nto ifunekayo kubhalwa kwamagama, nemitandazo ngemva kwayo- Kwesuka u Mr. Ntabeni Magabela (Isibonda). Asikuko nokuba uyabulela ngelilungelo lokuba benako nabo ukuteta xa kuko into enje pakati kwabo. Kusuke ekupeleni umfundisikazi wesikolo sentombazana (Shaftesbury Home) u Miss Stnrrock wateta inteto yobuciko obukulu, wati pakati kwa mazwi ake lento ikohlakele —ifana nokuauka kudyojwe ibotolo esonkeni ndawonye netyefu izeke kunikwe inkosi ukuba zitye. Lento kanye injengesitshetshe esihlale ingcamba zemiti esiyityalayo. Lento masizame ngawo onke amandla ukuyicasa. Yaza yavalwa intlanganiso enkulu kunene, beseza abantu ukuza kubhala amagama abo, ngangokuba bada batintelwa, xa ayeseleko amagama amayela kwi 162. Kwati into ete yambi kubonakala ukuba kwinxenye kumhla iyivayo lento ibukulu bungaka kanti pakati kwabo bantu kuko namadoda ake aya nasema Dikeni, angayeba ayazazi ezizinto ukuba abayitati lento ingamapepa endaba.

Emampondweni.

[NGU REV. JAMES B. MJILA.)
Emzimvubu, November 15, 1885.

Ndibhala mnumzeti ngokutemba
ukuba wolufaka olusizi nobubunzi
ma kwelopepa linodumo olukulu kumzi
ontsundu; ndibhala, ndingcangcazela. Ka-
te kulomzi wabafundisi uli Rode nge
Cawa Nov. 8 1885 yomtendeleko wenkosi
sanela ukupuma kuwo zavakala izitonga
ezibukweni lo Mzimvubu, eliwelela ku
Sixatu, inkosana yama Bhaca; kwatu-
nywa amadoda okuya kuroba, kanti nga
Mampondo nama Bhaca, kubanjwene
ngobusela ba Mampondo. Asantsuliswa
Amampondo lomini. Kulapo isizekabani
selilishwa lalomzi sisuke kona; anditsho
ukuti nguwonamtombo, senditeta incu-
kumiso, kuba sona isigu kukade satiywa-
yo, kuloko besingekajubi. Lasuka ityala
labekwa pezu kwesigculelo sa Mampondo:
kwatiwa nini enibange ukuba amadoda
agxotwe anibinzanga, sinibonile namhla,
hlala sisitsho ukuba nilutshaba, ningama
Bhaca sinifumene namhlanje. Angasuka
esenza ugoqwazana ukulandula ityala
amadoda esikolo akwanceda nento oko,
wasuka lomlilo wanwenwezela, waxela
owe Sodom pakati kwenkosana za Ma-
mpondo. Yati into ka Gontsana ayabi-
sanqwanqwa yona, yatumela isigcume
sepakati lake kwimizi emitatu yarnakres-
tu oka Mzikwa noka Nziki noka Abra-
ham, wati namhla ubu Bhaca benu buca-
cile, kanye; atsho exobile ngokwemfazwe
kanye, bekwitshi basala beqoba befuna-
funa bebona ukuba naku ukufa namhla.
Kwati ngomhla weshumi enyangeni kwa-
lika into, yati imikosi yegora u Gontsana
iyakuvingcela. Kwati ukutshona kwe-
nyanga bacapula inxenye yenkomo belu-
na ukusabisela kwa Bhaca, zaqutywa
ngamadoda amabini u Mosisi Cingimbo
no Luswazi Mpila; kanti kukade imikosi
yegora iwuraul’ umzi. Wati umpakati
wenkosi leyo ogama lingu Njokweni wa-
hlabanisela ngegwazo ebeleni wasala apo
umkonto wawa kwapela kude kube na-
mhlanje umfo ka Cingimbo, kwasuka si-
zunguzane esemnka nomzi ka Maquba
Safika isigidimi, kusasa ngolwesi-'Tatu
sokuba umfo ka Cingimbo akaseko sati
sisatsho zavakala izitonga kwelocala, ka-
nti kukutsha kwesikota oko, lati lifudu-
inala wauselufikile esikolweni lomlilo;
wayuta, yangakusuka isitini inkosi yalo-
mzi wesikolo hai, ndada nam ndesuka
ukuti ndiyakunceda, zasikupa imbumbu-
lu sancama. Asunduzwa Amampondo
okweloxesha kwada kwaba pakati ko 7
no 8 ibambene ngazo; eyokumnka kwe-
langa yalanyulwa bubunyama. Kwasala
kuti, yanye inkubele yehashe, unyana
wenkosi wadubula ekwele ladlokova la-
imwisa, wapuka elifupi lomlenze wekohlo.
Zinjalo ezela Mampondo, ndibhalanje
kubi. Ndibhalela pezu kwetyesi ndihleli
pezu kwesiqumana sembotvi. Zihlobo
umtombo andikaufaki kuba kusihla oku
nje amadodana amabini awayekapile
inxenyana yempahla iku Josiah Faku
inkosana ya Mampondo, nguye oqale
ukubinza lomzi wase Mbo opakati kwa
Mampondo, esake isiqu kanye, wayefu-
nza wangxwelera indodana yenakanye.
Andikangeni kwiqinga lake awalenzayo

2 IMVO ZABANTSUNDU (NATIVE OPINION). [DECEMBER 16, 1885