November 17, 1886.

IMVO ZABANTSUNDU (NATIVE OPINION).

uyakamisa inyawo kwindawo yokuba kungabiko namnye onemfanelo oyakusikwa. Ungake angeva ilizwi lamatyala kwezindawo ate wazalata.

U Mr. Nicholson, obemele ontamnani, ute bafuna ku Mr. Innes igunya elibhaliweyo alinikwe ngabo abameleyo. Amatyala ate unokubamela nangapandle kwencwadi enjalo. U Mr. Innes ute makaulese umteto asiqinisa ngawo isizatu sokuti akanamfanelo yokumela abantsundu u Mr. Nicholson. Awuko. Amatyala ate u Mr. Innes unemfanelo.

U Mr. Nicholson ute umteto ufeziwe, aku- kataleleki nokuba u Mr. Powell akabazi aba- ntsundu, kokwamatyala ukucedulula oko. Amatyala ate awanakulitabata icebo lika Mr. Innes lokuba kutiwe ukubhalwa kwamapepa okucasa akungamteto, ngoko mabase. begwetywa ontamnani; kodwa abacasi baya kumelwa kntyebisa zonke ezandawo zilishumi linesihlanu ukuze bapumelele ekumkupeni ubani.

U Mr. Innes ute unga noko amanqanam ake angabhalwa. Amacala omabini anemvume ukuba amatyala awape ixesha lokucedulula amagama odwa kwanamhla ukuze abenento avumelana ngayo. Abantsundu bebesebete bawahlela kakuhle amagama anamalungelo aqinileyo bawayeka awabo bamfanele zitandatyuzwayo (yena akayivumi nalo- nto okwangoku). Ukuze ke lento yenziwe mfutshane uyavuma ukuba amagama abo seyite i Komiti yabantsundu ayatandabuzeka mawayekwe onke sekungeniswa amagama abo bamfanelo zingabuzwayo kanye. Unga angenza imfanelo yodwa, ukuba icala labacasi-bantsundu liyakuvuma oko koba kulungile. Lingavumi apa angasuka ati ako onke amadoda antsundu, naye selekuxolele ukuhlala Engqushwa iveki yonke liliwe eli dabi. Unawo umnqopiso ka Rulumeni ne nkosi zama Mfengu zokumiwa kwalomhlaba, siqinile nemfanelo zabo. U Mr. Nicholson ukuvumile oko, kwavakala ukuba amatyala obuye ahlale emva kwedinala.

Emalanga abuye ahlala amatyala u Mr. Innes wavakalisa ukuba amagama onke apicotiwe yi Komiti yabantsundu ne fama, uyavuma ukubuyisa umva amagama a 186 xa kungeniswe a 278 ngemvume yabanqolobi. Egameni labanqolobi ute u Mr. Nicholson uyakuvuma oko. Umantyi ute uvuya namacala omabini kuba ebenokuvumelana. Aba­ntsundu bebesebelila besiti bahlutwa amalungelo abo. Lemvumelano igqityiweyo iyakubonisa ukuba akunjalo ; iwenze kapukapu umsebenzi wamatyala.

U Mr. Innes, wakugqitywa umsebenzi, wenze inteto kwabantsundu bepandle kwe ofisi wati: kumvuyisa kakulu ukudibana nento eninzi kangaka yabanyuli abantsundu, nokubazisa isipelo somcimbi abebengawo namnlanje. Esuka kude kangaka nje e Qonce uzele ukutetelela bona. Ngumgama omde, kodwa noko kunjalo selebhataleke ngapezulu ngamabulaleko ake. Ngeba ufu- mane wahamba, nezandla zake ngeziba zibe zibotshiwe, ngengabanga namandla okwenza nto, ukuba bebengatanga nabo ngokwabo bahlanganisana babangaka ukuba baninzi— kuba umteto uti wonke umntu ogama libu- leweyo makabeko ngesiqu. U Mr. Tengo- Jabavu, i Editor ye *Mvo,* abamaziyo ngodu- mo abanye ukuba abamazi ngokumbona, umxelele ngokupinisekileyo ukuba xa ayile. yo e Ngqushwa, bona abantu abamnyama baya kuyifeza eyabo indawo—bayakubako, wobafumana sebemlindile apo. Elodinga lizaliseke ngokumhlope ngapezu kokulindela kwake, akutunyelwanga zaziso zakubika; akubangako namapetshana ahambe exela asasaziweyo; bacelwe kwipepa le *Mvo* ukuba baze babeko, nobubanzi balomcimbi balatwa kwelopepa. Kupela oko. Kuyakutaza ku- nene ukubona intlanganiso entle enjengale, ibonisa ukuba kwinto zombuso abantsundu bapapamile intloko zabo zirelerele, bazimi- sele ukubulaleka ngenx’ enamalungelo abo. Lento ibonisa amandla nemvuselelo engeni- swe lipepa le *Mvo* kweli lizwe. Uyakumxe- lela Umhleli welipepa akufika ekaya ngawo lomsebenzi mhle wake ukuze omelezeke, no- kuze ipepa liye lisomelela ngakumbi ngexe- sha elimiyo nozuko lwe *Mvo* lusanda. Wa- lata izinto afanele ukuba ubani abenazo nga- pambi kokuba abe ngonelungelo lokunyula amadoda okuya ebandla, nohlobo oqukunje- lwe ngalo umsebenzi abebehlangene ngawo lomini. Mabazincome itamsanqa ngokuba ipele ngohlobo olo epele ngalo ingxoxo abebeyisingete ngolusuku. Ngeminyaka embalwa egqitileyo akuko ngqungqutela iloluhlobo yaka yako, ibingeze yabako. Ngo- ku uyavuyiswa ukupaula lomoya mtsha ukoyo—ukuba abantsundu nabamhlope bawamele amalungelo abo okunyula amalungu e Palamente. Yena usati kunjenjenje kukuba bevuswe lipepa lenteto yabo. Kwasekusekweni kwalo useloko aba ngolixasayo ipepa elo. Lihluma elikangele, ukondele ukusebenza kwalo kwabantsundu. Uyatemba ukuba liyakuhlala kwelikondo liqale kulo lide lizibandakanye izizwe. Kwabo kufumaneke bengenamalungelo ubhekisa elokuba “wa- funeni amalungelo.” Lobuya libeko ituba lokungena emva kweminyaka emibini, ekoti ke lifike eloxesha seninemfanelo ngokomteto, kungabiko matyala apa elizweni angati ani- kupe. Kwabo bangeneyo: lamandla niwa- funjatisiweyo afuna esetyenziswe ngengqo- ndo. Uyambulela u Richard Kawa ne Komiti yamadodana antsundu emncedise kano- bom ngalomini. Ngabo abebepatiswe umse- benzi wokuhluza amagama, bawenze kakuhle umsebenzi wabo ngapandle komvuzo. Okona uqalayo umoya wolohlobo kokona kowulu- ngela umzi. Ngowona moya wokulungiselela umzi ufunekayo. Mibini iminyaka edlulileyo ngoku abese Dikeni esilwa idabi elinje. Ngeloxesha laliwa intsuku ezintatu nezine idabi, bamelwa kukubako zonke ezontsuku abantu abantsundu. Uvuya kuba kungabanganjalo namhla. Sekugqityiwe ke abangati ke bacitakale. Wanele kanye umzi ontsundu wavakala udumela Inkosazana, Imantyi: no Mr. Innes.—Kubenjalo ukufa kwalo nkosi.

Akonakalelwa nto ubani ngokwenza oku. lungileyo.

Kulungile kanye useluyenza into kuno- kuba unge kupela ingeyenziwe.

Isazelo esingenatyala silala naxa lidu- dumayo.

Impawana.

Ezase Bhayi

Into ebonisa ubukulu balomzi uyi  
London kuti ngenxa yokuba mininzi kwe  
mitshato kwesisi xeko esikulu selizwe  
lonke ikulu. ngemini aliyonto. Sekuko  
abafundisi abakwindawo ezihlelelekileyo  
zama gxagxa, apo batshatisa nge sikisipe-  
ni. Uti owaka waya kubonela, wafika  
ngalowo-Mgqibelo kwenye ityalikana  
kumi pambi komfundisi ishumi elina-  
babini lamadoda neshumi elinababini  
lamankazana betsho ngezemini kunco-  
kolwa kuhlekwa kakulu kugityiselwana  
nange ncwadi ngati akukona endlwini  
yetyalike. Umfundisi usuke wasele ba-  
dibanisa bonke, waqala wabiza amaga-  
ma amadoda onke walandela ngawama  
nkazana, wati ke “niyavumana ukubatsha-  
ta?” avuma kunye amankazana. Kute  
xa kupakati komsebenzi apuma amadoda  
amahlanu engacebisanga ati asayakufuna  
i“drop” ye beer anxaniwe; akabuya  
kwada kwase mini emaqanda elindiwe ka-  
nti selenxilile.

• \*

Usuke umfundisi waya kutshixa em-  
nyango ukuba bangapumi abashiyekileyo  
Bate besakuqabuka beziswa baza kuba-  
mba usiba. Imali yona ibi seyi ngakum-  
fundisi kuba irolwa kwase ntloko. Bate  
besa kupuma kanti abatatu abanayo ne-  
ndlu abazakuya kuyo basuka babuta kwa-  
se caleni lendlu ye tyalike baziselela i  
bhiya zabo.

Ngamagama Enyanga. U Mr. Ntonga-  
na ose Hlobo uti:—Nkosi etandekayo,—  
Nantso eyam. into yakuteta ngenyanga,  
u J. Mvinjelwa makayeke wayengazi nto  
kanye ngazo, umntu oyolise kuhle ngu  
Mr. Mekeni; u Mr. N. Zibi yena ugqibile.  
Nazo ke nam:—1 Ntlolanja; 2 Ndaza;  
3 Mbasa; 4 Mgudluli; 5 Ntlangula;  
6 Ntulikazi; 7 Ncwabakazi; 8 Mpandula;  
9 Mfumfu; 10 Zibandlela; 11 Lwezi;  
12 Ntsinga. Ngendlela emfupi maka-  
ndazise nokuba ngubanina oke waluva  
lulila ulwezi ngo October, lindelani na-  
mhla ku November lo niyakuluva ke.  
Andingetati kumbi, ngapandle koku se-  
ndingatata eza Mangesi kanye, ndingafu-  
mane nditwale umpu ongangxashwanga.  
—Jas. Ntongana.

“*Xa* *babese Bhayi besela,” “ When they  
buy and sell* ” yatsho ititshala itolika. Le  
ngxoxo eleligama isawupete lowomzi uli  
Bhayi; uti omnye umbhaleli:—Mhleli,—  
Ndiyakucel’ ukuba undifakele lamazwana  
ambalwa kwi *Mvo Zabantsundu,* malu-  
ngana nenteto ekwipepa le Cawa engapa-  
ya kwegqitileyo ebhalwe yi Secretary ye  
True Templars, nge Hop-beer elapa" e  
Bhayi. — Kuqala ndifumana isimanga  
ukubona umntu engu “ gqada mbekweni”  
entweni etetwa kwenye ityalike ingeyiyo  
netyalike yakowabo, afike aqangqe,  
atyude ngenteto, engelilo neveza-ndlebe  
kuloramente. Kanjalo engazi nento nge-  
zimiselo zaloramente; ewe, siyateta nge  
hop-beer elapa e Bhayi tina Wesile. Le-  
nto tina ayisixakanga, kaunqumame  
ugcine indawo yako okuyo, asiswele ba-  
ntu bokuteta ngento le. Sinayo indawo  
esinokusa kuyo izinto zetu zeramente  
yetu tina Mawesile, indawo ekutiwa yi  
Conference. Ke nokuba yiyipina into  
efunwa ukumiselwa kwi ramente zetu  
into tina itunyelwa kuzo zonke iziqinga-  
ta ezineramente zetu ikangelwe kwezo  
ndawo kuqala, kuzo zonke intlanganiso  
zenyanga ezintatu kuzo zonke iziqingata  
ukuba ulungile na lomteto, nokuba aulu-  
ngile na, ze ityape ingqungqutela ukumi-  
sela umteto. Soloko leramente yamiswa  
nge 1739 ngu Rev. Jno. Wesly, M.A., ku-  
de kube kwintlanganiso eyangena nge  
7 ku August 1797. Selebhubhile u Rev.  
Jno. Wesley awuguqulwanga. Tina  
Wesile izinto asizenzeli emoyeni ukuzite-  
ta njengokuba nina nisenjenjalo. Ka-  
njalo lomfundisi enimpeteyo emlonyeni  
niyamazi kodwa into ayiyo?—Nina ni-  
ngeva njani xa niti niteta ngento nomfu-  
ndisi walotyalike yako uve seyicitwa-ci-  
twa kwa Wesile. Ngokumhlope ungaka-  
tazeka nzima! Ngokukodwa wena Sec-  
retary ye True Templar. Akunantloni  
ukuti kade nditeta naye nge hop-beer  
esiti ayimenzakalisi, uqokela ngezwi eliti  
“ Unyanisile mhlaumbi kuba kuko ama-  
doda antloko zilukuni,” ubonakala kwa-  
lapo ukuba intlonelo yona akuyifunda-  
nga, neyokwazi ukuteta ngomntu onga-  
pezu kwako. Ms’ ukuti endaweni ufike  
kutetwa ngento ufike wenze izwi ngapa-  
ndle kokuba ube uceliwe. Ngokukodwa  
izinto zeramente ongento nayo, kuba  
wena uli Rabe ngoku ungena imicimbi  
yama Wesile. Wena akuyiyo i President  
ye Conference yale ramente, yona ibinga-  
fike ibenegunya lokuteta ngomfundisi or  
ngeramente emapepeni? Gcina indawo  
yako kuqala ukuze ukwazi ukulungisa  
*amaqina* akwezinye ityalike ! Ms’ ukuba  
sidubantini kwityalike yasemzini, nokuba  
uke ufumane inxaxheba kuyo, gcina  
indawo yako ! Ze ufunde izimiselo zale  
tyalike uteta ngayo kwincwadi ekutiwa  
“ The Constitution of Wesleyan Metho-  
dism” kwintloko yesixenxe. Kanjalo  
kulidano kwinteto yako; uti wena uteta  
into elungileyo, uvakale seluteta ngento-  
longo ebantwini. Kuyabonakala nokuba  
waunobukosi ubuya kutyiwa zizinja.  
Akuko mntu ungowako, qela kweyako  
indawo ukuti ukuteta ebantwini uti Teta  
wena mfundisi ukuba abeva sode siye *ku*mantyi.” Ngokumhlope kuyabonakala  
ukuba akuzazi nawe ngokwako ukuba  
ungumnina ezintlangeni, kanjako yonke  
inteto yako yeyobu Ranuga kanye u *I don't  
care, oko* mna ndihlutayo kulungile.—  
Mzi Ontsundu ofundileyo nongenamfundo  
msan’ ukunqakula izinto zonke ukuzitete-  
la emoyeni. Msan’ ukungena imicimbi  
yezinye imvaba ngapandle kokuba nibe  
niceliwe ukuba nincedise. Kulamadoda  
eniyitabata kuwo lemfundo ungeyifumani  
lonto. Akuko mfundisi wase Wesile  
ugweba izinto ezitetwa e Rabe, nento,  
napakade! Ngezwi elinye—lomcimbi  
ningawunqakuleli pezulu. Tina Wesile  
ayisixakanga lento, asiyiyo lantlanganiso  
nanisiti “ Yimbumba Yamanyama ” ena-  
yimisayo yabuya yacitakala, kuba izinto  
nizitabatela pezulu emoyeni ukuzenza.  
Funda Matthew vii. 1—5. Yekani ukuba  
ngombolombini mz’ ontsundu, naciteka  
ngalonto.—Ndim, Umwesile Omdala.”

Uselo lutabate amandla amatsha apa e  
Qonce. Ulutsha lwase zikolweni amado-  
dana nentombi lute bukuqu, akubonakali  
temba lokuba baya kubuya pina, sekusa-  
ziwa yi Nkosi. Umqomboti ubenze intla-  
ntlu ezimbini, abanye sebengama yaka-  
yaka abuso bupaliweyo yimida namanxe-  
ba okulumana nenzipo, nenduma zento-  
nga nezamatye, abati behamba nje ufike  
ngati unxilile noko angekaseli. Abanye  
sebemise izindlu zokubutengisa apo ku

“sarwa kona; abananto yimbi ibayisebe-

nzayo apa. Ngoku sekuko nezindla ekuti  
kanti onke lamadodana asebenza apa ku-

lalwa ndaweni nye nentombazana *ezise-*benzayo apa butengwe utywala buye  
kuselwa kona, nabangabaziyo babufunda  
kona bafunde nezinye izimilo ezingalu-

ngileyo. Bona abase zikolweni bade bangati ’ ’ ’  
bagqitile kwabamaqaba.

Asibanga nakunceda ukuba singemi  
emnyangweni wenkati ngomnye umhla  
sigqita, sakuva kuvunywa iculo letyalike  
enkantini likaba nentombi. Ivakele enye  
indodana isiti “ Gogogo, mazisele,” kwati  
cwaka. Yabonakala ipakamisa ibotile  
isiti “Ongenaye Umsindisi, usele hleli  
efile,” yatsho yalihlabola, balitabatela  
pezulu bonke. Bate bakuyigqiba ukuyi-  
vuma ivesi yokuqala wapakamisa kwa  
ibotile wati, “ Nguye lo *ke* Umsindisi,  
ongenaye ehambanje akaseko emhlabeni  
sekuhamba isiporo sake.” Kude ebhaku-  
ba kulutsha oluntsundu.

Abantu abadala base zikolweni ngabo-  
na basemva ekungeneni kumapepa enda-  
ba. Sitsho ngokungena nzima kwezikolo  
ezidala i Nxukwebe, ne Xesi, ne Ngqu-  
shwa *ekaya,* no Mgwali, yomibini Imi-  
gwali ne Gcuwa. Lacana Iciko Elikulu  
mhla lati “aboZ:uqala boba ngaboZrugqi-  
bela, abokugqibela babe ngabokuqala.”

Kuyo *yonke* inteto *ka* Mr. Michael Tutu  
usemnye umntu omana ukumcotozisa eyi  
pendla, namhla uti:—Mhleei we *Mvo,—*Kauti ku Tutu i Baibhile yilencwadi afu-  
mene *kuyo* eligama elibonakala futi *kwe-*zincwadi *zake,* ezibonakala apa *Ezimveni*eliti “ Yehova.” Ungayibuza nakwabo  
bafundisi uteta ngokuxaswa kwabo, na-  
bezo zikolo uteta ngazo nabo banayo bo-  
kubonisa loncwadi iyi Baibhile. Nam  
ndinayo eye Sixhosa ukuba besimelene  
ngandikunika. Emibini *ke* yona imibu-  
zo andiyiqondi, kuba indibuza i Baibhile  
*ke* soubuye undibuze isiqamo sayo, kuku-  
tinike *oko?* Kubuza ingwenye, umgwe-  
nye ungawazi, ube wozazi nganike iziqa-  
mo. Kubuza amasi ingento uyaziyo le-  
nto kutiwa yinkomo. Hayi *ke* mna andi-  
ngeni kulemibuzo mibini. Ndisaqokela  
kwakona nditi, uyakolwana yilencwadi  
i Baibhile; ndifuna u ewe, mhlaimbi hai,  
qa. Ndinento kewena mfondini endita-  
nda ukuyifunda kuwe, vela ucace, kuba  
seuvakele usiti nqo esomntu ofileyo, endi-  
cinga ukuba zada nezindlu zase Pamure  
zahlokoma, wada wetuka wanduluka no-  
mhlambi wamahobe asemlungwini obu-  
cola ihabile namazimba izinto ezinjalo  
kweliya bala le Malike, uva intsholo yo-  
mntu ozililela ibala lake ukuba loniwe.  
Caca wetu, kuko into emelwe ukuqonda-  
kala kulombuzo wako, uyakolwana yile-  
ncwadi kutiwa Lizwi lika Tixo i Baibhile ?  
Ndingu Vazidlule.—Griqualand West,  
October 4, 1886.

Omnye umbhaleli oteta ngentlalo yase  
Transkei uti:—Kandicele indawo apo  
ebandla Mhlekazi. Ndimangalisiwe,  
apa pesheya kwe Nciba, akuvakali  
zixoxo ezinjengezezinye indawo ezivakala  
ukuba ziteta ngokunceda uhlanga lwako-  
wazo. Tina silulupina uhlanga apa pe-  
sheya kwe Nciba lento ingaze kuvakale  
izwi loncedo? Ikakulu noko nditshoyo  
ngesiba silindele ezibondeni zetu kuba  
kaloku zicasile ukupendula komntu  
ongesiso isibonda, kuba zona zizicingela  
ukuba zizi lumnko kuba zizinkosi, kanti  
kungatini ukulunga kuba zonke izinto si-  
zilindele kuzo kanti ngama yilo amadala.  
Makubeko intlanganiso; cota uyekuvela  
uzive into zakowetu yosuke ngati kuku-  
hlinzwa kwe mpuku. Isuke enye into  
icondobe nga mlenzemnye. Isuke enye  
itsale indlebe yenye ide ngati zisempum-  
lweni, lindela ke ekugqibeleni ziyakuti  
zonke zenze isijwili sokuti “ Siyabulela.”  
Nento kezipendule nokuba kufanele uku-  
ba zipendule. Velani madodana akowetu  
sincede uhlanga singapiki nababulali lu-  
hlanga. Okunye masazi ukuba benziwa  
kukufika endaweni leyo benqena ngati  
bokutshwa ebubondeni; bacela isonka  
ngabakowabo. Zicasene nazodwa. Into  
engakuxelelayo ukuba akukonto ingaze  
yenziwe woqonda ukuba kuko ete yaba-  
jwa ide ibese tolongweni isizatu singeko  
zisiti “ ubusenzela ntoni usuke upendule ”  
“ Hai nkosi uposisile ufanele” oku ; eke-  
wapendula umntu zimcase njengokungati  
zicase isono ukuba ependule engeyiyo  
inkosi. Noko lento ukupatwa zizidenge  
inzima kanye kuba zinjenge Box yema-  
tshisi yona iti zakupela imatshisi iposwe  
paya, noko bezifanele oko kanye. Inda-  
wo yazo zona zibone ukudla kwazo  
impahla yabantu ngamaqinga elaxa bezi-  
sateta amatyala, nditsho nangoku zimana  
zisenza amatutyana azo. Wasinceda u  
Rulumente wazihluta amatyala sazuza  
ukupumla ebekuti usaku kwehlela kutiwe  
sula londawo ngen’ abi yegusha emazinyo  
asibhozo. Hai into yokuzuza yona ziyilu-  
mnkele. Eli lona ilizwe alimi ngazibo-  
nda limi nge Mantyi kanye endaweni  
yamawetu.—S. H. Mamfengwini.

IMPENDULO KWI SIMEMO.

singadinwa, nokuba kuqala i Palamente  
ayivumanga ukusenzela ilungelo.

, 9. Enye indawo enkulu engesiyiqonda-  
kukuba intlanganiso enjalo ingxelo yayo  
ibonakale kumapepa Amangesi zaziwe  
kuzo zonke indawo ngabamhlope iziroro  
zetu nokuba sisicelo. r

1. Kuba into embi inkoliso yamanene  
   Amangesi, manditi abamhlope akazi nto  
   ngeziroro nezicelo zetu kuba pa   
   kati kwemantyi no Rulumente. I *Pala-*mente noluntu lwabamhlope luhleli lona,  
   iti sihleli kakuhle. Kanti akunjalo.
2. .Qondani kanjako bantsundu ukuba  
   lo Rulumente ukoyo ngoku akavani nezi-  
   qiniselo kwabantsundu, ngokoke ninga-  
   lindi nto kuye ukuba isicelo esinjalo  
   anganingenisela e Palamente.
3. Kufuneka isicelo setu ngalendawo  
   singene ngelungu le Palamente sibekwe  
   engxoxweni.
4. Abafundisi bona ngebengabiko ku-  
   lentlanganiiso, kuba yeyezinto zolaulo  
   (Politics) ekungafanelekileyo abafundisi  
   beko.

14. I Qonce ngati yiyona ndawo inga  
lungayo entlanganisweni, kuba ingafike—  
lelwa ngo loliwe.

15. Izenzo makowetu, akuncedi nto  
ukujwejweza nokuririza ngapaya.

IZIGANEKO zamahashe.

*Umboniso Wokuqala.*

“ Nqo -nqo - nqo,” emnyjnfe? kusasa  
ngamhl’ utile kulenyanga ifileyo, .  
ungubani?” “Ndim.” Wena kanti~

Ndingu Pants. Ufuna ntoni? “Kaloku  
ubute maze kesikwele sikweze i Cape  
Road sendilisalishile elam.” Upendule  
u Mek wati, “hamba uye estalini somku-  
luwa wam, u Flap undisalishele ihashe  
lake uze nalo.” Kwenziwe oko, bakwe-  
la. Elokuya ukuya kunqumla emantlo-  
ko e Dukula. Kute kulapo kwavakala  
kuko indawo eti xwara kweli lisemva  
likwelwe ngu Mek, kanti ligqibele, lite  
shwaqe intungo yaba ngama au-au nama  
ncu-ncu-ncu. Yinile! kuteni? Andazi.  
Kubonakele ukuba mase lidutyulwa.

*Umboniso Wesibini.*

E Rodney Street, kumi iqela lamadoda-  
na, kuko noka M’Cabe, noka Godo, no  
Learn. Qata oka Flap, umnini hashe.  
Ebhekisa ku Pants :—“ Wa Pants : ihashe  
lam eli ukuze uye kulikupa estalini nje,  
kanti ufuna ukuze lapuke, yini? Uli-  
gqwira ulibulele ihashe lam.” “ Wena

wayeka nini ukutakata?” Mna andina-  
bo, kodwa ndokwenza ukuba ungabuye  
ubulale hashe limbi, uligqwira. Ute  
omnye, “ O, kulungile, uyandituka estra-  
teni, ndiya pambili ke.” “ Hamba gqwi-  
randini.” Afika amadindala abandulula  
xa iqalayo iminwe ukupambana, nempu-  
mlo seziqala ukufuma ngamahlwantsi  
amate.

*Umboniso Wesitatu.*

Gangqa, u Pants e ofisini ka Mhleki.  
“ Ndimangele.” Hmhu. Nditukwa ngo-  
ka Flap ute ndiligqwira.

U Mhleki — “ Watini wena akutsho ?  
Omnye hayi ndiyekile, ndite ndolwelwa  
ngu Rulumente.

Hayi, msani ukuza apa nezinto nilusapo  
lwamakolwa, hamba uye ko Balla no Pu  
bamtetise oka Flap lowo.

U Pants—Ndize emtetweni—wena umi-  
selwe ukutolika nokubhala imicimbi enje,  
akumiselwe ukunqanda abantu.

U Mhleki—Au, undixakile kuba bendi-  
ba usafuna icebo, kodwa ke ukuba usi-  
ndwa yimali, hambisa nditabate amazwi  
ako, ndize ndibonise isandla semantyi.  
Egqibile u Pants upume ekota umlomo  
akuva kutiwa ku Mhleki—“ Give him a

Summons (Private Prosecution) under  
Sect. X Act 27 of 1882 for Monday 1 Nov.

*Umboniso Wesine.*

Kuzele ematyaleni kwema ngomnyango.  
Oka Flap selecutene emva ko D. M. B.  
igqweta lake, u Pants akanalo.

Ive yeva imantyi kwicala londimange-  
le, ote akubuzwa ukuba uke watuka na  
yena wati hayi, yabiza u Godo ote yena  
bebafana bobabini betukana, iyilento ku-  
tiwa ngama Ngesi yi *"six of the one and  
half a dozen of the other."*

Ite imantyi:—“Hambani nipume apa  
niye e Dikeni nase Nxukwebe nokuba  
kukwa Mhala, niye kufunda. Yimfundo  
yodwa eyakukupa lenkolo yobuti kuni.  
Hook it.” Hear, hear!

Zatshona ezomali. Wahleka yena u  
Mhleki.

Umbuzo kwikaba elinamahashe:—Ku-  
hlena ke?

Omhle ngalowo wenza okuhle.

Ndixelele njekodwa amagama abalingane  
 bako, ndosendikuxelela isimilo sako.

NATIVE OPINION.

T

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(T. u. h. TRANSKEI.)

1. Ngendawo ezitile namacebo abha- lwe nga Mr. R. Kawa ngengqondo enku- lu ; mayelana ne taitile (Title Deeds) zomiwo lwabantsundu. Indawo namace­bo abonakele kwi *Mvo* ngeveki ezimba- lwa ezigqitileyo, nangempendulo ka Mr. J. Pelem kuloncwadi aceba ukuba kubeko intlanganiso e Qonce yabantsundu yokukangela amalungelo abantsundu. Icebo elibonakele encwadini kwi *Mvo* zika October- ogqitileyo pantsi kwentloko eyile—*Isimemo:*
2. Impendulo yam yeti, ndiyaqokela nam kwindawo yokuba kubeko intlanga­niso enye yabantsundu ekuya kuhlangana kuyo Amaxhosa, Abatembu, Amamfengu, kukangelwe amalungelo etu bantsundu.—Ingxelo yale ntlanganiso ibonaka- le nakumapepa Amangesi, zenziwe banzi iziroro zetu.
3. Akutandabuzeki ukuba kuzo zonke izikalo neziroro ezininzi ngoku abantsu­ndu abaririza bekala pantsi kwazo ngempato ngabamhlope, esona sikulu nesi- yingozi nesiyintshabalalo kuti bantsundu seso Imfengu, Umxhosa, Umtembu bakala ngoku pantsi kwaso, sesokucitwa emihlabeni yabo ngenxa yokungabi naziqiniselo, nokungafuni kuka Rulumente ukunika iziqiniselo zomiwo Kwabantsu­ndu abaqubela pambili.
4. Isiqiniselo somiwo lomntu yeyona nto inkulu, neyokuqala emntwini emile emhlabeni, akufuneki nonyawo olunye ngecala lemisebenzi yenqubela pambili, ngapandle kwesiqiniselo somhlaba umntu asebenza kuwo.
5. Konke oku tina bantsundu, ngobu- denge obu betu kade sinywelezwa sikohliswa zimantyi. Kusitiwa umntu ma- kasebenze endaweni akuyo, ake ingxande nemiti njalo-njalo, woti owenjenjalo ani- kwe isiqiniselo somiwo. Baninzi ke e Transkei apa abasukela pezulu bakaamakaya angebilihlazo nakumntu omhlope. Kodwa, akuko namnye owake wayifumana itaitile, kupela zisuke imantyi zivele zitshona ngoku kocela ukuba izitembiso zizaliswe ngokuba selesebenzile.
6. Andidele zimatyi ukuti zona azitandi kumbona ontsundu ene taitile; ndiyazi ukuba ziko imantyi ngokwenene ezisebenzela ilungelo lomntu ontsundu. (Kodwa manditi ezinjalo zimbalwa kanye)—ezi- ngatandayo ukumbona umntu ontsundu emi ngenkululeko emhlabeni ngesiqini- selo.
7. Into endiyitetayo kumzi wakowetu ontsundu yile:—Izitembiso zemantyi nge *ziqiniselo zemihlaba* zilingiwe emilingweni zafunyanwa zize zinjengembodlela engenanto, emana ifundekela ngoku bubuza, kuba ize. Itemba letu malingabiko ezimantyini ngeziqiniselo, kuba azinamandla okuzenza, no Rulumente ozipeteyo akanamandla okuzinika igunya nge ziqiniselo—yi Palamente yodwa enegunya lokwenza iziqiniselo zomiwo lom- hlaba.
8. Into’ efunekayo kuti ba Ntsundu zi- ntlangano no Manyano. Kukuba sibe nentlanganiso enye, esiya kuteta into enye, senze isicelo kwi Palamente ukuba abantsundu abaqubela pambili babe nelungelo leziqiniselo zomiwo, sijokise

The Pondo Im- HOUNDED ON by  
broglio. the wild counsels

of the *Cape Argus,* and of a host of  
alarmists on the border, it is not at  
all improbable that the reported,  
daily deliberations of the Cabinet  
may result in the Ministry screwing  
itself up to a war policy. The  
country has, however, a right to  
know the reason why the misery  
and consequent demoralization that  
is occasioned by war should be  
added on its already heavy burdens.  
We can only guess the motives of

the *Cape Argus* in espousing and  
strenuously championing (against  
all its past traditions) a policy of  
war upon the natives. That journal  
has the reputation of being the  
mouth-piece of the Opposition ;  
and if, in this instance, the *Cape-  
Argus* must be taken as the faithful  
mirror of the opinion of the party  
led by Sir Thomas Scanlen, then  
it must be acknowledged that the  
tactics of the Opposition leaders to  
regain office are very clever indeed,  
and time will show whether Minis-  
ters will allow themselves to be  
out-generalled by their opponents.  
It will, we presume, be generally  
accepted that no more popular wars  
were waged in this country than  
those into which the Colony was  
precipitated by Sir J. G. (then Mr.)  
Sprigg, but when they were closed,  
and the expense had to be reckoned,  
a reaction set in, and their unpopu-  
larity was so marked that the  
principal man of the show was as  
unceremoniously as unaccountably  
hauled down from power and from  
his position as leader of his party,  
and has not to this day been again  
enthroned in public estimation.  
Now, there are no satisfactory  
reasons for believing that a like  
result might not ensue with respect  
to those in office from another native  
war. We cannot, therefore, help  
likening the present attitude of the  
*Cape Argus,* and those in the name  
of whom it speaks, with the pro-  
verbial importunity of the spider to  
the simple fly, in the certain hope  
that Government might put their  
foot in it.

Then, as regards the alarmists on  
the border. Some of these are high.  
Government officials, who have not  
done a little to provoke the present  
disturbance. To these war presents  
a rare opportunity for the winning  
of spurs, and a royal road to honours  
and distinction. The tacit (native  
accounts have it as open) encourage-  
ment given by these officials to the  
Bacas and Xesibes to raid on the

NATIVE OPINION

WEDNESDAY, NOVEMBER 17,1886

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E MARKENT.

E QONCE (Nov. 16). Irasi eluhlaza, 3d to 6d ngekulu Ihabile, 9d to 2/11 ngekulu Itapile, 7d to 6/2 ngekulu Umbona, 1/8 to 1/9 ngekulu Amazimba, 2/4 ngekulu Umgubo, 5/6 to 8/3 ngekulu Imbotyi, 4/6 ngekulu Inkuni, 6/6 to 23/ ngeflara

E KOMANI (NoV. 13). Inkuni, 22/ to 27/ ngeflara Umgubo, 6/ ngekulu Ihabile, 2/ to 2/3 ngekulu Umbona, 4/ ngekulu Itapile, 6/ ngengxowa eyi 60 lbs

E KOLESBERE (Nov. 13). Inkuni, 14/ to 20/ ngeflara Amazimba, 7/6 ngengxowa Umgubo, 20/ to 22/6 ngengxowa Umbona, 8/6 to 10/ ngengxowa Ihabile, 3/3 to 5/3 ngekulu

E KALADOKWE (Nov. 12). Uboya bebhokwe, 11d to 1/ ngeponti Irasi, 4/ nge 1501bs Amazimba, 10/ nge 2001bs Umgubo, 14/ to 18/ ngengxowa Umbona, 7/6 to 9/ ngengxowa Ihabile, 3/ to 4/ ngekulu Itapile, 8/ to 10/ ngekulu Ingqolowa, 10/ to 13/6 ngengxowa

ABALIMI NA BARWEBI

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