November 24, 1886.]

IMVO ZABANTSUNDU (NATIVE OPINION).

ke ixesha lokuba apumle kumsebenzi wobu-  
fundisi aneminyaka ewupete kweli lizwe.  
Indawo yake izakutatyatwa ngu Rev. Mr.  
Welsh obe bambele u Mr. Auld kwa Ce-  
ntane.

Impawana.

Colesberg, 13de November, 1886.—Myn  
heer Editeur,—Heden neem ik dize  
gelegenheid om u paar regelen te melden,  
ik ben jaamer dat ik niet die gelegenheid  
kunnen hebben om voor u nieuwes te  
schryven. Omtrent uwe geachte blad het  
blyk als of die zon begone nit te koomen  
daar wy in duisternis waaren. My  
aangande ik kan die Heere niet genoeg  
danken voor zyne goedheid en liefde dien  
hy ons als natie *zoo* groote belang aan  
ons heeft, dat hy dit aan die andacht ge-  
bracht heeft van onze Editeur die zoo  
hoog geacht is van byde Aanten om  
voor ons een pres te hebben om nienwes  
te drukken zoo dat wy ook instat kune  
wezen om nieuwes van ander dorpen te  
hooren in ook van anderlanden. Ik dank  
u ; ik dank u Myn heer. Wees dan toch zoo  
goed en laat my weet waneer ik u geeer-  
bidige blad genoomen hebben. Het is  
my ontschoot en stuur my die reziet of  
•die uitreksel voor die verloopende kwaar-  
taal zoo dat ik mog weet waneer het my  
tyd is om op te betalen. Ziet daar. Daar is  
1 1. kwaartaal gelt en dubeljes stamps.  
Uze nkosi yam ungasigxeki isi Datshi  
sam, ndibetwa luvuyo lwepepa lakowetu  
le Sixhosa, ndinga bonke abase zikolweni  
bangalitabata elipepa lako. Vukani ma-  
wetu lipumile ilanga msani ukulala;  
oyakushiywa esalele uyakuba nentoshe.  
Pambili nto zakowetu, anibonina o rooi-  
nek bengahlehli ngamva nje benziwa ku-  
kuba amapepa abo emakulu, eletu linci-  
nane indaba azaneli malandiswe ngonya-  
ka ozayo libe likulu. Mandipele ngom-  
mbuliso. — Ndim owako futi-futi Jno.  
McKoy.

Itsho ???bane. Siwaqondile ama-  
nqaku esi-Datshi kuba saka sangamara-  
nuga kwelipakati. Siyamnkele sibulela  
nati imibulelo yomzalwana. Yo! Kwa-  
lantonina ukuba bangabi baninzi ababo-  
nayo ukuba ilanga selipumile njengaye  
umhlobo wetu lo u Mr. McKoy!

Komnye umhlati u Mr. P. S. Lusaseni  
ubuza ngendawo yokwandiswa kwepepa  
ukuba kufuneka ntonina ukuze lande?  
Impendulo. Lozalandiswe mhla ate walo-  
wo oselelitabata ipepa eli watumela igama  
elitsha kunye nemali yalo yekwata; mhla  
kanjako woti oselelitabata ipepa aqonde  
ukuba uyali bulala ngokuti angxamele  
ukulifumana ngesikweliti. Lonto ngati

ikapukapu. Kanitabate kunye ke mandla  
okukanya!

Impawana esizenze ngomzi wakwa  
Kwane zisike enkabeni kwabegazi balo-  
womzi. Lamagqugula emulukutu siya-

N

-qonda ngoku ukuba awukolwa ngawo  
umzi, abanelisiweyo ngawo ngabo bawe-  
nzayo bodwa. Wenza esi simbonono umfa-  
nana wase Magqunukwebeni ngomzi ka  
Cungwa:—“ Umzi ka Cungwa.” Ped-  
die Horton Nov. 18 1886,—Nkosi yam  
Mhleli we *Mvo,—*Uxolo ngendawo kwe-  
lopepa lohlanga, andizange ndifumane  
nditande ku bhala, ngakumbi kulamaxe-  
sha angoku (endingeka tandi kakuhle  
ukungena kakulu kwingxoxo zezinto  
ngezinto zaseluhlangeni.) Koko ngenxa  
yendawana—kwi *Mpawana* zako ze *Mvo*ye 10 Nov. andibanga nako nam, njengo-  
kuba ndingum Gqunukwebe—okokuba  
ndingake ndipose izwana. “ Umzi wase  
Magqunukwebeni weyele ngelomkono  
tyaleni lenkomo ze Nkosi.” Mfowako-  
wetu akukonto imbi kum nakuwupina  
oluvelayo uhlanga ngenene njengalento;  
kuba njengokuba ubuselucacisile yonke  
indlela yelityala, kusuke kwalusizi kum  
kuba unyanisile kwinteto yako ndakolwa  
kanye mna yiyo.—Nkosi amadoda, naba-  
fana bohlanga okuzalwa nabantwana ba-  
sema *Gqunukwebeni* bako, nditeta *abafu-  
ndisiweyo;* namhlanje abangebenceda  
mhlaumbi koludushe lobudenge, (uxolo  
ukuba ndiyapongoma ukuteta.) Okwenene  
njengokuba utshilo “ bafika ityala lisese-  
ma Gqweteni e-Rini. Kanti inkosi  
ihamba namabetyebetye amapakati;  
akamnika cebo linobom lokuba ityala  
ligqitywe lingayanga ezi Jajini, “ Okwe-  
nene okokuba babenokuqonda benaye  
nomntu mhlaumbi omnye wabo onoku-  
bavela; baze beva njengokuba utshilo  
bayeka, “ukulibala ngamagqugula nama  
bunga angapumeleliyo awenziwa zizi  
lumnko apa ezazi yonke into elizweni  
apa,” Kuba Mr. Editor nokuba laliselise  
Magqweteni e Jaji ityala eli ngelalifune-  
lwe indlela yokuba lingayi e Jajini liye  
kungenisa lama kulu eponti zendleko  
ngelize, ngekwafunwa iqinga kwaoko  
ngowaye nokuqonda umntu ngapandle  
kokuzincoma ubupakati, nobuntoni-nto-  
ni bake. Okokutsho mhleli uyabona  
uhlanga olu njengokuba umfo ka Innes  
watshoyo e *Ngqushwa* ebhekisa kwisizwe  
awayesimele e-Dabini-le- *Voti,* wati ni-  
yabona ababafana bohlanga lwenu (watsho  
walata) *bafundisiweyo—*ngabo ke aba ba-  
banga okokuba nipumelele kolu tyikityo  
lo *Tim* ama Bhulu ! Asindim asimlungu  
wumbi oniguqeleyo—hai ikwazezi ntlo-  
kwana zababafanana; zezi ntlanganiso  
zabo (Fingo association) lelipepa lenu  
*Imvo*, ningalikataleleyo, watsho wati  
imigudu yonke yenziwe ngosizi ngababa-  
fana. Fighting Constitutionally for their  
native rights which is right too! yatsho  
into ka Innes, ndavakala Mr. Editor mna  
mntu ugazi lifana nelama *Irish* ndihloba  
kuba ngenene ndingangena nase mbi-  
zeni ??ayo ngenxa yohlanga! ndati  
*aloud* Hear ! Hear! Yabona ke Mr.  
Editor kade ukala usiti mzi wakwa  
*Kwane!* mzi wakwa *Ndluntsha*! yininale  
tabatani *Imvo* niqonde into zolaulo lwenu  
kwizipatamandla zenu nezizigwinta  
(politically) oSprigg no De Wet. Yabona  
ke lento okokuba bebengabantu abanaye  
nomnye umntu opakati kwabo—wohla-  
nga—ofundisiweyo, oqondayo, wokuba  
liliso labo—ababonise apo banganceda  
ngakona ngebesindile ndinyanisekile;  
ngekwaku pangwe kwamiswa ityala kwa  
*oko* nangayipina *indleko* kuba  
ibingayikuba yiyo nehalf yale £160! Ku-  
lusizi! Kuba igora lemfundo lase Mlu-  
ngweni belizeke liti *“ a stitch in time  
saves nine,”—*U *Chaucer*! Magqunu kwebe  
kanibonele into eyenziwa ngumzi wase  
Ngqushwa, mzi wakowetu. Niyakuti  
ndiyapokela. Taru Mr. Editor, Ncinci-  
lili-OWASEBUHLANTI E-MAGQUNUKWE-  
BENI,

Lenteto ivela kumbhaleli ongu ‘.‘Mbo-

neli” (kwa Matole) ibifanele ukuwuba-  
nga umzi ukuba ude uguqe ngedolo uku-  
funa iziqiniselo kwimihlaba yawo. Uba-  
lisa wenjenje “ Umboneli ” :—“ Kute nga-  
mhlana utile kwafika amapolisa amhlope  
evela e Lunweleni (Bontebok Flats), afu-  
ne isibonda, esifumene ate alanda umko-  
ndo wegusha zamafama ase Lunweleni  
eziyi 120 ezilahlekileyo, ati umkondo  
awugqibele kwezantaba Zebukazana,  
ke acinga ukuba zibiwe. Hai ayaleze  
ukuba maze kuvulwe amehlo. Kusavu-  
lwe amehlo ngamadoda kute qata isigidi-  
dimi sakwa mantyi sifuna u Mhlambiso  
ukuba aye kwamantyi e Middle-Drift—  
efikile uleselwe incwadi ekutiwa ivela ku  
Mr. De Wet; lencwadi iti:—Ifama zama  
Bhulu ezise Lunweleni zibhale isicelo  
sokuba ama Xhosa ase Cata, Emnyameni,  
kwa Matole, nasemantlane Tyume make-  
suswe ayeba. Ke Umpatiswa Micimbi  
Yabantsundu ufuna ukuva ukuba lento  
iyinenena. Kute kusenjalo kwapuma  
umteto e Xesi wokuba makufunwe *ezo-*gusha emahlatini la akwa Matole. Ndi-  
bhala nje amadoda avela kufuna, kodwa  
akuko nto ifunyenweyo, ke kutiwe kobu-  
ye kuyiwe kufunwa ngolwesi-Hlanu.  
Tina kodwa sesinenkolo yokuba siseza  
kuba sesezolo sase *Glen Grey.* Safa nga-  
ma Bhulu lento iyakulanyulwa yintoni-  
na?”

Yimbi inteto yalombhaleli icukusha  
into zemizi yabantu elingenalungelo kuzo  
ipepa lomzi. Ngati isalungele ukusinga-  
twa ngabazalwana ababini nabatatu.—  
Ikwayilonto James Somtunzi (Brandfort)  
lento ungayiboniyo incwadi yako enge  
Lawu.

*Pas op* ingqakaqa. Umzalwana obhala  
ku Mgagasi ngo 11 November uti:—“I-  
ngqakaqa izivelisile kwesika Mpeta e  
Ngqamakwe kumfana ka Patuleni Sibeko  
obesesebenzini e Mlenga e Mampondwe-  
ni basuka bazimela bebane kanti nantsi  
beyigushe emizimbeni, bate ukuba ba-  
fike ekaya yazivelisa kungekabi kade befi-  
kile. Makulunyukwe ke abanganeno  
kwe Ngqamakwe mabangabi sawelela  
ngapesheya. Nani mpindini yotywala  
kanibuye ngomva ningazekeli abatwana  
benu ukwekwe. Amadodana makayeke  
intlombe, namakwenkwe makayeke  
imitshotsho, namantombazana makayeke  
intonjane. Singazi ukuba ezizinto zinga-  
nxa yanina zona. Asingebi nalo nelim-  
daka ngaba fundisi no gqira kupela—bona  
ngabantu benceba soyeka baye kukuza  
lowo ufayo.

Kusekuhleni ukuba kusemgama uku-  
dibana kwamahlelo e Ramente xa sika-  
ngeleyo indlela aquba ngazo. Pofu  
kuvakala ukuba kulowamzi upezulu kuse-  
tyenzelwa kuwo akuko magamagama  
amahlelo. Lamagama ngawase mhlabeni  
apa abazibiza ngawo abantu ngoku tanda  
kwabo, elowo nalowo ezitomakalalisa  
exhumisa elogama lase bu gqobokeni  
azibize ngalo. Kona ukuti elinye ihlelo  
ligwebe elinye liti aliyazi into eliyenzayo  
yinto enzima.

Olupawana lungasentla silukunjuzwa  
yinto ehle e London ekupeleni kuka Oct.  
lo ugqitileyo. U Rev. Dr. Parser umfu-  
ndisi wase Rabe becele u  
Rev. H. R. Haweis, M.A., wase Tshatshi  
ukuba aze kushumayela kwityalike yake.  
Uvumile u Mr. Haweis, yahlokonyiswa  
lonto ezi Tyalikeni nase mapepeni. Nga-  
lo Cawa yazala lo Tyalike inkulu kunene  
kutiwa yi City Temple akwabiko nesituba  
sokungena ngabazokupulapula lowo  
mfundisi kuba udume kakulu ngemfundo  
kanjako uza kushumayela kwelinye  
ihlelo.

Ubonakele u Rev. Dr. Parker engena  
yedwa epete ipetshana ngesandla wafika  
walifunda lisiti u Rev. H. R. Haweis wa-  
lelwe yi Bishop yase London ukuba aze  
kushumayela apa abatandayo bangagodu-  
ka ababeze kupulapula yena. Ute pakati  
kwentshumayelo wavakalisa ukudana  
kwake yinto eyenziwe yi Bishop, wati  
imlahlekile eyona nto kuqutyelwa kuyo  
ngama Tshatshi ukuba kanti abafundisi  
bawo abanakushumayela kwamanye ama-  
hlelo. Ite i Bishop yase London isacinge-  
la emva.

ABALIMI NA BARWEBI.

Kumsito woboya izolo obuvasiweyo bufu-  
mene i 7.5d; obungavaswanga 5d ne 5.5d ;  
oburabaxa nobumnyama 31|2d ngeponti. Obe  
bokwe 8d ne 8.75 ngeponti.

E MARIKENI

E QONCE (Nov. 22).  
Irasi eluhlaza, 6d to 9d ngekulu  
Ihabile, 5d to 2/6 ngekulu  
Itapile, 10/ to 6/ ngekulu  
Umbona, 1/9 to 2/2 ngekulu  
Amazimba, 1/9 ngekulu  
Iartyisi, 5/9 ngekulu  
Imbotyi, 3/9 to 4/2 ngekulu  
Inkuni, 3/6 to 23/ ngeflara

E R1NI (Nov. 22).

Irasi, 2/6 to 3/ ngengxowa  
Itapile, 5/ 7/6 ngengxowa  
Imbotyi, 2/ to 7/ ngekulu  
Ihabile, 1/3 to 2/4 ngekulu  
Amazimba, 7/ to 7/6 ngengxowa  
Umgubo, 10/6 to 15/6 ngengxowa  
Umbona, 5/6 to 7/6 ngengxowa  
Inkuni, 10/ to 25/ ngeflara

E KALADOKWE (Nov. 19).

Umbona, 7/6 to 9/ ngengxowa  
Inkuni, 15/ to 35/ ngeflara  
Amazimba, 10/ ngengxowa  
Umgubo, 14/ to 18/ ngengxowa  
Ihabile, 4/6 to 5/ ngekulu  
Itapile, 12/ to 16/ ngengxowa  
Ingqolowa, 10/ to 13/6 ngengxowa

E KOMANI (Nov. 19.)  
Inkuni, 13/ to 26/ ngeflara  
Umbona, 4/6 ngengxowa akatengwa  
Itapile ezintsha, 4/3 ngekulu  
Ihabile, 5/6 ngekulu  
Amazimba, 4/ to 5/6 ngengxowa

Umona uti ubujoliswe kwabanye usuke  
udubule umniniwo.

Msa ukucinga ngento ongasuke ube ne-  
ntloni ukuziteta.

Amaqaraqara anjenge mipanda eqekeki-  
leyo; yonke into iyapalala kuwo.

Ingqondo engaqeqeshiweyo injenge ntsimi  
 engahlakulweyo—izele lukula.

Ukungenzi nto kukwenza okukohlakeleyo.

Uxolo lubako apo kuko ingqondo.

Ezababhaleli

BAMBANI NGAZIBINI.

East London, Oct. 29 1886.

Ndiva ukuba baninzi abalitabatayo eli pepa. Kumnandi ke ntozakuti. Nali ke, nicinga into eniyenzayo ukuba ilungile na? Nditi ke mna ilungile kakulu. Ba- mbani ngazibini, nto zika makulu ; kulu- ngile. Ukutsho ndenziwa ngu lomfo u James M. Pelem ati makubeko intlanga­niso. Mandiyeke apo. Nantsi into endi- ti kaniyimele: Kangelani kulencwadi yomprofiti ka Isaia I. 7-20. ukuba sibambe lomteto sopumelela kapukapu. Nditsho ndingazinto noko. Ndixolele nkosi yam.

Ndingu Sifalutulini.

OTAKAZELAYO.

Nkosi yam Mhleli,-Kumhla zendivule umlomo wam kwelopepa lako, ndiwuvula ndibhekisa koka R. Kawa, noka J. M. Pelem, nditi: kwaza kwavela ama­doda namhla nto zakowetu, umfo ka Pelem ngalenteto yake kum ilungile ka­nye; soloko ndazivayo incwadi zomfo ka Kawa, ndakohlwa yindawo yokuba ezondawo zixoxwe, ke namhla umfo ka Pelem uyibonile indlela, nantso ke indlela nto zakowetu; mna elicebo lilungile malitatyatwe ngumzi. Ke noko usuku lwe 15 January lungum-Gqibelo, bekulunge olwe 13, kuba intlanganiso engangale ayingelungi ngom-Gqibelo. Bekufanele kengoko usuku lwentlanganiso leyo lube sezazisweni. Namhla ukuba ibeko lentlanganiso kwakubonakala ukuba usana luzakucatula, kuba le *Mvo* yinkwenkwana ezelwe nge 3 Nov. 1884, namhla seyikasa, zifanele imbongi zentshona-langa nezempuma-langa ukuba zimbonge lomntwana, kuba wena mfo wase Europe ihlebo lako liyakuviwa ngum-Africa ngenxa yalomntwana, nawe mfo wase Holland iqhinga lako liyakubonwa ngum-Africa ngenxa yalomntwa­na. Mbongi zakwa Xhosa nezase Mbo, mbongeni lomntwana.

Xola nkosi yam nditete kube kanye; ndisisidenge ngendawo yokwandiswa kwepepa. Kufuneka ntoni ukuze lande? Ndingena kubhala into eninzi kanti ku­mhla ndivula umlomo. Mandizimele.

P. S. Lusaseni.

Ndakana, 11 November, 1886.

OMTYI-KUTYA.

Nhleli:—Ndifunde ngosizi olukulu  
incwadi ebikwelo pepa lako le “ Mvo ”  
ebhalwe zintombi zase “ Shaftesbury  
Home” e Ncemera incwadi leyo iteta  
ngokuti *ziyahluta intombi ezo,* ipikisa  
inteto abayive emoyeni. Kwindawo yo-  
kuqala andinantloni ukuba ndisibize esi  
senza ukuba sisenzo sobu denge obum-  
daka. Andiboni mna ngokwam ukuba  
yonke lenteto ibinemfanelo yokuba inge-  
niswe kwelipepa kuba ukuba bekuko  
intombazana ebi bhalelwe ngumhlobo  
wayo ngeyisuke yambhalela ke lencwadi.  
yatunyelwa kuye kunokuba ziti zonke  
intombazana zase ‘ Shaftesbury Home ’ zi-  
zibeke ibala elibi kangaka mna okuko-  
kwam andiyazi i Shaftesbury Home, be-  
ndisiva kutetwa ngayo kakuhle kakulu  
ndada ndanetemba nam lokuba ngomnye  
wemizi oyakuquba intombi ezitsundu  
kakuhle emfundweni yentlobo zonke  
kude kupume abafazi bohlanga abayaku-  
ba ngumqolo womzi. Kodwa pambi  
kokuba ndiyeke mandike ndikubule  
inteto yentombi zase “S. Home ” ziti  
“Niyaxoka *ke* nina bazibendaba . . . tina  
asifuni nto zibuxoki ngeli kaya letu.” Xa  
kungakalazi tina asazi kokuba lamaqu-  
qulurana ati ayasisizela ngobanina wona?  
“Nobazi ngeziqamo,” njengoko sendi-  
tshilo bendingena lwazi nge Shaftesbury  
Home, kodwa zidubule iziqamo zayo zaza

kuwa kum e Batenjini apa, kuba naxa  
bendiziva inteto ebezitetwa ngayo ezintle  
nezimbi, bendimana ndigqiba kweliti  
hayi kuhlala kwento ukutetwa ezimbi  
nezintle ngayo; kodwa namhla ndicediwe  
ukuba ndide ndive inteto epuma kwabo-  
bantu ngokwabo. Ke ekupeleni—Zinto-  
mbi zase S. Home mandinixelele ngoku-  
sekuhleni ukuba nizifake e lwandle  
ngalenteto, nokuba ingaba nina nicinga  
ukuba nenze okuyimfanelo. Bancinane  
kangakananina abobantu batete lento  
ngani? Lembangi ibange ukude niti  
*“Ngamaququlurana amaxoki"* ndingalu-  
sizi ukuba seniwutatile lomoya wabantu  
abamhlope ungakataliyo ngumntu ontsu-  
ndu nokuba ufaneleke kangakananina  
isuke igama lake ibe ngu boy,—Lonto  
nditshoyo kungokuba ndiyaqonda ukuba  
uko lomoya kuni, ongafanele zona into-  
mbi ezifundela ukuba luncedo knhlanga  
lwakowazo,—Bekani uhlanga njengaba-  
ntwana abazintombi, xa nonwabileyo na-  
xa nilwayo nabo nigabatuki abantu. Na-  
mhla nizi bhengeze kwizwe.

Umoyiki-Hlazo.

October 1886.

[Siziketile indawo esibone ukuba zoba  
nengozi *ku* Moyiki-Hlazo ngokwake—  
Editor *Imvo*.]

Amanqaku nge Simemo.

[maqingqo.]

Emfundisweni, Pondoland East,

12 November, 1886.

Ndibangelwa ngamazwi esimemo sika  
James Pelem, ngentlanganiso ayicingele  
e Qonce, wawaxela namadoda angayipa-  
tayo; wayeke nalo ka Pelem ebangwa  
lusizi alubonayo kulomzi untsundu.  
Umana uqala izinto ungazifezi. Ngobam  
ubudenge, nawe Mr. Pelem lento akusoza  
wazuza qina lokubambelela ngesi sime-  
mo sako. Zininzi intlanganiso eziqali-  
weyo ezimagama maninzi njengo Manya-  
no Ngemfundo, Imbumba, etc., nana-  
mhla ezinye zisaqalwa, ezizinto ke zifana  
namabhongo. Lento mzi wakowetu  
imbi, ngati abantu abantsundu anibaqo-  
ndi, olupangalala lokumeka kwabo nitini-  
nangalo? Ose Mampondweni apa akadi-  
bene nose Ngqushwa, okwa Tsolo akateni  
ngose Bhayi, yintsabalala yodwa, ofuna  
ukwenza into abanye abamxasi, ngati  
likwele lodwa. Nati tina mpi intsha  
amadoda amakulu siyawacekeca no Mr.  
Pelem akababali o Messrs. W. Kama,  
F. Bikitsha, S. Sigenu, J. Gcingca, T.  
Sekeleni, K. Mayekiso, J. Mazamisa, etc.,  
no Revds. C. Pamla, J. Mjila, J. Mahonga,  
J. Lwana, E. Makiwane, P. Masiza, etc.;  
ezi ke zizikonkwane ezimiswe ngu Tixo  
ukuze bakokele intlanganiso ezo, ngoku-  
ba bane nkomo, negusha, ne bhqkwe, ne  
mali, ititshala ezi zona azinamali nanko-  
mo nabhokwe, nam ndiyiyo, ke andizazi  
nina ukuba zinempahla; msani ukuwa-

shiya amadoda amadala ezintlanganisweni  
zenu, nokuba akakwazi ukusoma aya-  
kwazi ukubiza imbizo zamadoda, ayakwa-  
zi ukubiza abakokeli beze ezintlangani-  
sweni, anengqondo kanjalo zokunikokela  
nina nisomayo niwaziyo namasiko abe-  
lungu, oyenza nzima intlanganiso yenu,  
oyitandazela ku Tixo, ayitamsanqele  
intlanganiso leyo; onixhelela ibhokwe  
nenkuku, onifunela indlu yokuhlangana  
kwenu eningasayi kurola mali ukubhata-  
la. Nase Qonce apa akuko ndlu yakelwe  
intlanganiso zontsundu. No Mr. J.  
Tengo-Jabavu uhleli njengomntu wonke  
ohleli edolopini. Ukuba sifuna ilungelo  
lontsundu masilahle amakwele la; ewe,  
imfundo ngomnye umgca, ingqondo ye-  
mvelo yenye into, ezizinto zihamba ku-  
nye, noko uhlanga alusoze lutetelelwe  
ngabantu abangenamali nankomo nje-  
ngati nje; asinayo nento enjengonzonde-  
lelo owaka wako e Natal, asinamva tina  
o titshala boyiswa nakukuqokelela aba-  
ntwana beze esikolweni, side sincedwe  
zizibonda. Kona ngenteto yobukali, siti  
silwela uhlanga, singenako ukubahlonela  
abelungu bosibamba basifake ezintolo-  
ngweni. Ukutyiwa kwesidudu kuyoyi-  
kwa, batsho bona abadala msani ukuka-  
ngela abelungu ngamadoda bona baga-  
ngatelwe ngoyise, imali zabo ziyabatete-  
lela kwimizi yabo yonke kuko indlu za-  
mabhunga. Umntu yena onosizi ngo-  
mntu ontsundu makafundise izibonda,  
inkosi zohlanga ezizinto, akufeketwa  
amakwenkwe axonxa udongwe esendle  
liti lakutshona ilanga ashiye agoduke;  
zinjalo ezizinto sishiya inkosi ezipata  
abantu, ititshala azipati bantu, zinabantu  
zona. Ngati asiyifundi imbali ka Estera  
no Hamane, ukuba u Tixo asimbeki pa-  
mbili ezintweni zonke, nditi mna, ngu  
notshe kesaluhlanga olunetamsanqa. Se-  
sisenzile isono kwangoku, obawo abasifu-  
ndisileyo namhla asibatembi ukuba ba-  
lumkile kwizinto zokusinceda ekulweleni  
uhlanganga; u Estera akazange alidele  
ilizwi lika Modekayi naxa yena waye  
selengu kumkanikazi. Masiyeke ukuzi-  
cingela ingqondo yetu ukuba ifana neya-  
ma Ngesi, sosuka siti ukuncama kwetu  
sixele Amalawu la, sipulukwe nakoko  
sesikuzuzile.

Ikaya Laba Hambi

[Thomas Memani.]

Kunga njanina ku miswa Ikaya laba Hambi e Qonce, ukuze ibe kwayindawo yemicimbi yohlanga apo izinto zigqityelwa kona ? Njengomcimbi omkulu kuneneka Mr. R. Kawa Intlaba Mkosi ukuba kuyiwe e Kapa. Nditi ke manene ako- wetu yivani ke, ukuba besine Kaya laba Hambi e Qonce bekuya kuhlanganwa kakuhle ngalo mcimbi wase Kapa. Uti u Mr. James M. Pelem kwi *Mvo* ye 27 Oct. opelileyo, ebekisa ezincwadini zika Mr. Kawa. Makuhlanganwe e Qonce. Yes, nditsho nam. Ke masikumbule ukuba zininzi izinto ezi kade zihlwayelwa pakati kwetu kwakule *Mvo* zisuke zipelele emo­yeni zinkulu. Ngani? Ngokuba asinadawo yokugqiba imicimbi yohlanga eku- beni u Mr. Pelem esiti intlanganiso mayi- dibane nge 15 January 1887 aze ati ucela i Editor ukuba ifune indawo ekunga dityanwa kuyo e Qonce. Ewe, unyanisile Mr. Pelem, kodwa ke mhlaumbi londawo ingaba nencito kuwe nakum. Oko kukuti kulompi yomcimbi lowo or kwintlanga- niso kanti indoda iyakuzi xasa, nditi ma­nene ukuba sikangele elu hlangeni ngemilomo ngokuteta kodwa kode kuye apo kuya kona. Nditi manene masi mise ikaya laba hambi apo imicimbi yohlanga yogqitywa kona. Pi, e Qonce, imbangi yo­kuba nditi malibese Qonce kulapo kutengwa kona yimpi Entsundu nabase Nciba bahamba kona nabasebenzi bezinye idolopu basebenza bati bakupumla emakaya baze bawakele e Qonce. Ngokungapezu koko sesona sigingqi sikufupi kumacala onke, ukutsho ke manene nditi masilinge ukulimisa ikaya laba hambi e Qonce na­we Mhleli kawuyiqonde lento ukumane kutetwa izinto zipelela emoyeni. [Siya qonda, ivulekile indlela yokulimisa mfo- ndini ka Memani.—Editor *Imvo.}*

Cedara, Natal.

[m. mndaweni.]

November 2, 1886.

U Mr. F. B. Fynney ubehlola isikolo sase Cedara, siqube ngoluhlobo ekuhlolweni kwaso: -

Standard III 4

„ II 8

„ I 15

Not examined 27

Esi sikolo sifundiswa ngu Mr. Elias Kumalo, enye yamadodana aqeqeshwe e Nxukwebe. Iqela elipumelele i III Standard kulonyaka ugqitileyo lali pantsi kuka Standard I. Sibukake lomsebenzi mhle kangaka wenziwe lusapo lwase Cedara. Ukufika kuka Mr. Kumalo ku­lonyaka ugqitileyo ngo September 1885 wafika esi sikolo sipantsi kanye, besinga- lindele ukuba luyakuquba ngoluhlobo; ute kona akulunika i sums kuzo zonke i classs akuko namnye umntwana oke waposisa. Wabulela kanye Umhloli wezikolo.

Esikolo sifundisa nomtungo, amanto- mbazana afundiswa ngu Miss M. A. Tyi- ngila, siyatemba ukuba u Mr. Kumalo no Miss Tyingila bayakuquba njengokuba beqube kulonyaka. Ke esikolo sakuti sisona sikolo sidelekileyo kuzo zonke izikolo zase Natal. Kuze zihlobo zakowetu kuvele into entle apa e Cedera.

NATIVE OPINION

WEDNESDAY, NOVEMBER 24,1886

The Pondo difficulty

WE are indebted to the *Cape Argus* for condescending to favour us with the reasons uppermost in its mind for so strenuously advocating a policy of war and of land loot. Our contemporary writes :—

The *Imvo (Native Opinion)* has “ ob­served with nothing short of amaze­ment ” what it takes to be the conversion of the *Cape Argus* to a policy of land and

loot. As we should be sorry for any  
misunderstanding to exist on the subject  
we would observe that our contemporary  
has not quite succeeded in grasping the  
situation as it presents itself to the” ma-  
jority of colonists. It may be expressed  
in a series of the simplest statements. If  
we could do so we would gladly leave the  
Pondos alone for all time. We decline to  
speak of outstanding questions between  
us; Xesibeland is irrevocably British  
territory, so is the St. John’s River Mouth,  
We want roads through Pondoland, but  
we have no right to force the Pondos to  
allow us to construct them, and shall not  
fight over that. Besides, we observe that  
Mr. Stanford has informed the Kokstad  
Political Association that in the present  
depressed condition of the public finances  
no hope is to be held out for the construc-  
tion of the road; and that this considera-  
tion would preclude the Government from  
undertaking the work, irrespectively of  
the attitude of the Pondos. We would pre-  
fer to pay toll. When, however, the Pondos  
raid across our border they must be  
punished, and if we have to punish them  
they must pay for it, for we cannot afford  
it, even if it were the custom not to makethe offendei- bear the costs. It would bebetter not to touch the land of the Pondos  
but to that we may be driven ultimately  
Meanwhile they can pay in cattle, and  
should be made to do so. *Imvo* wants to  
see “ the matters in dispute” referred to  
the High Commissioner, but it is not   
right to speak of a violation of the colonial  
boundary as a matter in dispute. It is an  
offence to be expiated—if without fight-  
ing, so much the better.

We shall consider the “simple  
“ statements” of the *Cape Argus*in the order in which they come.  
First, then, our contemporary says :  
—“We decline to speak of out-  
“ standing questions between us;  
“ Xesibeland is irrevocably British  
“ territory, so is the St. John’s Biver  
“ Mouth.” We admit that up to a  
certain point what has been done  
with respect to the Xesibe territory  
and St. John’s Biver Mouth is irre-  
vocable ; but it is acknowledged, on  
all hands, and by none more than  
our officials themselves that injustice  
has been done to the Pondos on  
this score. For, in answer to a  
question put by Mr. Dillwyn in  
the House of Commons in August  
last Mr. Stanhope, her Majesty’s  
Principal Secretary of State for the  
Colonies, distinctly and deliberately-  
said : — As their [the Pondo’s]  
“ claim [on Xesibeland and St.  
“ John’s Biver Mouth] cannot be  
entertained, Sir H. Bobinson  
“ has, with the concurrence of the  
“ Cape Government, offered to con-  
“ sider with the Pondos whether  
11 they should have money compeu-  
“ sation for any losses they may  
have sustained by the Proclama-

“ tion of 1878 ” which filched these  
two slices of land from the Pondos.  
As if it were not sufficient to exas-  
perate the Pondos by taking their  
land, Sir Hercules Bobinson  
stolidly refused before the Pondo  
Deputation to have even the matter  
of the “ money compensation ” con-  
sidered, declaring the whole subject  
to be a “ closed book.” Our Gov-  
ernment has since again and again,  
snubbed the Pondo proposal for the  
appointment of a Commission to  
place relations between them and  
the Government on a sound and  
solid basis, in which the latter would  
be represented by as high-souled  
and enlightened gentlemen as Sir  
Theophilus Shepstone, Colonel  
Griffiths, and Mr. Irvine. If  
the *Cape Argus* fail to see that in-

justice and duplicity unworthy of  
the pretensions and professions of  
the British name and nation, have  
been perpetrated in this connection,  
we are reluctantly forced to the  
conclusion that our contemporary   
hopelessly gone to the bad.

In regard to roads to which the  
*Cape Argus* alludes—this and many  
other matters relating to commerce  
and the general opening up of  
Pondoland, are questions which  
might be very properly and advan-  
tageously referred to a Commission,  
such as the obvious necessity of the  
institution of which we have  
laboured to show in these columns.  
We state, once for all, that in our  
opinion it is nothing but sheer fool-  
hardiness on the part of the Pondos  
to close their country against com-  
merce and civilization. There is no  
hope of its remaining long in the  
enjoyment of its independence and  
integrity under such circumstances ;  
and if the Pondo leaders are wise  
they will, with a view to safeguard-  
ing their interests, forthwith eagerly  
adopt the present Basuto model of  
Government. Let them ask for a  
Resident Commissioner of Sir  
Marshall Clarke’s stamp, and  
let him do all the diplomatic work  
between them and the adjoining  
territories, and then, and not until

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