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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