Kwabo bafuna Into ezintsha ezintle !

Buzani kuzo zonke ivenkile enime- lene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA INGUBO

IMINQWAZI IHEMPE IZIHLANGU IZIKAFU NEZIGUBUNGELO

ITYALI IPRINTI IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

India eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa Nakwa-Ndabakazi HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kayo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southey- ville).

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwe­zindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, ne- zikumba njalo njalo.

JOHN J. IRVINE & CO.

YEKA UKUSELA UTYWALA.

K

ODWA ke ukuba uyabusela, sela obungangxengiweyo obucocekileyo,  
wobufamana ke kwa

O. DONIAN, Kwi Bala le Marike.

Yena akatengisi bumbi, ngobulunge kakulu.

*Nge '' Mutual Imp. Society."*

A

MALUNGU ayaziswa ukaba ayakudiba-  
na E Gcuwa ngomhla wa 28 ku Mfu.-

mfu Sept., 1886, ngolweaibini. I Tea Meet-  
ing iyakulungiselelwa ngn Mr. Geo. Pamla  
i President—kwa ngolosuku. Wonke ubani  
olilungu ze abeko : xa angeko ngapandle  
kwe saziso, nlindelwe ku tumela imali ye-  
ntlanganiso (subscription) ati kodwa ukuba  
wazisile ibe yi sheleni. U Mr. Patrick  
Xabanisa (Assistant See.) uyakusi nika i  
Recitation, u Mr. Wm. F. Bassi i Reading,  
u Mr. Richard J. Ndungane i Essay (soyiva  
lomini), u Mr. Sol. D. Maqina i Essay on  
Christian Salvation, u Mr. Enoch Mamba no  
Philip Rozani yi Debate on the question  
Which work is more prosperous for a man  
to do, Agency or Clerkship ? ” (ngulowo  
ulwela icala lomsebenzi wake) i President  
yosinika umvumo.

SOLOMON D. MAQINA,  
Secretary.

Tyinira, Sept. 1, 1886.

*Igosa elitsha le " Mvo."*

Mr. Jonathan Jamks Jabavu, umiselwe  
ukuba abe li Gosa le “ Mvo ” e Rini

kuqala ngo 1 September lo kwisikundla sika Mr. Peter Nkosinkulu. Unikwe igunya ka lokwamkela imali yepepa nokulifunela izaziso ipepa kwivenkile ezise Rini.

BONISANI.

A

MAHASHE amabini alahleke ngo 4  
June : (1) Imazi emfusa ende ; ibhalwe

BD kwinyonga yase kunene. (2) Inkonzana  
empemvana, emanqina amhlope angasemva :  
imtuqwa, isibhene, indlebe zimaxhaka zibheke  
pambili. Ondilandisayo angatumela ku  
Mhleli we *Mvo* e Qonce.

ANDREW MTINTSO.  
Ebhenonti (Shawbury)

ABABHUBHILEYO.

D

LOVA.—Kubhubhe e Sheshegu, ngo-  
mhla 5 September, 1886, u Cekiso,

unyana ka Dlova, u Mnxasana wakwa Du-  
njana. Abahlobo abakude mabamkele  
lombiko.

M

AJIJA.—Kubikwa ukubhubha kuka

Joseph Majija wase Mount Frere

kwa Bhaca okuhle ngo 13 August, 1886,  
omke eteta ngo-Mdali wake. Ube-  
ngu Mdala encedisa ebutitshaleni e Tshu-  
ngwana. Uuhiye amakwenkwe amabini  
nentombi leyo yase Matolweni.

Kiviet Swartbooy.

N

JOLI.—Kubhubhe e Kimberley (kwele  
Dayimani) ngo Mgqibelo, 21 August,

u Upington, unyana ka Cornelius Njoli, ubu-  
dala ube nentsuku ezisitoba. Izihlobo ma-  
zamkele lo mbiko.

ABAZELWEYO.

N

TSEPE.—Emgqakwebe, ngo-Mvulo 6  
September, 1886, Inkosikazi yakwa

James Ntsepe ibeleke unyana.

T

ENGANI i stamps zepeni ezi-  
ngengapantsi kwezimbini ni-

zifake encwadini nizitumele. Aba-  
nako batumele nge Post Orders  
intlaulo yepepa. Notunyelwa irisiti  
nge post yokuqala. Tumelani ku  
J. TENGO-JABAVU.

P. 0. Box, 178,  
King William’s Town.

Iveki.

Iyakuhlala Emonti ngomso 16 Sept. Ijaji. ngo Mvulo ozayo 20 Sept, yoteta ama- tyala kwa Komani.

Xa abantu bakowetu besiya kutenga kwi- venkile zangapandle ezimele imizi yabo mababuze impahla evela kwizitora zakwa Aluveni apa e Qonce kuba yeyona intle yomeleleyo, itshipu kanjalo. Kawupose amehlo kwisaziso esitsha so Messrs. John J. Irvine & Co—ke sibone ukuba akusokwa- nelana.

Lamadoda ase Qonce abefuna igolide ku- fupi nomzi kuvakala ukuba ayifumene. Bonke esihlangana nabo bati yiyo kanye. Tina siza kade eknyatnkeleni yonke into engoku funyanwa kwegolide ngezimini nga- ti abantu bangenwe yicesina yalendyebo nje.

E Wellington ngase Kapa kuko Iqeya- kazi ekutiwa linento ezitetayo esiswini. Amagqira ati yinto eke ibeko leyo. Nanto- nina ayibuzayo umntu iyapendulwa zezozi- nto zisesiswini salenkazana. Seke kwaya into eninzi yabantu bezinye indawo ukuya kusibona esi sanga. Kutiwa lomntu ntolo- nyiwe ngokusuke ablekise ngetiletile lonqu- lo iwama-Slamsi.

U Hon. J. W. Akrerman unyulwe ngama- lungu e Palamente ase Natal ukuba abe ngu Mhlali-Ngapambili welobandla.

Ibhulu elingu Swanepoel libulewe kakubi ngabantsundu abatile belaba Hlambeli.

Uboya bebusatengwa kakuhle kwimisito yela Mangesi ngeveki egqitileyo. Into leyo eyakubanga ukuba bube nexabiso elihle.

Ulaulo lwe Nkosazana lusiqinisele isigqi- bo se Palamente yale koloni sokuba elama Xesibe libe yinxenye yale Koloni.

Abantu balomzi batumele isiroro kwi Kaunsil sokuba Umkosi Wosindiso nyabadu- ba ngengxolo yokuvuma ezitalatweni. U Mr. Reinhold wangase Nyutauni ude wa- bhala eyake yedwa incwadi ekalaza ngokuba inkosikazi yakwake egulayo eselipetwe nga- magqira amatatu yenzakele okunye yimvu- mo yelibnndla nge Sabata edluleyo. Ibhu- nga lomzi (Ikaunsil) lite lisakuke liyityise lemitandazo ngaleveki.

INDODANA emhlope engu Harry Smith ese. ntolongweni ngetyala lokubhadula, ibuye yaziswa pambi komantyi wase kay’ apa nge- tyala lokungqiba imali ngamaqhinga. U Mr. H. D. Blewitt i Editor ye *Watchman* no Mr. Hockly i Mayor, nabanye bavele bangqina ukuba umbanjwa waboleka imali ku Mr. Blewitt esiti ulahlekelwe yimpahla yake ebi- kwi pertmanto ine £12 efika evela e Dayi­mani, wayecela imali yokukwela kuloliwe ukuyae Monti. Unikwe ngu Mr. Blewitt i- sheleni zantlanu zane tiki wenjenjalo naku Mayor u Mr. Hockly nakwabanye kanti unkabi uyifunela ukusela. Ulindiselwe Ijaji ezayo.

Kute kubekelwene ngokuba imazi ka Mr. Casey ayingefiki kwa Ratazuyo Equgqwala ngapantsi kwe yure isuka apa e Qonce, wa- nduluka u Mr. Casey ngesitandatu kusasa ngo Mvulo ongapaya, ufike kona ngeminiti ezimashumi mabini ukuya kwintsimbi yesi- xenxe. Kwesituba udla ngokutabata iyure enehalufa umntu nge hashe.

Siyavuya ukumbona u Mr. R. Ayliff, Iku- msha le Jaji ekangeleka ngokupila. Ufike ekay’ apa ngol wesi-Tatu evela e Rini apo afike ngo Mvulo evela kolwahambo sasilubi. ke kulomblati lokuba usinge kwelama Ngesi.

Umbhaleli okwisiqingata sase Gcuwa uti: “ Tina apa simnike umfundisi amagama a 200 olutsha olwafunda ezikolweni olusebe- nzayo olufunwayo ngu Rulumeni. Ufike ati lombali, into elusizi kukuba bezititshala na- mapolisa bonke.”

Umzi siyawuvusa.—Ngokwesaziso sika Ru­lumeni ingarolwanga imali yezindlu ngapa- mbi kokunela kweziveki zimbini (29 Sep. tember usuku olungumnqopiso) seiya konge- zelelwa ngehafugolweni.

Uviwo lwabanga banga fumana iziqiniselo zakwa Rulumente zotitshala luyakuqala ngolwesi Bini lweveki elandela ezayo 28 September.

Ibandla elintsundu lase Dipende e Kala. dokwa elipetwe ngu Rev. J. H. Schuman li- be ne Timiti ngo Mvulo weveki egqitileyo. Inconywa ubukulu nokuyola ko Qolwane. U Mr. G. W. Wilson ubesesihlalweni soko- ngamela. Inteto ezimfntshane zenziwe ngo Rev. Ben. S. Dlepu no Mr. J. H. du Plessis, no H. S. Kruger, kwano Mr. Solomon Waal, stroom nabanye. Kubeko nomvumo u Rev. Mr. Schuman eseluhadini. Intlanganiso iciteke kwakuba kwenziwe “ Ufefe ” ngu Rev. Dlepu.

Abantu bayawusila umqomboti kule lali yase Dukula ese Bhayi. U ntloyiya wako. mkulu sele bavile. Ukuba abazilumkeli bazakuba senkatazweni. Ukuba bebene- mvumelo ngesingatsho—Oh, basopu.

Ekuvulweni kwe Palamente yase Natal ngo lwesi Tatu oludluleyo iRuluneli yelo u Sir. Arthur Havelock ite ukutatela kumnyaka we 1883 kuzise kulo udluleyo imali engena ku Rulumente iya isihla ngokuhla kubonakala ngalo sikuwo ukuba indleko ziyaknba ngape. zu kwengeniso nge £185,000. Kuzakwenzi. wa irafu ezintsha ke ngoku.

U Mr. R. H. Fuller oyinkulu ye Dale College e Qonce apa obehambele pesheya ngokungapili kwe nkosikazi yake utumele u Cingo lokuti akasabuyi kuba Igqira liti makangabisa buyela kwelilizwe umlungukazi wake lowo.

EKULIGwebeni kwake ityala lokutsha kwe venkile ka Mr. Tanner ute u Mr. R. J. Dick nmantyi akuko buqgqina bokuba itshiswe ngabom; impahla noko itshileyo ubuni- nzi bayo isindile, ilula eyatshayo.

IMVO ZABANTSUNDU

NGOLWESI-TATU, SEPT. 15,1886.

Amampondo ISISALELA sentla- nezitunywa zase . \_

Kokstad. nganiso yama Mpo- ndo nezitunywa zama Ngesi:—

Umhlangaso:—Sotunyelwa nge posi na isicelo eso ?

Ewe, kodwa ke kungabetwa nocingo uku- xela ukuba kuko into enjalo ezayo ; sineziza- tu zokukolwa ukuba isicelo eso soti ngokuxa. swa yintlanganiso elu Manyano Lokukusela Abantsundu, e Palamente napandle kwayo samkelwe.

Umhlangaso Ukuba u Rulumente wape- sheya usamkele siyakuhlala luhlobo luni tina, nize nina nihlale luhlobo luni ?

U Rulumente wapesheya angasamkela esenu isicelo aze tina angasamkeli esetu; ngokoke nohlanganiselwa nguye, nati since- deke kaba singafumana indlela ete dzu esu- ka ecwebeni lo Mzimvubu.

Umhlangaso;—Ndinga u Rulumente wa- pesheya anganento ayenzayo kulento. Nda. tsho nase Kapa oko lanto yayibhukuqelwa kuti. Mna ndisafuna ukusingisa kwakwi Nkosazana. Nama Mpondo afuna lonto. Ndamxelela u Rulumente wase Kapa ukuba ndiyamtemba kakulu u Rulumente wapeshe­ya, ngoku iminyaka isesixenxeni nasesibho. zweni silinga ukuvana nalo Rulumante wase Kapa, ngoku lento mayiye kwi Nkosazana. Amampondo akavumelani nesi gwebo so Rulumente wase Kapa kuba upulapula cala- nye, elinye ical’ akafuni kuliva. Ndivengoku- qifnisekileyo ukuba u Rulumente wase Kapa walile ukuba o Somtsewu no Griffiths no Alu- veni bayilungise lento. Ndifumene incwadi zakomkulu ezingabavumeliyo. Kufike nenye inteto kwayase bhotwe eti u Rulumente wase Kapa akayi nanzile lento niya ngayo komkulu. Kodwa ke Amampondo akayi katalele lonto kuba amelwe kuzicingela ngo- ngokwawo.

Xa kuvakeleyo ukuba kutunyelwe eso sicelo lonto ingenza ukuba lizole na Ema- mpondweni de kubuye impendulo ? Um- hlangaso :—Ndicinga ukuba kobanjalo. In- kosi ezinkulU azibukutazi obubusela buqu- tywa emdeni.

Ukuba imbhubho enjengale ihle ngolwesi Ne olugqitileyo ibuye yeazeka oba noku nqandeka na Amampondo angapindezeli.

Umhlangaso Inyanga zilishumi eyinya- mezele lonto Amampondo ngoku adiniwe apelelwo lunvamezelo. Ukubulawa komntu otnnye kuyafana nokubulawa kwe waka. Amampondo akazanga awugqite umda, ake- nziwa kukoyika afuna ukuba lingafi ilizwe.

Uoinga ukuba oknkutyikitya kwenziwa ngama Bhaca nama Xesibe pesheya komda u Rulumente uyakolwa kuko ?

Umhlangaso:—Anditandabuzi naka nci- nane aqutywa ngu Rulumente wase Kapa osoloko exokonxa Amampondo ukuba enze imfazwe.

Xa kunjalo ke ufuna ukuba u Rulumente we Nkosazana makasebenzise igunya lake axelele lo wase Kapa ukuba makagciue ama Bhaca nama Xesibe kude kufike impendulo yesicelo senu ?

Umhlangaso:—Ewe. Lo Rulumente wase Kapa akafuni ukuba Amampondo asingise kowapesheya, akasokuti akuva lonto sele kauleza esenza imfazwe ? Ati ama Xesibe azakucanda esikolweni eze apa kulomzi; ukuba ke Amampondo apindezele akasoku- zonisela ku Rulumente we Nkosazana?

Ukuba kubeko ama Xesibe abulawelwa kumhlaba wama Mpondo kokona iyakuvaka- la into eniyitetayo, kobonakala ukuba ngawo awonayo Amampondo adlelw’ indlala emhla- beni wawo. Izizwe ezizodwa zimelwe kuzi- hlanga-nisela ezintshabeni zayo. Ukuxelwa kwayo lento ku Rulumente wase Kapa kuti­wa ezizipitipiti zimana ukubako emdeni ze- nziwa nga Mampondo, kuhlala kubulawa owangase Mluugwini kuqala.

Kwintlanganiso ebe komkulu inte­to ikwafana nale kwanonxunelo. Sotata amabala kuyo :—

Umqikela:—U Rulumente we Nkosazana woba nakona ukuyilungisa lento ? Ukutya kwam kutshisiwe, kwabulawa nabantu bam, zatshiswa nentlanti zam.

U Rulumente we Nkosazana unawo ama- ndla kwanentando yokuwasebenzisa, usoloko wabakusela abantu abamnyama xa umcimbi wabo ulungile.

Umqikela:—U Rulumente waqala ngoku- bafaka pantsi kwake ababantu bonakalisa ilizwe lam besiba. Andiwakutazi Amampo­ndo ukuba ebe, akatunywa ndim, abayizisi nakum nempahla abayibileyo. Ndofumana zwi ni ku Rulumente wapesheya ? Koti eli. xa simkileyo eso sigitshimi kubeko izi. pitipiti. Izwi endilitandayo lelokuba u Ru- lumente wase Kapa makake abuye ngomva yena ndike ndizilwe ezi zizwe. Ndiyivile inteto yenn ngesicelo, ndifuna ukuba apendu- le amapakati. Ndimangaliswe ngulomhlaba wama Xesibe ne Rode ukuba abantu bam babulawe ezweni lam, kanti akuko nokuba abe mnye owaka wabulawelwa kwela Belungu ilizwe. Yindlela awutabata ngayo na leyo u Rulumente umhlaba wam owama Xesibe, no Rode, no Mzimvubu. U Rulumente uba- tumele ukuba beze kundibulala na ababantu bake ?

Asikwazi kuyipendula leyo mibuzo; inga- lungela ibhunga elinjengeli besisiti ngelise- nziwa.

Umqikela : —Lento ndibuza kuni ndenziwa kuba ningamadoda avela kumhlaba wa Be­lungu nifanelwe kuzazi ezizinto.

Kwezinye izinto nati asimqondi u Rulu­mente wase Kapa sifana kwanani.

Umqikela:—U Rulumente usongela uku- litabata ilizwe lam, elogunya lokutabata umhlaba warn ulifumana pi ?

Unobhala ka Mqikela ucelwe yinkosi leyo ukuba make afunde eziya zinto zibhalwa ngu Mr. Molyneux azibhalela izitunywa, wati ke Umqikela isicelo eso besibhalwa ngalomini masifundelwe intlanganiso.

Eso sicelo siya kwi Nkosazana into esiyiyo sicela ukuba kumiswe i Bhunga lakomkulu licedulule uku- melana kwama Mpondo no Rulu­mente, lize livelise amacebo okupe- lisa izipitipiti ezise mdeni. Sizifu-

nda ngenkutalo enkulu incwadi zo Manyano Lokukusela Abantsundu noko asiva nto kuzo ngalento yama Mpondo, lonto isimangalisile ukuba elo bandla liluncedo lukulu libe ali- kayikangeli. Naso isizwe esisese- budengeni siqitswa sigonyamelwa ngu Rulumente onokuqonda welizwe lama Ngesi, noko akuko bani usuka eme akalime esisiposo singaka soku- nyanzela abantu ebubini bengavu- mi. Tina singakwaba bati kokona kuya kuwalungela Amampondo uku­ba angene pantsi kwa Mangesi, si- kolwa ukuba nawo ayakwanela ako- liseke kanjako ayakuba senqabeni xa atatyatwe njenga Besutu. Yonke lonto ayisokwenzeka lungadange u Manyano Lokukusela Abantsundu luyitate luyibeke pambi ko Mpatiswa Wamazwe Enkosazana. Ayipume- lelanga yonke imizamo yokulinga ukubonisa lo Rulumente wase Kapa, ngokoke Amampondo makalufuno kwezinye indawo usindo.

Ivoti yabantsu. UKUNGENISWA ndu kwisiqinga ,

ta sase Ngqu- kwamagama e-

shwa. votini okusandu’kwenzi- wa kudale intshukumo enk ulu En- gqushwa esisiqingata se Dike nge voti. U Mr. Paul Timm obeku- tiwa ukuqulwa kwake oko ebesaha- mba e Palamente '' ngusikulume welungu ” lase Dikeni namhla selefune igqweta Engqushwa ukuba libulale onke amagama abantu aba­mnyama abafuna ukuba ngaba voti. Yinto esingaziyo ukuba baya kuyi- tinina ukuyenza kuba u Paul Timm lo nelogqweta lake ababazi ngeziqu nababantu bamagama bazakuwabu- lala. Kubonakala mhlope ukuba baya kumana ukuqashisa ukubulala kwabo. Siyavumelana nepepa lase Dikeni i *Alice Times,* kulenlawo liti kufuneka kungene abanemfane- lo bodwa encwadini yaba voti, sifike sablukane kulendawo liti “ kutanda- buzeka kakulu ukuba uninzi lwaba Ntsundu abafuna ubuvoti bafanele- kile.” Elipepa liyi *Alice Times* liti ukumisa kwalo izizatu abaya kubulawa ngazo evotini.—“ Amava okubona kwetu mhla egantolo yase Dikeni nge 1884 kwaku kangelwe imfanelo zobuvoti umntu o Ntsundu kwafuneka evelise itayitile yomhla- ba okanye ubungqina bokuba uno- mhlaba oxabiso liyi £25. Lonto apa yenziwa ngama xabiso ayebe- kwa li bhunga lesiqingata nangoku veliswa kwetayitile. Engqushwa ke ngati zimbalwa kakulu itayitile zemihlaba, nomhlaba abawupiweyo ungacandwanga kanjako wenziwe iziza namasimi.

Onke lamanqanam akanasiseko kakuhle. Kuluvuyo olukulu ukwa- zi ukuba umzi Ontsundu omele lu- gqushwa sewuzilungiselele ukuyisa- bela uyilwe lonto itetwa ngu Mr. Paul Timm naba lingane bake. Kude kwaba lungela abantu base Ngqushwa ukuba bazive kwangapa- mbili izinto ayakubulawa ngazo amagama abo. Tina ngati ilungelo labo liqinisekile emtetweni. Nam- hla ke make kutelekiswe.

Amanqaku.

U Mr. Ebenezer Hannie weli letu. ose Ngilane, owayefunda kwi Semnari yase Mtata ubhalele ititshala yake eyayim- fudisa apo u Rev. W. M. Cameron, M.A., umbalisela ngento azibone e Lon­don. Kambe u Mr. Hannie usendleleni ngoku uyabuya apo bebefunda kona e St. Augustine’s, Canterbury nenye indodana entsundu befundela ubufundisi. Kwi- ncwadi ayibhala ngomhla we 21 January ese Flax-Bourton, Bristol uti:—Dear Mr. Cameron, — Sihleli iveki yanye qa e London kwamnandi kakulu. Ndiyaku- hlala ndiyikutnbula ngovuyo leyo veki. Zininzi izinto esizibone e London, eyo- kuqala neyona inkulu ibe ngu Mboniso. Siye kabini kuwo. Okokuqala saya nge Whit Monday, saza saya kubona no Meja nenkosikazi yake e London. Babe- batiinzi abantu pakati, ingum- iyi- nqaba nokuhamba. Andikwazi kuyicaza yonke into endayibona kona. Basuka bonke bangati bayavuya uKuba bebona- na, oKUKOKwam mna ndatsalwa kaKulu ngama India nemisebenzi yawo, ukwenza imisesane nentsimbi zamaxesha, ukunqa- la, ukuluka ingubo nokufoloma; ndici­nga ukuba ama India ngabona bantu baba nezinto ezibalaseleyo embonisweni. “ Nanku omnye umhlobo omnyama” watsho omnye um-India xa waye mana endibuza imvelapi nezinye intwana-ntwa- na. Kwasuka kwangati zonke izizwe zi- qukelwe kwibalana elincikane zidibene ngokumolozisana kotando zivakalisa ubu- hlobo. Ndatsalwa kakulu, ndaye ndifa- nele *ke noko,* yinkundla yase South Africa. Ndahlangana apo ne nene lase Lovedale, ndaka ndateta nalo, landibonisa izinto ezininzi ezivela e Lovedale ngokukodwa imifanekiso ye Semnari neyolutsha olu- hlala kona. Ndabona nabantu abamnya­ma ababevela e Kapa, ndateta nabo. Ba- bevasa i Dayimani, kwabonakala ukuba bayavnya bakusibona. Benze indlu engqukuva, bayenza ncinane kakulu,

2

2 IMVO ZABANTSUNDU (NATIVE OPINION) [SEPTEMBER 15, 1886