AMAGOSA AMATSHA.

Kubapati bo Manyano intlanganiso ivumelene ukuba mabangaguqulwa nga­pandle ko Nobhala Oncedisayo u Mr. J. J. Bovula okugqitywe ukuba endawen yake makufakwe u Mr. J. Stegman Dla­kiya. I Komiti endala epete olu Manyano yaguqulwa kwafakwa entsha o Messrs. T. Bottoman, C. Mahlutshana, Revs. E. Magaba, no W. B. Rubusana.

INTLANGANISO.

Kuvunyelwene ngomoya omnye ukuba ezayo intlanganiso ibese Peelton (NcemEra).

Imibulelo ibhekiswe kwi Vice-Pre­sident nakwi Secretary ngo Rev. E. Ma­gaba, no Mr. S. S. Mwahla. Kwalandela obhekiswa kubalungiseleli bentlanganiso o Rev. E. Magaba. no Mr. R. Xola, no P. Nkosinkulu, wenziwa ngu Mr. John Matimba ngamazwi ayole kunene waubhekisa nakuma nenekazi alungiselele ngohlobo olungummangaliso o Misses E. Kandanisa, Maliza, Venus Dongwana, M. A. Zidumbu, N. Mboniswa, Solomon, namanye nobubele obukulu apetwe ngabo amalungu ngumzi wase Rini.

kwandiswa kwenani labatabati be *Mvo*ukuze landiswe ipepa uyitabatele pezulu.  
Selekupe isimemo ngamapepa ashicile-  
lweyo awabhekisa kwimpi entsundu yase

Skapu: wabela abantu aba 50. Esi si-  
memo sivakalisa ukuba kuyakubako kwi-  
ndlu ka Mr. John Nibe intlanganiso ya-  
manene namanenekazi yokuxhaswa kwe  
*Mvo,* ngo 21 January. Zitinina ezinye  
indawo ? Mautanyusanqelwe umhla eya-  
zalelwa u Motaung *Imvo !*

Siyasihlomela isimemo esishicilelwe  
ngu Mr. Motaung:—Intlanganiso yelu-  
ngelo le *Mvo.* Lentlanganiso ikanka-  
nywayo, iyakungena ngolwesihlanu ngo-  
mhla we 21 ku January 1887, ngexesha  
lesibhozo (8 o’clock p.m.). Amanene na-  
manenekazi alindelwe ukubonwa kona;  
ngako oko ndiyanicela mhlambi wako-  
wetu ze nifikelele.—Eyona nto ingama-  
ndla, kuya kutetwa ngehambiso ye Mvo,  
ukuba mayihambele pambili, kutetwe  
nangentlaulo yepepa; kufunwe namalu-  
ngu amatsha okwamkela *Imvo,* kuxoxwe  
nangokufuna i Komiti yalo-  
mcimbi wepepa lomzi ontsundu. Kufu-  
nwe negama lentlanganiso leyo, kufunwe  
nombhali (Secretary). Ngako oko umzi  
wakowetu ungaposisi ukupaula lomhla  
uxeliweyo ngasentla.—Namaledi angabi  
nantloni afikelele kakuhle onke. Wonke  
umzi ulindelwe ukuba uzilungiselele lo-  
mini, singavuyiseka ngokuti uze selupete  
nolokozwana lwe *Mvo*; iziti yakucitakala  
intlanganiso beselutunyelwa kwaoko.  
Gqala kakuhle mfundi welipepa, iyaku-  
ngena kwa Jno. Nibe. Siyambulela lo-  
mzalwana ngendlu yake.—Yiqonondiseni  
lonto siyitetayo nge *Mvo,* kufuneka ba-  
buye nabakalalayo, nize nipete intwana  
manene, owenu uyapela apa.—Paula,  
paula, ongezanga ngumbulali wohlanga!  
—Ndim owenu isicaka, Isaac M. A. Mo-  
taung, Igosale *Mvo.—*Tarkastad. 10 Jan.,  
1887.

Minyanya yase Olimpus! Ibise ingu  
Motaung, nabanye Abesutu bodwa na  
abanikwa intliziyo zokuzidla ngokuba be  
Luhlanga? Lwashwatyulelwana udoda-  
na lwa Maxhosa nolwa Bam bo lento ku-  
ngena kusika enkabeni kulo kwakutetwa  
ngamalungelo obuhlanga?

\*

Elixa amanye asinga pambili lelixa  
awase Sidutyini “adala inkongo.” Siva  
ukuba kulowomzi kube kwenziwe intla-  
nganiso yokuchasa *Imvo,* asimangaliswa  
ukuva ukuba ibe yongenyelwe linene  
elimhlope, pofu abalandeli ingamawetu  
afundisiweyo. Kukalazelwa indawo yo-  
kuba incwadi zababhaleli azingeni. Be-  
siba tina sasiyicacisile lendawo, ukuba  
ipetshana elinombilini we *Mvo* limele  
onke ama Afrika engakanje alinakwane-  
lisa bani, nati alisanelisile. Malenziwe  
banzi ipepa ukuze libe nombilini. Impi  
yase Sidutyini iteta ngokuyila elinye ipe-  
pa. Liyakondleka yintonina elo? Axi-  
ngile la mabini akoyo. Yidemeshe lonto  
niyilingayo Sidubu. Gxebe abantu into  
bayibona ngokuyibona, masizitulele.

Sicelwa ukuba sivakalise oluluvo:—  
“ Nanga awam amazwana endifuna uku-  
wabhekisa kuwe Mhleli: Nditi maze  
ungatuswa ngamazwi ka Charles akuhla-  
ba ngawo, nezinyeliso akunyelisa ngazo ;  
ndiyazi ukuba wena azikucukumisi ne-  
ntwana le ezinteto zake, ngokuba aku-  
nguye umfo onentaka esifubeni sako,  
wena uyingqangqasholo elusiba lulukuni  
yohlanga olumnyama. Kakade ufanelwe  
kukuhlatywa ngo Charles, ngokuba ba-  
kubonile ukuba uyazibona izinto abaze-  
nzayo kuti. Qonda kulenteto yake ayi-  
tetayo ukutyunyuzwa kwa Mampondo,  
akakukanyeli, ukanyela uqongqotwane  
yedwa. Pofu ke ukuba akakukanyezi  
uti ulahlekisa abantu ngalipi ? Nditi  
mna ufun’ ukugquka umkondo, nguye  
olahlekisa abantu, ufuna okokuba baze  
bati o Zakariya Maya babuye bakuva  
ukuba uyababulela u Charles, kanti ngo-  
kwenjenjalo ubadyoba ubusi ngapandle  
komlomlo, uti zeniti kade sibutya. sitye  
sahluta. kanti ababuvanga ukuba bunja-  
nina. Nditi unjalo umntu ombulelayo.  
Lomfo ka Buluneli ufana nenkwenkwe  
endala emana iwasweba amancinane,  
emana iwenza intsuka-hlale. Ndiyazi  
ukuba izilumko zakowenu ziyakuhleka  
zakuva lencwadi ka Charles zoti ubem-  
kumbulele ngani yena lomfana, wenani  
betu, niti kuza kuhla ntonina lento sele-  
siti umntu omnyama enjenje ukuteta  
kwake knmlungu. Nditi ayakutsho ama-  
kowenu izilumko ezizizidenge. Manditi  
wanga ungapila ubom obude, akutamsa-  
nqelise Umdali wako, ubudle obobom  
kamnandi, ucume wande.—M. V., Barkly  
West.

AMAGQUNUKWEBE KWAKONA.

Mhleli, — Inteto yo Mgqunukwebe endiyifumene kwipepa le 8 Dec. icane ingcamango yompefumlo wam, malunga nokungazelwa nto komntu ofundileyo kulomzi ka Kwane. Ewe, okwenene mlingane wam ongu Mgqunukwebe lo- mzi wakowetu usalanda inzala yamapakati awayengamaciko. Kodwa ke mandi­ti ukunqumla, ukuba Amagqunukwebe ngabantu abalumkileyo, mababe batate isifundokazi esikulu ‘ malunga nomntu ofundileyo kwityalakazi ebelipakati kuka Nkosi Welem Kama no Mayi Ntlokwana elitate intsuku ezintandatu ukuze lifunyanwe ingcambu zalo apo zipela kona. Umzalwana owaveko ngalomini angati ukuba uyatanda ukukucazela akucazele ngengxoxo yetyala, mna ndifuna uku- qaula lendawo yokungakatalelwa komntu ofundileyo lelibandla. Kute ke ngobunzima betyala xa kaloku intsuku zine: Imijado yaputuma u Mr. Innes, ingenguye kodwa u Mr. R. W. Rose Innes, ingumninawe u Mr. Charles Innes, into ebuciko bungummangaliso. Ke mzi ka Kwane mna andimntu unakwele ndiyamncoma u Mr. Lot Mama, into enkulu yesibonda sase Mnqaba u Jas. Mama ngentshayelelo, nangenkutazo ayenzayo xa igqweta litetayo. Yati lento kuba ndandimi emnyango, xa ka­loku inteto ishushu, yabonakala seyirola ipepa ibhala imi njalo, iposa egqweteni, kute kusenjalo, ndabuya ndabona sekusebezelana, yabuya yaposa elinye kwako­na into ka James Mama, yintoke leyo elibange ukuba igqweta live livutelana ngakumbi. Makwane! O! Makwane, yekani ikwele, namhlanje ke lomfana ka James benifanele ukufumana isifundo, sokuba umntu onemfundo uluncedo olUkulu. Mandigqibe ngeliti, makabe Umhleli unyanisile xa ati Magqunukwebe yamkelani *Imvo* ukuze nikwazi ukubona nokufunda amalungelo enu, kuba ke lo nditeta ngaye apa u Mr. Lot Mama ngumamkeli wayo, ke makabe obubulumko ubukafula kuyo.

Ndikwa Ngumgquntjkwebe.

Umnyadala we Bhola.

ELESIBINI. not out -

Namhla singenisa izikora—amanani aba-  
dlali be bhola ukususela kwakumhla woku-  
qala Dec. 27, 1886 kude kube kowokupela  
Jan. 6, 1887.

I QONCE NE KOMANI.

I QONCE.

INGENO LOKUQALA.

Seti, not out

Sidaia, c Kinner b Lutu  
Ngcumbe, b Lutu  
Soga, b Lutu

Ganya, b Lutu

Zondani, c Nukuna  
Thomas, b Nongalaza ...

Umvalo, b Nangalaza

Xelo, c Nukuna b Nongalaza 4

Fisher, b Lutu 0

Buttler, b Lutu 0

Extras 14

19

3

1

3

15

11

2

5

not out -

Extras 3

[Grant total, 80]

77

3

I KOMANI.

INGENO LOKUQALA.  
Kinner, b Bottler

Mkefa, b Ngcumbe  
Legalagala, b Ngcumbe  
Ngece, b Buttler

Nukuna, b Ngcombe  
Nongalaza, lbw. b Buttler  
Mapikela, b Buttler  
Mjuza, c and b Ngcumbe  
Lutu, c Seti b Ngcumbe  
Mlilwana, not out

Dyantyi, b Buttler

Extras

ELESIBINI.  
c Ngcumbe  
b Ngcumbe

stpd Sidaia  
c Sidaia ...  
b Zondani  
Zondani ...  
c Umvalo  
c Ngcumbe  
b Soga ...  
b Soga ...  
not out ...

Extras ...

0

16

0

43

9

8  
1

2

0

5

1  
0

1

6

5

0

6

0

4

0

0

5

[Grand total, 78]

35

I RINI NE MONTI.

I RINI.

Ingeno lokuqala.

W. Nombewu, Thomas ... ...

S. Mdana, b Thomas ... ...  
H. Maqanda, c Draai c Landule  
H. Peters, b Thomas

H. May, b Soga ...

J; Faku, c Soga b Mdana

C. Bomela, b Soga

H. Mdunyelwa, c and b Mdana

T. Gula, notout ... ...

J. Adons, run out

W. Tywayi, b Soga

Byes 12, wides 3 ...

Total...

... 131

3

1 1

1

1 0 0

1

I MONTI.

INGENO LOKUQALA.

Draai, b Gula...  
Mtsamana, b Gula ...

Zuma, b May...

Landule, c Naku b Gula  
Mcanyangwa, b May...  
Siyeka, b May

Siwundla, b May  
Mdana, run out

Soga, run out... ...

Thomae, not out  
Wilson, b Gula

Byes ...

0

0

ELESIBINI. c Faku b May b May c Mdana b do b May ... not out run out c Faku b Gula b May c Faku b Gula b May b Gula

Byes ...

[Grand total, 76 ]

11

0

32

0

0  
1

6

3

0

2

I MONTI NE KOMANI,  
I MONTI.

INGENO LOKUQALA.  
Soga, c Nongalaza b Lutu  
Mcanyangwa, not out ...  
Draai, b Lutu  
Thomas, b Mapikela  
Siwundla, b Mapikela ...  
Siyeka, run out ...  
Landule, c Nukuna  
Mtsamana, run out  
Wilson, b Nongalaza  
Zuma, c Ngece b Lutu ...  
Mdana, b Nongalaza  
Extras

ELESIBINI. not out ... ‘ hit wicket c Lutu ... b Lutu ... b Lutu ...

0

not out ...

b Legalagala 4

0

Extras ...

15

*2*

[Grand total, 83.]

63

I KOMANI.

INGENO LOKUQALA.  
Mapikela, c Landule  
Kinner, b Mdana  
Ngece, run out ...  
Mjuza, run out ...  
Legalagala, c Soga  
Lutu, b Soga  
Nukuna, b Soga ...  
Nongalaza, c Draai  
Mlilwana, Flink b Soga  
Mkefa, not out ...  
Dyantyi, run out  
Extras ...

0

6

0

1

0

0

1

0

20

ELESIBINI.  
b Soga ... :  
b Soga ...  
b Mdana ...

b Soga ...  
c Soga  
c Mtsamana  
c Flink ...  
not out ...  
c Wilson ...  
b Soga ...  
b Landule

Extras

24

6

0

2

6

0

3

4

0

1

10

61

[Grand total, 82.]

21

NE

I QONCE

5 0 0

1

3

0

0

4

BHAYI.

I QONCE.

INGENO LOKUQALA.

Seti, l.b.w., b Bopi  
Sidaia, b Qoqo ...  
Ganya, b Qoqo ...  
Ngcumbe, b Qoqo  
Umvalo, b Bopi...  
Butler, b Boni ...  
Zondani, b Bopi  
Soga, l.b.w., b Qoqo  
Bali, b Qoqo ...  
Fisher, not out ...  
Xelo, b Qoqo

Extras ...

1

8

3

3

11

18

43

2

3

15

0

0

0

0

3

0

0

0

4

1

5

15

10

0

2

27

2

3

0

22

2

0

0

9

0

9

79

ELESIBINI.

19 run out ... ‘

b Qoqo  
b Qoqo ...  
c Mtule ...  
b Christian

b Bopi ... !  
b Qoqo ...  
b Christian  
not out ...  
b Christian  
b Qoqo  
Extras...

3

3

[Grand total, 119.]

40

I BHAYI.

INGENO LOKUQALA.

Qoqo, b Butler...  
Ngqina, c Xela b Bali...  
Balfour, b Butler  
Hlati, c Butler b Bali...  
Boyce, c Sidaia b Butler  
Xiniwe, l.b.w., b Butler  
Bopi, c Soga b Bali  
Christian, not out  
Balfour, c Bali b Butler  
Mtule, b Bali ...  
Tshona, c Butler b Bali

Extras ...

ELESIBINI.

0 c Sidaia

1

7

6

6

0

6

1

0

0

0

7

6

|  |  |
| --- | --- |
| b Bali | . 0 |
| c Ganya | , 2 |
| c Sidaia ... | , 1 |
| b Butler ... | , 9 |
| b Bali | . 11 |
| c Sidaia ... | . 0 |
| c Bali | . 1 |
| b Bali | . 0 |
| not out | . 0 |
| b Bali | . 10 |
| Extras.. | . 9 |
|  | — |
| 1 | 49 |

[Grand total, 83.]

be us to to

The Advice of ON the wholesome  
of Rev. P. J Mzimba. principle to “ let  
“ sleeping dogs lie" we did not  
deem it prudent to direct special  
attention to a suggestion made by  
the Rev. P. J. Mzimba in the course  
of a lecture before the Lovedale  
students for which he sought pub-  
licity through these columns. That  
advice was:

Let the experience of Africans in America  
give warning in time to Africans in Africa

to let politics alone at present. Let us  
content to be ruled by colonists. Let  
only have to do with politics in order  
encourage those white men who desire  
give us schools and books.

This advice, which, as the *Port Elizabeth Telegraph* tersely puts it, is “ from a Kafir to Kafirs, spontaneous, undictated to, unsuggested,” has surprised our friends and gladdened the hearts of the enemies of our rights. In regard to Mr. Mzimba’s suggestion the *Cape Argus* remarks that it il ought “ greatly to soothe the spirits of u some unquiet people who fear “ that the black man is about to “ occupy the Houses of Parlia- “ ment in force.” While our Port Elizabeth contemporary, to whom we have already alluded, is of opinion that “ if this advice “ were followed up in every loca- “ tion, and on every mission station “ in the country an immense step “ would be taken towards infusing “ a spirit of contentment and loy- “ alty amongst the Dutch.” And, sure enough, *De Zuid Afrikaan,* the representative Dutch newspaper in Cape Town, after expressing its “ great regard ” for the Rev. Mr. Mzimba, scarcely believes its eyes that that reverend gentleman can have given the Natives such good advice. To it the news seems too good to be true. This recommend­ation to Natives, by one of them­selves, has been, we observe, quoted with unalloyed approval by so high a personage as Sir Gordon Sprigg himself.

Anything more injudicious, in view of the vital interests of the Native people has, we submit, never been uttered by the lips of man. It is, moreover, extremely inopportune. It is clear from the context that Mr. Mzimba has been carried away by the American precedent which he appears to have come across in some volume, in the reading of which he had effectually buried himself. Hence we now see him, like Don Quixote, tilting at wind­mills, applying, without examining the conditions of the two peoples, the case of the negroes in America to Natives here. He forgets that the Africans in America have been slaves within the memory of the present generation, while the “ Africans in Africa ” were found by Colonists so deeply rivetted by political problems that they could not afford time to attend to anything else. Mr. Mzimba therefore over­looks the fact that to deprive the South African Native of the fran­chise is to change his very nature— a thing which is more easily said than done. Then, again, our reve­rend mentor seems to be unaware that the American institutions are Republican and have for a long time been a sort of a “ Lot’s wife ” to all countries aiming at having decent forms of government; while those under which we live, which hail from her Gracious Majesty—long may she reign—are representative and free to a fault. How can Mr. Mzimba make his suggestion when the ideal good Government of a large section of the Colonists, to embody it in the words of *De Zuid Afrikaan,* is “to “ make the black man feel that “ the white man is Baas ? ” Of course, this means the enslaving ' of the black man and the return | of the reign of the sjambok And i the withdrawal of natives from politics means the total weakening of the English element in the Cape Parliament and the eternal ascendancy of the Dutch and Dutch notions, which, whatever they will

Editorial Notes.

The *Frontier Guardian* Dordrecht gives and interesting and instructive summary of She 1886 Voters’ List for the Electoral Division of Woodhouse. It states that the number of voters have in­creased from 2,149 in 1884 to 2,6821—an in­crease of 533. The largest additions are in the' Ward West? Wasebank, which em­braces the Umhlanga Native Location, where- 123 new names, all native, have been put on the list, and in the Tembu Location where -IBS new voters have been registered. The Bond - Wards show con­siderable falling-off owing to the anodus that has lately taken place to the Trans­vaal Gold Fields. From the figures before us it is clear that the constituency, which has been the Bond stronghold, is now in the hands of Englishmen and Natives, who may be depended upon to improve the representation, as at present with Mr. Joseph Walker and Mr.- Van Zyl, Wood­house is unsatisfactorily represented The *Frontier Guardian* then goes on to say:— “ One of our contemporaries (we hear it was *Native Opinion,* buy a copy of the issue alluded to did not reach us) recently fell foul of the officials-here, because the names of some forty-six Native voters were struck off the new roll at the in­stance and) request of an agent employed by the local branch of the Africander Bond. The matter was such a trilling one that those who had been taking the trouble to have the names of every qualified Native placed upon the list did not thinks it worth their while to interfere; and when our contemporary finds out that the number of Native voters in the Division have been more than doubled since 1884, it will, we are sure, bestow its meed of praise upon those who have worked steadily and unflaggingly, without any noise or ostentation, to- achieve- this- object.” With the greatest alacrity we give the meed of praise upon, our friend the Editor of the *Guardian* for we happen to know that he has taken a genuine interest in this work. We may assure him that he will never regaet the manner the Natives will use their votes This however, dees not remove the ground of complaint that no notice was given in Kafir to the unhappy forty-six, to when the axe of the Bond was ruthlessly ap­plied. If the Bond can sweep away forty- six it can do so with ten thousand.

I Almanak ye “Mvo’’ ye 1887.

Le Almanak ishicilelwe ngeveki epeli-  
leyo ikwa lilinga elincinane letu lokuko-  
nza umzi ontsundu esitembayo ukuba  
uyakwanela lilo. Ngesiba senza izinto  
ezingapezulu ukuba besinawo amandla,  
nokuba umzi ontsundu ubumoya mnye  
ekuxhaseni imizamo yetu.

Inkalo esikangele kuyo ke namhla ye-  
yokwandiswa kwepepa ; lonto ayinakwe-  
mziwa umzi usengu ruturutu, kuba naku-  
ba eko amatsha ntliziyo azilahleleyo  
ukuxhasa izinto zokunyusa uhlanga olu  
Ntsundu kukwako nabazilahlele ekubeni  
zintshaba nempi, M*vo.* I Almanak itu-  
nyelwe kwiqela eliyifinyezileyo intlaulo  
exhasa *Imvo* abangati abangayifumana-  
nga kodwa beyifanele basazise kamsinya  
lingekapeli igcudwana elikoyo. Si-  
yavnnda kwakona sibhe k i s a

kubaxhasi be *Mvo* ukuba bavuselele  
ngakumbi ukuze lomnyaka singene ku-

wo upele sikwenye indawo, yintw’embi  
ubudodo. Pambili ke!

Impawana.

Kuko amanene atile angase Batenjini  
(awakude kuyapi ukusuka e Ndwana)  
atumele inkozwana acele ngazo i Al-  
manak ye “ Mvo.” Lamatshawe awako  
kwibandla elihle elifake izandla kulom-  
sebenzi mkulu wokuzama ukuhlahlela  
uhlanga indlela kulamaxesha amdaka.  
Selevela ngokuyaleza i Almanak. Isebe-  
nza nzima inyosi ukwenza ubusi, ifike yo-  
na *inkawu* eqavileyo ise ipakula iqulata  
imitamo apa emikulu. Nqwa ke ne nka-  
wu ababafo baka V——. Sikubeka nxa-  
mnye ukuncokola, singati kulamatye-  
ndyana i Almanak sisipo sompati we  
*Mvo* sonyaka omtsha, kwabo abalingayo  
ukumxhasa kulomsebenzi unzima. Aku-  
funwa mali ngazo. Ezimbalwa ezikoyo  
zihlalele ukubhasela amadoda antliziyo  
zibanzi ayakuti wona ukungena kwi  
*Mvo “* Bhal’ igama lam ; naso isinyaniso.”  
Kunjanina Messieurs V—nq— nakuseni-  
tumela i 2s. 6d. emnye naneze kule 6d.  
ifikileyo ze nani nibe kwituba lokubule-  
lwa nge Almanak?

Siminyaka mitatu saligqibelayo i Rini  
silibona kwakona ngalo nje. Zimbini  
into ezisuke zeqampu kokwetu ukubona:  
ngendlela-ndlela esingasakuzibalula  
noku, sifumene ukuba ubungcwalisa  
bempi emhlope budlule, sekubhalwe  
*Ichabod* kwibunzi lalowomzi, lelixa umzi  
omnyama ngati usuke wangati wenze  
umtsi ukusinga pambili ngokuzipata.  
Sifike namhla impi entsha imikondo mi-  
bini—imikondo engadibaniyo. Uko owo-  
mlisela nomtinjana oyizama ngenyameko  
nentobeko intlalo etobekileyo yesimilo,  
neyokuzipata okuhle kwa Mangesi abu-  
hlungu ozama *eyona civilisation* ekade  
ilambata—engeyiyo le yokusela intlobo-  
ntlobo zendywala nokuvata kungeko si-  
dima nasitozela emntwini. Sifike sane-  
liswa sayibuka intlalo yeliqela. Wumbi  
umkondo ngowemiraji nabazimilo zibu-  
gquzugquzu abase pantsi kwepupa apa  
elinzima lokuba isimilo zingubo ezintle  
*kupela* nenye ke inyilikityawe eqala kwe-  
liqela iye kwidakwa elibhatyi yarazuka  
kwasala umhlana. Lombindi wesibini e  
Rini upiwe igama lokuba *uzindlavini—*igama eliyifanele kunene lonkita. Singe  
sakusibona esisahlulo e Rini singako na-  
kwezinye indawo. *Indlavini* mazingabi  
nabudlelane nabantu abagcine izimilo  
zabo zide zibe zizama ukupuma kobo  
bundlavini bazo.

Kwinto ezininzi ezimnandi nezimbi  
esizibaluleye ngesisituba uqalile unyaka,  
salata ngemihlali emikulu kwinto enye.  
Lonto kungena komzi wase Lusutu eku-  
tabateni *Imvo Zabantsundu* ezingamketi-  
le Umsutu. Aseshumini amagama ama-  
tsha avela koka Mkatshaue aza nemali  
zawo nezicelo zokuba atunyelwe *Imvo.*Lento ilunge kanye. Ute omnye waba-  
numzana bakowetu sakumxelela ukuma-  
ngaliswa kwetu ngalento ebesingayilinde-  
le, wati “ Bengenile nje ke Abesutu aba-  
buyi ngamva: ngamadoda ayipakamisela  
pezulu into akukolwa yiyo.” Utsho  
kwamyoli kwezetu intliziyo, seva sesifu-  
mane sati “ Yehova uyasibona.” Siyasi-  
bulela kunene isenzo sempi yase Lusutu  
ukumisa into emele izizwe zonke ezim-

nyama.

Sive sesifumana sisiti yinto ekungati  
kekwangena nokuba amakulu matatu  
nokuba mane Abesutu kubonakale uku-  
ba makuhlonyelwe kwi *Mvo* imihlati no-  
kuba mitandatu yendaba zase Lusutu  
nge Sisutu. Singayilungiselela indleko  
yokufuna umguquli elixa soba nati site-  
disha ukuyibhala inteto ye Sisutu. Noko  
lento siyiyekela kumatshawe akwa Mka-  
tshane. Sisebenza ukuba wonke umzi  
ontsundu ube ntonye, uvane, uvelane,  
uqubele pambili pantsi kwempato yoxo-  
lo yo Mntan’ Omhle u Vitolia. Pambili  
Bakuena!

\*

Kute sisabhala ngesi sanga sokungena  
Besutu kwi *Mvo* kuba akuko posi

ingezi namagama—yibani

mpindini eteta Isixhosa qata  
mbulo ngo Msutu wetu omdala

nto kaMotaung igora elingadima-  
Mzo lase Skapu. lomhlati ngo

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| NATIVE OPINION |
| FRIDAY, JANUARY 21, 1887. |

Front our correspondent in Basutoland we lean that Chief Masupha is in great sorrow on account of the death, on De­cember 26, 1886, of his heir, and valuable lieutenant, Lephoko.

The half-yearly sittings of the Native Educational Association, which is now in its seventh year, were held at Graham’s Town on the 4th instant and two follow­ing days. There were present members from the districts of Port Elizabeth, Gra­ham’s Town, Somerset East, Cradock, Fort Beaufort, Victoria East, Fort Peddie, King William’s Town, and even the Transkei was represented.

The object of the Association, as dis­closed in its constitution, is to take an interest in all matters affecting the moral and general improvement of the Natives. Among the various matters which en­gaged the attention of the meeting, may be mentioned the subject of the Trans— keian Liquor Proclamation, with respect to which the Association expressed regret at the collapse of public opinion on the subject in the face of the fact that liquor may be sold to a Native in any quantity on the production of a permit. A strong Committee was appointed to watch an opportunity of advancing the publication and diffusion of Native Literature. Ano­ther committee with the Rev. E. Makiwane as convener, was appointed to con­sider the best way in which Natives might celebrate Her Majesty’s Jubilee. It was also agreed that members of the Association be urged to get up petitions to Parliament among the Native people praying for the increase of the areas, ac­cording to Sir T. Scanlen’s Act, within which the selling of liquor to Natives is prohibited. Mr. Tengo-Jabavu intro­duced and carried a motion notice of which had been given to the Secretary, during the recess, to the effect that the Constitution be so changed as to permit of the establishing of branch associations in the various divisions in which Natives abound, which shall have the right to elect representatives to a Congress. The framing of the new Constitution was left- to a committee which will report during the first moiety of the ensuing half-year. The subject of the fancy franchise for the Transkei debated in the last session of Parliament, was warmly discussed, and in the course of its consideration a gestion was made, and eagerly adopted that inasmuch as Sir J. G. Sprigg was in Graham’s Town a deputation from the Association should be appointed to wait upon the Prime Minister on this import­ant matter. A resolution was passed con­veying on behalf of the Natives the thanks of the Association at the satisfac­tory settlement of the Pondo question ami expressing a trust that similar forbear­ance on the part of the Government may continue to characterize the administra- tion of Native Affairs. The deputation to Sir J. G. Sprigg was also commissioned to introduce the Pass Law grievance, and the Liquor Areas. The meeting which was

large was orderly and earnest, and is considered by old members as the pleasantest and best host

has ever had.

be in the future, have at present a  
retrogressive and mischievous ten-  
dency. How, besides, can we  
support the white men who would  
“ give us schools and books ” if we  
are out of politics ? No, no, Mr.  
Mzimba ; the days are irrevocably  
passed when men would, in their  
sound senses, allow themselves to be  
bound hand and foot and cast into the  
fiery furnace of Cape politics. You.  
must, therefore, not be surprised to  
find your countrymen very chary to  
follow your extremely benevolent  
and juvenile advice “ to shut their  
“ eyes and open their mouth’

JANUARY 21, 1887 IMVO ZABANTSUNDU (NATIVE OPINION 3