Imvo Zabantsundu

(NATIVE OPINION.)

Authorized Medium for the Publication of Government Notices [illegible]

IXABISO 3d.] KING WILLIAM'S TOWN, [illegible]

Kwabo bafuna Into ezintsha ezintle !

Buzani kuzo zonke ivenkila animelene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA

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IMINQWAZI
IHEMPE
IZIHLANGU
IZIKAFU NEZIGUBUNGELO
ITYALI
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IZITOFU ZOKUPEKA

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Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa
Nakwa-Ndabakazi
HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville).

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, nezikumba njalo njalo.

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NGUKUFIKA KWA

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ITYALI SETU SEILUFIPA, zipaadla ilanga.
INGUBO ZOMTSHATO EZENZIWE kakuhle.
Kwa [illegible]
INGUBO ZOKUTSHATA, ZEKABA ZIYASIKWA, ZITUNGWE.
IKELEKO, ILINZI, IPRINTI, ZINTLOBONTLOBO ZELOKWE SIKWAKO.

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Lempahla iyakwenza intliziyo zenu zibete. Yizani kutyebisa ameklo

Yazini amagama ka PASCOE
[illegible]

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Ngexesha lokutengiswa ko

BOYA.

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Zitengiswa [illegible] xabiso apantsi kakulu.

Kutengwa yonke into no Boya.

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Uhlala aba noyona mpahla ininzi enjenge

NGUBO ZENTLOBO ZONKE
AMAFELANE
NE NGCAWA

Engaqqitwa nayiyipina apa e Koloni ngobuhle.

Yena utengisa ngenani eli lingana yo ko Ntsundu nako mhlope.

Lesesha, Pasla, Funda, uze Ityise.

XA ebuisla abantu bako abetetenga kuyo, lo ugama Ingagantsi nambla [illegible] ezikala [illegible] e Ngilane [illegible] Impahla [illegible] Kesa [illegible] e Ngilane [illegible]

P. H. POTTOE.

E [illegible], July 27, 1888.

QONDANI !

UKUBA [illegible]

O. [illegible]

[illegible]

Umanyano Iwase Batenjini.

INTLANGANISO yolumanyano iyakungena nge 17th December, ngo 9 a.m., kwi Native Agricultural Hall, e-Cala.
Kofundwa amapepa ngamanene atile.
Kwenziwe nengxoxo pezu kwalomapepa.
PAMBANI FIGILAN,
Acting Secretary.

INCWADI

EZI tunyelwa kum ukuze zifike kakuhle mazitiwe ukubhalwa kwazo.
NCANYWA ZIBI,
Tora,
c/o Rev. D. DOIG YOUNG,
Maio, Tembuland, via Tsomo.

ISAZISO.

KUYAZISWA ukuba isikolo sama Ntombazana (Boarding School), sizakumiswa Emtata, siq la ngo January 20, 1887.
Imali ziponti ezintlanu ngomnyaka iro. lwa ekuqaleni kwekwata.
Mabati abafun' ukuzisa kona intombi zabo, nabafun' ukungqina ngaso, babekise ku Bishop of St. John's. Umtata, bakaulizise.

ISAZISO-ESIKULU.

—o—

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali ehamba ngepepa le posi (P.O.O.) Imali yawo yi 3/6 lilinye, ngapaandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo bayiswa namayeza.
JESSE SHAW.
Igqira Lemiciza.
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KULOWO wondilandisa Inkabi Efosi; mitandatu iminyaka ubudala; inopau kwindlebe yase kunene; itshiswe J.B. kwinyonga yase kunene. Ubuso baka batyikilwa ngomblontlo, kodwa abuhlumanga uboya obumhlope. Libiwe e Roxeni ngo 20 October, 1886.
JAMES J. BOVULA.

BONISANI.

IMAZI ye hashe engwevukazi eluhlaza. Inesilonda Itshiswe u S enyongeni yomlenze wase kunene. Lilahleke e Sikobeni ngo October lo ugqitileyo. Oli boniléyo olo bala wovuzwa aku xelela u
GEORGE PAMLA, Butterworth.

ABAZELWEYO.

KASHE.—E Beaconsfield, kwele Dayimani, u Mrs. M. A. KASHE ubeleke Inkwenkwe ngomhla we 10 November.

Ubhalanelwa kwe "MVO."

IPEPA LE VEKI ZONKE.

Oss Qonce: uhlaula 2s. 6d., nge nyanga ezintatu xa ayirole kwase kuqaleni kwazo; 3s. ligqitile elo-xesha.
Xa litunyelwanga posi kwe zinye indawo, 3s. xa irolwe kwase kuqaleni, 3s. 6d. xa irolwe emva kokuqala kwe Nyanga ezintatu.
Yonke imali itunyelwa egameni lika
J. TENGO-JABAVU.

Iveki.

UYACELWA wonke umzi ukuba alinge kwangalenyanga ayihlawule [illegible] kuba December iz [illegible] Nesivuma enciamas iya [illegible]

[illegible]

yikupa eposini. Sovuya ke esibuyisele kwakamsinyane esibonile esi saziso.

"KENNETH MCALPINE or M'ALPINE NCAPAYI" (Ngcisininde), sizifumene incwadi zako ezibalisa ngokubhubha kwezontokazi. Siyalila nabo balilayo; kodwa ke uyazina ukuba ibali labo liyakunandipeka kwisiblanu mhlaimbi isitandatu esibaziyo kanti ngamawaka afunda *Imvo*. Faka isaziso esifutshane se 2/6 ukwazisa iziblobo koba kwanele.

ISE itandazelwa imvula e Natal ngenxa yokunqaba. Umtandazo wayo e Cedara ube ungo 3 November.

ITYENDYANA elimhlope abati ngu Bruce, eliminyaka i 19 ebelifikele ehotele lilindiselwe Ijaji e Monti, ngokusuke libhale igama lomlungu we hotele kwincwadana yo tsheke, liyise ebankini ukuya kufuna £35. Uranelwe ngabe banki, ute noko ebeke wazimela wabuya wafunyanwa.

ABANTU base Ndaleni e Natal bacela uncedo bafuna ukwakha indlu yetyalike yabo eyatsha ngenyanga efileyo.

U MR. J. G. AURET, LL.B., ungene ebugqweteni bo Jaji e Dayimani.

INTOMBAZANA yomlungu ite isahamba yodwa ngendlela ecanda kwihlati lase Congela e Natal kwati gqi umfokazi wayibamba, yasindiswa kukusuke ikale kakulu.

EDABINI lentonga ebeliko e Natal kufo abantu abaninzi, babanjwa bonke abo babesilwa ikulu elinamashumi omane anane amadoda asiwa egantolo Emngeni apo afike alindiselwa Ijaji.

ELUSUTU ingxowa yombona ifumana i 2/ ne 4/; eyengqolowa i 5/ ne 7/, Abesutu banokudla okuninzi abakohlene nako kuba akuna mali.

E KOKSTAD kuko amare okuba lento Amampondo acele ixesha lokumpendula u Rulumeni kukuba aafuna ukuvisisana na Besutu mayelana nokubambisana ngemfazwe. Izijoli zibila zisoma pakati kwamakomkulu omabini. Lento tina asiyikolwa, liqambo labafuna imfazwe.

KWINDLU eyenza imatshisi e Wynberg ngase Kapa ite enye inkwenkwana iwawa dukuda amanzi aneruluwa ebiwapekile lasuka lati lenye ilangatye yadubula kwafa amakwenkwana amabini, asibhozo angxwelereka ngokoyikekayo, nendlu yavuta yonke ngapakati.

U MR. UPINGTON inkulu ka Rulumente ute ukupendula amaCoda abemndwendwele, yena akakucasile ukuvulelwa kwentengiso yezisele nge Cawa kwi hotele ezibekekileyo, ingabi yinto yemini yonke noko.

AMABHULU angase Grey Town, e Natal, akupe imali zawo zokuzhasa abavangeli abachumayela pakati kwabantu abamnyama.

[illegible] ugqitileyo kwakala [illegible] yeycle kunene. Ibisenzelwa endiwini yamatyala, ipetwe ngu Mr. R. L. Magesani.

ABA bantu bafaka isaziso epepeni ngabona bangabahlobo abakulu babantsundu nabanga amntu omnyama angeziñanana zonke izinto ezifanelekileyo nezilungilayo kwanjengomhlope. Yiyani kutenga kubo ekanye yalezani imbabile yabo. Nizelo ukuba nimenywe yi "Mvo."

[illegible]

U SIR JOHN SPRIGG afike ukuvela kwela Mangcwi ngolwesiNe lweveki egqitileyo. [illegible] u Sir J. Sprigg ati yena makalibwe.

[illegible]

[illegible]

[illegible]

ikatyana elincinane lebhola lalapa e Qonce i "Oriental" ne "Wesleyan" Cricket Club ziyakudlala e Ncemera ngexesha leshumi.

U R. Moss udliwe i £5 ematyaleni ase Dikeni ngokusuka ayishiye engayi ngowabanga inkabi yake ebibulewe ngu manz'abomvu ecaleni lendlela eya kwa Gaga.

IPEPA lase Kapa i *Times* liti makungene u Mr. Hofmeyr esikundleni sika Mr. Upington abe yinkulu ka Rulumente ingabi ngu Sir J. G. Sprigg kuba ucasiwe ngamadoda amabini kula angu Rulumente, nabantu abamfuni eyinkulu. Okuka Mr. Upington yena nti ufuna akuzikulula abuntloko aziqubele ubugqweta bako ezijajini.

AMANGESI ayagilana ukuya ku Centane apo kutiwa kufunyenwe idayimani.

AGQITILE kumakulu asibhozo amabanjwa akwintolongo yase Kimberley ngoku.

IKE yana imvula pesheya kwe Nciba ngeveki egqitileyo.

Imvo Zabantsundu.

NGOLWESI-TATU, NOV. 24, 1886.

Umqatango welama Mpondo.

SIYAYIBULELA i *Cape Argus* ngokuzitoba kwayo ukude ivume ukusinika izizatu ezona ziyinkahlukazi yokuba yona intyontye amakwelo ezwe kufa nentimbo-mhlaba namaxhoba. Olo melwane luti:—

"*Imvo* 'ayimangaliswanga kancinane' ukuba i *Cape Argus* eyiguqukele kwintimbo yomhlaba namaxhoba. Singa akungebiko kungavisisani ngalengxoxo, ngokoke salata lento yokuba umelwane lwetu olo loyisiwe kuyiqonda lengxoxo njengoko ibonwa ngako luninzi lweli lizwe. Siya kuyixela ngamabakala amhlope. Ukuba besinako ngesiba siyawayeka Amampondo azihlalele kude kube nini. Zona ezindawo zingapandle soloko kubanjwene ngazo asiseka sizingene; elama Xesibe lona lelama Ngesi nokuba sekuhle ngayipina indlela, neeweba lo Mzimvubu likwanjalo. Sifuna indlela ezicanda kwela Mampondo, kodwa asinamfanelo yokuwanyanzela Amampondo ukuba asivumele ukuba sitimbe, asingeze salwa ngalonto. Ngapandle koko siva ukuba u Mr. Stanford uje ku Manyano ngento zo Lanlo lwase Kokstad amaxesha anzima akuko temba lokuba kungako imali ekutsholwa ukwenza indlela; kwalonto yodwa ingamtintela u Rulumente kulowo msebenzi ngapandle kwale yama Mpondo. Singaxolela ukubhatela itola. Xa kodwa ama Mpondo agqita umda engenela ilizwe letu, amelwe kukohlwaywa, xa ke siwohlwayayo makasibhatale esondliko kuba tina asinako nokokuba ilingelilosiko ukumenza umgqiti atwale inzieko. Kungalunga ukungaliconmisi kanye ilizwe la Mampondo; kodwa singade siyanzeleke kulonto ekupeleni. Ngoku bangabhatala ngenkomo, mabenziwe ke babhatale. *Imvo* iaga elipike lingabhekiswa kwi Liso le Nkosazana, kanti akulungile ukuba akagqita umda we Koloni kutiwa lipike. Sisixakaniso esimelwe ku ngxengxezelwa—ukuba kunokwenziwa ngapandle kokulwa kakona kalungileyo."

La "mabakala amhlope" omelwane lwetu soka siwatabate ngokulandelana kwawo. Luti umelwane lwetu "zona ezindawo zingapandle "soloko kubanjwene ngazo asiseka "sizingene; elama Xesibe lona lela "Mangesi nokuba sekuhle ngayipi-"na indlela, neeweba lo Mzimvubu "likwanjalo." Asikanyeli nati ukuti kuqubeke kwaqubeka kwada kwabonakala elama Xesibe neeweba lo Mzimvubu lingaqena kutiwani; kodwa ke kuyavunyelwana mzala onke nasizipata mandla seta ukuba Amampondo aqatnaselwa ngesindawo. Kuba kwi Palamente yase Ngilane u Mr. STANHOPE ipakati le Nkomazana ekipete indlela esi Koloni apendula umbuzo ka Mr. DILLWYN wateta ukuti "Njengo-[illegible]

[illegible]

lungiswa ngokulula xa kumiswe abalungisi balento.

Siyalipinda, siqoshelisa kwangalo elokuba ingaba butyakala obukulu ku Mampondo ukuba ayitintele ihambara nokukanya. Angati ekwenzile oko alingehlali xesha lide elozwe emapini yase South Africa. Sebe nomzekelo omhle ku Basutu ukuba bafuna ukuzimela bodwa babe yimbumba enamandla. Mabacele Ololiso onjengo Sir MARSHALL CLARKE abe nguye oyakusebenza wonke lomsebenzi wokubhalelana nabanye o Rulumente bolufumana uxolo no pumlo. Sisati akuko ndoda igqite le mantyi yetu u Mr. CHALMERS ukufanelwa yilondawo.

Iti i *Cape Argus*: "xa kodwa "ama Mpondo agqita umda angene- "le izwe letu amelwe kukohlwaywa" Ngesiba siyayiva, kanjako ngesikolwa sivumelana nomelwane lwetu kulenteto ukuba lwalukwanje ukukutalela ukutintela ama Xesibe namama Bhaca ukuba angamane ukutyobozela kwela Mampondo. Yakwenza na oko i *Cape Argus*? Hayi! Yena u Rulumente wase Kapa waka wakwenza na? Hayi! Hayi! kalikulu. Endaweni yalonto basuke benza into ebebengafanele kuyenza yokuxhobisa ama Xesibe nama Bhaca ukuba makamane etyoboza esonakalisa enganqandwa engatetiswa. Sahlukana apo ke ne *Cape Argus* nezinye izitsha-ntliziyo. Mabayikangele kakuhle lento ngomoya opolileyo; ukuba basoyisile ukusibonisa ukuba asiteti nto siyakungena ngovuyo kwelabo icala nati siwatyumze Amampondo ngemvume. Esimi kulo siti izandla zetu azimanlwa. Onile Amampondo. Siyayivuma lonto. Kodwa ke nati sonile. Xa kunjalo ke masingabi ngabokuqala ukugibisela ilitye. Iseyinto eyimfihlakalo kuti ukuti ipepa elingqondo ivuleke kangaka i *Cape Argus* loyiswe kukuziqonda indawo ezizintloko zale ngxoxo.

Amanqaku.

KUKO uduzasi lokuba [illegible] Rulumente yedwa sibangwa ngu Sir John Sprigg ofuna imfazwe, ekubeni iaxenye yalamadoda, alula [illegible] mayigqitywe lento ngapandle kokuba kude kuyiwe ezikalini. Ukuba lento iyinene abantu bosebenqoada into ayiyo u Sir John Sprigg ukuyipendulela kwake [illegible] ibatyi yake. Lo-[illegible] wayenziwe idinala yokambotisa e Ngilane eyenselwa ngu Sir Donald Currie kutiwa wati:—"Kodwa eyona nto iyinkahlukazi eyakwenza ukuba i South Africa ienze luxolo. Ulanlo lwalo Rulumente apeteyo lelanlo loxolo, nyatomba ukuba akasoze asiye isitonga esidutyulwa ngesengqumbo e Koloni. Bafuna ukuyipepa imfazwe pakati kwentlanga ezimhlope nesimnyama, ngokukodwa imfazwe epakati kwentlanga ezimhlo-pe." Ute akuva lenteto isaje akuyala kwayo u Mr. [illegible] ngo Mr. Sprigg ukuba apo-njenge kona lowo [illegible] e Koloni yase Kapa, [illegible] [illegible] e South Africa [illegible]

[illegible]

Rulumente sinina." Eyeta inkolo kwi *Argus* ngexesha elingapambili inezisebo eziqinisekileyo, ezingabonwa nangubanina etyile kumapepa angapambili e *Argus*, kodwa ke akuko nto isidaniso njengale yokubona i *Argus* ngoku seyise lublwini lwentshaba zabantsundu, seyiyiyona ingumpostile wentimbo yomhlaba namaxhoba ngexabano lobuqhinga, ekubonelelwa ubudenge besizwe esintsundu kuba singenamandla besityomfa. Lento yanamhlanjo iya kumisela into abaya kuba yiyo abantu abantsundu balo Koloni. Kodwa bangazixolisa bakuva ukuba koseko izihlobo zabo ezikorantini i *Cape Mercury* i *Telegraph* yase Bhayi, kwane *Cape Times* inendawana yobuhlobo.

UMHLANGASO J. S. FAKU ubhalele ezikorantini ubikela wonke umzi ukuba Amampondo akafuni mfazwo, ucela u Rulumente ukuba makavume ukumisa amadoda okuyipendla lento ilungiswe ngoxolo. Siyavuya ukuva ukuba u Rulumente akali kuyenza lonto.

LEMVAKALISO yenziweyo iyakuwusasa umhlaba ebesimi kuwo esisihlwele sisoloko sifundekela sisiti Amampondo ayayifuna imfazwe.

EYALE nyanga incwadi evakalisa inqubo zo Manyano lwaso Ngilane Lokukusela Abantsundu seyifikile. Ifika inamabala anandipisayo asintlobo-ntlobo. Ingxoxo esekaqaleni yincwadi ebukali ebhalwe ngo Mr. Dillwyn, M.P., Hon. W. H. James, M.P., nomhlobo wetu ongadinwayo u Mr. F. W. Chesson. Lencwadi itunyelwa ku Right Hon. E. Stanhope iteta ngomketo webala onganyelwe ukwenziwa kweli lizwe xa kunyulwa amalungu e Palamente. U Mr. Stanhope ekupenduleni kwake uqoshelisa ngeliti:—"Nokuba kuninina yoti yakupinda ukufika lengxoxo kofuneka ukuba amalungelo abantsundu akangelelwe ngokubalulekileyo." Ezinye ingxoxo kulencwadi abezike zazingatwa yi Komiti yolumanyano la "Lanlo lwase Kanada nama Indiya," "Isimo sela Mazulu" ekutiwa ngalo iganya lama Ngesi ngelimiselwa, kube kusitshiwo ngenene. Enye into eke yaxoxwa "Yimpato ekohlakeleyo e Western Australia" nakuma "Indiya ase Mosquito," nompato erabaxa e Moroko. Elona bala lihle kulencwadi yingxelo yomnyaka yeli Bandla ebhalwe sese sikutali singu Mr. Chesson, kwane ntlanganiso yomnyaka eyayidibene ngo May yonganyelwe ngu Hon. W. H. James, M.P., ekwati pakati kwezitetí zayo kwavelela u Sir C. Warren no Rev. J. MacKenzie. Kwakule ncwadi sibona ukuba lento yela Mampondo yaka yabekwa ngu Mr. Dillwyn pambi kwenkundla epete ezikoloni. Olu Manyano silunqwenelela amayaka [illegible] Asinamazwi agqitileyo okulabulela.

Ibala le Lizwi.

I TSHATSHI.

Namhla (Nov. 24) kudibene e Rini abafundisi abapete amabandla [illegible] nyelwe ngu Bishop wase Rini, ukugqugula ngokuhamba kwelizwi kwimimandla leyo ipantsi ko Bishop Webb. Kulo ntlanganiso kuko u Bishop ne Archdeacon [illegible] o Ven Archdeacon Kitton (Kafraria) ne Ven Archdeacon White M.A.—Kwanabafundisi abanjengo Rev. F. J. Newton, Rev. R. W. Stumbles no Rev. W. Philip, nabanye.

I Bishop of Graham's Town, ikangelwe kamsinya e Ngqushwa ukuba iye kubeka ilitye lembombo letyalike entsha enkulu esakwakiwa ngawaliya yabantsundu, kuaye somdla yomfundisi. U Rev. J. Patiem asand' ukudka evela kwelama Ngesi apo abebuta imali yakwesekeni, upumelele kakuhle.

I WESILE.

Kavakala ukuba ate Umongameli wesi [illegible] Heald Town ukweyiswa kwi ntlanganiso yo kwata xa ebesela ukuba [illegible] u Rev. G. Kaisana [illegible] Rev. G. Kaisana. [illegible] Quarterly Meeting. [illegible]

[illegible]

ke izesha lokuba apumle kumsebenzi wobufundisi aneminyaka ewupete kweli lizwe. Indawo yake izakutatyatwa ngu Rev. Mr. Welsh obe bambele u Mr. Auld kwa Centane.

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 uit 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 gebracht heeft van onze Editeur die zoo hoog geacht is van byde kanten om voor ons een pres te hebben om nieuwes 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 geeerbidige blad genoomen hebben. Het is my ontschoot en stuur my die reziet of die uitreksel voor die verloopende kwaartaal zoo dat ik mog weet waneer het my tyd is om op te betalen. Ziet daar. Daar is 1 l. 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 mawetu lipumile ilanga msani ukulala; oyakushiywa esalele uyakuba nentoshe. Pambili nto zakowetu, anibonina o rooinek bengahlehli nganiva nje benziwa kukuba amapepa abo emakulu, eletu lincinane indaba azanell'malandiswe ngonyaka ozayo libe likulu. Mandipele ngombuliso.—Ndim owako futi-futi JNO. MCKOY.

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Itaho lea[illegible]bane. Siwaqendile amanqaku esi-Datshi kuba saka sangamaranuga kwelipakati. Siyamnkele sibulela nati lmibulelo yomzalwana. Yo! Kwalantenina ukuba bangabi baninzi ababonayo, 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. Loza landiswe mhla ate walowo oselelitabata ipepa eli watumela igama elitaha kunye nemali yalo yekwata; mhlakanjako woti oselelitabata ipepa aqonde ukuba uyali bulala ngokuti angxamele ukulifumana ngesikweliti. Lonto ngati ikapukapu. Kanitabate kunye ke mabandla okukanya!

***

Impawana esizenze ngomzi wakwa Kwane ziziko enkabeni kwabegazi belowomzi. Lamagqugula emulukutu aiya qonda ngoku ukuba awukolwa ngawo umzi, abanelisiweyo ngawo ngabo bawenzayo bodwa. Wenza esi simbonono umfanana wase Magqunukwebeni ngomzi ka Cungwa:—"UMZI KA CUNGWA." PEDDIE HORTON Nov. 18 1886.—NKOSI YAM MHLELI we Mvo,—Uxolo ngendawo kwelopepa lohlanga, andizange ndifumane nditande ku bhala, ngakumbi kulamaxesha angoku (endingeka tandi kakuhle ukungena kakulu kwingxoxo zezinto ngesizte sasciuhlangeni.) Koko ngenxa yendawana—kwi Mpaicana zako ze Mvo ye 10 Nov. andibanga nako nam, njengokuba ndingum Gqunukwebe—okokuba ndingake ndipose iswana. "Umzi wase Magqunukwebeni weyele ngelomkono otyaleni lenkomo ze Nkosi." Mfo wakowetu akokonto imbi kum nakuwupina oluvelayo uhlanga ngenene njengalento; kuba njengokuba ubuselucacisile yonke indlela yelityala, kusuke kwalusizi kum kuba mayanizile kwintoto yako ndakolwa kanye mna ylyo.—Nkosi amadoda, nabantane bohlanga okuzalwa nabantwana besema Gqunukwebeni bako, nditeta abafundisiweyo; namhlanje abangebenceda mhlaumbi kolnduaho lobudenge, (uxolo ukuba ndiyaponga ukutota.) Okwenene njengokuba utshilo "bafika ityala lisesema Gqweteni e-Rini. Kanti inkosi ikamba namabetyebetye amapakati; akamaika cebo linobom lokuba ityala ligqitywe lingayanga esi Jajini, "Okwenene okokuba babenckuqonda benayo nomntu mhlaumbi omnye waho onokubaveta; base bava njengokuba utshilo bayeka, "ukulibala ngamaqugula nama bunge angapumeleliyo swanziwa zizi [illegible] yonke into elizwani [illegible]." Kuba Mr. Editor nokuba laliselise Magqunukwebeni e Jaji ityala eli ngelalifunelwe [illegible] yokuba lingayi e Jajini liye kungenisa iama kuba emanti [illegible] ngelise, ngekwafunwa iqinga kwako ngenwaye nokuqonda umntu ngapandle kokusincoma abapakati, nobuntomi-ntoni [illegible]. [illegible] mhleti [illegible] [illegible] ukunguhukaba umfo ka Innes [illegible] e Ngqushwa [illegible] kwisizwe [illegible] e-Dabini-le-Poti, wali [illegible] bohlanga iwane (walaho [illegible]—ngabo [illegible] [illegible] nipumelele bola iyikityo lo Ps ama Bhalu! Amadina [illegible] [illegible]—kwi ikwesani [illegible] nilangeniso [illegible] lelipepa [illegible] ngelikalatelyo. Walaho wati [illegible] yonke yonaiwe ngomzi ngababe [illegible] (Constitutionally for their native rights which to-night tho!) yakuba [illegible] ke Innes, ndevakala Mr. Editor [illegible] [illegible] Gitasa (Rus) [illegible] ndingenqenqe ezee mhli[illegible] ngenna pahlanga! ndaki [illegible] Hear! Hear! Yabona ke Mr. Editor [illegible] [illegible] [illegible] [illegible] De Wet. Yabona [illegible]

[illegible]

nelj" (kwa Matole) ibifanele ukuwubanga umzi ukuba ude uguqe ngedolo akufuna iziqinisele kwimihlaba yawo. Ubalisa wenjenje "Umboneli":—"Kute ngamhlana utile kwafika amapolisa amhlope evela e Lunweleni (Bontebok Flats), afune isibonda, esifumene ate alanda umkondo weguaha-samatane ase Lunweleni eziyi 120 esilahlekileyo, ati umkondo awuqqibele kwasantaba Zebukasana, ke acinga ukuba zibiwe. Hai ayalese ukuba maze kuvulwe amehlo. Kusavulwe amehlo ngamadoda kute qata isiqiddimi sakwa mantyi sifuna u Mhlambiso ukuba aye kwamantyi e Middle-Drift—efikile ulesalwe 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 makesuswe ayeba. Ke Umpatiswa Mfcimbi Yabantsundu ufuna ukuva ukuba lento iyinenena. Kute kusenjalo kwapuma umteto e Xesi wokuba makufunwe ezogusha emahlatini la akwa Matole. Ndibhala nje amadoda avela kufuna, kodwa akuko nto ifunyenweyo, ke kutiwe kobuye kuyiwe kufunwa ngolwesi-Hlanu. Tina kodwa sesinenkolo yokuba siseza kuba sesezolo sase Glen Grey. Safa ngama Bhulu lento iyakulanyulwa yintoni-na?"

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Yimbi inteto yalombhaleli icukusha into zemizi yabantu elingenalungelo kuzo ipepa lomzi. Ngati isalungele ukusingatwa ngabazalwana ababini [illegible].—Ikwayilonto James Somtunzi (Brandfort) lento ungayiboniyo incwadi yako enge Lawu.

***

Pas op ingqakaqa. Umzalwana obhala ku Mgagasi ngo 11 November uti:—"Ingqakaqa izivelisile kwesika Mpeta e Ngqamakwe kumfana ka Patuleni Sibeko obesesebenzini e Mlenga e Mampondweni basuka basisela bebane kanti nantsi beyigushe emizimbeni, bate ukuba bafike ekaya yazivelisa kungekabi kade befikile. Makulunyukwe ke abanganeno kwe Ngqamakwe mabangabi sawelela ngapesheya. Nani mpindini yotywala kanibuye ngomva ningasekeli abatwana benu ukwekwa. Amadodana makayeke intlombe, namakwenkwe makayeke imitshotsho, namantombazana makayeke intonjane. Singazi ukuba ezizinto zinganxa yanina zona. Asingebi nalo nelimdaka ngaba fundisi no gqira kupela—bona ngabantu benceba soyeka baye kukuza lowo ufayo.

***

Kusekuhleni ukuba kusemgama ukudibana kwamahlelo e Ramente xa sikangeleyo indlela aquba ngayo. Pofu kuvakala ukuba kulowamzi upezulu kusetyenzelwa 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. Parker umfundisi wase Rabe [illegible] u Rev. H. R. Haweis, M.A., wase Tabatshi ukuba aze kushumayela kwi Tyalike yako. Uvumile u Mr. Haweis, yahlokonyiswa lonto eri Tyalikeni nase mapepeni. Ngalo Cawa yazala lo Tyalike inkulu kunene kutiwa yi City Temple akwabiko nesituba sokungena ngabasekupelapela lowo mfundisi kuba udume kakulu ngemfundo kanjako uza kushumayela kwelinye ihlelo.

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Ubenkele u Rev. Dr. Parker engena yedwa epete ipetshana ngesandla wafika walifunda izili u Rev. H. R. Haweis walelwa yi Bishop yase London ukuba aze kushumayela apa abatandayo bangagoduka abahese kupelapela yena. Ute pakati kwentshumayelo wavakalisa ukudana kwako yinto eyenziwe yi Bishop, wati imiahlekile eyona nto kuqutyalwa kuyo ngama Tabatshi ukuba kanti abafundisi bawo abanakushumayela kwamanye amahlelo. Ite i Bishop yase London isacingela enye.

ABALIMI NA BARWEBI.

Kumsito woboya izolo obeyaziweyo befamane i 7½d; obengatyaswanga 5d na 5½d; oberahara sebumayaca 8½d ngeponti. Obe bubwe 5d na 5½ ngeponti.

E MAWEBENI.

E QONCE (Nov. 22).

Iesal elahlaze, 6d to 9d ngekulu
Ihabile, 5d to 2/6 ngekulu
Ibqeke, 20/ to 2/ ngekulu
Umbona, 1/3 to 2/3 ngekulu
Amazimba, 1/6 ngekulu
Iaztyibi, 2/6 ngekulu
Ixebeyi, 3/6 to 4/3 ngekulu
Ixikuni, 3/6 to 25/ ngetara

E RINI (Nov. 20).

Izaal, 3/6 to 2/ ngengxowa
Itapile, 2/ 7/6 ngengxowa
Ixebetyi, 3/ to 7/ ngekulu
Ihabile, 1/3 to 1/6 ngekulu
Amaselwa, 7/ to 7/6 ngengxowa
Umgubo, 10/6 to 23/6 ngengxowa
Umbona, 6/6 to 7/6 ngengxowa
Izikuni, 10/ to 25/ ngetara

E NALABONKWE (Nov. 19).

Umbona, 7/6 to 8/ ngengxowa
Izikuni, 15/ to 25/ ngetara
Amasimba, 10/ ngengxowa
Umgubo, 14/ to 30/ ngengxowa
Ihabile, 4/6 to 5/ ngekulu
Itapile, 13/ to 14/ ngengxowa
Ingqolowa, 10/ to 12/6 ngengxowa

E KOMANI (Nov. 18.)

Izikuni, 18/ to 25/ ngetara
Umbona, 4/6 ngengxowa ahlamngwa
Itapile ezincinci, 4/6 ngekulu
Ihabile, 1/6 ngekulu
Amasimba, 4/ to 5/6 ngengxowa

Umzu [illegible] abejaliwe, kwakunjo nonke [illegible].

[illegible]

Umzu [illegible] apa [illegible] [illegible].

Ezabahlali.

BAMBANI NGAZIBINI.

East London, Oct. 29 1886.

Ndiva ukuba baninzi abalitabatayo eli pepa. Kumnandi ke [illegible]. Noli ke, ndinga into eniyenzayo ukuba ilungile na? Nditi ke mna ilungile kakulu. Bambani ngazibini, nto zika makulu; kulungile. Ukutabe ndeniswa ngu lomfo u James M. Pelem ati makubeko intlanganiso. Mandiyeke apo. Nantsi into endikanyisayo: Kunganinge kulencwadi yamprofiti ka Isaia I, 7-20, ukuba afumane lomteto sopumelela kapukapu. Nditsho ndingazinto noko. Ndixolele nkosi yam.

Ndiagu 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 ndaziyaye incwadi zomfo ka Kawa, ndakohlwa yindawo yokuba esendawo zixoxwe, ke namhla umfo ka Pelem uyibonile indlela, nantso ke indlela nto zakowetu; mna elisebe lilungile malilatyswe ngumsi. Ke noko esaku iwe 15 January lungamSiqebele, kukulunge olwe 13, kuba intlanganiso engangale ayingelungi ngom-Gqibelo. Bekufanele kengoko usuku lwentlanganiso leyo lube sezariswefti. 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 sakwa 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 *ziyakuta intombi ezo*, ipikisa inteto abayive emoyeni. Kwindawo yokuqala andisantlani ukuba ndisibize esi senza ukuba sisenzo sobu denge obumdaka. Andiboni mna ngokwam ukuba yonke lenteto ibinemfanelo yokuba ingeniswe kwelipepa kuba ukuba bekuko intombazana ebi bhalelwe ngumhlobo wayo ngeyisuke yambhalela ke lencwadi yatunyelwa kuye, kunokuba ziti sonke intombazana zase 'Shaftesbury Home' zibeka ibala elibi kangaka mna okukokwam andiyazi i Shaftesbury Home, bendisiva kutetwa ngayo kakuhle kakulu ndada ndanetemba nam lokuba ngomnye wamisi oyakuquba intombi esisundu kakuhle emfundweni yentlobo sonke kude kupume abafazi bohlanga abayakuba ngunqolo womzi. Kodwa pambi kokuba ndiyeke mandikuxele ndikubale inteto yentombi zase "S. Home" ziti "Niyaxoka ke nina bazibendabe . . . tina asifuni nto sibuzwa ngeli [illegible]." Xa kungakalazi tina aqaci [illegible] lapuqulurana ati ayasalisela ngobani wona? "Nobazi ngesiqamo," njengoko sendikubile bendingaba iwazi nga Shaftesbury Home, kodwa sidubule izigamo eyo xaxa kuwa kuu e Batenjini apa, kuba naxa bendisiva inteto ebezitetwa ngaye ezinale nezimbi, bendimana ndigqiba kwelisi hayi kuhlala kwento ukuletwa ezimbi [illegible] ngayo; kodwa [illegible] ndicediwa ukuba ndikle ndive inteto [illegible] kwabobantu ngakwabo. Ke ekupeleni Zintombi zase S. Home [illegible] ngokungqishiseni ukuba ziziseko e iwandla ngalentoto, nokuba ingaba ina nicinga ukuba nenze okuyimfanele. Nancizane kungakunmisa abobantu bebeto lento nguni? Lembangi ilange ukade siti "Ngamaqugulwana amazala" ndingaluzisi ukuba sesiwoketile lomeya wabantu abamhlope ungakateliyo ngwantu oniandu norcita ufanelaka kangakaanaina isuko igama lake lie ngu Boy,—Lonto nditokoyo kungokuba ndiyazende ukuba uko lomoya kuni, ungafanele sona into mbi esifundela ukuba lunceda kuhlanga lwakowaru.—Bokasi uhlanga [illegible] niwana abazintombi, xa nonwabileyo xa nileyo nabo ngabatuki abantu. Nambla sizi bhangeze kwiswa.

UMTYIKI-KUTYA.

October 1886.

[Sisisetile indawo esibona ukuba zoba nengozi zo Moyiki-Hlase ngukwaka—EDITOR *Imvo*.]

[illegible]

[NAQUNQA.]

Emalundleweni, Pondoland East, 12 November, 1886.

Ndibangulwa ngumsezi gomaso aika James Pelem, ngulilangxelo ayidaqule e Qonce, wowacele namadoda nangiyipaye; wayeke nalo ka Pelem abangwa liisini siubemayo kulomzi wabanda. Umsuka uyala lokho ungosiliso. Ngobana ukutanga, nawa Mr. Pelem lento abamaza [illegible] lokuhambalela ngezi sicine [illegible]. Ziokuzi intlanganiso azapakweyo ezimagqanuini njenge Manyane Ngqumkeba. Inkamba [illegible], [illegible], adzinto ke zibze nasahlonga. Lento nal wakowabu [illegible] abantsunda omdunqoal, [illegible] wakowabu utilalina ngubo? Gso Matapusdwa [illegible] Ngqwaba, okwa [illegible] ngase Mbayi, [illegible], [illegible] [illegible] [illegible] [illegible] Mr. Pelem [illegible] [illegible]

[illegible]

[illegible]

[illegible] Ngcwazi [illegible] Ngqwaba, [illegible], [illegible] Nxabi Tyalitsha; Pelem [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

Ukutyiwa kusolilanda kuyosilwa, batsho bona abadala ngumzi [illegible], ngeli abelungu ngamadoda bona baqingqwelwe ngoyise, imali zabo ziyabatselela kwimizi yabo yonke kuko indlu zamabhanga. Umntu yena onesizi ngomntu onlanadu makafundine izibonda, inkosi zohlanga ezizinto, akabikatyana amakwenkwe azonxa udengwe esondelile liti lakutabona ilanga sahiye ngodaba; zinjalo ezizinto ezihlya inkosi ezipeta abantu, lititabala ezipadi bantu, zinabantu sona. Ngeti ezivifundi imbali ka Estere no Hamane, ukuba u Tixo ezimbaki pambili ezintweni zonke, nditi mna, ngu notshe kwesizihlanga olusetamaanqa. Sesisenzile isono kwangoku, obawo abafundisileyo namhla esibatasabi ukuba belumkile kwisituto sokusincoda ekulweleni uhlanga; u Estera akazange alidele ilizwi lika Modekayi naxa yena waye selengu kumkanikazi. Masiyeke ukuzicingela ingqondo yetu ukuba ifana neyama Ngesi, sonke siti ukunceama kwetu sizele Amalawu la, sipulukwe nakoko sesikuzuzile.

Ikaya Laba Hambi.

[THOMAS MEMANI.]

Kunga njaaina ku miswa Ikaya laba Hambi e Qonce, ukuze ibe kwayindawo yemicimbi yohlanga apo isinto ziqgityelwa kona? Njengomcimbi omkulu kunene ka Mr. R. Kawa intlaba Mkosi ukuba kuyiwe e Kapa. Nditi ke manene akowetu yivani ke, ukuba besine Kaya laba Hambi e Qonce bekuya kohlanganwa kakuhle ngale mcimbi wase Kapa. Uti u Mr. James M. Pelem kwi Mvo ye 27 Oct. opelileyo, ebekisa ednowedini sika Mr. Kawa. Makuhlanganwe e Qonce. Yes, nditsho nam. Ke masikumbule ukuba zininzi izinto esi kade sihlwayelwa pakati kwetu kwakule Mvo zizake zipelele emoyeni zinkulu. Ngani? Ngokuba asinadawo yokugqiba imicimbi yohlanga ekubeni u Mr. Pelem esiti intlanganiso mayi dibane nge 15 January 1887 ase eti nona i Editor ukuba ifune indawo ekunga ditywawa kuye e Qonce. Ewe, unyaniile Mr. Pelem, kodwa ke mhleumbi londawo ingabe nenciko kuwe nakum. Oko kukugi kulompi yomcimbi lowo or kwintlanganiso kanti indoda iyakusi xasa, nditi manene ukuba sihangele ela hlangeni ngemilomo ngokuteta kodwa kode kuye apo kuya kona. Nditi manene masi mise ikaya laba hambi apo imicimbi yohlanga yogqitywa kone. Pi, e Qonce, imbangi yokuba nditi malibase Qonce kulapo kutengwa kona yimpi Kateunda nabase Ncibe bahamba kona nabasebenzi basinye idolopu basebenze bati bakupumla emakaya bane bawakele e Qonce. Ngokungaposa koke sesona zigingqi 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, ivalekile indlela yokulimisa mfundisi ka Memani.—EDITOR *Imvo*.]

Cedara, Natal.

[M. MNDAWENI.]

November 2, 1886.

U Mr. F. E. Fynney ubehlola isikolo sase Cedara, siqubo ngolukhlobo okubhlweni kwawo:—

Standard III.	4
" II.	8
" I.	15
Not examined	27

Esi sikolo sifundiswa ngu Mr. Elias Kunene, owaye yasendodene nqoqoshwe e Nxakwaba. Iqela eliqendelele I III Standard kuloonyaka ngalileyo lali pentsi kaka Standard I. Sibakaba lomaxhosazi mabe [illegible] wazive lunge iwase Cedara. Ukufika kuka Mr. Kuboele kulonyaka ugqitileyo ngo September 1881 wafika esi sikolo sipantsi [illegible], lesingeindela ukuba luyakuqaba ngolukhlobo; uze [illegible] i amea [illegible] sonke i class [illegible] amanye omntwana ekey [illegible]. Wabaleka kanye Umhlolli wasikolo.

Sebhele sifundise nomlungu, emantombazana sifundiswa ngu Miss M. A. Tyingile, oyadaniso uhole u Mr. Kunene so [illegible] Tyingile bayavuyela ngexesha besipahe ukinayoka. Ke sehlolo sekuti [illegible] [illegible] iikulu sase Natal. Kuse [illegible] sabawaka kavele into esilo apa e Cedara.

Native Opinion.

WEDNESDAY, NOVEMBER 24, 1886

WE are indebted to the *Cape Argus* for condescending to favour us with [illegible] [illegible] [illegible]

[illegible]

[illegible]

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 River "Mouth." We admit that up to a certain point what has been done with respect to the Xesibe territory and St. John's River Mouth is irrevocable; 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 River Mouth] cannot be "entertained, Sir H. ROBINSON "has, with the concurrence of the "Cape Government, offered to con-"sider with the Pondos whether "they should have money compen-"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 exasperate the Pondos by taking their land, Sir HERCULES ROBINSON stolidly refused before the Pondo Deputation to have even the matter of the "money compensation" considered, declaring the whole subject to be a "closed book." Our Government 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. INNES. If the *Cape Argus* fail to see that injustice 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 is 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 advantageously 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 [illegible] hardiness on the part of the Pondos to show their enmity against [illegible] 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 nation are wise [illegible]

[illegible]

then, will they be able to experience peace and repose. It seems to us that they have at hand such a gentleman in the person of the present Civil Commissioner of King William's Town, and we repeat that no better man could be recommended for the post than our Mr. CHALMERS.

"When, however," says the *Cape Argus*, "the Pondos raid across our "Border they must be punished." We could understand and appreciate this asseveration of our contemporary, if it had energetically and successfully urged that our fellow-subjects, the Xesibes and the Bacas, should be curbed from raiding into Pondoland. Has the *Cape Argus* done so? Of course not. Has the Cape Government prevented it? No; and a thousand times no. On the contrary they have actually armed the Xesibes and the Bacas for the prosecution of these predatory incursions into the territory of the Pondos, who are, besides, by the Treaty of 1844, under a Queen's Protectorate. This the Xesibes have done without check or challenge from either the *Cape Argus* or the Government. It is here we join issue with the *Cape Argus* and other fire-eaters. This is the point we feel we can't get over, and as to which we wish the *Cape Argus* and those who think with it should enlighten us, poor dullards. If they succeed in establishing the validity of our position we shall join them in the crusade, probably to the extermination of the Pondos by a war of which the motive spirit may be land and loot. But we contend that our hands are far from clean. The Pondos have sinned; this we admit. But so have we, even in a worse degree. Two blacks do not make one white. Under the circumstances, or till they change, we are not the first to cast a stone at the Pondos. But how so usually clear-headed a journal as the *Cape Argus* should have failed to grasp these leading facts of the question is, to us at least, a mystery of mysteries.

Editorial Notes.

IT is commonly stated that the reported dissensions in the Cabinet are due to Sir John Sprigg, who is urging his convictions, in favour of fighting, on the majority of his colleagues, who are said to be rather disinclined to accept the policy of terminating the present difficulty by the arbitrament of war. If the report is correct, the public has presented before it, another spectacle of Sir John changing his coat within a comparatively short time. This is what he is reported to have said at the Farewell Dinner given in his honour by Sir Donald Currie: "But what was, above all, necessary for the prosperity of South Africa, was peace. The policy of the present Government was a pacific policy, and he hoped that he might never hear another shot fired in anger in the colony. They wished to avoid war between the white and the black races. But especially did they wish to avoid all war between the white races." With reference to this welcome assurance, Mr. Stanhope "expressed himself delighted to hear from Mr. Sprigg that it was the intention of the Government with which he was connected to maintain in the Cape Colony a thoroughly pacific policy, a policy which was received with ringing cheers. He welcomed that declaration most heartily, because he firmly believed that all the objects which the Imperial Government wished to attain in South Africa might and ought to be gained without the exercise of force."

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in order to turn out Mr. Upington would be prepared to cause the slaughter of men, women, and children in Pondoland, and all the miseries which war entails. We cannot say whether this is the solution of the problem; or whether we are about perhaps to see a sudden change in the *Argus's* politics, and that paper become a Ministerial organ." On this matter we may remark that our faith in the *Cape Argus* in the past has been well founded, as the files of that journal will testify. Nothing, however, has for some time past given us greater disappointment than to see the *Cape Argus* in the position in which it is at present—among the enemies of the natives—being the apostle of land and loot in an unjust quarrel that is being fastened on a weak and ignorant race. The event is pregnant with deep significance for the future of the Natives of the Colony. Our people, however, may be thankful that they have the *Cape Mercury*, the *E. P. Telegraph*, the *Herald*, and, to a certain extent, the *Cape Times*, on their side.

CHIEF UMHLANGASO J. S. FAKU has written to the press to assure the country that the Pondos don't want war, and solicits the Government to consent to have the Pondo affairs referred to a Commission with a view to a peaceful settlement. We are glad to hear Government are not unwilling to adopt the latter course. This announcement will, no doubt, cut the ground from under the feet of many who have been advocating war on the sole ground that the Pondos wish for it.

THE November number of the *Aborigines' Friend*, the useful journal of the transactions of the Aborigines' Protection Society is to hand. Its contents are as interesting as they are varied. It opens with a trenchant letter signed by Mr. Dillwyn, M.P., the Hon. W. H. James, M.P., and by our untiring friend, Mr. F. W. Chesson, and addressed to the Right Hon. E. Stanhope on the franchise at the Cape and the coloured question, directing the attention of the Colonial Secretary to the measure introduced last session establishing invidious distinctions of race into the electoral system of the Colony. In his reply Mr. Stanhope after saying it was undesirable for him to express an opinion just then makes the important and valuable statement that "whenever the matter comes under discussion it will be necessary to have special regard to the interests of the Natives." The other subjects that have engaged the attention of the Committee of the Society relate to "the Canadian Government and the Indians," "the condition of Zululand," with regard to which it is rightly urged that British authority should be established in that country. "Alleged cruelties in Western Australia" also claimed the consideration of the Committee, so also did the "Mosquito Indians," and "abuses at Morocco." The most important feature of the number is the Society's annual report drawn by the indefatigable Mr. Chesson, and the yearly meeting in May, presided over by the Hon. W. H. James, M.P., and at which Sir C. Warren and the Rev. J. MacKenzie were the principal speakers. We observe from the same journal that representations in regard to Pondoland have been made to the Colonial Office by Mr. Dillwyn. We wish the Society a successful year. We cannot thank Mr. Chesson and the committee too warmly for the practical good they are doing our countrymen in South Africa by their vigilance and benevolence.

IN the course of a disquisition on Pondo affairs, the *Eastern Star* remarks:—"The most ardent of their apologists can scarcely offer an excuse for their conduct in that respect, however much they might have been provoked by the Xesibes. But, unfortunately, political motives largely actuate those who are supposed to have influence with the Pondos. The *Christian Express* hails the Ministry of Mr. Upington, so does the native paper, *Imvo*. Both papers would do what they could to thwart the Cabinet, even, we fear, if in doing so they induced their *proteges* to take up arms, which would mean, as they ought to know, rushing to their own destruction."

WE have never denied that we were actuated by political motives; and the motives by which we have always been actuated are those of justice and well-doing. In connection with the Pondo question, it is noteworthy that so far as the views of the contending parties in our Parliament could be gleaned from their accredited organs, the Opposition, as represented by the *Cape Argus*, has been [illegible] to promoting war, while the Ministerialists, as represented by the *Cape Times*, have been disinclined to fight. The *Christian Express* and ourselves being totally opposed to war, then, [illegible] Mr. Upington, in that both these papers have striven to save the Ministry from incurring the responsibility of a native war. [illegible]

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5 August, 1886.

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[illegible] TAINTON [illegible]

J. E. L. KULLING,

New Street, E-Rini,

[illegible]

[illegible]

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Kubhalelwe kutunyelwe iziqiniselo zesikolo, namafundi, [illegible] Rev. CHAS. TABERER.

October 20, 1886.

[illegible]

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JONATHAN J. LOKWE,
Act. Secretary.

Mkhetwana, 20th October, 1886.

IBISULU.

KWA BRETT.

IMBASHA Brett yetwe ngezo ntolongwe [illegible] Bokwe, ikalakwe, [illegible] Tenka lato eyifunayo [illegible] o Qonce ahangela [illegible]

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