[stamp: ...L OFFICE CAPE TOWN]
[stamp: CAPE TOWN]

IMVO ZABANTSUNDU
(NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.

LIHLALE[illegible] [illegible] NGANTANGA [illegible]

IXABISO 3d.] KING WILLIAM'S TOWN, NGOMVULO, JANUARY 26, 1885. [illegible]

G. WHITAKER,

Isebe elitengisa nentwana ezincinane,

Kwivenkile ebisakubu yeka Magiligana (McGREGOR'S)

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfutshane, Neze Nkomo, Nempondo, enika amaxabiso adluliseleyo.

Uhlala enento enenzi yentwana ezinjengo zi-ti, awekile, kofu njalo, njalo

INGUBO, IKELEKO, IPRINTI, Ipuluwa nezikali, Ingcawa, Amafelane, Ikeleko Zokulala.

Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu abantsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

POS' ISO APA BO!

E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,

No. 22, SMITH STREET,

E-QONCE.

Uhlala enento eninzi yesitofu ezifanelekileyo nezihlahlaza apa bo.

Ingubo zomtshato zenziwa ngokukufuna komntu kwisetuba se yure esililinganisiweyo.

Uhlobo ezenziwa ngalo zokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

[illegible]ye lokusila lase Ndwe.

KU LUBISI (SOUTHEYVILLE).

U[illegible] [illegible]

AUGUST KIEHR.

Umpati-Wale [illegible]

I RAFU YE NDLELA.

Isaziso kuye wonke ozimfanelayo.

Ngesigqibo se Gqugula elipete Imicimbi yendlela.

ABO abangekaziroli irafu zabo zendlela bazingenise kwi Council, bayaziswa ukuba [illegible] kwisituba senyanga enye, kuzosela kwoluvaku lwesaziso—ekotike emva kweloxesha, abo abangekabetali amagama abo azikelwe kwi gqweta le Council, eya kuba liloke elya kuzibuta ezo rafu ngokwa semtetweni za kuya kunqweneleka lenjenjalo.

Irafu zendlela zifuneka zibetalelwe yonke imihlaba ne [illegible] Siqingata, elunge kalowo nalowo ngamnye, kubetalelwe nezihlaba eqeshwe kwa Rulumente, nokubana ngoqeshe ku Rulumente ngesiqu akukataleleki, okupo [illegible] ngeloxesha [illegible]; kufunekake nayo ibatalwe kwi ofisi ye Divisional Council emva kokuba lixeliwe inani emalihlawulwe ngenyanga ekungayikubuye kuxelwe ngakumbi ke.

Ngomyalelo
H. T. FULLER,
Umbali.

Kwi Ofisi ye Divisional Council,
e-Qonce,
January 21, 1885.

ABABALELANA.

NO Rev. E. MAKIWANE, [illegible] lane, e Tyume, [illegible] iincwadi zako bazitumele kwa Tsolo, via Qumba, Griqualand East.

KULAHLEKE

E-NGQAMAKWE ngo 19 November, 1884, ihashe elimtuqwa. Olifumeneyo, umhlaumbi, ovakalise umkondo ongabanga ukuba lifunyanwe wozuza umvuzo ofanelekileyo.

WILLIAM F. BASSI.
St. Edmund's, Hebehebe,
21 January, 1885.

NDIPENI UMKONDO!

Inkabi Emtuqwa, umtuqwa obomvu osebala ostandeni kunkone wase kunene, aliqabelunga kakule. Umtuqwa, [illegible] ukugela za ukwalweyo. [illegible]

Unkone oxekolo [illegible] [illegible]

JOHN BALL.

Fort White, Debe Nek,
December 27, 1884.

IMFUNDO.

I[illegible] (Peelton) [illegible] ngo 20 JANUARY, 1885. [illegible]

E. W. S. STURROCK,
[illegible].

Shaftesbury House, Peelton,
January 24, 1885.

R. W. ROSE-INNES,

[illegible], [illegible],

WEMVUMELANO

Umanani Wezigqiniselo.

L[illegible]

KANGELA APA.

Umhlobo wenu u [illegible],

JAGERSFONTEIN, O.F.S.

Ovenkile ipambi kwe [illegible] yako [illegible]

Ininzi impahla entsha efikileyo. Yonke impahla [illegible] Yiyona venkile [illegible] e-Jagersfontein. [illegible] amadoda nomankazana. [illegible]

IBULUKWE zokusebenza nezokuvata [illegible]

Ibatyi, Ihempe, Iminqwazi, Imibalo, kunye [illegible]

Intlobo zonke zokutya ziko.

Iswekile nekofu elungileyo. Umbona, Namazimba. Kwindlu yokubaka kwenziwa intlobo zonke zezonka. [illegible] Yiyona [illegible] ilungileyo.

Kuko Nendlu ecokisekileyo yokudlela.

Ixabiso lifunyanwa [illegible]. ([illegible])

Qonda.—Impahla yalevenkile ilunge (i good koop) yonke.

Wonke umntu ontsundu ose Jagersfontein makaye kubona u

[illegible]

[illegible]

Ibulukwe ze 10/-; Ibatyi ze 12/6; Izihlangu ze 12/6; Iblankete ze 10/; Iminqwazi ye 5/.

Iswekile, nekofu, ne Cuba, zonke ezizinto zilungile zi tshipu.

Eyona mpahla ininzi e Jagersfontein.

U M. no G. bayitenga Engilane nase Skotilani eyabo impahla. Yonke impahla yabo inyulwa ngenyameko ngabahlobo babo aba "se kaya" kwindawo ezingedulu, amaxabiso abiawa ngabo alunge nangangawapina anokufunyanwa apa e South Afrika.

Akunaku fumana nto iqgite eyabo ngokulunga ngexabiso olirolayo.

D. THOMAS,

Ibaki Umenzi nomtengisi wento Ezimnandi,

E-BANK STREET,

E-QONCE.

[illegible]

PASCOE BROTHERS.

Lempahla intsha inokubonwa

KWA-PASCOE, AYLIFF STREET.

I-SETINE (Silika) emhlope ne Alpaka, Izivato zomtshato esezenziwe, nezitofu zokutshintsha zentlobo ezininzi, Izigubungelo zomtshato ne Ntyantyambo, Izihlangu, Iskirts ezimhlope, ne Bodi (impahla yekabakazi ke leyo) [illegible]tezi, ne Bonet, Iprinti ezikanyayo, nezidaki nezi brown (mfusa) ziqala [illegible]tiki iyadi. Ikeleko ezimhlope nezi-brown, I-linzi eziqala kwi-tiki iyadi. [illegible]wilt ezimhlope nezinamabala.

Impahla yomtshato nezitofu ezitengiswa nge yadi azidli amaxabiso amakulu.

Intoeninzi yetyali ezifanele intombi ezisakutshata nabatshakazi.

Uhlobo esigcina ngalo ingubo esezenziwe zabatshakazi lubanga ukuba abantu abaza kutshata abavela kwindawo ezimgama batenge babe noku goduka kwalomini.

Kwivenkile yakwa Sigingqi, e-Qonce.

29th October, 1884.

W. O. CARTER & CO.,

Kwikundla ka Makeleni, e-Qonce.

(Maclean Square).

Yizani kuhlola impahla.

Akabizwa nto ubani ngokuhlola!

Iswekile (eyona ixabiso lipantsi kulomzi.

Isepa, *Uhlobo olutsha olulungekunene*

Inkumtye, nezipato zazo, intlobo ezingadli kubonwa.

Inkumtye ezinkulu (basins) ne pleti, njalo njalo.

Ikeleko ne Printi ezidlulise-leyo

Ibulukwe zekodi nezoboya zentlobo zonke.

Ibatyi, ne ndulu-batyi.

Umgubo, nombona ngamaxabiso anikwa emarikeni.

Imikala netuma zamahashe (engonoxesha).

Lempahla ingentla, okanye nto yonke eningayinqwenelayo ninokuyifumana tshipu ifanelekile ezitoreni zetu.

P.S. — Uboya, Izikumba zenkomo, neze mpahla emfutshane, zitengwa apa.

PAULA. — Izicaka ezifuna [illegible] apa, kuba sinencwadi ati onke amaledi afuna abantu azise kuyo.

W. O. CARTER & CO.,

Maclean Square,

KING WILLIAM'S TOWN.

W. J. DEALY,

[illegible]

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

e-Dikeni, nase Xesi (Kwa-Kama) nakwa Qoboqobo.

Lomsebenzi wauqala ngo 1878.

UYAZIWA. AKUFUNEKI KUZINCOMA

Amafa, Ingqeshiso, Iminqopiso nokwa-nanwa kwezi qiniselo zomhlaba—yonke lemicimbi yenziwa ngokukatileza.

Utetelela ematyaleni, aquke nemali engamatyala.

G. N. TUDHOPE,

Umenzi wemifanekiso,

Umtengisi wencwadi nemapepa,

E-QONCE.

Uvule ivenkile yama-Xosa kufupi nendawo aquba kuyo lomsebenzi ungentla.

U-boya, izikumba zempahla emfutshane nezenkomo zitengwa ngamaxiso apakamileyo anikwa emarkeni.

Yizani Maxosa, Tengani kuye!

Imifanekiso yenziwa ngesheleni [illegible]

ANDREW GONTSHI,

Umteteleli ematyaleni,

TRANSKEI.

I-Ofisi—e-NGQAMAKWE.

Iveki.

[illegible]

Amakuli amakulu matatu afike e Natal ngo 19th January evela e Madras (India).

Amadoda amatatu asandukupangwa idayimani ezikwixabiso le £4,000 kufupi ne lase Dayimani.

Izihlobo zika Chalisi (Charles Brownlee) zovuyiswa kukuva ukuba upilile, selesekubuyeni kuyo lenyanga.

Amabandla ase Tshatshi nawase Wesile aeele ukuba usuku lwesi-Tatu lwa 28 January, lumiselwe bucala ukuba lube lolokuzitoba pambi ko Yehova ngenxa yolilanga libandezeleyo.

U **Mr. Daniel Mazinyo** wangase Monti obesakubase Gxulu ucela amehlo *ku*bantu base Rafu ngoyise owemka kudala ekaya *o*kuvakala *u*kuba unga*ku*lomacala.

Intlanganiso yabafundisi base Wesile base Natal iqale ukuhlangana ngo 20 lwalenyanga. U Rev. Frederi*ck* Mason esesihlalweni.

U **Van Rooy** ekutiwa wabulala u Bethell *k*wela Bahlambeli ubanjwe ngo 22 January.

Ingqakaqa ibi*k*wa e Balini nase Qumra.

Kuko amatshetshetshe okungati uloliwe oya e-Burghersdorp uya kuvulwa kuyo lenyanga izayo.

U-Rev. F. H. Fish webandla lase Tshatshi no Rev. T. H. Wainman welase Wesile basinga kwela Bahlambeli, ukuya kuhambisa umsebenzi wobufundisi kwimikosi ekwelo.

E-Burghersdorp kuncoonywa ukuba ninzi kwenkumbi, noko bati into eluncedo kukuba kunye nokufika kwazo kufike nezintaka zitya zona.

Umcini skiti sase Xonxa uyakalazelwa kanye ngabantu abakweso sitili ukuba lomsebenzi akawupete ngendlela yemfanelo. Umbaleli welase Komani oyindoda emhlope uyangqina naye ukuba okwenene kunjalo.

Eyase Bolotwa impahla ese skiti iya kutengiswa ngolwe 14 ku February ozayo.

Imantyi yase Dutywa (u Major Bell) isapiwe ixeshana lokupumla, okwangokunje ise Rini.

Emva ko April ixabiso lokutunyelwa kwencwadi eziya e Transvaal, liya katotyelwa, ekubeni libe linye nelalapa e Koloni.

U **Colonel Clarke**, Umpatiswa wa Komkulu e Lusutu, wenza ngako konke anako ukutshabalalisa amalinga okungeniswa kwentengiso yotywala kwelo.

Kwimikosi eya kwelaba Hlambeli, kuketwa kupela amadoda akwaziyo ukudubula.

Indoda kwakwesisitili ebisand' ukubelwa inkabi ezimbini, yazifumana sezixeliwe, ate akubanjwa amasela lawo, zakuba zifunyenwe nezikumba, waxoliswa umniniso ngokunikwa i £15 ndawanye nezikumba eso zako.

E Burghersdorp kuko umfo ontsundu osand' ukudutyulwa lifama abati ngu Pelser, ngokusuka ahambe e mhlabeni wendoda leyo.

Nogenxa yesipazamiso eko sapazamiso ekumbiweni kwendlela le ka loliwe iya e Burghersdorp, esinje ngokufika kwe ngqakaqa, kwanoipako abasebenzi, abantsundu ngoko: sekubonakala ukuba iya kuba nokuqala ukubonisa u loliwe ngo March.

E Molteno lite elinye ifama ngokufika [illegible]

Nazo lincoonywa e Kolstad [illegible]

Kuvakala [illegible]

[illegible]

Imvo Zabantsundu.

NGABANTSUNDU.

UMANYANO ngemfundo yintlanganiso yokuqala emiswe pakati ngabantsundu ngokwabo ngapandle koncedo olu lwazekayo lwaba Fundisi no Mantyi, uncedoke olo inangoku olusabafaneleyo abanye kubantu bakowetu. Lendawo ke akumatanda, iya kukolisa uninzi obelulindele ukuba amalinga awenziwa ngabantsundu ngokwabo sesona sibonakalo simiyo sehambiselo pambili yabo. Inqubo yolu manyano njengoko iboniswa njalo ezimiselweni zalo yile, "ukunyamekela yonke imicimbi esingisele emfundweni, ezikuleni nakubo bonke abanye abapete imisebenzi yolohlobo, entsingiselo yayo ikukulungiselela nokupakamisa abantsundu; ukuxuma amasoko abo njengoluntu kwanentlalo yabo ipela." Intlangano yokugqibela yelibandla ibise Debe ekutwaseni kwenyanga nje; yonganyelwe ngu Rev. Elijah Makiwane wase Rwarwa wehlelo le Free Church, owayenyulelwe e-Bongamelini bayo ngo July wonyaka odlulileyo, owenze inteto yentshayelelo njengokwesiko lentlanganiso leyo: ekunamhlanje esinovuyo ukuyanekela uluntu. Lenteto siyifumene tina ingemnandi kodwa koko inemfundiso ngapezulu, sayeke singenamatanda ukuba kuyakubabuyekeza abo boti bayilese. Eyona ndawo kuti iyenza iyole ngakumbi lenteto kukwazi ukuba ibalwe, pakati kwento eninzi ebimdileyo entsundu, ngofanelweyo kukuyiteta, xa sikangele kwinto ayiyo sakukangela uhlobo awazikangela ngalo izinto ezisingisele kubantu bakowabo, xa waye ngu Mhleli we *Sigidimi*. Imvo zika Mr. Makiwane zibaluleko ngakumbi kuba zipatelele kulengxoxo ingako ingemfundo yabantsundu, ingxoxo [illegible] ngobushushu obukulu nakuba ibe ivelelwa ngasalanye. Indawo yokokuba nakwabantsundu sekuko abangeno kakulu ekuceduluiemi ingxoxo esikoyo ngoku, bambalwa abebenokuyiqonda; [illegible] bazamela ukufika kwisiguibo esifaneleyo [illegible] [illegible]

[illegible] Makiwane etetа zona) [illegible]

Kulamazwi alandelayo andizi kuxoxa ngento enye. Ndiyakuti ngokufutshane ndikankanye ingxoxo ekuke kwangenwa ku zo kutshanje: ingxoxo ezinoluto olusingiselekolumanyano. Ukuzikankanya kwam ndinga ndingacacisa okungati akuqondakale andizi kuvelisa mancoda. Ndinga kanjalo amalungu olu Manyano angayicinga imfanelo yawo malunga nezizixoxo.

Inteto yokuqala endiza kungena kuyo yesingisele kubantu abatsha; inteto ekade ipetwe ngabantu abazisihlobo zetu nabangeziso. Ndiyazi ukuba ndiza kuzifaka emalahleni; nokoke lenteto ixoxwa kangangokuba nditi kuyimfanelo yam ukunikumbuza kwase ntloko, nokuba ndityile endikuqondayo malunga nayo. Kunjalo njo lengxoxo inkulu, inamasebe amaninzi; amanye ingamasebe endingekabeni bau ewangena nakuba ekwamakulu nawo. Malunga nengxoxo le yabantu abatsha zintatu indawana endinga ndingake ndizipate.

Eyokuqala yeyokuba abantu abatsha, ngokukodwa aba balunge nolu Manyano Ngemfundo babanga ukuti bangangabelungu; kutiwa esi sizukulwana sinyukayo silibele ukuba abantu balapa baluhlanga olupantsi. Ukusikumbuza oko esi sizukulwana sifike sibalise-lwe ngamagama amakulu nemisebenzi emikulu yabelungu. Kufika kutetwa ngo Shakespeare, no Milton, no Bacon, nabanye; kuze kukankanywe ololiwe neminye imisebenzi ebonisa inkutalo nobugcisa babelungu, kuzeke kubuzwe ukuba lilipina igama lase Maxoseni elilingana nala magama: upina umsebenzi ongangalo. Kuti kusitshiwo kube kuvakaliswa ukuba bokungeko nto yimbi ibe ingalindelekayo kakade, kuba Amangesi aneminyaka emawaka mabini enokukanya (civilization) babe abantsundu balapa bese ngamabaribari, nabangati abananto kunabanye basaqingatise nje kodwa ekukanyeni—kuba aba kutiwa bafundile, kutetwa inteto nje kodwa. Ukuqondiswa kwesiziko kwenziwa ngobushushu obukulu nobuciko. Azininzi izinto ezindimangalise njengenzameleko, namandla, nemfundo ezisitelwa okubonisenі esi simo. Ngapandle kwamazwi atetwa ekuhleni, ndikolwa ukuba akuko apa ongazaziyo indledlana ezisiteleyo ezisimilo sitandabuzekayo abalinga ngaso abanye akubonisa ukuba uhlanga oluntsundu lupantsi kunolwe Mangesi. Eyona nto indimangalisayo kukulinga ukubonisa indawo engenguyiyo lnto. Ndiba mna bambalwa, ukuba bangabe bako, abantu abantsundu abakanyelayo, ukuba isizwe sase Mangesini sikulu: ukuba sikulu kunesizwe sa Maxosa. Ukubako kwebukrestu nokukanya ixesha elide kangaka bekungenakuba kungensi sahlulo. Ndikolwa ukuba ababaninzi abantsundu abangavumiyo ukuba Amangesi ayazidlula nesinye esimhlope intlanga. Angalandabuzo umntu ukuba aya kuhlala enjalo na, okuba amaya kuba nexesha elide enjalo; kodwa akuko kutandabuza ukuba ngemini ezidluleyo nangolu lwanamhla ngawo apambili. Tina bazalelwe pantsi kwe Nkosazana oko kuba pambili kwawo, oko kupakama kwawo asaneli kukuvuma nje kodwa; sikuvuma sivuya siqayisa ngako ngokukodwa kuba impumelelo yako iyisingise kwimisebenzi epongeleyo.

Into ke yena ekufaneka ukuba ipaliwe [illegible] konke oku yile. Ukuba Amangesi atabata iminyaka emawaka mabini ukuza kufikelela kwesi simo akuso ngoku, akuko siswe singabanako ukufikelela yiloke [illegible] ndeleka na ukuba abantu abanala malungelo esiwanikwe ngabafundisi [illegible] ngenawo? Ukuba umntu ngqibe iminyaka emashumi mabini esimba [illegible] ngalo ndlela kulindeleke ukuba baya kungqiba [illegible]

[illegible]

ingapezulu nakule senditete ngayo, ifanele ukuba ndiyikangele ngentlisiyo esinyanisileyo. Okwangoku sandisi kuyixoxa nayo; ndisa kukankanya amabalana atile akuyo. Ukuba bendisa kuyixoxa ndibe ndiza kupendula imibuzo yokuba bungakananina ubunyaniso obukoyo kwesisikalazo nesinye ezifana naso? Ukuba sivela pina? Liyintonina kanye iswi elitetwa ngabantu abanoinine? Lilungile alilungile sinina? Into efanele ukwenziwa yintonina?

Kodwa ke mhlaumbi kuse kuya kwa nela ukuba ndivakalise mhlope ukuba akuyiyo nene ukuba abantsundu, abawubuleli umsebenzi wabafundisi, ukuba abalivumi izabiso lawo. Akuyiyo nene nokuba kutiwe baba ngoku bangapumelela ngapandle kwabafundisi; kuba bafuna ukubakaba abafundisi njengokuba umntu ekaba ilela augasenakunyukola pezulu ngayo.

Kwesinyanga sidlulèyo u-Mr. Joseph Moss waso Diamond Fields uko wafunda ipepa ilidal' ingxoxo enisi, lasidala lifanelo. Ndaba lusizi ukuba isiqingata salo sokuqala singayicacisi kakuhle inteto yalo; mandingatsho nokuti ndandingengena kumaswi onke awatetayo. Nokoke waba nendawo asivelisayo ekwakufuneka becinge kunene ngaso bangamalungu olu-Manyano. "Ngokusingisele kwelopepa lika Mr. Moss mandenze amanqakwana amabini. Elokuqala lelokuba abanye abamhlope labanyanzelela pambili ekucingeni ukuba abantsundu abasabafuni abafundisi; elesibini lelokuba mna andimvelanga ukuba utsho u-Mr. Moss. Into endiyiwa vona mna kalo yeyokuba uti nakabafundisi ingapanlwa nangontsundu umntu into eposisekileyo. Amadoda amadala akuti abesiti akuva umfundisi esiti, "Bawo wetu ose zulwini," base belandela nabo besitsho; bebonisa ukuba bona bati umfundisi yinto yokulandelwa naxa yenza okuse caleni, okuyipakamisayo indlebe yomntu ontsundu. Kwangokunjalo sifumana bengateti nto na-abafundisi bengena kumicimbi engapazamisi nto; nakumicimbi elunge nomniniyo yedwa. [illegible]

[illegible]

zabo ezingalandiyo ukubonisiwa nto iposisekileyo entlalweni yaso, base [illegible] ngabamhlope [illegible] no, [illegible] inkozana elizi[illegible] ba bantu babaragiswa bambalwa [illegible] kelo yokalandelwa. (4) Enye indawo seyona ikwezipambili bambalwa abafamana amakosikazi aselqonda ukuba impilo yalo mhlaba ayiyingoma yodwa, ayisiso nyembezi sodwa; amakosikazi angenweyo nawo yintlaiyo yokuqubela pambili engaba iko kwiudodana. Asikuko nokuba ndiyenza ukulu lendawo kuba ndiyazi impembelelo yomfazi; kuba ndisiti abo baqeqesha intombi ngabesa bantu singesibabalela ngokudlulisileyo. Nditi seudiwadlulile lamazwi ndaqubisasa nale nteto ka Smiles endicela uxolo ngokuyingenisa apa. Uti, "Ngumfazi omisela intlalo yendlu, amandla okuhlala kakuhle kwabantu benke asesandleni sake. Kokakona ngoko kufuneka ngokudlulisileyo ukuba aqeqeshelwe kuso isidumo sokuziswangowisa kakuhle zonke izinto." Ikaya "ukuze libe yindawo evuyisayo, impembelelo yalo ibe yelungileyo, ngokukodwa kubantwana, kufuneka lizaliswe ngumoya wokonwaba, nokucokiseka, notando, nengqondo. Ukuze kube njalo kufuneka kuko umfazi olungelelanisayo, okuzeleyo, ofundileyo,. Ndingade nditi ukonwaba nokungonwabi sadlwini ngumsebenzi womfazi. Akuko sizwe siyakuza sinyuke ngapandle kokuba kulungiswe amakaya aso; akuko kaya linokulunga ngapandle komfazi. Umfazi ngoko unga augaqeqeshelwa imfanelo zokupila." "Elona lungu lendlu lingenamsebenzi ngapesu kwamanye ngumfazi ongakwaziyo ukupata indlu; ngumntu oyinkezana onqenayo." Kwakule ncwadi ka Smiles u-Joseph Corbett waso Birmingham ubalisa imbali eluzizi yakokwabo, imbali eyelele kwezininzi zalapa dzo ati ukuyipata kwake:—"Kangangoko ndiboniloyo ukufundiswa kwamankazana ukuze apate umsebenzi wendlu, ukuze avelise ukuonwayita nokonwaba, kungabangela ukuba bungabi ngaka ubuhi namatyala; angabi ngaka amadoda anxilayo nabantwana aba- [illegible]

[illegible]

inteto ngenteto [illegible] yengxoxo ngendlela emnandi kwanjengale yanduleleyo.

Amanqaku.

U-Nehemiah Tile sivа ukuba ubanjiwe, ulikonxwa e-Mqanduli, ngetyala lokusuka alukuhle inkosana esintsundu ngokuti masimangale zingaziraseli isindlu emantyini. Ngoko nekokuba ulikonxwana akute tyatye kakuhle kona okwetyala alapo ngalo. Lomfo ka Tile uyazeka kakuhle kumbali wolu pawu. Wayeke wanemiinyaka eluqeqeshweni, oqeqeshelwa ebufundisini, elunge kuma Wesile, wayeke enazo izilingane zake esezelwa ukuba ngumfo ocingayo, ongcamango inamandla, ingagobiyo. Umbaleli obalele *kwi Journal* uti ngaye, "Ubekade eyaziwa eboniswa zizihlobo, kanti yonke lonto ayiinncedanga luto: impendulo yake kupela ibiyile yokuba—bukonxwa bubanjwa nokokuba bobobom bupela, nakufa abuyi kumshukumisa ukuba ayiyeke angayenzi into ayibona iyimfanelo yake kwi nkosi yake nabantu bakowabo." Iti yakwenjenje ukuma lenteto, ibe kanye ngu Nehemiah Tile ehleli. Wanyanzelelwa ukuba abuyeke ubufundisi obo za kwabonakalayo ukuba umnke mpela nendawo yokukatalela into ezingolawulo. Asikolwa ukuba u-Nehemiah ubenemfundo ngokwaneleyo, ebingamncedisa ukuba abe nako ukumelana nenkatazo zemicimbi yezinto zaselulawulweni, nemicimbi enjengale ebengene kuyo—nokumisa ngokunye ulaulo lwezondawo zingapaya kwemida ye Koloni, kuba uzingenise enkatazweni angeleyipeplile.

Pakati kwezinto ezininzi ebelifanele ukumbulela ngazo u-Captain Blyth elase Mamfengwini, yinkatalo anayo yokukatalela imicimbi eyelele emfundweni. Wati kamsinyane emva kokubuya kwake ukubuyela endaweni yake yobu Mantyi Obukulu kwelase Mamfengwini, i-Titshala ezintsundu zalitumela elonene lidumileyo incwadi yovuyo lokuba ebuyile, lencwadi ke siyifaka ngapantsi apa ke iyependula leyo, ekukuyo ke akukokwetu esiyifumanayo intsingiselo yompunga wenteto ka Captain Blyth kulamazwi anesidima esingakanana ati, "Abantu abakulu sebehlalele ukudlula indawo ezaboke zibe nentsapo yabo, eyotike ukuba ite yawakatalela amatuba okufumana imfundo ngoku asekoyo, kube kuya kuyilungela, kodwake ekuyakuti ukuba bate bayinyabela isipelo sabo sibe bububi obungenatemba nanto intle pakati kwabo." Yiyoleke impendulo njengoko injalo:

Entlambe, Transkei,
2 Dec., 1885.

Mr. Joel Madubela
" M. N. Galela
" David Nginda
Nezinye i-Titshala ze Zikolo, ezibalele incwadi yombuliso kwi Nkulu Yemantyi.

Incwadi yenu ndiyifumene ndiyibulela ke inteto yenu yobubele ekuyo, yemvelwano ntle nam kwanombuliso enindenzele wona ekubuyeni kwam ndibuyela endaweni yam yokuba Yinkulu Yemantyi apa e-Transkei.

Kundivuyisa ngokungapezulu ukubona ukuba nibuqonda kangaka ubukulu bokubako kwezikolo, nokokuba bonke abantwana belilizwe kufuneka befundisiwe [illegible] sinkulu, ezisizo [illegible] zibense amadoda [illegible]. Abadala beyakuhle badlule ibe ngonyana baboke abayakutabata indawo zabo, abotike ukuba bate bawanyamekela amatuba avuliswa yimfundo, asekoyo ngoku kube kuyakubalungela konke. Kodwa koti ukuba bayayityilizela ngoku imfundo, isipelo saboke sibe sesibi nesenkohlakalo esingenatemba nanto yokulungiselelwa. Okwangoku u-Rulumente uyikupa ngesiex imali yokuncedisa izikolo, elungaselela ukuziwabulula kwe mfundo, ndiqinisisa ke ukuba kwelam lcala ndiyakwenza amalinga onke okubonisa amalungelo ezikulu ebantwini, ndibanxse kananjalo. Kuba ukuba sizi konke senza ngangoko sinako ukuba kungatyelwe pambili ubukristu nokukanya, siyakuti izipitipiti nobubi zimnke kulelo kuvelela uxolo. Ndiyatemba ukuba node nikupa nasentloko ukuwuqubu umsebenzi wenu olungileyo eniwenzayo, eniwaquba ngalo lonke nangazolelo lwam nokungweneia impumelelo yenu.

Ndikolweni ukuba ndingowenu
okolekileyo
MATT. BLYTH.
Inkulu Yemantyi,
Pesheya kwe Kei.

[illegible]

Abalimi na Barwebi.

E-MARIKENI.

E-KOMANI (Jan. 23).

Ibotolo, 1/6 to 2/ ngeponti
Iralasi, 10/ to 14/ ngekula
Amaqanda, 9d to 1/6 ngedazini
Ihabile, 4/3 to 7/9 ngekula
Inkuku, 2/ zimbini
Ikwakwini, 2/6 to 3/ inye
Umgubo wengolowa, 14/ to 16/3 ngekula
Ibran, 6/6 to 8/ ngenxowa
Umbona, 20/ to 25/ ngengxowa
Amazimba, 20/ to 35/ ngengxowa
Itapile, 6/ to 11/6 ngenxowa
Inkuni, 21/ to 46/ ngefara

E-MONTI (Jan. 20).

Ibotolo, 1/6 to 2/3 ngeponti
Amaqanda, 9d to 1/ ngedazini
Itapile, 4/2 to 8/8 ngenxowa
Umbona, 15/ ngekula
Inkuni, 5/ to 14/ ngefara
Amatanga, 4/9 ngedazini
Ihabile, 2/3 ngekula

E-BAYI (Jan. 23.)

Imbotyi, 11/ ngekula
Iralasi, 8/9 "
Ibran, 10/ ngenxowa
Ibotolo, (engezatyawa) 2/9 to 3/3 ngeponti
" ezityawa, 2/ to 2/6 ngeponti
Amafuta, 2/ to 2/6 ilinye
Amaqanda, 1/ to 1/6 ngedazini
Ihabile, 2/6 to 6/ ngekula
Inkuni, 20/ to 50/ ngefara
Inkuku, 1/3 to 2/ inye
Oranisi, 3/ to 3/9 emnye
Umgubo, wengolowa, 10/ to 12/ ngekula
" wombona, 15/ do.
Ikwakwini, 7/6 to 15/ inye
Itapile, ezintsha, 3/6 to 10/6 ngekula

E-BOFOLO (Jan. 23.)

Inkuni, 7/ to 10/6 ngefara
Inyam' enkomo, 3d to 6d ngeponti
Amaqanda, 10d to 1/1 ngedazini
Ibotolo, 1/8 to 2/8 ngeponti
Umgubo, 12/6 ngekula
Inkuku, 1/ to 1/3 inye
Ikwakwini, 3/6 to 5/6 inye

E-CRADOCK (Jan. 23.)

Ibotolo, 2/2 to 2/9 ngeponti
Iralasi, 14/ ngekula
Ibran, 12/ ngenxowa
Umququ, 5/6 to 6/ ngevol'saka
Amaqanda, 1/3 ngedazini
Inkuni, 20/ to 40/ ngefara
Inkuku, 2/3 inye
Amazimba, 29/ ngamakulu amabini
Itapile, 8/ ngekula

E-RINI (Jan. 23).

Ibotolo, 2/ to 3/7 ngeponti
Iralasi, 12/ ngenxowa
Ibran, 2/ to 5/ ngenxowa
Amafuta, 2/6 ilinye
Amaqanda, 1/ to 1/2 ngedazine
Ihabile, 4/9 to 5/5 ngekula
Oranisi, 3/3 to 4/ emnye
Umgubo, 24/9 to 27/ ngenxowa
Inkuni, 67/ ngefara
Izibonda, 11d nisinye
Itapile, 3/6 to 5/9 ngenxowa

E-QONCE (Jan. 17.)

Ibotolo, 1/3 to 2/2 ngeponti
Amaqanda, 7d to 11d ngedazine
Itapile, 2/9 to 6/7 ngenxowa
Umbona, 8/6 to 15/ ngekula
Iralasi, 7/3 to 8/5 ngekula
Inkuku, 1/ to 1/5 inye
Ibran, 2/10 to 4/5 ngenxowa
Umgubo, 12/ to 15/6 ngekula
Inkuni, 20/ to 23/ ngefara

Native Opinion.

EDUCATED NATIVES.

THE Native Educational Association is perhaps the first Society launched among and by the natives themselves, independently of the well known missionary and magisterial props that have been, and in many cases still are, so valuable to our people. This fact will no doubt please very many who look to natural and spontaneous efforts from the natives themselves as the only sure index of real and solid progress. The ruling principles of this Association as enunciated in its constitution are, "to take a "special interest in all educational "matters, in schools, in teachers "and all others engaged in similar "work, the aim of which is "the improvement and elevation "of the native races; to promote "social morality and the general "and domestic welfare of the natives." The last session of this body was held at Debe, during the first moiety of this month; the Rev. ELIJAH MAKIWANE, Free Church Minister, of Macfarlane, elected its President in July last, [illegible]

[illegible] his conclusions, [illegible] observations [illegible] ant because they [illegible] to the question [illegible] that has recently been [illegible] with warmth and [illegible] point of view. That there [illegible] natives who are as [illegible] questions of the day as any [illegible] politician is a fact which [illegible] recognised by very few, and [illegible] should be remembered that these natives are striving to form sober and honest judgments on things that are within their reach. It cannot, we think, but gratify the thinking portion of the community to observe a disposition on the part of the natives to publish these views for the benefit of all. Without further remarks we have much pleasure in giving the views of the natives (for Mr. MAKIWANE is a representative man) on various questions which have arrested public attention recently.

FELLOW MEMBERS,—When I was informed by the Secretary that I had been elected President of this Association, I was both surprised and disquieted. I would certainly have declined the honour if your invitation had reached me when I could have done so without greatly inconveniencing your Committee. I was surprised that you should have thought of one who had shown no fitness for the position; one who had taken no leading part in your deliberations; and one who can scarcely be said to have shown an active interest in the affairs of the Native Educational Association. I was disquieted when I thought of my inability to discharge adequately the duties which are necessarily connected with the position you have called me to occupy. Further, you are all aware that my time is not all my own; that I have other engagements to fulfil which I cannot neglect, and that, consequently, I'll have very little time left for forwarding the interests of this Association.

After some hesitation I decided not to refuse. I need not state the considerations which led me to this decision. Your choice conferred on me a great honour, as well as laid a great responsibility. I appreciate your [illegible] and thank you warmly for the [illegible] I shall need your indulgence and [illegible] and I need scarcely express [illegible] you will be ready to help [illegible] in the meetings and [illegible]. I hope that our [illegible] will be pleasant as well as profitable; that we shall be encouraged in our difficult work and learn something which will be of use to our schools.

In the following remarks I do not intend to say much on any one particular point. I shall refer, as shortly as I can, to some questions which have been attracting attention of late; questions in which this Association is more or less interested. I refer to these questions chiefly by way of explanation rather than that of suggesting a solution; and also in order that the members of the Association may consider what their duty is.

I shall first of all take up the question of the young people as it has been lately discussed by our friends and by those who cannot be considered as such. I am aware that I am about to take up a delicate matter, but so much has been said and is still being said on this subject that I feel myself called upon thus early to draw your attention to it, and to offer what explanation I can make. The question is one of extreme interest, and involves several points, some of which I have not seen taken up; though their importance is great. There are three points to which I mean to make reference in connection with the young people; and all these points lead to one and the same thing.

The first is that the young—especially young men, and more particularly those who are connected with this Association—claim to be equal to Europeans. In other words, it is asserted or assumed that the rising generation forgets that the natives are an inferior race. To remind them of this, a reference has on various occasions been made to great names and great deeds. Reference has been made to such [illegible] [illegible] and to railways, wire fences, and other public and private works which show the skill and energy of the English people. [illegible]

[illegible]

but I think there is no room for disputing the superiority in the past or the present. As a born subject of the Queen I do not only acknowledge this lofty position—a position the influence of which has been applied to noble objects—I say I do not only acknowledge it but rejoice and glory in it.

What requires to be noted however after all this is stated is this. If the English took 2000 years to reach their present stage are we to understand that it is impossible for any other people to come up to it within a shorter time? Is it to be expected that these nations or tribes who enjoy the advantages which are given them by the Missionaries and the Queen's government are to proceed at the same rate as the English, whose early advantages are not to be compared with our own? If a man takes 20 years to make a road are those who are to travel in that road after it is made necessarily to take 20, or even 10 years? It may be absurd to expect that a nation can become civilized in the course of one generation; but is it reasonable to imply that 2000 years are necessary under all circumstances?

But further what the natives or, if you like, the rising generation do dispute is the assumption, that every European is necessarily above every native. Of the rising generation you will find very few who believe, that every European who is in William Kama's Location is necessarily above William Kama because he is a European; that every European in Fingoland is above such men as Feltman, Mazamisa and others; that in Tembuland all Europeans are above, Mawonga, Mankayi-Rengqe, Sigonu and others; that in Tembuland proper every European is necessarily above Ngangelizwe, or that men like Sigidi in Idutywa are necessarily inferior to every European, or that Tiyo Soga was not equal to some Europeans. If those who refer natives to Milton and Bacon and other great names mean to suggest even remotely that every countryman of Milton and Bacon is to be considered as equal to and deserving of the same respect as these distinguished names, all I can say is that such persons are likely to require at least 2,000 years of loud and constant preaching before they get a convert among the Kafirs. I have met with many statements of what natives are said to think and to say on this point of equality; but the p[illegible] and substance of it is exactly as I have put it. I have only twice heard a formal avowal of it; but I suppose there is no one here who has not seen it assumed on many occasions. I have met with it in private and in public; at political, ecclesiastical and even purely religious meetings. The natives on the other hand believe that notwithstanding the 2000 years of christianity or civilization there are individuals even in the higher callings to whom some Kafirs may be compared without much fear. Among the Europeans there are no doubt great names; there are men who have done what no native expects to do, names whose influence is far greater than they seem to suppose. What the present generation says is that it is not reasonable to claim the respect which is due to these names for every European, just because he belongs to the same race. I have already said that I am not going to discuss this point. What I am chiefly concerned about is a correct statement of what the natives really feel and say, because I believe it has been mis-apprehended and mis-represented.

Let us now pass on to a still more delicate point which is involved in this question, and that is the charge of want of gratitude to Missionaries and want of appreciation of their efforts. Some have shown an astonishing degree of annoyance and irritation at this supposed want of appreciation, of such self-deny[illegible]

[illegible]

who read English papers must have noticed the host of puny editors and contributors who have undertaken to criticize Beaconsfield and Gladstone. And yet whoever supposed that these small creatures claim superiority to, or equality with these statesmen? The irritation and impatience which has been shown on some occasions when natives expressed a different opinion or expressed a doubt, I regard as unreasonable. There is no doubt that the natives are grateful, that they appreciate fully what is being done for them; that they have no wish to see the Missionaries away. There can be no doubt also that there is a feeling in a certain section at least that a Missionary is open to criticism.

Let me further point out one consideration which the natives think has been misunderstood. The Government regards itself as being in the place of the Chief, and its officers regard themselves as being so many sub-Chiefs. Missionaries, or some of them, are regarded as fathers. Well, then, so far good and very proper. It seems to be, however, further assumed that a Kafir Chief ruled as a despot: that each sub-Chief had despotic power within his sphere; that a father ruled his house or kraal in the same way; and the inference is that those who have come into the places of these parties should exercise their power. This position is not so much stated as acted upon. Now it is not correct in point of fact, and it will not work well where ever one find a number of natives who are not time-servers? The success of Captain Blyth and Mr. Levey in the Transkei is greatly due to a practical recognition of the non-existence of this despotic power.

The third point which has been much discussed is not a delicate one like the previous two. It is, at the same time, more painful, and not very easy to understand. It requires your consideration, and that we should try to lessen it as much as possible. So far as I understand it, it may be stated thus: Native young men stand fairly well in their classes while at Lovedale, Heald Town, or Graham's Town, and other similar Institutions. At Lovedale, where they study with European young men, they stand remarkably well, when their late start in the race is considered; and in some cases they stand well, even when no such allowance is made. After leaving school, however, the native is left behind, until he is not even within sight. It is, I believe, this part of the question chiefly which has given rise to despondency in some of our friends, and made foes rejoice. It is this fact which has given such a bad name to the educated natives, to whom sneering expressions have been applied. The question is what is the explanation, and is there a remedy?

The explanation may generally be stated thus: That while at school you have the same influences for good operating on both lads, with nearly (not quite) the same intensity. You have the same aspirations and the same encouragement to application, and the result is nearly the same—a fact which requires greater attention than it has received. After school the influences which affect the two young men are very different, and are to be found chiefly in the social atmospheres in which they move. In as much as, however, the question is important, it may be well for me to state now particularly (1) The majority of native young men who go to the Institutions leave before they take pleasure in reading English books, as distinguished from preparing a lesson for the class. As soon, therefore, as they leave school they make no further progress: they have no communication with the noble examples and the noble thoughts which are fitted to stir one up to continued exertion from day to day until he finds his very pleasure in this exertion. While I am far from implying that the work of teaching this large class is lost, I may state that I consider it to be unjust to conclude that natives are not disposed to progress after leaving school because of this class. (2) Those who have passed the mere school-boy stage and carry these ideas home find that, in addition to the social struggle for life, they have a double contest to face—they have to face their own friends who resent changes they may suggest on their former life, and also the sneers of Europeans who look on them as apes or aping. (3) In their surroundings they have very few examples to follow. (4) [illegible]

[illegible]

who promised well at school do not seem to make way in real life; they show that those who in other countries have had to contend with the difficulty of untrained women have, as a rule, found it too much for them; that even in England this has been the case. I make these quotations also because I know that many of our people attach very little importance to female education, and because to a great extent it is still neglected. I suppose no one will deny that the education of Native women or their *training* for real life can scarcely be said to be even attempted as yet except in connection with perhaps three or four Institutions, and that in other places they get no training at all, and how then are the young men to make progress?

(5) Native life is opposed to industry. You not only mix from day to day with men who dislike the very idea of continuous work, and who set no value to their time and yours, but if you continue to work and push on you immediately get a whole host of friends (?) who come to eat you up. I know a number of poor fellows who have been compelled to give up the race through this cause. You get some friends who will not only come to ask every article they see about you, but who will come to live on you and refuse to work while so doing.

At one time I found a friend of mine buying candles for 4d. at a place which was not very far from a town where the same candles, bought at wholesale price, cost 2d. a piece. I pointed this out to him, and he said what I said was plain enough, but from experience he could assure me that for every one candle he used the friends would at the very least ask for two. At another place I advised another friend to buy paraffin by the tin, and he told me that the whole location would use his paraffin until it was all used up. I feel sure that those whom I am now addressing could give many instances of this kind—that they will agree with me when I say the influence of "asking" or begging is strong and pernicious, and that begging is not looked upon as a shameful and a degrading thing, but as a noble calling which all ranks may follow.

(6) The moral storms which beat on a native young man are fierce, and those men who deny this do so because they know no better, and I hope they will continue to know nothing.

This enumeration of exceptional circumstances is by no means complete, but it is sufficient for my present purpose. What I wish to add is that after a careful consideration, after extensive observation and good opportunities of ascertaining the state of affairs, I came to the conclusion that our young people deserve more sympathy than they often get; that what ought to be a surprise is the number of those who after all have stood, that the influence of missionaries and other friends is real and surprising. The test is severe and violent. My own circumstances have on the whole been more to my advantage than those of most other native young men, but when I consider what others have been called upon to face I say that there is no reason to despair. Indeed I have found in my enquiries that European youths who through various circumstances have been exposed to some of the above influences have not all stood their ground, and the proportion of those who thus fail to stand when so exposed, is not small.

I hope that no one will understand me as excusing failure to our discharge of our duties. A man is bound to work and to discharge his duty under all circumstances. All I mean to do is to make an explanation, not a defence, and it is to direct attention to the chief point the putting right of which will help many others—viz, the social arrangements of native life. Some of you may perhaps take up this subject. It is sure to be instructive if properly handled.

Then with regard to the three points above touched upon I wish to say that the main duty of this Association will not be in merely discussing them however ably. It will be earnest, unremitting application to what work we undertake to do and to work always; it will be a recognition practically of what has been said about labour viz that "Labour is not only a necessity, but it is also a pleasure." It "is indeed the life of humanity; take it away, banish it and the race of Adam were at once stricken with death." This is the duty of each one of us, and the discharge of it will in time settle all.

The remaining portion of this interesting paper will appear in our next. It begins with the consideration of a set of questions of the day which are dealt with in as interesting a manner as the foregoing.

Editorial Notes.

[illegible]

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,

Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apesulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

M. KEEVY & CO.

(Kwivenkile ebisakuba yeka Ngomti)

E-Bolorweni, nakwi strata sase Durban, nakwa-Komani.

Abatengi nabatengisi bempahla ngempahla.

Amaxabiso amakulu ayanikwa ngo Boya, Nezikumba, nentwana zonke ezitengiswayo.

I-ALMANAK YE "MVO ZABANTSUNDU," YO 1885.

ESI Salatiso-Samaxesha sesishicilelwe. Abangengabo abarakeli be "Mvo" bangasitenga ngo 3d, kwi office ye *Mvo Zabantsundu*, e'Qonce. Abasifuna besithunyelwe nge Posi mabathumele ipeni sono.

J. no C. [illegible]

[illegible]