

ISIMNARI YASE MTWAKU.

SIMNARI yase Mtwaku ngoku ivulwe pantsi kokongamela kuka Rev. M. A. MAGGS, obekwi Diocesan Grammar School e Qonce, kunokwamkelwa umfana abemnye nokuba babini.

Abazelweyo.

ROZANI.—E Iditywa, nge 9th August, 1886, Inkosikazi ka PHILIP ROZANI, ibeleke intombi.

Abatshatileyo.

BARNABAS—MSITSHANA.— Kutshatiswe e Qonce ngu Rev. Charles Pamla, u JOSHUA BARNABAS wase Qonce, no KATIE MSITSHANA wase Mgqakwebe, ngomhla we 10th August, 1886.

Ababhuhileyo.

BOBI.—Exhukwane, Knox Station, kubhube u SIMON BOBI, ngo 4 August ngexa lesixenxe kusasa. Usishiye kamnandi uhambo lwake walungiselela kwangapambili kwada kwayimini yokugqibela awatshoyo ukuti ixesha selifutshane ndilaliseni kanti sekupelile. Izihlolo ezekwindawo ngendawo mazamkele lombiko.

ROBERT BOBI.

SOM AN A.—Kubhubhe, ku-Ntlaka (Staal-klip Bridge Farm), ngase Sidutyini, ngo 20 July, 1886, u MARIA SOMANA umhlolekazi otandekileyo ka mfi u Mshweshwe Somana, ekubeni ebepantsi kwentlungu inyanga ezi 8. Lentokazi ishiye intsapo eselusizini ngokumka kwayo. " Banetamsanqa ababhuhela e-Nkosini."

Iveki.

ABAXHASI be Mvo Zabantsundu baya kunjuzwa ukuba ikwota yabantu abaninzi ipe- le ngo June ogqitileyo. Lixesha ke eli itunye- lwe imali. Esi sikumbuzo sibhekiswa nakwabo banga Magosa Emvo kwindawo ngendawo. Kufuneka itunyelwe nge Post Office Orders imali, indawo ezingenayo nge Stamps zepeni ezimbini, neze tiki. Azifunwa kakulu eze halufa. Yonke imali ingena ngo J. TENGO JABAVU, Office of Imvo Zabantsundu, King William's Town.

U NTOYABA wapesheya kwe Nciba obese Ntongweni apa e Qonce elindiselwe i Jaji ngetyala lokubalala kuse selefife.

ABAGUQULI Zibhalo ababelapa ngeveki egqitileyo ngo Rev. A. Kropf (umhlali pambili), Rev. Bryce Ross, Rev. E. J. Barrett, no Honourable Charles Brownlee. Umse- benzi wokn guqula bawu fikise ekupeleni kwe Testimente Entsha.

IHASHE ebhelihlatywe umkosi ngeveki egqitileyo kwatwina olibonileyo wosingisa ku D. Don Tengo-Jabavu Engqushwa libonake- le.

I JAJI iyakuteta kwezi ndawo:—E Nyara 3rd September. E Bhofolo, 6th September. E Qonce, 9th September. E Monti, 16th September. E Komani, 20th September. E Dodorolo, 27th September. E Alvani, 30th September. E Bekesdorp, 4th October. E Kolesbelere, 7th October: E Kaladokwe, 11th October. E Somerseti, 14th October. E Timara, 16th October. E Rafu, 19th October. E Bhayi, 23rd October.

AMAJELIMANI alapa asele qalile ukutyala umbona ne tapile.

INCWADI ka Mr. R. Kawa wase Gcebula ebalwe ngengqondo ifike sekuliti seliya kubonakala kwele vekzi ezayo.

IGQIRA eliti linomti wentando lisanduku- gwetywa ladliwa nepahla yalo yi Mantyi e Natal, beli mangalelwe ngumntu obelifumle oti wenze yonke imigudu yamala noko intombi.

YIMIQODI Amangesi ukuya kumba igolide e Nisina nakweli pezulu.

AMANQOLOBELO ngo Mgqibelo ogqitileyo ute xapasholo lomzi wase Qonce ngokubanjwa kwabagcini mabanjwa abane kunye nababa njwa ababebalusa. Ati amabanjwa esasebe. nza elutangweni lwe Hospitale anqika ibokisi endala izele yimali ebomvu yodwa, kwasuke kwahlanganwa nabagcini bawo bayinyimbi- nya. Bamana ukudipa lemihla, bazibambisa ngosuke banxile noku tenga into eninzi ye- banisi ne kukisi. Amapolisa ikwanga Maxhosa elinye beseletenge inkomo ezinga 80, ekayeni lomnye umbanjwa kwafunyanwa £200, amanye ayimbele, amanye abhatla irafu zawo. Kutwina mayibe yimali eyalahlaka ngo 1876 yase Bankini eyayizakufukwa e Posini kwasa ite shwaka e Hoteleni yayingamawaka amane eponi (£4.000.) Isisele eso akasitanga nqa lawo madoda.

IMPAHLA ehitwelwe yinqanawa eyi Carrie Wyman ekekele elwand e ibivela e New York e America itengiswe elwande e Monti izolo.

SIBE nosizi sakuva ngokubhubha kuka Mr. William Koyi omnye wamadoda " ashiya amakaya nezihlobo zawo" aya kusebenzela Inkosi esazulwini se Africa. Umke ngo June 4, 1886.

ABEMI besiqiti sase Tristan D'Acunha batona kugqita inqanawa bakwela esikitshane- ni esikulu baya kuyo, akuzange kuvakale nomkondo ukuba yabatimba iyeyapina yona. Ngoku upelile unyaka kuhlile oko, kuza ku- noyishwa Ikaba kwelilizwe ukuba liyeku- vinga eso sikewu sadaleka ngoku lahleka kwabo bantu.

IXABISO lokutya e Dayimani aligqitani kakulu nelangapantsi apa.

UMLUNGU wase America u Graham uzivalele efatyni wati mayiqingqele emanzi ukuze iyekuhla naye kwi ngxangxasi ezinku- lu ekutiwa zi Niagara Rapids. Ihle naye okunene waya kupuma ezintsi esapilile. Makabe noko ubenge yedwa.

U MR. STIRTON esaka sambika ukuba unyatele imali ze Bhunga lase Komani unikwe inyanga ozi 15 entolongweni esebenza nzima.

KUMADABI esawabika kwele vekzi egqitileyo aye pakati kwama Mpondo nama Xesibe luti ucingo kufe ikulu lamadoda ku Mampo- ndo, ku Maxesibe babahlanu, laliqela ingxwe- lera.

UNKOSI Sarili uti abantu bake boyirola irafu xa ifunwayo ngu Rulumente.

INGXELO yentlanganiso yododana lwape- sheya kwe Nciba yobonakala kwele vekzi ezayo.

KUSEKUHLENI ukuba u Somandla " ubube- le bake " ubukulule ngapandle kumlingani. selo emhlabeni sitsho ngalendyobe ingaka yokutya, nangalento yokusuka kupume igolide kulo loko. Kutiwa ivele kufupi ne Nyara, nakwintaba zika Hobo kutiwa iyana- kanwa kukuzitya kutshulwa. Bona ubu- nzima bamaxesha buseko.

U LIEUTENANT Bailey opete amapolisa akwe laba Tembu ubanjwe kutiwa ube amakulu asixenxe eponi imali ka Rulumente.

IMPAHLA ebitwelwe ngu Loliwe wase Batisi ibonwe sel'ivuta kanti ijutyelwe zi- ntantsi ezipuma kwi injini yomlilo ibaswe inkuni. Ibheli yacinywa ngamanzi ayese caleni lendlela.

ABATSHATE KABINI—Kuko indodana esan- d'ukutshata ete isakufika ekaya nomtsha- kazi kwati ezincokweni nabalingane bayo omnye wabuzwa ukuba ipepa lemyume ulini- kwa ninina ngumfundisi. Ute umyeni O! andimnikanga ndalililaba apa ekaya nali etyeyeni, nomfundisi akali buzanga. Waya kubuza egqweteni kwa oko ukuba kungako iukatazo na? Lamxelela mhlope ukuba aka- tshatanga, nezozifungo azenzileyo azinamse- benzi. Bapinda bayakutshata okwesibini.

KUKO abantu abanesiko elibi abati xa ku- hanjiswa inkongozelo ezityalakeni babeki ezapani zindala zingasatetyenziswayo, aba. nye babeki amaqosha ebhathi.

IBHULWANA elingu Bezuidenhout beligaula ehlalini emdeni we Transvaal lati ngokoyi- swa ngumti launqala lagalela irulwa labeke ilahle nganeno kwayo lavingca ngesijungqa- na sentonga lakwelela. Kute kwakuba mzuzu ingadubuli layakukangela ukuba nga kucime ilahlana, kwapangelana nakutoba kwalo kwatsba, isijungq ebevale ngaso semka necala lonke lentloko nobucopo kwa- pela.

NGE Cawa ngomhla we 28 August ilanga liyakutshona emva kwe dinala, ukutsho ku- kuti liyakusitwa situnzi somhlaba. Aliso- kuti ncinilizi lonke, lotshona isiqingata salo. Loba nokubonwa kakuhle ngecepe lefestyle elenziwe mnyama ngomsi wesibane.

IJAJI eyakuhamba iteta amatyala ngesi- D. siqingata somnyaka ngo Mr. Justice Maas- dorp.

U RIGHT REV. DR. KNIGHT BRUCE u Bishop omtsha wase Bloemfontein ufike e Kapa ngo- lwesi- Nelweveki epelileyo.

KUNYULO lwelungu le Palamente obeluko e Dayimani izolo (17 Aug.) kuvakala ukuba kungene u Mr. O'Leary kwakona omkume u Mr. Lord ngevoti ezimakulu mabini. U O'Leary ngum- Sprigg ekungekoyo nkohliso kuye.

UMBHALELI ose Folafile (Pearston) uncoma ixabiso elilolwayo ngombona nama- zimba kwelo kwanokunqaba kwako ukudla.

U NTOYABA wapesheya kwe Nciba obese Ntongweni apa e Qonce elindiselwe i Jaji ngetyala lokubalala kuse selefife.

ABAGUQULI Zibhalo ababelapa ngeveki egqitileyo ngo Rev. A. Kropf (umhlali pambili), Rev. Bryce Ross, Rev. E. J. Barrett, no Honourable Charles Brownlee. Umse- benzi wokn guqula bawu fikise ekupeleni kwe Testimente Entsha.

IHASHE ebhelihlatywe umkosi ngeveki egqitileyo kwatwina olibonileyo wosingisa ku D. Don Tengo-Jabavu Engqushwa libonake- le.

I JAJI iyakuteta kwezi ndawo:—E Nyara 3rd September. E Bhofolo, 6th September. E Qonce, 9th September. E Monti, 16th September. E Komani, 20th September. E Dodorolo, 27th September. E Alvani, 30th September. E Bekesdorp, 4th October. E Kolesbelere, 7th October: E Kaladokwe, 11th October. E Somerseti, 14th October. E Timara, 16th October. E Rafu, 19th October. E Bhayi, 23rd October.

AMAJELIMANI alapa asele qalile ukutyala umbona ne tapile.

INCWADI ka Mr. R. Kawa wase Gcebula ebalwe ngengqondo ifike sekuliti seliya kubonakala kwele vekzi ezayo.

IGQIRA eliti linomti wentando lisanduku- gwetywa ladliwa nepahla yalo yi Mantyi e Natal, beli mangalelwe ngumntu obelifumle oti wenze yonke imigudu yamala noko intombi.

YIMIQODI Amangesi ukuya kumba igolide e Nisina nakweli pezulu.

AMANQOLOBELO ngo Mgqibelo ogqitileyo ute xapasholo lomzi wase Qonce ngokubanjwa kwabagcini mabanjwa abane kunye nababa njwa ababebalusa. Ati amabanjwa esasebe. nza elutangweni lwe Hospitale anqika ibokisi endala izele yimali ebomvu yodwa, kwasuke kwahlanganwa nabagcini bawo bayinyimbi- nya. Bamana ukudipa lemihla, bazibambisa ngosuke banxile noku tenga into eninzi ye- banisi ne kukisi. Amapolisa ikwanga Maxhosa elinye beseletenge inkomo ezinga 80, ekayeni lomnye umbanjwa kwafunyanwa £200, amanye ayimbele, amanye abhatla irafu zawo. Kutwina mayibe yimali eyalahlaka ngo 1876 yase Bankini eyayizakufukwa e Posini kwasa ite shwaka e Hoteleni yayingamawaka amane eponi (£4.000.) Isisele eso akasitanga nqa lawo madoda.

IMPAHLA ehitwelwe yinqanawa eyi Carrie Wyman ekekele elwand e ibivela e New York e America itengiswe elwande e Monti izolo.

SIBE nosizi sakuva ngokubhubha kuka Mr. William Koyi omnye wamadoda " ashiya amakaya nezihlobo zawo" aya kusebenzela Inkosi esazulwini se Africa. Umke ngo June 4, 1886.

ABEMI besiqiti sase Tristan D'Acunha batona kugqita inqanawa bakwela esikitshane- ni esikulu baya kuyo, akuzange kuvakale nomkondo ukuba yabatimba iyeyapina yona. Ngoku upelile unyaka kuhlile oko, kuza ku- noyishwa Ikaba kwelilizwe ukuba liyeku- vinga eso sikewu sadaleka ngoku lahleka kwabo bantu.

IXABISO lokutya e Dayimani aligqitani kakulu nelangapantsi apa.

UMLUNGU wase America u Graham uzivalele efatyni wati mayiqingqele emanzi ukuze iyekuhla naye kwi ngxangxasi ezinku- lu ekutiwa zi Niagara Rapids. Ihle naye okunene waya kupuma ezintsi esapilile. Makabe noko ubenge yedwa.

ke elo. Naxa sekuqukwa nabezi- kolo ezingafumani luncedo ku Rulumente, kubonakala ukuba elona nani losapo elingena kakuhle eziko- lweni lincinane kakulu, into elusizi ke leyo. Kuyo yonke inteto yale- ngxelo kubonakala icala elibukeka- yo lelomsebenzi osaza kwenziwa kunalowo sewenziwe. Into enika amandla kukubona ukuba u Rulu- mente ukutele ukubonisa abantu ukwenza imfanelo zabo, nabo bauta- bate ngemihlali umsebenzi, siyate- mba ukuba akusokubako " Mbumba yama Bhulu " eyakungxabalaza ngapambili bulale. Sivuyile saku- bona lenteto ilandelayo kuleyo ngxelo: " Amava axela ukuba " unqwenelo lwemfundo luyakula " kubantu abamnyama. Ngokuko- " dwa kubantu abamelene nezikolo."

Inani lamadodana ne ntombi za- ma Zulu ezifunda e Lovedale, e Nxa- kwebenase Ncenera libonisa ukuba ngoku nabase Natal bayavuka ekuli- boneni ixabiso lemfundo; kanti ke noko basesemva kakulu kunento esili- ndele ukuba bayenze. Siyabavusa ke ukuba mababhinqele pezulu iselixe- sha, esavuma nje u Rulumente uku- banceda elabo icala mabangaliye- keleli, mabasebenze njengamadoda enene abubonayo ubukulu bento abayinikwayo.

Omnye umbhaleli onobuhlobo uti ukuteta kwake ngalamanani aka- nkanyiyewo ngasentl' apa : " eku- " beni amapepa engxelo ebonisa " ukuba esi- Ngesini inani labafundi " nga 2,341, labafunda isi ' Zulu so- " dwa " bali 1,451, Kokwetu uku- " bona lento isipako esikulu emfu- " ndweni yabantsundu, ebesifanale " ukukweleliswa ngaba Pati- Mfundo " ukuba bawukutalele umsebenzi wabo." Uti lombhaleli, " lento " yokutatyatwa kwengocingocini- " zango nezenzo zesi Ngesi zinya- " nzelve kwinteto engjengale yesi " Zulu kukuzingcolisa njekodwa." Emveni koko wenza inteto ezitile ngabafundisi ati abantu abamnyama ngebefunda ezabo iziguqulo, into ke ebonisa ukuba uteta ngento anga- yaziyo. Inqaku esimelwe kukule- nza leli, tina kwelilizwe abate ukungena kwabo emfundweni baqa la- bafunda inteto yakowabo ngabo- na bakaulazayo nasesi Ngesini. Tina ngati esisiyalo salombhaleli si- ngenziwa ngumntu ongumfiki emfundweni, Sinomnqwano omkulu ukunga u Rulumente angahamba kwangalendlela bebehambisa gayo abafundisi yokuba makuqalwe ngo- kofundwa inteto iyabantu abamnyama pambi kokungena esi Ngesini. Enye into sicinga ukuba Umhlobo ubukali kwezizikolo ; kodwa ke- lonto ifana nalenteto iti umnyani omtsha uyacokisa ukutshayela awufani no- mdala. Kwizikolo ezi 59 ezihloli- weyo ezi 17 ziyihlutiwe imali ka Rulumente, likulu elonani lipangi- weyo, sinoloyiko ukungati kusuke kulindelwe izinto ezingenakwenze- ka, kubenjalo ngokukodwa ezi Si- mmareni ezifundisa amashishini; bade bakalima nabafundisi bati kutiwa mabenze izinto ekwaziwayo ukuba azinakwenzeka. Singa ama Ngesi ase Natal akangexami kakulu kuba ayakuyona lento yawo akwenjenjalo. Siyaleza lenteto isand' ukutetwa ngumhloli okade ebona welilizwe lase Koloni, uti:— " Nakwindawo enezikolo ezirorisa " kufuneka ityala silibeke kwizinto " zentlalo yangapandle kulondawo, " singangxami ngokubalala- hleze " kanti sitshabalalisa isitombo sobu- " lungisa obebuya kupuma apo."

Umbhaleli onobuhlobo uti ukuteta kwake ngalamanani aka- nkanyiyewo ngasentl' apa : " eku- " beni amapepa engxelo ebonisa " ukuba esi- Ngesini inani labafundi " nga 2,341, labafunda isi ' Zulu so- " dwa " bali 1,451, Kokwetu uku- " bona lento isipako esikulu emfu- " ndweni yabantsundu, ebesifanale " ukukweleliswa ngaba Pati- Mfundo " ukuba bawukutalele umsebenzi wabo." Uti lombhaleli, " lento " yokutatyatwa kwengocingocini- " zango nezenzo zesi Ngesi zinya- " nzelve kwinteto engjengale yesi " Zulu kukuzingcolisa njekodwa." Emveni koko wenza inteto ezitile ngabafundisi ati abantu abamnyama ngebefunda ezabo iziguqulo, into ke ebonisa ukuba uteta ngento anga- yaziyo. Inqaku esimelwe kukule- nza leli, tina kwelilizwe abate ukungena kwabo emfundweni baqa la- bafunda inteto yakowabo ngabo- na bakaulazayo nasesi Ngesini. Tina ngati esisiyalo salombhaleli si- ngenziwa ngumntu ongumfiki emfundweni, Sinomnqwano omkulu ukunga u Rulumente angahamba kwangalendlela bebehambisa gayo abafundisi yokuba makuqalwe ngo- kofundwa inteto iyabantu abamnyama pambi kokungena esi Ngesini. Enye into sicinga ukuba Umhlobo ubukali kwezizikolo ; kodwa ke- lonto ifana nalenteto iti umnyani omtsha uyacokisa ukutshayela awufani no- mdala. Kwizikolo ezi 59 ezihloli- weyo ezi 17 ziyihlutiwe imali ka Rulumente, likulu elonani lipangi- weyo, sinoloyiko ukungati kusuke kulindelwe izinto ezingenakwenze- ka, kubenjalo ngokukodwa ezi Si- mmareni ezifundisa amashishini; bade bakalima nabafundisi bati kutiwa mabenze izinto ekwaziwayo ukuba azinakwenzeka. Singa ama Ngesi ase Natal akangexami kakulu kuba ayakuyona lento yawo akwenjenjalo. Siyaleza lenteto isand' ukutetwa ngumhloli okade ebona welilizwe lase Koloni, uti:— " Nakwindawo enezikolo ezirorisa " kufuneka ityala silibeke kwizinto " zentlalo yangapandle kulondawo, " singangxami ngokubalala- hleze " kanti sitshabalalisa isitombo sobu- " lungisa obebuya kupuma apo."

Lenteto ingasentla siyiyaleza ku- bo bonke egudle bona. Ukufuneka kobulumko ekusebenzeni imiteto, kuyafana nokufuneka kobulumko ekwenzeni imiteto.

Umbhaleli onobuhlobo uti ukuteta kwake ngalamanani aka- nkanyiyewo ngasentl' apa : " eku- " beni amapepa engxelo ebonisa " ukuba esi- Ngesini inani labafundi " nga 2,341, labafunda isi ' Zulu so- " dwa " bali 1,451, Kokwetu uku- " bona lento isipako esikulu emfu- " ndweni yabantsundu, ebesifanale " ukukweleliswa ngaba Pati- Mfundo " ukuba bawukutalele umsebenzi wabo." Uti lombhaleli, " lento " yokutatyatwa kwengocingocini- " zango nezenzo zesi Ngesi zinya- " nzelve kwinteto engjengale yesi " Zulu kukuzingcolisa njekodwa." Emveni koko wenza inteto ezitile ngabafundisi ati abantu abamnyama ngebefunda ezabo iziguqulo, into ke ebonisa ukuba uteta ngento anga- yaziyo. Inqaku esimelwe kukule- nza leli, tina kwelilizwe abate ukungena kwabo emfundweni baqa la- bafunda inteto yakowabo ngabo- na bakaulazayo nasesi Ngesini. Tina ngati esisiyalo salombhaleli si- ngenziwa ngumntu ongumfiki emfundweni, Sinomnqwano omkulu ukunga u Rulumente angahamba kwangalendlela bebehambisa gayo abafundisi yokuba makuqalwe ngo- kofundwa inteto iyabantu abamnyama pambi kokungena esi Ngesini. Enye into sicinga ukuba Umhlobo ubukali kwezizikolo ; kodwa ke- lonto ifana nalenteto iti umnyani omtsha uyacokisa ukutshayela awufani no- mdala. Kwizikolo ezi 59 ezihloli- weyo ezi 17 ziyihlutiwe imali ka Rulumente, likulu elonani lipangi- weyo, sinoloyiko ukungati kusuke kulindelwe izinto ezingenakwenze- ka, kubenjalo ngokukodwa ezi Si- mmareni ezifundisa amashishini; bade bakalima nabafundisi bati kutiwa mabenze izinto ekwaziwayo ukuba azinakwenzeka. Singa ama Ngesi ase Natal akangexami kakulu kuba ayakuyona lento yawo akwenjenjalo. Siyaleza lenteto isand' ukutetwa ngumhloli okade ebona welilizwe lase Koloni, uti:— " Nakwindawo enezikolo ezirorisa " kufuneka ityala silibeke kwizinto " zentlalo yangapandle kulondawo, " singangxami ngokubalala- hleze " kanti sitshabalalisa isitombo sobu- " lungisa obebuya kupuma apo."

Lenteto ingasentla siyiyaleza ku- bo bonke egudle bona. Ukufuneka kobulumko ekusebenzeni imiteto, kuyafana nokufuneka kobulumko ekwenzeni imiteto.

Umbhaleli onobuhlobo uti ukuteta kwake ngalamanani aka- nkanyiyewo ngasentl' apa : " eku- " beni amapepa engxelo ebonisa " ukuba esi- Ngesini inani labafundi " nga 2,341, labafunda isi ' Zulu so- " dwa " bali 1,451, Kokwetu uku- " bona lento isipako esikulu emfu- " ndweni yabantsundu, ebesifanale " ukukweleliswa ngaba Pati- Mfundo " ukuba bawukutalele umsebenzi wabo." Uti lombhaleli, " lento " yokutatyatwa kwengocingocini- " zango nezenzo zesi Ngesi zinya- " nzelve kwinteto engjengale yesi " Zulu kukuzingcolisa njekodwa." Emveni koko wenza inteto ezitile ngabafundisi ati abantu abamnyama ngebefunda ezabo iziguqulo, into ke ebonisa ukuba uteta ngento anga- yaziyo. Inqaku esimelwe kukule- nza leli, tina kwelilizwe abate ukungena kwabo emfundweni baqa la- bafunda inteto yakowabo ngabo- na bakaulazayo nasesi Ngesini. Tina ngati esisiyalo salombhaleli si- ngenziwa ngumntu ongumfiki emfundweni, Sinomnqwano omkulu ukunga u Rulumente angahamba kwangalendlela bebehambisa gayo abafundisi yokuba makuqalwe ngo- kofundwa inteto iyabantu abamnyama pambi kokungena esi Ngesini. Enye into sicinga ukuba Umhlobo ubukali kwezizikolo ; kodwa ke- lonto ifana nalenteto iti umnyani omtsha uyacokisa ukutshayela awufani no- mdala. Kwizikolo ezi 59 ezihloli- weyo ezi 17 ziyihlutiwe imali ka Rulumente, likulu elonani lipangi- weyo, sinoloyiko ukungati kusuke kulindelwe izinto ezingenakwenze- ka, kubenjalo ngokukodwa ezi Si- mmareni ezifundisa amashishini; bade bakalima nabafundisi bati kutiwa mabenze izinto ekwaziwayo ukuba azinakwenzeka. Singa ama Ngesi ase Natal akangexami kakulu kuba ayakuyona lento yawo akwenjenjalo. Siyaleza lenteto isand' ukutetwa ngumhloli okade ebona welilizwe lase Koloni, uti:— " Nakwindawo enezikolo ezirorisa " kufuneka ityala silibeke kwizinto " zentlalo yangapandle kulondawo, " singangxami ngokubalala- hleze " kanti sitshabalalisa isitombo sobu- " lungisa obebuya kupuma apo."

Lenteto ingasentla siyiyaleza ku- bo bonke egudle bona. Ukufuneka kobulumko ekusebenzeni imiteto, kuyafana nokufuneka kobulumko ekwenzeni imiteto.

Umbhaleli onobuhlobo uti ukuteta kwake ngalamanani aka- nkanyiyewo ngasentl' apa : " eku- " beni amapepa engxelo ebonisa " ukuba esi- Ngesini inani labafundi " nga 2,341, labafunda isi ' Zulu so- " dwa " bali 1,451, Kokwetu uku- " bona lento isipako esikulu emfu- " ndweni yabantsundu, ebesifanale " ukukweleliswa ngaba Pati- Mfundo " ukuba bawukutalele umsebenzi wabo." Uti lombhaleli, " lento " yokutatyatwa kwengocingocini- " zango nezenzo zesi Ngesi zinya- " nzelve kwinteto engjengale yesi " Zulu kukuzingcolisa njekodwa." Emveni koko wenza inteto ezitile ngabafundisi ati abantu abamnyama ngebefunda ezabo iziguqulo, into ke ebonisa ukuba uteta ngento anga- yaziyo. Inqaku esimelwe kukule- nza leli, tina kwelilizwe abate ukungena kwabo emfundweni baqa la- bafunda inteto yakowabo ngabo- na bakaulazayo nasesi Ngesini. Tina ngati esisiyalo salombhaleli si- ngenziwa ngumntu ongumfiki emfundweni, Sinomnqwano omkulu ukunga u Rulumente angahamba kwangalendlela bebehambisa gayo abafundisi yokuba makuqalwe ngo- kofundwa inteto iyabantu abamnyama pambi kokungena esi Ngesini. Enye into sicinga ukuba Umhlobo ubukali kwezizikolo ; kodwa ke- lonto ifana nalenteto iti umnyani omtsha uyacokisa ukutshayela awufani no- mdala. Kwizikolo ezi 59 ezihloli- weyo ezi 17 ziyihlutiwe imali ka Rulumente, likulu elonani lipangi- weyo, sinoloyiko ukungati kusuke kulindelwe izinto ezingenakwenze- ka, kubenjalo ngokukodwa ezi Si- mmareni ezifundisa amashishini; bade bakalima nabafundisi bati kutiwa mabenze izinto ekwaziwayo ukuba azinakwenzeka. Singa ama Ngesi ase Natal akangexami kakulu kuba ayakuyona lento yawo akwenjenjalo. Siyaleza lenteto isand' ukutetwa ngumhloli okade ebona welilizwe lase Koloni, uti:— " Nakwindawo enezikolo ezirorisa " kufuneka ityala silibeke kwizinto " zentlalo yangapandle kulondawo, " singangxami ngokubalala- hleze " kanti sitshabalalisa isitombo sobu- " lungisa obebuya kupuma apo."

Lenteto ingasentla siyiyaleza ku- bo bonke egudle bona. Ukufuneka kobulumko ekusebenzeni imiteto, kuyafana nokufuneka kobulumko ekwenzeni imiteto.

Umbhaleli onobuhlobo uti ukuteta kwake ngalamanani aka- nkanyiyewo ngasentl' apa : " eku- " beni amapepa engxelo ebonisa " ukuba esi- Ngesini inani labafundi " nga 2,341, labafunda isi ' Zulu so- " dwa " bali 1,451, Kokwetu uku- " bona lento isipako esikulu emfu- " ndweni yabantsundu, ebesifanale " ukukweleliswa ngaba Pati- Mfundo " ukuba bawukutalele umsebenzi wabo." Uti lombhaleli, " lento " yokutatyatwa kwengocingocini- " zango nezenzo zesi Ngesi zinya- " nzelve kwinteto engjengale yesi " Zulu kukuzingcolisa njekodwa." Emveni koko wenza inteto ezitile ngabafundisi ati abantu abamnyama ngebefunda ezabo iziguqulo, into ke ebonisa ukuba uteta ngento anga- yaziyo. Inqaku esimelwe kukule- nza leli, tina kwelilizwe abate ukungena kwabo emfundweni baqa la- bafunda inteto yakowabo ngabo- na bakaulazayo nasesi Ngesini. Tina ngati esisiyalo salombhaleli si- ngenziwa ngumntu ongumfiki emfundweni, Sinomnqwano omkulu ukunga u Rulumente angahamba kwangalendlela bebehambisa gayo abafundisi yokuba makuqalwe ngo- kofundwa inteto iyabantu abamnyama pambi kokungena esi Ngesini. Enye into sicinga ukuba Umhlobo ubukali kwezizikolo ; kodwa ke- lonto ifana nalenteto iti umnyani omtsha uyacokisa ukutshayela awufani no- mdala. Kwizikolo ezi 59 ezihloli- weyo ezi 17 ziyihlutiwe imali ka Rulumente, likulu elonani lipangi- weyo, sinoloyiko ukungati kusuke kulindelwe izinto ezingenakwenze- ka, kubenjalo ngokukodwa ezi Si- mmareni ezifundisa amashishini; bade bakalima nabafundisi bati kutiwa mabenze izinto ekwaziwayo ukuba azinakwenzeka. Singa ama Ngesi ase Natal akangexami kakulu kuba ayakuyona lento yawo akwenjenjalo. Siyaleza lenteto isand' ukutetwa ngumhloli okade ebona welilizwe lase Koloni, uti:— " Nakwindawo enezikolo ezirorisa " kufuneka ityala silibeke kwizinto " zentlalo yangapandle kulondawo, " singangxami ngokubalala- hleze " kanti sitshabalalisa isitombo sobu- " lungisa obebuya kupuma apo."

Lenteto ingasentla siyiyaleza ku- bo bonke egudle bona. Ukufuneka kobulumko ekusebenzeni imiteto, kuyafana nokufuneka kobulumko ekwenzeni imiteto.

Umbhaleli onobuhlobo uti ukuteta kwake ngalamanani aka- nkanyiyewo ngasentl' apa : " eku- " beni amapepa engxelo ebonisa " ukuba esi- Ngesini inani labafundi " nga 2,341, labafunda isi ' Zulu so- " dwa " bali 1,451, Kokwetu uku- " bona lento isipako esikulu emfu- " ndweni yabantsundu, ebesifanale " ukukweleliswa ngaba Pati- Mfundo " ukuba bawukutalele umsebenzi wabo." Uti lombhaleli, " lento " yokutatyatwa kwengocingocini- " zango nezenzo zesi Ngesi zinya- " nzelve kwinteto engjengale yesi " Zulu kukuzingcolisa njekodwa." Emveni koko wenza inteto ezitile ngabafundisi ati abantu abamnyama ngebefunda ezabo iziguqulo, into ke ebonisa ukuba uteta ngento anga- yaziyo. Inqaku esimelwe kukule- nza leli, tina kwelilizwe abate ukungena kwabo emfundweni baqa la- bafunda inteto yakowabo ngabo- na bakaulazayo nasesi Ngesini. Tina ngati esisiyalo salombhaleli si- ngenziwa ngumntu ongumfiki emfundweni, Sinomnqwano omkulu ukunga u Rulumente angahamba kwangalendlela bebehambisa gayo abafundisi yokuba makuqalwe ngo- kofundwa inteto iyabantu abamnyama pambi kokungena esi Ngesini. Enye into sicinga ukuba Umhlobo ubukali kwezizikolo ; kodwa ke- lonto ifana nalenteto iti umnyani omtsha uyacokisa ukutshayela awufani no- mdala. Kwizikolo ezi 59 ezihloli- weyo ezi 17 ziyihlutiwe imali ka Rulumente, likulu elonani lipangi- weyo, sinoloyiko ukungati kusuke kulindelwe izinto ezingenakwenze- ka, kubenjalo ngokukodwa ezi Si- mmareni ezifundisa amashishini; bade bakalima nabafundisi bati kutiwa mabenze izinto ekwaziwayo ukuba azinakwenzeka. Singa ama Ngesi ase Natal akangexami kakulu kuba ayakuyona lento yawo akwenjenjalo. Siyaleza lenteto isand' ukutetwa ngumhloli okade ebona welilizwe lase Koloni, uti:— " Nakwindawo enezikolo ezirorisa " kufuneka ityala silibeke kwizinto " zentlalo yangapandle kulondawo, " singangxami ngokubalala- hleze " kanti sitshabalalisa isitombo sobu- " lungisa obebuya kupuma apo."

Lenteto ingasentla siyiyaleza ku- bo bonke egudle bona. Ukufuneka kobulumko ekusebenzeni imiteto, kuyafana nokufuneka kobulumko ekwenzeni imiteto.

Umbhaleli onobuhlobo uti ukuteta kwake ngalamanani aka- nkanyiyewo ngasentl' apa : " eku- " beni amapepa engxelo ebonisa " ukuba esi- Ngesini inani labafundi " nga 2,341, labafunda isi ' Zulu so- " dwa " bali 1,451, Kokwetu uku- " bona lento isipako esikulu emfu- " ndweni yabantsundu, ebesifanale " ukukweleliswa ngaba Pati- Mfundo " ukuba bawukutalele umsebenzi wabo." Uti lombhaleli, " lento " yokutatyatwa kwengocingocini- " zango nezenzo zesi Ngesi

UMANYANO NGEMFUNDO.

Intlanganisano yelibandla ibese Rwarwa Macfarlan ngomhla we 15 July 1886, ya-vulwa ngexa ledinala, u Rev. E. Maki-wane, Umongameli (President) esesihla- lweni. Ngenxa yemvula nokuzala kwe- milambo amalungu akafikanga, kubeko o Revs. E. Makiwane, no E. Magaba, Messrs. J. J. Bovula, N. J. Bovula, W. Nzena, J. Loza, Eben. Tsewu, no W. Mjokozeli; angene kutsha ngo Messrs. Jonathan J. Jabavu. John Magaba, no R. L. Magezeni.

Umongameli uvelise indawo zambini ekuvunyelwene ngazo—1. Ukuba kumi- swe i Komiti inikwe igunya lokubhalela i Ruluneli ivakalise umoya oshushu wale ntlanganiso wokucasa intengiso yotywala pakati kwabantsundu, nokuya kwayo ubuni ngendlela egqitywe ngayo lengxo- xo yotywala yi Palamente. 2. Okokuba lentlanganisano ivakalise oluvo lokukata- zeka nokudana, nokuyicekca impato yelimpagapheya kwe Neiba ukuba lingabi nabameli e Palamente.

Kwagqitywa kwelokuba ezingxoxo zilandelayo maze zingene kwezayo intlanga- niso : 1. Ukusweleka kwencwadi zesi Xho- sa, nento emayenziwe ngaloxa. 2. Ijubili ye Nkosazana; zombini ziveliswe ngu Mongameli. 3. Ukukutshwa kuka Nkosi Mabandla, yangeniswa ngu Mr. J. J. Bovula. Kwavunyelwana ukuba Isiyalo sika Mongameli Somnyaka maze sishici- lelwe nakuba singaleshwanga apa entla- nganisiweni.

Kuqukunjelwe umsebenzi ngokubulela Umongameli ngenxa yenyama yesisa etyiyeyo nendawo zokulala, (siva kuitwa bekuxhelwe igubha zantlanu, amalungu ebelishumi, kubonakala ukuba isibini sime ngusha, esinye nenyi, esinye nenyi, esinye nenyi, esinye nenyi! Bebe- fanele ukubulela —Ed.) IRamente yase Twume ibabulise ngentliziyo yenene, yati ukonlelwa yimvula ngokungezi nakuba naso esisipo siyimvula ku Mniiniso. Kuvunyelwene yomnyaka intlanganisano maze se- January ozayo e RINI, nabapati balentlanganisano bonylwala kuyo, wonke umsebenzi omkulu ulindiselwe yona. Okokuba kuvale ingakakho enga- yitintelayo intlanganisano ukuya e Rini yo- ba se Debe kwelipezulu. Ivalwe ngomtandazo ngu Rev. E. Magaba, ngentsi- mbi yesine emalanga.

ABALIMI NA BARWEBI.

E-MARKENI.

E QONCE (August 14) Ihabile, 10d to 2/5 ngekulu Itapile, 1/ to 4/ ngenxowa Umbona, 2/4 to 2/5 ngekulu Iyasi ezinkozo, 2/1 ngekulu Ihabile ezinkozo, 4/ ngekulu

E RINI (August 14) Ihabile, 2/ to 2/2 ngekulu Amazimba, 7/6 ngenxowa Umbona, 6/6 ngekulu Umgubo, 12/ to 16/ ngenxowa Itapile, 5/ to 8/9 ngenxowa

E KOMANI (August 16) Ihabile, 2/6 to 6/ ngekulu Umgubo, 5/ to 8/ ngekulu Umbona, 3/6 to 4/ ngenxowa Amazimba, 7/ to 9/ ngenxowa Itapile, 4/6 to 9/ ngenxowa

Ijaji ne Pasi.

“Esisigwebo silandelayo soba luncedo OLUKULU kuninzi lwabalesi betu :—

Kwi Gantolo ye Jaji e Rini ngomhla we 2 August kute xa kupengululwa amatya- la agwetywa zimantyi kwako nela bantu abatlele baka Rili ababanjwa ngokusuka bahambe ngapandle kwe pasi. Iti i Jaji u Mr. Justice Maasdorp ipasi ezi zinoku- bizwa ngometo kubantu “ abamnyama abayimigqakwe,” ke yona i Jaji ayazi nto ebonakalisa ukuba abantu besizwe sika Rili bayimigqakwe.

Native

WEDNESDAY, AUGUST 18, 1886.

Edition in connection with the attitude of the English section of Europeans, towards the Natives, it is interesting and instructive to notice what is being done in Natal. We understand that the Government of that forward Colony has now fairly taken up the subject of Education, and that Mr. F. B. FYNNEY, who is the Inspector, has given in the report for 1885—which is the first report of the kind. It must be confessed that it is not to the credit of that Colony that the report for 1885 should be said to be the first. That one of the first and most necessary duties of Government should have been left almost entirely to Missionary or private effort for nearly fifty years; that such a thing should have taken place in a British Colony, and during the Nineteenth Century, is one of those dark spots which we are glad to pass over. We do so the more readily as the people of Natal seem to be thoroughly ashamed of this nearly fifty years apathy, and

to manifest some commendable signs of zeal, which we hope will increase.

It appears from the report already referred to, that in 1885 there were 70 Native Schools in receipt of Government grants in aid, and that 59 of these were visited by the Inspector. We understand also that in 64 schools there were 2,341 children, who were learning English, and, from the remarks of the *Natal Witness*, we would infer that these were learning English only, without any Kafir. There were 1,454 who were learning Kafir or Zulu only, and 1,016 who are learning plain sewing. Altogether the number of Native pupils appears to be 3,817, of whom 2,137 are boys, and 1,680 girls. The number of Native children of a school-going age is estimated at 100,000: so that the proportion of those who go to schools is less than four per cent. It will be seen that even if we make allowance for such private schools as may not be aided by Government and put down the proportion at five per cent., the result cannot by any means be regarded as satisfactory. After considering the report, we are forced to the conclusion that the best aspects of Education in Natal have reference to the future, and not the past. The most encouraging aspect is the willingness of the Government, as representing the people, to recognize and discharge their duty. They seem to have taken up this matter heartily, and we hope there will be no “Bond” there to obstruct and destroy. We find also the following remark in the report, which we are glad to see :— “ Experience tends to establish the “ belief that there is a growing “ desire on the part of the Natives “ for Education. This is particu- “ larly the case with those residing “ in the vicinity of Mission “ Stations.” The number of Zulu or Natal boys and girls who are studying at Lovedale, at Heald Town, and Peeltion show that the Natal Natives are looking to the value of Education. Still, as we have indicated, they are very far from what we expected from them. We warn them to wake up in time. When Government is anxious to help them they must do their part, and do it like men who realize the importance of what is being given to them.

In dealing with some of the figures given above, a very friendly writer observes : “ While the re- “ turns give a total of 2,341 pupils “ in English, no less than 1,451 are “ under the heading of ‘ Zulu only.’ “ This points, in my estimation, to “ a radical defect in the whole “ system of Native Education, and “ a defect which the Educational “ Department, if it is alive to its “ responsibilities, should aim at “ removing.” The writer thinks that “ to take civilized ideas and “ force them into such a language “ (as the Zulu) is simply to degrade “ them.” He then indulges in some remarks about the Missionaries wishing the Natives to read their translations, which show that he does not understand them. What we wish to remark, however, is that in this Colony experience has shown that those who learn their own language first make better progress in English, and that the above advice can only be given by men who are in the stage of beginners, or of a first report. We sincerely hope that the Natal authorities will continue the very wise course which seems to have been carried on by the Missionaries, that of allowing the Natives to acquire a certain amount of their own language before they begin English.

We think, also, that the Inspector is inclined to be too hard on the schools. The case of a new broom sweeping clean seems to be receiving another illustration. Out of the 59 schools inspected it seems that grants in aid have been withdrawn from 17 schools. This is a large proportion, and we are afraid that there is a tendency to expect or require what is impracticable.

This seems to be the case especially in connection with industrial training. The Missionaries have had to protest that they were required to do what could not possibly be done with their present funds. Let us hope that the laudable zeal of the Natal people will not carry them too fast and defeat its object. We recommend the following sentence from an experienced Inspector of Schools in this Colony. He says: “ Even where schools are unsatis- “ factory, we must attribute the “ fact of the force of local circum- “ stances, and not be in a hurry to “ cut down, - lest we should be “ destroying the germ of some “ future good.” We recommend the above sentence to the consideration of all concerned. Wisdom is as necessary in applying rules as in framing them.

Editorial Notes.

OUR Native friends will learn with regret of the death of William Koyi, at Lake Nyassa, on the 4th of June last. It is announced in the Port Elizabeth *Telegraph* in the following terms:—“ A telegram from John Bokwe, of Lovedale, to Isaac Wauchope, the native interpreter of the Magistrate’s Court here, announces the death of William Koyi, at Lake Nyassa. In the uncertainty of human life this might appear an ordinary occurrence, but as a native evangelist William Koyi was no ordinary man. There may be some of our readers who remember the crowded meeting in our Town Hall in July, 1876, just prior to Dr. Stewart and his party starting for Lake Nyassa. On that occasion there were seated on the platform four native men, whom Dr. Stewart had selected to accompany him. Those four men were William Koyi, Isaac Wauchope, Shadrach Mnguni, and Mapassa Nintili. Of those earnest and adventurous men Shadrach died in 1878, Isaac Wauchope returned invalided, and was soon afterwards engaged as a teacher, which occupation he resigned on being appointed the interpreter to the Court in this town. Mapassa fulfilled his term of service and returned to Lovedale with William Koyi in 1880. The latter, however, had his heart in mission work, and engaged in a further term of service, returning at once to Lake Nyassa, where, we now regret to learn, he recently died. Koyi was, as partly intimated, no ordinary man. At Lovedale he won the favour of all the governing body by his constant industry and excellent moral character. He was appointed general overseer of natives there, and was Mr. Bennie’s right hand man as well as attached friend. As a native evangelist Koyi was highly esteemed. His sincerity was only equalled by his humility and devotion to the mission cause. Under the circumstances it is hardly necessary to add that his death has cast quite a gloom over the native Christian population here, at Uiten- hage, and at Lovedale.” To this touching tribute to the memory of a high-souled man from the able pen of our contemporary it is impossible for us to add anything.

A NATIVE correspondent at Emfundis- weni, writing on the 6th instant says:—“ Yesterday there was a fight and many were killed. Kraals were burnt on both sides. And to-day the fight is going on, the Bacas and Xesibes on one side against the Amanci of the sub-chief Qipu. The Pundos estimate their loss at seventeen men killed.”

A CORRESPONDENT of the *Journal* at Mnceba gives a somewhat fuller account of the same fight, and does not disseminate or cloak his opinion of the Government that encourages and arms its subjects to invade an independent state, albeit it belongs to natives. He says :—“ Dear Sir,—The Xesibes, assisted by some Bacas, (day before yesterday, i.e., 4th inst.) made a sudden and unprovoked attack on Qipu’s people, who live in Pon- doland, but are, as a rule, peaceable and law-abiding. They are the Amanci, among whom is our mission station of Emnceba. The Xesibes with their abundant rifles and ammunition—served out to them by the Government, for what purpose, who shall say!—drove back the Amanci, killed one of the chief’s brothers, broke the arm of another, killed 26 men of the Amanci, wounded many more, and drove off six kraals of cattle (say 400 or more head of cattle). They also proceeded to burn the huts of the people literally by the score. Yesterday the men of the tribe being still under arms near Ntabankulu, this part was deserted, and some armed Xesibes came over the border and burnt ten kraals close to our mission station, between us and the boundary, firing their guns at frequent intervals. The place is desolated again, and the huts rebuilt only three months ago, after the last great raid of the Government natives in these parts, are burnt down again. At sunset yesterday the Xesibes actually came on to the hill in front of the Emnceba station, where they had burnt out the Amanci, and proceeded to build several stone beacons to extend their boundary! The inaction and *laissez faire* policy of the Cape Government is fast turning friends to foes, and embittering everyone.”

It is with some amount of satisfaction that we notice that the Press of the Colony is beginning to grasp the facts of the Pondo question. While not holding the Pundos blameless, the *Journal* administers a richly merited rebuke to the Cape Government in the following terms:— ‘ I see,’ says Umhlangano, in a recent letter to *Native Opinion*, ‘ the natives of the Cape Colony; and I see that all their eyes are full of tears.’ That used not to be said of our natives ten years ago, when tribes were more anxious to come under our rule than we were to take them, and when we had a Native Policy of which we were justly proud. Then, we were

anxious to promote education and industry; and then we did not seek to plunder native lands, and we willingly granted their request to be delivered from the fell canteen. Now, a disastrous change has come over the Cape administration ; we have learned to grudge education, to steal land, and to push the sale of brandy; and though the natives of the Transkei are silent, it is not the silence of contentment, but of distrust and apprehension. Other tribes besides the Pundos would gladly escape from their allegiance to the Cape Colony, and get under the mild and generous rule of the British Government, which has given Natal so many years of tranquility, and restored order in Basutoland. Nor is it only the Pundos who turn their backs upon us; but our own countrymen and fellowcolonists in Griqualand East and Umtata are equally as desirous to break loose from colonial sway, as the Pundos are to avoid falling under it. Colonists who do not closely watch the results of the evil influences at work, may nevertheless be struck with this significant instance of the unpopularity of the Cape Colony amongst its neighbours. The ignorant, selfish policy now dominant in this country has left us without a single friend amongst the states and tribes outside our boundary.”

THE Port Elizabeth *Telegraph* is none the less explicit. It still expresses it as its conviction that the Colonial Government has no power to manage the Transkei, and revives the old cry that the Transkei should, under the circumstances, be put under an Imperial Protectorate like Basutoland.

SOME sensation has been occasioned in town by the discovery last week of a large amount of money on the Hospital grounds. While removing the prickly pears that used to do duty as a fence, a certain number of prisoners came upon a large sum of money believed to be the £4,000 lost ten years ago under very inexplicable circumstances. The money was being sent to Graham’s Town by a local Bank, and was left at the booking office at the Central Hotel by the authorities of the Bank. It disappeared, and search proved fruitless. Mr. Benning, the hotel proprietor, was mulcted in heavy damages ; and Poynting of the hotel, who had to attend to the booking arrangements, was sent to prison for a term of five years. At the time of the robbery some hint would seem to have been thrown out respecting the money being buried near the Hospital, but a black man who, it was hoped, would have given valuable evidence on the point, died before the enquiry. The men who found the money resolved to hush it up, but they evidently lost their heads over the discovery, and went in for buying tins of confectionery, and treated themselves to all sorts of luxuries, till the suspicion of the Police was awakened, and they worked the case up, which led to the discovery. The men are in gaol, and the case is being inquired into.

WRITING, on the 11th inst., our Basutoland correspondent is glad to report that the disturbance mentioned in last week’s paper is over. The stock, of which Leshoboro was robbed by Masupha’s sons, has been rescued by Lerothodi without a shot being fired.

NATIVE EDUCATIONAL ASSOCIATION.

(Concluded).

It is proper also that I should call your attention to the Government Examination for the Teachers’ certificate. We find in the reports that in 1885 out of 267 candidates only 13 obtained certificates with honours! and 97 obtained certificates of competency; and 23 provisional certificates were given to native candidates. I am ashamed to write the number of those who failed, but I suppose that the members of the Association will have no difficulty in finding that number. When we look at the nature of the examination in question and the facilities offered for passing it with credit, I submit that such a result as the above is not creditable to the young people of this colony. What is perhaps still more disappointing is the probable cause of these failures. I have been led to understand that these failures are chiefly due to carelessness, want of attention to details and defective comprehension of the subjects professed. Mr. Ely in his admirable report remarks, “ The great fault I have to find with native teachers is their careless, happy- go-lucky, way of doing things. Registers and time tables are disfigured by mistakes like these: ‘reding,’ ‘riting,’ ‘geography,’ ‘children,’ ‘attendance,’ ‘Tuesday,’ ‘sining,’ ‘sining,’ (singing) ‘les- sions,’ ‘bak,’ ‘withdrawn,’ ‘admitted,’ ‘admitted,’ ‘admeded,’ (admitted). These are not mistakes of ignorance but of downright carelessness.” It is of course probable that those who are guilty of such mistakes in their Registers and their time tables, were or would be guilty of similar mistakes in their examination papers. It is certain that such carelessness as is shown above is a hindrance to the school which has the misfortune of being under such teachers. The question of this examination requires to be gone into and I hope that those who are able to do so will throw some light. This is now the more necessary as both the Government and the missionary encourage certificated teachers. J. H. Brady, Esq., one of the deputy Inspectors observes, “ what I consider the chief weakness in the schools in my district is undoubtedly the want of training on the part of teachers. . . . They are in fact so unacquainted with the elements of the science and art of education that they cannot even learn the lessons of experience. I have found teachers of many years standing who have not yet found out the necessity of classification of pupils and the regular division of the school day by means of the time table.” He (Mr. Brady) then recommends, “That, in public schools, and in the better class, mission schools, no appointment of an uncertificated teacher be sanctioned in the future.” If the suggestion here made should be acted upon, as it should be as a general rule, it is time that those who are immediately affected should consider the question of this examination.

In connection with the above allow me to note my disappointment at the fact that up to this time only two natives have

passed the matriculation examination. I am fully aware that little or no encouragement is given to those who wish to pass this examination; and I fear that this will be the case for sometime to come. Still, as I said before, this difficulty is not insurmountable and the way to get over it has already been pointed out by those who have gone before. Let us hope that at the end of the next two years a better report will be given in this connection.

Perhaps I should make some allusion to the education of girls as there are so many ladies who are members of the Association. After reading the now well known discussion on this subject which ended in the singing of “The Gospel Bells” I will venture to do more than offer one or two remarks. I wish to note first that among those natives who are anxious to have their children educated the desire to educate girls is now nearly as great as that of having the boys sent to school. I wish to remark in the second place that among the girls themselves there is a growing desire to know something more than how to write a letter to a friend. I note both these points with great pleasure for reasons which I hope do not require now to be stated. A Port Elizabeth paper sometime ago thought it important to assure its readers that I was a Kafir. If the said paper was right I suppose it will be thought very natural that I dismiss this part of my address with the following lines in an account of what was created on the sixth day, the source of which will I hope be easily known by the members. Shall we say the lines express what we hope will be the end of the education of girls? They are as follows:—

“ Swarming next appeared  
“ The female bee, that feeds her husband drone  
“ Deliciously; and builds her waxen cells  
“ With honey stored.”

I have still to remark that from Dr. Dale’s report it appears that private farm schools are increasing. Such an increase must give great satisfaction to all. The question of the education of farmers’ sons is closely connected with the progress of the natives. They are the men who are to make laws for us and the dose we have had, in dealing with dull stupid uneducated men whose opaque understanding knows no difference of day and night is surely sufficient. Believing as I have ever done that the interests of the European portion are one with our own I do sincerely hope that such farm schools will increase in numbers and efficiency.

Let me say a word on the subject of Retrenchment. It is not necessary to deal with the general subject or to refer to that aspect of it which has been so ably dealt with especially in the *Christian Express*. What is now important to refer to is Dr. Dale’s connection with this subject. It is brought out in the following paragraphs of his report.—“ The applications for aid in establishing and maintaining new schools are becoming numerous and unless a liberal provision is made by the Parliament for the extension of the schools much dissatisfaction and in convenience must follow. Many applications during the year have of necessity, been refused owing to want of funds. If however no additional expenditure during the present crisis can be authorized for new schools, it would be fairer to reduce the existing grants *pro rata* than to refuse aid altogether to newly projected schools. I am already acting on this principle in administering the school grants in the territories of Fingoland, Tembuland, and East Griqualand.”

My first remark on the above quotation is that the spirit of it is thoroughly Dale and therefore eminently satisfactory. Whatever may be thought of the principle he commends, there can be no doubt that his action is due to a desire to extend the benefits of education among the natives. He indicates that what has been done in the Transkei may be done on this side; that he will apply the principle very unwillingly, but as the less of two evils, I think it important that even those who may think that the maintenance of existing grants at what they are would better “serve the end, should clearly understand that the object of Dr Dale is to further Education among the natives. It must be admitted that the principle he advocates may be carried too far and that it will probably be so carried when in the hands of less competent or unsympathetic men. Under the present circumstances and in the hands of Dr Dale I am inclined to think that he has adopted the safer course though it requires extreme caution. At the same time I wish to express my sympathy with the teachers who will be great sufferers.

In the Government report on Education I find a list of the teachers who received the good service allowance in 1885. I am glad to observe that the Transkei is well represented. I hope that those who are members of this association will not forget that we expect to find their names in this list. I need not again express the hope that those who are engaged in this noble work of teaching will fully realize the importance of their calling. All I need now do is to thank the members of the association for the honour they conferred on me two years ago. On account of the late rain I have been asked to continue for another six months. I look upon myself now as virtually holding an acting appointment and the above remarks as my last address. I cannot therefore close without once again thanking you for your kindness your patience with me. That the association may continue to prosper, that it may increase in members; that its efforts may be useful to the cause of native progress, that your discussions may be regulated by reason is the prayer of your retiring servant.

The Judges and the Pass Laws.

The following decision of the Judges on the Pass Laws will be very valuable to most of our readers:— At the sitting of the Eastern Districts Court on 2nd August, Mr. Justice Maas- dorp, in reviewing a magisterial case, in which certain natives of Krel’s tribe had been convicted for not having passes, held that passes could only be demanded by law from “ native foreigners,” and His Lordship knew of nothing to show that all members of Krel’s tribe were native foreigners.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo. Elika Iyeza Lesisu Nokuxaxazo. 1/6 ibotile. COOK Elika Iyeza Lckukohlela (Lingamafuta). 1/6 ibotile. COOK Aka Amafuta Ezilonda Nokwekwe. 9d. ibotile. COOK Elika Iyeza Lepalo. 1/6 ibotile. Ezika COOK Ipils- 1/ ngebokisana. Eka COOK Incindi Yezinyo. 6d. ngebotile. COOK Oka Umciza Westepu Sabantwana. 6d ngebotile. COOK Oka Umgutiyana Wamehlo. 6d ngesiqunyana. Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE. Kuba ngawenkohliso angenalo igama lake.

R. W. ROSE-INNES, Umteteleli-Ematyaleni, Umqinisi,

WEMVUMELANO, LONKE UNYAMEKO uyalunikele 'ekute. teni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokfunelwa, ofuna kujikwe igama lesiqiniselelo somhlaba unokwenzelwa. Lemise benzi uyifeza kwesi siqingata nakwezimelene naso.

ANDREW GONTSHI, Umteteleli ematyaleni, Aloveville, Kei River, TRANSKEI

JOSEPH J. YATES, OBEKE ESE BAYI,

Ngumteteleli Ematyaleni, ufeza ne- xnicimbi engemihlaba, nento zonke ezifezwa "nga magqweta."

IOFISI—Egumbini le ALEXANDRA ROAD ne Downing Street, knla ofisi ibisakuba yeka Mr. Innes.

STOLEN!

FROM Balasi Station, on May 18, 1886, ONE BROWN GELDING, about five years old, with a small star on forehead and email white specks all over body. Indistinct wound mark above left fore fetlock, mark of wound underneath root of tongue, small white hairs on back. ONE BROWN MARE about six years, with a small star on forehead, hindquarters rather turned in. Both horses in very good condition when stolen. Anyone recovering the same or giving such information as will lead to their recovery and the apprehension of the thief or thieves, will be rewarded by METU F. TSALA, of Balasi Station.

BONISANI.

AMAHASHE amabini alahleke ngo 4 June : (1) Imazi emfusa ende ; ibhalwe BD kwinyonga yase kunene. (2) Inkunzana empemvana, emanqina amhlope angasemva : imtuqwa, isibhene, indlebe zimaxhaka zibheke pambili. Ondilandisayo angatumela ku Mhleli we Mvo e Qonce.

ANDREW MTINTSO. Ebhencuti (Shawbury).

Vingcani Amazibuko.

KULAHLEKE ku Msimbakazi kwa Gcala leka inkabi engwevu eyomeleleyo, emanqina nesingci simnyama. Lityebile. Umtshiso ngu J. K. (u K ngati ngu H). Li- buggibile ubunkabi. Imerikazi egwangqwa enekolo, inecoko, imalunga neminyaka emi- tandatu ubudala. Ine sanara kumlenze wase kohlo. Lamahashe ngaka Rev. ABRAM MABULA wase Fort Malan. Onamanakani alawo mabala makazise unminiwo nokuba ngu Rev. W. J. HACKER, wase Gcuwa.

Magqunukwebe, Mamfengu Yinina ! Umlandu ngowanina.

YIZANI nali icam kumzi ontsundu. Bonke abantu bayamenywa ukuba beze apa ngenxenamatyala afuna uku ngeniswa ematyaleni ligqweta eliyinqobo; kaulezani. JOSEPH C. FONDINI, oililiso lika J. J. YATES, Igqweta lase Qonce. EXESI : pa- kati kwe Gantolo ne hotele ka Vayise.

Isaziso sika Rulumeni.

No. 599, 1886.

Kweyendyebo, Cape Town, Cape of Good Hope, 7 July, 1886.

IMALI YEZINDLU.

ONKE abantu bayakunju- zwa ukuba irafu eyi House Duty yo 1886 kufuneka ihlauliwe ngoku ; ukuba ubani akayihlawulanga kwada kwalu- suku lwa 29 September ozayo, yoqala ukuba namatole ; kwa- kona abo banga bangakululwa ekuyihlauleni mabazise oma- ntyi babo ngapambi ko 30 August.

H. M. H. ORPEN, Umncedisi Mgcini-Ndyebo.

LOLOLIWE BAKA RHULUMENTE- EMAXHOSINI, UKUGUQULWA KOKUHAMBA KUKALOLIVE KUYOKUQALA ngom Vulo umhla we 16<sup>th</sup>, 1886 ebaleka osuka e Qonce kusasa ngo 6:20 am esiya e Monti ngemi Vulo olwesi Bini, olwesi Ne, nangemi Gqibelo, kanjanjalo wobaleka nangolwezi Tatu, nolwezi HLANU, Uloliwe uyokusoloko ebalika osuka e MONTI xa kulhwayo kanjanjalo wobaleka nangemi VULO, nolwezi TATU, nangolwezi HLANU, Kuko itreni entsha eyakusuka e QONCE ngo 8:40 kusasa ngezi e MONTI ngemi Gqibelo kuphela. Inxelo engaphezu koko yikangele emapepeni tana Xhosa elishicilelweyo.

umpati Kwi Ofisi Ezinkulu e Monti, August 7<sup>th</sup>, 1886

ISISULU.

KWA BEET. I MPAHLA ihleli yodwa. Ingcawa, ilokwe, ibulukwe, amahashi, inkomo, irinja ne kati. Yonke into oyifunayo Isisisulu! Isisisulu ! e Qonce.

THE "GAPE MERCURY."

Ipepa lesi Ngesi engelitatyatwa nga bantsundu abafundileyo.

Lipuma katatu ngeveki apa e Qonce. Umrumo: 9/ ngenyanga ezintatu kwesi sixeko 12s. ngapandle. 30/ ngonyaka apa xa ehlaule kwasentloka 42/ ngapandle.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, e.Town Hall, Kwisitwora esinga pantsi esesitatu. No. 3, Kwinkundla ye marike,

E-QONCE.

Uhhlala aba nento eninzi yombona, na Marimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kumacalana onke e.Koloni. Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

Isaziso ku Mamfengu.

LO ugama lisekele esi sa- ziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulu- ngiselele ukuba anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakute- ngwa ngemalana encinane xa sukuba umntu eze eyipeti ima- li kuzo zonke ivenkile zake kwela Mamfengu.

THOS. MORIARTY. 5 August, 1886.

Udaba Olumnandi.

KULUVUYO kuti ikwazisa

izihlobo zetu okokuba Impahla yetu esandukuvela Pesheya kolwandle ifikile, nokokuba kanjalo ezimpahla zikankanywayo ngase- zantsi apa sizi tengisa ngamaxabiso ayakubalungela bonke, nangona imali inje ukuswelika kwayo.

Lempahla ilandelayo itengiswa ngeminqopiso ekufuneka ke ngoko ukuba uyatenge ingekatengiswa.

Izihlangu zamanenekazi— I patuloni entsha ngexabiso elipantsi.

Izihlangu zamadoda—Zi- qala kwi 5/6 zizibini.

Ezamadoda, no zamanka- zana izihlangu ezinge nayitende (slippers).

Ikeleko omhlope etambileyo, iyadluliselwa nge 2/1ld.

Ikwiluli ezinamabala ze 3/6 ihempe zamadoda, zihleli zodwa, kanti zoluliwe uya kusoloko kanti zoluliwe uya kusoloko

Iqya zentloko ezi zi Keshemiyi kanjanjalo wobaleka nangolwezi Tatu, olwesi Bini, nolwezi Ne,

ama mapu amhlope ekoyi rapandiwe ngo 6:0 pm esiya e QONCE zonke i Cawa. Nolwesi Bini, nolwezi Ne, kanjanjalo wobaleka nangemi VULO, nolwezi TATU, nangolwezi HLANU, kusasa ngezi e MONTI

Iwaka lenqawa i " GBD " Briars, tana Xhosa elishicilelweyo.

ZONKE amanani apapandlwa. Yiza kuzibonele kwangoku kuba aku- bizwa nto ngokukangela.

Kwa

W. O. CARTER & Co.

Kwinkundla ka Makeleni,

E-QONCE.

Nezinto ezinjenge kofu neswekileziten- g... BROUKE NO MARSH e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcarcentweni

Amayeza Abantsundu.

B. G. LENNON & CO., Abapitikezi Bamayeza, E - MONTI,

NGOKU batengise zonke Intlobo, zine zalatiso ezizaliskileyo zibhalwe nge Sixosa kwisiquyana ngasinye. Anokufunyanwa ku Mr. P. H. POTTER, e.Jojosi emantloko o Tole, nakwa banye aba- rwebi.

IYEZA LE PALO. Owona mciza we- nene we Palo.

IYEZA LOKUNQUMLA, ukuxaxaza no- ku hlanza.

AMAFUTA EZILONDA. INCINDI YOKUPILISA AMAZINYO. I-PILLS (Amagaqana) zenyongo.

AMATONTSI AMEHLA ABULALAYO. I TURLINGTON yoku sikwa nokuxuznka nezinye izinto ezinjalo.

IYEZA lika LENNON LOKOHLOKO. HLO.

IYEZA lika Stretch Lokuhlilikhla isifo samatambo (Rheumatism) nezinye ezibu njalo, namanye ke.

Mr. J. A. BRIDGE, Igqira Lamazinyo,

No. 1, DOWNING STREET, E QONCE.

JOHN J. IRVINE & CO,

Abatenga impahla kwamanye amazwe, Kakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsunda esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zino cam lokufumana impahla yontlobo zonke ehambe itengwa ngenteleko kakulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwonjenja- lo ke sondele ekufumanini eyona mpahla itshatsheloyo ngamaxabiso apantsi.

Amaxabiso apozulu anikwayo ngamaxa namaxa nge- uto esukuba itengiswa anikowa apa.

Iyeza Lokulungisa u Boya.

I Dip Efezekileyo.

(PERFECTION).

XA bacela amehlo omzi kwi Dip yabo engena Tyefu ekutiwa ye " Fezekileyo," o-Messrs. DRUMMOND & CO., banga bangawa latela lama lungelo angekoyo kwezinye i Dip :—

- 1. Ayina Tyefu.
2. Ayibonakalisi uboya.
3. Iyalupelisa kanye ukwekwe zizigusheni, nase zinko- meni, namakalane, nase ma hasheni, nentwakumba ne- ntwala ezinkomeni nase zinjani. ihulala nezinambuzane eziziqiba imiti.
4. Inokudityaniswa lula namanzi ashushu nabandayo, ayinankatazo zininzi, icokisekile ingafuni nokugwe xwa.
5. Ixabiso lilula; Igalon inye (inkonxana engangezi zetela) yayo yenza igalon ezi 60 zoku hlamba.

Amadoda aseke ayilinga ayincoma onke kakulu ukulunga kwayo. Izikulu eziyincomayo ngo Messrs. T. Harmer, John Ross, M.B., James Fuller, W. B. Cumming, Murray Brothers, W. Hains, Geo. Blaine, jun., J. C. Froneman, jun., P. Gleeson, W. Dunbar, M.S.T.E., and Town Clerk and Engineer, C. J. Dowell, J. Gibson, W. E. Edwards, wase Kubusi, nabanye ke.

Indlela yoku setyenziswa kwayo ishicilelwe ngesi Ngesi, nangesi Xhosa, nangesi Bhulu emapepeni ancanyatiselwe ezi- nkonxeni.

Yeyona ilunge kanye, itshipu kuzo zonke ezinye intlobo. Uze unga tengi yimbi. Yibize kwi venkile ezimele Abantsundu, E Qonce.

D. DRUMMOND & CO., E QONCE.

Lesesha, Paula, Funda, uze Utyise.

XA abnlela ahaxasi bake abebetenga kuye, lo ogama lingapantsi namhla wenza isimemeso sokuba amalungiselelo uwagqibile okufumana impahla evela e Ngilane ize kuye ngenqo zonke inyanga. Impahla yokuqala eyakufika ne nqanawa yobalapa mayela pakati kuka August lo. Kauze kuhlola. Ndimka amaxabiso awona makulu nge Mveliso yeli lizwe enjengo boya nokutya njalo njalo kuba ndiya kuyitumela e Ngilane ngokwam.

P. H. POTTOR. E Jojosi, July 27, 1886. JOHN TENGO-JABAVU ngu HAY BBOTKEM, Smith Street