

# Imvo Zabantsundu.

(NATIVE OPINION.)

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IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, APRIL 27, 1887.

[No. 129.]

## IFANDESI!

### LENGUBO. LENGUBO.

## DYER AND DYER

BAYAYI fandesa yonke le mpahla yabo ininzi kunene izi Ngubo, nezinye izinto njalo njalo, kukweleliselwa impahla eninzi esendleleni eza nenqanawa. Eli fandesi loqutywa iveki ezimbini—kutengiswa ngamanani atotyweyo kakulu.

## IZISULU! IZISULU!

VITA KIIZIRONETI A NGOKWAKO

### Ifandesi loqala NGOLWESI-TATU 30 MARCH, 1887.

#### GEO. B. CHRISTIAN & CO.

KEEP WELL-ASSOKTED STOCKS OF

Hardware and Ironmongery,  
BUILDING MATERIAL,

Groceries & Oilmen's Stores,  
BRUSHWARE,

PAINTS, OILS, AND VARNISHES,  
Pots—Kafir Hoes — Red Ochre—Cutlery, &c —  
for Native Trade.

ROUGH GOODS OF ALL KINDS.

#### GEO. B. CHRISTIAN A CO.

Ndalamba, Ndapel' Isoya

#### BANTSUNDU! BANTSUNDU!

"Especially" abanga pandle Yizani kudlisa nityebise amehlo enu kulo nkumba yakwa

Impahla zitu ezint  
PASCOEsha zifikile

I Tyali zika Ma—nezika Totosi, nezika Dade, ziyalala, azivuki. Ityali zabs Ntwenyana (Uyaqonda kodwa ?) Ityali ezi lufipa—zilala "too."

Ezokutshasa ingubo, nokuba ufuna iyadi, nokuba ufuna zisikelwekuwe.

I Printi—Ikeleko—Ilinzi — Amalapu ehemphe—Izitofu (ziyi micako)—Iqiya ze keshemiya—Yonke, impahla itshipu ngoku ngum' mangaliso.

Ezamaneneingubo esezi tungiwe. Ibatyi ne Bhulukwe ze kodi "ebanzi."

Amanene apazisikelwa azitungelwe ezawo ingubo ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu. Inkumba yakwa PASCOE,

Ezantsi kwe yalike yama Skotshi. Paulani, niqonde kakuhle, ningayiposi—

Amagama ka PASCOE

AMADODA ati ngu SINGQI.  
ABAFAZI bati ngu SILINDI.  
UMTEKETISO ngu FOLOKOCO.

E-QONCE.

#### JOHN J. IRVINE & CO.,

ISITORA ESITSHA,  
Sengubo nobu Qeleqele  
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Ezamadoda Ihempe, 1/- 1/3, 1/6  
Ibhulukwe ze Kodi, 5/- Eze Twidi  
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I Linzi, 3.5d.  
Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

#### KWIZI HLOBO ZAM EZINTSUNDU

J. E. L. HULLING,  
*ONYANGA NGEMITI YASE KOLONI*  
NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yelelekwi Hashi Elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele— xa umntu ebehlwe libashe elingwevu nokuba sesinye isifo.  
Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufeleni, ibotile elula 5/-, enkulu 10/  
Oka Kulling umncedi onyaniso wesisu se gazi, ibotile elula 3/-, enkulu 6/  
Oka Kulling umncedi onyaniso wezi fana zama nkazana, akuko yeza ligqita eli linge botile ezihamba kwi 4/-, 7/6, 11/- ne 22/  
Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa nama dyungundyungu—linge mbizana 2/, 5/, 11/, ne 22/ inye.  
Aka Kulling amagaqana oku hlambulula igqazi, eku ngeko nto ingapezu kwawo, ange bokisana, 2/-, 5/-, 11/-, ne 22/-

La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngcambu ezimbiwa apa e Koloni ezi hleli zigciniwe.  
Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlaumi uye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungelelyo ngemali encinane.

Isaziso ku Mamfengu.

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

Impahla kanjako iyakutengwa ngemalana encinane xa sukuba umntu eze eyipeti imali kuzo zonke ivenkile zake kwela Mamfengu.

Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa. THOS. MORIARTY.  
5 August, 1886.

W. J. DEALY,

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

E-QONCE.

Uhlala aba nento eninzi yotbona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amxabiso alungileyo uyawanika ngento ezinjengokutya.  
Impahla zamkelwa nguye azitumele kumacalana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

W. J. DEALY

UTENGA Umbona, na Ma-

ninzi ngalupina uhlobo okokutya uya kuku rolela ixabiso elipezulu kanye lase Markeni, e-Qonce.

Vingcani Amazibako.

EBUSUKU ngomhla we 31 March kwa Brownlee apa e Qonce ku kalulwe amahashe amabini ebotshelelwe. Yi mazi entsundukazi enomshiso onga bonakaliyo kakuhle enyongeni yase kunene. Lina mabatnba. Elinye yinkatyana emfushanana emdakana, ikowe sine umnyaka ubudala. Owabonileyo watumele ku Mhleli we Mvo.

~BONISANL~

KWABASE BAYI NABASE TINIRA.

UKUBA kuko onokwazi nokuba umntu oyinkazana ogama lingu Nolizwe Ngenela wakwa Dhlamini uyalezwe yindoda yake ifikile u "SAM" ilapa e Kubusi ukuba makabuye omvileyo abalele kwi Mvo. JOHN DHELENZELE.

NDIBELWE!

IMAZI ebomvukazi; iminyaka yalo mihlana; linekolo ebunzi ete incam apezulu yekolo leyo yanokutyeka yatyekela kwicala lase kunene. Linentsumpa entanyeni kwicala langasekunene, kwanenye esilevini. Itshoba alilide kakulu pofu alinqanulwe. Alilide noko. Ndiipeni amehlo mzi wakowetu.

KLAAS LOTSHA,  
c/o DYER & DYER, King William's Town  
14 January, 1887.

BANTSUNDU!

NINGAYITENGA kaloku nge sheleni e zimbini ne sikispeni, i "XOSA-KAFIR GRAMMAR," eyenziwe ngu J. TORREND, S. J. Ezinye i ndawo zayo le ncwadi ziya. kucazulula u kuteta kwenu, ziti e zinye i ndawo ziyakufundisa o kwa Mangesi. Le ncwadi ino kuzuzwa

E Rini (Graham's Town)—kwa T. and G SHEFFIELD, Eastern Star Office.

E Qonce (King William's Town)—kwa W. T. RANDALL.

E Komani (Queenstown)—kwa D. S. BARRABLE.

E Kapu (Cape Town)—kwa Juta.

E Bayi (Port Elizabeth)—kwa IMPEY, WALTON & Co.

E Tinara (Uitenhage)—kwa H. W. BIDWELL.

E Rafu (Graaff Reinet)—H. E. SANDFORD.

E Dikeni (Alice)—kwa R. STOCKS.

E Dodoloro (Dordrecht)—kwa J. V. OBRIEM

E Ngushwa (Pieddie)—kwa A. C. BENNETT

E Sidutyini (St. Mark's)—kwa S.D.SNOOKE

Kwa na kuzo e zinye i ndawo.

ISISULU.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashe, inkomo. Yonke into oyifunayo Igisisulu! Isisiaulu! e Qonce ukangele emarkeni.

# Pondo Government Notice

Great Place, Pondoland,  
9th April, 1887

THE Paramount Chief hereby gives notice: that any Pondo Traders selling Horses under false pretences will be subject to a Fine not exceeding Fifty Pounds (£50) sterling for each offence.

## II.

Any person or persons bringing Horses into his Territory will be liable to a Licence of Two Pounds (£2) sterling, for each trip.

Given under my hand this Ninth day of April, 1887.

UMQIKELA X his mark.  
UMHLANGASO J. S. FAKU, Chief Councillor.

Witness:  
WILLIAM BARNABAS,  
Clerk to Paramount Chief.

# Isaziso se Nkosi Yama Mpondo

Great Place, Pondoland,  
9th April, 1887.

## I.

UMHLEKAZI, Inkosi, iyazisa ukuba naupina umpati wevenkile ema-Mpondweni ofunyenwe etengisa amahashe ngobumenemene uyakudliwa amashumi amahlanu eponti (£50) ngesenzo ngasinye.

## II.

Nabanina ofunyenwe naninina esiza nama-hashe kumhlaba wenkosi ya Mampondo uyakurola umnikelo weponi ezimbini £2.

Esisaziso sinikwe isihlahla ndim ngomhla wesitoba (9th) ka Mgudluli (April) 1887.  
UMQIKELA X upau lwake, Inkosi.  
UMHLANGASO J. S. FAKU,

Inqina:  
WILLIAM BARNABAS  
Umbhali we Nkosi.

## U BOYA

Zisheleni ezimbini ngeponi.

## W.O. CARTER & CO.

Basanduluku fikelwa zezimpahla zixelwa ngase zantsi apa —

### I-BLANKETE

Zabantu base sikolweni.

### I-BLANKETE

Zama xegokazi.

### I-BLANKETE

Zama xego kuba kaloku ezintlobo zombini zabantu kufuneka zigcinwe fudumeleyo ngobu busika.

### I-BLANKETE

Zama dodana.

### I-BLANKETE

Zomtinjana.

### I-BLANKETE

Zaba sebe zakutshata.

### I-BLANKSTE

Zaba sanduku tshata, Ukuqaula inteto singati i Blankete ziyalala ezifanele nabanina, ezifanele bonke, zitengiswa tshipu kakulu. Kwenzelwa elixesha loboya kwa

## W. O. CARTER & CO.

## E—QONCE .

### GEORGE GIE,

I-Arente yo Mhlaba, no Mteto noku Tengisa  
GREY STREET, TARKASTAD.

IZIKWELITI uzibuta ngoku kaula, ini-kwe umninyo kwa oko. Onke amatyala aba ntsundu etetelwa ngemali encinane kakulu. Uli Gosa le South British Fire Insurance company of New Zealand.

## Iveki.

KWELA namhla ipepa sishicilele inxenye yamagama abafundi be *Mvo* abase benonyaka nangapezulu benesikweliti epeni. Siva into embi kakulu ukude sibanike inotisi yokubamangalela ngokungabhatali imali yokushicilelwa kwepepa.

UBUSIKA bungene ngamandl’ amakulu kwamhla bafika ngolwesi-Bini kwada kwalolwesi-Ne lweveki edluleyo, yatsho intaba zamhlope zangamakope yi kepu. Ukutya kwamva kuyakuvutwa nzima.

U MR. JACOB SHOSHA wase Qanda e Debe uwelwe yinqwelo ilayishe iflora yamaplanga e Dikeni. Ite yakuciwa iflora wafunyanwa esapilile, wasiwa ku Gqira e Lovedale ote akapukanga matambo, ubulaleke inyama zodwa. Siva ukuba ngoku usingisela eku-pileni.

UBUGQWETA buchumile Embo, kwisiqingata sakwa Qumbu mahlanu.

I NATAL lidliwe kakubi yi Dayimani emdlalweni we bhola oqutywayo.

ABAZA kungena uviwo lobu Titshala nonyakanje kufuneka kebvaviwa kwangezinyanga ngabhali zikolo ekufundiseni intsapo. Abecala lase Bini mabavisisane no Mr. Brady ngalonto olapo.

ABALESI betu bahlekiswe kakulu aisi Xhosa se *Mvo* yeveki egqitileyo ekupeleni komhlathi we “ Veki,” nakowe “ Mpawana.” Lonto ihle ngokungabiko komcooi magama, wenziswa ngama Ngesi lowomsebenzi awufaka esishicilelweni engawuzisanga ukuba ulungiswe iziposo.

UMPATISWA MITETO ye Koloni umkulule u Charles Sima obebanjwe ngokungenisa imali ngobuqinga.

U MR. PIERS imantyi yase Ngqushwa akapilanga kakuhle indawo yake ibanjwe ngu Mr. John Dorrington.

KUBONWE urebe omkulu elunxwemeni lwase Monti, abantu mabalumke. Nase Cawa kusinde amantombazana abelungisela ukhulamba.

LENGQELE ikoyo ifike nomkuhlane ebanwini.

ELINYE lamalungu amel’ i Kapa e Palamente, u Mr. M. J. Louw upnmile kuza kunyulwa elinye. Baninzi abadywidana ngalondawo yake, o Mr. Wrensch owaka wayimantyi yase Bhofofo, no Mr. Juta igqweta le Jaji, no Mr. Rawbone, no Dr. Smuts, no Mr. J. Hugo, no Mr. Godfrey Sichel.

UNOBHALA wakwa Rulumente u Vincent ugwetyelwe inyanga entolongweni e Kapa ngokumana ekuntsula imali eyirafu yotywala engena ngaye. Ziponti zimashumi mahlanu azibileyo.

INKWENKWANA ye Bhulu elingu Hana Deventer lase Swellendam ibiye kuguqula ibhokwe endle yafika zicitwacitwa yingwe, yasuka yazigibisela ngelitye, yabona ngayo seyiyikwele yayiluma amanxeba amane, yancotulwa yinja ukuba ingayoseli.

ISIKOLO sika Rev W.B. Rubusana e Ncmera sifun’ ukutabata amabanga anokukwelletelwa zi Semnari zodwa, kangela ingxelo yo viwo komnye umhlathi.

NGEVEKI egqitileyo kute kungcwatywa um Gcaleka wakwa Manyube ebetyunyuzwe umlenzo yinqwelo eya pesheya kwe Nciba xa ise Ncmera, kwafika e Hospitile yalapa omnye ohlinzwe umlenze kwa yinqwelo umfama ka Mhlotsazana wase Mgwali ka Ngubengcuka.

NGOMHLA weshumi kuyo lenyanga beku-ko inqwelo ekululo ngase lalini yase Bultfontein yangenelwa liqela latnadoda am. dywida umbexeshi. Kude kwapuma abantu ezindlwini baya kunceda, kwenzakala omnye wabo kakubi.

E RIEBECK West abafazana ababini ba Batwa babambe inkwenkwana yom Xhosa bayi nqatlan intloko ngo cangoi le bhokle bayiqangqulula bazikupa izibitini bayi panyeka emtini bayishiya.

I PALAMENTE idibana ngomhla wo 27 May.

UMBHALELI we *Watchman* utabate lancwadi yayikwelipepa inge lizwe ledinga wayiguqulula esi Ngesini.

U KATRYN unikwe iminyaka emihlanu yi Jaji e Rafu eginwe endlwini yokulungisa izimilo ezixwalileyo e Kapa, wayelanga ukutakata u F. Van der Merwe nomkake ngokugwayela ityefu ekofini yabo.

UKUHLINZA amahashe afileyo kunengozi noko abelungu bakuqelileyo nje. U Mr. Botha wase Maritzburg e Natal ulihlinzile elake isikumba wasixhoma esitalini segusha ; kanti libulewe ngudila, sekufe amashumi 50 kwezo gusha, izinja zafa zonke nekati, ngoku kugula umalusi, selengene nase zinkomeni.

AMANKAZANA ayakatswa kwelama Bhulu o Transvaal xa onileyo.

U MR. AUBREY HUDSON isandla semantyi yalapa uzakutshintshelwa e Alvani ngenxa yokungabinampilo ntle apa.

U MR. W. C. UMVALLO itoliki yemantyi yalapa selentsusuku evaleleke endlwini ngokungapili ngulomkuhlane uwileyo ukufika kwalengqele.

UMFO Ontsundu ulindiselwe i Jaji e Natal ngokulinga ukudlwengula intombazana yomlangu eminyaka ilishumi linesi xenxe.

UM INDIYA owabulala umfazi wake ngokumtywilisela esi zibeni ugwetyelwe ukuxhonywa e Natal.

KUKO i Timiti Emdzeni ka Mayipasi ngokuhlwa kolwesi-Hlanu olu.

IPITSO ya Besutu ixoxe kakulu ngokutengiswa kwemipu, nokwendisa nezinye ingxoxo, inkosi zateta ngobukalipa kwinto ezinganyaniyo ngazo no Rulumente. Ingxelo yobobakala kwelizayo.

NGOLWESI-HLANU lweveki ezayo kobako intlanganiso ye Komiti ye Jubhili kwa Mdingi ngokuhlwa.

AMABHULU ayamsongela u Mbandini inkosi yama Swazi. Ati anelungelo lokumba igolide ematangeni ayewabolekiwe.

UMHLOLI-ZIKOLO u Mr. Howe Ely ubese Trinity Mission (kwa Nondyola) ngase Bhofofo ngo March. Sivuya ukuvakalisa ukuba uxoliseke kunene sikula sikona, esipetwe ngu Mr. Charles Mjodi no Airs. Mnyakama. Abantwana . bemini ngoluhlobo :— Standard I., 6 ; Standard II., 13 ; Standard III., 6 ; Standard IV., 5. Below 30. Ngu Rev. D. Malgas umongameli Sikolo.

UMJIKELEZO (Circus) ka Filis uqale imigcobo yawo e Dayimani ngaleveki igqitileyo.

INTLANGANISO enkulu yama Wesile edibeneyo e Dayimani igqibe kwelokuba kubeko umfundisi ontsundu Engqushwa, nase Gcuwa kubeko ontsundu ozalisekileyo. U Rev. S. Alakhobotloane obese Tamara utunyelwe e Tsitsana ngase Ndenxa nonyaka. E Metele kuya omhlope.

AMATYALA ebengamaninzi pambi kwe Jaji e Tinara nase Bhayi. U Martineli enkulu lezilolile ezizintlobo-ntlobo idindala lase Bhayi eleba ubugoxo betnpahla yabantu utiwe nka neminyaka emihlanu, emva kokuba ete walivuma ityala.

U MR. HOWE-FLY, Umhloli-Zikolo, usukile Empofu wafudukela kwa Komani.

EYASE Natal i Palamente iyakudibana ngo 2 June.

U MR. UPINGTON unikwo yi Nkosazana iwonga lokubhala u “Sir” pambi kwegama lake endaweni ka “ Mr.”

I. J. G. S. (Kamastone). Kumbuzo wako singati ukupendula isandla asinamandla okukupa umntu ebubondeni.

ISICAKA esingu xhosa u John Zoon somfundisi wama Bhulu wase Holoholo sibe ibokisi yemali yenkosi yaso ine £100, sibanjwe sesitenga inkomo ngayo.

U REV. G. HARVEY SWINNY we Universities’ Mission, obesebenza Esazulwini se Afrika e Nyassa ubhubhe yi cesina ngo February odluleyo.

IKUMKANI yase Rashiya ibigcaliselwe ngebokisana engati yincwadi izele yiruluwa. nembumbulu, ibekwe endleleni inentanjana encinane onde ekuya kukukunyiswa kuyo xa ikweso situba ize ibulaze nokuba ugatnashumi amatatu abantu. Lomhla yasinda yayibamba nenkosikazi nonyana wayo omkulu. Ite isakuyicazelwa lebokisana yacipiza inyembezi.

LIYASHUKUMA e Swazini ama Bhulu apete ngu Stoffel Tausen azimisele ukuwuhluta ngamandla umhlaba wama Swazi. Kuxhelwa ishumi lenkabi ngemini ukwenziswa amakhaka ngama Swazi.

U HASHE, into ka Madengezi isikulu sase Magqunukwebeni ungewatywe ngolwesi Tatu lweveki egqitileyo. Ube selenxesha elide chamba nobulwelwe.

ENTLANGANISWENI yama Swazi nama Bhulu induna enkulu u Sandlana ute ngama Ngesi odwa apiwe ilungelo lokumba igolide, ama Bhulu makangezi kwenzela Umbandine imiteto. U Mbonwana induna epete imikoni ute “ u Stofile makanganakoti njengenja abe uyakusetusa njengegusha, akasokulubeka unyawo kulomhlaba.”

E KIMBERLEY kufe abantu abantsundu basixenxe yingqele.

LIFILE e Afghanistan, imikosi yekomkulu lakona yoyisiwe ngondiyalwa.

KUBANJISWE amakulu amatatu endllovu e Ceylon yase Indiya. Kubiye utango olubanzi kunene oluquka ihlati elikulu zaqutyelwa kona ukuzingelwa kwazo zangena ngesango zingaqondi.

UHADI (organ) lwetyalike yama Wesile eyi Trinity e Kimberley lutengwe nge £1,500.

## IMVO ZABANTSUNDU

### NGOLWESI-TATU APRIL 20, 1887.

Omnye umhlo- OLWESI-TATU lomhla bo oshihiyileyo weshumi elinesitatu (13) luka Mgudlulu (April) lusuku oluyakuhlala lwakunjulwa ebalini lase -Lovedale nele mfundo yaba Ntsundu. Ngolusuku kundulube kweli umfo olunge, onyaniseke kunene, owenze into ezibonabonayo pakati komzi wakowetu—siteta. u Mr. ANDREW SMITH, ominyaka imashumi mabini anesibini equmisa utuli olunye kumsebenzi wokufundisa e Dikeni. Usinge e Scotland. Kungenxa yokuxubabela kwempilo, lento ade wawushiya umsebenzi. Kuko itenjana lokuba angati ete wafumana impilo abuye. Unto leyo litenjana kodwa, esingebuyi simbonene kwakona ke lowomhlobo wetu usenyongweni. Ngati ke kuti kuyindawo yetu njengomlomo wamawetu ukuba siwuvakalise umbulelo wetu ngento asenzeleyo. Ngalo lonke eloxesha lide lemi-

nyaka e 22 esesilikankanyile, u Mr. SMITH usoloko ubulumko netalente zake ezinkulu ngokugqi sebenzisela umzi Ontsundu lo yake kuinaabenzi ow ngabafundisi kweli lizwe ibiyeyendele kangangokuba avakale esiti ngomhla owandulela ukumka kwake ulusizi ukuba kubonakale ukuba uyawubeka pantsi umsebenzi endaweni yokuba abe kokona awuqalayao.

U Mr. SMITH ubeyi Titshala yene. Onke amandla ake ubewagcinele lomsebenzi kangangokuba ubenga kolisi ngokungenakwinto ngezinto ezingancedisani nawo. Ngumfo obenenkolo eqinisekileyo ekubeni umntu unokwenza into emiyo ngokuzama into enye ngamandla ake onke, kunokuba umgudu wake ube kwinto ezininzi angabinanto ayifezayo. Ngokuvelela lonto ke ute nakubeni abe ngu-Mdala kwibandla lase Free Church wangumntu obunqunqesi ukuteta kwintlanguaniso ezininzi ze Ramente. Asiteti kuba ubengasenzi nento kanye agapandle komsebenzi wake; kuba ngelinye ituba waka wangumgcogeli wendaba ze *Christian Express* wawufeza lomsebenzi ngokukolisayo kanye; unencwadana kwakona awayibhalayo ngemciza yaba Ntsundu. Sifuna ukubonisa ukuba imigudu ka Mr. SMITH ibikukuninisa ezingqondweni zabo bonke ebepantsi kwemfundiso yake ukuba umntu ngamnye, ngomiselolo WO-PEZU-KONKE, unomsebenzi ongowake amelwe kukuwenza amakati ubani awufune ade awufumane, ewufumene awenze ngentliziyo ewucaceleyo.

Inkalo abejonge kuyo kwingqesho yake, njengokuba ebehlala esitsho ibikukuba abo “basezinyaweni zake” abenze amadoda. Bekungekonto ke abeyi kangelela pantsi kwendlu yenkuku njengokuba afumane udodana aluqeqeshelwe ukupumelela imviwo, engenalwazi lubanzi lwendeleyo ngento azifundisayo. Ekulungiseni ke olulwazi lubanzi nolwendeleyo ube ngumfo onzulu ngokwake emfundweni; yaye ingumfo okululeke maxa onke ukuncedisa abazamayayo Ngumfo obenempato endilekileyo yamadodana. Namadlongodlonga amakwen k we ebeyimibuna—icawe pantsi kwake. Ubebekwe ngabo bonke eziklasini nangapandle. Impilo yomntu lo kuye ibengento yakudlala. Ate ke wangumntu ote zole; owoyikwayo pofu etandwa, into engadli ngokuhla. Silahlekwa yindoda yamadoda ngokukumka kwake.

Ngoludushe lube luko mayelana nemfundo epakamileyo Yontsundu Wafika kweli lemfundo ingekagxotiswa ngaba Mhlope, olwake uluvo lwaba lolokuba makayinikwe oyifunayo nontloko inokuyitwala; nakuba yoba luncedo kwabo bayifumeneyo entsebenzweni—kuba ibiyileyo into abete wondela kuyo. Olugxwagusho lwemfundo enkulu Yontsundu luhambiseke ngexesha abese Lovedale njengokuba lusahambiseka nanamhla, ngoku lungena kwinto zonke njengoko kwabonakala kwamhla mnene—lungene ekubeni makangafundiswa kanye Ontsundu makahlutwe imihlaba, mahlutwe ilungelo lokuzipendulela. Kude ekugxwagushweni kwemfundo enkulu Yontsundu kwangena naba Fundisi ebesebake intonga kubo besiba boti ngokunikela intshaba umhlaba zanele. Zisuke intshaba zachueleka okunye, ngoku zingenele lemfundiso Yontsundu yamashishini—neyento yorke. Umfo ka SMITH akahaxanaa kuluvo lwake. Kwingxelo yake yokugqibela, ute “malugengwe manga lwemfundo bangene abanonqweni.” Asimfo ubenaloyiko nakvele ngokuti abanye betu abafundisiweyo bangene ezingxoxweni zento zombuso wama Ngesi. Yaye ngumfo obeyilandela ngentliziyo noko seyipumile e Lovedale intsapo eke yapantsi kwengqesho yake. Nentsapo leyo ibimbeke u Mr. SMTH naxa seyineminyaka yapumayo esikuleni, kangangokuba sisiqalo ukuba uluve udodana luyixela mfundo yalo ngokuti u nantsi sdeku SMITH, U nantsi upume seleneminyaka eku SMITH, njalo njalo. Ngalamatuba tuba silusizi ke nenxa yokumka kwake. Awamaninz *amadoda enyaniso* apa e South Africa kodwa u Mr. SMITH ubeyindoda kwazaliseka.

Umgqweno wetu ngowokuba ngamana wagoduka ngendlela entle, akufumane ukomelela Sesizitutzela ngoku yena se iyintlaka nexolo nati Kotilani uyakusikhusela Hamba kantle, mfo ka SMITH umza- mo omhle uwuzamile, uwuzamela ezindwayinge zisiti! Hamba kantle!

## Impawana.

Le ilandelayo yeye yencwadi esimana sizifumana kumawetu ezisikutizayo kwimi zamo esiyenzayo yokukonza uhlanga Oluntsundu INDWANA, NKOSI ETANDEKAYO Ndiyamezele Mhleli ndike nditete amazwana ambalwa, lomrumo ndiwatumela ngentliziyo emnandi kakulu ngenxa yokukoliswa lelipapa kusukela kwakumhla wokuqala endalifumanayo elipepa Andizanga ndicinge nemini enye ukuba ndingene endlekweni ngenxa yokutata lona, koko bendisuke ndimana ukuti nqa ubudenge ebindinabo ngalo lonke elixesha bendingayitati *Imvo*. Indi- sindise endlekweni ezininzi zokubhala incwadi iveki ngevekhi ndibhalela kwizihlobo ezikwindawo ngendawo ukufuna ukuba indaba zamazwe ngamazwe, bati ababahlobo bam ngamanye amaxesha bangaze bandipendule ndihlahleke zizitampo zam nangamapepa am ; okunye basuke bati ukundiwendula bafake isitampo sehalufa ndibatalo into eninzi yemali. Kodwa yona *Imvo* ifika yo- nke imihla endiyilindele ngayo, uti ufika Umgqibelo nibe sendinetemba lokuba ndiyakufumana indaba zamazwe ngamazwe ezimnandi ezinocodedo kum kakulu. Ndiyamezele NKosi yam uyifunde lencwadi yam. *Imvo* kum iluncedo olukulu kakulu, ngoku andinawo no-Mgqibelo omnye endike ndihlize ndibasekaya ndilinde yona, lakufika ixesha leposi ndibaleke ndiyi kona. Into yokuqala “Mlungu ipi *Imvo* yam ? ndimjamele, ade akawulezise ukundinika. Elipepa kuti mandingayeki ukukela imvo yam ngalo sendinqena ukukubambezela emsebenzini wako, langa lingachama lande kakulu. Libubomi, likukupila kwabanengqondo. Molo ke mfo ka Jabavu quka kamnandi kakulu. Ndim.—T. T.” Ngamana kunganjalo !

Intlanganiso yamadoda eyayise Mqgakwebe ka Mdingi ngolwesi-Hlanu olungapaya ite esakunduluka u Mr. Solomon yasala ixoxa ngendawo efanelwe ukuba ibekuyo intlanganiso yesisinqingata. Yaqgiba kwe- lokuba mayibe lapa kwa Mdingi ukuze ibe sesazulwini esipakati kwawo onke amacala anjengo Matyume nemi Gwali ne Ncemera no Zidenge. “Sekoti ke kwakubako ingxoxo ekufuneka umzi omele esi siqingata sase Qonce uvakalise uluvo lwawo udibane kona.

Nango umqa wenu, bafana “ Umboneli ” kwa Matole usitumela elibali Kulomandla wetu kuko ileidi elazekayo” enkangelekweni ngumntu ofanelekileyo, noko isimilo sake sona sitandabuzeka kakulu. Ngamhlana utile elinenekazi lifumene i letter evela e Rabula. Incwadi leyo yayizisa nezindaba : “ Nduluka usinge e Qonce Miss M. M. siye kutshata e ofisini kona.” Liyifundile ke lencwadi kwaoko layakufika apo e Qonce. Lifikile libene nase ofisini apo umnqompiso ukona, kulapo liqubisene ngafana abatile abate ufuna banina ? loti, ndifuna umfane wase Rabula. Bate, O! kulungile nguye ke lo? Eliyendyana libuzilo lati ? uza ngomcimbi womtshato na ? ” Lavuma clonenekazi. Elinene libuzilo lati, “ uyalazina igama lam ? ” Lalandula ileidi. Wati umfana “ mna uyandazi na ? ” Lalandula ileidi kwakona. Kwesisituba umfana kwavakala ukuba uyixelele ukuba isisidenge esibi le ledi . Esitsho wati, “ wazi nganina ukuba andinamfazi ekaya lento ufumane uze wakufumana i letter ? Hamba ugoduke; mna incwadi leyo ndiyibhalile ngokukulinga.” Yaba ke iyagoduka ileidi kukubi idanile kakulu ; kuba ibisiba iyapuma namhla kwizitukutezi zokulinda amasoka. Kulusizi ngokuba ngoku seyingu ndabamlonjeni apa. Mhleli akwasi negxabuzana lomfana na elingaselyitata leledi, kuba kubonakala ukuba izakungenwa sisifo koku kufuna ukwenda ?

“ Ndiyatamba.” utsho omnye wabafundisi bakowetu, ukuba akubahlaulisi abafundisi noko besemva ngemali zabo, kuba banqelela clopeya ukuba lisikeleleke.” Sakuva zwindini. Hleliwenje yiyo lento inkoliso yabafundisi abasezincwadini zetu bahlala babonakala njengamajingxela ekulihlauleleni ippea! Noko iqhala lokanqula asililo elibi. Besiba tina asizoise sibe kwisikhathi sokukhumbuka no Maneli ukuba *mbatandaze besebenza*—oko kukuti bezifaka izandla empakatweni ukucelisa amaceba. Nguwupina umqhubi (kona ingogqobhokileyo) oti inqwelo ixingile asuke abqude adele ukateta nenkabi. Abafundisi mababeke umzekelo ebantwini ngokubhatala ngexesba.

## Izifundo ezincedayo

AMA-XHOSA NABA-MBO.

[REV. CHARLES PAMLA.]

Ndinga ndinganeka pambi komzi ontsundu ibali lokuzalana kwa Mamfengu nama Xhosa njengokuba kubonakala kuko ukucasana okukulu pakati kwezi- ntlanga zombini kubangwa ngalamagama mabini obu- Mfengu nobu-Xhosa. Amaxhosa abenentiyo ngakuma Mfengu ngezizatu ezibini:—

Esokuqala sesi, Amamfengu afika pakati kwa Maxhosa ebhaca ze engenanto yokuzondla, aza kenegoko agcinwa ngama Xhosa.

Esesibini sesi,—kwaloma Mfengu adibana nomlungu agwaza Umxhosa kanti azibizele ukutiyya ngu Mxhosa.

Nilibeke madoda ukuba ama Mfengu ayenyanzelekile ukuba alwe no Mxhosa, kuba apantsi kwepiko lika Rulumente njengokuba namanye Amaxhosa ka Kama no Siwani kwakunye nezinye izikolo zamncedisayo u Rulumente kuba zipantsi kwabo ukutsho ke mzi nditi, andi- yiboni into gela okokuba Amaxhosa atande ukuzitetelela.

Okwenene Amamfengu ayeze akonza kuma Xhosa, ebengeze ke ngeso sizatu abe anokudelwa ngenxa yokuba yimveli ukuba isicaka silingane nenkosiyaso njengokuba Amamfengu enjalo ku Maxhosa.

Ngokuxhelwa kwenkomo ngokuprofitesha kuka Mlanjeni kusitobele pantsi isimo soma Xhosa, amanye ade eza kondliwa ngama Mfengu. Anditsho ke nkuti Amamfengu makazipindezele ku Maxhosa mhlaimbi afundekele ngokuti ebepetwe njengezinja nanjengamakoboka. Abantu abacinga lonto bayaposisa kakulu, ngenxa yokuba Amamfengu la akazange apatwe njengezicaka namakoboka — ukuba ayeptwe ngolohlobo ebengeze ati xa engemakoboka atshatiselwe.

Eligama “ubukoboka” alisetyenziswa zizizwe ezintsundu, lati ukuze lisetyenziswe kwafika ama Bhulu enza amakoboka. Lisiko kwizokube ezintsundu ukuti sakucitwa esinye isizwe siye kungena pantsi kwesinye.

Enye yamadoda agqobokileyo, atembkileyo ase Maxhoseni iti Amamfengu akazange apatwe njengezicaka, kuba bekungeko msebenzi wemihla ngemihla pakati kwama Xhosa, into bebesela amasi kunye beman’ ukucelwa inkomo emadlelweni.

Nam ndaka ndanayo ingcamango yokuba Amamfengu ebepetwe kakubi ngama Xhosa, kodwa ubawo wanditsetisa wati akukto nto yaka vanjalo, bebeman’ ukupiwa inkomo bona ngama Xhosa. Uku- tsho ke asikanyeli ukuba impato embi ibingeko ngamanye amaxesha njengokuba sasikuwo nje, kodwa kwakungeko mpato yayipatelele ebukobekeni nase mvenkicweni kokumka kwama Mfengu pakati kwama Xhosa kuko awasalayo njengokuba namhla u Dotwana lo ungumpakati omkulu wakwa Sarili yi Mfengu eyasalavo. Kunyanisekile okokuba umfi umfundisi u Elefu simtabate njengo Mosisi wesibini njengokuba abanye besiti u Elefu wakulula Amamfengu ebu- kobokeni pantsi kwama Xhosa.

Mna ndiyayipikisa lonto, anditsho ukuti wabakulula ebukobokeni, nditi mna, wabakulula ebukobokeni besono ngen’ tshumayelo, washumayela kwagqoboka o Mtotoba, Mldedle, Buya, Ndzuluлека, Matomela, Pamla, kwakunye nabanye. Kute ngenxa yokugqoboka kwabo kwavuka intshutshiso enkulu kunene, wati Umxhosa owaguquka eloxesha wabulawa ngu Hintsu, u Mldedle wasinda cebetshu, wahlutwa inkomo; be- | bengati nina ke abantu abanenokomo ukubizwa ngobukoboka? Ikoboka laka lanikwa inkomo na? Ngenmfazwe ye 1835 Amamfengu agqobokileyo kwakunye nangagqobokanga alandela umfundisi eza pantsi kwepiko lika Rulumente. Waza u Elefu umkokeli, kwakunye ngoksi u Sir Benj D’urban bafika bema e Ngqushwa ngokunjalo ke nditi, umfundisi u Elefu wawakupa Amamfengu kazo intshutshiso kwakunye kubo ubuhedeni buma Xhosa wabazisa kwimpato enencubeko ngobokobo.

Bendingawacebisa Amamfengu ukuba abulele impato entle ayfumanayo kuma Xhosa kuba asindisa otye nonina ngamaxesha obunzima nenxwaleko, kuye- kwe Amangesi atlehlekisayo ngokuti Amaxhosa enze Amamfengu amakoboka, kanjalo olucasano lwalamagala omabini lobu- Mfengu nobu-Xhosa alusizi luto kuba ngamagama kodwa awamiki bani wonga.

Ndinako mna ukucaza ukwalamana kwezizizwe zozibini, olucasawo lubangwa bubudenge; ababantu banje ingambu yabo inye, akuko bani ungandipi- banjaye bavela ngase Asiya, bati kodwa beza ngase Jeputa kuba kwakungeko zinqanawa. Imbali yabo inje Amaxhosa eza kwelilizwe sikulo ngepulo kwakuso- kelwa inciniba.

Indoda ekade ibona, elihambe lonke eli lisuka e Lutukeia lize kuma nge Koloni eyaziyo imbali yama Mfengu nama Xhosa iti: inkosi

yelasentla lonke yayiyu Mhobe, u Mhobe wazala u Flatel’ilanga, u Flatel’ilanga wazala u Sidwaba, u Sidwaba wazala u Masoka, u Masoka wazala u Mhlanga, u Mhlanga wazala u Msi, u Msi wazala onyana ababini inkosi enkulu u Ndlovu, nenkosi yasekunene u Xhosa, intombi enkulu ka Ndlovu yayiza kutshata, u Ndlovu watumela u Xhosa ukuya kuzingela inciniba ukuba kubeko intsiba eziya kusetyenziswa ngemini zomtshato, wati nqa ke u Xhosa ukuba uyakutinina ukubamba inciniba, waza ke umkuluwe wake wamnika iwaka lenkomo, newaka lamadoda, neqela elikulu lentombi ukuze babe nokuyingqo- nga bayibambe inciniba, inkomo bazini- kelwe ukuba baxhele batye inyama, intombazana wazinikelwa ukuba zibapekelwe zizo; zabatsala ke zada zabazisakweli silimiyi namhla inciniba, befikile kweli kwabonakala ukuba umtintjana unentsana ngokunjalo, abasenoko ukubuyela ekaya kuba ilityala elikulu ukona intombi yomntu, umntu owenze lonto ubebulawa. Kweeloqela ke kwaqeeka ama Mpondo, ama Xesibe, ama Bhaca, ama Mpondomse, aba Tembu, waza u Xhosa inkosi enkulu wema kwaGcaleka eneqela elikulu lenkomo. Inkosi zase Maxhoseni zimi ngoluhlobo u Ngconde upuma ku Xhosa, u Xhosa ku Toku, u Toku ku Tshiwo, u Tshiwo uzala u Phalo, u Phalo uzala u Gealeka, u Gealeka uzala Kanta u Kanta uzala u Hintsu, u Hintsu uzala u Rili, u Rili uzala u Sigcau. Ukunene kuka Phalo ngu Rarabe, u Rarabe uzala u Mlau, u Mlau wazala u Nkaiqa, u Nkaiqa uzala u Sandile, u Sandile uzala u Gonya.

Ukunene kuka Rarabe, ngu Cebo, u Cebo wazala u Mhobe, umninawe ka Mlau, u Mdushane, u Mdushane wammi- sela endaweni ka Mhobe esikumleni si- kaMdushane, u Mdushane uzele u Siwani, u Siwani uzala u Menziwa. Umpakati ka Tshiwo, wamkwa ubukosi kuba ebengawumelani nokumkwa kwabantu, eba- filha, kwati ngelinye ixesha kwako imfazwe, u Kwane waza neqela elikulu lomkosi yaza kengoko inkosi yabona ukuba u Kwane ngumntu olungileyo wammisela ewongeni lobukosi; u Kwane uzala u Tyara, u Tyara uzala u Cungwa, u Cungwa uzala u Pato, u Pato uzala u Kama, abake ngabantwana baka Msi, abatunywa Ngopezu konke ukuza kulungisela aba- kuluwe babo ukutya njengokuba u Joseph wenjenjalo e Jeputa. Injalo intlalo yaba Mbo nama Mfengu, u Msi owazala u Ndlovu lo watuma umninawe wake u Xhosa, wazala u Dlamini, u Dlamini uzala u, Mtimkulu, u Mtimkulu wazala onyana ababini unyana omkulu u Ngco- bo ukunene kuka Radebe, u Ngcobo inkosi yama Hlubi wabala abafazi wagwetyelwa ukufa wanikelwa ezandleni zamakwenke anikwa inkomo zokuxhela, kwaza kwacelwa u Radebe ukuba atate umfazi womkuluwe wake, u Radebe uzala u Dlomo, u Dlomo uzala u Mashiyi, u Mashiyi uzala u Ntsele, u Ntsele uzala

u Bungane, u Bungane uzala u Mtimkulu, u Mtimkulu uzala u Engalibalele no Siyepu, u Mtimkulu uzala u Mhlambiso.

Ukunene kuka Bungane ngu Mpangazita, u Mpangazita uzala u Sidimani u Sidimani uzala u Zibi, bayinzalo ka Msi abaninawa baka Ndlovu umninawe ka Xhosa.

Iqadi lika Mtimkulu ngu Radebe, u Radebe uzala u Zulu, u Zulu uzala u Dlamini, u Dlamini uzala u Radebe wesibini, u Radebe uzala, u Ngwane, u Ngwane uzala u Mijoli, u Mijoli uzala u Maqube- la, u Maqubela uzala u Msutu, u Msutu uzala u Tyefu, umninawe ka Tyefu, yonke ke le yinzalo ka Msi.

Iqadi lika Zulu ngu Mashwabada, u Mashwabada uzala u Mema, u Mema uzala u Mashaya, u Mashaya uzala u Mafu, u Mafu uzala u Zulu, u Zulu uzala u Msiti, u Msiti uzala u Mshobha.

Iqadi lika Mashwabada ngu Ngobizembe u Ngobizembe uzala u Sibuya, u Sibuya uzala u Lutshaba, u Lutshaba uzala u Matomela, u Matomela uzala u Diba.

### ABANGABHALIYO.

Asiyenzi ngamihlali lento yokudwelisa amagama abantu abanamatyala kwi *Mvo*. Inxenye kwaba iminyaka, mibini ixenye ngumnyaka onento silindlele ukuba bawukupe umrumo wepepa, abayenzi lonto. Ukuwashicilela oku amagama abo sibanika isaziso esibanzi esiya kubawna ngumntu omnye, sokuba ngoku lemalisiza kuyinikela ewagweteni ibutwe n- gawo. La sibonakalisa namhla ligedwana kodwa aseza amaninzi sixakwe buncikane bepepa ukuba singawafaki onke ngamihla mnye. Nango : Lucas Ziswana, Herschel : Kleinboo Bulungwa, Glen Grey : Nathaniel Botman, Qamata; John Booij, Herschel; Rev. J. Bunga, Natal; John Batyi, Aliceedale; John Rubushe, Tyitya- ba; Mrs. Ngewayi, Emtuqwa ; John Vanda, Emtuqwa; S. T. Mashale, Rabula ; Africa Mbere, Emqukwane; P. Mpaku, St. Matthews ; Amos Ngwanya, Newtowndale; N. Ngalonkulo, Rura; J. N. Nzamo, Bell; Jack Mbuntshu, Port Alfred; N. L. N. Lindie, Kimberley; John Langa, Gra- hamstown; J. Mema, East London ; Harman Mvundlela, Kimberley; Zwaartbooij Magodla, Eganda; P. M. Pakati, Cradock; H. Ntlonze, Nobhanda; Rev. J. Nealo, Lesseyton; Witbooij Ntshidi, St. Mark’s ; J. Qata, Alwali North; John Ginyana, Horton; J. J. Taho, Somerset East; K. Madosi, Kimberley; Rev. B. S. Dlepu, Cradock; John Skondile, Ncora; A. Madosi, Grahamstown ;S. D. Mankayi, Kimberley; S. D. Mawelle, Port Elizabeth ; July J. Njoli, Kimberley ; S. M. September, Cradock; Cornelius Njoli. Kimberley; Joel W. Mabusela, Herschel ; Petros Masiko, Umzimkulu; Campbell Kupe, Cegeuwana; Chas. Nkupiso, Cu- lunca; Stanton Nzoyi, Ncora; S. Tiyvo- Zinganto, Engcobo; W. Ndlazi, Heald Town ; S. Mjako, Kimberley ; P. Mceza, Cradock; John T. Lusu, Hohita; Rev. J. Skosana, Herschel; Adonis Tioyise, Seplan ; Zachary Tyweyi, Cala; Joseph Timothy, Peelton ; Paul Kpmsane, Herschel ; Tiwani Singaba, Herschel; W. G. Mtembu, Driefontein ; Stephen Mini, Natal ; J. Kovana, Beconsfield ; Taki Radebe, Klaas Majalisa, Rouxville; John Mti, Emrwaku; Mankayi Rengqe, Seplan; James Sondlo, Indwe; Jose J. Malgas, East London ; Ezekiel Mbolle, Burghers- dorp ; Chalmers Miki, St. Mark’s; J. Ma- caula, Matubela; W. Mpalisa, Kimberley; Jonas Mgtjima, Kamastone; D. Feni, Kimberley ; Jacob Feni, Bedford ; Ngayi Dambuzza, Cradock; Enoch Msimang, Edendale ; T. Ntlebi, Xonxa ; J. Mzondo, Burghersdorp; W. Mazamane, Tyinira; Barnabas Sokaba, Kamastone; Andrew Siyobi, Hackney.

### UVIWO LENTSAPU.

Amgama abe tunyelwe e Kapa abebete baza kungena kulo viwo lwentsapo luwa Rulumente ebengama 914, lufikile usuku loviwo bakotama abanye kwangena ama 892. Abapumelele kwi banga elipambili ekutiwa yi First Class babe yi 89; kwele sibini Second Class 432. Atshayelwa elwandle ama 362 ngenxa yobu fede. Kwi First Class mnye qa Ontsundu ngu Master Lennox Majombozi wase Ncemera (Peelton) Abanye abakoyo kweliqela ngama Ngesana amabini ase Lovedale ayeke angena nyake- nye apumelela kwi Second Class. Sishicilela abapumelele kwee zabaNtsundu bodwa.

FIRST CLASS.

29 F. B. Ayton, Lovedale Institution.
33 W. Dower, Lovedale Institution.
71 Lennox Majombozi, Peelton.

SECOND CLASS.

Rhoda Brereton, Lovedale Girls Institution.
Lina Dlova, Girls Institution Lovedale.
J. Dower, Lovedale Institution.
J. Gray, Lovedale Institution.
Henry Kayser, Lovedale Institution.
Neli Mabantla, Lovedale Institution.
Philip Maquungo, Lovedale Institution.
Ben S, Mazvi.
Mary Mbere, Lovedale Girls Institution.
Gustave Mpoli, Lovedale Institution.
James Ntloko. „
Buyiswa Ntshona, Lovedale Girls Institution.
S. Nyalashe, Peelton Institution.
A. Sidziya, Lovedale Institution.
K. Teubes, Zonnebloetn College.
P. de Villiers,
Martha Zidumbu, Lovedale Girls School.

### ABALIMI NA BARWEBI.

Uboya bungena ngamandla kakulu, ama- xabiso wona asemi kwindawo yawo. Obuhlanjiweyo 5.75d to 5.25d ngeponti ; oburabaxa nobumnyama 3.75d to 4d ngeponti; obuyaswe ngomashini l/2.25d ngeponti.

E MARKENI.

E QONCE (April 26).

Ihabile, 1/2 to 1/7 ngekulu Itapile, 1/3 to 4/9 ngengxowa Umgubo, 6/3 to 8/ ngekulu Inkuni, 6/6 to 25/ ngeflara

E RINI (April 25).

Amaqanda, 1/ to l/6.ngedazini

Ihabile, 1/3 to 2/6 ngekulu

### Native Opinion

Another Friend WEDNSDAY, the gone. <sup>[3th instant is</sup>

a day to be remembered in connection with Lovedale and the cause of Native Education. . A great, earnest, devoted, and success- ful worker then began his journey back to Scotland after labouring in this country for twenty- two years. We refer to Mr. ANDREW SMITH, M.A. On account of failing heaHh he has been obliged to leave the work he loved so well and return home. We believe that it is understood that if he should become strong again he will return to Africa, but there is reason to fear that this hoped for result will not be speedy, and that we may never again see in this country that good and faithful friend. It may, therefore, be not out of place for us to express the very great obligation the Natives are under and how they appreciate his efforts to help them.

As we have said, he has been labouring in the cause of education in Africa for twenty-two years. With the exception of a very short interval he has, during that time devoted his uncommon abilities to what he considered the work of his life, and applied himself with increasing enthusiasm. His faith in the success of missionary enterprise was such that on the day before he left what he regretted was that his time for active work had apparently come to a close instead of beginning.

Mr. SMITH was essentially a teacher. He believed in concentrating his energies to this one great object, and persistently resisted all pursuits which seemed to him to interfere with it, or divide his attention. The conviction on which he acted was that a man will do more good by trying to do one thing well than trying his hand at everything, and leaving nothing finished For this reason, though he was an Elder of the Free Church of Scotland he often declined invitations to address meetings ; and on one occasion he. would not be an ordained Professor of that church because he feared that dignity would carry with it certain duties which would interfere with his class work.

Of course, we do not mean that he never did anything else. For some time he edited with fair success the *Christian Express*, and we have no doubt that many of our readers are acquainted with his valuable contribution or pamphlet on what we may call Kafir medicines. What we wish to point out is that Mr. SMITH tried to impress all who came under his influence that each had a certain work to do, that it was the duty of all to find out that work, and to do it; that in other words the principle of the division of labour, which is so much praised by writers on political economy, was of Divine appointment or arrangement. His aim as a teacher was to develop what energies were in the scholar, or as he often said himself, to make “ men.” He had absolute contempt for cramming or knowledge which was poured into a scholar like water into a cask. His efforts were therefore directed not to the knowledge, of certain text books, or the mere passing of certain examinations. but to a thorough understanding of the subjects studied, in order thereby to increase the active powers or faculties of the person taught. To this task he brought an amount of learning, which was ever the wonder of those who had the blessing of sitting under him, and which could not fail to stimulate them. Then the pleasure he showed and the ready assistance he gave to any pupil who manifested a desire to improve himself cannot be described in words. It may be mentioned here as illustrative of his abilities and success as a teacher that during the twenty years in which Mr. SMITH has been a teacher we qre not aware of any case in which a pupil took liberties with him, or trifled in his class. He had uncommon power in controlling wild characters, and imparting

earnestness to those who were inclined to trifle. Both in the class and outside he was respected. He believed that life was a grave business Perhaps it may be said that he lived as if because life was grave it was also gloomy, and that if he had not added the latter element his success would have been still greater than it is. It cannot be denied, however, that his gravity and earnestness combined with his other qualities gained the respect of all. He was both feared and loved, which is not common, and which indicates the greatness of the loss we sustain in his departure. We may here say a word about his attitude towards the vexed question of higher education for the Natives. When he came into the country there was no outcry against it, and he believed that it should be given to all who showed a desire and capacity for it. He believed that if it were imparted it would fit those who received it for the stations they were to occupy in after life —for his aim was always what the scholars were to be after leaving school. During his residence here an outcry was raised against higher education for the natives—an outcry which is now being carried to its logical consequences which may be summed up as follows—deprive the native of all education, of all lands and of the franchise. When the outcry was first raised and when the real aims of the movement were still veiled in fine phrases some whose interest in the cause of native progress is undoubted made concessions which have encouraged the opponents. Mr. SMITH stuck to his guns to the last. In the Report for last year, which we regret to believe to be his last, he declares his belief that the door ought not to be closed but left open for all to enter as they feel a desire to do so. In connection with this we may mention that the efforts of some natives to discharge their duties as citizens never alarmed him and that his kindly interest in his scholars did not terminate with their residence at Lovedale.

We wish to repeat again that the departure of Mr. SMITH is a distinct loss to South Africa. Though a quiet man, a man who had aversion to all praise he was an enormous power, a pillar of strength, and contributed largely to the confidence people had in sending their children to Lovedale. As showing the estimation in which Mr. SMITH was held we may mention that it is almost a universal practice of Lovedale boys to mark their progress by the time they have been in Mr. SMITH’s classes. A Lovedale boy ” will almost invariably tell you that so and so is not yet in Air. SMITH’s classes, or that he has been so many sessions in those classes. Those who seek to be teachers seem to think it a sufficient reply if you inquire of their fitness for the work to tell yon that they were already with Mr. SMITH. This estimation was perhaps unj ust to the other teachers, but it shows how groat the power of our friend was, and how loved he was by the Lovedale scholars. It is, therefore, natural that we should regret his leaving and join in the hope that he may return again. There are not many *men* in South Africa, and Mr. SMITH was a man in the full sense of the word ; he was a true friend, and wholly devoted to the help of others. The influence of his character was powerful and for good, both in public and private; and our wish is that he may safely reach “ Home,” and that he may be stronger. Our only consolation is the belief that Mr. SMITH cannot shake off Africa even if he had a wish to do so. We believe that even in Scotland his interest in this country will be as warm and as lively as ever. We remember reading that on one occasion a fly made friends with the treacle, and that when the fly was anxious to return home the treacle said ‘will stick to you.” Africa is sure to say the same thing to Mr. SMITH. The only regret is that it cannot say it as effectually as the treacle did to the fly. A safe journey and a pleasant voyage to you

## Editorial Notes.

A CORRESPONDENT at Ox Kraal, Queen's Town Division, from whom we hope to hear occasionally, sends us some interesting items of news. He informs the world that Zulu, the chief who a little while ago was dismissed from his position as Government headman of his location for asking certain inconvenient questions about his location, has been reinstated by the Secretary for Native Affairs.—The distraining of stock for arrear taxes is the order of the day at the Ox Kraal Locations.—On Wednesday last there was a meeting of the natives of that place to consider the steps to be taken regarding the Native Disfranchisement Bill that the Government are going to introduce. The discussion on it has been adjourned until this week.—We are sorry to learn that the mealie crop is a failure at Ox Kraal. Of course it means much hardship for the people there.

"EVEN on the question of extended areas," said Mr. Solomon in his splendid oration. "I am not so sanguine as some of my friends. I cannot help thinking that it does not do very much good. I may hold very extraordinary views upon this subject of putting what I may call artificial restrictions upon the sale of liquor." Mr. Solomon must certainly have been unaware of the condition of affairs in Basutoland, where at the request of the people liquor has been sent out of the county and sobriety reigns supreme. It is this that our people wish to see here.

REFERRING to the announcement which appeared in these columns, relating to the reinstatement of the native chief Mabandla to the position from which he was unjustly dismissed by Mr. De Wet, the *Alice Times* hears "that Government so far acceded to the headman's petitions as to reinstate him (Mabandla) *but without pay*. This, (our contemporary goes on to say) is, of course, a horse of another colour." Now, the pay (it did not exceed £12 per annum) Mabandla received, we have always regarded as a very small matter indeed. The principle involved in his dismissal, consequently the degradation, was what we fought for. But even in regard to the almighty dollar, which the *Alice Times* seems to make so much of, our friend is doubtless not aware that there is no pay because no provision was made in the current year's estimates and that Mabandla gets his allowance after June as of yore. Mabandla's enemy at Middle-drift, who inspired the *Alice Times* paragraph, knows this perfectly well, but his discomfiture is too great to let anything said about that headman pass without adding his own talc to it.

THE educated section of the Natives are considering the advisability of holding a public meeting in this town to protest against the Bill that the Government are introducing with the sole object of disfranchising many of their colour and to pass resolutions. It is proposed to conduct the proceedings in the English language so as to enable those who understand that language only to follow the speeches intelligently, and the local press to report. The idea appears to us to be a good one. That it is practicable there can be no doubt, and we trust it will not take long in realisation.

THE P. E. *Telegraph* closes a spirited article against the Native Disfranchisement Bill with the following: "The men who have been returned for districts in which the Natives have a strong vote are certainly not among the least able or least prominent men in the House. In no way have the Natives abused the power which has been committed to them, and we protest against the present penal legislation. Nothing can be more discouraging to a Native than to turn round and tell him that a privilege which he has long enjoyed is to be taken from him without the least demerit on his part. We say that such legislation is opposed to the whole spirit of the British constitution, under which we step steadily forward, and from time to time give more of our citizens *an interest* in the Government. That principle is the true secret of the stability which makes our British constitution firm amid the storms of revolution. It is 'broad-based' upon the will of the people. So important is it to preserve the privileges we have attained that we hope if this Government proposal should pass our Legislature the Governor will advise Her Majesty to refuse her assent to such a retrograde measure."

It seems to be the wish of many that in case the Government proposals embodied in the Franchise Bill should pass in the Legislature, the Governor should advise Her Majesty to refuse assent to it. The Colony will have been placed under a deep debt of gratitude by the Imperial power for what would be the most judicious exercise of the veto of the Crown; for the disfranchisement of the Native inhabitants, who have not many friends in Parliament, is a flagrant breach of the Constitution.

THE *Graaf-Reinet Advertiser*, which is not afflicted with maudlin sentimentality towards the Natives, but which represents a community that has suffered much from Bond domination and Bond intolerance, writes of the so-called Registration Bill:—"To us it seems the Bill should have been entitled one to disfranchise as many as possible now entitled to the Franchise who are not likely to vote for Bond candidates—especially coloured voters—by appointing the wrong men to frame the original lists and by throwing obstacles in the way of those whom the field-cornet does not choose to put upon his list." And our contemporary is right.

OUR friend, the Rev. Walter Rubusana is doing downright honest work in connection with the Native Boys' School at Peulton, in this division. From Inspectors' reports, and from all we hear, a healthy tone pervades his school. No stronger confirmation of the fact is needed than the creditable positions taken up at the recent University Elementary Examination by the two Native lads sent from Mr. Rubusana's school. One, Lennox Majombozi, passed first class, and is the only Native on this list, although there were competitors from more pre

tentious Native Institutions. This, no doubt, is a feather in Mr. Rubusana's cap; the other, Shadrach Nyalashe, appears in the second class passes. The success of the Peulton School serves to show what can be done by Native schools under proper and efficient management. On this occasion it has done work that has ungrudgingly been assigned to Native Institutions that are considered entitled to fair grants from the Government; and the passing of these lads opens up an interesting enquiry as to what kind of work large Native Institutions, like Lovedale, Healdtown, and the Kafir Institution, Grahamstown, are to do, especially now that artificial restrictions are placed in some of these establishments to the Natives getting what has been described as "higher education."

THE journal of the Aborigines' Protection Society that came to hand by the last mail from Europe shows that that body has been more than ordinarily active during the last six months. In the matter of giving work to Downing Street and to Colonial Governors the Committee of the Society has succeeded well, for in almost all cases of the oppression and the trampling of rights of aboriginal races Sir H. Holland does not seem to tire in assuring the Secretary that "your letter" will be, or has been, transmitted to the Governor with a request that the Secretary of State be favoured with any observations he may have to communicate on the subject." Zulu affairs claim much space in the present number of the *Aborigines' Friend*, and matter specially interesting to Cape Colonial readers is that relating to the lamented Mr. J. J. Irvine. It is recorded that *Native Public Opinion* has given eloquent expression to the feeling of sorrow which Mr. Irvine's death has excited in the minds of the natives of the Colony. That gentleman's last public act before leaving South Africa was to use his influence to prevent the threatened wax between the colonists and the Pondos, thus emulating the admirable example of Dr. Stewart, of Lovedale. Of both these good men it may be said: 'Blessed are the peacemakers.' "The society is doing a noble work; but for it, it is difficult to say where the natives would be.

## BONISANI

INKWENKWANA emnyamana ebudala bumayela neshumi linesibini; seyinyanga ezintlanu yalahlekayo. Yazimela e Mtwaku ngase Ngqamakwe isiza Emnyamani ku Qoboqobo. Igama ngu Simakuhle Ntsukumbini Zali. Ombonileyo ancede azelele u Mr. KONDILE MDLEDLE, nokuba ngu Mhleli we *Mvo*.

## I Jubhili ye Nkosazana.

NGOKUHLWA kolwesi-Hlanu lweveki ezayo, 6 May, kuyakubako intlanganiso yamadoda anga Batunywa bendawo ngendawo esikolweni sakwa MDINGI Emgqakwebe. Kulindeleke ukuba Abatunywa beze namagama abantu bonke epelele aza kuhamba nemitandazo eya e Palamente. Leyo ntlanganiso iya kundulula nencwadi eya ku Mntan' Omhle Inkosazana.

B. SAKUBA, Sec. J. C.

King Wm's Town, 27 April 1887.

## VINGCANI AMAZIBUKO.

NDIBELWE ngo-Mgqibelo 2 April inko-mo ezisixenxe (1) inkabi egwangqa entusi emalunga kumasu amahlanu; (2) yi-mazi egwangqakazi enetokazi elibomvu la alekelwayo; (4) yimazi enkokakazi ecutwazana; inkonzana ekwa gwangqazana, emalunga kumasu amatatu (5) netokazana la akwelwayo; (6) litole elimnyama eliyinkunzana; (7) litokazi elingwevukazi, ingwevu kazi emdakakazi, liyentanga yalekelwa ngala anyayo. Ezinkulu zontatu zitshiswe N.S. kwinyonga yokunene. Utmkondo wazo ukankanyeka uwele i Tsomo Post nge Cawa 3 April. Kutiwa zaziqutywa ngamadoda amabini. Ondlandisileyo wovuzwa nge £1 4s. wobhalela ku Mhleli we *Mvo*, nokuba kukum S. T. KUTTA.

Toplands Farm, Cathcart.

## Umanyano lwase Batenjini.

INTLANGANISO yolumanyano iyakuba ngomhla wesitandatu (6th) ka Ntlangula (May) Kwindlu Yabalimi e Gala. Onke amalungu ayamenywa kwanaabanye. Kobako ingxoxo ezishushu.

P. FIGILAN, Acting Sec. Cala, 16 April, 1887.

## Abazelweyo.

PU.—E Bhayi, ngo 1 April, 1887, Inkosi-kazi ka SOLOMON Pu,

MAMA.—Upper Tsitsana, Maclear, ngo 21 March, 1887, Inkosikazi ka WILLIAM J. MAMA ibeleke Intombi.

NTSIKO.—E Potchefstroom. Transvaal, ngo 29 March, 1887, Inkosikazi ka HENRY NTSIKO ibeleke UNYANA.

VANDALA.—E Somerset East, ngo 14 March 1887, inkosikazi ka D. K. VANDALA ibeleke INTOMBI.

## ABABHUBHILEYO.

MDINGABEZWE.—Kubhubhe e Xopo pezu ko Mkomanzi e Natal, u MDINGABEZWE inkosi yama Memela.

KIVIET.—E Mount Frere, kwa Bhaca, kubhubhe u SOMTSEU unyana ka BARENDE no ESTHER KIVIET ngosuku lwe 8 ku April 1887 ngexesha le 10<sup>30</sup> a.m. Izihlobo mazanikele lowo mbiko.

LANGA.—Kubhubhe e Bensonvale ngo J March, 1887, u EMILY, inkosikazi etandweyo ka Z. Skata Langa, ushiya abantwane abancinane abane (4); ulandela abahlanu (5); namhla umka nababini (2) ama wele amakwenkwana. Izihlobo mazanikele lowo mbiko.

## Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

## BOURSE NO MARSH,

e Nyutawuni nakwisitalato esipambi

kwe ofisi ngase mcancatweni.

## Kwabo bafuna Into ezintsha

## ezintle

Buzani kuzo zonke ivenkile enimelene nazo impahla engaba ziyi tunyelwa sitora sakwa

## Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA

## INGUBO

## IMINQWAZI

## IHEMPE

## IZIHLANGU

## IZIKAFU NEZIGUBUNGELO

## ITYALI

## IPRINTI

## IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa Nakwa-

Ndabakazi HEJDENI .. Emtata

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

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

## JOHN J. IRVINE &amp; CO.

GIE BROTHERS,

Abatengi naba Tengisi bento Yonke.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

KUPELA kwesi Tora saba Ntsundu ngenene kule Dolopu yase TARKASTAD.

Zonke intlobo zezinto eziveliswa yi ntsebenzo yeli lizwe zitengwa ngamaxabiso apezulu kanye.

BAHLALA batengisa impahla ehambayo kanye ngenyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla ehambayo nokuba yekabani. Ubani uyinikwa emva komsito imali. E Qonce, 20 July, 1886.

## CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayi-

tengisa ingumqulu na nganye,

CHURCH SQUARE,

## E-RINI

## Isitora sase Komani

Kofuna izivato ne

## NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,

Kwa

## CHUDLEIGH,

Ukangelene ne Town Hall,

Uhlala aba nento eninzi etengwa ngama

XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esezi tungive  
Iminqwazi ehonjisweyo  
Iqiya ezilushica Imibhalo, njalo, njalo  
KWEZA

Madoda ingubo  
Zi suti Zamadoda  
Ne Bhatyi ne Ndulubhatyi  
Ne Bhulukwe  
Ihempe  
Ne Kilisbanti  
Iminqwazi ye Tweed neyo Fele Ibhulukwe zokukwela, Ileginisi njalo, njalo.  
Isuti nengubo ezinganya ezi ncinane zama kwenkwanaz nezolutsha.

*Yeyona ndlu isisulu empa-hleni yoku homba neyoku-nxiba apa*

## E KOMANI.

Nalipina Iyeza olifunayo ungafumana kwa

E. W. WELLS,

Umpitikezi Wamayeza ne Opteki,

Bathurst Street, E-Rini,

Ugcina amayeza amatsha nalungileyo.

ELOBUTATAKA

Nezifo ezingcungcutekisayo.

Eyona ide yancama ukulungayi

Wells' Quinine and Iron Tonic, Ixabiso 2/9 ngebotile.

KWA G. WHITAKER, kwi-venkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo., Umgubo, neswekile njalo-njalo, njalo-njalo.

J. G. NICHOLSON,

*Igqweta elise zincwadini zakomkulu nomteteleli wam a Fandesi,*

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e-Tayitile Uquka izi kwelili zi Bhatlwe- kwa ngoku. Yonke into ayi patisisweyo ifezwa ngokukuleza.

*Uli Gosa le Colonial Mutual Life Assurance Society.*

YIYANI KWA

C. A. JAY & CO.,,

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwan—Into Zokusebenza Imela ne Folokwe Ikoyi—Ikomityi ne Pleti I Lampi Impahla Yendlu Yonke, njalo njalo-

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

## M. KEEVY &amp; CO.,

KWA NGOMTI,

*E-Bhulorweni nase Durban Street.*

Ngoku bazilungiselele ukurola awona maxabiso makulu

*Ngoboya, Nezikumba, Zenkomo, Nezebhekwe, Nezegusha.*

Kanjako barola awona naxabiso apezulu ngokutya nezinye izinto ezicengisayo. Kule-dolopu yeyona ndlu ine Ngcawa Nengubo zokunxiba ezitshipu nayo yonke into.

Lishicilelwa umninilo, u JOHN TENGO JABAVU ngu HAY PROTEAS Smith Street, King Williams Town.