IMVO ZABANTSUNDU

IPEPA LAMAXOSA
LEVEKI ZONKE.

(NATIVE OPINION)

LIHLAULELWA
3s. N GAN YANG A
NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOMVULO, NOVEMBER 3,1884

J. W. WEIR & CO

Abatengi nabatengisi bofani ngofani

Nabangenisi kweli bempahla yamanye amazwe,

Base Market Street,

e-QONCE.

KANGELA APA.

Umhlobo wenu u Mrs. STEINMETZ,
JAGERSFONTEIN, O.F.S.

Ovenkile ipambi kwe Kantoor, uyazisa ukuba ivenkile yake usandukuyilungisa wayandisa.

Ininzi impahla entsha efikileyo. Yonke impahla yalevenkile ngoku ihlisiwe emananini. Yiyona venkile itengelayo e-Jagersfontein. Inempahla zentlobo zonke zamadoda nomankazana. Ngena ngapakati uzibonele.

IBULUKWE zokusebenza nezokavata ziyalala.
Ibatyi, Ihempe, Iminqwazi, Imibalo, kunye nezihlangu, &c.

Intlobo zonke zokutya ziko.

Iswekile nekofu elungileyo. Umbona, Namazimba. Kwindlu yokubaka kwenziwa intlobo zonke zezonka. Ozikook, Nesonka-Somtshato. Yiyona Bakhuis inezonka ezilungilevo.

Kuko Nendlu ecokisekileyo yokudlela.
Izixaso zifunyanwa amaxa onke. (Akutengiswa tywala).

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

PASCOE BROTHERS.

Lempahla intsha inokubonwa
KWA-PASCOE, AYLIFF STREET.

I-SETINE (Silika) emhlope ne Alpaka, Izivato zomtshato esezenziwe, nezitofu zokutshintsha zentlobo ezinizi, Izigubungelo zomtshato neNtyantyambo, Izihlangu, Iskirts ezimhlope, ne Bodi (impahla yekabakazi ke leyo) Izitezi, ne Bonet, Iprinti ezikanyayo, nezidaki nezi brown (mfusa) ziqala kwitiki iyadi. Ikeleko ezimhlope nezi-brown, I-linzi eziqala kwi-tiki iyadi. Ikwilt ezimhlope nezinamabala.

Impahla yomtshato nezitofu ezitengiswa nge yadi azidli amaxabiso makulu. Into eninzi yetyali ezifanele intombi ezizakutshata nabatshakazi.

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

Kwivenkile yakwa Sigingqi, e-Qonce.
29th October, 1884.

J. no-C. HEDDING,

Abatengisi bempahla Yama-Xosa,

Kwi Venkile Yakwa Ngqika, e-QONCE. Ikwangabo e-MKANGISO,
Kwa-TESE,
Kwi Xesi elilunge ne NCABASA.

Abatengi bo-boya, nezikumba Zenkomo ne-zempahla emfutshane ne mpondo

---

W. O. CARTER & CO.,

Kwikundla ka Makeleni, e-Qonce. (Maclean Square).

Yizani kuhlola impahla.
Akabizwa nto ubani ngokuhlola!

Iswekile (eyona ixabiso lipantsi kulomzi.
Isepa, *Uhlobo olutsha olulungekunene*
Inkumtye, nezipato zazo, intlobo ezingadli kubonwa.
Inkumtye ezinkulu (basins) ne pleti, njalo njalo.
Ikeleko ne Printi ezidluliseleyo
Ibulukwe zekodi nezoboya zentlobo zonke.
Ibatyi, ne ndulu-batyi.

Umgubo, nombona ngamaxabiso anikwa emarikeni.
Imikala netuma zamahashe (engonoxesha).
Lempahla ingentla, okanye nto yonke eningayinqwenelayo ninokuyifumana tshipu ifanelekile ezitoreni zetu.

P.S. — Uboya, Izikumba zenkomo, neze mpahla em-futshane, zitengwa apa.

PAULA. — Izicaka ezifuna umsebenzi zingeza apa, kuba sine-ncwadi ati onke amaledi afuna abantu azise kuyo.

W. O. CARTER & CO.,
Maclean Square,
KING WILLIAM'S TOWN.

G. N. TUDHOPE,
Umenzi wemifanekiso,
Umtengisi wencwadi nemapepa,
E-QONCE.

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

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

Yizani Maxosa, Tengani kuye :
Imifanekiso yenziwa ngesheleni ezisixenxe ezine sikisipani xe imitandatu.

J. HILNER,
Umenzi wentsimbi zamaxesha,
E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo.
Unentlobo ntlobo zemisesane, iwotshi,
Nentsimbi ezinkulu zamaxesha, nentwane ezintle
Zokinika amabaso ngamaxesha atile.

ANDREW GONTSHI,
Umteteleli ematyaleni,
TRANSKEI.

I- ofisi—e-NGQAMAKWE.

R. W. ROSE-INNES,
Umteteleli-Ematyaleni,
Umqinisi,
WEMVUMELANO,
Umanani Weziqiniselo.

LONKE UNYAMEKO uyalunikele ekuteteni amatyala abamnyama nakweminye, imicirnbi yabamnyama—ofuna umhlaba uno. kufunelwa, ofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemisebenzi uyifeza kwesi siqingata nakwezimelene naso.

BONKE abantsundu abafuna amayeza namacebo apatelele ekungapilini kakuhle. Mabeze ku GEO. BRAUNS, Umdibanisi wemiciza, e Alexandra Road, e-Qonce. Ondlu ikangelene netyalike yama Roma kwane ofisi zakwa Rulumeni.

OZELWEYO,—Ngo 10 October, 1884
Inkosikazi ka J. WM. GAWLER WASE Mtwaku.
ibeleke Inkwenkwe.

G. WHITAKER,

Isebe elitengisa nentwana, ezincinane,

Kwivenkile ebisakubu yeka Magiligana {McGREGOR'S)

Utenga zonke intlobo Zoboya Nezikumba zempahla emfu-tshane, Neze Nkomo, Nempondo, enika amaxabiso adluliseleyo.

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

INGUBO, IKELEKO, IPRINTI, Ipuluwa nezikali,

Ingcawa, Amafelane, Ikeleko Zokulala.

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

Yonke impahla idla amaxabiso ahlisiweyo.

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,
Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO;

Nezempahla emfutshane,

BEMPONDO,
Nokudla, njalo njalo

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

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

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.,

Kubamkeli be-Mvo.

ba tembise kodwa uku hlaula bayelwa elipepa lanamhla ingengaamagama abo amkelwe. Abasakuba ??? l Limbi ke de babe bahlaule kwacawa ivulelweyo.

KUBIWE !

ISALI emenzi ingu EIRWOOD. Iberoti sezicazekile ; esinye se zitibili zigobile; amapiko angapantsi ayo mantsha. Kanjako umkala ontambo mbini indawo ekufakwa kuyo intambo zibugoba. Onike incazo eva kuncedisa ukufunyanwa kwale mpahla uyakuvuzwa.

GEO. A. HAY

Albert Road, October 27, 1884.

AMAHASHE ALAHLEKILEYO.

ALAHLEKILE nge Cawe, 19 October, e.Qonce, amahashe amabinia cazwa ngohlobo :

INKABI EGWANGQA engenabala napau elenziwe ngezandla, ngapandle koku nqumlwa umsila, oseuhlumile nawo. Iminyaka iseshumini.

ITOKAZI ELIFOSI ELIMPEMVUKAZI, elima- nqina asemva amhlope kuqala emadolweni. linomcokozo emqolo angade ati umntu wenziwa sisilonda elalinaso. Iminyaka mihlanu.

Owafumeneyo wotiwa "cintsi" kakuhle. Angatunyelwa kwi ofisi ye mantyi yase Qonce mhlaumbi ku

JAMES JAMA.

Empenduza ngase Gcuwa.

"CAPE MERCURY."

Ofuna ukulibona elipepa angatumela atunyelwe libelinye.

Elipepa lishicilelwa e.Qonce ngabo bonke olwenziwe zimvula kulowo mhlaba wabo okade ubalelelwe. Imiguda yokulima iyenziwa, nakuba inkabi zibityileyo kusweleke nembewu. Ngetuba lembandezelo ebangwe lilanga ubusela bukulile, itolongo izele ngamasela—kuba namakwe. nkwana.

Lwesibiui, no-Lwesine, ne-Migqibelo, litunyelwa kwaoko kuzo zonke indawo.

INTLAULELO: e-Qonce 9s., Ngeposi inyanga ezintatu. ??yaka 12s kwangapambili, ??apa 30s., ng posi esi 42s.

HAY BROTHERS, E-Qonce.

Imvo Zabantsundu.

AMAGOSA.

Ukuze umsebenzi opatelele eku hanjisweni kweli pepa uhambe ngokukapukapu kumiswe amanene kwindawo ngendawo ukufeza imicimbi engalo endaweni nase gameni lomninilo. Indawo ezizintloko ezilindelweyo koli-Gosa zezi :—

(a) Kukumela ilungelo yepepa ngokuzama bonke abanokulesa ukuba balamkele.

(b) Kukukumbuza abamkeli ngazo zonke inyanga ezintatu ngentlaulo yepepa, eliyakuti i Gosa liyitumele kumpati-pepa e Qonce.

(c) I Gosa kwakona lomela ukuvakalisa izikalazo zabantu bomandla walo

ngento zonke ezipatelele ekuhanjisweni kwepepa.

Amagosa endawo ngendawo ngawo la namhla:—

Beaconsfield..... Mr. Jonas Msikinya
Burnshill....."James Figilan
Dordrecht..... " James Maqubela
Fort Peddie—
Tyityaba ..... " Thomas Mqanda
Rura ....."' Rev. Boyce Mama
Kimberley ..... MR. M.M Kosani
Herschel....." K. Kayo
Jagersfontein....."Chas Ntozini
Kamastone..... "Chas Tukwayo

Port Elizabeth } Mr. John S. Adams

no Paul Xiniwe

Tarkastad …..... " Isaac T Motaung

Ezindawo zilandelayo azikabi namanani, nezinawo awanele ukuba zimiselwe ama-Gosa kodwa, de zibe namanani indawo engeba zigqitywa ligosa zinokuhanjiswa ngalamanene avumileyo ukwenjenjalo: — *Alexandria,* Mr. W. S. ??; *Aliwal North,* Rev. J. Msikinya; ??mbana *Eba-Tenjini,* Mr. R. Madliwa ;

??Rev. J. M. Mkosi; *Alicedale* Mr. Stephen Nikelo ; *Bedford,* ??; *Clarkebury,* Mr Rich

??*nase Cwecweni*,

??*Colesberg,* Rev. S

??, Mr Jose J.

?? Edwd. Ndlangisa

Edendale, Natal, Mr. Saul M. Msane; *Healdtown,* Rev. G. Kakaza; *Graham's Town,* Mr. Robert Xholla; *Herschel,* Manxeba's, Mr. Joel W. Mabusela; *Gaga,* Mr. M. N. Galela; *Graaff-Reinet,* Rev. S. P. Sihlali; *Hankey,* Mr. James Gwadzi; *Jansenville,* Mr. Sami. Ndubela ; *Middelburg,* Mr. Geo. Nqana; *Newlands,* Mr. H. Tshatshu; *Peelton,* Mr. W. B. Rubusana; *Port Alfred,* Mr. Ernest Nquka: *Fort Beaufort,* Mr. S. B. Msutwana ; *Hackney,* Mr. T. Matumbu ; *Queenstown,* Mr. R. T. Nukuna; *Seymour,* Mr. J. Radas ; *Somerset East,* Mr. D. K. Vandala; *St. Mark's,* Mr. D. Dwanya; *Trinity, Fort Beaufort,* Rev. S. M. Manyakama ; *Uiteuhage,* Rev. M. September ; *Wezo,* Mr. John A. Ntsiko.

Kwezindawo akukabiko magosa kodwa ayafuneka:—Debe Nek, Cradock, Driefontein Natal, Fort Peddie; Verulam, Natal, Nezinye indawo.

Abamkeli *be-Mvo* banokuhlaula *reg uit* kwi-ofisi le ise Qonce, mhlaumbi kuma Gosa. Imali inokutunyelwa nge-zitamp, nemali yeposi mhlaumbi nge-tshek egameni lika J. TENGO-JABAVU.

Indleko yokutumela imali yeposi neyo- kwanana itshek e-Bankeni ayinakumelwa siti. Otumela itshek makeleke nexabiso lokuyanana e-Bankeni.

Iveki.

UMHLEKAZI i Ruluneli, u Sir Hercules Robinson uzakuka ahambele kweli lase Maxoseni.

INTLANGANISO yabafuudisi abantsundu base Wesile bomandla wase Rini imiselwe ukubase Nxukwebe ngo 12 November. Kule ntlanganiso kuyakubako namanene ayakutunyelwa ziramente ngeramente ezipetwe ngabo bafundisi bayakuhlangana ukuba aze abeko xa kaxoxwa imicimbi yemali zamabandla.

NESIGIDIMI solokuqala lo October kwa kutshwa isaziso sokuba elopepa lendaba liyakubonakala kanye ngenyanga kuqala kolosuku lwenyanga. Okwenene ke asilibonanga pakati kwenyanga.

UMBALELI ose Ngqushwa ubika uncedo

IGORA elikulu lama Bulu u Komandant Joubert uzikwebule kuyo yonke imisebenzi yobupata-mandla abeyipete apo e Transvaal. Isizeka-bani kukusuka angavisisani nebakala elitatyatwe ngamanye amapakati malungana nengxabatshitshi zelaba-Hlambeli. Indawo abezibambile ziwele ko Bodenstein eyobupa- kati obukulu, naku Krsdyan Joubert eyokupata imicimbi yabantsundu ubukomdanti buyakuvotelwa ushnu.

LEVEKI ingapaya kwe pelileyo kwanjenge yandulelayo, neyandulele naleyo, seloko kuko imvulu ezindilekileyo ezidla ngokuqala ngolwe Sibini.

AMAGAMA abo banga bangangabavoti kumandla wase Qonce ekaya alengalengiswe pandle kwe ofisi ukuze abonwe ngabo bonke. Abangangeniswanga?? kunokwenziwa izalelo ???? lwa nangubani pakati??

November xa ayakupatwa ngokomteto. Kufumaneka kungene iwaka elinamanci amatandatu anantatu.

INGQAKAQA kuvakala ukuba yetile e-Bosliof kwelase Free State. Ita ike yaxola kunene kwintsapo yamafama.

SINEGQIZA labafundi *be-Mvo* nase Lusutu. Olu ke loba ludaba kulo :—Lamanene alandelayo anikwe igunya lokutshatisa yi Ruluneli: W. H. Surmon, S. Barrett, G. Wolfe, G. G. Lagden, J. E. Surmon, no A. N. Daniel.

U-REV. W. Hay, B.D., osand' ukufika kweli lizwe usazakuka ahambele e Aliwal North, apo ayakulinga ukumisa isebe lebandla eliyi Presbyterian.

U-NOBALA webandla elimiselwe ukwenza imigudu yokupelisa izifo lase Kimberley wenze lengxelo pambi kwelo bandla ngo 15 October. Okoyati yangena ingqakaqa—ixesha elingapezu konyaka namhla—esisifo sesihle abantu abangamawaka amabini anekulu elinamanci asibozo anesibozo, kufe ke kwelinani ikulu elinamanci asitoba. Uqatshulo luncedile, mnye oqashulweyo ofileyo kwi kulu elineshumi elinesi hlanu endiliqondisisileyo.

I PEPA lase Kapa i *Cape Times* liti i Ruluneli icinga ngokuba ize ibeko ekuvulweni kololiwe e Hope Town ngomhla we 12 November. Umhlekazi angahamba no Lady Robinson no Miss Robinson ukuba uyaya.

U MR. A. J. ALDUM umiselwe ukuba ngumbali wepasi e Kwitsi, e Xalanga.

U MR. T. D. MUNRO MARTIN umiselwe ekubeni sisandla semantyi e Barkly East.

U MR. E. F. LONSDALE umiselwe ukuba sisandla semantyi e Glen Grey.

U MR. C. H. DRIVER, R.M., unduluke ngeveki engapaya kwedlulileyo e Cacadu ukuya kutabata umsebenzi wobumantyi e Prieska ngakwelama Qwelana.

UMSILI womqomboti, e Bayi usand' ukudliwa £25, mhlaumbi inyanga ezin- tatu. Ufunyenwe ehleli pezu kokuwuihla.

NGOLUSUKU (3 Nov.) ijaji iteta amatyala Bayi.

NJENGOKUBA a-Mabulu enolwawo semanyano lo kusebenza into afuna zimi kweli lizwe ngokwecala lolanlo, u-Mangesi na Mabulu abengeka ngeni kolu lubizwa ngawo, aqala olunye loku xasa igunya le Nkosazana kweli lizwe Lenganiso iyilwa kwimizi ngemizi.

IPALAMENTE ya-Pesheya iqale ukuhlangana ngo 23 October. Ikakulu lentlangano yayo yeyokuqinisa umtetowokwe- nza likulu inani labavoti ngokunika ilungelo kwindimbane ebingekabinalo.

U JAN MAY obulele umntu ogama lingaziwayo ugwetyelwe ukuxonywa e Cradock.

BAYANELA abasebehliwe yingqakaqa e Molteno apo kumbiwa amalahle. Mnye kodwa oselefile.

INDODANA eti ingunyana ka Stokwe, umnumzana wase Batenjini inikwe inyanga namanz' etyuwa etolongweni, yimantyi yase Rini ngetyala lokuba.

KUVAKALA ukuba u Dalasile ude wa zinikela ku ndabeni i mantyi yase ngcobo.

I-EXAMINERS ezimiselwe yi Cape University ngonyaka we 1885 ngala manene; *Literature,* Rev. Dr. Cameron, J. D: Coley, Esq., B.A., Rev. Dr. Kolbe, Dr. van Oordt, Rev. Dr. James Stewart (Philosophy), Rev. C. II. Hahn (German); *Science,* Hon. Abercrombie Smith, M.A., W. II. Finlay, Esq., B.A., F.R.A.S., G. C. Frames, Esq., B.A., B.Sc., J. G. Gamble: Esq., M.A., P. MacOwan, B.A. (London) *Law,* Advocate Juta, LL.B., Hon. Justice Shippard, D.C.L.

U REV. MR. NO MRS. MOIR, base Lovedale, basand'ukubuya e Scotland.

UMHLOLOKAZI nentombi yake babetwe ngum'bane e Ngqushwa ngezi mvula sisand'ukubako.

U W. C. Peter, igqweta lasa Rouxvile, e Free State lisand' uku zidubulala entliziyweni. Ngomfo ekuvukalayo ukuba ubeliciko lesibulu.

EIMVULA zinileyo zibange ukuba lipakame inyawo ezintatu i-Gqili.

Umbaleli we linye lamapepa ase Bloemfontein ose Jagersfontein ubika indaba zokuba a Besutu abase Middenveldt bati bonke u Samuel Moroka yiyona nkosi ya-
latwayo nyu moroka ukuba iyakutabata isihlalo sayo. Oku uti kwenzeka nho

IZINONOPU ezimhlope zase Bayi zicinga ngokulungiselea ngo 1885 umboniso wento eziveliswa nezinokwenziwa kweli lizwe onjengalo ubuko ekapa ngo September.

I RULUNELI isakuke ihambele e-Kimberley, kwele Dayimoni, malungana nosuku lweshumi linesibini lwale nyanga.

AMADODA amabini azenze amapolisa, engengawo, apange u Mr. Dillon, umxeli was Dayimani iponti ezi £120. Ange eze nepepa legunya lokumbamba, adala isipitipitana ate pakati kwaso am'panga. Abanjwe ekwele kwi ngcata ulazamahashe ezite kanti zikwawebile.

AMATYALA ayakutetwa yijaji e Bayi awamaninzi kakulu nonyaka, Kuzindlelwa ukuba ingahlala intsuku ezintatu.

NGOLWE-SINE olungapay akoludlulileyo umfo ontsundu umyatelwe yinqwelo. Uwe kuyo yamnyatela.

AMAXOSA amabini selehliwe yingqakaqa e-Burghersdorp.

EDEBE, ngomhla e-22 October, indlu yabetwa ngum'bane kwafa usapo lwendoda olusesineni, yasinda yona.

ONOCANDA bendlela ka loliwe bati uloliwe uyakuvulwa e-Burghersdorp ekaya ngo February, e Aliwal North ngo May.

UKUBA kukule nagase Kobonqaba, abantu abantsundu bayalamba sebekuxolele ukukatswa.

IMIKUNGWANA emnandana iwe izolo kwesisiqingata—yawa ibiselifuneka.

ABAMNYAMA abamele um'mandla wase Dikeni mabapaule oludaba: Kumagama abengeniswa abo banga bangangabavoti amagwangqa atile amangalele amakulu amabini anamanci asixenxe ukuba angangeniswa. Amagama abo bamangalelweyo ajingiswe ngapandle kwe Ofisi yase Dikeni ukuha abonwe ngumntu wonke. Imantyi iyakuhlala esihlalweni ukupulapula ubunyaniso bezimangalo ngomhla wesibini ku December ozayo. Icebo kubahlobo betu abase Dikeni lelokuba maze babeke pambi komantyi ukubonisa ukuba banazo imfanelo zokuba bangabavoti. Sikolwatina ukuba banazo bonke.

INTSHAYELELO.

UKWAMKELWA okushushu nokusuka embilini fumene kwa esiku sekususeleni kwetu. kusinike inkutazo enkulu. Emasibulele kwangoku abahlobo betu gentliziyo yonke ngenxa yeminqweno yabo elungileyo ngati. Sibulela ngokudluliseleyo into eninzi yabatumele amagama avela kwindawo ezipakati koma-Kapa noma-Natal, noma-Pretoria noma- Bayi ebonakalise ukusitemba kwayo ngokutumela amagama ngapambi kokuba ibone nepepa eli lodwa. Sesinga sesisiti siyatemba ukuba eyetu imigudu, esiyakuyenza ngawo onke amandle etu, yobonisa ukuba Sikufanele ukutenjwaa.

Kanti ke noko kuhlangatyezwa kwetu ngovuyo kusuka entweni. Intshumayelo ipela inokwenziwa kapukapu ngento ezintle ezinokuveliswa lipepa eliti lingumlomo wendimbane yabantu bakowetu wokuteta nabobalaulayo bavela kwelama Ngesi. Kakade lentshumayelo asingebe nakuyenza. Malungana nemihlali yomhlambi omhlope ngokubonakala kwe lipepa singaba asiposisi xa siti mayibe yona isuka kunqwenelo olwavakaliswa yimbongi yasema Ngesini, eyati—

Yo, ngapiwa, isipiwo ngu Qamata
Sizibone njengokuba sibonwa ngabasibekileyo.

Tina bake babanamatuba okuxoxa emapepeni e-Singesi singati olwetu uluvo alwahlukile kolo lwavakaliswa kwi ngqungqutela yaba fundisi eyaikulomzi ngumhlobo wetu onexabiso umfundisi u Rev. E. MAKI- WANE, owati abantu bakowetu xa batete nama Ngesi beva emibilini —nokuba baya posisa abaposisa sinina—ukuba bateta kuba aba- mblope bebanyamezele. Ingaba umntu ubengateta ngokukululekileyo kwi koranti enye nezimbini kodwa obobubini bazo abususibunyaniso balenteto. Bafanele ukuteta ke abalusa intlalo yabamnyama ukuba bepile bada babona ukum?? kwepepa lokuvakalisa imvo zabatsundu. Kwelipepa ke abasalindela kodwa ukuba bazibonele ngokuba sibabona, kodwa ngapaya koko ukuba babone tina njengokuba sizibona Abo banqwena ngom?? wonke ukunga banganyuka abantu bakowetu, nabanamandla okuncedisa bayakufuna ukuqonda uhlobo lwemvo zetu namandla pambi kokuba bagqibe ukuba mabapatwe njanina. Ukuba ukubakho kwe-*Mvo Zabantsundu* kuya ku?? tacita inkungu ezinjengezi, elipepa loba alifumananga lema.

Kodwa kuseko esona sizatu eng?? ba sibange oluvuyo kunin zi—uvu?? olubange ukuba bange singasikeleleka. Idlule iminyaka kumashumi amahlanu bafikayo pakati kwetu abafundisi, besebenza ngok?? hleleyo, no Rulumeni ucite.?? into eninzi yemali: yonke lemigudu yalate ekubeni ontsundu anyuswe Isiqamo ke—nesisiqamo iyakuhlala sakankanywa ngemibulelo kwimi- hlati yelipepa—sibe kukuba kubeko umhlambi omkulu ofunde ukutiya izinto zobunyama, nofunzele kwinto zentlalo ehlambululekileyo. Ukuze kwelixesba lomhlambi mtsha sele?? ungqubangqubeka esitubeni ucasiwe ngabahlobo basebunyameni ungagqalisiswa ngabase kukanyeni. Oku kuba nje kubangele ukuba kude kubeko impikisano yoku?? nguwupina odlulisele omnye_____ng?

" Mxosa wase buqabeni, ngowase sikolweni, sinina ? Eyona nyani yile yokuba lo "Mxosa wasesikolweni" mhlaumbi "O fundileyo" njengokuba bake batsho ute akuboniswa wanqwenela izinto ezigqitiseleyo, ekuteke ekuzameni kwako okugaxagaxa mhlaumbi ukufi?? kuzo akaqondwa kakuhle ngabahlobo abamhlope. Oku kusuka ekutini kungabiko ncam adibana ku?? ontsundu okanyiselweyo nabo bemi elunxwemeni loku kanya

Make senze abem'balwa ngohlobo esiyakujongana namaqela akoyo ngeziminie Palamente. Eyetu inkolo yevokuba ubani ocingela ukuba kuko into ezingafezwayo kweli lizwe lilaulwa ngo Nqapela-Ndikule ngapandle kokuqondisiswa into ezinjengala maqela unjengolinga ukwenza ikuku zamaqanda ngapandle kwawo. Okwetu ukumelana namabandla amatatu akoyo e Palamente ngoku kuyakuba kukulinga ukufundisa amawetu ukuba axase abandilekileyo. Le yindlela ebifanele kuhanjwa nguye wonke onga elilizwe lingacuma. Aba bantu bakowetu ngabantu abati ukuba sebegalele kwicala abagalele kulo sekupelile, kodwa onga angaxaswa ngabo kuko izinto amakazazi njengokuba sizakubonisa. Umfo onconywayo nga bamnyama ngowohlobo lwamadoda ahlala pezu kokutembeka, nandlela zibonakalayo, zitetye. Sohlala sibacebisa abalesi betu ukuba babeke amadoda e-Palamente anjalo ; eyona nto iyakuba yinkunqele ?? iyakuba zizenzo nemiteto kunabantu abayingenisayo lomiteto. Siyayiqonda imvo yomzi ontsundu, ayizih??lele nakulipina iqela, kodwa iz??-?asa ukutobela INKOSAZANA nc??ulo lwa-Pesheya, uxolo nehambiselo pambili kweli lisemazantsi e-Afrika.

Kukade kuvakala ukuba into e-

funeka kumhlambi ontsundu kukukutazwa ukuba ux'inele umsebenzi,

? ngengqondo uyakuba kuku ? abantsudu entweni

?bacela bonke abantu ukuba basincede

?konke esinako uku-

??ndlela zinokupume-

??empumelelweni kwento ze-

??kankanya pakati kwezi

??tengiswa kweziselo kuba-???Wetu. Kuko ibinza lamadoda

??mawetu akufaneleyo navumayo

?? kwelipepa ngalemicimbi, ?? nzi pakati??? Izi abanokubala

??bangangoko ukuyimisela

??angati kodwa

??sizatu sokuba

??ukuba zingathi *Imvo* zibe

??elitile, kodwa ngokuzama

??ma uluvo olungati kanti

?umntu ubalayo yedwa liya

??imvo zenyaniso zomzi

?opezu kwengxoxo ezisi-

??Ngokunjalo ke ziva-

??yamaxesha etembe-

Imvo zabantsundu yinto ehanjiswa

??sithembayo ukuba ama-

??nisi (apete ivenkile nento

?? ngenisa izaziso zawo

?? abababinzi abapete

?? bamnyama kodwa

?bayakulesa kwelipepa izinto ezitengiswayo bayakuzifuna ezizinto kwivenkile zabo, ze ke oko kube luncedo kubangenisi bempahla.

Siqukumbela ngombulelo kwabo basinike inkutazo kulomsebenzi, sitemba ukuba ekuhambeni kwexesha kobonakala ukuba bekusekufuneka kakade ipepa elinje.

Amanqaku

?elilizwe into yokuba badlale ibola ikangeleka njenge

??liso; ngangokuba sebe buza ukuba ingaba yintonina ebangela

??lo Bungesi nezinye incazo

?? kodwa into zakowetu eziteni

??konke lonteto yabacukucezi bazo.

?? aba babali beKoranti baya

??? umlomo namhla bakuva ukuba

?? etu awakafezi ngokudlala kodwa, ezimele ukuke oyise kwelo lebola

?? kweli pepa lanamhla umbali oti

?? 'Mtandi we Cricket" umema onke amabandla antsundu ebola ukuba ake

?? ukufaneleka kokuba amabandla

?? ngendawo ahlangane e-Qonce

?? omkulu wawo onke lama-

??ange Nyibidala. Olumemo lube-

??kumandla anjegawase- Rini,

e-Bayi e-Komani, e-Mtwaku, Lovedale.

?? elicebo lom'baleli wetu

??selwa ngabadlali-bola aba-

??etu umtandazo nomnqweno

?? lingapumelela. Xa sifuna ?? leleni abo kubahlo betu

??bahlala bafumana intwana

yayo yonke imizamo yoku- ?? bantu bakowetu singati kwa

??ebanga ukuba aMangesi

??lomdlalo yiyo esebenza

???olunjalo kwabamnyama. ??njeke inkolo yetu singema-

??va ngomnye umhla ukuba ?? Bodana elingati libaluleke ?? kulomdlalo mkulu kutetwa ukulungiselela ukukudlala na- ?? lawo. Ngapandle kwama-

la elinje lingavuselela lomoya

?? intlanga za-Mangesi

?? kote ngumoya weli lizwe.

abadlali abantsundu bebengake

??kupana ngobuhlobo na- ?? ebengefumane bengeo-

?? kodwa bebenganika ituba

?? belozwe lokuba babone

?? yingqeqesho ku-Ma-

?? ze kuti ke ngezimini

?? lubandayo ngakumntu ??aselelwe amatemba abo, ??liveyo enziwe endleleni ??pambili ete ngexesha._eliku- ??lekisa nezinye izizwe) ka-

??aka amashumi matandatu yavelisa iziqamo ezihle kangaka. Besi lesa ngenye imini apa ukuba amakulu alishumi linambini ayebukela Pesheya umdlalo webola owawupakati kwe Ntshayi, Nabangentshayi owadubula ekubeni abangentshayi boyisa. Umntu ngamnye kulamakulu owayeze kubonela wahlaula isheleni ngokuza kubonela. Elinani lingapindwa kane ngokulula xa kudlala abantu abamnyama na Mangesi (a-Pesheya wona).

"UMXOSA akana kuba angabi ngum'penduli wemicimbi yasebandla. Londawo wasekelwa yona. Kubonakala xa ate Amaxosa ahleleleka kangangokuba angabisa cetyiswa nganto ngu Rulumeni ngento ezipatelele kwakuwo—into etyatyambayo yimfazo." La ngamazwi endoda eyazana nabantu abamnyama, u Bishop Oncedayo wase Mtata abonakala kwinteto yake yesiqingata senyanga ezintatu kwiramente; amazwi andileke kunene. Akwaba ebeya kwetyiswa abe zinto ezimiyo kumntu ngamnye onga angazinto—wonke ebefanele ukwazi—ngabantu abantsundu.

UKUBA umbali kwi-*Penny Mail* oteta ngentlanganiso yabamnyama eyayikwa-Bangindlala ebenawo eshicilelwe engqondweni yake lamazwi, ebengasa kuyityabisa ihambiso yayo, ngalamazwi: I- *Frontier Guardian* (i-pepa lase Dodoloro) livakalisa inteto nehambiso yabamnyama abatetyi base Lady Frere. Ezonteto ziyakuhlekwa ligqizana labamhlope njengolinganiso oluhlekisayo noludelekileyo lewenqubo ya-Mangesi. ukungazaliseki kwengqondo nokusekeka kwesimilo kuhlala kwaba lixesha lokuzipakamisa noku linganisa okuhlekisayo. Kodwa kuti azihlekisi mpela zikwanentwane yengqondo." Ngati kuti intla-nganiso ezinjengalyo yakwa-Bangindlala ziyi ndawo yokuvulela um'punga kolulaulo IukaGungxuka-Ndinyuke. Asikude kakula enyanisweni xa sisiti imfazwe ezibangele ukuba elilizwe lidume kakubi zibangwekukuba abantsundu bebengazi elituba lentlanganiso. He, bekufanele bonke abanga eli 'lizwe lingacuma bez xasile bazondla.

IBANDLA elintsuudu la-Mawesile ase Cradock lifanelwe kunconywa ngokvulwa wetyalike yalo. Inkonzo zokuyivula, zaqalango 15 Oct., abafundisi ababeko ngo Rev. W, B. Rayner, owongamele e-Cradock, Rev. E. Gedye wase Ngqushwa, Rev. James Lwana wase Qonce apa, Rev. B. S. Dlepu wukwase Cradock, no Rev. S. Mvambo wase Colesberg. Iziko lokunqulela lalomhlambi lemka nonogumbe bonyaka we 1874, alibanga nakumisa elinye ide ibe yilemini. Liti ipepa lase Cradock *(Register)* ngesi sakiwo sitsha: " Ngapandle kwe ya Mabulu na Mawesile (amhlope) yeyona tyalike inkulu e-Cradock, inyawo zi 60 ubude zi 30 ububanzi, no pahla olupakemeyo, nefestile ezintle, nezihlalo ngapakati zabantu abamakulu omane. Masiti bo sibe nokotuka kovuyo sakubona ukubonakala kwayo Okuhle, nokuba kanjalo indleko enkulu itwelwe ngabantsundu ngokwabo." Ngokuhlwa umlisela wenze akuba kubeko i-tea-meeting engenise £36.

INTO engumangaliso yeyokuba aba bantu babe nokwenza isakiwo soluhlobo ngala maxesha mabi. Wenjenje ukuyityebisa londawo u Mr. Rayner " xa ababulelayo. Ubekiselele kwabo bate bazikanyela u Rev. Dlepu (obemkumshela wacukumiseka kunene kukupa amazwi okuncoma angaye); nelungu elintsundu lomhlambi elibaboleke £300 abanga yibuyisa negexesha abatanda ngalo. Omnye ushiye ikaya lake ngapandle ukuza kuncedisa ekwakeni." Sita- bata elituba lokushicilela inkolo enga- dambiyo esinayo kubantu bakowetu. Siyazi ukuba oku ngekungafuneki ukuba ukungakolwa bekungahlale kuvakaliswa ngabatile abanegunya lokuteta emicimbini yetu.

ELIXA sivumelanayo nako konke okute twe ngu Mr. Rayner encoma a Makrestu antsundu ngomsebenzi awenze kwindlu esiqondayo ukuba intle, sinovuyo ukuncoma u Mr. Rayer ngokwake ekufezweni kwalomsebenzi. Sinokuti ngapandle kwamatanda u Rev. W. B. Rayner ngomnye wabafundisi, ukuba akanguye yedwa umfundisi otandwayo ngumhlambi ontsundu, lendawo anokumonelwa ngayo uyifumene ngemigudu yake engapeliyo neyokuzincama kwake ukuhambisela pambili ezona nto zinoncedo kontsundu. Abahambi abake baye e-Bayi mababe sebeke bayibona lotyalike inkulu ingentla kwe Hospital. Sisati tina izicopele zonke izakiwo apo e-Bayi. He, letyalike ikwasikumbuzo solongamelo olununcedo lomsebenzi wabantsundu luka Mr. Rayner, letyalike yase Cradock sesinye. Akuko mntu ungakuxelayo ukulunga okunokwenziwa ngamanye amaxesha kukonga- nyelwa kwentelekelelo komsebeni waba-ntsundu. Lomcimbi wolongauyelo waka watiwa fahla kwi Konferensi ya Mawesile eyayise Rini, nakweya Bafundisi bamahlelo ngamahlelo eyayise Qonce apa, kule yokugqibela u Rev. Elijah Makiwane wazi vakalisa imvo zabantu bakowabo. Amadabi amazwi asazakubako pezu kwalo mcimbi emasiyilondolozele eloxesha ke ingxawe yetu.

KUVAKALA ukuba ingqakaqa selingene ngase Mtata nakwezinye indawo ezikwelo lakwa Tato. Ukuba ngemfazo ka Ngcayecibi, u Hon. John X. Merriman wada wati kubemi beli " mabe intloka zenu zipolile," sicebisa abalesi betu, ngakumbi abo bebala letu ukuba bapole kanye pambi kwengqakaqa. Kutiwa akuko nto iyisasaza ngapezu koloyiko. Kuyakufuneka *ke* abantu becokise amakaya neziqu zabo bati abangeka qapuli benjenjalo kwangoku. Ukungenzi oku kunjengokuba umntu azinqumle umqala ngokwake.

PAMBILI m'fo ka Renqe ! Igwangqa elisand' ukuhambela e Batenjini libala ngoluhlobo ngefam ka Mr. Mankayi Renqe kwipepa lase Dodoloro :

Izwana lokuncoma malenziwe ngomsebenzi wobudoda wo-Mtembu omikufupi no Ndonga kwicala langase-Cala lomlambo oyi-Ndwe, kumandla opetwe ngu Mr. C. J. Levey. Igama lake ngu Mankayi Ronga [ngu-Renqe kelowo.—ED. *Imvo]* Omihlambi yegusha neyenkomo nozindlu, nemiyezo, namasimi alinyiweyo, yanelevo ukwenza nalipina igwangqa libe nentloni. Ukov' ukujika umjelo omkulu omayile zintatu usuka e-Ndwe ukuza kwimihlaba yake ayilimileyo. Uqesha abamhlope ukwenza oku. Ndike ndanencoka endeno Mr. Mankayi ndamfumana elinene elikanyiselweyo, enengqondo ngento zolaulo kunento eninzi yamagwangqa endingayikankanyayo.

Kungezenzo ezinje ke oyakuti umzi ontsundu uzihlambe kwigama lobunqenera nokumata! Ukuba lombali ubeke wakangelisa kwakweso sitili somfo ka Levey ubeyakufumana ukuba u Mr. Renqe ngomnye kwibandla. Akanaku- bulelwa ka kulu u Mr. Levey ngozondelelo lwake ekwenzeni abantu bakowetu ukuba babe ngamadoda.

Uviwo Lotitshala

Ingxelo zoviwo obelungo-September ziqale ukubonwa e Kapa ngolwe-Sihlanu (31 Oct.) Situmele ngocingo ukuba sifumane amagama empi yonke evela kwezaba ntsundu epumeleleyo sifumene eliqela:—

William Jojozi
E. Mda
M. Clack (Lovedale)
J. Masiza
S. Manqele (Lovedale)
W. Xatasi
C. Majombozi
J. Nshumayelo (Lovedale)
M. Mboni
Jacob January (Graaff-Reinet)
John Cindi (Lovedale)
M. Mtywaku
C. Mdundu
Attwell Hobohobo (Peelton)
Robert Rexe (Heald Town)
James Mkwane (Heald Town)
R. Masiza
M. Mbeki

Ukuba ingaba kupela aba abapumeleleyo mabe yindimbane esele ematunzini e Table Mountain kuba e Lovedale kodwa kwakungene amashumi amane, e Heald Town isitoba. Soqonda mhlope akufika amapepa ase Kapa ane ngxelo.

Ezababaleli.

UMDLALO OMKULU.

NKOSI YAM, — Ngehlobo eligqitileyo kumane ukubonakala kumaxesha nga-maxesha ingxelo zemidlalo ye bola (Cricket Matches) ebeko kundawo ngen-dawo into leyo etakazelise wonke umntu onomoya wenqubelo pambili. Esite kanjako *isigidimi* satandeka kakulu ngezo ngxelo nakwaba bengasi katalele nge- zinye indlela. Lemidlalo ke ibange ukuba ndicinge kunye nabanye ukuba kunganjanina ukuba ezindawo sezinamaqela ebola (cricket clubs) amiyo zihlangane ndaweni itile nge holiday ezinje nge Christmas ne New Year zidlale enye (Cricket Tournament), say zihlangane e Qonce. Kuko i C. Clubs eziqinileyo e Rini, e Monti, e Qonce, e Bayi, e St. Matthews (nakuba ingama seminari, bangaba becitekile nge holiday) e Dikeni. ndiyakolwa nase Komani—Kunanina kona Pesheya kwe Nciba? Nezinye indawo endingaba andizazi. I Clubs zezindawo zihlangane e Qonce apo kungaba kapu-kapu ukuhlangana kwamacala angaseza- ntsi, abase Bayi bona bangaya nokuba kupina, ngokukodwa e Qonce. Uluvo lwam, nkosi yam, lolokuba ukuhlangana kwendawo ngendawo,. zibambane ngezandla pezu kwe banga lenkululeko, ngobuhlobo, kunga ngenisa umoya omtsha, owomelelevo wokunonelela nokunandipa izinto izihamba nenqubelo pambili—ndingasateti ngendebe eyolileyo yobudlelane nokuqelana, ezingapuzisana ngayo ezindawo.

Ngokwenjenje ndicela izimvo ze cricketers zakowetu pezu kwalento, nenxaso yako nkosi yam! Ukuba kunokwenzeka kulungiselelwe le Xmas.

Ndisicaka sako,

UMTANDI-WE-CRICK ET.

Port Elizabeth, 25th September, 1884.

Abarwebi.

NGO MGQIBELO, NOV. 1.

AMAXABISO ento ezinjengoboya asemahle.

UBOYA obungahlanjwanga buhamba pakati kwe 5d. ne 8d. nge Ponti.

IZIKUMBA ZEMPAHLA EMFUTSHANE ezegusha zihamba kwi 5d. nge ponti kuse kwi 1s 2d.

Ezesayi-bokwe zibamba kwi 3d. kuse kwi 6d.

Emarkeni kumhlope ukuba baninzi abebefihle izinto becinga ukuba amanani ayakuke ati-nyi kancinane. Ezimvula zibange ukuba lempahla ibifihliwe irolwe, abaniniyo basafuna amaxabiso ngayo kodwa abantu babunqumnqesi ukuwa rol. Oku kubangwe zezimvula zinayo. Ihabile yehlile ibike inentengo pambi kwemvula ifunwa kakucu

Umntu ngoku akanakufumana ne 4/3 ngekulu leponti Itapile zifuna ukuhla oku kubangwa kufika kwezintsha.

Inkuni, 6/ kuse kwi 32/ Irasi eluhlaza, l0d kude kube 1/3 ngekulu Ihabile, 2/2 to 4/ ngekulu Umbona, 11/ to 12/ ngekulu Owesisele, 9/ ngekulu Itapile, 4/ to 7/9 ngekulu Umgubo, 16/9 to 18/6 ngekulu Arnazimba, 10/6 ngekulu

THE LAUNCH.

THE warm and hearty welcome that has met us on the very threshold of our career has given us great encouragement, and we take this, the earliest opportunity to convey to our friends our sincere and thorough appreciation of their good wishes. To the multitude of subscribers, whose names hail from the shores of Table Bay to those of Port Natal, and from Pretoria to Port Elizabeth—who have shown their confidence in us by contributing their mite towards our support, we offer special thanks. We can only hope that our efforts—and we shall spare none—to prove worthy of this advance of confidence will be effective.

And yet this cordial reception is not without its causes. A whole homily can very easily be written on the good that a journal, professing to be the medium of communication between the vast masses of the aboriginal population of this country and the ruling power which hails from Great Britian, could do. We could not, of course, undertake this task. It is, however, just possible that with the majority of our white well-wishers and supporters the sentiment which found expression in the immortal poet's lines—

" O wad some Power the giftie gie us, To see ourselves as ithers see us "

—may have much to do with the manifestation of the enthusiam that has greeted us from that section of the community. Although the columns of the Colonial Press have ever been open to any Native to unbosom himself, still, speaking as natives who have had opportunities of observing the newspapers in the Colony, we have arrived at a conclusion not dissimilar to that expressed by our talented friend the Rev. E. MAKIWANE during the sessions of the last Missionary Conference held in this town, that, in addressing Europeans, our countrymen felt, rightly or wrongly, that they spoke or wrote " out of "courtesy." One or two newspapers may not have been so conducted as to warrant the application of this de- scription to them, but unfortunately there are such things as exceptions which prove the rule. Students of the Native Question, then, may well rejoice at living to see a regular organ of native opinion set up In that organ they will, no doubt, not only expect " to see themselves as " others see them," but also to see us as we see ourselves. They will—at all events, those who sincerely wish for the improvement of our people and I have the power and the means to improve them, will—be curious to know the nature and strength of the feelings with which they have to deal, before they decide how it is best to deal with them. Well, should the existence of the *Native Opinion* serve to dissipate the fog on these and similar questions, it shall not have existed in vain.

But there is another, weightiest reason which

the source of the many good wishes for the success of our venture. For over half a century Missionaries have been labouring assiduously among the Natives of this country, and Government has invested, and is still investing enormous sums of money with the professed object of civilising them. The result—which will ever be mentioned in these columns with gratitude—is, that a large class has been formed among the Natives which has learnt to loathe the institutions of barbarism, and to press for the better institutions of a civilized life. Hitherto this newly formed class has been tossing from pillar to post, despised by its former friends of the heathen state, and misunderstood by the representatives of civilization in this country. This uncertain drifting hither and thither of " School Kafirs," as they are called, has given rise to some hateful comparisons as to whether " Red Kafirs " are better than the " School Kafirs." The fact is, the so-called " School Kafirs," or, as they are sometimes called, " Educated Natives," have had stirred up within them a desire for better things, and in their perhaps clumsy efforts to attain to them, they have been misunderstood by their white friends. This is due to the fact that there is no touch between the great mass of reclaimed Natives and those who are on the shores of civilization. A newspaper of the nature of *the Native Opinion* would seem to us to be likely to serve the purposes of a rope to tow these stragglers to the desired shore.

We wish to say a few words on the support or otherwise of the various political parties in the country. Our own view is that whosoever treats these parties as mere figures which are not factors in the attainment of certain ends in a country ruled by Responsible Government, is like one attempting to make omelets without eggs. Our attitude towards the three parties existing will be to do our best to educate our countrymen to support moderate men. This is a course which every lover of the of the Colony must follow under the present circumstances. As a rule Natives are strong partisans, and when once they have made up their minds to pursue any course of action it is no light task to divert them, but the conditions for gaining this support are very rigid, as we shall pre- sently show. It is well-known that the ideal politician from the natives' point of view, is of the type of the men who follow an honest aboveboard and straightforward line of conduct. Such politicians we shall always ask our readers to appreciate ; but measures will always be considered of more importance ??

the individuals who ?? port them. ???

does not tie itself to any party, but endeavours to promote loyalty to the QUEEN and to the British Empire, and peace and prosperity in South Africa.

It has often been said, and with justice, that the natives need to be stimulated to industry and to following scientific methods of farming, and we will always try to make this paper a means for

educating the Native farmers. We ask all who read the paper to help us in this.

We shall do all in our power to suggest practical methods for the Solution of the various social problems confronting the Natives, and first and foremost among these may be placed the Liquor Question. There are a dozen or so Native young men who are quite able and willing to Write on these questions in an intelligent manner, and many Natives also who can write but are rough diamonds whose communications must be summarised for English readers should they be of interest to them. There | need, therefore, be no fear that the *Native Opinion* will be the organ of a oblique, for. by fairly discarding strong individual impressions it will faithfully reflect native public opinion on the questions of the day. It will thus be a reliable weather-guage for all.

The *Native Opinion* is a commercial enterprise, and we hope Business men throughout the Colony will use our columns for advertisements. It is true that there are not many native shopkeepers, but natives who read of articles for sale particularly of articles having trade or other distinguished marks, will soon learn to ask for these goods in shops they trade with, which must be of benefit to the importers.

We again return our thanks to those who have encouraged this venture, and hope as time goes on to justify our existence.

Editorial Notes.

To our Colonial English-contemporaries, the playing of the game of cricket by natives would seem to be regarded as a strange phenomenon; and already all sorts of guesses are indulged in as to the probable motives of the sons of Ham in taking to this English time-honoured pastime. " Mimicry," " travesty of civilization" and expletives of a like character have been hinted at as the possible causes, but our countrymen have gone on the even tenour of their way without noticing their critics. We suspect confusion will be worse confounded in this quarter of the Fourth Estate when the news reaches it that the natives do not only mean to persevere in playing at cricket but are resolved to proceed from conquering to conquest so far as the cricket world is concerned. Elsewhere in this impression a writer, " Umtandi we- Cricket,' (A Lover of Cricket), invites all the leading native clubs in the colony to consider the wisdom of arranging a Cricket Tournament during the New Year's vacation, in King William's Town, and the invitation is directed to clubs such as those of Graham's Town, East London, Port Elizabeth, Queen's Town, St. Matthew's Keiskama Hoek, and Lovedale.

WE trust our correspondent's suggestion will be considered in all earnestness by native cricketers, and it is our heart's prayer and desire that the idea may be realized. To undeceive such of our European friends as are ever inclined to ??? reason for anything done by ???direction of enlightenment ??? motives which ??? cricket in the /????same way

in the native. Believing thoroughly in this doctrine ourselves we should not wonder to hear some day that some native eleven, consisting of those who may distinguish themselves in the proposed tournament are being equipped for a cricket campaign in England. And no doubt something of this kind would give an impulse to that spirit of enterprise, characteristic of Teutonic races which is said to be dried up by our atmosphere.

" A KAFIR must be a politician. He has a remarkable genius for it. It would appear that when they sink so low down as te lose any political outlook, as to be ignored by the Government as being un- worthy of being consulted as to their Government—the result has been war." These are sentiments given expression to by no less an authority on Native Affairs than the Coadjutor Bishop of St. John's, Dr. Bransby Key, in his Diocesan Quarterly Charge, and weighty sentiments they are. Would that they were conned and crooned over as axioms by ever one who feels an inclination—and everyone who makes this his or her home should have it—to make the Native Question a study!

HAD the writer of the article on the native meeting at Mount Arthur in *Grocott's Penny Mail* been cognizant of this fixed principle, he, no doubt, would not have damned those proceedings with faint praise in the following remarks

"The *Frontier Guardian* publishes an account of the sayings and doings of the more advanced section of the Tambookies in the district of Lady Frere. Those sayings will be laughed at by a small section of colonists as priggish and contemptible copying of European proceedings. Immaturity of judgment and the rudimental stages of the formation of character are often the period of self-conceit and ridiculous mimicry. But to us the proceedings of the Tembus of Mount Arthur are not altogether grotesque and unmeaning." It seems to us that public meetings of the nature of the Mount Arthur meeting are a safety-valve in the machinery of Representative Government, and we are not far out of the truth in saying that many of the wars that have hoisted South Africa up to unenviable notoriety were due to the ignorance of the natives respecting this safety-valve. This being the case then, all the well-wishers of the country should cherish and support public meetings among the natives.

THE Native Wesleyan Congregation of Cradock is to be congratulated on the opening of its new Chapel. The dedication services began on the 15th ult., and the ministers present were the Rev. W. B. Rayner, the Superintendent of the Cradock Circuits, the Rev. E. Gedye of Fort Peddie, the Rev. James Lwana, in charge of the Native Wesleyans in this town, the Rev. B. S. Dlepu in charge of the Native Congregation at Cradock, and the Rev. S. Mvambo, Native Minister of Colesberg. The place of worship of these Natives was washed away in the great floods of 1874, and they have not been able to build another until now. With reference to the new structure the local *Register* observes:- "Next to the Dutch Reformed and Wesleyan Churches, it is the largest in Cradock, being 60 feet long 30 feet wide, with a lofty ceiling, well ventilated, whilst there are seats in the building for 400 persons. We must con- fess that we were agreeably surprised not only at its size and excellent appearance throughout, but the fact that, so far, the main portion of the expense has been borne by the Kafirs themselves." The young natives of the Church provided a tea meeting in connection with the opening which brought in £36.

IT is noteworthy how the people managed to get up a building of this description in these hard times. This is how the Rev. Mr. Rayner explained it: "in congratulating them upon completion of so fine a building. He referred to those who had specially contributed in time, material, or money to forward the good work. Amongt these were the Rev. Dlepu (who was translating his remarks into Kafir at that moment, and felt considerably abashed at having to refer to himself in such flattering terms); and a native member of the congregation who had given £300 as a loan to them for as long as they re- quired it. Another had left his home in the country and given six months of his time to assisting in the building." We take this opportunity of placing on record our unabated faith in our countrymen. We know this would be superfluous if scepticism in Native enterprise and worth had not been expressed recently by some entitled by considerable experience to speak with authority.

WHILE heartily endorsing all that has been said by Mr. Rayner concerning the noble-hearted native Christians who wrought at what we are led to believe is a very creditale chapel, we have much pleasure in complimenting Mr. Rayner himself on this happy event. We have not the slightest hesitation in saying that the Rev. W. B. Rayner is one of the most popular, if he is not *the* most popular English minister

among the natives, and he has won this most enviable position by his disinterested and unremitting efforts in advancing their solid interests. Visitors to Port Elizabeth may have had their eyes drawn by the tall majestic native church on Hospital Hill. We think it towers above every other building in the South African Liverpool. Now this is a monument of Mr. Rayner's beneficent superintendence of native work, and the Cradock Native Church is another. There is no telling what amount of good judicious superintendence of native work may sometimes do. This aspect of the Native Question attracted some attention in the last Conference of South African Methodists, as well as in the United Missionary Conference held in Berkley Street last July, and in the latter the Rev. Elijah Makiwane expressed the views of his countrymen. Great controversies on this phase of the question are looming on the horizon, and we had better not waste our ammunition in random shots.

IT is reported that small-pox has broken out near Umtata and at several other places in Tembuland Proper. If, during the war of Ngcayecibi (the Gaika Gcaleka war), the Hon. John X. Merriman felt called upon to advise the inhabitants of the Border to " keep cool," we urge our readers, especially those of our colour, to keep very cool in the face of small-pox. Nothing, we are told, is more favourable to it propagation than panic. The people will needs cleanse their homes and themselves and those who had not been vaccinated by all means do so at once. To do now the reverse of these is to follow a course which may be described as simply suicidal.

WELL done, Renqe! A European contributor who has recently visited Tembuland thus writes to the Dordrecht paper about Mr. Mankayi Renqe's farm : " A word of praise must also be given to an enterprising Tambookie residing close to the Indonga, but on the Cala side of the Indwe river, and in Mr. C. J. Levy's Magistracy. His name is Mankay Ronga [evidently Renqe is meant.—ED. *Imvo.*] and his flocks, herds, homestead, out-buildings, orchards, cultivated lands, &c., would put many a white man to shame. He has very recently finished an undertaking of some magnitude in the shape of a water furrow of some three miles, by means of which water is carried from the Indwe river to his extensive agricultural lands. He employed white men to do the work. I had a long chat with Mr. Mankay, as he is called by those in the neighbourhood, and found him a highly polite and intelligent man, with a mind much more capable of grasping the political situation than many so-called Europeans whom I could name."

IT will be by actions such as these that we shall redeem our name from the imputations of laziness and of want of enterprise ! Had this writer seen more of the

district under Mr. Levey, he probably would have found out that Mr. Renqe is one out of a legion We cannot be too. grateful to Mr. Levey for his devotion to the task of making men of our people.

WE venture to say a native team sent to England to enter into friendly rivalry with Clubs there would not only find itself amply repaid pecuniarily, but would also afford our friends there an opportunity of realising the tone that European civilisation gives to the society of Africans, and, in these days when the faith of some in the Natives is growing cold, would revive their hopes, and doubled efforts be made in the course that has led to such wonderful results within the comparatively short time of sixty years, since efforts to reclaim the native were begun. Only the other day we read in the papers that some 12,000 persons assembled to witness a cricket match played between Smokers and Non-Smokers, when the latter carried the day, and each one of the 12,000 had to pay a shilling for admission. This number would be easily quadrupled if a team of natives were to enter the lists against an English team.

DYER no DYER

e-Qonce nase

Bahleli bene mpahla etengisayo

Enjengama-felane
Iblankete
Ingubo ezitambileyo zokulala
Iqiya zezandla (handkerchief)
Intlobo ezintsha zezigubun??
zobuso
Amaso, alingeneyo nabala??
ndwayo
Izihlangu nekausi
Ingubo zamadoda zekodi ne
Itwil ezibomvu neziluhlaza
Ityali ezintle kunene
Ihempe neminqwazi
Imela zamaxosa nezipili
Izikotile
I-ambile zentlobo ngentlobo ???kulu
Isali ne Tuma
Imikala ne berote
Ucumse necitywa
Icuba la Mabulu nela Maxosa
Ujiko Iwe-bras
„ Iwe-kopa
Iswekile zamabala onke
Uqolwane (tea) osemtsha y???
Ikofu emnandi kanye yase-
Intwana ezimnandana nem???
tane
Istatshi ne Blowu
Imbizi zentlobo zonke zobukulu
Amagaba

Kuza kufika ngenqanawa into eninzi yempahla ntlobo zonke ivela e Yurope, kwela Mangesi Iparafin, Imiti eseyi cweliwe ivela e Amerika ne zivela e New York.

Iswekile ezivela e Morishasi (Mauritius) nomgubo ocolekileyo (Flour) e-Adelaide.

Konke oku kutengiswa ngama xabiso apantsi nikwa napina.

King William's Town, 23rd October, 1884.

Lishicilelelwa umninilo, u JOHN TENGO-JABAVU ngu HAY BROTHER S- King William's Town.