# IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION)

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOMVULO, DECEMBER 29, 1884.

[No. 9.


*Ololiwe baka Rulumeni.—Isebe lase Mpumalanga.*

## Iholide ze Kresmesi ne Nibidyala,

1884-85.

ITIKITI ZOKUSINGA EKUTINI NOKUBUYA zemigama engapaya kwemayile ezi 30 ziyakunikwa ngo LWESINE, 18 DECEMBER, nemihla elandelayo, de kube kubandakanywa no MGQIBELO, JANUARY 3, 1885, ze umntu ayifumanele ukuze abuye nangayipina i treni de kube ngo MGQIBELO, 17 January, 1885.

ITIKITI ZOKUPINDA INDLELA NGEXABISO LE HAMBO NGAMANYE AMA XESHA, ziyakunikwa kuzo zonke izi Teshoni ukuya napina ngexa leholide ngolu hlobo NGO LWESIHLANU December 19, 1884, YONKE IMIHLA, de ibe (nawo ubandakanywa) ngu MGQIBELO, 3 January, 1885, abe nokuyipinda indlela umntu kude kube ngo LWESITATU, January 7, 1885.

Ukuhamba kwe Treni.—Amalungelo angapezulu.

Itreni esuka ngo 7'10 ngokuhlwa e KOMANI eya e MONTI iyakubaleka ngo LWESITATU, 24 December, nange CAWA, 28 December, nango LWESITATU, 31 December, ifike e-Monti ngo 6'39 kwakusasa ngimeni elandelayo.

Itreni yo 6 ngokuhlwa esuka e MONTI eya e KOMANI iyakubaleka nge Cawa 28 December, nango LWESINE 1 January, 1885, ifike e KOMANI ngo 7.30 kwakusasa nge- landelayo imini.

NGOMHLA WE KRESMESI WODWA kuye kubaleka ezi Treni

EZIHLAYO.—6 20 kusasa yosuka e QONCE iye e MONTI.
2 35 ukumkakomhla, yosuka e MOLTENO ize e KOMANI.
EZINYUKAYO.—8'10 kwakusasa yosuka e KOMANI iye e MOLTENO.
6 ngokuhlwa yosuka e MONTI iye e QONCE.

Abapati bololiwe abasakuwu cukumisa umsebenzi wo kulhanganisa, no kwaba, no kutwala impahla enkulu nencinane Ngomhla we Kresmesi, nge Lwesihlanu 26 December, 1884, nango Lwesine, January 1, 1885.

T. R. PRICE, Umpati wesebe loku twala.

I Ofisi ezinkulu e Monti, December, 1884.

## ISAZISO.

(Yaqalwa ngo 1879).

Mna, Ugama, libalwe nga pantsi ndiyabazisa bonke abahlobo bam abakwezi ndawo ndizilandelisayo

Emonti, Nxarunu, Kwelera, nase Tyolomnqa, ukuba ndivule impahla entle kunene ye Krisimesi.

Ikeleko kususela kwi tiki kude kuse kwi sikisipeni iyalidi.

Iprinti kususela kwi tiki inehalafu kuse kwi dobilityi ezisipohlongo iyalidi.

Izinxibo esezenziwe kade, Ihempe zamanenekazi, izi teyizi, njalo, njalo.

Incawa, kwanamafelane.

Imbewu yombona wa Majelimane.
„ „ wa Maxosa

Isangcozi ngenani Elilula.

Amazimba, Umgubo wamazimba.

Umgubo Wombona,

Zonke ezimpahla zitotywe ngenxenokubona imbandezelo kwizihlobo zake ngoku kodwa kweli xesha.

*TETINT 'BENYE.*

Smith Street, Emonti, December, 1884.

## Kaunqumame! Funda Apa!!

u W. BOOTH,

Uyakutabata ekuqaleni konyaka yonke ivenkile ebi- petwe nge Mr. F. FENNELL.

## E-Sautana, Kwela Mamfengu

Njengokuba u Mr. FENNELL eminyaka ilishumi lin mibini nje ubenga sayikulishiya i Sautana nendoda angayi tembileyo.

Uyakutenga zonke izinto ezinjengezo ziveliswa ngumhlaba: noboya, nezikumba, njalo njalo, njalo njalo, ngamanani apezulu anokunikwa napina kwelo la Mamfengu.

Ukuba ufuna impahla entsha efanelekileyo neyanelisa umxelo ngomnyaka omtsha yiya ku.

W. BOOTH, e-Sautana

Impahla ayakuyigcina yenyulwe nganyameko nga madoda akwaziyo ukwenjenjalo.

Itengiswa yonke ngamanani anikwa e-Qonce.

Kumbulani u W. BOOTH, e-Sautana, emva kwe Nibidyala.

W. O. CARTER & CO.,
Kwikundla ka Makeleni, e-Qonce.
(Maclean Square).
Yizani kuhlola impahla.
Akabizwa nto ubani ngokuhlola!

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

Umgubo, nombona ngamaxabiso anikwa emarikeni.

Imikala netuma zamahashe (engonoxesha).

Lempahla ingentla, okanye nto yonke eningayinqwenelayo ninokuyi- fumana tshipu ifanelekile ezitoreni zetu.

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

*PAULA. — Izicaka ezifuna umsebenzi zingeza apa, kuba sinencwadi ati onke amaledi afuna abantu azise kuyo.*

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

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo, noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitora esinga pantsi ese- sitatu, No.* 3, *Kwinkundla, ye marike,*

E-QONCE.

Uhlala aba nento eninzi yombona, na Ma- zimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

*Impahla zamkelwa nguye azitumele kuma- calana onke e-Koloni.*

M. L. GERRARD,

Umteteleli kwi Ofisi yemantyi e Komani.

Uteta amatyala kwi ofisi ye mantyi. Iminqopiso yokwanana kwemihlaba uyayifeza kwaneye mvumelano.

Ulungiselela abo baqondayo ukuba abana- Kuwahlaula amatyala abo ngokubala amapepa abonisa oko.

Abanemali ebanjwa ngabangena kuhlaula amatyala ivakaliswa nguye into leyo ematyaleni. Iminqopiso yamafa uyayibala, kwanezinye into zase mtetweni. Uhlanganisa izikweliti, ayinike uminiyo imali kwa oko. Incwadi zabasebenzi usigcina kakuhle.

Paula oku!

JOHN CHARLTON,

*Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,*

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

Lomsebenzi wauqala ngo 1878.

*UYAZIWA. AKUFUNEKI KUZINCOMA*

Amafa, Ingqeshiso, Iminqopiso nokwananwa kwezi qiniselo zomhlaba—yonke lemicimbi yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

Wonke umntu ontsundu- ose Jagersfontein makaye kubona u

## Mitchell no Greenlees.

Ibulukwe ze 10/-; Ibatyi ze 12/6; Izihlangu ze 12/6: Iblankete ze 10/:

Iminqwazi ye 5/.

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

Eyona mpahla ininzi e Jagersfontein.

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

*Akunaku fumana nto igqite eyabo ngokulunga ngexabiso olirolayo.*

## M. KEEVY & CO.

(Kwivenkile ebisakuba yeka Ngomti)

E-Bolorweni, nakwi strata sase Durban nakwa Komani.

Abatengi nabatengisi bempahla ngempahla.
Amaxabiso amakulu ayanikwa ngo Boya, Nezikumba nentwana zonke ezitengiswayo.

## 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.

## *Kubumkeli be-Mvo.*

NJENGOKUBA kuko uku ngaqondi ngemali ezihlaulelwe le-Kota, singa singenza incazo yokuba esisenzo asiteti kuba amapepa awaku tunyelwa kwakuba ngumhla wo 31 December, 1884. Into leyo ibonisa ikota ahlaule pakati kwayo umntu. Oku kwenzelwa ukwenza lula umsebenzi wokulungisa incwadi zentlaulo.

## SITUATIONS.
## Vacant and Wanted.

THE "IMVO" having an exceptionally large weekly increasing circulation for a New Paper throughout the Colony and the adjacent Territories, is the best means of advertising for Native Servants with recommendations.

Terms—Three insertions, 5s. cash, for parties advertising Vacant Situations.

## KUFUNWA.

ITITSHALA entsundu. Kunqweneleke onesiqiniselo ngoviwo, opapamela into zonqulo pakati komzi ontsundu. Oyifunayo indawo leyo mabehle abalele ngokwake, atumele namapepa axela isimilo sange 'nx'engapambili ku Rev. R. W. STUMBLES, S. Luke's Mission, Newlands, East London.

## "I-CAPE MERCURY."

Ofuna ukulibona elipepa angatumela atunyelwe libelinye.

Elipepa lishicilelwa e-Qonce ngabo bonke O-Lwesibini, no-Lwesine, ne-Migqibelo, litunyelwe kwaoko kuzo zonke indawo.

INTLAULELO:

Apa e-Qonce 9s., Ngeposi 12s ngenyanga ezintatu.

Ngonyaka kwangapambili, esixekweni apa 30s., ngeposi 42s.

HAY BROTHERS,
E-Qonce.

## NDIPENI UMKONDO!

INKABI EMFUSA inebala elimhlope estandeni somlenze wase kohlo ; inebala elimhlope emhlana elikutukileyo—indawo angati olibonayo lalike lanesilonda kudala. Iqala ukupuma amabamba. ITOKAZI ELIBOMVU elingenabala izihlatana zifutshane itshobashe kwo kutyana.

INKABI EMTUQWA, umtuqwa obomvu onebala elimhlope lisilisa, ityeya lomnene, ungabibi inga kakulu. Umtuqwa omana ukugula xa ukwelweyo. Iminyaka yomibini lowo.

UMFUSA onekolo encinane isinqana sikwa kwamanye, imilenze emhlope kuzo zombini. Acawe ntatu namhla elahlekile. Onokundilandisa umkondo ngokude afunyanwe wovuzwa— makatumele ku

JOHN BALI.

Fort White, Debe Nek,
December 27, 1884.

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

ONKE UNYAMEKO uyalunikele ekuteteni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemisebenzi uyifeza kwesi siqingata nakwezimelene naso. .



## *Iveki.*

INGQAKAQA isanconywa kunene nganeno kwe Burghersdorp, apo bafikile ekulwini abantu abanayo kwindawo ngendawo ekoyo kuzo.

INDLALA ibafumene e-Lusutu. Amazimba atengwa ezivenkileni nge 35/ kuse kwi 45/ ngengxowa. Ingqolowa azinikanga kakuhle ngenxa yelanga.

AMANENE a 350 apesheya kolwandle angamavalanti afike ngolwesi-Hlanu (19 Dec.) anduluke kwangalomini e-Kapa ukusinga e-Gqili.

INDLU enkulu yokugcina inkedama yase Brooklyn e-Amerika itshe yapela ngumlilo ngo 21 December, yatsha kunye nabantwana abamashumi mabini.

INKUMBI zizibonakalisile e-Filipolisi e-Free State—zaleka pezu kwelanga. " Kunzima ezinkukwini," lutsho ulutsha.

UCINGO (lo 18 Dec.) olavela pesheya lubika ukuba u-General Gordon, osoloko wavalelwa e-Khartoun yimikosi yama Arab, udubule ngeruluwa umnquba wotshaba wabulala into eninzi. Iqinga lake ibe kukwenza indlela pantsi komhlaba esuka kulondawo akuyo yada yayakufika pantsi komnquba lowo wandula ukudubula.

KUVAKALA ukuba izinto ezitengiswayo zidulile ngoku e-Dayimani ngenxa yokuba abatengisi belindele ukufumana amanani amakulu ku Rulumeni ngemikosi le iya kwela Bahlambeli. Yimigcobo yodwa e-Ligwa kuba imikosi izakuba kufupi nakona.

AMAVALANTI azakuba pantsi ko Sir Charles Warren ayakuliqala idiniso ngo 1 January 1885.

AMAXABISO anikwayo ngedayimani afuna ukungati ayenyuka ngezintsuku.

UMKOMBE oyi *Spartan* ugaleleke e-Kapa ngo 25 Dec., uvela kwela Mangesi. Wanduluka kona ngo 4 December.

IZIPANGO ezikulu ziwe ngo Mvulo odlulileyo e-Makubusi nase Mgwali, ngazwinye kulomhlaba usezintabeni. Bayalima kwelo.

IMARKE yalapa ibize kanye ngo Mgqibelo. Imbangi yiholide.

OMNYE wabapati-mikosi wase Transvaal obesand' ukuhambela kwela Bahlambeli ufike ekomkulwini la Mabulu ngolwesi-Bini. Uti akusakubako mfazwe kwelo. Yonke into efunwa yi Nkosazana iyakwenziwa ngalamadoda ayakupanga umhlaba ka Montsiwa. Utsho ati u-General Warren yedwa angaku- feza konke oku ngapandle kokuba ade aye nomkosi.

ELIDABI beke lako pakati kwa Mampondo na Maxesibe lalibangwe kukubulawa kuka Tomara. Kubanjwe amadoda amabini ku Maxesibe ekutiwa ngababulali; enye kodwa izimele.

AMAVALANTI akwele emahasheni afike e- Kapa nge Krismes ukuvela kwela Mangesi. Kutiwa ngamadoda anyulwe ngenyameko odwa.

INTLANGANISO ye Bandla la Balimi lase Batenjini iyakuba se Cala ngolwesi-Tatu 7 January 1885. Besike sati ingaba ngolwe-5.

U-Mr. J. Tengo Jabavu, umhleli welipepa unduluka ngolwesisi-Tatu ukusinga e-Bate- njini kwintlanganiso ezitile eziyakubako kwelo eziyakupela ngeveki ezayo.

OLONA suku elingavakaliswa ngalo ixesha lokuhlangana kwe Palamente lolwe 2 March.

UKWAMKELWA kwemikosi kwindawo ngendawo kuyahanjiswa. Umpati mikosi u Sir C. Warren unduluke E Kapa ngo Mvulo odlulileyo ukuya e Day imani.

IMPOFU lalinentlanganiso zokucasa izigqibo zo Mr. Upington no Sprigg kwela Bahlambeli ngolwesi Bini. U Mr. John Laing wavakalisa ukubacasa kwake.

## *Imvo Zabantsundu.*

IMVO NGE "MVO "

AMAXESHA okupumla asingawo amaxesha okwende-
inteto yobuciko ingabinasaci sani kubo. Ngati ke kusifanele namhla ukuke sizikange-kangele. Ekwenjeninjalo soti bonke abatabati belipepa ngabanga lingacuma, belitabata kuba benga bangalixasa ngezenzo—oku masikupaule kuba uninzi ngezimini lukolisa ngokukohlisa ngamazwi omlomo luteta izinto olungenakuzixasa ngezenzo. Nabasixasa ngezenzo ke singati ngelixesha lonyaka sikutazane ngenxa yokupumelela kwetu kakuhle ukuza kwelixesha. Yinto eninzi incwadi esizifumeneyo ezisikutazayo kwindlela esiliquba ngayo elipepa ebesingati sitanda sizishicilele kodwa sobanika mbini kupela abafundi bemihlati yetu ye Sixosa.

Ingwevu yomfundisi omhlope okade ekweli yenjenje ukusibalela : " Ndikwenzela umqela wokuti onke amapepa *e-Mvo Zabantsundu* ndiwafumene, nokuti ingxoxo ezikuwo nokulungiselelwa kwe *Mvo* kokufanelekileyo. Ndinokupendulela ibala le Singesi kupela, ndimelwe kukuti lelincomekayo. Okubaliweyo kubalwe nge Singesi esihle, nomoya ngofanelekileyo nondilekileyo ongenakugxekwa bani. Ukuba liyakuhlala linje wonke uyakukoliswa alincome ipepa eli."

Siboniswe incwadi ngumhlobo omhlope ayitunyelwe yimantyi enkulu kulamazwe angapaya kwe Nciba-Lendoda inexesha ipakati kwabantu bakowetu. "Ndikoliseke kunene," itsho, ngamapepa e-Sixosa onditumele ukuba ndiwabone. LilungiseleIwe ngokufanelekileyo kanye: ndilinqwenelela ukupumelela ngayo yonke intliziyo yam, nditemba ukuba liyakwenza ukulunga okukulu pakati kwabantu abantsundu kulo lonke elilizwe. Ababantu bantsundu banamadoda afanelekileyo, bantloko zintle ngemvelo, ebesingebe nayo nencinane inkatazo ukuba besibape- te ngobulungisa—endinosizi ukuti oku asikwenzanga. Imfazwe ne- mvukelombuso ziveliswe yimpato yetu eposisekileyo ; into elusizi kukuba pantsi kolu laulo lukoyo ngoku ugungxuka-ndinyuke abantu abamnyama abasasiqondi bengazi nabo apo bakona " Abafundi be Singesi sibanika nenteto zamapepa Amangesi ngelipepa letu ezingafeza indawo zike zangeniswa e-Sixoseni. Konke oku sikunika ibaso abafundi betu sibanqwenelela amatamsanqa elixesha lonyaka.

## *Impawana.*

" Ayingenwa indaba yendoda nomfazi." Besifudula sisiva kusitshiwo, singazi ukuba kutetwa xa kutenina. Elibali siza kulibalisa liyakusibeka emhlotsheni esisiteto.—Kuko Ilawo e-Bayi abati ngu Gert Persents linomfazi walo ogcina lingu Christina. Ababantu bayasela bobabini, kakulu, kodwa ngalamanxila angafumane abanjwe ngenxa yokundweba. Umsebenzi wabo kukuhamba becola ibotile amatambo, namalapi amadala, beyakutengisa ngawo. Yonke lemihla ungababona betwele iziquma zamalapi berozile, kukokele induna, imazi ilandela ngasemva. Boti bebuya babesebenxila kukubi, behamba benyelisana. Ungati uke wapulapula into ababeta zona uve ubanosizi. Woti u-Chistina " Gert, ipi indlu yako uyindo-
da nje? Kuteni lento nditi ndingumfazi ndikuzalela abantwana ndibe ngumntu wokulala ekwalini yase Dubula? Ndoda uyakwaka ninina? Wawunditabate emaweni yini mhla wandizeka? Akuzanga kum ndikowetu endlwini? Ipi ilokwe yam yobufazi —ipi ityali yam yobukosikazi?" Woyiva inkunzi ihamba idumzela isiti—"Bani kaloku? Wanditanda ndingenandlu, wawuba kobanjani. Xola koko ukupiweyo. Ubusazi ukuba yona lokwali ungayenza ikaya lako ungenazwe nje." Bate ngo Mgqibelo odluleyo
besateta ngoluhlobo yaqumba indoda, yati rutu isitshetshe yati kata ngaso engaIweni yati "Yifa ke, ukuba udiniwe kukulala ekwalini." Kuvele bani wambona umfazi esopa wabiza amadindili ate wona akufika ababamba bobabini. Umfazi amnike ityala lokunxila, aza indoda elokunxila nelokuhlaba umfazi ngemela. Kusile beziswe pambi ko Mantyi, kutiwe, hi Gert, umhlabeleni u Christina. Ute yena hayi besinxila, fa-nel' ukuba uwile wenzakala. Kutiwe---
mfazi, wenziwe yini? "Hayi nkosi bendinxila into embi ndiwe pezu kwendoda ipete imela inqunqa icuba ndaza ke ndenzakala—yingozi nkosi." Ite imantyi—Gert, okwenene ayingenwa eyendoda nomfazi, sendiya kunohlwayela ukunxila kodwa ndinidle isihlanu emnye, mhlaimbi intsuku ezintatu."

ISIFUNDO.

Ungayingeni indaba yendoda nomfazi, wominxelwa.

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Ngamanye amaxesha indaba yendoda nomfazi ifaniswa nesikele, sona simana ukupambana, kanti ungene pakati kwamacala aso omabini uyakutsheqwa.

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Asisayi kuze sisazi isi Xosa ukuba siso esi sisive sitetwa ngumfo ka Gamalibizwa esamva etolikela umfundisi wase lyah. yayikulamazwi I. Kor. III. 6, apo u-Paulos ati:—" *I have planted, Apollos watered."* Uguqulo olutsha luti—" Mna ndatyala, u-Apolo wanyela." Kodwa umhlobo wetu ucinga ukuba isi Xosa usazi ngapezu kwabaguquli bezi Balo, ute ukutolika kwake—" Mna ndatyala u-Apolo *wanya."* Basiba tina ukutshiza amanzi pezu komhlaba nokuba uwagalela ngesitya nokuba kungomjelo ufuna ukuba umhlaba ubemanzi kukuwu *nyela.* Ukuyinya into kukuyitabata uyifake emanzini. Ukuba sibala incwadi yokucaza amazwi (Dictionary) besiyakulonje eli.

UKUNYELA—*To wet, to irrigate, to throw ' water on—to sprinkle water on.*

UKUNYA—*To dip, plunge, immerse steep or soak anything in water. To macerate, to imbue, to drench.* Kokwetu ke abaguquli bezi Balo balungisile ukuti " u-Apolo wanyela," umhlobo wetu uyaposisa Ukuti "wanya." Siti tina iminxeba iyanyiwa emanzini, kuba yiyo efakwayo kuwo, kanti udaka lokutyabeka luyanyelwa ngamanzi, kuba ngawo asiwa kulo. Usapo uluhlekisile etyalikeni mzalwana ngokuti u-Apolo wanya endaweni yokuti wanyela.

Amashwa kutiwa xa selempikele umntu awazi ngamanye. Ingqushwa ike yahlelwa zizinto ezininzi ezibuhlungu kutsha nje. Ilanga ekelako kwelozwe ngalaminyaka idluleyo libe leli kutiwa " ligwaza u-Tshaka." Indlala itike yacita imizi; into eninzi yabantu belozwe ikomapesheya kwe Nciba siteta nje. Imvula ezine ngenyanga ka October neka no November zibete satemba sati amaxesha alungileyo ayibuyele Ingqushwa. Kanti kuseko elinye, esi- tandaza Inkosi ukuba langamana lalelokugqibela. Siva ngoku ukuba ingqolowa ingenwa sisifo xa bekutiwa ziza kulunga ; zisuke zintshwence inkozo zingekavutwa—zife, kanti noko indiza ziluhlaza —azinarusi, azinaxoshomba indiza nama- gqabi. Lonto ke, utsho umbaleli wetu, inkulu. E-Bell (e-Tuwa) sebeyivuna " injalo, ingavutwanga bayibule bayibule bangazuzinto. Usizi olubi. Enye into efikileyo ziziboto ezincinane—ziyayigqiba ingca, nokoke ngati azikawadli amazimba, nombona. Noko siyoyika."

***

Lemigcana siyifumana kumhlobo ose Lukalweni Iwenyanga kwelakwa Hala.

Faka kwezo Mpawana zako lamazwana —ngamhla utile apa iqakamba laya e-Hotel; Eh! lahla lammandi kwangoko—labona mfo utile untsundu lase lingxamela ukumgqibela kwaoko, lisiti "u-cousin wam wabulawa nini wa Zulu " kwa- ti endaweni yokuba izembe lidle Umxosa latsho kumninilo pezu konyawo lamnqumla imitambo emibini kakubi. Ukwa Gqira ngoku nje. Sati tina ukuduma kwetu,—Zeka zakuminya! kuba um-Zulu ubefanele ukumbulala u-cousin wa- ke emfazweni njengokuba no cousin wa- ke ebengxamele ukubulala um-Zulu. All Saints, 24 November, 1884.

U-Lord Garmoyle unyana wesinye sezinekemba zela Mangesi ebesike silipakati elipambili la Nkosazana, , abati ngu Lord Cairns, udliwe .£10,000 ngokwapula umnqopiso womtshato. Eli- nene ladleka ngenxa yentombi elayibona icula emdlalweni otile ngo January 1883, layinika idinga lomtshato ngo July. Abazali bomfana bavume bengavumi kuba bona ingabegazi, intombi ingenjalo. Ute umfana lowo makake aye kugqiba imfundo abeyihambisa. Wabonisa unina wentombi ukuba lenjikeleza iba nenxwale- o , makutshatwe. Kute kungepi yajuba indodana, elixa utando beseluhamba apa. Lalandela elityala ligqitywe ngo 20 Nov. ngu Judge Manisty. U-Lord Garmoyle ubemelwe ngu Sir Henry James, u-Miss. Finnely emelwe ngu Sir C. Russell, Q.C., M.P., namanye amagqweta amabini.

## *E-Komani.*

[IVELA KUMBALELI WETU.]

Dec., 23rd, 1884.

Lomzi wetu wakwa Komani, asimzi ukolisa kuvakala zinto zilungileyo zimnandi zenzekayo kuwo ezibekiselele malunga nokanyo nencubeko kubemi bawo abantsundu, ingekukuba zifihlwa zihlale ziko—kukunqaba nokungxilelana kwazo. Nakuba kunjalo ke sike saba nemini emnandi kakulu apa, usuku Iwa 22 kulenyaga, ubumnandi obubangwe yi *Concert* ne *Recitations,* ebeyenziwe yi *Teacher* ne *Choir* (ekolise ngosapo Iwesikolo) yaba-ntsundu yase Wesile. *I-Teacher* leyo bovuyiseka kakulu abahlobo bayo abakwindawo ngendawo, ukwazi ukuba ngu Mr. Henry Hina, wase Mxumbu Emagqunukwebeni. Yabamnandi ke kakulu njengoko senditshilo, ngendawo yokuba yayingabantsundu bodwa, yonganyelwa ipetwe kwangaso—yayindilisekile—kwavunywa kwafundwa (*Recite*) ngabantwana kamandi Kanye kangangokuba kucace kwabanokuqonda ukuba intshaba eziti umntu ontsundu akasokuze abento, emva kwexesha elifutshane, zizakudana kukubona umsebenzi esiyenzayo kwicala lemfundo. Ndiyatemba ukuba bonke ababekona kumzuzu ukuba bayilibale nam ndibalanje (kuba ndandiko) kusoloko kuko intsholo eti nzwi.i.i.i ezindlebeni ebangwa kukuyola kokucula endakuvayo.

Ndingati ukwenza amanqaku ambalwa, yangena 1/2 past 7 o'clock p.m. Waqalwa umsebenzi ngo 8 o'clock—kwati ngokungabiko komfundisi wakona u-Mr. Goduka eye emsebenzini wokwekunzi ngapandle kodwa wayelindeleke ukuba abeko apate Isihlalo--kwacelwa -Mr. R. I. Nukuna (English Church Mission Teacher) ukuba apate

*Isihlala.* Yati yakuba igqityiwe londawo wavulwa umsebenzi, ngokavunywa yi *Choir* iculo 85 ngesi-Xosa, *iversi* zalo zifandwa ngentloko yenye kumantombazanana yesikolo u-Filter Gazo—lati lakugqitywa kwatandazwa—kwavakala kwaoko isandi seculo ukuba into iyakuyola. Kulandele *i-Hymn* or Anthem " Thou will shew me the path of life," yi Choir yonke, kamandi kanye. Kwafundwa [(recite) ngamakwenkwe amabini, ngokuncomekayo kanye, enye u-Peter Lekalakala ngokuvuyela kwe School Holiday. Kulandele *i-Solo* "Will you come with me my pretty one," ngu Miss. Jemima Radasi (umncedisi esikolweni apo) nezifundo kubantwana ababini, yamandi lonto. *l-Choir* yalandelisa nge *Anthem* " Cast thy burden upon the Lord," kamnandi. Kwesuka u-Miss. Mitati Solomon (obeke engumncedisi) wavuma *i-Solo* " Poor Bessie," walandelwa yinkwenkwe yesikolo ngokufunda (recite) u-Silasi Mhlabi. Saqala sanosizi sangenwa yimfesane sakupulapula ukuhlaba kwabo kamnandi ngokucacileyo inteto yasemzini yamaNgesi. *I-Choir* yalandela nge *Anthem* " God will arise," nesifundo (recitatian) ngesi Sutu 136 Psalm yinkwenkwe yesikolo u-Simeon Lekalakala—iguqulelwa esiXoseni yenye u-Jacob Oliphant, ngapandle kwesiposwana nesincinane. Kwulandela i. *Solo* "No tear in Heaven" ngu John Hina, nesifundo (recitation) ngamantombaza amabini esikolo kunye ebuzana ependulana ngesi Ngesi ngokucacileyo kunjengokungati ayazitetela akatabatelanga encwadini—sasuleka imilomo; yati yona *i.Solo* yanga ifunyenwe yimvumi yomlungu eqeqeshiweyo. Sati sakusa amehlo sazibona inyembezi kwabakowabo, kwaqiniseka ukuba "kuse Zulwini kupela apo kungalilwayo." *I-Choir* yalandelisa nge *Anthem* "Blessed are the people," sabangalwa inceba kanjalo zintwana ezincinane zamakwenkwe zintatu ngokufunda (recite) o-Richard Xolimbila no Willie Lutu no Sihoyiyana. Kwalandela *i-Song* yi *Choir* " Merrily glides our Boat," nesifundo (reading) ngu Jacob Oliphant kamandi, sati kuba sifundo sitatyatwe embalini ya Maxosa yetu, saye sisenziwa kakuhle sazimisa indlebe asafana nokuba kuti rece into yokupazamisa. Kwalandeliswa *i-Address* emnandi kunene ngokulunga kwemfundo, nenyameko efanele ukwenziwa ngabazali ngokutumela abantwana emfundweni ngu Rev. J. Goduka (owabuye wafika usahambiseka lomsebenzi). Kwagqityeliswa yi *Choir* nge *Anthem* " Glory to God in the highest" ne *Benediction* ivunywa waba uyapela njaloke lomsebenzi,—esite tina babeko sanga uvagqibela ukubako sanga ungaba uqalela emininzi. Sesona sipiwo sisipiweyo tina bantsundu ukucula oku—lixesha ngoku ukuba kwindawo ezinabantu abaninzi abanokufunda kakuhle nezi-Ngesi, kakulu ezidolopini—kubeko kumiswe *(-societies* ze *music*—ezingasokubazeza mahlelo *ngamahlelo,* ngokuba irnfundo ayikandi kangako kuti, lixesha lokuba sigqobe ezi *Town Hall* kwintlanganiso zabelungu, ukucula kusivumile. Undixolele Mhleli ngokutabata isituba esingaka epepeni nasexesheni lako—andizenzi ndenziwa kukuba into yayimandi—kweyoze ipinde sendobeta nganeno.

# Ibala le Cricket.

E-BAYI PAKATI KWE FEAR

NOT C. C. NE ETHIOPIAN C. C. C.

Ezi club zadlala apa e-Bayi ngo-Mgqibelo November 22nd 1884. Le Ethiopian liqela elisuka kwakwi Fear Not C. C., elitande ukwahluka kwi Fear Not—ngako oko yi club entsha esazamela igama. Yayiqala ukudibana ne Fear Not yahlukile nje. Ngako oko i-match le yayinezizatu zokujongwa kakulu; okokuba i-Ethiopian yayingayitabatanga le match, yayiya kufa zimbokoto ezazise zigxulushiwe ezibatyini zokuyixuluba, ngenxa yokuba ifune inqubelo pambili ne independence. Yadliwa ke i-Fear Not nge 31 runs and 2 wickets. I-Ethiopian yangxangxazelwa ngamatamsanqa abafundisi. Ngamana ihlume pantsi kwalongubo.

"

FEAR NOT C. C.

| FIRST INNINGS. | | SECOND INNINGS. | |
|---|---|---|---|
| F. Makwena, c Hlati ... | 8 | lbw ... | 3 |
| G. Pu, c Xiniwe ..... | 4 | run out | 1 |
| T. Klaas, c Pezisa | 0 | b Ross | 11 |
| B. Swaartboy, run out;.. | 0 | b Ross | 2 |
| P. Rwexu, c Pezisa | 9 | not out | 0 |
| M. Foli (capt ) b Ross .. | 1 | c Mabope | 4 |
| E. Ngcoza, not out | 5 | b Christian | 7 |
| J. Williams, b Ross | 0 | run out ... | 4 |
| J. Radasi, b Pezisa | 1 | b Ross | 1 |
| J. Ragana, c Mabope .. | 0 | run out | 1 |
| 8. Boyce, b Boss ..... | 0 | | 0 |
| Extras ..... | 10 | Extras... | 14 |
| | 38 | | |

| | |
|---|---|
| Grand Total | 48 38 |

FIRS' •IAN C. C. ... 86

| | | | |
|---|---|---|---|
| G. Ross, c Xiniwe | | SECOND INNINGS. | |
| H. Pezisa, b Makwena.. | | | |
| J. Mdana, c Makwena ... | .6 | b c Badasi ..... | |
| B. Christion, run out ... | 3 | c Ngcoza..... | |
| P. Xiniwe (captain) b ... | | " b Swaartboy | 3 |
| Makwena ..... | | ..... | 4 |
| K. Bopi, c Makwena ... | | 0 not out ..... | & |
| D. Hlati, b Swaartboy ... | | 2 c Radasi ..... | 26 |
| •J. Moli, b Swaartboy ... | | b Makwena ..... | 1 |
| A. Mabope, b Swaartby | | c Swaartboy ..... | 20 |
| W. Maqanda, not out ... | | not out | 2 |
| W. Mazantsi, b Swaart-boy ..... | 2 | | |
| Extras ... ' | 12 | | 3 |
| | 0 | | |
| | 0 | | |
| | 0 b Makwena | | |
| | 0 not out | not out | |
| | | Extras | ... 15 |
| | 0 | | 79 |
| | 3 | | 38 |
| | 38 | | |
| | | Grand Total | 117 |

Umdlalo wawupakati kwe Club yakwa Ntselamanzi (Fight Again C. C.) neyase Lovedale Station (Gaika's Imperial C. C.) wadlalwa ngo-Mgqibelo, emva kwesidlo sasemini, ngeveki yokuqala ku December. Kutosiwe lawela kwi Lovedale station, bangena ke, baye bezakubolishelwa ngu A. D. Matayo no Bokwe. Bahlala pakati iyure yanye benza 43. Bangena ngeyesibini abahlala kakuhle benza 38 Sati sisonke sayi 81. Yangena Imperial yagqiba ama 59 ngeyokuqala, yangena eyesibini yenza ama 52, latshona ilanga. Sati sisonke sali 111, awavena, kangela nango amanani.

FIGHT AGAIN C. C.

FIRST INNINGS.

| | |
|---|---|
| S. Mtulo c T. Konongo | |
| D. Matayo run out | |
| A. Mntulo b B. Balfour | .. 0 |
| J. Matayo c B. Balfour | .. 7 |
| W. Matayo c T. Konongo | . 3 |
| D. Mbeje c T. Konongo | .. 0 |
| T. Ngxe b B. Balfor ... | .. 10 |
| H. Mbeje b B. Balfour | .. 1 |
| M. Bokwe c E. Majiza | .. 0 |
| W. Hani not out | .. 4 |
| J. Matayo leg b wicket | .. 4 |
| Extras ..... | |

GAIKA'S IMPERIAL C. C.

FIRST INNINGS.

| | |
|---|---|
| B. Balfour c T. Ngxe | |
| R. Balfour b B. Bokwe | |
| J. Balfour b D. Matayo | |
| S. Rwaxa b B. Bokwe | |
| T. Konongo b B. Bokwe | |
| T. Konongo b D. Matayo ... | |
| J. Mayase b D. Matayo | |
| C. Gqoba run out ..... | |
| J. Gqoba b D. Matayo | |
| M. Hanise b D. Matayo | |
| W. William not out..... | |
| Extras ..... | |
| Total ..... | |

SECOND INNINGS.

| | |
|---|---|
| B. Balfour b W. Matayo | |
| R. Balfour b W. Matayo J. Balfour b W. Matayo | |
| S. Rwaxa b W. Matayo | |
| T. Konongo c J. Matayo T. Konongo run out ... | |
| J. Mayase c D. Matayo | |
| C. Gqoba c J. Matayo | |
| J. Gqoba b W. Matayo M. Hanise b J. Matayo W. William not out ... | |
| Extras ..... | 6 |
| Total | 38 |
| Total | 43 |
| Grand Total | ... 81 |

G. H. C. C. VS. S. A. C. C.

GRAAFF-RCINET.

SOUTH AFRICAN C. C.

FIRST INNINGS.

| | |
|---|---|
| A. Julies, b S. Jeftha ..... | :14 |
| J. Sampson, (stpd) Leeuw b Jeftha | |
| W. Boggenpoel, c Jeftha b Windvo-oqel ..... | 2 |
| W. Soudin, b Songelwa ..... | |
| I. Jurgens, c Windvogel b Jeftha... | |
| G. Reid, c Hermanus b Jeftha | |
| A. Marais, b Songelwa ..... | |
| J. Damons, b Songela ..... | |
| L. Joel, b Momoti ..... | |
| W. Wagner, run out..... | |
| N. Williams, not out..... | |
| Extras ..... | |
| Total ..... | ... 54 |

SECOND INNINGS.

| | |
|---|---|
| W. Wagner, b Songelwa N. | .. 1 |
| Williams, b Songelwa ... L. Joel, c | .. 22 |
| Leauw b Songelwa J. Damons, b | .. 20 |
| Songelwa A. Marais, b Songelwa G. | .. 5 |
| Reid, b Songelwa..... | ... 0 |
| I. Jurgens, b Songelwa | ... 4 |
| W. Bonggenpoel, not out ... Soudin, | .. 7 |
| b Momoti ..... | ... 2 |
| J. Sampson, (stpd) Leeuw b Momoti ..... | ... 9 |
| A. Julies, b Songelwa | 0 |
| Extras..... | 2 |
| | 5 |
| | 77 |
| | 54 |
| Grand Total ..... | 131 |

GOOD HOPE C. C.

FIRST INNINGS.

| | |
|---|---|
| A. Soudin, c Williams b Sampson | 0 |
| B. Mackenzie, b Boggenpoel | 0 |
| S. Jeftha, b Sampson..... | 1 |
| J. Hermanus, (stpd) Sampson b .. Boggenpoel ..... | 13 |
| J. Songelwa, b Boggenpoel | 5 |
| K. M. Leeuw, c 1 Joel b Boggen-poel ..... | 5 |
| J. Windvogel, c Jurgens b Bogqen-poel..... | 5 |
| W. P. Momoti, c Sampson b Bog-genpoel ..... | 5 0 |
| J. Massouw, h w b Samsopson ... | 2 |
| A. Kemga, b Sampson ..... | 0 |
| D. Aderjansen, not out ..... | 13 |
| Extras ..... | |
| Total ..... | 49 |

SECOND INNINGS.

| | |
|---|---|
| A. Soudin, run out ..... | 1 |
| D. Aderjansen, hit wickets... | 2 |
| J. Massouw, b Boggenpoel... | 0 |
| W. P. Momoti, b Boggenpoel Windvogel, b Boggenpoel ... | 11 1 |
| J. Songelwa, b Jurgens | 0 |
| K. Leeuw, c Sampson b Jurgens | 4 |
| A. Kemga, b Boggenpoel ... | 0 |
| J. Hermanus, c Julies b Borggen poel..... | 6 |
| S. Jeftha, c Joel b Jurgens ... | 5 |
| B. MacKenzie, not out | 1 |
| Extras ..... | 0 |
| Total | ... 31 49 |
| Grand Total | ... 80 |

THE true grandeur of humanity is in moral elevation, sustained, enlightened, and decorated by the intellect of man.

THE true test of civilization is not the census, nor the size of cities, nor the crops—no, but the kind of man the country turns out.

# Abalimi na Barwebi.

Leveki ye Kresmesi asiveki ikolisa ngakuba nazinto zitengisayo. Imarke yase Qonce apa ibiyebitye kakulu ngo Mqibelo odlulileyo isayakuka ibe njalo ngenxa yeholide. Ngo Mgqibelo ube mnye umtwalo wenkuni umncinane bembalwa abebeko baunyuse wada waya kwi 31/

Amaxabiso esiwanikayo ngawendawo ezibe nemarike nakuba bezineholide.

E-MARKENI.

E-MONTI (Dec. 27).

Amaqanda, 1/3 to 1/9 ngedazini
Ibotolo, 1/ to 1/7 ngeponti
Itapile, 2/6 to 5/ ngekulu
Umbona, 14/6 ngekulu
Ihabile, 2/3 ngekulu
Inkuni, 5/ to 17/ iflara

E-KOKSTAD (Awokugqibela).

Ibotolo, 1/3 to 1/7 ngeponti
Amaqanda, 1/11 to 2/1 ngedazini
Inkuni, 12/ to 28/ ngeflara
Umbona, 14/ to 14/6 ngenxowa
Ibabile, 1d. to 2d. ngesitungu

E-BOFOLO (Dec. 26).

Irasi, 5/9 to 6/9 ngenxowa
Ibotolo, 1/6 to 2/ ngeponti
Inkuni—7/6 to 11/3 ngeflara
Ihabile, 3/7 to 4/ ngekulu

## NATIVE OPINION.

VACATIONS are not to most people periods of profound reflection, and a well thought out leader on any vexed question of the day may, to these, prove practically, of very little or no interest. At this season, then, it seems to us we cannot do better than indulge a little in what is sometimes regarded as vanity—to look at ourselves. For the purpose we will suppose that all our subscribers are made up of those who wish us success and contribute towards our support to substantiate their wishes—a consideration which has to be emphasized in these days when people are given to lavishing on their dupes cheap shadowy good-wishes, which are not likely ever to be made substantial. With such of our supporters as are described above, we may interchange mutual congratulations that we have, so far, succeeded in the management of this paper so well. Scores of private letters from men of position in the country and opinions of the Press favourable to the lines which we have chalked out for ourselves for the conduct of this journal may be easily reproduced, but we deem it sufficient to give what follows as a gift to our readers wishing them with it " all the compliments of the season." A Gospel Minister of long standing and considerable experience in South Africa thus writes us on the 15th December : " I write a line to say that my copies of *Native Opinion* have duly reached me, and also to say that the articles and get up are good. I can only speak of the English part, and I am bound to say that I think it very creditable. What is written is in good English, and the spirit and tone are of that moderate firm tone to which no one can fairly object, and if the same course is continued all well-wishers of the natives will approve and commend the publication." We have been allowed to see a private letter written to a white friend in town by an official in the Native territories beyond the Colony, who is, from his long connection with them, very conversant with our people. " I was very much pleased indeed," he observes, "with the specimens of the Native paper which you sent me. It is very well got up indeed, and I heartily wish it every success, and hope it will be the means of doing a great deal of good to our Natives throughout the whole country. These natives contain fine elements, and are naturally a very intelligent people; and we need have no trouble whatever with them if we only went about governing and treating them fairly and justly—which I am sorry to say has not been the case Wars and rebellion have been brought about by our own mismanagement; and what is to be deplored is that under Responsible Government and its constant changes the Natives cannot possibly understand us or where they are." Over and above these unextorted individual opinions we present our English readers with Press opinion s which we reproduce from our scrap book. Though they relate to the early stages of our existence, nothing has occurred to make them stale.

*Cape Argus* (Sub-Leader).

A NATIVE JOURNAL.

The issue of the first number of a native newspaper in the colony seems to call for more than the passing paragraph of good wishes with which it is customary to note the appearance of a new contemporary. There have been small journals published in the native languages, notably the *Kafir Express;* but these have all been more or less the organs of missionary institutions or societies. *Imvo Zabantsundu,* or Native Opinion, now published in King William's Town, with Mr. Tengo-Jabavu as editor is the first ordinary and independent native journal that has seen the light. It is printed partly in Kafir and partly in English. The opening article, having touched very lightly upon some advantage that it may be to white colonists see what natives think of them, proceeds to speak of the large class now formed amongst the natives " which has learnt to loathe the institutions of barbarism, and press for the better institutions of civilised life. Hitherto (the writer continues) this newly-formed class has been tossing from pillar to post, despised bv its former friends of the heathen state, and misunderstood by the representatives of civilisation in this country." The new journal, as one of its purposes, is to serve to tow these stragglers to the desired shore. Upon the testimony offered by such a publication to native progress we need not speak. A newspeper, however well conducted, cannot answer for the hundreds of thousands of natives beyond the colonial border, but we regard it as tending to the public welfare and peace of the colony that we should have this means of learning exactly what are the grievances or aspirations, as the case may be, of those who can be reached by the medium of this journal. Always in the past we have lived in a state of vague alarm, often at we know not what. Messengers have been seen going from one kraal to another, or some chief has had his oxen taught to run, or there has been a big feast with some plot unrevealed behind it—rumours such as these keep the colony in a perpetual state of unrest, at least those colonists who take an interest in such matters; and their alarm is easily communicable. It will not be all at once that we shall have the artillery of " Yours, &c., "A subscriber," or the editorial "we" as a complete substitute for these present means of guessing at what may be going on amongst natives; but surely every rational colonist will say that it is better that we should be able to learn what natives think and say through the harmless medium of the printing press than by present methods. If we saw any probability of the natives on and beyond the frontier becoming merged in the general population, as are the coloured people of Cape Town, we might deprecate anything tending to make natives regard themselves as a class apart; but we all know that for a longer time than we need take into account there will be large native territories, and consequently " native opinion," which we have no doubt will be adequately represented by the journal now before us.

*Port Alfred Budget.*

We acknowledge, with thanks, receipt of the first number of a Kafir newspaper, with the title of *Imvo Zabantsundu,* (or *Native Opinion),* published at King William's Town, and edited, we understand, by Mr. J. Jabavu. We congratulate our new contemporary on his goodly show of advertisements (all in the Kafir language), and as regards the reading matter, we only regret we are not sufficiently versed in the vernacular to give an opinion. Part of the paper is printed in English, and if the Kafir portion is as readable, and as moderate and sensible in tone as the English, we are sure the venture ought to be a successful one. It deserves the support of all friends of the Kafir races, but more especially ought the spirited proprietor to receive the universal support of his own countrymen. We wish him every success in his undertaking.

*Bedford Advertiser.*

We have received an exchange copy of a Kafir newspaper, the *Imvo Zabantsundu* which is, being interpreted, " Native Opinion." It is very neatly printed, well supplied with advertisements, and altogether is a credit to its " captain and crew."

We wish our new contemporary every success.

*Fort Beaufort Advocate.*

*Native Opinion* is the title of a paper, published in Kafir and English, at King W. Town and edited by J. T. Jabavu. We trust our contemporary will meet with every success.

*Mining Gazette* (Jagersfontein).

We have to acknowledge the receipt of the first issue of a newspaper entitled *Native Opinion,* edited by Mr. John Tengo-Jabavu, the proprietor, and printed at the office of Messrs. Hay Bros., King William's Town. It is an enterprise which will prove a benefit to both the native and white population in a commercial point of view as an advertising medium, and no doubt the Editor will avail himself of the opportunity of expressing the political views of his coloured brethern, and by that means, make known to the public the many grievances that have been allowed to smoulder in the bosoms of the natives of South Africa. We wish him every success.

*Frontier Guardian* (Dordrecht).

IMVO ZABANTSUNDU (NATIVE OPINION."—We acknowledge with thanks the receipt of a copy of the first issue of the above paper, published at King William's Town by Messrs. Hay Brothers, and edited by Mr. John Tengo-Jabavu. It is printed in the Kafir and English languages, and the editorial department bears the impress of a sound, masterly mind. " Native public opinion," says our contemporary, "does no 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 There need, therefore, be no fear that the *Native Opinion* will be the organ of a clique, 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." These are noble, outspoken sentiments, which will commend themselves to all sensible men. *Native Opinion* has our very best wishes for its success. *Port Elizabeth Telegraph* (Sub-Leader.) The second number *of Native Opinion* is to hand, and our satisfaction at the existence of this newspaper is increased correspondingly. As a matter of course the *Imvo,* as it is called, will, for manv an issue, contain statements of grievances— l*ocal,* personal, or general. It occurs to us that one intention of its founders was to supply a vehicle in which Kafir grievances should be trotted out in the sight *of* the public. We have not a word to say in disparagement of a course of this kind. The natives—many of them at least read the colonial newspapers that are published in the English language, They see that Brutus," or " Vindex," or an "Indignant Householder" has a medium through which he can obtain sympathisers, and from which he is nearly sure, sooner or latter, to obtain redress. We concur, therefore, in the remarks in the last issue of the *Imvo* that "it is surely better that the natives should discuss their own wants and grievances—thus moderately and loyally-in the light Of , day than that they should do so in secret amongst themselves. Better to give free course and fair play to influences and impulses of this sort-so long as they are not identified with sedition and disaffection than dam them up or gloss them over." These, we repeat, are precisely our own ideas relative to the Kafir weekly newspaper. We go farther, and say that if precedent and analogy count for anything there will be less grumbling and discontent with the existence Of the *Imvo than there has been* without it. Already it has begun to "tell" among the natives, and if judiciously worked it may be, among the Kafir speaking and Kafir reading classes, a power for good to what, if now hazarded as a guess, whould be called an incredible extent. That the *Imvo* can use very intelligible language in resisting what, rightly or wrongly, its supporters consider an injustice, we have but to turn to its last editorial artictle to satisfy ourselves. *It* appears that Mr. Hemming, Civil comissioner of King William's Town had an interview on Friday week with the chiefs, headman, and leading natives of his division relative to the heavy arrears of taxes due by natives to the Government. Mr. Hemming is nothing if not practical. He had a simple duty to do and he did it. Having warned his influential—from a native view at all events—audience of the results, that might be expected from nonpayment of taxes lie abruptly vacated the chair.. On this the *Imvo* says: " What the effect of muzzling a race of people, used to settling differences and difficulties after searching inquiry will be, we do not now care to inquire." It is quite clear that the leading men considered themselves treated in too off-handed a way. It appears that many of these poor men are seven years in arrear with their taxes and says the editor of the Kafir paper, " why the evil day of solemnly calling them to account for seven years neglect should have been put of to this the most straitened of the seven years is, to us, a very difficult problem to solve." In this we think the majority of our readers will concur and also with the natural deduction that it would be "dealing with the people too harshly to threaten themwith the summary seizure of stock if there be no visible improvement during the current month?" In King William's Town cattle are going for a mere nothing in the market and the forcible seizure of Kafir stock would be most inopportune at the present time when the whole country is suffering from almost unprecedented depression. The Government having waited for seven years can surely wait a few months longer until the natives get in their crops, and we believe this is all that they ask. The arrears are certainly heavy, £12,250, but the collection of even £12,250 by seizing and selling the cows and oxen of the Kafirs might turn out a very costly mistake. Their request for indulgence until their crops are in seems to be very reasonable, and we hope the Government will meet them by acceding to it. This is a bad time for summary seizure—whether among European labourers or Kafir farmers.

*A1ice Times.*

We have received the first two numbers of Mr. J. T. Jabavu's new venture, the *Imvo Zabantsundu (Native Opinion).* This paper is printed in English and Kafir by Hay Bros, for Mr. J. T. Jabavu—formerly of 'Lovedale. It is neatly got up,and deserves to be successful. The editor is well able to conduct a newspaper, and we hope the lines laid down in his "launch" | article will, in all cases, be fully borne out. We hope that now the Natives have a medium for conveying their own ideas that the result will be for their own good and for the true advancement of the Colony. We wish the proprietor—Mr. Jabavu—every success in his spirited venture.

*Het Volksblad* (Cape Town).

The first number of the *Imvo Zabantsundu,* the now Kafir newspaper, has appeared and is very neatly got up. The Editorial matter is given in both English and Kafir languages, the news and correspondence in Kafir only. We have space to-day only for a few sentences extracted from the first leader: " 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 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." It further states that " it will support moderate men, will not tie itself to any party but will endeavour to promote loyalty to the Queen and the Empire and peace and prosperity in South Africa. It has our cordial wishes for its success.

*Natal Witness.* (Sub Leader.)

WE have received a copy—the first that has yet reached us-of a native journal that has been started at King Williams Town, under the title of *Imvo Zabantsundu* or Native *Opinion.* It is in the native language and partly in Eng- lish, and is in every respect, both as to tone and style, a most creditable undertaking. A leading article on the subject of "Native Taxes" is both well and moderately written, not concealing a substantial grievance as regards the matter of overdue taxes, but at the same time making practicable suggestions for a compromise. "We bold, says *Native Opinion,* "that the present time would be inopportune for the forcible seizure of stock for arrears of taxes, and for various reasons. While it would create a class of discontented impoverished people the seizure would not adequately pay the Government. This impoverished class would have to live somehow, and, as necessity is a sternmaster, stock-stealing would lamentably increase It will be said as it was said in the meeting, these people must go to work. But it is not easy to get our people to do two things at once. Their excuse just now would be the ploughing season, and we should be the last to cloak them from Govern- ment interference did we feel that Government would reap something from such interference. At present these people are destitute and are at their wit's end in want of grain for sowing. If a paternal Government could go on without the money for the past seven years, surely they can wait seven months till the people gather in their crops, and may have been to work between weeding and harvest time ere restorting to the extreme measure of forcibly seizing their drought-stricken beasts" This is reason and common sense and nothing but advantage can result from the existence of a channel for the expression of native views on such subjects "Perhaps," the article goes on to say, "what will lighten the task for natives and Government will be to have the names of the natives in arrear under each headman written out and sent to him, the amount that each man owes given. This would, on the one hand, facilitate collection, and, on the other, removed the sword of Damocles, in the shape of a general imputation, hanging over a number of innocents' who have done their simple duty by complying with the requirements of the law. The editor of *Native Opinion* refers to himself as a native and certainly m his ease, at least, education has not been thrown away.

## Imvo Zabantsundu.

AMAGOSA.

Ukuze umsebenzi opatelele eku hanjisweni kwelipepa 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 balanikele.

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

(c) I Gosa kwakona lomela ukuvakalisa izikalazo zabantu bomandla walo ngento zonke ezipatelele ekuhanjisweni kwepepa.

N.B. Akunakumiswa bani ekubeni li-Gosa kwindawo engenabo abamkeli abalishumi bagoselweyo.

Amagosa endawo ngendawo okwa namhla:—

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|---|---|
| *Alice*..... | Mr. Mfazwe N. Galela |
| *Alicedale*..... | Mr. Stephen Nikelo |
| *Barkly East*.... | Adam Mpinda |
| *Beaconsfield*..... | Mr. Jonas Msikinya |
| *Burnshill*..... | „ James Figilan |
| *Gala*..... | P. Mtyoba |
| *Dordrecht*..... | Mr. James Maqubela |
| *Fort Beaufort*.. | „ S. B. Msutwana |
| *Fort Peddie*— | |
| *Tyityaba*..... | „ Thomas Mqanda |
| *Rura* ..... | Rev. Boyce Mania |
| *Kimberley*..... | Mr. M. M. Kosani |
| *Herschel*..... | „ K. Kayo |
| *Kwa-Manxeba.* | Joel M. Gundwana |
| *Jager sfontein*.. | Mr. Chas. Z. Ntozini |
| *Jansenville*..... | „ S. Ndubela |
| *Kamastone*..... | Chas. Tukwayo |
| *Peelton*..... | „ W. B. Rubusana |
| | „ John S. Adams |
| | Paul Xiniwe |
| *Port Elizabeth* } | Rev. S. Ntsiko |
| | „ D. Malgas |
| *Queen's Town.* | Mr. R. T. Nukuna |
| *Somerset East* | „ D. K. Vandala |
| *St. Mark's*..... | „ I). Dwanya |
| *Tarkastad*..... | „ Isaac A. Motaung |

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

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



Lishicilelwa ngumninilo u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith Street, King Williams Town.