IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE.

IXABISO 3d.]

(NATIVE OPINION).

KING WILLIAM'S TOWN, NGOMVULO, JANUARY 26, 1885.

LIHLAULELWA 3s. NGANYANGA NTATU.

[No. 13.

IRAFU YE NDLELA

Isaziso kuye wonke esimfaneleyo.

Ngesigqibo se Gqugula elipete Imicimbi yesiqingata.

ABO abangekaziroli irafu zabo zendlela bazingenise kwi Council, bayaziswa ukuba bazinikele kwisituba senyanga enye, kususela |kwolusuku lwesisaziso—ekotike e- mva kweloxesha, abo abangekaba- tali amagama abo anikelwe kwi gqweta le Council, eya kuba liloke eliya kuzibuta ezo rafu ngokwa semtetweni xa kuya kunqweneleka lenjenjalo.

Irafu zendlela zifuneka zibatale- lwe yonke imihlaba ne mpahla ekwesi Siqingata, elunge kulowo nalo- wo ngamnye, kubatalelwe nemihla- ba eqeshwe kwa Rulumente, noku- bana ngoqeshe ku Rulumente nge- siqu akukataleleki, olapo emhlabeni ngeloxesha makawubatalele; kufunekake nayo ibatalwe kwi ofisi ye Divisional Council emva kokuba lixeliwe inani emalihlaulwe ngonya- ka ekungayikubuye kuxelwe nga- kumbi ke.

Ngomyalelo
H. T. FULLER,
Umbali.

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

ABABALELANA.

NO Rev. E. MAKIWANE, wase Macfarlane, eTyume. buyacelwa ukuze incwadi zake bazitumele kwa TSOLO, via.
Qumbu, Griqualand East.

KULAHLEKE

E-NGQAMAKWE ngo 19 November, 1884, ihashe elimtuqwa. Olifumeneyo, umblaumbi, ovakalise umkondo ongabanga ukuba lifunyanwe wozuza umvuzo ofanelekileyo.
WILLIAM F. BASSI.
St. Edmund's, Hebehebe, 21 January, 1885.

NDIPENI UMKONDO!

INKABI EMTUQWA, umtuqwa obomvu one- bala estendeni kumlenze wase kunene, aliqa- belanga kakulu. Umtuqwa omana ukugula xa ukwelweyo. Iminyaka maibe iseshumini.

UMFUSA onekolo encinane isinqana sikwasifutshane yinkabi ekubonakaleni.—Acawe ntatu namhla elahlekile. Onokundilandisa umkondo ngokude afunyanwe wovuzwa— makatumele ku

JOHN BALI. Fort White, Debe Nek,
December 27, 1884.

IMFUNDO.

I KAYA le Ntombi ne Sikolo sase Ncemera (Peelton) liyakuvulwa ngo 30 JANUARY, 1885. Intsapo ilindelwe ukuba ifike ngolosuku.

E. W. H. STURROCK,
Inkosazana-Eyongameleyo. Shaftesbury Home, Peelton,
January 15, 1885.

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

WEMVUMELANO,

Umanani Weziqiniselo.

LONKE UNYAMEKO uyalunikele ekute- teni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba uno- kufunelwa, ofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemise benzi uyifeza kwesi siqingata nakwezimelene naso.

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

Kulamazwi alandelayo andizi kuxoxa ngento enye. Ndiyakuti ngokufutshane ndikankanye ingxoxo ekuke kwangenwa ku ; zo kutshanje : ingxoxo ezinoluto olusingisel- kolumanyano. Ukuzikankanya kwam ndi- nga ndingacacisa okungati akuqondakalie andizi kuvelisa manceda. Ndinga kanjalo amalungu olu Manyano angayicinga imfanelo yawo malunga nezizixoxo.

Inteto yokuqala endiza kungena kuyo ye- singisele kubantu abatsha; inteto ekade ipe- twe ngabantu abazizihlobo zetu nabangezizo. Ndiyazi ukuba ndiza kuzifaka emalahleni; nokoke lenteto ixoxwa kangangokuba nditi kuyimfanelo yam ukunikumbuza kwase ntlo- ko, nokuba ndityile endikuqondayo malunga nayo. Kunjalo nje lengxoxo inkulu, inama- sebe amaninzi; amanye ingamasebe endi- ngekaboni bani ewaugena nakuba ekwamakulu nawo. Malunga nengxoxo le yabantu abatsha zintatu indawana endinga ndingake ndizipate.

Eyokuqala yeyokuba abantu abatsha, ngo- kukodwa aba balunge nolu Lumanyano Ngemfundo babanga ukuti bangangabelungu; kutiwa esi sizukulwana sinyukayo silibele ukuba abantu balapa baluhlanga olupantsi. Ukusi- kumbuza oko esi sizukulwana sifike sibalise- Iwe ngamagama amakulu nemisebenzi emi- kulu yabelungu. Kufika kutetwengo Shakes- peare, no Milton, no Bacon, nabanye; kuze kukankanywe ololiwe neminye imisebenzi ebonisa inkutalo nobugcisa babelungu, kuze ke kubuzwe ukuba lilipina igama lase Maxo- seni elilingana nala magama : upina umsebe- nzi ongangalo. Kuti kusitshiwo kube kuva- kaliswa ukuba bekungeko nto yimbi ibe ingalindelekayo kakade, kuba Amangesi ane- minyaka emawaka mabini enokukanya (civilization) babe abantsundu balapa bese ngamabaribari, nabangati abananto kunaba- nye basaqingatise nje kodwa ekukanyeni— kuba aba kutiwa bafundile, kutetwa inteto nje kodwa. Ukuqondiswa kwesisimo kwe- nziwa ngobushushu obukulu nobuciko. Azi- zininzi izinto ezindimangalise njengenxam- leko, namandla, nemfundo ezicilelwa eku- boniseni esi simo. Ngapandle kwamazwi atetwa ekuhleni, ndikolwa ukuba akuko apa ongazaziyo indledlana ezisiteleyo ezisimilo si- tandabuzekayo abalinga ngazo abanye uku- bonisa ukuba uhlanga oluntsudu lupantsi kunolwa Mangesi. Eyona nto indimangali- sayo kukulinga ukubonisa indawo engagqibi luto. Ndiba mna bambalwa, ukuba bangaba bako, abantu abantsundu abakanyelayo, ukuba isizwe sase Mangesini sikulu : ukuba sikulu kunezizwe za Maxosa. Ukubako ko- bukrestu nokukanya ixesha elide kangaka bekungenakuba kungenzi sahlulo. Ndikolwa ukuba ababaninzi abantsundu abangavu- miyo ukuba Amangesi ayazidlula nezinye ezimhlope intlanga. Angatandabuza umntu ukuba aya kuhlala enjalo na, nokuba asaya kuba nexesha elide enjalo; kodwa akuko ku- tandabuza ukuba ngemini ezidluleyo nangolu lwanamhla ngawo apambili. Tina bazalelwe pantsi kwe Nkosazana oko kuba pambili kwa- wo, oko kupakama kwawo asaneli kukuvuma nje kodwa ; sikuvuma sivuya siqayisa ngako, ngokukodwa kuba impembelelo yako ayi singise kwimisebenzi ebongekayo.

Into ke yona ekufaneka ukuba ipaulwe emva kwako konke oku yile. Ukuba Amangesi atabate iminyaka emawaka mabini ukuza kufikelela kwesi simo akuso ngoku, akuko sizwe singabanako ukufikelela yinina ngexesha elifutshane kunelo ; Kunokuli- ndeleka na ukuba abantu abanala malungelo esiwanikwe ngabafuudisi nolaulo lwe Nkosazana, bayakucota ,ngohlobo lwabantu ababe- ngenawo ; Ukuba umntu ugqibe iminyaka emashumi mabini esimba indlela, abahamba ngalo ndlela kulindeleke ukuba baya kugqiba iminyaka ekumashumi mabini na nabo ; Yona elishumi ingalindelwa na ? Ewe kunga- ba asikokwase ngqondweni ukulindela ukuba isizwe siya kungena ekukanyeni ngexesha lesizukulwana esinye; kodwa kulungile na ukuteta ngohlobo lokungati kufuneka iminyaka emawaka mabini nokuba kuse kuteni na ?

Nangapandle koko eyona ndawo ingange- niyo kwesi sizukulwana sinyukayo yile yo- kungati wonke umntu omhlope ungapezulu nakubanina ontsundu. Bambalwa kwesi sizu. kulwana abakolwayo ukuba nabanina omhlope okwesi sika Kama ungapezulu kuka William Kama ; ukuba kweliya la Mamfengu *bonke* abamhlope bangapezu kwamadoda anjengo Feltman no Mazamisa, namanye ; ukuba e-Batenjini bonke abamhlope banga- pezulu ko Mawonga no Mankayi Rengqe, no Sigenu ; ukuba kwa Ngangelizwe bonke abamhlope bangapezu ko Ngangelizwe ; ukuba koma Dutywa amadoda anjengo Sigidi anga- pantsi kwabo bonke abamhlope; ukuba u- Tiyo Soga ebengenamntu umhlope alingana naye. Ukuba abo babala o-Milton no Bacon namanye amagama amakulu bangaba bateta ukuti wonke umntu omhlope makanikwe imbeko ka Milton no Bacon bangaba basaya kuyifinca iminyaka emawaka mabini beshu- mayela kakulu, pambi kokuba bamcole ontsundu oya kubanika imbeko yalomagama. Kukade ndigqalisana nenteto ekutiwa zite- twa ngabantsundu ngokulingana kwabo na- bamhlope, umntu ke ofuna umongo nenyani- so yendawo ebangwa ngabantsundu uya ku. yifumana kulamazwi ndiwenzileyo. Kuka- bini kupela endike ndive omhlope eyipuma ngokusemhlotsheni lendawo yokuba akuko namnye umntu Omhlope ongade alinganiswe nontsundu ; kodwa kukafuti kona ndiqubisa- na nezenzo eziteta elozwi. Ndiqubisane nazo ngasese nakwindawo zasekuhleni; ezi- ntlanganisweni zokuxoxa isimo selizwe nezokuxoxa imicimbi yelizwi, nase mitanda- zweni. Kekaloku abantsundu bona bati na- kuba abamhlope befince iminyaka emawaka mabini benobukrestu nokukanya, bako aba- tile kwabantsundu abangatelekiswayo naba- mhlope ngapandle koloyiko. Akuko mata- nda ukuba kubantu abamhlope kuko amaga- ma amakulu; ukuba kuko amadoda enze- imisebenzi engekakangeleki kontsundu, ama- gama ampembelelo ingapezu koko baba aba- nye ingako. Into yona engavunywayo nga- bantu abatsha kukuti imbeko yamagama anjalo ifanele umntu wonke omhlope nge- sizatu sokuba emhlope. Kodwa ke andinge- ni kona engxoxweni yelipike. Ndibe ndifu- na ukubonisa nje kodwa apo ukoyo umongo walo, kuba kuko abawuposileyo ukuwuva baza bawuposa ukuwuxela.

Make sidlulele kwenye indawo, eyona idluliseleyo ngokoyikeka ukutetwa le yokuba umsebenzi wabafundisi awubulelwa, ixabiso lawo aliqondwa. Yindawo le ekankanywa ngomsindo nokucapuka, evelisa amazwi eku- lusizi ukutetwa kwawo. Ndingade nditi

ISIKOLO sase Ncemera sivulwa ngolwesi- Hlanu ngomhla wamashumi omatatu wale nyanga. Intsapo ilindelwe ukuba ifike ngo- losuku.

UMBONISO wezilimo nento ezifuyiweyo wase Ngqushwa uyakuba ngowa 25 Februarv lo uzayo.

IMVULA ezimnandi siva ukuba zawa nge Cawa edlulileyo e-Rini nangase Bofolo nase zintabeni kwesisitili sase Qonce. Apa lisa- balele ngakunye.

UMFUNDISI webandla lase Wesile u-Rev. J. G. Wenyon, wase Durban, e-Natal ubube ngo 12 January. U-Mr. Wenyon yindodana entsha eyaya e-Natal ngenxa yokungapili ya- nikwa indawo e-Betelehem yase Free State.

LIYANCONYWA kunene ilanga e-Selem ngezantsi kwe Rini. Iqora litshe kanye, seku- nqapazeka amanzi okuseza impahla. Ama- fama ayayisisa impahla yawo.

INTLANGANISO zabafundisi bama Bandla ase Tshatshi (ebise Rini) nelase Wesile (ebi- se Bayi) zipele ekupeleni kweveki engapa- ya kwedlulileyo.

U-MR. RUDLOFF, oyimantyi yase Ladysmith e-Natal, ufumene isicelo ku Mabulu ami kwelakwa Zulu ukuba abe ngu Monga- meli wolaulo lwawo olutsha alumisayo.

KUYAVUYISA ukuva ukuba e-Natal abantu balindele isivuno esihle nonyaka.

ABANTU abavela kwindawo ngendawo za- ngapandle abafuna ukuya kumba uloliwe ku. soloko benze into yanye ukungena. Inkoliso inyuswa ngololiwe.

INQWELO yamahashe yeposi esuka e-Kirn- berly, ngokunje e-Pretoria isand' ukumnka nalomlambo kutiwa ngoweNgwenya (Croco- dile). Yonke into ebikwele kuyo, ngapandle komqubi, ife yonke, naye lowo ngokwake useleye kufika ngehashe ukuya kubika e- Pretoria apo.

ELASE Batenjini lelikankanyelwa imvula sifilenje tina apa. Kwakutshanje siva uku- ngati ike yana e-Xonxa.

NGOBUSUKU bokuba kuse ingu Mvulo we- veki edlulileyo, okokuqala kwezinyanga, ke kwawa amatontsana nakuba engabanga nto. ISive omnye esiti yi parafine.

NGOMHLA we 17 ku February ozayo, impahla ese skiti e-Sidutyini iya kulilelwa yi- ntsimbi yefandesi, ingatanga ize ikutshwe ngabaniniyo pambi kweloxesha.

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

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

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

AMABANDLA ase Tshatshi nawase Wesile acele ukuba usuku Iwesi-Tatu Iwa 28 January, lumiselwe bucala ukuba lube lolokuzitoba pambi ko Yehova ngenxa yelilanga libandezeleyo.

U MR. DANIEL MAZINYO wangase Monti obesakubase Gxulu ucela amehlo kubantu base Rafu ngoyise owemka kudala ekaya okuvakala ukuba ungakulomacala.

INTLANGANISO yabafundisi base Wesile base Natal iqale ukuhlangana ngo 20 Iwalenyanga. U Rev. Frederick Mason esesihlalweni.

U VAN ROOY ekutiwa wabulala u Bethell Awela Bahlambeli ubanjwe ngo 22 January.

INOQAKAQA ibiAwa e Balini nase Qumra.

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

U-REV. F. H. FISH webandla lase Tshatshi no Rev. T. H. Wainman welase Wesile basi- nga kwela Bahlambeli, ukuya kuhambisa umsebesenzi wobufundisi kwimikosi ekwelo.

E-BURGHERSDORP kunconywa ukuba ninzi kwenkumbi, noko bati into eluncedo kukuba kunye nokufika kwazo kufike nezintaka zi- tya zona.

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

EYASE Bolotwa impahla ese skiti iya kute- ngiswa ngolwe 14 ku February ozayo.

IMA TYI yase Dutywa (u Major Bell) isa- piwe ixeshana lokupumla, okwangokunje ise Rini.

EMVA ko April ixabiso lokutunyelwa kwe- ncwadi eziya e Transvaal, liya kutotyelwa ekubeni libe linye nelalapa e Koloni.

U COLONEL CLARKE, Umpatiswa wa Komkulu e Lusutu, wenza ngako konke anako ukutshabalalisa amalinga okungeni- swa kwentengiso yotywala kwelo.

KWIMIKOSI eyakwelaba Hlambeli, kuketwa kupela amadoda akwaziy o ukudubula.

INDODA kwakwesisitili ebisand' ukubelwa inkabi ezimbini, yazifumana sezixeliwe, ate akubanjwa amasela lawo, zakuba zifunyenwe nezikumba, waxoliswa umninizo ngokunikwa i £16 ndawanye nezikumba ezo zake.

E BURGHERSDORP kuko umfo ontsundu osand' ukudutyulwa lifama abati ngu Pelser, (igokusuka ahambe e mhlabeni wendoda leyo.

NGENXA yezipazamiso eke zapazamisa ekumbiweni kwendlela le *ka.* loliwe iya e Burghersdorp, ezinje ngokufika kwe ngqakaqa, kwancipake abasebensi abantsundu ngoko; sekubonakala ububa uya kuba nokuqala ukuhamba u loliwe ngo March.

E MOLTENO lite elinye ifama ngoAufiAa enye yegusha zalo ixeliwe yafihlwa ndaweni itile, layigalela ityefu kantike lotyefu iya kubulala isitoba samadoda antsundu, amasela.

NALO linconywa e Kokstad ukubalela apo bati akuseko nesibi esi.

KUVAKALA ukungati kulama polisaase Rini kuza kutiwa kepu iqela elitile eliya kusiwa kwelama Bechuana.

E-NYARA amafandesi empahlayase skiti aya kuba ngolwe 4 nolwe 6ku February ozayo.

EMA MPONDWENI isicaka somfo abati ngu Mr. Cooper sisand' ukudubula inkosana yama Mpondo ebisiba iziqamo zenkosi yaso. Nokoke omnye lowo akadubulanga embona umnumzana lowo, ute kodwa ngokuva ira- shazo emitini waseledubula.

E COLESBERG kuko umntu osand' ukufu- nyanwa, ete kanti kudala esifa yingqakaqa koko ufihliwe ngababo.

AMA PORTUGUESE asand' ukunxamela ukupambana nama Ngesi ngomkombe wama Ngesi owangena e-Bayini lase Madeira onenpahla owazitengesalo gapandle kokurafa ngokwesiko.

INXALENYE yempahla ese skiti, e Elands- fontein, iya kutengiswa e Colesberg ngolwe 12 ku February lo uzayo.

ITAPILE ngoku zihlile kakulu inxowa ima kwisheleni zontatu nane, kuse Colesberg apo siva ukuba kumanani emarke akwakutshanje inxowa imi Awishumi elini sheleni zone (14s).

NGOKUMAYELANA nomcimbi anyukele wona u Sir Charles Warren, akukonto yona seyide yavakala, ngapandle kokubutana kwemikosi.

KUMADODA omkosi lo use Ligwa babini abasebefile, omnye ubulewe ngamanzi, wa- tshona ebe quba, omnye yingozi yompu.

KWOMKULU kwa Mqikela bekusand, ukubako intlanganiso enkulu kunene, ebekubizelwe kuyo izizwana ezininzi. Ezibini kuzo kutiwe ziyatinjwa komkulu ngenxa yokusuka zivumelane nesizwe ebekukade sibanga inkatazo, ke namhla ziyahlutwa nazo ubuzwe.

E TOLENI, e Cumakala, kuyakubako ifandesi lempahla, ngomhla we 11 ku February.

IMVO ZABANTSUNDU NGABANTSUNDU.

UM AN YANO ngemfundo yintlanganiso yokuqala emiswe pakati ngabantsundu ngokwabo ngapandle koncedo olu Iwazekayo Iwaba Fundisi no Mantyi, uncedoke olo inangoku olusabafaneleyo abanye kubantu bakowetu. Lendawo ke akumatanda, iya kukolisa uninzi obelulindele ukuba amalinga awenziwa ngabantsundu ngokwabo se" sona sibonakalo simiyo sehambiselo pambili yabo. Inqubo yolu manya- no njengoko iboniswa njalo ezimise- Iweni zalo yile, " ukunyamekela yonke imicimbi esingisele emfundwe- ni, ezikuleni nakubo bonke abanye abapete imisebenzi yolohlobo, entsi- ngiselo yayo ikukulungiselela noku- pakamisa abantsundu; ukuxuma amasoko abo njengoluntu kwane- ntlalo yabo ipela." Intlangano yo- kugqibela yelibandla ibise Debe e- kutwaseni kwenyanga nje ; yonga- nyelwe ngu Rev. ELIJAH MAKIWA- NE wase Rwarwa weblelo le Free Church, owayenyulelwe e-Bongamelini bayo ngo July wonyaka odlulileyo, owenze inteto yentshayelelo njengokwesiko lentlanganiso leyo: ekunamhlanje esinovuyo ukuyane- kela uluntu. Lenteto siyifumene tina ingemnandi kodwa koko ine- mfundiso ngapezulu, sayeke singe- namatanda ukuba kuyakubabuyekeza abo boti bayilese. Eyona ndawo kuti iyenza iyole ngakumbi lenteto kukwazi ukuba ibalwe, pakati kwe- nto eninzi efundileyo entsundu, ngo- fanelweyo kukuyiteta, xa sikangele kwinto ayiyo sakukangela uhlobo awazikangela ngalo izinto ezisingi- sele kubantu bakowabo xa waye ngu Mhleli we *Sigidimi* Imvo zika Mr. MAKIWANE zibaluleke ngakumbi kuba zipatelele kulengxoxo ingaka ingemfundo yabantsundu, ingxoxo esekukade ixutyushwa ngo- bushushu obukulu nakuba ibe ivele- Iwa ngacalanye. Indawo yokokuba nakwabantsundu sekuko abangene kakulu ekucedululeni ingxoxo eziko- yo ngoku, bambalwa abebenokuyi- qonda; emakukunjulwe okokubana- bantsundu bazamela ukufika kwizi- gqibo ezifaneleyo nezindilekileyo pezu kwenyaniso abanazo. Abaci- ngayo siyakolwa tina, bayakutoma- lala kukubona abantsundu bezane- ka eluntwini imvo zabo. Ngapandle kokuya pi ngenteto asikuko no- kuba kuyasivuyisa ukulaneza ilizwe ngemvo zabantsundu (kuba u-Mr. MAKIWANE eteta zona) kwingxoxo ngengxoxo ezimayelana nabo ebezisand' ukuxonyelwa ameblo kwakutshanje luluntu.

Malungn Entlanganiso—Mhla lafika izwi lesandla senu, lokuba nindinyule ukuze ndi- be ngu Mongameli weliqela Lomanyano Ngemfundo, ndotuka, ndakatazeka. Ukuba la- lifike ndisenetuba lokwala ngapandle koku- yingenisa ekuxakekeni Ikomiti yenu ngendi- ba andivumanga. Kwandimangalisa uku. nyula umntu ongakange enze nto yokubonisa ukusifanela kwake esisihlalo, umntu obenge- ko pambili ezixoxweni zenu, obengabonakalisanga nkutalelo yokunyamekela imicimbi yolu Manyano. Ndakatazeka ndakucinga ngokungazilingani imfanelo ezilunge nesihla- lo enindicelele sona. Nangapandle koko ni- yazi nonke ukuba ixesha lam, asilelam ; ukuba ndinemfaneloendingefane ndizishiye, uku- ba ke ngoko lincinane ixesha endingati ngalo ndilungiselele amalungelo Elibandla Lomanyano.

Emva kokutandabuza ndagqiba kweloku- ba ndingali. Akusento nokuba andizinge- nanga izizatu ezandibangela ukuba ndigqibe njalo. Mase ndisiti unyulo Iwam Iwandini- ka imbeko enkulu, nakuba Iwanditwalisa ukubuzeka okunzima. Ububele benu bundingene, ndiyanibulela ngabo. Ndiya kuku- funa ukuba nindinyamezele nindivele. Aku- nqweneleki ukuba ndide nditi ndiyakulinde- la ukuba nindixase xa sise zintlanganisweni naxa singapandle kwazo- Ndiyatemba ukuba intlanganiso zetu ziyakuba rnnandi, zibe nenzuzo; ukuba siyakufumana ukukutazwa emsebenzini wetu onzima, sifunde okuya kuba luncedo ezikuleni zetu.

due as well to his sacred calling as to the close attention he has given, especially during the last fifteen years while he edited the *Kafir Express,* to all questions affecting his countrymen. Mr. MAKIWANE'S observations are, moreover, import-ant, because they are a contribution to the question of Native Education that has recently been discussed with warmth and spirit from one point of view. That there are nownatives who are as absorbed in the questions of the day as any ardent politician is a fact which has been recognised by very few, and it should be remembered that these natives are striving to base sober and honest judgements on facts that are within their reach. It cannot, we think, but gratify the thinking portion of the community to observe a disposition on the part of the natives to publish these views for the benefit of all. Without further remarks we have much pleasure in giving the views of the natives (for Mr. MAKIWANE is a representative man) on various questions which have arrested public, attention recently.

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

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

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

I shall fiist of all take up the question of the young people as it has been lately discussed by our friends and by those who cannot be considered as such,. I am aware that 1 am about to take up a delicate matter, but so much has been said and is still being said on this subject that I feel myself called upon thus early to draw your attention to it, and to offer what explanation I can make. The question is one of extreme interest, and involves several points, some of which I have notseen taken up; though their importance is great. There are three points to which I mean to make reference in connection with the young people; and all these points load to one and the same thing.

The first is that the young—especially young men, and more particularly those who are connected with this Association claim to be equal to Europeans. In other words, it is asserted or assumed that the rising generation forgets that the natives are an inferior race. To remind them of this, a reference has on various occasions been made to great names and great deeds. Reference has been made to such names as Shakespeare, Milton, Bacon, and others, and to railways, wire fences, and other public and private works which show the skill and energy of the English people. Then it has been asked if the Kafir can produce anything to equal these names and these works. It has been represented that no one could expect anything else in as much as the English have had 2000 years of civilization while the native is as yet a barbarian, or, at best, only semi-civilized—those who are said to be educated being so-called from mere courtesy. This position has been demonstrated with much heat and great ability. Few things have astonished me more than the labour, energy, learning and heat which have been expended on this point. In addition to the various public statements which have been made I suppose most members of this Association are acquainted with various doubtful expedients which have been followed with a view to convince the rising generation that they belong to an inferior race. What is astonishing to me is that so much should be said or attempted to be proved which will after all settle nothing. 1 suppose there are not many natives, *if any,* who do not readily acknowledge that the English are a great Nation, that the English Nation is a greater Nation than the Kafir. The possession of Christianity and civilization for so long could indeed not fail to make a difference For that matter, I do not think you will find many natives who will dispute the statement that the English Nation is greater than any other European nation, when all things are considered. One may doubt if their pre-eminent position will always or will be long preserved,.

ingapezulu nakule senditete ngayo, ifanele ukuba niyikangele ngentliziyo ezinyanisileyo. Okwangoku andizi kuyixoxa nayo; ndiza ku- kankanya amabalana atile akuyo. Ukuba bendiza kuyixoxa ndibe ndiza kupendula imibuzo yokuba bungakananina ubunyaniso obukoyo kwesisikalazo nezinye ezifana naso ? Ukuba sivela pina ? Liyintonina kanye izwi elitetwa ngabantu abancinine ? Lilungile alilungile Sinina? Into efanele ukwenziwa yintonina ?

Kodwa ke mhlaumbi kuse kuya kwa nela ukuba ndivakalise mhlope ukuba akuyi- yo nene ukuba abantsundu abawubuleli uni- sebenzi wabafundisi, ukuba abalivumi ixabi- so lawo. Akuyiyo nene nokuba kutiwe baba ngoku bangapumelela ngapandle kwabafundi- si; kuba bafuna ukubakaba abafundisi nje- ngokuba umntu ekaba ilela angasenakunyu- kela pezulu ngayo.

Kwezinyanga zidluleyo u-Mr. Joseph Moss wase Diamond Fields uke wafu- nda ipepa ilidal' ingxoxo eninzi, lazidala lifanele. Ndaba lusizi ukuba isiqingata salo sokuqala siyayicacisi kakuhle inteto yalo; mandingatsho nokuti ndandingangena kuma- zwi onke awatetayo. Nokoke waba nendawo azivelisayo ekwakufuneka becinge kunene ngazokubabangamalungu olu Manyano. Ngo- kusingcele kwelopepa lika Mr. Moss mande- nze amanqakwana amabini. Elokuqala lelo- kuba abanye abamhlope labanyanzelela pa- mbili ekucingeni ukuba abantsundu abasaba- funi abafundisi; elesibini lelokuba mna andi- mvelanga ukuba utsho u-Mr. Moss. Into endabona yona mna kulo yeyokuba uti na- kubafundisi ingapaulwa nangontsundu umntu into eposisekileyo. Amadoda amada- la akuti abesiti akuva umfundisi esiti, " Ba- wo wetu ose zulwini," base belandela nabo besitsho; bebonisa ukuba bona bati umfundisi yinto yokulandelwa naxa yenza okuse caleni, okuyipazamisayo indlebe yomntu ontsundu. Kwangokunjalo sifumana benga- teti nto xa abafundisi bangena kumicimbi engapazamisi nto; nakumicimbi elunge no- mniniyo yedwa. Kekaloku ipepa lika Mr. Moss libonisa ukuba liko iqelana labantsundu eliti umfundisi angaboniswa naye kwezinye izinto; eliti nomntu ontsundu angakuvakalisa ukutandabuza kwake. Yiyo leyo ke into ete- twa nangabanye abantu abantsundu ; endi- ngati xa ndiyidibanisa namazwi esendiwe- nzile nditi kupela kwayo.

Mhlaumbi kuyakufuneka ukuba ndibande- zele kakulu kwelokuba aba bantu batshoyo ababangi bukulu nokuti bayalingana nabo babonisana nabo. Abafundi-mapepa Ama- ngesi bayalazi ukuba lininzi kwenani labahle- li-mapepa nababaleli abakade beteta ngo Beaconsfield no Gladstone. Kodwake ngu- banina owaka wacinga ukuti ezimbitywana zabahleli zingaba zilingana nezo zikulu ziteta ngazo ? Lomsindo nokucapuka ababanako abanye akuvula umlomo umntu ontsundu anditsho ukuti ufanelekile. Anditandabuzi kona ukuba abantsundu bayawubulela umse- benzi abawenzelwayo nokuba abakafuni kwa- hlukana nabafundisi. Andiyitandabuzi nendawo yokuba liyanda iqela elicinga ukuba umfundisi angaboniswa.

Make ndalate nenye into abati abantsundu ayiqondwa. U-Rulumeni uzibalela ukuba usesikundleni senkosi ya Maxosa; ozima- ntyi bati basendaweni yenkosana ; abafundisi bati basendaweni yabazali. Kekaloku ku- salungile oko. Kodwa kubonakala ukuba abanye baba inkosi ibisenza ngokutanda kwayo ; ize inkosana zihambise eyazo intando kwezo ziqingata zazo ; aze umzali aqube o- kwake emzini wake. Abanye *ke* bati njengo- kuba bese sikundleni senkosi nesabazali ma- babe nalomagunya okuquba ukutanda kwabo kungeko ni enokubapazamisa. Abantu ke ababa inkosi nomzali bebengapazanyiswa baya posisa; kunjalonje elogunya labo alivu- nywa bani ongaba akenzi yona indawo yoku- zilungiselela inkonzo. Lento ate u-Captain Blyth no Mr. Levey bapumelela kakuhle ka- ngaka Pesheya kwe Nciba kungokuba benga- ngenanga ekubangeni amandla okuquba uku- tanda kwabo ngapandle kokupazamisa kuka- bani.

Eyesitatu into elunge nabantu abatsha na- kuba, ilusizi, kungelula nokuyiqonda, ayina zindawo zitshisayo njengezi zimbini ndise ndizikankanyile. Ikwankulu nayo, kufune- ka ukuba niyicinge niyincipise ngangoko ni- nako. Kangangoko ndiyiqondayo ingatetwa ngoluhlobo—abantu abatsha abantsundu be- ma ngokukolekayo eziklasini ngelixesha abase Lovedale, e-Nxukwebe, e-Rini, nakweminye imizi elolohlobo. E-Lovedale apo bafunda namadodana amhlope bema ngokuncomeka- yo ngokukodwa xa umntu akumbula ukuba abantsundu baqala sebebadala, Abanye bema ngokubukekayo nokuba umntu akayifa- kanga londawo yokusuka kwabo kade. Kekaloku bati bakusishiya isikolo asalele nga- semva ontsundu, ade angamazi nalapo waya watshona kona uwabo lowo. Yiyo londawo ke ebangele ukuba ezinye izihlobo zetu zite- te ngokungati ziyancama ; zize intshaba zi- vuye. Yiyo lendawo ebangele ukuba abafu- ndileyo bafumane igama elibi kangaka, baze babizwe ngamagama okubasinekela. Umbu. zo ke ngowokuba imbangi yintonina, kuya kuncedwa ngantonina ?

Imbangi yoku ingenjiwanje ukutetwa. Xa ababafana base sikolweni impembelelo aba- pantsi kwazo zibafikelela *ngokupantse* kwali- ngana, amabongo abo ayelelene; ziyafana izinto ezibakutazela ukuba bazame—isiqamo sipantse safana—into leyo ebifanele ukupau- Iwa ngapezu koku ipaulwe ngako. Kekaloku akupuma esikolweni lamadodana impembe- lelo akuzo ziyahluka kanye ; amandla okwa- hluka asentlalweni yabantu abadibana nabo. Njengokuba lendawo inkulu make ndi- nge ndiyayicacisa. (1) Into yokuqala yeyokuba inkoliso yamadodana aya koma Lovedale apuma engekakwazi ukuyifunda ngemi- blali incwadi ya Mangesi, nditeta ukuyilesa okungapandle kokulungiselela izifundo ze- klasi. Ati ke asupuma abe akasakubasaqubela pambili ; aze angabi namatuba okudibana nalemizekelo ibongekayo nengcingane ezivu- selelayo ezisezincwadini, ezibangela ukuba umntu azinikele emsebenzini, ade imihlali yake ayifumane koko kuzinikela. Nakuba ndingatsho ukuti imizamo yokafundisa el i- qela ingumsebenzi ocitakeleyo, mandilipume Iona elukuti akusemfanelweni ukubadela aba- ntsundu, ukuba ndamisa ngokuti, abaqubeli pambili, ngesizatu seliqela lipuma lingekakwa- zi ukuzifundela incwadi. (2) Kweyesibini indawo, bati aba bapuma sebegqitile kwixa- biso lenkwenkwe yesikula bafumane ukuba banedabi elindawo mbini emabalilwe elinga- pandle kokuba umntu wonke emelwe kuza- ma ukuze apile—kufuneka belwe nezihlobo

zabo ezingatandiyo ukuboniswa nto iposise- kileyo entlalweni yazo, baze batwale ukusi- nekelwa ngabamhlope abababahleka ngobumfe- ne, ukuzenza inkosazana elizim. (3) Kwa- ba bantu babarauleyo bambalwa abayimize- kelo yokulandelwa. (4) Enye indawo ne- yona ikwezipambili bambalwa abafumana amakosikazi aseleqonda ukuba impilo yalo mhlaba ayiyingoma yodwa, ayizizo nyembe- zi zodwa; amakosikazi angenweyo nawo yi- ntliziyo yokuqubela pambili engaba iko kwi- ndodana. Asikuko nokuba ndiyenza nkulu lendawo kuba ndiyazi impembelelo yomfazi ; kuba ndisiti abo *baqeqesha* intombi ngabona bantu singesibabulela ngokudluliseleyo. Nditi sendiwadlulile lamazwi ndaqubisana nale nteto ka Smiles endicela uxolo ngokuyinge- nisa apa. Uti, " Ngumfazi omisela intlalo yendlu, amandla okuhlala kakuhle kwabantu bonke asesandleni sake. Kokukona ngoko kufuneka ngokudluliseleyo ukuba aqeqeshe- lwe kuso isidumo sokuzicwangcwisa kakuhle zonke izinto." Ikaya "ukuze libe yindawo evuyisayo, impembelelo yalo ibe yelungileyo, ngokukodwa kubantwana, kufuneka lizaliswe ngumoya wokonwaba, nokucokiseka, nota- ndo, nengqondo. Ukuze kube njalo kufuneka kuko umfazi olungelelanisayo, okuteleyo, ofundileyo,. Ndingade nditi ukonwaba no- kungonwabi endlwini ngumsebenzi womfazi. Akuko sizwe siyakuza sinyuke ngapandle ko. kuba kulungiswe amakaya aso ; akuko kaya linokulunga ngapandle komfazi. Umfazi ngoko unga angaqeqeshelwa imfanelo zokupila." " Elona lungu lendlu lingenamsebeuzi ngapezu kwamanye ngumfazi ongakwaziyo ukupata indlu; ngumntu oyinkazana onqenayo." Kwakule ncwadi ka Smiles u-Joseph Corbett wase Birmingham ubalisa imbali elusizi ya- kokwabo, imbali eyelele kwezininzi zalapa aze ati ukuyipeta kwake :—" Kangangoko ndibonileyo ukufundiswa kwamankazana ukuze apate umsebenzi wendlu, ukuze avelise ukucwayita nokonwaba, kungabangela uku. ba bungabi ngaka ububi namatyala ; angabi ngaka amadoda anxilayo nabantwana aba- ngatobeli bazali. Asikuko nokuba ndikwe- nza kukulu ukufundiswa komtinjana."

Isizatu sokuwangenisa lamazwi, kukuboni- Ba enye yendawo ezibangela ukuba beti abe- bequba ngokutembisayo esikuleni bangabi nampumelelo inteto ngenteto kwangemicimbi yengxoxo ngendlela emnandi kwa- njengale yanduleleyo.

Amanqaku.

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U-Nehemiah Tile siva ukuba ubanjiwe, ulikonxwa e-Mqanduli, ngetyala lokusu- ka alukuhle inkosana ezintsundu ngokuti mazimangale zingazirafeli izindlu ema- ntyini. Ngoko nokokuba ulikonxwana akute tyatye kakuhle kona okwetyala alapo ngalo. Lomfo ka Tile uyazeka kakuhle kumbali wolu pawu. Wayeke waneminyaka eluqeqeshweni, eqeqeshe- Iwa ebufundisini, elunge kuma Wesile, wayeke enazo zilingane zake esazelwa ukuba ngumfo ocingayo, ongcamango inamandla, ingagobiyo. Umbaleli obalele

kwi *Journal* uti ngaye, " Ubekade eyalwa eboniswa zizihlobo, kanti yonke lonto ayimncedanga luto : impendulo yake kupela ibiyile yokuba—bukonxwa buba- njwa nokokuba bobobom bupela, nakufa abuyi kumshukumisa ukuba ayiyeke angayenzi into ayibona yinifanelo yake kwi nkosi yake nabantu bakowabo." Iti yakwenjenje ukuma lenteto, ibe kanye ngu Nehemiah Tile ehleli. Wanyanzele- Iwa ukuba abuyeke ubufundisi obo xa kwabonakalayo ukuba umnke mpela nendawo yokukatalela into ezingolawulo. Asikolwa ukuba u- Nehemiah ubenemfu- ndo ngokwaneleyo, ebingamncedisa ukuba abe nako ukumelana nenkatazo zemi- cimbi yezinto zaselulawulweni, nemici- mbi enjengale ebengene kuyo—noku- misa ngokunye ulaulo wezondawo zinga- paya kwemida ye Koloni, kuba uzinge- nise enkatazweni angeleyipepile.

bakupuma; abonisa ukuba na- kwamanye amazwe abasifumeneyo esi sixa- kaniso sokungafundi kwamankazana abapu- melelanga; ukuba kude kwanjalo nase Ma- ngesini. Ndiwangenisa nang sizatu sokuba lento ikukufunda komtinjana ayikabonelwa nto siti bantsundu, isayekelelwe. Ndiba akuko ungakanyelayo ukuba *ukuqeqeshwa* komtinjana ontsundu ulungiselelwa impilo yomhlaba akukalinganiswa nokulinganiswa; ngapandle mhlaumbi kwemizi emitatu nokuba mine. Kuzo zonke ezinye indawo awufuma- ni mfundiso iwufaneleyo umtinjana ; lube ke udodana luya kuhambisa njanina ? (5) Ese- sihlanu isizatu salamadodana aduka akupuma esikolweni kukuba intlalo yabantu abantsundu icasene nokukutala. Asikuko ko- dwa ukuba umntu ehlala nabakutiyileyo ukuhlala usebenza, abangateni kukucita ixe- sha lako nelabo; into engapezulu yile yokuba xa ute wena wanyamezela wasebenza ku- ya kuvuka umkosi wezihlobo (?) ezize kuku. tya ! Aliqela amadodana afike atshona sesi sizatu. Kubako izihlobo ezicinga ukuyicela nokuba yintonina eziyibona kuwe ; ezinye zona seziwashiya namakaya azo zisiza kupila ngawe, kanti azisokuvuma kona ukusebenza. Ndike ndafumana isihlobo esitile sitenga izibane ngepeni ezine ; kodwa singekude no- mzi apo ezozibane zifumaneka ngepeni ezi- mbini kozitabata ngebokisi. Ndimalatise lendleko umhlobo lowo, wavuma naye, waza wandoyisa ngeliti angati eke watenga iboki- si zingungele kuye izihlobo, ati yena esagqi- be sinye zona zibe ubuncinane zigqibe zibini. Kwenye indawo ndabonisa umzalwana otile ukuba iparafini ayitenge ngegubu layo ukuze ibe lula, wavuma naye, waza kupuma kweli- ti kumhla kungaba umzi wonke awukuba sa- wazi umnyango we venkile kude kupele le yake. Ndiqinisekile ukuba aba nditeta nabo namhlanje bangavelisa ubungqina obuninzi bale nyaniso; nokuba baya kundivumela xa nditi "ukucela," asiyiyo into elihlazo kuti, into emtobayo umntu ; kuti tina lishishini elihle angangenayo kulo nopakame kangaka- nanina.

(6) Kunjalonje inqwitela ezisingise eko- nakaliseni izimilo ezibeta kudodana zivutu- zela ngamandla Abantu abawakanyelayo amandla azo ngabangawaziyo; enditi banga bangahlala bengawazi.

Ezindawo ndizibalileyo anditsho ukuti zi- kukupela kwezinto amelwe kukupumela kuzo umfana ontsundu abe omhlope zingengaka kuye, nokoke ziya kuyanela indawo endikuyo namhlanje. Endinga ndingalongeza leloku- ti, ndite emva kokupengulula ngenyameko, ndipengulula ndinamatuba amaninzi amahle okuyiqonda inyaniso, ndeza kugqiba kwelo- kuba ulutsha Iwakowetu ngabantu bokuve- Iwa ; ndamangaliswa kukuba libe ngaka iqela elipumele ezinqwitela ; ndabona ukuba abafundisi basebenze umsebenzi oyinene. Isiva- nyo sinamandla oqwitela. Esam isimo asi- fananga nesamanye amadodana akowetu; azikolisanga kundifikelela inqwitela zoluhle- bo nditeta lona ; kodwa nditi ndakuyikango- la into abadlule kuyo abanye ndize kweliti akuko sizatu sokuncama. Ewe ekupengulu- leni kwam ndifumene ukuba amadodana amhlope ake aba sesicengeni salentlalo yetu akabanga nakuma onke; nokuba inani lawa- ti asilelelwa alilincinane.

Ndinga ke kodwa akungebiko bani oya kucinga ukuba nditetelela abangazenziyo imfanelo zabo. Indoda imelwe kukwenza imfanelo zayo nokuba kupina. Ndibe ndi- cinga kodwa izimo zento ndingateteleli; ndi- funa kanjalo ukwalata eyona nto iyakulungi- swa ukuze kulungelelane. Ukuba lonto yi- ntlalo yasekaya yetu bantu bantsundu. Mhlaumbi abanye boyixoxa lendawo yentla- lo yasekaya. Inemfundiso ezinkulu kumntu oyingena kakuhle. Ezindawo zontatu ndizi- tetileyo mandiziqukumbele ngeliti imfanelo yamalungu alentlanganiso asikuko ukuxox- kodwa nokuba kulunge kangakananina ; kon ko kukuzinikela ngentliziyo emsebenzini opambi kwetu, ukusebenza amax' onke. ka- kuvuma ukuba, " Umsebenzi awanele kuba yinto esimeleyo, koko yinto engumhlali. ' Ukuba, " bubona bom bomntu, ongati uyi'- susile usapo luka Adam lube lubulewe." . Kukuqonda nokwenza ezinyaniso okuya ku-) gqiba inkani.

Inxenye yalenteto iyole kunene yobonakala kwipepa letu elilande- layo. Yona iqala ngokuqwalasela

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

Entlambe, Transkei,

Abalimi na Barwebi.

2 Dec., 1885.

Mr. Joel Madubela
" M. N. Galela
" David Nginda

Nezinye i-Titshala ze Zikolo, ezibalele incwadi yombuliso kwi Nkulu Yema- ntyi.

Incwadi yenu ndiyifumene ndiyibulela ke inteto yenu yobubele ekuyo, yemve- lwano 'ntle nam kwanombuliso eninde- nzele wona ekubuyeni kwam ndibuyela endaweni yam yokuba Yinkulu Yema- ntyi apa e-Transkei.

Kundivuyisa ngokungapezulu ukubo- na ukuba nibuqonda kangaka ubukulu bokubako kwezikolo, nokokuba bonke abantwana belilizwe kufuneka befundi- siwe inxenye yezonyaniso zinkulu, ezizi- zo kupela ezinokubacoca zibenze amado- da angawo bakukula. Abadala bayaku- hle badlule ibe ngonyana baboke abaya- kutabata indawo zabo, abotike ukuba bate bawanyamekela amatuba aveliswa yi- mfundo, asekoyo ngoku kube kuyaku- balungela konke. Kodwa koti ukuba bayayihilizela ngoku imfundo, isipelo sa- boke sibe sesibi nesenkohlakalo esinge- natemba nanto yokulangazelelwa. Okwa- ngoku u-Rulumente uyikupa ngesisa imali yokunceda izikolo, elangazelela ukutwabuluka kwe mfundo, ndiqinisisa- ke ukuba kwelam icala ndiyakwenza amalinga onke okubonisa amalungelo ezikula ebantwini, ndibaxase kananjalo. Kuba ukuba siti sonke senze ngangoko sinako ukuba kuqutyelwe pambili ubu- krestu nokukanya, ziyakuti izipitipitino- bubi zimnke kusale kuvelela uxolo. Ndi- yatemba ukuba node nikupe nasentloko ukuwuquba umsebenzi wenu olungileyo eniwenzayo, eniwuquba ngalo lonke ula- ngazelelo lwam nokunqwenela impume- lelo yenu.

Ndikolweni ukuba ndingowenu okolekileyo
MATT. BLYTH.

Inkulu Yemantyi,
Pesheya kwe Nciba.

I ALMAHAK YE "MVO" YE-1885.

Naso ke mzi Isalatisa-maxesha salo- nyaka we 1885, esininika ibaso lo Nyaka Omtsha kunye nelanamhla ipepa. Ukuba besingaxaswe zinkozo zenu ngesiba asinako ukuninika elibaso le Almanak eyeyokuqala, kokwetu ukwazi, ngenteto yakowetu. Kambe yinto encanyatiselwa elongweni lendlu ime kona unyaka wonke ukuze ikwalatise imihla yenyanga neziganeko zemihla engapambili. Ama- shishini ododana oluntsundu ayakuxa- swa ngabantsundu ngokwabo ukuze eme, nangalonyaka sixaswe ngokungapezulu sinokubenzela abalesi bepepa into ezintle. Kunanina akuti umlesi ngamnye abe ngumamkeli (obatalayo) wepepa eli? Sibanqwenelela abamkeli belipepa kunye nesisipo Umnyaka we- mvula nentsikelelo!

WHILE more boys are born than girls it is a fact there is a surplus of female population. It is easily accounted for. Fooling with toy pistole, playing baseball, and falling off cherry trees, all boyish pastimes, are six times more hazardous than wearing corsets and jumping the rope 500 times in one innings.

E-MARKENI.

E-KOMANI (Jan. 23).

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

E-M0NTI (Jan. 23).

Ibotolo, 1/6 to 2/3 ngeponti
Amaqanda, 9d to 1/ ngedazini
Itapile, 4/3 to 6/6 ngenxowa
Umbona, 15/ ngekulu
Inkuni, 5/ to 16/ ngeflara
Amatanga, 4/9 ngedazini
Ihabile, 2/3 ngekulu

E-BAYI (Jan. 22.)

Imbotyi, 11/ ngekulu
Iralasi, 8/9 „
Ibran, 10/ ngenxowa
Ibotolo, (engenatynwa) 2/9 to 3/3 ngeponti „ ' . enetyuwa, 2/ to 2/6 ngeponti
Amadada, 2/ to 2/6 lilinye
Amaqanda, 1/ to 1/6 ngedazini
Ihabile, 3/6 to 6/ ngekulu
Inkuni, 20/ to 50/ ngeflara
Inkuku, 1/6 to 2/ inye
Oranisi, 3/ to 3/9 emnye
Umgubo, wenqolowa, 10/ to 12/ ngekulu „ wombona, 15/ do.
Ikwakwini, 7/6 to 15/ inye
Itapile, ezintsha, 3/6 to 10/6 ngekulu E-BOFOLO

(Jan. 23.)

Inkuni, 7/ to 10/6 ngeflara
Inyam' enkomo, 3d to 6d ngeponti Amaqanda, l0d to 1/1 ngedazini
Ibotolo, 1/6 to 2/8 ngeponti
Umgubo, 12/6 ngekulu
Inkuku, 1/ to 1/3 inye
Ikwakwini, 3/6 to 5/6 inye

E.CRADOCK (Jan 23.)

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

E-RINI (Jan. 23).

Ibotolo, 2/ to 3/7 ngeponti
Iralasi, 12/ ngenxowa
Ibran, 2/ to 5/ ngenxowa
Amadada, 2/6 lilinye
Amaqanda, 1/ to 1/7 ngedazine
Ihabile, 4/9 to 5/5 ngekulu
Oranisi, 3/3 to 4/ emnye
Umgubo, 24/9 to 27/ ngenxowa
Inkuni, 37/ ngeflara
Izibonda, 11d sisinye
Itapile, 3/6 to 5/9 ngenxowa

E-QONCE (Jan. 17.)

Ibotolo, 1/3 to 3/2 ngeponti
Amaqanda, 7d to 11d ngedazine
Itapile, 2/9 to 6/7 ngenxowa
Umbona, 8/6 to 15/ ngekulu
Iralasi, 7/3 to 8/5 ngekulu
Inkuku, 1/ to 1/5 inye
Ibran, 2/10 to 4/5 ngenxowa
Umgubo, 12/ to 15/6 ngekulu
Inkuni, 20/ to 29/ ngeflara

EDUCATED NATIVES.

THE Native Educational Association is perhaps the first Society launched among and by the natives themselves independently of the well-known mis- sionary and magisterial props that have been, and in many cases still are, so valuable to out- people. This fact will no doubt please very many who look to natural and spontaneous efforts from the natives themselves as the only sure index of real and solid progress. The ruling principles of this Association as enunciated in its constitution are to take a " special interest in all educational " matters, in schools, in teachers " and all others engaged in similar " work, the aim of which is the improvement and elevation " of the native races; to promote social morality and the general " and domestic welfare of the na- " tives." The last session of this body was held at Debe, during the first moiety of this month; the Rev ELIJAH MAKIWANE, Free Church Minister, of Macfarlane, elected its President in July last, presided over its deliberations, and delivered the customary Presidential Address, which we have much pleasure in presenting to the public today. We have found the address both interesting and instructive, and we have no doubt it will more than repay perusal. It seems to us that the interest of the address lies in the fact that it comes from the pen of one who, of all educated natives, can speak with authority,

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

What requires to be noted however after all this is stated is this. If the English took 2000 years to reach their present stage are we to understand that it is impossible for any other people to come up to it within a shorter time? Is it to be expected that these nations or tribes who enjoy the advantages which are given them
by the Missionaries and the Queen's government are to proceed at the same rate as the English, whose early advantages are not to be compared with our own? If a man takes 20 years to make a road are those who are to travel in that road after it is made necessarily to take 20, or even 10 years ? It may be absurd to expect that a nation can become civilized in the course of one generation ; but is it reasonable to imply that 2000 years are necessary under all circumstances? But further what the natives or, if you like, the rising generation do dispute is ; the assumption, that every European is I necessarily above every native. Of the rising generation you will find very few who believe, that every European who is in William Kama's Location is necessarily above William Kama because he is a European ; that every European in Fingoland is above such men as Feltman, Mazamisa and others; that in Tembuland all Europeans are above, Mawonga, Mankayi Rengqe, Sigenu and others ; that in Tembuland proper every European is necessarily above Ngangelizwe, or that men like Sigidi in Idutywa are necessarily inferior to every European, or that Tiyo Soga was not equal to some Europeans. If those who refer natives to Milton and Bacon and other great names mean to suggest even remotely that every countryman of Milton and Bacon is to be considered as equal to and deserving of the same respect as these distinguished names, all I can say is that such persons are likely to require at least 2,000 years of loud and constant preaching before they get a convert among the Kafirs. I have met with many statements of what natives are said to think and to ■say on this point of equality ; but the pith and substance of it is exactly as I have put it. I have only twice heard a formal , avowal of it; but I suppose there is no ' one here who has not seen it assumed on many occasions. I have met with it in private and in public; at political, ecclesiastical and even purely religious meetings. The natives on the other hand believe that notwithstanding the 2000 years of Christianity or civilization there are individuals even in the higher callings to whom some Kafirs may be compared without much fear. Among the Euro- , peans there are no doubt great names; there are men who have done what no native expects to do, names whose influence is far greater than they seem to suppose. What the present generation says is that it is not reasonable to claim the respect which is due to these names for every European, just because he belongs to the same race. I have already said that I am not going to discuss this point. What I am chiefly concerned about is a correct statement of what the natives I really feel .and say because I believe it has been mis-apprehended and mis-represented.

Let us now pass on to a still more delicate point which is involved in this question ; and that is the charge of want of gratitude to Missionaries and want of appreciation of their efforts. Some have shown an astonishing degree of annoyance and irritation at this supposed want of appreciation, of such self-denying labours. Language which is most objectionable and to be deeply regretted lias been used. In some respects this point is more important than the first ; and deserves your close and earnest consideration. At present I cannot do more than merely indicate some of the elements involved in it. A full consideration of it, or even a full statement would lead me to examine the amount of truth which is contained in these and similar charges; what I believe has originated them ; the real feeling of the young peeple on this point; its reasonableness or unreasonableness and what ought to be done, in so far as we are concernd. It will probably be sufficient if I stated that it is not correct to suppose that any natives are not thankful for, or that they do not appreciate what Missionaries have done. It is not correct even to suppose that the natives think that they can now do without the Missionaries; that they are inclined to kick them as one does a ladder by which he can ascend no higher. Sometime ago Mr Joseph Moss of the Diamond Fields read a paper which deservedly attracted attention. I very much regretted the obscurity of the first part of it, and I could not accept every statement it made. There were, notwithstanding certain views he expressed which I hope have been attended to carefully by the members of this Association. With regard to this paper I mean to make two remarks, the first is, it seems to have confirmed the impression which some had that the natives wish now to do without European missionaries; the second is, that as I understood that paper, nothing of the kind was even implied. All that I could see from the paper in this connection was that Missionaries may be or are to be criticized even by a native. The fact that some of our old men say, " Bawo wetu ose mazulwmi," shows that these men thought that a Missionary was to be followed even when he said what was absurd and oflensive to a native ear. In the same way is to be explained submission to interference with things which are indifferent and with private concerns. Now there can be no doubt that Moss's paper shows that there are at least a few natives who have come to believe that a Missionary is open to correction in some things; and that even a native may venture to express a doubt of the correctness of what a Missionary has said or done. In other words there is a growing practical recognition of the fact that a Missionary is not infallable. This, at any rate, is what the natives who are complained of say, and when taken with my statement on the first point it is all they say.

It may be necessary to emphasize on this, viz., That in making these statements it is not implied that those who criticize (to use an offensive term) by so doing claim to be equal to those whom they criticize, who read English papers must have noticed the host of puny editors and contributors who have undertaken to criticize Beaconsfield and Gladstone. And yet whoever supposed that these small creatures claim superiority to, or equality with these statesmen? The irritation and impatience which has been shown on some occasions when natives expressed a different opinion or expressed a doubt, I regard as unreasonable. There is no doubt that the natives are grateful, that they appreciate fully what is being done for them ; that they have no wish to see the Missionaries away. There can be no doubt also that there is a feeling in a certain section at least that a Missionary is open to criticism.

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

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

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

After writing the above I came across the following passages in Smiles, which I hope you will forgive me for quoting here. "It is woman who regulates the order of the household, it is mainly upon her that the well-being of society depends. It is therefore all the more necessary that she should early be educated in the habit and the virtue of orderliness." A home " to be a place of happiness, exercising beneficial influence upon its members—and especially upon the children growing up within it—must be pervaded by the spirit of comfort, cleanliness, affection, and intelligence. And in order to secure this the presence of a well-ordered, industrious, educated woman is indispensible. So much depends upon the woman that we might almost pronounce the happiness or unhappiness of the home to be woman's work. No nation can advance except through the improvement of the nation's homes; and they can only be improved through the instrumentality of women.....Women must have sufficient training for their duties in real life." "The most worthless unit in a family is an ill-managing wife, or an indolent woman of any sort." And lastly a Mr. Joseph Corbett, of Birmingham, at the close of a sad story which, with slight alterations, is only too common here, s ys, " My own experience tells me that the instruction of the females in the work of a house, in teaching them to produce cheerfulness and comfort at the fireside, would prevent a great amount of misery and crime. There would be fewer drunken husbands and disobedient children. . . I attach more importance to female education than to anything else."

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

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

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

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

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

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

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

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

Editorial Notes.

NEHEMIAH TILE is, we learn, in custody at Mqanduli, charged with inciting the Native Chiefs to refuse to pay the hut tax to the Magistrate. The charge against him is, however, so novel that it is very doubtful whether conviction is possible. Nehemiah is well-known to the present writer. He was under training for some years for the Native Ministry, in connection with the Methodists, and was even then regarded by his school acquaintances as a man of strong will and bull-dog tenacity of purpose. A correspondent of the *Journal* says, respecting him, " Advice and warning have been repeatedly proffered him by friends, but to no avail; his only reply is, that neither the fear of imprisonment, nor banishment, nor death shall deter him from doing what he believes to be his duty to his chief and people." This is just like Nehemiah Tile. He was urged to resign his charge in the Wesleyan Ministry when it was discovered he had been bitten by the political *tarantula.* We do not think that Nehemiah's education had advanced far enough to enable him to cope with the intricacies of diplomacy, and especially diplomacy of the nature of that he has embarked upon—of revolutionizing the Government of the extra Colonial territories, for he may involve himself in futile contentions.