

IMVO ZABANTSUNDU.

(NATIVE OPINION)

IPEPA LAMAXOSA LEVEKI
ZONKE.

LIHLAULELWA
3s. NGANYANGA NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOMVULO, FEBRUARY 2, 1885.

[No. 14.

Amafandesi o ELLIS no SHEEHAN
E-CUMAKALA (Dohne Toll).

I RAFU YE NDLELA.

POS' ISO APA BO !

E.J. BOXALL,
Umsiki wentlobo zonke ezifunwayo
zengubo,
No. 22, SMITH STREET,
E - Q O N C E.

Uhlala enento eninzi yezitofu ezifanelekileyo
neziluhlaza apa bo.

*Ingubo zomtshato zenziwa ngokokufuna komntu kwisi-
tuba se yure ezilishumi.*

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa
bani.

Paula—Intsebenzo yonke iqutywa
ndlwini 'nye.

G. WHITAKER,
Isebe elitengisa nentwana
ezincinane,

*Kwivenkile ebisakuba yeka i Magiligana
(McGREGOR'S)*

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

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

INGUBO, IKELEKO, IPRINTI,

Ipuluwa nezikali,

Ingcawa, Amafelane, Ikeleko
Zokulala.

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

Yonke impahla idla amaxabiso
ahlisiweyo.

Ilitye lokusila lase Ndwe.

KU LUBISI (SOUTHEYVILLE).

U MPUNGA walo unamandla angangawa mahashe alishumi,
kwa namanzi amaninzi ngapezulu. Akuko kulibala
ekusileni kwalo. Olipeteyo uwazi ngokupeleleyo umsebenzi
wake. Liyayihluza yonke into engafanelekileyo enqoloweni.
Aliyeki kusila Iona ngenxa yokubalela kwelanga. Ngokusila
ku bizwa3/ ngenxowa; ngokusefa nokucokisa idobilityi ezinta-
ndatu ngapezulu.

AUGUST KLEE,

Umpati Walo.

NGOLWE sitatu ngo 11 ku February lo, siyakuba nento enkulu kunene ye fandesi le-
ntlobontlobo zonke zempahla ehambayo apa e Cumakala Etoleni.
Umntu ubatala kwa oko emva kwe fandesi.

ELLIS no SHEEHAN, Abatengisi.

ISAZISO KWABANTSUNDU
Kwa PASCOE BROTHERS,
E-AYLIFF STREET.

Iprinti ezintsha ezimfusa, Iprinti ezintsha ezidaki, izitofu zelokwe,
Ilinzi ezi Ngwevu okumdaka, Ngwevu oku- kanyayo nezi Mfusa. Ityali
ezintsha ezingwevu, nezimfusa nezimnyama, zentlobo ezintsha,
zamaxabiso ngamaxabiso. Izihlangu zamankazana eziqala kwi 1/. Ikeleko
eziqala kwitiki iyadi.

OMAKUPAULWE.

I-Seteni emhlope esezenziwe izivato (zitshipu). Izigubungelo
neveyile zomtshato njalo-njalo.

Yonke impahla efunwa ngabantsundu abazakutshata ihleli iko
ilungele ukunxitywa.

KANGELA APA.

Umhlobo wenu u Mrs. STEINMETZ,

JAGERSFONTEIN, O.F.S

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

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

IBULUKWE zokusebenza nezokavata ziyalala.

Ibatyi, Ihempe, Iminqwazi, Imibalo, kunye nezihlangu, &c

Intlobo zonke zokutya ziko.

Iswekile nekofu elungileyo. Umbona, Namazimba. Kwindlu yokubaka kwe- nziwa intlobo zonke
zezonka. Ozikook, Nesonka-Somtshato. Yiyona Bakbuis inezonka ezilungileyo.

Kuko Nendlu ecokisekileyo yokudlela.

Izixaso zifunyanwa amaxa onke. (Akutengiswa tywala).

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

D. THOMAS,

Ibaki Umenzi nomtengisi wento
Ezimnandi,

E-BANK STREET,

E-QONCE

Uvulele aba ntsundu indlu eyodwa yezixaso kumnyango
olunge nowalandlu yake indala.

Izixaso kusoloko zilungile amaxesha onke. Kuko nendlu
eyodwa eyokutyela yona. Izonka Zomtshato zenziwa
kwanguye.

I-ALMANAK YE " MVO ZABANTSUNDU, "
YO 1885.

ESI Salatisa-Samaxesha sesishicilelwe. Abangengabo aba-
meli be " Mvo " bangasitenga nge 3d, kwi office ye

Mvo Zabantsundu e Qonce. Abasifuna besitunyelwe nge Posi
mabatumele ipeni zone.

Isaziso kuye wonke esimfaneleyo.

Ngesigqibo se Gqugula eli- pete
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; kufu-
nekake nayo ibatalwe kwi ofisi ye
Divisional Council emva kokuba
lixeliwe inani emalihlulwe ngonya-
ka ekungayikubuye kuxelwe nga-
kumbi ke.

Ngomyalelo
H. T. FULLER,
Umbali.

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

W. O. CARTER & CO.,
Kwikundla ka Makeleni, e-Qonce.
(Maclean Square).

Yizani kuhlola impahla.
Akabizwa nto ubani ngokuhlola !

Iswekile (eyona ixabiso lipantsi
kulomzi).

Isepa, *Uhlobo olutsha olulungekumene*
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 emarikeneni.

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 zingezwa apa, kuba sine-
ncwadi ati onke amaledi afuna
abantu azise kuyo.*

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

R. W. ROSE-INNES,

Umteteleli-Ematyaleni,

Umqinisi,

WEMVUMELANO,

Umanani Weziqinisele.

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

M. KEEVY & CO.

(Kwivenkile ebisakuba yeka Ngomti)

E-Bolorweni, nakwi strata sase Durban, nakwa Komani.

Abatengi nabatengisi bempahla ngempahla

Amaxabiso amakulu ayanikwa ngoBoya, Nezikuniba, ne- ntwana zonke ezitengiswayo.

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa, e-Dikeni, nase Xesi (Kwa-Kama) nakwa Qoboqobo.

Lomsebenzi wauqala ago 1878.

UYAZIWA. AKUFUNEKI KUZINCOMA

Amafa, Ingqeshiso, Iminqopiso nokwananwa kwezi qiniseko zomhlaba—yonke lemicimbi yenziwa ngokukuleza.

Utetelela ematyaleni, aquke nemali engamatyala.

G. N. TUDHOPE,

Umenzi wemifanekiso

Umtengisi wencwadi nemapepa, E-QONCE.

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

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

Yizani Maxosa, Tengani kuye! Imifanekiso yenziwa ngesheleni ezisixe- ine ezine sikisipani xe imitandatu.

ANDREW GONTSHI

Umteteleli ematyaleni,

I-Ofisi—e-NGQAMAKWE.

M. L. GERRARD

Umteteleli kwi Ofisi yema- ntyi e Komani.

Uteta amatyala kwi ofisi ye mantyi. Iminqopiso yokwananwa kwemihlaba uya- yifeza kwaneve mvumelano.

Ulungiselela abo baqondayo ukuba abanakuwahlaula amatyala abo ngokubala ama- pepa abonisa oko.

Abanemali ebanjwa ngabangena kuhlala amatyala ivakaliswa nguye into leyo ematya- leni. Iminqopiso yamafa uyayibala, kwane- zinye into zase mitweni. Uhlanganisa izi- kweliti, ayinike uminyo imali kwa oko. Incwadi zabasebenzi usigcina kakuhle.

U Abraham K. MALO

Umteteleli ema-Tyaleni,

KWA-QOBOQOBO

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo, noncedisa, abafuna ukutenga nokutengisa, e-Town Hall, Kwisitara esinga pantsi ese- situ, No. '3, Kwinkundla ye marike.

E-QONCE.

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

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

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 partie advertising Vacant Situations.

Iveki.

ABATABATI belipepa ababehlaulele inyanga ezintatu ezidluleyo bayacelwa ukuba bayitumele imali yenyanga ezintatu esingene kuzo ngoku kwakuleveki singene kuyo.

INDODA emhlope, ifama, lati ngamhla utile libe lize e-Kimberley nenqwelo zalo, lati ngokushiyeka lilungisa imicinjana yalo etile, laziyeka zabe zihamba inqwelo; kantike liyakuti ekuzilandleni liqubisane nento zone ezite ukuba akaziniki imali anayo ziya kumbulala. Zitsho okwenene xanti tye-tye- tye zayitabata yonke imali abenayo ebikwi £125 (iponti).

ICESINA ingene e-Mpofu nangakona isizatu kutiwa ngamanzi aselesuke aba sisifo ngenxa yokubalela.

NOKOKUBA lulwimina asazi kodwake kuvakala ukungati ama Bulu akolisa kweliya la- pezulu, ukumana edlula exobile eziziqu esi- ngisa kwela Bahlambeli.

KWIZITYALO ezityelweyo ngelilanga, licuba into ekubonakala ukuba iya kupumelela ngokukodwa kwindawo ezikufupi nolwandle.

NGOKULUNGA icuba lasema Mpondweui lifaniswa nelase Transvaal.

E-ODUTSHOORX kunconywa ukuba zininzi nokulunga kweziquamo.

NGASE Somerset East amadoda amabini antsundu, alindiswe ijaji ngokuxwita intsiha kwinciniba zefama elitile.

USUKU Iwe Cawa yayizolo belamiselwe ngumongameli we Free State ukuba lube lolokuzitoba pambi Kopezu Konke ngenxa yeli langa libalaseleyo.

BEKE kwako inteto yokuba alaulo lwase Transvaal luzinqumamile inqwelo zelo ukuba ziye kutengisa ukudla nehabile kwimikosi ya Mangesi ekwela Bahlambeli. Ngaleveki kuvakala ukuba inkulu za Mabulu ziti akuko nto injalo, inqwelo zibuya kuba zinge- nakuzitengisa into esazeke zizisile.

UMOKGAMALI wa Mabulu ase Transvaal u- Mr. P. Kruger, ubenokudibana nompati-mikosi u-General Warren beno Mr. Cecil Rhodes no Rev. John Mackenzie ngo Mgqi- belo we Cawa engapaya kwedlulileyo. Utandazile kulomatshawe ukuba Amabulu ase- leneziqwanga kulomhlaba waba Hlambeli makaseyikwa. U-Sir. C. Warren ute abamnyama abanamfanelo ukupa ngawo umhlaba wabo, wati ibuto la Mabulu eliti lilaula elozwe lisisakombe samatutu. Walekela wati bonke abantu abamhlope abangenazininiso zifanelekileyo mabapope bonke. U-Mr. Rhodes ute umdali wezipitipiti kwe. lika Montsiwa ngu Mr. Joubert wase Transvaal.

KUTIWA isebe lakwa Rulumente le Ngci- ngo ebelipetwe ngu Mr. Sivewright liyakupatwa ngu Mr. Aitchison ngo 16 February.

ONKE lamajoni ekutiwa ngama Dilarondile (Dragoons) akwele emahasheni, ngolwesi Bini asinga e-Taung's isixeko esikwela Ba- hlambeli. Oko kukuti imikosi iselengena.

KUTIWA kwabako imvula ezintle ezimnandi e-Skapu ngeveki engapaya kwedlulileyo.

IBANDLA le Palamente lase France licinga umncimbi wokuba isiqiti sase Madagascar, esimelele nelilizwe sibe yindawo yokukupe- la ababanjwa.

E-ALIWAL NORTH kuzo eziveki bekuko umdlalo we bola pakati kododana lwakona olumhlope noluntsundu, opelele ekwoyisweni kwabamhlope.

UMTETO omdala walapa wokuba, e Dolopini, emva kwentsimbi yesitoba ku- ngabiko mntu umnyama ubonwayo, kungoku ngati uza kutabata amandla amatsha, kuba kutiwa into efunwa ngo ntsundu kupela yinto yokuba.

NGECAWA epambi kwale idluleyo ke kwabako imvulana e Tarkastad nase Somerset, sisiva ngendlebe.

IGAMA lokuba "Amabayi" ligama elinikwa, kulamacala, abantu abalambayo abasebepila kuhamba besamkela ngamasondo ama bayi.

IMITANDAZO yokutandazela imvula ama qaba ate gudu ayitya, kuba ati sekusuke kumke kuti be into elilifu kwakut 'ukutiwa ca umtandazo.

KWEZINYE indawo usapo selupila kuzingela "intaka zocingo," ezibizwa ngelogama kuba ukubulawa kwazo kupela ikusuka ziqutyelwe elucingweni, ize ziman' ukuzintlala kulo, ze seziman' ukucofwa sezifile.

O-TITSHALA batwele umsebenzi onzima kanye ngelilanga wokuguqela usapo eskolweni, Xa sekusapuka bona nje baye- pina bona abazali ?

E-CAWA umlungu otile ute akulunywa liramba emnweni akenza ngxolo yaluto, koko usuke wasusa nge sithsetsho londawo alunye kuyo yinyoka leyo. Kantike akasayi kuba saba nani.

E-CALEDON kuko inkwenkwana ebulele enye yayifaka emanzini. Sitetanje ngoku lontwana isentolongweni.

ISICUBA sefama elitile ngase Nxaruni kuse sinqudwe tu, ekubonakala ukuba amasela lawo makabe onelwe kukusa ngeleba asinquinde kwe tu.

PESHEYA e Spain kusand' ukubako ukuncangcazela okukulu komhlaba, okubeko nabantu abaninzi kunene abafayo.

IFAMA le Jeliman ebelisand' ukubelwa inxowa zetapile ne nkunku, lite ngomye umhla, libe lilindile, labona ama- doda amabini, aye angena estoleni salo apo. Libaleke laya lalinga ukwatshixela, koko ate aloyisa alintlala kunene ngenduku.

IQELA elikulu lama Bulu esiqingata sase Qumra siva ukuba atumele incwadi ko Messrs. Upington no Sprigg, encoma ukuba ntle kwenqubo yabo kwela Bahlambeli.

INDODA emhlope engumaki imnke ne Gqili ngokuti ifumane izipose esizibeni, ibize ku- hlamba, kanti ayikwazi nokudada. Ite inyu- lwa yaye seyifile.

E-LONDON, Pesheya, kuko intombazana ezi- tyise ityefu, kulenyanga ifileyo.

NGASE BURGHERDORP ke kwako abantu abalinge ukwenza umkwa ongcole kunene, wokuwisa u-Lolive ngokubeka amatye endle- leni.

E-BATENJINI enye yenkosana zakona ku- tiwa ite ngokusuka imvula ingani ekubeni bekukade kuvunyiswa egqireni, yaseyilixgo- ta shushu isiya kumfundisi ukuba atandaze- le imvula yena.

KWIFAMA ezilunge ne Qumra siva ukuba imitombo yamanzi iyatsha ngenxa yokuku- balela.

IFAMA elimhlope, u-Mr. Landrey ngegama uvune ingxowa ezi 157 zengqolowa zama 36 eze ralasi.

E-JAPANA kusand' ukubako isaqwitikazi esikulu kunene, esiwise zindlu, zitola, ntoni, kwafa into eninzi kunene yabantu.

ABAFUNDI betu abangase Macumakala si- balatisa kwibala lezaziso abaya kubona kulo ifandesi lempahla lo Messrs. Ellis no Sheehan Etoleni.

INTO eninzi yencwadi nengxelo zentlanga- niso asinakuyingenisa kwelanamhla.

ISAZISO SOMNINI-PEPA.

ABATABATI belipepa le " MVO," abahlalela inyanga ezintatu ezipela ngo 31 January 1885 kupela, bayacelwa ukuba bayihlaule kwelangu imali yenyanga ezilandelayo. Intlaulo mayingabi ngapantsi kweyanya- nga ntatu. Kukumnini-pepa ukungawatumeli amapepa abantu abangahlalanga ngom- miselo wama Medi nama Perasi wokuba ipepa lihlau- lwe kwasekususeleni. Ama- gosa acelwa ukuba abavuse abo abagoseleyo. Intlaulo itunyelwa nge Cheque na- ngemali yase Posini nange Stamps zehalufa egameni lika

JOHN TENGO-JABAVU 17 January 1885.

INGUQUQUQULO.

ABO bangaba bakukatalele uku- zibekela indlebe zonke inqu- beko zezinto zolaulo kwelilizwe bo- kumbula ngehamba eyaka yatatyat- wa ngu Mr. DE WET umpati mici- mbi yaba Ntsundu, awasinga ngayo Pesheya kwe Nciba, awati ngayo, xa ungaba siteta kanye ngokwamazwi ake ufuna ukufumana eyona ndlela yokulaula. Ekwatike kodwa ngeli- shwa lingaqondi lona elonene, suka waquba ngendlela yempato ekuna- mhla esuke yadubula ngeziquamo ezoyikisayo. Wafika e-Batenjini wawumisa ngakumbi umda pakati kwe Cala ne Sidubu we gebu isi- qendu esinobom kowase Cala waya kusingenisa kowase Sidutyini.

Kwesisiqenduke senjiwenje kwaye kuko inkita yaba Tembu ababengo- ndiyalwa kule igqitileyo yaba Tembu, ekungokoke bebengekati tsaka kanye ukuzitobela izinto njengoko sezimi ngako ngoku, yaye ikuba ingu Mr. LEVEY naye, lento bangati bate cwaka ngexesha abebepantsi kwempato yake, bequba imisebenzi yabo yemihla ngemihla. Kwayeke njengoko kusenjalo nangoku ulubo ingento ibiko oko bebesepantsi kwa- ke. Kususelake ekumisweni nga- kumbi kwomda, baktutshelwa caleni limbi; esisiqingata sesasuke saba yindawo yezipitipite nesikungo so kungendawo kwaba melene naso abaquba inkutalo bona. Kungoku imikondo yempahla ebiweyo seyi- suke dzu iye kungena ko Mtingwevu no Nququ, ze bati abalandileyo ba-

kufika kona basuke badutywe bahi- liziswe. Ngokuva ngendaba xa besikwelo seva ukuba abobantu xa- suke baxelelwa sekugqitywe kade, ukuba ke nina ngoku senilunge e- Sidutyini, abenzelwanga ntlanganiso yabo nabongameli abangabapati bona abakangelise kubo. Lontoke ngokwayo yesuke yabangela ukuba bemnke nenkolo ezifumana zavuka esitubeni nje, zokokuba bona aba- pantsi kwa mantye banikelwe kwi- nkosi yabo u MATANZIMA, abati uwise izwi lokokuba ziti zonke izi- kolo ziwelele koka Mr. LEVEY. Kwangapambili besesike safumana incwadi ezingayo lento, kodwake noko asayingena, ngokuti make sive ngokuhlutisayo ngapezulu koka ukuze sandule ukuyingena. Kuya- bonakala kona ukuba, ukuba lento yayite ukuziswa kwayo ebantwini yangeniswa nge Mantyi yabo Eyi- nkulu u Major ELLIOT wabacazela ka- kuhle pambi kwe mantyi zabo, nge- yiba ilizwe alingenanga nangentole kulenkatazo yale Ndemon yokuswe- leka kwe ntobeko ilapo, ebangelwe loluhlobo lwalenqubo. Kodwake konke akusenziwanga, nto yona ide yagqita nangapezulu ngobubi— kuba ababantu bankatazo inje bemi kude le nakulomzi wemantyi yabo. Siya- temba ke ukuba u Rulumente wozi- funa. abuye asibuyekeze asikangele isigqibo apange wagqiba ngaso.

NGABANTSUNDU.

KUNAMHLANJE Abafundi be- tu sibanikela isisalela sente- to emfundiso inkulu kunene ka Rev- E. MAKIWANE awayifunda kuma- lungu entlanganiso Yomanyano Ngemfundo kulenyanga ifileyo, entloko yayo ibiselibonakele kweli- pambi kweli. Singabuye senze a- mabalana nati kwinxalenye yenda- wo ezikuyo lenteto ngelinye ixesha, okwangoku siyakuzaneza ngokuti si- ke siyifake njengoko injalo lenteto yengqondo engaka.

Mandilule apo ngoku ndiye kwindawo ye Mvo Zabantsundu. Ningaba nonke nise- nibonile ukwamkelwa kakuhle kwelipepa zikoranti zabamhlope. Ndiyazi ukuba bani- nzi abanye abalivuyeleyo abangaluvakalisa- nga emhlotsheni uvuyo lwabo. Kukwase- kuhleni ukuba ako amacala alamkela elipe- pa le Mvo ngentliziyo ebandayo nokulindwe- bela. Kukho apo lide lacaswa ngokushushu. Kangangoko ndaziyo zibini izizatu ezibange- le ukuba lamkelle ngokubandayo. Esoku- qala kutiwa lenzelle ukutshabalalisa *Isi- gidimi*, elolanga lidumisekayo, elibenzele oku- ngaka abantsundu. Esesibini kutiwa *Imvo* zingumlo walamadodana angafuni kutobela abamhlope nabafundisi. Kuko abade bati ababantu be *Mvo* basaza kufunyanwa emahlatini. Bati lipepa labantu abangako- lisweyo yinto abayenzelwayo. Ngokusingi- sele kwesizitatu sesibini akunqweneki ukuba nditete ngapezu koku senditete nga- ko. Okunene liko iqela labantsundu eliti nati bantsundu neke sizizamele into ; eliti akulunganga ukukangela uncedo entweni zo- nke ; into epilisayo kukuti umntu azame u- kuzimela nangenyawo zake. Xa batshoyo abadeli nto bayenzelwe ngabanye. Bayako- lwa ukuba kusayika kuba lixeshana lufuneka uncedo. Akufuneki kuba ndide ndongeze eliti ndinga linganda inani labo bafuna uku- zinceda ngokwabo. Kulungela ukuba umntu alwamkelle uncedo kuxesha olusafuneka. Into egqitiseleyo kukuba umntu azincede ngokwake, ade naye abe ngumnceme waba- nye. Anditete kona ukuti umntu uyakuza apumekuti tu ekuncedweni ngabanye. Into endinga ndingayicacisa yeyokuba aba bantu kutiwa *Imvo* zingumlo wabo bayalubulela uncedo lwabafundisi, imizamo yokuzinceda abayenzayo abatsho ukuti icasene nokwa- mnkela iziyalo zezihlobo zabo ezimhlope. Ngokusingisele kwelokuba *Imvo* zenzelwe ukutshabalalisa *Isigidimi* mandivakalise mhlope ukuba akuko nto injalo. Ndiyako- lwa ukuba enye yezinto ezibanga ukuze ku- beko elipepa litsha kwaba kutanda ukungo kungako ipepa elizimisele ukuxoxa imicimbi yolaulo—into ke leyo esingazimisele yona *Isi- gidimi*; esingenako kakuhle ukuzimisele yo- na. Abayili be Mvo babekolwa ukuba *siko* *isituba esivaneleyo omabini lamapepa*. Ndi- yazi ukuba bako abatile abancedayo eku- miselweni kwe *Mvo*, abazintliziyo zibambe- le ngapezulu *Esigidimi*. Eyona ndawo ndiyenza nkulu mna kukwa- mnkelwa kwe *Mvo* siti bantsundu. Ndiyazi ukuba baninzi abavakalise ugomlomo ukuzi- vuyela kwabo ; kodwa ezona ndawo zingama- ndla zimbinzi—kukuba bati bonke abazivuye- leyo bakubonakalise ngokuzitabata nokuzi- hlama, nokuba Umhleli awafumane futi ama- pepa avela kwabanye abantu nkuze elipepa lingabi yinteto yomntu omnye.—Lomtwalo uyakuba pezu kweliquela linamalungu ale ntlanganiso. Kwanga akungebiko bani uya- kusilelela. Elam liti lamapepa omabini afa-

I cannot, however, dose my remarks on some of the questions of the day without referring to the *Imvo Zabantsundu*. You have all seen how well this venture has been received by the Colonial Press generally. I know that many others have received it with the same cordiality, who have not expressed their feelings publicly. It is as evident that in some quarters it has been received coldly, or with suspicion, and that it has even encountered active opposition. So far as I know this cold reception is due to two causes. The first is that it is supposed to be started with the view of ruining the *Isigidimi* as an opposition paper to that noble effort which the Natives owe so much. It is opposed secondly because it is supposed to be the organ of those lawless spirit who will not be controlled by Missionary or European influence. It has even been asserted that those who are concerned in it will be found leading in a rebellion very shortly. It is supposed to indicate that the natives or a small section of them, are not satisfied with what is being done for them. Now with regard to the second ground of opposition I need say no more than has already been stated.— There is no doubt that there is party of natives which things that we may do more for ourselves, that it is not healthy for us to depend so much on the help of others, and that an attempt ought to be made to stand on our feet. In so saying, they do not despise the help which has been so freely given—on the contrary, they believe that for some time they cannot be entirely without it. I need not add that I hope that the number of these who are inclined to do something for themselves, as well as receive help, will increase. A man ought to take help only as long as it is necessary. It ought to be the ambition of every one to do without help, and to reach a stage in which he will himself give help. I do not, of course, mean to say any one will ever be wholly independent of the help of others. I do wish, however, that it be plainly understood that Missionary influence is highly valued by those who are supposed to be 'represented by the *Imvo*', that this section, of natives thinks that efforts at self-help are not inconsistent with a sincere desire to follow the guidance of European friends.

With regard to the *Imvo* being an opposition paper to the *Isigidimi* all I need to do is to express the belief that no one who was concerned in starting or supporting it had such a thought. I believe I am correct in saying that what led to the starting of the *Imvo* was the belief that the natives required a professedly political paper, which the *Isigidimi* is not and perhaps could not well be; and that a paper issued more often was required and that there was plenty of room for the two. I blow that some of those who had taken active interest in the support of the *Imvo* are much more concerned with the success of the *Isigidimi* than with that of the *Imvo Zabantsundu*.

What is of more importance however is the reception the *Imvo* is to get from the natives themselves. I know that good wishes have been expressed from various quarters; but two things are especially necessary—the one is that there be as many paying subscribers as there are well-wishers and the other is that the Editor receive contributions in writing as often as possible in order to make the paper truly representative. The chief burden must fall on the class represented by the members of this Association, and I hope that none will lag behind. The Association is I think under the necessity of supporting the two papers warmly. In any case the *Imvo* is a great effort and the man who has had the courage to face what is involved in starting such a venture will deserve praise even if he should fail. The effort does mean something, and its failure as well as its success will tell on the natives. The subject deserves your consideration.

Education is, I am glad to say attracting much attention, and is being discussed from various points of view. This discussion is likely to continue for some generations to come. I have no doubt that views which are expressed confidently now will in the course of a few years appear strange and even absurd. Still it is right that we express what with such light as we have appears to be proper. The subject is so large that a whole paper devoted to it will not exhaust it. All that can be done is to touch on a few points connected with it. Let me say first of all I hope that we have not only read but carefully considered what such men as Dr. Dale, Dr. Stewart, Mr. Justice Shippard and others have lately expressed on this subject. Their views deserve all respect. What chiefly requires to be done in connection with Education as applied to the natives is to give a correct statement of what they (the natives) feel. I have heard and seen a good deal of what they are supposed to say and feel, but I have not met with much that I considered correct. I hope that some one will supply this defect, and bring up a paper dealing with this point at our next meeting.

Meantime I wish to remark with regard to Education that (a) we are most fortunate people; we are fortunate in having such a Government as we have; such a Superintendent - General of Education; and such a Deputy-Inspector of Schools—and in at least some of the Principals of Native Institutions (5) During the last year especially the authorities have insisted more than before that those who are being educated pay more attention to to their own language—to accuracy and to neatness. No one rejoices at this tendency more than I do. For sometime the Kafir language has been despised both by Europeans and by the natives. I have again and again protested that it was suicidal to despise our own language and I rejoice to see the matter assuming a form which cannot be neglected. Accuracy and neatness are essentials and I was glad to see that ladies had not fallen into slovenly habits. The failures in the last Government Examination for the teachers certificates will I believe do more good than success could have accomplished. The examination had other lessons to which I cannot now refer, (c) I hope that the members of this Association who are actively engaged in teaching will have a proper estimate of the importance of their work and apply themselves accordingly; that they will try to carry out conscientiously and at once the suggestions which the Superintendent-General of Education and the Deputy-Inspector of Schools may make from time to time.

I do not expect that their suggestions will be the most suitable on all occasions; but

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when one takes into account among other things the experience and the real and sympathetic interest which these men take in our schools and in the progress of our race I think that all will admit that their suggestions are worthy of the highest respect, and should at least have a fair trial. (d) Some of you are not satisfied with the possession of a teachers' certificate. You would like at least to pass the Matriculation Examination, and it possible still higher examinations. An impression has existed that such a desire was not encouraged and that there were no facilities for having it carried out. Now with regard to this point I wish to say that I rejoice to see such a desire and hope that the number of those who will have it will increase every year; that the impression which some have as to want of encouragement has, or at any rate had some foundation; that if I am not much mistaken there will be a few who will continue to sneer at those natives who have matriculated or may be thinking of doing so; that to all teachers a practical solution of such difficulties has been shown you by the only two natives who have had the honour of leading the way into these higher regions—who I hope will be able to go higher still. If a man wishes to wait till all difficulties are removed, how can he say that he is a man? And how long is he to wait? The way has been pointed out to all teachers if there are difficulties. I do believe however that those who are anxious, and are willing to suffer for what they regard to be a good thing will find the way more easy in the future than I believe it has been in the past. (e) The members of this Association have an important work to do—that of showing their countrymen the value of Education and also that they are in danger of having it taken away, that it is extremely important to attend to it now or it will be impossible or nearly so to do anything in days to come.

Perhaps I may also refer to a singular incident which is connected with Native Education. I mean the case of the 25 lads who were dismissed from the St. Matthew's Institution on the 26th of Aug., last, and whose names appeared in the Christian Express and Isigidimi of September. The case is not only singular but very important, and it is to be regretted that it was thought proper not to state the nature of the offence which was committed by those lads, I do not mean to comment on it. I merely draw attention to such an important event and one which is so significant.

The arrival of General Warren is not an event that should be silently passed over by us. I hope that in our several spheres we shall do all we can to promote his mission. Perhaps we cannot do much. Still let all do what can be done. Last week I attended a meeting which had come to discuss several things. A thrill of joy passed through my heart when one of the speakers, Mbovane Mabandla, said to his countrymen, "Countrymen, the Queen has a difficult work to do. She has sent Warren to do this work. If we are required I hope that we shall be found ready to help our Queen, that Queen whose influence we must be glad to see revived in this country. We have been in tears for many years since she left us. I do not say we are "to take a definite step to-day. All I say is that we should not forget that the Queen, is in this country again, and that we should consider what we can do for Her." I repeat that this part of Mbovane's speech gave me unbounded pleasure notwithstanding a slight inaccuracy which could be detected TV over critical men.

"I need not do more than merely to call attention to this matter, and to express in the name of this Association and of all our young people and all my countrymen our joy at the Queen's arrival, as we express it; to express the hope that the Queen will not leave this country again; that General Warren will find his work less difficult than many anticipate, that he will have a speedy and a complete success, against open and secret foes of that Great Gracious, and Noble Queen, who has been one of the greatest blessings of the present age, a Queen who is not only the Queen of England, but who in a sense may be said to be the Queen of Queens. Long may she live. Oh, Queen Victoria, thou shalt never know how many hearts even in this far off Africa thou hast cheered in their passage through "the wilderness of this world." Thou art not only a Queen, but a Mother. Prosper thou in all places; prosper thou in South Africa.

The last point to which reference ought perhaps to be made by me is the existence of similar Associations in other parts. Several Associations have sprung up with the same object or objects which you have stated in Article II of your Constitution. If these Associations are to remain independent of one another, and are to have no communication with one another, then their value will be lessened by their number. I recommend this subject to your attention or that of your Committee. In dealing with it you will have to encounter difficulties arising from denominational distinctions which have already wrought much mischief in South Africa; you will to some extent be called upon to face Tribal differences and other petty causes of jealousy which render an African—"Isisulu sabo bonke abamlambeleyo.

And now in closing I must again thank you for the honour you conferred on me and repeat the hope that you will all render my position easy and pleasant; I thank you for your attention in listening to the foregoing remarks and hope that we shall all gain something from our meeting together as we have done—that our discussions will be guided by Higher Wisdom than our own—that this Association will have a long life of usefulness and that its influence will increase every year.

GOING one night to the gallery of the opera, which he thought the best place for hearing, Samuel Rogers, the poet, noticed a respectable, elderly man gazing at him intently for some time. At last, between the acts this man left his seat, and placing himself

in front of Mr. Rogers, said in a solemn tone "Pray, sir, is your name Samuel

Rogers? Mr Rogers, who cherished the belief that his works were popular with the lower classes, graciously replied that it was.

"Then sir," said the man, "I should be glad to know why you have changed your poulterer

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Nabatengeli bofani ngofani,

*Abatengi bento eziveliswo ngabantsundu
esinjengo*

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo

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

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

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa

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fontein.*

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 ngoku-
lunga ngexabiso olirolayo.*

J. no-C.HEDDING
Abatengisi bempahla
Yama-Xosa,

kwi Venkile Yakwa Ngqika,

e-QONCE:

**Ikwangabo e-MKANGISO, Kwa-
TESE;1**

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Abatengisi bo-boya, nezikumba Zenkomo nezempahla emfutshane ne mpondo.

DYER no DYER, e-Qonce nase Monti,

Bahleli bene mpahla etengisayo:

Enjengama-felane

Iblankete

Ingubo ezitambileyo zokulala Iqiya

zezandla (handkerchiefs) Intlobo

ezintsha zezigubungelo zobuso

Amaso, alingeneyo nabala lita-

ndwayo

Izihlangu nekausi

Ingubo zamadoda zekodi nezitofu

Itwil ezibomvu neziluhlaza Ityali

ezintle kunene

Ihempe neminqwazi

Imela zamaxosa nezipili

Izikotile

I-ambile zentlobo ngentlobo zobu-

kulu

Isali ne Tuma

Imikala ne berote

Ucumse necitywa

Icuba la Mabulu nela Maxosa

Ujiko Iwe-xina

„ lobedu

Iswekile zamabala onke

Uqolwane (tea) osemntsha yena Ikofu

emnandi kanye yase Rio Intwana

ezimnandana nemiqa- tane

Istatshi ne Blown

Imbiza zentlobo zonke zobukulu

Amagaba

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

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

Konke oku kutengiswa ngama xabiso apantsi anoku- nikwa napina.

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

Lishicilelwa umninilo u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith Street

King Williams' Town

nelwe kukuxasa kashushu lolu Lumanyano. Kekaloku nokuba kapelele pina *Imvo Zaba-ntsundu* lilinga elikulu : umntu obenobuga- nga bokukangelana nezixakaniso ezisendle- leni yokuqala ipepa elinje, uyakuba ngum- ntu wokubongwa nokuba akapumelelanga. Elilinga liteta into : nokuba lipumelele no- kuba alipumelelanga, liyakuba nesiqamo esi- kulu kubantu abantsundu. Kufuneka ngoko nicinga ngalo.

Indaba yemfundo iyaxoxwa kunene, ivele- Iwa kwinkalo ngenkalo. Lengxoxo isayaku- ke iziqoqo izizukulwana. Andinamatanda akuba ako amazwi atetwa ngokuqinileyo na- mhlanje ayakuti ingekabi mininzi iminyaka abonakale engeyiyonto. Nokoke kulungile ukukuteta esikolwa ukuba kuyinyaniso. Le ngxoxo ibanzi, ndibe ndingafanelana nditeta ngayo yodwa ndingabi nakuyifeza. Sento- paula amasetyana ambalwa alunge nayo. Mandihlakulele ngelithi maze sonke sibe siku- funde sakucinga okutetwe ngemfando nga- madoda anje ngo Dr. Dale, no Dr. Stewart, no Justice Shippard nabanye. Inteto zabo ziyifanele imbeko. Eyona nto inga ingake ibe nomntu oyenzayo kukuxela uluvo lwaba- ntsundu ngemfundo abayifumanayo. Ndi- sa kubona oku kuninzi kutiwa bayakuteta; noko ndisati mna iyaposwa eyona nto itetwa sithi. Kanga kungako otile oya kuyingena lendawo aze azixoxe kwintlanguaniso ezayo.

Okwangoku mandibe ndipaula ezindawana. Tina singabantu abanetamsanqa ngesi- zatu serulumente esinayo; nokuba nomonga- meli micimbi yemfundo onjengo Dr. Dale: nomhloli-zikolo onjengalo sinaye ; nangoku- ba nabongameli be Semnari abafana nenxenyetile kwaba sinabo. (2) Kulonyaka udluleyo ngokukodwa, izipata mandla ziti masiyinyamekele inteto yakowetu ; sikunya- mekele ukuyingcwanga into esiyitayayo no- kuba ikocisike. Asikuko nokuba ndavuya ndakubona oku. Inteto yesi Xosa ibe ide- Iwe ngabamhlope nangabantsundu. Kukade ndisithi lento yokudela inteto yetu kukuzibu- lala; ndiyavuya ngako ukubona ilizwi loku- nyamekela isi Xosa, listiza ngendlela engena- ikudisiwa. Ukungcwanga nokucokiseka zi- nto ezinkulu. Ndavuya ndakubona kusithiwa umtanjana awunayo imikwa yobuxumbululu. Ukungaponyelwa kolu vivotu lube loko ku- yakunceda ngapezu kwempumelelo. Luvi- wo olube luncinye izifundo endingenako ukuzingena. (3) Ndinga amalungu alentla- siganiso angaba ayatitsha, angabugonda ubu- kulu bomsbenzi awupetyo, aze azinikele kuwo ngokufanelane nobokulu bawo ; nokuba indawo eziveliswa ngu Dr. Dale, no Mhlo- li-zikolo baya kukunyamekela ukuzilinga. Anditethi kona ukuti indlela zonke eziveliswa ngalomanene ziya kuba zezelwa zilungileyo. Nokoke sakubumbula ngokuba kukade eyi- pengulula imicimbi yemfundo, sakucinga ngokunyamekela kwaco ukunyuka kohlanga oluntsundu, ndithi oko akutetayo kufanele ukwamkelwa ngemeko, kuke kuvavanywe. (4) Abanye kuni abanelisive kukupumelela uvivo lwe tishere. Banga bangapumelela nolokungena kwizikolo ezipakamileyo, baze 'badlulele nakolungapezulu. Kunjalonje so- loko kuko intiliziyoyokuba abafuna ukuqu- bela pambili ngolotholobobakutazwa abanikwa matuba mahle. Manditike ndiyabu- lela ukuba kubeko iqelana elinalomnqweno. Langa linganda. Ndiyakolwa nam ukuba abantu abanawo abakutazwa macala onke; ukuba kusayakuba lixesha beman' ukuusine- kelwa abanalomnqweno, nabade balupumela uvivo olunjalo. Kekaloku kwabangxamile- yo babe bazitshere bayibonisive indlela ngalamadodana mabini afumene imbeko yo- kukokela ukuya kwindawo ezipakamileyo, amadodana endithi anga angaba asenza kuny- ka. Ukuba umntu ulinde zishenxiswe nga- banye izipazamiso ezisendleleni, angatsho ngalipina ukuti uyindoda? Uyakulinda ku- de kube ninina ? Indlela niyalatisiwe nina bazitshere. Abangxamileyo abavumayo ukutwala ubunzima ukuze bayifumane lonto bakolwa ukuba ilungile, ndikolwa ukuba ba- ya kuyifumana indlela ingasangqabe njengo- ko ibe injalo ngapambili. (5) Amalungu alentlanganiso anomsebenzi omkulu wokubona- nisa amakowawo ixabiso lemifundo; ukuba baboniswe ukuba bayinyamekele ngoku, ku- ba xa bate bayihlizela iyemnka.

Enye indawo elunge nemfundo engendiyi- kankanya mhlambi yeyamadodana anga 25 agxotwa kwi Semnari yase Mtwaku ngomhla we 26 ka August aza amagama awo ashici- lelwa *Esigidimini* sika September. Londawo yokugxotwa' yayiyindawo enkulu eyodwa. Kwabalusizi kanye ukuba abapathi bangasiva- kalisi isiposo esenziwe ngabo bafana. Noko- ke andizi kuxoxa ngayo, ndifuna ukuyikanka- nya nje kodwa kuba yayinkulu inenteto ezi- tetayo.

Mandidlulele kweyokufika kuka General Warren, into esingefumane sithi cwaka nga- yo. Singa singati sonke kwindawana zetu sinedise ukuruququbela pambili umcimbi aha- mbele wona. Mhlambi akukukulu esinga- kwenzayo, noko kuko. Kuleveki idluleyo ndike ndase ntlanguaniseni ebixoxa ngento ezitile. Ndivuyee ndancama akuti omnye wabatethi, ongu Mbovane Mabandla, " Mako- wetu, Inkosazana inomsebenzi omkulu onqa- bileyo eza kuwenza. Itumele u-General War- ren ukuba ayenzele. Ukuba kuyafuneka ndite- mba ukuba asiya kuba semva ekuncedeni Inkosazana, lo Nkosazana sivuya sonke uku- bona ivuka impembelelo yayokwelilizwe. Oko yati yashishiya kusoloko saba sezinyembezi. Anditsho ukuti masigqibe ntweni namhlanje; ndithi kodwa maze singalibali ukuba ibuye yafika Inkosazana, nokuba masihlale sikuci- nga esingayinceda ngako." Ndiyakokela ndithi lamazwi ka Mbovane andivuyise kune, ne, nakuba abasoli bengezisweliyo indawo zokubambelela. Akusafuneki nto ingapezu kokuyikankanya lento, nokuvakalisa egame- ni lalentlanganiso, egameni labo bonke abantu abatsha nabo bonke abantu bakowetu ukuba siyavuyiswa kukufikakwe Nkosazana; ukuba singa ingase ihlala, nokuba u-General Warren wanga akangewufumani unzima ukomsebenzi wake ; ukunga angapumelela msi- nya *kangokufezekileyo*, azoyise zonke intsha- ba zalo Kumnkankazi Mkulu, Unenceba, U- dumisekayo; lo Kumnkankazi ulelinye lama- tamsanqa amakulu ezimini zetu; Ukumnka. nikazi ongenguye we England yodwa, koko -singati ngukumnkankazi wokumnkankazi, wanga angapila ixesha elide. Ewe Mtanta Omhle, Victoria akusayi kuze uzazi oko zi- ngako intiliziyoyizivuyisileyo nakule South Africa ikude, xa zipumla kulentlango yeli lizwe. Akungukumnkankazi nje kodwa, ungumzalikazi. Cuma kulo lonke, cuma na- se South Africa.

Indawo yokugqibela endiya kuyikankanya

yeyokuba kuko intlanganiso eziliqela ezikwa- sebenzela ezindawo ijonge kuzo. Ukuba ezintlanguaniso aziyikudibana, ukuba azina- ndlela yokuvisisana indaba amanani azo aya kulincipisa ixabiso lazo. Lendawo ndithi inga ikomiti yenu ingayikangela. Ekuyiqi. beni niyakufika ixabile umvalo wokuba ire- mente zahlukene kwelilizwe, ulwahlukano oselubange amashwa amaninzi apa e-South Africa. Nizakufika oko nomvalo wokuba kuko izizwe ngezizwe; ziko nazinye izinto ezivuselela amakwele ezibange ukuze tina bantu bantsundu sibe " sisisulu sabo bonke abasilambeleyo."

Ekugqibeni mandibuye ndinibulele nge- mbeko enindinike yona, ndivakalise ukuli- ndela kwam ukuba niyakuwenza lula umse- benzi wam, niwenze mmandi, ndiyakubulela ukupulapula kwenu. Sanga sonke singago- duka sinoluto esilufumene kule ntlanguaniso ; zanga izixoxo zetu zingakokelwa Bubulu- mnko obungapezu kobetu lwanqatu. Olumanya- no lungaba nemihla emininzi yokunceda a ze luye lusanda iminyaka ngeminyaka.

Intlanganiso yelibandla yayise Debe kwelika Marela, yayingomhla we 6 kwa- da kwasa kowe 7 ka January 1885. Amalungu awayeko ayekuma 36 ngapandle kwenkitha yababoneli.

Kwatike kuba u-Mongameli wayebale ukuti woba nokufikelela ngokuhlwa, kwasekunywela u-Rev. Eben. Magaba ukuba ake abe egcina isihlalo. Intlanga- niso yayulwake ngomtandazo ngexesha ledinla.

Yati yakuba ifundiwe imicimbi yentlan- ganiso edluleyo eyayise Bofolo, yakuya- bekelwa bucala. Kwababengeko izizatu zokungabiko kwo Messrs. Bokwe, Bovu- la, Mhlambiso, Mama no Rev. W. Philip zangeniswa zamnkeleka, kunye nesika Mr. Dlakiya. Kwatike emva ko 2 o'clock yake yapuma intlanganiso.

Yakuba ingene ngexesha lesine, uku- mnka komhla, kwati ngokwesiko lentla- nganiso kwamkellewa ekubeni ngama- lungu—o Reverends Mama, Mzimba, D. Msikinya no Messrs. Eben. Tsewu, Tokota, Fini, Jas. Figiland, Ntsangani, Foxongwana, P. Magaba, Danga, S. Kama. Mbaza no Aaron Mali. Yaqalake ukukangelwa imicimbi yentlanganiso edluleyo, yaza yafunyanwa ilungile nga- pandle kwendawana ezitile ezingepi.

Umncedisi Mbali u-Mr. James Bovula wavakalisa ukuba wayipendula intlanganiso yase Batenjini eyayifuna ukuba ye- nziwenye nale, watsho kwatike noko aka- kwamni mpendulo. Yati noko yaku- xoxwa lendawo kwabonakala ukuba lo- ntlanguaniso yaba Tembu mayibe iya- mnkele lomimiselo.

Kwayena u-Mr. Bovula wakanakanya ukuba ngendawo yokuba kwakutiwe ma- kabale ibali lalentlanganiso kususela kwasesisekweni sayo, akabanga nako.

U-Mr. Gawler ute londawo ibangelwe kukuba u-Mr. Bovula engabuzanga kwa- bona bantu banokwazi kakuhle ngayo, ke ngoko vena uti makabuye ayibale, ayizise kwintlanguaniso ezayo. Kwavuyiwe nyanke ke ngelo.

Ingxelo ye Komiti yangeniswa ngu- mbali u-Mr. Sakuba, eyabonisa ubufupi bentlanganiso ngecala lase malini. Yabuya ke yapuma intlanganiso ngokuhlwa emva kwexesha lesixenxe.

Ngexa lesitoba yabuya yangena, kaloku isihlalo satatyatwa ngumniniso u-Rev. Elijah Makiwane u-Mongameli.

Indawo ezayalezwayo e-Komitini yaba zezi —(1) Ukuba bati abangaboneli aba- koyo ngezixaso nendawo yokulala eku- nikeni bakupe isiheleni emnve. (2) Uku- ba ukwaziswa kwosuku lokuhlangana kwentlanganiso kungeniswe kuwo oma- bini amapepa esi Xosa *Isigidimi* ne *Mvo* ; kwavunyelwanake ngezondawo.

Kwafundwaka ipepa elipuma kuma Koboka awakululwayo, lokuba kucingwa ngokukunjuzwa i-Jubilee yokukululwa kwamakoboka elalutinyelwe ngumbali walo Jubilee u-Mr. Ed. H. Burness.

U-Rev. E. Magaba ohlonyelwe ngu Mr. Bovula ute yena lendawo mayike iyekwe yokangelwa kwezayo intlanganiso.

Ukucasa londawo kusuke u-Mr. Gawler, ohlonyelwe ngu R. Gosa, ote yena mayixoxwe ngoku. Kwakuba kwahlu- lelwene kwaya ngelika Rev. Magaba.

Ngokungabiko ko Mgcini-Ndyebo u- Mr. J. K. Bokwe, indawo yake yatatyatwa ngumbali u-Mr. Sakuba, eyake indawo yatatyatwa ngu Mr. Bovula.

Zakuba ziwile inkozo zomnikelo kwa- vakaliswa ukuba zakuba zisusiwe indle- ko imali ekoyo yiponti enesheleni zonta- tu ne nayipenisithi (E1 3s 9d).

Kwafundwaka ipepa ngu Mongameli ngesi Ngesi nesi Xosa, elatabata iyure ene halafu. Emva kwaloko kwabako ingxoxo eshu- shu kunene, eyangenwa ngo Messrs Ma- kapela, Sakuba, Gosa, W. K. Ntsikana, Gawler, Bovula, Xanti, Tyamazshe, no Ma- hlutshana. kwano Rev. Mzimba, Rev. Msikinya no Rev. Mama. Kwavunyelwanake ekubeni lenteto ize ishicilelwe kwi *Sigidimi* nakwi *Mvo*. Intlanganiso ke ibuye yapuma emva kwexesha lesibini ekusem.

Kusile yabuya yadibana emva kwexa lesitoba, kwati kuba u-Mongameli ebese- lennkile isihlalo satatyatwa ngu Mr. Tyamazshe.

Ute u-Mr. Tyamazshe Izikolo ezipantsi kwaba Fundisi ziwe ngenano kakulu kwindawo ebizifanele, ke lixesha lokuba aelwe u-Rulumente azivuse.

Kwingxoxo eyalandelayo intlanganiso yaba zwinye kwezindawo mbini. (1) Ukuba lentlanganiso ilusizi ngenxa ye- ntswela 'nkatalo ya Bazali ngakubantwa- na. (2) Yaye icela o Titshala ukuke o- kwangoku babe nonyamezelo bangase- bepanga kwa Rulumente, kuba kubenja- lo lonto ingadala izipitipiti kubafundisi ibangele nokongezelwa kwe **rafu** eba- ntwini.

U-Mr. Daniel Mini wangenisa eye Kazi okokuba lilungile, kuba linika (1) isitu- nzi kumyeni, (2) laye lisisonka kusonto- mbi.

Watelela kuyo lonteto u-R. Gosa nge- nteto eshushu kunene. U-Mr. Alex. Njokweni naye waleka watsho, esithi aka- boni nto yokuba afumane umntu amlahle umntwana wake, kubantu. Ababayeni bangoku, abangasayi kuze benze luncedo lwantobukweni, koyise nonina. Uqube wenjenjaloke eteta nange ofisi ukuba se- lesithi ngoku etelekiwe umfazi nantso indoda itsala isiya kumangala kuba inga- zanga yalobola, kona ngeyisazi ukuba etelekiwenje kufunwa inkomo, njaloke.

U-Mr. Gawler ute yena alilungile nento ikazi kuba lingavumelani nento zase ku- kanyeni. Ubuze u-Mr. Ntsikana ukuba

Umanyano Ngemfundo.

Abalimi na Barwebi.

E-MARKENI.

E-KOMANI (January 30). Ibotolo, 2/ to 2/6 ngeponti Iralasi, 10/ to 14/ ngekulu Amaqanda, 9d to 1/3 ngedazini Ihabile, 5/6 to 7/6 ngekulu Inkuku, 9d. to 3/ inye Umgubo, 14/ to 16/3 ngekulu Ibran, 6/ to 8/ ngenxowa Umbona, 24/ to 26/ ngenxowa Amazimba, 23/ to 25/ ngenxowa Itapile, 7/ to 11/6 ngenxowa

S.CAWA (Jan. 20). Iapile, 2/ to 2/7 ngekulu Iralasi, 10/ ngenxowa Ibran, 5/ ngenxowa Amaqanda, 1/ to 1/7 ngedasini Umgubo, 26/ ngenxowa Amatanga, 1/6 to 3/6 ngedazini Itapile, 5/6 to 6/ ngekulu Umbon' omtsha, 11d ngedazini Inkuni, 14/ ngefara

E-BAYI (Jan. 20.) Iralasi, 8/9 ngekulu Ibran, 10/ ngenxowa Ibotolo, entsha, 3/3 ngeponti Eneyuwa, 2/ to 2/6 ngeponti Amaqanda, 1/6 ngedazini Ihabile, 3/6 to 6/ ngekulu Umbona, 10/ to 12/ ngekulu Umgubo, 12/6 ngekulu Ikwakwini, 7/6 inye Itapile ezintsha, 3/ to 6/6 ngenxowa Inkuni, 20/ to 50/ ngefara

E.MONTI (Jan. 30). Ibotolo, 1/6 to 2/3 ngeponti Amaqanda, 9d to 1/ ngedazini Itapile, 4/3 to 6/6 ngenxowa Umbona, 15/ ngenxowa Inkuku, 1/8 to 2/2 inye Amatanga, 4/6 ngedazini Inkuni, 1/8 to 2/2 ngefara

E-CRADOCK (Jan 27.) Ibotolo, 2/2 to 2/9 ngeponti Ibran, 12/ ngenxowa Umququ, 5/6 to 6/ ngevol' saka Amaqanda, 1/ to 1/4 ngedaxini Imfele zebokwe, 1/3 to 4/6 lulunye Amazimba, 29/ ngamakulu amabini Amatanga, 6/ to 9/ ngedazini Ikwakwini, 7/6 to 12/6 inye Imfele zegusha, 1/6 to 3/ lulunye Itapile, 8/ ngekulu Inkuni, 20/ to 40/ ngefara

E-QONCE (Jan. 31.) Iralasi, 7/ to 8/9 ngekulu Amazimba, 13/ ngekulu Umbona (obembi), 12/ ngekulu Inkuku, 1/1 to 1/6 inye Ivatala, 2/ to 6/3 ngedazini Amatanga, 3/ ngedazini Ihabile, 2/10 to 3/8 ngekulu Itapile, 3/ to 6/9 ngenxowa Inkuni, 6/ to 21/ ngefara

E-BOFOLO (Jan. 30.) Inkuni, 5/ to 8/3 ngefara Inkuku, 9d to 1/1 inye Ibotolo, 1/9 to 2/9 ngeponti Amaqanda, 2d to 1/1 ngedazini Ihabile, 5/ to 5/3 ngekulu Itapile, 4/6 ngenxowa

E-KOBONQABA (Jan. 30.) Ihabile, 13/ to 17/ ngekulu, lezitungu Umgubo, 27/ ngenxowa Itapile, 8/6 to 10/ ngenxowa Iralasi, 9/ to 10/ ngenxowa Ibotolo, 1/3 to 1/6 ngeponti Amaqanda, 9d to 1/ ngedazini Inkuku, 1/ to 1/3 inye

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lowo ucukumise indawo yekazi, utetana- ke ukuba imitshato yase Tyalikeni nase- zi Ofisini iyekwena, kuba umntu engena- kutshatshiwa ngamasiko amabini, ngoko- mteto wasekukanyeni aze abuye alobole ? Usho wati kaloku ukuba kuyalotyoli- swa makuqutywe kanye ngelase kulobo- leni poqo, mhlope. Uqubeké njalo waza kupeta ngelithi kaloku ukuba sithi silande- la ezokukanya izinto masahlukane nezase bumnyameni.

O Messrs. Bovula, Sakuba no Mahlu- tshana nabo bateta bebonisa ukungalingi kwalo.

Kuteke kuba ebuye wabuyekweyeke um- kwezeli 'ndaba u-Mr. Mini yafumana ya- yekwa ingazanga sigqibeni saluto. Yape- lake longxoxo emva kwe yure enesiqinga- ta.

Kwaveliswaka nendawo yokuba ziti zo- nke ingxoxo pambi kokuba zingeniswe ke zikangelwe yikomiti etile enyuliweyo.

U-Mr.Gawler uvelise indawo yokuba Abongameli Bezikolo bacelwe ukuba ba- be ngamalungu entlanganiso. Londawo yacaswa shushu kanye, babane abayivu- mayo yali 15 elingayivumiyayo.

U-Mr. Sakuba ungenise indawo yoku- ba izimiselo zentlanganiso zishicilelwe ngenteto zombini isi Xosa nesi Ngesi, na- kuba londawo ibuye yayekelwa ngenxo yobufutshane bentlanganiso ngase malini.

U-Rev. Mama ute ezinteto zombini ma- zifane mayithi yonke ingxoxo ekoyo ibe ngazo zombini, ngokukodwa xa kutetwa ngento eyayama abantsundu ikakulu. Kwavunyelwanake ukuba ngokungapezu- lu, amapepa asukuba efundwa afundwa ngezinteto zombini.

U-Mr. Bovula ute, onke amapepa asu- kuba eza kufundwa, makatunyelwe ku Mbali kuxelwe into angayo, ukuze kube nokwaziswa ngawo kwangapambili. Watike lonke ipepa elintloko ingatanga itu- nyelwe kumbali, inyanga pambi kokuhlala- ngana kwentlanganiso malfiti libekelwe bucala lingafundwa, de kwaziswe ngexesha kwezayo ukuzeke lifundwe. Kwavuyiwe nyanke nangaleyo indawo.

U-Mr. Bovula uvelise indawo yokuba iholide ezi zentsuku ezilishumi zipeliswa, kuthi njengakwizikolo ezikulu kolulwe ezi zo June no December. Ubonisweke okokuba lonto ingaba nzima kwintwana ezincinane ekufuneka zimane zifumana ukupumla, kwatshiwokwathiwa eziholida- na ziluncedo kubazali nako itshala aba- lima umhlaba. Ube nemvoke wayiye- kelela londawo.

Ipepa lika Mr. Hay alibangako ngokuthi kanti lise posini aliyanga kutatya. E- lika Mr. Mjokozeli, elingaziwanga noku- ba belinga ntonina kona, alifikanga, aka- tumelanga nokwazisa ngembangiyoku- ngabiko kwake.

U-Mr. Gawler ufunde elake nge " mteto yesi Xosa. " Kubekoke ingxoxo pezu kwalo, ngendawo yokuthi inteto le ifune- ka ilungiswe yafundwa okwangoku ayi- nasihlahla. Kulungxoxo ibe ngo Messrs. Mahlutshana, Bovula, Ntsikana, Tyamazshe no Rev. B. Mama kwa no Mr. Xiniwe. Kwagqitywa kwelokuba elope- pa litunyelwe liye kushicilelwa kwi Afro nakwi *Sigidimi*.

Abaya kufundwa amapepa kwezayo kwa- miselwa ukuba ibe ngo Mr. P. Tyamza- she, W. K. Ntsikana, no C. Mahlutshana.

Intlanganiso ezayo kwamiselwa ukuba ibese Mggwakwebe kwa Hleke. Londawo ke intlanganiso ngomtandazo ngu Mr. S. Makapela.

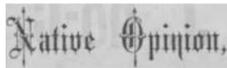
ILIZWI U " MR. " Port Elizabeth,

December 17th, 1884.

Nkosi yam mhleli *Wemvo Zabantsundu*, kaundifakele apo epepeni nangu umbuzo ndiwubekisa kumanene akowetu ane- ngqondo nantloko zihluzekileyo. Liteta ntonina elilizwi lokuthi Mr? Nokuba lixela ukupakama komntu kusinina? Kufanele- kile na ukuba kutshiwo kum ndiyi- dyasi yase Ngqushwa nje? Lendawo nditshoyo kuko indawo endiyipaulayo endingekayiqondi kakuhle ndingazi no- kuba ndingaba ndenziwa kukuba intloko isaxinene nokuba ndiyidyasi yase Ngqushwa kusinina. Inkulu ke lonto yokuthi Mr. Nantsi apa kwelilizwe. Into endiyibonayo lifika Iqaba lambete idyasi emqala u bomvu livela e-Ngqushwa kuba kambe kutiwa yonke into eliqaba ivela e-Ngqushwa apa e-Bai. Liti ke lakufika liyokusebenza ebhisisi lide libe ne malana liti ke ukuqala kwalo ukuzakuba ngu Mr. Nantsi liyoku mejela Izihlangu eziku- copa kungatubeleza itshikini lenkuku kwa Mr. Ngcoza liti ukupinda lingene kwi suit yonoxesha yeka ke libe ngu Mr. Nantsi kwangalomini. Elilizwi liteta umntu onengubona kanti? Uzakuthi ke ngoku aqale ahluwane nedyasi ati, wetu yehla kum ndidinye nguwe ixesha lalo lipelile aqale aye nase tyalikeni kanti umhlambiakuxonto ayiyelayo uyakubo- nisa lo suit yake yonoxesha negama lake lokuba Dumezweni aka sazukulwiza ngalo kuba lipantsi kuzakutiwa ngoku William mhlambi Mr. Nantsi. Kwenza ngantonina lento kungena kutshiwo ku- mntu nxa engahombi. Ndithe ke ukuba elilizwi kuthi liteta u.bukulu nokupa- kama komntu kufanelekile na ukuba kutshiwo kumntu ongenjalo? Kuba kambe uti umntu akulahlala Idyasi kutiwe ukubizwa kwake Mr. Nantsi. Oko ke kube kukuthi linene i-gentleman. Nxa asambete idyasi eqabe nembola akutshiwo ukubalinene ubunene obu buziswa zingu- bo na emntwini? Umntu nxa ebefunda incwadi yo A waza wayigqiba wangena ko A. B. C. bamangesi ku nokuthiwa Sisityu- dini na? U- Mhlaumbi kunokwenzeka na ukuba umntu akupuma ko A. B. C. asele fundiswa ku No. 5 and 6 Royal I Readers? U-Mhlaumbi nxa efundiswa amanani wagqiba i-Numeration ne Nota- tion unokuthi aselefundiswa i-Vulgar Fractions i-Practice ne Decimals na? Mna nxa ndiyikangeleyo lento ngathi injalo. Ke ndisafuna *uku*ke ndiyicacise- Iwe ngoku mhlope ndizokulahlala eyam idyasi ndizifunele onoxesha bamajodi. Ndizokude ndibe ngu Mr. Hosha ndi- ngabi ngu Nqokoto ndibe ngu Wiliyam Owenu wafuti,

HOSHIAN NTULO.

[Lombali ugqite umteto wazo zonke i- koranti wokuba inteto yake ayibale caleni linye lepepa.— EDITOR *Imvo*.]



EDUCATED NATIVES.

W E to-day give our readers the conclusion of the instructive lecture delivered by the

Rev. E. MAKIwane before the members of the Native Educational Association last month, the first part of which appeared in our last issue. We may comment upon some of the points touched upon in this address later on, meantime we are satisfied with devoting the space for our usual editorial remarks to the publication of these sensible observations.