# IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION).

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.

KING WILLIAM'S TOWN, NGOMVULO, FEBRUARY 16, 1885.

[No. 16.


## J. no-C. HERDING,

Abatengisi bempahla Yama-Xosa,

Kwi Venkile Yakwa Ngqika,

e-QONCE. Ikwangabo e-MKANGISO,

Kwa-TESEH

Kwi Xesi; elilunge ne -NCABASA

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

## JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe, Kakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane, BEMPONDO,

*Nokudla, njalo njalo.*

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitonga 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 nge- nto esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

## D. THOMAS,

Ibaki Umenzi nomtengisi wento

Ezimnandi,

E-QONCE.

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

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

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### IZICAKO EZIFUNWAYO.

#### KUFUNWA

KWAKAMSINYANE IS1CAKA SASE-NDLWINI, esinganxiliyo esitembekileyo nesi lungileyo. ITmvnzo ngofanelekileyo. Sotya silale kwakulendlu. Oyifunayo indawo leyo makasingise ku

R. MALCHER, Albert Road,
E-Qonce.

#### NDIPENI UMKONDO!

INKABI EMFUSA inebala elimhlope esteondeni somlenze wase kohlo; inebala elimhlope emhlana elikutukileyo—indawo angati.olibonayo lalike lanesilonda kudala. Iqala ukupuma atnabamba.

ITOKAZI ELIBOMVU elingenabala izihlatana zifutshane itshoba likwalifutshane.

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

#### KULAHLEKE

E-NGQAMAKAVE ngo 19 November. 1884, ihashe elimtuqwa. Olifumeneyo, umhlaumbi, ovakalise umkondo ongabanga ukuba lifunyanwe wozuza umvuzo ofanelekileyo.

WILLIAM F. BASSI.
St. Edmund's, Hebebebe,
21 January, 1885.

### ISAZISO ESONA.

Kutengiswa ngoku ngamanani apantsi natotyiweyo—

Into eninzi kunene yencawa ezifanele abantu basesikolweni, kwanezimigca ngaminye nangamibini ezilungele amaqaba.

Kusand' ukufika kananjalo impahla yetu entsha evela e Amelika amakuba amashumi asixenxe anantlanu awona ohlobo aye enokufunyanwa ngamanani abulula bungazanga babako.

Kufike nesukila emhlope nebomvu evela e Natala amanani azo atotywa nangapezu kokwalenyanga ifileyo.

Kufike namakulu omabini etauli ezidla i dobilityi zone nehalafu inye, oko kukuti zintatu ngesheleni.

Intlobontlobo zengubo zamadoda nezamakwenkwe.

W. O. CARTER & CO.,
Maclean Square,

W. J. DEALY,

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

E-QONCE.

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

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

## Wonke umntu ontsundu ose Jagersfontein makaye kubona u

## Mitchell no Greenlees.

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

Eyona mpahla ininzi e Jagersfontein.

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

*Akunaku fumana nto igqite eyabo ngokulunga ngexabiso olirolayo.*

## M. KEEVY & CO.

(Kwivenkile ebisakuba yeka Ngomti)

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

Abatengi nabatengisi bempahla. ngempahla.

Amaxabiso amakuln ayani-' kwa ngo Boya, Nezikumba, nentwana zonke ezitengiswayo

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.

AMATYALA abapambi kwejaji (Mr. Justice LanrenceJ e-Kimberley, kutiwa ebengenga-nganto, wona amashumi amahlanu ebewafi-kelele.

INDLOVU ngapa ngase Qora zikolisa uku- bonwa futi zingapandle kwamahlati, ngenxa yokoma kwemitombo emahlatini.

INTO eninzi yetapile evela e-Monti itunye- Iwe e-Natala.

UKUHULALA, ukuba, ukupanga, lawo nga- wona matyala ayintloko enziwayo e-Dayi- mani.

LEVEKI idlulileyo ibe imiselwe ukuba ibe yiveki yezikungo zokucela imvula libandla lase Rabe elilapa e-Qonce.

NDAWONYE nemitandazo enyuselwa imvula kwakuso esisiqingata, kunyuka intshontsho eyenziwa ngabantu abazenza bona amagqira emvula, oselesukeke mntundini umzi obo- mvu wawomela kubo.

UTYELELO Iwe jaji ngalonyaka luyakuma ngoluhlobo.—E-Qonce iyakuqala ukuteta ngo 4 ku March, e-Monti ngo 10, e-Komani ngo 13, e-Dodoloro ngo 20, e-Aliwal North ngo 23, e-Burghersdorp ngo 25, e-Colesberg ngo 28' e-Cradock ngo 31, e-Somerset East ngo 2 ku April, e-Nyara ngo 4, e-Bofolo ngo 7, e-Tinara ngo 16, e-Rafu ngo 18, e-Bayi ngo 23.

AMA PITSO, intlanganiso zenkosi zase Lu- sutu ke ezo, ahlangana ehlangene. Kubona- kala ukuba Abesutu bandwebe kanye yilento yalemikosi yenjenjeya ukuya kwela Bahla- mbeli.

OWOKUGQIBELA konyana baka Tsepinare Moroko abebese Lovedale, udlule apa ngo Mvulo weveki edluleyo ukusingisa ekayeni lake e-Thaba Nchu.

IQELA la Mangesi ebeliye kudlala e-Austra- lia, likupe kona i-club enamandla kunene, ebiyeyamadoda aketwe kumaqela ngamaqe- la. Nokoke ibingeyiyo yona intloko ye club zase Astralia le ike iye kudlala e-Ingilane.

AMA BULU akwa Zulu kuvakala ukuba abapete kakubi kanye abantsundu bakwa Zulu.

IHABILE eziswa ngama Mfengu ase Rabula iyancomeka kanye, nangexabiso yeyona ifu- mana ngokute nyi.

E-KIMBEELEY basabuye bavelelwa kona ngokupiwa itontsi lemvula.

" UKULINDA isela misa elinye elolibamba " sitsbo isiteto sase mlungwini. Ngokunjalo ati amabandla asemlungwini impahla ebiwe komnyama ayiduki yona napakade, kuba ikwa yeyesela engoko emalikwazi ukulanda elinye.

IMIKOSI ka General Warren siva ukuba kwakona iyanduluka e-Taungs, iya kuke ila- lise e-Vryburg.

IMVULA iselike yana kwezinye indawo ezi- njengo zi Hoboti, Ntsikizi, eka Anta yona, nase Batenjini.

ENGCOBO ngowe 7 ku April kuya kutengi- swa kona impahla ebise skiti. Yimpahlake ekolise ngenkomo.

INGQAKAQA ibikwa e-Jamestown, e-Bur-ghersdorp ke kona seyinabantu abaliqela ebabnleleyo.

KWINDLELA yomendo esinga e-Rafu kusa- nd' ukubulawa inyati ekubonakala ukuba ibe ibaduliswa kukufuna amanzi.

INDODA entsundu abati ngu Koli ngegama isand' ukuqaukela e-Grey Hospital apa e- Qonce. Imbangi yokufa kwayo inyatelwe yinqwelo ibizamela ukukwela nge dissel- boom, ekubeni *izite tshwe izito.*

I-KATALA limi, amanzi akasabaleki ngenxa yokukubalela.

U.MR. SPRIGG utembise ukuba wohla aze atyelelele i-Monti ukuza kuzipenduleljangesi- milo sake.

ITYALA lika Mr. Wolf, olelinye lamalungu amele i-Dayimani e-Palamente, alikade lize sigqibeni saluto.

KUVAKALA ukuba ityala lika Mr. Francis J. Dormer, esaka sakankanya ukuba umangale. Iwe, liya kuqalwa ukutetwa ngo May. Yena ngesiqu ngoku usatyelele e-Dayimani.

AMAXABISO ezinto anyukile kanye ngoku e-markeni yase Kimberley.

EMA MPONDWENI liyawase *mehlo.* Kuvakala ukuba akuko luvisiswano kanye pakati ko Mqikela no Nqwiliso.

ABAFUYI benkawu ne mfene ngebelumnka kakulu. Enye indoda ite ibe idlala nenka- wu yayo yeyiswa butongo, suka inkawu runyu yemnkanayo impumlo ipela.

NGASE Nyara kuko intokazi emhlope efu- nyenwe ilele endlwini yayo selifile, epepeni elalisetafileni kwafunyanwa ibale ukuba nge- nxa yobuhlwempu namatyala ibonile ukuba ayinakunyamezela.

UMBALELI wepepa lase Kokstad, uti ibu- xoki indawo yokuba kwanukwa kwabulawa into eninzi kunene yabantu ngokufa kuka Ngayiyeni, mnye zwi umutu amaziyo yena ukuba wabulawa.

KWAKONA ingqakaqa ibikwa e-Baleni nase Sidutyini kukwanjalo.

KUVAKALA ukuba e-Dayimani kuko umko- si osand' ukuhlanganiswa, wabantsundu bo. dwa. Apo uya kona kukwakwela Bahla, mbeli.

IZILIMO, e-Bolo nase Komani nakwinkoliso yendawo kwisiqingata sakwa Komani, zi- tshabe mpela. Oluhlobo lokoma kwezinto loloyikisayo.

NAMHLA nati njengabauye sinako ukuti enkosi! Ukuba sibe sinokutsho kungenxa yelitontsana lemvula esiliboniswayo, kuba nakuba ingabanga mvula inkulu, nengangale besingasayazi.

E-BOFOLO ite nqam kanye ihabile ukuziswa emarkeni ekubeni ifuneka emandleni.

INXENYE yabantu aba Ntsundu kwesisiqi- ngata, ngenxa yokuqonda intshabalalo eyenziwa lilanga, ibiseyimkitazela pantsi umbo- na imzisa edolopini ukuba adlise amahashe.

Kwi Ofisi ye Mantyi yase Colesberg, kubi- we Dgobusuku ityeya yemali, yakutshwa kwemkiwa nayo vonke yona eyimali, ebi- kwi £40, kwashiywa eyamapepa.

EZOCINGO zibika ukuba u-General Warren utumele ukuba bonke abamhlope abakulo- mhlaba wa Bahlambeli mababe bekwelela kwangoku.

UTE akuba efikile kwa Tsolo u-Mditshwa wasikelwa isiqwengana esilingene isiqu sake yena yedwa, wadaniswa kakulu, kuba yena ebeba usaya kumiswa enziwe inkosi. Noko ke ubuye wazixolisa.

ULOLIWE ukuya kungena e-Aliwal North koba ngo June.

INDLALA seyingene kangaka e-Victoria West kangangokuba inxenye kwaba ntsundu kutiwa seyisitya inyatna yamahashe afileyo.

U-DR. HOLE webandla lase Tshatshi, obe. sand' ukuhambela indawo ngendawo apa e- South Africa, ehlanganisa imali yokuncedi- sa ukwenziwa kwe Bible, ubuyile, sitetanje ngoku use Kapa ekayeni lake, apo kute kwa-kuba kwenziwe intlanganiso yokuva noku. mbulela ngohambo Iwake, wacelwa ukuba amnkele isipo esiyi £300 esingumbulelo wa bo.

Ku Mgqibelo weveki edluleyo indoda emhlope kuse ihlantlatwe intloko ngenduku, seyifile.. Oku kwenzeke e-Kimberley.

I-DIKE kumnandi ukuva ukuba nalo libu- ye lakunjulwa ngetontsi lemvula.

KWESENTO ka Ross kwa Hleke pantsi kwa-mahlati, siva ukuba kwakuyo leveki idluleyo bekwenziwe intlanganiso enkulu kunene yo-kutandazela imvula, ebikungwe kunene nga- maqaba. Ukudliswa abantu kuwiswe inko- mo.

E-MONTI bayipiwe kanobom kanye bona imvula, batsho ababala bekona.

IXABISO lombona liya linyuka ngokunyuka emarkeni, kwiveki edluleyo nye wema kwi 16/ ngekulu.

IMITWALO yenqwelo ukusuka e-Aliwal North ukuya e-Kimberley, ihamba kwi 8/ ne 9/ ngekulu.

E-MTATA umbona usahamba pakati kwe 10/ ne 12/ ngengxowa.

E-TOLENI nakwezinye indawo zangakona umbona usaya kulunga usindile kanye yena —batsho abavela ngakona.

NGOLWESi-Tatu ine kakulu kanjako kwa Komani, liti ipepa lakona ukuyixela kude kwangati kupalazwa amanzi nge mpompo.

KUBA FUNDI,—Impawana, I-Cricket Ye Holide, ipepa elabalwa ngu Mr. W. Hay eli- balela Umanyano Ngemfundo—ezinteto azi- fumananga situba kwelanamhla.

## IMVO ZABANTSUNDU

### AMAKUMSHA ANTSUNDU.

PANTSI kwala magama ipepa lakwa Komani cligama liyi *Free Press,* liteta bukali licase isi-gqibo sika Rulumeni kuba ete ali-safuneki ikumsba elimblope kwi ofisi yemantyi yalomzi, inyule ukuba ku kumshe omnyama ; oku kutiwa kubangwe kukubalela, amakancipise imali ke ngenxa enoko. Elipepa liti livakalisa umxelo walo " njengo-kuba u Komani emi kwindawo akuyo, emideni yelase Maxoseni akunqwe-nelekile akulungile ukuba indawo epakame njengeye kumsha iwele kumntu omnyama." Okwezetu iziqu asihlutiswa lilizwi lokuba " kuba umzi wakwa Komani umi kwindawo okuyo ngenxa enoko akunqwenelekile ukuba ontsundu abelikumsba."

Sibangelwa yilenteto ukuba senze amanqakwana ngendawo yokuba izakuba nguwupina ngoku umsebenzi abazakuwenza abamnyama abafundisiweyo xa nje bahlutwa nokukumsha. Ukuze singavisiswa kakubi make siti sihlanza okwayizolo tina sakubona umhlanjana apa wododana Iwakowetu oti wakuba udle amadinana atile kwizikolo ezinjengezasema Dikeni, noma Nxukwebe no Mitwaku, ube. selubamba ukaba utuli, usiti awufanelwe misebenzi yazandla. kodwa ubizo Iwawo luse misebenzini enziwa ngobucopo. Kwinteto ete ke sazenza ngemisebenzi ekulindelwe ukuba bayenze abafundileyo ibingenguwo umnqweno wetu ukuba ibe kanti umntu efundiswa nje akasakuba sasebenza nto yenziwa ngezandla, makabe selemelwe kusabenza ngentloko mhlaimbi afe. Yabeke yona into ejongwe yimfundo ikukuba imenze onayo abe nokuwenza ngokudlulise kongafundanga wonke umsebenzi afaka. isandla kuwo.

Kodwa kuyenzakalisa ukuva inteto enjengale yelipepa ebonakala ukuba iyaxaba endleleni yokuba abantsundu bafumane amasebenzi akwa Rulumeni, ngenxa yebala abalinikwe Yinkosi pofu. Kan tike elipepa alizixeli izizatu zokuba ku ngafaneleki ukuba abantsundu bangabi zitoliki ezi ofisi, emasiti kuba nati ngasazi ikwali kwele elidala elisekwe pezu kwebala. Kuyakutiwa Amangesi anokutolika ngokudluliseleyo kunabantu abantsundu. Kungaba njalo mhlaimbi: u Komani nezinye indawo zingaba zibezina mashwa okufumana amaqitala amakumsba, lityala lazo elo, kuba inyamekwana encinane ibiya kuti nce--disa ukuba zifumane amadodana afanalekileyo kwinkita efundileyo ngoku. Asifuni kwalata ndawo siti etile injalo, kodwa singati asikazanga sifumane toliki ya Ngesi igqibeleleyo. Ayakusivumela Amangesi xa siti amatyala awo atandana emiswe ngomxolo ngazo zonke indlela, ukuhanjiswa kwamatyala kusicenge sokuba konakale kuku

musha okusiqwala ; iyinto epokeleyo ukuba ubagqitile kwiminwe yesa- ndla salombali Abelungu abayaziyo kanye inteto ye-Sixosa kunye nama- qalo ayo; zabeke ezimpinzana zi- ngeko edinisweni lakwa Rulumeni. Kekaloku kuba ofundisiweyo ontsu- ndu iyinteto yonina-kulu le ye-Sixosa makabe ugqibelele ukuyazi kwa- kunye namaqalo ayo lawo maninzi kunene, yabeke iyinto ekapukapu ukuyifunda eye Singesi inteto kuba yona iyinteto ekungeko zinkani ngamazwi ayo, ebalwa ngohlobo elumiyo nolwazekayo —nto ezo zo- mbini ezingekoyo kweye Sixosa, kwaye kunjalonje sebeko kwabantsu- ndu abasebeyifundile ngokwanelisa- yo inteto ye-Singesi.

Kuko enye inkalo, mayelana nale ngxoxo, ebonakalayo kuye wonke umntu ozikisayo ukueinga. Yinto eyaziwayo siti sonke ukuba imali le ye Rafu siyihlaula ku Rulumeni usebenza imisebenzi ebuya inike ituba lokuba ifunyanwe ngabayi- hlaulayo kwakona ; ukuba bekunge- ko temba linjalo ngesebakucasa ukuhlaula i-Rafu bonke abantu aba- kanyiselweyo. Lemali ke siyinika iRulumeni singati ibuyela kwaba- yihlaulayo ngendlela ezimbini: (1) ngemisebenzi ati u-Rulumeni aye- nze ilungelo labemi bendawo ezi- hlaula i-Rafu ; (2) ekubataleni abantu abazicaka zake, abati lomali ba- hlaulwa ngayo bayanane pakati kwetu ngokutenga into abazifunayo kwakuti. Kwingqili zetu bamnya- ma akuko misebenzi ibalulekileyo ayenzayo u-Rulumeni, kuba nati asiyifuni nganto. Akuko kubuyisa imali zetu ke ngalondlela. Ngoku- patelele kwisango lesibini singati ababaninzi kuti abasedinisweni lika Rulumeni ngoluhlobo angena ngalo amagwangqa, esingati ukulihlamba elilizwi siputume inteto ye Ruluneli elandelwa yile ikoyo u-Sir BARTLE FRERE, oti " Akuko nto kwelilizwe " injengaleyo yase India eluncedo " olukuiu—isebe labantsundu lezi- " caka zakwa Rulumeni. Kuswele- "ke onobala namakumsha, kodwa " andazi mntu mnyama upete inda- " wo yokuba atenjwe kuyo enewo- " nga ngapandle mblaimbi kweyo " kutolika. . . . Endingeze ndabo- " nisa nangomntu omnye owaka wa- " miselwa kwindawo yegunya enje " ngokuba yimantyi mhlaimbi ngu- " mamnkeli mali zakwa Rulumeni " ngenxa yokuba, eyifanele nge- " mfundo indawo leyo. [Tyila kwincwadi zenteto ze Ruluneli ne Pakati Elikulu Lenkosazana Elipete Ikoloni (C.—2100) July 1878.] Eteta ke ngomvuzo wabo bambalwa bangaba baqesbiwe ngu Rulumeni ngoku uti u-Sir BARTLE FRERE, " bapete indawo ezimisebenzi miku- " lu pofu bengavuzwa kakuhle." Makube kumhlope ke ukuba nakwi- tuba lesibini ayibuyisa ngalo u-Ru- lumeni imali ye Rafu abantsundu abakoti nabapantsi. Kufanelekilena oko? Kutiwa ngoku mabablutwe nokutolika abengati umntu yeyona ndawana sebenyatama kuyo! Si- bona tina iluncedo ku Rulumeni ukuba abakutaze ngokubavulela itu- ba lokufumana umsebenzi abamnya- ma abafundileyo, ukuze nabo babe nokuma ngenyawo zombini kulo- mhlaba bayeke ukusoloko bengo no- twali-mpahlana.

## Amanqaku.

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UMHLOBO wetu *i-Telegraph* yase Bayi ufika vena lenteto ka Mr. Makiwane ayi- kangele ngohlobo Iwake yedwa olunge- nakulandelwa, enjenje. " Kuninzi ku- hlobo lokuma kwayo lenteto okusifundi- sayo, kwaye kukwakuninzi nokusicubu- Uyo ; akukuninzi okungagxekwayo, ku- lonje kuncinane oko kubanga umsi- do kwanokungafuna ukuba kucaswe.

Elinene lintsundu, kuba ngokwenyaniso ubale kanye njengoko lento ilinene ifa- nele ukwenjenjalo ukubala into yokuba ifundwe ngamanye, ekungakatalekiyo nokubana lomfo selede wamnyama nga- ngokuba ide iti eyona lote-peni iyemnya- ma ezi kutiwa ngo B.B., kwakubalwa ngayo entlonzeni ishiye kumhlope—eli- nene lintsundu libonisa ukumangaliswa kwalo kukude kucitwe kangaka amandla, umonde, ukufunda kwanobushushu, yo- nke lonto kupela icitelwa ukuba kuze kuboniswa ukuba ama Africa Antsundu aluhlanga olweyekileyo. Ufike ati kunganina gxebe ukude kutatyatwe inya- meko engaka yokufuna ukuba kuze kucaca lonto, into eyakuti nokubana ide ke yacaca njalo kuze knngabiko nto yona iya kwenza yona. Ufike ati akuko na- wupina ontsundu ongapambeneyo, onga- bulandulayo ubukulu besizwe sase Mlungwini, esingongaine kwezintsundu intla- nga zodwa, koko songame nakwezama- nye amazwe. Ngoku ngapezulu ufike abeke inyaniso ebukulu bungenakuli- nganiswa nayimbi, yokuba imbangi yokuhamba kancinane kangaka yesini- nzi sabamnyama, kungenxa yokungaka- talelwa Into kwento yokufundisa intombi. Uqekela ati inqwitela ezintlitantlita isi- milo kwanentlalo yomfana ontsundu, osukuba engofundisiweyo zinkulu nga- ngokuba ade ave ezibuze ngelokuba " Asi- nkohlakalona kodwa ukulumnka oku "—xake siteta mayelana nobulurnnko be- ncwadi. Ufike ati enyanisile kona—apa siwatabata amazwi ake njengoko anjalo —" Ndite emva kwengcinga ebanzi neye- ndelo ndeza kuleneam yokuba amadodana akowetu akalufumani uvelwano nga- ngoko bekufanele ukuba njalo ; yaye into engummangaliso ikukuba ide ibe kuseko inani elaxatise kwaxatiseka. Isivavanyo sinamandla oqwitela. Esam isimo asifa- nanga nesamanye amadodana akowetu, azikolisanga kundifikela inqwitela zolu- hlobo nditeta Iona; kodwa nditi ndaku- yikangela into abadlule kuyo abanyendi- ze kweliti akuko sizatu sakuncama. Ewe ekupengululeni kwam ndifumene ukuba amadodana amhlope ake abe sesi- cengeni salentlalo yetu akabanga naku- ma onke; nokuba inani lawati asilelelwa alilincinane."

Kulusizi kuti noko ukubona ukuba kwinteto yalombali kuko noko indawo yokubonakalisa intiyo nokunganeliswa. Intshaba zona zose zisiti oku kupuma kwimpembelelo yabafundisiweyo. Ema- kubeke kuko isheyi elikoyo. Kodwake *kuko* enye into *ekoyo* eyiyimbi, esifuna ke tina ukuyikangela ngeso lengqondo, lendawo imnandi *kangaka,* nakuba iye- nzima. Ukuze ivakale masiti, iqekeza eli lesonta alilungilena kunokuba unga- bisaba nasonka kanye? Akungenyuli uncwalazi okungekwani yinina kune- ntsunguzi yobusuku? U-Mxosa nokuba utiwe futu kuhle kodwa akagqitile yinina kwinyongolo yeqaba? Singapikike na- inagqwidigqwidi angaba uyawenza u-Mr. Makiwane, kona yindoda, umfo ocinga- yo, onokuyilandela into, ayenzele amafa- ni, ayenze kananjalo. Masitike kuye ngoko nakwabo bacinga njengaye maba- luve lunjengoko lunjalo uhlanga oluntsu- ndu, bati lomazwi azekelise ngawo, nokubana ingaba akawandeliselanga nje- ngoko ebefanele, enzeke njengoko anjalo : " Lento umsebenzi asimfuneko kodwa, *koko* ibumnandi." Ngokwenyaniso ubu- buntu kanye; kawuwukwelelise, uwu- tshabalalise, isizukulwana sika 'Adam so- suka siti gongqo ekufeni." Leke yimfa- nelo yetu sonke ngabanye, esoti sakuda siyifeze kuhle kuzole *konke.*

ABAFUNDI betu abanakuba babe sebe- yilibele inteto eyaka yabonakala kwelipe- pa, eyayingo " Guquguqulo," esakanka- nya kuyo apo ukuswela uA-waneliswa kwetu sisigqibo esinengozi pakati sika Rulumente, ngokusuka aqepule isiqendu- kazi esikulu Kumhlaba wase Gala aye asinyanzele kowase Sidutyini, ulwanezo Kowase Sidutyini Ke olo olwapelela eKu- jokeni kokungatobelini-mteto. Umbale- li wetu obalulekileyo ose Sidutyini apo " uhle wasisondela" Kwincwadi ebona- Kele Kwipepa letu elidluleyo apoke afise atete ngohlobo abozibonela ngokwabo encwadini yake apo, abatanda ukuyetyi- sa lonteto.

INDAWO ebesikangele Kuyo tina eicu- yenzeni Kwetu lonteto ngokusingisele Kulomhlaba Ka Matanzima otatyatwe wa- fakwa e-Sidutyini, ibikukufuna UKU- bonisa imposiso emayelana nokuba bati abantu abase rwada abasebupakupaku Kwezizinto zase mlungwini, bangeniswe Kwicala abayaKuti xa bakulo bahlalelane gama ne Mantyi yabo. Bobona abayifu- ndileyo incwadi leyo yombaleli wetu ukuba Iona ugugugulo olo akaluka- nyeleli ukuba lube lufanele ukwenziwa. Ufike amandla ake anawo angebuzwe bani awacitele ekuboniseni ubunyaniso bobuKo bemposiso esekuhleni nede ya- gqita emgceni eyenziwe ngu Rulumente welilizwe yokusuka avumele intlobo- ntlobo zamasiko Kwindawo nge- ndawo, ngokwenani lendawo ezilunge Kwelocala, eKupateni aba Ntsundu. Si- vumelaneKe naye Kwelo. Ukuba inyaniso zimi njengoko azimisa ngako, uma- sitike u-Rulumente aKapatananga nge- mfanelo no Matanzima. Kodwa, njengo- ko sesitshilo, ukuyibala Kwetu lenteto mayelana noguqugulo olo besingaqwa- lasele Koluhlobo Iwokuma Kwezinto.

## Abalimi Base Batenjini.

U-Mr. P. Mtyoba, ongu Nobala we Bandla la Balimi bela Batemba, usitumele ingxelo ayibale ezincwadini zelo Bandla oko belihla- ngene ngomhla we 7 nowe 8 ku January. Kakade ke ingxelo edla ngokungeniswa ezi. ncwadini zama Bandla anjengeli ikolisango- kufana namatambo omntu awomileyo esekn- yakutike kuba sasiko nati ezintlanganisweni apo sesimana ukuwagubungela ngenyama lo- matambo engxelo.

Indlu ya Mahala (watsho omnye umfo obomvu wase Ncora) yavulwa ngo 17 January ngonyaka odluleyo. Imi kum'mango omble kulomzana uyakuba rahle kunene wase mantla e-Tsomo bati li Cala. Yindlu ebukulu bulingeneyo. Yakiwa ngeratshi elikulu nga Mahala awarola imali nempahla kwada kwabonakala ukuba igqitile kwinto eyayika- ngelwe ngamashumi osibozo eponti £80. Ine- gunjana esatyelwa ukuba lelencwadi (Library). Ziko indawo ezasidanisayo tina ngokumayelana nokufezwa kwendlu. Akwa- ba izitulo zazinendawo zokwayama. Asazi ukuba kwala ntonina ukuba indawo ezihamba abantu zingandlalwa inkuko apa zase Mlungwini ezitambileyo (carpet). Ngenxa yo- kusweleka kwazo ingxolo yezihlangu za Batembu yafuna ukugqita emgceni. Ezona ncwadi zinoncedo asizibonanga endlwini yencwadi, ngazwinye akuko zincwadi okwa- ngoku ngapandle kwencwadi zentsomi za Mangesi (Fiction) esingazi ukuba zinasaci sanina kumafama. Indlu inezipato ezihle zezibane ezatengwa e-Kapa.

Iqalwe intlanganiso yeli Bandla, eyeyesi- bini evayingena oko yati lendlu yavulwa, ngomhla we 7 ngentsimbi ye 11 kusasa. U- C. J. Levev, Esq., u-Mantyi wase Xalanga nase Cala esesihlalweni. Kumanene awayeko sa- paula abanumzana o Messrs. Mankayi Re- nqe, Solomon Kalipa, Mtengwane Ngcwabe, Joseph Tele Seva, Landule Ngcwabe, Adonis Ntovise, Palmer Kula, Joseph Nqose, Jantje Mgcodo, S. Tshokotsha, M. Mxaku, D. Makohliso, P. Figiland, John Somtunzi, Richard Tsengiwe, F. Mashiyi, Jas. Mfamana, namanye.

Umongaraeli uyivule ngambalwa intlanganiso ate pakati kwawo uyavuya kunye na- madoda ukuba besabambelele kuyo intlanganiso. Intshaba beseziqalile ukuti lento yabo iyakupelela emoyeni. Into emayenziwe ngu- msebenzi—mabazame into ebonakalayo. Into yokuqala eyakwenziwa yintlanganiso kukupulapula ingxelo yento ezenziwe ekuse. tyenzweni komhlaba zifama ngalonyaka. Kwakulentlanganiso mabenze amacebo apa- telele kumteto wotywala—ukuba ingatiwa- nina ukupeliswa intengiso yabo, bangatinina kanjako ukuxuma imigudu yabahlobo abalwa elidabi abakwezinye indawo. Enye into ekuyakufuneka beyicingile yeyokuncipisa ubusela. Pakati kwento ezingati zingalu- ncedo kukuba abantu baqiniselwe kwimihla- ba abakuyo bazeke babe nokuyipendulela into ehla kuyo. Ndawo yimbi kukuhlwayela imbewu ezizizo, nezifanele amaxesha atile. Bekungabanceda kakulu ukulandela emko- ndweni wa Majelimane kwinto zolulobo. Kambe ngabantu abatyekele kwinto zolaulo, kodwa zininzi izinto ezinokwenziwa ngapa- ndle kwezo zaselulaulweni.

Amadoda aqale ngokubalula imisebenzi ayenze ngonyaka odluleyo, esiyive savuma nati ukuba asebenzile xa sikumbula inxwa- leko abesebenza pakati kwazo zelanga nezo- kuba umhlaba wawo ungekadanga walungi- swa njengokuba wona ebefuna- Intsebenzo ebalulekileyo yengokwakiwa kwezindlu ze- zitena ezifulelwe ngezinki, ukutsalwa kwe- mijelo, ukutyalwa kwemiti, nokulima oku- kulu. Amanye amadoda ayelindele ukubu- la ingxowa ezisemakulwini zengqolowa ne- nto eninzi yehabile. Ingande kakulu lengxe- lo ukuba silinge ukuzibalula izinto ezisetye- nziweyo ngabantu ngabantu. Saneliseka tina. Siyayincoma intsebenzo yamawetu. Kusebenza okute qo okunyusa uhlanga.

ULUBO.

Ingxoxo yobusela indululwe ngu Mr. DUNCAN MAKOHLISO okalaze ukuba indlela awo- hlwaya ngayo u-Rulumeni amasela ayincedi luto, kuba amagq weta nokutya kwentolongo— ezizinto ziwakutaze ngokunye amasela. Ucebi- se ngelokuba ubusela bohlwaywe kwangala- ndlela yomteto wase Maxoseni ukuze pezu kwawo kubuye kwalekwe intolongo.

Kulenteto kutete into ka Seya u-Jeseph Tele no Palmer Kula, no Pambani Figilan, no Richard Tsengiwe, no Solomon Kalipa, no Philip Siwundla, no Landule Ngcwabe, | ide emva kwengxoxo abete kuyo abanye ba- dulusela ekutini makwandiswe amapolisa, kwavunyelwana.

Le ilandelayo yingxelo esivitunyelwe ngu- mbali wentlanganiso u-Mr. P. Mtyoba:

K^gqitywe kwelokuba u-Rulumente ma- kacelwe ukuba anqande ukutengiswa ko- tywala bomlungu kwabamnyama e-Koloni nakwezinye indawo. Kuba utywala ngu- mzali wobusela nezinye inkohlakalo.

Kusuke u-Mr. D. Makohliso watelelwa ngu Mr. P. Figilan ukuba u-Mr. J. G. Maboza abe lilungu lolumanyano. Yatakazelwa lo- ndawo.

Kusuke u-Mr. Figilan watelelwa ngu Mr. Tsengiwe ukuba u-Mr. J. Tengo-Jabavu abe lilungu lolumanyano—kwavunywa.

Emva koku kwamnkelwe amagama o j Messrs. Meli Xanti, John Mbane, no Paul Mazwi ebulungwini.

Kuvunyelwene kwelokuba u-Mongameli anikwe igunya lokubatala i " lamp " awazi. tenga efandesini ezitengela elibandla.

Kusuke u-Mr. Siwundla watelelwa ngu Mr. B. Hlazo ukuba makubizwe ishumi le- sheleni (10/) ngobusuku xa sukuba abelu- ngu besenza umdlalo kulendlu yelibandla. Yatakazelwa londawo.

Kute apa kwamnkelwa u-Mr. J. Mba ebu- lungwini.

Kusuke u-Mr. Tsengiwe watelelwa ngu Mr. J. Mbane okokokuba kubekiswe ku Ru. lumente ngedlelo kubantu be Morgen, eya- gqitywa yi Komityi lomhlaba wase Batenjini, yokuba " nge Morgen enye yokulima kuku- tshwe 15 Morgen zedlelo" isigqibo ke eku- ngabonakaliyo ukuba safezwa. Yavunywa ! londawo.

Kusuke u-Mr. Figilan watelelwa ngu Mr. Mbane ukuba o Messrs. Maboza, Makohliso no Tsengiwe babalele ku Rulumente nge- ndawo yedlelo, iti kodwa incwadi ingene *nge-* mantyi, yavunywa londawo.

Kusuke u-Mr. Tsengiwe watelelwa ngu Mr. Kosana, ukuba o Messrs. Nqose, M. Ngcwabe no Solomon Kalipa bongezwe ku- lamadoda matatu, yavunywa londawo. Ipu- mile intlanganiso kuba sekuhlwile kwavunyelwana kwelokuba ibuye ihlangane kusile.

8th January 1885.

Intlanganiso ihlangene ngexa elikufutsha. ne no 11 o'clock a.m. Isihlalo sitatyatwe ngu Vice-President M. Renqe. Emva kwe- nteto emfupi eyenziwa ngu Mongameli, uha- mbile umsebenzi.

Kusuke u-Mr. Makohliso wati makuhla- nganiswe imali kubo bonke abesi siqingata, engayikudlula kwi 5/ ngonyaka endodeni, imali ke. 1. Eyakunceda wonke umntu osengxakekweni, xa sukuba ingotembekileyo abolekwe kuyo. 2. Eyakutenga intlobo ezi- tile zembewu zokulima, ezingati zifuneke, ukuze zitengiswe kotandayo.

U-Mr. Figiland uteleie wati, kodwa ubona yena ukuba ilizwi lokuti " bonke abesi siqingata" lisuswe kufakwe elokuti amalungu olumanyanc.

O Messrs. Tshokotsha no Tele bavume- leneno Mr. Makohliso.

u-Mr. Kula no Mr. Gagela bavumelene no Mr. Figilan.

Kusuke u-Mr. Tengo-Jabavu wati, lendawo itetwa ngu Mr. Makohliso ilungekunene, yena ke uti elake make kuhlanganwe nomzi ngale- ndawo, ingagqitywa ngapandle kwawo, kuba lonto iyakwenza ukungavani okukulu. U-Mr. Makohliso uyiroxisile eyake inteto wavume- lana no Mr. Tengo-Jabavu.

Kuxoxwe ke pezukwenteto ka Mr. Figilan no Mr. Tengo-Jabavu—Kwamnkelwa eka Mr. Tengo-Jabavu.

Kusuke u-Mr. Mfamana watelelwa ngu Mr. Tshokotsha ukuba kumiswe i-Sikiti—yatakazelwa londawo.

Kusuke u-Mr. Makohliso watelelwa ngu Ngcwabe, okokuba o Messrs. Mxako, Tele, Kula, Figilan, Tshokotsha no Toise babalele izipata-magunya, ngokumiswa kwe sikiti —yavunywa londawo.

Kusuke u-Mr. Tengo-Jabavu watelelwa ngu Mr. Kula, ukuba amagosa anyakenye apate umsebenzi de ibe yintlanganiso ezayo, eku- yakuti kuyo kunyulwe amatsha—yavunywa londawo.

Kusuke u-Mr. Tengo-Jabavu watelelwa ngu Mr. Makohliso, ukuba intlanganiso ezayo ibe nge 21st. yalenyanga—kwavunyelwana.

Kuvunyelwene kwelokuba lentlanganiso ivulwe ngomtandazo.—Yacitakala intlanga- iso.

P. MTYOBA, Secretary.

## E-Tsomo.

[IVELA KUMBALKLI WETU.]

Mbulu, 5th February 1885.

INDABA EZIMBI.—Ngosuku Iwa 29 ka Jan., 1885, kwehla into embi kunene elalini ka Jan Pukwana e-Mkwinti e-Transkei apa ku- mandla wase Tsomo. Umfazi omncinane wabnlala umfazi omkulu—yaye ingabafazi bandoda nye. Baqala ngokulwa ngezinto zomzi wabo. Bangxolisana ngokukulu kuqa- la, bada bapuma endlwini—batsibelana. Omncinane waselehlaba engqosheni komku- lu, watsho isitshetshe sema ngoqoqo. Yase- litsiba indoda isahlula, yafika kodwa selehla. tyiwe lowo mkulu umfazi waqauka. Ubanji- weke umfazi lowo mncinane nendoda bazi- swa e-ofisini yase Tsomo apa ngo 29 ka January 1885. U-Mr. Thompson imantyi yase Tsomo, no Dr. Nankivell igqira lalapa e-Transkei, banduluka baya kukangela isi- dumbu eso somfazi. Inteto yetyala itetwe ngo 4 ka February. Incwadi zenteto zisa- tunyelwe egqweteni lakwa Rulumente (Solicitor General) umhleli wamatyala aya e- Jajini. Abantu bekuzele e-ofisini, ukupula- pula ityala elo libi. Isitshetshe eso wahla- ty wa ngaso umfazi sibonakele e-ofisini, sibo- mvu ligazi lomfazi obuleweyo. Ababanjwa bobabini bamelwe ngu Mr. Gontshi wase Alloeville, Transkei igqweta elibatetelelayo.

Lentoke ibonisa inkohlakalo nobubi obu- hliswa kukuba umntu azeke abafazi ababini. Ukuba lendoda ibingazekanga isitembu, obu bubi nolusizi ngebungeko namhlanje.

INTO ENTLE.—Ngosuku Iwa 31 ka January 1885, kwakuvulwa indlu yetyalike yase Tshatshi, e-Ngcongcolora elalini ka Tshwili kumandla wase Tsomo, abantu abeza emvul- weni wendlu leyo babeliqela elimnandi. Ndabona into entle kunene, lati ityala lendlu nakuba lalilikulu lagqity wa ngexeshana elin- cinane. Kanjalo kwakungeko mnt' umhlope, kupela yayingabantu abantsundu bodwa, kwano mfundisi, ikwango ntsundu u-Rev. P. K. Maisza. Yati impi entsundu ukuposa kwayo yabonisa ukuba ilizwi lika Tixo lililungelo letu,—ixesha ngoku lifikile ukuba masinga- tyafi ekulixaseni —amaqaba akupa ngoku- ngummangaliso. Kwaqalwa ukuposwa ngo 2 p.m., yati iba ngu 4 o'clock, laye selipelile ityala lendlu leyo. Kwaye kunjalonje ku- ko negubu lesikolo sase Mbulukweza—lidla- Iwa ngamaboyisi esosikolo sika Mr. Mahali. Ndabona isimanga ukuti intwana ezincinane zamaboyisi zidlale kakuhle kangaka. U-Mr. Mahali ufanele ukuba makanconywe ngenxa yokufundisa lomaboyisi ukubeta igubu kakuhle kangaka. Kanjalo nendlu leyo yakiwa ngabantu abantsundu—isakiwo sayo si- hle kanye—zonke ezizinto zibonisa ukuba uhlanga oluntsundu luyenyuka nakuba sise- sezantsi.

## Abalimi na Barwebi.

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E-MARKENI.

E-QONCE (Feb. 14.)

Ibotolo, 3/ to 3/6 ngeponti Amaqanda, 1/ ngedazini Ihabile, 3/3 to 4/8 ngekulu Itapile, 2/6 to 12/ ngenxowa Umbona, 14/ to 15/1 ngekulu Iralasi, 7/7 to 9/6 ngekulu I bran, 5/3 ngenxowa Umgubo, 14/ to 15/3 ngekulu Inkuni, 3/ to 25/ ngeflara Inqolowa, 9/3 to 9/9 ngekulu Imbotyi, 12/ to 17/ ngekulu

E-KOMANI (Feb. 13).

Ibotolo, 2/ to 2/6 ngeponti Amadada, 1/6 to 2/ lilinye Amaqanda, 9d to 1/3 ngedazini Inkuku, 1/ to 3/ inye Amazimba, 20/ to 25/ ngenxowa Umbona, 25/ to 27/ ngenxowa Irasi, 10/ to 14/ ngekulu Ihabile, 5/6 to 8/ ngekulu, ngekulu Ibran, 7/ to 8/ ngenxowa Itapile, 6/ to 10/6 ngenxowa Umgubo, 14/ to 16/6 ngekulu Inkuni, 35/ to 58/ ngeflara Amatswele, 7/ to 10/3 ngenxowa

E-ALVANI (Feb. 6).

Ihabile, 7/6 to 15/ ngekulu Irasi, 11/ ngenxowa Umququ, 3/ to 8/6 ngenxowa Itapile, 16/ to 17/6 ngenxowa Inkuni, 19/ to 32/ ngeflara Inkuku, lid to 1/2 inye Ikwakwini, 2/9 to 5/6 inye Amaqanda, 1/3 to 1/10 ngedazini Ibotolo, 1/62/7 ngeponti Ubisi, 4d to 8d ngembodlela

E-MONTI (Feb. 13).

Amaqanda, 1/ to 1/4 ngedazini Ibotolo, 2/ to 3/ ngeponti Ibran, 5/6 ngenxowa Imbotyi, 10/ ngekulu Itapile, 5/ to 7/3 ngenxowa Umgubo, 15/ ngekulu Umbona, 11/3 to 13/6 ngekulu Ihabile, 4/ to 4/10 ngekulu Inkuni, 5/ to 17/6 ngeflara Inkuku, 1/6 inye Amadada, 2/6 lilinye

E-CAWA (Feb. 7). Ibran, 5/ ngenxowa Amadada, 2/ lilinye Amaqanda, 1/3 to 1/4 ngedazini Inkuni, 9/ to 16/ ngeflara Inkuku, 18/ inye Umgubo, 21/ to 28/ ngenxowa Itapile, 5/6 to 7/ ngekulu Ipali, 1/1 inye

E-RINI (Feb. 13>.

Ibotolo, 2/5 to 3/3 ngeponti Irasi, 12/6 to 13/1 ngenxowa Ibran, 3/6 to 4/4 ngenxowa Amadada, 1/9 to 2/ lilinye Amaqanda, 1/ to 1/3 ngedazini Ihabile, 2/1 to 4/4 ngekulu Ikalika, 1/3 to 1/6 ngenxowa Umgubo, 22/ to 23/ ngenxowa Umbona, 25/ ngenxowa Itapile, 3/ to 7/ ngenxowa Ikwakwini, 10/ inye Inkuni, 14/ to 32/ ngeflara

E-BOFOLO (Feb. 13).

Amaqanda, 9d 1/ ngedazini lbotolo, 1/9 to 2/1 ngeponti Inkuni, 10/ to 13/ ngeflara

## Abantwana Babafundisi.

INTLANGANISO yabafundisi base Wesile ebise Bayi, ibe ixoxa nangoncedo olufa- nele ukwenzelwa abafundisi abantsundu ukuze babe nokufundisa abantwana babo. Lendawo inkulu kanye ; banga bangayi- kangela abantu bakowetu. Siyazi ukuba abafundisi abantsundu base Wesile be- ngene nje kulomsebenzi abangonele mali, iqoshana abalifumanayo alikulingene nokuba bafumane kakuhle isonka nengubo. Kunqabileke ukuba babafundise abantwana babo; kanti kaloku bebenga ba- ngapambili ezintweni zokukanya ababo abantwana, ukuze sizive iziyalo zabo. Enye into ekuza kufuneka ikangelwe ye- yokuba zinendawo yokufundana intombi zabafundisi bakowetu. Indawo efuneka- yo yonje ngale yase Lovedale nakoma Peelton nomi Gwali, apo abantwana baya kufunda incwadi, nokupata indlu, babe pantsi kwamagunya abanokuwahlo- nela xa base mfundweni. Eyase Nxu- kwebe indawo siyibulela kwelamadodana lodwa icala. Asiboni ukuba iya kuzi- nceda kangakanani intombi, kanti amandla omzi asezintombini apa. Siya ku- bona kona ukuba ziyakwazi ukupata isi- kolo; kantike isikolo esi asiyona nto inkulu siyijongileyo kuzo. Ingxoxo yo- kufundiswa kwentombi zakowetu soza sibuye siyikumbule. Okwanamhla sisa- ti yibani nizicinga nani ezindawo; eli- nye sisati abantu abagxeka ukupatwa kwezindlu zamakosikazi ekutiwa afundi- le, inabake bazivele intombi zetu, baku- kangele kakuhle ukufunda ezikufume- neyo.

## Ezababaleli.

OBANJISWE KAKUHLE !!

Asinto sihlala sinayo ukuba sivise aba- hlobo betu ibali lomntu osukuba ebanji- siwe ngezibata zomtshato. Kuluvuyo kum ukuba u-Mhleli andipe indawo yo- kufaka lomgca wam—yena lendawo mlilaimbi kuye yengatandekiyo. Pulapula mfu- ndi: —Ndite ngomhla wo Mvuio (26 Jan.) ndatwalwa yintliziyo yokuba ndihambe, ndidlule apa e-Qonce kunye nomhlobo wam otandekileyo u-Mr. John Tengo- Jabavu, safumana nembeko yokutelelwa ngu Miss C. Somtunzi.

Sinduluke nge kari entle kunene, ina- mahashe akwanjalo, sisingisa impumlo zetu elwandle. Kute ngokuhlwa ngo 8 o'clock, sati gaxa kumzi womfundisi u- Rev. J. B. Sakuba isihlobo setu. Hayi silele kona sesihleka kuyinto emnandi singazi ukuba sitiyelwe ngezibata ezinga- posiyo.

Sipume saya naye etyalikeni malunga nexesha leshumi kusasa. Ndite kuba ndingumntu ondwebileyo ndabekabeka, ndabona kupitizela abantu ngase tyalike- ni apa. Hayi note singene asazikataza kakulu ngabo. Kute sisati vu pantsi, ndabona kungena intwanazana zimbini. Ndite xa ndisakangale oku, ukuba kuku- tinina, gqi emnyango inene elimhlope nenekazi, abate ukundixelela ngu Rev. E. Gedye, nentombi *yake,* - kute kusenja- lo gqi u-Rev. P. Mpinda *exake* inenekazi, elute lakungena emnyango ndeva sendi- suke ndema kunye nomlingane warn, ndeva nosapo Iwesikola ebendingene lu- lapo kulendlu selusenza intsholo emnandi, ebete ndandweba ngakumbi. Kute kuse- njalo ndisabekabeka mna, kanti umfundi- si lowo u-Mpinda elinenekazi ulishiye ecaleni lomhlobo wam u-J. T. J. Kute kanti okuya benditsalwe yilangonyana, sekuhanjiswa umsebenzi, opele ekubeni sekutiwa oku ukubonayo kubandakza- nywe ngu Tixo. Kute kanti mfundi wam oku konke Azukubanjiswa Azomfo *ka* Jabavu ngu Miss Elida Sakuba ngezibata ezingaposiyo zomtshato ongcwele.

Ukutshoke ndazisa ukuba ngo 27 *ka* January lo Azutshatiswe ngu Rev. Edwin Gedye, waseFort Peddie, e-Tyityaba, Fort Peddie, Azwi Tyalike yakwa Wesile, u-Mr. John Tengo-Jabavu, unyana omkulu ka John B. Jabavu, wase NxuAzwebe, no Miss Elida Sakuba, intombi yesibini *ka* Rev. James B. SaAzuba, wase Tyitvaba goku. Ndits honela ngeliti kubo"' bobabini, ngamana nanqakwa ngo Ngapezulu—ndibuye nditi, Inkosi mayibe nani.

Ndingowenu,

WALTER B. RUBUSANA.

Peel ton,
30th January 1885.

UM'MANGALISO.

Editor " *Imvo."*

NKOSI YAM,—KwaAzungumnqweno warn uAzutaAzazela uAzuzalwa'Azwezi 'Mvo'—Azodwa Azute ngenxa yabaninzi abandipa- ngeleyo ndavutelwa paAzati. Emveni koko ndibe nomnqweno endada ndawupo- kozela nakwabanye, wokunga ndingake ndibekise kumawetu kwimiqolo yezi *' Mvo,'* ndibonise imfanelo yetu ukuba masixase *" Isigidimi"* umbele omdala ekade sisanya kuwo. Kute xa ndityisa ezingcamango, ngelinye icala ndikangele imvo zamapepa ngamapepa ngokumalu- nga nomtshakazi ozi " *Mvo* "—suka gqi u- *Magqamfana ebon' inyilingo zomdlezana, Isigidimi* sisiti *impawana* zimpawana zo- cuku. Sincoma uAzulunga kwe *Sigidimi,* Azuba sipumile ezandleni zika Sibaniza- she. Cwaka ngecala le *' Mvo '* maxa namhlope amapepa avuyayo, atakazelayo. Kute kum oku kwaba ngummangaliso, kwandibangela ingcamango ezininzi, kuba bendilindele kwi *Sigidimi* ngapezu kwawo onke amacala, kuba singunina, nomanduleli we *Mvo.* Indawo yesibini, kubonakala ngati *Isigidimi* nempakata zaso zinokoyika nokututumela okukulu ngokumayela nenteto ezitile ezenziwe ngamadodana atile akowetu, ehlambulula uhlanga Iwakowawo malunga namatyala ebelutyatyekwa ngawo ngabatile abaha- mba bebeta amaxilongo besiti singabahlo- bo babamnyama, " Niyakubazi ngeziqa- mo zabo," latsho i-Tshawe lamatshawe. Aba bahlobo betu sibabona ngapandle kokuzixela kwabo. Siyababulela ngemi- gudu yabo. Kupela indawana apo singe- nakuvisisana incinane. Bona bati noko tina basinika ukukanya makungenzi ma- hluko pakati kwetu no Bawo. Abebesiti bakunyukutywa, bakudyojwa, bawe nga- madolo, benze oso-M' buty u bati *dang baas* kuba kuwehwe ilwandle baza kutvelwa izwi lika I ixo. Kufanelekile ukuba si- cace malunga nalendawo—ukuba abahlo- bo betu balindele lento ukuze baqonde ukuba isiqamo sabo silungile, bangati oka- nye balinge ukukwezisa amanzi omlambo ukuba asinge kwaselizweni lawo. Umntu omnyama ehlangene nokanyo Iwe Ngesi nje akayikutabata mkondo onguwumbi ngapandle kowalo. Ukufuna Azukubulala

umoya wokupicota, eluhlangeni ekufuneka lunyisiwe, ukuti maluti yonke into eyenziwa ngabo balunyusayo ibe ilungile mayingakangelwa, ingabuzwa, oyibuaayo unetyala lokungabuleli, nokulubulala olohlanga uti uyalunyusa. Akuko Tixo apa emhlabeni, yena angaposisiyo Zikangeleni ngohlobo Iwazo izinto mpi yakowetu emnyama,

Ndim
MNTUYEDWA.

January 1

## NATIVE INTERPRETERS.

UNDER the above title the *Free* JJ *Press* newspaper, printed at Queen's Town, strongly animadverts upon the decision of Government to dispense with the services of the European interpreter of Katir languages at the Civil Commissioner's office, and to employ a native-- a decision which has been dictated, we understand, by retrenchment considerations. Our contemporary records his conviction that " peculiarly situated as Queen's Town is upon the borders of Kafirland it is neither desirable nor expedient that so important a post as interpreter should fall into the hands of the natives" For our part we confess we fail to see the force of the argument that because " Queen s down is peculiarly situated" then it is " neither desirable nor expedient that the important post of interpretership should "fall into the hands of natives.'

We avail ourselves of the opportunity that this paragraph gives us to make a few remarks on the important question : hat is to be the position of educated natives respecting the Government service . To make clear the attitude which we are striving to assume in approaching this subject, it is necessary to say we have a wholesome abhorence of the vanity of some of our native young men who, for having eaten several dinners at Native Institutions such as Lovedale, Heald Town, and St. Matthew's, regard themselves as being above every kind of manual work, but that their call is in workin with the brains. In whatever observations we may have made in regard to the all-important matter of the occupation of native young men who have received some training, it has not been our wish to convey the impression that because a mail has been to school he is therefore removed from the necessity of earning his living with his hands, and has either to use his brains or succumb to the inevitable. On the other hand we are of opinion that the aim of education is to enable a man to do well, and take pride in whatever he has to do.

But our sense of fairness and justice is rudely shocked by advocacy such as that in which the Eve *Press* engages, which would bai certain offices to black men for no fault of their own, if it be a fault at all, but that of their Creator who made them black. This journal is careful not to state the reasons which make it " undesirable and inexpedient" that natives should not be given such posts as those of being interpreters, and as we are not conscious of the existence of any we are doing it no injustice in inferring that it is ministering to the well-known prejudice against colour. We shall probably be told that Europeans are more fit to do the work than natives. It may be 53 ; the Queen's Town office or some other places may have been so unfortunate as to get inefficient natives to do its interpreting, but it has itself to blame, for a little care in selecting men would have secured for it a good man from the very many educated natives now to be found in this country. While we would not point at any particular office. we may say we have not m found European interpreters as emcient as we could wish. We shall possibly touch a responsive chord in every just Englishman s heart when we say that it is essential that the administration of justice should be pure. Justice, however is liable to be polluted by lax translation; and it is a notorious fact that white men who the Kafir verb, to say nothing of the parsing of the other parts of speech, may be counted upon the digits of the writer's right hand, and this moiety is not in the service. The educated native, Kafir being his mother tongue, may be taken for granted to have these changes of the verb, and the various figures of speech which greatly abound in Kafir, at his finger ends, and English being a written language with fixed rules can be, as it before now has been, tolerably got up by the native.

There is, besides, another phase of this question which must strike any fair-minded man. We all know that the money which is paid in to Government by the citizens of a civilized state is paid back to them in various ways, and if there were no prospect of its being somehow paid back to them, civilized communities would, ere now, have absolutely refused to contribute for advancing purposes of Government. The money thus paid in as taxes returns to the taxpayers in two channels; (1) in the construction of public works; and (2) into the pockets of Government servants who spend it among us. In purely native districts, there being no demand for them, public works are not carried on, and expenditure on this score is *nil.* In regard to the second channel, th are are not many natives in the Civil Service, or, to put in the words of Sir. BARTLE [ FREKE : "There is nothing like a " native branch of the Civil Ser- " vice, such as is so useful in India " There is a great want of clerks " and interpreters in the English " offices, but I know of no native employed as a Government serv- " ant in any office of trust or " responsibility, except as inter- " prefer . . . *I* cannot find a single instance of an educated native being employed to do any " Government work which required a " good education, such as magisterial " or revenue duty, simply because he was fit for it, and because Govern- " ment ordered and empowered him " to do it on European and not on "'Kafir principles " *[Vide Imperial Blue Book on South African A ffairs (C.*—2,100J *July,* 1878.] As to the positions held by the very few in Government employ Sir BARTLE FRERE observes, respecting the remuneration attached to them, that they are " ill-paid offices of great responsibility." Thus then from the great spending channel of the Government of the country to which natives contribute, the natives get little or no "pickings." Is this fair? And now they are to be deprived of Interpreterships as well for which they may be considered naturally fitted! It were of advantage to the country to encourage these people by offering them every chance of creating vested interests under the Government, for this alone can make them settled, contented, and useful citizens.

## Editorial Notes.

OUR friend the *Port Elizabeth Telegraph* thus notices Mr. Makiwane's essay in its own inimitable style:

There is a good deal in his thesis that instructs us, there is much that amuses us ; there is not much to carp at, and very little to raise ire or even determined opposition. This native gentleman, for he certainly writes as a gentleman should write for other gentlemen to read, no matter if his skin be so black that a B B pencil would make a white mark upon it—this native gentleman expresses himself as astonished that so much labour, energy, learning, heat, and ability are expended in order to prove the South African natives an inferior race. He asks why should so much be attempted to be proved when after all it will settle nothing. He maintains that no native short of a lunatic would deny the superiority of the English nation, not merely over the native races, but over any other nation in the world. He puts forward the rather unique theory that the slow progress of the mass of the natives towards civilization is entirely owing to the aversion of natives to female education. He adds that the moral and social storms that beat on the head of an educated native young man are sufficient to make him ask himself whether it " is not folly to be wise " —in so far as book wisdom is concerned. He honestly observes that—and here we quote a few lines literally—" I have after much and careful thought come 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. The test is severe and violent. My own circum stances have on the whole been more to my advantage than those of most other native young men, bnt 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 Huropean youths who through various circumstances have been exposed to the cold chill of contempt have failed in making any perceptible mark in the world."

We are sorry to find that in this writer's essay there is a tendency to misanthropy and discontent. Adversaries will at once say this comes of educating men out of their sphere. And there may be something in this. But there is altogether another, and we beg to submit a more sensible, way of looking at this painfully interesting matter. To put it in a homely form, is not half a loaf better than no bread ? Is not the twilight preferable to Cimmerian darkness? Is not the even slightly instructed Kafir a better man than the raw native in his red clay and filth ? Now, notwithstanding the slight soup on of pique that at times pervades Mr. Makiwane's thesis, he is evidently a man who can think and reason and quote and apply. Let us commend him and his co-thinkers of Kafir nationality well to weigh, and to practically apply, words that he has himself quoted though perhaps without giving them the consideration they deserve : " 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 of us, and its discharge will in due time settle all.

IT was observed the other day by our valuable mentor, the *Port Elizabeth Telegraph,* that we were "quite enthusiastic in cricket—a game which seems quite to hit the Katir fancy; " and for once our friend, who is as a rule—in writing about Natives—often carried away by what Lord Beaconsfield described as "the exuberance of one's verbosity " is correct. On Saturday week a team of the " Brotherly Unity C.C., of Lovedale apprentices, competed with the fire-eaters of the leading European club at Alice, the Victoria C.C., for the championship of the willow, and we are naturally proud to say the club of colour won by four runs and eleven wickets to fall. It is now a matter of history that while the leading European team from this town was virtually routed at the recent Cricket Tournament at Port Elizabeth, it was reserved for the Native team, drafted from the local Native Club, bearing the appropriate designation, " Champion Cricket Club," to redeem the Cricket reputation of Kailraria lost at Port Elizabeth; for the "Champion" carried everything before it at the Native Cricket Tournament at Graham's Town during the vacations. We understand that the " Champion " has been challenged to try conclusions with the leading European Club in town, and the match may come off next Saturday. Not being prophets, nor sons of prophets ourselves, we are not able to venture a prophecy, but hope the Africans will acquit themselves like men. We are awaiting the results of the match with considerable interest.

OUR readers have doubtless not forgotten our article bearing the Yankee heading "Gerrymandering," in which we recorded our judgement against what we considered the capricious action o Government in annexing a portion of the (Jala to the St. Mark's District, the nature of which annexation resulted in unrest and incipient lawlessness. An esteemed correspondent—native of course—at St. Mark's, "pulled us up sharp" in an article of which the precis is as follows :— Matanzima and his people are against what we represented in our article. They say there never was any ground for Government to confiscate their land as they never went into rebellion. Siqungati's outbreak cannot be alleged as the reason inasmuch as he was merely a refugee from his brother Ngangelizwe's iron rod and when he went into rebellion he did so with afew ofhis (Siqungati's) followers, while he (Matanzima) remained as a loyalist. Precisely the same situation might have been witnessed in Ngangelizwe's country where several minor chiefs entered into rebellion, and yet the feelings of a Select Committee of the House of Assembly were that Ngangelizwe's country should not be sold without his consent Matanzima's followers fail to see why Government should make fish of Ngangelizwe, and flesh of Matanzima. On behalf of Matanzima our correspondent denies that orders have been given that " school people " should trek from the land retroceded to him. The writer is of opinion that we must have been writing in the interest of some people in the Gala district, who had been promised morgen in the strip of country under notice. Some Europeans at Southeyville had an eye at " Nabothing" the country in question.

THE object of our observations on the question of the annexation of Matinzima's country to St. Mark's, was to point out the mischievous blundering of separating from the nearest and annexing to a distant seat of magistracy a number of raw, easily-excited people which we still hold should be reconsidered. Our correspondent, it will be observed, does not attempt to justify the gerrymandering. He spends his undoubted abilities in demonstrating the palpable and culpable error of the Government of this country in tolerating systems for the management of the natives which vary according to the number of districts. " Herein we are at one with our correspondent. If the facts are as he states them the Government has not dealt fairly by Matanzima. But, as we have already said, this aspect of the position was not before our minds when we wrote the leader on the wisdom or wisdom of the annexation.

Ull-

WHEN a couple of young folks, writes a critic, get so that they want to waltz all the time at a ball, and have no quadrilles, that is a sign that they are never going to stop until some furniture man is made happy.

ONE of the greatest mischief-makers the world has known, and a man probably responsible for more fights, hard feelings, and bitter tears than any other being who ever lived, was he who started the idea that it's a disgrace to be red-headed.