IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION).

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOMVULO, FEBRUARY 23, 1885. [No. 17.

IRAFU ENTSHA EBIZWAYO YONYAKA WE 1885.

NGOKU-KWENJENJE kuyaziswa ngo Mteto we 10, wo 1864 no Mteto we 9 we 1858,—Ukuba, kwintlanganiso yama Cebo wase Qonce, eyabingo February 13, 1885,

IRAFU YENDLELA yonyaka we 1885, exabiso likwi (1/2) hala-fu yepeni epontini, lamiselwa ukuba lihlaulwe pezu kwayo yo- nke Impahla enokurafelwa kwesi Sitili.

Le Rafu iyakufeza lamatuba :—Indlela ezinkulu (1/8d.) esesibozo isiqingata sepeni; Indlela-ndlela ezipakati kwesi Qi-1 ngata (1/4d). Ifalintyi enye; Ukuquba umsebenzi wesi Qingata esesibozo isiqingata sepeni. Lemali ke iqala ukubizwa, kuyakulindelwa ihlaulwe kanjako, kwi Ofisi yama Gqugula esi Qingata

NGO 24 KA MARCH, 1885.

Ngomyalelo,

H. T. FULLER, Umbali-Micimbi.

E-Ofisini ye Gqugula, E-Qonce, February 17, 1885.

Isiqendu sa 40 so Mteto we 9, wo 1858 siti: Xa lite i-Gqugula lesi Qingata labika epepeni lakomkulu *(Government Gazette)* umhla eti imali emiselwe ngokomteto ukuba ihlaulwe ngawo, yimfanelo yabo bonke abantu abamelwe behlaule, ukuba bayihlaule imali leyo kosakuba emiselwe ukuyamnkela, ngomhla, mhlaimbi ngapambili komlila, ekumiselwe ihlaulwe ngawo, hleze babe zicenge zokunyanzelwa ngomteto ukuba kufunyanwe imali leyo.

H. T. FULLER

SITUATIONS.
Vacant and Wanted.

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IZICAKA EZIFUNWAYO.

KUFUNWA

KWAKAMSINYANE IS1CAKA SASE-NDLWINI, esinganxiliyo esitembe- kileyo nesi lungileyo. Umvuzo ngofaneleki- leyo. Sotya silale kwakulondlu. Oyifunayo indawo leyo makasingise ku

R. MALCHER, Albert Road,
E-Qonce.

NDIPENI UMKONDO!

INKABI EMFUSA inebala elimhlope este- ndeni somlenze wase kohlo; inebala elimhlope emhlana elikutukileyo—indawo angati olibonayo lalike lanesilonda kudala. Iqala ukupuma amabamba.

ITOKAZI ELIBOMVU elingenabala izihlatana zifutshane itshoba likwalifutshane.

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

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 ana- ntlanu 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 Idobilityi zone nebalafu inye, oko kukuti zintatu ngesheleni.

Intlobontlobo zengubo zamadoda nezamakwenkwe.

W. O. CARTER & CO.,
Maclean Square,
E-QONCE .

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.

KULAHLEKE

ENGQAMAKWE ngo 19 November, 1884, ihashe elimtuqwa. Olifumeneyo, u-mhlaumbi, ovakalise umkondo ongabanga ukuba lifunyanwe wozuza umvuzo ofanelekileyo.

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

Wonke **umntu** ontsundu ose Jagersfontein makaye kubona u

Mitchell no Greenlees.

Ibulukwe ze 10/-; Ibatyi ze 12/6; Izi-blangu ze 12/6 ; Iblankete ze 10/; Iminqwazi ye 5/.

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

Eyona mpahla ininzi e Jagersfontein.

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

Akunaku fumana nto igqite eyabo ngokulunga ngexabiso olirolayo.

KWABAFUMANA "IMVO."

ABABEHLAULELE inyanga ezintatu zokuqala kupela eza- pela ngo 31 January, 1885, bengekazihlauleli ezintatu eziqala ngo February lo mabaqonde kakuhle ukuba aya kunqu- nyanyiswa amapepa abo bade bawakulule ngentlaulo.

Umntu unokuhlaulela ixesha **elingapezu** kwelenyanga ezintatu kodwa angahlauleli ngapantsi kwelo.

J. TENGO-JABAVU.

February, 1885.

M. L. GERRARD,
Umteteleli kwi Ofisi yemantyi e Komani.

Uteta arnatyala kwi ofisi ye mantyi. Iminqopiso yokwananwa kwemihlaba uya- yifeza kwaneye mvumelano.

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

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

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

Nomtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobo ntlobo zemisesane, iwotshi, Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika atnabaso ngamaesha atile

Paula oku!

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

Lomsebenzi wauqala ngo 1878.

UYAZIWA. AKUFUNEKI KUZINCOMA

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

Utetelela ematyaleni, aquke nemali engamatyaia.

ANDREW GONTSHI,
Umteteleli ematyaleni,
T R AN S K E I.
I. Ofisi—e-NGQAMAKWE.

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

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

U Abraham K. MALO,
Umteteleli ema-Tyaleni,
KWA-QOBOQOBO.

Iveki.

EKUTSHENI kwendlu e-Bultfontein, e-Da- yimani, ngolwesi-Bini 10 February, kutshe belele abantu ababini, unyana nonina.

UDABA lokuba kuko amanz' abomvu ezi- nkomeni kwa Wezo ngase Bofolo, kufuma- neka ukuba alunyaniso.

MAKUBE kuko ama Bulu elilizwe anyuka ngamatunzi ukuya kwela Barolong ukuya kunceda owabo abakwelo, kuba nge-engatsho ku Mr. Upington u-General Warren ukuti gcina inja zako ukuba zingayi kunceda aba- pangi bomhlaba wabamnyama.

KUTIWA ayapitizela ama Bulu ase Trans- vaal ngenxa yokuba ela Barolong lizakupa- twa ngamadoda ezirweqe, kusitiwa kwakona u-Nityalike (Niekerk ubanjiwe.

KWELA Barolong imikosi ikumbule pezulu. — Induluke e-Taungs ngolwesi-Ne, ikumbule pambili e-Freyberera (Vryburg).

U-RULUMENI ugqibe kwelokuba ukuhanji- swa kwemicimbi yo Cingo neye Posi kube sesandleni somnt' omnye. Okwangoku ngo- bengumpatiswa we Posi oyipete yombini, kupume u-Mr. Sivewright. Oku kumanywa kwalamasebe mabioi kuqale ngo 16 Feb.

KWEZIVEKI zidlulileyo u-Mr. Austen inku- lu yomzi wase Du Toit's Pan, e-Dayimani, ubetwe ngesabo/cwe ngu Mr. R. D. Cumming. Udushe luqale entlanganisweni yemicimbi yomzi. Ate ipuma waselekumbula kwinku- lu (Mayor) yomzi u.Austen ngesabokwe. Oku kwenzeke emini emaqanda kuko iqela labantu.

ABAPATI bemicimbi yomzi wase Bofolo bagqibe kwelokuba bamse ematyaleni wonke ofunyanwa equba, mhlaimbi ehlamba ingu. bo ngasentla kwe hospital yalomzi.

IMVULA enobonyana ine e-Cradook nase Skapu nakwizitili ezingakwa Komani ngo- lwesi-Tatu lweveki engapaya kwedluleyo.

ULOLIWE uyakuvulwa e-Bekesdorp (Burghersdorp) ngolwesi-Ne, 19 March ozayo. Kulungiselelwa ukuba olosuku lube lolwe- migcobo.

INGQAKAQA ibuye yazibonakalisa e-Alvani. Ifunyanwa ngu Dr. Impey e-plasini abati yi Folfanteni (Vogelfontein) ngase Jamestown. U-Mxosa onayo uvela kumandla wase Beke- sdorp. Imigudu iyenziwa ukuba isifo singa- ndi.

UMKOMBE osand' ukufika uvela e-England, uza nodaba lokuba isebe lomkosi opetwe ngu General Lord Wolseley, elonganyelwe ngu General Sir Herbert Stewart lilwe nama Arab amawaka alishumi e-Abuklear Wells. Ama-Arab awasala etafeni efile abakwi 800, kuko nenkita engxweleriweyo. Woyisa u- Sir H. Stewart.

KUVAKALA ukuba ama Bulu ase Bekesdorp nawase Alvani ayitenga yonke imipu nepis- toli ezinokufunyanwa kwindawo ezingi- swa kuzo. Kuzindlelwa ngabanye uku- ba esisenzo sibangwa kukuba ama Bulu ezi- misele ukukulula i-Bulu elingu Pelser xa ligwetyiwe ngokubulala u-Mxosa.

E-MARKENI yase Bayi kuleveki idluleyo ibotolo ibihamba kwi 3/ ne 3/6 ngeponti.

IMVULA inile e-Kanibo.

IDILIYA ibifunyaniswa ngamanani alula e- Bayi ngeveki edluleyo ngenxa yobuninzi ; ihamba entle kwi lfd. ngeponti.

AMAFAMA amhlope akwa Daliwe enze ko- nke anako ukubonisa ku Rulumeni imfanelo yokuba asuswe u-Mr. Osler imantyi, ngenxa yokuba esiti utanda abantu abamnyama.

AMABANDLA omkosi wosindiso (Salvation Army) aqeshe indlu e-Monti nge £5 nge- nyanga. U-Captain May ukangele ukufika kweqela lalomkosi msinyane.

UMBANJWA abati ngu Ohlsen owayepume entolongweni ngecebo ledindala legwangqa elingumhlobo walo, ubanjwe e-Dayimani wa- buyiselwa kwase Monti apo unikwe unyaka ngenxa yokuzimela.

NGENXA yokupapama kwamapolisa apetwe ngu Lieut. Stewart kutiwa ubusela buncipe kakulu e-Burghersdorp.

LINCONYWA ukubalela e-Colesberg. Mu tu umsebenzi.

IMVULA ezimnandi ziwe kwelasema Mpo- ndweni u-Mzimvubu uzele ngokukulu.

UDABA lokuba kuko ohliwe yingqakaqa kwa Buluneli alunyaniso. U-Dr. Chute omxilongileyo lowo uberanelwa ugqibe kwe lokuba intombazana leyo inerashalala.

KUNCONYWA ukufa kwamahashe kwimi- mandla yase Qumra. nase Gqunube. Esosifo afa siso asicace kakuhle.

IMVULA ezinkulu ziwe ngo Mvulo eKapa nakwezi zitili : e.Rafu, Victoria West, Rich- mond, Robertson, Carnarvon, Beaufort West, Murraysburg, Prince Albert, Fraserburg.

U-NIEKERK obemana ukuvakala malunga ne micimbi yela Barolong njengendoda epambili yase Stellaland ubanjiwe ngomyolelo ka Sir. C. Warren. Ityala lake kutiwa wapemba ukuba u-Housy abulawe, kwano Rey uyafu- neka kodwa ubalekele e.Transvaal. I- General itumele kulawulo Iwase Transvaal ukuba lumbambe lumtumele.

IMVULA zine kakulu e-Vryburg kwela Baborong

INTO enkulu yesipango idlule e-Mhlanga ngo Mgqibelo (7 Feb.) yabeta kwavuleka amadam. Akuko lahleko ngapava koku- mnka kwegusha ezilishumi linantutu.

UNTAMNANI abati ngu Mango wase Dor- drecht, usand' ukwenza into engumangaliso. Ufumene inkomo ezintandatu, nehashe impa- hla ebibiwe kumfo abati ngu Hendrick wase Hoptoni (Hope Town), amasela uwafumana kwesika Ndabeni, Engcobo.

ISANDLA esitsha se mantyi yase Dodoloro ngu Mr. T. T. C. Purland, apo ebekona nga- pambili kuse Mossel Bavi.

E-BARKLY EAST kwakiwa ivenkile enkulu yo Messrs. Baker, King & Co.

U-MR. DE WET, Umpatiswa Micimbi Ya- bantsundu ubeke wahambela e-Somerset ngaleveki idluleyo. Ubesagoduke ngenxa yemicimbi yomzi wale.

IHABILE e-Somerset kuleveki idluleyo ibi- hamba kwi sheleni zontandatu ngekulu.

NGAYO leveki idluleyo ihabile ihambe emarkeni yase Nyara kwi 18/ ne 21/ ngezi- tungu ezilikulu. Emayibe ikwi 5/ ngekulu lobunzima.

IJAJI ezakujikeleza ngesisiqingata sonya- ka ngu Sir Jacob Barry, Kt.

ELINYE ikulu lamadoda lindulnke e-Ko- mani lisinga kwaloliwe ngase Bekesdorp no Mr. Hadnott- Umvuzo ukwi 2/ ne 3/ nge- mini.

ISIPANGO esikulu siwe e-Bolotwa ngolwesi- Tatu 11 Feb, sabeta ilizwe lalidam elinye. Sitshabalalise ityalike yase Tshatshi ebisa- nd' ukwakiwa. U-Rev. F. C. Patten ufuna uncedo.

LISHUMI linantandatu abantu abanengqa- kaqa e-Berlin ngoku.

KUTIWA kusafunwa amakulu amatatu ama- doda okuya kumba uloliwe.

EYONA Dayimani inkulu isand' ukufunya- nwa ngu Mr. Turabian e-Du Toit's Pan; ubunzima bukwi 352 1/2 carats.

NGO Mgqibelo ongapaya kodlulileyo u-Mr. E. P. Schermbrucker wenze isikora esikwi 134 eboleni kungeko tuba lilodwa alinikiwe- yo.

SIVA ukuba e-Dayimani ontamnani boku- bamba abatengi bamatye anqabileyo ngapa- ndle kwelungelo, bapume ngamini nye kuba usuke umvuzo wabo watotyelwa kwi £4 nge. veki.

INDAWO apa ebiyingqili yabapangi bomhla- ba ka Montsiwa kutiwa yi Rooi Grond, kuti- wa ilubala ngoku, abantu abebekuyo basa- bile.

I-PALAMENTE ya Pesheya iqale ukuquba umsebenzi wayo ngo 19 February ngaleveki idlulileyo.

UDABA lokuba u-Hon. C. J. Rhodes upumi- le ekubeni ngu Mpati-Micimbi yela Barolong luyakanyezwa. Eyona nyaniso yeyokuba usayipete indawo yake e-Freyiberera (Vry- burg).

KEKWATIWA Amangesi akwimisebenzi epa- telele kuloliwe alungiselela ukuwuyeka umsebenzi, ngenxa yokuba imali yawo itotyiwe. Into leyo ibuye yapikiswa ngu Mr. Schermbrucker.

UMONGAMELI we Transvaal, u-Mr. Kruger, ufike e-Pretoria kwelakowabo ngolwesi-Bini, 17 Feb., evela kuhlangana no Sir. C. Warren kwela Barolong.

NGO 17 Feb., ifama engu De Villiers ipa- ngwe £580 endleleni evela e-Dayimani, ku- fupi ne Kimberley. Awukafunyanwa umko- ndo wabapangi. U-De Villiers ubeye kute- ngisa ngempahla apo e-Dayimani.

NGENXA yemvula ezinkulu i-Cacadu (Lady Frere), indawo ebelibalele ngokoyikisayi ngeziveki zisand' ukudlula, inconywa ubulu- hlaza.

KWINKUNDLA yamatyala yase Bayi ingwe- vu yegwangqa egama lingu Bushnell, udliwe 10/ ngokusuka abete intombi yake ngefisa. Umangalelwe yintombi- Uhlaula kuba kusitiwa intombi leyo seyigqitile exabisweni lokubetwa nguyise, kuba seyiminyaka ima- shumi mabini anane.

INCIPE kunene ingqakaqa ngoku e-Coles- berg.

U-MRS. WALTON no Miss G. Walton no Mrs. Solomon (oyintombi ka Rev. J. Walton) basuke e-Rini nge Cawa edluliieyo besinga e-England. U-Rev. J. Walton usakuke agqi- be unyaka yena kwelilizwe.

AMAPEPA ase Kapa abika ukububa (ngo 11 Feb.,) kuka Hon. W. F. Duckitt, M.L.C., obemele kwindlu enkulu ye Palamente izitili ezingase ntshona-langa.

INDAWO evuleke ngokububa kuka Mr. Duckitt e- Palamente siva ukuba seyidyare- lwa ngo Mr. J. Duckitt, no Mr. J. C. Hof- myer wase Kapa.

INDLALA KWABANTSUNDU.

OKOKUBA amafama, nakuma- fama awangase Mtonjeni (Kei Road), abe atatyatwe kangaka yindawo yokubandezeleka kwaba ntsundu balapa e Koloni ngenxa yokukubalela nalengcinezelo ikoyo; nokokuba kananjalo abe ade enza isigqibo sokokuba amalatise u Rulu- mente esisihlo sihlileyo—yinto leyo eyakuti kwisininzi ibonakale njengo- mmangaliso walemihla. Siyatemba okokuba amafama abotwe ekunga- tiwa lise Mtonjeni akasayikuyingela njengesiposo indawo yokuba ongo Ntsundu naye ati akubonakalanga lutando lukoyo pakati kwabo naba- ntsundu, njengoko ibonakalisa njalo intsingisela yenteto yabo nga- pambi koku. Kodwake okokuba indawo yokushukumisa u Rulumente kwanoluntu, imalatisa kububi obu- zela abantu bakowetu obuvela buve- lile ngokukusa kusayo kwalemihla, ibe iqalele kwi Hotele ka Mrs. THOMSON e Mtonjeni, oko kobona- kala kwingxelo yentlanganiso yo Mgqibelo weveki engapaya kwedluleyo ekwati emva kwenteto yenya- nga ngokwesiko ngu Mr. LANDREY ngobuze nokungabini kwaba Ntsundu, edla ngokwanezwa yinteto epoli leyo nenesihlahla ka Mr. COOPER, kwenziwa isigqibo ngamxelomnye sokuba " Umonga- meli azise ku Rulumente ukuba nge- nxa yokutshabalala kwezilimo zom- bona namaziinba kwelicala kuyabo- nakala ukuba abantsundu bezelwa yindlala."

Elinyatelo linje lide liqalele ku- mafama abanye bayakulikangelela ukuba libangelwe luluvo lokuzigci- na yena umntu ngokwake, uluvo olwalilalake olo luyintloko emve- lweni yasebuntwini. Ukantike noko into leyo yona ayibushukumisi ubu- me abakubo abantu aba, kuvo yonke longxelo ektingeko nto kungatiwa noko ide yagqitiswa ukuxelwa.

Kusemhlotsheni ukuba u Rulumente uya kwalata ebuzeni bengxowa yoluntu aze atike akananto anganceda ngayo; kodwa bona abantu abablalelwe yincuka emnyango bo- beta nangenjanina intonga; sivume- lana no Mr. COOPER ukuba " ukuba u Rulumente unokucitela emboni- swreni amawaka alisbumi elinesihlanu leponti (£l',000) makabe angaba nalo neqinga lokukulula kulengci- nezelo."

U Rulumente akacelwa kuba ancede abantu abangamavila, ababuvila bunjengala nkwenkwe ye- bali yayinqena nokuma itate isiki- speni eyayipiwa linene elitile koke yanga lingayifaka ngokwala enxo- weni yalo. " Mininzi yona imisebenzi enokuvuswa," ude wanyanzelisa u Mr. COOPER, ukutsho, ° enjengo- " kutyalwa kwemiti nokumbiwa " kwamadam engaqeshelwa ama- " doda ukuze abe nokufumana imali " bapile." Akuko mntu unga b£- ngafumane bancedwe nje benge- nzinto. Siyakolwa ukuba u Rulu- mente woyicinga nzulu lendawo. Kukuqondana kwetu tina okunci- nane umsebenzi ka Rulumente ongumzali asikukukangela kupela ekubeni azi uyalahlekelwa azi uya- ngenelwa sinina ngamaxesha anzi- ma anje. Koko siti tina u Rulu- mente ngelengakalazi okokuba ku- bonakala indleko ngakuye kuba zixela ubume belizwe. Nokokuba u Mgcini-Ndyebo Yakomkulu ute wapumelela ekubeni nento ayinge- nisayo kulonxowa kumalinga ake amakulu, lonto ayikuba luto elu- ntwini xa indlala nengcinezelo ziza- lise ilizwe.

Ikwalituba neli lokubonisa kwa- ba ntsundu isiqamo sokuba bezinto ezimana zilele ecaleni kwentango nangase zinkantini, endaweni yoku- ba babe bayazisebenzelabeziqwebela into eyoba luncedo kumaxesba ezayo angazekiyo.

Siva ukuba kuko izityalo ezino- kukula zibuye zivutwe kwi veki ezintandatu; okukuba ingaba kuyi- nene nangapandle kokubana ade agabadele ayile u Rulumente ube- fanele ukubazisela ezombewu zolo- hlobo ababantu. Eli kananjalo iselixesha lokutyala imbewu zasebu- sika ozitapile, abebefaneleke abantu ukuzityala kakulu. Ukaloku bapu- mela kwingxingwa ezoyikisayo, ekungovuyokazi olukulu esitelela kubahlobo betu amafama ukuyaneka lendawo pambi ko Rulumente noluntu.

Amanqaku.

SIVA kwi *Frontier Guardian* ipepa lase Dodoloro, ukuba kulungiselelwa ukuba ku- qalwe isebe le Empire League e-Batenjini, apoke kulindelwe ukuba yoba ngamakulu abamnyama abaya kuba ngamalungu. Ngo- kumayelana nokuba i Empire League itwa- tyululelwe pakati kwaba ntsundu nabo, u- Mr. Advocate Innes M.L.A. okwakubalelwe kuve ukuva ukuba lonto inokwenziwana, ufika ati ukupendula, " Ngokumayelana na- londawo ndingasuka nditi ukupendula,— kokwam ukubona andazi bantu bagqite aba ntsundu balapa e-South Africa, bebefanele ukomeleza impembelelo yolaulo Iwase Mangesini, ndayeke ndiyakulindela ukubona into eninzi yamalungu antsundu ezibandaka- nya kolumanyano." Onke amadoda angaba- ntu abapolileyo akanakuba angavumelani nenteto yelinene lilumkileyo.

KUYAVUYISA kanye kuti ukubona ukuba kungoku amehlo abarwebi ayaqala ukuvule- ka uknba babone ukuba kungoku aba ntsu- ndu bazimisele ekubeni bangafumna baneli- seke yimpahlana apa epantsi kunene ebeku- sekumana ukutiwa " Yimpahla yama Xosa " kodwa ngoku nabo bafuna ezozinto ezifune- kayo kubantu abakanyiselweyo. Umsebenzi wepepa lase Monti i *Dispatch* ose Batenjini ubala esingisa kuba Rwebi ati " Abantsundu apa bayacaca, ndinomyalelo apa wokokuba ndifune amapepa okunanyateliswa eludonge- ni nengubo zefenstile ze lace ne bedi eziba- nzi kanye zona. Ukuba bahambisa ngolu- hlobo kuya kufuueka nivule isebe lazo ezizinto apa." Ukuyaneza lenteto singasuka siti tina bona aba ntsundu bayaqubela pambili nto seyingabarwebi ngokwabo ukuba bavisi- sane nabo.

UKUPENDULA inteto yetu emayelana noku- valelwa kwe Toliki ezi ntsundu ebikuleveki idluleyo, lenjenje ipepa lakwa Komani i *Free Press* ukupendula:—

Uluvo olukoyo apa lolokuba kumaxesha amaninzi idla ngokuti itoliki entsundu itete into engeyiyo ekutetwa yona, ngokufuna nje ukulahlekisa ngaborn. Siyishiya naleyo inda- wo, bambalwa abantsundu abasazi ngokwa. neleyo Isingesi, ukuba babe nokusa ngokuze- leyo isi Xosa esi Ngesini umhlaumbi isi Nge- si esi Xoseni. Kulunge ngapezulu ukuba imantyi ifumane inteto njengoko ipuma emntwini, iyifumane kwitoliki emhlope ku- natnatyeba amahle enteto yesi Xosa enike- lwa seleteta enye into yitoliki entsundu ku- ba inecala esizela nevana nalo. Namayela- na nasezintweni zaselulaulweni kukwako ingozi ekubeni kumiswe itoliki ezintsundu. Ukuba bonke bebenjengo Tiyo Soga, Charles

Mdana, b Powells 4
Msengana, c Somar, bPowell ... 6
Ross, c Dolly, b Abdula 24
Pezisa, b Abdula 1
Christian, c Joie, b Powells..... 2
Moli, b Abdula..... 0
Bopi, c At rias 15
Ngqina, run out 2
Ciliwe, b Abdula 1
Mabope, b do 3
Xiniwe, not out.....2
Extras.....10

74

" STAR OF VENICE " C. C.

1ST. INNINGS.

Somar, (Capt) 1 b w b Pezisa ... 0
Chimie, c Pezisa, b Ross 0
Potgieter, b do 0
Atrias. b Pezisa 2
Powells, run out 12
Landers, b Ross 3
Dolly, b do 0
Hendricks, b do 0
Jole, run out 0
Samuels, c and b Ross 0
Abdula, not out.....8
Extras..... 7

repeated exaggerated in the

The Government will probably point to the empty condition of the public purse, and plead inability to assist, but people having wolves at their doors will naturally make use of any stick, and concur with Mr. COOPER that "if the Government " could give £15,000 towards an ex- " hibition they could do something "to relieve the distress." Gov- ernment is not asked to assist a lot of people lying idle after the fashion of the proverbial boy who was too lazy to get up to take the sixpence handed to him by a gentle- man, but would have the gentleman put it in his pocket for him. " There " were many reproductive works," Mr. COOPER rightly observed, " such " as dam-making and tree-planting " that would offer work to the men " so that they might live." No- body would have them relieved without working.

We trust the Government will take this matter into its most serious consideration. In our humble com-prehension the work of a paternal Government does not begin and end with purely administrative work, of which the making of a good balance-sheet is of supreme import- ance in these hard times. We take it that Government should not com- plain if its balance sheet should serve the ends of a weather- gauge to represent the true condi- tion of the country. And even should the Treasurer of the Colony, after his efforts at hoarding, suc- ceed in striking a balance to the good, it will be meaningless to the public in general while famine and distress stalk through the land.

This opportunity might be utilized in pointing out to the Natives the consequences of sauntering about kraals and canteens while they should be hard at work and laying something by for the uncertain future. We understand that there are cereals that would grow and be ready for use in six weeks; if so, Government might, without going beyond its legitimate functions, as-certain the reality of this fact and introduce such grain among the people. This, moreover, is the right month for planting winter crops of potatoes, and the people might be encouraged to plant these in abun- dance. At present they are in dire straits, and we gladly join our far-mer friends in bringing the matter to the attention of the Government and the public.

Editorial Notes.

Pamla no John Tengo-Jabavu ngesingati lu- to, kodwake kuko nenye indlela. Kawutate **mhlaumbi** i Ofisi yase Xesi kwa Kama uka- ngele itoliki yabo u-Edmund Sandile nenko- hlakalo yake kwa Matole. Nakufupi apa bo kunakona. Kwake kweyase **Qonce** kwako itoliki apa abati ngu U'mhala, ekwati nge- mfazwe ka Ngca-Yeoibi elitshivela lingento lafumaneka lisenza amacebo nondiyalwa lada laya lakutshwa ngamapolisa. Sake nati apa e Komani sakwanenye into yolohlobo. Kwehla into ivela e Kamastone yeza kuba yitoliki apa, yafunyanwa ngu Mr. Hemming, obeke eyimantyi apa, ngoku oyimantyi e- Qonce, isenza amacebo okuvusa u-Stokwe Tyali. **Ekungekuba** ukuba yayingengnye u-Mr. Hemming elobadnbadu lenkohliso lada lenza ukuba kuhle inkatazo ezingapezulu kwezo lazenzayo. Ngokomntu wonke ke xa seke sabona into zoluhlobo zisenziwa zezito- liki zintsundu, esingatshoyo ukuti azingabo abantu abawutobeleyo umteto ngamanye amaxesha, nokoke abanakutenjwa ngamaxa **wesipitipiti**. U-Komani kanye umi kufupi

nalowo zimana ziba nezipitipiti ekinge-

nokuseke umsebenzi wolohlobo kubantu enzi macebo asemfihlekweni, amaka- be apuma kuzo zonke ezindawo zinezitoliki zimnyama ziseburwada nasemfundweni. Asitaho ukuti ulunge ngendlela zonke omhlo- pe, unokoke silanda ukubona imisebenzi yo- uhlobo inabantu abangasayi kwenza ndlela zokuwalahlekisa amatyala, abangasayi kuti kananjalo ngamaxesha ezipitipiti bawangca- 4she amacebo awenziwa kwezondawo base- benza kuzo.

UMHLOBO wetu okwa Komani ubadule wa-badula wada wabonakala eza knkankanya negama lika Mr. Nathanael Cyrill U'mhalla, wada wambiza ngamagama amabi. Maye- lana naye singasuka kupela sitabate amazwi kamfi u-Sir Bartie Frere, yenake engetyolwe nangokuba kutiwa wenziwa kuba ezinikele kwaba Ntsundu, utike yena okwake ukuteta ngalendawo, ide pofu i *Free Press* yati ukuteta oku ngayo yanga inandawo iqamele ngayo:

U-Nathanael U'mhalla, ozalana no Sandi- le yena yayingnmfo owahlukileyo [kuno Edmund Sandile. Wafumana ubulumnko obukulu kuyise inkosi yakwa Ndlambe, ebi- ngumvusi nomniki macebo kwimfazwe zama Xosa **zangapambili** nango **Nongqause**. Waye fundiswe kakuhle kanye, wayeke eyitoliki kwi Ofisi ye Mantyi e-Qonce, umsebenzi lowo wokutolika, omkulu pofu nhlaulelwa kakubi. Wati akuba umkuluwa wake n-MacKinnon U-mhalla **engavumanga nkubuyela** kwa Gcaleka **kunye** no Mapassa, koko wasuka wabalekela kwa Ngqika, nanko u-Nathanael esiya ehlatini *ukuya. kumzama ukuba* ***abuye,*** zaye nencwadi zake, enye yazo eyatunyelwa ngapambili, ixela ngenqubo ka Makinana iya kubonisa oko bunjalo ubunzulu be mfu- ndo ye Singesi anayo. Abanye bes'zwe sa- ke babepakati kweqela elabulala u-Ntenteni, eyati inxenye yencwadi zika Nathanael zesi Xosa zafunyanwa kwindlu yesibonda esitile ekulapo yayite inxenye yamadoda awayeka- lazelwa ukuba apakati kwafomdovu welotya- la, abalekela kona. Ezincwadini zona ngo- Ikwazo kwakungeko nto yona yayilingene ityala, nakuba wati entetweni yazo wateta njenge Nkosi endaweni yokuteta ngokwesi- caka sika Rulumente, kodwake kususela oko u-Nathanael wasoloko eranelwa ngabo bebe- fudula bezihlobo zake, wadake wapuma emsebenzini wake apo.

SIYAYIBONA tina le " Nkwalambesi mehlo" siyenziwa ngolombali ukwa Komani epepeni lake, yenziwa nakwabanye bakowetu. Si- nga singake sibuze i *Free Press* okokuba yo- na icinga **okokuba kanene** lenteto yayo iya* nelisana, **okokuba** abona bantu kupela bave- lisiweyo yimfundo nabubu fcrestu ngaba ba- tatu ibabalileyona ? Umayibeke **kanti** i *Free Press* **ayikangeli kona ekwazini** nasekubeni **nako kwoyitoliki**, *koko* ikangela ngecala lase-lulaulweni, **okwangoku**, ekumnandi kuti ukuba siti, isiyinto enjengombono **njeko- dwa**. Into etetwa siti tina kukuba amadoda afanelekileyo apumelele uviwo olumisiweyo esi Xoseni, avulelwe indawo zokuba atolike ukuze nako Ntsundu siti isigwebo siwe sivakale ngokuhlambululekileyo nca. Kwaye kunjalonje sicgakuboni nkwalamana okukoyo pakati kokuba yitoliki e-Xesi kuka Mr. **Ed- mund** Sandile nokuya kwake ehlatini.

Impawana.

Siyakolwa ukuba isininzi, ukuba asi- ngabo bonke abafundi betu, soba sisayi- kumbulainteto eyakayabonakala kumhla- ti wa Manqaku ngokusingisele kwi Hotele ezise zindleleni. Bokumbula abafundi betu ukuba sakankanya into esekumzuzu ibakalisa abantsundu eyenziwayo kwezi 'hotele, yokuba uti kanti noko unyanzelwa kwelakitshi nje, kwaye nokutya okufuma- nayo kungelomo nokuba lorn' oku kokufu- nyanwa ngomhlope, ibe yona imali **oli- ndelwe** ukuba uyirole ikwangangaleyo **akupe** yona omhlope, obeqikaqikeka **ebo- mvu** yena, xa wena ube uselunga ungade **ugqibe** nalomula ngenxa yobushushu **no- kuxhasana** kwalomngxuma wehodi okuwo. Lenletoke amapepa ayitabatele pezulu ngokukodwa wona amoya mbi ngakontsu-ndu, ebonisa ukuba lise le ixa angade ontsundu aye kuhlaliswa ndawonye no mhlope; lide liti Iona elase Monti ngesi- libulela nelo kitshi sisenetamsanqa loku- lingena. Ayisotusanga tina inteto volo- luhlobo kuba besesihleli siyiva kakade, kodwake noko kuyasanelisa ukuba sazi ukuba namhla bayakwazi ukuba indawo **zoluhlobo** sizite nqokoqo sizikangele. Ngapezulu sivuyiswa kubona umoya **omhle** awayitabata ngawo amanye.

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Kuti kwakuba kunje tina sisuke sive ukuba kusifanele ukubuya sipinde senze ujntyangampo kurnzi wakowetu wokuba kubeko indawo ezilungiswayo ngaba ntsundu ngokwabo, bezilungisela indwayi za- kowabo ezibetwe ngomalanga nazindlala ezindleleni, layeko ilinga elinjalo ukuqala belingalingwa kwimizi emikulu enjengo- ina Bayi, oina Qonce noma Komani. Oku kokwetu tina sinenkolo yokuba angati umntenze ilinga elinjalo, nokubana uke wanga uyalahlekelwa ekuqaleni, ekugqi- beleni abuyiselwe kalishumi. Kodwake kungafuneka kulungiswe indawo ezifane- lekileyo.

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Kokwetu ukuqonda akukazanga kwaba- ko hotele **ifanelwe** nalelogama yenziwa zngabamnyama isenzelwa amawabo. Si-ngeva kusitiwa unantsi wasekutini une- hotele sekusuke tina kufike ezingqondwe- ni zetu umfanekiso wendlu emdaka exi- neneyo ongaxeli nto, angenakuyingena umntu osenomoya wokuzidla ngobuntu bake. Xa siti makubeko ihotele zabantu abantsundu asiteti izindlu ezinjalo. Bako abantu abakululekileyo abazama uKunyuka abangarola nantonina ukuba balungiselwe ukudla nendawo yokulala. Siteta ngesi- kwaziyo neseke sanamava ako apa e-Qo- nce, esaziyo ukuba abahlobo abase Bayi nabase Rini baya kusivumela. Ababantu bakululekileyo sebesuke bancatame kuba- hlobo babo abase zidolopini xa bangene ezixekweni, zabeke ezizihlobo sezakolwa yeyekosa zindwendwe, zibandezelekile nazo njengokuba abantu bedolopu bahla- la benjalo. Ekuwaqondeni tina amanani endwendwe angayihlaula indoda xa imise indlu efanelekileyo enendawo zokulala. Amadoda anentloko afuna elona tuba lo-kungenisa amaceba angake ayicinge lenda- wo.

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Angati umntu eke wahamba pakati kwa- ma Jelimani, ngoku linje ukubalela, anga- fumani kumangaliswa kodwa luhlobo lo- kuxatisa okuxatise ngako ukutya kwawo kulamalanga anje, koko angati wumbi afunde isifundo. Lamabandla angama Jelimani ayaziwa nangongadanga abe uke wahlalelana nawo, ukuba ngamadoda, abafo abakwaziyo ukusebenzana nomhla- ba, esingade siti ngakwelocala kona aya- wakupa na Mangesi. Kuhleliwenje tina bake baba namalungelo okubona, siteleki- se ukudla kwalamabandla nokwaba ntsu- ndu, asiwuhlanganisi umlomo. Yinto ekuti pofu kumlanjeni mnye, masiti ntili- ni nye, uze pofu uti wakukangela ubone isahlukokazi esikulu, uti wakupos' ame- hlo wakukangela kokwama Jelimani utike kusuke kwasisibikibiki inzongonzongo into enmyama, ode uti **ukufuna** entlizi- iyweni, mayibe kuyancenceshelwa ngo-mjelo, kanti **hayi**. Uze uti kaloku waku- kangela kokom' Africa wakowenu utike ubone intsalubana, intwana ezinganele kuti sa ukupuma, utike kwinto esezishwe- nca **zashiwenca**, obonayo nawe ukuba aku- seko temba lani, mhlaumbi utike ezinye sezitshabalala impela

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He! Kunganinake lento isahluko siba ngaka pofunje ababantu belime mhlabeni mnye? Kuti kwakuba kuvuke lombuzo pakati kwetu sibone tina ukuba okwenene kusafuneka okuninzi okufundiweyo nga- bantu bakowetu. (1) Kufuneka inkutalo yokukwazi ukusebenzana nomhlaba, inge- yiyo into enjengale yenziwa ngamakowe- tu, njengokwenteto **ka** Tand' Uhlanga ati, ikuba yinto **esuka** ibanjiswe abantwana endaweni **yokuba** umhiaba usetyenzwe ngolufezekileyo ngabantu abakulu ngo- kwabo, into enkulu ingabi **kukumana** ku-tiwe qikili ngemihlana emitunzini kuli- ndwe ikofu nesitabataba. (2) Kufuneka njengoko watshoyo kuba Tembu umfo ka Levey, kufundwe nentlobo zembewu zo- kulinywa, ingabiyiyo lento yokuti kanti **kusoloko** kwatini intsimi le yahlwayelwa imbewu yombona kupela, kungenjalo amazimba. Konake nokubana **umhlaba** ube uselulunge ngalupina uhlobo, ubu-ngede uputena kukuba kube kusoloko wa- tiwa **jokolo** ngaluhlobo lunye Iwembewu ? Lamalanga akwaba augaba awufundise isifundo nonyaka umzi ontsundu. Enye into einayinyayekelwe ngabalimi kukuba bagcine imbewu elungileyo. Eyona mbewu iyenkozo zinkulu emboneni. Indwayana apa zenkozo aziniki kakuhle zenza umbona ongakangelekiyo. Into eyakubanceda abantu bakowetu **kukuti** xa balimayo bawulime kakuhle umhiaba, oku kufuna inyameko engepi. Xa kuli- nywayo kunanina kungasekulinyisiswa, kuyekwe ukukohlisa. Kanjalo mayihle- lwe kakuhle imbewu ? Oku kwenziwe ku- ya kubahlaula abantu ekupeleni ngokuve- lisa amaxabiso afanelekileyo ezindaweni zemisito.

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Iqela lamadodana ase Lovedale lale club kutiwa yi Brotherly Unity C. C., eyevabasebenzi, ngo Mgqibelo odluleyo liqubisene neyabamhlope base Alice i- Victoria C. C. Uti owakona kwaqubisana shushu kanye ngohlobo lokuba ikumhla lomadoda adibanayo. Qolokoto, enge- ne kuqala amagwangqa apuma ne 32 ; yangena imidaka yatsho yapuma ne 85. Kumangeno esibini ange angaqunu- qunuza amagwangqa, koko havi, asinto into ka Mzimasi neka **Xinishe** sikolwake zaw'avuma, abonakala epuma ne 49 kupe- la. Yaba **iyacitakala** njalo impi. **Emnka** njalo nelozenene amagwangqa, edliwe nge 4 runs ne 11 wipKets ipela. Si- saKangele Kambe maKaba uKuba KO- da Kuti Kupi, Kutinina. Yangamana KU- ngajoKa ibe yilonto.

V

Abafundi bamapepa Amangesi boku- mbula ukuba amapolisa ake anexa ate ahlalelwa ngentlamba, kusitiwa ayanqena ubuko bawo abuncedi nento lek ubak ubiwa noko akoyo. Inxenye ke yamapepa noko ibingecala lamapolisa yona isiti noko inko- liso yalempahla kutiwa iyebiwa yelahle- kayo, angegxekwa nganto e ngoko amapo- lisa. *I-Cape Mercury* ibalisa ngento eyenze ke kwakuzo eziveki. ibonisa ukuba amala-ma akasayifuni nokuyifuna oku impahla yawo.koko selesuke ati umntu yakuti shwa- ka into yake nanko seletsala emapoliseni eyakuti nampa okafile bebe okutile noku- tile, noko angayifumananganje lonto. Iti ke ngamhla utile kwafika ingxelo emapo- liseni yokuba u-Sitileshe wasekutini ula- hlekwe yinkunzi nemazi zombini zenko- mo ekuntsuku mbini zibiwe. Koko ite inkosana yamapolisa yona ayadvuduzela yakangela kumaqela **empahla** ekwizikiti zendawo ngendawo, kanti ezinkomo sezi-nenyanga ziseskiti kufupi kanye kwifama ka Sitileshe lowo. Kubanjeke ngalempahla kutiwa iyabiwa.

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Kuvasivuyisa ukuva **ngokwamkeleka** kwe ***Mvo*** pakati kwamawetu. Ku Bengu kwela Batembu, yenjenje enye imamba- ne ukuwupokoza kwamanye umoya wa- yo:

" Udatyana oluncinane nge *Mvo Zaba-ntsundu,* xa ndibe ndixoxa neqela laba Tembu bakowetu lakwa Bengu ngelipepa ndicaza ukulunga, nelungelo **lokuba** aba- ntu balamnkele. Yenjenje enye indoda ukuteta pambi kweqela lamadodana, " Mna madoda akowetu oko ndite nda- lamnkela elipepa ndifunde into ezinkulu, ekubonakala ukuba bendinokungazazi ndinjengendoda ehambela nxam ernado- deni; ongalamnkeliyo usisidenge." Ya- tsho yati, "kuti mhla ngo Mvulo, ngomhla we posi yetu, ndinge nditume umntu endaweni ondizela nento ezinkulu ezi- mnandi; zamani madodana akowetu ase Batenjini, incinane lemali silamnkele so- nke elipepa."

INTSALELA. YENGXEL0 YEB0LA

NGE HOLIDE E-RINI.

Yatii"Champion'' C. C. idlalane 'S. A.' C. C., kwelatafazana lipezu kwentaba ye *Zono* ngo January 1st. yayei " Thiopian '' C. C. idlala ne "College'[1 2 3 4] C. C. (ngabe Semnary yase Church ke abo) kw"awelo tafazana kude-kufupi. Iqashiso lawa ku- ma College, alingenisa i-Bayi, kute **uka-ngeleka** ngokudeleka ukubola kwama College, kodwa zeroqo ngokuwa i-wicket zamadoda, kwabonakala ukuba ibola zi- ka Kase zinendawo eziwa kuyo ngohlo- bo lokuba umdlali azifake esandleni kwa- ko *point* nakufupi *e-fieldini.* Lapelelwa i-Bayi lifumene inanana elincinane le 29 runs. Yangena i-College, kute kungeka- de yahla yazibonisa ukuba okwenene iyinkunzi e-Rini. I-bowling yase Bayi yayiqata, kodwa amadoda ayehlanganisa, apele enze umsebenzi olungileyo 43 runs. Lapinda i-Bayi, ngelixesha labonisa i- batting e-better kuba abokuqala, u-Xini- we no Pezisa bahlukana i-scora siyi 22. Lahlanganisa 55. Yapinda i-College, kodwa kuhle kwabonakala kwase kuqaleni ukuba into ka Swaartbooi neka Ross zı- minisha ububi kuye wonke ongxata pambi kwentonga kangangokuba kufe umntu nababini, kupantse ukuba ngazo zonke i-overs bapela nge 22 runs. U-Gu- la walimela icala lake nge batting e sound nakwi innings yesibini ngokukodwa ma- xa icala lake laiiseligxadekile.

Nge 2nd January kwahlangana i-Cham- pion C. C. ne "Ethiopian'' C. C. Seyi- bonakele lengxelo, kodwa singalekelasiti i " Champion '' yayidla i-Ethiopian nge 6 wickets, not 7 wickets njenge ngxelo. Le match yeyona yayinendawo etsalayo ka- kulu, kuba kwakuza kuhlanganaabanga-zaniyo, kwabe kunjalonje i-Champion iseyiwabonisile amandla ayo kwi Rini, nowase Rini ngako oko wane interest enkulu. Singati isipelo sale match saba ngummangaliso, siyakuhlala sinjalo ide intyilo yenziwe kukuhlangana kwesibini kwalamacala. Ukubola kwase Bayi kwa-- kulungile kuzo zombini ezi match kwa- da kweqelele kakulu ekubateni, kantike i-average nge innings yama Bayi ibe yi 45 runs. Imihlaba yomibini yayingalu- ngile, into eyabanga ukuba amanye ama- cala afumane i-byes kakulu kwi Ethiopian kuba yayinebola ezi swift, ezibola zakuhlangana neziganga zomhlaba ne-ngca zixurne, zipambe kakubi. Kuya- nqweneleka ukuba kufunwe imihlaba elungileyo nokuba iyaqeshwana maxa kudlalwa i-match eziloluhlobo. Sabone- la eyona hit inkulu kulomdlalo ka Chris- tian for 8 engebafumana ne 10 ukuba wa- yengesiqwala. Sinosizi ukuba siti baswe- leka ubulungisa kwi Umpires, kweye College i-Ethiopian yada yakutshwa inye i-Umpire yase College.—Pakati kwezinye ihambiso zake angase zicingela ngokwa- ke umlesi maxa i Umpire isiti—PINDANI ! PINDANI !! kwicala la.yo. Ne match Champion v. Ethiopian kwasweleka ubu- lungisa kuba i-umpires zazingama Rini abalutshaba lwe Bayi!

Nge 3rd January kwakumele ukudlala i-Graham's Town "Native" C. C. (yabe Location yase Rini) ne Bayi kwakona ko- dwa i-Captain yase Rini yaroxa kwakufi- ka ixesha lokudlala ngesizatu sokuba inabantu bayo abangekoyo, kanti yayite kwayona kwi Captain yase Bayi kusasa ngalemini ukungabiko kwabo bantu aku-kuwupazamisa, uyipazamise i-match le- yo **emelwe** kukudlalwa. Izinto zimbini, yoyika, okanye yayiquba isimilo sayo so- busuku obungapambili bokuswela uku- beka icala lase Bayi—yenye yazo. Kubo- nakala ukuba ama Bayi nama Rini aka- kapuzisani ngendebe yoxolo.

Ifikile ekaya i-Ethiopian yadibana na- ma Slamsi qolokoto, yayawa ginya i- Ethiopian, eyamaslamsi "Star of Venice" yenza 50 ngamangeno okupinda ayangena i-Ethiopian, yahlulwa i-match "nge in- nings zokuqala. I-scora sesilandelayo.

1ST. INNINGS.

B. Stenge, b Ross.....
J. Gala, b do .....
J. Mjodi, b Pezisa.....
W. Mboni, 1 b w b Ross
C. Mjodi, c Xiniwe b Bo-

E. Ngesi, b Bopi .....
J. Kase run out .....
R. Mvubu, c Xiniwe b Ross
E. Ndwanya, b Bopi ...
J. Mtyobo, not out
W. Mbeni, b Ross Extras

ETHIOPIAN C. C.

1ST. INNINGS.

" ETHIOPIAN" C. C.

1ST. INNINGS.			2ND. INNINGS.	
Swaartbooi. b	Kase ..	. 7 leg b w		2
Hlati. c Mtvobo.	b do ..	0 not out		. 3
Ross. c Stenge.	b do ...	3'c Gula. b Mtvobo ..		. 3
Pezisa. cMtvobo.	b do	0 b Kase		10
Foli. c do	b do ..	. 0 b do		. 2
Christian.	b do ..	. 4 b Gula		. 3
Mabope.	b do ..	. 0 b Kase		. 9
Bopi.	b do ..	. 8 c Stenge. b Mtvobo ..		. 3
Mdana,	b do ..	. 0 b Mtvobo		. 2
Moli. not out		4 run out		0
Xiniwe. 1. b. w	b do ..	. 2 do		. 10
Extras		. 1 Extras		. 8
		29		55
				29
		Grand Total ...		... 84

G. T. " KAFIR INSTITUTION " C. C.

	2ND. INNINGS.	
5 b Swaartbooi ... . b		0
8 Ross.....		14
0 not out		0
3 run out		0
b Swaartbooi		
b do		
b Ross		
0 b Swaartbooi ... . b		1
2 Ross.....		0
2 , c do b Swaartbooi		2
0 b Swaartbooi		2
16 Extras		0
43		22
		43
Grand Total		... 65

1WE learn from the *Frontier Guardian,* printed at Dordrecht, that steps will soon be taken to start a branch of the Empire League in the Tembu Location, and many hundreds of Natives are expected to join as members. In regard to the furtherance of the objects of the Empire League 2among the Natives, Mr. Advocate Innes, M.L.A., who had been communicated with, writes, " With regard to these objects I will only say this,—that I can imagine no class of men more interested in strengthening British influence in this Colony than the Natives of South Africa, and I hope to see many Native members joining the League." All moderate men cannot but agree with the learned gentle 3man.

Imidlalo Yeholide

WE are glad to find that the eyes of the 4trading community are beginning to be opened to the fact that Natives are deter- mined not to rest satisfied with the articles of trade which are generally known as " Kafir Truck," but that they are ever going in for such things as are required by enlightened people. A correspondent of the *Dispatch* in Tembuland informs the merchants that "the Natives are improv- ing. I have an order to execute for wall paper and lace curtains, and also a double bedstead. If they go on like this you will soon have to open a branch up this way." We may supplement this information by saying the Natives are going on, it only remains that the merchants should take them into their confidence.

IN reply to the strictures on Native Interpreters which appeared in our last, the *Free Press* writes: —" The experience here has been that in many instances the native interpreter has given a wrong in- terpretation with the view of wilfully misleading. Apart from this there are few natives sufficiently educated in Eng- lish to give a correct interpretation either from Kafir to English or *vice versa.* It is far more important that a fair and un-garbled statement should reach the magis- trate through a white interpreter than ! that the delicacies of the Kafir language should be incorrectly explained by a native who is possibly playing into the hands of the prisoner—or favouring one side at the expense of the other. There is again a political danger in admitting i natives as interpreters. Were they all I like Tiyo Soga, C. Palma, or John Tengo- , Jabavu we should have nothing to say

Abalimi na Barwebi.

E-MARKENI.

E-KOMANI (Feb. 17). Ibotolo, 2/ to 3/ ngeponti Irasi, 10/ to 15/ ngenxowa Amaqanda, 1/6 ngedazini Ihabile, 5/ to 8/ ngekulu Inkuku, 1/ to 3/ inye Ikwakwini, 4/ to 8/ inye Umgubo, 14/ to 16/ ngekulu Ibran, 6/ to 8/ ngenxowa Umbona, 25/ to 27/ ngenxowa Amazimba, 25/ to 27/ ngenxowa Itapile, 7/ to 10/6 ngenxowa Inkuni, 25/ to 57/ ngeflara

E-CRADOCK (February 17). Ibotolo, 2/9 to 3/6 ngeponti Ibran, 12/ ngenxowa Umququ, 5/ ngevol saka Amadada, 3/ lilinye Inkuku, 1/6 inye Ikwakwini, 7/6 inye Inkuni, 20/ to 24/ ngeflara Amazimba, 29/ ngamakulu amabini Umgubo, 25/ ngenxowa Umbona, 26/ ngenxowa Itapile, 8/ ngekulu Izintsu Zegusha, 1/6 to 3/ lulunye

E.CAWA (Feb. 18). Ibran, 4/9 ngenxowa Umgubo, 22/ to 28/ ngenxowa Umbona, 10/ ngekulu Itapile, 4/9 to 6/ ngekulu Iapile, 1/7 to 3/ ngekulu Ikapetshu, 2/3 to 3/4 ngedazini Amaqanda, 1/2 to 1/3 ngedazini Ivatala, 2/1 to 8/ ngedazini Amatanga, 2/ to 5/ negedazini Inkuku, 1/9 inye Inkuni, 8/3 to 15/ ngeflara

E.MONTI (Feb. 19). Amaqanda, 1/ to 1/9 ngedazini Ibotolo, 2/ to 3/3 ngeponti IbraD, 7/ ngenxowa Imbotyi, 13/6 ngekulu Itapile, 2/6 to 9/3 ngekulu Umbona, 12/6 to 13/6 ngenxowa Ihabile, 3/9 to 4/6 ngekulu Inkuku, 1/6 to 1/8 inye Amatanga, 2/6 ngedazini Inkuni, 5/ to 18/ ngeflara

E-RINI (Feb. 13). Ibotolo, l/7i to 3/5 ngeponti Irasi, 12/, 14/1 ngenxowa Ibran, 5/ ngenxowa Amaqanda, 1/, 1/3 ngedazini Ihabile, 3/4 to 5/ ngenxowa Umgubo, 25/ to 29/ ngekulu Umbona, 25/ ngenxowa Itapile, *4/* to 5/ ngenxowa Inkuni, 14/ to 33/ ngeflara

E-QONCE (Feb. 13). Ibotolo, 1/7 to 3/4 ngeponti Amaqanda, 1/ to 1/2 ngedazini Ihabile, 3/7 to 4/ ngekulu Itapile, 3/ to 9/9 ngenxowa Umbona, 15/ ngekulu Irasi, 8/2 to 10/3 ngenxowa Inkuku lOd. to 1/ inye Amadada, 1/10 lilinye Ibran, 4/7 to 5/3 ngenxowa Amatanga, 4/ to 5/ ngedazini Umgubo, 14/ to 16/3 ngekulu Inkuni, 2/6 to 23/ ngeflara Inqolowa, 9/1 ngekulu Ibotolo, 3/2 ngekulu

DISTRESS AMONG THE NATIVES.

THE farmers, and of all far- mers, the farmers about Kei Road, should be seriously concerned about the gloomy prospect that lies before the Frontier Natives on account of the drought and prevalent distress, and that they should pass resolutions calling the attention of Government to this contingency— will appear to not a few as a sign of the times. We suppose the farmers, whose head-quarters may now be regarded as fairly established at Kei Road, would not take it as an offence if a Native ventured to say that there was not much love lost between them and the Natives, as the drift of their utterances has made this clear long ere now. But that the movement to call the attention of Government and of the public to the grim future towards which our people are being carried by every new day, should begin at Mrs. THOMPSON'S Hotel, Kei Road, will be noticed in the report of the meeting held on Saturday week, which, after the usual monthly lecture on the foibles of Natives by Mr. LANDREY, often supplemented by the temperate and practical suggestions of Mr. COOPER, unanimously passed a resolution That the President be " instructed to bring to the notice " of the Government the fact that " owing to the failure of the crops " of mealies and Kafir-corn in this " part of the country a native " famine was inevitable."

This move originating with the farmers will be regarded by some as dictated by the instinct of self-pre-servation which is always upper- most in human nature. Neverthe- less this fact does not in the least affect the circumstances in which

upon the subject, but unfortunately there is another side to the picture. Take Middle Drift Court fox instance with Edmund Sandili as the interpreter and his treachery in the Amatolas. Or nearer home still. A few years ago, there tvas attached to the King William s Town Magistrate's Court as interpreter a certain Umahalah, and during the war **of** B78-9 this precious scoundrel was found intriguing with the rebels and was hunted out by the police. We had a similar case in Queen's Town. A man hailing from Kamastone, and acting as native interpreter, was detected intriguing with Stock Charley by Mr. Hemming, now Resident Magistrate at King William's Town, but then Resident Magistrate at Queen's Town. Had it not been for Mr. Hemming's prompt action, the plausible vagabond would have done more mischief than he did. Naturally after these experiments we object to the employment of natives who may be loyal under' ordinary circumstances, but who are not to be trusted too lightly in times of disturbance. Queen's Town is too near the borders of possible hot bods of rebellion to trust secrets, which must inevitably leak out in every office, in the hands of semi-educated natives. We do not for one moment attribute every virtue to the white man but we would much prefer seeing these responsible posts tilled by men who have no interest to serve in misleading the Court, or who in times of temptation and disturbance might be led to betray the workings of the offices in which they are employed."

NOT in the least unconscious of the " soft sawder" that our gentle contemporary sprinkles upon the guiding spirit of this journal and two others of his countrymen, we venture to ask the *Free Press* whether it seriously thinks the discussion worth continuing at all if the only competent natives that education and Christianity has ever produced are the three individuals mentioned in its article ? **then**, the *Free Press* does not look at the ability of the interpreter, but on political considerations which are at present, we are happy to say, imaginary. What we are advocating is that competent men, who have passed a prescribed examination in the Kafir language, should do the interpreting so that justice may be meted out in its purity to the Kafir as well, **We** con- fess we can see no connection between Edmund Sandile's taking to the bush and interpreting at Middle Drift.

As our Queen's Town contemporary has -wandered out of his way to introduce Mr. Nathanael Cyrill Umhalla into this ques- tion, and made use of foul language res- pecting him, we cannot do better than quote Sir Bartle Frere, against whom no charge of **negrophilism** can fairly be made, respecting the incident on which the *Free Press* professes to speak with authority. Said the late Governor : " Nathaniel Um- halla, a cousin of Sandilli's, was a man of very different stamp [from Edmund San- dile. He inherited considerable in- tellectual ability from his father, the in- triguing and " influential chief of the Dlambe's in former Kafir wars and cattle killing. He had received a very good education, and was interpreter in the Court of the Civil Commissioner and Resi- dent Magistrate of King William's Town, an ill-paid office of great responsibility. When his half brother, MacKinnon Umhalla, refused to go back **into Gcaleka- land** with Mapassa and fled into the Gaika location, Nathaniel went into the bush to *endeavour to bring him back* [the italics are our own, and his letters, of one of which a copy was enclosed in a former despatch on Mackinnon's proceedings, will show that his English education was more than superficial. Some of his tribe were implicated in the murder of the Messrs. Tainton, and some of Nathaniel's letters in Kafir were found in the bouse of the headman of a Location where some of the men suspected of being accomplices took refuge. There was apparently nothing treasonable in the letters, though in speaking of the disturbances of the day he expressed himself rather as a Kafir chief than as a Government servant, but from that time Nathaniel became an object of suspicion to many of his former friends, and gave up his appointment."

Example is Better than Precept.

BY MR. W. HAY.

AN ADDRESS TO THE NATIVE EDUCATIONAL ASSOCIATION.

This is a very trite observation, but like most proverbs it is 'the wisdom of the many condensed by the wit of one '; and it contains an important lesson for all who are engaged in the important business of education.

It has been said that ' you can always teach more than you know,' and much truth lies in the phrase. It means that with the aid of the many books now published, and with these books on the desk, the teacher may ask questions he could not otherwise frame, and ascertain from the printed pages whether the answers given are correct or not. Many such teachers have brandished the masters' rod, and tried to train the young in ' the way they should go.' And if the pupils were parrots, from whom nothing is exected than the meaningless utterance of certain words and sentences, such teachers might deserve very much praise for patience, and might even be very success- ful.

But, fortunately, children are not par- rots somewhat improved by process of evolution. The first need of the child is to be instructed—to have certain definite information communicated, ' piled up' in the mind, in order that education may follow —that the mental faculties may be led forth to the performance of original work. The infant has first to have impressed upon its mind certain sounds and certain symbols—letters and figures; it has to be drilled to specific methods of work as for instance how to hold a pen—in order that it may re-arrange these elements into various forms; and, as a fisher- man by means of a worm catches a large (fish, it may by these elementary facts put forth efforts to increase its knowledge, and transmute this knowledge into wisdom. Cowper has it

' Knowledge and wisdom, far from being one.
Have oft times no connection. Knowledge dwells In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.'

I do not dispute the **truth** of these wise- ly written lines when I affirm that though many men and women have possessed wisdom who could not read or write ' the sweet food of sweetly uttered know- ledge ' is what most **minds** require to produce wisdom.

Beyond all question memory is a most important faculty of the mind, and it is necessary to train it by compelling every child to store up and repeat correctly words and sentences, and longer portions of prose and poetry ; but I venture to say, better not so train memory if the children are to be mere ' black boards ' retaining what they are taught without the power to vary a single word or even letter.

Because, how little that is learned in schools — particularly in elementary schools—ever comes up again in real life ! The sentences read, the sums worked, never meet the adult. How seldom does the man or woman write a line of ' round hand ' ; or even require to call up the exact words in a rule of grammar ' This knowledge ' vanishes away '; and there- fore a child is not instructed unless it has been taught more than the *letter* of the school-books.

Let me widen the term ' instruction ' be- fore I go any farther. It is not merely the product of books, but the sum total of all the influences which surround the child during his course. The strongest influence is the life of the teacher, and it is pre-eminently important that the teacher should be all that the scholars are being trained up to.

Some of you may have noticed—what is a common observation—how admirably Her Majesty's troops go through their evolutions under the orders of an officer ; and how quickly he notices when any one man in the ranks makes any movement imperfectly. Part of the officer's information is obtained from books, but most of it from actual practice. He has *himself* been drilled. He has *personally* obeyed every order he gives to the men; and when any new drill is invented, he has first to learn it himself, betore he is allowed to command others to do it.

So should it be with a teacher. He should be master of the subjects he puts before the class: writing well, reading well, and working arithmetical questions correctly, before he, or she (for throughout I am speaking to teachers of both sexes) calls on the children to work . never attempting to teach from a book what has not been intelligently apprehended by the mind; because " example is better than precept.'

Remembering the wide meaning I have given to " instruction "'—that the object is to train children for real life, I venture now to ask your attention to some particular applications of the old proverb. It the pupils you have under your care are to come to any position, they must be trained—besides in the course prescribed by Government—to habits of punctuality, cleanliness, tidiness, diligence, and in all these ' example is better than precept.'

I. Punctuality is said to. have been taught to English people by the railways, and if so we may live in hope of being more regardful of time in South Africa; but at present the native people of this colony are notoriously unpunctual. There was until recently good excuse for this want of a good habit, but now that a really good clock can be purchased in King William's Town for about 5s.; and a good time-keeping watch for about 20s. there is no reason why the more intelligent of the people should not mark the hours as they fly. The first person to set the example in a village should be the school teacher. I know that some will be tempted to reply that the punctual teacher will not find the scholars. But no people learn punctuality by waiting **for** one another. If the train delaved until all intending passengers found 'it convenient to take their seats, it would stand in the station all day. The missionary who gives his congregation five minutes grace, soon finds that he has to wait ten minutes for the people. The teacher must practice punctuality, and in time the children will learn to hurry up to school.

There must be a keeping of time both way. If the hour of commencement is 9 o'clock, at that hour work should begin ; and work should be continued until the the hour for closing strikes. That this is not always done is proved from the follow- ing extracts from Inspectors' reports

" I arrived at the school at 12.30 p.ni. and found the children outside and the teacher absent. He returned some ten minutes later, and explained that the children were out for the recess. I fear that the granting of fifteen minutes relaxation at 11 o'clock a.m. is a privilege that is much abused."

" I arrived at, the **school** shortly after **noon** and' **found** the children already dis- missed for the day. I was informed that the teacher had dismissed the school some considerable time before my arrival."

It is only just to state that these extracts are not from very recent reports, and that such criticism is not often met with. They are quoted only to enforce the advice that in every school the teacher should commence and conclude punctually. I hope I am insisting on what you all do.

II. Cleanliness is another important matter in connection with education, where " example is better than precept." Nothing affords greater pleasure to an Inspector or visitor than to see scholars looking clean and working in a room where perfect cleanliness prevails.

The founder of Methodism once wrote " cleanliness is next to godliness " ; and I am sure the doctrine does not need to be enforced. But it wants to be put into daily practice, and every teacher should labour diligently to teach it by example. Teachers, like some missionaries, and like some editors, may not always be able to appear in new garments ; but soap and water being cheap every person who teaches should wear clean linen, and see that the school-house or hut is daily swept and frequently washed. The children will soon learn from the teacher, and carry with them to their homes and elsewhere, a horror of dirt.

I know that many teachers have to work in very unsuitable premises. The Reports abound with comments on badly con- structed, badly ventilated, and badly lighted buildings; but in many instances I think they might be improved by the teacher; and certainly where rain beats in a tew handsful of grass might be thatched by teacher and scholars. Honest work of that kind would be instruction to the whole village—perhaps to a large district.

III Tidiness follows on cleanliness. It is the art of keeping things in proper and becoming neatness. It has been said that editors' offices are always untidy, and I must confess that I have not attained to the habit. There is, however, some difference between the ceaseless toil of journalism and teaching in school four hours a day, and hoping that I myself may even yet learn the lesson, I may urge teachers to practice it, the more earnestly because we know not how many embryo editors there may be in elementary schools. The Inspectors' returns show that tidy habits are wanting in many teachers. The registers are either not kept, or they are imperfectly kept at many schools; teachers cherish slovenly habits ; the badly made and in- adequate furniture, for want of a little care, or a nail or two, falls to pieces ; the books, for lack of gum and paper, get torn, and go from bad to worse; and the children too easily catching the spirit of their teacher grow more and more untidy, until at last the Inspector is compelled to send in an unfavourable report, which is printed, and stands against the school for many years. Tidy habits are natural to some persons, and even the most untidy teachers have cleaning up days in expectation of the missionary or of the Inspector coming. What is thus exceptional must be made habitual if the pupils are to grow up into tidy men and women. And the habit must be practiced in all departments, particularly in writing and in working questions of arithmetic. Only lately the Edu- cation Department complained of the slovenly way in which such work was done by many who went up for the Elementary Teachers' Examination. In one case, I think, the writing was so bad that it could not be read ; and not a few of the pupils were charged with stating their sums in corners of the sheets of paper, and of setting down figures in other untidy ways. Is it unfair to suppose that those scholars did as they had been taught ?

" Tis education forms the common mind
Just as the twig is bent, the tree's inclined.'

Tidiness is one of the bending agencies every teacher should use ; remembering daily that ' example is better than precept.'

IV. Diligence I have also named. It is not enough that the school door be opened to the moment, or that the children be kept in until the closing **hour** is reached. The teacher must during the time put his soul into his work. I know that the climate is very enervating, that the work is very trying, and that the pay is general- ly very small. But teaching is a voluntary occupation, and when a teacher accepts an appointment he (or she) should endeavour to faithfully perform the duties thereof. If I might venture a criticism on colonial education generally, and speciallv on native schools, I think far too much is attempted by most teachers ; classes are unnecessarily multiplied, and too many subjects are, after a fashion taught. But whatever be the course of instruction de- termined upon, it should be pursued with diligence. The children daily follow the example of the teacher. If he is listless ; if he shows that he does not care whether work is thoroughly done or not; if he has to smoke during the hearing of a lesson, or if he appears more anxious to hail a passing gossip than to teach some new rule in Arithmetic, the pupils will soon catch his spirit, and little or no progress be made. The Inspector will report 'school unsatisfactory,' 'school weak,' ' there is evidently something amiss.'

I have the more boldly given this ad- vice because a very large number of native teachers are proving themselves worthy of the important charge committed to them. When account is taken of their isolation; of the miserable rooms in which so many have to teach; the trying weather ; the want of furniture, appliances, and books; the inaptitude of many of their pupils; and the difficulties experienced in teaching English to children who speak only Kafir, the high standard attained by the schools, and the commendation of the Inspectors, may well be regarded with the greatest satisfaction by all the natives, and by all other persons who believe that 'good instruction is better than riches '; and know that nothing is more expensive to a country than ignorance. Persevere then 'in what has been so well begun, remembering that what is taught to children will continue to influence *them,* and all coming generations. I am not personally in favour of religious instruction in day schools; the Bible is too good—too valuable a book to be used for tasks and punishments; but I do believe in teachers being Christian men and women, doing their work ' heartily as to the Lord.' This highest motive should be earnestly sought for, and exhibited in the movements of daily life, remembering that ' example is better than precept.'

Kwa Zulu.

(IVELA KUMBALELI.)

Verulam, February 10, 1885.

Umnyamana ukona akafile kodwa uhlu- tywa **ama** Bunu azwaga izwe la Mazulu nga- macebo impela.

Izulu lina kahle e-Natal, ngesinye isikati liwisa isicoto. Kwenye indawo indlala isi- dlula kwezinye izindawo.

Ama Bunu asenzela intando yawo, aseda- bula izwe ngapetyeya ko Mhlatuze, enza amaduma amatye izincwadi zawo, ati oza afike elwandle.

Amazulu dyakala, ngaloko ngokuti ukuba singasenamandla, safelwa inkosi yetu, ngasi- lwa. Kodwa kungakuhle litatwa ama Nge- si, wona asahlulayo. Ama Bunu wo! Qa! Soke sibone ukuba **Inkosikazi** izakutini.

Futi wena Mhleli wezindaba awusityeli kahle izindaba, amazwi ako anyakanyakana, inganti incwadi yako yamnkelwa izilimi nge- zilimi. Asizwa udaba futi ngezase Natal.

Akukipe imiteto ezakufakwa kwaba ntsu- ndu.

W. F. S. BOOTY.

Umteteleli kwi Nkundla yamatyala e- Komani. Umlungisi wemicimbi nayipina esingisele ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkuseli kwabana- matyala, waye kananjalo ebiza amanani afanelekileyo. I Ofisi ise Town Hall e-Ko- mani.

WHY is a sheet of postage stamps like distant relatives ?—Because they **are** but slightly connected.