# IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION)

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.]

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

[No. 20


## ICAM ELIKULU! ICAM ELIKULU!

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*Nakweli,*

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Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO

Nezempahla emfutshane,

BEMFONDO,

*Nokudla, njalo njalo.*

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

Kuyo yonke indawo esitengakuyo 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 anikwa apa.

JOHN J.'IRVINE & CO.

## D. THOMAS,

Ibaki Umenzi nomtengisi wento Ezimnandi.

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

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

## 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.

IZISULU !IZISULU !

## J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

Bayayitengisa yonke impahla yabo yama Xosa bafuna ukuba itshayeleke tu kwakamsi- nyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

## KWABAFUMANA "IMVO."

ABABEHLAULELE inyanga ezintatu zokuqala kupela ezapela ngo 31 January, 1885, bengekazihlauleli ezintatu eziqala ngo February lo mabaqonde kakuhle ukuba aya kunqunyanyiswa amapepa abo bade bawakulule ngentlaulo. Umntu unokuhlaulela ixesha elingapezulu kwelenyanga ezintatu kodwa angahlauleli ngapantsi kwelo. Amagosa ayacelwa ukuba abehle azitumele imali Zabantu abagaseleyo.

; J. TENGO-JABAVU.

February, 1885.

## SITUATIONS.

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*R. W. ROSE-IOES,*

Umteteleli-Ematyaleni, Umqinisi,

WEMVUMELANO,

Umanani Weziqiniselo.

LONKE UNYAMEKO uyalunikele ekute. teni amat.yala abamnyama nakweminye, imicimbi yabamnyama-ofuna umhlaba unokufunelwa, ofuna kijikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemise' benzi uyifeza kwesi siqingata nakwezimelene naso.

U Abraham K. MALO,

*Umteteleli ema-Tyaleni,*

KWA-QOBOQOBO.

J. HILNER,

*Umenzi wentsimbi zamaxesha,*

E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobo ntlobo zemisesane, iwotshi,

Nentsimbi ezinkulu zamaxesha, nentwane ezintle

Zokinika amabaso ngamaxesha atile

M. L. GERRARD,

Umteteleli kwi Ofisi yemantyi e Komani.

Uteta amatyala kwi ofisi ye mantyi. Iminqopiso yokwananwa kwemihlaba uyaiyifeza kwaneye mvumelano.

Ulungiselela abo baqondayo ukuba abanakuwahlaula amatyala abo ngokubala amapepa abonisa oko.

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

Kanipe Amehlo!

E-MTWAKU ngo February ndilahlekelwe ngama hashe am amabini: Inkatyana ebomvana enebalana elingwevana mayela emva komkono inesilonda emhlana. Itokazi eligwangqakazi elitshoba limnyama. Omabini akumiminyaka emitatu ubudula.

WALTER KOBE NTSIKANA.

Maci's Kraal, St. Matthew's,

27th Feb., 1885.

Paula oku!

JOHN CHARLTON,

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

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

Lomsebenzi wauqala ngo 1878.

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

Utetelela ematyaleni, aquke nemali engamatyala.

**KANIPE UMKONDO.**

BONISANI umfana kusoloko wemnka apa ngo kubanjwa, waya Emonti *ngo* January 1883. Igama lake ngu Sanisi elinye ngu John Nkomo ; u yise ngu Jacob, ibala lake umnyama ; lirwanqa mfutsham. Umnytu osilandise umkondo wovuzwa ngo kwaneleyo.

ISAAC A. MOTAUNG.

Zuurfontein, Tarkastad,

March 6, 1885.

# Iveki.

EZINKOSANA zimbini za Besutu u-Joel no Jonathan ekukade zipatelene intonga, ngalo Jonke elixesha zite cwaka kanye zihlalelenengobuhlobo ngoku.

AMA Lawn amabini e-Cumakala abebanjwe ngokuranelwa ukuba abe igusha zomlungu, anikwe yimantyi yakona unyaka entolongweni. Ubungqina buveliswe kwalelinye lawo elite guqu pakati kokuba belikamyele
lavuma.

NGASE Bayi indoda emhlope izibulele ngokwayo, isizatu ukutelekelelwa ukuba mayibe yintliziyo ebuhlungu ibangelwake zindawo ezimbini, eyokubujelwa ngunina, neyokwaliwa yintombi ebeyifilisha.

INDABA zamvanje ezivela Pesheya zibika ukuti ukuwa kwa Khartoum nokufa kuka General Gordon kwabangelwa lisheyi elenziwa zinkosana zama Yeputa ne Mahdi—lokuba zoyivulela ingene kuwo amasango awo lomzi, zenjenjaloke okunene.

ITI enye into ekwelo la Bahlambeli kwi- ncwadi esiyifumana kwelase Monti, " Ukuba i-Palamente ese Kapa ayizilungisi izinto sobiza tina u-Rulumente wama Jelimeni. Xa ngabake senjenjalo Yeha kwi Ngilane! Yoda inge ngekungeko nto yaka yayiva ngo Montsiwa."

AMA Russia sitetanje apambene nama Ngesi ngokusuka ama Russia agqitele emhlabe ni wama Ngesi e-Afghanistan. Limehlo ka- nye ngoko.

KUKO ukungevani okutile pakati kwama Jelimeni nama Ngesi nge Bayana elilunge kwa Zulu ekutiwa yi St. Lucia Bay. Ama Jelimeni afuna ukulenza ikoloni yawo.

E-GCUWA lisanconyw' ukubalela, kwaye kusitiwa nomanz' abomvu uyatyikitya.

E-DIKENI utitshala wentsapo zama Ngesi u-Mr. Edwards wenzakaliswe yibola kanobom, imncotule izinyo yalapula elinye yawurazula umlomo ngapantsi kwafuneka eyewatungwa ligqira.

NGASE Dikeni kwindawo abati yi Fort Hare kutiwa iselingene ingqakaqa

U-RULUMENTE wa Pesheya ute ukuyixela e-Palamente indawo yemikosi yama Zulu epantsi komnye wama Shepstone ebifuna ukuya kuncedisa kulamfazwe ise Yeputa akanakuyipendula okwangoku londawo ade ake aqonde ukuquba kwezinto e-South Africa.

NGASE Bayi kupantse ukuhla ingozi embi kunene, kute kanti imenemene elingaziwayo azijika intsimbi acancata kuzo endaweni yazo, wasukake uloliwe wapambuka—nokoke akuhlanga ngozi ngokuti ahle eme.

IFAMA elitile ngase Tinara kutiwa laliye kulalela imbabala ebeliyazi ngamhl' utile, koko lisuke ladubula u-Mxosa, ngokusuka libe uyimfene, kuba belisand' ukubona amatupa ayo.

IJAJI yohlala e-Dodoloro ngolwesi-Hlanu 20 ku March, iz' e-Alvani ihlale ngo Mvulo 23.

IMVULA enobom ine apa e-Qonce ngo Mgqibelo ubusuku bonke nange Cawa.

U DR W. DARLEY HARTLEY umiselwe ukuba aye kuba ligqira lesitili ease Katikati kwa Daliwe.

AMADODANA antsundu ase India akwizikolo ezikulu e- Ngilane ayavakala kanye ngenqubo yawo bo yawo.

EZOCINGO ezipuma Pesheya zixela ukuba u-Rulumente ucinga ngokwandisa umkosi omiyo wama Ngesi.

I-ITALY ibe inentlanganiso egqibe kuyo ekubeni ize xa i-Ngilane icela nncedo bayenzele ngapandle kwenteta eninzi.

INKOLISO yempahla emfutshane, ngokukodwa igusha, ibiseyi bitye kangaka e- Bofolo ngangokokokuba zisuke zati kakalala okona inileyo ngokusindwa buboya bazo obumanzi nazizisu ekumhla zihlutayo.

UMFUNDISI wase Ngqushwa wetyalike ya- se Tshatshi u-Rev. 0. M. Ellingham ngo Mgqibelo opambi kwalo udluleyo ubesematyaleni ngokubeta ipolisa elimhlope.

INKABI yo Mxosa e-Somerset ite bakubon' ukuba basatengisa into zabo emarkeni—suka xwi idiliya engobozini yo Mtshayina eloko ukuqinisa. Udeke wasukelwa wabanjwa, yati inkewu yakusiwa ematyaleni ayateta ayenzani kwakutiwani—abanye bati limene- mene lidala, akasidenge uyazenzisa—wasi- ndake noko umtakati.

UMGQIBELO walecawa yimini amakaba antsundu ase Africa aya kuqondisana ngawo ngebola namabandla ase Yulopu—njengokuba iya kuqubisana nje apa, siva ukuba elase Bayi liyakuqubisana nale yakupa indawana zonke ngexa leholide zonyaka.

INTAMBO ngoku u-Mr. Wolf ekululekilenje uyipose kummangaleli wake n-Schlyer, ngokuti ufunge ubungqina obubuxoki pambi kwamatyala

AMAFANDESI empahla e-Cumakala kwakona ayakuba ngolwesi-Ne 19 March.

E-TINARA pambi kwe mantyi bekuko ityala lamadoda amabini abete umfazana otile wada wapants' ukufa, bembetela ukuba alahle impundulu anukwe lixegokazi legqirakazi ukuba engamunyinje umntwana ubangwa yiyo—umntwana lowo uqaukele pambi kwamatyala yindlala.

INQUBO nendlela yokuma kwezinto kwela Bahlambeli ibonisa ukuba ngati indaba yalomhlaba iya kugqitywa ngapandle kokude kupatelwane intonga.

IPEPA lase Dikeni likanyeza udaba lokuba ingqakaqa iko kwiposi ebisakuba yeyamajoni engaponoshono kwe Tyume. Indawo ekuyo li Regu kwesika Kama. Abantu abafayo babekwe nxamnye, kumiswe igqira u- Dr. Clarke kwaKama ekaya.

KWA elipepa libika ukuba ingqakaqa ingene emantlane Tyume.

U- GENERAL WARREN ufikile e- Rooi Grond, emdeni we Transvaal na Barolong apo afumene kuseko abantu abatile abati bayakumtobela kuyo yonke into ayitetayo.

KUKO umntu osand' ukubuyela e-Dayimani nengqakaqa, apo ati usuka kona kuse Burghersdorp.

USUKU Iwe 19 kuyo lenyanga iyakuba lusuku Iwe holide koma Burghersdorp ngenxa yokuba iyakuba ngumhla wokuvulwa kuka loliwe.

INKOLISO yamafama kwelipezulu iyazitengisa ifama zayo iyakufuna amadlelo kwindawo ezizimbi.

KUSAND' ukubuya kuvakale ukuba kanjako ingqakaqa iyatwabulula a-Alvani.

KUVAKALA amare okungati umzukulu we Nkosazana u-Prince Albert-Victor uza kuzeka intombi yenkosi yase Belgium.

UKWEKWE ezigusheni lungene kanye kwinxalenye yemilambo ya Pesheya e Ngilane, apo lunconywa kanye kona kuse Kent.

EMARKENI yase Maritzburg ngo 6 March uboya obuyigrisi babufumana 71\2 ne 8 3\4 ngeponti.

IMVULA ezine kwelipezulu kufupinje kuti wa azikazanga zabako ezinkulu ngangazo kuleminyaka mine idluleyo.

IBULU elingu Rensburg lisand' ukubanjwa ngokuba amahashe amatandatu.

INGQAKAQA e-Burghersdorp iyancipa. Kwisituba seveki ezimbini kuhliwe abantu abatatu kupela. Inani elibelikumnquba abongelwa kuwo abafayo lihle kumashumi amahlanu leza kumashumi amabini anantandatu.

U-HON. J. W. SAUER, M.L.A.. ulindelwe ukubuya e-Ngilane ngezimini. Kuvakala ukuba uyakuke abenentlanganiso nabanyuli base Alvani ngemicimbi yolaulo pambi kokuba i-Palamente ihlangane.

UMPATI mikosi u-General Warren uselese I Mafikeng kwa Montsiwa njengokuba sati Iundulukile e-Freyiberera (Vryburg). Ama- I bulu azishiyile indawo awabe zibile.

ULURE lokuba u-Sir C. Warren uyakude aye kumisa ulaulo lwama Ngesi e Transvaal
nase Free State lukanyeziwe ngu Sir Hercules Robinson, i-Ruluneli.

IMOFU seyingene kwesi sitili, sebeyikankanya emtonjeni nase Mpongo.

LANDAWO e-Bayi saka sati kuncwatywe kuyo into eziluhlaza, kusenziwa amava okuba izinto ezinjalo zinokugcinakalana eziseleni ukuze zibe nokudliwa zinkomo ebusika, kutiwa iyakuvulwa ngomhla wa 25 kulenya- nga ngentsimbi yeshumi linmye.

IPEPA elihlelwa ngum-Ayirishi ongu O'Dononan Rossa, e America, litembisa umvuzo we £10,000 koya kunikela umzimba wonyana omkulu we Nkosazana nokuba upilile na nokuba ufile.

KWINANI eliyakubako ekuvulweni kuka loliwe e-Burghersdorp ngolwesi-Ne oluzayo kuyakubako no Hon. F. Schermbrucker umpatiswa wakwa Rulumente.

IXABISO lokwazisa into elahlekileyo libonakala kwakona ekubeni u-Mr. William F. Bassi, wase Hebehebe, elifumene ihashe abecela amehlo amawabo ngalo kwo Mvo Zab*antsundu.*

KWELA Barolong kutiwa kuko umkosi namadoda antsundu anxibe ngokwa majoni kanye. Inani ngamakulu omane.

## IMVO ZABANTSUNDU

## U LORD RIPON

*UKUHLUMA kwezizwe* ezintsundu ngokwecala lokukanyanya, kudla futi ngokuti kufanekiswe nokwezizwe zase India, esesiman' ukuti ke ngoko tina, njengomlomo wabantsundu, siti into leyo yenzekayo kweli letu siye siyitelekise nezisakuba zisenzeka kwelo labazalwana abo betu base India. Amakowetu angaba wona akazi ukuba amafaniswa nabo lawo ase India, kuleminyaka mihlanu idluleyo angene kwixesha elitsha elahlukileyo ixesha ebelite kubo lalelizaliswe ngamatemba namadinga. Lompakati ungu Lord RIPON, ogama libonakala emantloko ayo lenteto, usand'ukupuma kwisihlalokazi esikulu sokuba ngu Mongameli welo Komkulu likulu kunene lase India, ekute ukumnka kwake kona ebuyela e-Ngilane Iwabanga ukuba ziti izigidi zentlanga zase India zibutane ukuba zimbonise inkolelo yazo kuye. Kwaye kunjalonje kuyinto ebalulekileyo ukuba ekupumeni kwesosihlalo kuka Lord RIPON ama Ngesi azalelwe kwelo lase India akafumana-
nga ayeke nje, koko aririze kanye Isimilo ngokwaso sezintlanga zimbini (ama India nama Ngesi) ngokumayelana neli Tshawe nasodwa sanele ukubonisa ukuba malibe elixesha laleminyaka mihlanu lokulaula kwake e-India ibe kanye lixesha elingenakulibaleka e-India. Ewe linjalo okunene. Kwasekutini cakata kuka Lord RIPON kwelo lase India wafumana ukuba impatwano ka Rulumente nama India afundisiweyo yegwenxa kanye. U-Rulumente pofu wayebehle wasebenza okokuba abantsundu abo babe nokuyifumana imfundo yamasebe apezulu, azake ngelotamsanqa ama India aba nokumbulela u-Rulumente. Suka ngapaya koko kaloku u-Rulumente akaba nanto yona abe-nzela yona, sifika sakuba lapoke sivumelane no Lord RIPON ngeli liti oko kungavumi kubenzela nto ngapaya " yayibududenge obupeleleyo bolo lulaulo." Bududenge obuyi-ntlekisa kanye ukucinga ukunika abantu—ekukataleke nokokuba ibala labo limnyama, mhlope, gwangqa, mtubi nokuba lilipina—imfundo eyepeleleyo kanye, uze ubavulele ukuba bazi ngemvo nengcinga zama Ngesi, uvuselele ezintliziyweni zabo ulangazelelo lwento ezipakamileyo zentlobo-ntlobo zonke, kwaneminqweno yamawonga ngokwaselulauIweni, uze kwawena ubuye ubaguqukele ngeliti: " Ulangazelelo Iwezinto zokupakama ebesinivuselele ngalo asinto soka sinipe ndawo yalo; kwanalo mnqweno wamawonga esinivulele ngawo asiyikuka sinipe ne-ndawana le yokuba niwuzalise ! " Ukantike wenjenjalo kanye u-Rulumente wase India kwabo bantu *abapeteyo.* Isiqamo sokoke sibe kanye koko nabani ebengakulindelayo. Kuvuke umoya obonisa ukunganeliswa nowokuluswel' ukulutemba ulaulo Iwama Ngesi, kwawakukumalisa kanye lomakulu ezigidi ami e-India. Inxenye ingati, kwanjengokuba itshilo kwelilizwe bududenge ukusuka abantsundu bafundiswe ngangokokuba bade bangenelwe lololangazelelo lwezinto ezipakamileyo namawonga. Incwadi yembali ayisixeleli okokuba ngokubagcina ebutyakaleni abantu ngoko, uyakubangela ukuba kubeko uxolo, uze kananjalo ube uyakuhluma ngokwenjenjalo oko ; ketina ngokukokwetu asingenzi luto ngapezu kokusuka sesivakalisa owetu umxelo ngokusebenzisa amazwi awatetwa ngulo mpakati mkulu u-Lord MACAULAY omazwi wati u-Lord RIPON ngokucapula wona wayenza yavakala inteto yake e-Leeds. Kwingxoxo ezazingo 1833 wati u-Lord MACAULAY—

Siyakubayeka bahlale ebudengenina abantu base India ukuze sibe sibafuna babe nentobeko; kungenjalo ke sicinga ukuba sinakona ukubapa ukwazi ize noko kungavuki ukulangazelela amawonga; mhlaumbi siyivuse lomnqweno, ukuze singayivuleli ntunja ngakwelase lulaulweni icala? Ngubanina ongati ukuyipendule lemibuzo ewe? Ukantike wonke oluvo lulolokuba abantu base India sibavalele ekufumaneni indawo ezipakamileyo utsho uti ewe komnye wayo lemibuzo. Andoyikisi nto ukutsho. Umendo wemfanelo ute dleke pambi kwetu, wayeke unjalonje ungowobulumnko, nongapuhlisa isizwe, kwanongasitwes' imbeko." Ngomxelo wetu yonke lemibuzo siyisi ngisa kwi pepeni lakwa Komani eliyi *FreePress* nakwaba nye abanga, into yokuka umntu ontsundu ofundisiweyo abekwe kwindawo ezipakamileyo nezokutenjwa, ayingeze ike ilingwe yenziwe kwelilizwe. Kungokutabata ingqondo enjengale, " watsho u-Lord RIPONkwabo babe mpulapula e-Leeds, eniya kuhla nisifumane isitshixo esiya kunivulela ukuba nisiqonde isiqingata esikulu sohlobo lolaulo Iwam e-India. Kwaba xa ndikangele kwindawo ezinjengezi endati ndeva ukuba kuyinxalenye yemfanelo zam ezipambili okokuba abantsundu base India ndibamisele kwindawo yempato zentembeko, xa ngaba kuko amadoda afanelekileyo anokuzizalisa." Kungatiwa yinxenye, kwanje ngokokuba bekusand'ukutshiwo, lamanqakwana alata kupela kwindawo nempembelelo zeqelana elifundisiweyo ize kuyekelwe isininzi esingafundileyo ukuba sizaneze ngokumana salusele ngamehlo eluzukweni Iwabanye. Kodwake abo batshoyo bayakulibala ukuba eloqelana lifundisiweyo," likangeIwe ngamakowalo, njengomlibo wokungcamla amalungelo emfundo, ukuzeke uhlanga luqale ukuwomela ukungena ekubeni seluyibonile imfuneko nomsebenzi wayo imfundo. Siyakolwa ukuba asikude kuyapi xa siti iqela labantsundu abafundileyo nabangafundileyo lipantse ukuba linxuluman neli fundileyo kwanelinga fundanga lase India ka liteleki swayo. Esingabake kanti sinyanisile xa siti indawo ezibonakala zibafanele abafundisiweyo base India mazibeke naba balapa zikwabafanele, nakuba kona indawo yokuba imfundo esinayo tina apa ingangaleyo banayo abazalwana betu abase India, singena kuyimisela inyawo Xa sibuyelake kwakwimpato yolaulo Iuka Lord RIPON, sifumana ukuba amava entsebenzo yake akuzibona ezona nto zizimfuneko zendawo leyo abenze okokuba igama lake lingaze lapuma emilonyeni yabantu ngokupuma kwake, wada ngapezulu wafumana uyolo lokokuba ati ngezake izandla anikele kwi NKOSAZANA amakulu ezigidi zabantu abantsundu abate bona bazinikela mpela ukuba babe pantsi kwe Trone Yomhlekazi lowo. Abasaqalayo ukubona ukuba ngokwamazwi ombali ontsundu, " kanti ezinkohlakalo, abakade beva ubunzima ngazo pantsi kolaulo Iwasema Ngesini, azihli ngakuba bekufanele kade ngokohlobo Iwalompato, kodwa ziqamo zohlobo eyati lompato yasetyenziswa ngalo, nesaqutywa ngayo." Xa abantu bapantsi kwe NKOSAZANA bate bada babe nokuzi qonda ngoluhlobo zashicileleka kubo ezinyaniso kungaba nakoke ukubako imbonakalo yokunqatyiswa nokonwaba Nompakati oyakuti intsebenzo yake apa e-South Africa ibe kukuyingenisa ezintliziyweni lenyaniso kumawaka abantsundu akona, woba amakowetu uwatwalise ityalakazi elingengangani lombulelo afanele ukuwenza njengoko i Mor-ques of RIPON yenjenjalo kwinkita ede yapants' nkungabi nakubalwa yaba ntsundu belo Kumkani le NKOSAZANA elise India ?

## Amanqaku.

KWIPEPA lalenyanga lase Lovedale ekutiwa yi *Christian Express* sibona kona inteto enomdla embali ungu Rev. W. J. B. Moir ongomnye wo Titshala e-
Lovedale apo. Lonteto ishicilelwe yayinteto awayifunda wayaneka pambi kwentlanganiso yengxoxo yododana Iwakona. Ikakulu lenteto ka Mr. Moir idulusele kwiqela ati ukulibiza " ngabakokeli "
boluntu oluntsundu, abangabakokeli abaludodana" atike akufika kulondawo ati ukucinga oku ngesiqamo sesipelo sa lonkokelo yolododana ade azike. Kuko balana lokulunga noko anokulalama kulenkokelo, okunje akolwayo kwesisiteto sokuba " akuko nto itintela inqubelo-pambili, injengentswela 'mvelwano" noko ke utike abe noloyiko lokwoyikisela ukuti azi aba bakokeli asingaboha abangabazikatalel' okwabo, kungenjalo iti kanti ngabasa swel' amava, kungenjalo kuti kanti bazipandela angawab' amalungelo qa, kungenjalo luti kanti udodana olu lukokeleyo luyakauleza kakulu alulindani noninzi olulandelayo, kungenjalo suka kuti kanti umsebenzi ubadlule ngobukulu. Ubuza atike ngoko u-Mr. Moir " Kanene udodana olu Iwetu indawo olukangele kuyo knpela yintsingiselo esinge kwizinto zolaulona, nasekukangeleleni indawo nempembelelo yeliqelana lifundisiwe yona kupela, luze luyishiye inkita engafundiswanga ukumana ijonga ibonela uzuko olufunyanwa ngabatile ? "Olona lungiselelo lufunekayo nolwenyaniso kubantu abantsundu, utsho yena umfundisi lowo, lusekubeni bawapelelisebe onke amandla abo bati nobom babo babunikele ekuguquleleni ebu-Krestwini abazalwana babo abangaba ginwa, nase kufundiseni bakanyisele ngakumbi abo kubazalwana babo abasebengama krestu. Eyona nto ingamandla kwawaba Ntsundu asilulo uvoto, ingekuko nokukangela ekupembeleleni kwimviwo ezizezitetye, kodwa yi Vangeli ka Krestu." Nakubeni sikolwa ukuba onke amadodana antsundu angaba ngotitshala nabashumayeli abanamava nakuyipina indawo asukuba ekuyo, siyayitandabuza yona into yokuba kunokwenzeka ukuvela abanga-
bafundisiweyo kwabantsundu boluhlobo acinga Iona yena u-Moir. Pambi kokubeka pantsi usiba masiti, asibazi tina ngokwetu abo bangabakokeli besizwe, pakati kododana nakuba kutshanje kade sisiva kusitshiwo, saye singawazi kwanalomntsantsa, nokuba ubonakala ekuhlenina nokubana use ngosanakanwayo, njengoko kwenjiwenjalo pakati kwalonteto ekutiwa umi pakati kwa Bafundisi nabafu-ndileyo baba ntsundu. Njengoko siwubona njalo tina lombono wakutiwa kuko " abakokeli " nalomntsantsa yintonje ebunkungu mhlaumbi etelekelelwayo.

## I-Konferens Yase Natal.

Intlanganiso Enkulu Yonyaka, eyiyeyesitatu, ye Ramente yama Wesile iya kuba se Tekwini (Durban) e-Natal. lyakuqala ngomhla we 14 lo April lo uzayo eyakungenwa ngabafundisi bodwa, ze engenwa nangamanene angebafundisi iqala ngomhla wa 22 walonyanga. Amalungu ayo anyulwa ziziqingata abahlulahlulelwe kuzo abafundisi base Wesile kweli lizwe.

Amalungu eyanonyaka intlanganiso ngawo la :—
*President:* Rev. Richez-d Ridgill
*Ex-President :* „ John Walton, M.A.
*Secretary:* „ Robert Lamplough.
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*Abatunyelwe sesase Pini :—*
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Rev. Frederick Mason, Rev. S. Evans Rowe, Rev. William Wynne, Rev. J. Dlamini; Mr. G. Payne, Mr. S. Franklin, Mr. Enoch Msi- mang.
Amanye amanene ngo :—
Mr. C. Lewis, M.L.A., Mr. R. Topham, Mr. J. G. Hellier—wona ngabapatiswa bemali ezitile zabafundisi.

## Impawana.

Pesheya ekuqaleni kwenyanga edluleyo kutshate u-Rev. S. E. Gladstone, unyana opakati ka Mr. Gladstone, ipakati elikulu le Nkosazana, nentombi ka Dr. Wilson,
wase Liverpool. Kutiwa akunganganto amabaso awapiweyo ngomhla womtshato wake. Utunyelwe imali yamapepa ye £100 (cheque) litshawe ekutiwa yi Duke
of Westminster, wapiwa ikari emilenze mine ngu Dr. Clarke kunye namahashe ayo. Lento iyindleko yomtshato inkulu kangaka pakati kwetu bantsundu ngangokuba amabaso angaluncedo olukulu —njenge ndebe yamanzi abandayo ezweni elomileyo—kubantu abasazeke betshatiswa. Into esiyibonayo tina emitshatweni yakowetu kukuqongqotwa nemvutulukana angaba ubesenayo otshatayo ngabantu abeze kumcela. Elisiko lama Ngesi lekumnika amabaso ngomtshato beli-fanele ukutatyatwa siti bantsundu ukuba silumnkile.

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Komnye umhlati singenisa amagama amanene amhlope nantsundu anyulwe kwizitili ngezitili ukuba aye kwintlanganiso enkulu youyaka yama Wesile eyakuqala e-Natal ngo 14 ku April lo uzayo. Elixa kunqweneleka ngenx' enezizatu ezininzi ukuba bona abamnyama, ngakumbi amanene angebafundisi, abeko onke. Siqonda ukuba u-Mr. E. Mhlambiso otunyelwa ngumandla wase Rini kuyatandabuzeka ukuba uyakuba nokuya ngenxa enobufutshane ngakwicala leqosha. Xa sikumbula ukuba usand' ukwaka enye yezindlu ezinkulu zezitena, elungiselela kwakona ukuzitabatela " undofa naye" wake, akummangaliso ukuba axakeko ngoluhlobo. Ukuba i-Ramente ezintsundu ezimele umandla wase Rini beziwu-
qiqa umsebenzi wazo beziya kurola inkozwana zokumxuma ukuba aze abe nokuya kufika ezintlanganisweni apo. Azi ukuba ziyakuba nokuyiqondana lento. Kakade iyakuqondwa ngabafundisi nangamadoda apambili kuqala.

* **

Ngomnye umhla saka sabalisela abafundi balomqolo ngohlobo eyenjenjalo ukukumshela elilizwi " to water " imambane etile eyacinga ukuba baposisile abaguquli ukuti kuku "nyela" kulandawo itetango Paulosi no Apolosi. Ukwaneza into ezizezolohlobo omnye umhlobo usibalisela ngetitshala eyaka yase Ngqushwa await eshumayela umfundisi omhlope akuti " *When they buy and sell,"* yati yona ukukumshela oko, " *Xa babese Bayi besela* I " Lenteto yamaua ukupinda-pindwa kulo-ntshumayelo, kodwa umhlobo wetu ongu titshala wajoka ekutini " xa babese Bayibesela." Ababesiqonda Isingesi bamkumbuze sekupandle ukuba ukukumsha kwake kucubule into eninzi. Kufanele. Kuba inguqulelo elungileyo yalenteto kukuti " xa batengayo batengisayo." Lomhlobo wenza oku useko: simncoma kuba wati emva koku wazimisela ukuya kwakona eskolweni.

***

Omnye wama Gosa e-Mvo *Zabantsundu* uyaleza lamazwi kuti xa atumela imali yabatile abagoseleyo —" Ke kwaba banyangantatu abanye abakabi namali. Noko
abo ixesha labo lipelileyo nelipelayo uze uwasike amagama abo, kuba you see asinakunceda ukuba situmele *Imvo Zabantsundu* ngapandle kwemali, kuba *Imvo Zabantsundu* yinto ehamba ngemali. Kungokoke nditshoyo ukuti uboti kwabangahlaulanga, liti lakupela ixesha labo zime *Imvo zabantsundu.* Please, mhlobo
wam, uzuyiveke eyona nto nditeta yona. Nqumamisa ezingahlaulelwanga 'in advance.' Mayibe inkuluke lo 'advice." Siyalibulela mzalwana icebo lako, lite kuba besesiwasikile amagama angahlaulanga lasinika inkutazo. Somana ukulikumbula icebo lako. Akwaba amanye Amagosa ebentlizivo 'nye nawe!

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Okubaliswa kulencwadi siyihlomelayo kumdaka kangaka ngangokuba umntu apantse ukutandabuza ukuba kuyinyaniso. Umbaleli wetu akamntu ufumana apafuke ukuteta sinenkoloke ukuba oku akubalileyo akuntsomi. Uti-

Mhleli we *Mvo Zabantsundu,*—Ndincede ufake epepeni lako lendaba lamazwana ambalwa, ndifuna ukushumayeza umhlambi into engutntnan yaliso endiyibone apa e Somerset ngosuku Iweshumi linesixenxe kuyo lenyanga Imiyo 17th Feb.) ngolwesiBini evekini. Kute ngeveki engapambili kwalahleka amahashe ka Mr. Thomas Kuboni amabini iduna nemazi, abonwa ngonyameko olukulu kunene, akafunyanwa, kuqaIwe ngolwesi-Hlanu kwada kwaba y'i Cawa efunwa. Afunyanwa ngo Mvulo kusasa ngabafuni benkabi. Kanti amahashe asezandleni zesi "Gebenga" Kwafikwa eliyimazi litiwe kata pakati kwembaxa zomsenge ngentungo yomlenze wokohlo, walihlinza exweleni ngoku kwento yonke ehlinzwayo xa sukuba ifile, wayinqamla intungo yabambelela ngesikumba ehasheni yaza, intungo yatiwa xa ezibaxeni zomti ukwenzela ukuze lingabinako ukuwukupa umlenze emtini. Unjalo nje lomti umi pezu kodonga lomlambo. Site sakugqiba ukukwenza oku isigebenga salishiya lilengalenga kolodonga ihashe lihleli lingafile. Lite ngokwenza imigudu yokuzi-

1ST. INNINGS. 2ND. INNINGS.

| | | |
|---|---|---|
| Ngcotoza, b Rubusana | 6 c Stegman | 8 |
| Ngantweni, b Maci | 0 b Maci | 3 |
| Alexander, b Rubusana | 2 b do | 11 |
| Wele, b Maci | 4 b do | 0 |
| Meya, b do | 2 b do | 0 |
| Ngumati, not out | 12 c Venna | 2 |
| Mago, b Maci | 3 b Maci | 2 |
| Jonathan, b Maci | 0 b do | 0 |
| Joinings, b do | 2 b do | 0 |
| Dumile, b do | 2 b do | 0 |
| Matoli, b do | 1 b do | 0 |
| Extras | 9 Extras | 9 |
| Total | 43 | 35 |
| | | 43 |

PEELTON C. C.

2ND. INNINGS.

| | | |
|---|---|---|
| Skumba, b Ngcotoza | 0 c Meya | 0 |
| Richard, b do | 17 Ngantweni | 0 |
| Maki, b Ngantweni | 2 b do | 2 |
| Jennings, b Ngcotoza | 0 lbw, b do | 2 |
| Maci, c Alex, b do | 0 b do | 0 |
| H. Richard, b Edward | 0 b Ngcotoza | 0 |
| Rubusana, Mago, b do | 2 c Ngantweni | 1 |
| Venna, b Ngantweni | 1 b Ngcotoza | 13 |
| Mbonjana, b Ngcotoza | 2 c Alex, b do | 0 |
| Stegman, b do | 2 run out | 0 |
| Sbunu, b Ngantweni | 1 b Ngcotoza | 3 |
| Extras | 2 Extras | 0 |
| Total | 32 | 15 |
| | Grand Total | 47 |

Vide Secretary.

IDLELO LASE NQOLO-NQOLO.

Kwi Ofisi Yenkulu Yonocanda.

E-Kapa, January 24, 1885.

KU A. H. DUNCAN, ESQ., UMCANDI.

NKOSI.—Ngokusingisele encwadini yako yolwe 3 kulenyanga ifileyo, oyibale egameni lamadoda anominikiwa emele i-Nqolo-nqolo no Mgqukwane kwane Ndlovu, usiti okokuba imida yokupela kowamahlati esand' ukwenziwa, iya kukangelelwa okokuba ibe kwayisida lwedlelo abalicandelwayo ngoku, lonto siyakulincipisa idlelo kwindawo elaliye lemi ngazo -ekwalatweni kwalo ngu Baron de Lin, wave usiti nangapezu koko lonto iya kulidlela idlelo owonke mhlaba ubungamandla kulo. Ndikucelake okokuba uti ko Notenga—Umgcini mahlati esibekiswe kuye isikalazo sabo wenze ngxelo yokuba "imida abasingisela kuyo yamahlati inqandele ngapakati kupela umhlaba ebekungeni kwenziwa ngakumbi kuwo, obufuneka nangayipina indlela ungenisiwe, ukulungiselela ukugcinwa nokulondolozwa kwamahlati lawo, nangokulungisele-la ukuba ezondawo nazo zibuye zibe ngamahlati, kubonakalake mna ndingena kwenza mida iyiyimbi engeyiyo leyo abamisele yona. Ngokumayelana nendawo eniti uhlobo omiswe ngalo ngoku lomda wamahlati lubangele ukuba ziti inkomo zeminye imizi zingabi nandlela yokupumela ngapandle edlelweni, u-Mr. Hutchins uti " londawo kupela injalo kumganyana omncinane womda, kwindawo apo wayamana kona nemida yemihlaba ecandiweyo yonotenga, ekungatike ukulungiswa kwalondawo kushenxiswe lamatye ma'bini u-No. 21 no 22 anyuselwe entla;"—ndimceleke ukuba ati ukuba kunokwenzeka lomatye awashcnxise njalo, ekungati mhlaumbi xa kwenjiwenjalo, lengxakeko nikala ngayo ibe ishenxisiwe. Ngelika Rulumente icala akuko mnqweno wokubapanga nendawana encinane edlelweni abebadingele abantu, kodwake ukwenzelelela ilungelo lenu nina abango Notenga, kwanelungelo loluntu lonke lupela kuyimfuneko Kanye ukuba lomcimbi wokugcinwa kwamahlati ungake ulinge upazanyiswe nakancinane, kuba kungobuko bawo kanye lamahlati ete imitombo apo yema kona imilambo yetu yaba yahlala isela ingazanga itshe. Eniyakuti kengoko nincede ngokuti imihlaba esukuba igcinelwe amahlati—ukuba ityalwe yenziwe amahlati, ningayibandakanyi edlelweni.

Lamagcume mabini akwezonyoba. Zise mazantsi o Mgqukwane, ayakumiselwa ibakana ngumgcini mahlati, kwanawoke angapandle kwedlelo. Ndinitumelake nomfanekiso womhlaba lowo ukuze nibe nokuzikangelela ngokwenu ukuma kwemida.

Ndinewonga lokuba
Nkosi
Ndingosicaka sako esitobekileyo,
(Signed) S. MELVILE.
Osendaweni Yenkulu Yonocanda.

## Abalimi na Barwebi.

ONKE umbali ubuza ukuba kutenina lento singasamka nteto ngento ezifanele ukulinywa ngezinyanga. Site sisate nqa ngulo mbuzo kuba apa e-Qonce sekumzuza singasafunani mvula sakumbula ukuba ezinye indawo zike zayifumana. Singati ke kumhlobo wetu kulenyanga ingu March kuko nto ibalulekele ukulinywa ngapandle kwembotyi ne erityisi. Irasi engavunwa iluhlaza nayo inokuhlwayelwa. Eli iikwalixesha lokutyala amatswele, nomakapetshu nentwana-ntwana eziluhlazana ezidliwa nenyama ngama Ngesi. Singacebisa abalimi ukuba balungesi imbewu zenqolowa ekutiwa ngu " bariti " ukuze bayihlwayele ekutwaseni ko April.

E-MARKENI

E.QONCE (March 14.)

Inkuni, 5/ to 19/ ngeflara
ihabile, 3/3 to 4/2 ngekulu
Imipuru, 4d. to 10d. ngekulu
,, 5/ to 7/ ngeflara
Irasi 7/9 to 8/11 ngenxowa
Itapile, 4/ to 9/6 ngenxowa
Amazimba, 14/6 ngekulu
Umbona, 13/6 to 14/6 ngekulu
Ibran, 4/6 ngenxowa
Amatanga, 3/ to 8/9 ngedazini
Ivatala, 4/1 ngedazini
Ihangu ezinkulu, 16/ to 23/ inye

E-RINI (March 13 )

Ibotolo, 2/10 to 3/2 ngeponti
Irasi, 14/6 ngenxowa
Ibran, 5/ to 5/7 ngenxowa
Imbotyi, 6/3 ngekulu
Amaqanda, 2/11 ngedazini
Ihabile, 4/9 ngekulu
Umbona, 25/3 ngenxowa
Itswele, 2/6 to 7/ ngesiquma
Itapile, 7/4 to 9/3 ngekulu
Inqolowa, 8/ to 8/6 ngekulu
Inkuni, 4/ to 28/ ngeflara

E-CRADOCK (March 10).

Ibotolo, 2/ to 3/ ngeponti
Irasi, 15/ to 16/ ngekulu
Ibran, 12/ ngenxowa
Amadada, 2/6 lilinye
lnkuku,1/6 inye
Imfele zebokwe, 1/3 to 4/6 lilinye
Amazimba, 29/ ngamakulu amabini
Umgubo, 23/ to 26/ ngenxowa
Umbona, 23/ ngenxowa
Itapile, 10/ to 12/ ngekulu
Inqolowa, 21/ to 22/ ngenxowa

## Amafama Akwa Qonce.

Lemvelaqo yamafama mayelana nesikalazo esenziwe ku Rulumeni ngo Notenga abantsundu bakwa Qonce ngomcimbi wedlelo. Umgcini-mahlati kubonakala ukuba ute xa acanda umhlaba wamahlati watabata isiziba esikulu sendawo ebisa-kunceda abemi base zintabeni ngedlelo. Lentshayelelo siyenzela lencwadi siyitunyelwe ngonotenga ukuba sibakumshele, esiyilandelisa yoke:

IMIDA ELIYE LEMA NGAYO IDLELO LASE NQOLO-NQOLO.

Kwi Ofisi Yenkulu Yonocanda.

E-Kapa, January 24, 1885.

KU A. H. DUNCAN, ESQ., UMCANDI.

NKOSI.—Ngokusingisele encwadini yako yolwe 3 kulenyanga ifileyo, oyibale egameni lamadoda anominikiwa emele i-Nqolo-nqolo no Mgqukwane kwane Ndlovu, usiti okokuba imida yokupela kowamahlati esand' ukwenziwa, iya kukangelelwa okokuba ibe kwayisida lwedlelo abalicandelwayo ngoku, lonto siyakulincipisa idlelo kwindawo elaliye lemi ngazo -ekwalatweni kwalo ngu Baron de Lin, wave usiti nangapezu koko lonto iya kulidlela idlelo owonke mhlaba ubungamandla kulo. Ndikucelake okokuba uti ko Notenga—Umgcini mahlati esibekiswe kuye isikalazo sabo wenze ngxelo yokuba "imida abasingisela kuyo yamahlati inqandele ngapakati kupela umhlaba ebekungeni kwenziwa ngakumbi kuwo, obufuneka nangayipina indlela ungenisiwe, ukulungiselela ukugcinwa nokulondolozwa kwamahlati lawo, nangokulungisele-la ukuba ezondawo nazo zibuye zibe ngamahlati, kubonakalake mna ndingena kwenza mida iyiyimbi engeyiyo leyo abamisele yona. Ngokumayelana nendawo eniti uhlobo omiswe ngalo ngoku lomda wamahlati lubangele ukuba ziti inkomo zeminye imizi zingabi nandlela yokupumela ngapandle edlelweni, u-Mr. Hutchins uti " londawo kupela injalo kumganyana omncinane womda, kwindawo apo wayamana kona nemida yemihlaba ecandiweyo yonotenga, ekungatike ukulungiswa kwalondawo kushenxiswe lamatye ma'bini u-No. 21 no 22 anyuselwe entla;"—ndimceleke ukuba ati ukuba kunokwenzeka lomatye awashcnxise njalo, ekungati mhlaumbi xa kwenjiwenjalo, lengxakeko nikala ngayo ibe ishenxisiwe. Ngelika Rulumente icala akuko mnqweno wokubapanga nendawana encinane edlelweni abebadingele abantu, kodwake ukwenzelelela ilungelo lenu nina abango Notenga, kwanelungelo loluntu lonke lupela kuyimfuneko Kanye ukuba lomcimbi wokugcinwa kwamahlati ungake ulinge upazanyiswe nakancinane, kuba kungobuko bawo kanye lamahlati ete imitombo apo yema kona imilambo yetu yaba yahlala isela ingazanga itshe. Eniyakuti kengoko nincede ngokuti imihlaba esukuba igcinelwe amahlati—ukuba ityalwe yenziwe amahlati, ningayibandakanyi edlelweni.

Lamagcume mabini akwezonyoba. Zise mazantsi o Mgqukwane, ayakumiselwa ibakana ngumgcini mahlati, kwanawoke angapandle kwedlelo. Ndinitumelake nomfanekiso womhlaba lowo ukuze nibe nokuzikangelela ngokwenu ukuma kwemida.

Ndinewonga lokuba
Nkosi
Ndingosicaka sako esitobekileyo,
(Signed) S. MELVILE.
Osendaweni Yenkulu Yonocanda.

NATIONAL PILLAR or KRILLIE STAR C. C.

FIRST INNINGS. SECOND INNINGS.

| | | |
|---|---|---|
| P. May, b Nano | 3 b Syolo | 9 |
| P. Gqali, b do | 7 b Syolo | 0 |
| T. Vena, b do | 2 b Syolo | 3 |
| J. Qoto, b Settie | 7 b Settie | 4 |
| T. Cocks, b Nano | 10 b Syolo | 1 |
| J. Tyelo, lbw b Settie | 31 not out | 1 |
| S. Boyce, (Cpt) c Syolo b Settie | 3 lbw b Syolo | 0 |
| R. Yekele, c Ciliwe b Settie | 0 b Settie | 0 |
| P. Yekele, b Nano | 0 c Settie | 2 |
| Z. Gwantsa, b do | 1 b Settie | 2 |
| J. H. Pitoy, not out | 7 b Syolo | 4 |
| Extras | 14 Extras | 21 |
| Total | 45 | 73 |
| | Grand Total | 117 |

MAQOMA C. C.

## Ibala le Cricket.

UMDLALO WEBOLA.

Ngo February 26th bekuqubisene e- Peelton i 'Maqoma C. C." ne "Peelton C. C.," yaqalana yombini ngalamaxa ku- sengwayo ibambene, wazibonakalisa apo umfo ka Ngcotoza, wati kwezintongana zigxunyekiweyo kugityiselwa kuzo za- nga azinabahlanganiseli wenza ityobo. Yakwayinto ekwanjalo ukubolisha komfo ka B. Soga, I-Maqoma C. C. ibimiselwe indawo ezintatu yi Peelton C. C. 1. Mayifike paya e-Peelton ngo 9-30 a.m. 2. Ma- yipate ibolayayo. 3. Maze izipatele into yokutya, zontatuke ezindawo izenzile, ezibe zingumnqopiso ekudlaleni. Ite i- Maqoma C. C. bakungena o Titshala yanga ixelelene ngabo ayake ibavume nokuba kebaqiqe nokuqiqa oku, wati kwako Titshala omnye ukuhlanganisa ibola kanti akazilumnkele kuba kaloku intloko uyipete ngesandla wazibulala kwangokwake ngokusuka abete ngobondo olo ke kulemitana igxunyekiweyo. Ningaba Peelton nisasifunana siseko asikayi ndawo, siyakubashiya tina o Titshala size sedwa ukuze bangahlaziswa ngobesana.

UMDLALO WEBOLA E-BAYI.

Bekuko umdlalo pakati kwe "National Pillar or Krillie Star C. C." ne "Imperial C. C." yase Dubula e-Bayi. Le kutiwa ukubizwa kwayo yi National Pillar or K. S., C. C., yi club eyasekwa nge 1884, ete soloko yati yasekwa yanemidlalo emininzi ete yayenza e-Tinara ngonyaka odluleyo, kenonyaka siyaqala ukufaka imisebenzi yayo ngalonyaka ute wavela.

Kute ngo Mgqibelo ngo 3 o'clock lavela iqela le National Pillars or K. S., C. C. ndabona ngati lumbetembetana Iwamakwenkwana, kute kwaoko ndisakangele ndeva ingoma isitsho kalusizi, ide yanga amazwi ayo ati "Nkomo zemnka magwala ndini." Oh! yinile kuyakuliwa, ndaqala ndaqiqa; kute kwakubona ukuba bakude kufupi yati nqumingoma, ndabona ziqawuka zibuya intombazana.

Mandisendisiti kuba kade ndipala ndisopa, ifike yaqala yadibana etafeni pambi komzi; kwangena i N. P. or K. S. C.C., kute kwamaqala ndafun' ukuti asikukoo kwezolo namhla, ndoyika ndakubona umfo ka Settie noka Nano. Sendiyakuti ipume i N. P. or K. S. C. C. ne 45 ngamangeno okuqala.

Koko ibuye yangena i Imperial C. C., shwalakaqa zapuk' impondo, ndite namhla ndoyika ndakubona umfo ka Nano ote yena engene ekuqaleni wapants' ukupuma ne bati yake. Imperial yenze yona 41 kumangeno okuqala. Yengena okwesibini i K. Star, yeka mfondini inkomo zo Nomsa, wati kaloku ngoku u-Captain Boyce ndaqonda ukuba uti entliziyweni yake "pakati wabambeni ngezandla," ipume ne 72 ngengeno lesibini le K. Star C. C.

Yangena i Imperial ndeva kulusizi xa kaloku umfo ka Nel azidubula zisimnka ziye kutshokela ngapaya kwenduli kubete kungabiko mntu efilini basukele bonke, yenza 45 ngamangeno esibini e Imperial C. C., u-D. Nel no S. Bobi babese pakati waye engekangeni u-R. C'., iliwe,kwasuka kwamnyama. Wasele eyinikela ku Captain Boyce lo match u-Captain R. Tyolo ngoxolo, ngokoke ngamazwi amafupi i- National Pillar or K. S. C. C. iyeyise nge31 i Imperial C. C.

Ndive igezana lisiti:—

Itye elibomvu lase luhlangeni,
Itye elibomvu lase Maxoseni,
Wavela owakwa Hala wati,
Mna ndingalifunqula.

Wati owakowalo kantike asitye laka lafunqulwa,
Wavela owasemlungwini wati,
Mnake ndingalifunqula.
Wati owakowalo kantike asitye laka lafunqulwa.

Itamb' eliqonpqotwa ngabo bonke
Bengaka nje.

Utsho u-Mr. H. B. P. kwalusizi, yavakala intombazana ikumnka ilila, kuba umfo ubonge ngobuciko esiti, yomelelani mhlambi ndini weligama, nilwele eligama, nibizwa ngegama lalomnini welilizwe ; ukuba ezizinto bezisenziwa ebukumnkanini bake, ngenene ngenilelake, ngeningabaketiweyo nguye.—Mandipele, ndikunike umdlal' ozeleyo wezindaba zalemini.

IMPERIAL C. C.

FIRST INNINGS, SECOND INNINGS.

| | | |
|---|---|---|
| S. Nano, b Gqali | 17 b Gqali | 6 |
| B. Bobi, b Boyce | 0 c P. Yekele, b Gqali | 10 |
| C. Mayoba, b do | 0 c Boyce, b Gqali | 0 |
| R. Syolo, (Capt) b Gqali c Gwantsa | 3 run out | 2 |
| J. Settie. run out | 0 b Gqali | 6 |
| S. Bobi, b Gqali | 2 not out | 4 |
| S. Katta, run out R. Ciliwe, b Gqali | 1 c Vena, b Gqali | 0 |
| | 4 not in | - |
| N. Gwalisa, lbw b Gqali | 1 b Gqali | 0 |
| D. Nel, b Gqali | 1 not out | 5 |
| J. Bassie, not out | 5 b Gqali | 3 |
| Extras | 7 Extras | 9 |
| Total | 41 | 45 |
| | | 41 |
| | Grand Total | 86 |

## Ezababaleli.

UKULUNGISWA KOMLOMO.

Brownlee Station.
March 6th, 1885.

NKOSI YAM—kaufane uti xwa lamazwana. Wena mfondini ubale *e-Sigidimini* sika March 2nd, ngokugxeka inteto yomfo oti ukuzibiza ngu Mntu Yedwa, lonteto ayinatyala mntwini, kuba akunakupikwa nokulungiswa lemilomo yabantu, nawe nngenako nokulungisa umlom' omnye. Tina inteto yetu asifuni ukuba ijikwe xa sukuba siyitumela kuni bapati bamapepa ningasangenanganje ezintliziyweni zetu. Inteto le ayipikwa mntu ngobubi bayo. Yeka abahleli be *Mvo* bahlale. Bekisa kunyana wako u-Mntu Yedwa, kuba lihlahla lako, ofunze ngalo ukuba ligqobe lenjenje ukuteta kwalo. Wamfondini wenzanina, okufumane utande ukulishukumisa igazi. Molo Mdolunce.

appointment to important Natalu Government to fill them." recently been remarks are

# NATIVE OPINION

LORD RIPON

THE growth of the natives of this country in civilization is so often likened to the growth of the aboriginal subjects of the QUEEN in India that we, as an organ of the native community in this country, naturally pause at times to compare notes with our friends of the Indian race. Our countrymen may not know that within the last five years their prototypes in India have entered upon a new epoch—and one which, for them, is full of hope and' promise. The nobleman, Lord RIPON, who heads these remarks, has recently retired from the high position of Viceroy of the important Empire of India, and his departure for England has been seized by the millions of the Indian races for a demonstration of loyal affection towards him. It is, on the other hand, notorious, that not only with dead silence but with positive snarls has Lord RIPON been allowed to retire from the viceroyalty by

Anglo-Indians. The attitude of the two races towards his Lordship is by itself sufficient to indicate that his term of five years' administration must have been an eventful one for India. And so it has been. When, in 1881, Lord RIPON set foot on Indian soil he found that the Government had taken up an anomalous position towards the thousands of capable Indians. Under the immediate direction of the Government the natives had been enabled to obtain the best of University and College education, and for this blessing the Indians were grateful to the Government. Beyond this the Government was not prepared to proceed, and we think with Lord RIPON that this unwilling- ness to proceed was " the height of political folly." It is absurd folly to think of giving men—be their colour black, or white, or brown, or yellow—the best of education, and thus to throw open to them English ideas and English thoughts, awaken in their minds many aspirations, and raise in their hearts legitimate ambition, and then turn round upon them and say; " We will not give you any opening for those aspirations with which we have inspired you; we will not

afford you any means for the satisfaction of that ambition we have created in you!" And yet this was the stand that the Indian Government had taken towards their *proteges.* The result was exactly what might have been expected. Discontent and a general distrust of British rule had leavened the hundreds of millions who form India. Some may, as they have done so in this country, regard it as folly on the

part of the governing race to educate these Natives to such a pitch that aspirations and ambition are aroused. History does not show us that to keep a people ignorant will ensure you peace and prosperity; and we cannot, in this connection, do better than express this in the words of that eminent stateman, Lord MACAU-LAY, who was quoted by Lord RIPON with much effect in his speech at Leeds. In the debate in 1833 Lord MACAULAY said—"Are we to keep the people of India ignorant in order that we may keep them submissive; or do we think that we can give them knowledge without awakening ambition; or do we mean to awaken ambition, and provide it with no legitimate vent? Who will answer any of these questions in the affirmative ? Yet one of them must be answered in the affirmative by every person who maintains that we ought permenantly to exclude the people of India from high office. I have no fears. The path of duty is plainly before us, and it is also the path of wisdom, of national prosperity and of national honour." We would cordially recommend these questions to those who, like the leader-writer in the *Queen's Town Free Press,* would not, on any account, employ educated Natives in this country in positions of trust and responsibility. " It is in considerations of this description," Lord RIPON told those who welcomed him at Leeds, " that you will find the key to much of the policy that I pursued in India. It was upon ground like this that I felt it one of my foremost duties to further as much as I could the appointment of Natives of India to important offices of trust in the government when I found men fit to fill them. It may be said, as has recently been observed, that these remarks are pointing towards place and influence for the educated few and leaving to the uneducated many only the pleasure of seeing other men's glory. But those who say so forget that these " educated few " are regarded by their countrymen as experiments to test the benefits of education, so that the nation may, on satisfying itself of its utility, take to it as a whole. We think we are not much mistaken when we say that the relative proportion of educated Natives to the uneducated masses of their race in India is, if not the same, at all events, almost the same as in this country. We have a right then to assume that the arguments that hold good in regard to the educated Indians must hold good in regard to the educated natives here, though we are not prepared to say that our education has advanced as far as that of our Indian friends. To return to Lord RIPON'S administration, however, we find that the practical recognition of the true necessities of the situation has made his name not only a household word on his retirement but he has had the pleasure of handing over to the QUEEN hundreds of millions of sable people more devoted Majesty's Throne—aportant consideration Russia is 'marching upon India —who have for the first time discovered, according to a native writer, that " the evils, from which they are so terribly suffering under British rule, are not the natural consequences of the system, but the work of the agency by which that rule has so long been, and still is, administered." When a people under the QUEEN are thoroughly impressed by this fact there may be a well-founded sense of security and repose. And the statesman who will work to demonstrate this to the thousands of natives in South Africa will lay our countrymen under as heavy a debt of gratitude as the MARQUESS of RIPON has just laid the almost countless Natives of the Empire of the QUEEN in India.

## Editorial Notes.

IN the course of his speech on Colonial Affairs, at Edinburgh, Mr. Goschen observed as follows:—" do not think that this is a subject which I need elaborate much before an audience of Scotchmen, because, as was pointed out by Lord Reay last night, Scotland, of all the various parts of this Empire, is the one, perhaps, which furnishes the most successful Colonists. (Ironical Hear, hear and cheers.) I was one time Governor of the Hudson's Bay Company. No names came before me except Scotch names. (Cheers.) There were Grahams, there were Donalds. Then look at the Premiers of Canada ; they are either Macdonalds or they are Mackenzies. Go to India; look to banking in China ; and wherever you look you find Jardines, and Mathesons Wallaces, and Crawfords. Wherever you go you find the most successful men to be Scotchmen—in fact, if you were to make a list of the most successful bankers merchants and traders in the Colonies it would look uncommonly like a Scotch Directory."

WE mean no offence to Colonists of other nationalities when we say that, though our present information is not as complete as to warrant us to say that we wholly subscribe to what Mr. Goschen has said, especially in money maters—we. as cultivated natives, owe "more to the efforts of Scotchmen either as missionaries or philanthropists, than to those of any other Colonists of European origin. Such, as a rule, are the tempers of Scotchmen that they readily adapted themselves to circumstances the most crude. This accounts for their popularity with the natives, who have ever received fair and considerate treatment from them. Their ability to turn even difficulties into stepping stones may account for their success as Colonists.

FROM last year's report of the Native College, Zonnebloem, Cape Town, sent to us for review, we find that that Institution is under a cloud. Its numbers are declining, and it has not been able to attain any marked success in its work as measured by the public examinations of the country We admire Warden Peters' candour in these matters, for it has been too much the practice of heads of Institutions to blow their own trumpets to eulogize -whatever sucess they may have achieved during a period, or elaborate excuses for failure— instead df stating the simple facts about their schools. It is natural, therefore, that people should approach his report with that ympathy that always comes to the surface in the human breast whenever a cry from a fellow being in distress is heard. Most of the native pupils who have lately kept Zonnebloem College going came, it will be remembered, from the well-to-do farmers in the Tembu Location near Queen's Town. They were sent there because their parents believed that the College offered a more liberal curriculum to black and white without favouratism. Partly through the prevailing depression, and partly through the manifest failure of Zonnebloem at public examinations children have been steadily withdrawn from the College. The report goes on to say that the great decrease, however, is in the number of European boarders, which is accounted for in their " unwillingness to associate with natives. At the time when there were less than half-a-dozen natives," the report goes on to say, [44] there were from twenty to twenty-five European boarders. From the moment that the number of natives increased the number of Europeans steadily declined." Warden Peters observes that [44] against this very natural prejudice there is little to be urged, save that it is a prejudice." He does not believe that any injury has been done to [44] the moral or spiritual being of any European lad from having associated with natives in the Zonnebloem College."

ONE of the reasons urged by the rich Tembus in sending their sons and daughters to Cape Town was that they should mix with the Europeans and be able to get up the English language well. It was

supposed that none of the prejudice against mere colour existed in the metro-polis as it did in the Eastern Districts of the Colony. Having been ourselves in Cape Town two years ago, we are able to say that then the prejudice did not exist. We are sorry to find that it is beginning to make its immoral influence felt in Cape Town too.

THAT the curriculum that the Zonnebloem authorities offer to Europeans and Natives is liberal will be seen from what the Rev. Canon Peters gives as his conception of the best mode of conducting the education of youths intrusted to his charge. Very many who have not been affected by the long-standing and one-

sided crusade started against all classical studies will subscribe to the weighty remarks of Mr. Peters on the merits of the classical and mathematical course: "Our system of instruction is based on the time-honoured theory that Classics and Mathematics are the best known instruments of training the mind in right habits of thought and in power of ex-

pression." "The objection which is often felt and expressed to persons who are to occupy the lower positions of life engaging in these studies, which are commonly looked upon as the heritage of the wealthier classes, seems to be founded upon a wrong conception of the nature of education and of the duty of the educator." "Education is the training of the per-

son in mind and body, or in the more accurate division of our being, body and soul and spirit. It is the making the most of him. Its aim is not to turn out blacksmiths or tailors or lawyers (though I believe that technical instruction and training can quite advantageously be carried on simultaneously with education and as part of it), but *men*—men able to think and to employ their varied faculties to the glory of God—the good of mankind and their own comfort and reward. And the plain duty of the educator is to adopt such methods as seem to him best adapted to these ends. Whenever then a native or any other boy is intrusted to us, and it seems likely that he will remain under our care a sufficient time, we apply to him whatever means of mental training are within our power, without reference to what the boy's future life is likely

to be. There is, to "my mind, no reason why the man occupied in the lower employments (as they are called) of life should not solace his leisure and carry on his mental cultivation by the study of the works of the great thinkers of antiquity— if there is any incongruity between the so called lower handycrafts and outdoor employments and mental cultivation, the educator is not responsible for that, nor does the remedy lie with him—but it is not with this view chiefly that we employ the classical languages in education." "We use them simply as instruments; we know of no better way of making a boy think—of making him able to understand the thoughts of others and to express his own—than by making him translate from one language to another,

and for this purpose no languages are so well adapted as those of Greece and Rome."

"So that whether or not a boy after leaving school ever looks into a Greek or Latin book again, these languages have answered, as far as we have been able to make them, the purposes for which they were employed. They have been the instruments of education, and at whatever stage the boy leaves off, so far his mental training has been carried on on sound principles."

" Those who dissent from these views may find comfort in the fact that it is only in comparatively few instances we have the opportunity of putting our theory to the test, and that then the results are not as a rule such as to give any ground for the dread of a sudden inroad into out- social system ofa horde of highly educated Kafirs—only a few stay at school long enough to make a proof of our system, and when it has been carried on as far as we are able, the process is but just begun."

WE are pleased to find the European electors of Victoria East so far reconciled to Mr. Innes as their representative in Parliament as to avail themselves of his services—as witness in the following case which had to be dealt with in the local Divisional Council: " Moved by Mr. Ballantyne, seconded by Mr. Cairns, that the Secretary write to Government and point out a clerical error contained in resolution forwarded from this Council on the 11th February last, and further if no law exist to meet such a case as the present, then this Council pray that the Government will take such steps next session of Parliament to have the law enacted with such object; also that the Secretary communicate with the hon. member for Victoria East, Mr. Innes, and ask him to ascertain whether there be a law applicable to such a case.—Carried."

UMr. ENOCH J. MPAHLA uyazisa izihlobo zake ezingafuna ukumbalela ukuba zingenjenje.

E. J. MPAHLA, Rabula,
Burnshill, Middle Drift, via
King William's Town.

## BONISANI!

UMFANA wam, ngebala umhlotshana, igama ngu RICHARD YENANA ndahlukana naye mzuzu ese Bayi. Ongaba unoIwazi ngaye wosingisa e-Qonce ku Mhleli we *Mvo.*

NED MFAMA.

Etafini, 11 March, 1885.

## W. F. S. BOOTY.

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

## 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 ama- shumi 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 idobilityi zone nehalafu 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 esingapantsi ese sitatu No. 3, Kwinkundla ye marike*

*E QONCE*

Uhlala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya. _____

Impahla zamkelwa nguye azitumele kumacalana onke e-Koloni.

## G. WHITAKER,

Isebe elitengisa nentwana ezincinane,

*Kwivenkile ebisakubu yeka Magiligana (McGREGOR'S)*

Utenga zonke intlobo Zoboya. Nezikumba zempahla emfutshane, Neze Nkomo, Nempondo, enika amaxabiso adluliseleyo.

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

INGUBO,IKELEKO, IPRINTI,
Ipuluwa nezikali,
Ingcawa, Amafelane, Ikeleko Zokulala.

Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu abantsundu.

Yonke impahla idla amaxabiso

POS' ISO APA BO !

## E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo zengubo,
No. 22, SMITH STREET,-
E-QONCE

Uhlala enento eninzi yezitofu ezifanelekileyo neziluhlaza apa bo.
*Ingubo zomtshato yenziwa ngokokufuna komntu kwisituba se yure ezilishumi.*
Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa udlwini 'nye.

ANDREW GONTSHI
Umteteleli ematyaleni,

*I-Ofisi—e-NGQAMAKWE.*

ISAZISO!

I MUTUAL Improvement Society iya kuba se Gcuwa Butterworth nge 31st ka March, 1885. Solindela amane nekazi namanene ukuba abeko.

J0EL J0HN MADUBELA
UNOBHALA

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**17th January 1885.**

## I- "CAPE MERCURY."

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INTLAULELO :
Apa e-Qonce 9s., Ngeposi 12s ngenyanga ezintatu.
Ngonyaka kwangapambili, esi xekweni apa 30s., ngeposi 42s.

HAY BROTHERS,
E-Qonce.

## E-MARKENI.

E-BOFOLO (March 13.)
Irasi, 7/5 ngenxowa
Ihabile, 3/9 to 4/6 ngekulu
Amaqanda, 1/3 to 1/6 ngedazini
Inkuni, 7/1 to 13/ ngeflara

E.MONTI (March 13.)
Amaqanda, 1/10 ngedazini
Ibotolo, 2/6 to 3/ ngeponti
Ibran, 7/ ngenxowa
Imbotyi, 13/ ngenxowa
Umbona, 13/6 ngekulu
Itapile, 10/ to 12/ ngenxowa
Ikwakwini, 5/6 inye
Inkuku, 1/ to 1/6 inye
Amatanga, 2/6 to 4/6 ngedazini
Umgubo, 14/ ngekulu
Inkuni, 5/ to 15/ ngeflara

Eli lixa lokuceba lo Mnyaka we 1885.

# DYER-DYER

## e-Qonce nase Monti,

*Bahleli bene mpahla etengisayo:*

E njengame-felane
Ingcawa
Ingubo ezitambileyo zokulala
Iqiya zezandla (handkerchiefs)
Intlobo ezintsha zezigubungelo zobuso
Amaso, alingeneyo nabala litandwayo
Izihlangu nekausi
Ingubo zamadoda zekodi nezitofu
Itwil ezibomvu neziluhlaza
Ityali ezintle kunene
Ihempe neminqwazi

Imela zamadoda nezipili
Izikotile
I-ambile zentlobo ngentlobo zobukulu
Isali ne Tuma
Imikala ne berote
Ucumse necitywa
Icuba la Mabula nela Maxosa
Ujiko Iwexina
„ lobedu
Iswekile zamabala onke
Uqolwane (tea) osemtsha yena
Ikofu emnandi kanye yase Rio
Intwana ezimnandana nemiqatane
Istatshi ne Blowu
Imbiza zentlobo zonke zobukulu
Amagaba

Kutengiswa ngoku ngombona ovela e Amelika obuhle bungatetekiyo.

# DYER^NO DYER

Lishicilelwa umninilo u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith Street King William's Town.