IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE. (NATIVE OPINION) LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOMVULO, MARCH 30,1885. [No. 22.

ICAM ELIKULU! ICAM ELIKULU !

Ngeli-xesha lokutengisa uboya.

C. FENNELL & CO.,

ABAYITENGISELA UKUBA IPELE TU IMPAHLA YE VENKILE YABO.

BAZIMISELE ukuyitengisa yonke impahla esaseleyo, yengubo zamadoda neza- mankazana.

Njengokuba kuzakutengiswa u boya nje bayakuyitengisa ngamaxabiso ade agqitisa ngobupantsi.

APO BAKONA KUSE MACLEAN STREET,

E-QONCE.

JOHN J. IRVINE & CO,

Abatenga impahla kwamanye amazwe, Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo - njalo.

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

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

Amaxabiso apezulu anikwayo ngamaxa namaxa nge- nto esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

Malungana nelifa elishiywe linge nzelwanga myolelo lika WILLIAM SNODGRASS, wase Lucwecweni e-Batenjini.

Lo ngama kuqukunjelwe ngalo ngapantsi apa emiselwe ukuba abe *Ngoye Oneso kulomzi* ushiywe ngulo ogama lingasentla apa, uyabacelake, ukuba bati bonke abanamatyala abo angahlaulwanga kulomzi bawasingise kuyo. Ze bati bonke abanamatyala abamelwe kukuwahlaula bati ngapandle kokuzilazila bawakupe bayisingise intlaulo kwakuye, kuba hleze bade basondelwe ngokwasemtetweni.

LAWRENCE C. GEORGE, Ogciniswe Lornzi. E-Lucwecweni, e-Batenjini, March 12th, 1885.

Ololiwe baka Rulumeni.—Isebe lase Mpuma-langa.

IHOLIDE ZE EASTER, 1885.

EZITIKITI ahamba abuyelele ngazo umntu eziyakunikwa NGOLWESI-TATU, 1 APRIL, nentsuku ezilandelayo, de kube NGOLWESI-BINI, 7 APRIL, ziyakuba zisalungile ukuba umntu abuye ngazo, dekube NGOLWESI-BINI, 14 APRIL.

ITIKITI ZOKUYA ABUYE ENDAWENI UMNTU ziyakumkwa kuzo zonke Izitishi ukuya na kusipini, NGEXABISO ELI LIBIZWA NGEHAMBO YOKUYA KULONDA-WO KUPELA NGOLWESI-NE, APRIL 2, NOLWESI HLANU APRIL 3, NOMGQI-BELO, APRIL 4, no MVULO APRIL 6, angabuya ngazo otandayo kwintsuku ezinganeno KOLWESI-BINI APRIL 7.

NGOLWESI-NE, APRIL 2, yonduluka i Trent e Monti ngo 6 ngokuhlwa isinga e Qonce nase Komani, ihambe inqumama kwizitishi zonke ngelixesha imangalo xa sazeke ihamba kakade i Treni yangokuhlwa.

YONDULUKA I TRENI e Qonce ngo 7-50 ngokuhlwa isinga e Monti ifike kona ngo 10-50 kwangokuhlwa.

we Cawa ngapandle kokuba ke, yona i Treni esuka e Monti ng > 6 ngokuhlwa eya e Qonce nase Komani iyakuhamba.

Nge EASTER MONDAY, April 6, kuko i Treni eyakunduluka e Komani ngo 7-10 ngo-kuhlwa isinga e Qonce nase Monti, ihambe inqumama kuzo zonke izitishi ; ihamba ngama-xesha ehamba ngawo kakade i Treni yangokuhlwa.

Abantu bakwa loliwe abasakutwala, bengasakubuta, bengasakutumela mpahla iza *ngo-*mhla we GOOD FRIDAY ne EASTER MONDAY.

T. R. PRICE, Umpatiswa.

E-Monti, March, 1885.

IZISULU I IZISULU !

J. no C. REDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

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.

D. THOMAS,

Ibaki Umenzi nomtengisi wento Ezimnandi,

E- BANK STREET,

E-QONCE.

Uvulele aba ntsundu indlu eyodwa yezixaso kumnyango olunge nowalandlu yake indala. Izixaso kusoloko zilungile amaxesha onke. Kuko nendlu eyodwa eyokutyela yona. Izonka Zomtshato zenziwa kwanguye.

ISAZISO ESONA.

Kutengiswa ngoku ngama-nani apantsi natotyiweyo—

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

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 o-mabini etauli ezidla i dobilityi zone nehalafu inye, oko kukuti zintatu ngesheleni.

Intlobontlobo zengubo za-madoda nezamakwenkwe.

W. O. CARTER & CO.,

Maclean Square,

E-QONCE.

Kanipe Amehlo!

EMTWAKU ngo February ndilahlekelwe J ngama hashe am amabini : Inkatyana ebomvana enebalana elingwevaua mayela emva komkono inesilonda emhlana. Itokazi eligwangqakazi elitshoba limnyama. Oma-bini akumiminyaka emitatu ubudula.

WALTER KOBE NTSIKANA.

Maci's Kraal, St. Matthew's,

27th Feb., 1885.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo, noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitora esinya pantsi ese~ sitatu, No.* 3, *Kwinkundla 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.

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. Umntu osilandise umkondo wovuzwa ngo kwaneleyo.

ISAAC A. MOTAUNG

Zuurfontein. Tarkastad,

March 6, 1885.

M. L. GERRARD,

Umteteleli kwi Ofisi yema-ntyi e Komani.

Uteta amatyala kwi ofisi ye mantyi. minqopiso yokwananwa kwemihlaba uyayifeza kwaneye mvumelano.

Ulungiselela abo baqondayo ukuba abana-kuwahlaula amatyala abo ngokubala amapepa abonisa oko.

Abanemali ebanjwa ngabangena kuhlaula amatyala ivakaliswa nguye into leyo ematyaleni. Iminqopiso yamafa uyayibala, kwanezinye into zase mtetweni. Uhlanganisa izikweliti, ayinika uminiyo imali kwa oko Incwadi zabasebenzi usigcina kakuhle.

IMVO ZABANTSUNDU(NATIVE OPINION)

Iveki.

KWIBALA lezaziso umpatiswa wololiwe ubi- ka ukukutshwa kwetikiti ezitshipu kunene ngelixa le Easter Holidays.

IBANDLA Labaguquli be Bible yama Xosa lenze umsebenzi walo okwelixesha ngolwa 20 ku March. Incwadi ezibuye zapengulu- lwa zezokuqala zombini zika Moses, nesiqe- ndu seyesitatu.

NgoLWESl-Bini Iweveki edluleyo e-Bur- IKABA elintsundu lase Bayi likutshwe·kakubi ngamagwangqa, kumdlalo webola obu. ngo Mgqibelo 21 March.

NGAPAYA kwe Gqili e Fauresmith kuko umlungu obetwele umtwalo ngenqwelo zake epuma nawo e-Colesberg. Kute ngenxa yo- kubitva kwempahla suka kakalala kwafa isi- pani sipela, kwabonakala ukuba makasele- ncamela ukuke ayishiye endle apo enye inqwelo, atuntubeze nganye.

ICEBO]o Rulumente wa Pesheya lelokuba azondelele ukude ayoyise impela *i-Mahdi,* ku- ti e-Khartoum kumiswe imikosi yama Ngesi.

ELASE Dayimani liti ngoku abantsundu ko- na bavuse isiko elitsha lokwenza utywala nge tolofiya, intoke leyo abati inxilisa imbali.

NGOLWESI-Bini lwedluleyo iveki e-Burgher- sdorp, umlungu otile wanyatelwa nguloliwe wavuywa umlenze, ote noko sewude wanqu- nyulwa ngamagqira kanti akayi kupila noko.

INDODANA eselula abati ngu Sam Baum e- Dayimani imnke nalomlambo bati yi Vaal, elisebe le Gqili. Londodana ibe isinga ne

IMFAZWE yase Yeputa kokona iya itata amandla amatsha ngakumbi, imikosi ekutiwa inayo *i-Mahdi* ayingangani ukuba mini-

E-LUSUTU kuvakala ukuba u-Letsiya uhla- nganise umkosi omkulu kunene ukuya ku- lamla idabi elipakati konyana baka Masumpa, nokuya kuxelela ixego elo u-Masumpa ukuba maliyikupe irafu yezindlu.

UMHLA wokuvulwa kuka loliwe oya e-Bur- ghersdorp yaba ngumhla omkulu kuloaca- la. Kutiwa ululiwe waye honjiswe ngama- gqabi aluhlaza.

KWELICALA langaneno apa, kususela emva kwezimvula beziko ilizwe yinto entle eluhla- za, esuka ikumbuze ngemihla umhlaba wa. kowetu obnsenguwo ulungile.

ABAVELA ngapesheya kwe Nciha baxela kwa indlala ekubonakala ukuba iwuzalisile wonke umhlaba.

ISANDLA semantyi yalapa u-Mr. Huntly, ngenye imini wanika isigwebo senyanga ezimbini lisebenza nzima, kwigxaxa elalimi- ewe pambi kwake ngetyala lokuba lifumana libadulanje ngapandle kumsebenzi.

INANI elipezulu ngehabile apo livakala kona kuse Alvani, apo ihamba kwi 10/ kude kuye kwi 11/ ngekulu.

TSITOLA sika Mr. Green wase Alvani sisa. nd'ukoqekezwa. Amasela lawo emnke ne-

KWAKULEVEKI idluleyo enye indoda ngase Tinara yati selekufupi pofu ululiwe yafuna ukuka izive umtsi ngokungxamela nkunqu- mla indlela pambi kwake, koko ite kanti ayi- senawo ongako yasilelelwa. Nokoke isindile kuba ikutshelwe ngapandle kwendlela yi- mpumlo.

ELASE Nyara libika ukuhla kwamanani ezinto emarkeni kona ngeveki edluleyo. Iha- bile itengiswe nge 15/ ngekulu lezitungu, nebotolo ebike yanexabiso elikulu liti ngoku ihlile.

NGOLWESi-Ne apa kwa Buluneli esikolwe- ni kuya kubako i-Ti-miti, eyenzelwa ukuba kube nokufunyanwa nkozwana lokufunela umfundisi wabo osatyelela pesheya, umpako.

KUNCONYWA ukuba baninzi kwababanjwa e- Katikati, kuba kaloku kuvuswe ne patuloni yokufuna abahleli ngapandle komsebenzi.

KAVA Nozidwaba ngenxa yokusweleka kwamatyala okutetwa kuqqitywe kwelokuba

UMBONISO wezilimo wakwa Komani kuti- wa ube kapukapu kanye, ngenxa yokuba aku- bangako nto yona ingabukekayo kanye kwi-

U-MBORA um-Xosa obepambi kwe Jaji e- Komani ngetyala lokubeta otnnye kakubi unikwe inyanga zontatu esebenza nzima, umhlaumbi akupe (£10) ishumi leponti.

IFAMA ngase Monti abati ngu Mr. Lloyd, livune isivuno sengxowa ezimashumi mahla- nu, siqamo sangxowa nye eso, Olohlobo lwengqolowa bati lolwase Natal.

Uti obalele kwelase Monti izidumbu zabafi. leyo kona azisangewatywa.

E-SOMERSET kutiwa imiti ye apile neminye yololuhlobo iseyite qoro ngokutyatya mba.

AMAPOLISA akwisiqingata sakwa Komani pantsi kuka Lieut Bailey, enza umsebenzi oncomekayo. Nakuba lusate bembe ulubo asasebenza ukulanda impahla eyabiwa mzu- zu, eselite inkoliso ayifumana kubantu nga- bantu e-Xonxa nase Sidutyini.

KWA Qoboqobo kuko ifama elimhlope ela- ti ngokuva kuqorwa ngobusuku entsimini

AMAPEPA ama Bulu ngeziveki zidluleyo azele zingxelo zendoda ati ihamba ipilisa abafayo ngemitandazo, nokoke elogqira lo- mtandazo lisate loyiswa zezabantwana izi- kuhlane kuba bona bengekangeni ekwenzeni inkohliso. Itsho *i-Cape Argus.*

E-MATATIYELK kusand' ukwenzeka ingozi embi kunene. Umfazi wefama kwelo abati ngu Fouchee kunye nomntwana bafa ngaxa nye ngokubukuqa kwenqwelo abababehamba ngayo.

IQELA lamadoda aweba izikumba kwesinye isitola apa e-Qonce, lafumaneka ngokusuka

INTO eninzi yamafama ngelicala ingcungu- zela ukufudukela e-Kokstad, apo ngati ku- seko inyele ngecala lasempahleni. Inxenye selimnkile. Itsho *i.East London Dispatch.*

NJENGOKO kobonakala komnye umhlati u- Mr. W. B. Rubusana ungeniswe ebufundisini ngolwesi-Tatu 25 March.

INDODA entsundu yase Tyume ete igama layo ngu Bantman, ebesiyikankanye kweli- dlulileyo ukuba ifunyenwe e-Bayi inengqa- kaqa, iqauke ngolwesi-Ne olupambi kolu Iwa- leveki idluleyo.

U-MR. WILLIAM HAY obengumhleli wendaba zelinye lamapepa alapa e-Qonce, i. *Cape Mercury,* uzakubehle asinge kwelama Ngesi aye kuhlala kwelo.

INANI elikulu lama Mfengu ase Ngqushwa lisand' ukugqita e-Rini lisiya kusebenza kwaloliwe e-Dayimani. *1-Journal* iva uku- ba kuya kwamnkelwa kulama Mfengu ase Ngqushwa atuakulu asibozo.

ABANTU abamnyama base Natal ngase Mvoti abalindele isivuno esikulu sombona, itenjena abanalo lisemazimbeni. Konke kungenxa yokufika kwemvula ixesha seli- gqitile.

U-MR. POLKINGHORNE, ongumpatiswa-mali zakwa Rulumeni e-Natal unduluka ngo 10 April esinga e-Ngilane ukuya kupumla ixe- shana.

KUVAKALA ukuba u-Judge Buchanan wase Rini nenkosikazi yake basazake batyelele pesheya kwelama Ngesi, ngenxa yokungabi nampilo intle kwejaji leyo.

INKWENKWE yo Mxosa ebudala bukwimi- nyaka eli 14 ilindiselwe i-Jaji e-Rini, ngoku- suka ibeke amatye kwezintsimbi ahamba pe- zu kwazo uloliwe. Kutiwa lamatye makulu

PESHEYA kugqitywe kwelokuba kundulu- Iwe amasoldati aku 50,000 ukuba aye kutinta ukungena kwama Rashiya e-Afghanistan.

INTLANGANISO yama Bulu ekutiwa yi Bond iqalwe ngo Mvulo, 23 March, e Bofolo ngo " Hip, Hip, Hure ! " katatu esenzelwa Inkosazana.

NGALE veki idluleyo ingxowa yomgubo e Alvani ibihamba kwiponti enesixenxe esine

U-REV. WILLIAM HAY, M.A., B.D., umise- Iwe ebufundisini bebandla lase Rabe lama Ngesi e- Alvani nge Cawa (22 March). Aba- fundisi abebeko ekubekweni kwezandla ngo Rev. Peter Davidson, (wase Kobonqaba) Rev. John Dewar, M.A., (wase Skapu), Rev. John Stirling (wase Mgwali), no Rev. A. J. Pienaar (wama Bulu ose Alvani), no Rev. J. Smith (wase Wesile) apo e-Alvani. Isiyulo senziwe ngu Rev. P. Davidson kumazwi aku Nehemiya,ii, 20.

KUTIWA imali abati baya kuyibiza o Firbank & Co., ekumbeni u-Loliwe osuka e-Gqili osinga e- Dayimani iyakuba zi £245,000.

KUBIKWA ukububa kuka Mr. Emil Zar- nikow obesakuba ngumnini Hotele apa yase Rini kutiwa yeka loliwe.

AMA Jelimeni, into zizalana, awayebanjwe ngo Mgqibelo opambi kwalo udluleyo, ngokulwa edolopini, ehlanganyele i-Bulu, adliwe i-10/ lilinye.

U-BUSHMAN indoda entsundu eyabanjwa e- Zeleni ngu Mr. Tessendorf ivuna intsimi yake yombona ngobusuku, unikwe inyanga entolongweni esebenza nzima.

Holland elasinda emacebeshwini, ngokuti xa inqwelo yalo yayiza kupumela emtantatweni otile ku Nontongwana lime ngeliuye icala ukutintela ukuba inkabi zingayami kakulu, kantike iyakuti enye yazo ekudluleni izipose kuye ipela itsho aye elokohlo, asinde ngoku-

BATI osiyazi namhlanje ngo Mrulo ukumnka komhla kude kube ngokuhlwa, isitunzi

KUYA kuvakala ngakumbi nangakumbi indaba ezibabaza intswela-mpilo ko Tshalisi ka

UMONGAMELI omkulu we Standard Bank u-R. Stewart, ohlala e-London, kuvakala ukuba

LENDODA iyeyona ingcatshe u.General Gordon kwi Mahdi, kutiwa yeyona ndoda

KUTIWA i.Bishop za Pesheya ebezicelwe yi Rameute yase Natal ukuba zinyule u-Bishop wokutabata indawo yomfi u-Bishop Colenso

I-BISHOP yase Maritzburg u Right Rev. W. Kenneth Macrorie ubekangelwe ukuba usuke e-England ukuza kwase Natal ngo 26 March.

AMAPEPA ase Natal abika ukububa kuka Mr. Herbert J. Nunn, Etshowe. U-Mr. Nunn ubeke wavakala kakulu kwimicimbi yakwa Zulu.

U-ABRAHAM MOLETSANE inkosi ya Bataung, engum-Rolong, e-Lusutu. ite ebudaleni bayo yamisa unyana wayo u-Mokhele ukuze atabate indawo yake akuba efile.

KUQALA ngomso omnye, 1 April incwadi ezisuka apa e-Koloni eziya e-Transvaal ziyakuhamba ngepeni ezimbini.

IMARKE yase Bloemfontein kwelama Bulu iziswele ezinto ezitengwayo. Ngo 18 March, into zase markeni bezinje—Uboya—3d. ne 4d. ngeponti, umgubo 37/6, osefiweyo 40/, ihabile 6d. ne 7d. ngesitungu, itapile 20/- ngengxowa, umgugu 10/ ngengxowa.

I-PALAMENTE iyakuqala ukuhlala ngo 15 May 1885.

IGOSA lomda opakati kwama Bulu na Be- sutu elise Ladybrand libike ku Rulumeni walo ukuba ngo 10 March umkosi wa Besutu watimba inkomo zabantu kufupi nalomda. Baqube amahashe amabini, inkomo ezintla- nu, ibokwe ezilishumi linantlanu.

SIVA ukuba awagqitile kumashumi ama- hlanu ama Bulu akwa Zulu.

KUTIWA ama Bulu ase Transvaal ayaqala ahluka kubini. Sekuko akolwa ngu Kruger, nakolwa ngu Joubert.

U-MR. T. W. GARLAND, M.E.C., M.L.C , umiselwe ukuba abambele imantyi yase Na- nda e-Natal ngelixa yona ifumene ixa loku. pumla.

IMVULA zine kanobom kwelase Dayimani.

INGQAKAQA ibikwa e-Van Staaden kuma- ndla wase Tinara. Sekuko abafileyo apo.

MBANGI yotyelelo Iuka Captain O'Connor, imantyi yase Mzimkulu, ema Mpondweni kukuya kuqondisisa ngomteto

"INTSAPO " KA RULUMENI. KUSOLOKO kuman' ukutiwa abantsundu aba ngabantwana, emabapatweke ngokwabantwana. Asiyicasile tina indawo leyo, okokuba kodwa akutetwa kuba bakupela kwabantwana abakoyo apa ezweni; nokokuba eyona ndlela banokululekwa ngayo kupela kukululekwa ngoswazi ngesabokwe nangompu. Xa umntu lo ati "Lento ngumntwana wam" kwayenangokutsho kwake oko uvakalisa imfanelo amakazifeze ukumnqaka amkulisele ebudodeni lomntwana. Xake isizwe, ngomlomo wabamiswa baso, sivakalisa ukuba ontsundu ungumntwana, siqinisa ukubonisa ngokusemhlotsheni imfanelo zaso, ezizezo- kuba sizame ngazo zonke indlela ukuba simfikise ebudodeni. Ukutsho oko akungakuba asiyiboni imigudukazi emikulu eyenziwayo, nenendleko, ukufundisa ontsundu kumasebe asezantsi, kwanapezulu emfundo, sikolwa kananjalo ukuba mkulu wave usaya kuba mkulu umsebenzi owenziwa zizikula zemfundo.

Kodwake sifumana ukuba kuseko nto itile ifuneka ngokungapezulu. Abantu abantsundu belilizwe yayifudula ingabafuyi bempahla. ekuteke ukususela kwimihla ka Nongqause yaba ngabalimi bomhlaba kaloku, ekubeni njeke bebelima umbona. Emva koko kungenwe kwalinywa omatanga, kwati kuyo leminyaka kwayakutsha nje kwangenwa kwali- nywa ozintlumayo, ozimbotyi, ozita- pile, nozingqolowa.. Abemi be Koloni abangama Ngesi—amadoda ke lawo wona—sibona okokuba avuselela u- Rulumente embonisa imfanelo yokuba kumiswe isebe lokufundisa ukulima, eliyakubafundisa ngokuba ngabalimi. Kubeke pina- ke ukubafanela aba ntsundu ukuba benze isicelo esinjalo ? Ama Xosa ngabafo abatanda inkomo zabo, aba- fazi babo zintokazi ongafika zonwa- bile emasimini azo ; kantike umfuyi lowo akukonto ayaziyo ngeyona ndlela iyintloko yokuba atinina ukuyipata lomfuyo ; baye nabaziyo kukuncinane abakwaziyo bangebekwenza ukuze acuine ngapezulu amasimi abo lawo. Asiyiboni indlela yokuba u-Rulumente ongumzali angabi nazwi, kubantwana bake aba ntsundu, lokuti into ezitile *nimelwe* kukuzenza. Kwiminyaka etile edlu- leyo ifama le Ngesi elikutele kune- ne laya kwaba ntsundu ababemelene nalo lisiti Ukuba onke amadoda alomzi aya kuwenza umsebenzi, ndiya kunalatisa indawo eningati nimbile kuqambuke amanzi eningancencesha nanele ngawo, kodwake umsebenzi wokunalatisa andiyi kunibiza luto ngawo.' Ubanike, nakuba ifama elo lalingenalungelo lisekeleze lona okwesalo isiqu, abantu bati "Hayi," kwada kwayiminyaka ke bekwintlalo yobuze, kwati mva nje bangena kweyobungqiba. Kwinto ezinjengezike, ngani u-Rulumente *angabenzi* abantu bawenze umsebenzi woluhlobo ? Ngani ukuba kungenziwa amapitsi, ivulelwe imi- tombo. kumbiwe amadam, kwenji- wenjalo kuzo zonke izixeko zaba- ntsundu ; lomsebenzi bezenzela ngo- kwabo? Isisalelo sini esingabakoyo ekubeni abantsundu bafundiswe ezo- na ndlela zizizo zokulima umbona namazimba, nezokulima ezinye imbewu, nokuba ati umntu ukuze awunikwe umhlaba abe uya kuw'u- sebenza ngenyameko ? Asiboni sa- lelo singaba nokwenziwe; nakuba inxenye yolusapo luntsundu lunge- vumiyo ukusebenza. Kungafuneka ke inxenye yamasiko amadala ilahliwe. Ati amasimi endaweni yokutyandela sa agqib' izwe, anxulu- nyiswe, kungabiko lubuqiso, umhla- umbi zinge ziyapungulwa impahla; kodwake elikulu abantu bangahle babuye balibone ilungelo lako oku, lilungelwe nelizwe.

Kwangokunjaloke ngasempahleni. Abantu bangati befundiswe ngentlobontlobo zezifo, balatiswe namayeza ezonto; balatiswe kana- njalo nangezona ntlobo zilungileyo zenkomo negusha, baxelelwe ngembangi kwaneyeza lokwekwe, kwanangolwalamano kwingca ekula ematambekeni, nexabiso elinikwa ngoboya e-London.

Akungakuba sinqwenela ngxaka- ngxaka yaluto. Ilinga elinje lingenziwa kwisiqingata nokuba sinye ; kufunwa ngenani elilingeneyo indoda eqelene nomsebenzi nenovelwano nabantsundu, angatike, xa ate waxaswa kwa Rulumente, siyakolwa ukuba abantsundu abakwezinye indawo bangahla bacele nabo uncedo lwabafundisi bolohlobo.

Amanqaku.

UKUDUTYUI.WA kwabantsundu ngapandle kwesizatu umhlaumbi ngesizatwana esingepi. kukolis' ukuman' ukwenziwa kutshanje, waye umteto ungabonakali kuvakaliswa ngokokuba wenze umzekelo ngaba bantu. Kodwa siyavuya ukusibona isishichelo se Koloni.—Isishicilelo esisoloko sibaze amehlo—sisalatisa ingca- mango zoluntu ngendawo ebite kutshanje yazikataza kunene intliziyo zamakowetu. I-Cape Mercury izitabatele inkatazo yokupicota indawo yomfo ontsundu owadutyulwa ngumfana we Bulu e Bur- ghersdorp, ate u- Rulumente ngokoyikiswa luluvo Iwama Bulu akona abengafuni ukuba enziwe luto uwabo lowo wase lesuka lonto eyinikela emantyini ete yona yamkulula ngokundla imali. *I-Cane Argus* yenjenje elayo ngenye into ekwa- yeyolohlobo:—

" Akutandeki ukusingisa utete ngenani elikulu kunene elibonakele kumapepa alapa e-Koloni kwezinyangana zimbalwa zidlulileyo, apo ate amafama, ngokukodwa akwezi ziqingata zingase mpumalanga, amana ukuba namatyala okudubula abantsundu Ezindawo akukafuti eziti zixoxwe ngokunzulu. Kuti ukuqala ukuvakala kwendaba kutiwe uye wazinikela ngokwake umntu lowo mhlaumbi kukutshwe yimantyi ipepa lokuba abanjwe, izeke lime ityala kuba lilindele ijaji. Emva koko O ! Igqweta isiqu sake kufuneke edubule, nokudubula adubule umntu ongenampu yena ontsundu."

KUSAND' ukutetwa kule jaji e-Monti, ityala elidliwe ama £30 ,'eponti) ngalo ifama elo ebelidubule um-Xosa lifun' ukumenzakalisa, kuba imbumbulu ingene etangeni endodeni leyo. Ifama lizilandulele ngokuti, um-Xosi limdubule kuba ebengena pasi; latike nokudubula oko belimoyikisa njekodwa. Umpu lowo ubewungxashe imbumbulu, kodwa isi- tuba besisikulu pakatikwabo—ibe iziyadi ezipakati kwe 1,000 no 1,200. Ngesimilo ifama elo pofu ngumfo onobubele; kodwa ke okokuba ebomoyikisa, ibe iyinina angayikupeli emoyeni imbumbulu leyo?

UDLIWO abadliwe ngalo abantsundu e- Bayi ngamagwangqa akona ibe ' lolu- mdaka' kanye. Siyakolwa okokuba ezo club zohla zibuye ziqubisane, lushiyeke lumi endaweni yalo kanjako uzuko Lwa- badlali-bola abantsundu. Bati abadliwa abo kambe ukuzikusela bonabebebize Iqe- la Lesibini lalo club iyi Port Elizabeth ingelilo elokuqala, koko kute ekumanzali- sweni kwabo bakuba sebesemhlaba ba- bona sebejongene neqela Lokuqala, elaze- kayo ukuba lilelokuqala kuyo yonke i- Koloni kuba lazikupa tya zonke ezinye i club ngemidlalo eyayise Bayi ngexa lemidlalo yeholide. Bate besate mandla babona ukuba zizo ezinkunzi, ba- ngenelwa yintaka. Iqela le Port Eliza- beth Club lingene kuqala lapuma ne 180, bate bayaya kungena aba ntsundu baye bebona ukuba lile elinani. Batiwe qwaka qwakake ngamangeno okuqala ba- puma ne 13 ! Ngawesibini amangeno abo lipele ixesha besahlanganise i-11. Siva okokuba ukutunyelwa kweqela Lokuqala e-Bayi ukuya kudlala nabantsundu, *ku-* bangelwe nakukuba ebete ama Xosa apa alikupa ibuto le Albert Club.

SICELWA ngu Mr. Gontshi ukuba simva- kalisele lendawo :

Ngendawo yetyala lika Maqashelo no Nolentyi —lokubulala, elibe lipambi kwa- le jaji, yalenyanga e-Qonce, elibuye labu- yiselwa emva lamiselwa ijaji ezayo. Ndi- funa ukwazisa ngoku ukuba mna gqweta lake ndiqutyulwe zimantyi zalapa ngelo- tyala ndite ndisalindele mna isamana ye- tyala ukuba yotunyelwa ngexesha kuba- banjwa ndaziswe nam gqweta labo, nje- ngesiko, suke bamtumela umbanjwa nje ngapandle kokundazisa. Ndiyotuka se- ndilibona ityala emapepeni. Yiyoke le- nto ibange ukuba ndingabiko e-Qonce e-.Jajini, nento ebange ukuba umbanjwa axele ngam ngokungabiko. Xa ndazisi- weyo ngexesha umsebenzi wam ndimele ukuwugcina.

A. GONTSHI.

Aloeville, Kentani,
March 18, 1885.

Ibala le Cricket.

AMANGESI NABANTSUNDU.

Umdlalo webola pakati kwabelungu nabantsundu owawuse Cradock's Town, abadliwa kabini abelungu yi Fear Not C. O.; uvuse itemba kwabantsundu uku- ba kekulingwe inkunzi yase Africa—i- Port Elizabeth C. C. eyak'upa indlali ze- ndawo zonke nge *tournament.* Umfana ka Makwena ongadendiyo utumele ipepa kwi Secretary ye Port Elizabeth C. C. ebuza ukuba i-Second Eleven yalo Club ingadlalana nabantsundu— bavumele pe- zulu—bemisa umhla we 21st March. Ku- nyulwe abadlali basi 7 kwi Ethiopian C. C. baba 4 kwi Fear Not C. C., kwavunye- Iwana ukuba i-Captain ibe ngu Makwena. Ate akubonakala amagama *(s- Team* yama Ngesi safika engawe First Eleven inko- liso—ematatu kupela awe Second Eleven ekwakunxwalwe yona. Lite noko ikaba lazomeleza ngokuti "amanzi aviwa ngo- dondolo." Lafunza. Umdlalo uqale ngo 2 o'clock p.m. emhlabeni we P. E. C. C. Iqashiso liwe ekubeni kungene ama Ngesi, atumela u-Smith no Godlonton bafu- nzwa ngo Ross no Foley. Liqale labu- pitizela ikaba elintsundu—zane i byes nge " over " yokuqala. kute ngebola yo- kuqala kwi "over" yesitatu waziwisa u-Foley intonga zika Godionton enze 2 i score sikwi 8. Kungeno u-P. Heugh wati esaqala wayitumela ngokwe mbu- mbulu ku "Long off" (Xiniwe). Petu inkewu yayinika isitende yema nayo ibola ebiya kuma ngotango. Nge half past 2 ziwile ezika Smith ngu-Ross, enze 7 sabe i score sikuma 20. kungene u'-Ogden —yatatyatwa ngu Swaartbooy ibola ku Foley. Sinyukile i score sava kuma 40. Kwangena u-Makwena ekuboleni epu- rnzab u-Ross. Nge "over" yesitatu zibe rara ema Ngesini ibola zika Swaartbooy wawamisa ukuba angenzi runs. Ngeve- sine, aqalile adlala ngazo kwaba kubi— u-Pezisa ku "point" wabutyuza kakubi exakwe zihlangu wada wazihluba wabeta ngokausi. Sibone i score sesiku 60, kanti kusafe amadoda amabini ngo 3-10 o'clock itatwe ngu Pezisa ibola ku Makwena xa siku 70 i score. Sakuwakangela amadoda sipume no Makwena no Xiniwe no Ma- bopenge *Fielding.* Ibola ibuyele kwa- ku Ross xa sihambela ku 90 i score. A- nxaniwe amadoda axela igusha ukuya kusela amanzi —ate ebuya wayitumela ' ngapaya kotango u-Heugh, kanti uyaqqi- bela, wafa ne 47 (3:30 p.m.) xa siyi 94 i- score, kungene u-Stevens. Zite zitika izandla zentsimbi ukuya ku 4 gingci la- pela i 100. Upumile u-Pezisa kwabola u- Christian xa sikwi 1301 score. Zadlaku- Stevens wemnka ne 19 yake. Ubonile umfo ka Christian ukuba zi *slow balls ezi-* nefa—wema kuzo—emva ko Stevens ku- ngene u-Giesen—zawa ezika Ogden kwa- ngu Christian wemnka ene 48, i score si- kwi 157. Yangena incibi eyabizwa peshe- ya ukuba ize kufundisa i-Bayi u- Webster watatwa ngu Pezisa nge "over" yokuqa- la enze 5, u-Renny-Tailyour wabanjwa yi- nto ka Mnxilo u-Klass engenzanga nto Kungene u-Rowbotham, kwafa u-Giesen ngokuma pambi kwemiti esoyika i *slow bills* zika Christian—wafa ne 5. Kunge- ne u-Vreede, wawiswa ngu Pezisa enze 2. Kwalandela u-Wilmot, wabanjwa ngu Foley u-Rowbotham enze 5. Apela ka- nye ngo 5 p.m. etabate iyure ezintatu enze 180. Ipumle uniniti ezili 10 imidaka yatumela u-Mdana no Klaas ukuba balwe nebola zika Godlonton no Ogden. Site sakubona ibola zokuqala zika"Ogden sa- bona ukuba yimfa. Zibola ezibu *slow* singaqele kububona, zine *pitch* exakayo, uzibeta uyabanjwa. uzidlala *backward*— nanku u-Giesen pambi kwako oza kuyiba- mba ipuma ebatini, uzikaulele wapuma emhlabeni wako yenye ingozi leyo. Nge "over" yesibini wafa u-Mdana engenza- nga nto. Kungene u-Xiniwe, esafika

wabanjwa u-Klaas ngu Rowbotham, kwangena u-Swaartbooy, wabanjwa ngu Webster ngebola yesibini. Kungene uPezisa xa kukubi, ingamancu-ncu-ncu kubaboneli abantsundu abazalise inte-ndelezo ngamacala onke, ngokubona kungena indoda yesihlanu i score siyi 2. Zawa ku Pezisa engenzanga nto, kungene u-Ross—site sisaginya amate wabanjwa engenzanga nto, kungene u-Christian, sati kuza kulunga, kuba u-Xiniwe ngati ufuna ukuziqela ezi *slow balls* na-kuba ekatazana no Giesen opikele ukuti akuti "draw" angxamele ukuza kuyibamba ibola kuyo kanye i "Block-hole" zawa ku Xiniwe enze 3. Kungene u-Captain Makwena, wangena esilwa esiti, ndiyakwenza i score ngoku nivoyika, ute emisa inyawo yeza eka Ogden icota, wakulula wayibeta yaqabela pezu ko Short- leg yasukelwa ngu Bong-leg wayibaniba *pluckily.* U-Foley no Mabope nabo babe kwanelo lishwa, u-Moli uke wazuza itamsanqa nge leg-ball ayitumele eluta-ngweni yamnika 4. Apela onke nge quarter to 6, enze 13. Apindile onelwa kupela kwexeha enze 11 kusafe matatu. Nase isikola kambe—intliziyo zisalila— asikafuni kuteta nto kwelihlazo lingeniswe ekaya.

PORT ELIZABETH C. C.

PIfiST IKKINGS.

H. M. Smith, b Ross 7
B. D. Godlonton, b Foley 2
P. Heugh, run out 47
E. Ogden, b Christian.....48
R. W. Stevens, b Christian 19
H. R. Giesen, lbw, b Christian ... 16
H. Webster, b Pezisa..... 5
E. Renny-Tailyour, c Klaas b Pezisa 0
H. Rowbotham, c Foly b Christian... 5
D. Vreede, b Pezisa 3
A. Wilmot, not out 5
Byes 15, leg byes 4, wides 4 ... 23

Total..... 180

NATIVES C. C.

PIRST INNINGS.		SECOND INNINGS.	
Mdana, b Ogdon ...	0	c Stevens b Heugh...	0
Klaas, c Rowbotham b Ogden	0		
Xiniwe, b Godlonton ...	3		
Swartboy, c Webster b Godlonton ...	0	not out	9
Pezisa, b Godlonton ...	0		
Ross, cGiesenbGodlonton	0		
Christian, c Smith b Ogden ...	4		
Foley, Giesen b Ogden	0		
Makwena, c Heugh b Ogden	0		
Morley, not out.....	4	b Wilmot	0
Mabope, c Webster b Ogden	2	c Orgden	2
Total 13		Total	11

Ezababaleli.

IMITETO EXZIMA.

Kimberley, March 6th 1885.

MHLELI — Kaundifakele lamazwana kwelopepa lako, kumhlana ndikukataza- yo.

Impato yabantsundu e-Dayimani apa tina sipile nzima, ngenxa yokusweleka komsebenzi. Singena singenile entolo-ngweni, ngenxa yeso sizatu somsebenzi. Kuba apa akunako ukufumana ipepa loku-funa umsebenzi xa ipelileyo iveki owaka wayinikwa mhla ufikayo. Ngako oko akunako nokuhamba esitalateni ufuna umsebenzi; kanti nokuba uhleli kulonda- wo uhlala kuyo amapolisa olika akutabate akuse entolongweni, apo wohlala inyanga usebenza nzima inyaniso ngokulusizi ukuba akunamali yokuzikupa. Uvanje kunconywa ubuninzi bababanjwa yiyo lonto akuko yimbi igqita leyo apa. Ubu- sela buko kodwa abagqite ababanjwa be pasi. Manditike lento indivisa ubuhlu- ngu entliziyweni, kuba abantu bakowetu betwala ezi tembile zimbi kunenenje nga- la malanga. Abantu bakowetu abalapo e-Koloni mabazi ukuba banomnqweno wokuza apa, lonto ndiyitetayo iyinene ngapandle kwentandabuzo. Ungade uti ngaxa limbi wakucinga uti u-Somandla usinikele umva; xa lamagwangqa ufika esintlokotisa, uti usiya kulontolongo ube use uyinto ebomvu kubetwa. Taru Rulumente! taru Mlungu! Ubusiti xa usibambayo ngapambili sinqena ukusebenza, namhla lonto ayinabunyaniso, bonke abamnyama bapongomele umsebenzi, kuba amalanga abafundisile ukuba mabahlukane nokunqena. Kunjalonje Mhleli kuko into yokuti apa Amamfengu, na Maxosa apuma e-Koloni makanganikwa msebenzi. Kuba kutiwa balumnkile. Ngumzali onjanina lo? onga angazala izidenge zo- dwa. Azaman' ukuti ukutuma abexeshe ngentonga, akabe ngonyawo. Au! ina- ndiyeke. Kodwa akuko mzali unjalo angatshoyo nabanina kulonto ndiyitetayo Mpindini intsundu yakowetu lomfo uligwangqa mfundeni kuba ngiimfo wa- semzini, kendide nditi mna uti ngoku usilumle kwelake ibele. Ubekala ngokuti masizimele ngezetu inyawo ngoku, oko besikasa wasifundisa ukuqingqa. Ngoku ukuba sesihamba, sesibona. Nantsoke into midaka, enikade nizilibazisile nisiti sinobaw'o u-Rulumente namana ukuzenza abantwana ngoku unilumle, uti ziboneleni ilizwe lipambi kwenu ntozakowetu kalokunje. Ke andinaqinga nam ngokwam ndingaunceda ngalo umzi wa-Kowetu kulento siyenziwayo lu Laulo, kodwa ndinetemba ukuba kwicala lakowetu elintsundu ako amadoda avela uhlanga angalixelayo iqinga lokutotobela pambili kwempi emnyama.

Ndiyatshonela apa, ndibulela kakulu ukuba woyifaka lemigcana.

TSHANANDA BOLILITYE.

a U-BISHOP E-GQILT.

NKOSI MHLELI,-Besinosuku olubalulekileyo ngolwesihlanu enyangeni le, kugalelek' i-Bishop yase Rini; kute ku- ba asinto yaziwayo kulomhlaba. zati ne- zinye imvaba make sokubona uncanye-Iweni wase Tshatshi. Lite i-Lawazana kwakutiwa kuza i-Bishop, lati yintonina ke i-Bishop? Kutiwe uyalungisa ukubuza yiyake woyibona into eyiyo.—ngoku bangayaziyo ngati vinto eza ile- ngalenga engenguye umntu,—-kute nge- ntsimbi yesibozo kwangena ebamnkeli besidlo esi Ngcwele, kupunyiwe ixeshana kwangenwa ngentsimbi yeshumi elinanye, pambi kwemini enkulu. Satetake esosicaka sika Somandla, amazwi abukali njengesirele esintlangoti mbini. Abafundisi ababeko ngo Rev. Cooper wase Ri- ni, umlungiseleli we Bishop, no Rev S W. Cox, umninimzi apa, no Rev II Maggs opete isikula sododana, ne Titshala zabe Sutu neza Maxosa no Mr. Stephen Mei. isibonda nomncedisi wabafundisi be Tshatshi nezinye, no Mr. A Bell. P. Eland, umlomo wo Bishop, ibe ngu Mr. Solomon Gawe, okaya belisakuba" pantsi kwa Mahlati kwesika Ross. Site xa sita -nyusanqeliswa endlwini sasitanyusanqeliswa nasemasimini ngemvula ene ngexa lenkonzo kanye, abantu ebekuqutywa pezu kwabo lomsebenzi opakamileyo betsho ngezimhlope qwa njengegusha zipuma ekucetyweni. Abahedeni bati uBishop Webb uneyeza eliyenza into engenakufumana ifunyanwe, nakuba iwanqabele amadoda aliwaka, ngokuba wati u- Bishop akuya kutandazela imikosi eyayi-
ngqinge u-Morosi watulwa u-Morosi kwangalo veki. Xola Mhleli.

Owakofuti

K. K.

Herschel, March 12, 1885.

UKULUNGA KWENTLANGANISO.

Komgha, 19 March, 1885.

MHLELI.—We *Mvo Zabantsundu* nibe yimbumba yamanyama ndawonye no Xosa. Baba ngipakele lemigcana engenganani, yebo pela, ngiyat' apa ngiti kwaza kwazalwa ndodana, kuloko lenkonzo yobaba iyahlipilika, tina sifanelwe ukupatwa ngu Mhlekazi ozandla zimhlope wapesheya ngitsho u-Fitoliya, yebo tina wasi-timba ngesibamu, seza nentsizwa ze Nkosazana, zipetwe yinduna yama Kunda Ungimiti obeshumayela eti, seza nomfundisi ongu Elefu kwa pezulu, isango uqinisile. Yebo tetani bazukulwana Borenqwa, nide nivele ekuhleni, kulumani esekonanje angade awele, zipina intandane zo Zulu, no Matomela, no Fundakubi,
no Mhlambiso, no Mavuso, no Zazela, no Mtulu, no Ngwabini no Mhlawuli, useko Unkwenkwezi u-Ncwana, useko u-Luzipo, useko u-Zibi no Mabandla, angitsho nto ngabovuk' endleleni, besiti apa kakulu oko besipetwe pesheya, kunjani siyahlupeka, nitule niti ovuka aba bayabacoselela abantu ca, bona bawadlile awenkonazana, akubuzwa xa bengisitsho beti ngisibonda ngiyinkosi, mangipele. Ndicela amehlo umfana wam inyanga zimbini ndingeva nento ngaye, ubese Moltino ngu Gilstain Mekeni, omaziyo angabalela ku Mhleli e-Qonce.

QEBEYI H. MEKENI

Abalimi na Barwebi.

E-MA.RKENI.

E-CAWA (March 25).

Ibran, 5/ ngenxowa
Itapile,4/ to 5/ ngekulu
Amakapetshu, 2/6 to 2/8 ngedazini
Amaqanda, 1/7 ngedazini
Umbona, oluhlaza, 6d to 8d ngedazini

E-ALVANI (March 21).

Ihabile, 11/6 to 13/9 ngekulu
Irasi, 13/9 to 16/ ngekulu
Itapile, 12/6 to 15/ ngenxowa
Inkuni, 23/ to 75/ ngeflara
Ibotolo, 1/3 to 2/8 ngeponti
Umququ, 3/6 to 4/ ngenxowa
Amadada, 1/5 to 1/11 lilinye
Ikwakwini, 2/2 to 9/3 inye

E-CRADOCK (March 24).

Ibotolo, 2/3 to 2/9 ngeponti
Ibran, 12/ ngenxowa
Amadada, 2/6 lilinye
Ikwakwini, 7/6 inye
Amaqanda, 1/6 to 2/ ngedazini Amazimba, 29/ ngenxowa
Umgubo, 23/ to 25/ ngenxowa
Itapile, 10/ to 12/ ngekulu
Inqolowa, 21/ to 22/ ngenxowa
Inkuni, 33/ ngeflara

E-BAYI (March 26.)

Imbotyi, 11/ ngekulu
Irasi, 8/9 ngekulu
Ibran, 9/6 ngekulu
Ibotolo, 2/ to 3/ ngeponti
Ikwakwini, 7/6 inye
Inkuni, 20/ to 50/ ngeflara
Ihabile, 3/6 to 6/9 ngekulu
Umgubo, 12/ ngekulu
Umbona, 10/ ngekulu
Inkuku, 1/6 to 2/ inye
Amadada, 2/ lilinye

E-KOMANI (March 27).

Ibotolo, 1/3 to 1/9 ngeponti
Amadada, 1/6 to 2/ lilinye
Amaqanda, 1/6 ngedazini
Oranisi, 3/ to 5/ ernnye
Amazimba. 27/ ngenxowa
Umbona, 27/ ngenxowa
Irasi, 13/ to 16/ ngenxowa
Ibran, 7/6 to 8/ ngenxowa
Itapile, 5/ to 10/ ngenxowa
Umgubo, 12/ to 16/ngekulu
Amatanga, 3/9 to 6/ ngedazini
Inkuni, 30/ to 42/ ngeflara

E-BOFOLO (March 27).

Inkuni, 8/ to 10/ ngeflara
Amaqanda, 1/3 to 1/9 ngedazini
Ibotolo, 2/ to 2/3 ngeponti
Umgubo, 12/6 ngekulu
Ihabile, 4/ to 4/3 ngekulu
Irasi, 8/ to 11/ ngekulu

E-RINI (March 27.)

Ibotolo, 3/6 to 3/9 ngeponti Irasi, 14/6 to 15/ ngenxowa Ibran, 5/6 to 6/ ngenxowa Amaquanda, 2/6 ngedazini Ihabile, 4/2 to 6/ ngekulu Oranisi, 3/6 emnye Umgubo, 23/ ngenxowa Umbona, 25/ ngenxowa Itapile, 6/6 to 14/6 ngenxowa Inkuni, 20/ to 34/ ngeflara

E-QONCE (March 28.)

Umbona. 13/3 ngekulu
Irasi, 8/3 to 8/10 ngekulu
Umgubo, 15/ to 15/6 ngekulu
Ibran, 5/ ngenxowa Itapile, 3/6 to 14/3 ngenxowa Amatanga, 6/ ngedazini Ihabile, 3/4 to 3/10 ngekulu Inkuni, 5/ to 26/ ngeflara Amadada, 1/10 tol/11 lilinye Inkuku, 10d to 1/3 inye Ihabile ebuliweyo, 9/6 to 11/ ngekulu

E-MONTI (March 28).

Amaqanda, 1/ to 1/10 ngedazini
Ibotolo, 1/6 to 3/ ngeponti
Ibran, 5/6 ngenxowa
Itapile, 8,6 ngenxowa
Ihabile, 3/6 to 4/ ngekulu
Inkuni, 5/ to 15/ ngeflara
Amadada, 1/6 to 2/ lilinye
Ikwakwini, 5/6 inye
Imbotyi, 13/ ngekulu

Peelton.

Ukungeniswa ebufundisini kuka Mr. Walter Rubusana, ngolwesi-Tatu, 25 March, kuhlanganise into eninzi yabantu kumzi wase Ncemera oyi Peelton ngokukumsha. Site nati ngokubuqiqa ubukulu bomsebenzi satumela ngololiwe wakusasa oyakuba ngamehlo etu. Kwale ukuba isukele intsimbi yeshumi linanye yakusasa yangena intlanganiso ebukulu bunga-linganiswa ngalondlukazi yetyalike yase Ncemera —enye yezindlu ezintle Kunene zabantu abantsundu zokunqulela Opezu- Konke. esingati yiyo, yeyabamnyama base Wesile e-Bayi, ikwayeyase Wesile yabamnyama e-Cradock (ngokuva)—ezotyalike zontatu zisatwele indwe ngobuhle nobukulu apa e-South Africa pakati kwetu.

Singene pakati kwendlu yokutandaza sifumene sekuko abafundisi abatatu; ingwevu, isicaka se Nkosi, ebesikade sisiwa sivuka nembedlenge zakwa Xosa u-Rev. Richard Birt, wase Ncemera apo, no Rev. John Harper, wakwa Buluneli e-Qonce apa, no Rev. F. Wynn, owebandla eliti leli Pehlelelayo kwalapa e-Qonce. Amanenekazi amhlope aquke umfundisi-kazi namanenekazi afundisa kweso sikola sentombi sike simane ukuva ngaso kwano Mrs. Rubusana ebeseletabate eyawo indawo kwigumbi lesokunene somfundisi. Kufupi nawo ibe zintombi zesikolo ezizibalule ngokufaneleka kwengubo—ebezingaqele zeli nganto zingenabukazikazi banto kanjako—kwanempato ezolileyo yazo. Omnye unahlati wendlu ubuzele ngamakwenkwe esikolo onganyelwe ngu Mr. Attwell H. Maci umfundisi wawo. Umbindi wendlu utatyatwe ngabantu be-sikolo eso sase Ncemera, amadoda kwelicala abafazi kweliya, kwanabendawo ezingapandle ezidliswa entweni zelizwi kwangaba balungiseleli base Ncemera apo.

Umfundisi u-Baliti uyivule intlanganiso ngeculo leshumi linesitoba, nangoku lesa isiqendu se vi, I. Timoti. Ute akukov' ukwenjenjalo wacela oyena Mdala mdala welo Bandla u-Bombo ukuba atandaze. Lengwevu yelizwi itsho ngomtandazo omfutshane onzulu noteta into ezinkulu. Kubuye kwavunvwa kwiculo le 123. Wandula u-Rev. Mr. Birt ukucaza, ekunyushelwa ngu Mr. John Yekele, umcimbi ekuhlanganisenwe ngawo, ate ngowokungeniswa ebufundisini komnye wabo. Bekulindelwe ukuba kobako abanye abafundisi ababezakuquba amabakalangamabakala omsebenzi walemini. Yenake seleya kubeka imibuzo kumhlobo wabo ukuzeyonke intlanganiso izive indawo ezizintloko ezibangele ukuba babe nokukolwa ukuba lomhlobo wabo ubizelwe okunene ebufundisini. Okwezabo iziqu abasayinonelele kakulu nalonto, kuba sebemvile eshumayela amaxesha amaninzi, nesimilo sake bayasazi. Kuko nobungqina besimilo sake obuvela ko Titshala bake e-Dikeni. U-Mr. Birt ulese imvo zo Mr. Smith no Rev. Mr. Moir no Mr. Geddes ezitunyelwe ngu Rev. Dr. Stewart neliti uyavumelana nako konke asebekutetile abanye ngesimilo sika Mr. Rubusana. Uqube u-Mr. Birt wati, bate bakucinga bafumana ukuba kuyakulunga ebekwe izandla pantsi kwegunya le *Union* (intlanganiso yabafundisi yebandla lase Independent) ete yona vanvula ukuba aviwe ngo Rev. T. Durant Philip, B. A., nabanye abafundisi abate basebekoliswa yingxelo yotitshala base Dikeni. Wenjenjalo u-Mr. Birt wamana ukumfaka imibuzo emi pambi kwayo yonke intlanganiso. Oku kufeziwe u-Rev F. Wynn uhambise umtandazo, etolikelwa ngu Mr. Peter Tyamzashe, osulungekileyo wokubekwa kwezandla ; umsebenzi owenziwa ngo Revs. Birt, Harper no Wynn ngokwake. Ulandelise iculo le 145 u-Mr. Birt. Ligqityiwe uhambise isiyalo kumfundisi omtsha u-Rev. John Harper asicapule kweyokuqala incwadana ku Timoti, isi-
qendu sesine, ivesi yesitandatu, kulamazwi "Umlungiseleli omhle ka Yesu Krestu." Ungene nzulu ekutyileni ukuba zintonina ezilindelwe ngu Krestu nabantu kumlugiseleli. Isiyalo eso ibe sesinandipeka kunene. Ulandele u-Mr. Wynn ngenteto edla ngokubekiswa ebandleni ebe yeyobuciko obukulu. Umfanise umfundisi nencwadi yokuzikangela, ate endlwini emnyama ayinakunika kukanya. Ukukanyake umfundisi ukufumana ku Kristu. Kantike njengokuba incwadi yokuzikangela ingena kunika kukanya endlwini ehlala ite mome lutuli nengcolileyo umfundisi ukwunjalo pakati kwe Ramente engavaniyo naye. Wati ke ukukazimla komfundisi kupuinle pezu kweramente. Kulandele u-Mr. Harper kwangesiyalo erameneni ngemfanelo zayo ngakumlundisi.
Etandazile u-Metame omnye waba Data, kwavunvwa, ipele ngentsimbi ezimbini enye yentlanganiso ezindileke kunene. Yangamana ingamnkelwa yi Nkosi inkonzo ka Rev. W. Rubusana.

NATIVE OPINION

THE GOVERNMENT'S CHILDREN.

IT is being constantly remarked that the natives are children, and must he treated as such. We do not object to this observation, provided it does not mean that they are the only children in the world ; and that the only instruction children have a right to receive is correction with a rod, a sjambok, or a gun. When a man says " This is my child," he, in those same words, virtually admits the obligation he is under to train that infant up to manhood And when the State, through its representatives declares that the natives are child-ren, it also, and as clearly, affirms its duty, which is—to use all rea-sonable diligence in developing them up to man's estate. We are not unmindful of the efforts put forth at considerable cost to instruct the natives in elementary, and in Higher branches of learning, and we believe that the public schools have done, and are doing, very good work indeed.

But we realise that something more is required. The natives of this country were originally a pastoral people, and since the days of the Kafir HIAWATHA they have been agriculturists, in so far that they have grown mealies. More recently pumpkins have been reared, and within the last few years not a few have grown peas, and beans, and potatoes, and wheat, and forage. The English colonists—who, of
course, are men—are, we see, urging upon the Government the necessity for the creation of an Agricultural Department to instruct them how to farm. How much more shall the natives not ask for the same thing ? The Kafir men love their cattle, the Kafir women are happy in their cornfields, and yet the cattle owner does not know
much about the science of stock-breeding, and the native women know less about the art of getting the most grain out of their lands. We do not see why a paternal Government should not say to its
native children, You *must* do "certain things." Some years ago a most intelligent English farmer went to the natives living near him and said, " If all the men in this
" location will do the work, I will " indicate a spot where I believe " sufficient water will be found to irrigate enough land for your " wants, and I will direct the work " for nothing." The farmer had no
personal advantage in view, but the people said "No." and for years they have been in a position of extreme poverty, and lately of beggary. Why in such a case as this should not the Government *make* the men do such a work ? Why should not wells be sunk, springs opened, dams made, on every location, by the free labour of the people ? And what objection can there be to instructing the natives in the best method of growing mealies and
Kafir corn, and of securing other crops as well; and to making diligence in cultivating the soil one of the conditions of holding it ? We cannot think of any sound objection that can be raised, though some of these native "children" might object to be set to work. Some old customs would have to be surrendered. 1'he gardens instead of being dotted all over the country might have to be placed side by side, the cattle would have to be
kept out of these gardens all the year round, and perhaps the number of stock limited; but the people would soon discover the advantage of this, and the country be benefitted.

So too with stock. The people could be taught about the ordinary diseases, and shown the proper remedies; and they might also be instructed about the best breeds of cattle and sheep, the cause and cure of scab, and the connection between
the grass on the hillside and the price wool realizes in London.

We do not ask for any very elaborate machinery In one district an experiment might be made ; a practical gentleman in sympathy with the natives could be secured at a moderate salary, and if he were supported with the necessary autho-
rity, we believe natives in other parts of the country would soon ask for more such missionaries.

Editorial Notes.

THE shooting of Natives under little or no provocation, has been so common of late, and the law has proved so ineffective j to make examples of these people, that we are glad to find the colonial Press— the ever vigilant Press—directing public attention to a matter that has for some time past exercised the minds of our people. The *Cape Mercury* has taken the trouble to look up the case of a Native shot by a young Dutchman near Burghers- dorp which the Government, after un- seemly agitation by the local farmers against his prosecution, dropped, by re-ferring it to the Magistrate who fined the farmer and let him go. The *Cape Argus* has the following comments upon another case

It is an unpleasant thing to have to refer to the unusual number of eases that have appeared in the colonial papers during the last few months in which farmers, princi- pally in the Eastern Districts, have been charged with shooting natives. These eases seldom get very full discussion. When the news first arrives there has been a voluntary surrender to the Magistrate, or a warrant issued, and the case has to be left alone because it is *sub judice.* At a later stage the Crown declines to prosecute or a jury returns a verdict of acquittal, and it is felt to be improper that a general principle should be enforced by reference to the case of a man who is legally entitled to consider himself innocent. At the same time it will be admitted that the cases must be rare in which it is necessary to shoot down, in self-defence, a native who does not carry a gun himself. A case has just been heard at the East London Circuit Court in which a farmer has been fined £30 for shooting a native within tent to do grevious bodily harm, the shot entering the man's left hip. The farmer's excuse for s hooting was that the native had no pass ; and his alleged motive, to frighten him. The gun was loaded with bullet cartridge, but the range was considerable—1,000 to 1,200 yards. Injustice to the farmer it should be said that he bore a good character for kindness; but if he really wanted to frighten the man, why did he not fire his bullet in the air ?

"DIRTY" indeed was the "licking" received by a team of the Port Elizabeth Natives from the local European Club. We trust the return match will soon come off and leave the fair fame of Native cricketers vindicated. The explanation given by the defeated team is that they had challenged the second eleven of the Port Elizabeth Club, but to their utter surprise they found themselves in the field pitted against the eminent cricketers who beat the Colonial Clubs at the late
Tournament in Port Elizabeth. On the sight of these illustrious knights of the willow they lost heart. The eleven of the Port Elizabeth Club, having gone in first scored 180, and the Natives had to go in considerably over-scored. They were summarily dealt with, and scored in the first innings the attenuated 13! Time was announced when in the course of their second innings they had made 11. We are told that the thrashing administered to the local Albert (Tub by the Natives the other day had much to do with the presence of some of the first eleven in the Port Elizabeth Match on Saturday week.

CONSIDERBLE surprise was called forth during the session of the Circuit Court by the story of the poor man, who, together with his second wife is awaiting his trial for the murder of his first wife at Mkwinti, in the Transkei. He asked the judge to postpone the hearing of his ease
till next Circuit, as he missed his legal adviser in Court, to whom he had paid cattle and a horse to the value of £36. Mr. Andrew Gontshi, Law Agent, of Aloeville, Kentani, was mentioned' by
name as the recipient of this handsome sum. Mr. Gontshi desires us to state that his absence in King William's Town during the Session of the Court, was due to the course pursued by the Transkeian Magistrates, who, without even sending the prisoners the usual summonses and
letting him know as their legal adviser, hurried the unfortunate people to their trial, and had to see from the newpapers that such has been the case. Had Mr. Gontshi known in time he would not have allowed the interests of his clients o suffer.

THE good results of th e wise and judicious Government of Lord Ripon in India may be estimated at their true value when, in view of the present complications in theAfghan frontier, the Indians show their loyalty by volunteering to assist the Government, and their press giving vent to the following sentiments, which we take over from the leading native journal in India, the *Mirror:*—"Lord Ripon has done what a large British army could hardly have achieved ; he has insured the stability of British rule by placing it on the most solid basis, namely, the love and
loyalty of the subject-races of India. Russia, it is true, has approached the very gates of the Empire. But the ovations offered to Lord Ripon at the verv close of his administration will, we think, exercise a powerful moral effect upon her
present intentions and movements. With a succession of Indian viceroys, such as Lord Ripon has proved himself to be, Russia would be impotent for harm, even with the aid of a much larger army than she at present can bring into the field. England should feel extremely beholden to Lord Ripon that at the very moment,
when the Russian scare has assumed such alarming proportions, his Excellency, as the representative of the Queen-Empress, has done so much by his excellent policy pursued in the interests of the Indian people, to reconcile them and strengthen their attachment to her sovereignty. Russia will soon begin to know how remarkably Lord Ripon has succeeded in rendering British rule popularamong Her Majesty's native subjects. No honour that England can confer on Lord Ripon can be too great for this one eminent service, even if he had done no more."

THE Town Council of King William's Town has resolved " that no tickets to the Pavillion on the Cricket Ground be issued to Natives." These be your guides, O intelligent King William's Town public! Respecting this medieval resolution" Asphodel." in the *Watchman,* has the following pertinent questions:—

Why were the natives prohibited from entering the Pavilion on Saturday afternoon ?

What right had the Committee to pass a resolution prohibiting their entrance?

Is this the "fellow-feeling" and "Christian sympathy " we hear so much about ?

If the natives are allowed to play a Cricket Match with a recognised club upon our Town Lords, why should they be denied any of the attendant privileges?

Is class legislation to be allowed to assert itself in a public place, where all who compete meet on equal terms ? We pause for a reply, though we believe
they are unanswerable.

THE REV. JOHN WALTON, M.A., the esteemed President of th^ Wesleyan Conference, has done our people good service in representing to the Govern inent the baleful condition of the Natives resulting from the failure of the crops, and the prevailing commercial depression. We take over from, the *South African Methodist* a reply

from the Honourable the Secretary for Native Affairs to the President's representations, which is as follows:—"SIR,— I am directed by the Honourable the Secretary for Native Affairs to acknowledge the receipt of your letter of the^ 3rd inst., and in reply to state that the Government has it in contemplation to pro- cure'employment on the proposed railway extension works for as many Natives in distress as circumstances will allow, but cannot give effect to this intention before the works have commenced. I have, Ac., J. Rose-Innes, U.S.N.A."

THE writer of " Scraps and Jotting " in the *South African Methodist,* a useful weekly paper published in Graham'sTown, observes—and we commend his observa- tions to our young Native friends—that "the programme of the annual meeting of the Heald Town Teachers' Association, which is to take place on Good Friday, includes one item which ought to give rise to useful discussion. A paper on 'Thrift' is to be read by the Rev. G. Kakaza." To all classes of the community this subject might be recommended, but, I think, the Natives are especially in need of teaching upon this point. The way in which even the Native teachers live far ahead of their salaries without any com- punction or forethought is at times alarming.

IT might, perhaps, be of interest to some of our readers to know something about the Heald Town Teachers' Association re- ferred to bv the writer we have quoted. The history of the Association might, if told, reveal one of the brightest achieve- ments of the missionaries among the Natives in the States of South Africa. This body represents over 200 young natives of both sexes, who have, since 1868, been trained for the special work o teachers among the Natives in the Colony, the Native Territories, the Free State, and even the Transvaal. Those who have closely followed the progress of mission work in this country admit that the teach- ing in Native schools has been placed on a sound and healthy footing since the members of this Association engaged in it. As time has rolled on, many who were trained at Heald Town to be teachers have become ornaments of the Native ministry recently established in this country, many are now employed in the Government service as clerks, one is a law-agent who is no disgrace to that fraternity, and some are now intelligent tillers of the soil. In all these spheres, we are glad to say, they are examples to many of their ignorant countrymen of what education may do for the black man. We have taken the trouble to scan the list of certificated teachers from Heald Town and are pleased to note that the number of those who have become moral wrecks is very in- significant. At Heald Town Church mem- bership is insisted upon as a *conditio sine qua non* to admission into training of any native young man or young woman to be a teacher. This may account for these remarkable results. The man to whom the greatest credit for this work is due, is still living, we mean Mr. George Baker, who is at present engaged in laying the foundations of another cause of the same kind at Bensonvale, in the district of Herschel. We wish him long life.

SOME time ago we noted the fact that some of the Kafir traders were being forced by Christian Natives to order them goods hitherto supposed to be imported for European customers only, and the note has drawn these remarks which we cut from the *East London Dispatch :*

A country correspondent of ours wishes to know what the editor of **N*ative*** *Opinion* means by stating : " It only remains that the merchants should take them (the natives) into their confidence." Perhaps the editor will explain.

We vouchsafe the explanation with much alacrity:— By keeping their articles constantly before their eyes by the ordinary means of advertising. *Quid nunce*

ON account of the Easter Holidays the next issue of this paper will be on Wed- nesday 8th April.

Abatshatileyo.

MTSHIKWANE-NJOLI—Emgqa kwe. be, Pantsi-Kwamahlati, 16 March, 1885, kutshatiswe ngu Rev. Bryce Ross wa- kona, u-Ebenezer M. Mtshikwane no Lydia Njoli, intombi enkulu ka Njoli Ngaleka. Bobabini ababantu ngaba—Pantsi Kwa- mahlati.

BONISANI.

INKUNZ AN A yehashe engwevana, embo- mbo uneqina, etsbiswe BR kwinyonga yokunene. Ubudala likowesine umnyaka. Ote wabanokuva umkondo ngalo wosingisa kogama lingezantsi. Wovuzwa oncedise ukufunyanwa kwalo.

MBAMBO RADEBE
Emyeni, Debe Nek, via King W. Town

KULAHLEKE

NGOBUSUKU bolwe 15 ku March e- Qonce Ihashekazi lam elibomvu, elitshiswe WM enyongeNi elisinci nomtshoba siqamileyo. Linekolwana encinane ebunzi, lanyisa ngenkonyakazi ebomvu esenyanga ntandatu. Angatike ngoko onolwazi ngalo asingise ku *Mhleti* we Mvo — uyatenjiswa nangomvuzo kananjalo.

TROS. BANGANI.
E-Qonce, 23 March, 1885.

W. F. S. BOOTY.

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

U Abraham K. MALO,
Umteteleli ema-Tyaleni,
ENGQUSHWA.

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 zonitshato zenziwa ngokokufuna komntu kwisi- tuba se yure ezilishumi.

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye-

G. WHITAKER,

Isebe elitengisa- nentwana ezincinane,

Kwivenkile ebisakubu yeka Magiligana (MCGREGOR'S)

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

Uhlaia enento enenzi yentwana ezinjengo zi-ti, swekile, **kofu** njalo, njalo

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

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

Yonke impahla idla amaxabiso ahlisiweyo.

KUBAFUNDI **BETU**

Ngenxa yemihla yeholide yolwesi- Hlanu 3 April, no Mvulo 6, elipepa liya ku puma ngolwesi-Tatu 8 April ngeveki ezayo.

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 -hleli iko ilungele ukunxitywa.

Eli lixa lokuceba lo Mnyaka we 1885.

DYER & DYER

e-Qonce nase Monti,

Bahleli *bene mpahla etengisayo:*

Enjengame-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
lcuba la Mabula nela Maxosa
Ijiko Iwexina
„ lobedu
Iswekile zamabala onke
Uqolwane (tea) osemtsha yena
Ikofu emnandi kanye yase Rio Intwana ezimnandana nemiqatane Istatshi ne Blown
Imbiza zentlobo zonke zobukulu Amagaba

Kutengiswa ngoku ngombona ovela e Amelika obuhle bungatetekiyo.

DYERNOD YER

Lishicilelolwa umninilo, u JOHN TENGO-JABAVU NO HAY BROTHERS, SMITH STREET, King William's Town.