4

**IMVO ZABANTSUNDU (NATIVE OPINION**)

Lemiqela siyifumana ku Mr. Dyantyi Mgcodo isinonopu selase Batenjini. Sitomalele kunene ngumbulelo wake ngenxa yemigudu yetu yokunika ibaso le Almanak amawetu. Nguye yedwana obulelayo : besingakupe iwaka elinamakulu amabinina e-Almanak ; liye ngapina iwaka elinekulu elinamanci asitoba eva ngesitoba ? Uti umfo ka Mgcodo :—

Nkosi etandekayo, — Ndinovuyo olukulu
kunene ukuba ndifumane ituba lokuba ndibale lamazwana. Nditi kuwe Nkosi yam Mhleli we *Mvo Zabantsundu,* ndincede ukuba undifakele lemigcana. Into endibangeleyo kukuba ndifumane elipepa le Almanak lipakati kwelo *Mvo.* Lindibangela ukuba nditi pambili Mhleli, namhla nangomso, kuba ezizinto tina ziyasipuma ukuzibamba ngentloko, ukulibale ukuba into etile yayihle ngexesha elitile. Elipepa ke lindivuyise
okwam kakulu ngenxa yezizinto zingabambe. kiyo ngentloko. Enyeka into embi elusizi kukuva omnye umzalwana otile egxeka lenkosi ibubileyo yase Batenjini ingu Ngangelizwe, ngesimilo sayo kanti nokuba ubenjalo namhla kungekulibalekile oko kumntu osapilileyo, ngokuba kwixesha lokugqibela uxele ukububa kwekolwa elazisiweyo ukuba liyawushiya umhlaba lilungise pakati kwentsapo. Lenkosi ke yenjenjalo xa iqondayo ukuba iyemnka emhlabeni, yabalungiselela onyana bayo amalungelo abo nomkulu. lyokumazisa emantyini unyana eseko uyise, abanye ke bavuyiswa sesosimilo sokugqibela, abanye basagxeka esokuqala.— Jantje Mgcodo, Cala.

 Abazalwana ababini omnye use Kokstad omnye wambete elokuba ngu Hostian Ntulo basitumele incwadi ezindulula ingxoxo yo-kufaneleka nokungafaneleki kolwaluko. Asiboni nto iyakungeniswa yilengxoxo kuluntu olumnyama nolumhlope, asizingenisi ngenxa enokoke incwadi zabazalwana. Izaziso ze- ndodana ebale ise Blythswood azinakungeniswa epepeni zingahlaulelwanga. Yona izitumele njengencwadi eziza epepeni. Zizaziso mzalwaua, xela ukuba ufuna zingene noko.

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Omnye wabafundi betu usibalele ecela indaba zentlanganiso ya Bafundisi base Wesile ebikwa Komani ngo January. Kweyabantsundu kunyulwe u-Rev. C. Pamla no Captain Veldtman Bikitsha ukuya kwintlanganiso ye Konferensi eyakuba se Natal. Amanene Amangesi anyuliweyo ngu Mr. Stephen Morum no Mr. J. Hodges. Kule ngxelo ipambi kwetu sifumana ukuba ku Bafundisi ngu Rev. J. Thomson B.A., no-Rev. ' G. Weaver.

support and encouragement of every

loyal Englishman in South Africa.

Ezababeli

 ISICELO KO MANTYI.

Nasi isicelo endisicelayo ko Mantyi:— tina bantu bantsundu indlala isibandeze- le, omantyi maba- senzele ilungelo lokuba sipume umkosi ukuze kubeko impumelelo kwabantsundu, ngokukodwa u-Mantyi u-Mr. Hemming, nabanye ngebesenzela ilungelo abantu abantsundu, ngokukodwa ukuba bayakwenjenje lemali izisheleni ezine ezinesikisipeni ukuba iyarolwa akungesali nexego. Yeka, wena wabona impukane zingena emasini! Kunganjalo kumadodana nakumadoda. Kungalusizi uke wahamba kwesi sakwa Kama nakwesi sakwa Mabandla. Wakugcogelake

Njengengel’ enduna ka Jabavu :
Pekuzwa nga basekayo
Ngabase Lovedale, wena ubanika inqolonci
Kude kwateta nabo Innes :
Mafumana awele njenge Ndamse
Yona nyamakazi ingaketi zibuko :
Unyawo zam wena uya edolopini
Eqonce teta nenyat enkulu ka Jabavu.
Ishicilela amapepa kuvuywe
Ngabakowenu base Mum'fengwini bohlanga
Gulukuqu yawa inkwenkwezi kwelipezulu
Zinyosi zam zakwasapula nduku.

Gwangq’ eliduna lakulomtinjana.
Mandiyeke ndingade ndihabele, gwa-
ngqa lika Jabavu, uze undixolele mhlobo,
yimo yeqitala — mandiyeke ndingoyili-
ndeleyo lenteto kwi *Mvo Zabantsundu.*

Ndim
Radebe Mtimkulu.
Macfarlane.

 NATIVE COMBINATION.

 A VERY important assemblage of Natives is to be held on Tuesday next at Tyume, for the purpose of taking into consideration the advisability of forming something in the nature of a League; the most prominent feature of which shall be a pledge of loyal devotion to our Most Gracious Queen. But it is not merely a pledge of fidelity to the Queen which will
satisfy the minds of leaders of Native opinion in this country. They know well enough of what serious importance to the Native races are the various political ques-
tions which throng around South Africa to-day. They know that a question has been raised as to whether the people of South Africa care any longer for the Queen’s Government, and that out of this question has been evolved another, viz., whether the Queen’s Government will long find it worth while to take any trouble on behalf of what is unhappily looked upon as a trouble-
some Colony. But these questions, it is well to remember, have hitherto been raised in connection with the European Colonists, or Colonists of European descent, the views of the thousands of Native subjects of the
Queen not having for a moment been taken into consideration. It is well that the Native people

of South Africa who glory in being subjects of Queen Victoria, and who well know that no Flag but the Flag of England can insure them the liberty and privileges they at present possess—it is well that such a people should band themselves together in such a cause and at such a time. Of their political power, provided they act together, and provided they defeat every attempt which may be made to create discord in their ranks, there cannot for a moment be any doubt.

The recent registrations throughout the Colony have resulted in some thousands of Native names being placed upon the electoral roll. And it is in the use of the political power which they will wield at elections for the Parliament that the Native people can, and will make their
voices heard and their influence felt. A great deal is said and written about the “ Afrikander Bond,” a “ Flag of United South Africa,” and the rest. It will be no part of our duty to discuss the merits or otherwise of the “ Afrikander Bond.” We have no wish to say a word which may possibly give offence to any section of European Colonists. If such a course were to be pursued much harm and much bitterness of feeling might be brought about, with only bad results to all concerned. It will be best for Natives to abstain from criticizing other Institutions in the Colony, and to content themselves with declaring firmly and distinctly that they are, and that they will remain, true and loyal subjects of the Queen of England. This must necessarily be the leading principle of any Association which may be formed, and we believe it is a principle to which thousands of Natives throughout this Colony and the
Transkeian territories will eagerly subscribe. We say nothing for the present about Natives in the Territories now being dealt with by Sir Charles Warren, these can be left out of consideration for the present, although they must know by bitter experience what would be their fate should the protection of Great Britain be withdrawn from them. It is unlikely that anything much will be done at the meeting on Tuesday at Mabandla’s, the real busi-
ness in view will be better effected at subsequent gatherings which will no doubt be arranged. Enough will have been done on Tuesday if the meeting resolves that an Association of loyal Natives should be formed, that the leading principle of the Association shall be a pledge of fidelity to the Queen, and the support of British supremacy in South
Africa. A committee might also be appointed to draw up a regular Declaration of Principles in which provision should be made with regard to details into which for the present we are unable to enter. But these principles must be such as shall give every candidate at a Parliamentary election to understand clearly and distinctly that he cannot hope for a single Native vote unless he is an
undoubtedly loyal British subject whatever his nationality by origin may chance to be. Elsewhere we refer to the recent speech of the Right Hon. G. J. Goschen at Edinburgh. We would have every Native dwell thoughtfully upon Mr
Goschen’s words with reference to the flag of England. It is no doubt true that there are men in South Africa who will, if they can, weaken, if not altogether destroy, the interest of Great Britain in this country. The Native people of the country do not favour such attempts; they do not wish to exchange the British flag for that of Germany or of France, or for the flag of any other nationality, they know that by so doing they would exchange liberty for servitude, prosperity for certain poverty, and pave the way for their final extermination. It is well that our people should awake to a sense of their political strength at a time when political questions which have arisen show clearly the danger of doing nothing.
They must combine, and speak out in language very firm if very moderate and we do not doubt but that if this is done they will have the

Editorial Notes.

 Eli lixa lokuceba lo Mnyaka
 we 1885.

In

the *Christian Express* of this month appears an interesting article written by the Rev. W. J. B. Moir, one of the teachers in the Lovedale Institution. The paper was read as an opening address before the local society, and has now been given to the public. Mr. Moir’s paper is chiefly concerned with what he describes “ leaders ” of the Native masses who “are young men” and this fact throws him into a mood of grave and deep reflection on the probable results of the phenomenal movement started by these young men. He sees some good in it, however, as he believes in the principal that “ nothing is more fatal to progress than apathy,” but fears that the leaders may not be unselfish, that they may be unpractical, that personal motives may take the place of patriotic ones, that the young men may move too fast for the masses, and that the pro- gramme may be too large. “Are,” Mr. Moir asks, “ our young men’s aims merely political, pointing towards place and influence for the educated few, and leaving to the uneducated many only the pleasure of seeing other men’s glory ? ” The true improvement of the Natives, observes the reverend gentleman, does not lie in this direction, it lies in the direction of “ bending
all their energies, and devoting their lives to the christianizing of their heathen country, men, and the education and edifying of their already Christian countrymen The first need of the Kafir people is not a vote, nor a few matriculation passes, but the Gospel of Christ.” While we firmly believe that all the native young men may be practical teachers and preachers in whatever
sphere, we doubt the possibility of producing Mr. Moir’s ideal educated native. Before putting our pen down, we may say we have no knowledge of the existence of the young men who pass as leaders of the natives, though we have heard much about them of late, nor are we aware of any breach, real or apparent, such as was hinted at in the course of the paper between the Missionaries and the educated natives. As far as we can see the phenomenon of “ leaders,” and the breach is either in the nebulous state, or is purely imaginary.

In a remarkable speech delivered at Edinburgh on the 3rd February, the right Hon. G. J. Goschen, M.P., first Lord of the Admiralty in the former Ministry of Mr. Gladstone, referred, in the following terms, to the flag of England, and the native races of this and of other countries may well lay Mr. Goschen’s words to heart: “ It would be a woeful day for justice for liberty, for the equal treatment of subject populations if the flag of this country (England) should be lowered, and if we should lose our influence in the whole body of the public opinion of Europe. Our flag is not, indeed, a flag under which only military glory is to be won. We must re­member when the flag of this Empire is flaunted in different countries we know that it means constitutional liberty; we know that among all the great nations of Europe our flag means disinterested and moral in­ternational conduct; we know that it is the only flag to which subject races can look with evident expectation and hope; it is the only flag on which are blazoned, in letters of glory and light—“Justice and mercy to black and white.”

Last week we were only able to give in Kafir a report of the celebrated Cricket Match between the Alberts (representing the leading European Club in this town) and the Native Champions. The *Cape Mercury* of last Tuesday had a long, exhaustive, and impartial report of the match which, we are proud to say, resulted in a clear victory for the players of colour. The bowling of Gawler and Ngcumbe was simply brilliant, as was the general tone of the fielding of the Champions. We are not justified in saying this much for their batting, though Tshatshu and Gawler made their *21* and 1? Respectively from the balls of those eminent local cricketers Schermbrucker and Leary. The
Natives gained the victory in the face of disadvantages. It was against the rules of cricket to allow players from clubs other than the Albert to bowl, nor was it fair to the Natives to change one of the Umpires without consulting the Champions. Inasmuch as the victory was on our side in spite or because of these disadvantages we may not give the complaints the prominence that otherwise we would. In other respects the treatment the Natives got from their opponents was satisfactory. Such friendly rivalry is more calculated to make the Europeans and Natives have more mutual trust and confidence than all the coercive and repressive legislation in the world.

The following are the sensible observations
of the *Cape Mercury* on the match. We trust our countrymen will read them carefully :—“To all who are taking an intelligent interest in the progress of the country, the match on the Cricket Ground on Saturday between a native eleven and one of Europeans, was of service. It reminded us of the old song:—And men learn’t wisdom from the past, In friendship joined their hands; Hung the sword in the hall; the spear on the wall, And ploughed the willing lands. If the last line be thought inappropriate, we may remind the reader that those who play together will not object to work together, and the manly fellows who donned the flannels last week will have a heartier feeling of respect for their dusky conquerors than they had before, if the Englishman is what his traditions teach him to be. We are glad that the natives won, because it is an encouragement to them to pit their energy, strength, and skill in social life against all competitors, and the qualities which lead to success in one direction are precisely what will win in another.

 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

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.

 DYERno DYER

Lishicilelelwa umninilo, u John Tengo-Jabavu ngu Hay Bbothbrs Smith Street. KING William's Town.