3 IMVO ZABANTSUNDU (NATIVE OPINION). FEBRUARY 7, 1889]

UMANYANO NGE MFUNDO.

(Native Educational Association).

*(Isiqendu Sokupela.)*

1. Ingxoxo.
2. U Rev. Rubusana ute: Le ntlanga­niso mayenze inteto yokubulela u Rulumente ngokukululwa kwe Nkosi. Utsho wati ifanele le ntlanganiso njenge ntla­nganiso eliliso lomzi ukubulela—naxa sibulelayo sifanele ufcuyi kankanya le ndawo yokuba sibulela sinosizi kuba zinge&abi nandawo yakuhlala.

Kutelele u Mr. Ntsikana ngamafupi.

U Mr. Gosa ute, maiuie kuviswe umzi ngale ndawo yalo mbulelo.

U Mr. Nyosi ute, ukucinga komzi kuyayi twabulula imicimbi, silapa nje singumzi mawenziwe umbulelo.

Kususe enye yamadoda omzi wase Debe u Tyamara wati umzi awucasene nalendawo, iyavkala.

Lendawo ivunyiwe yintlanganiso.

1. Mr. J. Tengo-.Tabavu (ingeniswe ngu Mr. Sakuba): Okokuba Umanyano nge Mfundo malutwatyululwe lube nama sebe kwi ndawo ngendawo, aya kuvisisana nentlanganiso en&ulu ngentsebenze yawo. Ute u Mr. Sakuba akuko nto intsha iza kuveliswa kule ngxoxo kuba kumzuzu ipambi ko Manyano. Yaxoxwa e Rini nase Ncemera, yabuya yavakaliswa kwa Matubela, emka amalungu exelelwe ukuba aze ayi cinge eze kule ntlanganiso sele zi lungiselele into enye —ukulamkela no&unga lamkeli eli cebo. Namhla ke iza kuxoxwa okokugqibela kule ntlanganiso. Imbangi yokuba ku- veliswe icebo elinje kufunwa iqinga lokwenza Umanyano olu kuba luwambate wonke umzi, lungabi yiyo into yo Titshala naba Fundisi nabantu abambalwa abafundileyo. Eli cebo lingenziwa ilinga ukuqala, kutatyatwe indawo zibe mbiui nantatu ezinabantu abangawaxhasayo amasebe indawo ezinje nge Dike no Mkubiso, kuze kuqutywe ngalawo masebe kukangelwa ukusebenza kwawo. La masebe omana ukutumela abatunywa nengxoxo zawo kwe Nkulu intlanganiso ngamaxesha amiselweyo. Onobhala bawo bomana ukuvisisana indaba no Nobhala we Ntulu intlanga­niso ukuze kube lula ukuyi feza into esukuba ifuna ukufezwa lu Manyano naxa lungeka dibani.

U Rev. Mzimba ute, bezingenziwa na i Komiti kwezi ndawo kunokuba kwenziwe lento?

U Mr. Sakuba ute, kambe ezo Komiti zizo ezo kutiwa igama lazo mazibe ngamasebe

U Rev. Rubusana ute, ukuba ndake andayiva into etetwayo, yile itetwa ngumndululi ngxoxo. Andiboni luncedo nangayipina indlela lungade luveliswe kutwatyululwa kwale ntlanganiso. Andikolwa ukuba seyi fikelele esimeni sokuba izahlulahlule izenjenjalo; kuba mna ndisa bambe indawo yokuba “ umanyano ngamandla.” Lento kwenziwa into efana nala ntlanganiso Eliliso Lomzi yona yapelela emoyeni kuba ingena ndawo yayo imi kuyo.

Kulandele u Mr. Gosa wati, eyona nto itetwayo kutiwa mayife le ntlanganiso.

Kutelele u Mr. MjoAkzeli kwakwelika Mr. Rubusana.

U Mr. Ntsikana ute, intlanganiso ma- yingatyatyazeli kuba inteto ka Mr. Jabavu ine ndawo ezingaketwayo. Anditsho noko ukuti ndiyavumelana nayo; nditi, mhlaumbi ukuba ubeko u Mr. Jabavu ngokwake intlanganiso ibiya kuketa, ngoko Ae mayingade igxotise.

U Mr. Nyosi ute, lento ngu Tungumlomo wesibini ofana nala ntlanganiso inAulu yezizwe yayise Qonce yona yayiye kucasa u Tungumlomo kodwa yafika yayiyo etunga imilomo abantu abaze kuyo, yayeya batunywa bodwa. Ngu Tungumlomo kanye lo kutiwa makenziwe.

Umgcini-Sihlalo ute, unyanisile u Mr. Ntsikana ukuti intlanganiso mayinga gaxazi ukuyiteta lengxoxo.

Kulandele amanene ambalwa kwangomoya we ncaso, kwapetwa ngesi sigqibo sika Rev. Rubusana esekelwe ngu Mr. Maci: “ Okokuba le ntlanganiso emveni kokuba izivile izizatu ezibangele ukuba u Mr. Jabavu acinge ngkuba Izimiselo zolu Manyano maziguqulwe, iyambulela u Mr. Jabavu ngokuqutywa luluvo ne ngcinga elungileyo—kodwa icinga ukuba asikabi lilo ixesha elifanelekileyo eli loAokuba Awenziwe inguqulo enjalo.”

1. U Mr. W. K. Mtsikana ute: Makwenziwe iqinga lokuba *Isigidiini Samaxosa* sivuswe, aze acelwe u Dr. Stewart ukuba above asivuse.

U Rev. Rubusana utelele ngamazwi ashushu ebonisa ilishwa lokulahlekwa leli pepa. Ute, okokuba *Isigidimi* asenzelwanga mizamo yokuba sivuswe lonto inga yalata uAuba he *Mvo* le isaza Aufa Auba akusokubako bani uzikatazayo ngokuyi vusa xa itshonayo. Into ezize zetu masizi papele.

U Mr. Foxongwana ute, akufuneki nenteto kulento, kuba kwa igama lodwa lokuba sisigidimi sa Maxhosa liya zitetelela, masivuswe

Kulandele u Mr. Tyamzashe encoma uAuva kwake ububi ngokufa kwe *Sigidimi,* makusetyenzwe ngamalungu olu Manyano sivuswe.

Kumiswe i Komiti yokuba ikangelele ukuba kuvuswe *Isigidimi,* kwamiswa o Messrs. W. K. Ntsikana, M. Njikelana, no Rev. Rubusana.

U Rev. Rubusana uvakalise ukuba intlanganiso le yonke mayizame ubu Komiti—ati umntu xa afumene amagama emzini wakowabo awatumele ku Mr. Ntsikana.

Intlanganiso iyaleze ukuba onke ama­lungu abe ngaba’mkeli be *Sigidimi.*

1. ISIYALO SO MONGAMELI.

Umongameli u Rev. P. J. Mzimba ulese isiyalo sake sobo ngameli bo Ma­nyano, esimise intloko ezintatu pambi kwa malungu: l“Ukubumbana nga­mandla”; 2 Inkutalo; 3 Isimilo.

Emva kokuba sifundiwe esi siyalo kwenziwe inteto ezimfutshane kwagqitywa ekubeni sishicilelwe kwi *Mvo.*

1. Amapepa.

Kubizwe amapepa ayemiselwe ukuleswa kule ntlanganiso ngo Messrs. Njokweni, Yekele, Dwashu, Ntsikana, no Bottoman.

Kuvakele ukuba u Mr. Niokweni akatumelanga sizatu sokungafiki nepepa lake, o Messrs. Yekele no Dwashu baxele izizatu zokungabi nakuza entlanganisweni kupela, abazixela ezibangele ukuba banga wabhali amapepa abo. U Mr. Bottoman kuvakele ukuba ube zimisele ukuza nalo elake wanqandwa ngumku-

ISIPANGO SANGO MGQIBELO.

Imibane neududuino zo Mgqibelo, February 2, ezidlule pezu kwesiqingata

eQonce esi nedolopu, zibe zezibalulekileyo, Ubushushu obebuzandulele bobungatetekiyo. Idlale intaka yesibhakabbaka

PAKATI KOMZI

yawunqamla kubini umti kumyezo ka Mr Jay, esinyesezikulu zase Qonce. Lite lisarnbeke ngapambili undaliswana ikaba kwindawo abati kuse Zirangeni, Enyutauni, kwase Qonce apa, latsho lawuvikiva umgubasi, lawangquba amadodana, abonakala amanye ekhasa ngokwabantwana ukuyishiya indlu, enye yafa isitulu yavuka sekumzuzwana,— ayoyika amanye.

EQUGQWALA

idlalile intaka pakati kwenkomo zika Mr. W. M. Mnyanda, yapuma nesihlanu; kodwa emva kwe yure ibnye yavuka enye, zafakwapela ezine: imazi ezimbini, itoxazi ne nkunzana. Kwakwesika Mnyanda apo wapinda kumzi wento ka Mgidini u Mhlambi wapuma nomfazi nenja. Kodwa into esimanga apo kulondlu kube kuko abantu abatatu nenja eyesine, ke aba babini zinto ezindala zamaxegokazi, kwemkiwa nabona batsha umfazi nenja.

ENXARUNI

lenze amatye amakulu atsho avutulula axoza emasimini nase mitini, labulala intaka nenkuku ; litsho amakwenkwana abesempahleni lawachaza induma, abafazi abebesemasimini badumb’ imilenze, ladlala kwityeba lenkabi yenkomo yoka Mvalo. Incha ezifulelwe ngayo izindiu ieuke yanga ibisilwa ngumashini.

EMKANGISO

isicoto senze ububi obukulu kunene, (utsho owakona) inxenye yamasimi atshabalele kwapela tu, a man ye noko asinda. Ekaya esikolweni ifestile zetyalike zityunyuzwe tu, nezakwa mfundisi endlwini yokuhlala, nezakwa Hedding kukwa njalo, nase sikolweni kukwa njalo, nakweye titshala indlu i glass ezapukileyo kwezondlu zonke zili 133. Nalo udaba olusihleleyo tina apa. Endaweni yokubulela imvula siyalila.

IQUGQWALA NE RAFU YEZINJA

Intlanganiso ebihlangene Equgqwala yesiqingata sase Mkangiso ne Tamara, nge 19th January, 1889, ibihlangene ngokufuna umtandazo wokutunyelwa kwi Pakati le Gqugula lase Qonce nge Rafu ye Zinja. Kunyulwe u Mr. Obed Zihlangu abe yi Chairman, u Mr. Jona­than Tunyiswa u Nobhala (Secretary), amalungu ayeyi 18.

I Chairman isuke yacacisela intlanganiso into ekuhlangenwe ngayo ngenteto yobuciko obukulu, nengqonclo. U Mr. Sisson Mnyanda ute, akufuneki ngxoxo ngalento kuba ububi bayo siya buvisisa sonke ngokufanayo, eyonanto ifunekavo kukuketa umtandazo omhle wokutu nyelwa kwi Pakati. U Mr. Ramncwana J. Mqai ute, ndiyabulela ukuba ndibeko apa kule ntlanganiso kuba ndingomnye waba yichase kakulu le Rafu ye Zinja, ekubeni sine rafu ezininzi kakade, kungabuye kongezelelwe enye na?—U Mr. John Gudula uxhase inteto ka Nkosi u Ramncwana kwa ngamazwi afanayo.— U Mr. Sisson Mnyanda ute, i Pakati alikatazwa nento zizinja zetu, zingcolisa awetu amabala atshayelwe kwa siti, akuko sicaka se Pakati siqeshelwe ukuwatshayela amabala, lerafu yezetu izinja iya kunikwa hanina? Ewe edolopini zifanele ukurafelwa apo zingcolisa iyadi zamanene, ize oko kungcola kuqashelwe umntu wokukutshayela; enye into zingama polisa etu okulinda" izindlu zetu xa sileleyo, bona bana madindala. I Lerafu ndiyicasile.—U Mr. Charles Ntsiko. usuke waxhasa inteto ka Nkosi Mqai, wati ziyimipu yetu ekubeni sahlutwayo imipu.—U Mr. James Matshoba ute, ndiyavumelana no Mr. Mnyanda. —U Mr. John Mfazi ute, ndiyavumelana mamazwi ka Mr. Matshoba, noko ndinosizi kuba ezi zinto bezifudula zipendulwa zi Nkosi, ke namhla inkosi aziko masitete mgosiba. Asinamntu tina apa utshayela ukungcola kwezinja zetu, asina madindala okusentila xa sileleyo. Le rafu ndiyicasile.—U Mr. Jonathan Tunyiswa ute, ingoxoxo niyigqibile, ke ngo'ku hluzani amazwi esicelo senu Somtandazo, eniwusa e Pakatini apo. Kwavunyelwana.—Kusuke u Mr. Matshoba wawenza, kwavunyelwana ngawo, kwahluzwa indawana yi Secretary.—U Mr. W. Mnyanda ute, mna namhlanje andiyi ikuteta ekubeni sekukankanywe indawo yokutandaza umlungu nje, noko ke manene andichasene nomtandazo wenu. —Ernva kwengxoxo yokuhluzwa kwo- ; mtandazo iqukunielwe intlanganiso emnandi kunene. Umtandazo sowutumela ngelawo ipepa. Sifuna ukuva eminye imizi emele i Qonce ukuba yenza ntonina ngalomcimbi we Rafu ye Zinja. Sovuya nxa umzi omele i Qonce usipeleka kulomcimbi mkulu kunene.

Umjikelo we Jaji.

Ngesi siqingata sokuqnla sonyaka iya kuhamba iteta amatyala ngoluhlobo Ijaji: —

Uitenbage, Ngolwesi-Bini, March 5.

Graaff-Reinet, Ngolwes: Ne, March 7.

Port Elizabeth, Ngolwesi-Bini, March 12.

Somerset East, Ngo.Mvulo, March 18. Bedford, Ngolwesi-Tatu, March 20. Fort Beaufort, Ngolwesi-Hlanu, March 22. Queenstown, Ngolwesi-Tatu, March 27. Dordrecht, Ngo.Mvulo, April 1.

Aliwal North, Ngolwesi-Ne, April 4. Burghersdorp, Ngo.Mvulo, April 8. King Win’s. Town, Ngolwesi-Hlanu, April 12 East London, Ngolwesi-Tatu, April 17. Butterworth, Ngolwesi-Bini, April 23.

Umtata, Ngo-Mgqibelo, April 27.

Kokstad, Ngo-Mgqibelo, May 4.

Imidlalo ye Nibidyala.—Nge Races yamahashe e Idutywa (Ngxakaxa), uti “Ongaziwayo” (Transkei), aye manintshi amahashe, knkolise awaba kokeli naba shumayeli bakwa Wesile, nabaniniwo bekwako. Makabe utnfundisi, u Rev. W. J. Hacker uya kuyikangela lento, kuba inxenye yabakokeli beremente zehlelo lake babalekisa amahashe nangemihla enje nge Ascension Day ne Krestnesi. Lento ngati inokuzenzakalisa iremente.hlane entsatsheni yake. Kwagqitywa kwelokuba seliya kushicilelwa kwi *Mvo* lakuba like labonwa yi Komiti. Kuleswe elika Mr. Ntsikana nguye nge

MBALI KA DUKWANA,

umfo ka Ntsikana, umzukulwana ka Gabha. Ute u Mr. Ntsikana imbali yalomfo inzulu, akakwazi kuyixela yonke njengoko injalo, nalento ayenzi- leyo lizaba lokubeka ilitye pezu kwe ngcwaba elingumwewe awafakwa kuwo lowo ugama lizuke ngokufela uhlanga lwakowabo. Imbali ibe nde, ayazidina noko indlebe kuba ibihamba iba nendawo ezimnandi kwa nezi lusizi. Eligqibile ukulilesa intsapo yase Debe ivume ingoma eyole kunene eti:

UKUFA KWELI ZWE.

1. Ilizwe lifile nguratshi, nomona, Nokwele, kwanobudenge; kuloolusapo Luka Xosa nolwase Mbo !!

Yin’ ebangoku ? Yimaz’ emnyama Emminyo ubulel’ uhlanga, nembumba Yamanyama yomfo ka Gabha u Ntsi­kana.

1. Taruni lusapo lobawo u Xosa ! Elilishwa lihla ngani? Ngati sesikwele Kul’ ikaka lenyaniso,

Elaxelwa nguye lomfo usombawo, Umkokeli wohlanga owaf eprofeta Inyaniso yaseka.

1. Inzilo, inzilo, njengase Niniva ! Masenz’ ibuyambo njengamadoda Tina mlisel’ ofunda ezincwadi! ! Mazitsho zonk’ intlanga: Tyapubeko Mbumba yo Manyano; sibe esisizwe Sowacing’ amazw engwevu yom Cira.
2. Amapepa Ayakuleswa.

Entlanganisweni ezayo kuyakuleswa amapepa ngo Messrs. Bholan, A. Mali, Maci, Miss Figlan, no Miss Meyile.

1. Intlanganiso Ezayo.

Intlanganiso yomnyaka iyakuba se Mgqakwebe ka Mdingi ngo July ozayo;

1. Mb. B. Sakuba.

Intlanganiso icele u Mr. Sakuba ukuba ake ayicazele indawo ezitile ebeke zavakala malunga naye. Ukwenzile oko, kwati ernva kwenteto zamalungu, Intlanganiso yavakalisa ukuba yanele yinteto ka Mr. Sakuba.

1. Ingxowa Yomanyano.

U Mr. P. Tyamzashe waneke ingxelo yobu gosa bake bokugeina imali ye ntlanganiso endaweni ka Mr. Bokwe. Uvakalise ukuba imali ese sandleni ipantse ukungazifezi indleko zokulungiselelwa kwale ntlanganiso. Kwayalezwa amalungu angekayiroli imali yobulungu ukuba makayitumele ku Mr. Bokwe nangekoyo entlanganisweni kuba kuko amatyala atile omanyano ekufuneka elungisiwe kamsinyane.

EZELIZWI .

ISABATA E NXUKWEBE.

I Sabata yesibini ku January lo, yomhla we 13 kuye, iya kukunjulwa ixesha elide ngababeko. Kwashumayela aba- ntwana bakona bokuzalwa amaxesha omabini, emini nangokuhlwa, ababesinga entlanganisweni yabo e Cradock. Wasuka umfundisi walapa kakade, u Mr. Kakaza, wasezixolisa ngokuya kwenza isiyalo kubantwana besikolo se Sabata. Watabata “ Ukutembeka.”

inkonzo yase mini.

Yatatyatwa ngu Rev Jonathan Mkosi wase Pewuleni. Washumayela ku Mahebere 12. 1 ne 2, kamnandi. Waba nobunzima obukulu u Mr. Mkosi bokwenza abantu bapulapule, ngenxa yobushushu obabuko. Wasixilela, ngelifu lamanqhina elikangeleyo xa sibalekayo, ngo gqatso, ngezinto emasizilahle xa sikolu gqatso, ngohlobo emasibalekengalo ukuzesipumelele kolu gqatso, nga Lowo emasikangele kuye ukuze sizek’amandla kolu gqatso.—Semka sikutazekile, sizimisele ukubaleka ngokunye kolu gqatso.

EYA NGOKUHLWA.

Yapatwa ngu Rev. Charles Mahlutshana wakwa Matole. Latina kuba izulu lalilibi, lingati liza kuna, yati yala kamnandi indlu ngabantu abatsha nabadala. Wasicacisela yena Iculo 16.8. U Mr. Mahlutshana ute siyazi sonke ukuba isibambiso yinto eyeuziwa ngumntu oxakekileyo, ofuna uncedo. Wayenjalo ke u Davide umbali weli Culo. Wayevukelwe ngunyana wake u Absalome. Wenza ke isibambiso ku Tixo sokuba, xa emhlangule kwezo ntsbaba uyakumdu- misa. Wasifeza yena u Davide esake. Sonke ngabanye sizenzile izibambiso ku Tixo, xa sikwi ngxakeko ngengxakeko. Abanye bazenze xa oafayo, abanye xa base ngozini etile, abanye mhla bamnkelwa ukuba ngamalungu azeleyo e Bandla lika Krestu.ububa

tina sizifezile na ezetu izibambiso njengo Davide; nokuba sixele umfo oliqaba owati akuba egula kakulu wangati uyaguquka, akuba etandazelwa ngamakolwa, wati kodwa akupila wabuyela kwase kuqabeni imbola yake? Ute kwesi situba, xa intliziyo zetu zishushu, sipulapula kunene, kuyolile. samva esiti:

Kambe andi Fikizolo ekay’ apa; noku­ba nditeta ntonina kuba nditwaleni.” Anenzanga sibambisona ekay apa nyakenye sokwaka indlu yobufundisi? Ani- tumelanga elolizwi na entlanganisweni yanyakenve yabafundisi- . Ipina ke londlu ? Ngoku silapa uje siya entlanga­nisweni yabafundisi. Abakwa Tuku bayigqibile bona eyabo. Umfundisi wabo selehlala kuyo. Bantu bakowetu! Musani ukwenjenje. Musani ukuwuhlisa umzi wenu. Ngenani ezintlanti. Ku- hlale kusitiwa ngab.i, ngayaziyo yi “ Ngqushwa emnyama kanti yona yi “Ngqushwa emhlope.” Nini engekusitiwa kubo yi “ Nxukwebe emnyama.” Kute xa kutetwa lamazwi zabonakala inkabi zamadoda zinqwila, zikangela pantsi. Utabate intloko yesibini, Umhobe. Wati ke lonto yingoma evunywa ngamadoda awoyisileyo. Ayipako ukuvunywa ngawoyisiweyo. Kuko ingoma eya kuvunywa sizukulwana sika Adam sodwa ezulwini. izitunywa azisokuba nako ukuyivuma, kuba azisokuyazi. Iya kuvunywa ngaboyise emadabini esono apa emhlabeni. Niya kuyivuma na nina? Hi wena ungasatandaziyo, hi wena sowubuye ngomva, uya kuyivuma na? Siyambulela kakulu u Tixo ngokutumela izicaka zake pakati kwetu. Eletu liti, zauga zingaba ndlela ntle.

Ibala la Badlali

Kwaba yinto emnnndi kunene ku ksba le " Cham pions ” zase Qonce xa zazinyuka ukuya kwela Mahala ngotndlalo obekekileyo we Bhola. Ubuninzi beli kaba laliqala nkuya kwelo laba Tembu Kufikiwe kona kwamnandi kwakubi akuti umntu wakona, "namhla neyele;” Izinto ezindala zakwa Ngqika, azotuswanga zezo zanzwili, kuba ngaba " kade be neta,” bayaziwa e Bhayi nase Rini.

I nkamteni u Nukuna no Xiniwe bavumelene ukuba kungene i “ Champions ” kuqala. Kwaya u Butler no Xiniwe ku. bhola u Lutu no Xinishe. Kwi over yokuqala ka Lutu u Butler wenze zantatu, kweka Xinishe yangens, 3—1—3. Kweza u Zo- ndani (omkulti) ema kakuhle lomadodana Ernva kokudlala okuhle kaka Zondani wazingenisa u Lutu, 10—2—5. Weza u Ngcumbe wagongqoza umfo kwakuhle. kuba i bowling ka Lutu ne fielding ye " Pioneers ” yayingafeketi. Ema lamadodana, wasuswa u Xinishe kwafakwa u Msen?ana. Wavi- gxebeka u Xiniwe ku Lutu, 54—3—9. Wangena u Seti wabuya. 54—4—0. Bangena bebuya bemshiya u Ngcumbe owenza S B ngohlobo oluncomekayo. Badlala kakuhle no Zondani (omnei). I Champions zahlanganisa 113.

Zangena i Pioneers kubhola u Butler no Bali, aroza amadoda engena epuma etshuqu nge 26. Emva kwe lunch angeniswa kwakona. Awokuqala ema kwada kwabhola u Ngcumbe no Bopi. Exaxe nge 39. Yaba i “ Pioneer ” iyadliwa ngengeno lonke ne 48 runs. Ikaba le Champions lincoma ububele base Komani ekwavakala kumnandi ukuhlangana okunje. Kwanqweneleka ukuba kubuye kupindwe. I Champions zibulela kanjalo uncedo ezalufumana ku Rev. Rubusana ngokubagcinela i skore. Nanga amanani:—

1st. innings “champions.”

Xiniwe c Hlati b Lutu 9, Butler b Xini­she 3, T Zondani b Lutu 5, Ngcumbe lbw b Lutu 56, Seti b Lntn 0, Sidala b Lutu 0, Bopi b Lutu 9, Umvallo b Lutu 0, N Zo­ndani c Msengana b Marutle 19. Bali c Msengana b Lntn 6, Tshatshu not out 2. Extras 4, Total 113.

1st. and 2nd. innings “pioneers.”

Mapikela b Butler 3, b Ngcumbe 0, Sixishi run out 0, b Ngcumbe 0, Hlati b Bali 0, not out 2, Mntuyedwa b Bali 4, c Sidaia b Ngcumbe 10, Lutu b Bali 4, c Bali b Ngcumbe 9, Mhlabi lbw b Butler 0, b Bopi 3, Marutla b Butler 1, c Zondani b Bopi 1, Magoda b Bali 3. b Bopi 0. Msengana not out 0, b Bopi 6, Xinishe b Bali 4. b Ngcu­mbe 0, Nukuna b Butler 5, b Bopi 3. Extras 1—5. Totals 26—39. For both innings 65.

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Siyavuya ukuva ukuba ayipelanga indawo yokuya kwekaba elintsundu lebhola Pesheya. Ikaba lase Bbayi liyipete shushu lento kangangoknba seli knmanqanam okuba mhlaumbi sive msinvane ukuba kuya welwa.

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Ngamanxashi.nxashi ukulungiselela injuze zebhola za Pesheya. Imali yokukwela ku loliwe ukuza apa itotyiwe kskulu. Nga. ti lomzi uya kuzala ukuza kubonela izimanga za Pesheya.

Amawesile Omandla wase Rini.— Intlanganiso yabafundisi abamhlope itume kwi Conference vase Bhayi o Rev. E. J. Barrett. Rev. E. Gedye, Rev. T. A. Chalker no Rev. R W. Bryant.—Yakankanya umcimbi wokufuduka kwabafundisi ngoluhlobo, EnW, Rev. H. Cotton ; *Salem.* Rev. T. Spargo; *Peddie,* Rev. H. J. M. Withers; *Somerset,* Rev. N- Abraham; *Middelburg,* Rev. G. E. Fox ; *Knysna.* Rev. R P. Under, wood ; *Port Elizabeth,* Rev. R. W. Bryant. Aba balindele ukwabiwa yi Conference :— Revs. T. A. Chalker, R. Matterson, C. S. Franklin.

Intlanganiso ya Mawesile e Natal.— Evabamblope ibise Verulam, vagqiba kwe. loknba. abemnve umfundisi omhlope e Edendale, ekokubeni bebabini, oya kupata Isekiti. ancedise ekufundiseni.—Knroxiswe umfundisi wesitatu e Maritzbnrg.—Kumi­swe abafundisi ababini ngapezulu abantsundu ngase Ladysmith nase Newcastle.— Kutunywe u Rev. E. Nuttall, no Rev. A. P. Chaplin kwi Conference vase Bbayi.— Inani lamnlungn lande nge 322 kwabantsundu, lancipa nge 75 kwabamhlope.

Ikaya Labantsundu.—Tndwendwe ze “Kaya” ngenvanga egqitileyo: Mr and Mrs Peteni. Messrs Sikundla, J Gontshi, Magunya, Mzozoiana, David. Sijaka, Rev Mama. Messrs Tokota, Mbambisa, Rev Rnbnsana, Miss Mdolomba, Rev Mkosi, Messrs Buso, Nyongo, Lutuli, Maci. Touts’, Makehle, Gudula, Mrs Cafu, Miss Zidumbu, Mbelle, Messrs Mtoba, Mjokozeli. Mahlutshana, Ngcayiya. Mr and Mrs Radas, Mrs Philip, Miss Kubevana. Messrs N and A Gasa, Dwanya, Ngaka, Bell, Mashiyi, Mafu- ngqwa, Magaba, Govo, Konorgo, Miss Toni.

ABALIMI NA BARWEBl.

E QONCE (Feb. 2).

Ihabile—2/11 to 3/2 ngekulu ,,

ezinkozo—7/9 ,,

Itapile—1/10 to 11/ ngengxowa

Umbona,—2/9 to 4/ ngekulu

Amazimba—3/ to 3/3 ngekulu

Trasi—3/9 to 4/ ngekulu

Tsemile—2/6 to 3/3 ngekulu

Umgubo—8/ to 10/ ngekulu

Inkuni.—4/ to 28/ ngeflara

E KOMANI (Feb. 2)

Inkuni—12/ to 36/ ngeflara

Ihabile,—2/6 to 3/4 ngekulu

Itapile—12/6 ngengxowa

EDAYIMANI (Feb. 2.)

Isemile—1/6 to 5/ ngengxowa

Trasi—10/ to 12/ „

Imbotyi,—8/ to 10/ „

Ihabile,—7/ to 8/ ngekulu

Umgubo—17/ to 21/ ngengxowa

Umbona—12/ to 14/ ,,

Umgubo wombona—*18/* to 20/ „

Ihabile—17/ to 17/6

Itapile—19/ to 20/ „

Inqholowa,— 14/to 15/ „

NATIVE OPINION

THURSDAY, FEBRUARY 7 1889.

OUR contemporary

at Umtata makes

special allusion to certain individuals in connection with Pondo Affairs. It is re­marked in the *Umtata Herald* that

The news which we publish in another column regarding the state of affairs between Sigcau’s people and the traders of Eastern Pondoland will probably rouse the ire of Mr. Jabavu, and of other gentlemen to whom accident has given a white skin, and, who write letters to the papers after a fortnight’s stay in Pondoland declaring. *from experience,* that the Pondos are all lambs, and that the only black sheep in Sigcau’s flock are the whites.

The news referred to in this quotation also relates to the fact that

The Resident Commissioner, Mr. Scott, has at last managed to creep into Pondoland and is at present living at Zalo in Eastern Pondoland. It appears that on his arrival at Zalo he sent a message to the Eastern Pond Chief to announce his arrival, but the dusky Monarch does not appear to have been much impressed on learning the news of Mr. Scott’s advent into Pondoland and sent a message to tell him to leave the country at once and go home, Mr. Scott however has stood his ground and we hear that he informed the Paramount Chief that he must send “ that message ” to Government, and that as far as he was concerned he in­tended to remain there.

On this incident the *Umtata Herald* writes:—

*Imvo* waxed indignantly eloquent against our “ jingoism ” a few months ago, when we declared Mr. Scott’s appointment to be a farce, and urged the Government, if they were in earnest about it, to take measures to prove it to the Pondos in the only way they are really capable of understanding. The *Imvo Zabantsundu* of Kingwilliamstown seems to be out of touch with the I.Z. of Pondoland somehow, otherwise why this anxiety of Sigcau to kick out Mr. Jabavu’s angel of peace ? At all events, now comes the crucial test of the Government scheme. If Mr. Scott is determined to stay in Pondoland, and Sigcau is equally resolute to turn him out, one or the other will have to resort to force. Of course the Resident, having got in, even through the larder window, need have no resource to force until attacked, but Sigcau must either put up with his presence, or turn him out. We are of opinion as we have been all along, that Sigcau has a perfect right to object to a Resident whom he was not asked to accept, but of course the Government will have to protect its emissary, and it remains to be seen what steps will be taken to that end.

There can be no question as regards the gravity of this news, the correctness of which is unfortunately vouched for by the newspaper from which we have freely quoted. Whether Mr. Scott’s appointment, or the manner of arranging for it, was wise or unwise, there has never been any occasion to question the purity of the motives of the Cape Government. The mission was essentially one of peace and good­will. We have no hesitation in acknowledging this much, although we are of those who thought that the Government pursued an ill- advised course in arranging for the appointment. A singular lack of judgment was shown when Mr. de Wet asked the House to create the office of a Resident Commis­sioner in Pondoland without having previously consulted the Pondos. Yet, as we have observed, with this exception which is but an error of judgment, nothing hitherto has transpired, such as to lead us to doubt the sincerity of the desire of our Government to promote friendly relations and prevent misunderstanding by means of the appointment. It was per­fectly natural for the Pondos, also, to be apprehensive at Mr. Scott’s ap­pointment, remembering as they did that in regard to other Native tribes experience shows that the planting of Residents among independent Natives has been invariably followed by greater misunderstandings between the tribes and the Govern­ment than when their communica­tions were conducted without the existence of such a medium. It need hardly be said that the mis­understandings have resulted in collisions between the Government and the tribes, ending in the absorption of the lands of these tribes in the Crown Lands of the Colony. Under the circumstances we were able to appreciate the motives of the Government in urging the advisability of the ap­pointment of an officer who would