IMVO ZABANTSUNDU (NATIVE OPINION) 3

**engomsebenzi** wabamnyama izakukange- lwa ngentelekelelo ngabantu abamhlope. Igugu lokuba kuza **kuputunywa** Amakuli na Matshayina, ukuba eze kuqeshwa kweli lizwe (bangabasaqeshwa abamnya- ma), kutiwa ngoku ngamadoda asele qolile, ingaba sekungeniswa ishwangusha ngeso senzo, U-Rev. W. C. Holden **onokuteta** ngobuganga ngale micimbi ngenxa enokwazana nayo ebufundisini kweli lizwe nase Natal, usand’ ukuvakalisa inkolo yake ukuba ukungenisa abasebenzi kweli lizwe ingaba yimposiso enga- twalelwa imikono. Kusafuneka bupina ubunqina xa u-Mr Distin — isihandiba **ekwaneleyo** xa site sesase Tafel Berg, e-Metele umfo owaziwa nobekwe

ipelileyo. Kumazwi awawenzayo ngalomhla sipaula la:—

Masinga zitumeli intombi ezikolweni ukuba ziye kufunda ukulesa noku ball kodwa; esi sisiqalo semfundo yazo. Abantu abazama intlalo balindele okungapezulu kunoko—imfundo enokuyisebenzisa intombi. Uku lungiselela into zendlu kumelwe kufundiswa. Into yonke esenziweyo ilungile kodwa silindele xa intombi ibuyileyo esikolweni yazi ukupata indlu yayo.

Emva kwala manqaku u Dr. Dale utete ngomsebenzi omhle owenziwa sisikolo sentombi sase Wellington, wati

Nayipina indodana etshata neledi efundiswe e-Wellington ingeva emxelweni ukuba indlu yayo iyakuba yekolisa intliziyo. Kutyelelo ake alwenze kufuti ati akufika endlwini yentombi esand’uku- tshata ebifundiswe e-Wellington aboneintoeyenzayo kulondawa ukupata indlu ngokufanelekileyo nokubala.

**l**

I-Qonce ne Rafu.

Abalimi na Barwebi.

kunene kowabo—xa ati yena ngentliziyo

yake yonke “ Andikolwa ukuba simpete ngemfanelo u-Mxosa xa singenisa ezinye izizwe ezintsundu kweli lizwe ukuba zize mfundisa amasiko amdaka, nokubanga ukuba yena angaba safumana msebenzi, Ngabantu betu (ama Xosa), afanelwe kuvelelwa siti kunokuba sivele Ama­kuli; akufanele ukuvelwa, egqitisele ku­na Makuli. Zinkulu imfanelo emasize- nze kwaba bantu, masiba qeqeshele emsebenzi.

entle ukuba Kupumle pezu kwempato yetu ngexesha lela babe ngumtombo wenkatazo kweli elizayo, nokuba babe kupume ongemncincane lizwe. Sebenze umsebenzi ekwenziweni ko Loliwe.

Abo bati????????ngeniswe Amatshayina njalonjalo, ba???????ti, “u-Mxosa uyenqena ngokuba si??? makungeniswe Amakuli

kungokuba singenanto yimbi singayenzayo! ” Wenjenje ukuyi pendula londawo u-Mr. Distin: ubonisa ukuba lenteto ayinasiseko kuba yinto eyaziwa nguye wonke le yokuba umsebenzi wonke wezandla weli lizwe seloko usenziwa nanamhla usenziwa ngabamnyama, enika nesizatu esicacileyo kuye wonke sokuba umntu omnyama engazinikele ngentliziyo emsebenzini. Uti: “ U-Mr. Watson obeke eyi Enjiniya Enkulu yololiwe, wandihlebela ukuba yena akanqwenele basebenzi bambi kuna Maxosa, xa ubakutaza ngokwaneleyo ukuba bauhambise umsebenzi ba- behle kanjalo bawazi. Wada wenza utyu- ka lwenteto ukundibonisa ukuba lemalana bayinikwayo ngabamhlope ayiko nenkutazo iyalambata, wati uyakolwa uku­ba bahlaulwe njenga Mangesi, baza bani- kwa namalungelo afanayo singaba fumana bezi caka ezine xabiso, ezingati zifumene amasiko etu zihlale nati lonke ixesha. Ndingati oko ndibuyileyo e-Natal ndipantse ndaba ligqoboka kwimvo zake.”

Seke sanetuba siyiqwalasele lengxoxo ingenstebenzo, eyetu ingqoboko yileyo ka Mr. T. P. Watson, angumfuni kuyo u- Mr. Distin. Ngenye imini apa lombali waye nesincoko nomhlobo oli Qaba-mbola, eyayisekwe pezu kombuzo wokuba, “ Ko­dwa nizitshabalalisela nina bantu bakowetu ngoselo olu ? Impendulo exela umxele abe yeyokuba, “sesifile.” “’Ngani- na?” Sitshilo tina. “ Asisena mhlaba, kwana nkosi. Sesinjengabafileyo.” Sim- kumbuze umhlobo wetu ukuba kaloku u- Rulumeni yinkosi yabo. Ute u-Rulumeni akasiniki tuba. Site tina: “ Akuteti ukuba uyala ukuba uhambe uye kusebe- nza?” “Asifumani mali nase msebenzi- ni.” Ibe yileyo impendulo. Besingekayiboni incwadi ka Mr. Distin ebikwi *Journal* ukubako kwale ncoko pakati ko “Mxosa ofundisiweyo ” ne “Qaba lo Mxosa.” Xa ke sivakalisa imvo yomzi ontsundu kulo mcimbi sibabekisa kwi ncwadi yengqondo ka Mr. Distin. Xa kutetwa ngomsebenzi bekunga kungahla- la kwenziwa isahluko pakati kwentando yomsebenzi kuba ingumsebenzi kodwa, nokusebenza kuba umntu engenakupila ngaphandle komsebenzi. Kulindela um'- mangaliso kuba abantu abebekubunyama obunjengobo bebekubo abantu bako­wetu batande umsebenzi kuba ingumse­benzi, kanti ukubenza basebenze ukuze bafumane into yokuzi xasa yeyona inga- batsalayo okwangoku

NGOKUPATELELE ekuswelekeni kwe- nkutazo zokuba abamnyama batandane nomsebenzi singabalisa esikuva kuvela kwelipezulu, okungati kuyinyaniso kwenze ngakumbi ukuba abantu bakowetu babe butuntu ukusebenza. Kutiwa kuko indoda esebenza kwisituba sololiwe esi- ngase Burghersdorp, eya qesha abamnya­ma abamele elo. Ute umnene kuba ene-venkile misela ukuba bonke abo base- sa-hj batenge kuye. Amatyala bawenze kulovenkilana ebehlaulwa nge “ pay day,’ ubesuke azibatale ze abantu abanike okuseleyo—noko kuseleyo bekusuka kube kuncinane kangokuba kungabi namsebenzi. Ate ke lama- doda elo langapezulu aseleuyeka umsebe­nzi. Siva ngoku kusitiwa abamnyama base Monti bacelwa ukuba baye kusebenza kulondawo kwapantsi kwezo zimkelo. Yimfanelo yabo ukuba bati benyuka babe bezazi kakuhle izimisele abaya kusebenzapantsi kwazo, ukuze lingabayi bakuba sebefikile emsebenzini. Kokwetu ukucinga akuko nto ingancipisa ubunqenera nobusela mhlaimbi nobunxila kunokuba banikwe inkutazo yokuba basebenze ngokutembekileyo, ukungabaniki intlaulo eyaneleyo nokubaqesha ngezimiselo ezinjengezi sizipaulayo asinto ziyakubakutaza uku­ba basebenze ngokuzinikeleyo.

Sitonyalaliswa kunene kukupaula inani elininzi (xa siqikelela ababengeniswe eluviweni) labapumelele uviwo lo Titshala kwizikolo zase Clarkebury (Emgwali wakwa Ngangelizwe) nase Peelton (Encemera). Esase Mgwali sinenkwenkwe ekupe amanye kwizikolo zonke zaba mnyama, isininzi samakwenkwe ayetunyelwe kona sipumelele. Ikwa yilonto nakwese ntombi sase Ncemera. Ubuhle obuyakwenziwa kupumelela kwesisikolo sentombi pakati komzi ontsundu bende- le, abaziwa bani apo bupele kona, bupantse ukuba bungabi nakulinganiswa, kuba ukupumelela kwemfundo kumtinjana wakowetu kuteta into eninzi ekuhlanjululweni kwentlalo yetu. Sincoma u-Miss Gilson ngokupumelela kwentsapo yake kuviwo olubete lwazidlula ezinye ngokucuteka kwesango Iwalo. Izwi elihle masilenze nangesakwa Blayi.

Nge Cawa edlulileyo sakalaziswa yindlela yokucukuceza eyateta ngayo ngentlanganiso yakwa Bangindlala i-*Penny Mail.* Isingisela kwakulontlanganiso yenjenje ukuteta nge ngqondo *i-Natal Mercury:*

Kugqitisele ukuba abantsundu bazicikide into abazisweleyo nento ezibagcumisayo, ngomoya opolileyo otobeleyo onje, emini, kunokuba oku bakwenze emfihlekweni bodwa. Kusilungele tina Rulumeni nabamhlope —ukuba sizazi ingcamango ezingapantsi zabo, neminqweno, nento abondele kuzo kunokuba sibe sihleli eparadesini yeziyata yokungazi nokungakatali. Banike indlela ebanzi ukuba bavakalise imvo ezinjengezi, ngalo lonke ixa zingapongomeli Inkosazana, kunokuba ezomvo zibe ngamaqula zigutyungelwe, makukunjulwe ukuba oku kuhla kumhlaba olaulo kutiwa luhanjiswa ngabantu ngokwabo, ekungatiwa ke elibakala libonisa ukuba abantu baya ekuluvisiseni. Igunya lika Rulumeni alihleleleki kuvakaliswa kwemvo zabantu nokuba ezimvo zivakaliswa lilipina iqela lihla xa zingaxoxwayo zingavakaliswayo.

Kuko konke oku ngapandle kwentandabuzo sinokuti, Amen.

Indodana eyafunda e-Dikeni, ebala epe- peni lase Bayi, izigqubutele ngegama lokuba ngu “ Mjala ” iti ukubekiselela kwinteto ka Dr. Stewart, etshabisa imfundo yabamnya. ma :

“Ute kudodana lwase Lovedale u-Dr- Stewart, emva kokuwuqwalasela umsebenzi wake weminyaka elishumi linesixenxe wafumana amandla ake ewamoshile, amatemba ake adanisiwe, ulindelo lwake lungafezekanga ; ukuba imfundo ibe lunkwalambiso ne- mali ilahliwe, ukuba abo bebesiti ngokufu- ndisa abamnyama baposa isonka sabo ema- nzini ukuze basifumane emva kwemihla emi- ninzi bebeposisile, kuba into ababe nokuyivuna kwabo bafundisiweyo ibe kukungatembeki, nobuvila. Ubatabate abapulapuli bake wabasa ezitoreni nasezi ofisini zase Qonce wabalatisa into ezenziwa yimfundo kwabantsundu apo. Emva kokupulapula oku nge- kwafanele amadodana ukubomboloza—Oku msa ukukuvakalisa e Gate, msa ukumemeza ngako ezitrateni zase Askalon, hleze intshaba zemfundo zigculele.’ Au lomehlo akangela ngokutambileyo ajikwa kwintlokwana ezino- boya zama Africa. Lwenziwa umemezo ku- bemi base Gate ama Bulu. Yati inteto engaba yayiwafanele amadodana eyayibekiiwe kuwo, yabekiswa kumzi wonke ngoku- shicilelwa kwayo kwi Sigidimi sama Ngesi sase Dikeni. Iko into emayibe yayisekeleziwe ngesi senzo. Lenteto ka Gqira inendawo ezinenyaniso ngokupatelele kwicala elimdaka lemfundo, kodwa ndisati mna uposisile uku- yimemeza lento ngeli xesha. Esi senzo siya- kwenzakalisa amadodana abala ezi ofisini asenezimilo, akawapatanga *kakuhle* ngoku- ngabisateta nto ngawo. Enditi ke ufike ezigqibeni u-Gqira ngapandle kokukangelisa. Makake abuye akangelise pambi kokuteta oko angxamele ukukuteta. I-Qonce asikupela kwendawo enabantu abasebenza ezi ofisini. Nalapo ungabafumana abafanelekileyo ukuba uyakangelisa. Makatabate isibane njengo Dayojinizi wase Sinope afune abate- mbekileyo andule ukumema umzi ukuba uvu. melane naye.” njalo njalo.

Onke amadoda amvo ilungeleleneyo aya- kuvuyiswa yilenteto pezu kwalemicimbi. Ibonisa uluvo lwalomhlambi ati u-Dr. Stewart upelise ukolo lwake emfundweni yabamnyama wapantsa walablekana nalo. Lenteto ka Gqira ifanelwe kukangeliswa. Sinetemba lokuba siyenjenjalo sakufumana ituba.

Nolwe Sihlanu (7 November) Imantyi yase Qonce ibine ntlanganiso enkulu nenkosi, nezibonda namadoda amakulu antsundu esitili sase Qonce. Abanumze- tu o W. S. Kama, o Mbovane bebeko.

Mr. Hemming: ndiyavuya ukubona into eninzi kangaka yabantu ependule imbizo endiyenzileyo. Ndinibizele uku­ba ndinazise nge Rafu, ebonakala ukuba ininzi esikweliti. Ngakumbi ingahlaulwayo ngakumbi iya iba ngumtwalo pezu kwabo. Le yokwe ye Rafu inzima. Uzibizile izibonda ke ukuba zize kuyila ice- bo naye lokuba yenziwe kapukapu. Uya- zi ukuba bayakuti bebexinezelwe kubalela; nabamhlope bebekwanjalo, kodwa nezi alam kwaba mhlope ziyihlaule. Namhla ke u-Rulumeni upelelwe lunya- mezelo ngalo mcimbi we Rafu. Izibo­nda ke mazincedise. Zati mhla zamiselwa okanye mhla oyise bamiselwa zatembisa u-(Colonel McLean) Makeleni ukuba ziya kuncedisa u-Rulumeni ngako konke okuse mandleni azo ; ke ngoku kufuneka zimnce- disile kulo mcimbi we Rafu. Kude kutimaxa wambi izibonda zingabi nakuhlaula imali yazo ngokwazo, ede ke ezinye zagungxulwa ebubondeni. Mayingene ke Irafu. Abanye bati bangamahlwempu, kodwa uyazi ukuba kukade benikwa umse­benzi ebebengafumana imali yokuhlaula Irafu. Ngayo lomini amadoda ayafunwa ukuba aye e-Dayimani nase Jagersfontein ukuba aye kusebenza umvuzo zisheleni ezilishumi line sihlanu ngeveki ukudla bakufumane kwaku Belungu. Abantu abangaufuniyo umsebenzi asingabo abanokuti bahlwempuzekile. Izibonda *ke* zimelwe ukuba abantu zibase kubaquki ukuze bahlaule imali zabo. Ukuba imali ayingeni iyakunqunyanyiswa imali yazo, okanye kumiselwe bambi ebubondeni. Imali akwelitwa yona u-Rulumeni ngaba­mnyama bodwa yi £12,250, lemali inxenye yayo sekuminyaka isixenxe ingabatalwa. Ukuba izibonda azincedisi uku­ngenisa lemali kuya kubonakala ukuba nazo mazingabatalwa. Into eninzi emhlope engatyebe njengokuba bona betyebile iyihlaule eyayo kanti *ke* yona ayinaso nesiqwengana somhlaba. Kade kutetwa *ke* kwanele. Seletumele ukuba xa imali ye Rafu ingarolwayo makahlute inkomo umquki, ekuya kuti *ke* ukuba akubonakali bubetele kunoku ibehle apangwe umntu.

Utete nangamahlati ukuba mabanga wonakalisi ukuba bafuna ukuya kugaula kuwe mabaye kutabata ilayisensi kubantu abamiselweyo ngu Rulumeni. Amahlati ayimfuyo *ka* Rulumeni njengokuba inkomo yendoda nganye iyeyayo. Kudala uko umteto ongokonakaliswa kwamahlati, wamiselwa libunga elise Kapa ngo 1859: uza kuhanyiswa *ke ngoku.* Into noko enkulu ababizele yona kukuteta nge Rafu. Abantu mabaziswe ukuba bahlaule. Aka- nabele kupulapula; kade kutetwa unga ngoku angabona izenzo. Eyona nteto yobuciko kuye kukuba abone Irafu ingena. Angayi nikela indlebe kodwa kwinto etyuaslu.

Inkosi u-Mbovane ute yena uxinezelwe yimali yeziza neyezindlu. Bekungenakuke kukangelwe ibe nye na kuye.

U-Mr Hemming ute akanakumnceda kulonto kuba eyizisa na iyafuneka.

Inkosi u-Mbovane ute enye indawo afuna yenziwe isicelo ku Rulumeni ngu mantyi yeyokuba njengokuba kuko ipepa le­nteto yabo apa e-Qonce, u-Rulumeni makazise kulo yonke into epatelele kubo, enjengemiteto nezaziso zake. Lemicimbi yamahlati namaxesha okufuneka kwe Ra­fu asiyazi maxa wambi.

u-Mr. Hemming: ndivuya ukuva uteta ngalonto. Ninekoranti yenu ngoku, uku­ba imiteto iyafuneka Umcokeli walo ange- za nase Ofisini apa ayi guqule imiteto engaluncedo kuni, kwakunye nezaziso ezi- yelele kwimicimbi yenu. Kodwa yonke lemicimbi ifuna imali. Imali injengetela enqweleni eti yakusilekwa ngayo ihambe kakuhle. Elicebo lake lelengqondo ndiya kulitumela ku Rulumeni.

Enye indoda ite: u-Mantvi makabatwa- le, bevile ke bebulela; lonto ke sebeya kuyibikela abanye makunga pangwa inkomo.

U-Mr. Hemming: Amangesi akade abizelwa intlanganiso, akanakwenza nto yena, kupela ukuhambisa izigitshimi zika Rulumeni. Andingi noko ndinganipata gadalala kodwa imali mazingene. Uyavu- ya ukubabona bebaninzi kuba esazi ukuba baya kuba nokuxelelana.

U-Mbem Njikelana: wonke umntu opa- ntsi ko Rulumeni uyayazi Irafu. Bona mhlaimbi bakwa Qoboqobo baliliswa yindawo yamahlati. U-Rulumeni utumele onocanda ukuba bacande umhlaba wama- hlati, basuka bahlutwa amasimi into eni­nzi yabantu ebikolisa ngokulima pantsi kwamahlati—namhla abo bantu abalimi.

Usuke esihlalweni u-Mantyi amadoda engeka teti, wesuka esiti ufuna izenzo ngoku kade kutetwa. Yaba iyapela intla­nganiso.

Impawana.

Ongazamkileyo *Imvo* usapo lwake luya- kuba ne njinana!

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Oko besingabantwana besiyoyika ka- kulu lento ukuba ngu *Mka-Nja.* Ebeti akuti omnye “ owele mva kulo mfula uya kuba ngu Mka-Nja” yeka uqinise ube sibene—woyika ukubangu Mrs. Nja. Nasema Ngesini ungati uke wati kum- lungu ngunyana womka nja—(son of a ) asele hluba ibatyi. Oko besi ngama- kwenkwe ke kulapo bezi vela kona imbaleki—ngokoyika ukuba Ngumkanja, Safunda apo nokucana into ngenduku nange ntolo nange zikwile. Omnye umhlobo wetu (Umxosa) wapumelela ngokubeka lombalo pezu komnyango we venkile yake:—

“ Ongatengi apa, usapo lwake luya KUBA NoKWEKWE.”

Yeka!—Bukuqu ama kowabo, ayiti dywanga tu impahla ukuyitenga ngoko­yika injinana. He—Nantso ke into yenu Mzi Ongatumelanga imali, ukuba nguma- mkeli we Mvo, pambi kokuba lipume okwesibini nokwesitatu uya kuba Ngumka-Nja. Huk ! kaba lase Bayi. Huk ! Ndolosa kuhamba. Huk ! Mapateyeka. Nalo namhla ukalo lwe nyanga Mfo wakulo Mbombo. Gxoga empakatweni, nokuba kusendle, nokuba kuse mbundwini ungabi ngu Mka-Nja !

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E-Bayi kuko umteto we Municipality wokuba umtu onenja ayi tengele ipasi (ticket) eya kunxitywa emqaleni. Lopasi idla 2s. 6d ngomnyaka. Ipumile ke ngoku inqina yezinja ezingena maqaga. Ngolwesihlanu bate abazingeli (amalawo alishumi) abona ukuba kuko into eninji yezinja ezimana ukupuma zingena kunye nabaninizo e matyaleni. Batike bema esitupini sebezilungisile izintya zabo. Kute gqi ingqeqana entlana kunene, aluposa ulutya emka nayo. Kanti yeka Mr. G. Philpott isandla semantyi. Kute gqi isibibi esimnyama—i Newfoundland ayibamba emka nayo. Kanti yeka Mr. H. Cook, Umsila. Kute tapu umtendevana osebu wundla—aluposa ulutya—(ubani— asiyinjaka Kafile ?) Ite yakutigatya entloko ayaxela ezinye iroxe nqomva—yamkum- bula “ furt! furt!! O rot! furt jy, de hont es regte kwaai ne alle maskas! ” Ute gqi muniniyo (Wauchope) wayibiza, wayiku- leka wandula ukuya kuyifunela iqaga. Ute ebona kamva wabona sebeyingqingile ngase yadini kanti abaqondi ukuba seyine qaga. Uvakele umhlobo wetu selesiti “ Hei dyele fabonde vat uwek dyele non —O basop dyele sal net nou en di hok kom !”—“ O askis oom” bemka.

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Ilitye lesikolo esitsha sentombi zebandla la-Mabulu ase Wynberg libekwe ngu Dr. Dale ngomhla we 15 walenyanga

Lenteto ku Dr. Dale ibange ukuba si­twale imikono sibomboloze: “ Yo! akwaba bekungavuka tile kwabafileyo ashumayele le gospel kubazali bentombi zakowetu !! ”

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Lengxoxo asinakuyishuba kwi situba se *Mpawana.* Soka ngomnye umhla siyingene Awisituba esibanzi ngazo zo- mbini inteto. Okwa namhla singati nje- ngokuba sinexesha sisebenza ezidolopeni —sisebenza Aanzima, *too—*akukonto iyo- lisa nebanga ukuba ikaya layo ilitande indoda njengendlu empahla ilungelele­neyo nenokudla okuya ngakona. Xa siteta ngokudla asikateti ngentlobontlobo zokudla. Umngqusho lo umbala unokwe- nziwa yenye intokazi ubeyinto engena- kunyanyezelwa, kanti enye inokuwenza uginyelwe amate, ngongacingi ukuba bangawusa nasemlonyeni. Xa sihlebayo singati ude wati ngenye imini apa um- hlobokazi omhlopo omelene nombali wo- lupawu “ Ngaba wena udla umngqusho omnandi.” Watsho betu enyanisile. Ezizinto zifanele ukukangelwa kuba pezu kwazo kusekwe ukusikeleleka kwezindlu zamawetu azama ukunyuka. Ngokwenjenje sisahlutisa inteto ka gqira, u-Dale.

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Amanene akowetu anjengo Mr. B. Kwaza wase Cradock abefanele ukubulela namhla ukuba kude kwavela into *abe- kade* eyifuna enjenge pepa eliiswe Awangontsundu, ekubeni isikalo kade ibikukuba amise amashishini awo. leli nene lakowetu aliko nelanga yamagama ngaziyo kuxaswa lento \_ „

*Ndimangele* ematyaleni wetu. Soqala ukuginya amate ngabantu bakowetu kwakuba njengokuba yenjenjalo impi yase Jagersfontein engene yaku- mashumi amahlanu ekutabateni *Imvo.* Zizenzo ezinjengezi za Besutu base Jagersfontein ezixasayo. Inteto yanele. Uhlanga yinto ezibandezelayo ibe neratshi ngento yayo.

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Malungana nokungena Awempi yase Jagersfontein ekumashumi amahlanu asinakum kankanyakancinane umhlobo wetu a Mr. Charles Z. Ntozini ovuselele ngentliziyo eziniAeleyo kwimpi yako- wabo enjengo Sea-water no Martinus Tlatlana no Sam Tsalala nenye. U Mr. Ntozini ngum’fo okulele ezikorantini makabe uyalazi ngoku ixabiso lokulunga ababanalo abantu abamkela amapepa endaba. Ipepa lendaba yinto efundisayo ngendlela ezininzi. Ukuba abantu besi- nokuba rweba bade bangene boshumi besingenza ukulunga okukulu. Okuku- lunga akwaziwa ngabo bangekangeni emapepeni. Ukutabata amapepa kubo kukumosha imali, ukuwalesa kuku- mosha ixesha. Bekunjalo kuti oko besingekawanoneleli amapepa; namhla akukudla nokusela kuti. Ixabiso loko laziwasiti nabasebeke bawafunda. Wonke umtandi wohlanga mazamele abantu ekufundeni amapepa.

Kwipepa lale Cawa idlulileyo sangeni- a amagama abamnyama nabavela kwizi- olo zabo abapumelele uviwo lo Titshala olube lungo September, esasiwatunyelwe ngo Cingo. Kwati ngenxa yokuba linci- nane kwenani elipumeleleyo sati makabe amagama akatunyelwanga onke. Enye into asixelanga indawo avela kuzo. Na­mhla ingxelo zipambi kwetu zibonisa ukuba abamnyama okanye abavela kwizi- kolo zabo bemi ngoluhlobo :

HONOURS.

30. Henry L. Robertson, Lovedale. COMPETENCY.

56 William Jojozi, Clarkebury (Emgwali).

61 Elisha Mda, Ititshala yase Mpenduza.

1. Martha Clack, Lovedale.
2. John Masiza, Clarkebury (Emgwali).
3. Simon Manqele, Lovedale.
4. William F. Xatasi, Blythswood (Ngqamakwe)
5. Caroline Majombozi, Peelton (Encemera).
6. John P. Nshumayelo, Lovedale.
7. William Mboni, Kafir Institution e-Rini.
8. Jacob January, oncediswe ngu Rev. S. P.

Sihlali e-Rafu.

1. John Kindi, Lovedale.
2. Margaret Mtywaku, Peelton (Encemera).
3. Christian Mdudu, Zombloem (e-Kapa).

Attwell M. Hobohobo, Ititshala e-Peelton.

1. (Robert Rexe, Heald Town (e-Nxuk«-ebe).
2. James Mkwane, Heald Town (e-Nxukwebe).
3. Rosa Masiza, Peelton (Encemera).
4. Manasseh Mbeki, Blythswood (Ngqamakwe).

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Tshotsho!—Sitsho isibalo esingcwele “ masilile nabo balilayo, sivuye nabo ba- vuyayo”—siyaKolwa kubo *konke* okuse Zibalweni ukuba kuyinene—kububom. Noko ke kule yona into esiza kuteta ngayo asinakuba singati *Tshotsho* !—Tshotsho Dabane—Ubuteni ziko nje indawo zoku- gcina imali ebankeni zase Bayi, ukuza imali yako uyise kufakabont onje ngo Sibanizashe? Kuba iko *i-Savings Bank* le indala yase Town Hall, iko i-Post Office Bank. Namhla ke imali yako itshonile nje uya kulila ngabanina. Akunakumbamba umfake etolongweni ngokuba akayibanga, wamnika ngokwako. Akuyi ku- nceda nto nokum’mangalela kuba- woti akanayo mhlaimbi woyiKanye- la, nayo londlela yoKunika indleko. Dabane siti kuwo *Tshotsho!* ububa ulu- mKile Kanti ubuqili ububeKe emnyango. Ungu DonKey Ke namhla. FaKani imali yenu ebanKeni balesi bolu pau. U Daba­ne utaKateKile. NgoKufa Komntu omnye Kupila abaninzi, MatshaKa ase Bayi yikupeni imali yenu Kwa “ MlunguKazi ” niyi- se e BanKeni ingeKa tshoni, okanye yinikeni u Wauchope no Xiniwe namanye amagosa *e-Mvo,* Kunye namagama enu ize oKungena-nani, inizisele indaba zona zodwa. Tshotsho Ke, yaKubiwa uyimbele e-Dubula. Tshotsho yaKutshona Kwa MlunguKazi. Tshotsho waKU nxila nga­yo. Kodwa waKuyitumela apa iKuzele ne *Mvo—*“Good morning Mr. Dabane usapila nKosi.” Sivuya nawe Ke njalo.

NOVEMBER 8th.

Nakaba tina bantsundu sisiti u November lo yinyanga yelanga lenkanga, amagwangqa ati idla ngokuba yinyanga yemvula eziza bupangora. Izityalo zikula msinyane ngayo.

Ukuhlwayela.—Ihabile ise nokuhlwayelwa ngentsuku zokuqala zalenyanga. Kodwa emhlabeni olungileyo onamanzi. Kongenjalo idubula isencinane idemeshe. Eli lixa elilungileyo okuhlwayela umbona nembotyi. Sekulati ukuba kutyalwe amatanga.

Imiyezo.—Eli lixa lokususa amatupa abu. tataka emideliyeni, ifuna kanjako ihlakulelwe. Hlwayela imbewu ye kapetshu ukuze izitole ziroziswe ngo January. Le ikwa yin­yanga yokuhlakula.

Uboya apa e-Qonce buhamba pakati kwe 5d. ne 7d. ngeponti. E-Bayi obuhlanjiweyo bufumene ngo 30 October, 1/5 to 1/7; obu- ngeneno 1/ to 1/3; obuhlanjwe emlangeni 10d. to lld ; obungahlanjiweyo 6d. to 6d. Kwa-Komani amaxabiso akwangala ase Qonce.

Izikumba.—Nakuba zininzi amaxabiso awakehli, ezegusha zite-nyi, zisatengwa kakulu zihamba kwi 5d. ne 1/9 ngeponti eze- gusha, ezebokwe kwi 7d to 1/7 ; ezenkomo 4d. to 6|d; e-Bayi ezegusha 4d, ezebokwe 11d, eze-angora 7d, izikumba zenkomo ezomileyo 6d to 6d, ezamanzi 3d to 4d ngeponti. U-Komani usafana ne Qonce.

E-MARKENI.

E-KOMANI (7 November).

Ibotolo, 2/ to 3/ Irasi, 12/ to 16/

Amaqanda, /7 to 1/3

Ihabile, 4/ to 6/

Inkuku, /9 to 1/6

Ikwakwini, 3/3 to 6/

Umgubo (nge kulu) 15/ to 17/9

Umbona (Ingxowa) 27/ to 33/

Amazimba (Ingxowa) 25/ to 28/6

Itapile (Ingxowa) 14/ to 20/

e-QONCE (8 November).

Imarike ayibanga nkulu ngenxa ye mvulu ngale veki idlulileyo.

Inkuni, 5/ to 27/ ngomtwalo

Ihabile, 3/6 to 5/6 ngekulu

Itapile, 5/ to 8/2 ngekulu

Do. 1/10 to 5/9 ngaziquma

Inkuku, 1/6 to 1/H inye

Ikwakwini, 8/3 inye

Inyama yenkomo, 2d to 5d ngeponti

Do. yegusha, 5d ngeponti

Amaqanda, 6d to 7d idaseni

Ibotolo, 1/6 to 1/10 ngeponti

Umbona, 12/5 ngekulu

e-RINI (7 November).

Ibotolo, 1/6 to 1/11 ngeponti

Inkuni, 13/ to 25/ Ngomtwalo

Ihabile, 4/2 to 4/4 ngekulu

Itapile, 8/ ngenxowa

Inkuku, 7d to 1/ inye

Umbona namazimba awako.

e-CRADOCK (7 November).

Ibotolo, 2/6 to 3/ ngeponti

Amaqanda, 1/ to 1/4 ngedasen

Inkuni, 10/ to 30/ ngomtwalo

lnkuku, 1/6 to 1/9 inye

Amazimba, 24/ ingxowa

Umgubo, 30/ to 34/ ingxowa

Umbona, 26/ ingxowa

Ihabile, 8/6 to 9/ ngekulu

Itapile, 16/ ngekulu

Inqolowa, 28/ ingxowa

Ikwakwini, 7/6 to 12/6 inye

e-DAYIMANI (4 November).

Irasi, 27/ to 29/ ngenxowa

Imbotyi, 44/ ngenxowa

Umgubo, 47/6 to 50/ ngenxowa

Umbona, 43/ to 45/ ngenxowa

Ibotolo, 1/ to 2/9 ngeponti

Amaqanda, 2/6 to 3/ ugedaseni

Ihabile, 3d to 6d ngesitungu

Amazimba, 48/ to 53/ ngenxowa

Umbona, 41/6 to 42/6 ngenxowa

Itapile, 28/ to 33/ ngenxowa

Ikwakwini, 12/6 inye

e-DIKENI (7 November).

Ihabile, 3/ to 4/3 ngekulu

e-KOKSTAD (1 November).

Ibotolo, 1/ to 2/ ngeponti

Amaqanda, 1 to 1/4 idaseni

Inkuni, 19/6 to 39/ umtwalo

Amazimba, 8/6 ingxowa

Umbona, 11/6 to 12/6 ingxowa

Itapile, 12/6 to 13/6 ingxowa

Inkomo, ezincinane, 27/ to 30/

e-TINARA (6 November).

Ibotolo, 2/6 to 2/9 ngeponti

Ihabile, 3/ to 4/ ngekulu

Inqolowa, 10/ to 11/ ngekulu

Umgubo, 11/ to 14/ ngekulu

Amazimba, 10/ngekulu

Umbona, 12/ to 14/ ngekulu

THE NATIVE TAXES.

URSUANT to notice the Civil Commissioner of King Wil­liam’s Town had a meeting on Fri­day last with the Native Chiefs,Head­men, and leading Natives residing within the area of this large Division. A more representative gathering could not have been desired. Its object was to represent to the people once more, in all earnestness and seriousness, the vast amount of money which Natives owe Govern­ment in taxes ; and Mr. Hemming, as “ an under chief ” of the Govern­ment could not have done his work more faithfully. Prone to talk, as our people always are, the “ under chief ” made them to understand that they had met on that occasion.