? ngengqondo uyakuba kuku ?abantsudu entweni

?bacela bonke abantu ukuba basincede

 ?konke esinako uku-

 ??ndlela zinokupume- ??empumelelweni kwento ze-

 ??kankanya pakati kwezi

 ??tengiswa kweziselo kuba-???Wetu. Kuko ibinza lamadoda

 ??mawetu akufaneleyo navumayo

 ?? kwelipepa ngalemicimbi, ?? nzi pakati??? Izi abanokubala

 ??bangangoko ukuyimisela

 ??angati kodwa

 ??sizatu sokuba

 ??ukuba zingathi *Imvo* zibe

nyelwa kwentelekelelo komsebeni waba- ntsundu. Lomcimbi wolongauyelo waka watiwa fahla kwi Konferensi ya Mawesile eyayise Rini, nakweya Bafundisi bamahlelo ngamahlelo eyayise Qonce apa, kule yokugqibela u Rev. Elijah Makiwane wazi vakalisa imvo zabantu bakowabo. Amadabi amazwi asazakubako pezu kwalo mcimbi emasiyilondolozele eloxesha ke ingxawe yetu.

yavelisa iziqamo ezihle kangaka. Besi lesa ngenye imini apa ukuba amakulu alishumi linambini ayebukela Pesheya umdlalo webola owawupakati kwe Ntshayi, Nabangentshayi owadubula ekubeni abangentshayi boyisa. Umntu ngamnye kulamakulu owayeze kubonela wahlaula isheleni ngokuza kubonela. Elinani lingapindwa kane ngokulula xa kudlala abantu abamnyama na Mangesi (a-Pesheya wona).

Abarwebi.

to improve them, will—be curious to know the nature and strength of the feelings with which they have to deal, before they decide how it is best to deal with them. Well, should the existence of the *Native Opinion* serve to dissipate the fog on these and similar questions, it shall not have existed in vain.

But there is another, weightiest reason which

 NGO MGQIBELO, NOV. 1.

Amaxabiso ento ezinjengoboya asemahle.

Uboya obungahlanjwanga buhamba pakati kwe 5d. ne 8d. nge Ponti.

Izikumba zempahla emfutshane ezegusha zihamba kwi 5d. nge ponti kuse kwi 1s 2d.

Ezesayi-bokwe zibamba kwi 3d. kuse kwi 6d.

Emarkeni kumhlope ukuba baninzi abebefihle izinto becinga ukuba amanani ayakuke ati-nyi kancinane. Ezimvula zibange ukuba lempahla ibifihliwe irolwe, abaniniyo basafuna amaxabiso ngayo kodwa abantu babunqumnqesi ukuwa rol. Oku kubangwe zezimvula zinayo. Ihabile yehlile ibike inentengo pambi kwemvula ifunwa kakucu

Umntu ngoku akanakufumana ne 4/3 ngekulu leponti Itapile zifuna ukuhla oku kubangwa kufika kwezintsha.

Inkuni, 6/ kuse kwi 32/ Irasi eluhlaza, l0d kude kube 1/3 ngekulu Ihabile, 2/2 to 4/ ngekulu

Umbona, 11/ to 12/ ngekulu Owesisele, 9/ ngekulu Itapile, 4/ to 7/9 ngekulu Umgubo, 16/9 to 18/6 ngekulu Arnazimba, 10/6 ngekulu

“Umxosa akana kuba angabi ngum’penduli wemicimbi yasebandla. Londawo wasekelwa yona. Kubonakala xa ate Amaxosa ahleleleka kangangokuba angabisa cetyiswa nganto ngu Rulumeni ngento ezipatelele kwakuwo—into etyatyambayo yimfazo.” La ngamazwi endoda eyazana nabantu abamnyama, u Bishop Oncedayo wase Mtata abonakala kwinteto yake yesiqingata senyanga ezintatu kwiramente; amazwi andileke kunene. Akwaba ebeya kwetyiswa abe zinto ezimiyo kumntu ngamnye onga angazinto—wonke ebefanele ukwazi—ngabantu abantsundu.

Kuvakala ukuba ingqakaqa selingene ngase Mtata nakwezinye indawo ezikwelo lakwa Tato. Ukuba ngemfazo ka Ngcayecibi, u Hon. John X. Merriman wada wati kubemi beli “ mabe intloka zenu zipolile,” sicebisa abalesi betu, ngakumbi abo bebala letu ukuba bapole kanye pambi kwengqakaqa. Kutiwa akuko nto iyisasaza ngapezu koloyiko. Kuyakufuneka *ke* abantu becokise amakaya neziqu zabo bati abangeka qapuli benjenjalo kwangoku. Ukungenzi oku kunjengokuba umntu azinqumle umqala ngokwake.

the source of the many good wishes for the success of our venture. For over half a century Missionaries have been labouring assiduously among the Natives of this country, and Government has invested, and is still investing enormous sums of money with the professed object of civilising them. The result—which will ever be mentioned in these columns with gratitude—is, that a large class has been formed among the Natives which has learnt to loathe the institutions of barbarism, and to press for the better institutions of a civilized life. Hitherto this newly formed class has been tossing from pillar to post, despised by its former friends of the heathen state, and misunderstood by the representatives of civilization in this country. This uncertain drifting hither and thither of “ School Kafirs,” as they are called, has given rise to some hateful comparisons as to whether “ Red Kafirs ” are better than the “ School Kafirs.” The fact is, the so-called " School Kafirs,” or, as they are sometimes called, “ Educated Natives,” have had stirred up within them a desire for better things, and in their perhaps clumsy efforts to attain to them, they have been misunderstood by their white friends. This is due to the fact that there is no touch between the great mass of reclaimed Natives and those who are on the shores of civilization. A newspaper of the nature of *the Native Opinion* would seem to us to be likely to serve the purposes of a rope to tow these stragglers to the desired shore.

We wish to say a few words on the support or otherwise of the various political parties in the country. Our own view is that whosoever treats these parties as mere figures which are not factors in the attainment of certain ends in a country ruled by Responsible Government, is like one attempting to make omelets without eggs. Our attitude towards the three parties existing will be to do our best to educate our countrymen to support moderate men. This is a course which every lover of the of the Colony

Pambili m’fo ka Renqe ! Igwangqa elisand’ ukuhambela e Batenjini libala ngoluhlobo ngefam ka Mr. Mankayi Renqe kwipepa lase Dodoloro :

Izwana lokuncoma malenziwe ngomsebenzi wobudoda wo-Mtembu omikufupi no Ndonga kwicala langase-Cala lomlambo oyi-Ndwe, kumandla opetwe ngu Mr. C. J. Levey. Igama lake ngu Mankayi Ronga [ngu-Renqe kelowo.—Ed. *Imvo]* Omihlambi yegusha neyenkomo nozindlu, nemiyezo, namasimi alinyiweyo, yanelevo ukwenza nalipina igwangqa libe nentloni. Ukov’ ukujika umjelo omkulu omayile zintatu usuka e-Ndwe ukuza kwimihlaba yake ayilimileyo. Uqesha abamhlope ukwenza oku. Ndike nda- nencoka endeno Mr. Mankayi ndamfumana elinene elikanyiselweyo, enengqondo ngento zolaulo kunento eninzi yamagwangqa endingayikankanyayo.

Kungezenzo ezinje ke oyakuti umzi ontsundu uzihlambe kwigama lobunqenera nokumata! Ukuba lombali ubeke wakangelisa kwakweso sitili somfo ka Levey ubeyakufumana ukuba u Mr. Renqe ngomnye kwibandla. Akanaku- bulelwa ka kulu u Mr. Levey ngozondelelo lwake ekwenzeni abantu bakowetu ukuba babe ngamadoda.

THE LAUNCH.

THE warm and hearty welcome that has met us on the very threshold of our career has given us great encouragement, and we take this, the earliest opportunity to convey to our friends our sincere and thorough appreciation of their good wishes. To the multitude of subscribers, whose names hail from the shores of Table Bay to those of Port Natal, and from Pretoria to Port Elizabeth—who have shown their confidence in us by contributing their mite towards our support, we offer special thanks. We can only hope that our efforts—and we shall spare none—to prove worthy of this advance of confidence will be effective.

And yet this cordial reception is not without its causes. A whole homily can very easily be written on the good that a journal, professing to be the medium of communication between the vast masses of the aboriginal population of this country and the ruling power which hails from Great Britian, could do. We could not, of course, undertake this task. It is, however, just possible that with the majority of our white well-wishers and supporters the sentiment which found expression in the immortal poet’s lines—

“ O wad some Power the giftie gie us, To see ourselves as ithers see us ”

—may have much to do with the manifestation of the enthusiam that has greeted us from that section of the community. Although the columns of the Colonial Press have ever been open to any Native to unbosom himself, still, speaking as natives who have had opportunities of observing the newspapers in the Colony, we have arrived at a conclusion not dissimilar to that expressed by our talented friend

the Rev. E. MAKIWANE during the

Ukuba umbali kwi-*Penny Mail* oteta ngentlanganiso yabamnyama eyayikwa-Bangindlala ebenawo eshicilelwe engqondweni yake lamazwi, ebengasa kuyityabisa ihambiso yayo, ngalamazwi: I- *Frontier Guardian* (i-pepa lase Dodoloro) livakalisa inteto nehambiso yabamnyama abatetyi base Lady Frere. Ezonteto ziyakuhlekwa ligqizana labamhlope njengolinganiso oluhlekisayo noludelekileyo lewenqubo ya-Mangesi. ukungazaliseki kwengqondo nokusekeka kwesimilo kuhlala kwaba lixesha lokuzipakamisa noku linganisa okuhlekisayo. Kodwa kuti azihlekisi mpela zikwanentwane yengqondo.” Ngati kuti intla- nganiso ezinjengalyo yakwa-Bangindlala ziyi ndawo yokuvulela um’punga kolulaulo IukaGungxuka-Ndinyuke. Asikude kakula enyanisweni xa sisiti imfazwe ezibangele ukuba elilizwe lidume kakubi zibangwekukuba abantsundu bebengazi elituba lentlanganiso. He, bekufanele bonke abanga eli ‘lizwe lingacuma bez xasile bazondla.

 ??elitile, kodwa ngokuzama ??ma uluvo olungati kanti

 ?umntu ubalayo yedwa liya

 ??imvo zenyaniso zomzi

 ?opezu kwengxoxo ezisi-

 ??Ngokunjalo ke ziva-

 ??yamaxesha etembe-

 Imvo zabantsundu yinto ehanjiswa

 ??sithembayo ukuba ama-

 ??nisi (apete ivenkile nento

 ?? ngenisa izaziso zawo

 ?? ababaninzi abapete

 ?? bamnyama kodwa

?bayakulesa kwelipepa izinto ezitengiswayo bayakuzifuna ezizinto kwivenkile zabo, ze ke oko kube luncedo kubangenisi bempahla.

Siqukumbela ngombulelo kwabo basinike inkutazo kulomsebenzi, sitemba ukuba ekuhambeni kwexesha kobonakala ukuba bekusekufuneka kakade ipepa elinje.

Uviwo Lotitshala

Ingxelo zoviwo obelungo-September ziqale ukubonwa e Kapa ngolwe-Sihlanu (31 Oct.) Situmele ngocingo ukuba sifumane amagama empi yonke evela kwezaba ntsundu epumeleleyo sifumene eliqela:—

William Jojozi

E. Mda

M. Clack (Lovedale)

J. Masiza

S. Manqele (Lovedale)

W. Xatasi

C. Majombozi

J. Nshumayelo (Lovedale)

M. Mboni

Jacob January (Graaff-Reinet)

John Cindi (Lovedale)

M. Mtywaku

C. Mdundu

Attwell Hobohobo (Peelton)

Robert Rexe (Heald Town)

James Mkwane (Heald Town)

R. Masiza

M. Mbeki

Ukuba ingaba kupela aba abapumeleleyo mabe yindimbane esele ematunzini e Table Mountain kuba e Lovedale kodwa kwakungene amashumi amane, e Heald Town isitoba. Soqonda mhlope akufika amapepa ase Kapa ane ngxelo.

Ibandla elintsuudu la-Mawesile ase Cradock lifanelwe kunconywa ngokvulwa wetyalike yalo. Inkonzo zokuyivula, zaqalango 15 Oct., abafundisi ababeko ngo Rev. W, B. Rayner, owongamele e-Cradock, Rev. E. Gedye wase Ngqushwa, Rev. James Lwana wase Qonce apa, Rev. B. S. Dlepu wukwase Cradock, no Rev. S. Mvambo wase Colesberg. Iziko lokunqulela lalomhlambi lemka nonogumbe bonyaka we 1874, alibanga nakumisa elinye ide ibe yilemini. Liti ipepa lase Cradock *(Register)* ngesi sakiwo sitsha: “ Ngapandle kwe ya Mabulu na Mawesile (amhlope) yeyona tyalike inkulu e-Cradock, inyawo zi 60 ubude zi 30 ububanzi, no pahla olupakemeyo, nefestile ezintle, nezihlalo ngapakati zabantu abamakulu omane. Masiti bo sibe nokotuka kovuyo sakubona ukubonakala kwayo Okuhle, nokuba kanjalo indleko enkulu itwelwe ngabantsundu ngokwabo.” Ngokuhlwa umlisela wenze akuba kubeko i-tea-meeting engenise £36.

Amanqaku

?elilizwe into yokuba

 badlale ibola ikangeleka njenge

 ??liso; ngangokuba sebe buza

ukuba ingaba yintonina ebangela

 ??lo Bungesi nezinye incazo

 ?? kodwa into zakowetu eziteni

 ??konke lonteto yabacukucezi bazo.

 ?? aba babali beKoranti baya

 ??? umlomo namhla bakuva ukuba

 ?? etu awakafezi ngokudlala kodwa, ezimele ukuke oyise kwelo lebola

 ?? kweli pepa lanamhla umbali oti

?? ‘Mtandi we Cricket” umema onke amabandla antsundu ebola ukuba ake

 ?? ukufaneleka kokuba amabandla

 ?? ngendawo ahlangane e-Qonce

 ?? omkulu wawo onke lama-

 ??ange Nyibidala. Olumemo lube-

 ??kumandla anjegawase- Rini,

 e-Bayi e-Komani, e-Mtwaku, Lovedale.

Into engumangaliso yeyokuba aba bantu babe nokwenza isakiwo soluhlobo ngala maxesha mabi. Wenjenje ukuyityebisa londawo u Mr. Rayner “ xa ababulelayo. Ubekiselele kwabo bate bazikanyela u Rev. Dlepu (obemkumshela wacukumiseka kunene kukupa amazwi okuncoma angaye); nelungu elintsundu lomhlambi elibaboleke £300 abanga yibuyisa negexesha abatanda ngalo. Omnye ushiye ikaya lake ngapandle ukuza kuncedisa ekwakeni.” Sita- bata elituba lokushicilela inkolo enga- dambiyo esinayo kubantu bakowetu. Siyazi ukuba oku ngekungafuneki ukuba ukungakolwa bekungahlale kuvakaliswa ngabatile abanegunya lokuteta emicimbini yetu.

Ezababaleli.

UMDLALO OMKULU.

Nkosi Yam, — Ngehlobo eligqitileyo kumane ukubonakala kumaxesha nga- maxesha ingxelo zemidlalo ye bola (Cricket Matches) ebeko kundawo ngen- dawo into leyo etakazelise wonke umntu onomoya wenqubelo pambili. Esite kanjako *isigidimi* satandeka kakulu ngezo ngxelo nakwaba bengasi katalele nge- zinye indlela. Lemidlalo ke ibange ukuba ndicinge kunye nabanye ukuba kunganjanina ukuba ezindawo sezinamaqela ebola (cricket clubs) amiyo zihlangane ndaweni itile nge holiday ezinje nge Christmas ne New Year zidlale enye (Cricket Tournament), say zihlangane e Qonce. Kuko i C. Clubs eziqinileyo e Rini, e Monti, e Qonce, e Bayi, e St. Matthews (nakuba ingama seminari, bangaba becitekile nge holiday) e Dikeni. ndiyakolwa nase Komani—Kunanina kona Pesheya kwe Nciba? Nezinye indawo endingaba andizazi. I Clubs zezindawo zihlangane e Qonce apo kungaba kapu-kapu ukuhlangana kwamacala angaseza- ntsi, abase Bayi bona bangaya nokuba kupina, ngokukodwa e Qonce. Uluvo lwam, nkosi yam, lolokuba ukuhlangana kwendawo ngendawo,. zibambane ngezandla pezu kwe banga lenkululeko, ngobuhlobo, kunga ngenisa umoya omtsha, owomelelevo wokunonelela nokunandipa izinto izihamba nenqubelo pambili—ndingasateti ngendebe eyolileyo yobudlelane nokuqelana, ezingapuzisana ngayo ezindawo.

Ngokwenjenje ndicela izimvo ze cricketers zakowetu pezu kwalento, nenxaso yako nkosi yam! Ukuba kunokwenzeka kulungiselelwe le Xmas.

Ndisicaka sako,

UMTANDI-WE-CRICK ET.

Port Elizabeth, 25th September, 1884.

must follow under the present cir- cumstances. As a rule Natives are strong partisans, and when once they have made up their minds to pursue any course of action it is no light task to divert them, but the conditions for gaining this support are very rigid, as we shall pre- sently show. It is well-known that the ideal politician from the natives’ point of view, is of the type of the men who follow an honest aboveboard and straightforward line of conduct. Such politicians we shall always ask our readers to appreciate ; but measures will always be considered of more importance ??

the individuals who ?? port them. ???

sessions of the last Missionary Conference held in this town, that, in addressing Europeans, our countrymen felt, rightly or wrongly, that they spoke or wrote “ out of “courtesy.” One or two newspapers may not have been so conducted as to warrant the application of this de- scription to them, but unfortunately there are such things as exceptions which prove the rule. Students of the Native Question, then, may well rejoice at living to see a regular organ of native opinion set up In that organ they will, no doubt, not only expect “ to see themselves as “ others see them,” but also to see us as we see ourselves. They will—at all events, those who sincerely wish for the improvement of our people and I have the power and the means

 ?? elicebo lom’baleli wetu

 ??selwa ngabadlali-bola aba-

 ??etu umtandazo nomnqweno

 ?? lingapumelela. Xa sifuna ??leleni abo kubahlo betu

 ??bahlala bafumana intwana

 yayo yonke imizamo yoku- ??bantu bakowetu singati kwa

 ??ebanga ukuba aMangesi

 ??lomdlalo yiyo esebenza

 ???olunjalo kwabamnyama. ??njeke inkolo yetu singema-

 ??va ngomnye umhla ukuba ??Bodana elingati libaluleke ??kulomdlalo mkulu kutetwa ukulungiselela ukukudlala na- ??lawo. Ngapandle kwama-

 la elinje lingavuselela lomoya

?? intlanga za-Mangesi

?? kote ngumoya weli lizwe.

abadlali abantsundu bebengake

??kupana ngobuhlobo na- ??ebengefumane bengeo-

?? kodwa bebenganika ituba

?? belozwe lokuba babone

?? yingqeqesho ku-Ma-

?? ze kuti ke ngezimini

?? lubandayo ngakumntu ??aselelwe amatemba abo, ??liveyo enziwe endleleni ??pambili ete ngexesha.\_eliku- ??lekisa nezinye izizwe) ka-

 ??aka amashumi matandatu

Elixa sivumelanayo nako konke okute twe ngu Mr. Rayner encoma a Makrestu antsundu ngomsebenzi awenze kwindlu esiqondayo ukuba intle, sinovuyo ukuncoma u Mr. Rayer ngokwake ekufezweni kwalomsebenzi. Sinokuti ngapandle kwamatanda u Rev. W. B. Rayner ngomnye wabafundisi, ukuba akanguye yedwa umfundisi otandwayo ngumhlambi ontsundu, lendawo anokumonelwa ngayo uyifumene ngemigudu yake engapeliyo neyokuzincama kwake ukuhambisela pambili ezona nto zinoncedo kontsundu. Abahambi abake baye e-Bayi mababe sebeke bayibona lotyalike inkulu ingentla kwe Hospital. Sisati tina izicopele zonke izakiwo apo e-Bayi. He, letyalike ikwasikumbuzo solongamelo olunoncedo lomsebenzi wabantsundu luka Mr. Rayner, letyalike yase Cradock sesinye. Akuko- mntu ungakuxelayo ukulunga okunokwenziwa ngamanye amaxesha kukonga-