



mon, omnyaka mininzi ewulwola umzi, ngezakha obuseke budengenzi, unyazi na Voli into eyilo. Abakudala bebe unyazi xa bati: "Ukwanda kwaliwa ngumntu." No Maneli Pamela lonto uyayazi kakuhle. Kodwa ke luye into esiyaziyo, yile yokuba, apo siya kudubula kona esi sengzo siya kuluhlakumbisa lonke elilwimi ntondondondu: apa... Xa umntu adubula ngompu ekude kuqale kuti tapu unisi, kuze emva komazwana otile siyakale isitonga. Umntu lowo awubonwa ngabantu bonke, kodwa ubona ngosukuba ekangeni; kodwa sona isitonga sivus abaleloyo. Tina sesiwubonile unaj opumka kwi Nkanuni enkulu, into esilindele yona ngoku isitonga. Akuyi kuba ntsaku zipi silike isitonga. Ayakusiyi nalawo mahlumi matandatu.

Ibala le Bhola.

Ungayadala kuzakha ukuba... ayayakusiyi, kanti ke ukuba... ayayakusiyi. I Bhayi bidingatili kwesona, asazi akaba kubuye kwatinina. Singatili ukuba kondilela, adome, abekake, umantlali kangaka koke na ayayakusiyi ngumntu wakowu—ngokukodwa ngezakha ebekobonakala ukuba lomdlali we bhola uyakuba libona lokudibanisa, abantu bakawetu nama pesheya kolwandle. Siyamba zoko ukuba imaneze apesheya afana amadodana akoweta ukuya kudlala i bhola Peleaya akasayi kudibanisa.

STAR OF THE EAST C.C. vs. ETHIOPIAN C.C.

Nge las, December odileleyo kwadibana esi club zingentla zombini embiseni we Ethiopian C.C. Amasilami akazange abe nataba, lekwenza sikora sikulu ngexya yobusina be bowling ye E.C.C. Ite yakugena i E.C.C. yaqala i cricket yabonakala, ati onkamadoda aokike ukudlala. U Geo. A. Ross uthe esidale i over yonye yamankalila ibhola abakubona ukudlala. Kute ngo half past six ixesha lokuyeka kwakupamo amadoda ayi 9 eosa 78:

Table with columns for team names and scores. Includes Ethiopian C.C. and Star of the East C.C. members like G. Sout, E. Christian, etc.

ETHIOPIAN C.C. vs. ARABIAN STAR C.C.

Nge 17th November odileleyo kwadibana esi club zingentla e Mzimambeni, ayiswa Amasilami yi Ethiopian C.C.

Table with columns for team names and scores. Includes Ethiopian C.C. and Arabian Star C.C. members like D. Ngqisa, G. Sout, etc.

IZABABHALELI.

IMHLOBO ENAMANDLA.

Mxumzulu.—Unyulo lwamapaki lu-diule. Tafuni mzi we nkosi! Tobani igazi. Kukuloku masifandiane, ziyizile nzele lezintlangululo e Mlangwini, ukuzo sikwazi ukugondana ngayo. Umfo ka Koba, umzukulwana ka Nsikana, ndibe okokuba inakayinyelise into yazi kunye nentliziyo, igxama yokugena angaxamasele nantandathu u Rov. P. Makiwane. U "Singo Songo" udyobhile kamba yona. Mandike adiwutele tyi umntu okokuba ukuthe pakati kwetwisonke.

yanguwupina owade wapuke umqolo... unele lelako som Xhosa ngotywala obu? Pulupulani, kwano Solomon bagalela kwiluhumayo semantyi ezazi itingla asindeli luto. No luno lo wayemlele le nkosi. Iwa Kama ebaya, waba angati u Spring mayikwile wati u Innes ayikona emhlabeni wakwa Kama le nkosi. U Innes ayikona emhlabeni wakwa Kama le nkosi. U Innes ayikona emhlabeni wakwa Kama le nkosi.

Warren. Basichunbe ngalubobo lunye

abatantu emantlweni yabo apa, uJenge-llis labantu abangapantsi kwemfano babaye. Andiyotiki ke mna lento, ikwayilobho bebeloye Abambo kuli. Kodwa ke banti Abambo? Mandite agokawoku umntu; bati bakuya ngokosi yabo okokuba unntu ulingama weke ototweli, bakutlisa ukukona, bangamapaki, kwada kwako nababulawo bebenzoni nakowabo. Siemina tina ezwenjengo? Yonkwenzelele pembilina indawo yokuhlala akangalona ezintabeni? Kolungana ukusondela kubantu abangama kuzidila? Unyulo lona kowalo lwele; kunyulwa unntu ngemiboneli ezise wayenza, nekubesakalayo ukuba asagabuye ayenza, okanye kukulelwa inkale, yokokuba kungangeni ubani ekuliseni edyekileyo. Ne Gladstone ngokwazi emele indawo ngudawe nje, kule siyayaka yokukona kwake kwesivisa njengolubobo ukuyulwa kwake. Sakubafazisa ntonina abantuni sili masizidielele kubo? Asibandangalisa uJengokuba benjalo nje ngokwi? Nanzo lakruza ezindibangela okokuba adimotolele u Tahambuluka okwengokwa. Andidindile kuya unntu, liya kutukululwa yintiliziyo vedwa eliqhina ngapandle kwendiko sama gqwata nokuba kunina. Ukuba ke abantu batyolwa ngomnye ngesivisa ezinje ngosi ndisipenduleyo ngasentla apa, ezikuni kangaka sinolwawila, esityeneba likulu kangaka kumntu osonyayo, bapandela ngelilwile lase nkundleni lelisitonga silingana nokokutela kwake. Ndenjenjalo ke mna ukutl ulixokile oka Makiwane, adidiseho ukutl ulixokile. Kwake ke nkosi koka Maimba noka Paula kwake ngapasa koku le, ngeliso ezitandabusekayo ke ngabo. Uvela pina yena lo mfundisi uya kukuzelwa kangaka ngase seyede wasitl gangka kwamanye amadoda? Ukuba ke, unntu uyakolwa koku kutela nitlote ngoko, nobulobo endinga umntu anganyulwa ngalo, mandilande. Kodwa ukuba ukolwa kukuhlala ukuzelwa okuba nitlote, unyuleni tina kuba siya nitanda. Ukuba awulinganisi abo bakwa Ndambo uzitl gangka embiseni unyulo umntu olungasivisa ngeloxela, ndiya kufi ndimotolele kuba ndilwusivisa umntu we nkosi. Masihlathale ngamadoda izi ukuse asibembele oko ngekatalo. Ndim owenu, N. C. UMZALLA.

IMFUNDO LILIFA.

Baro xa ungha ndifundisyo lipina elifa oya kundishiya nalo? Inkomo le undi qubela kuyo ilifa lika Mbendeni. Yatho inkwenkwe kuyise e Nhecazi.

- 1. Umzamo omkulu womzali. Opiwo usopo ngu Mdali, Uzama ukusaba ilifa, Losapo aza kulubhiya; Ubila esoma, Imihla ngemihla, Ezama ilifa losapo. 2. Ngamany' amaxesha yimali. Imazi ezwi libukali, Baniz' ebapul' imibala, Bengaz' ukuba iya kaba, Nakuba imali, Ibaq' imihlali, Yimfundo ilifa losapo. 3. Bako abafun' imihlaba. Bezama ukwen' amagama, Ukuzo bangeni emqulwini, Bati' u Vataba nje ngaba Nyuli, Naleyo imihlaba, Mayibe ehlahla, Semfundo, ilifa losapo. 4. Barobi ke bazama inkomo. Imfuyo edal' isitomo, Inkomo ilifa lo mbendeni, Zikupa usop' emfundweni, Kuzogena ne mofu, Kwano mani' abomvu, Yimfundo ilifa losapo. 5. Watote umntwana kuyise. Efan' ukub' amfundisi, Inkomo ilifa lo mbendeni, Ndituna ukuy' eskuleni, Ndiye ubulambo, Thayo fwe mfundo, Nalokuba losapo. 6. Nantso ke ingobo yamafe. Ehabisa ibity' amava, Nasok' esona sirweq, Imfundo iyi ngweloctahata inyusa isizwe, Ihanwa ilifa, Imfundo ilifa losapo. 7. Utinisa mzali elako? Nankoko eli' umntwana 'ko, Zihlanbe esoko izandla, Uel' e Nkosi' amandla, Gqqa ke ngedolo, Qisis amqolo, Imfundo ilifa losapo.

[Ubwawo wabubha ngaleminni 8 Dec., nge 1878 wandishiya nelifa lemfundo yodwa; ndiyambulela. I. W. W. 8 Dec., 1888.

Ukulungiselelwa kwe Palamente.

Aqalile amagwangqa ukulungiselela i Palamente ezayo. Intlanganiselo yama fama use Upper Albany sayike yadibanu yaxoxa ugezinto ezinye, kufunziliswa amalungu asand' ukunyuulwa xa aya e Palamenteni e Kapa. Pakati kwengxoxo zalo ntlanganiselo u Bokolo (Mr. B. Bowker) wase Nxuba ungenise la maceho: (1). "Onke amalungu oti manyano aya vama, kanjako ezqamangela okokuba nasipina isicaku sawo esifunyenwe sivumisa aya kusigxota kwayoko; kanjako, zekuti ukuba akuko mtoto ukoyo ngoku wokunyatelisa pantsi lamabedengo naba kohlisi atiqube ngexaba u Rulumente, ngala malungu etu e Palamente ukubonakala imfandiso yomtoto onjalo." (2). "Amalungu oti manyano ayavuma, kanjako ezinqamangela okokuba kwiza elizayo akazoke amqeshe umntu obafazi babini; kanjako, ukuba isicaku selungu lalo ntlanganiselo sizoke umfazi weelini, masigxotwe kwayoko." (3). "Okokuba intloomba ezoniwa ezilomeli zinokudanjelwa ngokutheke onke ahafina, ayumelane ukuba izicaku zingabahlalela zipasi ngama fama xa ziy e ezintloombeni kwizinye ifama." (4). "Ngeli qingqisicanga ukuba zonke imbuto ezinkulu zaba ntaundu zokwenza zonke into zobunyamazaki bobantu obumnyama—okutiva ziyi ntlombe—ziqunganyanyulwa mpela." (5). "Onke amalungu oti Mabanyano ayavuma ezinqamangela ukuba akazoke asiqeshe isicaku esake sagwetwelewa intlongo yodwa ngapandle kokuzi kulula ngemali—ngokukodwa ngetywala lokuba inkomo, nokuba igusha, noku bhomela amanzakana (kuba esi zinto zitshaca igqambu zokwanda kobumama)." (6). "Okokuba siyicinezole kakumulu kumalungu etu e Palamente lento yokuba kufuneka u Rulumente esinezidise kakulu ngokwenza into yokuba basijwe abantuni abaka babanjwa, ngokuba ehlelela ampanneni zonke inyanga ababanjwa abakululwa pakati kwayo, abazwe amatyala abekobanjelwe wona, mhlambini i Jaji inebanjelwa lokuba kumalungu atile aboti akukululwa amabanjwa ake amane epantsi kogcinwa lwa mapolisa ixesha elitile, nokuba hlipina kinqa elingabonakala ilingile." (7). "Ezi ntelele zivilelisa nje sivisa, umntu wakowetu ukuba uyisibenzise ngoku qonda ivoti yawo. Selonyiwo kade amalungu okusitela e Palamente, ukubandl' yonisi wotela ke ngoku ukubemama ubizangaba abonizana ngeliroror, nemfanedi kw'ona sanga siya ngaba nyulwa bawo kulo nkandla yombuso. Intlanganiselo ezinjalo kufuneka ziqalwe kwangoku lase kude i Palamente kubu-liko umntu ayana naba nyulwa bawo—kubona wotela nekululwa sokuti 'masipina okutlile nokutlile, nenre ntonina ngoko e Palamente?'

making of laws for the development of this Colony than Mr. STEPHEN JOHNSON? Then there is another popular delusion. It is complained that Natives in election matters set themselves up against Europeans, and even go to the extent of silencing the latter. Our people have never done anything of the kind. The selection of candidates has always remained in the hands of Europeans, and Natives have simply exercised their freedom to judge as to the fitness or otherwise of men who have been submitted before them by the whites. Whether those whites comprise the majority or minority is immaterial to us. It is sufficient for us to show that candidates are chosen by the whites. As to the swamping, it does not exist, for the only power the Natives have in constituencies where they are registered is to give the casting vote between contending Europeans, and we defy any one to come forward and say that they ever exercised that right to the detriment of the interests of the whites. Nor have they ever voted for men who were unfriendly to the interests of Europeans. They vote generally for white men who are prepared to concede everything that is conceded by rival candidates who find favour with the white electors; and the only additional recommendation of the men they accept is that they have shown in the past that they are ready to extend to Natives fair treatment, a large-hearted and large-minded patience and tolerance. For instance, in King Williamstown Mr. Solomon undertook on behalf of the white electors to do everything Mr. Schrambrucker promised to do for them; and it cannot therefore be said that the Natives supported Mr. Solomon because he would go down to damage the interests of the Europeans. And we are certain our countrymen will never vote for a candidate who takes up such a platform. All the Natives insist upon is that, in addition, the candidate whom they support should hold just and satisfactory views towards them; and surely our white neighbours don't want us to vote for men whose convictions are contrary to ours on matters affecting ourselves. Finally, we may remark that, ignorant on these matters as our people are represented to be, to their infinite credit they have always ranged themselves with the party of progress, purity and enlightenment in this country, and this we should have thought would have been a sufficient recommendation.

26 November, 1888. N. C. UMZALLA.

THE GREAT DEAL HAS BEEN SAID LATELY TO THE NATIVES WITH REFERENCE TO THE MANNER THEY HAVE EXERCISED THE PRIVILEGE OF VOTING.

A GREAT deal has been said lately to the Natives with reference to the manner they have exercised the privilege of voting. Some explanation is due to our countrymen with a view to remove the false impressions that have got abroad on this question. It has been insinuated that Natives are driven to the poll like so many dumb dogs, and made to vote as their drivers direct. A greater misconception could not exist. Those who say that the Natives are driven, also take up the position that the mass of Natives, being ignorant of the various and intricate questions of the day, cannot possibly take such an interest in elections as to be moved in the large numbers they have been to the Poll, and the only way to account for this is that they are driven. Now, we may point out that by far the bulk of the Europeans who take the trouble to record their votes, are not the consummate politicians that Negro-phobists would have us believe they are; and there are many among European voters who could not, for their lives, give a coherent account of the principles of Responsible Government to begin with, to say nothing of their knowledge of the political questions of the hour. We don't mention this with a view to urge that two blacks make one white. Reference is made to it to show that the want of independent thought among masses is not confined to Natives; that there are only a limited number of persons both among whites and blacks who go into the consideration of political subjects with any degree of fairness; while the generality of the people is satisfied when it has asked one or two questions which may or may not be essential to the satisfactory solution of a problem. It seems to us that in this connection it would be correct to enquire as to what the capacity of certain sections of the electorate is to judge of good or bad advice. So in respect of our people the question, to be fair, would be: Whether the Natives or whites exhibit greater penetration in saying by their votes that a gentleman like Mr. JAMES ROSS-LAWSON, JR., or Mr. HANCOCK TRAYLOR-TAMPLIN is better fitted to assist in the management of

Notes of Current Events.

THE P. E. Telegraph discusses the chances of the forthcoming contest for the Council vacancy in connection with the Eastern Circle; and thinks the real contest will be between Dr. Egan and Mr. Hughes. It does not appear to have taken into account the Bond factor, Mr. Plot van der Heever; but holds that the voters who triumphantly returned Mr. Sauer and Mr. Ormond in Allwale North, and Mr. Orpen in Woodhouse, will stand Mr. Hughes in good stead in-country. Our contemporary goes into the contingency of the Natives raising their own candidate, and is of opinion that such a candidate would have a fair chance of being elected. There is no likelihood of this occurring, as we do not think Mr. Hughes has done anything to forfeit Native support, since with it he was returned at the head of the Poll when he last was returned to a seat in the Council. On the whole his prospects are better than those of any mere local candidate. As the present Council and its course in two years' time, it is a question worth while considering whether there is any prospect of the Circle reaping its benefit of the services of a representative who will be new to Parliamentary surroundings and who must necessarily waste time in acquiring knowledge of the ropes; and whether it would not be wiser to elect Mr. Hughes, who has sat in the Council before, without a contest. If, however, the contest is inevitable, it is as well to cast our eyes to the fact that Mr. Hughes' chances are good. As the Junction question will be brought in the Assembly, and as in the event of either Junction being carried, there is no likelihood of the being successfully opposed in the Upper House, we feel to see that there is anything to be gained by forcing on a contest on this question. THE NATIVE TERRITORIES are likely to be a hot issue in the coming year. It is a question which will be a subject of great interest to the public. We hear that as present the Government are in the habit of visiting the territories of the King, viz. Mr. Hughes, Mr. Sauer, Mr. Ormond, and Mr. Orpen.



