

MARCH 17, 1886.

IMVO ZABANTSUNDU (NATIVE OPINION)

codwa indawo yokuba engazanga wabelwa oko bati babanjwa ayitini nalamadoda, imvula zinile nje ubusela buncipile, izikumba zingaba zifunyenwe kufupi nalamadoda, kodwa umteto ufuna ubungqina ingelulo urano. Bafunyenwe ben-genatyala bakululwa.

(Yopelela kwelizayo.)

Impawana.

U Mr. Julius P. Jameson unexesha ebuyi. le e England. I *Argus* yenza lamanqaku ngaye :—“ U Mr. Julius Jameson, obefudula eyinkomponi no John J. Irvine & Co. wase Qonce ufike ngomkombe oyi Roslin Castle ubuyela kwelase Maxhoseni ukuyakumisa ibizisini entsha. Esi stora sitsha siyakuba momntu ospakelayo e London, u Mr. Thomas Bates ominyaka imashumi mabini anambini -eno Savage & Hill epete indawo enkulu kwi zitora zalomanene. Singangqina nati ukuba u Mr. Bates angayiqonda yonke imicimbi onge South Afrika yonke into ayenzayo ke yeyakukolisa umxhelo. Nguye owalungiselela into apa ezintle ezaboniswa ngo Savage no Hill kumboniso wokugqibela wase Bayi. Emakabulelwe ke ngamafama ase Koloni.”

Asibanga nako mhlamnene ukucela amehlo amadoda akowetu anako ukuba abhekisiwe kwisaziso esingokutengiswa kwefama oyi " Fort Merriman " ngase Cumakala. Siko ke kwakona namhla isaziso eso. Siva kanjako ukuba uneziziba azisikileyo u Rulu. meni ngase Cumakala apo kufupi nomzi ka John Mabuya, iziziba ezi akile zimashumi mahlanu ezisikelwe ukuba zintengiswe kwabantsundu kupela. Ngabantsundu ababeku. celile oko kuvunyiwe. Nalo ke icam kumadoda anga angomisa inyawo emhlabeni.

Maube nentloni umzi ontsundu. Lento yokuba umzi omkulu kangaka, ogqite na Mangesi ngobukulu, uxolele ukulesa isiqwengana sepepa esingokukuba zinjalo *Imvo* ibonisa nbugaxga nokuswela ukuzidla kuti. Maxisabelele mhlope abalesi be *Mvo* ayiso. kuzeyandiswe nangonyawo olunye de babe abayamkelayo bayitumela bonke imali ngexesha esazake ibizwa. Enye into kufuneka iqela elingapezulu labantu abaya kuyamkela bayirole imali ngexesha. Lempi ekudukisileyo ukutumela imali, nalempi ingangeniyoy ekulitabateni ipepa pofu inako nkufunda Isixhosa yeyona kanye ilititayo Xa kubonakala ukuba abakunonelele ukulixasa ipepa abantu liyakusuke liyekwe, bahla-le ngapandle kwento ebanqandelayo amahlala nebandudulelayo. Ukuba ipepa le-ndaba alifunwa siti bantsundu kulungile akoko nantu uyakamela indleko yokulihambisa. Mayipaulwe lonto. Mayifike imali ipepa lihambe. Ingafiki kupela liyakutula unapakade.

Ngumangaliso omkulu ukuba bangabi oitshala nabafundisi nomnye umhlambi ofundisiweyo uyalitata wonke, kanti liyimele kangaka yonke lompi.

Opendula umnmnzetu Umhlangaso uti:— “Nkosi yam, ndifakele lamazwana am ayi-mpendulo ye Mfengu ku Mhlangaso J. S. Faku. Elakowetu tina ilizwe esasilipwe ngu Mdali yi Mfolozi Emhlope, apo sacitwa kona ngu Tshaka ikutukani ya Mazulu, kwake wona kude kube namhlanje, njengesiko lama Israel Ekana kwizizwe zabahedeni bazigxota kwake bona, lisiko ke elo.—D. Hlongwana. Glen Garry, Umzimkulu.

Sicelwa ukuba sivakalise ezizikhalo ngoti Ungangaziwayo:—“ Kwinkosana ezipesheya kwe Nqabara ezingo Stwane no Nofotyo, ezenze intlanganisyo ngosuka lwe March yokuba abantu bangasi ukudla emchikileni xa kunjalo ke baza kupila yintonina abantu, ingemhlaba wagusha nje lo. Amatyalala abo bazakwabatala ngantonina? . Kuba kambe imali yabo kukutya, inzaliseko yokupumelela kwabo ivela ekulimni kwabo, umhlaba uti uvelise iziqamo zokupumelela kwabo ngazo zonke indlela. Inga ivenkile ziza kwenza ntonina ? zinikela i £10 ngonyaka. Lento ndiyifanisa nomntu ohlutwe intsimi kutiwe makanikelele pezu koko: Ingaba lemanti yetu yeyokwenza ntonina ukuba ivumela into -enjalo, ingaqalwanga nje lonto nangu Capt. Veltman izikulu zelizizwe? Kodwa lento yenziwe ngo Ngqupantsi.

Xa sipendula umhlobo nomxhasi wetu u Mr. Sam. Majeke (Qumbu) singati “akuko nto ikukuba umntu angapiwa abuye ahlu- tve.” Lomxhasi umhlobo kwintlayo uyayeyipwe ngomntu oyi A. B. Sprigg. Umteto yibuzwe ngenqwadi ku Mr. De Wet ose Kapa akukusiza INTO ukuyibhengeza kwi *Mvo*

Ubawo u Mr. Maneli Mbuli ose Tyinira unga singavakalisa lombulelo “ Kkweli lase Mamfengwini ivenkile azivumi ukunika abantu ukudla bayafa yindlala. Zala uku banika abantu amatyalala kulo lonke ezi lase Mamfengwini. Mnye umlungu owavula ivenkile ukuze abantu bapumelele ngu Mr. C. Webb e Tyinira. Bafumana kuye bonke nkutya ukuze bazuze ukupila; umlungu owaxasa umzi walenkosi kutiwa ngu Magoda e Tyinira; U Mr. Webb owenza into enkulu ngomhla we Kilisimesi wabenzela abantu izidlo abati ababanakuzigqiba, wabenzela intlobo zonke, ikofu, inyama, imiqi, abati noko babelambe kangaka abantu ababa nakuzigqiba.”

Into ka Mr. J. A. Smith wakwa Daliwe ngo Mr. Klass, ati eposisa ungu Hon. Dondolo,” siyifumene. Eletu inqaku alimbikilanga Dondolo kwinkosana Jameson — libonise kodwa ukuba nabani nanga fumane abanjwe oko kubanjwe indoda ebekeke njengo Mr. Dondolo. Siyavuya ukuba i Coporal eyam bambayo yabuya yohlwawya kwantsapelo leyo yatyola

NGOBUTITSHALA.

Siyalibulela ipepa elingulomole wolangana *Imvo Zabantsundu* “ elite lenza onke amalanga ukubonisa ku Rulumeni ukungafaneleki kwecebo lokuncipisa imali yo Titshala ingeko kakade. Elocebo xa liqutyiwe liyakuba kukubulala umsebenzi omkulu kunene pakati kwentlanga ezintsundu,

Kufuti siman’ ukuva amadodana afundileyo nangafundanga ewudela lomsebenzi mkulu kangaka; kuba engawazi. Yintonina yona nbutitshala? Akoko msebenzi mkulu, mhle, nobekelileyo nje ngobutitshala. Kanti nobuzima babo bukwangako, ngumsebenzi ofuna ukupatwa ngezandla ezimhlope, Onke amawonga anokufunyanwa yindodana iwafumana ike yapanisi kolaulo lwetitshala. Dela nto zimbi yeka ubutitshala: u Rulumeni, i Ruluneli, abafundisi, abagwebi, imantyi, ababhali bamapepa, abatshtshisi bamatyala, njalo-njalo, zonke ezondidi zipuma pantsi kwemiteto esushu yetitshala; ewe, ngumsebenzi omkulu kenene. Ayakundivumela amadodana afunda Enxukwebe (Heald Town) nokuba ngabafundisi nokuba akusawapina amawonga xa nditi ambekile kakulu u Mr. Geo. Baker. (Mna ndingamfunqula kenda-mbona). Nawafunda Edikeni (Lovedale) ambekile u Mr. Smith, M.A., ngokunjalo nawafunda Erini (Graham’s Town) ambekile u Rev. R. J. Mullins. Ngati nezintsondu zingayifumana lembeke xa zite umsebenzi lo zawupata ngezandla ezimhlope zakangela ixabiso lobonzima bawo.

Uti omnye umbhali ubutitshala yinto engasozwe isinceda sikule emalungelweni ukuze sibe nokutenga ozifama nozinkomo. Enditi fan’ ukuba isizatu soko kukuba ingumsebenzi ngamanelisiyo; ewe, imali incinane kangokubona umntu ongeyoyi titshala yenene, angabaleka ayekuzenza ipolisa, kanti kwititshala yenene nemali ikwako kwezo ziyakuti ebuncinane bayo zihlale emsebenzint. Ndingaba ndibuncoma kakulu yini ubutitshala xa nditi amadodana apambili kuti ntanga entsha (ngapandle kwabafundisi kuba bona bayi klasu yokuqala) akwangala azititshala/kuba ezofama atete ngazo umbhali nezonkomo, inqwelo, nezipani, igusha, ibokwe, amahashe, izindlu ezintle ngohlobo lwase Mlungwini (zingezizo eziqashiyweyo), ikari, ihadi ezilila kamnandi zonke ezizinto ungabuye uzifumane. Nganye kwititshala ukuba uyandipikisa kaityecele emizini yezi-titshala:—Mr. Zeki Tantsi ku *Ndlovukazi*, Mr. Geo. Pamla *Egcawa*, Mr. J. W. Gawler *Emwaku*, Mr. N. Falati *Esidutinyi*, Mr. Wm. Ntsikana kwa *Hleke*, Mr. J. Ndungane *Esiojana*, R. Funani, Esq., *Engwali*, Mr. Theo. Ndwanwa *Ezazu-Iwana*, &c., &c. La ngamagama oititshala abate kulemalana incinane bazingisa emsebenzini wada u Somandla wabapa imizi, kuba kusitwa umhlaba ulilifa labalungileyo. Lkwazititshala abantu abapambili ekhulaleni, ekupumeleleni, ebuntwini. Yiyo lonto siva ububi xa kuko amacebo namalinga okucita lomsebenzi mkulu, mhle wobutitshala esizidla ngawo.

JAMES M. S. C. PAMLA,
Wesleyan Mission House.
Panmure, East London.

ZENZELENI I HOTELE.

Dulcies Neck, 10 Feb. 1886.

Ke abantu abantsundu abayifumani nendawo ezihoteleni zamagwanga kuba kutiwa zingaris ezimnyama, ke ndinosizi ukuba abantu abantsundu befundile befaneele ukuba abayazi into abafanele ukuyenza ngokunje bangazenzela nabo ihotele, badale imali yokuziza ukudla nokulala, umntu ayilungise ihotele yake, afune ngubobo zokulala zabantu abangalala kona. Ndihi mana imfundo le ilungile kanye yiyo into engaba ngumhlobo wetu kanye, ngokuba umntwana wam ebebizwe yindoda emhlope engumfundisi wabantwana abantsundu wayembizelele isebenzi lokucwela e Rini, endandivumile nam ke. Wati yena wamnika elinye isebenzi lokufunda incwadi, wati yena hayi nkosi, benzizele ukucwela, baccitanake apo. Waya wangena kwa Mr. Xola waliwa ngumninindlu, wapuma waya kwamfundisi, wamkelwa kwamfundisi Ebenezer Magaba e Rini; ndiyambulela kakulu umfundisi lowo wamnceda umntwana wam wamboleka iponti eneshumi (£1 10s.) ukuba akwelle e Post Karini. Yiyo lonto ebekade ndiyiteta, ndisiti masigcine abafundisi bakowetu, makungabiko Msutu, Mxosa, Mfengu, Mtembu, masigcine ezweni lase mzini. Ndiyabuyisela ke umfundisi imali yake iponti ezimbini (£2), ndibulela ngeshumu.

Ndingowako futi AUGUSTUS T. BELL.

UMGQUNUKWEBE OLILELA AMAGQUNUKWEBE.

NKOSI YAM, Mhleli we *Mvo Zabantsundu*,— Ndinceda ndifakele lamazwana am; andimntu ulahl’ ekukataza nkosi yam. Tina mzi ontsundu besifanele ukubulela nge *Mvo*; kuba namhla imibiko yetu siyitumela kwi *Mvo* ukuze ibhengewe yiyo. Ekubeni besicita izitampu kunganeni nto noko kuba singabagqibi abahlobo abaninzi ngexxa yokupela kwezitampu. Sibulela intsikelelo yelipepa kwizinto esizivayo: namhla izihlobo zetu ezibhubhayo siziva kamsinya; namhla abebenyibilikile balahla abafazi babo sestiwawa umkondo ngelepepa. Namhla amadoda anyulwa ngabantsundu e Palamente alike afumane izikalazo zetu kwelipepa.

Wena mfo wesika Kama ukuba uyalamkela elipepa kangela nantsu intwana ka Vuso u Mr. John S. Dlakiya um’ntwanana wenu, namhla ungumbanjwa entolongweni intwana eluzizana. Nalo ilishwa lomhluzi wamanqina, mnt’ ontsundu; ityala lokulwa lamadoda agqebezane kuyahlawula, ize kuti ngokungaveli kwentlalo yand’ ukuy’ entolongweni indoda. Kanjako umntu omdiniseyo ngokungeva, omana ukuba pambi kwemantyi futi ngezizatu, akabinantlalo kuba edinisile. Umfana onyanga ntandatu esikolweni sase Kolesberg unetyala lokohlwaya umntwana otete into ezinukayo, ezingcolileyo. Siyatamba ukuba kumhla aze abe pambi kwemantyi, ugwetyelele inyanga ezintatu engumbanjwa enomsebenzi, wagwetywa engatetanga, ezizinto ke asiziqondi, kunye nalo Rulumeni ka Sprigg. Kangela ke wena mfo uvotwa ngabantsundu ka Innes impato yetu ubuzima baye.

Ndiyakucela wena ka Jabavu ukuba utumele nge *Mvo* elipepa kwinkosi u Kama kuba yeyona nkosi yaqalayo ukugqoboka, tumela ku James Mama eve Emnqaba. Tumela koka Hina ngabona bantu bebemele ukwamkela *Imvo*. Tumela koka Simxo Enjwaxa, koka Nyikana obefanele ukulamkela, koka Kaba u Gama umntana wompakati, ku Solomon Dlakiya Emdzizeni, ku T. Bewuzana umntana wompakati, koka Marelala u Mbanga umntana wompakati Edebe, ko-

ka Ngxale u Tyamko, koka Seya, koka Hashe Epeuleni. W. Mshozeni, Mbambo Emyeni, Vutula Edebe, Yamkelani ipepa mzi ontsundu wasesinqeni selizwi, nibe indaba kwelipepa. Lo unikumbuzayo ngumhlobo wenu, zonke izinto niyakuziva msinya kwelipepa. Zonke intsizi nabafane badutyulwa, nabafane bafakwe ezintolongweni. Wonke ubani obefuneka eyirolile imali angade abizwe ngegama. Sifuna indaba zeveki ezayo.

Mhleli ndenziwe yinkatazo yentliziyo ungaqumbi. Ndingowako futi UMLIMI KUQALA.

IMPATO YE NKOSI.

4 February 1886. NKOSI MHELELI, wesigidimi sabantu or *Imvo Zabantsundu* ndininto ebuhlungu yake yakona into enje eyinkosi akupuma ebukosini baka ngobunxhla, akubona u Rulumente ukuba lomntu enjenjenje akanakupata msebenzi ka Rulumente. Unakona ukwahlutwa amasini ake angabi nako nokwaka indlu. Nina baleseshi be *Mvo Zabantsundu* niyiva njanina lendawo sitsho ngenkosi ya Mazizi u Mndodana, ngokuba sitsho nje kukumfaka intambo emqaleni, oko kukuti uyakufa ngapandle kokudla, asiteti kuti ukushelwe ntonina ebukosini xa asukuba u Rulumente ebona ukuba uyanxila isono sake ku Rulumente sesokuba linxila akoko nto yimbi amone ngayo u Rulumeni. Neyo Mxosa inkosi ayizange iyenze into enjengale, ibisiti yakuba imdlile umntu i’buwe ilulize usapo. Yivani manene akowetu anga Mangesi nani antsondu.

Ndim

DEBE-NECK.

NATIVE OPINION

WEDNESDAY, MARCH 17, 1886

COLLECTION OF TAXES.

SEIZURE of stock, crops, tables, knives, spoons and what not for arrear taxes is the order of the day among the frontier natives. The victims may be met with almost everywhere, in one breath lamenting their woe and in another imprecating the Government for the uncompromising manner in which the taxes are being collected. Direct taxation has never been known to be palatable of any community, however civilized; and we need scarcely state that it is most unsavoury to the native, to whom all taxation is a foreign burden—taxes never having been a part of the barbarous economy from which our fathers have emerged. Now, however, that we are under civilized government, whether we like it or not, our backs should adapt themselves to the burden. There are many things that Government to do for us—it has to protect lives and property. To do judges, magistrates, the police to be maintained; the citizens must be educated, or ignorance will render them incapable of discharging their duties, and many other things must be done by an enlightened Government to increase the happiness of the people. All these things cannot be done without money, and the money must come from the pockets of those who receive and enjoy the advantages of good government.

In writing thus we dismiss from our purview the thousand and one complaints we have to make in regard to the disposal of taxes. We close our ears against the demands of those who would have no money from the public purse spent among, and for the benefit of, the natives. We state now the general purposes for which we are asked to pay taxes, and we have no doubt that if the matter -were stated to our people clearly, and temperately, they would acknowledge that the purposes are good.

These being our views, then, we feel less hesitation than we otherwise would in condemning the forcible seizure of stock and crops at the present time for arrear taxes.

The Natives are, as we have already observed, not accustomed to taxation, and it need surprise no one to find them anxious to escape paying taxes, especially when one bears in mind that the principles of taxation have never been satisfactorily explained to them. To most Natives then it has ever appeared that money paid as taxes is as good as money cast into the sea. There is, again, the fact that Natives are at a disadvantage with regard to the knowledge of the time when taxes are due. While no stone is left unturned to make the time known as widely as possible to English and

Dutch readers both by notices in the *Gazette*, the Colonial Press, and by bills and placards, no such anxiety is shown to make the Natives know. Years quietly pass away, and the Native is not aware that he is a heavy debtor to Government. Such in the main, is the history of these arrears.

Far be it from us to say that they should not be collected; but we challenge anyone to say whether this is the favourable time to collect forcibly. The people are only just miraculously saved from the fangs of the wolf; they have scarcely had time to know that they are out of the wood; their crops are not yet ripe; the wheat crop was a failure, and the cattle are a drug in the market—are people to understand that the Government that tolerated the accumulation of taxes for eight years and more, cannot wait eight months longer, till the very promising crops are ready, and the Natives have recovered themselves? The seizure of green crops, tables, plates, cups and saucers, and knives, does not look well, and suggests the impression that Government is striking below the belt. It does not, moreover, appear to us that the Government will be fully recouped by the seizure, while waiting six or eight months may result in the payment of all the money owing. This merciless pressure will unnecessarily widen the breach between the Native people and the Government. We trust that sober counsels will yet prevail.

Editorial Notes,

ALL the papers are agreed that the discontinuance of *Het Volksblad* under its present management would be a public calamity. Some even go further to suggest means whereby the present difficulty might be tided over. This solicitude is creditable to our contemporary, and we trust it will strive to live at all hazards. We are inclined to the view of the *Journal* that there should be more English matter in it for the instruction of those who understand that language only and many English readers would gladly take in so fresh and interesting a paper. We are, moreover, assured that, notwithstanding the clamour for the Dutch people are taking to reading English more than ever. The arrears should be collected and less frequent issues reverted to. It would cheer many to hear that *Het Volksblad* is likely to remain among us while there is something to be learnt.

has our this are

IN Natal the Report of the Inspector of Education is published in the Natal *Government Gazette*. In this Colony these useful reports are not published at all—at all events not for the information of the public. Dr. Dale has said that the question of expense is in the way of their being published in the form of a Blue Book. Might it not then be advisable to publish them monthly in the Cape *Government Gazette*. The country spends £5,000 per annum in connection with the inspection of schools only. Retrenchers of the *Eastern Star* type may well ask, What is the use of Inspectors when their reports are kept away from the public view?

It is notified that the annual meeting of the Heald Town Teachers’ Association will be held at the Heald Town Institution on Wednesday the 31st of March. The proceedings will consist of model lessons, essays, and discussions on school subjects. There will be a tea meeting and concert in the evening. It is hoped that there will be a large attendance of teachers so that the meeting may be profitable. The backwardness of the Colony is due to the want of education; and those connected with the work of education will always have our good word.

We think we were the first to point out that the political excitement, which prevailed in the Colony a little while ago, and which appeared to be increasing as fuel was being added to it by the Ministry, was due to the wild counsels of Mr. Sprigg, who was acting Premier. And it is to the credit of Mr. Uppington, the Prime Minister, that since his return affairs would seem to have found their level. Had the Attorney-General not been weak or meek enough to take upon his fragile frame the baleful responsibility for the Glen Grey, the Transkeian liquor questions and the travesty of justice in connection with the Pelsler prosecution or non-prosecution, Mr. Uppington would to-day e able to boast of a clean record for his two years’ term of office.

THE proceedings of the Circuit Court in this town began on Monday and ended most satisfactorily on Thursday last. The criminal roll was heavy but with judicial discrimination, an equitable temper and a befitting dignity, Judge Buchanan so expedited matters that at the close there was nothing left to desire. There are no whispers about a failure of justice in any one case. Our interest was centred in the case of Lampfert who stood charged with the crime of culpable homicide in that he shot his servant Matiwana. We reproduce the Judge’s remarks in summing up as given by the local *Watchman*. They are sure to give confidence to our countrymen in the probity and singleness of eye of the Colonial Judicial Bench; and in the hands of such judges we have nothing to fear. His Lordship is reported to have charged the

Jury as follows:—“Gentlemen of the Jury,” this is perhaps a painful case for you to consider but you have a duty to do and must decide the case on the evidence that has been brought before you. The deceased lived at Balassi with the accused and his daughter, and on the night of the 7th February last he was shot and from the Doctor’s evidence it is clear that he met his death from a gun-shot wound and it is proved the accused kept a loaded gun in his house. It does not appear in this case that the accused had any malicious intent in killing the deceased or that he deliberately shot him whilst he was in his garden, and the Crown has deemed it right to look upon the case as one of misadventure or inadvertence and has therefore put him on his trial for culpable homicide. It is no offence for a man to keep a gun on his farm in the country or to fire it off but if he fires it off in the direction of a person he must take the consequences of his act. The law will not allow life to be taken recklessly, and in every case where death has been caused, by another an inquiry must take place. There have been several cases of shooting; of cattle thieves in this country, but there is nothing in the evidence in this case to show that this man was a thief or that he was in the garden for an unlawful purpose but from what the prisoner’s daughter has said it appears that he has suffered from people stealing from him. It would seem that he only fired off the gun for the purposes of frightening anyone that he may have been in the garden, but if he used the gun recklessly and wilfully caused the death of any person he would have been guilty of murder. A man is not justified in doing any more than firing off a gun in the air if he wishes to frighten and if he does not do this and kills he is liable to be put on his trial for murder. The law allows a person to shoot a man who resists any lawful attempts to arrest him but only then when all other means have failed to secure him and prevent him from making his escape, and even then if a person fires at another it is done with very great risk and the person must take the consequence of his act. I must tell you clearly and distinctly and I would like every one to understand it that the law does not allow a life to be taken in any manner except that clearly laid down. It is for you to say if it is a case of culpable or excusable homicide and you must leave the question of punishment to must though I must tell you that from the evidence I cannot see what there is for you to say that it is a case of excusable homicide. The circumstances are not such as to lead you to that conclusion, and there is no evidence at all that the man shot had committed any crime. He was a servant in his employ and the prisoner came out of his house and shot in the direction from whence he thought he heard sounds and in the mornin’ the man is found dead. The fact that he had been plundered does not justify him in shooting the man, and in this case there I does not seem to have been sufficient I cause to shoot, and if he shot to frighten the man he should have done so in a manner that would not have caused I harm. The prisoner’s daughter has given her evidence very fairly, both for him and against him. You have nothing to do with the punishment but only the facts as they appear in evidence and of these I do not see how you can do any thing more than return a verdict of guilty on the crime with which he stands charged.”

“Alter a short deliberation the jury—returned a verdict of guilty with a strong recommendation to mercy. “The Judge: On what grounds? “Foreman: Because he asked who was there before he fired. “The Judge: Prisoner at the bar, thd’ Jury have found you guilty of culpable homicide and have coupled that with a strong recommendation to mercy and I do not see how the Jury could possibly return any other verdict in this case. From the crime for which you have been prosecuted, the statements before me and other statements that have been made I think that they look upon it as more of an accident on your part, but I may tell you there has been very great carelessness on your part. It might have been a member of your own family you had shot, and then your remorse would have been unavailing to make amends. I trust you will make some compensation to the relatives of the deceased. I have already dealt with two cases of culpable homicide. One was reduced to common assault, and the other pleaded guilty. In one of those cases revenge seems to have actuated the prisoner, but in this case of yours there is no such motive. It was gross carelessness on your part and you had no right to fire the gun in the way you did and you must take the consequences of having done so. I have very carefully looked over the recommendation to mercy and I always like to give effect to such expressions because the jury are the judges of the facts that are before them. Under these special circumstances I think I may give you the option of paying a fine, but I do so under great hesitation as taking life is a very serious thing, and if there had not been an absence of malice in your act I should do so. Therefore I think justice will be met if I impose a fine of £50 or in default a sentence of six months hard labour. Remove the prisoner.

M. EMILE ZOLA, the French novelist, has been writing his reminiscences. At one period, he tells us, he was very pushed for money, and lived in a garret, scarcely having food to eat. Suddenly an idea struck him. He set a trap on the roof, and caught sparrows, of which he made most dainty dishes—these birds forming his only animal food for months. TRAMP.—“Please, sir, will you buy this ring? I am starving. it is my wife’s wedding ring—I” (breaks down and bursts into tears.) Gentleman (indignantly.—“ You lying rascal! I bought your wife’ wedding ring from you only last week to save you from starvation. You are an impostor!” Tramp.—“ Not at all, sir. This belongs to my second wife. I was married again last Monday.”

“ I SAY, Frank, suppose you found a million of money, would you give it back to the owner? ” “ That depends. If a rich fellow like Rothschild, for instance, had lost th* million I’d keep it, but if a poor fellow had lost it I would give him back.”

JOHN J. IRVINE & CO,

Abatenga impahla kwamanye amazwe,

NakweliNabatengengeli bofani ngofani abatenga into ezivelisiweyo esinjengo

**BOYA, IZIKUMBA
ZENKOMO,**

Nezempahla emfutshane,
BEMPONDO,

Nokudla njalonjalo

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngondawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelolo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle 'kokwenza tyala, ngokwenjenja- lo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa nge-

nto esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

Ivenkile enesizwe ka Mamfengu.

STRUTHERS, Smith. Street, King

William's Town, Itengisa intlobo zonke zebhekile, nezikotile.

Yiyona ndlu itshipu apa e Qonce.

Lempahla uyenza ngokwake, mabaqiniseke ke abantu likuba yomelele yenziwe kakuhle lonto uyayimela.

NANTSO INTO YENU

**IVENKILE E JOJOSI.
IVENKILE KA MAVELETSHONA.**

Ukuba ubuza ukuba yiyipina IVENKILE ELUNGILEYO ulo lonke ela Mamfengu, angatenga kuyo konke okunoku- wankanywa—nemaxabiso angadanisiyo—kuba inika ama- nani alungileyo

Nge zikumba, ngo Boya; nayo yonke into elinywayo. Nge Gusha, na Mahashe, ne Bhokwe ; Ihangu ne Nkuku. Yizani nazo ziyakutengwa ngu

ELE-SIXHOSA NGU MAVELETSHONA.

Nale isam lake

C. MUSGROVE,

OTENGISA IMPAHLA ETSHIPU YENDLU,

Kwindlu Ekangelene no W. O. CARTER & CO.,
E QONCE.

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

Unokubatenela abantu abakude impabla

Zaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza lakulu leli lizwe lengqaqambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

*Likwalunceclo olukulu kukudyatyamba
Komzimba licisine, NaJcwintloko,
Nakwezinye.*

Benjenje ukulincoma nbake balilinga :

— “ Uti omnye zipelo ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisela, ndapnmla kamnandi ebusuku, into ebendineveki ndi. ngasayazi, ngoku ndipilile.”

Wenjenje wumbi:—“ Eliyeza lindipilae ngokungumangaliso. Bendibulawa sisinqe inyanga ezintandatu kangangokuba beku. suka kube yinqaba ukuma ukuba ndike nda- hlala. Bendingasena kutoba kuba bendi- ngeze ndibuye ndipakane. Ibotile enye indipilise kanye.”

Omnye uti:—“ Benditwele ubublungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindi- ncede kanye.”

“ Ndingarola,” utsho omnye, “ iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqi- tileyo ndite ndakumatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga; ngalo Mgqibelo uhleli esitulweni.”

Uti omnye: “ Lindenzele kanye lonto ubute liyakundenzela, uku ndipilaa ekutya- tyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inko- hliso njengamanye.”

Yiyo le enye inteto : “ Wonke endimaziyo nditi makabe nalo, basancedekile bonke aba- lilingileyo, andikeva mntu lingamnceda. nga.”

Ukuvakalisi imvo zabantu ngalo kunga- zalisa lonke ipepa.

Eliyeza linokuyalezwa kuzo zonke izindlu zamayeza, nevenkile, otandayo angalifumana kumninilo ngokutumela 3. 6d. ngebotile, ongu

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga

Uhlala aba nento eninzi yombona, na Ma- zimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amasabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye asitumele kuma- calana onke e-Koloni.

EDWARD KELLY,

Umteteleli kwinkundla yama tyala,

Ubuta imali ezizilaweliti ayitu- mele kulaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yama- ntvi

I BRANDI

Elungileyo engapitikezwe nanto zinjenga. manzi nezinya ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,
E-QONCE.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi,
WEMVUMELANO,

Umanani Weziainiselo

ONKE UNYAMEKO uyalunikele ekute- teni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba uno. kufunelwa, ofuna kujikwe igama lesiqini-

DYER no DYER

E-QONCE, E-MONTI, E-KOMANI,

Batengisa lempahla ibalulwayo ngezantsi nga-

maxabiso angatshelwa ngobucinanani
Ingcawa Zoboya.

Imatrasi zase Mkosini ezinemigca
Imatrasi ezinemigca zase Zikepeni
Imatrasi ezinemigca zase Witney

AMABHAYI

Entlobo zonke zobukulu.

IQIYA YOKUFINYA

Amabhali amane, zintlobo ezintsha zona

IBHULUKWE ZEKODI,

Ezingqingqwa, zentlobo zonke zama- bala.

IZAMBULELE, NEZAMALEDI

I-PRINTI

Zikwibhokisi ezimashumi mabini, ze- zentlobo eziketiveyo zona.

Ingubo Ezitambileyo Zokulala

Zentlobo zontatu zokuhonjiswa.

INTSIMBI ZEMIQALA

Zamabala ngamabala nobukulu ngobu- kulu.

Ezingqukuva Nezinembombo nezi- xaswe ngemiti.

KANJAKO,

Izitya ezinjengenkumntye, njalo njalo.

Izinto ezidliwayo, Neziselwayo

Izinto zokwaka, zokuvatisa indlu.

Nezisetyenziswa Ekulimeni,
NJALO, NJALO, NJALO.

DYER & DYER.

Lishicilelwa umninilo, u JOHN TENGO-JABAVU ngu HAY BROTHERS Smith Street King William's Town.