

# Imvo Zabantsundu

(NATIVE OPINION.)

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IXABISO 3d.]

KINGWILLIAMSTOWN, NGOLWESI-NE, APRIL 4, 1889.

[No. 229

## I Dip Hellier.

**N**JENGOKUBA ngonyaka opelileyo ike yatengiselwa kakulu amafama. Ayincome kakulu okokuba lelona yeza lingenangozi litshipu. Namhla kambe njengokuba yenziwe yalunga ngakumbi, itotywe nangenani ngomlinganiselo wesahlulo sesine.—I-gallon enye igalelwa kwa 100 lamanzi (alandelayo).

### Inani zi 8s. nge gallon.

Amagosa ayakubiza kwalonto ndawonye nenxamleko zokuyitwala.

F. TUDHOPE,

Market Street, Kingwilliamstown.

## Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengeni ko

### BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni. —

### WEBSTER & DODD

ABATENGI BO BOYA NEZI KUMBA NOKUTYA

Ngakwi Tyalike yase Wesile yabantsundu.

## Kufupi ne nkundla ye Marike. Banika

Awona manani apezulu ngo Boya nezonto.

### BUZANI

Kwi venkile zangapandle enilunge nazo Impahla engaba ziyitenge

KWA J.P. JAMASON & Co.,  
e QONCE (Kingwilliamstown),

Ezinjengo zi Blankete, Amabhayi, Ingubo zokunxiba, Izihlangu, Ithempe, ne Qhiya.

----- UNGAMLIBALI -----

### J. P. Jameson & Co.

Kuba ingubo zabo zitshipu zilungile.

### DYER NO DYER

EQONCE.

**B**ASAND'UKUFAMANA ngenqanawa ezisand'ukuvela kwelipesheya kolwandle, impahla eninzi ukongezelela kwimpahla yabo kakade, banke ngoku :—

IMPAHLA YAMADODA, Isuti ze zitofu — Ibhathyi, Indulubhatyi, Ibhulukwe—16s. 6d.

Isuti zama kwenkwe—4s. 6d., 5s.

Indulubhatyi zamadoda zezitofu ziqala, kwi 2s. 6d.

Ithempe zokusebenza—1s. 3d., 1s. 6d.

Iminqwazi yezitofu, 1s. Etambileyo, 1s. 3d.

Ibhulukwe zezitofu—3s., 4s.

Isuti Zokutshata.

Isuti Zobufundisi.

Izihlangu zentlobozonke, njalo-njalo.

## OLUKA GOWIE

Uluhlu Lwezityalo zika APRIL.

I-ROSES.—Ixesha lokatyala liqalile.

*Lixesha lokatyala ("Strawberries") Amaqunube lifikile.*

IMITI YOKUHOMBISA IMIZI NEYE. HLATI—Eli lelona xesha lokuyi milisela.

Umhlaba mawlungiswe kakuhle, kumbiwe izigingqi ezikulu zokunyimisa.

INTYANTYAMBO.— Hyacinth, Snow-drops, Tulip, nezinye intyantyambo zasebusika neza zenlakohlaza ziseno kutyalwa.

IMBEWU.—Hlwayela i Tswela Elikulu, i Tarnip, i Beet, i Kapetshu, i Letese, i Radish, i Parsnip, i Lucerne, i Mangile, njalo, njalo.

Imbewu ze miti namahlamvu ne ntyantyambo ezilukuni zisenokuhlwayelwa.

*Hlwayela i Ertys Ngenyanga ezayo.*

KWA

W. & C. GOWIE,  
GRAHAMSTOWN.

KO TITSHALA.

Kufunwa.

UTITSHALA (wendoda) kwesinye sezikolo zangapandle zase St. Matthews (Mt.waku). Awuqale umsebenzi ekutwaseni kuka April. Abe ngonesiqiniseko so Titshala. Kunqwenekela ngakumbi olilungu le Ramente yase Tshatshi. Owufunayo wobhalela ku

REV. CHARLES TABERER,  
St. Matthew's, Keiskama Hoek.

NOTITSHALAKAZI onesiqiniseko se Titshala, wokuncedisa kwi sikolo se Ntombi e St. Matthews Ongum Ramentekazi wase Tshatshi angatandeka ngakumbi. Abe namapepa axela ngesimilto sake. Owufunayo wotumela ku

REV. CHARLES TABERER,  
St. Matthew's,

3i411 Keiskama Hoek,

ISAZISO SE DOLOPU.

No. 34.

Kuye wonke Okatalayo.

LANDLU ikwa Mnqayi kwicala elingasi Mpumalanga kweka Maclean, ekuben ingahlalwa mntu, i Bhunga le Dolopu liyazisa okokuba ukuba akubangako mntu uvelayo ayibange, aze ahlale irafu zayakwanendleko zokwazisa kwi veki ezintandatu kususela kolusuku lungezantsi, iya ku tengiswa kuhlawulwe lomatyala-

L. J. PIRIE,  
Town Clerk.

Kingwilliamstown,  
5 March, 1889. 51744

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" sisaligcinile apa e-Komani, Amagumbi, nezitale nentlalo yonke ilungile kakulu, ezantsi kwe Marike.

R. T. NUKUNA & CO.,  
Calderwood Street, Queenstown.

A CONTRADICTION.

IT has been reported by some unknown authority that I am about to leave the good work in which I have been engaged for so many years. I beg emphatically to contradict the statement, and to say that whet—from a breakdown in health, or some other cause—I am likely to give up a world which has been so honoured and blessed o! God in time past, I shall be sure to give dm notice to the friends of our work, and o the girls. *Till then the report may be considered untrue.* I state this clearly, because it has caused some trouble and anxiety to the parents and friends of the girls under our care.

E. W. H. STURROCK.  
Shaftesbury Home, Peeltion, March 12, 1889.

J. E. DEXTER

INGCIBI yemiti no Mlungiseleli wo Ku ngcwaba. Ngezantsi kwesitora sakwi Aluveni. Kingwilliamstown.

ABATSHATILEYO.

SIJADU—BOBI—Kutshatiswe ngu Rev R. Ross, nge 27th February, 1889, i SAMUEL SIJADU, unyana omkulu ka Sijadu no INLEE BOBI, intombi enkulu ka BOBI.

## John J. Irvins & Co.,

KING WILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20a

IBHATYI „ „—5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d

I-Bhulukwe „ „—4s, 4s 6d, 5s 6d, 6s 6d to 15d

Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d

Ibhulukwe zamadoda ezingwevu (zokutshata)— 16s 9d to 18s 9d.

Ithempe zamadoda zomsebenzi—10d, 1s, 1s 3d, 1s 6d, 2s

Ithempe ze fulaneli—1s 6d, 1s 9d, 2s, 2s 6d

Ithempe zamadoda ezihayinishwayo—2s 6d, 2s 11d. 3s 6

KUKO i Bhulukwe ze kodi ezitile (ezona zohlobo) 7s. 6d.

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqokumbelweni). Zisusela ku 4s 6d zise kwi ponti.

Iprinti ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi

Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi

Ilinzi—4d, 5d, 5d, 6d nge yadi

Izitofu ezibugqi—6d, 7d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO.,  
u-ALUVENI.

## UBUSIKA 1889.

## BAKER, BAKER & Co.

Baneke impahla yabo eninzi, intsha ye ngubo ze ndidi zonke.

Kauze kubona IBHATYI ezi NKULU

Kauze kubona I-SUTI

Kauze kubona I-BLANKETE

IHEMPE, IMINQWAZI, IZIHLANGU,  
NJALO, NJALO.

Azizanga zibeko ezinjalo ubutshipu zihleli zifika.

BAKER, BAKER & Co.

EQONCE.

## Iveki.

U Langa, inkosi yama Bomvana, ubhubhe ngo 21 March lo. Akaxesha lide epete kuba akumzuzu nkulu sibe sivakaliale ukubhubha koyise u Monti.

KWELIPEZULU siva ukuba beliwile ikepu ngemizvula beke zako.

NGOKUSUKA ashiye inkabi efayo ngumbendeni kwifam ka Mr. Watson e Sheshegu, udliwe £5 u Paul Coetzer yimantyi yase Dikeni.

UMFO abati ngu Selana wase Monti ulindiselwe i Jaji ngetyala lokubulala umfazi wake. Limqangulule lite igqira ubulewe laduma oluse ntloko. Kwaye kubonakala ukuba yintokazi ebisela kuba kufunyenwe yakuqangqululwa isisu bisele umqomboti. Liti igqira imitambo yabantu abaselayo ifumana irazuke, angati kanti ubulewe nalinqindi entloko apo.

U RIGHT HON. JOHN BRIGHT, inene ebe lidume kunene ngobuciko emicimbini yombu wama Ngesi, neke lamana liba lipakati le Nkosazana kunye no Mr. Gladstone, ubhubhe ekuaceni ngolwesi-Ne lwegqitileyo, 28 March, ubelenenexsha elide egula. Ubeseinyaka i 78.

UNYANA ka Mr. Kraemer, ngase Malindeni, e Monti, ulunywe liramba eluzwaneni ngolwesi-Bini. Umntakwabo ubhele wabumungunya ubuhlungu exbeneni, wasiwa kwa gqira apo abehle wancedwa.

UCINGO oluvela pesheya luti inene eliyi Earl of Winchelsea alivumanga xa libe licelwa lipakati le Nkosazana ukuyamkela indawo yobu Ruluneli bale Koloni ngex' amemicimbi yalo. Elinye inene ebekile lancelwa alavuma ngu Sir A. Commyn Lyall. Kutiwa alisubini linesihlanu amadoda ebonzowwa ukuba ayamkele londawo ka Sir H. Robinson kodwa eyimangala.

KWELAMA Ayiliah ngexa yetento ezibukali zabantu belo ngokupatelele embusweni obapete gadavu, kude kwabonakala ukuba ipakati le Nkosazana elipatiswe imicimbi yase Ireland maligadwe. Abantu base mzini balebwa konke ukuba balubekwe unyawo kwimihlaba yendlu yepakati elo e Phoenix Park.

ZIYA kuvulwa kwakona ngolwesi-Bini lweveki ezayo (9 April) izikolo zangapandle.

SIKO kunene isifo samahashe kwelama Betswana. Kumahashe afilayo kuko elite xa liquakayo lasuka latyhala ucano lwetyalike iyabantsundu langena pakati lafela kona. Selifinyanya liqungululwe apo ngababhedeshi.

U JACK ZULU udliwe iponti eneshumi yimantyi yase Tinara, okanye inyanga ebuzimneni, ngokusuke apule umteto wokuba knggabulawa nyamakazi ngexesha ekuvaliweyo.

IXEGO elidala le Lawu lase Colesberg u Fortein, libulewe ngunyana womfazivalo, ote enxille lakuba lisiti malingakatazwa wasela mbamba ngo qoqozo elruqela pandle eliposa paya, kanti kupela kwento ebitetwa. Indodana lero ihindele i Jaji.

NGUMBONISO e Kimberley ngo 12 April.

EMPOFI kubikwa ukubhubha kuka Rev. W. C. Shaw, umfundisi wase Tshatsh wakona, okuhle nge Sabata 24 March Wawa kakubi ebekwele chasheni nge 19 kanti kukuba engasakuba sapila kulongozi. Ubeminyaka i 16 engumfundisi welobanda

INKOSIKAZI ka Rev. Mr. Pattison obeftu dula ese Rura, ibhubhele e Dulcies Nek kumahlulo wase Herschel, nge 14 March Ngo November 23, 1888, kwakweso s'koko savakalisa ukubhubha kwe nkosikazi kt Bev. S. W. Cox.

IPAKATI le Nkosazana u Lord Knutsford libulise Induna zika Lobengula ukumka kwazo e Ngilane ngamaqaka egwada azo tywe nge silivere.

U HON. GUY DAWNAY, unyana wesinye sezikulu zase England, kufike ndaba lokubu ute xa esazingela empakati we Afrika, kwi lizwe ekutiwa leluka Masai, wahlatywi yinyati wafa.

INTO abati ngu Jaffa Daron yase Swellen dam idubule umkayo, yangxwelera unyana ngembumbulu inye. Ebanjwe yi felkornel wabutshelelwa, ute kanti unemela awazinqumla ngayo intambo wanyel' umciza Nanamhla.

U MR. JOHN WILSON obe ngumlungisi we Park apa entle kunene yase Bhayi iminyaka emininzi, ubhubhe ngo-Mvulo weveki egqi lileyo.

KUVAKALA ukuba umbuso wama Bhulucwase Transvaal ulungiselela ukutuma amadoda ukuya kuhlola ilizwe lase Mashona lakwa Mzilikazi.

ABAFUNDI be Mvo bayakufumana into engokwakwiwa kwezindlu ezilungileyo ekufuneka zizanywe ngamawetu. Siti, Huku ke, kanizilinge nonke nina bangalungema uhlanga.

KUTE ngokulekeka kwembitza ka mashini kwifam ekutiwa ngu Kwefa, e Natal, kwafa Amazulu amabini nama India amatatu, wangxwelerwa umlungu ongumongameli u Mr. Aliphon. Lizekwe lonke ilitye.

ITYALA lika Dinizulu lisatetwa e Tshowe, sekuviwe amashumi amatatu amanqhina ecala elimthonsiwayo. Icala lake liyaku, ngenisa amanqhina a 250 ne Rulumeli u Sir Arthur Haveclock ungomyeni wawo.

ISIFO samahashe ne mofu kutiwa ziko kunene e Natal.

E ESCOURT, Natal, kuko umfo ombete wambulula unina. Isizekani yigilasi yotywala. Kakade ulinde i Jaji.

NGOMHLA we 18 kwindlu ye Palamente yase England u Sir G. Campbell wenze amazwi abukali esalata ukuyekelela kwamapakati e Nkosazana e Swazini. Ume u Dr. Clarke wati ama Swazi mawanikelwe ku maBhulu. U Baron de Worms, umpakati, ute 'umbuso wama Ngesi awunazazi litsolileyo kwelama Swazi kodwa abasakuvavumela ama Bhulu ukuba alitate elo. U Mr. Baumann nite nkali ngempembelelo embi yamapakati ase Kapa kwe lama Betswana, wayesiti Irolumeli yase Kapa mayingabi namandla kwelo kodwa makumiswe eyakuba yeyakona. U Dr. Clarke uchase ukuba longezelelwe inani lonompilinga kwelama Betswana wayesiti ngokwenje-njalo koba kwandiswa nje abantwana abangambahstle kwelo.

## Imvo Zabantsundu

NGOLWESI-NE, APRIL 4, 1889.

### IJURI EZINTSUNDU

SINENGXOXO ebukali nepepa lase Mtata ngalendawo yokuya kwe Jaji kwelo. Linenteto efuna ukuti ibe yevakalayo xa libeka izizatu zenchaso yalo yokuya kwe Jaji Emtata. Asinakuba singayitsho inteto leyo, kuba singaboni ukuba yekungasekwa kuyo inchaso. Liti lento liyichasayo Ijaji, kukuba eza kusuke amatyala abantsundu atetwe zi Juri ezingabelungu bevenkile, kuba abantsundu bengafakwa e Jurini. Kulento simxhelo mye nowetu ose Mtata, saye siya kumncedisa ngako konke ukuba okukuba nje kupeliswa. Ukuba abantsundu bangabiko ezi Jurini, akunguwo umteto weli lizwe. Lityala lomantyi abati bakete ibala ekulungiseleleni uluhlu lwe Juri. Ijaji ayina kubekwa ityala ngelo tuba, kuba lungalungiselelwa yiyo uluhlu. Kungaba akusoze kume mteto ulungileyo ukuba use uya kuchitwa kwakuti kubeko izibhoxi ezingawuhambisi ngomxholo. Mayitetwe yodwa lendawo yobu Juri benziwe bayihambise omantyi, kungatiwa ngoyekelelo lwabo kugxekwe into elungileyo.

## Amanqaka.

KWATI kule Koloui yase Kapa nihla indodana entsundu u Mr. William N. Seti yahlokonyiswa kwelakom kulu ipepa,—*Government Gazette* — ngu Sir Thomas Scanlen, ukuba umiselwa ukuba ineki abahambi ipasi, kwavuka enkulu kunene ingxolo kubahlobo babantsundu abazitshoyu, amafama ase Mtomjeni. Akuvakali ngxolo yohlobo kwaba mhlope base Natal, njengokuba u Dr. J. Mavuma Nembla ehlokonyiswe kwipepa lakomkulu ukuba umiselwe kwivonga lokuba ligira lakomkulu lase Msinga. Akuko nto imxoxayo ngokwezinja u Dr. Netnbula, njengokuba kwaxoxwa u Mr. Seti, mhla wabekwa esihlalweni sokutenjwa. Yaye isengumngaliso kuti into yokuba kudodana olusedisweni lakomkulu kweli ibe isengu Mr. Seti lo yedwa osabekwe kwindawo enomsebenzi wokutenjwa. Ibhala liwavalele amadodana.

IPEPA lase Rini i *Journal* linamazwi amnandi eliwenze xa libelipendula inteto yomfundisi wase Roma, u Rev. Father Ffanner, wesikula sabantsundu e Natal. Lomfundisi ubesalata eyona mfundo imfanelayo ontsundu okwango. Yena uti ufundiswa ngapeza komgea umntu ontsundu, ukuba banako ukulesa nje lisingesi, nokuba abazinto ngohlobo lokusiteta kakuhle, ukuba inewadi yombuzo wase Ramenteni bayayazi ngesi Xhosa, zebabe nako ukuqhunqunhuzwa izibalo kwazo lomfundo kwabesi sizukulwana. Engapezulu kwaleyo iyakuba silingo sokuba bangenelwe lirathi babe ngamanqenera, bangabi ngabasbenzi nabalimi. Amankazana wona akunani nokuba akafikanga nakweso siqanqawana mabangafundiswa bangasiteti lisingesi; mabafundiswe isixhosa esaneleyo, ukuba babenokufunda imibuzo, nemitandazo, ye Ramente. Benikwa imfundo engapezulu kwaleyo bakungenwa lirathi, bazidde, babangamavila, bateta-tete. Kudlulisele kanye ukuba amantombana esizukulwana angafundiswa kanye. Itsho into yase Roma.

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ASENTLOKO eyipendula ngawo i *Journal* lenteto ka Father Ffanner ngawo la:—"Nokuba ingaba kwakulungile mhlaimbi kwakungalingile, uyimikwe ngoku ontsundu inkululeko, wanikwa nelungelo lokuba abe nezwi embusweni. Akuko nto yimbi ngoku ngapandle kokuba afundiswe ukuze abenokuzifeza kakuhle imfanelo zake kulentlalo abekwe kuyo. Ewe, kunokwenzeka ukuba ukuqaleni bafune ukungati bangabazidlayo, babe ngamavila; kodwa kobuye kupele oko yakuti imfundo iwutyhutyhe wonke umzi, ziti intswelo zibanyanzele ukuba basebenze."

AMACAPAZA owenzayo i *Journal*, ngokupatelele kwimfundo yomintjiana, abenga angakangelwa ngenyameko ngabapati bemifundo yentombi ezintsundu nakule Koloni. Ixesha eli lonke liyoyika ngati izikula zomintjiana zibezinganambi ngowona ngayo utanele imfundiso yentombi, zite ukufundiswa kwazo zahlala kanye emkondweni wezizinto zifundiswa umlisela, zayekwa izinto ekufuneka afundiswe zona amatombazana, ezipatelele ekulungiseleleni intfalo yase kaya ze ngoko babe ngabancedi bamadoda abo, nabayaziyo imfanelo yekaya elikanyiselweyo.

IDE i *Journal* yangati igqibile ukuyiqonda intfalo yempi efundisiweyo ukwenza kwayo lamazwi alandelayo:—"Angati kanti lomfundisi ubekelileyo akanguye umntu obengafanelwayo kukupendula entweni engemfundiso yamankazana ngakumbi eyama nkazana antsundu kuba, njengabafundisi base Roma bonke elisoka. Amakade ebona kweli lase Africa, anganoncedo kumawetu.

nakwelase India, alata ukuba akutanga kubinqelwe pezulu ukuyiqeshwa kwentombi, ikolisa ukuti ingqeqesho yododana ibe yengenana nayo. Eyona ntlalo yendlu asiyiyo efi indoda iyibeke kwindawo yokuba ngu *baas* okanyiselweyo, aze umfazi abe sicaka esaneleyo esingazi Into; kodwa mabati bobabini, umhlaba unghalala ungowomileyo ukuba balingane ngokunyana, ukuze babe ngabalinganubutambeka macalana onke ukuze amanzi emvula abafaneleneyo. Isikalo esirara sabantu abantsundu ngengeleke, nokuba indlu esetambekeni ifuna abafundisiweyo kweli lizwe sesokuba benyanzelekileumsele onzulu umbiwe wagqutyulwa ngamatye ukuba bathate nezityakala naba bharibhari bafazazi, kwashiywa indawo ezivulekileyo ngezantsi angati abati ke kuba bengena mfundo bahlale beruqwaanazi abeyakunyakamisa indlu ancenceze. ngokwe hlahla entweni zohambiselo pambili. Siyalibulela tina ilinga lokukanyisela intombi ezintsundu kwakunye namadodana. Ukuze ngqweneleka ukuba icebo libonakaliswe okanye isizukulwana esilandela esi sibe sesisekukanyeni, kungenzeka imposiso. Ubukulu obufunekayo kufuneka ngokunye kanye ngoku ukuba intokazibendlu bunokunqondwa ngenani lamacangci inhlango kukusweleka kokukanya kumaledi— inches ezidliwa kuhlanganiswa kwawo. Amacangci ngokutemba kwawo nokutandwa zinkosi zayo o uyibange ukuba ifudumale. Indlwana nganye iyahlule indoda emfa-zini ngokuti indoda ibe ngumntu ubude obuyi 37 feet. Ukuba kwakiwa ngamacangci owazi otanda into ezininzi ngentlalo yasekukanyeni— 10 feet ububanzi bendlu bunga 15, or 16 feet, abe umfazi esitungula kwentozo: into ke leyo edubulwa kumbile ezimbini ezinkulu zinokwenziswa ekokubeni umfazi abe li wovoshelo elingenakwenza kwendlu, inoiname yalawte kuqala, zezibe ntatu endlwni yake, kanti kufa utando namabhongo, kwendlu. Indonga mazibe nobungqingqwa be 14 Imfundo ayoni mtu, Okokona afundisiweyo umntu, inches, zipakame 12 feet. Indonga zekambile zona kokokona azitobayo. Imfundo ilungisa into ezininzi.

I *Uitenhage Times* lepepa eli Mhleli ulinene elakakuba akuko sigabutelo se keleko entungo, lalilungu le Palamente ngapambili, ongomyeni ziyuyiswe zime ngentungo, okanye indlu iyakuba kwemifundo enga sakuti ishiywe kude eyamadoda, etfa 32, enza ubude bendlu obuyi 30 feet; aze a 40 enzi ayuyela ukupumlela kuka Mr. Blaine kulevoti ibiko—uyibange ukuba ifudumale. Indlwana nganye ayela likalazela *Imvo* ukuba ingamxhasanga. Ngo Mr. Hughes liti "U Mr. Hughes linene elaka lalilungu ombi, kubaswe xa kufunekayo. Kwindlu epakati, lendlu yenguwu, waye umkondo wako endlwni ekambile mbini, ikostini mayayame ungfafanelkileyo." Natisbe sisitsho xa simvotayo.

UMZI opesheya kwe Neiba ulila ngakonalwangasemva, kuba umoya ongena ngomyanyango ngexabiso elikulu (10s.) lo Tola ebizwa emcancatweniubangela ukuba isihlalo ngasinye esisecaleni we Neiba. Isuka ngati lenali imiselwe ukunqanda uyo—kweliko sibande ngokusitukutezi, ukuba indawo rweba kwamadoda, yay ingatandabuzeki yona into omnyolo ikangelene nomnyango.

yokuba iyeyokwabulali amahlwempu. Sikulu ke' isikalo samawetu amde i Transkei ngelithuba Kukwakwiwa kwendlu into elandelayo. Kufanele Ummangaliso kukuba amanene elilinganeno kwekukwakiwa ngezitena ezirwada, kuba ezitshisiweyo kubeni engateli nto ngalento njengokungati iluncedzinendleko, waye nmhla olungileyo wezitena okubeni iyeyokubhbhisa ihambara. Inqanda abantuunqabile ukufunyanwa. Kungatabata isibanzi ukuchaza ukwenziswa kwezitena ezomiswe lilanga. Kufuneka udaka luxovulwe kanye, yaba selilungiselelwe i folom. Nayipina inkwenkwana ingafundiswa ukuzenza. Ubukula bazo mazide 9 by Messrs. J. H. Holland & Co. ebisel' iminyaka kangangokuba nawupina umntu inashumi mabini ikulu. U Mr. Zwaartbooy ubuhubhethekile onengqondo angayifunwa kwisituba sentsuku ezimbini eboneke Kakade kungafuneka esebenze ngenteleleko ekuqaleni, kutabate ixesha pambi kokuba abe ligicisa lalo. Uhlolo lokuzilungela isituba lolu kutiwa "lumanzano odludala lwa Mangesi,"—ekulula ukwenziswa kwalo kuno oko kukuti opantsi ko Mantyi ongu Mr. Levey, kuluceza epepeni Pezu kwesiseko samatye kuqalwa akabonakalanga kanye kwi list yamanani nendawo ngokudweliswa izitena zinqamleze udonga ngecala ezintloleyo. Andiyazi ukuba itenina lonto ukwenzeka ngapakati, zibungqingqwa buvoti 9 inches, ze kwala inkoliso yetu singaba voti, saye kanjako sonke kwakwicala langapandle zidweliswa ngobude ukumka ike yakangelwa kakuhle amagama etu angahlalekiswa, nodonga zisenza 4 inches, ekuya kuti ke kudibene Mandipela apo, ndim esako isicaka esibekekileyo. nodaka olupakati kwazitena ububanzi bube yi 14 inches. Uluhlu lwe zitena olngapezu kolo lufuza kwa olokuqala, kodwa izitena ezinqamlezayo ziba kwicala langapandle, zi 3 ezibamba ubude zibe esingabanga nabani kuwo usitumelayo ingxelo ngapakati. Kufuneka kulunyukelwe ukuba indawo zamanoni ezinye, lyo lonto ungakananyawo kuluhlu zokuhlangana kwe zitena ngokwe miquo lwe Mvo. Ezintloleyo zizityinwe zatunyelwa e Kapa apokungqulungela. Oku kulunyukelwa ngokuti ziyi kubalwa kona, kodwa singati kwinewadi kubeko isiqingata sesitena kufupi ngumbi, zeke esiyifumene ivela kumhlolo wetu ose Cala okumatubaluhlu olunye lunge luti tyi komnye, siti isibili okuzazi kakuhle ezizinto, sifumana ukuba yemasesitena sibe pezu kwentlangano yezibini ezingapantsi. Kuyafuneka kakulu ukuzitshixha indonga emagumbini, oku kwenziswa ngendlela elula, urozo lwezitena kudonga l'ungapambili laqutywa lide lufike egumbini ngexesha lokuqala, ze kodwa kuruzo olngapezu kolo kufikiswe urozo ulodonga lwangasekupeleni, egumbini kumana

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IPEPA lase Mtata liyayingqina indawo yokuba ulodonga lwangasekupeleni, egumbini kumana Mr. Scott upatle kwelase Mampondweni. Liti ukutshintsha kusenjiyanayo. Zigqityiwe indonga ukutshwe ngumyalelo ka Rulumeni. Kokwetufakuneka zityatyekiwe ngapandle nangapakati ukugondwa wenze into elunge kunene u Rulumentingitayatyekwa ngodaka, njengokuba zidla bekungeko kulunga bekuyakulela ekubeni ko kwak' ngokwenjiyanjalo, kodwa ngobulongo ama Mpondweni. Okwawetu amava asazi kulungile yimvula kamsinyane. Maziqatywe ke ngo kalika yodwa pakati kwesizwe esumenzi; kodwa ukuba ingafumane ihlanjwe yimvula, kanjake ingadyobi kunyuvulene ngamacala onke anento yokuteta zingubo zabantu. Ukuba endaweni yetyuwa kugalelwe ekalikeni e coppers (sulphate of iron) edla 4d ngeponti, yona ke ibulala into ezinjenge twakumba nenecuku endlwini.

## ABALIMI NABARWEBI.

Amadoda abewalimilo amatapila ayavuna ngoku Kwimalike yase Qonce ingxowa yamadala ike yadazimhambe ku 20s. Indlu ke ebude buyi 30 feet, etabata yatengise nge 27s. 6d. anaatsha ayafika kwi 4/ ngeamacangci ayi 32, ixabiso ingasi £8. Kulandlu inkulu yamacangci ayi 40, ingaba £10. Akulula ukumisa ngokute ngo ixabiso lopahla, kuba kuyakufuneka kukangelwe indawo yokufunyanwa kwamaplanaka, ati wona adule angaduli mhlaimbi ngokuti indawo ekwakiwa kuyo ibe kude ibe kufupi mhlaimbi emahlatini. Ifestile zinokwenziswa ngenani elipantsi ukuba zenziwa ukuba zivulwe ngokocango. Indleko yezitena yeeyentsbenzo kwapela, angati olihlwempu azenze ngokwake angahlali nto.

E Hewu (Hackney), umaki— Apo u Mr Paul Domblass—uzaka izindlu ezinjengezi zibe zichazwa nge £25, wonke umsebenzi uqukiwe, isiseko, udonga, ukutyabeka, upahla, nokufulela. Uti kodwa afune ukuba yenke into ayilugiselelwe. Ubiza ngokwaka kodwa. Seleke waka ishumi elinesibini lezindlu (amadoda angusha akona), Zidla ngokuti ezizindlu zakwi nge £40. Kwelinani kuqukwe £15 yento zokwaka ukuba yayitengwa. Enye yayiyidlu enkulu entle, yona yadla £70. Umhloli yena wati ixabiso lalendlu lifike ku £200. Ezizindlu zibanga ukuba kungabiko nkani ngelungelo lokuvota e Mta. Abaninizo banayo imfanelo yokuba sencwadini yokuvotela amalungu e Palamente.

Uboya,—Izolo obungahlanjwanga budle i 5d. obuhlanjwango abubangako.

E QONCE (March 30.) Irasi—6d to 1/ ngdazini Ihabile—1/10 to 3/2 ngekulu Umbona, 2/6 to 2/10 ngekulu Irasi—3/ ngengxowa Isemile—2/6 to 3/2 ngengxowa Amatanga—1/ to 3/6 ngdazini Inkini,—6/ to 27/ ngeflara E DAYIMANI (March 30.) Irasi—10/ to 11/ ngengxowa Imbotyi,—6/ to 8/ Ihabile,—9/ to 10/ ngekulu Amazimba—10/ to 14/ ngengxowa Umbona—10/ to 15/ „ Umgubo—16/ to 20/ „ Umgubo wombona—13/ to 18/ „ Ihabile—15/ to 16/ Itapile—15/ to 25/ „ Ingqolowa—13/ to 14/ ngengxowa

### Ukwaka Ngezitena Ezingatshiswanga.

Umbhaleli ongu S., umhlobo wenene wohlanga,

asitumela lamacapaza enomnqweno wokunga anganoncedo kumawetu.

Into yokuqala emayikangelwe kwakiwa indlu sisiza esilungileyo nesomileyo. Bayazi kakuhle lonto abantsundu, akufuneki cebo abantu bonke kodwa abaziyo ukuba umhlaba unghalala ungowomileyo ukuba umhlabane ngokunyaniso, ukuze amanzi emvula abafundisweyo kweli lizwe sesokuba benyanzelekileumsele onzulu umbiwe wagqutyulwa ngamatye ukuba bathate nezityakala naba bharibhari bafazazi, kwashiywa indawo ezivulekileyo ngezantsi angati abati ke kuba bengena mfundo bahlale beruqwaanazi abeyakunyakamisa indlu ancenceze.

Into elandelayo *icebo* Kuya' ngqweneleka ukuba icebo libonakaliswe okanye kungenzeka imposiso. Ubukulu obufunekayo bunokunqondwa ngenani lamacangci bendlu obuyi 30 feet; aze a 40 enzi ububanzi bendlu bunga 15, or 16 feet, zikanyiselweleka kufulelwa ngawo. Icingci lilinye liba 1 foot 10 inches ezidliwa kuhlanganiswa kwawo. Amacangci ngokutemba kwawo nokutandwa zinkosi zayo o uyibange ukuba ifudumale. Indlwana nganye iyahlule indoda emfa-zini ngokuti indoda ibe ngumntu ubude obuyi 37 feet. Ukuba kwakiwa ngamacangci owazi otanda into ezininzi ngentlalo yasekukanyeni— 10 feet ububanzi bendlu bunga 15, or 16 feet, abe umfazi esitungula kwentozo: into ke leyo edubulwa kumbile ezimbini ezinkulu zinokwenziswa ekokubeni umfazi abe li wovoshelo elingenakwenza kwendlu, inoiname yalawte kuqala, zezibe ntatu endlwni yake, kanti kufa utando namabhongo, kwendlu. Indonga mazibe nobungqingqwa be 14 inches, zipakame 12 feet. Indonga zekambile zona zinokwenzelwa ubungqingqwa be 9 inches, kuti ngokwenzelwa ubungqingqwa be 9 inches, kuti

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## YINTONINA ETETWAYO?

NKOSI.—Kaundifakele lemigcane imbalwa, ndifuna ukubhekisa kuwo wonke umzi ontsundu nezindawo, nditi kaloku kuyawana tenina lento unyulo lwamalungu e Palamente lusuke ngati luleze ukungevani nje okungati akupeli. Ukutsho ke madoda antsendu, abonakala kulo lonke oluxusho lokwenyula amalungu e Palamente azizela izizatu zawo onke imbangi zokuvota kwawo evotela unantsi nomatsi, kwafunzwa ke evotini oyisa ke awafumana inani elikulu, kwaba kuyapela ke, sesikangele idibaniso Palamente ihlanganyayo eyona nyaviso ilapo, nokoke kungeko ungati yena ebeba ilungu elinyulwe ngabo seliya kufika kulilungele ukuba lizilizisekise zonke izitimbiso elazenza kubanyuli. Ndti ke liduli idabi, kusasoloko kulandelwa tonina kwinteto ezatetwa ngu Nkosi Umhala, nezatetwa ngumfundisi Mr. Makiwane umhlaumbi Mr. Panola umhlaumbi Mr. Pelem. Oka Jabavu anditete ngaye kuba ungomyne wabanetyala ngenxa vobulungisa. Aba banumzana ke ababanga nabugwala ndikumbula sebazineka izizatu zabo ngoko banako, kekaloku iseyintontu le isaxoxwana betu. Lamanene ndivalalayo namanye nigelile ukufunda ukubhala kwawo ngezinye izinto ezingapandle kwe zombiso lo, ngakumbi nina nikufuyi nawo, nike mhlaumbi nibe nezincoko nawo ubuso ngobuso, amina ratshina ngawo, ukuba ngamadoda ohlanga kuyakuti ukuba ayavela unjengawo lobehle uhlanga lwufufumane umkondo? Ke nditi yintonina lento isuke ati umntu wakowetu iti kwakuba omnye engevani naye seyiba yinzondo lonto eseyibonakala ukuba ifanele ukumenyela izihlobo nabalingani njengokutsho komnye kwelika March 7.—Yintonina leyo, besiba sifike kumadoda agqiba into zawo ngezinye kupela kuba kupelile ke, sekuyakulinda ixesha lodwa eliti lona lize ne nese; lento ke imbi kuba xa uhlanga lwakowetu lusebunyaneni yingozi embi ke ukuba ayakuti amadoda awapambili anokukanya amane ukungqunyuzwa enyakamiswa ukuba angabonakali kunzi wakowawo. Mna njengokuba ndiyibona imeko yomzi wakowetu, nditi mna abafundisi namadoda afundileyo ngabo abanini balamapanda angajengi le *Mvo* bokuvela nokubhala izimvo zabo kuba uhlanga lute sa apa e Afrika oluntsundu, ke intshumayelo nemvo zabo ziyakuba luncedo kwi nkedama ezite sa. Ukutsho ke kanjako kendabona kwi *Mvo* ka February elinye inenekazi litetelela ilunda lamanenekazi (ibhasile) lonto ke andiyibonanga imbangi yayo kuba nomnene lowo ubengatsho ukuti maliyekwe, ubeyala usapo lwake ukuba lungaziqelisi usiba kakulu nabasomentsi omde. Umzi ontsundu awukalungi iyinene ke lonto, ezinteto ke endikolwa ukuba zipume komnye olunda likulu asizizo zanto mabahlonelwe abantu abakulu abanexabiso eluhlangeni, ewe kulungile ukumpikisa umntu nokuba ukusipina isimso, kodwa usakuba ngokulomka ngotando ngokutobeka nangokuyiveka into engumcimbi kamsinyane nokuba umntu akavunyelwa kuba ixesha lofika mhlaumbi limdanise umntu. Ke mawetu nina lento iti yakutetwa abanye babe ngezinye icala seyiba yeyona ndaba ade umntu angamalele ukuti oluhlanga asiluhlanga lunomsebenzi, kuti kwakutiwa cha intwana seyiba nguwona mosebenzi weyiwawo ukupikisa, hayi, metsho ntozakawetu, zininzi izinto ezifanele ukuba nizisebenze sempalo yalenyama. Lamapepa endaba, nalamakanya abantsundu, ziyakuwa zonke ziswele abaxhasi nakukangela emapepeni nonke ukubhala imvo zenu, nakunqwenela ukupendula unantsi, kuyakucima zonke izinto ezinyusa uhlanga, kukule ukupikisana bungene ubuhlwempu nentswelo ngoko ke nditi makugitwe kwenzito kusukelwe ezinye. Awu! ndigabadele noko ndisarora, mandiyekwe. Owako.

VAZIDLULE.

Griqualand, March 18, 1889.

## NGEMPAMBANO YOMZI.

NKOSI YAM, MHELELT.—Kumzuzu kuxoxwa ngamadoda, ngendawo yokupambana komzi evotini, okwam ukubona fane beqala bekala ngokuti bavanyeliswa bayatukwa, bengekatukwa ngokwaneleyo, nokuba babona bona betukwa. Ndati mhla ndafunda into ka Mr. Mhalla, ndafumana iciko lomfo koko too late, kuba lonto yayingasalunceded kubani, yena uti ukokela ngayo umzi, ndafumana mna engumfo ongakataliyo luhlanga nokuba lwatshabalala na, italente yake wayimbela esifubeni sake, akayisebenzisa kumawabo ngezexsha elifanelekileyo; uti ngoku uyayivula, too late, kuba kwakusekufuneka ukuba kuvotwe. Ngokunjalo no Mr. J. Pelem, elinye elikulu iciko lokuteta, ede nditi fanukuba oku bakwazi ngabom betamba obubuciko babo, umfo omaweni amnandi, iciko lenene, kodwa ke yinina Mr. Pelem ukuti italente zenu nigrivalele ngezexsha elipambi nokuba kuvotwe, yabe yona *Imvo* ipepa elingu-mlokokuti sonke limemeza ngamadoda atile, misuke nina nti cwaka, kanti niyayazi into enza kuyenza Kokona kukokela umzina oko? kuba nikelungelo lokuyipikisa *Imvo* yakuteta ngamadoda eningawoqandiyi, nihlabe kwakuyi i objection yenu, endaweni wokwenjalo nite cwaka, ngokungati niyavumelana nayo, kanti kuzakuti nakubona ukuba akuseko taba lokuxoxa, kuba ningenise awenu amadoda, iti ke lonto ibonakale ikulu nta umzi ontsundu. Kulungile kanye ukwenza inkani kunokuzimela, kanti noko uko. Ndiveni kuhle mawetu anditsho ukuti makulandelwe icebo le *Mvo*, nditi yinina ukuba iti yalwalata *Imvo* ningayipikisi, nisuke nilale kanti nihleli, nivuko ngasese niyipikise, yintoni ke ley? Ngoko ke mna kuyo yonke into yenu yozukuzisela, nditi too late, ingasafuneki nokufuneka. U Mr. D. Makohliso yena ndingati kuye makafunde uku spelidisha andule ukubhala emapepeni, enye indawo uti yena aka Msprigg engoyivo no Opposition yena ungow' onqulo luka Mr. Mhalla, xa atshoyu u Mr. Makohliso upata abantu emehlweni, ngu Msprigg wenene kuba u Mr. Mhalla engu Msprigg. Onke lamadoda ebenetuba elaneleyo pambi kokuba kuvotwe, ebeve ngapina ukuba angawokeli umzi naxa *Imvo* ibiselide yalata amadoda ekolwe ngawo yona anivelanga nibonise, nisuke necwaka, kanti niyakwazi enikwaziyo nina, ninike eniqala ukupambanisa umzi. Musani ukutoka nakutetelwa ukuba niyatelelwa. Ndxoxolele Nkosi yam Mhleli. P. S. LUSASENI.

Ndakana. March 21, 1889.

## U PELEM NA MACALA-OMBUSO.

NKOSI MHELELI.—Kundifanele ukuzipendula zombini incwadi zika Mr. J. F. Mazamisa, kuba umpunga wokubhalwa kwazo uyavakala ukuba zivela kwimene elingenguye uvuk' endleleni, kuyavakala ukuba uzama ukufuna inyaniso. Uti u Mr. Mazamisa mna ndikolwa ngu Sir Gordon Sprigg. Andimangaliswa kakulu noko, kuba ukokelele njalo lipepa lohlanga, akabi sazitabata kakuhle inewadi zam zanga pambili ebendimani ndiqondisa futi zoku ukuba andinga Rulumenteni mna noka. Scanlen noka Sprigg andiba chasanga. Ndti mna masinyule amadoda alungileyo nokuba aya kuxhasa wupina u Rulumente ngokuba ndiyiteta ngawo wonke umxhelo wam (ndingoyiki nabanina), indawo yokuba asikafikeleli kwisimo sokuchasa nawupina u Rulumente. Ndti mna bambalwa kakulu abantu abasebe yiqonda lento yokutabata icala, kuba into eninzi efunda elipepa ayika yiqondi, ndingasatini ngabangalifundiyo.

Elinye nditi yekani isilandu sempu, lomteto zenziwa ngezexsha eliti lemfazwe. Singati ke sakumbula izinto zemfazwe, ayingebe Sprigg yedwa ofanelwe ukutyiwa, singa chasana kwasedwa.

Ndti u Scanlen wati ngesicelo sama Bhulu wahluta umhlaba waba Tembu opeyehya kwe Ndwe lo upantsi kwe mantyi u Mr. Levey, wawucandela ama Bhulu bengavuni aba Tembu into zo Kalipa, zo Renqe nabanye, waza wababiza nzima aba Tembu nge morgen.

U Scanlen nganeno kwe Ndwe, ngesicelo sekomponi etile yamalahlile, wahluta aba Tembu umhlaba nganeno kwe Ndwe, lo umelwe yi Lady Frere. Saba ngati qeke qeke nento zo Warner, nomti u Mahonga, no Sigenu, Zsvedala, naba Tembu bonke; kwada kwawezwa amadoda ukuya kubongoza u Scanlen. Wemka kwapela umhlaba. U Scanlen uhluze umhlaba ka Matanzima waba ngatini umninio, hai, wada wakululwa lomhlaba ngu Sprigg. Xa ndenjenje ndibonisa ukungafaneleki kokuba sichase nawupina u Rulumente. Kanjalo u Mr. Mazamisa mandimqondise ukuba ivoti ukuze angene ekupateni u Scanlen, avotelwe ngama Bhulu.

Kanjalo kwaye kungabanjenwe ngati ukuze apume nje u Scanlen ekupateni. Kanjalo ukuze utywala buvulwe nje salahlwa liqela lakwa Scanlen latelela kuma Bhulu.

Bendimngati kubhala ukuba bendingenziwa yimbheko endimayo ku Mr. Mazamisa, naye imbheko abhale ngayo. Kanjalo yena ndaye ndinotemba ukuba iya kude ayiqwalasele into yam, akayi kufana naba ninzi abasebe fundise ukutyiwa nesiqu segama lam kangangoko kude baliqalekise eligama lingu "P." Ha, ha, ha B. B. Kotanyusanqelweyo! Hi! Ndiyapela nkosi yam.

JAS. M. PELEM.

[Kulento sikete idlala lenteto engamanyumyazi emfazwe engisenelwe ukudala umoya ombi pakati komzi; yaye ingenandawo kule ngxoxo into yemfazwe, kwanjengokuba imvoti izinto ezingatini nemfazwe, izinto zexesha lolu. Siyabutandabuza ubunyaniso benye.—EDITOR *Imvo*.]

## NATIVE OPINION

THURSDAY, APRIL 4, 1889.

OUR *Umtata* contemporary has at length attempted, definitely, to state the grounds of its strong opposition to the extension of the Circuit Court to the Native Territories. It is well that these should be closely examined, for the *Umtata Herald* has even gone to the extent of counselling the Tembu Chief to fight if Government persists in going on with the judicial changes upon which they have decided with respect to the Transkeian territories. Perhaps before stating the reasons of the *Umtata Herald* it may be as well to put it right in regard to its misconception of our previous remarks on this subject. The charge is levelled at this journal that it made the Tembu demonstration of the text for a "violent attack on the Chief Magistrate." Nothing was further from our mind, and we venture to say no portion of our article would warrant an unbiassed mind to draw the inference which the *Umtata Herald* has squeezed out of it. Now for its reasons:—

"As a question of justice, we (the *Umtata Herald*) object to it on behalf of the natives, because, as applied to them, it will not be a court of justice according to the true principle which underlies all English courts of justice."

Why this should be so our contemporary explains:

"The fundamental rule of our law is that every British subject has an indefeasible right to be tried by his peers. On this principle the Colonial Circuit Courts are conducted, and trial by jury is rightly regarded as the most valuable guarantee of substantial justice."

Exactly so; so say all of us. Is this right secured for the natives under the discarded system? But a shadow of a fear now begins to steal upon the heart of our contemporary that in the Territories the benefits of this system, which are so much prized by all British subjects, will not be extended with the extension of the Court. The *Umtata Herald* then finds itself in this

position that, while in the one breath it is compelled to panegyrisse the system *per se*, it has to condemn it in the next as it is sure that it will be abused. If the doctrine which the *Umtata Herald* lays down were to be generally adopted, we fear we would have to abandon all our laws because they are liable to be transgressed. It is not suggested, mark you, that the Judge will be a party to the pollution of the pure streams of Justice in the Transkei. The Magistrates in the first instance, and the Deputy-Sheriff in the second, will contribute to this evasion of the law. For the *Umtata Herald* says:

"Now let Mr. Jabavu examine any of the jurists recently published throughout the Territories, and he will find that of course there is not a single native included in them. Next let Mr. Jabavu ask those whose names do appear on the lists whether they consider themselves the equals of the Natives; nay, let him ask the Natives themselves a similar question, and about the replies no one can have a shadow of a doubt. There is no need here to dilate upon the anti-Kafir prejudices which form part of the mental constitution of too many of the traders and farmers whose duty it will be to sit in judgment on their coloured fellow-subjects. This *jury one-sidedness* is a matter of such notoriety in the colony proper that we never imagined anyone could make such an extremely foolish mistake as to attribute to us an objection to the substitution of a gentleman in a wig for another in a wide-awake

The italics are ours. It is jury-one-sidedness, gentle reader, that the *Umtata Herald* complains of. In this we are happy to agree with our contemporary entirely, and we promise our friend the heartiest co-operation in the efforts it may resort to remedy this condition of things. But it seems to us that the country will have to say goodbye to progress and reform, in this eternity, if the axiom is laid down, after the manner of the *Umtata Herald* that nothing be attempted in the direction of progress and reform until there is a certainty that such measures of reform will not be transgressed by rogues and fools.

## KAFIR AGRICULTURE.

NO. I.

The Kafirs are by no means destitute of good ideas on the subject of agriculture. A traveller coming into Kafirland will see with surprise that their cornfields are on rising ground and on the slopes of hills, and not as might have been expected on low and level ground where the soil is deep. Were he as quick as Mr. Fronde is, in forming erroneous judgments, he might come to the conclusion, that this selection is a fine specimen of barbarous ignorance. It is just a proof of the contrary. On a dead level, where the air is so still, the scorching heat of the sun burns up the corn-plants, and nothing can prevent this except irrigation works. On the slopes there is always a breath of wind to cool the plants, and also to lessen the intense force of the sun's rays. The Kafirs are well aware of this, and they show their knowledge of soil by choosing a forest clearing for their fields when it is possible. They have there in the leaf-mould a succession of luxuriant crops for many years.

The Kafir year is the agricultural year. It begins with seed-time, and that time is fixed astronomically by the appearing of the constellation named *isilimela* (the Pleiades) in the eastern sky a little before the rising of the sun. The year is divided into thirteen moons which are all named, and no doubt with characteristic names. One of these is *u-Nulikazi* (June), the dusty month. Besides the astronomical mark just mentioned, the advent of the time to plough is noted from a number of other signs which show the progress of the season rather than fix the mere date. Some of these are taken from birds and from animals. When a CUCKOO named *i-lungalegwaba*, or also *pezu komkona* from its call, is heard, and when the hoopoe *u-boboyi* makes its appearance, the Kafirs know that summer has come. So also, when the bull-frog *is-anyanako* begins its croaking, and the toad *i-gogode* is heard. Other signs are taken from plants. When the common ragwort *inkanga*, a troublesome weed infesting the pastures, produces its yellow flowers, then put in Kafir corn. This is the chief sign. When the native willow flowers, when the Kafir boom *um-sintsi* puts on its scarlet attire, when the Kafir plum *um-gwenye* and the shrub *um-binza* form their fruit, plow, and sow Kafir corn. The time for maize is indicated by the flowering of another ragweed, with rather a broad leaf for the size of the plant, *i-dwara*. The flowering of the wild chestnut *um-baba*, seen afar from a profusion of lilac blossom, and the ripening of the fruit on the Kafir plum, show that it is time to scuffle. These signs taken from nature depend more on the warmth of the season and the coming of the rains, than on the day of the month, and vary in different years. They are very generally known, and the Kafirs in noting and following them show a decided power of close observation.

## Notes of Current Events.

WHEN in this Colony a Native, Mr. William N. Seti, was gazetted by Sir Thomas Scanlen to an office of trust—that of Pass Issues,—which did not, however, carry with it any extra remuneration, there was a fine howl set up by some of the European Farmers of Kei Road who say they are the friends of the Natives. The conduct of the Natal Europeans is in striking contrast to that of our white friends of this Colony. Dr. John Mavuma Nembula, a Zulu young man of education has just been gazetted by the Natal Government as District Surgeon for the Umsinga Division of the County of Kip River; and we hear no such grumbling from the intelligent Natal Colonists on account of his colour, as signalized Mr. Seti's appointment to a responsible post in our own Colony. While on this topic, it may not be without interest to remark that although there are many qualified Natives in the public service of the Colony, with the exception of Mr. Seti, none have been gazetted to offices of trust. This is a remarkable commentary on the impartiality of our institutions.

The *Somerset East Budget* quotes without qualification from the *Weekly News* (Port Elizabeth) a paragraph in which allusion is made to the success in life of some past students of the Gill College, Somerset East. Some of the facts which the *Budget* so far adopts as to take over will serve to show to old Somerset people who do not reside there now that the town is now abandoned to new comers. Else some of the statements contained in the following would not be allowed to be palmed upon the public without comment It is satisfactory says the *Weekly News*, to find a South African Colonist making such rapid headway at the English Bar as Mr. W. Danckwerts is doing. This gentleman appears in conjunction with Dr. Tristram and Sir Horace Davey, for the prosecution in the trial of the Bishop of Lincoln for alleged illegal practices. Mr. Danckwerts was educated at Gill College, Somerset East, which educational department, by the way has "turned out" some of our prominent advocates, including Messrs. J. W. Leonard, Q.C., R. Solomon, and Gregorowski. Mr. Danckwerts' practice is said to be very large just now; and report hath it that he will shortly lead to the altar a fascinating member of the house of Lowther."

Now, as a former resident of Somerset East, who has a peculiar interest in the history of the great educational institution in that town, it affords the present I writer satisfaction to point out the inaccuracies in the *Weekly News* statement. That Mr. W. A. O. Danckwerts has worked his way up to be numbered 1 among the rising barristers in England, goes without saying; and the professors and alumni of Gill College, no doubt, feel much flattered with his progress. How the writer in the *News* obtained the information that Mr. Danckwerts is shortly to lead to the altar a member of the well-known family of the Lowthers, passes our comprehension, as that gentleman gave hostages to fortune more than two years ago. Among the shining lights of the firmament of the past students of the Gill College, we observe that the name of Mr. Richard Solomon is mentioned together with those of Mr. Leonard, Q.C., and Judge Gregorowski. This is a mistake, for Mr. R. Solomon was never enrolled as a student of the Gill College. Evidently Mr. J. Rose-Innes, M.L.A., must have been meant.

PRESSURE of space debars us, we regret to say, from taking over *in extenso* the wise and weighty observations of the *Journal* on the great question of the civilisation of the Natives of this country. It may be stated that our contemporary is combatting the inadequate, shortsighted recommendations on Native education, by the well-meaning Father Fanner, Abbot of Marianhill, a Romish Native Institution in Natal. He thinks the Kafirs are being too much educated. If they can read English without much knowledge of grammar, if they know their Catechism in Kafir, and can do a little very elementary ciphering, that is all the book-learning the present generation requires. More learning will only tempt them to pride and idleness, and prevent them from making good artisans and ploughmen. The women should have much less even than what he would concede to the men; they are not to read or talk English; they should only be able to read as much Kafir as would enable them to learn their Catechism and their prayers. Otherwise they will become proud, vain, idle, and vicious. In fact it is better that the Kafir girls of the present generation should not be able to read at all.

The *Journal* makes the following general remarks on the above:—"For good or for ill, freedom has been given to the native races, and a share of the governing franchise has been placed within their reach. There remains nothing for it but to educate them to stand level with their responsibilities. They will doubtless develop a certain amount of vanity and idleness at first; but the evil will soon correct itself, as education becomes less a rarity, and as the necessities of an increasing population force them to earn a living."

The remarks of our contemporary on the aspect of the controversy, as it relates to the training of native women, we should commend strongly to Cape Colonial educationists as well. Hitherto they do not appear to have attached to the proper training of Native young women the importance which the subject demands, as the education they have given to the general ruck of native girls has run in the same groove as that of the young men, and has not been that of the nature such as to render the women real help-meets to the "educated" young men, and make them capable of coping with domestic duties of an enlightened home.

ON this point we reproduce the whole of the remarks of the *Journal* which show that it has wonderfully grasped the Native social problem. "Perhaps the worthy Abbot, as a celibate, is a little

disqualified for dealing with some aspects of the 'eternal feminine' problem, and with the subject of Kafir girls' education in particular. Experience, not only in South Africa, but in India, shows that if we fail to raise the women, we to a large extent lose our labour upon the men. The true theory of social life is not that the man should be an enlightened master, and the woman a contentedly ignorant servant, but that both should advance in nearly equal measure, so as to be fitting companions. The sore complaint of educated Kafirs in this Colony has been that they are obliged to put up with ignorant and barbarian wives, who because they have had no education are still imbued with the superstitions and foolishness of their aboriginal state. Therefore we hail the effort that is being made to raise the Kafir women as well as the men. For the elevation of the next generation, it is even more necessary that the house-mothers should possess enlightenment than the men-folk. The case of the Kafirs in this respect is that of every race in the world. What is keeping humanity back is the lack of education for women,—of an education, that is that shall not be so unlike and so inferior to what men obtain, as practically to separate the sexes in their tastes and pursuits, and to prevent the women from exercising their just influence on social and moral questions and from stimulating the other sex to an honourable emulation in the pursuit of knowledge and culture. We must apply the same principle to Kafir education and while we shall find it impossible to raise one sex without the other, we need not be at all afraid of the natives either male or female, being spoiled by too much education. The more perfectly we can educate them, the humbler they are likely to become; and any tendency to think themselves too fine for hard work will be effectively corrected by the necessity of meeting the daily wants of life."

The *Uitenhage Times* is edited by a gentleman who has enjoyed a long Parliamentary experience first as member and latterly as an officer of the House of Assembly. This Journal in an article complimenting Mr. Blaine on his return for the Eastern Circle and otherwise speaking of him in flattering terms has still some good word to say for Mr. Hughes his opponent in the recent contest and of him it says: "Mr. Hughes has sat in the Council before, and the record he left is a worthy one." This is all the Natives maintained in voting for him,

Of an exemplary Native who has just died in Port Elizabeth, the Port Elizabeth *Telegraph* has the following touching tribute:—"Instances of faithful service are certainly not rare in South Africa. In fact, when fairly treated, the Coloured classes in South Africa are devoted to the service and the interests of their employer and his family. We regret to record the death of a striking example of this class of faithful servants—poor 'Bill Zwartbooy,' who has been in the service of Messrs. Holland & Co. during the existence of the firm, and his service in the family of one of the partners runs back for twenty years. 'Bill,' says his late employer, 'was not only a most valuable servant from his intelligence and honesty, but he was born honourable in character, and was the trusted friend of each member of the firm. He had many advantageous offers, as his integrity was well known, but he never swerved from his devotion to those he loved; and his old masters deeply mourn the loss of one whose life has been linked with so many years of their own, and whose perfect faithfulness can never be equalled. Not only will his old employers miss him and mourn him—every one who did business with them will remember his willingness and attention, and members of the old Easter hunt will cast in their tribute of mourning for one who always did his best to help each one. He was a pure Fingoe, and an honour to the race from which he sprang."

The amount of money (10s.) charged on wagons going over the Kei Bridge, and that each time they travel along that public work, seems to have been carefully calculated to prohibit traffic, and certainly it strangles small producers who live in the Transkei. The wonder is that so preposterous an impost should be tolerated by the merchants and traders who have to use that road, seeing it does not appear to be of advantage to anyone, while there can be no question as to the injury it is doing to commerce in these parts. Natives are loudly complaining that they are hampered by the Kei Bridge toll money.

"We hear on good authorities says the *Umtata Herald*, "that the Government have ordered the Resident Commissioner, Mr. Scott, out of Eastern Pondoland. What is in the wind now?" This confirms the intelligence we published in our last from native sources. We think the Government has to be congratulated on its decision not to continue in a false position. For ourselves we confess we are no admirers of the Resident system. It has never answered anywhere; but if it is thought necessary to inaugurate it in Pondoland, let parties concerned concur in its inauguration.

## Umjikelo we Jaji.

Ihamba iteta amatyala ngoluhlobo Ijaji Queenstown, Ngolwesi-Tatu, March 27. Dordrecht, Ngo.Mvulo, April 1. Aliwal North, Ngolwesi-Ne, April 4. Burgersdorp, Ngo-Mvalo, April 8. King Win's Town, Ngolwesi-Ilanu, April 12 East London, Ngolwesi-Tatu, April 17. Butterworth, Ngolwesi.Bini, April 23. Umtata, Ngo-Mgqibelo, April 27. Kokstad, Ngo-Mgqibelo, May 4.

No man lives without jostling and being jostled; in all ways he has to elbow himself through the world, giving and receiving offence.

"Longevity? I should say longevity did ran in the family," said Mrs Spriggins. "Why, John was six foot two, Bill was six foot four, and George he had more longevity than any man I ever see. He was six foot seven if he was a foot."

Kuko kukululekana, yeza na, nto yoku. nyangana? Ngumbuzo lowo wonentlungu sesi sikuhlane. Into efunekayo liyexa elingasuke lhlaziyi isisu, amatumbu, mibindi, izintso, lizo lifaka uncedo kwezonto zigququla ukutya esiswini, linike amandla amatsha kwizihlunu nentsinga zomzimba.

Iyeza elinjalo likufupi ngokonwabisa. Akutange kwibali lokubela kwamayeza, okunqinwe ngokulungwa okufekileyo minyaka elishumi elinimbini, kwafunyanwa ton inyanga esi Sisu ngokukaulezayo nokuqinisekileyo njenge Ncindi ka Siegel epilisayo, kanti ke kunamhla seyi ngowona chiza wokunyanga esi sikuhlane siwagqibileyo amazwe afundileyo e Europe, Asia, Africa, nase America. Ubuqhina base bulhene, ngasese, obubela kubapati mikosi, abagcini Bhanki, nevenkile, abarwebi, inkosi zenqanawa, abenzi bo mashini, abafuyi, nabafazi nentombi zabo, ziqinisa ngokufanayo amandla alo okupilisa.

ELAMVUSA ENMGCIPEKWENI WE NCHWABA.

Swiss Cottage, Walton-on-the Naze, August 27th, 1886.

A. J. White, Limited.

Banumzetu abatandekayo.—Ukuba ubunqhina bunganoncedo olutile, ukupilisa okubalulekileyo endikufumene ngokutabata iNcindi ka Siegel. Ungabusebenzisa ubunqhina nangayipina indlela okolwa yiyo. Ngeminyaka engapuzulu kweshumi elinambini kade ndibandezelwe kukutyafa ne sisu esihambisayo, izinto ezabeta andabi ukwenza msebenzi, zaza zandingenisela ukutyafa okukulu. Kwiminyaka emitatu edluleyo bendihngwa ngamagqira andafumana kuncedakula kupi. Njengokubandise ndinenyanga eziseshumini ndise dolopini ndayalelwa ukuba 'ke ndilinge i Ncindi Epilisayo yako, ndayitenga ke imbodlela. Andiyiselanga futi ndingekaziva ndingomnye umntu. Ndanokuhamba lula okuya kube kufuneka ukuba omnye umlenze ndiwuti ngqi ngapambili kwomnye. Amandla akula emzimbeni kwati nokubona emehlweni kwabuya, kuba ndandingasaboni inkoliso yimnxa. Siti esiaikhulane sibangwa cisibindi suka bhenge umzimba ndingabi nakushukuma. Ndiya kubulela wena no Tixo kuba nindivuse emngeipekweni wenchwaba, kuba akuko nto yimbi yi Ncindi ka Siegel yako endenze ndabuya ndafumana impilo nokwomelela.

Okwako okolekileyo. A. RICKOLU.

Revesby, near Boston, December 31st, 1886.

A. J. White Limited.

Mnumzetu otandekayo.—Incindi ka Siegel yako inentengo kakulu kulomandla, ndiya kuhlala ndisenza konke endinako ukwandisa intengo yento abayincomayo bonke shake bayitenga. Ndalele xa nditi umfazi wam limcedile kanye kwisisu sake ebese ngali moya, esibe sinibandezele ngapambi kukalisela kwake eliyexa.

Okwako okolekileyo, A. BUKM.

Isikula Sase Ncembra se Ntombi.

KUKO isazi esitile esingaziwayo, esihlwayele inteto yokuba ndiza kuwushiya lomsebenzi ulungileyo esendine minyaka emininzi kangaka ndikuwo. Ndifuna ukuyikanyeza lonteto kabukali, nokuti, ndingati nxana ndihlelwe bulwelwe, nokuba sisizatu esisimbi, esingandibangela ukuba ndiwuyeke umsebenzi owenzelwe imbeko, watanyusanqelwa ngu Tixo ngexesha elidluleyo, ndiya kuqiniseka ukuba ndizininike isaziso esanelayo izihlobo zomsebenzi wetu, neza mantombazana. *Lingekafika elo xesha, leyo ngxelo ingakangalwa njenge bubuxoki* Ndiyityilwa ngokumhlope lento kuba seyi dade inkatazwana, nokunxungupala kabazali, nabahlobo bama ntombazana aselungcinweni lwetu.

E. W. H. STURROCK.

Shaftesbury Home, Peulton, March 12, 1889.

OKUKUXALABA KWAM KUYININA?

Okakutyafa nokukudakumba? Ezintlungu zase siswini, lombodlo, nobu buncuncu buse mlonjeni Kukutinina ukuti ipango lirenye, zekubuye kubeko ukungatandi kutya ? Kungania ukuba intilizyo ifumane ikucumiseke, ihle, ibe lisuzi, incame? Yinina ukuba umntu futi amanukwa njengokungati kuko ingozi eza kumhlela, buswe nayingxolwana engepi, abe nje ngomntu lo uza kubelwa sishilelegu esikulu? Ziteta ntonina ezintloko zibuhlungu, oku kubeta kwevalo, oku kugungqa kunje ngokwe cesine, okukubisa ebusuku obubutongo buziqabu bunamapupa, bungazisi kupumla kuhlaziyayo, kune ncwina nokubhuda, kwa nezotuso-tuso so nomanyamanyama bamapupa?

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