

# Imvo Zabantsundu.

(NATIVE OPINION.)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, MAY 16, 1889.

[No. 236

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EZABABHALELI.

INTETO KA PELEM.

NKOSI Mhleli.—Ndinike ituba lokupendula u Titus O. Naso okutabatele emandleni ake ukutshabhisana nna njengokungati ndingumntu onyamkele ukuzivelisa. Ngendawo yinkomo ndifumene into yoku bolobha, buxoki obutetwa lixoki elikulu nelidala nengenatoni, ukuba ke lomfo akumi ukuba aziwe ukuba ulixoki, makayingene indawo yoku koloba kwam. Yabona Mhleli mna ndinazo incwadi ze Canditates zamacala omabini, endingekatandi kuzibhengeza nangoku, endingati kodwa ke ndazibhengeza liqondakale icala engendingabate lona ukuba bendifuna isikolobho, koko andikafuni kuzibhengeza kuba abaninizo ndibabekile mna noko ndingabanyulanga, kanjalo ndiyatamba ngenye imini njengokuma kwezinto ndobanyulu. Ngendawo yokuba ndingasatjenjwanga eba Tenjeni, u Titus utyala ihlebo elisatetwa emagunjini ngenye nabatle abavana naye, kuba intlanganisio yokugqibela endandikuyo yati pass i vote of confidence kum yati isanditamba, ndakuma mna ndandicela ukukulwala kwisihlalo sokuba liliso ndombhali waba Tembu ndaye ndandiba ngwe kukuranelwa zwi little labetwa ngumntu endimtanda kunene nobekeke kakulu. Inteto ka Titu? ayivumelani ngenxoxo ekutetwa yoaayokuba mna ndimke nesizwe ndaya naso ezintshabeni kuba kaloku ndingatinina ukuyenza lonto xa ndingasata tenjwayo, lenteto ka Titus Naso indikhumbuzo u Mr. Titus Mabe, owati mhla kwavotwa e Drivers Drift wena Pelem ungu Mngqika akunalizwi kuba Tembu, koko kute yakugqita imini leyo andabamba nto, lamazwi nditi mna ampulaka kuba saye sifudumalelene sobabini. Ukuba asivuyo nyaniso lendawo yokufudusa kuka Scanlen aba Tembu ngase Lady Frere, ingaba lentato inyaniso ayiko, ingaba kanjalo into eyinyaniso nye kukuba kuko umntu ongu Titus O. Naso. Uti lo Titus andinivansile ukuti salahlwa licala lo Scanlen nge ngxoxo yotywala, hai kodwa inyaniso zalemihla, wayexoka na u Mr. Weir ukuti u Solomon kweska Scanlen usilahlile ngenxoxo yotywala okuya wayenentlanganisio panti kwamahlali kanjalo u Solomon kweska Scanlen ngokwake akazange ayivume na lendawo isuke yabuxoki ngoku suke utetwe ndim na Titus Ongronyir uiso ! Asiyonyaniso ukuba mna nditi makuhlwe nomsinga nditi mna umfo olumkileyo akawunqumli umsinga xa umlambo uzelelo, koko unga uhla nawo kanti ujonge ngapsheya okwenene ke awoyise lula ngalondlela. U Rev. E. J. Warner enditembayo ukuba akalindilewe nangu Titus ngokwake ukuba angade axoke, ulingqina lam, nawe ngokwako NKosi Mhleli ukwalilo u endawo yokuba umhlaba wangase Lady Frere wahlutwa ngu Scanlen, mhlanga sasiteta no Scanlen ngokushihluta kwake umhlaba, saye sise Offisiyi yake kubanda kwayo kubaswe umlilo ekostinini, besimana sinyuka izitipu ezide kunene ukuya e ofisini ka Sauer, ezibe zibandisa O Messrs. Sigeno, no inti Mahonga, siteta no Sauer ngokushihluta kwabo umhlaba, oh, hai lomagora aseluhlangeni u Messrs. Sigeno nomfi Mahonga, nokuba ngalendawo yovoto askikvani, ndivawa buka entliziyyeni vam amabhihlokwe o Zwedala into esezicopele ukubalaha nobubonda kunokuba zilahlile uhlanga, into zo Ngeuka ezimana ukungcambaza ukuteta into zo Tele ekade zizwazamela unzi, hai ubuzima vabonandi mazidlule, bakusike umkosi ka Xhosa uguqukelane ubinzane kwa wodwa, amagora angopisa abinzwa kwavaseva kaya, azikukofana ke beta kutivikiswana kubinzwana, akukonento kusuke kwapikiswana ngendlela emayililiwe ngayo lemfazwe, endaweni yokubonisana ngobubele, kuya tyikitywana, kuyahlaziswana, kutsiswana amagugu, kuvanveliswana, kuyatukwana azi ababantu bazibiza ngokutetelela uhlanga basenyaniweni na lento basuke baluwanecana umsindo nezinyeliso, edla ngokuti nje umntu oleta inyaniso akwenze oko ngomonde nobubele. Elilizwi nditi ezinivansweni endimi kuzo andiyikushenxiswa situko, zinyeliso, nazityolo, ndilinyanxiswa. Wena nene ndim mfo ka Lusasen ngeba unyamisile, koko xa kunceda nina sabhala, iti iyapuma nje incwadi vetu ibe seyi renye zingagaleleki ifolo zayo. Usho ngani ke kona ukuti sizimbele italanete zetu, ukutze u Jabavu unqumle umkondo wamanqana amahashe etu nje saye singahamba sisebenzile nge talele yam? Kanjalo kweli uti ukuteta akusancedi nto, hai tina asinanto yimbi siyenzayo ngoku ngapandle kokuzipendulela ngendawo esigxekwa ngazo. Saye singahambi silahllekisa nini ngabula 'bo batshoyo. Make nditshenxe NKosi.

JAMES M. PELEM.

[Emva kwenteto ka Mr. Naso nempendulo ku Mr. Pelem, ngati ibuxushwe ngokwanelelo lengxoxo, yode iditshenxe.—EDITOR Imvo].

INTETO YA BATEMBU.

NKOSI Mhleli wepepa labantsundu 'ze undinyamezele andimntu waka wakutataza, ndenziwa yinteto yako eke ndavibona kwelipepa lako. Leke uti wena—akuyiboni into ebangela ukuba Batembu bakale njengokuba i Jaji jhamba kuyo yonke nje imihlaba epantsi kuka Rulumente, ibe iyeyona ngondoi jgqite ne Mantyi ezi abati bona zixelisivo sinina abasenzileyo kuzo ukuze nimenemze ngeyona njuze nje. Ewe iya hamba kuyo yonke imihlaba ngemfanelo kuba ilixhoba ku Rulumente, eminye balwile abaninyo, eminye vitengile u Rulumente. Okwenene ke wafaneleka ukuba ayinate ngempato enye, ayifunele evona njuze iqonda imfeto. Uyabona lo wakwa Gealeka uti ufana nalo, wona walwelwa ngumntuwo: u NKosi u Rili walwa noRulumente. Wati kau Rulumente waposi incwadi ku NKosi u Ngangelizwe wati—ndakukubona namhlanje ukuba ungunyana wam.—Wavela kwako u Ngangelizwe ngesiqu, sati tina Batembu salandela yena, safika sefese Mungu. Yati ukufunza kwayo vandela nibini, eka Rulumente yaya yatshisa kwa Rili, yati eya Batembu yatshisa ku Lojingqi ekunene emazantsi e Shixini. Kulapo ke intloko za Batembu zasala kona. Lomini kwaye kufuzwa umngqiso wamhla sahlangana no Rulumente. Kwatela mhlaba sangena panti kuka Rulumente. Kwacelwa ukuba u Rulumente abe ngumntuzi kuti, asikusele kunye nomhlaba wetu. Saxelelana indlela yaya kusipata ngayo savumelana, yabhalwa invumelwano, iko nanamhla

syigcinile tina. Uti ke wena abantu mabafune iziginiselo ngemihlaba yabo; uti tina masisi Uhle esetu kuba sidala, ne NKosi u Ngangelizwe sefilele ekwakhlangene yena no Rulumente. Kuhleliwenje invumelwano zika Rulumente ziti noko zishicilelweyo zipike nezizukulwana ezi ziguguququkwana na? Intlambe andazi ukuba u Blayi wayitenga, njengokuba u Mtata lo u Meja awutenga kuti wena uyifanisa nje lemihlaba yenke. Awulilo xhoba lomhlaba ku Rulumente. Ndiya kucenga Mhleli 'ze ungakatazeki ulifake epepeni lako elihlungwana. Siya yiteta lento siseza, into engekoyo yona kukuba sizimisile ukupakamisa intonga nenyi indebelelele le venteto eninzi etetwa lelipetshana lase Mtata. Ndisicaka sako esizitobileyo.

Okoqlweni, May 1st, 1889. UMTEMBU.

Ijaji Pesheya kwe Nciba.

Sibulela “Umboneli” ngala macapaza:—I Jaji ngoko kuqala yahlala e Gcuwa ukuteta amatyala omandla we Transkei eyonganyelwe ngu Captain Blyth, C.M.G, ngexesha lika 9 kusasa, nge 23rd April. Abantu abaze kubonela babe baninzi kakulu kangangokuba isininzi sahlala pandle. Akubangako matyala maninzi anzima. Ityala laba linye elinzima lomfo wakwa Nomaheya ongu Tyalana, owagwetyelwa ukhoxhonywa ngokubeta ufazi wake enzima ngesabhekwe senkabi, wade wafa.

Amatyala apela sekulunyekwe izibane. Ijaji ekupeleni yancoma uhlobo oluhle elungiselelwe ngalo e Gcuwa. Yancoma i Juri (eyayixubene nabantsundu, abamhlope be 6, abantsundu 3) uhlobo ewuqube ngalo umsebenzi, ukulunga kwawo. Yapaula ukuba lixesha ngoku ukuba i Jaji ihlale napesheya kwe Nciba.

Abantu bakoliseka kakulu lunyamezele olunomekayo aqube ngalo umsebenzi u Mr. Justice Maasdorp, kuba i Transkei isafuna unyanizetelo kubagwebi kakulu ngohlobo lwentlalo yokungazi esekuyo.

E Mtata i Jaji ihleli ngo-Mgqibelo, 27th April. Ndiipaule kona ubuninzi bamatyala, abe kwi 60 epepeni—ayevela kulo lonke ilizwe elunganyelwe' ngu Major Elliot, C.M.G. No Tsolo, no Qumbu, ezo ofisi amatyala azo eza e Mtata. Ijaji yateta pitsi, iyeka ngezibane, intuku ezintatu, 27th, 29th, ne 30th April. I Juri ibe ngaba mhlope bodwa. Ndagxeka kakulu i ofisi yase Mtata, yaba sityifilana esingena ndawo, nomkombe we Jaji waba sinyadandana esipantsi, ne Juri kwabako futi abangekoyo bakubizwa, ababa zicenge zokudliwa. Kodwa i Juri yona ndakolwa ekuwiseni amacebo ayu, kweyam ingqondile awawisa amacebo nge mfanelo. Uluhngiselelo lwe ofisi lwaba semva kuno lwase Gcuwa lwaba lhlazo.

Kancinane ngo Mtata naba Tembu nge Jaji. Endleleni ekuyeni kwam e Mtata kwizincoko ebendiba nazo naba Tembu nge Jaji, ndafumana ukuba kuse busuku kanye' kuba Tembu ngento eyiyo i Jaji nomsebenzi wayo. Inkoliso icinga ukuba i Jaji iya kukupisa u Major Elliot otandwa kakulu ngabantu belase ba Tenjeni. Abanye bacinga ukuba iza kuh'luta umhlaba kuba Tembu iwucande. Ifikile e Mtata baqondile kancinane into eze kuyenza, neyiyo, bakolwa luhlobo ehambise ngalo umsebenzi.

EMTATA.

Ndiipaule ubukulu bawo, nokonwaba kwabemi bawo bengena miteto, ngokuya, ibojabojayo. U Mongameli, u Major Elliot, utandwa ngokusimanga ngabantu bonke, omhlope no nensundu. Imantyi u Mr. Merriman ndifike namhla nesiqu ecala izonzo.

Ndiipaule e Mtata ukusila oko mqomboti ngokukulu e dolopini pakati ngaba ntundu. Intsilikati yakona u Nomaguzi, ndibono kusilwa kumatye amatandatu, bebofwa abahluzayo naba vube layo, nababuyekezayo, i nabapekayo. bebofwa abatengisayo. Abantu abasebaza kulo ntokazi base shumini. Utywala ngumzungu ongapele ndawo, aye amazimba etshipu eyi 5s. ngenxoxwa. Ndikangele, ndabona ukuba omhlobo use Mtata makancame.

ISIKOLO SE SINALA SASE ST. JOHNS.

Ndinosisi ukuti andibanga naxesha ukuya kuzibona. Kodwa ndipaule ibudlakadlaka bama bhovisi akona, nokuti sa edolopini kwawo. Ndivile ngabaziyo bakona, ukuba impato yakona ayilungile. Amaboyisi ahamba ngokutanda, akuko laulo lubukali.

Ezintombini umteto ngowokuba zinxibe iprinti, idaki ne fusisi, izihlangu azivunyelwe. Nam ngo Cawa andibonanga nalinye ibhovisi nentombi etyalikeni elali, neyayi nxibe izihlangu. Ekugqibeleni, inanditi i Jaji ishiye umoya omhle e Transkei nase Mtata. Izirano ezakelwe ebudengeni, zaba zidenge nge zishenxisiwe; naniniso awenziwa kukungazi nge Jaji adanjisiwe; umoya wope wabantu ngowokuba kuhambe i Jaji kwela pesheya kwe Nciba.

SOMERSET EAST.—Umbhaleli wetu usitumela oludaba : —“Ndiyalinga ukwenza imigcana emibala ngenxa yomtandazo obonakele kwi Mvo yalevelo ipelileyo, eibe sinentlanganisio ngo-Mvulo ngokuhlwa nge 6th of Inst., ke amadoda atakazela kunene ukuyiva lonto, kuba tina spa asanele kubhatala isihumi ngonyaka kodwa njenge zinye indawo, apa kuhlulwa ngenyanga isheleli zontatu zinesikisipeni (3/6) zonke inyanga esifike sibone ukuba tina apa kungapezulu kwezinye indawo, kubonakala ukuba sihluala £2. 2s ngonyaka. Ke amadoda anikele onke amagama awo, ukwenza ke eso simbonono, ke besinga ungasitumela lomapepa uti makubhalwe kuwo, nakuba ungasixcelelanga ukuba kuhlulwa tonina ngawo ke, lingavuya usitumele msinyane, nokuba uti masitumele amagama etu apo, nokusixcelela imali esinokuyilaula ngamapepa lawo, nokuba ot akugqitywa ukubhalwa atiwenana nokuba otunyelwa apo pambi kokuba aye komkulu. Mandipele ke ngokuti eqiale intlanganisio ke yamadoda apa ekutiwe ke ngamadoda mayibe negama, kwabizwa amagama amabini. 1. Imbumba Yabantsundu be Somerset East. 2. Iiso Labantsundu. Kwenziwe i vote. Kwabonakala bebatandatu 6, abe Mbumba, bayi 13 Liso. yaza yanikwa ke igama lokuba Liliso labantsundu, lise be lase Somerset East. Umgcini Sihlalo ingu Mr. A. Mayila, umbhali ingu Mr. L. J. L. Gamanda, kwamiswa ukuba intlanganisio ibuye igene ngo-Mvulo ozayo ngokungagqitywa kwezinto ebezifuneka zitetive zalenyanga. Singavuya ke usincede ngamapepa lawo.

IBALA LABADLALI.

Native Opinion

THURSDAY, MAY 16, 1889.

U Major Warton wenze amanqaku kwi Cape Times ngabadlali bebhola abamhlope beli lizwe. Uti mabake baziqeqheshe iminyaka emibini pambi kokuba bacinge ngo kuwela.

Uku bheta.—Bayahlanganisa kakuhle, kodwa bakuswele ukuyibeta kakulu kwakubako ituba. Banobungxamo bokufuna ukwenza amanani, kanti kufuneka umntu aziqelise nebhola.

Uku bhola.—Kunganeno kwe bhati. Bagcine ukukaulenza ngamandla bengasebenzi ubuchopo ngamaqinga, umbhathi aqondwe icala lesitya sake elimdaka, anikwe lobhola nentelekelelo kungengaziqula.

Uku fildisha.—Kuhle, kude maxa wambi kuti “Yo ! Hai ke betu ! !” Kodwa umsekelo (backing up) awuko, kanti ke umntu ngamnye ebefanelo ukupapela ukunqanda njengokungati iza kudlula yonke ibhola eposiweyo. Ibhola igityiselwe pezu kwe boils, kungekona emazwaneni e wicket keeper.

Wicket Keepers.—Zizona nto ziswelekileyo kweli, kanti ke iyintonga esekosi. Ingeko umbhathi unokwenza ukutanda, afumane ezona bhola zinqabileyo. Ukuya pesheya ngapandle kwe wicket keeper elungileyo kukufuna ukoyiswa. Kufuneka iqeqeshwa iselula. [Kuwe ke Mapikela.—Ed. S. C.]

Umpires.—Umntu omakabe kulendawo makayazi imiteto yebhola ngendlela zonke, enako ke oku makube yimbheko nesihle kumdlali nababoneli ukwamkela ngoxolo isigqibo sako. Makukunjulwe ukuba ikwe yona ndawo inkobonisisa nokuqondisisu umdlalo.

Lamanqaku ufanele tina bantsundu ngokungapezulu—ngase kubholisheni noko singena break bowlers sisawakupa ama Herepe, kodwa isipako esibi ssockuba ukubhola ngamandla yiyona good bowling, umntu makasebenzise intloko kunamaudla (brute force).

Ngo 20 ka April kwadibana i “Tijoyiya” ne “Fear Not” e Bhayi. Kwada kwapuma nosebeneli ukuzakubonela. —Yabaluleka ngobuninzi babavelani ne “Fear Not,” mayibe yayibutataka, kuba icala elinjalo lilona livelwayo—Kanjako kutiya zazininzi inteto zocoku ez bulala lomdlalo ubekeke kangaka.—Bayawa abantu bakowetu bayitabata ngeyabona indlela into entle kangaka. Ezabelungu i Club zimelene, zidalana kakuhle ngapandle kwenkatoz enje. Akulungile na zakuba mbini i Club ze iyileyo yenze konke okwalo ukoyisa enye, ze ke kuqubeke pambili ukudlala okuyakuba upamandla adibeneyo ukuzisa udumo ekaya kwakuditywana nezase mzini.—She he! ntzakowetu ! ! Toban' amazisi.

“Fear Not” 1st and 3rd Innings : Magaba c and b ROBS 11; b Christian 2; Sinuka b Ross 4; c Pezisa b Christian thy Ngoza run out 3, run out 0; Jacobs b Makwena 0, b Ross 1; Konyana b Ross 4, b Christian 0; Foley b Ross 11, not out 21; Makoni run out 0, c Mzamo b Christian 9; Boyce run out 0, b Christian 3; Klaas c Christian 8, c and b Gawler 9; Cula c and b Christian 0, c Mzamo b Christian 0; Nikiwe not out 0, run out 6; Extras 6—7. Total 47—67 Grand Total 114.

“I Tijoyiya” : Matakane b Foley 0, to bat; Hlati b Ngoza 2, to bat; Souti b Ngoza 5, to bat; Tshona b Foley 3, to bat; Mzamo b Ngoza 7, to bat; Christian b Ngoza 0, b Foley 2; Ross b Foley 2, to bat; Makwena b Ngoza 1, b Foley 2; Perisa b Ngoza 2, to bat; Rev. Gawler not out 16, not out 6; Lwana b Foley 11, to bat—Extras 5—7. Total 55—17 for 2 wickets—Yabai “Fear Not” iyadihwa ngangeno okuqala.

Siva ukuba ngo 24 ku May, kuyakudibana i “Silver Wing” yase Rode neyase Ncemeru kona.

NGEMFUNDO EVILEYO. — Umbhaleli ose Batejini ubalisa uti:—“Ndifuna ukubonakalisa umsebenzi omkulu, nomhle kunene wesikolo sakwa Bangindlala (Mount Arthur). Ngomhla we 3rd ku May, 1889, Umhlozi zikolo u Mr. Ely, ube kuwo lomzi. Ndincoma kunene inqubo yento ka Malasi, (nditeta u Mr. David Malasi), ekubonakala ukula yindoda yamadoda, yindoda yenene, ngenye ye teachers ezisebenza ngomonde nangokuswutanda umsebenzi. Ngamana wasikeleleka umsebenzi wake iminyaka ngeminyaka, knba inkoliso ye teachers zelizwe lakowetu ikolise ngokupukamisa ukucula ngapezu kwemfundo. Ndikuteta nje konke oku ndikuteta ngapandle kwenkwele. Abantwana bem ngola hlobo kwi Standards—1, 11, 11, 17, 11-15-IV, 16. Siyalunika udumo kuwe mfo ka Malasi; kwanakumzi wakwa Bangindlala.”

“INKANYISO.”

Eli ligama lepepa elitsha lendaba lase Natal ngengeto yesi Zulu ukubonakala ngeveki egqitleyo, owezetu iziqu asikaliboni, ngokoke asinakuxela nto iqinisekileyo ngalo. esikubona kwelinye lamapepa ama Ngesi as Natal kwatala ukuba likwa nesi Ngesi. Akucile, kwakona, ukuba Inkanyiso lilizwi Jenteto yakwa Zulu. Ipepa elahndula 'iko ngengeto ye Sintu “ e Natal ngu Bhaqa (ukukanya). Akumhlope nokuba liseko aliseko kusinina. Amazwi eqoshelisa ngawo i Natal Witness ngawokuba “nakubeni iyemmandi inteto yalo ye Singesi akuna kwenzeka ukuba Inkanyiso siyamkele njengepepa elivakalisa ulwalo lwabantsundu njenge Mvo, de umpati wayo abe ngumntu ontsundu.”

LANDLADY (to applicant for board) — “ You will find, sir, we can give you the comforts of a home ” Applicant—“Comforts of a home! Why, madam, I've just sent away my wife for six months, and closed my house completely because I need rest ”

WE take up, from where we left it a fortnight ago the examination of the programme of the Principles of the Africander Bond, promulgated at the recent Middelburg Congress. We then expressed surprise at the manner the programme was swallowed almost whole by the Colonists of British descent, since its main— its all-important—end, as expressed in paragraph three, is the establishment of a firm union between the Republics and the British Colonies, which, of course, cannot take place under the British flag, and the promotion of South African Independence. In conclusion we expressed our inability to understand how any subject of Her Majesty the Queen can approve of a programme, the avowed object of which is the destruction of Her authority.

Proceeding to the consideration of the paragraphs, one by one, from the third paragraph we come to the fourth, which simply states that nobody is to interfere with anybody, which, of course, implies that no one has any right by Temperance Lectures, or Restricted Areas, to prevent the Godly brandy producers of the Western Province from disposing of their produce to the best advantage.

In paragraph five we are informed of the means by which Independence is to be secured. First, Patriotism is to be developed in Schools, Families, and the Public Press; implying, of course, that should be sung in every School, and that the Anniversaries of Lange Nek and Majuba Hill should, along with PAUL KRUGER'S Birthday, the School holidays. Besides this, there must be a new system of voting, which will not only acknowledge the right of numbers, but also of ownership, and the development of intelligence. Of course we know what that means. The *zwart schepsel* cannot have a vote. Next, there, must be a proper law of master and servant. This is equally plain. Simply Mr. JOUBERT'S Strop Bill, with the slight modification that a rein may be used instead of a strop, and the number of stripes may be according to the Mosaic Law—“ *Negen en dertig zonder tel.* ” An advantageous system of protection is also recommended, by which everything the Farmer wishes to buy must come in duty free, and everything he wishes to sell must be rigidly excluded. The two remaining sections of paragraph five are very suggestive. Native Affairs are to be settled by means of Forces raised by means of a satisfactory Burgher Law, and outside interference with the domestic concerns of South Africa should be opposed. All we have to say on these points is that when these new regulations come into force we pity the blacks and Cape Colonists.

The sixth paragraph treats of the existing Government so long as they are graciously permitted to exist. They are informed of what they are not to do, and what they may do. They are first of all to cut their own throats by acting in the spirit of the aforesaid articles; second, not to interfere with the domestic or private matters of the Burgher; and, third, not to do anything to interfere with the spread of the Gospel. Their duties are next defined, the most important of which are a just system of Taxation, and an economical administration of justice. The first, of course, implies that taxes are to fall on the Townspeople and the blacks; and the second is that the Africander Bond should elect the Field Cornets—that almost the entire administration of justice should be in the hands of these officers, that their powers should be materially increased, and that JOUBERT'S strop should be liberally employed.

There are other thoughts raised in our mind by the Africander Pro

gramme of Principles, to which we may allude in a future issue, and to which exigencies of space do not allow of reference now. We trust our remarks, so far, have served to show that the course the Africander Bond is bent upon is a reactionary one, and one which should be frustrated by loyal and order-loving Colonists.

Notes of Current Events.

IT will be matter for no surprise to hear of resignations from the Bond of gentlemen who are loyal to the British Connexion now that the programme of the Africander principles is promulgated. The *G. R. Advertiser* says: “ A correspondent of the *Herald* writes of a Mr. F. Bowker who has resigned the Bond because he did not hold with the Programme promulgated at Middelburg. And then he proceeds:—“ Let us hope many more will follow. I admire Maasdorp, of Graaff-Reinet, for his manliness. He is the right stamp of man to bring about unity between English and Dutch, and should be encouraged. Loyal subjects should join the Midland Political Association.” What the correspondent should do is, with men of his mind, to establish in Somerset, as a centre, a branch of the Midland Political Association, adopting its principles.”

REFERRING to the trials of the Zulu Chiefs at Eishowe, the *Cape Times* makes remarks that will find an echo in the hearts of right-thinking men, more especially when it is borne in mind that the chiefs were in ignorance of the magnitude of the step they were taking in trying to mark their disapprobation of the rigorous way in which the set of inexperienced British officers, suddenly lifted to positions over them, were carrying out their new duties. Under these circumstances the wonder would have been great if they had not rebelled. Says our contemporary; “ The Special Court in Zululand having discharged its onerous duty and punished the reasonable chiefs according to their deserts, it may now, without questioning the absolute justice of the sentences, be considered whether under all the circumstances some clemency might not be shown by the Crown and especially to Dimzulu. That there is a disposition to term per justice with mercy, has already been suggested by the reply of the Under Secretary of State for the Colonies to a question in the He use of Commons. So far as the Special Court was concerned, its duty in face of the proven facts was clear. The authority of British rule has been upheld; it will not be weakened by yet another exercise of British magnanimity.”

The *Cape Argus*, which for the past few weeks seems to be conducted with te energy and ability of old, and is characterised by a freshness and vigour which has been conspicuous by its absence during recent years, makes some well-directed comments on the recent miscarriage of justice in King William's Town. Under the title “Who killed Jonas?” our contemporary remarks.- “ They are certainly not so overburdened with judicial work at Grahams Town that pressure of business can be pleaded for the state of things that patently exists in the department of the Solicitor-General. Not once only, but 0:1 numerous occasions, have complaints been made, and generally from the Bench itself, in regard to the manner in which the duties of that office are discharged but amendment does not result. The *Kaffrarian Watchman* now arrives at the tardy conclusion that the Solicitor-General is responsible for the very unsatisfactory issue of a recent murder case, when three white men had to stand their trial at King William's Town for causing the death of a Native wagon driver. That the issue was unsatisfactory, there can be no manner of doubt; and we trust to find an echo in Parliament, not many days after it assembles, of the very pertinent question which stands at the head of this note.”

A MATTER which has always appeared to us of very great importance with reference to the administration of our own affairs in the Cape Colony, was discussed in the Natal Legislative Council the other day on a motion by Mr. Symons: “That the laws concerning Native marriages and those increasing the punishments for offences against females, be translated into the Zulu language, and that copies of the same be forwarded to every magistrate and every missionary amongst the natives in this colony, for general information, and to be read by educated natives.” In the course of the discussion Mr. Darby observed that Native law was not sufficiently promulgated: Natives were ignorant of many penalties. The matter closed with the adoption of a resolution that will help the Council over the present difficulty. On the motion of the Acting Colonial Secretary it was decided to as his Excellency to make known the provisions of the laws named. It does not appear to us that this subject will ever be satisfactorily settled until the claims of the Kafir speaking section of the population are met in a frank and fair spirit by simply promulgating in their own language the laws and notices in which they are interested. This is a matter that calls for the urgent consideration of our own Parliament and the member who would move in it would do our people a great service.

MR. WARREN, M.L.A., was entertained at dinner on Saturday last by his Stutterheim friends. The gathering was a representative and influential one, and shows that, although he might not be in Solitcal accord with many in Stutterheim e is, nevertheless, trusted and respected is a neighbour and gentleman. Mr. Warren, dealt at length with the railway question, and other matters incidental to it. He no doubt has the satisfaction of knowing that on these matters he is in agreement with those who were doing him honour.

