

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, FEBRUARY 27, 1890.

[No. 276

IXESHA LE BHOLA, 1889.

DYER NO DYER.

BANZIKA into eninzi ye Mpahla ye Bhola, abayite dlakana ukuba ibonwe; kuko nento ezintsha, ekumhla zenziwayo NANGABENZI ABAZINTLOKO.

I-BHATI

Zika Lilly-white, Izipato ze Cane 16s
„ Ezilunge ngapezulu 21s
„ Ezispeshele 21s „, Eziketiwewo
25s „, Duplex Driver 30s
Zika Cobbet's Eziyi Single Cane 15s „, I Eziyi
Double Cane 17s
Zika Cobbet's Cane Zonke 19s
„ Ezenziwe Speshele 25s Bartlett's
ezi Double Cane 13s 6d
„ ezi All Cane 16s 9d
„ ezo Kuncotula 19s 6d Zamadoda zoku
praktisa 5s 6d, 8s „, Dove Tail (extra strong) 9s
I-Seti Zentsapo 6s 6d, 10s, 12s 6d.
I-Stumps 5s 6d, 10s, 12s, 16s 6d.

I-BHOLA ZE KRIKITI.

Ezika Duke ezimungo ipindiweyo 4s 6d. Ezika Ayer's Ze Match ezimungo ipindwe
„ extra strong 6s 3d. katu 9s.
Ezentsapo 2s 6d. „, I Catgut „, 10s.
Ezika Duke ze Match 5s 9d, 6s 3d, 7s „, Lillywhite 6s 6d, 7s, 8s, 8s 6d

IZANDLA.

Zokugcina i Wikiti 6s, 7s 6d, 8s 6d, 8s 9d, 10s, zenziwa nge twatwa elimhlope—ngolusu
lwebokwe—nge Gold Cape Tan Chamois nentlotyantlotyana zonke ezintsha.
Zobetayo Ezolusu lwe nja 7s 3d, 8s 6d, and 9s. Eze Bhokwe 7s 3d. Eze Buff Chamois 7s 3d.
I New President Batting Glove 9s 6d.

*Impahla entsha engazange yako ye TENNIS, isand' ukunqikwa. Intonga ze
Tennis ziqalela kwi 6/6 kuse kuma 30/-.*

Imitwalo emikulu yempahla entsha, yase ntlakohlaza
ifika ngo Stemele bonke.

**DYER NO DYER,
ABANENGUBO ZAMANENE,**

KING WILLIAMS TOWN.

Kotenga i Seti yonke kwapulwa i Sheleni zo mbini e pontini,
amanani awodwa kule mpahla. Paula Mlesi!

KO PASCOE

LIFANDESI (SELLING OFF).

Yonke impahla yabo ayitengiswa iyalahlwa.

Ngentsuku ezi 16: kuqala ngolwesi-HLANU, 28 FEBRUARY dekube
ngo MARCH 15.

KWA FOLOKOCO,

Ngezantsi kwe Tyalike yama Ngesi yase Rabe

**E QONCE.
BON MARCHE**

[Apo Kutengiswa impahla entle ngamanani
angemakulu].

E-GRAHAM'S TOWN

Saneke lityali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye.
Ikaliko Emhlope ne Brown, iqala 2 ½ d. yd.
Amicako etungelwa kwi Blanket, iqala 4 ¾ d. yd.
Ezona Ntlobo zintsha ze Print, 3d., 4 ½ d., ne 6d. yd.
Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 1/ inye.
Iblanket zoboya ziqala 51- inye.
Amabhayi 2/- lilinye; i Cotton Sheets 1/6 inye.

YONKE IMPAHLA YABATSHAKAZI!!

I Dress zenziwa apa, ngezona ndlela zigqitiseleyo, yi Ledi esand'
ukuvela e-England.

INGUBO ZAMADODA

IBHULUKWE ZE KODI, ziqala 5s. inye.
IBHATYI ZE KODI, ziqala 10s. inye.
IBHULUKWE ZE STOFU (Tweed), ziqala 2s. 11d. inye.
IBHATYI ZE STOFU, ziqala 6s. inye.

Oze kutenga apa ngokwalatiswa yi "Mvo" maze akuxele oko. Ukuba uienge
ngexabiso eligqite kwi ponti enye (£1) uyakubuyi ayinikwe isheleni ngeponti nganye.

JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAM'S TOWN



EZAKOMKULU NGE GUNYA

ISIAHLULO SASE QONCE.

Isaziso sika Rulumente Ngemihlaba.

KUYAZISWA okokuba imali Yemihlaba
Yezikonkwane, neyo Notenga, neye Ngqesho
ifuneka ibhatelwe ekupeleni kwalonyaka odluleyo,
kufuneka ibhatelwe kayo le Office ngapakati
kwenyanga ezintatu kuwo lomnyaka, kodwa
kungagqiti le yesitatu inyanga, u MARCH, 1890.
Ongasipulapulanga ke esi Saziso, engabhalalanga
irafu yake, uya kutinjwa impahla yake, itengiswe
ngawo u Mteto u No. 9 ka 1884.
Irafu ye Zikonkwane neyo Notenga ngo Mteto No.
14 ka 1878, nango Mteto No. 10 ka 1881, neye
Ngqesho ngo Mteto No. 19 ka 1864, nayo eye
Mihlaba ngapantsi kwo Mteto u No. 37 ka 1882
ifuneka ibhatelwe ngapambili, ngokutwasa
kwonyaka werafu.

W. B. CHALMERS,
Civil Commissioner.
Civil Commissioner's Office,
King Williams Town,
2nd January, 1890.

3390

ISAZISO.

KWI HEWU.

KUYAHLOKONYISWA
ukwaziswa okokubange Siqendu
Sokuqala so Mteto we Mihlaba
Elahliweyo No. 3 wo 1879,
ohlonyelwe ngo Mteto No. 24 wo
1887, okokube iziziba zomhlaba
ezise Hewu nase Kamastone,
kwisiqingata sase Queenstown,
itatyatelwe ukuba yelahliweyo
ngoko ku xelwa emtetweni;
nokokuba u Rulumente uya
kuyitabata ngo 15th JUNE,
1890 de kube kuko ibanga noku
hlaulwa kwe rafu ezidlulelwe
ngamaxesha kwi Civil
Commissioner ye Siqingata, njenge
ko kufunwa sesi sahlulo salo Mteto
sise sikankanyiwe.

Incazo ezeleyo yale mihlaba
ilahliweyo yafunyanwa kwi
Government Gazette Notice No
1010, 1889, ngomhla wa 25
November, 1 & 89 eshicilelwe
kwi *Government Gazette*.

W. B. CHALMERS

Civil Commissioner.

King Williams Town,
13th January, 1890.

Incindi Epitikeziweyo

LINSEED NE

HOHEHOUND.

Lelona Yeza le NKOHLOKOHLA INGQELE,
nazo zonke Izikulhane zo MQALA ne
MIPUNGA.

1/6 NGE BHOTILE.

2/- LITUNYELWE NGE POSI.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,

Isaziso kubo Bonke.

INTLANGANISO ye Bandla lase Wesile
e Qonce ibisingete lento cyenziwa
ngumzi Ontsundu, ovela kwindawo ngenda.
wo, azalisa indlu yo Mfundisi kakubi.
Lendawo intlanganiso iti mayingenzeki
ziko Indawo Zendwendwe.
Ngomyalelo we Ntlanganiso ya Bakokeli
base Wesile,

School Street,
November 27, 1889.

T. SAMBULA,
Igosalo Mjikelo.

Bt.ad.t

BAKER, BAKER & CO.

Elobushushu Ixesha,

Elokubanda Ixesha,

Elobumanzi Ixesha.

Elokoma Ixesha, Onke
Amaxesha.

BAKER, BAKER & CO.

BANEKE NGOKU

Ingubo Ezifudumeleyo,

Ingubo Ezipolileyo,

KANIZE KUBUZA I

Bhulukwe zetu ze Kodi ezitshipu

**BLANKETE, IMINQWAZI,
AMAQHINA, IZIHLANGU,
NOMAQATENI (Shoes).**

ISUTI ze TWIDI ZAMADODA, 11/6.

IHEMPE ZAMADODA, 1/- and 16.

BAKER. BAKER & CO.

John J. Irvine & CO.

ISUTI zamadoda ze Stofu—12/6, 14/-, 16/-, 18/-, 20/.

IBHATYI „ „ -5/-, 6/9, 8/9, 10/6, 12/9.

I-Bhulukwe „ „ -4/-, 6/6, 5/6, 6/6, to 15/-.

Imitika emnyama (yokutshata)—12/6, 15/9, 17/9.

Ibhulukwe zamadoda ezingwevu (zokutshata)—
16/9 to 18/9,

Ihempe zamadoda zomsebenzi—10d., 1/-, 1/8, 1/6, 2/

Ihempe ze fulaneli—1/6, 1/9, 2/-, 2/6.

Ihempe zamadoda ezihayinishwayo—2/6, 2/11, 3/6.

Kuko i Bhulukwe ze Kodi ezitile (ezona zohlobo)

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

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

Ikaliko—2d., 3d., 4d., 5d., 6d. nge yadi.

Ilinzi—4d., 5d., 5 ½ d., 6d. nge yadi.

Izitofu ezibugqi—6d., 7 ½ d., 9d. nge yadi.

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla
epilileyo.

JOHN J. IRVINE & CO

U-ALUVENI.

Sing. O ye mountains, valleys and fountains! Sing to the Giver, praise Him forever! Land of Light, Joy of Earth! Praise to Him who gave thee birth."

Ivakalise ukuyiviswa kwayo i Ruluneli, yabacela ukuba bavume nenywe waye emi pambi kwendulo Umhleka, begqibile ubuze imibuzwana ku Mr. Matolo, etc wabulela u Rev. J. Dewar ukuba abantu abantsundu benikwe ituba lokuvuma pambi kwayo, ipendle yati ibe ngumhlali kuyo ukupulapula imvumo, yahlukana yakuba idume katatu impi! Umzi ontsundu awubulibali ububele, nondleko lwe Ruluneli, waye ungalubeli-nje undomboza ukuba u Rev. J. Dewar enze konke ukuvuncedisa pambi ko Mhle. Umbuliso wabo ubuzotywe kakuhle ngu Mr. Yeld i Town Clerk ngapandle kwentlalo. Umzi uyabulela naye.

Induluke kusasa (18 February) e Tarkastad i Ruluneli, yafika e Cradock pakati ko 1 no 2 ayabisahlala yakwela kuloliwe ukubuyela kwase Kapa apo ifike ngolwesi Tatu. Waba uyapela owelxesha umjikelo Mhleka.

SIVE SABONA.

Ngenx' enokuba abahlabo bo Mchokeli wendaba zelipepa bemcela futi ukuba abatengele abatumele incwadi nezinye izinto, kubonakala kwenziwe inqaku lokuba oku uyamqatshela kukufezisa. Bayacelwa abantu ukuba batamenge kwisiqu somntu ongaba uncesaziso kwi Mvo ngenxa abasubuka bezifuna. Bonke abangaba bebetumele i odolo ngu Mhleli we Mvo bayacelwa ukuba baze besebesamkela esisaziso bakubon' ukuba azivelelwanga izicelo zabo.

Siyavuya ukubona ukuba icebo letu kumzi omnyama ngendawo yokuba izaziso zombuso zihlokoniswe nangengeto yetu, likolekile nakuminawo wetu ose Natal *Inkanyiso*. Uyakolisa umhlobo wetu ukuvusa umzi wakowabo ose Natal ukuba uyibhekise embusweni lento. Iti *Inkanyiso*, "Siti futi sivumelane nayo *Imvo*, una ibonisa ngemihlaba yabantu abaluke ngoba sebeza kwemkwa komkulu ngenxa yokuba izaziso zonke zipuma ngolwimi lwase mzini abangaluzwa, kube lapo sonke singabantu bakomkulu, noma kambe shlukene ngolwimi. Nempela ke izaziso zakomkulu zipuma ngankulomo mbili—eyesi Ngisi neyesi Bhunu. Po ke! izihlupeki ezifana nati mazenze njani endaweni ezinjalo? Kupela mazikungat' izandla, zinduluzwe ngamhlo alutitwa. Siti ke tina mabandla akhiti, musani ukuyidelela indaba enjengale, akwenziwe ngecebo, kubonwe indlela eya kufaneleka neya kusesula lolunyembezi olunga sasuleki. Ngenpela obaba betu abasipetyo bahlala njalo belindele ukuzwa zonke izinto ezisikalisayo, nezingasifanela."

Ingaba inomntu oyipikayona lento engokunqenweleka kwe zaziso zakomkulu ngengeto yomzi epepi lawo? Asikolwa. Into leyo incedo oluyakubonwa ngumzi wakowetu ngalento esand' ukwenzeka kumandla we Qonce, ngomzamo wesiqu sibe nokumgoba u Ruluneni ukuba asingenise kwi Mvo ZABANTSUNDU ngesi Xhosa isaziso semihlaba abezakuyitengisa e Qonce. Iihlokoniswe kwi Mvo, kufumaneka ukuba eminye kulemihlaba ikwindawo ezazintjise imizi ezilunge nayo ukuba zobalidlelo. Ukuba ingavakaliswa nge Sixhosa kwi Mvo abantu bebesebaya kubona nge Jelimeni selisaka edlelweni lilima *ikatofile*—Kodwa bavuswe sisaziso, babhekisa ku Ruluneni ibango wayiroxhosa efandesini. Mingakananina imihlaba eyayingamadlelo eyonakalayo abantu behleli emnyameni, kanti kwaziswe ngayo kwawama Ngesi nawama Bhulu amaneppa. Nangezinye indlela sifumana inxwaleko ngokungangeni kakuhle kwezaziso zakomkulu kwi Mvo.

Icebo lokuqiniselwa kwalento yezaziso zombuso sesalenza kakade, sati, mayibe seso sibonda ngasinye situmele umtandazo ocela lento ku Ruluneni, akukatalekile nokuba ubhalwe ngengeto ye Sixhosa ako amakusha osiguqula.

Isidanise impi yase Batenjini ukuti selihlangene no Sir Gordon Sprigg ebuza ngeziroro, isuke lendawo yokungahlokoniswa kwezaziso ngengeto yomzi epepi lawo ingaveliswa. Ibilixesha elilunge kunene ukuyiquba kwi Nkulu yolaulo. Ibitenina ukuba ingabhekiswa? Akusenakutwani ke ngoku. Mayisetyiqtwa usemtandazo. Anga lamacapaza angewelwe kusatylwa zihandiba zase Batenjini o Messrs. Renqa, Kalipa no Zwedala.

Selependulwe owomnombi ka Xakalash, ngesiroro esingke Mbuliso wabantundo base Bhai, namhla kufike impendulo ngesiroro (kuba lomfo u Xakalash yi *Grumbler-General*) ingsale Ruluneli e Wesile, ati u V. Z.—

"Ngalendawo ndifuna ukubeka abe mbalwa, ndingapenduli umzalwana u Xakalash, kodwa ndifuna ukubonisa abafundi apo inyaniso ikona. Umongameli wetu wazisa ukuba ngumqweno we Ruluneli ukuba kubona Isikula se Cawa, wati ke zekuqale kungene abantwana, kuti emva kwabo kungene abantu abakulu. Ewe batintelwa abantu abakulu kwangena abantwana; batintelwa bonke ngokufanayo nabayipina ityalike. Kute kwakukova ukungena abantwana base Wesile nabase Rabe, bavulelwa bonke ngokufanayo bangena. Akuko nto yimbi ke ngapaya Yazala indlu ngabantu bazo zonke ityalike. Lonto yokugxota abantu bezinye ityalike, nokuti indawo yeyabelungu, yaziwa ngu mzalwana. Saye tina singayinanzile njengocuku. Kodwa noko imbi lento ukuti umntu afumane abhalele epepi into angayaziyo naye efuna ukugxeka." Mayibe iyapela into ebekucukelwene ngayo oko inteto ka Xakalash nezipendulayo zipambi komzi.

Akuwona mkondo wenele amadodana ase Ncora, ukusuka eme ayile intlanganisano yase Kaya ukukangela into ezingamalungelo abalowo mandla. Inga intlanganisano angu Nobhala wayo u Mr. Timothy Nkomfe (esaziso sasikweli pepa) ingevumele nantonina ukuba iyibulale. Siyinqwenelela ubom obude boncedo kweso siqingata sayo. Intlanganisano zoluhlobo zibe zinga zingako kwizipaluka zonke, ukuze ziti exe-

sheni zipakelane indaba, ziyile nentlanganisano eyakuba yeya Batunywa Bamahlelo. Kumhlope kwetzetu inggondo ukuba ngapandle kokuba kubeko intlanganisano zase Kaya, eziza kuxoxa ngenito zonke ezingamalungelo, akusakuzi kubeko Ngqungqutela ya Batunywa iya kwanelisa bani. Ezinye indawo mazilandele ikondo lase Ncora ziyile intlanganisano. Ngapezu kwako konke Ingxelo emfutshane yengxoxo nezigqibo zezi ntlanganiswana mayibhengezwe epepi ukuze uzive uncedakale wonke umzi.

U Rev. Wesley Hurt, opete Isimnari yase Bensonvale, Herschel, uhlabo umkhosi kwimihlali yezaziso kwakweli pepa ukuba lo Simnari ayipetyo, eyayakelwe inani elincinane izalisise ngamadodana ngokude kungabiko ndawo; kanti kokona impi idyarele kuyo. Amadodana afunda kona avela nakwindawo ezingama njengase Ngqushwa singasateti kona ngawase Batenjini kuba lomatanda-mfundo selekolisile ukuyitumela kona intsapo. Bekude kwako no mlisela osuka apa e Magqumukwebeni. Imbangi yoku yintonina? Kusukelwa u Bheka (Mr. Geo. Baker) umfo oke wabeta wafun' ukunakana kamnandi umzi emfundweni. Imfundo eyakelwe kwisiseko esakiwe ngu Mr. Baker inqinelwa ngamadodana awaka apantsi kwake ayibambe kamnandi imisebenzi ayipetyo kwindawo akuzo. Imfundo ayinikayo isijonge isimilo kangakokuba ijonge ukufundisa incwadi. Kukhunjulwa ezonto lento ubona umzi uqatsele unyuka ukuya e Bensonvale. Umbhali walemida njengomnye wamakwenkwe awabekwa isiseko emfundweni ngu Mr. Baker akamangaliswa ukubona endululwa elila amabhoiyisi e Bensonvale etu. nyelwa ngabazali abanga abantwana bangafumana iyelwa yoncedo. Ubom obude boncedo kuwe Mr. Baker, de nati sibe nokutumela amakwenkwe etu! Sanga singe, neipe nesituzi sako!

Ibala Labadlali

ETHIOPEAN C.C., vs. STAR OF THE! EAST C.C.

Nge 21st December, 1889, kwadibana ezi Club zingentla emhlabeni we Tiyoipiya. Yoyiswa Inkwenkwezi nge 27.

Rev. Gawler b Fredricks 0. K. Tshona b do 15, R Christian b do 2, H. Pezisa b Jaupp 3, F. Makwena b do 5, Geo. A. Ross b Fredricks 17, J. Mzamo b do 0, J Ciliwe b Jaupp 3, S Lwana b Fredrick 2, R. Yekele b Jaupp 0, J. Ngeni not out 2, Extras 19. Grand Total, 68.

M. Kassim b Ross 1, J. Jaup b Tshona 6, G. Fredricks c Yekele b Ross 3, Amlam b Tshona 0, Hassim b Ross 1, Samar b do 1, E. Shakim b Makwena 6, H. R. b do 0, E. Tape b Ross 10, Martin b do 0, A. B. S. not out 0, Extras 13. Grand Total 41.

ETHIOPEAN C.C. VS BUCHANAN BROTHERS C.C.

Nge 25th December 1889, kwaqubisana ezi Club zingentla e Dubula, batiyiwa Abazalwana nge 3 runs ne wicket.

Gwalisa run out 0, b Ngeni 4; Pub Ngeni 4, b do 1; A. Nano run out 5; not out 9; A. Ngqumeya b Ngeni 0, lbw b Tshona 1; C. Gingxa b Tshona 5, b Ngeni 3; N. Booi b Ngeni 1, b do 2; M. Tom c Matakane b Ngeni 0, b Yekele 3; R. Balfour b Ngeni 4, b Tshona 0; A. Ngcozoza b Tshona 5, b do 3; H. Rwxwana c Coto b Tshona 0, run out 0; P. Ngesinann not out 0, b Ngeni 0. Extras 9. Grand Total 59.

J. Ngeni c Booi 0, b Ngeni 4; K. Tshona b Balfour 0, b Ngeni 0; S. Maqanda b Balfour 5, b do 1; H. Maqanda run out 1, not out 2; W. Tywayi lbw b Booi 0, b Balfour 3; R. Yekele b Booi 0, b Booi 0; S. Swana b Balfour 1, b do 2; A. Matakane b Booi 1; R. b do 7; H. Pezisa not out 7, b Booi 7; J. Coto b Balfour 6, b do 3; J. Gazi b Balfour 0, to bat 0. Extras 12. Gand Total 62.

FEAR NOT C.C. NE ETHIOPIAN C.C.

Nge 11th January, 1890, besine match apa e Bhaiy pakati kwezi club zingentla. Ibe yi match entle kunene, ebukekayo ngenxa yokuzola, ekungabangako kungavisisani. Ngamana zahlela zinje zonke i match. Makapele amakwela kwi *games* zetu, Mazibe zezokusiyolisa zifane nale. Zanga ezi club zombini zinacuma, zande, zize zihlale zidlala ngomoya onje ukuba mhle. Nazo izikola:—

ETHIOPIAN C.C. : B Christian b Ngozoa K Tshona b Ngozoa 0, F Makwena b Ngozoa 3, H Pezisa b Foley 6, Rev Gawler b Foley 2, G A Ross b Ngozoa 3, S Lwana c Boyce b Foley 3, D Kadi c and Foley 3, J Ciliwe c and b do 3, J Mshweshwe b Foley 0, Wm Mzamo b Ngozoa 0. Extras 10. Total 35.

FEAR NOT C.C.: Jacobs run out 2, fakoni b Ross 1, V Dalaza c Mshweshwe b do 27, Ngozoa b Christian 8, S Boyce lbw b Christian 2, J Swaartbooi b Christian 3, G Sauti b Makwena 1, F Dalaza not out 13, H Falama b Makwena 0, Ndabangayo b Christian 4, M Foley c Gawler b Christian 0. Extras 14, Total 75.

I Frontier C.C. yayidilala i *return* ne Try Again C.C. nge 18 ne 25 January. Yadliwa i Try Again nge 1 run and 10 wickets.

Nge 1 ku February kwadlala e Bayi I Wide Awake C.C. ne Fear Not C.C. (2nd XI) zakona. Fear Not C.C., Dundu b Konza 3, Swaartbooy b D S Vena 1, Mphu J Vena b D S Vena 5, F Dalaza b Konza Nikiwe b D S Vena 0, Ntingana c D S Vena b Konza 1, Bangani not out 0, J Dlabulo b D Vena U, Farmer b Konza 5, Dara b Konza 0, Sin uka c D Vena b Konza 1, Extras 5. Total 28.

Wide Awake C.C., Habana run out 0, D S Vena Nikiwe 40, Maqanda b Sinuka ; 0, Senga c Dlam b Mphu 7, Mshula b do 0, ' Konza b do 0, Kwakwka c Dalaza b do 2, J Vena b do 0, Dasa b do 6, Fani not out.

5, Sihlabaka hw b do 1, Extras 13, Total 81. Nge 2nd innings lapela ixesha i Fear Not yenze 42 for 8 wickets. Yadliwa nge 53 runs kumangeno okuqala

Sifumene incwadi kumbhaleli esenza umtyangampo wokufunza i Fear Not kwi Tiyoipiya, esiti makungamana kuvakaja izimanga nje ezenziwa yi Tiyoipiya mabayise kuyo. I match ebipakati kwezi club ebokakala ngasentla siyakolwa ukuba iya kumanelisa umzalwana. Wofumana ukuba isimanga namhla sikwelinye icala.

Singazi nokuba i Queenstown yenziwe yikatsi eyayifumana kwi Champions ne East London and District C.C. nge Christmas ne New Year's holidays, i Pioneer C.C. izele enye i club, igama yi Komani C.C. I President ngu Mr. F. M. Dlova, i Captain nga Mr. J. Msengana, i Treasurer ngu Mr. A. M. Xinishe, u Nobhala ngu Mr. R. T. Nukuna. Silindele inqubelo pambili ke kulamakaba ase Queenstown onke

Nge 25 January kwaqubisana i Wide Awake C.C. ne Gaika C.C. zase Bhaiy. Mhlana oka Konza wabhola, wenza esinye sezi "manga" zase Bhaiy. Gaika C.C. First Innings, 7. Second, 36. Wide Awake C.C. first innings, 47. Yadliwa i Gaika nge innings ne 4 runs.

Nge 15 February kwakudlala i Frontier C.C. ne Try Again C.C. Try Again C.C., 1st Innings: Chalmers b Bopi 2, Kidwell b do 6, Kido b Impey 0, Davids b Bopi 7, Woods b Impey 0, Talmakies b Bopi 0, Hatting c Impey b Bopi 1, Goliath b do 0, Carr b do 1, J Woods b Impey 1. Arends not out 0. Extras 3. Total 21.

Frontier C.C.: Makeke b Kido 5, Impey b do 0, Xiniwe run out 9, Bopi b Carr 7, Ntshona stp Davids b Kido 0, N Zondani c Goliath b Kido 5, J Mpondo b Carr 6, Zamzam b Kido 0, Joe Menze b Carr 0, Sontombo b Carr 12, Dume not out 16. Extras 6. Total 66.

Yapinda i Try Again. Lapela ixesha i 8 wickets for 52. Yadliwa i Try Again C.C. nge 45 runs kumangeno okuqala.

IWU! KUNININA?

Kuninina ukwanda kwepepa mxindini untundu, lisuke lande ngendaba sibe sona isiqu salo lingena kunyuka ngenxa yonzi wakowetu osuke wethizalala wangi awuteni lipepa, kanti noko uya lifuna? Kodwa u Mhleli wenze imizamo yokwalatisa ubulala bokulandisa. Kwoku! 'Mzi ndini wakowetu kutenina lento ngati asiwuqondi nje umsebenzi welipepa? Fudula ningaka na nina bavotipambi kokuba kubeko elipepa? Fudula niwuya umteto ongongqo usaxoxwa na, nize nibhekise ngantliziyo nye na umtandazo e Palamente? Ndingatini ukubalisa ngosiba okwenziwe yi Mvo Kanjalo iqabula ubuchopo obuninzi obanele ukufunda, kanti kwintlalo yolaulo abazi kangaka.

Nali ipepa lohlanga 'mzindini untundu! Landiseni ngalendlela ilula. Akubizwa mail. Yindlela elula—ukufuna umntu. Kwelani amahashhe kwande ipepa, nifune abantu kwindawo ngendawo. Liza kubalisa ngentlalo nenqubelo pambili—eye Lizwi nye Ntalo yalomhlaba yokukanya nje. Bapina Abafundisi? Zipina itutshala? Apina amadodana afundisiweyo?—okokuba babone umsebenzi wabo, isiqamo sawo, basibone esekerike ngekerike. Apina wona ama Krestu? Akevama ukuba kubaliswa ngokufakwa kweze Lizwi lakwandiswa ipepa? Apina wona amafaka ntloko angalandisi ipepa ukuze ake aze kubona ukuba mkulu komsebenzi owenziwe lukanyo. Shukumani nonke mzindini untundu! Kufuneka i "700" qha, enditemba ukuba akayino ne | yabamkeli be Mvo. Nto igulisa umxhelo ngala magama akankanyelwa ukusikwa uba azi siya kuba yintonina ukubuya ngomva endaweni yokuvingeka esisituba sifunekayo. Uxolo Mhleli ngokubhala isituba esingaka ndenziwa zezi zizwe zisesifubeni zimana ziteta ngokwandiswa kwepepa. Noko eli lizwi liti: "Onyanisekileyo kokuncinane unyanisekile nakokukulu," kanti onganyanisekanga kweli pepa yiyipina into angaze anyaniseke kuyo yakumenyenzwa?

[Lemida ivuselelayo ivela ematunjini endoda eva ububi ngenx' enokudikiswa kwento ecyokunceda umzi. Inga ingavelisa imfesane emzini wakowetu.—ED. IMVO.]

ABALIMI NA BARWEBI.

E QONCE (Feb. 22.) Amaqanda—1/3 to 1/7 ngedazini Ihabile—6/6 to 9/3 ngekulu Umbona—6/8 to 7/10d ngekulu Amazimba—3/6 ngekulu Inkuni 1/ to 1/8 iny e Amatang—3/ ngedazini Umgubo—16/6 to 18/6 ngekulu Imbotyi—8/6 ngekulu Inkuni—9/ to 4/1 ngefilara

E MONTI (Feb. 26.) Isemile—5/ to 6/ ngenxhova Imbotyi.—7/ to 12/6 ngekulu Amaqanda—1/ to 1/6 ngedazini Inkuni—7/6 to 31/ ngefilara Ihabile—3/6 to 6/6 ngekulu Inkuku—1/6 to 1/8 iny e Umgubo—15/9 to 18/6 ngekulu Umbona—8/4 to 9/ ngekulu Itapile—7/6 to 10/ ngekulu Amatang—2/6 to 4/6 ngedazini

E RINI (Feb. 21 & 22.) Inkuni—28/ to 44/ ngefilara Amaqanda—1/9 to 2/2 ngedazini Inkuku—1/9 iny e Ihabile—2/6 to 3/ ngekulu Isemile—3/9 to 5/ ngenxhova Irasi—13/6 ngenxhova Itapile—6/ to 7/5 ngama 95 eponi.

Young Farmer (apologetically): know I'm a perfect bear in my manners. Miss." Sweet Sixteen (hesitatingly) " No, you're not: you—you—have never hugged me yet!"

NATIVE OPINION

THURSDAY, FEBRUARY 27. 1890.

THE *Cape Mercury* has done the coun-

try an eminent service in calling attention to the recruiting and other arming movements that are going on throughout South Africa under the auspices of the Chartered Company. No one who has read the wise and practical remarks of our contemporary in its issue of Tuesday last on Bechuanaland, can fail to have his apprehensions raised, and it is sincerely to be hoped that the timely warning may meet the eye of his Excellency the High Commissioner and Mr. RHODES the Managing Director of the Chartered Company. It stands to reason and is perfectly natural to suppose that if the recruiting that is going on with such a flourish of trumpets should reach the ear of the warlike tribes within the sphere of the Company's operations, consequences the most lamentable may ensue. It may be taken for granted that for the Matebeles the situation created by the inevitable northward expansion of the white race is perplexing enough without the introduction of an element, the most easily understood by warlike people, likely to precipitate matters into one of the fiercest struggles ever waged in this land—a war of desperation. Now, we are of those who hold firmly that the expansion of the European race need not be heralded by wars unless the Europeans themselves wish them; and we unhesitatingly endorse what our contemporary says that, "Natives require diplomacy." We wish this sentence could be engraved on the tablets of the hearts of those at the head of affairs in this country, and be their talisman. Again, in its remarks about the soldier we fully agree with the *Cape Mercury*, when it says that "nowhere in South Africa have "military officers done anything "with Natives, except provoke unnecessary wars." Naturally, " soldier when opposed feels for his "sword; while a civilian uses his "tongue and pen ; and in South Africa the civilian has always "scored over the soldier." Would that we could assure the rulers of this land that there is no desire among Natives to try conclusions with the white man, his moral power, his education, his civilization being sufficient to secure his veneration ! But the surest way to make Natives feel ill at ease and to goad them to despair is to sound the war-cry and buckle on one's armour, which he can easily understand. When the police forces in Bechuanaland were established it was with the view to keep fillibusters away. This the Baralongs understood, but what work is there for the present military movements?

Notes of Current Events.

NOT long ago we were taken to task by the writer of light matter in the *Port Elizabeth Telegraph* for having stated that there were white sheep-stealers in the country. In the wolf-and-the-lamb fashion we were asked how dared we to speak thus about our betters. As freeborn subjects of Her Most Gracious Majesty we maintain that we have as much right to speak of these matters, and not less, as the writer who essays to be our censor. Be that as it may, however, we wonder what will be said by our contemporary to the following clipping from the *Journal* on the subject, for referring to which we stirred its ire : —"Sheepstealing is reported to be rife in Bedford District; and the unpleasant discovery is made that certain white men are the thieves. Small lots of six or eight are stolen at a time ; and the flesh is salted down, with a foresight which would be all right under other circumstances, for future use. No doubt the Bedford farmers will not be long before they bring some of these thieves to justice."

It is currently stated that Mr. W. B. Chalmers, the worthy Civil Commissioner of King Williamstown will shortly retire on pension from the public service, Mr. B. H. Holland, the Resident Magistrate of Fort Beaufort, succeeding Mr. Chalmers. If the report is correct—and there is an air of probability about it—there can be no question that a number of other changes in the Magisterial bench of the Colony will take place.

As among the most unusual incidents of his Excellency's tour must be mentioned the Native addresses presented to the Governor at all districts visited. Although it may not be exactly correct to say that our people looked on the travels of a Governor as indifferent spectators, we believe we are within the limits of the truth when we say that the Native people had not advanced to the stage of deeming it worth their while to pay their respects to the Queen's representative by a distinctive address when last the incumbent of the gubernatorial office visited these districts. The very fact of Native addresses having been presented to Governor Loch marks a great advance in the progress of our countrymen which we trust will be duly appreciated by Colonists when next it is proposed to deprive Natives of political privileges long enjoyed on the ground that they are not prized by the Natives. We, may assure our benefactors the Colonists that no section of the community takes a keener interest in the progress of the Colony than the Native inhabitants of the Cape Colony.

" PEOPLE " says the *Frontier Standard* (East London) " are apt sometimes to fling hard words at *Imvo Zabantsundu* and to criticise that paper as a firebrand amongst the Natives. To such we commend a careful perusal of *Imvo* studiously fair comments on recent utterances of the Premier." It may be added that it is people who have, if ever, rarely seen *Imvo* who delight in this mud-slinging at this journal, and who depend upon garbled statements in one or two ill-natured newspapers for their information about it. It is very kind of our contemporary to thus enter a plea on our behalf, and we are grateful to it.

WE notice with satisfaction that, as in King Williamstown, so in Queenstown, the behaviour of our countrymen who came into these towns in large numbers to pay respect to the Governor during the recent tour is very highly spoken of. At the Town Council of Queenstown the other day Sergt. Barnes reported that during the Governor's visit there was no disturbance, and no complaints made, and that the natives who were present number about 4,000, and their conduct and behaviour was very orderly and respectful, and five good oxen handed over to them for which they expressed their gratitude. Mr. Shearer, a Councillor, observing: "Very satisfactory report." We can state confidently that the more the Colonists get to understand the Native whose moral fibre has not been undermined by Cape Smoke the more satisfied they will be with him.

DURING its last sittings the Legislative Council passed a very sensible resolution the effect of which has, it is clear, escaped the attention of the Press. Under that resolution all the newspaper editors in the country will have forwarded to them such Parliamentary Papers printed by the Council as they may wish. Heretofore these papers have been forwarded to such newspapers as were fortunate enough to have some friend in court, their distribution being unfair in the estimation of the conductors of those journals which did not get them. This is now put right, at least as far as the Legislative Council is concerned. Might we suggest the wisdom of this course to the Clerk of the House of Assembly. Mr. Noble might arrange this matter without the Assembly resolution with the Colonial Secretary so that enough copies of these important state papers be printed for distribution among newspapers as well. Many of the papers presented to Parliament are common to both Houses, and one office for distributing papers can very easily be equipped to forward papers presented to both Houses. All that the Lower House would have to send to newspaper offices when the Council resolution is in effect would be Reports of Select Committees and such other documents as the Assembly would specially direct to be printed. We believe the Press are indebted to Mr. Wilmot for this favour, and we, for one, take this opportunity to thank him for the lasting service he has rendered the country in this respect.

The *Cradock Register* is of opinion that in the reception of a Governor there is a thing of far greater importance than flags and arches which, it says can be procured for payment, viz:-- body of between six and seven hundred armed and mounted men, whose presence on Saturday last could not have been purchased, and was therefore all the more valuable as a token of respect and loyalty for her Majesty's Representative." If this is correct, then the palm for the best welcome of his Excellency given during the late tour must be awarded the King Williams Town Native demonstration of 10,000 souls.

THE *Alice Times* has, it is clear, been stung to the quick by certain remarks of ours on the question of the enlargement of the Victoria East Division by the addition of thousands of Natives from the King Williamstown District. In its leaderette the *Alice Times* has succeeded in bringing together a number of words covering half-a-column meaning almost nothing, because, while we strain ourselves to arrive at the reasons which have led the *Alice Times* to advocate the filching of this Native District, we fail absolutely, and all we meet with is a repetition of the request to state wherein Natives in the Victoria East Division have been unfairly and unjustly treated. This is rather an impertinent question to put to us, seeing that it has ever been our misfortune from time to time to reflect the opinion of Natives within that Division in respect of treatment by the local authorities they resented strongly as unfair and unjust, and we happen to know that as regards our people they would be glad to see the little Division, in so far as local institutions are concerned, wiped off the map of Cape Colony to-morrow. In regard, however, to the transaction under discussion, is the *Alice Times* writer's conscience so blinded and seered to justice and right that it cannot see the injustice of the cutting adrift of these Natives from a first class magistracy to annex them to a fifth-rate one against their wishes. We contend that the protest of these people should settle the matter in a country where Government is said to be of a popular kind.

