IMVO ZABANTSUNDU (NATIVE OPINION) OCTOBER 13, 1892.

INDABA.

E BHAYI.

(NOU XAKALASHE.)

Imatshi yokuqala ye Football West End vs. Red Crescent, kwadliwa eyesibini kakubi. Imatshi yesibini Union vs. African, kwadliwa eyesibini. Imatshi yesitatu West End vs. Union, ibe yima- tshi enzima kunene noko ibidlalwa ngo- moya ombi “ foul play,” abadlali bengxola. Kwenziwe inguqu kabini zisuke ezinkunzi ziti twa, kwayekwa zingoyisa- nanga. Umntu uyakubuye azitelekise ngo Mgqibelo, eyoyisileyo iyakuzuzwa yiyo indene yesilivere nonyaka. Abantu babebaninzi kanye, ama Ngesi ukuza kubonela nabantsundu.

Kwakuleveki idluleyo kuze kule i Bhai litanyusanqelwe yimitika yase Rabe ebize kwintlanganiso yo Manyano Lwabafundisi base Rabe. Ndipaule kulentlanganiso into ebingeko, kodwa ebekudala ifuneka kwamzuzu ukumanyana kwabafundisi nabatunywa abantsundu. Ngamana lomoya mhle ungazingisa. “ Umanyano ngamandla.” Ngenxa yokuba kuko ingxelo elnngiselelweyo ngezintla- nganiso ndiyayeka apa.

Kuko abateti bendaba ezingendawo, iposi ebaleka ngenyawo ezimbini pakati kwe Dukula na Maxamba, onomafutana, oikuba inguwe, abancetezi. Bona niyaTtibabona ngoncum’ olutsolo, abahla- la bevelise amazinyo kwimbuto zonke. Unihlebi ligwala, into engena kumelana nabalingane bayo kuba ibanqenile. Umntu ohlebayo, ongxengelelayo, unga- mfumana ukuba yintombi evaua nono- kyuwe—ukuba ngumfana evana namakwenkwe, umbone futi pakati komtinjana.

Kwiveki edluleyo bekuko apa elwandle amanene amabini avela e Kimberley, o Messis. Kosani no Bowers, abahamba beshutnayeza umzi ngomteto wokuvota, bahamba betabata amagama azakuhamba nomtandazo oya kwi Nkosazaua. Benze intlanganiso zambini apa elwandle, baza bayiwa, kuba bemke amagama selezalise amapepa amabini.

Apa elwandle kuzele ontaminani, intlola, amaxwili angxamele ukuzalisa ingxo­wa zawo ngobulumko obupandle, base malandalahla, abati into zakungabalungeli benze uhl’ enyuka ngabanye. “Ungalahli imbo yako ngopoyiyana,” esisiteto siyafuneka ukuba masaziwe ngumzi ontsundu, kuba umhlaba uyilento uyiyo nje namhlanje u Efa walahla imbo yake ngopoyiyana, U Satana wazicingela gqita ezulwini, waza ke wakutshelwa ngapandle kwamazulu. Noko akanela- nga, njengezizilumko zase malandalahla, kwaba nekwele ngo Adam no Efa ; waza u Satana wateta ngobeqokolo bake nga- butataka, amyoli amazwi ku Efa, wa­rn bonisa umona ka Tixo ekungavumini kwake ukuba batye kumti otile, kuba beya kufana naye, kanti unkomo yena uhlab’ ekangele. U Efa wamlahla u Tixo owamdalayo, wamenzela konke okunokumonwabisa, waza wakolwa ngu Satana angamaziyo, ongazange atnenzele nto, pofu engekafumani siposo nasizatu sokukalazela imisebenzi ka Tixo, waqa-buka seleyele ngomkono. Lumka ukulahla imbo yako ngopoyiyana, wenziwe u Efa zilumko zase malandalahla.

Ezizilumko zase malandalahla ungazifumana zanele apa elwandle zivutela amaxilongo zibohiya, ziqayisa ezitalatwe- ni njengaba Farasi bakudala. Ukuba umzi awulumki uyakweyela, uyakute- ngiswa, nditeta mna ubetelwe intsimbi vefandesi.

Amadodana atile antsundu kuleveki ebexinile ukuzamela ukungcna kwi Council, u Mr. Gumpert igqwetana lomluugu. Ndiyavuya ukuti bampume- zile, utembise kambe ukuba imicimbi ecukumisa abantsundu uyakuyichasa. Ngamaua kunganjalo; sobona kambe kuna umzi upatwa futi ngoku kwi Council ukuba mawugxotwe.

Isimanga amadoda omzi naxana abonayo into eyenziwa yi Council akateti, akenzi nentlanganiso zokukangela into zomzi; asazi nokuba i Council ingaba amadoda iwadolisile ngemiti yama Sila- msi, kuba inkolo yobuti imi ngenyawo apa ngokukodwa kwimpi ye Football.

Ibala Labadlali,

[YI sports editor.]

Nokuba ngubanina esitinina, lomkondo site satabata wona—wokulangazelela ukunga bonke abatandi bomdlalo ingaba ngabantu abazipete kakuhle—sizimisele ukuwuquba ngashushu ; kuba ukuba soze sibe ngabantu, nemidlalo yetu ibukeke eluntwini lonke, kuyakuba ngokuzipata okuhle, nangokuti zonke i club zizame ukuzoyisa kwizimilo eziti umntu zimenze ukuba abe netyeneba.

Umzi wase Bhai uyakuhlala wakokela kwinto zempucuko kuti bantsundu. Ukuba umntu ufuna ukubona lento kutiwa yimfezeko kumdlalo webhola makaye e Bhai. Yayeke imfihlakalo ye mpumelelo yabo iyeyokuba bane Upper Ten ne Lower Ten, oti kengoko ofuna ukuzimanya neqela elitile azamele ukujikelela kwibanga elikulo ngendlela zonke. Ke ngoko asimangaliswa tina ukubona i Bhai litabata indawo epambili kwakona kumdlalo we Football ngokudlalela i cup.

U “Xakalashe” e Bhai ebhala nge *“ Ndebe ye Silivere”* wenjenje:—Ama Afrika aqubela pambili, nanihla ikaba le Football lenza ibanga elipambili neloku- qala kwimidlalo yabantsundu. Ezi club zine inani lazo, i Union yeyabantsundu, i Red Crescent yeyama Silamsi, i African ne West End zezama Lawn. Ezi club zihlanganise imali etile pakati kwazo zaza zayaku odola indebe entle kuneneye silivere kwa Joseph A Son, Jewellers. Lendebe isembonisweni kwifestile yalovenkile inkulu ingase Post Office—T. Birch & Co. Lendebe iyakudlalelwa minyaka yonke. ize inkunzi eyifumene- iyigcine kude kube lixesha eyakuti yoyiswe yenye. Kuyakuqalwa ukudlalwa ngo Mgqibelo 10 September West End vs. Red Crescent, 17 September African vs. Union, 24 September kuya kunxakamelana incutshe eziyakukupisa kwimatshi zokuqala zombini, ize etshatsheleyo iyigcine nonyaka. Amadoda ayabekelana lutuli, abantsundu, ama Lawu, ama Silamsi nama Ngesi. Ukuba i Union iposiwe yindebe maninzi ama Ngesi ayakulahlekelwa yimali kuba antyontyela etelela yona. Asazi, ixesba liyakuyicombulula inkani. Lomdlalo uyakwenziwa e Pakeni kweliyatafa lali- ne Tournament. Kuyakungenwa nge 6d. ngamanene, angene ze amanenekazi.

Sifumene elinqaku kumbhaleli wetu ose Bhai ifumana lenteto kwi *Mvo* ze last, ukuba i Diamond liti makubeko i Tournament ye Lawu

Tennis e Kim­berley ngeziholide zizakubako; ko tina Bhai siyayamkela lonto. Malilungise ke ikaba le Blue Flag nezinye i club ezinokubako, sizimisele ukuztdlala zonke gqi ngapaya. Ke lento qonda, siyamkela singamanene odwa; ukuba size namane- nekazi seku late. Okanye besingatanda ukuba lo Tournament ibe kwiveki zokugqibela ku September kuba sizakulungiselela i Tournament ye Cricket nge Now Year’s Holiday, engati ngamare i Qonce

ukuba yindoda elumkileyo. Ingasuke  
icinge ngamacebo okuyixhalisa londoda  
inewaka kuba iyazi ukuba ayikupume-  
lela. Lakuginywa elikulu lam lelawaka.  
Oko kukuti umbuso unjalo. Lomteto  
awumiswe ngakuba ubufunwa yi Pala-  
inente, kodwa umiswe kuba ufunwa  
liwaka, laye ikulti lingawufuni, olicala  
letu ke. Njengoko nawe ubuyiva itni-  
zamo yelicala letu, nati lomteto siwucha-  
se ngomqolo wonke. Ke asinakunceda  
nto nokuba sitinina. Uxolo Mhleli  
ukuba nditabate indawo engaka.—Oweuu  
otobileyo,

Gobintshuntshk.  
Breidbach, 4 October, 1892.

ULUVO NGOMANYANO.

Sitandwa Mhleli, — Ukundifakela  
lemidana ilandelayo koba kukonwaba  
kum. Ndicukunyiswe yinteto ka Mr.  
Frank Makwena ye 17 August, 1892,  
akokela ngokucela uluvo lwababambi  
zahlulo ngenqubo embangele ukuba  
abhale. Ke njengombambi sahlulo ndi-  
nosizi ukuba inene endilikumbuleleyo  
njengeli livtise ingxoxo kwezizimeko  
zomzi ololuhlobo lunje ukungatembani  
kwawo. Mna kobain ubudenge ngenga-  
yenjanga nje; kambe asazi wocetyiswa  
zingqondi, zona azinanto apo. (No doubt  
do that Frank). Ke kulusizi kum ukuba  
ndingenako nokuke ndenze icebo nelinye  
ngalenteto yelinene u Mr. Frank Makwe-  
na. Yona ngokwayo uhleli ezizatwini  
ezimhlope ngenene. Ke kumbulani mzi  
ukuba lento umntu ayikolisile ukukupa  
eyonanto isemcamangweni wayo nase  
matunjini, idla ngokuti iqweqwede pezu-  
lu njengoko mfazi ovimbayo. Kodwa ke  
kulungile ukwatnkelwa kwento eseyifu-  
nyenwe iyekwe ukungcikivwa or uku-  
gxekwa. Ukutsho oko umbhali wale  
ngxoxo ucela icebo ngomanyano, kuli-  
ndeiekile ukuba alinikwe nangayipina  
indlela awobona ngayo umcebisi wake.  
Oh yes it’s just good as anything. Nci !  
ndiluslzi ukuba mandibe andazi luto  
ngomsebenzi — indlela-ndlela zokuqu-  
tywa kwawo, okanye ubuya kukeuxham-  
le ukucetyiswa oku ndim mfondini.  
Kwoku! azi koba njanina kwezinye  
indawo okunje kungekaneliswana nase  
Bhayi apo ndilindeleyo ukuba likaya  
lokwazi nge bisinisi kumzi ontsundu.  
Nditi ke vuka “Xakalashe” uzitetelele  
emzini ngenteto evuselelwe ngo Mr.  
Frank Makwena ukuba ungowanyulelwa  
ukupatela umzi ucebise kofunayo uku-  
cetyiswa. Ke indawo yokugqibela  
nantsi, andizimisele ukuba ngumchasi  
kwakunye nomlandeli walengxoxo yeli-  
nene. Kodwa into endiyibonayo nantsi  
ndikwabati umsebenzi mauke uyekelwe  
ezandleni zabaseki bawo abacingayo  
ngeshishini eli. Mzi makutenjwane, lisi-  
ko lama Yerepe elo, ingumzi oiniyo nje  
hinje. VVondixolela ngenteto ende Mhleli.

Umbambi Sahlulo.

IZINTO NGEZINTO.

InkumBI.— Zinconywa ukuqandusela ezi  
zinto kumandln we Fauresmith e Free  
State : waye Umqikela wonde ngelipezulu.

Intlondi embi yam xalanga —E Dodo-  
loro amaxalanga arole intlondi embi yoka-  
wela atye inkomo negusba zisandla ubomi.

U Rev. R. Matierson.—Lomfundisi wase  
Tehungwana kuvakala ukuba utahate no  
Miss Emma Flemming wase Carlisle kwela  
ma Ngesi.

Ukubuya kwe Ruluneli.—Njongokuba  
rhambele e England nje u Sir Henry Loch  
ukangelwe ukubuya ekupeleni kuka  
November okanye kwa esemtsha u December.

I Moustache Yomfundisi. — Umfundisi  
wase Kuox, Indiana, kwelase Atnerika uce-  
Iwe yiramente ukuba acebe indevu Zake  
pezu komlomo, kuba umhlambi ubungazita-  
ndi, wale mpela, waselewulahla umsebenzi.

Intaba eyi Eta.—Lentaba ikataze umzi  
kakulu e Sicily kuba ihlanze udaka olutshi.  
sayo (lava) olnfike Iwaya konakalisa ama.  
simi abemi belo, yatyefa nomoya ote ukuba  
shtishu warola inqaba. Noko abantu basi.  
ndile.

Uloliwe Wamauhle.—Ikomponi yama.  
lahle ase Ndwe seyigqibile ukuba uloliwe  
osuka e Malahleni oya e Molteno aqalwe  
ngenyanga engn January. Injiniya iyakuba  
ngu Mr. R. W. Wright obefudula emi ngase  
Komani.

Umlilo e Cathedral —Eoaweni ki Bishop  
e Rini, ugo Mgqibelo wengapaya, ite i Dern  
xa ibisara kuqnba inkotrzo, sukayawa ilampi  
pambi kwayo; walud wadwane kwulapo  
umlilo. Ubehle wacinywa noko ngapambi  
kokuba kubeko umoaakalo.

Umqikela. — Kumandla we Nxuba ne  
Kobonqaba umqikela uyoyikeka. Bawnpu.  
mele ipulo ukuwubulala ngamanzi abilayo,  
nedip, intonga namahlamvu, knyanyateliswa  
ngebhokwe negusha; nakwezinye indawo  
zimenyelwa iagqina inkurnbi. Kuyakuba  
kuhle esi sibeto sitshatyalalisiwe.

Ukutyakatywa kwe Bhastile.—Ibhastile  
ebeligwetyelwo ukuba lifumane imivumbo  
e 25 ngokubeta i Bhulu yimantyi yase  
Krugersdorp, libhenele kumatyala amakulu ;  
kutiwa ngunyana wetshawe lase Stanford,  
inqeberu leyo ibomboloze kwa besayiti-cha  
bada bagqiba ukuyibeta ngobhombolozo  
olwenze ukuba kupume wonke ubrni oku.  
vileyo ukuza kubona ukuba kuyinina  
kangaka.

Hai Abafazl—Isanxu somfo Pesheya e  
France site ngokukatazwa ngumfazi sacinga  
iqinga lokumotusa ugokuzibulala Omdala  
uhlohle isinyi ngegazi lehagu, suka akuti  
uyemka, warola ibhozo kwabunje waziqa-  
ngqulula, lampompoza igazi kuba ubesite  
kata ngapantsi kwabhatyi. Ibe budididi,  
wacela uxolo umfazi wati seleyakuhlala.  
Azi utinina ngokckwenjiwanjalo ?

Herschel.—-Owakona uvakalisa ezimna-  
ndi zokuba nakona zine kanobom.—Ibiyi.  
ntlanganiso yo Titshala'belo e Bensonvale  
ngo 23 September.—Ngenxa yokunqaba  
kwento ezisiwa pantsi kwempumlo ingxowa  
yokudla—yombona, nokuba yeyamazimba  
nokuba yeyengqolowa itengwa nge £l 12/6  
kwelo. Yinkankulu ukuba inkomo itenge  
ingxowa ezimbini.—Imantyi entsha (Mr.  
Blenkins) yenza intlanganiso ngo 23 August  
yokuchazela abantu into ezimiselwe yona  
Izibonda. Kubaluleke kwimiteto : owokuba  
isibonda siyakuvotelwa ukunyulwa kwaso  
ngabantu bendawo esimiselwa yona ; omnye  
ngowokuba esiyapuleyo imiteto siyakuku-  
tshwa—Ezimbi kona zezokuba upumile  
e Wesile umfundisi u Goduka, ukuba aye  
kungena kwisebe elayilwa ngu Mr. Tile e  
Batenjini.

AMANANI EZINTO.

Uboya kwelama Yerepe—Umsito wo.  
boya obuse Berlin kwelama Jelimeni ngeve-  
ki epelileyo ubaluleke ngokungxanyelwa  
koboya ngabatengi, kodwa akanyukanga  
amanani; asemi kwinto ayiyo awase London.

ImarIKE yase Qonce.—Ngo Mgqibelo, 8  
October:—Ibhotolo 2d ne 3d ngeponti;  
Amaqanda 3|d ne 6d ngedazini; Irasi elu-  
hlaza 1/4 ne 1/6 ngekulu ; Ihabile 1/6 ne 3/6  
ngekulu ; Itapile 9/ ne 15/ ngekulu ; Umbona  
7,3 ne 8/3 ngekulu ; Irasi ebhuliweyo 5/8  
ngekulu ; Ingqolowa 10/ ne 12/11 ngekulu ;  
Inkuku 1/2 inye ; Amadada 2/1 lilinye;  
Ikwakwini 3/3 ne 5/9 inye; AmatJnga  
2/6 ne 3/9 ngedazini ; Umgubo 17/ ne 17/6  
ngekulu ; Imbetyi 10/6 ne 12/3 ngengxowa ;  
Inkuni 8/ ne 33/ ngeflara.

ngayitata. Qonda Diamond, ngamanene  
odwa azimisele ukudlala lo Tournament  
e Bhai, Siyayitakazela lenteto yenu  
nanga ningaba ninyanisile, singatanda  
ukudlala i Champions ze Blue Flag.  
Siva ngawe Kimberley.

U “ Z. Solingevayeza ” e East London  
wenza lamanqaku: — Nkosi Mhleli,—  
Ndincedo undipe indawo endnane eina-  
lunga namanqaku esiwabone kwipepa  
laleveki. Into yokuqala ndiyakuti ndi-  
bone into enge Monti; ukubhekisa kwi  
bala labadlali ndingati, Rini andiyazi  
indlela elingatshoyo ngayo ukuti i Monti  
ayifanelekile, ndingena kuti kankanya  
i Dike kuba alizange lidlale ne club ze  
town eudizaziyo ezike zidlale ezi Tourna-  
ment. Ndingati nge Rini ngo 1885 i  
Qonce ladlala ne Rini, e Rini, kwabako  
i dispute, yafumana yayekwa lo match;  
ngo 1890 kwabako i Tournament e Bhai,  
kwayabako i dispute. Ke i club zingayi-  
ngqina lonto kangangokuba naxa umteto  
sewutyiliwe ngu Mr. G. A. Ross lanku  
ntuzaiRini; ke ndifuna ukwazi ukuba  
i Rini lifaneleke ngantonina e Tourna-  
menteni lendawo yokuba lide iizibone  
ukuba libbetele kune Monti? I Monti  
lidlali nge 1886 e Qonce i Tournament  
ayibanga mnyhadala, lite nkusuka apa  
lenyuka laya kudlala kwa Kotnani layi-  
tabata i game ; lidlale ne Second Eleven  
ye Champions ekutiwa yi Frontier layi-  
tabata i game. Azi umbhaleli wetu otete  
nge Rini, waza wayicukuceza i Monti  
uyitata pina lonto; asimazi. Ukutsho  
kukuti ebetenina xa i Qonce belikanka-  
nya ukutabata i Tournament okokuba  
makacele indawo kwi Komiti okokuba  
abe ngomnye we Komiti, kona ebeyakuba  
nelungelo lokokuba i Monti angayinyuli  
kuba yena uzifumene enengqondo nga-  
pezu kwayo i Komiti enyule i Monti,  
Ukwenjenje Mhleli ndisula inyembezi  
zolilela ukungangeniswa kwe Rini em-  
nyhadaleni. Mandiyeke Mhleli kuba  
indawo endiyitatileyo inkulu kakulu  
kwipepa lako, umnqweno wam ngowo-  
kungavingci indawo.

Frontier Cricket Club.—Intlanganiso  
ye “ Frontier” yokuvula i Season yange-  
na Ekayeni Labantsundu kwa Mr. Soga  
nge 15 September, 1892. Amagosa alo-  
nyaka emi ngoluhlobo:—President J. T.  
Jabavu ; Vico-President, Rev. E. Magaba;  
Captain, C. N. Bopi ; Vice-Captain,  
M. Somtombo; Secretary, E. R.  
Payi; Treasurer, J. Ntshona; Collector,  
P. T. Mpu ; Committee, Messrs. Umhalla,  
Soga and Stofile.

Imvo Zabantu

OFUNA INCAZO.

Nkosi ebekekileyo, — Ipepa lako le  
22 September, libe nenteto ebhalwe ngo-  
zifihle ngokuti ungu “Oom Paui,” ayi-  
biza ngokuti: “Ukucitwa ko Hlanga.”  
Kulonteto ukankanye u Malasi no Pelem  
abaciti bohlanga. Ngamafupi kubonaka-  
la ukuba ngo Malasi no Pelem usingisela  
kuhlanga Iwaba Tembu ngomcimbi we  
Glen Grey. Ukuba u Oom Paul uteta  
inyaniso iyakuba yinto elula kuye uku-  
cazela uhlanga, olo ati luyacitwa, indlela  
atsho ngazo ; ukuba oko akanakukwenza,  
lingaba igaina lake lifana nesimilo sake.  
U Mr. Tantsi nento eninzi yaba Tembu  
nabanye, bakugcotyiswa yiloncazelo, ka-  
de belindele umntu ongabacazelayo izi  
zatu zokucita ko Pelem no Malasi uhla-  
nga. Owako,

D. T. Malasi.  
Lady Frere, 26 September, 1892.

AMAQABA AZIBONDA.

Nkosi Mhleli,—Ndicela indawo kwelo  
pepa lako lendaba Ewe mzi wakowetn  
ngoku sipantsi komlungn osizama ukuba  
sicubeke. Ngoko ke kuko mntu na oke  
abeke pambili inkabi oti wakuti heki!  
ijike ibheke emva? Yena umntu lo  
angatinina ukukokelwa yimfama eti  
kwakutiwa pambili encubekweni ibhexe-  
shele yona empandeni ? Ewe mzi wako-  
wetu ukutsho sekukugxwala ernswaneni,  
ukutsho nditshokuba kambe kumbulani  
ukuba izinto apa kwamlungu zigqitywa  
yi Palarnente. Apo ke kuteta amalungu  
anyuliweyo sisizwe ize ibo lelo ilungu  
litetelele esakowalo isizwe, mblaumbi  
uhlanga lakowabo. Ke tina luhlanga  
oluntsundu ngubanina owetu umteteleli?  
Ningabi niti sonyula o Griffith no Nantsi,  
njalo-njalo, hayi abo ngabelungu, abati  
bakuti kente ukutetelela uhlanga olu-  
ntsundu kutiwe: Ungumlungu nje uzazi  
ngani ezonto? Maluzitetelele ngokwalo  
uhlanga kudalasilutetelela. Ningaduk’si  
mzi wakowetn, lento ifanelwe kukwenzi-  
wa nini. Make nditshone apo,

S. Ntloko.  
Transkei.

UMZI NOMBUSO.

Nkosi Yam,—Ndifuna ukuke ndenze  
indawo ezimbalwa zokubonisa amadoda-  
na akowetu ngobugaxagaxa obubonakala  
futi, obuza kwenzakalisa umzi wonke.  
Nditabata kolubheno lukoyo. Olubheno  
bati bona babbenela umzi. Asiyiyo  
inyaniso leyo, kuba ukuba basebenzela  
umzi ngebengabambi ngagunya labo  
bodwa. Ngebetunywe ngumzi; ngebe-  
ngachasene nomzi, oti wakuti “Metsho!  
Makesiqonde,” basuke bahambe ngama-  
tunzi obunyama ngati ngabangcatshi  
bohlanga. Kuba kweli lasema Xhoseni  
abawuhlanganisanga umzi, nditeta mna  
manene .ne Liso Lomzi eli lona lodwa  
ngapandle kwamadoda ambalwa ase  
Gqubeni kwa Rhuluneli. Nditeta ama-  
dodana ase Kimberley. Kesiyaqal’ ukuva  
ukuba kuko amadodana e Kimberley  
azilahlela ukuzamela uhlanga, Ke inya-  
telo lawo lokuqala, ati wona azamela  
umzi, lixakile. Nditi ke xa ndilapo  
mzi wakowetn rnsan’ ukuwalandela.  
Ihlazo lawo makalitwale odwa lobudenge  
bawo. Ndifuna ukupendula u Mr. A. H.  
Maci kwingxoxo yake ayenze kwi *Mvo*ye 22 September, 1892, ngezihlalo zama-  
doda amakulu, oko kukuti izitulo ezita-  
tyatwe ngabo, kuba indawo yokuqala  
silindele iziqamo zezitulo abahleli kuzo  
zamadoda amakulu. Ke inteto yako  
ndifuna ukuyigixa ngamafutshane, kuba  
andifuni kugqiba imvaba yomzi. Kweli  
lizwi uti wena ninolwazi olunzulu kwinto  
zombuso, kawutsho ke amazikoako, kuba  
umzi kade usiwelwa zindonga ngendonga  
uraxwa ngamaza elwandle, kuha wena  
andizanga ndive nokuba uke washuku-  
misa nomnwe lo ukunceda ukupakamisa  
umzi, nditeta nokuhlaba umkhosi lo  
wona wodwa. Nditi ke, madodana,  
qayisani ngeziqamo nokuzamela umzi  
ukuba ube yimbumba yamanyama na  
njengoko atshoyo umfo ka Hay (Mr. W.  
Hay, M.L.A.) kwintlanganiso ye 28  
September, 1892; njengoko siwaziyo  
amanene abekekileyo awazincamela tina  
kwakude anjengo Hon. J. R. Innes no  
Hon. J. W. Sauer; ke andinakuwagqiba  
inani lawo lomadoda sivunayo kuwo  
iziqamo zeminyaka ngeminyaka. Uti ke  
niwenzile amalinga noko angezanga  
kugqita kwi *Mvo.* Nditi ke sivune  
ntonina ngalomalinga nizincoma ngawo  
nawashiya amanene avusa umzi ? Sipina  
ke isivuno soko. Ke nakwa wakowetn  
amadodana siyawazi eseke sawafimfita  
kuwo. Ke andingetete ngo Mr. J.  
Tengo-Jabavu kuba *Imvo* iugalingana  
mna. Kulamazwi uti wena, intshuma-  
yelo ka Mr. J. Tengo-Jabavu ayivakali  
nokuba ingaba inabantu ebagqobozileyo  
emabaputunywe, u Mr. Tengo-Jabavu  
uyikangele lendawo ngoluvo olunzulu  
kunolwako kunye namanye amadoda  
aqelileyo ukuweza umzi ezinzulwini  
zalo olulwandle Lwalentlalo sihleli ngayo  
pantsi kwalombuso wo Mntan’ Omhle.  
Andazi nokuba ndingatiniua betu uku-  
linganisela ukuze uqonde. Ayingeze iti  
indoda elumkileyo, inekulu elinye lama-  
doda, enye ine waka lamadoda, iti leya  
inekulu elinye ilifanze kwelowaka,

Native Opinion

THURSDAY, O0TOBER 13,1892.

*PARTIES AGAIN.*

ONLY good can result from the  
discussion about political

parties in this Colony. It must be  
remembered that ours is govern-  
ment by party ; and at the present  
moment, as has been the case for  
some years past, the country has  
been without a party numerically  
strong enough to form a Government  
to carry out in office its views. It has  
therefore to be content with a com-  
posite Ministry representing two  
distinct views on questions of cardi-  
nal importance. The Bond is  
admittedly the strongest party.  
Some —for example the *Eastern  
Province Herald*—seem to think  
that all it has to do is to pluck up  
courage to take office; but they  
overlook the fact that with a follow-  
ing of thirty-four members in a  
House of seventy-five (exclusive of  
the Speaker that party is yet too  
feeble to maintain a Ministry in  
power without the assistance of  
some other party. Nor is there a  
prospect of the Bond becoming so  
powerful in numbers as to be in a  
position alone to keep its own  
Government in office with a working  
majority. But if those who are  
now complaining because of the  
absence of a strong party were to  
exercise a modicum of common  
sense; and resolve to direct their  
energies towards strengthening with  
their votes one of the Wings of the  
present composite Government—  
there would soon be a party strong  
enough to assume the reins of  
Government, and an opportunity  
be thus afforded for the fair trial of  
rival policies. Nothing but mischief,  
however, is gained by the action of  
ambitious men to yet more split up  
parties into varieties of fancy ones  
—ranged as the party that supports  
the Left Wing of the Government;  
The Progressive Party, the Sprtgg  
Party, the Douglass Party,  
The Tamplin Party — all en-  
gaged in a sort of political  
guerilla warfare against the solid  
battalions of Bondmen. All this  
we owe to the fact pithily set forth  
by the *E. P. Herald* in the article  
already referred to that, oi tside the  
Bond, electoral K contests, if there  
“ are contests, are commonly be-  
 tween men, and not between  
 measures and principles, and if  
“ more people believe in the one  
fi candidate than in the other.”  
What is wanted is that this should  
be mended or ended. Let the  
election test be whether men favour  
the principles of the Left Wing or  
those of the Bond. But there is no  
hope of any progress being made  
while a condition of things exists  
which renders it possible for excel-  
lent gentlemen like Mr. Richard  
Solomon, and Mr. Davis-Allen,  
whose views in the main do not  
differ, to contest Kimberley because  
they cannot agree to sink minor  
differences, to advance the larger  
principles. Is there no possibility  
of a committee of gentlemen in  
Capetown already in Parliament  
who think alike with these gentle-  
men to arbitrate in the interests of  
a solid unbroken party, and save  
Kimberley a wretched contest  
which is sure to be barren of any  
good result.

*HART BUSINESS.*

THE harrowing details of the  
 atrocious cruelty inflicted by  
Pohl Hart and his brother  
farmers from Cathcart on a number  
of Natives had fairly raised the in-  
dignation of the country. But the  
failure of an East London jury to  
convict and thus bring home to  
them the enormity of their deed,  
has caused the whole country to  
cry shame. A number of Na-  
tives against whom nothing’ can be  
alleged of a criminal nature, were  
pounced upon and so cruelly  
thrashed and maltreated by certain  
farmers that one man, Dubula,  
succumbed; and another barely  
escaped death ; while others were  
more or less severely beaten. The  
magnitude of the outrage can be  
more easily conceived than described  
when it is recollected that the  
agony was kept up for a long winter  
night, and was accompanied by  
such aggravating circumstances as  
the tying up of the Natives to  
wheels and thrashing them, and  
attempts to hang the poor victims on  
the nearest tree; the whole affair  
is a blood-curdling one. These  
cruel men have been brought in  
guilty of *common* assault; and of  
the charge of culpable homicide  
they have been acquitted outright,  
although Dubula’s life has been  
spilt. No wonder the presiding  
Judge said the verdict was a dis-  
grace to the community which gave  
it; and that no less an authority  
than the Attorney-General of the

country, who is the fountain head of justice in this land has taken-the earliest opportunity at Queenstown to voice the public disgust at this disgraceful miscarriage of justice. The Press, moreover, with hardly an exception, has entered an emphatic protest against the scandal. But this does not avail much. As Natives we knew at the time the tragedy was first reported that Hart and his compatriots (?) would come out of the ordeal scot free if not with flying colours. We well knew that it was next to impossible that in a mixed case, or one in which black and white men were involved, for a jury carefully selected from one of the classes interested to hold the scales of justice evenly as between white and black. This has hap­pened scores and scores of times until Natives have ceased to wonder at it. It is this fact which induced us some time back to advocate in these columns that the farce of trial by jury in mixed cases be swept away; as with a jury in the selec­tion of which one class is carefully winnowed out, the so-called trial of one by his compeers is a fiction; not a fact. Far better would we leave the case of our people to the sense of uprightness of the judge than to a jury which may with impunity violate its oath as has been the case in the sorry bussiness at East London.

*THE KAFIR BIBLE.*

W

E are glad to think that the  
Correspondence to which

our columns have been open for  
some time on the Kafir Bible Revi-  
sion has not been in vain. It has  
called attention to matters which,  
if not put right at once, might  
hereafter have rendered the work  
of the Revision nugatory. As is  
well known the Board, which has  
long been engaged on the Kafir  
Bible, is about finishing its work.  
We are thankful to think that it is  
not quite through with it; seeing  
that if the criticisms now just  
pouring in had come after it had  
broken up they would not have  
availed anything. Besides, the  
Correspondence has had the very  
welcome result that it has led to  
an expression of opinion by no less  
than three members of the Board :  
—Two Native members and one  
European having ventured as far as  
to reduce their views on the subject  
to writing. We regret to say that,  
with the exception of Rev. E. J.  
Barrett, the members of the Board  
of Revisers who have favoured the  
public with their opinions profess  
to see nothing so very wrong in  
their work. We wish we could  
share their opinion ; but the volume  
of Native opinion, to say nothing  
of European expert evidence, is so  
overwhelming on the other side that  
it is hard to understand how the  
New Revision of the Scriptures is  
to be of any use to those for whom  
it is being made. Mr. Barrett  
sees that unless they carry the  
people with them their work is far  
from complete ; and it is gratifying  
to find that he is disposed to act in  
such a way as to meet the wishes  
of the people. We entirely think  
with him that the Kafir Bible  
should not be allowed to *go* forth  
with the manifest blemishes dis-  
figuring it in the shape of cumula-

tive obsolete words and of slang  
expressions. The apparent unyield-  
ing attitude of some of the members  
of the Revision Board has resulted  
in the efforts of a body at Engcobo,  
of whom Mr. Allan K. Soga, son  
of the late repected Missionary  
of that name, is Secretary, who  
have taken up the Gospel of St  
Matthew and revised it. This  
body has approached us with a  
request that we should give the  
Native public the result of its  
labours by publishing a chapter in  
each issue of this journal, their ob-  
ject being to indicate by deeds,  
rather than by words, what the  
tone of the Holy Bible should be.  
The Engcobo Committee lays no  
claim to perfection for their work;  
and they are prepared to consider  
very carefully any suggestions that  
may be made They have taken  
what is known as Mr. Appleyard’s  
version, in conjunction with the  
English New Version; and have  
endeavoured to use language becom-  
ing the authority of the Book  
of Books. Their version is put  
forward to serve as an object  
lesson of what the translation of  
such a work should be ; and if the  
authoritative Board see their way  
to avail themselves in any way of  
the work of this subsidiary body its  
object will be gained. It is to the  
advantage of the community that  
the Bible should come out of the  
crucible as perfect as possible so far  
as human ingenuity can devise;  
and we are sure none more than the  
members of the Board will be  
more sorry to find that their version  
is a rock of offence among Kafir  
readers of the Holy Scriptures.

Topics of the Day.

We regard as electioneer- ELECTIONEERING blundering the tendency among those who blundering, do not see matters eye to eye with the Bond in the Uitenhage constituency to break up over die election of a successor to General Nixon. Mr. Bidwell has for sometime been in the field; but some of those who do not :ake their cue from the Bond, appear not satisfied with his candidature ; and in the Humansdorp portion of the electoral these have already been playing into the hands if the ’ Bond promising to support Mr. Hawkins the Bond nominee. The Bond inly will reap advantage from this; but t is to be hoped that those who glory in being not of the Bond but who act in his way, are not considerable even in Humansdorp.

The *Midland Netus* a (Cradock), gives currency mischievous to the rumour that Mr. C. rumour. T. Jones, M.L.A., will not be supported at Port Elizabeth at the next election. In the interests if the country it is sincerely to be hoped that the rumour may not become anything beyond a rumour. Mr. Jones is one of the few members who have steadily achieved a position by sheer common sense and transparent honesty in the House and in the country; and if the House is to be denuded of members like Mr. C. T. Jones it will be so much the yourself for it and for the country. We do tope there is no truth to the rumour; and :hat it represents nothing more than the printed wishes of those who are giving it iurrancy.

The brotherliness *Ad 'Graaff'reinct vertiser* records without in the comment instances of

church. Christ-like action among

various congregations. Jnr contemporary says .—“ We find this n the *Cradock Register: ‘* Independent Churcii.—The Annual Tea meeting in jonneetion with the Independent Church Pastor, the Rev. Jas. Ramage) was held n Harpenden Church last evening where here was a large attendance. Mr. G. IV. Wilson presided and after tea and :ako had been partaken of, addresses were delivered by the Chairman and the levs. Reyneke, Ramage and Russell, md Messrs. Haarhoff and Macdonald. The Report given by the Pastor of the church shewed that more than sufficient lad been raised during the year by the congregation to pay expenses, and that everything was proceeding very satis­factorily. The Choir, under the guidance of Mr. H. J. Niekerk, contributed greatly to the pleasure of the evening by the ringing of several anthems.’ This Cradock congregation is a ‘coloured’ one. The members for their tea meeting had no occasion to apply to the Municipal Commissioners for the use of their Town Hall. The Graaff-Reinet ‘ Independents’ have a church at Bethesda, but it is now n a delapidated state, and the new one is not yet finished. All the time of the dilapidation the Town Hall has been placed at the disposal of their Minister without an objection or a murmur. This use of the hall has been granted during three years. At Petersburg there is no Dutch Reformed Church, but every time a minister of that Church goes to Peters­burg to hold service the building of the coloured people is placed at his disposal. And when the Rev. Mr. Phillips goes out there to hold service for the coloured people the whites avail themselves of the opportunity.”

*THE KAFIR BIBLE.*

The following letter from the pen of the Rev. E. J. Barrett, of Annshaw, a member of the Kafir Bible Revision Committee, appears in the *South African Methodist:—*

Dear Sir,—I observed in one of your late issues some remarks on a corres­pondence which has appeared in the Kafir newspaper, *Native Opinion,* on the subject of Bible revision. It has been my privi­lege for several years past to attend the sittings of the Revision Committee of the Kafir Bible, and I think I may safely assure your readers that whatever changes have of late taken place in that work, have been in the direction of the wishes of those who express such strong dissatis­faction with the revised Bible as they have seen it. Still it is very far indeed from what they or I desire to see it.

The great number of uncommon and far-fetched words, which is com­plained of in this new translation has, I think, been introduced in consequence of a theory that each several Hebrew or Greek word should have its answering word in the Kafir. However, the differ­ent usages of language, and shades of meaning in words, make this quite im­possible in many places ; still the strain­ing after this theoretical correctness of translation has led to the introduction of such a number of uncommon and out-of- the way Kafir words that the reader is confounded.

This difficulty has been seen, and an endeavour is being made on the Board to lessen it. Unfortunately Dr. Ross’s health has broken down for the present, but at the latter sittings that he attended he was evidently striving to do what he could to simplifly the language, so that it might better suit the ordinary reader, and I may also say that the Native Ministers now on the Board, when they see their way to a change, seem nearly always desirous to make it in the right direction.

With regard to the remark somebody makes, that some Natives are engaged in a revision of Appleyard’s version of St. Matthew, I am very glad to hear it, far such an occupation can only do them good, but the expenses of printing and publication are so great, that without the help of the Bible Society they would be in a great difficulty even if they had re­vised the whole Scriptures. Unfortunate­ly so much time and money have been already spent on this Kafir Bible, that the Bible Society, or rather its Secretary, thinks we ought to be at about the end of our work, and indeed seems to suppose that the Revision Board has completed its proper work and is only now going through it finally to correct typographical errors, whereas we are striving all we can for such radical changes as would bring it very much nearer to what the people wish to see.

Would it not be well for this subject to be taken up at the District Meetings in January next, and expressions of opinion to be forwarded from each District meet­ing to the Revision Board in Kingwil- liamstown, through its Chairman, Rev. D. Kropf, of Stutterheim, and from Conference to the Bible Society at home. If such a course were taken it would do much to strengthen the hands of those on the Revision Board, who are trying to meet the wishes of the Native people, and it would go far to convince the Secretary of the Bible Society that very much more is still needed than the mere correction of typographical errors.

Ukubulawa Kwenkumbi.—Umzi ontsandu omele i Dike ne Xesi uke wanentlauganiso ezibe zibizwe ngomantyi, ote kuzo wagqiba kwelokuba uyakuyenza yonke imigudu uka. zibulala inkurnbi xa ngaba zibonakele kulomimandla. Okunene inkurnbi zinto zoku. bulawa kuba kuyakubako indlala nje kwezinye indawo asikuko kuba bekungalinywanga ; zizo.