March 20, 1890.] IMVO ZABANTSUNDU (NATIVE OPINION). 3

akangewenzeli malungelo afana nawenzelwa abase Natal. Uti wena makulingwe ukupumelelwa nviwo Iwa komkula (Civil Service Examination). Ke umbuzo wam Mhleli ngulo—Singatinina ukupumelela Andibi inteto yesi Bhulu ilindelwe ukuba ipunyelelwe kakuhle njengezinye i subjects? Ndibuza kuba asifundiswa kwi Simnari zabantsundu. Kunqabile ke ukuba umntu aziqube kwinto angazange ayibone.—Owapesha-ko-Mbashe.” Mazifundiswe ezizinto.

Amawetu aqalile ukucheba Isikwa-silima kubafuyi begusha ngalo mchebo kukuba inani eboyeni lingasakuba ngangelifunyenwe ngo mcebo owandulelayo. E England nakwa manye amazwe ase Yuropu amaxabiso ehlile, baye nabatengi kweli lizwe bengangxamanga ukubuweza obomchebo wokugqibela kwangokusuka kuhle inani elo Siyavelana nabafuyi ngelituba.

Amagosa entlanganiso yase Debe esibhalela ngo February 18, 1890, ati:—Dear Editor Tina banyulwe yintlanganiso yomzi ??? sibe yi Komiti yokukangelela wona ??? ezisakuti zihlatyelwe umkosi lipepa lawo Imvo Zabantsundu (Native Opinion), site sakukangela umcimbi obizwa ngegama lokuti Ukwaziswa Likomkulu sakuba siwuqwalasele lomcimbi safumana sifanelwe kukumvumela oka Mgijima ngawo. Ke! tina bamagama adweliswe ngapantsi apa siyakucela Mhleli wepepa ukuba usibhalele lamazwi epepeni, awokuba siyambongoza ngentobeko yonke u Sir Gordon, ukuba yenziwe indawo yokubhengezwa kwezinto ezingati bamnyama kwintlaba.mkosi yetu Imvo. Oku siyakucela kumntan’ omhle u Sir G. Sprigg, siyakucela singazilibali indawo esabe sizibhalile kweliya pepa assize nalo kuwe Mhleli ngo January 3, 1890. Tina ke siyamvumela ngomxhelo wonke u Mr. Kapok Mgijima ngalomcimbi, siwuvumela sisiti ukuba uyayifaka epepeni lenteto yetu, unga ungasoyifaka nalonteto
sasiyibhalile kweliyapepa letu likuwe kuba ewe sisiroro esisingesiso sodwa ke sidibene nezondawo sasizibhalile sisinga zingangena kunye zonke.—Sizicaka zako.—Stephen Sonjica, Magwa Ma'obola no James D. Gulwa—egameni lomzi wase Debe.

Indawo yokuba ibe lenteto ayitunyelwa. nga kwisiqu sika Sir Gordon e Kapa, njengoko saye senze icebo, asazi. Ibiyakuba nesihlahla esomeleleyo itunyelwe e Cape Town. Zanga nezinye izipaluka zingatelela kuba lomsebenzi mkulu. Kufuneka into enjengaleya yenziwayo oko kwaye kuchaswe Ipasi-Engqongqo. Kucelwe amalungu e Palamente no Sir Gordon.

INYAMAKAZI.

[ISAAC WAUCHOPE.]

Amagama enyamakazi zeli lizwe abizwe ngenteto yesi Bhulu. Ayafana ke apo nawe nkabi zenqwelo, endaka ndenza amanqaku ngawo mzuzu, kwanawenkoliso yemiti. Namhla ke ndifuna ukunika abe mbalwa endiwaziyo kwawe
nyamakazi, ndibe ke ndilindele ukuba ati onamanye awaziyo, nokuba kuko endiposise ngawo andixelele. Kufuti ekuti kubeko hniteto yabazingeli ekufuneka iguqulelwe esi Xhoseni, ibe
ixela intlobo zenyamakazi ekutiwa mazingabulawa ngamaxesha atile emnyakeni. Ngoko ke kuyafuneka ukuba sizazi ezo nyamakazi amagama ezibizwa ngawo ngumteto. Lendawo iyafana nale yamagama emiti, kuba nayo ibizwa
ngamagama esingawaziyo emtetweni wamahlati, into ke leyo angangena ngayo engozini umntu ngokungawazi umti ekutiwa mawungagawulwa. Inyamakazi ezizintloko zezi:—

*Buffet*

*Blesbok*

*Boschbok*

*Dinker*

*Eland ...*

*Gemsbok*

*Hartebeeste*

*Klipbok*

*Klipspringer*

*Koodo*

*Oribe*

*Reebok*

*Rietbok*

*Springbok*

*Steenbok.........*

*Wildebeeste*

Inyati

Inxala Imbabala Impunzi Impofu

Ilinqa

Ixama

Igogo

Iqudu

Iwula

Iliza

Intlangu

Ibhadi Itshabanqha Inqu.

Umsebenzi Omhle. — Kwicawa yesibini ku January, 1890, sivuyile ukubona ubuso belinye lama Dyakine etu apa e Rabe, eliseline minyaka esi 7 lemkayo apa; layakuba ngumshumayeli no titshala kwa Halite kufupi ne Somerset East. U Mr. K. Vandala, lo akaqali kusihambela apa e Bhayi, mbangi yokuba oluhambo ndiluba lule, kungokuba ete namhla weza nosapo lwesikula sake, amantombazana akwishumi elivayo namakwenkwe amatatu, waye u Mrs Vandala (kuba naye wayeko) ewanxibise amageli ngokufanayo, ngeminqwazi yencha (strawhats) etiwe tshize nge Ribbon ezi *pale blue,* yabukeka ngapezulu lonto; sakuva ukuba olusapo belufudula kulolwa *maqaba abomvu :* Kute ngamandla Enkosi, kwisituba sale minyakana imbalwa epakati kwawo, atwala igama ne yokwo yobu Kristu. Ke kute kwintsuku ebelapa wahambela kwityalike ka Rev. R. Johnson, ufike isikolo secawa sipakati, wamkelwa ngovuyo olukulu ngu mongameli, waselemcela ukuba enze amazwana enkutaze; usuke wati (eteta Isingesi): “ Uyakutinira ukuze u Yakobu avuke?” Umsebenzi kwelazwe ndivela kulo owoku sebenzela u Mdali mninzi, kodwa into engekoyo ngabasebenzi, ukutsho ke nditi uncedo luyakuvela kuni zityalike zinkulu.” Utsho kwazintloko wahlala. Kusuke umfundisi omhlope wase Nyara wati: Ngenxa yamazwi alomzalwana, andisayikuba sateta nto nento endiyakuyiteta sendoyibekela ??? zayo, lomzalwana simelene naye kuba nanku ndiva ekankanya i Somerset East, ukuti woti ukuze u “Yakobu avuke” axunywe siti zityalike zinkulu. Umongameli ucele ukuba abape ingoma, lusuke usapo lwake lwavuma u “ Come’home— Come home!” iman’ ukuli lesesha inkwenkwana ivesi ngevesi ngento emnandi, umongameli ubulele amazwi ake, wam, nqwenelela uhambo oluhle lokugoduka Umke kuse mnandi u Mr. Vandala e Bhayi kuti. Ngamana Inkosi imtwale sibuye simbone sisapilile.—P. W.

 Isonto e Mdhloti, Verulam.

[c. KUNENE.]

Sekungamaveke atile asedhlule ngaqabuka ngiteleka e Mdhloti, Verulam, ngokupuzaneka, kanti ngiza kuficana kona no Mr. Robert Mashaba elinye kutiwa Ndevu, wakwela Matonga. Ngabonga u Simakade, ngoba u Mr. Mashaba lowo kade sahlukana naye soloku ndamgcina e Nxukwebe edhlula epuma e Daimane eseqonde kulo lakubo lama Tonga. Namhla ke ngiqabuke ngizitetakuye ese Mdhloti. Usuku engafikangalo e Mdhloti lapo kwaku ngu Mgqibelo. Ngakohlwa kubutshetshisa ubusuku qed’ uba ngizwe ukuti kuza kushumayela u Mr. Mashaba ngenkonzo yantambama nge Sonto lelo. Kwasa okungaliyo,

kwangatiti nelanga liyazi ukuba lusuku olutusekile lolo kiti.

Kweya kusasa inkonzo (11 o’clock a.m.) kume u Mr. Micah Kunene, engowasemzini naye. Upete kahle ke lomfo, yapela eya kusasa inkonzo. Yatsho insimbi ntambama kwabu tapu-tapu ukungena endulwini yokusonta. Wangena
umfo ka Ndevu wakwa Mashaba, umfo obukekayo, omnene, omadevu ngati waka wapata amabuto kulezinsuku zabe Lumbi. Wenza intshumayelo emnandi kakulu eyikipa encwadini ka Paule kwabase Flipi ii. 9, 10, 11. Eseqedile ke ukutshumayela sabona esuka ema umfundisi wakona e Mdhloti u Rev. Job Bhunga, kanti usimema ukuba size sibe kona sonke kwelakusihlwa isonto ngoba u Mr. Mashaba uyakusixelela ngenhlalo nomsebenzi kwela Matonga, — eyona ’ndaba engiqonde ukuyazisa umuzi wakiti. Sibuyile kwelangokuhlwa isonto ekukaleni kwensimbi,—pela manje sesinambita amate ngoba sesike seswa kwagcwala nje endhlini yesonto.

Wayiqala ke u Mr. Mashaba indaba: Uti kwelakubo akuko nenhlansi le yodwa yokukanya. Ukuze abantu bakubo bezwe kancane nokokuqala ukuti ukona u Nkulu-nkulu bakuqalisa ngaye. Wati tina siyajabula ngoba sipansi kombuso wokukanya wama Ngesi. Elama Tonga lipansi kombuso wama Putukezi (Portuguese). Ke ama Putukezi awazihlupi nakancane ukufundisa abantu. Waze walinganisa, ukubonisa ubufakazi wati, sekupele iminyaka emakulu matatu afika Amaputukezi kwelama Tonga kodwa noko akuko nentwana encane ebonisa ukuba kwafika izizwe ezikanyayo. Into angasityela yona kupela izwe lakubo selifile budakwa, ngoba ama Putukezi nabanye abe Lumbi bamise izinkanti (canteens) kulo lonke izwe. Abantu bayapela utywala. Uti indawana esingcono yiyole akuyo ngoba kona sekuqaleke umsebenzi. Inkosazana futi yakona iyatanda ukufunda kakulu ifuna
ukufunda isi Ngesi. Wati imlayeze kakulu ukuba angabuyi engezi nomfundisi (teacher). Ke wakala ngoba engamtolanga umfundisi, eti akazi ukuba isingeno kuyakuba yilipi enkosini lapo. Ngiyadabuka kodwa ngoba angibuzanga
ibizo layo leyonkosi ku Mr. Mashaba. Uti futi, mhlazana wesuka kubo batisa bonke ukuba nguye yena eyakubona abantu asebekwamkele ukukanya. Bayasibiza ukuba size kubafundisa; loku kungikumbuza okulotywe encwadini ye
Nkosi ukuti: “Woza e Masedoniya uze kusisiza.” Tina siyatokoza impela ngoba sino Rulumeni ofunayo ukuba abantu bafundiswe ovumela abefundisi baqondise abantu ezintweni
eziningi zokubakipa emvelweni yobumnyama, baqonde iqiniso abafanelwe ukulitabata. Uti u Mr. Mashaba limnyama lonke lakwa Tonga. Isiqalise senhlansana yokukanya kupela kukuyo
leyo ndawana enaye.

Siya wubonga kakulu ke umsebenzi osowenziwe ngu Mr. Mashaba. Loku kubonisa ukuba nakiti ’bantu abamnyama sekukona amadoda alizwela kakulu izwe lakubo. Loku ke konke yimisebenzi yemfundo nezwi lika Nkulunkulu. Ke lomsebenzi ka Mr. Mashaba sewaze wezwakala nase zindhlebeni zabe fundisi. Ebe lapa nje ubekade ebiziwe enhlanganisweni yabefundisi base Wesile ebingale nyanga efile, efike yamnika amandla okusebenza, yamngenisa nase nanini layo. Yonke le minyaka soloko abuya e Koloni uquba lomsebenzi wokushumayela nokufundisa pakati kobukulu ubunzima, engaziwa, engasizwa nangubani. Ngenye inkati wake wahloliswa yindoda yebandla le Church of England ifuna ukuba imtole abe ngowayo, kodwa u Mr. Mashaba wabambelela ngezwi lokuti—mina ngingu Mwesile, ngafundiswa ngokobu Wesile, nonxa abakiti bengangazi ikona inkati eboza bangizwe bangazi ngayo. Nempela ke ngonyaka
odhlule kwezwakala ukusebenza kwale ntandane yakwa Tonga, u “Nzondelelo,” isikwama esikulu samakolwa antsundu ase Wesile, watuma u Rev. William Mtembu ukuba aye kuyihlola leyo ndawo eqalwe ngu Mr. Mashaba. Eyati ekubuyeni kwayo leyo nceku ye Nkosi yasixoxela izindaba ezimnandi kakulu,
kodwa engingatolanga ituba lokunitumela, nokunityela zona. Kunjalo ke ukwanda komsebenzi ka Smakade. Tina sifisela kupela ukuba kwande o Mr. Mashaba abanengi, ukuze kwande, kuvane ukukanya e Africa emnyama. Izihlobo eziningi ke e Bhai, e Lovedale nase Kimberley, ezimaziyo u Mr. Robt. Ndevu Mashaba lowo, ziyakutokoziswa kakulu ukuzwa ukuba uliqawe losindiso ezweni lakubo. Makapile u Mashaba! Mangitshonele bakiti. Nawe Mhleli omuhle uze ungitete ngokukupanga indawo ekasini lako lezindaba zomzi.

E Tamara.—Umbhaleli okwesi ubalisa ngembubho yenkomo kwa Mdushane yimofu nombendeni inkanzi zalapa. — Enye into kuko umntu owaye vela e Qonce ngeveki egqitileyo ehamba nenqwelo yake, wapuza kulamasi amnandi knnene apesheya waziposa pantsi wahlatywa yinkabi apuma amatumbu wafa. — Enye into sivuyile ukubona umbete kuba izilimo bezisezonakele kanye, kungoku nje sitemba ukuba abanye bayakupila.—Enye into lomantyi wase Qonce ufanele ukuba anikw’ imibulelo ngomsebenzi awenzileyo wokusinyamekela kwake nokuba enze imigudu yonke ukusisa e Rulunelini nakwinkosikazi yayo kuba namhla amagama enu ayakugcinwa pesheya ngoko ke nditi akabanga namona ngomntu omnyama u Mr. Chalmers, makafekwe ‘ emapepeni ngalonyameko ayenzileyo.

ABALIMI NA BARWEBI.

E QONCE (March 15)

Amaqanda—1/3J to 1/8 1/2 ngedazini Ihabile—4/ to 5/ ngekulu

Itapile—2/3 to 10/6 ngenxhowa

Umbona—2/G to 8/2 ngekulu

Amazimba—5/ to 8/ ngenxhowa

Irasi—7/ ngekulu

Imbotyi—6/9 to 10/9 ngekulu

Amatanga—1/1 to 2/ ngedazini

Inkuni—10/ to 41/ ngeflara

Ezase Natal.—Kufe ishumi elinesitatu labantu abamnyama ngase Ixopo, liyeza legqira elimnyama.—Umfo ongu Ndungwana owayebulele umntu ngonyaka ogqitileyo, uvume ityala lokubulala xa abesentolongweni ngelinye ityalana. — Inxila elidala lejoni lisuke lepiti ingqondo ngenxa yoselo, suka latabata umpu lahamba li’bamba kuye wonke eliqubisana naye. Libanjiwe kufunyenwe linezikoti ezine engxoweni.

Ukutengiswa kwemihlaba e Qonce.— Ngemposiso eyenziwe ekunikelweni kwe saziso kumapepa ase Qonce, ekubeni ayete wona ifandesi liyakuba ngolwesi-Hlanu 14 February, libeko ngokwesaziso sepepa lakomkulu ngolwesi Ne, 13 February. Ese Zeleni nase Ramnyibe iroxisiwe efandesini ngesicelo samadoda amele ezondawo ate akusibona kwi Mvo Zabantsundu isaziso abhekisa inteto ebuzayo ku Rulumeni. Kutengiswe (1) umblaba obungowokukululela inqwelo ose Dube nge £15 10s. ku Carl Andre, i-upset £10; yaza (2) yango wase Rabhula e Ngxalawe otengwe ngu August Peter nge £191 i upset ibiyi £125. Ose Tyume Post, awubanga nabhidi neyase Xesi nakwa Qoboqobo. (3) e Fort Murray kutenge u John Thompson nge £275, i Lot. ezintatu nezindlu inye i Lot iyi £5 i upset. (4) Owase Rode utengwe nge £100 ngu Mr. Wright i-upset ibiyi £45. Uzi morgen ezisibhozo.

Native Opinion,

THURSDAY, MARCH 20, 1890.

THE week’s chronicle
would be absurdly

Schemes, incomplete without a reference to the Annual Boer or Bond Congress which was held this year at Somerset East. It appears that it was well attended, and was opened on the 12th instant in the Town Hall, which Bondmen thought it essential to decorate profusely with bunting, conspicuous among which was the Union Jack. It was deemed, too, of great importance to display in large legible characters on the side of the town house facing Charles Street, the
significant motto, “ Meeting of the Africander Bond under Her Majesty’s Government.” To all this no objection can be taken, except that to certain minds the Bond will appear not quite free from the imputation of disloyalty,
seeing that, conscience-stricken, it has made a lavish protestation of loyalty. The programme of the subjects discussed by the Bond is striking more for subjects kept in the back-ground than for those which came forward for discussion,—the Railway extensions, which form the burning questions of the moment, and minor amendments of such laws as the Divisional Council’s Act and the eternal tinkering with the Master and Servants Act, being among the ordinary. In respect of the abnormal subjects, which are conspicuous by their absence from the
programme, we have the word of the Hon. R. P. Botha, M.L.C., who darkly made allusion to the reasons which led to the absence of these matters from the programme in the following language :— It was not their duty to rest until the Bond was finally established in those districts where the Opposition was now most powerful. They had already accomplished much in Parliament, especially during the last session, but there were still matters requiring attention which their own members could not put forward with good result before their Party were greatly strengthened.” But the speech delivered by the Hon. J. H. Hofmeyr,
M L.A., at the Bond Banquet at Graaff-Reinet affords a perfectly intelligible key to the problem framed by the Bond Chairman. In that speech we were told
that the two important things that the Bond had yet to accomplish were the settlement of the question of Native Land Tenure on Bond principles, and the Native Franchise. The land now occupied by Natives should, in the opinion of the Bond, be parceled out and sold by public auction to the highest bid-

der. The Bond knows that, as Natives are still poor, what little land they still have would fall on the lap of Afrikander guinea-pigs. This has been attempted at Glen Grey with the assistance of Sir Gordon Sprigg; but last session the Premier and the Ministry, of which he is the dis­tinguished head, made it clear that so long as they held the reigns of Government in their hands, they will not again consent to any insi­dious schemes of this sort, and the members of the Government backed what they said by parting company with the Bond on this question, and, in a straightforward, manly way, walking over to the benches oppo­site the Bond Natives will never forget the sacrifice Sir Gordon and his colleagues made on this occasion in their behalf; and we trust our people may some day have the means of recognizing it in a practi­cal manner. It is to the land question Mr. Botha refers when he says their party are not as yet strong enough to attend. The Bond must be strengthened so as to successfully over-ride the Minis­try in these and kindred questions. The way to the strengthening of the Bond is, according to Mr. Hof­meyr, the further manipulation of the Franchise with the bald aim, avowed by Mr. Botha, of finally establishing Bond members in those districts where the Opposition was now most powerful. The Glen Grey Parliamentary division of last year was openly described at the time by the *Zuid Afrikaan,* the prin­cipal Bond organ, as the natural division of parties in the Cape Par­liament ; so by the Opposition Afrikanders mean all who are against their schemes in these grave questions, and among these the Governor’s present Advisers are included But by fearlessly tread­ing the exalted paths of right and justice, which Sir Gordon Sprigg recently stated he has chalked out for himself in these matters, and not giving heed to Bond threats, the Premier will find that he has the support of an overwhelming majority of right-thinking Colonists who will maintain him in power in spite of, or because of the Bond.

 OUR ILLUSTRATION.

HIS EXCELLENCY

 SIR H. B. LOCH, G.C.M.G.,K.C.B.

The unaffected demonstations of affection for the Governor by our countrymen during His Excellency’s recent tour in the Eastern Districts has suggested that it would be a crowning act of these memorable events to present each of the sub­scribers to *Imvo* (Native Opinion), scattered throughout the South African States, wherever the Kafir language is spoken, with an illus­tration of His Excellency the Governor. It is to be hoped that the novelty of the step—for such a presentation is the first of the kind so far as the Natives of this country are concerned—may serve to deepen (if possible) the sentiment of loyalty and devotion of our people to the institutions of which His Ex­cellency is, in Her Most Gracious Majesty the Queen’s stead, the visible symbol and embodiment. If sufficient encouragement is given other illustrations may follow of leading Colonists who may at pre­sent be known to Natives by names, but whose existence to minds just touched by civilization may well seem almost mythical.

Notes of Current Events.

The Orange Free State *Gouvernements Courant* last issue contains one Draft Ordinance, to be submitted before the ensuing session of the Volksraad regard­ing the taxing of Natives, on public dig­gings.” It is to be introduced by the Government itself. As things are, although the Free State Government re­ceives a large amount from Natives in the form of various taxes, it stands to its dis- credit that it does nothing in return to improve the lot of the Natives within

 that State. And now for it to tax the miserable pittances doled out to Natives labouring in the Mines, is to pile up the agony. It is clear the only effect of the measure will be to drive Natives away from the Free State Mines, and the Gov- eminent will have itself to thank should this be the result.

General satisfaction seems to be the result of the Conference at Blignaut’s Pont between Sir Henry Loch and Mr. Paul Kruger. The only definite question which was known to claim the attention of the Conference—the subject of Swazi­land—has, we must confess, been settled by the Conference in a manner calculated to give satisfaction to all parties. The matter is left open for a further term of four months. We have nothing to urge as a complaint to this arrangement, for if the opinion at present prevailing in high quarters were given practical effect, Swaziland would be handed over without a moment’s hesitation. The delay seems to augur that better counsels have still a chance of prevailing. Hence our satis­faction as those who are irreconcilably opposed to handing Swaziland to Boer rule.

 MISS COLENSO ON THE ZULU CHIEFS.

One opinion, and one only, have we expressed in respect of the ‘recent dis­turbances in Zululand, from the time that Sir Arthur Havelock commenced his purposeless tinkering with the Zulu Question. That opinion is that these troubles were forced on the poor Zulu people absolutely against their wishes. Miss Colenso, who speaks from a close acquaintance with the circumstances of the case, has put the seal of confirmation

on what we have always maintained, The following information on this subject was given by Miss Colenso to a reprsentative of the *Star,* the well-known Radical organ of London: Do not apologise,” said the stately lady, with a gracious smile that seemed to light the silver threads running through her dark hair. “I lunched very late,and can do without dinner or anything for those poor Zulu boys.”

“And what is their grievance, Miss Colenso?”

‘‘Oh, there is more than a grievance. It is a sad tale of a long series of magisterial persecutions of the leaders of the Zulu nation. It began with Sir Arthur Havelock’s partition of Zululand in October, 1886, when the Boers were given the best and most thickly populated parts.”

But why were they persecuted? As a means to an end, no doubt—to get rid of them. The incessant protests of the Zulu chiefs, I may tell you, formed
really the secret reason why the Government persecuted them.” “Then what brought about the charges of rebellion?”

‘Well, the resident magistrate, Mr. Osborn, upon the strength of a proclamation of June, 1887, sought to levy old cattle fines against Cetywayo’s son, Dinizulu. The Zulus did not understand the retrospective laws promulgated. Mr. Osborn was in too great a hurry. He expected an ignorant native to become civilised in a weak. His summonses were disregarded, or evaded perhaps : he would say, I believe, from fear. This was called ‘rebellion’ and contempt of Court, or contumacy. Fine upon fine of cattle was inflicted, but could never be levied by the small Zululand police force.
Then came the policy of supplanting Dinizulu and the Zulu nation by bringing back from the British Reserve their sworn enemy Usibepu and his followers. I had better give you the facts: In November, 1887, Sir A. Havelock went up to Etshowe and drove the first nail home. The two chiefs, Dinizulu and Undabuko were fined 50 head of cattle a piece for the old offence, “ contumacy ”
in not coming in to the magistracy when summoned. At the same time Dinizulu Undabuko, and the Zulus were told Usibepu and his people must occupy their land. They could go coastwards, said Mr. Osborn. Mr. Osborn varied this order, and the anti-patriot, Usibepu invaded Dinizulu’s laud with 1,100 fighting men, and with the help of the magistracy evicted 3,000 Zulus, and located himself ten miles from Dinizulu’s kraals. Dinizulu naturally assembled his forces in self-defence. An act which was called at his trial ‘ collecting forces against the Queen.’ And so matters culminated
Mr. Osborn pressed for fines. And on 28th April, 1888, 90 police with three white officers went to execute warrants on four men at the royal kraals. Of course the Zulus turned out *en masse to* the number of some 2,000 men. Dinizulu was absent
but Undabuko, his uncle and guardian’ told the police ‘to come another day.’ adding it was hopeless to attempt arrests as the people were roused. This incident was the ground of a charge against poor Undabuko subsequently for ‘resisting
the Queen’s authority,’ whereas really he saved the lives of the whole party. Then the Zulus migrated to The mountain of Ceza (to get away from the proximity of Usibepu) under Dinizulu and Undabuko They then set about collecting the King’s cattle (as they had a right to do) which
are placed out at other neighbouring kraal, according to the native customs Will it be believed, this retirement to Ceza founded the charge of retiring to fortresses with intent to resist Her
Majesty’s Government. At last the crowning act of cruelty came. Mr. Osborn sent Commandant Mansell, with 300 British troops and police, to arrest the chief Dinizulu and Undabuko in their
mountain home among their people He must have known it was an impossibility anyhow, in the result some of the young men (only 150 out of perhaps 2 000 mind you, the rest being restrained’ by Indabuko) caused the soldiers and police to retreat after a slight skirmish. This occasion furnished the necessary pretext. The two chiefs were tried on 14th March 1889, at Etshowe, for high treason and rebellion.”

“Were not the chiefs defended ?” “Oh, they were as best we could arrange for it, but the tribunal was predetermined, and there was no jury of course. Dinizulu called no witnesses and every Zulu was afraid to appear’ The sentences were crushingly severe and longer than the poor fellows will live I fear. Dinizulu, aged twenty-two years’
had ten years; Undabuko, his uncle’ fifteen years; and Tshingana, another chief, twelve years. In addition, now we hear they are to be exiled to St Helena Such is the reward of pure patriotism I
assure you I truly believe it was really a question of magisterial mismanagement, not native disloyalty.”