

of differences in ideas as are to be met with within the purview of political controversies—tempting as such an undertaking is—that we dwell upon this subject today. But on the present occasion we have an instance of what Professor Drummond mentions, in a passing remark made in the course of a very learned and most interesting disquisi­tion by our contemporary, the *Cape Times,* on the progress of the two rival religions of the world—Chris­tianity and Mohomedanism. Our contemporary speaks about “ the “dense mass of Kafirs within our “ borders who may truly be said to “ have no faith.” Now, as a member of the races to whom the *Cape Times* makes reference, we venture to correct the writer on this point. Long be­fore the Christian Missionaries came to this land, the ancestors of the Natives within the borders of these states had a faith—and a pure faith it was. They firmly believed in the guardian care of the Spirits of their Fathers. To the *Parentales Umbrae* the Kafirs offered sacrifices in time of sickness and affliction, and certain tributes were made to them in the form of first fruits. They were as devoted to their worship and to the forms and formalities connected with the same as the most fanatical Roman of ancient times. Then again, our fore­fathers, like the ancient Romans, did not content themselves with the worship of the Shades of the Dead. The position that Jove held in the mythology of the Greek and Roman nations, was occupied in the worship of the Natives by A Great Unknown, whom they ignorantly worshipped. It has been handed down from generation to generation that when the *Manes* did not avail in putting down pestilence, drought or any other calamity, an appeal was made to The Great Unknown. So striking is the resemblance between the beliefs our Kafir ancestors held, as well as certain of the customs that obtain among the Natives still, with a great many of the customs to be found in the Old Testament, that we have often been inclined to think that the religion and the customs that obtained among our heathen country­men must have been a corruption of the Patriarchal faith and customs— the worship of the Shades of the Dead taking, in process of time, the place of the worship of the true God re­vealed in Scripture. We have thought it necessary to mention j these facts in refutation of the somewhat wild statement that the dense mass of Kafirs may truly be said to have no faith ; and to urge that, far from this being the case, the Kafirs with their own faith were certainly not far from the King­dom which forms the basis of the Scripture revelation. The work of propagating Christianity among the Natives could, to our mind, be easily, effectually, and rapidly done by proceeding on the lines pursued by St. Paul at the Areopagus, by simply telling the Natives that the purpose of Christianity is to reveal to them the Great Unknown whom they ignor­antly worshipped.

Notes of Carrent Events.

It is a matter for regret that there should exist a suspicion that some among our Police Force are in gross ignorance as to the nature of the law relating to the carrying of passes by Natives. We have received several letters from Natives complaining of vexatious detention in their journeys by members of the Police Force. Persons holding the Native voter’s certificate who are thereby ex­empted from carrying a pass, are subjected to much annoyance by Police­men who demand a pass for the horse on which one may be riding. The Cattle Removals Act is silent on animals under saddle or yoke, and there is no law under which the members of the Police can arrest Natives travelling on horseback

1 for being without a pass. Next time we shall have the Police demanding passes from Natives for the clothes they may have on. The worst of it is decent and

honest Natives are subjected to such I indignities, and we won’t be surprised to hear soon of an action against Policemen

" who may indulge in the pastime of 3 harassing Native travellers claiming 3 damages for there wasted time and illegal arrest.

3 The *Kaffrarian Watchman* writes:— s “ Mr. G. Blaine, one of the candidates for j the Legislative Council, has addressed several meetings of Natives in the district e during the last few days and has been t well received. Surely the Natives cannot v do otherwise than look upon Mr. Blaine ' as their friend in the truest sense of the e word. There must be few indeed who 0 can stand up and say he is not their friend, t and if such there be they must indeed be ' evil minded, or must belong to the halt- s crazed Tengo-Jabavu-class of enthusiasts who with puritanical fervor clamor for an idol or anyone who is hypocritical enough to acquiesce. Quietly in their wild notions of right and wrong.” If the ‘s Natives are going the way the *Watchman*

 ABAXHASI BE “ MVO.”

Sivakalisa, sibulela uknba lamanene namanenekazi amagama alandelayo ngamali ufike ngo Jannary 1889. “ Ningadinwa

nangof iso,” unjalo umbulelo wetu :—

Messrs R Kusse, H Kanana, A Njikesa, Messaiah Tsoko, Jno Zamzam, Zech Jno Sasepo, John A Ntsiko, Rev P Mpinda, Messrs Joseph Mpinda (adv & sub), Jno Mule. Mat Magabela, Jno Sigenu, A Mpila, Jantje Gcinuca, D Gwele, Jonas Mabula, Cekiso J N Mgabela, Buzani Ngoma, Jno Kentane, Jno J Sululu, Jno Kama, Hlati H Nella, Jno Ntikalo, Jno Ndawo, H Ma- qungo. M Mlandu, Barnarbas Toyi, D Bulube, C Bulube, J J Mcanyangwa, R J Ndungane, T E Sepuru, Tiyo G Soga, W Sobekwa, Geo Mgudlandlu, Nath Matodlalisa, E Hughes, M J Poswa, Jas Sokupa, Joel Jack, Geo Franz, Rev W Holford, Messrs Cranmer M Sebeta, Makabeni Dla­mini, J M Ngcezula Junr, N Galela, J S Sutton, R P Rexe, Kiviet Swaartbooy, Thos Matumbu, J G Dlambulo, Geo Kwababana, Bill Kwinana, Rode Tea Meeting (adv), Aug Tengo Bell, S B Bell, Tom Mapikela, Jas Gontshi, Klaas Menze, Mrs J J Adams, Messrs J N Mabange, Mkululi Num, Johannes Makanya, Geo E Cook (adv & sub), J P Kebe, W T Kote, Enoch Magongo, Adam Mazwai, Thos William, Danti Mbelle, Africa Mazwi. Chas Mgndlandlu. Wm Balfour, John Mafonqgo, Mfunzana Manye. la, Petros F Soga, Thos Tele, Chief Lubenya, Chief Zibi, Rev Jno Nakin, Messrs Jacob Sidinane, Jno J Mlandu, G Hoko, W Frolyk, Palmer Kula, Africa Elephant, Solomon Sibene, Rev G Kakaza, Fadana Salakutye- Iwa, H C Kildasi, Elijah Shosha, Rev S Gudula (adv & sub), Messrs E V Hands, Jno Tete, Jas Kulati, Elijah Mkuli, Rev H Mtobi, Messrs Melani Vella, Piet Philips, J B Gantsho, E Mayekiso, Solomon Madevu, Robt Platjes, Jas F Maqamba, Tom Gaqa, Kali Ncwana, Andrew Mtintso, Albert Kwatsha, Philemon Gxagxisa, John Langa- Geo Tyinika, Jonathan L Mdledle, S Maqula, E J Mqoboli, Rev W Philp (adv & sub), Chas Mahlutshana (adv & sub), Thos Ngxwashula, Klaas J Ganca, W V Budu- kazana, T P Mqayise, Jas Makhele, Elisha Mda, David Bikitsha, Robt Macembe, R T Nuknna & Co, Jende Ntusi, Jos D Mzimba, Tshuka Konongo, Elias Franz, J J Ngcaku John Qinga, J J Biyana, Geo Little, Head­man Bawulashe Manentsa, Fred Jonas, Anthony Sigobongo, Thos Martinus, Ven Archdeacon Gibson M A, R Tshele, P M Lokwe, Stephen Zwaartbooi, Klaas C Luzipo, Miss Jane Nquka, Messrs Benj Mavi, Chas B Zwaartbooi, Rev M M Mokone, Messrs Chas K Kuzwayo, Jer M Tabane, Jas Nguza, Fynn Mashiyi, Palmer Kula, Daniel Mbeje, John Jonas Skosana, H Hlahle, Evans & Co, Rev E Sigudu, Mr E Msimang, Messrs K Kayo, W A Forbes, T M Sobalube, Willie Menze, Plaatje Eland, Frank Badi, E E Madlamba Pearce, Geo A Ross, Wm Nonganza, Booi Kwinana, Peter T Antoni, Z Qambule, Nz H Ngalwana, Jas Nyanda, Rev W Stumbles Messrs Sam Silomo, D Kalaka, W Njikelana L Megcina, W E Stanford (Chief Magistrate) E J Zaula, Jas Maqungo, Jno Dingana, Rev J Moyedi, J M Vimbe, M L Gqamlana, Fynn Mashiyi, Patrick Xabanisa, A E Jobe, Paulus S Mokone, Nichalas Sibanyone, Sindapi Jack, Petrus Sidzumo, George Kobi, Wm Zozotyana. T B Matolengwe, Xalisa, Cekiso Dliso, King Wms Town Corporation (adv), James Samyala, P M Selate, P S Kuze, J S Kuze, Rev Luke Msimang, Ntame Dana, Wellington Hogana, Resident Commissioner Basutoland, Revs Jacob Ncalo, Jno Sikwebu, Messrs Robt Goodwin, William Wauchope, James Msqungo, Wm Mdledle, Abram Bali, Rev W Girdwood. Messrs James Madaki, Cubuka Mqobololo, Billy Nobatana, J 8 Adams, N Sikhesa, Beck Dladla, Andries Kleis, Revs Chas Taberer, P Sihlali (adv & sub), Messrs Job O Xego Simon Gqodi, Jeih Masingala, D Binase, Titus Mabe, Theo Ntsomi, Dlongwana Myoli John A Nkovu, David Kwatsha, F Sidziya, W Kiva, Philip Mcumi, Obediah Mcumi, Andrew Ntyingili, David Nzuzo, Wm Mnvanda, James Ntsepe, Webster & Dodd, Peter Tyamzashe, Abner Molefe, Steph Mdliva, W A Siwisa, J J Taho, John Masiza, Tom Ngwendn, Isaiah Mbewu, Messrs J Sipamla, Jno F Mazamisa, Rev J D Mjila Mrs Myandla, Rev E Nyovane, Rev M Septermber, Messrs Booi Qunqu Mgweba. Solomon Mwabla, James Sokupa, Tom Zimana, Mbali Nchuka, Chas Thomas, John Masiza, Mahashe Mxabela.

*Amacapaza Apesheya kwe Nciba.*

[NgumbhaleLi].

Nge-Cawa kusasa, nge 20th January, 18S9, bekulandwa umkondo wegusha ezi 64 zika Nkatazo Ndyondyobe, zidibene nezika Sankinkana Bikitsha, unge ungasinga kwa Smith Poswa umkondo wajikela ngapaya komzi wase Bika, wabamba indlela epezu Komkonkoto, yekoko ngendlela yenqwelo eya e Msintsana, wati kuba umkondo nmkulu, lati lifudumala ilanga aye amadoda awakwele emahashini selefikile kuzo abaleka amasela ngase mzini ka Jonas, kwesika Dlapasa, ekude kwatika namapolisa ka Captain Blyth awakutele kunene, u Sergeant John Parkie no Timothy Bonela Njaba.

Laposwa ityala lomkondo e ofisini ka Mapasa kwa Centane. Hive yaliva imantyi, besiti o Capu Ndyondyobe nc Milla, no Levis, noKanyangwa: Nkos umkondo siwungenise kamhlope, nesi- zifumene igusha zi 53, ke i 11 kubonakak ukuba sezitshoniswe emigongxweni yakona, mazivuswe ezi zi 11, izezibotshwe igusha zona ngokwesiko lento ebiweyo

Isigwebo sibekele entloko sati, nini bafo bakwa Feldtman, Amangqika mawavuse ezi gusha zilishumi linanye ngapaya koko anikuvanto. Ke amabikitsha asafane akohlwa nokubhena kuba awakazi nokuba lomantyi uzita ndekisa ku Mangqika na, nokuba ngenxa yokuba efika esemtshana akakalwazi uhlobo lokubotshwa kwempahla yabantu Nokuba alikubhena koba yimbangi yo kuba u Nkatazo, umnini zigusha esif kakulu esemngeipekweni, uselenexesh; enephepha; wabe u Sankinkana ogusha zihlala kona eyi titshala. Imantyi mazivele betu zohlwaye kanobonyana ema seleni apa. Ukuba lomkondo ubuku

mantyi o Mr. Bell no Mr. Liefeldt nezinye, isohlwayo besiya kuzixela ukuba asiyifuni lento ubusela.

libali amaqosha, izipeliti nerali, ati ndiyakufuna nentwanaye lace ukwenza i collar, Efikile ekaya uya kurola ipatroni yake, kodwa ukuba akanayo, uya kuqaqa leya h lokwe yake indala asike ngayo, atsho kwiqabane lake limlinganisele ngezipeliti ize ide imlingane. Amazantsi uya kutsho kumntu amlinganise ifike esitendeni, ingaruqi pantsi; lelokwe ayisokutungwa ngobungxamo kulahlwe yonke u eminye imisebenzi, ade alwe nonina ati, inani indlu ungayilungisi nje?

Njengokuba ke ndateta kangaka, mandike ndihambise nakwenye indawo, eyile yemitshato. Anditeti nawe nkosikazi esisityebi, kodwa e nditeta nalo oyakuti mini kwenda intombi yake abehamba ekataza izihlobo u zake ngokucela, nangokuboleka ezivenkileni ukuze kunconywe kutiwe, wawumkulu umtshato ka Nantsi ! Andizi : kunicacisela lento, nonke ningapakamisa amehlo niyibone inkatazo yale mitshato ekutiwa kusalungiswa ngayo. Ewe lemitshato mikulu inenkatazo ezininzi, kulindwe kube kudala, kude kutshatwe, ati ke nomyeni nezihlobo zomtshakazi £ basale nezikweliti. Kangela ke akukonto endlwini yabo, akuko nenkomo yokusenga ebuhlanti, ade ati umyeni andinakuhlala ekaya ndiya kumka ndiye kwele golide ndifune imisebenzi kona; asale umtshakazi ade agxotwe i lucuku lomzi wake abuyele kwa sekaya.

Kuwe nkosikazi enentombi eza kwenda kunani Kanye wakubona ukuba sekutetiwe uti ngezomalana unazo uqale ukufuna i calico ne print, nento ezinjalo, nibe nitunga ezinto nganye zide zanele, zide zanele ezompahla uza kuyinika zona intombi yako; ziti zakugqitywa ukutungwa zisongelwe ebhokisini. Uti kwezo zemini yomtsha- to ufune i muslin emhlope enokuhlanjwa (eyakuti emva komtshato ibe yilokwe ye Cawa); entloko unani umnqwazana otungwe nge muslin ne lace. Kodwa ukuba ufuna i veil, tenga i muslin i uyiqukumbele nge lace (wobuye ayisike ibe yijakiti); manxa ufuna i flowers, zinani ezi zise ntsimini nokuba zezase- i ndle, (zizona zitandwayo zi ledi zapesheya). Ingangati ke lentombi xa itshintshayo inxibe ngokuhlonipa. Nantsi ke enye indawana endipantse ukuyilibala, ukuba uyanxiba izihlangu kawuqale uzilinganise ukuze ungaxelisi into endayibonayo ngeminyaka engapambili. Ndandimke nomfundisi saya kwisikolo sangapandle, kwa kutshata umntu om- kulu ixesha laliselifikile, waye umtshakazi engekafiki; ndada ndaya kuvela kwindlu akuyo, ndaflka kuzanyanwa nezihlangu, kwatiwa azingeni, azizanga zilinganiswe. Zada zafakwa izitende ] zingaugenanga. Yati lentombi pofu t ibifanelekile.yoniwa kukuqwalela kwayo.

Ngezidlo zomtshato ndinga-

qitisi ukuzenza ngapezu kwalonto nayo kanjalo ingabi sisidlo sokunxila nengxelo. Ndingangati kuni zihlobo kanicinge niti, aba bantu betshata nje abasikatazanga ngokucela, masike sibape ababantn bakuti intwana zokubeka kulendlwana yabo. Ungalibali kambe ne iron, ukuze u Charles angahlaziswa mini aya entlanga­nisweni.

 Intlanganiso eliliso Lomzi.

**(ISEBE LASE QONCE).**

Intlanganiso yabatunywa bemizi ebibizelwe kwisikolo sika Dikweni ngolwesi- Hlanu, isingete (1) levoti izakubako. Amadoda ateta ngobuciko aba ngo Messrs. John M. Mkobeni, J. Dikweni, W. C. Mtoba, C. Makula, C. Mpondo, 8. Mnyanda, esiti inteto ka Mr. Blaine intle, kodwa ipuma ko- wancedisaukubandezelwa kontsundu ngemi. pu, ngotshinyonga, ngemfazwe za Besutu, nanamhla esaya kuxhasa icala elazisayo ukuba lelikolwa yimiteto egadalala ngako ntsundu. Abona u Yuzi ongancedisanga kwezonto. O Messrs. Kla»8 Mlonyeni, Sam Sitela, Mati Tonga, bema bachaza impato ka Mr. Blaine yabahambi, nezicaka efameni, ote umzi mayingapatwa into yezicaka kuba ililungelo lake, enye into ubhasi akantonye kwizicaka zonke. ide yalanyulwa ngevoti, abafuna n Mr. Blaine 5, abachasileyo 25. (2) Kugqitywe kwelokuba kubhalwe umtandazo oya kutunyelwa e Palamente ukuya komeleza amadoda amele ukuba Irafu eyi House Duty ipeliswe. (3) Kukangelwe indawo yokuba indawo ezifanelwe kutumela abantu kulentlanganiso zingekayiboni into elunge kunene ukuba zibe nentlanganiso emakaya, zokuxhobisa abatunywa. Kugqi­tywe kwelokuba, *(a)* umzi uzime ukumisa intlanganiso ngobu Felkornet oko kukuti indawo nganye epantsi kwe Felkorner, ibe nentlanganiso yayo. ukuze izinto eziuje ngemvisiswano ngokubhalwa, nokutunywa kwemitandazo, nokuloogiselelwa koku ngeniswa kwamagama abavoti zifezwe kwindawo abanokufikelela kuso bonke abantu, (5) Ukuba Umbhali wentlanganiso (Mr. Tengo-Jabavu) alungiselele imigaqo embalwa yentlanganiso zolohlobo. —uwugqibe pakati kobusuku umsebenzi intlanganiso, baye bebeko ngokumnandi abatunywa bemizi enjengoma Ncemera, i Qonce, Mkangiso, Gugqula, Rode, ne Debe no Mgqwakwebe.

ezababhaleli.

UNYULO OLUZAKUBAKO.

Nkosi —Kwipepa lako lowe 7 lwemiyo, uyikanyeza mpela inteto yokuba u Mr. K. Hughes ungowe Bond—ongaba ukutyele oku andimazi, kodwa u Mr. Hughes ngokwake ute, oko ebese Qonce, unguye owe Bond. Angaba uhroxise emva koko na igama lake ?

 Uti kwakona kumanqaku ako, akunyanisa ukuba u Mr. Hughes umchasile uloliwe ongezantsi.

U Mr. Hughes *uke* wadibana namadoda I ebhizinisi ase Komani, e Monti, nase , Qonce, yaye ingxoxo ingololiwe Weza kweli ukuza fcutetelela uloliwe ekungeko mntu mhlope, ngezantsi kwe Stormberg, *oke* wawukangela lomcimbi, ungabomyo ukuba yimposiso, noya kuwenzakalisa . ihamabara yezibufto lase Monti, nabanina ovelisa izinto kweli lase Maxhoseni. U Mr. Hughes upelelisele konke (njengokuuba incwadi *yake* kwi “ East London

Dispatch ” ibonisa) ukuqondisa amadoda ’ i ezitora namanye, atuba nguye oyaziyo ibhizinisi yawo ngapezulu Icokuba eyazi. Uloliwe osuka e Bekesdorp oya e Norval’s

Edolopini e Gcuwa seligqityiwe ilitye lokusila ingqolowa. U Mr. Charles Matz, umninilo, uti sekumi ngenxa yendlu yokubeka ingxowa ezifikayo. Nantso into ebeniyifuna mzi ndini wamaMfengu, Magcaleka, Mangqika, nama Ndlambe esika Blyth.

*Imvo Zabantsundu* ziyawa puma nendaba eziyole kunene zentlanganiso yama Wesile e Qonce, nokuxela apo iya kuba kona ngo January wonyaka ozayo. Sihlabeke kakubi kwelazwi elite u Mr. Jabavu ukutshelwe ngapandle kwe ; ramente yintlanganiso nomfundisi wayo ose Qonce, u Tshalisi Pamla; sabuya ‘ imvalo kamsinya lisakuti ube bhenile u Mr. Tengo-Jabavu, nokuba intlang niso ibagwebile o Rev. Tshalisi Pamula kunye nabakokeli bake ukuba oka 1 Jabavu bamdlela indlala engonanga ' nento. Siyabulela. Bafa abantu abafundileyo zidyasi, ncedani nanko omnye wabo efelwe lizwe e Cumakala, &c.

U Mr. Lawrence, umfo ontsundu ongum America, wenze ngezandla zake lento ijikelezayo inamahashe omti (Merry go round), awungetsho ukuba yenziwa ngumfo ontsundu ose dolopini yase Gcuwa. Yonke imi Gqibelo edolopini apo yimiqodi ukuya kwelo eloxakaxaka.

Lento mzi wakowetu iya ndikataza kakkulu mandiyitete kuni. Nditi olwam uluvo lolokuba apapo igama lihlokoma ngamandla makubekwe ama­gama amabini anje ngala sendenze isixonxo sawo ngasentla apo. Mayahluke impumlo nephulo, umxo nomxxaxxa. Amagama amaninzi eningahlangana nawo efanele isigana esitile ndamncoma kakulu u Mhleli we *Mvo Zabantsundu* ngalento yokufaka u h. Kuyabonakala ukuba isenkulu nangoku imposiso eyenziwa ngabelungu, sifikile masiyikangele inteto yetu, sibonisane kakuhle ngobuzalwane.

 EYONA MFUNDO IFANELE INTOMBI.

[SISIHLOBO samankazana abantsundu] Ndite ndakufunda indawana eteta ngemfundo yamantombazana kwipepa lika Jan, 17 ndakolwa, ndati ndingangaposa amazwana nam ngokuba kudala ndiyibona lento, ndiyiteta, kubantu nga- banye. \_

Kuqala ke manditi,ndiqonde, imfundo yencwandi yentombi andiyideli, lonto inkulu, kodwa nditi musani ukudela imisebenzi. Kendive abanye besiti “ eyam intombi iyakuba yiledi ifunde iyazi ne crochet” iyintoni he lonto. Ham ndingeyingeni andiyiqondi; kodwa umntwana lowo uvivile akayilibalanga. Uti ke xa afikileyo esikoleni ngenye imini axelelwe yi Teacher ukuba enze imisebenzi etile, acunuke ke afumano ayenze ngokudangala ekumbula ukuteta kuka yise ekaya.

Imisebenzi yendlu ayinaku- delwa, nanzi nentombi ze Nkosazana yetu u Victoria zafunda yonke imisebenzi Yendlu. yendlu kwanemitungo kunye nemfundo yencwadi nezinye izinto.

Kendiyibone ngosizi lento i Teacher itshate intombi engazi misebenzi yendlu, imali yayo incinane kanti umfazi wayo akakwazi nokuvasa noku ayina impahla yake nemitungo akayazi, nanko ke u Charles esiya entlanganisweni ye Teacher engena collar akanamntu wokum ayinela, impa­hla yake irazukile, abengatsho kulowo , amtungele ati hayi usidinile ngoku umkako makafunde naye.

Ngezonka : — Ndiyabona ukuba siyakude sibe kukudla okuhlala kusendlwini

 zabantu. Ewo ndeya kwamandi ngoku kendahambela kwelicala lase Tsomo ne Gos ne Gcuwa, ukubona abantu. bevuna ingqolowa eninzi, ndicinga, ndati lixesha lokuba intombi zetu zifundiswe nokwenza izonka ezikolweni zetu, ingamoshwa lengqolowa intle kangaka.

Kuko indawana endifuna, ukuteta yona nani makosikazi abantsundu, yile yokunxiba kwentombi zenu. Ewe zonke zineratshana lokuti inganganxiba kakuhle into­mbi yam, kodwa kangela ukukolisa ukuba buxumbulu intombi zenu. Ndoke nditete ngento endikolisa ukuyibona. Nanku u Sarah epiwa imali nguyise yokuba azitengele ilokwe elungileyo nanko ke ekauleza ukuya kutenga ati ndifuna into etshipu, aboniswe into ezi- ngenatnsebenzi ze 4d nge yadi, ati ewe ndakuyitenga ibeninzi zendiyihombise ndiyakutenga ne lace ne braid, eyinto ke ayitenge ngolwesi-Hlanu, ati ndakuyinxiba nge-Cawa, ipatroni akanayo, uti ayinani ndakuboleka ku Emily, u Sarah yintokazi enomzimba, enkulu, kanti u Emily yintwazana enci-

nane, ayisike ke itungwe ngo-

kunxama, amazantsi uyakufumane arazule engawalinganisanga abuye ndiyakuyihombisa ndiyixelise leya kendayibona ixonyiwe evenkileni (enga­zi ukuba lolokwe itungwe ngumntu oyingcibi) sekuhlwile ngo-Mgqibelo ilokwe ayikatiwa nqa, kutengwe isibane abe etunga ubusuku obo. Kawukangele ke nge Cawa nxa anxibayo, ilokwe iyaruqa ngemva, ivatisiwe ngento ezininzi, lace ne braid zifane zabekwa, nangu nomtungo sewupuma. Mini ihlanjwayo ke lelokwe ayina msebenzi; kufanele ke ukuba uyise ati—ezizinto zase Mlungwini azina msebenzi. Enye into kukufumana kutengwe ilokwe ezindala zepati. Ke ndabona into enje: Intombi yomlungu epantsi kakulu, yaya emdanisweni inxibe ilokwe ebomvu, entsanyuntsanyu, ndati kuyo, kodwa imali yako akuyilahlina njengokuba lelokwe . ungena kuyinxiba emini nje? Wati ukupendula, andiyilahli, ndiya kuzitengisela entombini entsundu ngemali . engapezu kwale sendiyirolile. Okwenene ndayenzela usizi lontombi intsundu.

Sendike ndaxela nje nge- ntombi ebuxumbululu, ngoko itete ngale inengqondo. U Mary uyifumene imali yokutenga ilokwe, uyacinga ngokuti ndiya kutenga enjani, evenkileni akete into elungileyo engapumi ibala, atenge i lining, angawa

Pont, akanakuyenza into eya Anvenziwa , nguloliwe oya kusuka e Bekesdorp aye kudibana nosuka e Colesberg ngapaya kwe Bethulie kwakunye nongapantsi kwe Stormberg oya e Dayimani, uya kusibopelela kwindlela enye yokuya e Rautini nase Dayimani. Ingaba yinto etshipu ukwenziwa, kodwa uya kuba dulu noko ngelo nani. Kodwa qiniseka ukuba uyaya e Palamente u Mr. Hughes, uya kuyenza *yonke* imigudu ukumela lonto kangangoko wayemi apa pambi konyulo. Nantonina engatetwayo echase le lutuli kodwa oluposwa emehlweni etu. (Ngati kum lisheyi, mhlaimbi yinto egqite isheyi ukuti xa uloliwe wangapantsi epumelele kwindlu engezantsi akasakumchasa kweyengwevu. Intoni, siyazi ukuba kwangapambi ukuba lomcimbi ungene kwindlu engezantsi uyakuba selenze konke u Mr. Hughes, exaswe liwonga lake lokuba ngowendlu ye Ngwevu, ukuba kwenzeAie akufunayo. Kodwa oko akufunayo akusakungqinelana namalungelo efama, nabe bhizinisi belase Maxhoseni, nabemi beli ngapantsi *kwe* Stormberg, nakuba kungaba-, ncedayo abambalwa abangasentla. Inci­te yemali yakomkulu, nemisebenzi yakomkulu eyonakalise eminye, konke kusenzelwa Bekesdorp,—ininzi. Oko ngekungavunyelwa ukuba kubuye kwenzeke. Ndingozibalela uk-uba wazintwana ngemicimbi yololiwe, kuba ndike ndasebenzana nayo iminyaka etile. Ku- lengxoxo u Mr. Blaine uya kuba ngummeli onokutembela kuno Mr. Hughes.

Ungaba uyazi, ndinga abalesi bako bangazi mhlope ukuba, andinguye umxhasi wolaulo olu lupeteyo, ngakumbi kwinto ezipatelele kumpunga walo mayelana nezizwe ezintsundu. Noko ndinyule ukuxhasa u Mr. Blaine oti yena i ungumxhasi wolu laulo lupeteyo, kuno Mr. Hughes. U Mr. Blaine useko pakati kwetu. Isimilo sake namava ake, abanga UKuba simtembe. U Mr. Hughes uneminyaka engenati, waye ezibandakanye neqela embusweni elibonakala, kweyam ingqondo, lingasebenzeli lungelo labantu bonke beli lizwe, ngakumbi elabantsundu.

Andingi ndingagabadela ukutabata indawo epepeni lako ukunika izizatu zesigqibo sam. Ndingu.

T. E. Duckles.

 Impendulo Kubabhaleli.

John Sidenge.—Umteto awnnyanzeli bani ukuba asebenze nge Kresmesi ; awumgibi osebenzayo ngavo.

Inene elitile libalisa ngobubele elabenzelwa e Dordrecht. Liti “ bobokubhalwa ngamagama egolide” lugasuke ibe yintonina xa bete bonke abenza, nabenzelwa ububele letnihla, bakangele ukuba bufakwe epepeni ?

ABALIMI NA BARWEBI.

E QONCE (Feb. 16).

Ihabile—1/7 to 3/ ngekulu

Itapile—7/ to 16/3 ngenxhowa

Umbona,—2/6 to 2/10 ngekulu

Irasi—3/8 to 4/3 ngekulu

Isemile—2/3 to 3/3 ngenxhowa

Umgubo—6/ to 9/ ngekulu

Imbotyi—4/7 ngekulu

Inkuni,—6/ to 28/ ngeflara

E DAYIMANI (Feb. 16.)

Isemile—4/6 to 5/ ngengxowa

Irasi—10/ to 12/ „

 Imbotyi,—8/ to 10/ „

Ihabile,—6/ to 9/ ngekulu

Amazimba—10/ to 13/ ngenxhowa Umgubo—16/ to 21/6 ngenxhowa

Umgubo wombona—12/ to 19/ „

Umbona—11/ to 14/ ,,

 Ihabile—17/ to 17/6 „

 Itapile—15/ to 18/ „

 Inqholowa,—13/to 15/ „

 Native opinion,

 THURSDAY, FEBRUARY 21, 1889.

PROFESSOR Henry Drummond in his most recent and most entertaining work on “ Tropical Africa ” has a very humourous remark on the evident difference of ideas that prevails between the Europeans on the one hand and the African Natives on the other. So desirous has he been to arrive at the real feelings of the Natives among whom be bad been travelling that he says, “I often wished I could get inside an “ African for an afternoon, and just “ see how he looked at things ; for I “am sure our worlds are as different “ as the colour of our skins.” There is much meaning: in this observa­tion. And a Native who, like ourselves, has, for over a decade, taken a keen interest in the political controversies bearing upon the Native policy of the Government of this country would readily acknowledge the justice of what Professor Drum­mond says. Heaps of instances in the relations of the European and Natives in this country can easily be cited to show that in many respects white men see things in a light different ’ from that in which they are seen by black men. Were this more generally recognised, there is no question but that the country might have been spared many of its troubles which have been in most, if not in all cases, the baleful consequence of ignor- ance on this one point. It is not, how- ever, with a view to mention instances