Inchwaba lika Samson.

Umbhaleli ongu N. P. usitumela lama chapaza anezifundo kumawetu Kutsha nje ndike ndabona kwelinye lamapepa Amangesi inqaku elincoma ukuti abafu- ndisi bake batabata itekisi ezingaqonda- kaliyo, ize imfundiso yabo bayi sekele kuzo. Ndite ndakuyibona lonteto ndakumbula itekisi eke ndeva umfundisi wase Tyume, u Rev. Elijah Makiwane, eshumayela kuyo, nokuyihlakulela kwake. Ibe iyile, “Bandula behla abazalwana bake (u Samson) nayo yonke indlu yoyise, bamsusa benyuka naye bamnchwaba pakati kwe Tsoreha no Shetantsi, enchwabeni lika Manoha uyise.” Abagwebi, xvi: 31. Imfundiso yala mazwi uyiqale ngokuti, ukupakama komntu, nakuba kutandwa, kunezinto ezingemnandi. Enye yile siyifunde ngo Ahabi, yokuraulwa zizihlwele zabantu ezitanda ukumombelela umntu omkulu nokuba uya entshabalalweni; abantu abahleli befuna ilizwi elinga- mkolisayo umntu opambili, babete izandla nokuba liya kumtshonisa esi hogweni. Enye indawo yeyokuba umntu omkulu yinto engapumliyo. Siva apa ukuba izihlobo zika Samson zati zakuva ukuba utile zasiputuma isidumbu zasi nchwaba enchwabeni lika Manoha uyise. Nakuba zamchwabayo zona zamfihla, tina kufuneka sibuye samnqika sainka- ngela, saluqonda uhlobo lwake. Kufu­neka singamonwabisanga, sitete ngoku ngafihlisiyo ngento ayiyo. Saye siya kumana ukwenjenjalo futi. Nditi ke mna yenye yezinto ezingemnandi le kanti noko ayina kuyekwa kumntu opambili nje ngo Samson. Injalo esapi- lile. Izenzo nenteto zomntu opambili kuluncedo nakuye nakwabanve ukuxoxa ngazo ngokungafihlisiyo; likuvakalisa mhlope ukubonakala koku hamba kwake. Njengokuba ungati uyangena lomoya kuti bantsundu, utsho wati u Mr. Makiwane, andotukile mna njengoko bangati banjalo abanye. Liudikole kakulu elisiko lama Ngesi lokungazihlonipi izenzo zabantu abapete amagunya, nokuba ngawe lizwe, nokuba ngawe Lizwi. Abanye nditi mhlaimbi botuswa kukuba kuti abantu abasalinga- nisa ukuteta ngabantu abakulu batete befaka amazwi okusa : bangati bayalibala ukuba amagezana yinto eyafumana elo- gama ngokuba pambili entweni, kanti lonto ukuba ilungile ayisokulahlwa kuba iqale yangenwa ngawo. Kulungile ke ngoko ukuba umntu opambili sitete ngezenzo zake ngapandle kokoyika, ko- dwa sitete ngembeko nentlonelo, ukuze ukwalata kwetu kumncede, nati singazi- hlazisi. Make silimbe ke inchwaba lalo- mfo sikangele, sive into engaba itetwa yimpilo yake kuti. Noko andikuxela ebendingakwenzayo xa ndisingisa kwizi- denge ezingazinto ngaye. Izwi ke loku- qala lelokuba lomfo unchwatywe apa ngumfo ompilo inamadlala, inamavumba amabi anamandla, abeta abanye abantu abafunda ngaye bangabi saqbnda nto yimbi. Kanti ukuba uyadlulisa kuwo uyakufumana izifundo eziluncedo, endi- nga namhlanje ndingakankanya zibe zitatu nazine. 1. Esokuqala sesokuba ngumfo owanikelwa elutshabeni ngaba­ntu awayezama ukunceda bona. Ukuzi- kulula enkatazweni ababesiti mhlaimbi ingabazela bampoba bona bamnikezela ukuba abulawe. Yinto ke leyo yokuhla- la ilindelwe ngabantu abazinikele eku- ncedeni abanye. Akuvumi ukusweleka amadoda afana nala emini zika zika Samson. 2. Akakukalalanga ukubanceda abantu bakowabo ngesizatu sokuba bem- bopile, bamngcatsha. Lomini bamnika uuiva bona, yilemini wati ukulusebenza uncedo wadala izimanga. 3. Ubengemfo olinda ibubu ukuze awuqale nokuze awu-

qube umsebenzi wokunceda abantu. Yena nokuba uyedwa kulungile. Elixa tina silibele kumema, elixa siti ungani nonantsi usahleli na u Samson vena sele- wapitizelisa ama Filistiya. 4. Lomfo ukweli nchwaba, lomfo zingazingamfihla izihlobo zake asimfo ulinda ukude eze kungena ekaya ama Filistiva; uyapuma ekaya aye kuwadunga kweza ndawo zo- konwaba kwawo. Akavani noknlinda kude kutshe indlu yake. Andisakupika nazo zonke izifundo zempilo yalomfo. Tina namhla siraulwe ngama Filistiya anamandla, ubudenge, ubuhedeni, isono, amasiko aputileyo, intlobo-ntlobo zenko- hlakalo. Uti u Paulos ukuxela ama Filistiya asirauleyo—“ Ngokuba umzamo wetu asingowokuzamana negazi nenya- ma: kukuzamana nazo izilauli, nawo amagunya, nazo izipata-hlabati zobunya- ma balo elipakade, naso isimoya senko- hlakalo kwezase zulwini indawo.” Eku- zameni kwetu ke masingalibali ukuba watinina lomfo ukweli nchwaba.—Noku­ba ke Mhleli andisawaqubi kasuhle ama- zwi atetiweyo ndikolwa ukuba ndiwuko- lisile umongo walontshumaj elo yakelwe pezu kwe nchwaba. Ndikutumela ezi

‘ note ” zam ngayo nangesizatu samazwi endibone uwenze kwezi Mvo zokugqi- bela.

U Col. Griffith Esidutyini.

ABAKOKELI BAMADABI E BHAYI

[NGUMBHALELI WETU.]

DMFI U HERMANUS MAHONGA.

Ndokubulela kakulu ukuba undifakele olumbambazelo lulandelayo, olungo mbiko ofike apa nge 15 ka March lo, ongokulishiya eli lizwe u Mr. Hermanns P. Mahonga, unyana omkulu ka Mr. Petros Mahonga. Lombiko siwamkele ngosizi olukulu, olute lwanyuswa nga- kumbi lulwazi lokuba ib’iseyi nguye obe sele gcine ezinkedama ezashiywa ngu Mr. P. Mahonga. Esi sicaka sika Tixo bese kumzuzu sigula. Kwiminyaka emine edluleyo besingazanga sacinga ukuba woba eseko kude kube zezimini, noko u Somandla akatandanga ukuba asindulule esi sicaka sake singawufezanga umsebenzi waso ; ekute kulo lonke elixa lokugula kwake wangungelwa zintlungu ezininzi, ekute pakati kwezontlungu u Tixo walwandisa ngakumbi ufefe lwake entliziyweni yake. Ebenga yekanga ukuti emini, nase busuku ayikunge i Nkosi ukuba iyenze kapukapu indlela abeza kuyihamba. Umfo lo ka Tixo, ndikolwa ukuba bondinqhinela abama- ziyo ukuba waye linqhina elitembekileyo lika Krestu, umzekelo wekolwa, negora lom Krestu. Kute ekusondeleni kwe xesha lokuba emke kweli lizwe, wati ekuvakaliseni umxhelo wake ngezinto zakwanapakade, wazonwabisa izihlobo zake ngalamazwi,—“ Ndiyabulela kuba u Yehova ndamfuna ndisapilile, ekubo- nakala ukuba bendingenjanganjalo bendingayi kuba naxesha pantsi kwezi ntlungu.” Ute kwenye intokazi eyayize kumbona,—“ Intlungu ziwu xhontele umzimba, O! hayi ukonwaba kompe- fumlo.” Lite xa lisondelayo ixesha lake wati kwi nkosikazi yakwake,—“Uyayi vana inqwelo le ifikayo.” Iti yona inga- zele nto, hayi, ati: “ Bendiba uyayiva,” atsho ati: “Noko inqwelo yona iko.” Lakauleza ixesha lokuba aze kunduluka zimngqongile izihlobo zake, zapaula ukuba usele bakangele ngeliso elingelilo elase mhlabeni, wancumeza kanye nje ngomntu oza kutata ukupumla kwake kwimida yakwanapakade. Ute xa ase manzini omlainbo wanqwala, ngati uti Botani! nditi kuni botani ngonapakade kaloku mna ndingena kwilizwe—

Apo aboni banqamkileyo ekukatazweni, Nabadiniweyo base kupumleni;

Apo intlungu nokufa zingangeniyo, Nesono singasalauliyo;

Apo ihadi zihlokomayo kamnandi, Nabangcwele baculayo ngentambula. Wangcwatywa nge 16 March, babaninzi abahlobo bake ababeko engcwabeni. Bamshiya kona ukuba apumle umzu- zwana.—J. Z. T. Lesseyton, 26 March.

IMVO NGE “MVO.”

Yinto esiyiqelileyo le yokuti ubani, akungenwa ngumoya wobutshaba kulo- msebenzi siwupeteyo, asuke enze undi- kupe kumapepa amadala *Emvo,* acole ilizwi elinye apa, elinye paya, enze ingxokozelo engokuba lonke ipepa ali- shicileli nto yimbi ngapandle kwamazwi olohlobo. Kuti ke ngokukumbu1e1a ukungabini kwenteto enjalo kubantu abanokuqonda, singazidubi ngokuzipi- kisa inteto zolohlobo. Njengokuba ke sike sangenisa ukuqonda kotile okulolu- hlobo, namhla singenisa okwenenekazi elimhlope elise Mtata, esingasakulicakula ngegama noko. Libhalela kwi Editor liti elinenekaza:—

“Ipepa lako litandwa kunene, lileswa kakulu ngamadodana ase St. John’s College, kwanentombi zase Augusta School zivuyiswa kunene kulibona. Ndili- lesa ngenyameko nam ngapambi kokuba ndilitumele kunyana wam nakubali- ngane bake ababini abase England, abanga bangahlala benento ebakumbuza Isixhosa. Ndiyavuya kunene ukubona ukuba ukulumkele ukuba into yonke engalungelwe kuleswa yintsapo inga- ngeni epepeni.”

Ibala Labadlali.

ENXARUNI.

Ngo-Mvulo we Easter apa Enxaruni bekuko umdlalo omkulu we Bhola paka­ti kwe Gaika C. C. yase East London ne Ndlambe C. C. yalapa, kungene i kuqala yenza 33 runs; yangena i Ndla­mbe yetiza 73 runs ; yapinda i Gaika ye­nza 17 runs, vaba idliwe ke i Gaika inga- banga sapinda ingeue i Ndlambe. Naso ke iskora:

GAIKA C. C.—EAST LONDON.

1ST INNINGS
J Malgas, b Swaartboy
W Mgxitamo, b Mbaxa
E Landule, b do ...
R Zuma, c Swaartboy
D Ntsepe, c Treasurer
C Tuta, b Swaartboy
A Ngcotoza, b Mbaxa
E Ndwanya, not out
Ntyabontyi, b Mbaxa
N Lester, b Swaartboy
E Koyi, l.b.w.,

Extras

Total

2nd innings.

1. b Mbaxa 0
0 b Swaartboy 2

1 b Mbaxa 0
0 b Swaartboy 0

3 b do 0

0 run out ... 4

11 c Swaartboy 1

1 run out ... 0

0 b Mbaxa 0

1. not out ... 3

0 b Mbaxa... 0

1. Extras 7

33 Total ... 17

33

Grand Total 50

NDLAMBE C. C.

W. Mjokozeli, b Tuta ... 2

A. Swaaitboy, b Mgxitamo 2

T. Mbaxa, b Ngcotoza ... 15

A. Malgas, b Tuta 1

A. Tutu, b Mgxitamo... ... 3

1. Rune, not out

T. Ngqaka, run out J

H. Treasurer, c Zuma ... 3

1. Matros, b Mgxitamo ... 3

C. Mcanyangwa, b Tuta ... 8

J. Tshaba, c Mgxitamo ... 6

Extras 14

Grand Total 73

E KOMANI.

[ngumbhaleli wetu.]

March 24, 1888.

Kute kuba ikaba lase Alvani lisuke lipike nemiso libona ukuba lipuma li- tshona limane ukuti liyeza, yada yagqita yona imini ebimiselwe 15th March, babu­ye bayakuza nge 19th, wagqita nalowo umhla, bade ekupeleni batumela ucingo beqiniseka ukuba bofika nge 21st March,

okunene bafika. Ngamafutshane mandi-
ti into yokuqala sipaule kwabesafika uku-
ngandileki, nokuswela kwabo imbeko,
hi au ! Kusile ngolwesi-Ne 22nd March
kwadlalwa, enze esezolo ama Alvani
ukusa oku, akabanganako nokuzibamba
pambi kwento engakanana yamanenekazi
namanene. Kute wonke logama kudla-
lwayo kwako umntu osifundekele ngexi-
longo ebonga into ka Lutu u James,
omnye wezona “ best bowlers ” zalapa.
Ngokoyikisela ipepa lako andisayikuba
sacalucalula intlobo zokudlala kwama-
khaba, umdlalo upetwe xa igala lipezu
kwentaba—liqongqotelwe nge “roxa” i
Alvani, loyiswe nge 16 runs, lavakala
liduma ikhaba le Pioneer. Ngokuhlwa
abahambi benzelwe idinala, asuke ama-
nene ase Alvani akayitya kakuhle nale
“ dinala” suke yayimirhede etafileui eta-
fileni wati elowo akugqiba akalinda
omnye kangangokuba u Mr. Nukuna i
Captain yalapa akadibananga nabo uku-
khe apose amazwi emva kwe dinala leyo.
Ama Alvani emke ngolwesi-Hlanu,
“O Andikatali.” Siyatemba ukuba
olinga ukuzoyisa xa apindileyo ukuza
apa, ayiyeke lenqapunqapu ayenzayo. I
Pioneer isavuyelelwe kuba yaba ngum-
nyhadala, kulityelwe ukuba iyenye into
ngoku—zisahlalele ukuzekhe zilile kule
ntlambo pakati kwayo ne Champions ezo
—koza kudlane intsimbi.

PIONEER C. C.

1st innings.

1. Goduka, b Kalaka 1
2. Marutle, b Rabula 0
3. Mjuza, c Kali, b do 9

J. Stephen, c do, b Kalaka 9

1. Magoda, b do 0

*J.* Msengana, lbw, b do 1

J. Lutu, stpd Kali, b Rabula ... 1

S. Mhlabi, c Mtshakaci, b do ... 3

J. Mntuyedwa, b Kalaka 3

R. Nukuna (Capt.), b do 16

E. Africa, not out 2

Extras 6

Total 51

2nd innings.

1. Goduka, c Rabula, b Corner ... 7
2. Marutle, c Mtshakaci, b Kali ... 2
3. Mjuza, not out 0

J. Stephen, stpd Qata, b Kalaka ... 2

1. Magoda, b Kali 5

J. Msengana, b Kalaka 12

J. Lutu, b Kali 0

S. Mhlabi, b do 0

J. Mntuyedwa b Kalaka 0

R. Nukuna (Capt.), b Kali 3

E. Africa, stpd Qata, b do 3

Extras 0

Total 34

51

Grand Total 85

BRITISH C. C.

1st innings.

J. Qata, b Msengana 7

S. Tutu, c Magoda, b Msengana ... 4

K. Mtshakaci, b do ...

M. Mtshakaci, c Mntuyedwa, b do 3

M. Rabula, b Lutu 5

C. Kali, b Msengana ... 0

J. Mpinda, b Lutu 0

1. Mtoboli, b Msengana 0

A. Kalaka (Capt.), b do ... ... 2

J. Corner, b Lutu ... 0

1. Rabula, not out 6

Extras 6

Total ............ 33

2nd inninngs.

J. Qata, c Nongalaza, b Lutu ... 4

S. Tutu, c Mntuyedwa, b Msengana 2

K. Mtshakaci, b Lutu 3

M. Mtshakaci, c Nongalaza 8

M. Rabula, b Lutu ... ... ... 1

C. Kali, b Msengana 0

J. Mpinda, not out 0

1. Mtoboli, b Msengana 3

A. Kalaka (Capt.), c Msengana ... 8

J. Corner, b Msengana 1

L. Rabula, b Lutu 3

Extras 3

Total 36

33

Grand Total 69

“Imvo [Native Opinion].”

NOTICE TO SUBSCRIBERS.

A

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FRIDAY, APRIL 6, 1888

Fresh Proposals THAT the country

 politically,

 fallen on evil days, every day seems to reveal. It was in the Dutch organ, the *Zuid Afrikaan,* so early as 1884, that the project to disfranchise the natives, as elements, in the way of the complete ascendency of the Bond over the British in the

Amarilikwa na Mampondo.

Umbaleli obekekileyo ose Mampo- .ndweni wenjenje uknkanycza ezocingo ezatunyelwa ngomnye umbhaleli ose Mount Frere:—Nditumene kwi *Mvo* ka 7th March indawo ebhalwe ngowase Mount Frere, ati uku- bhala kwake, kwakuko idabi lama Mpondo na Marilikwa, libangwa kukute- ngiswa kwamahashe li Bhulu, akankanye no Venn. Manditi akuko nto yaka yaba njalo ngalontengiso, ndiyayazi, kungeko nento eyaka vafun’ ukuba njalo kulonte- ngiso. Akuko xalanga ladla Mampondo matatu, na Rilikwa linye. Amampondo na Marilikwa no Venn ndihleli nawo; ndiyalandula, ucingo lufumane lwabho- nga ngalonto.

Umanyano nge Mfundo e Lovedale.

Ukuba ayibanga yeyona iyakutwala indwe ngokuyola le Ntlanganiso yo Manyano iqale e Lovedale izolo, knmhl’o- pe ukuba akusakuba ngenxa yokuswele- a komoya omhle wase Lovedale wokwa- mkela indwendwe. Kona kwelicala, lomzi wesikolo uyilonto kanye liyiyo igama lawo, yi Lovedale ngokwenene. Siyitshayelela ngala Lixha-

petshu e Dikeni ukulungiselela intlanga- niso ye Native Educational Association ezi kungena namhla e Lovedale. Abapati Institution bayitakazelele ngomoya omhle ukuyamkela, nokuncedisa ukulu- giselela amalungu, Wabe nomzi wesikolo unamagugn okunga indwendwe zawo zingonwaba. Yanga intlanganiso yo Manvano inganentsikelelo.

The *Zuid Afrikaan* would have
been inclined to have the matters it
complains of in respect of these two
divisions, referred to a judicial
investigation. It seems, however,
to have satisfied itself that, “ the
case cannot be brought before the
‘'Supreme Court as the Act makes
no provision for an appeal from
the decision of the Civil Commis-
“ sioner.” This is a nice question
of law on which lawyers differ ; but
we hope that everything will be
done to discourage our Africander
friends from dragging purely
judicial questions before a popular
assembly, because they happen, for
the time being, to command an
unreasoning majority in the House.
We sympathise with the *Cape Times*that all that is desirable for Parlia-
ment to do in this question, if it is
satisfactorily shown that appeals
from Civil Commissioners do not
lie, is without unnecessary delay to
provide for such appeals In this
matter of the Registration, it goes
without saying, that the Natives
have been more sinned against than
sinning, as witness the ridiculous
judgment of the Court at Alice.
Questions, too, pregnant with serious
issues for Native rights, and which
would tax the highest capabilities
of the Supreme Court, have, on
most unsatisfactory grounds, been
decided by Magistrates at Peddie,
Herschel, and in the Territories.
The Natives would only be too glad
to obtain on these the authoritative
ruling of the Superior Courts ; and

 constituencies, was mooted. The
 results of the measure of last session
are now found out to be far from
commensurate with the efforts put
 forth to secure the passing of the
Registration Act, nor have the
advantages the Bond hoped to reap
from it, been realised. This con-
dition of things has naturally
arrested the attention of the leaders
of the Bond, who, nothing daunted,
now propose that, particular dis-
tricts where the natives have, by
dint of hard work and at no small
expense, managed to get themselves
put on the register, should be
singled out, and a fresh Registration
insisted upon with the undisguised
object of getting rid of the native
 voters by hook or by crook. A
more monstrous suggestion has
never been made. But the *Zuid
Afrikaan* stands committed to it.
We wonder if there be any pious
people in the community who still
believe that the Registration Act

was brought in with the sole object
of purging the lists of unqualified
persons. Were such still in extant
no doubt this shameless proposal will
be of service to them as an eye-
opener to enable them to see on
what perverted lines those in
authority are attempting to run the
Government of the country.

Two divisions—Queenstown and
Wodehouse— are mentioned as
those that stand in need of another
dose of the Sprigg Purge. And
we gather from the *Cape Tinies,* to
which we are indebted for almost
all our information respecting
what is published in the Dutch
Press, that rumours of partisan-
ship for the Native cause are
ascribed to one of the public
servants concerned Evidently this
has reference to Mr. Egbert
Garcia, before whose court the
Natives achieved a signal victory.

The country will now be curious
and anxious to find out whether Mr.
Garcia for administering the law
without fear, favour, or prejudice
will fall a victim to Bond voracity.
If, for his impartial and intrepid
conduct on the Magisterial Bench
he should be sacrificed, we feel sure
he will prove the saviour of the
land from gross corruption and
threatened disaster. There are
two ways in which Mr. Garcia
could be made to suffer. He could
be removed from Queenstown and
be appointed to the well-known
Siberia of the Cape Magistrates, or
be dismissed the service. Which
form his punishment may take,
remains to be seen ; but whichever
shape it may take, we shall hail it
with intense satisfaction, as the
crushing demonstration of the
tyranny of a Government that
takes its marching orders from the

! Bond.

Bekuko intlanganiso ngo-Mgqibelo ngomhla wama 24 ka March lo we 1888, Esidutyini, kwindlu yesikolo, yaye iyeyo kupulapula inteto ka Colonel Griffith (n Faku), omnye wabafuna ukumela elase Batenjini e Palamente. Intlanga­niso iqale emva kwedinala malunga kwixa lesibini. Bekuko no Matanzima inkosi yama Hala, no Nqame umninawe wake, nonyana bake ababini, u Sabata no Shologu. Amapakati ibingo Qunqu, Ngxutu, Barnabas Toyi, Jonas Nombe- wu, Lufele Kula, Jack Mei, January Gxilishe, Filimo Dlakiya, Samuel Ncali, Koneni Ncosa, Jara Tika, Stuurman Matoti, Kalipa Ndoko, Luke Ntanta, nabanye abase kulwini.

U Faku wayihambisa inteto yake ngekumsha elingu William Daniel. Kucelwe u D. Dwanya ukuba abhale ihambiso yentlanganiso malunga nento abafuna ukuziteta abantsundu.

Ite kwasu inkosi u Matanzima yati: Ndiya kubulela ngento oyitetileyo kuyo lentlanganiso, ndikwazi ndise ngu- mntwana, ndivuya ke ukuba ndibuye ndikubone, baninzi kule ntlanganfso abaqele ukububona ubuso bako. Siqelile kanjazo ukubona abantu bezingca ngo­kuti bazizi hlobo zetu, kodwa ize babuye babonakale ukuba ngabakohlisi abazi nyoka—zibonakale nento ababe ziteta singu Nongqause. Uya kulikumbula ixa lokuwela kwetu Indwe, kwatiwa ndiya kuzipata, saye kananjalo singayi kupatwa yimiteto yase Koloni—save siya kuba pantsi kwe Nkosazana. Ndacela ke ndihambe nemantyi yam u Mr. Warner. Kwenziwa oko. Siwele sizi nkosi ezine. lyileyo inkosi ite yanikwa isiziba somhlaba, ndayala lonto kwa oko. Kwatiwa ke oku kwenzelwa ukuba sime ngokuma, ukuze iti iyileyo naleyo inkosi izipendulele yodwa ngesayo isimilo kwa nezenzo. Ezinye kwezo nkosi zilwile no Rulumente, kwasala mna nganeno apa no Ndarala. Ndamncedisa ke u Rulu­mente ngayo lomfazwe. Noko ke nde- njenjalo inxalenye yezwe lam latatyatwa kum. Ndati ndakuyibuza lento inxenye yomhlaba yabuyiswa. Emva kwe mia- zwe kumiswe atnadoda okuza kulungisa umhlaba—ayepetwe ngu Mr. Hemming. Ndifike ndati ku Mr. Hemming ndifuna i tayitile equka wonke umhlaba warn. Lento ayenziwanga, kodwa ndibona kuko abasikelweyo kuwo lomhlaba wam banikwa itayitile ngapandle kokwazi. Ndifumana ngoku imiteto yase Koloni seyi dubaduba ezweni lam. Asizanga sibikelwe ngesi nguqulo. Sine Mantyi ezintsha ngoku eziza nama siko amatsha. Iyileyo imantyi ihambisa ngo- lwayo uhlobo, iti ke mna lento indixake. Ndiyavumelana ngendawo yokuba utywala (brandy) mayingangeniswa kulo mhlaba, ndilutshaba lwotywala bom- lungu — andibutyi mna — nditya obo Mxhosa bodwa.

U Barnabas Toyi ute, Siyayibulela inte­to yamakosi, u Faku no Mhle u Matanzi­ma, sivuya ukuva indoda enkulu kanga- ka ize kusinceda—sikolwa ke ukubona ukuba xa unyulweyo woyikutaza imfu- ndo yabantsundu.

U Jara Tika ute, oko sekutetwe ngu Matanzima ugqibe yonke into ebingate- twayo. Yinyaniso ukuba mntaka Mti- rara wawela nenkosana ezincinane—ngo­ku izwe lako inxenye itatwe ngapandle kwesizatu.

U Ngxutu ute, sibulela ukuba unqhine- la u Matanzima.

U Matanzima usuke wati, ndatyelwa ukuwela Indwe ukuba ndoba pantsi kwe Nkosazana, ngoku ndipetwe ngowalapa u Rulumente. Ukuhla koku nako andi- kwazi. Ngoku ndihlala endlwini vain Luba andivunyelwa ukuba ndiwohlwaye amasela. Besifudula siwadla tina—na- mhla avuya ade agqakadule kuba efuma- naizohlwayo ezilnla. Ndinga unganvu- lwa.

U Koneni ute, siyakwazi, oko wena no Mr. Warner benizimantyi, izinto bezilu- ngile, nabantu bonwabile, ezi mantyi sinazo azisincedi luto. Ukuba ubambe isela lisiba into yako, laza lakuhlaulela kuya kutiwa gwa wena entangeni—inzi- ma lonto—kanjazo amasela ayavunyelwa ukuba afune abateteleli.

U Barnabas Toyi ute: Inyanisile inkosi ukuti ngewu nyulwa. Sine temba ukuba uya kusenzela izinto eziukulu.

U Nkohla Falati ute : Imibuzo ebendi- funa ukuyiposa sewuyi pendule. Ndi- ngase ndisiti, yiyipina into enga ncsizo kuti midaka—iko itayitile yobuzwe, nokuba yeye ziqu ?

U Col. Griffith ute: Ndicinga mna ukuba eyona nto ilungileyo kuni yeyo buzwe, enje ngale yanikwa Amamfengu ese Luxweseni.

U Nkohla Falati ute: Uluvo lwale ntlanganiso lolokuba u Faku ngumntu ofanelwe kunyulwa, kengoko siya mte- mbisa ukuba somzamela ngemini yomnyadala. Oku ke kwasekelwa ngu Maneli Yako.

Kausifakele lamazwana okupela ngo- dushe obeluko nompati we Location zabantsundu naba fundisi base Wesile, kuba wati umpati we Location idabi lanyakenye labantsundu labangwa nga- bashumayeli.

Cape Town,

16 March, 1888.

Nkosi,—Ekuvumeni ukuba ndiyifu- mane i letter yako yomhla we 6 wale nyanga, eyayi bhekiswe kwi Town Council ngu Mpati we Location saba ntsundu malungana nongxelo yake eyayisiti nabashumayeli babe tate icala ekulweni, ndiyalelwe ukuba ndikutyele ukuba u Nobhala we Koloni (Colonial Secretary) uvuyisiwe kukufumana ukuba kwakungeko siseko kwezo zityolo ezabe- kwa ngu Mpati we Location zabantsundu ngakuba shumayeli be remente yama Wesile e Bhayi. Inyameko iya kwenzi- wa ukuba zingafakwa kwi Blue Book ene micimbi ye Location zabantsundu.

Ndinembeko &c.

H. de Smith,

Osendaweni yo Mbhali we Koloni Ongapantsi.

U Mfundisi, Thos. A. Chalker,

Kwindlu yaba Fundisi,

E Ndulini, e Bhayi.

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 APRIL 6, 1888 Imvo Zabantsundu (Native Opinion) 3