Ijaji e Transkei

Sibulela “Umboneli” ngalamanqaku siwanekayo:—

Ijaji yahlala

E GCUWA

nge 17th October lo. Amatyala aba yi 11 kupela evela kwi ofisi ezintandatu— i Ngqamakwe, Tsomo, Idutywa, Willowvale, Centana, ne Gcuwa. Ityala elibalulekileyo (elokubulala) laba linye, elonyana ka Tom Ngwendu e Gqogqorha. Kwakuliwe kuvelwa etywaleni kwafa indoda yase Toboyi engu Dayimani, ekwatiwa ibulewe ngulo infana ka Ngwendu. U Mr. Blaine, igqweta le Jaji, efunwe ngu Mr. Kelly, wamela umba- njwa. Wakululeka. Amatyala awaba maninzi ngawoku dlwengula. Amabhedengu amabili elase Ngqamakwe nelase Willowvale dlwengula intsana eziminyaka iyi 7 kunela—agwetyelwa iminyaka eyi 6 ne kakhi

I Jury uaxutywa nabantsundu kwanje ngapamb’ili, yawuquba umsebenzi wayo kakuhle ngapandle kokuxinga. Ekugqibeleni u Mr. Justice Jones uyibolele ekuyikululein kwake ngamazwi amnandi; waze wapaula ubuncinane kakulu bomqulu wamatyala abe pambi kwake. Xa umntu akangela ubuninsi be ofisi zase Transkei, ubuninzi baba Ntsundu, nesimo esisemva sabaninzi ngokungafundiswa, enam mbhaleli wako ndicinga ukuba lendawo yengabanga ukuba i Transkei izidle ngoku kuncipa komqulu wamatyala e Jaji.

Epelile amatyala e Gcuwa nditande

UKUYA E MTATA

ngendlela ende yase Ngcobo ukuze ndibone nelizwe. Ndihlangene kona (e Ngcobo) nomhlobo oya e Mtata. Sakwela kusasa nge 21st October. Yasisusa imvula kwase kaya, sahlangana endleleni neduduma elikulu labamhlope naba Ntsundu eliya kwase Mtata e Jajini. Saba pantsi kwe mvula yonke lo mini, saneta sanga matiki. Saya kufika esikolweni se Lutheran Mission singazi nabanina; safumana sangena komnye umzi sacela indawo sayipiwa. Kusile nge 22nd ibe kwayi mvula, yasitata yakusingenisa e Mtata.

K MTATA

nge 23rd October umqulu wamatyala abe pambi kwe Jaji evela kwi mantyi eziyi 9, ezizezi: Tsolo, Qumbu, Xalanga, Cala, St. Mark’s, Engcobo, Elliutdale, Mqanduli, no Mtata—abe yi 21 kupela, kwi 66 yamatyala abe pambi kwe Jaji ngo April ogqitileyo. Amatyala abalu lekileyo abe mbalwa nalapa; ibe lelase Cala le Bhulu elibe igusha eziyi 37, igama le Bhulu ingu *Botha. I* Jury ebixube ama Ngesi nama Bhulu yaxinga kakulu kweli tyala, kwade kwabotshwa isipani senye. I Bhulu lakululeka. I Jury yama Ngesi ilibona ityala e Bhulwini, eyama Bhulu ayake ivume. Uku­ba bekuxutywe naba Ntsundu njengase Gcuwa i Bhulu ngeli ngasindanga. Ubungqina babucace njenge sipili. Umbanjwa waye melwe ngu Mr. Advocate Tamplin, etweswa ngu Mr. Hyde wase Cala. Isigqibo se Jury asiyanelisanga inkoliso yama Ngesi naba Ntsundu e Mtata. Elinye ityala elibalulekileyo ibe lelamadoda amahlanu akwa Nduugwana, aba Tembu, besika Tafa, e Cwecweni, ababulala u *Lamani* i Mfengu yesika Ncanywa, e Torha. Kwakuvelwa etywa­leni, kwaqutyulwana kunxiliwe. Mr. Advocate Tamplin etweswa ngu A. Gontshi, wamela aba Tembu. Bakululwa ababanjwa bonke, i Jaji ipaula ukuba amatyala onke apesheya kwe Nciba atatela etywaleni bama Xhosa.

U SIR THOMAS UPINGTON NO DALINDYEBO.

Ekufikeni kwam e Mtata ndivile ukuba u Dalindyebo uko, uze kuhlangana no Sir Thomas ngentsebenzo ye Jaji kwelaba Tembu. Ndive kanjako ukuba Inkosi leyo u Dalindyebo ayinasikalo ngentsebenzo ye Jaji ngokwayo; kodwa inaso mayelana nokumiswa kwe Jury, ngokuba ngeyixubana naba Tembu - ngokukodwa ku Mahala angekahlutwa ubukosi. Ndaba nomnqweno wokuyibona le Nkosi, kuba ndakolwa ukuba ibekele entloko ngokungayali i Jaji kodwa izingise ekubeni i jury mayixutywe naba Ntsundu. Kusile ndiyibonile i Nkosi u Dalindyebo. Ndipaule ukungabi namapakati (awe mfundo) anokuyicacisela inkosi into emayenziwe ngesikalo nge jury. Kodwa ndilingile ukuyiqondisa ukuba inelungelo kude kube se Palamente ukumangalela ukuba i jury ixutywe naba Ntsundu. Ndabonisa nge cam elikoyo lokuba u Sir Thomas abeko pambi kwayo. Emveni koku ndidanile ukuya ukuba u Nkosi Dali­ndyebo umke eniayingenisanga lendawo ye Jury ngesisi esingena msebenzi, sokuba—amapaiJati ne nkosana zakowabo abezilindele azifikanga; kanti Ama­hala ebe nesaziso sentsuku ezi 5 ngobuko buka Sir Thomas. Ude u Sir Thomas wabuya akabi nakulinda elinye ixesha. Lusizi olu inkosi ukulahla ituba ebe linje ukulunga kwalo ngokuswela abantu bakowayo abaqondayo. Zibe njalo izinto £ Mtata.

ABALIMI NA BARWEBI.

E QONCE (Nov. 2.)

Ihabile—6/7 to 7/4 ngekulu

Itapile—6/ to 13/9 ngenxhowa

Umbona—7/ to 7/11 ngekulu

Irasi ezinkozo—7/9 ngekulu

Ihabile ezinkozo—7/3 ngekulu

lnkuku—1/4 inye

Amatanga—2/5 ngedazini

Umigubo—9/3 ngekulu

Imbotyi—15/3 ngekulu

Inkuni—5/3 to 35/ ngeflara

E RINI (Nov. 2.)

Inkuni—28/ to 38/ ngeflara

Inkuku—1/1 to 1/4 inye

Umbona—17/ to 25/ ngenxhowa

Ihabile—5/9 to 6/9 ngekulu

Itapile—15/6 to 17/6 ngekulu

E KOMANI (Nov. 2.)

Inkuni,—67/ to 80/ ngeflara

Irasi—2/ to 8/6 ngedazini

Ihabile—9/6 to 11/6 ngekulu

Itapile—7/ to 12/ ngenxhowa

Izipitipiti Kwelama Mpando Emnceba.

Lamanqaku siwafumana koboneleyo.— INTSUSELA YESII’ITIPITI

Yinkosi yom Sutu u Tsitsaeyayivelakula macala ase Madadiyela, afika Amampondo ayibeka e Tonti, eyisusile apo ke u Sigcau waya kuyibeka pakati kwa Malau Emnceba. Itikile ke Inkosi Yomsutu yatiywa ngu Tola Inkosi yama Lawu, i ngetuba lokuba embona esaka, enga mxelelanga, yala ke yona yati andikwazi mna ndazi u Qipu no Came inkosi zase Mampondweni. Lonto ke yabangela nluvo olubi olwabangela ukuba kubeko nolubo, lwati ke ololuvo lwabangela ukuba zimane zisesaba eza Manci neza Malau impahla, Iwapela ke uxolo pakati I kwa Malau na Manci. Ngomhla we 4

October, ngolwesi - Hlanu evekini u Captain Tola watumela kumfuudisi wase Mnceba ekuseni wati uze ungotuki ndiya Kumsutu lowa, uze uxelele ke nabantu besikula ukuba bati cwaka, wati ndino- xolo nabo na Manci. Zavakala emva koko

IZITONGA

ku Manci kungekubo Abesutu, umfundisi ubambe ihashe waya ku Capt. Tola ngenxa yokuba eva izitonga ku Mancl, kungekubo Abesutu wati yimposiso anditshongo ukuba baye ku Manci. Kute kusenjalo yatsha indlu ya Manci, wati akubuza umfundisi kwatitwa ngu Tsita ka Msutu, luqekekile ke udonga pakati kwa Manci nama Lawn yalwa ngo-Mgqibelo kakulu yamana ukusunduzana, kwati kusihlwa yabe seliqonda intsapo yama Lau ukuba akuyi fanele ukuba ihlale pakati komzi lwaqala ngobobusuku ukupuma kwada kwayi-Cawa, kute kusasa nge-Cawa wa- iika u Rev. James Mjila, wemka nosapo Iwase sikolweni, wati malupume aku- lunganga ukuba luhlale apa, salamkela elocebo, yauduluka intsapo kwange- Cawa leyo.

AFUNZILE AMAMPONDO

kwakusasa ngomhla we 10 October, ngolwesi-Hlanu evekini, abezindlela ezintatu ukufunzela e Kampini yama Lawu. Wena wabona amaxa'langa ewuzela esidunjini. Amalau awabanga nakupatelela, aza keandululwa awezwa Umnceba omkulu nomncinane, akuvelela umda nenduli zase Rode, watsha ke umzi wama Lawu. Kwati ukumka kwelanga ahlanganiswa Amalawu ati ayaya. Kute ukumka komhla

KWAFIKA U MDLANGAZO

evela e Qaukeni enamadoda atile ahamba nawo ezokulamla—imbangeli yokuba kungaliwa, ukumka kwelanga. Asika- lazi ke izwi azakulamla ngalo. Aba­ntu abafileyo kumacala omabini aba- kaziwa kakuhle, ngati bahlanu ku ma Lawu, kuma Nci ngati batatu, ngapandle kwabaya batatu bango-Mgqibelo. Okwa- namhla ndisapela—wobuye uve.

ezababhaleli.

“UMZI EMVA KWE SANGA.”

Pambi kokuba ndihambe kwisiqingata sokugqibela ekubaliseni kwam, mandike ndenze amazwi abe mbalwa ngempendu- lo ondenze ubuntu ngayo kwelipepa lezolo elinye. Ubete ecaleni ktiyo yonke inteto yam umhlobo warn. Minanditi: soveka ninina ukubulalana ubomi nge- nto elungileyo (ingxoxo ngo Mbuso ke) ? Nditi, amabali la ndiwabeka pambi komzi ayeze ngabulungisa kuti (ngapa­ndle ko Nongqause), koko onakala ezandleni zetu; ndiya.buza ngawo nditi— iyawa lelezolona noko sise lukanyisweni olungaka? Ngo Nongqause ndibonisa ukuwa komzi wonke ngobuxoki; anditeni buburhinirhongo bebali, belijonge ekuwumiseni, nase kuwuwiseni nje umzi. Nditi ke masilitandaze’e eli shologu likwelelc kuti ; u Tixo ete cwaka nje. ongamandla etu, sinje ngabalilele esihogweni; nditi ke masinqule nakwezo nzulu wosipulapula. Umhlobo warn undalatise ubungcwele babafo bo Bokwe, no Wauchope, nowabo, no mfundisi umfo ka Makiwane, abakuteta nokwenza kugibanayo nokwam. Noko ke mandimtyele umhlobo wm—abateti ngokuteta kwabantu abasakuzeke bahliwe yilonto inkulu kangako ; kanjalo mina andazaui nobungcwele bomntu otukayo. Ngesoko lokuteta oku kwalo ’Mbuso wakowetu, masingxongxisane ngamazwi, sikete inyaniso pakati kwawo, yovela. No Mnini-Bungcwele akabaqalekisanga aba­ntu bakumka kuye ngoku ngasiqondi isiteto sake. Ngoko ke nokubayi ngelosi mayingezi kuti ngesoko lale ngxoxo yetu itete kumbi soyibuza: “Ungecala letu na, ungecala lentshaba zetu kusinina?” Ewe xa iza ngomyolelo wemvelo w ivo, ingu mteto kwindalo yonke. Imfundo enzulu, imfundi eninzi, ayise- kelezwe bani kule ngxoxo; inye into ebulelekayo—lilizwi elidlisa ubomi ngeli soko lokuxoxa kwetu emhlabeni apa. Incwadi inye, yi Bhaibhile; intliziyo inye, ikwayeye Bhaibhile, angati umntu ehamba nxamnye nayo, abizwe ngala magama, nangangapezulu kwala maga- ma sibizwa ngawo ngaba bafo bakonza Opete-Konke. Nge Pass andigxwali, kodwa noko ndisanzabele. U Sir Gordon no Tshambuluka bagqibe ubukosi bonke ngalento yale Pass; bandikumbuze isiqabu esenziwa ngu My Lord Glenelg kudala, ngeka Hintsa sebesifungile abetu aba bazi Dwatyana, tsi sitonga (influence) sisaya sikula ngokukula kuyo yonke impato yetu kude kube namhlanje. Kodwa i Pass yayingene ngohlobo olufaneleyo, kuba yangeniswa yinxenye yomzi oyifunayo, wayipatisa umninawana u De Wet, ilungu lawo. Nati ke ngoku ngesibe sifuna iqhinga le Pass nezinye izinto ezixakileyo, singaqheli nje ukumana sibeta amakosi emlonyeni. O Tshambuluka namhla bagcine idinga labo, awayete-noti na- kukalasinipulapule,—akatshongo kodwa ukuti sonibhatalela. Ngenxa yokuvota ke, abate noko babuye bazoyisa kuko, seboyisile. Amazwi o mninawana u Hofmeyr kubatunywa bomzi ontsundu ambatise wonke umntu weqela labo. Andahlukanisi luhlanga mzi wakowetu, ndifunda ukubiza izinto ngawona maga­ma azo kupela. Nditi umntu onobuganga bokuhamba evuma ngabanamagama bakowabo, abacingela umzi ngenyameko yonke, etuka, “ yinkewana.” Nditi ohamba egxeka u Tixo ngobuxoki (blasphemous lies), ehamba engqiba ukudia kwabanye ngoko kuxoka—“yi Mfengwana.” Nokokuba uneziqamo ezilungileyo andinyameki, no Judas waka wabakupa idemoni abanye. Nditi

ozibangela ubuciko, nobulumko yedwa, etuka abamgibayo, nditete azalamanise no Nongqause, umntwenyana ka Mhlakaza ocija futi. Nditeta ndisingise ezingqondweni zabantu, kodwa abahlobo bam bona bafeketa ngegwebu lentliziyo zabantu—umsindo (playing on the pas­sions of men) unjalo, into enengozi ka­kulu ke leyo; benjenjalo ke nakule mpendulo ndiqondeie yona namhlanje. Nditi, nditeta ngomangalele ubuiumko bake,—nake nayivana into enjalo? Ma- ndipele apa namhlanje ; yirholeni! Ese- nu isicaka,

N. C. Umhalla.

October 25, 1889.

[Lenteto wosivumela umzi ayiyipenduli nangento eye *Mvo* ekutiwa kupendulwa yona. Masilungise ndawana kule nteto—Imo yombuso wama Ngesi ayivumeli ukuba umana ka de Wet ahlulwe kowabo, into ayingenisayo yevunywe nangowabo egquguleni/ Yi­mposiso ukuti wayevi ngenisela abo abameleyo.—Ed. *Mvo.]*

UKUPENDULWA KWE GOGO.

Umfo obhale nge “Qashiso” lika Mr. Mhalla, asikuko nokuba uteta into evisisekayo. Undoyisile mna kuyo yonke inteto yake. Sendifumana ndizakuhlomela entetweni yake. Kwindawo yokuqala manditi—uhlile u Ngcayecibi eko u Mr. Mhalla, engomnye wababantu manditi wababantwana bamatshawe ba- siwa e Kapa ngexesha liLa Sir George Grey. Inteto yokusiwa kwabo iyaziwa ngumntu wonke kwa Ngqika namanye amahlelo alunge kona. Ngo Ngcayecibi kwakuko ituba elihle komnye waba bantwana bamakosi basiwa e Kapa, uku­ba bacebise u Rulumente ngendawo yokuba basuswe bona no Sandile, basiwe e Kapa, kwa okuya imfazwe ibisekwa Gcaleka, bangahlaliswa esicengeni som- punga wemfazwe. Endaweni yokuba bafune into yokusindisa umzi; bona bantu banokwazi ngapezu kuka Sandile, bafune iqinga, kuba bewazi uhlobo lalomzi ubondlileyo, basuke bangenwa sisifo semfazwe, bafa ke abangebesindile, ngokuswela abacebisi abanjengaba kwaye kutiwe ngumzi wase Mlungwini maba- zokufunda ubuiumko, baza oyise babo bavuma bezidenge njalo. Nditi ke akuko siqalekiso sikoyo, nashwangusha limele lomzi. Into ekoyo, nokuba ziyehla izinto ezingati ngamashwa nentshabalalo, azibonisi kuti; angade umntu acinge ukuba u Tixo usisengela eshweni, hayi. Usebenza indlela zake emfihlekweni; kanti noko udala izimanga namalungelo emntwini. Inteto ka Mr. Mhalla ibukali kunene, iyavisiseka, nam ndite kuba ndiqale ngayo, yabeta nda- nkwantya; nto indite nqwi yinteto yalomfo ubhale nga “ Maqashiso ka Mr. Mhalla.” U Mr. Mhalla ukankanya o Messrs. Wauchope no Bokwe. Incinane tsnawe londawo, zibongo kaloku ezo. Anditina beziko kowenu imbongi, ama- gama amabi ebonga? ngoku uti wena: “ Nenkewana zo Wauchope no Bokwe zide zenza ingoma zisituka.” Ngamaciko akowenu lawo, zimbongi zakowenu kanjalo. Qondani betu: imbongi le yinto ekoyo kuzo zonke intlanga. Aku- ngeva yini ngexa lama Xhosa, esengati angawo, xa kuvunywa u “ Ayigqoboka.” Amanene namatshawe abebizwa ngamagama awo, ziti izango zamanenekazi akwa Xhosa ude unge ungavingca indlebe zintloni. Mandiqoshelise nditi, taruni makosi nani mawaba ateta lenteto. Umntu akasokupulapulwa ongaziwa zizatu zake. Into enkulu masifunde, si- konze, sizibeke pantsi kokupulapula kulomzi sikonza kuwo. Ewe okunene kade sisukelana nezanga, zasitshabalalisa ke. Nango namhla umzi wase Mlu­ngwini enifanele ukuzekela umzekelo omhle kuwo. Fundani nipume kwi nkolo zamashologu, namashwangusha euizigogela wona. Nalo icam. lyakuba lidano ukuba niya kugqitwa ngoSandile, no Mhalla, no Mcoyaua, no Dondashe, no Mti-Rara, no Tshatshu, no Molo, njalo-njalo—bona bafo bati bengekuso isimo sokusondelelana r.ombuso wakwa Mlungu, bakwazi ukuncama impuluswa zabantwana babo; bemka belila kuba bengazi apo basiwa kona. Andiqondi kakuhle ukuba kuya kutinina kwisizu- kulwana saba bafo bohlanga. Andikolwa kakuhle, ngati inxenye yesisizukulwana ayikwazi no A B C. Kwanga kungebe njalo. Andinqumli ngxoxo ikoyo. Ifana nemvuselelo inteto enje ngezi zo Mr. Mhalla, nowabo lo ubhale kule *Mvo ye* 24 October, 1889. Siyaleza kakulu ukuba sisindiseni makosi kula mashwangusha. Sifuna ukukokelwa, kungabi ngakubona nteto kabani epepe- ni. Sifuna izenzo namalinga amahle; kuba sipumile tina emishologwini, sabekelwa umzekelo omhle wokuba saziswe ngo Tixo, nentsebenzo yake. Hlalani kakuhle ke mawaba, nani makosi, nawe Mhleli. Ndim,

Gwaguba.

VKWAKIWA KWE NTLANGANISO.

Nkosi Mhleli,—Umnyaka lo utshonayo unamabali obunzinaa nengxubushano kwi mbalelani nawe ze Mvo leyo; aye engaswelekile namalungelo afunyenweyo aba lilungelo lona upela. Mandikubongoze ukuba uqoshehse ku- malinga amahle okade uwavunela amakowetu, nalendawo inyatyelwe kakulu— yokwaka intlanganiso ezoba hkaka kumqikela ontsundu kwizipaluka ngezipaluka. Ako ewe wona amanakani okuba enantsi nase nantsi iko Intlanga­niso Eliliso Lomzi; suka kupele apo. Isambuku sayo kuqotola umnwe wakufun’ ukwalata apo sikona. Ingaba umzi osoloko uwuvunela, uwusengela, uwuxobise impela ute walekela ngokuwunceda uwufunele imigaqo yokusekwa kwe ntlanganiso ezi Liliso Lomzi; kuba nditemba zingangumnye nezi zama Bhulu, zonqabisano. Bhala ucele imiteto ize ikunyushelwe kweyetu inteto, ize sesiman’ ukuyitenga apo tina. Ekayapa ngokukumbi ndiyibonile inyameko namalinga okumisa Iliso Lomzi: kutiwe kwakutiwa ngapi yahl’ inkinge kwakufun’ ukumiswa abalauli nemiteto yayo. Andinawo namancinane amatandabuzo ngendawo yokokuba amakowetu, onke pina-napina angatakazela, awuqale shushu umsebenzi lo ake ana Lau-lantaba lokuwalatisa ngomcimbi lo. Elokuvala nditi, ingati inguwe lowo, mhlaumbi nabanina wumbi unolwazi ngalomcimbi, zite indawo ngendawo zaman’ ukummema (zizimele indleko ze hambo) atike azalatise, azishiye ziziqingqela. Nangona ngati ndibhalela wena ngesiqu, ndiyisekeleza kakulu indawo yokuba umzi uwomele nawo uxatise nge *zenzo* ingabi lulangazelelo lodwa.

Dalas’ epepeni.

Port Elizabeth, October 31st, 1889.

Ibala Labadlali

[VI SPORTS EDITOR.]

Omnye umbhaleli wase Aliwal North uti i Committee yabo igqibe kwelokuba i Tournament mayibe se Komani.

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Kubonakala ukuba i Tournament nonyaka nje iwaxakile amadoda apata kuyibeka e Kimberley nasema Komani Ngati ukubalela kwelanga kubangele ukuba amadoda abe madolo nzima.

\* \* •

U “Xakalashe” wenjenje kwangayo:— I Tournament ndiyifumene emveni kwako konke eluveni Iwam ingekawu- Taneli umzi ontsundu ngenxa yezizatu ezingezantsi. 1. Abantu abantsundu basengamahlwempu, ekufuneka kuqala basebenze nzima ukulinga amaqinga oku- zenza abantu ukuze imigcobo ilandele. 2. Umzi ontsundu awukayazi i-Criket kwane xabiso layo, ekungoko ungayi nonelele njengolio ubufanele. 3. I- Tournament libanga elipakamileyo kwi cricket—into efuna imali. Kusemhlotsheni ngendawo yokuqala ukuba alikafiki ixesha le tournament knmzi ontsundu. 4. Abantu abantsundu ngabantu babanye abantu ekunzima ke ngoko ukufumana amaxesha afanelekileyo okugcoba. Baninzi abantu abalahlekwa yimisebenzi ngenxa yokunonelela imi­gcobo ngapezu kwezi kolobo, kanti isikolobo sisonka somntu, isonka ke bubom emntwini. 5. Lento i Tournament iyilahleko kubadlali, kuba ifuna iveki nokuba zimbini, baze ke ngoko balahle- kwe ngumVuzo weveki ezimbini. Kananjalo ingxowa zabadlali zibakapukapu, kuba indleko zendlela njalo-njalo zezabo umzi awunanto nazo wawungenako kananjalo nokunceda ngenxa yendawo yokuqala neyesibini. 6. Umzi ontsundu ufumane wangxamela i Tournament, ungayazi imiteto yayo, nendlela equtywa ngayo, nento elindeleke kumzi oyipeteyo, kwanabasemzini.

\* \* \*

Nge 5 ka October, kwakudlala e Rini i “ Oriental ” C. C., ne “ Occidental ” C. C. Eyokuqala yeyase Location, enye yeyase Kafir Institution :—

“ Oriental ” C. C.—Williams run out 2, Zuma c Mahlangu b Lutu 0, S. Mdana b do 3, Sanki run out 0, Adons b Mahla­ngu 12, Capt. Peters b Lutu 3, Feni b do 9, Diyana b do 0, Logie b Mahlangu 1, Sulo not out 0, extras 18, Total 48.

\* \* \*

“ Occidental ” C. C. — Capt. Mapikela run out 1, Mcanyangwa b Peters 0, Nzungu c Diyana b Mdana 3, Lutu cdo b do 4, Mzini b Peters 6, Mahlangu b do 7, Crutse not out 12, Mnyakama c a b Peters 0, Mtyoba b do 3, Boya c Zuma b do 4, Ncwangu b Mdana 1, extras 18, Total 59. Yadliwa i “Oriental” nge 11 runs.

«

Nge 7 ku October kwakudlala e Aliwal North i “ British ” C.C. ne “ Fear Not ” C.C. zabantsundu bakona. Yadliwa i British nge 5 wickets.

“British” 1st and 2nd innings:—Mtoboli st Rabula 0, not out 4; Nathan c Fraunz b Mtshakaci 15, c and b Nqini 12; Kalaka (capt.) b Rabula 5, c Rabula b Nqini 7 ; Matsuso b Mtsha 0, b Nqini 2; S. Mtshakaci b Rabula 0, e do b Nqini 2; Kali c Rabula b Mtsha 5, b Qata 2; Mini b Mtsha 5, b Qata 4; Arrance b Rabula 1, b Nqini 0; Tutu b Rabula 0, b Qata 1; Njenge not out 0, c Nqini b Qata 4 ; Daniel b Mtshakaci 0, c Mtshaka­ci b Nqini 0 . Extras 13, 7. Totals 44— 45. Grand Total 89.

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“Fear Not” C.C. 1st and 2nd innings: Mtshakaci b Nathan 9, c Mtoboli b do 5; Mkapa b Matsuso 7, b Matsuso 3; Qata (capt) b Mini 23, not out 3 ; Nqini c and b Matsuso 0, b Arranz 13; Rabula b Kali 21, run out 6 ; Cetyiwe not out 5, c Mto­boli b Nathan ; Nowata b Kali 3; Mtsha­kaci b do 0 ; Mtyobile b do 9; Ngqambela b Mini 5; Franz b Kali 4. Extras 7, 4. Totals 93—37 for 5 wickets.

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Nge 26 ku October kwakuqubisene i “Ethiopian” C.C. ne “Wide kwake” C.C. ezase Bhayi zombini. Mhla wabhola u Christian we “ Tiyopiya ” yanga i Wide Awake ilele ukuyeka ibhola ingene ezintongeni. 8 runs from the bat, 11 in all. Wau I Tyinile!! “ Oh speak it not

in Gath. Publish it not on the house tops, less the daughters of H—1—k weep.” Nge ngeno lesibini not much better, nci! kwakunzima enkukwini. Yadliwa i Wide Awake nge innings ne 43 runs.

“ Ethiopian” C.C.:—G Sout c Ngcotoza b D Vena 8 ; A Matakane c Mlesana b do 1 ; J Mpindwa c and b do 9; J Ngeni b do 0 ; F Makwena b Ngcotoza 6; H Pezisa b do 7 ; K Tshona run out 2; R Christian b Ngcotoza 20 ; V Dalaza b do 0; S Maqanda c Ngcotoza b Vena 1 ; J Gazi not out 1. Exras 14. Total 69.

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“ Wide kwake ” C.C. 1st and 2nd innings : Vaybom b Christian 2, b do 8 ; D Vena b Christian 0, b Makwena 4; Ngcotoza b Christian 6, b do 6; Booi c Dalaza b Christian 0, b do 1; Senga b Christian 0, c Pezisa b Christian 0; Bici b Christian 0, not out 0; Fani b Christian 0, b do 0; Vena b Makwena 0, b do 0; Oxford b Christian 0. b do 1; Mlesana b Christian 0, b do 1; Mabona not out 0, b Christian 0. Extras 3, 0. Totals 11—15. Grand Total 26.

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Sifumene ipepa eliti, naso isikora se match ebidlalwa zi Pioneers e Komani; kodwa asasiba iskora.

Utando luyimfama.—Wati utnfazi xa babe nembambano ngenye imini nowakwa. ke, emveni kokuleai incwadi zokufiii shana kwabo: “John, love, bendifunda enye yencwadi zako ezimnandi namhlanje, ndahlangana nendawo eti, ‘ Akuko noko amnye ofana nawe kulo lonke elimiweyo.’ “ Indoda yabhavutnla ngokuti : “ Unangoku ndisatsho,” ngamakandilili oktisa kusihlwa.

Ukungcikiva nge Ramente.—“ Umkristu ose Transkei ubhala inteto etsolileyo ngomfundisi ongcikiva ezinye ityalike uti: “ Sidiniwe ngu Rev. ngokuzingca ngobu Church member bake, aze ati ukwenza izinto zonke ade atsho nangornlomo wake ukuti, yizani apa kuti tina siyiyona tyalike iyiyo. Aze ngakumbi kusakndibana naba­ntu abaqabayo, kubonakale ukuba zona ezinye ityalike ezi zibedesa inikisi. Rafana bekencezisa intsimbi.” — Incwadi yom’bha leli asiboni luncedo iyakulufeza, sesitabata lamanqaku angati amngqumze lowo mfundisi urorelwayo.

NATIVE OPINION

THURSDAY, NOVEMBER 7. 1889.

WHEN last we wrote on this a-."". subject we expressed our inability to understand why our countrymen in Swaziland should be handed over by the Im­perial Government, as reported, to virtual slavery under the Transvaal Government. For it is a well- known thing that in a Boer Repub­lic a Native can have no rights; and it is unable to govern in the interests of the general community. There has been no attempt on the part of anybody favouring this course to vouchsafe a reason for this step, except, of course, the sole and inadequate one that it will please the Transvaal. Her Majesty’s Government were first credited with this intention by Sir Charles Dilke who alleged that Sir Francis de Winton, the Royal Commissioner, was being sent out to effect the transfer. After a little pause the British press took the matter up where Sir Charles Dilke left it, and a host of corre­spondents wrote against it in the Press of the mother-country; Mr. Merriman, for grounds that are not stated, being alone in defending the cession of the Swazi territory to the Transvaal. A meeting to pro­test against the step was being con­vened. From Great Britain the discussion has taken soil in this country, where again we observe a singular absence of tangible reason to support the course suggested. Briefly, the history of the matter in the Colony is this. On the arrival of Sir Frrncis de Winton on these shores, the *E P. Herald* very wisely interviewed him, when a most reassuring statement was obtained to the effect that the Com­missioner’s visit was one of inquiry pure and simple. This has since been corroborated by the Secretary of State in answer to our friends— the Aborigines Protection Society —who, we are glad to see, are in­teresting themselves in the ques­tion. So far good. But while we were indulging the thought that the matter was settled, clouds began to appear on the Colonial horizon. Mr. de M aal, M.L.A., an Afrikander who may be taken as being in the secrets of his party, has ventilated his views on this subject by means of the con­venient method of a Press interview, and has expressed it to a representa­tive of the *Cape Times* that K it “ would be a great mistake on the fi part of the Cape Government to a sit still and not to help the Trans- vaal to get Swaziland, because tl the possession of Swaziland will “ remove the stumbling-block which “ hashitherto existed,” Sir Gordon Sprigg in his speech at the Kimber­ley Banquet has said ditto. He has done more He has, he tells the country, actually urged it upon her Majesty’s Government to waive whatever claims it may have in Swaziland to accommodate the Transvaal. The Prime Minister would do this to bribe the Trans­vaal to acquiesce, respect and sup­port the British Northward move on the West of the Transvaal; also to throw a sop to Mr. Paul Kruger to permit the railway to be extended from Bloemfontein to the Vaal. Many thought the Transvaal boundaries were fixed by the Lon­don Convention, and as regards the railway the Premier has never ceased to state positively that the railway would be extended, on this he was as certain as he stood or sat. W^e were pleased, however, to ob­serve that the Premier’s announce­ment was greeted with cries of Shame, and that Mr. Douglass, was loudly cheered when he declaimed against the craven policy of sur­render. It was gratifying moreover, to read Mr. Rhodes’ manly and statesmanlike observation that ' hitherto they had been studying ’ the wishes of the Republics which never reciprocated their benevo­lence ; it was high time they looked to what would benefit the Cape of Good Hope.