Imvo Zabantsundu.

(NATIVE OPINION.)

Authorised Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, JULY 13, 1887. [No. 140.

God save our gra - cious Queen, Long live our no - ble Queen, God save the Queen!

IJUBHILI!

[redacted] AND [redacted]

Kulevenkile i Jubhili YOMNTAN' OMHLE INKOSAZANA iyaku kunjulwa. Woti ngalenyanga ka JUNE otenge kwivenkile yetu ye Ngubo impahla exabiso liyiponti abuye ayinikwe i **2s. 6d.** Into yonke eyimpahla

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NKOSI SINDISA UKUMKANIKAZI!

QONDANI!

Umnikelo wamaphekepheke wo 1887-88.

UMZI ontsundu omele umandla wase Qonce uyatyelwa ukuba

Irafu Yamaphekepheke

yonyaka oqala ngo 1 JULY, 1887, opela ngo 30 JUNE, 1888, iyakuqala ukwamkelwa ngo 1 JULY, 1887.

Umteto ubavumele abantu ukuba bakhale ngokutanda kwabo de kube ngumhla wa 29 SEPTEMBER, 1887. Abayihlanle ngapambi ko 29 September bamelwe Lishami Lezheleni ngendlu. Kwakona ngalo elozeshe abelunge e Kesi mabahlaule ku Mr. KING, abelunge ku Qobongobo ku Mr. VERRY, abelunge e Tamara ku Mr. DICK.

Emva ko 29 September eyakuba ingahlanlwanga iyaku nikelwa ku MAGQWETA ukuba ayibate. Ayakuti ke ubani oyakuba engahlanlanga de kuayileyomini amelwe kuhlanla lishami elo lezheleni, selizatola elizezheleni esimbini, kwanendleko yamagqwetu ngendlu ngenye. Impahla iyakutiwa itengiwa. Yonke ke lonto iyakudala indleko.

Akungawo umnqweno ka Enlumeni ukutinka impahla yabantu mhlaimbi ukubayenzela ukuba babhatale imali engapanga kwishami lezheleni ngendlu. Kodwa ukuba abantu abavumi ukuyihlanla IMALI YAMAPHEKEPHEKE ize kwesha, ukuba bayadubisa, akuko nto yiabi eokwenziwa ngapandle kokuba ihlawe ngokugadalala.

Wilinge ke abantu bangabonisa ukuba banoyo intelekelelo, nokuba kulilungelo labo ukuba balihlanle lishami Lezheleni ngendlu ngapambi kwaka lwa 29 September, endaweni yokuba baselwe kuhlanle no yeokhwepe kwanendleko yamagqwetu; ifilejwe impahla yabo itengiwe ngento engayabekanga kube hoxeke bakunyabela ukuhlanla ngapambi ko 29 September.

Landelani locho elilengliqiqe ka nihlanjelwe ke kwenu.

W. R. CHALMERS,
Umantyi.

Civil Commissioner's Office,
King Williamstown, 1 June, 1887.

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Ukuba wena nokuba ngumhlobo wako ofuye pambi kokuba ubhale mhlanelo nyo kwenya indawo SHALWA ke J. E. L. KULLING woku tanela elona yase lihlanqiwe ngezali emfuneni.

Inyama ne Zonka,

Kunto ezinjengo kafe na zwekile ziintsenti ilo

BOURKE NO MARSH

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

W. J. DEALY,

Umtumeli wempahla kwinkawe ngendawo nonceda, abafuna ukutenga nokutengisa,

e-Town Hall, Kwisitora esinga pantsi esesitatu, No. 3, Kwinkundla ye marike,

E-QONCE.

Uhlala aba nento eninzi yombona, na Mazimba, ne Tafile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Awakabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla samkelwa nguye azitumele kumacalana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe Neiba awutengisa tshipu kanye.

W. J. DEALY

UTENGA Umbona, na Mazimba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku rolela ixabiso elipezulu kanye lase Markeni, e-Qonce.

IMPAHLA ESIKULU.

Amaqwili ka (Nogqala) Jesse Shaw.

[illegible] aba kwakhiwe esingqina [illegible] ngo Posi za bebhalele kum batumela izi tampa nokuba yi mali ebamba ngepepa lo posi (P.O.O.) Imali yawo yi 3/6 lilinye, aga pakandle ko *Mpilisi Wensee* (Sake Cape). oyi 3/6 ukuba imali tunyelwayo igqitile yo buyiswa namayesa.

JESSE SHAW,
Igqira Lomicima.

The Laboratory, Fort Beaufort.

HARTIGAN & CASEY,

Kutengisi bempahla [illegible]

BAHLALA batengisa impahla ebambayo kanye ngenyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla ebambayo nokuba yokuhanina Ubani uyinikiwe emva kwemali [illegible]

E Qonce, 30 July, 1886.

M. KEEVY & CO.,

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E-Bhulorweni nase Durban Street.

Ngoku bodlungisiela ukuruk kwemi nazabiso makulu

Ngoboya, Nezikumba, Zenkemo, Nesebhokwe, Nesegusha.

Kanjako basola awesa mambiso [illegible] ngokuya azelaya kdaso [illegible] Kulo dolagi yeyesa ndlu ize Egqunu Kengqiba [illegible] pitshipa naye yonke into.

GIE BROTHERS,

Abatengi naba Tengisi bonke Yonke.

KUTENGA kwa [illegible] Nkosazana ngenkosi, [illegible]

TARKASTAD.

Zonke letoko [illegible] yi [illegible] kenco yoli lowo [illegible] pamaly kanye.

IMBIZO.

IKOMITI ELILONO LOKU ARTSANDA.

A MAKWETU Kristi [illegible] kanye [illegible] Gutsanda [illegible] kwinkulungwana [illegible] kwe Makhati—kanayelwa [illegible] Kengqukweba, kwe Mtonge, [illegible] ngobuhlwa 21 July 1887. [illegible] [illegible] [illegible]

bambelele kwinkosi zawo ikumkani inzonto inganani. Ufuna ukuva isizatu sokuba bati abantu abasazeka betshata ngendlelana eyodwa, benamanye amasikwana awodwa banikwe ilungelo labantu ngabanye? (Hear, hear.) Abakabinamfundo kwana ngqeqesho yaneleyo. Lomteto nyakukhupa izipampam ezinjalo evotini kwale abanjengaba shumayeli. [Mr. MERRIMAN: Hear, hear,]—Netitshala nabanye ( ) bela pambili, ingeylyo lenkunkuma imana ukupilililuga imizi ipuma kulo ingene kulo isonakalisa. Lomteto ximmdo sokutyuunza ubuzwe, ukutaza abakuteleyo; no Sir George Grey igcisa le Rulumeli wayaleza ukuba kubulawe amagaqya enkosi. I Felkornet ngabona bantu bafanelwe kanye kubhalt abantu kuba bahlala pakati kwabo: aziti ongabhalwanga abhenele omantyini iyilungise lonto. (Hear hear.) Enye into iminyaka ayimashumi matatu abantsundu bengene evotini; nangale minyaka imbalwa bepakati abayazi into abeyenzayo. U Rulumente akazikatazi ngeziniteto zokumana kusoyikiswa ngokuti kuyakuhla okutile nokutile wenziwe lomteto. Abantsundu abanehgqondo abazifundayo ingxelo ze Palamente bavakukolisekeng ngtwo kuba boqonda ukuba akucotelwa bona. (Cheers).

U MR. VINTCENT uyavumelana nelokati kowadi mazihlanjululwe, kodwa akuko sizatu sokuba lentlambululo yenziwe ngeanteto okohlakeleyo. Zanele indlela ezikoyo sokuhlambulula. Kusekuhleni ukuba u Rulumeni akasokuyumuxuba lomteto nye ebhungeni le Komiti, ngokoke ilungu lawe Bhofolo (u Mr. Ayliff) kufuneka liwuchasile. Akufuneki miteto mitsha ngoku kufuneka kuhanjiswe le ikoyo. Ukuqala kokubo akakwiqomtelo epepeni lakomkulu zati izihlobo zika Rulumeni ngowobugeisa, kodwa ute wakuxoxwa wasuka wahanjiswa ze wakonakala ukuba buqokolo nobumenemene bodwa. Kulaliswa abantu nje kodwa ngokuti bayi lomteto uhlambululula incwadi ekubeni ubonakala mhlope ukuba abalala abantu abantsundu, badlelwa indlala kuba abakayipati kakubi ivoti, umalangu anyelwa ngabo akangqenisi ngenggqondo kwananye. Olu lauko lwetu lolwabameli, akulungile ke ukuba kubeko abantu abangena bateteieli. Into etanelekileyo kukusake amalungu achesileyo agoduke xa ati akumvusa u Rulumeni ngezizinto kutiwe axhaya imfazwe. Akuko nto iyakuzuzwa ngokuzayuawa ilezilqu zabantu, makusetyenziswe ilungelo leli lizwe lonke. Umgcini-Mali (u Sir Gordon Sprigg) ungenise into entsha ngoku embusweni, yokuvakalisa into ze kuti kusatakazelwa asuke qikili ngoenhlana avuke nenye into. Ixela ilishwa ke lonto, lupawu loknfa. Inye into asebetembele kuyo bona yilenteto iti "Nyaniseka, ungoyiki."

U MR. VAN DER WALT ute akuko nento enalomteto ulunge kanye, kwenziwa lota ebinade itandazelwa lominyaka. Yena uyakuwavotela lomteto etemla ukuba mabanye baya kwenjenjalo kubanjiswana ukusebenzela ilizwe.

NGO-MVULO 27 JUNE.

Ingxoxo ngokutungwa kwemilo yabantsundu kwinto zolulo ibuye yandulelwa ngolusuku ngu Mr. LEONARD otsho ngaqaqambileyo ebonisa ukuba lomteto mtsha wokungeniswa kwamagama abanelungelo, kuyakuba yingxha ukuwuqube, ngetuba lokuba amagosa asi Felkornet engasakuba nako ukubazi lonke abantu abakwiziqingate sabo. Ubonise ukuba lomteto ngowenkohliso. Abangenisi bawo (o Sprigg) bati ngowokuhlambulula incwadi kanti abaxhasi bawo ama Bhulu babona ngowokutunga imilomo yabantsundu.

U MR. WARREN: Ute umteto omisa umbuso wanelo xa kungxanyelwe ukukhutshwa amagama abantu abangenalungelo ekupendulani into zomzi. U Rulumente akayityebisanga inteto yako eli banizisi abantsundu abangeniswe kwincwadi yabanyuli abangenamfanelo ukuba bangeniswe. Abantsundu sebesazi ukuba kusingetwe ukuba basikwe imilomo kwinto zombuso; iyakubanga ukuba babe nobutshabe ngakomhlope into yokuba elibandla liwamkele lomteto. Baya betunqulula abamnyama kwinto zokukanya, lulonakalo ke ukuba tyhalela emva ngemteto wolulobo. Kuko amanene ate ontsundu akalifuni ilungelo lokunxuela amadoda oluvo lwabo kulenkundla: lonto yimposiso, kuba kungeko banta bazazi njengabo into ezipatelele enhuawini. Iyindawo yabo Mangesi ukuba kagcine amalungelo abantu bonke kube ikanxa nluvo olubi into yokuba inzeye kwapakati komzi ihlutwe amalungelo. Lomteto usingetweyo ungombi unengozi, selva emelwe kuwuchasa.

U MR. DE VOS ute lomteto uyakumpakamisa ontsundu kuba uyakubanga ukuba ake indlu yexabiso le £25 ukuze sfanelwe kunyulia. Amalungu anyulwa ngabantsundu mawanambe pakati kwabo abakutase ukuba bake izindlu ezipilileyo ukuze bafanelwe lilungelo.

U MR. LOUW ute lomteto basingetoyo wwe ngakowo kwento efunwa ngama Bhulu kuba wona esiti ukuze ubani abenomfakelo yokabendula kwinto zombuso makube ne £100 mhlaumbi £200. Ute elako leebo leiokuba unikelwe ikomiti iwamehlulela.

U MR. JOUBERT uti Amabhulu awa fani koba kwalula ilizi; ati ilungelo malifunwawe zingenagen kupela. Abangenisi abalibati ngokwabo ilungelo bangeniswa ngabanye, kute ngoko kwangana abantusi abangenamfanelo.

U MR. DOUGLASS uto akakelwa ukuba ngowokuhlambulula incwadi yabanyuli kupela, nakubeni engakolwa yena yinto ngakuba letwa ngalamadoda angu Rulumeni ngoko. Lomteto unika inkatazo kuye wonke ofuna ukuba igama lake liggalwe, kangangokuba bayakuba nabalwa abantu abayakuba sezicwadini, into engangwenzelelyeyo. Ngoko akabeni akuba unokuwe xhasa lomteto. Ngumteto ongeniswa lleala lakwa Sprigg ukupononga leala lakwa Scanlen. Ungeniswa ukuza unike o Sprigg ixesha elide lokhuhlaza nis imali yakomkulu.

U MONGAMELI: Ilungu elibekekileyo ilyapodwe ukuteta ngezizatu sengali ezamkelwa ngamalungu angu Rulamente.

U DOUGLASS: Nditi bahloli paya bexhamle imali makomkulu.

U MONGAMELI: Ilungu elibekekileyo ngelitazwilbeyiso umva lomteto.

U MR. DOUGLASS: Mandiyibuyise kambe. Nditi kodwa nabo behleli andisebodi laiwo ezza. Ubuo wati asinalutabata lupelo yama Bhulu, yabantsundu ngawo amawabhalo oyetu.

U MR. CONDWALL: ute ase tpa e Kape eximisele ukwwuchasa lomteto. Ugqiqawe ifatwe amankoba angu Rulumente, ate zwesebenzeli kambendesela

ontsundu. Ngoko uyawuxhasa lomteto.

U MR. SMIDT ute ngati lomteto awusakusebenza kakuhle. Uxhasa icebo lo unikwe i Komiti lwupicoto. Akanguye omele, ukuba abantsundu banikwe ilungelo le voti.

U MR. PEARSON ute lo ngomnye wemiteto anqwenela ukuba ngewunga kankanywanga nokukankanywa; ngenxa yokuba ubanga uluvo olushushu olubako maza onke kwakutetwa ngontsundu. Ulusizi ukuba ingxoxo eqe lugabi yinto yokuba intloko zamadala omabini ebandla zidibane, sivumelane, endaweni yokuxhomana ngolubloko. Icebo le Komiti ngelamkelwe ngu Rulumente. Emva kwalengxoxo ishushu kangaka kuyakuba lilungelo lomzi esiwupeteyo ukuba lomteto weku tungwa kwemilomo ubuyiswe umva. Owona mllo yile ngxoxo. Masilungile abapantsini bentlalo abanzundu ngoko konke eslnako, singanyolukeli isifu zabo, ze kanti asiyikubanika imfanelo zabo pantsi kombuso. Ezizihiniha zemivuyo ye Jubhili ibiyingoma eaye yenkulu leko. Angavuya u Rulumente ewubuyiseumva lomteto, okanye awuguqule ngohlobo lokuba kupele ukuririzelwa kwawo.

U MR. JOS. WALKER ute yanele yena ukuba lomteto ungonganqenelwe bani, lonto uyiqonde okunye ayiva kwenteto ka Sir G. Sprigg no Mr. Tudhope no Mr. Hofmeyr. Inkulu yolaulo izilahle zonke imvo zemihla engapambili, kuumana kuyinto enqabileyo ukumlandela u Sir G. Sprigg kulamampampampa awenzayo ngoku. Ibingumfo obemele ar elungelo abo bonke ngapandle kwenteto yebala. Yonke lonto ngoku uyayiqunula. Angavuya ete wanqumana u Rulumente wakangela ukuba akunakwenzekana ukuwubuyisa umva lomteto. Lomteto awufuneki, ungafunelekile ungowokupemba izipilipili. Umangalisiwe yinteto emfutshane ka Mr. O'Leary ate kuvo uyakuwuxhasa lomteto. Ehlasayo selile na elihamba lichemtolozi ngenxa yokubandelwa kwama Ayilisi, kaxa nali namhla lincedisa ukubandezelwa kwabantsundu belilizwe. Utete kwangokunjalo ngo Mr. Cornwall. Lomteto sinawo wanele. Yimbandezelo eyona nto kujongwe kuyo. Ngumteto nje wokupemba ubutshaba kwintlanga zelilizwe.

U MR. DE WAAL ute yena ungowokindi wabantu abantsundu; umele ukemetula imitwalo enzima ontsundu. Lomteto awufikile kwinto afana yona ama Bhulu. Wona ati indoda mayibe ne £100 ne £200 pambi kokuba ibe nelungelo. Utsho le ke lomteto kwinto efunwa ngama Bhulu, unoxisi ukuba engacetriswanga pantsi kokuba ungeniswe. Umntu omnyama ulikazelele ilungelo lokuyula kangangomntu osenyangeni. Yindodo yentando ukuteta ngomfazwe. Bayayazi na kodwa indlu yo Mxhosa' Lifukufuku lapa elakiwe ngengca, ongati wakulibona uti yindlu enkulu ka Ekwe. Kanti ke kutiwa loodlu inexabiso elanelele ivoti. Ake ade abe mahlanu amadoda—o Kafile abahleli—ndlwininye, kanti indoda nganye ingumvoti (Pi? pi?) Pi! o Herschel.

U MR. FROST upikise into ka Mr. de Waal ngokubhekiselele kwindlu zabamnyama. Ute wati wakuvakaliswa lomteto kwafika amadoda amakulu esiti ili asimeleyo ezokumbuza isizekabani sawo. Wawatutuzela ngoko. [illegible] Akasiboni isizatu sokuba kungeniswe umteto enjengalo. Abantsundu bangeniswe ngabafundisi endwadini, kungexanyelwe ukuba ama Bhulu angabi maninzi kakulu e Palamente. Yena umsie inxaselo yodwa. Ute yena akakatali nokuba utunyelwe nokuba akatunyelwanga e Palamente. Akuko nto yonakeleyo ngokuti abantsundu babe ngabavoti. Yinina ukuba bapitizeliswe ngoku. Uyazi ukuba lomteto uyakude ume, kodwa uyayivusa i Rulumeni ukuba ingede igabadele nakuba abenokanqweno wokuba ishkale ekupatani. Ubesoloko engumzhasi omkulu ka Sir G. Sprigg no Sir T. Upington (u Sir T. Upington: No). Ewe u Sir T. Upington kuko into awamkohlisa ngayo nye (Mr. Frost) wazikwebula kuye. Lonto kodwa yayingateni nakomteto. Kukude ekatwele nakwinto abemele ukubachasa kuzo; angabaye akakhaise [illegible] ezayo. Nalomteto kodwa akavumelani.

U MR. JOHMSON ute lengxoxo yolulele ngapezu kwemfanelo. Kutetwe into eninzi ngokungafanelekl kwento ezenziwayo ;kwabantsundu ngalomteto; kanti ndiqinisekile ukuba bazakuwa kakulu abantu abamnyama abanemfamba komguma ongangobude balendlu ukuya kuvota ngapandle kokuqutywa. Yonke loncaso yalomteto liqinga njo lokuondolozo iziqingata ezisixaxe ukuze kufunyanwe ivoti ezinga 25 nokuchasa u Rulumeni apa ebandla. Lomteto uchazwe kangaka njo kuyaziwa ukuba xa ungapumelelanga apa ebandla ngomnyaka ozayo ndiya kukhutalwa nma (Johnson) e Palamente kufakwe u Mr. Jabavu esikundleni sam. Ewe, ndaka ndandibana no Mr. Jabavu ndakolwa kakulu nguye ndamtanda ngapezu kwemixoxoyo yalamagqweta ase Qonce amana ukuvusa izipilipili. U Jabavu linene xa etelekiswa nalamagqweta avusa ukungavisisani e Qonce. Ngawo la abangela ulwo olubi pakati kwentlanga ebuvuselelwa ngalomlungu achasene no Rulumeni eentsela amalungelo awo. Kuko imitandazo engeniswe nguye evumelana nalomteto, ingumsebenzi wake ukuwuxhasa ngoko konke angako.

U MR. ROBERTSON uvumelene nomongo walomteto nya kuwuxhasa xa ngondayo ukuba abasokukohliswa abantsundu.

U MR. BERGH uayovumelene nomongo wawo kodwa mayityiloko lendawo yokuma yabiciki ngobuzwe. Elona elitandavo leiokuba uke nziwe e Komitini.

U MR. WIENER ute kubulawa i Felkornet ngomsebenzi elungenakuwutwala. Into eninzi yabantu abanemfanelo yokuvota bayakushiyeka. Esi sigenda se 17 salomteto siya kubakhupela ngapandle kwelungelo abantu abaninzi abanemfanelo ngokommiselo owenziwa nga 1886, kwenziwa umteto engenzi kubhatele balnto ngoko uwuchasile.

U MR. THEMAN uksnyela lateto yokuba Imbumbe yama Bhulu ifuna ukulinyusa ilungelo abe ngonekulu leponti ongetsayo kulo; Imbumba yati yona nazkabe na £50 ase ngapeza koko abe nemiquana sokuiseesha nokukiskla ukubonisa ukuba ungumnata otanda into zokukanya. Amabhulu atyolwa ngokati asebenza intlukaniso yesiwa, ukuqani wena esusa isikubekiso scibangela ukuba angadibani zisetenze kunye [illegible] zellilizwe. Nemali schitelwa abantsundu wona akavichasile esuke kodwa ale [illegible] mosha. Ute ngomnyaka we 1883 abe Sutu babafunda ajengoko ama Xhosa anjalo ngoku kodwa iveti bahlangatya. Nalemfazwe koyiklwa ngayo xa wenziwayo lomteto ayiko kuba nesimtwa xidalwa kwangabelungu, anibonanga ngalanto yokufudusiwa kwaka Tembu e Gle.n Grey kwakufundekile abelungu njs. Ange'ti sozalungu ayela Eusexhosini abonisa ukuba abantsundu balingana nati ngoku, nayiseyisiswa yonke lemitetwana yenselwa bona bodwa angawuchase kakulu lomteto.

U MR. J. E. WOOD ute u Mr. Innes namanye amalungu eliya cala lingapaya bebete nyakenye nnesta ezsi ngcoiswe engena taltile yobuqi [illegible] yivotinam ke ndavumelana nabo ngalonto. Lo inteto awimcukumisi umntu ecetaltile yobuqu, ndingati umongeza ilungelo elingapezu kwelapambili. Lowasa ezincinane zingalungiswa e Komitini. Lento barwelwa ngayo bona base Rini yokuti baya kuwuxhasa lomteto kuba i Rini ilpiwe ikupa lemali yomboniso ngu Rulumeni imkambuza inteto eli 'umntu ungambona eqele ukunyondla ele kocango sazeke ekecingaqukubesemva kwalo naye.' Lento yokuba bocenga imali uyayitshabisa kanye yena (Wood). Isiqondo se 17 sobuye siqaciswe e Komitini, kodwa uyavumelana nomongo wazo, uya kuwuxhasa lomteto.

U SIR G. SPRIGG uti pambi kokuba kwahlulelwane uyakwuxa ale ndaiwa awokuvalelisa. Ute lateto yandelati ayidibene, lonto ixela ukuba babiangene ngokuchase into ebenga yingadiyo. Kade bentyakela amadyala amati u Rulumeni beceenakaya sko kodwa aba e Palamente inkuku isilwe umtomo. Lomteto wenziwe ngu Rulumeni, akadibene nabani ekuwenzeni kwake nase kuwungenisent kwake apa ebandla, nase kuwusekisi, etsuba ukuba ngu Rulumeni oya kuwupumeza kwelibandla. Akaboni lusizo kwicebo lokuba lomteto unikelwe Ikomiti. Oyona mntu amtembayo ukuba uwuchase ngenene lomteto ngumlingane wake ameie i Monti naye u Captain Brabant. Ute lomteto awuyishukumisi lonto yake yo 1877 [illegible] ngowokuhlambulula, inteto yake yayingalungelo ngokubazi. Mayelana nemagu [illegible] Ligwa, ubeligqelile elonene xa litetayo. wafumana ukuba liteta [illegible]. [UMONGAMELI: Ngendlilikalinele ukuba beliteta lingaziya.] Bititeta liyazi ke into eliyiteteyo. Lindwele kona kulomteto ukuba ungowokshluta abamnyama ilungelo labe. Eqaqaqambileyo ka Rulumeni angasuke ati into angala yena akayazi. Uhambise wakata akuko e Kafile bande kunene ezincwadini agaleminyaka mihlanu: baku 3000. Kuye yanke i Kolosi amagama a 300,000 kudikwa nelipeshwe kwe Ncha. Ukuba lomteto awuvumyanga uyakuyiadisa lendlu ngabantunzo, lonke elifizwe lihle lipatwe bubuhedeni nobudenge (Hear, hear, oh, oh). Lamalungu asichasiseye oyimidana ke lonto. Kolungana ukuba ukukanya esinake kogutyungelwe bubuhedeni? Lomteto ngelungo impela. Akasakuwuroxisa. Inteto yonke enokutetwa igqityiwe, makaqukunjelwe ngokuba litstyatwe ibakala lesikoi.

Ekovile ukutsho u Sir Gordon lahlulwe kubini ibandla, kwafumaneka ukuba amadoda amele ukuungwa kwemilomo yabantsundu a 44; achasileyo abe 23. Amagama alemanene bessiwacwangelsile kwelewski agqitileyo.

Native Opinion,

WEDNESDAY, JULY 13, 1887.

Mr. Hofmeyr's Native Policy.

WHEN the question of the sale of liquor to natives was being discussed in the House, Mr. LEWIS, the other member for Namaqualand, is reported to have said:—

> It appeared as if the Almighty had given us the problem to solve, how the white man and the black man could live side by side and advance together in civilization.

The motion of Mr. HOFMEYR which the House, to its honour, passed unanimously, we regard as a very important contribution to the solution of this interesting question. The object of the motion is to exempt all aboriginal Natives who are registered voters, from the special laws to which they are now subject. In speaking to his motion Mr. HOFMEYR observed that:—

> the equity and good sense of this motion were so self evident, that he need do nothing more than draw attention to the laws comprehended in the motion.

The House evidently took the same view, and the consequence was that there was no discussion and no division. As we find ourselves in the happy position of concurring with the member for Stellenbosch, we hope our readers will pardon us if we follow the example of the House, and say very little on this matter at its present stage. We may, however, remark that the legislation against which the proposal is levelled is felt by the Natives to be irritating. In fact, it was at times difficult to resist the impression that such legislation is passed and maintained just because it irritated the Natives. In some of the discussions in Parliament it appeared that some would be glad to see the natives irritated to desperation. We believed that the number of such men was very small, and that our countrymen are so loyal and law-abiding that we feel no fear of our following Lovedale in the hope that the legislation against which Mr. HOFMEYR's motion is aimed was not only unjust but was creating and increasing suspicion; that it was separating the interests of the white inhabitants from those of the black inhabitants of this country; and was leading peoples to regard these interests as opposed to each other. Such a state of matters we regarded as inimical to the progress of the Colony as a whole, and those who advocated such legislation as the enemies of the white man as well as of the black man. The sting of such enactments lay in the fact that it was directed against colour—against a native as a native. It was not only oppressive but it made the native feel that there was nothing which he could do which could free him from such oppression. Now the effect of Mr. HOFMEYR's proposal will be to remove this mischievious belief and open an honourable door by which a native who feels the irritating effects of the legislation above alluded to, can escape. It will make them feel that now the Parliament of the Colony levels such laws and regulations against a certain state in which some of the natives are supposed to be and not against themselves. We cannot but regard this as a decided step in advance, and as forming a happy contrast to the other measures against which we have entered our protest. The fact that the proposal comes from Mr. HOFMEYR, shows conclusively that we were not wrong in recently advising our people not to despair of receiving justice at the hands of the educated and enlightened section of the Dutch community, whose puritanical devotion to what is just and right according to their lights, is proverbial, and even now they have only to discover the truth about the frontier native to give him his deserts. For the sake of the Colony as a whole we sincerely hope that Mr. HOFMEYR's proposal will soon become law. Should this Parliament pass the Bill now being prepared by Mr. HOFMEYR and Mr. WATERMEYER, embodying the terms of the above motion, and also that of disfranchising the natives, then it will ever remind us of a servant who was sent to market to bring the best thing he could get. It is said he brought the tongue. When sent to bring the worst thing he again brought the tongue. We believe that in passing the contemplated Bill, Parliament will have done one of the best things possible, and in disfranchising almost all the natives, one of the worst things will have been done. Mr. HOFMEYR will deserve the thanks of the community for having saved the country from a disgraceful and dangerous position and the natives from despair. In writing thus we do not intend to imply that the application of the laws we characterize as irritating will necessarily be now justified. But we cannot at present go into the question as a whole. We hope that our readers will not misunderstand our position.

Results of Native Education.

"LOVEDALE: PAST AND PRESENT," is the most interesting and instructive book that has ever been published in this country. It is a register containing "Mems." of about two thousand natives who have gone through the portals of Lovedale Institution, the largest native educational establishment in the land. The book is creditably turned out by the Lovedale Press, and ought to find its way into the house of every colonist who pretends to take an interest in the progress of South Africa. In the pages of the work before us an effort is made to effectually grapple with the standing problem whether the natives are advancing or not. To us it appears that the matter is settled in a way that must be gratifying to those who have devoted thier lives to the cause of native amelioration. From these short biographies of Lovedale pupils it is clear that, if education has done nothing else for the black races, it has, at least, kindled in those who have received it a craving for things. In the case of those who have been fortunate enough to drink much in the pure streams of education, wonders may be seen. Education has made them as effective members of the State as anyone would wish to see. This much for the work done at Lovedale, as we are enabled to judge of it in these pages. We could wish that an attempt to compile similar productions were made in connection with other Native Institutions such as Heald Town, Kafir Institution (Grahamstown), Zonnebloem College, Gemdendaal, Clarkebury, Blythewood, Benzonvale, and Umtata. Though these places are smaller than Lovedale their work combined would tell immensely upon the result.

We are sorry to find in the work before us that the record is not as complete as it should be. A cursory glance shows that there are, by far, too many concerning whom recent information is wanting. Those who are ever ready to pick holes in missionary work will unhesitatingly classify these with those who have relapsed into heathenism. We may say from our own knowledge that there are many of these who are usefully employed, or leading virtuous lives, which prove beyond question that their attendance at Lovedale has had a wholesome influence upon their subsequent careers among educated natives. There have been failures, as we are reminded by this volume, but they bring home to Native Education detractors the sage utterances of His Excellency the Right Hon. Sir HERCULES ROBINSON: "We are apt in the hurry of daily life to fix our eyes only on what is going on around us, and when we note some of the least pleasing features which often accompany an advanced civilization, to conclude that we are retrograding instead of advancing. But a more extended survey often shows that these unpleasing features are merely counter-eddies which are inseparable from rapid progress, and that they present no cause for discouragement." We are glad to observe the book has been well received by the Press.

Editorial Notes.

THE Native Disfranchisement Bill has passed through the lower House without any amendment worth speaking about, the offensive seventeenth clause, the sting of the measure, being carried without the slightest amendment—ministers being so unyielding with the cast-iron majority behind them. This clause disfranchises the tenants of Government—the natives—while those of the farmers are to go scot free. It is a flagrant violation of the Constitution Ordinance which allows the natives certain rights, of which the seventeenth clause deprives them. We trust the Legislative Council will assert its *raison d'etre* by refusing its assent to this infraction of our Cape Magna Charta, until at all events the country has been consulted. Failing this the natives can only hope to see their rights preserved by petitioning His Excellency the Governor.

In the *East London Dispatch* report of the local Resident Magistrate's Court proceedings, appears the following record:—"Friday, July 8th.—No criminal cases. Natives probably engaged in reading *Imvo* on the Disfranchisement of Natives Bill." Hear, hear, say we.

It gave us unalloyed gratification to read the manly declaration of Mr Gordon Sprigg, on the liquor cross debate, to "stand by his guns of 1887" in consenting to suspend the cancellation of the Proclamation establishing the present areas, until the whole matter has been sifted by a Select Committee of the House the appointment of which he supported against the majority of his supporters and even against two of his colleagues. In fact the attitude the Prime Minister took up towards the close of the debate had the true ring of sincerity about it, and was worthy of his position. Reckless speeches were made in the course of the discussion about the good faith of the representatives of our people by word and by petitions, on this point, and now that the Convention is agreed to, we trust these representatives will be found, and that witnesses will be sent for from these parts. A few representative natives should be examined if the inquiry is not to be a farce and a fraud.

We earnestly hope the meeting of our countrymen to protest against Native Disfranchisement, in Port Elizabeth next Saturday will be attended with success. The idea of sending a deputation to England to lay the case of the Natives in most commendable. We believe the Natives will find their friends in the Britons ready to assist them in their fight for freedom. Before be issued the appeal must will be general, and that all the great Colonists will endorse it in the possible manner.

PEARCE & BROWN,

Abatengi bezi Limo, nezi Kumba, Betengisa yonke into

EMGOMANZI.

Sine ntlobontlobo ezinyulwe kakuhle zabantu base Sikolweni neza Maqaba.

Impahla yetu siyi tengisa ngamanani apantsi ukwenzela lamaxesha sikuwo.

Sine Bhokuva esine ezintsha, nenqwelo ezisixenxe eseke zasebenza esizi tengisayo, nezi nokuqeshwa.

Kuko umkandi wenqwelo apa, umsebenzi awenzayo ufezekile, kanjako ubiza imali epantsi kanye.

YIZANI KUZIBONELA, KWA

PEARCE & BROWN.

Umgomanzi, Pesheya kwe Nciba.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye,

CHURCH SQUARE, E-RINI.

Ofuna Ukwanana amatokazi Egusha.

UFUNA ukwanana ngamatokazi amashumi amatandatu Amatokazi Egusha, amaya ngamitiyo ngobemile.

T. W. BRAGG.

Wesa, Willowvale, 6th July, 1887.

U BOYA

Kishelani setipini ngeponti.

W. O. CARTER & Co.

Bazendlelisile Sitoro sotupahla sinsiwa ngalo mzi ngili :—

I-BLANKETE

Yabantu baso sikutwesi.

I-BLANKETE

Zeze ngenani.

I-BLANKETE

Zeze nago kaba lakaka ezintloko zamili ni mimeta Kilimeki zigulwe indawoleyo ngobo bunko.

I-BLANKETE

Sezo dikeze.

I-BLANKETE

Zezokujeza.

I-BLANKETE

Zeze ezise nkwenkwe.

I-BLANKETE

[illegible]

W. O. CARTER & Co.

E-QONCE.

Isaziso se Mbizo.

[illegible]

NJIKA

ORSMOND

IVEZA ELIKULU

LASE AFRIKA.

Yimelandi yangamazwi amviti yatilizwe.

UMPILISI WEZI LWELWE

Kulungwa, Tungcoiz kwe Gani, nokuba ukuba Dumisi, ukuba mzo, nokuba ukuba ngengizwa indlela, ezinjengo Mzabe, kuba esisa Lufeni, Vungcetsha, Ukani nji kwe ziza, kuba esisa Mkilini, Ubutatsha, Intsuzelo, Mtengo, Ntsimbisha be ngcomfo, kuba lesi Tobe, nesi' ezimati yenkosiwe sama Mhamna, njalo, njalo.

Kungelo Emvaleni, ukupilisiwaye necilisa ulungwenisiwe, ngesa, ukubeiwe ngesi Ngesi, Jelimesi, ni Dutch nesi Xosa.

[illegible]

Lilungelelwe tetisiwe kapele ngo

G. H. COOK,

uze williamstown,

Kwenza ezeze [illegible] yoku gulisi ngesa kwa [illegible] Dumisi.

IBAXISO.

Ibekelo Lokuku mzo Cuttings (Buntingville)

ZIYAKUVULWA NGO

MVULO, JULY 18, '87.

Zinga kungcoyokwa kuso ezicelelwelo kwengelo ko

Rev. J. W. KOURSEMAN,

Umcapasi.

YIZANI KWA

C. A. JAY & CO.,

[illegible]

Kwabo bafuna Into ezintsha ezintle!

Buzani kuzo zonke ivenkile enimelene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA

INGUBO

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egeuwa

Nakwa-Ndabakazi

HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville).

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amazabiso alungileyo kanye kwezindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, nezikumbé njalo njalo.

JOHN J. IRVINE & CO.

Ndislamba, Ndapel' Icoya

FOLOKOO!

BANTSUNDU! BANTSUNDU!

"Especially" abanga pandle Yizani kudlisa nityobise amatlo ezo kule nkumba yakwa

PASOOE.

Impahla zito ezintsha zifikile

I Fyali zika Ma--nesika Totosi, nesika Dada, ziyalala, ezivuli.

Ityali saba Ntwanyana (Uyaqonda kodwa?)

Ityali esi Inffya--silala "too."

Saokutshata ingubo, nokuba ufuna iyadi, nokuba ufuna sitikelwe kuwe.

I Printi--Ikelebo--Ilinzi--Amalapu ebempe--Izitofu (Kuyi zaisako)--Iqiya ze keshemiya--Yonke, impahla itshipu ugaku nguk' ungaliso.

I-Bamazeta ingubo cesai tangiwe.

Dutyiwe Dhaizikwe ze kodi "ebensi."

Sabunoso ayasidikalwa asitungelwe easwo ingubo nguzetengi.

Styai dudela zonke ivenkile zalapa ngempahla zitu.

Izikumbe yakwa PASOOE,

Kwazi kwe Tyatiko yaza Sivelani.

Ewekani, ngoonde kaqiqile, ningayiqeni—

[illegible] PASOOE

[illegible]

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Noggala),

E-BHOFOLO

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yal-kwa kakulu ngumuiniwo, ngenza yoku neqinelana kwawo neto zifo enselwa zona; ngenza yoku kanlesa uku needa noku ngawenzakalisi umzimba; ngenza yobupantsi bexabiso lawo; ngenza yokucoceka ekwenziweni kwawo; ngenza yokungabi nasikwa setyefu; nangenza yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza ongazange ungakupilisi ukuluma kwo oka, nezinye inunu.

ELONA (Specific).
Elona yeza lesifo so Xaxazo lwe gazi nezinye iziza ezikatazayo.

UM-AFRIKA (Africanum).
Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo singqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)
Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunceda ukungayi Ngazeso, ukungatandi kudla, Icesine nento ezinjalo.

UHLIKIHLA (Embrocation).
Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omti okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yokn geda iziwana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwa nesitepu neziny nkataso.

UMOMELESI WASE INDIYA (Indian Tonic).
Iyesa eilunga kunene kwisifo sokuba butataka, nokungatandi nto ityiwayo.

UBUGQI (Magic Healer).
Amafuta ukupilisa meinyane ukugikwa nesilonnda njalo njalo.

IGUDISA (Emollientine).
Into olunga kunene etanjiswayo ebenza bubebuhle bugude nbuso.

UMGUTYANA (The Powder).
Lisetyenziswa neli kutiwa "Lelona" na isifo sokuhambe igazi sendele.

Izalaliso zendlela yoku wasebenzisa zishicilelwe nzakumalisekileyo. ezitwa nza kwi bhotilana nezitofiana ngamitye, eziti zakulundelwa ngokufunekileyo angase angapilisi latayezza. Ngokungabikoxaya, nabelu, nemahamki ungecawo lamayeze esiwenge sokutumekela okungokohli.

Akendwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa ngaye ngo bhokisi nango Bhotile nangamagosa ake kwinkaliso yeficiogu zale Kolosi yonke, e Natal, e Free State, e Transvaal, neze Indiya.

AMAGOSA ALAMAYEZA—

E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond & Co.
E Kqomakebe—Mrs. Savage.
E Komga—E. G. Lennon & Co.
E Bisi—E. Wallis.
E Dikeni—E. Stocks.
E Komani—Mater & March.
E Sheyi—E. G. Lennon & Co.
Engcuaka—W. A. Young, Esq.

kaya kwo e Port Beaufort kwa Noggala.

Isaziso se Gqweta.

UMAKISI, elinye n GQADUSEE awabantu abantsundu, elise Ngesi MAX KAYSER uyaziza ukuba uqube umsebenzi wokubuka amatyala, izikweliti zentlobo zonke. Umela namatyala ezi ofisini ze mantyi apo afunwe kona. Unesiqiniselo sako sakwa Bulumente se 1874 (General Commission and Enrolled Agent, Collector of Debts, and Practitioner in Magistrates' Courts), I Ofisi yako ise Mbulu kwa Mr ASCOTT. Umrumo wako misebenzi utabaine mpahla (Stock) ngemabiso layo lase malikeni aza imali izigeko.

MAX KAYSER, Enrolled Agent.

Mbulu, 14 May, 1887.

KO-TITSHALA.

EBHAYI kwisi kolo ase Eabe (Independent) kufunwaItitshala enesi Qiniselo—Esinolo silungileyo nenoku sixelandawo eyaka yakuso kubukiwe kuso ngayo. Oyifunayo le ndawo makabhalele ku

REV. JAMES PRITCHARD.

Port Elizabeth.

GEORGE GIE,

I-Sonke yo Kilisha, no Nisto soka Tengisa,

GREY STREET, TARKASTAD.

IMIKWELITI esibuta ngoku kanlosa, izilwe zeminiyo kwa oko.

Gake amatyala aba ntsundu atetelwa ngamali ancinane kakulu.

Ufi Gosa le South British Fire Insurance Company of New Zealand.

ISISULU.

KWA BHEFI.

IMPAHLA ilisili yolwa nzuse nisicagwa ni endala. Ingcawa, ilokwa, ilubisekwa, amehashi, inkomo. Yonke into oyifunayo Isisulu! Isisulu! e Qonce ulanggela emarkeni.

J. G. NICHOLSON,

igqweta elise zincwadini zokomkulu nomteteleli wama Fandesi,

E-NGQUSHWA.

Ulengisa amafa. Ugqoela ezagaza e Tayiklo. Uqeka lei kwiliti si Ebatalwa kwa ngoku.

☞ Yonke into oyi pelelewaye Mawu ngokukuzinza.

Ufi Gosa le Colonial Mutual Life Assurance Society.

Lidicilelwa umnintlo, u JOHN TENGO JABAVU ngu HAY BROTHERS, [illegible] Street, King William's Town