

Izwi Zabantsundu.

(NATIVE OPINION.)

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

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, JUNE 1, 1887.

[No. 134.]

ISAZISO SIKA RULUMENTE, No. 316, 1887.

I Ofisi yo Mpatishi-Mihlaba Nemisebenzi, e-Kapa, 20 April, 1887.

EKOKUBENI u Rulumente enikwa, amandla, yinteto yesiqingata sokuqala so "Mteto Wemihlaba elahliweyo," wesi 3 womnyaka we 1879, ukuba makayisobenzise ayabo imihlaba elahlweyo ngabantu ngokuloblo lachazwa apa, okokuba:—
 "Xenikweni noko Irafu Yomhlaba ebanjwa u Rulumente walo Koloni ngendawo mhlambi ngempahla efunyenwe ku Rulumente engabhatlwanza kwada kwapela iminyaka elishumi, yaza londawo mhlambi lomphala yayekwa, yashiywa, yalahlwa waza n yena quiniyo nokuba ngoqeshileyo, xa ngaba kunjalo, kwancemeli wake ngomteto, akafanyanwa, kuya kuyifanele i Buluneli ukuba yenze, isaziso ngalondawo mhlambi ngalompaha ezela ukuba ilahlwe kwi Government Gazette, nokuba kukulipina ipepa, eyoqonda ukuba lifazalekile kuba kanye ngenyanga kwinyanga ezintatu ezilandolanayo, kuzo kuti ukuba pal'ni kweso nyanga ntatu zezaziso akafikanga umniwo mhlambi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli wake, ukuba kumisa ibango lako kuwo, aze afike ayibhatele k'rafu ilityala, kot' ekupeleni kwezonyanga zintatu zikaankanyweyo, i Buluneli iya kuyitabata londawo nokuba yimpahla ibe yeyayo, ize iyisebenzise nangawupina umteto woloblo o oba uko apa e Koloni ngeloxesha: kodwa ke, amaxosha onke ukutywa kwalomteto ukankanyweyo maza ulungelelane nezahluwana ze sibhozo, nese sitoba nese shumi zom-Miselo ze 9 womnyaka we 1844, ukuba ube ngumhlaba obambisileyo, nokusetyenziswa kwemali zawo zivame lane nalowomteto."
 Apa ke kwaziwa bonke abantu ukuba le Mihlaba ibalulwa ngasezants' apa ekwisiqingata sase Qonce kutiwa iyelahlweyo ngabantu njengoko sekutshwile; ke u Rulumente uyakuyitabata ibe yeyako ngo November 1, 1887, ukuba ayimanyuwa kwanga, sabi kweloxesha, zaza zahlanulwa irafu ezingametyula kumantyi weziqingata, njengoko kubhalwe ngako kwesi Siqingata salo Mteto uxeliweyo.

F. SCHERMBRUCKER, Umptishiwe.

Umhlaba okwi Siqingata sase Qonce okutiwa ulahlwe ngabantu.

No.	Igama lomniwo Ekuqaleni.	Izesho lokunikwa kwe Tabule.	Iyepa kwi nqwadi ze kumkhulu.	Ukuqazwa ko mhlaba.	Ubakala. A. R. P.	Irafu ese lityala.	Le rafa ilityala iqala ngo.	Wagqityelwa ukweli gama.
1	Frederick Basi	13th July, 1869	1918	Building Lot 6 DD, Paris	32	1 5 0	1st January, 1877	Frederick Basi
2	Jacob Kalashe	"	1919	Garden Lot 40	6	5 0 0	"	"
3	John Pembu	"	2038	Building Lot 4 II	32	2 6 6	13th July, 1869	Jacob Kalashe
4	Enoch Eshayi	"	2039	Garden Lot 30	6	8 14 6	"	"
5	Josiah Siyongwane	"	2184	Building Lot 4 X	32	1 5 0	1st January, 1877	John Pembu
6	Moses Tsotso	"	2185	Garden Lot 159	6	1 30 0	"	"
7	Utlalisa	"	1843	Building Lot 9 AA	32	1 15 0	1st January, 1873	Enoch Eshayi
8	Ugidimane	"	1843	Garden Lot 151	6	7 0 0	"	"
9	Nzwili	"	163	Building Lot 7 C, Mount Ooke	32	1 15 0	"	"
10	Rebecca Makula	20th February, 1868	167	Garden Lot 24	64	7 0 0	"	Josiah Siyongwane
11	George Magwanyana	"	214	Building Lot 1 D	32	5 0 0	1st January, 1877	Moses Tsotso
12	Ncopai Magabelu	"	213	Garden Lot 48	66	5 0 0	"	"
13	Feet	"	282	Building Lot 2 B	32	1 7 6	1st January, 1876	Utlalisa
14	Zweni Sooutshana	"	231	Garden Lot 57	64	5 10 0	"	"
15	Mente Kotana	"	186	Building Lot 11 B	32	1 15 0	1st January, 1873	Ugidimane
16	Dicky	"	185	Garden Lot 33	64	7 0 0	"	"
17	Jan Kashe	5th January, 1869	1548	Building Lot 11 C, Massingata's Village	66	1 10 0	1st January, 1875	Nzwili
18	"	"	1549	Garden Lot 15	3	20 64	"	"
19	"	19th April, 1875	2346	Building Lot 4 C, Joseph William's Location	32	1 5 0	1st January, 1877	Rebecca Makula
20	"	"	2457	Garden Lot 8 F	6	5 0 0	"	"
21	"	30th June, 1862	1450	Building Lot 4 C, Poelton	2	0 69	1st January, 1873	George Magwanyana
22	"	"	1451	Garden Lot 1 E	4	7 0 0	"	"
23	"	11th May, 1862	1293	Building Lot 3 J	2	0 67	1st January, 1874	Ncopai Magabelu
24	"	30th June, 1862	1294	Garden Lot 12 C	4	4 92	1st January, 1873	"
25	"	4th February, 1861	1373	Garden Lot 6 M	4	1 3	1st January, 1877	Feet
26	"	24th April, 1869	1704	Building Lot, 11 A, Melan	24	1 5 0	"	Skilisho Bani
27	"	"	1705	Garden Lot, 3 H, Rossiton	6 65	5 0 0	"	"
28	"	"	1654	Building Lot, 3 B	24	1 5 0	"	Zweni Sooutshana
29	"	"	1655	Garden Lot, 2 L	6 65	5 0 0	"	"
30	"	7th November, 1876	2689	Building Lot, 1 F, Pauleni	33 865	1 5 0	7th November, 1876	Mente Kotana
31	"	23rd November, 1876	2792	Garden Lot 17 AA	6 3496	5 0 0	23rd November, 1876	"
32	"	7th November, 1876	2719	Building Lot 5 J	33 865	1 5 0	7th November, 1876	Dicky
33	"	23rd November, 1876	2345	Garden Lot 10 H	6 3496	5 0 0	23rd November, 1876	"
34	"	7th November, 1876	2745	Building Lot 7 M	33 865	1 0 0	7th November, 1876	Jan Kashe
35	"	23rd November, 1876	2821	Garden Lot 6 CC	6 3496	5 0 0	23rd November, 1876	"

CHARLES J. STIRK,

Inyama ne Zonka,

Umtengisi we Mpahla eyi Ntsimbi ayi-tengisa ingumqulu na nganye, **CHURCH SQUARE, E-RINI.**

Nento ezinjenge kofu ne swekile zitengeni ko **BOURKE NO MARSH,** e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcanatweni.

KUWO WONKE UMZI ONTSUNDU!

Xa Sukuba nityelwa e QONCE, pambi kokuba nize tengele Impahla

Yitini Gxada kwisitora se NGUBO, njalo, njalo, so

DYER AND DYER

Nizanelise kwimpahla yabo enyulwe ngenyameko, apo ontsundu alungiselelwe ngocoselelo.

Yonke Impahla ibhalwa amaxabiso okugqibela ebupantsini.

YIZANI KUZIBONELA NGOKWENI.

Amayeza ka Cook Abantsundu.

- UMZI ontsundu ucelelwa ukuba ukangolise lamayeza abalulekileyo.
- COOK** Iyeza Lesisu Nokuzaxaso. 1/6 ibotile. Elika
- COOK** Iyaza Lokukhohlela (Lingamafuta). 1/6 ibotile. Elika
- COOK** Amafuta Ezilonda Nokwakwa. 9d. ibotile. Aka
- COOK** Iyeza Lepalo. 1/6 ibotile. Elika
- COOK** Iyila. 1/ ngebokiasana. Eka
- COOK** Incindi Yezinyo. 6d. ngeboto. Oka
- COOK** Umciza Westepu Sabantwana. 6d ngeboto. Oka
- COOK** Umgutyana Wamhlo. 6d ngesiqunyana. Niqondise ukuba igama ngu

G. E. COOK, Chemist, E QONCE.
Kuba ngqwenkohliso angenalo igama lake.

U BOYA
Zisheloni ezimbini ngeponti.

W. O. CARTER & CO.
Basanduluku sikelwa zasempahla sizalwa ngase zantzi apa:—

I-BLANKETE
Zabantu base akolweni.

I-BLANKETE
Zama xogokazi.

I-BLANKETE
Zama xego kuba kaloku ezintlobo zombini zabantu kufanele zigcinwe fudumeleyo ngobu busika.

I-BLANKETE
Zama dodana.

I-BLANKETE
Zontinjana.

I-BLANKETE
Zaba sebe zakatshata.

I-BLANKETE
Zaba smuduku tabata, Ekuqaleni inteto singati i Blankete ziyalala ezifanele nabani, ezifanele bonko, zitengiswa tabiphi kakulu. Kwenzelwa elixesha loboya kwa

W. O. CARTER & CO. E-QONCE.

GEORGE GIE,
I-rente yo Mhlaba, no Mteto noku Tengisa, **GREY STREET, TARKASTAD.**

IZIKWELITI uzibata ngoku kauleza, inikwa umainiyo kwa oko. Onke amatyala aba ntuanda etetolwa ngenzali encinane kakulu. Uli Gosa le South British Fire Insurance Company of New Zealand.

Isaziso ku Mamfengu.

LO ugama lisekele esi saziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba anike elona nani longamele amanye ngo Boya. Impahla kanjako iyakutengwa ngemalana encinane xa sukuba umntu eze eyipeti imali kuzo zonke ivenkile zake kwela Mamfengu. Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa. **THOS. MORIARTY.** 5 August, 1886.

U'Klass Dondolo, ute, manditete kuba andiyiboni inxenywe yamadoda amakulu ase Kamastone. Ndiyiva kakulu ukubona intlanganisano inompoti sikhala onje. Sigala n' ilomo vetu ukuba isikwe. Jant'...

U'Klass Dondolo umisele isigqibo sokugala esiti; lentlanganisano ilesaha ngokutika nokungengcazela ngalomteto wokusikwa kwomilomo njalo-njalo, waxhaswa ngu John Sityobi. Kwavunye-lwana. Ntlabati, uke wema lomteto singebe luhlanga. Mhlolo Sishuba, ndinosizi ukuba...

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ISYALO ESIBUKALI.

[UMBONELI.]

Nge 20 April oqutitileyo ndipaule inteto yesiyalo elakali ka Capt. Blyth, esisihlalelweni kwi Natal ye Nkulu ye Mantsiye e Ntambo-Transkei-kwityala elalipambi kwake ngesibhono-eyibhekisa inteto esiyalo kubafana. Ityala kwakusombono u Lambata isibhona sase Zolo no Isaac Siko unyana wesibhona kwawaso Zolo. U Lambata ubiza inkomo ezintandathu ngokunika kwentombi yake ngu Isaka. U Lambata, undimangele kwi ofisi yemantyi no m'ingalela kwi ofisi yezibhono e Ntambo emelwe ngu Mr. Gontshi; u Isaac Siko, um'ingalela kwi ofisi yezibhono emelwe ngu Mr. Cole. Igqweta lika Isaac lititile libonisa ukubanjini kwenkomo zentaulo ngokugqitileyo kwisiko lase Transkei, lapaula nezinye indawo etyaleni. Igqweta lika Lambata lipaule ukuba sibi kwesenzo esenziweyo, ukuba ati umfana onendulo ashiye umfazi wake aye konakalisa intombazana encinane kangaka. Ukuba amabhedengu ayakuyekwa asinde inga akungebiko ntombi e Transkei spa, kwaye kungeko nani lankomo lingaligqitile elingibizwa ngumntu ngomntwana wake owonakaliswe ngoluhlobo. U Captain Blyth ukunika kwake isigwebo, uto: wona mfanandini asikuko nokuba wenzo isenzo esibi nesipantsi ukuti usand' ukuzeka wenza isenzo esinje. Kangum'mangaliso kum nokuba ungabi nantlomi ukhamba ezi ofisini ngamahlazo ako, onganwagwagibe ekaya. Umsebenzi wako bhedengundini lelvika kukukwela ihashana lako uhamba usomakalisa intombi kulo lonke ilizwe. Abafana babantu abantsundu inkoliso ngama-villa angafuni kusebenza, into enkulu kukuba umfana abe nehashe kupela azilongela ukuba uyinto ngalo, ati akuba nalo anyukwe lratshana elingenamsebenzi, elimbanga ukuba onakaliswe intombazana. Nokuba uyise wentombi ubozele ikulu lonkomo kuwe bekuya kumfanala. Ndiyakugwebwe nam ngeloni lenkomo ezintandathu. Suka, pum' apa.—Namhla e Transkei spa kwacacilekile ukuba akuko nani limyio kubantu abangamagqoboka umntu angalibizayo ngokoniwa komntwana wako, umntu unokubiza ngokutanda, njengobabi besenzo.

ABATYEMBU NEWFURDO.

[NGU MTEMBU.]

Isikolo saku Bangindalasesinye seziko lo zokugala apa eba Tenjiti; sinezi kolo eziligela pantsi kwaso, kulapo u Monga-mell ahlala kona, ngoku u Rev. E. J. Warner oyi Superintendent minister uhla kuso, omnye wabafundisi abanonyameko, ngokungu ontundu angahambiseleka pambili. Tina sonke zi teachers zipantsi kwake siyambulele ngomizamo ayenzayo, mayelana nokubonisa abazali ngokulunga kwemfundo. Wanja umsebenzi wako ungasikeleleka ubonakale, kwisizukulwana ngokuzukulwana. Esisikolo sibe nelungelo lokutyekalelewa ngu Mhloli Mr. Ely kuleminyaka mitatu, saquba ngokukolekayo kuyo yonke. Ngo 1885, Standards, I. 21; II. 9; III. 2; IV. 0. Ngo 1886, I. 5; II. 19; III. 6; IV. 2. Ngo 1887, I. 9; II. 12; III. 15; IV. 3. Ngandiba ndingisiza umbulelo nakuba zali, ngokuba kutlala kakuhle abantwana boze eskolweni; koko nakubeni ingumntu onidala njo akuko namnyo umantoko li wepela lohlanga (Imvo Zabantsundu) ngapandle kwe Teacher nonfundisi. Ihlazo! Ihlazo! kulontlo sikutshwa zifarmers zangapandle.

Enye indawo elusizi uluvo lwaba Tembu lokutimela ezisimnareni lwemka no Nongqauso apa wabo wokusa e Kapa ongenzanga into inokubonwa ngabanye abantu, yola seyibonwa ngabo bodwa U'kuba bhedingama ngandicola kuzo zonke isemari ukuba kode kufunyanwe Mtembu na? Ukuni ke ba Tembu, namantaba avuka mesinye zakupela intaoku. Into imbi ukuba ngavela ne teachers examination- ungaboni namnye U'mtambu, Kanti kodwa bafuna kufundiswe intasapo zabo.

UKUHAMBA KWE LIZWI EKAPA.

[JOHN JAMES.]

Fan' ukuba iminyaka seyisya esitatwini kuqalile ukubanjiswa ilizwe pakati kwabantu balapa. Ityalike esezinebatwana labantu abangama Krestu, ye Kerike yase Ngilane (Church of England), ne Wesley. Indlela oqutywa ngayo umsebenzi kuqala kwezinye izikolo zangokuhlwa, kuba wonke umntu omni esemsebenzi—ze nge Cawa emva kwemini kubeko izikolo ze Cawa, kuba kusasa kanjalo inxenywe isemsebenzini. Ngokunjalo bade haziswe ekubeni bafundiswe ubaptisesho. Yonke lonto ngumsebenzikazi omkulu kufuneka kuqala ukuba emini uhamba ubafuna kwindawo abasebenza kuzo, uzeke ubaxelele ngesikolo, kanjako ngokuhlwa pambi kokuqala isikolo maubuyeyo yu kubafuna ubazise nokubazisa, ngumsebenzikazi omkulu kuba abanyo abawazi umsebenzi wokufunda, kuba inxenywe ivela kumazwe ase bunyameini. Omnye woti ukupendula "andinzalibhanga, andinxenxa, ndidiniwe, ndoza, ngomso, mhlambuli ati, xa undibekeli ibofile ye veine, ndoza." Omnye "sendimdala, obawo abazange bafunde." Bade bati nabo bade beza bahlekwe ngabanye.

Umsebenzi omkulu unge Cawa, xa kaloku bekwanikele imali yo-Mqgibelo, wotika ibofile zipambana kuzizigqilo ngezizigqilo. Usizi kumankazana centena ufike sesifana isitipupetu, kulla mintwana, mazi, kubetwana, kuvuywa zingwana njalo-njalo; ud' ufani ukothile. Into embi elihlazo, wot' ufumane pakati kwezinto kuko namawoti afundileyo koma Dike nzi Nzuukwelo, noma Rini, izinto zona eziti "siyazi zi lonto, sivela kona, safunda kwanjengawo, selani, selani madoda!" Ide itshatshi yenza iqinga lokuba kufunwe indlu yokwamkela abagqobokayo—Kafir Hom—bamane besobenza ngemini, balale kona bafunde ngokuhlwa behlala u. Gd. ngevrecki. Ngelo qinga kubonakala uncedo olukulu ngalo, kuba spa kuzele zonke intlobo zenkohlakalo; bona utywala ngamanzi. Zaye izizwe ezimnyama ziduma spa, zaye ezinye zizala ukubona idolopu. Kulonyaka ngati Inxosi iyasikangela, kuba izikolo zangokuhlwa-zizigqile ukwandu, noko kufuneka zingabathalwa kuba bosebefumana iqinga lokuti 'abanamali.'

Enye into ebukekayo ngabantu abamhlope abakolwyo ukwunyanamekela kwabo umsebenzi wokuncodisa kwesiziko, kuba izindlu zamanxila ziyoyikeka ukungcolisa kwazo, noko abazinikelelo wofika bengena kona. Umsebenzi wona mkulu kodwa abasebenzi abambalwa. Sielala kuni mawoti aselenokukanya, imitandazo nezikulumbulo ngexa yetu, kuba kunzima, sekumana ngamanye amaxesha kulingwa ukutawala abantu ngokwenziwa ipati, ukuze kufunyanwe iqinga lokutata nabo abantu. Iauke noko inxenywe uziloye idle i tea ne keki ezo laule imilomo, kanti noma akukubuye ubabone emva kokozikolweni. Nokoke aba bagqobokileyo bayalunga kanye. Kuzele, kuzele spa um Tshaka, Umxhosa, Imfengu, Umnyambane, Umsutu &c. Ningsisibali mawoti.

IZIXASO YAMASHISHINI ABANTSUNDU.

Kwintlanganisano yama Ngesi alapa okutiwa yi St. Andrew's Literary and Debating Society ngobusuku bo-Mvulo ongapaya kubeko ingxoxo eshushu kunene engeniswe ngu Mr. Tengo-Jabavu yoku-ba:—"Ezimali zika Rulumente zirolela ukufundisa ulutsha olantsundu inasebenzi ezi Semnareni lizbulumko lilingile; ukunqunyaniswa kwayo akungebiko kusebenzela emva kodwa, kwangyongizi kumalungelo angawona ayintloko elilizwe." Lenteto libelwe ngu Mr. G. A. kwicala labayi casayo. Kule ngxoxo Kinto o Mr. J. J. Ashenburst, Mr. Head, Mr. Duckles, Rev. Charles Pania, Hon. C. Brownlee, Mr. Charles Rose-Innes, no Mgcini-Sihlalo u Rev. J. D. Don. Esixoxweni kubonakele ukuba intlanganisano ivumelene ukuba uncediso olu luku Rulumente lulungile inye into yindlela yokuba lusetyenziswe kakuhle ekufuneka iqwalaswe. Kute kusakwahlulwana balishumi elinesixenxe abayumelana naleentlo, babatatu abayichasileyo.

ABALIMI NA BARWEBI.

Ematweleni wayizolo uboya obuvasiweyo burolelo 84d neponti, obnngasawanga 4d; obumnyama nobnabaxa 3d neponti.

E HAKKENI.

E QONCE (May 31). Ihabile, 3d to 2/9 ngekulwa Itapile, 1/ to 3/6 ngekulwa Inkuni, 8/ to 3/6 ngekulwa Umgabo, 6/ ngekulwa Amasimba, 2/6 to 2/9 ngekulwa Umbona, 1/6 to 3/6 ngekulwa Ihabile ezinkozo, 3/6 to 3/6 ngekulwa Inxosi elihlazo, 3d to 6d ngekulwa ezinkozo, 1/ to 2/7 ngekulwa E KALADOKWE (May 27). Amasimba, 1/ to 15/ ngekulwa Umgabo, 12/ to 15/ ngekulwa Umbona, 10/ to 15/ ngekulwa Itapile, 4/ to 6/ ngekulwa Ingqolwa, 8/ to 11/ ngekulwa Inkuni, 2/ to 4/ ngekulwa E RINI (May 28). Ibhoto, 9d to 1/8 ngeponti Inxosi ezinkozo, 3/6 ngekulwa Ihabile, 2/6 to 3/8 ngekulwa Amasimba, 5/ to 6/ ngekulwa Umgabo 3/6 to 6/ ngekulwa Umbona, 4/4 to 5/2 ngekulwa Itapile, 2/6 to 5/2 ngekulwa Ihabile ezinkozo, 2/6 to 3/6 ngekulwa Inkuni, 10/ to 28/ ngekulwa

Ezase Bhayi.

(IVELA KU MHELELI WETU.)

Abantu base Bhayi babehlele kwizipata-mandla zakona becala uncedo lomteto ukupelisa lamadabi aman' ukubako. Impendulo abayifumeneyo ayamaloli kakuhle, ngokoke bayakuba neywe intlanganisano. Omnye umntu oya kukungolwa ngowamangcwaba. Imali eseyihlangeni zi £ 2 0, oko kukuti lasehloni kwakumi sve yoni barolwe ngabantu abali 102.

Kumgobo wentombi zase Rabe o Bhayi abaculi ibingo Misses Ngoni, Phuta, Sasanti, Kama, Bala, Mratia, Mtulo, Manya no Nofemele. Abenze izifihlelo (recreation) ngo Misses Mtulo, M. Ross, no T. Sasanti. U Mr. A. Bloemhof ucele zambini ingoma zokubhekisa, u Mr. H. B. Thumbers yanye. Uhladi ngu Mr. Wauchope. Zizwelle kanye intombazana.

Intlanganisano yonyakaka yama Tempile iyakuba se Bhayi ngo-Mvulo ngomhla we 20 June 1887.

Uyapitizela umzi e Bhayi ngendawo yencwadi ka Rev. C. Pania yokuba esiti uhlanga lwama Xhosa lwanikwa into eninzi yentombi oko lwalukuywe ineliba lwaza lwakohlwa kubuya kuba zonakele ezontombi. Uti ke umzi wase Mxhoseni ose Bhayi lonto sisituko. Yituzoni lonto efana kwaweka Ntu ka Mr. Gqoba. Kwanele ukuba sazi ukuba sibanye tina ntlanga ziteta isi Xhosa, yona lento yokuzama ukuprotifisha nokulanda yeyona iyakusahlulahlula, kuba waba lowo azisikele ngusentlantsi.

Unina-lume ka J. J. Mlandu abemfuna ongu John Bush ubhulhele e Hospital e Bhayi ngomhla we 2 April 1887.

Ngomhla we 6 na 7 May bokuko umjikelezo (races) o Bhayi. Into obalulekileyo kuwe kuku gambizata kwemidaka. Babuye bella ngo-Mqgibelo, isele kona yonke imali yabo. Bukuku namagqaba! Uti osutumele oludaba: basuke abafana baba zityutyutu ukuboleka imali ebantwini, ili yakutyuma leyo afine enye. Omnye ude wabambisa nge watch, kanti asiyiyo neyake. Iyawa ngeu iye kuti nta ngapaya luidaka, yiniale!

Ezababhaleli.

I TOURNAMENT YABANTUNDU.

Lixesha kalokunje lokuba ibe seliazizwa ludawo apo iyakuba kona i Tournament ekupeleni kwalonyaka we 1887, ukuba iyakubako. Kananjalo lixesha kaloku lokuba indawo eziya kutumela i team eziya kuzid represent nge Tournament zibe ziazizwa.

Kufuneka ukuba izixeko eziya kutumela i team nge Tournament ziyazi indawo eyakuba kuyo kwangoku, ukuze zibone kuselixesha ukuba zoyana, ukuze nendawo leyo iyakuba kuyo ingangeni ezindlekweni zokulungiselela izixeko ezitile kanti azisayikukisa zonke ngenxa yokwaziwala ngomzuzu wokugqibela. Mandike ndilinganisele nge Tournament eduleyo eyayise Qonce: i Kimberley lahiminye, kodwa alitikelelanga ngenxa yokwaziwala ngomzuzu wokugqibela. Latl elinye ineno lakona kwakuba kubuzwa abadlali bakona: inkoliso yaba zi substitutes abadlali abanakufikelela ngenxa yelizatu esondisikankanyeni. Imhlopo lonto ukuba i Bhayi alizange liliwe represent kakuhle, kuba akuko ndawo yako yatiwa, represent zi substitutes kwi Tournament.

Kuyimfuneko ukuba indawo eyakuba kuyo i Tournament yaziwe kwangoku, ukuze abadlali bawazi umhlaba abaya kudlala kuwo, ukuze bati praeitise emakaya abo kumhlaba oloholobolo ukuzikelela; kuba ezinye indawo zidlala kumhlaba ongenanga njenge Kimberley. Ezinye zidlala kuqasqas njenge Rini kweliya tafa lakona. Ezinye zidlala kumhlaba omhle, onomandlalo njenge Qonce ne Bhayi.

Kuyimfuneko zaziwe indawo eziyakutumela i team. Indawo una endiziqondayo ukuba zinabandlali endizavuyayo ziminye zezi i Qonce, Rini, Bhayi, Kimberley, ne Lovedale. Indawo endiyi bonayo ukuba ilungile e Tournament kulonyaka i Rini kuba kona ngelexesha kuya kubako i Grand Queen's Jubilee Exhibition into ke leyo ey-kutsalela izizwe e Rini baze ke ngoko abadlali babe naba boneli abanjini into ke leyo ekutaza abadlali kunene.

Ndim CHICKETER.

April 20, 1887.

Impawana.

"Nceda unditumele elopepa lohlanga (itsho imambane yase Ligwa), kuba ndinginile ukuba abangalimalellyo ngama-xelugo. Nantso i za zezinyanga zimbini u May no June. Andisafoni nokungwagwagwa ngeliti ndoqala nge kwoty ka July. Hal, ngamagwala angenza lonto." Apina amanye ashoyo? Sikolwa ngatshoyo tina. Huku ke!

Kusekubleni ukuba wonke umzi wawetu wenzakaliswe yilompoti u Sir G. Sprigg ati maupatwe ngayo, kuba inceda ezinjengezi azizonto zokudlala. Palupa ke:—"Maxongo's Hoek, May 5, 1887.—NKOSI MHELELI.—Ndinceda undifakele epepeni lohlanga lenantandazo yam; nditi, kunganjani ukuba itl ngomhla eyakungena i Palamentu sibe nemitandazo kwindawo ngendawo; ukutandazo ka Tixo ukuba asilwele, ngokuba enguyo umlameli wetu, umlwele wentlanga zonke ezibandezelweyo ngalendawo ka Sir G. Sprigg, kuba esiti masingabinawo amalungelo tina bantu bantsundu, ukuba lonto to ayitandawo ngu Mdali wento zonke uyakusilwela. Kodwa ke ukuba umzi awikolwa yilonto ukuba sibe nentlanga ncedo enjalo, kodwa mna bendibona ukuba yilona ntonga besingagqibela ngayo—imitandazo. Ndiyamezele nkosi, ndingawoko umhlolo, ndipela ngombuliso.—JAMES NKALA."

U Mr. Duncan wase Mtati uti akakolwa ukuba indyabo yamazimba Em, ushwa yaka yako engangale ikoyo nonyakanje.

Umbona yona skako kaaye, bekukangwele ikakulu kowanwa lo usuko wathazana. Lonke ilizwe linjalo asiyi Ngamiswa yodwa, umbona akautelwe yingqelo emntu. Amadoda aqere ukusebenza ngokutya akasokungxama ngokutengisa sekunjalo-nje.

Native Opinion.

WEDNESDAY, JUNE 1, 1887.

Certain False Notions Respecting Natives.

EXPERIENCE seems to indicate that Natives suffer less at the hands of those in authority, and in the estimation of Colonists generally, from wicked and wilful injustice, as from certain popular fallacies cherished respecting them. These false notions are most pernicious in their effects, in that they supply the motive force to much that is done in the conduct of native affairs. What we remark may be illustrated by what has recently come under our observation.

Our friend, Mr. ANDREW GONTSHI, of Ngqamakwe, Transkei—whose existence, by the way, is queried by the Penny Mail—has, in language that is forcible if not quite decorous—dealt with some of these wrong notions as they appeared in Mr. DE WET's letter to the Zuid-Afrikaan. Said the Native Minister—"The native does not understand fighting on constitutional grounds."

With the exception of a few so-called educated Kafirs, "by no means equal in character to heathen councillors, the nation do not wish for representation." To this Mr. GONTSHI very naturally retorts that the Native Affairs' Minister may be pardoned for holding so wrong an opinion "ignorant as he is of native habits." Granting the correctness of Mr. DE WET's assertion that the native does not understand fighting on constitutional grounds, one would have expected that the Native Minister would be the loudest to demand that the native should be taught this mode of fighting as soon as possible, and we may assure Mr. DE WET that there is no other way by which the natives, or any other people, can learn fighting on constitutional grounds except by being encouraged in the free and unfettered exercise of the privileges they have a right to under the Constitution—which the Government Native Disfranchisement Bill does not do.

But the natives do understand fighting on constitutional grounds, and all that Government need do is to indicate these grounds, and there the natives will meet them. Then in regard to the statement that natives do not wish for representation, Mr. DE WET is of course not aware that the natives' own form of government is the very quintessence of representation. For the chief's Inkundla (Great Place) used to be graced by Induna hailing from every corner of the chief's dominions, representing those from among whom they came. How can the Secretary for Native Affairs say a people trained under such a form of government did not wish for representation, while the whole native race has all the time been at a loss to know how they could effectually get their feelings expressed as they are in the proper quarter? Mr. DE WET goes on to make the asseveration that "the Kafir's way of settling a dispute is by a resort to arms." This is a dangerous doctrine, for it means that under Mr. DE WET's administration natives do not mean what they say, or say what they mean, so long as they do not resort to arms. Coming from one who does not understand native habits, we shall continue to believe that Mr. DE WET meant no such thing. For our part we scarcely know a single difficulty that is not capable of being settled by constitutional means with our people. Mr. GONTSHI has refuted the slander sought to be cast at Christian Natives that in character they are inferior to heathens. There are other popular fallacies of this description that may be easily cited, but we forbear.

Starting from assumptions such as we have noticed, then is it

a matter of surprise that most measures intended to apply to our people by the present Ministry always savour of brute force? And yet we do not charge Mr. DE WET's Native administration with wilfully injuring the Natives. We say that the principles on which the Native Secretary goes can logically have no other result than the constant exasperation of Native sentiment. This can only be remedied by the appointment of two or three enlightened Natives to posts in the Native Affairs Office in Cape Town, who might, when necessary, be consulted by the Secretary for Native Affairs as to the general feeling of Natives in these matters.

Of the King Williamstown Native Petition against the Disfranchisement Bill, the Journal writes:—"The Native Petition against the Disfranchisement Bill is a well-expressed and moderate document. It points out the two obnoxious clauses of this Bill, the giving power to field-cornets to decide who shall or shall not be voters, and the disqualification on account of communal holding. In regard to the latter point, it claims that this mode of tenure has been sanctioned by the Government of the Colony, and is practically just as stable as individual title. In any case it is urged that the rights which have been enjoyed for thirty years should not now, without cause, be abrogated."

It is very gratifying to observe that the movement among the natives against the Disfranchisement Bill is very general. The Free Press last to hand has a report of a large meeting, held on the 24th May, at Oxtkral, to consider the steps to be taken with reference to the native Disfranchisement Bill. Some powerful speeches were delivered, all declaring that the speakers valued highly the privilege of voting given them under the Constitution Ordinance. We read from the report that some very innocently asked "what have we done that we are now deprived of the Franchise?" And some answered saying because they sent such good men to Parliament—men such as Mr. J. Rose-Innes and Mr. Richard Solomon. A form of petition was agreed upon, and competent men were appointed to get it largely signed by all art-holders. It was decided that Mr. Frost be entrusted with the petition.

QUEENSTOWN has done the country a service in getting up a public meeting to enable the members of Parliament resident in the district to state their views on public affairs. Our interest in the proceedings centres in the Disfranchisement Bill, and on this question Mr. Frost found himself in a position in which many are in the Colony. He could not say what the object of the measure was, for certainly there had been no grievance in this direction. Mr. Frost, however, "believed that the natives of this country were just as much entitled to vote as he was himself or any one in the room. "The conditions were quite different in the Transkei," said Mr. Frost. "There, were a large native population lived far outnumbering the whites, he considered they should have separate voting powers." Mr. Frost expressed it as his conviction that the Registration Bill might be withdrawn just as the Transkeian Representation Bill was withdrawn last session; but "he would be sorry to see men who had been electors for years disfranchised." Dr. Berry who was in good form made a telling speech against the Disfranchisement Bill, characterizing it as a very surreptitious attempt to disfranchise a large class of natives in the Colony. It was not a question for any man to stand aloof from, but every man should do his best to throw this iniquitous measure out. "Any Government," Dr. Berry said, "professing to hold power upon popular suffrage were guilty of a mean action in springing a mine like this to limit the voting powers of the people, and were not deserving of popular support." Mr. J. Hodges and Mr. Crouch also spoke against the dishonest Bill.

Our people are being roused by the evils threatened by the mooted removal of the restrictions to the sale of liquor to Natives. In Native reserves, and a demonstration by the Reds will shortly be held in town against the nefarious traffic.

Editorial Notes.

TIMOTHY MANGO died last night. This was the painful news Mr. Levey, K.M., Cala, had to report to his people on the 25th inst. Timothy was a native respected by both Europeans and Natives; he has been a faithful servant to the Government while in the Magistrate's office at Cala, and the Magistrate remarked that he had never found him guilty of a dishonourable action. A quiet unassuming man, who was a credit to his people, has left us. He was ill for a week, and when he was for a few days leave of absence, it was not expected it was the last time he would be seen alive. The cause of his death was typhoid fever; his brother, wife, and children are unfortunately all dangerously ill with the same fever, which has been the cause of several deaths lately.

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PUBLISHER'S NOTICE.

"NATIVE OPINION" is delivered in town at 2s 6d per quarter, if paid in advance. If not paid in advance, 3s. By post, 3s per quarter, if paid in advance; or, 3s 6d if not paid in advance.

