

Imvo 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, SEPTEMBER 21, 1887.

[No. 150.]

Amayeza ka Cook Abantsundu.

UMZI outsundu ucelelwa ukuba ukange-
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Elika
COOK Iyeza Lesisu Nekuzazano.
1/6 ibotile.

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COOK Iyeza Lokukhlehla
(Lingamafuta).
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Aka
COOK Amafuta Ezilonda Nokwekwo.
9d. ibotile.

Elika
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Ezika
COOK Iyils.
1/ ngebokisana.

Eka
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Oka
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Oka
COOK Umgutyana Wamehlo.
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E QONCE.

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(2) AWOXAXAZO
ISHELENI NGEBOTILE.

(3) AWESISU
ISHELENI NGESIQUNYANA.

(4) AMAFUTA EZILONDA
ISHELENI NGEBOTILE.

(5) ELEZILO
ISHELENI NGEBOTILE.

(6) ELAMEHLO
ISHELENI NGEBOTILE.

(7) IMIGUBO YEGAZI
ISIKISIPENI NGESIQUNYANA.

(8)
IYEZA ELINAMANDLA
LOXAXAZO
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Qonce, 20 July, 1886.

Ndalamba, Ndapel' Isoya

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Kuko umkandi wenqwelo apa, umsebenzi awenzayo

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sisitora sakwa

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INGUBO

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

IPRINTI

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zezo

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Nakwa-Ndabakazi

HEDENI .. Emtata

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kuyo impahla epuma kwisitora sakwa
Aluveni ku Lubisi Ebatenjini (Southey-
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intle kanye.

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PORT ELIZABETH.—Uti u J. G. Q.—Lento ndiyibonayo apa ngumngaliso imbi-yokungavisisani kohlanga. Kuhlala kubako intlanganisio ezinqinzi ezitseti...

EAST LONDON.—Ingono ngo-Mgqibelo njenge saziso itimili yaso itabo. Isihlalo satatwa ngu Rev. W. D. Rubusana, esekelwe ngu Mr. David Dwashu wase Zeleni. Ixwile ngomntandazo ngu Mr. Rubusana, emiva koko waposi amawana amafutshane...

ABAXHASI BE "MVO."

Lamagama alandelayo ngowamane nama neekazi amatole imali yokuhanjiswa kwe "Mvo." Imali leyo yanokulelo ngonyanya...

Miss S. Teana, Simon Ngana. Miss F. A. Ndjazi, Rev. H. Mtobi, Miss E. Kandanisa, J. G. Rweni, W. Mboniswa, Chief E. S. Mblambiso, Sam. S. Majeke, R. Magolda, S. Balla, John Bidli, Jonathan J. Lokwe, Green Sikondla, J. Letlaka, G. Bortmani, D. Smailos, Mkululi Nam, Mark Qali, Max Gazo, Mr. J. Kraai, Geo. Kwababana, T. P. Mqayisa, Sam. Ntshona, Cornelias Nunga Alfred Gosa, Green Daonon, Jen Ntasi, Tabeni Magabela, F. Makwona, R. T. Nukana (Adv.), S. Sonjica, Rev. W. Philip, S. S. Rwerwana, Rev. D. Maligna (Adv.), Jack Smith, G. A. Ross, R. Manteyi, I. Mackey, B. Mbeogo, Henry Ntsoke, E. S. Makalima, Z. B. Langa, K. Tuta, T. Zwedala, Rev. T. Masiko, A. Qwetantutu, J. Mkam, Miss Maziida Pamela, Stephen Tabata, Franco Gongo, Thoa Ngooza, A. B. Tshomola, Jas. Ncwizwaga, I. M. Tengana, Rev. S. Mvambon, Jno. Nomsa (Bonga), William Gasa, Son. J. Sckana, M. J. Poswa, H. Swartbooi, S. Ndsamela, Charlie Makubalo, J. Didiza.

Imfundo Enkulu e Ncomera.

Uya kuvuyiseka umzi obuka ihambi-sole pambili u mfundo epillitoy ukuba ukuba isikula somisela esipetwo ngu Rev. W. B. Rubusana nabandacisile bako eFeston, kokona sifundisa into onenkozo. Sivuya ukuba ukuba sokuko kona intampo ovela kwezinye indawo ebazali batana Imfundo eFeston. Lentsappo izingokuya into eyenziwayo ingoyilo ezitwalyo, kuba lo upakumpaku unokuteta nantontina—awubekwa siziba. Ukuba uhamblisa ngobulobolo umsebenzi wemfundo e Ncomera, umsebenzi esizidlayo ngawo kuba upetwe ngobobala letu esifundisa ngapandle kwekwele amawabo...

UMELO E PALAMENTE (TRANSEKI).

[T. U. H. TRANSEKI.]

Njengokuba i Palamente iqalibe ekubeni i Transkei ibe nabameli ababini e Palamente, zadana intshaba zenkululeko, kubantu abantsundu o Transkei, ezibe zizama ukushukuma izulu nombhala, ukuba umelo e Palamente lungabikho kufi bantsundu base Transkei ngexxa yokusokelela amatungelo abo angeni nangento eluhlangeni oluntundu.—Manditabate elituba lokuvusa umzi wonko wakowetu outundu e Transkei, (xa nditi Transkei nditabata ku Batabu ndiwolele pakati ama Mfengu udiyo kuma elwando kuma Ngqika). Maza mzi nluumele osigrupulekama babelungu abayakutanda ukuzivela ukuba banyulwe sili ukuba basinele e Palamente. Maza silihlangane sonke ekunyuleni umlungu oyakuba ngumhlobo wetu tina bantsundu ngobungqina obukoyo bangapambili ibe ngumlungu olungileyo, nositandayo, nongenantu yokwenza no Rulumente ka Sprigg. Osigxqulekana sobeko ke—siva kukankanya amagama angala: 1. Mr. Advocate Cloete wase Cape Town, 2. Mr. Steynwright, kwa wase Kapa, 3. Col. Griffith, wase Monti—East London, no Mr. Jas. Weir (ongavumanga ukuma, akucelwa ngabelungu e Transkei). Kulo umadoda omatatu (ndinshiya u Mr. Weir kuba akafuni kungena e Palamente ngokuzakeka), akuko manyo indoda efanele ukumela tina Transkei—evokugala u Mr. Cloete ligqweta ibe Jaji, elili bhulu lase Kapa, olingenaso nesipiwo sokuteta. Enjalonje u Mr. Cloete akazi nento ngabantu abanyama, akangebi namsebenzi kufi bantsundu kuba akazazi nentswelo nezikalo zetu, akubonakali nokuba angazizonda azikatalele nokuba ubezazi. Nako ke asinaka lanto ku Mr. Cloete, akamasebenzi kanye kufi.

Ngo Mr. Steynwright nayo akamasebenzi—akazange alubeke unyawa e Transkei apa. Akazi nto ngati. Ngumlungu waphosha-owaza ngomsebenzi, wokongamela beingo lwale Koloni, ngapezu koko asazi nto ngayo, ukuba unyulwe-ijonko Mr. Cloete, angangena e Palamente amalungelo ako okuzenza ineno le Palamente nje kupela, angakatali nonyawa olunye ngamalungelo etu kuba akazazi akatali sili, oko awade kade awenkonzana, okungena e Palamente. Ngakoke uhlanga oluntundu e Transkei alunasabolo ko Cloete no Steynwright, yonke impi outundu mayile ezintentsi zayo. Ngo Col. Griffith.—U Col. Griffith ikwa nguye obengeba akunalinani. U Col. Griffith u Faku, yona ke uyabazi abantu abantsundu, njengokuba obeyi manyi ixesha elide e Qonce nase Queen's Town, watabata iwonga elikulu emkosini yale Koloni, wayonqazi namngokulunga ulungile, noko ndingawaziyo umoya wake kufi bantsundu. Ndzibona zonke ezintawo zilungileyo ku Col. Griffith. Kuko into esisigxeko esikulu kuye ngecala lokuba asimele—u Col. Griffith wamkela i pension enkulu ku Rulumente ekufupini e £1000 ngonyaka, ukuba asiyiyo. Xa kunjalo akangobf nakutembeka u Col. Griffith. Xa amkela ku Rulumente angatitina ukungamxasi u Rulumente? Tina kufuneka simelwe ngamadoda azimeleyo, angafumani ne peni ku Rulumente aya kuteta ayanzele engoyikoli kupulakana namalungelo ku Rulumente. Aya mhiopo inkoliso e Transkei apa, ayimfuni u Col. Griffith ngexxa yesi sizatu. Nati ke kufuneka simcelwe ngexxa yesi sizatu, asifuni zinqatsi zika Rulumente (Government whips), sifuna amadoda azimeleyo, aya kunyaniseka kuti angasilahli enyanyeni. Ngako akubonakali ukuba u Col. Griffith anyulwe sili, akuko siqinisele sobuhlobo nase zinokwenzi zake esingabanga ukuba sicingo ukuba ngumhlobo wotu. Kuko inene lona elindubhulo obukulu kufi bantsundu—elibonisiweyo ngemikwa nangezenzo ukuba sishlobo setu. Inene elizimeleyo, olinesipo sobuciko namandla okuteta, umntu ofunokayo kanye ukuba asimele ukuba angavuma. Elonono ngu Mr. Heller wase Dordrecht, indodana yapeshya, ezelwe Peshya yona engonayo lamakwelo. Ubulhlobo kufi u Mr. Heller ububonakaliso kwi intlanganisio ezibe zibako e Dordrecht ngokutayitwa komhlaba wase Batenjint, ubesitetelela ngobuciko obukulu ezintlanganisweni, ado abhale nase mapepeni ama Ngesi esitetelela, eyitwala ngekelikivo, nentlo abeyifumana kumakowabo ngokwenjalo. Xa u Mr. Heller enjenge ukusimela singamcelanga, angabeka pina simcelile? Nantso indoda makowetu i Nantso umhlobo wetu u Mr. Heller wase Dordrecht, nyulani yena. Ma Transkei, ngexxa ukukohlisa nokunyulelelwa ngexxupulekama nezihlobo zabo. U Col. Griffith unezihlobo ezininzi ezibhamba ngapantsi e Transkei apa zimtotelela ukuba anyulwe. Lumkani ma Transkei nanga bukuwa akufuneki bamkeli bakwa Rulumente. Kufuneka simelwe ngamadoda anje ngu Mr. Heller kupela. Papamani malungu o Manyano ngo Mvo zaba Ntsundu umzi ungobila ngo sigxupulekama. Umdlalo (game) waba kohlisi naba nywelezi bohlanga e Transkei apa kade udalwa, lixesha ngoku ukuba abadali hapuzo, bakweloletole ukukanya kuhamba. Tina sifuna i Transkei ikululekile ebukobekeni bobu dengo nenkohliso, ipapamele amalungelo ayo nje ngomatoto. Asitani nonyawa olunye ngabakohlisi naba mfanekisi bohlanga abazida ngamawonga abo angena masebenzi njonge amalungelo abo kupela. Sifuna tina abantu e Transkei bekululekile ukuzixoxela pantzi komtoto nokuzikangelola amalungelo abo ngapandle kokutanywa, batelwelo imbudo yobuyata yokuba akubhlangana sicaba ukulwa no Rulumente nokuvukolana namandla e Mantyi. Zizidonge nezihlaba ezizungakolwa kwi nkunkuma efa amango enjalo. U Mr. Heller makowetu nanga lahlekiswa, anyulwe ukuba uyavuma.

Abatunywa baba Tembu. Bokuko intlanganisio e Macibini ngo 13 September, yokunyula amadoda okuya kwintlanganisio enkulu eyakuba se Qonce ngo 6 October. Kunyulwe lamanezo: Samuel Sigenu, James Pelem, Thomas Zwedala; esangapeshya kwe Ndwe: Joseph Tele, Mtongwane Ngwabo; esakwa Komani no Ndlovukazi; John William Sondlo. I Kamastone no Bhele limele ukuba linyulele awalo amadoda. Kugqitywe kulontlanganisio ukuba kwaziswe inkosi zaba Tembu u Dalidyobe no Matanzima, kunye namabheba aseba Tenjini o Sila Panako, Xelo Gabungca, ngezintywa esikukhale yile ntlanganisio.

Impawana. Ababaninzi abanyu ukuba kuhleliwe nje kuko lupala yentombi pantzi kwa mahlati, kwa Hlala. Ko kwati ngazo eziveli esifunana? Yona lokungqala umsebenzi wabo. Yonqanyoleli lincenkazi lase Scotland, u Miss Blair—intokazi ontliziyo ipe mebenzi wayo. Indawo esiljongo kuyo esi bhulo kukugqokha intombi kwinto esinje ngokupatya kwandlu bhuhle, nokupoka, nento yonke epatelele lwinkuntlo nontlalo efanelekileyo yelodi lounyansi. Nakuba inganyatyelwe kanye imfundo yencwadi kwesi sikula, into kuso epuhlileyo yimfundiso yentlalo. Ito ke lento yabeta yosula. Asiqali namhla ukulupala uluvo lwetu mayelana nomfundiso yentombi—olulolokuba ngekuqinisekwa okupatni indlu ngobuhlobo, ekupakeni nase kwenzeni intlalo mmandi emakaya. Imfundiso nje ye Reading, Writing, Arithmetic, Geography ne Grammar, ayinaka, in fact, isisigxeko ontlaweni yenkazana xa ingatanga yonganyelwe yimfundiso yokwazi imisebenzi yenkululeko, neyouto ezintle zempato yentlu. Izikolo zomintjano, ezijonge kwintlalo, ekangelwe zazi zo Miss Blair, ngezinxunyuva kunene ngamawetu. Zezona. Yo! Azi kungenziwa ntonina ukuba zanda, zicume!

Ukuba besingqoko abantu abasebe-qoqeshelile kwisikolo sonyamozelo, mayelana nokukutshwa komzi wakowetu kwintlanganisio yobunyama okuyo ngento zalentlalo singene kuyo ye Nkosazana, ngawawuto wawa ngesika qongqotwane umpfumlo wetu ngento esifunana kuyiyo Engqushwa ngomcimbi wokutunga kwetu umlomo. Siyile kwintlanganisio eyahlalweyo Engwebeni, sifanemo izigugandana zamadodana egqula apa "elinsikete imvisiswano-ronnnei wase Dikeni e Palamente." Laye nato igqurulelo elingavisisiwa nangunzi wase Ngqushwa, nalo seliwoyika. Ehleli nati awazi ukuba ubhulweto ubantu bawo embusweni ngumteto ka Sir G. Sprigg. Kukona kuyiwe ezinkosini zazo Ngqushwa kuzakwa kulontlanganisio. Singawaya ukuba amadodana Egqula abe aqondile ukuba awanawakwenza nto egameni lomzi ngapandle kokuba ibe imnywe ngumzi into; situbona kanjoko ukuba akasakubuye awuzindle umzi wakowawo entweni enje.

I Bhayi no Nyulo.

I Bhayi belidibene pomele nka ba lixoxe ngonyulo lwabatunywa, ingxoxo lakwe kweloozo. "Kubeni wadabisi wokunyula abatsunywa bokama amadoda wetu kwintlanganisio e Nkomama kufuneka ukuba baya kutshala ixesha elide, ngexxa ukuba singamxasi abantu namandla, akushicilelwa ngonyulo yase Ngesi." Kubeni kanjoko abatsunywa kufuneka ingamadoda aye, amawo namandla okulushicilela uluvo lwawo ngentlo yel Ngesi, ezizonda zonke ingontal ngontali zomtoto (Constitution).—Kubeni u Mr. Jabavu, njengompati wepepa alityilla Imvo zabantsundu, apo bonke balutyanda kona uluvo lwabo ngomlombi, enguye onokubazi abona bantu bangati benyulwe bawumele kakabile umzi,—tina Bhayi, sicinga ukuba lomcimbi wonyulo lwabatunywa unqatshelwa niswa wenzile kapkapu, ngokushiyelwa kuyo ukuba akete amadoda amabini, nokuba matatu aya kuhamba naye ukuya pesheya; kanjoko silyatembisa ukuba soxola ngabo bate babonwa nguye ukuba bafanole ukumpeleka—sitamba ukuba wonke umzi wotelela kweloozo.

Native Opinion.

WEDNESDAY, SEPT. 21, 1887.

THE views of Colonel GRIFFITH, one of the candidates for Tembuland, are now before the public. They will, we venture to say, commend themselves to all right-thinking members of the community. In this manifesto Colonel GRIFFITH has touched lightly on almost all the matters which affect the people of the Transkei. The vexed question of Titles to Traders, he disposes of in a manner that is fair and equitable both to the Traders and to the Natives. He thinks that Traders who have occupied their stations for a number of years and have made substantial improvements on the land have a strong claim for consideration, and where it will not interfere with other vested interests, I certainly think they have a claim for title in the land in question. As regards the infernal liquor trade, he will support the re-imposition of the Exise Duty, and advocate extended prohibited areas for the protection of the natives. Like many other people Colonel GRIFFITH thinks that the time has arrived that the Chief Magistracies should be abolished, and a Recorder appointed to administer justice. In these sweeping changes the difficulty is always as to whether it is wise to pay a man for doing nothing at all, as would be the case when the Chief Magistrates are pensioned off, or pay them for some little service. On the Pondo question the Colonel holds sound views. He won't take them over as British subjects until they prefer a desire to be so taken over, but he should nevertheless hold them to their treaty engagements. He won't support the Government.

Ita yakawuya into ka Msutu, Inkosi u Tyefu, lomcimbi wokuba Inkosazana sozazisile ukuba ihlalele ukusipulapula isimangalo somzi Onnyama, yawuvusisa kwabo. Yati akuseko bani, sekunjalo nje, onokugogotywa. Ito oku kukutshwa komzi ekuboni ngabantu kulombono, yinto ebifanayo ukubingelwa zinkosi kuba iteta ukhutlwa komhlaba wazo, kwanelamali ziyinkwa ibhoso, zinguzawazi. Upina ke apo Umqungukwebo angabi uyeva? Usho wati umntu na nkosi, lento ikwayileva wawuhlangene ngayo umzi Engqushwa eposini, maha wawumangolelo ukusikwa kwawo ngamawama evotini—ukuba wona ungabi namafanolo yokutemola oyekuba zindlebe namhelo nomlomo wayo, kwinkundla gpete isiko lamolzi sikwoko. Ingene ngentliziyo yonke lonkosi kulemigidu yonziwayo. Engqushwa ungawa umntu esili. "Engene u Tyefu, sezizonde zonke ezinye Inkosi," esitsho efanele kuba le nkosi leiko lamacko. Kuleveki ke kwati qata abafana ababini bosuka kwesinye sezikolo ezingalankelileyo ipepa. Baxokisiwe kwatiwa kuko ivonkile efanoswayo, banduluka besukela eso sisulu. Bafike ingaziwa lonto apa. Beza ngamahashe zati inxamleko zabo zaba ngapezu kokuba batatabe ipepa londa be ba hlalulele ikota, ukuba Imvo bebeyamkela ngebesindlele kulonxamleko, bati ngapezu bafumana Imvo. Tabatani Imvo. Noka nivo ukumana nisukela izanga!

ABALIMI NA BARWEBI.

- E MARENKI. EQONCE (Sept. 20). Amaganda, 3d to 6d ngedazini Irasi eluhlaza, 3d to 8d ngekula Ihabile, 1/6 to 2/10 ngekula Itapile, 6/ to 7/6 ngenxowa Umbotyi, 2/1 to 2/6 ngekula Amamaba, 1/8 to 2/4 ngekula Irasi, 1/8 to 1/9 ngekula Awatanga, 1/ ngedazini Umbotyi, 2/6 to 2/10 ngekula Inkuni, 6/ to 2/6 ngedara. E BINI (Sept. 16). Inkuni, 18/ to 27/ ngedara Ihabile, 3/ to 4/6 ngekula Irasi eluhlaza, 1/8 ngedazini Umbona, 6/8 ngenxowa Irasi, 4/ ngenxowa Ihabile, 4/ ngenxowa Umgabe, 10/ to 14/9 ngenxowa Itapile, 2/4 to 8/ ngenxowa. E DAYIMANI (Sept. 17). Irasi, 12/ to 18/6 ngenxowa Imbotyi, 20/ to 30/ ngenxowa Umgubo, 20/ to 27/ ngenxowa Isimili, 5/ to 7/ ngenxowa Umbona, 15/ to 17/ ngenxowa Ihabile, 12/6 to 13/6 ngenxowa Itapile, 9/6 to 17/5 ngenxowa Amamaba, 16/6 to 17/6 ngenxowa. E BHAYI (Sept. 19). Irasi, 3/6 to 3/9 ngekula Imbotyi, 3/6 to 10/ ngenxowa Isimili, 4/ to 5/ ngekula Ibbotolo, 1/ to 2/ ngenxowa Amaganda, 7d to 1/ ngedazini Inkuni, 15/ to 20/ ngedara Umgubo, 3/ to 7/ ngekula Umbona, 4/ to 4/9 ngekula Ihabile, 4/ to 6/ ngekula Ihabile ezinkozo, 3/ to 4/ ngekula Iertyia, 10/ ngekula Itapil, 4/ to 10/ ngekula. E KOMANI (Sept. 17). Inkuni, 8/ to 24/ ngedara Umgubo, 5/6 to 6/8 ngekula Umbona, 8/ to 8/ ngenxowa Ihabile, 2/3 to 5/ ngekula Isimili, 1/6 to 2/6 ngenxowa Itapile, 8/ to 9/ ngenxowa Amamaba, 8/6 ngenxowa Amaganda, 4d to 11d ngedazini Ibbotolo, 1/7 to 2/6 ngenxowa.

England and Native Disfranchisement.

From newspapers which came by the mail from Europe we call the following items which cannot but be of interest to our readers:— THE NATIVE DEPUTATION. A novel deputation, says the Daily News, will shortly visit England. The natives of the Cape Colony believe that under one of the clauses of the Parliamentary Registration Bill which has lately passed the Cape Legislature they will be practically disfranchised. With the support of a large number of the colonists, they are now raising a subscription to defray the expenses of a native deputation to England in order to protest against the measure. Their spokesman has formally notified to the Governor their intention to petition the Queen; and they have also communicated with their friends in this country. DISFRANCHISEMENT ACT. The following letter appears in the Times:—"Sir,—When in the year 1833 a constitution was granted to the Cape Colony, the Imperial Government embodied in it the principle of equal political rights, with a view, as the Duke of Newcastle said, to promote the union of all Her Majesty's subjects at the Cape, without distinction of colour or race. The late Mr. Porter, well-known in South Africa, both as a lawyer and a statesman, in more than one great speech eloquently enforced the same principle. He denied that any capitalist or landowner need fear that they would lose a penny or an acre by the representatives of the coloured population. "Let," he said, "the well-conducted coloured man feel that he has, as it were, a stake in the Colony; that he is not treated like an alien or an outcast, a rogue or a vagabond, but as a member of the family—a child of the house; and thus the temptation will be withdrawn to have recourse to lawless modes of averting threatened evils. "The franchise on this basis has existed for 34 years; and although the natives generally have not largely availed themselves of the privilege thus placed within their reach, it has been greatly valued by the representative men of the race. Owing to the peculiar geographical distribution of the native population, they are only able to influence the elections in 14 constituencies. It is not alleged that they have in any way abused their trust, or sought to elect representatives who were disloyal to the Queen or hostile to British Rule. Indeed, the very reverse of this may be said without fear of contradiction. Nevertheless, in this year of the Queen's jubilee an attempt has been made, and thus far successfully, to disfranchise a large number of Her Majesty's loyal coloured subjects in the Colony. "This injustice has been accomplished by a side wind. Clause 17 of the Parliamentary Registration Bill, which has just passed the Cape Legislature, deprives of the franchise all natives whose qualifications are derived from communal occupation; and we learn, on good authority, that the effect of enforcing this clause will be the wholesale disfranchisement of the coloured voters. It is only right to state that many of the most honoured names in the Legislature were among those who voted against the Bill, and that the minority also included the leading citizens of British extraction in the House. Mr. Leonard, ex-Attorney-General, and one of the first lawyers in the Colony, conclusively showed, in a luminous speech, that the title of the measure was most misleading, and that in reality it was a Disfranchising Bill. The natives, with a true instinct of the danger to which they are exposed, are of the same opinion, and are consequently acting together in defence of their rights. Mr. J. Tongo Jabavu, editor of Native Public Opinion, in asking for our help, informs us that at a mass meeting of natives held lately at Port Elizabeth it was decided to send a deputation to England to appeal to the Secretary of State. Sir Robert Fowler has been in communication with Sir Henry Holland on the subject; and from Mr. Meade's reply we are glad to learn that Sir Hercules Robinson has been asked to report fully on the exact effect of the Bill. I think your readers will agree with us that this is a right step to take. If inquiry should show that the Bill would only affect a few voters, then undue importance ought not to be attached to it; but if, on the other hand, as our friends believe, it will have the effect of disfranchising the great body of the natives who have hitherto been on the register, then it is manifest that it may be the duty of Her Majesty's Government to disallow the Bill. This view appears the more reasonable because the question has not been submitted in any form to the decision of the constituencies, and also because a general election is pending.—I remain, Sir, your obedient servant. "F. W. CHAMBERLAIN. "Aborigines' Protection Society, Broad-way Chambers, Westminster, Aug. 20."

Editorial Notes.

We have again most heartily to congratulate those who have to do with the conduct of the Pecton native Boys' School for the success it has achieved at the Government Inspector's Examination. The school was examined by Mr. Howe-Ely last week with the result that the pupils were grouped as follows according to Government Standards:—V. 6; IV. 9; III. 23; II. 18; I. 23. These figures are eloquent on the healthy tone of the school, and great credit is due to the Rev. W. D. Rubusana for this splendid work. We understand that already the solid character of the education imparted has drawn native pupils from large distances, and no doubt the managers will soon have forced upon the question of putting up accommodation for boarders if the work continues to go on so satisfactorily. THE Cape Argus has been a great power in this country as well as in England; and we will remember the chagrin of the newspapers that supported Sir Gordon Sprigg in the famous native policy of 1880, over the influence that the Argus exerted in England against the whole of the colonial press. The secret of its power then was that it was enlisted in the noble cause of even-handed justice to all her Majesty's subjects, and justice is one of the strongest forces in human affairs. We fear then that our contemporary is ruining its influence with reasonable men in the stand it has taken on the Registration Bill. Low or high the franchise has been surreptitiously raised above the heads of the bulk of the native people by the Registration Bill; and it is unworthy of a journal of the Cape Argus' traditions to overlook, as it does in its reference to Mr. Chesson's letter, this fact. In its noophyta zeal the Cape Argus charges Mr. Chesson with having, in his very temperate letter, misled the British public, wherein that gentleman says the famous 17th Clause "deprives of the franchise all natives whose qualifications are derived from communal occupation." The Cape Argus in questioning the accuracy of this shows that it does not know what it is writing about; and we confess nothing has caused greater grief than the apostasy of the Cape Argus on native matters.

