



ABALIMI NA BARWEBI. E MARENKI.

- E QONCE (July 14). Irasi elahlaza—9d to 1/6 ngekulu... E KOMANI (July 14). Inkuni—27/ to 35/ ngekulu...

Native Opinion.

THURSDAY, JULY 19, 1888

Neglected REV. E. MAKI-WANE'S paper in this impression is well worth the consideration of the Government...

Editorial Notes.

WHAT seems to be probable explanation of the circumstances that led to the return of a Bondman pure and simple for Albany...

The Hon. J. W. Leonard, Q.C., M.L.A., who has twice held the important office of Attorney-General in this Colony...

The case of Binda, of House Duty notoriety, was introduced to Parliament by Mr. Sivewright, with a flourish of trumpets...

not think Binda has much to thank the Bond for, if he should get the £25, which he expected to get £200 at the least.

MR. SIVEWRIGHT'S Committee has done one valuable thing at least. It has taken upon itself to request the Government to consider the question of exacting the House Duty and Hut Tax...

THERE is no ground to doubt the correctness of the subjoined information culled from the notes by "Vigilance" in the Frontier Guardian, (Dorrecht), and which should be a note of warning to non-Bondmen...

THE P. E. Telegraph observes:—Mr. De Waal, M.L.A., has the reputation of being an excessively pious man, and is consequently regarded with jealousy by those who are only moderately pious.

"THE suggestion has been made," says the S. A. Methodist, "that all the associations and Churches interested in restricting the sale of intoxicants should combine to issue a circular to be distributed to every registered voter throughout the Colony...

WE note what our contemporary, the Free Press, says on the subject of having the Natives handed over to the Imperial Government. Our friend seems to fear that the result of this course would be to rob the English element in the community of what little influence it had in the Government of the country...

NATIVES IN TOWNS.

The following, with the exception of the subdivisions, is the paper read by the Rev. E. MAKI-WANE, before the United Missionary Conference:—

TWO CLASSES. Natives in towns may be roughly divided into two classes. Those who reside permanently or for several years in the towns, and those who come from the different Native reserves.

THEIR OBJECT. The object which the latter have in going to one or other of the towns is usually to get money to pay debts or Government dues, or to get cattle for the well-known purpose of securing a better half of maize.

USEFULNESS. To the employer the most important because the most useful class consists of those who reside permanently in towns. I am informed that these make the best

servants in the stores and the kitchens. They live almost wholly as a class of the employed, and many of them take as much pride in the business of their employers, and defend their character and interests, as they would do their own.

LOCATIONS. Now, near each town there is what is called a Native location or the Native side of the town. These locations are under municipal supervision, and in all the towns rules and regulations are made for sanitary purposes, and for maintaining order, and inspectors and headmen are appointed to see that these regulations are carried out.

I had occasion lately to visit several native locations and I found there two parties in each, the orderly people who are mostly the Christian porters, and what I may call the Kafir beer party, a party which in some towns is numerous and very active. In some locations these parties are mixed together, but in others, such as Queenstown, and to some extent Port Elizabeth, the people arrange themselves according to the saying that "Birds of a feather flock together."

With the exception of a few individuals, who during their stay in the town sleep in the premises of their employers and those who have hired cottages in the European part of the town, the natives spend their nights in the locations. The employer exerts very little direct influence on his servant after work hours, and perhaps some employers are indifferent on this point.

Then, it is to be observed, that while Municipal authorities, under whom the location is, make rules for the purposes already referred to, they do not place themselves in the position of moral guardians. This is left to the Churches to do, and as usual, the Churches have not been backward in discharging this duty, and the efforts of the Wesleyan brethren have been marked.

Thus, for example, when at Port Elizabeth, I was told that many Natives owned several huts which are let out to strangers. Some of these huts are hired by young men, or even young women, who are away from all restraining influences. I was credibly informed that there was a number of such huts where young people are left to themselves.

Perhaps the most troublesome element now in all the locations is towns is Kafir beer. It is chiefly, if not wholly, made for

sale, and the strength of the beer is said to be quite different from what is known in the country. Instead of wine, however, I shall refer to it as beer. The old worker who used to brew Kafir beer during ploughing or rooping time up country must learn anew when in a town, and has to make for sale. He learns to make the beer very strong from cheap material; or else it will not pay him to sell it.

I had occasion lately to visit several native locations and I found there two parties in each, the orderly people who are mostly the Christian porters, and what I may call the Kafir beer party, a party which in some towns is numerous and very active. In some locations these parties are mixed together, but in others, such as Queenstown, and to some extent Port Elizabeth, the people arrange themselves according to the saying that "Birds of a feather flock together."

Though the influences at work in the location are pernicious, there are to be found many good, steady, and industrious men and women who are always in constant employment as labourers in stores, and as domestic servants.

When at Port Elizabeth, I found that the better class of Natives understand each other better than in any other place I had been at. They are more united, and that in order to be of the first class, it was necessary to have a fairly good character as well as good clothes.

When at Port Elizabeth, I found that the better class of Natives understand each other better than in any other place I had been at. They are more united, and that in order to be of the first class, it was necessary to have a fairly good character as well as good clothes.

not enough, and those who have some responsibility are a decided advantage.

Along with the above I venture to state that after visiting several towns and making careful observations I could not resist the impression that it is a great advantage to have a Native Minister in these locations, especially if he is a diligent man, and, on account of his character and education command the respect of the young as well as that of the old people.

Natives who have been long in towns are in some respects better than those who live in the country. While I am not prepared to say that they answer to the well-known comparison of town and country life by Dr. Galtie, the writer of "The City, Its Sins and Sorrows," it may be stated that town Natives have a better idea of the value of time; that they are more punctual and make an effort to do a days work each day; they attend better to the inside of their dwellings, and are more sove both in body and intellectually.

A Christian native with 4 or 5 children to support spends in rates and taxes, rent, and church contributions, food, firewood, clothing, school fees, about £60 a year. If he only earns £1 or 25/ per week and his wife £1 per month, there would just be margin for the doctors bills at the end of the year, but they must both work and that constantly.

The municipal rates and taxes at Port Elizabeth are £1 6/ per annum, house duty 10/, church support about £2 10/. You will find from this that to live in towns, especially in a place like Port Elizabeth where there is no chance of doing a little farming, hardly pays.

The wages in stores ranges from 15/ to 27/6 per week. Very few get more. Domestic servants (male) £1 to £2 per month; ordinary servants 20/ to 30/ a month; nurses 10/ to 20/.

From the above quotation, which I suppose fairly represents what is to be found in other towns as well as Port Elizabeth it will appear that many natives who wish to live decently and have acquired civilized habits and tastes have no easy times. It will be absolutely necessary for them to pay special attention to the quality of the work they produce which will lead to the increase of their wages; for many employers will rather pay more for a good thing than the 5/ for a servant who is impunctual and wanting in cleanliness.

As I understand that the question of amusement is to come up separately I shall now merely remark that its importance is very great. In almost all the towns there are cricket clubs which are in a more or less thriving state; and at Port Elizabeth and a few other towns, there are also croquet and lawn tennis clubs.

Having thus introduced this very important subject of the Natives in towns I think it is time that I closed my remarks, and to allow those who have lived in towns, and can speak from experience, to throw light. I venture to close with the following sentences from the letters to which reference has already been made. My friend says: "A word about

There is just one good thing in a town drunkard that I wish to point out. We have always been too hard on the poor fellow, and do not give him credit even when he deserves it. The town drunkard is an early riser. I have watched him at 6.30 a.m. waiting at the canteen door and shaking dreadfully, and have been most forcibly struck with the truth of the words: "Woe unto them that rise up early in the morning that they may follow strong drink." Is. v. 11.



# I mvo Zabantsundu

(NATIVE OPINION.)

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

IXABISO 3d.]

KINGWILLIAMSTOWN, NGOLWESI-NE, JULY 19, 1888.

[No. 192

## ISAZISO SIKA RULUMENTE, NO. 334, 1888.

I Ofisi yo Mpatiswa-Mhlaba Nemisebenzi, e Kapa, 23 April, 1888.

**E**KUBENI u Rulumente enikwa amandla, yinteto yesiqendu sokuqala so "Mteto we Mhlaba Elahliweyo," wesi 3 womnyaka we 1879, njengoko ubuyekwezwe ngo Mteto wama 20 we 1887, ukuba makayisebenzise ayabe Imihlaba Elahliweyo ngabaniniyo ngoluhlobo luchazwa apa, okokuba:—

"Xenikweni kuko Irafu Yomhlaba ebanjwa u Rulumente wale Koloni, ngendawo, mhlambi ngempahla efunyenwe ku Rulumente, engabhatalwanga kwada kwapela iminyaka emihlanu, yaza londawo mhlambi lomphahla yayekwa, yalahlwa, waza noyena mniniyo nokuba ngoqeshileyo, xa ngaba kuujalo, kwa nommeli wake ngomteto akafunyanwa, kuya kuyifanola i Ruluneli ukuba yenze isaziso ngalondawo, mhlambi ngalompahla, ixele ukuba ilahliwe kwi Government Gazette, nokuba kukulipina ipepa eyoqonda ukuba lifanelekile. kube kanye ngenyanga kwinyanga ezintatu ezilandelayo, kuze kuti ukuba pakati kwezo nyanga ntatu zesaziso akafikanga umniniyo, mhlambi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli wake ukuza kumisa ibango lake kuwo, aze afike ayibhatale lorafu ilityala, koti ekupeleni kwezo nyanga zintatu zikankanyiweyo, i Ruluneli iya kuyitabata londawo nokuba yimpahla, ibe yeyayo, ize iyisebenzise nangawupina umteto wolohlobo owoba uko apa e Koloni ngeloxesha; kodwa ke, amaxesha onke, ukuqutywa kwalo mteto ukankanyiweyo, maze ulungelelane nezahluwana ze sibhoze, nese sitoba, nese shumu; zo Mmiselo wesi 9 womnyaka we 1844, ukuba ube ngumhlaba obambisileyo, nokusetyenziswa kwemali zawo ziyumelane nalowo mteto."

Apa ke kwaziswa bonke abantu ukuba le Mhlaba ibalulwa ngase zantsi apa ekwi siqingata sase Bhofolo kutiwa iyelahlweyo ngabaniniyo, njengoko sekutshiwo; ke u Rulumente uya kuyitabata ibe yeyake ngo 1st November, 1888, ukuba ayimenywangwa kwangapambi kwelo xesha, zaza zahlaulwa irafu ezingamatyala ku Mantyi weso siqingata, njengoko kubhalwe ngako kwesi siqingata salomteto,

F. SCHERMBRUCKER, Umpatiswa.

Umhlaba okwi Lokeshoni, ya Mamfengu, e Heald Town, kwi Siqingata sase Fort Beaufort, okutiwa ulahliwe ngabaniniyo.

No.	Igama lomniniyo Ekuqaleni.	Ixesha lokunikelwa kwe Taitile.	Iipapa kwi nowadi Zakomkulu	Ukuchazwa Komhlaba.	Ubelula.	Irafu ene Ntyala.	Le rafu ilityala iqala ngo.	Wagqityelwa atwoli gama
					M Sq. Sq.f	S. a. d.		
1	Nkubevana	8th March, 1859	438	Garden Lot 13 A, Healdtown	2	7 10 0	1st January, 1873	Nkubevana.
2	do	do.	468	Building " 7 O, "	2	1 17 6	do.	do
3	Stephanns Gwiji	do.	445	Garden " 20 A, "	2	2 10 0	1st January, 1883	Stephanns Gwiji.
4	do	do.	482	Building " 3 I, "	2	0 12 6	do.	do
5	Sam Umntinkulu	do.	447	Garden " 2 B, "	2	2 10 0	do.	Sam Umntinkulu.
6	do	do.	462	Building " 7 A, "	2	0 12 6	do.	do
7	Nyati Zalinduna	do.	450	Garden " 5 B, "	2	3 10 0	1st January, 1891	Nyati Zalinduna.
8	do	do.	469	Building " 6 B, "	2	0 12 6	do.	do
9	John Umnti	do.	454	Garden " 12 B, "	2	2 10 0	1st January, 1883	John Umnti.
10	do	do.	466	Building " 5 J, "	2	0 12 6	do.	do
11	Klaas Bangani	do.	158	Garden " 16 B, "	2	3 10 0	do.	Klaas Bangani.
12	do	do.	460	Building " 1 A, "	2	0 12 6	do.	do
13	Domo Domo Silwana	12th May, 1859	503	Garden " 16 H, "	2	2 10 0	do.	Domo Domo Silwana.
14	do	do.	576	Building " 4 V, "	2	0 12 6	do.	do
15	John Sopazi	do.	521	Garden " 12 K, "	2	2 10 0	do.	John Sopazi.
16	do	do.	553	Building " 7 F, "	2	0 12 6	do.	do
17	Quti Mahlahla	do.	535	Garden " 18 M, "	2	2 10 0	do.	Quti Mahlahla.
18	do	do.	575	Building " 5 T, "	2	0 12 6	do.	do
19	John Mateza	do.	610	Garden " 14 E, "	2	2 10 0	do.	John Mateza.
20	do	do.	647	Building " 8 H, "	2	0 12 6	do.	do
21	Daniel Zwaartboy	do.	630	Garden " 17 G, "	2	2 10 0	do.	Daniel Zwaartboy.
22	do	do.	661	Building " 2 E, "	2	0 12 6	do.	do
23	Uplatjie Mzizi	18th May, 1859	768	Garden " 5 G, "	2	5 0 0	1st January, 1878	Uplatjie Mzizi.
24	do	do.	730	Building " 9 G, "	2	1 5 0	do.	do
25	Hlepi Camazana	do.	787	Garden " 20 M, "	2	2 10 0	1st January, 1883	Hlepi Camazana.
26	do	do.	1065	Building " 5 B, "	2	0 12 6	do.	do
27	Biza Madinda	22nd Feb., 1860	1048	Garden " 8 H, "	2	2 10 0	do.	Biza Madinda.
28	do	do.	1248	Building " 7 E, "	2	0 12 6	do.	do
29	Frans Jacob	12th Nov., 1860	1217	Garden " 55, Mazorka	2	7 10 0	1st January, 1873	Frans Jacob.
30	do	do.	1290	Building " 8 I, "	2	1 17 6	do.	do
31	Swaartboy Lukalo	do.	1166	Garden " 28, "	2	7 0 0	1st January, 1874	Swaartboy Lukalo.
32	do	do.	1325	Building " 2 A, "	2	1 15 0	do.	do
33	Swaartboy Gogo	do.	1168	Garden " 114, "	2	3 10 0	1st January, 1881	Swaartboy Gogo.
34	do	do.	2087	Building " 6 M, "	2	0 17 6	do.	do
35	Umgwantsi Gulana	27th May, 1861	1890	Garden " 142, Nobanda	2	5 0 0	1st January, 1878	Umgwantsi Gulana.
36	do	do.	2119	Building " 4 D, "	2	1 5 0	do.	do
37	William Rweetyana	10th March, 1863		Garden " 15 C, Healdtown	2	2 10 0	1st January, 1883	William Rweetyana.

Umhlaba Otengisayo.

UMHLABA ongu Lot I., omi e Debe, ubokulu bawo zi acres ezi ngama 21 ne poles ezingama 28. Imida yawo: ngase mpumalanga-ngentla, nangezantsi, umi ngendlela yengwelo; ngase mpumalanga-ngazantsi, umi ngo Lot H.; ngase ntshonalanga-ngentla, umi ngo Lot K., umhlaba olinywayo. Owufunayo angabhekisa ku

GEORGE WHITAKER, Kingwilliamstown.



**ENDWE!**

KUFUNWA

Ingwelo Zokutwala Amalahle

ZIWASE Z.

METELE NASE KOMANI.

18th January, 1888.

# Baker, Baker & Co.

e QONCE (Kingwilliamstown),

Bane mpahla ezilunge kakulu nakuni Bantsundu.

I BHULUKWE ne BHATYI ze KODI.  
I BHULUKWE ne BHATYI ze ZITOFU.  
I SUTI ze ZITOFU.  
I HEMPE ezilushica.

Zitengwa ngawona manani atshipu.

I MICAKO, ye KALIKO e Brown ne White.  
I PRINTI, i-LINZI, i-KODI.  
IQIYA ze Keshemiya ezimnyama nezinamabala.

Impahla yokutshata kulapo ikona.

Ofani ngofani be TYALI.

KWA

**Baker, Baker & Co.**  
KINGWILLIAMSTOWN.

KUFUNWA

ISITANDATU

SABASEBENZI.

UMVUZO uqala kwi 10s. use kwi 20s. ngenyanga kudibeno nokudla. Balalo kwakwamlungu.

Yiyani ku

R. CURLING,

e-Reserve,

e-Qonce.

Imfundo Ema Mpondweni.

BUNTINGVILLE NATIVE TRAINING INSTITUTION.

ISINALI yokuqeqesha nodana yase I Camgce iyakuvulwa NGOLWESI-BINI, JULY 31.

J. W. HOUSEHAM, Umorganelli.

BONISANI.

Amahashe amabini, elinye yinkabi efaki enekolo, no mnxuma endlebeni yase kunene, ono O ocaloni lase kunene, eshoba lifutshane; elinye yinkatyana emfushane omqolo ugobliyo, amangina amhlope omabini asemva. Alahleko ngo 15 April odlulayo. Woli wakuya umkondo ubhalo ngo Mr. Wilson, Colesberg.

JAMES KWEZI.

KO TITSHALA.

KUFUNWA I TITSHALA, onesiqiniseko ingasqwenoleka ngakumbi. Umvuzo 240 (per annum) ngonyaka. Owufunayo wobhalo ku

REV. SIMON P. SIHLALI,

"Solomon Vale,"

Engcobo via Idutywa.

ISAZISO.

NDINIKA esi saziyo kubo bonke abagula kumahlali aku Tsolo. Bonke abaya kufunyanwa bebamba nabapete i License sokugula, kodwa engke amagama abo, bonke ubobamba ndibane kwi Mantyi yakwa Tsolo okuzo kubone yona ukuba abantatyala. Mus nditi bonke abanjalo bangababelekwa.

THOS. NOUDLE, Umgqini-Mahlali.

Kambi, 8th May, 1888.

BONISANI!!!

AMAHASHE amabini abaleko e Rini, nge 22 June, 1888. Inkabi egwangqa ebomvu, inekolo enonane; elinye yinkabi empemvu ebomvu, amangina asemva amhlope, ukwa namabala emhlatse amhlope mabini. Lamahashe anomtshiso wase Bhofolo, nentsimbi kumangina apambili. Ubudala akwi six years. Ondilandisayo, ndomvuzo, abaleko kam, ROBERT L. MAGREZI, Care of Mr. Wm. Ndarane, Fort Beaufort.

Amehlo Mzi Ontsundu!

NDICELA amehlo kuni mki wakoretu ngomfana ontswawana, amagama ako Jim, Mbeki, shayise Abraham Gobongwana Kinasa. Wagqityelwa e Kapa nge 1882, naku Mr. John James, nakwabanye abafundisi bamahlelo ngamahlalo apo e Kapa nakwesinye indawo. Ondilandisayo angatwela kwi editor ye Mvo, nokuba kukum. Indleko sako zingabuyelwa adim,

M. A. G. KINASA, R. M. OZOE, Mount Aylif.

23 June, 1888.

I-FASHONI EZINTSHA, EZIVELA E YUROPE.

Ezamanenekazi i Fur Capes. Ezamanenekazi i Fur Dolmanettes.

I jersey ezintsha ziqalela kwi 3s 6d to 5s 11d.

Ezangapantsi ezilukiweyo, zishipu kakulu.

Izitofu zelokwe sobusika ezintsha.

Ifanele ezonziwe ngoboya begusha Zase Afrika.

Izikafu, notyali.

Into eninzi yezihlangu zamane-nekazi ezidla i 7s 6d ziyakutengiswa nge 5s 11d.

Zonke ezinye impahla zithipu kanye kotenga ngemali.

W. O. CARTER & Co.

MACLEAN SQUARE,

E-QONCE.