

Umanyano nge Mfundo.

(N. E. A.)

Olu Manyano lubentlanganiso eyolo kunene e Debe esikolweni sika Matubela, ngolwesi-Bini, ngombisa we 10 July 1888, emini emaqanda. Iyulwe ngumantlazi ngu Mongumeli wayo u Rev. P. J. Mzimba.

AMALUNGU ABENKO.

Kubapali: Rev. P. J. Mzimba, President, B. Sakuba Secretary, J. S. Dikaya, Assistant Secretary, J. K. Bokwe, Treasurer, kwi Komiti: Revs. B. Mama, B. Makiwane, Mr. T. Botoman, no J. Ten, S. Jabavu, ofike mavelana nokupela. Kuzalungu: Rev. W. Philip, Messrs. R. Nyosi Gaba, D. Mhaza, T. Spondo; Wm. Mama, Miss A. Figilan; Miss E. Mavuso; Messrs. Jas. Figilan; R. Gosa; P. Xiniwo; R. Govu; W. Koba Nsikana; S. Sonjica; Jas. Madaki; John Mafongu; D. Marela; R. Fini; no John Matimba.

AMALUNGU AMATSHA.

Amalungu angena kutshala ngo Messrs. Wm. Sikweyiya, John Ngaka, Niven Gasa, Alex. Figilan, Jos M'inda, M. Njika lana, Vana Konongo, no E. J. Mqoboli, amkelwa onke.

IZAZISO ZE NOXONO.

Amalungu avakalise ingxoxo anga zingaxoxwa yile ntlanganiso, ekute omva kokuba zingoniswa zebakwa etalioni kwanyulwa ikomiti yokuba zikangelelwe ezogxoxo ngazinye, kuti ukuba kuko ezingekona ngaweni wentsebenzo yolu Manyano izibhalo zingangeni kanyo kunko. I Komiti leyo ibe ngu Rev. E. Makiwane, Messrs. W. K. Nsikana, J. S. Dikaya, Wm. Mama, no E. J. Mqoboli, iperwe ngu Rev. E. Makiwane.

INGXELO ZE NTLANGANISO EGQITILEYO.

Kute kwakwicotwa imicimbi ye ntlanganiso egqitileyo—izinto ezazinkelwe ezi komitini, nezaziyekelwe ziyekelwa le yamhlabi ntlanganiso kwavakaliswa uluvo lwentlanganiso ngozindawo:—

ABATUNYWA BA PESHEYA KWE NCIBA.

Kwenzile inteto ezintuphi ngamalungu ezibhekiselele kwi mpato embi efunyenwe yile ntlanganiso ku ipesheya kwe Neiba. Intlanganiso ibe moya mnye ukuba mayinga mana ukusuka. unanteto zabantu, mayiqube unsebenzi wayo ebisoloko iwuquba wokulingiselela ublanga oluntundu, wokulingisa ukuba sibe yi mbumba ne pesheya kwe Neiba. Incwadi ka Mr. A. Gontshi eyabonakala kwi Mvo, mayinga banawa yile ntlanganiso. Kunyulwe i komiti yokuba ike iyikangelele lonto, ize ize ngaxelo agentsasa elandelayo.

UKUPONONGWA KWE MFUNDO.

Pakati kwenteto ezenziwayo kubalasele indawo yokuba ingxoxo mayisekwe pezu ko mteto ka Dr. Dale wokuba mayinga viwa ngaba Hloli zikolo kwi Standard IV, xa isiqingata sesikula singekona pakati kwe Standards. Kubalasele ukuba lo mteto wenziwe ngesizatu sokuba o tishala befundisa intsa-pu epambili yodwa ngokufuna ukugqibisa izanti ezintle kwi Standard IV, baze abafunda ko A bangakutshala. Ezinye itshala zite icala labazali maliquidwe kuba kuba badla ngokuti bakuxakela bazakalele entsatseni, kanti noko balidale ukuba abo bantwana bekwil kiasi ezipambili emfundweni. Abazali ababeko bacelile batata, batolela nabo kwolokuti ityala liko macala omabini—kubo bazali, nako tishala. Iyeza lalento kukuba makutshale abazali ukuba bense i komiti zokungqela izikolo. Isigqibo sentlanganiso sibe sesokuba lo mteto ka Dr. Dale ihawungacasya.

REV. P. J. MZIMBA.

Kufike isigqibisi ebusuku size kubiza u Mongumeli, u Rev. P. J. Mzimba ngomkhulano entsatseni yake ekaya. Kunyulwe u Rev. Wm. Philip ukongama intlanganiso endaweni ka Mr. Mzimba. [Ukuze amapapu ezilholo angapakami singazi ubuyebathetele lomkhulano.—Ed. Imvo.]

ISIPILI SE "QONQA" NO "H."

Lomcimbi uyekelwe kwase Komitini yo Manyano ukuzo ize nengxelo kwazayo intlanganiso.

IZIBHENO NGO TUNGUMLOMO.

Emva kwe ntebo yamandulo ambalwa kubakale ukuba izigxelo zo Mantyl egqibisi zina kubhanelwa. Kuvunywe icelo lika Rev. E. Makiwane lokuba le ntlanganiso mayingenzi utu kulo meimbi kuba lo Palamente ibhangenayo e Kapa ngoku yoyokugqibela, ize kuchitwa kunyulwe ontshe; masesi bhekisa amehlo etu kumalungu atembekileyo esiya kuwanyulela i Palamente ontshe.

INGXELO YOMGCINI-NDEYBO.

U Mr. J. K. Bokwe ulele ingxelo yobugosa bako etu kuyo imbongi yokuba abambe ngamatunzi ukuba kufika entlanganiseni woyika thlazo lokuba kungelonto esa nayo, ingxoxo yo Manyano ize. Amalungu ayenike ilungelo yintlanganiso eyayise Lovelale lokuba loti eliyibhalelole imali yalo nyaka yonke. Ise lityizolwa yonke endala olityala. Abe mabisa amalungu alisabetelelo olwzi. Emva kwengxelo yo Mgcini-Ndeybo oyankolwe ngombulelo yintlanganiso ngugqitye kwelokuba Umimiso wesi Hlanu (V) yo Manyano mawenziwe ngongqo kangabiko lungu iyakuxoxa llingagqibanga ukubhatala.

IMVUMO.

Pakati kwengxoxo intlanganiso imano ukuvuselelwa yingoma eyenzelwa yi ntsapo yesikula sika Mr. W. Stoffle ne-ka Mr. Ja Gwina. Lwawuma usapo usapo olupetwe ngu Mr. Stoffle kwati kona kwakuhamba ubusuku lwaqakazela. Sitshala kuvuma kuka Miss Elizabeth Vekela kwingoma ngu "Beautiful Rain." Sitshala ngamculo ngu "Dawn of Day" "Blessed are the dead" no "Forest Echoes." Kumaculo ka Mr. Gwina akolwe ngu "I was glad" no "The Merry boys." Amanene sikuphe imali engava ukunika intsapo ka Mr. Stoffle ebizalwe yonke kunene. Intlanganiso ipume ngo 3 ekuseni.

July 11th.

Kuse ingena ngexa leshumi intlanganiso, yayulwa ngomantlazi ngu Rev. E. Makiwane. U Rev. W. Philip utabato tshala, kwabizwa ingxelo yomcimbi yezolo, kwo ngwa indawo ezilile yanikelwa.

INGXELO ZE KOMITI.

(1) AMAGAMA.

Ikomiti yokukangela amagama ingeni- se ingxelo ye ezivalo be uba mand- ni ezi ngomantlazi yomgcini yezindim- ba no noku- ezintlanganiseni, no- kungawuloli umrongo we ntlanganiso. U Nobhala ulele amagama amalingu e- wonke o Manyano n- amandla kwacinyi- wayo, kwalinganeka imali lawo inga 92.

(2) IPESHEYA KWE NCIBA.

Kulandele ingxelo ye Komiti obika- ngelolo umcimbi we pesheya Ewe Neiba, eyomulome ukuba makutshalele lenewa- di llandelayo kuzo zonke indawo zape- sheya kwe Neiba ezingaba zihlangana- niso. Yamkelwa lo ngxelo yi ntlanga- niso. Incwadi yile:

"Bazalwana, intlanganiso yo Manyano nge Mfundo itabata elituba ukavakalisa ukuba okuboupi kwayo kuya kuba lilungelo elikulu kufi zonke bantsundu ukuba sibe nendlela yokavama ngentoto ezitweta ngati montlalo esihleli ngayo. Sibona ukuba kufunye indlela yokuti nokuba asikubonani sibe yintlanganiso onye, ebisiya kutanda tina ukuba sibe yintlanganiso onye, sibe nako koga ukuyana ngentoto, ezipezu komzi wonke, ezinjingokuti ngokuba amadoda anjengo Capt. Feltman kutshale ngamnye- adlele anokuti ukungena kulomzi sikwazi ade atongo ngemali. [Sivela ukuti mhlaba- mi kungaba linqina elingasebenzi uku- vana ukuti kanyo ngominyaka nokuba ngeminyaka emibini kubeko abantunya- abayela kwintlanganiso ezivama ukuba sivahe; abantunya abaya kuti nokuba abanikwanga lungelo lokuxoxa into zonke ezipambili kwentlanganiso abaha- mbele kuyo; bapapapile inteto benze amazwi okubonisa nokukutshala.] Ukutu- mela kwom ol lizi kwazi ukuba siya vuya kukubako kwentlanganiso ezinje ngokufunda nokuba kukutshala kwazo sikubalela ukuba kokwetu nati.—W. K. Nsikana, Elijah Makiwane, B. Mama, Jno. Knox Bokwe.—10 July 1888."

(Incwadi kwedlulelo.)

EZABABHALALI.

ISIPITIPITI SE REMENTE EMGQA- KWEBE.

NKOSI, Mlungiseleli wepepa lomzi ontundu.—Ndieela ukuba ufake leni- gema imbhalwa. Ndikanyeza. Isigqibo esili; kurakala ukuba kuko isipitipiti e Mgqakwe kwa Mdingi, pakati komfun- disi ne remente. Asiyoyaniso lonto, ndim owakona.

Mr. Sigidini ndingawya wandicazela apo uyifumene kona londawo uyivakali- silayo uti, kuko isipitipiti nomfundisi wetu, ndiyakucela.—Edim.

THOMAS SAMBULA.

Emgqakwe, kwa Mdingi, 18 July 1888.

NKOSI MHLALI.—Ndito ndakubona inteto ye Sigidini Mzakhosha ngezitipitipi ze Remente yase Mgqakwe nomfundisi wayo ndalalela kwi pepa lako le vek- i egqitileyo ukuba kokuba umntu oya kuvela ngayinye. Ndikanyeza, kuba lo mteto yonke lonto: Umfo we Sigidini uyivilese ugqitileyo lonto akayizela njengoko injalo kanyo, kuba xa ebeyizela njengoko injalo ng'ete iremente eyongahelwe e Qonce yama Wesile antundu yi Remente ye- zitipitipi. Ezizipitipiti azisoze zipole ngalo lonke ixesha aselapa lo Mfundisi, kuba akuko nalinye ikabato, nalinye inteto, nalinye ingxelo, nalinye uculo oqoke walwa igama lake liphakati belila ngaye abanye; esebenzisa amagunya obongame- linyagaya komgqo, esebenza ngonyaniso, nezisonqolo, nendawubulo. Isigqibo lingo- lenziwayo ngama Wesile lokubeka abafundisi abantundu egqongameleni lya kuzichitshala zazo ukuba ziyayoyen- jenje, kuba umsebenzi we Nkosi siya- dibanisa nobuntu. Kunjalonje abantun- gosa abafundisi okubonakala. Amagosa abo ngamabali eyebhete, angovumazanke afumane asezolelo into eyazi ukuba ayinjengoko injalo. Oko kutsho umfun- disi "siyabulela." Ndini,

OWAKONA.

July 1888.

NGO MELO E PALAMENTE.

Ku MHLALI WE "MVO ZABANTSUN- DU."—Nkosi yan kaundifakele lebu- gema imbhalwa, kwelopepa lako lulumile- yo. Lati lqalo olidumileyo "Imbila yaswela umisla ngokuyalezela." Izinqingata ezin- tabanyuli abantsundu ndinokolo yokuba nazo sezilolile ukutshala ngoyena ziyakumtshala e Palamente ngayika- ozayo, ukuba aye kuba ngumlo wabo kulokunda luma kunene. Ndiecinga ukuba ngoku hifikile ixesha lokuba nati sibe ngamadoda entweni zombuso esipa- nti kwawo. Kukade singabantwana; izinto ezinaganakwenza nto ngokwazo. Sipili kwengxelo. Namhla ndicinga ukuba hifikile ixesha lokuba nati sibe ngaba- dokumtshala pambi kwamanye amadoda. Bekufuneka ke kunyulwe oluzayo sifake indoda eyakuba ngumrongo wetu lilo yoyebala enteto yetu.

Isiziba sivinca ngodolondlo. Nokuba si- fake yanyo eziyizi ngokuba lugodondlo esiva ngalo imlamba. Yotiki yakutshala- na sikove ngabuya alhambekwengqabala ebekelwamba ngayo. Ndiyakolwa ukuba indoda entsundu pakati komzi we Palamente ingaluncedo olukulu. Kanjako ingaludumo nendaba kunzi ontshu; kunjengokuba kanjako ukutshala unntu ontundu usafunelwe kuputwa njemron- ntwana. Nokuba kanjako imali ezilolelwa imfundo yetu kuhajwa leonka ezatwaga ezinjeni. Nendoni (Alexander Bond) ingaqonda ukuba kanti umntu ontundu ufanelwe kunika lungelo lako kuba naye ngoku uyakwazi ukuyibona into embi nelungileyo. Kanjako bafa abaku- dala obuti wakumbona ngesaboko dal endaweni yokuti kubuhlungu asuke ati dambaba. Kanjako imfundo obhala ontundu ngokuti uyinto obunyamakazi yena kubabemalwane bako abambhale- litya kulo lityalo kamlaya, kwawo ukuba imfundo enika ontundu ayilwa- hwa, kodwa imenze ontundu ayilwa nati bambhlope. U Mr. Jabavu, Umhelli we Mvo ZABANTSUNDU, yindodana entloko ihluzekileyo nenengqondo kwi- nto zombuso esipanti kwawo. Kanjako andikolwa ukuba angati eye kumeza isiqingata kubeko indawo esizuru. Ndiecinga ngokuba ezi hili alinyalayo singabona nazo ukuba senze into epa- kamileyo neluncedo kuzo wonke umi- ontundu. No Mr. Jabavu wayo ndinga

vuya ete londawo akayikangela njenge ngokwazi, okungaba kutshala makaye- kwe, abe yena ngokuba adawo yoka- nke ka Jabavu ukuba asitshala siyiwa ngodolondlo. Ndiyakolwa ukuba imali yamawetu ase isidolondlo nase Komani (Hawu), pesheya kwe Neiba nase Qonce, njalo-njalo, iya kuti londawo iyikwasele ngomoya ozolileyo. U Mr. Jabavu ngumfo owaziwayo ukuba uwukonza umzi ontundu ngomoya wako epela, eedikolwayo ukuba angati eke wase Palamente anzo yonke ingxelo ukuw- kolisa umzi wakowabo. Nango umla- mbu wolani mawetu, musani ukungena- ngazela, yekasi kanjako ukuyalezela.— Imbila yaswela umisla ngokuyalezela. Ndini owona ngenene,

Z. NATIVE.

IMPENDULO KU SILWANGANGUBO.

U Mr. Mxabela uti umntu nokuba ngu nshunayoli akatundwa ngumfundisi tina bantsundu uyakutshala lingaziwa noyala lako. Amkupe umfundisi ngo- kusuda kwake, angabi nambuzeli um- kushwa, utike kuyiwa plus ngabantu bakuti ngelisiko lonziwa ngabafundisi bantsundu, utike neelani, nosandi, siya ngapina? Utike wena inteto onje uku- bala, nina ulidole ukubona into zoku- hambela pambili, anisekolezo madywibi- ba anje, ayikona ingekoto yokugcina amapepa ayonakeleyo (basket of the waste papers, or waste paper basket) lonto kwakwa athaphupha o Mr. Mahuse kude kumanywe umzi ukuba kuxoxwe ama- fens'anje, ukuba nifansi no Mr. Mxabela nginganiswa ze ukuba indawo ezixeka abafundisi bohlanga lwenu ziyanyu- tabiyumba umheli makazi ukuba kuko ezibatunukayo, ngomnye wabo uwena. U hlobo opelele ngalo lupawana ze Mvo June 28, kubonisa ukuba u Mr. Mxabela unyaulise, lenteto ingentla yako ayanelele ukupuma emlonjeni yakw'ngoluhlobo utelo ngalo malunga nenteto ka Mr. Mxabela. Xa inguwo o- leta ngoluvu ukuba uyakwenzakala, okunye ingabi nguye yedwa ibe ngabo bonke abayivileyo inteto yake intsuva yayo; ke wena usuko wazi- shiya lento kutshala ngobolungu justice wenku namawonga, into engaxolli nto lopto, ngokuba bengabafundisi bohlanga mabati noko bonayo kungatwala ngabo, ngokuba ngabohlanga; u Mr. Mxabela yena asinye wohlanga? Nina ulidole- le into zokuhambela pambili, anisekolezo madywibiya, maphupha, ninyakutini uku- hambela pambili, xa abafundisi benu besatshala amawonga, amawonga eha- mba namakwele nje? Ndisapela okwa- zambhla, ndobuye nditete ukuba kung- vumeleka. Tara Mhelli.—Ndini

C. V. K. Beaconsfield, Boshof Road, 7 July 1888.

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (July 20).

Irazi elabaza—8/10 ngokulu Ihabile—2/6 to 3/3 ngokulu Ilapile—2/8 to 3/6 ngokulu Umbona—3/8 to 3/10 ngokulu Amazimba—6/ ngokulu Amafansa—1/6 to 2/1 ngedazini Jukoni—5/ to 25/ ngedazi

E KOMANI (July 21).

Inkuni—38/ to 56/ ngedazi Ihabile—4/8 to 5/ ngokulu Umbona—5/6 ngokulu

E RINI (July 20).

Inkuni—8/ to 34/ ngedazi Amazimba—12/6 ngokulu Umbona—10/ ngokulu Ihabile—2/3 " " kufanwa—10/ Ungabuzi—14/ Ihabile—1/3 to 4/ ngokulu Irazi elabaza—1/7 to 1/9 ngedazini Ilapile—4/ to 5/ ngokulu

Native Opinion, THURSDAY, JULY 26, 1888

The Double Tax on Natives. MR. SAUER is getting a Bill passed by Parliament to amalgamate the Hut Tax and the House Duty; and before long the anomaly presented by this mischievous distinction without a difference will be abolished. We are glad Mr SAUER has taken action in this matter, and our people are under a further obligation to him on this account. There is every likelihood that the Bill will become law. Mr. SIVSWRIGHT'S Committee on the BINDA House Duty case recommended that some such reform in regard to Native taxes should be considered, and Mr. HORMEYR was a member of that Committee, a fact which is by itself enough to assure the advocates of the measure that it is out of danger.

The present move seems to us to offer a fine opportunity to us to finally settle questions relating to the incidence of native taxes. Only the other day Mr. HURTON, a former Treasurer-General, expressed it as his deliberate opinion that the House Duty Act which was essentially wrong, namely, the taxing of natives' huts at a greater value than the house. Under the Act Natives are made to pay on their huts taxation equivalent to that which is

paid for houses worth £100. Govern- ment however takes good care not to allow these people to rate themselves at £100 for franchise purposes; but while depriving the natives of representation, it does not scruple to take taxes from them based on that assessment. This is a patent wrong which Parliament ought not to permit to exist for a moment now that it is discovered.

Now, we don't go so far as to say that Natives ought not to pay House Duty at all, seeing that the rest of the community has to bear that burden. But we think they are entitled to ask that they bear nothing beyond their fair share; and it is idle to say that the pro- portion the native is now paying, is fair to him. For the problem is easily stated: "If on property worth £100, Government levies a tax of 10s., what should be levied on a Hut of the value of £5?"

But we believe our people would be perfectly satisfied if the duty were fixed at 5s. per year, and as the Hut Tax stands at 10s., the amalgamated taxes would be 15s. per year. If the principle of paying 7s. 6d. in half-yearly instal- ments is introduced into the measure, the Bill would, we feel sure, be accepted by Natives as the final and fundamental settlement of the question.

Editorial Notes.

A CONSTANT READER of this paper having read Mr. Makiwane's paper printed in our last number with very great interest, points out as one important difference between the Native Location in Port Elizabeth and the one here, that at the port more agencies are employed to improve the condition of the people. Several denominations have their Churches and Schools there, and among the people live Missionaries and Teachers. Here everything is left to Mr. Harper, for though there is a Native Wesleyan Minister he—as also his Chapel and School—is far enough away from the Natives. The Native Episcopal Church is further off. It is said, the Native servants in town must be considered; and that is admitted; but it is evident that it is easier and better for the servants to attend short services at the Station, than for tired fathers and mothers and young people to wander away into town at night. To drive a wagon, a man must keep very close to the oxen. To do any moral good to people, the workers must deal with them at, and near their own homes. Kingwillamstown would become as bad a place, or at least, have as bad a name as the Station, if it was abandoned to the services of one Minister. Some objection is made to Missions following the Natives; and something is to be said against the Presbyterians starting work at Mount Coko, or the Wesleyans going to Pirie; but there is surely a duty performed in following converts to a town like this, and of caring for them during a sojourn in what to many is only a temporary home, where a little money can be made.

ELSEWHERE will be found a short paper, written by one quite competent, on one of the Social Questions among the Natives. It is written by one who by reason of learning and a capacity for observation, has a claim to be considered an authority on those questions. Our readers will rejoice to hear that while the contribution may be the first from the pen of our friend, there is every likelihood that it may not be the last. There has been an indefinite quantity of talk on individual titles these many years, but no definite proposal and all has ended in nothing. And any practical solution of the matter, suggested by one of the authority of our contributor, is well worthy of the consideration of the country.

As certainly as fire is extinguished by water, we fully expected *Eccehbra* to take up Mr. Paul Xiniwe's cause in his grievance against the Railway depart- ment—*Eccehbra's* policy being the sound one, to stand by the weak against the strong. Beyond pointing out that Mr. Xiniwe is not, as our contemporary sup- poses, a member of the Editorial Staff of this Journal, we allow the following com- ments from *Eccehbra* to speak for them- selves:—"Mr. Paul Xiniwe, a respectable educated native, apparently a member of the editorial staff of *Native Opinion* has tendered to the Traffic Manager of the Eastern Railway System a complaint against certain officials who treated him with gross injustice and incivility. He was a third class passenger who was 'grouped' with some drunken Ved Kaffra, and he took the earliest oppor- tunity to remove into another third class compartment, from whence he was ejected by the guard and station- master and driven back into the obnoxious company. At the next station he proposed to pay the extra second class fare. This was refused on the plea (unfounded as it appears) that the second class compartments were all filled. On enquiry, it was found by the Traffic Manager that the officials in question denied the charge against them, and Mr. Xiniwe, because he happens to have a coloured skin, is left without redress. The Traffic Manager says that 'passen- gers of European descent usually express a very strong desire to have separate compartments, and the complaint is frequent that the Department does not sufficiently consult their wishes in this respect,' and he adds a suave remark about the duty of the Department, consulting the wishes of its customers?"

The natives are considerable contributors to the revenue of the Eastern Line, and, surely, the respectable and well-con- ducted native is entitled to civility and courtesy, to say nothing of his right to as much comfort as is allowed to other third class passengers. If a white man had complained of his company he would have received the assistance of the officials at once. Apart from other aspects of this case, it is exceedingly unwise of the Department to encourage officials to treat native passengers with contempt, and thus help to widen the breach between two equally important sections of the population."

WITH reference to this matter of Mr. Xiniwe's treatment by the Railway officials, the friends of justice will be glad to hear that the publication of the facts has led to the grievance being taken up by one or two leading members of Parliament who have interested themselves in having the act quirked into, the result of their intercession before the heads of the Rail- way Department in Capetown is, we are assured, very satisfactory. The thanks of the Natives are due to their friends who have so readily worked to rectify this abuse.

The *Somerset East Budget* thus an- nounces its soul on the vexed constitu- tional question of allegiance:—"Native Opinion complains that 'Capt. Veldt- man' after being a British subject ever since the war of 1835, when the Pinguas came under the Government of the Colony, is now compelled to apply for letters of naturalisation. Our contem- porary says it is 'unbearable, that the majority of the present Native subjects of the Queen 'in the recently annexed Native Territories are to bear the stigma of aliens until they risk the trouble and incur the expense of securing letters of naturalisation.' Is our contemporary, and others who with him denounce the Registration Act as unjust to the natives, aware that very many Germans of Kaffraria, the best friends of the Govern- ment, come under the same disability. This is so, and the fact of itself relieves the Government of the charge of oppression brought against them by their enemies. When we find men like the Rev. H. Muller, head master of the Paumure Public School, who has voted for years and is a staunch friend of the present Ministry, placed in the same category as the much-betrieved natives it is time to drop the charge of native oppression."

WE are afraid the *Somerset East Budget* has not seen our article on the subject of "Natives as Aliens," as its first quotation is apocryphal, no such words having been made use of in our columns. For ourselves, we are content to leave Captain Veldtman's claim to the franchise on annexation, which is, in our estimation, an act quite sufficient to naturalise him for all practical purposes. The case of the Germans of Kaffraria—as that of the Rev. H. Muller, over whose wrong in this respect, the *Somerset East Budget* shows the whites of its eyes, seeing that he "is a staunch friend of the Ministry"—rests on a distinctly different footing. The Ger- man Empire has not been annexed to the British Empire; and while these settlers owed allegiance to the German Govern- ment, they could only be entitled to the privileges of British subjects by taking out letters of naturalisation. Now, Veldtman and the other Natives owe allegiance to no other sovereign but Her Majesty Queen Victoria; and no con- stitutional lawyer would rule that our people in the Transkei are legally not British subjects. Our *Somerset East* contemporary will see that we make no *ad misericordiam* appeals on behalf of our countrymen in this matter, but we claim for them what is theirs by right as well as by law.

The *Kaffrarian Watchman* must have some bone to pick; and *Imvo* is young and tender, and just the correct thing for old langsyne wolves. So in Monday's issue this Journal comes in for two or three licks headed with the terrific words "The Mischief-Maker at it again." Evidently this is intended to wipe us out of existence. We have, however, survived the Niagara of abuse to remind our august contem- porary that abuse is not argument. In its anxiety to find fault the *Watchman* has ludicrously missed the drift of our remarks on Pondo Affairs, which were not dictated by a desire to hamper the new Resident at all. If there was anything carefully calculated to prejudice Mr. Scott in the eyes of the Pondees, it is we think, the debates in Parliament on the appointment of the Resident, as these make no secret of the desire of the Colony to annex Pon- doland by hook or by crook; and many believe that the Resident is to further this end. To counteract this we wrote in the strain we did, as we fear that any pre- mature act to annex the Pondees against their wishes would precipitate the colony into bootless complications. We think the policy of the Government is a sound one to look the situation in the face and to acknowledge the independence of Pondoland. It was not against the Ministry, with which we are happily agreed on this matter, that we wrote, but against vain delusive hopes entertained by most colonists that the annexation of Pondoland would bring us relief. So long as the Pondo rulers are carrying out the terms of whatever treaties are agreed upon with a view to protect its interests, this Colony has no case against the Pondees, and it would be a high-handed act to annex the Pondees against their wishes. There is work to be done for the Colony in deciding upon a policy for the settled and beneficial Government of the Natives now under it, and the fact referred to by the *Watchman* that brandy is killing chiefs in Pondoland ought to teach us to alter the present brandy policy of our own Government. It is only the *Watchman* that cannot see that the efforts of the dominant party in our own Government are directed at depriving Natives of education. Any one can easily foresee that the result of the compound of Brandy-and-no-education policy that is now being carried out is simply to brutalise and wipe the Natives out. Let us first set our house in order before we go to the Pondees to ask them to give up their establishments. We think we have noticed all the salient points of the *Watchman's* attack.

See next Page.

Iveki.

U CHARLES ZENO, no Philip Ntanganani, no Robert Ntanganani, babonisa ngolwesi...

INDI ka Mr. J. L. Brown wase New-Street e Hosi...

U MR. S. CROSSMITH obafudula omole i Rini e Palamente...

IGWANGQA elingu Richard Champion, ng kutabisa...

UMCIMI obaneni e Palamente ngu Mr. M. J. du Plessis...

U MR. ARNOLD WHITE ufike e Kapa evela e London...

U REV. J. C. MACINTOSH wo Depente e Bhayi...

U MISS WATER-TON (Unokukata) obafudula opete...

UNDWENDWE lwe Kaya Labantsundu Kingwilliamstown...

INGESTAPA elingu O. Engel, eladubula inkwenkwa...

NGO-MQIBELO ogqileyo kulomile wase Qonce...

IQOLA lama Bhulu lika lengena kumbela ka Khama...

KUQINISIKILE ngoko okuba kaka 200 abantu...

NGU Lord Roay, cji Belasell ngoko e Bontaba...

CHICKER—U Major Wharton wa Fezibaya ubale...

Ngoko Zabantsundu.

NGOLWESI-NE, JULY 26, 1888.

KUKO into ngoko... Kuba kwafike inkqubo...

ngoku isibonono sentsundu singo-tywala antywiliselwa ngabo ngu Rulumeni...

Kuko uloyiko e Koloni ngendawo yokungena kwama Jelimeni...

Siti kunganjalo mhlambi ukungena kuka Herr NADEL no Herr EINWALD...

U MR. D. N. DE WET (Aliwal North) ubhalele kubo...

U MR. THOMAS UPINGTON ule akawo waba amatanda...

U MR. M. J. DU PLESSIS oolele inkundla ukuba ike...

U MR. S. CROSSMITH obafudula omole i Rini e Palamente...

U MR. ARNOLD WHITE ufike e Kapa evela e London...

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INGESTAPA elingu O. Engel, eladubula inkwenkwa...

NGO-MQIBELO ogqileyo kulomile wase Qonce...

IQOLA lama Bhulu lika lengena kumbela ka Khama...

I PALAMENTE.

UTUNGUMLOMO E PALAMENTE. Ngolwesi-Bini (17th July) lwereki egqileyo...

U MR. D. N. DE WET (Aliwal North) ubhalele kubo...

U MR. THOMAS UPINGTON ule akawo waba amatanda...

U MR. M. J. DU PLESSIS oolele inkundla ukuba ike...

U MR. S. CROSSMITH obafudula omole i Rini e Palamente...

U MR. ARNOLD WHITE ufike e Kapa evela e London...

U REV. J. C. MACINTOSH wo Depente e Bhayi...

U MISS WATER-TON (Unokukata) obafudula opete...

UNDWENDWE lwe Kaya Labantsundu Kingwilliamstown...

INGESTAPA elingu O. Engel, eladubula inkwenkwa...

NGO-MQIBELO ogqileyo kulomile wase Qonce...

IQOLA lama Bhulu lika lengena kumbela ka Khama...

U MR. S. CROSSMITH obafudula omole i Rini e Palamente...

U MR. ARNOLD WHITE ufike e Kapa evela e London...

U REV. J. C. MACINTOSH wo Depente e Bhayi...

kamocimi wolabobo, abe nguye oodini imantyi...

SIR T. UPINGTON: Ndiyavipikisa lonto. Mr. INNES: Kuujongokuba...

U MR. D. N. DE WET (Aliwal North) ubhalele kubo...

U MR. THOMAS UPINGTON ule akawo waba amatanda...

U MR. M. J. DU PLESSIS oolele inkundla ukuba ike...

U MR. S. CROSSMITH obafudula omole i Rini e Palamente...

U MR. ARNOLD WHITE ufike e Kapa evela e London...

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U MR. S. CROSSMITH obafudula omole i Rini e Palamente...

U MR. ARNOLD WHITE ufike e Kapa evela e London...

U REV. J. C. MACINTOSH wo Depente e Bhayi...

AMACAPAZA ASE KIMBERLEY.

Bokumbula abalasi balamacapaza ukuba besike...

UKUTSHA KWOMILO KWA MOHISA. Lomlilo waqala ngolwesi-Tatu...

UKUCINYWA KOMILO. I Komponi kunye nomkosi womlilo...

ABANTU BOMZI KWAKONA. Ibe yinkungu nelanga ngolwesi-Ne...

UKUPUMA KWABOKUQALA. Kuqale ngexesha lesixenxe ukubonwa...

UKUSINDA KWABENGAPANTS. UYibalasi umntu ibe mbi imbali...

INDLELA YOKUPUMA. Zile zakuba zivaliwe zonke indlela...

ISIMO SABASINDILEYO. Kufike izinto ezizipilelile kanye...

UMNCWABO WABAMHLOPE ABASEBE FUNYENWE. Ibe ngumncwabo omkulu kunene...

UKUPUMA KWABANTSUNDU EZIKWATINI. Kupuma kwaba elikulu kunene...

UMHLOPE WABAMHLOPE NABAROLOKAZI. Umzi omhlope uyaxapazela...

Ungobusuku be 12 July lo, isikolo sase Tshabeni...

Ungobusuku be 12 July lo, isikolo sase Tshabeni...

Ungobusuku be 12 July lo, isikolo sase Tshabeni...

Ungobusuku be 12 July lo, isikolo sase Tshabeni...

Ungobusuku be 12 July lo, isikolo sase Tshabeni...

Imfazwe kwi Zulu.

Kuba kwafike inkqubo... Kuba kwafike inkqubo...

Kuba kwafike inkqubo... Kuba kwafike inkqubo...

Kuba kwafike inkqubo... Kuba kwafike inkqubo...

Kuba kwafike inkqubo... Kuba kwafike inkqubo...

Kuba kwafike inkqubo... Kuba kwafike inkqubo...

Kuba kwafike inkqubo... Kuba kwafike inkqubo...

Kuba kwafike inkqubo... Kuba kwafike inkqubo...

Utelekiso Lwesi Kolo

Ngomhla wo 12 ka June kwabangabazana isikolo...

Ngomhla wo 12 ka June kwabangabazana isikolo...

Ngomhla wo 12 ka June kwabangabazana isikolo...

Ngomhla wo 12 ka June kwabangabazana isikolo...

Ngomhla wo 12 ka June kwabangabazana isikolo...

Imvo 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 26, 1888.

[No. 193

ISAZISO SIKA RULUMENTE, NO. 506, 1888.

I Ofisi yo Mpatiswa-Mhlaba Nemisebenzi, e Kapa, 16 June, 1888.

EKUBENI u Rulumente enikwa amandla, yinteto yesiqendu sokuqala so "Mteto we Mhlaba Elahliweyo," wesi 3 womnyaka we 1879, njengoko ubuyekwe ngo Mteto wama 20 we ukuba makayisebenzise ayabo Imihlaba Elahliweyo ngabaniniyo ngoluhlobo luchazwa apa, okokuba:—

"Xenikweni kuko Irafu Yomhlaba ebanjwa u Rulumente wale Koloni, ngondawo, mhlambi ngempahla efunyenwe ku Rulumente, engabhatalwanga kwada kwapela iminyaka emihlanu, yaza londawo mhlambi lomphahla yayekwa, yalahlwa, waza noyena mniniyo nokuba ngqeshileyo, xa ngaba kuujalo, kwa nommeli wake ngomteto akafunyanwa, kuya kuyifunela i Ruluneli ukuba yenze isaziso ngalondawo, mhlambi ngalompahla, ixele ukuba ilahlwe 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 wako 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 nezahlukwana ze sibhoze, nese sitoba, nese shumi, zo Mmiselo wesi 9 womnyaka we 1844, ukuba ube ngumhlaba obambisileyo, lokusetyenziswa kwemali zawo zivumelane nalowo mteto."

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

F. SCHERMBRUCKER, Umpatiswa.

Umhlaba okwisi Qingata sase Qonce (Kingwilliamstown), oku tiwa ushyiwe ngabaniniyo.

No.	Igama lomniniyo Ekuqaleni.	Ixesha lokunikelwa kwe Tafile.	Ipepa kwi novadi Zakomkulu	Ukcheswa Komhlaba.	Ubekulu.			Irafu eso ilityala.	Le rafu ilityala iqala ngo.	Wagqityelwa akweli gama.
					A.	B.	E.			
1	Sinda: i Basoshe	13th July, 1869	1828	Building Lot 2 AA, Perie M.S.	...	...	32	0 12 6	1st January, 1883	Sindepi Basoshe.
2	do	do	1829	Garden " 131 do	...	7 2	...	2 10 0	do	do
3	Basoshe	do	1826	Building " 1 AA, do	...	...	85	0 12 6	do	Basoshe.
4	do	do	1827	Garden " 130 do	...	6	...	2 10 0	do	do
5	Kwehulana	do	1944	Building " 4 EE, do	...	...	32	0 12 6	do	Kwebulana.
6	Simon Ndayi	do	1893	Building " 9 CC, do	...	...	32	0 12 6	do	Simon Ndayi.
7	do	do	1893	Garden " 39 do	...	8 2	1-89	2 10 0	do	do
8	Franz Witbooy	do	2190	Building " 2 X, do	...	...	32	0 15 0	1st January, 1882	Franz Witbooy.
9	do	do	2181	Garden " 149 do	...	6	...	8 0 0	do	do
10	William Yapi	do	2143	Garden " 123 do	...	6	5-2	2 10 0	1st January, 1883	William Yapi.
11	John Boozack	20th Feb., 1868	234	Building " 5 C, Mount Coke	...	6-4	...	0 12 6	do	John Boozack.
12	do	do	331	Garden " 58 do	...	6-4	3	2 10 0	do	do
13	Jeremiah Masingata	5th January, 1869	331	Garden " 3. Masingata's Village	...	6-3	39-61	3 0 0	1st January, 1882	Jeremiah Masingata.
14	Dyibi Tonga	20th Feb., 1868	314	Building " 20 B, do	...	...	32-11	0 12 6	1st January, 1883	Dyibi Tonga.
15	do	do	313	Garden " 63 do	...	6-363	...	2 10 0	do	do
16	Kweya Gqose	24th April, 1869	1610	Building " 2 E, Buchanan	...	...	24	0 12 6	do	Kweya Gqose.
17	Nyoka Mtyingili	do	1642	Building " 9 B, Rossiton	...	...	24	0 15 0	1st January, 1882	Nyoka Mtyingili.
18	do	do	1643	Garden " 20 K, do	...	8-5	...	3 0 0	do	do
19	Zachariah Tweyi	7th Nov., 1876	2676	Building " 7 C, Penlani	...	...	33-865	0 15 0	do	Zachariah Tweyi.
20	do	23rd do	2800	Garden " 6 BB, do	...	6-3496	...	3 0 0	do	do
21	Stephen Tintole	7th do	2681	Building " 5 D, do	...	...	33-865	0 12 6	1st January, 1883	Stephen Tintole.
22	do	23rd do	2823	Garden " 8 CC, do	...	6-3496	...	2 10 0	do	do
23	Daniel Ndevu	7th do	2704	Building " 4 H, do	...	...	33-865	0 12 6	do	Daniel Ndevu.
24	do	23rd do	2876	Garden " 20 H, do	...	6-3496	...	2 10 0	do	do
25	Shadrach Tintole	7th do	2733	Building " 3 L, do	...	...	33-865	0 12 6	do	Shadrach Tintole.
26	do	23rd do	2770	Garden " 3 JJ, do	...	6-71466	...	2 10 0	do	do

Umhlaba Otengisayo.

UMHLABA onga Lot I, omi e Debe, ubakulu bawo zi acres ezi ngama 21 no poles ezingama 28. Imida yawo: ngase mpumalanga, ngentla, nangezantsi, umi ngendlela yenqwelo; ngase mpumalanga, ngezantsi, umi ngo Lot H.; ngase ntehalanga, ngentla, umi ngo Lot K., umhlaba oliywayo. Owufunayo angabhekisa ku

GEORGE WHITAKER, Kingwilliamstown.

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.



ENDWE!

KUFUNWA

Inqwelo Zokutwala Amalable

ZIWASE E.

METELE NASE KOMANI.

18th January, 1888.

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

KWABATETA isi Xhosa sithi, "Posani amehlo apa." Kwabo bateta isi Bhala sithi, "Eyk hier zoo." Kwabo bateta ulwimi lwe Nkoxazana, sithi, "Look here."

KWA PASCOE,
NIYA KUBONA IZIMANGA EZININZI

Impahla zetu zobusika zifikele, "Ityali setu" especially esaba *Tshakasi*, sibhileli sodwa emhlabeni. Iloko sokutshata esisitunguwo, nesisekwenziwa kwofunayo. Amagqabi isigqubutelo, isihlangu (ezisizende sidi), i-printi, i-kaliko, i-linzi, ese hempe, njalo-njalo.

Yonke into efunwa ngamanone, nama usnakasi nantse apa:

Inqubo samadoda sokutshata esitengwe kade, sendokwenziwa kwofunayo.—Umaki wetu upuma pesheya e Ngilane. Ibhathi, i-bhalukwe, se cuti zitshata ngenyano. I-hempe, i-kaliko, amagqabi, isigqubutelo, isihlangu, njalo-njalo. Kalapo batengwa kase onzonze.

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu:

Amadoda ahi ngu "SIGINGQI." Abafazi bali ngu "SILINDI."

Umteketelo, ngu "FOLOKOCO."

Izimbale yakwa Pascoe ezisizi kwizinyaka yama Skotschi, apo wodka umbono kase a Mr. FOLOKOCO ngokwako (sela).

KUFUNWA

ISITANDATU

SABASEBENZI.

UMVUZU uqala kwi 10s. use kwi 20s. ngenyanga kudibone nokudla. Balale kwakwamlungu. Yiyani ku

R. CURLING,

e-Reserve,
e-Qonce.

Imfundo Ema Mpondweni.

BUNTINGVILLE NATIVE TRAINING INSTITUTION.

ISINALI yokuqesha udadana yase I-Gamgee iyakuvulwa NGOLWESI-BINI, JULY 31.

J. W. HOUSEHAM,
Umorganeli.

BONISANI.

Amahashe amabini, elinye yinkabi efosi enekolo, no mnxuma endlebeni yase kunene, ezo O ecaleni lase kunene, etshoba lufutshane; elinye yinkatvana emfutshane omqolo ugobliyo, amangina amhlope omabini asemva. Alahlake ngo 15 April odluleyo. Woti wakuba umkondo ubhale ngo Mr. Wilson, Colesberg.

JAMES KWEZI.

KO TITSHALA.

KUFUNWA i-TITSHALA, enesiqingiso ingangwenoleke ngakumbi. Umvuzo 240 (per annum) ngonyaka. Owufunayo wobhalala ku

Rev. SIMON P. SIBLALI,
"Suk-mou Vale,"
Engcobo via Idutywa.

ISAZISO.

NDINKA esi saziyo kubo bonke abagania kuzibhala eku Tsolo. Bonke abaya kufunyanwa bahamba nabapete i-Licence sokogwala, kodwa egeko amagama abo, bonke ndobabamba ndibane kwi Mantyi yakwa Tsolo ukuba kubona yona ukuba abanatyala. Mna nditi bonke abanjalo bangababekwa.

THOS. NOBLE,
Ungqosi-Mabhati.

Kambi,
8th May, 1888.

BONISANI!!!

AMAHASHE amabini alahlake e-Rini, ngo 22 June, 1888. Inkabi egwangqa ebomvu, inekolo encinane; elinye yinkabi empemva ebomvu, amangina asemva amhlope, ikwa namabala emihlaba amhlope mabini. Lamahashe anomshiso wase Bhofolo, nentsimbi kumangina apambili. Ubudala akwi six years. Ondilandisayo, ndomvuza, abhalele kum.

ROBERT L. MAOZEKI,
Care of Mr. Wm. Ndarane,
Fort Beaufort.

Amehlo Mzi Ontsundu!

NDIOELA amehlo kuni wsi wakowetu ngomfana ontsundwana, amagama sike Jim, Mbeki, akayise Abraham Gobo-ngwana Kinasa. Wagqityelwa eze Kapa ngo 1883, naku Mr. John James, nakwaba nye abafundisi bamahlelo ngamahlelo apo e Kapa cakwesiyo indawo. Ondilandisayo angatamela kwi editor ye *Ivo*, nokuba kukum. Indleko sike siqabanyiswa ndim.

M. A. G. KINASA,
R. M. OZOO,
Mcant Ayliff.

23 June, 1888.

I-FASHONI EZINTSHA, EZIVELA E YUROPE.

Ezamanenekozi i Fur Capes.
Ezamanenekozi i Fur Dolman-ettes.

I jersey ezintsha ziqalela kwi 8s 6d to 5s 11d.

Esangapantsi ezilukiweyo, zizshipu kakulu.

Isitofu selokwe zobusika ezintsha.

Ihanelo ezanziwe ngoboya begnaha Zase Afrika.

Isikafu, netyali.

Into eninzi yesihlangu zamane-nekasi ezidla i 7s 6d ziyakutengiswa nge 5s 11d.

Zonke ezinye impahla sitshipu kanye kotenga ngemali.

W. O. CARTER & Co.
MACLEAN SQUARE,
E-QONCE.