

## IMVO ZABANTSUNDU (NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.]

[LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGO-MVULO, JULY 12, 1886.

[No. 89.

Xaulese Imvo Zabantu ngabantu nge

# ISAZISO.

## ITRANSPOTI YAMALAHLE ASE NDWE.

**N** GAYO le nyanga nangale izayo imali yoku bayishwa ukusuka emalahleni ukusa ku Komani iyakunyuswa ibe yi 9d. nge kulu. Zonke inqwelo zolayishwa ngexesha elifanelekileyo.

DUGMORE NO HELLIER, Indwe Mines, June 1, 1886. Amagosa.

*Pambi kokuba nitenge kwezinye izindlu kanizokuzibonela impahla yetu entsha enyulwe kakuhle.*

*Ukuba ufuna into elungileyo kanye ngemali yako, kawuti gxada kwindlu yetu entsha yengubo.*

## INDLU ENTSHA YENGUBO DYER NO DYER

BA  
YI VULILE

*Kwisindlu apa ebezisakuba no C. FENNEL & Co.*

EYABO ENTSHA

## Ivenkile Yokutengisa Nokwenza Ingubo

INE

MPAHLA ENTSHA NE BUHLUNGU

Enyulwe ugu Mr. CHARLES DYER ngesiqu e London.  
Yonke lempahla itengiswa ngamanani amancinane okugqibela, ukuzo ibhelo itengwo msinya ikwelelele enintshi eza ngezikepe.

*Pambi kokuba nitenge kwezinye izindlu, kanizokuzibonela impahla yetu entsha enyulwe kakuhle.*

*Ukuba ufuna into elungi leyo kanye ngemali yako kawuti gxada kwindlu yetu entsha Yengubo.*

## Inyama ne Zonka,

Nento ezinjenge kofu neswekile zitengeni ko

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

## Isaziso se Nkosi ya Mampondo.

**N** GE ndlela ebifunwa ngu Rulumente esuka Ecwebeni lo Mzimvubu icande kwelama Mpondo isinga kwa Adam Kok kuvunyelwene ukuba mazihambe inqwelo zabo bonke abantu. Maze ingabi nazi tola zokubhatalisa inqwelo, kanjalo maze ingembiwa ikwayileya ndlela indala.

UMHLANGASO J. S. FAKU,  
Umpakati Omkulu.  
Esihlonyaneni Pondoland, May 14, 1886.

## Rheumaticuro

Elona Yeza lakulu leli lizwe lengqaqambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

*Likwaluncedo olukulu kukutyatyamba Komzimba licisine, Nakwintloko, Nakwezinye.*

Benjenje ukulincoma abake balilinga: — “Uti omnye ziphe ingqaqambo (ekubeni besendinyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisela, ndapumla kamnandi cbusuku, into ebendineveki ndi- ngasayazi, ngoku ndipilile.”

Wenjenje wombi- Eliyeza lindipilise okungumangaliso. Bendibulawa sinqe inyanga ezintandatu kangokuba beku suka kube yinqaba ukuma ukuba ndike nda- hlala. Bendingasena katoba kuba bendi- ngeze ndibuye ndipakane. Ibotile enye indipilise kanye.”

Omnye uti: — “ Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindinceda kanye.”

“Ndingarola.” utsho omnye, “iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqi, tileyo ndite ndakumatela ibotile yokuqala umfazi wam, wabengana kupakama ekoveni nonyawo, enjalo inyanga; ngalo Mgqibelo uhleli esitulweni.”

Uti omnye: “ Lindenzele kanye lonto ubute liyakundenzela, uka ndipilisa ekutya. tyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inko- hliso njengamanye.”

Yiyo le enye inteto: “ Wonke endimeziyo nditi makabe nalo, basancedekile bonke abalilingileyo, andikeva mntu lingamceda- nga.”

Ukuvakalisi imvo zabantu ngalo kungazalisa lonke ipepa.

*Eliyeza linoku yalezwa kuzo zonke izindlu zamayeza, nevenkile, otandayo angalifumana kuminiilo ngokutumela 3a. 6d. ngebotile, ongu*

JAMES JONES.

LONG STREET, CAPE TOWN.

J. E. L. KULLING,

New Street, E-Rini,

Iggira elinyanga ngemiti

yelilizwe LENDLU imiselwe ngokukodwa ukuba ibe yeyo kusebenza nokunyanga ngemiti embiwa kweli lizwe, enyanga zonke izifo zamadoda neza Mankazana, nokuba umntu simhla bumini nokuba sise gazini na. Lemioiza yenziwa ngemiti yeli lizwe. Nokuba umntu salelele ngendlu sisifo sokunga- palazi iyaaipiliaa. Linokutumelwa nge post xa umntu aliyalezileyo, Litenjwe kakulu.

ISIKUMBUZO.]

—U—  
JOSEPH J. YATES,

OBEKE ESE BAYI,

Ngumteteleli Ematyaleni, ufeza nemicimbi engemihlaba, nento zonke ezifezwa “ nga magqweta.”

IOFISI-Egumbini le ALEXANDRA ROAD ne Downing Street, kula ofisi ibisakuba, yeka Mr. Innes.

f36m

## I BRANDI

Elungileyo engapitikezwe nanto *zinjengamani* nezinye ezibululayo, itengwa ko

C. J. DOWELL & CO.,  
BANK STREET,

# MAMFENGU! MAMFENGU! PAULANI OKU!

Lo ugama lingezantsi unika

## Amaxabiso apezulu ngo Boya,

NEZIKUMBA,

## Zenkomo nempahla emfutshane, MBIZA, e Mtwaku nase Lxwesweni kwa BLAYI,

Into eyimpahla yevankile itengiswa ngamaxabiso apantsi xa itengwa ngemali kuzo zonke ezindawo. Kwakona kwivenkile yakwa Blayi utengisa IGUSHA ezi 600, NENKOMO ezi 50.

THOS. MORIARTY.

Blyth Station, Fingoland.

PAULANI.

Amayeza Abantsundu.

ISEMNARI YASECLARKEBURY (EMGWALI) IYAKUVULWA NGO 24 JULY, LO.

B. G. LENNON & CO., Abapitikezi Bamayeza, E - MONTI,

**N**JENGOKUBA kugqitye kwelokuba isebe elifundisa UKUCWELA livalwe, ikaba ebeli kwelo shishini alisakulindeleka ukuba libuye. — Udodana olukwisebe elenza IZIHLANGU lona lukangelwe ukuba lufike ukuze luwuqale kwakona umsebenzi ngolo suku lwe 24 lo July.

**N**GOKU batengise zonke Intlobo, zine zalatiso ezizaliskileyo zibhalwe nge Sixosa kwisiquyana ngazinye. Anokufunyanwa ka Mr. P. H. POTTER, e-Jojosi emantloko e Tole, nakwa banye aba-rwebi.

IYEZA LB PALO. Owona mciza we-nene we Palo. IYEZA LOKUNQUMLA, nkuxaxaza nokuhlanya.

AMAFUTA EZILONDA. INCINDI YOKUPILISA AM AZINYO. I-PILLS (Amagaqana) zenyongo. AMATONTSI AMEHLA ABULALAYO. I TURLINGTON yoku sikwa nokukuzuka nezinye izinto ezinjalo. IYEZA lika LENNON LOKOHLOKO-HLO.

IYEZA lika Stretch Lokuhlilikhla samatambo (Rheumatism) nezinye njalo, namanye ke.

OLAHLEKILEYO.

Yonke intsapo eza kufunda kule Semnari iya kunjuzwa ukuba ingalibali ukuza ne ntlaulo ngokwemfanelo; bonke abanezikwelitshi Esimnareni bayacelwa ukuba bayi tumele imali ku mongameli.

W. S. DAVIS, Umongameli. Clarkebury, Tembuland, June 30th, 1886.

ISAZISO.

**N**DAZISA bonke abantu abatanda ukufane ba-candise nge migaqo yendhlela ezingavunyelwa ngu ngumteto e Fameni yam u Lot 2143, 5 Block P, Eziqwaneni oko- kuba ndizi valile ngoku ondi- mfumene ehamba ngazo ndi- yakumbeka ityala, emva kwesi saziyo.

MART. M. MABUYA. Kubusi School, 5 July, 1886.

### OLOLIWE BAKA RULUMENI.

ISEBE LASE MAXHOSENI.

**U**KUVULWA kwe Skepe sokukupha intlabati ecwebeni i “LUCY,” ngoMgqibelo 17, 1886—Ituba lokuya e Monti.

Ngolwesi-Hanu, July 16, nango Mgqibelo, July 17, kuyakuni kwa kuzo zonke izitishi Itikiti zokuya nokubuya zexabiso lehambo yokusingapaya kupela, ukuya e Monti, angati umntu abuye ngayo Ngolwesi-Bini, July 20.

Itikiti zokuya nokubuya ezinikelwe e Alvani ngo July 16 ukuza e Komani, eze e Monti umntu angagoduka ngazo kwisituba senyanga.

T. R. PRICE, Umpatiswa.

I-Ofisi Ezinkulu, E-Monti, June 29, 1886.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi,

WEMVUMELANO,

Umanani Weziqinisele

**L**ONKE UNYAMEKO uyalunikele ekuteni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba uno-kufunelwa, ofuna kujikwe igama lesiqinisele somhlaba unokwenzelwa. Lemise benzi uyifeza kwesi siqingata nakwezimelene naso.

**K**WA G. WHITAKER, kwi-venkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

Izaziso ezinqa ngezi (1 inch) zirole- Iwa 2s. 6d. ngexesha lokuqala; Is. 3d. ngexesha ngalinye elilandelayo. Isaziso masize nemali. Asingeniswa ingeko.

Abatshatileyo.

MQANDA MALGAS.—Ngomhla we 22 June, kutshatiswe ngu Rev. C. T. ABERWE, Emtwaku u THOMAS J. MQANDA wase Ngushwa no AGNES MALGAS wakwa Zidenge.

Abazelweyo.

MHLAMBISO.—Kwa-Matole, ngo 18th June, 1886, Inkosikazi ka Nkosi u EBENEZER MHLAMBISO, ibekele UNYANA.

Ababhuhileyo.

**M**OSS.—Kubuhube, e Cradock, ngo 22 July, u ANNIE MOSS, Inkosikazi etandekileyo ka JOSEPH S. Moss, olikumsha kwi Ofisi ze Jaji e Kimberley (kweli Dayimani). Lentokazi ishiye abantwana ababini abaselusizini ngokumka kwayo.

MADUBELA.—Empukane, ngo 27 May, 1886, kububhe u Mr. JOEL MADUBELA. Izihlobo mazamkele lo nabiko.

Iveki.

ABAXHASI be *Mvo Zabantsundu* baya kunjuzwa ukuba ikwota yabantu abaninzi ipele ngo April ogqitileyo. Lixesha ke eli itunye-Iwe imali. Esi sikumbuzo sibhekiswa nakwabo banga Magosa *Emvo* kwindawo ngendawo. Kufuneka itunyelwe nge Post Office Orders imali, indawo ezingenayo nge Stamps zepeni, nezimbini, neze tiki. Azifunwa kakulu eze halufa. Yonke imali ingena ngo J. TENGO JABAVU, Office of *Imvo Zabantsundu*, King William's Town.

UMTETO ongeniswe kwi Palamente yase Sidney, e Australia, ngowokuba umntu angawuqala umtshato xa lowo atshate naye eziyekelele ebunxileni, naxa ate piti intloko, naxa amshiywe yedwa iminyaka etile, naxa ake wabanjwa wagwetyelwa ixesha elide entolongweni.

INDABA zonyulo lwase Ngilane zisapitizela akukaqondakali nokuba ngu Mr. Gladstone oyakoyiswa nokuba zintshaba zake na.

LAWA tnadoda mahlanu anduluka e Natal ngo May 2 ngesikithshane esiyi *Howard Bound* efunzele e Ngilane ngoku ase Kapa, ahambe intsuku ezi 63.

KWAKUKO i Timitl enemvumo apa e Qonce ngobusuku bolwesi-Hlanu olungapaya kolu ludlulileyo. Amanene ayemiselwe ukubhalala ingxelo yalomgobo angu Mr. Harry Sitela & Co, akayitumelanga kuti. Asazi nokuba benziwa bububi nokuba bummandi balo. mgoobo na lento bangananto yokubikela umzi.

KUTE entlanganiseni yangokuhlwa yaba Belungu bamana ukhula benyuka nezitatato bevuma, abati bangu Mkosi Wosindiso, lati liseimi ngomgubazi indindala elingu Maxwele latiwa tywine emehlweni ngeqanda elibolileyo. Lifuwane labhemela u Mr. Easton, la- mbamba lamsa egantolo kwakusasa. Ite xa isakuligweba ityala imantyi kwati gqada u Mr. T. Ingram wati ligitiyiselwe nguye elo- dindala ubepinda isihluku kuba belike la- mkataza. Nqwadlalala amatyala! Wakulu- lwa u Mr. Easton; lotetwa ngeyalo imini elika Ingram ityala.

INTETO ebonakele kweleveki egqitileyo yokuba amatyala obusela bempahla cha. mbayo abe mabini qa kwiuvanga engu June ibbekiselela kwi ofisi yase Komani.

AMANGESI ase Gewa atumele imitandazo yamibini ku Rulumente acela ukuba maka. yisuse imantyi yakona.

I RULUNELI u Sir Hercules Robinson ufiki- le e Kapa, ukangeleka betele empilweni.

NAMHLA sinika inotisi yokugqibela, kwi. mpi engavumiyo nkubhatala imali ye *Mvo*, nemana ukatalalisa isitele ngabanye izitoma- lalisa ngokuti akutshiwo kuyo. Kweleveki ezayo ke ayakubonakala amagama eqela elipambili lamagogyota.

IXABISO lokutumela impahla nge Posi lito. tyiwe ngu Rulumente. Impahla ebifudula ihamba ngetiki ngoku ihamba ngepeni ene. halufa. Nakwenkulu impahla kukwanjalo amaxabiso apulwe kwinto abeyiyo.

IXABISO loboya aliyekile ukunyuka emar- ken enkulu yase London, buman' ukuti tyi kancinane.

NGO MVULO, JULY 12, 1886.

<sup>U</sup>Hobe <sup>wenkohliso</sup> BONKE abantu

abayinoneleleyo imfundo yabantsundu sibalatisa kwi Saziso sika Dr. DALE esi- shicilelweyo komnye umhlali weli- pepa. Lengxelo ibuzwayo yenkulu kunene, siyatemba ke ukuba bonke abanako bomcedisa u Dr. DALE kamsinya bamnike ingxelo ezalise- kileyo. Ngati eyona nto ibiya ku- lunga kukuba bonke abafundisi be- nze ingxelo ngamadodana nomti- njana opantsi kwabo. Kuyabona- kala ukuba ababantu bate kwindlu Enkulu ye Palamente makuziswe lengxelo abatsho ngabuhlobo. Esi- sicelo sabo masiqondwe ukuba silu- pawu lokuba ngomnyaka ozayo imfundo yabantsundu iyakuxoxwa kutsha. Okwangoku kusatiwe kau- lale, nakuba lowo hoha efana nalo simva ngembongi u MILTON ati wenziwa ngo mashini “ abatsha be- ngabasemzini,” kwidabi apa eli- dume kunene elalipakati ko MIKA- YELI no siyalwa. Uti u MILTON ukusixelela : —

“ abamilomo  
“ Itiwe nkna ngokoyikakayo udebe qeke ngakuti  
“ Bengqangiyela uhlobo wenkohliso.”

Sinenkolo nje yokuba imfundo yabantsundu, okanye inqelobu pambili yohlangu oluntsundu seyisongelwe, nokokuba lo hoha simvayo ngoku ufana kanye nalo sesilinganise nga- ye, siyaqokela sithi bonke abanobu- hlobo noluhlanga luntsundu mabeme ngenyawo babinqele pezulu banike ingxelo efezekileyo ngalento ifu- nwayo, ngelixesha kusatiwe hoha mabaziti jwi ekusebenzeni kuba lo hoha eneyelenqe. Siyazi mhlope ukuba lempi ifuna lengxelo akuko nto iyakungenelwa yiyo. Nokuba ingcolile nokuba ibe yencomekayo longxelo akuko mahluko soloko ku- fana, oko kungcola noko kuncomeka kuyakubinzwa ngako ngamalungu Amabhulu ukubulala imali erolelwa imfundo yabantsundu. Sitsho ngo- kuba lama Bhulu zintw' apa zingqo- ndo zingqindilili ekungeko temba lokuba imita yokukanya inokunge- na kuzo. Akoke noko amadoda ata- nda inyaniso eyakuba luncedo olu- kulu kuw lengxelo. Sinentemba ke ukuba bonke boncedisa Kuyakuba luvuyo kuti ukuba sibhale onke amagama abalapa nabakufupi ne Qonce; bati kanjako abanayo longxelo ke bajike ixeshana elincinane bez' apa kwi ofisi yelipepa basinike.

### I Palamente.

I TRANSKEI NE VOTE

U MR. SAUER ute elixabisole £500 kutiwa makafikelele kulo ontundu ngapambi kok- ba abe ngumnyuli, liyakubanga ukuba ontu- ndu angabisabi nguye umnyuli kanye. Oku wohlwanya ngako ontundu ngenxa yebala lake. Usikwa ezimfanelweni zake ngenxa yebala. Lonto ayinabulungisa—ikohlakelo kanye. Wofika umhla eliyakuba lusizi lba- ndla eli ngokusuke liwuvumele umteto wolu- hlobo.

U MR. ESSELEN ute yena akayigqibi kuyiqonda inteto ka Mr. Sauer.

U MR. SAUER ute kakade ubengena kul- inika ingqondo ilungu elibekileyo, ziziza- tu kupela into angalinikayo.

U MR. ESSELEN ute nalonto akayiqondi yena. Linyanise ilungu elibekileyo uku- ti alinakundinika ukuqonda, kungokuba nalo mhlambi alisenako elingandincamelayo. Olwaka yena uluvo lokukuba akulungile ukunika abantsundu ilungelo lokuvota. Yena ukolwa lucaalulo; uyakuxhasa a £500 kontsundu.

U MR. AYLIFF ute sisinye isiqingata kwelipesheya kwe Nciba ngesiba nelungelo lokunyula ilungu elinye. Ontsundu ufanele ukuba namalungelo esinawo nati, ukuba kwenziwa umahluko ngoku koba nzima uku- buya uhlanganise nengazi yoba nkulu.

U MR. INNES ute intsingiselo yesiqendu sokuqala imhlope, kukucaza into ekuyaku. tiwa ngomnyama ekuteteni ukuze kwakufi. kwa kwese 14 isiqendu atwaliswe into ezi. nzima ezitile eziugasakubekwa kwabanye abantu. Ibalasele inteto yamalungu anje- ngelase Richmond (u Mr. Esselen) into aba. yifunayo bona kukumenza isankwankwa ontundu oshesheya kwe Nciba; ukuze baku. kova ukwenjenjalo beze kwenza isankwa- nkwa ontundu onganeno kwe Nciba. Lo- mteto ukuyo ungacaluliyi kuko nto uyona. kalisileyo na. Kuyinyaniso ukuba abanye babantsundu abalapa e Koloni bake bavote ngapaulde kokunika isizatu sokwenjenjalo ; abakona abamhlope abakwenzileyo oko ? Bako, beyakubako ngonapakade. Akuko loyiko ngendawo yokaba abantsundu bape- sheya bayakulintywilisa izwi labamhlope, kuba abantu abangana zitaitile emihlabeni abanakuvota, isininzi ke cabantsundu pesheya kwe Nciba asinazo, asisakuvota ke ngoko. Bayarafa pesheya kwe Nciba ngokulingana- yo nabamhlope kanti ke kutiwa mabahlutwe ilungelo lokumelwa e Palamente.

U MR. SPRIGG ute elilungu libekileyo lisand' ukuhlala liyawateta into ezingena- kwenzeka; umongo walengxoxo awuko eku- beni kubalulwe ibala omhlope kontsundu, kodwa kutetwa ngokukanya nobu baribari Yinto elungileyo ukuba abantu banganikwa into abangayicelanga. Amanene ecala lika Sir T. Soanlen mawauyikanyikane nendawo yokuba, abantsundu bayalifuaana ilungelo lokumelwa e Palamente ? Yena (Mr. Sprigg) uti abalifuni. Ngubaniua ongati bayalifuna. Ontsundu akayifuni ivoti, ngabatile abafuna ukuza apo ebandla abayakungena ngaba. ntsundu abazifunayo: Bayakuyicela abantsundu xa bayilungelweyo. Omhlope akukumenza omnyama.

U MR. MERRIMAN ute akuko bunyaniso kwinteto yokuba lengxoxo indulule ngaba- funa ukungena e Palamente ngevoti zaba- ntsundu. Ngubaniua owungenisileyo lo- mteto ? Ngu Rulamani. U Mr. Sprigg uyipendulele ibhatyi yake kwapela. Yena (Mr. Merriman) uti makungacalulwa.

U MB. UPINGTON ute yena akana qoqoyi ekutini kufuneka umketo weziziwe pakati komnyama nomhlope umntu. I Bishop yase Mtata ngubani ongati ayifanale kuba nolwa. zi ngesime sabantsundu bangapaya kwe Nciba ? Mhla yanika ingxelo yayo pakati kwe Komiti Yemiteto Yabantsundu i Bishop yati “ ukuba banikwa ivoti ngoku lungaba ulaulo lunikelwa esandleni zeziralarume. lonto ingati ngapezu kokuba ingenako ukunyanyezela Lingesi, ibe yingozu nakubantu abantsundu ngokwabo.” Ukuba lomteto uvunye ngalendlela ingeniswa lilungu eli- bekekileyo lase Dikeni abantu abamnyama bapeshesheya kwe Nciba bayakungena bonke evotini bengena ngendlelandlela zenkohliso, kanti ke xa sebakapati kunzima ukubakupa. Makungapapulwa obubuciko benziwayo bokutetelela umntu omnyama. Liqhinga nje lokufumana ivoti zokungena kwelibandla. Amalungu amabini anole pesheya kwe Nciba. U MR. SAUER ute akanako ukuyikanyela into yokokuba i Bishop yomandla wase Mzi- vubu isazi kakulu isimo sabantsundu, kodwa ke kwakuyo leyo ngxelo yalo Komiti Umpatiswa Miteo wati yena akangetandi ukubona kusenziwa ikete pakati komnyama nomhlope. Namhlanjo uti malenziwe, kuse- kuhleni ukuba kwezayo i Palamente uyakuti malenziwe nakwabefilizwe abantu bavalelwe elunyulweni.

U MR. INNES ute yena ezizituko ahlele etyatyekwa ngazo ngu Mgcini-Ndyebo azisa. mngeni noko selemam' ukuti wenza iyelenqe ngabantu abantsundu.

U Ms. THERONT ulisekele icebo. U MR. VINTCENT ekove ukupendula eli- lungu libekileyo nto, uva ububi ukuba ilu- ngelo lokunyula lingqunyezwe emva kokuba sebekade balisebenzisa iminyaka engamashu- mi matatu anamibini, namhla kutiwa obala limnyama makangabi nalo.

U MR. DYER ute uyavubisa u Mgcini. Ndyebo ukuti abantu abantsundu base Trans- kei abalucelanga amelo. Esinye isicelo sabo sangeniswa nguye.

U MR. SPRIGG ute akuko noko liinye ilungu elike lalinga ukupendula kumanqa- ku awenzileyo, neli lase Qonce (u Mr. Dyer) liza namaganya anga 42 qa.

U MR. LEONARD ute ukuba lonto ibite yabikwa kwangapambili bebengasokuyivama abantu abamnyama ukuba abangapaya kwe Nciba bapatwe ngohlobo olulodwa. Yena akameteleli wabantsundu kodwa into ayi- funayo kukuba kwenziwa imfanelo kubo bonke abantu.

U CAPT. BRABANT ute abantu abamnyama bapeshesheya kwe Nciba make bayekwe okwangoku bazihlalele, ivoti mayinikwe abamhlope bodwa, abamnyama kotetwa ngabo kwezayo i Palamente.

U MR. JOHNSON ubacase abantu abamnyama ngokuba basuke baqutywe ngoko- mhlambi wegusha ukuya kuvota begayazi neyona nto bayenzayo.

U MR. WARREN ute okwake yena ukubo- na ngati abantu bapeshesheya kwe Nciba aban- gengeneni bonke evotini, ngokoke akuko lo- yiko lokuba bayakuwaselela Amangesi. Ma- yelana nenteto ka Mr. Johnson, yena ngati ubuqonda abantsundu besithi bona bakolwa ngmntu onobucopo entloko kunobucopo obusezingxoweni (ubutyebi).

U MR. J. E. WOOD ute noko yena ngati abantu base Transkei abamnyama abakulu- faneli nvoto, kodwa ke xa kubonakala ukuba balufanale malufane nolwe liliwze, xa be- ngekulafaneli maluke lunikwe Amangesi odwa.

U MR. TUDHOPE ute kutiwa abantu base Transkei mababe ngabavoti kuba benomhla- ba ongowabo. Abaya bantu bonwabani ka- kulu koluya laulo bapantsi kwalo, banele kup- tanga zinkosi zabo ezipantsi ko Rulumente. Inyanga aimbini lengxoxo yabekwa pambi kwe Palamente noko akuzange kuvakale ne- zwi sliti nkenete lomntu wase Transkei oti ivoti bayayifuna. Amalungu amabini anele, ezinye iziqingata zalapa e Koloni angamabi- ni ngoko. Akuncedi nto ukufane banyanze. Iwe ngento abantu bangayicelanga.

U MR. VINTCENT ute elilungu lisand' ukuhlala aliyiqondi into eliyitetyayo kuba liyicasilile lengxoxo ngokuba liti umntu omnyama makangavoti, kanti lomteto uti makavote. Into ekubanjwene ngayo kuku- vota ngengqondo nokuvota ngobudenge; ukuba kunjalo ke makumiswe ivoti yemfundo kuvote atanesiqanagwana semfundo bodwa kuzo zonke intlobo, bangasuke banqolotwe abantu kuba bemnyama.

U MR. UPINGTON ute Ndatsho mna ukuba mokubeke ikete pakati wezizwe ezimhlope nezimnyama.

U MR. VINTCENT ute ukuba kunjalo ke lonto mayenziwe nakwelizwe lose Koloni. Kodwa ke uyatumba ukuba lbanda alisoku- yivuma lento ingeniswa ngu Umpatiswa Mite- to kuba iyakudlala uluvo olubi ne antlukano eyakoyiswa kade.

U MR. UPINGTON ute inye into engeli- yenza elilungu libekileyo kuku ngenisa icebo lokuba makunga biko noko amnye umntu omnyama ongum votu. U MR. VINTCENT : Andifuni kuyenza U MR. UPINGTON utete ngevoti yase Queensland pesheya kolwande apo umntu we kade engenkuvota ongenasixina lomhlaba oxabiso lityi £100. Ama Mawuri ase New Ziland umhlaba awumi ngokwababu- bantubapeshesheya kwe Nciba, umteto ke ngo- ko ubavalele ngapandle, ngoko ke benzelwe owabo bodwa umteto banyula amalungu ama- ne kupela bona. Kanti ke ama Mawuri angekona zalinali amnephala exabiso lityi £25 avota njengama Ngesi. Nayeke uti makwe- nziwe lonto pesheya kwe Nciba.

U SIR T. SCANLEN: Ama Mawuri akanyuli malungu ohlombo lwawo yini? (*Ihnxeny kwelezayo.*)

NGEMFUNDO YENTOMBI,

Kulungile na ukuba indodana efundileyo izeke intombi engafundileyo? Wayenyani sile u Madam "Modjeska" xa wayezenze u Juliet "kumdlalo wokugqibela owawuvula Indlu ka Booth yokudlala (Theatre) e New York e America—ukuti—*Kudla ngokuhla oko kungalindelekileyo.* Nam namhlanje nditsho mayelana nepike ebekilo pakati ko Mr. M. N. Galela, no Mr. W. F. Bassi, kwi ntlanganiso ye Mutual Improvement Society Eguwa, endiyibone ingxelo yayo kwi *Myo* ze 23 June. Kungumangaliso ukuba amadodana afundisiweyo odwa, angafumane acite ixesha ngemfeketo, ngendawo enokubonwa nangosebeleni, ukuba akulungile ukuba indodana efundisiweyo izeke intombi engafundi. Iyo.

Lendawo icukunyiswe ngalamananene inkulu eluhlangeni kuba kuko isiroro esikulu nge. ntombi ezifundileyo xa zendileyo. Isiroro endisibonayo ukuba siyakugqabukela ekubeni senzakalise, mhlaumbi sitise umsebenzi obekekileyo, noludumo wokufundisa umtinja. Kuyazeka ngokumhlope ukuba indodana efundisiweyo ikwisimo esibekekileyo nesite nyi ukupakama ngenqanga nange-ngqondo yayo yezinto kunendodana engafundisiweyo. Imfundo iyavula, yandise ingcinga yomntu; kodwa ubudenge bokuswela imfundo ingcinga yomntu buyenza ingeva, buyinika amatidala, imposiso, inkani, nobuqingqisa obutle, ngenqondo yomntu kwangokunjalo.

Ke mna kuzekwanje bendiba eyona nto Inkulu kuzekelwa yona kukuba umfazi abe ngumlingane wendoda yake, kwingcinga, ingqondo, nemisebenzi, namacebo endoda; ukuba indodana iyakuti ifundile yona yanepiwo ezi ndizixelileyo itabate umlingane wayo ongenazo ezoziphiwo ngenxa yokuba engafundanga, uyakuti endlini umfazi ongafundanga zihlala izincoko zemfundo ezinqenile, kuba kutetwa ngento ezizintso mi kuye, ekusuke kubonakale xa indoda ingene kwezemfundo, isahluko esikoyo pakati komkayo nayo (mayelana nokuvulana) sibe ngangoko isituba ukuba sikulu pakati kwezulu nomhla. ba sinjalo. Lube nje umanyano noncondiswano, nokonwabisa? Yintonike ozakuyiva ngoku, mhlaumbi uyibone, uzakubona Umfazi equmbe wasipokolo; kuba intliziyo yake ibuhlungu kuba ingqondo zake zibuya ngenano kwezendoda. Ngecala lemfundo lona ukuba imitshato iya ngokumqweno womntu kufuneka indodana efundileyo izeke intombi ekwafundileyo ngenxa yezizinto esendzixelile. Ukuba indodana efundileyo ifuna ukuzeka intombi engafundileyo, kubonakala ukuba mayilahle lemfundo yayo izitobe ide ilungelelane nengqondo esezantsi yalomfazi wayo ungangandanga. Iti ukuba ifuna ukuyigcina imfundo yayo nasendlini Izeke umntu ziyakuti ingqondo ngenqanga nezimvo zingqingelane. Kudala ndipaula, ndibona amadodana afundisiweyo ezeka intombi ezingafundisiweyo. Kodwa maditi, azivumi ukulungelelana zivane izindlu ezinjalo; iyindoda wayiva isiti, nci, ndiditwe sesi sidenge singafundanga, hayi mna ndazenza. Umfazi—wawundizeke usazi ukuba andifundanga, hamba uye kwabo bafundileyo. Mhlaumbi umfazi kwabanye—Mntaka-ma akungeke wendele kwezintwana zifundileyo, into ezihlala emaqhingeni, wakuseluncama kona kwaba badla ngokuteta ngama Grike nama Latini kulapa amaqhing' akona. Unyanyisile u Mr. Galela ukuti: inkabi etsalayo ayinakubotshwa nengatealiyo, ukuze inqwelo ihambe. Umfundisi, umbexeshi, obopa indodana efundisiweyo nentombi engenjalo ngomtshato, uti akuti, yeki—indodana efundisiweyo itsale ide yibe yinkabankaba; intombi engafundisiweyo iyarhoxa, idirolwe ngedyokwe yindodana, ingaatsali ifumane yayitwala idyokwe inqwelo iyaxinga, kuvele impambano, inkatazo, izipitipiti, ingxolo, ukutukana, nesityityiki eazo zonke inkatazo. Make ndibeke apa ngecala lemfundo.

Eyesibini indawo, isiroro esikulu kwintombi ezifundileyo esenziwa nangamadodana afundileyo (ndilusizi ukutsho) : kutiwa intombi efundileyo iba livila endlini, ayikwazi ukulima nokuhlakula, neminye imisebenzi enje ngokugcina indlu ngokwase mlungwini noku ayina (ironing). Lendawo ndiyavikanyela ngokumhlope, ukuba intombi efundi. Iyo ziba ngamavila ngokwenziwa yimfundo. Ukuba intombi efundileyo yakwenda iba livila sukuba ibiyakuba njalo nokuba ibingafundanga. Umsebenzi wemfundo kukwandisa nokuvula isimo somntu, ekukanyeni nase kwazini, asikuko ukutshintsha umntu esimilweni sake kakade; ewe, ndiyavuma ukuba akuncedi nto ukuba intombi ifundiswe incwadi yodwa ingafundiswa ukugcina indlu njengokwase mlungwini. Umfazi xa anokugcina indlu yake kakuhle uluncedo olukulu endodeni yake.

Make ke sitabate indodana efundisiweyo efuna ukuzeka—siyalatisa ukuba inyule kwi ntombi ezimbini, enye ifunde kakulu yapumelela, kodwa ayazi nto kanye ngokugcina indlu, enye ibe yengafundanga kanye, kodwa ibe igqibile ngecala lendlu, nemisebenzi—indodana ingafike engqond' intle icinge, ifune eyona nto itatwa kade ukufundwa, ifike ibone ukuba imfundo itabata iminyaka emi ninzi nemizamo emikulu, nendleko pambi Kokuba umntu apumelele. Enye into umntu oselefundile uyitabata kamsinya into ayifundiswayo. Kuko nencwadi ezifundisa ukugcin' indlu; enye ifike intombi efundileyo izifundele ngokwayo kuyo, nokuba ayikwazi uku ayina ndonxiba ne flaneli nezinye ihempe ezingafuni kusizilwa, ide lontombi ikwazi. Ngazwinye intombi yobanako ukufunda ukugcinwa kwendlu ngapantsi konyaka, ibeke igqibile ukuba ngumfazi wendodana efundisiweyo; omakadibanise imfundo yencwadi nemisebenzi. Mhlaumbi ke londodana mayitete isimo sale a ingafundanga ncwadi, kanjako ibone ukuba ngumfazi, oko afunde imisebenzi nje. Kodwa uti akucinga ukuba imfundo le akanakuyifumana ngenxa yokuba

yona ayinakufunyanwa kapukapu ngexesha elifutshane nangapandle kwendleko nexesha elide esikolwemi, abone ke lomfana ukuba intombi efundileyo ilunge ngapezulu kwe-ngafundanga, efunde imisebenzi yodwa, oku yona efunde incwadi inkudibanisa ezo zimo zifunekayo kakulu kumfazi wendodana

efundileyo imfundo yencwadi nemisebenzi yendlu. Kanti engafundanga inokagcina eso Bemisebenzi yodwa. Ngako ke ayitete nto indawo yokuba intombi efundileyo ayiyazi imisebenzi, xa inokuyifunda endlwini yayo. Kade ndihamba elizweni, andiku. mbuli kuke ndibone ndodana ifundileyo ezeka intombi efundisiweyo, yaza londodana yanamalungelo, ke ndibone ukonakala kwempahla yayo, ngenxa yokuba intombi efundileyo engumfazi ingayazi imisebenzi. Inkoliso yezindam ezonakeleyo endihlala ndizibona zezamadodana azeka intombi ezingafundanga.

Kuyo yonke into etetwayo, endipeta ngalo leli: kawo onke amadodana afundisiweyo anemvo nezitekelelo, natanda ukukanya, nemfundo, nafuna ublanga oluntsundu lunyukile ngemfundo, makazake intombi ezifundileyo ngangoko anako.—T. U. H. TRAN-SKEI.

Abantsundu Abafundileyo.

Esi Saziso silandelelo situnyelwe kwi ntloko ze Semnari zaba Ntsundu kufunwa ingxelo ebizwe Yindlu Enkulu ye Palamente (Legislative Council) le isand' ukwahlukana. Bonke abanganako ukuyinika longxelo kulindeleke ukuba bayitumele ku Dr. Dale kwi Nkundla ye Mfundo e Kapa.

ISAZISO.

Inkundla ye Mfundo,

E Kapa, July, 1886.

NKOSI,—U Rulumente unomnqweno wokungangafumana ingxelo ezalisekileyo kanye ngododana nomtinja waba Ntsundu, abate emva kokufumana imfundo yabo bangena emisebenzini pakati kwamawabo nokuba kupakati kwama Ngesi. Ngokoke ndicela olwako uncedo ekwenzeni impendulo kwezinto zibuzwayo, nditemba ukuba wonceda ngokulibhala lizale eloepa lemibuzo ndilitumelayo.

Ndim, Nkosi, Osicaka sako esilalamileyo LANGHAM DALE, Umongameli we Mfundo.

Impawana.

Ukupendula umbuzo wetu ngo *Nozaku-zaku Isigidimi Samaxosa* siti :-U *Nozaku-zaku* tina asimqondi kakuhle. Ilizwi esi-laziya tina ngu Nomazakuzaku. Ke lowo simaziyo ngumntu owahlala ebako eludu- lini xa kwendiswayo. Ngumntu omaka- ye, abonge, abulele izinto ngemvumelo yoduli lwakulonkazo. Kuzakuxelwa kulindelwe kuye izwi loduli lokuyixela uhlabo elulo inkomo, nezwi loduli ngayo. Kulindelwe kuye ngokukodwa ukongamela zonke izinto nezinye ngozinyama ezilunge kuloduli lwakowabo, nezinye ke izinto ezilindeleke kuye kulamacala oma- bini, nangani singenakuziqgiba. Okunye ngumntu odla ngokwenza intwana ezini- nzi zokuyolisa umralo lowo. Zininzi izinto ezenziwa ngu Nomazakuzaku ngokukodwa ema-Xoseni. Unozakuzaku asima- zi tina kanye.

Noko ngati akusokuba lusizo kubani ukuba sifumane sirutane ngalamazwi ma- bini u *Nozakuzaku* no *Nomazakuzaku*, kuba antonye. Inteto zimbini ezinkulu ngoku kwelilizwe Sisixhosa ne Simbo. Elilizwi lifana nala : Umxhosa uti *inqoba*, Umbo uti *inqoba*; Umxhosa uti *ukuchaya*, Umbo uti *ukuchwaya*, Umxhosa uti *um- ngqika*, Umbo uti *Um(g)qika*, Umxhosa uti *umbelebele*, Umbo uti *umbhelebele*, Umxhosa uti *isikwatsha*, Umbo uti *isakwatsha*, Umxhosa uti *umnungumabele*, Umbo uti *umlungumabele*; namanye ke into eninzi. Ngoko ke asiboni ukuba kuko ubani onganomhlaba wokulingweba eli nokuba leliva ilizwi ati aliko entetweni.

Eyona ndawo besiyinqwenela ifezezwe *Sigidimi*, kuba apo besimise kona inyawo kusekutini elilizwe u *nozakuzaku* alingco- hile linokusetyenziswa nakweminye imisebenzi emikulu elungileyo engekuko ukwendisa. Ezinye incazo esizifumeneyo ziti iba ngumntu odlamkileyo. ozipata bupoxora, lonto ke ilenze ukuba libe nesikwa elozwi kwimisebenzi esulungekileyo.

Ingcango zezindlu ze Tyalike kufuneka ukuba zivalwe xa", sekushunyayelwa ngenxa yabantu abapitzelisa inkonzo ngokupuma. Nangapandle koko lento vokuveluka kocango isilingo kwabanye abashumayeli kuba uti emininje paya entla abe amehlo ake emane ukutsa' va zizinto azibona pandle. Omnye umdala wati xapakati kwentshumayelo wabona intsimi yake seyizele gwiityi zinkomo. Wati ukuhla esikwelweni wawakala esiti d-m-t- wabashiya abantu bete nqadala wapuma waputuma intsimi.

Kwaka kwati nyakana apa lalibalele kakulu kwana isipango esikulu e Xikwane. Ilali yonke yavumelana ukuba izi- pani mazidibane zonke kwenzwe umta- ata. Ute umfo ezaqala kuye wapuma ngenxowa yonke yombona, wati ukulhlayela oku wenza isiqoqobela, wabeta yabomvu yonke intsimi. Zangena izipa- ni. Asuka amakuba aqweqweda pezulu — qwe; qwe; qwe; qwe; qwe—kanti imvula ayingenanga, wasuka umhlaba wa- gungubala bangawamisa ngamanquduka- wa amakuba akangena. Bancama kwago- dlwa, washiywa umntu ntsimi egobe isinqe, elinga ukucola lombewu izalise intsimi.

ABALIMI NA BARWEBI

E-MAEKENI.

E QONCE (July 9) Ibhoto, 6d to 1/6 ngeponti Irasi eluhlaza, 4d to 1/1 ngeukulu lhabile, 6d to 2/5 ngeukulu Itapile, 1/4 to 5/10 ngenxowa Umbona, 2/1 to 2/3 ngeukulu Amazimba, 2/8 to 2/9 ngeukulu Irasi ezinkozo, 2/ to 2/5 ngeukulu Umgubo, 6/ to 9/6 ngeukulu E RINI July 10. Inkuni, 9/ to 19/ ngeflara lhabile, 1/1 to 2/9 ngeukulu Umbona, 7/ ngenxowa Umgubo, 12/ to 16/ ngeukulu Ibhoto, 1/0 to 1/2 ngeponti Itapile, 3/3 to 7/9 ngenxowa

Messrs. F. W. CROSS & CO.. *Queen's Town, are Agents for "Native Opinion" (Imvo) to receive Subscriptions and Advertisements intended to reach the Natives of Queen's Town, Kamastone, Ox Kraal, Lesseyton, and Tembuland, where this journal largely circulates. "Native Opinion" can also be obtained from them.*

MONDAY, JULY 12, 1886.

The Hollow Truce

WE direct the attentions of all who take an interest in Native Education to the circular of DR. DALE, which we give in column. The statistics called for are important, and we hope that all who are able to help Dr. DALE will readily and fully give the required information It will perhaps be better if all the Missionaries report on the lads connected with their Stations. We fear that some of those who, in the Legislative Council, moved in this matter did not do so with friendly intentions. Their request may be taken as an indication that next year the attack on native education will be renewed. At present truce is proclaimed, though it is of the nature which MILTON tells us was proclaimed by some "new and strange" machines in the famous battle between MICHAEL and the rebels. MILTON tells us that

"... their mouths With hideous orifice gaped on us wide Portending hollow truce."

Believing that the cause of native education or native progress generally is threatened, and that the truce we now have is of the same nature as is above indicated, we repeat that it is very important that those who are friendly should be up and doing; that they should give full information on the point now required. Let them make full use of the truce, such as it is.

Indeed we do not believe that the party immediately concerned will profit much from any kind of information. Failures and successes will alike be used against natives' grants for educational purposes by the Bond members of the true type, and their intellect seems to be so opaque that no rays of light can penetrate. There are, however, others who are amenable to truth, and to whom such information as is now asked for will be of great use. We hope, therefore, that all will assist. We should be very happy to take down the names of all the Native Scholars now in employment in or near King William's Town, and any possessing such information may adjourn for a few minutes into the office of this journal.

Editorial Notes.

MR. SPRIGG again becomes first Minister of the Crown in the Cape. Mr. Uppington voluntarily retiring from that position, and contenting himself with the Attorney-Generalship. To the Native this is about the most alarming news that has been placed upon the wires for many a day. It would not be doing Mr. Uppington injustice to say that he has never concerned himself with Native Affairs, and the policy of the Ministry, of which he was the head, was one of "letting sleeping dogs lie." If he dabbled in differential franchises it was because his Bond supporters wanted him to do so. Personally his inclination was to keep as much as possible out of scrapes. The country and the Natives have thus had breathing time. As Premier, however, Mr. Sprigg is not a statesman to remain without a policy, the working of which must be visible to the naked eye in the course of weeks and months. We fear then that the Natives will again be experimented upon. For these reasons the change in the Premiership augurs ill for the Native people. Let us hope it won't.

THE sittings of the Missionary Conference last week, extended over Thursday, and by ten o'clock in the evening they were over. Short as has been the session it cannot be said to have been barren of good solid work. About the most striking feature of the Conference is the bold and practical Report of the Business Committee, -which rapidly and vividly glanced over all the questions which come within the scope of the discussions of this body—such as the Transkeian Liquor Proclamation, the retaining of Proclaimed Areas, the Land Tenure by the Natives, the stringent Pass Laws for the Natives, and the question of the Franchise. In view of the drift of legislation on these and kindred matters the Report concludes with the following brave words which we take to be the manly resolution of missionaries: "Let us prepare for the conflict. Let us try to arrest the

attention and arouse the consciences of our countrymen in South Africa; appealing to their manliness and sense of justice rather than of their pity; pointing out how seriously their own interests are involved; and protesting emphatically against the anti-native tendencies evinced by a large section of our legislators, as fitted not only to damage, repress, and demoralize the Native races, but to bring disaster and ruin to the Colony itself, and put us to shame in the eyes of England and the English-speaking world. We have not the space to notice the proceedings of the Conference at length, but we hope to be able to refer to them for the benefit of our readers in an early issue.

AN issue or two back we took over from the *Eastern Star* (Graham's Town) some remarks on what it jocularly described as the "two sticks and gunny-bag franchise." The *Star* was bitterly opposed to the Native vote, and threatened awful consequences for those who are not opposed to the voting of the Natives. It gives us much gratification to-day to take over an extract on the same subject which shows that better views have since found their way into the office of the *Star*. There is now not the least doubt that the Dutch party will aim next Session at a revision of the repeal of such an enactment. It may be the franchise, in the direction attempted during the past session with respect to the Transkeian natives. To raise the native franchise, as then proposed, would disqualify thousands of natives who now have votes, which are invariably given in support of English, and against Dutch, candidates for election. By disfranchising these natives, the Dutch voters would in several frontier districts be left in the majority, and seats secured for English members of the Bond would be obtained solely for men of the Le Roex and van der Heever type. Thus the influence of little of its composition. Why, there are the Bond would be so increased as practically to deprive the English element of a voice in the affairs of the country, and we should indeed who become a "Bond-ridden peoples" Mr. Sprigg that the natives of Basutoland should be only supported as Premier by the English represented in Parliament. That is not members of the present Ministerial party, we should hope, on a distinct understanding being arrived at that the Ministry will take a firm stand might receive his support, out of men upon this franchise question, and, rather than brought in the midst of the native population submit to any dictation, or to such influences as would be used to raise the franchise in the Transkei, not the natives of Basutoland be re- presented in Parliament? Is it not, in very English supporters of the Ministry have taken up, they should be represented? Do not let there will be some prospect next session of anyone be alarmed at the prospect of business being conducted on definite lines, and seeing a black man in Parliament. The of some approach to unanimity among those who most unlikely thing of all to happen is see in it an attempt to raise the franchise, on any that the natives should send one of their but an educational test, a bold and daring effort to own tribe to represent them. They will deprive the - Eastern English Colonists of that to a certainty send a white man in whom fair share of representation in Parliament to they have confidence. As the law stands which they are entitled. Here is a subject which at present there is nothing to prevent a should unite the Eastern English Colonists as one Kafir taking his seat in the Legislature of man in a bond of Political Union, which should this colony, provided he can secure the confidence of any constituency; but a pure black man has not yet been proposed as a candidate, except by way of joke on the part of Mr. Benning, of King William's town, when he put up his friend the chief Toise. (Laughter). I will not now go into the large question of the difference of race, and the causes of the superiority of one race to another; but it is my opinion that the black man hero distinctly recognizes the superiority of the of the white man, and that for a very long time to come, perhaps for ever, that recognition will prevail to such an extent as to leave the representation in the hands of men of European descent. But larger considerations than I have yet touched upon are involved in this proposal on the part of the Secretary of State. It is, in my opinion, extremely dangerous under a representative government to establish the principle that the larger part of the population shall have no voice in the council of the country. (Hear, hear). The true way to removed discontent is to provide a channel for its free utterance. It is the recognition of the soundness of this principle that has been at the bottom of the many Reform Bills that have received the assent of the British Legislature. It is the refusal to recognize it that has led to so much disturbance and rebellion on the continent of Europe. Under Parliamentary government, representation is your safety-valve. Tie down, your safety-valve and there is an explosion. It would, I believe, be a great advantage to us to our debates on matters affecting the natives, to have in our midst gentlemen distinctly representing what may be called constituencies. It would make us more careful than perhaps we have sometimes been in our legislation, effecting the greater portion of the inhabitants of the colony. Let us have the opinions and desires of the natives freely expressed in the legislature, and we shall then be able to go much farther in the direction of their Government than we have gone at present. But let us have no going back. Do not for a moment imagine you can govern men better because you cut them off from the best means of telling you what they want. That course will carry you much further than you intended and will lead to the overthrow of representative institutions. (Cheers).

Mr. Sprigg on the Franchise.

In a speech at East London in 1877, Mr. Sprigg made the following memorable observations on the question of the Franchise and the Natives:—

The Secretary of State thinks that "Native Africans," whoever they may be, should have no voice in the election of the House forming a part of the Union Parliament from whom alone all legislation respecting native affairs is to proceed, now that seems to me an extraordinary doctrine to lay down, and coming from Lord Carnarvon it is astonishing, for he has frequently expressed his admiration of what is called the native policy of this Colony, in fact I have been informed that he has gone so far as to say he considers it very nearly perfect. For the first time in the history of our legislation it is now proposed distinctly to refuse certain rights and privileges to men on account of their colour. As I understand the term, "Native Africans," it is intended to apply to the natives on the frontier. I take it to mean men of the pure African negro blood; that definition will not include the Malays and half-casts who swarm the western districts. To put the case broadly, the effect of such legislation would be that coloured persons in the West would have votes, and the coloured people in the East would have none. It would strike at that is commonly called the "blanket vote." Now very great objections have frequently been raised against the "blanket vote," and all sorts of dreadful consequences have been predicted as to what would happen if all our natives put their names on the register and go to the poll. I prefer to look at questions of this sort practically. When evil is likely to arise it is time enough to take measures to stop it. Can it be affirmed that any evil has arisen in the past from our natives having the same civil rights as ourselves? I am unable to say that it has. In the division of King William's Town a considerable number of natives are registered, and many of them at an election record their votes. I may be told of instances where the successful candidate has been put in by the help of the native vote, and that the defeated candidate had a larger number of votes of Europeans. But the practical question is, was the successful candidate inferior man? I do not think that it can be affirmed that he was; and if so the Parliament and the country did not suffer from the native vote; it might be even that they gained by it. All parties are ready enough to avail themselves of the native vote, and to coax the black man to render his assistance. He is only disparaged when he votes on the opposite side. It is said that these people know nothing of the merits of the candidates (a statement very much to be doubted), and that they are simply tools in the hands of others. Let us not carry that argument too far. How many white men form an independent opinion at an election? Does not every one know that the great mass of human beings follow a few leading men? The natives are indeed led. Who leads them? Generally the traders and the missionaries. I do not mean to say that the missionaries take an active part in political affairs, far from it—they are engaged in a nobler work—but a native living upon a mission station will ask the missionary his advice upon an

election, and I think it is probable that the advice given will be good, as the missionaries are gentlemen of education considerable intelligence, and are deeply interested in the welfare of the colony. The traders also exercise a great deal of influence over the natives but it is by no means true that the traders and missionaries always hold the same political opinions. In practice in the future I have no doubt you will find a considerable number of natives on both sides in the case of a contested election. Something has been said as to the desirability of having an educational test for the Franchise. (Hear hear). Do not be in a hurry about that. How would it work? Say the test is the capacity to read and write. That would at once strike off a considerable number of white landed proprietors and would place upon the register a much larger number of black men than are found there at present. Did you never see a white transport rider, unable to write his name, call a black leader into the store to do it for him? (Laughter). In my opinion the people who are such, same subject which shows that better views have since found their way into the office of the *Star*. There is now not the least doubt that the Dutch party will aim next Session at a revision of the repeal of such an enactment. It may be the franchise, in the direction attempted during the past session with respect to the Transkeian natives. To raise the native franchise, as then proposed, would disqualify thousands of natives who now have votes, which are invariably given in support of English, and against Dutch, candidates for election. By disfranchising these natives, the Dutch voters would in several frontier districts be left in the majority, and seats secured for English members of the Bond would be obtained solely for men of the Le Roex and van der Heever type. Thus the influence of little of its composition. Why, there are the Bond would be so increased as practically to deprive the English element of a voice in the affairs of the country, and we should indeed who become a "Bond-ridden peoples" Mr. Sprigg that the natives of Basutoland should be only supported as Premier by the English represented in Parliament. That is not members of the present Ministerial party, we should hope, on a distinct understanding being arrived at that the Ministry will take a firm stand might receive his support, out of men upon this franchise question, and, rather than brought in the midst of the native population submit to any dictation, or to such influences as would be used to raise the franchise in the Transkei, not the natives of Basutoland be re- presented in Parliament? Is it not, in very English supporters of the Ministry have taken up, they should be represented? Do not let there will be some prospect next session of anyone be alarmed at the prospect of business being conducted on definite lines, and seeing a black man in Parliament. The of some approach to unanimity among those who most unlikely thing of all to happen is see in it an attempt to raise the franchise, on any that the natives should send one of their but an educational test, a bold and daring effort to own tribe to represent them. They will deprive the - Eastern English Colonists of that to a certainty send a white man in whom fair share of representation in Parliament to they have confidence. As the law stands which they are entitled. Here is a subject which at present there is nothing to prevent a should unite the Eastern English Colonists as one Kafir taking his seat in the Legislature of man in a bond of Political Union, which should this colony, provided he can secure the confidence of any constituency; but a pure black man has not yet been proposed as a candidate, except by way of joke on the part of Mr. Benning, of King William's town, when he put up his friend the chief Toise. (Laughter). I will not now go into the large question of the difference of race, and the causes of the superiority of one race to another; but it is my opinion that the black man hero distinctly recognizes the superiority of the of the white man, and that for a very long time to come, perhaps for ever, that recognition will prevail to such an extent as to leave the representation in the hands of men of European descent. But larger considerations than I have yet touched upon are involved in this proposal on the part of the Secretary of State. It is, in my opinion, extremely dangerous under a representative government to establish the principle that the larger part of the population shall have no voice in the council of the country. (Hear, hear). The true way to removed discontent is to provide a channel for its free utterance. It is the recognition of the soundness of this principle that has been at the bottom of the many Reform Bills that have received the assent of the British Legislature. It is the refusal to recognize it that has led to so much disturbance and rebellion on the continent of Europe. Under Parliamentary government, representation is your safety-valve. Tie down, your safety-valve and there is an explosion. It would, I believe, be a great advantage to us to our debates on matters affecting the natives, to have in our midst gentlemen distinctly representing what may be called constituencies. It would make us more careful than perhaps we have sometimes been in our legislation, effecting the greater portion of the inhabitants of the colony. Let us have the opinions and desires of the natives freely expressed in the legislature, and we shall then be able to go much farther in the direction of their Government than we have gone at present. But let us have no going back. Do not for a moment imagine you can govern men better because you cut them off from the best means of telling you what they want. That course will carry you much further than you intended and will lead to the overthrow of representative institutions. (Cheers).

NATIVE SCHOLARS.

The following circular has been sent to Heads of Native Institutions so as to elicit the information called for by the Legislative Council at its last Session. It is expected that all who can supply information should address Dr. Dale, Education Office, Cape Town:—

Circular.] Department of Public Education, Cape Town, July, 1886.

SIR,—The Government is desirous of obtaining as complete a return as possible of those natives, male or female, who after school-life have been or are engaged in industrial occupations among either their own people or Europeans.

I have therefore to solicit your help in making the necessary inquiries, and trust that you will kindly fill up the enclosed, return.

I am, Sir, Your obedient Servant, LANGHAM DALE, Supt. General of Education.

In recent elections at Brussels the wives of the Conservative party entered freely into the contest. One of these ladies, after expending at a shop a considerable sum of money in buying what she did not need, said to the mistress, "Your husband will of course, vote for M-----?" The pro-prietary, with eyes cast down, replied, "Alas, Madame la Baronne, I am a widow?"

## Udaba Olumnandi.

**K** ULUVUYO kuti ikwazisa izihlobo zetu okokuba Impahla yetu esandukuvela Pesheya kolwandle ifikile, nokokuba kanjalo ezimpahla zikankanywayo ngazantsi apa sizi tengisa ngamaxabiso ayakubalungela bonke, nangona imali inje ukuswelika kwayo.

Lempahla ilandelayo itengiswa ngeminqopiso ekufuneka ke ngoko ukuba uyatenge ingekatengiswa.

Izihlangu zamanenekazi— I patuloni entsha ngexabiso elipantsi.

Izihlangu zamadoda— Ziqala kwi 5/6 zizibini.

Ezamadoda, ne zamankazana izihlangu ezinge nayitende (slippers).

Ikeleko emhlope etambileyo, iyada ziba 12 nge 2/1ld.

Ikwiliti ezinamabala ze 3/6 Ihempe zamadoda, zihleli zodwa, kanti zomelele.

Iqiya zentloko ezizi Keshemiya (onke amabala).

Amalapu Amhlope ekoyi (apindiwe ububanzi) 1/ iyadi.

Ivelvete ezintle kunene ezinamabala nezimnyama.

Iwaka lenqawa i "GBD" Briars, njalo, njalo.

ZONKE amanani apulwe pakati. Yiza kuzibonele kwangoku kuba akubizwa nto ngokukangela.

Kwa

## W. O. CARTER & Co.

Kwinkundla ka Makeleni,

E-QONCE.

EDWARD KELLY,

Umteteleli kwinkundla yama

tyala,

Ubuta imali ezizikweliti, ayitumele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.

Umvuzo awubizayo mncinane.

I Ofisi: CALA.

JEREMIAH KUZANE,

Umteteleli Ematyaleni,

Kwa Tsolo; ukwakufupi kwa Qumbu.

ANDREW GONTSHI,

Umteteleli ematyaleni,

Aloeville, Kei River,

TRANSKEI

**U** MZI ontsundu ucelelwa ukaba ukange-lise lamayeza abalulekileyo.

**COOK** Elika Iyeza Lesisu Nokuxaxazo. 1/6 ibotile.

Elika Iyeza Lokukohlela (Lingamafuta).

1/6 ibotile.

**COOK** Aka Amafuta Ezilonda Nokwekwe, 9d. ibotile.

Elika

Iyeza Lepalo.

1/6 ibotile.

Ezika;

**COOK** Ipils- 1/ ngebokisana. Eka

**COOK** Incindi Yezinyo. 6d. ngebotile.

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**COOK** Umciza Westepu Sabantwana. 6d ngebotile.

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**COOK** Umgutyana Wamehlo. 6d ngesiqunyana.

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G. E. COOK, Chemist,

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Akuba ngawokhohliso angenali igama lakhe.

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Abatenga impahla kwamanye amazwe, Nakweli,

## Nabatengeli. bofani ngofani,

Abatengi bento eziveliswe ngabantsundu esinjengo

BOYA, IZIKUMBA. ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

*Nokudla, njalo njalo.*

Ivenkile nEzitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenja- lo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa nge- nto esukuba itengiswa anikowa apa.

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Gqutani indlebe nilungiselele ukuvalazakukuvakalisa kwesi situba u

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Elesixhosa ngu Maveletshona,

:WASE JOJOSI.

## Iyeza Lokulungisa u Boya.

## I Dip Efezekileyo. (PERFECTION).

**X** A bacela amehlo omzi kwi Dip yabo engena Tyefu ekutiwa ye "Fezekileyo," o-Messrs. DRUMMOND & CO., banga bangawa latela lama lungelo angekoyo kwezinye i Dip :—

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2. Ayibonakalisi uboya.

3. Iyalupelisa kanye ukwekwe ezigusheni, nase zinkomeni, namakalane, nase ma hasheni, nentwakumba nentwala ezinkomeni nase zinjani, ibulala nezinambuzane eziziqiba imiti.

4. Inokudityaniswa lula namanzi ashushu nabandayo, ayinankatazo zininzi, icokisekile ingafuni nokuswe xwa.

5. Ixabiso lilula; Igalon inye (inkonxana engangezi zetela) yayo yenza igalon ezi 60 zoku hlamba.

Amadoda aseke ayilinga ayincoma onke kakulu ukulunga kwayo. Izikulu eziyincomayo ngo Messrs. T. Harmer, John Ross, M.B., James Fuller, W. B. Cumming, Murray Brothers, W. Hains, Geo. Blaine, jun., J. C. Froneman, jun., P. Gleeson, W. Dunbar, M.S.T.E., and Town Clerk and Engineer, C. J. Dowell, J. Gibson, W. E. Edwards, wase Kubusi, nabanye ke. Indlela yoku setyenziswa kwayo ishicilelwe ngesi Ngesi, nangesi Xhosa, nangesi Bhulu emapepeni ancanyatiselwe ezinkonxeni.

Yeyona ilunge kanye, itshipu kuzo zonke ezinye intlobo. Uze unga tengi yimbi Yibize kwi venkile ezimele Abantsundu, E Qonce.

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Batengisa lempahla ibalulwayo ngezantsi ngamaxabiso agqitiseleyo ngobuncinane:

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Imatrasi zase Mkosini ezinemigca  
Imatrasi ezinemigca zase Zikepeni  
Imatrasi ezinemigca zase Witney

## AMABHAYI

Entlobo zonke zobukulu.

## IQIYA YOKUFINYA

Amabhali amane, zintlobo ezintsha zona

## IBHULUKWE ZEKODI,

Ezingqingqwa, zentlobo zonke zamabala.

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Zikwibhokisi ezimashumi mabini, zentlobo eziketiweyo zona.

## Ingubo Ezitambileyo Zokulala

Zentlobo zontatu zokuhonjiswa.

## INTSIMBI ZEMIQALA

Zamabala ngamabala nobukulu ngobukulu.

## IZIPIILI

Ezingqukuva Nezinembombo nezi- xaswe ngemiti.

KANJAKO,

Izitya ezinjengenkumntye, njalo njalo.

Izinto ezidliwayo, Neziselwayo.

*Izinto zokwaka, zokuvatisa indlu.*

Nezisetyenziswa Ekulimeni

NJALO, NJALO, NJALO.

## DYER & DYER

King William's Town TENGO-JABAvu ngu HAY BBOThERS, Smith Street.