

# 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, OCTOBER 4, 1888

[no. 202

*"NINGALAHLI IMBO YENU NGO PHOYIYANA; U- PHOYIYANA  
UYAMKA NGOMSO."*

NYULANI U

## SOLOMON no WARREN.

*ABANGABEQELA LABAHLOBO NABABUZELI BABANTSUNDU*

*KWI NKUNDLA ESE KAPA.*

**DYER no DYER**  
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GEORGE WHITAKER,  
Kingwilliamstown.

ISAZISO SE DOLOPU,  
No. 12.

NGOSUKU lo MVULO umhla wo 1 OCTOBER nangemva kwawo i Malike yakusasa iyakutetelwa nge (six o'clock) sitonga se 6 ku sasa. Koquba njale kude kubuyo kwaziswe.

L. J. PIRIE, Town Clerk.  
Kingwilliamstown, 1st Sept., 1888.

ISAZISO SE DOLOPU,  
No. 13.

KUYE WONKE UBANI.

UMHLEKAZI I RULUNELI nge cebo LABA PATI, aba, pete kunye naye, ubeke isandla (ngalomhla wa 30th August, 1888, tyila kwi *Government Gazette* yomhla olandelayo kwipepa lama 390) kulemiteto ilandelayo, yenziwe ngabapati bomzi wase Qonce.

EMITETO YO TYWALA BOM  
XHOSA.

(1). Akuko namnye omi kwi lokeshoni oyakwenza umhlayimbi, atengise utywala, iqhlika, nayipina enye into enxilisayo, ngapakati kwe lokeshoni, mhlayimbi pakati kwe dolopu. Utywala, iqhlika nezinye iziselo ezinxilisayo ezingati zifunyanwa nokuba kukuyipina indlu napi-napi kulo lokeshoni mhlayimbi kumhlaba we dolopu yase Qonce, bungapangwa nezitya ezinabo buze buchitwe ngu mkangeli we lokeshoni, mhlayimbi nalilimbi i polisa.

(2). Wonke umntu owapule lomteto ungentla anga banjwa nangapandle kwencwadi enika igunya aze ati akufunyanwa enetyala adliwe imali engengapezulu kwe £5 anikwe inyanga ezingangapezulu kwe nyanga ezintatu esebenza nzima xa angena mali.

L. J. PIRIE, Town Clerk.  
Kingwilliamstown, 5th Sept., 1888.

ABATSHATILEYO.

MPINDA-VUTULA,—Edebe, pantsi-ko. Ndoda, ngo 2 October, 1888, kuba-ndakanywe emtshatweni ongcwele ngu Rev. E. J. Barret, u JOSEPH MPINDA, into epakati ka Mr. Jacob Mpinda wakwa Gaga, no ELIZABETH VUTULA, intombi epakati ka Mr August Vutula, wase Debe.

ABABHUBHILEYO.

REMI KALAKA.—Kubhubbe e Morija E Lusutu u REMI KALAKA, inkwenkwano ebitandeke kunene endlwini ya kowaya Ibi iminyaka mitatu ubudala. Ibhube ngo 19th July, 1888. Izihlobo maza mkele lombiko.  
D. KALAKA.

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*Nezabantwana,*

*Zitengiswa ngamanani apantsi.*

KWA

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ABATENGI BO BOYA NEZI KUMBA NOKUTYA.

ngakwi Tyalike yase Wesile yabantsundu.

Kufupi ne nkundla ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.



inqila zotywala ifatyi ebezifika e Monti ne nqanawa bezi nga mawaka alishumi elinesixenxe (17,000) ngonyaka, zite zisakwenzwa inqila kwabonakala zincipa ziba ngamawaka alishumi kupela (10,000), into exela ukulunga kwonqila leyo. Uqokumbela ngokuti ukuba kuko onombuzo angawubhekisa kuye, u Mr. Lance woteta nakuqgiba ukubuza.

U Mr. Tsewu ute: Uze ngalulilobolunina?  
U Mr. Weir: Ndizise amadoda enditi afanelekile.

U Mr. Tenjiwe ute, nkosi uyasazi ukuba sizidenge. Ke siyakutamba kuba nakule voti safakwa nguwe mhla yafika. Ndinga ungandilungisi lelela kakuhle into yako uyicacise ibe mhlope, singa hambi emnyameni. Tina sazi eyakwa Palo indlela yombuso, ukuze sikwe ke sihambe emhlotsheni.

U Mr. Booi Tontsi ute, kwiminyaka egqitileyo wawuze no Mr. Irvine wati ngumhlobo wetu, weza no Mr. Dyer wati ngumhlobo, weza no Mr. Warren wati ngumhlobo, weza no Mr. Solomon wati ngumhlobo; namhla uti ke uzikwelenisile ko Solomon, ubusufisi unguke Sipilingi, lowa Sprigg ubusufindisa ukuba silwe naye leminyaka. Ujike ninina lento sesisiva sewusiti wama sewungowakwa Sprigg? Kutenina ukuba uti xa uza kupuma kweliquela besihamba nawe kulo ungasixeleli tina bahlobo bako, suke sive sewusiti sadingaku Sprigg? Namhla uti xa usiti amaqela manini e Palamente, leluka Sprigg nelamaBhulu; e lo Solomon icala laya pi? Zityile mhlope icala ongakulo.

U Mr. Weir ute, nditemba ukuba londawo ndiyityile ngokwaneleyo. U Mr. Solomon wayengati uyakuba ngecala labafundisi usuke waxhasa abenkanti etenga ivoti zabo; ndahlukene nabo ngenxa ka Solomon.

U Mr. Tontsi ute: Ngokuya ubungcalala Solomon ubusufini ngo Sprigg?

U Mr. Weir: Lonto ka Sprigg yinto edulileyo. Nantsi into etetwayo ngokuti kumi amacala amabini elika Sprigg nelika Hofmeyr, makuxhaswe lipina?

U Mr. Tontsi ute: Lentlanganiso iyeyentonia, eyona nto ibizelwe yona? Nokuba uze kusibikela ukuba upumile ko Solomon wangena ko Sprigg; nokuba sewuze kusixelela into oseluyigqibile wedwa yokuti lahlani o Solomon ningeneko Sprigg ngokuyota le ndoda uze nayo?

U Mr. Weir: Lentlanganiso yeyokuxela nokuba ndahlukene neqela lo Solomon.

U Mr. Cobus Mpondo ute: Lento u Mr. Weir makayipose kwi *Mvo Zabantsundu* yazive ngumzi wonke ukuba namhla lungam Sprigg. Nalentslanganiso sikuyo sive sekusitiwa ingesimo.

U Mr. Tontsi utelele kwelika Mr. Mpondo wati okunene lentlanganiso ayihlokonyiswanga, ngeleko ama Cumakala, mama Qantosi nama Debe nezinye indawo ukuba ibifakwe kwi *Mvo*. Mayishicilelwe beye nabo njengokuba nati zivile indlebe.

U Mr. N. Gubesante: Lendawo itetwa ngu Mr. Weir akayiva kakuhle indlebe zisuke zabetabeta: upuma engena. Aba Rulumente bangapina?

U Mr. Weir ute: Into endizele yona yeyokuba andinanto nelaqela lo Solomon.

U Mr. Tiwani ute: U Tshambuluka lo ngowalipi icala?

U Mr. Weir: Ngowe lika Sprigg. (Kwahlenkwa.)

U Mr. T. Ngudle: Ubenyanisile lowa ute tina bantsundu sizidenge. Kumana ukwenziwa izinto ezininzi ezibalukisayo kwangexxa yalevoti yetu. Ababantu kade sibanyula asikaboni nto iluncede basenzela yona. Endaweni yoncedo kwanda irafu, sekungene neye zinja ngoku ngenxa yile voti. Rwanidlo imiteto enzima beko abameli.

Kutsha ne sisandukubizwa ngumlungu ongu Nongangxa wasifundela ikesesha elikulu lepepa ati livela ku Rulumente liti inkomo ezingena ehlatini mazibanjwe zihlaluswe isikisipeni ngentloko, ziti ukuba zise ngapandle kwe hlati ibezipeni ezimbini ngentloko yento nokuba yintonina. Sahlutwa imihlaba yetu sakuswela imali ngenxa ye langa, ngenxa yale voti. Ukutsho ke asikaboni bulungisa nakula besini wanyula ngokuwatamba, kuya kubeka pina sakunyula le ndoda kuziwe nayo kuti ye cala lamadoda asilisisayo? Mayiyekwe lento yokumana kuziwa nabantu kuti kutiwa masibanjule. Siyekeni sizinyulele ngokwetu.

U Mr. Weir ute: Lento nibaziselwayo abantu kusuke kuze kubuza kwantina niti ngubanina olungileyo?

U Mr. Tangeni ute: Umntu obe simngqonga umkile! Uti yena umkile kuti! Singqongobana ngoku sihlali apa nje?

U Mr. Weir: Andimkile.

U Mr. Vume ute: Hayi uti akamkile kaloku; uze kwakwizihlobo zake ukuba; azazise ukuba uza kumka.

U Mr. Conta Makula ute: U Mr. Weir siyamtemba kakulu. Wangeni swa nguye u Mr. Solomon, namanye amanbe angapambili angeniswa kwa nguwe. Tina ngesiko letu xa kuko umteto oza kugququlwa ngokubonwa ukuba awulunganga kutinywa ezigidini yizimigwenzi ezihlalelene ngobuhlobo—izigidini zokuqondisa lonto kutiwa iza kwidizwa, kuzke ke kulindlele impendulo yalonkosi kutinyelwe kuyo. U Mr. Weir akayenzanga lonto. Uza esiti upumile kwelocala waya kwa Sprigg, uze selelunge indoda yakwa Sprigg ati masinyule yona, siya kutininake ukuya?

U Mr. Weir ute: Nam ndandifuna ukuba apa kunye no Mr. Solomon no Mr. Warren ngale veki igqitileyo, ndasuka andalawa usuku abayakizwa ngalo apa, lwandiposa. Lute ke lwakundiposa olo suku ndazimisela ukuba ndedwa, ndizo-kunixelela ukwahlukana kwam no Solomon. Ndite xa ndizilungiselelayo ndacetyiswa ukuba mandihambe no Mr. Lance, ndaye ke ndifuna ukuba ze kuti ukuba niyavumelana noluvo lwam kule nto sendisalatla lendoda ndiyitembileyo. Andisokutyikityelisa ngokuti mtabateni u Mr. Lance xa ningamfuniyo. Mna ndifeza umsebenzi wam endiwuvuyo emxhelweni wam ukuba ndimelwe kukuwufeza.

U Mr. Conta Makula ute: Lento iya kusixaka tina. Komkulu kuyatinyelwa, u Ngqika ubeti ukuba unenoto afuna ukuzenza ammele ku Hints xa evela. Namhla uya kwicala owawute masilubalale. Lomntu uze naye uyintonina yena?

U Mr. Masingata Gawe ute: Ela nene lasemzini ngeke sayiva into yalo, liti ligoduka sibe silivile.

U Mr. Oloba Xego ute: Akusabomakali nto yanento kuba u Mr. Weir uze kusazisa nje kodwa. Inkosi leyo ayimgethane imoshe ixesha laya, imoshe nelute ngokuteta, kuba

sekuhlwile iya kude. Into esingasuke siyenze kuqokumbela ngokubulela inkosi u Mr. Weir ngokuya kusixelela ukumka kwake, siye **kuyicinga** emakaya lonto sizenzele impendulo kwene intlanganisimo mhlaibi simtumele ilizwi e Qonce.

U Mr. Weir ute: Akubonakali ukuba kobuyi kubeko enye intlanganiso, kodwa wanele kuba esazi ukuba uwufezele umsebenzi abemelwe kukuwenza. Nokuba akuko noko amnye umntu ontsundu omlandelayo akasokukatazeka. Akasokumka entlanganisweni apa edaniswe. Ngeli cebo lam niya kundikumbula? Ngexesha elizayo ndobuye ndinibuze. Ukuba ndim olahlekileyo ndiya kunixelela mhlope ukuba ndandilahlekile; kodwa ukuba nini abalahlekileyo ndiyakunibuzwa.

Itabate iminqwazi intlanganiso yapuma xa iya pezu kwe ntaba ilanga.

EZABABHALELI.

LUNIKANI!

NKOSI, MHLELI, obekeke kunene,—Posa eligada kulomvaba. Lumkani mzi komzumzi umkhosi uhlatyiwe kusitwala lumkelani impi yo Tshambuluka, nenye ehamba ngesise iqetula abahlobo abaqondiwuyo, ningayiyeki ingene ekaya, u Tshambuluka asibazele tina bulungisa bangade basenzela bona, kufuneka ukuba umzi wonke time ngenyene sombini. Kwakumbo ka Solomon owawumnyule ngobulumko, umzi mawungapitizeli. Manditshonele.

Ndim, B. NCAPO.  
Sept. 25, 1888.

ICEBO LE VOTI.

Ngevoti ndinga amakowetu angazinikela ingqondo zawo zonke into nesilumkiso so Mhleli, nditi kanjalo mna ningalahlali imbo yenu ngo Poyiyana, u Poyiyana uyemka ngomso. (U Tshambuluka uyaku Tshambuluka ngomso.) Ningalahlali nanye kumadoda abenimele kwiminyaka edlulileyo. U Rulumeni eqala nje ukubuyela ezindleleni zoxolo kungenxa yawo. Igama lika Solomon lingazwe lipume e Palamente, kuba zinkulu izinto asazakuzenza, geina mfo ontsundu, ukuba uno Solomon ngecala lako uno Solomon. Ezamva izangebele. Imfazwe ayikaliwa isazakuliva. gcinani amaroti into zo Innes namanye amadodana, imfazwe izakuliva anyibonina i Bond iyahlela nonyaka. Mandipele. Ndim,

Ndim, B. NCAPO.  
Sept. 25, 1888.

ICEBO LABAFUNDISI.

NKOSI, MHLELI: — Kaunditele qaba kumhlati welopepa lako, lamanqakwana Incwadi yabafundisi abane yepapa la 20 Sept. lo, ayanelisi kanye.

1. Isidlangalala sentshumayelo nemitandazo engezi NKosi zikululweyo ingaphulela ekubeni sino Kesane ababini, kanti akunjalo.

2. Kwobonakala ukuba lamarwanqa asiti anemvo yokuba i NKosi ezi zazingohlwayelwe kuvukela u Kesare wazi. Ingakungati sigxwala ama Ngesi kuba u Tixo etshitshise ukuzibamba kwawo.

3. Esisicelo masiyekwe sineskwa sokubuyela kwela qhina sasichaswa ngalo ngo Tungumlomo.

4. Okunye kumbulani ukutakazela kuka Maqoma kwangendlela ecelelene nale ivelisisayo; niyasazi isipelo sake.

5. Ekungafuzelini kwetu kwaguwiswa nkosi zetu, kuyakubako noko inranoyokuba singamakaya abumpi,—mhlauhibi kulandele imtambo. Ndiyayichasa lendawo, makutinyelwe umbulelo ku Rulumente kube kupela. Ndim,

J. Wm. G.  
Port Elizabeth.

IMPENDULO KUVELA NGAMEHLO.

NKOSI YAM, MHLELI we *Mvo zeta bantsundu*,—Ndinceda undibekela lamazwala, ndiwabhakisa kumfo wase Qugqwalu, ote ukuzibiza ngu Vela Ngamehlo. Mfondini wase Qugqwalu, ndinosizi ukuba uyilahlekise kangaka ingxoxo yam, kuba ndisitsho nje ndiva usiti epepeni apa lomzi wakowetu, uyamcela umzalwana wase Tshatshi ukuba ake ayicazze lendlela yo Radebe no Dlamini, ubuye uti nguwupina eluhlangeni owokugqala u Radebe no Dlamini, kuba nina niva kusitiwa ngu Dlamini owokuqala eluhlangeni. Ke mhlobo wam, nditi ukupendula kwam, ngawuke ubuye uyifunde ingxoxo yam, into eyayiteta yona, ayitetanga nito ngokwela kwabo eluhlangeni u Radebe no Dlamini, itete ngokuqala kokwenziwa komqomboti.

Uyifumana pina wena kulengxoxo lendawo uteta ngayo mhlobo wam? Ndiya kubongoza, kawuyipinde uyifunde ingxoxo yam, ukuba uyakuyifumana iteta ngokwela kwenkosi eluhlangeni. Into endiyibonayo kuwe yiye uyixelayo yaba bantu kutiwa ngabagqweti benteto zabantu, qonda kwangegama lako ozibize ngalo, lokuti ungu Vela Ngamehlo. Ke tina u Vela Ngamehlo simazi ukuba lixoki kwizinto zendlebe, imyanisa kwinto zamehlo. Ke ndigqiba kweliti ngawufunde kakuhle, uzipangele usenepika, kuba ubuvele ngamehlo. Mandishiye apo mawetu, ndobuye ndiciele kwa indawo kamsinya, kuba ndisamlalele lomfo apo aza kupuma kona.—Ndiyapela apo, ndim mningxoxo

J. A. V.  
September 7, 1888.

[ADVERTISEMENT]

MRS. II. MAQUBELA

Macfarlane, 27 July, 1888.

NKOSI,—Ndikucela ukuba uke undifakele lamazwana kwelopepa lendaba ngomqwenzo omkulu endinawo, endinga ndingazisa ngehambiso ebhambisa ngayo esapila u Mrs. H Maqubela.

Lentokazi yintokazi eyamkonza u Tixo iseyintombazana kwada kwase kwendeni kwayo, kude kube kulomhla wokugqibela, ate kuwo zilileleni okwenu, mna ningahdilileli; lentokazi asiyo ye ehla-keleyo ngenisebenzi yayo, ngokukumbula kwam ungomnye wokuqala ukukolwa apa e Rwarwa ku Rev. Macdairmind owati ngokukolwa yimisebenzi yake wati, makafundise abantwana yawuquba ke lentokazi umsebenzi lowo ngokufanelekileyo yada yafudukela indoda yayo ukuze ipume emsebenzini, yafudukela e Cumakala, nase Cumakala

lentokazi ayizanga yanabala pantsi komfundisi u Rev. Kropf, kwati emva kweminyaka etile wafuduka nomenyi wake bafudukela e Tyume e Rwarwa, apo ate akufika kona waba ngomnyo wabakokelikazi Elizwini pantsi ko Rev. E. Makiwane. Mayelana nokuba pantsi ko Rev. E. Makiwane ndishiyela ebubeleni bake, ke mayelana nokwazi kwam ute wafuduka engenabala, wafudukela e Bholo ezifameni, wawugena umsebenzi wobukokelikazi bake nase Bholo, apo imisebenzi yake yaba yesekuhleni yonke ekusebenzeni inkosi yake ngokwenza imitandazo irakonza u Tixo ngayo yonke intliziyo, ade wahlulwa yintando ye NKosi yake. Ibiyintokazi ebubaka owase mzi njengowasekaya, ebe-kude kwati ngobobunjalo bayo kwako umendo efameni yayo kungengakuba ufanele ukuba ubeko, enditike ngokwam bonke abamazayo bakuti limfanele elizwizi ukuliteta ukuti, nsani ukundilelela, zilileleni okokwenu, yiyo lento bate abazalana naye bagweba ukuba baye kumngcwaba e Rwarwa apo wawuqalela kona umsebenzi ye NKosi. Anditandabuzi ukuba abo bazalana naye bebetyunya yi NKosi ukuba baye ' kumngcwaba e Rwarwa. Ngokuvuya komfundisi, nabadala, nabadikonikazi, nabo bonke ababesebenza kunye naye umsebenzi ye NKosi, ingcwaba lake laba likulu kangangokuba abantu ababe kulo laba likulu elinesihlanu. Mandize kuvuyela lencwadi ngeliti—u Tixo usahlule intlaka emlonjeni oko asahlule lentokazi yakwa Dongo, kodwa ke noko kunjalo, nditi tina sizihlobo zake masingamlileli, masenze nje ngezwi lake sizishumayeze ngala mazwi atetwa liculo ati:

Abangwele banoyolo Xeshikweni babubhayo, Intliziyo zinoxolo Abanakoyikiswala nto. Banenyweba yenyaniso Ababhubha bekolive; Bayapiwa uloyiso, Babe nokuvuya ngalo.

Sibuye siziyale ngale verse eti: Mandipile nje ngelunga, Ize ndife ukufa kwalo; Andikuba nakungqunga Lwakufika utshaba lwam.

Ndim, JORDAN MAKULENI.

Abangwele banoyolo Xeshikweni babubhayo, Intliziyo zinoxolo Abanakoyikiswala nto. Banenyweba yenyaniso Ababhubha bekolive; Bayapiwa uloyiso, Babe nokuvuya ngalo.

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Sibuye siziyale ngale verse eti: Mandipile nje ngelunga, Ize ndife ukufa kwalo; Andikuba nakungqunga Lwakufika utshaba lwam.

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Ndim, JORDAN MAKULENI.

Ngokwenjenjike, Mr. Editor, ndicela i *opinion* zabadlali kuselixesha, nokuba kube kulungiselelwa kakuhle ixesha liko. Abapati be Club lendawo ngendawo mabavakalise kusengoku ukuba mayibe ko i Tournament, nendawo abacinga ukuba mayibe kuyo.

Ngefemba ukuba wondifakela lencwadi, Mr. Editor,

Ndingowako, UMNADALA.

ABALIMI NA BARWEBI.

MARKENI.

E QONCE (Sept. 29).

Uboya obuhlanjwe ngo mashini ll.75d, obuhlanjwe emlanjeni 7d, obungahlanjwa- nga 4.5d, obeseyibokwe 7.25d.

Irasi eluhlaza—6.5d to 9d ngekulu Ihabile, —2/11 to 3/8 ngekulu Itapile—2/6 to 9/6 ngekulu Umbona—3/3 to 3/6 ngekulu Isemile—2/6 ngenxhowa Amatanga—9d to 2/3 ngedazini Umgubo—6/ to 8/3 ngekulu Imbotyi—3/1 L ngekulu Inkuni—8/ to 22/ ngefilara

E KOMANI (Sept. 29).

Inkuni—9/ to 40/ ngefilara Irasi,—1/ to 2/ ngekulu Isemile—2/6 ngenxhowa Itapile—10/ to 11/ ngenxhowa Amatanga—2/9 ngedazini Umbona—5/9 ngenxhowa

Native Opinion

THURSDAY, OCTOBER 4, 1888.

We who are Natives— Election. people of various clans and families—are just now being made a good deal of, and we must take care that our heads are not turned by what is being done. In Parliament we had not too many friends though we are grateful to all who did anything for us. There were members who spurned the “nigger,” and seemed to think that he was only a poor blind SAMPSON, to make sport of. But now that an election is to be made, there are not a few who seem inclined to make us believe that we Natives are of supreme importance. Even the Prime Minister now stands “hat in hand” to ask if there are any grievances; and Mr. SCHERMBRÜCKER’s friends have been in several directions to request Native aid to put him into the lower house of Parliament.

It behoves us to be careful at such a time as this; because the Colonel is, we believe, through his friends, speaking two languages, which do not mem the same thing. One of these friends commends him to the white people because he was one of the attacking party in the Calabash case. We thought that case was forgotten long ago; more than one who was in that business has admitted that it was an act of lawlessness, but one which the Government of the day made much of. Now it comes up, the intention apparently being to impress on the Europeans, that Mr. SCHERMBRÜCKER should be voted for because he will do his best to sweep the Natives away. It is not so very long ago since the Colonel boasted about having shot a Native, the only lesson we could discover being that Europeans should go and do likewise.

But to-day votes are wanted. The Colonel’s friends in Kingwilliams-town have flattered him by saying that he is wanted in the Lower House. But these flatterers are not strong enough to put him in, so they try to make us believe that he is “converted,” and become our friend. This reminds us of an old woman who said that in a dream she had been converted; and the minister said in reply, “We will see how you act now you are awake.” If the Colonel is our friend, why does he not stop where we want friends—in the Upper House? In that House there are members who do not love us; they ask ugly questions about ourselves, and our land, and our customs; and they help to make laws which we do not consider to be in our interest. There we need a friend; but the Colonel deserts us, and in such a way that we fear his conversion is only a dream.

One of the best things to be done for us Natives would be to deal with the brandy trade, which is ruining so many of us. But the Government, of which the Colonel is a Chief Councillor, has done away with the tax on brandy, and destroyed the area within which the sale of drink was prohibited. It is said that there was much smuggling going on; but the Government did not employ police to run in one breaker of the law;

this was winked at, and then because of that bottle trade all restrictions were taken away, so that the last state is worse than the first.

Some of the Natives—indeed not a few—wanted to have votes; but officials would not value Native land as they valued the lands adjoining belonging to white men. Yet the Colonel did not censure these officers, or move a finger to have justice done. Perhaps that was the time the Colonel was dreaming that he was converted!

Let it be clearly understood that the Natives have not done the Government any injustice. We did not express any dissatisfaction with the Colonel being in the upper House. We have not entered upon a crusade against the Government. No fiery cross has been sent over the country with the cry “vote against Sir GORDON SPRIGG,” “vote against Mr. DE WET,” “vote against Mr. TUDHOPE.” Messrs. SOLOMON and WARREN were in the field here as the sitting members. They have not done for us all that some of our friends think they should have done. But they have done us service, and we support them believing that they will think of our interests when they are legislating for the general good. Now that there will not be a member of the Ministry in the Upper House, we do not see how business is to be carried on there. The Council will resent being treated in that way, and in the end the Colonel will be only a private member, unable to distribute these good things we are to have from Government. To vote for a Councillor who is falling from power would be very unwise. We ask those who are being tampered with by Mr. SCHERMBRÜCKER’s party to think very seriously of the mistake they will make if they listen to these advisers. There are honey-birds that lure you to a snake’s hole.

Notes of Current Events.

A NUMBER of gentlemen from England are wishful to ascertain as to whether there is sufficient enthusiasm and ability among the Natives in the game of cricket, so as to warrant them in getting up a team for a tour through Great Britain next season (say to leave herein April). The requirements are:—1st. Good character, total abstainers, and generally intelligent; 2nd. Smart and athletic, good figure, with no deformity; 3rd. Must be willing to practise incessantly during the next six months; 4th. All candidates to prove their proficiency before being chosen, and to pass a Committee of experts. In the event of this meeting with a response sufficient to encourage reasonable hopes of success, we are open to state that all other arrangements will follow in due course. The offer is open to all the Natives races of South Africa, from which it is hoped to pick the very best men. All communications to be made to the office of this paper. There can be no question that the project will commend itself to Native athletes, just as it has completely fascinated us. We trust the various Kaffir Clubs will loose no time in arranging for an undertaking that is fraught with momentous issues for the Native races of this country.

MB. SCHERMBRÜCKER has definitely given up his safe seat in the Council, with the view of ousting one of the members who are said to be too fair and just to the Natives in Kingwilliams town. Replaces the contest on an intelligible basis. He takes it to imply that the constituency is desirous to see a policy inaugurated by Mr. Schermbracker and those who act with him on lines other than those Mr. Solomon, and those who confide in him would wish the Government (in Native matters of course) to proceed? This is the simple issue; and we trust the electors will carefully consider it.

FROM Sir Gordon Sprigg’s utterances at East London we failed to discern the desire for a drastic policy against the Natives contained in Mr. Schermbracker’s manifesto. In fact Sir Gordon was most explicit in his language in announcing a fair and just policy towards the Natives; so much so that we even asked ourselves what there was to prevent him on these lines from claiming Messrs. Solomon and Mr. Warren as his supporters. Air. Schermbracker has torn the veil off the real intentions of the Ministry; and the Ministry still intend to carry out a policy that they know friends of justice to all like Messrs. Solomon and Warren cannot be expected to support

