

Imvo Zabantsundu

(NATIVE OPINION)

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

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, DECEMBER 12, 1889.

[No. 265

IXESHA LE BHOLA, 1889.

DYER NO DYER,

BANQIKA into eninzi ye Mphala ye Bhola, abayite dlakana ukuba ibonwe, kuko nento ezintsha, ekumhla zenziwayo NANGABENZI ABA-ZINTLOKO.

IBHATI

Zika Lillywhite, Izipato ze Cane 16s
„ Ezilunge ngapuzulu 21s
„ Ezispeshele 21s
„ Eziketiweyo 25s
„ Duplex Driver 30s
Zika Cobbet's Eziyi Single Cane 15s
„ I Eziyi Double Cane 17s

Zika Cobbet's Cane Zonke 19s
„ Ezenziwe Speshele 25s Bartlett's ezi Double Cane 13s 6d
„ ezi All Cane 16s 9d
„ ezo Kuncotula 19s 6d Zamadoda zoku praktisa 5s 6d, 8s
„ Dove Tail (extra strong) 9s

I-Seti Zentsapo 6s 6d, 10s, 12s 6d. I-Stumps 5s 6d, 10s, 12s, 16s 6d.

I-BHOLA ZE KRIKITI

Ezika Duke ezimitungo ipindiwe- yo 4s 6d.
„ extra strong 6s 3d.
Ezentsapo 2s 6d.
Ezika Duke ze Match 5s 9d, 6s 3d, 7s

Ezika Ayer's Ze Match ezimitungo ipindwe katatu 9s.
„ i Catgut „ 10s.
„ Lillywhite 6s 6d, 7s, 8s, 8s 6d

IZANDLA

Zokugcina i Wikiti 6s, 7s 6d, 8s 6d, 8s 9d, 10s, zenziwa nge twatwa elimhlope—ngolusu Iwebokwe—nge Gold Cape Tan Chamois nentlotyantlotyana zonke ezintsha. Zobetayo Ezolusu Iwe nja 7s 3d, 8s 6d, and 9s. Eze Bhokwe 7s 3d. Eze Buff Chamois 7s 3d. I New President Batting Glove 9s 6d.

Impahla entsha engazange yako ye TENNIS, isand' ukunqikwa. In'tonga ze Tennis ziqalela kwi 6/6 kuse kuma 30/-.

Imitwalo emikulu yempahla entsha, yase ntlakohlaza ifika ngo Stemele bonke.

DYER NO DYER,
ABANENGUBO ZAMANENE,
KING WILLIAMS TOWN.

Kotenga i Seti yonke kwapulwa i Sheleni zo mbini e pontini, amanani awodwa kule mphala. Paula Mlesi!

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu].

Saneke lityali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye. Ikaliko Emhlope ne Brown, iqala 2/d. yd. Amicako etungelwa kwi Blanket, iqala 4/d. yd. Ezona Ntlobo zintsha ze Print, 3d., 4/d., ne 6d. yd. Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 1/- inye. Iblanket zoboya ziqala 51- inye. Amabhayi 21- ilinye; i Cotton Sheets 1/6 inye.

YONKE IMPAHLA YABATSHAKAZI!!

I Dress zenziwa apa, ngezona ndlela zigqitiseleyo, yi Ledi esand' ukuvela e-England.

INGUBO ZAMADODA.

IBHULUKWE ZE KODI, ziqala 5s. inye.
IBHATYI ZE KODI, ziqala 10s. inye.
IBHULUKWE ZE STOFU (Tweed), ziqala 2s. 11d. inye.
IBHATYI ZE STOFU, ziqala 6s. inye.
ISUTI Emhlayo umfana ifishini entsha, 21s.
IHEMPE, 1s. ixye.

Oze kutenga apa igokwalatiswa yi " Mvo " maze akuxele oko. Ukuba utenge ngexabiso eligqite kwi ponti enye uyakubuye ayinikwe isheleni ngeponti nganye.

JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAM'S TOWN

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE no MARSH,

Nyutawin nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

ABATSHATILEYO.

MGIDLANA-NYOYANE.—E Qutubeni, ngo 12 November, kutshatiswe u GAWUZELA MGIDLANA wakwa Makwababa no CAROLINE NYOVANE. Iqina libotshwe ngu sontombi, u Rev. E. Nyovane.—3it12.12 MONTAUNG-NEER.—Kutshatiswe ngu Rev. A. Faure wase Hertzog (Emhlangeni) u ISAAC M. A. MOTAUNG, ongu Mvangeliki kwa Komani, no HELLEN AGNES NEER wase Hertzog, ngo 22nd October, 1889.—4it19,12

Ababhubhileyo.

MADOLO.—Kwa Matole, ngo 15 Nov., 1889, kubhubhe u NKAU ogama limbi lingu MADOLO, umninawe ka Mhlabiso. Ugule intuku zantlanu. Izihlobo zonke mazamkele lombiko.
E. S. MHLAMBISO.
Amatole Basin, 3it19,12
November 27, 1889.

KUFUNWA

ITITSHALA ezine Certificate, amalungu e remente yase Wesile. Abanjalo bangabhalela u
REV. E. J. WARNER,
3it12, Mount Arthur, via Queenstown.

KUFUNWA

OTITSHALA aba 8, abanemfundo, nezimilo ezihle, amapepa abo okubo. nisa ukuqava kwezimilo, nemfundo yabo, makafike pambi kowama 26th December, 1889,
REV. JAMES M. DWANE, care of
W. H. Wilson, Esq., Askeaton,
via Queenstown
3it26,12

Isaziso kubo Bonke.

INTLANGANISO ye Bandla lase Wesile e Qonce ibisingete lento eyenziwa ngumzi Ontsundu, ovela kwindawo ngendawo, uzalisa indlu yo Mfundisi kakubi. Lendawo Intlanganiso it' mayingenzi ziko Indawo Zendwendwe. Ngomyalelo we Ntlwnganiso ya Bakokeli base Wesile,

Igosa lo Mjikele.
School Street.
November 27, 1889. st.ad.t2.90

EKA GRAY
Incindi Epitikeziweyo

—YE—

LINSEED NE

HOREHOUND,

Lelona Yeza le NKOHLOKOHLA, INGQELE, nazo zonke Izikuhlana zo MQALA ne MIPUNGA.

1/6 NGE BHOTILE

Ngamanani Nanganye kwa
P. GRAY, Chemist and Druggist,
CAMBRIDGE ROAD,
KING WILLIAMS TOWN.

OLUKA

Gowie Uluhlu Lwezityalo,
Ngo NOVEMBER.

Ezimvula zikoyo zinoncedo kumlimi. Ngokukodwa lelona xesha lokuhlwayela—*I Cucumbers, I Vatala, Osenza, Oma, puzi, i Tomatoes, i Rhuberb, Nembotyi ezin qapelayo.*

Kwane ntyantyambo ezinje nge Aster, Balsam, Candytuft, Cockscumb, Lobelia, Nasturtium, Portulaca, Petunia, Salpiglossis, Zinnia, Phlox Drummondii.

Kwanezityalo ezinjenge Coleus 7, 6, 10/-, and 20, - ngedazine. Begonias 10/- to 15/- Fuchias 7/6 to 10/- [Olivetti uhlobo.]

OSENZA ne TYUKUMBA zi- piwe amanzi.

Intyantyambo, xasebusika ezimagqabi awileyo, mazinestulwe, zomiswe, Zeziqshewe entlabatini, kwindawo epolileyo epolileyo.

W. & C. GOWIE,

GRAHAM'S TOWN.

J. E. DEXTER

INGCIBI yemiti no Mlungiseleli wo Kua ngcwaba. Ngezantsi kwesitora sakw-Aluveni.
Kingwilliamtown.

John J. Irvine & Co.,

KINGWILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20a
IBHATYI „ „ —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d
I-Bhulukwe „ „ —4s, 4s 6d, 5s 6d, 6s 6d to 15a
Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d
Ibhulukwe zamadoda ezingwevu (zokutshata)—16s 9d to 18s 9d.
Ihempe zamadoda zomsebenzi—10d, 1s, 1s 3d, 1s 6d, 2s
Ihempe ze fulaneli—is 6d, 1s 9d, 2s, 2s 6d
Ihempe zamadoda ezihayinishwayo—2s 6d, 2s 11d, 3s

KUKO i Bhulukwe ze kodi ezitile (ezona zohlobo) 7s. 6d.

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqokumbelweni). Zisusela ku 4s 6d zise kwi ponti.

Iprinti ezisand' ukufika—3d, 4d, 5d, 6d, 7d nge yadi
Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi
Ilinzi—4d, 5d, 5/d, 6d nge yadi
Izitofu ezibugqi—6d, 7/d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO.,
u-ALUVENI...

YIZA KUBONA EYAKWA

BAKER, BAKER & CO.

IVENKILE YE NGUBO,

KAUKANGELE IMPAHLA ENINZI

Isuti ezimnyama nge 26/6

Isuti ezi Fancy nge 11/6

Isuti ze Serge nge 27/6

Ibhatyi eziyimi bhingo amanani ngamanani

Ibhatyi ezi Sydenham nge 6/-

Ibhulukwe ezimnyama nge 10/6

Ibhulukwe ezi Fancy nge 4/6

Ihempe ezimhlope nezinamabala nge 1/- ne 3/3

Iminqwazi elukuni ne tofotofo nge 1/6

Iveyile, Ityepsana, Ikausi, Izihlangu,

Shoes, i Blankete, njalo njalo

Ibhulukwe ze KODI zingamanani amakulu (amawaka) ziqalela kwi 5/- nganye

Yiza kulevenkile wozibonela ngawako amehlo.

BAKER, BAKER & CO.

EQONCE.

Ke ngokumalunga nabantu base Heald Town andikolwa ukuba isicelo esinje ngesi siyakufuneka kubo, njengokuba nite kwiminyaka emininzi nazibonakalalisa okokuba ningabantu abangaseliyo nabanganyaleliyo. Ndomelazekile ngokuqinisekileyo ekutini akoko nesitandatu samanxila kulombindi wenu. Esi siqhama sibonisa ukulungu okukulu enikwenzelweyo zimpembelelo zase Lizwini.

Kuko isiposiso esinye esikulu endiba sola ngaso abantu base Healdtown, esi sokuba bengabantu abangautandio umsebenzi njengoko kufunekayo; ukuba bebengati bakoyise oku bebengaba nokonwaba exesheni, bapumelele, babenamalungelo okuba nokuhlala irafu zabo kakuhle, ekuyinto efun ekayo ke oko, oko kukuti ke, ukuba bafuna ukuhlalana kakuhle no Rulumente.

Mandijulelele kanjako ngeminqweno yenu elungileyo, nditemba kanjako okokuba noqhubela pambili nonke ekuzindileni ebe nite nazipata ngexesha eligqitileyo.

Abalimi na Barwebi

Sidwelisa amaxabiso—kwindawo ngendawo— ezinto ekurwetywa ngazo ngama wetu, njengoko atunyelwe ngo Mantyi Komkulu, E-Kapa, axela into abeyiyo ngo-Mgqibelo 28 September, amaxabiso ezinto:—

Table with multiple columns and rows listing various goods and their prices in different districts like IMPHILA, E Alvani, E Bhekes-dolopu, etc.

EZABABHALELI

UTANDO OLUYIMFAMA.

DEAR SIR.—Mnumzeto ndiya kucela ukuba undifakele lamazwi am kwelo pepa lezandekela nezandekelakazi. Yintwanana le ndikucela ukuba uyiti qaba kulo mvaba enkulu. Ngxatsho ke! Intloko yile: "Utando Luyimfama." Apo ndikangele kona ngalento ndisi- ngisela kulento "Iluzeko" ati ama- kumsha ukuyibiza "Lufilisho." Ndiiti ke utando olu luyimfama kanye kulento iluzeko, ufilisho, kuba iti indodana efuna indlu, ukubayefundileyo, nokuba linxiba bhululwe kodwa,—ikangele intombi entle ebuso bugudileyo, nengubo zintle, enxiba nebasile mhlambi, neti uku- hamba kwayo icatule, enxiba nembambo zase mlungwini, mhlambi enokuteta Isingesi ukuze amane ukuti ukuyibiza: My dear! My darling! Iti ke ukupendu la yona, Yes dear! yes darlie! njalunjalo. Asuke ke ayibone ukuba ngoyena mfazi wam lo unzi mpawu. Kanti ezona mpawu zizimpawu ezenza umfazi, unina wenene, uzishiyile zonke zipela. Seleqonda ukuba uzidipelele bakuhlalana emzini wabo, ati kaloku ailele esimantshiyane. Liti ke lona ilizwe, wabani kaloku, kauzifince nkabi. Kulungile ukuba nditete nangomfana owamkelwa yintombi. Ezizinto ziyelene kakulu.

Intombi ikangela umfana ebusweni, nozinixibo zime kakuhle emzimbeni ngangokuba selesiti umfana pambi kokuba afilisho aye kusika kubasiki-ngubo ukuze ati ukubonakala kwake emehlweni abantu abe lusasa, u iqajana, "Nombolo sikisi. Kwakona ikangela umfana onokuswesweza Isingesi, nomfo onyatelayo obeta i askuku ade eme ngedolo, umfana onxiba amasosaba emqaleni, kugqitywe kona akugibisela umtika. Kuti kona ukuba yitishala — nokuba nguxwalintloko ekungeko nomkita lo, kube kugqityiwe. Kanti ezona mpawu zizimpawu ezenza indoda, uyise wenene, aziko tu.

Ibakala lesibini—Intombi ekangelelele pantsi kwendlu yenkuku yindodana yembi ebusweni, yengahombiyo zicakucaku, engasaziyo Isingesi, engavumiyo kakulu, eti ikolise ukugqubeka ezintusukwini zeveki ngenxeni yomsebenzi, engabonakaliyo kakulu emigcobeni, cyabantu abapantsi— abangamahlwempu. Kanti uyeka eyona ndawo iyindawo, ezona mpawu zizimpawu zobufazi. Kwa ngokunjalo nentombi ifike imkangelele pantsi kwendlu yenkuku umfana onzi mpawu zingentla apa.

Ndiiti ke mna ukungingxika kwam kulentoto akakona amadoda amakulu nanemvo kakuhle, atyele intsapo izinto ezifanelekileyo ukukangelwa nxa kuzekwayo yindodana, nxa intombi yendayo. Kummandina manxa nibona abantwana benu besezintzini emva kotshato? Ati oyindodana kanti uzizekele umtshabala- lisi, umkombe wento, umomeva. Ati oyintombi kanti uzidisele emoyeni, kwinto engento engena buntu tu, ivila. Ndiiti kumzi wakowetu, abadala naba nemvo— hlangulani intsapo yenu ekusi- ngelweni pantsi ngenxen' okuba Utando Luyimfama. Namhla

"NDIM NA?" MY DEAR MR. EDITOR, — Ndifuna ukuba undifakele lamazwana, ndipe- ndula isicelo sika Mr. Mhlambiso. Nga- mafupi asindim umntu lowo wayitayayo lonto mna okukokwam andiyazi, ndiya- zilandulela e Nkosini yam leyo. Into endifuna ukuyibonisa noko yile u Mr. Mhlambiso, ngengameyeka ngalwomntu ave ngaye kuba kungati kanti kwalo- mntu lonto uyiqala emqaleni wake. Kwaka kwati nge mfazwe ka Mlanjeni bamana ukuti abantu ati amadikazana, ati amadikazana, ayengengawo amanka- zana ayegamadoda atwala indaba ze mfazwe, obhalél' edolweni. Kanti ezi- zintu zipuma kubo. Enye indawo yile ngati ngokukubuzwa siyakusuke sixelise abe Disipile be Nkosi bona yaba ndimina Nkosi? Qapu no Judasi ndimina Nkosi? Uyinina lomfo ukuxelelayo mntan'e Nkosi. Mandipele, ndisesako isicaka.

SAMUEL NTSIKO.

Bedford, November 25, 1889.

UKUMIWA KOMHLABA.

MNUMZETU,—Pesheya kwe Nciba umhla wa 20 ku November, ubungowoku- pela ekutatyatweni kwamagama abati banamabango. Barola amapepa abo ukubonisa Um'bhali-magama, izindlu ezimanqungwala namanani angeniswa ngabo ngonyaka okufunyanwa ngabo emihlabeni abayilimayo. Ndiiko mina. Ute ukubapendula: Umhlaba wona asinguwu wenu useugowezibonda nemantyi aningebangi ngawo imfanelo zenu ngapandle kwemisebenzi yezandla zenu. Uxande lona ulutabatela pezulu; kubonakale nenqungwala, akakabi kuyapi. Watsibela apo bazalelwe kona. Bavelisa i Free Pass amaqaga, wati kanimke nobuya emva kwemihla emashumi mabini. Mayelana notmhlabo omiweyo ndalinga kwelit asiwenu apo kutiwa ngowetu une tayitile (Tittle Decds), kwa- qala kwaya kwelam. Nlandisiti lomhlaba nala tayitile, yena ibobutlulunga obuphiwa etshobeni "lenkomo chamba ingeva nokuba kuko umntu otibatleleyo. Okunye Imvo ite yakuti akutetwa nio ngokuma umntu awumi ngako umhlaba. Sati, He, kwalunga. Ite yakuba iteto sati Imvo iteta ingaponothono nokuba ingapshesha. Maxa umhlaba lo ungewetu u Rulumente onkulu ubenga angancedu ati ilokeshon ezizi bonda nabantu abafuna becadelwe abasize angalindli ukude kulekwe umntwana wokugqibela uze bonke abasaya kukaulwa nabo bafumane amasimi. Kanti asiyiva indawo eti umhla womgwebho wofika kungasazalwa, enye indawo asiva ukuba abantu bobab- bezwinye. Amaqaba akasakuze akolwe kucandwa, ngokuba alinde ukuzeka iqela labafazi pezulu komhlaba obanzi.

J. F. M.

Transkei, Fingoland. November 25, 1889.

UMASINGATA NE VOTI.—Amadoda la akapali ngakupala kunye. I Harperton ku Mgqakwebe ka Masingata lingene kanobom evotini ngemigudu eyenziwe ngu Mr. Z. J. Sokopo, no Mr. B. Gqobose, wakona. Apo bekungeko nempende yomvoti kungene namhla ngapezu kwamashumi amabini. Sikolwa koko.

Native Opinion

THURSDAY, DECEMBER 12, 1889.

FROM the celerity of its movements the Commission on the Drink

Question seems determined to earn for itself distinction as a Surprise Commission. As those who have been carefully following its sittings from the time it began its work in Cape Town, we are in a position to state, that in the Western Districts the Commission, by the duration of its sittings, the careful and minute way they were reported to be collecting evidence, seemed disposed to make the inquiry as full and thorough as possible. That this was worthy of all commendation goes without saying. For although the Commission was primarily appointed at the instance of the Frontier Natives who have for years past been unfortunately beseeching Parliament to save them from the deleterious and demoralising Cape Smoke, it was not amiss to give it powers, on the suggestion of Sir THOMAS SCANLEN, which was supported by Mr. HOFMEYR, to find out whether strong drink was not eating into the vitals of the European race also.

The patience and deliberation manifested by the Commission in collecting evidence in Cape Town and the Western Province, was on these considerations appreciated. On the ground, moreover, of getting the views of all concerned in the liquor traffic, the long session of the Commission in the West had its full justification. The maddening compound which is sold in these parts to the Natives comes from the Western Province; and the report of the Commission would be incomplete if it did not embody within its boards the views, on the question submitted to the Commission for inquiry, of those interested in producing the stuff against which such a strong cry of protest has been raised. We are thus not sorry that much of the time of the Commission was taken up with sittings in the Western districts of the Colony.

We take strong exception, however, to the hurried manner in which the Commission have proceeded about their work in these, the Eastern parts of the Colony, since they resumed work, after a long recess, at Graaff-Reinet. In the middle of last month. Within the short space of a fortnight they have been from Graaff-Reinet to Port Elizabeth, Cradock, Kimberley, Somerset East, and Graham's Town.

The large and most important Native centres — Peddie, Fort Beaufort, and Middle Drift, with their widespread population were disposed of in four successive days, travelling included. As to the giving notice of their sittings at these places, if the course pursued in regard to the division of King Williams Town has been invariably followed, we are bound to say, that the Commissioners have hardly given any notice of their presence at the various centres on the Frontier. To-day they are in the town of King Williams Town having arrived and commenced work yesterday (Wednesday) but their sittings here were only heard of for certain on Monday. As they are off almost immediately, it is certain that the Commissioners are quite content although they may not be in possession of the feelings, in the only way they could best be presented, of the large important Native communities of the Frontier. Against this we enter an earnest protest. We claim that the same patience exhibited in getting the evidence of the brandy farmers in the West, should be extended to those who are their victims on the Frontier. Short and hurried sittings at short notice may entirely elude, as we understand they have already eluded the Natives; but we submit they are not exactly what the Commission, at great expense, no doubt, were appointed for. There have not been wanting those I who said that the Drink Commission

was a farce and that it would leavj things as they were. Were anything needed to confirm this opinion the scampering, post-haste, of the Commission through the Frontier affords the strongest confirmation possible of this impression. This way of proceeding with the work on the Frontier may commend itself to Mr. HOFMEYR and Mr. MARAIS who sit for the Brandy producing districts. There is, however, no proposition on which there is greater unanimity and earnestness among the Natives than this, that Brandy must be banished from their midst bag and baggage. This view naturally would not coincide exactly with what Mr. HOFMEYR and Mr. MARAIS would like to see; but that is no reason for shutting it out of the Commission's report, or accepting any inadequate representation of it by avoiding those who hold it. Rev. N. ABRAHAM and Mr. WILMOT are on the Commission as sturdy outspoken advocates of the teetotal section of the community. After giving every facility for the taking of the evidence of the Brandy producers, it was only but fair to expect them to insist upon the evidence of those of their school being taken with the same care and deliberation

Nates of Current Events.

THAT Lord Knutsford is wavering on the Swazi question is clear from the assurance which he is reported to have given to the London Chamber of Commerce which was preparing to hold an indignation meeting to protest against the handing over of Swaziland to the Boers—assurances which resulted in the meeting being put off. Our friends of the Aborigines' Protection Society, judging by their silence, must be in possession of a definite answer that the country will not be dealt with in the manner hinted by the reports afloat when Sir Francis de Winton left England. Now that the Natives have stated to the Commission that they have no desire to pass under Dutch authority, all speculation must be considered to have been set at rest—and that Swaziland will not come under the Transvaal. This is as it should be. Whatever others may gain by their becoming Transvaal subjects Natives stand to lose.

As an illustration of how our countrymen are treated in the South African Republic the following, culled from a Transvaal paper, may be mentioned: The Landroost at Pretoria during the hearing of a case the other day said that when a white man spoke to a black in the street, and the latter did not answer respectfully or not at all, the white man might knock him down and would not be punished for it." By implication we gather from this that, were the positions reversed, this law would not apply. Is it to be wondered at then that Natives shrink from such a system?

A SHORT while ago we read with a degree of alarm certain remarks of the East London Dispatch strongly advocating the inauguration of a Native Policy by the Government of this country. The phrase "Native Policy," having been so much in the mouths of politicians and figured so often in newspapers until the frontier was set in a blaze by devotees of a Native Policy, is now dreaded by most people in this country and by none more so than ourselves. It was with genuine satisfaction then, that we read the article of the Kaffrarian Watchman, strongly deprecating the resuscitation of a Native Policy for this country. Our contemporary says there remains "no more place for a Native Policy than for a policy for Englishmen, a policy for Dutchmen, or a policy for Germans." To this we heartily say, Amen.

ACCORDING to the East London Dispatch "The Natives in the district are having a great deal of talk about the utterance of Colonel Schermbrucker, reported in a telegram, prophesying a war. We suppose the Commissioner was referring to a period some distance, and probably had no definite occasion in his mind, but the Natives are said to be considerably agitated at the words being spoken at all. The question is whether they had better have been left unsaid." Our countrymen in the Division of East London will feel very much reassured by the observations of the Cape Mercury on the same subject, to the effect that "those who know the Commissioner well know that his views obtain colour from his surroundings. An audience of military men was just the thing to make him to sniff war everywhere. People have been puzzled as to what the theatre of the Colonel's war was to be, but it is because it is nowhere."

A MEETING has been held recently at Butterworth to consider the subject of the disposal of the Blyth Memorial Fund raised among the people the late Captain Blyth governed. The amount contributed has reached £690. It is computed that the tomb stone will cost £150, and it was voted that the remaining £540 should be handed to Mrs. Blyth to dispose of as she pleased.

FROM reliable information we (Kokstad Advertiser) are happy to inform our readers that the differences between the Paramount Chief of Pondoland, Sigcau, and Umhlangaso, Chief Councillor, have been amicably arranged through the intercession of friends of both. At one time it was feared that the dispute would lead to a serious contretemps, probably the "smelling out," of Umhlangaso, but now that is averted and Pondoland is at peace again.

THE case brought out in the correspondence from Wodehouse in connection with the Registration of Voters is typical of many other acts of injustice which have come to our ears as to what certain Field-cornets are doing. These complaints seem to be due to the misconception of the steps prescribed by the law, and ignorance as to its most salient points. For this it would be as unfair to blame Field-cornets as to rate them for being unable to take a leap to the moon. It requires men learned in the law to faithfully carry it out; and it would be expecting too much to insist upon such competency in respect of some Field-cornets. It was, we think, placing a premium on injustice to saddle Fieldcornets with the administration of so important an Act. And it is the Native who has to sutler from injustice under such circumstances.

The Registration in Wodehouse.

The following correspondence anent the manner the Registration is being conducted in the Wodehouse division has been forwarded to us for publication:—

Lady Frere, November 22, 1889. The Civil Commissioner of Wodehouse.

In re- Registration of Voters. SIR,—Enclosed herewith please find affidavit of David Malasi, and instructed by him, and about one hundred other Natives, I beg to inform you that there is no Alphabetical List of Voters posted, or open for inspection as required by law.

Yesterday, the 21st instant, I called at the Registering Officer's residence to see the list. He informed me that it was completed and would be forwarded to you, forthwith that he had not the List at his house, but that it was in the hands of his Agent—Mr. Bird, in Lady Frere. There is no list posted in Lady Frere, and Voters of this Ward are therefore deprived of their privilege. I would further add that prior to the 19th instant in course of conversation with Mr. Nel he informed me he would hold his Court on the 19th to hear claims and objections.

On behalf of my clients I have to request that you will please take steps to have the irregularity complained of remedied. I have the honour to be, etc., etc., (signed) J. J. KELLY.

office of the Civil Commissioner, Wodehouse, Nov. 23, 1889. VOTER S LIST, WARD 7.

SIR,—In thanking you for intimating to me the irregularity of Field-cornet Ward 7, in regard to the Provisional List of Voters, I have the honour to inform you that I have issued the necessary instructions to avert the injustice to your clients complained of.

I have the honour to be, Sir, Your obedient Servant, (Signed) C. SHAW NICHOLSON, Acting C.C.

J. J. Kelly, Esq.,

Lady Frere.

NATIVE DOMESTIC SERVANTS.

ADDRESSED TO THE EDITOR.

SIR,—In your issue of the 21st instant your reader is about "The Domestic Servant's question" and it is about female servants in particular you write. It was only this morning that I read in the "Memoirs of a Servant" (female) the following upon the same question. "As long as the world goes round I suppose servants and missuses will find fault with each other. It's always been a great question, and it always will be, and the papers have been full of it at times" further on she asks "How is it that masters always get on so much better with their men-servants than missuses do with the maids? It's because men are kinder to men, and more considerate, than women are to women." There you have the comparison and the—yes the—reason why mistresses so often find their maids no use.

With regard to education in connection with the question it is utter bosh. The servants in England are, as a class, uneducated; and as far too, as it concerns the Native girls, whoever argues about educating Native girls so as to make them good servants, does not know what he is talking about. There is this difference between the English and the Native girl that the one is utterly dependent and the other is the most independent of all human beings; for the one must work for her living and the other need never do one stroke of work from birth to death. Any kraal is a home (and will be cared for there) to a Native girl no matter where she may come from or why. This is the great evil which Missionaries have to contend against even when they try to educate them for domestic work; for it is not necessary for them to do so. It is a question which will never be settled theoretically, but by practice and that practice must be kindness and consideration on the part of the mistress—white and black. Educated and uneducated have the selfsame feelings with regard to treatment. A good and kind mistress retains the services of her maids; on the other hand there are some who will never be suited, not even if an angel came to serve them. In my experience "the red ruder and untutored Kafir" makes the better servant, not that she is "ruder and untutored" but because she has not learnt any of the evils of civilization—every class—has its black sheeps, European and Natives—taught and untaught—heathen or school Kafir, all have their proverbial exception.

When kindness has such an effect upon the lower animal as it has, how much more must it be appreciated by our fellow women.

So in conclusion I would ask masters and mistresses to be more considerate of and kinder to their servants, and they will not then have so much cause to complain, and hoping that this paper may be of some use to the much-complained-of servant; and that you will find room for it in your valuable journal.

I am, etc., W. G.

ISAZISO SIKA RULUMENI, NO. 938, 1889.

AKUKO RAFU

YE ZINDLU.

I RAFU ibulewe. Into yonke siya kuyitoba kwa BANTSUNDU. Sine mpahla eninzi esisayivulayo.

ABAZAKUTSHATA singabenzela i LOKWE ne MINQWAZI bakufuna ukuba benzelwe.

Kulomsebenzi ungen tla sina maledi amabini ngokukodwa okuwenza.

Ezamadoda i Suti, njalo, njalo, zinokusikwa baku zi ODOLA.

Zonke betu zipantsi ngokubalulekileyo.

SIYIBULELE I RAFU!!

W. O. CARTER & CO. Kingwilliamstown.

KWI VENKILE YO KATA

ELIKA ORSMOND IYEZA ELIKULU LASE AFRIKA..

Yincindi yengcambu zemiti yelizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sibla bunini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufuleni, Ukujaduka, Ukuti ngi kwe siso, Izifo ezise Mbilini, Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, neut' eninzi yezilwelwe zaxna Nkazana, nialo, njalo.

Kangela Encwadini abapiliweyo nendlela elisetyenziswa egazo, zibhalwe ngea? Ngesi, Jelimeni, si Bhula nesi Xhosa.

Emva kokuli sebenzia ixesha elide selanava amaninzi umnino, uliyaleza ngeugqiniseko eliyenza ukuba liyayi pilisa inko. Iiso yezifo zabantsundu base Afrika, kwanale Fiva (cecina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotele nganye ihamba nenewadi ene neto yesi Xhosa.

Lilungialelwa umnino kupela ngu G. E. COOK,

KING WILLIAM'S TOWN, Linoku zuzwa kwinkoliso yaba gcini mayeta kuyo yonke Ikoloni.

IZAZISO NGE "MVO."

Umzi wakowetu mawuyi qondisise kakuhle indlela yokuhlaulela

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KUYAZISWA kubo bonke, ngokwe Siqendu Sokuqala so " Mteto Wemihlaba Eshiyiweyo," No. 3 wo 1879, olungiswe okunye ngu Mteto No. 24 wo 1887, ukuba lemihlaba, ikumandla waseBhofolo, iyekutiwa ishiyiwe ngabaniniyo njengokuba kuchazwa kuleyo Miteto, ayakuti ke u Rulumeni ayitabatele kwakuye ngo 30 APRIL 1890, ukuba akutanga pambi kweloxesha kuvele abayibangayo, kuhlulwe nerafu ebesezingamatyala ku Mantyi wo Mandla, njengokuba simisela esi Siqendu so Mteto okankanyiweyo.

Ibhotwe lo Mpatiswa-Mihlaba no Kwaka, A' Kapa, 2nd November, 1889.

H. H. McNAUGHTON, Umpatiswa Oncedisayo

Umhlaba okwi Lokeshini yama Mfengu e Nxukwebe, kwi Siqingata sase Bhofolo, okutiwa ulahliwe ngabaniniwo

Table with columns: No., Igama Lomniwiwo, Ekuqaleni, Ixesha Lokunikelwa kwe Taitile, Ixesha kwi Newadi, Zokomkulu, Ukuchazwa Komhlaba, Ubukulu, Irafu ese Lityala, Lerafa Ilityala iqala ngo, Wagqityelwa ukweli gama.

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BANTSUNDU Bantsundu! Bantsundu! NALI iculo lika "Folokoco" lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa. Lilo eli;—

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Zonke Intlobo Zabatsatayo Kwesi Siqingata, Ngamanani alungele bonke abatengi. Impahla yabo ifika ngazo zonke iveki ezimbini; kengoko impahla yabo ihleli intsha ifika.

ngamakosikazi Ngapandle komtekiso Ngu Folokoco, —Manenekazi Yizani ninqwenise iliso.

Ngento zonke. Batsho bonke abake batenga kwa

Ufuna into ezipilileyo, ngawona manani alula yiya kwa

Zityal' ezetu zaba Tshakasi, Ngokwenyani zihleli zodwa, — Amanene, namanenekazi S'thrue, inteng' yetu iyodwa.

TIKOLOSHE. BALINGE

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Zibhatyi, zihempe, nemiqwazi, Nebhulukwe zezisikiweyo,— Zonk' impahla zamaledikazi Ngenene zezifanelekileyo.

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Banika awona manani apakamileyo ngo BOYA, IZI- KUMBA, IMFELE, UBOYA BESEYIBOKWE njalo, njalo IZILIMO zitengwa ngamani ase Markeni.

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Ikaya Lendwendwe.

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