

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, JANUARY 30, 1890.

[No. 272

IXESHA LE BHOLA, 1889.



BAKER, BAKER & CO.

DYER NO DYER,

BAHQIKA into eninzi ye Mpahla ye Bhola, abayite dlakana ukuba ibonwe; kuko nento ezintsha, ekumhla zenziwayo NANGABENZI ABAZINTLOKO.

ISIAHLULO SASE QONCE.

Isaziso sika Rulumente Ngemihlaba.

Elobushushu Ixesha, Elokubanda Ixesha,

I-BHATI.

Zika Lillywhite, Izipato ze Cane 16s
„ Ezilunge ngapezulu 21s
„ Ezispeshele 21s „ Eziketiweyo 25s
„ Duplex Driver 30s
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Zika Cobbet's Cane Zonke 19s
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„ 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.

Ezika Duke ezimitungo ipindiweyo 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

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

KUYAZISWA okokuba imali Yemihlaba Yezikonkwane, neyo Notenga, neye Ngqesho ifuneka ibhatelwe ekupeleni kwalonyaka odluleyo, kufuneka ibhatelwe kayo le Office ngapakati kwenyanga ezintatu kuwo lomnyaka, kodwa kungaqiti le yesitatu inyanga, u MARCH, 1890.
Ongasipulapalanga ke esi Saziso, engabatalanga irafu yake, uya kutinjwa impahla yake, itengiswe ngawo u Mteto u No. 9 ka 1884.
Irafu ye Zikonkwane neyo Notenga ngo Mteto No. 14 ka 1878, nango Mteto No. 10 ka 1881, neye Ngqesho ngo Mteto No. 19 ka 1864, nayo eye Mihlaba ngapantsi kwo Mteto u No. 37 ka 1882 ifuneka ibhatelwe ngapambili, ngokutwasa kwonyaka werafu.
W. B. CHALMERS, Civil Commissionaioner.
Civil Commissioner's Office,
King Williams Town, 2nd January, 1890.

IFANDESI LEMIHLABA ZAKOMKULU KWI SIQINGATA

SASE QONCE.

NGOMISELO we Sahlulo II so Mteto u No. 15 we 1887, kuyahlokonyiswa apa okokuba Iziziba zomhlaba Wakomkulu ezikwesi Siqingata sase Qonce, ziya kutengiswa, zitetelwe ngapambi kwe Ofisi ye Civil Commissioner e Qonce ngo 10 a.m., ngolwesi-Hlanu, 14th February, 1890.

Ingxelo ezeleyo ngokuma kwalomhlaba uyakutetelwa, nemeko zokuxhonywa kwomhlaba ngamnye, zofunyanwa kwi pepa le *Mvo Zabantsundu* lomhla we 9th January, 1890.

W. B. CHALMERS, Civil Commissioner.

King Williamstown, 10th January, 1890.

5it13,2,90

ISAZISO.

KWI HEWU.

KUYAHLOKONYISWA ukwaziswa okokuba nge Siqendu Sokuqala so Mteto we Mihlaba Elahlweyo No. 3 we 1879, ohlonelwe ngo Mteto No. 24 we 1887, okokuba iziziba zomhlaba ezise Hewu nase Kamastone, kwisiqingata sase Queenstown, itatyatelwe ukuba yelahlweyo ngoko kuxelwa emtetweni; nokokuba u Rulumente uya kuyitabata ngo 15th JUNE, 1890,

de kube kuko ibango nokuhlulwa kwe rafu ezidlulelwe ngamaxesha kwi Civil Commissioner ye Siqingata, njengoko kufunwa sesi sahlulo salo Mteto sise sikankanyiwe. Incazo ezeleyo yale mihlaba ilahlweyo yofunyanwa kwi *Government Gazette* Notice No. 1010 1889, yomhla wa 25 November, 1889, eshicilelwe kwi *Government Gazette*.

W. B. CHALMERS.

Civil Commissioner.

King Williams Town, 13th January, 1890.

Elobumanzi Ixesha,
Elokoma Ixesha,
Onke Amaxesha.

BAKER, BAKER & CO.

BANEKE NGOKU

Ingubo Ezifudumeleyo,

Ingubo Ezipolileyo,

Ingubo Ezilungileyo,

Ingubo Ezingangenwam mvula.

Zamaxesha onke ngamanani onke.

KANIZE KUBUZA I

Bhulukwe zetu ze Kodi ezitshipu

I BLANKETE, IMINQWAZI,

AMAQHINA, IZIHLANGU,

NOMAQATENI (Shoes).

BAKER, BAKER & CO.

E-QONCE

John J. Irvine & Co.,

KING WILLIAMS TOWN.

ISUTI zamadoda ze Stofu—12/6, 14/., 16/., 18/., 20/.

IBHATYI „ „ -5/., 6/9, 8/9, 10/6, 12/9.

I-Bhulukwe „ „ —4/., 6/6, 5/6, 6/6, to 15/.

Imitika emnyama (yokutshata)—12/6, 15/9, 17/9.

Ibhulukwe zamadoda ezingwevu (zokutshata)— 16/9 to 18/9.

Ihempe zamadoda zomsebenzi—10d., 1/., 1/3, 1/6, 2/ Ihempe ze fulaneli—1/6, 1/9, 2/., 2/6.

Ihempe zamadoda ezihayinishwayo—2/6, 2/11, 3/6.

Kuko i Bhulukwe ze Kodi ezitile (ezona zohlobo)

7/6.

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

Iprinti ezisand'ukufika—3d., 4d., 5d., 6., 7d. nge yadi.

Ikaliko—2d., 3d., 4d., 5d., 6d. nge yadi.

Ilinzi—4d., 5d., 5 1/2d., 6d. nge yadi.

Izitofu ezibugqi—6d., 7 1/2d., 9d. nge yadi.

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO

u-ALUVENI.

Impahla entsha engazange yako ye TENNIS, isand' ukunqikwa. Intonga 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 mpahla. Paula Mlesi!

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu],

GRAHAM'S TOWN.

Saneke lityali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye.

Ikaliko Emhlope ne Brown, iqala 2 1/2 d. yd.

Amicako etungelwa kwi Blanket, iqala 4 3/4 d. yd.

Ezona Ntlobo zintsha ze Print, 3d., 4 1/2 d., ne 6d. yd.

Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 1/- inye.

Iblanket zoboya ziqala 5/- inye.

Amabhayi 2/- lilinye; 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. inye.

Oze kutenga apa ngokwalatiswa yi " Mvo " maze akuxele oko. Ukuba utenge ngexabiso eligqite kwi ponti enye (£1), 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,

E Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

organs without number. As for the Natives, being the only newspaper, we are in this happy predicament, that by their enthusiasm and the spontaneity of the welcome, we are not called upon to elaborate articles to make up for want of earnestness and heartiness in the demonstrations of loyalty and devotion of our people to Her Most Gracious Majesty, and of affection for the person of the Governor. We are quite content to allow the functions to speak for themselves, just remarking that, whether they may fall short of anything grand that Sir HENRY and Lady LOCH may have seen in the illustrious countries in which they have travelled previously, our demonstrations may be equalled, but cannot be surpassed, in cordiality and honesty. Many feared that there would be a stupendous difficulty for a successor to the clear headed statesman and administrator who left Government House, Capetown, in May last, to win the affections of the inhabitants of the Colony; but it is now clear that although Sir HENRY LOCH may find it impossible to eclipse Sir HERCULES ROBINSON in the manipulation of dry-as-dust questions that engross a statesman's mind, our present Governor will beat his predecessor in a most important respect, viz., he will succeed in kindling, among the people in this country, such an ardent feeling of affection and attachment to the British Crown—a feeling which has been lying dormant, we admit—as has never before glowed in the breasts of the inhabitants. That the country stood in great need of such a shaking up, goes without saying. Thus “the evanescent brilliance of fireworks,” about which we have been chaffed, is likely to prove the harbinger of no end of good to the people of this country, both white and black and to the Empire at large.

In this connexion the Addresses Natives are presenting the Governor and Lady LOCH, and replies thereto, as regards those to which they have been made, may properly be annexed:

Native Addresses to the Governor.

We rejoice to see that, amid the : dazzling incidents which contributed to the very brilliant reception of his Excellency the Governor at Port Elizabeth, the good Mayor of the South African Liverpool was kind enough to find time for the reading of the Native Address. We read that after reading the Port Elizabeth address, bis Worship the Mayor then introduced Mr. Isaac Wauchope, who read the following address on behalf of the Natives :—

To His Excellency Sir Henry Brougham Loch, K.C.B., Governor and High Commissioner, &c. &c.

May it please Your Excellency,

We, the undersigned representatives of the native community of Port Elizabeth, beg most respectfully to tender our humble but loyal welcome to Your Excellency and Lady Loch.

We should be failing in our duty to our Sovereign, Her Most Gracious Majesty Queen Victoria, did we allow this opportunity of the visit of Her Majesty's Representative to pass without giving expression to our loyal feelings.

We can assure Your Excellency that we have always been a happy people whilst under the protection of the British Flag, and are year by year realizing the fact that our advantages are superior to those of our countrymen who are still under the independent rule of native chiefs. There is in us a feeling of safety both with regard to our persons and our property, to which they are complete strangers, a feeling which, so long as we do right and obey the laws, will ever be appreciated by our rulers and respected by those of other nationalities.

We can further assure your Excellency that, so far as the Colonial natives are concerned, the idea of war is a thing of the past. They have learnt to ventilate their feelings in newspapers, to petition the Parliament, and to send deputations to the Ministry for redress of grievances, and they have always met with encouragement in this constitutional course as well from the ??? ment as from the leading Colonists.

'We feel sure that it will be Your Excellency's greatest pleasure to do all that would tend to promote the general prosperity of the Natives of this country, and to secure for them their beet interests socially politically and educationally.

We would also tender our humble but

B. S. DLEPU (Wesleyan Minister), JOHN, W. GAWLER Missionary Curate of St. Stephen), I. WAUCHOPE, N. MBAMBANI, A. NGCOZA, SIMON BALLA, Etc. etc.

The Governor's reply to this address, as his Excellency's first and distinctive utterance in respect of our people, is very important. It will instil and defuse hope and confidence into every Native home in South Africa. Hts Excellency's reply is as follows :— The Representatives of the Native Community in Port Elizabeth.

As Her Majesty's representative I thank you for your expressions of loyalty and devotion to Her Most Gracious Majesty the Queen.

It is with great satisfaction that I learn from your address that you have so happily realised those blessings of constitutional Government and impartial administration of justice which it is the privilege of all persons living under the protection of the British flag to enjoy.

I am glad also to hear that the relations which exist between yourselves and the leading colonists in this country are of so gratifying a character, and it will be my earnest intention during my administration of my High Office in this country not only to maintain those rights and privileges of citizenship which you have hitherto enjoyed, but also to promote in every possible direction the material and social well-being of the Native races in this great Colony.

Lady Loch, as you justly observe, takes a deep interest in the social and educational advancement of the Native women which she is pleased to learn is steadily progressive in its character, and both on Lady Loch's behalf and my own I thank you for the cordial expressions of welcome and goodwill conveyed in your address.

HENRY B LOCH. 25th January, 1890.

The following is the translation of the Address of the Natives assembled in King Williams Town to the Governor. To His Excellency Sir HENRY B. LOCH, G.C.M.G., K.C.B., Governor of the Cape of Good Hope, and Her Majesty's High Commissioner in South Africa, etc., etc., etc.

MAY IT PLEASE YOUR EXCELLENCY,— The Native Chiefs and Headmen; the Ministers of Religion, Teachers and Clerks; the Labourers in Towns; the Land owners, and other Native Inhabitants of the Easern Districts of the Cape Colony, present respectful greetings! We welcome your Excellency with hearts overflowing with joy, because we see the beloved and trusted Representative of 'Her Most Gracious Majesty the English Queen. All Natives of Africa like, and are attached to the Queen's Government better than all other Governments. Her Majesty's rule comes to us promising life, peace, and happiness even to a despised people like ourselves. We do not mean to say that all these good things come according to promise; but we have the satisfaction to know, in respect of short comings, that Her Majesty, whom we love, to whom we are loyal, and whom your Excellency worthily represents, cannot be held accountable.

As for ourselves, since your Excellency is beloved by the Queen we love so, we see in your person Her Majesty; and love your person. In the same manner our affections are drawn towards Lady Loch, and to your family. We fervently wish you happiness, health, and a successful administrative term in this our Native land; and trust your rule may prove so successful as to be handed down among generations of Natives in the same way that Sir George Grey's term of office is being handed down among the present generation of Natives.

We cherish great expectations from meeting with your Excellency in this way; for, with us, the last occasion we stood in this manner before a Governor was during the time of the great and good statesman to whom reference has already been made. And that meeting was followed by pleasant repose, by blessings, and other privileges which went far to open the eyes of many who behold things as if it were with clearer vision. Thus were the Native people drawn more towards Her Majesty's beneficent sway. We receive you, therefore, with hopes that we are entering upon a similar cycle.

Again with great respect we greet your Excellency, and wish you a pleasant sojourn in these parts.

Notes of Current Events.

It is most gratifying to us to observe that the leading English organs of public opinion in the Colony agree as to the wisdom of his Excellency the Governor turning his attention betimes to such demonstrations of loyalty and affection as Natives may, in their own humble way, wish to make in the course of bis tour. The *E. P. Herald* is perfectly correct in its remark that “of late years there has not been sufficient intercourse between the Imperial official and the Native races, and it will be satisfactory to the Native to know that they will be aided [as the Governor promises in his reply to the address of the Port Elizabeth Natives] by the sympathy and experience of himself and Lady Loch towards the realisation of an ambition the possession of which is in itself a fail angury of success.”

THE good-wishes of the *Cape Times* for the success of the Native demonstrations are conveyed in a criticism of remarks that appeared in these columns a fortnight ago. Our contemporary thus concludes a leader on the Governor's tour:—“When governor proceeds to the Eastern Frontier, where the Premier is more comfortably at home than with those ‘Englishmen’ whom he is always so pleased to meet at Port Elizabeth, we have no doubt that effect will be given to the desire expressed in *Imvo* that

some time should be devoted to the inspection of the resourceful province of Kaffraria,” and to the illustration of what the natives of the country ‘ have been, what they are, and what they can be.’ The exhibition of what they have been would be necessarily modified, wild native life not being in all its details a fit spectacle for fastidious observers. Moreover what the natives ‘ can be ’ is a dubious problem, depending for its solution upon the fostering of such influences as those of Lovedale and St. Matthew's, Keiskama Hoek, or on those of the brandy-seller. We trust, however, that, while a traveller can hardly avoid a glimpse of native life at its worst, the Governor will be assisted to an observation of native life at its best. Thus says *Imvo*, ‘ the Governor and Lady Loch would be enabled to carry away something from King Williams Town more lasting than the evanescent brilliance of fire works, viz., the impressions that would be created on seeing a large section of those committed to his charge which he is not likely to meet with in like .numbers elsewhere.’ And so may the tour be a pleasant one, and the result an agreeable as well as a profitable acquaintance with the various types of population in this country, from each and all of which a hearty and loyal welcome is assured.”

REFERRING to the same article, the *P. E. Telegraph*, in the serio-comic style which sometimes characterises its sub-leaders, says:—“Nevertheless when we carefully extract the bombast from the Native articles on the approaching tour of Sir Henry and Lady Loch there is much that we really admire in their tone, tenour, and expression. The Natives are as a rule loyal, and from their early associations they are disposed to be demonstrative in their loyalty. They believe in pageants. They have ceremonies of their own, which to violate is counted heinous. It will be a direct encouragement to them—as well as a public recognition of their loyalty, a recognition they will deserve—to allow them

to take a prominent part in the demonstration of welcome to the Governor and Lady Loch. His Excellency has assumed the responsibility of governing an immense Native population, and it will be wise to afford him the earliest possible opportunity of seeing them on their own ground and bearing from their chiefs, headmen, and counsellors their professions of loyalty to the Sovereign and obedience to the laws of the land. In a measure an historical people, Sir Henry Loch will be desirous of further and fuller acquaintance with them. First impressions go a long way with new comers of whatever rank. Hence we trust that the civic authorities of King Williams Town may afford facilities of the most liberal nature for the proposed and commendable [Native demonstration.”

In the course of an address which Sir Langham Dale delivered at the opening of the new Lutheran School in Cape Town, the Superintendent-General of Education intimated that “ the whole subject of the education of children of the majority of our middle classes was one that would come before the next Parliament. . The majority, as far as he could say, requires, not a university education, not a college education, but something between the standard of the first 'class schools and the standard of the mission schools. Now, that kind of school they bad established there. He felt that the time had now come when the school must be dealt with as a subsidiary public school, and he hoped to get the' consent of Parliament to a Billfor giving substantial aid for the maintenance and equipment of the school.” In this connexion it might not be amiss to urge most earnestly that the claims of the Natives might not be overlooked; As was pointed out in a former number of this journal, Natives who send their sons to Native Institutions have a real grievance because their children are absolutely debarred from working for the sixth standard and are thus prevented from completing their school education satisfactorily.

EDUCATION, as one of the most powerful agencies in raising a nation, and one without which no known nation has yet made any real progress, is what we as Natives need most for our advancement. Those of us who have been educated and are enjoying its benefits and advantages, are more and more becoming alive to

the fact that it is the only chance of advancement that still remains for our people. If there is one thing above all others for which we should ever feel grateful to the English Government—and we cherish none but grateful feelings—it is for the blessings of education. When we remember that there was a day in the history of this Colony when it was considered illegal for a person of colour to be taught anything beyond such rudiments of Christian knowledge as can be learnt by a child of two years ; when we compare that age with the present age, in which, to bring education, with all the blessings of civilization that follow its train within reach of the meanest of Her Majesty's subjects, has been the fundamental principle of the government of all our Queen's Colonies ; and keep in view that this is in strict accordance with the best traditions of the English nation by which education is held to be the birth-right of every man born on earth ;—when we think of all this, we say, we cannot but feel con-

fident that the subject of the education the of the Natives will be deemed by His , kraal Excellency as the groundwork of any arrear policy that may be pursued towards our people if earnest efforts are to be continued to render them effective citizens.

In their address of welcome to his Excellency and Lady Loch our Por Elizabeth friends gave his Excellency an unqualified assurance that, “as far as the Colonial Natives were concerned war was a thing of the past.” It may be asked what grounds have our friends for making snob a strong statement? Ata distance of nearly two hundred miles from what used to be the seat of war, how can they ascertain the exact feeling of their countryman in these matters. We answer shortly thus. Port Elizabeth is the centre of attraction for all our Native young men. Its large Native population is made up of representatives from every location in the Colony. Thus it forms a kind of parliament—one long parliament—of which the members come and go in an unbroken round from year's end to year's end. They have in addition a well chosen vigilance committee whose duty is to keep watch our matters pertaining to the peace and comfort of the community. The framers of the address in question are members of this committee and they do not speak without book in using those words. Of course they have only pressed what we have been urging upon our rulers for years, that Natives cherish an honest hatred of war. But to return : To what is this wholesome state of things traceable ? We reply most emphatically to education. Had education failed in affecting this wholesome change in the affairs of this country it bad failed in one of its primary objects, namely of imbuing the minds of men with the love of the best of our earthly blessings—peace.

BUT what need is there for us to urge this matter so much? Is it not superfluous to spend words on such a simple matter, simple because it is a household word in every home, from the Queen in her palace down to the meanest hedger—education? Have not Englishmen and money been sent far and wide to teach and to build schools, to train and to civilize ? for according to our ideas no colonization should be extended to any lands already occupied by its aboriginal peoples, unless, as a compensation for the loss of laud and independence the benefits of education in its largest sense are extended to those brought under subjection. Have not our Parliaments voted thousands of pounds in support of education? The matter is simple enough ; but we have a good reason for urging it a little further. Some men think that Natives are so constituted that they can do without education; that it does them no good, in fact decidedly more harm than good. The question of “ no education for the black man ” has been made the hustings cry, and men have been returned to parliament by some districts because they promised to vote against the Government grants in aid of Mission Schools and Institutions. Others have systematically refused to recognize education in a Native by persistently treating him in no different way than what in Europe is known as a “ ticket ’o leave man.” To these his education instead of being regarded as a merit it was regarded as a decided demerit. But on what grounds? Many so-called reasons have been given at electioneering platforms, but not one of them is tenable under ordinary circumstances.

WHAT Natives have themselves done to secure a good education for their children cannot be fully shown in these remarks. It will be sufficient to mention here that the sum contributed by Natives as school fees at the various Missionary Institutions during the past year amounts to about £3,500 ; to which may be added about £2,500 to mission and private schools. At the Lovedale Institution alone the amount from Natives alone is stated to be something like little lees than £1,600. This is sufficient to show how the Natives themselves regard education. We do most sincerely pray that, as a result of his Excellency's visit, he may become impressed with the importance of this subject, for although the Colony possesses Responsible Government the Governor still has tremendous influence on those associated with him in the Government.

We are glad to get the support of the *Port Elizabeth Telegraph* in the efforts to impress upon the Government the importance of having Notices affecting Natives published in the Kafir language and circulated among the the people through a medium that Natives can avail themselves of. Says the *Telegraph* :—“ The stinginess of Government in regard to advertising its notices in papers likely to be read by the public—which the *Gazette* certainly is not—has been frequently commented on by both Dutch and English journals. The Kafir paper *Imvo* says justly that Natives are expected to obey the laws that they are debarred from reading : ‘ Only the other day we called attention to an important notice to the effect that Government was going to resume possession of certain Natives' lands if arrear taxes were not paid up within a certain period. The notice appeared in the *Gazette* ’ on the assumption that every Kafir reads

Gazette diligently—especially those Kafirs who were likely to owe taxes.” Bet- with respect to' the Notice we alluded to, we may explain that, besides being published in the *Gazette*, it appeared in an English newspaper, which although published within the district, does not find its way to the homesteads of the Natives. And when, as the paper which is read by the people affected by this notice we drew attention to the matter, it was said it was too long to go in our paper. We complain that this is not only unfair to ourselves, but to our people also.

The Governor's Visit

The official fixtures of his Excellency's tour through the principal towns of the Eastern Districts, may very well be taken ever in what is essentially the Governor's number of *Native Opinion*:

DEPARTURE,

Rondebosch, Thursday, January 23, 8 p.m. Port Elizabeth, Tuesday, January 28, 10 a.m. Graham's Town, Thursday, January 30, 8 a.m. Port Beaufort, Friday, January 31, 10 a.m. Alice, Saturday, February 1, 8 a.m. King Williams Town, Tuesday, February 4, 10 a.m. East London, Thursday, February 6, 8 30 a.m. Queen's Town, Saturday, February 8, 9 a.m. Tarkastad, Monday, February 10, 8 a.m. Cradock, Wednesday, February 12, 10 a.m.

ARRIVAL.

Port E izabeth, Saturday, January 25, 12 30 p.m. Graham's Town, Tuesday, January 28. 3 55 p.m. Fort Beaufort, Thursday, January 30, 5 p.m. Alice and Lovedale, Friday, January 31, 1 p.m. King Williams Town, Saturday, February 1, 3 p.m. Erst London, Tuesday, February 4. 12 30 p.m. Queen's Town, Thursday, February 6, 5 p.m. Tarkastad, Saturday, February 8, 5 p.m. Cradock, Monday, February 10, 5 p.m. Rondebosch, Thursday, February 13, 6,3 p.m.

We quote with the force of adoption, the following from the Cape Mercury:— Our Port Elizabeth contemporary the *Herald*, attempts to prepare the way of the Governor by coaching him on the Native Question; but unfortunately only shows that it knows nothing about this vital subject. According to the *Herald* “ the Natives are, in the Transkei at least, for the most part an idle community.” “The chief condition is, that the land which is to support the population must be made productive; and the people made to earn their living upon it.” “The problem, therefore, which lies before the Government of the Cape Colony is to find the best means of transforming the Natives from an idle consuming section of society, into an active productive class.” “ How to teach them this: How we, numerically the inferior race, are to compel the Kafirs to earn their own living, to leave the life of ease so dear to them, without provoking a resistance which would be costly both in blood and treasure, is a problem not easy of solution.” So writes the *Herald*. But there is one less easy problem than that suggested; namely, how to make men think before they write—to make them learn themselves before they undertake free lectures to the Governor. Our contemporary has evidently never seen the Natives of whom it writes. Who did all the heavy beach work; and who do all kinds of rough work in Port Elizabeth; and wash the wool snowwhite at Uitenhage, and elsewhere? The Natives. Who dig the millions of diamonds from the Kimberley mines? The Natives. Who win the gold for speculators at Johannesburg? The Natives. Who herd the sheep and cattle; who shear the wool, and milk the cows, all over the country? The Natives. Who grow the mealties, without which food has to be imported? The Natives. Who pay the very highest rentals for land in the Colony? The Natives. Where do the Diamond and Gold industries turn for labour, gladly paying even twenty shillings a head for men? To the Transkei, which our contemporary considers to be a place of idleness! There is not an industry of any worth in the Colony that does not depend on Native labour; not a store or house that has not to trust to Natives for important services. Our contemporary had better come up this way for a few weeks, and “ mark, learn, and inwardly digest,” the facts of Native life. What these people want is a Government that sympathises with them in their efforts to work. They go on foot for many miles because the Government will not make a connecting line between the Eastern and Border Systems. They go to Kimberley seeking honest labour, and are pounced upon for not knowing the Pass laws of the place, and are put to free service in the gaol. They labour in the Mines, and in an interval of rest see the great excitement of the place to be an effort to return members to Parliament who will prevent legislation that increases the cost of diamonds by insisting on the

THE GOVERNOR'S TOUR.—It is notified that the public offices in the undermentioned places will be closed on the dates named, on the occasion of the visit of His Excellency the Governor: Port Elizabeth, Saturday the 25th January; Graham's Town, Tuesday, 28th January; Fort Beaufort, Thursday, 30th January; Alice, Friday, 31st January; King Williams Town, Saturday, 1st February; East London, Tuesday, 4th, and Wednesday, 5th February; Queens Town, Thursday, February 6th; Tarkastad, Saturday, 8th ???

ROUXVILLE, O.F.S.—A Native correspondent in the Free State writes En Kaffer had geen reg en deen Vrij Staat. "An interesting case—Jooste, Attorney vs. Jack a Kafir brickmaker—was lately heard before the Landdrost of this place. Mr. Zylstra, an Agent, appeared for defendant. It appears from Jack's statement that he had entered into a contract to make bricks for Mr. Jooste which he carried out faith, fully, and the bricks duly paid for. When about half of the bricks were used, the mason found that the bricks were breaking, and informed Mr. Jooste, who immediately sent for Jack requesting him to make more bricks in the place of the bricks broken by the mason. Jack refuses to do so as he thought that he could not stand responsible for bricks broken by the mason, and main-training that the mason should pay for the damage he has done. Mr. Jooste complained to the Landdrost's Court, whence a summons was issued against Jack. Hence, the case. The Landdrost after carefully investigating the case gives judgment for defendant. It is an uncommon thing for an attorney to lose a case against a black man in this State. So Mr. Jooste knowing the old saying "En Kaffer had geen reg en deen Vrij Staat" was not satisfied with the judgment of the Landdrost and appealed to a higher Court. The Judge, who showed by reversing the judgment of the worthy; Landdrost that "En Kaffer had geen reg en deen Vrij Staat" which the public thought was impartial, and above all, entered costs against the unfortunate "Kaffer." The Landdrost of this place is a gentleman of high ability, and is a lover of justice. He has been described an enemy of the Kafirs, but we find after all that he has been doing them good—fighting against drink. Today respectable natives are to be found in Rouxville, partly through the help of this Landdrost. Appeals of this kind will in crease if the Landdrost keeps on doing justice in cases between white and black unless impartial officers are appointed to the Superior Courts who will do justice irrespective of colour or nationality. Punish a "Kaffer" when he has done wrong, and leave him alone when right.

AKUKO RAFU

YE

ZINDLU.

IRAFU ibulewe. Into yonke siya kuyitoba kwa BANTSUNDU. Sine mpahla eninzi esisayivulayo. ABAZAKUTSHATA singabenzela i LOKWE ne MINQWAZI bakufuna ukuba benzelwe.

Kulomsebenzi ungentla sina maledi amabini ngokukodwa okuwenza.

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

Zonke betu zipantsi ngokubalulekileyo.

SIYIBULELE I RAFU!

W. O. CARTER CO.
Kingwilliamstown.

KWI VENKILE

YO K AT A.

BONISANI!

KULAHLEKE Edikeni ihashe eliyinkabi, lifosi ibala, linebala elincinane ebuuzi elimhlope, nenqina langasemva lokohlo limhlope leza kuma ngentungo. Lire sigingqi entanyeni ngecala lase kohlo; Wovuzwa umntu obangele ukuba lifunyanwe.

GCOBO QGESHA.

Gaga, 24 December, 1889.—3itl.23.90

EKA GRAY Incindi Epitikeziweyo

__YE

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P. GRAY, Chemist and Druggist,

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KUFUNWA

UMENZI WENQWELO oya kunikwa umvuzo ofanelekileyo, kananjalo onganikwa umsebenzi ixesha elide. Ofunayo makatumele kwi Ofisi ye Mvo, naku

S. D. SNOOKE.

St. Marks, 23 Jan., 1890

3itl3 2 90

KUFUNWA amadoda amabini okufundisa usapo, abuye abe zi Catechists, kwa ngoku. Omabini ubudala makabe ngapezu kweminyaka engama 25. Wobhalela umntu, etumela namapepa anqhina nge similo sake ku

BEV. J. PATTISON,

St. Michael's,

2it6 290 Herschel

OLUKA

Gowie Uluhlu Lwezityalo.

Luka JANUARY.

HLWAYELA i Cauliflower, ne Cabbage (ezona zintle zivela kwimbewu ezilinywe chlotyeni).

1 French Beans, i Ertyis, i Letesi, i Radish, Imigusho, ne Beet, zingahlwayelwa nazo.

NTYANTYAMBO EZILUKUNI—njenge Carnation, Pansy, Hollyhock, Foxglove, Candytuft Columbine, Canterbury Bells, Indian Pinks, Imbali yemiti namatyolo.

Ranunculus, Freesias, Narcissus, nentyantnyambo ezingcambu zinghukuwa, eziwayo ngoku zingabekwa zezibuyez zityalwe ngo March.

Imiti eziqhamo zivutwayo mayivinjwe amanzi.

W. & C. GOWIE,

Abatengisi be Mbewu Nemiti,
GRAHAM'S TOWN.

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 iti mayingenzeki ziko Indawo Zendwendwe, Ngomyalelo we Ntlanganiso ya Bakokeli base Wesile,

T. SAMBULA,
Igosla lo Mjikelo.

School Street,
November 27, 1889. st.ad.t2.90

ISAZISO.

NDIYA wazisa umzi wakowetu ose Maxhoseni, Embo, e Natala nase Dayimani, ukuba mna, ugama lingezantsi, ndivule Ikaya Labahambi apa. Yeyona ndlu ikufupi ne Railway Station, e Kowie Street, kufupi ne bhuloro ekutiwa yi Dundas Bridge, apo nofumanisa kona impato efanelekileyo, izixhaso nokulala okufanelekileyo, ngamanani apautsi kakulu. Kuko nesitali samahashe esine groom epapame kunene.

ROBERT XHOLLA,

Kowie Street.

Graham's Town,
28th June, 1889.

Mawetu! Mawetu!!

YAZINI ukuba ndivule ecaleni kwe "Kava" IVENKILE YENTWANA ZONKE EZIFUNEKAYO. Kuko nesebe Lencwadi ekuza kubako kulo zonke izishicilelo ezikoyo zesi Xhosa.

Ako Amaculo amahlelo onke. Kuko ne Noti (Tonic Solfa) ezimaculo matsha, amnandi. Elisebe lisaya kufezekiswa ukwanelisa ititshala, njalo-njalo.

PAUL XINIWE,

General Agent.

King Williams Town, June 10, 1889;

AMAFANDEZI KA J. P. SMIT.

NDIYAWAZISA ndiwucela umzi ontsundu ukuba uzi kwe Fandesi lam

Ngo-Mgqibelo, February 15, 1890 E-DONDOLORO

700 Egusha, imazi, amatokazi, nenkabi zohlobo. 35 Amahashekazi, namadyongo enkabi angeka-kwelwa, inzwana.

18 Inkabi zenkomo, ezityebileyo.

Lamahashe ngawona mahle kulo mhlaba wase Dodoloro. Ndotengisa nangetyala kwabatandayo—isisulu esinje anikazange nibe naso, ngokukodwa ngamahashe.

3iti3290.

J. p. SMIT, Umteteleli.

FORREST, ROBERTSON & CO.

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ABATENGISI BE

WAYINI NE ZISELO.

ABABHAKI nabenzi be ZIMNANDI,

BASE—

CAMBRIDGE ROAD, E-QONCE.

Ololiwe bakwa Rulumente —Belase Maxhoseni.

UTYELELO LO MHLEKAZI I RULUNELI NO

LADY LOCH KWELASE MAXHOSENI,

ITIKITI EZITSHIPU ZE HOLIDE.

ITIKITI ZOKUBUYELA NGAMANANI APANTTI. I Tikiti zokubuyelela ziya kunikwa ukuya e Qonce nase Monti ukusuka kwi Zitishi zonke; nokuya e Komani ukusuka kwi Zitishi e Alvani kuyokuma nge Bhaza ngelotuba lingenta.

Ingxelo ezeleyo ngokwamanani, nentsuku zokunikwa kwazo, kwi Zitishi ngezilishi kobonwa kumapetshana ashicilelweyo Ezitishini.

T. R. PRICE, Traffic Manager.

Chief Offices, East London, January, 1890.—2it6290.

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(MAGALA),

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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.

Ufuna into ezipilileyo, ngawona manani alula yiya kwa

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E-Dikeni.

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

BANTSUNDU!

Bantsundu! Bantsundu!

NALI iculo lika "Folokoco" lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

Kuko Venkile apa e King, Kekalok' impahla yayo lku' ezezinye everything, Kumbulani Ivenkile leyo.

Umniniyo utiywe ngamakosikazi Ngapandle komteketo Ngu Folokoco,— Manenekazi Yizani ninqwenise leyo

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

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

Siti kwaba batenga kade Ninga dinwa zihlobo zetu Kude kube ngu napakade Nitenga kweya kowetu.

Ningayilibali indawo ekuyo

Inkumba ka FOLOKOCO ngezantsi kwe

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O Messrs. Webb & Wilson

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KUVULA IVENKILE KABO

ZASE

BATENJINI

NGO

1ST FEBRUARY, 1890.

ABAZELWEYO

KALIPA.—Nge Nibidyalu u Mrs. H.

KALIPA ubeleke Intombi e Machubeni, e Batenjini.

3itl3 2 90

ISEBENZA NGOBUGQI.

I-RHEUMATICURO!

IYEZA ELIKULU LASE SOUTH AFRICA.



Alikaze linqatyelwe kupilisa Izifo Zamatambo. Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka. Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemlti yelilizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukula naso, nokuba sihle ngayipina indlela, ezinenge Hashe, izifo ezise Lufeleni. Ukujaduka, Ukuti nqi kwe sisu, Izifo eziae Mbilini, Ubutataka, Intswela butongo, Ubutataka be Ngqondo, Izifo zesi Tuba, nent' eninzi yezilwelwe sama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa

Emva kokuli sebenzisa ixesha elide sele namava amaninzi umninilo, uliyaleza nge ngqiniseko eliyenza ukuba liyayi pifisa inkoliso yeziyo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama siyi nqobo. Kawulilinge please. Litshipu, ibhotile zishelani zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhottle nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiaelwa umninilo kupela ngu

G. E COOK

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Linoku zuzwa kwinkoliso yaba gcini mayela kuyo yonke Ikoloni.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange. Iise lamayeza abalulekileyo.

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COOK Umciza we Cesine. 1/6. Oka

G. E. COOK, Chemist,

E QONCE.

uba ngawenkohliso angenalo igama lake

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" sisaligcinile apa e.Komani, Amagumbi, nezitale, nentlalo yonke ilungile kakulu, ezantsi kwe Marike.

R. T. NUKUNA & CO.,

Calderswood Street, Queenstown.

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