

# Imvo Zabantsundu

(NATIVE OPINION)

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

IXABISO3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, FEBRUARY 20, 1890.

[No. 275

IXESHA LE BHOLA, 1889.

DYER NO DYER,

BANQIKA into eninzi ye Mphahla ye Bhola, abayite dlakana ukuba ibonwe: kuko nento ezintsha, ekumhla zenziwayo NANGABENZI ABAZINTLOKO.

I-BHATI.

Zika Liliwhite, Izipato ze Cane 16s  
„ Ezilunge ngapezulu 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)

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

I-BHOLA ZE ZEKRIKITI.

Ezika Duke ezimitungo ipindiwe- I Ezika Ayer's Ze Match ezimitungo yo 4s 6d. I ipindwe  
katatu 9s.  
„ extra strong 6s 3d. I „, i Catgut „, 10s.  
Ezentsapo 2s 6d. I „, Liliwhite 6s 6d, 7s, 8s, 8s 6d  
Ezika Duke ze Match 5s 9d, 6s 3d, 7s ]

IZANDLA

Zokugcina i Wikiti 6s, 7s 6d, 8s 6d, 8s 9d, 10s, zenziwa nge twatwa elimhlope—ngolusu  
lwebokwe—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.

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 mphahla. Paula Mlesi!

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani

E-GRAHAM'S TOWN

Saneke lityali ezitshipu kanye, ifishini ezona Zintsha, Ziqala kwi 31- inye.  
Ikaliko Emhlope ne Brown, iqala 2 ½ d. yd.  
Amicako etungelwa kwi Blanket, iqala 4 ¾ d. yd.  
Ezona Ntlobo zintsha ze Print, 3d., 4 1/2d., ne 6d. yd.  
Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 1/- inye.  
Iblanket zoboya ziqala 5, 1- inye.  
Amabhayi 2/- lilinye; i Cotton Sheets 1/6 inye.

YONKE IMPAHLA YABATSHAKAZI !!

I Dress zenziwa apa, ngezona ndlela zigqitiseleyo, yi Ledi esand'  
ukuvelela 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 (E1) uyakubuye ayinikwe isheleni  
ngeponti nganye.

JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAM'S TOWN

FORREST, ROBERTSON & CO.

ABATENGISI BE

SWIKILA, TWEYA, INCUKA-NCUKA, njalo,

ABATENGISI BE

WAYINI NE ZISELO.

ABABHAKI nabenzi be ZIMNANDI,

—BASE—

CAMBRIDGE ROAD, E-QONCE.

EZAKOMKULU NGE GUNYA.

ISIAHLULO SASE QONCE.

Isaziso sika Rulumente Ngemihlaba.

KUYAZISWA okokuba imali Yemihlaba  
Yezikonkwane, neyo Notenga, neye  
Ngqesho ifuneka ibhatelwe ekupeleni  
kwalonyaka odluleyo, kufuneka ibhatelwe  
kuyo le Office ngapakati kwenyanga ezintatu  
kuwo lomnyaka, kodwa kungagqiti le yesitatu  
inyanga, u MARCH, 1890.  
Ongasipulapulanga ke esi Saziso,  
engabhatalanga 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  
kwoonyaka werafu.

W. B. CHALMERS,  
Civil Commissioner.

Civil Commissioner's Office,  
King Williams Town,  
2nd January, 1890. 3390

ISAZISO.

KWI HEWU.

KUYAHLOKONYISWA

ukwaziswa okokuba nge Siqendu  
Sokuqala so Mteto we Mihlaba  
Elahliweyo No. 3 wo 1879,  
ohlonyelwe ngo Mteto No. 24 we  
1887, okokube iziziba zomhlaba  
ezise Hewu nase Kamastone,  
kwisiqingata sase Queenstown,  
itatyatelwe ukuba yelahliweyo  
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  
ilahliweyo 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.

Incindi Epitikeziweyo

—YE—

LINSEED NE

HOREHOUND

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

1/6 NGE BHOTILE.

21- LITUNYELWE NGE POSI.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,

KING WILLIAMS TOWN.

INTLANGANISO ye Bandla lase Wesile  
e Qonce ibisingete lento eyenziwa  
ngumzi Ontsundu, ovela kwindawo ngendawo,  
uzalisa indlu yo Mfundisi kakubi. Lendawo  
Intlanganiso ito mayingenzeki ziko Indawo  
Zendwendwe.

Ngomyalelo we Ntlanganiso ya Bakokeli  
base Wesile,

T.SAMBULA  
Igosa lo Mjikelo.

School Street,  
November 27, 1889.

at.ad.t2.90

BAKER, BAKER & CO.

Elobushushu Ixesha,

Elokubanda Ixesha,

Elobumanzi Ixesha,

Elokoma Ixesha,

Onke Amaxesha.

BAKER, BAKER & CO.

BANEKE NGOKU

Ingubo Ezifudumeleyo,

Ingubo Ezipolileyo,

Ingubo Ezilungileyo, Ingubo  
Ezingangenwa mvula. Zamaxesha onke  
ngamanani onke.

KANIZE KUBUZA I

Bhulukwe zetu ze Kodi ezitshipu

I BLANKETE, IMINQWAZI, AMAQHINA,  
IZIHLANGU, NOMAQATENI (Shoes).

EZIBALULEKILEYO,

ISUTI ze TWIDI ZAMADODA, 11/6.

IHEMPE ZAMADODA, 1/- and 1 6.

BAKER, BAKER & CO.

E-QONCE.

John J. Irvine & Co.,

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., 5Jd., 6d. nge yadi.

Izitofu ezibugqi—6d., 7 ½ d., 9d. nge yadi.

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla  
epilileyo.

JOHN J. IRVINE & CO.

u-ALUVENI.

# GIBBERD & BRYANT,

KING WILLIAMS TOWN.

I-lokwe zokutshata ze Setini emhlope i-Ready-made 30/-.  
I-lokwe zokutshata ze Setini e-Cream i-Ready made 30/-  
I-lokwe ze Alpaca emhlope Zokutshintsha  
I-lokwe ze Setini enamabala 17/6.  
I hempe ezimhlope 1/6 inye; I hempe ezihonjisiweyo 1/  
 inye.

I-SETINI EMHLOPE 10d. nge yadi | I-SETINI E CREAM 10d. nge yadi  
I-ALPACA EMHLOPE 6d. nge yadi.

I Kwilita zokulala ezimhlope 4/6 inye.  
I Printi ezingapumiyo 3d. nge yadi.  
I Printi ezilunge kanye ebize ze 6d., ngoku zitengiswa nge 4d.  
Ityali zokuhomba ehlotyeni.

# GIBBERD & BRYANT,

## EQONCE.

ISAZISO.

**N**DIYA wasisa 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 apantsi kakulu. Kukho nesitali samahashe esine groom epapame kunene,

ROBERT XHOLLA,  
Kowie Street.

Graham's Town,  
28th June, 1889.

Mawetu! Mawetu!!

**Y**AZINI ukuba ndivule ecaleni kwe Kaya" IVENKILE YENTWANA ZONKE EZIFUNEKAYO. Kukho nesebe Lenewadi ekuzakubako kulo zonke izishicilelo ezikoyo zesi Xhosa. Ako Amaculo amahle onke. Kukho ne Noti (Tonic Solfa) ezimaculo matsha, amnandi. Elisibe lisaya kufezekiswa ukwanelisa ititshala, njalo-njalo.

PAUL XINIWE,  
General Agent.

King Williams Town, June 10, 1889.

Kufunwa Utitshala Ontsundu

**U**KUFUNDISA kwi Sikolo sase Tembeni ngase Tinara, Ngabo baneziqiniseko ezilungileyo abanga tumela incwadi zokuvakalisa ukuba bayayi funa indawo leyo ku, Rev. E. MINKNER, Etembeni, P.O., King Williams Town.20290.

ISAZISO.

**I**NTLANGANISO yokucasa ulwaluko yobase Healdtown (Enxikwebe) ngolwesitatu evekeni ngo 11 a.m., ngo 5th March, 1890. Bayamenywa abanolu luvu.

D.SIHAWU, Secretary.  
Lovedale, Feb. 10th, 1890.

Ngentlanganiso Yenqubelo Pambili.

**L**ENTLANGANISO yoba se Ndlunkulu ngo FEBRUARY 28, ngolwesi- Hlanu. Ingxoxo eziya kuxoxwa zezi: Kuya kuqalwa imiteto emitsha yale ntlanganiso. Owona mkondo wayo egqitileyo. Uya kuba ngowokuketa awona malungu afanele lentlanganiso. Okokuba makabe ngane zimilo ezifanele yona. Ingxoxo yesibini kutetwe ngepepasokupela e Natal ukusinga e Transvaal zibe 550. le *Mvo Zabantsundu*, ukubonisa into eliyayo. Nokuba wonke olingu lalantlanganiso makabe ngumlesi walo. Nokuba onke amadoda alitatayo makapume ipulo lokuzingela abanye ukuba nabo mabatate elipepa ukuze babe nokuya izinto elizitetyayo, nemfanelo zalo, ukuze lide lifizeke kuba uhanjiswa nzima umsebenzi ngapandle kwayo. elinani lifunwa ngu Mhleli wepepa. Eyesitatu i indawo: Ingxoxo zendawo ezitile eziyimibuzo yabanye. Kuya kulindelwa nengxelo yamalungu atile amiselwe ukubambahamba ebona izinto zokonyo ukuhamba kwawo ezindaweni. Kuya kulindelwa nengxoxo ezingeniswa ngamalungu entlanganiso.

TIMOTHY NKOMFE,  
Unobhala.

## IZAZISO NGE "MVO."

Umzi wakowetu mawuyi qondisise kakhulu indlela yokuhlawula

'IMVO ZABANTSUNDU'  
ukuba intlaulo:—

Erolelwa Ikwata, xa ifike kwange nyanga yokuqala..... 3s.  
Erolelwa Ikwata, ifike emva kwenyanga yokuqala ..... 3s. 6d.

Kuvulelekile ukuba otandayo awuhlalele wonke unyaka kwausaqala. Intlaulo yonyaka ifike kwa usaqala, 12s.

Ngangoko kunokwenzeka intlaulo itonyelwa nge Money Order efunyanwa kwi Post Offices.

IMVULA zokufa kweveki engapaya nezeveki egqitileyo zibuye zazihlaziya kamnandi into ezilinyiweyo kweli nakwelipezulu. Nangaleveki ine kunene.

IMPAHLA ebitwelwe yinqanawa apa—i Strathblane — esavakalisa ukuxwaleka kwayo ngase Bhai, ihambe icolwa elunxwemeni.

ULOLWIWE uvulwe ngo-Mgqibelo ongapaya e Sir Lowry Pass ngase Kapa.

AMAXABISO okulayisha ukusuka e Aliwal North aychamba kwezizituba ngo 10 Feb :— Johannesburg 13/ to 14/; Pretoria 15/; Ladybrand 4/ to 4/6 ; Senekal 6/; Heilbron 9/; Wepener 2,6; Bushmanskop 1/6; Rouxville 8/; Ficksburg 5/; Clocolan 4/ to 4/6; Ladygrey 1/; Bethlehem 7/; Smithfield 1/6 ; Herschel 1/; Maseru 4/ to 4/6 ; Winburg 7/; Cronsadt 7/6. Zifunakuti zibeko inqwelo.

U LADY LOCH, Inkosikazi ye Ruluneli, ite yakuziva iphilele yabuya yayipeleka ukusuka e Kapa Iruluneli kwindlela yokuya e Cradock nase Skapu nkuya kuzalisa idinga. Selubhaliwe oludaba kufike olokuba Inkosikazi ayibanga sahamba.

IBINGUNOGUMBE kweli pakati ngapaya kwe Bhobhobho, ngokuzala kwe Klip River e Ladismith kumke izindlu ezisentilini nempahla czinkomo ne bhokwe.

AMANENE aselezimisele ukungena kumnyadala wonyulo lwelungu lokutabata isihlalo esishiywe ngu Mr. John Tudhope e Tinara ngo General Nixon, Messrs John Grewar, de la Harpe, no John Birch. Izimvo zawo awakazibhengezi lamanene. Yinqaba ke noku chana elingafanelwa kuxhaswa ngomnyama umzi okwangoku.

ISPANGO esawa e Graaff-Reinet ngolwesi- Hlanu (7 February), sazalisa izitalato ngamanzi. Ikali ye Posi yase Pearson ya. bhukuqwa ngumfulana ogandli ngakuba namanzi, yemka, emka kwapela amahashe, wasinda ngameqanga obudoda umbhexeshi. Wafunyanwa ixenye yengxowa zeposi.

ISIMNARI yase Gcuwa yentombi ivulwe ngo 4 February, ekwati ngalowo mhla kwarolwa (kudibene nezitembiso nempahla) £350. Ityala eliseleyo liku £600. Uyabamba ngoku umsebenzi ziyangena intombi. Sezimbawo indawo ezisavulekileyo.

U MR. WHEELDON wase Rini ungene emnqopisweni no Rulumeni ukutwala i Jaji emjikelweni welase Maxhoseni nge £9 ngemini, intsku ezi 160.

NGE-SABATA engapaya kumke e Millwood ese Knysna intombi yomlungu engu Miss Mitchell xa ibilinga ukwela umlambo ikwele ehasheni. Umsinga uyitule yatshisa Besingekafunyanwa isidumbu.

UMFUNDISI wama Frenshhi ongu Rev. Father Booms obefika evela kwelakwa Mzilikazi ufe ngebhaqo e Mafikeng, sisifo sentliziyo.

I-SULTAN yase Zanzibar ibhuhile.

INKULU ye Jaji e Kimberley, ite xa ikulwa i Jury yenza amazwi abakali ngenzengiso yotywala, eyaudisice kunene amatyala, yavakalisa umnqweno wokungu a Rulumeni angayincipisa intengiso yotywala.

IZIGITSHIMI ezivela kwi Nkesazana zisiya ku Lobengula ikumkani yakwa Mzilikazi ukuyakuvakalisa okugqitywe yi Nkosazana ngendlela yokupatwa kwelizwe lalonkosi, zamkelwe ngobubele nentakazelo.

NGO-MVULO weveki egqitileyo imantyi yase Beaconsfield ibibheculula ityala lomfo abati ngu Tom Fishoni obulele omnye u John Forsasi ngebhoso ngo-Mgqibelo ongapaya, bebexhile. Ixibino, iti lendoda ibiputume umfazi wayo yasuka yabeta.

KUMKE abantu abane abantsundu nomlambo e Ladysmith, Natal, ngonogumbe abawe kona.

SIKHUZA ngentliziyo eyopayo intsapo yakwa Zikode (Scott) e Somerset East, ngompanga wendodana ebiseliyintloko yomzi wakowayo, bakubon' ukuba bafa oyiso. u Mr. James Scott esiva ukuba umke ne Waterloo ekungeneni kwayo e Kobonqaba ngase dolopaneni eyi Adelaide ngo 12 February, ebetsiya e Lovedale apo afunda kona udadewabo. Besingekafunyanwa isidumbu, amakaba ubehle wangena kwi Kobonqaba umzimba waduka.

## Imvo Zabantsundu

NGOLWESI-NE, FEB. 20, 1890.

IMBULELO KUBANCEDI BOHLANGA.

**K**WENZEKA into enkulu, kungati kukancinane nje, ukuba nati bamnyama sibe netuba letu sedwa elibalulekileyo lokudibana ne Ruluneli e Qonce. Yinto engabangako leyo kwezinye indawo, kuba ukubona unantsi nonantsi epuma esihlweni sabamhlope elesa Umbuliso egameni la Bantsundu, akunjenge ngokuba yenjenjalo e Qonce I Ruluneli yapumela ngapandle komzi ukuya kwenza ixesha kwimbuto eyeyabamnyama bodwa. Kuyasivuyisa ukuti oko ikubonileyo i Ruluneli e Qonce mayelana nabamnyama kuncanyateliwe entliziweni yayo, ngokutsho kwayo ngesiqu kwane Nkosikazi u Lady LOCH. Amapepa onke atata

epakamileyo ngesakwenzayo, kude kwatyalusela nalawo angena buhlobo ngakuti bantsundu, ate namhla avulwa amehlo yintshukumo yabantsundu, abona ukuba lento iyintlonelo-mbuso kuhleliwenje iko kwabamnyama. Ide I *Watchman* yase Qonce iti lentlonelo ayivakaliswanga ngamazwi amlomo, abengaba ngawokutshalazisa, kodwa ibonakaliswe ngokuzikhatata kwa bantsundu ukubako ngeziqo ukuza kukahlela kose sikundleni se Nkosazana. Namhla umzi uyaziwa embusweni into oyiyo oko ixa eli ubungaqiqwa. Kuhle ke, besifuna lonto kakade lento siluncedise kabukali umemo lokuba uze e Qonce umzi.

Kambe lomsebenzi ufanelekileyo ubungasakubako ukuba kungaveli tile usemalungelweni awuxhatisele. Asinantloni ukuti umntu ofanelwe kubulelwa ngumzi wonke omnyama ngalomsebenzi ubalulekileyo kufezwe wona e Qonce, ngokuvulwa kwabolwetu uhlanga pambi ko Mhlekezazi, ngu Mr. J. W. WEIR omnye wamanene apezulu apa e Qonce. U Mr. WEIR usuke wazilahlela kwimzimamo yokuhlanganiswa komzi ontsundu. Akatotishwanga yimisondo nezinyeliso zamanye amanene akowabo abe ngayise so into yokugqatswa kwetu 'mzi umnyama pambi kwe Ruluneli. Uyimele lento kwada kwangomhla okumle wokubonakaliswa kwetu Xa siti u Mr. WEIR uvimele ngeyake ingxowa yesiqu into yonke elungiselelwe abantsundu, ekubeni ingangenanga kamnandi i Komiti yabamhlope ebipete ukulungiselela i Ruluneli kwelokuba nabamnyama bunelwe into, wqonda umzi ukuba inteto yetu ayinamazwi ungambulela ngawo umzi u Mr. WEIR

kwakwenzileyo. Siyazi ukuba elinene alisakukholiswa kukusuka silenjenje ukulipata igama lalo kuba oku alikwenzelanga ludumo lwalo, libe lisenza elinako ukufeza imfanelo yalo kwisizukulwana elivelele kuso. Kanti ke nati sinyanzelelele ukuyikela inyaniso. Emasiti asiyaazi into owoza umbuyekeze ngayo umzi wakowetu u Mr. WEIR ngasenzelweyo ngalomhla mkulu. Amanye amanene ate angamasekela ake

kulo msebenzi ngabahlobo betu ababalulekileyo o Mr. WILLIAM HAY no Mr. R. W. ROSE-INNES. Nabo siyababandakanya kulo mbulelo egameni lohlanga. Kumantyi wetu obekwe ngemfanelo asibuleli nje, siyandombosa. Uyixhase ngomxelo wonke imigudu ka Mr. WEIR. Ute kwakubon' ukuba umzi ontsundu uyavinjwa ixesha yi Komiti ya Bamblope akadenda ukucela ixesha kwi Ruluneli ngocingo. Wavuma umnumzana ongena sicapucapu ngakuti bamnyama. U Mr. CHALMERS uyamkele nentombi yake u Miss CHALMERS indawo yokuyamkela i Ruluneli e nntenteni. No Mr. DICK ungene ngentliziyo ukuncedisa kulomsebenzi ukuba upumelele. Pakati kwabanye abafanelwe ngumbulelo ngo Rev. BRYCE Ross wase Pirie. BAKO nabanye esingangi singabalibala abancedise kwinkalo-nkalo ezite zabanga ukuba uzuke umsebenzi. Siyambulela u Colonel BAYLY ngokutuma impi yase mkosini ukuba ipahle Umhlekezazi ilungiselele nokudutyulwa kwe nkanunu; kwangokunjalo u Captain LANNING ote ngobubele wawuboleka amalapu embasa umzi. U Miss SISSING ungowokubulelwa ngokuboleka Rente yokwamkela i Ruluneli, no Inspector F. W. SMITH ngokutuma amadindala ukuncedisa ukufala nokugeca indlela. Siya zibulela intombi ze Sikula Esikulu se Ntorabi (Collegiate School) ezipetwe ngu Miss MARTINDALE ngelapu elaba yi mbasa elalitwelwe pambi komzi xa wawungecala lineteto eti, "GOD, Liberty, Truth": " UNKULUNKULU, Inkululeko, Inyaniso," ekwabonakala ngokupela okuhle ukuba ilaulwe zezonto into yonke eyenziwayo ngalomini izukileyo. Singatinina? Siya babulela bonke abancedisayo kulomsebenzi. Bonke banokuzincoma kuba baneliswayo abo zazenzelwa bona ezonto. Ibe yintonina anokuyinqwela umntu ngapezu kwaleyo?

## Utyelelo lwe Ruluneli.

E-KOMANI.

E Steshoni i Ruluneli yamkelwa ngo E. Garcia Esq., Imantyi, no Dr. Berry no Rev. A. Grant, St. Michael's and All Angele, Mr. Frost M.L.A., no Hon. T. Brown M.L.C., namanye amanene. Kuleswe inteto zombuliso womzi. Ngobusuku bolwesi-Ne kubeko isidlo ekwenziwe inteto emva kwesidlo ete i Ruluneli yavakalisa nkomangaliswa kwayo bubuhle nokutyeba kweli izwe lase Maxhoseni okudlela into yonke angaba waka wayibona e Australia. Into efum'ukuti imangalise kukuba kube akukabiko lolwe udibanisa lo weli lase mpumalanga nowelingapakati. Ngobusuku bale mini ibe yi faleni yabapete amabaso enconywa ubhle. Ngolwesi-Hlanu kungatiwa usuku lwama Bhulu ekwele emahasheni exwaye imipu. Aqale ngokulesa umbuliso obalisa ukuba bangabantwana bamagora abanye bangamagora abesilwa imfazwe nabamnyama; nakuba bevuma ukulolwa ukuba loma Xhosa akasakubuya abeko, kodwa nanamhla basakuchopele ukulwa Umhlekezazi upendule wati uyavuyiswa, kuhlangana nabatwele ubunzima ngamaxesha angapambili ngenene Koloni, esiti wanga angevumi u Tixo ukuba ibuye ibeko imihla enjengaleyo. Ukusuka apo ibe yinto apa ate eyenza ama Bhulu ayesiti li "qunyu,"— ukudutyulwa kwemipu ingxashwe iruluwa yodwa. Ikwele ehasheni i Ruluneli yasinga kwibala eliyi Hexagon apo ifike imi impi entsundu idale isakombe impi eninzi kunene bati ibiku 2,000 yabamnyama. Ijikele Iruluneli baye bemana ukuyamkela ngo "Hule!" bonke. Impi eninzi ibiyeyase Glen Grey ete emva kwalomkwele yalesa incwadi yombuliso.

Iruluneli iyibulele isiti itonyalaliswe kubona bebonakalisa intobelo-Nkosazana ngalendlela. Mabahlale beqinisekile ukuba bahleli ngoxolo akuko bani uya kuba pitizelisa emihlabeni abakuyo. Kulandele inteto zembuliso zipatiswe amadoda apambili endawo avela kuzo—ayase Dordrecht, Molteno, Burghersdorp, kwanteto zamanye amabanda. Ukuputela yase Gtagule lesiqingata ivakalise ukuvuyiseka kwayo ukuva ubuninzi bemveliso yesiqingata ikakulu ibangwa yintsebenzo ya Bantsundu. Inkulu yabafundisi base Wesile u Rev. R. Lamplough ne sekela lake u Rev. J. E. Paronsou babhekise inteto yombuliso egameni lentlanganiso abayiyo. Yabulela ivuyiswa kuhamba komsebenzi. Egameni lomzi omnyama omele i Komani kubhekiswe umbuliso ubhalwe amagama o Rev. J. Go-duka, Messrs. J. Wm. Sondlo no R. Nukuna. Amawetu alate ukuba yintlambuluko yobu Kristu ebange ukuba kubeko uxolo ne ntobelo-mbuso pakati kwabamnyama. Iruluneli ikutakazele oko.

Kube kuko namadoda ase Gala epetwe ngo Mr. Jonas Nqose, Mr. Timothy Makiwane, no Revs. J. M. Dwane, J. Mahonga. Abhakise inteto nawo, yabulela i Ruluneli.

Zite into zonke zahanjiswa ngokukauleza kuba libe lisondele ixesha ukuba ibuye ibuyele e Monti i Ruluneli.

*U SIR GORDON NABA TEMBU.*

Njengokuba Inkulu-vo-Mbuso, u Sir Gordon Sprigg ibike yabambela kwelaba Tembu, ibenentlanganiso nabo e Cadadu (Lady Frere) ngo-Mvulo 10 February, e Gantolo, ikwako nemantyi u Jenete (Mr. Jenner).

U Sir Gordon Sprigg, uvakalise uvuyo lwake ukudibana nabo nokuya izinto abanga bangazibhekisa ku Rulumeni. Uyegqita kodwa apo waye ekuchopele ukupulapula zonke izinto abangazibhekisayo.

NGO CANDU.

U Mr. Hendrick Kalipa ute kwasu wati bayavuya ukuyibona Inkulu-vo-Laulo ipakati kwabo. Ababanga naxesha kakuhle lokuhluzza izinto zokubhekisa. Kodwa eyona nto inkulu kukuba benga bangafumana Itaitile zemihlaba yabo. Bavuyiswe yunikumva imvume imizi yezikolo ukuba izifumane Itaitile. Abatembu baziva bengasindile ngapandle kwe Itaitile.

Ebuzile u Sir Gordon, ukuba kungumngqweni wabantu bonke na base Glen Grey ukuba banikwe Itaitile, u Mr. Kalipa, ute lowo ngumngqweni wabantu abakulu abanga kunganjalo nakwabanye.

U Sir Gordon Sprigg ute bayakumkela zindleko zonocanda ngapambi kokuba banikwe Itaitile; abazifunayo kufuneka behlulele iziqingata ezitatu zalomali ngapambi kokuba kucandwe. Mabaqonde ukuba u Rulumeni akazioboni ngalomini ukuba uyakuyenza yonke into abayifunayo, uyapulapula kodwa namhla efum'ukuqonda into abazimisele ukuyenza. Bobuye bayifumane impendulo kwisicelo sika Kalipa. Zininzi izinto amelele kwisicelo u Rulumeni ekwenzeni Itaitile— inani labantu nobubanzi bomhlaba— ezingati ziqondise ezizinto atayape ukupendula u Rulumeni.

NGO NXILO.

U Sir Gordon Sprigg, ubhekise kwi Mantyi u Mr. Jenner ukuba luninzana unxilo kulowomandla, ete yona yakuti luncinane kanye ngapandle koselo lotywala bo Mxhosa, Inkulu yabhekisa ku Mr. Kalipa ngala: Ukuba andiposisi ungomnye wamadoda amakulu pakati kwabantu. Mhlambi ungandixelela ukuba unxilo lukulu na pakati kwabantu base Glen Grey.

Mr. Kalipa: Ewe, luninzi unxilo. Sir Gordon Sprigg: Basela ntoni? Mr. Kalipa: Basela baninzi intlobo zeziselu. Sir G. Sprigg: Banxile? Mr. Kalipa: Bayanxila. Sir G. Sprigg: Bakolis' ukuti banxile bonke? U Mr. Kalipa: Akakolis' kuba ngase zinkantini, ngoko ke akangetsho ukuba banxila bonke na abafikelelayo kuzo.

Sir G. Sprigg: Utet' ukuti na bonke ababantu bapambi kwam bangamanxila? Mr. Kalipa: Anditsho ukuti bangamanxila. Sir G. Sprigg: Ubabek' ibalana Abatembu ukuba bangamanxila. Mr. Kalipa: Maninzi amanxila pakati kwabo. Sir G. Sprigg: Abona baninzi ngaba selayo na? Mr. Kalipa: Ukuba kuya ikulu enkanti amashumi amatatu aya kunxila.

Sir G. Sprigg: Abantu base zikolweni bayasela na nabo?

Mr. Kalipa: Bebefudula bengaseli, kodwa ngoku ndiyapaula ukuba bayasela. Bayaqala.

Sir G. Sprigg: Emakubke abafundisi akukho nto bayenzayo ikukulunga okudluliseleyo?

Mr. Kalipa: Abafundisi bona bayazama ngako konke ukulungumamisa uselo, kodwa nditi unxilo luhlalel' ukuboyisa.

Enya kwale mibuzo u Sir G. Sprigg ubuze ku mantiy ukuba yena uyakunqinela naka okatsetwa ngu Kalipa ngonxilo. Wamkanyeza kwabanda ngokumayelana ne brandy. Amatvala aveliswa bufwala bamazimba. Ute akutsho u Mantiy iqela labantsundu laqwab' izandla ukuvumela umantiy.

U Sir Gordon ute ndiyayiqonda into eziqwatyelwa yona izandla ngumzi. Ndivisisa ukuba aba bavumela nomantiy. Ute wakuba ungapenduli umzi wabuya wati unga angatabat' emhlabini ukuba wona womelana nokutetwa ngu Mr. Jenne???

Isibonda esingu Lawu site akuko matyala eza pambi komantiy ngoselo lwe brandy. Abamnyama banxiliswa bobo Mxhosa. Nanamhla kuko enye indoda eze kubika umntu ofe ngoselo lomqomboti.

U Mr. Thomas Zwedala ute kuko ngoku isiko lokuti umqomboti udityanise ne brandy, atapuluke kulowo mvubo amatyala amaninzi.

U Sir G. Sprigg eyilikeke ebantwini lontoto Umlanjani yena ute abamnyama baya yitenga i brandy kodwa bangayixubi. Nase zintonjaneni iko i brandy. Bangaba ngabase sikolweni abayenza umxube.

U Mr. Isaac Juqashe ute, yena uhleli pakati kwa Maqaba, yinto ekoyo ukuti amadodana ngokukodwa ayitenge i brandy ayidibanise no mqomboti ezintonjaneni. Akakanyenzi nto itetwa ngu Mr. Jenner, kuba u Mr. Jenner engazi luto ngento ezihambiseka ngapandle.

U Mr. Jenner ubonise ukuba uba namaxesha asijikelayo isiqingata abone xa kwenziwa umqomboti, ati ke alive ivumba lomqomboti, abengati alive xa ilive mxube we brandy nomqomboti. [U Juqashe: lowo mxube usuka ube livumba elinye nomqomboti. (Kwalekwa..)]

NGOKUPATELE KWIZIRORO.

U Sir G. Sprigg ubuze ukuba kungaba kuseko enye into abanga bangayi bhekisa.

U Mr. Thomas Zwedala ungenise indawo yokuba ebone emapaneni ukuba u Sir Gordon ebekwe wabantlangano nezibonda zezinye indawo ngokuyuswa kwentlaulo yezibonda ngu Rulumeni.

Ubhekise ku Mr. Jenner u Sir Gordon ngenani ukuba zinikwa ntonina, lite lakuba lipendule elonene ngokuti ezikulu zifumana £12 ngonyaka, ezincinane £6, wati u Sir Gordon, ewe ike yakankanywa zizibonda ezitile e Xesi into leyo wati uyakuke ayikangele ayenzele elayo.

Kute kwakuba kungeko yimbi imi buzo u Sir Gordon, wati waneleke ukuba Abatembo besosiqingata bangabantu abonwabileyo abangenaziroro nabanelisileyo.

U Mr. Thomas Zwedala ute: Pambi kwe Palamente egqitileyo bebenezayo iziroro, kodwa baneliswe kakuhle ngokuhlala kokugqibela kwe Palamente.

U Sir Gordon Sprigg: Lonto ibonisa into enifanelwe kuyenza yokuba nitembe u Rulumeni. U Rulumeni yintloko yenu. (Kwadunywa.) Uqhuba wati u Sir Gordon: Ndivuyiswe kufika pakati kwenu ndifumane naneliseke ngoluhlobo. Ninelizwe elihle kanye apa, kwanemantyi elungileyo. Nimomyaka omhle; kuza isivuno esihle, zonke izinto zezokuba niceatle. Ukuba niyandipulapula ngomcimbi woselo bendinga cebisa mna ukuba, "Luyekeni uselo." Izwi lika Rulumeni lokokuba msani ukusela kanye. Lomcimbi wokusela ungowenu kwapela. Ukuba kuko inkantini akunyanzelwe ukuba uye kuyo. Ityala lokusela lelabo. Kakade ukuba bayasela iyakuba yimbubho yabantu. Lonto ziqondeleni. Kudlulisele ukuba bayikangele ngokwabo lento babuyeke kanye utywala, banga kangeli ku Rulumeni ne Palamente ukubanceda entweni eyeyabo kwapela. (Kwadunywa.) Yahlukene intlanganiso.

## SIVE SABONA.

Siva ukuba kuko ukungaqondi pakati komhlambi owamkela IMVO ZABANTSUNDU ngokukodwa olunge e Batenjini, mayelana nokuhlalelwa kwepepa ixesha lonyaka. Kubonakala ukuba ukutumela imali nge Kwata kuyapazamisa— kupazama kumtemeli mali zekude kupazame kuba bhali. Sekufuti sifumana izicelo kwabatile becala ukuba bavunyelwe ukwuhlalelwa wonke unyaka ngexesha elinye. Singa ke singati oko kukumelekile, kodwa intlaulo ifike ekuqalekeni kwawo unyaka. Lomgcana ke ngopendula izicelo ezininzi.

Mayelana nokulungiselela ukufika kwe Ruluneli e Bhai umzi wakona uneneto ezimbini. Enye yeye siroro sowomlibo ka Xakalashé ati inteto eyaleswayo yeye gumgedle lo Messrs. Balla no Wauchope, umzi awazani nayo. Impendulo ka Mr. Wauchope ifikile, ifika itsho ngabuhlungu ukububaza umoya wo Xakalashé nabo angaba uteta egameni labo. Ungaba umzi ubungahlatyelwanga ntlanganiso ngokuti kungabiko xesha lakuyimema. Eyona not inkulu ngoku kuba kuko nto na ingahambisekanga kakuhle abayikalazelayo o Xakalashé, nabati ukuba ibiko intlanganiso ngebe kudlulisele ngayo. Njengaba ngama e Bhai, masiti safumana udano mhla sayamkela inteto ka Xakalashé eyayipefumla iziroro namangumngum ngayo yonke into eyenziwe ngabamnyama base Bhai ukwa mkela Iruluneli. kuba tina yabonakala, yavakala kanamanjazo, kammandi yonke into eyenziwa egameni labamnyama. Saziva sizingca ngomzi wokowetu wase Bhai kuba yinteto yawo eyaroronyo inteto yohubele yokuqala ngakuti bamnyama. Nobeririza, ozolisayo ukucinga, njengokuba wahambiseka kakuhle nje umsebenzi, ubefanel' ukuti, "Ewe, ingaba ayenzekanga njengokuba bendinga ngeyenzeke ngako yonke into yokulungiselela ukwamkelwa kwe Ruluneli ngumzi ontsundu wase Bhai;

ingaba mhlambi andisalifumananga! Ituba lokuba isiqu negama lam livakale malungana nomsebenzi omhle ozukileyo njengalo. Kodwa into zakowetu o Wauchope no Bhalla zikufezile konke; umzi ziwutyejize ngobungcwaliso. Umsebenzi uhambisekile kuhle."

Akuko nto ingapumelelayo ilindiselwe intlanganiso yabantu ukuba iyenze. Izinto zonke ezinkulu zonedo ungfumana zihambiseke ngenx'nomntu omnye ote wananoko kulonto ayenzayo, ikomiti nentlanganiso zingenza into xa zingunge zaxhasa lomntu mnye, xa zizutywa ngamakwele nobushushu bentloko—nama kukufa kwayo nalonto ilungileyo. O Mr. Bhalla, Mr. Wauchope nabebenabo, ibingamadoda okubulelwa, ataruziswe ngokuwumela umzi apo ubungasakuba nakuzinceda ukuba kungazikatazi bona. Benze into entle abangazikatazanga ngayo o Xakalashé, kanti udumo asilwabo lolo Xakalashé abo. Siti konakele ntonina ke? Amadodana antliziyo zicacele ukuluzibenzela uhlanga atwelenzima kenina ngoku kuhlala kuko imindwakela engenamgudu waluto, ehleli ichopele ukuwatuka ngento ezingekoyo zokuba asebenzela ukunoda lwawo. Seleza kusuka atinina umntu ukunceda umzi wakowabo? Mayipele lento khaba: imbi!

Umntu oke wahambela kwelngase Lusutu, waba nokubona izimbo zentlanganiso, nembuliso yakona, akangez' awulibala umtshazo wo Mbuliso kumntu omkulu wentlanganiso zabamnyama beli. Siwudele kanye umbuliso wempi yeli ngelixesha ibijikela i Ruluneli. Lombuliso ka "Hule!" awunanto uyitayayo kwizizwe ezimnyama; unjalonje mbi. Kungade kube kuhle uguzulwe embulisisweni yetu Maxhosa Asikolwa ukuba lemhlambi ibisiti "Hule!" kwi Ruluneli iyahlula ku "Hurrah!" osuka. kuye lo Hule wom'buliso, ne "Hule" ihenyukazi. Ngesi sizatu sodwa ngele guzulwa u "Hule!" ekubuliseni, ubengateti nto kakade. U "Bayete!" wabase Mbo usadlulisele ku "Hule!" Kanti kwezetu indlebe nentliziyo, umbuliso wa Besutu awukabi nanto iwukhupayo. Ungowokucela itamsanqa ku Nkulunkulu, waye unento oyintsonkotayo angevayo oteyayo ngomxhelo akwenzayo. E Lusutu kuqala umntu omnye ngokutyandyuluka esiti "Imvula mayine!" Zize izizwe zonke zitelele ekutini: "Mayine!"— imolula uyi ku Mayine. Akuko nto imyoli ezindlebeni njengokupulapula lo Mbuliso. Imvula kutiwa iza namatamsanqa. Xa ke icelelwa ukuba ine pezu komntu omkulu, ekuhlanganeni nase kwahlukaneni kwentlanganiso, kuvelwa ukuba awe amatamsanqa pezu kwezonto. Siela into enqabileyo na mabandla e "Hule" xa siti malembelwe ingewaba elinzulu i "Hule" kutatyatwe u "Imvula mayine!" wase Lusutu?

Kwelipezulu e Batenjini utywala bomlungu babunike igama lokuba yi "Kwepile." Mbongi yalo kokukuti akubupuzo umntu ubone ebute ntshwa ubuso ngokomntu olume ibhumbulu le kwepile. Ke sati ngoku sibe sinyukile sabona ngomfo wase Swatyalala (siva ukuba ayitanda kakulu i "Kwepile" amadoda akona) selesilwa kwakutetwa nge kwepile. "Akuko nto yenze yona ikwepile," ivakele isisho isitwa lembambane. Yaye ibonakele ihexa ixela i *masi* kwanini ehasheni. Samangaliswa tina besingekazi ukuba yintonina evusa umnye endodeni. Kanti kenoko kuko amadoda ase Batenjini apikise u Mr. Hendrick Kalipa no Mr. T. Zwedala pambi ko Sir Gordon Sprigg e Cadadu bakuti unxilo luya lubheka pambili e Batenjini! Ngomhla we Ruluneli e Komani sayibona yanelo imilomo enco yamadodana, eyalata, nangapandle kokuba kude kutetwe, ukuba ayitya ayityele "i kwepile," kanjako abonakala nelokuhamba nokuzimka ekwele emahasheni, nokuqonondisa ngenento enye ngolwimi olushwafunayo amadodana, ukuba aselengamakoboka "ekwepile." Site sakukhumbula ukuba kanene zizovula kude ndibongo nje ezinzwana zabafu azisoza zincootuke, samzala omde wona umzamo. Kuba ke madoda ike yangena indodana entsundu kobutywana ayincotuki naxa selifuna, nokuba seyiposana nesonka—yinqaba u Noqokoto umka Qantiba.

## NATIVE OPINION

THURSDAY, FEBRUARY 20, 1890.

It is generally conceded that His Excellency's tour through the Eastern Districts, which came to a close this week with the visit to Cradock, is an epoch-making event. That there is abundant reason to warrant this conclusion can very easily be shown. Sir HERCULES ROBINSON was cheered to the echo when, a little short of a twelvemonth ago, and after having directed the affairs of the Colony for a period of eight years, he declared, with all his authority, that in the Cape Colony in particular, and South Africa generally, there remained no room for Imperialism, one of the three forces—the other two being Colonialism and Republicanism—which the late Governor said were struggling for the mastery in the final settlement of the destinies of South Africa. Although Sir HENRY LOCH has not, during his tour, allowed a hint to escape his lips about having come out to trace the footsteps of the late Governor and High Commissioner for South Africa, the most superficial

and indifferent observer must have discerned in all His Excellency's utterances the ring of Imperialism; and that force, as Sir HENRY has been careful to assure the people ever since his arrival, differs in no respect from Colonialism—the Imperial and Colonial interests being one and the same Representing, as we do, the loyal Native subjects of Her Most Gracious Majesty Queen VICTORIA in the Press of South Africa, we have great pleasure in stating that His Excellency's declaration in this connection is most reassuring, and will be delightfully received by the myriads of our people in South Africa. It is a happy augury, too, to find that, notwithstanding the disclosure of the lines along which Sir HENRY LOCH has decided to conduct the affairs of the country, His Excellency seems to draw down on himself the benediction of all sections of the heterogeneous population of the Cape Colony. Englishmen, Afrikanders (so-called), and Natives all vie with each other in wishing the Governor Gon-speed along the course of policy he has chalked out for himself, and in the endeavour to show that Imperialism and Colonialism may be worked together for the benefit of the Colonists and the British Empire.

No happier idea has been hit upon for a long time than that

which blossomed in the Premier's resolution to accompany his Excellency through the recent memorable tour. And Sir GORDON SPRIGG, ever ready to learn, has clearly made the most of the time he has been associated with the Governor during the journey through the Eastern Districts. From speeches the Premier has delivered in the course of the present visit of the Viceregal party, we can see that Sir GORDON has so far succeeded in absorbing the Governor's art of drawing the hearts of the people towards himself, that the spirit of affection and sympathy he breathes toward the Natives is the outcome of the association of the Governor and Premier in this tour. So important are the utterances of Sir GORDON SPRIGG on the Native question that it seems to us it would not be labour lost to present them to our readers in a collected form. The Prime Minister has made two pronouncements of interest on Native affairs, putting aside for the moment those bearing on the liquor question as it affects the Natives. In these we have the direction indicated towards which the Ministry are to proceed in future. The observations which we should like to make on these important declarations must be postponed for a future issue, exigencies of space compelling us to adopt this course. Besides, there is no need for hurry in commenting upon them, since, subject to certain limitations, we may say the views enunciated by Sir GORDON SPRIGG are our own. Of course, and as usual, it has to be seen how he proposes to carry them out. The intentions conveyed in the Premier's remarks on Native Policy are, on the whole, good; but good intentions we are told pave the way to an unfortunate spot we would rather not name. How Sir GORDON is going to give practical effect to the policy he has sketched out, we shall see. The remarks which were made in the course of the speech at Dordrecht, beyond giving vent to goodwill towards our people, commit the Premier to nothing. He is perfectly welcome, too, to hold his opinion in respect of what the policy of the Government has been which has led to the alleged expressions of confidence in and promise of support for his Administration on the part of chiefs and headmen and leading men among the Natives. But as an utterance on the Native Question we give the extract here:—

I may say that during the time of my present tour I have had many opportunities of meeting many leading persons of different nationalities and different races. I would refer now especially to the native races of this country, which are, of course, a majority in this colony; and I think we all

have very great interest in them. I have met large numbers of their chiefs and headmen and the leading people during the course of this tour, and on every hand, I am happy to say, I have received assurances from them of confidence in the present Administration, and their desire to render such support as they are able to do, being disposed to think that the Government is favourable to the interests of the natives, not as natives especially, but those being the interests of the colony at large. Now this is a much more satisfactory state of things than existed when we had the pleasure of meeting together at a period now twelve years ago. We were then emerging from a considerable rebellion on the Eastern frontier, and, of course, that left feelings behind which were not altogether pleasant as between the Government and a portion of the native races of this country; but it appears now, owing to the lapse of years and by the efforts of the Government, ably seconded as they have been by the Legislature of the country, we have at last got a better understanding with the native races here; and they are disposed to live a quiet and peaceable life, and to be distinguished not by war but by industrious habits, and endeavouring to become useful members of the community in this colony (cheers).

It was at Burghersdorp that the Prime Minister took the country into his confidence as to the policy that the Government over which he presides is to follow in Native Affairs. And considering that that town is the hotbed of Bondism, and the Premier, skilful tactician that he is, must have known that the declaration of a fair policy towards the Natives is the red rag to the bull in the eyes of the Bond, it must be concluded that Sir GORDON was in earnest. Here he said—

I regret, indeed, to be obliged to announce to you that the Secretary for Native Affairs is still in very indifferent health, that he is still in England, and I apprehend he will have to remain there some time longer. I hope indeed that his visit to that country will lead to his restoration to health and to his important work in the Ministry of the colony; but at present he is unable to undertake any duties, and the duties of that department during his absence have devolved upon myself, so that I have had to give a still closer attention to native affairs during the last nine months than I had done for some years previously. The Chairman referred to the Native Question. Now I may say it has been the object of the Secretary for Native Affairs, and, following in his footsteps, my own object, to get rid of the Native Question in this colony altogether (cheers). We have heard very much of it in times past, and the Native Question generally resolved itself finally into a native war. There are few men living in this Colony, in fact I may say that there is no man, who has had as much official experience of Native wars as I have had myself, and the impression that is produced upon me is that I trust most sincerely that I shall never have to give the order for a shot to be fired in a Native war so long as I have the honour of holding office in this Colony. The Government being animated by that idea, you will readily believe it is one of the cardinal points of the policy of the Government to endeavour to assimilate the Native policy with the general policy of the Colony at large. We do not think it desirable in the interests of the Natives, or indeed the interest of the European inhabit, ants, that you should treat the Natives, either by policy or law, in a different manner from what you treat the rest of the inhabitants of the Colony; and I believe that in pursuing that policy we shall attain permanent peace amongst the Natives (cheers). Perhaps I ought not to use the word permanent in relation to anything in South Africa, for it is a very old saying indeed that new things come out of Africa within the last year or two. I would therefore recall the word permanent, and say I believe the policy which the Government is now pursuing in regard to the Natives gives a fair promise of lasting peace and prosperity in this Colony.

## Notes of Current Events.

The unfortunate dispute over the burial of the dead, which led to an assault in which two important Church dignitaries took part at the Anglican Church Cemetery try Durban, Natal, ixth November last, has been before the Supreme Court of Natal. The Acting Attorney-General, appearing on behalf of the Churchwardens of Bishop Colenso's section of the Church, applied for the removal of an interdict granted *ex parte* to the Rev. H. Johnson, incumbent of St. Cyprian's Church, Durban, on the first day of term, restraining the churchwardens of St. Paul's from interfering with any burial in the Durban Cemetery, whenever the Clergy of St. Cyprian's gave notice intimating that they wished to officiate. At the close of his argument Mr. Morcom asked that the interdict should be removed, and added that if their lordships did not see their way clear to grant the application he desired that the interdict should be so modified as to prevent the burial of Natives and Indians which it granted as it stood. Our interest in these proceedings lies in the remarks of Sir Henry Connor the learned Chief Justice when dealing with the request of the Attorney-General in respect of the burial of Natives. The Chief Justice observed in this connexion:—"If the Native was a Christian, it was rather an unhappy prejudice, for he should like to know what colour they themselves were after they were dead. But be that as it might be, his lordship thought that the two Native churches mentioned in the order should be omitted." In these remarks the case of the Natives is placed in a nutshell.

The East London *Dispatch* has hitherto taken up no definite stand in respect of the growing liquor evil among the Natives. If anything it has shown a disposition to look upon the agitation against the vile traffic with philosophic unconcern. The following observations by our contemporary are therefore of considerable importance:—"The remarks of the Judge at Port Elizabeth [Kimberley?] on the subject of the liquor traffic, following on the expressions let fall recently by Sir Henry Loch, must be regarded as of much significance. When a new Governor and an experienced Judge write simultaneously in condemnation of the freedom of the traffic, the public will be likely to think the Government has a duty to perform."

In an article on the Liquor Commission. The *Southern Cross*, a magazine of Church news published in Port Elizabeth, among other sensible remarks has the following:—"It will be said that a prohibition law applied to Natives will not prevent their getting brandy if they are determined to get it. Smuggling will go on, and they may suborn white men of a low type to buy drink for them. But taking all this for granted, a law of prohibition, rigidly enforced by every practical means, will render it awkward for smugglers and canteen-keepers, who wish to sell to Natives. A law of prohibition will make it difficult for a Native to get liquor, and the country will be rid of its present guilt of putting temptation in his way. It will be said if we adopt this measure of paternal legislation, that a race which asks for, and manifestly needs, class legislation, is unfit to exercise the Parliamentary Franchise. The objection is a *non sequitur*; but even if it were logical and valid, we had rather see the Native a sober man than a registered voter. But, in our opinion, if the Natives, as a body of men, shew weakness in resisting the temptations of strong drink, they ought not, on that account, to lose the privileges of citizenship. A good many members of our community would, we fear, be disfranchised, if drunkenness were held to be a legal disqualification of a registered voter. Prohibitive legislation, applied to Natives, would help to make them better citizens, and better qualified to exercise the franchise."

The advocates of the prohibition of the sale of liquor to Natives are often met with the assertion that while the open sale of intoxicants is put down the illicit traffic will take its place. The following suggestion from *The Colonies and India* has been successfully carried out elsewhere. It is to make the punishment for supplying natives with grog exceptionally severe, and the traffic could thus be at once put an end to. Nobody ever hears of the natives of Fiji getting their hands on grog—and why? Because the fine, not for supplying the liquor alone, but for leaving it where a native is likely to be able to get at it, is £100, and this having been rigorously inflicted in a few cases in the first instance, without respect to persons, a very wholesome state of affairs has been brought about. Why could not this be done in Natal, where it is said the natives are being supplied with rum illicitly by Coolies? Why not in the Colony when the prohibitive measures are enforced?

WHILE Sir Gordon Sprigg is, as he was doing the other day at Lady Frere, trying all he can to minimise the evils of the rapid spread of drinking habits among the poor Natives who are victims of their appetites in regard to drink, we acquaint with the Judge President of the High Court of Griqualand West has been saying from the Bench on the same subject. In releasing the jury from service his Honour Mr. Justice Lawrence, LL.D., said:—"wish to add that this session—as other sessions of this Court invariably do tells the same story, points the same moral, that the work of Judges, Crown Prosecutors and witnesses and jurors in this as well as in other Courts in the Colony would be comparatively light if only some method could be devised and carried out by the Legislature of effectually controlling—I would not say suppressing—the indiscriminate traffic in intoxicating liquors, especially among the Native races. Probably some of the present jury heard some of the cases—those from West—seldom, for instance—one gentleman of the jury described it as a "den of infamy"—one was a case of culpable homicide arising out of a quarrel at a place where there was dancing and singing and drinking; there was a case of homicide from Modder River; and not one of them would have come before us except for the facilities for getting cheap brandy. It is not merely drink which makes men commit crime but it tempts others to commit crime. That unfortunate man Hanson, formerly barman at the British Hotel; I have reason to believe he formerly occupied a respectable position here; he was a waiter—I think head waiter of the Kimberley Club. Well, he would never have met with the miserable death he did but fox indulging in the excessive use of stimulants. I can only say that this session, like the others, has pointed to the importance and urgency of more effectual steps being taken to prevent the free indulgence in intoxicating liquors."

## CORRECTING A REPORT.

ADDRESSED TO THE EDITOR.

SIR.—Permit me to say that while reading about the Queen's Town Annual District Synod, recently held at Kama-stone, I saw that one of the correspondents of the *South African Methodist* of January 31st 1890, who took upon himself to report about the proceedings of the above-mentioned District meeting, was pleased to mention only two European veteran ministers, whom he found being absent when that session began.

It is a grievous thought, that *no reference* was made by him to another veteran minister, the Rev. A. Mabula, of Fort Malan, Galeakaland, who could not attend the session on account of serious affliction in his family.

I am, etc.,

NATIVE MINISTER.

[This letter would have been better sent to the *South African Methodist* in which the report appeared.—Ed. *Native Opinion*.]

	£	sd	£	sd
Blaney	5	09	0	109
Ngqeqe River	11	0	0	100
Rabula	114	01	0	170
Nyatela River	13	12	10	1710
Debe Valley	12	0	7	1 07
Ngqeqe River	12	8	4	1 34
	10	19	11	0 911
	1	19	9	1 09
Rabula Valley	2	0	6	1 06
	2	8	10	1 4 10
	11	4	17	3 0 193
	2	14	0	1 80
	2	6	10	1 310
	2	1	7	1 17
	2	2	0	1 10
	2	0	5	0 1911
	3	2	0	1 106
	2	8	7	1 57
	1	19	8	2 11
	1	4	0	2 20
Debe Valley	14	0	5	2 15
	4	0	3	2 63
	4	0	0	2 20
	0	0	0	2 20
	2	0	0	1 0
Izinyoka Valley	2	0	0	1 0
near Blaney	1	19	8	2 11
near Blaney	13	3	7	0 137
Ncera River	4	17	8	1 158
Rabula River	1	18	4	0 1810
Debe Valley	1	15	1	0 1710

**AKUKO**  
**RAFU**  
**ZINDLU**

**IRAFU**  
**BANTSUNDU**  
**AMAYEZA**

**ABAZAKUTSHATA**  
**MINQWAZI**  
**King Williamstown.**

**Ezamadoda**  
**King Williamstown.**

**King Williamstown.**

**King Williamstown.**

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**King Williamstown.**

**IMVO ZABANTSUNDU (NATIVE OPINION).**

**W. LORD**  
**BEMPAHLA & CO.**

**BEMIPU**  
**BEMBUMBULU, zentlobo zonke njalo njalo.**

**E MARKET SQUARE,**  
**KING WILLIAMS TOWN.**

**AMAYEZA**

**JESSE SHAW (U-Nogqala),**  
**E-BHOFOLO.**

**LAMAYEZA** aya yale'zwa kakulu ngumninzi, ngenxa yoku ngqinelana kwawo nezo zifo ezenzela zona: ngenxa yoku kaula uku nceda oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno ngqinwayo ukuba ingamayeza.

**UMPILISI WENENE (The Sure Cure).**  
 Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye imuni.

**ELONA (Specific).**  
 Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu inkatazayo.

**UM-AFRIKA (Africanum).**  
 Umciza ongenzi xesha ukulipilisa izinyo.

**UMFUNO YEZA (Herbal Tincture).**  
 Elingoyiswayo zingqangqambo zendlebe, neza bunzi, nokubeta kwentloko yonke.

**UMHLAMBI 'LISO (Eye Lotion.)**  
 Oyena mpilisi wamhlo abulalayo.

**UMGEDDI ORARAYO (Herbal Alkaline Aperient).**  
 Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, lcesime nento ezinjalo.

**UHLIKIHILA (Embrocation).**  
 Amafuta omi okupilisa ukuqamqamba komzimba, UKuti-Nqi kwa malungu ukuxazaka, njalo, njalo.

**UMDAMBISI (Soothe).**  
 Amafuta omi okupilisa ukutsha, ukutyabuka, ezinye.

**UMNCWANE WESIHLAHLA (Confection of Rhubarb).**  
 Incindi yoku geda iziswana ezikatazayo zentsana, nesabantwana.

**UMATINTELA (Antispasmodic).**  
 Umciza wokupilisa ukuqunjelwa nezitepu nezinye kakatazo.

**UMOMELEZI WASE INDIYA (Indian Tonic).**  
 Iyeza elilunge kunene kwizifo zokuba butataka, Mkuncatendi nto itiywayo.

**UBUGQI (Magic Healer).**  
 Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

**IGUDISA (Emollientine).**  
 Into elunge kunene etanjiswayo ebona bubuhle bugude ubuso.

**UMGUTYANA (The Powder).**  
 Lisetyenziswa neli kutiwa "Lelona" xa isifo sokubamba igazi sendele.

Izalitso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezitofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehlile.

Akandwa enziwa ngu **JESSE SHAW**, Igqira elisebenza ngemciza, e Bhofolo, atengiswa nguye ngebhokisi nange Bhotile nangamagosa ake kwi nkoliso yedolopu zale Koloni yonke, e Natal, e Fret State, e Transvaal, nase Indiya.

**AMAGOSA ALAMAYEZA—**  
*E Qonce*—Dyer & Dyer Malcomess & Co., D Drummond & Co.  
*E Ngqamakwe*—Mrs. Savage.  
*E Monti*—B. G. Lennon & Co.  
*E Rini*—E. Wells.  
*E Dikeni*—R. Stocks.  
*E Komani*—Mager & Marsh.  
*E Bhaya*—B. G. Lennon & Co.  
*Engqusha*—W. A. Young, E. q. Ikaya lawo e Fort Beaufort kwa Nogqala.

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

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

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

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

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

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

Ningayilibali indawo ekuyo Inkumba ka **FOLOKOCO** ngezantsi kwe

**Scotch Church,**

**Kingwilliamstown,**

**ISAZIS**

**KUYAZISWA** ukuba Iziqiniseko (Licenses) zengqesho ngo . Mteto wama 37 we 1882, ziko, zilinde abaninizo kule Ofisi:—

Igama le Siqiniseko.	No. yo Mhlaba	Apo Ukona	Imali ese yifuneka kusela ku 1 Jan. 1890
165 Joseph Clarke	8		
166 Mbopa Stephen	5		
167 Majavu Gottlieb			
168 Schonknecht.	250		
Sikiti Andries Larson	---		
Springban Mlangeni	11		
Mqikela Tsam Nerias	25 & 26		
Dakana Mtuyedwa	8		
Makuzeni Philip	8		
172 Liwani Mark	78		
173 Matiwana Mani	48		
174 Mani Jeremiah	76		
175 Gqolozo Wm. Dhliiso	71		
176 Alic Mankabane	72		
177 Mackinnon Godongwana	153		
178 Tenetyana Puma	116		
179 John Silwana A. W.	121		
180 Grunewald W. Scaupa	42 & 43		
181 M. Haselau	140		
182 G. Schroder	177		
183 H. A. Haselau Cebeni			
184 Maposelwa R. J.			
185 L. Crowe			
186 A. Cross			
187 J. Dewey Nebuchan	/3		
188 K. Gubesa E. L. Sieg	/49		
189 Wm. James J. H.	F la		
190 Shosha R. Swsartboy J.	711 & X		
191 Mavuso Swaartboy	711 & X		
192 J. Mavuso Fani	9		
193 Sonjica David Kente Wm.	MM & N		
194 Swaartboy James	P		
195 Mqeqelo	8		
196 K. F. W. Sieg	11		
197 A. Schaup ' A. F.	f d		
198 Lange Klaas			
199 Dhlelapantsi Henry			
200 Magenuka Daniel			
201 Finca A. Sidwell			
202 Asaph Makubalo			
203 Julia Tainton H. F.			
204 Brown A. Sikundhla	27		
205 Stephen Makubalo	1&2		
206 Alton Henry	12		
207 Ngangelizwe Meupe	4		
208 A. F. H. Arndt H. C.	12 & 13		
209 Blackbeard Nzelani	139		
210 Ngalwana W.	61		
211 Birkholtz C.	49		
212 A. F. Kietzmann	3a		
213 Taki Radebe	2a		
Wm. Magcoba	168		
	16		
	4		
	15 B		
	24		
	65 66		
	253 255		
	63		
	7, 8, 3		

**W. B. CHALMERS, Civil Commissioner.**  
 Civil Commissioner's Office,  
 King Williams Town, 15th January, 1890.

**Inyama ne Zonka,**

Nento ezinjenge kofu ne swekile zitengeni ko

**BOURKE no MARSH,**  
**E Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.**

**W. McGLASHAN & CO.,**

(MAGALA),  
**E-DIKENI.**

**BAHLALA** benezona mpahla zokunxiba zintsha ezona ntlobo zipilileyo ze Printi, i Satin, kwane Drillettes, ITYALI, IZIHLANGU, NE NGUBO,

**Zonke Intlobo Zabatshatayo 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

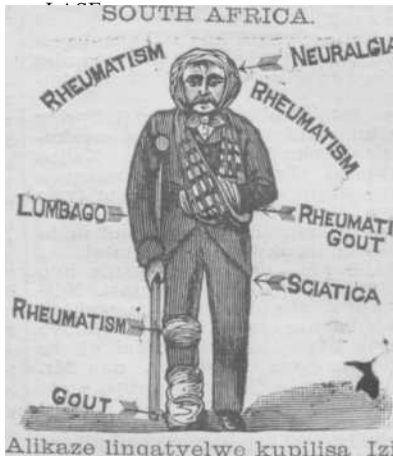
**W. McGLASHAN & CO.,**  
**EDikeni.**

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

FEBRUARY 20, 1890]

ISEBENZA NGOBUGQI.

**I-RHEUMATICURO!**  
 IYEZA ELIKULU



Allkaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqqaqambo Zentloko.

Lingqinwe ngamawaka. Umenzi walo kupela ngu **J. JONES, Cape Town.** LINOKUTENGWA NAPINA.

ELIKA  
**ORSMOND**

**IYEZA ELIKULU**

Yincindi yengcambu zemiti yelilizwe.

**UMPILISI WEZILWELWE**

Ezibangwa kungcola kwe Gazi, nckuba sihla bumini, ukule naso, nckuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu. Izifo ezise Mbilini, Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, nialo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimenisi Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umninilo, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fira (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawulilinge please. Litshipu, ibhotile zishelani zonatuu, izele liyeza elinga tata intusku ezishumi. Ibhottle nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu **G. E. COOK,**

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

**Amayeza ka Cook Abantsundu.**

UMZI ontsundu uceelwa ukuba ukangelise lamayeza abalulekileyo.

Niqondise ukuba igama ngu

**G. E. COOK, Chemist,**

E QONCE.

uba ngawenkohliso angenalo igama lake

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

R. T. NUKUNA & CO., Calderwood Street, Queenstown.

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