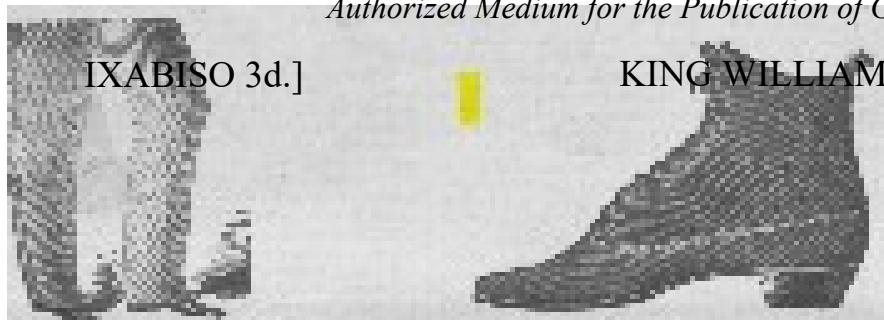


IMVO ZABANTSUNDU

(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, APRIL 24, 1890

[No. 284

EQONCE

BAMEMA bonke abantsundu Belase

Maxhoseni. na Pesheya kwe Nciba ukuba beze kubona impahla baho eninzi

Isuti ezifudumeleyo zitshipu ziqalela kwi 11/6. /

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Ibhulukwe ze kodi egwangqa ezilungileyo 7/6 inye.

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„ „, ezilunge kwayekwa 10/, 12/6, 15/, 18/, 20/ inye-

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Isaziso sika Rulumente

No. 123, 1890.

Attorney-General's Office, Cape of

Good Hope, 3rd February, 1890.

KUYAZISWA ngokwe sishumayelo No. 30 sanamhla okokuba Amatyalala e-Jeji ayaku hlala kwindawo ezilandelayo ngemihla ezakukanywa emva koku, ziqala ngo 9 o'clock kusasa yonke imihla, eyile :— KWELASE MA XHOSENI.

E Tinara, ngolwesi-Bini, 4 March, 1890

E Bhayi, ngolwesi-Ne, 6 March.

E Qonce, ngo-Mvulo, 17 March.

E Komani, ngolwesi-Hlanu, 21 March.

E Dordrecht, ngolwesi-Tatu, 26 March.

E Alvani, ngolwesi-Hlanu, 28 March.

E Rakesdolopu, ngo-Mvulo, 31 March.

E Monti (East London), ngolwesi-Tatu, 2 April.

E Gcuwa, ngolwesi-Bini, 8 April.

E Cala, ngo-Mgqibelo, 12 April.

E Mtata, ngolwesi-Tatu, 16 April.

E Kokstad, ngolwesi-Tatu, 23 April.

E Bofolo, ngolwesi-Hlanu, 9 May.

E Nyara, ngo-Mvulo, 12 May.

Kanamanjazo kuyaziswa ukuba xa sukuba i-Jaji ite yatinteleka ngesizatu ebesingazeki ukuqala amatyalala kwezondawo zingentla ngalomhla imisiweyo, yose iqala nangawupina umhla efike ngawo kulomzi okanye kwakamsinya ngangoko koyilungela.

THOMAS UPINGTON,

Attorney-General.

ISAZISO

KWI HEWU.

KUYAHLOKONYISWA

ukwaziswa okokuba nge

Siqendu Sokuqala so Mteto we

Mihlaba Elahliweyo Ko. 3 wo

1879, ohlonyelwe ngo Mteta

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 ezelelo yale mihlaba

ilahliweyo yofunyanwa kwi

Government Gazette Notice No.

1010, 1889, yomhla wa 25

November, 1809, eshicilelwe

kwi Government Gazette.

W. B. CHALMERS.

Civil Commissioner.

King Williams Town, 13th

January, 1890.

Incindi Epitekeziweyo

—YE—

LINSEED NE

HOREHOUND.

Lelona Yeza le NKOHLOKOHLA

INGQELE, nazo zonke Izikuhlana

zo MQALA ne MIPUNGA.

1/6 NGBHOTILE.

2/ LITUNYELWE NGE POSI.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,

KING WILLIAMS TOWN.

DYER-DYER

BAKER, BAKER & CO.

Bafikelwa ngamanani amakulu

Empahla Entsha Yobusika Obuzayo.

Kananjalo badwelise

IMPAHLA YAMADODA,

Ezamadoda Isuti ze Twidi ezinzinzwa 17/6

„ Ibhlatyi „ „ 9/

„ Ioundulubhatyi „ „ 3/3

„ Ibhulukwe „ „ 6/

Ibhlatyi ne Bhulukwe ze Kodi

(ZAMANANI ONKE.)

INTLOBO EZINTSHA ZETYALI

Isuti Zetwidi emnyama zamadoda

(ZAMANANI ONKE.)

Iminqwazi, Izandla, Amaqhina, Iblankete, njalo-njalo.

IMPAHLA EZINTSHA NEZIYI FISHINI

(Ngo Stemele bonke.)

DYER NO DYER

KING WILLIAMS TOWN

KANGELA !

GILBERT FOX NO NYANA,

Abatenga, Batengisele, Batumele Impahla,

SIFUNA ukukumbuza ama FAMA ABARWEBI NO MZI wonke nkaba asingabakoyo nje, koko intumekelelo yetu ukutengela, nkutengisela, nokutumela nalupina uhlobo

Iwe ziqhamo zomhlaba, esezinamatuba atile obulala tina kwezonto. Sikulungele ukwamkela umsebenzi WOKUTUMELA NOKUTENGISA zonke iziqhamo kwi marike zonke

zase South Africa, ngenxa yokuba kwimizi yonke ebalulekileyo sine arente zetu. ABATENGISI bofumana ukuba kuluncedo kubo ukuzinikela kuti impahla sabo, kuba sihlala sine odolo ezinkulu, esiti ke saqala sitengise ezompahla zinikelwa kuti.

ABATENGI bofumana ikwalilungelo kubo ukutumela i odolo zabo kuti, kuba abasindiswa kupela ingcapukisi yokuza e Marikeni, koko nokunyuka kwento ngenxa yokuhlutana ngawo kuba ncebiswa kuza ke kufunyanwe info e batela ngenani

GILBERT FOX AND SON,

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BAHLALA benezona mpahla zokunxiba zintsha ezona ntlobo zipilileyo ze Printi, i Satin, kwane Drillettes,

ITYALI, IZIHLANGU, NE NGUBO

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

W. McGLASHAN & CO.,

E-Dikeni.

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

157, 158, 159, 163, 177, 178, 179, 180, 181, 185, 188, 189, 190, 191, 192, 193, 194, 195, 196, 198, 201, 203, 204, 206, 208, 209, 213, 14, 215, 216, 217, 219.

Ingaba luncedo olukulu ukuba abahlobo beta no Mr. Makwane baka bacambulula eliqina. Kubafundisi abadala akuko umento ayaziyona ngawo? Nditeta abanjengo Mr. Birt no Mr. Ross no Mr. Kayser. Enve indawana efuna ukucaciswa yile yalamaculo matandata abeluna pakati kwabantu abahlani—ko Bennie no Soga no Chalmers no Dugmore no Niven ngale ke lawo: 3, 10, 49, 76, 146, 161. Elama 98 endalibeka kwaka Niven kuko intandabuzo ngalo. Mandipele kwangombulo ku Mr. Makwane.

I. WAUCHOPE.

INTSAPYO YOPEHLELEO.

DEAR MHLLELI.—Ndifumene inteto ka Mr. Tyamzashe kwelipepa exela ngehambiso yomsebenzi wake, nti ke ekupeleni akalaze ngakubazali zabantwana ukuba abakakupi kakuhle ukuba esikolweni, ngakumbi ngamaxesha okusebenza bayatatyatwa kanye esikolweni, ukutsho ke mna andinguye utitshana wentsapo kodwa akungakutanda kukwangalento itetwa ngumhlobo wam lo utitshala omala. Ukutsho ke nditi lento make iqondwe, umzi wakowetu uhkala usoleka kotitshala ngalendawo. Mzi wakowetu mandenjenje, umzi wakwa Sirayeli wakalazela ngotishana, ngoku usafana nomzi ogityweyo, ofitshala bakalaza kwada kwaku Mnumzeto u Msindisi wehlabati, namhla umzi wakwa Sirayeli usafana nabantu abatotyweyo. Kulo ka Xhosa umzi kwakalaza utitshala wokuqala u Nyengana wakalaza wemka, emvakwaka kwakalaza u Ntsikana oka Gabha wemka ngentando yowamntuayo, ukalazile u Ngqika oka Mlawu umntan' omhle wemka ngentando yowamntuayo, emva kokumka kuka Ngqika, ilizwe alibangasaba nakonwaba kakuhle kude kuzokuba ngoku nje. Ukutsho ke mzi wakowetu lento make siyikangele, inkulu yombuso (Sir Gordon) unyana ka Sipiligi utembisa kwakunye ne Ruluneli ukuba kukakulaula uxolo lodwa, ke make sikangele mzi wakowetu ngoku kuko lento enditi mna itetelela kwa otitshala kuye wonke ubani kuko izikhulane zenkomo kude kulhiwe neka titshala kuba kaloku otitshala bafela entlanga abayiywela i Yordane. balibona ilizwe kodwa abayanga kulifuya, kodwa eso silandu sihleli kusapo luka Sirayeli. Make sikangele mzi wakowetu ukuba asingebi nati kuhleli pezu kwetu ukulila kwabantu batatu u Nyengana no Ntsikana no Ngqika oka Mlawu. Mandiyeka noko kumnandi ukuteta. Ukutsho ke mzi wakowetu ngakumbi nina senibonile vikangeleni lendawo yokuba otitshala mabangakalazi ngecala lokutumela abantwana. Ndisitsho nje kuko nendawo yokuba nibangwa zintswelo ukuba ningabinako ukubatumela esikolweni abantwana, singati ke kuleyo indawo sixakwe yilonto ukuyiqonda kuba abantwana nisuke nimbange ngokuti mna umntwana wam andinamali yokumsa esikolweni. manditi ngalendawo umntwana opehlelelweyo yindla lifa yobukumkani bamazulu ke ngumntwana ka Tixo, ke wena uti wakukohlwa yimali yokubhatala utitshala usuke umbatele kweyaki imisebenzi, uyabuzwa utitshala useurole irele nokuba akubonisi kuye, yena ubona ngalento nokuba ngoku sicacika sako umntwana ka Tixo nendla lifa yobukumkani bamazulu. Ukutsho ke mzi nditi lento umntana asi yanzali selengo ka Tixo ngobaptizo wena sewungumalusi keyela u Tixo utuma utitshala ukuya kufundisa ilifa lake abantwana, lento yokuswela yobonwa yinkosi yona itume utitshala kuba ukuba afundise ilifa lake u Tixo wetu. Ndim ozitobayo isicaka

HENRY MBONI.

AMACULO ANGATETIYO.

MY DEAR MR. EDITOR.—Kaundifakele lamazwana ngezibele zako. Ndivuye kunene ukufumana ukuba abantu base North End, e Bhai, basagcinile isikula se Cawa, nokuba nge Anivesile basamana ukuba namaculo abo, njalo-njalo. Ndinendawana endifuna ukuyiteta emaculweni abo engelilo ityala labo nesiposo sabo. Kwiculo lesi Xhosa ndifumana lamazwi ati:—

Nakuba ndintsitzi apa emhlabeni. Ndoya kuce! uxolo kubaw' ezulwini.

Kwindawo eti "Ndoya kneel' uxolo kubaw' ezulwini"—kanene kungokuba u Tixo engekona emhlabeni lento kude kufuneka u Ntsizi eye yena ezulwini, kanti no Mkristu waxolelwa emhlabeni? Kanene indawo apo umntu anokufumana uxolo ku Tixo kuse zulwini na nokuba kuse Mhlabeni? Abashumayeli beta, ngakumbi abama Wesile, bati kuboni—ngapaya kokufa akuko kuxolelwa kwazono, lendawo yelculo ibulala iTiyoloji eti u Tixo ngeezindaweni zonke, ixhosa ama "Roman Catholic" ati kuko i "Purgatory." indawo apo umntu ahlanjululwa kona emva kokufa, enye into lendawo ifundisa ukuba umntu uxolelwa emva kokufa. Enye indawo, yinto eka ixolelwe kakade intsizi njengokuba lisitsho cliculo, kuba mna asinto ndaka ndayiva ukuba iyaxolelwa, ndazi ukuba ziyapeliswa, ziyaswisa, ziyancitshiswa. Le ke imfundiso yentsha kanye eza Nontsizi ukuxolelwa kwentsizi. Ndiyazi ukuba ziko intsizi ezi bangwa sisobu, ukuze ziyele makuxolelwe isono eso. Enye indawo iti "Ukonwaba koba mnandi ezulwini," kakade akuko konwaba kubi. Le ke inteto ndingati vi nonsense. Um'bhali weliculo ndiyamcela ukuba ayikangele lento, kaloku uyafundisa, uyakokela, uvalata, lamaculo avunywa ngaboni befuna usindiso, ngabafayo befuna ukonwatyiswa nokupiliswa, ngabalili befuna ukutuzelwa njalo-njalo; ngoko mawatete inyaniso, mawasa e Krusini, njalo-njalo. Umhlobo, oko kukuti umbhali, makabazi abantu abazaku wafunda, nabaza kuwakangela. "Any knotty stick will do to beat a naughty dog." Lenteto iyapela ngoku ngokubhekiselele kwizinto ezenzelwa abanyama, manintshi ngoku amaqekelana antlokwana zivulekileyo azifundayo ezizinto azingende, azibuze. Mandi pele Nkosi yam Mhleli. Ndisesakho isicaka.

SAMUEL NTSIKO.

P.S.—Ngenxa yokuswela ixesha ndizishiyile ezinye indawo ezinjengo "Nakuba ndililole," neculo ngokwalo.

S. N.

NGEZILUMKO ZESONO.

MHLANGULI ODUMILEYO.—Pantsi kwala mazwi alandelayo: "Izilumko ze Sono no Mtembu." 1. Sono isono nomnino akanandawo yokusitetelela, ngangokuba u Mpositile odumileyo ade ati: "Asindim, sisono esimi ngapakati kwam, kuba kuti ndifuna okulungileyo, tapu okubi." Ukutsho ndizama ukuze andive kakuhle u Mtembu. 2. Kwayena lomnumzana ubeka isigwebo pezu kwaba insulwa kuba "Basuke badle, basele naboni," kodwa Lowo ulandelwa ngu Mtembu waye esidla, esela naboni. Ngaba ngu Mtembu. 3. Ufike kwayena lomnumzana ngamazwi anzulu alate into abayiyu, okanye ziyiyu ezi "zilumko ze sono," ngabula yena, alibale umzalwana ukuba Lowo ati ulandela yena wati: "Uze ungasigwebi ukuze ungasigwebi." Ukuwenjenje ndibete ingomga ngecimba lokuba umzalwana wayibona imiposo yake. Ukuba bendilazi igama lake ngendibhalele kuye kanye ngokuswela ukuyiqonda indawo ayalatyayo ngokuhlangula umzi. Isiqendu sesitatu senevadi yomzalwana andikusipendula kuba noko andindululi ngoxho nalapo sendite ndenza ingongama. Bota Nkosi yam. Ndiyi.

Queen's Town.

DYONGWANA.

UMHLAHO WABONAKALISI.

Ndivumelana "Nowase Luhlangeni." ngendawo yokonakala komzi ngabarexezi abonakalisayo izindlu zabantu. Okunene kufanele ukuba umzi ubaqonde bakwecelwe. Okunene ezindawo zokucitwa kwemithatho ziyavakala futi pakati kwe Jaji, kwaye kungafanelekile ukuti umntu azidumbane nomfazi womnye umzalwane abezazi ukuba lonto imbi, icita ukonwaba kwake; kwaye kumhlope ukuba ungunonakalisi, kuba akusweleke luto ukuba angezinxali, wonke umhlaba uzele ngabafunikazi bembulo, ebengazikolisayo ke kunokuba bamane ukukangela izindlu zabantu abatsatlayo, berezeza, besenza ulonakalo kotsatlayo. Kwanaba barexezi benjalenge bashiya ababo abafazi bezingca ngobuhle. Ababantu baluhlobo bayawulisa umzi—uyahlininika ngabo kwasisenzo sabo, ke kwisifane mzi ukuba sibaqonde, sibakwelele kwesismo sabo sibi pakati kwabantu abazamela ukuba izinto ezinjalo zipume pakati kohlanga. M'bi lombulo wokuti kanti umntu engamgcinu nje umfazi wake uzakuzama nabafazi babanye. Kufanele ukunxwenywa. Kakade sitsho isivalo seculo lokuqala ukuba singemi ezindleni zabo nasezihlalweni zabo. Ke into ebanefuleyo okunene kukuti sixelise lomadoda apesheya elati ilungu le Palamente lakurexa lenziwa ilolo kwa oko. Ke nati yetyutu imfaneko nati kwaba bantu bolurexezo labi kunene.

NDIVE NDOBONA WASEMA XHOSENI, April, 1890.

INGQUNQUTELA YAMA WESILE.

I Konferens idibene e Kapa nge 16 April pantsi kotnougameli omntsha u Rev. S. Evans-Rowe, owenze inteto emnandi ebhekisile kumsebenzi wokuyitwa kwe Lizwi ne mfundo.

UKUNYULWA KUKA NOBHALA.

Kunyulwe pakati ko Rev. J. Thompson, M.A., ofumene ivoti 4, no Rev. J. Scott, ofumene ivoti 21, waba uyamkelwa ke u Rev. J. Scott.

UBUFUNDISI.

Kugqitywe kwelokuba u Rev. R. Funani no Rev. S. Nohe, abasebegqibe ixesha lobulingwa babo bamkelwe ngokuzelayo. Ukubekwa kwabo izandla kolngisicelwa ngabo' ngameli bezitili zase Queenstown nase Clarkebury, bacebisane no Mongameli we Konferens.

ABASAHLELI EKULINGWENI.

Ngo Revs. Isaac Dugmore, James Pendlebury, Arthur J. Clarke, W. G. Mtembu, R. Xala, abagqibe iminyaka emitatu no I Frank F. Cosnett, C. K. Hodges, Rev. R. Miller, J. R. Saunders, Benjamin Taylor, Joseph Ward, H. J. M. Withers abagqibe iminyaka emibili, no Charles J. Hepburn, John Rogers, J. 8. Dlakiya, John Mafonggo, John Magaba, George Nqana abagqibe unyaka.

ABAMKELELWE EBUFUNDISINI.

Ngo Louis G. R. Aspeling, wesitili sase Rini, Jonathan J. Jabavu, wesase Queenstown, Chalmers Nyombolo, Wm. Dikwayo, Albert Makaula White, besase Clarkebury no Ezra Twala wesase Natal.

ABABHUBHILEYO.

Ngo Rev. Jas. Mtimkulu no Rev. Timothy Crosswell. Kugqitywe kwelokuba kutinyelwe incwadi zokukhuzisa intsapo yabo.

ABABUYELA E ENGLAND.

Ngo Revs. J. Smith Spencer, R. W. Bryant, no W. W. Treleven.

ABATYELELA E ENGLAND.

U Rev. E. J. Williams utyelela pesheya inyanga ezintatu. U Mr. A. M. White vunyelwe ukuba abhalelane nezikula ze Tiyoloji zapesheya eve ukuba bangamngenisana kuzo ukuze ake afundiswe.

ABAZA KUPUMLA.

Ngo Revs. E. J. Warner, G. Noble, J. W. Wood, J. Lwana, unyaka omnye. U Rev. F. Mason selepume impela yena. Opumileyo ngenxenokungapili ngu Rev. Geo. E. Fox.

I Konferens isahlile e Kapa. Ngocingo oluvela ku Mhleli bebesebenziwe ukukutshwa abafundisi, nakuba besenokugqulwa. Sinika amagama abashenxisiweyo bodwa.

- Graham's TownRev. G. Kakaza.
Heald TownR. W. Lewis.
Edendale, Natal... ..Eben. Magaba.
Durban, NatalJon. Jas. Jabavu.
Jonono's Kop, NatalJr. S. Dlakiya.
ButterworthW. G. Mtembu.
Port ElizabethJt W. Thompson.
Graaff ReinetC. Mahlutshana.
Marela'sJames Fish.
Kitskama HoekGeo. Gofightly.
HortonC. Nyombolo.
... ..Jno. Nobanda.
... ..Gert Mbongwe.

- QueenstownS. Mvambo.
LesseytonJ. R. Cameron.
MoltenoChas. K. Hodges.
BlikanaJ. Goduka.
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King Williams TownC. J. Hepburn.
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MiddelburgMarcus Gabashane.
BloemfonteinW. W. Rider.
StangerL. G. Aspeling.
PietermaritzburgW. Cliff.
LadysmithJ. Metcalf.
DriefonteinJ. Metcalf.

Bati ngo 18 December, kwa Qoboqobo kwalantshwa pandle indodana eyayigqweta ematyiweni yalandeliswa imiqwazi, kusuke kuviwe ngonkabi selesona ngohlobo lokungati usendlwini, kanti kukuba eke waluma le "kwepile" yabo.

U Mr. William Mtoba ititshala yase Kubusi ikalaza ngokukutshwa komntwana esikolweni kusitwa akafundiswa wenza isiroro ngokutyeshelwa kwemfundo ziko. Ubhekisa emnini ebuzwa iqinga. Mayikangelwe kwintlanganisayo yamakaya into leyo.

AMAGOWETA ANGO NTAMNANI E TRANSEL.—Kutiwa kuko kumadodana antsendu, amakumsha emantyi, asiyikuchaza ndawo, aseledume kunene ngobugqweta. Kwezo ofisi zobusela zobusuku, kutiwa wona azingca ngokuti imantyi ayikubuye ijike kulento nditeta yena. Urumo lukwahamba ngohlobo logweva. Nokuba oku kuyinyaniso, akukoleki noko ukuba nayipina imantyi ingade izitobe kangangokude icetyiswa likumsha kwimicimbi namatya. Isela lehashe xa lingekabonwa lizincoma ubulumko, kanti kwakuvela lalinye liyakubhe ngezeka, kuvele namadala abebwa. Kuyinyaniso oku lumka woti kanti umnini hashe selesemkondweni. Sozixela apo zikona idiliya zakuvutwa.

IJAJI E RAFU.—Nge-Mvulo, 14 April ingu Mr. Justice Solomon, ele Nkosazana ingu Advocate Joubert.—U Andries Brower Ngokudlwengula intombazana ekwishumi elineminyaka embini ubudala. Unikwe iminyaka 7, ikati 15.—U Maart Martinus, ngokuhlaba intombi yake umfazi. Iminyaka 2, esebenza nzima.—U Patties Julies no Titus Julies, ngobusela bempahla ehambayo. U Patties ukululwe, n Titus iminyaka 4.—U Booy Keevit Goza, Hans Scheeper no Sample Sampson, ngokuba igusha 5, zika Mr. Blake. Goza no Sampson iminyaka 2, U Scheepers iminyaka 2 encyanga 6.—U David Samson no Jonas Manga, kwa ubusela, bakululwa bobabini.—U Andries Solo, mon no Jan Swaarts, kwangobusela. U Solomon iminyaka 3, u Swaarts 2.—U Hendrik Klaas, ngokuqeqeza ebe endlwimi ka Mr. Watermeyer. Iminyaka 3.—U Jonas Grootboom, ngokuhlaba ngemela abulale enye indoda, ukululwe, kubonakele ukuba wayezikusela.—U Lambertus J. Blom, Ibhulu, ngokwenza umfazi umsakwabo bomfazi. Kutiwe makahlaule £25, engenazo ahlaliswe inyanga entolongweni, waqaulwa nomtsbhatto wake.—U Plaatyee Mar. thinus, ngokubaleka nentombi ka Klaas Afrika, ngapandle kwemvume yabazali. Unikwe inyanga 6.—U Notti Coffee no Klaas Paardeby, ngobusela kumandla wase Jansen, ville. Banikwe iminyaka 2 emnye.—U Jan Ntomi, Umxhosa, ngetyala lobusela bempahla ehambayo. Ukululwe.—U Jan Magerman, ngokudlwengula intombazana encinane kakulu yomlungu. Unikwe iminyaka 6 nekati 15.—U Jacob, kwangokudlwengula. Unikwe iminyaka 5.

NATIVE OPINION.

THURSDAY, APRIL 24. 1890.

THE East London

Dispatch in its by ispan issue of last Saturday

was induced to commence

a leading article with this sentence :

If it pleases the Cape Mercury and Native Opinion it does not hurt us at this stage of its career if the Dispatch should be misrepresented as a nigger-driver." We were somewhat startled, and surprised, at finding ourselves thus paraded before the public, as we are not aware of having in any way courted the ire of our contemporary, at least within the last few weeks. And most certainly we did not desire to assume control of the opinions of the Dispatch. Our impression is that the Dispatch often labours diligently to display the dictum of the illustrious French politician, that language was designed to disguise one's opinions, for its articles so cleverly cork-screw round and round that every man may find in each at least one sentence that he heartily assents to. Our nearest neighbour the Cape Mercury did call attention to some observations in the Dispatch, and objected to the demand made by the East Lon-

don paper that Natives should be "inspanned." The Mercury affirmed that this is only another word for "slavery," to which it naturally, and resolutely objects. We might very well leave these two papers to carry on their own duel; and would do so, but our curiosity was aroused by seeing ourselves arraigned with the Mercury, as prisoners under one indictment. Proceeding to read the article through we first observed that the Dispatch was very angry at its word "inspanned" being taken to mean reducing our people to the condition of bullocks, who are pressed into the yoke and then flogged if they do not pull to the satisfaction of their masters. Then, reading further, we learnt that this demand to inspan the Natives was not such a serious matter because the Editor of the Dispatch had "inspanned himself." And here it was that we felt incumbent on us to venture interposition. If all that is wanted is that our people shall inspan themselves; that is to say shall enter into labour and business arrangements as free agents with due regard to remuneration and length of service our announcement must be that this is being done, every day, and all over South Africa. If that is really all the Dispatch desires we fail to discover the necessity for its article, or to understand some other sentences in that essay; and our contemporary, would place us under obligation by stating if the policy it advocates is "inspanning" the Natives, or allowing them, what is granted to white people, freedom "to inspan themselves." To this last we have no objection whatever; but if the wish is to "inspan" our people, to make them work, inplaces they avoid (as for instance East London), or for longer periods than their necessities require, or in service they object to, or for less remuneration than they regard as adequate; then we think the Mercury is right in describing such as a slave policy, and in attempting to secure correct definitions before principles are discussed. We do not, however, wish to prejudice the Mercury's action; we merely desire to state our own difficulty and express a willingness to receive more light.

Notes of Current Events.

HIS EXCELLENCY the Governor has appointed Mr. Maasdorp of Graham's Town, Mr. Hopley of Kimberley, and Mr. Innes, Queen's Counsel. We may be allowed to congratulate Mr. Innes specially at being thus distinguished by Her Majesty's representative.

VERY unsatisfactory reports come from the Gold Fields, where a financial crisis appears imminent. The only people who have so far benefited are the natives who worked for gold and got it. Our people do not believe in paper money or scrip. They are often called a stupid people!

THE Borough Council declined to explain one of their own bye-laws last week, and referred the enquirer to a lawyer! How many lawyers did it take to explain whether one of the Council's advertisements was legal or not?

THE gentleman who was imported from India to do wonders with our forests, prophesied this would be a year of drought, and then left the country! Are the other forest-conservators equally clever?

MISS COLENSO still battles royally for the Zulus, who have been banished to St. Helena, and addressed a large meeting recently in London on the wrongs of these people.

WE understand that many of the Companies at Johannesburg are banding together to pay the Native labourers only once a month, and hope, by this means to compel them to stay and work. If the Natives had not worked better in the past than the Directors, Secretaries, and Managers of mines, much less gold would have been won than has been shipped during the past year.

A RECENT Pall Mall Budget contains a long account of the Diamond Mines at Kimberley, illustrated with many excellent pictures. Among them is one showing a party of Natives in a compound gambling with a pack of cards. It is unfortunate that the same page did not show white men gambling at the Stock Exchange with scrip, and money borrowed from the Banks.

THE merchants will presently have to import wattles for Native hut-building, as the Forest Department is preserving nearly everything that grows. What for we do not know. We have been told that the forests are to be filled with walnut trees, so we suppose monkeys are being provided for.

HEALD TOWN INSTITUTION.

[FROM OUR CORRESPONDENT.]

The annual meeting of the Heald Town Teachers' Association was held on Tuesday last. As usual, a good number of teachers whose homes are within easy distance of the Institution assembled, although others would have come had the weather been more favourable for taking long journeys. The proceedings commenced with a Model Bible Lesson given in the Mixed School by Mr. T. Webster. Another lesson followed by a late student. The adjourned meeting was held in the Lecture Hall, when the governor, the Rev. W. Holford, presided. In his opening address he reviewed the progress of Native education, and showed what superior opportunities the teachers now had of influencing people for good. The young teachers were specially urged to endeavour to bring into their schools the heathen children, and not to rest content with the education and enlightenment of a few. There were some very suggestive subjects brought forward for discussion, e.g. "Standard Classification in Schools," "How our Native Ministers may help the Mission," "School Teacher," "School Fees."

The following papers were then read by late students: 1. Self devotion; 2. Little things lead to great things; 3. The British Conquest of South African Natives. In the first paper the writer dwelt upon the necessity of the teacher making his own school by his persevering and untiring efforts to improve his scholars. In the second paper the writer showed the importance of self-culture, even after a course of instruction at a Training Institution. To attain this no little self-denial must be exercised, but the result will be beneficial both to the student and the young minds entrusted to his care. In the evening a Tea was kindly provided as usual by Mrs. Holford for Heald Town teachers, both past and present. The concert that followed was well appreciated by a crowded gathering of children, parents, and a number of European friends. The subjecting is the Programme of Concert

Students, conducted by Mr. A. Mali.

- 1. Anthem... "Glory to God in the highest"...
2. Song... "The Guiding Star"...
3. Glee... "Hail! Smiling Morn"...
4. Song... "All among the barley"...
5. Anthem... "To the Work"...
6. Song... "Hark! how they ring"... T. Grompton.
7. Glee... "A Spring Song" Ciro Pirisoto.

Children conducted by Mr. T. Webster and M. V. Lwana.

- 1. Musical Calisthenics... Girl's
2. Number Exercises... Heald Town infants
3. The Bird Song... Heald Town Infants
4. Bar-bell Drill & Marching Song... Nobanda Boys
5. Johnny Sands... Nobanda Scholars
6. Spring Time... Nobanda Scholars
7. The Present... Heald Town Girls
8. Sing Praise to God... Nobanda Scholars
9. Ndiyanemema Lutsha... Nobanda Scholars

Wezo School by Mr. R. Maneli.

- 1. Ring the Bell.
2. Mountain Song.
3. That will be Heaven for me
4. Remember thy Creator.

CURRENT OPINION.

AGAINST certain barbarous Native customs which still obtain, the Journal writes most strongly:—"It is safe indeed," it says, "to conclude that no Kafir youth or girl emerges from these filthy orgies with the slightest remnant of modesty. The diabolical lesson is so well taught as to fully account for the laziness, dishonesty, drunkenness, and unchastity which seem to be almost ineradicable from the Native character. The stronghold of all these vices, and of everything that opposes the elevation of the Kafir races lies, we are convinced, in their amakweta and intonjane dances. Until these heathen abomination are rooted out of the land there is but little hope that the labours of the missionary and the educator will be crowned with success, or that the Native tribes will enter on the path of industry and improvement... We know that we are in the right if we insist upon the Natives' abandoning immoral and polluting observances; and therefore we need not fear the result, if common prudence be exercised in our mode of proceeding. It may be objected that the summary prohibition of such dances would occasion discontent among the heathen Natives; but we should do our best to persuade them of the unspeakable benefit they will receive by closing these floodgates of lust and riot. But whether they like it or not, our conviction is that the abuse must not any longer be connived at."

DEALING with the various problems that the Minister for Native affairs has to discharge, the Cape Mercury says:—"The Dispatch says that 'the average household in East London is a scene of comparative misery because domestic ser' vice worth the name cannot be counted on for love or money;" but bow much love and how much money has been offered, we are not informed. If the men of East London cannot fix the site of a Native location, is it unkind to suppose that the domestic servants have preferred meals with a home to either East London love or money? It may be assumed that the East London housewives want to have a choice of servants, which implies surplus labour, and a more or less comfortable location where that surplus can wait and live. What applies to East London applies also to farmers. In New South Wales there is no Native population, and agricultural and sheep farming labour is supplied by Europeans. At certain seasons—for instance at

shearing time—there is plenty of work, but it is all over in a few weeks, and lie labourers then have to appeal to the charitable and the State Over and over again the Government has had to house and feed these unemployed while works were being devised; and has created work in order to find employment. The fault is not in the labourers, but in the unalterable conditions of farming. We have the same conditions here, with this great advantage that the Native labourers having few wents can, during the months when they are not required return to their homes and live on the meales grown by their families and, friends. Sometimes this may mean resting when wanted; but a small amount of money tempts a Native; and such farmers as the Bowker family, for instance, have many times declared that they can always get as many servants as they want.

THE *Natal Mercury* pays a touching tribute to the memory of the late Bishop of St. John's. It says, "Bishop Callaway's death deprives the mission cause in South Africa of a pillar, and inflicts noon the Natives the loss of a true and tried friend. It is also a loss to ethnological and philological science. As "Dctor Callaway," the late Prelate contributed most substantially to the "folk-lore" of the world. His unwearied and patient collection of nursery tales, legends, fairy stories, and other homely outcomes of oral tradition amongst the Natives many years ago received handsome recognition from European societies and scientists. From the printing office at his well-known station at Springvale, work after work in the Native language was issued during many years. A physician by profession he became a missionary by choice and preference, and he was a conspicuous example of the energy with which both these two vocations may be associated. Of his large hearted benevolence and true catholicity of spirit, it would be impossible to say too much. He was a man among men—a bishop among bishops. A thorough friend of the Native races he never allowed his championship of their interests to degenerate into partisanship, while he was at all times solicitous to encourage amicable relations between his white and black neighbours. In any Pantheon of Natal worthies that may hereafter be established, Bishop Callaway ought to occupy a place of honour."

ISAZISO.

NDIYA waxisa umzi wakowetu ose

Maxhoseni, Embo, e Natal a 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. Kuko nesitali samahashe esine groom epapame kunene,

ROBERT XHOLLA,

Kowie Street.

Graham's Town,
28th June, 1889.

BONISANII!

KULAHLEKE amahashe amabini apa

INKATYANA ELUBELU, isingci netshoba zimnyama, liminyaka mine ubudala. NETOKAZI ELIFOSI, limalunga neminyaka emine ubudala. Ondilandisileyo wovuzwa kamnandi. Makabhalele kum. Alahleke nge 22nd ku March, 1890.

HARRY M. MTOMBENI.

Hackney, April 2nd, 1890.

Kubakandi be Bhekile.

KUFUNWA "Abakandi be Bhekile"

Abantsundu nokuba bane nokuba bahlanu, abasebenza ne stokwe. Baya kufumana imivuzo efanelekileyo, nomsebenzi ongapeliyo. Umntu makeze ngokwake, mhlaumbi abhalele kwi Office ye Mvo.

IMIBIKO.

NJIKOSE.—E Bhayi, ngolwesi-Tatu,

emva kwe dina, 9th April, 1890, kubhubhe indoda endala u BOOY NJIKOSE. Usapo lwake lubikela izihlobo zake ngosizi lwabo.

NJINGE.—E Nyara, ngo 28th March, 1890, kubhubhe u DAVID GXAMTWANA NJINGE, obengonadala wase Tshatshi. Ekuzeni kupuma kompefumo ubize inewadi ye Mibedesho yake walala pezu kwayo, wapuma umpefumo. Izihlobo ute maze zingamileli umoyisile u Satana.

JACOB R. WEBB.

NLTLATI.—E Calunca ku Qumba, kabhubhe u JONAS NTLATI ngo 1st April, 1890. "Banovalo abafela e Nkosini." Izihlobo mazamkele lowo mbiko.

N. JONAS NTLATI.

FIGILAN.—Ngowe 5th April, e Gala, kubhubhe u MRS. FIGILAN umkulo. Ugule intsuku zantandatu, wasishiya ngolwesi-xenxe. Ikwa yile fiva. Izihlobo mazamkele lowo mbiko.

TIMOTHY MAKABA.

ABATSHATILEYO.

MTOBI-NKUBEVANA.—Kutshatiswe u

Rev. H. MTOBI wase Cradock, no MART ANN NKUBEVANA wase Heald Town, ngu Rev. W. Philip wase Gwaba Mission, encediswa ngu Rev. D. Malgas wase Bhofole, e Fort Beaufort, ngo 10th April, 1890.—

3it6490

[Apo Kutengiswa impahla entle ngamanani angemakulu],

E-GRAHAM'S TOWN.

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

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

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OLUKA

Gowie Uluhlu Lwezityalo.

Luka MARCH.

UKWINDLA.

IMBALI ye Tswelle Elikulu, Imigusho, i Beet, Turnip, nemifunwana yonke ingahlwayelwa. Zonke imbali ze Hypoxis, Ixia, Sparaxis, Freesia, nezinye intyantyambo zase Kapa ezingcambu zinqhukuva. ne Pansy, Carnation, Stock, Dianthus, Godetia, Larkspur, nezinye intyantyambo ezilakuni, nezingafiyu.

—UBUSIKA NENTLAKOHLAZA-

IMIPOMPO

ENENTYANTYAMBO.

ENJENGE

Narcissus, Snowdrop, Freesia, Anemone, Sparaxis, Tulip, Iris, Ranunculus, Lachenalia, Babiana, njalo-njalo.

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OCELA AMEHLO.

NDICELA AMEHLO kubo bonke abntu ukuba bandineede ngamahashe amabini alahlekileyo. Elinye LIMFUSA, amanqina angasemva amhlope. Linamabala amhlope emakwapani, linomtho omhlope, oze kuma ermpulweni, liminivaka mitandatu lingene kowesixenxe, YINKABI. Elinye, YINGWEVU EMDAKA, intlako imnyama, iminyaka mitatu, alikateswa. Ondilandisayo umkondo wotamela ku Mfundisi wase Main (Qwebeqwebe), wovuzwa ngokufanelekileyo.

BOYI SKAPA.

April 4th, 1890.

BONISANI!

KULAHLEKE Zeleni ngobusuku bolwesi-Bini, 25 February, amahashe amabini. IMPEMVU EBOMVU, entle; NENKUNZI EBOMVU, amanqina angemva amhlope. Olandisayo wovuzwa xa atumela ku Mr. D. Dwashu, Ezeleni, naku Rev. P. Kawa. The Kabousie Mission, Stutterheim.—724490

For Etembeni School.

A NATIVE TEACHER wanted at once for the Mission School of Etembeni, near Tamara. Only those with good certificates may apply to Rev. E. MINKNER, Etembeni, near King Williams Town.

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 l'kup' ezezinye everything, Kumbulani Ivenkile leyo.

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

Ityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,—Amanene, namanenekazi S'true, intengo yetu iyodwa. Ibhayti, ihempe, neminqwazi, Nebhulukwe ezisikiweyo,—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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IRAFU ibulewe. Into yonke siya kuyitoba kwa BANTSUNDU. Sine mpahla eninzi esisayivulayo.

ABAZAKUTSHATA singabenzela i LOKWE ne MINQWAZI bakufuna ukuba benzelwe.

Kulomsebenzi ugentla sina maledi amabini ngokuko-dwa okuwenza.

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

Zonke betu zipantsi ngokubalulekileyo.

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IYEZA ELIKULU LASE SOUTH AFRICA.



Alikaze linqatyelwe kupilisa Izifo Zamatambo, lisinge, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Oape Town.

LINOKUTENGWA NAPINA.

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZILWELWE

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

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

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umninilo, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kone kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele iyeza elinga tata intsukuku ezilishumi. Ibhotele nganye ihamba nenewadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

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Ikaya Lendwendwe.

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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