

# IMVO ZABANTSUNDU

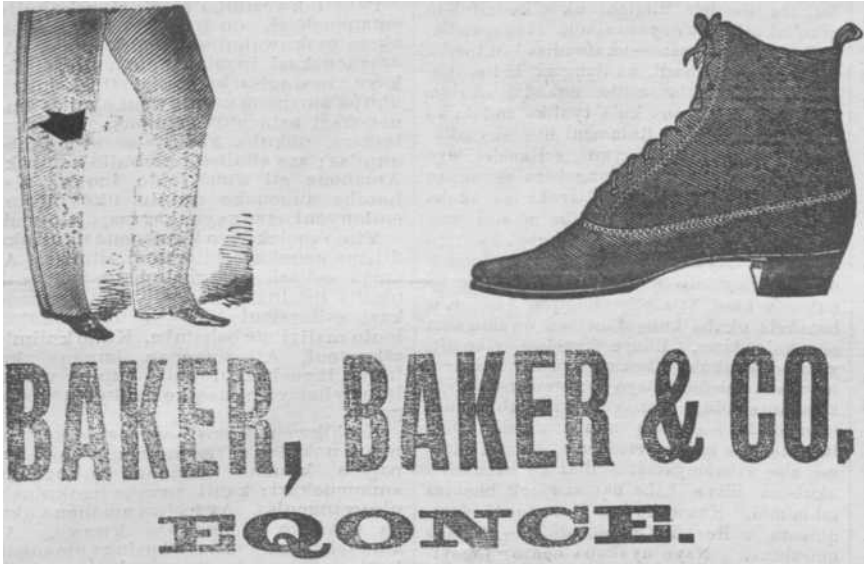
(NATIVE OPINION.)

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

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, MAY 22, 1890.

[No. 288



**BAMEMA** bonke abantsundu Belase Maxhoseni, na Pesheya kwe Nciba ukuba beze kubona impahla baho eninzi Isuti ezifudumeleyo zitshipu ziqalela kwi 11/6. Ibhulukwe ezifudumeleyo zitshipu ziqalela kwi 4/6. Iminqwazi efudumeleyo itshipu iqalela kwi 2/-. Ibhatyi ezinkulu ezifudumeleyo zitshipu ziqalela kwi 12/-. Iblankete ezifudumeleyo zitshipu ziqalela kwi 1/-. Izihlangu, ne Shuzi, Ihempe, Izikafu, nengubo zonke ezifudumeleyo.

Kauze kubona, ukuze uzitengele ezobusika, bungekatwasi.

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EQONCE.

## IXESHA LO MCHEBO!

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Eyona venkile yengubo ezilungileyo, nezitshipu edolopini apa.

Ihempe zamadoda ezinamaqosha e perile 1/6 inye. Ibhulukwe ze stofu 3/, 5/ inye. Ibhatyi zamadoda 5/, 6/9 inye. Ibhatyi ze twidi emnyama 15/, 18 6 inye. Ibhulukwe ze kodi egwangqa ezilungileyo 7/6 inye. Iminqwazi yamadoda eyi Soft felt 1/9, 2, umnye. Ityali zoboya 5/, 6/, 7/, 8/ inye. „ „, ezilunge kwayekwa 10/, 12/6, 15, 18/, 20/inye. Iprinti (ezimabala), i pattern 6d., 7 1/2d., 9d. iyadi. I zohlobo 6d. ngeyadi. Ikeluko 2d., 3d., 4d., 5d., 6d. ngeyadi.

Ilokwe Zokutshata, Iminqwazi Yokutshata, YONKE Impahla Yokutshata.

**BEAUCHAMP, BOOTH & CO.**

E-QONCE, KING WILLIAMS TOWN.



## ISAZISO.

### KWI HEWU.

KUYAHLOKONYISWA ukwaziswa okokuba nge Siqendu Sokuqala so Mteto we Mhlaba 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 mhlaba 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.

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2/- LITUNYELWE NGE POSI.

Ngamanani Nanganye kwa

P. GRAY Chemist and Druggist,

CAMBRIDGE ROAD,

KING WILLIAMS TOWN.

KUFUNWA " Abakandi be Bhokile"

Abantsundu nokuba bane nokuba bahlanu, ababesensa nge stokwe. Baya kufumana imivuzo efanelekileyo, nomsebenzi ongapeliyo. Umntu makeze ngokwake, mhlambi abhalele kwi Office ye *Mvo*.

IMIBIKO.

NKOMO.—E S. Patrick's Mission, Humansdorp, ngo 6 May. 1890, kubhubhe u PATRICK EDWARD WILLIAM NKOMO, unyana ka Rev. John no Agnes Nkomo; ubudala 13 inyanga. Zonke izihlobo mazamkele lo mbiko.—3i5690

NIVEN.—E Belize, embindini we Amerika, ngo 1st April, 1890, kubhubhe u ROBERT NIVEN, unyana omkulu ka Rev. Robert Niven, umfundisi omdala welase Maxhoseni. Zonke izihlobo mazamkele lowo mbiko.

ISABELLA OGILVIE.

3 Viewfield Terrace,  
Glasgow, Scotland.—3029590

ABAZELWEYO.

SIDZUMO.—E Tyityaba, Sauerville Peddie. u MRS. PETRUS P. SIDZUMO, ufumene Intombi ngowe 10 ku May, 1890, ngo 4 o'clock ukunika komhla.

MZOZOIYANA.—E Sauerville, Peddie, u Mrs. J. WILSON MZOZOIYANA, ufumene Intombi ekuseni namhla, 19 May, 1890.—li22590

KUFUNWA.

INKONXA ZETELA EZIZE, kwi River Oil Works, e Qonce.

River Oil Works Factory, King Williamstown.

## DYER DYER

EQONCE, KING WILLIAMS TOWN.

Bafikelwa ngamanani amakulu

Empahla Entsha Yobusika Obuzayo.

Kananjalo badwelise

## IMPAHLA YAMADODA,

Ezamadoda Isuti ze Twidi ezinzinza 17/6

„ Ibhatyi	„	„	9/
„ Ioundulubhatyi	„	„	3/3
„ Ibhulukwe	„	„	6/

Ibhatyi ne Bhulukwe ze Kodi

*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.

## GILBERT FOX NO NYANA,

Abatenga, Batengisele, Batumele Impahla.

SIFUNA ukukumbuzwa ama FAMA ABARWEBI NO MZI wonke ukuba asingabakoyi nje, koko intumekelelo yetu ukutengela, ukutengisela, nokutumela nalupina uhlobo lwe ziqhamo zomhlaba, esesinatubata atile obulula 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 zabo, kuba sihlala sine odolo ezinkulu, esiti ke saqala sitengise ezompahla zinikela kuti.

ABATENGI bofumana ikwalilungelo kubo ukutumela i odolo zabo kuti, kuba abasindiswa kupela ingcapukisi yokuza e Marikeni, koko nokunyuka kwento ngenxa yokuhlutana ngayo kuya neitshiswa, kuze ke kufunyanwe into e bete ngenani elingapantsi.

Amanani, etu ayabukeka, enokufunyanwa ngowacelayo.

## GILBERT FOX AND SON,

KING WILLIAMS TOWN and EAST LONDON.

## 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 Zabatshtatayo 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, njalo IZILIMO litengwa ngamani ase Marikeni.

# ITYALI! ITYALI!

## KANGELA!

UKUBA ufuna ITYALI ezisitileyo, nezomeleleyo yiya kwa

# GIBBERD & BRYANT,

Ngelixesha batengisa impahla emaxabiso alingeneyo apa edolopini.

Ityali ezinkulu ezimnyama nge 4/. inye.

Izitofu zamanenekazi.

Iprinti ezimanani apantsi zohlobo olutsha.

Uhlobo olutsha lwe SETINI EZIMHLOPE, Neveyile Zomtshato Namagqabi, Neminqwazi, nako konke okunokufunelwa umtshato.

# GIBBERD & BRYANT

## Iveki.

SIBONA ukuba u Ntam'bomvu (Mr. John Macpherson) ubepambi kwamatyala e Bhai ebekwa ityala lokuba imazi ebomvu enetole ka Jan William Hollowing. Umcimbi lowo ulindiselwe i Jaji.

KUVAKALA ukuba u Lord Knutsford uzimisele ukuyimela indawo yokuzisa esiqitini inkosi zakwa Zulu nakwakuba u Miss Colenso lonto evuselela umzi ukuba iqetulwe kwela Mangesi.

INKOMPONI zase Rantini zizama ukuyimisa kwakona imvumelwano yokuba zibahlule ngenyanxa abantsundu abasebenza kwelo. Kumiswa icebo lokuba ati owapuleyo lom'gqaliselo adliwe £500. Icebo lokuqala alipumelelanga.

U DAVID MINNIE, isela elidala, ubanjwe e Rini ngokugqoboza indlu ka Mr. James Cogan. Laka labanjwa ngapambili kwa Mr. Gowie lasinda ke ngeloxesha.

IGWANGQA elingu Henry White libanjwe e Hanover Road libaleka nengxowa ye posi ebelyiibe e Dayimani.

KUKO umtandazo omkulu olungiselelwa ukutinyelwa e Palamente li Rini, wokuba bupeliswe kanye kwabantsundu utywala nakwaba mhlope buselwe ngabatandayo. Uya kutikinja ngamanene namaledi ke lomtandazo.

IBHUNGA labemi liqgibe ekubeni imivuzo yabantsundu e Rautini itotyelwe kwi £2 ngenyanga.

NGEVEKI egqitileyo ngase Norval's Pont, e Gqili, u Arthur Saunders, igwangqa, ute xa engena kwi trok ehambayo watyibilika wawa pambi kwevili yamsika imilenze yomibini, use Hospatala siteta nje. Noko selebuye wabhetele.

U MRS. LOWRIE, inkosikazi yefama lase Ohio, kwelase Amelika, kutiwa usand' uko. zuzabautwana abane ngaxesha nye. Usabeleke katatu kanti noko abantwana bake boba sitoba kudibene naba.

KUNCONYWA ukuyihlaula msinya kwabase Natal imali yezindlu.

ISIDUMBU sika Joe London, Umyindiya, sicolwe elunxwemeni lolwandle ngase Bhai. Ubungqina begqira bobokuba utshone waraxwa lulwandle.

U JACOBUS DE WITT no Jack Wilson, amagwangqa, abanjwe e Bhai ngolwesi-Tatu oludlulileyo ngokudlwengula intombi entsundu esisicakakazi.

NGu Rev. W. J. B. Moir, M.A., oya kubambela u Rev. Dr. Stewart e Lovedale njengokuba ugqira esahambeni e Scotland. Umke ngolwesi-Tatu olungapaya.

KUKO inkwenkwana entsundu egilwe yi kebu e Rini ngo.Mgqibelo. Mabagcinwe kakade abantwana.

KUFUNWA ababaluli baka William Ogilvie igwangqa elalise hospital elite labonwa e Stone Hill e Rini sicaka sakwa Coldridge xaliqaukayo, linenduma entloko.

ULOLIVE wase Natal uvulwe e New Castle, imayile ezi 37 ngapaya kwe Biggarsberg ukyaya e Transvaal, ngolwesi-Ne lwegqitileyo (15 May) ngu Mhlekazi u Sir Hemy Mitchell, Irluneli yakona. Sekusele imayile esi 35 afike emdeni.

UDABA olwavakaliswa ngu m'bhaleli kwiipepa lesintu lase Natal *Inkanyiso*, ngokudliwa komntu ngabanye e Weenen kwelo, lute lakulandwa ngu Rulumeni lwafunyanwa lubuxoki. Kuvakala ukuba lwabhallowa yi titshala emnyama yakona.

AMATYE esikhumbuzo sendlu ye Simnari yentombi e Ngqushwa abekwa ngolwesi-Ne lweveki egqitileyo (15 May), ngu Hon. W. Ayliff wase Rini, no Mr. J. Tengo-Jabavu we Mvo ZABANTSU DU e Qonce. Ihambise ngokwanelisayo into yonke yalomini, ebe yeyemigcobo kwizizwe ezaziko ezintsundu.

I-PALAMENTE yelipetwe e Kapa ivulwa ngolwesi-Ne lweveki ezayo (29 May).

YIHLOLIDE ngo Mgqibelo nango Mvulo ozayo, (24, 26 May). Umgqibelo ngumhla we Nkosazana, Umvulo yi Whitmonday.

imiteto ye Palamente, elungileyo okweziqu zayo, ekulukuta xa iqutywayo, uzokonakala kwakwalatwa abafanelwe kuwuhambisa lomteto. Asisakungxuta kwelanamhla ekuboniseni inxwaleko efunyanwa ngumzi ontsundu osebenza ezifameni, uhlaulwe ngempahla, oti ngokuba kude ko Mhloli-Bhula endleleni yokugoduka ukuyinika isatifikiti ude uhambe ngapandle kwaso, ungene kwingxa kangxaka yenteto yasematyaleni opuma kuyo ngapandle kwempahlana leyo kuba idliwe. Yaye iko into ebonakala ilikete, yokuba abahloli bahlala barolela pambi ko mantyi abamnyama xa ingapilanga impahla ngexesha labo lomgqaliselo badliwe bebedliwe. Kanti abapatwa ngolohlobo abamhlope. Iti ke lonto ibange ukuba woyike umteto, ongati usetyenzwe ngendlela yemvisiswano ube luncedo kumawetu. Into amakayenze u Rulumeni kukuyisebenza ngendlela yemvisiswano nabantsundu imiteto ukuze ihambe kamnandi. Nganina ukuba bangabiko bona abantsundu abahloli abatenjiweyo ngabamnyama?

## Impawana.

Sivuya ukuva ukuba Isinnari yase Edendale, Natal, isabhke pambili. Ngoku kukazudalwa kuyo isebe elibalulekileyo lokuqeqesha Ititshala. Ixesha eli elo belizifumana e Healdtown nase Lovedale ititshala zalo. Langa elilinga lingapumelela.

ABAVOTI abameli elipesheya kwe Nciba banesiroro ngokusuka u Rulumeni amangale nomteto ka Mr. Hofmeyr okulula abavoti abantsundu kwimtiteto ebalula nemele abantsundu abangebavoti. Umzi ngati udinwe zipasi abanganzelekileyo ukuba abantsundu bazitwale apo e Transkei. Sisiva uti u Rulumeni uvunyelwe umteto ka Mr. Hofmeyr, ungaba novulela intengiso votywala uyangena. Lento ayimniki sihomo u Rulumeni, kuba abantu bebengaceli buxelegu botywala. Kubanika ilitye endaweni ye sonka oku.

KWELIPESHEYA kwe Nciba zezokuba u Rulumeni uyazichita i ofisi zemantyi ezinkulu ukuba ashiye ibyenye e Mtata. Kwelase Mamfengwini bati Umtata ukude, kwaye kuko imilambo enjengo M'bhase enamaxesha angawelwayo. Enye into amahashe ayakubiza kwelo. Um'bhaleli wetu uti ukuba u Rulumeni uzimisele kulento ngebecela isebe le ofisi enkulu e Geuwa.

INKOSI ya Barolong base Thabanchu, u Robert Sepinare Moroko, ibike yahambela kweli ngeveki ezigqitileyo, izinyaswe ngabafazi bake ababini, nodade wabo, namapakati atile. Ubetsho ngezobunewunewu bobukosi bake.

ICAWA engapaya ibiyi Anivesile yesikula se Cawnpore, yegqibelelwa Rev. M. Kinyane e Ahvaka, zizwawakaliswa ngolwesi-Tatu, ngokubizwa ngolwesi-Tatu olungapaya.

Olwesi-Ne (15 May) lwegqitileyo lube lusuku olubalulekileyo kumzi wase Ngqushwa. Nakuba seyiwelile esandleni iminyaka semayo isikula se Ntombi Zaba tnyama e Durban, akuzanga kubeko mini yalatelwe ukuzukiswa komhla nomnye ngokupatelele ekusekweni kwaso. Yinto engeyiyo yakuncumileyo leyo; kuba, ungumzi omdala odumileyo nje Ingqushwa, umangaliso kukuba awunamaziko azinto zibalulekileyo zibhekisele ekukanyeni. Ibakala lokumiswa kwe Seminari ye Ntombi ibise yinto yokuqala elingwayo efun' ukuti ipumelele kwinto ezihleli zibonwa. Kanti-ke noko ekusekweni kwaso bekungazanga kubeko ntlanganiso kunokutiwa isisahlulahlobo kwixesha lokozela nokungenzi nto, nexesha lokwenza imigudu ete phuthu ngento zokukanya kwasefundweni.

## IMVO ZABANTSUNDU NGOLWESI-NE, MAY 22, 1890.

### ABANTSUNDU NE BHULA.

EKOKUBENI izimvo zomzi wa Mangesi nowa Mabhulu ngomteto we Bhula zisaziwa, akwanele ukwaziwa kweza Bantsundu. Umzi wase Mangesini ukolwa kunene ngu Mteto we Bhula, kangangokuba o Mabhulu uwuchase bukali. Asikade sizive kakuhle izizatu ochaswa ngazo nga Mabhulu. Ukupeliswa kokwekwe akunto intsha ; iwumisile umteto i Palamente e Australia ukuba ibhula ipeliswe, yapela, lenyuka nexabiso loboya e England. Nakweli, kwindawo esesinawo lomteto amaxabiso afunyanwa ngoboya afun'ukuti aginyise amate, nakwakubeni kungekudala uko umteto lo, waye kunjalo nje ungalambatanga lonke. Njengokuba zimi ngoluhlobo nje inyaniso, inchaso ya Mabhulu yalo mteto iyezalwa yintshikivane, gqibi ke. Ngokupatelele kumawetu, amanqaku awandulelayo makabe anele ukwalata ukuba ukulunga komteto woluhlobo kuyaqondwa. Siyazi mhlope ukuba kwintlanganiso eke zibeko zamawetu — njengebisand' ukubako e Cala — akuswelekile ukubako kweqela elikulu eliti limelane nawo umteto we Bhula; nakwezinye indawo maninzi amashwa apalazwe ngumzi pezu komteto lo, nabahambisi bawo. Ukuba njalo kubangwa yinto. Njengeminye

INTSHAYELELO KA REV. E. GEDYE.

Intontelene impi kwicala alunge kulo amatye azokubekwa, u Rev. E. Gedye, Ingelosi ye Bandla, uwutume umhlambi kwiculo 26, ate lakukov' ukuvunywa wacela u Rev. Boyce Mama ukuba atandaze. Ihambiseke kakuhle into yonke yalemini ngokuti imini ibe yezolileyo emnandi. U Mr. Gedye uvakalise into ekungayo, elanda ibali lemfundo, aqale ngokuti izikolo zokuqala kwelo zezazifundisa Isixhosa sodwa, ititshala zazo sezihluzekile, o William Mageda abaseko, a Joseph Mphahla omnye wazo selalupele noko asekoyo. Babehaulwa ngamabandla apesheya. Kulandele amadodana avele kwindawo ezinjengozi Healdtown noma Lovedale ongezelela nge Singesi, wangena u Rulumeni noncedo. Ibakala lesitatu ibe lele Siminari ukunika imfundo efun' ukuti-tyi kweyezo zikolo zangapandle. Esike sesinye sazo— ukufundisa intombi, ngapezu kwencwadi, ukulungisa indlu, nokulungiselela intlalo entle, nokudla okuhle. Ixesha eli besingena kula tyalike indala ka Ayliff isikula. U Rulumeni ute akanaku ncedisa zingeko izakiwo ezifanelekileyo zokufundisela. Kukulhangabeza eso siroro ke kusakiwa lendlu nje. Uvakalise ukuba kugqitywe ukuba amatye abe mabini esikhumbuzo. Elokuqala liya kubekwa ngu Hon. W. Ayl ff, ongunyana womfundisi owaseka lowomzi wesikolo ukufiki kwake nabantu base Ntla apo Engqushwa. Kubonakele ukuba kungafaneleka owelo gama emi kulondawo. Elinye kucelwe yikomiti yamawabo ukuba libekwe ngu Mr. Jubavu, indodana ebalulekileyo entweni zemfundo kwabantsundu, kubonakele kuyakuba yinto efanelekileyo eceliwe ukuba amele ihlelo labantsundu kulowo msebenzi, kuba Isikolo esi sise sabamnyama. Boti ke bakukov, ukubeka ilitye babe namazwi okubhekisa mhlaimbi. Kukwako no Mongameli wesiqingata, u Rev. T. Chubb, oze kuwuzimasa umsebenzi. Naye uyakuba nento angayitetyayo ukukhutaza. Ungene ekuvakaliseni imigudu eseyenziwe ukubuta imali, kuba indlu leyo iya kufuna £400. Into ahambe ezicela zifike kwi £47, waye eya kulifeza ikulu ngandlela. Ikonferensi iyi yobaxhasa nge £100 Umzi wase Ngqushwa wona ke uya kujongana ne £200 Awucela izandla ukuba uqale kwangalomini. Ulese incwadi yovelwano nomsebenzi yo Mantyi wase Ngqushwa (Mr. W. R Piers) ete ayabiko ngenx' enokungapili. Utsho u Mr. Gedye wawutuma kwaseculweni.

U HON. W. AYLIFF utabate i *travel* nesando somti walibeta. Ekwele esisekweni utete nge Sixhosa amazwi okungqina ukuba noko angabaziyo bangabahlobo. Ulazi Ingqushwa elo libe lingekabi nazo ezi zindlu, zise zezencha. Imfengu yokuqala eyabhaptizeshwayo uyayazi; kanti akuko bani ungati le yeyokugqibela eya kubhaptizeshwa, into ebonisa ukuba intlalo yobuhedeni asiyyo emiyo. Amamfengu ngokukodwa awanasabelo kuyo. Lento yobuhedeni isaya kutshabalala, ati ke, Pumani kulento yobuhedeni iyapela. Pambili emfundweni nase ntweni zentalo. Imfundo akuko ungati uyayitile. Izikolo ziziqalo kodwa; yona imfundo immele wonke naxa apumileyo esikolweni. Uqoshelise ngelokubulela ukuba eko kulowo msebenzi.

Kulandele kwa iculo kwabekwa

## Imini Engqushwa.

ISAHLULA-HLOBO ENGQUSHWA.

ngu Mr. J. Tengo-Jabavu olulungise udaka kwange *travel* wabhekisa emhlambini ukuba “Ngo angazelelo olushushu ukuba esisakiwo sifezeke, zokuqetywe kakuhle umsebenzi esakelwa wona, uyahlokomisa ukuba elilitye libekwe kakuhle nangenyano.” Ekwele kwase sisekweni ute ngamadididi esifubeni kuba namhla enje ngengqeqe kuzingelwa edotyeni. Uhamba kwindawo angezanga acinge ukuhamba kuzo—ukubeka ilitye le mlabomo. Kodwa utuluzelwa luvu lokuba elapo-nje akanguye umhanahanisi, ungummeli oshushu wemfundiso nengqeqesho yentombi. Ude ngamanye amaxesha ati, ngokuqonda ixabiso lemfundo yentombi, kwaoposiwa mhla kwaqalwa ngokulungiselela eyomiselwa. Umzi uba nesitozela ngentombi, kanjako ungaba nesimilo esihle umzi sukuba intombi zawo zinesimilo; kwangokunjalo ngenkohlakalo. Ubeqonda oko bebesengamasoka ukuwubuka kwabo umzi onentombi ezikumbulelekileyo. Ibhifanelana iyindlu ekangeleka pantsi kwendlu yenkuku oko inelapo elikanyayo lentombi londawo seyingumhlaba ozukileyo, bona madodana sebenobubele nangakubazali abo bezontombi, oti ke lowomzi ude uve ukuba uyasilaula nesimilo esi sako; abanye bebezama izimilo, xa bebengenazo, ngokubanjwa ngumzi onentombi. Kanti ke lempembelelo yentombi ayipeleli kweloxesha lobusoka nobuntombi. Ezindlwini bayasilaula abafazi; ufanelana ubuke waggqoshonqa entweni ayititileyo, ubuye ubonakale sewuvela mayelana nayo—ukuzi tengela intlalo n'tle. Abantu abanesitunzi esikulu kangako ke pezu kwentlalo yomzi kufuneka beqeqeshelwe ezintweni ezilungileyo. Avuya kunene ke ukuba abe umi namhla pakati kobukumnyama base Ngqushwa. [Yanga manguungum pakati kwentlanganiso] —kuba kusitiwa yi Ngqushwa emnyama.

Amazwi: Hai! hai, amanye No, no ! U MR. TENGO-JABAVU: Kona ukumisa isikolo eso kwalata ukuba kuko ubumnyama obukuyo ekufuneka bugxotiwe. Waka wati Ongcwele abapilileyo abafuni gqira, ngabafayo abalifunayo. Uyavuya ke ukuma pakati kobobumnyama ancedise ngendlela enjengale, atandazayo ukuba abayakufundiswa apa baze bamkele eyona mfundo iyakubangela ukuba ubom babo bupela bube lilinga elinye lokwenza mkulu Umdlali wabo, nokonwabisa umelwane noluntu, ekwatiwa Ngowamanyange “pezu kwezonto zombini, kwomakeke umteto nabaprofite.” Eyigqibele lenteto, abate xa iwayo baman' ukucujulwa yintsini, kuhle kwahamba iculo.

U REV. THEO. CHUBB, B A. wenze ambalwa esiti uzele ukuzakubonisa ukuelvana kwake no Mr. no Mrs. Gedye kwaneemfnndo Utlosilise emalini kunene Umnikelo pezu kwamatye ngalomini ube £16. Ngokuhlwa kwintlanganiso ebeko into yonke yalomini ifikelele kwi £40 Umangalisi kukuba umzi wawungeko kwaye kukolise ngentsapo. Sisiva ulila ngokuqutyulwa. Nantsu into yenu mzindini ose Peddie Noza niti naka nenza ntonina kwezinkulu zokukanya oku, oko kakade nidunyelwe

### EZABA BHALELI.

NGOKUHLAMBULUKA.

Amanenekazi sekula bini ewaxaka amanene, ewafundisa immbeko nohlobo lokuwa tenda entlanganisweni ye “Lawu.” Amanene endaweni yokubulisa amanenekazi ngenfundiso entle asuke awagxawaxusha, alinga ukubonisa ukuba amanenekazi ayaposisa. Inteto zawo (amanene) zibonise ukuba noko chhala elila ngobunene ne class. akakazazi imfaneko zawo kumanenekazi: kumhlope ngoko ukuba ubunene busemgama kuno. Zi manners ezenza umntu abelinenene, engenazo akalilo nakanye.

Ndiyakutata indawo zibembalwa ekwakubanjwene ngazo.

Pakati kwezimbo ezininzi zokubulisa amanenekazi, amanene antsendu wona akete esokubulalisa ngegifu lomsi. Ati amanenekazi ingaba yinto entle, ebukekayo, nesingisa kwixesha elipakamileyo ukuba amanene keshikweni ebulisa amanenekazi azincotule emlonjeni ???, izagara, nokuba zisigarete ukuba ebqumisa; aze abulise ngesimilo nembeko. Amanene ati wona lento inqawa sishimbo angenako umntu ukuyincotula emlonjeni ngenxa yenkazana, njalo-njalo.

Yinto eqelekileyo kumanene ukuti akudibana nenekazi esitarateni alimise. Ati amanekazi, kungalunga ngapezulu ukuba liti inene xana lidibene nenekazi esitarateni laye linento yokuteta, lonto maliyikete behamba. Kunokulimisa esatarateni. Ati amanene, bunene ukulimisa inenekazi nokuba kupina uyitete into oyitetyayo ukuze ke nahlukane nakugqiba.

Xeshikweni kuko i-concert, entertainment nokuba yi tea-meeting—yinto ayipapele kunene amanene ukugodusa amanenekazi; kanti anyabe ngokulusizi ukuwangenisa. Ayacelwa amanene ukuba agoduke njengokuza kwawo. Ati amanene, kulungile ukusinga amanenekazi aze wolwa, awagoduse nokuba kunjania.

Intombi ayifanelwa yityali xana igibiselevo, koko iyayigxeka, isuke ngati ngumfazi. Ati amanene ityali imenza nzima kanye umntu oyintombi, nengoko akufanelekile tikucula.

Akuko nto igxeka, nehlaza intombi zesixeko ngangokuba amanenekazi ngene epuma emagumbini amadodana. Ngabafana abafanele ukutyelelela amanenekazi koma klawo ukuze andliliseke. Ati amanene kulungile ukuba inenekazi lilityelelele inene ukuba liya likumbula, lizalise ubulele.

Lomdlalo i Tennis awukwafaneli amanenekazi antsendu ngenxa yekwele, kananjalo apulukwa yimisebenzi ngenxa yayo. Ati amanene ngabe lungu abenjenjalo ukuteta, lamanekazi ateta lento akavazi into ayitetavo, makabe kananjalo akavidlali i Tennis.

Akuko nto imenza igxabuza umfana ngangokumbona ete tole ngeze bhola izivato etyalikeni—litifa lebhola indawo ye uniforms. Ati amanene nokuba umntu unxibe ngubo nina kulungile, akuko ngubo zetyalike.

Ukuba abadlali bebhola bafuna ukuba amanekazi aye kukwubonela umdlalo wabo makabekze izitulo etafeni lebhola. Ati amanene akanako wona ukutwala izitulo. Lenteto ayisizo nesiqingata senteto zamauene, ngazinye azigxotisela elwandle izincoko zamanezekazi. Mna amanekazi ndiyaveza kakuhle ndaye ndivalandela ngezindawo zonke, kuba zizalatiso zokupucuka, oko kutiwa masizukamele. Elokugqiba, ndake ndeva indoda endala enamava isiti, “Kukaninzi iba lusizi ngenxa yokuvala kwayo umlomo, kodwa ayizange nexa elinye ibe lusizi ngokugcina ulwimi lwayo.” Kulunge kanye ukuhlala uti tu kunokuteta into engeyiyo, wonakalise into entle uyambatise amayakayaka. Teta ngemfanelo nentelekelelo, okanye uhlahle uti tu ngobulumko. Ndim,

XAKALASHE

NGAMACULO ANGATETIYO.

NKOSI YAM MHLELI, — Kaundifakele lamazwi, ndicinga ukuba ngawokugqibela kulengxoxo yamaculo angatetyiyo. Ndinosisi noko kuba besendzimisisele ukuyieka lengxoxo, kodwa ke inteto ka Rev. B. S. Dlepu umhlobo wam wenene indenze ukuba ke ndenze awokugqibela. U Mr. Dlepu uti, akamntu ubhalayo emapepni, ndiyakolwa nam unyanisile, lonto iboniswa yindlela ayiquba ngayo lengxoxo. Into yokuqala ufiqe umfo ka bawo wema ngapaya kwe remente (oko kukuti kwebandla) wangu mntu yena otetelela ibandla elibulawa ndim, kuba nenteto yam uyitate wayitiqu pezu kwalo, lali neculo laliculo lalo, nam ndihlutyenwe kwali bandla. Ukuzipendulela nditi, andizange ndiyive into enjalo ndingazange ndiyicinge nokuyicinga okubka ke kubeko iculo le remente etile yodwa, yinto yokuqala le kule remente yase Bhai, ke ngoko kufanelekile ukuba ndiyivele uxolo, ngomlomo wayo umfundisi wase Bhai, ndiyivele okunene ngokungazi ukuba seyinamaculo ayo awahlukileyo, bayazi nabo ukuba ngokungazi ungambulala nonyana wako, noyhlo ngamencakalisa ngokungazi. mna bendiba lelamaculo matsha ase Wesile. Ke noko ndicela uxolo nje lonto ayindibangeli ukuba amazwi omfundisi wase Bhai ndingawapenduli kuba kuko amazwi abwahbekise esiqwini sam, ngoko ke ndinyanzelekile nam ukuzihlambulula pambi komntu. Mr. Editor, selete umfundisi obekelileyo asimntu ubhalayo emapepni, kufuneka okunene ndimbonise indawana ezitile angaziqondiyo. I. Uti, “bubulungisana Maneli ukuti xa ubhala ngento eyenziwe ngomnye umntu ukte londawo ite ayakukola.” Manditi ewe bubo, asiyyi inkohlakalo. Xa umntu enzaeke emnweni kubotshwa umnwe lowo wenzakeleyo wodwa akubotshwa yolishumi kude kuyive nase zinzwaneni, xa inqwelo yapuke ivili kusiva ivili leyo yodwa yapukileyo, akaze atsho umkandi ukuti sipina isiqu senqwelo, usuke akande ivili leyo yapukileyo Kwi “ Libel Case ” ityala lamaxa’ mmye umntu onakalise ngokuteta wangoku bhala emapepni isimilo somnye akufuze kuti xa kubhalwa i Samani (Summons) kufakwe yonke iteta yalomntu kutywa kaniselwe nezaziso zabafuleyo nezamafandesi kwenzize umvubo nomqa, kusuke kunyulwe lomazwana kupela agxeka isimilo salomntu, ndenjenjalo ke nam ndiketse amazwi awonakalise isimilo selo culo . Kupela, kwenjwanjalo ukubhalwa emapepepe. H. Uti umhlobo wam obekelileyo, “isicaka Senkosi u Maneli wase Kaladokwe, masibe sibhale ngale ndawo imicamango yaso ipitizela.” lonto

ke iteta ukuti ndabhala intloko yam] inozezo mhlambuni ndixilile okanye ndinomsindo. Mandishiyele abafundi bam ukuba bazigwebele ngokwabo, ukuba ndandikusipina isimo, kodwa ndibazise ukuba andizange ndiranelwe nangenye yezizinto.

III. "Ndoya kucel' uxolo kubaw' ezulwini." Lendawo umhlobo wam ngokwake uyixhasa ngendawo ezimbini ezi Bhalwani, ndingati ezondawo zombini zizimayile ezintlanu ukuba kude kwinto echaswe ndim kwelo culo, zikwa zimayile ezintlanu ukuba kude ekumxhaseni umzalwana, mna andichase buko buka Tixo ezulwini, ndichase ukuyakucela uxolo ezulwini. "Ndoya," ngoko makavelise indawo exhasa undoya lo, Inkosi ayitshongo kulo mtandazo ukuti nyakuya ezulwini nize niti nakufika Bawo wetu osezulwini njalo-njalo, yati botandaza belapa emhlabeni. Kwincwadi ati ukuyibiza umhlobo 2. Kronike, endikolwa ukuba uteta Izikronike, manditatele kwawokugqibela amazwi evesi ya 29 ndiyekuma kwi vesi ya 30, noko ndingayi kwubhala onke amazwi. "Bazolula izandlala zabo kulendawo Wandule wena uve usezulwini." Tu ngo Ndoya. Zombini ezindawo azimxhasi nangento umhlobo, ndingati kanye zixhasa kwamna, kuba zingumtandazo otandawo emhlabeni utandazelwa ukuxolelwa kwezono, ingekulo okwentsizi ipina ke indawo exhasa u-Ndoya kucela uxolo. IV. Umzalwana u Mr. Dlepu ufike wavelisa lencwadi 2. Kronike, vi. endite ndakufunda ndeva sekusiti manditi, Ungumfundisi omdala kangaka wakwa Sirayeli incwadi ze Bible akuzazina kanti. Akuko nevadi ibizwa ngokuba yeye Kronike, kuyo yonke i Bible, kwinguqulo zombini, oludala olubizwa ngokuba loluka Appleyard nolutsha ziti Zizikronike, i Kronike yi singular noun Izikronike yi plural, Isingsi sithi Chronicles, nesi Bhulu sithi Kronijken. Zivaflana ke zonke kulendawo. Isiposo ikwayile grammar ati mayikutyulwe ndim, kwanamagqwidi-gwidi okunga zigcini kakuhle entloko incwadi zezi Bhalo. V. "Kwimigca embiubi ka Maneli" (kwak' wafa u Maneli!) "Ishona ukuti ngu Ntsizi oyakuya ezulwini? Asingumntu obika izinto ezukuye, kwanento ayakuyenza? Uyakubika zinto zinikanene." Umhlobo warn unentloni ukuxizela izinto ayakuzibeka nokuzenza lomntu kuba ukuba zizono uyakuba ngu Moni, iziti ukuba zintzisi abengu Ntsizi. Kum akukataleki nokuba ngubanina, nditi akasoze aye ezulwini, ayikavulwa ingasoze ivulwe indlela ka Moni nokuba ngu Ntsizi yokuya ezulwini. VI. Indawo yokuba andifundanga ngoko mandibuyele kwi Grammar School, andiyikanyeli, kuba kaloku nesilumko sibonwa ngabantu, asihambi sivutela ixilongo sisithi ndazini ndilumkile ezitatweni zemizi, ndiyabagqita onantsi. abantu bangati yi fool umntu onjalo Kamjalo nesidenge asinxibi dyasi inkulu. ebomisa ubudenge, siviwa ngok uteka nangokuzincoma, kuba kaloku inqwelo eze iviwa ngengxolo.

"Akuko nzwana ingenasipako. " Akuko lumko lizitok' emhlanga. " Ndxixolele Nkosi yam. Ndisisicaka sako futi.

SAMUEL NTSIKO.

kupela ngenye indlela. Owelipezulu umzi ushiywa nganina nowakwa Gcaleka ne Ngqushwa nezinye idolopu ezinkulu. Makutinyelwe amapetswana kwizibonda njengoko umzi umirwe nge Felkomet zitumele abantuywa beze apo e Qonce. Yoti ke lento cingwe bebani abantu bangabisavelela ke abaka benza ubudidi nobuduyongosi kwinto zase mbusweni. Ewe intlanganiso yomzi ilunge yada yagqibela yona, kodwa mayisekelwe elulwafweni. Ndim,

UMBONELI.

## ABALIMI NA BARWEBI.

E QONCE (May 17.)

Amanani empahla ehambayo ngawo la— Inkabi zesilara ziqale kwi £6 10/ zayakuma nge £9 17/—Imazi ezityebileyo £4 to £5 15/—Ibamide ezichetyiweyo 14/ to 16/—Amatokazana egusha atyebileyo 5/6 to 7/6— Inkabi ezibotshwayo £5 to £7—Amatodlana £2 10/ to £5 10/—Amahashe £5 to £10— Imazi zenkomo ezinamatole £5 to £6 10/.

Amaqanda—1/1 to 1/6 ngedazini Irasi eluhlaza,—1/11 to 2/11 ngekulu Ibabile—4/ to 7/3 ngekulu Itapile—8/9 to 13/ ngenxhova Umbona—5/5 to 6/3 ngekulu Amazimba—2/9 to 3/ ngekulu Irasi—4/ ngekulu Ibabile (imbewu)—13/ to 13/3 ngekulu Inkuku—1/2 to 1/6 inye Isemile—4/ ngenxhova Amatanga—1/9 to 3/3 ngedazini Umgubo—18/ ngekulu Imbotyi—5/ to 7/6 ngekulu Inkuni—8/ to 47/ ngeflara

E RINI (May 17.)

Inkuni—10/ to 41/ ngeflara Amaqanda—1/3 to 2/2 ngedazini Inkuku—1/4 inye Ibabile—4/6 to 6/ ngekula Amazimba—14/ ngenxhova Umbona—15/ ngenxhova Isemile—5/ ngenxhova Inqholowa—12/10 ngekulu Irasi eluhlaza—1/6 to 2/ ngedazini Irasi—12/ to 14/ ngenxhova Ibabile (imbewu)—23/ ngenxhova

"IMVO" ILILINGELO AYILILO KUSININA? —Nge 12 May, yayidibene intlanganiso ye *Debate* e Komani. Woyiswa u Mr. Kota ngu Mr. Nukuna engxoxweni yabo nge *Mvo*. —Utini ke u Badlwana?

# Native Opinion

THURSDAY, MAY 22, 1890.

SOME time has elapsed since a hint

Native Affairs. was given in the *Cape Times* that it was the intention of the Government to abolish the Ministry of Native Affairs in connexion with the administration of public business in the Cape Colony. The intimation was followed by a discussion in the newspapers which we watched with deep interest without venturing a definite expression of opinion on our part. It became clear, as the discussion went on, that the leading organs of opinion, whose opinion is worth consulting, were decidedly against the change, on the ground that the reasons which originally led to the creation of the office of Secretary for Native Affairs about twenty years ago remain the same. Nor, beyond the expression of a wish on the part of the advocates of the abolition of the office for the assimilation of Native with the general affairs of the country, was any argument brought forward in support of the projected changes. But those who have to do with Native affairs know, or ought to know, that it is not so much with their own desires, so much as with actual facts that they have to deal. As for wishes and desires, all are agreed that it were better for the progress of colonisation that there were no Native population to govern, and the administration were assimilated. Assimilation of the genuine kind cannot, however, be brought about by the stroke of the pen aswith a magician's wand The Natives comprise by far the largest majority of the people of this country ; and those who have to govern them belong to a different race, with different modes of thought and ways and manners. That they form the backward element, nobody denies. Hence the absolute necessity of some one in the Government of the country, free from other engagements, to think out schemes for facilitating and expediting their pace on right and safe lines to come up to their more enlightened fellow-men; and otherwise to correct the crude, false and clumsy notions about them on which so many

amateur legislators would base laws affecting so large a mass of people. Crises in the affairs of peoples, are seldom, if ever, the result of isolated blunders of policy however great, but are caused by cumulative deeds of injustice and petty wrongs which go unredressed until the public mind is soured and irritated to overt acts. In a country where the minds of two or three great sections of the community do not run in the same groove, and often, though not always, on parallel lines, it is of the utmost importance to exercise constant care, to note and properly adjust points of difference so as to secure the confidence of all, and finally do away with suspicion and distrust begotten of ignorance It is our firm conviction, therefore, that it will not be until the country is given a satisfactory guarantee that Natives, as a whole, see things through the same eyes as Europeans, that the necessity for the keeping up of a Ministerial head of the Office of Native Affairs will

disappear. At present this cannot, with any show of reason, be alleged. That he should be responsible to Parliament and to the country is a wholesome check, as otherwise there would be no one to answer for a policy of drift in these matters, and in respect of one of the finest problems that a people have ever been asked to solve—the problem of how white and black races may live side by side in peace, progress and contentment. Hither to the Secretary for Native Affairs, (barring what evil he may have prevented, and Mr. SAUER'S wise measure of Basuto retrocession) has not shown any statesmanship worthy the name in treating these matters; but that is no reason why in the future he should go on as in the past. We take the Native Secretary to be as important a Minister as the Secretary for Ireland in the Imperial Cabinet, who must ever continue to render those under him happy and contented, and it will be a bad day's work that Parliament will have performed in assisting in abolishing the Native Affairs Office in connexion with the Cabinet merely for an idea. We sincerely hope the *Cape Times* was correctly informed when it said afterwards that the Government had been dissuaded, by the representations of its officers, from proceeding in the direction indicated in the beginning.

## Notes of Current Events.

We learn with satisfaction that provision will shortly be made at the Edendale Institution, Natal, for the training of Native Teachers. Hitherto Missionaries in Natal have had to depend upon establishments in this Colony for this very essential auxiliary to their work. We wish our Natal friends every success with the new scheme.

The subject handled by the writer, M.P. (Barkly West), elsewhere in this impression, is one of lasting and abiding interest. The most astounding indifference has been shown in this Colony in the interpretation of evidence in Kafir cases in most of the Law Courts of the country with direful results. Either incompetent men are taken on as Interpreters in issues involving the life and death of the Queen's subjects, or, as is pointed out by our correspondent, colour respectability is set above the ends of justice. The time has arrived to rid the administration of justice of this blemish. We trust public attention " ill be drawn more widely to the scandal.

SIR JACOBUSDE WET, K.C.M.G., M.L.A., the present incumbent of the Secretaryship for Native Affairs, is now on the high seas on his way back to the Colony. It is not quite clear whether he has accepted the position offered him or not by the British Government as British Resident in Pretoria, but his return earlier than was anticipated seems to strengthen the belief that he has closed in with the offer. It may, moreover, be not unreasonably inferred from this that the condition of his health has happily improved. He will arrive in the Colony in time to take his seat in the House, and it is sincerely to be hoped that the country may not have the spectacle presented before it of the honourable gentleman assisting in dismantling his office to go away to Pretoria to chuckle, " After me the deluge."

As we fully expected the Governmen scheme of abolishing two of the three Chief Magistracies of the Transkeian Territories will, if persisted in, be carried against the wishes of the Natives concerned. A portion of the Government scheme, as gathered from a letter of a Native writer, is to appoint Major Elliot as officer before whom appeals in civil cases may be taken from inferior Courts, instead of to the Circuit Courts in this territory. I am

told," our correspondent continues, "that the people in Fingoland and Idutywa declined to have him as such officer on the grounds that Umata is far, that during the rainy seasons the Bashee is on

many occasions impassable; also the Rondos and their neighbours would loot them and their horses in town or near the town." Some time is needed to familiarise the people with these changes, and no advantage is gained from sudden action.

We understand that the Native voters in the Transkeian Territories are moving in the direction of having Mr. Hofmeyr's Act, freeing Natives from certain disabilities to which Natives who are not voters are subject, proclaimed in their districts. No doubt the operations of that rusty antiquated weapon of oppression—the Pass regulations are the cause of their wish. They urge that they cannot see the reason why they should be treated differently from their fellow-Native voters on this side of the Kei River. It is not creditable to the Government, however, to have pressed into service the brandy cask to attempt to quench this laudable ambition for enlightened freedom on the part of our people. The Government, we are told, has threatened to proclaim the free trade in ardent spirits, which exists in the Ciskeian Districts, in the Territories if the people want Mr. Hofmeyr's Act. But this is not what they were asking, and to so threaten them is giving them stones when they desire bread with a vengeance.

It is noteworthy that, while in the Cape Colony those in authority are working towards shunting the Native question, in Natal they are just now entering upon that very dangerous period of tinkering with it which characterised the proceedings of the Cape Parliament eleven or twelve years ago. As with the Cape Colony, so with Natal, it is fortunate that the leading politicians always range themselves against this evil. Ten years ago in the Cape the Natives had, as champions, gentlemen like Mr. Saul Solomon and Mr. Irvine; in Natal it is gratifying to find that their prototypes will be found in the Escombes and Robinsons. May they succeed in withstanding these vexations. Recently a Native Definition Bill was introduced in the Natal Legislature by the Secretary for Native Affairs, which seems to have been conceived in a spirit unfavourable to the better class of Natives. The following lively discussion ensued—" Mr. Escombe said there had never been introduced a more dangerous and pernicious measure. It took from Natives all the advantage they sought to obtain in exemption from Native law. What the Secretary of State would say he did not know, but he could conceive of nothing more cruel.—Mr. Shepstone asked what use the Bill was at all.—Sir John Robinson said he was astounded to find that a government which was allowed to exist in the belief that it would protect the interests of the Native, should bring forward a measure of this character, whereby men who were anxious to come under the common law it should be deliberately proposed to deprive of the advantages therefrom accruing. If Natives had lofty enough sense of responsibility to desire exemption, surely they could be trusted with a gun. These men had in the past fought shoulder to shoulder with colonists, their life and loyalty would again be given if need be, should the torch of war be lighted in the land. He moved that Mr. Sutton leave the chair. This was carried." So the measure drop, ped, and in the name of our people in Natal we congratulate ourselves there are wise and powerful enemies of injustice towards the black colour in the Natal"—parliament.

## Registration of Births, Deaths, and Marriages.

It has become necessary in the interests of the Natives, though also of the whole community, to introduce compulsory registration of births, marriages, and deaths. If Natives are really increasing at a far more rapid rate than Europeans, it is advisable to make sure of the fact in order to deal with the formidable ; question : What are you to do with them? One of the objects in registering births and marriages is to have an authentic record for settling inheritance. The registration of marriage would come down with a heavy hand on polygamy. As the first or registered marriage would be the only legal one, marriageable young women would probably not care to stand in a dubious relation to a polygamist, with no better status than that of courtezans ; but in that case the law to protect them would require to be enforced with energy, for at present, except on Mission Stations and near Magistracies, murderous beating to force young women into such marriages, on the part of a father who sells his daughters for cattle, is always resorted to when it is necessary.

The registration of deaths, with their causes, is, if possible, a more urgent necessity. A very effective table of the statistics of mortality in King Williams Town for 1889 has just been drawn up by Dr. Chute. Nothing can exceed its scientific thoroughness. This table discloses the unwelcome fact that the Native death rate is 41 06 in a thousand, or more than double that of London, which is 19 or 20. The European death-rate is fair, 18 in a thousand, but here there are some very unpleasant figures. There are 6 still-born children, and 12 died in their first year from diarrhœa. The latter figure can only mean that these 12 are bottle-fed babies, and that their death, originating in disorder of the digestive organs, is due to improper feeding. From the terrible mortality among Natives it is evident that a Public Health Bill is essential to deal with the causes of disease.

Medical men have repeatedly urged compulsory registration, to ascertain the death-rate, but they and the Government look at the matter from opposite standpoints: they regarding only its utility, and the Government looking at the great expense of creating an army of registrars. The difficulty, however, can be got over without the creation of a new machinery, which a slight calculation will show to be unnecessary. There are in the Colony proper 66 Divisions, and a population of a million and a quarter. Counting the general death-rate of all sections of the population at 26 per thousand, the entries of these with the births and marriages would be roughly 79,000. With 300 days in the year, that would give an average of 4 entries a day in each Registration Office. It would be absurd to make a salaried registrar for that. The C.C. and R.M.'s. Clerk could be made the Registrar, If he has too much writing to do in his other duties, part of the writing could be devolved on the Native Clerk or Interpreter; for Natives are quite equal to the task of producing handwriting of any quality, if necessity is laid upon them to do so. The Field-Cornets and the Native Headmen would receive the intimations in their districts, and make the returns to the Magistrate's Clerk. In the towns the registration should be, as in Port Elizabeth, in terms of their local Act, by the Municipality. A highly necessary thing would be to *cut down* for the present the English mode of registration in regard to deaths. There is no need for a doctor's or a coroner's certificate to assign the cause of death. In the rural districts approximate returns, revised by the District Surgeons, will be enough. The towns can have the registration more detailed and thorough, which would supplement the less definite returns from the country, and indicate more exactly the prevalent forms of disease.

The only new officer required is a Registrar-General. Registration of some sort is not altogether a new thing. It died out for want of an organized method of turning it to account, and from not being compulsory. Reference has been made to a Public Health Bill, which however would be a dead letter, till statistics make certain very disagreeable revelations. For example, typhoid fever recently made a swoop and villages and their neighbourhood. There have been some 50 cases in the one, and 30 in the other, and many deaths, all unnecessary. In the streams which come to and pass these villages, the whole or great part of the washings, including the typhoid-fever clothes and blankets are done in the river.

Pity the people who live in and at-----below, and drink the water. Does this not demand legislative interference?—S.

## Sacrificing Justice for Respectability.

"TO THE EDITOR OF " NATIVE OPINION."

DEAR SIR,—Will you kindly allow me to encroach in your valuable columns. Some time ago the *Kimberley Advertiser*, in an ably written leading article, strongly urged upon the Government the advisability of having a white man appointed to the position of Interpreter of the High Court of Griqualand West, the present occupant of the post being a Native, and therefore a derogation to the dignity and respectability of the said High Court. The *Advertiser*, in its demonstrations in favour of the appointment of a white man to the post, assigned no other reason than that it was too respectable for a Native. The post of Interpreter of the High Court of Griqualand West has been for many years filled with great efficiency by a respectable intelligent Native young man named Joseph S. Moss. Those who have a personal acquaintance with Moss, and have also, not only listened to, but read for themselves, his eloquent lectures, which have from time to time appeared in the columns of the *Advertiser*, will not regard it as an exaggeration when I say Joseph Moss (minus his colour), as an Interpreter, would be an acquisition and a real ornament to any Judicial Court in the whole of South Africa, being not only acquainted with the different Native tribes of South Africa, but also thoroughly conversant with their dialects. The Government of the Cape of Good Hope, acting upon the lines and suggestions laid down for it by the *Advertiser*, at last decided to appoint an additional Interpreter, in the shape of an incompetent white man, to restore the dignity, decorum, and respectability of the High Court, which have been so long neglected, and allowed to be contaminated by the presence of a Native Interpreter. But during the sittings of the present Criminal Sessions the scales were turned upside down. Moss, the Native Interpreter, was seriously ill, and, as a natural sequence, the duties of interpreting devolved upon the additional white Interpreter, who, to say the least, proved himself so utterly unworthy of his high vocation that the Court was obliged to apply for a Native Interpreter at one of the inferior Courts. If the object of the Government is to decorate the High Court of Griqualand West with incompetent white Interpreters at the sacrifice of the lives, limbs, and due administration of justice to the thousands of Her Majesty's Native subjects who usually fall victims to the clutches of the law, especially in this part of Her Majesty's Dominions, it would be more tolerable, I think, and money better expended if, instead of annually expending public money upon these Interpreters, the Government would once for all furnish the High Court of Griqualand West with one or two statues of our eminent and leading Colonists.

Yours, etc.,

M. P.

Barkly West, May 12th, 1890.

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

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umninilo, uliyaleza ngengqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo cabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zishelene zontatn, izele liyeza elinga tata intsuku ezilishumi. Ibhotele nganye ihamba nencwadi ene nteto yesi Xhosa.

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

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Ibhatyi, ihempe, neminqwazi, Nebhulukwe ezisikiweyo,— Zonk' impahla zamaledikazi Ngenene zezifanelekileyo.

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

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Graham's Town, 28th June, 1889.

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