

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, JUNE 19, 1890.

[No. 292



EKA GRAY

Incindi Epitikeziweyo

-YE-

LINSEED NE

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ISAZISO

NDIYA wazisa umzi wakowetu ose
Maxhoseni, Embo, e Natala nase
Dayimani, ukuba mna, ugama lingezantsi,
ndivule Ikaya Labahambi apa. Yeyona
ndlu ikufupi ne Railway Station, e Kowie
Street, kufupi ne bhuloro ekutiwa yi
Dundas Bridge, apo nofumanisa kona
impato efanelekileyo, izixhaso nokulala
okufanelekileyo, ngamanani apantsi
kakulu. Kuko nesitali samahashe esine
groom epapame kunene,
ROBERT XHOLLA,
Kowie Street.
Graham's Town,
28th June, 1889.

ISAZISO.

WONKE ubani, makazi ukuba Umtshato
obupakati kwamu, mna JOHN MASIBA
wase Ngcobo, no SILINA NTANTISO
wase Tsojana, ngesizatu sokurexeza,
nokuba nomntwana (oyise inge ndimu),
kuka Silina lowo, uqaulwe ngesigwebo
se Mantyi engu Mongameli
osobambileyo, Entlambe ngosuku lwe
14 May, 1890.
JOHN MASIBA,
Sxoxweni, Ngqamakwe,
2 June, 1890

Witnesses :
A. Gontshi, Petitioner's Agent.—3it19690

BONISANI.

I102 Ihamile, ubuninzi zinemisila, zilahleke
malunga ne 21st ka April, 1890.
Akucacile ukuba besezinegama, zicetyiwe.
Igama belingu N.G. ngasekohlo. Indlebe yase
kunene yinkonjane ne half-mantyi ngapamb li,
eyasekohlo yivenklaak ngapantsi ; kwane 17
imazi zegusha namadunana ambalwa kuzo,
zikwayilencazo yezingentla. Kwaza kulo lonke
amapolisa axatise. Ndingowako futi,
BUZANI S. NGOMA.
Hackney, May 27, 1890.—5it26690

ISINALA YENTOMBI YASE GCUWA

IHOLIDE ziyakuqala ngolwesi TATU, 18
JUNE ; ZESIVULWE kwakona ngolwesi-
NE, 24 JULY, 1890.

NJENGOKUBA amanani
enziwa Yintsapo ayaku-
bonisa amabanikwe amabhaso
nge Kresmesi eyakubhalwa
kwamhla savulwa, kuyafuneka
Intsapo ifike mhla kuvulwayo.

Ukutintela ukudaniswa
abazali abanga bangatumela
Intsapo mabatumele bazise
kwangoku.

Ngapandle kwamasebe
aziwayo emfundo kufundiswa
Ukusika Nokutunga kwentlobo
zonke, kwanokupeka
nokulungiswa kwengubo.
Kuzanyelwa imfezeko entweni
zonke, ekuti nakubeni
ujongiweyo umteto, kube
kujongwe ukuba Intombi zihlale
ngokonwaba kwekaya.
Kubhalelwa kwi Lady Principal
(Inenekazi elongameleyo),
okanye ku

REV. W. J. HACKER,
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Empahla Entsha Yobusika Obuzayo.

Kananjalo badwelise

IMPAHLA YAMADODA,
Ezamadoda Isuti ze Twidi ezinzinza 17/6, Ibhathi „

„ loundulubhathi „ „ 3/3
„ Ibhulukwe „ „ 6/

Ibhathi ne Bhulukwe ze Kodi

(ZAMANANI ONKE.)

INTLOBO EZINTSHA ZETYALI.

Isuti Zetwidi emnyama zamadoda

(ZAMANANI ONKE.)

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

IMPAHLA EZINTSHA NEZIYIFISHINI

(Noo Semele bonke).

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Zonke Intlobo Zabatsatayo Kwesi
Siqingata,

Ngamanani alungele bonke abatengi. Impahla
yabo ifika ngazo zonke iveki ezimbini; kengoko
impahla yabo ihleli intsha ifika.

Ufuna into ezipilileyo, ngawona manani alula yiya kwa

W. McGLASHAN & CO.,
E-Dikeni.

IZIKUMBA, IMFELE, UBOYA BESEYIBOKWE njalo njalo
IZILIMO zitengwa ngamani ase Markeni.



-O-

GILBERT FOX NO NYANA,

Abatenga, Batagisele, Batumete Impahla.

SIFUNA ukukumbuzwa ama FAMA ABARWEBI NO MZI wonke ukuba asingabakoyo
nje, koko intumekelelo yetu ukutengela, ukutengisela, nokutumela nalupina uhlobo
lwe ziqhamo zomhlaba, esesinatubha atile obutlita 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 zinikelwa kuti.
ABATENGI bofumana ikwalilungelo kubo ukutumela i odolo zabo kuti, kuba abasindiswa
kupela ingcapukisi yokuza e Marikeni, koko nokunyuka kweuto ngenxa yokuhlutana ngayo
kuya nctzbiswa, kuze ke kufunyanwe into e betelet ngenani elingapantsi.
Amanani, etu ayabukeka, enokufunyanwa ngowacelayo.

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zonke ezifudumeleyo.

Kauze kubona, ukuze uzitengele ezobusika,

bungekatwasi.

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E-QONCE, KING WILLIAMS TOWN.

EZABA BHALELI.

KUKUTYOLWA KUKA HAGILE.

MR. EDITOR.—Siva intw' embi, efike kuti tina Mgwali, into esuka entetweni yase Mampondweni iquka nati tina Mgwali. Siti ke oko kutsho, ngubanina lo uti akuya, akubona into yakowabo avakale esiti nase Mgwali. Lowo mntu ke uposibile, apa tina asazi nento le ngo Hagile. Tina apa asimtandabuzi u Hagile simazi nqo, wayengolungileyo oko ebesehleli nati, asazi nto imbi tina ngaye. Nanamhanje tina sinyanisekile ukuti nakwindawo akuyo use kwayilonto wayeyiyo apa kuti e Mgwali. Oku kwenjenje ke senziwa lipapa lase Kokstad elaxoka ngokuti u Hagile lingqina ebeymantyi lisiti wabeta umntu e Mgwali, lisiti wafaka umntu esitokisini litsho lixoka. Kwa elongqina liti, no Mr. Bowker angangqina, litsho likwaxoka. Apa ke tina e Mgwali asinto zaka zaka nakanye. Mawuye wonke umhlaba, bonke abati wazenza ezizinto e Mgwali u Hagile, zibubuxoki. Siti sodwa Mgwali esimaziyo u Hagile. Umbhali wepepa lase Kokstad akazi nento le ngo Hagile no Mr. Bowker. Asizifihli tina, sipetwe ngu Jobi Ntinkina isihlalo amagama abeko ngawo la: P. Vika, A. Sotyo, M. Mhlahlo, S. Gabuza, P. Rabaza, M. Conjwa, S. Biyana, D. Gadla, P. Mahlaka, F. Jiyana, P. Sotyo namanye ke, umbhali ngu W. M. Lobi. Clarkebury, Emgwali, April 30, 1890.

UMZEKELO KULUTSHA.

DEAR MR. EDITOR.—Uxolo mfondini, ndifuna ukuke ndijwaxa zwana kwipepa lako. Kute kwavakala ukuba i Judge iya kuba se Cala nonyaka. Sawa ke kona. Ndaduluka ngolwesi-Hlanu, 11 April, 1890. Kute xa ndihambayo ndahlangana nesiphepheke so Mxhosa sipalisa ihashe gadalala. Yonda ngam lemambane yati, "Mfondini bonisa, akuhlangananga no Rulumente kule ndlela uhamba ngayo?" Mna: Unjani na u Rulumente? Hai unengwelo ezininzi, yatsho lenkewu. Ndithe hayi mhlobo andihlangananga no Rulumente. Itse lendoda nditunywe ngu Mr. Levey Imantyi yase Cala ukuba ndikxelele ukuba uyezana u Rulumente ize ndize kumxelela. Sawa ku Mbenge. Okwenene ndifikile ku Mbenge ndifike kwi sakombe esikulu samadoda alinde ukufika kwe Judge. Eyona nto "dinke ndabuka yona kukusondezwa kuka Mr. Pambani Figilan ngu Mr. Levey ku Sir J. D. Barry. Yataeta amazi amandni i Judge ku Mr. Figilan, isiti iyavuya kanye ukubona inqubelo pambili yake. Yatsho mfondini kwafaneleka kuba umfo lowo wakowetu unesako esihle; waye umntu wonke ungofanekileyo. Ndingeke ukuti lento yenziwe ngulomfo ka Levey ibe ihalekile ukunyula kule nyambalala yayiko lomfana, kuba wenza into ebusheke ngalomzi wake, ebe sifanelwe " ukutata umzekelo." Ipepa lako lincinane Nkosi, andikuba sakuxelela ndaba ze Judge. Ndim.

PONOYI-LE-NTOMBI- YAKWA-KWANE.

Etembeni.

NGENGXOXO EZINGALUNGILEYO.

NKOSI MHLELI WE MVO.—Nge " Ngxoxo ezingalungileyo " ngokutsho kombhaleli wako u "Budlwana" kwi Mvo ye 8 May lo, ngeyeke wacinga kancinane pambi kokuba abhalele epepeni lendaba. Ukuti umntu akubona into epepeni selegxupuleka ebhala, akusizi nto maxa onke. Nanko ke u Budlwana egweba ingxoxo zolumanyano. Ngekuvakala ukuba u Budlwana ugxeke isigqibo, nam ndisichasile, apo alahleka kona kukugweba ingxoxo. Nangu umbuzo uhamba pina umgca wento emazixoxwe, nemazingaxoxwa? Indawo yesibini alahleka kuyo u Budlwana yeyokuti, "kubonakele nokokuba amalungu ayo ayavumelana akunjalo — yayiyeyo kuqala lentlangano — amalungu embalwa emaninzi nazi doom, kuba asiyyio intlanganiso yengqondi zodwa, ngabulayena. Wazinganina ukuba izi doom azibaqabelanga abambalwa bengqondi. Lentlanganiso yeyokufundisana — kodwa nabangazi nto bavunyelwe ukuxoxa— kuti ke ngenye imini njenge Bond e Palamente bawonakalise ngevoiti amacebo nokubonisa kwabanengqondo. Umoya ka Tixo fanukuba ulula kakulu ku Budlwana ukuba oyihle ukucinywa yingxoxo enje. Sobona ke mhla ngeye Mvo ingxoxo. Aka mprofeti, engenguye nonyana womprofeti u Budlwana ukuba makaqiniseke ukuba isipelo salongxoxo sofana nesale abhale ngayo. Ngetemba ukuba u Budlwana wofundisa ngangamandla anawo, aziyeke izinto ezingapezu kwake. Bota! Mhleli. Ndim.

AFRICANUS.

Queenstown, May 11, 1890.

UMBULELO NGERAFU YEZINJA.

MHLELI OTANDEKAYO. — Site sakufumana Emveni yeveki epambi kweduleyo kuko inteto eti irafu yezinja ipelishwe sazifumana sinyanzelekile ukuba sibe namazwi obuyilo emastwenzwe ngayo. Lento isibete sazaliswe yimigcobo kangangokuba asibanga nako ukungalukupi uluvo lwetu kulomcimbi walarafu ; kuba ibiyinkatazo kuti bantsundu. Nanga amazwana etu esingawenzayo kwimene olingense lengxoxo kwi Council (Iqungula) ebehlilangene kutsha nje e Qonce. Siyambulela, siyambulela u Mr. Nettleton kakulu. Kuluvuyo kuti ukumbona ukuba unomoya wokusivela hlelinje tina zinto zingakatalalelwe ngabaninzi abamhlope. Kuyakuba luuyilo lwetu ukuba ahlele ebonakala ekwicala lokulela uhlanga lwetu oluntundu kwizinto ezingati. Asinawo namazwi okumbulela lomnumzana kodwa noko singa angahlala esazi ukuba uyakuhlala esemlongeni kuti xa siteta ngamadoda aluvelayo uhlanga lwetu. Asisokulibala ukumkankanya ngesisenzo sake kulerafu, kuba besingade sithi ibiyengapezu kwazo zonke irafu esiziralo. Namhla nje kutetwa ngaye u Mr. Nettleton kammandi nguye wonke umntu ontundu ngenxa yalarafu. Siyatamba ukuba lento asiyyio cyokugqibela ayakuyenza kwinto ezingati bamnyama. Sizizicaka zako ezibekelileyo—STEPHEN SONJICA, MAGWA MALOBOLA no JAS. D. GULWA (Secretary). Egameni lomzi wase Debe. Debe, 12 May, 1890.

UTANDO OLUYIMFAMA.

NKOSI MHLELI.—U Mr. Gxwalintloko nonyana warn, bati utande luyimfama. Yebo, bakufuma iqiniso, ke pa ke alumfama kanye lubona luzi, mhlambi lulioba. Luyimfama njani, angiti luti luse Komani lube luse Sidutyini, lube se Macibini naku Ndllovukazi ngobusuku; luyimfama njani ke? Ezindawo zikulunywa ngumfana wam ziso bala, kepa ndoke ndityeke incozane kweli ati uma nkonti makafulele angiyiboni lonto. Elinye leli ati unyana —intombi mayibhekisise isoka lakuza kwawayo. Ayina kubona nento. Umfi u Jan Cele wati: Unantsi uti lantombi ayinyekileyo ilulame nozwane; emva kwesikatsha sexesha ndeva kwayena esiti: Usibanizashhe uyibeta intombi uti ayilunganga. Intombi nganye ke iti isoka lilulame nozwane. Mhleli kutshelale usiba bengiti ngoloba mabini ngiqede. Isicaka sako,

XEGO-SOKA.

Zululand, May 13, 1890.

ISIKOLO SASE MKANGISO.

NKOSI MHLELI.—Ndifakele lemigcana yam kwelopepa lako lamanene, ependula Ubhaleledolweni. Indawo ozitetyo Bhalel' edolweni ngo Mkangiso, ndiyazikanyezwa. Indawo yokutala bubudala bo Mkangiso, uteta igamama kukuba umzi lo kukudala wemgwayo? Abemi bawo bakwanjalona nabo? Mandikuxelele ke mna, akunjalo izindlu ezindala zo Mkangiso zintandatu qa, bonke abanye aba batsha bayafika, bengaveli zikolweni bevela ebuhedenini, basaqala ukungena kokukukanya. Abemi balomzi abadala ngabo abo baseke elo Tamara ulincomayo, i Qugqwala eli ngabo, nabo pesheya kwe Nciba, Ebatenjini, Embo, ke ubudala bomzi buteta ntonina xa bemkileyo abemi bawo, abo umdala ngabo. Indawo yesibini ezondlu ke zintandatu ziseleyo ziyenzile imfaneko yazo, nakuba ezintatu kuzo zingazalanga zingenabantwana, ezo zizeleyo onyana bazo basemisebenzini yemfundo ngoko, buza ku Mhleli we Mvo Bhalel' edolweni ukuba elipepa lake ulifunda iveki zonke lishicilelwa ngonyana bapina, ngabase Mkangiso ababini kulompi ishicilelayo, yiya e Qumra e ofisini yakona, itoliki yakona ngunyana wase Mkangiso, yiya Emagqunukwebeni e Peuleni wofika apo kufundisa unyana walomzi bo. Abanye ngabacweli, ukuba ufuna ityeni zinye izinto zolohlobo yiya Emkangiso, yiya kwa Ndllovukazi, wofika uvangeli netoliki yakona ngunyana wase Mkangiso, umfundisi wase Cradock ngunyana wase kayapa, umfundisi wase Pretoria ngu nyana wase kayapa, yiya Emkangiso wofika kufundisa unyana wase kayapa. Indawo oti ngeyenzwe ngulomzi yiyyipina qabane Bhalel' edolweni, abanye abantwana balomzi basesezikolweni abakapumi, amantombazana nabafana. Ubufuna ukutinina kade ngalomzi. Indawo yesitatu, nawo awalusi makwenkwe, bako onyana balomzi abangalukanga namahlba sebenezindlu zabo nentsapo yabo. Uti kuyakuhanjwa kumenyenzwa na? Kusitwa aba balukile aba abalukanga Emkangiso apa? Fanukuba akuzazi nalo Mkangiso uwuwa ngendaba sinina nje, ute wakuya ababantu bawugxekayo waselungena nawe ugxeke, sinina nje. Nokuba batume wena kuba ungu Bhalel' edolweni wofumana enze yena unakabi akuya noko lonto angayazi kakuhle, nelogama mna bendiyakuti liyeke ungaze ubuye uzibize ngalo kuba lelamaxoki esi Xhoseni, libi ute uliyeke. Ndithe ke mna Umkangiso lo ufana nayo yonke eminye imizi yasezikolweni, buko ubulungisa, ikwako nenkohlakalo, ayazalusa amanye amakwenkwe akona, amanye akatani nolwaluko, injalo yonke imizi yezikolo, andikolwa ukuba wayengowase Mkangiso lowa titshala wayekala ngesutu elisecaleni kwesikolo sake li nje Mhleli, nguye owaziyo kunam, ukutsho ke andilanduli nkohlakalo ya Mkangiso, hai, nditi nawo ukwenzile obunokukwenza njengomzi ka Tixo alindele imveliso kuwo. Uxolo Nkosi yam, ngokutabata isituba esingako ndixolele. Manditshonkele apo ndingozalelwe Emkangiso, owaziyo Umkangiso andivi ngendaba, owako wenene.

J. TUNYISWA. Mount Coke, 12 May, 1890.

Native Opinion.

THURSDAY, JUNE 19, 1890.

HOWEVER much abandoned Native character may be represented to be, it will not be denied that there are among Native communities germs of order, which the wise statesman would foster and cultivate rather than despise and trample under foot. Hitherto the Native policy of the country has proceeded on the principle of coercing the Native to do right by a system of espionage, and of forging checks and counter-checks so as to make it impossible for a Native to do wrong. For him the Magistrate, who is the principal embodiment of the authority of the Government within the districts, does not suffice ; but Location Inspectors must needs be multiplied to keep him in order. With the object, to compass which this complication of Governmental authority is set up, we need hardly say we strongly sympathise. It is with the means adopted to reach it that we find fault ; and that for the simple reason that the principle of distrust of the people evidenced by the establishment of the system has dominated Native administration too much, with the result that

whatever made for self-respect and order among the Natives themselves, has been cramped and enfeebled, apparently with no tangible benefits being secured. At the present moment there is a loud and long cry for the appointment of Native Location Inspectors in places where that class of officials does not exist, although there is not the slightest attempt to show that where these officials are already at work the districts are in any way free from the complaints which it is sought to meet by the demand. The Inspector serves in the eyes of the Natives as an unnecessary buffer between him and the Magistrate, the officer with whom if he has anything he wishes to communicate he desires to see; he has no authority worth the name, and except to keep up the circumlocution which we are glad to see efforts— whether good or bad we do not here stop to say—to do away with in the Transkei, we scarcely know the reason for his existence. It is most refreshing, therefore, to notice the slightest sign of a departure from this well-trodden path which leads nowhere, such as is to be seen in the action of the Port Elizabeth Town Council. We could wish that the statesmanlike views held by some of the members of that body were to be met with in larger circles than those marked out for Municipal jurisdiction. In response to a suggestion of the Natives the Council has sanctioned that a committee of Natives be appointed to confer with the Mayor and Town Clerk on matters relating to the orderly conduct of Location matters. In this we have the real secret of success in administering affairs of communities, namely ruling with their good-will, and implicitly trusting them until they deceive you. The Port Elizabeth Native policy as afterwards explained by Mr. J. C. KEMSLEY is to have " the Natives to select men in whom they had confidence, and " who would give accurate reports " and be of material assistance." This scheme is highly to be commended, and would answer in all Native centres where at present an obnoxious class of officials, because dressed in a little brief authority, is foisted on whole communities against their desires to carry out things which, if the policy of trust were practised by those in authority, the people would do themselves without the expense entailed by the system now in vogue.

SINCE our last more

has been written on this subject, especially by the Cape Argus and the two newspapers issued within the Transkeian Territories themselves. We observe, too, that a casual reference was made to the matter in Parliament by the Attorney-General in introducing the Resident Magistrates' Court Bill. We propose briefly to notice the salient points of these references. First, then, let us notice what fell from Sir THOMAS UPINGTON. We are particularly gratified with the very conciliatory and exceedingly considerate remarks of the honourable gentleman on the subject of the proposed administrative changes, which go far to verify the forecast we ventured in a former article that the Government had no wish to raise the apprehensions of the Natives by the changes they were proposing ; and it is with peculiar pleasure that we see that, notwithstanding the fussy Jehuing of the Argus, which is in striking contrast to the calm attitude of the Government, the Ministry are firm in their determination not to precipitate the Natives into changes that they do not as yet understand. Dealing with the question as to how the Bill he was introducing would affect the Transkeian Territories, the Attorney General said :—

He did not desire to do anything which would raise an outcry among the Natives in the Transkei, and as they desired the retention of the power of appealing to the Chief Magistrate, who was intended to act as a sort of buffer between the lesser Court and

the Eastern Districts' Court, the power, on the advice of persons competent to judge, had been retained.

This is a very important concession for which the Natives have to thank the Government. Now we come to the fiery utterances of the Cape Argus on the subject, which are mainly directed at IMVO Most of the latest observations of our contemporary on this head were anticipated by our remarks in last week's paper. As to the rest we may mention that now the Argus says—

It is entirely wrong to represent the simply administrative reforms of the Government as directed to the immediate absorption of the whole body of Natives in the Colonial system.

Our friend forgets that it was the Argus itself that argued in favour of the " absorption " which it now says is entirely wrong ; and spoke, in respect of Umzimkulu, Mount Currie, Matatiele, Maclear, and Xalanga, of the preponderating number of Europeans making it necessary to deal with those districts as ordinary Colonial districts. But with respect to the number of Europeans within these districts we are in a position to say that the Argus has written without its book. From a parliamentary paper presented to members this session we find that while in the Umzimkulu district there are 500 Europeans, the number of Natives is 22,500. In the Mount Currie district in which the town of Kokstad is, there are 650 Europeans and 2,700 Natives, while the Griquas stand at 2,300. Matatiele is inhabited by 1,700 Europeans, and 12,000 Natives; Maclear has 555 Europeans and 1,000 Natives not including 450 Hottentots and freed slaves. The Magistrate at Xalanga does not give figures but leaves one with the idea that the Native element predominates in his district. It will thus be seen that the argument for precipitating absorption of these purely Native districts in the Colonial system because they have virtually become European Districts falls to the ground. Coming to the Kokstad paper, it hails the changes simply and solely because of the name. It writes

Hitherto we have had to consider ourselves as outsiders, and whatever remedy or redress we wanted was only to be had by the most persistent badgering of Government at our command. Now, however, things are to be altered, and East Griqualand as East Griqualand will soon be a thing to be remembered and thought of. Just as King Williams Town is no longer known as British Kaffraria, so Kokstad will be simply Kokstad, a British town in South Africa, and not recognised as simply the capital of East Griqualand.

One is tempted to ask what is there in a name? It is, besides, not clear to us how the mere change in the name is to effect the wonders expected from it by the Kokstad Advertiser, when a state of things will be established when whatever remedy or redress wanted will not have to be obtained by persistent badgering of Government Evidently our contemporary is in a fool's paradise. We are happy to find ourselves rowing in the same boat with the Umata Herald on this matter. On most matters we often find ourselves in opposition to our contemporary; we welcome its support on this occasion. It has an able and well thought out article in its issue of June 10th, which we are sorry we have no space to take in extenso, but this extract will illustrate the style of argument:—

Where we have a system of Government working satisfactorily for a period of twelve years, which is so specially adapted to the requirements of the Natives under their present conditions of life, and proved by experience to be effective, we maintain such a system should not be lightly overturned, and since the Natives are content with things as they are we are of opinion it would be the safest and wisest course to "let well alone. Such sweeping changes as those now in contemplation are a mistake with a people who are naturally slow in receiving new ideas. Any alterations in the form of Government which after careful consideration may be deemed desirable should be introduced gradually, allowing time for the education of the people up to them.

That the Natives in these Territories have much to be grateful for no one will deny, and they are quite satisfied with the present form of administration under their respective Chief Magistrates to whom they can always turn whenever

Notes of Current Events.

NATIVE SINGERS. The Umgwali Native Choral Society have arranged to give a concert at Queenstown to-morrow.

THE case of the St. Helena exiles is not so forlorn as most people in this country supposed. From the Natal Witness we learn that Lord Herschel, ex-Lord Chancellor has accepted, so to speak, the brief from Miss Colenso in the case of Dinizulu and his co-prisoners vs. the Imperial Government. That Lord Herschel, who will be Chancellor again in the next administration, should have consented to lead in the case makes it almost certain that, on the return of the Liberals to power, the exiles will be set free.

It is significant that while Public

Meetings have been held in most towns of the Colony to express concurrence with the Railway scheme of the Government, not one has been convened to condemn it. As far as we can see the only objection urged against the measure is the great expense it will incur but nothing on earth would be done if mere consideration of expense were allowed to govern the affairs of men. The organs of public opinion which write against the scheme are conveniently forgetful of the enormous expense incurred by the present lines, simply because they were constructed to serve the immediate interests of communities in which these newspapers are printed. It is time however, that these communities were plainly taught that " what is sauce for the goose is sauce to the gander."

THE Cape Argus which during the past year or two seems to be rapidly going back on the fair and liberal views of

which it has been the repository from time almost immemorial on 'Native

matters, is now angry with our friend the

Christian Express for merely commending the Basutos in their address to the Government because they said in their own blunt way exactly what they felt in the estimation of the Argus this is encouraging the tribe to give trouble by a

journal conducted by Europeans and

Christians. But we may tell the Argus that it is the prophesying smooth things regardless of the actual facts of things which encourages Natives to distrust our rule and nothing pleases the Natives

more that to be told things as they are, and not to be deceived simply because they are supposed to be ignorant. These are

A NEW IRELAND.

When Mr. Howe, Hon. Secretary of the Cape General Mission, was interviewed by a representative of the Argus he expressed the following opinion about Pondoland and the Pondo—

"Would you advise instant annexation? No. It ought to have been done two years ago, but it would be a blunder now. Why? Because we have no excuse. What would you consider an 'excuse?' The old story; Sigcau and Umhlangaso fight, and we step in to make peace, and keep the country for our trouble. Remember, I don't advance these as the ethics of Christian annexation, nor my own views as to how it ought to be done; I merely state the usual way, and what I think will be done in this case."

We must exculpate Mr. Howe from any complicity with the ethics of such a scheme; but that he should pass it over so lightly without a note of condemnation shows a singular moral insensibility.

hat is the usual way?" Native government is weak. The Pondo chiefs Cannot put a stop to cattle raids, or prevent travellers from being plundered? or curb the madness of young men, or something else, which will bring on a war in which the Pondo will be vanquished, and then, *Vae victis*; the Colonial vultures will pick their bones. All the best land will be divided out into farms among the landgrabbers, and the mass of the population, men, women, and children, will be driven out—an Irish eviction on a grand scale. Some of them will then be cooped up in narrow locations, with the veldt eaten as bare as a carpet, where if the sheep plague come, as it probably would, starvation and fever will follow. Some may become shepherds to the men who have robbed them of their country, and learn to live on four-pence a day, and three pounds of maize. Others may receive bits of land to till for themselves either on the half, or in return for doing all the work of the farm. If these tenants-at-will make any improvements, the farmers will screw up the rents—the Irish story over again. It is a pity that such a project should not be known throughout the Empire. The Colonial Premier, Sir Gordon Sprigg, is hostile to the scheme, only the question is, with the present composition of the Cape Parliament, could he prevent it.

Suppose the project carried into effect are we to believe that a day of retribution will not come. Some may fancy that a general rising of the Native tribes would take place. Nothing is more improbable. The situation is on all fours, as the lawyers say, with that of Ireland and what has happened there would be repeated here. The Natives will become

The area of land in these Territories

sullen, discontented, will brood over their wrongs, and hate the authors, as the Irish do. As they grow numerous, more enlightened and united, agrarian outrages will begin, it will be a terror to live in a lonely farmhouse, and travellers on the highroads will require to be armed to protect themselves from being attacked. No doubt these crimes would be committed only by a few desperadoes, but they would be done with impunity from the connivance of others.

Let us look, now, at the other side of the picture. Suppose the Imperial Government, or the Colonial Government, were to take over Pondoland peaceably with the consent of the Pondos; were to appoint Magistrates for administering justice; were to give the people individual titles to their lands, and protect them in possession by a Native Land Court; were to give them the blessings of Education, general and industrial; were to open up the country by a railway, and utilise St. John's River harbour for exports—there would be created a peaceful and prosperous community, and the example thus set would breed loyalty to the Government among all the Native races.

There is nothing new in this. What is Fiji now, where this was done; and the Pondos are not like the Fijians, a race of cannibals. The New Hebrides have again and again since 1862, implored the British and the

DRINK IN SOUTH AFRICA.—The advent of white man, and the civilisation which (more or less) follows in his train, is (says the *Weekly Graphic*), generally speaking, anything but an unmixed blessing to the native races that come within the sphere of his influence. Wherever he goes, the trader, eager to make as much money in as little time as possible, carries with him the vilest of rinks—rum, whisky, or what not—for the worse the compound the better the profits. Nowhere, perhaps, are the evils which result from the unrestricted sale of this horrible stuff more marked than among the native races of South Africa, splendid specimens of savages though they be. Magistrates, missionaries and everybody else interested in their welfare, have urged again and again that the sale of spirits should be regulated in some way, the authorities at home have been addressed upon the subject, and, recently, the better disposed of the natives of Swaziland have themselves protested. Up to the present, however all this has had no effect, and the South African native is still at libertv to spend evry coin he has

Otitshala Abatatu.

BABE neziqinisele. Bafunelwa Izikolo Zomjikelo wase Tembeni, Umzimkulu, East Griqualand. Kabhalelwa ku Rev. CHARLES PAMLA, 3it19690 Etembeni, Umzimkulu. **IMIBIKO.**

MAKENTE.—Kubhubhe e Burnshill ngo 25th May, 1890, kusasa ukulila kwe Sikula se Sabata u MAKENTE MKANDLWANA,

Ikaya Lendwendwe.

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

Kwi Waggon-Makers Ezintsundu.

ABELISHISHINI ababhalele kogama lingezantsi banokufumana umsebenzi otenqo, kwanomvuzo olungileyo. Mabangandeni kuba kuko indawo ezintatu

ezizivilekele abasebenzi Ukuvulwa kwe Tyarike Elufuta.

INKONZO Zokuvulwa Tyalike yase Lufuta zoqalwa nge CAWE 6th JULY, 1890, ngu Rev. J. M. DWANE

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Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele- namava amaninzi umninilo, ulivalaza nge- ncinisako eliveza Lilungiselelwa umninilo kupela ngu

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LAMAYEZA aya yalezwa kakulu ngumnininwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo ngenxa yokuceceka ekwenziweni kwama- ngenxa ukwenziwa kwama- ngenxa ukwenziwa kwama-

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Izalatiso zendlela yoku wasebenzisa sishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezi tofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi nweqe sokulumkela okungekehli.

Akandwa enziwa ngu JESSIE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa ngu 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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Ityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S'true, intengo yetu iyodwa. Ibhathyi, ihempe, neminqwazi, Nebhulukwe ezisikiweyo,— Zonk' impahla zamaledikazi Nqenene zezifanelekileyo.

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Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.

Ilingqinwe ngamawaka.

Umenzi walo kupela ngu

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