IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE. (NATIVE OPINION) LIHLAULELWA 3s. NGANYANGA NTATU

IXABISO 3d.] KING WILLIAM'S TOWN, NGOMVULO, DECEMBER 8, 1884. [No. 6.

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HAY BROTHERS,
E-Qonce.

Umanyano nge Mfundo.

INTLANGANISO yelibandla yoba se Debe kwa Marela ngomhla we-6 January, 1885, ngo 10 a.m. Amapepa okuxoxwa ayakuleswa ngamanene ango Mr. WILLIAM HAY, wase Qonce, ingxoxo: "*Example better than Precept;*" Mr. J. WILLIAM GAWLER, wase Mtwaku, ingxoxo: "*One's own Native Language;*" no Mr. WILLIAM MJOKOZELI, wase Mtati.

Amalungu azimisele ukubako kule ntlanganiso mawatumele isaziso kwi Secretary ngapambi kokupela konyaka.

U-Rev. ELIJAH MAKIWANE, uyakuba se Sihlalweni.

BEN SAKUBA, Secretary.
Perksdale, 28th November, 1884.

Iveki.

KUKO ulure lokuba i-Ruluneli ayivumelani nento ezigqitywe ngo Mr. Upington no Mr. Sprigg kwela Bahlambeli.

ISIKOLO sase Dikeni siyakuvalwa ngoLwesitatu 17 December.

UMDLALO omkulu we Bola uyakubako e- Bayi ngeveki ye Krismesi. Zonke izixeko ezikulu za Mangesi ziyakutumela *omaqela* azo ukuba aye kukupa *amaqela* ezinye indawo.

U-HON. JONATHAN AYLIFF use Caledon ngenxa yokungapili.

IQELA lamajoni ebelise Natal lingene emkombeni (ngo 27 Nov.) kwelozwe ukusinga e-Kapa. Bekukangelwe ukuba lidibane nelinye livela e-Bombayi kwelase Indiya.

U-MR. EDWARD no Mr. Wainwright base Komani bafumene igunya lokuba batenge amahashe kwesosiqingata ukutengela ama joni alindelwe Pesheya.

IZIKOLO zentsapo zangapandle ziyakuvalwa ngolwe 19 lo December.

UMNTU obenengqakaqa e-Balini (Berlin) kuvakala ngokukuba ube nerashalala.

U-CAPTAIN HOOK obenexesha e-Gqili, ku- fupi nje wabambela u-Captain Blyth kwela Mamfengu, uke wase Qonce apa evela kwelo lase Gqili. Usendleleni yokuya e-Tsolo apo atunyelwe kona ngu Rulumeni.

NGO Mgqibelo 29 Nov. kubeko intlanganiso enkulu e-Rini yokucasa ihambiso yolaulo lwase Kapa kwela Bahlambeli. Abateti ababepambili yavingo Mr. J. G. Wood M.L.A., no Mr. Crosbie, M.L.A., no Mr. R. Solomon, M.A., no Mr. J. Slater B.A., no Mr. W. Ayliff, no Mr. A. Douglas, M.L.A.

U-REV. DR. SOMERVILLE wase Glasgow' ingwevu yase Skotilani, eyaka yahambisa inkonzo zemvuselelo kweli nakwamanye, usinge kwela Magrike (Greece) ngo 23 October nonyana wake u.Rev. J. E. Somerville, no Mr. James D. White. Ukwahamba ngentlanganiso zokuvuselela.

IBANDLA elipete umzi wase Durban, e-Natal livumelene kwelokuba ipeliswe imidlalo kwi. ndawo ezinjenge Park njalo-njalo nge Cawa. Bebeko abebekucasile oko.

AMANGESI ase Monti ayatandabuza ukuba umfazi nomntwana ekutiwa banengqakaqa kulomzi wase zibukweni banayo kanye. Ngati Ikwa lirashalala.

ULAULO lwa Pesheya kuvakala ukuba alukolisiwe sisigqibo somcimbi wela Bahlambeli ogqitywe ngaso ngu Mr. Upington no Mr Sprigg.

KUKE kwatiwa e-Bayi kucingwa ngokwenziwa intlanganiso yokuba i-Ruluneli igxote lamadoda alaulayo ngoku, icele amanye. Isizekabani ikwanga Bahlambeli.

U-MR. UPINGTON no Mr. Sprigg bafike e. Dayimani ukuvela kwela Bahlambeli ngolwe Sine. Ngokuhlwa kwalomhla bekumiselwe ukuba kubeko intlanganiso apo e-Dayimani yokubagweba ngehambiso yabo kwelo.

SIVA ukuba imidlalo emikulu ye Bola pakati kwabebala letu iyakuba se Rini ngeholide ze Kresmesi nonyaka Omtsha. Omnye ngoyakuba pakati kwe Qonce ne Rini, uku. peta owadlalwa nge Nyibidala edluleyo nomnye pakati kwe Qonce ne Ethiopian C.C. yase Bayi.

UKUZA kolo Mgqibelo 29 Nov. besekufe abantu abasitoba yingqakaqa e.Richmond yase Natal. Isangene kwabamnyama bodwa. Ngamashumi mahlanu anamnye asafayo ngoku ; ababantu babekwe bodwa[7]

KUKO iqela lamadoda elisuke kwa Komani ukuya kumba kwindawo ekufupi kulomzi ukuqondisisa ukuba ingaba yinenena indawo yokuba ubedu luko apo njengokuba kwaka kwatshiwo.

U-SIR CHARLES WARREN ovela Engilane opumela ukuyakohlwaya amabada, nabapangi, namabedengu azalise ilizwe lika Mo. Ntsiwa ufike e-Kapa ngolwe Sihlanu.

NGOLWE Sitatu imantyi yalapa yayipulapula ubungqina benkazana yakwa Buluneli, ngomfo eyalele ukuba abanjwe elapa e-Qonce ngokubulala ngo 1882 abafazi ababini ngase Nxaruni.

time immemorial cannot be denied. Most Native manufactures and articles of their own invention have fled like darkness before light on the introduction of the improved manufactures of civilization. The grand old shield made of ox-hide, which protected the Kafir warrior in battle when the assegai was the notable weapon used in warfare, has retired from the field at the appearance of superior arms. The wooden spade, which required constant sharpening and trimming whenever it came into contact with a stone or hardened root of a tree, has given way to the steel article The 18 inch Kafir pipe, so inconvenient to the working man, must soon follow in the same direction or undergo a change in its length and size. So with the knapsack or goatskin bag, in which tobacco, pipe, raw meat, shoes, and the blanket used to be stowed together by the travelling Kafir. The *haversack* and coat pockets serve him better, and his raw meat needs to have no communication with his tobacco. But King Kafir Beer still braves the storms, not only of the fiery spirits of civilization, and other alcoholic and spirituous liquors, but even of stubborn public opinion and stringent legislation. As a matter of fact the introduction of the fiery water of the white man seems to have given the Kafir Beer brewer a fresh impulse. And quite naturally too, when it is taken into consideration that the Kafir, who merely brewed his beer for home consumption or for the purposes of certain festivals, saw the white trader enriched by the sale of Brandy, that he should at once say, " Happy thought! I shall make Kafir Beer and sell it to my countrymen, just as the white man makes and sells his Brandy."

In various Municipalities laws have been made prohibiting not only the " selling " of Kafir Beer, but even the making " and " having" it in possession in any hut in native locations. With regard to the Native Strangers' Location of Port Elizabeth we find the following Regulation published in the *Government Gazette* of 24th March, 1882:—

No resident in the location shall make or sell any Kafir Beer or other intoxicating liquor whatsoever within the location, and the Superintendent of Location. . . shall and may require admittance into any hut situate within the location for the purpose of examining the same in case there shall appear just and reasonable grounds for believing that Kafir Beer, or other intoxicating liquor, have been or are being drank, or may be found therein; and if he shall find that Kafir Beer or other intoxicating liquor has been made or drank, or shall find any such beer or liquor, the owner or occupier shall, upon conviction, be liable to a penalty not exceeding £5. or in default of payment, to imprisonment for a period not exceeding one month, and any such Kafir Beer found in any such hut, may by the said Superintendent of Location be forthwith seized and destroyed.

We may remark that in the Regulation quoted above the mere " finding " of Kafir Beer—whether a cupful or a caskful matters not— is sufficient to secure a conviction. Again, according to our interpretation of the Regulation in question— and we are fully borne out by facts gathered from newspaper reports of proceedings at the Magistrate's Court there—it is immaterial whether the beer so " found " was made for the purpose of sale, or for consumption by the owner or occupier of such hut Then again, " requiring admittance " is an indefinite phrase, and its application, as far as stubborn facts serve us, extends from a polite knock at the door to a. forcible breaking in and entering— provided the Superintendent is armed, with a revolver, as was elicited at the Resident Magistrate's Court, Port Elizabeth, a few months ago. Yet again, the time when such "admittance" may be required is not specified in the Regulations. The Superintendent may go at 12 noon or 12 midnight, or at am. or 5 p.m. provided there shall appear "just and reasonable grounds for believing that Kafir Beer may *be found* there." The inmates may be fast asleep, or they may be out, and a smashed door, in the latter supposition, may be the only indication to them that their hut had been visited by their chief.

Notwithstanding the enormities

U-SIR CHARLES WARREN ufike nento eninzi yenkosana zama joni eziza kumncedisa. Eminye imikosi iseza, eminye iyakuba ngamavalanti elilizwe.

IPEPA lase Bayi liti u.Mr. Sivewright uzakupuma ekupateni imicimbi yocingo, ze londawo ibandakanywe nemicimbi yeposi epetwe ngu Mr Aitchison ngoku.

LAMFO umnyama wabanjwa ngokubulala inkosi yake u Krynauw ezinqweleni e-Free State ulivumile ityala lake. Ulinde noko Ijaji.

ABABANJWA abakwintolongo yase Dayimani bakumakulu amane, emva kokuba kupungulwe amakulu amatatu.

IMAMBANE emnyama idutyulwe yangxwelerwa e-Pinetown e-Natal. Kutiwa ibingene endlwini yentombi yomlungu yadutyulwa nguyise wentombi. Ayiqali kuvakala lento yokungena ezindlwini za Mangesikazi kwaba- ntu base Natal.

ISIGWEBO sokufa esawiswa pezu komntu omnyama ekutiwa ngu Muki e Newcastle, Natal, sijikelwe ekubeni sibe sesobom bonke entolongweni.

AKUBANGAKO kuvisisana pakati ko Moshe- te no Montsiwa inkosi yela Bahlambeli nezipata mandla zase Kapa. U-Montsiwa uti ukangele ulaulo lwa Pesheya yena.

OMNYE umbali okwa Zulu uti u-Mnyamana ute mawapeze ama Bulu ukusika ifama, ezimakulu matatu zanele. U-Dinizulu usinge kwibala la Mangesi ukuya kufuna indawo lokupepela.

U. MR. A. S. WINDHAM uyakubambela u- Mr. Shepstone ebujajini babamnyama ngexa elonene lisafumene ixesha lokupumla. U- Judge Sepstone usinge e Kapa ngo 26 Nov.

SIVA ukuba kuko umntu onalo irashalala apa e-Qonce.

ABANTU ababehliwe yingqakaqa e- Ngcwazi basingisela ebubeteleni.

INTLANGANISO yegqugula eliquba imicimbi yo-Manyano nge mfundo ibise Lovedale ngo Mgqibelo (6 Dec.) Amalungu awayeko ngo Rev. E. Makiwane, umongameli; Mr. Ben Sakuba, i Sekritari ; Mr. James Bovula, i.Sekritari encedayo; Mr. John K. Bokwe, umgcini-ndyebo; no Messrs. J. W. Gawler, Eben. Mhlambiso, Nicholas Bovula, i komiti. Amalungu e-Komiti awaye ngeko ngenxa enezixakeko ngo Messrs. J. Shaw, no Tengo-Jabavu. Indawo ezazipambi kwentlanganiso lulungiselelo lwentlanganiso yo 6 January.

IZIMANGALO ngakubavoti abantsundu base Dikeni zapulapulwa ngo Lwesibini nango Lwesitatu. Kwangeniswa 148 abaninzi abangeniswanga elungelweni ngokuti bangabiko enkundleni yamtyala. Bambalwa kanye abakutshelwe ngapandle ngokunga- faneleki.

AMAFAMA atsundu ase Kubusi abenetuba lokuhlanga no Mr. Warren, M.L.A. omele i Qonce e Palamente ngemicimbi yokuma kwawo umhlaba wakwa Zidenge obiweyo ngamagwangqa no we Pasi. Utembise ukuzaneka e Palamente izikalo zabo.

ISIKOLO sase Nxukwebe siyakupumla ngo 18 December.

ITYALIKE yase Ndwana, eyakiwe pantsi kokongamele kuka Mr. Levey iyakuvulwa ngo 2 January ozayo.

NGO Lwesihlanu (5 December) ibandla la Balimi la Magqunukwebe laline ntlanganiso Emnqaba yonganyelwe yinkosi u William Kama. Into eyayicingwa zizimiselo ezakuhanjiswa ngazo intlanganiso.

SEKE kwako intlanganiso ezinkulu kwimizi emikulu ya Mangesi ezivakalisa incaso yehambiso ka Mr. Upington no Mr. Sprigg kwela Bahlambeli.

YINTO eninzi incwadi ezipambi kwetu zivela ku Babaleli. Sozilungiselela sakufu- mana ixesha.

IMITWALO yempahla eya kwezinye indawo inqabe kunene apa e-Qonce ngezimini.

IMVO ZABANTSUNDU

UMQOMBOTI.

SINAMAZWANA ngokukutya kwenziwayo, kwafunyanwa ngabantsundu. Akuko bani unokukanyela ukuba okukutya kwafunyanwa ngabantsundu kwangemini zangapambili. Ubuninzi bento ezavela nabantu bakowetu sezakwelela kwanjengokuba ubunyama bukwelela pambi kokukanya nento zako. Ikaka apa ebeliyinto enkulu, lisenziwa ngesikumba senkomo, ebelikusela igora lo Mxosa emfazweni oko bekusaliwa ngemikonto, likwelele ekufikeni kwemipu. Umhlakulo obutandana nokulungiswa nokulolwa kwakamsinyane udibana nelitye mhlaimbi nengcambu eyomeleleyo, ikwelelele imihlakulo yesinyiti Inqawa apa ende angenakusebenza ngayo onga angatshaya esebenza iyakude nayo ikwelele, okunye yenziwe mfutshane nasebukulwini bepeko layo. Kukwanjalo ngengxowa yebokwe ebekusakunyanzelwa pakati kwayo icuba, inqawa, inyama erwada, imbadada nengcawa ngu Mxosa ongumhambi. Namhla ihabilsaka nengxowa zebatyi zanele; inyama ke ngoko akufuneki ukuba ide idibane necuba. Kodwa Ukumkani Umqomboti usanyantsula–hayi, naziselo za Mangesi, nenteto nemiteto yencaso ayimshukumisi. Kokona ku- bonakalayo ukuba utywala bo Mlu- ngu bobona ngati buwunika impem- belelo umqomboti. Bufanele, xakuka ngelwa ukuba ngenxa engapambili Umxosa ubezenzela utywala ukuba adle kodwa, mhlaimbi kunye nezihlo- bo zake ngomhla atande ukuzihlaziya ngawo, kodwa ute akubona ukuba Umlungu uyatyeba ngale Bulanti wabona ukuba uzidepisele waselesiti " Kude kwalunga! Nam ndiyaku- " wenza umqomboti ndiwutengise " kwabakowetu njengokuba Umlungu esenjenjalo, nge Bulanti."

Kwingqili ngengqili za Mangesi, yenziwe imiteto engacase "kutengisa" kodwa, ecasa " nokuba nabo " endlwini yontsundu. Ngokubekiselele ku Maxamba ase Bayi sifumana lo 'miselo kuleyo yashicilelwa kwipepa lakomkulu *(Government Gazette)* 24 March. 1882.

Akuko uhlala e-Maxambeni uyakwenza atengise umqumboti nalupina uselo olunxilisayo pakati kwalomzi .... no Mongameli womzi angangena nakuyipina indlu kulomzi akangelise xa aranayo ukuba ungaba umqomboti uko kulondlu: uyakuti xa afumene ukuba umqomboti wenziwe waselwa mhlaimbi wafumana nabupina utywala umninindlu woti akufunyanwa enetvala abesicenge sokuhlaula £5 mhlaimbi afakwe entolongweni ixesha elingadlulileyo kwinyanga, buti obotywala bufunyenweyo ngu mongameli bupalazwe.

Masipaule lendawo ukuba " ukufunyanwa" kotywala—nokuba bunge ngqayana na nokuba bungefatyi—banele ukumenza abonakale engonetyala umntu Kwakona xa sicaza lo 'miselo,—nenyaniso ezinokufunyanwa ekugwetyweni kwamatyala kwase Bayi apo zisixasa—kubonakala ukuba akukatalelekile nokuba obotywala bufunyenweyo bobokutengisa, bobokudliwa ngumninimzi sinina. Ngokupatelele "ekufuneni ukungena" ngati kungateta yonke into enokwenziwa ngu mongameli epakati konqonqozo lwembeko, nokungena ngamandla, ngalo lonke ixesha lo mongameli apete ipistoli, njengokuba yaka yenjenjalo incazo kwinyanga ezidluleyo e-Bayi. Kwakona ixesha lokungena alityilwa. Umongameli angangena kwemaqanda mhlaimbi kwesika badakazi, kwakusasa mhlaimbi matshona ngexesha arana ngalo " ukuba umqomboti unokufunyanwa paya " Bangaba abantu bekobunzulu ubutongo mhlaimbi bengeko ekaya, ze ke xa bengeko sebebona ngocango olwapukileyo ukuba inkosi yabo ike yako.

Kanti ke nakuba uko lomteto ulukuni ude wagqita eminye ngoburalarume, ngapandle mhlaimbi kowa- se Dayimani,—umqomboti usenziwa. Okwezetu iziqu asiwunabele umqomboti njengento eselwayo sikutiye kanye ukutengiswa kwawo. Noko masiti kusalunge wona ezindlwini zabantu abamnyama kune Bulanti pakati kwezituba ezimashumi matatu emayile zemizi yabantu abantsundu; kuba sikolwa ukuba ingeko inkanti umqomboti awunakuba nangozi inkulu, njengoko seke satsho ubasiselo somzi ontsundu kwasemanyangeni, ungazanga wamenzakalisa okanye ngexesha obungapitikezwayo ngezonto udityaniswa nazo ngabo bawenzela ukuba bawutengise. Abafundi betu ba Mangesi sibanika amabakala okwenziwa kotywala esiwatyelwe ngumenzi wabo omdala.

Imigudu seke yenziwa e-Bayi ukuba Umqomboti ungeniswe pantsi kwemiteto yokuba ofuna ewutengisile makafumane incwadi yemvumelo komkulu ngo Mteto we
11 wonyaka we 1884. Kwisiqendu se III, umisela lomteto

Ukuba ubani oyakwenza utywala ngapandle kwemvumelo aze abutengise uyakuba ngumdliva ngokwalomteto wokuba ahlaule £100, okanye umnyaka entolongweni, zengapezulu apangwe intsipo, utywala, izitya engaba bugalelwe kuzo nento zokubenza.

Umalusi wabenzi botywala ehamba nomnye umnumzana namadindala amabini basinga kwa Mpundu (e-Bayi) apo bonke abenzi bomqomboti babesabele, bafumana into abati bona butywala nakuba yayingati ijiye kakulu. Obutywala bujiyileyo babuzalise amagogogo amashumi mabini. Bubehle bapalazwa; umninindlu wafakwa entolongweni. Umelwe ligqweta U-TSHABO ote kwasentloko lonqumbululu ibingetywala ngokomteto, kwakona ukuba ibibu- bo makuboniswe ukuba ibibobentengiso. U-VETBOI NAZO udliwe £10 yimantyi encedayo mhlaumbi inyanga ezintatu entolongweni esebenza nzima. U-TSHABO ubenile wagwetyelwa kwisibeno sake ngalendawo wayalayo kwasentloko. Lenqumbululu yayingenguwo umqomboti Amanye amagogogo aye nesidudu esimuncu kwapela, amanye singekabinjalo. Siyatemba ukuba abahlobo betu boqonda ukuba umqomboti ugwetyiwe, nokuwenza umteto umelene nawo kuyakusingenisa enkatazweni nje kodwa. Ziyakutiwanina ke zona ezi nkanti zishwatyulelweyo? Maka siti kulanteto yo Miselo ngezinye iziselo ezinxilisayo kutetwa i-Bulanti : mayibe ke ibotile ye brandy nokuba yeye wayini inokumenza umninindlu abesice- nge kwizohlwayo ze £5 okanye inyanga entolongweni. Ukuba ku- njalo ke abenzi balomteto bakubona oku ngoluhlobo sikubona ngalo : —lokuba i-Bulanti ayina mfanelo kwindawo ongena mfanelo kuyo umqomboti. Kanti kusengesiko ukuba umntu atenge ibotile ye Bulanti. Umgcini nkanti makangalahlekwa nto malungana nale mimiselo, kodwa umtengi woselo ontsundu ma- kayifeze ibotile yake enkantini mhlaimbi esitrateni. Nokuba kuyaliwa ukuba umqomboti ne Bulanti zifunyanwe endlwini yomntu omnyama umtengisi omhlope yena makayifumane yonke inzuzo angalahlekwa nto. Ukuba ke asiposisi nakuba singemagqweta masiti umteto wawusiya kwelona cala lililo Siti Ibotile malibekwe ityela layo pezu komtengisi, nokutengisa into anganetyala umntu onayo makube lityala. Make nalipina igqweta liwuwise lomtetwana siwumisileyo. Ukuba bekuya ngeyetu intando besingabala pezu kocango lwayo yonke inkanti lombalo :

ABANAKUNGENA ABAMNYAMA APA, za zingabisakufunyanwa ibotile ezilalini. Inxwaleko ezibangwa kutengiswa komqomboti zobonakala kwelinye ipepa.

Amanqaku.

UKUSWELA isituba kubangela ukuba singabi nako ukuyingenisa yonke ingxelo yentlanganiso ezimandi zika Mr. Garcia, umantyi wakwa Komani na Mamfengu ase Hewu. Kube kuko nabafundisi aba- tile besiqingata, u-Foros namanye amadoda akwa Rulumeni. Umcimbi ebezihla- ngene ngawo ikwayi rafu esikweliti, Sitomalala ukubona ukubonakala kwakona komoya omdala wokuba umfundisi ancedisane nemantyi kwimicimbi enjengale, ze kanjalo babe nonyamezelo. Akuko unokuxela ukulunga koncediswano ngobu- hlobo pakati kwabantu abasapuma ebuhedenini. Esinye isiqamo soko ibe kubo- nwa kwengxakeko esoloko siyalata ngokumalunga ne Rafu kwesisitili, ekubonakalayo ukuba ayivisiswa. Siteta ngo xinezelo ngenxa yendlala. Siyatemba ukuba abantu bakowetu bayakuligcina icebo abalinikwe ngu Rev. J. Read lokuba "bazihlaule ngexesha i-Rafu zabo, kuba kungenakubako lulaulo ngapandle kwe- mali. Bonke bayawazi," wenjenjalo ukubakumbuza u-Mr. Read, " amazwi o-Msindisi mhla kwatiwa makagwebe umcimbi wemali. Wati 'nikelani ku Kesare into zika Kesare, naku Tixo into zika Tixo.' Amazwi aposwe ngu Foros nangu Mr. Garcia obaxelele ebavela ukuba "izimeko zabo woka azibeke ku Rulumeni, *ko*dwa akanakuti mabahlale ngetemba, inge- ngasemva kokupela kwalonyaka. Ute abo bangenako kanye ukuhlaula ngendawo zembandezelo emizimbeni abasakunyanzelwa ukuba bahlaule, kodwa xa aqondayo ukuba imali inako ukurolwa iyakuba ngumsebenzi wake ukuba anyanzele."

INGXELO esizama ukuyifutshanisa iqu- kunjelwe ngelokuba " abantsundu baduma ngombulelo kumantyi babonakala ukuba bakoliwe kanye ukuba babenetuba lokuba nenteto ngalemicimbi. Nezinye incwadi esizifumeneyo kubahlobo abantsundu ziyakugqinela oku. Ngati eyona nto ibalulekileyo kulentlanganiso yinteto yomnumzana u-Zulu esiyingenisa yonke inkosi u-Zulu ute: ndivuya kanye namhla ukubona umantyi wetu—umntwana *ka.* Rulumeni. Usibona yena pantsi kwengxakeko. Ilizwe lomile. *Akuko* dlelo.

Inkomo zibityile. Amahashe abityile negusha zinokwekwe. Kodwa siyavuya ukumbona. Lupawu lokuba u-Rulumeni usasinonelele. Ndinga ndingabulela umantyi ngokuza kwake nokuba ndibulele kuba simbona. Abanye apa kuti abazange bayibone imantyi. Bade bati abantwana bakuva ukuba umantyi uyeza boyika bati " Siyakuzifihla pina? Yinto enjani imantyi? " Andikolwa ukuba abantwana bebeyakoyika ukuba bebeko baza baweva amazwi obubele enkosi yetu. Sisati tina ngapandle kwamatanda ukungaqondwana okukoyo kungakweleliswa kakulu zintlanganiso zobuhlobo ezinjengezi. Bekungamfanelayo u-Rulumeni olumkileyo ukuba aqononondise kwabo bammeleyo ukufaneleka kwazo ekulauleni kakuhle ezintlanga zisebunyameni. Yivani okutetwa ngu Zulu.

USIZANA olungu Matewu lusento longweni kwakona. U-Matthews lo lixego eliminyaka idluleyo KU 60, eselifumana imali ku Rulumeni, ngenxa enokuba lamkonza ixesha elide. Waya e-Bayi ngo January lo udlulileyo isipaji sizele yima- li. Usele wafakwa entolongweni ngo 23 Ka January ukutshwe engekateti akubatala 10s. Unxile ngalomini wadliwa iponti awayi batalayo. Ngomhla olandelayo wadliwa 30s. ngolandela lowo udliwe £3, OKO kukuti £6 ngemini ezine. Ngo 28 wadliwa £5 okanye inyanga. Namhla yayiselipelile imali, wamelwa kukuya entolongweni. Esisigwebo samana uku- pindwa ngalemihla 1 march, 1 April 3 May, 3 June, 7 July, 8 August, 12 September, 14 October, 17 November. Ukuba zonke ezizigwebo ubezihlaula ngelengenise Kwa Rulumeni £56 ngalonyaka; usahlaule £6 ngeveki enye wonke unyaka wawugqibela entolongweni. Unanina akuselesisiwa e-Siqitini, ngati angaba upetwe ngenceba xa enjiwenjalo. Siva ukuba u-Katyi Pearl selegqibe iminyaka e-23 etolongweni yase Tinara.

Abalimi na Barwebi.

Akukabiko nguquleko kumaxabiso ento ezinjengoboya nezikumba.

E-MARKENI

E-QONCE (Dec. 6).

Umbona ubenentengo entle ngo Mgqibelo ude wafika 14/11 ngekulu, wonke obuko utengiwe.
Inkuni—6/ to 30/ ngeflara.
Ihabile—1/6 to 3/9 ngekulu.
„ Eluhlaza—1/7 to 1/9 ngekulu.
Irasi Eluhlaza—1/ ngekulu.
„ Eyomileyo—1/5 ngekulu.
Umbona omhle—14/2 to 14/11 ngekulu.
„ ongemhle—11/9 to 12/6 ngekulu.
„ onengqokoqwane—8/5 ngekulu.
Amazimba—10/9 ngekulu.
Irasi, ebuliweyo—4/3 to 7/6 ngekulu.
Inqolowa—7/ to 10/ ngekulu.
Umgubo—15/9 to 19/6 ngekulu.
Itapile (ezimdaka)—3/ to 5/ ngekulu.
„ ezimhlope—2/ ngekulu.
Amatanga—4/ ngedazini
Inkuku—1/ to 2/4 inye.
Icuba la-Maxosa—5d to 51/2d ngekulu. Amaqanda —10 1/2|d ngedazini.

E-KOMAN1 (Dec. 2).

Ibotolo, 1/6 to 2/ ngeponti
Amaqanda, 9 to 1/ ngedaseni
Inkuku, 1/6 to 2/6 inye
Amazimba, 20/ to 23/ ngenxowa
Umbona, 19/ to 22/6 ngenxowa
Irasi, 15/ to 16/ ngenxowa
Ihabile, 4/ to 6/ ngezitungu ezilikulu
Ibran, 6/ to 7/ ngenxowa.
Icuba, 5|d to 6|d ngeponti
Umgubo, 14/6 to 18/9 ngekulu
Inkuni, 35/ to 50/ ngeflara

E-BOFOLO (Dec. 5).

Itapile, 2/9 to 3/ ngekulu
Inkuni, 7/ to 10/9 ngeflara
Amaqanda, l0d to 1/3 ngedaseni
Ibotolo, l0d to 1/5 ngeponti
Ihabile, 2/6 to 3/ ngekulu leponti
Irasi, 6/ to 6/1 ngekulu

E-CRADOCK (Dec. 5).

Ibotolo, 1/ to 2/ ngeponti
Irasi, 12/6 nge 150 iponti
Ibran, 12/ ngenxowa
Amaqanda, 1/6 idazini
Inkuni, 10/ to 30/ ngeflara
Amazimba, 26/ ngenxowa
Umgubo, 20/8 to 32/ ngenxowa
Umbona, 26/ ngenxowa
Ihabile 6/ to 9/ ngekulu
Itapile, 11/ ngenxowa
Inqolowa, 26/ ingxowa

E-RINI (Dec. 5).

Ibotolo, 1/ to 1/3 ngeponti
Irasi, 10/6 to 11/6 ngenxowa
Amaqanda, 1/4 to 1/6 ngedaseni
Ihabile, 1/10 to 3/3 ngekulu
Umgubo, 33/ ngenxowa
Ikalika, 1/3, 1/5 ngenxowa
Itapile, 4/ to 6/9 ngekulu
Inkuni, 18/ to 28/ iflara

E-KOKSTAD.

Ibotolo, 8d to 1/5 ngeponti
Inkomo, 52/6 to 65/ inye
Amaqanda, 1/4 to 1/6 ngedaseni
Inkuni, 9/ to 30/ ngeflara
Ihabile, eluhlaza, 1 1/2d to 2 1/2d ngesitunga
Amazimba, 15/6 ngenxowa Umbona, 18/ to 18/6

NATIVE OPINION

We have a word or two to say about this article of purely
Native invention and manufacture. That it is a Native invention, and has been the homely beverage of the nations in the interior of Africa from

English Law may have, perhaps, served to keep the intellectual and moneyed white neighbour and the ignorant Native each in his own rut, and as there was nobody to lead so there was nobody to follow. If our surmize is correct, then, the sooner the wall of demarcation is demolished the better. We wish the Institution much success. As the furthermost outpost of Native education it opens another chapter in the history of that noble cause. We shall watch it with considerable interest.

Editorial Notes.

of this arbitrary regulation, which have no parallel in the Statute Law of this Colony, except, perhaps, in the Searching' Regulations of Kimberley, Kafir Beer is still brewed. We dislike Kafir Beer as a beverage, we abhor it as an article of trade Yet we must confess that it has a better claim in a Native hut than brandy has within thirty miles of a Native Location; *for,* we believe conscientiously, that, *minus* the canteens, Kafir Beer pure and simple will do little or no harm *; for, as we* stated before, it has been the homely beverage of the African from time immemorial, and it has never done him any harm—at all events not when it was made free from the adulterations, which have been devised by those who brew it for sale. Let our European readers take a note of the recipe given below of unadulterated Kafir Beer— which we took down at the dictation of a brewer of the old school:

To make twenty gallons of Kafir Beer. Take twelve gallons of warm water, into which dissolve a stone of meal, and let the mixture remain until it gets sour; then let it boil gently, stirring it. all the time. To prevent its thickening too much add more water. When ready pour the gruel -into open vessels and let it get quite cold. Then take four or five pounds of malt and mix with the gruel, and in a few hours fermentation will begin. Then strain the wort and you have Kafir Beer.

Malt is made by steeping Kafircorn in water until it germinates, and then drying it in the sun and grinding it. There you have your Beer, and you must finish it in three days or else it will become as bitter as *quinine!*

Attempts have been made at Port Elizabeth to bring Kafir Beer under the operation of the Excise Law, Act 11 of 1884. It is provided in section iii of that Act that:

"No person shall brew Beer for sale without a licence," and that " if any person shall brew Beer for sale without such licence, he shall incur the penalty by this Act provided (a fine not exceeding £100 and imprisonment with hard labour for a period not exceeding twelve months), and all wort, beer, vessels, utensils and materials for brewing in his possession shall be absolutely forfeited." '

The Excise officers, accompanied by a J.P. and two constables, made a raid into GUBB'S Location, whither all the brewers of the Strangers' Location had taken refuge, and succeeded in finding what to them appeared to be very much like Kafir-Beer, although rather too " thick." This " thick " beer formed the contents of twenty parafine tins. As a matter of course, the thick stuff was all destroyed and the owner of the hut arrested and lodged in gaol. He engaged Attorney CHABAUD, who excepted first

beer within the meaning of the Act; and, second, that if it was beer it must be proved that it was brewed *for sale.* The man (WITBOOI NAZO) was sentenced to pay a fine of £10 or in default three months imprisonment with hard labour by the Assistant Magistrate. Mr CHABAUD appealed and succeeded in obtaining a reversal of the judgment on the ground of the first exception. In point of fact the " thick " stuff was neither wort nor Kafir-Beer. In

the case of some of the tins destroyed it was the sour mixture of meal and water, and the other tins contained the boiled mixture which, as shown in our recipe, would be placed in tins or other vessels in order that **it** may get cold before putting in the malt. We hope that our friends will be convinced by these attempts that the doom of Kafir Beer has been sealed, and that to indulge in it where the law is against it will bring us all into trouble. But what about these cursed canteens ?

that the "thick stuff" was not

Let us suppose, for the sake of argument. that by the phrase " or other intoxicating liquor" in the Regulation quoted, is meant spiritous liquors such as brandy. Then in that case-even a bottle of brandy or wine found in the hut of a Native of that Location would render the owner or occupier liable to be fined £5 or to be imprisoned for a month. In that case then the framers of the regulations viewed the matter in very much the same light as our humble selves—namely that brandy has no right where Kafir Beer is prohibited. Yet it is perfectly legal to buy a bottle of

brandy—the canteen man must not be a loser by this prohibition, but the Native customer must either consume his bottle at the bar or in the street. Whether Kafir Beer or brandy is prohibited inside the Native hut the Licensed Victualler has nothing to lose and everything to gain. If our construction of the phrase in question is correct, which it must be, although we are no lawyers, then we say it is a step in the right direction. The bottle, we say, ought to be traced to the seller, and the selling of an article which it is criminal to possess ought also to be a crime. We defy any lawyer to break down the little law we have thus set up. If we had our own way we would write above the doors of every canteen the inscription: NO ADMISSION TO NATIVES, and then no bottles would be found in their huts at the Location. The evil of the Kafir Beer traffic will be dealt with in another issue.

THE ADVANCED POST.

THE opening, at Natal, on November 26th, of the Edendale Native Training Institution seems to have thrown the Press of the sister Colony into profound musing on the future of the Natives This we hail with satisfaction ; for we feel convinced that a close examination of the Native cannot but reveal to the anxious student the fact that while much of the light, frothy and worthless elements among our people may at any time be seen on the surface of Native society, and give a handle for injuring us as a race to surface thinkers, schemers and trimmers, yet there is, beneath the surface, the correct and vital materials for a society destined to become important if manipulated with patience and forbearance. Every thinking person will concur with the sage remarks (which we append) of the *Natal Mercury* on the position of the Natives at the present time.

The "native problem," (our contemporary observes) so often talked of, if reduced to its primary elements, amounts after all very much to a mere question of loyalty or disaffection. Could we feel absolutely certain that our natives would be as obedient to the powers set over them as are the masses of Great Britain, or of any other European States, the task of legislating and administrating for that people would be lightened of more than half its difficulty. It is the fear that our natives may not always obey the law, or submit to authority, that embarrasses action at every turn. Yet so far as Edendale is concerned, the native is as loyal a subject of the Crown as any that this Empire can produce. The banner that is suspended in the church there, bearing upon it the legend, " For Queen and Country," is a symbol fraught with enormous significance and hope to every student of the future. The flag is no empty or meaningless emblem, for it represents yeoman's service done and blood freely shed in defence of both Crown and land. The tale that it tells is interpreted in language that none can misunderstand in the memorial column erected just outside the church by the natives themselves to the memory of their comrades who fell during the Zulu war. Loyalty to the QUEEN at Edendale is probably far more of a principle and a passion than it is in any one of Britain's teeming and seething cities. If that sentiment can thus be developed and demonstrated in the secluded native village that lies at the foot of the Zwaartkop on the outskirts of the populous location which bears that name, it may also be developed and cultivated elsewhere. Its existence at the one point is an assurance that it may exist, or be called forth, at other points. It shows that there is no vital objection on the part of the native to the recognition of implicit dependence upon the ruling power, and it bids us strive confidently onward in honest and faithful endeavours to secure by bonds that cannot lightly be broken the attachment of our natives to the government set over them. The perfect repose that appears to prevail through, out the native population of Natal at this moment amidst the turbulence and bloodshed that exist close by may surely be accepted as a token that the temper manifested at Edendale reflects the temper that actuates all our native people.

As much of the proceedings at Edendale as are of general interest will appear in a subsequent issue. It is a matter for no surprise that the mere opening of a Native Institution should

A QUICK FILTER.—In the *Druggist's Circular* a correspondent describes a method of rapid filtering which he employs. Take a clear piece of chamois skin free from thin places: cut it off the desired size; wash it in a weak solution of sal soda or any alkali to remove the grease, and rinse thoroughly in cold water before using. Tinctures, elixirs, syrups, and even mucilages, are filtered rapidly. A pint of the thickest syrup will run through in four or five minutes. By washing thoroughly after each time of using it will, he states, last a long time.

cause Natalians to thus philosophize. We are only surprised that an Institution worthy of the name has not been put up there long before this, considering the material wealth of the people and the fact that, from a scholastic point of view, the white population there are confessedly more of a literary turn of mind than their brethren in the Old Colony. The co-existence. of Native and

EXIGENCIES of space debar us, we regret to say, from reproducing at length the reports of the successful meetings of Mr. Garcia, Civil Commissioner of Queen's Town, with the Kamastone and Oxkraal Fingoes. Several missionaries in the district, Mr. Frost, M.L.A., and other Government officials were present. Arrear taxes were the burden of their song, and we are pleased to discern in these meetings the re-appearance of the old manner of procedure towards the natives, when there was mutual co-operation between the Missionary and the Magistrate, both actuated by mutual forbearance, in matters of this kind. There is no telling the amount of good that this friendly co-operation may do among a people just emerged from barbarism, and one of the immediate results of it was the appreciation of the difficulty it has been our misfortune to point out again and again in connection with the arrears in this district, which, to all intents and purposes, is yet unappreciated. We refer to the prevalent distress among the people. It is to be hoped that our people will bear in mind the advice tendered them by the Rev. J. Read on this occasion that " they should pay their Government dues with punctuality, because without funds no Government could exist. They all knew," Mr. Read reminded them, " what the Saviour said when a Roman coin was offered to Him for an expression of His opinion. 'Render,' said He, 'to Caesar the things that are Caesar's, and to God the things that are God's.' " Addresses were also made by Mr. Frost, and Mr. Garcia who sympathetically, not to say pathetically" informed them that " he would represent their circumstances to Government, but could hold out no hope that further time would be given—certainly not beyond the present year. He might add that those who were physically incapable of earning a livelihood would not be pressed for payment, but where he was satisfied that the amounts could be paid if there was any desire to do so he would feel it his duty to the country to press for payment."

THE report which we are attempting to summarise concludes by saying " the natives gave the three hearty cheers for the Magistrate, and looked all the more content for having had a talk with him over these matters." Independent accounts which have reached our office from natives who were present corroborate this. Perhaps one of the most noteworthy incidents of the meetings is the Chief Zulu's speech which we take over *in extenso* :—" Chief Zulu—Right glad am I to see here to-day our Magistrate—the child of the Government. He sees us under disadvantages. The country is dried up. There is no veldt. The cattle are lean. The horses are thin and the sheep are affected with brandzikte. Yet we are glad to welcome him. It is a sign that the Government has some regard for us. He represents the Government and, being here, is another proof that we are not forgotten. I wish to thank the Magistrate for coming and to say that we are right glad to see him. Some of us have never seen a Magistrate here. Indeed, when the children heard that the Magistrate was coming they got afraid. They said : ' Oh ! what shall we do ? What is the Magistrate like?' But I don't think that the children would be afraid if they were here now and heard the kind words of our chief." We positively assert that half the complexity of the " native problem " would be removed by open friendly meetings of this description of Government representatives and our people, and a wise Government would strongly enjoin upon their agents the imperative necessity for the satisfactory goverment of benighted tribes. Hear what Zulu says.

POOR MATTHEWS is in gaol again. Matthews is an old man of over 60 years, and a Government pensioner. He went to Port Elizabeth in January last with his purse full of money. Well—as he was not of sober habits—he got drunk and was locked up on the 22nd January, but was released on bail of 10s. On the 23rd he got drunk again and was fined £1, which he paid. On the 24th he was again fined 30s. for the same offence; fine paid. On the 25th he paid a fine of £3, which makes £6 in four days. On the 28th he was fined £5 or thirty days' hard labour. This time his purse was empty, and he had to go to gaol. This sentence had to be repeated on the following dates, 1st March, 1st April, 3rd May, 3rd June, 7th July, 8th August, 12th September, 14th October, 17th November. If he paid all his fines we would have added to the revenue the sum of £56 this year. As it is he paid only £6 in one week, and spent the whole year in gaol. Surely it would be charity to send him to Robben Island. Katje Pearl, we hear, has spent twenty-three years in the Uitenhage Gaol!