Jacobs, esincoma kunene ubuhle bomse- benzi wabo Naba ke abakwi *Standard* segugu (IV.):—Ode wanconywa kunene ngu Mhloli-Zikolo wambhasela nange- mali; 1. Sarah Ndima, 2. Maria Mlindazwe, 3. Simon Ndima, 4. Jacob April, 5. Gershon Koyana, 6. Emma Qazo, 7. Mary Ntintili; nge *Zitandard* ezingo III- II- I- singasuka siti abafelishileyo ba 5. Umlesi angaziqondela.

IVOTI EMGWALI.

Ngomhla we 3 Oct. ibandla lika Nkanunu Tshambuluka elingamafama lize kwenza intlanganiso apa e Mgwali, liwu- cela okokuba unyule u Nkanunu Tsha- mbulela. Elibandla belipetwe ngo Messrs. Leo. Evers (Igqweta lase Cumakala), Fuller, Fynn, H. Peters (Nolutshokovu) Mr. Hulbert, C. Kashula, Grunow Webb, (Dlatyase) Wainwright (Mde) namanye amafama. Kwahlanganwa evenkileni ka Murray. Aye amadoda alapa ingo Messrs. Tobe Mndayi, Madolo Mabombo, J. J. Ngcaku, bobabiniK. Nca- payi, Thos. Mene, Robert Pepe, P. Hilita, B. Veeashe, H. Myoli, Jno. Qinga &c.

Amabandla e Nkanunu abonise konke ukuba umzi ulahle abahlobo bawo abadala utabate I Nkanunu Tshambuluka.

Mr. Fuller ependula ukuba uke wace- lana kumfundisi, ute kaloku singamadoda awodwa. Umfundisi lendawo ingapandle kwake, into yake yena kukushu- mayela, akananto nombuso (politics).

Mr. Ngcaku, Jnr.: Nite kanene nihliselwe irafu ngegunya lika Nkanunu Tshambuluka, okokuyini nati?

Mr. Webb (Dlatyase): Kaloku siyate- mba okokuba nani sonincedisa nxa nimcelileyo ukuba anihlisele, siyatemba okokuba uyakunenzela.—Mr. Ncapayi: Hai mlungu akanatemba amantshontsho enkuku angekaqanduseli. Napakade.— Mr. Leo. Evers : Lamadoda ango Warren no Solomon akanamsebenzi e Bandla, anenzele ntonina? Kaukangele utyalwa ati u Kafile makangatengiselwa, kanti simadoda manye tina naye ngokubanda- kanywa luvoto. Bubudoda na lonto, lento kuti noko sibanye ngokomteto weyoti, kanti bona o Messrs. Solomon no Warren bati, hai noko u Kafile unje- ngomntwana makangatengiselwa utyalwa. (Gquzu Kwahlekwa).—Mr. Ncapayi: Siyayibona lento yenziwa ngo Messrs. Warren no Solomon ukuba ilungile kanye. Eli sheyi nilenzayo nikolisa i Bond, kuba Amabhulu alima iveyine yokwenza utya­lwa, aniteti nto ngokuti lamadoda asenza abantwana, tina siyaguda zizenzo zawo.

Mr. Webb: Awu! Tina asinanto ne Bond.

Mr. Ngcaku : U Nkanunu Tshambulukwe ukutshwa yini?

Mr. Fuller : Simcelile ukuba asimele.

Mr. Ncapayi: Beke nasibiza xa nimcelayo ukuba ashiye isihlalo sake ?

Mr. Evers: Kuko esibe sinabo,

Mr. Fynn: Yabonani mzi wakwa Ngqika, ndiminyaka itile ndino Rili, nanamhla usandifuna, ndandimvala na- ngemfazwe wapika ke. Sizingwevu tina siluna u Tshambulukwe. Zintsapo zodwa ku Solomon no Warren. U Mr. R. Irvine (Dick) ungakuti, u Mr. T. Irvine, Mr. Innes, ngabantwana ko Messrs. Solomon no Warren. Yabonani kaloku Mangqika igqweta elikulu lase Qonce u Mr. E. J. Byrne ungecala letu kwano Mr. Weir. U Nkanunu Tshambulukwe ute o Edmund Sandile wabakulula wabambesa ingubo ezintle wabanika inqawa ze silivere wabasa e hotele,

Mr. Ncapayi: Awu, mlungu, kanene lento yokukululwa kwe nkosi akazangena atsho u Mr. Innes wase Cape Town, kwi Palamente ye 1887, okokuba u Rulumente angezikupina inkosi ezilusizi ukuze kwenz’udumo lwe Jubhili yo Mhlekazi, waza wati u Sir Gordon, mna noko lendawo ndingake ndenze inguqulo malunga nesigwebo sazo, njalo-njalo ?

Mr. Fynn : Hayi akuko nto injalo.

Mr. Ncapayi: Hayi kaloku mlungu, amapepa siyawafunda, nengxoxo ze Palamente siyazazi kakuhle.—Xhwenene ibandla le Nkanunu !

Mr. Fynn: Mfana ndini wake uyeke, amapepa ayaxoka.

Mr. Ncapayi: Siyawafunda namanye amapepa ase Kapa, sive nxa kuhambise- ka inteto e Bandla, sikolwe zizo.

Mr. Tobe Mndayi: Isixakile lendawo yokokuba u Tshambuluka akupe inkosi aze abe selefuna ukunyulwa. Ukutshwa yini angahlali kwakona? . Siyamazi sonke nange mfazwe le ye 1877.

Ngamafutshane Mr. Editor, wema ngenyawo zombini umzi walapa. Ati ama­doda amakulu ayekela nge kaba elincinane ati, sasinifundisela okokuba nize nisikokele, lombuso asiwazi. Emva kokuba amafama eke aba bucala, uhla­ngene umzi wodwa, wagqiba okokuba u Mr. Ncapayi no Mr. Mndayi baye kuti kube lungu—oko sesikuqinele o Messrs. Solomon no Warren asinakukucombulla. Anduluka selengati ambete ufele lwe mfene, edanile kunene.

Kwabuleleka kunene kuba amadoda amakulu eyekele ngekaba ukuba liwapendule amagwangqa. Inteto zawo ngo Tshambuluka zibe zezekuhenda umzi nangohlobo lokokuba zite nezi kelem zazizihlobo ngokutsho kwazo. Kwacitakalwa.

INDABA ZIBAMELI E PALAMENTE.

East Griqualand —U Mr. Sivewright uvakalise ukuba usakubuye azibeke pambi kwabanyuli. O Hon. J. W. Sauer no Hon. J. X. Merriman bebecebisa ukuba umzi uguzule u Mr. Sivewright ufake u Mr. Watenneyer ongaba kwiqela elitanda ubulungisa.

Graaff-Reinet. — Abangengabo abe mbumba yama Bhulu bacela u Mr. Neser no Mr. T. Auset.

KingwilliamstowN.—Ngenxa yokuba engamkelekanga kumzi ontsundu kwi ntlanganiso yapantsi kwamahlati u Mr. W. F. Lance wase Monti, akasenalo ibhongo lokumela lomandla.

Barkly West, (Eligwa).—Matandatu amadoda aza kudywidana ngezihlalo ezi- bini zokumela esi siqingata e Palamente ngo Messrs. Rhodes, C. T. Campbell, Murphy, De Pass, Aucamp no Paton. Kufunwa ukunyulwa u Mr. Rhodes no Mr. Paton abecala lika Scanlen.

E Bhayi.—U Mr. Thos. O’Brein igqwe­ta no Nobhala wesiqingata sase Bhayi kutetwa kakulu ngaye ukuba uza kuzi- posa naye atsweni lwe Palamente . aqetule en. ladoda amadala abeha- mba kona Pearson no Mr. Jones.

I Tinara. — Imbumba yama Bhulu imisa u Mr. Henry Nash utsho umbhaleli we Graaff-Reinet *Advertiser.*

East Griqualand.—U Mr. Sivewright utumele incwadi ekomitini yabanyuli bake e Kokstad, evakalisa ukuba usaku­buye abe ngummeli welo lase Mbo e Palamente.

Queenstown. — Entetweni ayenze entlanganisweni yabamhlope u Mr.J. B. Hellier ute uyakuxhasa u Mr. Sprigg e Palamente, womlahla akuposisa. U Mr. McDonald ute ivoti mayifunyanwe nga- bafundileyo bodwa kwabantsundu. Balindele ukunyulwa nangabantsundu.

E Bhofolo.—Amangesi ase Bhofolo ambulele u Mr. W. Aylitf entlanganiswe­ni yawo ate asamtemba aya kumnyula kwakona.

Intlanganiso “ Eliliso Lomzi ” e Komani.

[ R. T. NUKUNA.]

Lentlanganiso ingene ekaya apangobusuku ba 28 kulenyanga. txoxe ngento enye ebekujongwe yona kakade “ unyulo lwamalungu e Palamente oluzayo” yagqibelisa ngokumisa i Komiti yokwenza imiteto emayiqutywe ngayo lentlanganiso.

I Sec, ivule intlanganiso—kwanyulwa u Mr. H. Mtombeni ukuba abe sesihlalweni. Kuyiwe emagameni, e Lesseyton aba 7, e Komani aba 10, e Oxkraal 2, e Glengrey aba 2. Sabona no Mr. Tantsi wase Ngcobo.

Emva kokufundwa kwe minutes zeya- gqitayo nokuvunyelwana ngazo i Chair­man icele u Mr. Nzabe ukuba ake enze indaba zelase Glen Grey icala, ote ewe sike sanentlanganiso eloluhlobo, e Xonxa kwa Mr. Makasi. Asenzanga zigqibo kuyo, kuba siya kuza apa e Komani ngolwesi-Tatu, siza kuxoxa sicebisane na Mangesi alomzi angabavoti.

Chairman: Ndingitanda elinene lase Glen Grey lisixelele ingxoxo yalontlanganiso babenayo, kuba ingaba luncedo kule sinayo.

Mr. Nzabe Sacebisa savumelana ukuba siyokucela zesi votele o Dr. Berry no Mr. Crouch.

Chairman : Intlanganiso mayixoxe ke ngonyulo oluzayo.

I Secretary ivakalise amagama amanene angeneyo emnyadaleni wokumela esisi Tili, ango Alessrs. Frost. Du Plessis, Hellier, Rogers, Loxton, McDonald, no Snyman.

Mr. Kota: Itemba letu ibingu Dr. Berry, kodwa njengokuba engavumanga ukungena elugqatsweni masingatembisi kuvotela nabani, kuba mhlaimbi kungabuye kuvele indoda elunge pezu kwawo onke lamagama apambi kwetu. Masixoxe ngento ayiyo la selepambi kwetu. Ndimisela ukuba kuxoxwe ngo Mr. Frost, into abeyiyo,—ayiyo—nesicinga ukuba uyakuba yiyo.

Kusekele u Mr. Matumbu, ote unosizi ukuba indlu ingazele. Isininzi kumzi wakowetu simcinga u Frost ukuba akafanele kusimela e Palamente, kodwa ke masikumbule ukuba uyindoda exesha lide kunene kulomsebenzi, esingafanelweyo kukumdlula ngapandle kwenteto.

Mr. J. Tantsi: Abaxhasi baka Mr. Frost mabake baxele into elungileyo awake wayenza ngelixesha lide kangaka ese Palamente.

Chairman : Ukuze ixesha singadlali ngalo, masikangele ukuba ube sakuma njanina kwingxoxo zase Palamente kwimicimbi eyelelene nati bantsundu.. Njengokuhlutwa kwemipu, intengiso-tyalwa kwabantsundu, naku Tungumlomo.

Mr. Kota: Wayengakwabantsundu ngo Tungumlomo.

Mr. Tantsi: Yinto entsha yayizolo leyo. Ubesenzela ntonina kwelixesha lipezu kweminyaka eli 15.

Mr. Kota: Kwixesha leminyaka eli 15 bendisengumntana kwezizinto ndingazazi. Into ekanya mhlope kum ngumcimbi omkulu, oshushu ka Tungnmlomo.

Chairman: Abachasi baka Mr. Frost mabake baxele izenzo zake ezikohlakeleyo kumzi wakowetu bazicancise.

Mr. Mshiyeni: Nitini ngomcimbi wase Glen Grey?

Mr. Tantsi: Wavuma naye ukuba sihlutwe imipu—baze kanjalo abantu base Glen Grey basiwe ku Qumbu.

Chairman : Ukuhlutwa imipu ngumsebenzi owenziwa ngu Sprigg. Kanjalo namanene awawu votelayo lomteto— avota ngokuba wawungamiswanga nje- ngoluhlobo waqutywa ngalo. Wamiswa ukuba “ imipu ihlutwe kwezondawo kupela ziranelwa ukuba ziya Rabela.”

Umcimbi wase Glengray wangeniswa yi Bond. Yavunywa lonto ngu Rulumeni owayepete. Nqhushwa yayi qukwa yi Bond ukuba abantu abantsundu bafuduswe, ze ezondawo zicandwe i Farms. Kwanyulwa u Frost ke ukuba ayokwenza lonto seyigqityiwe—wavuma ke kuba nokuba wayengavumanga okwake kwakuyakutunywa omnye umntu—yenzeka lonto yofuduso lwesizwe.

Mr. Tantsi: Tina asifuni kunyulamntu uyakupandlwa yimali akufika e Capetown njengelinene kulomcimbi wase Glen Grey.

Chairman : Ukuba kwakuye omnye umntu ukuya kufudusa isizwe mhlaimbi ugewayenze kakubi ku no Mr. Frost.

Mr. Kota: Mabini amadoda ayakumela isitili e Palamente. Yoba nga Mangesi okunye ibe nga Mabhulu esosibini. Amangesi ke alapa ayakumnyusa u Frost. Ukuba ke sitabata elesitatu ikondo inyule owetu sedwa bantsundu, azo Amangesi ame odwa. Siyakuba sinika iroba ku Mabhulu ukuba kungene abanyulwa bawo. Amaqela mabini yi Bond na Mangesi. Kufanelekile ke ukuba sibe cala nye na Mangesi, situmele awona madoda mabini sinenkolo kuwokunama nye. U Mr. Frost angade abe ukohlakele kanti mhlaumbi akafuni no Mr. Loxton.

Mr. Tantsi: Ukuba ke nite makavotelwe kuba eli Ngesi kutintelwe Amabhulu ndiyavuma nam ukuba anyulwe inge ngakulunga anako, ngenxa kodwa yo­kuba ukucaswa kwetu li Ngesi akufani nokwe Bhulu.

Chairman: Anditsho ukuti u Frost yindoda elungileyo kanye, kodwa kunokuba i Bond ifumane ukukokela ndicinga ukuba inasidibane simnyule u Mr. Frost. Kanti noko ukuba kunokuvela indoda esiyikolelwayo njengo Sauer no Innes asibopelelekile ku Mr. Frost. Kodwa njengokuba kungekaveli ndoda ilunge pezu kwake masibe sizimisele kuye.

Mr. Matumbu: Kulungile niwakangele omabini amacala esimilo sika Mr. Frost. U Mr. Frost makanyulwe abe nenye indoda eyobonwa ngumzi.

Mr. Hlati: Intlanganiso yahlulelene. Abanye bamfuna kuba kungeko mntu

ulunge ngapezu kwake—abanye abamfuni kanye. Ndisekela u Mr. Matumbu ukuba simnyule kuba kungeko *ubetele* kunaye emnyadaleni.

Mr. Mahe : Ndiyindoda yase Glen Grey, i Glen Grey alimfuni u Frost, wayibulala; kunokuba simnyule singasesi hlala singanyuli nabani.

Kute kwakuyiwa evotini yavumelana intlanganiso ukuba ngokwelixesha sisa bona yena kwesi sitili ofanele ukusiyela e Palamente kuba ibenye i *vote* emcasileyo. Kuqondisiwe kodwa ukuba akatenjiswa u Frost ukuba wonyulwa, kusabonwa yena kodwa okwelixa. O Messrs. Loxton, McDonald, Rogers, Snyman no Du Plessis intlanganiso izimisele ukuba zeba ngafumani nanye i *vote.* Kumiswe igama lika Mr. Hellier.

Mr. Tantsi: Andimazi kakulu, kodwa njengokuba ke ndamva mna ndicinga ukuba makanxulunyiswe no Frost okwe­lixa. Uke wane ntlanganiso nati e Lesseyton ngolwesi-Tatu. Ukuba uzezonto abe ziteta angaba uyindoda elu­ngileyo.

Mr. Matumbu : Ngokufutshane kawusanekele izimvo zake.

Mr. Tantsi: Uti kudala enomoya wokunga angaya e Palamente ayokuncedisa amadoda asebenzela ilungelo lezwe na- bantu bonke ngapandle kwe kete. Enyulwe uya kuzamela ukuba imihlaba emiwe ngabantsundu icandwe—ibe lowo abe ne tayitile kwisiqwenga ahleli kuso. Itotywe kakulu kwinto ebiyiyo imali yokutabata itayitile yonocanda. Ibe ngumteto ukuba abantsundu bangatengisi ngemihlaba yabo kwaba mhlope. Njengendawo ezitile e America umhlaba ungabi nakudlelwa ityala or izikweliti zomntu. Uyichasile intengiso yotywala kwaba ntsundu. Mabumiselwe irafu ezinzima. Ute waye kuchasile ukuhlu­twa kwemipu, akubanga kanye eteta ngalonto ukungalungi kwavo no Sprigg. Nakuba wayenge mprofite wake kweloxa wateta into eyehlayo—wati ku Sprigg uya kuwenza uwenze lomsebenzi woku- hluta imipu ude ufike kongasokuba nokuyenza kubo—kwasuka kwehla oku ku Besutu, yayi mfazwe kwapalala igazi. Ute akatsho ukuba simtembise ukuba somvotela, uze kuzazisa kuti—zosihambe sibuzisa ngayo ukuba yindoda esimilo sinjanina.

Mr. Sondlo walekele lenteto : Wati pro- poze ukuba u Mr. Hellier anyulwe kunye no Mr. Frost, kodwa singabopeleleki xa kuvela indoda ebetele. Kuvunyelwene.

Kumiselwe ukuba ikomiti yase Koma­ni imane isazisa kwindawo zangapandle yonke ihambiseko xa kufunekayo. Kumiselwe kanjako ukuba ikomiti yase Komani neyase Lesseyton zihlangane zixoxe zibonise impi yase Glen Grey ingozi eya kubangwa kukwahlukana kwetu ngevoti, ngolwesi-Tatu.

O Messrs. Mtombeni, Matumbu, Sondlo, Nukuna, Msikinya, Hlati, no Tantsi, banyulelwa ukuba yi Komiti yokwenza imigaqo yale ntlanganiso.

Ezayo intlanganiso yoba se Lesseyton ngokuhlwa kolwesi-Hlanu, December 21, 1888.

Ucalulo Lwentlanga.

Impi yenkanunu ibonakala ukuba iya- kuluquba ngomoya ombi olunyulo. Ingene kwiyelenqe lokwahlula Imfengu ku Mxhosa; iti iva ukubu lento iqalwa ngu Mr. Tengo-Jabavu. Wonke omaziyo u Mr. Tengo - Jabavu uyazi mhlope ukuba lendodana ayizanga yasazi isahluko pakati kwezizwe ezintsundu, yazi kupela ukuba ibala elimnyama lelomzi wako- wayo. Lento imbi ibuhlazo, ishunyayelwe kwintlanganiso yase Debe ngu Nkanunu Tshambuluka ngokwake. Akuko nesuntsu lenyaniso kuyo.

EZABABHALELI.

UMNYADALA WONYULO E QONCE.

Nkosi, Mhleli, — Nceda undifakele lemigcana yam, ndihlaba umkosi kuwo wonke umandla omele i Qonce. Ndiqo- kela kwakona nditi umanyano mzi ontsundu, makuhlanganwe ngamacala, ukuze umoya wabelungu ungasingeni, misani inyawo kwimibuso emibini ku- mntu oti mvoteleni, uyakuba lilipina icala kulandlu yokuxoxa into zombuso; nokuba ngowakwa Sprigg na? nokuba ungowakwa Scanlen ? nomva apo ke ongumhlobo wenu, ngowakwa Scanlen, kuba u Sprigg yena niyamazi nonke, nakwinteto yake ayenze e Monti ngoku­hlwa ko-Mvulo, usati ukuba ubuye wase- lulaulweni uyakuquba kwanjengokuba ebequbile, nangapezulu ukuze kugcinwe uxolo lwe Koloni, usatsho umfo ka Sprigg. Ke amalungu etu amabini u Warren no Solomon asixelela ke ukuba asayakuxhasa ama Scanlen, elo cala lelezihlobo zetu zodwa, sakolwa. Ku- tiwa ke kuko no Tshambuluka osele- nabavangeli bake abahamba bemxela ukuba ugqobokile, ke nokuba ugqobokile na. Lonto kuti ayiteti, into etetayo yile ungumnina Tshambuluka? Ndiyakolwa ukuba lombuzo angawupendula naxa umbuza elele,—“ Ndingum Sprigg nomo­ngo wam.”

Omnye oveliswayo ngu Lance wase Monti naye selezixelile ukuba ungowa­kwa Sir Gordon, kungatshiwo ngumlomo wake wodwa, sekutshiwo nakukuba ebengumongameli wentlanganiso ka Sprigg e Monti, waza akabinambuzo kwihambiso ahambise ngayo elulaulweni lwake olugqitileyo, kuba yena (Lance) ebekolwa lulo, nelixa kusongelwa esiva usakolwa, noko ke uziswa kuti ukuba simvotele um Sprigg wenene lo, siziqu- mle umqala kwatina. Ukutsho ke mzi nditi masibambelele kumalungu azizi- hlobo zetu enyanisweni o Messrs. Warren no Solomon singandisi icala lentshaba sizazi.

Tina besiyakuti ukuze siqonde ukuba sinabelungu abazizihlobo babe bebeye e Monti, bala ukuba angavotelwa u Sir Gordon bekuya kulunga kunene. Ndi- tsho kuni Qonce, Mgqwakwebe yomibini, Ncemera, Bhalase, Zele, Zidenge, Ku- busi, Cumakala, Mgwali, Sihoboti, Cenvu. Mkangiso, Rode, Qugqwala, Tamara, Xesi lika Kama, Debe.' Rabhula, Matole, Tyume, Qoboqobo, Mtwaku, Mngqesha, Cwengcwe vukani nahilwa ngabelungu ! Nize nindipendule. Ndim,

Umvoti.

Mount Coke (Emkangiso),

Oct. 1, 1888.

ABADLALI ABANTSUNDU E
ENGLAND.

Nkosi,—Kwipepa leveki egqitileyo, ku- mhlati we “Notes of Current Events” ukankanya into enqwenelwa ukwenziwa

ngamanene atile ase England malunga nomdlalo we *Cricket* ngabantsundu kwe lilizwe.

Into leyo indivuyise kunene okwam, Mr. Editor. Ndiyitakazele, ndade ndaci- nga ukuba bendimtsha bendiyakuba kwi- qela eliyakulinga. Libongo kodwa ke elo. Kwabacinga ukulinga ngokuyibona ukulunga lento, mandibonise ngambalwa izixakeko eziyakuba sendleleni yoninzi. Nditemba ukuba ipumelele lento—lo Team iyakuti *represent* i Natives zonke zale Colony, kuba akubonakali ndawo inye inako ukukupa lo Team ingapume- lela kuzo zonke izimiselo ezo zibekiweyo. I *enthusiasm* ne *ability* kulomdlalo kwa­bantsundu zona azitandabuzeki. Kodwa ndakuza kwi *good character* ndiba noloyiko, ndakugqitela kwi *total abstinence* ndoyike kakulu. Ndakutika kwi *general intelligence,* ndipelelwe. Andoyiki nto nge *good figure* kuhlanga lwakowetu, kodwa iko indawo yokuba aluqeqeshwanga, oko kukuti ungafika nomfana ukuhamba oku ngati lixego engapapamanga. Baninzi abafana baba- ntsundu abakwaziyo nabawutandayo lo mdlalo we *Cricket,* kodwa kwesosininzi bambalwa abanemfundo evutiweyo; bekwambalwa nabanezimilo ezihle, naba- ngawucukumisiyo umti wotalaso. Naku­ba ndisenjenje ke Mr. Editor, andinqandi mntu, kodwa ndifuna engene kwolugqa- tso abona ngawo omabini amehlo.

Yinto yokuba abadlali bakowetu uba- bulelele, Mr. Editor, kulomanene nge *offer* yawo. Ilungile, kwapela.

Ngetemba ukuba wondifakela lemigca, Ndili “ Xego Le Cricket.”

INTLANGANISO KWA ROSS.

Nkosi Mhleli, — Kwingxelo yentla- ngano yabanyuli e Pirie ebonakele kwi Mvo yokugqibela ndifumana u Mr. Weir ete—“ akasoze amvotele u Mr. Schermbrucker, akatandi nokuba kubeko umntu ontsundu omvotayo.” Ngumhlobo omkulu waba ntsundu lowo, ’mveni bantu bakowetu, uhlab’ekangele. Emveni kwelizwi eli- nje ku mhlobo wetu, kungaba kuko umntu ontsundu (okangele ilungelo lomzi lingelilo ele sisu sake) oya kuvo- tela u Tshambuluka na? Ndibone iqe- lana lamagama abantsundu libhale uku- cela u Tshambuluka. Ndinenkoloukuba lomanene aya kuwaroxisa lomagama awo kwelopepa njengelinye inene elili- roxisileyo igama lalo ngokubona ukuba libulala umzi.

Vel’ Uheanga.

IVOTI E BHOFOLO.

Holy Trinity Mission, Fort Beaufort.

September 30, 1888.

Nkosi,—Ipepa lako liyoyikwa ngawa- kwa Ntsasana. Bendihambele e Bhofolo. Ndabizelwa endlwini ngu Dr.; oxoxe

nam ngezinto zolaulo, nokungavumelani kwalo nolaulo luka Sir. *J. G.* Sprigg.

Ndibuze amadoda afuna ukuvotelwa kulombindi wase Singqengqeni. Lite: ngu Mr. John Laing, no Mr. Edwin J. Painter, no Mr. Charles Hutton, no Mr. William Aylitf. Ndibuzile ke ngoluvo lwalo, ukuba lona linga kungacitshwa wupina kwesisine. Lati. ngu Mr. John Laing mhlaumbi u Mr. Edwin *J.* Painter. Lamngcikiva kanye u Mr. Chas. Hutton, alateta nto ngo Mr. Ayliff. Ndite ke malindinike amagama alamadoda, hai, lindinikile ngokukapukapu. Ndite ke kulo, ndiza kuwatumela *Emveni* lama­gama ze ndilandele into eyakutetwayiyo. Yavakala isotuka inkeu ! Isiti: “ Asiyo- nto nokuba akuwatumelanga kwelopepa, ungenza intlanganiso, ubaxelele ngomlo- mo abantu oyena banganyula yena.” Ndalibeta ngentshiyi, saba "siyahlukana. Ukutsho ke, nkosi, nditi sixelele oyena ungalungayo. Mna ndiba ngu Mr. Charles Hutton.

D. M.

ABALIMI NA BARWEBI.

MARKENI.

E QONCE (Oct. 6).

 Irasi—7d to 1/1 ngekulu

Ihabile,—1/3 to 2/9 ngenxhowa

Itapile—2/ to 11/7 ngekulu

Umbona—3/3 to 3/7 ngekulu

Isemile—2/6 ngenxhowa

Amatanga—1/ to 2/ ngedazini

Umgubo—7/6 to 8/3 ngekulu

Imbotyi,—3/ to 4/

Inkuni—7/6 to 26/ ngeflara

E KOMANI (Oct. 6).

Inkuni—11/ to 40/ ngeflara

Itapile—10/ to 12/ ngenxhowa

Ihabile,—2/4 to 5/ ngekulu

Umbona,—6/ to 6/6 ngenxhowa

Native Opinion,

THURSDAY, OCTOBER 11,1888.

 THERE is evidently

 one question upon which the people of this district are agreed. It comes up at every meeting; it is dealt with by men of various posi­tions. It is the question of restrict­ing the sale of brandy to the Natives. But on this question the people and the head of the Government are most decidedly opposed. At the Kei Road dinner Mr. George Blaine — pro- bably the most respected farmer in Kaffraria—expressed his regret that the Excise was gone, hoped that it was soon to be re-imposed, and said “ he had no doubt that their guest “ recognised and deplored the evils “ resulting from drink, and that he “ would do his best to diminish them.” This was echoed by Mr. Newby- Fraser, who was courageous enough to blame the Government “ for “ assenting to the repeal of the “ Excise, and held that they should “ have appealed to the country, when “ he felt certain they would have

“ been supported, and their conduct “approved of by a large majority.”

The Borough Council a few days subsequently welcomed the Prime Minister to this town, and presented an address, in which the following admirable sentence occurs : — “ We “ would commend to your earnest “ consideration the necessity of the- “ reimposition of an Excise Act, and “ the restriction of the Drink Traffic “ among the Natives ” ; and this was backed up by Mr Councillor Eirwood, who will be gratefully thought of for this by our people.

To that was added an address from Natives, presented by a deputation headed by the Revds. Chas. Pamla and Jacob Boom. These representa­tives said :—

“ We greatly deprecate the repeal “ of the Excise tax on brandy, and of “the proclaimed areas in which. “ brandy could not be sold to Natives, “ and hope that the Government will “ see its way clear to impose a tax on “ brandy, and to the extension of the “areas. We also hope that a law “similar to that of Natal and the “ Free State will be made for us by “ which.brandy is forbidden to Native “ people.”

This surely is an unanimous opinion, and one that deserves res­pectful attention; the more so because it is also being advocated in other parts of the Colony.

But these requests—these earnest prayers—Sir Gordon Sprigg will not listen to. He told the farmers at Fort Jackson that so’far as he was acquainted with the sentiments opinions and views of the Natives on. the frontier, he had found them, wherever he went “ entirely willing “ to trust and put full faith in the “Government.” Mr. Scherm­brucker told the Natives that if they continued to go direct to the Govern­ment. with their confidence “they “ would find that they had no need “ of special pleaders who boast of “ being the ‘ friends of the Natives.’ ” The Natives and their friends and well wishers, have been to Sir Gordon Sprigg, who is, as he calls himself, “Head of the Government,” an 1 (as we have said) are refused. At Kei Road he told the farmers that we must be left of “the constant “ warnings of the Ministers of the “Gospel, and the labours of the “ various Societies all directed towards “ the inculcation of temperance ” j the Government being of course left free to work against these Missionaries and Societies. To the farmers at Fort Jackson, the Premier said nothing about the Missionaries, but announced that the area proclamation “was repealed because upon the best “ advice obtained from Magistrates, “ Police Officers, and those persons “ appointed by the Government, “ whose duty it is to advise the “ Government upon what is going on “ in the different districts, the Govern- ment was convinced that the pro- “ bibition was actually a farce, that “ there was no diminution in the “consumption of liquor, and in many “respects the proclamation operated “ adversely to what was intended., He did not want to “separate the “ black man from the white.” To the Borough Council, Sir Gordon Sprigg also said, No. These are his reported words:—

With reference to the Drink Question, the Government would not be prepared to re-impose the Excise in its original form but the question of putting a tax on brandy in some other form was engaging its attention. Neither would the Government be prepared, to recommend the creation of Areas in. which restrictions should be placed upon the sale of liquor to Natives. Such an Area if extended over the whole Eastern Districts from the Fish River to the Kei must include the towns to be of any real service, and he was advised by the Alagistrates that that would involve a large addition to the force of police and consequent large expenditure. He did not believe in making one law for the Black man and one for the White, and saying to the former you shall have no stimulating drink, whilst the latter can have as much as he liked. He thought grave re­sponsibility rested upon the European race in this country to set a good example in this respect to the Natives, to set themselves an example of moderation in drinking, and he looked more to moral influences to bring about the temperance they all desired than to any laws.

The Premier’s reply to the Natives was in the following terms: —

Touching the Liquor Question and Pro­claimed Areas, the Premier said that he was as anxious as any man could be to see the people led up to habits of sobriety, and to prevent drunkeness, but the system of proclaimed areas had entirely failed to obtain the object for which it had been introduced. It was the people themselves who should by moral influence be led to avoid evil. They were not children, bu' men, and they should have the mor strength to do right. So far from reducing drunkeness the proclaimed area system produced more beastliness in that direc than ever existed before, and ever these proclamations had been rep

 [OCTOBER 11, 1888 IMVO ZABANTSUNDU (NATIVE OPINION) 3