ukuhla kwayo noko, ngangokuba kude kungaqhotyoshwa; kanjako apo uti usamangaliswe kukubukeka kwelizwe, nabubungcibi nentelekelelo yomntu, ukuqhekeza amawa angatetekiyo, uvele kwintaba ka Mlengana. Kekaloku lentaba ka Mlengana, yona ingummangaliso ekwavelwa uko; kuba sisimakamaka sentaba yeliwa ’macala onke, apo kungebiko ’ndlela yokunyuka ukuya pezulu.

IZINDLU ZE MANTYI.

Ndabona ke ukuba pantsi kweliwa elo, pezu ko Mejelo, kuko izindlu ezimbini zamanqugwala, ekwatiwa zakiwa yimantyi ebudenge, eyayize kukangela indlela leyo, izakela ukuti, oti ama Mpondo ukuba angxamele ukwenza isipitipiti ikwele esimakamakeni apo sentlalo yeliwa, kunye namapolisa ayo, isizakuba kona;—Kazi yayiyakukwela ngapi na?

THE GATES OF ST. JOHN’S.

Lendlela ke ikukupela kwindlela yokuya elwandle, e Cwebeni lo Mzimvubu, ide ipumele emasangweni (The Gates of St. John’s), ukuya e Port St. John’s iqhekeza emaweni. Kekaloku lendawo kutiwa ngamasango, ngamawa mabini, elinye ngapesheya komlambo, nelinye nganeno; akangelene pezu kolwandle, ukwenza kwawo ngati ayahlangabezana. Yeyona ndawo ke leyo ebangela ukubukeka kwe Cweba lo Mzimvubu emntwini ohamba ngo Mejelo, napakati emanzini elwandle.

IMITOMBO YE SUFURE.

Owona ’mmangaliso ’mkulu ke ngalendlela, odlulwayo ngumhambi, ngummangaliso ekwavelwa uko womtombo wase Sinuka, (oko kukuti, indawo enukayo). Lomtombo wahluke kweminye ngokuti amanzi awo angabi mnandi, angabishushu kanjako, koko anuka i suture, ongati xa uwaselayo, angeyimpitikezo yeqanda neruluwa. (Umhambi ofuna ukuweva makasele itamo libe linye kuwo). Lomtombo awukaziwa apo uyitate kona i sufure yawo; kodwa kutandatyuzelwa ukuti makabe amanzi awo egqita ematyeni e sufure ukuza kuvela ngapezulu. Ndaxelelwa ke uku­ba endulini pezu komtombo lowo kuko icibi elikulu kona, elingati mhlaimbi libe lililiso lalomtombo. Imilwelwe inokuhlamba kulomtombo ngokufuna ukuzuza impilo.

Kekaloku ndabona ukuba kuko ivenkile ewumeleyo lomtombo noko ingenagunya ngawo; ndaza ndacinga ukuti angati umntu ete wevana nama Mpondo wawulungisa umtombo lowo, angemisa ikaya elimnaadi kwesosituba.

AMAZWI OKUGQIBA.

Into ebonakalayo kukuba abantu abantsundu abakazikataleli ezizinto njengabamhlope; kuba nakuba bengabantsundu abona bantu baninzi kweli lizwe, kanti abazihambelayo ezindawo kakulu ngabamhlope. Mandipele ke, Mhleli ngokutemba ukuba lemigcana iyakwamkeleka kuwe, nakubafundi bepepa lako.

Imvumo e St. Marks—Nge 21st ne 22nd April, 1889, kube kuqukene apa izikolo ezine. Nge 21st zavakala ingqula zamadoda, zabafazi, zamadodana nezentombi; zaba zodwa ezentombi zase Ntshingeni. Nge 22nd kwahlanganiswa yonke into engumntwana kwi Church Catechism Examina­tion ; intombi zase St. Marks apa zawakupa mu amakwenkwe namadodana asekaya apa. Amabhaso emka nentombi, amakwenkwe namadodana agodusa wona idano namahlazo okukntshwa zintombi ngenxa yebhola. I choir yayiti ntya ingoma yatsho kalusizi kwabetwa izandla. Kwabiwa amabhaso, emka nentombi. I choir yavama ingoma ezimbini yatsho yatunuka umxhelo. Kwayiwa esikuleni apo u Rev. E. L. Coakes, osendaweni ka Archdeacon Waters, alungisele kona konke okudliwayo, kwadliwa kuqala. I choir yayiti ntya ingoma yakugqiba yayitsho isilebe sabebezela yiminyanya yemfesane. U Rev. E. L. Coakes wapanga kwi sweets endingazange ndizive mna zabelwa abavumi bodwa. U Rev E. L. Coakes, J. Ntwasa, nam, gasihambisa izicamcam kwabase tafileni ivuma i choir kundawo emiswe kuyo. Ngokufutshane, yapuma yeza endlwini ihamba ivuma, olu luvuma izicaka zalahla imisebenzi ngapandle kwezwi, yafika yenza isangqa pambi kwendlu imi ivuma, yayeka xa sendipulukela ekokubaliseni umzi wam ngenxa yosizi olwenziwa zintombi zase Ntshingeni zipetwe ligorakazi lazo u Miss Phila Sutu Yoyo, no Miss Maria David Mbekile, njalo-njalo Lugoduke luvuma lwakukulisa umntu nomntu. Ezintombi zenza kwalento nge Christmas ye 1888, noko zingalwenzanga usizi ezilwenze namhlanje, awati u Mr. Benjamin Ntabalala. umpakati omkulu ka Rili Hintsa, owaluswa nguye emzini wake, walubulela ngemigcobo ekwafa impahla ezine. Zavuma umvumo ingekuko ukukala nokumemeza ngokucula, oko asikuko kuvuma. Namhlanje imvumo eyayivunywa zintombi zase Ntshingeni isenesitonga entliziyweni, zatsho zandikumbuza intokazi zo Ngxanase o Ntondo no Fanny Sotobe, njalo-njalo. Ofuna ukuva imvumikazi makaye e Ntshingeni. Qondani apa ukuba ezintombi zavuma umvumo omdala, kula maxesha omabini ziti zakuvuma endlwini apa ubone inyembezi zabadala seziyingxangxasi ukuwa, ke imvumo yangoku iyanka. ntyaza ayicukumisi ntliziyo yamntm Zintombi nabazali base Ntshingeni ningayekeleli kulomsebenzi uyintloko ye Lizwi— umvumo. Owona umvumo wona inqata lomzi wesikula. Kwakona zintokazi zako wetu zingqula kupuma usizi kuzo. Nawe mzali wezintombi ukuba wawuzile ukuza kuziva intombi zako ngewungekacingi bubi, kuba ngekusavakala isandi semvumo yo mntwana wako ezindlebeni nase ntliziyweni yako. Ukaba nisapilile kwi Easter ezayo, zenize kuva ukuvuma kwentombi zenu. Tina apa bazali base Ntshingeni sikufupi nebala eliyimbangi yokufa komntu nempahla ehambayo kwanokudla, i Hohita ekwapuma izwi kona kwafa intoyonke, wucimeni umsi osaquma kwanjengalomhla kwapuma kona umteto kwaza kwafa into yonke; kwanjengokuba u Eva kwelake ibala konakala into yonke, waza naye wagxotwa kulondawo—no Rili wagxotwa kalo. Tina sikufupi nembangi yesililo somhlaba wonke. —Nkohla Falati.

ABALIMI NA BARWEBI.

observed, thoroughly abhor a Pass Law. The individuals in favour of the Pass Law belong to a class that cannot be considered as sufficiently enlightened as to be able to differen­tiate between theory and practice. These people take up the advocacy of the Pass Law as a hobby, and having nothing else to speak about at their gatherings, it does them good to let off steam in the direction of the Pass. So far from the pro­tection of the Pass having been felt in these parts, it was getting more and more to be considered as a clumsy, rusty, antiquated weapon that had been tried and found not only useless, but absolutely worse than useless. It served merely as a certificate of good conduct to rogues, who, having nothing to do, prowled about on some pretext or another robbing friends and farmers. These characters, without character, on the strength of the pass they bore, were being passed every day by our policemen; while honest and res­pectable Natives, animated by a spirit as honourable as that which is to be found amongst their white fellows, are subjected to indignities, and are vexed and worried by fussy officious policemen, simply be­cause they may have found it difficult to find time to bask at offices for days waiting for a pass, while their work brooked of n» delay. It may be said that these remarks are penned before the measure of which Mr. De Wet has given notice to introduce, deal­ing with this subject, has been published. But the reason for this is, we have no faith in any Pass system which compels in­dividuals to carry about their per­sons a slip of paper meaning no­thing, in default of which they are liable to penalties. We are staunch advocates of the Cattles’ Removal Act, and would amend it as much as possible. In the efficacy or utility of a personal Pass, we repeat, we have no confidence We have protested against it be­fore ; and will protest again and again.

In one sense, at least, we cannot conceal our joy that the Sprigg Ministry have introduced this measure of oppression. During the election, Ministers and Minis­terial candidates and their sup­porters have been gadding about the country, piling maledictions on all who had the honesty to point out that they had no sympathy with the natives, and posing before our people as good, if not better friends and sympathisers as any set of members in the House. Those who, like ourselves knew something of their antecedents, could not, of course, be gulled, but a good many ignorant well-meaning individuals were taken in; and be­lieved that Sir Gordon Sprigg, Sir Thomas Upington and Mr. Schermbrucker and those who swear by them, were better cham­pions of their rights and privileges than either Mr. Innes, Mr. Solo­mon or Mr. Sauer. Such measures for the abridging of the liberties of the people as the Ministry has given notice of, speak more elo­quently than anything we might say and serve to show who are their real friends, and who their enemies. But we should have thought that the Ministry would not have turned their backs so soon upon their professions to our people not to single them out for special vexatious legislation, and we can only hope that the House will not pass the Pass Law Bill.

NATIVE CARPENTERS.

NO. II.

The carpenters who set up in the native community are far more important in a social point of view than those who are under European masters. They work in a direct manner for the civilization of their race; the others merely supply the labour market. Their number is not great, and not all of them have command­ed success; and it is with the causes of this want of success we have now to deal. It looks like a satire on the march of civilization to see many in a community so destitute of bedsteads as to lie on the bare earth, and so much in want of stools

♦

E QONCE (May 18.)

Irasi—8d to 1/4 ngedazini

Ihabile,—1/4 to 4/ ngekulu

Itapile—2/ to 6/9 ngengxowa

Umbona—3/ to 3/6 ngekulu

Amazimba—3/4 to 3/9 ngekulu

Irasi,—2/7 ngekulu

Isemile—3/3 ngengxowa

Amatanga—1/3 to 3/6 ngedazini Umgubo—10/ to 10/5 ngekulu

Imbotyi—3/6 ngekulu

Inknni,—8/ to 30/ ngeflara

EDAYIMANI (May 18)

Isemile—4/6 to 5/3 ngengxowa

Irasi—10/ to 11/ ngengxowa

Imbotyi,—7/ to 22/6 „

Ihabile—9/6 to 10/ ngekulu

Amazimba—10/ to 14/ ngengxowa Umbona—12/6 to 16/ ,,

Umgubo wombona—12/ to 18/ „ Umgubo—17/ to 24/ „

Ihabile—16/ to 16/6

Ingqolowa—13/ to 14/ ngengxowa Itapile—6/ to 18/ „

Undwendwe lwe “Kaya Labantsundu” ngenyanga EFILEYO :—Messrs Maci, Magwanya, Mzozoiana, Malo, Miss Mbam, Rev Philip, Messrs Sikundla, Sonjica. Bottoman, M no J Maqubela, Vena, Matshoba, K Ncapayi, Konqo, Miss Konqo, Messrs F Ntsangani, R Gasa, C Mahlntshana, Mbina. se, Tunyiswa, Mjokozeli, Sidzumo,’ Mgqelana, Madubela, Rev, Mrs no Miss Mama, Messrs Malo, Macwili, Little, Mazinyo, Tiyo Soga, Kanana no S Govo.

EZABABHALELI.

URUTURUTU NGA MANGESI.

Sitandwa MR. Editor,—NdiYa kucela ukuba ungaba nako ukushiya isitutyana kwelo pepa lakowenu ukuba ufake lamazwana ambalwa ngalo ruturutu nim nzayo ukuba niti ke nenza ntonina, ngale voti yenu ati onanye makuvotwe u Nanini, ati omnve makuvotelwe u Nantsi ulungile u Nantsi ukohlakele. Kutn lento ndiyifanisa namadoda esilwa ngerexe, ngomfazi wenye indoda, wona ati akuhlangana ele anqumane ngenduku, kanti yena umfazi nendoda yake banco­kola indaba zabo endlwini yabo bazonwabele. Ize indoda iti yakubabona ibadle ingakatali nokuba bebesilwana ngomkayo. Ke nguruturutu onjalo kuni nilwa ngama Ngesi abantu aba'teta ntonye abangasokuze bahlukane nokuba kutenina, nani eningasokuze nibahlule. Kuko into eningayiqondiyo ukuba paya e Palamenteni akuko mntu uyakwenza ngokutanda kwake nokuba ngulowo niti ulungile nokuba ngulowo niti ukohla­kele. Into efunekayo kuni yile ukuba nitandazelo umbuso lo ukuba uhambe enyanisweni ungaketi bani nabala, niyeke ukuti abantu nimana ukubamisa ngokubamisa izimilo zabo nisiti u Nantsi uyinto etile no Nantsi uyinto etile. Into efuneka kanye kuni yile—ukuba nimanyane ngemfundo yiyo yonke into engumntu ontsundu nitsale ngantambo nye. kwabi bekuya kubako amadoda angqondo zizukileyo njengomfo ka Mzimba. Ke ngo Mr. Mhalla no Mr. Pelem ndingati. nabo kanibayeke nokuba bahamba njengehangu zona ziti ukuqutywa kwazo zisingiswe e Ntshonalanga kanti noko ziya e Mpumalanga, nazo *ke* zidalwe njalo. Nokuba bati ukuwela umlambo bahle nomsinga ikwayinto eyenziwa zintlambi leyo. Sobuyo sibone apo baya kona, boti ukuba bam'ane bengayi kupuma ezibukweni boyiyeka lonto, kodwa ukuba baya kupuma ezibukweni abasokuyeka.

Michael Tutu.

East London East, 13 April, 1889.

NGENTLALO EFANELEKILEYO.

Nkosi Mhleli,—Ndicela ukuba undinyamezele, ndinge nguye nomntu okudinisileyo ngokutumela indaba kweli pepa lamanene. Manditi ngo­kufutshane inteto yam iya kuba nje ngomntu ochola intsasa, oko kutsho ndihlakulela lendawo ndiman’ukuyibona futi epepeni lendaba, ukuba tina manenekazi masingafundi incwadi yodwa, masifunde nokupata izindlu. Ewe manene akowetu ninyanisile, kuba lento inkosikazi liliso lazo zonke Izinto endlwini, ukuba inkosikazi ilungile, iyazenza zonke imfanelo zendlu njengoko kufuneka kunjalo, ndiyakolwa ukuba lamadoda ashiya abafazi bawo nge ngamaninzi kangaka. Mhlaumbi ngeyisiti enye yakucinga ngekaya layo elimnandi ngokwenzwa yinkosikazi yayo, ingabi nakuba mgabuyi xa kunjalo. Kodwa nina manenekazi akoivetu niti’ ukuba sizipata ngemfanelo ngesishiywana ngamadoda esitshatileyo nawo? Ewe amanye ngeyesishiya, kodwa amanye hai. Kambe nalendawo ke ndayibona epepeni yabafazi besibini—ewe yinyaniso lonto kuba intombi zangoku zinamandla ukurweba amadoda la anezindlu, kwaye kunjalo nje amanye amadoda ahleli ezi ntsizini ngokupatwa kakubi ngabafazi, kuba abafazi bangoku bayenye into; kuba ukutsho yoti indoda ihleli yomvabile ufike umfazi ezenza izenjana eli nompini eyichiza, eyinyelisa, eteta into ezininzi ngayo, nakwabanye abafazi, esiti iya rexeza. Eli zenjana linompini, ungafika liko nakwinxenye yabanye yabafazi babafundisi bakowetu. Anditsho ukuti amanye akarexezi, kodwa amanye alungile, amsulwa kulonto yorexezo. Siti xa sitetayo sifundisiwe, senza izinto zobulungu, Avake wamva umlungukazi oteta ngesimilo sendoda yake? Yona indoda wake wayiva iteta nge nkosikazi yayo? Akuko nto injalo. Isimilo sendlu yinto enqabileyo ema Ngesini ukuba usive kutetwa ngaso. Ukutsho ke zintokazi Bakowetu ezendileyo nezingekendi, masizamele ebulungiseni, ngokukodwa kwimisebenzi yokanyo. Masilinge ukuwancotula amanene akowetu kwezi zinto zimdaka azenzayo Anditsho ukuti anjalo onke, kodwa Onanye *enza* izinto ezimbi ngokuzintloni Ukutsho ke nditi nangona ngati ibhasile sigxekwa ngayo, asiyo ndawo yenu manene ukuba niti xa niteta ngento eniyikalazelayo kuti sibone seyise mapepeni ningasicebisanga kwanga pambili nive into esiyitetayo. Eyona nto ibifanele ukubekwa emapepeni yile yenziwayinxenye yamanene, kuti nge Cawa endaweni yokuba umntu anxibe ingubo zake zokuya etyalikeni, asuke anxibe ingubo zokukwela, ngokukodwa kuba kaloku ibhulukwe inamaqosha ezantsi emilenzeni, ngokunjalo ke isihombo setyalike; kwa nehempe ezi zangapantsi, ngokukodwa ukuba ibomvu inebala elitsalayo, wolibona inene lakowetu lisiya ngayo etyalikeni, ubone rebatyi ingavumi kunamatela ngenxa yehempe ebomvu. Ncedani manene leminqwazana yebhola ine migca asiso sihombo sokuya etyalikeni. Mandiqoshelise ngeliti kuni manene, yiqondisiseni kakuhle into pambi kokuba niyise epepeni lenda­ba. Kanamanjaqo yonke into engumntu mayamkele *Izimvo Zabantsundu* izifunde. Mhleli lencwadi yam yifake andikudinise nganto. Mna sicaka sako,

Nyawukani Ndihambe.

NATIVE OPINION

THURSDAY, MAY 16, 1889.

AS usual, the Minis­terial programme

for the Session, as dis­

closed in the Adminis­trator’s Opening Speech, contains nothing specially calculated to help on the progress of the Natives. In the absence of such direct succour, however, our people would, as they have done in the past, have been content to go on quietly and peace­ably a little longer. But the SPRIGG Government will not allow them even this small modicum of consola­tion. Something must needs be done to harass them, in the pursu­ance of the policy engraved on the tablets of the hearts of the party to which ministers be­long, — to make Natives feel that the il white man is *Baas.”* Hence we read the following at the tail end of the Speech with which Ministers open the Session : “ The “ need of an effective Pass Law for t( the protection of both Europeans “and Natives, having been long “ felt upon the Eastern Frontier, a “ Bill will be submitted to you “ providing what appears to be re­quired in this respect ” To say that Natives have long felt the need of a Pass Law for their pro­tection is grim irony. It is even worse. It is adding insult to in­jury on a community that has pro­tested, loud and long, against the hardships of a Pass System designed to mark them as a race to be kept under. For no one dare suggest that, the pass being a good and necessary thing, both the whites and the blacks should provide them- solves with Passes. are often told, and have had no reason to doubt it, that the interests of the Europeans and the Natives in this Colony are one. Sir Gordon Sprigg when he was last at Queen’s Town, during the elections, assured certain Native voters of influence from Kamastone that “ he was a friend of the Natives ; that the

*Native Opinion* newspaper strongly “opposed him, but they should not “ believe what it said. He added that “it would be a strange thing for him “ to do, having the charge of the “ Queen’s people, to make a difference in their treatment, and hate “some. He was not so.” This is a translation of the remarks sent us at the time by one of the men the Prime Minister was addressing. If then the interests of the Natives and Europeans are identical, what need is there for legislation that marks the Native for special, harsh laws on account of the colour of his skin? And certainly Natives have never taken the opportunity to demonstrate themselves such fools as to ask for Laws calculated to curtail their liberty. Lunatics may forge gyves wherewith to manacle themselves; but our people have not shown themselves to be fit subjects for a free passage to Robben Island The pretence in the Speech, of a sentence implying that they have asked for a Pass Law is of value only to show how ignorant our rulers are concerning the wishes and feelings of a large section of the people they profess to govern. But, we submit that, the satisfactory government of a people is impossible under these circum­stances. That some persons on this Frontier have clamoured for a Pass Law, cannot be gainsaid. These certainly do not comprise the Natives, who, as has already been ­as to sit on a stone, and of tables as to make use of nature’s tables—their knees and on the other hand, a number of well qualified carpenters starved out for want of employment. There is something out of joint here.

In their attempt to set up a business, they have the usual difficulties of begin­ners, a want of capital to buy wood and procure tools, and their having to wait for customers. Were these all, they might be got over; but there are more behind, enough to occasion ultimate failure. These are chiefly two things— (1) The native carpenters use a wrong standard of prices, and (2) They have a false idea in trade.

In regard to the First, their prices for articles, and charges for work, they count up the cost of the wood, the hours they have been employed in the work, and what they consider a fair profit, and reckon the price accordingly. The cus­tomers regard their prices as a gross extortion. Their error is in making “ what it cost themselves ” the standard of their price, whereas the true value is “ what it is worth to the buyer.” If so, there need be no uncertainty who must give way in this controversy. The natives will not give those prices, and will rather Avant those things than do so, and should the pressure of growing im­provement compel them to get articles of furniture, they will buy imported American ones, or perhaps some enter­prising firm in a town will manufacture them in quantity. The native carpenter if he is to succeed must revise his prices. He runs up his charges from the time he takes the work, but this is a false standard. He takes up threefold the time he ought; and the reformation demanded is to work faster, and to adopt quick methods. To take a case of the latter from the making of a common article such as a stool, in place of just making a stool, he should first mark out the measurements for a dozen of the same pattern ; then rough cut the whole at once; after that, finish all the legs at once, and then the broad portions also together. This done, he should fit up and glue the whole of the stools at the next operation. On this plan he will make a dozen in the time he would have taken to make six, one by one. The chief loss of time is in perpetually shift­ing tools and appliances in going from sawing to plaining, and such like. He can thus reduce the price by one-third. Another aid to dispatch and doing things on a large scale, is the use of hand-worked machines. The native carpenter is familiar with these in the ordinary workshop or in that of a missionary Institution, and there are various kinds. Plant is costly, but an ambitious young man should practice economy in the first stage of his business, and get these things gradually. Besides such machines there are many tools outside of the adze, saw, chisels, plane, and some others, which AU the journeyman’s small tool chest. Without these special tools rapid­ity in work is out of the question, and many pieces of work are impossible.

It also reduces prices to effect a saving in the cost of wood, and it is desirable to set up within a moderate distance from a forest, where planks can be bought directly from the sawyers. That may not always suit the community, and some compromise may be necessary; but if articles are produced cheap and good, it is notorious that the natives will flock to the place from far and near.

“ The false idea in trade” so rooted in the minds of many, will form the subject of another Paper.—S.

Notes of Current Events.

two measures, both dealing with Di­visional Councils, are before the country and will be considered during the present Session of Parliament. Mr. Orpen is the author of one of them while the other is a Government Bill. Mr. Orpen has long interested himself in local self- government, but his best friends were scarcely prepared to find that the scheme when formulated, consisted, in brief, in the exaltation of that nondescript official, the Field-Cornet, by placing the whole of the Divisional administration at his feet. It stands to reason that such a proposal will not be entertained by the House for one moment. The Govern­ment measure simply consolidates and amends but slightly the law relating to the constitution of Divisional Councils,, and we fail to discover in the provisions of the Bill any tangible efforts to popu­larise these bodies. To be popular the Divisional Councils should be reformed in the direction of making the franchise and the qualification of membership the same as that which holds in connection with the Assembly—where the qualifi­cation for the electorship and member­ship is the same. Until this is done the Divisional Councils will continue to be out of touch with the popular sympathy which to them is the very breath of their nostrils. Real statesmanship is needful to handle these important matters. That we have no statesman at present in power sufficiently competent to introduce such reforms, is patent and clear to every­one who has for the last ten or twelve years closely watched the development of affairs. The men with long heads are at present out of Office.

The *East London Dispatch* suffers with a great many. Observes our con­temporary “ We are rather sick of all this high-and-mighty show of independence of Imperialism, without any bottom to it.” This is with reference to the howl set up by some people in this Colony, bidding the Imperial Government “Hands off” in South African affairs