IMVO ZABANTSUNDU (NATIVE OPINION) NOVEMBER 28, 1894

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Indawo Ngendawo.

[ngum’bhaleli wetu]

E B H A I .

I Tournamente yebhola ibuye yaxwaleka nonyaka nja ngenxa yengqakp.qa. Sekulixesha lendawo yengqakaqa ikangelwe yi Committee ye Tournament kwaknnye naba. namagunya izipatamandla zi dolopu. Ekabeni kubonakele ukuba indawo ezimenyiwe yo zezinengqakaqa, kwaye kutandabuzeka ukuba iyakudamba msinya, ngokukodwa kulixesba lobnshuehu nje; abanamagunya izipatamandla ze dolopu zikankanye okanye zicebise ukuba i Tournament iroxiswe nonyaka. I Tournament Committee ibibonile ubutyala balento yokutyudiea ixelelwa, yaza yagqiba ekubeni mayiroxiswe, hleze ibe yimbangi yokuzisa indyibilili yengqakaqa e Bhai. Hleze ibe yimbangi yokulahle kwa kwabantu abaninnzi bubom babo, bozo nobom babantu abayi Committee hubese sicengeni sengozi. Ngokuyitintela i Tour­nament i Committee izisindise etyaleni elikulu nenkatezo. Besekuvakele ukuba abantu bayakunqaba neziadlu zibo kwane ngubo zabo ukuzikupela abantu abavola kwindawo ezinengqakaqa. Umntu wokuqala ontsundu owahliwa yingqakaqa apa e Bhai kwaye kueitiwa uvela e Rini. Bapantse bonkwe ngabantu ekutiwa bavela ngase Bini Sicinga tina ukuba i Committee yeczo ngobulumko ukuyitintela i Tournament yaba ngokwenjenjalo izisindisa etyaloni. Ekubeni i Tournament Committee ibiseliwuqeshile umhlaba yenza i contract ebhaliweyo seliyakwenza i Local Tournament. Indawo ebezimenyiwe ziyakubhalelwa ukuxelelwa ukuba i Tournament, kananjalo kuyakutunyelwa isaziso kwi Mvo ukubika oko ngokubanzi.

Umcimbi wokugxotwa kwama Xamba ude waxoxwa kwintlanganiso ye Town Council ngomhla wa 31 October. Yaba ngumhla omkulu nonzima kunene kumadoda awaye ewusingete umcimbi lo. Kute emveni kwe ngxoxo ende neshushu ngamacala omabmi, kwenz'wa ivoti. Abanye abalandela u Mayor bati umzi mawufuduaelwe pakati ko Ntambomvu ne Dukula apo sokuko kade abantu abantsundu abangapezulu kwe waka. Abanye abalandela u Mr. Williams bati, umzi mawufuduselwe pandle kwe Bhai elwagcibeni. Abati umzi mawusiwe kwa Ntambomvu, izwe ledinga labantsundu e Bhai, babe li 9. Abati umzi mawusiwe elwagcibeni emalandalahla emanzini babe si 8; baba ke ngoko boyisiwe. Ipumile intlanganiso kuvakele ukuba umpandle kwe Bhai umzi omhlope uyakwenza intlanganiso nge 6 November kwi Mutual Hall. Ufikile wona umhla ongaliyo yabako okwenene intlanganiso leyo, siteta asiqaba samdaka amagxagxa. Intlanganiso leyo ikupe amadoda ali 12 ukuba ayokumela intlanganiso leyo kwi Town Council nge 7 November ukuya kuxela ukuba abar&fi bapand o kwe Bhai bayasicaea mpela isigqibo sa Council ukuba abantu abantsundu baye kumiswa ngentla kwabo, bapatiswa izigqibo ezitatu. Kundululwe ngu Mr. J. C. Thomson ezizigqibo zilandelayo:—Okokuba lentlangamso ive yalusizi ukuba i Town Council igqibe ekubeni abantu abantsundu abase Maxambeni mabafuduselwe endulini entla kwe Ward No. 7; yaye iyicasa into leyo ukuba mayipunyezwe ngenxa yezi zizatu zilande­layo, ezizezi: 1. Kungaba yingozi kwi mpilo yabemi base North End. Ingalitoba inani lomhlaba e North End. 3. Awusakuba ugqityiwe mpela lombuzo we Location nakuba uhamba nendleko ezinkulu. Ez izigqibo zingentla zifundwe ngu Mr. D. M. Brown obe ngumlomo wabatunywa. U Mayor ubabulele abatunywa abo nati, izi. gqibo zabo zokangelwa. Yaba iyapela into ebitetwa, barcxa abatunywa. Amanene apambili e Town Council ati wona, abatunywa bavutola amazinyo kuba lento igqityiwe, akuko nto yokutetwa kuyo ngoku, kulindeleke ukuba i Council ipumeze isigqibo sayo ibafuduse abantu. Abantu baya kunikwa isaziso senyanga ezintandatu. Impi yangapandle kwo Bhai izimisele nnyo ukusicasa isigqibo se Council knde kube sekupeleni ekuyaknde kuyiwe kwi “Judges ” e Rini. Asazi ke ngoku balwa bodwa, tina eilinde isaziso, Iide elidabi lokugxotwa kwetn lizokupela. U Mr. Williams nxele mhlope kwintlanganiso yang.pandle kwe Bhai ukuba kwelicebo nfuna ukuba indleko zokugxotwa kwabo besiwe ngapandle kwe Bhai ufuna zihlaulwe kwangabantu zingahlaulwa zi Rate Payers. Uti uyakuyinyusa i Quit-rent eyi £1 5/ayise kwi £1 10/ na kwi £2 ngangomlinganiselo wendleko. Kuti lento ingati ingade iye kwi £4 ngonyaka. Ekubeni lamadoda engabafuni abantu aba­ntsundu ngentla, leminyaka ingakanana bahleli nesihlwelo sabantu abantsundu kwoli ngapandle kwe Bhai labo limxelo mde. Tina ngoku asisaboyikile abantu abanezisa ukuti abavani hai bayavana kanye, ekude kwakuhle kanye kwelabo icala ukuba besi. siwa e Kanana. Abantu esiboyikelayo ngabantu abangena ziudlu, abadinwe kukuqeshe leminyaka abayakusukela pezalu bakona into ivela. Mgamara kungabinjalo, umzi unga ungabambana uye ngapambili. Ukuba mhlaumbi ute lombuzo wabuya waroxwa, mhlaumbi saqetulwa isigqibo se Council okanye se Location Committee kunganzima, kuba xana ngaba abantu bavumile ukuya pandle kwe Bhai bangaba bapulukene nebango labo kwangalomzuzu bate bavuma ngawo. Bangati bevumile ukuya kwiedawo abangena banga kuyo kupela betembe izwi le Council eli litembisa oku nokuya, zaye zonke into abazitembisayo zizizinto abazitembisa umzi ukusiwa kwawo kwa Ntambomvu enanamhlanje azikazaliswa. Linokutenjwana izwi labantu abanjalo ? Hai, ingakwalelezolo. Indlela abangez kusela ngayo abantu abaneziza kukulinda u ina ete. Kukukangela ukuba i Council izalise amadinga oyo. I Council njengapambili ingabuyola kwakwiqioga layo Uyizolo yakuba ilifumene izwi lomzi nkuba siyavu- ma ukuya ngapandle kwe Bhai ngentando yabo, benganyanzelwanga yi Council. Kuqala ngemvume ekululekileyo yabentu ingaba i Council yoyisile; kuba ingaba isindisiwe ukuya e Palamente ukuya kufuna enye i Bill yokugxota ngoku ama Xamba, n Ntambomvu ne Dukula aze ngayo lo Bill bayokuyifuna, ukuselwe umzi mhlaumbi ngapezulu kwe Act 1888, ze indleko zibe ninzi xana imi imitatu endaweni yomzi oinnye onebango, kananjalo i Council ingaainda kwindleko zokupumeza i Bill entsha, Umzi wakuba uvuuiile ungaliuda u ina ete. I Council yona njenngoko sesitshilo. ingabiyela kumaqinga amadala kuba indicia yayo ngoku imhlopo, ngokuti icande kweso Hiza sitsba sebesivumilo abantu. Ze yakuba jkugqibile oko inike ilungelo elihle koyakuya kuqala ngenteto ka Mr. Williams. Impi engena zindlu eyiyona ininzi kulomizi, yayo idiniwe kukuhlaula i rent ezinkulu ingaya ngezantya kulo- ndawo basbiyeke bete bbozololo abantu abanezindlu abalinde bona u ina ete. Ekubeni umzi omtsha uyakuba sisixeko esikulu, abantu bokuqala abayakulandela ngabafundisi, okanye kungavela abafundisi abatsha babo bona abanezindlu belinde u ina ete. Ekupeleni nakuba ngoku balandcle ize ekugqibeleni abo babini nabatatu bayakulinda nabo ndindele, baze bona ngoku bakatywe ngesihlangu, kutiwe kubo nanivumilo ngokwenu nisazi ukuba aninabango kula ndawo. Ronakale ke yonke into netyalike zibe selubala, baye abantu bekude kuzo. Tina siti isigqibo se Council sihle ukusisa kwindawo esinebango kuyo njengoko sikuselweyo yi Act ye 1883

Kananjalo asisayi kuba sezincebeni ze Council, iyakunyanzelwa ngumteto owafunwa yiyo. Siti umteto unokusikusela bhetele kunezitembiso zenkohliso esekukudala sikohliswa ngazo. Abantu baligqibile elabo idabi lokuqala, ngoku balindele elesibini lezaziso eliyakulandelwa zimbuyekezo zemizi yabo. Ngetyalike njengabantu nangomteto we 1883 asinazwi, abantu abanazwi, zi Trustees esiyakuzikangela ngamehlo abuhlungu ukuba nazo zilwe njengati ukulwelwa ityalike. Ukuba zoyisiwe ziyakugxekwa kakulu.

Ingxoxo yokulobola ayikagqitywa kwi ngxoxo yentlanganiso yengcingane zamadodana, Ubusuku bokuqala kwateta abandululi mbuzo bebobabini. Ngeveki ezayo kuyakuteta amalungu pezu kwa- inapepa. Abandululi ngxoxo bona baya kuteta ngemini yesitatu; unjalo ukuba mkulu kwawo lomcimbi e Bhai.

BEACONSFIELD.

Kautsho ! Kumagama amadoda asekaya apa, u Mr. Moses asimnt’ ukoyo, mna ndanditeta u Mr. Num i Gosa Lomjikelo wase Wesile apa—“ Umdengentonga” :

Ulomatand’ uhlanga,

 Ulomdengentonga,

Kukukusel’ abafundisi,

Ngokuba wagcina Umana ka Mbongwe no Mnyatsi, Umana ka Magaba noka Jabavu, Abat’ ukumbiza ngu Tandabantu,

Pambili nto ka Num !

Inina ! Kanti into ka Num le sisikolala sika Mr. Kobus Mpondo lowo wakowenu Mhleli. luto leyo yayipata isikula sangokuhlwa oko yayihlal’apa kwelembokotwe. Hayi iyabonakala ingqondo ka Num iyelele ku Mr. Mpondo.

Inina! Bati ngomhla we 12 November yayiyi Tsatsiyoni, ngokuba sasiyipunga sihleli ezitulweni zetu—kwaye ngapaya koko kuko nezipitshi nornculo we dyong span ! *Ka'nete ruri.* Isihlalo sasitiwe wambu ngu Rev. Jon. Jas. Jabavu (Tandabantu). Intlanganiso yakutazwa ngamazwana ngu Rev. Jas. Thompson, M.A., ote waposa ishumi lesheleni wabaleka wemka kuba wayebhexeshwa lixesha ngenxa yomsebenzi kuma Ngesi. Le Timiti ibiyeyokugqiba ityala lendlu yabafundisi ebelisoloko lilengalenga pezu komzi njengelitye lokusila, Bati ibiye nye yezinkulu ezaka zako. Umzi ubuko kakulu nongamauye amaziko, oma Tshatshi noma Rabe. Kwapuma amazwi amycli kwinto zo Duka, Festire, Songe- lwa, Du Toit. Kuma Wesile kutete iuto ka Num, Igosa Lomjikelo, nonto ka Msikinya, Igosa le Bandla, no Constable Dlabane, Lullezana yohlanga, Ngase mculweni i Choir ka Mr. J. S. Msikinya yenze into zamehlo. Icule kanye seva sesihlininika. Lomfo ka xego Msikinya ngomnye wabafo benqubela, ebenyanisile u Tandabantu (J. J. J.) ukuti Ngusikutali, Into ka Binase yase Posiui ibisiqodoio eluhadini: yincolobela apa emostatshi ifana neka Sir Thomas Upington; ube nyanisile u Num—siyambuiela u Mr. Binase ngokudlala kwake okuncomekayo, Lomculo ubuyoliswe nayi Quartette ebimana icula nayo: o Rev. J. J, Jabavu no Mrs. Jabavu, no Messrs. I. Budlwana Mbelle (Interpreter High Court), no Mr. Theo. J. Binase wase P. O. Beaconsfield, U Mr. Mbelle ngati yindodana eyakuwutimba umzi ngokuba izitobile, ibekekile, inobubele, ayiseli. U Tixo wangamana angayitamsanqela.

Kautsho: Ndisamana ndicinga ukuba nhi ! au! azi u Lozi akawatenganga (square) na amadoda apambili alapa kwelembokotwe lento ingxokozelo ingaqutywayo nge Glen Grey Act. Abafundisi ke bona, owase Malay Camp nowalapa, ndaka ndeva ngati beta bayayikankanya baye bemana ukuti nabo bakangele uku­ba kuke kushukume umzi kuqala— imitika ike ilandele ngemva—well think we ought to agitate, agitate, agitate for the laud of our ancestors.

E KOMANI.

I Magic Lantern ne Tea Meeting kwi tyalike yase Wesile ibingo 29 ultimo, ibe yencomekayo nakubeni ulutsha beluiiuga ukuzipata ngokungandileki, ute Umgcinisihlalo walulumkela, walurolela induku emnyama lwaba luyazindila njalo; ndiyayincoma imiboniso leyo yenziwayo kuba ibingumhla wokuqala ukubona umntu wohlanga eyenza ndiko, no ti ibe yemnandi kunene. Noko nemali balingile ukuyikupa too. Kube kuhle kanye. Pambili mfundisi wase Wesile!

Ziyadlala kubi i cricket club. Kezadibana kwakona i Komani C.C. no Pioneer C.C., yayawa kutshwa kwakona i Komani C.C. Lamadodana e Pioneer C.C. ukuba aquba ngoluhlobo zezilumke i club.

Kusabanjwene ngobhelu lomsele, ikaba alivumi ukuba uyekwo. Nam Gobisongololo wase Bede andivumi, ngani, there is no danger in the cask. Hai betu ukutya kumnandi.

Omnye umntu bati udutyulwe ngumlindi wengqakaqa ontsundu wafa, siteta nje usentangeni umdubuli loivo.

Enye intokazi ikwele kuloliwe ngomhla we 5 kwemiyo nenye indodana kubhekwa e Rautini; yenye yentombi zokuzalwa ekay’ apa ke leyo,

Mna Gobisongololo andikacingi ukumka apa nakubeni ndigxotwa, kuba ndiminyaka ili 16 apa ndisitya olubhelu lomsele namhla bati mandiluyeko ndiye kutya i Cape Smoke, Mna nditi, ndiyacitwa namhla ku Komani wezibelo.

Imfazwe yabafazi isato nqum ngoku. Noko Mhleli wezabantsunau Izimvo kusekapukapu; wova ngam ukuba kunzima, ndim owalapa oyinkulelane yaku Komani.

Bhala uti apa tina libalele ilanga kute zekune imvula kwako imfazwe yabafazi e Lokeshoni yase Komani. Bebekusituba samakulu amatatu abafazi abebesilwa, bate bakuyeka kwana imvula enkulu wazala u Voizana.

Ikaba elimka nogayo lisiruqule ekayeni labantsundu. Ngenyo imini lihlute i “ kuku”—u Sipa—imbiza zonke ze dina­la, lamvalela ebhokisini, kude kwafika abantu benqwelo yezonka abate bamsiza u Sipa.

Inqubela yabantu base Komani andigqibi kuyiqonda ngenxa yabantu bakona, ubhelu lomsele lona likaya lalo, ukuze uqonde akuko mini nabusuku. Azi ngubanina onga nqumamisa lento ?

Imitshato ike yako, nto ibe mbi kukunxila kwabantu kona. Noko manditi kuwe Mhleli wobe uve ngam ukuba kunzima.—Nqapela Ndikule, e Bede, ngase Niniva.

Omnye uti: —

Impi eti lixolilo ibe isiti engamatsha- ntliziyo ibe imana izinqozisa, namhla umfo wase England uyidibe nge ntanga, apo kukubi kona iya kulinda ukufika kwe Jaji. Tshotsho! nazo iziqamo zika “Jongwa lipela, ubil’ ebanda, ubhelu lomsele, amabele ka Bhunga ie,”

Umbhaleli wako obhalo nge Komani inteto yake inendawana ezifuna ukubuyekezwa, nakuba singazi misele kupendu’a zonke intsbunqane ezitetwa ngo Bhalel’ edolweni. Xola ke namhla Mhleli.

Nge Konsati yesikolo sase Tshatshi, hai simva tina eyincoma nokuba ebengajo nge kuncoma na—uncomile ke, ngokwa

kwa Balak no Balami. Sitsho kuba esiti indlu itnele yagqoboka umgangato luqwaqwazo nonqonqozo nongingizo, upau ke olo lokubonisa ukwaneliswa kwabapulapuli—nakuba yena unkabi ngenzondelelo yake yobu Farasi esiti kukungahlonelwa kwe tyalike. Unkabi kumhla abone i Entertainment kusinina, lento angaziyo ukuba tina mahlwempu senzela ezityalikeni yonke imicimbi yetu ngokuswela umanceda, Ngamanabaqokela msinya aba bantwana azokubehle umfo ’mkulu akumbule ezi Landana. Hai kona, uyakuti akuva ukuvuma kwe ntombi ze Native Choral Association, njengokuba iyakunika i concert nje ngomhla wa 28 ku November lo, fanukuba uya kubhaca. Umfo lo unesingqala ngakuti, yini ukuba ati sizicingela ukuba singapesheya kwe Jordan kanti sise nganeno, Uve sisitini betu, unantonina lomntu betu ! Yonwaba bawo sisakolwa tina nanganeno komlambo apa, siyeza, Ngoli le schism (sizim) akasihlebeli ukuba umshumayeli lowo ute ukuze agxeke eyako ityalike nje, wabe eyiseke pina intshumayelo; kengoko asinako ukuyingena lonto, Ngapandle kokuba sivakalise ukuti noko umntakwetu le utande nje ukuba aviwe eteta ngeli lizwi lisixaki ukupeledishwa kwalo ngokusekeleza ukuba anconywe ubufundi. Mole Sogwembe—Mawo ! intwana zakwa Ngqika.

Pulapula, umfo wase zi Landana ! Yini, kaloku sesani isimbonono esi singokupeliswa kotywala bom Xhosa? Ndibe ndingabi kube kutiwa kuweliwe? Umqomboti lo ulilelwa ngani ? Uyini ne nqubela?

Zixomene apa ngornqomboti impi yenqubela yabeta izandla yati siyavuma ” mhla umfo ka Crouch wangenisa umteto wokupeliswa kotywala e Councileni, Ihlale yahlala eye Nqwayela yegqi nomtandazo (petition) oti sesife sifileyibrandi yase Dopolo, siyekeni sesizigqibelela ngobu beta kuba ukuba nisusa obetu sakugqityelwa yi Dopolo. Nditeta wazinqoloba umfo we Nqwayela zonke ezintwana zintlokwana zinchwatileyo, watsho afuinano umntu aqabuke sele sayinile engazikisanga ukucinga. Aku­mbule ukuba umpostile lo wakwa Nqwa­yela kupela ujonge lendawo yokuba namhla uyaposwa lihobo eli atengise ubuzibulo ngalo. Kwakona ke eye Nqu­bela yenza owayo umtandazo wokupikisa owe Nqwayela, oti siyawufuna umteto uqinisiwe bupele utywala kuba bugqibe wona lamadoda enza umtandazo wokuti mabuyekwe utywala bungenzelwa mteto. Sisajongile apo kopeliswana kona.

[Eyo “Mboneli” ibhalwo omabini amacala epepa, ngoko ayina kwenziwa nto, njengoko k wakwazisi we. —UmhlelI].

EGQUGESI.

Oh! Kambe siyalila noko ngati kukancikane nje ngenxa yale ngqakaqa. Mbangeli yokuba silile kangaka ngala matamsanqa angavumiyo ukuza kufikelela kuti kuba sisoyikwa. Amatamsanqa selesuke amane ukupelela e Singqengqeni. Besesizixolisile noko, situnukwa namhla kukufika ko mfo ka Makiwane (Rev. E. Makiwane) nonkosikazi yake, abafike beyela apo e Singqeugqeni, bakolwa yindaba yokutyela le kuhlala kusitiwa ayikoli. Into ete yambi yinxamleko yabantu abebosuka kwimixauka ngemi- xauka besiza kulentlanganiso ; kutiwa bate besaman’ukufika ngokufika bancedwa ngabebeko e Singqengqeni entlanganisweni, abate kubo : Lowomntu enihleli nijonge yena apa uyakupinda eze nxa ku pole Ingqakaqa, Umsebenzi lowo womfo ka Makiwane ne nkosikazi uyancomeka kakulu kanye. Yaqala intla­nganiso nge Cawa, 11 November. U Mr. Makiwane uyiseke inteto yake ku Yoshuwa iii: 17, watsho ke kwakanya kwaqondakala ukuba umzi mawuwelele ngapesheya kwe Yordane. Siva ukuba kwawola abantu abamayelana ne 120— intsapo nabantu abakulu. Umzi ongabangako ngoma Lawu, kuba ngenxa yokulahleka kwawo awuzazi nezinto ezinoncedo.

Nto eyiyimbi endingakwazisa yona, yindlala tina apa, Noko indawo zine ndlala ngati andizange ndiyibone enje ngale. Umlungu wevenkile apa isisulu esinje akasoze asilibale, kuba kuti nge- ngxowa enye yombona afumane itokuzana lenkomo elalekel wayo,

Tina apa kuko amakwenkwana aselebuya entolongweni ngokuba, ati kuba asemancikane abetwa ngentswazi zekwepile. Kwabanjwa amadoda emva kwalo makwonkwe ngokuba inkabi yenkomo, anikwa unyakake wona. Yindlala lonto.

Libalele tina apa kakulu lido lati ukususela ngo Mvulo kuze namhla (16 Nov.), hayi kunzima. Kwake kwatiwa kutandazelwa imvula apa, kwahlanganwa nge Cawa kwaba kupela njalo, imvula yona iya funeka.—Umfiki.

Uviwo lo Titshala.—Inani labaya kungenela oluviwo kulenyang’ izayo nga 843. Kutiwa abazange babe baninzi kangaka. Imbangi kukuba u Dr, Muir uti abangena zalifikiti ngababambileyo nje kodwa.

Ucando lwase Glen Grey.—Inene eliyakupatiswa ucando lwalomhlaba ngu Mr. Murray wase Monti, omnye wabanyuli baka Sagodini, umsebenzi uyakuqalwa kulenyanga izakutwasa. Uya kuncediswa ngu Mr. S, Skead,

Bayamkelana-nje ?—Inxenyo yamapepa ase Ngilane iti i Ruluneii yabetela u Mr. Rhodes ucingo lokuba maze anganduluki e Kapa ingekafiki. Oka Lozi akayinanzauga lonto, wasuka ngati umbangele ukuba abehle atshwebeleze kuba i Ruluneli yafika sekubanda.

Tmpindezelo.—Xa bekukutshwa amanzi amadala kwiqula elipakati kwe ofisi ze *Standard*—ipepa lase Monti—kufunyenwe into eninzi yamagama okushicilela. Oweli pepa uti lelahleko yehla malunga nokugxotwa kwabashicileli abamhlope ababetiye ukusebenza nemidaka.

Obezimisele Ukutshata, — Ngamhla utile umfana we Bhulu wanduluka efameni kayise waya kutshata e Kolsberera wafika itshayile bengeko abafundisi bama Bhulu nowase Wesile. Kubonakele kusele ukuya e Mantyini nakowase Tshatshi. Imantyi imbize i £5 ayabiko, waya kowase Tshatshi omtshatise ngesi Ngesi (rooi taal). Kutiwa abazi nezwi elinye lesi Ngesi. Fan’ ukuba bogcinana noko.

Ngumntu Onjani ?—U Rev. J. Hughes waba Pehleleli oso Ngilane ngoku, okaya lise Kimball, owaya kwelo ngokufuna imali zokuhambisa Ilizwi nokwaka kwi lizwe lomhlaba owapiwa ihlelo labo ngu Mr. Rhodes, eletikutsha nje ute: Ngapambi kokuba ama Ndebele acitwe ngale mfazwe yokugqibela bekungeko ndlela yokuhambisa umsebenzi. Akuba ekanyezwe ngamandia ute kupange kwapu­ma lonteto ebengatsho, okanye kukauleze usiba lokubhala, Ikwa ngulo Yuz owa- ka wazamisa ikhaba lase Posini e Kimbali nyakomnye epandela abamhlope.

Ubudenge,—Inkulelane yase Klokberi engu Mpondo iti: “Ama Hala esikolo nabomvu akafuni nokuv’ oku ngevoti. Avota kade wona umntu wokuwatetelela —Inkosazana. Abavoti besisikolo uti fan’ ukuba bangabatandatu qa. Namhla u Faku waka waya ngayo bati abananto nayo. Ivoti yinto yokucitau Dalindyebo, Enye iuto abaya ba Tembd bapezulu abazelwe nto ngenxa yokuvot’ oku noku- qubela pambili. Umntu owafunda kakuhle ngu Mr. Lobi kuba akanguye umvoti. Lo Mpondo uti naye akasoze avote noko alapa e Qonce nje ngoku,

Emantloko Omgqesha.—Umlesi we Mvo
olapa wenza inqaka iokaba “ Indaba aziko
Ipeiile nalandawo wawusiti Mh’eli ‘ Ngahla-
mba azantsi ko Mara ’—inkumbi zitshayele.—Ngo Maru sasincoma ukuba yena efumene
imibete yokuba ake ade alime, elixa libale-
layo kwezinye indawo.

“Hai Ukufaneleka.”—Kwingxikala ye
Navestile yase Zeleni bekuko atna
Tshatshi nomfundisi wawo u Me. Kawa
ekutiwa wenzo isibhebha sonteto; ama
Dipende, ama Free Church nama Ruta—
amahlelo amene. Inkonzo nga iqukunjelwe
ngowalipi ihlelo bekuko um-T nje ?

Ukuhota —Um’bhaleli ongu “ Hananya ’
ati udiniwe kukulesa ngolobolo epepeni
kuba abantu bazibopalele kulo, lasegazini
layakupela ekuhambeni kwamaxa entungu-
lulo ehlambulukileyo, ngako oko kukudli
indawo qa kupela. Unga angake eve amava
amadoda njengokuba kulilwa ngokuqotsana
kwabatshatileyo nje ngalenkonzo ilahlwayo
ayibonayo yena, yokuhota.

Inyameli Yomgwebi.—Kuko umntu
ozimisele ukubhalela u Sagodini imihla
nezolo into ende yenewadi ebongoza
ukubaalungiswe agokuhlaulwa a £5,00C
ngokudlelw’ indlala ngu Rulumeni nge-
ndawo ezitile. U Sagodini akampenduli
nangona kubonakalayo ukuba elorwexu
ngeba lifun’ ukumqekeza intloko. Aka-
tsho nokuba akoyiki mntu. Lomfo aka-
qondi ukuba ungenisa imali ku Rulume-
ni ngezitampu ezi.

Umnt’ omtsha.—Kwelase Amerika, e
New York, ama Ngesi enze umutu om-
tsha obude buzinyawo ezi 6. Lomfo
uyahamba nje kakuhle. Intloko, ingalo
nemilenze zifeza indawo zazo, unokuha-
mba imaile ezi 12 ngeyure. Omdala
unxitywe ingubo ezimnyama nalomtika
we dinala neqina elimhlope. ugalele izi-
hlangu zentsimbi. Umsebenzi wake
kukuvuma ingoma nokuyilata pakati
komzi lowo. Bamenze wayilonto ngo-
ncedo lwe ilatrisiti waza ke waba ngum-
ntu opilileyo. Sekumatyeli ukuteta
nokuhleka qa.

inkosikazi yakwa Zulu ne Kwini.—
Seku isikatshana Inkosikazi unina ka
Dinuzulu abe ekonze ngembenge enhle
etungwe kwa Zulu ku Kwini wase
England. Siyezwa-ke ukuti wafike
wayamkela ngokubonga nangokujabula
okukulu leyo mbenge, eyayikanye noku-
nye futi okwenziwe ziuyanga zakwa
Zulu. Impela bayantokoza bonke lapa
bezwa lobo buhlobo obukona pakati
kwendhlu yakwa Zulu ne Kwini. Loku
sikuzuza ngomusa ka Magema Magwaza
osandu kwamkela kuba Ntwana be Nkosi
yakwa Zulu amapepa ase St. Helena.—
*Inkanyiso,*

Intolongo endaweni ye Bhola.—Ngo
10 November abadlali abantsundu base
Fentestat pezu kwe Gqili benjenjeya
ukuya kudlala ibhola e Pitoli benemincili
engatetekiyo. Umfo wakona into abati
ngu Mr. Wolhuter, imantyi, itumele
izwi xa balungisa ibati nentonga
zabo ukuba babanjwe boshumi kuba
bengenapasi enestampu sesheleni. Ema-
tyaleui yakubizwa lemali kufumaneke
iyindaliso kupela konkabi bequkiwe.
Bapiwe isituba seyure ukuba bafune le
Ils. ekuyakuti bengayifumanga bapeswe
entolongweni. Akudlalwanga ke,’ ama-
doda agqityelwe ejongwe ngu “ hard
labour.”

*EZINYE INDABA KWIPEPA* 4.

NATIVE OPINION

(Published every Wednesday) Threepence.
*Posted, to all parts of the Colony for* 3s. *6d.
for Three Months or* 13s. *6d. per annum'*

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WEDNESDAY, NOV. 28, 1894

Topics of the Day.

Deliberate.

After a three weeks’ excogitation of
Mr. Sauer’s speech the East London
*Dispatch* came out on the 21st instant
with a leader very appreciative of the
arguments of the Leader of the Op-
position, who will, no doubt, on his part
duly appreciate the recognition.

“ Imvo ” Abroad.

We have to acknowledge with thanks
the receipt of *The Statesman,* which is
“ an organ of the Colored People in
Colorado ” and the neighbouring States
of America. It is published at Denver,
and is a bright paper. We presume it
conies as an “ Exchange,” and are glad
to have it on our list.

Scab Prosecutions-

A fellow-countryman of ours, who
has taken the task of watching with a
very watchful eye Scab prosecutions in
this district, is of opinion that Scab is
prevalent only among Natives’ sheep,
since Europeans who appear before the
A.R.M. are as few as buttons in a batche-
lor’s shirt. He blames Scab Inspectors,
who threaten and frighten Natives in-
stead of helping them and show them
how to dip properly. To cap all this,
he is astonished and grieved at Mr,
Roselt’s exceptionally heavy sentences.

The Grahamstown Panic-

We sincerely regret that some of the
Grahamstown people should deem it
advisable to punish all Natives by re-
viving mediaeval measures against these
people for the crimes of two per-
sons who, induced by a depraved ap-
petite for drink, committed the blood-
curdling tragedy recently reported from
there. Violent measures against a com-
munity are just things to demoralise it,
and it is fair and generous treatment of
a people which promotes a good under-
standing. For the prevention of revolt-
ing deeds like those feared there is no
remedy but prohibition of liquor which
so brutalises the people as to render
such things possible. We are glad that
the *Journal* is holding out against the
measure and wish its advocacy success.

Dutch Conservatism

The conservatism of the Dutch colo-
nist is proverbial. Another instance of
it sticks out in connection with the
election at George, where Mr. Thomp-
son won by simply mentioning that Mr.
Hofmeyr had promised to support a
Mossel Bay line if he (Mr. Thompson)
was returned. The Capetown Dutch
correspondent of the Orange Free State
*Express,* no doubt of Dutch nationality,
does not appear to be impressed by the
morality of such tactics, and he may
possibly be representing a number of
his Afrikander compatriots who think
likewise. This gentleman announcing
the fact that Mr. Thompson has been

returned goes on to remark that “ this
is a win for the Government, but for the
Colony it is certainly no gain or honour

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that such a person should have been
returned to fill the place of so univer-
sally known and respected a person as
the late member, simply on the pro-
mise of a railway.” This is the opinion
which has again and again been ex-
pressed in these columns.

Imprisoning Cricketers-

It does the *Friend of the Free State*great credit to stand up and denounce
as “ mean ” the action of the Bethulie
authorities in running into gaol Venter-
stad Native cricketers for being without
*official* passes. The thing is on a par
with the Springfontein fiasco — some
time back; and makes the Free State
Government look blacker than it really
is as regards the treatment of subject
races.

Sir Thomas Scanlen and his Seat-

According to the *Midland News,* which
writes on the best authority (presumably
Sir Thomas Scanlen himself), that gen-
tleman is as far as ever from deciding
to relinquish his seat in Parliament for
the “Squarer’s” offer of a lucrative
post under the Chartered Company,
notwithstanding Mr. Rhodes’s boast at
the Jameson banquet about having
secured the member for Cradock. This
latest information seems to have the
true ring about it. If Sir Thomas Scan-
len intended to resign he is the last man
to have kept a constituency “ on toast ”
till February, when it was stated he
would resign; and the fact of his not
resigning forthwith confirms this last
piece of news about him. The ex-
Premier is now of such age that he
would think a number of times before
entering upon pioneering work such as
might very properly be taken up by his
son, who by-the-way has just returned
from Oxford, where he has attained
scholarly distinction ; and it would be a
very great satisfaction to all Colonists if
Sir Thomas Scanlen continued to grace
and advantage Parliament with his pre-
sence and ripe experience for the rest
of bis life.—[After the foregoing had
been written a later issue of the *Midland,
News* has brought the welcome news
from Sir Thomas Scanlen himself that
he will take his seat in Parliament next
year].

Opinion Worth Having-

While the opinions of many of the
Cape Colonial newspapers on Mr.
Sauer’s recent speech might have been
largely discounted beforehand, for the
simple reason that they are unable to
appreciate a constitutional Opposition
to an existing Government, deeming it,
if not exactly anarchism, at all events,
something next door to it,—it is refresh-
ing to find a Natal journal of the great
authority of the *Natal Mercury* pro-
nouncing an opinion on the deliverance
of the Opposition Leader quite in
harmony with what we of Native
Opinion ventured on the same subject
a fortnight ago. For at the conclusion
of an exhaustive leader, reviewing the
statesmanlike address, the *Natal Mer-
cury* says :—“ Mr. Sauer, in fact, pricked
the Northern bubble very effectually,
and made it clear that the tempting
bait of a great trade between the Cape
Colony and the North, so alluringly
dangled before the farmers and others
by Mr. Rhodes and Dr. Jameson, was
an exceedingly doubtful morsel. From
beginning to end Mr. Sauer’s speech
was a masterly effort. Clear, lucid, and
incisive, every point was made to tell,
and the enthusiastic manner in which
the speech was received showed that
there is a deeply-rooted dissatisfaction
with the present Administration at all
events in Capetown, and that Mr.
Rhodes has not the same popularity as
he had a couple of years ago.”

The Jenner Commission-

In a curiously roundabout communi-
cation Mr. A. E. Murray, of East Lon-
don, takes us to task in the columns of
the *Cape Argus* about a question of fact,
which, to a disinterested observer is not
of very great importance after all. To
Mr. Murray, however, the question is
one of life and death, for over and above
the fact that he is a Surveyor, he is one
who, according to the *Eastern Province
Herald,* has been specially deputed to
undertake the Glen Grey survey. And
did not Mr. Merriman in his able speech
on the Glen Grey Bill say that the Act
would be a blessing and a boon to those
of Mr. Murray’s profession ? Read by
the light thus afforded the following
letter will be easily understood:—

GLEN GREY ACT.

TO THE EDITOR OF THE CAPE ARGUS.

Sir,—The following is from the Queens-
town *Free Press* of the 13th inst.“ The
*Cape Argus* gives special praise to Mr.
Jenner for having taken no time in par-
celling Glen Grey out into locations. But
anybody, says *Imvo,* who knows anything
about the matter knows that the locations
there, as in all Native centres, have their
natural boundaries which have been re-
cognised from time immemorial. There
really was no necessity of sending any-
dody to demarcate these.”

It appears to be the custom of certain
journalists to publish as facts matters of
which they are profoundly ignorant.
Unfortunately their readers are, as Carlyle
would say, “ mostly foo’s,” hence, untrue
statements given to the world as facts are
calculated to do a lot of mischief, especi-
aly among the more numerous readers
who never think for themselves, or try to
lift matters, but take as gospel truth
everything they see in print. Now these
lien Grey locations, whose so called
‘ natural boundaries, which have existed
rom time immemorial,” were forty-thr5e
n number, and had anything but natural
boundaries. Indeed, they had boundaries
which gave rise to frequent disputes be-
ween the Natives themselves.

Now, it has been Captain Jenner’s
special mission to give all the locations
lateral boundaries—that is, the tops of
ligh mountain ranges and well defined
ivers—and in this he has, as far as pos-
ible, admirably succeeded, the only ex-
options being in cases where the loca-
tions were bounded by farms to which
titles had already been granted, and in so
doing he has reduced the number of loca-
tions to eighteen. As I have travelled
brough all these locations with Captain
inner, I may be supposed to know
something about it, and lean safely say
that all this agitation against the Glen
Grey Act has come from without.

I am, etc.,

A. E. Murray.
last London.

It is necessary to add that, notwith-
standing the foregoing,, we adhere to
what we said : that Mr. Jenner’s first
mission lo Glen Grey was sheer “ mark- 3g lime,” as the locations in Glen Grey were laid out in blocks many years ago.

As for disputes about boundaries, Mr.

Murray should know that these take
place frequently, even where surveyor
have been; and will continue to occur
after he and his lucky army of sur-
veyors have been over the location
As to the attempt to localise “ the agita-
tion,” it is merely a matter of opinion.

THE TRANSKEI NATIVES.

A S is generally known the Trans
kei Natives have been much
upset lately by the Government
proclamation of some of the provi-
sions of the Glen Grey Act; and
the whole territory is in a state of
seething discontent. The direct tax-
ation, amounting ahead to about 30s.
per annum, for which the people in
this area have been singled out by a
system of arbitrary selection to bear,
is considered too heavy to be en-
dured. Nor is it justifiable under
any code- of political economy. It
must not be forgotten, too, that,
over and above and beyond and
behind all this these Natives contri-
bute largely to the general burdens
of the country in the shape of heavy
indirect taxation through the cus-
toms and various licences; and
surely they are entitled to the com-
misseration of all right-thinking
people in this country, be they
white or be they black. There is,
moreover, the manner in which
these Draconian laws have been in-
troduced. However much Govern-
ment may have been determined, by
hook or by crook, to carry out their
Act in Fingoland, they were cer-
tainly very badly advised in rushing
the matter even against the genius
of the Native people who are pro-
verbially never satisfied unless they
have been given an opportunity to
talk matters over. The talking may
often not end in concurrence, yet
acquiescence, although reluctant,
is conceded to proposals that have
been publicly threshed and re-
threshed in the forum to which the
Natives have become need by prac-
tice dating from time immemorial.
Major Elliot, wise administrator
that he is, plainly recognised this
trait of Native character when, at
the great Ngqamakwe meeting with
the Fingoes he readily consented to
give the people time to return to
their homes to quietly and carefully
digest the proposals of the Govern-
ment. That gallant officer must
have felt very much rapped on the
knuckles when Sir Gordon Sprigg,
with his usual impetuosity when
face to face with the weak and de-
fenceless, without waiting, published
the obnoxious proclamation, before
the people had even had the time to
have the consultation Major Elliot
had in the name of the Government
promised them. The effect of this
*modus operandi* has been to con-
found confusion in the people’s
minds; and has rendered it more
difficult in some places to secure the
co-operation of the Natives to carry
out what Government would have
regarded as “ a beneficent mea-
sure.” We understand that at
Tsomo, for this breach of faith
alone, the people have washed their
hands of the whole thing and de-
clined to nominate a Board ; while
in other places they are like a horse
that is being taken to water but
will not drink. If, however, the
outcome of all this worry and
trouble should be to bring about a
better understanding between the
governors and the governed on
these and kindred matters, the
whole thing will turn out to be a
blessing in disguise. For ourselves
we have often found measures in-
tended for the gentle oppression,
or as Mr. Rhodes phrases it for
applying a “gentle stimulant,” the
best calculated to make people
think, throw off their ease and
stand up for their rights. Thus,
then, this Glen Grey controversy
is serving in Native circles a good
purpose, even if it be not in the
direction Mr. Rhodes and his
aiders and abettors would have liked.

LORD RIPON AND THE SWAZIS.

AN English Radical ’’ has
written a timely and
most sensible letter to the *Eastern
Province Herald* on the way the
Swazi question has been treated by
the authorities, and very properly
protests “ against the vehement
abuse of Lord Ripon that has lately
disfigured that journal ” As if yet
more to corroborate what we last
wrote in these columns on this sub-
ject, the writer observes, with truth
and force, “ if Lord Ripon, of all
people, is disposed to set aside the
Swazi Convention and hand over the
Swazis to the Transvaal, there must
be very strong influences to bring
it about ” And so there are ; for,
as “ An English Radical ” points
out, as we also did the other day,
the whole of the local influences—
official and part press—have been
strongly exerted in favour of the
session. Well, then, may this
enlightened correspondent ask —
Where else should Lord Ripon
look for expressions of opinion ?”

 Further he would like to know
what has been done by those who
are against the proposed surrender
 to press their views on the Colonial
Office or on leaders of the Govern-
ment in this country. Of course
nothing; for they dare not move
for fear of offending the goddess
Afrikander. The fearlessness of
 Lord Ripon is then dilated upon,
 duly supported by the conduct of
his administration in India on what
 was known as the Illbert Bill;
 the contention being that if he had
been fortified with public opinion
 in this country there would have
been no difficulty on bis part in
redeeming the Queen’s pledges to
the Swazi people. That Swaziland
was not surrendered long ago, we
 are told by this authority, is due to
 the fact that the Liberal party, as a
whole, has a scrupulous regard for
treaties. Let us hope the party will
back this statement at the ensuing
session of the British Parliament,
 when we look forward to see a dis-
cussion raised on the Glen Grey

Act as affecting similar solemn obli-
gations of the Queen in regard to
, Natives’ lands in this country. The
.attitude of “ An English Radical ”
on this matter is typical of that of
the party in the mother country.
“ I agree with you,” says this Eng-
lish Liberal, “that to band over
Swaziland to the Boers would be a
crime as well as a blunder.” This
is quite enough for us if this view
is insisted upon with sufficient
earnestness and emphasis within the
four walls of the House of Commons.

THE COLDFIELDS AND LABOUR.

THE Native labour problem has
not yet been solved in Wit-
watersrand, judging from recent
articles in our Tranvaal contem-
poraries. From these papers it
would seem that Transvaalers hoped
to reap a plentiful crop of labourers
as the result of the Malabok cam-
paign—a result which it was ex-
pected would have had the effect
of lowering the Native rate of
wages by fully 75 per cent. Such,
however, has not been the case;
for, both in regard to the supply
and the wage rate, matters remain
*in status quo ante.* But why, in
these circumstances, our European
friends should jump to the conclu-
sion that Natives are enemies of
South African industries, and act
towards them accordingly, wo con-
fess we fail to see. Natives are
not against that which tends to
advance prosperity in the land ;
and they have but to be approached
in the right way and asked, as
reasonable people, to come to the
assistance of the country, when wo
are sure the effect would be a ready
and satisfactory response. For this
way of proceeding, those who en-
gage in these affairs substitute a
harsh and forbidding course of ac-
tion, calculated to defeat the very
ends that are sought to be com-
passed. The Natives are never
approached as rational beings; and
those who venture so far as going
to Johannesburg, and to the other
centres of labour, are treated—well,
as things : being subjected to non-
sensical and vexatious regulations
which have the effect of rendering
life a perfect misery. Can it be
expected, then, that people, except
those who have been demoralised
by drink, would care to remain
longer than they can help in sur-
roundings so unenviable ? No. Let
it become known that those who
have charge of the mining industry
are desirous of identifying their
interests, as far as possible, with
those of the Native minor; that
they are determined to shield them
from bad laws such as the Boer
Government loves dearly to place
the Natives under. Let them not
begrudge the money that they pay
to their labourers as wages—money
circulated throughout the country
for its good—and resort to a cheese-
paring policy of paying hard work-
ing men £1 per month instead of
tho £3 now paid. The sure result
will be that, without much coaxing,
a perennial stream of Native lab-
ourers will flow to the fields; and
if it be made worth their while,
a large number will permanently
take up their residences there. The
reverse policy is sure to drive
people away, and render them cold
and unsympathetic towards what
they should be taught to regard as
the pride and glory of their native
land—the prosperity of the mining
industry. We see that the *Star*advocates the policy of the heavy
differential taxation of the Natives
—already attempted by Mr. Rhodes
in the Transkei; but the effect may
not be to send them to Johannes-
burg or the Diamondfields. It
may drive them from the land to
towns where Natives receive fair
treatment, and there create a con-
gestion of labour. What then?
The last condition of the country
will be worst than the first.