IMVO ZABANTSUNDU (NATIVE OPINION) AUGUST 27, 1891.

U Sir T. UPINGTON ute angatanda ukuyibona ihlwayelwe kwelilizwe lonke lemipanda. Koko kusuke kwanyulwa indawo yanye. Ucinga ukuba lento yale mi panda yenziwe kulo lonke elilizwe kungabi kwindawo enye.

U Mb. M. DU PLESSIS ute ania Xosa makafundiswe ngabahloli bebhula uhlobo lokuyihlamba empandeni, koba ke kwanele.

U Mr. HOFMEYR ute ukuba elixabiso lelemfundo alikona endaweni yalo.

U Mr. ORPEN ute ucinga ukuba ama Xosa ngelesenziwa arole into ngalemipanda, aze anyanzelwe zimantyi ukuba ayisebenzise. Kungenjalo yena akavumelani nalendawo.

U Mr. FAURE ute u Rulunieni ube camanga ukubiza intwana encinane kwabayisebenzisayo lemipanda.

U Mr. VENTER ute lento ayikacazwa ngokwaneleyo. Umandla ngainnye une lungelo kulento. Koko abafuyi base South Afrika bangamahomba agqitilejo ukuba bangade baliceleelilungelo. Angadibana ama Xosa atune eyawo imipauda.

U Mr. A. S. DU PLESSIS ute yena Jendawo yokuba luzanywe ukuba lude lupele ukwekwe uyikutalele nakuba indlela yokwenza oko ingalungile, yena uzimisela ukulivotela elixabiso ukuba Jusetyenzwe. Noko uxakaittsiwe kakulu yynteto yelungu elibekekileyo lase Bhofolo (Mr. Hutton). Uyatemba ukuba isimangalo soroxiswa nakuba ebeya kusipakamisela isandla ngokuchasene nale ndawo ukuba ibizakwenzelw’ abamhlope.

U Mr. VENTER wasibuyisa ngomva isimangalo sake.

U Mr. A. DU TOIT ute uyatemba uku­ba akuyikutiwa ama Xosa makahlaule ngokuyisebenzisa lemipanda, ukuba ke lonto keyenziwa, kuyakufuneka kuko Ufrobhala, Umgcini-Ndyebo, no Mhloli abaya kumiselwa ukukangela lonto.

Kwaba ke kuvunyelwene ngoku rolwa kwexabiso elo.

KIMBERLEY.

(ngu dayimani.)

August 13,1891. Indaba yintonina?

Kukuba: i taru kuwe Mr. Mhleli, “ amacapaza ” ngalomzi akasabonakali epepeni lako kuba umbhaleli wako ebesafun’ ukuba khe batob’ igazi abasakuba muncu bakuwabona njengalo mzalwana ndimv’ emana edomboza nakwesi sase Ngqushwa isitalato, ndingazi ukuba unalunyungu Iwanina, pofu ndilinga ukuwahambisa ngomxholo nomphunga opolileyo nje lamacapaza ngapandle kwe khete.

Kukuba: i Timiti ebeyenzelwe ukuhlaula ityala letyalike yase Ngongongo ibenesiqamo esihle (e Malay Camp) sokufezwa kwctyala le £20, de kwako noin nconwana ngapezulu. Kakade umfundisi u Rev. J. Conjwa ubesoloko enenteto ekutazayo kumhlambi wakengalomeimbi ebingenakuba nakumbi, t t +

Kukuba: sobona xa ama Wesile ase Malay Camp esaka ityalike yawo epilileyo, le asamana ukuyiblakulela ngenteto etembisayo umfundisi, ukuba afuna ukuzivutulula, mhla arola kuleya indala ibifudula ikiwa Dgomhlakulo, kuba le yangoku ayizalisi ne *teaspoon* le.

Kukuba: kumatyala abe pambi kwe bandla elikulu (High Court) njengokuba belihleli nje, kubeko nele Lawn elibulele elinye ngengozi, kuloko ufunyenwe enge-natyala umbanjwa, wakululwa—mhla yabonwa lomini ebandla lento iluvuyo olupeleleyo Iwe Bhulu ngomntu webala— ngokukululeka kwesicaka salo esitembekileyo; asimmangaliso noko madoda i Lawn linokunyamezeleka e Bhulwini le kunalomntu kutiwa ngu Kafile.

Kukuba: ubumenemene bati benziwe ngoka Kumalo e Beaconsfield ngokutenga impahla kwivenkile ye Kuli nge “ cheque” endela engasonamsebenzi, wa-banjwa ke. U Ezekiel yena uyazihlangula kulomlandu, Kuloko kutiwe makatob’ igazi ngokulind’ ijaji. Lityendyana lase Bekesdolopu.

Kukuba: into ekumbuze eyase *kabhatini* yeyenziwe ngamantombazana amabini afunyenwo ngamapolisa ewunduza e Malay Camp ebusuku enxibo impahla zamadoda, abanjwa; esiwe pambi kwe inantyi kwakusa ate ebedlala; akululwa kwaoko ngelokuba aze angabuye apinde. Asizizo nenkuku kambe tikufane zenzengokusa.

Kukuba: bati yi jentimani nje lomnumzana utabate indawo ka Mr. J. Glen Leary kuleofisi yoku “ Khusela Abantsundu ” ekayapa; bati asimfo unankutalo yanto kwiziroro eziziswa kuye njengo- manduleli wake; ngati siya sisanela esi sikalazo pakati komzi—kade amadoda akafani, afana ngendevu zodwa mzi.

Kukuba: ingozi yinto yemihla apa; ungeva umlungu esiti kufe i Netevu ezitile csikwatiui, angaxelwa amagama azo, kakade yinkohla lonto kuba umzi uzele ngo John no Tom Zulu, no Charlie Matshangana bodwa, akanakwaziwa no- yena inguye xa kunjalo. Amadoda makavelise amagama apilileyo, asiyonto lento,

kukuba: into ka Linde, u Nelson Nkoloti upete umnyaka we 11 ngoku esebenza Kiile ofisi yocingo ekayapa, uselede watiwa jizo ngewongana lobu “corporal” ngoku; kwenjiwanjalo ukukonzwa apa kwamlungu—kwala htonina bakwanda o Nelson pakati kwe khaba kunale “sack” ezinyanga?

Kukuba: Inkulu yama Salveshoni (Salvation Army) u General Booth ovela pesheya kwamanz’ amade ulindelwe kulomzi ekupeleni kwaleveki (15th inst.); njengengxelo, ngati yoba mikulu imi- gcobo yempi yake, ekuyakubako nengqungqutela ezinkulu ngentsuku aselapa.

Kukuba : “ Imbumba ” eyayilwa yimpi yase Posini—iyilelwa elo khaba lodwa— ifa isUu sezinye nayo, kanti kwakutiwa yenzeWa ukulumkela “ okungekehli.” Fane beziqekeza intloko abo Skota no Linde ngempi ekolwa yepekiweyo ukuze inge inokupulapula. Siftin’ ukukolwaxa kutiwa “ ngamanxaxha ” — he-he-he ! *Es ma brikwa, di nxukwebe ste, si xum xatse^qum, raxe qhusa.'* lingade litsho ne Qwelane.

Kukuba: ’mhle bo lomcancato wakiwa kwesi sitilato sinqumla umgaqo kaleliwe, ngowentsimbi pakati, ungamatye kwincam zombini; sowunco kufupi ukugqitywa—nto imatyeli ngumlambo pantsi kwawo qha ke ; sowunga unganik wa eziya zi alam zaku Komani zikohlene nomiambo.

Kukuba: intswelo ezikoyo kweli lase Dayimani azitandabuzeki; imarike ye shares ayixeli nto, izikwati ziman’ ukuvalwa, umsebenzi uzimele kumahlangoti onke, yabe ityhabongo ingavelanga nangonwele ukunqaba oku; asimmangaliso ke ukuba amagwangqa angxamele ukuxakata ingxowana zase Posini—kube kunjalo.

Kukuba: e Old Main-street kuvulwe “ Umtyibilizo ” (Skating Rink) wabe bala, nto ingazekiyo kukuba i Netevu zinenxaxheba sinina kuloindlalo kuba kungatiwa “ coloured people”sukubakutetwa lempi yasebu Bhastileni, impi ezitshoyo nayo ku Kafile, engede idibane naye entweni ngokukodwa kulendawo kuko ingoma apa etandwa kunene ngumlibo, u *Dyani Hup id Bhen.*

Kukuba: ngokufuna ukutyeba ngela nga elinye, u Mooktar Ally—ngokuntsho utsha ingxukuma yesi paji se £136 som nye um-India wakowabo, ufunyenwt euetyala ngamaceba, wagwetyelwa inya nga ezi 15 esebeuza nzima. Akuko kuf; kuhle Rhamat.

Kukuba: koze kudo kuhle ingelos ezulwini na ukuze kubeko intlanganisc emijo e Kimberley apa? Ati ukuwata nda kwayo amapiko lempi yase Posin nakwesinkone isitalato ungeva umnti esiti *I will stick to my opinion,* wotsho ap; u Alex, avel’ apa u Lobati, thu ngapi u April, puhlu ngeyake into u Elijah nan ku u Siyazi selebile elitonti ngapa- kanti kutetwa o “ foyiyafoco ” zidyongo woti yena u Malacchi makuyilwe “ Debating Society ” *and de fellas moult kick the bucket in front of him—*into zt dyongo betu; kube njalo ke ukufa kwalc nkosi.

UNZONDELELO E EDENDALE.

Lentlanganiso inkulu yokuhambisa Ilizwi ibilapa, iwuqale umsebenzi ngc 5 August, yahlala kwada kwayi 9th.

INTSHAYELELO.

Ivulwe ngu Rev. W. Baker u Mongameli wesiqingata ngamazwi atsolileyo akutaza ukuqutywa kweLizwi, nabaqubi balo ngolwesi Tatu ngokuhlwa.

INTLANGANISO

Iqale ngolwesi Ne ukuxoxa izinto ezibhekiselele kwimicimbi yokuhanjiswa kwe Lizwi. Umgcini-sihlalo yayingu Rev. W. G. Mtembu, Isekela ingu Mr. C. Lutayi, Unobhala Mr. Saul M. Msane ence- diswa ngu Mr. Joseph Kumalo. Kuba fundisi ababeko sapawula u Rev. D. Msimang (Swaziland), Rev. II. Matebula (Maritzburg), Rev. L. Msimang(Driefontein), Rev. E. Sigudo (Stuartstown), no Rev. J. J. Jabavu (Edendale). Kumadoda amakulu omzi sapawula avela e Drie- fontein, nase Verulam, nase Richmond, navela kuzo zonke iziqingata zonqulo Iuka Dyani Wesile e Natala. Kwakuba kubizwe amagama abatunywa abangababini abavela kwi remente ngeremente, bapants’ ukubako bonke ngapandle kwababini nabatatu. Kwakuba kungeniswe indawo ezintsha ezifanelwe kuxaswa ngu Nzondelelo, kufundwe imali ese Bankini yale ngqungqutela ngonyaka odluleyo kwafunyanwa iku £1,422 15s. Imali eya- citelwa Unzondelelo ngonyaka odluleyo yaba £166 Is., neyanganayo kwangalomnyaka yayi £261. Mininzi imizi asebenza kuyo Unzondelelo, eminye seyada yanabafundisi enjenge Nconcosi ne Harrismith kungene omtsha. Kute xa ipakati komsebenzi intlanganiso kwafika Inkosi u Mziinba nerola, ite ke lonto yabangela ukuba sibunakane ngakumbi ubukulu bale ntlanganiso, kuba u Mzimba lowo use ngumhedeni nokoke akali njengezinye Inkosi zalapa e Edendale ukuba kushunyayelwe kubantu bake. Ite lonto ke yasitembisa ukuba akakude nobukumkani bezulu. Ke soloko waqala Unzondelelo bekuko intshumayelo kusasa nangokuhlwa. Ngolwesi Illanu kwave kuko inkonzo yentsapo ipetwe ngo Mr. Jacob Xaba no Mr. Benjamin Ngwenya, abavangeli. Ngezinye itnim ngo­kuhlwa nakusasa kwakushumayela abashumayeli bendawana zonke ze Wesile e Natala abebetunywe ku Nzondelelo. Ngo Mgqibelo ngokuhlwa yaba yintlanganiso yokwenza inteto (addresses); kulapo ke u Rev. Daniel Msimang wasibalisela ngemimangaliso yase Swazini, naugehambo yake yase Delagoa Bay, ku­ba selevela kona. Umfo lo selemdala kodwa xa epete izinto zakwa Tixo uyabagqita nabatsha, nditi mna uloluhlobo lo Rev. James Mjila, kuba indoda le liciko. Kwaba mandi kakulu kum ukubona kuko namadodana emfundo ku Nzondelelo, kuba ngawo o Revs. W. G. Mtembu no J. J. Jabavu, no Messrs. Saul M. Msane, Jacob Xaba, Joseph Ku­malo, J. Langeni, N. Gule, Sebastian Msimang, nabanye. Kwakona lo Nzo­ndelelo wayenengwevu zakowetu ezarnqalayo. Seva ubumnandi ke. Inkonzo zawunceda kakulu umzi. Kwelezayo ndonibhalela imbhali ka Nzondelelo.

P.S.—Nge Cawa kwashumayela abafu- ndisi kwako nomtendeleko nomtandazo ngokuhlwa.

Imvo Zibantu.

NGENGXOKOZELO YASE GILLTON.

Nkosi yam. — Kaundinyamezele kancinane ebudengoni bam, ndenze imidana ibe mbalwa ngodushe oseloko luko pakati kwabazalwana ababini base Rabe, u Rev. II. Kayser (Independent), no Rev. E. Makiwane (Free Cimrch). Ndibona ukuba yimfanelo yetu nati, njengabama- nye amahlelo, ukuba siyikangele into esukuba ikubazalwana. Andingi ndi- ngenza umgwebo, kuba ndiyoyika nku- gweba ndicimile, ngenxa yokuba abake benjenjalo bakolisile kunene ukuzona izinto kutsha nje. Ndinga kodwa nam ndingalenza elam ilizwi lobudenge, kuba ndiwazi lamadoda abambeneyo ukuba ngamadoda enyaniso omabini, angalikangelayo ke ilizwi nokuba lelesidenge na.

1. Ndite ndimana ukulesesha isibheno sika Mr. Makiwane sokuti, “ Ndinihlazisile na ?” ngonyamezelo olukulu, nangovelwano olungazenzisiyo nomzalwa- na lowo, njengomnye umzalwana ontsundu, ndaza ndavuya kunene ndakuva ukuba iremente eninzi, kunye nenkosi, ingakuye; kodwa ukuva into eyenziwa ngu Mr. Kayser ecaweni nxa kwakushu­mayela u Mr. Makiwane, waza wampazamisa lomzalwana, yona inditambise amadolo, yandibangela ukuba ndimoyike low’o mzalwana njengeramneo, endinga sekunga hgekwakiingabanga njalo. Ndi- yatemba kodwa ukuba u Mr. Kayser woyicacisa londawo.
2. Enye indawo endipazamisileyo kwe- sisibheno yindawo yokuti kuka Mr. Ma­kiwane, “ u Mr. Kayser utunwe e Wesile ngoko ke angaya kubanga e Wesile, kungekona e Rabe.” Uti u Mr. Maki­wane, “ Kumagama avakala kuloncwadi yake (u Mr. Kayser) umntu oyintloko, eloxesha kutiwa yabhalwa ngalo, waye engum Wesile.” Atsho ati u Mr. Maki­wane, “akenzi mfuniselo; kuba wati lowomntu akupuma kwa Wesile waya kuye (u Mr. Makiwane) kunye nenewadi zake zobu Wesile.” Bendingazi ukuba u Mr. Makiwane angati ucuku Iwabo bona ma-Rabe alukabele e Wesile ; kuba u Mr. Makiwane uyaxela mhlope ukuba inewadi zalowomntu mhla wapuma e Wesile waya nazo kuye, atsho ati, nanamhlanje ezonewadi ziseko kuye. Ibe iyinto eyaziwayo mhlope ngabo bonke ukuba xenikweni umntu apumileyo e Wesile, waza wanikwa nenewadi zake zok.ipuma, lowomntu zeke engasenguye ’m-Wesile. Nxa lowomntu wapuma kakuhle e Wesile kwa Matole, waza wa­puma nenewadi wazisa ku Mr. Makiwane wase Free Church lowo mntu waye nga- sem-Wesile wayese engum-Free Church, ekungatshiwoyo ke Mhleli ukuti u Mr. Kayser wabizwa ngama Free Church. Kanjako u Mr. Makiwane uyaxela ukuba abantu abambizayo u Mr. Kayser ikwa ngabantu ababenikelwe kuye ngama Dipende, baza abobantu bangena e Free Church. Ngoko ke andiboni nokuba kungatiwa ubizwe ngama Dipende ase Gillton u Mr. Kayser, kodwa kungatiwa ubizwe ngama Free Church ase Gillton. Lomzalwana udushe Iwabo ma-Rabe ungxamele ukulukabela e Wesile. Wewena ke ! Yeka lonto ! Watsha !
3. Enye indawo ebendinga ndingambo- nisa yona ngokunyanisekileyo njengomzalwana ontsundu u Mr. Makiwane, yeyendlu yecawe. Elilizwi lokuti bati abantu bakwa Nomadolo, “ lendlu babe-zakele ukuze babedeshele kuyo, kunye nomntu oyakuba ngumfundisi wabo,” bendinga akangelibambi kakulu; kuba londlu, nakuba abobantu babezakele ukuze babedeshe kuyo kunye nomntu oyakuba ngumfundisi wabo, babeyaka bengama Dipende, baye beyakela impe- mbelelo zama Dipende; ngoko ke nxa ama Dipende asayifunayo iya kuhlala iyeyawo, nakuba abantu abo bona boba sebediniwe yi Dipende. Inye ke mna Mhleli into ebendinga ndingamcebisa yona umzalwana otandekayo. Ukuba uyaqonda ukuba iremente eninzi inga­kuye kunye nenkosi, nokuba kanjako loremente ayisavumi ukuya e Dipende, imfanelo yake kukusuke apume endlwi- ni yecawe yama Dipende ake ’ndlu yi- mbi yama Free Church kulondawo apo loremente ikona. Ndiyatemba ukuba bangati benjenjalo bazifumanele eyona ’ndlu ifanelekileyo; kanjako nomsebenzi wabo ucume wande emideni yabo. Ndi- ngowako onyanisekileyo, (

LILIZWE LOBANINA I AFRIKA?

Nkosi Mhleli,—Njengonyana we Afri­ka ndiyiva iyimfanelo yam ukuba ma- ndibe nelizwi ngezwe lobawo inkulu, izwe lakowetu ke. Kuko inteto eninzi eyenziwe ngamanene apete elilizwe, ayenze ngapandle nangapakati kwe nkundlaye Palamente; ngokungapezulu kude kwako nenteto eyenziwe ngama­nene atile apete ulaulo ngokupatelele ekwandeni kwetu njengesizwe esintsu- ndu.

Imo yetu kwelilizwe letu mna ndiyifa- nisa neyama Sirayeli e Yipete awaya kona ngendlala. Pakati kobunzima no- kusebenza njengezilo, ewe, besendlwini yobukoboka—bandile, Iwaza ololwando Iwamisa indlebe zama Yipete. Kufunwe amacebo zipata mandla zelozwe zokunci- pisa esisizwe sandayo. U Faro, Ukum- kani wama Yipete wamisa, washicilela ukuba makubulawe yonke inkwenkwe ezalwayo hleze ama Sirayeli asigubuuge- le.

E Afrika kuze abarwebi emva kwaba- fundisi beze kufuna ubutyebi—bezokwe- nzela amafa onyana, nentombi zabo kwi zwe letu. Obubutyebi, nalamafa entsapo enziwa ngegazi lonyana be Afrika. Ngobanina abemba indlela ka loliwe? Ngonyana bo Afrika bembela Amangesi. Ngobanina abemba idayimani?

Ngonyana be Afrika bepakamisa Ama­ngesi.

Ngobanina abemba igolide?

Ngonyana be Afrika ukwenzela Ama­ngesi amatanga entsapo yawo.

Ngobanina abenza umsebenzi ouzima nombi kweli lizwe?

Ngonyana be Afrika benzela ukonwabisa nokutyebisa umlungu ngezwe loyise- mkulu nangamandla abo.

Ngoku kutiwa ngamanene antloko zi- hluzekileyo, ngamanene enza imiteto ebhotwe kwakubonwa ukuba isizwe esintsundu siyanda, masitiwe di ngentombi emnyama esifuba simhlope, sivuta ila- ngatye lomlilo, ukuze sipele. Inteto ka Mr. Hofmeyr inkulu ye Bond awayenza e Kimberley, yayingatshona ukuti aba- nakusindisa uinutu ontsundu ngokumvalela utywala, babulale omhlope ngokumvulela utywala. Ukwanda kwetu kumangalise izipata mandla zelilizwe. Inte­to ka Mr. Rhodes, Inkulu Yombuso awa­yenza e Kimberley kwintlanganiso ye Bond asiyiyo ebukekayo ngabantu aba- peteyo. Kwanenteto awayenza e Paarl apa wada waneka amanani exela ukotuka kwabo zizlqamo zolubalo ezibonisa uku­ba abantu apa e Koloni yi 1,400,000, kweli mini i 100,000,000 yonke ngabantsundu, abamhlope kupelayi400,000. Inteto kaMr. Merriman, Umgcini-Ndyebo ye Koloni awayeyenza e Bhayi ngexesha le Show, kwane Lecture awayifunda e Kapa nge Africa esiti elizwe liyakuba leloinntu omnyama na nokuba liyakuba lelomhlo- pe? Lombuzo uzalwa lolubalo beluko. Namhla i Palamente izakufuna amacebo ok unci pis’ okuk wanda kwetu ezweni letu. Ama Sirayeli wona ayesanda kwizwe lasemzini; ke tina sanda ekaya. Ummangaliso uvela pina, i Afrika yeyetu. Yintonina lento imitandazo yetu, neya- bafundisi, neyabasivelayo ingaviwayo e Bandla? Kungokuba tina nabafundisi, nabasivelayo sifuna ubom ukuze ukufa okuza notywala kumke kuti. U Faro wati mhlope makutatyatwe irelo kubu- lawe amakwenkwe. Abenzi-miteto yetu babulala indoda, nomfazi, nomntwana ngokufanayo ngobutywala basitshabalalisa ngabo.

Ama Sirayeli avelelwa ngu Moses wawakupa ebukobokeni. Abuye ona, yaza Inkosi yabacita besa kulo lonke. Namhla kuvakala ukuba ama Yodi aya- tshutshiswa nzima e Russia. Kuvele omnye u Moses ovela isizwe sakowabo, u Baron Hirsch, i millionaire, owenza icebo lokuvelisa imali yokutenga umhlaba wokumisa usapo Iwama Yodi. Elicebo lixaswa zizo zonke i millionaires zama Yodi. Sona ntoniua le ingaka ma Afri­ka lento kungena kuvela Moses kuti asikulule kulamacebo embubhiso, obu- koboka asibangele i Afrika. I Afrika izele amaciko ngobulumko benewadi nemvelo. I Afrika izele izityebi ngema- li nangemfuyo. Lamaqela atinina nge Afrika ebangwa zizizwe zasemzini. I Afrika yeyabantsundu akuko kupika apo, angade umlungu enze yena amacebo ake okubhubhisa umntu ontsundu. Ama- ndla nobukosi, ngolwam uluvo, kumaxa azayo nokuba kuninina buyakuba bubi- ni qa ebusweni bomhlaba—ubukosi bo- ntsundu nobomhlope. Kuba kumazwe- kazi akoyo endalweni u Tixo udale izwe elikulu i Afrika wamisa umntu ontsundu kuyo. Sasidalelwe ubucaka nobukobo- ka bezizwo ezimhlopena? Hai, sadale- Iwa ukuba sibe sisizwe esinobukosi baso e Afrika. Hamba uye e Amerika wobo- na kona ama Afrika awaye tinjiwe enzi­wa amakoboka, namhla ngonomzana belo. Hamba uye e Hayti wofika apo kwi botwe labantsundu, kwa abatinjwa base Afrika. Ubukosi bobabo, amashi- shini ngawabo, bane President yabo, nezikepe zabo zokulwa. Akuko sizatu ukuba nati singabi nabukosi betu, nama- shishini etu ekaya apa e Afrika. Sifanele ukuzidla ngelibala letu limnyama ; kuba liyimbasa apa emhlabeni. Ngokunga­pezulu kwakolisa Umdali ukuba masibe innyama. Emigcobeni sesona sihombo sokiipela isihombo esimnyama. Elusi- zini lokufelwa umxhelo uncame ukuba umzilele umhlobo wako utsho ngesiho- mbo esimnyama. Yiya kubazobi boku- xelela ngebala elimnyama. Kaupume uye endle wobona indyandyambo ezim- bala umnyama zisihombo sendalo. ISga- ko oko njengokuba elibala limnyama lisitsaba somhlaba, malibe sisi'tsaba sezulu nalo; kuba amabala abalulekileyo eluntwini mabini — abamnyama naba- mhlope. Abantu abantsundu bapiwe i Afrika yi Nkosi, ke ngoko i Afrika yeye­tu siya kupela nokupela kwehlabati.

Umbuzo ke nangu, amadodana e Afri­ka alwenzela ntonina uhlanga Iwakowa- bo ; kuba kambe ayayibona into eyenzi- wa ngabamhlope abamelene nebala letu. Umlungu akasoze asenzele qinga, naba­sivelayo baya kuncedisa kwinto esizenza- yo ngokwetu. Pakati kwamacebo anga- ba ako kulomzi wakowetu, tina apa e Bhai senza icebo lokwenza amashishini etu, sizipatele into zetu njengoko umzi ubona ngesaziso kwi Mvo Zabantsundu nge “ The African and American Work­ing Men’s Union.” Lento noko ngati inkulu ngalemali iyi £5,000, lincinane, lilula, sivene, satembana njengomzi ontsundu. Elicebo lelinye lamacebo aya kuxela mhlope, abonise ngenene ukuba i Afrika yeyabantsundu.

Xakalashe.

Impahla Ehambayo e Qonce.—Ngo Mgqi. belo ogqitileyo—Ihagu £1 5s, de kube £3 5s ; Inkabi Zenkomo £3, de kube £7 10s ; Ihasbe £8 10s ; Amatolid.una £2 5s lilinye.

Umhlau wa Barwebi.

Imarike yase Kimberley.—Ngo 20 Aug., Umgubo 32/ ne 37/6 ; Umbona 14/ ne 16/; Ibabile 8/6 ne 10/; Itapile 12/ ne 22/; Ama- qanda lOd.

Imarike yase Qonce, ngo Mgqibelo, 22 August, 1891.—Ibhotolo 9d, 2/9 ; Amaqa- nda 5d to 6!d ; Irani Eluhlaza 7d to 1/ nge- kulu ; Ihabile 1/3 to 4/10 ngekulu ; Itapile 2/10 to 9/3 ngengxovra ; Umbona 3/1 to 3/11 ngekulu; Inkuku lid to 2/6; Amatauga lid to 3/3 ; Beans 8/4 to 9/ ngekulu ; Inku­ni 8/ to 46/ ngeflara.

Imarike yase Komani, ngo Mgqibelo, 22 August,—Inkuni 15/ to 43/ ngeflara; Irasi Eluhlaza 1/8 to 2/ ngedazini; Inkuku 1/5 inye; Ihabile 3/9 to 6/3 ngekulu ; Iha- bile 15/6 to 17/ngekulu lezitungu; Itapile 2/6 to 13/ ngengxowa ; Umgubo 11/3 nge- kulu ; Irasi ezinkozo 6/6 ngengxowa ; Ama­tanga 1/10 to 2/6; Ihabile ezinkozo 5/ to 8/9 ngengxowa; Ibhotolo 2/6 to 2/9 ngepo. nti; Amaqanda 4d to 7d ngedazini.

Native Opinion

THURSDAY, AUG. 27, 1891.

***THE GOVERNOR'S TRIP***

THE projected visit of His Ex-cellency the Governor to the Transkeian Territories is receiving deserved commendation in the Eng­lish Press of the Colony ; but to no section of the community is it more calculated to arouse feelings of the greatest gratification than to the Native races on both sides of the Kei river. Her Majesty’s Repre­sentative always holds a unique position in the estimation of our people, both as the trusted Com­missioner of the Queen, who, they know, loves them as only adopted races of another colour are loved by their sovereign; but also of the great British nation beyond the seas, equally well affected towards them. But Sir Henry LocH has long ere now, in his own behalf, shown that he takes the very deepest interest in the welfare of the Native people. The visit of last year to the Eastern districts of the Colony showed this beyond the shadow of a doubt. His Excel­lency’s reputation for genuine friendship for the race has thus preceded him, and we have no hesi­tation in saying that throughout the various territories in the Transkei the Governor will meet with the utmost cordiality from our people at all events. They may not be able to show it in elaborate decora­tions and in other forms in which more civilized communities are wont to demonstrate regard for incumbents of exalted positions; but in its own way the reception that will be accorded to Her Majesty’s Representative by the people in the Native Territories will be none the less hearty and enthusiastic.

This gubernatorial visit to “the “ black districts ” possesses, more­over, a peculiar significance to the Native mind, more parti­cularly at the present time. It is just now the fashion with some would-be statesmen of South Africa to decry the aboriginal populations of Africa ; and even to hint that their extermination, to say nothing of depriving them of the most elementary privileges of citizenship, is a consumation de­voutly to be wished. For the officer, then, who holds in South Africa the chief Vice-Regal post in this quarter of Her Imperial Majesty’s Dominions, to decide upon taking a journey beset with no inconsiderable inconvenience, in the circumstances stated, and at the present time, is, from our point of view, a tacit and an emphatic protest against those who cherish and avow such senti­ments. The visit of His Excellency can have no other effect than to draw our people’s hearts yet more strongly in attachment to the British Throne and to the Gover­nor of the Colony.

Topics of the Day.

It is currently reported. that Mr. C. J. Crawshaw, who has for some time been acting as Assistant Deputy Inspec­tor of Schools in the Transkei, has va­cated that position. It is to bo hoped that the Education Department has satisfied itself as to the objections raised in the Press, and the flutter it occasioned in teaching circles, at the time the appoint­ment was made. But whatever may be the ground of the rumour, we have the satisfaction to know that we did our duty honestly and fearlessly in protesting against the appointment.

It will, no doubt be en- couraging to our people satisfactory to see that their efforts to feature, improve themselves are not unappreciated by Co­lonists. According to the *Port Elizabeth Telegraph-.*—“One of the satisfactory features of the Native population is the circumstance that in some parts of the Colony they are farming with a fail amount of success. The remark applies with greatest force of course to the Trans­kei, where they have plenty of stock ; where, according to the *Dispatch,* four-fifths of the carrying trade between Umtata and Kingwilliamstown is in the hands of the Native carriers. Some of the Native spans of oxen, says our con­temporary, would compare favourably with any in the Colony.”

Natives are not slow to u lobolo. discern the rights and proprieties of a question. Hence the prevalence among our peopleof a feeling that they are quite correct who maintain that under established in­stitutions Natives should give up old customs, and accommodate themselves to present environment. No reasonable person can therefore object to observa­tions such as we cull from the *E. P. Herald* on an *ulobolo* case recently before the E. D. Court, save that reformers would do well not to pick and choose in carrying out their plans. For example, it would be the height of folly to suppress Native institutions with one hand and to take away with the other ordinaiy rights of British citizenship; in other words to deprive these people of what are to them certainties for uncertainties. But this seems to be the sum total of the policy of our Port Elizabeth contempo­rary—suppress Native customs; and de­prive them of the franchise. This is what the *E. P. Herald* says:—The “Lobolo” case, upon which the Judges of the Eastern Districts Court have re­cently been engaged, affords further evidence of our weakness in recognising savage customs by our law. In the case in dispute, a man paid five head of cattle for a wife and died. His widow returned to her father, and the dead man’s brother claimed the five head of cattle or the wo­man. Upon this case our judges have, at the expense of hundreds of pounds to the country, been engaged, and we suppose some of the suitors will be ruined over it. Might it not be as well for the Secretary of Native Affairs to take into consider­ation the advisableness of drafting some short law during the recess which shall deal with this question of lobola. If Par­liament simply refused to recognise the practice of lobola, and refused to grant to those clinging to the custom any rights in the State, we should sooner or later put it down, and we should in any case save our judges from being compelled to waste their time in deciding the rights or wrongs of savage customs abhorrent to all civilised ideas.

The *Cape Argus* Home LOVEDALB Edition gives some inter- EXPANSION, eating informal in about contemplated fx'en.dons of the work at Lovedale. In writes :— “ We were recently enabled to give some idea of Dr. Stewart’s plan for the exten­sion of the institution with which his name is so honourably identified, and to mention that he had obtained liberal financial support for bis projects We are now at liberty to state that amongst the principal donations that have been made to Dr. Stewart are £2,000 from Mr. William Dunn, M.P , and £1.000 each from Mr. John Stephen, of Glas­gow, and Mr. White, of Overton, near thab city; while Mr. Rhodes has also placed his name on the list for a sub­stantial amount When Dr.

Stewart came home in May of last year, every liability connected with the place wai paid, and the inst tuti n was handed over to his successor for the time being entirely free of debt. Two matters then required to be dealt with — the re organization of the industrial departments, and additional accommodation for the general purposes of the place. For these objects a sum of at least £7,000 was re­quired. As we have already shown, the bulk of the sum necessary has been given by a few of the personal friends of Dr. Stewart, and with the smaller amounts promised and subscribed there will probably ba no difficulty in proceed­ing with the extensions without delay.”

CURRENT OPINION.

THE PRESS ON THE FRANCHISE,
No. II.

But whatever, says the *Diamond Fields Advertiser* in an article of the 22nd inst., be the result of such consideration as they may give to the question, nothing mudt be done either in a corner or in a hurry. All precedent, in such a grave change of the franchise as has been indi­cated, points to the conclusion that upon any such reform the opinion of the con­stituencies should be taken directly. Whether this prospect may not delay the projects of the Government in this direc­tion is a question not altogether absurd.

The *Transvaal Observer* which, of course, is against Native rights, has, in our opinion shown great perspicacity in concluding an article on this subject :— To take away, it says, the existing politi­cal rights of Natives might be a danger­ous step. Mr. Hofmeyr proposes to neutralise the influence ol tlie Native vote by giving additional voting power to capital and education. Granting that the solicitude shown by Mr. Hofmeyr is genuine, the question is worthy of con­sideration. It has to be remembered, however, that there may very well be political and party designs behind this solicitude, and that Mr. Hofmeyr may be influenced quite as much by a desire to strengthen the agricultural party against the commercial party as by any other consideration.

The *Queenstown Representative* delivers itsef as follows on this most important subject: — “ The country must not be ready to gulp down anything that looks pleasant upon paper, but study carefully the object of the proposed alteration, and what effect it will have upon certain sections of our white population. Whether it would mean giving greater power to one particular section or organisation of men, and depriving the intelligent minority of that balance of power between two—at present contending parties— which is so essential in a Colony like this, with its large heterogeneous population. The sketch scheme of Mr. Hofmeyr for a cumulative vote, is a fallacy and fad to which it is hoped this country will not commit itself In so far

as the Legislative Council is concerned, if this were made to represent some special interest—say the landed interest then by all means give the privilege of votes to landed proprietors, as pro­pounded in Mr. Hofmeyr’s scheme—but to apply the same principle to our House of Assembly would be, in our opinion, highly detrimental to the best interest of this Colony.”

The *Frontier Standard* is among those who think that there is no necessity of considering the question of amending the Franchise, and is immensely disappoint­ed with the attitude of the Government of which it has been a uniform supporter. Our contemporary writes :—“ The amend­ment proposed by Mr. Sauer, accepted by Mr. Hofmeyr, and carried, simply en­joins the Government to inquire whether any alteration of Franchise is necessary, and affirms no principle whatever. Un­der it the Ministry may perfunctorily go through the form of considering the question, and may return to the House next session with an opinion that things may be left as they are. Such a position, albeit diplomatic enough, is neither statesmanlike nor honest. The politician who cannot set his face like a flint in one direction or another on a question like the Franchise, is neither fit for Ministry nor Opposition. This paper has again and again held the Colonial Secretary forth as an example, passable enough asthings Colonial go, of political consis­tency, but throughout his speech on the Franchise, we fail to discover anything but a *vox et praeterea nihil,* a desire to fill up a certain space with a cloud of words, without the shadow of a definite opinion. Mr. Innes’ speech was, on the contrary, a manly and definite re-aftir- mation of principles held by him since the commencement of his political life, and we may feel assured that, office or no office, he will not deviate from them. To him the amendment must mean rather a staving off of the inevitable parting of the ways than anything else. Sooner or later however, that parting of the ways must come.”

According to the Kimberley *Daily Independent* even such a motion as that of Mr. Sauer may have the steel weapon encased in the sheath of velvet. If Mr. Rhodes is going to allow the Bond to dictate to him with regard to other ques­tions, similar in scope and purpose, as regards the exercise of the principle of representation in the domain of Res­ponsible Government, another element of discontent and distrust with the pre­sent lines of administration will soon be forthcoming. The Premier declared that any re-arrangement of the franchise did not involve a question of colour, but of civilisation, whereat the whole Colony is prone to be amused; because the whole Colony knows full well that it is not a question of civilisation, but of colour. If it were simply a question of civilisation, Mr. Rhodes is perfectly aware, and so are the Bondmen, then there are plenty of Natives who could give certain members of Parliament points, in the intelligent apprehension of Colonial affairs, and, moreover, the power of discussing them clearly, forcibly, and educatedly. When we say this, we do not yet mean to com­mit ourselves to a yea or nay as to the point to be decided—that is, the admis­sion of the dual principle of voting in connection with any class of the elector­ate, whether the claims of that class be those of wealth, education, or property holding. Yet we believe that, with a franchise purged under the auspices of the Sprigg *regime,* and with capabilities of still further censorship and improve­ment without any amendment of the present Act, a good many people in the Colony will approve of the wisdom of letting well alona.

In the opinion of the Grahamstown *Journal* “ Captain Brabant stated what was in many men’s minds, that the movement is directed quite as much against English opera­tives and other Englishmen of small means in the Colony, as against the Natives ; but this impeachment Mr. Hof­meyr denies. He wishes in fact not to disfranchise anybody ; but to give a plu­rality of votes to those who possess property or education. The principle is analogous to the American practice of “ watering the stock ” of railways or other undertakings. By quietly doubling the share-list, the original shareholders are practically mulcted of half their property ; and this would undeniably be the ten­dency of Mr. Hofmeyr’s motion. The ordinary working-man, or clerk, or as­sistant would be possessed of practically half a vote, as compared with his neigh­bour who is but a little better off in a pe­cuniary sense. It is apparent that this change would increase the political power of the Dutch landowners ; and hence its advocates are almost inevitably suspected of being simply concerned to establish the precarious supremacy of the Bond. Mr. Hofmeyr, however, declares that it is the coming Native vote of which he is afraid ; and we are quite disposed to ac­cept his statement. Still we could not endorse his proposal, because it would certainly lessen the voting power of the working classes, as already mentioned, and that is utterly undesirable Whatever may be said of the latter point, it is not to be denied that the tendency of the age is in the direction of widening the suffrage; and we should be simply dis­gracing ourselves, if we listened to any proposals for rendering the working­man’s vote less valuable than it now is.” But we should do our contemporary the justice to add that it would like to see a measure introduced “ to remove any polygamist or any person who lives a barbarian life, or any who has not the rudiments of education.”

THE KAFIR LANGUAGE.

LETTER TO THE EDITOR.

Sir,—With reference to Mr. Gudula's remarks as to my understating our present literature, I may state that I did not refer so much to the *multa* as to the *multum.* The Basutos may not have a dictionary for the simple reason that if they had one it would be a Sesutho- French Dictionary which the Basutos do not require. Yet I see no reason why they may not have either Sesutho-Kafir or *Sesutho-English* Dictionaries. They have *Reference Bibles,* a thing to which we are perfect strangers. They have Commentaries of large portions of the Scriptures—especially of the Gospels— and exegetical treatises of various kinds, which are of great help to evangelists and teachers.

It was, however, no intention of mine to make invidious comparisons, but merely to show the necessity of useful and read­able Kafir literature keeping pace with progress which is made in othe8 depart­ments of education. I can quite sympa­thise with the desire of my Kafir friends, who are labouring in the more distant mission field, to hold up the home country for an example.

I am not aware of any books “ written ” by the Mr. Rev. Mtobi and Mr. Mtakati, and should like to see these works. I have seen two books translated by the former and heard about Mr. Mtakati being con­nected with another undertaking of the same kind. It is a pity that, from the nature of these translations, they do not appear to find their way into other deno­minations of the Christian church; but this is not fault of the translators.

As to the word *lekhoba,* I dare say no Mosutho would believe when told that it is not a Sesutho word, just the same way as most Kafirs would deny that *ipepa* is from *paper,* and *ikolohiya,* the Kafir women’s name for a wagon, from the Sesutho *koloi.* Yet if you examine the steps of “ rubbing down ” you can see that the Sesutho word *lekhoba* comes nearer the original in its retaining the guttural *kho* from the Dutch .

The Boers of olden times had two kinds of servants. There were the *bywoners* who were fixed to the farm and worked for the master instead of paying rent but were not allowed to quit the farm without permission. These nearly cor­responded to the *serfs* of the ancient Greeks, and were chiefly Hottentots. Then there were the slaves — the *inge- boekde slaven,* who were the personal property of their owners. These were not Hottentots, and to distinguish them from the bywoners they were called *ingeboekde geboekde, geboek,* and are called *Koboh* by Hottentots to the present day. In this corrupted form the word came to the Basuthos, Kafirs, and Zulus. As these *Kobos* were mostly a straight­haired black people, all such people have been called ama Koboka by us. Hence Colenso’s dictionary has:—“ I-Koboka, Bastard, half-bred of Dutch and Kafir with straight hair.”

Thanking you in anticipation for the insertion of the above. I am, etc.,

Isaac Wm. Wauchope.