[October 10, 1889.

IMVO ZABANTSUNDU (NATIVE OPINION). 3

Amacapaza ase Dodoloro.

[IVELA KUM’BHALELI.]

ILANGA.

Libalele kaknbi, asazi ukuba nonyaka iyakuba yintonina : akulinywanga, impahla iyafa. ayityiwa nangamaxalanga; eyona mpahla ininzi efayo zigusha. Inkomo namahashe zisa kolise ngokubitya kodwa.

ISIDUMBU ESIFUNYENWEYO.

Ngecawe engapaya knfunyenwe umzimba wornntu selefile kufupi no Mhlanga. U Sibonda u Danti eyile kukangela mn- zimba lowo kunye namapolisa ute, lomntu kubonakala njengokungati waye betwa. Umzimba lo ufunyenwe nnge- nazo nengubo; kubonakele uduma -entloko. Akaziwa ukuba lomntu ngo- wapina. kwatandatyuzelwa okokuba ungomnye walamaqela avela emsebe-nzini.

IMANTYI.

Imantyi vase Dodoloro u Mr. Chalmers kuvakala okokuba usahleli, okuya kwakungati uyernka.

UTYELELO LWE JAJI.

Ijaji ibilapa kule cawa igqitileyo, amaTyala abe mabini elokulwa, nelobusela; hayi iwatete kakuhle.

UKWAMKELWA KWE NDABA.

Indaba zepepa lase Natal *Inkanyiso* asikuko nokuba siya kubulela ngazo, uze ubuye upinde nmana ukucapula kwelo pepa. Sizifunde ngemihlali emikulu, wada omnye umzalwana wawa kabini esitulweni ngenxayentsini; waye omnye ngelinye icala letalile esuke walugodo kukuhleka, yati inkosikazi evayilungisa isopolo yetna nayo loti: yayinqaba umntu o’tyayo. Ude um’bhali wala macapaza waya kutsho ekameleni yake yokulala egaqa ngamadolo, ubuyile esakasa wetu aba bantu babini base dining-room besafile yintsini; ndivakele ndikala ndisiti: pezani! pezani!! ndiyafa yintsini. Ndiqondile ukuba akuko kunceda, ndagaqa ndakumbnla pandle ndipelile, ndivakele ndisiti maliyekwe xa umlesi atike kula mazwi: “Omame sebeqata amaqondo namadolo, kodwa kuya kusinda abanomgojana.” Mandiyeke kuba nangoku nje intsini ayivumi ukuba ndibhale. Ndisonge ngeliti uze ubuye upinde usipakele kuleyo mvaba.

AMAGAMA ! AMAGAMA!! AMAGAMA! !

Seleqalile Amagosa ukubhala amagama. Nonyaka nje sizimisele ukungenisa onke amagama anokungena. Intlanganiso siya kuziqala ngo October lo. Ngati iya kuba lidabi elikulu pakati komzi ontsundu nama Bhulu. Sobuye sikwazise ngehambiso yamagama kweli lase Bate- njini. Ndingati kodwa ngenxa yeziso- ngelo zika Tembu “ umntana uya kufana aonina.”

“ IMVO ZABANTSUNDU.”

Andazi ukuba kntenina lento amaledi ase Dodoloro angavnmiyo ukuyitata *Imvo,* nditsho kuba akavumi kuyilahla i Bhasile, kanti ukuba ebeyitata *Imvo* angayeyilahlile ibhasile. kuba nga evile ukuba elisiko ligwetyiwe ngamanenekazi amakulu apesheya kolwandle apo yayi vele kona.

UMQOMBOTI

kuxa upatelwe pezulu, ungeva umfo esiti—ndiya kuvota ku Du Plessis, ati omnye ndiya kuvota ku Orpen—lowo ke ngongaseliyo.

UKUFA KWE MPAHLA.

Uti ovela Endwe ute xa ahambayo kona kwafuneka ukuba makabope impumlo nge qiya ngenxa yokunuka kwevimba lempahla efileyo, namaxalanga asuke adungudela. Amafama akupe imifoto kwizicaka eti—mazaluse igusha xa zizalayo, iti izala sibe sinqumla itakane. Bide lati elinye ifama namhlanje: kwezalo igusha eziyi 1,300 lifumene ama- shumi amatatu amatakane kupela.

ISIFO SOMQALA.

Isifo somqala seke satyikitya kwi location yase Dordrecht semka neqela abantu. Ude omnye umshumayeli nge Cawa etile akabi nakuzinceda wavuma ingoma yentlombe xa ashushu eshumayela, eti— *Vula ngezantsi, vula. ngezantsi, vula ngezantsi.* Yati lontshumayelo yenza impembelelo entle ebantwini.

E-KOMANI.

[ngum’bhaleli.]

' - October 4, 1889.

Akuko ndaba kweli—ngapandle kokubalela kwelanga—yimikoko imihlambi yempahla egqita apa isinga emajojweni elupilisweni; enye into engxamele ukukula kuku

BANJWA

kwabantu abangalindelwe kwesosimo.— Lemihla sizizixibindwana ukuya egantolo ukuyakuva amatyala okubanjwa ko nantsi nonantsi. Abanye besinda abanye besenzakala ngumteto. Nge

GLEN GREY, kulentlanganiso ibisand’ ukubako yonganyelwe ngu Mr. Tengo-Jabavu, ibifanelwe kukangelwa kakuhle indawo yokuba Abatembu batumele amadoda ku Rulumeni e Kapa, ayakubulela u Rulumeni ngoku ngavumelani necebo lama Bhulu lokuba umhlaba lowo wase Glen Grey ucandwe i farms—zibe zezabamhlope. Njengecebo lamadoda atile entlanganisweni apo—u Rulumeni ingamvuyisa. kakulu lonto yenziwe—ahlale ebakusela bantsundu xa bezakupangwa imihlaba yabo..

“ UMTETELELI.”

Mandiqoshelise ngo Mr. Pelem, ekute kwasentlanganisweni apo kwako amanene atile alisebenzise gxekekileyo igama lake, awecala lakowabo e Glen Grey. Ati u Mr. Pelem wabiza, wamkela imali ebantwini esiti yeyokuba *ebebalele* or *ebatetelele* ku Rulumeni—baza abatweswa i *Past Engqongqo—*bapefumliswa nakwi *Rafu yezindlu.* Mna ke Mhleli ndaba nosizi ukuba kuvakale inteto ezinje engeko u Mr. Pelem azipendulele, kuba ndicinga ukuba kunjengoko kutshiwoyo angaba u Mr. Pelem uzonakalisile mpela emzini wakowabo. Ndibhala ngaye nje ndifuna ukuba apendule siyive lento kakuhle.

ISIKUMBUZ0 NGO CAPT. BLYTH.

(ICEBO LE “ CHRISTIAN EXPRESS ” LOVE­

DALE).

Amapepa endaba asityela ukuba kuko intshukumo etile eceba ukuba k venziwe into yokukumbuza umti u Capt. Blyth. Kuvakala ukuba umzi ontsundu opesheya kwe Nciba uyitabatele pezulu londawo. Kutiwa sekuko ikomiti esingete lomcimbi, yaba mhlope naba Ntsundu; nemali seyibutwa. Kutiwa inxalenye yemali ezuziweyo yocitelwa kwisakiwo esiya kwenziwa pezu kwe nchwaba lake e Kapa. Sikolwa ukuba kuvunyelwene ngalondawo emveni kokuba kubhalelwene nosapo Iwake, olube lose luzilungiselele ukukwenza oko, lwase Inkuyekela ke kwelo qela langazelela ukuba oko kwenziwe lilo. Baninzi pakati kwaba ntsundu abawuvakalisayo umnqweno onje ngalo, kwabe kungeko nto ilunge ngapezu kweyokuba benzele isikumbuzo esifanelekile lo mnumzana we Ngesi, ube ngumhlobo wenyaniso wezizwe ezintsundu zase South Afrika.

Into esibanga ukuba senze inteto enje kukutelekelela ukuba kuya kuba nzima ukuvunyelwana ngeyona nto esifanele ukuba yiyo isikumbuzo eso. Ukuba kubeko imvisiswano pakati kweqela labalungiseleli balomcimbi, nempi ekupe imali yokuba uhanjiswe, ukuba kuvisiswene kwa usaqalwa umsebenzi wada waya kupetwa soncoma ; kuba ingento iqhele ukwenzeka leyo. Into ekufanele ukwenziwa yona ukukumbuza isiganeko esitile kudla ngokubako amapike amakulu ngayo. Kwaba njalo ngesikumbuzo se Jubhili ye Nkosazana e London, nenye iwangala yezikumbuzo ezangapambili nezingemva kweso. Kanti umsebenzi onjalo ub’ ufanele ukwenziwa ngamxhelo mnye. Lentluzentluze ibangwa kukuba uti usenziwa umsebenzi kube kusingatwe indawo ezimbini ezingavumaniyo. Kutiwa kwenziwe isi­kumbuzo, kube kwakweso sikumbuzo kusekelezwe ilungelo etile eyoxhanyulwa ngabemi balondawo. Yinto efuti kweli lase South Afrika ukuti ingqilana nganye zixatalazele ilungelo yazo, *zi­ncate* luto yilungelo yelizwe lipela. Ukuba abantu abamele umandla otile abanako ukuzuza uloliwe nokuba yi bholoro. bayakuzama ukuba nomnye umandla ungazizuzi ezonto, ukuze ba- swele kunye, bagxampuze amanzi ngo­kufanayo.

INTLOBO ZE SIKUMBUZO.

Kuvakala ukuba kukankanywa into ezintatu : iboloro (e Tsomo), ukwakiwa kwendlu enkulu yedolopu, okanye ityalike (e Gcuwa.) Iboloro yinto enoncedo kakulu, ekungafanelekayo ukuba ibizwe ngomntu obe luncedo elizweni. Kodwa ke umsebenzi wolohlobo ulunge ukwa­kiwa komkulu, awulungele kwenziwa zitnali zohlobo ezihanjwe zicelwa eba­ntwini. Nangapezu koko u Rulumente uzingca ngemali eninzi anayo. Xa anako ukwenzela uloliwe ngesisa amazwe angepantsi koiwake ulaulo, iti nentwana eyakungena kweyake ingxowa ibe yi- nxalenye yengemso yabo loliwe; ukuba kunjalo ke, ufanele ukwenza imicancato kwimilambo yezwe lake, ngapandle kokuncediswa zimali zabantu.

Isakiwo sendlu enkulu yentlanganiso zedolopu, sichaseke ngendlola ezimbini, —singalungela abemi balondawo, kanjalo kuyatandabuzeka ukuba abantsundu bangazuza lungelo lanto kuso. Ekukutshweni kwemali abantsundu boba mhlaumbi ngabona baninzi, ekungati ekulwini babe mayela kumashumi asi- toba, kanti ke kweloqela lingako ingaba ligcudwana elingepi elingafumana ilu­ngelo ukuba kwenziwe into enje ngaleyo. Kanjalo akubonakali ukuba kungaba nokwenziwa into eyileyo, ize ibe nokusetyenziswa ngenkululeko nangokufanayo ngabamhlope nabantsundu.

Indawo ebanga ukuba ukwakiwa kwendlu yetyalike nokuchaswa kukuba ba ilunge nehlelo elitile; ilungelo layo lixhanyulwe ngabantu abambalwa belo hlelo ikakulu; kuba ityalike ayidli ngakuba yindlu evulekele umntu wonke. Eso sikumbuzo ke ngoko singalungela abantu abambalwa kwisipalukana esitile pesheya kwe Nciba.

ESONA SIKUMBUZO SISISO.

Kubonakala ke ukuba inye indawo ekungati kwenziwe ngayo ibe lomali ichitwe kakuhle, ibe luncedo kwinto eninzi yabantu, kukuyichitela ekuxhaseni imfundo. Dike londawo inikwe isihlahla nakukuba u Capt. Blyth ibingomnye lowo wemizamo yake emikulu abeyenzela abantsundu. Akulindelekile ukuba inani eliseleyo kweliqhuzulelwe ingcwaba linganela ukwaka umzi omtsha wemfundo, ngoko ke esona senzo singaba sesobulumko ingaba seso kuti lomali incedise emsebenzini ose uha- njiswa e Blythswood, lomzi ubizwa ngaye, ukuze lomsebenzi wenziwe kona ube nokufezeka.

Kwabanye kubonakale ngokungati ne Blythswood le ilunge nehlelo elitile. Oko kuyinyaniso ngenxaso nokulaulwa kwayo kupela ; ngapaya koko ililungelo nakubani, ayicaluli hlelo nabala. Kufundiswa kulomzi abantu bawo onke amahlelo, aye amalungelo emfundo eno­ncedo evulekile komhlope nakontsundu. Kwase butsheni balomzi u Capt. Blyth waveyaleze indawa yokuba kungabiko khete; yacaca kuye nendawo yokuba mavibe nendawo elunge kuyo, epetwe, nexhaswa yiyo, okanye yoba luvakalala olungena bani. Ekwenjenjeni njalo wabonisa ukuba unokuyibona into ingekehli, enomnqweno wokunga ungapumelela uchume lomzi.

Nokuba na ingati indlela ekukunjuzwa ngayo ibe yeyokuncedisa kumasebe emfundo, nokuba kukwicala lamashishini, ukwandiswa kwawo, nokuba zingakangelelwa zombini ezonto, londawo ingaqondwa xa inani selise sandleni, ibonwe yi Komiti, nabantu abalupe imali, eyona nto ifanele ukwenziwa. Asinako nokuqashisa ukuti kazi yoba mayela nanini linina imali eyakuzuzeka, nokuba yobangakanani na" ekutshwa ngabantsundu kwekutshwe ngabamhlope. Kodwa uAruba imali ekutshwe ngabantsundu ibe lixabiso elilingeneyo nabemi bapesheya kwe Nciba, esona senzo sobulungisa nesobulumko, soba siso esokuyisebenzisa lomali ngendlela eyakuba lilungelo kwabona bantu baninzi, naku- wona mandla ubanzi.

Asikeva ukuba i Qonce ne Bhayi ne Rini litinina ngayo, kanti le yinyanga yokugqiba vonke into enokwenzeka. Igqitile kuse kusemva.

EZABABHALELI.

ITITSHALAEZIFAKW’ IBHEKILE

Umgcini ofisi yemfnndo uhlaba eka-  
ngele ngenteto ayibhekise kubafundisi  
engokupatwa ko titshala kakubi, abanye  
bagxotwa bengonaga luto bafumane  
bacatshukelwe bafakwe ibhekile ngapa-  
ndle kwesizatu, kuqayiswe ngegunya lo-  
bufundisi elingaqondekiyo ukuba lisi-  
qamo sinina. Siyavumelana nomfundisi  
ofaka ititshala ibhekile ngokuswela kwa-  
yo isimilo, kodwa asivumelani nabanye  
abagxotwa ngalo yinxenye yabafundisi  
Siyakumomeleza umongameli mfundo,  
ekubeni ekuqwalasele ukufakwa kwe  
titshala ibhekile ngabapati bazo, kuba  
abanabulungisa bonke.

Besiba tina umntwana efundisa abanye  
ufanele ukugqita iziyalo zesicaka senkosi  
afundisa pantsi kwaso ukuze agxotwe  
ingabi liratshi elidibene nolnnya. Kwe-  
njiwenjalo kweyase Rura ititsliala. Ewe,  
siyalibulela inene lase Mangesini eko-  
ngameleni kwalo imtundo, ngokukodwa  
kuti bantsnndu. Unga angatamsanqe-  
leka empilweni, ahlale engu Mpatiswa-  
Mfundo. Ndisisicaka sako.

Seplan. J. D. Ncuka.

Ukvumo ka Mr. Sidzumo.— Ngolwesitatu Iweveki epelileyo, i choir eyayihlanganiswe   
ngu Mr. Sidzumo yayolisa kamnandi—ya-  
cula ngapezu kokuba kwaknlindelwe, kuba  
noko ingumzi omdala nje lo ayititshala kuwo  
ayikazanga yenzelwe irnizamo nkuhlanjulu-  
Iwa imvnmo. O “ Holiness becometh thine  
house ” “ We fly by night,” Call John.”  
no “ beautiful Rain.” Ancamisile ukuyola.  
Esihlalweni ibingu Mr. J. Tengo-Jabavu ote  
intoeyenziwe yi choir ingapezu kokuba ebe-  
lindele kuba ngokwazi ubnbhutynbhutyn be-  
mvumo yetyalike yase Wesile e Ntsundu e-  
Qonce, ubeze engalindele. Ute uyatemba :  
ukuba i choir abasokubuya bavume ukuba j  
icitakale mayiseyiba ngummiselo wetyalike *I*le. Upumelele u titshala kuba engomnye  
wabahlala ezinyaweni zika Mr. G. Baker  
umvumisi omkulu. Kucitwe ubusuku obu-  
mnandi. Emva kwenteto ngo Rev. P.  
Mpinda no Mr. P. Sodlula yahlukana  
intlanganiso yomvumo.

Johannesburg. —Apa (utsho umbhaleli)   
ikatsi ise mandundu komnyama umntu

nomteto usengqongqo kwabamnyama- Ali   
tshoni ilanga lingakatswanga ishumi lama,  
doda, angasezazi ongena katsi; pofu ku.  
ngengako okokuba kuko simbuku setyala,  
kodwa kungokuba namhla ama Bhulu afu-  
mens icatn. Elilizwe line ntsizi nangani  
ililizwe elidumileyo ngomvuzo, kuba lusizi  
indoda yakubanjwa apa xa iseshwayo, no-  
kuba iseshwe £20 itshonile lomali, yobho-  
mboloza kungabiko ukalimayo, ide iyeke.  
Apa alikabiko ilungelo komnyama : aliqela  
amadodana abengxamele ukwenza amashi-,  
shini, kodwa awuvumele umteto. Site  
nqadalala. Kekwako nnyikimo olukoyo  
pakati kwatna Arabi nama Kula egxotwa  
ngenxa yamashishini alomadoda ukuba i  
maninzi kwawo. Eli ilizwe lisafanelwe j  
ngamadoda aneziqula, alikafaneli ntwana.  
Nditi yonke imihla xa ndigqita ngase  
ntolongweni ndive isikalo nentandazo eta-  
ndaza umkatsi nogqira.

Umsebenzi Omhle e Bhayi. — Udaba  
olunje nomzekelo omhle kuma bandla  
endawo ngendawo etyalike; make ndiwu-  
pakele ke umzi (utsho umbhaleli). Ku  
August odluleyo sive isimenoo se Tea.  
Meeting eyakuba sesikolweni sase Tshatshi,  
iyeyokuncitshiswa kwetyala lalotyalike.  
Sihle seputupntu ukufuna amanenekazi  
—sixake. Siyekngaleleka, safika amnya-  
ngo ingumntu yedwa; ndaqonda uku-  
ba mnube nnzima umsebenJi wokwa.  
mkela amangeno, ku Mgcini-Mnyango  
Isikolo sihle seminyi ukuzala.   
lile umsebenzi nknqutywa ngn mfnndisi  
wakona u Rev; Mr. Gawler, watsho nge-  
oulwana elaba myoli, — kwahlalwa emva  
koko. Usuke umfundisi lowo waxela into  
eknhlangenwe ngayo, ukuba kungenxene  
yesitukutezi setyala letyalike, amakosikazi  
alomzi abizene enza eliyila. Ukwenjenje  
ntyudise kumanyeliso amaninzi kunene,  
kuba i Mission selisuke yancama inxalenye  
yazi civovo ezingateni nto,—ngokuti—lopela  
nini-nini elityala. Kodwa yena umlondo.  
lozi mali uti alikapeli. Manenekazi nani  
manene, posani uncediso.—Emveai komzuzn  
kulaula i.tea, kungeniswe izixoxo ezaman’.   
uknpitikezwa ngamaculo kwatsho kwa sita.  
Kumanene acelwa ukuba atete, ndanaula  
inteto zo Messrs. E. Mdclomba, J. Vena,   
S. Ncapai, E. Hlangabeza. Sikweyiya,  
namatyendyana amabini ase Dubula, enda-  
paula ukuba ngapandle koknzama kwawo  
ukulungelelana neligama lawo, ayezita.  
ndwa zentlanganiso leyo yonke. Iculo hka  
Mr. Ncapai lanandipisa—ngatnana elonene  
lihle libuye lisigcobise kamsinyane. Ama-  
nenekazi onke anxibo kabuhlungu aqwela ;  
ndati Indipunga ndaye ndiwagxeleshile,  
ndavuma ukuba okunene lomzi ngowoku.  
pela, yi Npilani yaba ntsundu. Amanene  
nawo atsola, axingisa ndaxor’ umkita futi.  
Ingxolo nezipazamiso azibangako.—Ivalwe   
lentlanganiso iyole kunene pakati kobusuku  
kwango mtandaliso ngumfundisi. . Abaziyo  
bati amaneneka la abeyile le timiti, abate  
xa sezibhatelwe indleko ngendleko ngapezu  
kwe £10, zave izitembiso zisangena. Kwow .  
yinile! lamadoda ase Tshatshi azeke into- ,  
tnbi zohlobo, nkuquka imali engaka kula-  
maxesha into yonke inqabe  
yisana nani manenekazi ndini lakuhle lupele  
elotyala lomzi wena-Mabe nani amatam-  
sanqa onke. Siyaleza kumfundisikazi ukuba  
apose intakazelo yetu knmanenekazi lawo  
awuxatisele ngoluhlobo umzi wawo. Lomzi  
wase St. Stephen nyanyuka ngokunyuka  
lutsho uhadi nge-Cawa edluleyo lupele-  
kelelwa yi Choir evileyo ndaqela, kwandi-  
liseka.

“ What sort of soup is this ?” said a gentle­man in a Sydnev restaurant the other day to a waiter. “ Why, that is bean soup,” was the reply. “Well, I know it has been soup ; but what sort of soup is it now ? ’

A Frenchman met an English soldier with a Waterloo medal, and cast reproaches on the English Government for bestowing such a trifle, remarking that it would scarcely cost 3 francs. “ That may be,” replied the hero,” but then it cost the French Government a Napoleon.”

Ibala Labadlali.

[yi sports editor.]

Sifumene ucingo e Kimberley oluti masa-  
zise ukuba bangavuya bona ukuba i Tourna-  
ment vabantsundu ibekona nonyakanje.

\* \* \*

Nantso ke indawo kuni madodana, kodwa  
ke kwele *mbholcotive* ukuba niyile nilumke  
ukuba nigcine ipasi eziqwini zenu, okanye  
niyintambo.

\* \* \*

Siva ukuba kuko amalungiselelo okuba  
kndibane i “ Frontier ” C.C. yalapa ne  
“ E. L. D.” C.C. yase Monti kona ngo-Mvu-  
lo 14th inst.

\* \*\*

Ngo 28 kn September kwakudlala i club  
match ye “ Frontier ” pakati kwamacala  
anyulwe ngu Bopi no Xiniwe. Ladliwa  
nge 6 runs elika Xiniwe eladlala nge X  
ekubeni elika Bopi lidlala nge XL

\* « «

Elika Xiniwe :—A Thomas c Zondani b  
Somtombo 0; S Mtoba b Ntshona 13 ; Joe  
Meuze b Bopi 6 ; Xiniwe b Bopi 29; Jery  
Menze c Ngcayiya b Somtombo 3; W Soga  
b Bopi 1 ; F Menze b do 0 ; T Impey b do  
0; W Sebe bdoO; J Menze not out 1;  
Extras 2. Total 55.

Elika Bopi :—Lotsha b Menze 0 ; Ngcavi-  
ya b Thomas 6 ; Ngesi b Thomas 18 ; Zo-  
ndani b do 3 ; C Bopi c Thomas b Mtoba 12,  
Mbaqa c Menze b Mtoba 4 ; Zamzam c Me.  
nze b Thomas 4; Ntshona b Mtoba 3;  
T Bopi not out 0; Makeke o Thomas b  
Impey 3 ; Extras 10. Total 61.

\* \* \*

Sifumana ukuba e Kimberley iyadlalwa  
nqi ibhola nonyaka nje. I club zimbini,  
zezi :—“Duke of Wellington ” C.C. Ama-  
gosa : *Captain, J.* W. Sepuru ; *Secretary,*John Mtani; *Treasurer,* Phil Mayeza. Enye  
yi “ Native Postal Telegraph ” C.C. *Capt.*F F Badi; *Sec.* S C Nano; *Trea.* 8 Maqula.

Abalimi na Barwebi.

Sidwelisa amaxabiso—kwindawo ngendawo  
—ezinto ekurwetywa ngazo ngama-  
wetu, njengoko atunyelwe ngo Mantyi  
Komkulu, E-Kapa, axela into abeyiyo  
ngo-Mgqibelo 28 September, amaxabiso  
ezinto:—

|  |  |
| --- | --- |
| Umbona, ngekuni  Umgubo, „  Ingqolowa, „ ...  Irasi „  Itapile, ngengxowa Ihabile, ngekula  Amaqanda, ngedazini ...  Amahasbe aselekwelwa, lilinye Inkabi ezitealayo, inye...  Imazi ezisengwayo, inye Igusha ezingekacetywa, inye ... | IMPAHLA. |
|  | E Alvani. |
|  | E Bhekes- dolopis. |
|  | E Kolabere. |
|  | E Kalado- kwe. |
|  | E Dodoloro. |
|  | E Monti. |
|  | E Rafu. |
|  | E Dayitnani |
|  | E Qonce. |
|  | E Cawa. |
|  | E Rini. |
|  | E Komani |
|  | E Bloem­fontein. |
|  | E PM Burg, Natal. |

NATIVE OPINION

THURSDAY, OCTOBER 10, 1889.

IRESPONSIBLE  
interference with

the administration of  
Colonial affairs on the  
part of busybodies in England has  
much to answer for. For many  
years past it has been strongly re-  
sented by Colonists generally, and  
by none more so than Sir Gordon  
Sprigg. The curses piled on the  
jackdaw of Rheims are nothing  
when compared with the maledic-  
tions that have been heaped by  
Colonists upon our lamented friend  
Mr. Chesson and the Aborigines’  
Protection Society, for interfering  
in the affairs of this country. And  
yet, considering the relative position  
of Colonists and Natives in respect of  
intelligence and power, the most  
bigotted opponent of that humani-  
tarian association would, in calmer  
moments, readily admit that there  
has been a vast field for the labours  
of such a Society. Some agency  
was needful to soften the antagon-  
ism of race, which is the inevitable  
result of the colonising enterprises  
of the nations of Europe. Great  
Britain, especially, through her  
numerous colonies, is being brought  
year by year, into closer intercourse  
with uncivilised man, and as there-  
fore causes of misunderstanding be-  
tween the two are perpetually liable  
to arise, it is surely desirable that a  
body should exist with the object  
the Aborigines’ Protection Society  
has in view. As has been said, a  
society with such a worthy and  
laudable aims, has been assailed  
from high places with violent in-  
vective and no end of opprobrious  
adjectives, on the score of outside  
interference with the administration  
of affairs in this country. In the  
face of these facts, therefore, it  
has been with no small amount of  
surprise that we have watched the  
gyrations, occasioned by the *Black-  
wood* sensation, in quarters where  
outside irresponsible interference is  
strongly and sternly resisted. No  
one would begrudge what may be  
done to mitigate the mournful lot  
of the lepers soever. We are not  
with those who think that the  
horrid account given of the condi-  
tion of the lepers at Robben Island  
is a piece of gross exaggeration,  
for we hold that that the fate of the  
leper under any circumstances  
scarcely admits of exaggeration :  
Leprosy by itself is nothing if it is  
not exaggerated misery and woe.  
Go where the leper may, north-  
ward, eastward, westward or south-  
ward he is known to be galloping to  
a premature grave. A sensation,  
the sharpest, could therefore be in-  
dulged in at any time and with re-  
spect to any place, besides Robben  
Island, by any writer possesing  
language, sufficiently graphic, to  
represent the abject and piti-  
able aspect of leprosy. Such, how-  
ever, has .been the magic  
power of outside and irresponsible  
interference on this occasion that  
an article in the usually humdrum  
pages of *Blackwood* has for the  
moment benumbed the mental  
faculties of the high priests of the  
non-interference propaganda, who  
have, even at the risk of catch-  
ing the loathe some disease,  
gone out to the leper hospital at  
Robben Island—all through the  
agency of an irresponsible adviser  
in the Mother country. Let us  
hope that after this the last has been  
heard of the irresponsible interfer-  
ence cant.

Notes of Current Events.

“From private letters by this mail” says the *Natal Witness* “ we learn, on the authority of Sir Arthur Havelock, that St. Helena has been selected as the tem­porary residence of Dinizulu, Ndabuko, and the other Zulu prisoners.” This is somewhat singular when taken into con­sideration side by side with Baron de Worm’s answers to Mr. Bradlaugh in the House of Commons. According to those replies these prisoners were to be treated with the utmost possible leniency. If what is now reported is what was meant by the Under Secretary of State—trans­portation pure and simple, then Her Majesty’s Government has curious no­ons of leniency.