

Ubukulu.	Irafu ese lityala.	Le rafu ilityala iqalango.	Wagqityelwa ukweli gama.
2	9 0 0	1st Januarv. 1860	John Umdliva
2	2 5 0	Do.	Do.
2	8 10 0	Do. 1870	Samuel Makembe
2	2 2 6	Do.	Do.
2	8 0 0	Do. 1871	Thomas Oibisa
2	2 0 0	Do.	Do.
2	5 10 0	Do. 1870	Magazine
2	2 6	Do.	Do.
2	5 10 0	Do. 1871	Takati Sakuba
2	1 6	Do.	Do.
2	6 10 0	Do. 1871	Katy Umhlanga
2	1 10 0	Do.	Do.
2	10 10 0	Do. 1866	Jonas Mhlaba
2	2 12 6	Do.	Do.
2	6 0 0	Do. 1875	Rora Nyengani
2	1 10 0	Do.	Do.
2	7 0 0	Do. 1873	Delan Platjie
2	8 15 0	Do.	Do.
2	9 0 0	Do. 1869	Pengekwa Darana
2	12 0 0	Do. 1863	Siswana Cubela
2	3 0 0	Do.	Do.
2	10 10 0	Do. 1866	Jonas Cekiso
2	2 12 6	Do.	Do.
2	6 10 0	Do. 1874	James Mhlangana
2	9 0 0	Do. 1869	Gida Lukhanya

(NATIVE OPINION)

NGOL
WESI-
HLAN
U,
JUNE
24, 188

[No. 137.

ELIKA ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelizwe.

UMPILISI WEZI LWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izilo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele- namava amaninzi umninilo, uliyaleza nge- ngqiniseko eliyeza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawulilinge please. Litshipu, ibhotile zi- sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhottle nganye ihamba ne- newadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E. COOK

KING WILLIAM'S TOWN,
Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

Amayeza ka Cook Abantsundu.

UMZI ontundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

- | | |
|------|--|
| | Elika |
| COOK | Iyeza Lesisu Nokuxaxazo. 1/6 ibotile. |
| | Elika |
| COOK | Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile. |
| | Aka |
| COOK | Amafuta Ezilonda Nokwekwe; 9d. ibotile. |
| | Elika |
| COOK | Iyeza Lepalo. 1/6 ibotile. |
| | Ezika |
| COOK | Ipils. 1/ ngebokisana. |
| | Eka |
| COOK | Incindi Yezinyo. 6d. ngebotile. Oka |
| | Umciza Westepu Sabant- wana. 6d ngebotile. Oka |
| COOK | Umgutyana Wamehlo. 6d ngesiqunyana. Oka Umciza we Cesine. 1/6. |

Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

GIE BROTHERS,
Abatengi naba Tengisi bento Yonke.

KUPELA kwesi Tora saba Ntsundngenene kule Dolopu yase TARKASTAD.

Zonke intlobo zezinto eziveliswa yi ntse- benzo yeli lizwe zitengwa ngamaxabiso pezulu kanye.

ISISULU.

IMPAHLA ihleli yodwa ngase ntolongwe. ni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunaya Isisisulu! Isisisulu ! e Qonce ukangele emarkeni.

GEORGE GIE

I-rente yo Mhlaba, no Mteto noku Tengisa,

GREY STREET, TARKASTAD.

IZIKWELITI uzibuta ngoku kaula, ini-kwe umninio kwa oko. Onke amatyala aba ntundu etetelwa ngemali encinane kakulu. Uli Gosa le South British Fire Insurance Company of New Zealand.

ISA ZIS

I Ofisi yo Mpatisu-a-Mihlaba Nemisebenzi, e Kapa, 23 April, 1887.

E KOKUBENI Rulumente enikwa amandla, yinteto yesiqendu sokuqala so “ Mteto Wemihlaba elahliweyo,” wesi 3 womnyaka we 1879, ukuba makayisebenzise ayabe Imihlaba Elahliweyo ngabaninayo ngokulohlobo luchazwa apa, okokuba :-

“Xemikweni kuko Irafu Yomhlaba ebanjwa u Rulumente wale Koloni ngendawo mhlambi ngempahla efunyenwe ku Rulumente engabhatalwanga kwada kwapela iminyaka elishumi, yaza londawo mhlambi lompahla yayekwa, yashiywa, yalahlwa waza noyena mminio nokuba ngoqeshileyo,” xa ngaba kunjalo, kwanommeli wake ngomteto, akafunyanwa, kuya kuyifanela i Rulumente yenza isaziso ngalondawo mhlambi ngalompahla exela ukuba ilahlwe kwi *Government Gazette*, nokuba kukulipina ipepa, cyoqonda ukuba lifanelekile knbe kanye ngenyanga kuzisa ezintatu ezilandelanayo, kuze kuti ukuba pakati kwezo nyanga ntatu zesaziso akafikanga umninio mhlambi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli wake, ukuba kumisa ibango lake kuwo, aze afike ayibhatale lorafu ilityala, koti ekupeleni kwezonyanga zintatu zikankanyiweyo, i Ruluneli iya kuyitabata londawo nokuba yimpahla ibe yeyayo, ize iyisebenzise nangawupina umteto wolohlobo owoba uko apa e Koloni ngeloxesha : kodwa ke, amaxesha onke ukuquywa kwalomteto ukankanyiweyo maze ulungelelane nezahlikwana ze sibhozo, nese sitoba nese shumi zom-Miselo we 9 womnyaka we 1844, ukuba ube ngumhlaba obambisileyo, nokusetyenziswa kwemali zawo zivume- lane nalowomteto.”

Apa ke kwaziswa bonke abantu ukuba le Mihlaba ibalulwa ngasezantsi apa ekwisiqingata sase Bofolo kutiwa iyelahlliweyo ngabaninayo njengoko sekutshiwo ; ke u Rulumente uyakuyitabata ibe yeyake ngo November 1, 1887, ukuba ayimenywanga kwangapambi kweloxesha, zaza zahlaulwa irafu ezingamatyala kumantyi wesosiqingata, njengoko kubhalwe ngako kwesi Siqingata solo Mteto uxeliweyo.

F. SCHERMBRUCKER,

U mpatiswa.

LUHLA MELI

Igama lomninio Ekuqaleni. Ixesha lokunikwa kwe Taitile.

Ukucazwa ko mhlaba.

No.	Igama lomninio Ekuqaleni.	Ixesha lokunikwa kwe Taitile.	Ukucazwa ko mhlaba.
1	Samuel Makembe	8th March, 1859	436 Garden Lot
2	do	do	478 Building do
3	do	do	440 Garden do
4	do	do	476 Building do
5	Thomas Qibisa	12th May, 1859	517 Garden do
6	do	do	565 Building do
7	John Magazine	do	522 Garden do
8	do	do	568 Building do
9	Takati Sakuba	do	533 Garden do
10	do	do	578 Building do
11	Katy Umhlanga.	31st May, 1859	899 Garden do
12	do	do	857 Building do
13	Rora Nyengani	do	1255 Garden do
14	do	do	1185 Building do
15	Delan Platjie	do	1268 Garden do
16	do	do	1184 Building do
17	Pengekwa Darana	do	1663 Garden do
18	Siswana Cubela	do	1392 Building do
19	do	do	1739 Garden do
20	Jonas Cekiso	7th May, 1861	1743 Building do
21	do	do	1530 Garden do
22	do	10th March, 1861	2086 Garden do

ISAZISO SENKOSI YAMA MPONDO.

NGALENTETO kungqinwa ukuba u Mr. VENN we zibuko lenqwelo e Mzimvubu u nikwe igunya yi Nkosi Enkulu UMQIKELA ukuba abe ngu Khala Emdeni agqibe amatyalana amafutshane obusela angati abeko kwesosituba.

Kanjalo ukuba enze imigudu efanelekileyo ukunikela abaninayo impahla engaba ifunyenwe ibiwe kumacala omabini omnda anikele ingxelo ngayo kwi Nkosi Enkulu.

Unomyalelo kwakona ukuba abuze incwadi (ipasi) kwabantsundu abangena Ema- mpondweni bevela kwelakwa Rulumeni, abenze amabanjwa bonke abafunyenwe bengena ncwadi, abanikele kwi Kamp ekufupi yamapolisa, mhlambi ku mantyi.

UMHLANGASO J. S. FAKU,

Ipakati Elikulu.
WILLIAM BARNABAS,
Umbhali we Nkosi Enkulu.

Komkulu, Emampondweni, S3 May, 1887.

God save our gra - cions Queen, Long live our no - ble Queen, God save the Queen!

IJUBHILI!

DYER AND DYER

Kulevenkile i Jubhili YOMNTAN' OMHLE INKOSAZANA iyaku kunjulwa. Woti ngalenyanga ka JUNE otenge kwi- venkile yetu ye Ngubo impahla exabiso liyiponti abuye ayinikwe I 2s. 6d.

Into yonke eyimpahla

NENTSHA ATOTYIWE AMANANI

NKOSI SINDISA UKUMKANIKAZI!

QONDANI!

Umnikelo wamaphepheke wo
1887-88.

UMZI ontsundu omele umandla wase

Qonce uyatyelwa ukuba

onyaka yomhlabano 1887, opela ngo 30 JUNE, 1888, iyakuqala ukwamkelwa ngo 1 JULY, 1887.

Umteto ubavumela abantu ukuba bahlaule ngokutanda kwabo de kube ngumhla wa 29 SEPTEMBER, 1887. Abayihlaule ngapambi ko 29 September bamelwe Li-shumi Lesheleni ngendlu. Kwakona ngalo eloxesha abalunge e Xesi mabahlale ku Mr. KING, abalunge ku Qoboqobo ku Mr. VERITY, abalunge e Tamara ku Mr. DICK.

Emva ko 29 September eyakuba ingahla- ulwanga iyaku nikelwa ku MAGQWETA ukuba ayibute. Ayakuti ke ubani oyakuba engabhatalanga de kwayileyomini amelwe kuhlala Ishumi elo lesheleni, selinetole elizisheleni ezimbini, kwanendleko yama- gqweta ngendlu nganye. Impahla iyakutinjwa itengiswe. Yonke ke lonto iyakudala indleko.

Akunguwo umnqweno ka Rulumeni uku. timba impahla yabantu, mhlaimbi ukuba- nyanzela ukuba babhatala imali engapezu kweshumi lesheleni ngendlu. Kodwa ukuba abantu abavumi ukuyihlala IMALI YA- MAPHEKPEHEKE ise lixesha, ukuba ba- yadukisa, akukonto yimbi enokwenziwa ngapandle kokuba ibizwe ngokugadala.

Isaziso se Gqweta.

UMAKISI, elinye u GQADUSHE abantu abantsundu, elise Ngesi MAX KAYSER uyazisa ukuba uquba umsebenzi wokubuta amatyala, izikweliti zentlobo zonke. Umela namatyala ezi ofisini ze mantyi apo afunwe kona. Unesiqiniseko sake sakwa Rulumente se 1874 (General Commission and Enrolled Agent, Collector of Debts, and Practitioner in Magistrates' Courts), I Ofisi yake ise Mbulu kwa Mr. ARNOLD. Umrumo wale misebenzi utabata ne mpahla (Stock)

EBHAYI kwisi kolo sase Rabe (Independent) kufunwa Ititshala enesi Qiniseko—Esimilo silungileyo nenoku zixela ndawo eyaka yakuzo kubuziswe kuzo

Isaziso ku Mamfengu.

LO ugama lisekele esi saziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakutengwa ngemalana encinane xa sukuba umntu eze eyipeti imali kuzo zonke ivenkile zake kwela Mamfengu.

Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa. THOS. MORIARTY. 5 August, 1886.

J. G. NICHOLSON,

Iqgweta elise zincwadini zakomkulu nomteteleli wama Fandesii,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti z Bhatlwe kwa ngoku.

Yonke into ayi patisisweyo ifezwa ngokukauleza.

YIYANI KWA

Q ONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza Imela neFolkwe Ikoyi—Ikomityi ne Pleti I Lampi Impahla Yendlu Yonke, njalo njalo Kukwako imisesane YOKUTSHATA YE

M. KEEVY & CO.,

KWA NGOMTI,
E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele ukurola awona ma- xabiso makulu

Ngoboya Nezikumba, Zenkomo,
Nezebhookwe, Nezegusha.

Kanjako barola awona maxabiso apezulu ngokutya nezinye izinto

Ukurunywa Kwelipepa le "Mvo."

ABANGALITUNYELWA NGA POSI.—2/6 nge Kwata xa irolwa ngenyanga yokuqala ekwateni; 3s. irolwe emva kweloxa. ABALITUNYELWA NGE POSI:—3s nge Kwata xa irolwa ngenyanga yokuqala ekwateni; 3/6 irolwe emva kweloxa.

Iveki.

BABONGOZWA ngentobeko bonk' abamkeli be *Mvo Zabantsundu* ukuba benze imigudu yo- kuba bayifinyezele ku June 30 intlaulo yabo. Kukuba kuko inguqulo ezakubako epepeni lento kufuneka kuqosheliswa ngoluhlobo. Abahlolo belipepa benvaniso NGOLWESI-TATU, 8 June, u Mr. Johnson wandlale pambi kwe Palamente umtandazo ovela ku Shadrach Boyce Mama, nabanye abangakanyanga, ekutiwa ngabomanda ndla opakati komlambo oli Qonce ne Xesi, betandaza ukuba zivulwe ezinkanti ezivaliwe- yo kwesosituba, bati mawubuyiswe umva umteto oti mabungatengiswa kotsundu utywala kwiziqibi ezo.

KUNYULWE u Mr. J. P. du Plessis ngumzi wase Cradock ukuba aye kuwumela e Palamente endaweni ka Mr. Van

IMPI entsundu yase Tinara imbulise nge Timiti emnandi, ngo 24 May umfundisi wase Wesile u Rev. M. September xa anduluka ukuya e Colesberg, esihlalweni ingu Mr. A. Fowler owenze inteto yobuciko kwano Rev. S.

IMIZIMBA yabantu ihlele ezantsi kudaniswa yinto eyenziwe ngu Sir Gordon Sprigg ukwala ukukulula ababanjwa besekuko inte- to epantsi yokuba baza kuxolelwa.

U MR. JOHN E. WOOD ilungu lase Rini NGO-MVULO ozayo 27 June, iyakudibana e Rini Intlanganiso (Union) yabafundisi base Rabe ayi Dipente.

KWINDLELA eya e Kaladokwe kufunyenwe isidumbu se Lawu sesityunyuzwe kakulu zinqwelo

KUTE xa bunqikwa uboya evasini yase Tinara kwa Gerd & Spence, kwafunyanwa isidumbu sentombazana ebisebenza apo na- bazali bayo. Indlela efe ngayo ibaxakile bonke, kuba bati ibiqele ukulala eboveni, makube kute xa bubutwayo yafutaniselwa yafa.

U NOBHOKOLO isela elikulu lase Mampo- ndweni linikwe umnyaka U DR. JOHNSON wase Mtata uke wanentsu- ku ebambekile yi fiva esematanjeni.

UMTANDAZO wenkosi u Zulu zimema na- banye abemi base Hewu, otandaza ukuba bangatungwa imilomo abantsundu ubekwe pambi kwebandla eliyi Palamente ngu Mr. Frost ngo 7 June.

U MR. SOLOMON MATOLO oneminyaka eqeqeqhelwa ubuvangeli bebandla lase Di- pente e Lovedale utunyelwe kwibandla lase Skapu. Njengokuba simazi u Mr. Matolo sinako ukuti iyakumtanda impi yase Tarkaamad. Simnqwenelela intsebenzo entle lowo mhlobo wetu.

ITYALA lika Mr. I. P. Jameson no I. I.

IHLILE into esasiyiteta sisisi intlanganiso yase Ngqushwa ligqugula elinto zihamba ngasese, sadutyulwa ngu Nobhala wayo u Mr. Shadrach B. Mama ngeliti " bona aba- ngawo lamakwenkwana etu angama Gqunukwebe simana ukudlala ngawo kanti besitsho nje bayawubulala umzi batumele umtandazo e Palamente wokuba mazivulwe inkanti asele umntu omnyama.

EKUVALWENI kwe Semnari ye ntombi vase Mowali kuvakaliswe ukuba

U MATANZIMA inkosi epete umandla wase Sidutyini umise umteto ongqongqo wokuba makuyekwe ukugaulwa imiti iyapela.

U JOHN BISSET ogwetyelwe e Dayimani iminyaka emitandatu entolongweni namakulu amahlanu eponti ngapezulu ngokuba idayimani ubhenile.

NGEVEKI engapaya kwegqitileyo kubhade i Kuli ngase Xopo e Natala zapangwa zonke impahla ebezise mzimbeni.

NGOLWESI-BINI lweveki egqitileyo kubanjwe umlungukazi ngase Monti sipompotela somntu omnyama wamqokula pantsi warola imalana ebise nxilini. Kubonakala imida yenzipo emqaleni ngati ulinge ukumrwitsha akufun' ukoyiswa. Lifunyenwe elo bhedeng- ngu nakuba likanyela liti asililo elo.

U MR. S. CAWOOD inene elidala lase Rini ubhubhe ngolwesi-Tatu lweveki egqitileyo xa agqibe 79 iminyaka ubudala.

KULANDWA umkondo womntu odlwengule umfazi ezantsi kwe Ncmera e Fort Jackson ebutsheni beveki egqitileyo. Bati uzichebile indevu pezu komlomo nasesilevini, ukuka- ngeleka kwake ngati sicaka samapolisa.

U JENSEN wase Richmond ulindiselwe i Jaji ngokutshisa i venkile yake ngabom efu- na ukuze apiwe uncedo lwemali.

UMXHOSA otile obegwetyelwe intolongo e Free State ute xa asiwa kuyo wapuluka wabaleka wazeyiselisa etankeni yamanzi Bamnyula sele

INKAZANA engu Noqonce eyayigwetyelwe ukuxhonywa Emtata ngokubulala umntana ongu Mkabayi siguqulwe yi Ruluneli esosi- gweboko kwatiwa mayihlale amashumi ama- bini eminyaka entolongweni.

NGOLWESI-BINI lweveki engapaya kwegqitileyo ipolisa lase Mtata elingu Wilson libonwe selifile pandle. Kubonakele ukuba uyisele wagqitisa emcgeni indloloti, suka waraxwa xa ahlanzayo, kwapela.

ILAWU elingu Piet Kleinbooi eliminyaka 50 lilindiselwe i Jaji e Bhayi ngokudlwengula u Adriana Wetbooi ute ukuzitetelela bebe- vumelene, oludlwengulo luqala ekutetwa yinkazana le besakubaqwa lipolisa.

E KAPA kwakiwa umfanekiso we kumkani- kazi u Victoria ngamatye anqabileyo.

U FRED KENNEDY ulindiselwe i Jajie Rini wahlovuhla u Hendrik Wall nge bhoso entloko nase busweni nase mzimbeni

ABABHALELI betu maze basixolele ngoku- ngabonakali kwe ncwadi zabo epepeni nge- lixesha ihlangeneyo i Palamente isituba sivakudla

IBHULUKAZI lase Bughersdorp u Mrs Kloppert liluke ikwiliti labhasela ngayo u Victoria Ikumkanikazi. Ite isakufika kuma pakati e Nkosazana yabuviswa ati ibhaso

IMVO ZABANTSUNDU

NGOLWESI-HLANU JUNE 24, 1887

A BALESI betu bo- kumbula ukuba,

isizatu sokuba u Rulumente alihahle icebo abeselegqibe kulo, lokokuba enze upawu lwalomyaka we Jubhili lokukulula ezankosi zalahlekiswayo zangena emfa- zweni, esezineminyaka elishumi zise bubanjweni, kungenxa yetyala elibekwa pezu ko Mhleli welipepa ngento eviwa " ngoyintloko elwazi- ni " ukuba zonke eziveki elipepa lishumayela "imvukelo nezipitipiti."

U TSHALISI (Mr. BROWNLEE) ubhalele kwipepa lama Ngesi i *Cape Mercury* incwadi avuma kuyo ukuba

TSHALISI lo kuqanyelwe ngaye ngu Sir GORDON. Tyapile azivelise ngo- kwake u Mr. BROWNLEE. Kuleyo ncwadi yake uti ukubhekisa ku Mhleli we *Cape Mercury* :—

Umoya warn mayelana nenkohlakalo kwa- noluvo olubi oluhlwelwe zinteto ezibha- Iwa ngu Mhleli we Mvo andizanga ndiwufihle. Ngati ndike nditete mhlope nawe kwanezinye izihlobo zika Mr. Jabavu ngale ngxoxo. Kwi Mvo ye 22 December kuko incwadi endayitumelayo enditi kuyo ku Mhleli: " Akuko noko lilinye ipepa lako endaka ndabona umbulelo, inye intambo olilisa ngayo yeyembandezelo, inxwaleko, nokukatazwa ngumntu omhlope. Njengomkokeli woluvo lwabantsundu yimfanelo yako ukuwakangela omabini amacala engoxo. Ukwisimo sokuwenzela ubulungisa obukulu amakowenu, lo ngumsebenzi onzima onyuka intaba; kanti pezu koko unokubenzakalisa kakulu, inteto ozibhalayo soloko zityekele kwelo cala ngezinyanga zilishumi zigqitileyo."

Isiqamo sokubhala sibonakala kumpu- nga wencwadi zababhaleli be *Mvo*, njenge- nto esand' ukwalatwa ngu Mr. Blaine nge ncwadi awayibhalela kwi *Watchman* ecapula *Emveni* apo omnye umbhaleli asifanisa isimo sabantsundu nobukoboka base Jeputa, esiti ngu Mr. Jabavu onesitshixo sokuwawula lawo makamandla makulu entsimbi; ekubeni omnye umbhaleli ede afunge agqibelele etyo- la Inkulu (u Sir Gordon) ngobuxoki angabe- kwa ityala elinzima ngabo.

Zona ezi zinyeliso zako zingapeliyo, zibhe- kiswa Enkulwini, ubutela konke kuyo, uyenza ukuba ideleke nokuba ibe siphoxo, uyi- ngxwela kwabo bayitanda kakulu, aziso- kwenza lizwenzakalo; inkunkuma enjalo isu- ke ihleke yakulesha, okanye itiwwe jwi kude ngengcapuko. Ikwa yilonto kwi *Mvo*, nakuba ndimelwe kumncwadi umhleli yoya kuba engazange aphoxe ngenzapo kwane zizalwane zika Sir Gordon. Ukubhala okunjalo akungenzi ngozi kwi *Mercury*, kodwa isiqamo sako ezintliziyweni zabantu abamnyama kungenza nge *Mvo* kuyinto epambe- neyo kanye naleyo.

Tina sanele xa sibeke pambi ko- mzi inteto ka Mr. BROWNLEE asimangalele ngayo nangqinisa ngayo ukuba sixhaya imfazwe. Inteto le yona ingapendulwa ngamazwi ambalwa. Into yokuqala siyambulela u Mr. BROWNLEE ngokusihlamba kwituba lendelo yokweya Inkulu nabahlolo bayo—yinto ke leyo ebi- ya kubonisa ukuba asiseko kutende esizama lona kwinto zombuso oloku- kangela " Imiteto ingezizo iziqu zabantu."

Enye imiteto ngati ngu- Mvo, ngokubhekisa ku Mr. Brownlee

U MR. JOHN E. WOOD (ilungu lase Rini) unike isaziso sokuba ngo 30 June uyakundulula ingxoxo ngelicebo:—Eli- bandla lichiga okokuba kuyanqweneleka ukuba iziqibi emakungatengiswa kuzo utywala kotsundu ngomteto we 28 we 1883 mazandiswe ziquke ezizitili, esase Rini, Emyameni, Batisi, Ingqushwa, Idike, Ibhofolo, Nyara, Somerset East, Monti, Cumakala, Qumra, Qonce, Dodo- lora, Mpofu, Komani, Skapu, no Daliwe.

UKUTUNGWA KWE MILOMO. Ingxoxo enkulu indululwe ngolwesi- Tatu (June 15) ngalomteto wokuvalwa kwemilomo yabantsundu kwinto zombuso. Iqalwe ngu

SIR GORDON SPRIGG ote lomteto mtsha awaneke pambi kwebandla, ubange inteto eshushu kulo lonke. Into abajonge kuyo ngokungenisa lomte- teto igqwetiwe. Lomteto ubekwe amabala amabi, kuba kusitwa ngowokudala ububi, awunamfanelo, ubuhlazo. [Mr. LEWIS: Kanye.] O, ilungu elibekelileyo elimele ela Maqwelane liyavumelana nalongxelo, ubeba lonto ayikude itetwe ngamalungu elo bandla, emakabe u Mr. Lewis woyityebisa inteto yake. Uhambise wati yimposiso ukuba kutiwe lomteto

nisa icebo kuputunywe kwinteto zake ezindala, nanamhla fan' ukuba ziyaku- putunywa, akasakupuma emgaqweni wa- ke aye kuzikusela. Iminyaka ayifani. Namhla asimnyaka we 1877 ngowe 1887. Akacaluli bala mayelana nokungeniswa kwabantu kumalungelo ombuso into ayi- casileyo kukuba ubani, nokuba ulilipina ibala ongenamfanelo Kulomalungelo angeniswe. Lomteto ? kwamagama emalungelweni, bangako abati yintonina ukuba ungeniswe ngoku lomteto? Umntu ontsundu uxolile yini- na ukuba apitizelise ? Asinguye opiti- zelisa abantsundu, ngabantu abase Ma- xhoseni abapitizeliso. Ukuze ziviswe izizatu zokungeniswa kwalomteto kuya- kufuneka alate kwincwadi zamagama abanelungelo lokupendula kwinto zalo- mbuso zezitili ezitile, amagama ayaku- nyula amalungu e Palamente entsha kuzo ezinyanga. Uqale nge Monti, wati abafikile eshumini abantsundu kwesosi- tilii abanemfanelo kwinto zombuso, ngoko ke uyavuya. Makeze ke kwesase Alvani esiquka i Herschel, ngo 1882 o Kafile ba- beku 260 encwadini yabanyuli, abanyuli bebonke kulomandla 1,280, ngo 1886 aba- nyuli ba 1,480, o Kafile ba 800. E Bhofolo ngo 1882, abanyuli bonke babe 1,179 o Ka- file be 160 engawabali Amalawu. [Mr. LEONARD: Uwaqonda ngantoni?] Ama- gama ayaxela. Kodwa ngo 1886 abanyuli bebonke ba 1832 o Kafile ba 400. E qonce ngo 1882, umdumba wabanyuli 1676, o Kafile 370, kodwa ngo 1886, abanyuli bo- nke baba 3,301, o Kafile bali 1,300. Eko- mani ngo 1882, 2,080, o Kafile 220; 1886, 3769, o Kafile, 1770. Edikeni nase Ngqu- shwa, 1882, 628, o Kafile 90; ngo 1886, 1023, o Kafile 520. E Dodoloro, ngo 1882, 1,424, o Kafile 50; 1886, 2,711, o Kafile 1,325. Ngxatshike. Kutiwa ke mayelana naba Kafile lomteto mtsha ubahluta ilungelo abebeseloko benalo leminyaka i 30 idlu- leyo. Ababantu bayaqala ukungena kwe- lilungelo, bengenayo nsemfanelo kulo. Ukuba lento iyekelwe iyakwanda. Aba- bantu abanamfanelo, kuba ubuninzi ba- bantu abana zitaitile zeziqum emihlabeni, bengavumi nokuzitabata naxa azenzileyo u Rulumente. Batanda ukuma ngobu- zwe. Lomteto umisela ukuba amagama abanemfanelo angeniswe zi Feltkornet, ezingasakungenisa magama abantu ezi- batandabuzayo. Ukuba amalungu ecala elimchasilayo awanelisi we yilonto ngaba amele ukuba kungeniswe abantu abangenamfanelo. Maye- lana nesiqendu se 17 salomteto esikupa abantu abangena taitile zeziqum, angati ababantu abazanga baba namfanelo nani- nina. Indlu yomntu omnyama ayigqitile exabisweni le £2, umhlatyana emi kuwo awugqitile kwi £7 10s, elixabiso lingapa- ntsi kude kwi £25 efunwa ngumteto. Akayifihlanga into yokuba uyakuti wa- kumiswa lomteto ukupe into eninzi ya- bantsundu. Yaye into ojonge kuyo lom- teto ikukuhlambulula incwadi zamaga- ma abantu abanemfanelo ukupendula imicimbi yombuso.

U CAPTAIN BRABANT ute unosizi kuba ezifumana kwisituba sokuba achase ilungu (u Sir G. Sprigg) amele i Monti nalo kulonkundla. Lomteto awusaku- menzakalisa nganto yena, kuba kungeko banyuli bamnyama e Monti, kanjako akamntu ukangelelwe ukuba ungmhlo- bo omkulu wabantsundu njengamanene akufupi naye. Uuwchasa lomteto enga- sekeleze nto. Oyintloko yo Rulumente selete kutabata amashumi amabini emi- nyaka ukuguqula izimvo zake [u Sir G. SPRIGG: Anditshongo]; kodwa yena usati uluguquguqula yonke iminyaka uluvo Iwake. Oko kwakuxoxwa ngome- lo Iwe Transkei wavakalisa uluvo olu- ngangqinelaniyo nolu luvo aluvakalisile- yo namhla. Ukuba izimvo zomongameli we Rulumente ziguquguquka kangaka pakati ko 1886 no 1887 kuyakuba yintoni- na ngo 1888. Ngeloxa mhlaimbi ibandla lingasingata umteto okupa elinye iqela elungelweni. Lomteto unobuqokolo obu- kulu. Ujonge ekukupeni abamnyama kwilungelo lokupendula imicimbi yom- buso. Ausekeleze kunqoloba abantsu- ndu nje, ungeniselwa ukuqiniseka ulaulo Iuka Sir Gordon Sprigg owongenisi ngokuti kudaleke umahluko obanzi pa- kati kwa Mangesi na Mabulu. Ngum- teto nje wokuhluta ilungelo bonke abantu abangenelisiweyo zizenzo zolaulo Iwalo Rulumente ka Sprigg, ukuze kunyulwe abantu abavana naye kupela. Uyichasile yena into yokuba kumiswe i Feltkornet ukuba zibe zizo ezingenisa amagama aba- ntu kwincwadi yabanelungelo, kuba ku- kunokumiswa abantu abakolwa licala eli- tile nelitile. Ute izohlwayo abamelwe zizo abantu abafuna bengenisiwe kwi- ncwadi yabanyuli zanele ukumenza oyike nabanina, nobekolwa ukuba unayo imfa- nelo kuba eyakubuzeka ngendlela-ndlela angazaziyo. U Sir Gordon nolaulo Iwake soloko leminyaka mibini besenza konke abanako ukubapitizelisa abantsundu, be- zama ukupehla imfazwe ukuba banako. [Oh, hear, hear.] Leminyaka mibini lo

mabanyiqale akayoyiki. Amafama awazange oyiswe ngu Mxosa. Enye into inkosi za Maxhosa zafa ezinye zichitakele. Ukuba woyisiwe ngu Kafile angamtobela, kodwa into ayakuyindwebela kukuba angamoyisi. Akuncedi luto ukuteta into eninzi u Kafile angoyisa bani? Akangi abantsundu bangatungwa imilomo kodwa mabane nemfama. Lomteto ungolungileyo kanye.

U MR. LE ROEX ute uyavuya lomteto ungeniswe. Into efumwa nga Mabulu kukuba ilungelo lokuvota linyuswe libe ngamashumi amahlanu eponti ikabiso lemfuvo yomntu. Uyatamba ukuba lomteto uyakwamkelwa li Banda.

U MR. SAUER uvakalise usizi noku-mangaliswa vinteto yelungu lase Bho-bhofolo (u Mr. Oosthuizen) ekubonakele ukuba liqwenela imfezwe. Inteto ze nkulu yolaulo (u Sir G. Sprigg) uhlala ezi-pulupala ngemihlali naxeshikweni angavisisaniyo nazo, kodwa akazange amve eyiloza ngohlobo ayilozwe ngalo namhla. Umdlululi ngoxo umise into ezimbini ezimbange ukuba angenise lomteto. Ute eyokuqala kukuba kubalwe abantu belilwize, ngapandle kwendleko, enye kukuba kungeniswe encwadini yabancungelo abantu abangekoyo kuyo ngoku. Yena (Mr. Sauer) uyakubonisa ukuba uyakukupa abakoyi. U Sir G. Sprigg uqale ngokuti lomteto awugudle bala, kodwa yonke inteto yake ibisalata kwinto enye, yokupuka abamnyama. Kumanani awakanyileyo akatetanga nto ngokwanda kwabamhlope, ibe ngabantsundu kupela abacalulileyo. Zaye ezindawo azityumbileyo zizezizumela amalungu am-chasileyo lo Rulumeni wake. Lomteto kungatiwa umikondo mibini, omnye ungokungeniswa kwamagama encwadini yabancungelo, omnye ngowalutwe kwisiqendu se 17 azame ukusicacisa u Sir G. Sprigg. Lamalungelo sinawo embusweni siminyaka i 30 sinawo engakalazela bani. Kungaloniyaka we 1887 aqalayo ukurorelwa ngu Rulumeni owonganyelwe linene elizigabisa ukuba lili Ngesi. Akasakuputuma kwinteto zika Sir G. Sprigg zeminyaka egqilileyo, kuba kubonakala ukuba uyavuzisa ngokutshintsho qula inteto yake. Kukakho u Sir G. Sprigg esiti ontsondu ufanelwe ngawo omnye amalungelo aka kwaniye ngohlobo. Akusizi luto kuba ngumteta - eziguqile. Ngokupatelele kwisiqendu se 17 akalityilelanga iBanda u Sir G. Sprigg ukuba uteta ntonina ngomhlaba omiwe ubuzwe. Make alinganise nge Herschel (Gqili) lowomhlaba umiwe ubunina? Ngomhlaba omiwe ubuzwe yena (Mr. Sauer) uba kuterwa umhlaba omiwe sisizwe esitile songanyelwe yinkosi yaso, njengama Mpondo, nemfanelo zabantu zilungana. Akuseko mhlaba umiwe ngolohlobo kwe-lipetwe ngu Rulumeni lonke. E Herschel umntu omnyama ngamnye unendlu yake uzimelwa eyake intsimi, imveliso yayo yevake yedwa. Umnto we Nkosazana awufuni nto yimbi ngapaya. Kodwa lomteto mtsha ngati ugudle abantu abemi ngoluhlobo lwabase Gqili, ngokoke bonke abantsundu bayakutungwa imilomo. Ligama nje kodwa ukuba kutiwe ngumteto wokingeniswa kwamagama encwadini: ungumteto wputungwa imilomo. Ilungelo lalinganikwe abane taitle bodwa. Utsho wacapula kwinteto ka Mr. W. Porter, wabhali walomteto. Nokuba umntu umi kmlhlabala ka Rulumeni ayafelwe lilungelo [u Sir G. SPRIGG: Ndiyavumelana no Mr. Porter.] Ingaba inene elibekelileyo liyavumelana no Mr. Porter, kodwa isiqendu se 17 salomteto asingqinelani naye. Esi siqendu sijonge ekubaqeteleni bonke abantsundu. Lonto mayi-ondwe kakuhle. Kodwa u Rulumeni uti akajonge kulonto. Isiqendu se 17 sibatunga umlomo abantsundu. Kuhlentona ukuba kungeniswe lomteto? Amalungu atunyelwe ngabantsundu kweli Banda awafanelekile na? Lomteto ungeniswele ukujukutya paya amalungu anyulwa ngabantsundu. Asingawo owo-kulungisa incwadi yabanemfanelo, kuba ukuba ube unjalo ubangasakusekela abantsundu 5 abase Maxhoseni bodwa. Atenina amagama ase Kapa ukuba angahlanjuluwa. Ayekelwa nina Amakuli ase Kapa? [U Mr. HOFMEYER: Isiqendu sesihlanu.] Ukuba ilungu elibekelileyo libe liwulesile umteto liyakuqonda ukuba lomteto awasakulichukumisa a Kapa. [Kwadunywa.] Umangaliswele ukuqonda ukuba u Mr. Hofmeyr akakangawawulesa lomteto, kuba ungeniswele ukukolisa yena. Nguye uyise wawo. Yena (Mr. Sauer) umise inyawo kwindawo yokuba bonke akukatalelekile nokuba bamhlope bamnyama nokuba ngabalupina uhlanga mabangeniswe emalungelweni ngomteto. [U Mr. OHLS-SÖN: Hear, hear.] Ilungu lase Kapa liyayitakazela lonto, alazina ukuba lomteto ngokupa elungelweni abantsundu base Maxhoseni. [U Mr. OHLS-SÖN: Hayi.] Malenze nalo into ebengenziwanga ngu Mr. Hofmeyr, liwulesile lomteto mtsha. Umongameli wo Rulumeni ute ukuba lomteto awumiselwanga abantsundu bayakuba baninzi ngapezu kwabamhlope. Abantsundu basengotweni yelilwize—Emaxhoseni, banokutina uku-Uqita kwabamhlope. Ukuba akunganyelwe abamnyama, ungeniselwani nake lomteto. Bonke bafanele ukuba babe nezwi kweli Banda, ngakumbi abantsundu ikuba imiteto yalemnyama mibini eyenzelwa abamnyama yeyokuba bandezela. Ukuba ke kuko lomoya wokubandezela, ize bangabi naye nomokubatelela apa Ebandla, kuyakuhla izinto eziya kubangisa usizi. Lomteto wokutunga imilomo yabantsundu uyigxekile i Jubhili wo Mntan? Omhle. Uyatamba ukuba iBanda alisakuvuma ukuba ume. Ukuba lite lavuma ukuba ume iBanda lomteto liyakuba lifumane labadlala-ndlala abantu abamnyama, ayakugoduka amalungu esiva ukuba enze into engafanelekileyo, yokuba ontsondu angabi natuba lokuzingenisa ngomteto iziroro zake. Kulungile ukuba bazingenise ngomteto kunokuba bazingenise ngezinye indlela. Uyalibongozza ngoko iBanda ukuba lingamahluti amalungelo ontsondu okuzipendulela. Malingenzi nto eyakudala usizi kuwo onke amalungu, nengasakungcwaliswa, ibeluncedo embusweni. [Kwadunywa.]

U MR. DU PLESSIS (omele i Komani) uxhase umteto wokutungwa kwemilomo esiti abantsundu abakatali nokuba bayatungwa, ngabatile abafuna ivoti zabo abangxamileyo.

U MR. DU TOIT uxhase ukualwa kwemilomo yabantsundu.

U MR. O'LEARY naye ute uyakuxhasa ukukutshwa kwabantsundu elungelweni ukuba inteto zika Sir Gordon azipikiswanga.

U SIR THOMAS SCANLEN ute lengxoxo inkulu kunene. Yena uxinge kwisituba esimisa i Felt-kornet kuba zingena-ko ukubangeniswa bonke abantu encwadini

ni yelungelo ngapandle kokutyelelela kwindlu nganye. Njengokuba selipilele ixesha ucele ukuba azaseleyiquba ngexesha elilandelayo. Kwavunye lwana. Ingxoxo iqale kwakona ngolwesi-Tatu 22 June.

I QONCE NE JUBHILI.

Ukulungiselelwa kwemigcobo ye Jubhili kuqale kwakude; mhla nge Cawa zaba zintshumayelo ezipatelele kwakuyo. Kute kwakusati nwe ngo-Mvulo zaye sezizintali abakwele eziqhweleni nasemahasheni nase zikarini nabahamba ngenyawo betwele ukutya, nabaya kukwela kuloliwe, into yona ebete yabamangalisa abantu ukuba ivela pina lentapane ingakala yololiwe. Abakwa Brownlee Station abantu basinge e Monti nentsapo kwashiyeke amaxenge namaxegokazi odwa nama Lawu; babuyelela xa kuhlwayo. Abase Wesile benze isidlo esikulu pesheya kwe Qonce kwa Bidli, kwako nento eninzi yamaqaba akwa Ntinde nezibonda zawo. Wonke obekona ungene ngemihlali emgobeni ebisenziwa; nakuba umfundisi wo Mhleli we MVO bengemanga xesha lide e Bholeni ngokungawaqondi amasolotya ayo balingile. Pambi kokuba kuyiwe kutiywa u Rev. C. Pamla wenze inteto yokuchaza i Jubhili, nobukulu bemfundo, walandelwa ngu Mr. Doss Mndaba no Sheshegu isibonda sase Ngqokweni.

Ubushieyke wodwa umzi, ute owase mzingi ofike apa emini into ayibonileyo ngamanxila kupela chakaza ngokonwababa pakati kwizitalato eyawo i Jubhili. Kute xa liyakutshona yabonakala imirozo macalana onke seyitsazile ukuzo edolopini. Ikanyiswe idolopu yayinto emhlope zintlobo-ntlobo ezintle zezibane, wati nobe-budiniwa wadlamba. Zazihle ngokukodwa izikanyiso ezenziwe kwindlu ka Mr. Donian. Ujume wonke umzi ngexa lesixoxe elowo epete igagengenge le lanagatyi (Torch Light) kwafalwa kukokele igubu. Ubuhle balonto ndawonye nokulila kwentambula yase Mlungwini kubonakele ukuba abanye bebeya kotuka sebese Kapa ukuba bekubanjwe akwayekwa. Kute kwakufikwa kulendulana ipezu komzi kwemiwa kwabonelwa uku-dlalisa kwemilimo emana ukudutylulwa pezulu esuke ibete kube semini ukukanya, eminye iqekeke pezulu ibe zinkwezi, eminye ifumane ibe sisisi esibomvu nesiluhlaza. Izinto ezibe ngum'mangalisu kubantu bakoweto bavakala abanye besiti " Umlungu angalenza ilanga." Ekupeleni kwaleyo miboniso kutshiswe igogo elikulu lenkuni, kwalunyeke kwa izikanyiso kwarozwa kweliliwa emva kwe gubu ukuya emarkeni apo kutshiswe elinye igogo kwaqukunelwa ngomqolo wenamba u " God Save the Queen." Kute kuyasa ngolwesi-Bini aye selengamwelelele ukuya kufala emarkeni yonke into ikokelwe ligubu naye Nkulu yalomzi (Mayor) u Mr. C. A. Jay, isinquku esifanelekileyo somfo exwaye ingubo zewonga lake, ezidulu kunene, nomnqawazi we velveti; umfo esite sakumkangela sati angafanelwa liwonga lokuba ngu " Sir "—kwaviya kuvulwa indawo yokudlalala ekutiwa yi " Victoria Ground " le yarolelwa £200 ngumfi u Mr. Irvine. Emveni kokuvula kungenwe kwintlobo-ntlobo zengqatso zokubaleka nokutiba. Emni emaqanda kudutylulwe nge kanunu ezimatatu kwapinda-pindwa nakuba eyesitatu idubule katatu ayabisavuma vasuka vaman' ukuxaraza. Ekupeleni kwemidalo yama Ngesi xa iza kuba lixa lesine kugqatswe abantu abamnyama bodwa. Ngexxa yobuninzi benziwa amagiza amabini. Hayi into zibaleka abantu abamnyama! Amabhaso apambili afunyanwa ngamaqaba. Iqela lokuqala lashiya liqaba lase Nxaaruni into ka Ngxanyana lalandelwa lelase Ngqokweni. Iqela lesibini lashiya liqaba lase Dutywa u Swaartrbooi, elihamba ne-nqwelo lalandelwa ngu Joseph W. Barnabas. Kute ukupindwa kwatata injure zantatu kwelokuqala zantatu nakwesi-bini iqela, zagqatswa, wasuka waqokomisa umfo wase Dutywa.

Sakukancela ukubaleka kwabantu abahle. GOD SAVE THE QUEEN!

EZABHABALELI

I TRANSKEI.

3rd May 1887.

NKOSI:—Tina apa sibona izimelo ngezinto, eziti xa uyendlelileyo ingingana ubone ukuba ontsondu ute civava emngomezumeni ekusisa kushihlwa kulindleleke ukuba makati mbo pantsi. Lomngomezu soloko unetsekehla eziwusekheleyo izolo nemihla.

Ontsondu akanaacala ade ati. Hi kulo! yimbembeshane amahlaba nezilandla emva kwake, ekubonakala ukuba wode ati ukuba akazixatalaleli ngokwake ekalakahla pantsi, aqale amahlaba nezilandla adume.—I Transkei ndiba ngumhlaba owanikwa ama Mfengu ngu Kutnikani-kazi ngalo lonke ixa asate angabakonzi ngokufanelekileyo; ati wona ngokwawo acela i Mantyi enye, ne venkile ezizakulwanika ingubo zasemlungwini. Lomhlaba ulilifa lesi Mfengu sipela, asiwasi-bonda sodwa njenge (Farm) yona iba yekabani, yena ati enze ngokutanda kuyo. Nkosi yam ukuba ingaba incwadi yam iyawonakalisa umpunga wepepa xola; kum andinakunyamezela ukukubona oku ndingenzi zwi.

Andazi ukuba umzi wama Mfengu onamehlo engqondo ukukangela njamina oku. Namhla ungafika lonke elizwe limi abanani, benganekela kuba banani kodwa kodwa ndingati bezi (Farmers) betsho ngentango zengcingo belima, nengqili zentlanti. Umlawane lwetu olu kodwa nivalwazi ukuba bafana nembeu yetapile noqaqaa. Lamasimi ke ngokufutshane ebijelwe nje yimvume yesibonda esinye esipatele abantu umhlaba bona abanzwi, oku kuyinto yokukangelwa, kuba ababeze kwanana ukulinywa kutengiswe sithi kweli, okanye wopela umhlaba wama Mfengu ube zifama wonke zabelungu. Ndiiti mna ngati ixa lifikile lokuba izibonda zime ngenyawo kubantu ngokupata kwazo umhlaba. Mazingenzi kutanda kwazo ngomhlaba wesizwe ukuba nguwu, iti intlanganiso le kanti iko nje yeyazo zodwa, abantu bona abanzwi.

UMBONELI.

ABALIMI NA BARWEBI

E MABKENI.

E QONCE (June 23).

Ibhotolo, 7d to 2/2 ngeponti Irasi eluhlaza, Gd to 1/2 ngekulu „ ezinkozo, 1/8 ngekulu Ihabile, 1/3 to 2/4 ngekulu „ ezinkozo, 5/9 ngekulu Itapile, 9d to 5/ ngenxowa Umbona, 2/ to 2/9 ngekulu Amazimba, 1/11 ngekulu Umgubo, 5/6 to 7/6 ngekulu Inkuni, 4/9 to 24/ ngeflara

E KALADOKWE (June 17).

Amazimba, 14/ to 15/ ngenxowa Umgubo, 14/ to 15/ ngenxowa Ihabile, 5/6 to 6/6 ngekulu Umbona, 8/ to 8/6 ngenxowa Itapile, 4/ to 9/ ngenxowa Ingqolowa, 10 to 11/ ngenxowa E RINI (June 22).

Imbotyi, 2/7 to 5/ ngekulu Irasi, 3/5 to 4/ ngenxowa Ihabile, 4/6 to 5/1 ngekulu Amazimba, 5/ to 6/ ngenxowa Umgubo 5/6 to 13/ ngenxowa Umbona, 7/7 to 8/ ngenxowa Itapile, 2/6 to 5/ ngekulu Inkuni, 10/ to 25/ ngeflara

NATIVE OPINION

FRIDAY, JUNE 24, 1887.

The Queen's Fifty Years. OF the myriads of people of the

globe who claim allegiance to the British Queen, there are none, we venture to say, who had stronger cause of entering heartily into the festivities in celebration of her Majesty's Jubilee than the weaker and subject races in the British Empire, and more particularly the aboriginal inhabitants of the Queen's dominions in South Africa. As regards those for whom we profess to speak in this country, the epoch marked by the Fiftieth anniversary of the Queen's reign may not inaptly be regarded as the correct measurement of the time during which the leaven of civilisation and Christianity has had fair scope of leavening the dough of heathenism with its concomitants in the shape of ignorance and superstition. Without entering into particulars which are now familiar to South Africans to show what has been effected in the direction of ameliorating the condition of the natives, we think it will be generally acknowledged that Christian missions, seconded and accelerated by the Christian power at the head of which Queen VICTORIA has presided during these fifty years, have done wonders; and when we call to mind that this has been done during the reign of our present Sovereign, the heartiness of the rejoicing among the South African natives is easily explained. Large discounts are nevertheless to be made from the items which contribute to make the sum total of the apparent general progress of the natives. Wars between black and white, caused not so much by an ungovernable appetite among natives for fighting as by a lamentable want of a mutual understanding between the colonists or their agents and the natives—wars, we say, have during this period constantly thrown back the work of propagating light and sweetness; and, more recently, Cape Smoke and an unsympathetic native policy have been introduced as reinforcements to the ranks ranged against the progress of Christianity and civilisation. These forces may, however, retard, but they cannot succeed in altogether impeding the good work begun almost simultaneously with her Majesty's accession, which has gone on with amazing strides during the reign, and which we pray may yet proceed, with the artificial barriers removed, during the remaining portion of her Majesty's sway, till it is handed down as one of the precious legacies in South Africa that she shall bequeath to her successor.

Then, again, as another motive to unfeigned rejoicing among the natives on this occasion, there has been the priceless privilege to be permitted to enjoy everything permitted to a British citizen freedom, equal laws, and protection. We question very much if our people have been made to understand what is implied in this. No

doubt the stupendous machinery known as the British Constitution has sometimes worked in such a way as to make these terms appear as a mere mockery and a sham to natives; but with their growth in knowledge these erroneous notions are bound to disappear. Our people happily know well enough how to accommodate themselves to these circumstances, and even the curtailed and curtheaded rights that have been revealed to them by agents of British rule in these parts are sufficiently liberal for them to show that the government of the Queen is kind and magnanimous to the weak, even if they belong to an alien race. For these reasons, then, the rejoicings of our countrymen over the Jubilee of the Queen have been genuine, although the doings of those who in this country act in the Queen's name have, on this Jubilee year, served the purposes of a wet blanket to their enthusiasm. Yet we rejoice to think that our people are now able to discriminate between the local politician who is the troubler of the natives' peace of mind, and the Sovereign whom they have learned to love and appreciate because she can, in every sense of the expression, " do no wrong."

Editorial Notes.

DISSONANCE during the week of the Jubilee of the freest monarch in the world, one would have thought impossible. But we have not been spared it by those at the head of this quarter of the Queen's Empire. Sir Gordon Sprigg has, in a speech bristling with inconsistencies, moved his ill-omened Registration Bill. He began by stating it was not introduced to disfranchise the natives but to get a pure register. But in the next breath he proceeded to give the figures showing the strength of the natives in half-dozen constituencies in which that vote is at all to be found; and the Bill is introduced to rob the natives of this small share of representation in the Responsible Government of the country! It is not because natives have sent an inferior tier of members that this is done, but because natives at present cannot say amen to the native policy associated with Sir Gordon Sprigg's name. Attempts have been made by Sir Gordon's partisans on the Frontier to get the natives off the register; but they have failed to show that the Natives do not possess the statutory qualification. Hence to help these partisans over their present difficulty a Bill must needs be introduced. We shall see if the House will countenance the mean device.

CAPTAIN BRABANT has, in the interests of fair play to the different sections of the Queen's subjects here, moved that the Bill be read a second time that day six months—a polite way of rejecting it. He characterized the measure as " an eminently disingenuous Bill," which was brought in " to enable the Government of the day to manipulate voters' lists to their own interests and to ensure a majority of their own people." This, as we have always laboured to show, is the kernel of the measure. Anything more shameful and shameless could scarcely be thought of during this century. Mr. Sauer's speech in support of the amendment of the gallant member for East London is the most eloquent that has yet been made in the House this session. Of it the (Cape Times) says " the theme was to his mind and he argued his case both from the sympathetic point of view and on the ground of strict law." The Cape Argus observes that he " made an attack with all his old vigour." Mr. Sauer closed with the following touching peroration. " He thought this Bill a very sad commentary on her Majesty's Jubilee, that when her Majesty had arrived at the fiftieth year of her reign a Bill of this kind should be introduced to disfranchise the natives. He trusted that this Bill would not receive the support of the House. Clause 17 was the most important portion of the Bill. And if that clause were carried to disfranchise a large portion of the people, her Majesty's loyal subjects, then the House would have done so without sufficient cause; and he was sure members of parliament would go home feeling that they had done an injustice to these people, and had placed it beyond their means to urge constitutionally for redress. And as had been said, it was better that they should seek redress constitutionally lest they should endeavour to obtain it by other means. He, therefore, urged upon the House to give that constitutional means of redress, and not to take measures which he was sure members would all regret, and which would not tend to the honour or to the advantage of the country."

THE Bill was supported by Messrs, van Eeden, Oosthuizen, Le Roex, du Plessis (Queenstown), du Toit and O'Leary. These gentlemen, except the last, bear Dutch names, and they are following their instincts and traditions in depriving the natives of their rights for their countrymen in the Transvaal have not only denied these to natives, but they won't admit even Englishmen to rights of citizenship. But for Mr. O'Leary who professes to fight for justice for Irishmen, and who was returned by the aid of the native vote on his plighted word to safeguard the privileges of these people what can be said? Has it come to this that to secure the supremacy of the Bond in Parliament the safety-valve for the due expression of native feeling in the House is to be jammed?

A MASS meeting of the Imidushane in district took place on Wednesday last in front of the Public Offices to earnestly protest against the expressed intention of Sir Gordon Sprigg to open the flood-gates of Cape smoke upon them. Men and women spoke strongly against the removal of the proclaimed areas, contrasting the present quiet and contentment in the locations with the days when the maddening traffic was carried on at their doors. They said if they must go a long way for it. By all means, they urged, let it be kept away from the children and their families. They were ready to put down smugglers if Government would give them the power to do so. Mr. Dick the acting Magistrate was asked to forward their grievances on this score.

THE cordiality of the rejoicings of the natives over the Jubilee have been testified to by the fact that oxen were slaughtered at various native centres. The slaughtering of an ox being a time-honoured custom of showing the grandeur of the occasion. At the meeting of the Perie natives, and at various others reference was made to Sir Gordon Sprigg's refusal to release state prisoners, and strong resolutions arrived at on the threatened re-opening of the canteens in the areas. The natives expressing an opinion that their wishes were not being attended to by the Government, and surprise that their representatives, Messrs. Warren and Solomon, had not so far stated in the House views, the natives on the Liquor areas as urged by them upon the members at the meeting Mgqwakwebe.

TRANSKEIAN RULE.

[BY OUR CORRESPONDENT.]

20th June, 1887.

On the 11th inst., a crowded meeting of headmen and people was held at the Magistrate's office Ngqamakwe, Transkei. The object of the gathering was to meet Captain Blyth C.M.G., Chief Magistrate of Fingoland.

The Magistrate of Ngqamakwe (Mr. T. A. King) said he was pleased to see the people and the Chief Magistrate present. He complained of the existence of private meetings, of recent origin, in the Ngqamakwe district and expressed an opinion that their end will be evil. He urged upon the people to be prompt with the fees of the Teachers, and regretted that the law agents were giving bad advice to the people in respect to the payment of the fees. He concluded by saying that he had never refused to attend to the grievances of the people.

Captain Blyth, C.M.G., said he was glad to see the headmen and people of Ngqamakwe present. He remarked that the Fingoes are falling back in all things, Where are the works of civilization? He is afraid retrogression has set in amongst the Fingoes. He has been to Mbulu, where he saw only one person in decent clothing. He observed that the Fingoes were simply going back to the red clay. There seems to be a certain sluggishness and indifference among the Fingoes, this is apparent even towards himself. What is the cause of this? He has heard that there is a political meeting in existence among the Fingoes of Ngqamakwe—a new thing among the Fingoes. Mr. John Mazamisa is the President of that meeting and Mr. Joseph Sikwebu its Secretary. He said this meeting proceeds like a snake in the grass. Its promoter is a lawagent, Mr. Gontshi, a Kafir, and a Gaika. He put it to the Fingoes—What good has a Kafir ever done for the Fingoes? He warned the Fingoes to guard against being misled by mischievous educated rascals, who have their selfish ends to serve. Representation was a thing that is as high above the heads of the natives as the moon. The new meeting was a nonsensical one. The magistrates exist for the purpose of receiving the grievances of the people. He proceeded to denounce Imvo, Zabantsundu, and said, Mr. Jabavu, the editor, was a promoter of misunderstandings between the blacks and the whites, and that some of the things that he wrote were seditious. He then referred to the matter of the Teachers' fees, and insisted that they must be paid, and the children educated. He complained on the conduct of the Butterworth natives for holding secret meetings to discuss road money. In conclusion, he warned the people not to allow themselves to be deceived by political agitators.

The Headmen who followed Captain. Blyth avoided reference to the matter of the meeting, except Mr. John Mazamisa, of Ehlobo, who was thankful to see the Chief Magistrate there. With reference to the new Association, of which he was President, he must confess that he saw no harm in it. He failed to see the wrong they had done in the mere fact of having an association of that kind—an association to consider matters affecting their welfare. The Transkeian Traders have their associations in that country, but no one said anything about it. He said they were Her Majesty's subjects, and he did not know that they could be muzzled. He was not aware that under the English Government people could be silenced. He himself had lately been informed of the formation of the Association, and he had an opportunity of attending it, and he found that its proceedings were loyal and dignified, and consented to be its President. Their magistrate had been duly informed of its formation. He himself and Lambata had been appointed as a deputation to apprise the magistrate of it. It cannot therefore be described as a snake in the grass. He noted that the Fingoes had such a respect for Captain Blyth that if he gave orders that they should not go to church they would obey him. [Captain Blyth: I will never give such orders (laughter)] In regard, to Mr. Gontshi, he (Mazamisa) saw nothing in the fact of his being a law agent and a Gaika. Mr. Gontshi is among them practising his profession, in the same way that European law agents were there.

Mr. Lambata Mgidu, of Ezolo, failed to discover anything wrong the starting of the Association.

Captain Blyth closed the meeting, after, touching on the subject of titles.

Kwabo bafuna Into ezintsha ezintle!

Buzani kuzo zonke ivenkile enime-lene nazo impahla eng; aba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA
INGUBO

IMINQWAZI
IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa

Nakwa-Ndabakazi

HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa

kuyo impahla epuma kwisitora sakwa

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Into yonke etengiswa kwezindawo itshipu intle kanye. Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, nezikumba njalo njalo.

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¹¹ Especially " abanga pandle Yizani kudlisa nityebise amehlo enu kule nkumba yakwa

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Ibatyi ne Bhulukwe ze kodi " ebanzi."

Amanene ayazisikelwa azitungelwe ezawo ingubo ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu.

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