

BONISANI.

DILAHLEKELWE yimazi enkulu e-bomvu ibityebile ngamacala omabini entanyeni inomsho oti MP kwelinye icala awuqondakali igama. Uhlakilelele unqapellele kodwa okwelinye icala intango zalo zintsundu kancinane, inekolwana engacaleyo.

Inenkonyanakazi eyanyayo imtuqwa bumfusa inqina langasekunene lomlenze limblope iselula. Ihlakile endle ngo 30 May, 1888. Ondilandiseleyo wovuzwa kakubile atumele knm.

RENTON G. MBULULA, c/o H. M. Lowz, Esq., Ezigodlo, Iquibica, by King W. Town.

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YAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyiyenkile. Ungumtengeli wento zonke ezibutataka nezintkuni. Zitengiswa ngamaxabiso alula, ndisenzela amaxesha.

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G. E. COOK, Chemist, E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Iveki.

UMBULELO ka Colonel Griffith (u Faku) kubavoti belaba Tembu, elidibanisa nelana Mfengu, wofunyanwa kwakwelipepa lanamhla.

I PALAMENTE yase Transvaal imise umteto obukali mayelana nokugcinwa komhla we Sabata.

INKOSI yama Ngwato u Kheme igxote emhlabeni wayo abantu abatile bayo ngokusuka benze utywala.

INOOSI yedeselbom ihle e Colesberg ku- mfo ontsundu ote esihla enqweleni suka watyibikila, walunga nomkono, omtyumze wafa.

ABENZI bomqombeti zibafungele kungoku Imantyi. Otnpye weliqela udlwe £10, yi Mantyi yase Bekesdorp, okanye abenyanga ntau elityeni; uhlalule,

INTLANGANISO yengxoxo yolutsha olufunda e Lovedale, ibixoxa mayelana nemfuneko nokangafiniki kwe nkosi ezintsundu; kwahllelwele ekupeleni kwengxoxo, abate azifuneki babe 10, abati ziyafuneka 7.

U MR. SAUER angenise e Palamente nmtdo wokukhusela izidalwa ezingatetyi kwimpato yobularume. Uyapinda uku. wungenisa, ngenx' engapambili wachaswa kangokokuba ungapumeleli.

KUVAKALA ukuba u Hofi (Mr. Offy Shepstone) obepatele ikumkani yama Swazi imicimbi, utyaliwe lelotsi hawe. Amangesi akwelama Swazi arafa ku Mbandini siteta nje, ngapambili eberafa ku Hofi.

NGOKUTOTYWA kwe Rent zefam u Rulumente ulahlekwe yimali eku £30,000.

AMABUTO abantsundu amana ukutunye. Iwa e Johannesburg esuka e Tekwini ukuya kusebenza.

UMBANJWA obebaleka intolongo e Ladi. smith, e Natal nbinzwe wafa.

ZIMBINI ivenkile esezipangiwe kwa Zula. Imikosi epetwe ngu Colonel Stabb isahla- nganiswa.

KUKO umfo ontsundu obequnywa ngama dindala amabini e Kimberley ngokuhlwa kumnyama, osuke wabaleka waya wela emingxenyeni, amncama amadindala. Emva koko ufunyenwe egqibele nkwapuka ezantsi wafa xa asiwa e hospital.

NGENXA yokubhubha kwe Kutnani yama Jelimeni, e Emperor Frederick I. obezike intombi enkulu ye Nkosazana u Victoria, Inkosazana iyaleze izila kulo lonke clayo iveki zombini. I Palamente yase Kapa ingene ngo. Mvulo yavakalisa amazwi okukhiza isizwe sase Jelimeni, yabuya yahlukana.

UTE u Col. Griffith akungenisa e Pala, mente icebo lokuba kwenziwe umcancato e Mbhashe kwindlele eya e Mtata, snka u Mr. Sivewright wati ukuba iyavunywa lonto yonke imilambo yase Mbo mnyenze- lwe imcancato, ayabeta lonto kwangqaba neyo Mbhashe ayabisa kangelwa. Kunjalo ukunyula kwabase Mbo.

UNYULO obolukumandla wase Rini, apo amanene abeselugqatsweni ibingo Mr. Luke no Mr. Norton, belqsemi ngoluhlobo :- Mr. Norton (we Mbumba yama Bhulu) 404; Mr. Luke 370. Ingxelo zase Spring, vale nase Southwell sibe singekafiki.

LAMAMPONDO abeza kuxhonywa e Mtata ekute ngesasipitipiti abenxhamele ukubulala amapolisa, kwadutyulwa u Manetyana wabehla wafa. Ngu Marulu yedwa ohlalele ukuxhonywa.

I PALAMKTE yama Bhulu ase Transvaal igqibe kwelokuba kungatetwa ntdo yimbi ngapandle kwesi Bhulu kwinkundla zonke zamaganya, ezipalamente, ematyaleni nase zimalkeni. Ayarora kunene Amangesi yileyo nto.

UMCIMBI ka Sam Binda umfo wesika Kama omelele i Rini owadliwa wabushushiswa nge rafa, wawetyelwa zi Jaji, wame- lwa zindleko noko ungeniswe a Palamente ngu Mr. Sivewright, ocela ukuba upicotwe yi Komiti, yo Sir T. Uppington, Mr. Hofimeyr, M. Innes, Mr. v. d. Walt, naye.

IMVO ZABANTSUNDU

NGOLWESI-NE, JUNE 21, 1888.

Umfi NGE-CAWA, ngom- Mr. Chesson, hla 29 April, lo ugqitileyo, umzi ontsundu washiywa ngomnye wabahlobo bawo abakulu, inene lase London, u Mr. F. W. CHESSON. Lomnumzana ugqibe iminyaka emininzi epete umsebenzi omkulu wokubuzela izi- zwe ezintsundu ezikuzo wonke umhlaba, xa sazeke zipetwe kakubi ngapapatele Inkosazana. Kambe kuko e London imbumba yamanene alungileyo, adumileyo, azitwala- ndwe kulombuso we Nkosazana, azimisele ukukange ukuba izizwe ezintsundu zipatwe kakuhle nange- mfaneko ngamagosa ombuso wase Britani. U Mr. CHESSON lo ube- ngamebilo, nendlebe zolomanyano lwezidwangube za Pesheya Ubuthe ke ngoko wahlala enabantu abam- bhalelayo kuwo onke amazwe, abamazisa ngento zonke, ukuze uma-

nyano olo angu khala walo lukwaz ukunceda ngokubongoza nokwala- tisa inkundla yo Mntan' Omhle. Ngelituba lisuke ke laduma kulo lonke ihlabati igama lika Mr. CHESSON. Yaye nalomsebenzi abe- wupatisiwe umhleli kakuhle ngenxa yokuba ube ngumfo ongqondo inkulu, irelerele, enjalonje eliciko. Qonda ukuba noko ebese London nje, ubeyibuzela ayixoxe into epa- telele embusweni yeli letu njengo- kungati ngumntu weli. kanti. ukwa- njalo ngento ehla e Timbuctoo, e Java, e Japan, e Fiji, e New Zealand, e Carlifornia,— singatini na?—napipipi. Wonke obenga

angavakalisa isiroro sake mayelana nenkundla. ezinganeno kwizipakati ze Nkosazana ubesingenisa ngo Mr. CHESSON lo. U Bishop COLENSO ngokwake, izinto zonke abeti ama- ngalele ulaulo lwase Natal kwi Nkosazana, kwimicimbi enjengokuba- banjwa kuka Nkosi LANGALIBALELE, no Nkosi CETYWAYO, ubezingenisa ngo Mr. CHESSON, obeti ayimise ngomxholo inteto angabi naxha- nti amapakati o Mntan' Omhle, kuti ngamanye amaxesha ziqetulwe izigqibo zezinkundla zinganeno. Usemi nje umzi wase Lusutu ube ubuzelwa ngu Mr. CHESSON lo kwi Nkundla ye Nkosazana Ikwa ngu Mr. CHESSON obeba nombuzo kwi Nkosazana mayelana nento ebasesenzisiwama amawetu ngumbuso wase Kapa; imipu, utshiso, ipasi zobukoboka, ubukoboka obabuyilwa bokuluweza ulwandle usapo lwakwa XHOSA ukuba luyokuba zizifologu za Mabhulu—zonke ezonto lwazi- chasa ngawo omane umanyano lo Mr. CHESSON obeneqela lamadoda e Palamente pesheya. O Mr. SAUL SOLOMON no Mr. IRVINE bebesiti bakuqetulwa ngo Mr. SPRIGG e Palamente e Kapa, bayibhekise kolu manyano inteto yabo, iti noko ipelileyo ingxoxo e Kapa, ivuke pantsi kwi Nkundla ye Nkosazana. Ibikwa yiilonto nango Tungnmlomo, wabamba zema umfo ka CHESSON kwada kwacelwa Abachazi-Mteto be Nkosazana, abate ubuzwe obungapandle kwe Nkosazana abuzange buBalelwe mfanelweni zambuso kakade, ngoko xa buka- nkanywayo ubuzwe akuguqulwanga nto ku 'Miso we Nkosazana,—yaba iyayekelwa apo leyo ngxoxo; esati tina bagwetyelwe abantsundu, xa ngaba kuyinyaniso ukuba ummiso we Nkosazana omdala awuguqulwanga Singenjenjalo singayeki xa sifuna ukwalata ingongoma zobom bale mmuzana. Usishiyileke umfo obe nesihlobo esihle kowabo e Britani, kwinceku zelo, namapakati; uhambele umhlobo wendwadube; obengace- kisi bupantsi, namajacu osizana olungumntu ontsundu; obezamelala ukuba bonke, ngapandle kocalulo, banikwe okubafuneleyo. Awama- ninzi amadoda anjengaye; nabeke ako anje ngo Bishop COLENSO. O Mr. IRVINE, O XOLLILIZWE, O DR. PHILIP,— asishiyile; u Mr. SAUL SOLOMON wavelwela ngendlu; yaye lingeko itemba lokuba siya kubuya sibe naye onje ngo Mr. CHESSON e London. Kungaluyolo ukuqini- seka ukuba emka nje lamadoda alungileyo, ukuya, emvuzweni wawo olungileyo, — kungokuba ewufezile umsebenzi awaye velise- lwe wona ngu Mlauli- wako-konke.

Ngetuba elilandelayo sisake si- wenzele umzi izimvo zezihandiba ngayo lendoda sinyembezi ngayo.

Amanqaku.

INKANTI le imele isikolo sakwa Kama isemi, noko wayeke wati U Rulumeni akasakuvuma ukuba ime. Imbangi ku- kuba kusitaya ayimi mhlabeni ka Kama, kodwa ikowe bliakisi. Lendawo ayiva- kali kuba nakuba imi kulowo mhlaba we bhalakisi nje imele ukubhubhisa usapo luka Kwane. Konakala izimilo zentsapo ya Makristu, eti isatungulula ibone abantu bema ukunqika amaqilo eukanti besela obubuti, babe bona kuselwa nto, zebapuke izimilo umntu babo bonke.

UMANYANO lwamanene amhlope ase Kimberley olufungele ukwenza konke elinako likuyisonga lombhujiso yontsu- ndu ngotywala. Iusekwe emazinyweni entshaba, zibe zisuke apo e Daymani zagasa, zetyatyasini. Kwakwintlanganiso yokuqala abagcini benkanti beza ne nkita eyake vaziti zishizhize ukuba kuchata izigqibo; ze kanjao iyidube intlanganiso ngengxolo nokuzipata okubi. Kube kwayilonto kweyesibini. Mhla kwa- kuzakuyilwa umanyano. Ite kanti into ka Watkins ugqira ineebo apa eliyaku- suka liwaxake amanxila. Unge, ekuvu- leni intlanganiso, angabalisa ngengxoko

zelo apa eyaka yako e Feso, owamana uduma umzi owawunakana ukuba uyala- hlekwa ngamalungelo okushunyayelwa kwe Naba Ezilungileyo usiti: "Mkulu u Diyana wama Feso!" Wacela ukuba amanene anga lungema umanyano azoku- bhala amagama ngapambili. Kufezise oko ute ipelile intlanganiso yoninzi kuza kungenxa ngoku eyomanyano. Adana amaxhila emka nazo ezobhote abesaya kuzisela. Luqaleke pakati kobuzima obunjalo umanyano lwabamhlope base Kimberley, kumhlope njengokuba luqa- leke kobungaka nje ubuzima, luyakuma. Lento umntu ugcina into ayifumene nzima.

AMANENE e Komiti yabamhlope base Kimberley ngo Dr. Watkins (Umongame- li), Mr. B. F. Knights (Umungiseleli) no Revs. Lytleton, Tobias, W. Wynne, J. T. Lloyd, Ochse, Bulmer, W. Pescod, Dr. Mackenzie, Messrs. A. R. Goldring, G. Bottomley, S. Stirley, G. C. Cato, no J. Davies. Le Komiti izakudala imiteto yolumanyano.

BEKUNGASIKOLISA kunene ukubona umanyano olunjengolu luyilwa nakwezi- nye izizeko. Kube kungeze kwapela minyaka engabanga amawetu angabantu abahleli benengqondo zabo, abasebenza izinto ezibonakalayo ngelotuba. Yaye yona inyaniso ikukuba mayincanywe ingalindelwa intsebenzo eneziqhamo ngalo lonke ixesha abenziwa izihiba, izilo, namajacu ngobutywala. Ngamana umsebenzi oqalwe e Dayimani, wokubanda- kanya onke amanene atywe imbujiso yontsundu ngotywala, nangengabo abazi- li, ungasebenza njengegwele pakati kwa- bamhlope.

I PALAMENTE yonyaka owadululaya yati pakati kwento" eninzi eyazigqibayo yamisela ukuba aze u Rulumeni anyule amadoda okucedulula imiteto yase Dayi- mani. Enyuliwe ke amanene lawo umongameleli wawo yaba yinkulu ye Jaji u Sir Henry De Villiers. Kw- ingxelo ayenzileyo ngokubona kwawo sitabata lamacapaza angempato yempi entsundu engabasebenzi. Amacebo obulumko okusetha abasebenzi, siya- vuyiswa tina batunywa kubona ukuba ayenziwa zi Kompi nangabane klem zabo; yaye kunjalonje ikomponi, nom- nye oneyake iklem (u Mr. Mylchreest) bake inqila ababagcina kuzo abasebenzi babo ukuba bangahlangani nabanye abantu. Ezinqila zinokwenziwa ukuba zingabinakunyamezeleka, ngoko ke zifu- na ukulindwa zipatwe ngenyameko. Umkuseli wabantsundu bekufuneka ukuba ayalezwe ukuba aqondi- sise ukuba ababantu bakontilekwe ngemvume yabo, baye kananjao be- yiqonda into abayenzayo. Abatunywa banika icebo lokuba kumiswe umntu oyakumana ehambela apo ezinqileni, ehlola, esamkela into abarora zizo mayelana nabo babapeteyo nokuba zimayelana nentlobo pakati kwabo bodwa, akangele kanjako ukuba yonke imiteto iqutywe ngendlela yayo. Indawo eliroba kwezi ziqibi kukuba abamblope bevalenkulale- lwa kuzo njengokuba bangelwe abantsundu, isiqhamo soko kukuba idayimani ezibiweyo seloko zipuma eminxenyeni zisiya kutengiswa kwabaungamfanelo yokutenga. Lento ayinakupeliswa ngem- teto; into efunekayo kukuba sekuqashwa abelungu abatenjwayo kanye, bahlatulwe kakuhle, apindapindwe amacebo okunqu- mamisa ubusela be dayitiani.

U RULUMENI selewungenisile umteto omisa icebo lokumiswa komhlobo we Compound. Kusekukheli ukuba iziqibi azinakupeliswa ngalo lonke ixesha ku- ngekwenziwa imizamo yokuba kuketwe abantu abatembekileyo ngezimilo ezazi- wayo ukuba basebenze. Iifanlekile icebo lokuba kumiswe umntu wokuhlola i Compound, oyakuba ngamhlo ka Rulumeni ukuba abantu bangabandze- lwa.

SIYAMVUSA kodwa u Rulumeni ukuba lomhlobo akasakuba luncedo emzini ukuba uyindoda engabatandiyo abantu abantsundu ngenitliziyo; angafanelana ewenza umsebenzi wake anele u Rulumeni, ukuba abantu akabatandi akangene ezintliziyo yabo lowo masebenzi wake awusakuba luncedo nakubani. Lento makayikangelise no Rulumeni. Nase Mampoudweni njengokuba kutetwa ngo- kumiswa kweudoda eyakuba lilido lika Rulumeni, ayisayi kunceda luto ukuba yindoda enentiyo nengangwenele ukuba abe ngumzi omiyo Amampondo.

SIVA ukuba Umhlobo-Zikolo, u Mr. John Samuel, obebanjale ngu Mr. C. J. Crawshaw, ubuyile e New Zealand apo ebembele kona, ubuya enobuhlezile obanelelele ukuba angene kwase msebenzi wake. Mabongatsho noko abantu ukuti u Mr. Crawshaw uyapuma emsebenzini, kuba kwi ngxelo engemfundo epambi kwe Palamente, sibona ukuba u Dr. Dale ucela ukuba kubeko omnye umhlobo ngapandle kwaba bakoyo, omsebenzi uyakuba kukuhlala e Kapa abe ngumbali wamanani entsebenzo yabanye ati xa ngaba kuko opumlayo ababambele. Awubonakali noko umsebenzi kulento sekukukufunela indoda leyo isikolobho.

LIYAPITIZELA kwakona elakwa Zulu, Ukuxoliswa kwelo ngu Mr. C. J. Havelock, i Ruluneli yase Natal, akumanga xesha kuba kwakusekwe ekungamazini umntu ontsundu. Isuke i Ruluneli yaxhumisa u Sibepu ngapezu konyana ka Cetywavo, wati akubona ukuba wenjenjalo wamisa Imantyi ezingenalowavelano nabantu bakwa Zulu. Lento ibanga lemfazwe kukusuke imantyi iti ukuyakubiza um- landu iselutumela umkosi upela kubo- nakale ukuba seliyimfazwe, zikwazimvo zokupata kwe mantveni ne Ruluneli ezibange ol' utuli kwa Zulu, Ababantu abayazi intliziyo yomnt omnyama.

SEBELUNGISELELA imicimbi vonyulo e Dikeni nase Ngqushwa. inxenye yamagwangqa seyiqalile ukuchaza ama- bala amahle, esizingqubo ukuba ako ati unawo u Mr. Paul Timm. U Mr. D. Watson wase Sheshegu ufuna engene naye, akutetwa nto kona ngalimalungu mabini ase Palamente amele lomandla u Mr. Innes no Mr. Johnson. Ingxa- mele ukubaguzula impi emhlope.

IKHABA eke lafunda e Lovedale liya knvuya kunene ukuba ngempumelelo yowabo u Mr. James Davidson, unyana ka Rev James Davidson wase Mbulu, opumlele uviwo lwe M.A., e Glasgow University. Lendodana ike vase Love- dale ukuqalela ku 1878,kuseku 1880. Ngati uwele ukuya kufunda e Scotland ngo

1884. Kuludumo ukuba indodana eza- lelwe kweli lizwe iyekufumana ama- gama emfundo epakamileyo pesheya. Sivuya no Mr. James Davidson ngoku- pumelela kwake.

IPEPA elingumlomo we MbutnLa yama Bhulu (Bond Organ) livakalisa into ekuyakuba yivo yakuba liqela elanelele ukwenza ukutanda e Palamente yeli lipetwe e Kapa. Liti " Imfundu ebafaneleyo abantsundu asiyyivo le ba. yini- kwayo kwizikolo, ayixbasayo u Rulu- meni. Kufuneka kumiswe yi Palame- nte umteto obukali wokubanyanzela emsebenzini."

UMTETO obukali wokunyanzela umntu kusebenzini ngowobukoboka kwapela Emayibe ijonge kulonkalo Imbumba yama Bhulu. Nantso ke into evotelwa ngabantsundu base Mbo xa bebenyula indada yokuya komeleza Imbumba yama Bhulu e Palamente.

I PALAMENTE.

Ewe, seyinxesha ihlangene e Kapa i Palamente. Asikakuba asizihoyile ingxoxo zamanene apo lento kungekabonakali zinda- ba zayo knumihlati: kukuba sibe singekabi nanto siyifumana iyakuba necenca kuma- wetu. Awaneliswe noko umzi, kuyabona- kala niktiba mawunike wona intloko zento ebezisingetwe ngamanene.

UMHLA WOKUQALA, 25 MAY.

Kuhanjise amatiletlo okuvula.

UMHLA WESIBINI, 26 MAY.

U Mr. Rothman ube nento azisolayo kwizigwebo ezibini zo Jaji,—esinye ngobu- dlwengu ate umoni wanikwa iminyaka embalwa, esinye sesomfo omhlope owatshisa ivenkile wanikwa iminyaka emininzi, ubize amapepa angokutetwa kwalamatyala. Um. sebenzi waleminzi ibe kukulegwa kwemiteto engeniswa kutshisa :—ongoknpatwa kwento'ongp, ukuvota ngamapepa e Kapa nase Dvti. mani. ukufaywa kwentlanzi, ukunqanda ukuba inqaba zingenziwa imifanekiso, ukngcinwa komkulu kwencwadi ezishicilelweyo, ukulu. ngiswa ngendawo ezitile komteto we Dayimani, impawn zemphala yabarwete, ongabangi nabatengiseli babaaye, no ngo- kakualwa kwamahlali.

UMHLA WESITATU, 29 MAY.

Ibe yingxoxo eshushu ngokuzishintela nokushintela abahlabo kwimali zakomkulu okwenziwe ngamanene angu Sir: T. Uping- ton, Sir G. Sprigg no Mr. Schermbrcker namanye; kuncywele i Komiti yokngqulula ngawona macebo alungileyo ukuweza kwe wayini. Kulwese umteto oqinisele umanyano lwabancedisana ngemali. Kucikidwe nmtdo wemifanekiso yengqaba.

Ingxoxo eugempango yemali zakomkulu indululwa ngu

SIE THOMAS UPINGTON ote um- ngaliswe ukulasa kwelinye lamapepa see Kapa alowo mhla inteto erara. Akubo bani nlipikayo ilungelo lamapepa endaba lonkbo. nisa indawo eziziposo kumadoda entweni zombuso; kodwa yindawo efuna ukuti ingabi mmandi ukuba kutetwe ngendlela enjengale zakubonisa ukungalungi kwayo. Amanqaku atata ngawo ngapapatelele kwi- ntlaulo ate mawunikwe yona amanene abetunywe umsebenzi wokucidula imiteto yase Dayitnani, ate mawunikwe £2 2s. ngemini, ize xa ahambe umgama anikwe isheleni ngemayile. Lento ivunyelwe ngu Sir G. Sprigg, kanti ke noko lamanene enikwa isheleni ngemayile nje anokuti abe ahambe ngapandle kwentlalo kuloliwe, Litsho alipepa (Cape Time), lingene nakwi nkulu ye Jaji libuze ukuba kunganina ukuba igosa lakwa Rulumeni lihlaulwe £2 2s. ngemini ngokwenza umsebenzi wakwa Rulumeni; kanti ke noko u Sir T. Uping- ton watsho ngapaya namanye amanene ase Dayimani. Lesheleni ngemayile kumntu onjengo Sir T. Upington ohamile imayile ezi 1,300 ivunyelwe ngu Sir G. Sprigg umntu obandezelele izicaka zakwa Rulu- meni ozingapantsi etoba imivuzo yazo kuba ositi akuko mali; ngu Sir G. Sprigg oyivumeleyo lempango Mr. INNES: Ehear, hear! Umhlobo wake obekelileyo, ilungu elifundwe kunene lae Dikeni, uyiqwabelela izandla lonto. Ukuba kunjalo ilungu elibekelileyo lase Dikeni lingaba liti lukulu ye Jaji zeli, Umbhazi Mteto ka Rulumeni, nabanye, babengene caapla- ngeni. Wenjenjalo u Sir T. Upington ekaleta ukuba lemali yahlulwa zikomponi; yaye ingxelo ye Komiti yingapuzulu kwe £1050, ehlaulweyo ngexabiso, ayihlala wanga ngarafu zabantu kodwa iyimali ye komponi. [Sir T. SCANLEN: Ibodi yase Kimberley iyarafisa, lomali irafwayo iyabantu beli lizwe njengazo zonke imali zakomkulu. Uqube u Sir T. Upington wati lekomiti yamiswa ngotnqweno wabantu base Dayi- mani ahanelweyo kuhlala. Liti ipina imps, ngo ilungu lase Cradock (Sir T. Soanlen) ne lase Dikeni (Mr. Innes) ubuza kwilungu elibekelileyo lase Dikeni ukuba belingayyo na e Kimberley, njengokuba liugntqondisi- mtdo, ngemali engapantsi kwe £100? Nento, belingeliveyo ngapantsi kwe £200 ne £300. Ilungu lase Dikeni belingeze latanda ukuba kutiwe lomali yimpango, njengokuba elazi ukuba ngumfo otembekileyo obekelileyo. Ufumene enyanzelekile ukuta akusele Inkulu yo Jaji, edoyjwe ngodaka ingeko kwelilizwe.

Mil. INNES ute kuye kubonakala ukuba ligatna nje ukuba lento uyingeniza Utchazi- Mteto egameni ne Nkulu ye Jaji engekoyo, inyaniso kukuba uyingenisa ngenx' enaye. Igama le Nkulu ye Jaji bekuya kulunga ukuba lbelingangeniswanga kanye. Inkulu ye Jaji ikupela kwelungu le Komiti elingamkelanga xabiso lashedeni ngemayile. ote wabiza kupela imali ayichitileyo. Ngandleko yokuhamba kutetwa tonina? Kutetwa kupela ngemali umntu ayirolele ukuhlala indleko ahambe ezenza; kodwa ngapandle kwe Nkulu ye Jaji, amalunga abize isheleni ngemayile, oko kukuti ekubeni indleko yokuya nokubuya e Kimberley iyi £15, ilungu ngalinye le Komiti lifumene £65. Ke uyabuzwa kwinkundla ukuba, azililo ihlazo na elo P (Yiva, yiva). Ukuba i £2 2s. asinguwo umvuzo owanelayo, kunganina ukuba kungaxelwa oko emhlotsheni kubizwe into engapuzulu ngemfaneko. Into augayi-

tandijo kukuba nge Palamente yanyakenye amalungu aRu... yase Kimberley into engenzi sahlulo kweyo-kuba ibe ibihlanlwe kwimali yakomkulu.

SIR T. UPINGTON : U Rulumeni akaroli nefalintyi yayo.

MR. INNES; Lemali ihlanlwe yi Bodi yase Kimberley into engenzi sahlulo kweyo-kuba ibe ibihlanlwe kwimali yakomkulu. Ikomityi yabacedululi masiko abantsundu ne yase Batenjini, ati u Sir T. Upington balandela yona, yayingahambi ngaloliwe, yayifinani elanele ke isheleni nge. mayile. Kule yase Kimberley leyo iyeyo. bumenemene. Uyibixa ngegama lohumenemeece kuba amalungu ctabata into engapezulu kwencito, into ke leyo eyimpango. Ubhekira ke kwinkundla ukuba yindlele eyimfanelo na le ukuba amanene azirume ngayo. Ukuba kufuneka eruniyive amadoda e Komityi mawanikwe £4. 4s. noknba £5 5s ngemini ukuba kubonakala kufuneka; kodwa mayingavunyelwa into yokuba amadoda abambe 1,300 ahambe efumana isheleni ngemayile, elixa achite £15. Unosizi kanye ukuba igama le Nkulu ye Jaji lingeniswiwe, kuba libe limsulwa, yaye lingeniswa ngu Sir T. Upington ukuba azihlambé ngalo. Inteto yepepa ayixhase kuba ebumelana nayo, efumana kungeko aambi isigqibo angnifika kuso umntu enezi- uyaniso libbale linazo ipepa.

SIR T. UPINGTON : Ndiyavuma ukuba belifanele ukutsho ipepa ngenyaniso pambi-kwalo, yiyo lonto ndite kwasu ukulini inyaniso ezingapezulu.

MR. INNES lendlela kutatyatwe lemali ngayo mayipeliswe ibuhlazo.

U SIR TAOMAS SGANLEN ukwa kuluvo luka Mr. Innes, waye engayiboni into yokuti umntu osebenzela u Rulumeni arunywe okunye xa esuswe kowake umsebenzi wanikwa omnye okwa ngowakwa Rulumeni.

U MR. MERRIMAN ulandele, walata kwinteto ka Mr. Schermbrucker oko ebe ngekangeni kwivonga akoko nkucukeza imali ezicitelwe ikomityi, wayengekabiko oko u Mr. A.B. ote watunywa ngo Mr. Schermbrucker wafunjaniswa ikupa lakwa Rulumeni. (Kwahlekwa.) Namhla nguye nowubo abapanga imali yakomkulu. Yinto elihlazo ukuba kubeko ilungu lika Rulumeni elitabata imali ngapezulu kwentlalo eliyi fmanayo kumsebenzi wekomityi.

U MR. SCHERMBRUCKER uchaze eyake neyowabo bobabini incite ye £306 ukusuka e Kapa ukuya e Pretoria, ati yimali leyo abayichithe ekuqesheni ikali nendleko kmpela.

U SIR GORDON SPRIGG ute, ilungu lase Dikeni limbeka u Rulumeni ityala lempango, walata kwakona ukuba yimali ye Bodi jase Dayimani.

U MR. DOUGLASS, ukalaze ukuba ingakidwangwa indawo yokuba lamanene etabata lemali nje ebengaz hlali itikiti zika loliwe.

U MR. HOFMEYR walate innosiso ka Sir T. Upington ukude ayihoye inteto yama-pepa. Lengxoxo ibonisa imfuneko yokuba kubeko into ekugqityvra kuyo mayelana nokuba makanikwe ntonama amalungu akwa Rulumeni xa ngaba ayabambahamba e Koloni.

U MR. LEONARD walate ukuba imali ze Bodi yase Dayimani zezakomkulu, no Sir T. Upington wakutsho oko nyakomnye. Ukalazele ukuba amalungu ka Rulumeni abuyiswe-lwe imali yendleko zawo xa ngaba atunywe gama kwakumsebenzi ka Rulumeni.

U Sir T. SCANLEN unike isaziso sokuba uyakufuna kubekwe ingxelo yencito yamalungu ka Itulumeni xa ahambahambayo, oko lwati lwamiselwa ulaulo olungu nqapela-ndikule.

UMHLA WESINE, 30TH MAY.

Kokukangelwa kwesibini komteto we ntlanzi. Kokukangelwa kwesibini kowo- gcinolwencwadi. Kucikidwe owokunqabisa inqaba neminye imiteto elolohlobo.

AMACAPAZA ASE KIMBERLEY.

[NGUMBHALELI WETU.]

IKAYA.

Nase Kimberley apa nonyakanje kuko ikaya lendwendwe, livulwe ngu Mr. Madala. Kesaya kulikangela elikaya, asikolwanga kanye yindlele eliqutywa ngayo, kuba sifike tina lingenamafluko we kofi-shopu ziyindimbane apa e Dayimani zibeke zingenaluncedo ezindwendweni. Siyatembha ukuba u Mr. Jas. Madala uyakuhla alilungise ikaya elo aliqalileyo.

UGWEVA.

Kuko enye indodana kwakona apa e Malay Camp esand' ukubanjama nge dayimani, ibisafika, isawuqala nalomsebenzi wokugweva; lendodana ibihlala kufupi netyalike yase Wesile, abanye bamazi ngegama elingu Sitonga, kulunyenwe imbokotwe zantlano ebhokisini yomnene. Yinqaba ukuba wodabula.

IKOMITI NOKUZALA KWENTOLONGO.

I Commission iti oku kuzala kwentolongo nokuxinana apa e Kimberley kubangwe ngulomteto we pasi, ngokuba amapolisa aman' ukupuma ingqina ukuya kuzingela abantsundu, into embi kunene, hazé ababantu bagwetywe bengabuzwanga nezizatu, bengenaye namteteleli.

ELEDOOSI.

Kuko noslyazi obanjwe kunye no Stonga. Eligqira kutiwa belimana ukumvusa lixela ukuba idayimani u Sitonga wozifumana niuina. Namla unkbani naye ubanjwe.

UKVNCIPA KWE MIPANDA.

Kungokunje ngati mipanda yamane-nekazi antsendu ayisayi ezikwatini nje ngexa bekungekatetwa ngabo utywala.

UKUFIKA KOMFUNDISI.

U Rev. J. S. Morris, umfundisi wase Wesile oza kushumayela ezikwatini e Kimberley nase Dutoitspan, uselefikile, nge-Cawa edulelwe wayeshumayela e Newton, e Wesile kweyabantsundu, kusasa. Uya kwamkelwa yile remente ngolwesi-Bini, 19 ka Juné.

IKAYA E BEACONSFIELD.

Bati abantu base Dayimani liyafuneka Ikaya Lendwendwe nase Beaconsfield. Nalo le ilungelo mfo ontsundu onako.

OMIKWENZWE ZI MBUMBA.

Abantu base Dayimani bati Umanyano nge Mfundo neotlanganiso ka Tungumlomo, mazihlangane kumenywe intla-nganiso enkulu yabamnyama, kweziwe iqingqa ngale ndawo-yotywala bomlungu Ukuba mabususwe pakati bantsundu. Lontlanganiso ingenziwa ngoku i Palamente isahlileyo nje. Huku nto zakowetu ! Safa nga Mabhulu !!

UKUSHWESHA.

Amadikazi asikuko nokuba maninzi ngoku apa e Dayimani, abantu benza, into esimanga ukushwesa.

UKUHLA KWAMAXABISO EDAYIMANI.

I dayimani ziwile kunene ngoku, asazi ukuba bona abakuti ngoku. basaya kufumana into. Ninga ncamii noko nto zakowetu ezise Ligwa.

UKUXHASWA KWE "MVO."

Umzi mauke nawo lendawo utyiqwala-sele. Kuko abati yinina ukuba imali yomrumo ingami kwezi sheleni zintatu ngekwa-ta, ukuba umntu angamelwa zizo, nokuba sekudlule inyanga neminyaka. Batsho ababantu kuba bengazi okokuba indleko zokuqutywa kwomsebenzi lo, zimelwe yilemali yomrumo, eti xa ingafikanga kwasentloko kufunekle uku-ba kuyokubolekwa e Bhanikini, ape, kumali izalayo. Lomatole ke, amelwe, ukuba ahlaulwe ngabo bangahlali kwase Ntloko. Ukuti entloko, siteta ngapambi kwokufa kwenyanga yokuqala ye kwata.

Sivuyiswa kunene tina xa abahlobo betu beyirola kwa isaqala ikwata, nayo isekwini layo lamhlamnene, kunokuba ibanjwe de kudule, amaxesha emfanelo ithambe nendleko ze Bhaniki.

KWA ZULU.

Ezokugqibela ezivela kwa Zulu zifike ngo Mgqibelo e Maritzbnrg, nomlungu weve-nkile otti n pangwe yimpi ka Mnyamana. Yimiqodi ama Zulu avela kumacalana onke. ukusanga ku Dinizulu. Uncoma ukunqaba kwe lizwe apo itontelana kona imikosi yalo nkusi,- Enkongeni, seleku 6,000 amadoda akona. Bekulindelwe ukuba ifike yonke ilungele ukungena imikosi yakwa Rulumeni ngo-Mvuo, ize yenze konke enako ukumba- mba u Dinizulu.

Ukubhubha kuka Emperor Frederick.

Ikumkani yase Germany, u Frederick, ibhubhe ngolwesi-Hlanu lweuqitileyo, kusana, ngentsimbi yeshumi. Unexesha esemngcipekweni sisifo esibe simbambe ngomqala. Wazalwa ngo 18 October, 1831, waqeqghelewa emkosini, ate wafumana ubuptizo lomlilo kwimfazwe ezazipakati kwama Jelimeni nama Austrians ngo 1866. Ngo 1870, waye ngpmnve wabapati bemikosi kwimfazwe awaye bambene amawabo ne France, wayeb. Inleke ukogalipo kwezo ndawo zonke. Ngo 25 January, 1858, watshata nentombi enkulu ye Nkosazana yela Mangesi, bazibula nkonyana u Frederick William Victor, Albert ago 27 January, 1859, otabate indawo yoyise ebukumkanini ngegama ukuba ngu Emperor William, II. Elitshawe lililelwayo lisipfite isihlalo sobukumkani inyanga lisizatu kwapela. Luye nexego elinguyise libhubhe ibinguye obesemgcipekweni. Izizwe zonke ziyalala kunye nama Jelimeni.

EZABABHALELI.

AMACAPAZA NGE SOMERSET EAST.

Kwi Mvo ye 16th May umboneli endimbiza ngokuba ngosand' ukuvela, wenze inteto nge Somerset East ate akayinglisa kakuhle pambi kokuba ayis' epepeni.

Kwindawo yokuqala, ndiyakumxolela ngayo yonke inteto yokugxeka ayenzileyo, kuba ndingomdala umboneli, ndabe ndiqonda kakuhle ukuba bendiya kwenjenje nam lomzi ukuba bidingatanga ndilinde izimvi.

Uti lo Mboneli, abantu base Somerset East banobubele obuninzi—aye kungenka kwizindlu eteta ngokufaneleka nangokufaneleki kwazo—atete ngokuba ndawonye kweza (magqoboka) abantu base sikolweni nabase maqabeni—ngedlilya ebaniniyo bakolise ukuba ngabo bonke abantu balapa—nangokungayibali into embi awayenziwayo ukudekretwa itolofiya—nangako ukuyiqonda ukuba yona idlilya athenlo ake angamelana nayo etatileni. Yonke lento injengokuyitsho kwako. Intwana ebana, wena utike izolo e Somerset East, kwasa umka, kanti uzakunika nawo umzi upela, ngati ngumntu lo oze apa ezixelelwe ezizinto ngu nantsi; umntu onjalo akanakuzwe abe ngu mboneli. Makati ukuzibiza ungu Mhloli. Mhlobo, ukuba uti wena izindlu zase sikolweni mazime zoda, uze ungasikeli nesonakalo esikolisa utnxhelo wetu—akuko mntu uyakufuduka esizeni sake ngezwi lako efilipoloye, labe linjalonje lingenandawo ilinqata layo.

Uti izindlu ezifanelakileyo zimbalwa—zonke zikolise ngokuba ne diliya, kwanzo zimbi zinayo. Uchanile ke, apa ndiyakuvisisa, noko sibuye sahlukane kwintoyokuba wena ulindele ukulona zonke inciniba zizentsiba ezimhlope, zingabiko zona ezimnyama, xa uti zonke izindlu mazifane. Lonto yokufaneleka komzi kwakunye nento zawo zonke ngumcimbi ozanywa nguwe nandim imihla nezolo. Into etnandi yeyokuba sobabini siyaqwan-ta; embi wena usola mna ngati wena sewufezekile. Ms' ukundibulala ngento exakileyo nakuwe; uti ndibone ngawapi na mna.

Mandipele ngeliti: kanene uti itolofiya akuyityi, yakuba ibekwe etafileni? Xa utshoyo uti ukolwa kukuzifulela. Apa akufuliswa mntu wase mzini; sixolele ngokuhlatawa ngameva ayo, kanti yena noko akanakuyibona lonto, ubulele buguqokela umninibo." Xa Umboneli ati ukudla makungabekwa estebene, ku-ba engazange akuboue, engakufuni nokukufuna ukukutya — tina banimbo siyadaniseka, kuba siele ukutyela etafileni yonke into. Asikuko nokuba Umboneli usidungudelisile ngokungasa-

zisi kwake ukuba kuye itafile iyahlaba— ayimuyi, nokuhlala kuyo seyizinkani zake. Asikufuni tina ukutonyalaliswa okunjalo, sesisazi nje ukuba umntu uyakuti akusitela kube nje ke. Ndiya tshonela apo.—Qwako . UMBONELI OMDALA.

ABALIMI NA BARWEBI

E MARKENI.

E QONCE (Jane 16).

Irasi eluhlaza,—5d to 1/3 ngekulu Ihabile ezinkno,—6/9 to 8/ ngekulu Itapile,—1/3 to 7/3 ngekulu, Umbona,—3/6 to 4/3 ngekulu Amazimba,—3/ to 4/3 ngekulu Irasi,— 2/6 to 3/2 ngekulu Amatanga—1/1 to 4/ ngedazini Umgubo—6/ to 7/3 ngekulu Inqholowa—3/ ngekulu Imbotyi—1/6 to 3/6 ngekulu Inkuni,—8/ to 27/ ngeflara

E RINI (Tune 16.)

Inkuni—22/ ngeflara Umbona—11/3 to-13/ ngenxhova Inqholowa—3/10 to 4/1 ngekulu Isemile—2/3 -ngenxhova Irasi—8/3 " Umgubo—12/ to 14/ " Ihabile,—3/9, to 4/ ngekulu Itapile—9/6ngenxhova

E DAYIMANI (June 16)

Isemile—5/6 to 6/ ngenxhova Irasi,—11/ to 12/ " Imbotyi,—9/ to 12/ " Ihabile—8/ to 9/ " Amazimba—13/ to 15/ " Umgubo,—15/ tp 23/ " Umbona—11/ to 13/ " Ihabile—13/6 to 14/ " Itapile,—10/ to 20/ " Inqholowa,—14/ to 15/ "

E KOMANI (June 16.)

Inkuni—8/6 to 4/1 ngeflara Umgubo—5/ to 5/6 ngekulu Ihabile—3/9 " Itapile—5/ ngenxhova Umbona—7/3 to 7/9 " Amatanga—1/7 to 1/8 ngedazani

NATIVE OPINION

THURSDAY, JUNE 21, 1888.

Some Lessons THE importance of Albany the issue raised by by-election. Albany by-election cannot be gained. It had to had. to decide the momentous question whether the Government of this of this colony should continue to proceed on British lines of equal justice and perfect freedom for all, or whether its fortunes are better handed over to the tender mercies of an organisation, principally dominated by "extreme Afrikanders," who have been recently described by a by no means hostile or prejudiced critic as "ignorant men, who had been "brought up in the wilds of Africa," and who are compassing the overthrow of British authority through race animosities. It is truly a devious course that the Afrikander Bond are leading the country into. Well, it was this matter that the recent contest in Albany had to settle. That it is the problem that the constituencies will be called upon to solve in a few months' time, is patent and clear to every one who takes the slightest interest in politics.

Albany, it is hardly necessary to observe, is the division of which Grahamstown is the centre ; and is principally inhabited by the descendants of those pioneers of British colonisation in this land, the Settlers of 1820.

If seven or eight years ago any one had ventured to write in the Grahamstown papers that in a few years' time the City and the county of which it is the capital would join in the movement to set up Bondocratic Government, so bitterly opposed to British rule in this fine colony, that person would have been deemed in these provinces as a fit subject for a free passage to Robben Island. How are the mighty fallen! One of the high priests of the Bond, Mr. NORTON, made bold to say in his election speech that, unless a constituency "were in touch and sympathy with "the Bond it could not expect any "legislative assistance." This strikes at the fundamental principle of the British constitution that all Her Majesty's subjects are equal in the eyes of the Government. He illustrated his meaning by stating that most necessary public works in the division had been stopped purely because the Bond was offended at the division not returning a Bondman at the last General

-Election? If ever there was conduct that deserved to be strongly resented by free citizens, it was this. But on these grounds Mr. NORTON is returned at the head of the poll by the most English of the English districts of the Colony. If this be the result on the green tree, we tremble for what it will be in the dry. We are face to face with the Contingency that, at the General Election the country will, like Albany, in its haste to escape present evils, fly into ills it knows nothing of; for according to the Bond Congress recently assembled at the Paarl, the principles of that association are as yet in a nebulous condition. Is it wise ? It is the bounden duty of clear-headed men, and moderate statesmen, to take the platform, educate the electors, and point the way to the peaceful government of this country for the benefit of all its inhabitants.

Editorial Notes.

ELSEWHERE will be found a very sensible article taken over from the Kaffrarian Watchman, and advocating the adoption of a more rational and satisfactory system of getting in Native Taxes. It is very unusual for us to find ourselves in sympathy with the suggestions of our contemporaries in connection with Native affairs, although we have the same end in view; but in this matter of the collection of taxes from Natives we find ourselves in substantial agreement with the sentiments the Watchman has given expression to from time to time. Any member who would interest himself in getting the amalgamation of the Hut and House Taxes, which present themselves to the Natives as a double tax, would do the people immense service. Proclaim the two one tax, but payable in two instalments, and the grievance is to a certain

To a certain extent, we say, is the burden of direct taxation alleviated, so far as the Natives are concerned. As House Duty, the Native pays 20s. per year, an amount which is paid by inmates of houses valued at £200. Now, a Native's hut is valued at £5, at the least, and does not even give one vote, if on unsurveyed land, according to the common and what we regard as a distorted reading of the 17th Section of the Disfranchisement Act. In our opinion it is most unjust to tax people at a valuation of £200, which would give a vote, and still refuse to give them a vote.

FOR these reasons we deeply regret that the motion of Mr. Douglass, calling attention to the incidence of taxation with a view to abolish the unfair House Duty, was so weighted with the Diamond Tax, that the unfairness of the House Duty escaped notice and while the new taxing proposals, sprung, as it were, upon the House was the only one that received attention. It is gratifying, however, to observe that of opinion is forming in favour of the repeal of the House Duty. Letters in the Cape Press have appeared confirming the often-repeated statement of the Natives that the tax was originally intended to last three years, and faith has not been kept with the people in its collection when the three years were over.

A FURTHER attempt is being made in Parliament to render ardent spirits cheaper than they are. At present a bottle of brandy may be had, in some places for 3d and 4d. This does not satisfy some of the members of our Parliament, and the other day a pro-posal was introduced by Mr. Ohlsson, a loud camp-follower, in obedience to the resolution of that Association, to make a reduction on the amount, which, under the existing law the dealers in the maddening compound have to pay. There is observable in Parliament a general and a wholesome diffidence to assist in anything to make brandy cheaper than it is, and thereby to encourage drinking habits among the Natives. So although Mr. Sauer had proposed an amendment to Mr. Ohlsson's motion to reduce the licences only for the sale of wines of a certain strength, when the hon. gentleman found that it would be made the means of making drink more free he abandoned it and supported the reference of the whole subject to a Select Committee which is another way of shelving it for the session. We rejoice at this.

MR. TUDHOPE, the Colonial Secretary, deserves praise for the idea he has originated of compiling statistics from agricultural information he has secured in an inexpensive way throughout the colony. We understand that it has been embodied in a Blue Book just presented to Parliament and to the more favoured newspaper offices. We can only guess as to its value, and commend it as a step in the right direction. The object is so good that we are really sorry that the mission of the policemen sent among the natives of these parts to get information together is not more definitely stated. The result of the mission has been in many cases to alarm or cause suspicion among the natives, as they think that Government are bent upon confiscating their produce. In their little brief authority some of the policemen have not been slow to raise and keep up groundless apprehensions. Let the Government be frank with these people in this matter.

THE thanks of the Natives are due to Mr. Sivewright for the effective way he has brought the Binda-Simkins House Duty case before Parliament. He has had it referred to a select committee consisting of Sir T. Upington, Messrs. Hofmeyr, Innes, Van der Walt, and the mover. This journal has never been slow to recognize and acknowledge good meant for the Natives no matter from which party it came; and it is with the greatest alacrity

that we commend the interest that the Bond have evinced in getting the grievance of Binda redressed. It is sincerely to be hoped that the Select Committee will closely enquire into the harassing practice of seizing droves of Native's stock to satisfy one or two pounds sterling. The practice leads to the perpetual estrangement of the people. We readily note this additional evidence of Mr. Sivewright's well-known appreciation of the difficulties besetting the Natives. Yet there is much truth and force in the observation of the Cape Mercury, that "Mr. Sive-wright cannot suppose that one such swallow "is going to make everybody believe a Spring has come which lifts the Bond right across the chasm that separated it from the rest of the community." More of such deeds, combined with sympathy, will, Mr. Sivewright and his fellow-Bondmen may rest assured, rehabilitate that Association in the eyes of those who believe that one of its leading principles is the oppression of a section of the community.

HUT TAX AND BOUSE DUTY.

On the collection of these taxes the Watchman writes :—" We had hoped to have found amongst the measures submitted by Government to the legislature in its present Session a Bill authorising the amalgamation of the Hut Tax and House Duty, it being a measure of fiscal reform strongly recommended by the officials of this district. The present system of calling upon the native early in a year for the payment of ten shillings upon his hut as Hut Tax and then subsequently calling upon him for another ten shillings upon the same hut as House Duty is an irritating method of raising taxation, undesirable in any case but more particularly so where you have to do with an alien and semi-civilized race, who neither speak the language nor under- stand the institutions of the ruling race. We are a puzzle to them at all times and they consequently always view any of our regulations by which they are affected with suspicion and distrust, though ready to abide by "the word " of the Govern- ment if fully explained to them, and they have been allowed to have a good palaver over it. But there is no explaining why a man is called upon to pay what he cannot consider otherwise than a double tax, the thing taxed being the same in either case and the sum asked for also the same. And though this may seem a very small matter, only involving the small payment of twenty shillings altogether, still it does fret and irritate the people to bare the tax-gatherer coming twice down upon them in this way, and it should be our wisdom to remove everything of a kind that may be manipulated by dissatisfied and designing men into a grievance. The native would pay his twenty shillings House Duty willingly, if told that the Government had so decided, and no fretfulness would be left behind when he knew that he had got rid of the payment for that year. It is by making these small matters of detail work smoothly and by removing from our dealing with the people anything like an appearance of an attempt to irritate them, that we place them in a contented mood and shut their ears against the agitator. And surely there can be no legal difficulty in getting this measure carried. We confess that the supineness and indifference of the Govern- ment in this matter is to us quite inexplicable and would warrant the Secretary for Native Affairs being taken sharply to task. We are disposed to think it is negligence because there is evidence in the reports from this d strict for last year that Mr. De Wet does recognise the value of looking after little matters of detail in administration and removing causes for irritation. The Clerk in Charge at Keiskama Hoek Bays ' The people heartily approve of the suggestion of the Govern- ment, namely, that the officer in charge should proceed to certain locations on fixed days during the time fixed for payment of any current tax, for the purpose of receiving the money. The system will have the effect of acquainting every individual when his liability should be adjusted.' And the Clerk in Charge at Middle Drift says : ' Regarding the House Duty, the Civil Commissioner has inaugurated a new and improved method of collecting that tax, confidently expected will hich it is lead to better results but not only official in charge of the give the district a ranch better hold over the people. It was found that the exorbitant charges made by the house duty Collector provoked a feeling of irritation among the people. Under the present system, when the necessary process is enforced against defaulters, the charges cannot exceed a certain small nominal fee, which small amount is divided pro rata among the police and assisting headmen, who have all been appointed deputy collectors to assist the Collectors—the Officer in Charge. If the headman brings in any defaulters to pay he receives a certain percentage.' Having sanctioned these useful measures to protect the people against extortion and to get rid of irritation, all that the Secretary for Native Affairs had to do to complete the work was to ask Parliament's sanction for combining Hut Tax and House Duty in one payment, but this for some unexplained reason is not done, though manifestly a needed and a wise step to take. Has the thing got stuck somewhere in the Circumlocution Mill ?

A MAN in love is a man who wishes to be more amiable and agreeable than he can be, and this is the reason why all men in love are ridiculous.

WRITING for the Press is thankless work, is it not ? " she asked. " No," was his reply: "almost everything I write is returned with thanks."

A NOTICE who attended a race said he didn't see why the runners should be so particular about a quarter of a second at the end of it, when they kept the public waiting half an hour for the beginning.

A CHILD of seven or eight said th it when the Bible speaks of " children's children " it must mean dolls

Unyulo Lwase Batenjini.

East London, 31 May, 1888.

Ku Bavoti beta Batembu nela Mamfengu:—

BANUMZANA,—Ndinibulela ngentliziyo enyanisayo, ngendlela enibonakalise ukuba niya nditemba, kwane mbeko enindenzele yona, ngokundituma e Palamente, nokundibeka ngapambili kwalowo nbenga kungetunywe tuna, ukuya kumela eso siqingata senu sibanzi, sibalulekileyo kangako.

Sendinityele kwindawo ngendawo apo ndibe nokudibana nabanyuli, ukuba, kntunywe mna, ndiya kuyingena i Palamente ndimi enkululekweni, ndingazibopelanga nakulipina iqela lamanene aleyo nkundla, ngoko ke ndikumhlaba wokuxhasa *imiteto emihle*, endingasa kunonelela nkuxhasa *abantu*. Ndiyazi ukuba kusisiqelo ukuba onga angatunywa e Palamente azilaule elona qela aya kuba ngakulu, kodwa ndakukangela imo yesiqingata senu, eginento ezininzi ezingafaniyo, ndakukangela ukusweleka kokuhlambululeka kwamaqela e Palamente, ndibona ukuba ndonikonza ngokudluligeleyo ngokuti ndibe ngongazibandakanye naqela.

Hlalani ngokutemba, Manene, ukuba imfanelo senu e Palamente zigcinakele zipatiswe mna nje. Ku Bavoti abanyule lo ube se ugqatsweni kunye nam, ndinokuti ngentliziyo enyanisayo andinaluvo lobntshaba ngakubo, ndibahekile ngokuti benze into abaqonda yona. Ndti ke njengokuba ndinyulwe ngmz' omninzi *masikunchwabe ukwahlukana*, masibambisane njengamadoda ukuquba inqwelo yehambiselo pambili yesiqingata ngokubalulekileyo, neye Koloni ngoknpangeleleyo.

Ndiyabacela ke bonke abemi bela Batembu nela Mamfengu ukuba bandikangele nje- ngommeli wabo *ngokute ngo* kwanjengokuba kunjalo *ngegama*. Ukuba ubani mhlambi umzi ofile unesiroro ngasembusweni, ndiyakunyanisa ukuyenza imfanelo yam ukuba zite iziroro ezo zeza ngendlela efanelekileyo.

Mandisonge, Banumzetu, ngelokunikumbuza ukuba kwakwisituba senyanga ezimbalwa kuzakubuya kubeko o'ona Nyulo Lukulu oluya kubako kwindawo zonke, nokuba ndiyaku- buya ndinicele ukuba ninditume. Ndiyatemba ukuba noti ngeloxeaha nibuye nibonakalise ukunditemba ngokundibeka kwakwindawo epambili elugqatsweni.

Ndinembeko, Banumzana, yokuba

Sicaka Senu Esitobekileyo,

CHARLES D. GRIFFITH.

Umhlaba Otengisayo.

UMHLABA ongu Lot I., omi e Debe, ubukuln bawo zi acres ezi ngama 21 ne poles ezingama 28. Imida yawo : ngase mpumalanga.ngentla, nangezantsi, umi ngendlela yenqwelo ; ngase mpumalanga-ngezantsi, umi ngo Lot H.: ngase ntshonalanga-ngentla, umi ngo Lot K., umhlaba olinywayo, Owufunayo angabhekisa ku

GEORGE WHITAKER,
Kinzwiliamstown.

BANTSUNDU! BANTSUNDU!! BANTSUNDO !!!

KWABATETA isi Xhosa siti, " Posani amehlo apa." Kwabo bateta isi Bhulu siti, " Kyk hier zoo." Kwabo bateta ulwimi lwe Nkosazana, siti, " Look here,"
KWA PASCOE,
NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile, " *Ityali zetu* " especially *ezaba Tshakazi*, zihleli zodwa emhlabeni *llokwe zokutshata* esezitungiwe, nezinokwenziwa kwofunayo. Amagqabi izigqubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, eze hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa:
Ingubo zamadada zokutshata ezitungwe kade, nezinokwenziwa kwofunayo.—Umsiki wetu upuma pesheya e Ngilane. Ibhathi, ibhulukwe, ne suti zitahipu ngenyaniso. Ihempe, i kalala, amaqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona onzonza. Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu :
Amadoda ati ngu " SIGINGQI." Abafazi bati ngu " SILINDI."
Umteketiso, ngu " FOLOKOCO."
Inkumba yakwa Pascoe ezantsi kwetyabke yama Skotsbi, apo wofika umbone kona u Mr. FOLOKOCO ngokwake (saluf).

A. W. REID,

UMTENGI WENTO YONKE,

e Downing Street, King Williamstown,
nase East London (e Monti).

Uboya begusha, nobe seyibhokwe, Intsiba ze Nciniba, Izikumba, Imfele, Im-pondo, Itapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH,

Ikaya Lendwendwe

LIVULIWE E-KOMANI,
R. T. NUKUNA & CO.

UPITMLO no lwonwabo kuni mzantsundu wage Kamastone, e Hewu, e e Lesseyton, e Whittlesea, e Gqili, e Transkei, kumzi wonke wakwa Hala. Izindin nezitali zikulu.
Ngase zantsi kwe Marike, e Calderwood Street pambi kwe Hotel ka Faltein abelungu bati ngu Webber no Magqadaza (Hadnott) niya kufumana yonke into ifungile.

R. T. NUKUNA & CO.
Queenstown.

INGUBO ZO BUSIKA.

DYER NO DYER

Basandukufikelwa yimpahla eninzi ngamikombe yezo zixelwa ngentla. Banovuyo ekubizeni bonke abalesi beli pepa ukuba ke

BAKANCELE EZIMPAHLA ZILANDELAYO,

Zizanyelayo zonke ezinye ngokulunga nobutshipu :—

Iminqwazi, 1s 3d, 2s, 2s 6d.

Ihempe zokusebenza, 1s 3d, 1s 6d, 1s 9d, 2s. Ibhulukwe ze sitofu ziqalela 3s; Ibhathi 5s 3d.

I suti ze Norfolk Blue Serge, 26s.

Imibhalo etshipu kakulu. I blanketete netyali zoboya.

Ibhulukwe ze kodi, 5s 6d.

Siyazisika ibhulukwe. Izitofu ezilula eziketiweyc ziqalela kwi 15s 6d. Zimmile kanye umntu. Ama- qina ne zi kafu.

Kweli lase ma Xoseni yiza kuzinyulela kwingubo zakwa DYER no DYER ezibleliweyo. Isuti zabafundisi ze Black Russel Cord, nezalakana, Iminqwazi yabafundisi ne kalala.

I bhathi zokwaleka zamakwenkwe, abafana, namadoda zizaqala ukuvulwa ezimpahleni.

Kwa DYER no DYER,

KING WILLIAMSTOWN.

Baker, Baker & Co.

e QONCE (Kingwilliamstown),

Bane mpahla ezilunge kakulu nakuni Bantsundu.

I BHULUKWE ne BHATYI ze KODI.
I BHULUKWE ne BHATYI ze ZITOFU. I SUTI ze ZITOFU.
I HEMPE ezilushica.

Zitengwa ngawona manani *atshipu*.

I MICAKO, ye KALIKO e Brown ne White.
I PRINTI, i-LINZI, i-KODI
IQIYA ze Keshemiya ezimnyama nezinamabala.

Impahla yokutshata kulapo ikona.

Ofani ngofani be TYALI.

KWA

Baker, Baker & Co.

KINGWILLIAMSTOWN

UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

KUBO BONKE ABANTU,

Ebazisa ukuba sele fudukile kwa Ngomti,

SELEVULE EYAKE IVENKILE KWASE MARKENI APA.

Ingubo, Ibhulukwe, Ityali, Zonke intwana ntwana ziko.

Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikoloshe.

A. J. CROSS & CO.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi

bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza. BBenza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwa. lasele knlawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON

Umciza Wokholokholo

Eka LENNON

Incindi Yamazinyo.

Oka LENNON

Umciza we Stepu (wesifo sentsana).

Oka LENNON

Umciza wamehlo.

Aka LENNON

Amafuta ezilonda.

Ezika LENNON

Inggatana zomtshekesane.

Oka LENNON

Umciza woxaxazo.

Oka LENNON

Umciza wepalo.

Oka LENNON

Umciza wengozi.

Oka LENNON

Umciza wecesina.

UMTENGISI

P. H. POTTER, *Toleni, Transkei.*

ISAZISO.

Nalo icam! Nalo icam!

UMR. THOMAS NGUDLE unelitye elisila kakuhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, amazimba nenqholowa. Umema umzi wonke. Usila ngenyamekokazi enklu. Alinam-fihlakalo zanto Lona.

T. S. NGUDLE.
Kumbi, c/o R.M.O., Umtata.

J. G. NICHOLSON,

Iqgweta elise zincwadini zakomkulu nomteteleli wama Fandes,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku.

Yonke into ayi patisiweyo ifezwa ngokukaulenza.

Uli Gosa le Colonial Mutual Life Assurance Society.

KWA G. WHITAKER, kwi-

venkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umguhlo, neswekile, njalo-njalo, njalo-njalo.

Ikaya Lendwendwe.

U JAMES MADALA uvule INDLU YEZI-PUNGO (*Coffee Shop*) e Malay Camp, eyazeka kakuhle kwabantsundu kuge Wesile, kulapo abahambi abavela koma Bhayi, Pesheya kwe Nciba, e Natal, nase Lusutu bangazibuza kona izihlobo zabo.
JAMES MADALA.
Kimberley.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli-lizwe.

UMPILISI WEZI LWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, eznjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela i utongo, 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 ngeningiseko eliyesa ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika kwa. nale Fiva (cesina) yase Dayimani, kona kwesi sifa sabantu abamnyama liyi nqobo. Kawulilnge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhottle nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke ikoloni.

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