





ukuhla kwayo noko, ngangokuba kude kungaqhotyoshwa; kanjako apo uti usamangaliswe kukubukeka kwelizwe, nabubungcibi nentelekelelo yomntu, ukuqhekeza amawa angatetekiyo, uvele kwintaba ka Mlengana. Kekaloku lentaba ka Mlengana, yona ingummangaliso ekwavelwa uko; kuba sisimakamaka sentaba yeliwa macala onke, apo kungebiko ndlela yokunyuka ukuya pezulu.

## IZINDLU ZE MANTYI.

Ndabona ke ukuba pantsi kweliwa elo, pezu ko Mejelo, kuko izindlu ezimbini zamanqgwala, ekwatiwa zakiwa yimantyi ebudenge, eyayize kukangela indlela leyo, izakela ukuti, oti ama Mpondo ukuba angxamele ukwenza isipitipiti ikwele esimakamakeni apo sentlalo yeliwa, kunye namapolisa ayo, isizakuba kona;—Kazi yayiyakukwela ngapi na?

## THE GATES OF ST. JOHN'S.

Lendlela ke ikukupela kwindlela yokuya elwandle, e Cwebeni lo Mzimvubu, ide ipumele emasangweni (The Gates of St. John's), ukuya e Port St. John's iqhekeza emaweni. Kekaloku lendawo kutiwa ngamasango, ngamawa mabini, elinye ngapshaya komlambo, nelinye nganeno; akangelene pezu kolwandle, ukwenza kwawo ngati ayahlangabezana. Yeyona ndawo ke leyo ebangela ukubukeka kwe Cweba lo Mzimvubu emntwini ohamba ngo Mejelo, napakati emanzini elwandle.

## IMITOMBO YE SUFURE.

Owona 'mmangaliso 'mkulu ke ngalendlela, odlulwayo ngumhambi, ngummangaliso ekwavelwa uko womtombo wase Sinuka, (oko kukuti, indawo enukayo). Lomtombo wahluke kweminye ngokuti amanzi awo angabi mnandi, angabishushu kanjako, koko anuka i suture, ongati xa uwaselayo, angeyimpitikezo yeqanda nerulawa. (Umhambi ofuna ukuweya makasele itamo libe linye kuwo). Lomtombo awukaziswa apo uyitate kona i sufure yawo; kodwa kutandatyuzelwa ukuti makabe amanzi awo egqita ematjeni e sufure ukuza kuvela ngpezulu. Ndaxelelwa ke ukuba endulini pezu komtombo lowo kuko icibi elikulu kona, efangati mhlambi libe lililiso lalomtombo. Imilwelwe inokuhlamba kulomtombo ngokufuna ukuzuzisa impilo.

Kekaloku ndabona ukuba kuko ivenkile ewumeleyo lomtombo noko ingenagunya ngawo; ndaza ndacinga ukuti angati umntu ete wevana nama Mpondo wawulungisa umtombo lowo, angemisa ikaya elimnaadi kwesosituba.

## AMAZWI OKUGQIBA.

Into ebonakalayo kukuba abantu abantsundu abakazikataleni ezizinto njengabamhlope; kuba nakuba bengabantsundu abona bantu baninzi kweli lizwe, kanti abazihambelayo ezindawo kakulu ngabamhlope. Mandipele ke, Mhleli ngokutemba ukuba lemigcana iyakwamkeleka kuwe, nakubafundi bepepa lako.

IMVUMO E ST. MARKS—Nge 21st ne 22nd April, 1889, kube kuqkene apa izikolo ezine. Nge 21st zavakala ingqula zamadoda, zabafazi, zamadodana nezentombi; zaba zodwa ezentombi zase Ntshingeni. Nge 22nd kwahlanganiswa yonke into engumntwana kwi Church Catechism Examination; intombi zase St. Marks apa zawakupa mu amakwenkwe namadodana asekaya apa. Amabhaso emka nentombi, amakwenkwe namadodana agodusa wona idano namahlazo okukntshwa zintombi ngenxa yebhola. I choir yayiti ntya ingoma yatsho kalusizi kwabetwa izandla. Kwabiwa amabhaso, emka nentombi. I choir yavama ingoma ezimbini yatsho yatunuka umxhelo. Kwayiwa esikoleni apo u Rev. E. L. Coakes, osendaweni ka Archdeacon Waters, alungisele kona konke okudliwayo, kwadliwa kuqala. I choir yayiti ntya ingoma yakugqiba yayitsho isilebe sabebezela yiminyanya yemfesane. U Rev. E. L. Coakes wapanga kwi sweets endingazange ndizive mna zabelwa abavumi bodwa. U Rev. E. L. Coakes, J. Ntwasa, nam, gasihambisa izicamcam kwabase tafileni ivuma i choir kundawo emiswe kuyo. Ngokufutshane, yapuma yeza endlwini ihamba ivuma, olu luvuma izicaka zalahla imisebenzi ngapandle kwezwi, yafika yenza isangqa pambi kwendlu imi ivuma, yayeka xa sendipulukela ekokubaliseni umzi wam ngenxa yosizi olwenziwa zintombi zase Ntshingeni zipetwe ligorakazi lazo u Miss Phila Sutu Yoyo, no Miss Maria David Mbekile, njalo-njalo Lugoduke luvuma lwakukulisa umntu nomntu. Ezintombi zenza kwalento nge Christmas ye 1888, noko zingalwenzanga usizi ezilwenze namhlanje, awati u Mr. Benjamin Ntabalala, umpakati omkulu ka Rili Hints, owaluswa nguye emzini wake, walubulela ngemigcobo ekwafa impahla ezine. Zavuma umvumo ingekuko ukukala nokumemeza ngokucula, oko asikuko kuvuma. Namhlanje imvumo eyayivunywa zintombi zase Ntshingeni isenesitonga entliziyweni, zatsho zandikumbuzisa intokazi zo Ngxanase o Ntando no Fanny Sotobe, njalo-njalo. Ofuna ukuva imvumikazi makaye e Ntshingeni. Qondani apa ukuba ezintombi zavuma umvumo omdala, kula maxesha omabini ziti zakuvuma endlwini apa ubone inyembezi zabadala sezizingxangxasi ukuwa, ke imvumo yangoku iyanka. ntyaza ayicukumisi ntliziyo yamntm Zintombi nabazali base Ntshingeni ningayekeleli kulomsebenzi uyintloko ye Lizwi—umvumo. Owona umvumo wona inqata lomzi wesikula. Kwakona zintokazi zako wetu zingqula kupuma usizi kuzo. Nawe mzali wezintombi ukuba wawuzile ukuza kuziva intombi zako ngewungekacingi bubi, kuba ngekusavakala isandi semvumo yo mntwana wako ezindlebeni nase ntliziyweni yako. Ukaba nisapilile kwi Easter ezayo, zenize kuva ukuvuma kwentombi zenu. Tina apa bazali base Ntshingeni sikufupi nebala eliyimbangi yokufa komntu nempahla echambayo kwanokudla, i Hohita ekwapuma izwi kona kwafa intoyonke, wucimeni umsi osaquma kwanjengalomhla kwapuma kona umteto kwaza kwafa into yonke; kwanjengokuba u Eva kwelake ibala konakala into yonke, waza naye wagxotwa kulondawo—no Rili wagxotwa kalo. Tina sikufupi nembangi yesililo somhlaba wonke. —

NKOHLA FALATI.

Isemile—4/6 to 5/3 ngengxowa  
 Irasi—10/ to 11/ ngengxowa  
 Imbotyi,—7/ to 22/6 „  
 Ihabile—9/6 to 10/ ngekulu  
 Amazimba—10/ to 14/ ngengxowa Umbona—12/6 to 16/ „  
 Umgubo wombona—12/ to 18/ „, Umgubo—17/ to 24/ „  
 Ihabile—16/ to 16/6 „  
 Ingqolowa—13/ to 14/ ngengxowa Itapile—6/ to 18/ „

UNDWENDWE LWE “KAYA LABANTSUNDU” Mazinyo, Tiyo Soga, Kanana no S Govo.

NGENYANGA EFILEYO —Messrs Maci, Magwanyana, Mzoziana, Malo, Miss Mbam, Rev Philip, Messrs Sikundla, Sonjica, Bottoman, M no J Maqubela, Vena, Matshoba, K Neapayi, Konoqo, Miss Konoqo, Messrs F Ntsangani, R Gasa, C Mahlantsana, Mbina, se, Tunyiswa, Mjokozeli, Sidzumo, Mgqelana, Madubela, Rev. Mrs no Miss Mama, Messrs Malo, Macwili, Little,

**ABALIMI NA BARWEBI.**

E QONCE (May 18.)

Irasi—8d to 1/4 ngedazini  
 Ihabile,—1/4 to 4/ ngekulu  
 Itapile—2/ to 6/9 ngengxowa  
 Umbona—3/ to 3/6 ngekulu  
 Amazimba—3/4 to 3/9 ngekulu  
 Irasi,—2/7 ngekulu  
 Isemile—3/3 ngengxowa  
 Amatanga—1/3 to 3/6 ngedazini Umgubo  
 —10/ to 10/5 ngekulu  
 Imbotyi—3/6 ngekulu  
 Inknni,—8/ to 30/ ngefilara

EDAYIMANI (May 18)

observed, thoroughly abhor a Pass Law. The individuals in favour of the Pass Law belong to a class that cannot be considered as sufficiently enlightened as to be able to differentiate between theory and practice. These people take up the advocacy of the Pass Law as a hobby, and having nothing else to speak about at their gatherings, it does them good to let off steam in the direction of the Pass. So far from the protection of the Pass having been felt in these parts, it was getting more and more to be considered as a clumsy, rusty, antiquated weapon that had been tried and found not only useless, but absolutely worse than useless. It served merely as a certificate of good conduct to rogues, who, having nothing to do, prowled about on some pretext or another robbing friends and farmers. These characters, without character, on the strength of the pass they bore, were being passed every day by our policemen; while honest and respectable Natives, animated by a spirit as honourable as that which is to be found amongst their white fellows, are subjected to indignities, and are vexed and worried by fussy officious policemen, simply because they may have found it difficult to find time to bask at offices for days waiting for a pass, while their work brooked of no delay. It may be said that these remarks are penned before the measure of which Mr. DE WET has given notice to introduce, dealing with this subject, has been published. But the reason for this is, we have no faith in any Pass system which compels individuals to carry about their persons a slip of paper meaning nothing, in default of which they are liable to penalties. We are staunch advocates of the Cattles' Removal Act, and would amend it as much as possible. In the efficacy or utility of a personal Pass, we repeat, we have no confidence. We have protested against it before; and will protest again and again.

In one sense, at least, we cannot conceal our joy that the SPRIGG Ministry have introduced this measure of oppression. During the election, Ministers and Ministerial candidates and their supporters have been gadding about the country, piling maledictions on all who had the honesty to point out that they had no sympathy with the natives, and posing before our people as good, if not better friends and sympathisers as any set of members in the House. Those who, like ourselves knew something of their antecedents, could not, of course, be gulled, but a good many ignorant well-meaning individuals were taken in; and believed that Sir GORDON SPRIGG, Sir THOMAS UPINGTON and Mr. SCHERMBRUCKER and those who swear by them, were better champions of their rights and privileges than either Mr. INNES, Mr. SOLOMON or Mr. SAUER. Such measures for the abridging of the liberties of the people as the Ministry has given notice of, speak more eloquently than anything we might say and serve to show who are their real friends, and who their enemies. But we should have thought that the Ministry would not have turned their backs so soon upon their professions to our people not to single them out for special vexatious legislation, and we can only hope that the House will not pass the Pass Law Bill.

**NATIVE CARPENTERS.**

## NO. II.

The carpenters who set up in the native community are far more important in a social point of view than those who are under European masters. They work in a direct manner for the civilization of their race; the others merely supply the labour market. Their number is not great, and not all of them have commanded success; and it is with the causes of this want of success we have now to deal. It looks like a satire on the march of civilization to see many in a community so destitute of bedsteads as to lie on the bare earth, and so much in want of stools

ukuba ungaba nako ukushiya isitutyana kwelo pepa lakowenu ukuba ufake lamazwana ambalwa ngalo ruterutu nim nzayo ukuba niti ke nenza ntonina, ngale voti yenu ati onanye makuvotwe u Nanini, ati omnye makuvotelwe u Nantsi ulungile u Nantsi ukohlakele. Kutn lento ndiyifanisa namadoda esilwa ngerexe, ngomfazi wenye indoda, wona ati akuhlangana ele anqumane ngenduku, kanti yena umfazi nendoda yake bancokola indaba zabo endlwini yabo

bazonwabele. Ize indoda iti yakubabona ibadle ingakatali nokuba bebesilwana ngomkayo. Ke nguruterutu onjalo kuni nilwa ngama Ngesi abantu aba'teta ntonye abangasokuze bahlukane nokuba kutenina, nani eningasokuze nibahlule. Kuko into eningayiqondiyi ukuba paya e Palamenteni akuko mntu uyakwenza ngokutanda kwake nokuba ngulowo niti ulungile nokuba ngulowo niti ukohlakele. Into efunekayo kuni yile ukuba nitandazelo umbuso lo ukuba uhamb

**EZABABHALELI.**

URUTURUTU NGA MANGESI.

SITANDWA MR. EDITOR,—NdiYa kucula

enyanisweni ungaketi bani nabala, niyeke ukuti abantu nimana ukubamisa ngokubamisa izimilo zabo nisini u Nantsi uyinto etile no Nantsi uyinto etile. Into etuneka kanye kuni yile—ukuba nimanyane ngemfundo yiyo yonke into engumntu ontsundu nitsale ngantambo nye, kwabi bekuya kubako amadoda angqondo zizukileyo njengomfo ka Mzimba. Ke ngo Mr. Mhalla no Mr. Pelem ndingati. nabo kanibayeke nokuba bahamba njengehangu zona ziti ukuquqywa kwazo zisingiswe e Ntshonalanga kanti noko ziya e Mpumalanga, nazo ke zidalwe njalo. Nokuba bati ukuwela umlambo bahle nomsinga ikwayinto eyenziwa zintlambi leyo. Sobuyo sibone apo baya kona, boti ukuba bamane bengayi kupuma ezibukweni boyiyeka lonto, kodwa ukuba baya kupuma ezibukweni abasokuyeka.

MICHAEL TUTU.  
East London East, 13 April, 1889.

NGENTLALO EFANELEKILEYO.

NKOSI MHLELI,—Ndicela ukuba undinyamezele, ndinge nguye nomntu okudiniseleyo ngokutumela indaba kweli pepa lamanene. Manditi ngokufutshane inteto yam iya kuba nje ngomntu ochola intsasa, oko kutsho ndihlakulela lendawo ndiman'ukuyibona futi epepeni lendaba, ukuba tina manenekazi masingafundi incwadi yodwa, masifunde nokupata izindlu. Ewe manene akowetu ninyanisile, kuba lento inkosikazi liliso lazo zonke Izinto endlwini, ukuba inkosikazi ilungile, iyazenza zonke imfanelo zendlu njengoko kufuneka kunjalo, ndiyakolwa ukuba lamadoda ashya abafazi bawo nge ngamaninzi kangaka. Mhlaumbi ngeyisiti enye yakucinga ngekaya layo elimnandi ngokwenzwa yinkosikazi yayo, ingabi nakuba mgabuyi xa kunjalo. Kodwa nina manenekazi akovetu niti ukuba sizipata ngemfanelo ngesishiywana ngamadoda esitshatleyo nawo? Ewe amanye ngeyisishiywa, kodwa amanye hai. Kambe nalendawo ke ndayibona epepeni yabafazi besibini—ewe yinyamisile lonto kuba intombi zangoku zinamandla ukurweba amadoda la anezindlu, kwaye kunjalo nje amanye amadoda ahleli ezi ntizini ngokupatwa kakubi ngabafazi, kuba abafazi bangoku bayenye into: kuba ukutsho yoti indoda ihleli yomvabile ufike umfazi ezenza izenjana eli nompini eyichiza, eyinyelisa, eteta into ezininzi ngayo, nakwabanye abafazi, esiti iya rexeza. Eli zenjana linompini, ungafika liko nakwixenye yabanye yabafazi babafundisi bakowetu. Anditsho ukuti amanye akarexezi, kodwa amanye alungile, amsulwa kulonto yorexezo. Siti xa sitetayo sifundisiwe, senza izinto zobulungu. Avake wamva umlungukazi oeta ngesimilo sendoda yake? Yona indoda wake wayiva iteta nge inkosikazi yayo? Akuko nto injalo. Isimilo sendlu yinto enqabileyo ema Ngesini ukuba usive kutetwa ngaso. Ukutsho ke zintokazi Bakowetu ezendileyo nezingekendi, masizamele ebulungiseni, ngokukodwa kwimisebenzi yokanyo. Masilinge ukuwancotula amanene akowetu kwezi zinto zimdaka azenzayo Anditsho ukuti anjalo onke, kodwa Onanye enza izinto ezimbi ngokuzintloni Ukutsho ke nditi nangona ngati ibhasile sigxekwa ngayo, asiyo ndawo yenu manene ukuba niti xa niteta ngenito emiyikalazelayo kuti sibone seyise mapepeni ningasicebisanga kwanga pambili nive into esiyitetayo. Eyona nto ibifanele ukubekwa emapepeni yile yenziwa

yinxenye yamanene, kuni nge Cawa endaweni yokuba umntu anxibe ingubo zake zokuya etyalikeni, asuke anxibe ingubo zokukwela, ngokukodwa kuba kaloku ibhulukwe inamaqosha ezantsi emilenzeni, ngokunjalo ke isihombo setyalike; kwa nehemphe ezi zangapantsi, ngokukodwa ukuba ibomvu inebala elitsalayo, wolibona inene lakowetu lisiya ngayo etyalikeni, ubone rebatyi ingavumi kunamatela ngenxa yehempe ebomvu. Ncedani manene leminqwazana yebhola ine migca asiso sihombi sokuya etyalikeni. Mandiqoshelise ngeliti kuni manene, yiqondisiseni kakuhle into pambi kokuba niyise epepeni lendaba. Kanamanjalo yonke into engumntu mayamkele *Imvo Zabantsundu* izifunde. Mhleli lencwadi yam yifake andikudinise nganto. Mna sicaka sako, NYAWUKANI NDIHAMBE.

## NATIVE OPINION

THURSDAY, MAY 16, 1889.

AS usual, the Ministerial programme for the Session, as discussed in the Administrator's Opening Speech, contains nothing specially calculated to help on the progress of the Natives. In the absence of such direct succour, however, our people would, as they have done in the past, have been content to go on quietly and peaceably a little longer. But the SPRIGG Government will not allow them even this small modicum of consolation. Something must needs be done to harass them, in the pursuance of the policy engraved on the tablets of the hearts of the party to which ministers belong, — to make Natives feel that the "white man is *Baas*." Hence we read the following at the tail end of the Speech with which Ministers open the Session: "The need of an effective Pass Law for the protection of both Europeans and Natives, having been long felt upon the Eastern Frontier, a Bill will be submitted to you providing what appears to be required in this respect." To say that Natives have long felt the need of a Pass Law for their protection is grim irony. It is even worse. It is adding insult to injury on a community that has protested, loud and long, against the hardships of a Pass System designed to mark them as a race to be kept under. For no one dare suggest that, the pass being a good and necessary thing, both the whites and the blacks should provide themselves with Passes. are often told, and have had no reason to doubt it, that the interests of the Europeans and the Natives in this Colony are one. Sir GORDON SPRIGG when he was last at Queen's Town, during the elections, assured certain Native voters of influence from Kamastone that "he was a friend of the Natives; that the *Native Opinion* newspaper strongly "opposed him, but they should not believe what it said. He added that "it would be a strange thing for him to do, having the charge of the "Queen's people, to make a difference in their treatment, and hate "some. He was not so." This is a translation of the remarks sent us at the time by one of the men the Prime Minister was addressing. If then the interests of the Natives and Europeans are identical, what need is there for legislation that marks the Native for special, harsh laws on account of the colour of his skin? And certainly Natives have never taken the opportunity to demonstrate themselves such fools as to ask for Laws calculated to curtail their liberty. Lunatics may forge gyves wherewith to manacle themselves; but our people have not shown themselves to be fit subjects for a free passage to Robben Island The pretence in the Speech, of a sentence implying that they have asked for a Pass Law is of value only to show how ignorant our rulers are concerning the wishes and feelings of a large section of the people they profess to govern. But, we submit that, the satisfactory government of a people is impossible under these circumstances. That some persons on this Frontier have clamoured for a Pass Law, cannot be gainsaid. These certainly do not comprise the Natives, who, as has already been

as to sit on a stone, and of tables as to make use of nature's tables—their knees and on the other hand, a number of well qualified carpenters starved out for want of employment. There is something out of joint here.

In their attempt to set up a business, they have the usual difficulties of beginners, a want of capital to buy wood and procure tools, and their having to wait for customers. Were these all, they might be got over; but there are more behind, enough to occasion ultimate failure. These are chiefly two things—(1) The native carpenters use a wrong standard of prices, and (2) They have a false idea in trade.

In regard to the First, their prices for articles, and charges for work, they count up the cost of the wood, the hours they have been employed in the work, and what they consider a fair profit, and reckon the price accordingly. The customers regard their prices as a gross extortion. Their error is in making "what it cost themselves" the standard of their price, whereas the true value is "what it is worth to the buyer." If so, there need be no uncertainty who must give way in this controversy. The natives will not give those prices, and will rather Avant those things than do so, and should the pressure of growing improvement compel them to get articles of furniture, they will buy imported American ones, or perhaps some enterprising firm in a town will manufacture them in quantity. The native carpenter if he is to succeed must revise his prices. He runs up his charges from the time he takes the work, but this is a false standard. He takes up threefold the time he ought; and the reformation demanded is to work faster, and to adopt quick methods. To take a case of the latter from the making of a common article such as a stool, in place of just making a stool, he should first mark out the measurements for a dozen of the same pattern; then rough cut the whole at once; after that, finish all the legs at once, and then the broad portions also together. This done, he should fit up and glue the whole of the stools at the next operation. On this plan he will make a dozen in the time he would have taken to make six, one by one. The chief loss of time is in perpetually shifting tools and appliances in going from sawing to planing, and such like. He can thus reduce the price by one-third. Another aid to dispatch and doing things on a large scale, is the use of hand-worked machines. The native carpenter is familiar with these in the ordinary workshop or in that of a missionary Institution, and there are various kinds. Plant is costly, but an ambitious young man should practice economy in the first stage of his business, and get these things gradually. Besides such machines there are many tools outside of the adze, saw, chisels, plane, and some others, which AU the journeyman's small tool chest. Without these special tools rapidly in work is out of the question, and many pieces of work are impossible.

It also reduces prices to effect a saving in the cost of wood, and it is desirable to set up within a moderate distance from a forest, where planks can be bought directly from the sawyers. That may not always suit the community, and some compromise may be necessary; but if articles are produced cheap and good, it is notorious that the natives will flock to the place from far and near.

"The false idea in trade" so rooted in the minds of many, will form the subject of another Paper.—S.

## Notes of Current Events.

TWO measures, both dealing with Divisional Councils, are before the country and will be considered during the present Session of Parliament. Mr. Orpen is the author of one of them while the other is a Government Bill. Mr. Orpen has long interested himself in local self-government, but his best friends were scarcely prepared to find that the scheme when formulated, consisted, in brief, in the exaltation of that nondescript official, the Field-Cornet, by placing the whole of the Divisional administration at his feet. It stands to reason that such a proposal will not be entertained by the House for one moment. The Government measure simply consolidates and amends but slightly the law relating to the constitution of Divisional Councils, and we fail to discover in the provisions of the Bill any tangible efforts to popularise these bodies. To be popular the Divisional Councils should be reformed in the direction of making the franchise and the qualification of membership the same as that which holds in connection with the Assembly—where the qualification for the electorship and membership is the same. Until this is done the Divisional Councils will continue to be out of touch with the popular sympathy which to them is the very breath of their nostrils. Real statesmanship is needful to handle these important matters. That we have no statesman at present in power sufficiently competent to introduce such reforms, is patent and clear to everyone who has for the last ten or twelve years closely watched the development of affairs. The men with long heads are at present out of Office.

THE *East London Dispatch* suffers with a great many. Observes our contemporary "We are rather sick of all this high-and-mighty show of independence of Imperialism, without any bottom to it." This is with reference to the howl set up by some people in this Colony, bidding the Imperial Government "Hands off" in South African affairs

ELIKA

and let the Colony work out its destiny. “ No doubt,” the *Dispatch* sagely remarks “ and a pretty hullabaloo you would set up if you got the reversion something too soon, and found Bismarck or Boulanger about your ears shortly afterwards.”

No Tax gives Natives on the Frontier greater irritation than the Dog Tax. , They argue that having been disarmed, the dogs are the only protectors of their property. It is hard for them to see that there is any righteousness in calling upon them to pay taxes for dogs, and they fear that presently they will be ( asked to pay taxes for cats, poultry, and goodness knows what besides. The people are scarcely ripe for the imposition of such burdens. And it is no wonder that they regard the Dog Tax as simply a means of harassing and oppressing them, and as nothing more nor less.

In view of these facts then we confess we have felt very grieved at the attitude of the Government and some of the Divisional Councils of these districts. Without even condescending to take time to consider the memorials of natives they have by large majorities resolved to go one with the odious Tax which does the Councils no good, for half of what it brings in goes towards the expenses of its collection. In the King Williams town Council Mr. G. A. Nettleton and Mr. Jay, our worthy Mayor, were for entertaining the Prayers of the natives ; while Messrs. J. Landrey, R. Warren, J. Kilfoil, M. H. Quinn, Harty were against. At Queenstown Mr. Edkins and Mr. G. A. Fincham showed sympathy with our people. But Mr. Barrable and Mr. J. Leach lead the advocates of the Tax, which was carried, as in the King Council, by 5 against 2; Messrs. W. de Wet, G. P. Goosen, T. Bailey supporting them. It is as well that the natives should know who are their friends and who their enemies in these matters.

#### KUTENGISWA NGOKU.

I Jersey zama ledi zamabaia ne ntlobo zonke.

Izihlangu ze njolobha ziqalela kwi 4/6 kuse kwi 6,6.

Ezibotshwa ngemitya ziqalela kwi 6/ kuse kwi 7/6.

Ikausi zamaledi ezitshipu, ezona zilungileyo ziqalela kwi 3d kuse kwi 1/.

Iziteyisi zamaledi zentlobo namabala onke.

I Printi kongona zitshipu kunenx’engapambili.

## W. O. CARTER &Co.

King Williams town.

KUFUNWA.

IKUMTSHA no MVANGELI. Indoda eseyinendlu ingalunga ngapezulu ofunayo wobhalela ku

REV. J. THOMSON,

2i23to30,5

Idutywa.

KUFUNWA.

UTITSHALA onesimilo esinbinwayo.

Ongu Mkristu, ongaselitywala. Abe nesiqiniseko sokufundisa. Onendlu angalunga ngapezulu. Ufunelwa i Rode, East Gqiquafand.

Wobhalela ofunayo ku

REV P. HARGREAVES,

3it6,6

Emfundiswe.ni, Pondoland.

#### BONISANI !

SILAHLEKELWE yinkabi yehashe ebomvu, engati inde, itshoba lihluziwe, kwinqina lokohlo kuko indawo edumbileyo pezu kopupu, kwa kuwo lowo mlenze wokohlo kuko intsumpa ngapakati ; okunye kuko isiva pezu komkono wokohlo, noko sesipolile sihleli sibonakala eibushwabana ; linopau kwindlebe yokohlo yacandwa incam malunga ngasemva, noko kungapnywanga encamini pezulu; ubudala balo likunyaka wesihlanu, lipuma amabamba ngapantsi. Eli hashe lilahleka emntwini E-Qonce ezinqweleni; emagqubeni, ngo April. Olifumeneyo malitumele kum E-Toleni, wovuzwa kakuhle.

3it6,6 S. P. MPONDO, E-Toleni.

#### ISAZISO

MNA, JACOB BOOM, unyana wesibini ka PRINS no ANNA BOOM. Ndiya nika isaziso sokuba umkuluwa wam, U-WILLIAM BOOM, ondagqibela ukuva ngaye ese Kimberley, nge 1884, nondagqibela ukumbona ngo April, 1883, emva kokuti shwaka kwake iminyaku e 21 engaziwa apo ukona nondati. ke ngo April, 1883, ndamalatisa ukuma kwezinto nemfanelo yokulungiswa kamsinya kwempahla engumhlaba osegameni lika bawo, u PRINS BOOM, owa bhuba ngo 18th December, 1864, engenzanga (will) newadi ebhaliweyo ngayo lempahla ingumhlaba nje ngokomteto wabatshate ngo kwesiko lase mlungwini : Ukuba akabuyi agoduke ez.ekungenisu ibango lake kayo lempahla ingumhlaba eseyixeliwo ahlale zonke indleko ezilunge nalompahla ingumhlaba kwa nezesesaziso. Ndiya kwenza ukuba lompahla ingumhlaba iguqulele egameni lam emva ko AUGUST 16, 1889.

tl6,8 JACOB BOOM, Umtata.

#### OFUNAYO.

NDIFUNA umkuluwe wam igama ngu JANI elinye ngu XHAYIMPI. Selene minyaka elishumi elinamibini alahleka. Ndimva ukuba wayese Gqili Herschel. U yise ngu JANUARY, elinye MBAZO, Yimfengu, Ibhele isiduko Lijwara. Omfumene nomvile aze atumele kum, WILLIAM JANUARY. c’o KERR, Molteno.

16t30,5

## NDIYAZISA UKUBA

## Ndiyayifandesa Nge Cash,

Yonke impahla yevenkile yam Ingubo, Iblankete, Iprinti, Iswekile ne kofu, nento zalowomkondo.

#### Otenge impahla exabiso liyiponti ubuyiselwa isheleni ezintatu, kunjalo ukuhliswa kwempahla.

Oku kwenzelwa ukuba lempahla ikoyo ikwelele indawo impahla entsha ezayo.

QONDANI KAKUHLE.—Levenkile asiyiyo eyo kufuna isonka, into esipile ngayo kuku sasa Uboya. Lempahla iza ivela kubaxhasi, abati bahlaule ngayo endaweni yemali.

## J. M. THORNE,

LITTLEGO,

# ROISE RIVER

# I Dip ka Hillier.

NJENGOKUBA ngonyaka opelileyo ike yatengiselwa kakulu amafama. Ayincome kakulu okokuba lelona yeza lingenangozi, litshipu. Namhla kambe njengokuba yenziwe yalunga ngakumbi, itotyawe nangenani ngomlinganiselo wesahlulo sesine.—I-gallon enye igalelwa kwa 100 lamanzi (alandelayo).

## *Inani zi 8s. nge gallon.*

Amagosa ayakubiza kwalonto ndawonye nenxamleko zokuyitwala.

F. TUDHOPE,

Market Street, Kingwilliamstown.

## BUZANI

Kwi venkile zangapandle enilunge nazo Impahla engaba ziyitenge

KWA J.P JAMESON & Co

e QONCE (Kingwilliamstown),

Ezinjengo zi Blankete, Amabhayi, Ingubo zokunxiba, Izihlangu, Ihempe, ne Qhiya.

—UNGAMLIBALI—

## J. P. Jameson & Co.

Kuba ingubo zabo zitshipu zilungile.

## WEBSTER & DODD

ABATENGI BO BOYA NEZIKUMBA NOKUTYA

Ngakwi Tyalike yase Wesile yabantsundu. Kufupi ne nkundla’ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.

## EVANS & Co

(Kulandlu ibi no NGOMTI).

#### Abangenisi be mpahla ya-Pesheya

Banayo yonke impahla efunwa nga Ba-Ntsundu umntu, uziketela Kwinto eninzi yazo.

Ngabatengi bo Boya, Izikumba, no Kudla, njalo, njalo. E Marikeni, Kingwilliamstown.

### ORSMOND

## IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

#### UMPILISI WEZI LWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufuleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. ubutataka, Intswela tutongo, Ubutataka bengqondo, Izifo zesi Fuba, nent’ eninzi yezizwelwe zama Nkazana, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sole, namava amaninzi umnino, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifi sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotide nganye ihamba nencwadi enenteto yesi Xhosa.

Litungiselelwa umnino kupela ngu

G. E. COOK,

KING WILLIAM’S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

### I-PILISI

## zika-Ndzala u-SIEGEL.

ZOKUQHINA KWE SISU, NE SIBINDI, NJALO-NJALO,

AZIFANI neminye imitshekisane, kuba zimnceda umntu zingakange zimvise zintlungu ngakumbi. Zisebenza ngendlela engenamatyotityoti, pofu ifezekile; azibang’ intlanzo kwanazintlungu zirenyayo esiswini.

kule michiza yaziwayo ezi Pilisi ngowona ufanele ukugcinwa zizindlu zonke. Ziwageca amatumbu zonke izinto ezixakanisayo; ziwaahiye ehlambululekile.

Ngowona mchiza wokubusa izinto ezona impilo yomntu—ukuqhina kwe sisu, ne sibindi.

Zilucango lokutintela icesine, nazo zonke intlobo zazifo, ngokususa ematunjini yonke into ebanga ukufa. Zisebenza kakuhle, ngokukauleza, pofu ngapandle kwe ntlungu.

Ukuba uke waqubisana nengqele, wabe sewusiva ukuba ukuba ucotelwa yi cesine— kubuhlungu intloko, umhlana, nemilenze, ezi Piligi zika Seigel sityiwe kanye nakabini zoyichitalongqele, ziyinqande icesine leyo.

Ulwimi olunokhwetu, nomlomorara, zibangwa kukunchola kwesisu. Ukutyiwa kwezi Pilisi amaxesha ambalwa, kuyasihlambulula isisu kususe aburara emlonyeni, kwenze umntu atande ukutya, izinto ezine mpilo ke ezo.

Ngamaxesha afuti isifo, nokuba ku kutya okubolileyo kubangela intlanzo, noxaxazo.

Angati amatumbu egecwe ko kunohola nge Pilisi zika Seigel zitshabe zonke ezonto, kungene impilu.

I Pilisi Zika Siegel ziyakunqanda ukungapili okubangwa kukutya, nokusela, okudlule emgceni. Inye nambini zityiwe ngumntu xa aya kulala kosa seletanda ukuya emsebenzini wake.

Ezi Pilisi, kuba zidyojwe nge swekile, zimnandi ekutyiweni. Uburara obukoyo kwezinye i pilisi bugqukiwe.

ZITENGISWA ZIZO ZONKE IZINDLU ZAMAYEZA

NGABANINILO;

A. J. WHITE, Limited.

London, England.

**B. G. LENNON & Co.,**

Abatengisi bamayeza nabenzi  
bawo  
**E MONTI.**

BONA bawatenga pesheya awabo amayeza.  
Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele kulawo alandelayo,  
abhalwe nge nteto yesi Xosa.

- Oka *LENNON*  
*Umciza Wokohlokhlo*
- Eka *LENNON*  
*Incindi Yamazinyo.*
- Oka *LENNON*  
*Umciza we Stepu (wesifo sentsana).*
- Oka *LENNON*  
*Umciza wamehlo.*
- Aka *LENNON*  
*Amafuta ezilonda.*
- Ezika *LENNON*  
*Ingqatana zomtshekisane.*
- Oka *LENNON*  
*Umciza woxaxazo.*
- Oka *LENNON*  
*Umciza wepalo.*
- Oka *LENNON*  
*Umciza wengozi.*
- Oka *LENNON*  
*Umciza wecesina.*

UMTENGISI

*E, BLANCK, Cegmani, Transkei.*

## Amayeza ka Cook Abantsundu.

UMZI ontsundu ucecelwa ukuba ukangelise lamayeza abalulekiyo.

- COOK Iyeza Lesisu  
Elika  
1/6 ibotile. Elika
- COOK Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile. Elika
- COOK Amafuta Ezilonda Nokwekwe.  
Aka  
9d. ibotile.
- COOK Iyeza Lepalo.  
Elika  
.1/6 ibotile.
- COOK Ipils.  
Ezika  
1/ ngebokiSana.
- COOK Incindi Yezinyo.  
Eka  
6d. ngebotile. Oka
- COOK Umciza Westepu Sabantwana.  
Umciza wepalo.  
6d ngebotile. Oka
- COOK Umgutyana Wamehlo.  
Eka  
6d ngesiqunyana. Oka
- COOK Umciza we Cesine. 1/6.  
Oka

Niqondise ukuba igama ngu

## G. E. COOK, Chemist,

**E QONCE.**

uba ngawenkohliso angenalo igama lake.

## BANTSUNDU!

## Bantsundu! Bantsundu!

NALI iculo lika "Folokoco" lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

Knko Venkile apa e King, Kekalok' impahla yayo Ikup' ezezinye everything, Kumbulani Ivenkile leyo.  
Umniniyo utiywe ngumakosikazi Ngapandle komteketiso  
Ngu Folokoco.—Manenekazi Yixani ninqwenise iliso.  
Zityal' ezetu zaba tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi B'thrue, inteng' yetu iyodwa.  
Zibhatyi, zihempe, neminqwazi Nebhulukwe zezisiki  
Zonk' impahla zamaledikazi  
Ngenene zezifunlekileyo.  
Siti kwaba batenga kade Ninga dinwa sihlolo zetu Kude kube ngu napakade Nitenga kweya kowetu.

Ningayilibali indawo ekuyo Inkumba ka **FOLOKOCO** ngezantsi kwe

**Scotch Church,**

**Kingwilliamstown,**

Apo niya kumbona kona u Mr. FOLOKOCO ngokwake (saluf).

## ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse  
Shaw.

**B**ONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali ehamba ngepepa 1- posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

**JESSE SHAW,**  
Igcisa Lemiciza.

The Laboratory, Fort Beaufort.

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