UKUMISELWA KWELI BATEMBU.

Ingxelo eyabonakala kwi *Mvo Zaba­ntsundu* zo 25 April, 1889, yanqanyulelwa xa kwakusa miswe u Colonel Griffith (Ufaku) pambi *kwe* Komiti ye Palamente waye u Mr. Sauer emfaka imibuzo.—

*Ezika Col. Griffith Izimvo.*

*Mr. Sauer:* Andivumelani nawe ukuti babe ngama Rulumente. Uyazi ukuba sine minqopiso esayenzayo nabo pambi kokuba baye kwelozwe, kwakutiwe abasokurafa, kwatiwa abasokuba pantsi kwemiteto yetu.

ndiyazi ke lonto.

*Kuviwe u Mr. John Frost, C.M.G., M.L.A.*

*Umgcini-Sihlalo (Mr. W. Ayliff):* Ekumiselweni kweli lizwe ungayaleza ukuba limis’e kwanje ngapambi kwemfazwe?

Hayi. inxenye yalo malihlutwe. Babete sa kade ukulima kwabo kwapambi kwe mfazwe, ngokukodwa ku Maxongo kude kuze ku Gilindoda kubhekise ezintabeni apo kwakumi Abesutu abaqabela e Qutini. Ndicinga ukuba lonke elo ngelihlutwa kubekwe Abelungu apo.

Unento oyaziyo ngokubekwa kwa Batembu e Glen Grey ngexa lolaulo Iuka Mr. Southey?

Ewe, bacandelwa ifama ezinkulu, babekwa pantsi kwe zibonda.

Ucinga ukuba londlela yokubekwa yapumelela?

Waye bekwe ngolohlobo u Gungubele, wasuka wanguyena upambili ekulweni. Into mna endikolwa yiyo zi taitile zeziqu, zingenziwa dulu ukutatyatwa kwazo.

Lomhlaba uwodwa uti mauzaliswe nga Belungu?

Inkoliso yeli lizwe alina bantu kakulu, ngeli zaliswa nga Belungu, bamane ukubekwa ndawonye, bangabi ngabanye.

*Mr. Irvine.* Into esikangele kuyo kulimisela ngoxolo elilizwe ukuze kungabuye kuhle nkatazo, uti ke xa siyakulixinanisa ngabantu elilizwe koqiniseka ukuzola?

Abantu aba baya ekulweni bekangele, xa uhlanga lulwileyo malufumane inxwaleko ezizalisekileyo ukuze zindwebe ngalo ezinye, yiyo into engenza uxoio kunokubabuyisela emhlabeni wabo.

Lemihlaba ibanzi siyitate kwabantsundu isenzele uxolo?

Hayi, azisoze zipele ezi zipitipiti ngalo lonke ixesha kuseko ezintlanga zipakati kwetu ne Natal, nokuba zide zaya ngapaya kwe Natal zobako nalapo izipitipiti.

Uti abantsundu abaxolelweyo mabafunelwe umhlaba kwezinye indawo?

Ewe kunjenjenje.

Okwesibini uti iqela elibhetele labantsundu malenzelwe ifama ezincinane zeziqu ; okwesitatu uti wonke ke umhla­ba oseleyo kulonto mawuzaliswe ngabelungu?

Ndinga bonke abantsundu bangane taitile zeziqu, beme bonke, kuguqulwe lendleko ye taitile.

Londlela yokulimisela uyakolwa yiyo?

Ndingasenditabata isiqingata selilizwe ndibeke abelungu kuso.

Ungakwenza oko naxa kuko umhlaba oshiyekelo abantsundu?

Ndiyazi ukuba ude wagqita ukubamkulu.

*Umpatiswa - Bantsundu (Mr. Sauer):* Eyona mbangi yokuba ababantu balwe ucinga ukuba yintoni?

Ndicinga ukuba kukwapula kwetu umnqopiso wamhla babekwa apa, kuba satumela imantyi zazingeko emnqopisweui.

Njengokuba uqonda mhlope nje ukuba balwa ngokwapulwa komnqopiso siti usatsho nangoku ukuti mabapatwe gadalala njengoko ubusitsho?

Kaloku elilizwe selineminyaka lipetwe ngemvume ye nkosi zababantu.

Xa sisebenzana nababantu ngoku akufuneki na ukuba siyikangele lento yoku­ba balwa ngesizatu sokusuke tina sapule umnqopiso ?

Kulo lonke ulwazi lwam akuko nto yababangela ukuba balwe.

Ubungasewute babangelwa siti?

Lityala letu kuba sasingenamfanelo yokubeka imantyi pakati kwabo. Sabatumela kwelozwe ukuba bazipate ngokwabo ngesaba yeka ke bazihlalela.

Babe lungisa kanti ababantu ukuti masibayeke bazihlalele ngale mvukelo, hi nje?

Babengena mfanelo yokubulala abantu becala letu abangaba rwebi kubo, nokucukumisa imantyi ese zineminyaka zilapo.

Inteto yako ayihlangani, uti sasingena mfanelo yokuba pakati kwaba bantu, kwaye uti balwayo nje babangwa siti, Upezu kokonti kwa wena ukuba ibinguwe ebelwile nje ngewulitabata ilizwe labo unacitacite bona, kanyisa?

Ewe nditsho.

Nase Lusutu ungenza lonto?

Ewe, ndibatyumze.

Ukuba sasiboyisile Abesutu wawuyakuba ngecala labati mawutatwe wonke umhlaba wabo kuyekwe indawana zabangalwanga zodwa?

Ewe.

Wawuyakusitini esi sizwe singaka sa Besutu esimalunga ne 150,000 amadoda nabafazi nabantwana?

Ndandiya kubatumela ukuba baye kukonza 'kuyo yonke i Koloni, nase Free State, nokuba kupina apo batanda ukuya kona, ndandiyakubancedisa uku­ba bafumane inkonzo.

Ndikumbula inteto yako e Palamente usiti lendlela bapetwe ngayo abantsundu ngulo Rulumente (ka Scanlen) iyakwenza ukuba zilwe zonke izizwe ezintsundu akunjalo?

Ewe.

Ukuba lilwe lonke elipesheya kwe Nciba waza wenza lento ubuti ungavenza Elusutu, lento ingaka yamadoda nabafazi nabantwana ungayitini?

Bangaginywa zidolopu, nangabemi sjfengabekwa kulowo mhlaba, abawutengileyo nabawu nikiweyo; abanye bangaya kusebenza e Koloni.

*Mr. Bradfield:* Njengokuba ubute unga abantsundu banganikwa iziqwenga zomhlaba weziqu ungabenzela zibe ngakananina ezo ziqwenga?

Ndingabanika ishumi le akile zetyatanga nedlelo; zifane neziya zakwa Gu­ngubele.

Ezifama uti makubekwe kuzo abelu­ngu ungazenza zibengakanani?

Ezinye zokulima, ndingazenza iwaka le akile zetyatanga.

*Mr. Irvine:* E Palamente yo 1880, kwangena umtandazo we nkosi za Batembu uvela ku Mr. Attorney Bell wakwa Komani, kulowo mtandazo inkosi zazichasa igunya letu pezu kwazo, akunjalo?

Andivikumbuli lonto, kodwa ndiyazi ukuba kwaka kwako into ebunjalo.

Xa uziqwalaseleyo zonke ezi zinto Akuqondi ke ukuba siti abonileyo, saqala

ngokwapula umnqopiso sabeka imantyi zokupata inkosi, sati sakuzipanga izixobo inkosi zalwa nati, bangakuzo abantu abeza kwelika Rulumente icala, akufuneki na ke ukuba ziqwalaselwe zonke ezonto xa kulungiswa lento yokumiwa komhlaba?

Besendite ukubekwa kwaba bantu paya kwasiwa umntu oliliso lika Rulu­mente ongenamandla aluto andiyazi into eyaguqulayo yati makubekwe imantyi mhlaimbi ingaba iko. Kodwa ukuba sazitumela imantyi ngapandle kwemvume yabo ingakangelwa ke lonto. Ngemipu, babexelelwe mhlope aba Tembu ukuba abasokuyihlutwa ngalo lonke ixesha esaxobile ama Mpondo.

Akuyo nene na ukuba kwimfazwe ezigqitileyo beliti lakuxola sihlalelane kakuhle nabantsundu kwanje ngapambili?

Yinene ukuba bebe buyela emakayeni abo bahlale njengapambili. Soloko sati qo ngokubahluta umhlaba, baya yazi nabo lonto ukuba xa balwileyo bayakuhlutwa umhlaba. Nditi mna ukuba babetyunyuziwe kanye basasazwa ngesingasenanto siyitetayo ngoku ngabantu abantsundu.

Ipelile eka (Folosi) Mr. Frost inteto.

IBALA LABADLALI.

Kute kwakukangelwa ingeniso nenchito vexesha ezazidlala ngalo e Natal ingcibi zase Ngilani zebhola kwafumaneka kuko ityala eli £254 5s. 10d., eseli melwe kubhatalwa yi Komiti kweye ngxowa zayo. Into embi yeyokuba bedleka nje boyiswa.

Umbhaleli we Bala Labadlali uti:— “ Mhleli,—Mandipaule inteto yepepa leveki egqitileyo (25 April), elinenteto kumhlati wa Badlali yokokuba i Champ­ions zoyike 1 Nxaruni, ezazisiya kuli dlala nge Easter Monday. Akunjalo, cha ! I team eyayisiya kudlala isiqingata se Monti yayingezizo i Champions C.C., yayiyi *scratch team* eyayi zihambela ngokukokwayo. Yatinteleka kuba nawe wawulibona ukuba lalisina ekuseni pambi kokunduluka kuka loliwe, kwaza ke oko kwayitintela impi ukuba ifikelele yonke e Stishini ngexesha lokunduluka kuka loliwe. Inteto enje iyacapukisa buburara, nokuba buburara obungeshicilelwa ngamhlope namnyama.—One of THE TEAM.”

Omnve umbhaleli weli bala uti “Nkosi Mhleli,—Kwipepa lako elidlulileyo, kumhlati okutiwa ngowe Bala Labadlali ndifumana indawo esingisela kwibuto le Champion, usiti, uvile ukuba elibuto limeme impi yase Nxaruni uku­ba lidlale nayo ingama 22 yona, lili 11 kupela lona—utsho uti “kanti liza koyika ekupeleni.” Kwindawo yokuqala mandenjenje—asikuko nokuba okutyele oko ude wakuyala ukukukohlisa, umhlaumbi wenjenjalo esazi naye ukuba uya kukohlisa. Tina mpi yelibuto le Champion asiyazi into eyileyo. Nto siyaziyo tina kukuba yaka mzuzu yako into eyileyo awati u Nobhala wetu u Mr. Tshatshu, wayisingisa indawo eyi­leyo kwimpi yase Nxaruni. Impendulo yayoke yaba yeyokuba isimemo seta silunge nexa eliyixakileyo kuba ilixesha lopumlo umlisela usachitakeleyo ngalo. Qa ke’, yiyo into eyaziwayo siti, le yona giya zilandulela asazani nayo. Okunene iko into enje ngaleyo evakalayo, esayivayo nati, eyazana no Mr. Xiniwe kunye mempi ebeyimemele lomdlalo, kwanabanye ke abebacelile kwakwi Champions. Indawo endala yona yeyokuti ibe izi Champions eziya kudlala ne Nxaruni. Buya ubuzise wena kwakulowo uve ngaye, nguye kanye owaziyo ongakunceda nangegama lalo Club ibe iya kudlala i Nxaruni. Endingaziyo mna ukuba luloyiko, zintswelo, kukunganeli kwempi sinina okubangele ukuba ibe lompi ayilizalisanga idinga elo layo. Musa, mnumzetu, kodwa kona ukuba ulinge uti i Champiyonisi yoyikile, asigama layo, neyake yabizwa ngalo elo asibuto elo libikwa ntaka yaluto.—Um- Champion.”

Qwesitatu umbhaleli weli Bala uti “ Nkosi,-—Lenteto inge Champions isikatazile kuba le Club ayizange ibizwe ngegama lokoyika. Izinto zetu zigqitywa yintlanganiso zonke, akuko nto yenziwa ngapandle kwemvume yentlanganiso. Lento ye Nxaruni ne Monti sasiyi gqibile tina zi Champions, seyivuswa ngamadoda atile amabini namatatu abonakala ukuba onke amandla negunya le Champions alitabatele pezu kwamagxa awo. i champions zihlazeka nje namhla kungenxa yalo madoda, lento ziya kuke ziyikangele entlanganisweni yayo.—Omnye wayo

ezababhaleli.

INTETO EMBI.

Mhleli, — Mhla nge-Cawa edlulileyo besi shunyayezwa ngu Mr. Tom Sambula apa Emgqwakwebe. Ewugqibile lowo msebenzi ubikele intlanganiso ukuba kufike umyalezo ovela kumfundjsi, wokuba bonke abantu abebetana ukuba ahlale angasuswa apa maba uhale amagama abo epepeni, kuba umfunaisi wabelwe Emampondweni yintlanganiso. uti lento yenzelwa ukuba Kukangelwe ukuba bangakananina abatshoyo, ukuze kupikiswe inteto ezazitetwa *Zimvo Zabantsundu* ngo Pamla, lize liqonde lonke ilizwe ukuba ezonteto zazingumoya opuma esihogweni. keyo nteto keibembi kakulu Mhleli, yayicita nentshumayelo ebisenziwa kuba ezonteto *Zemvo* zinto esizaziyo nati, azimtyoli u Rev. Pamla. Ukuba u Rev. Pamla ufuna isiqiniselo sokupata kwake umsebenzi mhlaimbi sokupumelela nokungapumeleli kwempato yake ngaye ngasifunanga ngendlela ayaziyo ukuba Iyakwenzakalisa abanye abantu kwanaye. Makahambe ngoxolo.

Enye into Mhleli waposisa umbhaleli wako ukuti imbangi yokuchaswa kwentlanganiso yo Manyano bubu Spiligi nobu Tshambuluka, Lonto ayinamsebenzi. Eyona nyaniso yeyokuba abantu balapa abavani—omnye ngomnye apa. Sibona lonto tina, ngati ayingebi nabalungiseleli ngenxa yokungavani kwabantu bodwa. Kuko amadoda antloko nantliziyo zisiteleyo, ayimbangi yokungaviwana.—Ndim.

Obese Tyalikeni

ISIXHOSA.

Nkosi yam,—Into ebendinga ndingayiteta kungokubhalwa kwe Sixhosa. Ndingomnye wabatandazela ukuba ipepa le *Mvo* linga lingapumelela, kuba likupela kwe pepa lesi Xhosa. Liyiyona ncwadi ifundwa kakulu ngabaninzi. Liyiyona nto ke ngoko iya kuhlaziya ukubhalwa kwe Sixhosa (Kafir Literature) kuhlaziyeke; neya kubangela ukuba konakale ukuba kuyonakala. Nditsho \_ kuba omnye umbhaleli wayesiti apo igama lihlokoma kona ngamandla malipindapindwe ukubhalwa kwalo nje ngeli,— umxhaxha, umxxaxxa. Uyabonake ezi zinto ziyakuhle zikone ukubhalwa kwe Sixhosa, mazilunyukelwe.

Enye indawo ingamazwi esi Xhosa. Kuko ekubonakala ukuba bangxamele ukusidala Isixhosa esibhalwayo. Nditi mna Isixhosa esibhalwayo sinye ntitetwayo, Angeyesiti umntu obhalayo abhale ngalomazwi kutetwa ngavvo nga­bantu bonke. Nditsho ngeli lizwi “ ubuhlungu,” liyi Noun ke lona ngesi Xhosa, kodwa kwakufakelwa elilizwi “ ukuba ” pambi kwalo liyaguquka libe yi Adjective, njengokuti, “ ukuba buhlungu.” Kuko ke abalinga ukulenza i Verb elilizwi ngokuti, “ukuhlungisa or swa.” Lento udiyibone kabini, okunye epepeni, okunve emaculweni alungiselelwayo ase Wesile. Bendingazange ndimve umntu nxa atetayo esiti, “ ndihlungisiwe.” Lento ifana nokungati siyadalwa Isixhosa, asakiwe. Nditi bekufanele ukuba sakiwe. Nditsho kuba Isixhosa ngoku sibhalwa kakulu ngale nteto kutiwa yi “ Xhosa-Kafir.” Ukwakiwa kwaso ke nditi makumane ukubolekwa amazwi, (xa sukuba kungeko lifanelekileyo kwi Xhosa-Kafir) kwezinye inteto zesi-Ntu, angaqondwayo ngabo bonke kakuhle. Ngenteto zesi-Ntu, nditeta ezo kutiwa ziyi,—Bantu Languistic System. Kuko ilizwi lesi Zulu ebelingalungayo kunokuti “ ukuhlungisa or ukuhlungiswa,” kutiwe “ ukuhlupa or ukuhlupeka, or ukuhlutshwa ” njengoko kuya kufuneka. Ndiyatemba ukuba uya kundivisisa kakuhle Mhleli Ndingowako,

C. Nyombolo.

Umtata, 6th APRIL 1889.

NGO MBUSO.

Mhleli Otandekileyo, — Ungadinwa kuva onke amacala ewomela kwingxoxo enye, kuba yiyona umzi usekwe pezu kwayo engovoto. Ndiva ndinyanzelekile ukuba ndipendule nangona umbhali walengxoxo eyibhekisa ku Mr. Mazamisa. Ndiyakucela ka Pelem noka Jabavu, kunye nawo onke amanene elipepa. Kulungile ukupikiswana kubekwa amanqanam ukuze koyiswane ngawo, ingabi yingxolo. — Nantsi ke impendulo yam nto ka Pelem ingumbuzo kuba zinjalo izinto ze ziqondeke ka­kuhle.

Ukuhlutwa kwemihlaba: — Kanene lemihlaba vaba Tembu kwakungecebo lika Sir T. Scanlen na ukuba itatwe nokuba wapakamisa isandlana ekwenziweni komteto onjalo? Kanene i Ruluneli inako na ukwenza icebo lokumisa umteto, ingumhlali ngapambili yena nokuba libandla le'Palamente eliwenza liubumbe liti nangu umteto kutiwamna kulondawo? Ndiyabuza ungadinwa mnumzetu—Undive nto yakuti andikuchasile, ukuti kwako kubi ukuba siti simchasile unantsi , sitanda unantsi nokuti masiziyekelele simke nomsinga ngabom sibona, nditi pezu koko siti maxa siyakuwela engxangxasini sitinina. Kuba nangoku akutshiwo ukuti mas nqumle umsinga, kodwa kutiwa lumkani neyela kulamadoda anjengonantsi. Utsho oka Jabavu. Ndingqine nam kancinane njengo Tshambuluka, wayedubula etimba inkomo zo Mr. Tele ngento engaziwayo, nanamhlanje awungeke uyekugqita pambi kwendlu yake napakade. Kanti kukona bamyotayo asingumwewe na lowo? Nditi kuwe ke

ndingavuya undihlolisile kuwo lombuzo wam, kanjako anditsho ukuti ndingu mdisipile kanantsi, undive ndiyabuza ukuze ndikwazi ukupendula, 'nokuba ubudisipile kukutinina .

Kanjalo ndiva no Mr. N. C. Umhalla seqote unyawo etakazela esiti tsiha, ha,ha, oka Pelem uqubela elumanyanweni nase mbumbeni yamanyama ndingazi ukuba umanyano kukumka nomsing na. imbumba, kungabi nacala evotini “a- Nditi owokugqibela umfuzo wam, utsho ngani ka Pelem ukuti Akunacala evotini yako, kanti ukwela ihashe lako uhambe usiti buyani ngapo nantsi indlela? Andikuva kaundicacisele ndivakubongozo nkosi yam, ungadinwa.. Ndingowako.

’ william J. Mama.

Upper Tsitsana, Griqualand East,

April 20, 1889.

UMGQWAKWEBE NO MANYANO.

Mhleli we “Mvo Zabantsundu,”-— Kauncede undifakele elicetyana kulo mvaba yakomkulu, nakwelo selwa lemidaka. Kwipepa lako le 18 lale nyanga, ndibona incwadi evela kumbhaleli ose Mgqwakwebe oti—intlanganiso yo Ma­nyano ayiwutanele u Mgqwakwebe kuba kuko ama Sipiligi nama Tshambuluka, abantu abangeba amahashe amalungu bawase esikiti ngobusuku. Ndingake lombhaleli wako angandixelela ukuba ababantu ngama Sipiling nama Tshambuluka na apa? Kwakona nditi kuwe mfondini oqele ukudala izipitipiti, unyanisilena ukuba ititshala Iyagxotwa nje­ngokuba usitinje ngenyaniso yokugxotwa kwe titshala? Into esiyaziyo tina le titshala yayisala ukuza apa isiti ifuna idolopu apo iya kufumana amalungelo okuquba imfundo yayo ngoku ncediswa ngabe lungu abafundileyo. Kwatiwa mayibambe apa elixa kuseko intombazana ka Rev. C. Pamla e Qonce, woti akumka iye kona, yavuma. U Rev. Pamla uyemka ke ngoku siti mayiye endaweni yayo- No Mr. Cebani Mtoba uyise wayo uyayazi lonto. Tina asigxoti titshala. Kwakona mfondini obonakalayo kanje ukuba uyi mpehla epehla ucuku nenkatazo umntu lo ka­nene uyakwazina ukubona inti iziyo yomnye, lento uti abasumayeli be Gospile engcwele bangabahanahanisi, into ezifana namangcwaba aqatyiweyo ngapandle, kanti ngapakati azele ngamatambo abolileyo? Kanjalo ndingavuya undichazele ukuba i Nkosi yona yayiteta ntonina nxa yayisitsho, nokuba yintonina ebangela ukuba uti abanyulwa be Nkosi bafana nemingxuma yokungcola? Lombhaleli ke ujokile esenza izinto ezinje engapendulwa, ke namhla ndinga angake arole inyaniso zake ndingade ndigqibe ixesha lako nkosi. Mna esako esitobe-kileyo isicaka. „

Tsomo ’Nyangaza.

Mgqwakwebe, 29th April, 1889.

AMAQELA OMBUSO.

Nkosi Mhleli we “Mvo,”—Mnumzeta kaundifakele lemigcana kwakona. Ngenyanga engu February 20, 1889, ndatumela kwipepa lako ndilambele ukwazi eyonanto kuyiyo ukukolwa nokungakolwa kwabantu kula maqela mabini, ndasingisa ku Mr. James Pelem. Okwam kwabonakala emapepeni nge 28 February, 1889. Esinye isiqendu sako sabonakala ngo March 7, 1889, (efanele ukuba kwaxinana indawo lento ibe ziqendu ezibini). Heke, undipendule ngepepa le 4-April, 1889, kwamnandi akuyityila inteto yake kwipepa le 11 April, 1889, wonke umlesi uyivisisile; kwetapu, ndisacinga amatyeba oka Pelem, mfo uziti ungu Titus O. Naso, Etembeni Farm, April 5, 1889, wabeta kwanga kupume imipula ngendlebe, kwateta umfo apa ngati ukwa ngomnye wamadoda ase Pala­mente, watsho amagama—eyonanto ibifunwa. Ndiyiqondile imbanga maqela mabini, Amasipiligi nama Sikanileni, siyivile, kuhle; andisanqweneli nto okwangoku ndingum Scanlen, kade ndinguye, undicacisele u Mr. Titus O. Naso wase Etembeni Farm. He, yimani kuhle ma Hala, mabandla ka Ndaba eluqobola misila. Inteto kade isuka kwi mbumba, u Ntsikana yena ngumkokeli; izwi lake lisazaliseka nanamhlanje. Nezi zipitipiti ngevoti lizwi lake, akungebuze bantu. Imfanelo kuti tina bonyana bake masigcine umyalelo, simise inyawo zengqondo, singatengisi uhlanga ngenxa yemali nemihlaba. Nditsho ndisazi ukuba ubani upile impilo yo ’Mtwa akanako ukuba angabi lipembalishiya. Tina oku­nene asinamfundo, kungoko kusifanele ukuba yimbumba yamanyatna ka Ntsikana, simane eiluluzela emva kwamadoda aqondayo, siti sakubona esibhukuqa siqetuke mpela.

John F. Mazamisa. Ehlobo, Fingoland, Transkei,

18 April, 1889.

ABALIMI NA BARWEBI.

E QONCE (May 4.)

Irasi eluhlaza—6d to 9d ngekulu

Ihabile,—2/4 to 4/9 ngekulu

Umbona—3/ to 4/ ngekulu

Amazimba—2/9 to 3/9 ngekulu Amatanga—1/ to 2/ ngedazini

Umgubo—10/ ngekulu

Inkuni,—6/ to 27/ ngeflara

EKOMANI (May 4).

Irasi—2/ ngekulu

Ihabile—5/ to 6/ ngekulu

Itapile—8/ to 10/6 ngengxowa

Umbona—4/6 to 7/3 ngengxowa Amazimba—7/ ngengxowa

Isemile—2/ to 2/6 ngengxowa

Amatanga—3/ to 4/ ngedazini

Inkuni—40/ to 46/ ngeflara

E RINI (May 4.)

Inkuni—15/ to 33/ ngeflara

Itapile,—6/ to 10/ ngekulu

Ihabile—2/2 to 3/3 ngekulu

Irasi—1/ to 1/11 ngedazini

Irasi—5/ to 6/6 ngengxowa

Umbona—7/6 to 8/6 ngengxowa

Ihabile—6/ ngengxowa

Umgubo—15/ to 16/ ngengxowa

EDAYIMANI (May 4.)

Isemile—4/ to 5/ ngengxowa

Irasi—10/ to 11/ ngengxowa

Imbotyi,—7/ to 10/ „

Ihabile,—9/ to 10/ ngekulu

Amazimba—11/ to 13/ ngengxowa Umgubo—17/ to 21/ „

Umgubo wombona—12/ to 18/ „ Umbona—12/ to 15/6 „

Itapile—7/ to 20/ „

Ingqolowa—13/ to 14/ ngengxowa

E MONTI (May 8.)

Irasi eluhlaza—3d to 6d ngedazini

Ihabile 8/11 to 4/6 ngekulu

Ihabile—5/3 to 5/9 ngengxowa

Itapile—5/ to 8/6 ngekulu

 Umbona—3/9 to 4/5 ngekulu

Amazimba—3/11 to 4/9 ngekulu

Irasi—3/ to 3/9 ngekulu

Isemile—3/9 to 4/4 ngengxowa Amatanga—-1/9 to 4/6 ngedazini Umgubo—7/6 to 9/9 ngekulu

 Inkuni—8/ to 21/6 ngeflara

 NATIVE OPINION

 THURSDAY, MAY 9, 1889.

WE had some degree of curiosity to find out what proportion of the road-rates levied by Divisional Councils was actually spent on roads, and found its way into the hands of the Native pick-men and spade-men who do the work of repairing them, and we re­ferred for that purpose to the half- yearly balance sheets, advertised in the newspapers, and to the Report in the Auditor-General’s Blue-book. It appeares from these sources, that the proportions spent on roads is about one-third of the revenue in the larger divisions it may be a half, in some cases it is only a fourth. The remaining two-thirds goes in charges for collecting, in­specting, and pickings such as mem­bers travelling expenses and audit­ing. After such revelation, the unsatisfactory character of the main roads, and the frequently dangerous state of the branch roads—much the larger of the two—ceases to be in the least degree wonderful

To allege corruption on

the part of the members oi the Divisional Coun­cils would be quite be­side the truth. There is usually at least a majority of honourable men in a council, who are above corrup­tion themselves, and equally above tolerating it in others. The cause is to be looked for in mismanage­ment, and this is much assisted by an arrangement which is pretty general among salaried officials: such as Inspectors, Contractors, Superintendents of water-furrows, and others, who pocket half the salary as sinecures, and pay subordinates with the other half to do the work.

To have a salaried Col- lector is a waste. The Collector should be paid by a percentage on the rates. It is also a costly wav to maintain roads by a salaried In­spector who employs road parties and pays them wages. His salary is not unfrequently as much as the entire wages of the men. Then, as to Members’ travelling allow­ances ; these, in some divisions amount to a large sum, but in others not. In one division, not far from this, the amount is only one guinea. Where there are long distances, travelling expenses are perhaps necessary, but usually the Members ought to be sufficiently recouped by having the roads in their own neighbourhood well looked after, and the rate-payers should reject those candidates whose patriotism requires to be paid for. As for auditing the accounts, which will occupy a quarter of an hour if the Secretary does his work pro­perly, and has the vouchers ready, some citizen might be got to do it for nothing—it is a mere form, the Council cannot devolve responsi­bility for the accounts on an auditor. A charge of two guineas, or four for this piece of work is a discreditable picking, considering that the cash is squeezed to the extent of two-thirds on its way to the roads.

By far the cheapest way A p to maintain a road is to do it by contract with a man who is not above working with his own hands. There are Native men who are quite capable of undertaking a con­tract of this sort. Inspection on this plan is not dispensed with, but the duties and salary of an Inspec­tor are greatly reduced. It would be his business to go over the road with the contractor, and point out the various pieces of work to be done, and to see that every one of them has been done when he pays him. It must be acknowledged, however, that there are difficulties with this as with every method. The contractor is fond of pocketing half the proceeds for doing nothing, and hires men with the other half. The Inspector again, who hires road parties, spends as little as may be on the roads to leave plenty of room within the rates for his own salary. Whatever may be said about methods, one thing is clear, that nothing can supersede the necessity lor vigilance on the part of the Members of Councils, and if they think there is nothing to rectify, when two-thirds of the money raised to maintain roads goes to waste, we have nothing more to say.

NATIVE CARPENTERS.

NO. I

The wood-work of the Peelton Church, and the Native Exhibits at the Grahams Town Exhibition, especially among other things a revolving bookcase in ex­cellent taste, sufficiently prove that Native carpenters unaided can do good work. In a good many eases, however they come short of success in life, and *il* is with the view of removing some of the hindrances to success that this paper is written.

There are two classes of Native car­penters—those who work as journeymen with European masters—and those who set up for themselves in the Native com­munity. It will be better to take them separately. And first, of such as work with European tradesmen—these fill aa