

Imvo Zabantsundu

(NATIVE OPINION.)

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IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, MAY 8, 1890.

[No. 286



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E-QONCE, KING WILLIAMS TOWN.

Isaziso sika Rulumente No. 123, 1890.

Attorney-General's Office, Cape of Good Hope, 3rd February, 1890.

KUYAZISWA ngokwe sishumayelo No. 30 sanamhla okokuba Amatyala e-Jeji ayaku hlala kwindawo ezilandelayo ngemihla ezakukankanywa emva koku, zi qala ngo 9 o'clock kusasa yonke imihla, eyile :— KWELASE MA XHOSENI.

E Tinara, ngolwesi-Bini, 4 March, 1890
E Bhayi, ngolwesi-Ne, 6 March.
E Qonce, ngo-Mvulo, 17 March.
E Komani, ngolwesi-Hlanu, 21 March.
E Dordrecht, ngolwesi-Tatu, 26 March.
E Alvani, ngolwesi-Hlanu, 28 March.
E Rakesdolopu, ngo-Mvulo, 31 March.
E Monti (East London), ngolwesi-Tatu, 2 April.
E Gcuwa, ngolwesi-Bini, 8 April.
E Gala, ngo-Mgqibelo, 12 April.
E Mtata, ngolwesi-Tatu, 16 April.
E Kokstad, ngolwesi-Tatu, 23 April. E Bofolo, ngolwesi-Hlanu, 9 May. E Nyara, ngo-Mvulo, 12 May.

Kanamanjazo kuyaziswa ukuba xa sukuba i-Jaji ite yatinteleka ngesizatu ebesingazeki ukuqala amatyala kwezondawo zingentla ngalomihla imisiweyo, yose iqala nangawupina umhla efike ngawo kulomzi okanye kwakamsinya ngangoko koyilungela.

THOMAS UPINGTON,
Attorney-General.

LINSEED NE HOREHOUND.

Lelona Yeza le NKOHLOKOHOLO INGQELE, nazo zonke Izikhulane zo MQALA ne MIPUNGA.

1/6 NGE BHOTILE.

LITUNYELTE NGE POSI.

Ngamanani Nanganye kwa
P. GRAY, Chemist and Druggist,
CAMBRIDGE ROAD,
KING WILLIAMS TOWN.

ABATSHATILEYO.

MTOBI NKUBEVANA.—Kntshatiswe u Rev. H. MTOBI wage Cradock, no MART ANN NKUBEVANA wage Heald Town, ngu Rev. W. Philip wage Gwaba Mission, encediswa ngu Rev. D. Malgas wase Bhofolo, e Fort Beaufort, ngo 10th April, 1890.— 3it8590

ABAZELWEYO.

E HEALD TOWN, nge 27 April, nge Cawa, Inkosikazi ka Rev. JONATHAN J. JABAVU, umfundisi wase Edendale, Natal, ibeleke Unyana.

KUFUNWA.

UMBAMBI wabantwana ababini. Ongenabo ubungqina obuhle ngesimilo angesele yeka. Woya nangayipina itsasa ku MRS. W. J. STEWART, Leopold Street. 2it8590.

Kubakandi be Bhokile.

KUFUNWA "Abakandi be Bhokile" Abantsundu nokuba bane nokuba bahlanu, abasebenza nge stokwe. Baya kufumana imivuzo efanelekileyo, nomsebenzi ongapeliyo. Umntu makeze ngokwake, mhlambi abhalele kwi Office ye Mvo.

ISAZISO.

INDLU ye Cawa yase Nyanga (All Saints' Church), Emaqwatini, iyakuvulwa ngu Bishop Key ngomhla weshumi elinanye ka June (11th June). Uyakubako no Dali, ndyebo, ukumkani waba Tembu. 2it15590

INTLANGANISO ye Special Committee yo Manyano nge Mfundo iya kudibana e Qonce kwa Brownlee ngo 10 a.m., nge 16th May, 1890, ngolwesi-Hlanu evekini.— Special Committee: Revs. E. Makiwane, W. Philip; Messrs. Bottoman, Tyamzash, and Njikelana, bayacelwa. KENNETH MCALPHINK NCAPAYI, Assistant Secretary N.E.A. Emgwali, Dohne, 2nd May, 1890. 2it15590

DYER-DYER

EOONCE. KING WILLIAMS TOWN.

Bafikelwa ngamanani amakulu

Empahla Entsha Yobusika Obuzayo.

Kananjalo badwelise

IMPAHLA YAMADODA,

Ezamadoda Isuti ze Twidi ezinzinza 17/6, Ibhathi

„ „ 9/

„ „ loundulubhathi „ „ 3/3

„ „ Ibhulukwe „ „ 6/

Ibhathi ne Bhulukwe ze Kodi

(ZAMANANI ONKE.)

INTLOBO EZINTSHA ZETYALI

Isuti Zetwidi emnyama zamadoda

(ZAMANANI ONKE.)

Iminqwazi, Izandla, Amaqhina, Iblankete, njalo-njalo.

IMPAHLA EZINTSHA NEZIYI FISHINI

(Ngo Stemele bonke.)

DYER NO DYER,

KING WILLIAMS TOWN.

KANGELA!

GILBERT FOX NO NYANA,

Abatenga, Batengisele, Batumele Impahla.

SIFUNA ukukumbuzwa ama FAMA ABARWEBI NO MZI wonke ukuba asingabakoyo nje, koko intumekelelo yetu ukutengela, ukutengisa, nokutumela nalupina uhlobo lwe ziqhamo zomhlaba, esesinamatuba atile obulula tina kwezonto. Sikulungele ukwa. mkela umsebenzi WOKUTUMELA NOKUTENGISA zonke iziqhamo kwi marike zonke zase South Africa, ngenxa yokuba kwimizi yonke ebalulekileyo sine arente zetu.

ABATENGISI bofumana ukuba kuluncedo kubo ukuzinikela kuti impahla zabo, kuba sihlala sine odolo ezinkulu, esiti ke saqala sitengise ezompahla zinikelwa kuti.

ABATENGI bofumana ikwalingelulo kubo ukutumela i odolo zabo kuti, kuba abasindiswa kupela ingcapukisi yokuza e Marikeni, koko nokunyuka kwento ngenxa yokuhlutana ngayo kuya nctizhiswa, kuze ke kufunyanwe into e betele ngenani elingapantsi.

Amanani, etu ayabukeka, enokufunyanwa ngowacelayo.

GILBERT FOX AND SON,

KING WILLIAMS TOWN and EAST LONDON.

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(MAGALA),

E-DIKENI.

BAHLALA benezona mpahla zokunxiba zintsha ezona ntlobo zipilileyo ze Printi, i Satin, kwane Drillettes,

ITYALI, IZIHLANGU, NE NGUBO, '

Zonke Intlobo Zabatsatayo Kwesi Siqingata,

Ngamanani alungele bonke abatengi. Impahla yabo ifika ngazo zonke iveki ezimbini; kengoko impahla yabo ihleli intsha ifika.

Ufuna into ezipilileyo, ngawona manani alula yiya kwa

W. McGLASHAN & CO.,

E-Dikeni.

Banika awona manani apakamileyo ngo BOYA, IZIKUMBA, IMFELE, UBOYA BESEYIBOKWE njalo, njalo IZILIMO zitengwa ngamani ase Markeni.

ITYALI! TYALI!

UKUBA ufuna ITYALI ezisitileyo, nezomeleleyo yiya kwa

GIBBERD & BRYANT,

Ngelixa batengisa impahla emaxabiso alingeneyo apa edolopini.

Itali ezinkulu ezimnyama nge 4/ inye. Izitofu zamanenkazi. Iprinti ezimanani apantsi zohlobo olutsha. Ilinzi, ezentlobo zonke.

Uhlobo olutsha lwe SETINI EZIMHLOPE, Neveyile Zomshato, Namagqabi, Neminqwazi, nako konke okunokufunelwa umtshato.

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Iveki.

KUTIWA indlela epakati kwase Mtonjeni nase Qumra imbi ngangokuba kuko indonga ekungeyela inkabi yenkomo ipela kuzo.

IGWANGQA elingu Kelly lidubule umntu ontsundu e Johannesburg. Kutiwa lijongise emntwini lowo lingazi ukuba umpu unxhashiwe, latsho ebunzi, laposa enzaleni. Kwa oko liyokwazisa egantolo.

NGOSUKU lwe-Cawa leya ingapaya, kuko abantu abantsundu ababini abebengaba inkulu. Omnye ude wekalakata komnye ngemela. Lento ible e Kubusi. Akwaba bebeye etyalikeni ngolusoku.

UMHLOBO wetu u Capt. Veldtman ehamba no Mr. Theo Ndwandwa, baqgite apa ngolwesi-Ne olugqitileyo, bebheka e Kapa. Banoa banoandlela ntle. Olubambo KUBIKWA ukubhubha kuka Rev. George Sheldom, umfundisi wase Wesile e Johannesburg. Ubene fiva.

IBENKULU kanye imini yokufika kuka Sir H. B. Loch, e Lusutu. Ufundelwe umbuliso obunamagama o Letsie Mshweshwe, Jonathan, Bereng, no Lerotodi inkosi

I-KONFERENS yama Wesile iwugqibe ngolwesi-Tatu, April 30, umsebenzi wayo e

KUTE e Johannesburg u Mrs. Montague esaya kupehlelela unyana wake kwamfundisi ekwele eskotshikarini, suka lenqwelana yatsho ukuqabela pezu

U MEJA (Major Elliott) ugqite apa ngolwesi-Hlanu, April 5, ukubuyela pesheya kwe Nciba oko ebeke wabizelwa ngu Rulumente e Kapa.

KUTE e Rini kwako isikalazo esikulu sokuba Amaxhosa atanda kakulu ukudlala ngenduku ngase Malikeni nasezitalatani. Kukhutshwe indandala eselimana ukuti lakubona esosenzo liqubele entangeni, oko kukuti entolongweni.

U BLURM igwangqa elinqhiba kunene lide labanjwa e Rini.

UMBHALELI ose Bhayi uti, besine Service of Song ka Franky Vivian etyalikeni yase Wesile, i choir zimhini, zipetwe ngo Rev. B. S. Dlepu (Junior Choir) endala inxaxheko yintshaba ka

Amabhulu nge Glen Grey.

SEKULIXESHA IMVO zisingetengoxo ya Mabhulu nemihlaba yabamnyama. Amanqaku okugqibela esawenzayo ayengesigqibo se Mbumba eyayise Somerset East. Yona yayiyaleza u Sir GORDON SPRIGG ukuba aze angalichasi icebo elalingeniswe ngu Mr. JAN DU PLESSIS kweyokugqibela intlanganiso ye Palamente, ukuba kumiswe i Komityi iye kukangela indawo ezivulekileyo e Glen Grey ezingati zinikwe amafama. Sifike salata ngako konke esinako intswelabulungisa yelicebo, esite satomalaliseka kunene sakubona etc amazwi etu angena ezindlebeni zepeta elingumlobo wa Mabhulu e Kapa Kuyasivuyisa ukufumana kwelipepaukuba umzi wakowalo awungi ungabahluta abantu abamnyama abawumi umhlaba ngeminqopiso njengezizwe ezimele imimandla embalwa yeli lase Maxhoseni, nelakwa Galeka, Abatembu, nelama Bhaca. Siyaqala ke ukuliva elo lipuma kumlobo wa Mabhulu. Kanti ke noko akufuneki ukuba umzi uzitomalalise ngentetwana zoluhlobo uyeke ukufuna ukuqiniseleka ngesoko lalombuso sikuwo ngoku. Nangokubhekiselele e Glen Grey elipepa liti Amabhulu akangi angabenza imbabala zolwa ntunge abemi belo; kodwa liti banomhlaba omkulu, emayitunywe i Komityi ukuya kukangela angafumanekayo ukuba wabelwe amafama amhlope. Esiqhohlo sibangwa, ngokutsho kwe Zuid Afrikaan, kukuba abemi base Glen Grey lomhlaba bayufumana ngobuqokolo. Lonteto yayipendulwe ngu Sir GORDON kweyokugqibela i Palamente, ngelithi nokuba ingaba kwakunjalo babuye baxolelwa ngu Rulumente wezomini, engenawo ke owanamhla amandla okuteta into eseyagwetyuwa. Liyambongoza ke u Sir GORDON elipepa ukuba aze angayichasi i Komityi kule Palamente izakungena. Incaso yanayakanye liti yabangwa kuba i Palamente yayinobupakupaku ngenx' enecebo lika Mr. JOUBERT, elalilelokufudusa abamnyama mhlope. Linetamba ngoku ukuba yoyivuma i Komityi kuba elokufudusa liyakuba lingeko. Apo singayivisiyo i Zuid Afrikaan kukweli:

—Kanti-nje nayo iyayoyika into yofuduso, incito nge Komityi engasakufudusa iyeyanina? Ngelithi ba Umhleli we Mvo ebese Kapa ufunjatiswe itemba ngonako, abayakukoliswa lilo abase Batenjini, ukuba akasanditi u Rulumeni kwelanyakanye, nokuba angaba selesitini ama Bhulu.

Abamhlope Ngabantsundu.

ITETA ngokupeliswa kwendawo yo Mpatiswa-Bantsundu, i Cape Times yenjenje: Asiboni bulumko tina ekupeliseni kweli sebe labantsundu zekungeniswe elinye endaweni yalo. Asinto ilungileyo ukwabeta ngesiwepu amahashe xa awela umlambo, lathso iqawe lase Lincoln. Kekaloku nati asikawuweli umsinga kwimpato yabantsundu. Abaninzi kubo kwelase Mpumalanga abakakulwa kwisimo sobumnyama, kwane ngcingane zabo azikadibani ngokute ncam nezimvo zama Yerepe. Basafuna inkatalelo enkulu, nemiteto ebahulekileyo, yaye lento kufuneka yenziwe iminyaka yonke. Kanjalo nakuba begqitisele ngobuninzi kwabamhlope, abakamelwa ngokwaleyo e Palamente. Ngako oko sicinga ukuba lenguquleko izakubako ayifanelekile. Ngebako Umpatiswa-Bantsundu njengoko bekunjalo ngapambili. Okwetu ke tina sithi, umelwane lwetu olu alungeyikangele indawo yokuba—noko elisebe besidle lanexesha elide liko nje, lite alaba nakuzaneka izimvo zabantsundu e Palamente. Kupela lisike lazama ukulinga onke amaqingana ebensenzelwa bona ngababandezeli babo.

IBHALA kwangalo mcimbi Wompatiswa-Bantsundu i Cape Mercury, elalapa iti: Uluvo lwabanye abantu malunga nabantsundu lolubonisa ingqondo, noluncomekayo. Kodwa kuko iqela elimlomo uyi Zuid Afrikaan, elifun' ukuba yonke indoda nomfazi ababala limnyama apa e Afrika bahliselwe panti kwisimo sobukhoboka; nakuba eli lizwi "ubukhoboka" bengalisebenzisi lona, kuba liyakuxakanisa ama Yerepe. I Dispatch, elase Monti, likwanalomya nalo kuba lifuna ukuba abantsundu babotshwe njengenkabi kube kuko nesiwepu sokubaqhuba ukuba bekunokwenzeka, kuba ukubopa kuteta lonto kambe, enye intsingiselo yako "bubukhoboka." Sinyanisekile ukuba i Palamente yase Kapa ayisokuke ilinge ijongane nomteto wokupembelela ubukhoboka nokuba ubizwa ngegama lokuba "kukunyanzelela emsebenzini, mhlambi ukubotshwa njengenkabi," ngokuba ingati lonto ike; yayenza lonke ilizwe lipatiswe u Sir Gordon Sprigg, lingayenza intsali pambi komhlaba wonke.

LAMAZWI siwatabata kwi Cape Mercury ipepa lase kaya pa: Kwityala ebhelbekwa pezu kwempi yase Ngqushwa ngu Mgcini-Wamahlati; abantsundu babonisa ukuba kwimvelano eyayi pakati kwe nkosi no Rulumente kwakutiwe namahlali banelungelo lokugaula kuwo. Kulondawo ke kuya kusike kufundwe umteto wokubandakanywa kwelase Ngqushwa, nokuchitwa kwalo mmiso, ibe iyapela into ebhetwa. Siva ukuba abagcini bamahlali bangxamele ukuyilungisa lendawo yogaulo. Ngoku bazimisele ukukupama amapepa okunika abantsundu ilungelo lokuba bagaule intlobo ezilishumi linantandatu lemithi engafuneki nganto. Lo mapepa ke aya kuba selugcinweni lwe zibonda. Lomithi iya kubizwa ngamagama ayo e Sixthosa, ukuce kungabiko ndawo yakusifela xa nga umntu ugaulo imithi enexabiso. Ngalo lonke ke ixesha kusenokwenziswa lamaqinga afanelekileyo, akuko namnye ongachasa indawo yokuba imithi ebukekayo yelizwe isindiswe kwizandla zabo bangakataleli nokuba sekude kwavintlango efana nezinye indawo ezayekela ukuba yonke imithi itshatalaliswe. Nati ke kakade owetu umoya ubungo wokuba makungase kungandwa nokuba abantu bakowetu bagaule nezintu ezi zona zodwa kwane nkuni. Lonto yamapepa ayinjye ngokutintelwa mpela.

ISIKO lolaulo lwas Natal, malunga nentengiso yotywala kwabantsundu, lelifanelwe kukwamkelwa nokulinganiswa. Kuya kungeniswa kuyo le Palamente ihlangeneyo omntsha umteto wotywala ulahlwe lowa ubuko kakade. Lowo ke uyakuma ngoluhlobo: Ukuba i Manti zinikwe igunya lokubadla ishumi leponi bonke abantu abafunyenwe betengisa utywala kwabantsundu, okanye bafakwe entolongweni inyanga zonatubanga nkwane kwane license kude kuphele inyanga ezikwantatu. Ati ukuba umntu kubuye wapinda adliwe £25 okanye anikwe inyanga ezintandatu, yona i license angabi sayifumana kanye. Kwela Bahlabemi umntu uditwa £50 okanye anikwe inyanga ezintandatu, aselelahlekana ne license kwa kwityala lokuqala.

ULUVO lwabanyuli beli lase Maxhoseni abebetembele kolulaulo lukoyo, lute lwanayikimisa kakulu kukuqutywa komteto wamahlati. Kubonakala ukuba u Rulumente ute uluvo lwake lokucina amahlali waluyeka ukuba lugabadele kakulu, kangagokokuba anyamekele amahlali lawo kunabantu abo u Nkulunkulu wayenzelele bona. Kweziveki zidluleyo bekuko ingungqutela yabatunywa abebevela kuzipalukana zonke ezijikeleze i Qonce. Abo ke bebhlanganele ukuqwalasela inqubo ka Rulumente kulomcimbi. Abatunywa abo ke akubangako balishiyileyo ukugweba esisenzo sika Rulumente, sokuti ukungena kwake amahlali ade abandeze nenkuni. Sikulu kanye isikalo esivela kwimizwi yabantsundu ngenxa yesisenzo sika Rulumente. Ebengaba utyapile ke ukuti abantu abanikele amalungelo okugaula.

UMBULISO WABE SUTU KWI RULUNELI. Nkosi: Ndivumele mna, nonyana bam, nabantu bam bonke ukuba ndibhekise kuwe ngalencwadi yomtandazo. Siyavuya ukutyelwa yinkosi ekweli wonga lako, nangobambele Inkosazana kweli lasamazantsi e Afrika kwanelase Lusutu. Soloko sathi sahanjelwa ngu Sir Henry Barkly ngo 1871, noko bezibuye zako ezilandelayo nje i Ruluneli ezinjengo Sir Bartie Frere no Sir Hercules Robinson, besimana ukutenjiswa kunela ukuba yoka izokukangelwa indlela 'esihleli ngayo, kuze ke kungeziwa noko. Kungenxa yoko ke esithi sikubulelele ukuba kwako. Siyakolwa ke ukuba woti wakusibona utete nati usifumane singabantwana abayilulameleyo nabatembekileyo kwi Nkosazana, njingoko umntwana azitoba ngako pambi komina. Soloko ati u bawo u Mshweshwe wafuna inkuselo yolulaulo lomeleleyo lwase Ngilane, site sangabanyanekelweyo, nabapumeleleyo. Siyabona nokuba xa sisapetwe kakuhle panti kwanelqaba, soqubela pambili ebulumkweni nase konwabeni. O, Nkosi sikatalele kuba leyo yiyonanto sidala ngokuyiteta sitandaze nangayo lufutifi. Inkosazana mayisikatalele, ewe, mayisikatalele. Asifumi kufihlisa kuwe Nkosi, ukuba kuko eyentetwana malunga nalenalalo yetu epanti kokhuselo lwe Nkosazana, nakuba singeza saba sayichukumisa yona into yemfazwe yempu eyahlisela oluhlanga ubuhlungu ngendlela zonke, ayiphele yona ukuvakala kononyandla indawo yokuba elilizwe letu liyangwenelwa kakulu ngabo abangangabo bebala letu. Kanjalo siyovikela ngokugqitiseleyo indawo yokuba sibuye sibe panti kolaulo lwe Koloni; kuba sibona nokuba abo bebala letu abapantsi kolaulo abonwabhele kanye, nanjengokuba tina site sabekwa panti kokangelo lwe Nkosazana siyoyika ukuti hleze ngamaqokolo abasituyileyo sibuyiselele kwakulo mpato. Yilonto ke senza lomtandazo nje, sikucela ke nokokuba wena Nkosi wotumela kwi Nkosazana uyicela nokuba isitumela isiqiniselelo esiyakuba yiyona ngongqoto yobuqhina kuti tina basekoyo, kwanakwi zizukulwana eziya kulandela, ukuze eli lizwe lihale lipantsi kwale mpato sinayo ngoku kude kube ngunapakade. Lo ke ngumtandazo wam nkosi, nowabantwana bam, nowabantu bam; save ke sitemba ukuba wotumela indlebe, nokuba wotumela kakuhle, nokuba wotumela nase zindlebeni zo Mntan' Omhle, wenze nokuba isicelo setu sisinikwe. Nkosi gcina Inkosazana. Ndilibalile ke igama lam, nonyana bam benjenjalo, kwanama pakati, kuba simoya-mnye kulento. Ndiyakubulela ke kwakona Nkosi ngokusihambela kwako. Owako, Letsie Moshesh, Inkosi ya Besutu; Lerotodi, Jonathan Bereng.

Utyelelo Lwe Ruluneli.

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zisa Inkosazana ngokutobela kwako umteto, nokunamatela kuyo. Kundiuyise kakulu ukuza pakati kwenu ukuze ndibe nokunazi ngokute ngo nina zinkosi nabantu base Lusutu. Ukundamkela kweni kosoloko kuse zingqondweni nam, naxa sendibuyele e Kapa ndiya kukumbula ubuso babo bendinabo, bendihlangene nabo e Lusutu. Ndiyakuti ngawo onke amaxa ndancedise u Sir Marshall Clarke kumalungelo enu nokunipumelelisa. Ndikuvile oko nikuxelayo ukuba kuyatetwa, noluvo eninlalo malunga nenguquleko ekulaulweni kwenu, andikaziva kenna ezonteto. Kwaye kungeko moya wakuyigugula nempato yenu. Mandeleke nokuti, nakuba patiswa abapantsi kwam kwanakubantu base Koloni, bendegekeva ngendawo yokuba lubuye lutatwe ulaulo lwela Basutu. Elam ilizwi kuni lellokuba uingaba panti kwe Nkosazana, kwaye ke kungabalungele ukuti abandiuyise bamana beranelana. Bafanelwe kulihlalelana ngobuhlobo, nanjengohlanga olunye. Ndiyakulutemela uluvo lwenu kwi Nkosazana, ndiyaxelele nokuba oko nikucingayo akunasihlahla, nokuba bona abase Koloni abantu batanda ukuba nibe nempumelelo, nihlele nangoxolo. Zihlobo zam kulungile ukuba inteto yenu eniyibhekise kum itithatshasini. Kungalendlela kanye ezinokuti izinto ezingaqondakaliyo zishenxiswe, naye ke ngalendlela niyakusoloko naba nokutemba ulaulo lwenu, ebemimelwe kukulungisa futi ukuluxhasa. Ndiyabulele ke kwakona ngexa yububele benu nobuhlobo. Ndim, isihlobo semi futi.

H. B. LOCH, Isitunya Sakomkulu.

Impawana.

I TEA-MEETING.

Ngolwesi-Hlanu, May 2, bekuko i Tea-meeting kwa Bhuluneli, yokuncedisa kwityala letyalike entsha yase Rabe, e Monti. Ibe yenye ye timiti ezinkulu kunene eke Zako apo kwa Bhuluneli. Emva kwento ezipungwayo u Rev. J. Harper ucele u Rev. W. B. Rubusana (engu mfundisi walo tyalike), ukuba achazele intlanganisano ngento ekuhlangenwe ngayo. Kwinteto ende kunene u Mr. Rubusana ubalise ngomsebenzi omkulu kunene owenziwa lulutsha lwase Monti ekulingeni ukuba lomsebenzi ube yimpumelela; ubalise ngokuzimanya kwamadodana ukuba arole imali etile nge Migqibelo, ize lomali iposwe kwingxowa

ekutiwa " Sisigingqi; " nkwenza kwabo itimithi, eti ingeniso iposwe kwase sicingqini; ukuya kweke e Kapa apo wafika " wangqiba" imali. Ute ke, ngalemigudu bade babona isigingqi sesine £50- Baqalileke ukwaka, bafumene kusafuneka £28 ukuba, bafeze. Ke namhla baze kuzibika kumzi omkulu, utsho wati wobona umzi ukuba " bangabokuncedisa kuba nabo bezincedile. Uxele nangomsebenzi omhle owenziwa yintsapo yase Ncemeza ngokurhala imali etile ete yatenga ifestile. Ebulele ukubona into eninzi kangaka yabantu, ute wahlala. Pakati kwezitethi Bapaule u Rev. W. Philip, wase Gwaba; no Messrs. H. Mboni, W. K. Ntsikana, N. C. Umballa, J. Tunyiswa, E. Myimbane, no Dikweni, wase Cadadu. Inteto zamadoda zahamba ngo mqaqo omnye wokuba sifanele kuluncedisa udodana lwase Monti, kuba ledolopu i Monti likaya letu sonke, njengokuba Amangesi awela ulwandle ukuba kusinceda nje, kubuke pina ke tina nkuba masincede abohlanga lwetu?

Babonise ngomtshato omhle oqalwe lulutsha lwase Monti ngokwenzela u Tixo indlu yamaqondo yamaqondo ngowe, bath April, i Konferens ixoxe ngalemicimbi ilandelayo:

Kunynlwe u Rev. J. Smith Spencer ukuba aye kwi Konferens yezipalukana zonke eyakuba se America ngo 1891. Kwagqitywa kwelokuba e-Uniontown (Madman) indawo Kufundwe ngenqubo yezikula ezikulu zase Healdtown, Peddie, Lesseyton, Bensonvale, Edendale, Clarkebury, Shawbury, ekubonakele ukuba zonke ziqubela pambili ngamanani nangokuma kakuhle pambi kwabahloli bezikula. Ngomcimbi wemfundo epakamileyo e Nxukwebe kwagqitywe kwelokuba udodana luyokuti ga nge School Higher Examination. Umcimbi wokuba Umpatiswa we Healdtown Institution abe kwayi titshala unikelwe intlanganisano yesiqingata yase Rini ukuba uxoxwe kweyabantsundu neyabamhlope

IKOMITI ZE SINALA Kugqitywe kwelokuba zingabi samiswa ezi komiti. Izi ingxelo engazo ifundwe kwintlanganisano zeziqingata xa sezidibene nabatunywa.

IMIVUZO YABAFUNDISI.

INTSAPO YABAFUNDISI.

Kugqitywe ekubeni abafundisi babe nokutemela umntwana abemnye kwenye ye Sinala panti kwemtiteto etile.

of the movement, really believe ??? they propose to do, they can only ??? fate the prognostications of pessimists by deeds. Unless they have faith and see clearly the way before them they had better not proceed at all as then the results of a failure might prove calamitous.

THE reception of the Governor in Basutoland has not been one whit less enthusiastic than that offered to His Excellency in these parts. It was loyal and hearty, and will not, we trust, fail to impress the Queen's Representative with the devotion of the Basutos to the Throne. Our friends in Basutoland still entertain a wholesome dread of the Colonial Government, and seem to be carefully watching the treatment by that Government of those of their colour. It is well known that the Pondos have long maintained the same attitude. By pursuing a scrupulously fair and judicious policy towards the many thousands of Natives under their rule, the Cape Government would soon dispose of the aversion caused in the breasts of the Natives by mistakes in the past; but this end cannot be attained if sudden changes involving the abolition of the only Cabinet Minister who could give all his time to the unravelling of these many-sided questions are resolved upon.

The Wages of Kafir Farm Servants.

We hear enough about the laziness of the Kafirs that they will not work, and the proposals of the extreme members of the Africander Bond to reduce those of them to servitude to a farmer, who are found going about unemployed, are passed without note or comment; but not a word is said about their wages, as if that had nothing to do with the matter. I wish to state the facts about the wages which farm servants receive. Labourers working for a day or two receive a dollars day, or a shilling and their food. These are not permanent servants and their case may be left out for the present. Shepherds and cattle herds are paid ten shillings a month, and get half a bag of maize worth five shillings, which is just fourpence a day, and three pounds of maize to feed a man, his wife, and say two children. For this he has to be out weekday and Sunday with the Hock from morning till night, and must remain wet in the felt all day in rainy weather. When the sheep are safely kraaled at night, he can go to his hut, I was going to say to change his wet clothes, but he, good man, has no other clothes. What clothes can a man get, who has to clothe himself, his wife, and children, and provide all other necessaries out of six pounds in the year. His wife too not infrequently sleeps in her clothes that her children at least may have a blanket.

We may compare this remuneration with the wages of the English agricultural labourer. He receives twelve shillings a week, which is two shillings a day, as he does not work on Sunday, which is exactly four times as much as the Kafir shepherd gets with his fourpence, and twopence worth of maize. The Scotch ploughman, we understand, is paid less money than the English labourer, but receives a supply of milk, meal, and fuel, and a free house and vegetable garden, so that his appointments in all are worth £36 a year as compared with the £31 4s of the other.

When the facts about the Kafir shepherds become known, several things will cease to appear wonderful, such as that they will not stay with their masters; that they eat miltziek meat, and flesh of cattle dying of lung-sickness and red-water, and of diseased sheep—a thing deplored by their educated brethren—and that the rate of mortality, judging from the returns for King Williams Town, is 41 per thousand, as compared with London 19 in spite of its wretchedness; that the farmer's stock is stolen from the dishonesty or convenience of his herds, who have no sympathy with their master.

It is proper to state, however, that although the above-mentioned is the general rule as to the wages of shepherds, there are many farmers both English and Dutch, who allow their herds to keep, some stock of their own, or give them rations of milk, meat, coffee, and sometimes other things. Their shepherds are very comfortable and contented, and stay with their employers many years, or even a life-time.

In every social question it is only fair to hear the other side. The farmers say that herds won't stay with them, that that they remain a month or two to get enough to pay their hut-tax and then go off; that if they raise their wages, the herds get lifted up with conceit and become perfectly useless; that they are so troublesome and such bad servants, that they would gladly do without them if they could.

We have some suggestions to make on the general question. They may be summed up in one word—the farmer should make the position of a shepherd thoroughly comfortable and desirable, so that it should be worth having and keeping. He will then have SELECTION in his power, so as to secure the best servants, in place of the very worst.

There is room for an increase of wages, where the shepherd receives less than the barest keep of an English pauper, only it would be better not to begin with money, but to give rations of milk, meat, and coffee, and a comfortable cottage, built of raw brick, with two rooms and a fire place. A piece of garden ground for pumpkins, and for the luxury of green mealies might be added. We presume our farmer friends admit that the Kafir shepherd is human, and values small luxury. Might they not follow the example of our friend Mr. Blaine, of Weltondale, who also cares for the educational and religious interests of his servants, and gives a New Testament to every one who can read it.

After thoroughly trustworthy and intelligent servants are secured in some such way as that mentioned, wages in money should be raised, and a bonus should be given at the end of the year, if there have been no losses due to carelessness, or stockstealing. Now that it is so easy to lay up money in the Post Office Government Savings Bank, employers should enlighten their servants on the advantages of saving money, when they give higher wages.

CENSOR.

OLUKA
Gowie Uluhlu Lwezityalo.
Luka MARCH,
UKWINDLA

IMBALI ye Tswela Elikulu, Imigusho, i Beet, Turnip, nemifunwana ymke ingahlwayelwa. Zonke imbali ze Hy-poxia, Ixia, Sparaxis, Freesia, nezinye intyanyambo zase Kapa ezingcambu zinghukuva. ne Pansy, Carnation, Stock, Dianthus, Godetia, Larkspur, nezinye intyanyarbo ezilukuni, nezingafiyu.

-UBUSIKA NENTLAKOHLAZA-
IMIPOMPO ENENTYANTYAMBO.
ENJENGE
Narcissus, Snowdrop, Freesia, Anemone, Sparaxis, Tulip, Iris, Ranunculus, Lachenalia, Babiana, njalo-njalo.

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RAFU ibulewe. Into yonke siya kuyitoba kwa BANTSUNDU. Sine mpahla eninzi esisayivulayo. ABAZAKUTSHATA singabenzela i LOKWE ne MINQWAZI bakufuna ukuba benzelwe. Kulomsebenzi ungentla sina maledi amabini ngokukodwa okuwenza.

Ezamadoda i Suti, njalo, njalo, zinokusikwa aku zi ODOLA.

Zonke betu zipantsi ngoku-balulekileyo.

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KUFUNWA ITITSHALA enesimilo, enesiqiniseko, neshatitileyo kwi Sikula sakwa Zidenge, Stutterheim. Kufuneka iwaqale umsebenzi ngo July. Umvuzo wakwa Rulumente £30. Oyifunayo londawo makabhalele ku REV. W. B. RUBUSANA, M z. Peelton.

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu],

H-GRAHAM'S TOWN.

Saneke ltyali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye. Ikaliko Emhlope ne Brown, iqala 2 1/2 d. yd. Amicako etungelwa kwi Blanket, iqala 4 3/4 d. yd. Ezona Ntlobo zintsha ze Print, 3d., 4 1/2 d., ne 6d. yd. Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 1/- inye. Iblanket zoboya ziqala 5/- inye. Amabhayi 2/- ilinye; i Cotton Sheets 1/6 inye.

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I Dress zenziwa apa, ngezona ndlela zigqitiseleyo, yi Ledi esand' ukuvela e-England.

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IBHULUKWE ZE KODI, ziqala 5s. inye. IBHATYI ZE KODI, ziqala 10s. inye. IBHULUKWE ZE STOFU (Tweed), ziqala 2s. 11d. inye. IBHATYI ZE STOFU, ziqala 6s. inye. ISUTI Emhlalayo umfana ifishini entsha, 21s. IHEMPE, 1s. inye.

Oze kutenga apa ngokwalatiswa yi "Mvo" maze akuxele oko. Ukuba utenge ngexabiso eligqite kwi ponti enye (E1), uyakubuye ayinikwe isheleni ngeponti nganye.

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AMAYEZA

ADUME KUNENE,

JESSE SHAW (U-Nogqala), E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela

LAMAYEZA aya yalezwa kakulu nguminiyo, ngenxa yoku ngqinelana kwawo nezo zifo ezenzelwa zona; ngenxa yoku kaulenze uku nceda oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno enginqinwayo ukuba ingamayeza

UMPILISI WENENE (The Sure Cure). Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye imnu.

ELONA (Specific). Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

(UM-AFRIKA (Africanum). Umciza ongenzi xesha ukulipilisa izinyo.

UMFUNO 'YEZA (Herbal Tincture). Elingoyiswayo zingangqambo zendlebe, nezebenzi, nokubeta kwentloko yonke

UMHLAMBI 'LISO (Eye Lotion.) Oyena mpilisi wamhlo abulalayo.

OMGEDI ORARAYO (Herbal Alkaline Aperient). Eliqinisekileyo ukunceda ukutinyayi Ngasese, ukungatandi kudla, lcesine nento ezinjalo.

UHLIKHILA (Embrocation). Amafuta omi okupilisa ukuqamamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother). Amafuta oniti okupilisa ukutsha. ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb). Incindi yoku gada iziswana ezikatazayo zentsana. nezabantwana.

UMATINTELA (Antispasmodic). Umciza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic). Iyeza elilunge kunene kwisifo sokuba butataka, nokungatandi into itiyiwayo.

UBUGQI Magic Healer). Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA. (Emolientine). Into elunge kunene etanjiswayo ebenza bubebhule bugude ubuso.

UMGUTYANA (The Powder). Lisetyensisiwa neli kutiwa "Lelona" xa isifo sokunamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zafuwa nca kwi bhitolana nezi tofifana ngazinye, eziti zakulandelwa ngokukezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambisi ungenawo lamayeza esirweqe sokulunkela okungekehl.

AKandwa enziwa ngu JESSE SHAW. Igqira elisebenza ngemiciza, e Bhofofo, atengiswa nguye ngebhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

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

Emva kokuli sebenzisa ixesha elide sele, namava amaninzi umninilo, uliyaleza ngengqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsu. ku ezilishumi. Ibhotele nganye ihamba nanwadi ene nte to yesi Xhosa.

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