ngeni,

No. 19, 1892.

P. H. FAURE.

Igama ne Ndawo, Imini yokuhanjiswa.

1 July, 1892. 15 February, 1892.

Albany
Barkly East
Barkly West
Bathurst
Bedford
Cathcart
Cradock
Dordrecht
East London
Fort Beaufort
Graaff-Reinet
Kingwilliamstown
Komgha
Middelburg
Peddie
Queenstown
Somerset East
Steynsburg
Stockenstrom
Stutterheim
Victoria East
Glen Grey

what he likes. Who can deny that the Free State Natives are not so? The Natives are not allowed to have shops of their own, licenses for any kind of business are refused them, even if they are able tradesmen they must work under white men.

The Pass Law of the State is outrageous in the extreme. No exceptions of any kind are made. If you are a Native wherever you *are* and wherever you *go* a pass you must carry about your person, even if you are travelling in a cart. Ministers, Evangelists, Teachers, and other respectable and loyal Natives must have passes. One Native Minister at Bloemfontein was recently charged before the Landdrost for having no "special pass" and was fined 10s.; and also at Kroonstadt during the month of January, twenty-four Natives were arrested in their houses in the Location, some were roused from their Beds, and, without hats or coats, in the presence of their families, had to go to the "tronk." Fortunately, however, they were discharged. But what became of the Sergeants and the Police? Were they reprimanded? No. Why? For they apprehended "aapies," as the Natives are called in the Free State.

If one of your family is suddenly suffering from some severe illness at night you are afraid to go and call the doctor for you have no "special pass," as it is after 9 25 p.m., after which no Native is to be seen in the street without a special pass. If your wife or one of your special friends is to leave with a train, leaving after that time, you are bound, under all circumstances, to equip yourself with a pass if you intend to accompany him to the station.

By this pass system the master is losing his work, for the servant is in gaol, and the latter his wages, for he will not work for his master until he has been before the Landdrost, provided he pays his fine.

The Natives contribute an enormous sum to the revenue of the State by the pass-fees and the poll-tax, etc., whereas no provision is made for the education of their children. In the whole State only one Native school is aided by the Government; for the general belief is that an "aapie" must only know a very little of one of the three R's, viz, reading. Native children cannot attend school to the satisfaction of their parents' desire.

The third end last point slightly touched by Mr. Somngesi, that "a slave means one who has no power and resistance," is quite correct; because if a Native dates to controvert a white man he is sure to get no lees than one month with hard labour, with the cat-o'-nine tails in addition—no fine—and be chained all the time for a mere trifle. Is that not slavery? Yea! surely the Natives will bless the day when they are emancipated. It is really painful for human beings to be thus ill-treated on the soil of their ancestors.

Who will ba the emancipationist? Where are the Wilberforces? Thanking you in anticipation,

I am, etc.,

BUDLWANA.

[Our correspondent will doubtless be glad to hear that already the effects of the unsympathetic policy towards the Natives in the Free State, some of which he has dwelt upon, are that Native labour is rapidly quitting that country; and no less a newspaper than President Reitz's Organ, the *Express.*, wrote strongly the Other day for the repeal of restrictive laws against Natives.—ED. N.O.]

NATIVE LABOUR QUESTION.

LETTER TO THE EDITOR.

SIR,—In the S P.G. *Mission Field* for September, 1891, an interesting account is given of the South Sea Islanders working in Queensland. The point to which I wish specially to call attention is this: "The Queensland Government have made special rules about these people. They must be well fed and clothed, and have blankets given them; all their wages are paid through a Government agent, whose duty it is to lee that they are properly treated. They are taught to bank their money, some of them having as much as a hundred pounds in the bank. In case of sickness they are attended by doctors. On some of the large plantations a doctor is kept, and I have never seen any ill treatment since I came among them."

If a Labour Bureau is established in this Colony its offices should be instructed to investigate such cases of ill treatment as are referred to by your correspondent "Yenza kanye Ungashi- yi Luto." Good work cannot be expected where wages are not honestly paid. Yours, etc,

H. MASTER WHITE.

Grahamstown,
19 February, 1892.

BONISANI IHASHE.

INKABI EBOMVU emanqina amnyama, enehalafu-mantyi pezulu kwindlebe yo-kohlo ngemva, nekolo elufipa; litobe ngorn-va. Iminyaka imalunga nesixenxe ubudala. Wovuzwa nge 10/ olandisayo. Kubhalelwa ku T. M. DUNJANA, wase Hackney.

ITIMITI E QONCE.

I FRONTIER CRICKET CLUB" iya kuhlaziya umzi wase Qonce nge Sidlo se Timiti esiya kuba no Mculo, ngobusuku bolwesi HLANU, MARCH 4, 1892, kwindlu ye Sikula, Brownlee Station. Ingcango zovulwa ngo 8 p.m. Ixabiso lokungena 1/-. Bayacelwa ukuba babeko kunene abantu.

ABAZELWEYO.

SIDZUMO.—Ezeleni, Inkosikazi yakwa Petrus P. Sidzumo ibeleke UNYANA, ngomhla we 15 February, 1892. 2t33

NZAMELA.—E Tsojana, ngomhla we 30 January, 1892, Inkosikazi ka Mr. Edward Nzamela—u Georgina Nzamela, ibeleke INTOMBI. Umdali wenza ngokusi-vuyisa apa e Tsojana.

Abandibhalelayo mabenjenje

DAVID MZIMBA,
Main,
Tsomo Post.

AKA

GAUNT

AMAFUTA EZILONDA,

(OINTMENT.)

Farmerfield, near Salem,
3rd December, 1891.

MR. JNO. GAUNT,
Kingwilliamstown.

DEAR SIR,—Ndiyalincoma kakulu lyeza lako Lezilonda, njalo-njalo, onditumele Iona; ndaye ndiya kukubhengeza oko ngangoko ndinako.

Ndilisebenzise kupela intsuku ezimbini nobusuku bazo. Ekumangalisweni kwam okukulu kubehle kwako impawu zobu "nohono" kobesifa.

Ngawona Mafuta alungiloyo, nakupilisa kungummangaliso ezilondeni, njalo-njalo, endaka ndawabona.

Nceda unditumele kwakona enye ibhoki- sana, ndiyifunela omnye umntu owa nezi- londa, nakuba zona zahlukile kwezowoku- qala. Owokuqala yena ngohlobo ezazimba- mbe ngalo ndandingatsho ukuba angabuye apile. Ubekade esebenzisa Amayeza aba mhlope nawa Bantsundu; onke lomayeza akaneda luto. Nditi, ngapandle kwama- tandabuzo, iyeza lako lamnceda.

Manditshonele apo, owako otozamileyo u

STEPHEN S. MDLIVA.

Ixabiso 1/- Ngeposi 1/2.

KUBHALELWA KU

J. GAUNT & CO.

CHEMIST,

KING WILLIAMS TOWN.

P. S. JEFFREY,

Umtengisi Wento Yonke,

NOTENGA KONKE OKUTENGISWAYO,

UNOLANGAZELELO lokunga angazisa abemi be Hewu lonke —be Kamastonp ne Oxkaaal ukuba uchopele ukutenga uboya begusha uboya bebhokwe. Izikumba nga-manani apezulu arolwayo napina.

Ofani ngofani bempahla bahleli beko nga-maxabiso angekalazelwayo nangubani. *Wapulelwa kakulu oze kutenga epete imali.*

Lomzi ubalulekile ngokutengisa, kwinto eninzi etengiswayo ITYALI EZINTLE. IBHULUKWE ZEKODI ezihlala kakuhle, zingqingqwa, akuko zinokuzigqila. IZI-HLANGU EZILUSHICA. KWI SWIKILA NE KOFU, njalo njalo, utengisa ezona. ICUBA LEBHULU ELILUNGILEYO. IKELEKO ye 6d. iyadi ayichukunyiswa nto.

Abanento yokutenga neyokutengisa baya- kuba basebenzisa ubulumko ukuke beze apa ngapambi kokuba baye kwezinye indawo nemali yabo kwanoboya babo.

P. S. JEFFREY,

E KAMASTONE.

OLUKA

Gowie Uluhlu Lwezityalo.

Luka FEBRUARY.

FLOWER BULBS:

Tyala i Anemones, Daffodils, Iris, Jonquils, Hyacinths, Narcissus, Rananculus, Snowdrops, njalo-njalo, ukuze ufumane intyatya- mbo ebusika nase kutwaseni kwe ntlakohlaza *Ngentlobontlobo namaxabiso kangela kwi Ncwadi yo Gowie ye "Flowering Bulbs Ezi-ketiweyo zokutyalwa e Kwindla," yo January* 1892.

IMBEWU YENTYATYAMBO :

Hlwayela i Pansy, Stock, Daisy, Godetia, Dianthus, Verbena, Salpiglossis, Snapdragon, Sweet Peas, Lupins, njalo-njalo.

Iziziba ezityeluweyo mazikuselwe ela- ngeni, kananjalo mazipiwe amanzi kanobom.

IMBEWU ZEMIFUNO:

Hlwayela i Cauliflower, Ikapetshu, Brocoli, Savoy, Itswele, Imigushe. Lettuce, Beet, Spinach. Radish, Turnip, Imifuno, Imbotyi zama Frentshi, Lucerne, Swede, Mangel, njalo-njalo.

ITAPILE :

Ixesha lokutyala Itapile seliqalile.

Tyala I kapetshu ne Cauliflower.

W. & C. GOWIE.

GRAHAMSTOWN.

J- KUZANE.

Umteteleli Ematyaleni, KU TSOLO.

Amatyala uwateta nakuyipina Ofisi ya Pesheya kwe Nciba.

ASAPH MAKUBALO

UMTETELELI-EMTETWENI,

Usawuqubu umsebenzi Ematya- leni.

ENGQUSH

WA.

KATA,

KUYA

KULAHLWA

IWAKA(1000)

—LE-

QIYA.

ZESILIKA

Kumntu ngamnye ote watenga ngexabiso elinge- ngapantsi kwe SHELENI EZINTLANU (5/), woti xa ete wakumema oko anikwe ibhaso le Hangutyefu.

P.S.—Yizani kamsinya zingekade zipele

W. O. CARTER & CO.

KING WILLIAMS TOWN.

ISAZISO SIKA

TIKOLOSHE.

NGXATSHOKE MZI

ONTSUNDU!

U TIKOLOSHE uya wubulela Umzi Ontsundu ngokumxuma kwawo. Uyawaziaa okokuba akase- nanto nalamzi ka NGOMTI use Bhulorweni. Umf'omkulu yena selemise Ivenkile yake e Koneni, malunga ne Tyalike yama Wesile pambi kwe Ntango ze Fandesi, apo ke afukame kona NEZISULU ZA.KE, njalo-njalo. Impahla ekona inxenye yayo yiyo le:

AMAKHUBA, ngamanani alula, ONOXESHA BESALI, babodwa, AMAXAMBA ESWEKILE ne KO- FU, ngenani elilula.

UMGUBO, nento yonke.

Yizani kuzibone- la ngokwenu.

ISEYILE, IDYOKWE, IMIQOKOZO, I WATER- FATYI, ITYEYA ne PLANGA.

AKUKONTO INGEKOYO.

A. J. Cross & Co.

E QONCE.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise amayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuxaxaza, 1/6 ibotile.

Elika

COOK Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile.

Aka

COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile

Elika

COOK Iyeza Lepalo. 1/6 ibotile.

Ezika

COOK Ipils, 1/ ngebokisana.

Eka

COOK Incindi Yezinyo. 6d. ngebotile.

Oka

COOK Umciza Westepu Saba- ntwana. 6d. ngebotile.

Oka

COOK Umgutyana Wamehlo. 6d. ngesiqunyana

Oka

COOK Umciza we Cesine. 8/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Ngawenkohliso angenalo igama lake.

IZAZISO KWA BANTSUNDU.

ZEKOMKULU LASE KAPA.

ZISHICILELWA

INTSHUM

AYELO

NGOKWEMVUME KAZI U SIR HENRY BROUGHAM LOCH.

QUEEN LORDS

COMMONS

Owe Ntsikelelo Kamkhulu Sir Henry Brougham Loch, Knight Grand Cross, yo-didi olubalulekileyo kunene lo St Mechael no St. George, Owamatsbawe adume kunene e Bath, u Ruluneli no Mpati Oyintloko we Koloni yo Mntan' Omhle yase Cape of Good Hope, e South Africa, namazwane. nezibhaxa zayo, ne Sandla so Mntan' Omhle, njalo-njalo.

NGOKWESIQENDU se 5 somteto No. 16 we 1891, ekutiwa "Ngumteto Waba-kweta ongokutshila nemiyezelo ye Nto-njane, 1891," kutiwa lomteto uxeliweyo uyakuqutywa kwiziqingata ze Koloni ngo-mhla eyakuti i Ruluneli ngentshumayelo kwi *Gazette*, iyixele ize iyimise. Ngokoke, apa ndiyashumayeza, ndixela ndisazisa ukuba lomteto sewuxeliwe uyakubanjiswa kwindawo ezininzi zale Koloni ezi zidweli-swe kulemigoa ilandelayo, kususela, nase-mva kwemihla exeliweyo apa.

TIXO SINDISA INKOSAZANA!

Ubekwe isandla sam netywina le Koloni yase Cape of Good Hope, ngomhla we 25 January, 1892.

HENRY B LOCH,
Iruluneli.

Ngomyalelo ka Mhlekazi Iruluneli e Bhu.

Isaziso sika Rulumeni, No 99 of 1892.

Kwi Ofisi ye Nkulu-Mbuso, Capetown, Cape of Good Hope, 3rd February, 1892.

UMHLEKAZI Iruluneli, ecebisene ne Bhunga elingu Rulumeni; unga anga-zisa ukuba ukususela kumhla we 8 ka Feb-ruary, 1892, ixesha lokuvula nokuvala, nelokuya ngomcimbi, kuzo zonke i Ofisi Zakomkulu kuyo yonke i Koloni liyakuba lelo limiselweyo ngokutsha. elikwi Meridian ye 22 1/2deg. of East Longitude. Kumiselwe ukuba elona xesha kuya kusetyenziswa Iona lituyelwe kuzo zonke i Ofisi Zocingo ezi-kule Koloni ngobusuku be 7 ku February, 1892, nokuba ngemini elandelayo Intsimbi Zamaxesha kuzo zonke i Ofisi Zakomkulu ziya kwalata ixesha elimiselweyo. Kuko nezilungiselelo ezenziweyo zokugcina ixesha elilungileyo kwi Ofisi Zocingo ngemiqondiso eya kumana isenziwa ivela kwi Royal Observatory.

C. J. RHODES.

HAYWARD

UMQA OYI

DIP

Augqitwa yeza ukuhlambu- lula Ibhula Ezigusheni.

Yitshoni kwi Venkile enimele zona ziniyale- zele ko

BAKER, KING

AND COMPANY,

NGEMIHLABA ESE GALA

ISAZISO.—No. 972, 1891.

Kwi Office Yompatiswa Mihlaba ya Komkulu, ye Cape of Good Hopd, 27 *November,* 1891.

EKUBENI u Rulumeni eqgibe ukumisa ixesha malunga nemihlaba ebe icande Iwe abantsundu kwelaba Tembu, esezantsi komda ekutiwa ngowabamhlope lokuba ba yihlaule imali yolocando-mihlaba ejonge ekukupeni iziqindiselo zayo—kuyaziswa ke kubo bonke abalunge nalomihlaba ukuba abatanga barole £1 3 0 emnye pambi ko suku luka JUNE 30, 1892, bayakuyihlu- twa lomihlaba inikwe aboyifuna.

H. H. McNAUGHTON,
Umncedisi Mantyi.

Ngentengiso-Mhlaba e Herschel.

ISAZISO.—No. 147, 1891.

Kwi Office yono Canda, Capetown, 19 October, 1891.

EKUBENI u Mr. 0. W. P. Cloete enze isicelo ngokommiselo wesiqendu 14 so Mteto No 15 ka 1887 ngomhlatyana wakom-kulu onxulumene nowake okumandla wase Herschel : nakanjalo lomhlaba unokutengi swa ngokwezimiselo zalomteto ungentla : ngokoke ngokulungelelene nese 15 isiqendu salomteto, kuyaziswa ukuba londawo u Rulumente uyakuyikangela ngolwesi-Tatu, 20 JUNE, 1892 ; bonke ke abantu aba-nento yokwenza nalomhlaba bangabhalela kule office pambi komhla lowo, ezoti ezo ncwadi zikangelwe ukulunga nokungalungi nesiceIo eso.

L. MARQUARD,
Unocanda Omkulu.

Ukucandwa Kwalomhlaba.

Ububanzi yi 200 mogolo, ngezantsi yifama eyi "Balloch," ngasentla ngowakomkulu ; ukumandla wase Herschel.

Ololiwe baka Rulumente

BELASE MPUMALNGA.

Utyelelo Lwabadlali be Bhola ba Pesheya e QONCE, ngo February 18th, 19th, ne 20th, 1892 ITIKITI EZITSHIPU ZABAHAMBI!

NE TRENI EZONGEZELELWEYO.

I RETURN TICKETS ngamanani Alula Eholide, ziya kunikwa ngoluhlobo uku-ya e QONCE:—Ukusuka e Middelburg Road, Aliwal North, ne zitishi ezisendleleni, kude kuse e Flowers Halt, ziya kunikwa ngo February 16th, 17th, ne 18th, onako uknbuya ngazo kude kube ngo February 24th, 1892.—Ukusuka e Queenstown nakwi zitishi ezisendleleni kuya e Peelton, ngo February 16th nentsuku ezilandelayo de kube ngo February 20th, anokubuya ngayo umntu de kube ngo 22nd February, 1892:—Ukusuka e East London nezitishi ezisendle-leni, kude kube se Breidbaob, ngo February 18th, 19th, ne 20th, anokubuya ngazo umntu kude kube ngo February 22nd, 1892.—Nge-ncazelo ezeleyo ngemali nangetreni ezino-kutatyatelwa zona ezitikiti zitshipu, kange-lani amapetshana ashicilelweyo.

J. 0. PATERSON,
Acting Traffic Manager.

Traffic Manager's Office,
East London, February, 1892.

Kwabafunde Ishishini.

Kufuneka udodana olufunde i Shishini LOKWAKA NOKU- CWELA (Carpenters and Masons), kwa NABENZI-ZITENA (Brick-makers).

Owufunayo lomsebenzi maka- bhalele, axele no Mvuzo angawu- funayo ko

William H, Mbenya & Co.,

CARPENTERS & BUILDERS,

FORT SALISBURY,

British Mashonaland.

T. GALDERWOOD,

UMTETELI- MATYALA

Umlungiseleli-Mihlaba, njalo-njalo.

E QONCE.

ISAZISO NGO GQIRA.

UDR. WALKER, ekubeni ebuye wala-telwa ukuba yi District Surgeon yase Keiskama Hoek, bonke abamfunayo bano-kumfumana imihla yonke emzini wake e Keiskama Hoek, obufudula ungoka Dr. CLIFTON, kufupi ne Lower Drift.

ISAZISO

UKUBA u CHARLES NONDIZA, wase Shixini, Willowvale, akezi (pambi kwe 24th FEBRUARY, 1892) kutabata Inqwelo yake apa, iyakutengiswa ngomhla we 25th FEBRUARY, 1892, ukubhatala indleko ziyo. H. T. BRIDGER, Idutywa, 1 February, 1892. Witness .- PHILIP ROZA-NI. t252

QONDANI!

Umnini-pepa unamapepa ane ALMANAK ye "MVO" yo 1892 ambalwa, angafunyanwa-ngaba- lifunayo, ukuba batumele kamsi- nya IXABISO LE 6d. ku Editor "Imvo,"Kingwilliamstown.

ISIKOLO SENTOMBI

SASE BLYTHSWOOD.

I SIKOLO ESITSHA SENTOMBI esiquke Isebe Lokufuuda Nelomsebenzi, sisand'. ukuvulwa e BLYTHSWOOD, sipetwe nga-manenekazi amabini amhlope, encediswa ngantsundu akwamabini. Isebe Lomsebe-nzi lise lizele, kodwa kwele Mfundo kuseko indawo ezivulekileyo. Kubhalelwa ku Rev. JAMES MCLAREN.

Ukuguqulwa Kwegama

NDIYAZISA wonke ubani ukuba kwa- posiswa ukuba ndibe ngu THOMAS STOFILE, namhla ndingu THOMAS M. MEJANE. Ke namhla ndiya liguqula, wonke ondibhalelayo uyakuti: THOMAS M. MEJANE. 3t33

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona ; ngenxa yoku kauleza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu- pantsi bexabiso lawo; ngenxa yokucoceka ekwe- niweni kwawo; ngenxa yokungabi nasikwa letyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).

Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo Iwe gazi nezinye izisu inkatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, ukungafandi kudla, Icesine nento ezinjalo.

UHLIKIHLA (Embrocation).

Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha. ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nesabantwana.

UMATINTELA (Antispumodio).

Umciza, wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba batataka, nokungatandi nto ityiwayo.

UBUGQI Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene ekutambisayo ebenza bubebu- hle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenzisiwa neli kutiwa "Lelona" xa isifo sokunamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe nokuzalisekileyo zatiwa nca kwi bhotilana nezi-tofilana ngazinye, eziti zakulandelwa ngokufeze- kileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rweqe sokulumkela okungekehli.

Akandwa onziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolopu zale Koloni yonke, o Natal, e Free State, e Transvaal, nase Indiya,

AMAGOSA ALAMAYEZA—

E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond A Co.
E Ngqamakwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini-E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon & Co.
Engqusha—W. A. Young, E q.
Ikaya lawo o Fort Beaufort kwa Nogqala.

ISEBENZA NGOBUGQI.

I-RHEUMATICURO!

IYEZA ELIKULU LASE SOUTH AFRICA.

RHEUMATISM NEURALCIA RHEUMATISM

LUMBARGO RHEUMATIC GOUT

SCIATICA

RHEUMATISM

GOUT

Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli lizwe.

UMPILISI WEZILWELWE

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

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

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

Lilungiselelwa umninilo kupela ngu

G. E. COOK,

KING WILLIAM'S TOWN,

linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

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belilizwe abasiso nesiqingata sento aba- yiyo abelungu bapesheya. Utsho wati nicinga ukuba ukuba bazintshaba zenu ngebeyikupa na lemali ingamawakawaka yokuza kufundisa nina? Ute abelungu abeza kwelilizwe bakutshwa kukuxinana pesheya paya, bati bakufika e Kapa bangenwa moya wumbi wokutiya umntu omnyama kuba bezokufuna impumelelo yodwa ngabo. Ute ndiziva ndinosizi ukuba ndingumutu omhlope, akwaba namhlanje bendimnyama, iuyatelo elinje ngeli ubeyakulixhasa ngomqolo wonke watsho wati, elinyatelo ulinqwenelela impumelelo, laye lilelona linokubanyusa abantsundu, kwa njengabamhlope—watsho ohamba, (yaduma intlanganiso).

UMQASALAKO.

Intlanganiso iqube ngesimo sokungevani kwamakaya ngenxa yo "asiqondi." Amadodana ate ayiswela mpela imbeko naku Mgcini-Sihlalo, baye abantu sebe- mane bepuina ngamaqela, kwati sekusele igcudwana kwabonakala ukuba mayiva-Iwe intlanganiso engasakulityalwa ububi bayo, baye nabamnywa bengasokuwali- bala amajentimani ase Kimberley ukuxo xa kwawo. Into emyoli kukuba nabase mzini baqonde ukuba kungemi zintla- nganiso nje kungalo " ruturutu " we- ngqokelela yo "ndozibonela nam " base kay' apa—zihamba ngalommango ke ezeli lembokotwe. Banduluke izolo abatu- nywa ukusinga kwelimelene ne Gqili bepelekelelwa yiminqwenelelo eshushu yabavelana nomcimbi abahambela wona.

Ibala Labadlali.

[YI SPORTS EDITOR.]

Isifo samahashe sifike kanye maxa siqondayo ukuba ukufuywa kwamahashe kuzakubako ngokubanzi kumzi ontsundu. Waye nomdlalo wogqatso Iwamahashe ubuqala ukunonelelwa kwindawo nge- ndawo. Umzi ubuqala ukufuna ama- hashe ohlobo, iti nendodana ukuba iye kusebenza kanti isongele ukuke ifumane inkabi yehashe. Namhla ke zonke ezonto zipelile. Oku kufa kwamahashe bekufa- nele ukuba nesifundo esikulu emzini, sokuba intsebenzo yawo ungayifinceli ekutengeni amahashe, kodwa mawugcine imali yona ingangenwa zifo.

Ukufa kwamahashe, nokufa kwemi- dlalo enjenge bhola ne tenisi kuya kuba- nga ubuyo-mva olukulu emzini. Ibiba yinto emnandi ukuva ikaba lincokola ngamahashe nange bhola,—kuba into zentlalo nezombuso asinto ike ipatwe nokupatwa, zaye kanjalo zingaziwa no- kuba zintonina ezo. Ke namhla izixoxo ziyakuba ngamankazana no bhelu lo msele.

* * *

Abadlali bebhola bapesheya bafikile babuya bemka e Qonce. Isipumo som- dlalo sibe sesikumangeno okuqala i Border team yenze 59; abapesheya 109; kwawesibini i Border 155; abapesheya 48 for 2 wickets lapela ixesha, yaba ka yi draw. Kuko izifundo ezikulu ezimelwe kutatyatwa ngabadlali bebhola abake ba- wabona lamadoda edlala—ukuba kuhle- liwenje lento iyibhola inokude idlalwe ngemfezeko enje, ekubholeni, ekufildeni nase kubatisheni; yaye ke yonke lonto isisiqamo senzondelelo entweni asukuba eyenza umntu. Ukususela namhla siya-temba ukuba wonke umdlali uyakunone- lela ukupraktiza nokwenza zonke imfane-
lo zebhola ukuze lomdlalo utikelele kule mfezeko nakuti bantsundu.

***

I Grahamstown Lawn Tennis Inyule lamalungu ukuba ngamagosa ayo President, Mr. T. C. Mvula ; Capt., Miss Tshongwana ; Vice-Capt., Miss A. Kulati; Secretary, Mr. T. 0. Mvula; Treasurer, Miss M. Mali.—Ikomiti, Messrs. Mvula, Mqikela, Misses Kulati, Tshongwana no James.

***

AMADODANA NE BHOLA. —Ngeholide ze Krismas ne Nibidyala ikhaba lase Komani lalizilungiselele ukunyuka uku- ya kudlala e Aliwal North nase Burghers- dorp. Linduluke apa eliqela nge 28th December lipetwe yinto ka Magoda i captain. Amadodana anyukayo ngala: Magoda (capt.), Rabula, Mapikela, Mvambo, Mpahlele, Xinishe, Stephen, Mka- pa, Mqumbisa, Fobe, Ned.

E ALIWAL NORTH.—Kusile nge 29th December zidibene i Aliwal Native C.C, ne Queenstown Native C.C. Kungene i Queenstown kuqala, alabhola i Aliwal North larola inqaba, yangamadanga- danga kwafana kwakubi kanye kuba umfo ka Matsutso wabhola ngento entle kanye. Langena i Aliwal, alabhola ikaba lase Queenstown larola inqentsu sabalula i bowling ka Mr. Mapikela no Mr. Fobe. Dywanga yapela inkani. Kwangolwesi Bini olo yadliwa i Aliwal yi Quenstown. Kwi batting ye Aliwal sincome into ka Mtshazo ete kwi innings yesibini yenza 33 ; e Queenstown sincoma u Mr. D. Mpahlele owenze 33, no Mr. Stephen owenze 11. Nazo izikora nje-ngoko zinjalo:—

ALIWAL LOOK OUT C.C., 1st innings,— G Saul b Mapikela 2, M Mtshazo b do 0, C Mtshakaci b do 5, M Mtoboli b do 7, Dryer c Fobe b Magoda 2, G Mtshakaci b Fobe 5, J Matsutso (Capt.) b Mapikela 2, R Ngqambela b Fobe 0, Kopman b Mapikela 4, S Qutu b Mapikela 0, D Peter not out 0. Extras 3. Total 30.

2nd Innings,—M Mtshazo not out 32, S Tutu b Mapikela 0, C Mtshakaci c Rev Mvambo b do 1, R Ngqambela c Xinishe b do 5, D Peter b do 0, G Mtshakaci c Mkapa b Fobe 1, D Kopman b do 2, Dryer b do 4, M Mtoboli c Mpahlele b do 2, I Matsutso b do 2, G Saul b do 0. Extras 4. Total 53.

QUEENSTOWN NATIVE C.C., 1st innings, — G Magoda (Capt.) b Matsutso 0, I M Mapikela c Mtshazo b Matsutso 3, M Rabula b Dryer 3, Mkapa b Matsutso 1, J Ned b do 0, D Mpahlele b do 8, W K Fobe run out 1, J Stephen b do 0, S Mvambo b Dryer 1, M Xinishe c Kopman b do 1, J Mqumbisa not out 1. Extras 9. Total 35.

2nd Innings,—J Mqumbisa b Matsutso 1, J Stephen b Dryer 11, Mkapa b Matsutso 7, M Xinishe b Dryer 0, W K Fobe b do 8, D Mpahlele b Matsutso 33, M Rabula b do 0, T M Mapikela b Dryer 3, G Magoda b do 10, J Ned b Matsutso 0, S Mvambo not out 0. Extras 12, Total 85.

***

Abadlali e Aliwal.—Ngokumayela neli qela libe lingaba dlali singa singalicebisa ukuba liti ngemini ezinje ngezemidlalo emikulu linxibe ingubo zebhola, kuba ingubo ezimdaka zenza ukuba ibhola ingabonakali. Zombini i bowlers zase Aliwal zazi ngena mpahla ekanyayo. Kanjalo lento iyawugxeka umdlalo xa amalungu engena sivato sebhola.

* * *

Umzi wase Aliwal— into esiyipaule tina, kanjalo yambi, kukunga kutazwa ko luts'ha ngumzi, asazi ko nokuba ityala likumadodana kusinina—asibonanga na- manenekazi, abe mabini matatu betu, ngati, into enkulu tina esiyivileyo apa kukubetwa kwe Hoot (illeyiti)—yeka sibe sisitampu sodwa obubusuku. Sibulela u Mrs. Qata no Mrs. Ngqambela kona, ngobubele abasenzele bona. Amanene wona mu anonelele inqubelo pambili.

***

Ngolwesi Tatu—Lindulukile ikaba la- singa e Burghersdorp, lafika kona ngo
11 o'clock lase lisiya kwa oko e fildini. Zanqoza kwa oko, aladlala ikaba lase Burghersdorp lenza into entle, safana sati, yinile kwehlani! O, kute kanti i bowling liyiposile ikaba lase Komani layiqonda lento sekumzuzu. Yangena i

Komani yenza kakuhle, kwabonakala ukuba ezinkunzi zombini zinekonye, latshona ilanga kukubi emadodeni—kuwo omabini amacala, kuba kungaqondeki into ekuya kuba yiyo.

Kwasa kona okungaliyo, ladlala kakuhle i Burghersdorp kanye. Kwi innings yesibini neyokuqala sibalula u Mr. Matlala owenze i 12 ne 28; kanjalo i fielding yolikaba ibe yentle ngokunco- mekayo. Lite lingena ikaba lento ka Magoda kwase kukubi, itemba lokoyisa libonakala kude, aye ete amakosikazi nentsapo yase Burghersdorp enza izijwili kwada kwalumeza nasenttoko kubaha- mbeli. Nantso into khaba lam watsho umfo ka Magoda wase Queen, yayinga-bholi into ka Mabope irole inqaba. Li- ngene xa kunjalo ixaka lika Mpahlele, mfondini aladlala ladala izafobe kwi bowling entle kunene ka Mbele no Manga, lenza 27 not out, nento ka Rabula apa yenze 16. Laba liyoyisa ikaba le Queen kwakona.

Into esiyigxekileyo nalapa kukuti i bowlers zingabi nasinxibo sikanyayo, lento idala impazamiso. Nalapa siyate- mba ukuba ikaba elintsundu lendawo liya kuyilungisa next time ezimatshini. Wona umzi wase Burghersdorp siya wuncoma ngobubele nangenqubelo pa- mbili kwinto zokukanya. Nako ukuma kwezikora:—

QUEENSTOWN NATIVE C.C., 1st innings, —Mpahlele b Mbele 8, Fobe b do 5, Stephen c and b do 2, Mkapa b Manga 6, Magoda b do 6, Mapikela c Likhela b do 6, Rabula b Mabope 21, Mvambo b Manga 3, Xinishe c Mvimbi b Mabope 4, Ned b Manga 0, Mqumbisa not out 1. Extras 6. Total 67.

2nd Innings,—Mvambo c Mbele b Mabope 0, Mkapa b do 1, Stephen b Mbele b do 0, Mapikela b do 2, Fobe c Manga b do 5, Rabula b Manga 16, Mpahlele not out 27, Xinishe run out 0, Magoda b Manga 0, Mqumbisa b do 7, Ned not out 0. Extras 1. Total 59.

BURGHERSDORP MILLIONER C.C., 1st innings, —Mabope b Fobe 6, Mathlala b Mapikela 12, E Mbele c Rabula b do 8, B Mbele b Fobe 11, Mvimbi b Rabula 5, Manga lbw b Mapikela 9, Mkhathla b Fobe 9, Bobo c and b Fobe 0, Rhodo b Fobe 2, Ngcayiya not out 5, Likhela b Fobe 0. Extras 8. Total 75.

2nd Innings,—Mabope run out 3, E Mbele b Fobe 0, Mathlala stpd Mapikela 28, B Mbele c and bFobe 4, Mvimbi b do 4, Manga c Ned b do 0, Mkhathla c Mvambo b Mpahlele 0, Bobo b do 1, Rhodo b do 0, Ngcayiya not out 1, Likhela 0, Extras 7. Total 48.

Imvo Zabantu.

NGEMFUNDO YOMTINJANA.

NKOSI YAM MHLELI WE MVO ZABANTSUNDU, —Kude kwako incasa ukupula- pula ingxoxo osipakele yona kwipepa lomhla we 4 ku February, kwinteto yesi Xosa eyalekela k wengapambili yesi Ngesi ngomcimbi owandululwa "Yi- ndlezana Yohlanga" entlanganisweni yemi "Tika" yase Wesile eyayidibene ngenyanga efileyo e Komani. Lomfo ka Dwane uwuqonda kude kuti peza umse-benzi wake wobufundisi, xa amacapaza endaka ndahlaba ngawo umkosi kulo elipepa lohlanga owati umzi wonakala, ete kanti wawaqonda njalo okunene, wati nokuwundulula kwake wachana eyona ndawo iwufaneleyo. Kakade umzi uyakulila ngabafundisi bohlanga xa ezinto bengazinyamekele ukuzifundisa njenge Vangeli. Abamhlope abafundisi bawufezile owabo umsebenzi pakati kwetu, basenzile isiseko sawo wonke umsebenzi. Abantsundu ke abafundisi mabake bakangele umhlaba olungileyo wokwenza izitena zokumisa esisako. Ukuba indlu ye Vangeli neyencubeko iyawa, siyakulila ngabo, no "Mdali" akakubancoma ukusebenzi kwabo. Ndi- yatemba okokuba neminye "imitika" ebingaziqondi ezindawo iyakubuya igqo- bokile, zeke ifike ngokugqoboza imihla- mbi esezandleni zayo. Andinanteto hide kuba lengxoxo iqutywe ngobuciko ngu Mhleli epepeni.—Ndim,

LINNETT.

8 February, 1892.

NGORUTURUTU.

DEAR EDITOR,—Kaundifumanele isitu- ba kulomvaba yakowetu Mhleli. Bendi- ngababele kubhala ngalomcirnbi, kuba lento ndayiqonda kwasentloko ukuba ipanda ucuku lodwa, ko ndiyibukele ke ngoku ndiyifumana lyingozi enkulu kunene eluntwini. Ngati lendlela kuqutywa ngayo iyakuwutingazisa umzi kanye, okanye iyakuwenza amayilo umzi, ne zitulu, kanti ke kungena ingozi kulento. Kuba nangenye imini uyakubizwa umzi lo usuke ungayisabeli nayipina intlanganiso, kuba awusayazi eyona nto iqutywa-yo ; kanjalo lendlela kuqutywa ngayo asiyiyo yobunene, kanti zonke izinto zomzi sizilindele ziqutywa ngotozamo nemvisiswano. Lento iyakubangela u- kuba amanene akowetu abekekileyo aswele izitunzi. Ngati kum ngeyjfane iyekwe lento, okunene azibonele ngo- kwawo amadoda nokuba yinto nokuba asinto kungabekwa bani ityala. Ngoku- kodwa lento seyonakele; ndaye mna ndicinga ukuba yonakele macala omabini, kuba andisiboni isizatu sokuba ingqu-ngqutela inqumle nje izinto ngapandle kwentelekelelo. Andiva mntu wase Hewu ubeko kulontlanganiso. yaye ingawazi nomoya wase Hewu ukuba unxayipina malungana nayo, kanti iyakwazi uku- nyula u Mr. Mtombeni imnyulela i Ka- mastone, elixesha ase Oxkraal, ize inga kankanyi nento nge Oxkraal. Umzi wase Hewu wona asimzi uzikataza ka- kulu ngentlanganiso eziloluhlobo, ngu- mzi ovana kakulu nama-Ndlovukazi, ofike wona utande ukungena into evakalayo. Anditsho ukuti lengqungqu- tela ayilungile, nindive kakuhle, nditete- la ngokumalunga nalamabango sibona ukuba ningene kuwo nina mpi yanga- pantsi. Kanjalo ndaye ndingasiboni isizatu sokungayi kuka Mr. Jabavu noko selecelwa yintlanganiso, ngati ibiyinda- wo yake ukuba ayokuzivutulula pambi kwentlanganiso ukubonisa umoy' omhle; ke lento ndiyibona mna yonakele macala onke. Ewe ke, unyanisile kweli ati Umhleli, ozivayo wosuka agqoboke kuyo, ati ongazivayo ahlale. Nam nditi umzi ngewuyiyeka lento ukuyixoxa emapepeni iyakude ingenise imimoya emibi, suke ke tina babukeli singaba saniva ngomso.

I. J. G. SISHUBA.

Jamestown.

[Sivumelana nabati akuko luncedo Iwanto lunokumfimfitwa kulengxoxo; ngokoke sigqibe kwelokuba singabuye qingenise Into ngayo, esitembayo ke ukuba umzi uyakuzijikela ekucingeni into ezibhetele ingqondo zawo.—EDITOR "IMVO."]

NGOMHLABA WASE TSOMO.

NKOSI MHLELI,—Sibona kwipepa lama Wesile lika January 20, 1892, ukuba kuko indawo ezitetiweyo ngayo le Sakiti yase Tsomo ezite zenziwa intloko ezintandatu. Kute ekubeni kuvunyelwene, igqugula (1) lakupa ukuba makwakiwe indlu yo- kuhlala umfundisi. 2. Umfundisi okona unikwe igunya lokucita amakulu amane eponti (£400) uk waka londlu ; (3) Ukuba i Nkomfa icelwe jkupe ikulu leponti (£100), ukuba abantu bayakuknpa ikulu (£100) kwanonyaka nje; (4) amakulu amabini £200 ashiyekileyo abolekwe singazi nokuba abolekwa pina? Azi yona inzala iyakuhlawulwa ngubanina?

kodwa abolekwe lomakulu ukuze kuti ukubuyiswa kwawo kumane ukurolwa amashumi amahlanu ngomnyaka, ade agqitywe ukuhlawulwa ngemali epuma pakati komzi, zihambe zona irona nemali zetikiti njengokurolwa kwazo, (5) libo- ngoza eligqugula ukuba i Nkomfa idale igqugula lokuba likangele zonke izinto ezibhekiselele kumhlaba wase Tsomo nakweminye imizi yezikolo esema Mfe- ngwini. (6). Ukuba amadoda amane enziwe igqugula umongameli we Queenstown District u Rev. W. S. Caldicotte, Rev. W. Hacker, no Capt. Veldtman. Intlanganiso yabafundisi yavuma ngo-kuvumeleneyo ngelicebo. Ke ndifuna ukutsala ingqondo yomzi ngezindawo zingentla, ngento endiyiva ngendlebe. Umfundisi wase Tsomo ute pambi koku- ba ibe yi district meeting wakankanya icebo emzini lokuba umhlaba wonke olinywayo okwesi sikolo ulinganiswe i-akile, zeke kuvunyelwane ngumzi ukuba i-akile irolelwe imali etile, ize lemali ijonge ekwakeni izindlu zabafu-ndisi, ukuhlaziya izindlu zetyalike neze sikolo, yaye iyakurolwa kude kube ngunapakade; ati umntu ngamnye abe nepepa elinezifungo ezinzima zokuzi- bopa. Ke lento bendinga ndingake ndi-yive ngokukodwa kubafundisi abantsundu, kuba liti ipepa ivunywe yintlanga- niso yabafundisi, kuba ngati kushiywa indlela ekuqutywa ngayo, leramente ibekwa lomtwalo nje. Kwaye kungeku-pela lonto yodwa, asiyazi le system ye akile apo ijonge kona kuba kutiwa yeyonapakade. Obawo, abafundisi abamhlope xa baka izindlu eziloluhlobo bazinikela ezandleni zeramente, iramente ibe negunya lonke pezu komsebenzi wayo. Kwala ntonina ukuba e Tsomo abantu bangayaki indlu yomfundisi baliqetulayo nje ityala elingapezu kwe waka leponti (£1000) lendlu yetyalike? Ibe enye indawo, lento yokurafela i-akile ngonapakade, ayalati ukuba umhlaba lilifa labantu, iluvalela lonke ucando Iwakwa Rulumente ngapandle, umhlaba ube ngowamntu mnye njengokuba ku-njalo e Bede (Shiloh), bupele ubukolo kuhlalwe ubufama—wena wawabonayo ama Lose efameni. Mandiwuvuse umzi wase Tsomo, usilumkele esika Mnyaluza. Kukuwo ukuzibopa, kukwakuwo ukuyi- chasa lento, beme njengokuba bemi sisisikolo sabo nomfundisi wabo, lide lifike ixesha lokucandelwa kwabo, linge- lilo i Tsomo lodwa neminye imizi ye zikolo—kuba e Bede, e Baziya nase Sidu- tyini inkala ixing' etyeni.

OBELIGOSA LERAMENTE YAMA WESILE.

1 February, 1892.

INDABA

IZIJUNGQE NGENDLELA.

[J. B. M.]

Sati sakuba singapaya kwe Steynsburg safunyanwa likepu elawa intsuku ezi- mbini—isimanga ngenyanga ye Krismas. Sada sayakucela imiciza kosiyazi base mlungwini, kuba kaloku saye sinengqele.

***

E BURGERSDORP.—Ndifikile ndafumana okokuba kusakiwe nangona umzi ungasemnandi njengokuwazi kwetu nge mini ezagqitayo. I club ezine zakona zadlala no club yamaqakamba ase Alvani, i Alvani yaqunyiselwa. Laza i Komani laza kudlala ne Biza, lashiywa nge 1 run, yaye imatshi itate intsuku ezimbini. Yitini *"dankij"* Komani kuba nanino Rev. . Into embi luselo lomqombo-
ti ne dala, kuba kaloku mhla nge Cawa yeyona mini kuyakuselwa kulityalwe Inkosi ngumlisela nomtinjana. Kodwa abo batengisa umqomboti kufuneka bene ncwadi yemvume ukuze bangangeni ezinkatazweni.

***

ALVANI.—Ndaka ndati gxada apa, andawutanda umzi kuba i Location ya- kona ingapantsi kancinane kwe mayile ezintatu ukusuka e stishini; kodwa noko iyakangeleka, kuba izindlu zingxande inkoliso, zada zaba nezitiyana zazo ezi-hlana, I Lawn Tennis isadlalwa e Biza nase Aliwal North, kodwa akuko mpu- melelo kutnanenekazi akowetu kuba awayinyamekele. Hai, amanene *zinjuze* zodwa. Masizitate ngendlela mawetu izinto. Ndisukile apo ndicinge okokuba kendiye e Free State ndaza kugqita e Colesberg; umzi endingawaziyo okokuba kutenina, kuba nge Krismas ne New Year holidays ufile, hai ngamanye ama- xesha uba ngumzi. Kodwa usabu *Bhu- lura.*

***

BLOEMFONTEIN.—Ndaliwela ke i Gqili, ndayakufika ndabona u Rev. J. Magana; ewe, ngenene usezintsizini kuba inkosi- kazi yake iyafa kanye, ke uselizweni lase mzini, kodwa Inkosi ihlala yazilungise- lela izicaka zayo kuba umfundisi lowo uhlala kwa Mr. P. Tshabalala umfo omnandi. Umzi wona inhle kuko neza- kiwo ezitsha ezakiwayo ezinjengendlu ye posi no cingo neye nkundla ebizwa ngo- kuba yi " Raadzaal."

***

IPASI.—Ndahlaula isheleni ukuze ndi- fumane ipasi engaxeli no a, kuba uyi- lahlile pas op mfondini; amadindala nama Bhulu angakwazi kufunda uve esiti, "ipi ipass yako," kanti uyakuti unkomo xa ayifundayo ayigqwete, umza- ntsi ube pezulu, ibete ngoku ibe sisi Hebrew.

***

KROONSTADT.—Ndati ga apa, apo ulo- liwe asapele kona. Ilizwe lakona lihle kanye, nengca intle kuba akuko cawa linganiyo. Kodwa into elusizi kumaxa ubona onyana babantu, into ezifundisi- weyo zizipete njengendlavini, kodwa kumandi kuba kuko abangekasilahli isimilo sabo sasemakaya. I Tea Meeting eyayise Caweni yayimyoli, into embi kukuba kwa kungeko mgcini-sihlalo.

Omhlati wa Barwebi.

IMARIKE E QONCE, ngolwesi Tatu, February 24, —Ibbotolo 4d to 1/9 ngeponti ; Iha- bile 9d to 2/1 ngekulu ; Ihabile ezinkozo 3/6 ngengxowa ; Itapile 3/6 to 6/6 ngengxo- wa ; Irasi 3/ ngengxowa ; Inkuku 9d to 1/ inye ; Isemile 2/7 to 3/1 ngengxowa ; Um- gubo 13/ to 16/ ngekulu ; Ingqolowa 9/ ngekulu ; Imbotyi 9/ to 11/ ngekulu; Inkuni 8/ to 33/ ngeflara.

IMARIKE YASE RINI :—Amaxabiso kulomsi- to ngo 22 February :—Isemile 2/ ngengxo. wa; Irasi 5/, 6/ ngengxowa; Ibbotolo 6 1/2d, 1/3 ngeponti ; Amadada 1/3, 1/6 lilinye ; Amaqanda 9d, 1/ ngedazini; Ihabile 1/7 ne 2/6 ngekulu ; Amazimbi 10/, 11/6 ngengxo. wa ; Umgubo 20/, 25/ ngengxowa; Umbona 10/ nge 2001bs ; Amatanga 2/, 3/9 ngedazini ; Itapile 2/6, 6/ ngekulu ; Ihabile ezinkozo 5/ ; Inkuni 15/, 32/ ngeflara; Ingqolowa 7/6 nge kulu.

EIASE BHAI IMARIKE Ngo 21 February : — Irasi. ngekulu 3/, 4/ ; Imbotyi 10/, 15/ nge kulu; lsemile 5/6, 6/6 ngekulu ; Ibhotolo 10d, 1 /9 ngeponti; Amadada 1/6, 2/ lilinye ; Inkuni 20/, 30/ ngeflara; Ihabile 3/, 5/ nge kulu; Inkuku 1/3, 2/ inye; Oranisi 2/3, 3/ emnye ; Izikumba zenkomo 2d, 3d ngeponti ; Umgubo 10/, 14/ ngekulu; Umbona 5/, 6/ ngekulu ; Ihabile ezinkozo 5/, 6/ ngekulu ; Itapile 3/6, 10/ ngekulu : Amatanga 1d, 4d lilinye; Ingqolowa 7/6, 10/ ngekulu.

Botanist : " This, Miss Dimple, is the tobacco plant. " Miss D mple : " How interesting ! And when does it begin to bear cigarties ?

NATIVE OPINION

THURSDAY, FEB 25,1892.

FUDGE

AFTER a week's excogitation of a reply to an article which appeared in our impression a fortnight ago on the proceedings be-fore Mr. HOLLAND in connection with the Registration, the *Kaffra-rian Watchman* has attempted a leader made up of arguments the most milk-and-watery that have ever been offered as mental pabu-lum to political babes. We should not be noticing the composition now but for the excuse it affords to em-phasis once more the glaring de-fects of the lamentable decision, in an effort to defend which the journal which bears the device " Nunquam Dormio " seems determined to ex-haust all its grotesque exercises at evasion. As is now pretty generally known that the findings of the Civil Commissioner were based on Mr. BROSTER'S opinion, the *Watch-man* very properly strains every nerve to establish that gentleman's *bona fides*. But, very unfortunately for it, it has failed most egregiously to do so. In the place of honest, straightforward argument, we are treated to ill-concealed tricks. Let us for a moment address ourselves to the extremely easy task of tear-ing off the veil under which it is sought to hide the honest facts of the case. It is deemed importan to tell us that " an examination of " the public records of the Registra-" tration Court shows no such " testimony given by Mr. BROSTER " as to setting a value of £16 upon " six-acre lots." May we ask our contemporary, at whose disposal " the public records " seem to have been placed, why, when, and by whom was this examination of the records made ? Whether it was before or after Mr. HOLLAND'S decision was given? And, if before, whether it was because there existed a doubt as to Mr. BROSTER'S previous valua-tion of the Natives' lots as given before Mr CHALMERS. If, how-ever, the examination of the re-cords has taken place since the ruling of the Civil Commissioner, then, pray, has it been from any wish to in a measure redress the grievance of our people if it was discovered that Mr. BROSTER did say that the value of the Natives' erven was above £6 ? That before Mr. CHALMERS Mr. BROSTER ap-praised these very lots at £2 10s per acre needed no reference to the public records at the Civil Commis-sioner's Court at all; as the whole information could—without under-taking a pilgrimage to the Court involving the self-imposed and thankless task of rummaging through dusty, musty, archives there —have been found within the boards of the *Watchman's* file of 1890, in the issue of our contemporary of January 20 of that year of Grace. Therein it is recorded as follows; "At the Court on Tuesday " the Sworn Appraiser valued the " land at £2 10s. per acre, and the " Magistrate accepted this." Does the *Watchman* pretend to deny that this was ever uttered in the Court of Justice of Kingwilliamstown by Mr. BROSTER, the Sworn Apprai-ser ? But such affectation of igno-rance does not appear to have availed the *Watchman.*

" Oh, what a tangled web we weave
When first we study to deceive !"

In the sentence following that denying all existence of the record, it is artlessly stated by the writer that " Mr. BROSTER was not sworn " by Mr. W. B. CHALMERS but " simply made answer to a casual " question put to him, and, we are " assured, this is not on the record " of the proceedings of the former " Registration Court." Of course nobody expected that it would be there, after what the *Watchman* has itself previously said, that the record was not discovered after the diligent search that had been in-stituted. After trying on this argument our contemporary itself feels oppressed with a sense of its incoherence, and proceeds to adopt another, hardly more ingenious than ingenuous, but to our mind even weaker than the first. Our con-temporary's next effort at argument leaves it on the horns of an awk-ward dilemma, and it is compelled to affirm what it did not intend—that the Natives' lands are absolutely ; valueless. We read :—

A field of six acres would in a very good season, reckoning three muids to an acre, yield eighteen bags of mealies, and in good times, when mealies are plentiful, they seldom obtain for them more than 5s. a bag. Th is represents a return of £4 10s, for the year, but from that sum must be deducted the expense of ploughing and sowing well as the cost of the seed, say altogether £1. To this must be added 18s.. for scoffling six acres twice at 1s. 6d. the acre, and 10s., the expense of harvesting and carrying to market eighteen bags. We have thus £2 8s. to take away from the annual re-turn of £4 10s., and there is then left £2 2s.; and if what is termed a fair rental or six acres, namely £2, has further to be deducted, *two shillings* actually only remains as *the yearly return from a six-acre lot.*

Well, we should not like to insult the intelligence of our readers by demonstrating the utter absurdity of this. But we would repeat the question we put in former references to this subject, why the actual current rents, ranging from £2 10s to £5 annually, and the market values from £25 to £35 of these lots, are passed by; and resort had to ridiculous and impossible calculations which, at best, are hypothetical and of no value at all. Further down in the *Watchman* article we are treated to an argument on the Valuation Roll of the Divisional Council, which shows that the value of these lots have, within the past three or four years been jerrymandered, without rhyme or reason, by militant and aggressive political partisans from £22 10s. to £7. Really it is no wonder one feels tantalised to be invited to combat frivolous and inconsistent talk of this character, and we must be excused if we apply to it the classic expression of Squire BURCHELL, " Fudge ! "

GREY HOSPITAL.

IT is with no small degree of alarm that the Natives will learn that changes are taking place in connection with the Grey Hospi-tal, Kingwilliamstown, the aim and purport of which may be the ??? dgment of the advantages and privileges which our people have enjoyed from the foundation of the Institution. The Hospital was erected by Sir GEORGE GREY prin-cipally with a view to benefit the Natives in an especial degree. For the English and Dutch sections of the community he set up Colleges for the education of the rising generation ; while to the blacks, among other gifts, he devised this Hospital. It is no matter for sur-prise then that our people should look upon it as peculiarly their own ; and we do hope and trust that Gov-ernment will do nothing to impair the capabilities of the institution to do further service to our people. But we confess to an uneasy feeling as to the future of Grey Hospital, due to a fear that the powers that be do not fully recognise the claims the Natives have on the place, and the deep interest they take in it. Ever since the retirement of good Dr. FITZGERALD rumours of change in the management of the Hospital have filled the air. But we have consoled ourselves with the reflec-tion that whatever change was affected under a Colonial Secretary not unfriendly to our people would not be such as to render the insti-tution less beneficial than it has been to the Natives. The matter seemed settled by Mr. SAUER'S answer last Session to Mr. SCHERM-BRUCKER, the Junior Member for Kingwilliamstown. "The Colonel" had asked whether the changes spoken of as being likely to be effected in the conduct of Grey Hospital were mooted by the Gov-ernment. The Colonial Secretary had arrived at no conclusion on the subject; and we were led to infer matters would go on as before. Then followed Dr. BLAINE'S ap-pointment as successor to Dr. FITZ-GERALD—an appointment which, by the way, does not appear to have been popular with the Natives. To this step is to be added another which bears a suspicious look about it. We learn that all the old em-ployes of Grey Hospital have re-ceived notice that their services will be dispensed with in another month or two. All we can say at this stage of the matter—a matter which is likely to cause a stir among the Natives in the neighbourhood as great as any that has happened be-fore—is to express sincere regret that Government services to have resolved upon dealing with the Hospital in an off-hand fashion as if no broad claims of policy were in-volved in their action; and we do hope Mr. SAUER may be dissuaded from acting in a hasty manner in what he intends to do with the Hos-pital, as vested interests have to be considered in any new scheme of management.

A CABINET DECISION.

THE evidently inspired report to which currency has been given by Capetown newspapers that the Ministry has arrived at a decison on the vexed question of the Franchise has been received with satisfaction in more quarters than one. The details of the Government measure to make due provision for the due representation of the material and educational in- terests in the Constitution will be made known a fortnight hence by Mr. SAUER at Aliwal North. There is thus no occasion to anticipate the disclosures of the Honourable Gentleman. It is something that the Great Amal-gamator—the present Premier— should have so managed matters as to arrive at a decision without sacrificing any member of his Ministry; and it must be the most moderate measure it was possible to devise which could secure the approval of such liberal-minded politicians as Mr. SAUER, Mr. ROSE-INNEB and Mr. MERRIMAN. We shall all be curious to hear what it is that they have been induced to take as the irreducible minimum of change in the Franchise. That the settlement of the question offered by the Ministry is to rest entirely on its own merits, quite independent of Mr. HOFMEYR'S likes and dislikes, is evidenced by this gentleman's disclaimer to the effect that he has not bound himself to support a part of the Government scheme ; and asking the newspapers to state that he is not at present prepared to support a measure having for its object the introduction of the Ballot. It seems from this that the Government will assume an attitude on the subject not different from that taken up in respect of the Liquor legislation of last year, when they insisted upon Local Option, and succeed in the teeth of the powerful opposition of the Member for Stellenbosch. But we shall see.

Topics of the Day.

OPPOSITION TO AN ACT. MR. DICK, the Special Magistrate for King- williamstown, has held two meetings with " the reds " during the past fortnight to inform them of the proclamation putting down Abakweta and Intonjane dances. The people, who appear deeply affected, have asked their magistrate to ask the Government to withdraw this law, as both these forms of amusement are essential to their existence. They say the evils of which the country complain as the result of these gatherings are quite capable of being dealt with by themselves apart, and they are quite ready to assist the Government in repressing whatever is wrong in them. Mr. Dick promised to send their presentations to the Government, and the reply from Capetown is awaited with no small anxiety.

THE SUBJECT OF LABOUR. THE Venerable Arch- deacon White's contri- bution on this subject which uppears in another portion of thia number, is of supreme moment; and is worthy of all consideration at the hands of the Government. Until the new Labour Department entrusted to Mr. Stevens was mentioned the other day nothing had been dune by the State, directly or indirectly, to solve the quest- tion of lab ??? if we except the attempt on a email scale made last year by the Government to introduce Damaras in some of the divisions in the extreme west. It was left to employers or employed to make their own terms, and in many oases unscrupulous people availed themselves of the ignorance of labourers to cheat them, the results being disastrous Now that systematic organisation of labour is begun under Government auspices, we are satisfied confidence will soon reign ; and if, as the Archdeacon of Grahams- town suggest'', everything is made to go smoothly with the labourer, the farmer's troubles in this respect will bo at an end.

STRAWS AGAIN. WHILE all must now look to the Govern- ment declarations at Aliwal North, yet until then the disclosures of the well-informed as to the main features of the measure cannot altogether be ignored. A Capetown correspondent of the *Eastern Province Herald,* who seems to have his finger on the Ministerial pulse, writes on the Cabinet decision as follows:—"The franchise question continues to form the subject of many newspaper articles and much anonymous correspondence. The Government, have, however, given no indication of their intended proposals. Until these are announced it seems somewhat like hunting a shadow to debate the question in any but the most general terms. Meanwhile it must satisfy those who arc opposed to Mr. Hofmeyr's proposals to know that there are at present no rumours as to any impending change in the Cabinet. While Mr. Merriman, Mr. Sauer, and Mr. Innes remain in the Government we may rest assured that native interests will not be entirely overlooked; and I learn from reliable sources that nothing will bo done which will in any way prejudice the rights of voters who have their names at present on the voting lists. For further particulars we must await Mr. Sauer's visit to his constituents at Aliwal North,"

THE FREE STATE NATIVES.

[LETTER TO THE EDITOR].

SIR,—In your paper of the 21st Janu- ary last appeared an article headed as above by Mr. W. N. Somngesi. I concur *in toto* with him. The State beyond he Orange River has the fine and attractive appellation of " The Free State," whereas in reality it ought to be termed " The Slave State. It is commonly known that the " Voortrekkers," dissatisfied with the losses they maintained bad been brought upon them by the Imperial Government in emancipating slaves, for the deprivation of whose services they were not adequately compensated, complaining also of the insecurity of life and property caused by Kafir incursions on the Eastern Frontier, determined to free themselves from the trammels of British rule. But the fact is they wanted to form a State where they could ill-treat the blacks, whom they were not allowed to enslave by the British Gov-ernment. Certainly the Natives of the Free State are slaves, for a slave is one who is not free and one who cannot do

ELIPEPA LIPUMA
NGOLWESI-NE
IVEKI ZONKE,
Lijonge Ilungelo.'Lomzi kupela.
Limele imfanelo ya Bantsundu , ngapandle koloyiko.
Alicaluli Sizwe nalu Nqulo.

Imvo Zabantsundu

(NATIVE OPINION)

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IXABISO 3d.] KING WILLIAMS TOWN, NGOLWESI-NE, FEBRUARY 25, 1892. [Vol. X, No. 382

DYER DYER

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IMPAHLA ENTSHA IFIKA EZIVEKI ZONKE.

Umgudu uyenziwa ukugcina impahla eyona isentliziyweni kwabantsundu. Ngapandle kwamatandabuzo lendlu yeyona impahla intle IMAXABISO APANTSI hulo lonke apa Emaxhoseni-

Isuti Zokutshata ziyalinganiswa zitungwe mininye.

Ezamadoda, Ezamadodana nezamakwenkwana, Ingubo zokunxiba.
Ityali, Ifelane, Ingcawa, Ihempe, Iprinti, Ikele- ko, njalo njalo.

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Ezona ntlobo zintsha!

Ezonafishini zokugqibela!!

Into ngemali yako!!!

—KWA——

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IBHATYI ZETENIS, kwane Hempe zayo.
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(Ilelona yeza Lokwekwe Ezigusheni),

LIGQITA ONKE!

ALIBENZAKALISI UBOYA.

I-GALLON ENYE, izanyiswe kwi 150 i- gallon zamanzi abandayo zinokuhlambulula 500 ne 600 EGUSHA emva kokuba kucetyiwe.

I arente E-Qonce ngu

GEO. WHITAKER.

Yile Dipu ekuhlanjwa ngayo kwitanki zela ma Mfengu.

J. WIGLEY, Nomaheya. R, J. BUDGE, Kotana.

ISAZISO.

KULAHLEKE Inkabi Ezimbini Zenkomo (1) Enye IMNYAMA ayina lupawu; (2) Enye IBOMVU, inxele ngopopondo Iwasekohlo, inebala elimhlope ngapantsi. Zilahleke emagqubeni e Qonce (King Williamstown), zilahleke ngolwesi Bini, 23 February. Umninizo ngu David Somdaka. kazi. Ozifumeneyo wobhalela ku JOSHUA MALAWANA e Mount Coke (Mkangiso). 1

Iveki.

Uloliwe oya e Johannesburg uvulwe e Kroonstad ngo Mgqibelo ogqitileyo, 20 February.

Kufun' ukubako isikalo sokubalela kwakubon' ukuba umzi usesekuxakekengetuba lenkumbi.

Lefiva ihamba nokohlelo, ebiseloko ivakala ukuba ibambe ngakunye e London, kuvakala ukuba iqalile ukuta.

Ikepu elinenqwitela liwe kumazwe ngamazwe amele amazantsi e England kwanangase Lisbon ekufeni kweveki ogqitileyo.

U Mr. IL W. Rose-Innes ukangelweukubuya e Kapa ngeveki ezayo ukuza kuquba umsebcnzi wake. Ngasempi-Iweni kusekuhle.

I Palamente yelinye lamazwana ase Australia eliyi New South Wales imise umteto owongezelela izizatu abangati abadinwe ngumtshato bawahlule.

E Natal ngo 11 February kusitele kukufa omnye wabafundisi abadala base Durban, u Pastor Isaac Cowley we Bandla le Baptist; ubeselehluti yiminyaka.

Isaya iba mandundu ingqakaqa e Mauritius, ngenye imini kuhliwe amashumi amatatu anesixenxe. Kunjalo nje akuko nokulungiselela okupilileyo kokuyidambisa.

Yindlala udaba olupambili e Madras kwelase India. Urulumeni sekude kwabonakala enze amacebo okuvula imisebenzi yokuba abantu babe nokuxelenga isonka ukuze bapile.

Usaseloko ebambekile kukufa e Kobonqaba u Mr. Stephen Johnson, M.L.A., ilungu le Dike ne Ngqushwa e Palamente. Kwaye kuko nenteto ka- kuba uza kuroxa e Bandla.

Ngu Mr. Chas. R. Haw obeyimantyi e Kenhardt, ozakuba yimantyi entsha yase Aliwal North. Kwindawo ka Mr. Haw kuya u Mr. H. M. Blakeway obesisandla semantyi e Monti.

Isihlanu samabantinti antsundu sibe silinga ukuzisindisa ngokubaleka ngenye imini kweziveki zigqitileyo. Ku- sukelwe kwadutyulwa babini bafa, isi- tatu sise kwantsiza.

U Dr. Muir, inene elalatelwe ukupata imfundo kwelilaulwa c Kapa ukange- Iwe ukufika kweli ngo July ozayo; elixa angekaftki uyakuba ewuquba umsebenzi u Sir Langham Dale.

Emzinto, Natal, ngesipango esinzima umbane ubete isitali sika Mr. Smith wakona wabulala amahashe amahlahu. Sibonwe scsi sitsha kwako ukonakala okukulu kwentambo zekari, nesali nemikala egcinwa kwakuleyo ndlu.

Umsebenzi aza kungena kuwo e Rini u Mr. T. R. Merriman, obekc eyimantyi Emtata, ngowokulungiselela imicimbi yenkundla ye Jaji kona, u Mr. J. M. Robinson obepete londawo uza kunikwa ubumantyi.

Umgwebi wamatyala Amakulu abamnyama wase. Natal uya kujikela ekutswaseni kuka March ngoluhlobo :—E Tekwini, 2 March; Umzinto 7; I'ort Shepstone 11; Harding 16 ; Ixopo 21 ; Richmond 25 ; Emdloti 30.

Ngesipango ebesiko e Thabanchu izulu lidlale kwisitoba samadoda, yafa enye, lawaquba kodwa asibozo, Le- ndoda limke nayo yebi yenye yamadoda apambili emsebenzini we Bandla lase Wesile apo e Thabanchu, e Lusutu.

U Mnumzana wase Pretoria ongu Mr. Henry Adams uzipalaze ubucopo ngompu ngapandle komzi ngolwesi-Tatu Iwegqitileyo. Wayeke engumfundisi e Barberton ngenx' engapambili. U- shiya umfazi nenkedama ezintlanu.

Esase Australia indaba zipakamisa inxwaleko zabantu belozwe, ngenxa yazo sekude kwako ibanki ezivalwayo kwizixeko eziyi Melbourne, Sydney, ne Brisbane. Isijwili somzi obasebenzi sesokuba u Rulumeni aqale imisebenzi yoncedo.

Ngapa ngase Cradock kunyatelwe u Nondala yinqwelo ebesihla ngedeselbom. Akuqondakali nokuba kubambeke ingubo enqweleni, nokuba utyibilikile; kodwa uye kuwa ngobuso, wagqita pezu kwake umkono nomlenze wenqwelo, kwaba kupela.

Ngo Mgqibelo (13 Feb.,) e Durban uloliwe ushunqule intamo yomntwana ka Mr. Wall obeminyaka isibhozo, uti ebedlala, ingqondo yonke itatyatwe zinto abedlala ngazo, alibale ukuba sele- kufupi nendlela kaloliwe, amtabate wamshunqula intloko kwaoko, ekubonakala ukuba ufe ngepanyazo.

Intlanganiso yomzi wase Lusutu eyi Pitso ibise Maseru ngo 5 February; kuko mayelana namawaka alishumi amadoda abeze nenkosana zawo. Into ebekungayo kube kumiswa inkosi esi- kundleni sika Letsie. Akubangako nteto ininzi pezu kokunyulwa kuka Nkosi Lerotholi.

U Mr. George Gray, ifama elazekayo lase Qangqalala, kulamacala angase Qumra, lilahlekwe ngamakulu amabini anamashumi amahlanu egusha kumakulu alitoba abesezwa. i blue stone eyanelele ukubulala izilo ezingaba zise siswini. Imbangi yalonto isaya kucokiswa ligqira lempahla lakomkulu.

Iruluneli nerola induluka e Kapa ukusinga e Alvani ngo Mgqibelo weveki ezayo. Ipakati eliyakumpeleka ngu Hon. J. W. Sauer, oyakwenza ituba ikuhlangana nabanyuli abamtumele e Palamente xa ase Alvani, wave eyakuvakalisa isigqibo sika Rulunieni ngomcimbi wobalo Iwamagama abavoti opakanyiswe ngu Mr. Hofmeyr.

Iqela labasebenzi eli 207 lisinge e Capetown, laye libutwe ngu Mr. Stevens kwimimandla elunge e Gcuwa.

Isteshoni sika loliwe sase Grootfontein kwelilunge e Kapa sitshe ngo Mvulo ongapaya. Ibisesezindlu zemiti ayinku- lu ke ngoko ilahleko.

E Johannesburg kute kube kusetyenzwa nge Cawa kumngxuma oyi Metropolitan Mine kwapuka ilela yayakuwa ezantsi, impi entsundu lyenzakele ngendlela-ndlela ezahlukileyo.

Kuti ngenye imini apa emzini ka Mr. Cato e Natal, xa intokazi yom-India ihleli nomntwana wayo ominyaka mine kubonwe ngendoda ekwangum-India isiza ipete irengqa enkulu, suka ingabekisanga nelinye ibahlahle bobabini bade bafe. Ifunyenwe ngamadindala antsundu seyisehlatini, ete xa itimbayo yafunyanwa ngenduku lelinye lawo ayiposa pantsi, ayibamba.

Inkosi yama Auwa yase Transvaal u Mahato akahleli kakuhle kwakona no nibusd wama Bulu. Unesizwe esina- bantu aba 10,000, kodwa nyakenye irafu epume kona ngamakulu amabini eponti kupela, enye uyamangala nayo. Kuko inteto zokuba makohlwaywe ngemfazwe. Kodwa u Mr. Kruger kuba lihlalele ukupela ixesha awalatelwa lopa. ukupata, akangi angaqala mfazwe.

IMVO ZABANTSUNDU

NGOLWESI-NE, FEB. 25. 1892

UGQIRASHE WASE QONCE.

AMAWETU aya kotuka ukuva ukuba kuko inguqulo ezenziwayo kwihambiso yomzi wemi-Iwelwe entsundu oyi Grey Hospital, engati mhlaumbi ingabi yeyelungelo lomzi ontsundu. Logqirashe wase Qonce wamiswa ngu Sir GEORGE GREY emiselwa abamnyama ikakulu. Uvele kwicebo lale Ruluneli ingalibalekiyo elenze ijonge ekubeni izizwe ngezizwe ezimele eli abe noluto azenzela Iona ngendlela yokuzikutaza; ate ama Bhulu nama Ngesi wawakela indlu ezinkulu zezikolo ezitwele igama lake e Bhai nase Bloemfontein waza tina bantsundu wasinika kwezinye izinto, lomzi uyi Grey Hospital wase Qonce, apo amawetu anokongelwa kona xa anobulwelwe, awafumane-ze amayeza. Kuyindawo yetu-ke ukuba lomzi sizidle ngawo ; esitembayo ukuba u Rulumeni akasakwenza nto iya kubanga ukuba ube nto yimbi ngapandle kokusebenzela uncedo nangapezu kokuba ungaba ube unjalo lomzi ngenx'-engapambili. Kodwa sifun' ukuti singonwabi kwakukankanywa inguqulo, ngokoyikela ukuba angati u Rulumeni kanti akazi kakulu ngebango lomzi ontsundu kulomzi, kwanangononelelo lomzi kuwo. Kwasekupumeni kwexego, ugqira u Dr. FITZGERALD kuvakele inteto engenguqulo, yaye lenguqulo ingalipakamisile ilungelo lomntu omnyama. Ude u Mr. SCHERMBRUCKER (Tshambuluka) wanombuzo awenzayo e Palamente nyakenye kopatiswe Ikoloni, ate u Mr. SAUER akakabi nanto agqibe kuyo u Rulumeni ngebambiso yalomzi. Kulandele ukwalatelwa kuka Dr. BLAINE esikundleni sika Gqira omdala, kute ukumiselwa kwale ndodana akwaluxhora uluvo Iwamawetu. Kwelibakala kulandela eloku "notiswa" kwabo bonke abebengabasebenzi e Hospital, ekutiwa baza kunikwa ipenshmi. Lonto ke ibange igxuba okunye, waye ungasakuva mnandi mayelana nayo umzi. Okwangoku singasuka siti siyatemba ukuba u Rulumeni—ngokukodwa ono Mr. SAUER—akasakuposwa kulivelela ilungelo lomzi ontsundu nakuzipina inguqulo ezenziwayo. Kodwa okukuhamba bunyoka kwezinguqulo kufun' ukusihlalisa esitukutezini

AMACAPAZA

UMPHANGA OLUSIZI. Ucingo lufike nodaba olubuhlungu lokusitela kukufa konyana obekwayindla-mafa ka Mr. John J Irvine—u Mr. John Dodds Pringle Irvine ekwelama Ngesi; ubenexesha egula. U Mr. Pringle Irvine ibikupela konyana womfi umhlobo wetu bantsundu u Mr. Irvine. Ububa xa abehlalele ukufika exabisweni lobudoda base mlungwini iminyaka emashumi mabini anamnyaka mnye ngenyanga engu April lo uzayo. Ubeseleyini bambamxhelo kusapo lonke Iwakwa Irvine, oluyakuvelwa bukali ngamawetu elusizini Iwalo namhla.

ISIPITIPI NGOMHLABA E HEWU. Imantyi yase Komani (u Mr? Egbert Garcia) ibise Kamastone ngeveki epelileyo iyekupelisa ibango elinemiminyaka liko ko Mr. Joshua G. Sishuba nabantu base Romanslaagte kwakwelozwe. Lomhlaba awubangayo u Mr. Sishuba uti u Rulumeni washiywa xa kucandwayo ukuba aze atyale kuwo imiti kwakubon' ukuba kwacandwa emi kuwo kakade u Sishuba, kuba emashumi matatu anesibozo iminyaka wabakona. U RuluMeni ugqibe apo agqibe kona noko, waza lowo mhlaba wabolekwa abantu base Romanslaagte; esiva ububi ukuba bete kwa isemka imantyi basebezikupa ngamandla bezilahla pandle impahla zika Mr. Sishuba ote noko akababuyekeza. Kuvakala ukuba lowo mnumzana unelokusibonela isigwebo sika Rulumeni, aye ezi Jajini, ngati kuko umhlatyana wokukubela kwelocala.

IMPI EVOTAYO E GTJEN GREY. Umhlobo wetu ose Glen Grey, kwicandelo E yalo elunge e Wode- house ngevoti, usitu- mele inqaku ngongeniso Iwamagama evotini, uti:—Nga- mabango evoti asipumelelanga kanye ngezizizatu :—(1) ukungayiwa ngababa- ngi; (2) ukungakwazi ukumisa kakuhle izizatu zebango; (3) ukudibana nonite- teleli wetu leniini sekutetwa, ngenxa yobuze bomzi nokwenza izinto emva kwexesha. Kupumelele kupela 40; kodwa sinenani eli 600 namhla emqu- Iwini.

u REV. G. TYAMZASHE. Abahlobo abaninzi ba- lomfundisi bayakuvuya ukuva ukuba uzimisele ukuke atyelele kweli lasema Xoseni ekuveleni kuka March. Kudala wagqityelwayo kweli u Rev. Gway Tyamzashe, kuba wemka kwa isand' ukufunyanwa i Dayimani waya kutabata umsebenzi wase Dipente kwelozwe, awuqube yonke leminyaka, ngapandle kwexeshana leminyaka embalwa kwimida epezulu yelase Transvaal. Siyakuvuya sonke ukumbona, save simlangazelela indlela entle.

IMPAWANA

Umzi obomvu omele umandla we Qonce ungene kunene esixekweni ngo Mvulo ogqi tileyo uze ngendawo ebingumnqopiso pakati kwawo ne Mantyi yabantsundu u Mr. Dick. Into ebekungayo kaloku ibiku vakaliswa komteto lo mtsha ufike wamisela ukuba utshilo nemiyeyezelo ingapandle komteto kutabatela kusuku Iwe 15 February, 1892.

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Ute ukuyiwiaa intsusa-mabandla kukuba kwalusiwe kwanda ubusela, kwantonjane kukolisa ngokupuma umatyala obudlwengu. Uti ke ukulipendula elo umzi omaqaba, mawabe aza kusebenza ntonina ke amapolisa nezibonda kuba u Rulumeni ufike ziko ezonto : baye bebezohlwaya ngemteto wabo Efikile ute lomatyala ufuna etetwe nguye; bayeka Kwaye kwezonto kungoni bantu bonke.

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Ukutsho ke amaqaba ati ezizinto zibubom bawo. Umantyi makababongozele ku Rulu- meni nngabahluti. Uti u Mr. Dick aku nqandwa kwalusa kotandayo nakutombisa, kodwa yingxokozelo ebako kwakuba kwe nziwe lomasiko—uKutshila nemigidi. Ati amaqaba abalungi abantwana bawo ingenzi. wanga longxokozelo. Inkwenkwe ayizi kakuhle ebudodeni ingaxokezelelwanga ; kanjaqo intombi engaxokozelelwanga ayi hlali nalapo yondiselwe kona. Zinjalo kubo ezizinto. Imantyi ivumile ukuba iyakuke ibhekise e Kapa, kodwa yalila ngokuba lenteto isiwa sekojikwe iqina ngu Rulumeni; aye amaqaba esiti wona kokona ayivayo, makavulelwe atete.

Mbangi yokuba ahlala aqala ukuteta amawetu selejike iqina u Rulumeni kukuba enga kungenziwa ukutanda kwawo—u Rulumeni ayeke umkondo apata ngawo abantu bake, apate ngokuqonda kwamawetu *elawo* isiko. Lonto iya kuhlala yawubangela inkataZo umzi ; kuba ukuba uyakutanda eyawo indlela lokuquba izinto awunokuze ungene kweyakwa Rulumeni. U Rulumeni ubavulele abantu ukuba baxoxe emapepeni nangentlanganiso into abasukuba beyibona kwinto esazeko kuhlalele ukwenziwa imiteto mayelana nazo. Lonto akakwazi ukuyikupa ngemantyi zake, njengokuba wona umzi ujonge komantyi. Omantyi zizandla zake ezikupa into eseyigqityiwe. Omantyi aba- vunyelwe ukuba babe nebhunga nabantu ngento ezingekagqitywa ngu Rulumeni Kodwa amawetu abunqumnqesi ukuyikole. Iwa lonto. Akuke ehambe egxaleku!

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Sifumeno kulembuto yamaqaba enye indawo enkulu ebiseloko isixaka mayelana nentlalo yalamabhastile (emasikweni) kuti- wa zizikolo. Izikolo ngesiko lazo azalusi ; kodwa kwazi nosebeleni ukuba lisatwele indwe isiko lokwaluka kuzo kanye izikolo. Kekaloku kufuti sibona ukuba ingaluka indodana yase sikolweni ayisakuba nandlela kakuhle entweni ezimiselwe zona izikolo-Ezingqola nemiqaqoba ezikolweni ikolise ngalempi, efike izibe, izaluse. Bati ke abapresiti bolwaluko—amaqaba—lonto nge- lawo isiko lokwenza indoda, ayimzisi kaku- hle ebudodeni umntu. Ukuze abeyiyo *makuxokozelelwe*—abetelwe ingqongqo, ku- vunywe pezu kwake imihobe. Site sakuyiva lonto mayibe kukungaxukozelelwa kwama- sela alalusayo ezikolweni, lento kwaneleyo ukusuka kube kokona ezinqambi, angalxel' into ebudodeni, elixa abesiti kokona azenza amadoda. Zikolo, Yininale I Obu bubhastile emasikweni, mabupele, bubi.

Into ka Kondile (Mr. T. Calderwood) ehambisa umsebenzi wokutetela ematyaleni apa e Qonce, ike yawotusa umzi wakuti kuleveki igqitileyo ngento eyenze etyaleni lomfo obe gwetywe yimantyi ngetyala lobusela be bhokwe yati ukugweba yamnika unyaka. E gwetywa nje lomntu akukanga kubeko bungqina bokuba ibiwe ngulomntu ; ate ke aku- yiva lonto umfo ka Kondile wayingena ngendlela zobulumko bakowabo, wasingisa ucingo e Jajini ekangela ukulungelelana nokungalungelelani kwezigwebo zemantyi, ifike yasiqetula isigwebo; waba uyakululeka kanye umbanjwa. Nqadalala ke umzi. Ngoko umzi uyatetana ngaye u Mr. Calderwood osaziso sikwa kwimihlati ye Mvo.

Kuti selenziwe inqaku lokuba iyakuvalelwa ngapandle yonke into " engalengqungqutela " umana ukuzanyiswa ngayo umzi, kumane ukufika abahlobo betu abavakalisa isikalazo sabapati ababini nabane balento kuba besiti bamana Legxwagxushwa lipepa. Masibaxelele ngokumhlope ukuba akuko mntu unga angabagxwagxusha; kodwa ngabo abazibangelayo ngokusuka lomnqa bawubondayo babone ukuba awusakuba natyuwa ukuba abafakanga amagama abantu abangapandle kwalonto bayenzayo. Ukuba bebengateti ngabantu ngalendlela emapepeni akuko nezwi ebelingabhekiswayo ngabo epepeni: kuba nangobunani abako ukuba kungade kugqitywe indawo ngenteto zabo nezingabo. Lelokugqibela ke elo.

Ngesifo samahashe uti u Mr. Hayward wangapa ngase Tinara :—Kute ukungena kwesifo wanelahleko enkulu emihlambini yake angeze wabanazo izitali zokuyigcina ngobuninzi bayo. Ute akuqonda ukuba siyonakalisa wamana ukuwangenisa ebuhla- nti kabini ngeveki onke, apo awatyikile ngetela (ekutiwa yi Stockholm tar) emata- teni, aze atyikile kanye elulwimini Iwehashe. Akubuyanga kufe ate nje wayenza lento U Mr. Hayward uti isiqamo sokokwenjenja- lo sibange ukuba ati iyanqanda lonto ukuba angehliwa sisifo amahashe, nokuba ayekwe pandle kwesitali bonke ubusuku. Kuti kulamahashe kubeko imazi endwebileyo engakanga itsho ukungena ebuhlanti yona Into esuke yabonakala kukuba life lodwa Inkwenkwe yomntu omnyama ibeka indlebe xa kuyalwa eyenkosi.

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Ingxelo ngentlanganiso ebise Dayimani Yatatunywa bo Manyano Lwabarwebi Iwa- ma Amerika nama Afrika oluyilwa e Bhai yalata ukuba kwenziwa imposiso mhla kwa- gqitywa ukuba lento yanekwe kwizidlanga- lala zentlanganiso zomzi Kowayo ufika umntu acwangcise ezazisweni amacebo eya kuqutywa ngawo into esazeke kucelwa uncedo lomzi ngayo, angene owoyisekayo akulibona kulonto ilungelo lake; ngapezu koko abatunywa bafike bahambe bedibana nabantu ngabanye, bebabonisa. Intlanganiso inika ituba ko "andikatali" abazalise umhlaba ukuba, ngenteto enxaxhileyo ba- ngenisele ukutandabuza nabebesiza kakuhle. Kwakona kucokwenzeka ukuba entlangani. sweni kuvuke imibuzo ibangati abatunywa bangabi nakuyiweza kakuhle, iti lonto kanti ingxwelere uninzi nobeluselukoliwe yilento. Esingemangaliseke tina lute nge- zindlela alwaba naziqamo sikutazayo kweli utyelelo Iwabatunywa bomanyano Iwase Bhai.

Abatunywa Babarwebi e Kimberley.

(NGU DAYIMANI.)

18 February, 1892.

Yakuba ivile i Komiti yolu Manyano Iwase Bhai ukuba lomzi unqwenela uku- hlangana nabatunywa, ikupe o Messrs. Foley no Ross abafike apa ngokuhlwa ngolwesi-Bini (9th inst.), umzi sowubanxakamele; kute ngomhla olandelayo (olwesi-Tatu)

YAYINTLANGANISO YOKUPULAPULA abatunywa kweyama Wesile e Malay Camp. Intlanganiso eyonakele njengale ubani angaswela nemihlali yokuyibalisa. Yayite yala ukuzala indlu ngabendevu bodwa, isininzi iludodana njengoko kwa- zekayo ukuba aluluninzi ngako apa luxake nomtinjana; isihlalo sikwelwe ngu Mr. Joseph Moss, epahlwe ngase kunene ngu Rev. B. S. Dlepu, ngase kohlo ngo Messrs. Foley no Ross (abatunywa). Intlanganiso ivulwe ngomta- ndazo ngu Rev. J. Conjwa. Pambi koku- velisa abatunywa Umgcini-Sihlalo wenze amanqabaza abukali ambalwa ukuxela imbangi yentlanganiso, wayaleza ukuba ixesha layo ingaliciteli kwimvutuluka yemibuzo engeluto. Kusuke u Mr. J. W. Sepuru wacela ukuba kusetyenziswe inteto ezintatu entlanganisweni—isi Sutu nesi Xhosa nesi Ngesi—akwavunywa, saqetulwa si Sutu ; kute kulapo kwesuka ityendyana elibuze imibuzo evuse ingxobotshane yenteto nge "sikispeni " ebiya- lelwe ngabalungiseleli ukuba irolwe emnyango ngenxa yamatuba atile abexe- liwe, into ke loyo ekatule ixesha pambi kokubn uqutywe umcimbi ekungawo Kusuke

u REV. B. S. DLEPU, watshayelela ngaqavileyo wati " zamnqo- yo " kumnandi ukuhlahla izizatu zokuba kwenziwe elilinga lom Manyano ngama- dodana asezibukweni—e Bhai. Umnu- mzetu uqube ngenteto ebukali wati: kungamashishini anjengala acingwe lolu Manyano ayakusenza abantu nati bantsu- ndu kwizizwe ezimhlope, kwaye kukwa- ngawo neliyakuti libe nokuxhaseka kakuhle Ilizwi lika Tixo pakati kwetu kuba alinakuxhaseka kakuhle xa siyaku- soloko sijonge kupela lamashunvana esheleni siwafumanayo; nakwabamhlope Ilizwi lichume landa nje kungokuba linentsika zalo amadoda analamashishini ke, kukwangawo esiyakuti sahlukane nalamagama obu " boy" nobu " natuva" —(kwahlekwa), esibizwa ngawo ngoku ngalamadoda amhlope (watsho emana ukwalata kumlungu omnye obeko kule ntlanganiso—u Mr. Rose), laye eligama lobu "boy" elitiyile ngakumbi kuba uyazidla ngelibala lakowabo limnyama, kanjalo enetemba lezinto ezinkulu ngalo- mzi untsundu ekuhambisekeni kwexesha, Ulinganise ngama Kula la wati, i Kula yindoda emnyama njengati evela kweli- nye ilizwe, lifika apa lingenayo nento le, ngomso uyakulibona lipete i basket yeziqamo litengisa, ngenye imini woyi- bona lo basket yelo Kula seyibelekwe yindoda entsundu yelilizwe ekukudala ilapa e Dayimani isebenza, kodwa ayika- binayo ne kati le seyiqeshwe li Kula elifik' izolo, (kwahlekwa). Ute yena ungene ngomqolo wonke kolu Manyano ezimisele ukufela kulo. Ucela umzi ukuba ungabisadenda ukutabata izahlulo (shares) uluxhase olu Manyano—utsho wahlala, (kwadunywa), Emva koko Umgcini-Sihlalo ucele ukuba kutete omnye kubatunywa, kwapakama

U MR. FOLEY, wati seyiviwe into ekungayo ngo Mr, Dlepu, akasokuba sayilanda kakulu ngoko imbangi yelilinga lo Manyano, watsho wati, sicinge ukuba sihlanganise lemali iyi £5000 ngendlela yezahlulo (shares), senze amashishini ayakufuma- nisa umsebenzi nabababantu bakowetu bafundileyo, bawafunde kuba abawazi, kupela umntu wanela ukufunda lamaca- pazana amnyamana abhalwa kudala ngumntu angamaziyo, kube kute " ti " nge business, (kwahlekwa). Ute umzi ontsundu ungokangelelwe pantsi kakulu lumelwane olumhlope, yabe nembeko ungenakuyifumana ngalo lonke ixesha usekulemeko yobu " boy," ute ingafu- nyanwa ngokuti kume amashishini anje ke, laye nexesha lokuba umzi uwaqale lamashishini lingasokuze lide lihle nge ngobozi ezulwini, (kwahlekwa), ngokoke ' angaqalwa nangoku ; ute ababantu siba- tyebisayo abasiniki (kanye) imbeko oti wakuya kutenga evenkileni yomluugu asuke akwenzele ingcwangu engumma- ngaliso kuba engakatali nokuba wakalala wapuma, kuba esazi ukuba uya kwaku- mzalwana wake ngapaya. Emva kwe- nteto ete tyi uchaze amatuba okumisa lamashishini. nenkalo ayakuzivelela no- kuqutywa kwawo—wahlala, (kwadunywa). Kusuke

U MR. ROSS, wenza inteto emfupi ngatsolileyo, enga- hlukileyo kweka Mr. Foley—wahlala (kwadunywa). Umgcini-Sihlalo

UYIVULE INTLANGANISO ukuba ibhekise imibuzo eyinqwenelavo kwesuka u Mr. W. B. Kawa, wabuza ukuba le £;5000 ukuba ayizalisekanga de afika ixesha lokuvalwa kwezahlulo uyakuqutywana umsebenzi — kwatiwa Ewe. Kulandele intapane yemibuzo egabadeleyo ebangele ukuba amakava angavisisani kwa odwa. Kwati kusenja- le kwesuka

u MR. ROSE (UMLUNGU), wacela ukuba apose izwi—wavunyelwa wati uvuya kakulu ukuba ati emhlope abeko kulentlanganiso, esenziwa kukuba engumntu otomakalalayo kwizinto zabantsundu, uyawuqonda ubukulu bomcimbi osingetwe yilentlanganiso. Wati abanye ukuba abelungu bazintshaba kwabantsundu, kanti abelungu