*1*

IMVO ZABANTSUNDU (NATIVE OPINION) DECEMBER 5, 1894.

Umlisela Nomtinjana.

“Inkazana Entsha” engu mahlal’eko
kwezimini yintonina? Bali kambengala
azenza amadoda, atate imisebenzi yawo
e Lizwini nakweze blabati, okuvota
njalo njalo. Rule misebenzi lenkazana
intsba ayikoni nto njengokuba sifunda
kakulu nje ngayo. Iko pakati komzi
ontsundu? Kokwetu ukubona ngati
iyasicotela. Amanene antsundu ane-
venkile afake lamankazana matsha kwi-
zikolobhana ebezifanele amadodana.
Sine Sinaia zomtinjana, into ebingeko
nase Ngilane kwiminyaka e 45 egqitileyo.
Ipnma kwezi Sinala ke nangoku ipete
ubukosi nje e England isicotela nati kweli
lizwe.

Nakaba abafazi aba benganikwa tuba
lokwenza ngokusemhlotsheni izinto, baya
zigqiba namadoda abo. Umfundisi uti
kanti equba kakuble nje kungenxa yatna
cebo omkake, wumbi equba kubi nje
kukwa ngenxa yake. Amadoda anaba-
tazi abaqabukileyo angati xa bekugqitywe
entweni etile entlanganisweni—ngaku-
mbi kweze Lizwi—kuti kudityanwa
ngolulandelayo ustiku kufumaneke kuko
isanxu esigwilikileyo, yintoni ? Sibhunge
nomfazi ! Ngati bekungakuhle beyekiwe
bazipata ezindawo bangasiteli emva kwa
madoda; zaba ngomashini kodwa wona
okusebenza,

Ngu Mapostilo umfundisi wokuqala
owanyasha imvato egqitileyo kwabase
Korinte. U Dr. Darwood wase New
York, kutsha nje, ubeyipete imbengwana
impi ebapulapuli etyalikeni ngdkuti :—
Ngabafanyauli abaminwe izele imisesane
yegolide, iiokuvata okugqitileyo emgceni,
Uqale ngabafazi wabatsho kunene ngoku-
ti: Ifashoni endlwini ye Nkosi zibeyi-
mbangi yokugxota izisweli e Tempileni
yo Pezu-Konke. Uchaze amadoda we-
nza uzungu wati inkolwana yawo yinko-
hliso yodwa. Uqube wati—ukuba umntu
woluhlobo ubengati afekwisituba seyure
enye ubengati akufika kumasango e
Komkulu lezulu angawe golide abhaza-

lale ukuyibuta ayifake ezingxoweni zake !

Nali ibalana labafanyauli abibini—
intombi esityebikazi nendoda esiguli.
Lentombi yafelwa ngabazali bayo ababe-
tyebile, yaza yashiywa elugcinweni lo-
mntu otile eyayingamfuni. Ifune iqinga
1okwahlukana naye. Icinge yacinga, ekuyeni

Abantu Ngabantu.

NGAMABALA ABAFUNDISI.

Nkosi,—Ndicela isitnba kwe’opepa Jako
lidutnileyo ukuba undifakele i-lemigca imba-
Iwa. Ndiyifande ngenyameko ingxelo enge
“ Nkutazo Mfundo ” eteta ngentlanganiso
ebe ise Zeleni lika Mr. Dwasha nge lwe 9 ku
November. Ndavuyiswa yimigudu yoku-
qubola pambili imfundo ne Lizwi lika Tixo
pakati kwalomzi. Koko kubeko umoya
ombi kanve, pakati ekuqutyweni kwalomsebenzi (ukuba umbhali wamanqaku lawo ubhale njengoko anjalo) endicinga ukuba
lixesha kanye elipakamileyo lokuba umoya
ololuhlobo ukalinyelwe. Umoya endisingi-
sale kuwo ngozibonakalise kulontlangan'so
ngokulihlazo kwinteto yomfundisi u Mr.
Kawa. Kuyinto eknvunyelwana ngabo
b ake ukuba ukukankanywa kwamagama
abafundisi abadala kuba ngemfanelo nesi-
tozela esiknln ngenxa yomsebenzi abawe-
nzayo pakati kwabantu bakowetu ; eziqamo
inxenye zazo ze zikankanywe ngu Mr. Kawa ;
kwave kwelinye icala zibangeke iziqamo
nkuba zibeko ngenxa yemvume eyayiko
kwabo babefundiswa yokuha bafundiseke.
Kungeko nteto zinje ngale yomfundisi
ezintlnganisweni zento ze Lizwi nakuzipina

Umkosi ne Vangeli eshunyayelwa ngu
mfundisi u Kawa kwi Anivesile yese Zeleni
yeyobuzwa kwapela, engamfaneleyo knnye
umfundisi we Gospeli ka Krestu nokuba
livintonina ibala lake. Zide zinyamezeleke
ezizinto kancinane zakuvela kumatsha
ntliziyo la nsemqulwini woluntu.

Amava ka Mr. Kawa ngezikolo ezipautsi
kwahafnndisi abantgundu nabamhlope nka.
sekwe pezu kwamhlaba uqinileyo. kuba
noko naye leyo indawo imoyisile kwapela;
xa azame ukubonisa ukwanda komsebenzi
wabantsundu abafundisi nbike indawo
abakuzo, waza wati xa ateta ngoknncipa
kwamanani nemfundo nokuya kupela
kobukolwa kwizikolo ezipantsi kwabamhla.
pe abafundisi akabala, axele ngapambili,
ukuzs ziziqondele ingqondo—kupela uka-

ukuba ukutunyelwa akuteti nto nye
nokutunywa. Nakoba buqitala audi-
nyelisa ngabo inteto yam izama ukwa-
hlula umtunywa esitunyweni ; kuba
akuwufeza umtunywa umsebenzi wake
uyakululeka, kanti sona isitunywa no-
koba siwufezile lowo asina kukululeka,

sobuye situnywe enye into ngomso.

Ndinosizi ukuba u Hadi angayiqondi
into esemhlotsheni kangaka, U-i u Haai
elilizwi liti isi Hala ngendilalamanise
neli liti ama Hala. Bendingatiuina
ukwenjenjalo lamazwi engeko mkondwe-
ni tnnye nje ? Kuba eli liti isi Hala liya-
quka, kanti eli liti ama Hala licalula
inaui, nokuba ngama Hala amabini,
amatatu, njalo njalo, kusinina, Xa ku-
njalo ke kakade kungeze kwatiwa isi
Hala sasizinkosi ngexesha lika Mtirara,
kuba ngeloxesha ayeko ama Hala asema
Mpoudweni, nasema Mpondomseni, na-
kwa Bomvana, lawo kengoko ayenge
nkosi; yiyo ke lento kutiwa *ama Hala,*kuba kucaluI wa inani elitile elo lalizinko-
si ngeloxesha, nokuba ke elonani laiinga-
nanina. Kwangokunjalo akunakutiwa
isi Ngesi sizinkosi, kuba eli lizwi lino *ist*nje liqnka yonke into, kanti ke kuko
nama Ngesi angenkosi. Ibingaba yimpw-
siso enkulu ukuteta ngalendlela u Hadi
azekelisa ngayo. Kanjako amahashi ase
L itnt i akomelele onke, yiyo lento singe-
nakuti isihashi sase Lututu somelele. Ke
ngokuka Hadi kubonakala ukuba ngenxa
vokubi elinve lisetyenziswa futi maiibe
ke ng oko elo linewonga ngapezu kwolo
lingasetyeuziswa futi. Ukuba akuzilwa
kwakutyapaka iliso lomntu, okanye kwa-
kuqezuka iziuyo lake, njengoko u Hadi
atshoyo, kungazilwa mhla kuqezuka u
*isi* entetweni yesi Xhosa; kanjako u Hadi
uya kufumana ukuba eli inzwana li vintsi-
ka eyoinelele kunene ngangokuba lingabi
nakuqezuka. Makake alinge aliqezule.
Ndingowako ngenyauiso,

C. Nyombolo.

[Ngokupatelele kumagama ati ubizwe
ngawo umfundisi, abe kwizibougo. I-
mbongi ke kwilwimi zonke, yinto enikwa
imihlaba; ati umntu awayeke amazwi
alate umphunga. Asibina kakade ’de
kutiwe umntu obongwayo uyatukwa?—
UmHLELI.]

: ngamtembileyo ukuba akuko ngxaki injalo

U Ms RHODES : llungu elibrkekileyo
livaposisa: kupela kwento angayitetayo.

U Mr. J C. MOLTENO ute kupela into
ahayichnsileyo kukuba ezitaitile ziye ezi
ofisini zabo. Imfanelo ;.amawaka abantu
ngezibhalwa kupela kwi ofisi zemant.yi,
kwanjengokuba kunjalo mayelana namawa-
ka ase Transkei.

U Mr. RHODES usuke wati liyaposisa
ineue elibekekileyo ukuti oyiutloko yono
canda utinda amapepa eziqiniselo. Aba-
gcini nantonina engapandle kwemigaqo
yempato ye ofisi yabo. Oko ilungu elibeke-
kileyo laye lingeniswa ngu TengoJatavu
ukumela elaba Tembu lahambela e Gala,
apo.adumana abanynli abaninzi abanemi
hlaba. Ke kuyintonina ubungqina bonoca
nda owaoanda lomihlaba. elabnnika Ibhunga
Lsmavda? Elonene Inti lucando olurabaxa
kupela olwendwayo koua, indleko yaba kwi
£ I 33. ngomhlaba.

U Mb INNES: Nalomihlaba izi morgen
ezilisbumi linantlanu umnye.

U Mr MERRIMAN usuke wati uyayiro-
reia kanye inqubo yoyintloku yabalauli.
I up izistini ilihlangabeze inene elibekeki-
leyo ugomoya omhle.

U Mr. RHODES : Kuxesha liniza ?

U Mr. MERRIMAN : Lixesha iiuiua!

U Mr. RHODES (ekangela entsimbini
yamaxesha) : Ewe.

U Mr. MERRIMAN ; Kungumhla wesi-
tandatu ku August; kodwa andiyiqondi
eyoaa nto kubbekiselwo kuyo.

U Mr. RHODES ute into endibhekiselele
kuyo kuknmoshwu kwexesha.

U Mr. MERRIMAN: Inene elibekekileyo
lingaba liteta ukaba ukuxoxa lamaqondo
kukumoshwa kwexesha na ? Ukuba lingaba
litsho, ke angasuka ati kuyinto elihlazo
ukuba lize kuteta into enjalo apa. Lona
ngokwalo Iitate imihlaba emibini eyahluki-
leyo ngayo lo Bhili, elimane ukufuduswa
kuyo yonke ngamaneue asemva kwalo.
Lingiqopi nje omane eboniswa into amaka.
yenze ngamanene asemva kwalo. (Uku
hleka.) Asingabo abamoshi bexesha, kodwa
benza imfanelo yabo yodwa ukawuxoxa

kwizibhedlele, yaketa
obesencanyiwe kwabafayo, yati mavi-
tshatiswe naye inetemba lokuba wobelde
afeizipateko xa ingumhlolokazi. Beyi-
tshatisile umfo upile kwangokoko
watabata impahla yake wasinga emzini
wentombi. Yinikaloku le! O, intombi
ijike yamangalela ukuba lomtshato ubu-
ngena ndlela, yagwetyelwa! Kubonaka-
la ukuba inqeberu le ibifumaue yaqota
kwazibhedlele ingenanto.

Kuhle kakulu ukuba kubeko ikwaya
zokuvuma ezityalikeni zetu. Kekaloku ,
into engati iyakuzipelisa yinqubo entle
“ nencomekayo yabafundisi abatile abanje-
ngo Mr. Gabashane wase Blomfanteni
owazimiselayo ukuba abavumi babe nga-

jnaramente. Um’bhaleli wotu ose Blom-
fanteni apo uti, wati akuwisa elozwi
umfundisi lowo yatshaya ngelandelayo
yangumpati kupela. U Rev. E. Parker
Magaba oko wayese Qonce wakawiyiti
nti lendawo, kwabonakala ukuba luva
kuhluzeka ulutsba, noko yayingasakuba
sesase Blomfanteni tin’ apa.

Akukuhlekade ukuba inkonzo ikoke-
lwe ngamaraxoti abepambili ezonweni
ze ibe kwaugawo apambili nase Lizwini.
Kekaloku amadodana afundisiweyo ako-
Jise ngokubeta kude kwezakwa Tjxo
izinto, kusondela lawa avela eburwadeni :
angafundisi weyo atate indawo zawo.
Nalapa e Qonce kunjalo kangangokuha pezu kokuxakeka okukulu kwamadoda
apete imisebenzi emininzi yomzi neye
ramente kubonakala nenkonzo zokuvu-
misa zisiwapezu kwawo ngenxa yokumi-
sa kude kolutsha. Lixesha ngoku ukuba
avuke amadodana afundisiweyo atate
indawo zawo eziwafaneleyo

Baba bona kulungile ezingqondwe li
zabo ukubalekela e Monti xa bafuna uku-
tshata, kulungile kuyinkonzo yetu ka-
njalo esifaneleyo ukuba sibayuse ngo-
inteto okoyo, oti: Kufuneka umntu
ogqibe iveki ezintatu kwindawo aknyo
xa avela kwenye patnbi kokuba atsha-
tiswe nokuba ig'ama libizwe katatu. Ika-
kulu into epambili kukuba abe uhleli
intsuku ezi 21, zingafezwanga ezindawo
nomfundisi nempi leyo bangasentetweni
xa abazali betanda. Kuko umfana e
Qonce apa osongela ukuyenza lento xa ndade wabo ebaleke wakwela e Monti
wati efika baye belihlokotnisa igama kuba
ingazintsuku ezi 14 kupela. Lumkani ke
mpindini ningahilwa

Inzwakazi zakowetu ziti ngoku ukwenda
knkupumelela uviwo! Ite enye intokazi
ivela kuldaknla kusasa yahiamba inyawo.
Ute noina: Wanantsi, uhlamba nje kanti
uzakubuye uve kuhlakula ? Ite ukupendula.
wenziwa kukuba sewapnsa wena. Mna
audit ako ukuta ncingcblumbi kuba andika- past.

 *‘‘*

Kulondawo ntokazi zakowetu. Zipateon
nasezimilweni njengabajonge ukupasa :

kuba indlela elula yokupasa kuzibamba
endaweni eziuamadunizelo asiteleyo apelela u
ekuveliseni amahlazo.

AMANANI EZINTO.

NGEVEKI EGQITILEYO.

Emarkeni e Rini.—Ngo Mgqibelo 1 December Irasi, ngengxowa, 5 6 ne 6s ; Ibhotolo, ngeponti, 1s no 2s 4; Isemile, ngengxowa, 4s ne4s 6d ; Amadada. lilinye
2so; Amaqanda 8d ne 1s ngedazim ;
Ihabile, nge 100, 2s 6d ne 3s 3d; Inkuku
lsne2sinye; Inkuni 15s ne 30s ngeflara ; Irasi eluhlaza 9d ne 1s 3d ngedazini; Izi-kumba zenkomo 1 ½ d ngeponti; Amazi- , jnba 10s ne 12s 6d ngengxowa; Umbona BO.s ne Ils ngengxowa; I-oreji 3s ne 12s
mge 100;Itapile 6s ne 8s 6d nge l00 1eponti;
Ikwakwini 5s inye.

-

Emarkeni e QONCE.-Ngo Mgqibelo 1
December:- Inyama yenkomo 1 ½ d ne 5d
ngeponti, eyaba 4d ne 5d ngeponti,
eyehagu 3.1 ne 4d ngeponti. evetyuwa
yehagu 6 ½ d ne "d ngeponti; Ibhotolo
Is ne 2s 3d ngeponti Amaqanda 9 ½ d nge-
dazini; Irasi eluhlaza nge 100 leponti

Ihabile 4s 3d ne 5s 9d nge 100 eponti ;

Umbona 5s 6d ne 5s l1d ngekulu leponti; -
Amazimba 4s 3d nge 100 lepnti; Inkuku
1s ne 1s 3d inye: Amadada 1s .d ne 2s
lilinye; Ikwakwini 4s 1d no 12s inye; .(i.
Oranisi 2s 6d ne 2s 9d emnye; Isemile .

4s ngengxowa ; Imbotyi 10s 3d ne 12b nge ,
100 leponti; Inkuni 5s ne 21s ngetlara.— en;
Kwakona lomini kutengiswe )empalik»:

Inkabi yenkomo nge £6 10s. nenye nge j
£0 5s ; Itokazi lenkomo nge £2 10s; Ihagu
enye nge £1 7s 6d; Amahashe amabini "
nge £30; Unoxesha we kari yezinja £11.

oxhonyelwe E????— U Jonas owagwe-
tyelwa ukuxhonywa zi Jaji u Kroustat ngo ka
kubulala umfazi wake, uxhonyelws pezu
komlambo. Kwaba mntu, ntsapo kwayilonto
Umbulali waziswa enqweleni xhonyelwe tu
angabalindi bake ababeliqela; u Rev. Mr. van
der Lingen wenza ugxwagxwadu lomtandazo epe
omde kunene. badinwa abantu. Umxhomi
ngati ebengakwazi kakuhle kuba isipata
mandla sahlala uzungu etyeyeni. Owayeko kub
ati warwitshwa lomntu

nkanye esase Ncemera, ate " Siyintonina
namhla ngapandle kweirora lika Rubnsana,
eko pofu lowo wayefunwe liqela elitile
lomzi.”—Zonke ezi azibalileyo u Mr. Kawa
pantsi kwabafundisi abantsenda kuvata-
ndabnzeka okoknba kuko esifikileyo kweso
sase Ncemera ngamnnani, njzemfando, nje-
ngoko zingabooiea njalo ingxelo zakomknla
knde knze kwi “ Namhla ” ateta ngalo u
Mr. Kawa—sibushiya tina ubu Kristu,
kuba siba tina singebafandisi ingxelo,
npqayiya ngabo kumhla kunyukelwa Nga-
ntla.

Uti oka Kawa “Ngati imini ikuftip’,
nkuba ayiselifikile. okokuba imizi entsundu
ipatwe ngabafundisi abantsundu.” Ukuba
ingaba yi Vamzeli eshnnyayelwa ngabifu-
ndisi bebala leyo yokubasa umlilo pakati
kwezizwe; bakwenze oko kwesi situtyana
sokuba bevMe izolo—bengekabipi nangeni-
ni, nangokome’ela; ndingasuke nditi nga-
pandle koloyiko lingaba Inekude ixesha
endaweni yokuba kufupi.

Njengomnye wabantsundu omelwe kuzu- '
za Bmatamsanqa namashwa awapezu k hla- .
nga lwakowetu ngentsebenza yalo; noko
iyinto engekapnkapu ukuteta ngobubi
tibenziwa mrabafnndisi. T.n into kninelwa

 ukuba itintwe. Lakaba lifikile ixeaha
 lokuba imizi entsundu inikewe yonke pantsi kwabantsundu abafundisi kuya kwe, zska
oko ngapandla kwengxolo ezinj^ ngezi —
knbangwe ngu Tixo yedwa ngokuvntisa
ixesha nabafuodi.’i abantsundu—kung^ktiko ukuxelwa kokubuma kwentsimi esabonwa
ngumniniyo yedwa.

Ako amadoda enene pakati kwabafundisi
abantsundu kwangokunjalo pakati kwaba
mhlope abafundisi, kanti kwelinye io ila
abanezipako nangabafumana kulamacala
omabini.

Sendinexesha ndibuna izinto. Ndnndise
mboniselweni pezu kwalo mahlati ama

Gqubushana mhla rge duli kwnkulo eli Zsle
mhla kwaqub’sana eka Dwashu no Din-
ngwana—mhla kwakutetwa ngolaulo lwe
 Mfengu no Mxhosa njengokuba namhla
ingxoxo ingo ntsundu no mhlope. Ndayi.

bona’inxenye ipuma ilincaraa ikaya e Dipe.
nde isiya kungena e Tshatshi ko Mr. Kawa
abo. Senamexesha noko ndibona. Nda

ndikwasemboniselweni pezu kwe Donqaba
 nyakana ngonyikimo olnkulu Iwendla ye Sikolo Sentombi e Ncemera emva komsebe ,
nzi omhle nomkulu weminyaka emininzi
kunene obe usenziwa lixego u Mr. Birt, ;

i nenenekszi lap°sheya u Miss Sturrock— :
 mnndiyeke. Ungciba ezontanda utnfo ka zenzeka ekwelakowabo.
 I ituba ma Africa; akatnaninzi amadoda
 abengazitywin yo ezontsnda ksv situba
sonyaka, njengoko ndandizibosile mna,

 NJ ENDA LA.

ISIZINZO SENTETO YETU.

Nkosi yam —Incwadi ka Hadi esepe-
peni lomhla we 17 ku October indotuse
yandidanisa. Ndandiba mna into anga-
yenzayo kuknzama ukubonisa ngendlela
esemhlotsheni indawo endiposise ngazo
entetweni yam kupela, ndingazi ukuba
angasuka ayiyeke lonto apange kum esi- i
qwini. Kulencwadi yake, itabate indawo
yomqolo wonke epepeni apa, utabate
indawo ebanzi, ehamba elalamanisa ne-
 nto ezininzi igama lam —ozixwila zituta
amasele emlanjeni, omakwebula, oma-
hlankomo, omitinjana ingavumi ukwa-
ngiwa kuk’onina, ozingxangxosi zingco-
tsholo, nozingxangxosi zipepayo onobiya, *ozi Acrobats,* nozi palanga—wada wateta
I nangamazwi anje ngobugxebok usba no-
buqitala. Ngazwinye ndingati ngenteto
eyazekayo yesi Xhosa, “ usuke wandifa-  nisa nezilwanyana ezi zonke.” Wayenza
kanjako lento ngentliziyo ekululekileyo
engena kuzibamba, kuba uyenza lento
ezigqubutele tu ngomnweba wake, ku
ngavelanga nendawana le angamfanisa :
ngayo umntu. Ukuba ke, Mhleli, nam
I bena ingumntu osesimeni sokwenza lento
ayenzileyo naye—ndimfanise nazo zonke
izilwanyana ezi ndizicingayo—beiingaba
semngeipekweni ongakanina ipepa eli?
Konke ke oku ukuteta kuba ndisuke ,

Ibala Labadlali.

Lencwadi iyazitetela:—Gxebe, Nkosi
 Mhleli, hlal’ uhleli. Kaundivumele oko
 kuba ndibhekise olamemezo kwabako.
 nxiweyo—impokela zabadiali bobhola abate-
 sa kwelimiweyo lipela. Badlalindini, bhotani
 Indawo endingu ningayikangela ni-
yifunele umchazi omkulu wokuyinyanga
sisifo esikoyo ebholeni—sokungavani. I
Qonce liyindlu esikana yodwa, alinakuba
lingapanzi ke. I Qonce ne Bhai sesanyoka
nesela. Yiyona ntoni ke leyo ? Ukuba
andiposisi i Rini laka lasikohlela. Ati ke
mna, kubi kukulu xa kunje, kuba nale
tumente iyakuba se Monti nonyaka nje
ayikiyiwa ngabatile e Qonce kungalungiswa-
nga indawo ezibnhh ngu ngeyayise Qonca
Badlalindinii lebholaa ndibeka indawo yokutia
kunyulwe i Komishoni yokucikida esisifo
Bibi kangakanana, kulingwe indlela yoku-
sipelisi. Nditi i Komish mi ifuneka shusho
konaki-lo. Kungalunga nmenZeleleli wayo
utukulii ingu Rev. I. W. Gawler, ougati
azifnnele amadoda awaqondayo ikangelwe
lento. Ngenxa ke yokuba tina siogabantu
abatunda ukunyuia, bendingati maze kunga.
biko mdlali kuie Komishoni; kuoelwe ama-
doda unjengo Messrs. Rubnsana, Ncobo
w?se Nxaruni, Ntshona (nangona engumdlali
asisifo ungemka namahehama), njalo-njalo, ,
abe mahlanu. Lo Gawler Komishoni ngati
kum ingenzi, ukulunga okukulu, kugqitywe
ekubesi iklala zonke zihambe nges gq bo
sayo. Apo ke into ifele kuna, nditeta nje-
ngom Qonce—ilapa e Qonce, nokupakamisu isitende esitile e Bhai.

Upuna u “ Hadi,” kaubonge ababadlali
bakowenu, hlezo kanti mhlaumbi bangabuya
ngezitende bavane. Nci; hi, au !— Ndingo-
wenu, u D. GUDULA,Vice President Frontier
C.C. e Qonce.

Nge Inter-Border Tournament e Monti uti
u Mr. Junies Mudaba, lion. Sec. B.C C.: —
Kwinqaku elib maisele kwi Mvo Zabantsu-
NDU malunga ne Cricket Tournament eya
kunase East London ngo December kwi
tawuni ezimenyiweyo i Qoncce lishiyiwe yi
East London. Kubizwe i club yanye,
Champion C.C. Noeda uwazise umzi ukuba
kuketwe io club apa e Qonce, akubuwanga
Qonce; kuba xa i Champion idliweyo kuya ;
kuba kudliwe i Qonce Lmke. Ke umzi
kufuneka uqande kakuble : ukuba kuvakuba kudiiwe i Champion, ingelilo lonke i Qonce.

i

Ibandla Nabantsundu.

Ngokwedinga esalenzayo siyakumane
ukupakela umzi onyamekele ezombuso
izimvo zamadoda e Band's lase Kapa
njengoko azityile xa kwaye kupezu kwe ngxoxo yomteto ongeniswe ngu Mr. b
Rhodes, ojonge ukumisela imigaqo yoku-
aliwa komhlaba ngabantsundu base Glen
Grey nabezinye indawo. Umteto lo
wona sewupunyeielisiwe ; sekulindeleke
cupela isandla sika Kwini kuwo. Kodwa
licinga ukuba kuyimfanelo yodw& ukuba
imawetu abekwe enqineni lokuza kwa-
nkelwa kwawo.

UKUCIKIDWA KO MTETO.

Kwapezu kwecebo lika Mr. Merriman
okuba babelwe amalungelo abantu enda-
zeni yokuti bapiwe, iqutywe ingxoxo
gu.

Dr. BERRY ote umnqweno wabantsu-
du ngowokuba banqatyiswe kwiziqiti „
bemi kuzo, yaye nokuba kungayipma
idlela ekwenziweyo oko bengekatati
eqosha elinye. Akakulungiselele kanye ;
kwatnkela njengento eyaneleyo ilizwi ivi Nkuhi yabalauli, waye eva ububi
kuba ukuza kuti-ga kulendawo bakuyo
imnanto inkulu kukubalandulelakupela.
U Mr SAUER ute uyatemba ukuba
ti i Komiti iyamkele iuguqulo eyenzi-
a limngu elibekekileyo lase Namaqua-

umgca ngamnye walowo Mteto, Kungaba
yinto eluugileyo ukulivala iaamnku ilungu
elibekekileyo iase Wodehouse (Mr. Orpeu)
elingumhlobo omkulu wabantsundu; ote
ngoku wablala ngokute cwaka ngokwempuku
esoyika ukuqumbisa oyintloko ; kodwa
mayingacingi ukuba bona kwelo cala labo
le Bandla buyayoyika into enjengckuliqu-
mbisa.

U Mk. RHODES usuke wati elo linqaku
elingelilo labunone. Uyakubuye azohlwaye
ngalo.

U Mr. MERRIMAN : Linjalo. Ke sendi-
yaknti xa ndifuna ukuqoncuswa ngendlela
yokuzipata ngobunene sendisiya koyintloko
yabalauli. Uyindoda eyiqonda kakuhle into
yokuzipata ngobunene yakuba inewowo
elikulu labaxhasi emva kwayo. Kodwa yona
lenteto audinantloni ukuyitsho ukuba ufake
ifadukwe etnlonyeni kwilungu elibekekileyo
lase Wodehouse.

UMPATI-SIHLALO: Imigaqo. [ ngxo-
kozelo eti, “ Ah !’]

U Mr MERRIMAN : Intoni ?

UMPATI-SIHLALO: Amalungu nge :engateti ngendlela engalifaneleyo i Bandla.

li Mr MERRIMAN : Yiyipi engalifane
leyo i Bandla, kukuti uvalwe isamuku ?
Nditoyika umhlobo wam obekekileyo aka-
kazifuudi ingxelo zengxoxo ze Bandla lela
ma Ngesi okanye ubengeti ukuvala isamu
ku kuyinteto engelifaneleyo i Bandla.
(He, ke.) Uti ilizwi eliti uku-ala aliiifane-
le i Bandla ?

UMPATI-SIHLALO : Ilizwi eliti uknva-
lwa isamuku asililo elingapandie kwemfaue
lo yenteto ye Bandla.

U Mk. MERRIMAN ute ukuba ntsho ke !
ndiyakulisebenzisa. (Ukuduma nokuhleka.)
Uqube wati lenqubu yolucando lulula lu-
tshipu alufunayo belungasakuba siso nesiqi-

ngata sesitandatu salendleko yenziwayo.

*(Isaqutywa.)*

Imfazwe “ Engcwele.”—I Mahdi iku-
pe isaziso sokuba izakulwa imfazwe
 “engcwele” nama Italy emantla e Afrika.
Ama Arab aselezilungiselele nga 12,000,
Kukutini ukuti “yengcwele”

Ofakwe Emlilweni.—E England iyanda
into yokutshiswa kwezi dumbu zabantu ba-
kubhubha ; suzeke beyolele njalo. Ekn.
ngewatyweni kwenene eiingu Edmund Yates
umfundisi emi pambi komlilwana lowo ute,
kwukuba kumazwi ati, “ ngako oko siwushi-
ya, emhlabeni umzimba wake ; wati, ‘ ngako
oko siwushiya emlilweni umzimba wake.’ ”
Ababeko ahayitandanga lonto. Ude walu-
ngisa umfundisi kuba umlilo asimhlaba.

Undlambe ne Ngqakaqa.—Umamkeli we
Mvo olapa uti ngenqaka ebeke labonakala
kulo elipepa :—“Ndinosizi ukubona epepeni
lako into engasekoyo apa malunga nengqa.
kaqa. Asiseva noko amnye oaenayo apa
Emncotsho nase Mntlabati ; asiva nto ngayo.
Asazi ke ukuba uza kuyimisela yipina
ikampu leyo. Into esiyivayo tina ngabantu
abapilileyo abafuna bekutshiwe ukuba
bahamba pakati kwabanye abantu nqokuba
bspilile ngoku. Siva njalo tina apa” Hai kuhle.

ngokupambanisa nangokugwenxisa
ingeingane yake, into endiyenzileyo
mna kukusuka nditabate inteto yake
njengoko injalo—intelo ke leyo endiuga-
kjinge ndizame nakancinane ukuyichaza
nokuyitolika—endingaziyo kc, nkosi
yam, ukuba obubugxebekusha bugwe-
nxisa inteto yake andidubula ngabo ndi-
benzele pina. Eli lizwi lomvalezwa
angene kulo ng ku lelinye ilizwi eliteta
into eyodwa. Umyalezwa ngumntu oya-
lezvva indaba kodwa, ebezih unbela indle-
la yake; akanakuba mtunywa ke ngoko,
engenakuba situnywa kanjako, kwanje
ngokuba engenakubi sigidimi, Ulwazi
Iuka Hadi lufanele ukubitya, kuba le
ndlela ayifunde ngayo inteto—le yokula-
nda ingcingane ebumbayo njalo njalo—
yindlela enokuqondwa nguye yedwa;
ndaye ndingenako ke, nkosi yam, ukuti
ngenduku yam entle, yomsimbiti, enge-
naqhina ndingene emdudweni ngendlela
ka Hadi engena kuqoudwa mntu, ndiyelfe
eyam endiyiqonda kakuhle, nabangandi-
visisa kakuhle abantu ngayo. Lama^wi
ati u Hadi nditete imfeketo ngawo ndino-
sizi kuba engabonakalanga ngeyona
ndiela ebendiba angabonakala ngayo
epepeni. Eyona nto ndanditeta yona
yile: umtunywa uyatunyelwa, Isitu-
nywa siyatunywa,” nakuba ngati kuya
kuba nzima ku Hadi xa nditshoyo, kodwa
ndiyatemba ukuba naye anganakana

Uyakolwa ukuba nbuninzi baba-
f ntu abantsundu abafuni zinto ziyingxa-
kangxaka ekuyimeni imihlaba yabo.

 Ucinga nkuba ilungu elibekekileyo (oyi
Ntloko-Balauli) lifumane lalibalekela
ilungu elibekekileyo lela Maqwelane
(Mr. Merriman) eseloko lavisisana no-
kwabe wa umhlaba kwabantu okungapa-
ndle kwezindlela zetaitile ziti makenze
ukutanda ngawo ubani. Eteta ngendle-
ko ezibekwa pezu kwe Netevu ngalo-
mgaqo walate ukuba kweiase ba Tenjini
imoxgen zingasibhozo, indleko zisheleni
ezisitoba, eti kunye nerafu yendlu ye 103.
ibe li l‘Js. Kodwa pantsi kwale Bhili
imihlaba iyakuba zi morgen ezine, ixabiso
line 15b.sihlako kapela zi 4s n e morgen
edne. Akavamelani nento yckuba abantu
batwa’iswe eZinZima ziagapaudle kwemfr.
nelo

U Mr J. C. MOLTENO ucebise ukuba
lento ingngqitywa kakuhle ngokuti tanci
umhlaba nmkelwe ehantwini ngamapepa
ashicilelweyo Ziknii emva koko, ngokutanda
kwabo e Bhungeni lesi Qingata bavakalise
ukutanda kwabo mayelana nokwenzelwa
ifaitile ezifezekileyo. Ngebo kulamkela
ukuba ungati umieto onje ngalobawanaka-
lise ngokuwutwaliaa into ezininzi ezingxfa
nekiyo; kodwa jeebo lepguaulo lelijrign
elibekekileyo lola Muqwelane lelengqondo
entle ; kwuye oko lomcimbi ubupambi kwa-
bo ebegqibele Oyintloko Yabalami engati
akayichasile lento ingeniawa lilungu lelama
Qwelane, into ekute gangxa kuyo ibingati
ngamadoda apete i ofisi yetaitile. Ke uva

 *EZIN YE INDAB A KWIPEPA* 4.

NATIVE OPINION

(Published every Wednesday) Threepence.

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WEDNESDAY, DEC. 5, 1894.

Topics of the Day.

Singular and Satisfactory

We note a singular and satisfactory
thing in regard to the discussion of the
! Swazi question. The Colonial newspapers
are up in arms against any surrender of
the Swazis to the Transvaal. This atti-
tude cannot be without its effect on the
negociations that are yet to take place.

A Statesman on the Native Territories-
The views of Mr. H. T. Tamplin,
M.L.A., on the aspect of affairs in the
Native Territories beyond the Kei, pub-
lished in the *Journal,* will no doubt be
read with considerable interest at the
present time. They are deserving of a
longer notice at our hands than space
permits us to devote to them to-day.
To say that Mr, Tamplin’s views breathe
a nice sympathetic spirit is to state a truism,

A Sign of the Times.

A Steytlerville reader of our columnsinforms us that there was a Bond meet-
ing held there recently addressed by
two members of Parliament represent- ing Uitenhage, of which Steytlerville
is an electoral appendage. The outcome
was that Mr. Bellingan, M.L,C., was o
tccorded a vote of confidence, whilst o
Dr. Vanes, M.L,A., had to go without
me, We suppose the rock on which
.he Bond has split there, as elsewhere,
s the Scab Act.

The Aboriginies’ Protection Society-
 This much-abused body of philan-
thropic public men in the Mother
country have, it will be seen from the
following excerpt from the *Express*(Bloemfontein), come in for blame for
inaction from an altogether unexpected
quarter. That paper writes : — “ The
Aborigines’ Protection Society has
sounded the last blast in defence of
Swazi interests. The worthy Society
comes too late. The weakness of its
cry and the lateness of the hour are no
doubt due to a bad conscience. And,
indeed, the A.P.S. has ceased to enjoy
the reputation of being honest, although
ignorant. The position it has taken up
in the Mashona and Matabeleland
matters clearly proves that the Society
represents a lot of Jingoes and humbugs,
who are anti-Boer and do not care a
tinker’s-curse for any aboriginee who is
slaughtered for such speculative pur-
poses as may affect the pockets of Dukes
and Bishops and other city friends. The
future title of the precious Society should
be the Aborigines’ Protection Exploded
Society—abbreviated, the A.P.E.S.”

The Free State Native Cricket Business

We are glad to find the .following in
the *Friend of the Free, State,* completely
exonerating the officials from cruelty on
unoffending Natives :—“ When the *Ex-
press* published as original news a para-
graph, which it now admits was cribbed
without acknowledgment from a Colon-
ial paper, to the effect that Mr; Wol-
huter, the Landdrost of Bethulie, had
arrested and fined a Native cricketing
team from Venterstad for being on Free
State soil without passes, we ventured
to remark that, *if it was true,* it was a
mean thing to do. We are very glad to
find, from a letter to the *Express* that
Mr. Wolhuter denies the whole s0ry,
which he stigmatises a concoction oflfes.
Mr. Wolhuter naturally wants the *Ex-
press* notist to have the statement sub-
stantiated or withdrawn, but he shelters
himself behind the Bedford *Enterprise,*which however, *more suo,* he did not
quote in the first instance.” The tone of 1the Free State Press on such matters ’
inspires us with confidence.

An Old Missionary Friend-

It has been a real pleasure to us to
receive news from an old reader of ours
about one whose name is to this day
held in great respect for his work
among our people—Rev. Canon Green-
stock, formerly of St. Matthew’s Mission .
at Keiskama Hoek. It is a satisfaction to learn that he is still living, and,
although in a distant land, in the far East, he often thinks of the old days,
and still takes a great interest in
Missions, and is pleased to hear any ;
news of the people who for years were
under his charge. It will be in the
recollection of some of our readers that,
after leaving Keiskama Hoek abouteighteen years ago, Canon Greenstock went to Port Elizabeth for a time, and
thence to Natal. Later on he went to
England, when he proceeded to
:he kingdom of Siam. He is now „
Chaplain to the British Legation at
Bangkok, where he continues the good
work to which he has consecrated his
life. We but echo the feelings of our
people in wishing him well.

THE BROKEN BRITISH REED.

TIME was when the British
 name was alone a bulwark to
the weak and oppressed. But,
alas! that seems to have passed
away. The wail of a Native corre-
spondent in Delagoa. Bay has
strongly emphasized this fact. For
there, according to this writer
whose veracity we have no reason
to doubt, all black men have been
nursing the idea that, with the
British Power firmly established in
South Africa, there was not the
slightest possibility of minor States
like Portugal treating the Natives
badly. The people in the South-
Eastern Coast of this continent
have, however, been rudely dis-
abused of the illusory character of
this fond belief by the open practice
of slavery under the very noses of
the British Government. It is this,
our correspondent assures us, that
has made the Native Chiefs in the
Portuguese possessions of Delagoa
Bay to take up their arms. Had
the British Government but done
its duty, and insisted upon Portugal
giving up the practice of slavery,
we should to day be spared the news
of the disturbances on the Portu

guese coast. The way the slavery
is practised is graphically described
in the communication we print else-
where in our Kafir columns. Its

meanness is intolerable, and alto-
gether unworthy of even the civili-
sation Portugal boasts of. Common
Natives are always being seized for
no crimes whatsoever and trans
ported to Mozambique where they
: are made soldiers, or in reality
s’aves The practice has so horrified
the Natives throughout the Portu-
guese possessions, that they ulti-
mately resolved to resist the oppres
sor ; and the raising of the tax has
been, we are informed, laid hold of
as a pretext; while the real grava-
men of the complaint is this slavery.
It is a very common thing for Na-
tives to be seized by Portuguese
authorities, be kept in prison without
a trial, and at the first opportunity
to be transported to Mozambique.
Sick and tired of this the people
have risen ; and we lay the whole
blame on the British authorities, as
a Power with a mandate to protect
the defenceless, laying themselves
open to a charge of gross dereliction
of duty in not demanding, under in-
ternational laws, the reason why
Portugal permitted such revolting •
deeds. There has been talk of

Portugal sending forces to the rescue
of Lorengo Marques; but our readers
will be astonished to learn that these
forces have but been naked Native
slaves, caught hold of in the manner
described, and some hailing from
the interior of Africa. The Natives
in revolt are understood to be de-
sirous to be taken over and become
British subjects to escape these
Portuguese enormities; but it is
every day becoming clearer and
clearer that the British Power is
losing its great and good name in
the world as the defender of the
weak ; and when we have that same
Power talking of handing over a
whole Native tribe like the Swazis
to the Boers, between whose treat-
ment of the Natives and that of the
Portuguese there is not a pin to

 Current Opinion.

 THE SWAZI QUESTION.

 The *Critic* (Johannesburg).

 And so the Swazi deputation has been
shipped back to the place whence they
 carne as “ Returned Empties ! ” Our back
allies in time of war have been snubbed
 and sent about their business! Lord

Ripon’s answer had been read and trans-
lated to them and its purport is that,
notwithstanding the Treaties of 1881 and
 1884 between Great Britain and the South

African Republic, notwithstanding Sir
Francis de Winton’s statement that the
independence of the Swazis must and
would be secured and that “ never would
they be allowed to become subjects of the
Transvaal,” they are to be handed over,
body and soul, by Sir Henry Loch to a
people who have no conception of how to
treat Natives, and are told that if they
resist there will be Imperial troops ready
to mow them down? Was ever greater
ingratitude shown ! Has England lost
the last shreds of her former prestige?
Surely there can be but one termination
to this shameful betrayal of our friends !

*The Wynberg Times*

The return of the Indunas which may
now shortly be expected, marks a further
stage in the long vexed question of the
Swaziland question. The action of the
Imperial Government in bundling them
off home, without an answer to their ap-
peal, does not inspire one with unappre-
ciative sense of the dignity and power,
which might with propriety be attached
to the name Imperial. Without explan-
ation It. looks contemptuous and weak,
not to say mean, to treat the represent-
atives of the unfortunate Swazis in this
unsatisfactory manner. It is quite true
that they represent a mere tribe of savages
or uncivilized people, and that as such the
lesson should be taught them that in this
country, the representative of the Queen
should be all sufficient to them, for the
settlement of any matter whatsoever, still
having been received, it would have been
more straightforward, and more likely to be understood by them,

choose, we fear the Tonga tribe
are leaning on a broken reed. Bu
it is time the old patriotic spirit
among the British were revived ii
South Africa; and the English
name for justice and right dealing
with all be upheld; for the country
is fast drifting to the day when all
the black people will lose confidence
in the British Government—that
confidence which has been the sheet
anchor of the peace under which all
the pioneering movements m Africa
have been carried on without blood-
shed amongst most tribes on this
Continent.

NON-BOND COMMUNITIES.

FR.S ” in the *Natal Wit*

 *ness* are familiar initials.
If it be not improper to decipher
them they represent no less an
important personage than Mr.
F. Reginald Statham, a gentle-
man who has enjoyed a long and
varied experience of South Africa.
His writings, therefore, command
respect, and, as might have been
expected, are generally well in-
formed. He has been lately calling
attention to the most recent aspects
of Cape Colonial political life,
notably the outrage on public
decency perpetrated at George.
Then, after endorsing Mr. Sauer’s
scathing criticism of what is earning
for itself the designation of the
Northern Bubble, he proceeds to
place his finger on the weak spot

I ham seems to us correct in stating
that, at bottom, the non-Bond
people of this country are with the
Opposition; but he might have
gon? farther and stated that they
are blessed or cursed with souls
too craven to stand up manfully by
what they believe. He, however,
remarks that “ the difficulty the
Cape Opposition have to contend
with is the want of unity among
non-Bond communities.” “There
is,” he goes on to say, “the Bond
party, a compact minority, oc-
cupying for the most part a
limited district, animated by the
same interests, holding the same
prejudices. It is this concentra-
tion that makes it formidable,
The non-Bond communities are
scattered over the whole Colony,
and are not infrequently divided by
sharp local antagonisms. Hence,
though all have interests which are
opposed to the retrogressive policy
in the Bond, it is quite impossible
—at least it has hitherto proved
impossible—to get them to work
together.” He puts Cape politics in
a nutshell; and it only requires a
few more speeches like the one
ately delivered by Mr. Sauer,
rhich has added so much solid

knowledge to the sum total of what
people know; political trips like
the one Mr. Merriman is stated
to be contemplating to Port Eliza-
beth ; and speeches such as Mr.
Innes is contemplating delivering
to his Cape Division constituents
shortly—it requires, we say, efforts
like these, directed at opening the
eyes of the non-Bond people to the
advantages of their position, to
bring about a swing of the pendulum.
The Wobbler type of politician
must be utterly extirpated, and he
should be cleverly substituted by
straight men with convictions on
public affairs if the country is to reap
the fullest possible advantage from
its institutions. People are under the
nightmare that Bond domination
cannot be thrown off: but as a fact
it is nothing of the sort. The

bogey will be laid low when an
organisation among a few cleverer
politicians inside and outside Par-
liament takes place, which will
place elligible candidates in all
non Bond constituencies, bent upon
a common purpose—that of achiev-
ing the highest good for the country
by banishing from its politics the
jelly-fish sort of politician who
oscillates between parties without
views.

 if the decision
of the Imperial Government had been

then and there given. There would have
then been no chance for them to assume
as they new probably will do, that they
have been duped ox- at any rate trifled
with. Of course the vast, the immeasur-
able difference between the position and
power of the Queen, of the most powerful
Empire of the world and the delegates of
a more handful of barbarians, makes it
., ridiculous to consider that anything
*t* like diplomacy, should attend the
8, relations between the two, but then it is
because of the vast power of our Empire
that its glory should be jealously pre-
in served from tarnish, even in the obscure
outskirts where its fringe comes in con-
 tact with the least advanced among the
 races of the world. *Noblesse oblige.* It
 is the duty of strength to be kind. And
anything like a misconception imparted
a- to the Native mind is to be deplored,
d True Britons can never forget that since
our first contact with the savage nation
 those people have been our- faithful allies
 through good report, through evil report.
„ Through the advance of the English,
o through the days of the disasters of Isa-
 ndlwana and Majuba, consistently they
have ever been our friends. When the
 Boers dare not have set a foot in Swazie-
 land, Englishmen were welcomed and
 treated with loyal courtesy. It ill be-
’ comes a great nation to turn back upon a friend ho we vex- humble, and of whatever colour, for matters of state policy,
or for any other reason. The very
e contrast drawn of power and weakness
0 imposes upon us a sense of our re-
[ sponsibility and honour. That Swazi-
land should be handed unconditionally to

the Transvaal, we devoutedly hope will
not take place. Such would be glaringly
, against the will of the people, and a
glaring act of inconsequent weakness if
perpetrated by the Imperial Gevernmeat,
which would to a certainty bear with a

3 direful retribution. Not perhaps from the
poor barbarians themselves, but from that
, cause which brings retribution to the
strong when they allow considerations of
 policy to blot out of sight their just duties
in the protection of the weak. Nor must

it be thought that any section of the
Native races, however humble and
[ limited, can be treated indifferently.

Although not possessing our newspapers,
post offices and telegraph lines, news flies

 fast among them, and weakness shown in
the case of the Swazis will soon become
a household word throughout South
Africa, amongst the millions of coloured
people. Of all other things the name of
England for fearless and impartial justice,
undiluted with any matters of policy
whatsoever, should be jealously upheld
even should this necessitate the unsheath-
ing of the sword.

JOHANNESBURG NATIVE LABOUR.

To-day, according to the official returns^
the Natives employed upon the mines
members 39,118, a figure which—especial-
ly as Mr. Klimke has lately shown us
that his calculations are not infallible
may be taken roundly at 40,000. These
men and boys are receving on an average
£3 a month and their food, or about 25
per cent more than the average wage of
the agricultural labourer in the Eastern
and Midland districts of England, In
other words, £1,440,000 is being paid
annually to Natives employed in the
mines; and if in any way wages could be
reduced to an average of £1 per month,
an amount of £960,000 would be added,
every year to the net profits of the in-
dustry. The doctrinaire economist will
experience no difficulty in advancing
objections to any schene for the artificial
or arbitrary regulation of wages, the
force and cogency of which might be
frankly conceded if we were dealing with
white men. But the orthodox political
economy supplies no clues to solution of
the problem with which are here con-

I fronted. Under ordinary conditions, level
for any length of time, labour becomes
plentiful. Here, the converse obtains,
and we are face to face with such inverted
conditions that it may be accepted as
an axiom that the higher the wages
the less plentiful is the supply. We
are not dealing with the Caucasian, who to
some extent proportions his desires to his
means, but with the Kafir, whose am-
bitions are fixed and immutable. He
requires so many cattle to purchase so
many wives, who can keep hitn in com-
fort for the rest of his life. If he gets £3
a month he xnay reasonably hope to
satisfy this ideal on two years’ work ; if
£2 a month, probably in five; if £1 amonth, be will average rn effective work-
ing life of about ten years—surely notan
unreasonable period. Unhappily, the
only one factor which at present restrains
the Native from leaving the Rand after
two or three years stay, and sunning him-
self in bis kraal for the rest of his natural
term is drink. It is the universal experi-
ence of managers that the only boys who
remain long enough to become really
Elective miners, and actually earn their vages, are those who are unduly fond of
he ghastly compounds retailed along the
ine of reef, and who consequently never
lave enough money to return to their
craals. It is paradoxical, but none the
ess true that the more flagrant varieties
TCape smoke are the most potent in-
luences in retaining on the fields a cer-
ain small population of Natives who
lave been at their work long enough to
now it. Otherwise the labour supply is
iregular, only partially efficient, and
jonstrously dear.