IMVO ZABANTSUNDU (NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.

IMVO ZABANTSUNDU (NATIVE OPINION).

8d. NGAPAMBILI

IXARISO 3d.] KING WILLIAM'S TOWN, NGOMVELO, DECEMBER 1884. [No. 12.

M. KEEVY & CO.

(Kwivenkile ebisakuba yeka Ngomti)

E-Bolorweni, nakwi strata sase Durban, nakwa Komani.

Abatengi nabatengisi bempahla ngempahla.

Amaxabiso amakulu ayanikwa ngo Boya, Nezikumba, nentwana zonke ezitengiswayo.

Wonke umntu ontsundu ose Jagersfontein makaye kubona u

Mitchell no Greenlees

Ibulukwe ze 10/-; Ibatyi ze 12/6; Izi-hlangu ze 12/6; Iblankete ze 10/-; Iminqwazi ye 5/-.

Iswekile, nekofu, ne Cuba, zonke ezizinto zilungile zi tshipu.

Eyona mpahla yminzi e Jagersfontein.

U-M. no G. bayitengya Engilane nase Skotilan eyabo impahla. Yonke impahla yeso inyulwa ngenyameko ngabahlobo babo abe ze kaya kwindawo ezingedulu, amazabiso abikwa ngabo alungele mangangawaphna anokufunyanwa apa e South Africa.

Akunaku funona nto ayiyo ngabo ngolu lunga ngeenxabiso ezirolayo.

J. no C. HEMM,

Abatengisi bempahla.

Yama Kopa,

Kwi-Ngomti.

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

e-Dikeni, nase Xesi (Kwa-Kama) nakwa Qoboqobo.

Lemzabazi wenqala ngo 1873.

UYAZIWA, AKUFUNEKI KUXINGOMA

Atasha, lasqubha, lalingqiso, nokwenanya kwesi qiniselo sinokuba yeke lombhalo yenziwe ngokwakhiwa.

☞ Utetelela ematyalezi, equke nemali engematyala.

M. L. GERRARD,

Umtetelali kwi Ofisi yamantyi e Komani.

Utata ematyala kwi ofisi ya mantyi. Iminqopiso yokwenanya kwemihlaba uyayilungisayo nayenziwayo.

Ulungiselela abo beqondayo ukuba abanakwakhiwa, amatyala abo ngokubala emaqwe abowabo.

Akwemali ekunye nomongqo kahlaba amatyala yakuqala ngaya into leyo ematyalini. Iminqopiso yamafa uyayibala, kwanezinye into zese mtetwini. Uhlangatsa izikweliti, ayinika umncito imali, kwe nto. Izemali zabazekuzi zingena kakuhle.

W. O. CARTER & CO.,

Kwikanda, ka, Makolenk, e-Komani.

(Umlomo 3d. nare)

Yimali kukuba impahla.

Akukhwa nto ukuba ngokuhlola!

Iswekile (egona izabiso lipantsi ekulomzi).

Isepa, Ulobo olusha olutanga.

Inkuntye, nesinato sazo, intlobo ezingadlulelanwa.

Inkuntye eziukuli (basins) ne-pleti, njalo njalo.

Ikeleke ne Priati saldiulisa-loyo

Imulukwa kokodi nesoboya sentlobo zonke.

Ibatyi, ne ndelu-batyi.

Ungubo, nombona ngantanabiso ashiwe esaribeeni!

Imikale matuma namahache (engenoxwaba).

Lempahla impahla, ukuye nazo zonke ezingayingwenelayo nincinyi. Ivume, tshipu, lowelikile ezinwelo.

P.S.—Uboya, Izikumba zenkomo, nako impahla ezifeishana, zitengwa apa.

PAULA.—Iwaka enkosi emaqhosi enqwa apa, kuba yenzwan ab onke amabali ofuna ukuwa kwa.

W. O. CARTER & CO.,

Makona Square,

KING WILLIAM'S TOWN.

(Yaqalwa ngo 1873).

Umtetelali wemicimbi yentlobo zonke abahlobo bam abakwezi ndawo ndizilandelisayo:

Emonti, Nzarunu, Kwelera, nase Tyolomnqa, ukuba ndivule impahla entle kaneve ye Krisimesi.

Ikeleko kwanqela kwi tiki kuqe kwe kwi dikiteni lyalidi.

Iprinti kusuqela kwi tiki inehalafu kuse kwi debiteni ezilitshilelayo lyalidi.

Iminxibo eseseniziwe kade. Ihempe zamanenekazi ezi teyisi (Ladies).

Ihlwa, kwanzatelene.

Imbewu yombona wa Nzizimane.

" " wa Bhatu.

Isangcoci ngenani Elilula.

Amasiqeba, Uqeqebe nezinzimba.

Umgubo Wombona.

Zonke ezimpahla zitotywa ngenxenokubona imbande-zelo kakuhlobo nako ngaka Bolwa Bolwa.

TETINT BENYE.

Smith Street, Emonti,
December, 1884.

Kanqumane! Funda Apa!!

u W. BOOTH,

Uyakutabata okuqaleni konyaka yonke Ivenkile ebipetwe nga Mr. FENNELL.

E-Sautana, Kwela Mamfengu.

Njengokuba a Mr. FENNELL eminyaka lishumi nemibini, njalo ubenga esikulishiya i Sautana nendoda angaya tomtilaya.

Uyakutonga zonke izinto ezinjengeso ezeliqwa, ngumhlaba notoya, nezikumba, njalo njalo, njalo njalo, ngaluxanzi apanalu anokuxitwa, nepina kwelo lo Mamfengu.

Ukuba ufuna impahla entsha efanelekileyo nayanelisa umxelo ngommyaka omtsha piya ku.

W. BOOTH, e-Sautana.

Impahla ayakuyigetsa ponyulwa ngenyameko nga madoda kwakuyo ukwanjulalo.

Ibulawa yonke ngesitanani esilawe e-Sautana.

Kumqeqeshi u W. BOOTH, e-Sautana, nawe kwe Nibidyala.

Ibolide ze Krosmesi ne Nobuwele

1884.

only a repetition of former rules made by the headmen and people, but now that stealing had commenced again it was necessary to draw their attention to it again, it was clearly understood that no stock of any kind might be driven at night. The natives in Mr. Levey's district have suffered severely lately from the thieves who appear to be taking revenge on account of these special police putting down thieving.

WE now see the manner in which Mr. Levy grapples with this serious evil, and a leaf might be taken out of his book. Our native correspondent in the district informs us that the Tembus in this district have about 100 volunteers from among themselves, who receive nothing from Government for their services. This, be it remembered, cannot be done except in a district where mutual confidence exists between the rulers and the ruled; and that this is to be found in this model district is a well-known fact. The interest of the native people in all matters must be enlisted, and they would make any sacrifice to uphold them. Cold-shoulder them and you find you have to do with a fickle and evasive people. Would that this kernel of success in native administration were grasped by all who have joined that branch of the Government service!

WE extract the following from the London *Echo* of the 13th ult.:

A meeting of the Liberal Five Hundred was held at the Lecture Hall, Greenwich, last evening, to hear an address by Mr. Lalmohun Ghose in connection with the representation of the borough. Mr. Trenchard presided. No reporters were present, but Mr. Ghose addressed a very full gathering of the representative body for upwards of an hour in a speech which excited great enthusiasm. After he had left the meeting a resolution accepting him as the second Liberal candidate (his colleague being Mr. Frederick Verney) was adopted unanimously.

MR. LALMOHUN GHOSE is an Indian and practises his profession as a barrister at Calcutta. That he should be an aspirant for a seat in that exalted body the British House of Commons; that he should be espoused by a constituency that, until the last election, had no less a person than Mr. Gladstone, the most eminent of the very eminent counsellors of the Queen, during the present generation, and that with an undoubted prospect of success—is to us aborigines at least, a startling phenomenon. In connection with this event, we observe, with genuine satisfaction, the absence of the immoral outcry against mere colour, as such, which would undoubtedly have been shrieked in any other atmosphere than British. Mr. Ghose would have been returned in 1880 had he not arrived late to find every seat occupied. From this incident our friends of colour will, doubtless, take encouragement on seeing that their sable hue will not stand long in the way of their legitimate aspirations. The English people here are the chip of the old block beyond the seas, which is now about to admit an Indian into the highest of its Councils without the slightest qualm of conscience. The light that has come upon the people across the seas must ultimately find its reflex in their descendants in South Africa, sooner or later. Much, however, depends upon its velocity.

IZAZISO.

KUYAZISWA [illegible]

[illegible] H. MACI, Secretary.

Fenton, 12 December, 1884.

W. O. CARTER & CO.

[illegible]

Ngenxa yokungabina mpilo 'ntle u

C. FENNELL & CO.

UTENGISA IMPAHLA YAMADODA YONKE,

Kwisitrata sika Maclean.

Kumbulani olo 1 December.

Uyitengisa yonke impahla yake ukuba ipele kanye.

Amanani atotywe kakulu!
Akufuneki kusele neyokubika ingubo.

Ingubo zonke zamakwenkwana, namadodana, namadoda zihliswe kwinto ebe ziyiyo kukuhliswa kwakuqala nge 20 per cent.

Okukukuti xa utenge into yesheleni ezintlanu, isheleni yobuyela kwakuwe.

X'utenge eyeshumi ezimbini zobuyiselwa kwakuwe.

X'utenge eyeshumi, lendaliso ezintatu zobuyiselwa kwakuwe.

X'utenge eyeponti isheleni ezine zobuyiselwa kwakuwe.

Impahla yamadoda eyibulukwe nebatyi ne ndulubatyi itotywe kwi 75/-, ngoku ikwi 39/6.

Amalapu ezandla (handkerchiefs) esilika etotywe kwi 4/6, ngoku ayi 2/6

Ihempe ezidluliseleyo zeflannel zokudlala ibola, 7/11

Iribini zitengiswa ngexabiso elingapantsi nakwelo zatengwa ngalo Pesheya.

C. FENNELL & CO.

MACLEAN STREET.

November, 1884.

JOHN ROBINSON,

E-BONGWENI, TOLENI,

Pesheya kwe Neiba, kwela Mamfengu,

Umtengi nomtengisi wofani ngofani,

[illegible] abantu basikole yahlu-

[illegible]

DYER no DYER,

e-Qonce nase Monti,

Bahleli bene mpahla etengisayo:

Enjengama-felane
Iblankete
Ingubo ezitambileyo zokulala
Iqiya zezandla (handkerchiefs)
Intlobo ezintsha zezigubungelo zobuso
Amaso, alingeneyo nabala litandwayo
Izihlangu nekausi
Ingubo zamadoda zekodi nezitofu
Itwil ezibomvu neziluhlaza
Ityali ezintle kunene
Ihempe neminqwazi
Imela zamaxosa nezipili
Izikotile
I-ambile zentlebo ngentlebo zobukulu
Isali ne Tuma
Imikala ne berete
Ucumse necitywa
Icuba la Mabulu nela Maxosa
Ujiko lwe-zina lebedu
„ lewekile zamabala onke
Ugqiwane (tea) ocumisba [illegible]
[illegible] kanye yase [illegible]
[illegible]

IMVO ZABANTSUNDU (NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.

IMVO ZABANTSUNDU

(NATIVE OPINION).

IXABISO 3d.] KING WILLIAM'S TOWN, NGOMXULO, DE[illegible]

M. KEEVY & CO.

(Kwivenkile ebisakuba yeka Ngomti)

E-Bolorweni, nakwi strata sase Durban, nakwa Komani.

Abatengi nabatengisi bempahla ngempahla.

Amaxabiso amakulu ayanikwa ngo Boya, Nezikumba, nentwana zonke ezitengiswayo.

Wonke umntu ontsundu ose Jagersfontein makaye kubona u

Mitchell no Greenberg.

Ibulukwe ze 10/-; Ibatyi ze 12/6; Izihlangu ze 12/6; Iblankete ze 10/; Iminqwazi ye 5/.

Iswekile, nekofu, ne Cuba, zonke ezizinto zilungile zi, ishipu.

Eyona mpahla iminzi e Jagersfontein.

U-M. no G. bayitengo Eugilane nase Skotilan eyabo impahla. Yonke impahla yabo inyulwa ngenyameko ngabahlobo babo abe, se kayi kwindawo ezingedulu, emaxabiso abiswa ngabo alungelanga ngawapina anokufunyanwa apa e South Africa.

Abanoku fumana nto igqita eyabo ngokuhlunga ngemvelo olirolayo.

J. M. G. [illegible],

Abatengisi bempahla Yama Xosa,

Kwi[illegible] Nyuta.

Pahla eka

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

e-Dikeni, nase Xesi (Kwa-Kama) nakwa Qoboqebo.

Izimzebeni wazala ngo 1878.

UYAZIWA, AKUFUNEKI KUZINCOMA

Amafa, Inqgebiza, Imingqipiso nakwenazwa kwazi qinisela umhlobo yonke lemicimbi yenziwa ngokukafiwa.

☞ Utetelela ematyalani, ngaku nemali engamatyala.

M. L. GERRARD,

Umteteleli kwi Ofisi yemantyi e Komani.

Utela amatyala kwi ofisi ye mantyi. Iminqopiso yokwanawa kwemihlabo eyayiliqa kwenye nyumelaso.

Ulungiselela abo baqondayo ukube abanakwahlanla, amatyala abo ngokubaba emapepa ahambelako.

Akukunaki ukwenza yokwenzeka kohlanla amatyala izikalisiqa ngaye into leye ematyalani. Iminqopiso yemala ayayibala, kwanaziye into zese emtetwini. Ulungeniso isikwelitha, ayinike aminiyo imali, kwa oko, Inowadi sebasebenzi ngenxa kaxolo.

W. O. CARTER & CO.,

Kwikunda ka Makelani e-Qonce.

(Makiwe Scharr)

Yizani kubiela impahla.

Azatiwa nto ubani ngokuhlola!

Iswekile (eyona irabiso lipantai. Kulunzi.

Isepa, Ubolo [illegible]

Inkunutye, nemipako nezo, intlobo ezingazilatsbeewa.

Inkumtye ezinkulu (basins) ne plati, njalo njalo.

Ikeleko ne-Printi ezikhilise-layo.

Ibulukwe, zokodi nezoboya zentlobo zonke.

Ibatyi, ne nduku-batyi.

Ungubo, nembona ngamabiso ezikwa emarikeni.

Imikala zotuxu zemabacho (enzunoxeba).

Lempahla ingenza, ukuze ube yonke eningayiqwesakeyo ninokuyifunana lahina ifanelekile ezizawo ezo.

P.S. — Uboya, Izikumba zenkomo, leke mpahla ezifutshana, sitengwa apa.

PAULA. — Iwaka enkosi emalengwe ingwe apa, luke ceweni ah onke amaka ofuna ukuza kuyo.

W. O. CARTER & CO.,

Hankey Street,

Kwikunda ka Makelani.

(Isiqulwa esi sesiqu)

Ugama, imihlo [illegible] abahlobo bam abakwesi ndawo ndisilandelelanisiwe (?)

Emonti, Nzarunu, Kweleta, nase Tyolomnqa, ukuba ndivule impahla entle kuneve ye Krisimesi.

Ikeleko kuqusela kwi tiki kuqo kuqa kwi dikipesi iyalidi.

Iprinti kusuqela kwi tiki inchalafu kuqa kwi dobhesi [illegible]

Izimbiko ezezemuwe kado. Ihempe zemanenekazi [illegible]

Imbewu, kwanamafesene.

Imbewu yombona wa Maleimane.

" " wa Mawele.

Izangooni ngenani Kulula.

Amasiqiqa, Umtubo wezezimbuna.

Umgubo Wembona.

Zonke ezimpahla zitotywe ngenzenokuhlona imisondezelo kwezihlobo zese [illegible]

TETINT BENYT.

Smith Street, Emonti,
December, 1884.

Katunqumame! Tunda Apa!!

u W. BOOTH,

Uyakutabata ekuqaleni konyaka yonke iwenkile ebipetwe ngo Mr. F. FENNELL.

E-Sautana, Kwela Mamfengu

Njengokuba u Mr. FENNELL eminyaka lishumi mibini ulu, Umnga sasikulishiya i Sautana nendawo zingayi tomkileyo.

Uyakutenga wonke iinto ezinjengeqo, zivellaqe, nguhlaba: noboya, nezikumba, njalo njalo, njalo njalo, ngamahasi, kwesulu azokumkiwa, nemina, kwela la Mfengu.

Ukuba ufuna impahla entle otanelekileyo noyanelisa umxelo ngomnyaka omtsha yiya ku.

W. BOOTH, e-Sautana.

Impahla ayakuyigqita yenyelwe ngenyameko nga mehlo [illegible]

Iengiwe yonke ngenenani enkwe e-Qonce.

Kunqubeni u F. BOOTH, e-Sautana, [illegible] Nintyela.

Ibolide za Krismesi ne Nolwazi.

[illegible]

KANGELA APA.

Umhlobo wenu u Mrs. STEINMETZ,

JAGERSFONTEIN, O.F.S.

Ovenkile ipambi kwe Kantoor, uyazisa ukuba ivenkile yake usandukuyilungisa wayandisa.

Ininzi impahla entsha efikileyo. Yonke impahla yalevenkile ngoku ihlisiwe emananini. Yiyona venkile itengelayo e-Jagersfontein. Incempahla zentlobo zonke zamadoda nomankazana. Ngona ngapakati uzibonele.

IBULUKWE zokusebenza nezokavata ziyalala.

Ibatyi, Ihempe, Iminqwazi, Imibalo, kunye nezihlangu, &c.

Intlobo zonke zokutya ziko.

Iswekile nekofu elungileyo. Umbona, Namazimba. Kwindlu yokubaka kwenziwa intlobo zonke zezonka. Ozikook, Nesonka-Somtshato. Yiyona Bakhuis inezonka ezilungileyo.

Kuko Nendlu ecokisekileyo yokudlela.

Izixaso zifunyanwa amaxa onke. (Akutengiswa tywala).

Qonda.—Impahla yalevenkile ilunge (i good koop) yonke.

JOHN ROBINSON,

E-BONGWENI, TOLENI,

Pesheya kwe Nciba, kwela Mamfengu,

Umtengi nomtengisi wofani .. ngofani,

Izikumba zenkomo nezempahla emfutshane zitengwa ngemali.

Indawo yokutengela abantu besikolo yahlukile kweyamaqaba.

I- "CAPE MERCURY."

Ofana ukulibona elinepa angatunela atunyalwe libelinye.

Elipepa lishicilelwa e-Qonce ngabo bonke e-Lwesibini, no-Lwesine, na-Mqibelo lituneylwe kwaoko kuso onke indawo.

INTLAULELO:

Apa e-Qonce, Ga., Ngomsi 18u ngenyanga kunganyanelli, kuzakwenzi kpa 30s., ngomsi 40s.

HAY BROTHERS,
E-Qonce.

Iveki.

UMLUNGISELELI mikosi ye Nkosazana wasisa ukuba ufuna ingwelo zokutuse impahla yamajoni ekenka e-Hopetown (Hope Town) ukuya e-Bigen (Barkly West).

UKUSUKA komkombe wokugqibela Pesheya into eninzi yododana yayingena edinisweni kuhlakosi ulungelelwe ola Bahlambeli. Kaliba inani elikhinikela lililikulu kunokuba lalikuseka.

IKANI [illegible] Bahlambeli u-General Sir C. Warren uyakuba nga-7000. Indoda nganye engapesi kuma[illegible] ukuya e-[illegible].

[illegible] Inkosi ike yavuma ukuba [illegible] kulo ixiruso ovya kuhlanyawa kulo olomto.

[illegible] e-Free State. Imi[illegible] ngomsi [illegible] Mqibelo.

[illegible] e-Natal.

[illegible] Mqibelo.

ISIKOLO sentombi sase Peelton siyalwe ngo 18 December.

KUFUMANEKA ngoku ukuba ezamvula sike sazifumana ngo October nango November bezipele kweziziqingata zimele ulwandle. Kwindawo ezinjengoma Cradock noma Aliwal azimanga ngokwaneleyo.

ULURE lokuba u-Muyamana ipakati elikulu lika Cetywayo, ufile alunabunyaniso. Amapepa ase Natal ati ubeke wagula kunene.

IZINDLU ezintsha ze Palamente sezigqityiwe. Amanene apete imicimbi yelobandla selengene kumagumbana awo akulondlu.

ILIFA elishiywe lixego u-Wute wase Rini kutiwa likwiponti ezimawaka amakulu matatu. Lonke ulabele onyana, omnye kutiwa uyakufumana iwaka elinamakulu amabini ngonyaka ade afe ze labiwe ngolohlobo nasesizukulwaneni.

IMITWALO emitandatu yeruluwa induluke apa e Qonco ipahlwe liqela lonongqayi iya e-Kokstad nasemdeni wase Mampondweni.

I-*Natal Mercury* yo 16 December, iti ifumene udaba oluvela kwa Zulu, oluti okweneno Umnyamana ufile, utakatiwe.

KUYAKUBAKO umbolelo omkulu weato zalo lonke ilizwe ngo May 5 1889 e-Paris.

KUMISWE e-Kimberley ibandla lokulungiselela ukufika kuka Sir C. Warren.

IQELA elimiselwe ukumela i-Bayi kumdlalo omkulu wa Mangesi we Bola ozakubako loyiswe kakubi ngabanyulwa kuzo zonke i-club zase Bayi. Iqela elo litsha lenze 87, abanyulwa be club nge club 100; kusale 3 abangangenanga.

U-ME. MEYER wase Bayi umangalelwe ngu Mr. Morham ngokupuma endlwini abemqeshisele, ayishiye ngenxa yencuntu. Undimangele ubefana ixabiso lengqesho lenyanga ezimbini. Imantyi u-Mr. Wylde ugwebele u-Mr. Meyer wati ubenemfanelo ukuba ayishiye indlu leyo.

NGOMVULO imantyi yase Bayi ibibeculula umcimbi wokufa kuka Mr. Warren, ozibuleleyo ngo Mgqibelo ngokuzidubula ngepistoli. Imbangi yokuzibulala kutiwa butywala. Ngolwe Sine wayesele yonke ibotile. Yindoda ebingesezintswelweni kuba ngo Mgqibelo wayenikele elugcinweni lwenye indoda £70.

IMANTYI yase Riversdale u-Mr. Maurice Garcia ibube ngo Mvulo odululeyo.

U-COLONEL CARRINGTON wamkela amavanti e-Natal.

IZAJI yabamnyama iyakuhamba iteta amayala e-Natal kwezindawo ngezintsuku: Durban, ngolwe Sitatu, 7 January; Stanger, ngo Mvulo, 12 January; Verulam, ngo Mvulo, 19 January; Umzinto, ngolwe Sine, 22 January; Izopo, ngo Mvulo, 26 January.

ISIZO samabhele sigalile e-Free State. Amafama akohliwe liqinga kuba kukuza zifike kwalezwe.

AKABULU adale olunye ulaulo lwawo kumhlaba wakwa Zulu. Ukugabela komadlelo ke kwenikelwa ku Mr. Piet Joubert, igorha elidumileyo, kodwa akabanga namvume. Iqela lama Bala ike langeta e-Hasli kuyalana akayano, nesipeta, mandla, za Nkosazana.

IZITEO [illegible] Styuke kakulu e-Deyimani ngenxa yokuswelaka kwabantu bako ezinyanga kakahlele.

KUTUBA [illegible] e-Transvaal nase [illegible] (Mayor) ngo Mr. W. G. [illegible]

U-Sir C. Warren ubeyele e-Noza ngoku Africa. [illegible] ngo Kopnel.

[illegible] Mr. Christian [illegible] Dr. Van Gorth, no Mr. Hamelse de Preez, M.L.A., no Mr. de Waal, M.L.A., [illegible] Mr. [illegible] ngo [illegible] ngo [illegible] ngo

Nkosazana njengoko. Sike asyibala imali engangena kwesiaqingata ukuba ko nke oku kufunekaya bekuyakuvela apa Inini: ibingananondo olukulu ngalamaxesha mabi. Siyatemba ukuba abantu bakowetu bayakulinga kulo elitaba.

Kwaba ngesisi olukulu abevayo abantu bebandla lase Wesile ukuba uzakubehle abuyele kwelama Ngesi umfundisi wabo otandeka nofaneleko kunene u-Rev. John Walton, M.A., ominyaxa mitandatu elaula imicimbi yeramente yelilizwe ngenkutalo nangomonde. Igama lika Mr. Walton liyakukunjuliwa mayelana nokumiawa kwe Bandla elikulu elihambisa Imicimbi ye Wesile (Conference), anyalelwe ukulongamela iminyaxa emibini elandelanayo. Imimiselo yalengqugqutela awayenesandla kuyo iyakuba sisikumbuzo safuti sobunye bentliziyo yaxe nokubona kwake into zingekehli ekupateni into zeramente. Ezi zimiselo zibonisa ukuba zenziwa ngumntu owayeqonda kakuhle ukuba elilitaba lelanga lokucubeka elisafixe kwintaba ezipaxamileyo zeqondo zabamnyama lizakubehle lifike kubo bonke abantu, waza wangenisa indawo yokuba nabamnyama babe nabayakuba ngamehlo abo kwelo bunga, indawo eyafumana ukucaswa okukulu ngezomisi. Ukuba abaesi babepumelele isiqamo sasiyakuba kukuba siwenze ama Wesile antsundu inyamakazi, nakuba, xa sikangela ebuninzini hamanani i-Conference leyo yayisensilwa abantu abamnyama, nangapezu koko imicimbi yabantsundu yayingase kufumana kulungiswa kukolisayo ukuba oko kwakuhlile. Siteta into esiyaziyo, siyazi into esiyitetayo. U-Mr. Walton pezu koku, wenze imfundo emininzi yokungenisa obona bu Wesile kwabamnyama, obangeniswa bungumngxengo ngemini zokuqala, ngoku kubafanele abantu ukuba babufumane bonke ubu Wesile. Ama Wesile antsundu avuya ngakona ke kuba kuvakala ukuba eli nene liqqibe kwelokuba liqqibe ixeshana kwakona kwelilizwe ngokwenjenjale lipulapula izicelo zabaninzi.

Inteto yetu ngobusela ayiyisiwanga kakuhle yinxenye yamapepa Amangesi, asizimisele kusukelana nayo yonke into etetwayo ngati, kodwa xa i-*Cape Argus* (yase Kapa) eliniye lamapepa eliwafungayo, liteta ngoluhlobo ngalonteto yetu, kusifanele ukwenza incazo. Iti, "Zwana lingenziwa ngakwicala labamnyama abandilekileyo. Inteto efaneleke kunene ike yenziwa lelona pepa likupela kwalo kwelilizwe lenteto yabamnyama, eyabonisa ukuba ubusela butiywe kanye yimpi emnyama. Ngati umbali udulisele ekutini mawaxonywe nansela." Kwinteto yetu eateta ngokubulawa kwamasela malungana nesiko lamawetu kukudala ukubonisa amagwangqa ukuba lento yayitiyiwe. Lidlule ngoku nakwabamnyama ixesha lokubulala amasela. Sivumelana nowetu wase Kapa kwingalawo yokuba abantu [illegible] bakowetu bawesebenzayo; kanti ke ukuba mfundo yaye.

Suka abadle abati kanti besebenzanje bazeyi ukusilangela kapahla yokuliya. Umgalike kalonga ceinkomo, omnakaba, ezgaba sokuhwa nkiteli. Kwatisko kol madolana kwenjiwozajali ngawudesi. Icali [illegible] ngaqwalo. Kanti ke abaka [illegible] kwaba kwaba ngu Bawata. Kuze [illegible] kwaba kwaba ngu Bawata. Kuze [illegible] ngapa kwenjiwozajali ngawudesi yaye. Kanti ke wako kwangale aje abafaya kandiqwa [illegible] Mr. Rogers [illegible] bakowetu abasebenzayo; kanti ke abako mfundo yaye.

Ngo Novemba 25, 1884.

Indaba zesikweli puteya ko Mteta nagqunno kwe Tina—kanikho kwindala engowa Mampondomise ofwa kwakhe i-Taiten, ngasi ntshonalanga kwe Taina epotwe nga Mtshana [illegible] Bawata ke kokho Abakhe ke Kaiseli [illegible] Mengu kwaba kwako ngu Bawata. Kuze [illegible] [illegible] Kanti ke [illegible] Kanti ke [illegible] Kanti ke

In losses, these will, of course, be made good in the ordinary way. We have calculated the amount that would circulate in this district if the men and the wagons were to be furnished by it alone. It is enormous, and would be of untold advantage in the present depressed times. We hope our people will avail themselves of these opportunities.

It was with a degree of regret that members of the Wesleyan community learnt, some time ago, of the probable departure for England of the Rev. John Walton, M.A., the very popular preacher and administrator who has, for the last six years, directed the destinies of the Methodist Church out here with conspicuous ability and conspicuous energy. Mr. Walton's name will be remembered for all time in connection with the establishment of the South African Methodist Conference of which he has been unanimously elected President for two successive years. The constitution of the Conference, with the drafting of which he had much to do, will be a lasting monument of his single-mindedness and perspicacity as an ecclesiastical statesman. The constitution shows, on the face of it, that it was drafted by one who was thoroughly sensible of the fact that already the light of civilization had struck the highest minds among the natives, and must, as a matter of course, ultimately rise high enough to strike those who at present appeared indifferent about it, and he inserted a clause, which was strenuously opposed at the time, empowering natives to send representatives of their colour to the Conference. Had the opponents of native representatives succeeded, the effect of the Conference would have been to alienate the sympathies of an important body of people, for the benefit of whom, if numbers are made the criterion, the Conference was established; and, moreover, native matters would have been practically coldshouldered in the Conference. We say what we know, and know what we say. Besides, Mr. Walton has done much to introduce among the natives the Methodist Polity, which was originally given them in a diluted form to suit their early condition. There is now, however, no reason why the people should not have everything that the Polity offers them. The Native Wesleyans are very gratified, then, not without reason, to learn that this esteemed gospel minister has given way to the solicitations of the community, and decided to remain in South Africa a little longer.

Our observations on stock-stealing would seem to have left an impression we did not desire that they should convey on the minds of some of our English contemporaries. We do not deem it our call to run after every thing that may be said about us; but when the *Cape Argus*, one of the organs by which we swear, refers to our remarks as follows, we feel bound to make an explanation. Says our contemporary: "Something, too, might be done from the side of the well-disposed natives. A capital article in the only native journal we have in this country recently showed how little tolerance honest natives were disposed to extend to the proceedings which give their whole race a bad name. It appeared as if the writer were half inclined to favour capital punishment as the penalty for hardened offenders." Now, capital punishment appeared in our article in connection with the native way of proceeding towards thieves, to show that the natives are not countenanced by the natives in the community. It is too late in the day even for the advocate of hang people for stealing. We agree with our contemporary that something might be done from the side of the well-disposed natives.

Imvo Zabantsundu

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe, Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi eliswe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sondele ekufumanini eyona mpahla itabataheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

G. WHITAKER,

Isebe elitengisa nentwana ezincinane.

Kwiwenkile ebisakubu yeka Magiligana (McGREGOR'S)

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfutshane, Neze Nkomo, Nempondo, enika amaxabiso adlulisileyo.

INGUBO, IKELEKO, IPRINTI, Izinwa nezinyi,

DYER no DYER,

e-Qonce nase Monti,

Bahleli bene mpahla etengisayo:

Enjengama-felane
Iblankete
Ingubo ezitambileyo zokulala
Iqiya zezandla (handkerchiefs)
Intlobo ezintsha zezigubungelo zobuso
Amaso, alingeneyo nabala litandwayo
Izihlangu nekausi
Ingubo zamadoda zekodi nezitofu
Itwil ezibomvu neziluhlaza
Ityali ezintle kunene
Thempe neminqwazi
Imela zamaxosa nezipili
Izikotile
I-ambile zentlobo ngentlobo zobukulu
Isali ne Tuma
Imikala ne benote
Ucumse neitywa
Icuba la Mabulu nela Maxosa
Ujiko lwe-zina lobedu
Iwokile zamabala onke
Uqolwane (tea) osemtsha yana
Ikofi emnandi kunye yase Kofi
[illegible]