IMVO ZABANTSUNDU

(NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d. KING WILLIAM'S TOWN, NGOMVULO, DECEMBER 22, 1884 [No. 8

M, KEEVY & CO.

(Kwivenkile ebisakuba yeka Ngomti)

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

Abathengi nabathengisi 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;* Izihlangu ze 12/6 ; Iblankete ze 10/ Iminqwazi ye 5/

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

Eyona mpahla ininzi e Jagers-fontein.

U-M. no G. bayitenga Engilane nase Skotilan eyabo impahla. Yonke impahla yabo inyulwa ngenyameko ngabahlobo babo aba "se kaya" " kwindawo ezingedulu, amaxabiso abizwa ngabo alunge nangangawapina anokufunyanwa apa e South Afrika.

Akunaku fumana nto igqite eyabo ngoku-lunga ngexabiso olirolayo.

J. no C. HEDDING,

Abatengisi bempahla Yama-Xosa,

Kwi Venkile Yakwa Ngqika,

e-QONCE.

Ikwangabo e-MKANGISO,
Kwa-TESE,
Kwi Xesi elilunge ne NCABASA.

Abatengi bo-boya, nezikumba Zenkomo ne-zempahla emfutshane ne mpondo.

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

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

Lomsebenzi wauqala ngo 1878.

UYAZIWA. AKUFUNEKI KUZINCOMA

Amafa, Ingqeshiso, Iminqopiso nokwa-nanwa kwezi qiniselo zomhlaba—yonke lemicimbi yenziwa ngoknkauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

M. L. GERRARD,

Umteteleli kwi Ofisi yemantyi e

Komani.

Uteta amatyala kwi ofisi ye mantyi. Iminqopiso yokwananwa kwemihlaba uya-yifeza kwaneye mvumelano.

Ulungiselela abo baqondayo ukuba abana-kuwahlaula amatyala abo ngokubala ama- pepa abonisa oko.

Abanemali ebanjwa ngabangena kuhlaula amatyala ivakaliswa nguye into leyo ematya-leni. Iminqopiso yamafa uyayibala, kwane-zinye into zase mtetweni. Ihlanganisa izi-kweliti, ayinike uminiyo imali kwa oko. Incwadi zabasebenzi usigcina kakuhle.

W. O. CARTER & CO.,

Kwikundla ka Makeleni, e-Qonce.
(Maclean Square).

Yizani kuhlola impahla.
Akabizwa nto ubani ngokuhlola

Iswekile (eyona ixabiso lipantsi kulomzi.
Isepa, *Uhlobo olutsha olulungekunene*
Inkumtye, nezipato zazo, intlobo ezingadli kubonwa.
Inkumtye ezinkulu (basins) ne pleti, njalo njalo.
Ikeleko ne Printi ezidlulise- leyo
Ibulukwe zekodi nezoboya zentlobo zonke.
Ibatyi, ne ndulu-batyi.

Umgubo, nombona ngamaxabiso | anikwa emarikeni.

Imikala netuma zamahashe (engonoxesha).

Lempahla ingentla, okanye nto yonke eningayinqwenelayo ninokuyifumana tshipu ifanelekile ezitoreni zetu.

P.S. — Uboya, Izikumba zenkomo, neze mpahla emfutshane, zitengwa apa.

PAULA. — Izicaka ezifuna umsebenzi zingeza apa, kuba sine-ncwadi ati onke amaledi afuna abantu azise kuyo.

W. O. CARTER & CO.,
Maclean Square,
KING WILLIAM'S TOWN.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo, noncedisa, abafuna ukutenga nokutengisa,

e.Town Hall, Kwisitora, esingapantsi ese-sitatu, No. 3, *Kwinkundla ye marike,*

E-QONCE.

Uhlala aba nento eninzi yombona, na Ma-zimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa *nguye azitumele kuma. calana onke e-Koloni.*

ISAZISO.

(Yaqalwa ngo 1879).

Mna, Ugama, libalwe nga pantsi ndiyabazisa bonke abahlobo bam abakwezi ndawo ndizilandelisayo:—

Emonti, Nxarunu, Kwelera, nase Tyolomnqa, ukuba ndivule impahla entle kunene ye Krisimesi.

Ikeleko kususela kwi tiki kude kuse kwi sikisipeni iyalidi.
Iprinti kususela kwi tiki inehalafu kuse kwi dobilityi ezisipohlongo iyalidi.
Izinxibo esezenziwe kade, Ihempe zamanenekazi, izi teyizi, njalo, njalo.
Incawa, kwanamafelane.
Imbewu yombona wa Majelimane.
„ „ wa Maxosa
Isangcozi ngenani Elilula.
Amazimba, Umgubo wamazimba.
Umgubo Wombona.
Zonke ezimpahla zitotywe ngenxenokubona imbandezelo kwizihlobo zake ngoku kodwa kweli xesha.

TETINT 'BENYE

Smith Street, Emonti,
December, 1884.

Kaunqumame! Funda Apa!!

u W. BOOTH,

Uyakutabata ekuqaleni konyaka yonke ivenkile ebipetwe nge Mr. F. FENNELL.

E-Sautana, Kwela Mamfengu

Njengokuba u Mr. FENNELL eminyaka ilishumi mibini nje ubenga sayikulishiya i Sautana nendoda angayi tembileyo.

Uyakutenga zonke izinto ezinjengezo ziveliswa ngumhlaba: noboya, nezikumba, njalo njalo, njalo njalo, ngamanani apezulu anokunikwa napina kwelo la Mamfengu.

Ukuba ufuna impahla entsha efanelekileyo neyanelisa umxelo ngomnyaka omtsha yiya ku.

W. BOOTH, e-Sautana

Impahla ayakuyigcina yenyulwe nganyameko nga madoda akwaziyo ukwenjenjalo.

Itengiswa yonke ngamanani anikwa e-Qonce.

Kumbulani u W. BOOTH, e-Sautana, emva kwe Nibidyala.

.e

Ololiwe bake Rulumeni.—Isebe lase Mpumalanga.

Iholide ze Kresmeni ne Nididyala,

1884-85

ITIKITI ZOKUSINGA EKUTINI NOKUBUYA zemigama engapaya kwemayile ezi 30 ziyakunikwa ngo LWESINE, 18 DECEMBER, nemihla elandelayo, de kube kubandakanywa no MGQIBELO, JANUARY 3, 1885, ze umntu ayifumanele ukuze abnye nangayi« pina i treni de kube ngo MGQIBELO, 17 January, 1885.

ITIKITI ZOKUPINDA INDLELA NGEXABISO LE HAMBO NGAMANYE AMA XESHA, ziyakunikwa kuzo zonke izi Teshoni ukuya napina ngexa leholide ngoluhlobo:____

NGO LWES1HLANU December 19, 1884, YONKE IMIHLA, de ibe (nawo ubanda. kanywa) ngu MGQIBELO, 3 January, 1885, abe nokuyipinda indlela umntu kude kube ngo LWESITATU, January 7, 1885.

Ukuhamba kwe Treni.—Amalungelo angapezulu.

Itreni esuka ngo 710 ngokuhlwa e KOMANI eya e MONTI iyakubaleka ngo LWESI-TATU, 24 December, nange CAWA, 28 December, nango LWESITATU, 31 December ifike e-Monti ngo 6'39 kwakusasa ngimeni elandelayo.

Itreni yo 6 ngokuhlwa esuka e MONTI eya e KOMANI iyakubaleka nge Cawa 28 December, nango LWESINE 1 January, 1885. ifike e KOMANI ngo 7.30 kwakusasa nge. landelayo lmini.

NGOMHLA WE KRESMESI WODWA kuye kubaleka ezi Treni:—
EZIHLAYO.—6 20 kusasa yosuka e QONCE iye e MONTI.
2 35 ukumkakomhla, yosuka e MOLTENO ize e KOMANI
EZINYUKAYO.—8'10 kwakusasa yosuka e KOMANI iye e MOLTENO.
6 ngokuhlwa yosuka e MONTI iye e QONCE.

Abapati bololiwe abasakuwu cukumisa umsebenzi wo kulhanganisa, no kwaba no kutwalwa impahla nencinane Ngomhla we Kresmesi, nge Lwesihlanu 26 December 1884, nango Lwesine, January 1, 1885.,

I Ofisi ezinkulu e Monti, December, 1884. T.E. Price Umpati wesebe lokutwala

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. Inempahla zentlobo zonke zamadoda nomankazana. Ngena ngapakati uzibonele.

IBULUKWE zokusebenza nezokavata ziyalala.

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

Intlobo zonke zokutya ziko.

Iswekile nekofu elungileyo. Umbona, Namazimba. Kwindlu yokubaka kwe- nziwa intlobo zonke zezonka. Ozikook, Nesonka-Somtshato. Yiyona Bakhuis inezonka ezilungilevo.

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."

Ofuna ukulibona elipepa angatumela atunyelwe libelinye.

Elipepa lishicilelwa e-Qonce ngabo bonke o-Lwesibini, no-Lwesine, ne-Migqibelo, litunyelwe kwaoko kuzo zonke indawo.

INTLAULELO:

Apa e-Qonce 9s., Ngeposi 12s ngenyanga ezintatu.
Ngonyaka kwangapambili, esixekweni apa 12s. 30s., ngeposi 42s.

HAY BROTHERS,
E-Qonce

J HILNER

Umenzi wentsimbi

E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo.
Unentlobo ntlobo zemisesane, iwotshi,
Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha atile.

ANDREW GONTSHI,

Umteteleli ematyaleni,
TRANSKEI.

I-Ofisi—e-NGQAMAKWE.

BONKE abantsundu abafuna amayeza namacebo apa tel el e ekungapilini ka- kuhle. Mabeze ku GEO. BRAUNS, Umdi- banisi wemiciza, e Alexandra Road, e-Qonce. Ondlu ikangelene netyalike yama Roma kwane ofisi zakwa Rulumeni.

Kubumkeli be-Mvo.

NJENGOKUBA kuko uku ngaqondi ngemali ezihlaulelwe le-Kota, singa si- ngenza incazo yokuba esisenzo asiteti kuba amapepa awaku tunyelwa kwakuba ngumhla wo 31 December, 1884. Into leyo ibonisa ikota ahlaule pakati kwayo umntu. Oku kwenzelwa ukwenza lula umsebenzi woku lungisa incwadi zentlaulo.

SITUATIONS. Vacant and Wanted.

THE "IMVO ZABANTSUNDU NEWSPAPER HAS Large weekly increasing circulation for a New Paper throughout the Colony and the adjacent Territories, is the best means of advertising for Native Servants with recommendations.

Terms—Three insertions, 5s. cash, for parties advertising Vacant Situations.

Iveki.

UMLUNGISELELI mikosi ye Nkosazana wa- zisa ukuba ufuna inqwelo zokututa impahla yamajoni ukusuka e-Hoptoni (Hope Town) ukuya e-Ligwa (Barkly West)

UKUSUKA komkombe wokugqibela Pesheya into eninzi yododaua yayingena edimsweni kulomkosi ulungiselelwa ela Bahlambeli. Kutiwa inani elalizinikela lalilikulu kunokuba lalifuneka.

INANI lomkosi ayakungena enawo kwela Bahlambeh u-General Sir C. Warren uyaku. ba nga 7000. Indoda nganye engapete ama- nye iyakufumana 4/ ngemini, ishelene nga- pezulu igcinelwe de kupele imfazwe.

UMBONA e-Ngqushwa koma Tyityaba nase Magqutywa kumaxa adubulayo. Ingqolowa ziyavunwa, ezinye zilunge kanye. Ukuba Inkosi ike yavuma ukuba lonyaka ulunge si- kulu isivuno esiya kufunyanwa kulo mlambo.

IHABILE itshipu kanye ngoku e-markeni yase Bloemfontein. Izitnngu ezihle zibamba pakati kwe dinariyoni (ipeni) ezimbini nezintandatu.

LINCONYWA ukubalela e-Free State. Imi. tombo iyagqibela nkutsha.

OKWANGOKU amakwenkwe afunda eskolweni esitsha sase Edendale e-Natal alishumi linesitoba- Kulindelwe angapezulu ekuqaleni konyaka.

U-JONATHAN MOLAPO, inkosi yomadla we Leribe e-Lusutu utumele isikalo kwi Ruluneli ukuba engekade abnyiselwe ilahleko sake ngemfazwe eyabikwelo. Kuvakala abantu bagqitywe yindlala ebangwa kwazinxwa. leko zalomfazwe.

ULOLIWE wase Natal osnka e-Tekwini uya- knfika e-Ladysmith ngomnyaka we 1885.

LIBALELE mandla e-Bede. Amanye amafama azidliea impahla ngamahlamvu emi- ngculuba. Kubanzima kubatwali bakufika kulomandla ngenxa yokusweleka kwenca na- manzi.

IPAKATI le Nkosazana elipete imicimbi ye- mfazwe licinga ngokutnmela ingxowa ezipa- payo (balloons) angati amajoni atwalwe nga- zo kwimfazwe na Mabulu akwela Bahlambeli.

ILANGA liyanconywa kakulu e-Cala e-Bate- njini. E-Xalanga imvula ezaziko zisabange ukuba ungengati uyema umbona.

EKUBBNI inye iposi ngeveki esuka apa e-Qonce nge Mivulo eya e-Mampondweni ku- yabuleleka ukuva ukuba ekuqaleni kuka January 1885, ziyakuba mbini, zisuke ngo Mvulo nango lwesi-Hlanu.

INGQAKAQA e-Komani ikwesi situba. Ngeveki edlulileyo kungene kwindawo abongelwa kuyo abanayo umfazi ovela e-Molteno. V.J o kuko ngoku abantu aba 16. Aba- \ i I \ tshiwe kuba sebepilile, abasibozo • ebubeteleni; batatu abasabambe- ke kunene. Litsho ipepa lase Komani.

U-BEY igwangqa elilidindala lase Monti limiselwe ukulinda i-Jaji ngokufunela abantu bakowaba u-Ohlsen no W. Smith ituba lokupuma kwintolongo yamabantinti apo e- Monti.

ISIKOLO sentombi sase Peelton sivalwe ngo 18 December.

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

ULURE lokuba u-Mnyamana ipakati eliku- lu 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 nase- sizukulwaneni.

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

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

KUYAKUBAKO umboniso omkulu wento zalo lonke ilizwe ngo May 5 1889 e-Paris.

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

IQELA elimiselwe ukumela i-Bayi kumdla- lo omkulu wa Mangesi we Bola ozakubako loyiswe kakubi ngabanyulwa kuzo zonke i-club zase Bayi. Iqela elo litsha lenze 87, aba- nyulwa be club nge club 100, kusale 3 aba- ngangenanga.

U-MR. MEYER wase Bayi umangalelwe ngu Mr. Morham ngokupuma endlwini abemqe- shisele, ayishiye ngenxa yencukutu. Undima- ngele ubefuna ixabiso lengqesho lenyanga ezimbini. Imantyi u-Mr. Wylde ugwebele u-Mr. Meyer wati ubenemfanelo ukuba ayi- shiye indlu leyo.

NGOMVULO imantyi yase Bayi ibibeculula umcimbi wokufa kuka Mr. Warren, ozibule- leyo ngo Mgqibelo ngokuzidubula ngepistoli. Imbangi yokuzibulala kutiwa butywala. Ngolwe Sine wayesele yonke ibotile. Yindo- da ebingesezintswelweni kuba ngo Mgqibelo wayenikele elugcinweni lwenye iudoda £70.

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

U-COLONEL CARRINGTON wamkela amava- nti e-Natal.

IJAJI yabamnyama iyakuhamba iteta ama- tyala e-Natal kwezindawo ngezintsuku : Durban, ngolwe Sitatu, 7 January ; Stanger, ngo Mvulo, 12 January; Verulam, ngo Mvu- lo, 19 January; Umzinto, ngolwe Sine, 22 January ; Ixopo, ngo Mvulo, 26 January.

ISIFO samahashe siqalile e-Free State. Amafama akohliwe liqinga kuba kukuza si ti- ke kwelozwe.

AMABULU adale olunye ulaulo lwawo ku- mhlaba wakwa Zulu. Ukongamela lomandla beke kwanikelwa ku Mr. Piet Joubert, igora elidumileyo, kodwa akabanga namvume. Iqela lama Bulu like langena e-Natal ukuyafuna ukuvana nezipata mandla ze Nkosazana.

IXABISO lenkuni linyuke kakulu e-Dayi- mani ngenxa yokusweleka kwabatwali bazo okubangwe kukubalela.

KUTIWA ama Bulu ahlanganisa eyawo imi- kosi e-Transvaal nase Free State.

INKULU yomzi wase Kimberley ngalouya- ka (Mayor) ngu Mr. W. O. Rogers ; u-Mr. Bottomley akabanga nakufumana sihlalo.

U-SIR C. WARREN ubuyele e-Kapa ngolwe Sibini. Ubeke wenyuka ngololiwe wayaku- tinta nge Hoptoni.

IBANDLA lama Bulu ase Kapa ebelibanda- kanye o Mr. Christian Maasdorp umteteleli pambi kwejaji, no Dr. Van Oordt, no Mr. Hercules du Preez, M.L.A., no Mr. de Waal, M.L.A., libeke ngolwe Sitatu pambi ko Mr. Upington no Mr. Sprigg inteto evumelana nehambiso yabo kwela Bahlambeli ibalwe ngabantu aba 600 base Kapa. U-Mr. Uping- ton ute basaya kuzihlamba pambi kwe Pala- mente.

IPEPA lase Cradock libika nkuba kuke kwana imvula emandi e-Mpintsho ngase Somerset ngo Mvulo.

AKUSAKUBAKO kutengisa e-Markeni yase Cradock pakati kwe Krismesi ne Nibidyala.

ISINQE semikoai eyakulwa nama Bulu akwela Bahlambeli siyakuba se Ligwa (Barkly West).

ISIVUNO sehabile sincony wa ubuhle e-Groot Vlaakte ngapaya kwe Somerset East.

KUKO itemba lokuba lenziwe likulu ngapezulu koku elipepa ekuqaleni konyaka. Ukuxaswa elikufumeneyo kwabamnyama nakwabarnhlope kubange ukuba sikucinge oku.

SIVA ukuba intolongo ezabeke zisakiwa Pesheya kwe Nciba zabuya zayekwa—ukwakiwa kwazo kuzakubuya kuhanjiswe. I-ofisi ezintsha zemantyi zizakwakiwa kwa Tsolo, zekugqitywe ezase Qumbu.

AMASLAMSI ase Kapa amise pakati kwawo intlanganiso yokuba ngamatobela Nkosazana (Empire League).

AMADODA amhlope asand' ukuya e-Ma- mpondweni abika ukuba elo licopele ukulwa kwalodwa. U-Mqikela akasasiwe so ngabantu bake. Izitora zamadoda amhlope zipangiwe nga Mampondo, omnye kubaninizitora bambete ngentswazi.

UMKOMBE oyi " Pembroke Castle " ufike e-Kapa ngo 19 December, wawunduluke kwe- la Mangesi ngo 26 November.

SEKULIXESHA ama Frentshi esilwa nama Tshayina. Ngendaba ezifike ngo stemele oyi " Pembroke Castle" siva ukuba avumile nkuba axolelaniswe nga Mangesi.

AMAVALANTI okuqala apesheya afike e-Kapa ngolwe Sihlanu; into eninzi yawo ngamadodana afanelekileyo afundileyo, abanye ngabantu abazi amashishini.

NASE Ngqushwa abantu batshiswa mandla ngenxa ye Rafu. Sebetinjwa kona.

IBANDLA la Balimi lakwa Kama ligqibe kwintlanganiso yolwesi-Hlanu ekutumeleni iqela lamadoda alo kwintlanganiso ya Balimi lase Batenjini eyakuba ngo 5 January ukuya kutabata kuleyo amaqinga okuwufeza kakuhle umsebenzi. Amadoda anyuliweyo ngo Messrs. Petros M. Nyikana, W. Mtshozeni, J. Tengo-Jabavu, Lot Mama, Joseph Mfenqe, no William Mama.

INTLANGANISO yabanyuli abamhlope base Monti ebingolwesi-Ne—ihlanganele ukuvakalisa incaso yayo yehambiso ka Mr. Upington no Mr. Sprigg kwela Bahlambeli. Igqibe kanjalo kwelokuba ayisengaye u-Mr. Sprigg ukuba abe linene elimele lendawo epalame-

nte; makunyulwe owabahlambeli

SEKUNGENISWE amadoda alikulu e-Dayimani kwidiniso lela Bahlambeli.

ELIQELA lamadodana sililandelisayo lelesi. kolo sase Rini eliyakudlala nele Tiyopiya (" Ethiopian, C. C.") lase Bayi nge Nibidya- la kwase Rini :—John Kase, W. Bennie, J. Mjodi, W. Mboni, Robert Mvnbu, Enoch Ngesi, John Seya, E. W. Dwanya, T. Mtyoba, C. Mjodi, S. Labi.

IMVO ZABANTSUNDU

UMBUSO.

Y IMFAMA ezenzisayo odukisa- yo ukuba ukutobela Inkosa- zana kwabantu bonke abahleli kwe- lizwe elise mazantsi eli Ihlabati Li- mnyama, kuya picotwa kakulu Pe- sheva. Xa kuko impi etetela pezu- lu ngokuba pantsi kolwayo yodwa ulaulo, yabe ke lempi inegunya ezi- ntweni zolaulo kwelilizwe ; xa kuko ukusongela ukutintela amajoni e- Nkosazana angaba ahamba kwelilizwe : ze kubeko imvelwano nabantu abanyatela pantsi kwenyawo iminqopiso esulungekileyo ye Nkosazana nezinye izizwe—xa zonke ezizizinto zikoyo, zibandakanye nenteto yoburabel emapepeni, kulindela ukuba amabashe apume impondo ukuba abantu bapesheya bangati sonke siyivukele Inkosazana. Pantsi koku kuma kwezinto ke abo basakolwayo yi Nkosazana bamise Ibandla lokuxasa ulaulo iwayo kwe- lilizwe ukuba kungamiswa olunye. Ngelibandla ke bakangele ekuxase- ni elabo icala. Elibandla alingeni kumapike amaninzi amaqela e-Palamente yelilizwe, kodwa limele ukwalusa ukuba ezontambo zisibo- pelele kololaulo lukulu lwa Mangesi, ekwatiwa ngalo " Ilanga alizanga litshone pezu kwalo," zingatsheqwa. Ewe, zike zako impambano pakati kwetu bamnyama no Rulumeni ngento ezibangwa ngalamaqela ase Palamente amana ukupikisana nge- mpato yomnyama. Kodwa umzi awuzanga uyeke ukuvana ne Nkosa- zana nolaulo Iwayo; nokutobela kwawo kuyo kusuka, njengokuba latshoyo ipepa lase Natal, entliziyweni. Xa sivakalisa olona luvo lwabantu bakowetu bangavuya lubuya ulaulo lwe Nkosazana Iona ngomso lo, lu- tabata indawo yolu laulo lukoyo ngoku. He, asiboni sizatu ke ukuba abantu bakowetu baDgangeni kweliqela liti Iona lifuna kumi kwelilizwe ulaulo lwe Nkosazana kwapela ; ze lungake lubuye lumke. Lufuneka kwezondawo ezinjengoma pesheya kwe Nciba ezingekangeni pantsi kogungxuka- ndinyuke. Nali ixesha lokuyicela Inkosazana elixa ipakati kwetu. Ingumblobo yona wababutataka nababandezelweyo akuko lulaulo lunjalo kwilaulo ezinkulu zapesheya. Maziqalwe ke intlanganiso pakati kwamawetu, zitumele izigqibo zazo kwi Ruluneli U-SIR HERCULES ROBINSON aze yena azitumele kwi Nkosazana ngesiqu. Lelona tuba lihle eli lokuba sisondele kwi Nkosazana sasiyakuba sizincedile, mawakokele amadoda akanyiselweyo akowetu nododana olufundisiweyo kulomcimbi.

INTLOKO EPAMBILI

UKUVULWA, e-Natal, ngomhla we 26 November, kwe Simnari yokuqeqesha udodana yase Edendale, kubange ukuba amapepa elozwe endelise ingcinga ngokuma- yelana nento azakuba yiyo umntu ontsundu. Oku kuyasivuyisa; kuba sisiti tina ukukangeliswa kwabantu abantsundu kwanele ukubonisa ukuba, elixa inkunkuma negwebu elingenamsebenzi linokubonwa naninina lidada pezulu, bako bona abantu abandilekileyo abayakulumisa uhlanga. Abagqondwana imfutshane, nabasekeleze ukusihlazisa, nabanga banganconywa ngokutshabisa abantu bakowetu, okunene bangafumana ituba lokwenzakalisa umzi ngenxa enale nkunkuma, beko nje abona bantu akuko loyiko. Wonke ke umntu ocingayo wovumelana namazwi engqondo epepa lase. Natal *i-Mercury* (esiwahlomelayo) ngemo yabantu bakowetu ngelixesha

Liti, umcimbi wolaulo lwabamnvama, eku- mana kutetwa ngawo, xa utetwa ngazwinye uminyele indawo yokuba umntu omnyama ulwamkelena, umhlaumbi akalwamkele sinina ulaulo lwe Nkosazana. Ukuba besinokuqiniseka ukuba ulwamkele kwanjengokuba lwamkelwe vinto eninzi yabantu bela Mangesi ngumsebenzi

wokulaula ngeutulwe isiqi- ngata esikulu sobunzima bawo. Luloyiko lokuba abantsundu bangaBoloko betobile olu- bange ukuba kuhanjwe bugaxagaxa naye. Kodwa ngokupatelele kwi Edendale umntu omnyama ungowe Nkasazana kwapela nje- ngokuba nabanina kwabamhlope enokuba nguye. Elolapi lilengalengisiweyo etyalike- ni kulomzi libalwe isiteto esiti " ngenxa ye Nkosazana ne Lizwe lakowetu " sibonakalisa into ezinkulu kovakubala ibali lelilizwe. Ilapi alifumananga lalengalengiswa, liteta umbuso womntu kwi Nkosazana negazi elipalele alaqumka ngenxa yayo. Ibali elixelwa yiyo nalo elityeni lesikumbuzo elingapandle kwesonto elimiswe ngabantu base Edendale ngokwabo bekumbuza abantu ba- kowabo abawela emfazwenl yakwa Zulu. Ngati utobelo lwe Nkosazana e-Edendale lusuka entliziyweni luvuta ngapezuiu kokuba lusenjenjalo kwinto eninzi epitizela ezi- xekweni za Mangesi. Ukuba oluluvo luno- kuveliswa kulomzi upantsi kwe Swart Kop, lunokuveliswa nakwezinye indawo. Ukuba luko kulendawo kubonisa ukuba luko, lunokufunyanwa nakwezinye. Lubonisa ukuba omnyama akali kuba abeke intonga kwi Nkosazana, lusiquba ukuba singayeki ukufumana ukutenjwa ngomnyama endleleni. Ukuzo- la okukoyo apa e-Natal kwabamnyama ngoku ekubeni bepahlwe bubnnkibitsholo nokupalala kwegazi kuugatiwa ikwakoko kubonakala Edendale.

Yonke ihambiso e-Edendale eno- kwetyiswa sisininzi yobonakala kwe- linye ipepa. Asinto imangalisayo ukubona oku kuvulwa kwesikolo kubange lenteto yobulumko. Si- mangaliswe tina kukuba ibe isikolo esiloluhlobo besingamiswanga nga- pambi koku, ngokukodwa xa sikum- bula amalungelo abanawo abantu. belo, nendawo yokuba kusaziwa ukuba abamhlope belozwe bazipapamele izinto zemfundo ngapezu kwabam hlope belilizwe letu. Makube oku kubangwe kukubako kwesiko elahlukileyo lomhlope okanyisel weyo nonemali nelomnyama ose sebunyameni. Ukuba sitelekelele ngakona, kwakamsinyane udonga lwesahlulo lucitiwe kwakamsinya izinto zilungelelene. Singa le Simnari ingasikeleleka. Njengehlelo elipambili lemfundo yabantsundu libakala elitsha ebalini lalomsebenzi uncomekayo. Solalusa ngemihlali emikulu. [Lenteto yabonakala kwi akile ye Singesi kwipepa lokugqibela.]

Amanqaku

INTLANGANISO yebandla la Baguquli Bezibalo Ezingcwele ngenteto ya Maxosa iwufeze umsebenzi apa ngo Mgqibelo ongapaya kodlulileyo. Amalungu ebandla awayeko yayingo Rev. John A. Chalmers, wase Rini, Rev. Bryce Ross, Pantsi kwa Mahlati, no Rev. A. Kropf, wase Kubusi. Uguqulo lwelibandla lwencwadi zomnqopiso omtsha lwamkelwa kwezinye indawo ngomoya wocukucezo ohlala waboniswa zizo zonke izizwe ezingamakrestu kwincwadi zolohlobo ; eselokoko kwabakoyo ingxoxo ezifudumeleyo ngoluguqulo abantu bahlukana kubini; ngoluhlobo, abanye bangakolwa loludala, abanye ngabakolwa lolutsha. Ngezindawo ke ibandla elisasaza Izibalo ligqibe kwelokuba linyule elinye iqela larnadoda ukuba lifezisele ukuziguqula. Uguqulo lwelibandla lwesibini luyakuba lolona luyakuma endaweniyezinye. Indleko zalomsebenzi ziyakutwalwa kwali Bandla.

SINIKWE igunya lokuba sivakalise ukuba kufunwa amadodana amakulu matandatu kwindlela kaloliwe eya e Alvani esetyenzwa ngapaya kwe Burghersdorp. Intlaulo zisheleni ezintatu ngemini, ze abantu bafunyaniselwe amapempe. Kufunwa kwakona inqwelo ezimakulu mabini ukuya nempahla yomkosi kwela Bahlambeli—yiponti enqweleni ngemini nokudla kwakwa Rulumeni. Amawetu mawakumbule lemfazwe iliwa yi Nkosazana ngesiqu —nabapangi bomhlaba wa Bahlambeli: imikosi elwayo yonke ivela Pesheya kwelama Ngesi. Ukuba ibeko imfazwe, esinga ingebeko, zabantu ba- gene ezindlekweni, bayakubuyiselwa yi

denies or ignores the fact that the loyalty of all the in-habitants of this southern portion of the Dark Continent to England's QUEEN is just now put upon itsmettle. When loud-mouthed tall of a Flag, other than the QUEEN'S has proceeded from a certain section of the inhabitants of South Africa which is known to possess, through some freak of fortune, political power; and menaces to interrupt the march of the QUEEN'S troops— for what purpose no matter—within Her Majesty's dominions; and sympathy openly avowed with the trampling under foot of engage- ments solemnly entered into by the QUEEN and other States—when all these, capped by seditious writings and speeches, exist within the Colony, we say, it is absurd to blame those in Great Britain, at least, for arriving at the conclusion that our loyalty out here is, at all events, considerably strained. Under the circumstances it became incumbent upon those who honestly believed, but had meantime been silent, that the susbsitution of another Flag for that of the united Kingdom, was prejudical our best to interest, to make their voice heard on behalf of their side of the question : and the medium they chose was the establish- ment of the Empire League, which, while abstaining front directly tam- pering with the aspirations of politi- cal parties within the Colony jealously guards the ties which bind us to the illustrious Empire " over which the sun never sets." Setting aside the untoward differences be- tween the Government and the Natives in the past, chiefly owing to local parties turning Natives into a political shibboleth, we may say Natives, as a mass, have ever been attached to the just and humane Government of the QUEEN ; and their loyalty to her Throne is, as was aptly put by a Natal comtem- porary, a passion and a principle. If we were to express the genuine feeling of our people as a whole they would exceedingly rejoice if the various forms of gov- ernment now obtaining in South Africa were swept away to- morrow", and the direct sway of her Majesty's Government put in their place. This being the case, then, we see no reason why our people should not make their voice heard in favour of the return of British influence to these distracted regions, and wish- ing that it may at least continue, at any rate, in those portions of South Africa which are at present pre- cluded from enjoying the privi- leges of Responsible Government. Now is the time for the Natives, when the QUEEN is near, to ask her to remain. She is the only friend of the weak and oppressed among all the mighty powers across the sea. Meetings of the League should be formed among our people too, and that without delay ; and resolutions sent straight to our good Governor, Sir HERCULES ROBINSON for transmission to the QUEEN. Such a course of procedure would redound to the lasting credit of the Aboriginies of South Africa. Let the educated and intelligent Natives lead the way.

Editorial Notes.

A MEETING of the Board of Revisers of the Kafir Bible brought its labours to a conclusion in this town on Saturday week The Board consisted of the Rev. John A Chalmers (Graham's Town), Rev. Bryce Ross (Pirie), and Rev. A. Kropf (Stutter- heim). The New Testament of the Board presented to the Native public some years ago was welcomed in certain quarters with that prejudice which seems to be reserved for every work of its kind in all Christian nations; and since the very warm discussions on the merits or de- merits of the Board Revision. Kafir Bible readers have been driven into two hostile camps viz.., one composed of admirers of the old, and the other of those of the new. Under the circumstances the Home Foreign Bible Society has decided, we understand, to hold out the olive branch to the two parties by appointing a final Board to go through the work as revised, the results of the labours of which they will regard as the standard translation. All the expenses being defrayed by the Society.

WE are authorized to announce that six hundred men are wanted on the Railway

work beyond Burghersdorp at three shillings a day. Also that two hundred wagons are wanted for the Bechuanaland expedition at £1 a day with rations, the wagon. Our people must remember that this is an expedition undertaken by the Queen's Government direct, against the robbers of the Batlapin territory, and the forces engaged in it come from across the sea. Should there unfortunately be war, which we devoutly hope will not be the case, and the owners of wagons sus-

Nkosazana njengoko. Sike sayibala imali engangena Kwesisiqingata ukuba ko uke oku Kufunekaya bekuyakuvela apa. Ininzi: ibinganoncedo OLUKULU ngalamaxesha mabi. Siyatemba UKuba abantu baKowetu bayaKulinga KULO elitaba.

KWABA ngosizi OIUKUIU abevayo abantu bebandla lase Wesile uKuba uzakubehle abuyele Kwelama Ngesi umfundisi wabo otandeka nofaneleKe kunene u-Rev. John Walton, M.A., ominyaka mitandatu elaula imicimbi yeramente yelilizwe nge- nxutalo nangomonde. Igama lixa Mr. Walton liyakukunjulwa mayelana nokumiswa kwe Bandla elikulu elihambisa Imicimbi ye Wesile (Conference), anyulelwe ukulongamela iminyaka emibini elandelanayo. Imimiselo yalengqugqutela awayenesandla kuyo iyakuba sisikumbuzo safuti sobunye bentliziyo yake nokubona kwake into zingekehli ekupateni into zeramente. Ezi zimiselo zibo- nisa ukuba zenziwa ngumntu owayeqonda kakuhle ukuba elilita lelanga lokucubeka elisafike kwintaba ezipakamileyo zeqondo zabamnyama lizakubehle lifike kubo bonke abantu, waza wangenisa indawo yokuba nabamnyama babe nabayakuba ngamehlo abo kwelo bunga, indawo eyafumana ukucaswa okukulu ngezomini. Ukuba abacasi babepumele- le isiqamo sasiyakuba kukuba siwenze ama Wesile antsundu inyamakazi, naku- ba, xa sikangela ebuninzini bamanani i-Conference leyo yayisenzilwa abantu abamnyama, nangapezu *koko* imicimbi yabantsundu yayingasa kufumana kulungiswa kukolisayo ukuba *oko* kwakuhlile. Siteta into esiyaziyo, siyazi into esiyitetayo. U-Mr. Walton, pezu koku, wenze imigudu emininzi yokungenisa obona bu Wesile kwabamnyama, obangeniswa bungumngxengo ngemini zokuqala, ngoku kubafanele abantu ukuba babufumane bonke ubu Wesile. Ama Wesile antsu- ndu avuya ngakona *ke* kuba kuvakala ukuba eli nene ligqibe kwelokuba ligqibe ixeshana kwakona kwelilizwe ngokwenjenjalo lipulapula izicelo zabaninzi.

INTETO yetu ngobusela ayivisiswanga kakuhle yinxenye yamapepa Amangesi, asizimisele kusukelana nayo yonke into etetwayo ngati, kodwa xa *i-Cape Argus* (yase Kapa) elinye lamapepa esiwafungayo, liteta ngoluhlobo ngalonteto yetu, *ku*sifanele 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 udulusele ekutini mawaxonywe amasela." Kwinteto yetu sateta ngokubulawa kwamasela malungana nesiko lamawetu lakudala ukubonisa amagwangqa ukuba lento yayitiyiwe. Lidlule ngoku nakwabamnyama ixesha lokubulala amasela. Sivumelana nowetu wase Kapa kwindawo yoku- ba abantu abamnyama nabo mabayekwe babe nento abayenzayo ekuncipiseni ubu- sela.

Uqhubela pina?

Lombnzo sifuna ukuke siwusingise kuwe mlesi wetu. Ngumbuzo omkulu lo, esite- mbayo ukuba soti siwushiya ube uqondiwe kakuhle nguve wonke oyakuwalesa lamazwi.

Lento umntu kufuneka inento ejonge yona ekusebenzeni kwayo. Baninzi ke abantu bakowetu abasebenzayo ezidolopini nasemi- zini yabo neya kwamawabo. Lombuzo ke usingiswa kubo abantu abasebenzayo.

Izwana ngokusebenza. Ukusebenza yinto elunge kunene. Umntu lo wadalelwa ukusebenza. Kwasingekangeni isono elizweni umntu wayemiselwe ukuze asebenze. Aku. ko mntu unokuba nokonwaba okukuko engasebenzi. Wakuba ungenanto uyenzayo intliziyo yako izala zingcinga ezininzi, nazitukutezi ezikulu. Kufuneka ke umntu esebenzile ukuze angabi naxesha lezitukutezi. Wena kodwa, mlesi wetu, ungumntu osebenzayo. He ! Ujonge ni kokukusebenza kwako ? Yintoni ozamela yona? Abanye ungabafumana bebila besoma, kanti akukonto yimbi kuzungulwa yona ngonkabi, kupela zingubo ezi qa. Wofika umntu seyesicocombela se- nene eli, kanti kupel' oko akananto yimbi agapaya. Kuti kwakufika isifo ibe yimata, kungabiko nto yakufuna igqira namayeza, kuba imali yonke yapeleliselwa ezingutyeni. Lento ke isigxeko esikulu kwinxenye yabantu bakowetu abasebenzayo ; kanti ke akuko mfuneko yayo.

Bako abatile abati kanti besebenzanje bazonda ukuzitengela impahla yokufuya. Ungafika betenga ozinkomo, omahashe, ozigusha nebokwe izintuli. Ngxatsho ke! madodana, kwenjiwanjalo ngamadoda. Imali wona awayigqibeli ezitofini, nase zitopu-butsi-

ni ezikucopa kwezitende zazo kubeta ubone ngapaya kwazo, koko wona akumbula ukuba nengqaka iyafuneka endaweni yayo. Kanti ke noko kulungile nje ukufuya kumhlope Qkuba ilizwe lokuba kufuyele kulo abantu abaninzi aliko Iona. Kufuneka ukuba inan lempahla efuywe ngumntu ngamnye lilinci- nane ukuze idlelo libe nokuyanela. Kanjalo impahla yinto efa kakulu kunene ngamanye amaxesha. Ziti inkomo zingeneIwe yimofu sidiya, yinyongo mhlaumbi ngudila, zibete zife imbali; igusha nebokwe zityikitywa yibu- la zibete zibange ngexesha elingekovo. Kuyabonakala ke ngoko ukuba nalento ukufuya noko ilungileyo nje, iyodwa ayinakupumelelisa mntu.

Abantu bakowetu ukuze bapumelele, kufuneka ukuba bazinikele emsebenzini wokuli- mela ukutengisa ; ati umntu ukulima kwake abe ejonge ukuba aze afumane ukudla okuya kumanela kude kubeko nokokutengisa. Akuko nto, kokwetu ukubona, eyakuncedisa abantu bakowetu ekunyukeni nje ngale siti ukuyibiza kwetu *kukulimela ukutengisa.* Lo. mcimbi sekulituba elitile upambi kwengqondo zetu, maxa sikangela ukuba ingaba yi. ntonina engakaulezisa ukunyuka kwabantu bakowetu. Ukulima esikukankanya apa asingi kungenziwa ngabantu abangafundanga bodwa; koko bekungasinika uvuyo olukulu kunene tina ukubona iqela elitile lamadoda- na afunde ngokwaneleyo linikela ingqondo yalo kulomcimbi. Ngamadodana afunde ngokwaneleyo, siteta amadodana anokusilesa asivisise i-Singesi; ukuze abe nokuzilesela ngokwawo zonke izinto ezilunge nokulima ezinokufunyanwa emapepeni nase zinewadi- ni zama Ngesi ; amadodana anokusiteta no- kusibala i-Singesi, ukuze abe nokuyiquba kakuhle imisebenzi yawo yonke elunge nokutenga nokutengisa. Iqela elinjalo lingati kelako, lingaqubisana nempumelelo enkulu ekusebenzeni kwalo; kuba linganendawo ebanzi yokuba lisebenzele kuyo, engekabi abani noko useyeyizalisile. Kuyinene ukuba Amajamani ayazama kunene ukuyizalisa londawo. Noko isebanzi. Akukonto ifune- ka njengokudla, ngokukodwa ngaleminyaka yamalanga nendlala, abantu abangalimi mfeketo bafumene ituba elihle lokunyuka ngoku- tengisa ukudla.

Kwenziwe nina ke ngemali efunyanwa ngalomsebenzi? Lo ngumbuzo osasalele ukuba upendulwe, wayeke ungembuzo ukuba mkulu nokulunga. Ekuwupenduleni ke masiti, into yokuqala kakade esetyenzelwa ngumntu, kukuzixasa isiqu sake nosapo lwake ukuba selenalo —ngokudla nangokuzikusela engqeleni nasemvuleni ngento zokwa- mbata nangendlu. Into elandelayo, esetyenzelwa ngumntu, kukuzifunela izinto zokusebenza ezilungele lomsebenzi awenzayo; ekufunekayo ke ukuba umntu wonke onom- sebenzi alumkele ukuba nazo impahla zonke

Tsolo.

ezizeke zifuneke kulomsebenzi wake, anga- kumbnleli ukuba kukufeketa ngemali ukutenga impahla zokusebenza. Into yokugqibe. la, emasikankanye yona, efanele ukusetye- nzelwa ngumntu, kukufaka imali ebankini. Kufuneka ukuba umntu lento ayisebenzele kwanjengokuba esebenzela ezinye, angalindeli ukuba ade abe nendimbane yemali ukuze aqale ukufaka imali ebankini, koko azimisele ukuba abenentwana yemali ayibeke ebankini ngexesha elitile ngokute qo. Kuko ibanki kwizindlu zonke ze posi azimisele u-Rulume- ni ukuncedisa amahlwempu. Ezibanki ke zibaluleke ngendawo ezintatu ezizezi. 1. Imali yako uyifake kuzo kuqinisekile ukuba uyakubuya uyifumane ngapandle kwenkata- zo ukuba uyigcinile incwadi yako obumana usiya nayo, xa unentwana oyakuyifaka. 2- Imali yako unokuyifumana ngesaziso sexe- sha elifutshane kunene—leveki ezimbini. 3. Kwamkelwa nemalana encinane kanga- nge sheleni enye, nakuba ingenakuba nanzala ingadanga yafika epontini. Kuyinene ukuba inzala yemali ekwezibanki incinane —ipeni ezisitoba epontini; noko ke linani elixolisayo, xa ukangela amanye amalungelo amabini esesiwakankanye ngasentla. Ezl- peni zisitoba epontini enye, lishumi lendaliso kumashumi amabini eponti, yiponti eneshumi leshelene kumashumi amane eponti, ize ibe ziponti ezintatu kumashumi asibozo eponti, ngomnyaka omnye, njala njalo ke. Siti ke umntu oqubela ekunyukeni uyakuba nento ayifakayo na. nakwezi banki zakwa Rulumeni, kanti ke esenjenjenje unento ayijongileyo pambili— *ukuteng' umhlaba.* " Ukuteng' umhlaba!" fan' ukuba utsho wena, ngokudela, mhlaimbi ngokumangaliswa. Tina ke siti kwakona, ukuteng' *umhlaba*; kuba kade sibona intwana ezincinane zifeza izinto ezinkulu, kade kanjalo sisiva ngokufezeka kwezinto ezinkulu ezabe zineziqalo ezincina- ne. Sinenkolo ekwendela kunzulu kunene kanjalo kwinyaniso ekweziziteto zibini zase Mlungwini, ziti, "I-Roma ayizanga yakiwa (igqitywe) ngamininye " ; " Ukuwa okute qo kwetontsi lamanzi kwenza umngxuma elityeni."

IMFUNDO YOMTINJANA

Nkosi YAM—Nceda undifakele lendawo kwelopepa lindivuyisa umxelo kakulu.

Kufuti ndisiva ngokweyeka kwemfundo yomtinjana ontsundu. Okwenene umzi wakowetu ulinyabele elinyalelo. Ukuyipengulula lendawo ngokufutshane ndiyakuti ndibandakanye—ufundo lwe- ncwadi nempato yendlu nezibandaka- nywe kuyo. Kuqala xeshikweni upaula kakuhle—uyakufumana intombazana ezikwiminyaka eyi 15 nangapantsi kwaleyo ungeva "isiti" andisayi esikolweni kuba sendimdala, ndingafuni ukuyakuzipoxa pakati kwabantwana.

Ezidolopini wobava abantwanana aba- kwakulomin.vaka ixeliweyo ngapezulu wova besiti ndifuna ukuqashwa ukuze ndizitengele i-dress emnyama mhlaimbi ebomvu. Kanjalo ngokwenjenjalo ndi- yakuba yiledi ndipume ebuntwaneni. Ke "mzi wakowetu zindawo ezo zokuba zibinqelwe ukuba zingenziwa ngumtinjana. Ngokomsebenzi wempato yendlu ziko indawo ezinjengoma Cemera (Peelton) Mtwaku (St. Matthews) Ngqushwa (Durban) Nxukwebe (Heald Town) nase Dikeni.

Ngokufutshane njengoko wake wazisa umshicileli welipepa inteto ka Dr. Dale xa wayebekiselela kwintombi zama Ngesi ezifunde e-Wellington nge- nkolo yake . eqinisekileyo ukuba indlu yomfazi ofundiswe kona iyakubukeka kanye.

Bendingavuyiswa kukuva omnye wamanene akowetu abalulekileyo esiti xa apeculula umsebenzi wentombi ezifunde kwesinye sezikolo encoma ukufezeka kwawo. Bendingati Huntshu ! Huntshu ! wena bumnyama ushiyiwe ngumtinjana wakowetu. Kuyinkolo yam ukuba udo- dana nomtinjana zibubuhle nesivato so- hlanga inaxa luzipata kakuhle nokuna- ndipisayo.

Ndim

UMVELI WOHLAMGA.

Uitenhage,
Nov., 15th, 1884.

Siyipete ke lenteto yetu ngombuzo ebesiqale ngawo wokuti, Uqubela pina ?

November 25, 1884.

Indaba zezikweli pesheya ko Mtata nanganeno kwe Tina—kumhlaba obufudula ongowa Mampondomse odwa epahle i-Tsitsa ngase ntshonalanga kwe Tsitsa'epetwe ngu Mditshwa, ngase mpumalanga epetwe ngu Mhlontlo. Namhla ke kujube Amazizi, Amabele na Mahlubi izizwe zama Mfengu kwada kwako na Besutu. Kuko ivuso eli- kulu lokuba u-Mhlontlo uyeza uvela kwa Lutsia apo ebesabele kona. Uza emhlabeni wake, Abesutu bati makabuye akanatyala kuba wayenceda Abesutu, u-Mhlontlo ukuze nje abulawe u-Mr. Hope. Bati ke obalela edolweni, lomfo ka Matiwana u-Mhlontlo uza nempi enga 6000, edibanise Abesutu, ama Mpondomse, na Mavundle ka T'yali- Kute ke sisapulapula ezo, tapu umntu wati umfo ka Matiwana seleko pakati kwenu apa kodwa akazanga uampi. Nokoke abanye abazamkeli ezindaba. Nto kodwa ibangele lenteto kuze amadoda amane evela ku Mhlontlo Elusutu, emcelela amalizo kubantu ba- kowabo.

Ndaba zimbi yingqakaqa ese Nxu malunga ne Nxaza ku Mahlubi. Yeza nomfo evela e-Dayimani. Ute akugxotelwa emqolombe- ni, unina wati uyakumonga, kanti unina uya- kuhliwa lelorashalala, apile unyana, afe unina. Kanti nabanye kulomzi sebesulelekile afe umntana intombi isagula. Kodwa seku- bonakala ukuba bayapila bonke, ayandi ngakumbi.

Into enknlu embilubiwo lwamahashe kwe- lilizwe. Seside siti abiwa ngamakaya ayokurweba ngawo inkomo ema Mpondweni. Lishishini elifundiweyo kakulu eliyinzuzo kumntu oseleqele ukupila ngokuba. Into eyandileyo zizingwe ezidla amankonyana amahashe, namatole enkomo. Zikolisa uku- zinqabisa zakuzingelwa —MVELI.

Ezababalile.

PAMBILI !

Kimberley, 13th Nov., 1884.

MNUMZETU—Kwada kwalunga. Tyapile uzalwe *Mvo* ngu Sigidimi azi lamahlebo besakuwava pina ukuba ebete wadlola. Kambe manene akowetu nalo ke itole lika Sigidimi namhla kubonakala ngati nobesiqwala, nosilima, nobeyimfama, nobesitulu, bonke ngati basingisela ekupileni ngasezingqondweni, emva kokuba bekuhlatywe umtyangampo nge *Mvo Zabantsundu.*

Seyiko impi yakowetu eti ukuteta tina besingakolwa kade ngu Sigidimi lo siyamshiya. Makowetu makungabi njalo. Make sibonele ukuhamba komntwana ukuba wofuza uninana? Nokuba udlule akanani, amandla omntu omdala nom- tsha akazanga alingana kakade kwanje- ngokuba umbona omdala nomtsha abafani ngencasa. Mandipinde kwakona nditi: Tyapile uvele *Mvo Zabantsundu* kudala siqubutele ingubo yegusha esite kunene yobudenge, namhla wena uze kusityila, uti vukani nashiywa namatanda butongo namhla avukile, asula intongo ehamba. Pambili ntozakowetu ningabi nina niba seningqelile anikangqeleli nokungqelela oku apo kuyiwa kona. Kuko into emayipaulwe ngamadodana akowetu afundileyo ngakumbi asezidolopini nibonanje sihamba pakati kwala magwangqanje kuko iparadesi asifihlele yona angenakuzatsho ukuti kangelani nantsi ukuba asinako ukuyibona ngokwetu yinqaba. Punguzani bontanga ukuba anikayiboni node niyibone, ngalo lonke ixesha esingeka- yiboni yoke imane ixinga lenqwelana yetu sikwele kuyo tina mpi intsundu simana ukuzikohlisa ngayo sisiti sifundile, silumkile, napakade singekayiboni uku- ke ihambe kakuhle inqwelo. Ukuba ute intsimi yako wayikubula kakubi ayisokuze ichume. Makuti kwasekuqaleni uyi- kubule kakuhle ukuze icume. Kuma- gquzugquzu kunjenjenje kulemfundo ye- tu make sikangele ukuba isekwe kakuhlena? Node niqonde mzi wakowetu nokuba nina aniyiqondanga kodwa sona esizayo isizukulwana siyakuyifumana apo lento yonakele kona.

Camagu ngokundabela kangaka. Kodwa umnqweno warn ngulo bo *alles zal regt komen.*

NGQUNGQUMBANA

" KAULEZA NGEZENZO."

NDINOSIZI ukuti indimbane yamanenekazi namanene ayiyazi lento ikukufeza isitembiso. Nditsho kuba zininzi izitembiso ekade bezenza zebangazifezi. Uti wakubuza bati ukuba abatsho ukuti silibele baxele izixakeko ezingenakumtinte- la umntu ofuna ukugeina izwi lake.

Ndati mhla ndatumela amagama abatembisi be Society. Abanye ndiyazi ukuba banika amagama odwa ezabo iziqu azisoze zibeko. Kanti oko kuyinene. Kuwo onke amalinge esike sawenza ayo abanye abazange babonakale.

Emva koko abuya atembisa ukuba oke aye kubulisa u-Captain Blyth e-Ntlambe, ngosuku olwamiswayo, kwabako bababini qa yati yonke indambane yaxakeka yalibala. Bubunenena obo mhlaimbi bubunenekazina ?

Siyakohlwa nokuzibuza ezizinto kulama petshana esixosa angenamsebenzi kuba abanye tina apa bapakame kangangokuba bangabi nanto nalamapetshana. Kodwa batsho bengawatati nawama Ngesi. Inkoliso yoyika ukulahlekwa zipeni zayo, ifu- na ukuwafumana felefele. Kanti akuko nto imayo ngapandle kwendleko. Ndiyabulisa batembisi bakuti.

Ndim

JOEL JOHN MADUBELA.

Impukane.

[Siti tina, Hayi, a thousand times, Hayi. ED. *Imvo.]*

Abalimi na Barwebi.

Buqalile buyancipa ngoku uboya obungena esixekweni ; bunconywa ngokuncola nobuqatalala. Amaxabiso abo awahle kunene noko obe bukangeleka bufumene 5/d. obunye bukwi 4d. ne 5d. Izikumba nento ezinjalo zisafunwa ngokwaneleyo.

E-MARKENI.

E-QONCE (Dec. 20).

Into enjengenkuku itengiswe kakuhle, izizinto zifunelwa kakade i Kresmesi. Itapile zisehlile ingxowa yazo zisheleni ezintlanu. Umbona wehlile kancinane ; omhle wa Majamani ufumene 13/7 ngekulu. Lengxelo iyakwanela ngokupatelele emaxabisweni.

Inkuni, 6/ to 24/ ngeflara
Ihabile, 1/9 to 2/6 ngekulu.
Itapile, 2/6 to 5/ ngenxowa.
Imbotyi, 12/ ngekulu
Umgubo, 14/ to 18/ ngekulu
Ibran, 5/2 to 5/9 ngenxowa
Irasi, 5/3 to 6/6 ngekulu.
Inyolowa, 10/4 ngekulu
Umbona, 13/3 to 13/7 ngekulu
Amazimba, 8/6 ngekulu
Amatanga, 1/4 to 2/3 ngedazini
Inkuku,ll|d to 1/8
Amadada, 1/10 to 2/3
Ikwakwini, 3/3 to 13/6
Amatswele, amakulu, 1/9 elibatu
Inyama, yenkomo, Id. to 5£d. ngeponti
,, yegusha, 4d. to 6d. ngeponti
,, yehangu, 4d. to 5d. ngeponti

E-MONTI (Dec. 19).

Amaqanda, 1/4 to 1/9 ngedazini
Ibotolo, 1/4 to 1/9 ngeponti
Itapile, 3/ to 7/ ngekulu
Umbona, 14/6 2/ ngekulu
Ihabile, 1/3 to ngekulu
Inkuni, 5/ to 17/ iflara
Imbotyi, 10/ ngekulu
Umgubo, 10/ ngekulu
Amatanga, 2/ ngedaseni

E-ALVANI (Dec. 13).

Ibotolo, 2/ to 4/ ngeponti
Amaqanda, 1/6 to 2/9 ngedaseni
Ihabile, 8/ to 10/8 ngekulu
Inkuku, 1/ to 1/9 inye
Inkuni, 40/ to 50/ ngeflara
Umgubo, 35/ ngenxowa
Umbona namazimba aziko ; ixabiso lokugqibela lalizi, 32/

E-CAWA (Dec. 13).

Ibotolo, *21* ngeponti
Amaqanda. 1/3 to 1/7 ngedasini
Inkuni, 15/ ngeflara Inkuku, 1/3 to 1/7 inye

E-BOFOLO (Dec. 19).

Ibotolo, 1/3 to 1/10 ngeponti
Inyama, yenkomo, 3d to 6d ngeponti
,, eyegusha, 4|d to 6d ngeponti
Inkuni, 7/ to 12/6 ngeflara
Ihabile, 3/6 to 5/ ngekulu
,, imbewu, 10/ ngenxowa
Inkuku, 1/ to 1/9 inye
Ikwakwini, 4/6 to 8/
Imbotyi, 16/3 ngenxowa
Amaqanda, 1/ to 1/3 ngedaseni

E-CBADOCK (Dec. 16).

Ibotolo, 1/6 to 2/ ngeponti
Irasi, 12/6 ngeponti ezi 150
Ibran, 12/ ngenxowa
Amaqanda, 2/ idazini
Inkuni—20/ to 40/ ngeflara.
Inkuku,2/3 inye
Amazimba, 29/ ngenxowa
Umgubo, 28/ to 30/ ngenxowa
Umbona, 26/ ngenxowa
Ihabile 7/ to 8/ ngekulu
Itapile, 8/ ngekulu.
Inqolowa, 26/ ingxowa

E-RINI (Dec. 19.)

Ibotolo, 1/9 to 2/6 ngeponti
Irasi, 10/6 to 11/10 ngenxowa
Ibran, 5/9 to 8/ ngenxowa
Amaqanda, 1/4 to 1/10 ngedaseni
Inkuku, 2/3 to 2/6 inye
Ihabile, 1/9 to 4/4 ngekulu
Amazimba. 18/6 to 19/ ngenxowa
Ikalika, 1/3 ngenxowa
Umgubo, 27/ to 31/ ngenxowa
Umbona, 22/6 ngenxowa
Itapile, 4/9 to 5/3 ngenxowa
Inkuni, 10/ to 30/ iflara

E-KOMANI (19 Dec.)

Ibotolo, 1/6 to 2/ ngeponti

Amadada, 1/6 to 2/ lilinye

Amaqanda,—1/3, 1/6 ngedazini

Inkuku, 1/6 to 2/6 inye

Oranisi, 3/ to 3/6 emnye

Amazimba, 20/ to 25/ ngenxowa

Umbona, 20/ to 25/ ngenxowa

Irasi, 10/ to 14/6 ngenxowa

Ihabile, 3/ to 5/6 ngekulu

Ibran, 6/ to 7/ ngenxowa

Itapile, 4/ to 10/6 ngenxowa

Umgubo, 14/6 to 18/9 ngekulu

Inkuni, 21/ to 40/ ngeflara

Ngesicelo sento eninzi yabalesi belipepa abase Natal singenisa lengxelo yento ezinoku funyanwa kwi marke zelozwe.

E-TEKWINI (Durban, 15 Dec). Ibotolo, 1/9 to 1/10 ngeponde Amaqanda, 1/10 to 2/5 ngedazini Amatapile, 7/ ngenxowa

E-MGUNGD NDLOVU

(Maritzburg, 15 Dec.) Inqolowa,—13/6, nge 112 iponti Ikapetshu,—1/6 ngedazini Amaqanda,—1/3, 2/ ngedazini Iforeji,—4/6, 8/ nge 112 iponti Inkuni,—1/7, 1/10 nge 112 iponti Inkuku,—1/6, 2/6 Irasi eluhlaza,—1/6 nge 112 iponti Umblia,—9/6, 10/ nge 112 iponti Itapile,—4/6, 8/ nge 112 iponti Ubopa,—7i ngeponti

NATIVE OPINION
LOYALTY

HE is wilfully blind indeed who either

in losses, these will, of course, be made od in the ordinary way calculated the amount that would circulate this district if the men and the wagons there 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 burnt some time ago, of the probable

parture for England of the Rev. John alton, 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 con— suspicuous ability and conspicuous energy, Mr. Walton's name will be remembered our all time in connection with the establishment of the South .African Methodist conference of which he has been unaniously elected President for two succes-

Five years. The constitution of the Conference with the drafting of which he had much to do, will be a lasting monument

? his single-mindedness and perspicacity is an ecclesiastical statesman. The constitution shows, on the face ot it, that it was drafted by one who was thoroughly Sensible of the fact that already the light

? of civilization had struck the highest

Kinds among the natives, and must, as a matter of course, ultimately rise high ough to stride those who at present ap- ared indifferent about it, and he inserted clause which was strenuously opposed 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 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 cold- Shouldered 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, End 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 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 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 thieving was never Countenanced by the natives as a community. It is too late in the day even for the natives to hang people for stealing, We agree with our contemporary that Something might be done from the side of the well-disposed natives.

Imvo Zabantsundu

OPINIONS OF THE PRESS.

The following are further expressions of press opinions respecting ourselves which we were not able to reproduce with the others.

Port Elizabeth Telegraph (Nov., 13)-

In our last issue we mentioned the launch of the *Imvo Zabantsundu,* which it may be necessary to explain to those who may not have seen our former brief notice is not a new tug, or surfboat, or even a vessel of any-kind. It is a new Kafir weekly newspaper that has been started in King William's Town, and it successive numbers are equal to the one before us it is destined to be the medium of much good. The number of Kafirs who can read and write their own language well, and English creditably, is steadily increasing year by year, and *Imvo Zabantsundu* will accelerate the desire of the Kafir for sufficient education to enable him to read it. The editor gives much good advice to his fellow Kafirs in the event of a small-pox scare—so much dreaded in Tembuland. He says: "We urge our readers, especially those of our colour, to keep very cool in the face of small-pox. Nothing, we are told, is more favourable to its propagation than panic. The people will needs cleanse their homes and themselves and those who had not been vaccinated by all means do so at once " This is such excellent advice that we urge its adoption even *without* the stimulus of a small-pox scare. Jabavu is quite an enthusiast in cricket—-a game which seems quite to hit the Kafir fancy. He says "the very motives which beget an innocent love for cricket in the white man act in precisely the same way in the native. Believing thoroughly in this doctrine ourselves we should not wonder to hear some day that some native eleven, consisting of those who may distinguish themselves in the proposed tournament (at King William's Town) are being equipped for a cricket campaign in England." When we say that the leading article closes with the following exhortation we are sure the Imvo will receive patronage of many good people of all classes: "the whole of the native need to be stimulated to industry and to following scientific methods of farming and we will always try to make this paper a means for educating the Native Farmers. We shall do all in our power to suggest practial methods for the solution of the various social problems confronting the Natives, and the first and foremost among these may be placed in the Liquor Question. "

JOHN J. IRVINE & CO.

Abatenga impahla kwamanye amazwe,
Kakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswe 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 elizwe.

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

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO

G. WHITAKER,

Isebe elitengisa nentwana ezincinane

Kwivenkile ebisakubu yeka Magiligana (McGREGOR'S)

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

Uhlala enento enenzi yentwana ezinjengo zi-ti, swekile, kofu njalo, njalo

INGUBO, IKELEKO, IPRINTI,

Ipuluwa nezikali,

Ingcawa, Amafelane, Ikeleko Zokulala.

Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu abantsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

G. N. TUDHOPE,

Umenzi wemifanekiso

Umtengisi wencwadi nemapepa,
E-QONCE.

Uvule ivenkile yama-Xosa kufupi nendawo aquba kuyo lornsebenzi ungentla.

U-boya, izikumba zempahla emfutshane nezenkomo zitengwa ngamaxiso apakamileyo anikwa emarkeni.

Yizani Maxosa, Tengani kuye!
Imifanekiso yenziwa ngesheleni ezisixenxe ezine sikisipani xe imitandatu.

R. W. ROSE-INNES,

Umteteleli-Emityaleni, Umqinisi,

WEMVUMELANO,

Umanani Weziqiniselo.

LONKE UNYAMEKO uyalunikele ekuteteni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemisebenzi uyifeza kwesi siqingata nakwezimelene nano.

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 I-ambile zentlobo ngentlobo zobukulu
Isali ne Tuma
Imikala ne berote
Ucumse necitywa
Icuba la Mabulu nela Maxosa
' Ujiko Iwe-xina
,, lobedu
Iswekile zamabala onke
Uqolwane (tea) osemtsha yena
Ikofu emnandi kanye yase Rio
Intwana ezimnandana nemiqatane
Istatshi ne Blowu
Imbiza zentlobo zonke zobukulu
Amagaba

Kuza kufika ngenqanawa into eninzi yempahla yentlobo zonke ivela e Yurope, kwela Mangesi—Ipuluwa Iparafin, Imiti eseyi cweliwe ivela e Amerika ne " Notions zivela e New York.

Iswekile ezivela e Morishasi (Mauritius) nase Natal nomgubo ocolekileyo (Flour) e-Adelaide.

Konke oku kutengiswa ngama xabiso apantsi anoku- nikwa napina.

King William's Town, 23rd October, 1884.

Lishicilelelwa umninilo, u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith Street King William's Town,