IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION).

LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOMVULO, JANUARY 5, 1885

[No. 10.

M. KEEVY & CO.,

(Kwivenkile ebisakuba yeka Ngomti)
EBolorweni, nakwi strata sase Durban,

nakwa Komani.

Abatengi nabatengisi bempahla ngempahla.

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

J. no-C. HEDGING,

Abatengisi bempahla
Yama-Xosa,

Kwi Venkile Yakwa Ngqika,

e-QONCE.

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

Abatengi boboya, nezikumba Zenkomo nezempahla emfutshane ne mpondo.

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 zilu- ngile 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.

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 ezidluliseleyo
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

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 ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

M. L. GERRARD,
Umteteleli kwi Ofisi yemantyi
e Komani.

Uteta amatyala kwi ofisi ye mantyi. Iminqopiso yokwananwa kwemihlaba uyayifeza kwaneye mvumelano.

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

Abanemali ebanjwa ngabangena kuhlaula amatyala ivakaliswa nguve into leyo ematyaleni. Iminqopiso yamafa uyayibala, kwanezinye into zase mtetweni.

Uhlanganisa izikweliti,

ayinike uminiyo imali kwa oko. Incwadi zabasebenzi usigcina kakuhle.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo, noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitora esinga pantsi esesitatu, No.* 3, *Kwinkundla, ye marilce,*

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 kumacalana onke e-Koloni

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 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.

PASCOE BROTHERS.

Lempahla intsha inokubonwa

KWA-PASCOE, AYLIFF STREET.

I-SETINE (Silika) emhlope ne Alpaka, Izivato zomtshato esezenziwe, nezitofu zokutshintsha zentlobo ezinizi, Izigubungelo zomtshato ne Ntyantyambo, Izihlangu, Iskirts ezimhlope, ne Bodi (impahla yekabakazi ke leyo) Izitezi, ne Bonet, Iprinti ezikanyayo, nezidaki nezi brown (mfusa) ziqala kwitiki iyadi. Ikeleko ezimhlope nezi-brown, I-linzi eziqala kwitiki iyadi. Ikwilt ezimhlope nezinamabala.

Impahla yomtshato nezitofu ezitengiswa ngeyadi azidli amaxabiso makulu.

Into eninzi yetyali ezifanele intombi ezizakutshata nabatshakazi.

Uhlobo esigcina ngalo ingubo esezenziwe zabatshakazi lubanga ukuba abantu abaza kutshata abavela kwindawo ezimgama batenge babe noku goduka kwalomini.

Kwivenkile yakwa Sigingqi, e-Qonce.
29th October, 1884.

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, Ihempe, 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 ezilungileyo.

Kuko Nendlu ecokisekileyo yokudlela.

Izixaso zifunyanwa amaxa onke. (Akutengiswa tywala).

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

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 imbandezloe kwizihlobo zake ngoku kodwa kweli xesha.

TETINT 'BENYE.

Smith Street, Emonti,
December, 1884.

SITUATIONS.
Vacant and Wanted.

THE "IMVO" having an exceptionally 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.

J. HILNER,
Umenzi wentsimbi zamaxesha,
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 apatelele ekungapilini kakuhle. Mabeze ku GEO. BRAUNS, Umdibanisi wemiciza, e Alexandra Road, e-Qonce. Ondlu ikangelene netyalike yama Roma kwane ofisi zakwa Rulumeni.

G. N. TUDHOPE,
Umenzi wemifanekiso,
Umtengisi wencwadi nemapepa,
E-QONCE.

Uvule ivenkile yama-Xosa knfupi nendawo aquba kuyo lomsebenzi ungentla.

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

Yizani Maxosa, Tengani kuye !

Imifanekiso yenziwa ngesheleni ezisixexhe ezine sikisipani xe imitandatu.

R. W. ROSE-INNES,
Umteteleli-Ematyaleni, Umqinisi,
WEMVUMELANO,
Umanani Weziqiniselo.

LONKE UNYAMEKO uyalunikele ekute- teni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqini- selo somhlaba unokwenzelwa. Lemisebenzi uyifeza kwesi siqingata nakwezimelene naso.

NDIPENI UMKONDO!

INKABI EMFUSA inebala elimhlope estende- ni somlenze wase kohlo ; inebala elim- hlope emhlana elikutukileyo— indawo angati olibonayo lalike lanesilonda kudala. Iqala ukupuma amabamba.

Itokazi Elibomvu elingenabala izihlatana zifutshane itshoba likwalifutshane.

INKABI EMTUQWA, umtuqwa obotnvu onebala estendeni kumlenze wase kunene, aliqabelanga kakulu. Umtuqwa omana ukugula xa ukwelweyo. Iminyaka????????????

UMFUSA onekolo ???? ???????? ????? ????
sifutshane yinkabi ????????? ???? ????? ????
ntatu namhla elahlekile. Onokundilandisa umkondo ngokude afunyanwe wovuzwa— makatumele ku

JOHN BALI.

Fort White, Debe Nek, | December 27, 1884.

Kubumkeli be-Mvo.

NJENGOKUBA kuko uku ngaqondi ngemali ezihlaulelwe le-Kota, singa singenza 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.

KUFUNWA.

ITITSHALA entsundu. Kunqweneleke onesiqiniselo ngoviwo, opapamela into zonqulo pakati komzi ontsundu.

Oyifunayo indawo leyo mabehle abalele ngokwake, atumele namapepa axela isimilo sange 'nx'engapambili ku Rev. R. W. STUMBLES, S. Luke's Mission, Newlands, East London.

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 30s., nge posi 42s.

HAY BROTHERS,
E-Qonce.

Imvo Zabantsundu.

AMAGOSA.

Ukuze umsebenzi opatelele eku hanjisweni kwelipepa uhambe ngokukapu-kapu kumiswe amanene kwindawo ngendawo ukufeza imicimbi engalo endaweni nase gameni lomninilo. Indawo ezizintloko ezilindelweyo koli-Gosa zezi:—
(a) Kukumela ilungelo yepepa ngokuzama bonke abanokulesa ukuba balamkele.
(b) Kukukumbuza abamkeli ngazo zonke inyanga ezintatu ngentlaulo yepepa, eliyakuti i Gosa liyitumele kumpati-pepa e Qonce.
(c) I Gosa kwakona lomela ukuvakalisa izikalazo zabantu bomandla walo ngento zonke ezipatelele ekuhanjisweni kwepepa.
N.B. Akunakumiswa bani ekubeni li-Gosa kwindawo engenabo abamkeli abalishumi bagoselweyo.
Amagosa endawo ngendawo okwa namhla: —

Alice Mr. Mfawe N. Galela
Alicedale Mr. Stephen Nikelo
Barkly East Adams Mpinda
Beaconsfield Mr. Jonas Msikinya
Burnshill James Figilan
Cala "P. Mtyoba
Dordrecht Mr. James Maqubela
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Bura Rev. Boyce Mama
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Herschel "K. Kayo
Kwa-Manxeba.. .... Joel M. Gundwana
Jagersfontein Mr. Chas Z. Ntozini
Jansenville "S. Ndubela
Kamastone ..... " Chas Tukwayo
Peelton "W. B. Rubusana
Port Elizabeth } "John S. Adams
"Paul Xiniwe
"Rev. S. Ntsiko
" D. Malgas
Queen's Town.....Mr. R. T. Nukuna
Somerset East....."D.. K. Vandala
St. Mark's....."D. Dwanya
Tarkastad.. ....."Isaac Motaung

Abamkeli be-Mvo banokuhlaula reg uit Kwi-ofisi le ise Qonce, mhlaumbi kuma Gosa. Imali inokutunyelwa nge-zitamp zehalafu nemali yeposi mhlaumbi nge-tshek egameni lika J. TENGO-JABAVU. *Indleko yokutumela imali yeposi neyokwanana itshek eBankeni ayinakumelwa siti. Otumela itshek makaleke nexabiso lokuyanana e-Bankeni.*

Iveki.

KUNYE nepepa leveki ezayo siyakubabela bonke abamkeli be *Mvo Zabantsundu* isalatiso-maxesha (Almanack) salonyaka singene kuwo.

KUVAKALA ukuba sekuntywile abantu aba- hlanu behlamba e-Monti ngeziholide ze Krismesi.

E-GQOLONCI ngase Cumakala kuko umntu osand' ukufa, siqonda ubulewe ngamapolisa. Isizekabani kufikwa ngamapolisa ababantu besenza intlombe ebusuku, selesuka wona engena efak' induku. Abase ke e-Cumakala apo afike waqaukela kona lowo, ate akuhlinzwa kwafunyanwa ukuba urazuke isibindi.

E.TUNXE kanjako (Thomas River) siva ukuba kuko ifama apo **elidubule** langxwelera inkwenkwe **entsundu** ngokusuka ihambe emhlabeni walo. Asikeva kutetwa kwelotyala kambe.

E-DIKENI kunconywa ukubalela kwelanga. Lonyaka tina noko siyoyika ngati **uyakuba** nzima kanye.

SIFUMANA kwelase Aliwal North, ukuba e-Barkly amafama **amabini** axabana ngento zawo, siqonda malungana noku *leyisha.* Kwakuba njalo elinye laselisuka likupa ngesikanda sompu entloko. Kutiwa ke indoda leyo seyisuke yabalekela kweliya libupitipiti e-Goshen.

YEHA ! Sifumana, nakuba singazi ukuba **kunjalo** kanyena, ukuba ulutsha lwase Nxukwebe (Heald Town) lwenza umgcobo omhle nge Kilisimesi. Nto imbi *ibekoyo,* ibengasuka igenqeza intsimbi yetyalike ukuba kaloku kekuyiwe kubulelwa, suka akwaya nok' amnye kolo lutsha. Abafundisi ngo- kungakoliswa yiyo londawo basuke bona basebewucita lomdlalo. Kolo lutsha kwayeke kuko nama Simnala!

KUKO ulure lokuba i-Chief Justice isingise ku Rulumeni ukuba endaweni yokuba i jaji iye e-Dodoloro, amatyala makasuswe kona aye e-Komani, asuke e-Barkly East aye e-Aliwal North.

E-TYUME kuqondakala ukuba isivuno se- ngqolowa sibe sikulu kanye. Elinye ifama abati ngu Mr. Terwin batandabuzela ukuba lobula ingxowa ezisewakeni (1000).

AMA Jelimeni ayawayifumene kanobom' ingqolowa, ukususela kwangase Kubusi ude uzise apa ngase Ncemera ufike ubone ukuba, wakukangela eziteni, ukuba ipantse ukubako kanye.

NGASE Batenjini amabandla antsundu sisiva angxamele ukuzibandakanya kwelibandla lembumba ekutiwa yi Empire League. Tina siyavuyisana nabo sitakazela ngokukulu.

"ELILANGA abantu abasebenzana nomhlaba libafundise okuninzi, ngokukodwa ukuba bafanele ukupapama ekwenzeni into ezinjengemijelo namadam. Imijelo ibifanele ukuba ikutshwe kwindawana zonke apo kunako ukuhamba amanzi, indleko yamininye ayinjengendleko yeminyaka le yonke, ke ngoko bonke bebefanele kwilizwe elinjengeli ukuswela imvula ukuyipapela londawo." Yenjenjalo *i-Alice Times* ukuteta ngalembande- zelo, nati siyavisisana kanye nalenteto yayo.

NGOKU inkabi yenkomo etyetyisiweyo, esilareni idla £10 ize ihamile yegusha ime epontini (£1).

NGASE Dikeni siyeva ukuba ulubo lusahambisela pambili. Omnye umlungu wotuke xa uxwabiyo lwendoda lumnka nayo igusha, waba uyayisindisa leyo, noko abalekileyo yena umntu lowo. Elinye ifama eyalo igusha liyifumene seliyinyama ifihliwe, ekute kwakupengululwa kwafumaneka ukuba ikwangabaqeshwa bakona. Banikweke ityala lonyaka wonke besebenza nzima.

KWINTLANGANISO yokulinda ukwahlukana komnyaka omtsha nomdala e-Peelton, abantu ababeko babepakati kwamakulu amatatu namane.

KWINDAWO ngendawo ngoku amafama amhlope alinga ukwenza izicuba ukuze neli letu libe nokutumela icuba kwezinye indawo.

PESHEYA kwela Mangesi siva ukuba kusand' ukubako ukungcangcazela komhlaba, ekubeko nabantu abafayo.

KUKO ulure lokuba ama Bulu ngati amana ukupuma ngokupuma e-Transvaal nakwezinye indawo ukusinga e-Goshen apo izipiti- piti zikona.

U-MR. SPRIGG kuvakala ukuba ungxamele ukuba abeko ngesiqu e-Monti ukuzipendulela kubanyuli bake, ebekuvakala ukungati bayaririza ngohlobo aqube ngalo ngelaxesha ebesinge kweliya lezipitipiti.

KWEZINYE indawo ngase Ngqushwa siva ukuba ilanga libandezele kanye ngangokude kutandabuzeke ukuba umbona wopumelela.

ULURE ebeluke lwavakala, lokungati inkulu yama Bulu e-Free State, u-President Brand upumile

E-KOBONQABA mhla nge Kilisimesi kwabako amadodana atile awaya kuquba emlanjeni ; kute akupuma emanzini omnye akabonakala, kantike weyele amfumana selefile. Waba uyadlula njalo lowo umpefumlo.

IMALI yokutwala ngenqwelo ukusuka e-Komani uye e-Kimberly inyukile okwangoku

kulondawo yobongameli, siva ukuba alunene.

KUYAVUYISA ukubona ukuba sekuko abatile kubamkeli betu abasebezingenisa inkozwana zabo. Siyatemba ukuba baninzi abaya kuti bahle benjenjalo kwangokunje.

E-MPOFU kusand' ukuhla kona into embi kunene. Kutiwa kute ngakuhlwa kutile kwatana gaga iBulu no Mxosa omnye lo ke

ekwele ehasheni. Lite iBulu kwelela endleleni latsho laseliyeka ngembodlela entloko latsho ngenxebakazi elibi kunene.

Kwi "Cricket Tournament" e-Bayi siva ukuba Bayi iliqube kakuhle kwane Kapa ngokunjalo. Asikeva nto ngezintsundu i-club e-Rini.

UMHLA we 23 ku December 1884 yaba ngumhla omkulu kunene kuma Bulu e-Free State kuba ngawo oyise mkulu boyisa inkosi yama Zulu u-Dingana.

E-KIMBERLY enye indodana ngokuba ihashe inikwe unyaka entolongweni isebenza nzima.

KUVAKALA ukuba ngakwa Komani indawo leyo apo kwafunyanwa kona ucwecwele copper iyembiwa ukukangelwa ukuba ingaba iko ngokwaneleyo sinina.

KUVAKALA ezokuba u-Mhlontlo uvakalisa elokuba ufuna imihlaba eyiyimbi kungoku, indlela ke ayakuyifuna ngayo ayazeki ukuba yenjanina iyiyipina kona; ngokoke koyikelwa ukuba makabe uteta ukuzifumanela ngamandla.

ABANTU baka Mankoroane basamkeliswa kwa Rulumeni ukutya ngenxa yendlala ebaweleyo, nakuba kuvakala ukuba ke kwawa imvula ezinobom kutshanje.

KWEZIVEKI zidluleyo kuko amanenekazi amhlope amatatu ekutiwa emke ne Ncera ebequba.

EMINYE imikosi epuma kwapesheya uku- singisa kwasema Bulwini, induluke e-Kapa ngo Mgqibelo odluleyo.

E-KAPA indoda emhlope ngokusuka isebenzise ihashe elinesilonda idliwe yimantyi yakona iponti.

KWEZIMVULANA bezisand' ukubako kulama- cala anganeno apa, ngolwesi-Bini olupambi kwe kilisimesi izulu libete kwifama ka Mr. Irvine e-Kubusi isita sengqolowa satsha setu.

E-DAYMANI kwakuzo ezi veki umbane wabeta kwenye indlu wabulala indoda nomfazi yatsha nendlu leyo.

E-HUMANSDORP noko libaleleyo kutiwa isivuno sona sibeko kunento ebe kulindelwe yona. Kodwa ngase Hankey nakwezinye indawo ezingakona kutiwa libi kanye, impahla iyeza ekubutiseni.

NGASE BAYI ngamhla utile kwafunyanwa iBulu, indoda eseyinkulu, lifumana lalala tyambalala, intloko le seyidumbe yali kalamsha. Kwakubuzwa igama layo ayibanga nakupimisela ukuteta; iqauke kwalomhla pakati kobusuku.

UKUFA kuka Tomana obekuyimbangeli yolululwo olube lupakati kwama Mpondo nama Xesibe kusand' ukubuzelwa, kwafunyanwa ukuba kwenziwe ngama Xesibe amabini ahleke abanjwa nakuba omnye eselebuye wabaleka.

INGQAKAQA kuvakala ezokuba iyapela e Daymani, xa ngase Burghersdorp kusatiwa isaya isukelana ngokusukelana.

UMPATI mikosi u Sir C. Warren kuvakala ukungati selendulukile e Daymani ukusingisa kwelo apo ayayo.

Imvo Zabantsundu.

KUNAMHLANJE kungovuyo- kazi olungatetekiyo, esinola- ngazelelo lokulangazelela abafundi betu, nabo basinceda ngezaziso, ne- zinye izihlobo zetu, kwanabo bala- ngazelela impumelelo yetu, ukuba wanga lomnyaka mtsha ingabangu- nyaka wenqubelo-pambili nowoko- nwaba. E-Ingilane, nakweminye imizi emikulu apa e-Koloni, kulisiko ukuti mhla ngokwahlukana komnyaka omtsha nomdala pakati kobusuku zihlokonyiswe intsimbi zetyalike, kuba 'ngokwase Mangesini ileyo imini iqala ngentsimbi yeshumi elinambini pakati kobusuku, kufike ke oku kuhlokonyiswa kwentsimbi kutiwe kubetwa kwazo, zibetelwa ukugxotisa unyaka omdala ziwungenisa namhla omtsha.

U-Tennyson, imbongi, kwesinye sezibongo zake ufika naye asingisele kuyo lento ; ati akuba eziva ezintsimbi zikala ade ange usingisa kuzo ati, " betani nibeta nigxota okubuxoki, nihlangabeza okuyinyaniso " ' betani nibetela ukugxotisa amakwele nengxabano pakati kwezityebi namahlwempu, nihlangabeza impilo yembekeko '; betani nigxotisa iratshi elingendawo kwanokupalaka kwegazi, nihlangabeza ukutandwa kwenyaniso nako konke okukuko, betani nihlangabeza intando yento yonke yokutanda ukulunga '

Abamnyama bona ezintlokoma zezintsimbi abakabi namatuba aku- ziva: kantike noko kunjalo singati sonke senze njengokwalo mbongi yakudala yase Mangesini, kuba lamazwi ayo asingawo afanele mininye, kodwa alungele amaxesha onke kwanabantu bonke.

Sisakuva kutetwa nga "masiko Amangesi," na "masiko Abantsundu." Siyazi ukuba mayibe kwakuko ixesha apa, apo ingcawa le yaqala yanxitywa ngumntu omnye. Abanye ke bawulandela lomzekelo wake ekungokuke seyi 'lisiko' ukuba kwambatwe ingcawa. Kwaye kuko ixesha umntu ontsundu awabe enyanzelwa ukuba anxibe izihlangu; ekungokuke iminyaka le iya iba lisiko nakubo ukunxitywa kwezihlangu nezinye ingubo zase mlungwini.

Ngokunjalo ke lento ilisiko yonke yinto esuke iqalwe ngunantsi abe mnye. Siyazi kananjalo impato embi kwanokuhlekwa awahlekwa ngako umntu wokuqala. nokuba yinkazana nokuba yindodana, owahluba ingcawa wambata ezizimbi ingubo zase mlungwini, kanti emva kwake kuyakulandela onantsi nonantsi, ekusekude ke ngoku kwapants' ukungena umzi upela. Kwangokunjalo ke njengokuba ukuba lonyaka mtsha uyakuba ngunyaka wenqubelo pambili kuko okulungileyo nokuyinyaniso, bonke abo abasaziyo into esiyiyo isono kufuneka besinikele umva, kwanabo kananjalo bayaziyo into eyiyo "intlalo yoku- zipata kakuhle, nemiteto ehlambu- lulekileyo," mabakuvakalise oko, kotike exesheni seyiba lisiko lohla- nga mhlaumbi lesizwe.

Yiyo leke kanye into abo kuti abangabafundisiweyo,bakanyiselwa, baba ngamakrestu, ebesifanele uku- yenza. Bambalwa kwabamhlope kunjalonje abayaziyo ingxakeko esi- kuyo; kwade kwatyapa ukutiwa ukutetwa, ' ingxakeko ezi zikwanga- malungelo'; ekungokoke masizihla- ngabeze ngobuganga.

Kwaye kuyinyaniso kananjalo ukuba utywala obu (brandy) buyalutshonisa kanye uhlanga lwetu. Kulo lonke ilizwe sihlangana nonodyuwana, ide iti into ebambi ngokungapezulu ibe kukubona amadoda, a*bafazi, nabantwana* emizini yabo, ezinkantini, nasezindleleni, kuba benxilile. Inkita yamatyala kunjalonje eveliswa yiyo lento asingebi nakuyibala. Wonke ubani wakowetu otanda abantu bakowabo, ozitandayo yena ngokwake, nosikataleleyo isizukulwana esizayo, ubefanele ukuzimisa aziqinise njengeliwa ukucasa elisiko linyukayo ; masiliyeke tina ngokwetu, ukuze abo abangabasebebakulu sibabongozele ekubeni balibekele nxamnye; bati

abangabantwana sibacele ukuba bangazebangena kulo. Kwelilizwe linje lishushu, lento iyityefu; ilutshaba olumcotelayo lumhlute ingqondo yake umntu. Ingatangake 1onto yada yoyiselwa pantsi, ncama, kwintlanga ezimnyama iyakusuka ibe " ngubotanike " ukupela kwazo !

Lemihla sakuba sifunda amapepa ngamapepa, siti sakubona, sakuva ukuba kokona kutetwa ngabantu abantsundu ukuba ngamasela kwabo, sisuke sidane okunye. Elinye lamapepa ama Bulu eKapa lifike liti 'noko indawo le yona iyabonakala ukuba asingabo abantu abamnyama bodwa abebayo, kuko nabanye abangengabo; kutshanje into eninzi yempahla ebiweyo ibiwe ngabamhlope; kubonakala kananjalo ukuba

kuko abamhlope abatuma ukuba baye babelwe ngabantu abantsundu. Zifika kunjalonje inkosana zamapolisa ziyiqinisele lendawo ukuba noko eyona ininzi kulempahla kutiwa iyabiwa sukuba iyelahlekileyo. Nokoke nakuba sizibona nje zonke ezinyaniso, noko kona kuninzi oku-bangela ukuba kwenjiwenje ukutetwa ngokuba kwetu. Besisand' ukutike kwakutshanje isininzi, masi- ti uluntu oluntsundu lucasene nayo lento. Kanti ke noko bona abamhlope lento abayi kuyikolwa. Inye ke indlela esinokude sibeyisele ukuba bakolwe ngayo. Makati wonke olibonayo ixabiso lokuba kubeko uxolo nenqubelo pambili, makabe ngumshumayeli wegospeli yalento ikukutembeka. Yena ngokwake makazame ukuba abe yilonto ayishumayelayo, aze aqononondise kubo bonke ukuba impahla le isakuba ihamba isitya asiyiyo ekabani wonke ohlangana nayo, ahlale kananjalo eyipapamele indawo yokuba amasela ohlwaywe ngokuba.

Ezimfanelo ke zimfanele wonke oselenenyatelo elisingise ekukanyeni. Wonke umntu ukululekile ukuba ahlale ' ebuqabeni ' ukuba uyatanda, kungenjalo ayekwindawo ezipakamileyo osemnye okwangoku kwabebala letu oye wafika apo ngu Rev. Tiyo Soga. Ukuba sizimisele ekuputumeni elona soko elilelipakamileyo, nobona bukrestu bubobububo abangabazanga obawo-mkulu, masipapame ukuyipelisa kanye lento iya ipela ngokupela kancinane' ekukulangazelela eyona mpilo iyiyo neno'bom.

Baninzi okwenene abasebe yizama lemisebenzi inje ukulunga kwayo; emasiti ke ukubakutaza nokwaneza inani labo senjenje ukubala. Kufuneka ubungcatu, intembeko, inyaniseko, uzingiso, ezonto zine zibe ' ngamasiko' amiyo; kubo bonke ke abazamela inyaniseko nokulungileyo, siti ngentliziyo yetu yonke Yangamana Lonyaka Ungabayolela.

Amanqaku.

I-*Volksblad,* ipepa lase Kapa, lenze inteto ebaluleke kunene 'ngobiwo lwempahla nelona yeza ngekusenziwa ngalo.' Kubeko incwadi ebalwe yindoda emi ngapandle kwedolopu e-Albert, eyenjenje ukuteta kwayo "kuyabonakala ngoku ukuba amafama ayayincama indawo yo- kuba afune ukuwupata ngokwawo umteto, atsho ati ke, uyoyika yena ngati xa izinto zimi ngoluhlobo kuya kubonakala ukuba makwenziwe ngokomteto ka Lynch.'

Lenteto ke siti yenziwe lelopepa lase Kapa liyitatele kwinteto yalencwadi, yiyoleke 'tina abahleli emakaya ngokonwaba siti abanako ukuzikangela kakuhle ezizinto kunabo bona ezibahlelayo, nabo abangababambeneyo ngazo, abati bona ngenxa yengqumbo—kuba asinto yimbi yingqumbo—bahle sebeqwitelana. Masiti ukuze niqonde, yabonani onke lamatyala okuba afunjwa kwabantsundu. Ingaba kambe kunjalo, kodwa kunjalonake? Sigweba sizitele qelele paya tina, okwenene singatsho ukuti inkoliso yayo lempahla itshona eziswini zabantsundu ngenye inteto itshona e-Maxoseni, kodwa ke noko masingayilibaleli indawo yokokuba kuko namasela ange Maxosa. Sakukangela kwingxelo ye jaji ngoku ibijikelanje sibona ukuba amatyala okuba kwaba mhlope andile. Ewe into ezibiwe ngaba ntsundu zininzi, kanti ke noko oko asikuko ukuti yonke into ebiweyo ibiwe ngabo. Akukuyo lengxelo ye jaji yodwa esikufumanayo oku, kodwa nokumbula ukuba okuya amafama ase Xonxa (Glen Grey) aka asongela ukuba oka abafumane ngokwawo abantsundu bezolali ebekusitiwa ngabo lamasela, kwafumaneka ukuba asingabo bodwa koko inkoliso yaba yebiwe ngabamhlope.

Kwalona elipepa libika lingokucitwa-citwa kwamapolisa ngamafama ase Albert kunye nabapati balomzi, layeke Iona liwayala ukuba awamise kanjako amapolisa, esiva ngoku ukuba babuye baguquka bafuna ukuwabuyisela. Lifike lenjenje ukuteta ngobulumko elipepa:-

'Okukona aya esomelela amapolisa' ko- kukona buya buncipa ubusela. Lento asilulo lulwimi, yinyaniso nqo, ebonakalisa ngamava anawo umntu. Ngezamini okuya sasisenokwazi ngenkundla zamatyala sikumbula ukuba u-Mongameli wase Swellendam xa ngaba akuko matyala, yakuba ifikile ijaji, ubeya ayiti jwi ngokozwana lokubulela. Ngalomaxesha ke ibiba libaqo nokuba kekubeko matyala namabini e-Swellendam apo. Pezu koko- ke i-Swellendam yaba yindawo yokuqala eyafuna ukuzimisela amapolisa. Lento siti tina ayibi lilo baqo koko yinto emiyo.

Ifama yakwa Rulumeni ebise Leeuwfontein ibe itengiswa e-Bofolo, sekuveki mbini kwenzekile oko. Babe mbalwa kanye abazileyo, kwazake akwabanjwana nganto ngefama leyo. Ezigusheni ebe nexabiso elikulu ibe kwi 9s. 9d. amaxwane wona ema kwi 5s. 3d. Iti *i-Advocate* imbangi yako konke oku kukuguqulwa kosuku lwefandesi mva nje, nokupakama kwenani ebekuya kususelwa kulo ukutetelwa ifama leyo, into ke leyo ebete base- besuka begogotya abantu ukuya.

Silusizi ukuva ukuba isivuno sengqolowa e-Bofolo nangakona asibanga yinto ebesilindelwe yona. Okwenene imvula zika October no November zayihlaziya kanye, kodwa ke ilanga elazilandelayo labangela ukuba zisuke zirauke zingavutwanga, impatshanga ke leyo edanise ku-nene ekubuleni. Elinye ifama belisiti liyikangele ngamehlo eyalo licinge ukuba lopuma namakulu omatatu (300) kanti liyakusuka lipume nalo libe linye 100). Elinye belilindele ikulu elivayo ingxowa lasuka kodwa lapuma namashumi omane anantlanu, njalo-njalo ke. Irasi yona ifumanekile. Kona okombona kuswelisa itemba kwangoku.

U-Mr. Ely ugqibile ukuva e-Lovedale. Uviwo olo olunokuncomeka kanye. Lumangalisile kananjalo, kuba nakuba aba- ntsundu nabamhlope befunda kunye 'abantsundu bapantse ukumnka nawo amabaso epela, baba pezulu kananjalo nasekumeni eziklasini zabo. Itsho *i-Telegraph.*

Njengokuba indlu ka Bishop Colenso ibe itshile, kwazake kwenziwa icebo lokuba kubutwe imali yokututuzela olosapo, imali ebutiweyo ibe yi £562 abate kulomali abamnyama abakwi 103 bahlanganisa £12.

E-Madras (e-India) izipata-mandla zisand' ukumisa irafu yesheleni zombini ngonyaka kuyo yonke indoda engumvasi, — kuba kaloku kwelo kuvaswa ngamadoda— selehlanganise neke sitetanje into eninzi yawo, agqiba kwelokuba angabuye ayeku- vasa ukuba inyanzelwe lonto.

Ngokububa Kuka Chief Ulana.

Kuzo zonke intshaba esinazo apa emhlabeni, akuko lunjengokufa; Iona lolungaqelekiyo, loloyikekayo, lolutyelelela bonke abantu ngokufanayo omncinane nomkulu. Lenkosi igama lingapezulu apa, yinkosi ya Mazizi ase Mandlovini —yenye yenkosi ezinkulu zegazi ku Mazizi. Ibube seliyindoda evutiweyo, kuba yazale- lwa entla, Embo, kwela Mamfengu. Wafika kweli eyindodana, ububе ehlala e- Gwiligwili (near Keiskama Hoek). Akudanga kube ngunyaka we 1882 ngexesha esasityelelelwe ngu Rev. C. Pamla, eyaqala lenkosi idumileyo ukufumana usindiso olungokolo ngenxa ka Krestu. Eloxesha lihlala lihleli kumbali walendawo kuba naye wayengomnye wababeko kulomvuselelo. Ukususela kweloxesha lenkosi yaba ngomnye umntu ngesimilo —yahlala intlalo yomntu osindisiweyo. (Nakuba sisazi ukuba nangapambili ibi- ngemntu unazinto-yinto zimbi. Ubetandwa, ebekiwe sisizwe sake ngenxa yokuzipata kwake ngobunene (gentleman).) Kwaba luvuyo ukuba namhla into ka Makaluza ilufumene usindiso ebudaleni bayo, kanti iyakude ife nalo. Lombali u-kumbula ngexesha elingapambili kwenguquko yalenkosi, xa ibihlala imana ukuti, yona ngeyiguquka ixakwe yinto enye, "'ukukala' or ' ukulila ' nantso into engayifuniyo," mhla wayeshumayela apo komkulu e-Gwiligwili ngo Dec. 31 1882 ku *Maculo* 119, ivesi 136. "Imijelo yamanzi iyehla emehlweni ami, ngokuba bengagcini umteto wako," xenikweni kwabonakala okunye kwavakala isikalo esikulu salenkosi &c., kunye nenyembezi ezishushu.

Pakati kwamazwi okugqibela ake wati: —" Ndihleli nayo ' Inkosi yam.' ' Ndilivulelwe izulu.' Enjalonje wayengazanga akuyeke ukutandaza, evuyiswa nokubona abaze kumtandazela.—Wemka ngokuhlwa kwe Cawa ngo 16 November ukuya kungena enkululekweni pezulu ezulwini. Ngokwake wayenqwenela ukuncwatywa emva kwentsuku ezintatu or ngolwesi Tatu, (noko kungabanga njalo) kubonakala ukuba wayeboniswe elona xa umfundisi wake u-Rev. S. Mtimkulu abemtanda kunene, avakuba eko ngalo (kuba wayeye kwintlanganiso yabo e-Healdtown) wafika kanye kusasa ngolosuku.

Imke njalo ke into ka Makaluza ukuya Epakadeni Ezulwini, namhla sicinga ukuba ivuya kunye nenkosi yayo pezulu. Nango umzekelo omhle kuni zinkosi! Sanga isizwe sake, kwanentsapo yake ingafuna olusindiso ibambelele kwi Nkosi—ze ukufa kwayo kube kuhle njengo-koyise.

' Abangcwele banoyolo Xenikweni babubayo.'

Js. M.

Annshaw, December, 1884.

IT is in vain to gather virtues without humility ; for the Spirit of God delighteth to dwell in the hearts of the humble.

Eka Mr. Nightingale ependula ama Kama.

Le siyilandelisayo yimpendulo yaloncwadi yayibalelwe u-Mr. Nightingale.

Kwi Ofisi ye Mantyi, E-Kapa,
24 December, 1884.

ZIHLOBO ZAM. —Kwintsukwana ezidlulileyo ndisand' ukufumana inteto yenu ebikwincwadi yenu emnandi kunene, ebeniyibale nisenza umbulelo wenu egameni lesizwe, nibulela isenzo endasenzayo ngokutelekelela ukuba sisesilungileyo oko ndandisese Qonce, ngokwenza isicelo ku Rulumeni, ndizamela ukuba kubujiswe inkantini nokutengiswa kotwala emhlabeni wenu. Nakuba ndati ndadaniswa ngabo endandiba bondixasa kwelo linga lam, kwaye kananjalo ndite ndahlangana nencaso enkulu kunene. ekubeni elilinga ndenze isicelo sokuba litwatyululelwe ngu Rulumeni nakwezinye indawo, ndakuba ndiyamkele incwadi yenu, esendite ndayidlulisela ku Honourable Mr. De Wet, ndonwatyiswa kanye, ngendawo yokuba yabonisayo ukuba elilinga ebendingati ndilizama ndedwa, liqube kakuhle, elide laba lelibangele ukuba niti nonke ngamxelo-mnye nenze lenteto yembulelo ku Rulumeni ngokuba ete wazikwelelisa inkanti ezo pakati kwenu, ezilutshaba oluntolo ebeningenako ukuzihlanganisa. Kodwa ke noko ndinga ningayiqonda lendawo, njengoko ndahlala ndisitsho kuni, yokuba kulento iluselo iyeza likuni ngokwenu. Kuba nam ningaba nako ukwenza imbumba enjengaleya ikwa Mr. Levey e-Xalanga yamapolisa, azenze wona ngokwawo, nizeke nina ingabi yeyokubamba amasela kupela, koko nilinge ukubamba bo- nke abo abati ngapandle kwe mvumelo bazise batengise iziselo ezinxilisayo emhlabeni wenu; ebekungatike ukuba ndoda leyo nalawo nalowo umfazi wenziwe, ngentsebenzo yabafundisi benu nangentsebenzo yabo aba- xuma uhlanga lwenu, ukuba abone ukuba lihlazo kwabo ubunxila obu, nobukulu bayo into yokupapamela imisebenzi, abantu bako- wenu bebeyakuba nempumelelo engapezu kwabangaba bake baba nayo.

Lamazwi ngamazwi omhlobo omdala okade ezama ukuba abapate ngobubele abantsundu nangobulungisa, onqwenelela kananjalo ukunga angababona besingisa pambili ekwazini nasebukrestwini, into ke ezo abangenakuze babe zizo ngalo lonke ixa abasengama-koboka olutshabakazi lomntu—*ubunxila no-bunqenera.*

Lencwadi yenu iseyinto yokuqala endiyifumeneyo kwabantsundu esisinqinelo sobu- lungisa ebendizamela ngemigudu emininzi ukubenzela, iyakuhlala ke injengesikumbuzo esikulu kum sesiqamo somsebenzi wam we- minyaka emashumi mabini anantandatu ndi-yimantyi, inkoliso yeloxesha ndilicitele ku- bantu abamikwa yokulunga nobufutshane babo ndingekabi nakuyazi noko.

Ukunga ninganyamezelela ekwenziweni kokulungileyo, niqubele pambili ngokwase-mpumelelweni nasebumnandini, oko kungumnqweno womhlobo nomlangazeleli.mpumelelo yenu.

(Signed) PERCY NIGHTINGALE.

Intlanganiso Yamadodana Yesiko Lokungaluki.

Enye yentlanganiso ezimnandi kunene sibe nayo apa ngosuku 23 Dec., 1884. Isihlalo satatwa ngu Mr. Bombo Herman, omnye wamadikoni etu amadala, Yavulwa ngu Rev. Birt ngokufundwa kwesibalo (Gal. v.) nomtandazo. Wati emva koko wenza amazwi eziyalo, elinga ukutyila lento ilulwaluko, esiti " ulwaluko lilungelo ati " ubani akuba elenzile aqale amkelelwe kanye kubo ubuhedeni —lisango ekungenwa ngalo ukubeka esi- hokweni, yintloko yobumnyama, yingcambu eyendeleyo njengokuba emtini kubako ingcambu ebeka ezantsi; lunjalo ulwaluko, nanjengokuba ubapatizo lunjalo ebukumkanini buka Tixo, lukwanjalo ulwaluko ebuhedenini.

Ekupeleni akuko nto yenza intliziyo ukuba ibe buhlungu njengokubona abantwana ababe baptizeshiwe besiti bakukula babe njengokungati bati ku Tixo " Tina asikufuni ukuba usilawule, ngo-kwenza elisiko libi kangaka, batyoboza ebuhlanti buka Tixo abangeniswa kubo ngabazali ngokubaptizeshwa; wapeta ngokucela omnye omdala wabentlanganiso (Headman Ntabeni) ukuba egameni lentlanganiso abulise ngesandla sokunene bonke ababengeniswa ebudodeni. Inani labo babesitoba. Waza no Mr. Rubusana wacelwa ukuba enjekwanjalo egameni labafundisi. Emva koko kucelwe u-Rev. Harper, wase Qonce, ote, " Ilizwi lika Tixo liko pakati kwenu kalokunje, lixe-sha lokuba nilwe naso esisono.

Omnye angabuza ukuba kutenina lento singenakweyiswa? Mna nditi impembe- lelo ipuma ekaya ezindlwini. Ndingati ukuniqondisa ndinixelele umzekelo womntu owapuma endlwini selenabantwana waya kwenza elisiko emasimini—nantso ke impembelelo ipuma endlwini kumfazi. Watsho wati, mandenze libe linye kwaba bangeniswayo ebudodeni. Nifana nabantu ekumhla bangena emkosini, ningene ke emfazweni maze nilwe, niza kungena kuzo zonke izilingo." Kwesuka u-Mr. Magabela, wati, " umntu xa ange-ne kwelisiko lolwaluko unje ngenja maxa itukululweyo ukuba isukele inyama- kazi unjalo naye umntu ukusukela isono."

Kwesuka u-Mr. P. Hala wati, gcinani elisiko loda lipele, ngokunje sikonza ema-kwenkweni, xobani, niqine, izwe lelenu makwenkwe."

Kwesuka u-Mr. B. Herman wati, " kuni apa inkwenkwe engevanga lamazwi seletetwe kade ngabafundisi maze seyincama ukuba ayikuncedwa. Ninetamsa- nqa nina, niyalwa ngabayala ngezobom. Oyihlo abazanga bakuve oku."

Kwesuka u-Mr. M. Mehlo wati, 'into inye ngoku, nenkulu kuzo zonke. kani ngentliziyo."

Kwesuka u-Mr. K. Majombozi wati " oyihlo bayalwa ngedosha nezilanda, bayebe kutazwa ekubeni, ninetamsanqa nina, okwenene niyalwa ngobulungisa."

Kwesuka u-Mr. Rubusana wati, " ulwaluko ebuhedenini luyintloko, akuko sono sifike kulo—sifana nesinyi esi sivutelwe sepu, sona siti sakuvutelwa ngapezulu sisuke sigqabuke, lunjalo ulwaluko. Sisono esivutelwa ngumfana sokugqibela; ekungati kufakwe esinye agqabuke. Nina bafana bangenayo ize nitwale kwakutiwa makwenkwe, naluke ngentliziyo. Kanjalo ningeniswa ebudodeni nje, yazini ukuba anigosiswa ukuba naluse iqela elitile labantu. Oko kukuti anigosiswa ukuba maze nigatye amakwenkwe ngase zintombini.

Namanye amanene ateta, o-Messrs D. Dwashu, Bobi, Dlongwana, isibonda sase Zeleni.

Yavalwa ngomtandazo ke intlanganiso ngu Mr. Rubusana. Sati sakuba sigqibile ukutata izixaso yabuya yangena eyamalungu intlanganiso, ekwati kuyo apo kwenziwa umsebenzi wayo nokunyulwa kwamalunguTayakuba ngamagosa._____

Awonyaka opelileyo amagosa ngala angapantsi:

Chairman	...Mr. Magabela	
Vice-Chairman	,,	P. Mcelu
Secretary	... ,,	A. H. Maci
Treasurer	... ,,	W. Rubusana

COMMITTEE MEMBERS.

Mr. M. Cafu
N. Magwanya
K. Majombozi
K. Sigadi
L. Ginza
M. Q. Ginza.

Amagosa anyuliweyo ukuba apate umsebenzi alonyaka ngala

Chairman Mr. P. Tyamzashe
Vice-Chairman I. Tshwete
Secretary Elijah Bakaco
V ice-Secretary D. Bombo
Treasurer C. Bukashe

COMMITTEE MEMBERS.

Mr. R. H. Maci
R. Payi
A. Tsewu
Nicholas Hartland
B. Soyiza
„ M. Ntabeni.

Yavalwa kusasa njengezinye.

A. H. MACI.
Secretary,

Peelton,
30 Dec., 1884.

Ezababaleli.

Mhlobo wetu sonke otandekayo. Ndincede undifakele lemigcana imbalwa encwadini yako yendaba.'' Amafuta okutambisa ka Kidson."

Lamafuta aliyeza elilungileyo kanye ezikuhlaneni ezininzi pakati kwetu. Na-sezingozini ezisihlelayo emisebenzini yetu ayinqobo. Alungile kozi nkwekwe, komarashalala, kozozobala, komatumba, komarhinxaroti, ekurunekeni nasemanxebeni, ayawaswabulula amalungu om- zimba kuyo yonke inqantsanqa, nase ngqakaqeni angabambela okokuba kude kufike igqira, ayalifusa neqenqa eli Iona lingendeleyo. Akadali mpunga esilondeni atanjiswa kusasa. Alungile nakozitshanguba, nasekucandekeni kwemilomo. Umntu] woyihlamba ngamanzi asivivi indawo abeke wayitambisa ngawo ukuze andul' ukutambisa kanjako. Atengiswa kuzo zonke izindlu zamayeza kuloma- ndla wase Maxoseni, ngesitofilana esi-ngangesi asakuzeke apate ngaso igwada nesixaxa amakosikazi asezikolweni xa aya kungcolisa izindlu ze Cawa. Kwezinye izikuhlane nengozi ungebuye ufune yeza limbi. Ku Kidson e-Bayi, e-Qonce, lamafuta atengwa nge dinariyoni ezisito-ba (9d.) ezikudlwana izitofile yi sheleni enye (1s.). Umzi wakowetu wonke ungaba uyakolisa ukuhlala unawo lamafuta ezindlwini zawo, nam kendawalinga ndakolwa ngawo, ndobuye ndibale.

Ndim oyakuhlal'engowenu yonk'imihla

N.C U'MHALA

Abalimi na Barwebi.

Njengoko besesike sakankanya kweleveki edluleyo okokuba leveki ye holide ze Krismesi neze Nibidyala ayikolisi ngakuba nazinto zitengisayo, inangoku kusekwanjalo. Ngom Mgqibelo odluleyo imarke apa ite nakuba bezininzi izinto ezitengiswayo ozinkomo nomahashe azabi namtengi kuba ku-sayiwe eziholideni.

E-MARKENI.

E-MONTI (Dec. 30).

Amaqanda, 1/ to 1/9 ngedazini Ibotolo, 1/ to 1/7 ngeponti Itapile, 3/6 to 5/ ngekulu.
Umbona, 14/6 ngekulu
Inkuni, 5/ to 13/ ngeflara
Ikwakwini, 13/ to 15/6 inye
Iranise, 5/6 emnye

E NY AR A (Dec. 31).

Inkuni, 7/6 to 12/6 ngeflara
Itapile, 1 /3 nge embile
Ibotolo, 2/ to 2/3 ngeponti

WE have today the great pleasure of wishing our readers, advertisers, and other friends and well-wishers, a very —— happy and prosperous New Year. In England, and in some towns in this Colony, it is the custom to ring the Church bells in the middle of the night of the Old Year, because, according to English reckoning all days begin at twelve o'clock at night This is called ringing out the Old Year and ringing in the New Year. TENNYSON has referred to this in one of his poems : and as he hears the bells he asks them to ring out the false, ring in the true " ; to " ring out the feud of rich and poor." to " ring in nobler modes o life"; to "ring out false pride in place and blood," and " ring in the love of truth and right, ring in the common love of good." The Natives have not heard the sound of such bells : but we may all begin the New Year with the noble sentiments of England's foremost poet, because they are not for a day, but for all time, and for all people.

We often hear of " English customs," and of " Native Customs," There was a time when the first woollen blanket was worn by a Kafir man in this country. Other men slowly followed his example until'now it is " the custom " to wear such blankets. There was a day when a Native was persuaded to wear a pair of boots: and now yearly the custom of going naked is giving way to the custom of wearing boots and other English garments. Thus all customs grow from or are changed by some one person. We all know how the old people at a village laughed at, and even persecuted the first young man or the first young woman who threw off the blanket for other clothing ; and many are aware of how, gradually, they came this example. Well, just it be if the New Year is to mark progress towards what is true and right. Those who know what is evil must set their faces against it, those who understand something of the value "sweeter manners, purer laws." must practice them, and in time the customs will prevail in the tribe or nation.

It is only too true that brandy is ruining our people. All over the country we see the black bottle, and what is worse, see men, *women,* and *children* at their kraals, at the canteens, and on the roads, drunk ! How many crimes follow can hardly be told. Every one of us who loves his people, who loves himself, or who has any regard for future gen-erations, must set ourselves like a rock against this growing custom. We must not touch it ourselves; we must do all we possibly can to persuade the old people to give it up; and to induce the children never to taste it. In this hot country it is a poison ; it is an enemy that steals away the brains. Unless it is conquered, farewell to the dark races of Africa !

The more we read other news- papers the more deeply are we grieved to find continued complaints about natives being thieves. One of the Dutch papers, printed in Cape Town, says "We cannot lose sight of the fact that there are thieves other than Kafirs," and recently several serious thefts of stocks have been traced to white men ; while it appears that there are white men who employ natives to steal for them. The police officers affirm that much stock reported stolen is lost, and a large proportion not even lost. But allowing for all this, it is our duty to say that there is much ground for the general charge. Recently we said that native public opinion was against this crime. But that colonists will not believe. And we know of only one way of convincing them. Each man who values peace and prosperity must become a missionary of honesty. He must practise it himself, he must do all he can to teach others that stock roaming about is not public property, and he should help to get thieves punished for their crimes.

These duties devolve specially on all who have made progress in civilization. Everyone is free to Remain what is called a "red Kafir," or to move towards the position attained, so far, by only one of our face—the Rev. TIYO SOGA. If we determine to accept a higher morality, or better, Christianity which our forefathers never knew, we must be active in ringing out a "slowly-dying cause," in bringing in "the nobler modes of life."

Many, we know, are practising these good works: to encourage them, and to increase the number, we write. We want sobriety, honesty, truthfulness, diligence, established as "customs and to all who are striving for the true and good we heartily wish a very happy New Year.

Editorial Notes.

THE Government farm at Leeuwfontein was put up to public auction at Fort Beaufort a fortnight ago. There was but a very small attendance, and no competition for the farm. For the sheep the highest bid was 9s 9d, and lambs sold at 5s 3d each. The causes of the failure of the sale are attributed by the Advocate to the unaccountable change of date at the last moment, and the exorbitant upset price fixed for the farm—which prevented many from being present.

WE regret to learn (says a contemporary) that the returns from the wheat crops in Fort Beaufort and adjoining districts have not proved nearly so favourable as anticipated. The rains of October and the early part of November were beneficial to the crops, but the long run of excessively hot days, unbroken by any moisture, caused the wheat to prematurely ripen , So that although when standing a large yield was anticipated — nearly every farmer is disappointed in the quantity threshed out. For instance, one farmer estimated his wheat at 300 bags, but has Only stored 100; another expected 130 bags but 45 was his total, and so on in every case. Barley and oats have yielded Well; but the prospects of even a medium mealie season are growing less day by day as the crops are being rapidly burnt up.__

MR. ELY has finished his inspection of Lovedale. The Telegraph adds, "Very satisfactory it was. Rather remarkable too in as much as although both white and coloured boys and men are educated there, native scholars took almost all the prizes this year, and head nearly all the lists of class places."

BISHOP COLENSO'S house and mission buildings were sometime ago burnt to the ground, and a subscription was at once Started ' as a testimonial to the family.
£562 has been collected, of which sum
£12 was contributed by 103 natives.

IN Madras, (India) the municipal authorities have just put a tax of two shillings a year on every washerman—for the men do the washing. Five hundred of them had a meeting and decided not to Work if the tax is enforced.

THE Volksblad has an important article on " Cattle Thefts and their sole remedy." A gentleman residing in the Albert district sent the paper a letter about these thefts, and he says " that there is every likelihood of farmers driven to despair taking the law into their own hands, and he fears that lynch law will be resorted to under the existing intolerable condition of things." On this letter the leader is based, and it says: " We who sit at home at ease can look at these things more calmly than the sufferers themselves and see what the parties concerned do not always see, that in the beat of their indig- nation—just indignation we fully' admit— they indulge in too sweeping assertions. So, for instance, all these thefts complained of are attributed to the natives. This may be true, but is it true? Judging at a distance we should say that there is little doubt that a large proportion of the stolen stock enumerated in the list has found its way into Kafir stomachs or into Kafirland, but we cannot lose sight of the fact that there are thieves other than Kafirs. A glance at the reports of the cases tried at the very last Circuit Courts in the Eastern Province will show that stock-thefts by whites are either largely' on the increase or are very much more unskillfully carried on than formerly. Native stock-thieves abound, but it must be remembered that every stock-theft is not committed by a native. This appears not only from the Circuit Court reports, but it will be remembered that when some months ago, the farmers in the neighbourhood of Glen Grey threatened to resort to violent measures against suspected cattle thieves in the Kafir location, it was subsequently found that not all the stolen cattle had found its way to that location, but that a good number had been stolen by white- skinned thieves."

THE Volhsblad shows that the Albert farmers, or the Divisional Council, declined to continue its police force, and urges them to re-establish it; which it is reported they intend doing. This Cape paper very wisely writes: "The more efficient the police force the greater that certainty and the fewer thefts. This is no abstract theory, it is an established truth, the teaching of all human experience. In days when we knew more about law courts than we do now, we noticed that the Sheriff of the district of Swellendam had to invest a small fortune in white kid gloves to be presented to the judge on Circuit when there were no cases to try. In those days seldom more than two criminal cases were tried at Swellendam and frequently none at all. And Swellendam was the first district which availed itself of the provisions of the Divisional Police Act. We say that this is no chance Coincidence, iKit a natural result.

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 lita-ndwayo
Izihlangu nekausi
Ingubo zamadoda zekodi nezitofu
Itwil ezibomvu neziluhlaza
Ityali ezintle kunene
Ihempe neminqwazi
Imela zamaxosa nezipili
Izikotile
I-ambile zentlobo ngentlobo zobu-kulu
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 nemiqa- tane
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 ceweliwe 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 anokunikwa napina.

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

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 aba-ntsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

.....

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.

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 lin 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.

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