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UKUBONA KOWASE LUTUKELA.

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OVABAMBA ELUTUKELA.

... (faded text) ...

KU MILELEI WE "MVO."

... (faded text) ...

INTYHO NO SPHAGL.

... (faded text) ...

ABALIMI NA BARWEDI.

... (faded text) ...

UKUBONA KOWASE LUTUKELA.

... (faded text) ...

OVABAMBA ELUTUKELA.

... (faded text) ...

KU MILELEI WE "MVO."

... (faded text) ...

WEDNESDAY, MARCH 2, 1897.

... (faded text) ...

our, to refer to the case of Kazi... who was at the head of the troubles... for which the prisoners are suffering...

The right royal and imperial... of power exercised to so many thousands... of persons in India...

I believe that the same political... of power exercised in the Gulf... and the... of 1857-58...

There are that a better... of power exercised in the Gulf... and the... of 1857-58...

There are that a better... of power exercised in the Gulf... and the... of 1857-58...

system who, after having all Mr. Lo... who has heard, who has had the... of his subjects...

We resumed the opinion of the... of the Government and others, as that... of European residents...

There are that a better... of power exercised in the Gulf... and the... of 1857-58...

Kwabo bafuna In'ito ezintsha ezintle!

Buzani kuzo zonke ivenkile enineleno nazo izapahla engaba ziyi tuncelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA INGUBO

IMINQWAZI... IZIKAFU... ITYALI... IZITONU ZAMUNJIBA... Maduze into ezintshi kakulu ukuba...

YUZI... Kcowa... Nakwa-Ndabakazi... HEDENI... Emtata

Kuzakuvulwa ivenkile eyefunyanwa kuyo imapha upuma kwisitora sakwa Aluveni ku Lubisi Ebatentini (South Africa)

Two years stengiswa kwenzindawo itakipu... Kuzakuvulwa ivenkile eyefunyanwa kuyo imapha upuma kwisitora sakwa Aluveni ku Lubisi Ebatentini (South Africa)

JOHN J. IRVINE & CO.

JOHN J. IRVINE & CO.

JOHN J. IRVINE & CO.

JOHN J. IRVINE & CO.

JOHN J. IRVINE & CO.

Lo ngama... ngelina loku... ngelile ukuba... ngelile ukuba...

Impela kuzak... ngelile ukuba... ngelile ukuba... ngelile ukuba...

U... ngelile ukuba... ngelile ukuba... ngelile ukuba...

COOK... ngelile ukuba... ngelile ukuba... ngelile ukuba...

COOK... ngelile ukuba... ngelile ukuba... ngelile ukuba...

COOK... ngelile ukuba... ngelile ukuba... ngelile ukuba...

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COOK... ngelile ukuba... ngelile ukuba... ngelile ukuba...

COOK... ngelile ukuba... ngelile ukuba... ngelile ukuba...

COOK... ngelile ukuba... ngelile ukuba... ngelile ukuba...

Imvo Zabantsundu.

(NATIVE OPINION.)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, MARCH 2, 1887.

[No. 121.]

Isitora sase Komani
Kofuna izivato no
NGUBO ZOKUNXIBA

Exilungileyo zisi sulu,
Kwa
CHUDLEIGH,
Ukangelele ne Town Hall,
Uhlala aba nento eninzi etengwa ngama
XABISO APANTSI KANYE YE
Keleko, Iprinti, Ityali,

I lokwe esezi tungiwe
Iminqwazi ehonjisweyo
Iqiya ezilushica
Imibhalo, njalo, njalo
KWEZA
Madoda ingubo
Zi suti Zamadoda
Ne Bhatyi ne Ndulubhatyi
Ne Bhulukwe
Thempe
Ne Kilisbanti
Iminqwazi ye Tweed neyo Fele
Ibhulukwe zokukwola, Ileginisi
njalo, njalo.
Istti nengubo ezinganye ezi ncinane zama
kwenkwanane nezolutshe.

Yeyona ndlu isisulu empa-
hleni yoku homba neyoku
nciba apa.

E KOMANI.
QONDISISANI!

Ngexesha lokutengiswa ko
BOYA.

Ikeleko
Ne Printi
Neminqwazi Yamadoda
Iswekile
Ne Kofu
No Mgubo
Zitengiswa ngama xabiso
apantsi kakulu.

Kutengwa yonke
into no Boya.

KWA
W. O. CARTER & Co.
Kwi Bala lika Makelani,
E-QONCE.

J. G. NICHOLSON,
Igqweta elise zincwadini zakomkulu
nomteteleli wama Fandesi,
E-NGQUSHWA.

Uluqisa amafa. Uguqula amagama e
Tayitilo. Uqoka hii kwoliti si Bhatalwo
kwa ngoku.
Yonke into ayi patisisweyo ifezwa
ngokukalota.

Uli Gosa le Colonial Mutual Life Assurance
Society.

YIZANI KWA
C. A. JAY & CO.,
E QONCE,
XA SUKUBA NIFUNA—

Izikonkwanane—Into Zokusobenza
Imela ne Felokwe
Ikoyi—Ikromityi ne Pletti
I Lampi
Impakha Yendlu Yonke, njalo njalo

Kukwako imisebenzi YOKUTSHATA YE
GOV'DE, neye NGEJI ETSHIPU.

Kuwo Wonke Umzi Ontsundu!

Xa Sukuba nityelela e QONCE, pambi kokuba nizitengele Impahla
Yitini Gxada kwisitora se Ngubo, njalo, njalo, so

POTTER AND POTTER

Nizanelise kwimpahla yabo enyulwe ngenyameko,—apo ontsundu
alungiselelewe ngocoselelo.

Yonke Impahla ibhalwe amaxabiso okugqibela ebupantsini.

YIZANI KUZIBONELA NGOKWENI.

IMPAHLA ENTSHA.

KUSAND' UKUFIKA KWA

PASCOE.

ITYALI ZETU ZOBOYA, zitsala igazi.
ITYALI ZETU EZILUFIPA, xipandla Manga.
INGUBO ZOMTSHATO EZENZIWE kakuhle.
Kwa nentyantambo nezigqubutelo ngamaxabiso apantsi kanye.
INGUBO ZOKUTSHATA, ZEKABA ZIYASIKWA ZI-
TUNGWE.
IKELEKO, ILINZI, IPRINTI, MINTLOBONTLOBO ZE-
LOKWE ZIKWAKO.

BANTU ABANTSUNDU

Lempahla iyakwenza intliziyo zenu zibete. Yizani kutyebisa amehlo

Paulani amagama ka PASCOE

AMADODA ati ngu SIGINGQI.
ABAFAZI bati ngu SILINDI.
UMTEKETISO ngu FOLOCOKO.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayi-
tengisa ingumqulu na nganye,
CHURCH SQUARE,
E-RINI.

GEO. B. CHRISTIAN & CO.

KEEP WELL ASSORTED STOCKS OF

Hardware and Ironmongery,
BUILDING MATERIAL,

Groceries & Oilmen's Stores,

BRUSHWARE,
PAINTS, OILS, AND VARNISHES,
Pots—Kafir Hoes—Red Ochre—Cutlery, &c.—

for Native Trade.

ROUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

Indlu Yamayeza.

Lo ogama lise zantsi unqwenela ukwazisa
abantu banga pesheya kwe Nciba ukuba
ngoku uli Gosa lo B. G. LENNON & CO. (abona
bangenisi mayeza bayi ntloko e Koloni) unokuba
tengisela amayeza ngama xabiso ase Dolopini.
Nelinjanina nalipina iyeza liko, okanye linoku
fumaneka ngexesha elifutshare. Kanilinge
umxube ka B. G. L. we Fiva (cesina) ongekoyiswa.
Imali inqabile ke kunga banjiswa nge
gusha ne bokwe nenye impahla ilinganiselwe
ixabiso layo. Elona gosa likulu e Transkei, ngu

P. H. POTTER.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. KULLING,

ONYANGA NGEMITI YASE KOLONI
NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifano yeli lize zonke izifo ezi yelelo kwi
Hashi Elingwena kunadoda naku mankazanane nokuba umntu usolelwe nokuba cite
kanti aiso gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gasi nefe-
za umntu ebehlwe libashe elingwena nokuba esinye isifo.
Oka Kulling Umpilisi wenene wezifo zonke eziba so Lafoleni, ibottle elula 5/., enkulu 10/
Oka Kulling umncedi onyaniso wezifo so gazi, ibottle elula 3/., enkulu 6/.
Oka Kulling umncedi onyaniso wezi fana zama akazana, akuko yeza ligqita eli linge
bottle ezibamba kwi 4/., 7/6, 11/., ne 22/.
Oka Kulling Amafuta Omti, umncedi omkulu enokutenjwa kwi ntlobo zonke zazi londa
nama dyungondyungu—linge mbizana 2/., 5/., 11/., ne 22/., inye.
Oka Kulling amagazana oku hlambulula igqazi, eku ngeko nto igapezu kwawo, ange
bokisana, 2/., 5/., 11/., ne 22/.

La Mayeza emifano ezifo zonke ensiwa ngemiti nango ngocombu ezimbini apa e
Koloni ezi hloli zigcinawe.
Ukuba wona nokuba ngumbhobo wako ofayo pambi kokuba abhalise mbhambabi nyo
kwenye indawo BEALELA ku J. E. L. KULLING woku tumela elaza yeza likulungeloyo
ngemali encinane.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitongeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi
kwe ofisi ngase mcanatweni.

antsavi (Henderson): Ditto. — Mr. ...

Mr. P. Dyamala: ... na singakwasio ...

ngayizumelayo lenteto yake, nokuba ...

bongo uzifake nokuba andinalungelo ...

the newspaper which speaks in the name of Umtata ...

UMANYANO NGEMFUNDO E RINI.

(T. U. H. TRANKEI.)

Kwinkxelo emandi kunene yengxoko ...

1. Ngakoke njengommi wase Transkei ...

2. Akuko nto ilumanyano nganto e ...

3. Into ebanga oku yile, gondani ma ...

4. Xa ke abantu abazibonda e Transkei ...

5. Ndiyazi kakuhle ukuba izipata ma ...

6. Okokwama ma-Koloni manditi, hla ...

7. Intlanganisio yezibonda ekoyo e ...

8. Ngendawo yencwadi zabantsundu ...

9. Ndzibizana njengabanye ukuba ndili ...

10. Eganeni lokuba ndivelise incwadi ...

11. Ndiyazi kakuhle ukuba izipata ma ...

12. Ndiyazi kakuhle ukuba izipata ma ...

13. Ndiyazi kakuhle ukuba izipata ma ...

14. Ndiyazi kakuhle ukuba izipata ma ...

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23. Ndiyazi kakuhle ukuba izipata ma ...

24. Ndiyazi kakuhle ukuba izipata ma ...

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26. Ndiyazi kakuhle ukuba izipata ma ...

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28. Ndiyazi kakuhle ukuba izipata ma ...

29. Ndiyazi kakuhle ukuba izipata ma ...

30. Ndiyazi kakuhle ukuba izipata ma ...

Mr. A. Nkomo: manene abekileyo ...

Mr. A. Nkomo: manene abekileyo ...

Mr. A. Nkomo: manene abekileyo ...

Mr. A. Nkomo: manene abekileyo ...

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Mr. A. Nkomo: manene abekileyo ...

Mr. A. Nkomo: manene abekileyo ...

Mr. A. Nkomo: manene abekileyo ...

Mr. A. Nkomo: manene abekileyo ...

UKUBONA KOWASE LUTUKELA.

Rode Mission Station, 2 Jan., 1887.

Nceda mfondini wenzalo yase Mpuma

langu undifakele lamazwana kulomvaba

imas' annandi kunene yezilwe ezintu

ndu, ubuyolo bamasi ayo ngati isenge

lwa ngumfana wentaba zakwa Thixo

kulo Tete. Ndite ndakurubala amatamo

ndeva kushukuma isingci ngesenzo so

nyanya wetshehase lase Magqunqwebeni

Emngqaba ndangati ndiyambona uyise

imbongi enkulu ka Yehova; ndikolwa

ukuba namhla bongezelele ubulumko

bontsika zombi ka Cungwa opetwe ngu

nyanya wentombi ka Ngqika. Imvo iya

kutwasa ngomxolo wonke, ukuzekunone

lelwe udodana olunemfundo nezimilo,

lufakwe ekwepeni, lube ngamandla ezite

zi zakwa Cungwa. Molo mfo ka J. M.

Cungwa, wena uxhase igqweta kwafane

leka: molo nyana.

2. Umfandazo: wanga Umenzi w

entwasa-ntwana anganecoba ngabantu

bese Sidutyini abavule amehlo bangawa

palazi amasi isizwe sisalambile, kwacita

ukuti xa kufuneka ipepa lingangombhala

babe abanye belikazela. Kuba lingazi

tswali zonke indaba buncinane bepepa,

mzi wakomkulu imbongi ukuba zing

ngeni zonke indaba nezam ziko ezingafa

kwanga. Andikolwa ukuba lupumelele

elo ucinga lona, ndingavuya lupumelele

intsimi ikhutyelwe nengqoto kwand'

ukhutyelwa enye.

3. Umbuzo: le ntlanganisio yaqala e

Ngomvaba, 21 January, 1887.

Ndiwele izibongo namhlanje ngendi

bonga. O! hai, ubuyilo, into ongyonike

mhlolo wako. Namhlanje ndikohlwe

veyona nto endingayitayayo kuwe mfo

ka Jabavu, ndinokolo yokuba akuko

bani ongakazalayo entweni yako ku

zumnuzeto u Sir G. Sprigg. Ngokuko

dwa nge papi, isilingo esingakwaziya

ubukulu baso. Ngendintyonty' ama

kwelo koko ndiswela indlela, kuba n

ndisiti nakwazi mbhila mazankole eil

pepa side siliqonde elilizwi lomfo ka Mzi

mba.

Mfondini ka Jabavu ndiswela imilomo

ngengoko watswolo Umculi, uzungadani

nyia kuma Culo ka Dafeti 126.—verse 5

and 6. Tata lomselelelo uxhalise ngawo

kulomtyibilizi ovenzelo ngulomfo ka

Mzimba. Mandipeze nkosi yam, ndibe

twa yinceba, inyama ayivumi kuba yo

mbhilelwe zintlungu.

T. M. M.

INTETO NO SPLIGI.

King William's Town, Jan. 18 1887.

Ndiyavuka ukuba uke undifakele lama

zwi kwelo pepa lamanene ohlanga, ndi

tamba ukuba wondenzela lemigana

kuba kumbhala ndikukatazayo. Kandi

baifwa lolusizi ulwenzayo; ndingaboniyo

nokuba uyatovawana ngumzi Ontsendu

kuba andiwuboni umbulole womsebenzi

wako omkulu ngokukodwa lo ugqibelo

ngawo kule ntlanganisio yase Rini.

Ke ngoko ndiqwalasele ndika

for some time past manifested an unaccount

able and altogether unprovoked hostility to

a class, who are as much desirous of be

friending the Natives as is the editor of

Imvo.

On this text our Umtata contem

porary proceeds in a two-columned

article to treat us to a terrific

onslaught, which we make bold to

say the article does not warrant.

We frankly confess we have felt no

qualms of conscience at the insinua

tions of the Herald. But we are

grateful to it for having afforded us

this opportunity of disclaiming all

hostility to the European residents of

the Transkei and the officials.

As pioneers of civilization among our

people they are entitled to our best

thanks, and, what is more, our sup

port. That they are liable to err—

and that they sometimes do err—

they would themselves readily

admit; and it has been well said

that to err is human.

In our opinion the people of

Umtata, as represented by their

organ, erred when they advocated

the application of the torch of war

to Pondoland, as this meant the

total convulsion of the Territories

in one sanguinary struggle. We

played our humble part in opposi

tion to them on that occasion, and

the matter was settled against them

"IMVO" E SKAPU.

(ITUNYELWE.)

Kwakumisa woku lwo 21 January

kwale ntlanganisio, kodwa ngexxa yemvu

yabuyiswa umva kwaba kwangum

gbole 29 January.

U Mr. Motung, ukuvula kwake intla

Ezababhalali.

ICEBO LIKA MR. MZIMBA.

East London, January 23, 1887.

Nganxa ventso ka Rev. Mr. P. J. Mzi

mba, umzi wakawo omxumolayo ngi

nditi kuni kuhle ngobungzamo,

ngati umzi awuyibabali kakuhle intlangi

UMANYANO NGEMFUNDO.

Umtata, 31 January, 1887.

NKOSI YAM, — Malungana nehambiso

yentlanganisio Yomanyano evakele ng

pepa le 15 January andisokuba nabo ubi

ciko bokulungelisa ukulunga kwayo

nokundonwabisa kwayo:

E KALADOKWE (Feb. 25).

Inkuni, 15/ to 35/8 ngeqara

Amazimba, 7/ ngeqara

Ungubo, 9/6 to 12/ ngeqara

Umbona, 5/9 to 7/ ngeqara

Ihabile, 3/ to 4/ ngeqara

Inguni, 15/ to 28/ ngeqara

E RINI (Feb. 28).

Ihabile, 4/ to 2/2 ngeqara

Amazimba, 6/6 to 7/9 ngeqara

Ungubo, 8/ to 12/ ngeqara

Umbona, 4/ to 5/ ngeqara

Itapile, 2/ to 3/ ngeqara

Inkuni, 7/8 to 30/ ngeqara

E QONCE (March 1).

Ihabile, 7d to 3/ ngequlu

Itapile, 1/ to 3/8 ngeqarwa

Umbona, 1/5 to 2/ ngequlu

Ungubo, 4/ to 6/3 ngequlu

Inkuni, 3/6 to 20/ ngeqara

E KOMANI (Feb. 26).

E MARKENI.

Inguni, 3/6 to 6/3 ngequlu

Ungubo ka kalkopa, 8/ to 7/ ngequlu

Ihabile, 2/ to 3/9 ngequlu

Itapile, 3/ to 9/ ngeqarwa

Amazimba, 3/ to 4/ ngequlu

Umbona, 3/ to 4/ ngequlu

E RINI (Feb. 28).

Ihabile, 4/ to 2/2 ngequlu

Amazimba, 6/6 to 7/9 ngeqarwa

Ungubo, 8/ to 12/ ngeqarwa

Umbona, 4/ to 5/ ngeqarwa

Itapile, 2/ to 3/ ngequlu

Inkuni, 7/8 to 30/ ngeqara

E KALADOKWE (Feb. 25).

Inkuni, 15/ to 35/8 ngeqara

Amazimba, 7/ ngeqara

Ungubo, 9/6 to 12/ ngeqarwa

Umbona, 5/9 to 7/ ngeqara

Ihabile, 3/ to 4/ ngequlu

Inguni, 15/ to 28/ ngeqara

E RINI (Feb. 28).

Ihabile, 4/ to 2/2 ngequlu

Amazimba, 6/6 to 7/9 ngeqarwa

Ungubo, 8/ to 12/ ngeqarwa

Umbona, 4/ to 5/ ngeqarwa

Itapile, 2/ to 3/ ngequlu

Inkuni, 7/8 to 30/ ngeqara

E QONCE (March 1).

Ihabile, 7d to 3/ ngequlu

Itapile, 1/ to 3/8 ngeqarwa

Umbona, 1/5 to 2/ ngequlu

Ungubo, 4/ to 6/3 ngequlu

Inkuni, 3/6 to 20/ ngeqara

E KOMANI (Feb. 26).

E MARKENI.

Inguni, 3/6 to 6/3 ngequlu

Ungubo ka kalkopa, 8/ to 7/ ngequlu

Ihabile, 2/ to 3/9 ngequlu

Itapile, 3/ to 9/ ngeqarwa

Amazimba, 3/ to 4/ ngequlu

Umbona, 3/ to 4/ ngequlu

E RINI (Feb. 28).

ever, to refer to the case of KREIF who was at the head of the troubles for which the prisoners are suffering, and who is now peaceably settled on Government territory and agrees to pay tribute as any other loyal native. Now, the settlement of this chief has had an excellent effect on the native mind, and it would be magnified if the act now advocated were added. At any rate the thanks of the natives are due to the Bishop of Graham's Town for having thus identified his sacred office with a cause that is precious to them, and we have much pleasure in reproducing Dr. WEBB's letter, which has been addressed to each of the Grahamstown papers:—

Asylum who, after hearing all Mr. Le Roex has heard, who has had the same opportunities for becoming acquainted with his subjects, and who will make so stupid a remark as that quoted, we will join the Abolitionist. Mr. Hofmeyr is mainly responsible for introducing stupid men of the Le Roex stamp into the House, and the only favourable feature at present is that they all vote as he tells them. It is, however, a comfort to know that when Mr. Tadhope's intelligent franchise test comes into force Mr. Le Roex will no longer be entitled to a vote. We may inform our contemporary that those who have talked with our people on public affairs have not discovered among them such crass barbarism as present Ministers are so fond of imputing to the natives. They find that they are born politicians.

We commend the opinion of the *Umtata Herald* on the Transkeian Franchise to the Government and others, as that of European residents of the Territories. These remarks are culled from the last paper to hand, while those noticed elsewhere appeared in a former issue. The *Umtata Herald* says:—"Touching the native vote, it is cheering to find the Traders spontaneously expressing opinion that as taxpayers they have a right to the franchise, and this frank avowal has our heartiest endorsement, for we stoutly hold that as the natives in the Colony have never disgraced themselves by returning useless men to Parliament, but have, by their intelligent exercise of their rights as electors, sent down some of the most capable men in the Lower House, so their brethren on this side of the Kei will prove themselves equally capable of making a good use of the franchise when it is extended to them—as it must be in the end. Roundly speaking we have a population of 300,000 natives and 15,000 Europeans in the three territories, and it is a monstrous thing that this immense number should be excluded from a voice in the making of laws affecting their own welfare, but if it is proposed to give the Transkei the right to return members it would, in our opinion, be manifestly unjust to place that right in the hands of the Europeans and exclude the Natives. Europeans and Natives on this side of the Kei should not rest under restrictions that their fellow subjects of the other side are free from, and if a man, be he white or black, is allowed a vote in the Colony on possessing certain qualifications, then we claim that those who live in the Transkei and fulfil the requirements of the law should have precisely the same right."

WHETHER Dr. Berry or Mr. Richard Solomon, should ultimately be prevailed upon to stand for this constituency in the room of Mr. Dyer, it seems to all intents and purposes that the election will be unopposed.

REFERRING to the subject matter of the letter of the Bishop of Grahamstown, the *Penny Mail* expresses itself as follows:—"We heartily welcome the support of the Bishop of Grahamstown to the course suggested in our sub-leader of Friday last. Sound policy rather than maudlin pity would here, as in India, render the exercise of the prerogative of mercy in her Majesty's name, a fit contribution to the effective celebration of the Jubilee. It is not to be imagined for a moment that prisoners of all sorts and conditions are to be turned adrift *en masse*. But a wise selection might be made without in the least endangering any public interest, and a salutary impression made thereby on those whose loyalty is not very robust."

THE supreme authority of the Queen has, according to Sir Arthur Havelock's announcement, with the approval of her Majesty's Government, and with the acquiescence of the chiefs and people of Zululand, been extended over Eastern Zululand. We believe this to be the first indication of the presence at Downing Street of Sir H. Holland who understands his duties. The Zulus have suffered much from the fussy weakness of Mr. Stanhope, who has cut a large slice of their country and given it to the Transvaal under the guise of a new Republic—the Transvaal, which has territory large enough in all conscience that its own Government cannot properly supervise. But the Zulus are said to be prepared to die sooner than submit to the new boundary, in the fixing of which they have been systematically ignored by the Governor of Natal. And the House of Commons will have to keep a sharp eye over its new possession, as trouble may arise any day between the Zulus and Boers, and it might thus be drawn into a labyrinth.

The Aborigines' Protection Society and the late Mr. Irvine.

The Aborigines' Protection Society has paid a touching tribute to the memory of the late Mr. John J. Irvine, as it will be seen from the following letter received by the last mail from Europe:—

Aborigines' Protection Society, 6 Room, Broadway Chambers, Westminster, S.W.
February 3, 1887.
DEAR MR. TENGO-JABAVU.—I am desired by the Committee to send you an extract from the minutes of their last meeting: "On the motion of Mr. Alexander McArthur, M.P., seconded by Mr. Henry Garney, the Committee expressed their deep regret at the untimely death of Mr. J. J. Irvine of King Williamstown, Cape Colony, the able and unswerving champion of native rights in South Africa, and a much valued member and correspondent of the Society. The Secretary was requested to convey to Mr. Irvine the expressions of the Committee's deepest sympathy with her in the great bereavement she has sustained."
We hope that the Pondo question is now really satisfactorily settled, and that the Pondo will come under British protection.

Very faithfully yours,
F. W. GIBSON.
J. TENGO-JABAVU, Esq.
It may be mentioned here that Mr. Irvine's body having been brought out to this Colony will be interred at the local cemetery on Saturday next at 4 p.m.

Kwabo bafuna In'ito ezintsha ezintle!

Buzani kuzo zonke ivenkile enimelene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA INGUBO

IMINQWAZI IHEMPE

IZIHLANGU IZIKAFU NEZIGUBUNGELO

ITYALI IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu esitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa Nakwa-Ndabakazi HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville).

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, nezikumba njalo njalo.

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- Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

Isaziso ku Mamfengu.

LO ugama lisekela esi saziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba unike elona nani longamele ananye ngo Boya.

Impahla kanjako iyakutengwa ngemalana encinane xa sukuba umntu eze eyipeti imali kuzo zonke ivenkile zake kwela Mamfengu.

Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/ kuse kwi 5/ imali ngengxowa. THOS. MORIARTY. 5 August, 1886.

Amayeza ka Cook Abantsundu.

- UMZI outsendu ucelelwa ukuba ukangalise lamayeza abalulekileyo.
- Elika
- COOK Iyeza Lecisu Nokuzazazo. 1/6 ibotile.
- Elika
- COOK Iyeza Lokukhchela (Lingamafuta). 1/6 ibotile.
- Aka
- COOK Amafuta Ezilonda Nokwokwa. 9d. ibotile.
- Elika
- COOK Iyeza Lepalo. 1/6 ibotile.
- Ezika
- COOK Iyipsi. 1/ ngebotilona.
- Eka
- COOK Incindi Yezinyo. 6d. ngebotile.
- Oka
- COOK Umciza Westepu Sabantwana. 6d ngebotile.
- Oka
- COOK Umgutyana Wamehlo. 6d ngesiqunyana.

Niqondise ukuba igama ngu **G. E. COOK, Chemist, E QONCE.**

Kuba ngawenkobiso angenalo igama lake.

Nalipina Iyeza olifunayo ungalifumana kwa

E. W. WELLS,
Umpitikezi Wamayeza ne Opteki,

Bathurst Street, E-Rini,

Ugcina amayeza amatsha nalungileyo.

ELOBUTATAKA

Nezifo ezingcungecutekisayo.

Eyona ide yancama ukulunga yi

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Ixabiso 2/9 ngebotile.

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KWA NGOMTI, E-Bhulorweni nase Durban Street.

Ngoku bacilungiselele ukurola awona maxabiso makulu

Ngoboya, Nezikumba, Zenkomo, Nezebhokwe, Nezegusha.

Kanjako barola awona maxabiso apenzulungokuya nezinye izinto ezitengisayo. Kulodolup yeyona ndlu ino Ngawana Nengubo zokunxiba ezitshipu nayo yonke into.

KWA G. WHITAKER, kwivenkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umguho, neswekile, njalo-njalo, njalo-njalo.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingqongileyo amagqoko am bowatunyelwa onke amayeza nge Posi xa bebalele kum batamsa izitampo nokuba yi mali abamba ngepepe l-posit (P.O.O.) Imali yawo yi 3/6 ilinye, ngepaandle ko Hiphisi Wemene (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqilile yobuyiswa namayama.

JESSE SHAW, Igqiza Langaizana. The Laboratory, Fort Beaufort.

Lishicilelwa umntu, u JOHN TENGO-JABAVU ngu HAY BAKER, Smith Street, King William's

Sir,—The right royal and imperial act of grace extended to so many thousands of prisoners in India, which has made the Jubilee Year a real "year of release" in that portion of her Majesty's Empire, has no doubt suggested to many here the question whether some similar act of generous forgiveness should not mark our own celebration of the Jubilee in South Africa and the Cape Colony.

I believe there are some political prisoners representing offenders in the Gaika and Geleka war of 1877-78-79, and the Tomboko rising of 1880, and possibly also some who took part in the Bechuanaland rebellion of 1879, whose sentences have not yet expired. I am informed, on good authority, that no political risk would be incurred by their release, and the number does not much exceed two hundred, so that it is no question with us of letting a whole army of twenty-five thousand at large upon the land. We are strong enough this year of peace to dare to be generous, and there can be nothing in our political position which can convey any idea to the Kafir mind of such a course being dictated by fear. It could only be associated with this auspicious epoch in the strong and gentle rule of her Imperial Majesty, and furnish another proof of the readiness of our own Colonial Government to be merciful as well as just, and be viewed as the exercise of the highest prerogative of supreme authority.

It seems to me that a better impression would be created upon the natives of South Africa, as well as upon the minds of our countrymen in England, if the movement for such a release could proceed from the Colonists, as citizens, and from our Municipal centres, than if it were inaugurated by our Missionaries who are supposed to be only too ready to act for the natives. I should venture, therefore, respectfully to suggest that a memorial be drawn up by our own Jubilee Committee addressed to the High Commissioner, to be laid before Parliament, and signed either by representative citizens, or the public generally.

Yours, etc.,
ALLAN B. GRAHAMSTOWN.

Editorial Notes.

THE *Uitenhage Times* has started a Jubilee Presentation by the ostrich farmers to the Queen in the form of a robe made of South African ostrich feathers. The idea, which does credit to our contemporary, has been heartily taken up; and there is now a respectable string of contributors. It has occurred to one of these patriots to address to the *Uitenhage Times* the following queries, which we pass on to the earnest consideration of the native people with a hope that something may be done forthwith:—"How well your subscribers have responded to the call. I think you have every reason to be proud of your success. But what, sir, are our loyal fellow subjects, the natives, going to do? Will you ask the Rev. Mr. Jabavu, the Editor of the Kafir paper with a strange unspeakable name, whether his compatriots intend doing anything to celebrate the Jubilee of the reign of their 'Great Mother.'"

"We have no doubt our contemporary *Imvo Zabantsundu* will take the hint."

The annual report of St. Matthew's Institution has been thankfully received and will be noticed in an early issue.

"Among the measures promised this session by the Government," says the *Comerzet East Budget*. "is an Education Bill. What its nature will be is as yet unknown, but the question is one which should be approached with due caution, and care should be taken that no enactment be passed which shall in any way hamper the working of a system built up with such care and ability, and now in a highly effective condition." The foregoing are well worthy of being pondered by the friends of the Colony.

There shall, we fear, never be satisfactory relations between the Government and the Pondo until the latter ask that the supreme authority of the Queen be proclaimed over their territory; and they are very unwise in sitting still. In the meantime we most earnestly warn our Pondo friends not to give grounds for the circulation of reports such as the one that was last week wired to a large section of the Press of the Colony to the effect that occasional threats are reported, principally confined to the Pondo side of the border. It is reported that the Pondo object to the appointment of a border agent. Far nothing gives greater satisfaction to Pondo sympathisers than the dissemination of such reports. Let the Pondo rulers be warned.

COMMENTING on the speech of Mr. Le Roex, Board member for Victoria West, the *K. P. Herald* observes:—"Mr. Le Roex advocates the shutting up of the railways for the time being, and a return to the ox-wagon system. Yet Mr. Tadhope talks about barbarians having a vote. If Mr. Tadhope will produce any black man (not an inmate of a lunatic