

# Imvo Zabantsundu

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

IXABISO 3d.]

KING WILLIAM'S TOWN, NGO-MGQIBELO, JANUARY 15, 1887

[No. 114.]

JOHN J. IRVINE & CO.,  
ISITORA ESITSHA,

Sengubo nobu QeleGele  
beza Mankazana,  
E-QONCE.

Ezamadoda Ihempe, 1/- 1/3, 1/6  
Ibhulukwe Ze Kodi, 5/-  
Eze Twidi ibhulukwe, 4/-  
Ibatyi ze Twidi (iqukunjelwe yonke) 6/6 Eze  
Twidi .Suti, 16/9  
Ikeleko, 2.5d.  
I Printi (intlobo ezintsha) 3d.  
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Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

Indlu Yamayeza

Lo ogama lise zantsi unqwenela ukwazisa  
Labantu banga pesheya kwe Nciba ukuba  
ngoku uli Gosa lo B. G. LENNON & CO. (abona  
banganisi mayeza bayi ntloko e Koloni) unokuba  
tengisela amayeza ngama xabiso ase Dolopini.  
Nelinjanina nalipina iyeza liko, okanye linoku  
fumaneka ngexesha elifutshane. 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.

UNGA UNGAGCINA IMALI NA ?

Ukuba kunjalo zitenge ingubo zako kwa

BROOKS,

63, BATHURST STREET,  
E RINI.

SUTI ziqala kwi 18/6. Ibhulukwe ziqala  
kwi 5/6; Ibatyi kwi 7/6; Ihempe kwi  
1/-, njalo njalo, kuzo zonke izinto zalendlu.  
U BROOKS utengisa ngezona suti zobu  
jentilmane ezomeleleyo, ezenziwe ngomya-  
lelo ngabasiki base London. Qiniseka ukuba  
ziyaka kuhlala—ziqala kwi 40/; Ibhulukwe  
12/6. Amakulukulu. entlobo ngentlobo onga-  
nyula kuzo.

Xa umntu aye kusika ushiya 10/. angati  
ayifumane kwakona ukuba ingubo azimkoli-  
sanga.

W. BROOKS & CO.,  
Abatengisi bengubo zokunjelwa,

CHARLES J. STIRK,

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

E-RINI

Kwabo bafuna Into ezintsha  
ezintle !

Buzani kuzo zonke ivenkile enime- lene  
nazo impahla engaba ziyi tunyelwa sisitora  
sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA  
INGUBO

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGVELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba  
zikankanywe.

Indlu eseituyelwa kuzo lempahla  
zezo

YUZI .. Egcuwa

Nakwa-Ndabakazi

HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa  
kuyo impahla epuma kwisitora sakwa  
Aluveni ku Lubisi Ebatenjini (Southey-  
ville).

Into yonke etengiswa kwezindawo itshipu  
intle kanye.

Kunikwa amaxabiso alungileyo kanye kwe-  
zindawo zikankanyiweyo ngayo yonke into  
etengiswayo ngabantsundu enjengokudla, ne-  
zikumba njalo njalo.

JOHN J. IRVINE CO.

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.

Amayeza ka Abantsundu

U MZI ontsundu ucelelwa ukuba  
ukange-  
lise lamayeza abalulekileyo.  
Elika

COOK Iyeza Lesisu Nokuxaxazo.  
1/6 ibotile.  
Elika

COOK Iyeza Lokukohlela  
(Lingamafuta).  
1/6 ibotile.  
Aka

COOK Amafuta Ezilonda Nokwekwe.  
9d. ibotile.  
Elika

COOK Iyeza Lepalo.  
1/6 ibotile.  
Ezika

COOK Ipils.  
1/ Ngebokisana.  
Eka

COOK Incindi Yezinyo.  
6d. ngebotile.  
Oka

COOK Umciza Westepu Sabant-  
wana.  
6d ngebotile.  
Oka

COOK Umgutyana Wamehlo.  
6d ngesiqunyana.  
Niqondise ukuba igama ngu

G. E. COOK,

Chemist,

E QONCE.

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),  
E-BHOFOLO.

Enziwa ngeniti ekula apa e South Africa kupela

LAMAYEZA aya yalazwa kakulu ngumninivo,  
ngexa yoku nginela kwawo nezo zifo  
enzelwa zona; ngenxa yoku kaula uku nceda  
noku ngawenzakalisi umzimba; ngenxa yobu  
panti sexabiso lawo; ngenxa yokucocoka ekwe-  
nziweni kwawo; ngenxa yokingabi nasikwa  
setyefe; nangenxa, yokuba enziwe ngemifune  
enginwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure);  
Umciza ogazange ungakupilisi ukuluma kwe  
oka, nezinye inunu.

ELONA (Specific).  
Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu  
ezakatazo.

UM-AFRICA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).

Elingoyiswayo zingqangambo zendlebe, nezo  
bunzi, nokubeta kwentioko yonke.

UMHLAMBI 'LISO (Eye Lotion.)

Ovena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline

Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese,  
ukungatandi kudla, leesine nento ezinjalo.

UHLIKHLA (Embrocation).

Amafuta omi okupilisa ukuqagamba komzimba.,  
Ukuti-Nqi kwa malungu ukuxazaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omi okupilisa ukutsha, ukutyabuka.  
nezinye.

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).

Incindi yoku gada iziswana ezikatazo zentsana,  
nezabantwana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu nezinye  
nkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwizilo zokuba butataka,  
nokuqatandi ito itiywayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda  
njalo njalo.

IGUDISA (Emollientine).

Into elunge kunene elanjiswayo ebenza bubebu-  
hle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenziswa nelj kutiwa "Lelona" xa isifo  
sokuhamba igazi sendele.

Izalatio zendlela yoku wasebenzisa zishicilelwe  
ngokuzalisekileyo zafuwa nca kwi bhutlana nezi-  
tohlana ngazinye, eziti zakulundelwa ngokufez-  
kileyo angaze angapilisi lamayeza. Ngekungabiko  
kaya, nandlu, namhambi ungenawo lamayeza esi-  
rwece sokulumelela okungekhehi.

Akandwa enziwa ngu JESSE SHAW, Igqira  
elisebenza ngemciza, e Bhofofo, atengiswa nguye  
nge bhokisi nange Bhotile nangamagosa ake kwi-  
nkoliso vedolopu zale Koloni yonke, e Natal,  
State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—

E Qonce—Dyer A Dyer, Malcomess A

Drummond & Co.

E Nqamake—Mrs. Savage.

E Monti—B. G. Lennon 4 Co.

E Rini—E. Wells.

E Dikeni—R. Stocks.

E Komani—Mager & Marsh.

E Bhayi—B. G. Lennon & Co.

Engqusha—W.A. Young, Esq.

I kaya lawo e Fort Beaufort kwa Nogqala.

Mr. J. A. BRIDGE

Igqira Lamazinyo,

No. 1, DOWNING STREET

E QONCE.



**Imvo Zabantsundu**

NGOMGQIBELO, JAN. 15, 1887.

Ukubhuka  
kuka Mr. J.  
J. Irvine.

**U**GQITILE umhlobo  
omkulu nobuhlu-  
ngu womzi ontundu u  
Mr. JOHN J. IRVINE. Ubhubele  
kwela Mangesi ngo 2

e London  
January 1887. Sisentsizini. Ama-  
nqaku esingati siwenze ngalompanga  
selengabonakala kwelezayo.  
Umzi wakowetu wenzakalwe ka-

**Impawana.**

Kute ngokusuka lingashicilelwa elipepa  
le "Mvo" ngeveki egqitileyo suka yayinku-  
ngu nelanga ingxoxo ngenxelo ezifanele  
ukungeniswa. Soda noko sizishube. Kodwa  
lento yobuncane bemvaba yomzi nge ise  
iwungenisele isitukutezi umzi omkulu kanga-  
ka ukuba ibingenguwo lo wakowetu ongati  
antshwabulo yayibhekiswa kuwe yokuba  
woti usiva ube ungewa, ubona ube ungaboni,  
hleze usinde.

U Rev. P. J. Mzimba wase Lovedale un-  
etno ayibhale ngolwimi lwama Ngesi ene-  
ndawana evusa ingxoxo kayo yombini—owa  
Mangesi nowamu Bhulu—imizi emhlope.  
Lenteto yeti "Um-Afrika makapume kanye  
yena kwinto zolaulo, ayekele Omhlope ukuba  
ampate." Amangesi amangaliswe yilento  
Amabhulu awavuyinje emi ngamlenze "mnye.  
Sitho ngesikulese kwi koranti zalomizi yo-  
mibini. Abaya kuzinika inxamleko yokule-  
sa ingxelo yo Manyano bayakufumana uku-  
ba lenteto seyihambe yada yakufika kuma  
tshawe angu.

U MR. BEN SAKUBA Uchazile koyo  
ukuba incwadi yabhalwa into enge-  
kuye yimpindulo, kuvakala ukuba ya-  
tunyelwa ku Mongameli wo Manyano.  
Ute i President yase Gcuwa u Mr. Geo.  
Pamla ulundwendwe lwale ntlanganiso  
kusalungile ke ukuba acelewe asipe inteto  
apendula ngayo ku Mr. Makiwane.

U MR. J. J. JABAVU uvumelene nelo-  
kuba simve u Mr. Pamla.  
VICE-PRESIDENT: Pambi kokuba  
acelwe u Mr. Pamla ngekuke kuvike  
kumalungu ayeko e Rwarwa umpunga  
wento eyatunyelwa kuye.  
REV. E. MAGABA: Emva kokuba sitye  
igusha ezintatu e Rwarwa singeba ngapi  
(kwahekwa), noko lingaxelwanga lonke  
inani letu, Umongameli wavelisa icebo  
lalencwadi kutetwa ngayo. Wonke uba-  
ni usasiakumbula isaziso esasivulela uselo  
lwebulandi pesheya kwe Nciba, kwaza  
kwako ntlanganiso enkulu e Gcuwa yo-  
kwakusha lonto. Okunene yacinywa esa-  
zisweni londawo ivulayo. Akwanela  
kuba abuvulwanga impela kwenziwa  
ituba lokuba bungafumaneka xa umntu  
aye nepapa lemvelulo. Ukuchasa lonto  
kuyakele imizamo yabafundisi bodwa  
nezinye izihlobo zabantsundu kwatshiwo  
e Palamente—ayibonakalanga imizamo  
yabantu bapeshuya kwe Nciba kweso  
situba ebulandini nangokumelwa e Pala-  
mente alivakalanga izwi labo.

U MR. J. J. JABAVU: okunene lwalu-  
njalo uluvo lwentlanganiso e Rwarwa,  
yayifuna uluvo lwapesheya kwe Nciba  
kuba uluvo lwabantu bakona lunexabiso  
njengolwaba lapa.

U MR. G. PAMLA: Ute eligama lobu Pre-  
sident limgqitile kuba kulindlele izinto  
nenteto ezinkulu ezizuma kulo angenzayo  
yena, uyakwenza mbalwa. Wayifumana  
incwadi ye President neye Secretary yolu  
Manyano. Ngokutotywa kwemivuzo yo-  
"Titshala belazwe baxoxa kakulu bechasa  
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ceda nto yapulwa noko kwatitwa ipoti  
izimbini eshumi. Benza imizamo  
emikulu ngotywa. Abarwebi bacelele  
imvelo yenyanga ezintatu baxolela  
Ukubhatala imali yomnyaka betengisa  
ngezonyanga zodwa kodwa ngenxa ye-  
ngxolo eyenziwayo yati nento eninzi  
eyayiseyizini kwe Macfarlan ngenxa  
Inti ati akatandi kufane axoke ngayo luvu ne-  
simo sabantu bapeshuya kwe Nciba apo  
baqubela kona. Yona ibulandi ayitengi-  
swa, akuselwa, nangona beko abeyabo  
ngasese, lona inxila elipete ibotile unge-  
boni. Ngokudibana nolu Manyano ute  
eyabo ntlanganiso yahlukile kulo, kuba  
yona yeyokunceda iziqu zabo. Akutetwa  
sixhosa kuyo, nokuba ilungu alizisi iku-  
ngesi linyanzelwe ngumteto kulo lisi-  
mshe xa litetayo (kwahekwa), ekubeni  
kule yo Manyano kutetwa Isingsi ne Si-  
xhosa ngokufanayo. Wazilungiselela  
ukuba kubonela ukupatwa kwentlanga-  
niso ukuze abikele amapeshuya kwe Nciba  
babone into abangayenzayo kuyo uku-  
zimanya nayo nokuzimela bodwa. Ngo-  
kumelwa e Palamente abazange baxole-  
lwa nokuba angati bafuna amalungu  
amabini—elokumela Abatembu neloku-  
mela elase Mamfengwini.

U MR. S. S. MWAHLA: Umbulelo u Mr.  
Pamla ngenxelo yake, wati uvile ukuba  
aseko noko amanzila abubayo, yena uti  
ezintlanganisweni ngezibambisana ekuyibu-  
lalani lenkohlakalo.  
VICE-PRESIDENT: Wenze ibali le-  
si saziso sotywala ebonisa ukuba unganbu-  
tenga ngangentando nangoku uye nepe-  
pa; waqoshelisa ngokuti kulendawo uku-  
yo ngoku lomcimbi akaboni ukuba kuko  
into engenziwayo ngapandle kokuvaka-  
lisa usizi lwetu ngokusuka uluvo lwa-  
bantu lube yimpangalane kulomcimbi.  
Ngemali yotitshala ute asikulungile  
kakuhle kuyingena kuba imali yapeshe-  
ya kwe Nciba ayifani neyilizwe ubesu-  
ke nawupina umfundisi agalwe ngokwa-  
ke ati esisikolo sifanelwe yimali etile  
esiya yimali etile. Yilonto ezinye bezi-  
fumana amakulu eponi namashumi nge-  
sibhozo. Wenza ambalwa ngonyulo.

REV. E. MAGABA: Noko ambulelayo u  
Mr. Pamla ngokusichazela isimo selifa  
zwe unosizi ukubona ukuba abantu bap-  
eshuya kwe Nciba balele, bayanyakele  
amalungelo abo. Bangovuma zonke. Asi-  
nakwenza zwi ngemali yotitshala zakona  
kuba ukwapulwa kwayo ngu Rulumente  
wayedibene nabongameli bazo.  
MR. T. BOTTMAN: Lengxoxo kade ibo-  
nakala kwi Mvo umpeshuya kwe Nciba  
awubonakalisi nto. Simelwe kuzikataza  
ngawo kuba bakwasiti. Into embi kwe-  
lazwe kuteta izibonda zodwa ezimana  
ukutalwatsalwa zibhekiswa ngapa na-  
ngapa. Ititshala ezi niteta ngazo lusapo  
kwelazwe olungazelewe nto. Nalento yo-  
nyulo sibe sitye nje bafuna amalungu  
amabini bayiposile eyona nto inkulu  
yokuba ngobanina abayakuba ngabanyu-  
li. Ute, akona na amaxeko kwi Mutual  
Improvement Society?  
MR. PAMLA: Awako!  
MR. BOTTMAN: Afenele ukungabiko  
kuba akasiva Isingsi (u Mr. Pamla ute,  
ayasiva), nakwaziyo ukusoma ateta isi  
Bhulu sodwa (kwahekwa). Kuluzisi  
ukuti kanti i President namalungu entlan-  
gisweni yapesheya kwe Nciba abalwazi  
uluvo lwabantu belifa zwi ekubeni iji-  
ndawo yabantu bakuba nokubafundisa.  
Tina masenze konke okusemandleni etu  
ukuvusa nokuba satiywa.

zona zitumele abatusywa bazo kwi  
ntlanganiso enkulu," engeniswa ngu Mr.  
J. Tengo-Jabavu; (c) "U Rulumente makha  
tunyelwe incwadi yokumbulela ngenxa  
yendlela yoxolo neya nelisayo agqibe  
ngayo udushe obelusema Mpondweni;"  
ingeniswe ngu Mr. T. Bottoman. Eka  
Mr. Dlakia nge zohlwayo ezikuleni ibuyi-  
swe umva ngumnyiniyo.

Ingxoxo ezatunyelwa yintlanganiso eyayise  
Macfarlan eTyume kule zezi.— (a) "Umyalezo  
owanikelwa u Nobhala ukuba abhalele  
intlanganiso yapesheya kwe Nciba eve ukuba  
abantu belazwe bakusipina isituba ngeye ngxoxo  
yoku vulwa kwe bulandi; nango kumelwa e  
Palamente; nangoku totywa kwe mivuzo yo  
Titshala; nangoku guqula leya ntlanganiso ibekwa  
Lumanyano." (b) "Ku- ngenziwa ntonina  
ukwandisa ukufunda incwadi kwaba Ntsundu?"  
(c) Into efa- nelwe kukwenziwa nge Jubili yo  
Mntan 'Omhle;" (d) "Amalungu Omanyano makha  
linge kwindawo akuzo ukubhala imitandazo yoku  
chasa ibulandi iye ku Rulumente." (e) "Abapati  
abatsha bolu Manyano maba nyulwe kule  
ntlanga- niso."

**INGXOXO**

U REV. EBEN. MAGABA ute, Unobhala  
wolu Manyano makazibeke zonke incwa-  
di ezibhekiselele kumyalezo wentlanga-  
niso zase Rwarwa eyayite makabhalele  
i President ventlanganiso yapesheya kwe  
Nciba i "Mutual Improvement Society."

U MR. BEN SAKUBA Uchazile koyo  
ukuba incwadi yabhalwa into enge-  
kuye yimpindulo, kuvakala ukuba ya-  
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VICE-PRESIDENT: Pambi kokuba  
acelwe u Mr. Pamla ngekuke kuvike  
kumalungu ayeko e Rwarwa umpunga  
wento eyatunyelwa kuye.

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yabantu bapeshuya kwe Nciba kweso  
situba ebulandini nangokumelwa e Pala-  
mente alivakalanga izwi labo.

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njengolwaba lapa.

U MR. G. PAMLA: Ute eligama lobu Pre-  
sident limgqitile kuba kulindlele izinto  
nenteto ezinkulu ezizuma kulo angenzayo  
yena, uyakwenza mbalwa. Wayifumana  
incwadi ye President neye Secretary yolu  
Manyano. Ngokutotywa kwemivuzo yo-  
"Titshala belazwe baxoxa kakulu bechasa  
ngamandla ezintlanganisweni zabo aban-  
ceda nto yapulwa noko kwatitwa ipoti  
izimbini eshumi. Benza imizamo  
emikulu ngotywa. Abarwebi bacelele  
imvelo yenyanga ezintatu baxolela  
Ukubhatala imali yomnyaka betengisa  
ngezonyanga zodwa kodwa ngenxa ye-  
ngxolo eyenziwayo yati nento eninzi  
eyayiseyizini kwe Macfarlan ngenxa  
Inti ati akatandi kufane axoke ngayo luvu ne-  
simo sabantu bapeshuya kwe Nciba apo  
baqubela kona. Yona ibulandi ayitengi-  
swa, akuselwa, nangona beko abeyabo  
ngasese, lona inxila elipete ibotile unge-  
boni. Ngokudibana nolu Manyano ute  
eyabo ntlanganiso yahlukile kulo, kuba  
yona yeyokunceda iziqu zabo. Akutetwa  
sixhosa kuyo, nokuba ilungu alizisi iku-  
ngesi linyanzelwe ngumteto kulo lisi-  
mshe xa litetayo (kwahekwa), ekubeni  
kule yo Manyano kutetwa Isingsi ne Si-  
xhosa ngokufanayo. Wazilungiselela  
ukuba kubonela ukupatwa kwentlanga-  
niso ukuze abikele amapeshuya kwe Nciba  
babone into abangayenzayo kuyo uku-  
zimanya nayo nokuzimela bodwa. Ngo-  
kumelwa e Palamente abazange baxole-  
lwa nokuba angati bafuna amalungu  
amabini—elokumela Abatembu neloku-  
mela elase Mamfengwini.

U MR. S. S. MWAHLA: Umbulelo u Mr.  
Pamla ngenxelo yake, wati uvile ukuba  
aseko noko amanzila abubayo, yena uti  
ezintlanganisweni ngezibambisana ekuyibu-  
lalani lenkohlakalo.  
VICE-PRESIDENT: Wenze ibali le-  
si saziso sotywala ebonisa ukuba unganbu-  
tenga ngangentando nangoku uye nepe-  
pa; waqoshelisa ngokuti kulendawo uku-  
yo ngoku lomcimbi akaboni ukuba kuko  
into engenziwayo ngapandle kokuvaka-  
lisa usizi lwetu ngokusuka uluvo lwa-  
bantu lube yimpangalane kulomcimbi.  
Ngemali yotitshala ute asikulungile  
kakuhle kuyingena kuba imali yapeshe-  
ya kwe Nciba ayifani neyilizwe ubesu-  
ke nawupina umfundisi agalwe ngokwa-  
ke ati esisikolo sifanelwe yimali etile  
esiya yimali etile. Yilonto ezinye bezi-  
fumana amakulu eponi namashumi nge-  
sibhozo. Wenza ambalwa ngonyulo.

REV. E. MAGABA: Noko ambulelayo u  
Mr. Pamla ngokusichazela isimo selifa  
zwe unosizi ukubona ukuba abantu bap-  
eshuya kwe Nciba balele, bayanyakele  
amalungelo abo. Bangovuma zonke. Asi-  
nakwenza zwi ngemali yotitshala zakona  
kuba ukwapulwa kwayo ngu Rulumente  
wayedibene nabongameli bazo.  
MR. T. BOTTMAN: Lengxoxo kade ibo-  
nakala kwi Mvo umpeshuya kwe Nciba  
awubonakalisi nto. Simelwe kuzikataza  
ngawo kuba bakwasiti. Into embi kwe-  
lazwe kuteta izibonda zodwa ezimana  
ukutalwatsalwa zibhekiswa ngapa na-  
ngapa. Ititshala ezi niteta ngazo lusapo  
kwelazwe olungazelewe nto. Nalento yo-  
nyulo sibe sitye nje bafuna amalungu  
amabini bayiposile eyona nto inkulu  
yokuba ngobanina abayakuba ngabanyu-  
li. Ute, akona na amaxeko kwi Mutual  
Improvement Society?  
MR. PAMLA: Awako!  
MR. BOTTMAN: Afenele ukungabiko  
kuba akasiva Isingsi (u Mr. Pamla ute,  
ayasiva), nakwaziyo ukusoma ateta isi  
Bhulu sodwa (kwahekwa). Kuluzisi  
ukuti kanti i President namalungu entlan-  
gisweni yapesheya kwe Nciba abalwazi  
uluvo lwabantu belifa zwi ekubeni iji-  
ndawo yabantu bakuba nokubafundisa.  
Tina masenze konke okusemandleni etu  
ukuvusa nokuba satiywa.

MR. SAKUBA: Lento iyivoti inzima,  
nakwelilizwe isand' ukwenziwa eNgku-  
le, e Dikeni, nase Nkukwe ngenxa  
yemizamo yomntu omnye mhlambi aba-  
mbalwa abayiqondisileyo. Lengxoxo  
ingapaya kwengqondo zabantu bapeshuya  
kwe Nciba nabambalwa abayaziyo aba-  
kawkazi ukushumayela. Nale ntlanga-  
niso yo Titshala kufuneka ike iyifundi-  
swe. Noko bayivayo emapepeni ngama-  
nkentenkenke avakal' emnandi abange-  
nakwenza nto ngawo. Pambi kokuli-  
ndelwa ukuba bayishumayele ivoti ma-  
baqale bayifundiswe.

SILWANGANGUBO: Ndiyaqonda ukuba  
ndihambele into ngoku. Ndibe ndilu-  
tshaba olukulu lo Manyano Ngemfundo  
ndoyiswe zizenzo nayinyaniso zalo. Le  
ntlanganiso inentshabela ezinkulu, ngoku-  
kodwa kwabafundileyo.—Isiseko sentla-  
lo yetu yivoti. Ndidanile kukubona  
inxenye yetu bantsundu isiti masipume  
kwinto zolaulo singabi nazwi kuzo. Im-  
andiseni kakulu into ka Rev. P. Mzimba  
ayenze e Simnareni e Dikeni ngo No-  
vember, yabonakala ngesi Ngesi kwi  
Mvo ye 30 Dec., 1886, inteto etu makakwe-  
lele umntu omnyama kwindawo zolaulo  
aziyekule umlungu yedwa ukuze silu-  
ngelwe. Bekusakuti kudalainja yakuba  
lisela ibotshelwe umgoqo entanyeni  
oyakuyitintela yakufun' ukungena nga-  
maroba. Lamakulu mahlanu eponi abe-  
kwa pezu kwevoti yabantu abamnyama  
base Transkei ngumgoqo wokubatinela  
emalungelweni abo. Into engeyisetyen-  
zwa kwungenisa amagama encwadini  
yabanyuli.

REV. E. MAGABA: Ipesheya kwe Nciba  
ligutyungelwe yingubo yobudenge  
nonyunama ofundileyo uti akuya kona  
bumvelle. Balele, balele bonke. Kodwa  
ke zona izitshala zoyika ukukatswa.

U MR. J. J. JABAVU: Le ntlanganiso ma-  
yiyifundise leya yase Transkei.

U MR. BOTTMAN: Ulutsha lwapesheya  
kwe Nciba aloyiki kukatswa, lutata kwa  
umkondo woyise ukungazikatsi ngento  
zolaulo — "Umvundl' uzek' indlela."  
Ixesha lokubashumayeza ligqitile, seku-  
funeka inteto ebukali yokubavusa siya-  
valvelwa e Palamente, kuba ngala £500  
kunganyula abantu abahlanu ka kwela-  
zwe abanjengo Ndaba no Feltnan kanti  
xa nga kusenziwa ubulungisa abantu  
abamnyama ngebekelwa ishumi leponi  
umlungu abe £25 kuba tina asinamali.

VICE - PRESIDENT: njengokuba  
intloko ka Rulumente u Sir Gordon  
Sprigg elapa e Rini ngoku makutunyelwe  
abanyulu balentlanganiso baye kudiba-  
naye ngalengxoxo. I Transkei yi  
Ngilane yetu simelwe kuyilungiselela.  
Watelela u Silwangangubo no Mr. Dlakia  
u Mr. Bottoman esekelwe ngu Rev. E.  
Magaba wacebisa ukuba abatusywa  
abo maza bapatiswe nezinye ingxoxo  
ezilalisa umzi ontundu ngapandle kwale  
yokumelwa kwe Transkei e Palamente.

U MR. S. NIKILO: xa into seyite  
intlanganiso mayenziwe akufuneki nta-  
ndabuzo. Nezikatsi kuteta ngazo nokuti  
lonto abayifuni banyanzelwe azinamse-  
benzi fumane kwenziwa amalungelo obu-  
gwala nje.

**ABANYULWA.**

Kuvunyelwene ukuba kutunyelwe isi-  
ne ku Sir Gordon. Lalelo ilungu labhala  
amagama amane cpetshana elicinga  
ukuba afanelekile. Kwanyulwa o Messrs.  
J. Tengo-Jabavu, T. Bottoman, B. Sakuba,  
no Rev. E. Magaba.

**INCWADI ZABA NTSUNDU.**

Lengxoxo yayi petwe yintlanganiso  
yaba Fundisi bama Hlelo eyayise Qonce  
ayali ndawo igqiba kuyo. Umanyano  
luncedisisa oko cebo. Emva kokuba u  
Rev. E. Magaba ewutshilile umoya we  
ntlanganiso yase Macfarlan ngale ngxoxo  
kutete o Messrs Siwangangubo no S. Ni-  
kele abate kufuneka incwadi ezizuma  
ezingqondweni yimfeketo o"Nomgogo-  
go" no Uvela jina Fanti" kufuneka  
incwadi eziya kuyirweba ingqondo yom-  
lesi.

REV. E. MAGABA: kukucinyiswe  
into esentliziyweni yake le. Makumiswe  
ikomiti eyomelelelo iyikangela lengxoxo  
amutaba ayoyi.  
VICE - PRESIDENT: uyatamba  
ukuba konyulwa ikomiti eqinileyo  
etamba ukuba yopumelele; yena noko  
ubabona abantu Abantsundu bengaku  
ginyeli mate ukulesa. Ngati nokuba  
zide zaka ezonwandi zininzi azikuba naba  
lesi, kuba nabafundileyo baya ngena  
ukulesa. Angkeze uyibone i Titshala  
iqondele encwadini ngapandle kwase  
Abantsundu ke baqaliswa.  
Amawetu anqena

ukukutalela ukulesa.  
ukulesa indaba zekoranti zemihla ngemi-  
hla, eziteta ngamalungelo eziqubalo,  
banokutinina ke ukunoncelamabali  
amanyange nokulungiselela izizukulwana  
ezi zayo.

MR. MWAHLA utelele. Ikomiti enyu-  
lelwe lomsebenzi ngo Revs E. Makiwane  
P. J. Mzimba, E. Magaba, Messrs Tengo-  
Jabavu, P. Tyamzashé, W. K. Nsikana  
A. Gontshi, no I. W. Wauchope oyakuba

**I JUBILI YO MNTAN'OMHLE**

Kugqitywe kwelokuba lomcimbi unyu-  
lelwe i komiti yoku kangelana into enge-  
nziwayo lolu Manyano. Ibe ngo Revs.  
E. Makiwane, P. J. Mzimba, W. B. Ru-  
busana, Messrs Tengo-Jabavu, B. Sakuba  
no P. Tyamzashé banikwe igunya loku  
wuquba lomcimbi nelokuhlomela kweli  
nani labo.

**UBUNXILA.**

U MR. I. W. WAUCHOPE: Ute lengxoxo  
yokuba amalungu olu Manyano makabha-  
lele kwindawo akuzo imitandazo echase  
utywala ngeyike iyekwe ukuxoxwa lude  
lukekezeke Umanyano njengokuba luza  
kukekezeza, amalungu angamnye aka-  
nazi tozela zamalungu kwindawo akuzo.  
Yena umzi Nobhala we ntlanganiso yaba  
zili woka ayingenise lendawo kuyo.  
VICE - PRESIDENT: Uvumelene no  
Mr. Wauchope, wangeniswa icebo lokuba  
nalo umcimbi ngeyikwika abatusywa  
abaya ku Sir Gordon. Yavuma intlanga-  
niso.

MR. WAUCHOPE: kuko into enga-  
qondwayo ngama kowetu xa kubhalwa  
lemitandazo iya ku Rulumente. Into  
ebangela ukuba ati noko selemanzini  
amagama abahlwayo angabi namsebenzi.  
Into elungileyo kukuba kutengwe ama-  
pepa ohlolo olutle okubhala imitandazo  
ukuze kungabiko mposiso.

Intlanganiso ivumlene ukuba i Bhayi  
ne Rini ne Qonce zibute imali yokulu-  
ngiselela amapepa emitandazo itunyelwe  
ku Nobhala u Mr. Sakuba e Qonce  
azapelele kuye ngaba bhala amagama.

**IPASI.**

U MR. W. M. JOKOZELI i Pasi ayika-  
hlukani nati noko kutiwa ayiko Emte-  
tweni, mayinikwe abatusywa abaya ku  
Sir Gordon. Kwavunyelwana.

**INGXELO ZE KOMITI.**

Akubangako ngxelo. Intlanganiso ya-  
vukalisa ukukalaza kwayo okukulu nga  
kwi Komiti epete olu Manyano ukuba  
ekupeleni kwexesha layo ingenzingxelo  
ngobu gosa bayo.

**IBALI LABA NTSUNDU.**

Amanene ayenulwe ukubhala iBali  
laba Ntsundu o Rev. P. J. Mzimba ;  
Messrs W. W. Gqoba; W. K. Nsikana  
no Alex. M. Njokweni akomelelanga  
kulowo msebenzi abengeko onke akaba  
nenxelo ayitumelayo kanjakaqo.

Abatusywa koyintloko yo Rulumeni u  
Hon. Sir J. G. Sprigg, babe nokudibana  
naye ngokwesi-Tatu ukumka komhla. Si-  
balisa ngokufutshane.—

**INGXELO YABA TUNYWA**

Kucelwe u Mr. B. Sakuba ukuba apa-  
kele intlanganiso udaba lokudibana kwa-  
ba tunywa no Sir Gordon Sprigg.  
Ute: Into yokuqala abayenzileyo ku-  
kumxhumisa u Sir Gordon ngenxa ye-  
ndwe atweswe yona yi Nkosazana  
yokuba namhla emgasengayo u Mr.  
selengu Sir. Kulandele incwadi epuma  
entlanganisweni yoku bulela u Rulume-  
nte ngokulungqiba kakuhle kangaka  
oludushe beluse Mampondweni, no-  
mqnqeno wokungena lomoya upolileyo  
obonakaliswe empaweni yoludushe wa-  
ngamama ungasi similo sika Rulumente  
kuyo impato yake yaba Ntsundu.

Ipendule ngengeto ende u Sir Gordon  
intloko zayo ebulela ukuba kwaba tu-  
nywa kuye kuba ebakangelela ukuba be-  
lapo nje bamele zokulele izizwe ezintsu-  
ndu: yaye lonto iyakudala invisi-  
sivawo pakati ko Rulumente nabantu  
abamnyama. Wabulela nendawo yoku-  
ba siliqonde iwonga alinikweyo, watsho  
esiti Inkosazana ipete intlanga ezininzi  
ezimhlope nezimnyama, kwelilizwe ke  
nguye opatele Inkosazana. Empatwe-  
ni yake akafuni mketo, ufuna ukubapata  
bonke abantu be Nkosazana ngokufanayo  
Wamfunda esemncinane umntu omnyama  
waza wamtanda yonke into ayenzayo  
ulinga indlela zokumnyusa ngentlalo  
ngobu Krestu, nange mfundo. Okunene  
ake ako amaxesha amabi ekute emalinge-  
ni ake kwako ubugqungqudu, kodwa  
ke into eziduleyo zeziduleyo mazi-  
ngeswatywe sikangela pamfili. Xa kuko  
isiroo kubantu abamnyama mabeze nge  
ziqu ku Rulumente okanye bambhalele  
ngokwabo, lonto yokwenzelwa ngaba  
Fundisi nabanye abantu abati bazizihlo-  
bo zabo iyampitilizwa u Rulumente  
anga yazi apo ikona inyaniso. Ngeku-  
liwama Mpondo ukuba yena Sir  
Gordon angali kuba olu laulo lwake lu-  
lalo lolxolo, Namaxesha ayatembisa  
ngati Umdlali uya ncoma pezu kwetu  
ngoku lungisa inveliso yomhlaba.

Mayelana nevoti singavakalisa.  
INGXOXO NO SIR GORDON SPRIGG.  
U MR. TENGO-JABAVU ungenise ingxoxo engo  
kumelwa kwe Transkei e Palamente. Wati  
kukomteto owawu singetwe libandla le Palamente  
ngokuba Ogqitileyo. Ute lowo mteto wawu calula  
ibala kuba wawumisele ukuba Ontsundu angabi  
nguye umvoti ngalo lonke ixesha engekabi  
namhlaba nendlu exabiso liyi £100, kanti omhlope  
ngokhale enaza ezonto zikwixabiso le £25.  
U SIR GORDON SPRIGG ute ukupe- ndula abantu  
bapeshuya kwe Nciba base panti, abakafanelwa yi  
voti, nakweli- lizwe basaqutywa ngokwe gusha  
Abantsundu ukuya kuvota bengayazi neyona nto  
bayenzayo. Kwinto zoluhlobo batembele kuba  
Fundisi nakube Lungu be venkile. Kanti ivoti  
yenzelwe ukuba ulowo nalowo avakalise ngayo  
umxhelo wake ngoku patele kwicimbi esazeké isi-  
ngetwe ngumzi.

U MR. TENGO-JABAVU upendule wati mayelana  
nokuvivisana nokungavivisani kwengxoxo ngaba  
Ntsundu, yinto eyaze kayo ukuba nakwaba Mhlope  
bako ka- kulu abangagqibileyo ukuziqonda ingxo-  
xo esazeké zisingatwe ngenxa lokuvota Londawo  
ngoko ayimandla mali. Abantsundu balinikwe  
ilungelo levoti bengekaliqondi baza abasebenza nto  
ngalo, nabate banoffi ngalo abakalonakali.  
Yanelo iminyaka benyula amalungu e Palament  
Abantsundu, akukabiko nalinye ilungu  
abulinyulileyo elite layixesha lonkundla.

U SIR GORDON SPRIGG ute Abantsundu base  
zingxungu (barbarians) ngoko abanjalo  
abakafanelwa kukuba uluvo lwabo luvakaliswe  
kwinkundla enganga- leyo ye Palamente. Ngemihla  
yonyulo baya fundiswa amagama abadyarcelenya  
u MR. TENGO-JABAVU ute umnumzeto  
woyivuma yona into yokuba aba baribari belilizwe  
bahlukile kuba baribari bamanye amazwe  
abantloko zixineneyo; abeli bebenombuso wabo  
wenkosi onghahlake kuyapi kulo wama Ngesi.  
Amapakati Enkosi anokulinganisela namalungu e  
Palamente. Abantsundu beli babonisile kanjako  
ukuba abalibatini ilungelo loku vota  
bengekaliqondi, ngabulatabata abalonakalisa  
nganto. Yena usangqinelana noluvo luka Sir Gor-  
don awaluvakalisa e Monti ngo 1877 nga-  
lomcimbi.

U MR. GORDON SPRIGG ute lonteto  
uyayikumbula kakuhle. Bayazina abatusywa  
ukuba Abantsundu abayifuni bengayikatalele  
ivoti. Bangaba bayamazwi u Rev. P. J. Mzimba wase  
Lovedale, ute yena walesa kwi "Mvo" inteto  
yalom Fundisi ubekhekileyo aye kuyo Abantsundu  
ngegubema bangabi nanto yokwenza nento  
zolaulo; ngebeyekela Omhlope ukuba alaulo.  
Lenteto yena uyimandipe lunene, kuba estiti  
Omhlope unokumhlala ngemfanelo nangobubele  
Ontsundu. Luyintonina uluvo lwaba tunywa ngale-  
ndawo ?  
U MR. TENGO-JABAVU ute olwake uluvo  
alungqinelani noluka Mr. Mzimba uziva enako  
ukuyipendulela umzi Ontsundu. Nawo  
awusungqinelana nalowo Mfundisi  
ubekhekileyo. U Mr. Mzimba wenze umlinganiselo  
ngaba Ntsundu base America abantlalo nebali  
lahlukileyo kwelaba Ntsundu belu.

U SIR, GORDON walate ku Mr. Bottoman ukuba  
yena utinina ngengeto ka Mr. Mzimba, upendule  
wati akavumelani naye ubhekise ku Mr. Sakuba ote  
umcha- se kanye u Mr. Mzimba.—Ngo quarter to 4  
kufike osi Sandla kwabonakala ukuba abatu ywa  
bahlukane no Sir Gordon ukuba ubenomnqoppiso  
kwenye indawo, ute usakolwa mabe abatusywa  
babuye bafike ngo 9 kusile. Babekuti  
makugqitywe

abatusywa kuba bemka kwanini ngomso  
wati lomsebenza bangawo mkulu kuma-  
lowo basusela emakaya. Kwaba kuya-  
vun

isilingo sikwelelwe kubo, kanti kwinto ezi-njengokuhlutwa kwemipu nevoti bacalulwa bebengazicelanga? Akuko mntu uyakusirizela esi sicelo.

U SIR GORDON ute into yokuba ontsundu aye eluzizana e Palamente ecela ukuba ukuba makakuselwe ngomteto iyakubonisa ukuba ontsundu ubutataka ngumntwana, aze amadoda alonkudla usezintweni zevoti ati makapatwe njengomntwana.

U MR. TENGO-JABAVU ute kutenina lento kungabi sekunjalo pesheya kumadoda anjengo Sir Wilfrid Lawson alwela kanye lento icelwa ngabantsundu kwi Palamente. Lomadoda achase ukutengiswa kotywala akukatsho bani ukuba ngoko mawahlutwe imfanelo zawo.

U SIR GORDON : imeko zeli azifani nezela-pesheya. Kona isizwe sine. Enye into ndazi ngapezu kwako ngento zelapshesheya Ndazalelwa kona.

U MR. TENGO-JABAVU: umteto sewumisi-we yi Palamente sekusele ukuba uhanjise ngu Rulumeni womnumzeto akuko nto abanyama baya nayo e Palamente. Kunjani-na kuke kulungwe iminyaka emihlano.

U SIR GORDON : singafanelana sisikupa isaziso sakomkulu sisiti mabungatengiswa kontsundu kuyo yonke i Koloni ngomso, into yokuqala yakuhlangana i Palamente inga kukuba babuzwe qata ukuba bayenzele nina lonto. U Rulumeni akangefumani bahxasi ngeso senzo. Akakwenza nto kulomcimbi ngapandle kokuba ade abe uyalalele yi Palamente.

U MR. J. TENGO-JABAVU: umnumzeto unga bangaqonda ukuba into amabazwe kukutumela izicelo ayakuti u Rulumeni azinike indlebe.

U SIR GORDON: Ewe, u Rulumeni wozihlanganisa abeke pambi kwebandla izicelo ngelithuba.

## IP ASI.

MR. B. SAKUBA ute esinye isiroro esi-de ngoku sangumkubane kubantu abantsundu yi pasi. Uko umlomo ekumana kusitwa umntu angahamba ngapandle kwayo azasuke abanjwe; nasekuzeni kwetu apa e Rini sike sajikwajikwa ngunongqayi esiti sakumpendula ngokuti akuko into wapasi. wati asinalungelo lokuhamba namahashe singena ncwadi yawo, lafumana lasiyeka ngemfefe zalo. Sicela ukuba u Rulumente abe nento nenzayo yokusikulela, angabi yingqunyenibe sipela.

SIR GORDON : ute ipasi le ayiko emtewQii kubantu belilizwe. Noko ingeko-yo ayingekanyelwe bani yona into yokuba kufuneka impahla yabantu ikuselwe ekubiwini, kanjako niyazi mani ukuba abantu abamnyama abantonye. Abanjengani nje akuko matandabuzo ngabo ukuba akufuneki zipasi kubo kodwa ke wona umndilili wabantu abangekapumi kwintloni zobumnyama akungelunge ukuba baykwe babe lusali oluhamba napina lungenamqalilelo lugcinwe ngawo.

MR J. TENGO-JABAVU ute isinqe sesikalo setu sithi njengokuba ipasi ingeko emteweni kude kwalunga kuba ayinaluncedo ilishiswa kubafuyi ekubeni isisixakaniso ebantwini. Abantu ebayolelelo ngamasela odwa kuba xa lifuna ukuya kuba e Qonce nokuba Kuse Batenjini licela ipasi libambatise ngayo ukuzenza umntu ofana nabanye kanti libamba lilongalanga indawo ezidamdandam. Uz'ufike ke lamapolisa ehamba ebhomelana nabantu abalungileyo ekungeko nase pupeni ukunyatela impahla yomnye. Asisateti ke ngembambeselo eluhambeni ezenziwa yil pasi, ugokoke mawubulawe kube kanye lomteto umntu abohamba ezitembe ubuntu bake engatembe pasi, nabebayo bangabanjwa busulu. Owona meto ngewumiseleka ngowokuquba impahla. Ngokwenteto ka Mr. De Wet u Rulumente akafuni pasi; kodwa kusekukheli ukuba iza kwenziswa kuba ngale Palamente igqitileyo kuko amalungu atile e Palamente awungenisayo, akawulahile ke nangezayo akubuya awungenise siqanyangelwe okunye. Abanyebelezi aba-njalo maze angabavumeli u Rulumeni yaku dibana i Palamente.

U SIR GORDON : ute lendawo iyavakala, woti akufika e Kapa ake adibane no Mr. De Wet nge pasi, angaketi woti ati, kodwa ke abantu abamnyama mabamtenbe u Rulumente ukuba akasokwenza nto iya kubenzakalisa.

Emva kwemibulelo evele kumacala omabini vahlukeni intlanzeniso evole kunene.

## UMPANGA KA MR. T. MAKAPELA

Kungosizi esivakalisa umpanga womhlobo U Mr. Thomas Makapela, olishiye elipakad ngo 6 January lo, Emncotsho. Ubevi titshala yase Tshatshi kulomzi wase Qonce ngawo lonyaka upelileyo, etabate indawo ka Mr. Teyise Mboni, ononyaka ngoku ebuhhile. U Mr. Makapela ebengumfo ozolileyo. Nakuba ebengenamfundo inkulu, kodwa wenz umsebenzi omhle esityeni se Nkosi. Nge Sabata yokuqala ku October wasikumbeza All Saints' Church isidlo sokuhlwa se Nkosi. Umhlobo wetu u Mr. J. J. Irvin khyeko naye ngalomini, kanti bobabini saqgibela, kuba sapumla pezu kwabo isandla skufa ngokunaniandl ngokuba ababuyanga babe namandla etyalikeni emva kolosoku. Siyatamba hi yobehle ifunyanwe indodana efane. yo yokutabata inda. ro yake e Leopold t. U Mr. Makapela ungawatywe ng January, ngu Bev. R. W. Stumbles. Ube-ndoda eqimileyo.

SATURDAY, 15 JAN., 1887.

ON the appearance of this, the first issue of this journal, after the mournful we have lately received, we refrain from expressing our very deep regret at the death of Mr JOHN J. IRVINE, the great Lend and champion of Right and ice for the native races of this

land. The intelligence of the death, which took place on the afternoon of Sunday, 2nd January, in London.

will as it has done among our white friends—strike a dull pain to the hearts of vast numbers of aboriginal natives throughout South Africa. At an age when most men are said to have but reached the prime of life, the inexorable hand of death has laid him low, and his place knows him no more. We have known him, and followed his career for a considerable length of time, and if there were three qualities which more than any other distinguished him they were his fearless honesty earnestness, and thorough devotion to duty. We sincerely condole with the family of

which he was so conspicuous a member. While Mr. IRVINE'S figure has long been familiar among the leading merchants of Kaffraria and the farmers of this Province, it will be chiefly among the native people that his death will be felt to be an irreparable loss. He was their tried, generous, and true friend and spokesman. No doubt Mr. IRVINE owed much of his influence to his wealth, and the popularity of that influence to the manner in which he used it; but the main power of his life was his character. He was a man of defined purpose, high and strong will. Through life he has maintained an unsullied and blameless conscience. It was mainly the high tone of the man which made him a power in the land. In the days of the stern, harsh, and indiscriminate measures which Sir GORDON\* (then Mr.) SPRIGG originated for repressing and humbling the natives, Mr. IRVINE heartily espoused the cause of our people and earned for himself their esteem and lasting gratitude. It has been well said that next to Mr. SAUL SOLOMON, he was the most uncompromising champion of native rights in the last Parli-

ment; and it is singular that his last public act was the inditing, on board the ship that bore him to his fate of the unanswerable letter which he left with the Hon. Mr. SAUER for publication in the *Cape Argus* against the iniquitous quarrel that was being fastened upon the Pondos by the jingo party, aided and abetted by whilom friends of the natives and of justice. He had made the cause of the Pondos especially his own, as the debates of the last Parliament would show: and it is very gratifying to know that he has lived just long enough to witness his advocacy of this question crowned with success by the recent settlement. How during the want which prevailed in 1884-5 he succoured the famishing natives in the districts of Kin Williamstown and Stutterheim, is perhaps not generally known. So much did he do for the natives that it is difficult for us, of all people, to bestow on him the praise that he has really deserved, without seeming extravagant. But the Press Opinions which we reproduce pay warm tribute to the memory of this distinguished citizen, which is more eloquent than anything which can come from the pen of a native.

Of Mr. IRVINE the *Cape Times* writes:—

The report of Mr. J. J. Irvine's death came unexpectedly, though when he left the Colony a few months ago the state of his health caused his friends the most serious concern. He was, in many respects an exemplary colonist. Of humble origin, by steady, persevering industry and enterprise he acquired wealth; and his money was then sunk to a very great extent in the development of the resources of the country. His farm, Waterford must have cost him first and last, not far short of £100,000; and though the investment was not a remunerative one yielded the profit of a splendid example of faith in the land. As a politician, Mr Irvine was earnest, honest, and brave. This, praise is more willingly accorded him inasmuch as many hither words were written in the heat of political strife which it would be vain now to recall. In his advocacy of the native cause Mr Irvine deserved the sympathy of every lover of justice; and we believe that it was an advocacy inspired by sincere and genuine principle. The colony can ill afford to lose such men. In political life sincerity and earnestness are flowers of too rare growth.

The *Cape Argus* remarks:—The news of the death of Mr J J Irvine, which reached King Williamstown on Monday, will be received throughout the Colony, and particularly on the frontier, with feelings of the deepest regret... Mr. Irvine's public life was concentrated upon one

object; and it was an object of which any man

colonist may differ as to the means by which it must be accomplished. He said once in Parliament that colonists should bemoan their lot in having native difficulties to settle—it was the task of settling native difficulties that made this country worth living in. So it was to him, for, next to Mr. Saul Solomon, he was the most uncompromising champion of native rights in the last Parliament. He was not eloquent, or rather, perhaps it should be said he was too impetuously eloquent; but his singleness of purpose and Stirling political uprightness of character made him a man of mark. He was perfectly independent of the prizes of political life, but was considered as very near office when the Seaman ministry was formed in 1881. Like Mr. Solomon, he did not scruple to fly at his friends when they were not going straight, as he thought, on native questions. As for his political enemies, he would give them no quarter, so wholly convinced was he, judging from the purity of his own motives, that they were wholly in the wrong. In the disarmament days he was at the height of his political vigour, and no man of the best Opposition we have yet had, for fighting power, struck right and left more unweariedly than he. His local knowledge of frontier affairs was very close. During the last Gaika war, he was frequently consulted by Sir Bartie Frere, his local knowledge and acquaintance with native character making his opinion of great weight. He was, of course, no without severe detractors, the opposition to his views going to the length of personal accusations of dishonourable conduct; but upon one noted occasion he boldly challenged his assailants to make good their assertions in a Court of Law, which, of course, they were unable to do, and after that episode he received more respectful treatment. Nothing, whether of blandishment on the one hand or abuse on the other, ever turned Mr. Irvine, from the path his conscience ordered for him. His death is a real loss to the country, for the good which such a man might have done with another spell of life before him is incalculable.

Alluding to this sad event the *Port Elizabeth Telegraph* says:—

The news received here on Tuesday last that Mr. John J. Irvine had died in London on the previous Sunday was a painful surprise to all who read it..... That his death is a severe loss to King Williamstown and Kaffraria is readily understood; it is also a loss to the whole Colony.....

His chief obligation was to his mother, who lives to mourn the apparently too early death of her darling son. From her lips he first learnt the duty and pleasure of hard work, the love of honesty, the religious principles which were never paraded, but which guided him day by day..... He never knew what it was to be idle, he kept his business hours as strictly as if he were a junior clerk, and gave his evenings to diligent study. Thoroughness was a chief characteristic. He was precise to a fault in making a bargain, and once made as precise in carrying it out; hence he passed for a hard man among those who sign any document without reading it, and regard a promise to pay in three months as only a formal admission of a debt. But he was liberal in ways not intended to lead to the public prints, and besides gave much valuable time to the service of the community. In 1879 he was returned to Parliament. His own supporters were always proud of him, and even his sternest opponents admired his energy, thoroughness, and persistency. What he believed to be for the good of the country he advocated privately and publicly with unflinching zeal....

From the *Cape Mercury* (King Williamstown) we cull the following

.... The blow is not alone to the family circle of which he was the centre, but Kaffraria loses one whose place will not be filled. It was here that his early struggles with poverty and disappointment were, and it was here that he showed the true manhood that was in him by standing up valiantly for what he believed to be right and just. When business ability had placed him in a position of independence, he gave to the country for several years his indomitable energy and ripened experience, and never did flinch from the battle, or swerve from the course he felt to be right. His parliamentary record is one of which any man might be proud, because he fought for the "wrongs that need resistance," and from the platform which he took up he was a power in the land on the side of what is true and good. In many ways he was a pattern colonist, but he showed his true patriotism in choosing to make his home in the land which had given him success, and his splendid farm "Waterford" was not—as the writer has special reason to know—for the gratification of a particular hobby, nor merely to satisfy a perfectly laudable ambition, but from a conviction that was a duty that he owed to the country in his position as a man of wealth, to use his means to further the agricultural and pastoral resources of the land in which he lived. . . . The intense energy which had ever been the chief characteristic of Mr. Irvine led many to expect that he would pull through, but he felt the end was drawing near, and made every preparation to be ready when the angelic message was delivered—"Thou hast been faithful in many things. Enter into the joy of thy Lord." It is a life with a lesson of the value of labour and moral worth; one of those lives of which we have far too few to point to. We do not here intrude upon sacred grief, and words of sympathy are almost idle in the pre-ldto be more than local, and the Colony will regret the early closing in of the career of one of its best of men.

The *Watchman* (King William's Town), with the political views of which Mr. IRVINE never sympathized, has the following observations:—

Williamstown dis- How sad it is that in opening the first

sheet of a new Volume of the *Watchman*, the first record we have to date is that of the loss by death to King William's Town, and indeed we may say to the Colony itself, of one of its most prominent, most worthy citizens. Mr. John J. Irvine is dead. The mournful intelligence of his decease on Sunday last was communicated to the family by cable the day before yesterday, and on its becoming known to the community, the only expression of feeling to be heard was one of the deepest possible regret, whilst yesterday, as if to give outward expression to that feeling, flags were hoisted half-mast high at the principal mercantile houses in town, and we are sure that in offering to the widow and children, to Mrs. Irvine, senr., and to the brothers and sisters of deceased our heartfelt sympathy, we shall be but giving expression to the sentiment of every member of this community. Kaffraria and King William's Town can claim Mr. John J. Irvine as specially their own, he having, we believe, commenced his career in the Stutterheim district of the former, and made the latter his home for the last seventeen or eighteen years or so. B Mr. John J. Irvine was a good son and a good brother, at the very outset and all through his career exhibiting and continuing to exhibit those most excellent qualities, he was a man of great energy and enterprise, and although his experience in working himself up to a position of comparative wealth and some influence, must have been of a very prosaic character, yet he was not devoid of a certain amount of sentiment. . . . It was always a matter for regret to us that we differed with him in politics, and to that part of his career we make but a passing reference, being naturally unwilling at such a time to awaken such differences.

In the *Frontier Standard* (Cathart) we read:—

... In Mr. Irvine, Kaffraria has lost one of her wisest sons. He has been in every sense a representative man and a true patriot. Building up a great business by sheer industry and energy he, instead of, as is the usual custom, carrying his gains away from the country, devoted himself heart and soul to the improvement of Colonial farming, to that end establishing the model farm of Waterford, one of the prides of the frontier. As a member of Parliament lies ever bent his not inconsiderable intellectual powers to the public good, and took a broad and enlightened view of all political matters. As mayor of King William's Town he worked earnestly and well, and in his private capacity he was! both trusted and liked. The Colony has too few men of the John Irvine stamp, and we can ill afford his loss.

Writes the *E. P. Herald* (Port Elizabeth):—

We wish here to pay a passing, tribute to his memory: to throw a handful of dust into his grave, for we feel that by his death the country has lost one of its most energetic and enterprising Colonists. . . . While in Parliament he always voted and spoke in a frank and fearless manner, and served his constituents faithfully. It was our lot, as public journalists, occasionally to differ from his views, but his does not prevent us from expressing our deep regret at his removal from a sphere of labour in which he was doing much good. He was a "foeman worthy of our steel," and now that all is over, and he has gone to his long home, we can sympathise with his relatives and friends in this hour of their bereavement, and express regret that Providence has removed from our midst one of our foremost fellow-men.

We read from the *Journal*:—

The death of Mr. John J. Irvine will be universally regretted throughout South Africa. His disease is stated to have been cancer in the stomach, and was from its nature incurable. Mr. Irvine stood high amongst our merchant princes and public men, and had attained his great wealth and position by his own exertions. He was among the few really patriotic colonists who having made money in this country of their adoption have remained here to aid in the development of the resources of South Africa, instead of retiring to the Mother Country. He took a benevolent interest in native affairs, and one of his last acts before starting for England was to write to a Border paper urging that consideration should be shown to the Pondos.

The *Star* pays him the following glowing tribute:—

The death of Mr. J. J. Irvine, one of the most prominent residents in British Kaffraria, and whose liberality and philanthropy have been conspicuous characteristics in his connection with King Williamstown and its surrounding districts for many years, is a heavy blow to the whole community. Few men have made so favourable an impression upon the minds of the people with whom he came in contact as he. His character was a noble one. Rich in this world's goods, he was generous in their distribution for the benefit of those less fortunate. As a friend to the natives, and highly valued and trusted by them, he wielded an influence in their concerns which ever tended to their welfare. For many years he has identified himself with the social, as well as commercial interests of the town and district in which he lived, and spared neither his means nor his influence to further them. He was the friend of all, and enemy of none. In Parliament he, for five years, advocated measures for the public good, and especially those which had any tendency to ameliorate the condition of the native races. He was a merchant of rare tact and business ability, and was one of the first to enter largely into the direct importation of American goods. Whatever he engaged in prospered, though he was not without seasons of peril and threatened disaster. He died in London on Sunday last, whither he had gone for surgical aid, after suffering much pain, from, it is said, internal cancer, leaving behind him a spotless name and an unsullied reputation. Our deepest sympathies are with his bereaved Most sincerely do we regret the death

The Penny Mail remarks:— Mr. Irvine, of King

trict. As a farmer and man of business he could ill be spared from the Colony.

widow and young child The East London *foispatch*

refers to the news:—

A feeling of gloom pervaded this community yesterday on the arrival of the news by cable that Mr. J. J. Irvine was no more. He died in London on Sunday last, and the occurrence must have taken place very shortly after his arrival in the old country. In him Kaffraria loses a man whom it can badly spare, but more, his death is as distinct a loss to all South Africa as any that has been recorded for many years. The simple fact that, making money in the Colony, it was his pride and ambition to do what in him lay to develop the country's resources, and to set an example of practical farming which does infinite credit to his enterprise Sas it stands, will long keep his memory green upon this border. His politics had the merit of being sincere and well inten-

tioned towards all classes, white or black. He is gone to his grave, cut off in the prime of his manhood; but it will be long before his name and good deeds will ease out of the land which he loved, and which he made in truth the land of his adoption.

While the East London *Advertiser* writes:—

The news of Mr. Irvine's death, that reached us by cable last Monday, has been received with unfeigned and universal regret throughout the whole of Kaffraria. Political opponents and business rivals alike deplore his loss; to those interested in the improvement of farming it is well nigh irreparable. Mr. Irvine's comparatively short life has been eminently a useful one; wonderfully successful in business, for which he had an unbounded capacity, joined with great perseverance and foresight, he yet devoted much of his time to public matters..... A man of quiet unpretentious manners, he had always the courage of his opinions, his tastes were simple, and he never made a show; as a master he was strict, and luff but little patience with carelessness and stupidity, but those who served him well found him just and liberal. During the term he represented King William's Town in Parliament, where he proved himself a ready and fluent debater. For some time past he had been suffering from ill-health, and he was in the hope of deriving benefit from the change that he took the trip to England which was to be his last. He leaves a widow and family. We do not believe in tendering makeshift sentiments of sympathy to those who are afflicted, the heart knows its own bitterness and requires no aid from outsiders to realise its loss and bear it withal; suffice it for us to add our tribute on public grounds to worthy citizen and Colony. the memory of a benefactor to the

The *Kolistad Advertiser* thus

It is with much regret we have to announce the death of Mr. John J. Irvine, which occurred in London last Sunday morning. Mr. Irvine was all that a colonist could be; a successful merchant, an enterprising agriculturist, and a man always ready to give his services in any cause for the public good. He will be greatly missed.

From the *Alice Times* we extract portions of a communicated article:—

Mr. Irvine was the moulder of his own fortune. He was a successful merchant and one of the most prominent men on the Frontier. He led an active, vigorous and useful life, not only as a commercial, but as a public man and a citizen. His loss is a public calamity in the truest sense. For upwards of five years he represented King Williamstown in Parliament with conspicuous ability. He was an admitted authority on native questions in which he took a deep and abiding interest. He retired voluntarily from Parliamentary life to visit Australia, America and Europe in order to gain and to bring back experience and to use it for the benefit of the Colony. He left the constituency with the promise to represent it again, and that promise was anxiously looked forward to. It was his ambition, as it was the hope of the whole Frontier and Transkei, that he would be able to resume his active public life at no distant date. These hopes must now be laid aside for the call has come, and he has been called to serve in a higher sphere, and to engage in higher and more lasting activities. He was a man of boundless energy and courage. Though he was often differed from, all admired the singleness of his aim and the honesty and uprightness of his life and character. He was ever ready and willing to speak out and raise his voice on the side of peace, justice, and right. His letter to the *Argus*, his last effort and public act, counselling a peaceful policy in Pondoland, written in pain and feebleness on a sick bed, from the homeward bound steamer in the Cape Town Docks, is significant and characteristic of the man. He was the firm and bitter opponent of all who sought to draw distinctions between the various nationalities in this Colony. In his death the Native Tribes suffer a heavy loss, as they lose a fearless exponent of their wishes and feelings. His opinions upon Native-matters were based on upon theory, but upon a long and dried experience. He spoke and understood the Kafir language thoroughly, .....

To his aged mother and family we respectfully tender our deepest sympathy in their sad bereavement. His life and all he had been able to accomplish in it is full of example to every colonist, and while we drop our tears at its early close, we commend it to others as worthy of imitation. It is a monument he has raised up to himself, not easily removed or to be forgotten.

Lishicilelwa umninilo, u JOHN TENGO JABAVU ngu HAY BROTHERS SMITH Street, King William's Town