

# 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 ne

NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,

Kwa

CHUDLEIGH,

Ukangelene ne Town Hall,

Uhlala aba nento eninzi etengwa ngama  
XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esezi tungiwe

Iminqwazi ehonjisiweyo

Iqiya ezilushica

Imibhalo, njalo, njalo

KWEZA

Madoda ingubo

Zi suti Zamadoda

Ne Bhatyi ne Ndulubhatyi

Ne Bhulukwe

Ihempe

Ne Kilisbanti

Iminqwazi ye Tweed neyo Fele Ibhulukwe

zokukwela, Ileginisi njalo, njalo.

Isiliti nengubo ezinganye ezi ncinane zama

kwenkwana nezoluthsha.

Yeyona ndlu isisulu empa- hleni  
yoku homba neyoku nxiba 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 Makeleni,

E-QONCE.

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu

nomteteleli wama Fandesi,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e  
Tayitile. Uquka izi kweliti zi Bhatalwe kwa  
ngoku.

Yonke into ayi patisisweyo ifezwa  
ngokukaula.

Uli Gosa le Colonial Mutual Life Assurance  
Society.

YIYANI KWA

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza

Imela ne Folokwe

Ikoyi—Ikomityi ne Pleti

I Lampi

Impahla Yendlu Yonke, njalo njalo

Kakwako imisesane YOKUTSHATA YE

GOLIDE neye NGEJI ETSHIPU.

## Kuwo Wonke Umzi Ontsundu!

Xa Sukuba nityelela e QONCE, pambi kokuba nizitengele Impahla

*Yitini Gxada kwisitora se Ngubo, njalo, njalo, so*

# DYER AND DYER

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, zijsala igazi.

ITYALI ZETU EZILUFIPA, zipandla ilanga.

INGUBO ZOMTSHATO EZENZIWE kakuhle.

Kwa nentyantambo nezigqubutelo ngamaxabiso apantsi kanye.

INGUBO ZOKUTSHATA, ZEKABA ZIYASIKWA ZI- TUNGWE.

IKELEKO, ILINZI, IPRINTI, INTLOBONTLOBO 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 elifutshane. Kanilinge umxube ka B. G.  
L. we Fiva (cesina) ongekoyiswa. Imali inqabile ke kunga  
banjiswa nge gusha ne bokwe nanye impahla ilinganiselwe  
ixabiso layo. Elona gosa likulu e Transkei, ngu

P. H. POTTER.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. HULLING,

ONYANGA NGEMITI YASEKOLONI

NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yelelekwi

Hashi Elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site

kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele

xa umntu ebehlwe lihashe elingwevu nokuba sesinye isifo.

Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufeleni, ibotile elula 5/-, enkulu 10/

Oka Kulling umncedi onyaniso wesisu se gazi, ibotile elula 3/-, enkulu 6/.

Oka Kulling umncedi onyaniso wezi fana zama nkazana, akuko yeza liggqita eli linge

botile ezihamba kwi 4/-, 7/6, 11/- ne 22/.

Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa

nama dyungundyungu—linge mbizana 2/-, 5/-, 11/-, ne 22/ inye.

Aka Kulling amagaqana oku hlambulula igqazi, eku ngeko nto ingapezu kwawo ange

bokisana, 2/-, 5/-, 11/-, ne 22/-

La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngcambu ezimbiwa apa e

Koloni ezi hleli zigciniwe.

Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlaumbi uye

kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo

ngemali encinane.

## Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH, e

Nyutawuni nakwisitalato esipambi kwe

ofisi ngase mcancatweni.

## W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitona esinga pantsi esesitatu, No. 3, Kwinkundla ye marike, E-QONCE.*

Uhlala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawan'ka ngento ezinjengokutya.

*Impahla zamkelwa nguye azitumele kumacalana onke e-Koloni.*

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

## W. J. DEALY

**UTENGA Umbona, na Mazimba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku rola ixabiso elipezulu kanye lase Markeni, e-Qonce.**

## ISISULU.

## KWA BEET.

**IMPAHLA** ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisulu! Isisulu! e Qonce ukangele emarkeni.

## HARTIGAN &amp; CASEY,

Abatengisi bempahla ngempahla.

**BAHLALA** batengisa impahla ehambayo kanye ngenyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla ehambayo nokuba yekabana. Ubani uyinikwa emva komisiko imali. E Qonce, 20 July, 1886.

## GIE BROTHERS,

Abatengisi naba Tengisi bento Yonke.

**KUPELA** kwesi Tora saba Ntsundu ngenene kule Doloupu yase TARKASTAD.

Zonke intlobo zezinto eziveliswa yi ntsebenzo yeli lizwe zitengwa ngamaxabiso apezulu kanye.

## GEORGE GIE

I-Arenti yo Mhlaba, no Mteto noku Tengisa GREY STREET, TARKASTAD.

**IZIKWELITI** uzibuta ngoku kauleza, inikwe umninio kwo oko.

Onke amatyala aba ntsundu etetelwa ngemali encinane kakulu.

Uli Gosa le South British Fire Insurance Company of New Zealand.

## BANTSUNDU!

**NINGAYITENGA** kaloku nge sheleni e zimbin e sikispeni, i "XOSA-KAFIR GRAMMAR," eyenziwe ngu J. TORREND, S. J. Ezinye i ndawo zayo le newadi ziyakucalula u kuteta kwenu, ziti e zinye i ndawo ziyakufundisa o kwa Mangesi. Le newadi ino kuzuzwa

*E Rini (Graham's Town)*—kwa T. and G SHEFFIELD, *Eastern Star Office.*

*E Qonce (King William's Town)*—kwa W. T. RANDALL.

*E Komani (Queenstown)*—kwa D. S. BARRALE.

*E Kapu (Cape Town)*—kwa Juta.

*E Bayi (Port Elizabeth)*—kwa IMPEY, WALTON & Co.

*E Tinara (Uitenhage)*—kwa H. W. BID. WELL.

*E Rafu (Graaff Reinet)*—H. E. SANDFORD.

*E Dikeni (Alice)*—kwa R. STOCKS.

*E Dodoloro (Dordrecht)*—kwa J. V. OBRIEN *E Ngqushwa (Pieddie)*—kwa A. C. BENNETT *E Sidutyini (St. Mark's)*—kwa S.D.SNOOKE Kwa na kuzo e zinye indawo.

**ISIKOLO SASE MTWAKU.**

**KUKWAKO** indawo yentsapo efundayo kwindlu yododana.—Isikolo siyakuvulwa kwakona ngo 24 January 1887.

CHAS TABERER.

## NDIBELWE.

NDIBELWE ngomhla ka December odlu- leyo apa ku Tsole ihashe elibomvu, iminyaka mine liyi "Hantom," linomthosi ong J.U. itshoba linqunywela, nomda eshi- nqeni ngase kohlo, nokulunywa ngamanye.

Ondilandisileyo ndomvuza ngokufanekileyo. J. KUZANE.

## Isikolo Sabafundisi, no Somsebenzi.

ST. MATTHEW'S, KEISKAMA HOEK.

**KUKO** indawo yamakwenkwe antsendu kumashishini oku Khanda Ibhakile, noku Khanda Intsimbi—nokwenza Inqwelo, noku Cwela, kwesi sikolo

Bhalalani ku

REV. CHAS. TABERER.

## NDIBELWE!

**MAZI** ebomvukazi; iminyaka yalo mihlana; linekolo ebunzi ete incam

apezulu yekolo leyo yanokutyeke yatyekeka kwicala lase kunene. Linentsumpa entanyeni kwicala langasekunene, kwanenye esilevini. Itshoba alifide kakulu pofu alinqanulwe. Alifide noko. Ndiipeni amehlo mzi wakowetu.

KLAAS LOTSHA,

c/o DYER & DYER, King William's Town. 14 January, 1887.

## KUMA-SINYAHLA.

**UMNINAWA** ka SINYAHLA owalahlaka ukuciteka kwesizwe ndimvile apo akona. Ndifuna ama-Sinyahla nama-Sinyahlakazi ayazi lonto.

Ndim HENDRICK SINYAHLA. Vryburg, Betsuanaland.

## ABAZELWEYO.

**MVAMBO**.—E Kimberley ngo 25 January, 1887, Inkosikazi yakwa Rev. SAMUEL MVAMBO, ibeleke Unyana.

**TENGO-JABAVU**.—E King William's Town, ngo 11 February, Umnikazimzi wakwa J. TENGO-JABAVU ubeleke Intombi.

**NGCAKU**.—Emgwali, ngo 20 December, 1886, Inkosikazi yakwa J. J. NCAKU ibeleke UNYANA.

**TUNYISWA**.—Inkosikazi ka Mr. Jonathan Tunyiswa ibeleke UNYANA ngobu suku be 1st March, 1887.

## ABABHUBHILEYO.

**GWELE**.—Kubhubhe Exilinx nge cawa 13th February, 1887, u Mrs. MARTHA JACOB GWELE ubeko ngokwake e caweni apo uti xa kuvunywa imihla yenyanga wapuma u mpefundo kanti kupela ngayo yonke loveki waye sebenza engenanto noko ebungumntu osisiguli ngesifuba. Ngumntu oneshesha elide esinkonzweni, ufele eyokweni ye nkosi.

**MANGO**.—Emhlahlane Emamfengwini nge 11th December, 1887, kubhubhe u Rubeni Breakfast Mmango yi fever. Ezise-mpumalanga, Entshonalanga, Enode nase Siyude izihlobo maziwamkele lompana. Amareledwane apo azalwa kona, Amakasibe apo angumtshana, Amazizi (amandlovu) apo ebezeke kona.

**KUMKANI**.—Kubhubhe e Ligwa ngomhla we 13 November, 1886, u Thomas Zima Kumkani umzukulwana ka Nomfihle. Indodana eyemka kakuhle kakulu, imkela e Nkosini. Yayi gulela endlwini ka Mr. Joseph Gali.

## Iveki.

**I JAJI** iyakujikeleza ngoluhlobo : e Kaladokwe 3 March. E Somerset, 7 March. E Nyara, 9 March. E Bhofolo 11 March. E Qonce, 14 March. E Monti, 19 March. E Komani, 22 March. E Dodoloro, 29 March. E Alvan, 1 April. E Bekesdorp, 4 April. E Kolsbere, 7 April. E Rafu, 14 April. E Tinara, 19 April. E Bhayi, 24 April.

**U MR. MARTIN W. THEAL** unikwe imvume yokuba ngu Nocanda kwelilizwe.

**KUKO** umrwebi ofake isaziso sempahla zake emapepeni, uqukumbele ngokuti umntu otenge isuti yonke evenkileni yake uyakumfanela umfazi.

**ITYALA** ledolopu yase Dikeni ebimangalele i Semnari yase Lovedale ngelitsetwe nge-veki epelileyo pambi kwe Jaji e Rini ukuba lingabuyiswa kwangabaninilo abavumeleneyo ukuyilungisa lengxabano yabo emakaya.

**E FRANCE** kuxoxwa icebo lokuba amasoka makarafe iponti ezine ngomnyaka ku Rulumente, xa lingenzo lifakwe entolongweni inyanga ezitile lisimba indlela zenqwelo.

**UMPATISWA MICIMBI** ka Rulumente u Hon. J. Tudhope entetweni yake e Tinara ute, la malungu amele abantsundu e Palamente amele ubumnyama nobudenge kuba ivoti yabantsundu ibubunyama nobudenge.

**INTSAPO** yomfi u Mr. J. J. Irvine ifike e Kapa ngomkombe oyi Drummond Castle ngeveki egqitileyo.

**U RIGHT REV. DR. WEBB**, u Bishop wase Rini, ubhale incwadi kumapepa ase Rini eyalata imfanelo yokuba u Rulumente abakulule abantwana be nkosi nabanye abasebu banjwe ngenx 'enemfazweni; oko kube sisenzo semfesane ngalonyaka we Jubili.

**KUTUNYELWE** isaziso esibukali ku mafama amhlope alunge nolwandle ngu mantyi wase Qumra nge ndawo yerafu ezingamatyala. Sekuko inteto yentimbo. Kuvakalo isininzi as kuba nako ukuhlala, yaye ixenye ibona ilahleko ekutengiseni ngokudla ngenxa yokuba pantsi kwamanani. Lutuli kubha- lwa imitandazo yokucela itaru komkulu, kwenziswa intlanganisano zokuvakalisa umxhelo wamafama lawo.

**E MOLTENO** kuko injana entlana eti yakufika itreni ingene kwi ndawo zabahambi, ibakwebe ngenqina ibase kwihotele yomninio, kanti iyakwazi nokuba peleka xa bem kayo kwakona.

**ISONDELE** kwi £3,000 imali etenjiswe ngamanene ase Rini yokuxhasa lomboniso we Jubili uzakubako kulowomzi.

**KUVAKALA** ukuba kuko umoya oshushu wobu tshaba nelama Jermeni e Rashiya.

ZISA kolisile ngokubako invula kweli.

**YIMQODI** inqwelo ezisuka kwezidolopu zimele eli lase Maxhoseni nase Alvan u kuzinga kwele golide.

**ISABATA** engapaya (20 Feb.) ibisikumbuzo kuba fundisi base Jermeni sokuba begqibe amashumi amahlanu eminyaka balingenisayo ilizwi e Cumakala. Ikujuzwe ngesidlo mahlatini: ngu Rev. A. Kropf umfundisi.

**ABANYE** kubanyuli abamhlope bake bacela u Hon. C. Brownlee ukuba avume bamnyu- lele kulendawo ize ngokupuma kuka Mr. Dyer e Palamente. U "Napakade" uzilanda lele ngobulwelu, pofu ebulala ukude bam- cele.

NGOLWESI NE ngokuhlwa Iwepelileyo

kutshe izita ezikulu ezibini zehabile zika Bho- bho (Mr. R. Crowe) e Lualweni, e Debe. Ayikafunyanwa eyona nto edile lodemeshe.

**KUVAKALA** ukuba u Mr. Richard Solomon ongumteteleli pambi kwe Jaji e Rini, unayo imvume yokuba unyulwe sesi Sitili ukuba aye e Palamente endaweni ka Mr. Dyer, ukuba aka vumi mpela u Dr. Berry.

**U JUDGE DWYER** unconywa ukugula e Kapa. Sekuko intsebelele sokuba ngati angade ngesi sizatu awubeke nxamnye umsebenzi aselemelwe kufumana i pension ye £1000 ngenxa yeminyaka yake kuwo. Ngati indawo yake seyilindele ukubuya ko Mr. Uington e England njengokuba ezakuti gxada kwelo, ze ecelinene itatyatwe ngu Mr. William P. Schreiner (unyana womfundisi wase Nxukwebe wamzuza.)

**INTLAMI** edumileyo kwa bamhlope pesheya u James Finney iti iyaku yinika £100 indoda engantywila umzuzu omde kunayo emanzini.

**KUFA** abantu aba 25 kwiwaka ngalinye ngonyaka e Kimberley.

**UM** transport udlwe £5 e Qumra ngokusuka angayingcwabi inkabi ebibulewe ngu mbendeni.

**INQANAWA** esandikuvela pesheya ize nemali ekwi £50,000 enye iseza.

**INCONYNA** ukungcola intolongo yase Kokstad.

**LAMABHULU** afumene umhlaba kwa Zulu azaku bandakanywa ne Transvaal. Aye-bonakele kwani ukube angu ntainani walowomzi.

**KUTIWA** aswelelele amahashe e Barberton kwele golide. Enye indoda emhlope ibonwe ikwele pezu kwe qegu ngomnye umhla.

**KUKO** amanakanibe e Golide e Mzinto e Natal.

**IZIGITSHIMI** ezibini zika Dinizulu, zibe zifike e Natal nge ngapaya zinelokuba ama- Zulu awanelisiwe ngumda nama-Bulu.

**KUTIWA** amalahl afuyenwe kufupi ne Barberton.

**ABAGUQULI** bezibhalo Ezingcwele bebese Qonce ngeveki epelileyo. Baugqibile umsebenzi. Abebeko ngu Rev. A. Kropf (omongameli), Rev. Bryce Rcss, Rev. J. A. Chalmers, Rev. E. J. Barrett, no Hon. C. Brownlee. I Bhaibhile entsha iya kushicilelwa pesheya. Ibandla labaguquli linyule u Mr. Kropf ukuba aye kuwulungisilela lowo msebenzi. Uyawelake.

**ISIDUMBU** somfi u Mr. J. J. Irvine sifikile kweli. Uyakungcwatywa ngo Mgqibelo ozayo (5 March). Idlaka liyakusuka kwindlu ye Archdeacon elunge nalo tyalike yama Ngesi yase Tshatshi ingase majonini ngo 4 ukumka komhla. Asitandabuzi ayakuba maninzi amawetu ayaku mpeleka lomhlobo wetu. Akunqwenelwe ngxwabilili ya bantu kodwa kulindelwe amadoda amakulu emizi ngemizi. Lo ngumqweni wentsapo yakwa Irvine.

**PAKATI** kwaleveki igqitileyo kubeko unyikimo olukulu lomhlaba e France nase Italy odludale intsi ezinkulu. Kuwe izindlu, kwafa kwangxwelerwa abantu. Zimawaka mabini izindlu ezitshabalele kwapela. E Bojado kufele amakulu amabini etyalikeni ngo kuwa kwesakiwo. Ba 1500 abafileyo.

**UMBONISO** wezilimo wase Komani uqale namhla wobako nangomso. Ixabiso lokuya- kona ngololwe lincitshisiwe.

**URULUMENI** wase Transvaal uqalile ukugxumeka izibonda zicingo pakati komzi wama Bhulu oyi Pretoria ne Barberton. Kungati lungagqitywa ekupeleni kwalenyanga.

**NGOKU** ibaleka kabini ngeveki iposi kwisituba esipakati kwe Kimberley ne Pretoria.

**KWELA** MANGESI uboya bufuna ukungati bubu nexabiso.

**IZIPITIPITI** ziyawaqalile kwelama Ayilishi.

**NGEVEKI** epelileyo kuvele ipepa elitsha lama Bhulu e Kapa eliyi *Volkstode*. Lishicilelwa kwangalamanene ebesakushicilela i *Polksblad*.

**U MRS. VAN DER VYVER** wase Somerset ufe ngokusimanga, ngo-Mgqibelo wayepilile engenantu, kodwa ngalomti wayeququzela elungiselela ukufa. Ute ruti isitshixo engxoweni yelokwe ezinye wazinika indoda esiti uzakubhele ube wedwa; ulungiselele ingubo zengcwaba. Uvukile nge Sabata wawafikelela onke amalungelo alomini. Emva kwedinala uye kulala, kanti kupela.

**IFAMA** lase Batisi elingu Mr. L. E. Cotton lilindiselwe i Jaji ngokutshisa indlu ka Jacob George ebisefameni yalo ngokusuka angapumi kuyo lomfo untundu lipelile ixesha ebilimiselwe ngu Cotton. Liti lona belitshisa okwalo, yaye indlu leyo iruqule.

**U SIR J. D. BARRY**, inkulu ye Jaji e Rini, usakuke ati gxada pesheya emva kwalo mjikelezo azakuzenwa. Ipepa eliyi *Star* liti mize apatiswe isigitshimi esiya kunyana omkulu we Nkosazana ukuba ake ahambele kweli aze avule umboniso lo uzakuba se Rini ekupeleni konyaka.

**UMFO** abati ngu Gxididi wase Ngcobo okwintolongo yase Mtata ute akuya ukuba umfazi wake ubhubhile wacela ukuba akululwe. Kute kwakwawilwa wazama amaingqa okuzibulala, wafunyanwa, zaitwa nezimpo- mpo ezalo.

**SIVUYA** kunene ukuya ukuba u Rev. J. S. Morris wase Cumgee Emampondweni uya- chacha ngoku.

**U REV. JAMES MACDONALD** no Mrs. yena we Free Church ku Tsole uyindlela ukusi- nga e Scotland. Woba nonyaka ekwelo.

**INDLU** eyenza amaxesha e Mtata itshile ngolwesi-Bini olungapaya. Iputuniyive noko ulonakalo alulukulu.

**AMAPEPA** apesheya okugqibela abika uku- bhubha kuka Rev. J. R. Sawtell (u Sotela) oku kuhle ngo 20 January e Lincoln. Ugule ixesha elide, u Mr. Sawtell waka wakwelilizwe engumfundisi wakwa Kama. Inkosikazi yake, yintombi ka Debase. Wayishiya i Africa ngenxa yokungapili kwentsapo yake. Ubungumshumayeli oshushu, imizalwana yake yofumana itontsi lotutuzelo yakuya ukuba baninzi abamnyama ababakuzayo.

**IPOLISA** elimhlope elingu F. Muller lilindiselwe i Jaji ngokuba £150 imali yentlaulo yamapolisa ase Harmsans, Enxuba, elalipatiswe lisuka e Rini. Lasuka laseyila ngayo. Liti lalinxilile.

**YIMIROZO** ukumka abamhlope kwebelisaku- lunga no Adam Kok. Ngabantsundu bodwa obanga shukumiyi.

**NGOMGQIBELO** ongapaya i Ruluneli yase Natal yazise ama Zulu ukuba lonke elawo lingeniswe pantsi kwe piko lo Mntan'Omhle.

**PAMBI** kwe Jaji e Tekwini ngalenyanga ifileyo umfo ongu Sinqenyana ngokudlwengula umfazi wo Myindiya unikwe iminyaka ematata ebunzimeni; u Sabi kwangetyala elinjalo kumntwaya womlungu omnyaka isixenxe, unikwe iminyaka esibhozo ebunzimeni nekati ezi 36 ; u Mhlathana ngokunjalo kumntwana omnyaka mine iminyaka esibhozo nekati ezi 40. Ijaji e Tekwini ibisingete amatyala alishumi linessibhozo.

**UMBILA** Emgungudlovu uhamba kwi 4/6 ne 5/ ngengxowa.

**IYAKUTABATA** iveki yonke e Tekwini imi- ngobo ye Jubili; imiselwe ukuqala ngo 19 June xa abafundisi beyakucelwa ukuba baze benze amanqaku ngefutuba kude kube ngo- lwesi-Hlanu ngeveki eyakulandele yimigcobo.

**KWELE** Golide kunconywa ukunqaba kwe- mali emhlope.

IMVULA enkulu ine nge Sabata.

**URULUMENI** ukupe isaziso segunya ukuba abenzi be Hop-biya batabata i license ezita- tyatwa ngabenzi botywala.

**U FRED NESBITT** igqweta lase Ndenxa (Maclear) unikwe inyanga ezintandatu entol- longweni yimantyi ngetyala lobumenemene.

**IMANTYI** Eyongameleyo yase Kokstad, u Ndabeni ubese Mampondweni ese imali. Umqikela kutiwe naye makafake owake umda kwi mvumelano no Rulumeni. Kwenziwe konke oko u Ndabeni ute makabalulwe umntu ozakuba semdeni wokukangela ubusele. Amampondo ate Inkosi zawo ezi- semdeni zoyifize londawo. Uyeke enga- kolwa u Ndabeni. Simoya mnye tina no Ndabeni kulento. Anga Amampondo anga- behle ayilungese lendawo ayaku zifumanela igama elibi lokungayifezi iminqopiso.

**E MGUNGUNDLOVU** kugqitywe kwelokuba

**ITE** ipos-kari xa iwela i Klaas Smits Rivier ngo-Mvulo wedlulileyo yabhuqukeka yetyuntum, kuntywiliselwe amahashe amata- wata wasinda umbhexshe emva kokuba efumene ingongoma. Ube nokuzisindisa zona ingxowa zencwadi.

**KUKO** imigelo esitunyelwe ku Mhlekezzi i Rulumeni ngenise wase Rafu sokuba aku- lulwe u Rensburg, i Bhulwana elabulala uyise mayelana neka Ngcayecibi.

**UMBONISO** wase Ngqushwa uyakuba ngo- lwesi Ne Iweveki ezayo.

**NGATI** lololwe wase Cawa uzaku ngena pantsi kwepiko lika Rulumeni njengabanye ololwe.

**KUHLE**, ingozi e Kimberley kwimixhuma epantsi komhlaba ye Standard Company ngecawa (27 Feb.) ngokuhlwa. Ngati kufe ishumi elinesihlanu labantsundu.

**I PALAMENTE** iyakudibana ekupeleni ko May.

**UNYIKIMO** lomhlaba olungepi kodwa lake lwawiva e Ligwa ngo Mgqibelo nakufupi ne Kapa ngolwesi-Hlanu.

**KUTIWA** abantsundu base Dayimani bawe- lwe sisifo sokuweba lamatye anqabileyo. Bayawaginya. Omnye obhaqwe kufupinje ulindiselwe i Jaji.

**LILIKULU** linamashumi asibhozo anantatu izindlu ezifuna zinikwe ilungelo lokutengisa i utywala ngalonyaka e Dayimani. Izicelo zalomhlambi ziqale namhla ukupululwa.

**SICELWA** ukuba sivakalise ukuba intlanga- niso ye Kwata yakwa Dalwe "Yelungelo le *Mvo*" iyakuba ngo 25 ku March.

**KUYAKUBAKO** umboniso wezilimo kwa Da- liwe pakati ko April.

**IBANDLA** lase Dodoloro, lase Wesile, licela u Rev. W. B. Rayner, ese Cradock ukuba ayekuba ngumfundisi walo.

**U MR. HOWE-ELY**, Umhloli-Zikolo, ubese Komani ngeveki egqitileyo. Kuvakala ukuba uzakufudukela kona.

**INTSHABA** ezingenabuyambo ze *Mvo* nga- bayitabata bangenzi migudu yokuyitumela i intlaulo yayo.

**KURANELWA** ukuba i Bhulu elingu Van , der Beeg langase Rini lifele edamini eliyi Grey, ngeveki egqitileyo. Kufanisiwe ingu- bo zalo ngo-Mgqibelo. Malibe belihlamba. Imigudu yokulifuna emanzini ifelishile.

**I EDITOR** ye *Star* ebihambele kwintlanga- niso yamafama ase Ngqushwa ive ngawo ukuba " u Mr. Tengo.Jabavu, i Editor etsha-

tsheloye yepela lama Xhosa *Imvo*, iyakuce- lwa ukuba ngomnye wabaya kunyulwa ukuya e Palamente ngonyulo olukulu oluzayo." Itsho iti i *Star* : " Ukuba u Mr. Jabavu uzamela ilungelo lontsundu ngomxhelo akakasumakela eso sicelo. Nakuba kungeko matanda ngokwendelela kwemfundo yake, enye into engafanelekayo kona, e Palamente akasakuba nampebelelo ingangale amayo ngoku; kanjako lonto iyakuse iwabanga ama Bhulu ahlanze okwayizolo ngomntu ontsundu e Palamente."

**IZIKOLO** zozibmi zabantsundu e Colesberg zivalwe ngenxa yesifo esitile esibizwa ngesi Latini esingenele intsapo.

**U REV. G. W. CROSS** webandla lase Bap- tizi uyinika isihlahla inteto ka Bishop Webb ngokubhalela emapepeni.

## IMVO ZABANTSUNDU

NGOLWESI-TATU MARCH 2. 1887.

**I Bishop** yase Rini **U Right Rev. Dr. Xolelo. WEBB** yede wenza into enkulu kunene yokubeka elake igunya nesi tozela evumelana nale ngxoxo isingatiweyo ngoku ngumzi Ontsundu no Mhlope, ukuba kucelwe umhlekezzi Irluneli ukuba ibe ne nceba ikulule abaya baba- njwa bagwetywa ngenxa yoku vukela u Rulumente ngo Ngcayecibi. U Bishop WEBB ufike alate kwinto eseye nziwe e Indiya, apo lo Mnyaka we Jubili wenziwe "umnyaka wenkululo" ngenene. I Bishop ebekekileyo ib

ever, to refer to the case of KRELI 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:—

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 Gcaleka war of 1877-'8-'9, and the Tam-bookie 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

side are free from,

gentle rule of her Imperial Majesty, and if a man, be he white or black, is

furnish another proof of the readiness of allowed a vote in the Colony on possess-

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 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 *Somerset 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 is 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 Rondos 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 Rondo 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 thefts are reported, principally confined to the Rondo side of the border. It is reported that the Rondos object to the appointment of a border agent. For nothing gives greater satisfaction to Pondophobists than the dissemination of such reports. Let the Pondo rulers be warned.

COMMENTING on the speech of Mr. Le Roex, Bond member for Victoria West, the *E. 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. Tudhope talks about barbarians having a vote. If Mr. Tudhope will produce any black man (not an inmate of a lunatic

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 Africander Bond. 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. Tudhope'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 fellowing 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 then be drawn into a labyri-

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 Gurney, 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 Mrs. Irvine the expression 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 Rondos will come under British protection.

Very faithfully yours,  
F. W. CHESSON.

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 Into 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 eseitunyelwa kuzo lempahla zezo

YUZI .. Egcwaa

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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LO ugama lisekele esi saziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba anike elona nani longamele amanye 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 ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

	Elika
COOK	Iyeza Lesisu Nokaxaxazo. 1/6 ibotile.
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COOK	Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile.
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COOK	Amafuta Ezilonda Nokwekwe, 9d. ibotile.
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	Ezika
COOK	Ipils- 1/ ngebokisana.
	Eka
COOK	Incindi Yezinyo. 6d. ngebotile..
	Oka
COOK	Umciza Westepu Sabantwana. 6d ngebotile.
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Niqondise ukuba igama ngu  
G. E. COOK, Chemist,  
E QONCE.

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Ngoboya, Nezikumba Zenkomo,  
Nezebhekwe Nezegusha.

Kanjako barola awona maxabiao apezulu ngokutya nezinye izinto ezitengisayo. Kule-dolopu yeyona ndlu ine Ngcawa Nengubo zokunxiba ezitshipu nayo yonke into.

KWA G. WHITAKER, kwi-venkile etengela nentwana. ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

ISAZISO SIKULU  
Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izitampo nokuba yi mali ehamba ngepepa l-positi (P.O.O.) Imali yawo yi 3/6 lilnye, ngapaandle ko *Mpitsi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yobuyiswa namayeza.

JESSE SHAW,—  
The Laboratory, Fort Beaufort.

Lishicilelwa umninilo, u JOHN TENGO JABAVU ngu HAY BROTHERS, SMITH