

# Imvo Zabantsundu

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IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, MARCH 14, 1888.

[No. 174.

ABAZELWEYO.

INGUBO

INGUBO

## DYER & DYER

**M**BELLE.—E Burghersdorp. ngomhla we 29 Februasy, 1888, inkosikazi ka E MBELLE ibeleke unyana.

**M**ALIM BA.—Emampondweni, Ecumgee, ngo 11 February (Ndaza), 1888, inkosikazi yakwa SAMSON MALIMBA, ibeleke kwa Unyana.

**M**SIKINYA.—E Uitenhage nge 30th January (Ntolanja) Inkosikazi ka Rev. D. Msikinya ifutnene INTOMBI.

ABATSHATILEYO.

**M**AGI—MTILA.—Nge 7 Feb.. 1888, e Debe kutshatiswe u ATTWELL H. MACI no HETTIE J. MTILA, ngu Rev. Jonathan Mkosi.

TVTGCZULA JNR.—SAFILE.—Nge 1st March, 1888, kwatshatiswa u JOE MLUMLU no MINNIE NOMA ngu C. Barber, Esq., R.M., (by Special Licence).

ABABHUBHILEYO.

**M**UKUENA.—E Burghersdorp, ngomhla we 28 February, 1888, kubhubhe u Elizabeth M. Mukuena. Izihlobo mazamke- le lowo mbiko.

## UMEMEZO

NGUMHLEKAZI U RIGHT HONOUR-  
ABLE SIR HERCULES GEORGE  
ROBERT ROBINSON,

Olilungu le Bhunga Elizuke Kunene lo Mntan' Omhle Inkosazana, owentshinga ye Grand Cross ebaluleke kunene ka St. Michael no St. George, i Ruluneli no 'Mpatiswa Mikosi Omkulu we Koloni yo Mntan' Omhle ye Cape of Good Hope e South Africa, kwane Mhlabane emele yona, no Mtunnya wo Mntan' Omhle Opakamileyo, njalo-njalo, njalo-njalo.

EKUBENI ngo Memezo lwe 19, lomhla. wa 30 January, 1888, ndayiguqula imida yomzi wase Pirie okumandla wase Qonce, oza kupatwa ngemiteto ebalulwe “ Kumteto wo kupata Imizi, 1881;” nase kubeni kufuneka Imida ibuye yaguqulwa :

Ke ngoko, ngamandla endiwapati-siweyo, ndiyamemeza, uduxela, ndisazisa ukuba imida yomzi wase Pirie osewukankanyiwe, iyaguqulwa ngo-luhlobo:

Kutabatela kwilitye le 16, elibalulwe kumfanekiso we Lokesboni yase Pirie, No. 436 BK, ekwi ofisi yoyintloko yonocanda, kublise umfulana oyi Zandhlana kuse ekungeueni kwawo Emugqesba ; kublise lowo mfulana kuse ekungeneni kwawo ku Mzintsha- ne kwilitye le 15, elise kupeleni ema- zantsi esikonkwane se 166 ; kutabate apo kuse kumatye 14 no 15 ; kuti ukusuka apo kublise umlambo kuse kwilitye le 12 ; kublise umfulana kuse ekungeneni kwawo Emgqakwebe ; kuze kublise lowo mlambo de kube kwilitye le 11 ; kwandule ukusa kumatye 10, 9, 8 ; kuti ukutabata apo kublise intlanjana de kube kumlambo oli Kwelerana ; ze kublise lowo mlambo de kube kwilitye le 7, elisema- ntle esikonkwane sa 37 ; ukusuka apo kuse kwilitye le 6, elipezulu ekupeleni kwesikonkwane sa 28; kutabate apo kuse kumatye 5,4, 3, 2, 1, no 16 ela- tye bekuqalelwe kulo.

TIXO SINDISA INKOSAZANA!

Sikutsbwe ngesihlabla sam nesinca- matiselo se Koloni ye Cape of the Good Hope, ngalomhla we 23 February, 1888.

HERCULES ROBINSON,  
Iruluneli.  
Ngomyalelo we Ruluneli ne Bhunga lake.

J. GORDON SPRIGG.  
No. 39, 1888.

BASAND'UKWAMKELA AMA

50 EKASI ze mpahla ezintsha EZIMANAM ALULA KAKULU.

Zenzelwe ukunxitywa kweli lase Afrika Esezantsi ngokukodwa.

Kangela ngezantsi Nanzo bo :—

Ihempe Zamadoda ezilushica 1s, 1s 3d, 1s 6d, 1s 9d, 2s.  
Ihempe Zamadoda zoboya 2s 6d, 3s, 3s 6d, 4s.  
Izihlangu Zamadoda ezomeleleyo 4s 6d, 5s 5s 6d, 6s.  
Ibhulukwe Zamadoda zekodi 5s, 6s, 7s, 8s.  
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Ezokutshata ze tshipu.  
I kawusi 6d, 9d, 1s.

Kanize kuzibonela PLEASE impahla yetu ENINZI, IHLELWE kakuhle ngapambi kwokuba nitenge nokuba kupina.

IKAYA LABANTSUNDU

DURBAN STREET and MACLEAN SQUARE.

U PAUL XINIWE

**U**BULELA izandla azinikwe ngumzi ontsundu ekuxaseni i Kaya lawo. Njengomnqweno wake wokukonza umzi uyazisa ukuba uvule isebe e Maclean Square, pambi ko Irvine. Ugcina ezona zixaso, nendawo zokulala zilungileyo. Kwane Labile entle ne groom elungileyo. Eyona nto intsha, uvule isebe elitsha, lokutengela, atengisele wonke- umntu omgama into yonke. Wazana nezona zitara zikulu, nezi tshipu. Kuya zeka ukuba i Qonce yeyona, dolopu itshipu ngento zonke, unokuzi fumana izinto ngawona manani apantsi. Ubako kuzo zonke imarika, nama fandesi. Yonke lento ngamanani apantsi kunene.  
Durban Street, King Williams Town, January, 1888.

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

**K**WAB ATETA isi Xhosa siti, “ Posani amehlo apa.” Kwabo bateta isi Bhulu siti, “ Kyk hier zoo.” Kwabo bateta ulwimi lwe Nkosazana, siti, “ Look here,”

**KWA PASCOE,**

NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile. “ *Ityali zetu* ” especially ezaba *Tshakazi*, zihleli zodwa emhlabeni *llokwe zokutshata* esezitungwe, nezinokwenziwa kwofunayo Amagqabi, izigqubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, eze hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa :

*Ingubo zamadoda zokutshata* ezitungwe kade, nezinokwenziwa kwofunayo.—Umsik wetu upuma pesheya e Ngilane. Ibhatyi, ibhulukwe, ne suti zitshipu ngenyaniso. Ihempe i kalala. amaqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batenzwa kona onzonza.

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu :

Amadoda ati ngu “ SIGINGQI ” Abaifazi bati ngu “SILINDI”

Umtetekiso, ngu “ FOLOKOCO.”

Inkumba yakwa Pascoe ezantsi kwetyalike yama Skotshi apo wofika umbone kona u Mr. FOLOKOCO ngokwake (saluf).

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## ENDWE!

KUFUNW A

Inqwelo Zokutwala Amalahle

ZIWASE E-

METELE NASE KOMANI.

18th January, 1888.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA.

Sengubo nobu Qeleqele  
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Ezamadoda Ihempe, 1/- 1/3, 1/6  
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Eze Twidi i Suti, 16/9  
Ikeleko, 2d.  
I Printi (intlobo ezintsha) 3d.  
I Linzi, 3 d.  
I tyali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.



March 14, 1888

Eluhambeni.

INTSHAYELEEO.

Kwezi nyanga zidluleyo ndike ndafu- mana amatuba okuhambahamba, ndaza ndaqubisana nabantu abaninzi, ndazuza ixesha lokufunda ngendaba, abangati mhlambi abanye batande ukuziva. Noko ndingafikanga ndikuqube kwaoko uku-hamba kwam; ndikolwa ukuba amazwi endiza kuwenza akasokudeleka onke. Okunene obako namakoba abangati ba- wahlungule ngokwabo abantu abaqele ukudla okucokisekileyo. Kolu hambo ndiza kuteta ngalo ndihambe ngamaha- she, nololawe, nenyawo ndabona idolo- pu namafama, ndapela nge Gqili nolwa- ndle. Make ke nditabata umkondo uye mnye, ndiqale ngalo :—

AMAVELTI NEZIQAMO.

Abalingane ebendihamba nabo. Uku- kwela kwam kuloliwe, ndakolisa uku- ngeva kwicela lesitatu, ndanetuba loku- bonana nabantu abangakwaziyo ukuzi- bamba. Okunye mhla ndandisuka e Komani ndisinga e Gqili sakwela nabalungwana ababini, besinga e Filisi (Gold Fields). Zazizimbazonwana endati, nda- kuqonda, asint' iratshi, baziva ubupantsi kuba bekwele nati sintundu, bona bem- hlope, into ezanga azisiboni, zanga azi- qondi nokuba kuko ilelani nakuba lintundu. Ndeva ndisiti kulunge kwancama ukuba ndiko ukumkusela lomtu ndina- ye, yafuna intliziyo ukuba ndingatinina ukuzingena ezintlanza, kuba oku kupiti- zela kwazo kupazamisa; ndandibona nokuba ukubangena ngelenchuka kuya kubagxota okunye. Kute kusenjalo sa- fika kwisitishi esasinabatengisi beziqamo: ndazitenga kunene. Singe singati nyi kona, ndazirola ipesika ndamika kulo ndihamba naye ndadlulisa nakubanene apa, ndadlulisa ndingasakohlwe ukuba isipo sam siya kwamkeleka. Kube mzu- zwana ndapinda, ndabuya ndaqokela; kanti abantu ndibagqibile. Into ezaba pantsi kolaulo lwam yonke londlela, akwabuye kubeko utshaya kulendwana sikuyo, kwalula ukumshenkela indawo neyokulala lomtu ndihamba naye, sa- necola apa; nditeta kwase kaya. Nda- vakala ndisiti ngenliziyo ngexa leziqamo ungabozishiya uzakukwela kuloliwe. Mhla ndesuka e Alvani ukugoduka zaka zandinceca amaxa abamini.

UMNYEWU.

Okunye ndandikwele negelana laba- ntwana bama bastile; ingabanzana bo- dwa. Yati enye intombazana yancamisela ukwidoyika, ndada ndakohlwa nakuku- kangela kwelocala. Ndicenge esamagaza, okunene ndasilanga. Ndite ndakupinda, lentwanazana ngoku yavuma nokuzi kuhlala kum, sada sahlukana ndisidledala isihlobo.

INQU YENDLAVINI.

Kute ukunduluka kwam e Burghers- dorp, ndakwela ne nikiniki lomfo, inqu yendlavini, endati ndakumkangela nda- nga ndingabonga nditi

Mehlo abomvu kucapel' umpanda, Nite umlomo unco yintonina, Ungul' inkulu kubhekisiva pezulu, Urazuk' ingubo nesimilo.

Ndime ntlantla ngamhlo, ndagqiba ukuti lomfo yilentanga yemofu, ndeva ukuba uvela e Dayimani, usinga e Hewu, ukumbula unina, akanamfazi. Kute chabulusakeni yake ndaranela ukuti kukwinto, ndasendipanga czipesikeni. Idle zamhini inkweu, yati ukuputuma kwayo ihabulusaka. nokulungisa uno- menteshe kwakungasateta, yavakala isiti kum. "Bawo uyawudla umti"? yatsho irola umboxo omnyama webotile. Ndiva ndizele yintini, ndazilandulela ngase "mtini," ndacela ukuti naye makaze angaseli, ndabonisa ukuba ndikutiye kanye ukubona umntu esela nditsho ndarola ipesika. Ute okunene wawubuyisela kwase nxhweni umti; kanti akakuwusela ndiko, wasele man' ukukangelazituba enditi ndehla ezitishi- ni. Ndzanincama iziqambo ezoyisa ama- gxaxa, nabantwana, nendlavini.

UGQOBOKILENA ?

Ngeny' imini ndaka ndakwela nesi- manga sentombazana, ndandihamba nomkwekazi wam sisuka e Alvani. Ndati ndakumkangela lomtu ndamfu- neli kwintombi ekufupi kumashumi amatatu eminyaka, umntana okuqabuka kusimanga. Wasuka umkwekazi lo wanga ngumntana. Yatulula lentokazi isibalisele ezayo nezomlungakazi, nditeta ayashiya nto. Yati nemibuzo esingiswa kuti yayintapane, ayabinamlimandlela, safumana sakangelana. Lomtu ligwa- ngqakazi elibuso bubanzi, butfuthshane, elimbombo ute foto, elimhelo apakati, kodwa ebazile efanalene nomlomo. Ndi- de ndakuqonda ukuti, hai, ndabuya impilo yabazali bake nokuba bakoliwe na, ndize kubuza okwayo ukugqoboka, yati yakukulandula, ndati noko nam benderaniswa nakukuteta kwayo. Emva koko sada sahlukana indoyika kanye nomkwekazi imhlonce.

"DE GROOT MAN."

Into endikupe mpela li Lawo. Linge- ne kulendwana ndikuyo ndisiya e Cookhouse e Nxuba, ku emazinweni kumfundisi, watsho pofu lingayi kude lona. Singe singati nyi landixelela axenga xenga. Ujike wanga endlwinu ukuba liya e Middleton, liputuma imali yalo, latsho u Maneli. Ite kanti nentombazana ibalrola ipeshana lacela ukuba ndilifunde. Ndivone lekele endlwini. Wasuka lomfana wa- ukuba liya kunikwa ishumi le- sheleni, ndayileza gquta kulendlu yomfundisi, wayipata lonto. Lisuke i Lawo landiputuma, ukuba imben gwana,—wati esezikambileni wakundibhantsa, lava- kala lisiti " Gij es een groot bepi, wapuma wemka. Ute ebuya ka- man." Li- role enye incwadi, ndayifunda nayo. njalo, ezincama ukuba yena ungumfo ka Yekake. Ntabona ukuba likohlwe yinto N-----, uya kumqondisa umfundisi, kanti elingayenzayo : lasondela ngoku sayama- na seleko u Mr. Barnes, umpati wamadinda- ngamacala, lazamelala ukuzi kutepi kanye, la, wayiti nqaku indlavini leyo xa ipinda pofu limenzeza; kufakwe abe mabini kutiwe "Groot ukungena, isamana ukuzincomanca,— man." Lase liba lilona gama lam elo yonke londlela. law' itshoba, wayitatu u Mr. Barnes wayisa Ezizinto zenziwa ngumfo ebuneta, pofu esiti kule hotele yabantu abangazikataleleyo. ukoilwe, ipopololo elingazaziyo ne- zipilileyo litetifane elityala ngolwesi-Bimi 6 March nezifileyo. Ndzavelela zonke inkalo umfana lowo siya ukuba ebegqwitile, zokuzihlangula kulomfo, ndiqo- nda kona ukuba elite igqweta lakufika eOfisini "inkuku uyanditanda, uyandidu- misa ngelake : hai, yasikwa umlomo," lati lixakwe lityala wandikupa, ndase ndi- zinikela elulawulweni lwake, ndibulela ukuba siza kwahlukana kamsinyana.

OLUNYE UHLANYA.

Ndalufumana mhla ndasinga e Bhayi. Sasikwele wabantu abatabekileyo, ababalukileyo kulendwana singamadoda amahlanu, nentombazana nababekileyo. Lomfundisi nditeta ezintatu; ema- dodeni apa amabini ngawase Bhayi, ngaye yi "Domkrara"—Au! umpakati enaye ingumlungu, idlavana. Yinto eyaxaba isicaka se Nkosi u Rev. Jonas Goduka, sisangena, kungakohlile ukuba " ityile." Yati ilkalipa le pulpiti, ngenene. Sinetamba ukubandeza indawo yayinkohla, umntu eloqa, into lokuba inkosi yomkangela umlwele ezinkulu ezinholileyo, kubonakala ukuba esi siziba wayo lowo inkulule kamsinyane kwezo- zipuma ukuba oko. Ite lenkewana yakuqonda ukuba sibhile, vasongela ngokuti " ndisake ndi- tshise "indara apa ndikangele ukuba abasakurawana." Kulapo ndeva ndiso-

yika, ndacinga ngabantwana bam: kanti soyikiswa nje akanayo. Umlingane walo miungu nditi ngumfana owaye lulamile koko waduka ezibotileni. Lomlungwana undikumbuze abantu' ebekusakutiwa, baqhaqhile, bafana nempuku yorara. Ite kanti ne nkosi eqeshe ababantu iko, koko ikwele kwe zamanene. Kute kwe- sinye isitishi yeza inkosi le, ndafaka umbuzo kuyo, yasuka yandihlisa ema- weni ukundipendula oku; ndavakala ngentliziyo ndisiti, ukuba ababantu batatu baxela into abayiyio abantu base Bhayi, ndingaba ndiyakubona umzi osimanga okunene (kuba bendiqala uku- ya kulibona). Nobuya nive ukuba ndi- fike kunjamina. Mase ndisiti ude lom- lungwana ngokukusa kwake waxabana nowabo lo untundu, yasuka lento yamrolela amehlo amdaka, adungeka bumini, yati ngoku ndiza kukubeta, ya- tsho yanga iza kusuka. Lubonakele lu- kangela kuti, ndati nma, oke walungih- nela woko unento anayo. Emva koko ute bohloholo ngokwesinyi, wateta ngoko- zela, okunene walala wakuwika sisiya kungena e Bhayi. Ndeva ndicapuka okunye ukuti kanti sikatazwa ligwala. Ndaka ndakwela

NOMFO OSWEL' IMBUUELO.

Wangena kwezindawo zokukwela zinci- nane wahlaula kwi gadi, yati kanti imbi- za isheleni ngapezu koko ibifanele ukwe- njanjalo. Site sakufika e Komani sayiva ibuza igadi imali yeso situba, yati yaku- fumana ukuba iposibile yeza kucela ukolo kulomtu yambuyisela imali ebhngape- zulu. Usuke lomfo ati " Kwo! upants' ukundidla." Kwakupel' oko! Ndite nna yini ungabuleli, yati lento, ndobule- la ngenye imini! !

ITYENDYANA LE DOLOPU.

Ukunduluka kwam e Bhayi ndite ndakwela ne tyendyana, ihonjana, endite ndakuposa iliso endlebeni ndabona uku- ba ngum- Tshaka. Yintwana esuke ya- ndihlekisa. Umfanana enditi kungaba ngabom, engeko kwiminyaka engama- shumi omabini aneshlanu. Isuke lentwana yaman' ukucungcalaza, izibuta ize gqi amehlo ngoluhlobo siti tina ba- ngapandle lolwabantu base dolopini. Ndite make ndiqonde ukuba lento yoku- salela abantu amehlo, inafa nina. Nda- ncoloka ngendaba zokuma komhlaba ezilengene ukutetwa ngamadoda, ndatika luhleli ngezimdaka. Ndide ndati uno- mfazi na, walandula, waquba ezokufilisha kwake; ndaqala ukuqonda ukuba ngoku ndifike kumkondo auwuqondayo, ewuta- kuzela kakulu intliziyo yake. Mhlambi ndoba netuba lokuteta ngezincoko zala- mfana. Endinga ndinga lenza okwa- ngoku, lellokuba ndicenge ukuti ukuba bendizalana naba bantu bedolopu bendi- ya kuti, tina bangapandle asiyibuki lento yokuti umntu akukangele ngamhlo abazileyo, awati phuhlu, kanti akoko nento ayaziyo ngokuma nentlalo yomhla- ba, uqonde lomkondo wofilisho wodwa !

Queenstown.

[NGUMBHALELI.]

March 10, 1888.

Into ezindaba apa sibona ukumshana kwendlavini ngokulwa, zigqebhana indu- ma, into ongfika umntu emanxeba kupela—izikilashi ko "singamaledi." Siya mvumela oti u Satana sehamba nge- ndulumbane kalokunje. U Dwebile uyifa- bhaxeshe kabukali enye indlavini yomfa- na yenza into emanyumnyezi—ebingali- ndelwe, uk upakamisa isandla sayo pezu komfundisi. Lomfana ube "dinditi" ebeta, intombazana ngase tyalikeni ngo- busuko bo -Mgqibelo ogqitileyo (3 March, 1888). Ite ukulinga ukuzisiza intomba- zana leyo yabalekela edyalitini yomfundisi isenza i sikalo esisitukutezi, isiti, " ndi- ngafana uko mfundisi?" Ete roqo nga- kunye umfana enkula. Ute umfundisi ngesitukutezi, esiva ukuba umntu uva- bulawa okunene, wapuma, noko beku- mnyama, kakulu, kuba kube kusina; ute akusondela umfundisi wabuzi UKuba "umntu lo umsikela nina?" Akape- ndulanga umfana, usuke wayilibala indu- ku emazinweni kumfundisi, watsho pofu lingayi kude lona. Singe singati nyi landixelela axenga xenga. Ujike wanga endlwinu ukuba liya e Middleton, liputuma imali yalo, latsho u Maneli. Ite kanti nentombazana ibalrola ipeshana lacela ukuba ndilifunde. Ndivone lekele endlwini. Wasuka lomfana wa- ukuba liya kunikwa ishumi le- sheleni, ndayileza gquta kulendlu yomfundisi, wayipata lonto. Lisuke i Lawo landiputuma, ukuba imben gwana,—wati esezikambileni wakundibhantsa, lava- kala lisiti " Gij es een groot bepi, wapuma wemka. Ute ebuya ka- man." Li- role enye incwadi, ndayifunda nayo. njalo, ezincama ukuba yena ungumfo ka Yekake. Ntabona ukuba likohlwe yinto N-----, uya kumqondisa umfundisi, kanti elingayenzayo : lasondela ngoku sayama- na seleko u Mr. Barnes, umpati wamadinda- ngamacala, lazamelala ukuzi kutepi kanye, la, wayiti nqaku indlavini leyo xa ipinda pofu limenzeza; kufakwe abe mabini kutiwe "Groot ukungena, isamana ukuzincomanca,— man." Lase liba lilona gama lam elo yonke londlela. law' itshoba, wayitatu u Mr. Barnes wayisa Ezizinto zenziwa ngumfo ebuneta, pofu esiti kule hotele yabantu abangazikataleleyo. ukoilwe, ipopololo elingazaziyo ne- zipilileyo litetifane elityala ngolwesi-Bimi 6 March nezifileyo. Ndzavelela zonke inkalo umfana lowo siya ukuba ebegqwitile, zokuzihlangula kulomfo, ndiqo- nda kona ukuba elite igqweta lakufika eOfisini "inkuku uyanditanda, uyandidu- misa ngelake : hai, yasikwa umlomo," lati lixakwe lityala wandikupa, ndase ndi- zinikela elulawulweni lwake, ndibulela ukuba siza kwahlukana kamsinyana.

J. W. J. M.

Fort Peddie, March, 1888.

"Imvo [Native Opinion]"

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Native Opinion,

WEDNESDAY, MARCH 14, 1888.

Mr. Brownlee on the f I<sup>1</sup> THE announcement Imprisoned which Mr. BROWNS- chiefs. LEE has been authorised to make on behalf of the Government in regard to the subject of the release of the Native chiefs, is very important. It is proposed to slacken the bands of the imprisoned chieftains by settling them on some farm, presumably near Capetown, where they might be joined by their families. The idea is not a new one. LANGALIBALELE, it will be remembered, pined away the best part of his life on the Cape Flats in semi- imprisonment under the Natal Government; CETYWAYO, had to thank the well-known

magnanimity of the great English Government across the seas for the comparatively short time he spent on the Cape Peninsula. And now, after a decade of common prison discipline, under the Cape Govern- ment, the fallen Native chiefs are only now about to have their bands slackened in the manner disclosed by Mr. BROWNL.EE. We had no right to expect even this. It was, however, but natural for us to hope that as soon as it was found that the ends of justice were satis- fied, EDMUND SANDILE, and his fellow-prisoners of blood, would be set free, reformed men, to return to their kith and kin, and thus satisfy Native sentiment. We felt assured of this on recalling the fact that, the Cape Government are but the chip of the old block in Great Britain that could not long stand the deprivation of CETYWAYO of personal liberty, for what at best was a national sin. The occasion of the Queen's Jubilee celebrations, especially when considered by the Natives by the light of the Mosaic dispen- sation, served to assure them in these expectations. It was all in vain. Their hopes were doomed to disappointment, and disappointed they were. But now comes Mr. BROWNLEE's declaration of the policy of the Government in this matter. Although it falls short of the anticipations of the people, which were backed by the inten- tions of the Government last year, that these political prisoners would, when released, receive a free pardon, it has to be welcomed with the gratitude of those who have to content themselves with half a loaf if they can't get the whole. As such then we receive the news of the slackening of the bonds of the unfortunate chiefs on behalf of the Native people. For this measure of clemency we return sincere thanks to the Government. It is deemed inadvisable to look a gift horse in the mouth; were it not so we should probably inquire why months should have been allowed to pass by before the determination announced was carried out.

We must, however, take excep- tion to the manner in which Mr. BROWNLEE makes known the inten- tions of the Government in so far as he revives the charge of seditious writings made against this journal—a charge which those who made it at the time could not substantiate, and for having made which they are, we believe, now heartily ashamed. We do not wish to rethresh straw that had been threshed and rethreshed it was completely pul- verised at the time. But it is of the utmost importance to call attention to the fact that, but for Mr. BROWNLEE's representations the native prisoners would to-day be in the bosom of their families. In one of his letters to the Govern- ment Mr. BROWNLEE gives colour to the base and baseless fabrication made against IMVO that it dis- eminated sedition among the people. He admits the justice of the accusation, but says " The things " that are written in IMVO are, " vanities: the Amangqika do not " believe in them." He acknow- ledges in another letter, as well- grounded, the fears confessed by the Ministry that, if released, the chiefs Avoold be led astray by the talk [of the IMVO of course] that is misleading the people. This would seem to have had to do with the continued incarceration of the chiefs. But when Sir G. SPRIGG called upon Mr. BROAVNLEE about the close of the year, that honour- able gentleman then assured the Premier, who had repeated his misgivings as to the wisdom of releasing the political prisoners that, there was no occasion to be afraid " even if they were released; no evil " would result." We are charitable enough to believe that this closing utterance represents the genuine feelings of Mr. BROWNLEE, rather than the ominous utterances that he gave vent to during the early stages of the matter. In this view we are supported by what appears in a letter which saw the light in our Kafir columns a fortnight ago, above the

signature of XEGO-DALA " (The Old Man)—a letter a translation of which afterwards appeared in the *Kaffrarian Watchman*, as having been written by Mr. BROWNLEE. In giving an account of the Rev. C. PAMLA's career in the past, Mr. BROAVNLEE states what has hitherto been a secret between that reverend gentleman and himself in the following language :—

Parliament then met. In its discussions it became known that Sir J. G. Sprigg had said that the Editor of the *Imvo* had written sedition in his paper. The son of Pamla appeared then and defended the son of Jabavu, saying he had not written sedition, and there was no war in the hearts of the natives, and these words he sent to a member of Parliament, that they might be laid before that assembly.

There is a marked discrepancy between the language Mr. BROWN- LEE used in his former communications to Sir GORDON S-PRIGG, and the views—Ave will not say the- convictions—he has given expression to latterly. This, however, is not of much consequence to us. It is of very great importance, however, as far as it proves, as we trust it does, that the charge of sedition levelled at us, was nothing more nor less than a pure will-o'- the-wisp.

Editorial Notes.

REVTKAIVING the Bond-Native Registration light at Queenstown, which resulted in a tangible victory for the Natives the *P. E. Telegraph*, from a consciousness that intelligent and capable gentlemen would have no chance to be sent to Parliament where the Bond is in the majority, while they are sure of having their merits recognised by Native electors, urges Dr. Berry to come forward at the next election and contest Queenstown. In this *Telegraph* expresses the *vox populi* which, it is sincerely to be hoped the doctor won't despise, as we are sure it would in his case be the veritable *vox Dei*. If the country is ever to reap the full benefit from possessing Parliamentary Institutions, it won't be until it is graced by the presence of gentlemen of Dr. Berry's knowledge of men and of things.

FROM 2.711 the Disfranchisement Act has brought the figures in the Wodehouse constituency to 1,425. The *Frontier Guardian* Dordrecht records that the greater part of those who constitute the difference of a thousand are the Natives of Umhlanga and the Tambooke Location. Nevertheless, the number of Natives who have fought for their right to remain on the list, is sufficient to tell in the event of a contested election. No less than six names of gentlemen, likely to solicit the suffrages of the electors of Wodehouse are mentioned. In the list, we notice with many regrets, the omission of Mr. J. G. Hellier's name as a possible candidate for Wodehouse; nor do we see the names of the sitting members—Mr. van Zyl, and Mr. Joseph Walker, the latter of whom we should be sorry to see out of Parliament.

A CORRESPONDENT of the *Cape Argus* reports that in the course of the hearing of the Native claims for registration at Herschel, a professional Opinion of Mr. Leonard, ex-Attorney-General, was read in favour of the Natives' contention. Instead of the Opinion receiving the attention and consideration, that one would have thought it deserved, coming, as it did, from one of the ablest lawyers in the country, it elicited from the Magisterial Bench the remark, " but Mr. Leonard, Q.C., belongs to the Opposition." Roars of laughter, we read, followed this observation, which had also the effect of taking the wind out of the sails of the Agent of the Native Vigilance Committee, who made no stand at all for his clients.

FOR this evident impropriety the *Cape Argus* administers the following richly- deserved rebuke to the Magistrate:—" We hope it will turn out that Mr. Welsh, C.C. and R.M. of Herschel, has been misunderstood. He is reported to have said, when informed that Mr. Leonard had telegraphed a legal opinion upon the registration questions before him, 'But Mr. Leonard, Q.C., belongs to the Opposition.' We should be sorry to interfere unduly with any little displays of jocularly from the Bench, as this is a very dull country; but it would be as well if an official enquiry were addressed to Mr. Welsh as to whether he really made use of the expression attributed to him; for if he did, looking to the necessary bearing of his work upon politics, so improper an allusion should not be allowed to pass unrebuked. If an opinion of the Attorney- General's had been sneered in the same way, we fancy Mr. Welsh would have heard of it. Meanwhile, we have the unblushing admission of Mr. Welsh that the exclusion of natives from the list of voters is to the detriment of the Opposition, and therefore to the advantage of the Government party. He has no right to assume such a thing, but his proclamation of his views will have the effect of seriously discounting his decisions. He may be conscious that such decisions are upon strict legal lines, but those against whom he has decided will infer from his unguarded and ill-timed speech that he simply knows on which side his bread is buttered."

THE Editor of the *Alice Times* who has been to the Peddie Show and consequently met people of consequence in the division, thus remarks on matters Parliamentary in the notes of his " Rambles "—" Mr. Johnson, M.L.A., was present at the Show, and no doubt met a large number, in the course of his visit, of his constituents. With regard to the coming man for next election we have heard several names mentioned, but we will not mention these now, but things seem inclined for a contest."

## Transkeian Teachers' Association.

INTLANGANISO yolu Manyano iguqulwe ekubeni se Zazulwana, seiyi kuba se : Gala ngo-Mgqibelo, 7th April, 1888, ngeza le 10 kusasa. Onke amalungu makalugqale olo suku.

P. D. TSHACILA All Saints, 3, 6, 1888. Secretary.

## ISAZISO SE BHUNGA—LOMZI.

NO. 9.

## Imariki Yakusasa.

UKUGUQULWA kwexesha le. Marike. Kuyaziswa ukuba ngosuka lwe 1st April, 1888 i Marike yakusasa yoqala ngo 7 a.m. kude kuse ku 30th September, ngapa- ndle kwokuba kubuve kwaguqulwa li Bhunga.

W. DUNBAR, Town Clerk and Engineer.

Town Office, King Wm's Town, 29 Feb., 1888.

## ISAZISO.

INTLANGANISO yamadodana esiko Lokngaluki iya kuhlangua e Peelton, nge 30th March, ngexesha le 10 kusasa.

A. H. MACI, Secretary.

Peelton, 3, 12, 1888.

## KO TITSHALA.

KAMASTONE kufunwa u Titshala wesikolo sentsapo; abe ngonmfazi, nolilungu le Remente yase Wesile. Umvuzo wakwa Rulumente £30, abantu barole nge-labo icala.

REV. R. W. LEWIS.

Kamastone, near Queenstown.

## BONISANI.

KOMANI nge 16 February kulahleke ihashe lika RICHARD T. NUKUNA. Yimpemvu efose; kumhlope intungo yokohlo, ngasemva litive cupe ngopau kwindlebe yokohlo—ngokungaqondekiyo weyase kunene Lihasha elinokwaziwa kakulu kwesi situba sase Queenstown. Onokulibona makancede azise kumninilo or ku Mhleli "Mvo," wovuzwa ngayo yonke imigudu yake.

Queen's Town, 24 Feb., 1888.

## IVEHKILE KA GREEN YABUNTSUNDU.

KUZ A kuvulwa ivenkile efanele Abantsundu kanye e Komani. Zonke izinto ezifanele bona bozifumana zisisulu. Utenga zonke izinto ezinjengo Boya, Imfele, nazo zonke izinto eziziswa ngabo. Unentlobo zonke zamayeza abantsundu.

Yiya kwa

EDWARD GREEN.

## MANENEKAZI!

KANIZE kuzibonela impahla yetu entsha evela Pesheya kolwandle, E-Ngilane.

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## I PRINTI.

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## I MUSLIN.

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## I KELEKO, 2d to 6d.

## IZITEYISI,

Ezilunge Kunene, 2/6.

## IMITUNZI YELANGA,

Ngamanani apantsi.

## O Mashini bokutunga

abona bamanani apantsi apa e Koloni.

## W. O. CARTER &amp; Co.

## MACLEAN SQUARE,

## Isaziso kubo bonke Abahambi

OFUNA indawo ebusulu yokudla, neyokulala, makaye kwa JOHN G. KOSANI, Market Square, Grahamstown. Onenkuku zokutengisa makaqae kwakona, wofumana amanani ase malikeni ngazo. Qondani apo akona—Market Square, (e Rini) Grahams-town.

JOHN G. KOSANI.

Grahamstown,

15th December, 1887.

## E BENCUTI

(SHAWBURY).

SIKOLO Sokufundisa Intombi siyakuvulwa ngomhla wama 30th January, 1888. Umpati waso ngu Miss F. SARGEANT, Oneucwadi zokuwazi lomsebenzi ezilungileyo. Umrumo ngomntwana emnye xa ahlala kona zi £2 5/ ngenyanga ezintandatu. Be. babini, ingabamntumnye £4.

J. R. CAMERON. Shawbury, December 24, 1887.

## Heald Town Teachers' Association.

THE Annual Meeting will take place at Institution on Easter Tuesday 3rd. The proceedings will include Model lessons, essays and discussions on Educational subjects, and an evening concert. The Bev. E. J. Barrett will deliver an address to the teachers. Teachers wishing to read essays or join in the concert, please write at once to the Secretary, Mr. Light-foot.

Heald Town, 2nd March, 1888.

## ISAZISO ESIKULU.

## Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa behhalele kum batumela izi tampo nokuba yi mali chamba ngepepa 1-posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namazeza.

JESSE SHAW, Igcisa Lemiciza, The Laboratory, Fort Beaufort.

## G. Frauenstein

## KWA QOBOQOBO.

YAZICELA zonke izihlobo zake ezi ntsundi okokuba zize kuposa iliso kule nkumba yake eyivenkile. Ungumtengeli wento zonke ezibutataka nezilukuni. Zitengiswa ngamaxabiso alula, ndisenzela amaxesha.

Imfele, izikumba, umbona, ingqolowa, Ndzirolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

Kukwako ne Butcher's Shop, ne Baker's Shop.

## ISAZISO.

## Nalo icam ! Nalo icam !

MR. THOMAS NGUDLE unelitye elisila kakuhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, amazinba nenqholowa. Umema umzi wonke. Usila ngenyamekokazi enkulu. Alinam-fihlakalo zanto lona.

T. S. NGUDLE.

Kumbi, c/o R.M.O., Umtata.

## Imisesane ye Golide yoku Tshata, 7 6 umnye.

## Ingeji ze Golide, 7/6 inye,

KWA

## J. HILNER, E Qonce.

Ingeibi ye Watsha nentsimbi zekuhomba.

## J. G. NICHOLSON,

*Iqgweta elise zinewadini zakomkulu nomteteleli wama Fandesii, E-NGQUSHWA.*

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhalawle kwa ngoku. Yonke into ayi patisiweyo ifezwa ngokukuleza.

*Uti Gosa le Colonial Mutual Life Assurance Society.*

## B. G. LENNON &amp; 00.,

Abatengisi bamayeza nabenzi bawo E MONTI.

## BONA bawatenga pesheya nwabo amayeza.

Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umsi ukuke uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON *Umciza Wokohlakohlo Eka LENNON Incindi Yamazinyo. Oka LENNON Umciza we Stepu (wesifo sentsana).*

Oka LENNON *Umciza wamehlo. Aka LENNON Amafuta ezilonda. Ezika LENNON Ingaqatana zomtshekisane. Oka LENNON Umciza woxaxazo. Oka LENNON Umciza wepalo. Oka LENNON Umciza wengozi. Oka LENNON Umciza wecesina.*

UMTENGISI

## P. H. POTTER, Toleni, Transkei.

## KWA BEET.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu ! Isisisulu ! e Qonce ukangele emarkeni. Kufike into eninzi yonoxesha bengubo zamadoda.

Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

Tina bamagama angezantsi siyawazisa umzi okokuba sivule ivenkile Kulandlu ibiyivenkile yo mfi u (Ngomti) M. KEEVY & CO. yati ekugqibeleni yano J. BIRT & CO., noko tina ASINANTO NEZIKWELITI ezenziwa kubo NGAPAMBI KO NOVEMBER 1886, ASISOKUZE KE SIZIMEME EZO ZIKWELITI mntwini. Umntu zi-hlulwa kuye ngu A. J. Cross.

ABANTSUNDU MABEZE KUTENGA NGEMALI BENGENTLONI zokuti bayakubizwa izikweliti ezidala.

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Kauze Kuzibonela ngokwako.

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## CHARLES J. STIRK,

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Utikoloshe obefuda ekwa Ngomti uyabulisa

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## SELEVULE EYAKE IVENKILE KWASE MARKENI APA.

Ingubo, Ibhulukwe, Ityali, Zonke intwana ntwana ziko.

Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikoloshe. A. J. CROSS & CO.

## Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengeni ko

## BOURKE NO MARSH,

e Nyutawini uakwisitalato esipambi kwe ofisi ngase mcantcatweni.

## Amayeza ka Cook Abantsnadu.

Umzi ontsundu ucelelwa ukuba akange-lise lamayeza abafulekiyo.

COOK Iyeza Lesisu Nokuxaxazo. Elika 1/6 ibotile.

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COOK Amafuta Ezilonda Nokwekwe. 9d. Ibotile.

COOK Iyeza Lepalo. Elika 1/6 ibotile.

COOK Ezika Ipiis. 1/ ngebokisana. Eka

COOK Incindi Yezinyo. 6d. ngebotile.

COOK Umciza Westepu Sabantwana. 6d ngebotile.

COOK Umgutanya Wamehlo bd ngesiqunyana. Oka

umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

## E. COOK, Chemist, E QONCE.

Kuba ngawenkohliso angenalo igama lake.

## I - ALMANAK YE MVO, 1888.

LIBHASO kubamkeli be Mvo; ongenguye-umamkeli we pepa eli, woyifumana akutumela izitampu

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## Lilungiselelwa umninilo kupela ngu G. E. COOK,

KING WILLIAM'S TOWN, Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

## KWA G. WHITAKER, kwi-

venkile etengela nentwana ezincinane kuko, kutengelwa tshipu

kanye Umbona, nento ezinjalo,

Umgubo, neswekile, njalo-njalo, njalo-njalo.