4

As regards the forthcoming election in Victoria East, it is on the cards that Mr. D Watson will come forward as the representative of the Victoria East wing of the Division. While Mr. Paul Timm is anxious to bear the honour of represent­ing the Peddie wing. Mr. Johnsen is not the man to give way for any man, besides he is a *persona gratissima* with the Afrikander party that is even stronger than the purely English element in the constituency, and the aims of the English party stand as much a chance of commend­ing themselves to the Afrikanders, as the oil has of mingling with water. It will be remembered that that party had last election, as their candidates, Messrs. Johnson and J. H. Bezuidenhout. We shall be mildly surprised if they do not put them in again to take their chance at the next election. Then there is Mr. Innes, who has proved a decided acquisition to the Assembly, raised himself to Cabinet rank in the House, and has been an unqualified credit to the constituency. By his honest and unselfish conduct, we are much mistaken, if he, has not endeared himself to a good many who formerly were against him, as a self-seeking, and ambitious man. In any case, the contest will be pretty spirited.

There’s a feather for the Peddie Natives’ Cap, in the unextorted admission of an unsympathetic writer, the Editor of the *Alice Times:—*“There is very little crime in the district, and when we consider that there is over 20,000 Natives in Peddie, this speaks well. Cases of thefts are very rare.”

Partial Release of the Native Chiefs.

Mr. Brownlee has contributed the following to the *Isigidimi,* the Kafir Missionary periodical published at Love­dale :—

“ To the Editor, Sir,—There is news that I should have communicated to you before, but for the fact that I received it while confined by illness. I allude to the poor wretches imprisoned in Cape Town. Some time last year there came to me a letter from the great place, Cape Town, saying: ‘It is proposed to set these prisoners at liberty, and asking what I had to say ; and where, if released, they should be settled.’ In reply I said, nobody denies that those prisoners are guilty, therefore their release would be a pleasing act to the people, seeing that it is done out of mercy. To explain this I said, Matanzima is guilty, because he took up his assegais and stabbed the Government; still it is not he that led the way, he saw his father falling over a precipice and chose to die with him, being led away by love, while against war. So I say he should be set free.

“In regard to Gonya I said, his crime is worse than Matanzima’s, because Gonya was given away by his father to the guardianship of the Government, where he grew up ; and his father could not expect him to abandon the place ho had sent him to. Although he also could see that he could achieve nothing, the heart of love brought him down, and he decided to go and die with his father. ‘ Let Gonya be released also.’

“ I said Gumna’s case stood on a different footing. His guilt is unexcus- able, because he is the one that has compassed the destruction of the Ama- ngqika. At the meeting of chiefs and counsellors, it was decided that the Amangqika had nothing to do with the war of Ngcayecibi; they won’t take part in the fight. In spite of this Gumna sallies forth to loot the farmers across the Kei, and in his footsteps the Ama­ngqika are precipitated into ruin. Nevertheless, I say he has been suffi­ciently punished, he has learnt the lesson and will not do so again, let him be freed. I concluded by saying—Let those children, when released, have allowances so that they may see that they are forgiven absolutely, and in order that they may mightily enter into the service of the Government on this year that they get them. To the authorities I closed by saying,—Matanzima, and Gumna, and Tini might be allowed to reside among the other Amangqika in the Transkei. Gonya might go to rule over his people at Cwaru.

“ A short time elapses and it transpires that the scheme of liberating the prisoners is frustrated by the prevailing talk in opposition to the Ministry. And it is said that I am the person that sent that to the authorities, and I was reviled in the same way that the son of Mzimba was reviled and the son of Pamla is being to-day reviled. And when you, Editor, requested me not to give up in high dudgeon, but to go on praying for the orphans of Ngqika’s, you were asking me to do what I was already doing; for I did this when I heard that the prisoners were not being released—I wrote another letter to Government to say, “ what are written in Imvo are vanities, the Amangqika do not believe in them.” In reply to this I was informed that there are fears that if they were released then they would be led astray by the talk that was misleading the people. I had no answer to oppose to this, because although there were things to complain of, particular things in the hearts of certain people had been put aside, and the Government was as a whole condemned as a vile thing in which there was not a particle of good.

“In December while I was ill, the Honourable Sir G. Sprigg came to see me. He no sooner came in than I pleaded on behalf of the poor wretches,— by asking how it was that that scheme of mercy, about which I was consulted, and as to which I had even promised the Amangqika, had not been carried out? The Hon. gentleman replied. ‘‘It is feared to release them while the con­fusion of talk prevails, but what is now under consideration is to tree them from prison, and place them on some farm, where their families might go and stay with them.” I expressed thanks at this although it was not what I wanted ; and I said in my heart the bands are to day being slackened, to morrow they may be removed. I concluded by saying there is no ground for fear. Even if they were set free, no harm would ensue. So far as regards what I have done ; I inform you of it, not because I wish to praise myself, I wish that the people among whom I am growing old, should know that I am not the bad fellow I am represented to be. Although I continue weak, the heart remains as it was known among the Amaxosa, I re­main the same that used to be called— Napakade (For Ever).

IMVO ZABANTSUNDU (NATIVE OPINION)

Transkeian Teachers’ Association.

I

NTLANGANISO yolu Manyano iguqulwe
ekubeni se Zazulwana, seyiya kuba se :

Gala ngo-Mgqibelo, 7th April, 1888, ngexa le
10 kusasa. Onke amalungu makalugqale

olo suku.

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

ISAZISO SE BHUNGA—LOMZI.

NO. 9.

Imarike 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 kwaguqalwa li Bhunga.

W. DUNBAR, Town Clerk and Engineer.

Town Office,

King Wm’s Town, 29 Feb., 1888.

ISAZISO.

I

NTLANGANISO yamadodana esiko Lo-
knngaluki iya kuhlangana e Peelton,

nge 30th March, ngexesha le 10 kusasa.

A. H. Maci,
Peelton, 3, 12, 1888. Secretary.

KO TITSHALA.

E

KAMASTONE kufunwa u Titshala
wesikolo sentsapo; abe ngonomfazi,

nolilungu le Remente yase Wesile. Umvuzo
wakwa Rulumente £30, abantu barole nge-
labo icala.

Rev. R. W. Lewis.

Kamastone, near Queenstown.

BONISANI.

E

KOMANI nge 16 February kulahleke
 ihashe lika Richard T. NUKUNA. Yi-

mpemvu efose ; kumhlope intungo yokohlo,
ngasemva litiwe cupe ngopau kwindlebe yo-
kohlo—ngokungaqondekiyo weyase kunene
Lihashe elinokwaziwa kakulu kwesi situba
sase Queenstown. Onokulibona makancede
azise kumninilo or ku Mhleli “ Mvo,” wovu-
zwa ngayo yonke imigudu yake.

Queen’s Town, 24 Feb., 1888.

IVEHKILE KA GREEN YABUNTSUNDU.

K

UZ A kuvulwa ivenkile efanele Abantsu-
ndu 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!

K

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

I PRINTI.

Ezilungileyo 2d kuse kwi 6d.

I PRINTI.

Ezimatakutaku nezibukeshemiya 6d
to 9d.

I MUSLIN.

Fzimhlobe, ne KOTONI e yi Brocade
4d. to 6d.

I KELEKO, 2d to 6d.
IZITEYISI,

Ezilunge Kunene, 2/6.

IMITUNZI YELANGA,

Ngamanani apantsi.

O Mashini bokutunga

abona bamanani apantsi apa e Koloni.

W. 0. Carter & Co.

MACLEAN SQUARE,

Isaziso kubo bonke
Abahambi

O

FUNA indawo ebusulu yokudla, neyo-
kulala, makaye kwa John G. Kosani,

Market Square, Grahamstown. Onenkuku
zokutengisa makaqaie 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).

I

SIKOLO Sokufundisa Intombi siyakuvu-
lwa ngomhla wama 30th January, 1888.

Umpati waso ngu Miss F. SARGEANT,
Oneucwadi zokuwazi lomsebenzi ezilungile-
yo. 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.

B

ONKE abantu aba kwindawo ezingena
Magosa am bowatunyelwa onke amayeza

nge Posi xa bebhalele kum batumela izi
tampo nokuba yi mali ehamba 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 namaveza.

JESSE SHAW,

Igcisa Lemiciza,
The Laboratory, Fort Beaufort.

G. Frauenstein

KWA QOBOQOBO.

U

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,
Ndizirolela 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 !

U

MR. THOMAS NGUDLE unelitye
elisila kakuhle ngokusimanga. Likwa

KAMBI e Mtata. Lisila umbona, ama-
zitnba 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.

Ingcibi ye Watsha nentsimbi zekuhomba.

J. G. NICHOLSON,

*Igqweta elise zinewadini zakomkulu
nomteteleli wama Fandesi,*E-NGQUSHWA.

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

Yonke into ayi patisiweyo ifezwa ngokukauleza.

*Uli Gosa le Colonial Mutual Life Assurance Society.*

B. G. LENNON & 00.,

Abatengisi

bamayeza nabenzi

bawo

E MONTI.

BONA bawatenga pesheya nwabo amayeza.

 Benza amayeza ama Bhulu nemiciza

yama Xosa. Bawubongoza umsi ukuke uqwa-
lasele kulawo alandelayo, abhalwe nge nteto
yesi Xosa.

*Oka LENNON*

*Umciza Wokohlokohlo*

*Eka LENNON*

*Incindi Yamazinyo.*

*Oka LENNON*

*Umciza we Stepu (wesifo sentsana).
Oka LENNON*

*Umciza wamehlo.*

*Aka LENNON*

*Amafuta ezilonda.*

*Ezika LENNON*

*Ingqatana 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.

I

MPAHLA 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 ezingono-
xesha zi tshipu.

March 14, 1888.

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-
hlaulwa kuye ngu A. J. Cross.

ABANTSUNDU MABEZE KUTENGA NGEMALI
BENGENATLONI zokuti bayakubizwa izikweliti ezidala.

INTWENINZI YEMPAHLA

Ezifuneka kwabantsundu, onganyula kuzo ZILULA NGA-
MANANI KUNOKO ZAKA ZANJALO. Ukuba ufuna
ezona

Nchawa, Amabhayi, Ityali, Nengubo, njalo njalo
zizizo.

Kauze Kuzibonela ngokwako.

E V A N S & CO.
Ivenkile endala yeato Zonke, ese Koneni.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayi-
tengisa ingumqulu na nganye.
Church Square, E RINI.

UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa
KUBO BONKE ABANTU,
Ebazisa ukuba sele fudukile kwa Ngomti,
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

B0URKE NO MARSH,
e Nyutawini uakwisitalato esipambi
kwe ofisi ngase mcantcatweni.

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli-
lizwe.

UMPILTSI WEZILWEL WE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela tutongo, Obutataka be ngqondo, Izifo zesi Fuba, nent’ enbinzi yezilwelwe zama iNkazana, nja lo, njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele- namava atnaninzi unminilo, uliyaleza nge- ngqiniseko eliyeza ukuba liyayi pilisa inko. liso yezifo zabantsundu base Afrika kwa. nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhotile nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E. COOK,

KING WILLIAM’S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza
kuyo yonke Ikoloni.

K

WA G. WHITAKER, kwi-
venkile etengela nentwana

ezincinane kuko, kutengelwa tshipu

kanye Umbona, nento ezinjalo,
Umgubo, neswekile, njalo-njalo, njalo-
njalo.

Amayeza ka Cook Abantsnadu.

Umzi ontsundu ucelelwa ukuba akange-
lise lamayeza abalulekileyo.

Elika

lyeza Lesisu Nokuxaxazo.

1/6 ibotile.

Elika

lyeza Lokukohlela
(Lingamafuta).

1/6 ibotile.

COOK

Aka

Amafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika

lyeza Lepalo.

1/6 ibotile.

Ezika

Ipils.

1/ ngebokisana.

Eka

Incindi Yezinyo.

6d. ngebotile.

COOK

COOK

COOK

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COOK

COOK

Umciza Westepu Sabant-
wana.

6d ngehotile.
Oka

Umgutyana 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.

I LIBHASO kubamkeli be Mvo; ongenguye-

 umamkeli we pepa eli, woyifumana akutumela izitampu

zesheleni

Imvo Office, 3 February, 1888.

Printed for the Proprietor, J. Tengo

Jabavu, by HAY Brothers, Smith

Street, King Williamstown.