ment to the Bond party. Already theresults cannot be said to be favourable  
to their interests. In King Williamstown,  
we are informed, the nativesnow domi-   
nate the constituency. They are enrolled   
to the number of 1,200; and, on the other   
hand, a large numberof Germans and   
other European have neglected to take   
the proper steps to have themselves  
placed the list. The result is that if  
Mr. Tengo Jabavu were to come forward  
at the next vacancy he would probably  
be returned. This is a contigency which,   
of course, must be faced, and it is well   
that those who advocate native rights   
should see whither their principles, lead   
them. We do not think that many of  
those who support those rights would  
hesitate to accept the conclusion that  
natives will eventually return men of  
their own race to represent them. We  
hope that the step will not be taken  
prematurely, but that the native popula-  
tion will be content to be represented by   
Europeans whom they can trust. We   
feel sure that in the majority of instances  
such will be the case.”

It is necessary to assure our contem­porary that Natives would not without some strong reason send a man to Par­liament merely on account of his colour. Hitherto they have not had reason to complain of misrepresentation on the part of European gentleman at present in Parliament who have espoused the cause of justice and right-doing towards all sections of the community, irrespec­tive of colour. While there are men of this stamp in the Colonial Parliament the question of colour representation may confidently be allowed to solve itself in the ordinary course. It is only a systematic and a determined course of injustice that, we fear, may precipitate this and other radical changes.

THE IMPRISONED CHIEFS.

TO THE EDITOR OF THE “ IMVO.”

Sir,—We cannot, we will not, we shall not. we dare not allow the leading article which appeared in your issue of the 14 inst. to be truly and fairly, in spirit and form conveying the sincerest thanks of the native people for the release of the unfortunate young men from penal servitude. Nor can we justly allow that Mr Brownlee advised their detention, when they were being liberated. Were you to thank another native man in the spirit of the article above mentioned, for a deed of benevolence, such as the release of these men is, he certainly would have withdrawn the gift from you

In returning thanks for the release of these men, we must first of all consider the magnitude of their crime, the lenity of their punishment, and the still greater lenity in the mercy now extended to them; and with the hope of a complete restoration, we should be induced to be as unreserved and profuse in our expres­sions of gratitude, as the greatness of the act demands. Under a less considerate and humane government, the punish­ment of their crime would have been death ; where then can we rest any claim for the release of the prisoners, as from the complaining tone of the article under

consideration one is led to infer that therewas? e.g., “And now after a decade of common prison discipline under the Cape Government the fallen native chiefs are only *now about* to have their bands slackened.” It would seem that a truly gratified heart would not ask *how little,* but rather, *how much* may I do to testify my fulness of heart at so much commis- seration freely vouchsafed. The men had forfeited their liberty through their own fault; a wanton and less merciful government might have taken advantage of their guilt and had taken life; but instead our government found a remedy in the reclaiming process of our prison discipline; and in its action which we are now considering it is giving an earnest of its intentions of one day giving the misguided men their full liberty. But it says I do not quite trust you I must try your faith to me before me, and after I am satisfied that you are convinced of my strength, and of the impotence of of your own skill, and that of your countrymen, I will let you go. Is there not abundant hope in all this, is there not much food and to spare for a people’s most heartfelt gratitude? Without ques­tion there is. Brilliancy of Empire among the nations of the earth is not to much aimed at by politicians as its stability, and therefore the non-release of prisoners on the Queen’s Jubilee argues nothing when placed side by side with its safety on a mere matter of decoration; and we most earnestly tender the calves of our lips as a sacrifice of thansksgiving mete and acceptable to the Giver of all good things, feeling assured that the great Almoner, the Government, will ever rest assured that we are the objects for which it was raised to minister in this name. Summing up the thanks of our worthy Editor in the name of the native people they are in our own ex­pressive language, “ Siyabulela kambe,” (we thank you then but?). We disown this language in to-to, when meant to express the deeply felt gratitude for what is the merest work of sepererogation to con­ciliate the sentiment of a loving and law abiding section of Her Majesty’s subjects in this land. Presuming that our worthy Editor was sorely kindled in his anxiety to disprove the charge of sedition in his paper, we are afraid in striking the decisive blow he has deprived the hilt of its protective duty and exposed his elbow to the well directed stroke of the veteran Christian, exonerated his undesigning correspondents, and placed himself in that situation which might have jeopard­ised his reputation through neglect in correcting and disowning their faults as in participating in their misconceptions in the article under review. The mar­shalling of sentences in the article of the 14 inst., are so like that of the French army in the battle of Waterloo, that without compunction we exclaim, “ No wonder the French were beat! ” Ever the most grateful subjects of the Queen, Amangqika.

KO TITSHALA.

K

UFUNWA u Titshala we Sikolo sodidi

lwe Sitatu, kwa Maxongo, e Xalanga.

Ofunayo maze abhalele (ngenqu ukuba  
kurokwenzeka) ku

C. J. LEVEY, Gala.

Umanyano nge Mfando (N. E. A.)

L

UYAKUNGENA ngentsasa yolwesi-Ne,  
5 April ozayo e Lovedale.

B. SAKUBA,  
Secretary.

March 21, 1888.

Transkeian Teachers’ Association.

I

NTLANGANISO yolu Manyano iguqulwe  
ekubeni se Zazulwana, seyiya kuba se

Cala ngo-Mgqibelo, 7th April, 1888, ngexa 1e  
10 kusasa. Onke amalungu makalugqale  
olo suku.

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

” ISAZISO SE BHUNGA—LOMZI

NO. 9.

Imarike Yakusasa.

TTKUGUQULWA kwexesha le Marike. U Kuyaziswa ukuba ngosuku lwe 1st April, 1888 i Marike yakusasa voqala ngo 7 a.m. kade kuse ku 30th September, ngapa. ndle kwokuba kubuye k waguqnlwa li Bhunga.

W. DUNBAR, Town Clerk and Engineer. Town Office,

King Wm’s Town, 29 Feb., 1888.

KO TITSHALA.

E

KAMASTONE kufunwa u Titshala wesikolo sentsapo; abe ngonomfazi,

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

Rev. R. W. Lewis. Kamastone, near Queenstown.

isaziso.

U

B. B. KOTA wazisa wonke umzi ontsu. ndu e Gqili, e Batenjini, e Hewn

kuye kuma ngolwandle kwa Ngqika, ukuba uya kuvula i Kaya le Ndwendwe e Queens­town, ekuqaleni kuka May 1888. Izandla ke mzi wakowetu wakwa Hala, ningabi semva, izandla, izandla.—Owenu

B B KOTA.

Kimberley,

15 March, 1888.

Isaziso kubo bonke  
Abahambi

O

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

Market Souare, Grahamstown. Onenkuku  
zokutengisa makaqale kwakoua, wofumana  
amanani ase malikeni ngazo. Qondani apo  
akona— Market Square, (e Rini) Grahams-  
town.

JOHN G. KOSANI.

Grahamstown,

15th December, 1887.

Heald Town Teachers’ Association.

THE Annual Meeting will take place at the Institution on Easter Tuesday April 3rd. The proceedings will include Model lessons, essays and discussions on Educational subjects, and an evening concert. The Rev. 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. Light­foot.

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 bebbalele kum batumela isi  
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  
buviswa namayeza.

JESSE SHAW,

Igcisa Lemiciza.

The Laboratory, Fort Beaufort.

G. Frauenstein

KWA QOBOQOBO.

U

YAZICELA zonke izihlobo zake ezi  
ntsundu 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-  
zimba 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. HILKER, E Qonce.

Ingcibi ye Watsha nentsimbi zekuhomba.

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 patisiweyo ifezwa ngokukauleza.

*Uli Qosa le Colonial Mutual Life Assurance Society.*

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi  
bawo

E MONTI.

B

ONA bawatenga pesheya nwabo amayeza.

Benza amayeza ama Bhulu nemiciza

yama Xosa. Bawubongoza umzi 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 yonoxosha  
bengubo zamadoda.

Ibhulukwe ne Bhatyi exingono-  
xesha zi tshipu.

CHARLES J. STIRK,

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

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.

INTWENINZI YEMPAHLA

Ezifuneka kwabantsundu, onganyula kuzo ZILULA *NG*

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 yento Zonke, ese Koneni.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen ko

BOURKE NO MARSH,  
e Nyutawini nakwisitalato esipambi  
kwe ofisi ngase mcantcatweni.

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli- lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izilo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu. Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be Dgqondo, Izifo zesi Fuba, nent’ eninzi yezilwelwe zama Nkazana, njalo, njalo.

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

Emva kokuli sebenzisa ixesha elide sele- nanmva amaninzi umninilo, uliyaleza nge- ngqiuiseko eliyeza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesisifi sabantn abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhotile nganye ihamba ne- newadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

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 Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange-  
lise lamayeza abalulekileyo.

COOK

COOK

COOK

COOK

COOK

COOK

COOK

Elika

Iyeza Lesisu Nokuxaxazo.

1/6 ibotile.

Elika  
Iyeza Lokukohlela  
(Lingamafuta).  
1/6 ibotile.

Aka

Amafuta Ezilonda Nokwekwe.-

9d. ibotile.

Elika

Iyeza Lepalo.

1/6 ibotile.

Ezika

Ipils-

1/ ngebokisana.

Eka

Incindi Yezinyo.  
6d. ngebocile.

Oka

Umciza Westepu Sabant-  
wana.

6d ngebotile.

Oka

Umgutyana Wamehlo.  
6d ngesiquuyana.

Oka

Umciza we Cesine. 1/6

Niqoudise ukuba igama ngu  
G. E. COOK, Chemist,  
E QONCE.

Kuba ngawenkohliso angenalo igama lake..

i-almanak yem vo,1888.

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 .

Stiee., King Williamstown.

4

4 Imvo Zabantsundu (Native Opinion) March 28, 1888.

Under the heading “ Explanation and Correction,” Mr. Brownlee has written a letter to the *Cape Mercury* which we transfer to our columns, as also the Foot- Note by our contemporary :—

Sir,—In the *Mercury* of the 15th ap­pears a leading article taken over from the *Imvo,* also a translation of a letter- addressed by me to the Editor of the *Isigidimi.* I have already written so fully and plainly on the issues raised by you in your sub-leader, and by the Editor of the *Imvo* in his leader, that it is quite unnecessary for me to go over that ground again. My only reason for now noticing the articles in question is to point out a few inaccuracies in them, and even this I would not do but that the matter referred to may possibly come under discussion in the approaching session of Parliament.

In the leader, the Editor of *Imvo* says, “ The announcement which Mr. Brownlee has been authorised to make on behalf of the Government in regard to the sub­ject of the release of the Native Chiefs.” On this point I would simply remark that I had not been authorised by Go­vernment to make any announcement, and there is nothing in my letter which would justify Mr. Jabavu’s assertion.

Towards the end of the leader the Editor, in referring to a certain letter which I stated had been sent to Cape­town by Mr. Pamla, says, the letter is a secret between Mr. Pamla and myself; whereas, the fact is, that the Editor of *Imvo* had the letter read to him by Mr- Pamla, and expressed his unqualified approval of it; nevertheless he tries to make it appear that he knows nothing of it.

The translation is, for the most part, a fair rendering of my letter, though it contains a number of strained, and some wrong translations. For instance, in the second sentence in the translation, I am represented as calling captive chiefs “the poor wretches,” whereas I used the word “intsizana” — which means, the sad ones, or the unfortunates. again I am represented as saying 1 nad *promised* the Gaikas the liberation of the prisoners, I promised nothing; what I said was I had caused them to hope—“ tembisa.” Then at the end of the letter, my Kafir name, “ Napakade” “Never”—is translated “For Ever.

I need only remark on this, that I never would have consented to be called “For Ever,” neither could I have shocked my friends by permitting such a title to be applied to me. There are other points which might have been noticed, but the foregoing must suffice.

C. Brownlee.

[We confess that Mr. Brownlee is a puzzle! His letter to *Isigidimi* is full of his conversations and correspondence with “ the Great Place in Capetown,” and Sir J. G. Sprigg, and now it appears Mr. Brownlee has no authority for the state­ments he had made respecting the partial release of the political prisoners. Which letter are we to believe, this one or the other? As regards the translation, the corrections show the fine hair spliting that Kafir scholars can indulge in.—Ed. *C.* M]

UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

KUBO BONKE ABANTU,  
Ebazisa ukuba sele fudukile kwa Ngomti,

SELEVULE EYAKE IVENKILE  
KWASE MARKENI APA.

Tina bamagama angezantsi siyawazisa umzi okokuba  
sivule ivenkile Kulandlu ibiyivenkile yo mfi u

(Ngomti) M. KEEVY & CO.yati ekugqibeleniyano J. BIRT  
& CO., noko tina ASINANTO NEZIKWELITI ezenziwa  
kubo NGAPAMBI KO NOVEMBER 1886, ASISOKUZE  
KE SIZIMEME EZO ZIKWELITI mntwini. Umntu ezi-  
hlaulwa kuye ngu A. J. Cross.

ABANTSUNDU MABEZE KUTENGA NGEMALI  
BENGENATLONI zokuti bayakubizwa izikweliti ezidala