

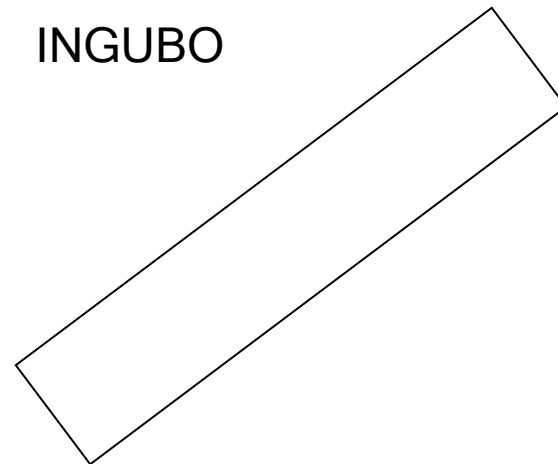
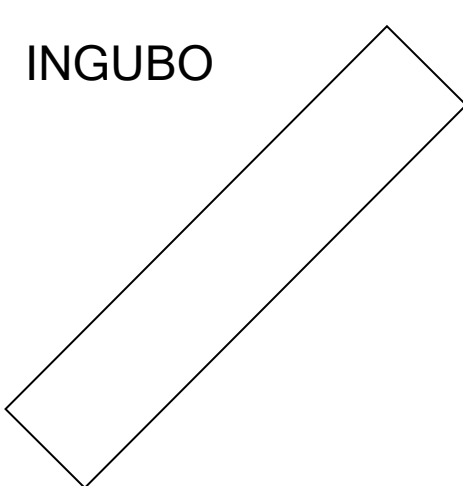
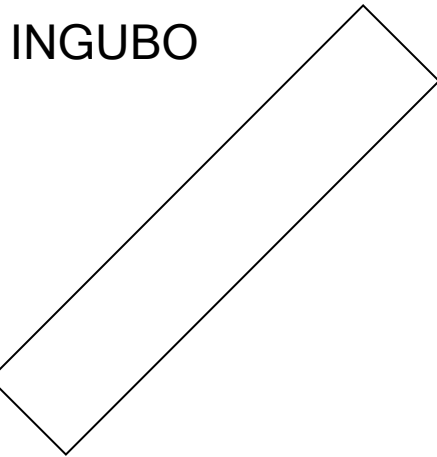
Imvo Zabantsundu

IPEPA LAMAXOSA LEVEKI ZONKE.]

[LIHLAULELWA 3s. NGANYANGA NTATE.

KING WILLIAM'S TOWN, NGOLWESI-TATU, OCTOBER 27, 1886.

[No. 104.



Udaba
Olumnandi.

DYER NO DYER

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2/6, 3/, 3/6
Ihempe Zoboya, 4/, 4/6, 5/, 6/
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Ibhulukwe Zetwidi ziqala 4/9 zinyuke
Ibhatyi „ „ 6/
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O. DONIAN, Kwi Bala le Marike.
akatengisi bumbi, ngobulunge kakulu.

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I SUTI ziqala kwi 18/6. Ibhulukwe ziqala
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1/, njalo njalo, kuzo zonke izinto zalendu.
U BROOKS utengisa ngezona suti zobu
jentilmane ezomeleleyo, ezenziwe ngomya-
lelo ngabasiki base London. Qiniseka ukuba
ziyaku kuhlala—ziqala kwi 40/; Ibhulukwe
12/6. Amakulukulu entlobo ngentlobo onga-
nyula kuzo.
Xa umntu aye kusika ushiya 10/- angati
ayifamane kwakona ukuba ingubo azimkoli-
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Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

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nakwisitalato esipambi kwe ofisi ngase
mcanatweni.

KULUVUYO kuti
ikwazisa
izihlobo zetu okokuba Im-
pahla yetu esandukuvela Pesheya
kolwandle ifikile, nokokuba kanjalo
ezimpahla zikankanywayo ngase-
zantsi apa sizi tengisa ngamaxabiso
ayakubalungela bonke, nangona
imali inje ukuswelika kwayo.
Impahla ilandelayo itengiswa
ngeminqophiso ekufuneka ke ngoko ukuba
uyatenge ingekatengiswa.

Izihlangu zamanenekazi—
I patuloni entsha ngexabiso elipantsi.

Izihlangu zamadoda—Zi-
qala kwi 5/6 zizibini.

Ezamadoda, ne zamanka- zana
izihlangu ezinge nayitende (slippers),

Ikeleko emhlope etambileyo, iyada
ziba 12 nge 2/11d.

Ikwilili ezinamabala ze 3/6
Ihempe zamadoda, zihleli zodwa,
kanti zomelele.

Iqiya zentloko ezizi Keshemiya (onke
amabala).

Amalapu Amhlope ekoyi (apindiwe
ububanzi) 1/ iyadi.

Ivelvete ezintle kunene ezinamabala
nezimnyama.

Iwaka lenqawa i “ GBD ” Briars,
njalo, njalo.

ZONKE amanani apulwe pakati. Yiza
kuzibonele kwangoku kuba aku- bizwa
nto ngokukangela.

Kwa
W. O. GARTER & Co.

Kwinkundla ka Makeleni,

Amayeza Abantsundu.

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Abapitikezi Bamayeza,

NGOKU batengise zonke Intlobo, zine
zalatiso ezizaliskileyo zibhalwe nge
Sixosa kwisiquyana ngasinye.

Anokufunyanwa ku Mr. P. H. POTTER,
e-Jojosi emantloko e Tole, nakwa banye aba-
rwebi.

IYEZA LE PALO. Owona mciza we-
nene we Palo.

IYEZA LOKUNQUMLA, ukuxaxaza no-
ku hlanza.

AMAFUTA EZILONDA.

INCINDI YOKUPILISA AMAZINYO.

I-PILLS (Amagaqana) zenyongo.

AMATONTSFAMEHLO ABULALAYO.

I-TURLINGTON yoku sikwa nokuzuzuka
nezinye izinto ezinjalo.

IYEZA lika LENNON LOKOHLOKO-
HLO.

IYEZA lika Stretch Lokuhlikhla isifo
samatambo (Rheumatism) nezinye ezibu
njalo, namanye ke.

Mr. J. A. BRIDGE

Igqira Lamazinyo,

No. 1, DOWNING STREET,

E QONCE.

Imfanelo zaba Tembu e Glen Grey.

Ezababhaleli.

UMTANDAZO WA Magosa nabemi besiqingata ease Albert eiya ku Mhlekezi i Ruluneli u Sir George Cathcart, G.C.B., njalo-njalo. Abatandazi bako banezikalo ezininzi ezi- neziseko abamcengayo ke ngoko u Mhlekezi ukuba maze abapendule kakuhle. Abata- ndazi bako soloko babapata kakuhle Abate- mbu pambi kwalemfazwe pezu kokubelwa futi-futi befuna uxolo. Malunga neloxesha abatandazi bako benza umnqopiso na Bate- mbu nenkosi zabo ukuba bange baya shenxa emdeni, inkosi zabhala amagama kulowo mnqopiso.

Bati abatandazi bako ngokubatemba aba bantu balipulapula izwi labo balandela kanti li yelenge, kwati kwakuba ngeae ma- hlalini basuka ofakabonti basidubula bapa- nga batshisa lafa ilizwe kwangena incitakalo le isekooy iqale kwase kqualeni komnyaka we 1851; lembhubho ingaka yabantu be Nkosazana nentsapo yabo ibangwe bubu memeneme tala mabedengu ezi gebenga.

Abatandazi bako bamcela ngokutobekile- yo Umhlekezi ukuba xa alixolisayo naba Tembu aze angabisaba beka kwindawo aba- bekuzo ngapambili kuba sitshonile kukuxwi- twa ngaba Tembu; maze lomhlaba wabo sewu nikwa tina simana siwurafelha njenga- lowa ukangelene ne Stomberg's Spruit.

Ibhwalve Yikomdant enye namagoea ka Rulumente nabantu aba 135.

Burghursdorp.

26 November, 1852.

IMPKNDLUO YALOMTANDAZO UNGASENTLA.

Burghursdorp, November 29, 1852.

MANENE,—Umhlekezi uwufumene wawu- lesesha umtandazo wenu. Uti umangalisi- we kukuba kwisiqendu sesitatu salomta- ndazo ibango ngenxa yemvumelwano eyabhalwa zi Komdanti namagosa ateta no Mr. Warner pambi kwe Nkosana encinane yaba Tembu u Tyopo. Ninge nisazi ukuba abo bantu babenzisa lonto benza ityalakazi elikulu elinzima. Lento umqompiso womhlaba wenziwa yintlo- koye Nkosi yodwa mhlambuni ngo Rulumente Abatembu bakwa njenga Mangesi, ngabantu bo Mntan' Ohhle bonke ngokufanayo, ke njengoko bonke bene mihlaba abayi nikwe nkosi 'nye, nabob bamelwe kukulibanga ipiko lokukusela amalungelo abo akuselwe yile nkosi ibapileyo. Xa kusuke iqela labantu be Nkosazana bekhobile aya kuhlula imfuyo yabanve abantu bayo zize lonto kutiwe ngum- qompiso, lonto ifana nokusuke omnye umfa- naa aye kuhlula ifama yomnye ngamandla, po enayo itaitile kwanje ngaye. Lencwaa- di niteta ngayo ikum yayitunyelwe kowaye ngapambi kwam u Sir Harry Smith, yena ubhale nge pensile upawo lokukakaniseka kwake okukulu ngeso senzo sinjalo ukunga- bi semetweni utso esiti ufuna ukuba faka emteweni. Zonke izinto ngesisipitipiti zazi- wa kwesentloko ngu Mhlekezi ngenqu nase- zi ncedwini nange gqonula elalidibene e Vetlisi uknba liqonde eyona nene. Uqondi- le u Mhlekezi ukuba omabini amacala ane ziposo kuba lisiko elo kuzo zonke ingxabano. "Ngoko ke n Mhlekezi selezimisele ukwenza uxolo olumyo amatyalatyalana nelahlekwana ezincinane zize ziyekwa; ikangelwe kakuhle lengxoxo, kumiswe umda egameni le Nkosa- zana owahlula Amangesi naba Tembu oya kuhamba ngentaba kuba omabini lomaqela ngabantu be Nkosazana.

Lomda sewuxelake, awunakuguqulwa, no- banina abawonakalisayo, baya kupaatwa ngokomteto. Kulomhlaba ilahlwe ngaba Tembu enamanzi amaninzi notyani obummandi kwintili ezibanzi u Mhlekezi ufu- na ukwenza i dolupe egama loba yi Queen's Town, nokwenza ifama ezoman' ukurafelwa i akile ezoba 2,000 zise kwi 3,000. Sekuko igangula elizakwenziwa e Vetlisi ukulungi- selela lonto bonke abanga banga lungisele- lwa maba singise kulo. Koxelwa ezikora- ntini lisakndibana elogugula.

Okwangoku u Mhlekezi uyaleza zonke a Komdanti na Magosa na Belungu abase- mideni ukuba bazole nokukumbuzza abarana- yo umteto weshumi,—unganqweneli into eyevo melwana wako,—unganqweneli ne Buffalo Doorns, kuba leyo ndawo ipakati kohna yaba Tembu.

[signed] JOHN AYLIFF, Acting Secretary, Iya kuma Ngesi atile ase Albert.

TETA WENA MFUNDISI.

“ Ose Bhayi ” tina base Bhayi asikolwa ukuba uko apa. Sinezizatu zokuba si- ngakolwa. Kuqala akayingeni ingxoxo esibabene ngayo malunga ne Hop-beer yokuba mayiyekwe ngamakolwa kuba inxilisa. Yena usateta lanto indala yayi- tetwa agomnyaka we 1882 ne 1883, oko i Hop-beer ibingeka qondwa amandla ayo okunxilisa. Nabakokeli abasayiselayo- (kuba bakolisile ukuyilahla) abatsho ukuti ayinxilisi ngoku, bati “*Seylele-seylele-seylele akuko kunceda, sizama amantaba okupila*.” Sanele ke esi sizatu so- dwa ukubonisa ukuba “ Ose Bhayi ” akaseko apa e Bhayi—uba yena le Hop beer isamana ingqulwangulwa njengoko ibityiwa nakwa Maneli nge 1882-3 e Bha- yi-

Esinye isizatu uti, “ Malunga nenteto ye hop- beer abateta ngayo kwi *Mvo* ngo- mfundisi obelapo.” Obelapopi? “Apo.” Kupi? Siba kubhala umfo ose Bhayi yini ukuba ati “apo” angati ukuba use Bhayi “apa.” Uti “Obelapo e Bhayi.” Kumhlope ukuba akangesho obhala ese Bhayi apa. Enye into ubhekisa kumfundisi “ose- koyo ” e Bhayi uyamyla ukuba maka- ngakalimeli i ramente nge hop-beer. Ukuba lomhlali ebese Bhayi ngesazi ukuba zimxinile ngamacala onke izicelo eRamenteni eziti: “Teta Mfundi- si uyonakala umzi.” Mna mbhali wale- ncwadi, naleyo yayise *Sigidimini*, kade nditeta uabo bonke Abafundisi Abantsu- ndu Bhayi nge Hop-beer. Nalowo ate- te ngaye sasimtanda, singabuye simtande etikile. Kodwa ebengavanta nge Hopbeer kuba ebesitsho nakum lo ukuti yena ayi menzakalisi. Enyanisile mhlau- mbi, kuba bako abantu abalukuni. Yo- na indawo yokuba koyikiswe Umfundisi akuteta nge Hop-beer asiyi kuyi vumela. Site tina *Makutete* yena *Sobhala* tina. Sode siye naku Mantyi ngale Hopisi. Mahlanu ngoku amadoda amise inyawo pezu kwe Hop-beer. (Siteta Amaram- nte) enye kuwo ngumqali wayo apa e Bhayi, ikohlwe ukulahlala into eyondla ngayo usapo lwayo, pofu iyavuma iti lento iyanxilisa. Enye kuwo iswela umsebenzi. Iti yona sisonka sayo, ayina kusilahla. Amanye amatatu axatise pezu kwezi ntiska inbini. Amanye, kunye no- mnye umkokeli uyilahlile. Malunga nokulahlekiswa kwaba Fundisi lusapoku- mmandi kum ukuba namhla ngama rwa- nqa la ati inayingikwe ne ngcambu i Hopisi. Ukuba ngumntu ose Bhayi lo maze eze endlwini yam (corner of Cross-Street) ndize ndike ndihambe naye ngom- Ngqibe- lo ndimbonise amabenbutenti e Hopisi Kodwa yena Umfundisi makangauvali umlomo angoyiki ngokuba uyakuba ne- tyala ukuba akateti (Ezekile III 17-18), naloke ityala.

SECRETARY-TRUE TEMPLAR. Port Elizabeth 2 Oct., 1886.

ULUTSHA OLUFUNDILEYO.

NKOSI MHELELI,—Ekubeni ndingumfu- ndi wepepa lako ndihlangane nenteto ka J. J. M. ecala intombi ezifundileyo, neka Miss P. A. M. egxwalala kubafana abafundileyo. Ke mandike ndikangele eka J. J. M. ngapambi kokuba ndize kule ka Lady A. Ingxoxo (argument) ayoku Mr. M. iteta lento:—onke amanombazana afundileyo ngamavila ; n Martha intombi efundileyo ngokunjalo ke u Martha livila. That is a poor argument indeed. Kodwa ke mfo- ndini uyawazi onke na amantombazana afundileyo? Andiantabuzi ukuba no Mr. Jabavu engu Mhleli nje akawazi onke. Ke maxa ungawazi onke ms' ukuti ngenxa yokuba i lomtombi uyitendayo apo e Kapa ifundileyo ilivila, sowusiti zonke intombi ezifundileyo zingamavila. Mna nge 1881 ndandise Burnshill ndabona intombi ezifundileyo zihlaknla nzima. Ndiyawazi namagama azo. Kawudede apo e Kapa uze apa naganeno, ungafika kwi “ Associations ” ipudini, ikeki, itadi, zenziwa zintombi ezifundileyo !—Hinjje Mr. Editor?

Mandike ndihlole u Miss P. M. A. Ke ndinosizi ukuba wena endaweni yokubo- nakalisa ukuba intombi azingawomavila ngenxa yemfundo usuke wenze lento esakuke yenziwe ngabantwana, ati omnye akuti komnye: indlebe zako, at nomnye indlebe zako nawe. Ute akuti u Mr. M. intombi zingamavila . . . wati nawe aba- fana bakwanjalo. Uti umbuzo wako da “gxebe umfana ofundileyo wenza ntoni ngapandle kokuya esikolweni afundise intsapo?” Andazi nokuba wavucinga na lombuzo. Indawole nawe uyavuma ukuba umfana uyaya esikolweni afundise. Akutsho nokuti ufike ahlane. Ukufundi- sa oku ukwenza umsebenzi okapukupu, kanti ngumsebenzi onzima. Qond' ukuba ungenakuqalwa kusasa lide liye ku- tshona ilanga. Ewe, bekufanekile ukuba itishala maxa ipuma esikolweni izini- ke ukupumla okukulu, ukuze at ngomso ibenako ukuwufunqula ngamandla um- sebenzi wayo, izitadise ne lesson eyaku- zifundisa. Ngesiko ijaji, amaqgweta, abagcini bevenkile. Imantyi njalo-njalo, zigcina lomsebenzi wazo kupela ukuze zibenako ukwupumelelisa kakuhle. Wena ukucingela ukuba ukulima oku kungapezu kokufundisa ngobunzima! Umsebenzi oke upele abantu bapumle. Ke Miss A. no Mr. M., abantu abeza ne- mfundo bati: imfundo imenza ukuba awukutalele nmntu umsebenzi awenzayo. Nibuyaye nipi nde nimoshe ipepa eli- nqabe kangaka “ Imvo ” nge nonsense.

Ndim P. I. K.

ABALIMI NA BARWEBI.

E-MARKENI. E QONCE (Oct. 26). Ibhoto, 2d to 10/ ngeponti Amaqanda, 3d to 5 ngedazini Irasi eluhlaza, 2d to 9d ngekulu lhabile, 1/ to 3/1 ngekulu Itapile, 1/ to 8/9 ngenxoxwa Umbona, 1/6 to 1/11 ngekulu Amazimba, 1/5 to 2/ ngekulu Irasi, 2/1 ngenxoxwa Inkuku, 7d to 2/ inye Amadada, 1/9 to 1/10 lilinye Amakwakwini, 6/9 lilinye. Isimili, 1/6 ngenxoxwa Umgubo, 6/6 to 6/9 ngekulu Imbotyi, 4/3 to 4/7 ngekulu Inkuni, 5/ to 20/ ngefllara

E RINI (Oct. 21). Irasi, 4/ ngenxoxwa Umgubo, 18/ ngenxoxwa Umbona, 6/3 ngenxoxwa lhabile, (ezinkozo), 3/ to 4/ ngenxoxwa Itapile, 5/ to 12/ ngenxoxwa Inkuni, 10/ to 20/ ngefllara

E GRAAFF.REINET (Oct. 20). Irasi, 6/ nge 1551bs Imbotyi, 16/ ngekulu Inkuni, 35/ ngefllara Umgubo, 21/6 ngenxoxwa Umbona, 12/6 ngenxoxwa lhabile, 5/9 ngekulu Itapile, 16/ ngekulu Ingqolowa, 16/6 ngenxoxwa

E TINARA (Oct. 21) Imbotyi 7/6 to 8/ ngekulu Irasi, 2/3 to 2/6 ngekulu lhabile, 1/6 to 2/6 ngekulu Inkuni 10/ to 14/ ngefllara Amazimba, 7/6 to 8/ ngekulu Umgubo, 7/6 to 8/6 ngekulu Umbona, (omhlope) 4/9 to 5/ ngekulu Umbona, (ogwangqa) 5/ to 5/6 ngekulu Itapile, 5/ to 12/ ngekulu

E KOMANI (Oct. 25). Umgubo, 7/ ngekulu Irasi, 5/ ngenxoxwa lhbhotolo, 4d to 6d ngeponti Umbona, (ngo 23 Oct.) 6/9 ngenxoxwa Inkuni, 15/ to 26/ ngefllara lhabile, 3/ ngekulu

E KALADOKWE (Oct. 22). Irasi, 4/ to 5/ nge 1501bs. Isimili, 4/6 to 6/ ngenxoxwa Amaqanda, 9d to 1/ ngedazini Inkuni, 15/ to 36/ ngefllara Amazimba, 5/ ngekulu Umgubo, 14/ to 18/ ngenxoxwa Umbona, 7/6 to 9/ ngekulu lhabile, 3/ to 3/6 ngekulu Itapile, 8/ to 10/ ngenxoxwa Ingqolowa, 10/ to 13/6 ngenxoxwa

Ibala Labadlali.

CHAMPION VS ALBERTS.

Ngolwesi-Hlanu kube kudlala kwibala eli- yi Town Lords amawetu nenkunzi yamabuto amhlope adlala ibhola kulomzi, i Alberts. Kuqale ama-Africa. Amanani alandelayo makazitetele, imini ibyizevolileyo- Umdlalo uqunjelwe ngamangeno okuqala, wabonisa ukuba ama Europe adliwe atshikilelwa. Zi- vele wena ulesayo : —

NATIVE CHAMPIONS!			
1st Innings	2nd Innings		
Ngcumbe, b Schermbrucker			
Seh, b A. Gordon	17		
Tshatshu, i.b.w., b Lloyd	0		
Sidaia, e Straker	0		
Umvalo, b Lloyd	34	e Gordon	18
Kanya, b Schermbrucker	1	not out...	0
Fisher, e Ridgard			
Rutler, b Lloyd	2		
Gawler, b Lloyd	0	not out.....	
Maputi, e Straker	51		
Thomas, not out	6	c Vaughan...	3
Extras	18	b Lloyd	6
		18 Extras....	
Total	136	Total ...	
ALBERTS.			
1st Innings	2nd Innings		
W. Casey, b Ngcumbe	2	b Butler.....	18
A. Gordon b Ngcumbe	29	b Ngcumbe	5
W. Vaughan, b do	9	c Umvalo ...	
Schermbrucker, e Sidaia	13	b Butler ...	7
M. Straker, b Gawler	1	b Butler ...	43
E. Lloyd, b Ngcumbe	0	b Butler ...	5
W. Chalis, e & b do	0	b Butler.....	0
C. Whittle, e Ganya	3	not out.....	21
H. Gordon, b Gawler	1	b Ngcumbe	4
G. Nettelton, not out	3	b Ngcumbe	4
J. Ridgard, b Gawler	10	Extras ...	15
Extras	75	Extras ...	15
Total ...	70	Total ...	202

Native Opinion,

WEDNESDAY, OCTOBER 27, 1886.

The *Cape Times* has done the Native people of this country a great service indeed. In one of its brilliant and entertaining articles, it powerfully urges upon the Governor to exercise his prerogative of mercy in the case of EDMUND SANDILE and other State prisoners now immured in the Batteries at Cape Town. The reasons advanced in support of this humanitarian recommendation will be gathered from the article to which we refer, and which we have much satisfaction in reproducing in this day's impression.

In view of the Jubilee of our Sovereign Lady, the Queen, the subject of memorializing the authorities on behalf of the Kafir chiefs and other prisoners of war condemned to penal servitude was already engaging the minds of a large section of the Native people ; and matters had been advanced to the stage that the rumoured advent of the Marquis of LORNE and Princess LOUISE to Government House, Cape Town, had been deemed a fitting occasion for the presentation of the petition. Now, however, that it has been decided to reappoint the Right Honourable Sir HERCULES ROBINSON, we concur with our contemporary that this circumstance affords another and an equally strong reason, namely, that the renewal of his Excellency's term of office should be signaled by this stroke of mercy. It is to be hoped that the *Cape Times* ' suggestion will be eagerly adopted by the Government, as such magnanimity is sure to produce

on the minds of our countrymen an impression as profound as far-reaching.

Editorial Notes.

TIFE Natives of the Keiskama Hoek section of this division desire us to expose a species of tyranny in respect of the collection of arear house duty. Representations have been made to the officer in charge, nothing availing. It is asked whether the collector can legally charge what he likes, or whether no is bound by a tariff as to the fees and extra charges allowed him. The writer of the letter complains that he had to pay 10s. house duty, and, with the additional 2s. fine, 12s. He has, however, been made to pay £1 5s. In this particular case there could not have been the collector's expenses as this unfortunate man lives only a short distance from the collector's residence. All the people demand is the institution of an inquiry. They are prepared to abide by the decision. We think the request is modest indeed, as a case for inquiry clearly exists.

THE so-called raids on the Pondo- Xesibe border will some day occasion a war of races for which it does not seem that anyone will have been prepared. All through the shilly-shallying of the Cape Government in declining the overtures of the Pondos to consider a fresh treaty under the changed circumstances. In our financial straits a war with the Pondos would be highly unpopular ; and the mutual raiding going on between British subjects and Pondos, occasioning the holding of the forces of the colony in readiness must evidently result in a conflagration. The latest laid occurred on Thursday last. As a result trade is paralyzed, public money is spent in collecting forces and all is probably be quiet again, for how long, Government themselves do not know. How long will this last ?

We gladly acknowledge receipt of an "Introductory Kafir Grammar" by the Rev. James McLaren, M.A., of Blyths- wood, Transkei. The writer's aim is of blyths- wood, Transkei. The writer's aim is of blyths- wood, Transkei. The writer's aim is of blyths- wood, Transkei.

The appointment of Mr. Richard Solomon to accompany his Excellency the Governor to Mauritius as legal adviser in the enquiry into the disputes between Sir J. Pope-Hennessy and Mr. Clifford Lloyd is a compliment at once to his undoubted legal acumen and to the Eastern Bar, and we congratulate him and the Bar on the honour which has been done them. A can temporary has expressed a trust that Cape Town friends will not be jealous. Cape Town could not be jealous; as the two shining lights of the Western Bar— Mr. Leonard and Mr. Rose-Innes—could not possibly be invited by the Governor, for the simple reason that his Excellency would by so doing have given a handle to Mr. Schermbrucker to complain in the next session of Parliament that the Governor had called in prominent members of the Opposition to advise him, just as he complained in connection with Mr. Rhodes' appointment to Bechuanaland. Mr. Solomon is a prominent lawyer on neutral ground.

A SECOND communication on public servants in the Transkei from " Jack Blunt " is to hand. We decline to publish it for the simple reason that to cast obloquy upon the deserving and undeserving of a large section of the white population, in the Transkei will, while doing no good to anyone, do us much harm. Why not formulate a definite charge against any offending individual and be prepared to back it up with strong evidence when it comes to the test, rather than discredit honest and honourable men on account of one or two bad men?

A JUBILEE SUGGESTION.

(Cape Times.)

A good old custom celebrates any important epoch in public history with some act of charity or of mercy. At the accession of a sovereign a certain number of prisoners are set free; a Lord Mayor is not installed without a distribution of food or of alms to the poor. In a Colony each, Governor fixes an epoch by his arrival; informally we reckon the progress of events from his coming amongst us, and our history divides itself into periods called by his name. It was in Sir George Grey's time that such and such a thing was done ; Sir Henry Barkly was in charge of affairs when something else occurred ; the chronology in another case is determined by association with Sir Bartle Frere. A Governor's introduction to his responsibilities and worries may therefore be fairly regarded as epochal, an event worthy to be celebrated in the old- fashioned way. In Dahomey it would be honoured by a grand decapitation festival; our national institutions being, as we perhaps too fondly believe, at the opposite pole from those of interior Africa, the celebration should be one to bless him that gives and him that takes, one in which earthly authority reflects the light that never was on land or sea. And what may be said of a Governor's entrance to office in this respect is almost equally applicable to his renewal of office. If a king could only die and come to life again in Dahomey, we may be sure that his second ascent to the throne would be more lavishly adorned with friendly heads than the former one. So should the renewal of high office be honoured with more beneficence than the first assumption of it, seeing that it marks an increased confidence on the part of the powers that

be, and therewith a further encouragement to give the impulse of generosity.

The foregoing is perhaps a somewhat roundabout approach to a suggestion which it has long been our desire to offer but not as a mere outburst of sentiment to fare like the claptrap of the stage. It may be that the epochal theory with its obligations and proprieties is simply fanciful. At all events the renewal of his term of office may fitly bring before Sir Hercules Robinson's mind in solemn review the incidents of our history, which are still leaving sad but not irretrievable consequences, and thereupon may provoke the inquiry whether, as a just and humane man, it is not his part to cure the pain involved in those consequences, and to lighten the burden of misery. Our native wars, which may have been beyond any skill of policy on our part to avert, have left their sad traces, as in many a lasting grief, so in the coarser form of a number of wretched creatures condemned to servitude, life-long in some cases, in our convict establishments. Some of those detained, we understand, are prisoners of war, who were not subjects of the Queen when they somehow found themselves at war with her. The majority however, are rebels, subject-natives who took arms in the excitement of the time, or who, perhaps, were forced by circumstances into a rebellion which they would not have voluntarily joined. If the object of punishment is vindictive, these men have sufficiently suffered for their crime if it is deterrent, the example of their suffering has already produced its full effect on the native mind. What excuse remains then for carrying the punishment further ? Judged by amoral standard the guilt of these convicts and prisoners of war is not of the highest degree. We may know our own side of the long contest that culminated in war ; but the natives have something to show on their side, and if all the mire of the past were raked up it might be seen that they were not solely to blame for

frontier troubles. — But there is no occasion to rake up ancient mire. The dead past may bury its dead; only why should we keep these ghastly living evidences of the almost forgotten strife ? Amongst these prisoners there is one who, perhaps, judged by the European standard, might seem the guiltiest of all; and yet we defy anyone who tempers his judgment with humanity to deny him an honest sympathy. This is Edmund Sandile, who up to the hour when he joined the rebel natives was employed as a clerk in the Colonial Civil Service. A servant of the Government is of course doubly guilty in taking arms against lawful authority. But Edmund, went out, knowing that he was sacrificing himself to a desperate cause, that defeat certainly awaited him, and in all probability ignominious punishment—and why did he undertake this mad venture? Because his father had " taken to the bush," and in this civilised Kafir the lilyal instinct and the loyalty to the chief were so strong as to beat down every prudential motive and strengthen him for such sacrifice. A white man would not have done so foolishly; he would have let his father hang rather than lift a hand, illegally in his aid. And the white man's course would have the sanction of the moral law as well as of the law of the land; and far be it from us to defend a breach of the law in the cause of natural affection or of clannish devotion. But where the plea of right fails, that of sympathy may take its place. After all there was a noble element in Edmund Sandile's crime; moreover, we know not what taunts and gibes he was subject to in the course of employment amongst colonists, while his father was feebly leading a rebellion and his people were in arms against the colonial authority. Edmund could gauge with accuracy his hapless father's chance of success in such a war. The Kafir cause was doomed long before he gave himself to it. But with a heavy heart he literary gave up all that he had in his wrong conception of filial duty, and lie now bears the consequences. But what risk can attend pardon in such a case? The severity of the Law has been vindicated; no further deterrent effect can result from the continuance of his punishment. The native tribes have already a sufficient lesson of the ruin brought upon them by rebellion—except the Basutos, who do not come into the present consideration.

The Governor's responsible advisers could hardly hesitate to recommend the case of the political convicts and prisoners to his favourable consideration. They pride themselves with justice on the reconciliation lately effected with Krelri, who now peacefully occupies land assigned to him on British territory, and agrees to pay his tribute money like any other loyal native. Now, Krelri was at the head and front of the offending for which the prisoners suffer. Is it consistent with the elementary principles of justice that they should still dwell as criminals, while he sits under his, own mimosa and sings the merry songs of peace to all his neighbours? Of course Edmund Sandile and the other rebels differed from Krelri in that they were British subjects when the war broke out, while he was not. But this distinction does not extend to the prisoners of war who are still detained in custody; while morally the colonial boundary was hardly a determinant factor. We believe that the good understanding arrived at between Krelri and the Colonial Government is expected to have the happiest influence on the native mind. On Krelri's part it is a sign of submission. He confesses that there is no profit in fighting against colonists, and that the only way with for the natives is to abide in peace with them. How would this excellent effect be magnified if the clemency of the Government were further exhibited in the release of the prisoners who fought in Krelri's armies, and in the completion of the work of benevolence. To the Kafirs it would appear that the Colony is strong in being merciful; and they would respect the courage of a Government that forbears to exact from its enemies, the full penalty of their misdeed. And should the Governor shrink from connecting such exercise of mercy with a personal event, he may obtain for it a sanction which no one could gainsay by connecting it with the celebration of Her Majesty's Jubilee. The year of jubilee is running its course; it is not necessary to wait for its end to complete an act more detesting it than any memorial hitherto proposed. A truly Imperial Jubilee celebration is that which we now suggest.

Enye indawo kuvulwe pantsi kom Ga- gasi emzini ka Mahanya, kwakwezokuqa- la intshumavelo kwa gukuka unyana nomzukulwana wesi bonda salapo esipe- twe ngu Gumce, (u Nkosana no Katikati) umsebenzi oyalezwe futi ngu Captain Blyth uyazibonakalisa.

Yimina nimfuna ngranina kakubi ka- ngaka umntu ogqoboza aba hedeni? Lowo ufuna u Danyeli nge 29 ka August ube gqoboza abantu esi Kobeni sase Dutywa kwakala naba kokeli.

Siyamangaliswa ke ukuba lo nje kutiwa makuvingwe amazibuko. Uliselana? lisele lodwa ekutshiwō kulo yintonina R. J. N. wenze nina lomntu, ulindwe indawo zonke tina pesheya kwe Nciba apa ukuba asebenze ubulungisa bodwa.

IMPAHLA ENTSHA. Kwabo bafuna Into ezintsha ezintle !

KUSAND' UKUFIKA KWA

ITYALI ZETU ZOBOYA, zitsala igazi.
ITYALI ZETU EZILUFIPA, zipandla ilanga.
INGUBO ZOMTSHATO EZENZIWE kakuhle.

Kwa nentyantambo nezigqubutelo ngamaxabiso apantsi kanye.
INGUBO ZOKUTSHATA ZEKABA ZIYASIKWA ZITUNGWE.

IKELEKO, ILINZI, IPRINTI INTLOBONTLOBO ZELOKWE 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 FOLOKOCO.

Lesesha, Paula, Funda, uze Utyise.

X A abulela abaxasi bake abebetenga kuye, lo ogama lingapantsi namhla wenza isimemezo sokuba amalungiselelo uwagqibile okufumana impahla evela e Ngilane ize kuye ngenqu zonke inyanga Impahla yokuqala eyakufika ne nqanawa yobalapa mayela pakati kuka August lo. Kauzo kuhlola. Ndinika amaxabiso awona makulu nge Mveliso yeli lizwe enjengo boya nokutya njalo njalo kuba ndiya kuyitumela e Ngilane ngokwaam.

P. H. POTTOR.

E Jojoei, July 27, 1886.

J. E. L. KULLING,
New Street, E-Rini,

Igqira elinyanga ngemiti yelilizwe. LENDLU imiselwe ngokukodwa ukuba ibe yeyo kusebenza nokunyanga nge- miti embiwa kweli lizwe, enyanga zonke izifo zamadoda neza Mankazana, nokuba umntu Bimhla bumini nokuba sise gazini na. Lemiciza yenziwa ngemiti yeli lizwe. No- kuba umntu selelele ngendlu sisifo sokunga. palazi iyasipilisa. Linokutumyelwa nge posi xa umntu aliyalezileyo, Litenjwe kakulu.

ISIKUMBUZO.]

—U—
JOSEPH J. YATES,

OBEKE ESE BAYI,

Ugumteteleli Ematyaleni, ufeza ne- micimbi engemihlaba, nento zonke ezifezwa " nga magqweta."

IOFISI.—E CATHCART STREET, esiya e ofisini yemantyi, ukangelene no Dreyfus.

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Ngoboya, *Nezikumba, Zenkomo, Nezebokwe, Nezegusha.*

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

YIYANI KWA

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Imela ne Folokwe

Ikoyi—Ikomityi ne Pleti

I Lampi

Impahla Yendlu Yonke, njalo njalo

Knkwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

ISAZISO.

UKUZE kungehli bubi nankatazo kolunga kune- nene ukuba bonke abanezikwe- liti kulesiminari bazihlaule kwakwisituba seziveki zintandatu ukusuka kolwanamhla. Kwi Senmari yase Mgwali (Clarkebury), 21st October, 1886.

Isaziso ka Mamfengu.

LO ugama lisekele esi sa- ziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakute- ngwa ngemalana encinane xa sukuba umntu eze eyipeti ima- li kuzo zonke ivenkile zake kwela Mamfengu.

THOS. MORIARTY.
5 August, 1886.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, e Town Hall, Kwisitona esinga pantsi ese- sitatu, No. 3, Kwinkundla ye marike,

E-QONCE.

Uhlala aba nento eninzi yombona, na Ma- simba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amazabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelya nguye azitumele kuma- calana onke e-Koloni. Unombona omhle kuneno ovela pesheya kwe Nciba awutengisa tshipu kanye.

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

BONISANI.

I PONY empemvu ebomvu, emanqina amhlope omane. Umsila usinqundlu. Linendawo ekutukileyo eluteteni. Ondila- ndisileyo wovuzwa.

CALEB MAHLUTSHANA.
East London, 27 October, 1886.

Abatshatileyo.

SAKUBA—PAMLA.—E Qonce, ngo 26 October (Lwezi), 1886, kutshatiswe ngu Rev. Charles Pamla (U Sontombi), encediswa ngo Rev. G. Kakaza wase Debe, no Rev. Jas. Benj. Sakuba (Usofoka) u BENJAMIN, into enkulu ka Rev. J. B. Sakuba, wase Saueryille, Engqushwa, no ANNIE MARGARET, intombi enkulu ka Rev. Chas. Pamla, wase Qonce.

SMITH—MONNAH.—Kutshatiswe, e Go- shen, ngo 29 September, 1886, ngu Rev. J. G. Stephans, u JAMES A. SMITH wase Cathcart, no M. J. C. MONNAH, intombi yase Goshen.

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

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA

INGUBO

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

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IZITOFU ZOKUNXIBA

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Indlu eseitunyelwa kuzo lempahla

zezo

YUZI .. Egcwa Nakwa-Ndabakazi
HEDENI .. Emtata

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

Into yonke etengiswa kwezindawo itshipu intle kanye.

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

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AMAFELANE

NE NGCAWA

Engagqitwa nayiyipina apa e Koloni ngobuhle.

Yena utengisa ngenani eli linganayo ko Ntsundu nako mhlope.

QONDANI

UKUBA lo ugama lingase zantsi umiselwe ukuba ngu Mteteleli we Marike Oncedisayo, enikwe ne gunya loku tengisa zonke intlobo zempahla ehambayo nezinqwelo kulo msito wase Qonce. Ngoko ke ucela abahlobo bake

abantsundu ukuba bazi zise kuye impahla zabo abatengisele. Uyakuhlala esenza ngako konke ukuba abafumanisele elona xabiso lizezulu lase markeni. Xa impahla ingatengwanga akusokubizwa nto, xa itengiweyo imali yayo ifu- mane'ka kwasemva kwe fandes. Ngoko ke yiza, xelela nezihlobo zako ukuba zizise mhlambi zitumele inkabi, nemazi, namatole, namahashe, negusha, ne hangu, yonke into e Qonce ku

O.DONIAN

Umteteli Marike Oncedisayo.

Oyakuku nika nelona cebo lipilileyo lokutengisa ngokutya kwako uge- xabiso elipezulu le Marike.

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqa qanabo zamatambo nento ezinjalo.

Alikazanga lingancedi.

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"Uti omnye zipele ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukufisela, ndapumla kammandi ebusuku, into ebendineveki ndi- ngasayazi, ngoku ndipilile."
Wenjenje wumbi:—" Eliyeza lindipilise ngokungmangaliso. Bendibulawa sisinge inyanga ezintandatu kangangokuba beku- suka kube yinqaba ukuma ukuba ndike nda- hlala. Bendingasena kutoba kuba bendi- ngeze ndibuye ndipakane. Ibotile enya indipilise kanye."

Omnye uti:—" Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheuma- ticuro, ndivuyiswa kuba ibotile ezine zindi- ncedo kanye."

" Ndingarola," utsho omnye, " iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqil- eyo ndite ndakunatatela ibotile yokuqala umfazi wam, waLengana kupakama ekoyeni nonyawo, enjalo inyanga ; ngalo Mgqibelo uhleli esitulweni."

Uti omnye : " Lindenzele lonto ubute liyakundenzela, uku ndipilisa ekutya- tyambeni kwamatambo. Liyeza angaswela -amazwi okulincoma umntu, alisiyiyo inko- hliso njengamanye."

Uti omnye : " Wonke endimaziyo nditi makabo nalo, basancedekile bonke aba- lililingileyo, andikeva mntu lingamnceda. nga."

Ukuvakalisi imvo zabantu ngalo kunga- zalisa lonke ipepa.

Eliyeza linoku yalezwa kuzo zonke izindlu zamayeza, nevenkile, otandayo angalifumana kumninilo ngokutumela 3s. 6d. ngebotile, ongu

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ISISULU.

KWA BEET.

IMPAHLA ihleli yodwa ngaso ntlongwe- ni endala. Ingcawa, ilokwe, ibulukwe, amahashi, inkomo. Yonke into oyifunayo Isisulu! Isisulu ! e Qonce ukangele emarkeni.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ehambayo kanye nge nyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla ehambayo nokuba yeka. banina. Ubani uyinikwa emva komtu imali. E Qonce, 20 July, 1886.

J. WARWICK TANTON

UNYANA KA MJACU,

Ungu Mteteleli Ematyaleni,
Nombhali we Mvumelano,

NGUMFO oyaziyo inteto kwana masiko Esixosa Unokumela umntu kuma- tyala entlobo zonke kwi ofisi yase Mtata ku Mqanduli nase Elliotdale (kwa Bomvana), izibheni uyakuziquba pambi kwe Mantyi nkulu Emtata.

Lishicilelwa umninilo, u JOHN TENGO- JABAVU NGU HAY BROTHERS, Smith Street, King William's Town.