

IMVO ZABANTSUNDU  
(NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.]

[LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGO-MVULO, JULY 21, 1886.

[No. 90.

ISIMNARI YASE HEALD  
TOWN.

IVULWA NGO  
28 JULY.

Isaziso sika Rulumeni.

No. 599, 1886.

Kweyendyebo, Cape Town, Cape of  
Good Hope, 7 July, 1886.

IMALI YEZINDLU.

**B**ONKE abantu bayakunju-  
zwa ukuba irafu eyi  
House Duty yo 1886 kufuneka  
ihlaliwe ngoku; ukuba ubani  
akayihlawulanga kwadakwalu-  
suku lwa 29 September ozayo,  
yoqala ukuba namatole; kwa-  
kona abo banga bangakululwa  
ekuyihlaleleni mabazise oma-  
ntyti babo ngapambi ko 30  
August.

H. M. H. ORPEN, Umncedisi  
Mgcini-Ndyebo.

ISAZISO.

**A**BANTU abanga bangana-  
lo ilungelo lokungeniswa  
kwincwadi yabanemfanelo yo-  
kunyula amalungu e Palame-  
nte apa e Qonce, bayakunju-  
zwa ukuba bawangenise ku-  
mantyti amagama abo ngapambi  
kolo Mgqibelo 31 July lo.

W. B. CHALMERS,  
Umantyti.

Kwi Ofisi Yomantyti,  
Eqonce, 20 July 1886.

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

Igqira elinyanga ngemiti yelizwe.

**L**ENDLU imiselwe ngokukodwa ukuba  
ibe yeyo kusebenza nokunyanga nge-  
miti embiwa kweli lizwe, enyanga zonke  
izifo zamadoda neza Mankazana, nokuba  
umntu simhla 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.

ISAZISO.

NDZISA bonke abantu  
abatanda ukufane ba-  
candise nge migaqo yendhlela  
ezingavunyelwa ngu ngumteto  
e Fameni yam u Lot 2143,  
5 Block P, Eziqwaneni oko-  
kuba ndizi valile ngoku ondi-  
mfumene chamba ngazo ndi-  
yakumbeka ityala, emva kwesi  
saziso.

MART. M. MABUYA.  
Kubusi School,  
5 July, 1886.

INGUBO INGUBO INGUBO

# DYER NO DYER

Zonke ezingubo ngoku zikutshiwe ezibhokisini, zipaulwe ngamanani amancinane kanye

Iminqwazi Yamadoda, 2/6, 3/, 3/6, 4/, 4/6  
Caps, 1/, 1/3, 1/6, 2/

Izikafu Zoboya ziqala kwi 6d.

Ikausi Zamadoda ziqala, 6d.

Ihempe Zoboya, 4/, 4/6, 5/, 6/

Intlobontlobo Zezihlangu zihleli zodwa

Ihempe Ezinemigca, 3/, 3/6, 4/, 4/6, 5/

Izambulele ziqala kwi 1/9

Ibhulukwe Zetwidi ziqala 4/9 zinyuke

Amalapu Okwenza Ihempe ezo meleleyo

6/

Isuti Yonke Yetwidi iqala 14/ zinyuke

6d. iyadi

Carpet Bags

Indulubhatyi Zetwidi

I Portmanto (Zingxowana Zabahambi ezo)

Ibhulukwe Zekodi ziqala,

5/6

" 5/

\2Idyasi Ziqala kwi 7/6 zinyuke

Inqawa

Ingxowana zempahla Yentsapo Yesikolo

Izikafu

*Amaqina entlobo zonke.*

*Ingubo Zangapantsi.*

ITYALI ZOBOYA ZIQALA, 3s. 9d.

IKELEKO BROWN, 2d. IKELEKO EMHLOPE, 2d.

MAMFENGU! MAMFENGU!

PAULANI OKU!

Lo ugama lingezantsi unika

Amaxabiso apezulu ngo Boya,

NEZIKHUMBA,

Zenkomo nempahla emfutshane,

Kwivenkile zake ezise

MBIZA, e Mtwaku nase Lu-

xwesweni kwa BLAYL

Into eyimpahla yevenkile itengiswa ngamaxabiso apantsi xa  
itengwa ngemali kuzo zonke ezindawo.

Kwakona kwivenkile yakwa Blayi utengisa IGUSHA ezi  
600, NENKOMO ezi 50.

THOS. MORIARTY.

Rlyth Station, Fingoland

2to

Gqutani indlebe nilungiselele ukuva  
azakukuvakalisa kwesi situba u

P. H. POTIOR,

Elesixhosa ngu Mavetelshona,

WASE JOJOSI.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

e Nyutawuni nakwisitalato esipambi  
kwe ofisi ngase mcancatweni.

Impahla Entsha Kokona Ifika Ngazo  
Zonke Inqanawa.

Impahla Yonke Yokutshata Ihleli  
Yodwa



	Gov. Exam.	Total	IV standard
1 Alex Msutwana .....	914	V	
2 Philip Mayeza.....	842	V	
3 Philip Lutuli.....	812	V	
4 Sam Ngcuka .....	71 J	V	
5 Stephen Mdliva .....	799	V	
6 Simons Mkhomo.....	783	V	
7 Ww. G. Msikinya.....	757	V	
8 Chas Rulashé.....	706	V	
9 Marjorie Mkhomo.....	699	V	
10 W. J. Mkhomo.....	646	V	
11 F. M. Mkhomo.....	614	V	
12 Ita Mkhomo.....	599	V	
13 F. M. Mkhomo.....	599	V	
14 Harry Mkhomo.....	599	V	
15 Richard Mkhomo.....	599	V	
16 Elsie Mkhomo.....	599	V	

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2 Elijah Shabangu.....	799	V	
3 Stephen Mkhomo.....	799	V	
4 Reuben Mkhomo.....	799	V	
5 Jacob Mdlazulwana.....	259	V	
6 Eli Ntlonze .....	246	V	
7 Zado Mkhomo.....	239	V	
8 Sophia Mkhomo.....	239	V	
9 Elizabeth Mkhomo.....	239	V	
10 Jane Mkhomo.....	239	V	
11 Marjorie Mkhomo.....	239	V	
12 Ida Mkhomo.....	239	V	
13 Elizabeth Mkhomo.....	239	V	

	Gov. Exam.	Total	IV standard
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2 Timothy Mkhomo.....	239	V	
3 Robert Mkhomo.....	239	V	
4 Coben Mavundla .....	171	III	
5 Beni Didi.....	171	III	
6 Henry Mkhomo.....	171	III	
7 Emily Mkhomo.....	171	III	
8 Julia Mkhomo.....	171	III	
9 Sam Mkhomo.....	171	III	
10 Luke Ntshi.....	171	III	
11 Levi Mkhomo.....	171	III	
12 Cecil Mkhomo.....	171	III	
13 Chas Mkhomo.....	171	III	
14 Josiah Mkhomo.....	171	III	
15 John Mkhomo.....	171	III	
16 Chas Rulashé.....	116	III	

Amangqina ka Capt. Veldtman ebongo Jacob Mpendu, no Basket Myimbane, no Headman Boom, no Mbi Mrasi, no Headman Mrasi, abati watsho u Alex. Maga ukuba ngu Capt. Veldtman ogxeka imantyi kwi *Mvo Zabantsundu*.

Amangqina ka Maga awati elozwi alipu-manga kuye yimantyi (u Mr. Liefield) nesi-bonda esingu Stephen Hlikihla, ngu Gosa- ni ngu Mboxo, ngu Dingana no Nojoli, lonto ingumnam galiso kuba okukwatetwa entlanganisweni ye 2 April, ezindlebeni zika Capt. Blyth, C.M.G. ummangali lo weva ngaye, noko lempi iyawakanyela, ungenagweta mntu wase Willowvale uyakulahlakwa lityala lako.

Site isizolane esikulu u Mr. Stanford ukuliqukumbela ityala, sawavelela onke amazwi amagqweta, sati simfumana u Capt. Veldtman emsulwe; u Alex. Maga makarole £5 nendleko zonke.

Abantu mabalumke ingozi yomlilo inkulu ngoku. Umntana ka Adonis Levis utsho zonke ingubo abezinxibile, wada wawapantsi, kanti sekupelile. Nomfazi obese kaya usuke akazikazata nganto noko eva isililo pandle kuba bekusemini bengeko abanye abantu.

Umbexeshi u Faniso wakwa Mcubakazi usuke wacala ingxowa yempahla zomosi Wamaqakamba abehamba ngezawo ngapa- mbi kweyake; suke akufika kubo bayibu- buze, axele; sebembamba, besitni ngaye- xele bengekabnzi. Wagwetywa inyanga ezintandatu ne ponti ezintlanu ngapezulu. Iyaroreleka kanye lonto Mangesi.

Uti obese Guwa nge 30 June bekuhla- ngene abantu baka Mr. Stanford imantyi yakona, bayibonisa ukuba irafu mayi- ngahlizelwa, mayirolwe. Wayeselete ke umantyi walompi uyakuteta nabelungu bezivenkile barole 5s. ngengxowa kuba ngoku idla 3s. ne 4s. Nazoke imantyi zokupata tina.

Yinto elusizi ukuteta kwezibonda ezingamayilo, zite ezinjalo zayona kanye Intlanganis, zasuka zangena kwebinga- tetwa mntu into, zabika uKudela kwazo ngo Siko no Nzeku. Yinina betu imantyi ilungile; ezinye imantyi imisila eti- mbayo ifumana 2s. 6d. ne 5s. ngapezulu.

Bati abantu abavela e Maqwanti u Dalasile uhleli kakuhle noko ubukosi engasenabo. Ute kodwa esazicingela vena ukuba useyinkosi; wafana wayaku- buta endlini yenye indoda, njengesiko lenkosi zabahedeni ezilindele ukuba umntu omnyama azabaleke yena akubo- na inkosi. Suke umfo wakwa Xaba wa- tata esikulu isabokwe wampindla ngaso ezindlebeni, wamndulula kweso silili. Imantyi yamkusela umntu lowo selengxa- nyelwe.

**IMVULA NE KEPU.**

Ekuqaleni kweveki epelileyo kune imvula ??? ikulo lonke eli ete kwezinye yahamba ne Kepu. Iyanconywa kunene e Rafu, e Metele, nakwelise Kola. Ngase Lwandle ibezimvula no moya omkulu. Ema Alvani nakulo lonke elo lipuzulu kune i Kepu kaku- kulu. Umbhalali ose Komani uti "Queens town, July 12, 1886.—Mna elinje ikepu andizange ndilibone aye e Komani. Nge Cawa malunga neqanda lesibhozo site sipuma etyalikeni laye ilizwe seliyi- likepu. Liqale ngeloxesha ndilikankanyileyo kwada kwasa ngo Mvulo, kute ke emini kwagaleleka nemvula emva kwedinala yatshonisa igala —kwalile kwangexesha lesibhozo ebusu- ku lapalala ikepu latsho kwaoko kwa- mhlope lazimlumba pantsi. Inkoliso yabantu ayiyanga emsebenzini ngenxa yalengqele ingakanana, ngokukodwa ngobubusuku bo Mvulo ikepu Ligqitile, kwelange Cawa. Mna nditi liyakuba nezizigaba elikepu."

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**I SEMINARI YASE HODD TOWN.**

Kwivivo obeloko ngo June 17 (Arithmetic, Physical Geography, English History, Colonial History, Scripture, School Management, House Work, Weekly Exam) lufunike lumi ngoluhlobo udawana nontinjana ofunda kwesi sikolo:—

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**UNEDO IWE ALMANAK YE "MVO."**

UMBAEELI wetu opehuya kwe Nciba wenze lamazwi okuncoma ukulunga kwe Almanak ye *Mvo Zabantsundu* yo 1886. Ebhala Egezuwa ngo 5 July uti: —Imvula ifuneka kakulu, baninzi abasebelungile ukuze benze umsebenzi wobudoda woku- lima. Nangoku ayabukeka lomasimi ayilinye ihabile—aluhlaza. I Almanak ze *Mvo* ziluncedo ukwazisa amaxesha okulima intlobo zezinto.

[Ziseko i Almanak, otumele izitampu ze 6d woyitunyelwa. EDITOR—*Imvo.*]

**ABALIMI NA BARWEBI**

E QONCE (July 17) Ihabile, 1/1 to 2/1 ngeku lu Tapile, 1/0d to 6/ ngengxowa Umbona, 2/ to 2/3 ngeku lu Umgubo, 6/6 to 7/6 ngeku lu Irsi eluhlaza, 4d to 1/ ngeku lu Inku, 5/ to 24/ ngeflara

WEDNESDAY, JULY 21, 1886.

The late Missionary conference of the Missionary Conference was short, sharp, and decisive. It only lasted a day; but the work of that day will, we venture to say, afford food for reflection for many a day. The Report of the Business Committee was business-like and to the point, and no doubt infused much of its spirit into the proceedings of the sitting. It touched upon the most serious obstacles that have been met with recently in the futherance of the Missionary cause, and the suggestions for surmounting these were of a most practical description. The obstacles are those which have been created by the last session of the Cape Parliament — a session which, in calculated recklessness, cannot be compared to any that has gone before it since the introduction of Representative Institutions in this country. As might have been expected, the tendencies of the Government and of the majority of their supporters to propagate the sale of liquor among the natives were dwelt upon at considerable length in the report. The Transkeian Liquor Proclamation and the prescribed areas within which ardent spirits may not be sold to natives, naturally came under review. The steps taken by the Committee in the memorable crusade against the Transkeian Proclamation were stated; and it is now a matter of history that as a result of that crusade, Government was induced to withdraw the most obnoxious clause of the Proclamation allowing free sale of drink to "chiefs, petty chiefs, and council-lors." The Committee was not quite satisfied with the change, as too much discretion is left in the hands of Magistrates who are, besides, left without rules to guide them. The assumption that *all* of the Magistrates will *always* endeavour to restrict and repress the traffic is deemed unwarrantable, and the altered Proclamation is very fairly condemned on the very obvious ground that it leaves so important a matter on the characters and caprices of individuals. It may be here added that this is the bane of the Transkeian administration. It has, however, been felt that nothing would be gained by further agitation.

The question of proscribed areas, as it affects the natives on this side of the Kei River, has also received a due share of attention from the Business Committee. Opinion among the natives is unanimous in favour of the areas, and all that is necessary to make them a complete success is to enlarge them. The debate on Mr. INNES' motion in the House of Assembly last session to enlarge the areas has gone much to clear the air on this matter. This motion was lost by the casting vote of THE SPEAKER, the Government opposing, but in the course of the debate Mr. SPRIGG, Mr. TUDHOPE, and Mr. UPINGTON stated in terms more or less explicit that they were favourable to the restrictions provided they were convinced that the proclamation of areas has been successful. That they are so, any person residing in the areas would readily concede, and all that is necessary to make the success more than complete is to enlarge them. But our Government are so far gone that they disbelieve all evidence on this point; they say in plain English the petitions are got up by missionaries, and the signatures of the natives are obtained in a dishonest manner. Of course, this is utterly untrue, and is, over and above and behind that, discreditable to the Government that indulges in such innuendoes. The remedy is plain, urges the Conference:—

Let the natives take this matter in their own hands, let them hold meetings of their own, let them draw up fresh memorials in such numbers and with such confirmation of their genuineness as shall make it impossible for any man to reiterate these statements with even a show of plausibility.

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ing year. If the natives do their duty in this respect, it will be impossible for Parliament to insist that men shall be exposed to the temptation of liquor against their will. How is this to be done? For the Rev. E. MAKIwane correctly stated the case when he said:—

He found that they were afraid to express their feeling on the matter because they thought that they would be offending the Government. They thought that Government wished to have brandy sold to them, and if they expressed themselves against this wish Government might resent it by increasing the taxes and doing other things oppressive to them. Therefore the natives were slow to express themselves as fully as they really felt in connection with this liquor question.

Such fears, of course, are unreasonable; but there they are. Our friends will have to get over this difficulty before they can have an emphatic expression of native public opinion. We think we can suggest a practical course for compassing the end in view. The Native Educational Association should depute some of its efficient members to go among the people and hold meetings. At these meetings the rights of the people might be stated and resolutions passed. By this means we have no doubt native public opinion can be roused, and the reproach cast at Missionaries would fall flat. Before passing from this subject we take the liberty to thank Mr. MAKIwane, and the other native ministers present, for having recorded their protest in the Conference journal against the way in which the shoals of petitions sent to Parliament by natives were coolly put down by members of the Ministry as the concoctions of missionaries.

The matter of the differential franchise for blacks also brought in by the Government and which almost became law was referred to. Wakefulness was urged upon the members in the face of such contingencies.

Two papers were read on the subject of promoting the formation of vernacular literature. While many suggestions were made, Dr. STEWART, it seems to us, hit upon the standing difficulty. He said the project "was no doubt beautiful" and looked very well, but let them "direct their attention to supporting the native literature that was already in existence. The paper issued at Lovedale contained a "decent amount of information but there was a great difficulty experienced in keeping it in existence. "It was now a serious question. "what they were going to do with "it." The taste for reading must first be cultivated among the natives, and we agree with Dr. STEWARTS that "periodical literature was better for this purpose than large books." This subject was closed with a resolution that when the Conference has suitable works for translation the Tract Society be asked to assist in the expenses of publication. Holding the views we have expressed we regard the resolution as an attempt to place a roof on a house before the walls are raised.

**Editorial Notes.**

In its mail summary the *E. P. Herald* has the following about Basutoland:—"Things are very quiet at present in Basutoland. There is no burning question agitating the country; taxes are being paid readily, chiefly in grain; there is very little drunkenness, and, as a natural consequence, a great decrease in crime. Sir Marshall Clarke and Lady Clarie where at Thlotsi Heights last week both looking hearty, and were well received by the people there and all along the road-Masupha continues loyal, which makes all the difference in the condition of Basutoland."

REPRESENTATIVES of the various Native Churches at Port Elizabeth have presented a farewell address, on his departure for England, to Mr. J. Brister, who was at one time Mayor of that town. Our friends state that Mr. Brister has been a friend and a well-wisher of the Natives of Port Elizabeth, and that he has laboured in the cause of getting justice for them. In his reply Mr. Brister states among other things that it was a pleasure to him "to promote the laudable motive on the part of the Natives to improve themselves." The address is signed by Mr. I. Wauchope and Mr. F. Makwena on behalf of the Congregationalists, by Mr. P. Y. Rweux and Mr. Moses D. Foley for the Native Wesleyans, by Messrs. S. Bopi, F. Wilson for the Native Episcopalians, and by Messrs. J. Mayman and John Kayser for the Basuto Congregationalists. This shows that our countrymen are not incapable of gratitude.

If we appear to make frequent refer—

ence to the Political Union recently inaugurated in Graham's Town it is because we want to see a fact in the country. We feel convinced it cannot become so however, unless its platform is rid of the objectionable plants comprising of jealousy to Cape Town and the choice of representatives for Eastern con- stituencies. As the capital of South Africa certain advantages will accrue to Cape Town which cannot be taken from it by all the Unionists or Unions in the world; and it seems to us the new Union will make itself a laughing- stock in other Eastern towns, to let alone Cape Town, if it insists upon the declaration of enmity towards Cape Town and to the West as the criterion for the faithful unionist. We have done something in the direction of sounding leading politicians in these parts on the subject of the Political Union; and we have found that, with some, for the Union to claim Graham's Town as its birth-place is sufficient to damn it; and to clog it with such local and petty jealousies as the homes of representatives in Parliament and begrudging Cape Town is to render it inoperative. Why not take a leaf out of the Bond book? The Bond is managed from Cape Town and has branches even in Kimberley, Aliwal North, Tembuland, and East London, not to say anything of branches in the Free State and Transvaal, and is built on the widest possible basis. For the promotion of its solid interests Cape Town men are put forward for any seats, so long as they are acceptable. Thus we have Mr. De Waal residing in Cape Town sitting for Piquet- berg, Mr. Barend de Villiers of the Paarl sitting for Victoria West and Mr. Esselen for Richmond. We are not to be understood as hankering for Cape Town men, or for men from any other town, where suitable local candidates are forthcoming; but it strikes us as the very climax of folly to denude Parliament of its flower in the Scanlens, the Sauers, and the Inneses because they reside in Cape Town and preferring the Johnstons, the Nixons, and members of the Bowkerian type for being local men.

THE British elections show that frightened the by "Disruption," "Disunion," "Civil War" bogies, and the secession of colossal figures from Mr. Gladstone's standard a large number of the Liberal electors, have abstained from voting on the grant of autonomy to Ireland. The new Parliament will assemble soon when Mr. Gladstone will resign the trust to the Tories, but not until he had drawn the hearts of all Irishmen in the world towards him and towards the Liberal party. By themselves the Tories cannot retain office with the Liberals, the so-called Unionist Liberals, and Parnellites against them. The presumption that the Tories will be kept in office by the support of Unionist Liberals is removed by the knowledge that this hybrid type of Liberals is only at one with the Tories in opposing Mr. Gladstone's autonomy proposals, and the only way in which the Tories can improve their chances will be this time to "dish" the Unionists—the Tories are adepts at "dishing"—by taking upon themselves to give Home Rule to Mr. Parnell, and having the Nationalists' support while they are in Westminster, and when they are gone to Dublin they will still be in a majority over the distracted Liberals. We shall be much mistaken if the political situation in England does not realize the forecast we have attempted.

ON Thursday last, Judge Buchanan took his place on the bench of the Eastern Districts Court to dispose of criminal cases coming from the districts of Peddie, Port Alfred, Alexandria, and Albany. After the Registrar had called over the Jury List, the acting Solicitor-General, Mr. R. Solomon, M.A., rose and stated that he was happy to inform the Court that there were no cases for trial. Thereupon the Acting Deputy Sheriff presented the Judge with the traditional pair of white gloves. It is stated that this is the first time since the year 1848 that such a presentation has been made. The districts in question are to be congratulated for this marked diminution of crime, which Mr. Justice Buchanan, in dismissing the jury, attributed to the bountiful supply of food, and not to any special severity of punishment.

Amayeza Abantsundu.

**B. G. LENNON & CO.,**  
*Abapitikezi Bamayeza,*  
E - MONTI,

**N**GOKU batengise zonke Intlobo, zine zalatiso ezizaliskileyo zibhalwe nge Sixosa kwisiqunyana ngasinye. Anokunfunyanwa ka Mr. P. H. POTTER, e-Jojosi emantloko e Tole, nakwa banye abarwebi.

**IYEZA LE PALO.** Owona mciza wenene we Palo. **IYEZA LOKUNQUMLA,** ukuxaxaza noku hlanza. **AMAFUTA EZILONDA.** INCINDI YOKUPILISA AM AZINYO. I-PILLS (Amagaqana) zenyongo. **AMATONTSI AMEHLA ABULALAYO.** I TURLINGTON yoku sikwa nokuxuzuka nezinye izinto ezinjalo. **IYEZA LIKA LENNON LOKOHLOKO-HLO.** **IYEZA LIKA Stretch** Lokuhlilikhla isifo samatambo (Rheumatism) nezinye ezibu njalo, namanye ke.

**J. WARWICK TANTON,**

UNYANA KA MJACU,  
Ungu Mteteleni Ematyaleni,  
*Nombhali we Mvumelano,*

**EMTATA.**

**N**GUMFO oyaziyo inteto kwana masiko Esixhosa. Unokumela umntu kumantlalo entlobo zonke kwi ofisi yase Mtata ku Mqanduli nase Elliotdale (kwa Bomvana). Izibheni uyakuziquba pambi kwe Mantyi Enkulu Emtata.

*Izaizso ezinga ngezi (1 inch) zirole- lwa 2s. 6d. ingexesha lokuqala ; Is. 3d. nge-xesha ngalinye ellandelayo. Izaizso masize nemali. Asingeniswa ingeko.*

**KUBIWE.**

**N**GOBUSUKU bolwe sibini ngomhla we 12 kulenyanga e St. Mark's (Esidutyini) inkabi engwevu yehashe—etiwe gqipu indlebe yase kohlo—kwa ne nkabi yehashe to Cape Town and to the West as the criterion for the faithful unionist. We have done something in the direction of sounding leading politicians in these parts on the subject of the Political Union; and we have found that, with some, for the Union to claim Graham's Town as its birth-place is sufficient to damn it; and to clog it with such local and petty jealousies as the homes of representatives in Parliament and begrudging Cape Town is to render it inoperative. Why not take a leaf out of the Bond book? The Bond is managed from Cape Town and has branches even in Kimberley, Aliwal North, Tembuland, and East London, not to say anything of branches in the Free State and Transvaal, and is built on the widest possible basis. For the promotion of its solid interests Cape Town men are put forward for any seats, so long as they are acceptable. Thus we have Mr. De Waal residing in Cape Town sitting for Piquet- berg, Mr. Barend de Villiers of the Paarl sitting for Victoria West and Mr. Esselen for Richmond. We are not to be understood as hankering for Cape Town men, or for men from any other town, where suitable local candidates are forthcoming; but it strikes us as the very climax of folly to denude Parliament of its flower in the Scanlens, the Sauers, and the Inneses because they reside in Cape Town and preferring the Johnstons, the Nixons, and members of the Bowkerian type for being local men.

**DANIEL DWANYA.**  
St. Mark's, 19th May, 1886.

**Abatshatileyo.**

**M**BAMBISA — MSIKINYA. Kutshatiswe e Nxukwebe ngu Rev. W. Holford ngomhla we 6 July 1886 u HENRY MBAMBISA i Titshala yakwa Marena e Debe, no ELIZABETH MSIKINYA wase Kwezana obefundisa Emnyameni.

**Ababhuhileyo.**

**M**TANI.—Kubhubhe e Mbulu nge 31 May 1886 u CATHERINE inkosikazi ka JOHN MTANI, intombi ka ROMANI. Ubhubhe in- doda ingeko ayaziwa apo yaya kona. Ubene sisu segazi.

**M**AYA.—Ku TSOLO, kubhubhe u ASHER MBIZO MAYA, unyana opakati womfi u JAMES MBIZO MAYA, Ihlubi. Lendodana iq- lwe licesine ngo 11 June yadlula ngo 25 June. Izihlobo ezise Qu- gqwala nakwa Matole mazamkele lombiko.

ZACCHARIA MAYA.

PAULANI.

**SEMENARI YASE CLARKEBURY (EMGWALI),**

**IYAKUVULWA NGO 24 JULY, LO.**

**N**JENGOKUBA kugqi- tywe kwelokuba isebe elifundisa UKUCWELA livalwe, ikaba ebili kwelo shishini alisakulindeleka ukuba libuye.— Udadana olukwizebe elenza IZIHLANGU lona lukangelwe ukuba lufike ukuze luwuqale kwakona umsebenzi ngolo suku lwe 24 lo July.

Yonke intsapo eza kufunda kule Semnari iya kunjuzwa ukuba ingalibali ukuza ne ntlaulo ngokwemfanelo; bonke abanezikweli Esimmareni bayacelwa ukuba bayi tumele imali ku mongameli.

**W. S. DAVIS,**  
Umongameli.  
Clarkebury, Tembuland,  
June 30th, 1886.

**Amayeza ka Cook Abantsundu.**

UMZI ontsundu ncelelwa ukuba ukange- lise lamayeza abalulekileyo.

**C**OOK Iyeza Lesisu Nokuxaxazo. 1/6 ibotile. Elika

**C**OOK Iyeza Lokukohlala (Lingamafuta). 1/6 ibotile. Aka

**C**OOK Amafuta Ezilonda Nokwekwe. 9d. ibotile. Elika

**C**OOK Iyeza Lepalo. 1/6 ibotile. Ezika

**C**OOK Ipi. 1/ ngebokisana. Eka

**C**OOK Incindi Yezinyo. 6d. ngebobile. Oka

**C**OOK Umciza Westepu Sabant- wana. 6d ngebobile. Oka

**C**OOK Umgutyanu Wamehlo. 6d ngeziqunyana. Niqondise ukuba igama ngu **G. E. COOK, Chemist,**  
**E QONCE .**  
Kuba ngawenkohliso angenalo igama lake.

**Rheumaticuro**

Elona Yeza Likulu leli lizwe lengqa- qambo zamatambo nento ezinjalo.

**Alikazanga lingancedi.**

*Likwaluncedo olukulu kukutyatyaamba Komzimba licisine, Nakwintloko, Nakwezinye.*

Benjenje ukulincoma ubake balilinga "Uti omnye zipile ingqaqambo (ekubeni besendinyanga ndiqaqanjelwa) emva kweyure ezine ndiaalile ukulisefa, ndapumla kamnandi ebusuku, into ebendineveki ndi- ngasayazi, ngoku ndipilile."

Wenjenje wumbi:—" Eliyeza lindipilae ngokungumangaliso. Bendibulawa sininge inyanga ezintandatu kangangokuba beku- suka kube yinqaba ukuma ukuba ndike nda- hlala. Bendingasena kutoba kuba bendi- ngeze ndibuye ndipakane. Ibotile enye indipilae kanye."

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

" Ndingarola," utsho omnye, " iponti ezintlanu ngebobile. Ngolwesi. Tatu olugqi. tileyo ndite ndakumtela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga; ngalo Mgqibelo uhleli esitulweni."

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

Yiyo le enye inteto: " Wonke endimaziyo nditi makabe nalo, basancedekile bonke aba. lilingileyo, andikeva mntu lingamceda- nga. Ukuvakalisi imvo zabantu ngalo kunga. zalisa lonke ipepa.

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

**JAMES JONES,**  
**46 LONG STREET, CAPE TOWN.**

**Udaba Olumnandi.**

**K**ULUVUYO kuti ikwazisa izihlobo zetu okokuba Impahla yetu esandukuvela Pesheya kolwandle ifikile, nokokuba kanjalo ezimpahla zikankanywayo ngase- zantsi apa sizi tengisa ngamaxabiso ayakubalungela bonke, nangona imali inje ukuswelika kwayo.

Lempahla ilandelayo itengiswa ngeminopiso ekufuneka ke ngoko ukuba uyatenge ingekatangiswa.

**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 2/1ld.

**Ikwiliti 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 ezinama- bala nezimnyama.

**Iwaka lenqawa i " GBD " Briars,** njalo, njalo.

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

Kwa

**W.O. CARTER & Co.**  
**Kwinkundla ka Makeleni,**  
**E-QONCE.**

**W. J. DEALY,**  
Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, e- Town Hall, Kwisitora esing a pantsi ese- sitatu, No. 3, Kwinkundla, ye marike,

**E-QONCE .**

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

Amazabiso alungileyo uyawanika ngento ezinjengokutya.

*Impahla zamkelwa nguye azitumele kuma- calana onke e-Koloni.*

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

**JOHN J. IRVINE & CO.,**

Abatenga impahla kwamanye amazwe,  
Nakweli,

**Nabatengeli bofani. ngofani,**

Abatengi bento eziveliswo ngabantsundu esinjengo;

**BOYA, IZIKUMBA ZENKOMO,**

**Nezempahla emfutshane,**

**BEMPONDO,**

*Nokudla, njalo njalo*

Ivenkile nezitora zentlobo ngentlobo, ezikwindawe ngendawo ezitenga impahla kuti, zine- cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu, kumagumbi ngamagumbi elizwe.

Kuyo yonke, indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwonjenja- lo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amabiso apezulu anikwayo ngamaxa namaxa nge- nto esukuba itengiswa anikowa apa.

**JOHN J. IRVINE & CO.**

**Iyeza Lokulungisa u Boya.**

**I Dip Efezekileyo.**

(PERFECTION).

**X**A bacela amehlo omzi kwi Dip yabo engena Tyefu ekutiwa ye " Efezekileyo," o-Messrs. DRUMMOND & CO., banga bangawa latela lama lungelo angekoyo kwezinye i Dip :—

1. Ayina Tyefu.
2. Ayibonakalisi uboya.
3. Tyalupelisa kanye ukwekwe ezigusheni, nase zinko- meni, namakalane, nase ma hasheni, nentwakumba ne- ntwala ezinkomeni nase zinjani, ibulala nezinambuzane ezigqiba imiti.
4. Inokudityaniswa lula namanzi ashushu nabandayo, ayinankatazo zininzi, icokisekile ingafuni nokugwe xwa.
5. Ixabiso lilula; Igalon inye (inkonxana engangezi zetela) yayo yenza igalon ezi 60 zoku hlamba.

Amadoda aseke ayilinga ayincama onke kakulu ukulunga kwayo. Izikulu eziyincinane ngo Messrs. T. Harmer, John Ross, M.B., James Fuller, W. B. Cumming, Murray Brothers, W. Hains, Geo. Blaine, jun., J. C. Froneman, jun., P. Gleeson, W. Dunbar, M.S.T.E., and Town Clerk and Engineer, C. J. Dowell, J. Gibson, W. E. Edwards, wase Kubusi, nabanye ke.

Indlela yoku setyenziswa kwayo ishicilelwe ngesi Ngesi, nangesi Xhosa, nangesi Bhulu emapepeni ancanyatiselwe ezi- nkonxeni.

Yeyona ilunge kanye, itshipu kuzo zonke ezinye intlobo. Uze unga tengi yimbi. Yibize kwi venkile ezimele Abantsundu E Qonce.

**D. DRUMMOND & CO., E QONCE.**

**HARTIGAN & CASEY,**

Abatengisi bempahla ngempahla.

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

**I BRANDI**

Elungileyo engapitikeewe nanto zinjenga. manz nezinye ezibululayo, itengwa ko

**O. J. DOWELL & CO.,**

BANK STREET,  
E-QONCE.

[ ISIKUMBUZO.] —U—

**JOSEPH J. YATES,** OBEKE ESE BAy Ngumteteleli Ematyaleni, ufeza ne- micimbi engemihlaba, nento zonke ezifezwa " nga magqweta."

IOFISI—Egumbini le ALEXANDRA ROAD ne Downing Street, kula ofisi ibisakuba yeka Mr. Innes.

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