

ngokoke yena (Hofmeyr) akafuni ukuba ze balahlekwe ngalawo malungelo abo ngenxa yokuba bengabavoti. Kodwa ukuba ingqondi zomteto ziyampikisa wo yeka.

Mr. LEONARD: Akuko malungelo anjalo emteweni, yonke lento ibonisa ukuba lomteto yinkohliso.

Esi siqendu sakutshwa libandla. U MR. DE WET ungenise isiqendu esitsha esiti wonke umntu nokuba ngu Mxhosa, Mfengu, Lawo, Msutu, Mtwana, mhlaimbi ofana nezontlanga ohlal'endliwi- engqukuva elalini yabantu abamnyama wopatwa ugomteto we Lali we 1884 nge- ziqendu ze 2 nese 4 sawo, apatwe njenga- bo bonke abahlala ezingqukuveni.

U Mr. AYLIFF ute mauekwe ulilale njengoko unjalo umteto we Lali.

U SIR T. UPINGTON ute esi siqendu siya kumbeka nihlabeni mnye omyama nomhlope. Yena akakolwa yilonto kuba umntu omyama kufuneka ukuba abopheke ukuze impahla yamafama ihlale kakuhle.

Mr. LEONARD: Esi siqendu siquka yonke into emnyama nemhlope, ekubeni lomteto ka Mr. Hofmeyr ubakulula abangabavoti.

U CAPT. BRABANT ute yena uyakolwa kakulu yimiteto yelali, kodwa manganakaliswa amalungelo asembusweni ko Ntsundu.

Emva kwengxoxwana emfupi sivunyiwe esi siqendu.

U MR. MERRIMAN ute esi siqendu sivunyiweyo siwenze lomteto ukuba ube ngowokukupa Amangesi ahlala ezilalini emalungelweni (hear, kwahlakwa).

UMHLALI-NGAPAMBILI ute hayi lonto ingenziwa mhlope ngokugqukuva kwegama lawo.

SIR T. UPINGTON: Ibicaziwe lonto yokuba wonke umntu ose Lalini nokuba li Yuropu upantsi komteto wayo.

MR. SAUER: Isiqomo salonto ke siyakuba sesi, inkomo zomfundisi ontsondu azisokutshiswa kuba ukululwe kulomteto, kotshiswa ezomfundisi omhlope zodwa, into angeke ayivume ke leyo, ka- njaqo ingasokutshiswa.

U MR. DOUGLASS ute yonke lento iyakuphetshwa ngabantu ngendlela ezininzi. Abantu abantsundu abaqeshileyo ezifameni bayakusinda kuba abakona zilalini.

Emva kwengxoxo enobom uvunyiwe umteto ka Mr. Hofmeyr, kwamiselwa ukuba woti umntu owenze ubuqinga wawapula, oko kukuti wazenza onemfanelo yokuba ungukululekileyo engenayo wotiwaya iponti ezi (£2) mбини, ati ukuba akanazo ahlahle inyanga ezimbini entolungweni etsala nzima.

ABAXHASI BE "MYO."

Lamagama siwadwelisavo ngawama- nene namanenekazi akowetu kwakunye neziblobo ezimhlope ezitumele intlaulo ye " Mvo " ngenyanga engu July 1887. Isekwango zukiweyo umbulelo wetu, " Ni- ngadinwa nangomso." Sitsho kuni:— Solomon X. Zazela, S. Mayipasi, T. a' B. Matolengwe, Sergeant Lobi, Jos. W. Dikweni, S. Maqina, S. Sopena, Fred. Jonas, Z. Qambule, Ben Mavi, W. Govan Msiki- nya, D. Bikitsha, A. Sigobongo, Wright Roji, J. Mzenda, J. A. Nkovu, Edw. Ndlangisa, J. Lutu, Miss S. A. Jacob (K. W. T.) Cobus Mpondo, Sizani P. Mpo- ndo, H. Stuurman, K. Kav. Clement Ma- tsolo, B. Ngoma, T. Z. Matumbu, Z. Mhlebi, B. B. Kota, Joshua Barnabas, W. Nongauza, Philip N. Sodlulasha (Pro. T. S.), John Booi, Chas. Msikinya, Rev. S. Magawu, Miss M. J. Mahonga, A. Gontshi, Rev. P. J. Mzimba, P. Kakaza, Rev. E. Tsewu, N. P. Gasa, Rev. B. Ross, J. Pa- kade, Thos. Mzoziyana, E. Mayekiso (Komgha), John Langa (Komgha), Chas. Tyatya, Mrs. J. Myandla, D. Nzuzo, Walter W. Stofile, J. S. Bali (Debe), Phi- lip Mali, A. Vutula, Tshuka Konongo, Tsewu Konongo, Jas. Ntshona, Rev. W. Stuart, M.A., Joel Hina, Jas. Balfour, Mrs. N. C. Umhalla, Miss M. Mgwulwa, W. Klass, B. J. Gantsho, G. Hadnott, Chas. Ngece, Rev. J. S. Morris, Pearce Magaba, J. R. Gasa, J. W. Parkie, Rev. D. Msikinya, John Maqolo, C. Dambuzi, D. Bulu- be, H. K. Mangesana, M. K. Mtakati, B. Sokaba, Thos. Magazi, Timothy Jama, Thos. Tsewu, Mrs. Cafu, John Kota, L. Tyali, T. Ntlebi (Port Alfred), Miss R. Makasi, Miss E. Macumela, J. Dlengezele, H. J. Mayafi, J. A. Ntsiko, J. Mafonggo, Geo. Mgodlandlu, Rev. D. Maigas, Chas. Mjodi, P. J. Ngxamngxa, Mr. Corbitt, A. W. T. Brigg, P. S. Kuze, J. M. Fisher, Geo. G. Marela, Z. Maya, J. Nguza, D. W. Mbutisi, Rev. P. Keswa, J. S. Mbwongwe, J. Cele, E. Nazo, Rev. D. Gwele, S. Mei, W. C. Mtoba, P. S. Lusaseni, G. Mahlaka, Job Motecane, M. Mosisile, Miss P. Masi- za, Geo. Little, Jos. D. Mzimba, E. Zazini Rev. E. Makiwane, Rev. E. Makiwane (Adv.), Rev. J. B. Sakuba, Advocate H. T. Tamplin, Miss Ntanta, B. Qina, T. Ngwendu, J. Masiza, P. Sidzumo, Jno. Sontunzi, A. Solilo, A. M' Bulie, Tamara Church, Geo. Nongalaza, I. J. Hlangwana, Miss E. Moss, Abram D. Kula, Matthew D. Kula, Rev. Jer. Dlamini, Rev. P. Se- pamla, Philip Tshabalala, Japet Ned, C. T. Martin (Adv.), Rev. R. Funani, R. Beauchamp, Rev. M. September, W. W. Mabusela, Salem Mti, Rev. J. Boom, G. A. Mazamisa, D. Kwatsha, P. K. Bingwa, J. T. Lusu, C. Hlati, W. S. Kinana, Henry Hlahle, Thos. Tele, Solomon Zi- nganto, Mrs. N. Kwatsha (Adv.), Rev. J. Mtimkulu, John Skosana (Hackney), H. M. Mtombeni, Mrs. J. Kusse, Booi Xiya, Peter Antoni, Ernest Jonas, Sam. Dingi- swayo, Michael Ndingane, Cornelius Ma- geza, S. D. Mawelle, Mrs. J. S. Adams, J. K. Moko, R. M. Gaika, N. Gwantsa, S. Kata, S. Pu, J. Notyoda, John A. Vena, S. Ngwana, W. Mavedwa, Y. Ngaka, Miss Mdolomba, S. Louw, Eben, Marela, T. Mayisela, J. P. Gai, Alex. M. Njokwe- ni, T. Bottoman, Nat. Daniel, J. Mxaba- ngeli, M. Sontombo, Miss Jonga, Dyer & Dyer (Adv.), W. Mjokozeli, Morley Tutu, T. Ranise, Miss Toni, Rev. P. G. Mtembu, C. Nkosana, Rev. W. Phillips, S. Mwahla, O. Ndukuada Jacob Vena, Wm M. Poswa, W. K. Ntsikana, J. Gentile.

INGQUSHWA NO TUNG'UMLOMO.

Umbhaleli ose Ngqushwa usitumela udaba lokuba izitunywa sezivugaba- ngxe wonke omele elo ukubika esishlo sokutungwa kwetu imilomo. Intlanga- niso kumiselwe ukuba ibese Mtati, ngo- lweesi- Hlanu olu, 19 August. Kumenywe namanene ezinye indawo, ekuci- ngelwa ukuba analo ulwazi ngalomcimbi. Sibe sifuna lonto kakade. Sotumela iliso le Mvo.

ABALIMI NA BARWEBI.

Uboya babe lala kakala izolo, amanani asafana nawe veki egqitileyo.

E MARKENI.

EQONCE (Angst. 16). Ibotolo, 9d to 2/6 ngeponti Amaqanda, 3d to 4d ngedazini Irasi eluhlaza, 8 1/2d to 1/4 ngekala ,, ezinkozo, 1/8 ngekula. Ibabile, 10d to 2/8 ngekula Itapile, 1/ to 4/6 ngenxowa Umbona, 1/6 to 2/7 ngekula Amazimba, 2/2 ngekula Inkuni, 7/ to 22/ ngefllara

E RINI (Augst. 12).

Inkuni, 14/ to 31/ ngefllara Umbona 7/6 to 9/ ngenxowa Umgubo, 9/3 to 16/ ngenxowa Ibhoto, 11d to 1/11 ngeponti Amaqanda, 8d to 10d ngedazini Itapile, 4/ to 6/6 ngenxowa Amazimba, 6/ ngenxowa E

KOMANI (Angst. 13)

Inkuni, 14/ to 40/ ngefllara Itapile, 3/9 to 6/ ngenxowa Amazimba, 6/ ngenxowa Ihabile, 3/9 ngekula Ibhoto, 5d to 2/ ngeponti

E KALADOKWE (Angst. 12).

Irasi, 4/6 to 5/6 ngenxowa Inkuni, 20/ to 49/ ngefllara Amazimba, 14/ to 15/ ngenxowa Umgubo, 12/ to 14/ ngenxowa Ihabile, 1/6 to 7/6 ngekula Umbona, 7/6 to 8/ ngenxowa

ENGQUSHWA.—Ngomhla wa 21 ku July bekuko umtshato ngentsimbi ye 11, wa- ngena umyeni kulotyalike ise Ngqushwa yama Ngesi ehamba no dade wake (Miss Jane Kawa) nomhlobo womyeni (Mr. C. Mjodi). Kulandele umtshakazi ehamba noyise epelekelelwa ngumnakwabo (Mr. Petrus Kawa) nomsakwabo (Miss Ellen Kawa). Kugaleleke u Rev. W. H. Turpin wase Rini, obenembeko yokuqi- nisela iqina, ehamba no Rev. J. Pattison, wase Rura. Kwandulele umtshakazi oquitye ngu Rev. James C. Coyte ngesi Ngesi, u Rev. W. H. Turpin wabangum- nedisi emtshakazi owamkelwe ngu- mtshakazi (Miss Mary Ann Kawa) no- myeni (Rev. Daniel Malgas). Emva ko- mtshakazi kuhanjiswe inkonzo yom- tshato ngu Rev. W. H. Turpin ngesi Xhosa, ocele uyise womtshakazi ukuba amnikezele kumyeni umtshakazi. Emva ko qinelo kunyukwe kwayiwa pambi kwesibingelelo ngabafundisi kwa- landela umyeni nomtshakazi abaguq pambi kwaso, kuvunywa elika Davide la 67. Yagqityelwa ngu Rev. J. C. Coyte inkonzo ngesi Ngesi; waqukulumbela u Fikizolo ngesiyalolo esiti silungele bonke abasebengene kulentlalo ingewele yom- tshato.

ABATEMBU NOTUNG'UMLOMO.

Namhla ngokwe saziso yingqungqutela enkulu yabo bonke Abatembu bakwa Gcina, kwakunye nezizwe ezimele i Hewu kwa Ndllovukazi. Yinto eyakuti yamkelwe yilntlanganiso, lendawo yokulungiselelwa kwesililo esibhekiswa ngumzi ontsondu kwi Nkosazana nakumawaba angamapakati Enkosazana e Ngilani, sazi ukuba yamkelwe ngama- dodanga asakaku ngaba. Situmele apo Ebatenjini ongamelho "Emvo" ukuya- kutabatela elipepa indaba.

IGQIRA lo Mtshaka lase Tinara u Ngonani lipe umfo ongu Jerry Daka iyeza, lalala ambete kwaoko itshoba. Pofu amagqira amhlope ati ubenesifo sentliziyo ebyakubehle afe kakade, neyeza elo alibubo ubuti, kodwa limkaulezisile. Umcimbi lowo usepambi kwamatyala.

Native Opinion

WEDNESDAY, AUGUST 17, 1887.

The Cape Press

On the Native Appeal SHORT OF THE Disarmament Act, there is, probably, no question that has ruffled the native mind, more deeply than the question of Native Disfranchisement. This notwithstanding the doubts cast upon the universality of the dissatisfaction by a Cape Town contemporary that had won for itself a name as the most outspoken and uncompromising advocate of native rights in days gone by, which now appears to be growing cold in the cause. The people are determined to have the decision of the Parent Government, for or against what has been perpetrated under the shadow of Table Mountain. They know that the Franchise given them in clause 8 of the Constitution Ordinance is the direct gift of Her Majesty's Government. It allows them, for purposes of the Franchise, the privilege of valuing their houses, and if the houses fall short of £25, then they are permitted to value the lands they cultivate, which they may have occupied for twelve months previous to registration. Downing Street spurned higher and more restricted Franchises on the ground that they would tend to the exclusion of the natives, who could have no confidence in or respect for a Parliament in which they had no representatives. An un-

reasoning majority of the Cape Parliament has now, clandestinely, as it appears from Sir H. HOLLAND'S answer to Mr. A. MCARTHUR, decided to exclude a whole race from Parliament; for, without giving them notice, they have passed an Act to deprive the natives of the right of valuing their lands together with their houses in making up the necessary £25. This, in the opinion of the natives, is a distinct breach of faith. It is made worse by the representations of the Cape authorities in England to the effect that things are as they were, whereas out here we know otherwise. What under the circumstances can satisfy the natives, is an assurance by the Queen in Council, that Her Majesty concurs or she does not concur in the withdrawal, from the native people of this country, of the privilege of citizenship they have been allowed by Her Majesty to enjoy for now thirty-four years.

But the Cape Times, the premier journal, of the Colony, which, we are proud to think, has honestly and vigorously stood up for right as against might in this matter, says there lies no appeal, under the present Constitution, from the Cape Parliament to Her Majesty's Government. In this view it is joined by the Cape Argus which acquiesces in the shameful conversion of might into right as practised in the alteration of the Franchise against our people, on the ground that, in its view, the grievance is not great. We say it is great, when it is considered that by the deed a whole nation will for no fault of its own, be deprived of a say in its own Government It is the magnitude of the grievance that causes the people to be so dissatisfied. As we said in a former issue the declaration of the Cape Press on the subject of the appeal, now engaging the attention of the natives should not be permitted to go unchallenged. If nobody comes forward to challenge it, we feel it incumbent upon us to do so. The position the Cape Times and the Cape Argus take up is not, so far as we know, supported by authorities. The Eighty-Third Section of the Constitution ordinance provides:—

And be it enacted, That whenever any bill, which shall have been presented for Her Majesty's assent to the Governor of the said Colony of the Cape of Good Hope, shall, by such Governor, have been assented to in Her Majesty's name, such Governor shall by the first convenient opportunity, transmit to one of Her Majesty's Principal Secretaries of State an authentic copy of the Act so assented to ; and that it shall be lawful, at any time within two years after such bill shall have been received by such Secretary of State, for Her Majesty, by Order in Council, to declare her disallowance of such act, and that such disallow- ance, together with a certificate under the hand and seal of such Secretary of State, certifying the day on which such bill was received as aforesaid, being signified by such Governor to the Legislative Council and Assembly of the Cape of Good Hope by speech or message to the Legislative Council and Assembly of the said Colony or by Proclamation, shall make void and annul the same from and after the date of such signification.

When, how, and under what circumstances the power given in this Section can be set in motion we leave an open question ; but it is a power that affords a drop of comfort to a large community that is numerically feebly represented • in the Parliament, as the natives at present are. How can such avail themselves of it unless by appeal ? But we are told, that we have Responsible Government, and an appeal such as is contemplated by our people is derogatory to that system of Government. Followed to its logical conclusion this contention would virtually convert the Colonies into foreign and independent states. But TODD, on " Parliamentary Government in British Colonies" is totally unfavourable to this view. He says,

The mother country still retains the right to interpose,—either by advice, remonstrance, or, if need be, by active measures of control,—whenever the powers of self- government are attempted to be exercised by any colony in an unlawful, unconstitutional, or oppressive manner. Ibid. p. 27.

Throughout the British Empire,—even in Colonies where self-government has been conceded to the fullest extent compatible with the maintenance of imperial supremacy, — there is a reservation of the paramount authority of Parliament, and of the right

of every British subject to appeal to that tribunal.—Ibid. p. 34.

TODD frequently observes that it is reserved to the Crown to disallow objectionable acts such as may be in direct opposition to imperial policy." And that the wholesale Disfranchisement of Her Majesty's subjects because they are natives is in direct opposition to Imperial policy, few indeed would venture to deny. But any one reading TODD, and, for that matter, any other authority on the relations of the Colonies to the Imperial Government, would hesitate to assert that the natives are entitled to no appeal to the Crown in a matter in which their vital interests are at stake. We can easily multiply citations, but we forbear, believing we have quoted enough to establish our case.

It ought not to be a matter for surprise that the native people should be alarmed at their disfranchisement. The act is causeless, as no abuse of their privileges as citizens can be laid at the door of our countrymen. Evil only is intended under this Act, and Mr. GLADSTONE has well said that "it " is the beginnings of evils that are " most dangerous." The natives feel that they must, therefore, resist the evil now or never; for they cannot hope to remove it when once it is established, nor will it be possible for them to defend themselves constitutionally when their representatives shall have been swept out of the House. We trust therefore that the Press will not use its powerful influence against an aggrieved people in this matter ; also that the Colonists will do all in their power to encourage the natives in their first constitutional fight against what they consider, barefaced injustice, oppression and wrong.

Editorial Notes.

THE thanks of the natives are due to the Hon'ble A. Ebden, M.L.C. for his disinterested advocacy of right and justice in the Upper Chamber of the Legislature during the late Session. It so happened that in the discussions of the recent sitting of Parliament, it was the cause of the natives that was synonymus with right and justice, and on the subjects of native Disfranchisement, Educational Grants, Transkeian Representation, Mr. Ebden was prominent as the champion of fairplay in what in the present Parliament is a forlorn cause. It is when Parliament is graced with the presence of independent and intelligent gentlemen like Mr. Ebden—gentlemen who are imbued with a love of justice—that it will enjoy the confidence and respect of the community. We thank Mr. Ebden in our expressive native way, which while recognizing benefits conferred also conveys thanks for those anticipated— Ungadinwa nangomso.

THE Journal, referring to the Petition of the natives to the Queen, considers the Governor's assent to have been given to the Bill disfranchising the natives with a promptitude which, under the circumstances, may justly be called in- decent. Our contemporary sees the need of reconsideration, and although not very sanguine that the Petition will lead to the restoration of the rights so shamefully wrenched from the native people, it is satisfied that it will exhibit to Englishmen the true character of a perilous transaction. The Journal holds that the information Sir H. Holland gave to the House of Commons on the subject was, as we all know, calculated to mislead the House, but it exonerates him of the accusation of wilful misrepresentation as the Colonial Secretary had himself been misled by his informants. The Journal is for various reasons not against the native appeal and considers the Petition a fair statement of the case.

It is noteworthy that the strongest opposition to the Native Disfranchisement Act comes from the Eastern Districts the very places where the operation of the measure will be felt. This is creditable to the judgment of the voters of our colour. Here is what the Frontier Guardian (Dordrecht) has to say about it, —" The Bill, which is erroneously styled as one ' To make better provision for the Registration of persons entitled to the Electoral Franchise under the Constitution Ordinance ' (the more correct term would have been ' Bill to Disfranchise the Native Voters resident in the Districts of Victoria East, King Williamstown, Queenstown, Wodehouse, and Aliwal North), has been passed by the Cape Parliament, been ratified by the Governor, and now forms a portion of our Statute Law. The more's the pity, seeing that it has been rushed through with the sole object of disqualifying, in many instances, a class of voters who, although the possessors of black skins, are morally, socially, and intellectually the equals of those who are so anxious to oppress them and deprive th n of their just rights. The unseemly haste displayed by Sir Hercules Robinson in ratifying the measure, before a deputation of natives specially appointed to remonstrate against it had time to reach Cape Town and interview His Excellency, has not raised him very much in public estimation. It is most ardently

hoped that Her Majesty the Queen will refuse the Royal assent to a measure fraught with so much mischief to the future peace, welfare, and advancement of this Colony, and that the appeal which the natives have determined upon making to the Throne of England upon a matter of such vital importance to them will not have been made in vain."

THE NATIVE APPEAL.

In a brilliant article in which the Cape Titties points out that under our Constitution there lies no appeal from the Cape Parliament to Her Majesty's Government, and that it is futile to send a Deputation to England, it goes on to say:—

" In declining a delusive remedy we would not bate one jot of condemnation of the measure so naturally resented. It has been said that, after all, the natives have no substantial grievance ; that their franchise is still an exceedingly liberal one, and that the injury was not so much in the matter of legislation as in the manner, and, perhaps, motive. Here as in other recent experiments in legislation there is a distinctly false issue raised. The question is not whether the franchise in itself is high or low, liberal or illiberal; what the native voters have to complain of is the creation of a differential franchise against them, and for the purpose of purging parliament of the representatives who kept a jealous watch over their interests. The franchise under which the occupation of a house of the value of twenty-five pounds constitutes the voter's qualification may be a liberal one in itself; but it becomes illiberal when the native is not permitted to make up the valuation with the land in his own exclusive possession while the white man is permitted to do so. The Act, indeed, does not in terms express the distinction between black and white; nevertheless it draws the distinction in effect by limiting the valuation to the house in the particular tenure under which most of the frontier natives, and no Europeans, occupy their lands and dwelling place. Both the letter and the spirit of the Constitution Ordinance have been violated to deprive the natives of their votes, and this is their grievance. The letter of the Ordinance has been violated in that the occupation, which is the qualification provided, is extended under the Ordinance to both house and land; the spirit is violated in that the stake in the country supposed to be thus measured, is more accurately estimated under the native custom by the land under cultivation and by the right of pasture than by the value of the dwelling-place. If the franchise were equal for all, occupation of a house worth twenty-

five pounds might not be too high a qualification to require. But the franchise is not equal for all. It has been unequalled for the express purpose of wiping the greater number of native names off the electoral roll and of shutting out of the House of Assembly three or four members whose presence is irritating to the present Ministers. And hence the resentment of the disfranchised natives, and of all liberal Colonists, is well founded and deep. The Ministers have shown no respect for the Constitution in their anxiety to compass a paltry end, perhaps also under the necessity of doing the behests of the dominant faction. And if for one purpose the Constitution is tampered with, it will not be spared should the temptation again arise. At the same time the wrong has been consummated under constitutional forms. The Act of the Legislature is ratified by the consent of Her Majesty's representative. The vice, whatever it may be, stands approved with royal sanction. No power can undo what is done, except the power by which it was done. One day the parliament of the country may come to a better mind and repent of its folly. As, however, the men who expect to rule its future proceedings profess to have only driven in the thin end of their wedge, a man must be of extremely sanguine temperament to cherish the hope of such repentance. Nevertheless, whether the parliament repents or hardens itself, it is our parliament, the protection and instrument of our liberty, the machinery of free government. Our only wise course is to make the best of the situation, trusting in the slow process of education and in the gradual realisation of the responsibilities of constitutional freedom.

" But while the grass is growing, it may be said, the horse starves. Is there no redress to be sought from the tyranny of men who have not yet learned to appreciate their own liberty, and have, therefore, small respect for the liberty of others? Are these people who are now wronged denied any sort of appeal? There is, of course, the appeal to Time ; but that is rather slow in operation, and only the most patient souls can pluck comfort from the possibilities of the next generation. But lor the present also there is the appeal to public opinion, which after all cannot be without effect upon the political development of any British Colony. Our financial credit depends very closely upon the opinion that prevails in England of our political integrity. Let the report once get abroad that the first result of the new departure in Colonial policy is an unjust and vexatious treatment of the native population of the country, and, though the Imperial Government may not interfere, the British investor and capitalist will not be slow to take alarm, and a pure flame of philanthropy will soon illumine the money-market. With this check upon rash legislation, the native voters fearing for the future, and the disfranchised natives resenting the past, may abandon their design of a direct appeal to the royal justice. That part of the State mechanism is no longer in operation. We run our own royalty nowadays, an automatic sort of thing answering to a wire from Parliament House. This is constitutional liberty, and even in playing the mischief with the Constitution itself it must have its course. The only practicable appeal against that liberty, when it degenerates into licentiousness, lies to the supreme potentate Mammon. This may be poor comfort to those who would pour out their grief at the foot of the Throne; but it is true and genuine comfort so far as it goes. Our political audacity is restrained by English public opinion, and English public opinion is gauged by the quotations on the stock market."

IMVO ZABANTSUNDU

(NATIVE OPINION)

Authorised Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

KING WILLIAM'S TOWN, NGOLWESI-TATU, AUGUST 17, 1887.

[No. 145.]

IXABISO 3d.]

Umnikelo wamaphekepheke wo
1887-88.

UMZI ontsundu omele umandla wase
Qonce uyatyelwa ukuba

Irafu Yamaphekepheke
yonyaka oqala ngo 1 JULY, 1887, opela ngo
30 JUNE, 1888, iyakuqala ukwamkelwa ngo 1
JULY, 1887.

Umteto ubavumele abantu ukuba ba- hlaule
ngokutanda kwabo de kube ngumhla wa 29
SEPTEMBER, 1887. Abayihlaule ngapambi ko
29 September bamelwe Lishumi Lesheleni
ngendlu. Kwakona ngalo eloxesha abalunge e
Xesi mabahlale ku Mr. KING, abalunge ku
Qoboqobo ku Mr. VERITY, abalunge e Tamara
ku Mr. DICK.

Emva ko 29 September eyakuba ingahla.
ulwanga iyaku nikelwa ku MAGQWETA ukuba
ayibute. Ayakuti ke ubani oyakuba
engabbatalanga de kwayileyomini amelwe
kuhlala Ishumi elo lesbeleni, selinole
elizisheleni ezimbini, kwanendleko yama-
gqweta ngendlu nganye. Impahla iyakuti- njwa
itengiswe. Yonke ke lonto iyakudala indleko.

Akunguwo umnqweno ka Rulumeni uku-
timba impahla yabantu, mhlaimbi ukuba-
nyanzela ukuba babhatale imali engapezu
kweshumi lesheleni ngendlu. Kodwa ukuba
abantu abavumi ukuyihlala IMALI YA-
MAPHEKEPHEKE ise lixesha, ukuba ba-
yadukisa, akuko nto yimbi enokwenziwa
ngapandle kokuba ibizwe ngokugadalala.

Ndinga ke abantu bangabonisa ukuba
banayo intelekelelo, nokuba kulilungelo labo
ukuba balihlale Ishumi Lesheleni ngendlu
ngapambi kosuku lwa 29 September, endaweni
yokuba bamelwe kuhlale ne yesohlwayo
kwanendleko yamagqweta ; itinjwe impahla
yabo itengiswe ngento enge- yakolonto kuba
besuke bakunyabela uku- hlala ngapambi ko
29 September.

Landelani icebo elilungileyo xa nilinikwe
ise lixesha.

W. B. CHALMERS,
Umantyi. Civil Commissioner's Office,
King Williamstown, 1 June, 1887.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse
Shaw.

BONKE abantu aba kwindawo ezingena
Magosa am bowatunyelwa onke amayeza nge
Posi xa bebhalele kum batumela iztampo
nokuba yi mali ehamba ngepepa i-posi (P.O.O.)
Imali yawo yi 3/6 lilinye, ngapaandle ko *Mpilisi
Wenene* (Sure Cure) oyi 8/6 ukuba imali
tunyelweyo igqitile yo buyiswa namayeza.

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

Isaziso ku Mamfengu.

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

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

Kwakona utengisa: Ingxowa
ezi 2,000 Zombona nge 4/, kuse
kwi 5/ imali ngengxowa.

THOS. MORIARTY.
5 August, 1886.

Isaziso se Gqweta.

UMAKISI, elinye u GQADUSHE awa-
bantu abantsundu, elise Ngesi MAX KAYSER
uyazisa ukuba uquba umsebenzi wokubuta
amatyala, izikweliti zentlobo zonke. Umela
namatyala ezi ofisini ze mantyi apo afunwe
kona. Unesiqiniseko sake sakwa Rulumente se
1874 (General Commission and Enrolled
Agent, Collector of Debts, and Practitioner in
Magistrates' Courts), I Ofisi yake ise Mbulu
kwa Mr ARNOLD. Umrumo wale misebenzi
utabata ne mpahla (Stock) ngexabiso layo lase
malikeni nxa imali ingeko.

MAX KAYSER, Enrolled Agent.
Mbulu, 14 May, 1887.

GIE BROTHERS,

Abatengi naba Tengisi bento Yonke.

KUPELA kwesi Tora saba Ntsundu
ngenene kule Dolopu yase
TARKASTAD.

Zonke intlobo zezinto eziveliswa yi ntse-
benzo yeli lizwe zitengwa ngamaxabiso
pezulu kanye.

ABA MBESI BENTLOBO ZONKE ZE NGUBO

Bafikelwa zimpahla, ezintsha ngo stemele
bonke abafikayo. Ezi mpahla niya kuzi
fumana Zizezona

ZITSHIPU ENTENGISWENI.

Xa uhambele e Qonce yiti gxada kuleyo ndlu inkulu ye Ngubo yo

DYER AND DYER

Pambi kokuba utenge kwezinye izindlu.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,
Sengubo nobu Qeleqele beza
Mankazana,

E-QONCE .

Ezamadoda Ihempe, 1/- 1/3, 1/6
Ibhulukwe ze Kodi, 5/-
Eze Twidi ibhulukwe, 4/-
Ibatyi ze Twidi (iqukunjelwe yonke) 6/6
Eze Twidi i Suti, 16/9
Ikeleko, 2 1/2d.
I Printi (intlobo ezintsha) 3d.
I Linzi, 3 1/2d.
Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli team.

NANTSO INTO OBUKADE UYIFUNA.

BAHAMBI NO MZI WASE QONCE

PAUL XINIWE,

UVULE

IKAYA LABANTSUNDU,

DURBAN STREET, E-QONCE,

Entla kwe " Mvo Zabantsundu " ezantsi ko Ngomti opezulu.

IYINDAWO ENTLE YABANTU NAMAHASHE

Kuni ke NTO ZAK'WETU.

GEO. B. CHRISTIAN & CO.

KEEP WELL-ASSORTED STOCKS OF

Hardware and Ironmongery,

BUILDING MATERIAL,

Groceries & Oilmen's Stores,

BRUSHWARE,

PAINTS, OILS, AND VARNISHES,

Pots—Kafir Hoes — Red Ochre—Cutlery, &c.—

for Native Trade.

ROUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

PEARCE & BROWN,

Abatengi bezi Limo, nezi Kumba,

Betengisa yonke into

EMGOMANZI

Sine ntlobontlobo ezinyulwe kakuhle zabantu base Sikolweni neza
Maqaba.

Impahla yetu siyi tengisa ngamanam apantsi ukwe- nzela lamaxesha
sikuwo.

Sine Bhokuva ezine ezintsha, nenqwelo ezisixenxe eseke zasebenza
esizi tengisayo, nezi nokuqeshwa.

Kuko umkandi wenqwelo apa, umsebenzi awenzayo ufezekile,
kanjako ubiza imali epantsi kanye.

YIZANI KUZIBONELA, KWA

PEARCE & BROWN.

Umgomanzi, Pesheya kwe Nciba.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. HULLING,

ONYANGA NGEMITIYASE KOLONI
NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yelekwi Hashi Elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele xa umntu ebhehlwe lihashe elingwevu nokuba sesinye isifo.

Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufeleni, ibotile elula 5/-, enkulu 10/-
Oka Kulling umncedi onyaniso wesisu se gazi, ibotile elula. 3/-, enkulu 6/-
Oka Kulling umncedi onyaniso wezi fana zama nkazana, akuko yeza ligqita eli linge otile ezihamba kwi 4/-, 7/6, 11/- ne 22/.

Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa nama dyungundungu—linge mbizana 2/-, 5/-, 11/-, ne 22/ inye.
Aka Kulling amagaqana oku hlambulula igqazi, eku ngeko nto ingapezu kwawo, ange bokisana, 2/-, 5/-, 11/-, ne 22/-

La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngcambu ezimbiwa apa e Koloni ezi hleli zigciniwe,

Ekuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlaumi uye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo ngemali encinane.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayi-
tengisa ingumqulu na nganye,

E-RINI.

Ofuna Ukwanana amatokazi Egusha.

UFUNA ukwananisa ugamatokazi amashumi amatandatu Amatokazi Egusha, amanye ngamitiyo nehamile

T. W. BRAGG.

Weza, Willowvale, 4th July, 1887.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe
ofisi ngase mcancatweni.

ELIKA

ORSMOND
IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli-
lizwe.

UMPILISI WEZI LWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka. Ukuti nqi kwesisu. Izifo ezise Mbilini. Ubutataka, Intswela tutongo, Ubutataka bengqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza ngenqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsku ezilishumi. Ibhotele nganye ihamba nenewadi ene nteto yesi Xhosa.

Litungiselelwa umninilo kupela ngu

G. E COOK

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza
kuyo yonke Ikoloni.THE
"CAPE MERCURY."Ipepa lesi Ngesi engelitatyatwa nga
bantsundu abafundileyo.

Lipuma Katatu ngeveki apa e Qonce.
Umrumo: 9/ ngenyanga ezintatu kwesi sixeko 12s.
ngapandle. 24/ ngonyaka apa a chlaule kwasentloka
30/ ngapandle.

Nalipina lyeza olifuuayo unga-
lifumana kwa

E. W. WELLS,

Umpitikezi Wamayeza ne
Opteki,Bathurst Street, E-Rini,
Ugcina amayeza amatsha nalu-
ngileyo.

ELOBUTATAKA

Nezifo ezingcungcutekisayo.

Eyona ide yancama ukulunga yi
Wells' Quinine and Iron Tonic

Ixabiso 2/9 ngebotile.

GEORGE GIE,

I-rente yo Mhlaba, no Mteto noku Tengisa,

GREY STREET, TARKASTAD.

IZIKWELITI uzibuta ngoku kaulenza, ini- kwe
umninioyo kwa oko.

Onke amatyala aba ntsundu etetelwa ngemali encinane kakulu.
Uli Gosa le South British Fire Insurance Company of New Zealand.

Imisesane ye Golide yoku
Tshata, 7/6 umnye. Ingeji ze
Golide, 7/6 inye,

KWA

J. HILNER, E Qonce.

Ingcibi ye Watsha nentsimbi zokuhomba.

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

Kwabo bafuna Into ezintsha
ezintle!

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

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba
zikankanywe.

Indlu eseitunyelwa kuzo lempahla
zezo

YUZI .. Egcuwa Nakwa-
Nداباکازي HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa
kuyo impahla epuma kwisitora 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, nezikumba njalo njalo.

JOHN J. IRVINE & CO.

Ndalamba, Ndapel' Isoya

FOLOKOCO!

BANTSUNDU! BANTSUNDU!

"Especially" abanga pandle Yizani kudlisa nityebise amehlo enu
kule nkumba yakwa

PASCOE.

Impahla zitu ezintsha zifikile

I Tyali zika Ma—nezika Totosi, nezika Dade, ziyalala, azivuki.

Ityali zaba Ntwenyana (Uyaqonda kodwa ?)

I tyali ezi lufipa—zilala "too."

Ezokutshata ingubo, nokuba ufuna iyadi. nokuba ufuna zisikelwe

kuwe.

I Printi—Ikeleko—Ilinzi —Amalapu ehemphe—Izitofu (ziyi micako)

—Iqiya ze keshemiya—Yonke, impahla itshipu ngoku ngum' mangaliso.

Ezamanene ingubo esezi tungiwe.

Ibatyi ne Bhulukwe ze kodi "ebanzi."

Amanene ayazisikelwa azitungelwe ezawo ingubo ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu.

Inkumba yakwa PASCOE,

Ezantsi kwe Tyalike yama Skotshi.

Paulani, niqonde kakuhle, ningayiposi—

Amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFAZI bati ngu SILINDI.

UMTEKETISO ngu FOLOCOKO.

E QONCE

UBOYA

Zisheleni ezimbini ngeponti.

W. O. CARTER & CO.

Basanduluku fikelwa zezimpahla zixelwa ngase
zantsi apa :—

I-BLANKETE

Zabantu base sikolweni.

I-BLANKETE

Zama xegokazi.

I-BLANKETE

Zama xego kuba kaloku ezintlobo zombi, ni
zabantu kufuneka zigcinwe fudumeleyo ngobu
busika.

I-BLANKETE

Zama dodana.

I-BLANKETE

Zomtinjana.

I-BLANKETE

Zaba sebe zakutshata.

I-BLANKETE

Zaba sanduku tshata, Ukuqaula inteto singati
IBlankete ziyalala ezifanele
nabanina ezifanele bonke zitengiwa tshipu
kakulu. Kwenzelwa eixesha loboya kwa

W. O. CARTER & CO.

E-QONCE.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange-
lise lamayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuxaxazo
1/6 ibotile.

Elika

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

Aka

COOK Amafuta Ezibnda Nokwekwe.
9d. ibotile,

Elika

COOK Iyeza Lepalo.
1/6 ibotile.

Ezika

COOK Ipiis.
1/ ngebokisana.

Eka

COOK Incindi Yezinyo.
6d. ngebotile.

Oka

COOK Umiza Westepu Sabant-
wana.
6d ngebotile.

Oka

COOK Umgutyana Wamehlo.
6d ngesiqunyana.

Oka

COOK Umiza we Cesine. 1/6.

Niqondise ukuba igama ngu

G- E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angelano igama lake.

J. G. NICHOLSON,

Iqqweta elise zincwadini zakomkulu

nomteteleli wama Fandesii,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile.
Uquka izi kweliti zi Bhatlwe kwa ngoku.
Yonke into ayi patisisweyo ifezwa
ngokukaulenza.

Uli Gosa le Colonial Mutual Life Assurance
Society.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ehambayo
kanye ngenyanga e Mtonjeni nase- Balini. Yonke
imiso emva kwe malike batengisa impahla
ehambayo nokuba yekabanina. Ubani uyinikwa
emva komsito imali.
E Qonce, 20 July, 1886.

YIYANI KWA

C. JAY & CO

E QONCE,

XA SUKUBA NIFUNA—
Izikonkwane—Into Zokusebenza Imela
neFolokwe
Ikoyi—Ikomyiti ne Pleti
I Lampi
Impahla Yendlu yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE
GOLIDE. neye NGEJI ETSHIPU

Lishicilelwa umninilo u JOHN TENGO-JABAVU

ngu HAY BROTHERS, Smith Street,
King William's Town