

IMVO ZABANTSUNDU

NATIVE OPINION

IPEPA **BANTSUNDU** ZONKE

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, FEBRUARY 17, 1886.

[No. 68.

Ikhuba Litengwa Ngokubonwa !

Yizani nityebise amehlo enu kwi mpahla entsha esandu'kufika kwa PASCOE !

ITYALI EZINTLE (ezifanele abatshakazi).

IPRINTI ezikanyayo, ezimdaka, nezi mfusa ziqala kwi 3d.

nge yadi.

IHEMPE, I LINZI, NE MATRASI, eziqala kwi 3d nge yadi.

OMATRASI ABASETYENZIWEYO, ne Keleko iyadi ezi

5 nge sheleni enye

ITYALI ZOBOYA, inani ziqala kwi 2/6, ezimnyama ziqala ku 2/3

Ofani ngofani bento yokunxitywa ezifanelekele uku-

tshintsha.

Ingubo zomtsbato esezenziwe, enokwenzelwa ofunayo

ngexesha elifutshane.

Iseteni (silika) ezimhlope eziqala kwi 10 d nge yadi.

Isetina ezimabala ziqala kwi 7 d nge yadi.

I-Alpaka ezimhlope, intyantyambo zomtsbato, kunye nezigubungelo.

Iqiya zase France (French Merino) ezimnyama nezi mabala.

Unonelelo olukulu luyenzelwa abantu abazakutshata.

Ingubo zamanene, Ibempe, ihempe Zangapantsi ikawusi,

amaqina njalo, njalo.

Isuti zamanene eziluhluza imnyama kwi 21/ isuti ipela.

Impahla yakwa PASCOE icha ilanga.

E-QONCE

Paulani amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFAZI bati ngu SILINDI.

UMTEKETISO ngu FOLOKOCO.

C. MUSGROVE,

OTENGISA IMPAHLA ETSHIPU YENDLU,

Kwindlu Ekangelene no W. O. CARTER & CO.,

Onoxesha bempabla yendlu batengiswa nguye ngemali encinane.

Unokubatengisa kwi mpahla abayifunayo kwimisito eti ibeko e Qonce xa bete banqopisana naye

KWAKHONA

Ivenkile entsha yebhekile nezitya zentsimbi.

A. STRUTHERS,

Smith Street, King William's Town,

ITtengisa intlobo zonke zebhekile, nezikotile.

Yiyona ndlu itshipu apa e Qonce.

Lempahla uyenza ngokwake, mabaqiniseke ke abantu ukuba

yomelele yenziwe kakuhle lonto uyayimela.

Kanize kuncama kuye ngapambi kokutenga nakuyipina indlu.

Izisulu kuye wonke.

Unomgubo olungileyo, Izonka, Iswekile, Ikofu, Uqolwane (Tea), Into ezimnandi, Izibane, Isepa, Icube, Imatshisi, Inqawa, Iparafine, Nelampu. Zonke ngamanani apantsi kanye.

NANTSO INTO YENU.

[LIHLAULELWA 3s. NGANYANGA NTATU.

Amayeza ka Cook Abantsundu.

U MZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

COOK Elika lyeza Lesisu
Nokuxaxazo.
1/6 ibotile.

COOK Elika
lyeza Lokukohlela
(Lingamafuta).
1/6 ibotile.

COOK Aka Amafuta Ezilonda
Nokwekwe. 9d. ibotile.

COOK Elika
lyeza Lepalo.
1/6 ibotile.

COOK Ezika
Ipils-
1/ ngebokisana.
Eka

COOK Incindi Yezinyo. 6d. ngebotile..

COOK Oka
Umciza Westepu Sabant- wana.
6d ngebotile.

COOK Oka
Umgutyana Wamehlo. 6d
ngesiqunyana.

COOK Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

KWA G. WHITAKER, kwivenkile

etengela nentwana

ezincinane kuko, kutengelwa tshipu

kanye Umbona, nento ezinjalo,

Umgubo, neswekile, njalo-njalo, njalo-

njalo.

Kukululekile.

Asibizi 'Nto

Ngokuba ubani eze kubona Amabala ngamabala amahle e

Mpahla enxitywayo

I Qiya ezintsha Izihlangu ze

Lastike Izihlangu

ezibotshwayo Izilipari ezine

Lastike Ikwiliti

ezimabalabala (zitengiswa

tshipu)

Ikwiliti ezimhlope zintle

Ikeleko edla 2]d. nge yadi

Iprinti ze 3d. yadi

Zonke ke ezimpahla zezi tshipu ngapezu koko

zaka zakuko e venkileni ka

W. O. CARTER & Co.

Maclean Square,

E-QONCE

H. S. WAUGH & CO.,

THE ARCADE,

QUEEN'S TOWN.

U MZI ontsundu ose Komani, e Hewu, e Skapu, e Kama-
stone, ku Ndlovukazi, kuzipaluka zase Batenjiui, na-
kuyo yonke imimandla yelipezulu maungatengi nantonina
ungakanga uyokuzanelisa kwimpahla entle kunene netengiswa
ngawona maxabiso apantsi kwa H. S. WAUGH & CO.,the
Arcade, e Komani (Queenstown).

Banempahla yentlobo zonke ezaziwayo kumkondo we—

NGUBO ZAMADODA:

Ibhulukwe, Ibhathi, Ibhathi ezinkulu zengqele nezilula
zokuhomba, Isuti, Ihempe, Iminqwazi, Ikresbhanti,
namaqina.

Izihlangu zentlobo zonke.

Impahla Yamaledi:

Ilinzi, Ikeleko, Ikeshmiya, Iprinti ziqala kwitiki iyadi.
Then setini, Iprinti ezibusetinira zohlobo olutsha zona.

Kwimpahla eyenziwe ngoboya.

Ikausi zamaledi, nezamadoda, ingubo zangapantsi zentlobo zonke.
Yonke impahla yokutsbata itengwa apa, eseyenziwe, enokwenzelwa
ofunayo ngexesha elifutshane.

Izambrela zamaledi, Izitezi, I-Gloves zabatshatayo.

I-Lace yentlobo eziinzi Namakaka (Frillings). Iminqwazi

eseyihonjisiwe, ne Bonet.

Impahlana eninzi yamaledi yentlobo zonke.—Intyatyambo zomtsbato

Nentsiba, njalo njalo.

Nifikile e Komani buzani kuqala indlu ka

H. S. WAUGH & CO.,

QUEEN'S TOWN.

H. B. M. HOWARD,

Umteteleli Kwinkundla Yamatyala,

Umlungiseleli wetaitile nokwabiwa kwamafa.

Uguqula itaitile.

Uligosa Lebandla elincedisa ngemali ekutsheni kwezindlu
nokuxaswa komntu ebudaleni, lase Kapa.

E-DOWNING STREET

E-QONCE.

Kute emveni kwengxoxo u Vice-President wati kungavezwa izinto ezingavezwayo. Usume u S. D. Maqirja waveza ukuba amalungu entlanganiso ahlangani ekuxaseni nokuba lilipina ilungu eliza kuqala umshenzi otile—enjengokuba u Mr. Amos Thomas eqale into enkulu. Mhlambi libe ilungu liza liza kuqala ikof’ shop nezinye izinto. Ubekelwe ke intlanganiso ezayo ngokusuke ucaswe ngu Mr Kuzane. Amalungu awabanga namsindo wokuxoxa.

ABALIMI NA BARWEBI.

Amaxabiso okutwala iflara awakabi nto yimbi kunalawa sawavakalisa ngeveki engapaya.

E-MARKENI.

E QONCE (February 16). Ibotolo, 6d to 1/3 ngeponti Amaqanda, 1/ ngedazini Ihabile, 1Od to 2/1 ngekulu ., ebhuliweyo, 3/3 to 3/9 Itapile, 6d to 1/10 ngenxowa Umbona, 2/ to 3/5 ngenxowa Irasi, 3/1 to 4/ ngekulu Ibrani, 2/6 to 4/ ngekulu Umgubo, 10/6 to 14/ ngekulu Ingqolowa, 7/ ngekulu Inkuni, 6/ to 23/ ngefllara Imbotyi,(ngo Mgqibelo)—9/ to 11/ 1001b

E RINI, (February 15). Ibotolo, 4d. to 10d. ngeponti Irasi, 4/3 to 5/ ngenxowa Amaqanda, 1/3j ngedazini Ihabile 1/5 ngekulu Amazimba ngengxowa Umgubo, 15/ to 17/ ngenxowa Umbona, 9/ to 15/ ngekulu Imbewu yehabile, 5/ ngenxewa itapile, 2/ to 2/6 ngenxowa Inkuni, 10/ to 26/ ngefllara

E-KOMANI (February 22). Ibotolo, 6d. to 1/ ngeponti Amaqanda, 6d. to 1/ ngedazini Amazimba, 7/ to 7/6 ngekulu Umbona, 3/9 to 5/ ngekulu Irasi, 7/ to 8/ ngenxowa ihabile, 2/ to 5/9 ngekulu Itapile, 3/6 to 9/ ngenxowa Umgubo, 8/ to 9/6 ngekulu finkuni, 15/ to 28/ ngefllara

E-ALVANI (February 12). irasi, 6/ to 7/ ngenxowa Ibotolo, 6d. to 9d. ngeponti Amaqanda, 1/ ngedazini Ihabile, 4/6 to 7/ ngekulu Tnkuni, 11/ to 60/ ngefllara Umbona, 8/ to 10/ ngenxowa .Umgubo, 15/ to 18/ ngenxowa Itapile, 5/ ngenxowa

Ezababhaleli.

NGEZIBONGO NEMBONGI.

NKOSIYAM MHLELI wepepa lohlanga: ndifuna ukuba undinyamezele ngalamazwana ambalwa. Nantsi ke into: ndibone izibongo e *Sigidimini* sokugqibela, endite xa ndiqala ukuzifunda ndaba kubongwa i Nkuwebe, ibulelwa ngomsebenzi wayo ebiye lukwene, lovelude, ingekukuqala koKuya kwayo e Lovedale ngomsebenzi onjalo : kanti, hai, ngumntu ubanga isitixwana sake. Yaye ke into embi kuyo yonke lento ikukungcikiva abanye abantu ngezibongo, abanjengo Mr. Mtakati no Mr. Jabavu, nokuvuselela umoya onibi pakati kwa Maxhosa na Mamfengu. Apo lento indimangalise kona, bendizangi ukuba lento umntu uti ukuba mfutshane kude kubeko nonjalo nangengqondo. Ingingane yam ibiyeyokuba abantu abafutshane ngabantu abacume ngengqondo, nase Maxhoseni bebedla ngokubaluleka, ngentonga ukubande; abanye kude kutiwe ukubizwa kwabo ngo “ Mdenge-ntonga.” Nase Mlungwini izulumko nengqondi zanele kwi pony, Ukutsho ke ndimangaliswe yindawo yokuba u Mr. Jno. Knox Bokwe angabi nakuyibona lento, asuke apulapule izibongo ngokwe nkunku. Ke mandibonise lento: eba nje yena leneteto isebenza ukulunga epepeni eli *Lisisigidim*akuye ayinjalo, sona isipelisa amanda kanye, ize kanjalo incipise inani labatati baso, kuba akuko mntu utanda umanyano lwabantsundu unokuzigcakamela ezinteto; kwakona ndimangaliswe kukuba u Mr. Knox Bokwe angabinakuzibona ezizinto ukuba zicasene nentshumayelo ka Ntsikana neyake “ YIBANI TIMBUBA YAMANYAMA.” Ndimangaliswiwe ukuba angabi nakubona ukuba ezinteto zicasene nento *Isigidimi* esavelise- lwa ukuyifeza ukuba singabi sesokubonga umntu omnye sibe sesohlonga ngakumbi olungamakolwa, sesoxolo asisiso isigidimi sotshaba. Malungana nesake isiqu, ngeziibongo nangezinteto akaqondi ukuba indodana leyake imbongayo imenza itekeni (target) yokudutyulwa zintlanga zonke ezifuna umanyano ezinjenge Mamfengu na Maxhosa; akayikwanela ukupuma isitunzi sodwa, uyakuba yinto yokungcikiywa zintlanga, enye into siyamazi u Mr. Knox Bokwe ngumculi, unelanga aseyelenzile ngokuvelisa incwadi ye noti, ote umntu wakowe-tu awazimisela kukangela ziposo kuyo kuba usitl lilinga lomntu ovela uhlanga lwakowabo, ke namhla ndiqinisekile ukuba amadodana aza kuyifak’ amehlo, anditandabuzi ozifumana indawo zoku-yinyelisa, ange ete oka Bokwe wazibona ekuqubekeni kweminyaka wazilungisa. Maudipele ngeliti ukuba u Mr. Knox Bokwe uyakuwai’uda lamazwi am nje ngawotshaba lwake aze ezinyaniso azamnzele ngentsini uyakubuya aqonde eku-gqibeleni ukuba ndimna mhlobo wake. Ngembongi leyake nakuba u Solomon esiti “ sipendule isibhanxa njengobubhanxa baso” akubonakali kum ukwenje-njalo. Ndingasuka ndibhekise kwakuye ngeliti— imbongi yake ayizilelwanga kubonga mntu, ndiyakolwa ukuba ingeteta kakuhle emva kwenkabi ihleli e fore tyesini pezu kwenkunzi yebokuva kunokubong’ abantu. Ndxiolele Mhleli; ndizibiza ngokute ncam umhlobo ka Mr. Jno. Knox Bokwe. MKOLONI.

WEDNESDAY, FEB. 17, 1886.

THE PONDO BORDER.

GENTLEMAN in town has given us permission to make use of the following telegram :— “Mount Frere, February 12. A “ battle was fought yesterday. “ Fourteen Bacas under NOMTSHE- “ KETSHE killed and fifteen wounded. “ Ten of the Rondos killed. Um- “ zimvubu still high. Fight “ occurred on Pondo territory.”

This is a serious state of affairs. The Bacas are British subjects, equal in the eyes of the law to any other subject of the Queen in Windsor or Grave Street, Cape Town. And when fourteen of such subjects are killed a grave responsibility rests upon the Colonial Government. We presume then no time will be lost by the Government to examine into a state of matters so disastrous to the subjects of the Queen. Viewed by the dry light of inter-national law, the Pondo “ Govern-ment” are not accountable for the slaughter of these Bacas as the fight took place on Pondo soil, our Govern-ment is to blame, for some of its subjects have invaded an inde-pendent state. Deep as is our sym-pathy with WILLIAM NOTA and the Rode people, we cannot shut our eyes to the fact that they are Pondo subjects, with whom the Colony has not much to do beyond seeing to the fulfilment of international re-quirements by the Pondo nation. It was clearly the duty of our Govern-ment to see that the Pondos did nothing menacing to the peace and safety of the British subjects on the border. But with a light-hearted Premier, a Secretary for Native Affairs singularly devoid of the most rudimentary knowledge of Native character, we fear that Pondo affairs will be allowed to settle themselves. What wonder when Mr. UPINGTON assured the country in his Graham’s Town deliverance that the whole Pondo question had been settled within forty-eight hours, just when Mr. DE WET was scuttling out by the back-door. And some credulous people believed!

These are some of the things that undermine our faith in the capacity of the Colonial Government to administer the government of Natives beyond its natural borders. It was the bungling of Mr. WILLIAM AYLIFF that placed WILLIAM NOTA in the unfortunate position in which he is in Pondoland, and it is owing to Mr. DE WET’s ineptitude that the position of our Government in Pondoland is not now defined. The Pondos have done all they could to come to terms. Our Government has been mute. We are reaping the whirlwind. The demon of revenge will now goad both parties into a war, all through the Govern-ment not having taken precautions.

Editorial Notes.

SIR ARTHUR HAVELOCK, the new Governor of Natal, arrived in Cape Town from England last week. In welcoming his Excellency to our native land, we wish him much success in dealing with the grave question of Zululand, which it will fall to his lot to close. It is a source of much gratification to us to learn that as a member of the Aborigines’ Protection Society, Sir Arthur warmly sympathises with the self-imposed labours of that very influential body on behalf of the unfortunate natives who often come into collision with Colonists and pioneers of civiliza-tion, not so much from a desire to do so, but through sheer ignorance of civilized forms and dealings. In these circumstances we trust he will pursue a policy of forbearance and moderation towards the ignorant natives, and heartily further the reclamation of the Natal natives by education and Christianity, and he will thus redress the balance between the 26,000 Europeans, Dutch and English, and the natives who are over 400,000. Clearly there is a very vast field for im-proving the condition of Natal by making its hundred thousands of natives better citizens. Sir Bartle Frere, a Governor who came to South Africa famed, for his attachment to Exeter Hall principles, abjured those principles when he found that they were very unpopular in the Cape, with neophyte zeal went to the opposite extreme and committed ship-wreck of a hard-worn reputation. We sincerely wish Sir Arthur a better fate.

If the scheme of reducing the miser- able pittance that have been hitherto allowed to native teachers is finally carried out, we are certain it will not be

the with concurrence of the reflecting Colonists. All the papers that have referred to this form of retrenchment have so emphatically protested against it that we shall be surprised if Dr. Dale does not modify the terms of his Circular to the Missionary Superintendents of Native Teachers in the Transkei. On this interesting subject the *Port Alfred Budget* delivers itself as follows:— “The Ministry have got now to retrenching the Kafirs. We have it in the *Journal* that £5 is to be knocked off the already meagre salaries of the native teachers. We have all along protested against the unfair, and we might add unmanly way in which the Government have set to work to clip the incomes of the lowest departments in the Service, well knowing that it is impossible for such subordinates to resent or complain. When it comes to the reduction of the miserable dole given to coloured teachers, it looks as if the last limit of meanness was arrived at. Govern-ment officers are travelling about the country where and when they please; there is no attempt at economy here ; but the Railway porters and Kafir school-masters must bear the burden.”

WRITING generally upon the effects of such retrenchment our contemporary, *Het Volksblad*, makes the following observations which appear to us to be unanswerable:—“At most the retrenchment effected in regard to individual salaries can only amount to a couple of thousand pounds. If, as has been suggested, the Ministers were to reduce their own salaries by £500 each, the sum total would amount to only £2,500 ; yet this amount would represent, on an average, the dismissal of no less than twenty-five clerks temporarily employed at £100 per annum each, and we very much doubt whether our Treasurer- General, after having overhauled all the departments in the public service, finds himself in a position to recommend the dismissal of so many. What then is the positive value of retrenchment upon these ines in the Civil Service. ? It amounts in the aggregate to the saving of but a thousand or two to the country, as far as its expenditure through the Treasury is concerned, while on the other hand it involves an amount of hardship and suf-fering upon the individuals dismissed or retrenched which must necessarily intensify the distress on all sides visible. And more than this, it exaggerates that dis-tress, and causes mercantile men and others to believe that the state of the country is worse than it actually is. While therefore retrenchment goes but a very little way to relieve the Treasury, it goes a long way to injure the country. More-over it hampers public business. We are writing, it must be remembered, of retrenchment as distinct from unnecessary expenditure. And when we con-sider how small is the sum which is sought to save thereby and how important are the evils which it may, in deference to an unreasonable clamour occasion, we cannot say that such retrenchment is either desirable or wise.”

It will be satisfactory to our people to learn that the people of England have not been insensible of the injustice done to the natives as a race by the Colonial Gov-ernment in refusing to proceed against Pelsler for the murder of Zachariah or for allowing Mr. Maasdorp still to fill the office of Solicitor-General after the grave mistakes in the first instance of not bringing Reiser to justice, and subsequently of persecuting Mr. Don. We must confess to having signally failed to influence Colonial public opinion on this matter, though we tried our best to do so; and we are very pleased the matter is being taken up in England, and we trust it may yet form the subject of a question in the British House of Commons. Already we observe in the Colony efforts to screen the official responsible for these discreditable deeds as the following extracted from *Het Volksblad* will show:—“The *Cape Times* performs but the duty of a Ministerial organ when it points out that it was not Mr. Upington who refused to prosecute Mr. Reiser for homicide. It is no very difficult task to refute the writer in the *Pall Mall Gazette* who places the case of Reiser and Van Neiker on the same level, yet we would remind our contemporary that in theory—and the theory is a sound one—the Attorney-General of the Colony is responsible for every failure of justice such as that which took place in the Reiser case. The *Times* states that Reiser was not put upon his trial on the advice of a legal official who has no seat in Parliament and is not engaged in poli-tical strife. True, but the advice has now been proved to have been bad advice, and while a jury has virtually declared Mr. Pelsler guilty of murder, he is still at large and Mr. Maasdorp, who is directly responsible for this failure of justice, is allowed to fill the office of Solicitor-General. It is just here iver, in our opinion, the responsibility of Mr. Upington and his Ministry comes in.”

OUR friends the Aborigines Protection Society in

England have taken the case of the destruction of the Natives by the sale of strong drink in the Transkei to “ the Chief Councillor ” of the Queen, and by strong and irrefragable arguments have shown the serious evils that will follow the action of the Cape Ministry. On this the *Cape Argus* says:—“ We are at one with the Aborigines Protection Society in desiring that liquor should not be allowed to be sold to the Natives of the Transkei; but Mr. Chesson, the indomitable, took a course insulting to the Colonial Government, as such, when he went over their heads to the Colonial Office to try and bring pressure to bear upon them. Will people never understand that we have Responsible Government granted to us? We can speak the more freely on this question, because it affords a splendid instance of the force of public opinion in a right direction within the colony itself, and show’s that we can, when in earnest, correct our own abuses without forfeiting our political liberties- If Mr. Chesson could realise how he strengthens the hands of Messrs. Upington and Sprigg and their friends by such an attempt to subvert all our constitutional privileges, he would desist. At the same time we would urge upon Parliament to remove any ground for one of Mr. Chesson’s arguments, by giving the Transkei representation in Parliament. All colour of justification for outside interference would then be removed.” We wish to point out one or two con-

siderations which might induce our respected contemporary to modify its strong language towards Mr. Chesson and the useful body he represents. To begin with the course taken by the Aborigines’ Protection Society was the only one possible after the Cape Premier and his Ministry had nailed their colours to the mast that they would not yield to the prayers of the Natives and of the Frontier people to withdraw the Proclamation. the Aborigines’ Protection Society to address the Colonial Ministry under such circumstances would have been to perform a task of the merest supererogation. Then again as to the argument that the Colony possesses Responsible Government and outside interference should cease we would remind our friend of the words of Sir Michael Hicks-Beach to Sir Bartle Frere that Responsible Government was given to the Cape Colony with a limitation and that limitation came in where legis- lation bearing upon the natives was concerned. As we attempted to show in our leading columns last week if “ the hands of Messrs. Upington and Sprigg and their friends ” needed strengthening, Mr. Ches-son’s action is certainly not among the things that were necessary to strengthen them. With the “ cast iron ” Bond vote Messrs Upington and Sprigg are strong, and we believe the Bond will never be stronger than it is. Indeed efforts are being made to minimize its mischievous influence.

WE understand that Colonel Stanley’s reply to the letter of the Aborigines’ Protection Society respecting the liquor traffic in the Transkei published elsewhere has been that Her Majesty’s Government have written to Sir H. Robinson to report on this matter.

WE trust that our Alice friends are now reconciled to their representative in Cape Town ; at all events let us hope that their eyes are opened to the fact that a Parlia- mentary representative at the seat of Government is not an unmixed evil. These reflections are suggested by the following except from the *Alice Times*:—“ It was currently rumoured in town that there was some foundation for the report that the magistracy at Alice was to be abolished, and this district annexed to Fort Beaufort. This report was further supported by a paragraph in the *Fort Beaufort Advocate*, that in view of a large falling off of revenue of the Colony it was necessary to resort to retrenchment, and Alice would likely lose its magistracy and Victoria East become part of Fort Beaufort, a periodical court being all Alice would have. This report caused quite a sensation, and the residents of Victoria East were prepared to fight for their ‘ own dear district.’ We at once telegraphed to our senior member to enquire into the report, when the following was the reply:—

“ Rumour unfounded. Govern have abolished Fort Beaufort Police Commissionership by amalgamating with Albany, but your magistracy all right.” The rumours above referred to are likely to damage a district, and we hope that everyone will remember that Victorians believe in having their rights and liberties as of yore.” And yet we do not expect that the so-called blanket vote which returned Mr. Innes, in the teeth of unexampled opposition, to the Assembly (of which he is an undoubted ornament), will ever be thanked for its good sense and perspicacity. Alas, ye “ Alice-onions !”

THE Natives are indebted to the *Journal* for the following words uttered on their behalf:—“ We are sorry to see from *Native Opinion* that Government is harrying the Glen Grey Natives again, and seeking to dispossess them of a portion of their lands. A more iniquitous proceeding there could hardly be. It is in fact simply theft—a theft of lands granted by Government long ago to this tribe, which there is now no reason for disturbing, except that white men want the land. If Government sets this shameless example of spoliation, who can complain when Natives follow it? *Native Opinion* hopes that Parliament will disavow this disgraceful transaction, and we wish we could say we hope so too. But what with ignorance, race-hatred, and land greed, we think the present Assembly just calculated to uphold the wrong; and at the same time to pass severe laws to punish the Natives tor stealing farmers’ stock.”

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THE KAFIRS AND INTOXICATING LIQUORS.

The following letter addressed to the Secretary of State for the Colonies appears in the London *Times* backed up by avigorous leading article condemnatory of the action of the Colonial Ministry in regard to the Liquor Proclamation :—

“ Aborigines’ Protection Society, “ 6, Broadway Chambers, Westminster, January 12th, 1886. • “ SIR,—The Committee desire me to address you with reference to the Proclamation No. 154 of 1885, which was published in the *Government Gazette* of the Cape Colony on October 9th last. “ This Proclamation legalizes the sale of intoxicating drinks in the Transkeian terri-tories, and is signed by Sir Hercules Robinson, the Governor, and Mr. J. Gordon Sprigg, the Acting Premier. It directly authorizes the unrestricted sale of liquor to all chiefs, petty chiefs, and councillors; while it empowers magistrates to issue permits to common natives for the purchase of definite quantities of spirits; The Committee apprehend that natives occupying a position of authority are men to whom it is most desirable to impart habits of sobriety. It has been well asked by Mr. J. J. Irvine, of King William’s Town, whether chiefs, petty chiefs, and councillors are to bear a Government brand in future, for it appears to be practically impossible for a magistrate to decide with any certainty who comes under the above category, and who does not.The Committee, however, cannot believe, even if the desire existed, that in the actual result any broad line of demarcation between the chiefs and the common people can be maintained ; and therefore, if the Proclamation is carried out, there is too much reason to fear that both chiefs and people will sustain great moral and physical injury. “ The Committee desire to avoid recrimi-

natory language, but it is impossible for them not to contrast the terms of the Proclamation with the speech which Mr. Gordon Sprigg made in the House of Assembly on May 27th 1874. He then laid down the proposition, which the Committee believe to be true, that natives who drink intoxicating liquors at all are practically incapable of drinking them in moderation, and that consequently the suppression of the sale of such beverages among them is a subject which demands the attention of the entire community as affecting the very existence of the Kafir race. In 1874 he made himself the mouthpiece of the Gaikas and Gcalekas, as well as of the Fingoes, and in supporting their appeal for protection against the ravages of intemperance he contended that the English were bound to take steps to repress evils for which they were largely responsible. Mr. Sprigg in the same speech remarked that if the Kafirs were civilized and elevated they would add to the prosperity of the colony, whereas ‘ if the Government not only neglected them, but positively planted death in their midst, then these people, instead of proving a blessing to the colony, would become a curse, sinking below the level of the brutes that perish, in thus sinking they would not fall alone, but would drag down the colony in their fall.’

“ The Committee think that if the views that Mr. Gordon Sprigg entertained in 1874, and reaffirmed in 1880, had had due weight in the councils of the Ministry, it is impossible that the Proclamation of October last would ever have been issued.

“ The Committee desire to call your attention to the fact that if intoxicating liquors should be introduced into the Transkeian territories, it will be in direct opposition to the strongly expressed wishes of the natives themselves. Although the Proclamation was not officially published in the Kafir language, as it was desirable it should have been, the natives were soon made aware of its provisions; and the result was that they held a great meeting at Butterworth on November 3rd, and made a solemn protest against the action of the Government in forcing strong drink upon unwilling people. Moreover, their organ, *Imvo Zabantsundu* (native opinion), wrote very energetically against the Proclamation. That journal, which is both edited and written by an exemplary member of the native race, says that ‘ hitherto brandy has been kept out of their territories by a strong hand, to the advantage and satisfaction of the inhabitants,’ and further that ‘ it has over and over again been demonstrated, beyond the shadow of a doubt, from the pulpit, the bench, the press, the platform, and last, but by no means least, by the farmers, that the de-moralization and extermination of the natives of this country, as of all the aborigines in other parts of world, is mainly attributable to spirituous liquors, and that the plentiful crop of crime, of which stock-stealing is at present about the most ruinous, is from the same perennial source.’

“ The Committee address you, sir, on two special grounds—(1) because the Transkeian territories wholly unrepresented in the Cape Parliament, and the native inhabitants therefore have irresistible claims upon the protection of her Majesty’s Government; and (2) because free trade in drink, acting upon a people who have yet to acquire those habits of self-control which are the product of civilization, will inevitably lead to rebellion and war, and will therefore, sooner or later, involve England in grave responsibilities.

“ Free trade in spirits was closely connected with the rebellion and breaking-up of Gaikas in 1878, and was, in fact, one of the chief causes of the ruin of that tribe. The Gaikas, since their removal across transKei, have recovered themselves to some extent, but they are profoundly convinced that if brandy is forced upon them it will compass their destruction. Indeed, the Committee have been assured that it will be difficult for the Gaikas to resist the belief that there is a deliberate intention in some quarters to ruin them for the sake of paltry present gain, with the prospect of the reversion of their fertile lands at no distant date.

“ The Committee do not pretend to enter into the motives of the authors or instigators of the Proclamation, but judging from experience, the step thus taken is certain to prove disastrous both to native and to British interests in South Africa. They desire also to point out that the proclamation is the sole act of the Executive, and that several months must yet elapse before the Parliament of the colony will be able to pass judgment upon it. The Rev. J. D. Don, Secretary of the United Missionary Conference at King William’s Town, in a letter dated Dec., 9th, informs us that all classes on the frontier disapprove of the Proclamation, and that ‘ even those who take no higher ground see that the demoralization of the Transkeian tribes by drink will cut at the root of the considerable trade carried on among them, which forms an important element in the prosperity of these parts.’ He adds that the frontier settlers also know from bitter experience that ‘ when broils, strife, rebellion, and war follow in the wake of drink, it is the frontier which will have to bear the brunt of the evil, not the wine farmers and brandy distillers of the West, in whose interest alone the Proclamation has been issued.’

“ For the foregoing reasons the Committee earnestly hope that her Majesty’s Government will exert its influence to induce the Government of the Cape Colony to withdraw the Proclamation.

“ I have, &c.,

“ F. W. CHESSON, *Secretary.* *

PROF. BERNSTEIN (expatiating)—“Life is hollow; it ia a bubble; nothing is what it seems.” Everybody

—“How beautiful!” Prof. B.—“ We are walking on volcanoes whibb may at any moment oveiwhelm us.” Everybody—“ How true !” Prof. B. (getting excited) —“ I—myself could explod this volcano. For instance, there are some men who habitually deceive their wives. There is a man here—” Six men (rising) —“Well professor, I can assure you—” (Scene of great confusion, and six women faint.”

A MAN being tormented with gout kicked his foot through a window, and the pat e was gone instantly.

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,

Nakweli,

Nabatengeli bofani ngofani.

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, NEZIKUMBA ZENKOMO,

Nezempahla emfutshahe, BEMPONDO,

Nokudla, njalo njalo.

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo 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, ngokwenjenjalo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi. Amaxabiso apezulu anikwayo ngamaxa namaxa ngonto esukuba itengiswa anikowa apa.

JOHN J. IRVINE &. CO.

Nantso int’ obukade uyifuna!

Kuyafunwa ! Kuyafunwa! Kufunwa !

IWAKA LABANTU! !

Ukuba liyekuhlola amaxabiso endiwarolayo

NGEZIKUMBA NOBOYA,

Nempahla etengiswa tshipu ngokumangalisayo. Kanize kuzilingela, kuqinisekile ukuba nobuya nize. Abasebeke beza banelisiwe. Ndicela abanoku funda ukuba batyele abangenako. Ningayilibali indawo endikuyo

Kufupi nomzi omdala ka MSESANE, Endleleni yomcancato we Nciba eya e Nggamakwe. Ndikwali Gosa le “MVO ZABANTSUNDU.” P. H. POTTOR.

September 14.

ISAZISO u AMOS THOMAS,

UYAZISA UKUBA UVULE

Ikaya Labantsundu, e-Qonce

E Smith Street, ngezantsi ko Mr. E. J. BOXALL.

A PO wonke ubani ayakufumana amalungelo ezixaso nendawo yokulala. Ubiza amanani alula. Kuko isitali esihle, nomgcini mahashe uhleli clindele. Metsho, Bahambi kanize nipose amehlo apa bo King William’s Town, 10th November, 1885. AMOS THOMAS.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

Isaziso Kubahambi.

UGEORGE WILLIAM A. RADASI wase Mpofu. Uyazisa kubo bonke abahambi ukuba kuko i POST CART esuka Empofu (Seymour) eya e Bofolo (Fort Beaufort), ibuye ngo Mgqibelo, yenjenjalo bonke Ohwesiflanu ne Migqibelo. Ixabiso lishumi linantlanu (15s.) lesheleni ngomntu omnye. Kunokukwela isitatu sabantu kuyo.

J. RADASI.

Seymour, 6 August, 1885.

ISAZISO.

K UQALA kolwanamhla ababhaleli bam bachelwa ukuba bake banqumame ukundibhalela de ndiba zise apo ndiyakuba nona. J. T. LUSU. Hankey, 28 January, 1888.

K UFUNWA, kwi Semnari yase S. Luke’s Enxaruni. ITITSHALA EYAKUNCE. DISA. Onga anganikwa indawo leyo makabhalelo nge Singesi axele nexabiso lomvuzo angalibizayo ku Rev. R. W. STUMBLES, Newlands, via Fort Jackson, East London. 2tc

DYER no DYER

E-QONCE, E-MONTI, E-KOMANI,

Batengisa lempahla ibalulwayo ngezantsi nga-maxabiso agqitiseleyo ngobuncinane:

Ingcawa Zoboya.

Imatrasi zase Mkosini ezinemigca Imatrasi ezinemigca zase Zikepeni Imatrasi ezinemigca zase Witney

AMABHAYI

Entlobo zonke zobukulu.

IQIYA YOKUFINYA

Amabhali amane, zintlobo ezintsha zona

IBHULUKWE ZEKODI,

Ezingqingqwa, zentlobo zonke zamabala.

IZAMBULELE, NEZAMALEDI

I-PRINTI

Zikwibhokisi ezimashumi mabini, entlobo eziketiweyo zona.

Ingubo Ezitambileyo Zokulala,

Zentlobo zontatu zokuhonjiswa.

INTSIMBI ZEMIQALA

Zamabala ngamabala nobukulu ngobukulu.

IZIPILI

Ezingqukuva Nezinembombo nezi-xaswe ngemiti.

KANJAKO,

izitya ezinjengenkumntye, njalo njalo.

Izinto ezidliwayo, Neziselwayo

Izinto zokwaka, zokuvatisa indlu

Neziset yenziwa Ekulimeni

NJALO, NJALO, NJALO.

DYER & DYER

Lishicilelwa umninilo, u JOHN TENOO-JABAVU, HAY BROTHERS, Smith street King William’s Town.

Sivela kwa Rulumeni.

K UYAZISWA ukuba yonke Iminikelo yomhlaba neyezindlu yonyaka omdala opele ngo 31st Decemmber 1885, izirolwe kule Ofisi ngo 31st

March, 1880, nokuba kungapambili kweloxesha.

Lakugqita elixesha abangabata-langa bayakupatwa ngokomteto be-ngabuyanga baziswe.

Iminikelo engapantsi komteto we we 1878 nemali yeziqiniseo epantsi komteto we 37 we 1882 lixa lokuba zibatalwe.

Kwinkundla yamatyala e-Qonce, January 4,1886.

W. B. CHALMERS,

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqaqambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu kukutyatyamba Komzimba licisine, Nakwintloko, Nakwezinye.

Benjenje ukulincoma ubake balilinga :— “Uti omnye zipele ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisela, ndapumla kamnandi ebusuku, into ebendineveki ndingasayazi, ngoku ndipilile.” Wenjenje wumbi:—“ Eliyeza lindipilise ngokungumangaliao. Bendibulawa sisinge inyanga ezintandatu kangangokpba beka. suka kube yinqaba ukuma ukuba ndike ndahlala. Bendingaena kutoba kuba bendeingeze ndibuye ndipakane. Ibotile enye indipilise kanye.” Omnye uti:—“ Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindi. ncede kanye.”

“Ndingarola,” utaho omnye, “ iponti ezintlanu ngebotile. Ngolwesti.Tatu olugqitileyo ndite ndakumatela. ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga 5 ngalo Mgqibelo uhleli esitulweni.”

Uti omnye: “ Lindenzele kanye lonto nbute liyakundenzela, uku ndipilisa ekutyatyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inkohliso njengamanye.”

Yiyo le enye inteto : “ Wonke endimaziyo nditi makabe nalo, basancedekile bonke abalilingileyo, andikeva mntu lingamnceda. nga.”

Ukuvakalisi imvo zabantu ngalo kungazalisa lonke ipepa.

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

JAMES JONES,

46 LONG STREET, CAPE TOWN.

EDWARD KELLY,

Umteteleli kwinkundla yama

tyala,

Ubuta imali ezizikweliti, ayitumele kubaniniyo kwa oko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.

Umvuzo awubizayo mncinane.

I Ofisi: GALA.

R. W. ROSE-INNES,

Umteteleli Ematyileni Umqinisi,

WEMVUMELANO, Umanani Weziqiniseo

L ONKE UNYAMEKO uyalunikele ekute.

leni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba uno. kufunelwa, ofuna kujikwe igama lesiqini. nelo somhlaba unokwenzelwa. Lemise benzi uyifeza kwesi siqingata nakwezimelene naso.

I BRANDI

Elungileyo engapitikezwe nanto zinjengamanzi nezinya ezibululayo, itengwa ko

C. J. DOWELL & co.,

BANK STREET,

E - QONCE.