

# Imvo zabantsundu

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

3d.]

KING WILLIAM'S TOWN, NGOLWESI-HLANU, JANUARY 4, 1888.

[No?164?

## DYER & DYER

Abantsundu.

elwa • ukuba ukange-  
alulekileyo.  
:a  
311 Nokusasazo. tile.  
ka  
okukohlela nafuta).

Ke\*  
a Ezilonda Nokwekwe.  
9d. ibotile.  
Eliks  
Iyeza Lepalo.  
1/6 ibotile.  
Ezika

Ipils.  
1/ ngebokiaana.  
Eka

COOK

COOK Incindi Yezinyo.  
6d. ngebotile.

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

COOK Umgutyana Wamehlo.  
6d ngesiqunyana.  
Oka

COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE

Kuba ngawenkohliso angenalo igama lake

B. G. LENNON & CO.,

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bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza.  
Benza amayeza ama Bhulu nemiciza  
yama Xosa. Bawubongoza umzi ukuke uqwa.  
lasele kulawo alandelayo, abhalwe nge nteto  
yesi Xosa.

Oka LENNON

Umciza Wokohloko

Eka LENNON

Incindi Yamazinyo.

Oka LENNON

Umciza we Stepu (wesifo sentsana).

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Umciza wamehlo.

Aka LENNON

Amafuta ezilonda.

Ezika LENNON

Inqatana zomshakane.

Oka LENNON

Umciza woxaxazo.

Oka LENNON

Umciza wepalo.

Oka LENNON

Umciza wengozi.

Oka LENNON

Umciza wecesina.

UMTENGISI

P. H. POTTER, Toleni, Transkei.

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Kwi itwana tshipu injalo, njalo-

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

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FOLOKOCO

BANTSUNDU ? BANTSUNDU?

“Especially” abanga pandle Yizani kudlisa nityebiso  
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 ?)

Ityali ezi lufipa—zilala “too.”

Ezokutshata ingubo, nokuba ufuna iyadi, nokuba ufuna zisikelwe

kuwe.

I Printi—Ikeleko—Ilinzi — Amalapu ehempe—Izitofu (ziyi

micako)—Iqiya ze keshemiya—Yonke, impahla itshipu ngoku ngum'

mangaliso.

Ezamanene ingubo ezezi tungiwe.

Ibatyi ne Bhulukwe ze kodi “ebanzi.”

Amanene ayazisikelwa azitungelwe ezawo ingubo ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu. Inkumba

yakwa PASCOE,

Ezantai kwe Tyalike yama Skotshi.

Paulani, niqonde kakuhle, ningayiposi—

Amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFAZI bati ngu SILINDI. UMTEKETISO ngu FOLOCOKO.

UTIKOLOSHE! UTIKOLOSHE!

EQONCE

Utikoloshe obefuda ekwa Ngomti uyabulisa

KUBO BONKE ABANTU,

Ebazisa ukuba sele fudukile kwa Ngomti.

SELE VULE EYAKE IVENKILE

KWASE MARKENI APA.

Ingubo, Ibhulukwe, Ityali, Zonke intwana ntwana ziko.

Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikoloshe

A. J. CROSS & CO.



EZABA.BHALELI.

ABAFUNDISI ABANTSUDU.

NKOSI,—Kaundifakele ezindawo zila-ndelayo ngokubekiselele kumfundi ongu " Mfundisi Ontsundu." Ndiya mvumela ukuba noko eli lizwi ngelanga-setyenziswanga lo "mona" libi kanye. Ngendawo yamalungelo o mfundisi ontsundu ngapandle kwepike akude kwawomfundisi omhlope, ekungoko akunaku akzopumlelo intle kokawuti. Malunga nento afike afunajatiswe sona mla esiya kwindawb omhlophe abekuyo mna besimfanele kakade uzakufumana a umsebenzi wokusindisa yamawabo asinto yase kodwa bayaya ezindlwim abo. Ndanishumayeza kw-ndlu, Izenzo: xx, 20. Lendawo

imfundisi angabambeli abantu bala remente iya senzakalisa, iya - lukuba niti nibe nihlwaye izinto

nivune izinto zeniyama. Ukuba ukufudisa or nibafundisa ukuzipata benu, kuba basebudengeni, gxwagxnshi ngokucela, ukuba wena waba ngumfundisi kwapela. Woda ubonelelwe abantu bako kukutaleleni ukuya kwilali zabantu benu. Mandiqokele ukuba umfundisi ontsundu elixesha akutshelwe endaweni, woliqigiba elo xesha etc kotso endlwini yake, asityala le moyu ka Tixo, nela bantu, nele ramente ukuba intswelo zomngqungela, nendlu yake izale zicukutu. Ngalonga yencukutu nizihleba kwaniwa. Akuncedi nto ukudanduluka ukuti umsebenzi ka Tixo awuxaswa, kanti kwawena udandulukayo uti ebantwini musani ukwecwa or xasa.

NGAMAFILOSOFI KWAKONA. Abalingani base Koloni nabase Dayi-mani bayaxubushana futi kubazalwana babo bapshesha kwe Nciba, bona bevakahsa ilizwi lokuhlela amaqaq eluvotweni kanti noko akunjengokubona kwe-nu. Ekubhahveni ngati kutiwa lakubonwa iqaba suk' umke qaba asifini ukuba usondele apa. Hai ukunjengokucinga kwenu amaqaba maninzi entlanganisweni yetu. Indawo yokuqala amaqaba abo-Qwasiti e Koloni etengwa ngebotile ze brande emikvva isheleni nganya nangambi etengelwa ukunvula ilungu. Nana-mhla atsho lawo ayeko e Koloni. beku-njalonjeke ebengayazi into ebekusenze-lwa yona. Tina sizinikele okwetu ukuvva-tyihlela isambuku amalungelo elungu maxa sinalo, anianye ayaqala ukuvuleka indlebe ukutabata into ngelwini ixesha ngokuyibona emapenni usimelele ngayo ungababonanga, ubeve ngendlebe zako abaninyo abazibhalileyo, akunasidima. Tina mhlamene sati singabantiwana, kumhlana sangeniswa besing-nanto yetu, sobhnela ntonina? Namhla besinikilenje, wobona nawe kwizi Mvo into ezililiso wotyapa ukuqonda ukuba baqala bavuka, injalo indawo akuboni silunywa nje ngendawo ete kwenviwa intsongelo yokuba ama Bhulu, ayaku-ngemisla ukuti baze bagatyive abangaza-lekwanga e Koloni. Amiqondi soloko siteta nto nye nani, ubuhlobo bunye sokuba kuni singayi emxhelweni wenu, noko mna andikolwa zinyurulo ezingendawo zakive kuyo, njengokuba nge-mfazwe xana iqalayo ingekabonwa ngamehlo utshaba zibaninzi into ezapulelayo luti Iwakuti tu ati lawo Makalipa abike izisu namahlaba. Mr. Mvo ungxabani-seki kumhlana darwila.

J. F. M.

Fengoland, Transkei, December 26, 87.

ABALIMI NA BARWEBI!.

E MARKENI,

E QONCE (Jan. 3.)

Ihabile, — Iod to 2/4 ngekulu Itapile, 2/ to 4/ ngenxhova Umbona, 2/6 ngekulu Inkuni, — 6/ to 24/ nyeflana

E DAYIMANI, (Dec. 27) Umngho, 17/ ugenxhova Ihabile, 8/6 ngeknlu Itapile, 4/ to 10/6 ngenxhova

EKOMANI (Dec. 29) Inqholowa, 3/6 to 5/ ngenxhova UmguLo, 4/6 to 6/ ngekulu Ihabile, 1/6 to 3/6 ngekulu Itapile, 2/3 to 7/3 ngenxhova Umbona, 6/ to 6/6 ngenxhova Isemile, 1/9 to 2/ ..

UMFTU REV. PAUL RASMEN.

[DAVID T. MALASI.]

Ktirlogosizi ohnkulu esibika ukubhubha kwelishawe, neligora lakwa Tixo. Le- ndoda yaqala iselityenjana lomfana ukulitanda ilizwi lo Mdali. Yaqalela Tixweni. Ekugqukeni kwake kodwa, wanyaniseka kwaoko akulamikela ilizwi lika Tixo, ngangokudo ade alingelwe ebushumayelini; eshumayela ngelwimi ezintatu : isi Xhosa, isi Sutu, nesi Bhulu. Emva kokulwa imfazwe ka Krestu pakati kwentshaba zake, ude watabata ukumlwela ngobu vangeli pakati kwabe Sutu, nama Mfengu, naba Tembu, e Mhlanga; wada wangena ebufundisini elapo ngexesha lokufika kuka mfundisi u Mr. Kliner. Emva koko waya kufu- ndela ubufundisi e Lesseyton, apo aqalwe kona ukufu kwesifuba okumba- ngele ukuba asishiye namhla. Lonke ixesha lokugula kwake, ube yindoda ebonakalise umzekelo omhle kunene wobu Krestu benyaniso. Ubunzima bomkhulane bubona bambangela ukuba asikumbule ikaya eliyile Tempile ka Tixo yakiwyo ezulwini, emana estiti futi Andifi mna, ndiyayingqwa, ndi- qingqelwa izulu." Ngarnhla utile emva kokuba bafunde incwadi eyayivela ku Mrs. Cook, wateta eli lizwi: " Incwadi ezinje zindibangela ukuba ndidlobe ngompefumlo wam, ndinge ndingabona sendihleli Msindisi wam; nditanda- zeleni remente ndize ndingayoni intando ye Nkosi ngokungati andivumi ukutwala ubunzima bomkhulane." Imke lendoda ngolwesi-Tatu, ngomhla wa 30 ku- Novemba, 1887, kusasa. Ekuzeni kundu- luka ibize inkosi kazi yayo yati : " Ndi- pakamise, mhlambi ingaba lixesha fokugqibela lokuba undipate." Emva

koko wanqwenela ukusingisa amazwi kubantwana bake, kodwa igazi alamnika tuba ukupuma ngentla. Wasele siti: " Igazi alindivumeli," bati bakulila wahlunguzela intloko wati: " Andiku- buye nditete limbi ngoku, kugqirwiwe, Amen," wapuma umpefumlo. " Bane tamsana abafela e Nkosini, njalo-njalo." Sikuzza kunene lomhlokozazi nentsapo yake, sisiti yanga Inkosi ingabatsamsa- nqela, ibe nabo kubo bonke ubunzima nakuzitukuzi zalomhlaba; baze nabo ekumkeni kwabo babe baya kwaka lo Trone ka Tixo ezulwini. Ngokushi- ywa kwetu yilendoda silahlekelwe, tuba sayo siya kuhlala sivulekile.

IBALA LABADLALI

I Editor yelibala ingavyiya abadlal bemana ukuyitumela indaba.— Address: "Imvo" Sporting, Editor, K. W. Town.

Nge 27 December kwadlala ezindawo

lishwa lento yo Mnyadala.

PEAR NOT C.C., ALI WAL NORTH.

Table with cricket scores for PEAR NOT C.C., ALI WAL NORTH. Includes columns for 1ST INNINGS and 2ND INNINGS, listing players like R. Kase, J. Sixishe, S. Gqosho, etc., and their runs.

Grand Total 56

PIONEER C.C., QUEEN'S TOWN.

Table with cricket scores for PIONEER C.C., QUEEN'S TOWN. Includes columns for 1ST INNINGS, listing players like T. Marutla, F. Mjuza, R. Nukuna, etc., and their runs.

Grand Total 110

NATIVE OPINION

Nge 2 January, bekulala apa i " Cham- pion " C.C. ne " Try Again " O.C. aba- ntundu. Iskora samangeno okuqala e " Champion " 99, awesibini 52. Awo- kuqala e " Try Again " 45, awesibini 57 and 6 out. Lapela ixesha yoyisa i " Cham- pion " ngamangeno okuqala. Mayibulele ixesha kuba ngati i Fielding ibiseyi dungudele.

Iqonce lidle i Rini kwi Tournament yama Ngesi e Rini.

WEDNESDAY, JANUARY 4, 1888.

REV. C. PAMLA, Wesleyan Native Minister of this town,

interviewed the Premier on Tuesday week. It would seem that two subjects, which materially affect the welfare of the Natives, were submitted for the consideration of the Prime Minister, and with respect to both, nothing satisfactory would seem to have been elicited, that is, so far as the Natives are concerned. Mr. PAMLA very properly represented the consternation caused among the people by the instructions issued by Government to Registering Officers to ascertain the birthplace of every Native would-be voter, with a view to erase from the lists such as may have been born outside the dominions of the Queen. Where the Registering Officer has been weak and stupid enough to carry out this bald instruction from the Govern- ment, without attending to the provision for naturalization. Native

away. The effect of the Govern- ment instruction being to leave a large section of the community without constitutional means of defending their rights from the assaults of their political enemies, who are for ever planning to trample upon their privileges as-sub- jects of the Queen. But all Sir GORDON SPRIGG could say on so grave a matter was, " This was a " matter with which the Govern- ment could not deal. The Tenth " Section of the Constitution Ordin- ance recited the Law on this " point, and the Courts of Law " must determine it." This does not come with a good grace from the Premier of the Colony charged with the protection of the rights of all Her Majesty's subjects without distinction of race or colour in this part of the Empire. Having found out that the Native races who form the bulk of the people of this

country, had not been properly made subjects of the Queen, it would have been expected that the Prime Minister would have, at least, indicated some means by which the Anomaly could be got rid of. But, no; not Sir GORDON SPRIGG. Perish Native rights, for aught the present Premier cares. This affords strong corroborative evidence of a state- ment made by the Cape Times, a temperate journal, last Friday, respecting the general attitude of Sir GORDON SPRIGG towards Native interests. Says our contemporary, when referring to Registration in- structions in Tembuland:

We should feel a happier confidence in seeking a judicial settlement of the matter any appeal, however humble and pathetic, to the tender consideration of the Government that owns Sir GORDON SPRIGG for a figure-head. The Premier, indeed, could not, if he would, interpose his authority, for the protection of any Native right. He is a man under authority; and hence the moral necessity laid upon him to go about making self-glorifying speeches, which are really disguised apologies, and of finding in the malignity of the press a whipping-boy for his own conscience.

This exactly hits our view of the situation. Happily, the law on this particular point, is not as is con- strued by Sir GORDON SPRIGG'S Ministry, which would be glad to see every Native struck off the lists. The law holds that, all the Natives have been naturalised, and are to all intents and purposes British subjects. No thanks to Sir GORDON SPRIGG for this discovery; but thanks that volumes such as, "Forsyth's Constitutional Law" exist. So much for the topic bear- ing on Aliens brought by Mr. PAMLA to the Premier's notice.

Now, as regards what, for the nonce, is designated communal tenure, the only comfort for the credulous interviewer was able to extract from the Premier was that representations on this point would receive the usual " careful con- sideration." The drift of Sir G. SPRIGG'S remarks, however, tends to show that he is in no hurry to place the natives' tenure on grounds other than what he calls Com- munas Two difficulties, were cited, both of which appear to us to have been far-fetched. But what else could be expected from a Minister who had attempted to spring a mine for native voters by means of disfranchising all on their peculiar tenure by saying it was communal.

The Premier said the difficulty of giving practical effect to the suggestion seemed to him to be that it would not do to allow a piece of land to be picked out here and there and individual title to be granted to it whilst all the rest of the location remained under communal tenure.

This having been met, another obstacle was suggested

A further difficulty would arise in that the young men would in all probability strongly object to this alienation of the location lands and the loss of their interest in the communal estate. It was quite easy to understand that the older people of the location were satisfied with the apportion- ment of the land as made by the Headmen and tribe before the Government Survey took place but how were they to satisfy t he young men ?

To the latter Mr. PAMLA wisely observed that the land would not stretch. The Premier was non- plused.

Seeing then that the interview was so barren of result, we fail to see the necessity, on the Rev. C.

pressions of general confidence in Sir GORDON SPRIGG'S administration " He was not an opponent of the " SPRIGG Ministry." Mr. PAMLA is reported to have said. Implying thereby that he was a supporter of that Ministry; as he who is not opposed to the Ministry is with them. We are curious to hear the grounds on which Mr. PAMLA'S support o' the Premier's adminis- tration rests. For he surely can't approve of the spoliation of the Glen Grey Tembus, of the proclama- tions to propagate Cape brandy, that fountain of all our woes, among the native people, of native dis- franchisement — we beg pardon, " there are points " in the Disfran- chisement Act " with which " Mr. PAMLA "quite agrees." Mr. PAMLA cannot, surely, agree with the administration of affairs which seems carefully calculated to make every black man feel that he

is an alien, and not one of the Queen's family. Still he supports. The servile assurance that he that he opposed the appeal to England would have been of much use to his idol if it had been made while the appeal to England was being pro- secuted. For ourselves we would not give a pinch of snuff for wisdom acquired after the event. Never- theless, we cannot help thinking that the organization of a SPRIGG party among the natives would be fraught with solid advantages especially if it would lead the Premier to think better than he appears to do of our people.

Editorial Notes

PUBLIC interest has been aroused in the country on the Registration in the Xalanga-Cala Division of Tembuland. Mr. Levey's court to hear claims and objections sat on Friday last. Mr. W. F. Lance, solicitor, of East London, whose services had been secured by the Secretary of the Native Vigilance Association was dispatched to Cala to watch the interests of the Natives. He was assisted by Mr. Kelly, a local agent. There were about two hundred Natives' names on the provisional list, and Mr. Cloete's agents intended objecting to all these on various grounds— aliens, insufficient value, and com- munal tenure, but on Mr. Lance appear- ing on the scene the objections dropped. With regard to the " alien " question, Mr. Levey had received instructions to en- quire into the birth-place of every Native, but as the two hundred names were already on the list before he received these instructions, Mr. Lance submitted that this inquiry could only be made on these names upon objections being re- ceived. On this Mr. Lance scored. Some difficulty was, however, experienced in regard to fresh applications based on the house and land qualification.

It would appear that the Registration in the Xalanga-Cala Division proceeded on the assumption that the tenure was communal. This is said to appear on the titles issued, in which the land is de- scribed as a "village communal allot- ment." Consequently, in framing the lists the value of the land was not taken into consideration. For our part we have had to abandon, as futile, the attempt of find- ing out what communal tenure means, as applied to a definite and defined piece of land that a person holds individually. The production of titles we have always regarded as merely superfluous in prov- ing occupation under the Constitution. And registering officers have acted in such a way as to lead one to believe that communal tenure was land held without a title registered at the Deeds offices. Accepting for argument's sake this view of the non-communal tenure, how can the surveyed allotments of Xalanga- be also communal? It is very much to be deplored that Mr. Lance would seem to have stopped short of raising the point. As long as it remains undecided we shall always witness this arbitrary application of the law.

THEN there is another point in these proceedings that is not very clear. The Tembuland Settlement Commission de- cided that grantees of five morgen should be liable to a quitrent of five shillings per morgen a year. Somehow, this sum has been taken to be the market value of the land. Mr. Lance seems to have in- sisted that holders of five morgen should be put on, since they were liable to rent on £25 per annum, and he dropped this contention on Mr. Levey promising in open court to recommend under the Quit- rent Relief Act, the reduction to Is. 6d. per morgen. The quitrent question does not seem to affect the value of the land materially. The question is, what is the selling price of a morgen in Tembuland, not what is the quitrent for the same? We consider that a large class of qualified Natives and Dutchmen have been for the next two years disfranchised because of this unintentional error.

We need hardly say that the people are very dissatisfied with some of these pro- ceedings. In the first place they cannot see why they should sell their political birthright, as subjects of the Queen, for a mess of pottage in the shape of shadowy promises to reduce rent. Then they are anxious to be assured on the point whether their tenure is communal or other- wise. These questions ought to be taken to the Supreme Court, for we consider Major Elliott, the C.M., to be the alter ego of Mr. Levey. latter gets his instruc- tions from the former. So we think it will be a sheer waste of money to go to Umtata with these questions. The Su- preme Court appears to us to be the only Court above suspicion in these matters.

A PARAGRAPH is going the rounds of the newspapers, on the authority of the Colonies and India, to the effect that Sir Fred. A. Weld, K.C.M.G., late Governor of the Straits Settlements, will succeed the Right Hon. Sir Hercules Robinson, G.C.M.G., whose term will shortly expire as Governor of the Cape. Although it is just possible that there may be no ground for the announcement, on the principle that there cannot be smoke without fire, we give the paragraph for what it is worth. It may interest some of our readers to know that Sir Fred. Weld is a cousin of the Rev. Father Weld of St. Aidan's College, Grahamstown, and is himself of the Roman Catholic persuasion, two of his own daughters having entered one of the convents in England a short while ago.

The Rev. Charles Pamla and the Premier.

(Kaffrarian Watchman.) The opportunity was seized upon by the Rev. Charles Pamla, Minister to the Wesleyan Native Congregation in town,

to seek for an interview with Sir Gordon Sprigg to lay before him certain mat- ters— now engaging much attention amongst the Natives as the outcome of the passing of the palamentary Voters Registration Bill. Mr. Pamla was accompanied by his son and by the Baca Chief Makaula's son, who is on his way to the Exhibition, and the party was introduced to the Premier by the Editor of this paper, who stated the points about which Mr. Pamla wished particularly to make representations to the Head of the Government. These were first, the position of the Fingoes, especially those resident in Fingoland as regards the question of naturalization and, secondly, the issuing of individual titles to Native holdings. Mr. Pamla said considerable excitement had been created amongst his countrymen, the Fingoes, by their names being refused registration on the Voters' Provisional Lists, especially in the Transkei, on the ground that not being natural-born subjects of the Queen, and not having taken on Letters o Naturalization, they were disqualified, but he would wish to point out to the Premier that they had been granted Certi- ficates of Citizenship, which they con- sidered were a clear recognition of their status as subjects of Her Majesty. The Premier, however, pointed out to Mr. Pamla that this was a matter with which the Government could not deal. The Tenth Section of the Constitution Ordinance recited the Law on this point, and the Courts of Law must determine it.

Then as to the Land Question, Mr. Pamla produced an Article which he had cut out from a recent copy of this paper saying that it fully expressed the views entertained by a large section of the Natives as to the only method of inducing them to go in for titles to individual holdings; and after perusing it the Premier said the difficulty of giving practical effect to the suggestion seemed to him to be that it would not do to allow a piece of land to be picked out here and there and individual title ranted to it, whilst all the rest of the location remained under communal tenure. In reply, Mr. Pamla said if the suggestion were tried, the effect would be like cross- ing sheep over a river—if you could only get one or two to make a start the rest would follow, and he was convinced that the more advanced Natives would at one come forward, as well as the heathen men, and ask for individual title. The Premier said that a further difficulty would arise in that the voting men would in all probability strongly object to this alienation of the location lands and the loss of their interest in the communal estate. It was quite easy to understand that the older people of the location were satisfied with the apportionment of land as made by the Headman and tribe before the Government survey took place, but how were they to satisfy the young men? Mr. Pamla replied that was just the point. The land would not stretch, and if it was to be held that all the unborn generations were to have an interest in the land of a location, and were to have that interest satisfied, then the ground would be cut up by degrees into infinitesimally small pieces. The interpretation as to land tenure for a voter's qualification under the Constitution Ordinance given by Parliament last session had caused the Natives to pay much attention to this question of communal tenure, and he was convinced that if the Government would consent to recognise the Native distribution of the land of a location and should merely register the names of those in occupation, under such apportionment all agitation would cease. With reference to the young men, they must do the best they can with their parents or they must get land elsewhere or go into the towns and find work. He thanked the Premier for permitting him to place his views before him, and he wished to assure him that he was not an opponent of his administration. He had opposed the proposal to make an appeal to England against an Act of our own Parliament, and there were points in the Registration BILL with which he quite agreed. Mr. Hofmeyr's Relief Bill, too, was an especially accept- able measure, and he felt that if this land question could only be settled, all agitation would cease and the Natives would be perfectly contented. The Premier said he was very glad to see Mr. Pamla, and was always ready to listen to any representations the Natives wished to make. They should always come direct to the Government and make known their wants, and not go off to people who professed " to be their particular friend.

The interview extended over an hour, the Premier giving a very patient hear- ing to the representations made to him, and it was finally arranged that Mr. Pamla would get up a statement of their case from his countrymen and lay it before the Government, Sprigg should have promising that it careful consideration.

A-s an aftertaste of this interview we read:— Tengo-Jabavu's cherished scheme of appealing to England to upset the Regis- tration Act, does not receive favour amongst a very intelligent and influential section of the natives themselves, as was shown by Umhala's letter which appeared in this paper recently, and the Rev. Charles Pamla told the Premier at the interview on Tuesday last that he was opposed to it. Jabavu found, too that the Herschel natives did not respond to his appeal for support, though he tried to work upon their distrust of the Govern- ment of the Colony by telling them that the ten shillings House Duty they pay on their dwellings in common with Euro- peans was imposed to make up the Basuto interest on the expenditure for the Basuto War. Neither did he succeed in Fingo- land, where at his instigation a large meeting was recently held to discuss the appeal project. John Mazamisa, a very intelligent and superior man, presided over the proceedings, and instead of echo- ing Jabavu's discontent he said that they the Fingoes, had nothing to complain of but a great deal to be thankful for since the Government had offered them some thing they had never enjoyed before and all that was required of them was to build houses worth £25. Let them, he added set about to fulfil that condition, and let the Colonial natives go their own way and do their own business. John Maza inisa's good sense had the support of an overwhelming majority whilst Tengo- Jabavu's discontent only found favour with six.

## PROCLAMATION!

NOTICE is hereby given to the whole population in Pondoland, that

1. Any person selling intoxicating spirit shall be liable to a license of Twenty-five Pounds sterling for every year; the same time only Two Licenses will be granted in the country, and none of the Canteens must be near the Great Place.

Anyone wishing to possess a Liquor Licence has to apply for it before the end of this year.

2. No white person nor Native must bring or sell intoxicating Liquors at the Great Place, and should anyone be found guilty for having done so will be punished severely.

3. Nobody is allowed to come to Qaukeni, except on business; and if so, has to apply at once on his arrival at the Office.

4. Any person or persons given or cause to be given false information to People, Government Officials, or to Newspapers, which reports already created so much mischief in this country, will be fined heavy and expelled from Pondoland.

SIGCAU, his x mark.

UMHLANGASO J. S. FAKU, Prime Minister.

MAPENTUKA, his x mark.

MAKWABASA,,

SIVUKA

ZONO

Witnesses :

AUGUSTUS EINWALD.

WILLIAM BARNABAS.

## PROCLAMATION!

Issued by the Pondo Paramount Chief Umqikela, October 6th, 1887.

THE Proclamation issued by the Cape Colonial Government in 1885 concerning the Pondoland Seacoast, was not recognised by the Pondos, on account of its having been issued without their consent, and a counter Proclamation was immediately issued by the Pondos, claiming all their seacoast as Pondo Territory, over which no Government whatsoever had right of control. Since then, the Colonial Government has not published any further proclamation respecting this point.

It is the duty of every State to protect its own seacoasts. The Cape Colonial Government does this, and so will the Pondos protect theirs.

Why should the Cape Colonial Government desire to exercise a Protectorate over Pondoland Coast which has not been asked for by the Pondos ?

The Pondos have never asked for, nor accepted, nor will ever wish for any Protectorate over Pondoland or its coast without their consent.

The Pondo Government has always opened and will further open all their Coast to allow master mariners or vessels of every maritime nation to land merchandise and traffic with them in any part of Pondoland, according to its own regulations.

The treaty of 1844 between the Cape Colonial and Pondo Governments have been again and again broken by the Cape Colonial Government in most of its clauses. It had been made for the occasion, and there is no new kept treaty in

By order of

UMQIKELA, his x mark.

Paramount Chief, Pondoland.

UMHLANGASO J. S. FAKU,

Chief ( ouncillor and Prime Minister.

Witnesses :

AUGUSTUS EINWALD HENRY N. GAIKA

SIGCAU, his x mark.

W. BARNABAS GWANGQU, bis x mark.

JAMES ULLBRICHT.

Great Place, Pondoland, October 14, 1887.

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### J. E. L. HULLING,

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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/.

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Aka Knlling amagaqana oka hlambulula igazi, 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 ezihleli zigciniwe.

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

## 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

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## IZIKAFU NEZIGUBUNGELO

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Indlu eseitunyelwa kuzo lempahla zezo

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Nakwa-Ndabakazi

HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southey-

Into yonke etengiswa kwazindawo itshipu intle kanye. Kunikwa amaxabiso alungileyo Ukanye kwezindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, ne- zikumba njalo njalo.

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17

UMPILISI-

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Kangela Encwadi la elisetyenziswa Ngesi, Jelimani

Emva kokuli sebenzisa ixesba elide sele. namava amanzi umnino, nliyaleza nge-ngqiniseko eliyenza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo, Kawulilinge please. Litshipu, ibhotile zi- sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhottle nganye ihamba ne- newadi ene nteto yesi Xhosa.

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*nomteteleli wama Fandesi,*

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WENA nehashe lako ungafumana ukuya nge 6d. Ungafeketi ngemali yako! Ozikofu no ziswekile, nempahla ezitofu tofo ngamanani alula. Awena manani apezulu ngemfele nengqolwa njalo njalo. Kwa G. FBAUENSTE

kwa Qobo Keiskama Hoek, August 31st, 1888

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