

IMVO ZABANTSUNDU

(NATIVE OPINION)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.
IXABISO 3d KING WILLIAM'S TOWN, NGOLWESI-TATU, FEBRUARY 22/1888 [No. 171.]

IFANDESI! IFANDESI!! ~~DYER AND DYER~~

Bashumayela okokuba AMAFANDESI abo OMNYAKA, aqalela ku stiku lo 10 February, baze bayeke ngo 20 Feb.

10, INTSUKU EZILISHUMI 10,

Bayakuwatoba kakulu amauani.
nenqanawa zabo.

Yonke Impabla yabo ehleliweyo ezi:

Ngubo zamadoda, ikaba namakwenkwe, intlobo zonke Ingubo zamadoda nezekaba zangapantsi Ezekausi (Intlobo zonke) Izitofu ezihleliweyo Ihempe zamadoda zamabalana onke Ihempe zekaba namakwenkwe zamabalana onke Ikodi eziyimiqulu, neze Bedford! ne Pama Twidi

Benzela isituba impabla entsha, eflka

IBHATYI ne BHULUKWE ze FLANELI
Izihlangu (Intlobo zonke)
Ingubo ze Tenisi
O Makantash, Izambulela, Amaqina, Ikolala, Ikulusibliati,
Ibhanti (inqwemesha)
Inxowa zabahambi, Intonga zokusimelela, inqawa, njalo

IZITOFU ZAMAKWENKWE, Ingutyana ezi zifana nezo matiloslie.

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KE SIZIMEME EZO ZIKWELITI mntwini. Umntu ezi-
blaulwa kuye ngu A. J. Cross.

ABANTSUNDU MABEZE KUTENGA NGEMALI
BENGENATLONI zokuti bayakubizwa izikweliti ezidala.

INTWENINZI YEMPAHLA
Ezifuneka kwabantsundu, ongamjula kuzo ZILULA NGA-
MANANI KUNOKO ZAKA ZANJALO. Ukuba ufuna
ezona

Nchawa, Amabhayi, Ityali, Nengubo, njalo njalo

Kauzo Kuzibonela ngokwako.

Ivenkile endala yento Zonke, ese Koneni.

Umtengisi we Mpahla eyi Ntsimbi ayi-
tengisa ingumqulu na nganye,
Church Square, E RINI.

ABATSHATILEYO.

NCAPAYI—TELE—Endwna ngo 3rd
January, 1888, kwatshatiswa u
KENNETH MCALPIN NCAPAYI no FANNY
JOSEPH TELE, ngu Rev. J. Mahonga.

NANGU—TYALITI.—E C. la, ngo 24,
January, 1888, kutshatiswa ngu Revs
J. Nobanda, u JONATHAN NANGU, itishala
vase Kobodi, no MARY B. TYALITI, ileli lase

SABA—GQAMLANA — Kutshatiswa u.
MARGARET MARIA GQAMLANA no ELIEL
SABA, intombi enkulu ka P. GQAMLANA, kwa-
tshatiswa ngu Rev. W. Phillip, e Gwaba, ngo
31 January, 1888.

ABAZELWEYO.

GUDULA.—Emgotshe. Berlin Railway
Station, nge 1 February, 1888, inkosi-
kazi yakwa SAMUEL GUDULA, ibeleke In-
tombi.

MALIMBA.—Emampondweni, Ecumgece
ngo 11 February (Ndaza), 1888, in-
kosikazi yakwa SAMSON MALIMBA, ibeleke
kwa Unyana.

KO TITSHALA.

KUFUNWA u TITSHALA onesiqmiso'o
wesikolo sakwa Rulumente e Kubusi.
Umvuzo ngama £42, ngo nyaka. Kupela
ngamadoda angaseliyo na zinzileyo afune-
kayo, angabhalela ku

REV. W. BESTE,
Lutheran Minister, Stutterheim.

PHILIPSTOWN. kafunwa i Titshala, umvuzo
lungile, oFuna umsebenzi lo'o makabhale'e ku
REV. J. METCALF. Colesberg.
Colesberg, February 13(h), 1888.

ISAZISO.

Nalo icam I Nalo icam!

UMR. THOMAS NGUDLE unelitye
elisila kakuhle ngokuwimanga'. Likwa
KAMBI e Mtata. Lisila nombona, ama-
zimba nenholowa. Umema umzi wonke.
Usila ngenyamkokazi enkulu. Alinaam-
fihlakalo zanto lona.

JT. S. NGUDLE.
Kumbi, o/o R. M.O., U.ntata.

ISAZISO.

INTLANGANISO YOMANYANO LWA.

BANTSUNDU, iya kuba se Nggama-
kwe kwa Mr. Jack Badule, ngo-Mgqibelo
wokugqibela ku February lo sinaye, 25th
inst. Iya kuqala ngo 9 kusasa ize ipume
ngo 4 emalanga. Ingxoxo ezi: 1. Ngu
Mr. A. Gontshi, " Ngendlu yentlanganiso."
2. Mr. Sijadu, " Ngenteto ka kucandwa
okutetwa ngu Mr. Panda ukungafaneki."
3. Joe. Jno. Sikwebu, " Ngemicimbi epa-
telele emfundweni."

Jos. JNO. SIKWEBU, Secretary,
Uinanyano Lwabantsundu
Nomaheya, Feb. 13, 1888.

BONISANI !

NGECAWA yokuqala ka February, 1888,
kwalahleka inkunai yehashe, yalahle-
ka kwa Boss pantsi kwa uMahlati. Ingwevu
elututu, indlebe ngati zinkulu, litsobile,
amanqina angapambili makulu. Olandisi-
leyo wovuzwa kakuhle. Umkondo walo ngati
ke latiwe tsh e Qwira pesheya kwe Nciba.

WM. PLAATYIES.
Piric, 5th February, 1888.

KWA BEET

IMPAHLA ihleli yodwa ngase ntolongweni
endala. Ingcawa, ilekwe, ibbulukwe,
amashashi, inkomo. Yonke into oyifunayo
Isisisulu ! Isisisulu ! e Qonce akangela
emarken. Kufike into einzi yonoxesha
bengubo zamadoda.
Ibbulukwe ne Bhatyi esingono-
xesha zi tshipu.

E BENCUTI
XSHAWBUPWT).

ISIKOLO Sokufundisa Intombi siyakuvu-
lwa ngomhla wama 30 th January, 1888.
Cimpati waso ngu Miss F. SARGEANT,
Oneucwadi zokuwazi lomsebenzi esilungile
yo. Umrumo ngomutwana emnye xa ahlala
kona zi £2 5/ ngenyanga ezintandatu. Be.
babini, ingababamutunye £4.

J. K. CAMEBON.
Shawbury, December 24 1887
I-ALMANAK YE MVO
1888

ILIBHASO kubamkeli be Mvo ;
ongenguye.umamkeli we pepa. esi, woyifamama
akutumela izitampu xesheleni.
Imvo Office, 3 February, 1888.

KWA G. WHITAKER, kwi-
venkile etengela nentwana
ezincinane kuko, kutengelwa
tshipu

⁴¹ Uti umntu akutyila nluvo Iwake kubonakale ukuba uwele, iti nenteto yake igxekwe, kude kuyokufikwa nase nzimbeni wake, kudlule nalapo kufunwe umpemfimo wake." Ukuzwe ziyongile lembambano iwuhlelo umzi, make silande izenzo zika Mr. Pamla size kufika kwesi siphlo selivele iziqalekiso. Ngapasika igqitileyo u Mr. Pamla waye miswe ukuba abe ngo Mongameli we Komiti yokuyila imitandazo eya kubhekiswa kwi Palamente yase Kapa. Ufezekile ke lo msebenzi, i Kou iti yawaneka pambi kwe ntlanganiso enkulu e Qonce apa. Kwanga kufakwe isikuni esikoteni somile. Umhleli we MV0, neqela elikulu bate—asingeke sibhekiswe mitandazo kwi Palamente yama Bhulu, mayidlule ibhekiswe ku Kumkani-kazi, oli tende lolaulo. Uti obe balisa ngale ndawo, imbambano yaba bukale, yaba shushu pakati kwe nganga ka Pamla ne xhalanga elimpakile lika Jabavu, kude kwaza kutelela u Rev. W. B. Rubusana, owati nabo banengqondo kwanje ngo Mhleli we Mvo; baqondile ukuba abange gqite kwi Palamente yase Kapa Yati inene yasala nabo, baza umzi bawuhlangula kwisiposo esikulu.

Izakuti i Palamente ihlangane—kuti -engxoxweni yayo kuvakale ukuba u Sir G. Sprigg ute Umhleli we Mvo, ubhala epepeni lake indawo zokupambanisa abantu no laulo. Uye abuye avele apo oka Pamla ampendulelele oka Jabavu, ati akabhalanga nento yokupambanisa abantu no laulo; nemfazwe ayiko ezintiziyweni zabantu—iti lonteto ayibhekise kwilungu le Palamente e Kapa, ukuba yanekwe pambi kwelo bandla.

Kuti kwakule Palamente kuxowe ngokuvulwa kwenqila ebezivincigwe etywaleni. Iti inganganga ka Pamla ibuye ivuvelile umzi wakowayo, ibhule incwadi ezintatu, izibhekisa kumalungu e Palamente, iwabongwa ukuba azame ngamaudla onke, ukuba utywala bungavulelwa; nokuba inqila zandiswe zibe sezweni lonke.

Kwimito yale Palamente kwako omnye ekutiwa ngowokubhala abavoti—abati abantsundu ukuwubiza ngu Tung' umlomo. Zaba mbii i indawo kulomteto ezabxhalisayo abantu, zezo zokuti, ukuma umhlaba ngobuzwe akuthelelwa. Yaye eyesibini indawo ibiyeyokuba kusitiwa ongazalelwananga pantsi kolaulo Iwe Nkosazana akanawoti.

Kate ngo December wafika e Qonce apa u Sir G. Sprigg—ate u Mr. Pamla waya kuhlangana nomnumzana lowo. Ate uze ngendawo ezimbini ezizwexulisiweyo umzi. Eyekulala eyeyokuba abantu abantsundu abangazalelwananga pantsi kolaulo Iwe Nkosazana, besenziwa amavezandlebe, bengengawongokuba incwadi zamaqaga abebezizuzile, zinqinaha ukuba balusapo lolaulo; ati ngokukodwa lendawo ibapazamisile e aba Peshaya kwe Nciba. Ngale yomhlaba omiwe ngobuzwe—waye sithi u Mr. Pamla, umhlaba njengoko selumabaniniwo, umiwe ngobuzwe, kufuneka ukuba ulaulo lubavumele abantu amabala abo, zibe abhalwe emagameni abo, ukuba ngowabo.

U Sir Gordon Sprigg ute, abangekolwe abafana ukuba ilifa labo linikwe oyise babo. Elo ulipendula ngokuti ukwahlulwa komhlaba akungelindelwa izizukulwana ez ngekazalwa—usapo longena emihlabeni yoyise—abaye bozifunela kwezinye indawo boziqwebela inzuzo ezidolopini. Ukutsho u Mr. Pamla ebengaqali nto intsha, ngokuba lento ayitayote iseliko kakade. Yena, ufuna ukuba kwazekwe komkulu napi ukuba umhlaba awudlelo kwapela, unabaniwo abazekuyo.

Kuyapela ke apo ngokumalunga nendawo awazizivele ngenyameko, malungamakawabo. Indawo elandela emasiyi-qwalasele, kuba lenqhina 'zingela u Pain'l, kulapo yaoyetywa kona. — Uti umfundisi lowo xa andulukayo: " Ndiya bulela kuwe nkosi ngokuba undivumele ukuba ndaneke pambi kwako imvo zam, ndifuna ukuku qondisa ukuba andingchase ulaulo lwako. Ndakuchasa ukubhenelwa e Ngilani ngo mteto we Palamente yetu; naku mteto wokungenisa abavoti (Utungumlomo) kuko indawo nam ezizwexulisiweyo. Nomteto ka Mr. Hofmeyr, okulula abavoti abantsundu ezinxwalekeni, ukoleka kanye, Mna ke nco kwam ndiyeva ukuba lendawo yomhlaba icaciswe, konke ukupitizela kungapela, nabantsundu bakolwe kanye." Naso ke isono sika Pamla kwanjengoko sapuma emlonjeni wake, andishiyanga nokozwana lelizwi. Akatsho ukuti ndibulela Utungumlomo, njengoko kutshiwo ngaye. Uti ndibulela ukuba ndipive ixesha lokubuzela amakowetu ngendawo esingakolwa zizo—akatsho ukuti ndiyakolwa yimpato abapete ngayo u Sir G. Sprigg; indawo amana ukutyolwa nga Angatatinna ukuti ndiya kolwa kanti nje into emse ku Sir G. Sprigg ibizizikalazo?

Andiyi kuzilanda indawo azitwalisiweyo u Mr. Pamla. Ndingati kosatanda ukungwaza, makaye kuxoba ngamazwi ka Mr. Pamla, ambinze ngawo. Nditsho ngokuba ndibona ukuba lengqina izingela u Pamla, isekude ukupela—kuba kute izolo elinye kwincwadi ka K. G. M. A. obelama efuna uxolo, umniningqina uti ukwuchasa amazwi ka K. G. M. A. " Idlala emehlweni omzi kwinteto ka Mr. Pamla no Sir G. Sprigg, kukuti ezindlebeni zelonene iyakolwa yimpato apete ngayo abantsundu u Sir Gordon Sprigg." Ndiyapinda ke nditi, elozwi aliko entetweni ka Rev. C. Pamla. Nditsho ngokoke ukuti lengqina ayikapeli, ngokuba umninyo esayimema ngokutsha ngamazwi ampendule ngawo u K. G. M. A., naye usaza kutungwa umlomo—kwanjengoko kwenziwe koka Pamla.

Ndingu

XEGO DALA.

[Akuko nesuntswana lenyaniso kwinteto yalo mbhalile yokuba Umhleli we Mvo wacebisa ukuba kungabhekiswa mtandazo e Palamente. Besiba tina ngu Mr. Blewitt umnini nqhina singazi ukuba Umhleli we Mvo unendawo kuyo. Ngulo mbhali no Mr. Pamla abati leletu eli pulo, kuba sasuka gangenisa kwi Mvo into ka Mr. Pamla siyatabata kwi pepa eliyi Watchman. Utungwe pina umlomo-oka Pamla? Amadoda makangagwetwi inyaniso ukuxoxa kwawo. — EDITOR IMVO.]

NKOSI YAM MHLELI.—Ndziziva ndingena kunyamezela kulento imbi kangaka yenziwe ngu mfundisi u Mr. 0. Pamla, ukuti enze kuba ntl, ukuya kuxoxa nompoti lonteto yake ayigwaze nge ilizwi eliti-uyakolwa yimpato ka Sipiligi. Atsho kweli xesha impato yelo tshawe ililisa wonke umntu onengqondo; aze ati

akuba enjenjalo kuvakale kwakona ukuba uyayikalala Imvo, kuba ingamnikanga mbeko. Iti ke leyo into igqitise ukubambi, ukuti umfundisi onje ngo Mr. C. Pamla, ashiye isitya esihle sododana Iwakowabo (Imvo) ngokukalala. Yanyanisele umbhalile oti—impahla makayibeke pantsi kutetwe. Ukuba umfundisi lamazwi am akawapula- pulanga. yoba ifuna ukuba yinyaniso inteto yombhalile wako oti—wenziwa kukutiya wena, kuba indawo yokukalala asiyyo ndawo yake umfundisi onjengo Mr. C. Pamla, kuba yena unje ngo Mosesi tina singabantu bakwa Izilele. Bati bakumtuka u Mosesi, akabashiyanga noko, waba ngu mlweli wabo ku Fallo. Naye makangakalali, makasiyele ehleli indawo akolwa zizo kule mpato ati uyakolwa yiyi. Ngendawo ye sibheno yona udiyamgwaba, umzi uwushi- yile ngayo. Nokuba ebebona yena nge engatanga kwinto eseyide yacanda ulwandle abe esateta ngayo, njengokungati singabantu abafumane batete into benga yicganganga. Ndiyamva nalo ka Mhala owati akuya isigwebo spesheya wabhala emapepeni ukuba yena wayesithi makuyiwe e Kapa. Make asixelele yena, kuba tina sisakohlwe ngulomfo u Sipiligi. Zininzi izinto esizicileleyo kule Palamente iduleyo. Ibe yinina impendulo yazo? Ndipelela lipepa ndingekafiki kwinto ebendifuna nditete yona kulo mfundisi wakowetu ubekekileyo. Ndiyayibulela indawo yokuya ku Shambuluka. Manditshonele ele kwe nduli, ndivele ngamehlo kuba nd ingu MBONELI OBONF. LAYO KAKADE Transkei, Feb. 10, 1888.

NGONDABA MLONYENI.

NKOSI MHLELI, ndincele undifakele lencwadi kwi pepa lomzi ontundu. Hina babonisi baka Rev. C. Pamla! "mpezeni kwaelnye. Nina niteta cinako, nokuiposisa nokunyanisa, ngu Sir G. Sprigg yedwa owaya kulala engayilubali ingqondo ka Rev. C. Pamla, u Mbo, egconge eningakuqondiyi nina ngenxa yentswela bulumko benu. Kananjazo ikwa nguye ongabulibaliyo ubudenge bontundisi wo Mbo abeteta naye ngalo mini. Ngu Sir G. Sprigg oyi nkulu bamisi, naba cebi miteto yokuze i-ti, i-t-i, ni-ni, na-ni-ni. Ke ngoko ngu Sir G. Sprigg umazi bulumko nobudenge buka Rev. C. Pamla. Ukuba emhlabeni apa kuko iqela labantu elakelwala, nalo lazi- ketela ubulungisa bokungaketi luhlanga nabala, ngu Sir G. Sprigg kunye nepakati le Palamente yonke, ngaba Chazi-miteto bonke, zi Mantyi, ngabafundisi netitshala ze Lizwi, kunye ne Jaji ne Juri. sa ngamadoda amiselwe, anyulelwa, nawo azimisela, azinyulela ubulungisa obungena kete eluhlangeni nase baleni. (These are the elected men of sincerest, and most impartial justice between races). Ukuba ikete linokufunyanwa kula madoda, kungaba ubulungisa bokunga keti mntu emhlabeni apa abuko nakubanina omhlopo nontundu. Umntu wonke ikete luhlanga limfanele. Kunganinake ukuba nimenjenje u Rev. C. Pamla akuhlangana ne Nkulu yentloko yalento kutiwa bubulungisa obungena kete luhlanga? * O "Judasi," "Nigala," "Mfenc," "Nzuzo nto," bavela pina? Fanukuba u Rev. C. Pamla utamba ubulungisa besihlalo akuso u Sir G. Sprigg, ubungcw' alisa baso. Utamba obo bulungisana Rev. C. Pamla? Waka wambonisa ngasese uluvo lwako u Mr. Jabavu pambi kokwenzileyo ku Primori hominim sincerissimae justice? Ndim, NKOHILA FALATI.

St. Mark's, 8th Feb., 1888. P.S.—Nimpa, okanye nisivulela amatamsanga ngo Rev. C. Pamla e Palamente nini niniwa kangaka nje? Ewe nimpa iwonga lokuba u Sir G. Sprigg naye azibonise ngaye ukuba ongesala lake, ulunge ngecala lomvelani nobandzwelewo ngexxa yake. Ochasene naye uchasene namalungelo ake, nalapo avela kona.

INTO ENGAQONDWAYO.

MHLELI WE-MVO Zabantsundu, — Ka- undincele undifakele lamazwana amabala kwelo pepa lama nene nama nenekazi. Lombuzo ndifuna ukwubuzuka ku mbhalile wase Transkei. Uti umbhalile, u Mr. Gontshi akanamsebenzi nokuba ampendule iziroro zabo abanazo ku Capt. Blyth, ungum Xhosa, bona bangama Mfengu. Okunye into abayikalazelayo bayibiza nantshi ko Mantyi Omkulu kwawo. Ndifuna ukwazi kumbhalile lowo ukuba abasamoyikina ngoku u Mantyi Omkulu lowo, lento namhla bangafuni mteteleli, elowo esuka azepe- ndulele ngokwake? Namhlanje ngalo 1888 niteta no Capt. Blyth ubuso ngobu- sona? Ukuba kunjalo ndingati ukuka- nya kuhambiseleke pambili pesheya kwe Nciba. Mna ndagqibela besithi into nokuba ayilunganga, okunye nokuba abakolwa yiyi beme entlanganisweni bati, siyakuteta libe linye " sibulele," kanti yakupuma itlanganiso bayakulala bgalonto bebyebulela. Ndxolele Mhleli kuba ndintyuywe ndaxela inkabi ye leqa. Ndingu

NOHAM BA-BENGAMT ANDI.

AMASHWA NGENXENABA FU- NDISI.

Cape Town, February 9, 1888.

NKOSI,—Kaundifakele lemigcama Mr. Editor. Iyawa yinina mawetu ! Nditeta ngentlangano ka Rev. Pamla no Sir G. Sprigg—"kutiwa idlala kukuba lomfo esuke wazityanda igila &c." Kupela kwesiposo anyiselwa sonana? Kuba nina ningazityandanga magila, nenze ntonina? Kuba ngati lomteto uko kwincwadi zakomkulu—Constitution Ordinance; nakuba ungazange uveliswe nga- pambili, wona wauhleli uko. Ute waku- veliswa namhla kuba tina besiqele unge- ko sanomotoko, kengoko wonke umntu omnyama ongati ungakuwo usuke agi- tyiselwe ngamatye: endaweni yokuba sisuke sigudlane nawo siwukangele sisa- ke simana ukupampata nazo zonke ezi- ndawo. Bekulungile xa zonke izizwe zingenisa amagama zibonakalisa ukuba namalungelo evoti.

Lento iqelekile kwi Mvo ukunyelisa abafundisi bohlanga: kwaqalwa ngo Rev. Mzimba kwasentloko, namhla kusukelwa oka Pamla. Nalo ke ishwa!! Emva kwezituko ezenziwa ku Mzimba kwelha ilishwa pezu kwetu; ukuya e Ngilane kwacima, kakade kwakungeko nto. Ningoxwal' emswanenil! Nivuyele ukutuka abafundisi, nisoyiswa kuteta, shame ! ! shame ! ! Umfo ka Pamla uhleli

emazweni. Kuba nina naningatini ukuya e Ngilane, kuba ukuba ninazo incwadi zomziso ka '35, ezindawo zamalungelo evoti nozifumana ziko? Lusapo lwakowetu yekani ukuzitateleza pezulu izinto; zizicaka ze Nkosi ezo nizitukayo. Ngabatyisi bemipefumlo yenu abo ngoku nibenza o Judas. Nina ke aningabo o Kora no Datane na? Into embi kukutuka, endaweni yokuba nitete ngemilom- to. Wayenyansile u Pamla xa wayesithi " nilusapo," nenza into yobuntwana. Nalo iqina lipambikweni, yilwani nalo, yekani ukubalekela izincoko zabantu. Anditsho ukuti, impato ka Sprigg ndi- ngakuyo, kodwa, plainly, wona im-Miso we Voters ndiyawazi ukuba uko, akusi- ncedi luto ukunkankaza ngezishwabulo; mastumele amagama ne rights zawo.

I again repeat shame !! shame!! fie !! to sneer a preacher!!—The problem to be solved is this—Are aliens, inmates of mean abodes, &c. &c., entitled to the vote? Now let every one try to solve the problem. Let the preacher alone!

Owenu &c.,

[U J. J. upendule ekungaqondini. I Constitution Ordinance ka '35 asiya zi tina, kwaye kungoko bani oti makungenze abangena mfanelo evotini. Inteto engezi ndawo ayinga ntweni. Utinina u J. J. ukuti, Abafundisi banyeliswa yi Mvo, ekokubeni besiba tina banyeliswa zi nteto zabo? Lingena ngapina ilishwa xa abafundisi batyibilike ekuteteni? O Kora no Datane, bohlwaya ngokuv- ukela ilizwi nenyano. Ngubanina ovukele ilizwi kwi Mvo? Ingubanina ongangi inyaniso ingaviwa, ime? Xa o J. J. belisebenzisela kwezi ndawo ilizwi, baza kulihlambela. Ilizwi likolisile ukuqondwa kungoko. Pendlani inyaniso, "ke niziyekle izitso ezinga sekwe enini J. J. Asingawo amapasasi tina. Abafundisi nibenza amagwira na, lento nti akuseko mntu unokufuna ukuqonda kubo ngapandle kokuhlelwa seso Kora no Datane? Simvisisa u Tixo, akanguye onga inyaniso inge funyanwe luluntu, ngako oko akanakuncedisisa ukubulala abantu xa bepampata befuna inyaniso nokuba kukuba fundisi. J. J. lumkelani kubenza amagwira abafundisi. Ngigweba njalo nje, i Nkosi yona enenga mntu ebantwini, eseyite niya kubazi abayo ngeziqomo zabo, zeningagwebi, iya kubeta nina zindonga eziqatywe ngekalka.—EDITOR Zmvo.]

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (Feb. 18.)

Ihabile.—2/2 to 2/7 ngekulu
Umbona.—2/9 to 3/8 ngekulu
Amazimba—3/ ngekulu
Umgu.—4/ to 7/ ngekulu
Itapile.—1/3 to 3/6 ngenxhova
Inkuni—6/ to 23/ ngefara

E RINI (Feb. 18.)

Ihabile.—2/6 to 3/9 ngekulu
Inkuni.—8/ to 33/ ngefara
Itapile.—2/ to 3/ ngekulu
Umbona.—12/ to 14/ ngenxhovva
Isemile.—2/ to 2 3/4 ..
Utugube.—12/ to 13/ ..
Iras;—5/ ..

E KOMANI (Feb. 18)

Inkuni.—32/ to 42/ ngefara
Umgu.—6/6 to 6/9 ngekulu
Umbona.—4/3 to 4/9 ngenxhova
Ihabile.—2/ to 3/3 ngekulu
Amazimba.—6/ ngenxhova
Itapile.—5/6 to 6/ ngenxhova
Isemile.—1/6 ngenxhova

E DAYIMANI (Feb. 18)

Isemile.—5/ to 6/6 ngenxhova
Imbotyi.—13/6 to 15/ ..
Iras.—10/ to 11/
Umgu.—10/ to 22/6 ..
Ihabile.—8/ to 9/ ngekulu
Amazimba.—10/ to 17/ ngenxhova
Umbona.—14/ to 19/ ..
Ihabile ezinkozo.—13/ to 13/6 ..
Itapile.—5/ to 12/6 ..
Inqholowa 12/ to 15/

Ngenxa yezixakeke sesongene niswa kwezayo isipelo sentshu- mayelo ka Rev. R. Lamplough.

Native Opinion

WEDNESDAY FEBRUARY 22, 1888.

Tribal and
Communal
Tenure.

PEDDIE was., on Friday last, the centre of attraction to the fairly informed amongst our people. The Magistrate held a Court on that day to settle the claims of those who had been rejected by the Field Cornets. Many of our people had been refused registration on the score of " tribal or communal " occupation of their lands. With a view to have the matter fairly dealt with, quite a hundred and twenty-seven Natives sent in written claims, which were set down for settlement on the 17th instant. The number might have been much greater had not the Civil Commissioner unfortunately discouraged a large number of the people by telling them that they need not apply as they were morally bound to lose, positively stating that the " tribal or communal " description. Seeing that the Magistrate, who had to try the issues had thus prejudged the case, it is almost a miracle that those who did send in written applications, ventured to do

so at all. We can only conclude that they did so fully relying on Mr. PIERS'S legal acumen, which is generally acknowledged to be above that of the average Colonial Magistrate, that as soon as the facts on the other side are laid bare, he would do justice *coelum ruat*. We shall see later on whether their confidence was misplaced or not. Peddie is the field on which it was determined to fight a pitched battle over " the tribal and communal tenure "—a phrase to which lawyers find it no light task to assign an exact legal definition. To show that the Native people are in earnest, Mr. IT. T TAMPLIN, Barrister-at-Law, was retained and

J. J.

proceeded to Peddie from Grahams-town to argue the matter. He discharged his duty with tact and consummate ability. He led evidence to show that the Natives of Peddie were as much under the jurisdiction of the Colonial Government and as amenable to the Colonial laws as any citizen of the Metropolis. The Peddie Natives contribute much to the general revenue of the Government of the country, in the shape of hut-tax and house duty. The hut-tax is virtually a land tax in lieu of quitrent. He showed that the Headmen are mere agents of the Magistrate of the division, having no separate legal existence in the country. They had not the power to levy taxes on the people. In this manner Mr. TAMPLIN endeavoured to demonstrate that the designation of tribal tenure had no meaning whatsoever when applied to the people in Peddie. He proved, in short, that the term was obsolete. Further evidence disclosed the fact that as to the plots of land that Natives occupy, and cultivate for their individual benefit—so far from sharing these with their neighbours, they have the right to impound their neighbours' cattle trespassing on them, and the most direct evidence was submitted to prove that individual tenure, short of a registered title, existed. With these facts on record, Mr. TAMPLIN, arguing on the state of the common law of the country, contended that " tribal or communal tenure " is not established. He stated that the defect in the Act was a defining clause, and none were entitled to jump at conclusions. Under the impartial interpretation of the law, the people were on Government land—Government getting the rents. The fact that Government was landlord strengthened his case. He could only think that a community to whom the description " tribal " could be applied was one which possessed some measure of autonomy. Such did not obtain in Peddie. On these grounds, he contended that the men who had proved their qualification under the Constitution Ordinance, and who did not answer to the only possible definition of the 17th Clause should be enregistered. This did not convince the Magistrate, who desired to hear the testimony of Headmen of the several points raised by the evidence of the people. The Headmen were sent for. and in the course of the afternoon NYANISO, one of the oldest Headmen in the district, appeared, and being put in the box, gave his evidence in a straightforward manner, absolutely corroborating the statements of the claimants. Mr. TAMPLIN then addressed the Court in an able and exhaustive speech based on the facts adduced, giving some account of holdings in community as they exist in Russia and other countries. He laid stress on the fact that what meaning might be strained from the law as it existed could not possibly apply to Native occupation which was to all intents and purposes individual. He observed that these Natives merely lived in their locations without any powers of self-government or power to legislate for themselves. They are merged in the Government of the country, and are not isolated from the rest of the community. It is a pity the phrase—tribal or communal tenure—was not explained in the Act, but the Registering Officer was not

into the Act. He could understand the phrase if it were applied to semi-independent tribes like the Basutos and the Zulus. That the Act of Parliament was incomplete he had no doubt. On the Magistrate asking what the intention of the Legislature was, MR. TAMPLIN contended that the intention of the Legislature must be gathered within the four corners of the Act, and expressed a trust that no vulgar statements as to the Act having special reference to any particular district would be taken into account. We thought that Mr. TAMPLIN'S case was very strong. In delivering judgement the Magistrate held to the presumption that Parliament could not have brought together a number of words having no meaning, and considered that if Counsel's contention were to succeed, then all the Natives in the Colony and the Transkei would succeed. In his opinion it was not necessary that people should have a chief, or have self-government to constitute a tribe. A number of relatives, like the Hlubis and the Amazizi, living together, sufficiently constituted the tribal or communal tenure within the meaning of the Act. For these reasons he could not pass the applicants. To the minds of those who were closely watching the proceedings, the position taken up by Mr. PIERS was new and startling. It certainly did not appear to rest on anything on record. If the Magistrate's view of tribal tenure is the correct one, then the mere fact of a person being a Hlubi, or Mnywabe, or an Irishman, would bar a person from valuing his land if the house alone cannot come to the necessary £25. This would of course be monstrous. Holding this view, the Magistrate appeared, nevertheless, disposed to enregister with great alacrity, some of the Hlubis and Amazizi who could produce a registered title to holdings on the lands given to these alien tribes. This state of things is most unsatisfactory, and we sincerely hope some means might suggest itself whereby a Superior "Court might lay down the law, and resolve the doubt and uncertainty that obtains in many men's minds respecting the legal definition of tribal or communal tenure. The nett result of the day's proceedings was the admission of eleven Natives.

Editorial Notes.

It is very pleasing to find the *Watchman* urging upon the Ministry in a certain terms the importance of a necessary reform. says our contemporary, writing on the subject of " Hut Tax and House Duty";—"We trust the Government will include in the programme of legislation it will submit to Parliament in its next Session a measure authorising the blending into one payment of the Hut Tax and House Duty payable by Natives. Authority was obtained during last year for collecting the Hat Tax through the Special Magistrate for Natives, and the Clerks in charge at Middle Drift and Keiskama Hoek, thus getting rid of Agents, and we are assured that the change has had a most beneficial effect upon the Native mind, whilst, with the exception of a small residue, the revenue from Hut Tax has been well paid up by the people. All that is now wanted to remove any feeling of irritation is to combine the two imposts—House Duty and Hut Tax—and this ought to be a sufficient reason to induce the Government not to suffer any delay in securing legislation of so useful a character."

The *Watchman's* remarks no doubt have a direct reference to the state of affairs in the division of King Williams-town. On behalf of the Natives we are in a position to corroborate the satisfaction of the people with the changed mode of collecting the tax, the main feature of which consists in getting rid of the Agent entirely, the employment of special Agents, who need to charge the people, as their expenses, often three times the amount of the tax, almost ruined the Natives, and strongly impressed them that "he Ministry was stone-hearted towards them. This made the tax, disliked as it was, still more odious, and we know that one volunteer is equal to ten pressed men. So it was in the gruff collection of taxes by agents. In the face of this grinding severity, the Government failed to recover the full amount. Now the elimination of the Agents factor and the disposition to try the policy of trust in the people, are, on the *Watchman's* authority, which should carry weight with the present Government, producing " the most beneficial effect." It so

KWIZI HLOBO ZAM EZINTSUNDU.
J. E. L. HULLING,
ONYANGA NGEMITI YASEKOWNI
NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo eziyelele kwi Hashi elingwevu kumadoda naku mankaana nokuba umntu usulelwe r kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi xa umntu ebhiliwe lihashe elingwevu nokuba sesinye isifo. Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufeleni, ibotile olula 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 botile ezihamba kwi 4/-, 7/6, 11/- ne 22/.

Oka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa nama dynngudyungu—Huge mbizana 2/-, 5/-, 11/-, ne 22/ inye. Oka Kulling amagaqana oku 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 ezihleh Zicimwwe. Ukuba wena nokuba ngumntu wako ofayo pambi kokuba ubhalele mhlambi uve kwenye indawo **BHALELA** ku J. E. L. HULLING woku tumela elona yeza likulumwelevo ngemali encinane.

UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa
KUBO BONKE ABANTU.
 Ebazisa ukuba sele fudukile kwa Ngomti

SELEVULE 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.

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U PAUL XINIWE

UBULELA izandla azinikwe ngumzi ontsundu ekuxaseni i Kaya lawo. Niengomnqweno wake wokukonza umzi uyazisa ukuba UVULE ISebe e Maclean Square, pambi ko Irvine. Ugcina ezona zixaso, nendawo zokulala ezilungileyo. Kwane habile entle ne groom elungileyo. eyona nto intsba, uvule isebe ehtsha, lokutengela, atengisele wonke umntu ongama into nina yonke. Wazana nezona zitora zikulu, nezi tshipu. Kuya zeka ukuba i Qonce yeyona dolophu itshipu ngento zonke, unokuzi fumana izinto ngawona manani apantsi. Ubako kuzo zonke imarika, nama fandesi. Yonke lento ngamanani apantsi kunene. Durban Street, King Williamstown, January, 1888.

BANTSUNDU ! BANTSUNDU ! 1

NOKC niti “ a Konyondla akanankomo ” yazini ukuba impabla zakwa PASCOE ziyazikupa ezinye. Impahla zetu azivuki. Ziyalala. Ityali zetu zicimilanga. Ezamadoda namakwenkwe zitshipu kanye. Iprinti, i-Kaleko, Ezeliempe iziziba, nezitofu zama-nkazana. Ezokutshata, njalo, njalo. Yizani kuzibonela ngawenu ameblo kwa Pascoe. Amagama ake

AMADODA ' U-SIGINGQI." ABAFAZI " U-SILINDI " ISITEKETISO " FOLOKOCO."

Ezantsi kwetyalike yama Skotshi.

Inyama ne Zonka,
 Nento ezinjenge kofu no swekile zitengeni ko
BOURKE NO MARSH,
 e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

Kwabane Zikweliti !

NQUMAMANI KE NIVE LENTO.

ABANTU bonke evalwe bese nezikweliti kuyo ivenkile yakwa Ngqika, HEDENI, (HEDDING) ebilapa e Qonce, bayavuswa ukuba benze into ezima sinyane bazihlaule
 Ku Hedeni ose Mkgangiso, izikwellti zabo zonke, ngezi veki zintandatu, ngapambi ko 11 January, 1881. Emva koko iya kuzala amatole, bafnnyanwe sesi matontsi abanzi. 19 December, 1887.

B. G. LENNON & CO.,
 Abatengisi bamayeza nabenzi 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.
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Eka LENNON
Incindi Yamazinyo.
Oka LENNON
Umnciza we Stepu (wesifo sentsana).
Oka LENNON
Umnciza wamehlo.
Aka LENNON
Amafuta ezilonda.
Ezika LENNON
Ingaqana zomtshekisane.
Oka LENNON
Umnciza woxaxazo.
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Umnciza wecesina.

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KANIZE kuzibonela impabla yetu entsha evela Pesheya kolwandle, E-Ngilane.

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Isaziso kubo bonke Abahambi

OFUNA indawo ebusulu yokudla, neyokulala, makaye kwa JOHN G. KOSANI, Market Square, Grahamstown. Onenkuku zokutengisa makaqale kwakona, wofumana amanani ase malikeni ngazo. Qondani apo akona— Market Square, (e Rini) Grahams-town.

JOHN G. KOSANI.
 Grahamstown,
 15th December, 1887.

ELIKA ORSMOND IYEZA ELIKULU LASE AFRIKA.

Yincindi yengcambu zemiti yeli-lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nckuba sihle ngayippina indlela, ezinjenge Hashe, izito ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise mbilini, Ubutataka, Intswela butongo, Ubutataka e ngqondo, Izifo zesi Fuba, nent' eninz' 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 nge-ngqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwana-le Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawuliinge please. Litshipu, ibhotile zi sheleni zontatu, izele liyeza elinga tata intsu-ku ezilishumi. Ibhotle nganye ihamba ne- j newadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

KING WILLIAM'S TOWN,
 Linoku zuzwa kwinkoliso yaba goini mayeza kuyo yonke Ikoloni.

ADUME KUNENE, KA
JESSE SHAW (U-Nogqala)
E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela. AMAYEZA aya yalezwa kakulu ngumninwiwo, ngenxa yoku nginelana kwawo nezozifo enzelwa zona; ngenxa yoku kaulenza uku necda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwezizweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba tugamayeza.

UMPILISI WENENE (The Sure Cure). Umnciza ongazange ungakupilisi ukuluma kwa oka, nezinye ininzi.
ELONA (Specific). Elona yeza lesifo so Xaxazo lwe gazi nezinye izisi ezikatazayo.
UM-AFRIKA (Africanum). Umnciza ongenzi xesha ukupilisa Izinyo.
UMFUNO YEZA (Herbal Tincture). Elingoyiswayo zingqangambo zendlebe, neze bunzi, nokubeta kwentloko yonke.
UMHLAMBI LISO (Eye Lotion.) Oyena mpilisi wamehlo abulalayo.
UMGEDDI ORARAYO (Herbal Alkaline Aperient). Eliqinisekileyo ukunceda ukungazi Ngasese, ukungatandi kudla, leesine nento ezinjalo.
UHLIKHILA (Embrocation). Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuyuzaka, njalo, njalo.
UMDAMBISI (Soother). Amafuta omti okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESHLAHLA
 (Confection of Rhubarb). Incindi yoku gada iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic). Umnciza wokupilisa ukuqunjelwa nezitpe nezinye nkatazo.

UMOMELEZI WASE INDIYA
 (Indian Tonic). Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi ngokuyawo.

UBUGQI (Magic Healer). Amafuta akupilisa msinyane ukusikwa neziionnda njalo njalo.

IGUDISA (Emollientine). Into elunge kunene etanjiswayo ebenza bubebu-hle bugude ubuso.

UMGUTYANA (The Powder). Lisetyenziswa neli kutiwa " Lelona " xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhlotiana nezitofilana ngazinye, eziti zakulundelwa ngokufezekileyo angaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namharabi ungenawo lamayeza esitwepwe sokutimkela okuyezisi.

Akandwa enziwa ngu **JESSE SHAW**, Igqira elisebenza ngemiciza, e Bhofole, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwinkoliso vedolophu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.
AMAGOSA AT-AMAYEZA—
E Oonce—Dyer & Dyer, Malcomess & Co., D
E Ngqamkwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini—E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon & Co.
E ngqisa—W. A. Young, Esq.
 Kaya lawo e Fort Beaufort kwa Nogqala.

Amayeza ka Cook Abantsundu,

UMZI ontsundu ucelelwa ukuba ukange-lise lamayeza akukulekileyo.

Iyeza Lesisu Nokuxaxazo. 1/6 ibotile.
 Erika

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

COOK Aka Amafuta Ezilonda Nokwekwe, 9d. ibotile.
 Erika

COOK Iyeza Lepalo. 1/6 ibotile.
 Ezika

COOK Ipils- 1/ ngebokisana.
 Eka

COOK Incindi Yezinyo. 6d. ngebotile.
 Oka

COOK Umnciza Westepu Sabantwana. 6d ngebotile.
 Oka

COOK Umgutyana Wamehlo. 6d ngesiqunyana.
 Oka

COOK Umnciza we Cesine. 1/6.
 Niqondise ukuba igama ngu

G E. COOK, Chemist,
E QONCE.
 Kuba ngawenkohliso angenalo igama lake

J. G. NICHOLSON,
Igqweta elise zincwadini zakomkulu nomteteleli wama Fandesi,
E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uq.ika izi kweliti zi Bhatalwe kwa ngoku. Yonke into ayi patisiweyo ifezwa ngokukaulenza.
Uti Gosa le Colonial Mutual Life Assurance Society.

IVENKILE KA GREEN YABANTSUNDU.

KUZA kuvulwa ivenkile efanele Abantsundu kanye e Komani. Zonke izinto ezifanele bona bozifumana zisisulu. Utenga zonke izinto ezinjenge Boya, Imfile, nazo zonke izinto eziziswa ngabo. Unentlobo zonke zamayeza abantsundn. Yiya kwa

EDWARD GREEN.

then, why is the policy not tried in such places as Herschel and elsewhere, where coercion is doing sad havoc to alienate the sympathies of the people from the Government ?

MR. ST. LEGER is to be congratulated on the entire and complete withdrawal of the serious and most damaging imputations cast on him at rat dom by the *Watchman*, to the effect that the editor of the *Cape Times* designedly manipulated and cooked reports of Mr. Schermbrucker's speeches, because the *Cape Times* was politically not in sympathy with the Bond school of politicians. We read the articles at the time, and as they were based on a subject we had long taken an interest in—the reports of the Parliamentary speeches in the *Cape Times* and the *Cape Argus*, reports which we have some times carefully compared without being struck by any particular discrepancy that would warrant the foul slanders, thickly and persistently directed at Mr. St. Leger by the *Watchman*—we thought that the *Watchman* was prepared to make good the charges if necessary in the Supreme Court. For our part we had never for one moment, until he swore that he wrote the articles, considered Mr. Blewitt capable of writing such garbage. We fully believed that the articles were the concoctions of some highly placed individual in Capetown. Indeed the sweet simplicity with which Mr. Blewitt gave his evidence in Court shows clearly that those of us who held this belief were not far cut, as witness the following extract:—

The Chief Justice (to Mr. Blewitt) : Do you then withdraw the words " systematic perversion of the truth ?"—Yes I withdraw that.

The Chief Justice: You withdraw ?—Yes, I am perfectly willing to withdraw.

The Chief Justice : That, Mr. Innes, is quite enough for your purpose.

Mr. Innes: That perfectly clears Mr. St Leger. But why, Mr. Blewitt, did not you withdraw before ?

Mr. Blewitt: I don't know. I got a document summoning Mr. Robertson—it was either a letter or a document. A letter or document was sent demanding the name of writer of the article, and it was replied to by myself, saying that it was myself.

This document I received in November, and I believed it was a summons, and I did not know it was open to me to apologise.

The Chief Justice : Was there a letter of demand sent ?

Mr. Innes : No. (To Mr. Blewitt) : It is a pity you pleaded justification. How was that ?

Mr. Blewitt: I don't understand these matters, and I give it to you straight, as I understand it.

Mr. Innes: But after the letter was written to you, you wrote two more articles, on the 31st October, and the 2nd November 1887. Of course after that the summons was taken out.

Mr. Blewitt: Well I don't understand these matters; I am in the hands of my advisers.

Mr. Innes: The question, my lord, is now only one of costs, as Mr. St. Leger, as already stated, has no desire to press for damages.

The Chief Justice : At the same time these words are alleged to be libellous, and, if libellous, then the defendants must pay the costs especially after the plea of justification.

A FEW weeks back we published, on what we considered very good authority, a summary of certain proceedings before the Magistrate's Court at Peddie; in which Mrs. Piers figured as prosecutor against Nginda's daughter. Having had an opportunity recently to inspect the records as kept for reference in the Magistrate's Court, we feel ourselves free to confess that the resume sent us by our correspondent was not as full as it might have been. It certainly was not calculated to inspire people with confidence in the impartial administration of justice in the Peddie Magistrate's Court. It redounds to the credit of the Attorney-General that no time was allowed to elapse before an enquiry was instituted, and we rejoice with Mr. Piers that, after the dne examination of the record of his Court, he has been completely exonerated. But we should only have been too glad to place the Attorney-General in communication with those who think with our correspondent, who evidently hold a different view of the proceedings.

WE congratulate the Cala claimants for registration for having succeeded before Major Elliott in establishing their case. It will be remembered that these were people thrown out unjustly, as we at the stated time, by Mr. Levey's and they did Court, well to adopt the tendered them, to advice proceed to a Superior Court.

Kuba Hambi Nabanye.

WENA nehashe lako ungafumana ukntya nge 6d. Ungafeketi ngemali yako!
 Ozikofu no ziswekile, nempahla ezitofu tofo ngamanani alula. Awona manani apozulu ngemfele nenqolowa njalo njalo.
 Kwa G. FRAUENSTEIN, kwa Qoboqobo, Keiskama Hoek, August 31st, 1887.