Ezase Bayi.

in the appointment of Mr. Dick as com-
missioner to investigate the case. Mr.
Dick’s report established the innocence
of Mabandla, and the Secretary for Na-
tive Affairs, Air. De Wet, promptly re-
instated him, and thus undid the wrong.
The matter, however, seems not to have
ended there. From the *Imvo Zabantsundu* we take over its version of the
last act of the drama, and we hope that
the Government will consider it worth
its while to explain or deny the truth of
the story, if it be untrue, as it must be as
firmly convinced as we are of the un-
desirability and of the danger of leavin-
the Natives under such erroneous im-
pressions

The *Port Elizabeth Telegraph,*a journal which has for a long time
independently stated its views on
Native Affairs, has the following
racy comments on the same subject:

The recent deposition of the Chief

of the Amabhele, by name Mbovane
Alabandla, who was the recognized head
of the largest section of the Fingo nation,
has caused an irritation which is daily
increasing in the Native mind through-
out the whole of Kaffraria. No matter to
what extent we may educate the Native—
no matter how far you may carry, or lead,
or drive, or cajole him into the arts and
sciences, the manners and customs of
civilized humanity, you will never eradi-
cate his veneration for the feudal system
of his forefathers. Like the heel of
Achilles, this is his one vulnerable point.
Having been born a Chief, a Kafir or
Fingo will die a Chief. During his life-
time, from birth to his latest breath, he
will be recognised a Chief by bis country-
men, even if a dozen acts of deposition
were recorded against him in the office of
Native Affairs, and a dozen border magi-
strates were to carry it into effect. Having
read thus far it may occur to at least many
of our readers to ask who is the Chief
Albovani, and what did he do to cause his
deposition? We will endeavour, briefly,
to answer both questions. Everyone must
remember the wave of excitement and
enthusiasm which passed through South
Africa on the arrival of Sir Charles War-
ren to uphold the honour of the British
Crown in South Africa. We know, if many
people do not know, that Civil Servants
were enjoined to participate in no demon-
stration'. They were at liberty to hear,
and to see, and say nothing. Let but one
of them join in any demonstration and he
was a marked man, With the colonists
outside the Civil Service it was different.
They are the men who either make or
break ministries, and were neither to be
flattered nor intimidated. It so happened
that, with regard to Sir Charles Warren,
the Natives followed pretty much in the
wake of the English and Dutch colonists
generally. The white man had taught
them that it was quite legal to convene
public meetings, to discuss public
measures, and to pass resolutions. At
one such meeting a resolution was passed
that was very offensive to the Govern-
ment. It was a resolution extremely
laudatory of England and England’s jus-
tice, and by a far-fetched inference not
very laudatory of Colonial justice. The
next resolution advocated Imperial rule
in place of Colonial rule. This was horri-
fying to the Government; but the horror
was increased on learning that a Chief

named Mabandla had taken part in a
meeting while he was actually drawing
£12 a year from Government, and thus
was brought under the Civil Service Act.
Briefly, Mabandla was charged with
breaking a standing rule in the Civil
Service, of which he was a distinguished
member by virtue of his £1 a month. The
curious part of the business is that when
the colonists generally protested against
this ’man’s dismissal—an act which trod
closely on the heels of the inquiry—
the real reason was not stated by the

Government. He was charged with
discouraging people in paying taxes;
he was charged with allowing squatters
on Government lands. He was charged

with sundry other derelictions of duty.
By dint of sheer persistency the
man managed to be heard in his de-
fence, but curiously enough his defence
was heard after trial instead of before or
during it. Anyhow he was dismissed,
and as some gentlemen interested them-
selves, not so particularly in his favour
as in the cause of justice, the Secretary
for Native Affairs promised that Maba-
ndla should be reinstated. This promise
is sufficient to show that even if not
totally exonerated, there existed a very
strong doubt of which the deposed chief

ought to have had the benefit. Mean-

time a King arose who knew not Joseph.
Mr. King, the new clerk in charge at
Middle Drift, re-opened the case, and on
his representations Mabandla was finally
dismissed from the service. Now there ap-
pears to have been some palpable injustice
about these secondary proceedings, and
we, with all respect, put it to the Secretary

for Native Affairs whether the alienation
of these people on so flimsy a pretext is
wise. The step is one which has not even
the merit of exigency. It was taking a
sledge hammer to kill a fly. Natives are
very susceptible to justice and injustice,
and the entire Native population consider
Mabandla’s dismissal a degradation which
was unjust. We are plainly told that
great results may hang upon a recon-
sideration of the determination to degrade
this man, for if the Government think

his influence over hundreds of educated
Natives will be weakened by this attempt
to crush him they know very little of the

Native mind indeed. Every black man
feels that Mabandla has been most un-

justly dismissed. If it be necessary to
neutralise the power of the Fingo Chief
let it be done in a way that need raise no
blush on the cheek of Englishmen, whose
boast it is that they govern by justice, and
are superior to petty personal animosities.

U Mr. Peter WAUCHOPE. — “Namhlanje u Mr. Mkuluwa uteta amafene. Oko ebesandifundisa bendipumelela ngecuba kwi *Square Root*; naye benditi ukuze ndiqonde
ahlohlele futi igwada emakaleni.

[U Mr. Wauchope—Kwa! yininale.]

U Mr. Wm. WAUCHOPE. —Mr. Chairman,
andazi ukuba kuko into engade itetwe ngo-
kucasa icuba. Mna kwamlungu warn nde-
nza necuba ekutiwa yi “Old Man’s Comfort.”
Umkuluwa uti laka labnlala banina icuba?
Zininzi nalapa intshayi makake ayalate.
Andizanga ndimpikise noko sendinolwam
usapo, kodwa namhla siyahlukana. Enjalo-
nje kade etyoba inqawa zam—ubani! wada
wancama. (Kwahlekwa.)

U Mr. Jones NOTYODA. —Oko icuba litsha-
ywa yinto eninzi kangaka selizuze i cetifi-
cate yokuba lilungile. Wona amagqira
atshaya onke, ngoko ke ndingecala lecuba.

U Mr. Paul XINIWE. —U Mr. Wauchope
anikampenduli nonke, no Mr. Nyoka akazi-
cananga indawo zokupikisa Mr. Wauohope.
Ute icuba liyeza wakankanya nabancedwa
zizixaxa xa bafa ngamazinyo. Amazinyo ke
yinto enyangwa nge *poison,* ongafika ibotila-
na zalomayeza zinalombhalo. Kufuneka
wambi engafikelelanga ezintsinini. Ukuba
utsho ke yi poison necuba. Lomntn unce-
dwa sisixaxa, yintwana yexeshana leyo, ati
amabuyambo engqangqambo agqite, singe
esosixaxa besiye kuguqula zona. Uti nali
lityebisa obani nobani? Utywala obu bu-
tyebisa lama Irish ase Bayi nje bubonisa
ukulunga okutile kubo? Hayi, bungcole
kanye nalomali yabo [Mr. I. Wauchope,
Uyezwake]. Masizicinge ezindawo zitetwa
ngocasa icuba.

U Mr. Herbert BOOI. —U Mr. Wouchope
uzenza isilumnko esigqite u Sir Walter
Raleigh, kanti yena nvele izolo eli. Andi-
boni ndoda mna kule Society engade imelane
no Sir lowo. Icuba lilungele indoda estadi-
shayo. ngokuba livula ubucopo. [U Mr.
Radasi— “Never.”]

U Mr. Peter RWEXU. —Mna ngesendafayo
zikasi ukuba bendingaxaswa yinqawa yam.
Ubawo oko ebasakuma e Quru ebenenkabi ezi-
ntle kuneue awazizuza ngecuba. Anditsho
nokuti liyeza mna, nditi kukutya. U Mr.
Wauchope ufuna ukucita umsebenzi omkulu
wokulima icuba oya kunyusa uhlanga, kanti
lentlanganiso irnele izinto ezinjalo,

U Mr. J. B. RADASI. —Amadodana namhla
andiwaqondi ukuxoxa kwawo, awuza ngecala
umcimbi. Zibemhlope mna kum izizatu
zika Mr. Wauchope, kuba yinto embi icuba
kanye. Lento ininzi kutiwa lilunge ngenxa
yayo, akuko namnye ongazamiyo ukuliyeka.
Lifana notywala ukukuleka kwayo indoda.
Malunga nokulunga kwalo ezifundweni, mna
ndazi ukuba ama Simnari abetandana
necuba zizinyola ezingenamsebenzi—isininzi
sawo zintseli. [Waselepuma u Mr. Booi.]

U Mr. Simon BALLA. —Mna ndineminyaka
engapezu kwamashumi amabini ndalilahlayo
icuba, noko ke anditsho ukuti alilungile.
Lityiwa nangabafundisi. Ungati ukuba
umhambele kuke kube ngumzuzu unqonqoza
estedi, kanti usafihla inqawa.

U Mr. Thos. DABI. —Libi icuba uhambele
endlwini yenene ine carpet, kufuneka utsha-
yile, bati kanti abahlobo bako sebenga Unga-
de upume, woti upuma ube seupetwe ngase-
mva.

U Mr. NyanIso TEYA. —Mna andifuni ne.
nteto ende, nditi maligwetywe namhlanje
icuba.

U Mr. Nyoka, upendule wati: mna andiyi.
kuba sateta, kuba indlu yonke ndinayo, se.
ndiya kuyekela u Mr. Wauchope.

U Mr. Wauchope. —Hayi into imbi ukuteta
nentshayi ngecuba. Bulibaleni ubuntshayi
benu silikangele ngengqondo ezizolileyo
icuba. Anditsho ukuti lilahleni namhlanje

ndibeka inene zam ngalo pakati kwenu uku-
ze kuti ukuba kuko inyaniso nitsalwe yiyo,
nisimise isigwebo senu, niti ke ukuba nisa.
litya kube njengokuba buselwa utywala,
kanti umseli uyabazi ukuba abulungile.

Besendite ku Mr. Nyoka lomti liyeza. Owu-
tyela iyeza makawutye njengamayeza onke,
kungabi ngohlobo Iuka Mr. Nyoka ode awe.
nze iyeza lokudinwa. Unityumbatyumba
ngobutyebi obusecubeni kuba ebona ukuba
sizintsapo zencitakalo, ngati sacitakala li-
ngalinywa icuba. Niyakulilima emhlabeni
kabani elocuba lenu? Anditi nase America
liwufince amandla umhlaba. Ukuba niti
nali lityebisa ningendikupi kulentlanganiso
ndike ndavula inkanti kulomzi wenu kuba
utywala butyebisa? Abaninawa bam bona
benziwa kuba kade ndibahluta inqawa zabo.
U Mr. Notyoda no Mr. Rwexu bapendulwe
ngu Mr. Xiniwe. U Mr. Booi uvingcwe
umlomo ngu Mr. Radasi waselebaleka. No
kuba ezinkabi zazibiwe namhla u Mr.

Rwexu ngelisela.

Mandiqukumbele ngokuninika isiko elilu-
nge kunene, kwintshayi zecuba. Ndilifume-
ne kwipepa lase Rini i *South African Metho-
dist,* kutiwa, wati umfundisi wase America
—apo bendite lavela kona icuba--intshayi
mazigcine lomteto :—

1. “Never smoke when ladies are present.”
2. “ Never smoke in the presence of gentle-
men.”
3. “ Never smoke when alone.”

Kuyiwe evotini; abaka Mr. Nyoka 17;
abaka Mr. Wauohope 21. Lagwetywa
icuba.

[NGUMBHALELI WETU]

Intlanganiso yengxoxo e Bayi ibine *Debate*pakati ko Messrs. Nyoka no Wauchope, ngo-
kulunga nokungalungi kokutya lomti kutiwa
licuba. Icala lika Mr. F. Nyoka lalinama-
ndla amakulu, kuba indlu yayizele zintshayi.
I *President* u Mr. Ntsiko wayengeko, noko

ke waqubeka kakuhle umsebenzi pantsi
kolaulo Iwe Chairman entsha u Mr. Joseph
Ngaba. Yafika sekupakati i Vice-President
(Mr. Xiniwe). I Chairman emva kokuvula
intlanganiso ibize u Mr. I. Wauchope ukuba
aoaze indlela zoknngalungi kwecuba.

Uqale ngokucaza lomti apo uvela kona,
watatela ekuyeni kuka Christopher Columbus
e America nge 1492 nokuwubona kwake
lomti utshaywa ngabemi besiqiti sase Cuba
—igama elifana kakulu negama lalomti nge

Sixosa. Emva kokuba ekankanye no Nicot

wase France owalingenisa kwelozwe icuba,

no Sir Walter Raleigh owalisa e Ngilane,

ungene ekucazeni imiti yetyefu elifike icuba
libalelwe knyo ngabanokwazi ngemiti. Ute
ukucaza i *narcotic poison* epakati kwecuba

walinganisela ngento eyaziwajkakulu zintsha-
yi, ekutiwa kukuyotywa, ate ke yityefu ye-
cuba leyo xa ingene egazini. Ute kuqala
lonakalisa amazinyo—ngakumbi kwabalitya

zomlomo. 2. Lenza butuntu ingqondo;
oku wakubonisa ngendlela ezininzi, wahle-

kisa abantu ngokuti umntu otshaya kakulu

wohlala umfumana eyi *fool* kanye elinxila.
3. Limtsalela umntu kumakolwane ange-
ndawo, kuze ngenxa yawo ade aye etywale-

ni. Inqawa nebotile kubambene ngezandla
—emva ko “ndiyanqanqateka” kulandela
undinxaniwe. U ndicazele no “ndiseze ”

batsala ngadyokwe ’nye. (Hear). 4. Uknse-

tyenziswa kwalo asikwazi apo kuyakupela

kona. Liqale ngokutshiswa enqawani, kwa-

ya lenziwa ipolompu, kwaya laguty wa lamo-

kotwa, kwaya lapandwa xa seliyimbatu ye-

nqawa esixaxeni sayo, latyiwa linjalo, kwa-

ya lanculwa intshongo—yintoni ke intsho-

ngo—lulucwe lomntu obetshaya lusele esixa-

xeni sayo Iwadibana netyefu esecubeni.

[Mr. Nyoka “Nonsense”]. Amabali amaninzi

akade eweva abantu ekutiwa libavalelise

|ezulwini akawazi ubunene bawo; kodwa

nabu ubunene apo bubonakala kona—umntu

uyafa, ingelosi yokufa imi apa iyambiza,

kodwa yena ute nqa kukuba engatshayanga

zonke eziveki, ngazwinye uyanqanqateka.

kupela uyakuteta amampunge amade nge.

|Cuba. 5. Libanga isifo emzimbeni icuba

kwinto eninzi yabantu. Ebeke esitsho ama-

gqira kudala, ngoku atshaya onke. Londa-

wo ayisusi nene yokungalungi kwecuba

emntwini. Lifaka ityefu emzimbeni liwu-

beke esicengeni sentlobo-ntlobo zobnlwelwe.
Likupa amanz’ omlomo (saliva) afuneka
ehle nokutya ukuze kuvutwe msinyane esi-
swini—ngoko intshayi wohlala uzifumana
zine sabongo (indigestion). Namapapu
omntu ayenzakala kukutshica futi.

Amagqira utnbuzo wawo wokuqala pambi
kokuba akupe iyeza ngulo — “Do you smoke?”
Kanti ke ukuba uvumile loti—uzuke uyeke

icuba elihlaba lelenqawa. Abanye bangati

ukuze baqonde ukuba into iyabulala ude

base emangcwabeni, uti, lo nalo nalowa
babulawa yilento. Sifuze u Tomase Didi-
mase tina Maxosa. Nanamhla kuseko aba-
ngakolwayo ukuba imfene ziyanzonza, kupela

ngesizatu sokuba “ndode ndiyibone ngala
wam amehlo ukuze ndikolwe.” Mhlaumbi
ke ukubulala kwecuba yinto enjengokunzo-
nza kwemfeno ezo kwinto eninzi, okanye
kokona besiya kuba nepike elimnandi na-
mblanje.

Ugqibe ngendawo yendleko zecuba—wati,
intshayi ye Bhulu itshisa icuba lepeni nge-

mini: lomali ngomnyaka yiponti eneshumi

lesheleni nepeni zontlanu. Ukuba uliqale

elishumi linantlanu iminyaka yobudala bake
wada waba yi 50 woba seletshaye £53. 4. 7.
Lemali ke angatenga ngayo inkabi zokuiima

ezilisbumi elinatnbini (£4 each) nomkango
wepuluwa ye £5, azonwabele emihleni yo.

budala bake ngemali engeyiba ipelele ecube.

ni.

Intshayi ze *Golden leaf* zitshisa 3d ngemi.

ni: lomali ngomnyaka yi £4 11 3. Eliqale

eyi 15 wasa kwi 50 ubudala bake woba sele-

tshise £159 13 9. Lonto ke yi bokuva

ye £50 nesipani se £80 namashumi omahla-

nu egusha nge £30 (nditelekelelisa ngala-

maxesha impahla ipantsi). Nantso ke imizi

yenu madodana niyitshisa.

U Mr. NYOKA. —U Mr. Wauchope unilahle-

kisile ngobuciko bentloko yake. Nentaka

yobusi ike iwalahle eludadeni amadoda kanti

mhlaumbi iwabizele inyuehu.

Make ndibuze umbuzo nditi, wadalelwa
nina lomti wenkosi ati lomfo wakwa Ntsusa

namhla mawulahlwe? [Mr. Wauchope, Iyeza.]

Ewe liyeza wakudinwa, liyeza wakuxaliswa

ngamaxala elizwe, liyeza wakulamba, liyeza

wakuhamba, kuba likupa indawo yokulala

apo ngeuba ugxotiwe. Ulele etyolweni wo-

ncula intshongo yako uyisulele engceni,

ukuze kungnsondeli nyoka kuwe. Uxinwe

zimbandezelo zalomhlaba—ati ukuba ninzi

kwazo! —yiti mba icuba lako enqaweni—

wobona sewnngxongxile ude waliyekelela

itshoba kukonwaba, ngati selilelako lonke

ilizwe. Uti u Mr. Wauchope kwati kwati

indjeko zecuba, ubala imali ezininzi ati ziya-

tshiswa! Lonto ayixeli xabiso lecuba yini?

Ixabiso lalabatyi yake laziwa ngemali ayicite

layo. Ndiyambulela kakulu ngokuza apa

kusixelela ubukulu balento ilicuba ade
alilinganise nezipani nebokuva, (kwahlekwa)
ekubeni ebengazi noko ukuba unceda mna
ngalendawo, make ndimlandele, ngokumku-

mbuza enye indawo: xa limenani icuba lishishi-

ni abefanele ukulikutaza ngokwake, ati kuti
bafana— “limani icuba, linemali.” Ukuba

oku unokukutsho kuyabangeka ukuba ati

kwakuti— “tengani icuba nilitshaye, niba-

xhase abalimi.

Izityebi kwa Xosa nase Batenjini zininzi
ezanyuswa licnba. Ngezipina ke namhla
ukuba u Mr. Wauchope wayezelwe kwi *last
century?* [Hear hear.] Andifuni ukuteta
ngokulunga kwecuba emntwini; no Mr.
Wauchope lendawo nyayazi, kuba akahluka-
ni neqagana lake le *silver* elavela pesheya,
enditi mna ngenkolo yokuba icuba liyeza
nditande ukuhambela kuye ematyaleni uku-
ya kutaba i *pinch* xa ndiva intloko ibuhlu.
ngu, [ulirolile apa u Mr. Wauchope iqaga
lake wagwada—kwahlekwa] naloke manene,
unqula kulo ukuze apumelele kule Debate.

Elam ipepa ndilenze lifutshane ngenxa yo-

kuba ndisazi ukuba aningeke niwunike

umva umti ka Pezulu nangona sesitinina

umkuluwa lo.

LIQUOR ADULTERATION.

THE subject of adulteration of

 liquor sold to Natives, to
which we drew special attention in
our issue of the 21st October, is not
new. Public attention has been
frequently attracted to it—if not
by it—on former occasions; and it
is high time that this nefarious
traffic was stopped, for its effects are
becoming more and more disastrous

every day. The man who sells
adulterated liquor sells rank poison,
and no poisoner ought to be licensed
under the Wine and Spirit Act. If
there be no law to punish the dis-
honest and unprincipled men who
deal in death and madness, then the
attention of our readers should be
again drawn to it at once. In the
*Kafir Express* of August, 1873,
will be found a letter from Mr.
Nightingale, at that time Resident
Magistrate at Alice, on this very
subject. He had reason to believe
that liquor sold to Natives in that
neighbourhood was seriously adul-
terated, and through the agency of
our friends of the red-blanket per-
suasion he procured from six differ-
ent canteens as many samples of
the compound sold to Natives under
the name of brandy, and these he
submitted, through the Colonial
Secretary, to Mr. Gibb, the Go-
vernment analytical chemist, for
analysis. The cost of the analysis
was £10, but it was sanctioned by
Sir John (then Mr.) Molteno upon
hearing the Magistrate’s reasons
for urging it, and he also authorised
Mr. Nightingale to communicate
the substance of the report to the
press. “Mr. Gibb said ” (we are
quoting from the published letter), four out of the six samples submitted to him were more or less
adulterated, and that all of them
were far below the usual proof
mark of Cape Brandy which is
20 or 21 degrees Cartier. This
plainly indicated the presence of
a considerable quantity of water,
sulphuric acid, fusel oil, capsicum,
sugar some acid matter giving a
strength, and extract of oakwood,
11 were the ingredients discerned in
(< four samples.” Of sample No. 1,
Mr. Gibb observed, “This is the
very worst sample of so-called
brandy I ever saw—it contains sulphuric acid and a large quantity of fusel oil, and would produce temporary insanity and subsequently extreme nervous depression. It also contains acid
matter quite solid, which I suspect to be capsicum and a little sugar.” Correspondence between

the Magistrate and the Solicitor-
General was, it would appear, the
result of this report, but as the
former was unable to obtain evidence that the vendor adulterated
the liquor, or knew that it was
adulterated, the matter dropped,
although it created a good deal of
stir at the time.

The late Captain Hunt, when
Magistrate at Peddie in 1875, re-
ported to Government on the drink
question as follows: “Vile dens,
called canteens, are placed where

ever a sufficient number of Natives in the vicinity can be entrapped to swallow an abominable
and maddening poison, a cheap
and most vile compound, called
brandy, which renders such re-
markable profits to the vendors
that I believe that if the charge
for licenses were raised tenfold
the applications for licenses to
carry on this abominable traffic
would be the same in number.”
If we cannot alter the law, we can,
at any rate, point out to our coun-
trymen once more the dangers they

are subject to, and beg them to be
warned in time.

Comment on the Government
Proclamation which introduces the
deadly compound into Tembuland,
and Bovanaland—territories in
which the people have with one

voice begged and prayed Govern-
ment not to introduce it—must re-
main for another article.

Editorial Notes.

The long-pending trial of the Rev. J.

D. Don resulted in his acquittal by the

jury on Monday last. This is a most
important result, and for the moment we
find it difficult to find words with which
to give vent to our feelings of satisfaction
on its account. It will be remembered
that this was a case brought by the
Government against Mr. Don, the much
revered Presbyterian minister of this
town, for having demanded that justice
should be done in the case of a Dutch-
man, W. J. Pelser, of Burghersdorp, who
had murdered a Kafir, Zachariah, in the
beginning of the year. For reasons that
have not transpired to this day Govern-
ment has been unwilling to meet out to
Pelser that justice which is his due—that is,
to be tried by a jury of his peers; but
instead they have spared no expense in

prosecuting a humble Christian minister who ventured to protest against so immoral a proceeding. His God has been on his side, with the result it is our pleasant duty to record. Our people have taken a deep interest in this case and by them this most happy termination will be received with unspeakable joy. Preparations are being made to give Mr. Don a fitting reception next Friday on his return to town, and we trust our Native people will not limp in the rear, especially when we think that the victory gained has been for their rights and privileges.

It is with profound sorrow that we have to announce the death of Air. George Baker, jun., headmaster of the Buntingville Institution, Pondoland. He died of consumption at Umtata on Tuesday the 10th instant, at the early age of twenty- three years. The late Mr. Baker is the ' eldest son of Mr. George Baker, head- master of the Bensonvale Institution, the untiring and devoted friend of the native people of this country, who has now for nearly twenty-five years been steadily working in the noble yet thankless task of ameliorating the condition of our M people. Early educated at Heald Town, where his father has laboured most successfully for a long time, and at the Burghersdorp Public School, then under the headmastership of Mr. Arthur Goodger, F.G.S., a gentleman who is considered as one of the best teachers in the Colony, Mr. Baker was sent to England and studied with commendable zeal at Taunton College. He afterwards returned to the Colony and assisted his father as second master at Heald Town. He was soon promoted to the headmastership of the Bensonvale Institution, from which he went to Thaba ’Nchu in the same capacity, and was in that historical village when it was taken by storm by Samuel Moroko’s followers, an account of which affair he communicated to the *Journal* at the time. After the destruction of the work there he wasappointed to Buntingville, at which post, he, eight weeks ago, was suddenly stopped in his work by severe illness which has ended in his premature death. The great hopes of the Natives centred in him, that he would be as serviceable to them as his father has been, have thus been suddenly broken. And while we record our deep regret on account of his untimely removal we wish to tender our sincere sympathy to the bereaved family and to our people who have lost a useful and promising labourer in their cause.

The disturbances connected with the fight between Lepoko and Peete are, writes our Native correspondent on the 12th November, stopped by Colonel Clarke and the two sons of Letsie, Teko and Seiso who accompanied him to the scene of the disturbances. On the 8th inst. Colonel Clarke sent a letter to Letsie to inform him of how he had for the pre- sent settled the affair. Masupha does not appear to be satisfied with the settlement. But Letsie is pleased with what Colonel Clarke has done. Colonel Clarke is steadily gaining the confidence of the nation by the manner in which he is treating the paramount Chief—by contin- ually informing him of his proceedings, and giving him the respect which is his due as successor of Moshesh. The Colonel had even asked Letsie"s opinion in the matter of the amount of punishment he should meet out to the offending Chief- tains, he merely suggested that it should not be a heavy punishment, inasmuch as it was an intertribal quarrel. Both have been fined ten head of cattle each. Our correspondent cannot, however, see the justice of the fine, as Lepoko was the aggressor.

“Imvo ZABANTSUNDU”

(NATIVE OPINION),

THIS Paper has now been started, and is

JL already enjoying a large circulation Anyone wishing to see a Specimen Copy can obtain one free by addressing the Editor. It is published weekly, the terms of sub- scription being 2/6 per Quarter in town and 3/. per Quarter in the Country. To Merchants, Traders, and others interested in the Native trade, this is without exception the best Advertising Medium in the Colony. J. TENGO-JABAVU, Editor. King William’s Town.

Paula oku!

JOHN CHARLTONJ

Limlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

e-Dikeni, nase Xesi (Kwa- Kama) nakwa Qoboqobo.

Nomtengisi wempahla ezinjengemisesanenjalo njalo.

Unentlobo ntlobo zemisesane, iwotshi,

Nentsimbi ezinkulu zamaxesha, nentwana ezintle Zokinika amabaso ngamaxesha ae.

NOVEMBER 18, 1885.J IMVO ZABANTSUNDU (NATIVE OPINION) 3

Lomsebenzi wauqala ngo 1878.

*UYAZIWA. AKUFUNEKI KUZINCOMA^*

Amafa, Ingqeshiso, Iminqopiso nokwa- nanwa kwezi qiniselo zomhlaba—yonke lemicimbi yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala

J. HILNER,

Umenzi wentsimbi zamaxesha,

E-QONCE.

Native Opinion

WEDNESDAY, NOV. 18, 1885.

MABANDLA’S CASE.

O

UR Native friends will be very-
gratified to learn that the

crass injustice measured out to
Mabandla by Mr. De Wet, the
Secretary for Native Affairs, is
warmly reprobated by the Press.
*Het Volksblad* thus refers to the
case: —

It will be remembered that some
months ago a Native headman, Mabandla,
was dismissed by the Government and
deprived of his annual salary of £12, because he had taken part in a political
meeting. In the press, and by some
members of Parliament the action of the
Ministry was condemned, which resulted