Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE KO MARSH,

Nyutawuni nakwisitalato esipambi
kwe ofisi ngase mcancatweni.

C. MUSGROVE,

OTENGISA IMPAHLA ETSH1PU YENDLU,

**Kwindlu** Ekangelene no W. 0. CARTER & CO.,

Onoxesha bempahla yendlu batengiswa nguye ngemali
encinane.

Unokubatengela abantu abakude impahla abayifuna; kwimisito eti ibeko e Qonce xa bete banqopisana naye

Ivenkile entsha yebhekile nezitya zentsimbi,

 Yiyona ndlu itshipu apa e Qonce.

Lempahla uyenza ngokwake, mabaqiniseke ke abantu ukuba yomelele yenziwe kakuhle lento uyayimela.

Kanize kuncama kuye ngapambi kokutenga nakuyipina indlu. Izisulu kuye wonke.

e

ANDREW

GONTSHI,

Umteteleli

ematyaleni

Nomtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobontlobo zemisesane, iwotshi,

Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha ae.

Aloeville

Kei River

***TRANSKEI.***

Nantso int’ obikade uyifuna!

Kuyafunwa ! Kuyafunwa ! Kufunwa !
***IWAKA LABANTU!***

Ukuba liyekuhlola amaxabiso endiwarolayo
NGEZIKUMBA NOBOYA.
Nempahla etengiswa tshipu ngokumangalisayo
Kanize kuzilingela, kuqinisekile ukuba nobuya nize.
Abasebeke beza banelisiwe.

Ndicela abanoku funda ukuba batyele abangenako.
Ningayilibali indawo endikuyo

Kufupi nomzi omdala ka MSESANE.
Endleleni yomcancato we Nciba eya e Ngqamakwe.
Ndikwali Gosa le “ MVO ZABANTSUNDU.”

P. H. POTTOR.

September 14,

 4 IMVO ZABANTSUNDU (NATIVE OPINION) [JANUARY 20, 1886.

sent out a circular with the object of further reducing grants to Native Teachers, shows that we have been so long in a fool’s paradise. The country seems to be pretty generally agreed that to be of any Value retrenchment must begin with sensible reductions of bloated salaries and bloated establishments and that the smaller salaries should be let severely alone, but from, a red-tape point of view the position seems to be inverted. Any disinterested observer will see that; the public view is the correct one and that
the official one is wrong. We will not be surprised then to find, after the fact shall have become known, the Press condemning what can only he regarded as downright cheese-paring.

Again, it seems to be forgotten or overlooked that the Natives are large contributors to the public purse, both directly and indirectly. They are the consumers of almost all the imported articles of merchandise, and in this way help to swell the customs. To the exports they add a deal. They make use of the railways, the telegraphs, the post offices” and others. And they are for ever and ever assured that what they contribute in this way comes back to them in some form or other conveniently undefined. But it is well-known that the heaviest item of Government expenditure goes towards the
maintenance of the Civil Service. This is the case in most countries. We make bold to say that under this head those of our colour share comparatively nothing, and signs are not wanting that it is now sought to get rid of them as interpreters even I Our good friend the *Cape Argus* may well ejaculate that “it is un-English, and plainly is unjust that all the benefits of the
“revenue should be confined to the minority.” Doubtless this must last as long as the majority of the Natives are enveloped in ignorance and prejudice. Meantime it is our bounden duty to protest against further efforts to elbow” the Natives off the enjoyment of the advantages of the public revenue, to which they are liberally contributing.

The Education Grant, small as it is (for the bulk of it goes towards the University and the subsidizing of Colleges and Public Schools for Europeans) as doled out to the blacks has been the sole channel by which the Natives received some benefit from the public funds. Even this miserable allowance, grudgingly given, was far from sufficient and scarcely permitted of the employment of competent teachers. Under these circumstances to suggest a further reduction is to starve Native education by degrees. We deplore this, for we think Government are embarking upon a short-sighted policy. The chemical treatment of brandy and ignorance, which we behold in the Liquor Proclamation and in this circular, may, for a time, help to cause a rise in the public coffers, but the policy must strike every reflecting Colonist as being, in the long run, in nowise different from the policy of feeding a hungry dog on its tail.

country are still appreciated, as well by our countrymen as by European well-wishers. That the existence of the Imvo should strike terror in the hearts of Afrikaander schemers of the *Zuid-Afrikaan*t he *Free State Express* type was Sufficient to indicate to us that" we were on the right lines. But the follow ing expression of opinion from a well- wisher, Dr. Pemberton of Port Elizabeth, is encouraging. In a lecture delivered on Monday week before the natives of Port Elizabeth, Dr. Pemberton paid us the following compliment which we trust we may long merit:—“It gives me great pleasure to know that the distinctively nativenewspaper is getting on so nicely ; I read it, am pleased with it. I consider its tone excellent, and am quite sure it will be a rapid and wonderful educator to the native who regularly reads it. I know that it is looked upon with respect by the best papers in the country ; for’ their extensive reprints and quotations from its columns and their favourable comments upon the same indicate as much. I would strongly urge you to loyally support your native paper, and I can only express a hope that its powers for usefulness may become greater and wider the longer it lives and seeks to be a faithful recorder of *Native Opinion* in this land.”

Sivela kwa Rulumeni.

KUYAZISWA ukuba yonke Imini-kelo yomhlaba neyezindlu yonyaka omdala opele ngo 31st December, 1885, izirolwe kule Ofisi ngo 31st
March, 1886, nokuba kungapambili
kweloxesha.

Lakugqita elixesha abangabatalanga bayakupatwa ngokomteto bengabuyanga baziswe.

Iminikelo engapantsi komteto we 14 we 1878 nemali yeziqiniselo epantsi komteto we 37 we 1882 lixa lokuba zibatalwe.

Kwinkundla yamatyala e-Qonce,
January 4, 1886.

W. B. CHALMERS, Imantyi.

The Annual Meetings of the native section of the Methodist district of Queen’s Town, presided over by the Rev. R. Lamp-lough have been held at Mount Coke during the last week, and were concluded yesterday. The business transacted is now kept private until the assembling of Conference at Queen’s Town next April. We understand that the District Stationing Committee are not recommending to Conference any changes this year. The Native ministerial representative at the Conference appointed by the meeting is the Rev. James M. Dwane, and the lay representative, Mr. Tengo-Jabavu. The sittings of the English meeting began in
the town last night, and will be extended into next week.

 e-QONCE

 Kaulese Imvo Zabantu ngabantu nge

 Rheumaticuro

Elona Yeza Likulu leli lizwe lengqaqambo zamatambo nento ezinjalo.

 Alikazanga lingancedi.

 A. STRUTHERS,

 Smith Street, King William’s Town,

Utengisa intlobo zonke zebhekile, nezikotile.

Correspondence

*Likwaluncedo olukulu kukutyatyamba Komzimba licisine, Nakwintloko, Nakwezinye.*

Cape Town, January 9th, 1886.
To the Editor of *Native Opinion.*

My Dear Sir,—Now that the Proclamation of October 9th of 1885 has been amended in relation to the sale of liquor to Natives in the Transkeian territories, &c., it will be well for you and your readers to give careful attention to the working of the law as it now stands. My own fear is that the power to grant “ permits ” is not sufficiently restricted. The permits are to be “ signed by a Magistrate, Justice of the Peace, or Field-Cornet,” and the *bearer of such permit will be authorised to obtain a specified quantity of spirits.* The power to grant permits will doubtless be exercised by many of these officials with the greatest care. It remains to be seen if this will be the case with all. Notwithstanding the amendment “ spirits ” may be obtained with com-parative ease under this proclamation. The “ specified quantity” is legally unspecified. Suppose a few of those who are authorised to grant permits should be inclined to encourage the sale of spirits to Natives, they can make it easy for such permits to be obtained, and can “ specify ” the quantities according to the demand! It may be said that no such abuse of power is likely to occur; so much the better. But while such abuse is at least possible, every one interested in the protection of the people must carefully watch the working of the law ; and I hope that you, Mr. Editor, will use the means at your command for obtaining regular and reliable information.

The “Committee of Privileges” appointed by and representing the Wesleyan Methodist Conference, and the Cape Alliance, representing various Temperance Societies, memorialized and interviewed the Governor and the Government with reference to the proclamation, and were ready to take any further action that might be necessary. Allow me, therefore,
to remind your Wesleyan readers that their Conference has made provision for “guarding their privileges” in all matters legitimately within the bounds of its action ; and also to inform your readers generally that the Cape Alliance will readily co-operate in all efforts to prevent or restrict “ the sale of intoxicating liquors to the Natives.”

I am, yours sincerely,

Benjenje ukulincoma ubake balilinga :—

“Uti omnye zipele ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisela, ndapumla kamnandi ebusuku, into ebendineveki ndingasayazi, ngoku ndipilile.”

Wenjenje wumbi:—“ Eliyeza lindipiliae ngokungmnangaliso. Bendibulawa sisinqe inyanga ezintandatu kangangokuba bekusuka kube yinqaba ukuma ukuba ndike ndahlala. Bendingasena kutoba kuba bendingeze ndibuye ndipakane. Ibotile enye indipilise kanye.”

Omnye uti :—“ Benditwele ubublungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindincede kanye.”

“ Ndingarola,” utsho omnye, “ iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqitileyo ndite ndakumtatela ’ibotile yoknqala umfazi warn, wabengana kupakama ekoyeni nonyawo, enjalo inyanga ; ngalo Mgqibelo uhleli esitulweni.”

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

Yiyo le enye inteto : “ Wonke endimaziyo nditi makabe nalo, basancedekile bonke aba.lilingileyo, andikeva mntu lingamncedanga”

Ukuvakalisi imvo zabantu ngalo kungazalisa lonke ipepa.

Unomgubo olungileyo, Izonka, Iswekile, Ikofu, Uqolwane (Tea), Into-ezimnandi, Izibane, Isepa, Icuba, Imatsbisi, Inqawa, Iparafine, Nelampu. Zonke ngamanam apantsi kanye.

 KWAKONA

NANTSO INTO YENU

Editorial Notes.

The news of the murder of Mr. Bartle Bailey, near Woolridge, in the Fort Peddie district, is saddening. The body was found on Saturday in an advanced state of decomposition, the head and body having been beaten into jelly-fish with stones. Up to Saturday no trace had been discovered of the perpetrators of the dreadful deed. Bartle Bailey is the European farmer who was placed upon his trial in 1882 for the shooting of a Native, Tetani, whom he found on his farm in the perfectly harmless act of beholding his face in a looking-glass; and who was declared innocent by a Graham’s Town jury of those days. It will be remem bered that that upright Judge, who had, by his impartiality, endeared himself *to* the various nationalities in the Colony —Mr. Justice Shippard—thus unburdened his soul on the verdict: “In this case I should, in my own estimation, be wanting in my duty to her Majesty the Queen, and also to what I believe the true interests of this country, were I to shrink from con- demning so grave a miscarriage of justice as unhappily has occurred in this case.” It is not to be wondered at that such miscarriages of justice should beget reprisals.

It is most gratifying to us to think that Our efforts to serve our people and the

OFUNA UKUQONDA.

King Wm’s Town, 11 Dec., 1885.

 Nkosi Mhleli, — Ndincede undipe indawo kwelopepa lako lidumileyo ngokulunga—asinto inkulu le ndizakuyibuza kuwe, nakumanene akowetu, incinane kakulu ; kodwa ke noko incininane ndinga ndingakanyiselwa, kuba mna ndingayiqondi. Nditeta ngalenkazana yayibulele usana lwayo e Mtonjeni. Nditi iyekelwe ntonina ukuba ingaxhonywa, kungqineka mhlopenje ukuba walubulala usana? Andibina kanene umelwe umbulali ukubulawa? Ndiva nzima ukuba lento ndiyiyeke ndingateti ngayo. Qondani makowetu, lenkazana ing’u Tapsy isipinde kabini isono—kuba imfumene lomntwana ngendlela ecaseneyo nomteto ka Tixo; eyesibini, wabuya wambulala. Ezinto ke azenzileyo zimbini u Tapsy; Umdali akavumelani nokuba kubeko ukufumana abantwana ngapandle komtshato, aze kanjalo angakutandi ukukutshwa kompefumlo ongafanelwe kukutshwa. Nditi ke ukuba ukuxhonywa oku kusenziwa nje kwenziwa ngenxa yokugcina lomteto ka Tixo, kwanokubeka u Tixo, u Tapsy makaxhonywe! Intamo yam andiyenze lukuni makowetu ngayo lenteto yam, kodwa ndifuna ukukanyiselwa, ndibone, andiboni. Kuna-mhlanjenje ngati kum lento ikukuqomfa iyandiswa—kakade ibiyinto engento ukubaninzi pakati kwetu bantsundu. Ngati kum kusifanele ukuba simcele u Rulumente ukuba ayixhome lenkazana, abe ngokwenjenjalo wenza isiyalo kusapo lwakowetu olungamankazana ukuba lo.vike ukusenza esisenzo sinje ukuba mdaka kwaso, ungati kanti lomteto umelene nati madoda kupela, (anditsho ukuti masingaxhonywa xa nditshoyo), kodwa sifanelwe ukohlwaywa sonke sakwapula lomteto uti “ *akusayi kubulala.”* Ndilulekeni ke makowetu, nindizise endleleni, andiyazi mna indawo endikuyo ndisenkungwini, sendova ngani. Nitinina ke nina

Fun’ Ukuqonda, 1

 J. HILNER,

Umenzi wentsimbi zamaxesha,
E-QONCE.

*Eliyeza linoku yalezwa kuzo zonke*

*izindlu zamayeza, nevenkile, otandayo
angalifumana kumninilo ngokutumela*3s. *6d. ngebotile, ongu*

JAMES JONES,

*46 LONG STREET, CAPE TOWN.*

W. F. S. BOOTY

Umteteleli kwi Nkundla yamatyala e- Komani. Umlungisi wemicimbi nayipina esingisele ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkuseli kwabana. matyala, waye kananjalo ebiza amanani afanelekileyo. I Ofisi ise Town Hall e-Komani.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitora esinga pantsi esesitatu, No.* 3, *Kwinkundla ye marike,*

E-QONCE.

Uhlala aba nento eninzi yombona, na Ma-zimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amasabiso alungileyo uyawanika ngento ezinjengokutya.

*Impahla zamkelwa nguye azitumele kuma. calana onke e-Koloni.*

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

Ababubuleyo.

NGCAYIYA.—E-Fort Beaufort ngomhla n12 December, 1885, kubhubhe u Sarah Ngcayiya inkosikazi yomfi u Andries Ngca.
YIYS

 I BRANDI

Elungileyo engapitikezwe nanto zinjengamanzi nezinya ezibululayo, itengwa ko

 C. J. DOWELL & CO.,

BANK STREET,

E-QONCE

IZISULU ! IZISULU !

J. no C. HEDDING

kwivenkile; yakwa ngqika
E-QONCE.

Bayayitengisa tyonke impahla yabo yama Xosa bafuna ukuba itshayeleke tu kwakamsinyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

Lishicilelelwaumninilo, uIJohn Tengo-Jabavu ngu Hay Brothers, Smith Street King William’s Town.