Transkei.

[IVELA KUMBHALELI WETU.]

November 5, 1885.

Ngolwesi - Bini pambi kwemantyi yenu u Captain Blyth, C.M.G., imantyi nenkosi zabantsundu namapakati zaze Kufundwe ipepa elivela ku Rulumeni eliti linomteto wesihlanu oti: Impi ezinkulu, nezincinane, namapakati, ayunyelwa ukutenga utywala bomigu ezinkantini ezizakubako pesheya kwe Nciba. Izizwe ezintsundu zilile ngenteto eti: iyawayintoninaesilandelwa ngo ngotywala, noba Maxosa sebonakalise nje. Kuyakuba njanina mbla kufika obu, okunye u Rulumeni selebhale amaqela awayakutenga bona. Ubeve kuwa bufunwa ngubanina apa utywala. Masendisiti yonke inteto iqukumbele kweliti: siyabongoza ku Rulumente nokuba angaba ufuna ukusitshabalalisa sipelelwe bubuntu betu, makangasitshabalalisi ngalamanzi abutywala bomlungu. Atsho amadoda antsundu, ateta ngosizi ati kodwa lomntu ute ukusifela usizi singamcelanga, ngubanina? Elona likulu uti umhlambi ontsundu pesheya kwe Nciba, yenza ngemfefe zako Rulumente usipulapule, uwuguqule lomteto wesihlanu, singatshabalali uqinisiwe. Lenteto yonke iposwe ngumhlambi wonke, ukuba mantyi omkulu u Capt. Blyth abhale incwadi ukubongoza Umhlekazi ngalendawo ubayiswe ngomva lomteto ukuba makuwele utywala.

Kambe xa sixela inyaniso lento yomnta ka Mabandla ibuhlungu kuti bantsundu. Umntu olitemba labantsundu ngoku ngu Mr. De Wet; xa kubulala yena ngapandle kwesizatu, kuya kusiza banina? Abantu abambalwa endibavileyo botukile ngalempato ka Mr. De Wet ngo Mbovane odlelw’ indlala, ukuba kuyakuba kupela oku, masicacise ukuba kuyakonakala uluvo oluhle obeluke ngo Mr. De Wet pakati kwabantsundu.

Kuko imbambano mhlaimbi inteto epakati kwesibonda into ka Zazela u Headman Solomon no Mr. P. H. Pottor, wase Tyinira ngakwa Msesane, ngokusuka ake utango locingo oluzi akile ezintandatu, ate akulubuzwa yinkosi yomhlaba u Headman Zazela, asuke ati ukupendula mna ndipiwe yimantyi u Mr. Thos. King ote ndobiyela umhlaba ozi akile ezilishumi. Ndigqibe, basene emantyini ngalonto; kungakukuti nqa ukuba umhlaba usikelwe ivenkile, kanti nabaniniwo ba- yafuna besikelwe akuvunywa.

Bekuyawangene amasela efameni ka Capt. Veldtman, bati ababalisi kuvuke isicaka u Jara, nabatana bawasukela, elinye labanjwa kulamzi ka Chas. Veldtman ngumntu wake ongu Booi. Igama lalo Mgcaleka wakwa Mapasa ngu Temele omnye wamapakati amakulu ka Mapasa, asazi ukuba boda banqunyulwe indlebe ninina. No Nkunzana lo engumpakati omkulu nje apo, wati mhla kwafunzwa Engunduza Emsintsana nga Magealeka lamini emva kwemfazwe ka Rili nguye. lo owarazula itente yamavolontiya amhlope. Sizakuwaxelela ukuba ulapo wena mntu wawulwa nawo. Yekani impahla zabanye mpindini.

Kwelihlati lipantsi ko Mapasa e Tutura kute kulandwa inkomo ezibiwe ebusuku kwesika Hlangani, kwafikwa izisele zizele ngamatambo enkomo zabantu, ingaga nempondo, namatambo enkomo kuzele kulemingxuma. Kute entetWeni yama- sela kwabonakala ukuba unyana omkulu ka Mapasa udibene nalento. Yamgweba imantyi ukuba abe setolongweni nokuba azikupe ngenkomo, fan’ ukuba zine. Nqumla indlebe mfo ka Buru nantso into eyakuhlaza igama lako, sewuyakukohlwa nokuteta ngoku.

Lento yotywala itetwe kakulu e Gcuwa siyatemba ukuba u Sprigg uyakuyibuyisa ngomva. Into mna endinga ingenzeka ukuze aqonde u Mr. De Wet ngati kungati ukuze aqonde, ati makuselwe mhla akoyo yena apa, zeke siqonde uku­ba angahle ayiqubena intlanganiso, ku- mhla angaqondayo naye ukuba ibulanti: ayenzelwanga mntu mnyama.

Sibulele kunene ngokubhala kwako epepeni lako ngabo utywala; siya siqonda ukuba yindoda yamadoda elipepa *Imvo.* Ingene kwinene ebesizicinga, nokuya singenabuciko bokuzitsho. Enye into nina bantu bawaziyo umteto woku- candelwa kwevenkile kweli lase Mamfengwini kanipose izwi, ivenkile zingxamile ukufumana ishumi le akile, abe ke yena umantyi u King selebanikile abakowabo abelungu. Ityala uligwebe ngezituko ezibi wati: niba umntu omhlope wosoloko epetwe nini? niyaxoka! ngoku kungoku, oko kwakukoko! Watsho wagwebela umlungu. Soka sive kambe Entlambe, lemantyi u Mr. King izigwebo zayo zirorelwa kakulu ngabantu. sigwebo pezu konyana ka Mona; umfi u Mona wazala abantwana abasixenxe, wamnye oyinkwenkwe, loke ugwetywayo; ke kute mhla u Mona wabuba wabi- za amadoda amatandatu kunye nenkosi yakona u Maxegwana, wayolela ngeliti: kupela konyana warn lo, ngendawo yokuba esemncinane ndicela lamadoda matandatu ukuze abe liliso kwezimpahla ukuze azinikele kuye akukula. Namhla kubanga unyana womninawa ka Mona, selengene eqingeni eliti ngowesisu. Suka u King, kuba kuxabene no Headman Maxegwana, akuti umfana ingqina lam ngu xhegana, wabizwa ute akuma wati ityazi ukuba uyawazakuxoka xoki ndini, yitsho sive obubuxoki bako, ute akutera, wati umantyi uyabonake benditshilo; waligweba umfo ka King.

Kuko ityala elibhenele Entlambe, beli- gwetywe yimantyi vase Ngqainakwe u Mr. T. King, waligweba engabuzanga nomteto wendlela yalo nase zinkosini, ngonyana womti u Mona. Kutiwa makangandli lifa kuba engowerexe, asuke agwebe ke yena u King. Asazi nokuba lo King uzalana notshaba Iuka Mabandla sinina. Yena umntwana ngunyaua ka Mona.

Naye lo King wase Mamfengweni usa- gwebe u Xala Zazela, ngendlela yokuti u Mr. Pottor abiyele umhlaba ozi akile ezintandatu ati akayivumeli lento, suka baposane emantyini ku King, ati ukugweba kwake niqelile, Maxosa, niba kuseleliya xesha benisiti kumlungu zisa okuya nenze ngentando yenu. Libhenele Entlambe nelo.

Ukuteta okukulu kwe *Sigidimi* okubhekisa ku Mamfengu, siyakuva.

Imvula inile apa e Gcuwa nge Cawa ye 15 November. Inkoliso yabantu iti koda kugqitywe ukulinywa, ne Gcuwa linamanzi kakulu.

Indlala yona kutiwa inamandla kakulu ngapa e Mbashe, kulendlela isinga e Mtata, sebebaninzi ekuke kutiwe bawile, suke bancedwe kukwenzelwa isidudwana esishushwana, asuke apile umntu.

Umfo ka Stanford yimantyi yenene madoda! Ute akuqonda ukuba kunzima kwesi sake isiqingata, wati mabati abantu abasebenza indlela bapume kuzo zonke inkosi, inkosi ikupe isihlanu sabantu ukuze ekupeleni kwenyanga umntu amnkele ingxowa yokutya, ngokuba umntu angezabasayifumana ngoku ingxowa ngomamnkelo wenyanga enye.

Okunye u Mr. Stanford utenga ukutya ezindaweni, abati ku Mamfengu abaneli £1 6s bafumane ingxowa yembewu izele, kanti ezivenkileni yi *£2* 10s engati itshipu. Ngaba ke abanumzana abafanele ukuhlala pakati kohlanga Iwetu.

ABALIMI NA BARWEBI.

E-MARKENI.

E.QONCE (December 1).

Ihabile, 1/3 to 3/9 ngekulu Itapile, 9d to 5/ ngesishuqulu Umbona, 15/ ngekulu

Amazimba, 9/ ngekulu Irasi, 3/ to 4/3 ngekulu

Imbotyi, 12/ to 20/ ngekulu Inkuni, 9/ to 25/ ngeflara

E-KOMANI (December 1).

Umbona, 10/ to 12/6 ngekulu Irasi, 9/ to 11/ ngenxowa Ibabile, 2/9 to 4/3 ngekulu Itapile, 7/ to 14/ ngenxowa Umgubo, 13/ to 15/ ngekulu Inkuni, 20/ to 40/ ngeflara

E-ALVANI (November 27). Irasi, 11/ to 12/6 ngenxowa

Do. eluhlaza, Id to 4d ngesitungu Ibabile, 2/6 to 4/ ngekulu Inkuni, 19/ to 25/ ngeflara Umbona, 18/ to 20/ ngenxowa Umgubo, 26/ ngenxowa Itapile, 14/6 to 15/6 ngenxowa

WEDNESDAY, DEC. 2, 1885.

ADMINISTRATION OF
JUSTICE.

A

FTER the dreadful revelations
in connection with the Great

State Trial, on which we enlarged
in these columns last week, we fully
expected that Mr. Maasdorf’s sense
of honour and self-respect would
lead him. to resign,; or, failing
which, that the Ministry, if careful
to remove even the slightest cause
of suspicion as to the even-handed-
ness of the administration of Justice,
would either courteously ask the
present incumbent of the Solicitor-
General’s office to resign, or dismiss
him from so responsible a post. In
connection with the part played by
Mr. Maasdorp in the preliminary
stages of the Pelser case, there
appears to be a link which seems to
have been entirely overlooked by
the Press, and which did not come
out in the trial. It is an essential
link, especially in determining the
amount of blame due to Mr. Maas-
dorp as regards this baleful failure
of justice. Emphasis has not been
given to the fact that on the pre-
liminary examination held by the
magistrate the Solicitor-General at
first decided to indict for culpable
homicide. Soon after the Attorney-
General wired asking for informa-
tion relating to the stage the case
was in. The Solicitor-General
wired to Cape Town to say he had
indicted Pelser as above. Later
on Pelser makes a deposition
entirely different from what he had
said previously before the magistrate,
and without any additional evidence
Mr. Maasdorp writes to the magis-
trate that he had changed his mind
and had come to the decision not to
prosecute. This is not until the
question of the removal of the trial
from Burghersdorp has been mooted,
because excitement ran high in that
district. But, for pointing out what
had struck the Solicitor-General
himself, Mr. Maasdorp runs the
Rev. Mr. Don to the ground. There
can be no doubt that after these
disclosures the honest and intelligent
inhabitants of the Colony must be
oppressed with a sense of a certain
amount of insecurity in the conduct
of the prosecutions in these districts.
 Speaking for our countrymen our
faith in Mr. Maasdorp is much

shaken, and so, we presume, is the faith of every sensible Englishman. Under these circumstances Government would be consulting the dignity of their high and responsible position in this quarter of the British Empire in immediately displacing Mr. Maasdorp.

It is just possible that the time between the conclusion of the trial and this is not sufficient for the necessary correspondence, supposing that action in this direction has already been decided upon, and it would evidently be unfair to the Ministry to condemn them without giving them a chance In any case let us hope that no time will be lost by the Government to restore the confidence of the public in the pure and equitable administration of Justice in the Eastern districts.

That a reform in the system of criminal procedure is necessary seems to be pretty well agreed; and we are inclined to think that it should be in the direction indicated in the following excerpt from *Het Volksblad: —*

When the prosecution of criminals is, and remains in, such hands it is time for the legislature to intervene, and to declare that in future it shall no longer be left to the discretion of the Attorney-General, Solicitor. General, or any other Public Prosecutor, to decide whether a man who has killed another shall or shall not be prosecuted. It is time to enact a law which makes it compulsory that every single case of homicide shall be brought before a jury, so that that jury, having heard the evidence, may decide whether the accused is guilty of murder, culpable homicide, or assault, or whether having acted in self-defense and having justifiably killed his assailant, he is entirely inno- cent. Surely, killing a human being is not so very trifling a matter that it will be con- sidered a hardship when, without distinction of nationality or colour, everyone who has resorted to this extreme course, is put upon his trial. Men should be made thoroughly to understand that when they choose to take the law into their own hands they do so at their own risk, and they should be taught also to entertain more respect for the sanctity of human life, and be brought to understand that it is no light thing to shoot down any fellow creature whom they suspect, or who trespasses upon their land, or who even has actually committed a theft.

And when this compulsory prosecution of every homicide shall have been determined by law, then we shall no longer have a Sweetman in gaol for shooting a Kafir, while a Botha who shot another Kafir is at home, and exempted from prosecution, nor will there be room any longer for the anomaly of a Pelser, indirectly found guilty of murder by a jury, being at large and apparently as safe and secure as the Attorney-General himself.

MR. DE WET AND THE
NATIVES.

T

HE high-handed manner in
which some of our country-

men have been handled by the
Government in the matter of the
removal of the Glen Grey Natives,
may well cause Natives throughout
the country to be apprehensive.
This is evidenced by proceedings at
Queen’s Town last week in connec-
tion with Mr. De Wet’s presence
in that town. A large number of
our people from the adjoining
Native reserves—Lesseyton, Kama-
stone, and Glen Grey—assembled
in the Hexagon to ascertain what
the Government' policy is towards
them. Mr. De Wet, with the occa-
sional sour temper for which he is
noted by those who, like the present
writer, are intimately acquainted
with him, unceremoniously sent the
Glen Grey people home, saying:—

I believe that all of you have received
notice from your magistrate that I shall be
at Lady Frere on Friday to meet you there
at a public meeting, and that being so it
appears very strange to me that a large num-
ber of you appear here to-day. I should
like to know at whose invitation you come
here. You pass by your own magistrate and
you come here with an object which at the
present moment I know nothing of; but I
can surmise what that object is. Somebody
must have invited you to come here, and I
should like to know who that somebody is,
after you knew that it was my intention to
have met you in Glen Grey. I have too
much to do to-day, and I cannot listen to
the Glen Grey Natives here—they should
have never left their own magistracy. That
was the proper place for you to represent
your grievances if you had any, and not come
into Queen’s Town without the knowledge
of your magistrate. To you, people of Glen
Grey, I shall therefore now say good-bye for
the present, until Friday, but the people of
Kamastone and or Kraal can meet me after
eleven o'clock. I say again that I am always
ready and willing to listen to the grievances
that Natives have to bring to the notice of
Government, and to the Natives from the
places I have notified I would just say that
to facilitate proceedings it would be much
better that one or two people should be deputed to state the views of the whole. These
are the only remarks I have now to make.

“The Secretary,” the report continues, “then went to attend the

Bond meeting, and the Natives organized a meeting on their own “ account, and elected Headman Segenu as chairman.”

Why these people should be tied down to seeing the Secretary for Native Affairs at Glen Grey and nowhere else, and to holding their meetings with their Magistrates, who are the servants of Government, it is difficult for us to understand. But we suppose the object is to re- move the people from the fierce light of civilization and newspaper criticism into the desert, so as the better to terrorize and cajole them into submission to a dishonest policy. Such proceedings should be strongly condemned by the Press of the Colony, for once they take root in our political system there would be no guarantee for tranquility in the land.

The meeting which Mr. De Wet subsequently had with the Kama- stone and Ox Kraal people expressed its alarm at the Glen Grey proceedings. To show that the people were much concerned about the policy of the Government, they sunk all the local and sundry grievances which it is the fashion to air on such occasions “ They were startled,” they said, “ by the news that the “ people of Glen Grey were being “driven away, as they themselves “ might be affected by this action.” Mr. De Wet went into elaborate explanations of the position at Glen Grey—explanations which, in con- nection with these proceedings, have simply served to darken the subject and to bewilder the public. He protested that “during his term “of office he had done what he could “to benefit the Natives, and shall continue to do so.” As far as we can remember what Mr. De Wet has done to benefit the Natives has been of a negative character. So long as he let Natives alone he received our commendation But in every move he has simply blundered. Witness Mabandla’s case, which is a colossal piece of injustice. Witness this Glen Grey job. Witness the Brandy Traffic in the Territories.

The public are not to suppose that the removal of the Glen Grey people makes up the sum total of removals that are to take place under the resolution of the House that is being infringed by the Government. There are the Peddie people, who are at present contented and peaceable. Mr. Frost, having finished his work at Glen Grey by this time, may be about to proceed to Peddie. We sincerely hope the country will insist upon these Natives being let severely alone. This should be made clear before Mr. Frost proceeds thither, for once in, it is no easy task to get him out. It must be borne in mind that precisely the same conditions exist in Peddie as are to be found in Queen’s Town. There also we have the Bond hankering for the land of the Natives, and but for the action of the Natives at the last election we might be having Mr. Hans Bezuidenhout and Mr. Stephen Johnson as its twin Bond representatives, instead of the latter and Mr. J. Rose-Innes, who has thus effectually neutralized the position. We do wish the Press would, with its power- ful influence, protect the Natives from this ferocious Government.

Editorial Notes.

In his tour through the Border, Mr De Wet does not appear to be winning golden opinions. On the 21st November he had a meeting with the Herschel Natives, who represented their grievances, which were that Government should have com passion upon them in the matter of the collection of taxes as they were so hard up this year. Demands are already harassing the natives who do not know what to do, as stock is unsalable. They asked Government assistance in the distress they were in. Of course the Secretary could not do anything for them, and much grumbling is the consequence. At Glen Grey again Mr. De Wet signally failed to conciliate the people to his policy. His rough and off-handed manner of discussing questions with Natives is, we fear, pointing him out as a square man in a round hole in matters of Native administration.

We congratulate Mr. Harry Mtombeni on his admission to practice as a Law Agent in Seymour, and wish him all success. Mr. Mtombeni is the aspirant to forensic pursuits, whose non-admission at Queen’s Town caused so much noise a few months ago. The Aborigines’ Protection Society was, we observe from the

November journal of that useful body, already interesting itself in his case, but,’ of course, the present step is entirely unconnected with this benevolent move.

It is gratifying to observe that a strong tide of opinion is setting in among our European friends, and recent utterances indicate it, that Natives are not the un- mixed evil that people were disposed to say they were a few years ago. All that is necessary is that they should be Christianized. Writing on this subject to the Right Rev. Dr. Jones, Mr. Merriman observes: “On the whole, there can be, I think, no doubt in any reasonable mind, speaking purely from a worldly point of view, that mission work has a salutary effect on the native races. It has given them new wants and new aspirations, and has, by doing so, induced increased habits of industry, for we must not judge some mission converts by their somewhat easy- going existence without reflecting how far less work would be done were it otherwise, and we must not be surprised if the demands on their rudimentary civilization to satisfy Christian teaching have not indeed turned every convert into a St. Paul. Christian teaching has exercised a general humanizing effect on the whole mass of natives exposed to its influence.”

On the same subject, Mr. J. G. Hellier, speaking at the indignation meeting recently held at Dordrecht to protest against the removal of the Glen Grey Natives against their will, said : “ This proposed removal of the Natives from the Tambookie Location seemed to him to be only one more link in the chain of Native policy which had been initiated some twelve years ago, and was a continuation of that vigorous Native policy which had been so disastrous in its effects. Before the inauguration of this policy we had a large and thriving Native trade, which has, sad to say, been wholly destroyed. The ruin and decline of Queen’s Town were attributable to the removal and unjust treatment of the Natives thereabouts, and to the wars which deprived these people of their livestock. It was no secret that the best and most remunerative business done by King William’s Town bouses was that with the Natives residing beyond the Kei. The Native population was a mine of wealth to us: they were an army of consumers and producers. We had simply killed our very best customers by our tinkering, harassing treatment of them, and if this treatment were to be persisted in, Native trade would be a thing of the past. He spoke from experience in these matters.”

The Natives of Cradock have held a meeting to pass resolutions urging on Government to abrogate the Proclamation that has introduced the liquor traffic in the Transkei. We are glad to see that the country has not ceased to protest against this nefarious step. King William’s Town is going to hold her meeting tonight, and as the seat of an important trade with the Natives we trust it will emit no uncertain sound in condemning the Ministerial policy. We are pleased to note in his letter to Bishop Jones that a politician of Mr. Merriman’s standing in this country sees great mischief in this measure. He says: — “I may, perhaps, be allowed to express a hope that your Lordship will take the opportunity afforded by the meeting to raise a voice of protest and entreaty against the introduction of the liquortraffic into the Transkei. It is no exaggeration to say that such a step, even in its most modified form, means in the words of the poet.

Red ruin, and the breaking up of laws, and it is the duty of everyone to speak out, and to raise the strongest possible warning against a step which is in direct contravention of the policy adopted by the Liquor Law of 18S3, which legalized the proclamation of area within the colony proper, within which the drink should be sold to natives, clearly showing thereby the drift of opinion in the Legislature on this subject. It is an open question, whether by the introduction of intoxicating liquor we shall succeed in the extermination of the natives, or whether the strong vitality of the African will resist the poison as well as the Europeans have done; but it is absolutely certain that the process of inoculation into this special form of vice means misery and trouble to all of us for more than one generation, and a great increase of expense to the colony. This is the lowest possible view to take. I feel sure that your Lordship will make a much stronger protest, on far higher grounds.”

Mr. Frost positively assures Mr. Sprigg that he has not made use of compulsion. To enable our readers to test his credibility we translate what appeared in our last issue from the pen of a Tembu on the spot. He says: “As a Tembu I may say that at the first meeting he had with us at Lady Frere we could not take exception to the manner in which Mr. Frost laid the matter before us. Since his manner of proceeding has not followed his words, for when Mcwakumba, a headman, declared himself as against moving, as he was tired of the constant shifting, Mr. Frost suddenly pounced upon him and said, ‘You shall no more be a headman.’ I ask whether that is not coercion? Moreover there is compulsion in another form for Mr. Frost address- ing another headman, Cotiyana, who is now gone, said, ‘ So far as concerns you, Cotiyana, the Magistrate tells me you had been dismissed from the headman- ship because you took money from squatters on Government land, but if you can induce sixty men to go with you and promise not to repeat the offence I would give you a pass and you would be a headman at Qumbu.’ ” The writer concludes by saying: “The fact is that the people have ceased to believe in anything. They argue that if they do not go their stock will be confiscated, otherwise why are we pursued into our homes even after expressing our unwillingness to go at a public meeting?”

Basutoland Notes.

[from our mosuto correspondent.] Morija, Nov. 26, 1885.

We were sadly disappointed on learning that His Excellency the High Commissioner had decided upon not visiting

November 2, 1885.] IMVO ZABANTSUNDU (NATIVE OPINION) 3