nangolufuduso xa abantu bebengxamele

ukuyirorela; ndati kubo ningayiroreli ima-

ntyi, imele ukusebenza njengoko, njengesicaka sika Rulumente, kanti noko pezu kwalomizamo yam iti ukundivuza—Pelem ungu Mngqika, akunalnngelo apa uxalisa abantu. Nto mna ndiyaziyo njengabanyuli bonke ndiyanynlwa nga Batembu, ukuba ndibaka- ngelelele inowadi zabo, ngokoke pezu kokukuba bendicinga ukuba ndinelungelo kuba ndikwangumntu ontsundu, ngapezu koko ndinyuliwe, ngako ndinelungelo njengabo bonke abanyuli.

Emva koko kusuke u Thomas Zwedala, wati, mna ndandingeko mhla ngentlanganiso yokuqala, ndifikile ekaya bate kum Abatembu befama yam, ngomso u Folosi uyakuba Be Guba. Kuse ndikwela ndisiya kona, ndifike xa afikayo komnye umzi, ebala amasimi,

ute umnini masimi, “nali iboma nendlu

yam ‘” ite impendulo, zitwale ezonto uye nazo e Qumbu. —Oh! yeka, u De Wet uyayilahlekisa intlanganiso, pendula lombuzo ngoku : lamntu wanyanzelwana nokuba watandela ?—U Thomas, ndinyamezele nkosi

ndiquba into endafika ndayibona ngawam

amehlo. —Yayinto endala kujamelene loma-

doda mabini ngalombuzo; wasele sifa na- zwana oka Zwedala, kuba amadoda akafani, afana ngendevu zodwa. Ute u Zwedala ku- ndawo ekutiwa abantu befama bafudukile, ndiyayipikisa ngesisizatu. xa abantu bafu\* dukayo bosiwa sibonda emantyini ukuya kubhala impahla yabo. —U Mr. De Wet uyifumana pi lonto? Akuko nto injalo, umntu unokuya nempahla yake emantyini wonke otanda ukukufuduka ayibhale ahambe. U Zwedala, tina lisiko esalinikwa zimantyi; kuba umntu angasuke abhale impahla yomnye umntu ngokuyiba emnke nayo, iko tina lonto apa, angavela oti akunjalo. U Zwedala akanikwanga tuba ngu De Wet, usuke wamana embeta emlonyeni, kuba ku ko amatumba ebeza kugqabnka entsebenzo ka Folosi.

Kusuke u Kalipa wati, mna nto nditeta ngayo ngabantu befama yam abangazange bacela nakufuduka, abasuke banikwa isaziso sokuba maze bati bakugqiba ukuvuna babatube, kodwa besala bona, yiyo ke into enditeta ngayo ezintlanganisweni.

Kusuke u Mankai Tabata wati, nam ndi- nabantu abanikwe kwa isaziso esinjengeso sakwa Kalipa, ababantu babefudusiwe nge- laxa lokufuduselwa uloliwe, abantu besikolo sakwa Ndonga, baza banikwa indawo ngasentla ko Ndonga, kwatiwa mabalime bonwabe kona ngu Mr. Driver no Saner, wabuye waleka, bada bakubela ; namhla ute u Folosi kubo “ zeningabuye nilime nakugqiba ukuvuna, niyakumnka paya, yibani nifuna indawo ngako Ngcuka no Bungu, sekugqi. tyiwe utatyatiwe lomhlaba, u Driver wona ukunisusa ku Ndonga, abuye anibeke kwaku Ndouga.” Bate abanye senze ntonina, ute akutshiwo ukutiwa kuko nto niyenzileyo, bate bona kugqitwe nabanina ke kuba aku- tetwanga nati; ute senisemva. Maze nibhale impahla yenu nentsapo zenu; bate bona asisokuyenza lonto, asivumi kufuduke. Ute ku Mankai uze ubhale impahla yalamadoda ati wona akakuyenza lonto. Ayibhale impahla yetu singamnikelanga. U Mr. De Wet, adiyivile into etetwa nguwe Mankai, ke ababantu bakufupi nomda wabelungu knyaku. hlala kuko izipitipiti namatyala, ke ngoko kulungile ukuba bafudulwe bafunelwe umhlaba onje kwangalowo, ndakutsho imantyi ize ibafunele umhlaba olungileyo olingana nalowo. Ute u Mankai bati baxolile ukwenzelana umda nabelungu kunokuba bafuduswe. Lanyatelwa ngenyawo kwatiwa imantyi iyakubafunela enye indawo; oku lomadoda inyembezi zipalala yonke lemihla; ekubeni enjenje u De Wet.

Emva koko kusuke enye yalamadoda u Stofel Nell wati, bendingazi mna ukuba u Rulumente uyaxoka naye, uteta futi kuba u Sauer wayete, anisokubuye nifuduswe. U Mr. De Wet, wavetenina pofu ukuba wayetshilo ukuze e Palamente angateti, kuba iyinto embi ukwapulwa kwezitembiso.

Emva koko kusuke iqela labafuduswa ugo- kwabobema pambiko De Wet, bezisa izikalo zabo, abamnkelwa bona ekuvalweni intla- nganiso. Wesuka u De Wet wayala, wabuya wakwela pezu ko Pelem, wamenza, wateta ngento ezimana zisindwa yimizimba yazo zingenawo nomsebenzi eziwenzayo. Pelem ubuteta ngamadama nemijelo, unedamana wena, lipi? Apo ndihlala kona. Pi kona? e Agnes. Ndakuza kulikangela. Ndingauya.

Pezu kwako konke ekubeni besiye sisiti sisa izikalazo zetu kubawo wetu sifumene izidubulo, nokunyeliswa okubi. Unga umfana ka Pelem akangetyafi, wanga angalwela uhlanga pezu kwako konke oku, akangele azi ukuba umhlaba ulaulwa zi Africander Bond.

Bapina o Saul Solomon, no J. J. Irvine no Innes? Yinina ukuba kuti cwaka? Upina u Kumnkanikazi? Sayana yinene ekutsaleni inqwelo; woyisiwe yinenena nga Mabhulu. Zizwe ezintsnndn funani imali kukutshwe amadoda kwizizwe ngezizwe, e Lnsutu, e Mampondweni, kwa Gcaleka kwa Ngqika, naku Bahlambeli kuwelwe ulwandle, kwenziwe iqinga lokugqibela, kuyiwe ku Kumnkanikazi, sand’ ukubuya ngokutsala inqwelo. Lamadoda oxela kwamhla mnene ukuba akusipata ngesandla esomeleleyo (strong hand), ati azintshaba zemvelo zomntu ontsundu (natural enemies of the natives).

Nge 2 December 1/2 past 2 p.m. kudibene  
e Komani i *Pioneer C. C.* (eyiyeyabantsu-  
ndu) ne *Criterion C. C.* (enye kwezama-  
gwangqa), lomdlalo ngowesibini. Kuqala  
bakutshwa abantsundu. I Conquering  
Match izakubehla idlalwe.

Iposwe ezi *wikitini* imidaka; kungene  
into ka Kinner neka Johans—waziti run  
out u Kinner engenzanga nto; kwaya  
into ka Ligalagala, kute kungekaqondwa  
kweviwa ngesitonga se zayo zici-  
twa ngu Lamont; kuye into ka Ngece,  
eyati kuba ilitemba kowayo kwankwa-  
ntywa zakucitwa iwikiti zayo ngu Lamont  
ingekenzi,no *one* lo. Kuye into ka Ti-  
kana, yati iyafika yabe iqongqqtwa into  
ka Johans ngu Daniels nge wikiti. Ku-  
ngene u Niven Gasa (Acting Capt.) wati  
ngomsindo omkulu. esiti makayiti hlasi  
—kanti uvifaka ezandleni zika Falken-  
burg (Long Field off). Kusiwe u Tommy  
Nongalaza, wati uyafika lapela ku Tikana  
ixesha kwangu Lamont, isikora singeka-  
gqiti ku 10.

Avakala eduma Amangesi—ateta aka-  
fihla, ati: ikwalelezolo; kwabe kubona-  
kala nakwintsundu ukuba akukulunga  
nto. Kutunyelwe oka Nukuna—kute  
kweyesitatu i over begixelwa nzima ngu  
Lamont no Daniels, bemi lusizi, baqala  
bayibona—bayibeta ngolunya—akwabiko  
mntu wonwabayo efildini—basitata isi-  
kora ngexesha elifutshane basibeka ka-  
ncinane nganeno kwekulu—ngokusuka  
u Nukuna ayitate ayokuyiti gxwa ku  
Falkenberg (Long Field) wapuma enze  
62 ngehlobo oluncomekayo. Kuye u  
Fatu Sixishi—wacitwa kwaoko ngu La-  
mont. Balandela u Sturman no Gcweka  
—bengenzelwa xesha ngu Daniels. Ya-  
buya into ka Nongalaza no 29 and not out  
idlala kakuhle kanye. Saba yi 137 isikora  
sisouke. Amangesi kwi. innings yawo  
adlale kakuhle, ngakumbi o Daniels bo-  
babini no Gardner, bapela benze 101. Ba-  
ba badliwe nge 36. I fielding yabamnya-  
ma i bowling ka Ngece yayilungile.  
Ngokupela kwexesha kwagqitywa nge  
innings ngazinye. Nanzo izikora:

PIONEER C. C. (NATIVE).

FIRST INNINGS.

Peter Kinner, run out ... —

Tali Johans, h J. Daniels  
Martin Ligalagala, b Lamont ...  
Charles Ngece, b Lamont  
Joseph Tikana, b Lamont ...  
N. Gasa, c Falkenberg, b Daniels  
T. Nongalaza, not out ... ...

R. Nukuna, c Falkenberg, b J.

Daniels

Fatu Sixishi b Lamont

I. Sturman. b J. Daniels

M. Gcweka, b J. Daniels...

Byes

Wides

Leg-byes

No balls ...

Total...

ABALIMI NA BARWEBI.

E-QONCE (December 5). Ihabile, 3d to 3/3 ngekulu Itapile, 6d to 4/ ngesishuqulu Ibotolo, 4d to 1/ ngeponti Umbona, 14/ to 15/9 ngekulu Amazimba, 6/ to 8/ ngekulu Ibrani, 5/ ngenxowa Umgubo, 13/6 to 14/1 ngekulu Inkuni, 5/ to 21/ ngeflara

E-RINI (December 5). Inknni, 14/ to 21/ ngeflara Ihabile, 3/10 to 4/3 ngekulu Umbona, 12/6 ngenxowa Umgubo, 28/ ngenxowa Itapile, 4/ ngenxowa

E KOMANI (December 8). Umbona, 10/ to 12/6 ngekulu Ihabile, 2/9 to 4/3 ngekulu Ibran, 7/6 to 8/6 ngenxowa Itapile, 7/ to 14/ ngenxowa leritiyisi, 6/ to 9/ ngesishuqulu Umgubo, 13/ to 15/ ngekulu Inkuni, 20/ to 41/ ngeflara

E-MONTI (December 7) Itapile, 2/ to 5/6 ngenxowa Umbona, 15/ ngekulu Inkuni, 5/ to 15/ ngeflara Umgubo, 12/9 ngekulu

E-MARKENI.

E CUMAKALA.

December 9, 1885.J

IMVO ZABANTSUNDU (NATIVE OPINION) 3

IBOLA E KOMANI.

WEDNESDAY, DEC. 9, 1885.

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... 29

... 62 ... 0 ... 1 ... 0 ... 30 ... 6 ... 2 ... 0

137

CRITERION C. C. (EUROPEANS).

FIRST INNINGS.

1. Lamont, b Kinner

V. Gardner, run out

1. Daniels, c Kinner, b Ngece ...

T. Daniels, run out

1. Fuller, b Ngece

O. Morgan, b Ngece

F. Whitson, c Johans, b Ngece...  
J. Fisher, b Kinner

A. Falkenburg, b Ngece

1. Peveritt, b Ngece

J. Daniels, c Nongalaza, b Fgece

Byes ...

Wides

Leg-byes

No balls

Total

o

*42*

19

10

0

<1 0

3

4

0

0

15

1. 0

3

101

Indleko ka Rev. J. D. Don.

Imali esevitunyelwe k iti ngabantsundu  
ngaleveki likunceda kwelityala yile :—

Mr. James Gontshi 0

Mas. Davidson Don Tengo-Jabavu

Mr. D. Kalaka (Basutuland)

„ Daniel Gudula

„ Jacob B. Jabavu

Miss T. Khunome (Basutoland)

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PARLIAMENTA RY REPRE-  
SENTATIVES.

“ELECTOR,” a correspondent of the *Queenstown Representative* furnishes us with a  
text for this week’s leading article.  
Dealing with an insinuation by a  
contemporary that, after all the  
political excitement which has taken  
place in Queenstown during last  
month, and of which Mr. John  
Frost was the nucleus, the very  
people who have been loudest in  
condemning that gentleman would  
vote for him to-morrow with ovine  
sequacity—“Elector” proceeds to  
point out the want of interest exhibited by some members to the  
interests of their constituents. In  
view of the special case of Queen’s  
Town the writer observes:

There is Mr. J. P. Bertram, who was  
elected almost solely by the Native voters.  
Where was he during all this excitement  
that has been troubling the Native mind?  
Is this showing his gratitude to his Native  
electors by staying away from them? Why  
was he not to the fore, trying to use his  
influence to soothe the agitated minds of  
the Natives?

This aspect of the question is generously referred to “the Editor of  
*Native Opinion”* and with much  
alacrity we accept the offer.

It is only too true that the Native  
electors of this country have for  
many a year assisted in the return  
of members for Parliament in complete ignorance of the gravity of  
the step that they were taking; it  
was enough that they were treated  
to a good dinner on the polling-day  
after having been regaled with  
promises of sweet things that would  
be done for them—promises which,  
however, would or could not be  
fulfilled. Then, the Native would  
with an equal mind vote for a  
Sprigg or a De Wet in preference  
to a Solomon or an Innes or a  
Berry, provided the first two gave  
them the chaff we have just mentioned. No one need be surprised,  
therefore, that on this account the  
“ Native Vote” simply became a  
bye word. Then—and we acknowledge with shame that it is so in  
certain districts now—to the Native  
voter the white man was merely a  
white man be his views on Native  
Affairs what they may. We should  
be too generous, indeed, if we  
denied our white friends some  
amount of blame in this respect.  
How often have white men voted  
for men on other grounds than those  
alone dictated by prudence and  
honesty? We do not remember  
that Mr. Frost has ever done  
anything for the Natives, to  
mark him out as one specially  
suitable to be the receptacle  
of their confidence. It can-  
not be said that he had drawn men  
unto him by brilliancy of any  
description—whether oratorical or  
intellectual. But gentlemen of  
parts, of Dr. Berry’s stamp, have  
been repeatedly passed by whenever a suitable person was wanted  
to speak in the name of Queenstown  
in Parliament, and Mr. John Frost  
caressed by both Englishmen and  
Natives. In this Glen Grey business Mr. Frost has sold them for  
a mess of potage. And while at  
Queenstown they are open-mouthed  
with astonishment at Mr. Frost’s  
doings, those in the country who  
have been trying dispassionately to  
examine the current questions for  
themselves were not a bit surprised at his playing the part  
he has. If the result of  
this remarkable betrayal of constituents by members be to open

unusual for Colonial politicians to do. To all appearances politicians in this country are politicians during the session of Parliament. The Parliament prorogued they no more regard themselves as having representative responsibilities any more than a chimney sweep does. Affairs may be complicated during the recess : what matters it to our politicians so long as they are look- ing forward to the time when they will unburden their souls in their places in Parliament assembled, quite oblivious of the trite proverb that there is under the sun such a thing as “locking the stable after “ the horse has been stolen.” Cape Colonial Statesmen do not seem to understand that to be of use their eloquence must be employed at the right time: and that effect is produced by striking the iron while hot. Here is Mr. De Wet taking exercise from humdrum official duties by snubbing and insulting the Natives in Herschel, Glen Grey, and Emigrant Tembuland, souring the Native mind by unnecessarily de- grading and disgracing the heads of their society by dismissing, re- instating, and re-reinstating them. Here are treaties with the Imperial Government with respect to the sale of spirits in the Native Territories under the Crown torn up, and no voice of warning is emitted by those whom the people have chosen to watch these things. Had Mr. Sprigg or Mr. Schermbrucker been in Opposition while the country was being stirred up to such excitement by the Ministry we may rest assured the latter would not have had it all their own way For this we have ever admired these two gentlemen for their comprehensive grasp of the principles of Responsible Government in a coun- try where they do not appear to have found congenial soil. Mr. Rose-Innes by coming round once every year to meet his constituents is, we must acknowledge, following a commendable practice, well established in the old country; but in politics the choice of time for airing one’s views is everything.

perty be seized. But what has been done at Keiskama Hoek, read by the light of the law, is strange, but the people will charge all this to the Sprigg-Schembrucker Government, and it must be speedily made plain that even the present ministry will not meekly bear the sins which cannot be justly laid to their charge.

Along his course towards Pondoland Mr. De Wet seems to be out-Heroding Herod by his treatment of the natives, and for that matter of all white people who do not happen to be members of the Bond. An account of his doings at Cala is given in the *Frontier Guardian* from which we extract the following:—During his visit to Queen’s Town the conduct and behaviour of the Hon. Mr. De Wet were overbearing, if not insulting; but at Cala he appears to have as good as taken leave of his senses altogether, to judge by the reports which reach us of his, to use a very mild term, eccentric doings there. The Tambookie Chieftain Gecelo (who was until the last outbreak in these parts the undisputed owner of the whole tract of country now known as the Xalanga District, of which land he was dispossessed after the cessation of hostilities, and which land was subsequently sold by Government to Europeans, *one farm* being reserved for Gecelo and certain of his followers), hearing of the visit of the Secretary of Native Affairs, rode into Cala at the head of a number of his followers to interview that gentleman. Judge of Gecelo’s surprise when he was publicly informed by Mr. De Wet that he had no right whatever to make such a public entry, —that he had been deposed by Government and was no longer a Chieftain —and a lot of other clap-trap. Poor Ge- celo! After losing your land, you thought you would nevertheless show your loyalty and respect to the Head of the Native Department, and this is how you were snubbed for your pains!

Correspondence.

Editorial Notes.

We are glad to say that there are many of the natives who may be said to be through the ordeal of starvation. In almost every district people have been saved by the wheat crops which are now being reaped. There are parts where the crops are not as heavy as was at first expected on account of the fickleness of the weather. The crop of potatoes which our people were wise in planting has now come to their salvation. It is somewhat early to speak confidently of the maize and millet crops which though at present looking well may at any time suffer from a reverse of fortune. For the first time natives have this year extensively gone in for the cultivation of other than usual Kafir-corn and maize seed and we fervently hope the lessons of the drought and distress will not be lost upon them.

[ngumbhalEli wetu]

Imantyi yase Cumakala apa namhlanje ibipengulula ityala lika Enoch T. Mabengeza, unyana omncinane ka Mr. Tonyela Mabengeza umkokeli obekekileyo waSe Wesile ose Zeleni. Umfana lowo utene qwe nepakupakwana ekutiwa ngu Charles Henry—bakwela amahashe ka Willy Mcaka, umyeni wentombi ka Mr. Jonas Mabuya—ekutiwa ke bawabile bawatata e Qonce estalini bazakubanjwa bewakwele e Nqatosi.

Ngezindawo zidlulileyo besinentlanga- niso ezimnandi kakulu apa e Kubusi zokutandazela imvula—yana ke imvula. Ngoku ezimiyo intlanganiso zezesifo ekutiwa yi “ngumbane.” Ngomso siya ku Njajula nje ukuba akatete no Tixo wetu asixolele ngesisifo—singcwaba lemihla.

Ezababaleli

IBANGO LOBU “CHAMPION.”

Nkosi Mhleli wendaba, kwelingapambili kwamabini kwelipepa lako, kubonakala impi eti “iyeyona Champion.” Kwelingapambili kwelo, kwakubonakele enye impi eyati ikwa yi Champion. Ma-bini ke amaqela azibiza ngelogama.

Kum nkosi, lendawo kufuneka icacile, ngokuba iyalukuhla. Ukuba lempi ivela namhla yeyona Champion, kwakutenina ukuba ingapiki mhlamnene, kwelokuqala iqela? Besisiva, sisazi tina nge Champion enye, zingembini!

Ndim

VBla Ndivele.

the eyes, not only of Queenstown I  
but of other districts similarly circumstanced adversity will not have  
been without its uses to the Colony.  
Let more care be exercised in the  
choice of candidates, let capable  
men alone be sent to Parliament,  
and we shall be spared such spectacles as it has been the misfortune  
of the country to witness at Queens-  
town.

As regards the silence of the  
Hon. J. P. Bertram, M.L.C., we  
do not think he has done anything

A large and representative meeting was  
held in this town on Wednesday evening  
last in the Town Hall to express the  
feeling of the town on the matter of the  
removal of restrictions to the sale of  
brandy in the Transkei. The proceedings were hearty and were pervaded by a  
tone becoming the town of King William’s  
Town considering that its interests are  
interwoven with those-of the frontier and  
Transkei natives. Mr. Irvine struck the  
key-note in an earnest and lively speech  
in which he exposed the worthlessness  
of the arguments advanced by those whose  
misfortune it is to defend the ministry  
in this shameful business. He deprecated  
Government by Proclamation which has  
produced much mischief in the past and  
correctly observed that if there had been  
a discussion in Parliament before the  
Proclamation which resulted in the  
Basuto war was promulgated that war  
would never haye taken place. So with  
the Liquor Proclamation. Mr. Dyer,  
M.L.A., dealt with the constitutional  
aspect of the question and contended that  
there was no urgency, and the ministry  
might well have ascertained the opinion  
of Parliament before violently changing  
the settled policy of the country. Mr.  
Baker was happy in his reference to the

supiueness of the farmers who had much  
to lose under the proclamation, for  
farmers are being exasperated by the  
class of natives that fritters its time at  
way-side canteens and which must live  
by stealing from them. The Revs. J. D.  
Don, B. Ross and H. Gutsche dwelt upon  
the moral aspect of the policy, and it is  
a remarkable fact that so vast an audience  
should be unanimous in its condemnation of the Proclamation.

The communication published about  
doings in Keiskama Hoek calls for the  
immediate attention of Government. The  
law does not allow Collectors to get out  
of the people what they please. It clearly  
states that they get their pay from Government and it is when people are not  
willing to pay that they must be sued in  
the ordinary way or some of their pro-

HUT TAX ARREARS AT KEISKAMA  
HOEK.

To the Editor of *Imvo Zabantsundu.*

Sir,—The collector of this tax among  
the Natives of the districts around Keiskama Hoek has been issuing demands for  
immediate payment, and charging over  
and above the Government fine of 2s.—  
which is generally understood to represent  
6d. for Government and Is. 6d. for collector’s services—an additional 5s. on account  
of “ demand and collection.” It is not  
surprising, therefore, that the Natives  
have been severely exercised in their  
minds with regard to the Government.  
That a tax of 10s. should be augmented to  
12s. because of being in arrear, is sufficiently serious to the Natives at a time of  
extreme distress without any aggravation.  
But when it comes to their being mulcted  
of an amount of 5s. in the way of charges  
upon a tax of 12s.—originally only 10s., of  
which last it is exactly *half—* it must be  
Conceded that the last straw has been  
added to the camel’s back. Mr. J. J. De  
Beer, the collector, has recently figured as  
*a friend of the Native* in connection with  
a petition to Government for a supply *of*seed-corn. From what a pinnacle he has  
fallen ! A feature in this hard case—a terribly hard one for the Natives—is that  
while pocketing 17s. for one year’s, 29s.  
for two year’s, and 41s. for three year’s  
arrears, he gave receipts only for 12s., 24s.,  
and 36s. respectively. What reflections  
must have arisen in the mind of the shrewd  
Native !

The excitement among your country-  
men is naturally very great, and in their  
interest, never at any one point more  
sorely tried, I implore the help of your in-  
valuable newspaper; for through your  
agency the Native mind can be most  
effectively reached.

Summonses have been served on De  
Beer—a law agent and auctioneer resident  
at Keiskama Hoek—for recovery of such  
over-charges of 5s. as have been paid by  
the Natives. It is believed that Government will repudiate the conduct of their  
collector, for they are not answerable in  
the slightest degree, the whole having  
been done without their knowledge. But  
the mischief by this time working in the  
Native mind requires strong measures and  
speedy if an impression unfavourable to  
Government has to be erased. Not but  
what their escutcheon is safe enough in  
the long run from such contamination.

The Headmen of the locations express  
themselves as having a grievance with re-  
gard to not receiving the usual intimation  
and warning about the date when the tax  
would be over-due. It would seem that  
it has been customary to send for them,  
and, thus considerately bring to their per-  
sonal knowledge the day of expiry. Should  
this prove to be the case an ugly question  
suggests itself, viz., why a departure from  
this friendly custom has taken place at  
this juncture? For Government seek  
their own just, revenue, and are too dis-  
criminating to be greedy of odious fines.

I am, yours, &c.,

A European Well-wisher.  
November 28th, 1885.

King Win’s Town, 7th Dec., 1886.

To the Editor of *Imvo Zabantsundu.*

SIR, —Will the Imperial Government be long in silence while the native are distressed ? The native can be killed and there is no law to bring the murderer to justice. Why can this man be now quiet at home? When the Transkei came under Colonial Rule, the Government made promise that brandy should be kept out. By special Proclamation that promise was broken. How is it that the promise is broken? Who is it that can and has broken that promise? The natives are driven about from one station to another. Why is this? Why is it that the Government wants the Glen Grey? Why is it that the native is a liar and agitator because he tells Mr. De Wet the truth? Is Mr. De Wet a gentleman and honourable to speak like this ? Must the native believe in Mr. Maasdorp, Mr. Sprigg and Mr. De Wet ? The native can believe in the Imperial Government. Will not the Imperial Government come again to give the native justice?

Enquirer.