The annual report of the Super-
intendent of **Location** which, we
observe, was laid on the **table** at the
Town Council **meeting** **of** Port
Elizabeth on the 25th **January** last,
gives another’ version - the origin
of the riot of March last Mr. Mac-
pherson as a rule **cares** very little
about what he does **and** what people
thought about it, **and** **why** should
he care about what he **says** “The
ring leaders,” he **says** in the last
riot were local preach old school
Natives.” Then all **the** evidence
upon which the **this** **men** were
sentenced was false. **why** were
the local preachers not **arrested** and
punished? We trust the Native
Christians of Port **Elizabeth** will
insist that these men **should** be pro-
secuted or that Mr. .**Macpherson**
should make a public withdrawal of
the statement if he cannot prove it.

Editorial Notes.

A large concourse of **our** people assembled on the **morning** of the 31st January, 1888, in **front** of the Civil Commissioner’s office. the occasion was the sitting of the **Court** to adjudicate ‘ upon claims for registration sent in by some 235 Natives—claims w hich had been rejected by the Field Cornel in the first instance. ‘ Mr. R. W. **Rose-**Innes was retained by the Secretary of the Native Vigilance Association to appear for the Natives, of whom the tol number of refused claimants consisted. Mr. Thomp- 1 son’s Ward (Mount Coke) was taken first. Twenty **native** came **before** the Civil Commissioner for review from this Field- Cornetcy. A good many of the claimants came late, some were rejected as they did not give satisfactory answer to questions, and only three were accepted. The second Ward (Mr. Stewart s in which are the Tamara Natives, furnish" 1 forty-four. Many from this Ward were absent. We are informed that the Civil Commission- er’s letters were only delivered to such as were present the day before that on which the Court was held. They came, there- fore, unprepared with the **patient** points of their case, and were consequently one and all thrown out. No. 4 ward came next. Mr. Crowe is field cornet of this Ward, and he had refused **registration** to eighty-two Natives. Of **these** twenty-six appeared, and proved their **claimants** From Ward No. 8, presided over to Mr. Poutz, two, the only ones refused, appeared, and both admitted. Mr. Lancreys ftield-cor- netcy, No. lit, brought ST. principally j Peelton and Izele people one from Izele appeared, and 46 **of** the Peelton applicants passed muster **three** from Berlin had been refused but as they did not turn up the applications fell through. The sum total ot the day’s **work**; was the acknowledgement of 71 Native claims, which is by no means an **considerable** number in a contested **elections**.

The proceedings of the Court, which was presided over by Mr. Chalmers, were orderly and dignified. They were charac- terized by an air of fairness — in fact everything passed off **satisfactorily** that it is with a degree of pain that duty compells us to take exception to a failure of justice which happened in connection with the hearing of William Xhotyeni’s claim. William is a well-to-do and very respectable Native residing it Zimbaba. He would, we feel sure, have proved his qualification to the franehi had he not been thrown out on “ the aliens ” dodge —for we cannot call it anything else. The mere fact that W. Xhotyeui was born in Gcalekaland, does not, we submit, consti- tute him an alien. The Court hould have satisfied itself whether or not there was an Act of the Imperial or Colonial Legis- lature by which **Xhotyeni** had been natur- alised for the purpose ot the **constitution** Ordinance. That such an Act exists, we, for our part, have no **manner** of doubt; and we are sorry **Xhotyeni** was thrown out on nothing stronger than the slender statement that he was burn in Gcaleka- land.

**cated** pupils, who are worse than those
who have received no education what-
soever. It would be better on the whole
if this instruction were rescinded.

Mr. Charges Vincent, a resident of the Orange Free State, writes to the *Friend of the Free State,* and enters an earnest protest against the conduct of the Republican Government in stolidly refusing to assist the efforts directed towards educating the Natives. What native Schools exist in the State are entirely dependent upon their own re- sources. In the Estimates for the year 1887-88, Mr. Vincent points out that, the ordinary Quitrents are estimated to yield £15,Ct , and the ordinary Hut-tax £11,200. On the education of white children the Government spend £12,500 per annum, and on the education of the Natives *nil.* Well may Mr. Vincent ask fair-minded persons whether this is right and just; and whether Government has any more right than a private individual to receive money from Natives without giving value for it. For it is apparent that there are no special responsibilities under- taken by the State Government towards Natives although they take their money in the shape of the Hut-tax.

The Rev. Charles Pamla had, on Monday last, an interview with Mr. Schermbrucker, the Commissioner of Crown Lands, on the subject of indivi- dual titles for Native holdings. The

Commissioner gave a patient hearing to Mr. Panda’s representations and

indicated some scheme whereby the individual occupation of Natives might be recognized by Government. The initiative, it would appear from the Com- missioner’s remarks, remains, as it has al- ways remained, with the natives, who have only to say that they are ready to have their occupation registered and the thing is done. It is a question as to how long it will **take** them to understand the ad vantages of having a registered title.

Referring to this interview, the Editor of the *Watchman,* who again stood sponsor to the Rev. Charles Pamla, takes credit for the fact that, Mr. Pamla “ has not been deterred by the unhandsome and cynical criticism to which he has been subjected by some of our contem- piraries for the step he took in interview- ing the Prime Minister of the Colony, chiefly on the subject of facilitating the acquisition by natives of individual titles to holdings in their respective locations.” The *Watchman* has clearly missed the point of this criticism, which was not directed at this matter at all. Mr. Pamla drew down upon himself the hostile criticism of the press of the country because he, a native, expressed himself as being *not* opposed to the Sprigg ad- ministration of Native Affairs, which had by overt acts, estranged the sympathies of the natives from the Government of the country. That was all.

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (Feby. 2.) Ihabile,— 9d to 2/9 ngekulu Umbona,—3/ to 4/ ngekulu Umgubo,—6/ ngekida Imbotyi, 2/ ngekulu Itapile,—1/10 to 6/9 ngenxhowa Inkuni.—7/ to 23/ ngeflara

E KOMANI (Jan. 27)

Inqholowa,—4/ to 5/ ngekulu Umgubo,—4/ to 7/3 ngekulu Ihabile,—1/10 to 2/6 ngekulu Irasi,—4/6 ngenxhowa Itapile,—3/6 to 8/ ngenxhowa Umbona,—5/ ngenxhowa Inkuni,—16/ to 48/ ngeflara

E DAYIMANI, (Jan. 27.) Umbona,—13/ to 16/ ngenxhowa Umgubo—14 to 22/6 “

Inqholowa—10/ to 14/ “

Ihabile,—12/9 to 13/6 ngenxhowa Irasi,—9/ to 10/ ,,

Imbotyi,—15/ to 20/ .,

Isemile,—5/ to 6/ ngenxhowa Itapile,—5/ to 12/ ngenxhowa Amazimba,—9/ to 17/ „

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Nalo icam ! Nalo icam!

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bawo

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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.

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Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikoloshe..

A. J. CROSS & CO.

4 IMVO ZABANTSUNDU (NATIVE OPINION) FEBRUARY 4, 1888

Bona bawatenga pesheya awabo amayeza.

Benza amayeza arna Bhulu nemiciza

yama Xosa. Bawubongoza umzi nkuke uqwa-
lasele kulawo alandelayo, abhalwe nge nteto
yesi Xosa.

*Oka l.ENNON*

*Umciza Wokohlokohlo*

*Eka LENNON*

***incindi*** *Yamazinyo.*

*Oka LENNON*

*Umciza we Stepu {wesifo sentsana).*

*Oka LENNON*

*Umciza wamehlo.*

*Aka LENNON*

*Amafuta ezilonda.*

*Ezika LENNON*

*Inaqatana zomtshekisane.*

*Oka LENNON*

*Umciza woxaxazo.*

*Oka LENNON*

*Umciza wepalo.*

*Oka LENNON*

*Umciza wengozi.*

*Oka LENNON*

*Umciza wecesina.*

UMTENGISI

*P. H. POTTER, Toleni, Transkei.*

 **ISAZISO**

**Tina** bamagama angezantsi siyawazisa umzi okokuba
 sivule ivenkile Kulandlu ibiyivenkile yo mfi u
(Ngomti) M. KEEVY & CO.yati ekugqibeleniyano J.BIRT
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kubo NGAPAMBI KO NOVEMBER 1886, ASISOKUZE
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hlaulwa kuye ngu A. J. Cross.

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BENGENATLONI zokuti bayakubizwa izikweliti ezidala.

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MANANI KUNOKO ZAKA ZANJALO. Ukuba ufuna'
ezona

Nchawa, Amabhayi, Ityali, Nongubo, njalo njalo
zizizo.

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Ngamanani apantsi.

O Mashini bokutunga

abona batnanani apantsi apa e Koloni.

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MACLEAN SQUARE,

 **e-QONCE**

Isaziso kubo bonke
Abahambi

OFUNA indawo ebusulu yokudla, neyo-
knlala, makaye kwa John G. Kosani,

Market Square, Grahamstown. Onenkuku
zokutengisa makaqale kwakona, wofumana
amanani ase inalikeni ngazo. Qondani apo
akona— Market Square, (e Rini) Grahams-
town.

JOHN G. KOSANI.

Grahamstown,

15th December, 1887.

Mr. Solomon, we think, **made** a telling
point when in his speech at Kei Road last
Saturday, he observed, “ I know perfectly
well that the Bond is an important politi-
cal Association, and I know also that its
opinions are entitled to weight, but I, as
a Freeman, have a perfect **right** to attack
the politics of the Bond in the same way
as they attack the politics of those **who** do
not belong to it. Some people,” Mr.
Solomon continued, “have an idea that
the Bond can attack the politics of any
man who is beyond the pale of the Bond,
but as soon as any man out ide the pale
attacks the Bond, he is **charged** with
raising up race animosities It is not
some people who say this, **but** all Bond-
men and Bond politicians. The time is
come when politicians **should** not be
browbeaten by such a **charges**

The Education **Department** has issued
instructions to the effect that no inspec- ,
tion for Standard IV will in **the** future be
accorded in Native School unless fifty ,
per cent are above standard. So Teachers
must not neglect their scholars in the
lower grades to push on two or three. We
are sorry the Department has had to issue
such cut and dried instructions on such a
subject. In some schools that are under
teachers who do not **know** their work,
this regulation will **probably** work well
enough, but we cannot **help** thinking that
it will operate **injuriously** in schools
under thoroughly trained **teachers**; and
we are afraid it will tend **towards** circum-
scribing the attainments of Native pupils
unnecessarily. It is no; **often** the case
that two or three pupils **passing** on to
the higher standard, but it happens that
depletion of numbers take place in the
upper class, through pupil p issing the
school-going age, and only those pupils
whose parents are desirous that they
should get a tolerable education remain
in school. This regulation will now crush
these aspirations in parents and children
for higher things. The **gross** result of
school work being to turn out half-edu-

**GEO**, B. CHRISTIAN &. CO.

KWIZI HLOBO ZAM EZINTSCNDU.

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ISAZISO ESIKULU.

—o—

Amayeza ka (Nogqala) Jesse
Shaw.

U MR. THOMAS NGUDLE unelitye elisila kakuhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, **ama- zimba** nenqholowa. Umema umzi wonke. Usila ngenyamekokazi enkulu. **Alinam- fihlakalo** zanto lona.

T. S. NGUDLE. Kumbi, c/o R.M.O., Umtata.

E BENCUTI

(SHAWBURY).

**UMISELWE** ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo eziyelele kwi Hashi elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba **site** kanti sisegazini ; nokuba umntu sele likakasholo uyapila. Nngokukodwa i Gazi nofele xa umntu ebehliwe lihashe elingwevu nokuba sesinye isifo Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufeleni, ibotile elula 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'.

Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa nama dyungudyungu—linge mbizana 2/-, 5/-, 11/-, ne 22/. in

Aka 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 ezihleli zigciniwe.

Ukuba wena nokuba ngumhlobo wako ofavo parnbi kokuha ubhalele mhlaumbi uye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo ngemali encinane.

IVENKILE KA GREEN YABANTSDNDU. **KUZA** kuvalwa ivenkile efanele Abantsu- . **ndu** kanye e Komani. Zonke **izinto** ezifanele bona bozifumana zisisulu

**Utenga** zonke izinto ezinjengo Boya
Imfele, nazo zonke izinto ezisiwa ngabo

Unentlobo zonke zamayeza abantsundu

Yiya kwa

J. G. NICHOLSON,

*Igqweta elise* ***zincwadini*** *zakomkulu
nomteteleli wama Fandesi,*E-NGQUSHWA.

U'ungisa amafa. **Uguqula** amagama e Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku.

**Yonke** into ayi patisisweyo ifezwa ngokukauleza.

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KWA G. WHITAKER, **kwi-
venkile** etengela nentwana

ezincinane kuko, kutengelwa tshipu
kanye Umbona, nento ezinjalo,
Umgubo, neswekile njalo-njalo, njalo-
jalo.

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Magosa. am bowatunyelwa onke amayeza

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