

Iuvo Zabantsundu.

(NATIVE OPINION.)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

XABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, APRIL 8, 1887.

[No. 126.]

IFANDESI!

LENGUBO. LENGUBO.

DIYER AND DIYER

BAYAYI fandesa yonke le mpahla yabo ininzi kunene Izi Ngubo, nezanye izinto njalo njalo, kukweleliselwa impahla eninzi esendleleni eza nenqanawa. Eli fandesi loqutywa iveki ezimbini—kutengiswa ngamanani atotyweyo kakulu.

IZISULU! IZISULU!
YIYA KUZIBONELA NGOKWAKO.

Ifandesi loqala NGOLWESI-TATU 30 MARCH, 1887.

Ndalamba, Ndapel' Isoya

FOLOKOCO!

BANTSUNDU! BANTSUNDU!

"Especially" abanga pandle Yizani kudlisa nityebise amehlo-enu kule nkumba yakwa

PASCOE.

Impahla zitu ezintsha zifikile

I Tyali zika Ma—nezika Totoai, nezika Dade, ziyalala, asivuki.

Ityali zaba Ntwenyana (Uyaqonda kodwa?)

Ityali ezi lufipa—zilala "too."

Ezokutshata ingubo, nokuba ufuna iyadi, nokuba ufuna sisikelwe kuwe.

I Printi—Ikeleko—Ilinzi—Amalapu ehemp—Isitofu (siyi micako)—Iqiya ze kashemiya—Yonke, impahla itshipu ngoku ngum' mangaliso.

Esamanene ingubo esazi tungiwe.

Ibatyi ne Bhulukwe ze kodi "ebanzi."

Amanene ayasisikelwa azitungelwe ezawo ingubo ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu.

Inkumba yakwa PASCOE,

Ezantsi kwe Tyalike yama Skotshi.

Paulani, niqonde kakuhle, ngenyiposi—

Amagama ka PASCOE

AMADODA sti ngu SIGINGQI.

ABAFAZI bati ngu SILINDI.

UMTEKETISO ngu FOLOKOCO.

E-QONCE.

GEO. B. CHRISTIAN & CO.

KEEP WELL-ASSORTED STOCKS OF

Hardware and Ironmongery,
BUILDING MATERIAL,

Groceries & Oilmen's Stores,

BRUSHWARE,

PAINTS, OILS, AND VARNISHES,

Pots—Kafir Hoes—Red Ochre—Cutlery, &c.—
for Native Trade.

ROUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. KULLING,

ONYANGA NGEMITI YASE KOLONI
NEW STREET, E-RINI.

UMISELWE ngoku kodwa nku Nyanga ngemifuno yeli liwe zonke izifo esi yelale kwi Habi Elingwevu kamadoda naku makazana nokuba umntu uselelwe nokuba site kanti sise gasini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele—za umntu ebehlwe lihase elingwevu nokuba seziyo izifo.

Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufoleni, ibotile elula 5/-, enkulu 10/

Oka Kulling umncedi onyasio wezifo ze gazi, ibotile elula 3/-, enkulu 6/.

Oka Kulling umncedi onyasio wesi fana zama nkazana, akuko yaza ligqita eli lingo botile ezihamba kwi 4/-, 7/6, 11/-, ne 22/-.

Aka Kulling Amafuta Omti, umncedi omkulu enokutenjwa kwi ntlobo zonke zazi londa nama dyungandiyungu—lingo mbizana 2/-, 5/-, 11/-, ne 22/- inye.

Aka Kulling amagqana oka hlambulula igqazi, eka ngoko nto ingapuzi kwawo, ange bokisana, 2/-, 5/-, 11/-, ne 22/-.

La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngoamba ezimbiwa apa e Koloni ezi hileli ziginiwe.

Ukuba weza nokuba ngumblobo wako ofayo pambi kokuba nbbalele mblanmbi uye kwonyo indawo BHALELA ku J. E. L. KULLING woku tumela elona yaza likungeleyo ngomali encinane.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,

Sengubo nobu Qeleqele

beza Mankazana,

E-QONCE.

Ezamadoda Ihemp, 1/- 1/3, 1/6

Ibhulukwe ze Kodi, 5/-

Eze Twidi ibhulukwe, 4/-

Ibatyi ze Twidi (iqukunjelwe yonke) 6/6

Eze Twidi i Suti, 16/9

Ikeleko, 2 1/2d.

I Printi (intlobo ezintsha) 3d.

I Linzi, 3 1/2d.

Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

U BOYA

Ziheleni ezimbini ngepasi

W. O. CARTER & CO.

Bazanduluku fikelwa zosimpahla abantu ngase mantal apa:—

I-BLANKETE

Zabantu base sikolweni.

I-BLANKETE

Zama zegokazi.

I-BLANKETE

Zama zego kuba kaloku ezintlobo somali, ni zabantu kufuneka zigcilofo fudumaleyo ngobu busika.

I-BLANKETE

Zama dodana.

I-BLANKETE

Zomifojana.

I-BLANKETE

Zaba sebo sakutshata.

I-BLANKETE

Zaba amoduku tabata, Ukugqela izifo ezingeni i Blankete ziyalala ezifanele nokuba zibe, ezifanele bonke, situngelwa ngobu busika. Kwezalwa ezizaba leboya izifo.

W. O. CARTER & CO.

E-QONCE.

Nalipina Iyeza olifunayo ungalifumana kwa

E. W. WELLS,

Umpitikezi Wamayama ne Opteki,

Bathurst Street, E-Rini.

Ugcina amayeza amataba nabo ngileyo.

ELOBUTATAKA

Nezifo ezingcungcutekiaayo. Eyona ide yancama ukulungeyi

Wells' Quinine and Iron Tonic

Ixabiso 2/3 ngebotile.

KWA G. WHITAKER, kwi-venkile etangela nontwasa ezincinane kuko, kutengelwa izhipo kanye Umbona, nento ezinjalo, Ungubo, neswekile, njalo-njalo, njalo.

Isitora sase Komani

Kofana kivatso ko

NGUBO ZOKUNXIBA

Ezilungileyo sisi sula,

Kwa

CHUDLEIGH,

Ukangelane ne Town Hall,

Uhlala aha nento eninzi etengwa ngaso.

XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali

I lakwe esazi tungiwe

Izingwazi ebonjitiweyo

Iqiya ezifusha

Iimbhala, njalo, njalo

KWEZA

Kamadoda lagubo

Ei suti Zama. Zoda

Ne Bhatyi ne Kdulabhatyi

Ne Bhulukwe

Izicapo

Ne Kilibanti

Izingwazi ye Tweed neyo Zala

Ibhulukwe zokukwala, Ilogisini

njalo, njalo.

Izisi ngubo ezizanyayo ezi zolona zizokwasa zezolona.

Eyona ndlela izizulu ezi-
Aloni yaba hamba ezi-
zizulu ezi-

E KOMANI

ntywala kumandla abakuwo, pofu bengataha... Ntati kufi unntu akasakufikele ezi...

Iyapambili kwakona i Nqushwa. Ngo 15 April, unku... vesi-Elanu lweveki ezayo...

Intlanganiselo ezinje zibe zifuneka kuyo yoko isini. Amadoda amakulu mawaxoze...

Ntati kokweta ukufunda njengokuba u Bulumani... abantu abangazitatile zeku...

Umhlobo oee Monti otumele imali yase Posini... akalitomelanga igama lake.

ABAXHASI BE "MVO."

Singa singavakalisa umbulelo wetu oshaba... kumanekezazi namane akowetu...

- Miss Mdeloroba, Inspector Wilson, E. B. Matomela, Jakob Sidinane, D. Ndawo, J. Tunyiswa... D. M. Thomas (adv. & sub) Rev. H. B. Warner, E. Mbalu, J. Dalamba...

IZINA-EBHLABA E KUBUSI.

Yablangana intlanganiselo ngo-Mvulo 27 March 1887, pambi ko Mr. John Dleagzele...

Ngo 2 o'clock p.m., utate ihlalo u Mr. Chairman... lowo ugama selikankanyivo...

Ningoyiki, ningadani mawetu, u Mr. Jabavu... ngeka, ko ukuba akazi soba sikha...

Kunganiwa ngu Mr. John Gantile... kwakufikele ngu Mr. Jonas Mabuya...

Kwazi kwavunyelwana ngu Mr. Mtyapi... kwavunyelwana ngu Mr. Mtyapi...

Kade enkwa kokufuneka kwayo kwaxoze... enkwa kokufuneka kwayo kwaxoze...

womfundisi otembokileyo ukuba wovela... nati bantsundu, alwo notshaba lwetu...

Intlanganiselo iyakalhe ngomoya omnyo... ukuba buhlungu nokudaniwaka kukungaki...

Ia ngamagama amanene abeko kulo... mbizo ka Mr. Jabavu:

Awase Kubusi. John Dleagzele Chairman, Mart Mabuya, Kleinbooy Mabuya, Moses Mabuya, Philip Mabuya...

Abakwa Zidenge. S. James Kall Secretary, Mbalanga M. shologu, Zazara Sondiahe, Lubadi Sondiahe...

Abasa Zeleni. Tonyela Mbhengeze, Henry Mawunga, William Hlangisa.

Bethel School Stutterheim. Mbongo Godlo Ndamba, Nathaniel Lengalenga, Simon Kula, Andries Kibido, Hans Schoepers...

JOHN DLEAGZELE, Chairman. S. JAMES KALL, Secretary. [Ucingo oluvakalisa ukuba u Mr. Tongo-Jabavu...]

Ezababhaleli.

ISIKALO SOMZI.

Gaga Shool 29 March 1887. Nkosi Mhloeli, wendaba zamanene, ndifikele lamazwi... Ndivo Emveni umbuzo...

ABALIMI NA BARWEBI.

Emantweni wayizolo uboya obangavasa... wanga igriai barolelwa i 5d ne 5 1/2 ngeponti...

E MARKENI.

B QONCE (April 5). Ibhatalo, 6d to 1/1 ngeponti. Amaqanda, 9d to 1/1 ngeponti. Ihabilo, 9d to 2/1 ngeponti...

E KALADOKWE (April 1).

Iraai ezinkozo, 4/ to 4/3 ngeponti. Inkuni, 10/ to 3/7 ngeponti. Amazimba, 7/ ngeponti. Umbugu, 12/ to 13/6 ngeponti...

E SOMERSET (Mar. 30).

Ihabilo, 4/6 ngeponti. Umbugu, 6/ to 8/8 ngeponti. Umbugu, 9/ ngeponti. Itapile, 6d to 1/3 ngeponti. Inkuni, 5/3 to 16/ ngeponti.

Vingqani Amazibako.

IBUSUKU ngomhla we 31 March kwa L. Brown... abe e Qonce ka kulule...

Native Opinion.

WEDNESDAY, APRIL 6, 1887.

RETROSPECTIVE. A glance at the progress of civilization amongst the natives during the years of peace, before and after the last war...

pursuits which are conducive to the advancement and prosperity of our people find an opportunity for development. Whether we take Agriculture, or Commerce, or Education, or even Religion, peace is the precious atmosphere each needs to breathe.

Like the gentle breeze which sweeps across the desert and carries away the mist that conceals from the traveller's view the distant oasis, so peace carries away the mist of doubts and uncertainties and fears that hinders the advancement of civilization...

In this country we have seen a little of the horrors of war, and if we have derived any benefit at all from that experience it is simply that we have learned to set a proper value on Peace. The human way of measuring quality is by comparison; and, in fact, our ideas of the quality of a thing are confined to and limited by the difference between one thing and another.

But we have also experienced in this country so much of the benefits of peace as could be reasonably expected to be reaped during the short intervals which have taken place between the periodical outbreaks. To these intervals of peace there is to be seen among our people. The storms that raged from 1850 to 1857 were followed by a great calm which terminated in 1877.

Progress however is of different kinds, and in comparing the pre-Ngcayecibi period with the present it must be pointed out that a very important difference obtains. There was perhaps the same learning, ploughing, and sowing, and singing of psalms, and like good things, but the natives then were totally indifferent about politics.

not be worth a brass farthing unless there was protection. And this protection political economists expect to derive from legislation. That is they need peace. Now, some people talk about the danger to natives in concerning themselves with politics; or, in other words, in seeking to protect the good they have been able to collect by such protective principles as becoming registered voters and electing men of peace to represent them in Parliament.

Editorial Notes.

THE controversy on the Ministerial Bill to disfranchise the natives continues to rage in the Press. The local Watchman, with which we levelled swords, finding arguments too strong for it, has resorted to cantankerous personalities and indulged in vapid phrases which do not advance the argument a bit.

DEEP ignorance seems to prevail in the minds of many people respecting our countrymen. In the course of certain remarks that Mr. Landry made at the Farmers' Congress concerning the natives, he asked indignantly: "Was he to have the voting power placed in the hands of a people who had no more enlightenment than his dog, and perhaps not so much, to say who were to represent his interests?"

THEN much capital was made by Mr. Johnson out of Jabavu's spells to drive the natives whithersoever he pleased. Mr. Johnson has the reputation of being a very rich man. We can assure him that even if it were possible to bribe Jabavu with £10,000 to use his spells on behalf of one in whom the natives had no faith, Jabavu would find himself in the glorious minority of one.

Mr. PHILIP WATERMEYER, the recently elected Member of Parliament for Richmond, is, or used to be, a good supporter of Sir G. Sprigg; he certainly is not a pro-native man. Seeing that he would in Parliament support the same Ministry that the Bond upholds, it would have been fairly inferred that Bondmen would not cavil at his return.

"THE RICHMOND ELECTION." "The question was raised by Mr. Viljoen (Hanover), why the Provincial Bestuur had not put up a Bond nominee at the late election for Richmond, and he moved that the Provincial Bestuur regrets that no Bond candidate was put forward at the recent election; which was carried after a long discussion."

After this—we put it to fair-minded colonists—is it advisable to strengthen the Bond vote in certain constituencies where now it is powerless through the existence of the Native vote, which "goes" English and is free? Freedom, in contradistinction to Bondmen will, we feel sure, be committing suicide by supporting the Government Franchise Bill.

"For some reason, at which it is needless to guess" (says the Cape Times) "the bias of Native Opinion is distinctly adverse to the Government, and the first impulse of that journal invariably is to condemn the Government." The reason for this is not far to seek. It will be gathered from views expressed by Mr. Botha, President of the Uitenhage Bond Congress, when he said, "A great fight would take place next session of Parliament on the question of the Franchise; whatever they said Afrikaners and Kaffirs could never work together."

BUT the Cape Times itself furnishes us with an argument for this distrust, in its leading article of the 30th March. Dealing with "The Bond's Simple Plan," our contemporary sagely observes: "The meeting resolved to oppose any taxation that Government might introduce affecting the farmers, and desired the Bond members of Parliament to do the same." This is simplicity itself. Not even the Government is to be trusted when the interest of the backbone of the country is at stake. The Government, indeed, relies upon the support of that backbone, and individual members of the Government have lately been congratulating themselves upon that support in their popular addresses. They are now warned on what condition the support is given. It is a condition readily comprehended, and requiring no artificial aid to keep it in mind. Whatever the need of the country, however urgent the demands of the creditor, the farmer is not to be taxed. Tax diamonds, black men, shopkeepers, lawyers, anything and anybody except the farmer and his products. The Bond members are instructed to give a solid vote against any Government measure that would lay a burden on the farmers of the country. Even the house-tax must be abolished because the farmers have to pay it as well as others, and a poll-tax substituted, which will fall lightly on the buccolic head and heavily on the schepal which are marked out by Providence for the bearing of burdens. The Government, it may be presumed, will accept the admonition in a submissive spirit, and order themselves accordingly. And this is what our Parliament is coming to. The balance of parties held by these Bond members, who give a solid vote at the dictation of their masters in the provincial meeting, retaining freedom of opinion only in those indifferent matters upon which the Bond does not care to pronounce judgment!

OUR people are deeply indebted to the Hon. J. Laing, Messrs. W. J. Warren, M.L.A., and Geo. Gray, who defended resolutely the doing of justice to the Natives in matters touching representation and the franchise. Natives will always look to fair-minded Colonists at congresses and in the Legislature to see that they get fair play. They want nothing more. Inasmuch as Natives have not, in the past, deemed it necessary to send persons of their own colour to Parliament and placed confidence in Colonists, they cannot themselves get within the walls of the House to urge their rights. It is in the hands of Colonists that they are content to leave their interests.

We have to acknowledge with thanks a pamphlet by the Rev. C. Taberer on the "Industrial Grants"; also the official railway guide from the General Manager of Railways. As natives, we, of course, take a rapid interest in the subject with which Mr. Taberer deals.

SIR GORDON SPRIGGS'S proposed Bill to disfranchise the Natives has taken our people aback. The following translated letter gives the consensus of opinion among them:—"Gaga School, 29th March, 1887.—To the Editor.—Please publish the following words for us: I read in Imvo a question to the effect, 'What have we done to Sir G. Sprigg to be subject to such treatment?' I venture to reply. Our aim lies in electing suitable representatives to Parliament—men with right hearts, who wish to do good to all gentlemen like Mr. Innes and Mr. Richard Solomon, who has been asked to go to Parliament in course of time. All the seats in Parliament with good men only, and that is the sore point with the Boers and the English. What will this son of Sprigg, who hates us so much, do in heaven? In heaven we shall sit side by side, although he hates us; he ought to be reminded that we are passing away from the earth. Tell our countrymen, God will fight for us. I remain, yours truly, MFAZO N. GALELA."

