





Leftmost column of text, containing several paragraphs of news or commentary.

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Eighth column of text in the right section, containing the bottom-most paragraphs.

Ninth column of text in the right section, continuing the narrative.









ukuba ubu... Mr. A. N. K. Adams... Mr. B. Ngoma

IBANDLA LAMA WESILE.

Ingunqutela yeli Bandla iyakuba so... Mr. R. Ridgill

Ititili sase Kapa:—Rev. R. Ridgill... Mr. J. S. Adams

Ititili sase Rini:—Rev. F. Mason... Mr. R. Ridgill

Ititili sase Natal:—Rev. S. Evans Rowo... Mr. R. Ridgill

Ititili sase Kimberley:—Rev. Richard... Mr. R. Ridgill

Native Opinion

WEDNESDAY, FEB. 16, 1887.

A LITTLE while ago we recorded a... Mr. Dyer, M.L.A.

It can hardly be said that Mr. Dyer's political career had fallen in happy places.

the atrocious Transkeian Representation Bill last session. He has with commendable vigilance and activity safeguarded the interests of this community, and also of the natives; and in this connection we may mention the efforts he put forth, from a sense of justice, on behalf of the shabby treatment of the hereditary chief of the Amabhele tribe on the Chumie—the gross injustice of which will ever rankle in the minds of the natives.

It now rests upon the electors to send another representative to the seat vacant by this resignation: and we only trust a gentleman will be found who will tread in whatever degree, along the path which has brought undying fame to the late Mr. Dyer, and so much credit to Mr. Dyer. We hope the very best man will be elected to represent so large and so important a division. As we write we are not in possession of any names of likely candidates, but our people should hold themselves in readiness, for by helping to return the very best of the men submitted before them they will furnish a strong refutation of the oft-repeated calumny that they vote for what they do not know, and therefore they should not be permitted to enjoy the precious gift of the Queen—the Franchise.

Editorial Notes

A STRIKE of men seems at least to be penetrating into the usually quiet intellect of a Cape Colony. For we read from the Great Eastern Advertiser that the Murrayburg Board meeting has been proposed to limit the franchise to natives in the Cape Colony.

The terms which the Cape Colony Government have adopted in regarding their people in the Cape Colony are very commendable. We want our people in these two divisions to observe the notice for it will be entirely their own fault if they are plunged into expense through failure of vote.

The Farmers' Association have given the transportation bill. These bodies are now passing resolutions in favour of having the same franchise in the Cape Colony as in other parts of the Cape Colony.

CORRESPONDENCE.

TEACHERS AND INSPECTORS OF SCHOOLS.

Port Elizabeth, and January, 1887. To the Editor of the Native Opinion. Sir,—As the press is said to be the palladium of liberty, I take it for granted that the *Imvo* is the palladium of the just rights of natives.

Anticipating the visit of the school inspector to this and adjoining districts, I wish to call attention to one fact. In perusing the reports of school inspectors, one must be forcibly struck by the absence of certain unflattering names of qualified head teachers of schools, and infer that it is either through want of etiquette, hostility, or some other mysticism, that one is termed Tom, and a second Dick, and a third Harry: while on the other hand, there is plenty of Revd. Mr. Mrs. and Miss. I should like to solve this problem. Some whites will not use above handles to African or coloured, and their contention is: because they are servants. There may be some ground for this presumption; but, which paid coloured, being a servant to so and so, would expect, in the execution of duty to be addressed with: Miss, "scrub my bedroom," Miss, "sweep the stoop," Mrs, "dust the parlour"; Mr, "chop some wood" and such handles. I think lunatics would not, what would sensible persons say though as black as the ace of spades?

Well then, Mr. Editor with respect to teachers of a shabby complexion, I think they have a just right to expect to be treated with equal civility as whites, as they are of the same profession and under the same obligation to the Education Department. It is a dirty pride in school inspectors to avoid the courteous manner of honouring a coloured teacher in his report, just because of his colour. I don't say they must absolutely honour them in conversation, but for manners' sake they ought, and they deserve honour when their names appear in print. In the *P. E. Telegraph* I noticed a summary of the progress on the interest principle, of the schools in that town as reported by the School Inspector, comparing the status of each school in 1886 to 1885. The paper did not follow the school inspectors department but honoured those it had not with those honoured. I should have been ashamed of myself were I in his place.

One feature in the report, and that is a praise, namely: some of the teachers are styled Mrs. N. N. Why they have this knight-hood conferred on them because they are married to the native man "Jack." Another feature, also a praise is the title of Revd. to the coloured teacher. I hope the teachers on whose behalf this is written, will not be driven to the extremity of all becoming Reverend gentlemen, for that, this is a certainty, the cloth will have precedence in honour to the colour.

I remember the good old times when Dr. Dale, and Innes, (and even some of the first Deputy Inspectors) visited the schools, they treated the coloured teachers in their reports with due respect, and now even, when a teacher should receive any commendation from the Education Department, he or she is being treated with civility and receives honour in spite of the colour. Why cannot Deputy Inspectors of schools follow the noble and exalted example of their honoured and most highly respected chief Langham Dale, Esq., M.A., D.D., Superintendent General of Education etc, etc? Long may he live! Yours FAIRPLAY.

South African Poems.

The Wreck of the Grosvenor and Other South African Poems. Institution Press, Lovedale 1886.

Every nation has its own canon of music, and its own standard of poetry. Only a Scotchman can appreciate Burns and the Bagpipes; only a Kafir can be thrilled by the rhythmic utterances of an *imbongi*. While therefore we are gratified by the reception of an advance copy of this volume of poetry by an unknown author, we hesitate to criticize it. A popular European notion is that natives cannot love; this however is a fallacy—but we admit that they do not express themselves quite after the European style, and slug "love-sick ditties to the moon." Our author, though now married, has evidently been an "amorous swain," and much of the volume is occupied with the old theme. We commend these poems, in many measures, to lovers young and old; for love only understands the language of love. Of the South African Poems there are several of interest. The "Wreck of the Grosvenor" we like best. It has been many times asserted that the natives have never in love—when the worst passion are roused—behaved badly to a white woman, and it does not appear to us likely that the Porto chief of the day—some sixty years ago—would have kept white women about him if he believed that their husbands were wizards. It ought not to be impossible to get at the facts, but probably they are not worth the search, and as good—indeed, we think a better poem might be written by assuming that people who were kindly treated approached that blindness. Perhaps our author's poem will court the Muse again. "The wizard" is a much better work, though the rhythm and phrase are weak towards the end—to our own ear at least. "The cattle-lifter" will be surprised to find himself the subject of a song, and credited with performing deeds of daring for love. The poet and the poet are evidently not agreed as to his motives. The poet and the theologian will also not agree that the soul is an empty dwelling, but most probably our author will protest that he did not write for police and parents. The piece we like best is on "Thomas Pangle," but these lines will ring a bell in the hunter's ear: You come, and you go, that's about the price of the hunter's life, when he goes out to hunt, he goes out to die.

It is a pity that the *Imvo* has not been printed at Lovedale, and that every reader of a *Imvo* should have to go to the Cape to get a copy of this volume of South African Poems.

U Lolwe wo Bulumente wu se Kapa.

Indlela Ezise Mpumalanga Inguqulo ye Tzeni.

Kurusela ngo Oawa umhla wo 13 February, 1887, nasemva koko kude kubu-ye kwaziwe.

Itreni Ezinyukayo.

LETRENI isuka ngo 6 wangokuhlwa e Monti isinga e Qonce, e Komani nase Alvani ngo Oawa, nolwesi Bini, nolwe Sine, kwanele isuka kwango 6 wangokuhlwa e Monti, iya e Qonce ngo Mvulo, ngolwesi Tatu, nolwesi Hlanu ngoku iya kusuka ngo 6-30 wangokuhlwa; ise imane ukungati isika kade kwidawo zonke.

I Treni Ezihlayo.

Le Treni iuka pambi kweza lesibhozo ngo 7-35 kusasa e Komani isiya e Qonce, nase Monti ngemi Vulo nolwesi Tatu, nolwesi Hlanu, nom Gqibelo iyakusaka ngo 7-45 kusasa.

Eka 9-30 kusasa itreni esuka e Alvani iya e Komani, e Qonce, nase Monti, ngemi Vulo, ngolwesi Tatu, nolwesi Hlanu iyaku nduluka e Alvani ngo 9 kanye wakusasa iye e Komani indaluka ngo 7-15 wangokuhlwa endaweni ka 8-30, yo mana ukufika kamsinya ke esi Tsheni esi soti tubeni, kude kube ase Blaney hase Qonce, kodwa yofika e Monti ngexa layo kade u 9-30 wangokuhlwa. Ezinye inguqulo si ucinane nase zesha ase atubeni esipakati kweendlela nezinye isinto zingabonwa kuma Peps amaceba abicilileweyo.

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rekile: ukutengiswa nentwana ezincinane kuko, kutengiswa tshipu kanye Umbona, nento ezinjalo, Umgubo, nezwakile, njalo-njalo, njalo-njalo.

ISAZISO ESIKULU.

Amayezo ka (Nogqala) Jesse Shaw.

BONKE abantu baka kwidawo ezingqongileyo ngokutengiswa oku amayezo, nase Pasi xa babalele kum batumela izi- nampo okuba yi mali ebamba ngepepa i- post (P.O.) Inall yase yi 3/6. Inall nge- ngepepa ko Mponi (Sato Core) oyi- 8/6 okuba imali tanyelweyo igqile yo- buyiswa kamayezo.

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