

journal is not the only vehicle opinion which is suspicious. The circle of Native opinions of the intentions of the Government towards the Native people.

THE Peddie Natives are going to have a meeting on Friday next to consider the Government Native Disfranchisement Bill. We could wish that the Peddie farmers and Mr. Johnson would attend, for we are perfectly satisfied that they would learn, if they are capable of learning, that nothing but solid sober sense can drive a Native to conclusion, much less to the poll; and our detractors would have to readjust their views about the driving theory at elections.

THE *Cape Mercury* would appear to have scandalized the champions of Native improvement by taking the lead in the crusade against grants towards teaching Natives to work. Time was when all enlightened people in the country were content to leave this occupation to the Bond, as a sort of a harmless diversion from disruptive projects. All of a sudden the rottenness of the principle on which grants in aid of industrial teaching to fazy Natives, for which all have been clamouring for years, has been discovered by our fastidious contemporary, and even grants which are unassailable on grounds of State policy, and based on the general good, are to be swept away—all because a few individuals may probably be losing in a most indirect way a "five" or so a year. It is our good fortune to be in agreement with the *Cape Mercury* on many questions of public policy, but we considerably doubt the utility to the country generally of the results of the movement of which it has, deliberately chosen to be the conspicuous head.

In its fidelity to principle, we shall, we fear, one of these days find the *Cape Mercury* advocating the appointment of natives as such to all positions in the Native Department, because they are more likely to know their interests better than Europeans who hold these appointments at present, together with the emoluments attached to them, while the native has to beg or steal—sooner than get them. "This body of gentlemen," the *Cape Mercury* will argue, "are nursed in the Native Department to the injury of poor natives, who are debarred from getting appointments in other branches of the Civil Service than their own." For it has come to this, that public money must be spent in such a manner that while the interests of one section of the community are served, the interests of those who are not so assisted should remain intact.

"UNYANISO," a correspondent of the *Cape Mercury*, illustrates the practical objections to a Pass Law system in a manner that appears to us unanswerable. He succeeds in laying bare our longstanding contention against this piece of delusive legislation, namely that the pass is a convenient and very serviceable cloak to rascals—for it gives them a character while they are on their nefarious errands, and is an encumbrance, a nuisance, and an instrument of oppression to well-behaved and honest native travellers. We must not be understood to be against the Cattle Removals Act, which we should be very pleased to see made as effective as possible. The writer gives the case of a native who took a pass to go to Tembuland to steal; that pass, of course, gave him a good name all along the way till he accomplished his object. He goes on to say:—"No. 2.—"That was clever, but not so sharp as what Bamba did; he went to the Colony, bought twenty sheep, got a pass to bring them home, got back, gave that pass to Vula—mayo—who got a pass to protect him on the way down, as had already been arranged, got twenty more sheep which were stolen, and brought them all to his kraal without any bother at all." No. 3.—"Yes. That is one way we can make use of passes, but I was not so lucky; for I got a pass to go to look for work, and when I got near Komgha a policeman asked me for my pass, but I could not find it, so had to go to the office and pay 5s." No. 4.—"Once when I was going to Komani with Lobalule (we had one pass between us), at the Qamata I stopped to drink and wash my feet; Lobalule went on, agreeing to wait for me ahead, but before I got up to him two policemen asked for my pass, I told them the man behind them had it, but it was no use, away I had to go back with them to the office and had to pay 2s. 6d., or go to the trunk for one week. Passes help thieves but sometimes only helps to annoy those who do not wish to steal."

THE nomination of a member for the seat in Parliament vacated by Mr. F. Dyer, took place in the Court Room at ten o'clock this morning. Mr. Richard Solomon, M.A., barrister-at-law, nominated and seconded by Mr. H. C. Baker, and Mr. J. W. Weir, respectively, was the only candidate put forward, and there being no other nomination, Mr. W. B. Chalmers, the returning officer for the division, declared Mr. Solomon as the gentleman elected to represent King William's Town in the House of Assembly. Mr. Solomon, in returning thanks for the honour done him, intimated that he would, for the convenience of the electors, address them in the Town Hall, to-morrow evening. He expressed satisfaction at the fairness of the course which his political opponents in the District and in the local press had followed in their criticisms. Having been on circuit, of course, the learned gentleman could not possibly know that the guiding spirit of this journal had been made in that quarter the scapegoat for all his political sins, and that the most odious personalities had been rained on his devoted head. Let that pass, however. There was not a large attendance at these proceedings, which at the outside, lasted six minutes, possibly because, as Mr. Baker remarked, there was unanimity among the electors that a more intelligent candidate could not be found, and they were content to let his election go unchallenged. Whatever opposition was threatened came in as the proverbial infuriated lion and has gone out as meek as a lamb. We cannot conclude this note without wishing Mr. R. Solomon, M.L.A., much success in the political arena into which he has been ushered under the happiest of auspices. His unqualified success in all spheres of life he has been in, bids us hope that he will achieve, even in the world of Cape politics great distinction.

## Kwabo bafuna Into ezintsha ezintle!

Buzani kuzo zonke ivenkile enimelene nazo impahla engaba ziyi tunyelwa sisitora sakwa

## Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA INGUBO

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa

Nakwa-Ndabakazi HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southey-

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, nezikumba njalo njalo.

JOHN J. IRVINE & CO

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayi tengisa ingumqulu na nganye, CHURCH SQUARE,

E-RINI

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH, e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

GIE BROTHERS,

Abatengi naba Tengisi bento Yonke.

HARTIGAN & CASEY

Abatengisi bempahla ngempahla.

KUPELA kwesi Tora saba Ntsundu ngenene kule Dolopu yase TARKASTAD. Zonke intlobo zezinto eziveliswa yi ntsebenzo yeli lizwe zitengwa ngamaxabiso apezulu kanye.

BAHLALA batengisa impahla ehambayo kanye ngenyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla ehambayo nokuba yekabana. Ubani uyinikwa emva komso itimali. E Qonce, 20 July, 1886.

## BANTSUNDU!

NINGAYITENGA kaloku nge sheleni e zimbini ne sikispeni, i "XOSA-KAFIR GRAMMAR," eyenziwe ngu J. TORREND, S. J. Ezinye i ndawo zayo le ncwadi ziyakucazulula u kuteta Lwenu, ziti e zinye i ndawo ziyakufundisa o kwa Mangesi. Le ncwadi ino kuzuzwa

*E Rini (Graham's Town)*—kwa T. and G SHEFFIELD, *Eastern Star* Office.

*E Qonce (King William's Town)*—kwa W. T. RANDALL.

*E Komani (Queenstown)*—kwa D. S. BARRABLE.

*E Kapu (Cape Town)*—kwa Juta.

*E Bayi (Port Elizabeth)*—kwa IMPEY, WALTON & Co.

*E Tinara (Uitenhage)*—kwa H. W. BID. WELL.

*E Rafu (Graaff Reinet)*—H. E. SANDFORD.

*E Dikeni (Alice)*—kwa R. STOCKS.

*E Dodorolo (Dordrecht)*—kwa J. V. OBRIEN

*E Ngqushwa (Peddie)*—kwa A. C. BENNETT

*E Sidutyini (St. Mark's)*—kwa S.D.SNOOKE

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## Isaziso sika Rulumente.

### ISAZISO SIKARULUMENTE.

BONKE abantu bayaxelelwa ukuba ezikalitayana (cabs) zibhalwe lamanani angezasezantsi apa zipaulwe ngamapolisa ukuba zibe zezokuhamba Abantsundu, ezi

25 Amanani 152 Ekalitayana 175 242

H. B. ROPER, Inkosi Yamapolisa District No. VII. E Dayimani. Kimberley, 18th March 1887.

## NDIBELWE!

IMAZI ebomvukazi; iminyaka yalo mihlana; linekolo eibunzi ete incam apezulu yekolo leyo yanokutyeke yatyekela kwicala lase kunene. Linentsumpa entanyeni kwicala langasekunene, kwanenye esilevini. Itshoba alilide kakulu pofu alinganyulwe. Alilide noko. Ndiipeni amehlo mzi wakowetu.

KLAAS LOTSHA, c/o DYER & DYER, King William's Town 14 January, 1887.

## GEORGE GIE,

I-Arente yo Mhlaba no Mteto noku Tengisa GREY STREET, TARKASTAD.

IZIKWELITI uzibuta ngoku kauleza, inikwe umninyo kwa oko. Onke amatyala abantsundu etetelwa ngemali encinane kakulu. Uli Gosa le South British Fire Insurance Company of New Zealand.

## M. KEEVY & CO.,

KWA NGOMTI, E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele ukurola awona maxabiso makulu

Ngoboya, Nezikumba Zenkomo, Nezebhekwe Nezegusha.

Kanjako barola awona maxabiso apezulu ngokutya nezinye izinto ezitengisayo. Kuledolopu yeyona ndlu ine Ngcawa Nengubo zokunxiba ezitshipu nayo yonke into.

## J. G. NICHOLSON,

Iggweta elise zincwadini zakomkulu nomteteleli wama Fandesi,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatilwe kwa ngoku.

Yonke into ayi patisisweyo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

## Isaziso ku Mamfengu.

LO ugama lisekele esi saziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakutengwa ngemalana encinane xa sukuba umntu eze eyipeti imali kuzo zonke ivenkile zake kwela Mamfengu.

Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa.

THOS. MORIARTY. 5 August, 1886.

## Vingcani Amazibako.

BUSUKU ngomhla we 31 March kwa Brownlee apa e Qonce ku kululwe amahashe amabini ebotshelelwe. Yimazi entsundukazi enomtshiso onga bona, kaliyo kakuhle enyongeni yase kunene. Lina mabamba. Elinye yinkatyana emfshana emdakana, ikowe sine umnyaka ubudala. Owabonileyo watumele ku Mhle'i we Mvo.

## KUMA-SINYAHLA

UMNINAWWE ka SINYAHLA owalahleka ukucitika kwesizwe ndimville apo akona. Ndifuna ama-Sinyahla nama-Sinyahlakazi ayazi lonto.

Ndim HENDRICK SINYAHLA. Vryburg, Betsuanaland.

## Abazelweyo.

P.U.-E Bhayi, ngo 1 April, 1887, Inkosikazi ka SOLOMON PU, ibeleke intombi.

Lishicilelwa umnino, u JOHN TENGO JABAVU ngu HAY BROTHERS, Smith Street, King William's Town

April 13, 1887]

IMVO ZABANTSUNDU (NATIVE OPINION)

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kwindawo ezingazange zilinywe ngu Njikelana no Zibi. Enye into u Rulumente umhlaba ngowake idlelo lelomntu wonke ke siyalelwa emadlelweni kanti bona benza into yokutanda banqumla imiti eluhlaza emikhulu ndiseko. Mandiqenge ngelithi sikhleli kuhle, Zali ngapandle ko Quma. Isigwyo kugxota asisazi sivela pina.

ZIBI.

AMAFAMA NEMFANELO ZETU.

Entlanganisweni yabanyulwa bentlanganiso zamafama ase Mangesini endawo ngendawo ebise Rini ngeviki egqitileyo Kubeko nenxoxo ezipatelele kubantu Abantsundu, kwezo ngxoxo kubekuko engulungelo Labantsundu loku nyula amadoda okuya e Palamente.

Mr. Stephen Johnson M.L.A.: Ndihi makuvunyelwane ngalento?—“Lentlanganiso yamafama icinga ngokuba kubeko inguqulo kumteto engulungelo lokunyula amalungu e Palamente. Ikhase ke isiqendu se 17 somteto oti Abantsundu abakwimihlaba engenataitile mabangabi nalo ilungelo lokunyula ” litsho elinene—lati abasokuyivuma into yokuba Abantsundu abambalwa bapikisane namafama Amhlope ngetuba lokunyula, mabanikwe itaitile baze babenalo ilungelo.—U Mr. Pual Timm usekele.

Mr. Adendorff: Andali ukuba Ontsudu abenelungelo, kodwa lento akayazi uyayutya kuyo, ababazi nabantu abavote-layo, benza into abayixelelwayo.

Hon. J. Laing: Endaweni yeebo lika Mr. Johnson nditi mna masivumelane ngalento, —“Akulungile ukuba bavalwe imilomo abantu kuba behleli kwimihlaba engenataitile njengokuba kumiselwe kwisigqendu se 17 salomteto ungoku-ngeniswa kwamagama, de bati abantu banikwe ituba lokuba bafumane iziqiniseko zomtu ngamnye.”—Elicebo lika Mr. Laing lixhaswe ngu Mr. W. J. Warren M.L.A.

U Mr. Geo. King nte lomcimbi ungomkulu. Kubonakala kuko ukuchuma pa- kati kwaba Ntsundu bakuba nezinqiniseko emihlabeni ezingazabo. U Hon. J. Laing zate ngomteto lo anike isaziso sokuwungenisa u Sir G. Sprigg ate ngowokuvala imilomo Yaba- ntsundu kwinto zolaulo. Abantsundu aba bavatayo ngoku ngabantu abasoloko benalo ilungelo iminyaka emininzi, aubonakali kuyimfanelo ukuba batungwe imilomo abantu abebesoloto beqolo ilungelo eli. Mabanga kutshaya ngoku abantu elungelweni. Akayicasi into yokuba Abantsundu banikwe iziqiniseko.

U Mr. Paul Timm ute bayaxatwa kufumana inyaniso zokubonisa ukuba usibanizesho ka sibanzisheshe umalona ilungelo nokuba akanalona kwilungelo lokuvota. Ulichase kanye icebo lika Mr. Laing ulixhaswe ngentliziyo elite Mr. Johnson.

U Mr. Hockley, M.L.A. ute umntu ongahlazayo ixabiso letaitile agantinja ukulifanela ilungelo lokuvota?

U Mr. W. J. Warren M.L.A. uxhase u Mr. Laing, o Messrs Rubidge, Adendorff, R. Warren, Landrey, Iweedie, bagalele ku Mr. Johnson ekute kwakwahlululwana kwema into ka Mr. Johnson yawa eka Mr. Laing. U Mr. Johnson uvakele esi lembuto ayizange imisele icebo eligqito eli ngokulungu.

U Mr. Paul Timm ute mali tuncywe ku Rulumente. Ngeviki ezayo siyakungenisa ingxoxo ibengotemelwa kwe pesheya kwe Nciba.

UMTANDAZO WABANTSUNDU.

Umtandazo wabemi abantsundu beziqingata zase Qonce, e Monti, e Qumra, nase Camakala. UMONNGAMELI obekekileyo, natnalu abe- kekileyo endlu ye Palamente yale Koloni eblangene e Kapa.

Abatandazi benu bacela ukwalata inkatazo nenxwaleko abadla ngokufakwa kayo abantu abantsundu abafanelekileyo ngexuka yokuhanjiswa kakubi kwalo mteto we Pasi owawenzelwe abasemzini kwelilizwe abangapaya kwemida yale Koloni. Abatandazi benu sebe ninyaka emininzi bepantsi kogcino lwama Ngesi, yaye inxenye yabo yazelwa pantsi kwale ndwe ye Nkosazana. Pezu koko kufuti ukuti bakuhamba Abafundisi no Tishala, nabanuzana abafanelekileyo benxibe kakuhle behamba ngondileko nangomteto ezindleleni ezinkulu batintelwe bafakwe entolongweni lide litewe ityala yi mantyi kudla ngokuti pezu zoku kutotywa kungaka nokuxakaniswa agwetzelwe intolongo mhlambi adliwe imali. Abatandazi benu bati eyona nto yayenzelwe yona ipasi ayiyifeze ukutintela ubusela bempahla ; sebesiti ke incwadi yokuquba impahla yanele ukofeza into efunwa ngumteto.

Lendawo ke bayiqukumbela ngokutandaza Lendlu Ibekekileyo ukuba isinonelele esisicelo ivume ukusisusa esi sikalo sisioriselo estyi pasi.

Abatandazi benu kanjako babeka pambi kwe Palamente ukuba ikangele esi simo singanelisayo bahleli ngaso kwindawo abemi kuzo. Ubuinzi babo lemihlaba bakuyo babeyimi kwakudala, bangena nayo pantsi kolaulo luka Rulumente. Abanye bebemana beyipina lemihlaba bakuyo e Koloni nangapesheya kwe Nciba ngenxa yokukonza kwabo okude nokukolekileyo. Kodwa akukabiko bambi banikwa itaitile zobuzwe ngapandle kwesizwe sika Kama, nenxenye yama Mfengu apesheya kwe Nciba, ne Midushane ka Siwani; nazo zifuna ukulungiswa.

Inkoliso yetu itanda itaitile zokuba abe ngulowo abe neyake, kodwa ke abanye bafuna itaitile zobuzwe, ngokide nati sesoyisekile ukuba sonke sisikelwe imida eyahlula hlula izizwe saye ke sikangele kwindawo yokuba itaitile zabantu ngabanye zingabuya zenziwe kwakuvunyelwana ngazo. Lento yo. kungabi naziqiniseko isihlalise kakubi, ityafisa nemisebenzi engesiyenza yakuqubela pambili entlalweni. Ngelaxesha u Charles Brownlee obekekileyo waye patele u Rulumente Imicimbi Yabantsundu wasizama kakulu ukuba sake zindlu ezilungileyo, sityale imiti, nokuba siyisebenze imihlaba yetu. Sati sakuti kuye ecebozo siyoyika ukulenza kuba ezombululeko zetu ziyakuhlutwa, wasityiela ngokuqinisekileyo eteta egameni lika Rulumente, wati sozenzelwa iziqiniseko zezondawo sizisebenzileyo ukuzilungisa. Abatandazi benu ke baqukumbela ngokuyitandaza Lendlu Ibekekileyo ukuba isinonelele esi sicelo sabo, uvi-

we umtandazo wabo ngokubanika itaitile eziziqiniseko zemihlaba yabo yobuzwe nendawo abazisebenzileyo netyalike ezipakati kwazo.

Kanjako, abatandazi benu kuyinto embi neyoyikekayo, nelusizi xa bebona ubunxhala busanda kangaka pakati kwamakowabo. Buwatshabalalisa, buwahlwempuzisa, buzalisa nentolongo zetu ngezikhohlakali. Uninzi lwamakowetu lute ukuti nqamnu kwalo ebutyakaleni lwasuka lwangamakoboka angenakuzinceda, nangenakuncedwa ngenxa yokunxhala, baye besenziwa kukuba izinto zentlalo ezitiba ama Ngesi bona bengazazi. Ngokoke abatandazi benu bacela uncedo kubenzi bemiteto ukuba kutitywe lenkhohlakalo esicela ngokululamileyo ukub’ ilungiswe, ngokuti mhlaimbi kutwatyululwe ezindawo bungasatengiswayo kuzo utywala, nokuba bubulawe mpela, kumntu ontsundu wase South Afrika ngapandle kobutyela iyeza kupela. Abatandazi benu bayayivuma indawo yokuba inxenye yaba sebe zindlavini zotywala baya kuyichasa lonto, kodwa ke abatandazi benu bayazi ukuba into eninzi yaba sebegqityiwe butywala baya kuvuya kwakwenziwa umteto wokubasindisa ekuzi- bhokoxeni. Nakuba ingeniso ka Rulumente ingancipayo le (ye Lisence) yamapepa abate- ngisa ngotywala ubo butengwa ngabantsundu ingabuyiseleka ngokupindapindeneyo ngoku- ncipa kwababanjwa ezintolongweni zetu. Uninzi lwetu batandazi benu ngabazilitywala, inxenye batata ngobungcatu kodwa ke ngenxa yamakowetu siyavuma ukuvingcelwa ngapandle kotywala. Abatandazi benu baqukumbela ngokutandaza Lendlu Ibekekileyo ukuba isinonelele esisicelo, iyilungise lento siyicelayo kuyo.

QONDLANI.

Lemitandazo kwavunyelwana ngayo entlanganisweni enkulu eyayilapa ngo March 18, akuko nguqulo ike yenziwa. Sisiguqulelo kodwa esi esitolika umtandazo obhalwe ngokwe Singesi ngesandla. Imilambo efuna ukutelela kulento mayixele ifakwe esiqalweni somtandazo ; ize seyihlala amagama abantu. Isicelo sokukhululwa kwe nkosi ebumbanjeni sibhaliwe kwincwadi eya kwi Nkosazana, esiya kwi Ruluneli (Governor) sositumela kuni ngale posi izayo kuba kufuneka sibambe sodwa. Bakuba bewabhalile amagama abo abantu makatunyelwe kamsinya kwalapa amapepa afike pambi kwe 25 April. Incwadi eya kwi Nkosazana iya kubhalwa amagama abantu abakulu bodwa kwi Komiti abangumloko wabantu aya kubhalwa kule veki izayo kude kube ngu-Mgqibelo 16 April, mabeze kuwafaka ke.

CHARLES PAMLA, Chairman, Jubilee Committee, B. SAKUBA, Secretary.

King William’s Town, 7 April 1887.

IJUBHILE TRANSKEI.

Kucingwa ngento emiyo eyakuba sikhumbuzo se Jubhili pesheya kwe Nciba Imbululelo ngumoya kodwa. Sisati tina isikolo sentombi siyakuyifeza kammandi lenkalo. Lencwadi siyihlomelayo yetunyelwe Ezinkosini zelo ngesikolo esosesi khumbuzo:—

Wesleyan Mission, Butterworth, March 1887.

NKOSI ETANDEKAYO. Maube sewusazi ukuba kuko i Semnari elungiselelwayo e Guwa yokuqeqesha intombanzana zabantu Abantsundu, kungxanyelwa ukuba ukuvulwa kwayo kubandakanywe nale Jubhili yo Mntan’ Omhle Inkosazana. Ngokwenjenjalo oko kufunwa ukuba ibe sisimakade se Jubhili esisikhumbuzo se nkululeko yama Mfengu malunga neminyaka emashumi mahlanu egqitileyo.

Lomzi ull Guwa negama lika Elefu kucingwa ukuba zibe zizinto ezingasoze zilityalwe ngaloye nkululeko. Ngati kuko namanye amacebo acingwayo, ke kwakamsinya niza kubuzwa ulubale Jubhili niza kuyenzela ntonina. Ndiyatamba ukuba yoti lengxoxo yakubekwa pambi kwenu Zimantyi, Amamfengu oqalela zwinji linye lokuba kwakelwe intombi zawo isikolo e Guwa.

Imali esingafezwa ngayo ingamalunga newaka leponi (£1,000). Ukuba bonke abantu bamaqala ngamacala bangenile kweliceo boba benza eyona nto inkulu yokubonisa intobeko yabo kwi Nkosazana, boba kanjako bazenzela i Semnari eyakuba ngufa-kafa wabo nabantwana babo. Lo Semnari yopatya ngabantu Abantsundu ngokwabo yonke. Ndiyatamba ukuba utyakwenza yonke imigudu onayo yokwenzola ukuba lomsebenzi upumelele.

Ndim Owako onyaniseke kakulu. WILLIAM J. HACKER.

ABAFUNDISI EMBO. Upper Tsitsana, 2 February 1887.

MHLELI wepepa elidume kunene, kaudenzele lamazwana kwelopepa lohlanga lwakowetu; nditi kuni bantu base Maqingqo njengokuba intlanganisyo yabafundisi igqibe kwelokuti: eyonyaka ozyo yoba kuni nje yabafundisi besiqingata sase Mgwali (Clarkebury), ze nincede zihlobo nibonakalise isimo sobumnumzana ngakubo nibalungiselele indawo zokulala ukutya, into zokutyela nibakangela ukuba bayanelana, ningabanikeli kubantu abamhlope nje ngase Cumngece (Buntingvale) kwegqitileyo, apo batyabuka imilomo zibhekile, ati namazwi abo azizitshoto kanti enziwa kukudumba kwelwimi zabo ngenxa yokutsha zibhekile. Kwati ebusuku kwapila oncedyasi. Ngabafundisi bohlanga lwenu msan’ ukubanika abantu basemzini nina ke, zenifune nokuba zibhesini endaweni yebhekile zoba bhetele zona; endaweni yedyasi imiraji. Namhla ke Mampondo “ itamsanqa (letlogonolo ngesi sotho) lizokuya kuni lilwelo ke lentlanganisyo yabafundisi, zingavuya zonke izizwe ukuba ningati nina nibafunele indlu ibenye yokutyela, niyilungise nokuba balala kwimizi

Impawana.

Akako nto ingena hlombe. Ama Lawn alapa e Qonce ate ngokubona ikhaba lama Xhosa lifeketa ngela Belungu ebholeni afumane anehlombe awanxwala Amangesana amancinane: asabela okunene, kwaqutyiswana ngo-Mgqibelo odluleyo emva kwexa leshumi, asuka Amangesi angati abulala amatole entaka. Ute elila u half past one aye seledokuka Amangesi kungabonakali nokuba ake adlala. Into ebekulu kama Lawu

ibe kuzidla nokuhomba pofu kungeko namaledi aze kubonela ahonjelweyo.

Umfikazi u Miss Antyi Majiza ushiye umkondo omhle kunene kwintombi zakowabo. *Isigidimi* xa sichaza ukukhuthala kwake nobugcisa bake kwinto zentlalo senze lamana nqaku esitembayo ukuba ayakugqalisiswa ngabazali nentombi eziqwenela izigama lokuba kutiwe zizezifundisiweyo kuba yonke enye ingeqesho yindiniso yompefulmo. “Kuko abantu abazelwe banesipo soku- kwazi ukuqeqesha: baneminwe yokukwazi ukwenza izinto; nentloko eziyitambeleyo imisebenzi yezinto zentlalo yase Mlungwini—ngoluhlobo bati abanye bakowetu lolwe “ Ncubeko,” kodwa ati ama Ngesi yi *Civilization*. Njengokuba intombi ka Majiza ibikwazi ukulipata igaba, imelane nabanina ekuhlakuleni indima emasimini bambalwa abebe ngalingana nayo ebugciseni bokutunga izinxibo zase Mlungwini, nokuhlamba iyisizile, iyilungise ingubo nokuba yeyalupina uhlobo kwezamanene namanenekazi. Ekupateni into zendlu asisateti, nangasebu geiseni bento eziphekwayo, nje ngokwe ntlobo ntlobo zento zasema Ngesini apo sukuba zifuneka:—Inye imbiza esikolwa ukuba ndade lowo ebengakwazi kuyipeka, kuba isimilo sake ngoncedo luka Tixo asimvumelanga ukuba aqizelisele kwelocala—Iombiza abengayazi ukuyipeka yeyesidudu sotywala; Akwaba bebebhanini abafana naye.” Okunene “ Akwaba ” zonke intombi bezingamaqitala ekwenzeni utywala. Ukuba kubalesi betu kuko abacinga ukuba utywala ngamasi bayakude basikalazele, kanti ke asizenzisi senziwa kubona induma nemfede ezibangwa butywala bamazimba ukuba ziyalingana nezobomlungu utywala, nenqushakane yenkohlakalo epantsi ezalwa bobutywala ilingana twa nobomlungu. Saye sisenziwa nayinkolo yokuba umntu otya obamazimba kulula ukukanuka intwana ebukalana kunabo ekaulezisayo ukunxilisa—le ibobomlungu ke : kuba ke bona budlokovile kanye impela

Kwake ”Entla ” kwaxwilwa zizandawane inkabi yebhokwe ikulekwe endlwini nguminiyo. Izandawane luhlobo lwengcuka ebeziko kakulu kwelo lase Mbo, zisidla ngokuhlala zingumhlambi kumngxuma omnye. Ute umninibhokwe selexhelwa ngumsindo waqubula umkonto wake obukali kunene waya wangenam emngxunyeni apo saya kutshona nayo ibhokwe yake isandawane, zaye ezinye zielele pezu kwamatye ngapandle zigcakamele ilanga. Ute kumkosi owauhamba naye wona manti akulunga emhlonjeni ” womhoma ”—beboisitho ukuyibiza imingxuma leyo—bazivuse ukuze azigwaze nganye xa zingenayo. Suka zati ukuya kungenakwazo zangena zoshumi ngaxesha nye, zadlula naye. Nanamhla Kwabonwa ngotuli kupela lupuma apo emngxunyeni. Bapalala ubom balondoda ngenxa yebhokwe yayo. Itshilo imambane ebi-sibafisela elibali, isiti imbona esipeka-mafuta esifana nokungena kwezo zandawane lo Rulumeni upeteyo mayelanana.

Kusomeleza kunene ukubona ukuba imigudwana esiyenzayo yokuvusa amawetu kobubudenge busuke bangati butyile bambata kuwo, inabatile abayiqondayo. Sitsho kuba umhlobo wetu onexabiso kuti ose Mzimvubu estiti “Ngezi Bills zika Rulumente zintsha aza kuzingenisa e Palamente uuhlabane umkosi ngokubanzi nto yakowetu ; mna intonga ndizibeke kuwe, kuba abantu bakowetu bafanefe ukwalatiswa kakulu ngazo zonke indawo ezipatelele elulaulweni. Ngokukodwa pantsi kwalo Rulumente upeteyo ngoku, wama Satlani angama Bhulu anqwenela kupela mna ndakungela uku-tshabalala komntu wonke ontsundu, ukuba kungabiko sidima sake sobuzwe, sipele eso sidima sobuzwe bake, ibe zintatambana nje ngazinye lezinjengaba bantu kutiwa ngama Koboka nama Lawu. Ndikoliwe ukubona epepeni le 23 March, ukuhlaba kwako. Umkosi, ukuba onke amaziko akowetu, kwizipalanda zonke lifikile ixesha ukuba benze imitandazo abaya kuyitumela e Palamenteni, ukuba lamacebo nalamaqhinga enkhuliso alo Rulumente ontloko yake ingu Sprigg, i Palamente ingawamkeli. Ndiyapela ngombuliso kwe Mnumzeto otandekayo yonke imihla ngenxen’ omsebenzi wako ozukileyo opete wona wokukanyisela ezinkedama zintsundu zakowenu, kuba ugcinwe njalo umntu ngamnye nokokuba luhlanga lonke luzinkedama xenikweni lunga fundileyo, luhleli ebudengeni bokungazi nto ngemfundo.”

Site sakuroronya uluvo lomnye wamada- da axhasa elipepa nkmba oloninzi uluvo luyintonina ngalomteto ati mauqiniselwe lo Rulumente ukukhupha abantu ekupenduleni into zolaulo yati yona ikangele kwakuti. Umzi kwezizimo unjengabafazi, bona bati kwakufika inyamakazi emakaya ubeve bemezema kupela “Nantsi inyamakazi! Amadoda aye pina ? ” Utsho savakala sisiti ngentliziyo lendoda ide yachana.

NATIVE OPINION

WEDNESDAY, APRIL 13, 1887.

“Whatever man has THE advance done man may do.” from barbarism to civilization is essentially beset with difficulties. So long as human nature exists so long will war be waged between the opposing forces of good and evil, and one noteworthy feature in the antagonism is that

the more strenuously the efforts are directed towards the attainment of the good the more virulent are the shafts of the enemy. This journal, as is becoming well known, is devoted to the elevation of the Kafir nation, for scattered and divided as it is, nothing can destroy its inherent principle of nationality. It claims to be a nation with all a nation’s patriotism, characteristics, and traditions. The mere difference in colour or in feature cannot divest it from the great entity of humanity, and being human, the Kafir is impressionable for good or for evil influences quite as much as any other section of the human family. We write these words from no desire to arrogantly set up a claim for perfect equality; our motive is one which we trust will commend us to the favour of right-minded men without any arrogant assumption of the kind on our part. One of the chief motives that actuate us in thus writing, as it were, on the defensive is the umbrage that has been taken by one or two journals of the Colony, notably those published in the Dutch language, at what they are pleased to call “ the “ impudence of the Kafir in estab- n lishing a newspaper.” “ Opinion,” says BLACKSTONE, “ is free, conduct “ is amenable to the law.” There are many persons in South Africa, and many journalists in South Africa, notably the Port Elizabeth *Telegraph*, who do not hesitate to commend us for publishing our own newspaper. The last-named journal believes the *Imvo* to be a powerful agent of civilization. ’ The *Cape Argus* holds similarly liberal views in regard to us. Thus, with an influential paper in the East, and an influent<sup>5</sup> al paper in the West on our side, we cannot feel that in conducting this paper in the interests of our countrymen we are doing otherwise than right.

The Kafir has a natural desire to acquire knowledge for its own sake. His perceptions are naturally sharp He does not need to have sounded in his ears the Baconian maxim, *namque scientia ipsa potestas est*. He sees the force of the truism every day that he comes in contact with civilization. He strives at the attainment of knowledge. He will pursue it in its humblest form under difficulties that, *mutatis mutandis*, would discourage the white man. There are no harder toiling men than the labourers on the Port Elizabeth jetties and in the cargo boats. From the dawn of day until the dusk of evening they toil, incessantly at the hardest drudgery, yet many of those men oh arriving at the Location, wearied and hungry, will spend hours of the night pouring over the elementary lessons in a sixpenny spelling book. No mental drudgery is worse to an adult than this on account of the length of time that elapses before even the faintest advantage is brought home to him. Yet they see the results in others and believing like Dr. FRANKLIN that “ what- “ ever man has done man may do,” they persevere, and by the time they have mastered their spelling book so far as to read *for them- selves* that the word “ horse ” is the English for the Kafir’ word “ihashe,” or that “man” is English for “indoda,” they pluck up spirit and jaded as their limbs and body are with the day’s toil they go further on, still on.

We maintain this journal is a factor for good among the natives. Why, then, the antagonism of a portion of the Dutch Press ? Not one line, from its first to its latest number, has ever appeared in our columns derogatory to the white man, or inculcatory of insubordination in the mind of the black man. We not only preach loyalty but we preach subordination to superiors. The latter principle is inherent in the Kafir who is a believer in caste. ’erat. He believes that some are born to rule and others to be ruled. All this is a part of his national creed. Were every article in this paper for the next three months to be of the most democratic and even revolutionary nature, although the tone might irritate the native it

would not destroy his recognition various social grades. Even the best educated native will never attempt to destroy distinctions that society recognises and sets its stamp on. It is not the sterling metal that irritates him, it is the spurious coinage, than which no one is quicker than he at detecting. We take this opportunity then of warmly thanking those of our friends of European descent who have approved of our efforts in conducting this paper to its present style. We assure them that nothing is further from our ideas than to sow the seed of discontent. We endeavour to urge our fellow countrymen to do their duty in that state of life to which it has pleased Almighty God to call them. If by education a Kafir can become a more useful member of society let him strive to attain that education, and in doing so there can be no harm in this journal lending what little assistance it can. It therefore seems hard, not to say unjust, that our efforts in this direction should be misconstrued into the desire to render our countrymen dissatisfied with their lot in life. We disclaim such desire, for our sole object is to make the Kafir more intelligent, more reasoning, more loyal, more industrious and more contented. If educating him failed to do all this, then educating him would indeed be a mistake. But we must have better proof that this is the case than the incoherent ravings of a few Dutch retrogressionists. The more liberal section of the Colonists approve our efforts, and with their encouragement we hope to continue them

Editorial Notes.

The *Graaff-Reinet Advertiser* is, it is well-known, published in the heart of rank Bondism, and, no doubt, has an intimate acquaintance with the drivelling rule of that organization ; tor at the last general election it displaced Messrs. W. Fleming and Te Water —no negrophilists, mind you—both of whom were firm supporters of Sir Gordon Sprigg’s stern native policy. As, however, they would not sign the Bond Constitution they were tabooed by that Association, and Messrs. Nicholas Rothman and van Heerdean, far less intelligent representatives were returned. Well, this is how the *Advertiser* delivers itself on the disfranchisement of the natives:—“The Peddie farmers are ‘ death ’ on the niggers— would not give them a vote if they could prevent it, just because they cannot rely upon them to vote for the Timms and the Johnsons. If they could rely upon them they would not be found inveighing as they, no not even against the voter under tribal tenure. All this opposition to the black or ‘ blanket ’ franchise comes from those who cannot command the black or blanket vote—a fact that should hot be lost sight of in the controversy that is bound to arise on the franchise question as it affects the natives. Peddie is full o natives; but they cannot be such a desperately had lot. Traveller ’ writes in the *Alice Times*:—‘Crime in this district is almost unknown. There are only about three prisoners in jail. This speaks, well for a district having a large native population.”

THE same paper draws attention to a matter which, in connection with the working of the bill to disfranchise the Natives, has entirely eluded the vigilance of the friends of the measure. Our Graaff-Reinet contemporary observes:— “ One of the Government Bills recently published proposes what we think a good proposal, to take the franchise from Natives occupying under tribal or communal tenure. But is the sword not a double-edged one? There are hundreds of cases throughout the country of this kind: A man has sons who have attained their majority living in the same house with him, and he gets them registered as voters. Their claim to be voters rests on ‘ communal occupation,’ which is ‘ occupying in common.’ These sons or sons-in-law will have to submit to disfranchisement under the new law if the bill becomes law. At the last revision of the voters’ lists here the trick of fathers, getting their sons, living with them in the same house, eating at their table, and not getting a penny Of wages from them or anyone else, was tried on assiduously and often with success. The fathers were chiefly of the Bond persuasion. What is food for the goose will become food for the gander under this proposed law.”

“ WHAT we said would happen has happened,” says the *Isigidimi* (Lovedale). “ In *Imvo* of the 23rd March, Sir Gordon Sprigg gets a pretty sound thrashing after the expression of confidence of the great day. This is exactly what the *Isigidimi* prophesied that the treatment our people will receive at the hands of Sir Gordon will be worse than it has ever been, after this avowal of confidence on the part of the Native deputation.”

OF course, our missionary contemporary is under a misapprehension with regard to the proceedings of the Native deputation to the Premier of Grahams-town. The deputation did nothing more than express satisfaction on behalf of their people at the happy termination of the Pondo difficulty. In any case the remarks of the Lovedale *Isigidimi* are welcome, because they show that this



# Imvo Zabantsundu

(NATIVE OPINION)

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

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, APRIL 13, 1887.

[No. 127

Isitora sase Komani

Kofuna izivato ne

NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,

Kwa

CHUDLEIGH,

Ukangelene ne Town Hall,

Uhlala aba nento eninzi etengwa ngama

XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esenzi tungiwe

Iminqwazi ehonjisiweyo Iqiya ozilushica

Imibhalo, njalo, njalo

KWEZA

Madoda ingubo

Zi suti Zamadoda

Ne Bhatyi ne Ndulubhatyi

Ne Bhulukwe

Ihempe

Ne Kilisbanti

Iminqwazi ye Tweed neyo Fele Ibhulukwe

zokukwela, Ileginisi njalo, njalo.

Isuti nengubo ezinganye ezi ncinane zama

kwenkwana nezolutsha.

Yeyona ndlu isisulu empa- hleni

yoku homba neyoku nxiba apa

E KOMANI.

## IFANDESI!

### LENGUBO. LENGUBO.

## DYER AND DYER

BAYAYI fandesa yonke le mpahla yabo ininzi kunene Izi Ngubo, nezinye 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

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BANTSUN DU! BANTSUN DU!

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I Tyali zika Ma—nezika Totosi, nezika Dade, ziyalala, azivuki.

Ityali zaba Ntwenyana (Uyaqonda kodwa ?)

Ityali ezi lufipa—zilala " too."

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

I Printi—Ikeleko—Ilinzi — Amalapu ehempe—Izitofu (ziyi micako)—Iqiya ze keshemiya—Yonke, impahla itshipu ngoku ngum' mangaliso.

Ezamanene ingubo esenzi tungiwe.

Ibatyi ne Bhulukwe ze kodi " ebanzi."

Amanene ayazisikelwa azitungelwe ezawo ingubo ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu.

Inkumba yakwa PASCOE,

Ezantsi kwe Tyalike yama Skotshi.

Paulani, niqonde kakuhle, ningayiposi—

Amagama ka PASCOE

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kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele—

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kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo

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Zama dodana.

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Zomtinjana.

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Zaba sebe zakutshata.

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Zaba sanduka tshata, Ukuqaula inteto singati i Blankete ziyalala ezifanele naba- nina, ezifanele bonke, zitengiswa tshipu kakulu. Kwenzelwa

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Umgubo, neswekile, njalo-njalo, njalo-

njalo.