[December 12, 1889

IMVO ZABANTSUNDU (NATIVE OPINION).

3

Ke ngokumalunga nabantu base Heald Town andikolwa ukuba isicelo esinje ngesi siyakufuneka kubo, njengokuba nite kwiminyaka emininzi nazibonakalalisa okokuba ningabantu abangaseliyo nabanganyaleliyo. Ndomelezekile ngo- kuqinisekileyo ekutini akuko nesitandatu samanxila kulombindi wenu. Esi siqhamo sibonisa ukulunga okukulu enikwenzelweyo zimpembelelo zase Lizwini.

Kuko isiposiso esinye esikulu endiba sola ngaso abantu base Healdtown, esi sokuba bengabantu abangautandiyo umsebenzi njengoko kufunekayo ; ukuba bebengati bakoyise oku bebengaba nokonwaba exesheni, bapumelele, babenamalungelo okuba nokuhlaula irafu zabo kakuhle, ekuyinto efun ekayo ke oko, oko kukuti ke, ukuba bafuna ukuhlalelana kakuhle no Rulumente.

Mandiinibulele kanjako ngeminqweno yenu elungileyo, nditemba kanjako okokuba noqhubela pambili nonke ekuzindileni ebe nite nazipata ngexesha eligqitileyo.

Abalimi na Barwebi

Sidwelisa amaxabiso—kwindawo ngendawo —ezinto ekurwetywa ngazo ngama wetu, njengoko atunyelwe ngo Mantyi Komkulu, E-Kapa, axela into abeyiyo ngo-Mgqibelo 28 September, amaxabiao ezinto :—

E Kolsbere.

E Kalado-  
kwe.

EDodoloro.

E Monti.

E Rafu.

E Dayimani

E Qonce.

E Cawa.

E Komani

EBloem­fontein.

E PM Burg,  
Natal.

E Batenjini. —Liyana kakulu, kupantse  
.ukuba lingabiko ituba lokulima, kunjalonje  
.umbane uyakataza nonyaka nje ebantwini  
zindlwini nase mabasheni nasezinko-  
meni, Apa eba Tenjini sekunzima ukuti xaI

Izulu lizisayo upume uhambe.

Uncedo lokwazisa kwk “ Mvo.”—U Mr.  
Thoe. J. Sikwebu wakwa Nomaheya, usiba-  
lisela ngokufunyanwa yi *Mvo* kwamahashe  
awaye azise ngawo Siyambulela ngala  
 macapaza, luti : “ Manene ndifuna ukunika  
udumo kweli pepa lamawetu lidumileyo  
ngenxa yamahashe am abe lahlekile. Kute  
e Hlobo nxa esisiwa esikiti anqandwa ngu  
Mr. Mazamisa ngokuti awazi nge saziso se  
*Mvo.* Ukuba ube ngeko umhlobo wetu u  
Mr. *Imvo* ngeyedukile ada atengisa. Ma.  
wetu ndiqondile kaloku ukuba lomfo u  
*Mvo* yindoda yamadoda. Kudane iqela  
 elininzi elingayitatiyo ebelisiti ndifane  
 ndifeketa ngemali ukufaka isaziso e *Mveni.* Nomhla inja ijamelene nentlama.”

EZABABHALELI

UTANDO OLUYIMFAMA.

Dear Sir.—Mnumzetu ndiya kucela ukuba undifakele lamazwi am kwelo pepa lezandekele nezandekelekazi. Yintwanana le ndikucela ukuba uyiti qaba kulo mvaba enkulu. Ngxatsho ke! Intloko yile: “ Utando Luyimfama.” Apo ndikangele kona ngalentloko ndisi- ngisela kulento “Iluzeko” ati ama- kumsha ukuyibiza “ Lufilisho.” Nditi ke utando olu luyimfama kanye kulento *iluzeko,* ufilisho, kuba iti indodana efuna indlu, ukubayefundileyo, nokuba linxiba bhulukwe kodwa,—ikangele intombi entle ebuso bugudileyo, nengubo zintle, enxiba nebhasile mhlaumbi, neti uku- hamba kwayo icatule, enxiba nembambo zase mlungwini, mhlaumbi enokuteta Isingesi ukuze amane ukuti ukuyibiza: My dear! My darling! Iti ke ukupendu la yona, Yes dear! yes darlie! njalo- njalo. Asuke ke ayibone ukuba ngoyena mfazi wam lo unezi mpawu. Kanti ezona mpawu zizimpawu ezenza umfazi, *unina* wenene, uzishiyile zonke zipela. Seleqonda ukuba uzidepisele bakuhlalelana emzini wabo, ati kaloku alile esimantshiyane. Liti ke lona ilizwe, wabani kaloku, kauzifince nkabi. Kulungile ukuba nditete nangomfana owamkelwa yintombi. Ezizinto ziyelene kakulu.

Intombi ikangela umfana ebusweni, nozinxibo zime kakuhle emzimbeni ngangokuba selesiti umfana pambi kokuba afilishe aye kusika kubasiki-ngubo ukuze.ati ukubonakala kwake emehlweni abantu abe *lusasa, u* iqajana,” *Nombolo sikisi.* Kwakona ikangela umfana onokuswesweza Isingesi, nomfo onyatelayo obeta i *askuku* ade eme ngedolo, umfana onxiba amaxasoba emqaleni, kugqitywe kona akugibisela *umtika.* Kuti kona ukuba *yititshala —* nokuba ngugxwalintloko ekungeko nomkita lo, kube kugqityiwe. Kanti ezona mpawu zizimpa­wu ezenza indoda, uyise wenene, aziko tu.

Ibakala lesibini—Intombi ekangelelwe pantsi kwendlu yenkuku yindodana yembi ebusweni, yengahombiyo zicakucaku, engasaziyo Isingesi, engavumiyo kakulu, eti ikolise ukugqubeka ezintsukwini zeveki ngenxeni yomsebenzi, engabonakaliyo kakulu emigcobeni, eyabantu abapantsi—abangamahlwempu. Kanti uyeka eyona ndawo iyindawo, ezona mpawu zizimpawu zobufazi. Kwa ngokunjalo nentombi ifike imkangelele pantsi kwendlu yenkuku umfana onezi mpawu zingentla apa.

Nditi ke mna ukugingxika kwam kulenteto akakona amadoda amakulu nanemvo kakuhle, atyele intsapo izinto ezifanelekileyo ukukangelwa nxa kuzekwayo vindodana, naxa intombi yendayo. Kumnandina manxa nibona abantwana benu besezintsizini emva kotshato? Ati oyindodana kanti uzizekele umtshabala- lisi, umkombe wento, unomeva. Ati oyintombi kanti uzendisele emoyeni, kwinto engento engena buntu tu, *ivila.* Nditi kumzi wakowetu, abadala naba nemvo—hlangulani intsapo yenu ekusi- ngelweni pantsi ngenxen’ okuba Utando Luyimfama. Namhla make nditshonele. Owako inene,

Gxwal’ intloko.

Grahamstown,

November 26, 1889.

“NDIM NA?”

My Dear Mr. Editor, — Ndifuna ukuba undifakele lamazwana, ndipe- ndula isicelo sika Mr. Mhlambiso. Nga- mafupi asindim umntu lowo wayitetayo lonto mna okukokwam andiyazi, ndiya- zilandulela e Nkosini yam leyo. Into endifuna ukuyibonisa noko yile u Mr. Mhlambiso, ngengamyekanga lowomntu ave ngaye kuba kungati kanti kwalo- mntu lonto uyiqala emqaleni wake. Kwaka kwati nge mfazwe ka Mlanjeni bamana ukuti abantu ati amadikazana, ati amadikazana, ayengengawo amanka- zana ayeugamadoda atwala indaba ze mfazwe, obhalel’ edolweni. Kanti ezi- zinto zipuma kubo. Enye indawo yile ngati ngokukubuza siyakusuke sixelise aba Disipile be Nkosi bona yaba ndimina Nkosi? Qapu no Judasi ndimina Nkosi ? Uyinina lomfo ukuxelelayo mntan’e Nkosi. Mandipele, ndisesako isicaka.

Samuel Ntsiko.

Bedford,

November 25, 1889.

UKUMIWA KOMHLABA.

Mnumzetu,—Pesheya kwe Nciba um-  
hla wa 20 ku November, ubungowoku-  
pela ekutatyatweni kwamagama abati  
banamabango. Barola amapepa abo  
ukubonisa Um’bhali-magama, izindlu  
ezimanqugwala namanani angeniswa

ngabo ngonyaka okufunyanwa ngabo  
 emihlabeni abayilimayo. Ndiko mina.  
 Ute ukubapendula: Umhlaba wona asi-  
 nguwo wenu useugowezibonda nemantyi  
 aningebangi ngawo imfanelo zenu nga-  
pandle kwemisebenzi yezandla zenu.

Uxande Iona ulutabatela pezulu; kubo-  
 nakale nenqugwala, akakabi kuyapi.  
 Watsibela apo bazalelwe kona. Bavelisa  
 i Free Pass amaqaga, wati kanimke  
 nobuya emva kwemihla emashumi ma-  
 bini. Mayelana notnhlaba omiweyo  
 ndalinga kwelit asiwenu apo kutiwa  
 ngowetu une tayitile (Tittle Deeds), kwa-  
 qala kwaya kwelam. Ndandisiti lom-  
 blaba nale tayitile, yena ibobubulunga  
 obupiwa etshobeni " lenkomo ehamba  
ingeva nokuba kuko umntu otabatileyo.

Okunye *Imvo* ite yakuti akutetwa nto  
 ngokuma umntu awumi ngako umhlaba.  
 Sati, He, kwalunga. Ite yakuba inteto  
sati *Imvo* iteta ingaponoshono nokuba  
ingapesheya. Maxa umhlaba lo ungewetu

u Rulumente omkulu ubenga anganceda  
ati ilokeshon ezizi bonda nabantu aba-  
funa becandelwe abasize angalindi ukude  
kubelekwe umntwana wokugqibela uze  
bonke abasaya kukaulwa nabo bafumane  
amasimi. Kanti asiyiva indawo eti um-  
hla womgwebo wofika kungasazalwa,  
enye indawo asiva ukuba abantu boba-  
bezwinye. Amaqaba akasakuze akolwe  
kucandwa, ngokuba alinde ukuzeka  
iqela labafazi pezu komhlaba obanzi.

J. F. M.

Transkei, Fingoland.

November 25, 1889.

Umasingata ne Voti.—Amadoda la aka-  
pali ngakupala kunye. I Harperton ku  
Mgqakwebe ka Masingata lingene kanobom  
evotini ngemigudu eyenziwe ngu Mr. Z. J.  
Sokopo, no Mr. B. Gqobose, wakona. Apo  
bekungeko nempunde yomvoti kungene  
namhla ngapezu kwamashumi amabini. Si-  
kolwa koko.

Native Opinion

THURSDAY, DECEMBER 12,1889.

FROM the celerity of  
its movements the Commission on the Drink

Question seems deter-  
mined to earn for itself distinction  
as a Surprise Commission. As  
those who have been carefully fol-  
lowing its sittings from the time it  
began its work in Cape Town, we  
are in a position to state, that in  
the Western Districts the Commis-  
sion, by the duration of its sittings,  
the careful and minute way they  
were reported to be collecting  
evidence, seemed disposed to make  
the inquiry as full and thorough as  
possible. That this was worthy of  
all commendation goes without  
saying. For although the Commis-  
sion was primarily appointed at the  
instance of the Frontier Natives  
who have for years past been im-  
fortunately beseeching Parliament  
to save them from the deleterious  
and demoralising Cape Smoke, it  
was not amiss to give it powers, on  
the suggestion of Sir Thomas  
Scanlen, which was supported by  
Mr. Hofmeyr, to find out whether  
strong drink was not eating into the  
vitals of the European race also.  
The patience and deliberation mani-  
fested by the Commission in collect-  
ing evidence in Cape Town and the  
Western Province, was on these con-  
siderations appreciated. On the  
ground, moreover, of getting the  
views of all concerned in the  
liquor traffic, the long session of  
the Commission in the West had  
its full justification. The madden-  
ing compound which is sold in these  
parts to the Natives comes from the  
Western Province ; and the report  
of the Commission would be incom-  
plete if it did not embody within  
its boards the views, on the question  
submitted to the Commission for  
inquiry, of those interested in pro-  
ducing the stuff against which such  
a strong cry of protest has been

raised. We are thus not sorry that  
much of the time of the Commis-  
sion was taken up with sittings in  
the Western districts of the  
Colony.

We take strong exception, how-  
ever, to the hurried manner in  
which the Commission have pro-  
ceeded about their work in these,  
the Eastern parts of the Colony,  
since they resumed work, after a  
long recess, at Graaff-Reinet. in the  
middle of last month. Within the  
short space of a fortnight they have  
been from Graaff-Reinet to Port  
Elizabeth, Cradock, Kimberley,  
Somerset East, and Graham’s Town.  
The large and most important  
Native centres — Peddie, Fort  
Beaufort, and Middle Drift, with  
their widespread population were  
disposed of in four successive days,  
travelling included. As to the  
giving notice of their sittings at  
these places, if the course pursued  
in regard to the division of King  
Williams Town has been invariably  
followed, we are bound to say, that  
the Commissioners have hardly  
given any notice of their presence  
at the various centres on the  
Frontier. , To-day they are in the  
town of King Williams Town hav-  
ing arrived and commenced work  
yesterday (Wednesday but their  
sittings here were only heard of for  
certain on Monday. As they are  
off almost immediately, it is certain  
that the Commissioners are quite  
content although they may not be  
in possession of the feelings, in the  
only way they could best be pre-  
sented, of the large important  
Native communities of the Frontier.  
Against this we enter an earnest  
protest. We claim that the same  
patience exhibited in getting the  
evidence of the brandy farmers in  
the West, should be extended to  
those who are their victims on the  
Frontier. Short and hurried  
sittings at short notice may entirely  
elude, as we understand they have  
already eluded the Natives ; but we  
submit they are not exactly what  
the Commission, at great expense,  
no doubt, were appointed for.  
There have not been wanting those  
I who said that the Drink Commission

was a farce and that it would leavj things as they were. Were any­thing needed to confirm this opinion the scampering, post-haste, of the Commission through the Fron­tier affords the strongest confirma­tion possible of this impression This way of proceeding with the work on the Frontier may commend itself to Mr. Hofmeyr and Mr. Marais who sit for the Brandy pro­ducing districts. There is, however, no proposition on which there is greater unanimity and earnestness among the Natives than this, that Brandy must be banished from their midst bag and baggage. This view naturally would not coincide exactly with what Mr. Hofmeyr and Mr. Marais would like to see; but that is no reason for shutting it out of the Commission’s report, or accepting any inadequate representation of it by avoiding those who hold it. Rev. N. Abraham and Mr. Wilmot are on the Commission as sturdy out­spoken advocates of the teetotal section of the community. After giving every facility for the taking of the evidence of the Brandy pro­ducers, it was only but fair to ex­pect them to insist upon the evidence of those of their school being taken with the same care and deliberation

Nates of Current Events.

That Lord Knutsford is wavering on  
the Swazi question is clear from the  
assurance which he is reported to have  
given to the London Chamber of Com-  
merce which was preparing to hold an  
indignation meeting to protest against the  
handing over of Swaziland to the Boers—  
assurances which resulted in the meeting  
being put off. Our friends of the  
Aborigines’ Protection Society, judging  
by their silence, must be in possession of  
a definite answer that the country will  
not be dealt with in the manner hinted  
by the reports alloat when Sir Francis de  
Winton left England. Now that the  
Natives have stated to the Commission  
that they have no desire to pass under  
Dutch authority, all speculation must be  
considered to have been set at rest—and  
that Swaziland will not come under the  
Transvaal. This is as it should be. What-  
ever others may gain by their becoming  
Transvaal subjects Natives stand to lose.

As an illustration of how our country-  
men are treated in the South African Re-

public the following, culled from a  
Transvaal paper, may be mentioned:  
The Landdrost at Pretoria during the  
hearing of a case the other day said that  
when a white man spoke to a black in the  
street, and the latter did not answer res-  
pectfully or not at all, the white man  
might *knock* him down and would not be  
punished for it.” By implication we  
gather from this that, were the positions  
reversed, this law would not apply. Is it  
to be wondered at then that Natives  
shrink from such a system ?

A short while ago we read with a de-  
gree of alarm certain remarks of the *East  
London Dispatch* strongly advocating the  
inauguration of a Native Policy by the  
Government of this country. The phrase  
“ Native Policy,” having been so much in  
the mouths of politicians and figured so  
often in newspapers until the frontier was  
set in a blaze by devotees of a Native  
Policy, is now dreaded by most people in  
this country and by none more so than  
ourselves. It was with genuine satisfaction  
then, that we read the article of the *Kaff-  
rarian Watchman,* strongly deprecating  
the resuscitation of a Native Policy for  
this country. Our contemporary says  
there remains “ no more place for a  
Native Policy than for a policy for En-  
glishmen, a policy for Dutchmen, or a  
policy for Germans.” To this we heartily  
say, Amen.

According to the *East* *London Dispatch*“ The Natives in the district are having a  
great deal of talk about the utterance of  
Colonel Schermbrucker, reported in a  
telegram, prophesying a war. We sup-  
pose the Commissioner was referring to  
a period some distance, and probably had  
no definite occasion in his mind, but the  
Natives are said to be considerably  
agitated at the words being spoken at all.  
The question is whether they had better  
have been left unsaid.” Our countrymen  
in the Division of East London will feel  
very much reassured by the observations  
of the *Cape Mercury* on the same subject,  
to the effect that “ those who know the  
Commissioner well know that his views  
obtain colour from his surroundings. An  
audience of military men was just the  
thing to make him to sniff war every-  
where. People have been puzzled as to  
what the theatre of the Colonel’s war was  
to be, but it is because it is nowhere.”

A meeting has been held recently at Butterworth to consider the subject of the disposal of the Blyth Memorial Fund raised among the people the late Captain Blyth governed. The amount con­tributed has reached £690. It is com­puted that the tomb stone will cost £150. and it was voted that the remaining £540 ' should be handed to Mrs. Blyth to dis­pose of as she pleased.

From reliable information we *(Kokstad*

*Advertiser)* are happy to inform our read­ers that the differences between the Para­mount Chief of Pondoland, Sigcau, and Umhlangaso, Chief Councillor, have been amicably arranged through the interces­sion of friends of both. At one time it was feared that the dispute would lead to a serious *contretemps,* probably the “smelling out,” of Umhlangaso, but now that is averted and Pondoland is at peace again.

The case brought out in the correspon- dence from Wodehouse in connection with the Registration of Voters is typical of many other acts of injustice which have come to our ears as to what certain Field-cornets are doing. These com­plaints seem to be due to the miscon­ception of the steps prescribed by the law, and ignorance as to its most" sali­ent points. For this it' would be as unfair to blame Field-cornets as to rate them for being unable to take a leap to the moon. It requires men learned in the law to faithfully carry it out; and it would be expecting too much to insist upon such competency in respect of some Field-cornets. It was, we think, placing a premium on injustice to saddle Field­cornets with the administration of so important an Act. And it is the Native who has to sutler from injustice under such circumstances.

The Registration in Wodehouse.

The following correspondence anent the manner the Registration is being conducted in one ward in the Wodehouse division has been forwarded to us for publication:—

Lady Frere, November 22, 1889. The Civil Commissioner of Wodehouse.

In re- Registration of Voters.

Sir,—Enclosed herewith please find affidavit of David Malasi, and instructed by him, and about one hundred other Natives, I beg to inform you that there is no Alphabetical List of Voters posted, or open for inspection as required by law.

Yesterday, the 21st instant, I called at the Registering Officer’s residence to see the list. He informed me that it was completed and would be forwarded to you, forthwith that he had not the List at his house, but that it was in the hands of his Agent—Mr. Bird, in Lady Frere. There is no list posted in Lady Frere, and Voters of this Ward are therefore deprived of their privilege. I would further add that prior to the 19th instant in course of conversation with Mr. Nel he informed me he would hold his Court on the 19th to hear claims and objections.

On behalf of my clients I have to request that you will please take steps to have the irregularity complained of remedied.

I have the honour to be, etc., etc., (signed) J. J. Kelly.

office of the Civil Commissioner,  
Wodehouse, Nov. 23, 1889.

VOTER S LIST, WARD 7.

Sir,—In thanking you for intimating  
to me the irregularity of Field-cornet  
Ward 7, in regard to the *Provisional List  
of Voters,* I have the honour to inform  
you that I have issued the necessary in-  
 structions to avert the injustice to your

clients complained of.

I have the honour to be,  
Sir,

Your obedient Servant,  
(Signed) C. Shaw Nicholson,

Acting C.C.

J. J. Kelly, Esq.,

Lady Frere.

NATIVE DOMESTIC SERVANTS.

ADDRESSED to the editor.

Sir,—In your issue of the 21st instant  
your leader is about “ The Domestic Ser-  
vant’s question ” and it is about female  
servants in particular you write. It  
was only this morning that I read in the  
“ Memoirs of a Servant ” (female) the  
following upon the same question. “ As  
long as the world goes round I suppose  
servants and missuses will find fault with  
each other. It’s always been a great ques-  
tion, and it always will be, and the pa-  
pers have been full of it at times ” further  
on she asks “ How is it that masters  
always get on so much better with their  
men-servants than missuses do with the  
maids? It’s because men are kinder to  
men, and more considerate, than women  
are to women.” There you have the com-  
parison and the—yes *the—*reason why  
mistresses so often find their maids no  
use.

With regard to education in connection  
with the question it is utter bosh. The  
servants in England are, as a class, un-  
educated ; and as far too, as it concerns  
the Native girls, whoever argues about  
educating Native girls so as to make  
them good servants, does not know what  
he is talking about. There is this dif-  
ference between the English and the  
Native girl that the one is utterly *depend-  
ent* and the other is the most *independent*of all human beings; for the one *must*work for her living and the other *need  
never* do one stroke of work from birth to  
death. Any kraal is a home (and will be  
cared for there) to a Native girl no matter  
where she may come from or why. Thia  
is the great evil which Missionaries have  
to contend against even when they try to  
educate them for domestic work ; for it is  
not necessary for them to do so. It is a  
question which will never be settled  
theoretically, but by practice *and* that  
practice must be kindness and considera-  
tion on the part of the mistress—white and  
black. Educated and uneducated have

the selfsame feelings with regard to treat-  
 ment. A good and kind mistress retains  
 the services of her maids; on the other  
hand there are some who will never be  
 suited, not even if an angel came to serve  
 them. In my experience “ the red rude  
 and untutored Kafir” makes the better  
 servant, not that she is “rude and un-  
 tutored ” but because she has not learnt  
any of the evils of civilization—every class  
 —“ has its black sheepes, European  
 and Natives—taught and untaught-  
heathen or school Kafir, all have their

proverbial exception.

When kindness has such an effect upon  
the lower animal as it has, how much  
more must it be appreciated by our fellow  
women.

So in conclusion I would ask masters  
 and mistresses to be more considerate of

and kinder to their servants, and they  
 will not then have so much cause to com-  
plain. and hoping that this paper may be  
of some use to the much-complained-of  
servant; and that you will find room for  
 it in your valuable journal.

I am, etc..

W. G.