[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.