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IMVO ZABANTSUNDU (NATIVE OPINION)

[June 3, 1885.

are to have Responsible Govern­ment at all it must be given them with a “ but.” If the people in the Territories, as a mass, were con­sidered as hopelessly and helplessly unfit for the onerous honours of the Franchise we could understand Parliament agreeing to their being governed as a “ Crown ’ Colony of the Cape Colony, with the whole of the paraphernalia necessary for such a form of Government, beginning with the Deputy-Governor, recom­mended by the Native Laws Com­mission, and ending with the lowest clerk of the Native Service, also recommended by that Commission The administration of justice to be headed by a Recorder, as also re­commended. Of course, as a Native organ, we should have preferred direct rule by Her Majesty’s Government to both of these ex­pedients ; as, however, the bowels of our white friends are yearning for us, and many colonists are pro­testing that they would direct our affairs well, we must accept the next best thing. Natives will be satisfied by direct representation in Parlia} ment, or, failing that, to be made a Crown Colony, which would be as free as possible from the fluctuations of party politics in the Colonial Parliament. The proposals of the Government, dictated though they are by good-will towards us, are in practice synonymous with com­plexity and perplexity, and should be carefully and jealously examined by Parliament, for “ it is not all “ gold that glitters.”

We think the proposal to delegate the powers now held by Missionaries in connection with schools to Terri­torial School Boards, composed of Magistrates, Missionaries, and head­men, one that will be fruitful of sound educational results. The scheme would, however, be im­perfect if no provision is made in the Bill to include on the Board some intelligent Natives other than headmen, who take an interest in Education. Few headman, it must be remembered, are imbued with the spirit of progress; many are representatives of the class of Natives who have not advanced far enough in civilisation to be trusted with their Magistrates only. And for this reason we should suggest the addition of the representation on the School Board of the pushing Natives who may not be headmen.

Editorial Notes.

It is a notorious fact that notwithstand- his recent re-election to the office of Com­mandant-General in the Transvaal, Mr. Joubert, “ de held van Ingogo en Majuba Berg,” is not in the Volksraad, now in solemn conclave in Pretoria. His where­abouts have been communicated to us bv a trustworthy correspondent in Swaziland, who gives an account of an interview between Commandant Joubert and the King of the Swazis. We propose to trans­late the contents of the letter into English, for it gives the Native version of so-called treaties between the Boers and Native Chiefs. “ On Tuesday, the 28th April,” our correspondent writes, “there came down from the Transvaal several Boer officers with a company of Natives, some of whom were on foot and others on horse­back. The Boers had come to the King of the Swazis. Briefly they asked him to side with them, and forthwith (as they had a pen and ink) asked him to take hold of the pen [to write with a mark] to witness that he will be on their side, so that what­ever evil befalls the King may be falling upon them, and *vice versa.* The King answered : ‘ I do not wish to write twice, [to enter into treaty engagements with two Governments,] I wrote when Mr. Rudolph was here during the time Somtseu (Sir T. Shepstone) wss in Pitoliya’ (Pretoria.) The officers said: ‘ Sir T. Shepstone is not of our side. The King replied : ‘ He was with you, for he was not in Natal. I wrote then. I do not wish to write twice ’ He requested to know further what cus­tom the Boers were following in forcing to writing men who do not want to do so.

The Boers replied we wish that we should be one, and render one another mutual assistance in trying times. The King finally said : ‘ I am not going to enter into this. I cannot understand how far it goes.’ The Boers said; ‘We can all see that you love Englishmen.’ ‘Why should I hate them ? What harm have they done me? ’ rejoined the King, ‘I do not hate the Boers either; tell me what wrong I have done you ? ’ Quoth the Boers : ‘No, we only want you to be on our side.’ The King remarked again: ‘I have already written.’ The Boers said: ‘Well you trust the English, (hey cannot protect any­one.’ They left him, saying: ‘When those fathers of yours come to your assist­ance it will be all over with your house.’ The King answered: ‘ Even if you should kill me, I have written.’ ”

This correspondent goes on to state what may fairly be regarded as specula­tions which were indulged in by the Swazi people after the Commandant and his escort had departed. He observes: “ Well, Mr. Editor, they left. I have tried to shorten what took place for fear of taking up too much space in that valuable and influential paper. But it is clear that the Boers are working with the object of destroying the Swazi kingdom. Our countrymen should consider this develop­ment of the Boer policy. That is the state of matters here at present. This is very painful to us. The Boers are now working to destroy the Swazi people, who have not injured any one.” We direct this account to our Natal contemporaries, who will no doubt bring it home to Sir H. Bulwer. South Africa can ill afford to be menaced by bewildered hordes of ignorant Natives on its borders. The remedy is not, how­ever, far to see. Light—official light- must be shed upon the ultimate intentions of the Transvaal. We hope Sir Henry will not be behindhand in clearing these misapprehensions.

The following observations appeared in last Friday’s *Alice Times,* and are evidently from the pen of a Missionary, which adds to them a greater interest:

Simultaneous to the starting of the Native newspaper, *Imvo,* has risen among Native circles a class of educated or semi-educated young men—both Kafirs and Fingoee—who aspire to be the leaders of Native thought and opinion. They naturally feel that the very fact of their educational acquirements has fitted them for this position, for among their fellows of the red blanket persuasion they are looked upon as prodigies from the fluency they appear to speak, read, and write the language of the European. Most, if not all, these young Natives received their education—such as it is—at the Mission School or at the more advanced Educational Institutions, which we have in this country, They receive the basis, and in a few instances, a little more than the basis of an honest Christian education. Now, what have they done with it ? Having been the ladder which has enabled them to climb to their present proud elevation, they have treated it as such ladders are sometimes treated, they have kicked it away, and now stand without leading strings on their dizzy height. The *Christian Express of* April writes thus: “ What the Natives of this country require at present—whatever they may require some day, not quite at hand— is a practical Christian education in which the action and moral powers as well as the intellectual will receive due training and development.” Our advanced young Natives are, however, anxious to give this “Practical Christian Education ” the go by altogether, as far too practical, and far too Christian for them, and by the means of their organ, the *Imvo, they* are demanding the right of the Natives to be taught the classical lan­guages of Greece and Rome. We should say by all means if they will pay for it let them have it, but those who are in the best position to judge, consider a classical educa­tion unnecessary in order to raise the mass of the Native people. We trust that the common sense of the country will decide that the expenses of a superfluous and hurt, ful education do not come out of the pockets of the tax-payers of the Colony. But more of this another time.

That a crowd of semi-educated Kafirs and Fingoes, aspiring to lead Native thought and opinion has been called forth from the melancholy abyss of Native ignorance and superstition into existence simultaneously to the starting of this newspaper, and that this crowd has kicked the ladder by which it climbed to a certain height from which it made a burglarous bursting forth and so on, and so on—are vague generalities and more or less mat­ters of opinion, which we are not called upon to deal with. We are concerned with the statement that we are “demanding the right of the Natives to be taught the classical languages of Greece and Rome.” Of course this statement is garbled for purposes of misrepresentation. What we took exception to in our remarks on “ classics for Natives ” was the distinction based *upon the colour of the skin* as to the fitness or otherwise of the brain for the classical languages of Rome. On other questions we expressed no opinion.

We have to thank the Honorable Secre­tary for Native Affairs for a complimen­tary copy of the Blue Boo\* relating to his department for 1884-5. It is ex­cellently compiled, and we welcome with pleasure the improvement in the index­ing of subjects, which is a new feature in the volume before us. We hope to notice its contents at greater length at no very distant date.

We cull the following from the *Cape Argust—“* On Saturday, May 2, at a con­gregation held at Cambridge University, Mr. W. P. Schreiner, of Downing College, Cambridge, who graduated three years ago, first in the Law Tripos, and who has obtained high honours at the Cape University, proceeded to the M.A. degree, by proxy, he being resident at the Cape Colony. ’ Mr. William Schreiner is a son of the late Rev. G. Schreiner, Wesleyan Minister, who was for some time Principal of the Heald Town Native Institution. He is now one of the most promising of the youngAdvocates practising in the Supreme Court, Cape Town. Lifce most sons of missionaries among natives who have risen to political eminence, he also is said we are sorry to say, to be identified with a party that is supposed to be unfriendly

to the natives. Our people will neverthe­less be gratified to hear of the continued success of Mr. W. P. Schreiner, M.A., and will watch his career with great interest.

Intlaulelo Yezaziso.

Isaziso esigeniswe kwimihlati (single column) engaminye 2/6, kwemibini ibandakanyiwe 5/ nge inch enye, ngamangeniso okuqala ngalandelayo 1/3 kumhlati omnye, 2/6 kwebandakanyi- weyo nge inch ixesha nga- linye.

Izaziso ezingeniselwa izituba zenyanga ngantatu neminyaka zenawazo amaxabiso.

ISAZISO.

“ Imvo Zabantsundu ” zi- shicilelwa ngoku ngolwesi-Tatu evekini.

UMVUZO.

ONDILANDISE umkondo wamahashe  
am ndomnika umvuzo ofanelekileyo.

(1) Inkabi elubelu esingci simnyama netsho-  
ba: impemvu, amanqina amhlope ngase  
kohlo elomkono nelomlenze iminyaka isibozo  
(2) Inkabi ebomvu, inopau ngasekohlo  
endlebeni; itiwe tshwi ngapambili ngase-  
kohlo i half mantyi, ezimpau zincinane azi-  
qondakali, kususwe uboya noko maxa umntu  
aqondisayo angazibona, inebala elinoinane  
kumkono wasekohlo, elintsundu.

Alahleka e Tarkastad ngo April.

W. W. MAHOLWANA.  
Kamastone, Queenstown,

22 May, 1885.

KUBIWE.

INKABI yehashe emtuqwa okufosi, eminya-  
ka mitatu. Upupu Iwenqina lase kunene

lasemva limhlope. Libukutuka emhlana.

Ondilandisayo matumele ku mhleli we  
*Mvo Zabantsundu,* e Qonce.

NZELANI H. NGALWANA.  
Rabula, Keiskama Hoek.

KOTITSHALA.

KUFUNWA Ititshala elisoka enesiqini-  
selo (certificate) ukuba itabate

indawo yokufundisa yesibini (Under Master)  
kwi semnari yase Mtwaku yase St. Mat-  
thew’s, Keiskama Hoek.

Abanga bangamnkelelwa londawo, maba-  
bale batumele namapepa ezimilo ku

REV. CHARLES TABERER.

Umanyano Ngemfundo

INTLANGANISO-YOMNYAKA yeli.  
bandla yoba se Mgqakwebe—Pirie—

Pantsi Kwamahlati ngolwesi Bini evekini  
ngomhla we 14 July, 1885, ngelixa le 11  
kusasa. Amapepa okuxoxwa ayakuleswa  
ngamanene ango Mr. Peter Tyamzashe,  
ingxoxo: *Isimo saba Ntsundu-Esidala ne  
Selixa, zitelekisiwe,* Mr. William K. Ntsi-  
kana, Ingxoxo *Native Educated Young  
Men-,* Mr. Caleb Mahlutshana ; no Mr.  
James J. Bovula, ingxoxo : *A Brief History  
of the N. E. Association.* U Vice-President  
Mr. J. Tengo-Jabavu woba se sihlalweni.

BEN SAKUBA, Hon. Secretary.  
Perksdale, 25th May, 1885.

KANIPE UMKONDO.

BONISANI Umfana okwiminyaka eyi  
29 ubudala bake.

Untsundwana, akanamzimba mkulu nda-  
hlukana naye e Bayi (Port ’Elizabeth) ngo-  
mnyaka we 1879 esebenza kwindlu ye Gas.  
Ke esisicelo sam ndisisingisela kwabakona  
kakulu, igama lake ngu Jim, Mbeki. Aka-  
yise Abraham Gobongwana Kinass. Ndicela  
amehlo kumanene, nama nenekazi endawo  
ngendawo.

Umntu onokundilandisa angatumela ku  
Mhleli we *Mvo Zabantsundu.*

MARCUS KINASS. Mount Ayliff, 25 April, 1885.

OCELA AMEHLO.

NDICELA amehlo ngomfana  
wam u Gilstain Mekeni  
ubese Bekesdolopu.

QEBEYI H. MEKENI Komgha, 6 May, 1885.

OCELA UMKONDO.

WEHASHE, imazi emfusa, enqina lase  
kunene litecu ngokuba nahlope ka-

ncinane. Iminyaka mihlanu linalombalo  
A.P. ondilandisayo wovuzwa angati ukundi-  
balela.

ANDRIES MPILA. Bengu, Lady Frere.

BONISANI.

IMAZI ebomvu yenkomo; seyifaka; upau yi venkil-hak kweyasekohlo; itwe cupe

kweyasekunene, itshiswe u B pezu komkono kwicala lase kunene.

IMAZI emnyama yenkomo ewasakazi urn-  
tshoba umhlope ayina lupau. Ondilandi-

sayo makatumele ku Mhleli we *Mvo.* Ndim,  
JAMES MAVUSO KALA.

Sheshegu, Alice.

Kufunwa into eninzi ye

Botile kwa W. BEHR & CO.,

kwisitrata se Cambridge Road,

e Nyutawuni.

C. MUSGROVE,

OTEMGISA IMPAHLA ETSHIPU YENDLU,

Kwindlu Ekangelene no W. 0. CARTERS CO.,

E-QONCE-

Onoxesha bempahla yendlu batengiswa nguye ngemali  
encinane.

Unokubatengela abantu abakude impahla abayifunayo kwimisito eti ibeko e Qonce xa bete banqopisana naye.

ISAZISO.

I

NTLANGANTSO ye “Mutual Improve-  
ment Society ” iyakuba se Gcuwa

(Butterworth) nge 30 June, 1885. Solindela  
amanene nama nenekazi ukuba abeko.

JOEL JOHN MADUBELA,  
Unobala.

KUFUNWA,

U

MNTU omnyama onomfazi okwaziyo  
ukulima isitiya. Ukuba umfazi uya-

kwazi ukusizila naye wofumana imali.  
Owufunayo umsebenzi lowo makabalele  
axele nomvuzo ku

R. W. WRIGHT, Engineer.  
Blackwood, Queenstown.

Isaziso Sabapati Bomzi.

Sa 94.

Indicia emayingahanjwa.

K

UYAZISWA kubo bonke ukuba Aba-  
pati bomzi wase Qonce bazisiwe ukuba

kuko indlelana eyilwe ngaba qubi benqwelo  
kumhlaba womzi, ngasetoleni yale ndlela iya  
e Komani. Ubani ofunyenwe equba inqwelo  
ngale ndlela, mhlaimbi engahambi nge  
ndlela yenqwelo kakade uyakudliwa £5 •  
lento ke iyakwenziwa emva kolusuku.

W. DUNBAR, Umpatiswa.  
Kwi Ofisi Yomzi,

E Qonce, 13 May, 1885.

W. 0. CARTER & CO,

Ncedani ngokupaula kakuhle ukuba uhlobo olutsha

OLULUNGILEYO APA  
LWE SEPA.

lubuye lwafika

Isitena yi 6d.

Yeyona Sepa intle kulomzi.

Itshipu, isitena Esikulu sidla 6d. kupela.

Inokufunyanwa kwa

W.O.Carter&Co.

Maclean Square,

E-QONCE.

I BRANDI

Elungileyo engapitikezwe nanto zinjenga manzi nezinya ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,

E-QONCE

U Abraham K. MALO,

*Umteteleli ema-Tyaleni,*

ENGQUSHWA.

ISAZISO.

[INCWADI E COLWE ENDLELENI]

Tyinira, May 1st, 1885.

Sitandwa John—

Undicela ukuba ndiku tumela indaba. Andinazo, ngako mandiku xelele ukuba

ngoku sinenye i venkile apa. Inyanga zintatu ivuliwe. Ingubo zitshipu ine- ntwana-ntwana ezisandu’ ukufika. Uzeke ufike uze ku nditengela enye. Umnini weve- nkile unika amanani alungileyo ngezikumba noboya nempondo zenkomo.

Ivenkile ingakwa ‘Msesani endleleni ye- nqwelo epuma emcancatweni ising’ e-Tsomo. Ukuba kuko into’ esiyifunayo ingeko evenkileni akukataleki nokuba yintonina umnini venkile unako ukuyitumela. Kupela myalele kupela wokufumanisela. Igama lake ngu.

P. H. POTTOR.

Owako otandikayo Ida.

R. W. ROSE-IMES, Uteteleli-Ematyaleni, Umqisisi, WEMVUMELANO, Umanani Weziqiniselo

LONKE UNYAMEKO uyalunikele ekute-  
teni amatyala abamnyama nakweminye,

imicimbi yabamnyama—ofuna umhlaba uno-  
kufunelwa, ofuna kujikwe igama lesiqini.  
selo somhlaba unokwenzelwa. Lemise’  
benzi uyifeza kwesi siqingata nakwezimelene  
naso.

w. f. s. booty

Umteteleli kwi Nkundla yamatyala e- Komani. Umlungisi wemicimbi nayipina esingisele ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkuseli kwabanamatyala, waye kananjalo ebiza amanani afanelekileyo. I Ofisi ise Town Hall e-Komani.

IMVO ZABANTSUNDU.

LIXESHA LOKUHLAULA.

Kambe kule nyanga sili- ndele inkozo zenyanga ezi- qala ngo May 1, 1885. Oku kubekiswe kwababehlaulele ezintatu inyanga kupela. Amapepa angahlaulelweyo ayakubanjwa de ifike imali yokuwa kulula. Abamnkeli bayacelwa ukuba intlaulo yabo bayise ekupeleni ko September, 1885, ibe 5/. Abafuna ukuyisa ekupeleni konyaka bangahlaula 8/.

Abantu abaqala ukulamnkela ipepa ekuqaleni kwalo nyaka bahlaulela inyanga ezintatu bayaziswa ukuba ixesha labo lipele ngo 31 March. Ingafiki imali yabo liyabanjwa ipepa.

W. BOTTRILL

Umsiki Wentlobo zonke zengubo

*Ukangelene ne Town Hall,*

E-QONCE

Ngoyena misiki utshipu kulomzi.

Umsebenzi wenzelwa ndlwini nye. Intlobo ezintsha zokusika nazipina i fashini.

KUBUBE ngo May 26, 1885, kwa nyana e Askeaton, e Ndwana, e Batenjini u Mary Ann, Inkosikazi eyintanda ka Rev. John Wilson, umfundisi wase Wesile, ebu- dala buyiminyaka e 65.