BANTSUNDU!! BANTSUNDU!! BANTSUNDU!!

KWABATETA isiXhosa sithi “Posani amehlo apa”, Kwabo bateta isibhulu sisthi “Kyk hier zoo”Kwabo bateta ulwimi lwenkosazana sithi “Look here”

 KWA PASCO

 NIYAKUBONA IZIMANGA EZINIZNI

Impahla zetu zobusika zifikile “ityali zetu “ especially ezabatshakazi zihleli zodwa emhlabeni , I lokwe zokutshata esezitungiwe nezinokwenziwa kofunayyo, amagqabi, izigqubutelo izihlangu (ezizitende zide ) I printi, ikaliko,, ilinzi ezehempe , njalo njalo

Yonke into efunwa ngamanene namanenekazi nanstsi apa,

Ingubo zamadoda zokutshata ezitungwe kade nezinokwenziwa kofunayo-Umsiki wetu uphuma pesheya e Ngilane ibhatyi, ibhulukhwe nesutii zitshipu ngenyaniso . Ihempe, ikalaka , amaqhina iminqwazi,izihlangu njalo njalo. Kulapho batengwa khona onzonza .

Yizani Kunqenisa Amhle Enu. Ningawalibali amagama etu ,

amadoda atu ngu SINGINGQI, abafazi bati ngu SILINDI

 Umteketiso ngu ‘FOLOKOCO’

Inkumba yakwa Passco ezantsi kwe tyalike yama Skotshi apo wofika umbone khona

U Mr. FOLOKOCO ngokwake (saluf)

and evidently knows that as plain Mr. Schermbrucker. he would not have deserved so much as respectful attention. Ordinary candidates— like Messrs. Solomon and Warren —have nothing to give; the Government has in its hands all gifts, and he is a member of the Government. That is the line of argument at Native meetings. Now, as a fact, all the gifts worth having—Land grants, individual titles, schools, and such good things are in the hands of Parliament: the Government cannot give more than Parliament sanctions. Almost the only things the Government can give are proclamations marking off areas within which brandy cannot be sold or given to our people. But these the Government say plainly will not be given. No matter how earnestly we plead, our Native people must go and drink themselves to death. That is all the Natives are to receive from the Government.

But the Commissioner has a dif­ficult task to perform ; for he wants some Native votes very badly. He says he “ noticed with pleasure that “ the time had arrived when the “black and the white man could “ assemble in one camp but this was said at a small and select dinner party. Yet even there he was obliged to drag in the calabash case when he began his career in de­fence—not certainly of blacks and whites assembling in one camp,but— “ of the rights of the people.” And at Stutterheim he had to talk to the Europeans of his soldiering days, and of how he had fought against the Natives. One must adapt one’s speech to one’s company of course. The Colonel still has am­bition to serve certain people, and he himself describes them : “ the “ independent and free electors of “ the division of Kingwilliamstown.” Evidently he found it necessary to forget the Natives, thousands whom are put outside of the polling booths, by a Government which, through the Colonel, boasts, that it alone can do anything for anybody.

All this jovial speech-making some unfortunate Native has spoilt. There are some persons, even Natives, who will ask questions; and in this case it was a “ learned “ Native.” This Native, it appears, had the courage to ask “ what have “our former members,” Messrs. Solomon and Warren, “done “ wrong that they should be put “ out ? ” This appears to us as a very proper question ; and it will probably be asked a good many times this month by Natives who are not “ learned.” It is, as we all know, easier to ask a question than to find the correct answer; and evidently the Commissioner was puzzled. What indeed had Mr. Warren and Mr. Solomon done wrong ? The Colonel cast about for an answer and, “ then a thought “ struck him.” He replied “ he “ was not putting them out, they “ were putting themselves out.” “ This turned the tide of battle, and “ from that moment the day w’as “ gained.” But gained by the Native. It is now made clear, by the Commirsioner himself, that Messrs. Solomon and Warren have done nothing wrong, and that indeed is a victory ; all the greater victory because the Commissioner has to take refuge in a hole. *He* is trying to put our members out; *he* has left his seat in the Legisla­tive Council on purpose to turn one of them out. He cannot turn out both of course, so first Mr. Lance was seized to fight the other one. But the Mayor of East London believes that “ he who fights and “ runs away may live to fight “ another day,” so he was sent back home “ a returned empty,” as the Bailway people say. Then Dr. Egan was dragged into the arena,and stands before the constitu- ency. But the day is fairly gained —the voting is now only a matter of form. The learned Native’s question “ what have our former “members done wrong that they “ should be put out ? ” cannot be answered ; and leaves them masters of the field Like the Colonel the “ learned Native” has stood up for

the “rights of the people;” and
the Colonel has fallen on the field
—struck by a thought.

Notes of Current Events.

Mditshwa’s “great son,” Mtshazi,
entered Lovedale, we understand, two
months ago. He is a good lad and very-
anxious for a thorough education. That

great and good friend of the Native races,
the Ven. Archdeacon Gibson, of St. Cuth-
bert’s, Tsolo, took a great interest in the
young man, and we believe it is through
his exertions Mtshazi has been induced
to embark on a students’ life. The lad’s
career will, no doubt, be watched with
much interest by the well-wishers of the
Natives.

About the end of last month the
Elementary Teachers’ Examination came
off. It would appear from comments in
the papers, Kafir was got up in a slip-
shod way, and was to examinees almost a
Chinese puzzle. The person who set the
questions, it is clear, is a poor scholar in
Kafir, having no notion apparently of the
Kafir idiom. When to this it must be
added typographical errors of a trying
kind it is easy to see that candidates
who had to do the Kafir paper had no
easy times of it. In the Teachers’
Examination papers the names of exam-
iners are not given. We had always
wondered why the names of examiners
were kept back; but we see the reason
for it now—it is to avoid exposing incom-
petent men from the ridicule which such
papers richly deserve.

DYER no DYER

 NGEZIVEKI ZIMBINI

BANEMPAHLA ENINZI.

WILLIAM J. DEALY

I Arente yokutengisela e Markeni,
nokutumela kwezinye indawo.

Iprinti zentlobo ngentlobo, yi 3d. ngeyadi.

Iwinzi ezigwangqa, yi 4d. ngeyadi.

Iminqwazi yamakwenkwe, enetyeps, 6d. umnye.

Iminqwazi yamadoda, 2s. umnye.

Ibike ili 10s. 6d.

Self-deception would appear to be
included in the tactics of Schermbrucker-
anianism. The marvellous way in which
“ the Colonel ” has come, seen, and
conquered at Native gatherings, from
Middle Drift to Stutterheim, is given in
most glowing terms in the *Watchman,*but the impression left on the minds
of the Natives subjected to Scherm-
bruckeranianism is no more perceptible
than that which the wind leaves on stones.
It appears to be assumed that granted the
Natives attend the meetings and heartily
feast on the hamels slaughtered, and then
rise to return thanks for the speeches and
the repast, they thereby pledge them-
selves to vote for Mr. Schermbrucker.
Here and there a man or two is coached
up to the elegancies of moving what
passes for a vote of confidence, which
Natives do not understand, and the
surrender is supposed to be complete.

To us it is most gratifying to witness
the efforts put forward by Mr. Scherm-
brucker to get himself returned by the
very Native vote which escaped by the
skin of its teeth the attempt on his part to
get rid of it by a side wind by means of
the Native Disfranchisement Act of last
year. After this we trust he will do all
he can to oppose any subterfuge to strike
off the Natives from the Register.

The following, which occurs in Mr.
Schermbrucker's speech at the dinner
given to him at Gleeson’s, last Friday,
will be an eye-opener to many of the
Natives :—“ Here the Native population
preponderated to a great extent and
efforts had been made from time to time
to counteract that sentimentality which
indiscriminately took the part of the
Natives against the white man. He did
not mean to say that those who took the
part of the Natives were actuated by any-
thing but pure motives, but they went too
far.” This just when some of the
Natives in their ignorance were grumb-
ling that their representatives had not
done them any tangible service ! We are
not aware when the friends of our people
took up the part of the Natives against
the whites. Mr. Schermbrucker should
not wrap up his facts in generalities, if he
is to convince thinking men.

UTENGA zonke intlobo zeziqamo zomhlaba nge ‘ cash.” Utengisela zonke

intlobo zokutya okuzinkozo, itapile, njalo-
njalo, ngokuvuzwa nge 1s. epontini ye
mali (5 per cent.). Imali ifunyanwa ngoku-
kauleza.

*I Address: —*

Yezihlangu Zamadoda, Zabafazi,
Nezabantwana,

 Zitengiswa ngamanan iapantsi.

KWA

 DYER&DYER

 Kingwilliamstown.

A. W. REID,

UMTENGI WENTO YONKE,
e Downing Street, King Williamstown,
nase East London (e Monti).

Market Square,

Kingwilliamstown,

Umaki Ofezekileyo.

N

DIYAZISA kubo bonke abantu abemi
e Transkei, nakwezinye indawo ukuba

ndingu Maki Ofezekileyo ngamatye nange
zitena, nokuba ndibiza inani elise zantsi,
nditabata nempahla ehambayo. Ondifunayo
wobhala ku Mr. A. Gontshi, esi Xonxweni,
Ngqamakwe.

LEVI S. MBANGE.

Tyinira,

10 March, 1888.

Uboya begusha, nobe seyibhokwe, Intsiba
ze Nciniba, Izikumba, Imfele, Im-
pondo, ltapile, njalo, njalo.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

Elika

COOK

COOK

Utenga ngawona manani makulu
ase Markeni nge CASH.

COOK

CORRESPONDENCE.

Dear Sir,—1 am glad to find from your
last issue, that the Native Cricketers seem
to be favourably disposed towards the
proposed projects of getting up a team to
visit Great Britain.

Allow me to say in answer to your cor-
respondent with reference to practising ;
that we should expect the intended candi-
dates to practice (for the next few months
say), in their own clubs amongst them-
selves ; and at the end of that time a team
could be chosen, by picking the men
acknowledged to be best. This could be
be done in a measure by reference to their
scoring books.

The conditions of course would have to
be mutual and agreeable to both the con-
tracting parties. And as the success of
the undertaking will largely depend upon
themselves. It will certainly be to their
own advantage to attain as high a degree
of proficiency as possible under the cir-
cumstances. If this be done, the profes-
sional coaching up will be attended to in
due course, and thus enable the Natives
of this country (as your correspondent
says) to thoroughly efface the best record
of our Indian Cricketers.

I am sorry I cannot answer the letter
that appears in Kafir, but must beg to be
Yours, Truly,

John J. Irvine & Co.,

KINGWILLIAMSTOWN.

Iyeza Lesisu Nokuxaxazo, 1/6 ibotile.

Elika

Iyeza Lokukohlela
(Lingamafuta).

1/6 ibotile.

Aka

Amafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika Iyeza Lepalo.

1/6 ibotile.

Ezika

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s
IBHATYI „ „ —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d

I-Bhulukwe „ „ —4s, 4s 6d, 5s 6d, 6s 6d to 15s

Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d
Ibhulukwe zamadoda ezingwevu (zokutshata)—
16s 9d to 18s 9d.

Ihempe zamadoda zomsebenzi— 10d, 1s, 1s 3d, 1s 6d,
2s

Ihempe ze fulaneli—is 6d, 1s 9d, 2s, 2s 6d

Ihempe zamadoda ezihayinishwayo—2s 6d, 2s l1d,
3 s 6d

Kuko i Bhulukwe ze kodi ezitile (ezona zohlobo)
7s. 6d.

One of the Gentlemen Interested.

ERRORS OF EXAM. PAPERS.

Sir,—At the last Teachers’ Examination held September 25th up to September 27th, I noticed in the Kafir paper that there were some errors. I do not know whether it is the printer’s mistake; but most likely, I think, it is not. The errors are as follows:—

1st Misane nikulule, kaele sihamba, which I take by the sense to be kade siha­mba.

2nd Ukuba bendingumntu otanda uku- xakamseka msinyane ngaseimxakanisile ngalenteto yako.

3rd Hamba koluku. sengqibile, ukuba wanxelile kwasentloko ukuba lendawo inamasela ngandingakupisanga nentwana encinane.

4th Amahashe adiniwa.

I do not think that Candidates are expected to give a free and correct translation, if such errors are made.

Yours &c.,

A Candidate.

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko
kupela asemqukumbelweni). Zisusela ku 4s 6d
zise kwi ponti.

Iprinti ezisand’ukufika—3d, 4d, 5d, 6d, 7d nge yadi

Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi

Ilinzi—4d, 5d, 5.5d, 6d nge yadi

Izitofu ezibugqi—6d, 7.5d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO.,

u-ALUVENI.

 KutenGiswa Ngoku.

I Jersey zama ledi zamabala ne ntlobo zonke.

Izihlangu ze njolobha ziqalela kwi 4/6 kuse kwi 6,6.

Ezibotshwa ngemitya ziqalela kwi 6/ kuse kwi 7/6.

Ikausi zamaledi ezitshipu, ezona zilungileyo ziqalela kwi 3d kuse kwi 1/.

Iziteyisi zamaledi zentlobo nama- bala onke.

I Printi kongona zitshipu ku- nenx’engapambili.

W. 0. CARTER & CO.

Kingwilliamstown.

Printed for the Proprietor, J. Tengo-
Jabavu, by Hay Brothers, Smith
Street, King Willamstown.

Ipils-

1/ ngebokisana.

Eka

Incindi Yezinyo.
6d. ngebotile.

Oka

Umciza Westepu Sabant- wana.

6d ngebotile.
Oka

Umgutyana Wamehlo.

6d ngesiqunyana.

Oka

Umciza we Cesine. 1/6.

COOK

COOK

COOK

COOK

Niqondise ukuba igama ngu

G. E. COOK, Chemist,.
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

 4 IMVO ZABANTSUNDU (NATIVE OPINION) [OCTOBER 18, 1888