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IMVO ZABANTSUNDU (NATIVE OPINION)

[June 24, 1885.

missionary, the late Rev. John Ayliff, among the champions of the Pass for us. Perhaps these gentlemen are not aware that the farms belonging to Dutch farmers cannot be visited by Natives whether they have or have not passes. Only farmers’ servants and thieves frequent them, and the latter visit them in the night. The Pass then is simply an instrument of oppression intended for the honest Natives. We are sorry to see the Dutch farmers so much opposed to the Natives. In regard to the Pass as a means of checking stealing, Mr. Ebden has correctly stated that thieving exists everywhere. A European stole a horse at Stutterheim, and was arrested at Seymour. A white man Stole oxen at East London and they were recovered at King William’s Town. Another white man stole six oxen from a Native named Bangani, of Fort Peddie, and sold them here in King William’s Town. What is being done savours much of what was done to us in connection with our guns. That people who have served Government for so long should still be proceeded against in this fashion causes much grief to us. We agree with *Native Opinion* that Government should ask us in connection with the best means of repressing stock-stealing. The Government of the Queen is not a tyrannical but a humane Government, and we doubt if the Queen knows what is being done.—We are, the Natives.

Parliament has refused to vote the £320 placed on the estimates for Buntingville in Pondoland on the ground that it was beyond the Colonial Border. The placing of the amount on the estimates clearly shows that some promise must have been made to the Rev. J. Morris on behalf of the Government, and Government must have given colour to it that the amount, which is wanted to assist in the payment of salaries only, would be granted. Here comes in the comical part of the business. The Government, after thus raising false hopes, suddenly ran away from their guns, and left Sir Thomas Scanlen, Mr. Fuller, Mr. Innes, Mr. Walker, Mr. Lewis, and even Mr. Barry to defend the vote. That the managers of the Kilner Institution will be placed in tremendous difficulties on account of this capricious step is all that we can expect. Mr. Morris has only to appeal to the charity of the busi­ness people of this country to tide over his difficulties. We sincerely hope the friends of education will not be wanting at so critical a juncture.

Correspondence.

THE “ ALICE TIMES.”

Kimberley, June 16, 1885.

Sir,—A writer in the *Alice Times of* Friday the 29th of May last remarks “Simultaneous to the starting of the Native newspaper, *Tmvo,* has risen among Native circles a class of educated or semi-educated young men—both Kafirs and Fingoes, who aspire to be the leaders of Native thought and opinion, &c., &c.”

May I at once ask the writer this question—Has he had any practical ex­perience as a journalist, and if so, is he in possession of a true spirit of journalism? Should he answer this question in the negatives, I would then say, the holding of his peace would be better, both for him and his so-called educated or semi­educated young men. But should he answer in the affirmative, then I would put these questions—What does a true spirit of journalism consist in ? Does it consist in a man making observations un­supported by facts, especially with regard to important questions? For I take it, that the question of the progress of the Natives is an important one. Any observation\* therefore, touching the same affects its balance. In the first place, I think this scribe will concur with me when I state that amongst other things a true spirit of journalism consists in allowing people, whether Europeans or Natives to express their views freely; so that others may take them for what they are worth. And in the second, that a true spirit of journalism dees not consist in making groundless observations which construe that, because certain individuals expressed their opinions and views on a certain subject, they are therefore professing and aspiring to be the leaders of others. Our friend must remember that observations of this kind, unsupported by evidence, have not the slightest weight in the minds of his so-called educated or semi-educated young men ; and also in the mind of any unbiased, unprejudiced, impartial and common sense man, whether he be a European or a Native. I, for one, take these observations as misrepresentations of the truth, and if so, an injustice instead of justice is done to the Native cause. But it is important for the writer to remember that as justice is of immense importance to nations, so it is to individuals—that justice in the administration of the law is a glory to any people—that justice in commercial life is the very cement of society—and lastly, that justice is, in a word, the practice of those essentially Christian maxims, doing unto others as we would they should do unto ourselves.

In conclusion this writer should draw a distinction which does seem to exist between the two English words *truth* and *veracity,* especially with regard to such important questions as the one before us. viz.: the calling to attention the conduct of educated Natives. *Truth* is always the truth, whether we know it to be so or not; whereas *veracity* seems to relate to the connection between what a man says and what he honestly believes to be true. Thus a veracious man may sometimes err from the truth. He may have been misinformed or mistaken ; he is veracious in respect to his own consciousness of what was done, whilst in regard to the actual truth of things he is wrong. *Truth* instead of *veracity* in all our observations with regard to important questions would be better, as we may by veracious obser­vations do injustice" to others.

Whosoever stealeth my purse, steatheth thrash,

For he stealeth that which was his own; And that which was a slave to thousands. But whosoever stealeth my good name, Stealeth that which will not enrich him, And maketh me very poor indeed.”

Native Observer,

R. W. ROSE-INNES,

Umteteleli-Ematyaleni,

WEMVUMELANO,

Umanani Weziqiniselo

LONKE UNYAMEKO uyalunikele ekute-  
teni amatyala abamnyama nakweminye,

imicimbi yabamnyama—ofnna 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 wetnicimbi nayipina  
esingisele ematyaleni nakuyipina inkundla  
apa kulo mandla. Ungumkuseli kwabana-  
matyala, waye kananjalo ebiza amanani  
afanelekileyo. I Ofisi ise Town Hall e-Ko-  
mani.

J. HILNER,

Umenzi wentsimbi zamaxesha,

E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobo ntlobo zemisesane, iwotshi, Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha atile.

M. L. GERRARD,

Umteteleli kwi Ofisi yema-  
ntyi e Komani.

Uteta amatyala kwi ofisi ye mantyi. Iminqopiso yokwananwa kwemihlaba uya- yifeza kwaneye mvumelano.

Ulungiselela abo baqondayo ukuba abana- kuwahlaula amatyala abo ngokubal88 ama- pepa abonisa oko.

Abanemali ebanjwa ngabangena kuhlaula amatyala ivakaliswa nguye into leyo ematya­leni. Iminqopiso yamafa uyayibala, kwane- zinye into zase mtetweni. Uhlangamsa izo kweliti, ayinike uminiyo imali kwa oki- Incwadi zabasebenzi usigcina kakuhle.

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.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

Elika

COOK lyeza Lesisu. Nokuxazazo.

1/6 ibotile.

Elika

COOK lyeza Lokukohlela

(Lingamafnta). 1/6 ibotile.

Aka

COOK Amafuta Ezilonda Nokwekwe.

9d. ibotile.

Elika

COOK lyeza Lepalo.

1/6 ibotile.

Ezika

COOK Ipils.

1/ ngebokisana.

Eka

COOK Incindi Yezinyo.

6d. ngebotile.

Abawafunayo lamayeza mabaye kwivenkile  
ezimelene nabo bawayaleze. Enziwe kupela  
ngu

COOK,

*Chemist and Druggist,*

Downing Street, e-Qonce.

Paula oku!

JOHN CHARLTON,

*Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,*

e-Dikeni, nase Xesi (Kwa- Kama) nakwa Qoboqobo.

Lomsebenzi wauqala ngo 1878.

*Uyaziwa. akufuneki kuzincoma*

Amafa, Ingqeshiso, Iminqopiso nokwa- nanwa kwezi qiniselo zomhlaba—yonke lemicimbi yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

Impahla Ebiweyo.

KUBIWE ngomhla wa-20 May Inkomo  
ezintandatu zohlobo, kumhlambi

omninzi e Tyolomnqa. Zonke zinomtshiso  
ongu W, kwinyonga yasekunene.

1 1MAZI ENKONE emnyama emhlope  
esiswini.

1 IMAZI EMNYAMA emitiyo.

1 IMAZI EMNYAMA.

1 USAPOKAZI OLUMNYAMA.

2 EZINYE ENGATI ZENTSAPOKAZI  
zonke zitshiswe W kwinyonga yase-  
kunene.

Ubani oyaku ndilandisa ezinkomo uyaku vuzwa kakuhle ngogama liugezantsi.

THOS, H. WARREN,

Etyolomnqa.

BONISANI.

KULAHLEKE apa e-Mqukwane ngo 22  
ku May odluleyo:—

INKABI emtuqwa, inequma elubilweni ;  
cipu kweyokuneni indlebe ngemva.

INKABI emnyama; etiwe gqwizi ngase-  
mva, kwe yokuneni indlebe.

INKABI emnyama; itiwe nqum pezulu-  
indlebe kweyokunene, yatiwa riwu kweyase  
kohlo ngemva ; inexarele enqineni ayijiyile  
kodwa, inesilonda entsalwaneni. Ote wa-  
ndilandisa wovuzwa kanobom.

SOYENI MKIVA.

St. Matthew’s, Keiskama Hoek,

2oth June, 1885.

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 elincinane  
kumkono wasekohlo, elintsundu.

Alahleka e Tarkastad ngo April.

W. W. MAHOLWANA.

Kamastone, Queenstown,

22 May, 1885.

ISAZISO.

NDIYAZISA ngenkwenkwana ecolweyo  
eti iyeyase James Town. Igama ngu

THOM ka DYAN AYI.

Ofanisayo woza kum apa e Tunxe.

S. FOLI,  
Henderson, 26th June, 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 umkondo.

G. WHITAKER,

Isebe elitengisa nentwana  
ezincinane,

*Kivivenklle ebisakubu yeka Magiligana (McGREGOR’S)*

Utenga zonke intlobo Zoboya, Nezikumba zempahla emfutshane, Neze Nkomo, Nempondo, enika amaxabiso adluliseleyo.Uhlala enento enenzi yentwana ezinjengo zi-ti, swekile, kofu

njalo, njalo

INGUBO, ,IKELEKO, IPRINTI, Ipuluwa nezikali,

Ingcawa, Amafelane, Ikeleko Zokulala.

Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu aba­ntsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

C. MUSGROVE,  
OTENGISA IMPAHLA ETSHIPU YENDLU,  
Kwindlu Ekangelene no W. 0. CARTER & CO.,

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

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

ANDRIES MPILA.

Bengu, Lady Frere.

ISAZISO.

Onoxesha bempahla yendlu batengiswa nguye ngemali  
encinane.

Unokubatengela abantu abakude impahla abayifunayo

kwimisito eti ibeko e Qonce xa bete banqopisana naye.

T. H. KELLY,

Umteteleli ematyaleni, nomgqibi wemicimbi yemihlaba  
neminye efezwa ngamagqweta.

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

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

JOEL JOHN MADUBELA,  
Unobala.

KUFUNWA,

Akabizi mali ininzi ngokuteta amatyala nokufeza imicimbi yabantsundu.

Uyakutetelela abamcelayo kwa Qoboqobo nase Xesi.

Apo i.ofisi yake ikona kukwi Maclean Chambers (ngase Town Hall), e-Qonce. Make nimlinge mpindini entsundu.

UMNTU omnyama onomfazi okwaziyo  
ukulima isitiya. Ukuba umfazi uya-

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

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

KUBABALELI

UREV. ELIJAH MAKIWANE ncela  
ababaleli bake ukuba bangabisazitu-

mela kwa Tsolo incwadi, kodwa kwikaya  
lake elidala, Macfarlane, near Alice.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko  
BOURKE no MARSH,  
e Nyutawuni nakwisitalato esipambi  
kwe ofisi ngase mcancatweni.

Ololiwe bakwa Rulumeni.—Isebe lase Maxoseni.

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 ivnliwe. Ingubo zitshipu ine- ntwana-ntwana ezisandu’ ukufika. Uzeke nfike 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.

UKUGUQULWA KWE TRENI

KUQALA ngolwesi-Tatu 1 July, 1885, Letreni isuka ngo 6 NGOKUHLWA e MONTI  
iya e QONCE nase KOMANI, nesuka ngo 7-10 KWANGOKUHLWA evela e KOMA-

NI eza e QONCE nase MONTI ayisakuba sahamba.

T. R. PRICE.

Umpati.

I Ofisi Ezinkulu, e Monti, June 15, 1885.

Kufunwa into eninzi ye Botile kwa W. BEHR & C0.kwisitrata se Cambridge Road, e Nyutawuni.

Lishicilelelwa umninilo, u John Tengo-Jabavu ngu Hay Brothers, Smith Street King William’s Town. ’