Impawana.

AMAFAHA ASE KOBUSI.

ngu Ruluneli e Centuli, ndaza kuwo ndafu.
mana kusitiwa: " Onke amatyala apakati
kwa Batembu ayakutetwa, agwetywe zi.

nkoai zabo; ngapandle kwamatyala okubu.
lala, nawezipitipiti pakati kwa Batembu ne-
sinye izizwe.” Nakuba ngoku ndiwutaho
ngentloko lomnqopiso, ndiyatemba ukuba
ndiwuxela njengoko unjalo, ukuba ngaba
ndiposisile bonceda bayalate imposiso aba-
hlobo abanjengo Mr. Tile He! ekubeni
kunjalo ke ziyawateta ziwagqibe na ama-
tyala inkosi zase Batenjini ? Ukuba aku-
njalo ngasizatu sini ? Asikuko kudlelwa
indlala oko ? Ukugqibelana kwam nemici-
mbi yelo lakwa Tato ndandibona nemicimbi
engento yanto ebe ifanelwe kukugqitywa
emakaya isiya komantyi ababesuka bayitete,
bayigwebe bengazikatazanga ngokubuza
ukuba ike yasiwa na ezinkosini, yaza yati-
nina. Kweli linganeno kwela Batembu—
Fingoland—kwaka kwixesha eligqitileyo
kwenziwa into endibe ndiyibuka kakuln le .
yayisenziwa ngumhlobo wezizwe ezintsundu
u Captain Blyth—indoda ebulungisa bunga.
soze bulityalwe ngama Afrika enene—yoku.
-wateta amatyala kunye nenkosi zeta. Yayi-
ntle lonto nknba ingaba isenziwa ; ndingati
kuni mawetu apesheya kwe Nciba niyataba
—vuya.

Kweli lase Koloni ezinye zisawateta, zisa-
vunyelwa pofu ngumteto (njengoko kunjalo
kwezi zase Ngqushwa) kodwa ke abantu
bakowetu bazicekisa inkosi zohlobo lwabo
ngokusitukutezi nangokudanisayo. Uninzi
lwabantu abamnyama selusiti lwakuba no-
mcinjana ongatetwayo lubaleke luye kupa-
ngelana ngamagqweta. A ! Lishwa! Usita.
nde nganina kangaka!! Umntu ongaqeli-
leyo ukubako kwinkundla zenkosi zetu anga-
 de ati ingabi amatyala awalnngiswa zinkosi
kanti hai, sikwa sesisibelegu sihlele umzi
ontsundu ongati naxa utenga into yake
umntu wakuti, pofu uyitenga kuhle, umve
ekala ngeliti “ sendixolele ukuba ndiye ku-
dliwa ngumntu omhlope kanye kunokuba
ndidliwe yenye into emnyama.” Hi, Au!
okuke u Rulumeni angekuncedi kuba ilishwa
lokucekisana lisasipete; into kodwa endiyi-
tetayo yile: pambi kokuba ityala litetwe
yimantyi mayike ibnze ukuba liyile na enko-
sini, yaza yatinina yona ngalo. Ngezwi
elinye ndingasendisiti makungabiko tyala
lamnt’ untsundu litetwayo inkosi yake inge-
ko, ekuye kubuzwe kuyo, nangesigwebo sayo
nangezizatu zezo sigwebo. Hai ubumnandi
obe buyaknviwa ndim nangabaninzi ukuba
imantyi bezingawatetayo amatyala etu ku.
nye nobawo betu inkosi zetu. *(c)* Zingama
*polisa.* Oku ndikntiye kangangohlobo loku-
ba ndisuke nditi ndakucinga ngako ndive
umzimba wam wonke ududuma ushushu nge-
nxa yomsindo. Intoni! Inkosi ibe ngu-
ntamnani! Hai into imbi. Untamnani
ndimtiyile nongumntu omnyama, kangaka-
nanina ke oyinkosi entamnana usapo lwako-
wabo, olu abefanele ukulufela. Oka Maba-
ndla ekutshiwe nje ekwamkeleni imali ka
Rulumeni—kuba kona ebukosini akasoze
akutshwe nango De Wet abaliwaka—usuke
wazonela ngokuba ngumtandi welizwe lako-
wabo. Namhla ke umi engumzekelo woku.
fela amalungelo omzi wakowabo ontsundu
-simbonga ngoknnye ngalonxa; kodwa ke ute
akubanjalo azamntamnana ezinye inkosi
zafuna amagama ngaye ? Ityala lake nana-
mhla asilazi tina mzi untsundu selingaba
laziwa ngontamnani abo. Pofu ke xa ku-
njalo sizisongele ni izandlasizendza oSikulu-
me ? Unani lomcimbi wakuke utatwe nga-
madoda omzi wase Afrika ?

(1)ngenkobi ezisebunzimeni.

Kudala abantwana benkosi besebunzimeni
bokusebenza ngepeki nomhlakulo yonke le
mihla e Kapa, lixesha eli lokuba mababe
bayavelwa ngama Afrika. Asikuko nokuba
ude washiya wanceda umfundisi u Rubusana
ngokuwnbeka pambi komzi lomcimbi. Se-
ndike ndambhalela incwadi etakazelayo,
endite kuye esisicelo ateta ngaso asifanele
ukuya e Palamente, kulo Le Roex, Theron,
no Venter—knba yona i Palamente, ngenxa
yalamadoda, sendiyincamile — koko mna
ndibona ukuba esisicelo sohlanga sokutanda.
zela amatshawe besifanele ukuya ku Mhle-
kazi u Sir Hercules Robinson. Bekunga-
njanina xa ke naso eifunjatiswe amadoda
abengati ake axoxe nangawo wonke lomci-
mbi wobukosi betu ?

UMQAMELO.

Konke ke oku ndikutetayo kubekiea kwi-
ndawo yoknba makwenziwe u Manyano olu-
tile siti zizwe ezintsundu, luze lube lololu-
manyano (Union) olungati lutumele amado-
da e Kapa, ukuba oko kukolekile kulo. Na-
kuba lendawo ndiyibhekisa kumzi wonke,
ndiqamele kambe pezu ko “ *Manyano Nge-
mfundo"* pezu kwe “*Mbumba Yamanyama,'’*pezu *“ Kwentlanganiso ya Batembu,”* pezu
ko “ *Manyano Lwabantsundu* ” Engqushwa,
napezu kwezinye intlanganiso zoluhlobo ezi.
koyo kwindawo ngendawo endizicela ngoku-
bekekileyo ukuba zindinyamezele xa ndisiti
bekunganjanina zite zona zaka zabhalelana
ngalendawo yaza yayileyo yatumela abantu
abatile—Delegates—kwintlanganiso ebingati
ibeko kwindawo epakati kuke kuxoxwe nga-
lomcimbi wolu manyano nditeta ngalo, kuba
ukusinda kwetu (ndikangele) kupezu kwalo.
Kambe kuwe “ *Manyano Ngemfundo* ” singati
siqamele ngawe, bonisa usapo indlela. “ Ize
nibe yimbumba—Union ! Watsho umfo ka
Caba ogama lingasoze life kumabali elili-
zwe” “ Umanyano lungamandla ” utsho

owase Mangesini. Manyanani, nibe banye
ke mzi wakowetu, eli lixesha lokuba silwele
 amalungelo etu, asilindele kuwalwela ngazi-
kali, bake balinga abetu boyiswa, ake alinga
amagora ango Maqoma, o Mhalla, o Matebe-
se, o Anta, o Kiva, no Pato akwawalungela
nati akungesilungeli, asinazo nembongi ezi-
fana no Mantsonta; kodwa singalwa nge
*• peni* ne *inki,* babonge oW.W.G., o Hadi,
nembongi eku *“ Merriman Towers* kude
kutsitse into. Itinina impi yapesheya kwe
Nciba ngalomcimbi ? Yimpi enamadoda
into zo Bikitsha—-inkosi ebete yabubungcwa-
lisa bomzi wakowetu. Ndikwaqoshelisa
ngeliti ndiqamele kwangani Sigenu, Mpahla,
Zwedala, Pelem, Bikitsha, Jabavn, Mhalla,
Tele, Hadi, Gqoba, Mazamisa, Kalipa, Renqe,
wnboniseni umzi indlela uhambe ukuze we-
nze intlanganiso oyaknti kuyo nke uxoxe
nangendawo yokuba “ kunganjanina kuke
kuyiwe e Kapa.” Salani mzi.

Richard Kawa,

Egcebula,

Fori Peddie, 25 August 1886.

“Ugangatele wase manyangeni ”uti
“ Noko kubonakala kum Mr. Editor ngayo
lento yokupikisana ngamazwi ngeniyiye-
ka mhlaumbi manditi mayipele kuba
kukangeleka kakubana ukuti opete ipepa
amana esiti: Andiyazi, andazi, andilazi,
aze ati xa ati ufuna ukufunisela akutsho
kwinto ekude le. Bendiba lonke elixesha
umhlobo wetu lowo i Editor ye *Sigidimi*izidlisa umfuno, ngokumana isiti amazwi
atetwayo apa e *Mveni* ayiwazi, ite kodwa
yakudibanisa umbhelebhele nombeleso
ndasuka ndeva sendisiti: Wabetu, kunya-
nisiwe ukutiwa intamb’ emfutshane ayibo-
pi. Indawoyokuba kuko abone inteto asiyi-
yo nyaniso. Umtembu uti Kena; Umxhosa
uti Ngena. Nguwupike owone inteto kuba
kaloku Umtembu aka konzanga kum
Xhosa, Nomxhosa kum Tembu. Enye
into akuko mntu wayengu Ntu wazala
O Xhosa nabanye. Elogama livela nje
engcinganeni yomntu, ukuba wayeko
ingaba ngu Adam inyange.”

Ufumana eziqekeza intloko yena um-
bhaleli wetu ngokwalatisa umhlobo wetu
*wase Sigidimini.* Lowo “ Andazi, andiyazi,
andilazi” asinguye wanamhla. Tina
masikuxelele mhlope, mntakabawo, sesi-
mncamile umzalwana lowo ka “Andazi
andilazi,” oti esitsho abe esiti nguye oku-
gqibileyo konke ukwazi. Kule ofisi
sesine ngobozana esizigcina kuyo zonke
inteto esingena kwenza nto ngazo njenge-
zi nteto zezizwe Ezintsundu zezi Qwa
nezi Mbo njalo njalo ezimana ukuxoxwa
ngumhlobo wetu wase*Sigidimini.* Longo-
bozi ibhalwe ngeligama lokukumsha,
GQOBERIAN, ukukumbuza wonke owa-
le ofisi ukuba yingobozi yenteto esesizi-
ncamile. Unyanisile, “ Gangatele” ukuti
“ Intambo emfutshane ayibopi.”

Umbhaleli ose Gqume ubhekisa kuti
wenjenje:—“Uti kuko uloliwe wase Bati-
si owatsha impahla, kanti aziko izinto ezi-
njalo apa, akuko loliwe wase Batisi, ngo-
wase Rini nase Cawa kupela, asimazi tina
owase Batisi. Qonda into oyenzayo . . .
asinako ukubhatalela into esingayiqondi-
yo kulamapepa.

\*\*\*

Singa singamqondisa umbhaleli wetu
ukuba i Cawa ikwisiqingata sase Bhatisi,
nalowo loliwe usuka e Cawa usinga e Ri-
ni umele i Bhatisi, ngokoke ngati inteto
yake ufumane wayiyekelela engawaka-
ngelanga onke amacala aleyo ngxelo.

Ingxoxo yotywala ba Maxhosa isawo-
yisa umzi ne Bamente. Besisiba ama
Wesile aboyisile, kanti akukabinjalo. I
Ramente zawo ezise ma Bekesdorp nase
Mzimkulu nase Lusutu zitya “ itletsane.”
Zeyele ngelomkono kuyo, ziti kukutya
asibubo tywala. Isiqamo *ke* ngoku kuqa-
tshulwa ingongoma umhla nezolo.

\* \*
\*

Kuko into engum’mangaliso kwesisi-
zwe sika Kama. Ngabantu abangenanto
nendaba zalentlalo yase Mangesini eziva-
kaliswa ngamapepa. Kodwa onke Ama-
gqunukwebe angekona ekaya ayawataba-
ta amapepa endaba. Sinabamkeli be
*Mvo Zabantsundu* base Magqunukwebeni
e Batenjini, kwela Mamfengu, e Dayima-
ni, e Bhayi, e Bini, nase Tsitsa, kodwa
ekaya akutsitsi nto. Uti u Mgqunukwe-
be akushenxa e kaya afane nomntu oqa-
layo ukulibona ilanga obekade evalelwe
ebumnyameni abengabuboni yena.

\*\*

Lomsebenzi wokuhamba nenqwelo une-
lishwa, kuba bambalwa abantu abangayi-
tyiyo indloloti kwabakuwo. Tina bantu
balapa edolopini sesinqungukile saruqu-
ka impela ngamavunja-vunjana esiweva
kubantu ebesingawalindele kubo. Maba-
sincede abazalwana bangezi kule ofisi ye
*Mvo* sebezite tshwe intungo. Sirazuka
izibindi ngabantu ebesibazela ezirame-
nteni kanti banamagxulusha.

U Mr. Tutu usicela ukuba singenise
lomtandazo ongohlanga Panmure, East
London East, August 30th 1886.—Mnum-
zetu Mhleli we *Mvo Zabantsundu,* asi-

kuko nokuba ndinosizi ukukukataza nga-
lentetwana yam isiqwala, ndiyatemba
ukuba andiyikukukataza kuti noko. Kuko
ingxoxo entle kwelipepa lokugqibela lika
August 25, 1886. Nditi kuni makowetu
akuko lungelo umntu ayakulinikwa ngo-
mnye umntu, ngapandle kweli nilinikwa
ngu Queen Victoria, ongunina wabantu
abantsundu. Ati, yoyikani u Tixo, nizi-
tobe pambi kwake ngokungcangcazela.
Kukuye yedwa ekuvela amalungelo ku-
mntu’wonke opantsi kwelanga. Kangela
le Nkosazana ayiyikuhlala elizweni apa
kude kube ngunapakade nolaulo lwake.
Oyakuza emva kwake uyakulaula ngolwa-
*ke* mhlaimbi akayi kunondla njengaye.
Kangela ukuba niyamfulatela Umdali
wenu nave uyakunifulatela, nihlale elusi-
zini, nifele elusizini, Niyazi ukuba oba-
wo betu ebuhedenini babo bebenqula
imishologu neminyanya, bati kumntu
*omikwa* mibi akuhlelwa ngamashwa bati,
ulahliwe yiminyanya. Bekungeko nya-
nya wumbi ngulo Tixo nimfunjatiswa yi
Queen of England nimpalazayo. Nalo
ilungelo lomntu—ululamo, noluvo.

Yehova! Tixo ohleliyo owadala izuln no-
mhlaba, le Nkosazana u Victoria osisicaka-
kazi sako esinyanisekileyo, ubumtumelenina
kwesisiqiti sase Afrika apa, nale Vangeli
yendaba ezilungileyo zosindiso lwabantu
bonke, nale Krusi ye Mvana eyabingwayo
ukuba ibe sisizi sezizwe zonke : kanti nje
pofu akuna kuwutamsanqelisa umsebenzi
wake ? Uti angakona umntu ongamana uku-
lima umhlaba iminyaka le yonke engavelisi
nto okusuka egalela umgquba ungavelisi
noko. Akangewushiyi na acinge ukuba
uqalekisiwe lomhlaba.—Izicaka zako ezipa-
ntei kokulaula kwako zidandnluka imihla
yonke pakati koluhlanga lwelilizwe, aluva
noko.—Ulushiye njenge sicakati seqanda
lentaka elingaqanduselwanga na ? Yinko-
hlakalo nina le nngena knyixolela, usuke
wazifihlanje kwababantu ? Yiba nofefe pezu
kwetu; zityile Malusi olungileyo, zityile
sikubone, ms’ ukusiqumbela kude kube ngu-
napakade. Singumsebenzi wezandla zako;
makungabi kuti, makube ngenxa yegazi le
Mvana eyabingwayo ngenxa yezono zalo
lonke ilizwe, ekungayo uluntu lwadalwayo
nje ekungayo lukonje, engu Yesu Kristu
Umlamli.—Michael Tutu.

“ Happy is the country that has no
history,” as the school-boy said on being
flogged the third time for not knowing who
was Henry VI.’s wife.

[ngumbhali wayo.]

11 August 1886.

Intlanganiso yonotenga, yenyanga zo­nke. Kulusizi kum ukuba ndibonakali- se amagama ambalwa amaluagu kodwa ngenxene yomteto wentlanganiso ndinya- nzelekile ukuba ndiwabonakalise, nakuba isininzi samalungu sesihamba ngemitsi sisukelana nomqomboti, kwimizi ngemi- zi akasakatali yintlanganiso.

Amalungu ayeko ngo Messrs. J. Dle- ngezele, Chairman, J.S, Lokwe, Secretary, J. Mtyapi, Mabuya, M. Mabuya, D. Ma- buya, J. Maguga.

u Mr. Dlengezele uvelise indawo yoku- ba makwenziwe isicelo ku Rulumente sokuba saziswe onke amafandesi, (empa- hla ehambayo) inkomo negusha namaha- she &c. kunye nemihlaba esikuba itengi- sa kwanempahla esikuba itengisa ezikiti ngokupelelwa lixesha watsho ke wati oko makucelwe ku Bulumente *ngeMvo Zaba­ntsundu,* ukuze zonke ezonto nati sizivi- swe nge *Mvo,* oko kukuti sicelela ilungelo *Imvo Zabantsuadu* ukuba zisazise zonke izaziso zakwa Bulumente. Kwavunye- lwana. [Sibhaleleni ku Hon. J. Tudhope, Cape Town, isicelo senu madoda kokona sodubula entweni.—Editor *Imvo.}*

Ezababhaleli.

ISELWA lase mzini.

Kwi *Mvo* ze 26 May, 1886, ndafumana isimanga sezimanga ukuba umzi wase Tsomo ubune ntlanganiso Yenkosi Nezibonda naba Bwebi abalangaze- lela umfo ongabamelayo e Palamente omele ipesheya Kwenciba. Mna mfo olo- luvo lwaqala kuye nyakamnye kute ngalonyaka ukuqala kwawo, wayitinta unkos’mongameli lonto. Kute kwano- nyaka yakungena i Palamente ndakuva amalinganiso kamongameli Upington akuti omnyama umntu makabe nama- kulu amahlanu eponti (500) azabengum- nyuli lungu le Palamente, ndabona uku­ba isengelwa kwelivuzayo itunga. Ati umntu omhlope yena angangumnyuli lungu nokuba ulingenwe yi £25 omnya­ma woba ne £500 ukuze abengumnyuli lungu. Ndati mna lento ifanele ukuka- ngelwa. Umzi wakowetu wase Tsomo ubungafanele kuzibandakanya nabarwe- bi kanye; setuka tina lakuti inene eli- ngu Upington ilungu lapesheya kwe Nci­ba lingalinye sakukangela Umzimku- lu apo ukona silapanje sabona ukuba si- ngaba sinikwa inkloko yembila ilitambo. Kaloku impi yakowetu seyibuye yaliba- la msinya pi; abarwebi ngebati okuya kwatiwa imali mabayinike ku Govern­ment yevenkile, bati hai iziza sazinikwa zezinkosi, basuka bavuya kuba bebeca- puka ukurafela tina. Umzi wakowetu uyalibala msinya nakanjalo abarwebi baqala nyakamnye benentianganiso zabo, ngapandle kwetu befuna ukucandelwa wada wapants’ukuzekana u Rulumente singazi tina.

Baninimhlaba beningafanele ukufu- mana nizipeke ngokwenu, nanamhla bafuna elabo ilungelo ngati nihlangene nje nabo. Ummeli Palamente yinto elu- ngileyo, kodwa ke manikangele okuya abarwebi babefuna ukucandelwa, banazi- sana? Asiyonantona indulule olucando niteta ngalo ngoku, ezivenkile zizo ati ama- doda akowenu acingayo abona ukuba lomhlaba uyeuika nabarwebi; cingani mzi wakowetu. Angamane wona amadoda okumela ipesheya kwe Neiba, ningazifaki ngenwele zenu elangatyeni ningaqondi, akuko nkwali ipandela enye epandel’ enye yenamatole; yinyaniso yenteto yoma- okulu leyo umlungu uyazipandela. Ndi- ngadana ukuba u Mr. W. MJ. Dema ubeko kulontlanganiso no Mr; Gcingca, noko andingemangaliswa ngumzi wonke wa- pesheya kwe Tsomo; ngabantu abati nge- inye ixesha baye bebaleka entweni yoku- batoba, baxele igusha ibulawa ngamehlo futi. Abanazo ngokwabo intloko, noko ngati ngabantu abakulele emlu- ngwininje ubaqonde amehlo abo sebe- nqwala ngenkloko, kanti umlungu use- ngela kwelake iselwa; uti wena liyavu- twa ubone sekutulula yena ezitululela. Masifune umntu osimelayo e Palamente, musani ukucanda umhlaba nocitakala, uze ukangele ezombisi zotiwa kulipina iselwa.

Tshonela Nkewundini.

Transkei, 3 June 1886

ABALIMI NA BARWEBI.

e-markeni.

UBOYA.

Buya tengwa kunene uboya. Kumsito wayi solo bahambe kulamaxabiso :—Ibhali lobuhlanjisisiweyo 8d, amabhali amahlaua e grisi 6d ngeponti; amabhali amabini obu- rabaxa nobumnyama 3d ngeponti.

E QONCE (August 31) Irasi eluhlasa, 1/1 to 1/3 ngekulu Ihabile, 1/3 to 2/6 ngekulu Itapile, 2/6 to 5/ ngengxowa Umbona, 1/6 to 2/1 ngekulu Amazimba, 2/ ngekulu Imbotyi, 4/6 to 5/3 ngekulu Ingqolowa, 3/ ngekulu

NATIVE OPINION

WEDNESDAY, SEPT. 1, 1886.

A

 DEPRECIATION

in. the price of
agricultural produce is apparent to

the children in the streets. At
Umzimkulu a sack of mealies goes
for a mere song. An enlightened
correspondent at this place states
that Traders refuse to buy mealies
except in exchange for goods, and
then they will only allow 2s. worth
for a bag. One man only about
that district is known to be buying
grain for money, but his price is

the paltry sum of 1s. 6d. per muid.
Of course, under the circumstances
it is exceedingly hard for the people,
and the worst of it is there seems
little or no likelihood at present of
a change for the better.

Coming nearer still the prices
may be said to be better only in
degree. At Umtata by last advices
mealies, per bag, were going at
5s.; and at King William’s Town,
East London, Queen’s Town, Gra-
ham’s Town, and Uitenhage the
price is about the same. Indeed,
things are about the same through-
out the country.

The question, then, which presses
for solution is—What is to be done ?
In the special case of natives to
whom mealies and millet are the
staple commodities the question is
more urgent. That the prices of
these articles of production are low
is no fault of the Traders, as our
people often lead themselves to
think. The trite maxim in econo-
mical science that the demand
commands the supply, has to do
with the present state of the market.
The market is hopelessly glutted
with mealies and millet.

From this condition of things
we hope our people will learn a
salutary lesson. It has been
the silver lining of the great
drought and want that the natives
learnt to sow early and on a scale
much larger than they did formerly.
We trust the bitter lesson will not
soon be lost upon them. It appears
to us that the lesson that has to be
earnt from the present depressed
prices in one class, at least, of
agricultural produce is, that the
natives should not rest satisfied
with cultivating maize and millet
only and remain in virtual idleness
during the nine months of the year
during which this crop canaot be
sown. As may be seen from our
Kafir sheet almanack for the pre-
sent year there is scarcely a month
during which something may not be
sown. We rejoice to hear that
many natives in the Transkei and
in the Colony have closely studied
the gardener’s calendar in. that
almanack, and are now gratified to
to see green crops round their
homes which they previously never
dreamt that they could raise
about this time of the year. The
people who have taken this course
are able to dispose of vegetables
and green barley, and they thus
succeed tin meeting their taxes and
other demands upon. them. Wheat,
oats, and beans should be more
largely cultivated by the natives.
Again it often happens that while
one- crop may fail, the other may
flourish. We should, therefore,
strongly urge upon the people to
look to the plough yet more for
salvation from depressions of this
description.

Editorial Notes.

It is rumoured throughout the diocese of St. John’s that the Bev. J. Oxley Oxland has accepted a ministerial appoint­ment at Pretoria, and is about taking his departure from the neighbourhood of the late scene of his labours (Pondoland) almost immediately. The Europeans are, we understand, highly incensed that their wishes, and the dying wish of the late Ven. Archdeacon .Button, are thus frus­trated, Archdeacon Button expressed a hope and, we believe, secured the Bishop’s promise that Mr. Oxland should be in­stalled as his successor; but eventually the Bishop saw fit to change his mind, and hence a storm arose in which Dr. Callaway has been execrated pretty freely, so much so that it seems as though his resignation is the result. The people, we learn, are firm, and some go so far as to declare they will do their utmost to smash the Mission unless Mr. Oxland is in­stalled. However, it remains to be seen what will become of their threat now that the object of their desire is slipping away.

About the fullest notice of Mr. Craw- shaw’s Kafir Grammar now in the press is the following, culled from the *Cape Argus,* which we had not before us when we referred to the book in a former issue:—“ Many Europeans in this colony learned Kafir as children, and speak it well, but know nothing of its grammar or construction. Many others commence to learn Kafir, but soon get discouraged, and give up the attempt, chiefly because no book has yet been written to guide their efforts, and to explain and smooth over the unavoidable difficulties which beset a beginner. We are, however, pleased to learn from a paper read at the Missionary Conference lately held in King William’s Town, that Mr. Craw- shaw, of Lovedale, has just finished writ­ing such a book, and that it will soon be published. It consists, we understand, of the main points of Kafir grammar, introduced to the student’s notice one by one, and explained and enforced by care­fully graduated exercises. There is also

a minute analysis of each sentence given
in the exercises and a key; vocabularies,
a dictionary of the words used, and a full
table of contents. Every help is provided
for the learner, instead of his being
thrown entirely on his own resources.
Throughout the whole book there has
been carefully kept in view *the* case of
native young men, possessing a fair
knowledge of English, and wishing to
learn something of the grammar and con-
struction of their own tongue.”

A PARAGRAPH is going the rounrfe of
the paper that Mr. Shippard, the Admini-
strator of Bechuanaland, has inaugurated
a novel check upon polygamy in the terri-
tory under Iris jurisdiction. It is stated
that he intends to tax the wives at the rate
of ten shillings a head. As many of the
Natives are already very much married
the impost is creating a good deal of dis-
content. The *E. P. Herald* (Port Eliza-
beth) thinks Mr; Shippard has made a
blunder, and one which it will be difficult
for him to remedy. Opinion is not ripe
on this question, and we doubt whether
any good will come of Mr. Shippard's
cutting this Gordian knot. At all events
we looked for better things from His
Honour.

At a missionary meeting in England,
held recently, the Rev. John Walton,
M.A., made the following eloquent refer-
ences to the progress of Christian mis-
sions among the Natives in this country
“When the colonists warned William
Shaw that the natives of Kafirland were
treacherous, bloodthirsty savages, and
natural-born thieves, and that neither life
nor property were safe amongst them,
William Shaw for a moment—I will not
say hesitated, but—considered. What
said Ann Shaw? ‘ If this be true, if this
be their sad condition, in the name of God
let us carry the Gospel to them.(Applause) Ann Shaw was the Deborah,,
the Barbara Heck of our South African
Mission. Those men were men whose
bugles could sound but one note—forward,
advance. Two generations of missionaries
have passed away, and the men of to-day-
have taken up the work to carry it on
upon the old lines, with, the old aims, and
in the spirit of the old men—purging out
the unspeakable heathenism of the
country, and spreading scriptural holiness
through the- land. Our songs- and our
sermons know many tongues, but are all
the same. Our converted Methodist
people, wherever we find them are the
same. Mr. President, give me one of
your best preachers; a man mighty in the
scriptures; a man of spiritual penetration
and of gracious unction Let that man
bring with him his best sermon, and let
him preach it to a congregation of Christian
Fingoes gathering in the chapel at Heald
Town, for communion, on a Sunday
morning. Now, let him. give those
people of his best, filling that church from
end to end like a solid block of ebony
poets, but all of them alive, and let him
mark, as he gives them his very best, and
as they take it in, let him mark it, and
then let him be consciou of the thrill that
comes back upon his own blood, and let
him tell me if ever he has had a better
time in all his life. (Applause.) Having;
adverted to that chapel at Heald Town,
let me say that Heald Town is not only
noticeable for its resident native Christian
population, but famous for its Training
Institution. Heald Town Institution is
our Richmond, our Westminster, and our
Southlands all combined. Some of our
most successful native- ministers, and
hundreds of native Christian day school
teachers have been trained in that institu-
tion. Our native ministers there are
many of them, men of force, men of attain-
ment, men of courage men who are the
sort of men John Wesley liked—they have
all their wits about them. Charles Pamla
is our senior native minister, and is the
superintendent of his circuit. . . Brandy at
is. a bottle- is a formidable antagonist to
the missionaries. Kafirs themselves tell
us that no. Kafir can be what is called a
‘ moderate drinker ' The Kafir can get a
bottle at the canteen, and though he is not
allowed to get drunk on the premises he
can do so- at his kraal. Our own native
church in South Africa has moved on
stricter lines upon this question than any
other communion of that country. Some
years agoour leading nativeoffice bearers,
local preachers, and class leaders, put
special pressure upon the district com-
mittees, so impressed were they with the
evils arising from Kafir beer, not to men-
tion brandy, as to induce them to make
total abstinence from Kafir beer and
brandy, a condition of Church member-
ship. (Applause.)”

Captain O’Connor, Resident Magis­trate at Umzimkulu, has left that district to occupy the same position at Tsolo, It is understood that the Tsolo Magistrate, Captain Hook, takes Captain O’Connor’s place. These gentlemen are both popular Magistrates among the Natives.

It is pretty clear that the Pondos, or rather Pondo leaders, are beginning to grasp the political situation between the Colonial Government and themselves when they can make the cautious and sensible reply they made to the Kokstad deputation on the scheme of forming a Crown Colony of the extra-Colonial Territories and Pondoland. We repro­duce the summary of the proceedings:— “ Headmen were present. Deputation were informed that within the last two mouths two hundred Pondos had been, killed by- Bacas and Xesibes. Umhlan- gaso defied the Government to prove any instance in which a Pondo had been killed on the Colonial side of the border, and argued that the Pondos could not be the aggressors. Whilst desiring peace, the provocation to war was becoming intolerable, and it would shortly be im­possible to restrain the Pondos from raising an overwhelming force to crush the Bacas and Xesibes unless the border raids by those tribes were firmly put down. With regard to appealing to the Imperial Government, they had always been in favour of that course, and would be glad to petition for a Royal Commis­sion of Inquiry if they could be assured that pending the result of the appeal, the Cape Government would disarm or restrain the Bacas and Xesibes from crossing the river. The Pondos fear that an appeal to the Imperial Government would precipitate hostile action on the part of the Cape Government against them, provoking a conflict which would be used as a pretext for the Cape annexa­tion of Pondoland.”

SEPTEMBER 1, 1886] IMVO ZABANTSUNDU (NATIVE OPINION) 3