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.”

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