IMVO ZABANTSUNDU (NATIVE OPINION)

These duties devolve specially on all who have made progress in civilization. Everyone is free to Remain what is called a “red Kafir,” or to move towards the position attained, so far, by only one of our face—the Rev. TIYO SOGA. If we determine to accept a higher morality, or better, Christianity which our forefathers never knew, we must be active in ringing out a “slowly-dying cause,” in bringing in “the nobler modes of life.”

Many, we know, are practising these good works: to encourage them, and to increase the number, we write. We want sobriety, honesty, truthfulness, diligence, established as “customs and to all who are striving for the true and good we heartily wish a very happy New Year.

Editorial Notes.

The Government farm at Leeuwfontein was put up to public auction at Fort Beaufort a fortnight ago. There was but a very small attendance, and no competition for the farm. For the sheep the highest bid was 9s 9d, and lambs sold at 5s 3d each. The causes of the failure of the sale are attributed by the Advocate to the unaccountable change of date at the last moment, and the exorbitant upset price fixed for the farm—which prevented many from being present.

We regret to learn (says a contemporary) that the returns from the wheat crops in Fort Beaufort and adjoining districts have not proved nearly so favourable as anticipated. The rains of October and the early part of November were beneficial to the crops, but the long run of excessively hot days, unbroken by any moisture, caused the wheat to prematurely ripen , So that although when standing a large yield was anticipated — nearly every farmer is disappointed in the quantity threshed out. For instance, one farmer estimated his wheat at 300 bags, but has Only stored 100; another expected 130 bags but 45 was his total, and so on in every case. Barley and oats have yielded Well; but the prospects of even a medium mealie season are growing less day by day as the crops are being rapidly burnt up.

Mr. Ely has finished his inspection of Lovedale. The *Telegraph* adds, “Very satisfactory it was. Rather remarkable too in as much as although both white and coloured boys and men are educated there, native scholars took almost all the prizes this year, and head nearly all the lists of class places."

Bishop Colenso’s house and mission buildings were sometime ago burnt to the ground, and a subscription was at once Started ’ as a testimonial to the family.

£562 has been collected, of which sum

£12 was contributed by 103 natives.

In Madras, (India) the municipal authorities have just put a tax of two shillings a year on every washerman—for the men do the washing. Five hundred of them had a meeting and decided not to Work if the tax is enforced.

The *Volksblad* has an important article on “ Cattle Thefts and their sole remedy.” A gentleman residing in the Albert district sent the paper a letter about these thefts, and he says “ that there is every likelihood of farmers driven to despair taking the law into their own hands, and he fears that lynch law will be resorted to under the existing intolerable condition of things ” On this letter the leader is based, and it says: “ We who sit at home at ease can look at these things more calmly than the sufferers themselves and see what the parties concerned do not always see, that in the beat of their indig- nation—just indignation we fully’ admit— they indulge in too sweeping assertions. So, for instance, all these thefts complained of are attributed to the natives. This may be true, but is it true? Judging at a distance we should say that there is little

doubt that a large proportion of the stolen stock enumerated in the list has found its way into Kafir stomachs or into Kafirland, but we cannot lose sight of the fact that there are thieves other than Kafirs. A glance at the reports of the cases tried at

the very last Circuit Courts in the Eastern Province will show that stock-thefts by whites are either largely’ on the increase or are very much more unskillfully carried on than formerly. Native stock-thieves abound, but it must be remembered that every stock-theft is not committed by a native. This appears not only from the Circuit Court reports, but it will

be remembered that when some months ago, the farmers in the neighbourhood of

Glen Grey threatened to resort to violent measures against suspected cattle thieves

in the Kafir location, it was subsequently found that not all the stolen cattle had found its way to that location, but that a good number had been stolen by white- skinned thieves.”

The *Volhsblad* shows that the Albert farmers, or the Divisional Council, declined to continue its police force, and urges them to re-establish it; which it is reported they intend doing. This Cape paper very wisely writes: “The more

efficient the police force the greater that certainty and the fewer thefts. This is no abstract theory, it is an established truth, the teaching of all human experience. In days when we knew more about law courts than we do now, we noticed that the Sheriff of the district of Swellendam had to invest a small fortune in white kid gloves to be presented to the judge on Circuit when there were no cases to try. In those days seldom more than two criminal cases were tried at Swellendam and frequently none at all. And Swellendam was the first district which availed itself of the provisions of the Divisional

Police Act. We say that this is no chance Coincidence, iKit a natural result.

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G. WHITAKER,

Isebe elitengisa nentwana  
ezincinane,

*Kwivenkile 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 aba- ntsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

JOHN ROBINSON,

E-BONGWENI, TOLENI,

Pesheya kwe Nciba, kwela Mamfengu, Umtengi nomtengisi wofani ngofani,

Izikumba zenkomo nezempahla emfutshane zitengwa ngemali.

Indawo yokutengela abantu besikolo yahlukile kweyamaqaba.

Kaunqumame! Funda Apa!!

u W. BOOTH,

Uyakutabata ekuqaleni konyaka yonke ivenkile ebipetwe nge Mr. F. FENNELL.

E-Sautana, Kwela Mamfengu

Njengokuba u Mr. FENNELL eminyaka ilishumi lin mibini nje ubenga sayikulishiya i Sautana nendoda angayi tembileyo.

Uyakutenga zonke izinto ezinjengezo ziveliswa ngumhlaba: noboya, nezikumba, njalo njalo, njalo njalo, ngamanani apezulu anokunikwa napina kwelo la Mamfengu.

Ukuba ufuna impahla entsha efanelekileyo neyanelisa umxelo ngomnyaka omtsha yiya ku.

W. BOOTH, e-Sautana.

Impahla ayakuyigcina yenyulwe nganyameko nga madoda akwaziyo ukwenjenjalo.

Itengiswa yonke ngamanani anikwa e-Qonce.

Kumbulani u W. BOOTH, e-Sautana, emva kwe  
Nibidyala.

| Lishicilelelwa umninilo, u John Tengo-Jabavu ngu Hay Brothers Smith Street.

I King William’s Town.

DYER no DYER,  
e-Qonce nase Monti,

Bahleli bene mpahla etengisayo:

Enjengama-felane

Iblankete

Ingubo ezitambileyo zokulala

Iqiya zezandla (handkerchiefs)

Intlobo ezintsha zezigubungelo zobuso

Amaso, alingeneyo nabala lita- ndwayo

Izihlangu nekausi

Ingubo zamadoda zekodi nezitofu

Itwil ezibomvu neziluhlaza

Ityali ezintle kunene

Ihempe neminqwazi

Imela zamaxosa nezipili

Izikotile

I-ambile zentlobo ngentlobo zobu- kulu

Isali ne Tuma

Imikala ne berote

Ucumse necitywa

Icuba la Mabulu nela Maxosa

Ujiko Iwe-xina

„ lobedu

Iswekile zamabala onke

Uqolwane (tea) osemtsha yena Ikofu emnandi kanye yase Rio Intwana ezimnandana nemiqa- tane

Istatshi ne Blowu

Imbiza zentlobo zonke zobukulu

Amagaba

Kuza kufika ngenqanawa into eninzi yempahla yentlobo zonke ivela e Yurope, kwela Mangesi—Ipuluwa, Iparafin, Imiti eseyi ceweliwe ivela e Amerika ne “ Notions ” zivela e New York.

Iswekile ezivela e Morishasi (Mauritius) nase Natal, nomgubo ocolekileyo (Flour) e-Adelaide.

Konke oku kutengiswa ngama xabiso apantsi anokunikwa napina.

King William’s Town, 23rd October, 1884.