August 18, 1886.

IMVO ZABANTSUNDU (NATIVE OPINION).

UMANYANO NGEMFUNDO.

Intlanganiso yelibandla ibese Rwarwa Macfarlan ngomhla we 15 July 1886, ya- vulwa ngexa ledinala, u Rev. E. Maki- wane, Umongameli (President) esesihla- lweni. Ngenxa yemvula nokuzala kwe- milambo amalungu akafikanga, kubeko o Revs. E. Makiwane, no E. Magaba, Messrs. J. J. Bovula, N. J. Bovula, W. Nzena, J. Loza, Eben. Tsewu, no W. Mjokozeli; angene kutsha ngo Messrs. Jonathan J. Jabavu. John Magaba, no R. L. Magezeni.

Umongameli uvelise indawo zambini ekuvunyelwene ngazo—1. Ukuba kumi- swe i Komiti inikwe igunya lokubhalela i Ruluneli ivakalise umoya oshushu wale ntlanganiso wokucasa intengiso yotywala pakati kwabantsundu, nokuva kwayo ububi ngendlela egqitywe ngayo lengxo- xo yotywala yi Palamente. 2. Okokuba lentlanganiso ivakalise oluvo lokukata- zeka nokudana, nokuyicekeca impato yelingapesheya kwe Nciba ukuba lingabi nabameli e Palamente.

Kwagqitywa kwelokuba ezingxoxo zi- landelayo maze zingene kwezayo intlanga- niso : 1. Ukusweleka kwencwadi zesi Xho- sa,nento emayenziwe ngalonxa. 2. IJubili ye Nkosazana; zombini ziveliswe ngu Mongameli. 3. Ukukutshwa kuka Nkosi Mabandla, yangeniswa ngu Mr. J. J. Bo­vula. Kwavunyelwana ukuba Isiyalo sika Mongameli Somnyaka maze sishici- lelwe nakuba singaleseshwanga apa entla- nganisweni.

Kuqukunjelwe umsebenzi ngokubulela Umongameli ngenxa yenyama yesisa etyiweyo nendawo zokulala, (siva kutiwa bekuxhelwe igusha zantlanu, amalungu ebelishumi, kubonakala ukuba isibini sime negusha, esinye nenye, esinye ne­nye, esinye nenye, esinye nenye! Bebe- fanele ukubulela—Ed.) I Ramente yase Twume ibabulise ngentliziyo yenene, yati ukonelwa yimvula ngokungezi nakuba naso esisipo siyimvula ku Mniniso. Kuvunyelwene yomnyaka intlanganiso maze se- January ozayo e RINI, nabapati balentlanganiso bonyulwa kuyo, wonke umsebenzi omkulu ulindiselwe yona. Okokuba kuvele ingxakeko enga- yitintelayo intlanganiso ukuya e Rini yo- ba se Debe kwelipezulu. Ivalwe ngo- mtandazo ngu Rev. E. Magaba, ngentsi- mbi yesine emalanga.

ABALIMI NA BARWEBI.

E-MARKENI.

E QONCE (August 14) Ihabile, l0d to 2/5 ngekulu Itapile, 1/ to 4/ ngengxowa Umbona, 2/4 to 2/5 ngekulu Irasi ezinkozo, 2/1 ngekulu Ihabile ezinkozo, 4/ ngekulu

E RINI (August 14) Ihabile, 2/ to 2/2 ngekulu Amazimba, 7/6 ngengxowa Umbona, 6/6 ngekulu Umgubo, 12/ to 16/ ngengxowa Itapile, 5/ to 8/9 ngengxowa

E KOMANI (August 16) Ihabile, 2/6 to 6/ ngekulu Umgubo, 5/ to 8/ ngekulu Umbona, 3/6 to 4/ ngengxowa Amazimba, 7/ to 9/ ngengxowa Itapile, 4/6 to 9/ ngengxowa

Ijaji ne Pasi.

“Esisigwebo silandelayo soba luncedo oLukuLu kuninzi lwabalesi betu :—

Kwi Gantolo ye Jaji e Rini ngomhla we 2 August kute xa kupengululwa amatya- la agwetywa zimantyi kwako nela bantu abatile baka Rili ababanjwa ngokusuka bahambe ngapandle kwe pasi. Iti i Jaji u Mr. Justice Maasdory ipasi ezi zinoku- bizwa ngomteto kubantu “ abamnyama abayimigqakwe,” ke yona i Jaji ayazi nto ebonakalisa ukuba abantu besizwe sika Rili bayimigqakwe.

Native

WEDNESDAY, AUGUST 18,1886.

Edition in IN connection with the

Natal. attitude of the Eng­lish section of Europeans, to­wards the Natives, it is interesting and instructive to notice what is being done in Natal. We understand that the Government of that forward Colony has now fairly taken up the subject of Education, and that Mr. F. B. Fynney, who is the Inspector, has given in the re­port for 1885—which is the first report of the kind. It must be confessed that it is not to the credit of that Colony that the report for 1885 should be said to be the first. That one of the first and most necessary duties of Government should have been left almost en­tirely to Missionary or private effort for nearly fifty years; that such a thing should have taken place in a British Colony, and dur­ing the Nineteenth Century, is one of those dark spots which we are glad to pass over. We do so the more readily as the people of Natal seem to be thoroughly ashamed of this nearly fifty years apathy, and

to manifest some commendable signs of zeal, which we hope will increase.

It appears from the report al­ready referred to, that in 1885 there were 70 Native Schools in receipt of Government grants in aid, and that 59 of these were visited by the Inspector. We understand also that in 64 schools there were 2,341 children, who were learning English, and, from the remarks of the *Natal Witness,* we would infer that these were learning English only, without any Kafir. There were 1,454 who were learning Kafir or Zulu only, and 1,016 who are learning plain sew­ing. Altogether the number of Native pupils appears to be 3,817, of whom 2,137 are boys, and 1,680 girls. The number of Native chil­dren of a school-going age is esti­mated at 100,000: so that the proportion of those who go to schools is less than four per cent. It will be seen that even if we make allowance for such private schools as may not be aided by Government and put down the proportion at five per cent., the result cannot by any means be re­garded as satisfactory. After con­sidering the report, we are forced to the conclusion that the best aspects of Education in Natal have reference to the future, and not the past. The most encouraging aspect is the willingness of the Govern­ment, as representing the people, to recognize and discharge their duty. They seem to have taken up this matter heartily, and we hope there will be no “ Bond ” there to obstruct and destroy. We find also the following remark in the report, which we are glad to see :— “ Experience tends to establish the “ belief that there is a growing “ desire on the part of the Natives “ for Education. This is particu- “ larly the case with those residing “in the vicinity of Mission “ Stations.” The number of Zulu or Natal boys and girls who are studying at Lovedale, at Heald Town, and Peelton show that the Natal Natives are looking to the value of Education. Still, as we have indicated, they are very far from what we expected from them. We warn them to wake up in time. When Government is anxious to help them they must do their part, and do it like men who realize the importance of what is being given to them.

In dealing with some of the figures given above, a very friendly writer observes : “ While the re- “ turns give a total of 2,341 pupils “ in English, no less than 1,451 are '' under the heading of ‘ Zulu only.’ “ This points, in my estimation, to “ a radical defect in the whole “ system of Native Education, and “ a defect which the Educational '' Department, if it is alive to its '' responsibilities, should aim at “ removing.” The writer thinks that “to take civilized ideas and “ force them into such a language “ (as the Zulu) is simply to degrade “ them.” He then indulges in some remarks about the Mission­aries wishing the Natives to read their translations, which show that he does not understand them. What we wish to remark, however, is that in this Colony experience has shown that those who learn their own language first make better progress in English, and that the above advice can only be given by men who are in the stage of beginners, or of a first report. We sincerely hope that the Natal authorities will continue the very wise course which seems to have been carried on by the Missionaries, that of allowing the Natives to acquire a certain amount of their own language before they begin English.

We think, also, that the Inspector is inclined to be too hard on the schools. The case of a new broom sweeping clean seems to be receiv­ing another illustration. Out of the 59 schools inspected it seems that grants in aid have been with­drawn from 17 schools. This is a large proportion, and we are afraid that there is a tendency to expect or require what is impracticable.

This seems to be the case especially in connection with industrial train­ing. The Missionaries have had to protest that they were required to do what could not possibly be done with their present funds. Let us hope that the laudable zeal of the Natal people will not carry them too fast and defeat its object. We recommend the following sentence from an experienced Inspector of Schools in this Colony. He says: “ Even where schools are unsatis- “ factory, we must attribute the “ fact of the force of local circum- “ stances, and not be in a hurry to “ cut down, - lest we should be " destroying the germ of some “ future good.” We recommend the above sentence to the consider­ation of all concerned. Wisdom is as necessary in applying rules as in framing them.

Editorial Notes.

Our Native friends will learn with re­gret of the death of William Koyi, at Lake Nyassa, on the 4th of June last. It is announced in the Port Elizabeth *Tele­graph* in the following terms:—“ A tele­gram from John Bokwe, of Lovedale, to Isaac Wauchope, the native interpreter of the Magistrate’s Court here, announces the death of William Koyi, at Lake Nyassa. In the uncertainty of human life this might appear an ordinary oc­currence, but as a native evangelist William Koyi was no ordinary man. There may be some of our readers who remember the crowded meeting in our Town Hall in July, 1876, just prior to Dr. Stewart and his party starting for Lake Nyassa. On that occassion there were seated on the platform four native men, whom Dr. Stewart had selected to accom­pany him. Those four men were William Koyi, Isaac Wauchope, Shadrach Mngu- nana, and Mapassa Ntintili. Of those earnest and adventurous men Shadrach died in 1878, Isaac Wauchope returned invalided, and was soon afterwards en­gaged as a teacher, which occupation he resigned on being appointed the inter­preter to the Court in this town. Mapas­sa fulfilled his term of service and returned to Lovedale with William Koyi in 1880. The latter, however, had his heart in mission work, and engaged in a further term of service, returning at once to Lake Nyassa, where, we now regret to learn, he recently died. Koyi was, as partly intimated, no ordinary man. At Lovedale he won the favour of all the governing body by his constant industry and excellent moral character. He was appointed general overseer of natives there, and was Mr. Bennie’s right hand man as well as attached friend. As a native evangelist Koyi was highly esteemed. His sincerity was only equalled by his humility and devotion to the mission cause. Under the circum­stances it is hardly necessary to add that his death has cast quite a gloom over the native Christian population here, at Uiten- hage, and at Lovedale.” To this touching tribute to the memory of a high-souled man from the able pen of our contem­porary it is impossible for us to add anything.

A native correspondent at Emfundis- weni, writing on the 6th instant says:— “ Yesterday there was a fight and many were killed. Kraals w-ere burnt on both sides. And to-day the fight is going on, the Bacas and Xesibes on one side against the Amanci of the sub-chief Qipu. The Pondos estimate their loss at seventeen men killed.”

A correspondent of the *Journal* at Mnceba gives a somewhat fuller account of the same fight, and does not dissemble or cloak his opinion of the Government that encourages and arms its subjects to invade an independent state, albeit it belongs to natives. He says :—“ Dear Sir,—The Xesibes, assisted by some Bacas, (day before yesterday, *i.e.,* 4th inst.) made a sudden and unprovoked at­tack on Qipu’s people, who live in Pon- doland. but are, as a rule, peaceable and law-abiding. They are the Amanci, among whom is our mission station of Emnceba. The Xesibes with their abundant rifles and ammunition—served out to them by the Government, for what purpose, who shall say!—drove back the Amanci, killed one of the chief’s brothers, broke the arm of another, killed 26 men of the Amanci, wounded many more, and drove off six kraals of cattle (say 400 or more head of cattle). They also proceeded to burn the huts of the people literally by the score. Yesterday the men of the tribe being still under arms near Ntabankulu, this part was deserted, and some armed Xesibes came over the border and burnt ten kraals close to our mission station, between us and the boundary, firing their guns at frequent intervals. The place is desolated again, and the huts rebuilt only three months ago, after the last great raid of the Government natives in these parts, are burnt down again. At sunset yester­day the Xesibes actually came on to the hill in front of the Emnceba station, where they had burnt out the Amanci, and proceeded to build several stone beacons to extend their boundary ! The inaction and *laissez faires* policy of the Cape Government is fast turning friends to foes, and embittering everyone.”

 It is with some amount of satisfaction that we notice that the Press of the Colony is beginning to grasp the facts of the Pondo question. While not holding the Pondos blameless, the *Journal* adminis­ters a richly merited rebuke to the Cape Government in the following terms:— ‘ I see,’ says Umhlangaso, in a recent letter to *Native Opinion,* ‘ the natives of the Cape Colony; and I see that all their eyes are full of tears.’ That used not to be said of our natives ten years ago, when tribes were more anxious to come under our rule than we were to take them, and when we had a Native Policy of which we were justly proud. Then, we were

anxious to promote education and in­dustry; and then we did not seek to plunder native lands, and we willingly granted their request to be delivered from the fell canteen. Now, a disastrous change has come over the Cape adminis­tration ; we have learned to grudge education, to steal land, and to push the sale of brandy; and though the natives of the Transkei are silent, it is not the silence of contentment, but of distrust and appre­hension. Other tribes besides the Pondos would gladly escape from their allegiance to the Cape Colony, and get under the mild and generous rule of the British Government, which has given Natal so many years of tranquility, and restored order in Basutoland. Nor is it only the Pondos who turn their backs upon us; but our own countrymen and fellow­colonists in Griqualand East and Umtata are equally as desirous to break loose from colonial sway, as the Pondos are to avoid falling under it. Colonists who do not closely watch the results of the evil influences at work, may nevertheless be struck with this significant instance of the unpopularity of the Cape Colony amongst its neighbours. The ignorant, selfish policy now dominant in this country has left us without a single friend amongst the states and tribes outside our •boundary.”

The Port Elizabeth *Telegraph* is none the less explicit. It still expresses it as its conviction that the Colonial Govern­ment has no power to manage the Transkei, and revives the old cry that the Transkei should, under the circumstan­ces, be put under an Imperial Protec­torate like Basutoland.

Some sensation has been occasioned in town by the discovery last week of a large amount of money on the Hospital grounds. While removing the prickly pears that used to do duty as a fence, a certain number of prisoners came upon a large sum of money believed to be the £4.000 lost ten years ago under very inex­plicable circumstances. The money was being sent to Graham’s Town by a local Bank, and was left at the booking office at the Central Hotel by the authorities of the Bank It disappeared, and search proved fruitless. Mr. Benning, the hotel proprietor, was mulcted in heavy dam­ages ; and Poynting of the hotel, who had to attend to the booking arrangements, was sent to prison for a term of five years. At the time of the robbery some hint would seem to have been thrown out respecting the money being buried near the Hospital, but a black man who, it was hoped, would have given valuable evi­dence on the point, died before the enquiry. The men who found the money resolved to hush it up, but they evidently lost their heads over the discovery, and went in for buying tins of confectionery, and treated themselves to all sorts of luxuries, till the suspicion of the Police was awakened, and they worked the case up, which lead to the discovery. The men are in gaol, and the case is being inquired into.

Writing, on the 11th inst., our Basuto­land correspondent is glad to report that the disturbance mentioned in last week’s paper is over. The stock, of which Leshoboro was robbed by Masupha’s sons, has been rescued by Lerothodi without a shot being fired.

NATIVE EDUCATIONAL ASSOCIATION,

*(Concluded).*

It is proper also that I should call your attention to the Government Examination for the Teachers certificate. We find in the reports that in 1885 out of 267 candi­dates only 13 obtained certificates with honours! and 97 obtained certificates of competency; and 23 provisional certi­ficates were given to native candidates. I am ashamed to write the number of those who failed, but I suppose that the members of the Association will have no difficulty in finding that number. When we look at the nature of the examination in question and the facilities offered for passing it with credit, I submit that such a result as the above is not creditable to the young people of this colony. What is perhaps still more disappointing is the probable cause of these failures. I have been led to understand that these failures are chiefly due to carelessness, want of attention to details and defective compre­hension of the subjects professed. Mr. Ely in his admirable report remarks, “The great fault I have to find with native teachers is their careless, happy- go-lucky, way of doing things, Registers and time tables are disfigured by mistakes like these: ‘reding,’ ‘riting,’ ‘geo­graphy,’ ‘ chrildren,’ ‘ attandance,’ ‘ Tues­day,’ ‘ sining,’ ‘siming,’ (singing) ‘les- sions,’ ‘ bak,’ ‘withdrawn,’ ‘adimitted,’ ‘ addimitted,’ ‘ adirneded,’ (admitted). These are not mistakes of ignorance but of downright carelessness.” It is of course probable that those who are guilty of such mistakes in their Registers and their time tables, were or would be guilty of similar mistakes in their examination papers. It is certain that such careless­ness as is shown above is a hindrance to the school which has the misfortune of being under such teachers. The question of this examination requires to be gone into and I hope that those who are able to do so will throw some light. This is now the more necessary as both the Govern­ment and the missionary encourage certi­ficated teachers. J. H. Brady, Esq., one of the deputy Inspectors observes, “ what I consider the chief weakness in the schools in my district is undoubtedly the want of training on the part of teachers. . . . . They are in fact so unacquainted with the elements of the science and art of education that they cannot even learn the lessons of experience. I have found teachers of many years standing who have not yet found out the necessity of classi­fication of pupils and the regular division of the school day by means of the time table.” He (Mr. Brady) then recommends, “That, in public schools, and in the better class, mission schools, no appointment of an uncertificated teacher be sanctioned in the future.” If the suggestion here made should be acted upon, as it should be as a general rule, it is time that those who are immediately affected should consider the question of this examination.

In connection with the above allow me to note my disappointment at the fact that up to this time only two natives have

passed the matriculation examination. I am fully aware that little or no en­couragement is given to those who wish to pass this examination: and I fear that this will be the case for sometime to come. Still, as I said before, this difficulty is not insurmountable and the way to get over it has already been pointed out by those who have gone before. Let us hope that at the end of the next two years a better report will be given in this connection.

Perhaps I should make some allusion to the education of girls as there are so many ladies who are members of the Association. After reading the now well known discussion on this subject which ended in the singing of “The Gospel Bells” I will not venture to do more than offer one or two remarks. I wish to note first that among those natives who are anxious to have their children educated the desire to educate girls is now nearly as great as that of having the boys sent to school. I wish to remark in the second place that among the girls themselves there is a growing desire to know something mor© than how to write a letter to a friend. I note both these points with great pleasure for reasons which I hope do not require now to be stated. A Port Elizabeth paper sometime ago thought it important to assure its readers that I was a Kafir. If the said paper was right I suppose it will be thought very natural that I dismiss this part of my address with the following lines in an account of what was created on the sixth day, the source of which will I hope be easily known by the members. Shall we say the lines express what we hope will be the end of the education of girls ? They are as follows:—

“ . . . Swarming next appeared

“ The female bee, that feeds her hus­band drone

“ Deliciously; and builds her waxen cells

“ With honey stored.”

I have still to remark that from Dr. Dale’s report it appears that private farm schools are increasing. Such an increase must give great satisfaction to all. The question of the education of farmers’ sons is closely connected with the progress of the natives. They are the men who are to make laws for us and the dose we have had. in dealing with dull stupid uneduca­ted men whose opaque understanding knows no difference of day and night is surely sufficient. Believing as I have ever done that the interests of the Euro­pean portion are one with our own I do sincerely hope that such farm schools will increase in numbers and efficiency.

Let me say a word on the subject of Retrenchment. It is not necessary to deel with the general subject or to refer to that aspect of it which has been so ably dealt with especially in the *Christian Ex­press.* What is now important to refer to is Dr. Dale’s connection with this subject. It is brought out in the following para­graphs of his report.—“ The applications for aid in establishing and maintaining new schools are becoming numerous and unless a liberal provision is made by the Parliament for the extension of the schools much disatsfaction and in convenience must follow. Many applications during the year have of necessity, been refused owing to want of funds. If however no additional expenditure during the present crisis can be authorized for new schools, it would appear to be fairer to reduce the existing grants *pro rata* than to refuse aid altogether to newly projected schools. I am already acting on this principle in ad­ministering the school grants in the territories of Fingoland, Tembuland, and East Griqualand.”

My first remark on the above quotation is that the spirit of it is thoroughly Dale and therefore eminently satisfactory. Whatever may be thought of the principle he commends, there can be no doubt that his action is due to a desire to extend the benefits of education among the natives. He indicates that what has been done in the Transkei may be done on this side; that he will apply the principle very unwilling, but as the less of two evils. I think it important that even those who may think that the maintenance of existing grants at what they are would better "serve the end, should clearly understand that the object of Dr Dale is to further Education among the natives. It must be admitted that the principle he advocates may be carried too far and that it will probably be so carried when in the hands of less competent or unsympathe­tic men. Under the present circums­tances and in the hands of Dr Dale I am inclined to think that he has adopted the safer course though it requires extreme caution. At the same time I wish to express my sympathy with the teachers who will be great sufferers.

In the Government report on Education I find a list of the teachers who received the good service allowance in 1885. I am glad to observe that the Transkei is well represented. I hope that those who are members of this association will not for­get that we expect to find their names in this list.

I need not again express the hope that those who are engaged in this noble work of teaching will fully realize the importance of their calling. All I need now do is to thank the members of the association for the honour they conferred on me two years ago. On account of the late rain I have been asked to continue for another six months. I look upon my­self now as virtually holding an acting appointment and the above remarks as my last address. I cannot therefore close without once again thanking you for your kindness your patience with me. That the association may continue to prosper, that it may increase in members; that its efforts may be useful to the cause of native progress, that your dis­cussions may be regulated by reason is the prayer of your retiring servant.

The Judges and the Pass Laws.

The following decision of the Judges on the Pass Laws will be very valuable to most of our readers:—

At the sitting of the Eastern Districts Court on 2nd August, Mr. Justice Maas- dorp, in reviewing a magisterial case, in which certain natives of Kreli’s tribe had been convicted for not having passes, held that passes could only be demanded by law from “ native foreigners,” and His Lordship knew of nothing to show that all members of Kreli’s tribe were native foreigners.

3.