Impawana

Njengoko kwakwazisiwe le timiti yayabako ngo 21 December, yayola yancama. ’

Kufuti sizingena intlangani­so zamanzi ashushu apa e Qonce, le yase Rhode izikupe kude ngokuti ibe nomdla. Kuncomeke kwakumanzi lawo ashushu namapetelo awayedliwa ngawo. Kwabonakala ukuba amanenekazi elo akolisile ukuliqonda ixabiso lokukwazi ukupeka. Kambe kuko nentokazi zelanga Pakati (Ebhayi) apo e Rhode; saye tina bantu saka sakwelo sikatule ukuyiqonda lento ikukupeka kakuhle; esingati ukutya into ezipekwe ngobugcisa sakugqibela *nine years ago* kwelo linga Pakati, sikukunjuzwa na- mhla nje yitimiti yase Rode. Siwavumile amanenekazi ase Rhode ngecala lokupeka; sasingamangaliswa kukuba abe ayatandwa ngamadoda awo, xa apeka kakuhle kangaka.

Bati baku kov’ukufeza into eziya pantsi kwe mpumlo kwayiwa ngazo ekuculeni nase zintetweni ezingomcimbi obekungawo. Mayelana nomvumo singati nawo ube ungoncomekayo. Siya mneoma kunene ngawo u Mr. E. Ntlonze; sasi ngawulindele oqole kangako umvumo e Rhode. Ibhasi uyimele yedwa okaNtlonze, yaye inkulu yomlambo awudumile ngamadodana, ehlise ngentembi, ekuteke ekwayileni uba emane amadodana zaye iledi zilishumi line sibhozo. Ite yaye yoyeleyo i treble, kwanezinye indlela. wakolwa kunene ngumvumo weso sikolo.

Into ebekungavo ibikuku- . gqiba isikweliti sokumiswa

kwetyalike yalomzi eya ’ wiswa ngumoya. iwulwe kakuhle lowo mkosi lomzana waye uwodwa, izikolo eziwumeleyo ezinjengo Mkangiso, unina wazo (lenye), ne Qugqwala, ne Tamara—zise iso kodwa lento siyigxekile, njengoko sayigxekayo kumhlambi wase Cwaru nowase Dam- dam, nase Bhira nkuyekela u Tuku ukuba ake engabanjiswa indlu enkulu yomfundisi. Esi similo esiya kusichita tina mzi untsundu lento yokungancedisani. Zenziwe inteto e Rhode ukukutaza umzi ukuba usifeze isikweliti ngo Messrs. J. Tengo-Jabavu (obesesi hlalweni), Chas. Mali, W. C. Mtoba. Marti­nus Mali, John S. Adams, K. Ngesi no P. Xiniwe. Isikweliti sapela ngapambi kokuba ipele intlanganiso ebiye myoli kakulu.

\*\*  
\*

Sibe nosizi ukuba singabanga nakufikelela kweya ’kwa Tuku Itimiti ebiko ngaye u 21 December lowo; njengoko sibe sise Rhode, sibe singenakuba kwintla yakwa Tuku kwangeloxesha. Tuku umgcobo ubute wonga- Rev. B. Mama, like likulu obupetwe ngu Miss

ka apu- kusipeli- yom- itumoya, lomsera nge- esiya kwe

so-

.

Ngaso

Itye

liwaka mama

wambu pezu

ngolusu apa olu suka mzuzwana befukufike kwabonakala ityityimba sisiya ihlasi inja emnyama yasinda kuba iyinja elula..Kanti umnene uba sisibhaca seledi siwile ! Site sisiti *care canem* kuse kusemva. Oku kwenzeke *e* Ngqushwa.

Abase Rabhula sebeqalile . ukuqonda ukuba Inkanunu iyihlambile Ntsula-buso. eyayiyitambise ngoku ibibhinqise sonke isiqingata se Qonce icenga ivoti. Ubunkonono be Nkanunu baqalile ukububona. Sekuko omnye wabeletu ibala ofakwe inyp.uga ezisitoba entolongweni kweQoboqobo ngokusuka agawule izilonda kudadana abaqele ukugaula kuto kakade abantu bakwa Qoboqobo. Namhla use ntanjeni ngomteto okohlakeleyo wamahlati owenziwe ngu Nkanu­nu ngesiposo esingatyebileyo. Amaqaba 'Maqalile ukuvuma ngempi evotele u Tshambuluka ati

Nite nivota banina ?

Nite nivota u Tshambuluka na ?

Nantso into yako.

Umpesheya kwe Nciba ukolise ngaba- ntu abantsundu ne Jaji iyakuwela ngexesha elizayo iyakuteta arnatyala abo. Kakulu, iziteti nez kulu zelozwe ngezihlangana zicele ukuba kubeko abantsundu ezi Jurini.

Intlanganiso yo Titshala e Herschel.

*I TRANSKEI.*

[IVELA KUMBHALELI.]

Maseke ndisenza amabalengwe; nditi uyakuti u T. U. H. Transkei ukuba uyakomeleza ukuti ndilixoki ndongena kububi obenziwa ngumdaniso e Dutywa, nesililo esesiko nangoku e Hlobo, nesi-pitipiti esenzeka e Cegcuwana lelinye inene elikumsha kakulu, ndize ndiye. kugqibela ngehlazo eladalwa yilentlanganiso yomdaniso kwa Mqwalaseli eGcuwa esikolweni, zizililo ke apo.

Fan’ ukuba wena T. U. H. Transkei i uba njengokuba sekukudala nje uzakuti i kbupupu ufane utuke, ube amahlazo enu alityelwe. Ndite nqa, ukusuke ukankanye inene elinye, ubayeko abanye abamgqita kude lowo umdizayo , wena ngenkohlakalo zabo. Umdaniso wapesheya kwe Nciba usesisono, kweli qela liwuquba ngoluhlobo. ,

Amagqweta amabini amagwaugqa afike apa e Gcuwa asancomeka ngokutetelela abantu, kuba into ebimbi kwa wangapambili kukudla abantu Imali nenkomo, umntu azirole egqweteni zibe yintaba ; ngokukodwa elinwele zimhlope (u Mr. Daines) ulungile kakulu.

ABALIMI NA BARWEBI. -♦

*Uboya* obavaswe emlanjeni 7d ngeponti; obungavaswanga 4d bupele kwi 5|d nge­ponti.

E MARKENI.

E QONCE (Jan. 4).

Ibhotolo—1/3 to 2/2 ngeponti

Ihabile—2/3 to 4/ ngekulu

Itapile,—6/ to 17/ ngekulu

Umbona,—4/7 to 5/3 ngekulu

Isemile—2/9 to 3/10 ngekulu.

Umgubo—11/ to 14/3 ngekulu Imbotyi,—8/6 ngekulu

Inkuni—6/ to 18/ ngeflara

E RINI (Dec. 28.)

Amaqanda—1/2 to 1/3 ngedazini Ihabile—1/3 to 2/ ngekulu

Umgubo—11/ to 18/6 ngekulu Umbona—9/ to 10/6 ngengxowa Itapile—2/ to 18/ ngekulu

Inkuni,—5/6 to 16/ ngeflara

NATIVE OPINION

FRIDAY, JANUARY 4, 1889.

PERFECT as is the Educational System of the Cape reputed to be it, nevertheless has its drawbacks. We are glad that one of these will come forward for discussion, with a view of suggesting an amendment, at the next ‘ meeting of the Native Educational , Association that is to take place at Debe a week or two hence. It may ’ not be generally known that the part and parcel of a Mission School Teacher, if of no other class of Teacher, is an unenviable one. Much has been written in the Press’ to direct attention to the miserable allowances doled out from the public purse towards the support of Mission School or Native Teachers— allowances on which a Native who . is anxious to maintain decency, and practise what he preaches, can scarcely keep up the dignity of his position. But so strong have been the anti-Native influences at the a head of the affairs of the Colony, & that the grants in aid of Native ” Education have been reduced in e the same ratio that they have been increased in favour of the European farming section of the community. We have entered our protest against this policy of robbing Paul to pay Peter, on the ground fa that the Natives are large contributors to the general revenue of the country, and as they are entitled to a certain share of the public expenditure, the only way they can at present get back their share is in the shape of these educational grants.

But it is not on the steady reduction of public grants towards the In furtherance of Native Education that we propose to comment today. We wish to pass a few remarks on the position of the Mission School or Native Teachers. It cannot be ne denied that if ever our Native Schools are to be a blessing to the country, to make them so a gooe deal depends upon those who are appointed as Teachers in them; am the tax-payers should narrow; watch and see whether the money is paid out to Missionary Superintendents for the support of the teaching office is being turned to good account. The observation has already been thrown out that the

Kwati kuba yana kakulu ngolwesi-Ne yatinteleka i President u Rev. Wesley

Hurt kwanamanye amalungu ukufikelela Nge 21st Dec. Nakuta kwabanjalo ke intlanganiso yenzelwa isidima bubuko bo Mr. G. Baker, Revs. S. W. Cox, J. Vlonyantsi, kwano Messrs. Solomon Jawe, Tshangela, Kayo no Mlamleli. Asinakubabala bonke ababeko, kodwa babebaninzi. Enye indawo esayipaulayo bubuciko buka Rev. S. W. Cox wase Duleies Nek.

1. INQUBO.

Isihlalo bamana ukukululana ngaso o Revs. G. E. Waterhouse no S. W. Cox. Kungeniswe amalungu amatsha ango Messrs. Stephen Louw, Joseph Eland, Josiah Malefane no Esau Malefane.

1. UKUPUMLA KUKA DR. DALE.

Unobhala u Mr. J. J. Jabavu ufunde impendulo ka Mr. Bidwell we *Uitenhage Times* ebhekiselela kwisikumbuzo eku- nqweneleka senziwe malunga nokupumla kuka Dr. Dale. Isigqibo sentlanganiso egqitileyo kwakukuba i Secre­tary ibhale ukubuza eyona nto icingelwa ukuba ingafaneleka njenge sikumbuzo. Nokuba intlanganiso yase Herschel yo Titshala yoncedisa xa ngaba isikumbuzo eso siya kuquka nontsundu. Lomcimbi ugcinelwe intlanganiso ezayo.

1. AMAPEPA.

U Mr. J. J. Jabavu ufunde ipepa endaweni ka Mr. J. M. Tshangela ongabanga nako ukubhala elake. Umcimbi wepepa elo ubungenzondelelo netemba. Ate ke umfundi walata ukuba ititshala ngezinyamezela emsebenzini nokuba kubi, naxa kuse mnandi, ngexa lemali, nangexa elingenamali, xa umntwana esisidenge, nasezipitipitini. Walata ububi bokupuma kwe titshala ngokuti sihambe zisambula into zelizwe, ze kwakona zingabi nakuqinisela ukuhlala kwezindawo zite zatunyelwa kuzo ngezizatwana zemali nokufuna uyolo. Ubonise ukuba oku kutyafuza kubangwa kukuti ititshala zilibale inzondelelo netemba lokuba izinto zinokubuye zingcibeke.

U Mr. J. S. Mbongwe, ufunde ipepa elimnandi, elibhekiselele kuhlobo abangati batsalwe ngalo abantwana ukuze babe nokuza esikuleni. Ubale indawo ezinjengemiculo, nemigcobo yomnyaka (Anniversaries). Ute akukankanya no­kuba ititshala zitenge i *sweets* ukutsalela abantwana kwasesikuleni, sahleki’ziqha- kala safana sayana ngamehlo.

Oka Gundwana wele nge nqaba akabo- nakala nase ntlanganisweni, akabhalela nokubhalela, ebe ngomnye wabebeya kufunda amapepa.

U Mr. Geo. Baker akabanga sanika

Object Lesson ; wenze isiyalo (address), sona ke sobonakala kwelezayo kuba soba luncedo kwi titshala zonke zakowetu.

1. INTLANGANISO EZAYO

imenywe ngu Rev. W. S. Cox, ukuba ute wapumelela yoba se Dulceis Nek. Ama­pepa ofundwa ngo Messrs. J. M. Tsha­ngela, J. J. Jabavu, S. Mlamleli. O Messrs. Geo. Baker, T. S. Monyakwane, bonika i Object Lessons. ivalwe ngo mtandazo intlanganiso emnandi kunene.

Amanqaku.

Kolu nyulo luza kubako eyona nto ekufuneka umzi ontsundu ubambelele kuyo kukunyula indoda ecaseneyo no Tungumlomo, eya kulwa ngako konke enako njengokuba kuvakala ukuba kuya kulingwa okokuba aqiniswe yile Palamente izayo. Indoda enjalo ke ngumfo ka Yuzi.

Ebutsheni benyanga efileyo imantyi yase Somalaseti ibiteta amatyala e Pearston. Emva koku gweba awo bhasi nezi caka zawo ngalo mteto mtsha ite :— “ Umtombo wezi zikalazo zingaka kungokuba izicaka zibhatalwa umvuzo omncinane kakulu, ezinye azinikwa kutya kwaneleyo. Ngalo mteto mtsha ke azisoze zipele zide izicaka zibhatalwe kakuhle zipatwe nge mpato ekulindeleke ukuba nazo maziwufeze umsebenzi waze ite’—’-uhle ngokulunga kwayo. Xa zipe ngolo hlobo ke kungayi mfaneko zohlwaya kakulu zakuwuhilizeli lebenzi wazo, ingeyiyo lento yoki elwa ukuba zipele ngesheleni ezinatu nezine ngenyanga.’’ Ite isagqibi tsho imantyi wavakalaomnye umntu mnyama kwisiqu ebesize kupulapu esith “Teta nkosi yam,” kwabonakala ba imantyi ite capa kwi siroro esi isa zonke izicaka, eyifunza nje imantyi ntywa yinto ayiva ngapakaii kuye, kuba siti isicaka sakubiza ukutya kutiwe sine pulumandara sesi bizelwe amapolisa sibanjwa, siti kuba nase matyaleni asisoku ngqinelwa bani sifakw " entolongweni. Siti sakucela ukunyuse ; Iwa umvuzo kutiwe singxamele ukub ‘ sesi banjwa. Esinye sinika inotisi y nyanga ukuba siya kumka yakupeli 0 ingakatalelwa bani lonto, iti yakui a itfyanga singayi nikwa i Pasi yokuy kuzi funela inkonzo kwezinye indawo sisake sihambe siwushiye nalowo mvuzo a wenyanga, sisukelwe sibanjwe. Ako noko amafama ambalwa amazalelelayo ukuba umntu omnyama uya pefuml naye, kodwa uninzi Iwawo ngo Faro.

Amadoda aqinileyo elipezulu ati mali- yekwe i Dala ukutyiwa. Bati noko alinxilisi njengotywala bo Mxhosa, nakuba \_ ukwenziwa nokuselwa kwalo kuyelene. Ati isizatu se Dala ligqiha abafana, ngo kukodwa abazi Titshala. Uti kwindlu\_ ahlala kuyo singapeli isigutyana sakhe sentwana ayenzelwa ngumnikazimzi nokuba umninimzi akalifumani futi Kumtana wase mzini i Dala lise fatyini libe lise mqaleni, lonto imenza ukul asapule isitembiso sake nokuba ubefilisl kwenye indawo, omnye azilibale nentswelana zake ave selefilisha kulomzi engenayo nenja, ngenxa yesi sityo sili Dala

Kuko abantu abati ngokunqwenela indaba bayaleze ipepa bati bayalifuna boli bhatalela, kanti batsho ngalo umpa- kumpaku umlomo abanyanisile, kude kutunyelwe incwadana zokubakumbuza; basuke baqalekise bakuzifumana. Yinto engentle ukungamtembi omnye umnntu kodwa ngenxa yabasinyanzela ekunga- tembini nabanina siyakude nati singene Abangekawafezi amadinga abo sobaka- ngelela indawo yabo xa kwabiwa amabhaso e Almanack ngeveki ezayo.position of Native teachers is unenviable. They are placed by the Government Regulations at the mercy of the Superintendent Missionary, by whose *ipse dixit* they must abide. No course of appeal from the 'dictum of their Superin­tendent is allowed. This is simply intolerable, and no man of honour and self-respect would put up with it. Had it not for the absolute integrity of the Missionaries, which has caused them to be indifferent about making use to the fullest extent of the powers placed in their hands by the Government Regula­tions, the teachers would probably have long ago kicked against such slavery. It is just possible that this defect in the Regulations would go on unnoticed were there, a prospects of the former generation of missionary superintendents re­maining fixtures on earth. There are, however, signs that, here and there, Missionary Pharohs who knew not Joseph are cropping up, and are taking on and dismissing Native Teachers at their own sweet will, and in some cases without rhyme or reason. When the Teacher appeals to Dr. Dale, the urbane Superintendent General of Education has no power to inter­fere with the ukase of the Mission­ary Superintendent in the interests of the Teacher. We confess we have sought in vain, outside Russia; for a parallel condition of affairs, where a body of men are placed in the sole discretion of another with absolute and illimitable powers over their lives, for, in truth, the pros­pects of the Native Teacher are in the hands of the Superintendent Missionary, and we have, as we write, in our mind’s eye, several instances of Native Teachers who are out of work, or who have been compelled to seek fresh fields on what appears to us to be the whims and crotchets of a notorious Native Missionary Superintendent. No time should be lost by Parliament to remedy this condition of things. We believe that Teachers would be perfectly satisfied if a course of appeal from what they might deem the arbitrary decision of a superin­tendent missionary were opened. That appeal should be direct to the Superintendent-General of Educa­tion, and the sooner it is provided for by regulation the better.

As an essential factor in the efforts for 1888. the reclamation of the Natives of Africa, it is I no wonder that the work carried on at Lovedale should claim, now and: then, the attention of the country The Natives of this land have already shown that they are deter- mined to exist side by side with the I European colonists, while those of other Colonies have been swept away by the surf of advancing colonization. The problem there which deals with the manner how, these two races are to live side by side in peace and good-will will ever be of interest to the inhabi- tants of South Africa. Lovedale and other Missionary Institutions have so far been the only effective agencies in improving the conditioning of our people ; and it behoves us to pause sometimes and ascertain what is being done in these places. It is to be regretted that places like Heald Town, the Kafir Institution at Grahamstown, Blythswood, Bensonvale, Clarkebury, St. Matthew’s and others, hide, as it were, the light under a bushel. It is b chance that reports concerning these centres find their way into the ordinary channels of public information. That they report to their Societies, there is no reason to doubt n and the Government inspection of these places is of course provide for. But both these reports ai re often of a quasi private characters —the reports to Parent Societies being strictly the property of those Societies, while those of the Deputy Inspectors are issued for “ Depart “ mental Circulation.” And the tax-payers and other supporters of the institutions not having grumbled at their being kept in t od dark in respect of what is done las the Institutions, no attempt h he been made to issue public report s.Lovedale, however, be it said to its credit, has been the exception to his rule, and those interested in the progress of the Natives, have jot used to looking forward to the publication of its Yearly Report with interest.

The work of last year, it is reported, as compared with previous fears, does not present any marked difference, except that of a still appreciable advance in some sections ) of the work This is gratifying, and shows that a considerable ad­vance on past years would have been made if the Government had not abridged allowances for places set up for Native Education. Edu­cationally the gross numbers pass­ing in the two highest Government Standards has been larger in 1888 than has yet been reached in the history of the Institution. There is surely some inaccuracy in this statement. As is\well known, there are, according to government requirements, Six Standards of attainment under which scholars are ranked, and the two highest Standards, then, are Standards V and VI. From the results of last year's Government inspection, how­ever, we gather that there are no pupils placed in the highest or Sixth Standard by Mr. Howe-Ely — the highest Standard attained being Standard which 73 pupils are classified; while in the one below, Standard IV we find 88. In the Indus trial Departments the apprentice have been fairly busy. The spiritual life of the students and apprentice is carefully attended to. The religious statistics for the year shows that there are 123 Church members, 80 candidates for membership, 54 are neither member candidates, while 102 come from children and others not ranking possibly Laodiceans would appear to have watchword of the year: their arduous work the authorities have confidence device “Ah things come who can wait.” During 206 Native young members 47, European lads have studied in the Institution classes, while there have been 136 attendants at the Girls’ school. Added to these 100 child­ren belonging to the Station school the pupils who have passed through Lovedale during the past year stand at the very respectable figure 489 The fees paid by Native scholars within the same period amount to £1,107 2s. 6d, and. in­cluding £4 0 11s. received from European pupils, the total fees for the year are £1,700 8s. 2d., being in excess of those of last year by £178 Is. Id. These figures should silence the mouths of the declaimers against Native Education, who speak as if Natives pay nothing towards the education of their children. After referring to several particulars relating to the internal affairs of the Institution, the Report closes with thankfulness to God for His watchful care and many other mercies bestowed on the place ; and we join in heartily wishing Love­dale increased success and prosperity during the year we have just entered upon.

Notes of Carrent Events.

From its rigid severity, we confess we did not expect that the Ministry were in earnest in promulgating the new Forest Act. that enactment cannot be regarded oy Practical minds as anything else than a Crimes Manufacturing Act. It strikes us that the measure was transcribed weird word from an Act passed in a countrv that possessed no forests, and which had to commence their cultivation. In these parts of the Colony this is not the case as forests largely abound, and while favour­able to moderate measures for their pro­tection, we have no sympathy with a law that can only have the effect of converting a whole community into as set of criminals —such as the measure we arc commenting on appears to do. A respectably Native in the Keiskama Hoek district \_ has already been sentenced to nine months hard labour for cutting poles of the commonage from a spot when , Natives have cut wood from time almon ’ immemorial. A system of *espionage* - much detested by the people has been set up, and generally things are being made most uncomfortable for them in this and other respects. We hope the Act will come in for revision in the next session of Parliament, as the present draconian law if enforced with impartiality, among both white and black, will lead to such indigenou nation as will render any forest law however moderate, to be regarded with horror.