

IMVO ZABANTSUNDU

NATIVE OPINION

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories,

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, JANUARY 18, 1888.

[No. 166.]

DYER & DYER

ABA MBESI

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La Mayeza emifuno ezifo zonke enziwa ngemiti, nange ngoambu ezimbiwa apa e Koloni ezihleli zigeiniwe.
Ukuba wena noknba ngumhlobo wako ofayo pambi kokuba ubhalela mhlanmbi nye kwenye indasro BHALELA ku J. E. L. KULLING woku tnaela elona yeza likalngeleyo ngemali enoinane.

BANTSUNDU! BANTSUNDU!!

N OKC niti “ a Nonyondla akanankomo ” yazini ukuba impahla zakwa PASCOE ziyazikupa ezinye.
Impahla zetu azivuki. Ziyalala. Ityali zetu zicimilanga.
Ezamadoda namakwenkwe zitshipu kanye.
Iprinti, i-Kaleko, Ezehempe izziziba, nezitofu zama-
nkazana. Ezokutshata, njalo, njalo.
Yizani kuzibonela ngawenu amehlo kwa Pascoe.
Amagama ake

AMADODA U-SIGINQQL” ABAFAZI “ U-SILINDI.”
ISITEKETISO “ FOLOKODO.”

Ezantsi kwetyalike yama Skotshi.

IKAYA LABANTSUNDU !

DURBAN STREET and MACLEAN SQUARE.

U PAUL XINIWE

IBULELA izandla azinikwe ngumzi ontsundu ekuxaseni i Kaya lawo.
L njengomnqweno wake wokukonza umzi uyazisa ukuba UVUle isebe e Maclean Square, pambi ko Irvine. Ugcina ezona zixaso, nendawo zokulala ezilungileyo. Kwane habile entle ne groom elungilelo. Yonke lento ngamanani apantsi kunene. Indawo inkulu ilungele zonke intlobo nendidi zabantu. Kanize kuzibonela isimanga sika 1888.

Durban Street, King Williamstown, January, 1888.

Iseminari yase Nxukwebi

YOVLWA

25 wo-Januwari, 1888.

[Isaziso, No. 1, we 1888.]

Ololiwe baka Rulumente.

Ukutotywa kwemali yoku- hamba kwabo didi Iwesi- tatu, ukutotyelwa kwi Dobilityi nge Mayile.

NGOSUKU

Iwokuqala ku February 1888 ungase- mva imali yokuhamba yodidi Iwesi- tatu iyakutotywa ibe yi dobilityi enye ngemayile.

Imigama yonke engapantsi kwama- tyatanga anga 40 yotatyatelwa ukuba yi halafu-ye-mayile.

Imigama yamatyatanga apakati kwa 40 na 70 atatyatelwa ukuba yi mayile. Itikiti zokubuyelela zofu- nyanwa ngexabiso lehambo enye kunye nesiqingata.

Kwezokubuyelela itikiti akuna- kuhliwa ngapantsi kwe

Dobilityi ezimbini.

Akuko mail iyakunyuswa kumaxabiso aselemi.

C. B. ELLIOTT,
General Manager. Cape Town,
1st January, 1888.

Iseminari yase Bungville

(CUMGCE) yovulwa
30 JANUARY, 1888

BENCUTI

(SHAWBURY),

SIKOLO Sokufndisa Intombi siyakuvu- Iwa ngombla wam 30th January, 1888.
Urrpati waso ngu Miss F. SARGEANT, Onenewadi zokuwazi lomebenzi ezilungile. yo. Umnitno ngomntwana emnye xa ahlala kona zi E2 5/ ngenyanga esintandatu. Be. babini, ingabamtumnye E4.

J. R. CAMERON.
Shawbury, December 24, 1887.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukaage.
COOK lise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxuo.
1/6 ibotile.

Elika
COOK Iyeza Lokukohlala
(Ling amafuta).

1/6 ibotile,
Aka
COOK Amafnta EzilonDa Nokwekwa.
9d. ibotile.

Elika
COOK Iyeza Lapalo.
1/6 ibotile.

Ezika
COOK Ipils.
1/ ngebokiSana.

Eka
COOK Incindi yezinyo.
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Oka
COOK Umciza Westepu Sabant- wana.
6d ngebetile.

Oka
COOK Umgutiyana Wamehlo. 6d
Ngesiqunyasa.

Oka
COOK Umciza we Cesine. 1/8.

Niqondise ukuba igama Ngu

G. E. COOK, Chemist,
E QONCE.

Kuba ngawenkohlise angenalo igama lake.

IMVO ZABANTSUNDU (NATIVE OPINION)

Isaziso kubo bonke Ababambi

OFUNA indawo ebusulu yokadla, neyo-kulala. makaye kwa JOHN G. KOSANI, Market Square, Grahamstown. Onenkuku aokutengisa makaqale kwakona, wofumaoa amanani ase malikeni ngazo. Qondani apo akona— Market Square, (e Rini) Grahams-town.

JOHN G. KOSANI.
Grahamstown,
15th December, 1887.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahaahi, inkomo. Yonke into oyifnayo Isisisulu ! Isisisulu! e Qonce ukangele etnarkeni. Kufike into eninzi yonoxesha bengubo zamadoda.

Ibhulukwe ne Bhatyi ezingono-xesha zi tshipu.

Imisesane ye Golide yoku Tshata, 7/6 umnye.

Ingeji ze Golide, 7/6 inye, KWA J. MINER, E Qonce.

Ingcibi ye Watsha nentsimbi zekuhomba.

IMFUNDO.

ISAZISO.

ISIKULA se Ntombi, Emgwali, siyakuvu- lwa kwakona ngolwesi-Bini, 17 January, 1888.

M. W. HOPE,
Umon'ameli.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo

E MONTI.

BONA bawatenga pesheya nwabo amayeza.

Benza amayeza ama Bhulu nemiciza yama Xoa. Bawubongoza umgi ukuke uqwa. laaele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON

Umciza Wokohlokokhlo

Eka LENNON

Tneindi Yamazinyo.

Oka LENNON

Umciza we Stepu (wesifo sentsana).

Oka LENNON

Umciza wamehlo.

Aka LENNON

Amafuta ezilonda.

Ezika LENNON

Ingcwatana zomtshekisane.

Oka LENNON

Umciza woxaxazo.

Oka LENNON

Umciza wenalo.

Oka LENNON

Umciza wengozi.

Oka LENNON

Umciza wecesina.

UMTENGISI

KWA G. WHITAKER, kwi-venkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

MANENEKAZI !

KANIZE kuzibonela impahla yetu entaha evela Peaheya kolwandle, E-Ngilane.

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Ezilunge kunene, 2/6.

IMITUNZI YELANGA,

Ngamanani apantsi.

O Mashini bokutunga

abona bamanani apantai apa e Koloni.

W. O. CARTER & Co.

MACLEAN SQUARE, EQONCE

• ADUME KUNENE, KAJESSE SHAW (U-Nogqala), E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

AMAYEZA aya yalezwa kakulu ngumminiwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kaulaza uku needs noku ngawenzakalisi unzimba; ngenxa vobu pantsi bexabiso lawo ; ngenxa yokuceceka ekwe- nziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure). Umciza ongazange ungakupili ukuluma kwa oka, nezinye inunu.

ELONA (Specific). Elons yeza lesifo so Xaxazo lwe gazi nezinye izisu zikatazayo.

UM-AFBIKA (Africanum). Umciza ongenzi xesha ukupilisa Izinyo. UMFUNO YEZA (Herbal Tincture). Elingoyiswayo zingqangambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI LISO (Eye Lotion.)

Oyens mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient). Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, lcesine nento ezinjalo.

UHLIKIHLA (Embrocation). Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispaumodic). Umciza wokupilisa ukuqunjelwanezitepuneziny nkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).

Iyere elilunge kunene kwizifo zokuba butataka nokungatandi nfo itiyiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisamsinyaneukusikwane nezilonda njalo njalo.

IGUDISA (Eniolientine). Into elunge kunene etanjiswayo ebenza bubebu- kle bugude ubuso.

UMGUTYANA (The Powder). Lisetyenzisiwe neli kutiwa " Lelona " xa isifo sokuhamba igazi sendele.

IZALATISO zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezitotilana ngazinye, eziti zakulundelwa ngokufuze- kileyo angaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rweqe sokulumkele okungekehli.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamasosa ake kwi- nkoliso yedolophu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA— A Qonce—Dyer A Dyer, Mslcotness A Co., D Drummond A Co. *E Ngamakwe—Mrs. Savage. E Monti—H. G. Lennon A Co. , E Rini—E. Wells. E Dikeni—R. Stocks. E Komani—Mager A Marsh. E Bhayi—B. G. Lennon ACo. Engquska—W. A. Young, Esq. Kaya lawo e Fort Beaufort kwa Nogqala.*

ELIKA ORSMOND IYEZA ELIKULU LASE AFRIKA.

Yincindi yengcambu zemiti yeli- lizwe.

ORSMOND IYEZA ELIKULU LASE AFRIKA.

Yincindi yengcambu zemiti yeli- lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungoola kwe Gazi, nokuba sihla bumini, ukule naso, nckuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela rutongo, Ubutataka e ngqondo, Izifo zesi Fuba, neut’ eninzi yezilwelwe zama Nkazana, njalo, njalo.

KANGELA ENCWADINI abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Jelimeni, si Bhulu nesi Xhosa.

Emva koknli sebenzisa ixesha elide sele- namava amaninzi umninilo, uliyaleza nge- ngqiniseko eliyeza ukuba,liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayinam, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsu- kn ezilishumi. Ibhotile nganye ihamba ne- newadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu KING WILLIAM’S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

Kuba Hambi Nabanye.

WENA nehase lako ungafumana ukutya nge 6d. Ungafeketi ngemali

Ozikofu no ziswekile, nempahla ezitofu toto ngamanani alula. Awona manani ape- zulu ngemfele nenqolowa njalo njalo.

Kwa G. FRAUENSTEIN, kwa Qoboqobo. Keiskama Hoek, August 31st, 1887.

UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

KUBO BONKE ABANTU, Ebazisa ukuba sele fudukile kwa Ngomti, SELEVULE EYAKE IVENKILE

KWASE MARKENI APA. '

Ingubo, Ibhulukwe, Ityali, Zonke intwana ntwana ziko.

Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikoloshe.

A J. CROSS & CO.

Tina bamagama angezantsi siyawazisa umzi okokuba sivule ivenkile Kulandlu ibiyivenkile yo mfi u (Ngomti) M. KEEVY & CO. yati ekugqibeleni yano J. BIRT & CO., noko tina ASINAN PO NEZIKIVELITI ezenziwa kubo NGAPAMBI KO NOVEMBER 1886, ASISOKUZE KE SIZIMEME EZO ZIKWELITI mntwini. Umntu ezi- hlaulwa kuye ngu A. J. Cross.

ABANTSUNDU MABEZE KUTENGA NGEMALI BENGENATLONI zokuti bayakubizwa izikweliti ezidala.

INTWENINZI YE MPAHL A Ezifuneka kwabantsundu, ongamjula kuzo ZILULA NGA- MANANI KUNOKO ZAKA ZANJALO. Ukuba ufuna ezona

Nchawa, Amabhayi, Ityali, Nengubo, njalo njalo zizizo.

Kauze Kuzibonela ngokwako EVANS & CO.

Ivenkile endala yento Zonke, ese Koneni.

KWABANE ZIKWELITI!

NQUMAMANI KE NIVE LENTO.

ABANTU bonke evalwe bese nezikweliti kuyo ivenkile yakwa Ngqika, HEDENI (J & C HEDDING) ebilapa e Qonce, bayavuawa ukuba benze into ezima sinyana bazihlaule

Ku Hedeni ose Mkangiso,

izikweliti zabo zonke, ngezi veki zintandatu, ngapambi ko 11 January, 1881. Emva koko iya kuzala amatole, bafunyanwe sesi matontsi abanzi.

19 December, 1887.

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Eyona michako inqabileyo inoyukeza.

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Ingubo yiyenziwa kwisituba semini enye

IVENKILE KA GREEN YABANTSUNDU. TZUZA kuvulwa ivenkile efanele Abantsu- ndu kanye e Komani. Zonke izinto ezifanele bona bozifumana zisistilu.

Ucenga zonke izinto ezinjenge Bova Imfele nazo zonke izinto eziziswa ngabo

Unentlobo zonke zamayeza abantsundu

Yiya kwa

EDWARD GREEN.

^PJlB²A⁴VTT⁰³h?⁹TT^{ProAieOr⁹}
^J-TENOO- I strJnt BROTHERS, Smith

I Street, King William’s Town.

that some *zwaart goed*, would find its way into the House. We can only conclude from the facts before us that the Bond are anxious to banish from Parliament men with fair and moderate views towards all, and that they contemplate perpetrat- ing some colossal injustice towards other sections—whom they term the *schepsel* and the *rooinek*—when they shall have monopolised power in Parliament. This will never do, and we are surprised that so clear- headed and enlightened a politician , as Mr. HOFMEYR has so far failed to perceive that this country, like other countries, cannot find repose when its Government is founded on injustice.

Editorial Notes.

THE enlightened interest that the Kei Road farmers are showing in the conduct of the Government of the country, is most commendable. They are to be congratulated for having succeeded in inducing the two members for this division —Mr. W. J. Warren and Mr. R. Solomon —to \$ address the constituency, and through it the colony, on public affairs next Saturday, 21st inst. Knowing as we do that both these gentlemen believe in enlightened progress, and justice to all they will give a good account of them- selves. We trust they will be able to indicate in a distinct manner the lines of which they would have the government of these communities to be conducted so that the greatest good may be reaped from our institutions.

THE Rev. Charles Pamla writes a most disingenuous letter in which he tries to clear himself of the charge of having endorsed, in the hearing of Sir Gordon Sprigg, the Premier’s wicked policy towards the Natives. The rev- gentle- man only succeeds in enacting the feat of running with the hare and hunting with the hounds. It is true,” says Mr. Pamla, “ that I said I was not an opponent of the Government, not that I agree with everything it does. By that I meant that I would support the Government when I think it is in the right, and when it does wrong I would not support it.” Why, then, did not Mr. Pamla say so before Sir Gordon instead of the unqualified “I am not an opponent of the Sprigg administration.” All his countrymen would have been with him; and it would have been for Sir Gordon Sprigg to show whether he cared for native support by introducing right measures. For our part we do not recall to mind one single measure Sir Gordon has introduced for the good of the natives. Mr. Pamla himself can only mention Mr. Hofmeyr’s Relief Act, but Mr. Hofmeyr is a private member, and all the credit for the act is his and no- body can share it with him ; and we may remark that the Act is not the only thing Mr. Hofmeyr can set up to show that he has claims upon the gratitude of the natives. Our people may have forgotten that Mr. Hofmeyr was among the leading politicians in this country who opposed Sir Gordon Sprigg’s policy of 1879-80. We have his speeches on our book-shelves and they were most effective in the defence of right doing. Mr. Pamla men- tions as one of the things for which our people have to thank Sir Gordon the matter of liquor. We fear Mr. Pamla does not know what he is writing about when he identifies Sir Gordon Sprigg with any act to restrict the sale of liquor to Natives. The other points of Mr. Pamla’s letter relating to private and personal incidents, cannot receive notice from us,

IN taking over the report of the pro- ceedings at Peddie in the case of Booï Nginda’s daughter, who was sent to prison at the instance of Mrs. Piers, and which were published in this paper, the *E. P. Herald* remarks that “ if the facts are as given, surely some inquiry is necessary. Perhaps an explanation will be forthcoming.” In the present temper of the administration towards Natives, we fear our contemporary will have long to wait before an inquiry is instituted into a case where a poor Native girl is concerned.

WE observe that a list of the Acts of Parliament, which have received Her Majesty’s assent, is published in the *Government Gazette*. It is noteworthy that the Franchise Act of last session is not among the number. The Act is in operation, but at any time within two years from its passing the Royal Veto may be imposed. Another reason may be the fact that the Act has formed the subject of several searching questions in the House of Commons, in answering which Sir Henry Holland has made promises that he has since broken, and of which he has constantly been re- minded during the discussions on the subject. The Secretary of State knows well that under the circumstances it would be foolhardy to flaunt the Royal Assent in the face of the House of Commons.

It would, indeed, have been a very singular thing, if those interested in educational matters, had passed Mr. Crawshaw’s appointment as Acting- Inspector of schools in silence, as if it were the most ordinary thing. Miracles often enacted, would cease to appear miraculous. We were beginning to think that the people had become so used to public abuses that they were not moved by the one it was our painful task to point out in connection with Mr. Crawshaw’s appointment. We are, therefore, gratified to hear that European Teachers are alive to the importance of the subject, and that it may probably be noticed in the *Educational Times*, the organ of those interested in affairs relat- ing to education in the country. So far as we know not one person in the country has attempted to defend the ap- pointment although there are scores of organs in the Colony