

# 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-NE

APRIL 12, 1888.

ABABHUBHILEYO.

INGUBO

INGUBO

## DYER & DYER

BASAND'UKWAMKELA AMA

50 EKASI ze mpahla ezintsha EZIMANANI ALULA KAKULU Zanzelwe ukunxitywa kweli lase Afrika Esezantsi ngokukodwa,

Kangela ngezantsi Nanzo bo

Ihempe Zamadoda ezilushica 1s, 1s 3d, 1s 6d, 1s 9d, 2s. Ihempe Zamadoda zoboya 2s 6d, 3s, 3s 6d, 4s. Izihlangu Zamadoda ezomeleleyo 4s 6d, 5s 5s 6d, 6s. Ibhlukwe Zamadoda zekodi 5s, 6s, 7s, 8s. Ibhlukwe ze Twidi 3s, 3s 6d, 4s, 4s 6d, 5s. Ibhatyi ze Twidi 5s, 6s, 7s, 8s. Isuti ze Twidi 12s, 13s, 13s 6d, 14s, 15s. Ibhatyi ezinkulu ze Twidi 15s, 16s, 17s, 18s. Ezokutshata ze tshipu. I kawusi 6d, 9d, 1s.

Kanize kuzibonela PLEASE impahla yetu ENINZI, IHLELWE kakuhle ngapambi kwokuba nitenge nokuba kupina.

## ENDWE!

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E-

METELE NASE KOMANI.

18th. January, 1888.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,

Sengubo nobu Qeleqele

beza Mankazana,

E - Q O N C E.

Ezamadoda Ihempe, 1/- 1/3, 1/6  
Ibhulukwe ze Kodi, 5/- Eze Twidi  
ibhlukwe, 4/- Ibatyi ze Twidi  
(iqukunjelwe yonke) 6/6 Eze Twidi i Suti,  
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(intlobo ezintsha) 3d.

I Linzi, 3d.

Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

(E-TOLENI)

ODLIWAYO NGENXA YAMATYALA.

ONKE amatyala alowo ungentla, kufuneka eblaulwe ku Mr. Potter, e-Toleni, okunye kulowo ugama lingezantsi, ngolwama 21 KULE IMIYO. Usuku ekoti emva kwalo kuyiwe ezinkundleni ngawo.

T. N. DYER,  
Sole Trustee,  
Estate of P. H. Potter.

King William's Town,  
6th. April, 1888.

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

K WAB ATETA isi Xhosa siti, "Posani amehlo apa." Kwabo bateta isi Bhulu siti, "Kyk hier zoo." Kwabo bateta ulwimi lwe Nkosazana, siti, "Look here,"

NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile. "Ityali zetu" especially ezaba Tshakazi, zihleli zodwa emhlabeni llokwe zokutshata esezitunge, nezinkwenziwa kwofunayo. Amagqabi izigqubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, eze hempe, njalo njalo.

Yonke into elunwa ngamanene, nama nenekazi nantsi apa :

Ingubo zamadoda zokutshata ezitungwe kade, nezinkwenziwa kwofunayo.—Umsiki wetu upuma pesheya e Ngilane. Ibhatyi, ibhlukwe, ne suti zitshipu ngenyaniso. Ihempe, i kalala, amaqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona onzozna.

Yizani kunqwenisa amehlo entu. Ningawalibali amagama etu : Amadoda ati ngu "SIGINGQI". Abafazi bati ngu SILINDI.

Umtketiso, ngu "FOLOKOCO."

Inkumba yakwa Pascoe ezantsi kwetyalike yama Skotsbi, apo wofika umbone kona u Mr. FOLOKOCO ngokwake (saluf).

GEO. B. CHRISTIAN & CO.

KEEP WELL ASSORTED STOCKS OF

Hardware and Ironmongery,

BUILDING MATERIAL,

Groceries & Oilmen's Stores,

PAINTS. OILS, AND VARNISHES,

Pots—Kafir Hoes—Red Ochre—Cutlery, &c., &c.,  
for Native Trade.

ROUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO

K OSANI.—Emgqakwebe (ka Masingata), kubhubhe, ngo-Mvulo, 9 April, 1888, n MOYENI M. KOSANI, obefudula ese Dayimani. Abahlobo mabamkele lombiko.

SKOTA.—E Somerset East, ngo 27 Feb., 1888, odluleyo kubhubhe u BRYCE ROSS ST. JAMES HLUBI unyana ka Boyce no LYDIA Skota. Izihlobo mazamkele lombiko wompa. nga.

Ikaya Labantsundu.

U PAUL XINIWE usaligcinile "KAYA" LENU — nyazibulela izandla zenu— uhleli elungele ukunikonza ngendlela zonke (General agency)"

BONISANI.

KUBIWE ihasbe lam apa ngobubusuku be-Cawa bahkulula likulekiwe, liminyaka mine ubudala — yifosi empemvu, enqina limhlope lasomva ngasekunene, lityebile kakulu lilungile kwapela. Wovuzwa olufumeneyo, ke ndincedo.

LUKE NTATA  
Esikobeni, St. Marks,  
9 April, 1888.

IKHAYA LENDWENDWENI

LIVULIWE E-KOMANI

NGO

R.T NUKUNA & CO.

uPumlo nolonwabo kuni mzontsundu wase Hhewu, e Leaseyton, e Wittlesea, e Gqili, e Tsonke wakwa Hala.

Izindlu nezitali

Ngase zantsi kweMarike ngoMgqeni niya kufumana yonke into ilungile

R.T NUKUNA.CO

Ikaya Lendwendwe.

U JAMES MADALA uvule INDLU YEZI-PUNGO (Coffee Shop) e Malay Camp, eyazeka kakuhle kwabantsundu kuse Wesile kulapo abahambi abavela koma Bhayi, Pesheya kwe Nciba, e Natal, nase Lusutu bangazibuzwa kona izihlobo zabo.

JAMES MADALA.

Kimberley.

KO TITSHALA.

KUFUNWA n Titshala we Sikolo sodidi lwe Sitatu, kwa Maxongo, e Xalanga. Ofunayo maze abhalele (ngenuku ukuba kunokwenzeka) ku

C. J. LEVEY,  
Cala.

I-FASHONI EZINTSHA,

EZIVELA E YUROPE.

Ezamanekazi i Fur Capes. Ezamanekazi i Fur Dolman-ettes. I jersey ezintsha ziqalela kwi 3s 6d to 5s 11d.

Ezangapantsi ezilukiweyo, zitshipu kakulu.

Izitofu zelokwe zobusika ezitsha.

Iflanelo ezenziwe ngoboya begusha Zase Afrika.

Izikafu, netyali.

Into eninzi yezihlangu zamane- nekazi ezidla i 7s 6d ziyaku- tengiswa nge 5s lid.

Zonke ezinye impahla zitshipu kanye kotenga ngemali.

W. O. CARTER & Co.  
MACLEAN SQUARE,





COOK Iyeza Lesisu Nokuxazazo. 1/6 ibotile. Elika

COOK Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile. Aka

COOK Amafuta Ezilonda Nokwekwe 9d. ibotile. Elika

COOK Iyeza Lepalo. 1/6 ibotile, Ezika

most of the constituency. The question now is, not who possesses the capacity to judge, and is able to advocate what is for the lasting good of the commonwealth, but is the man sufficiently helpless intellectually as to depend upon Bond crutches and wooden legs? If so, he is the more wisely chosen for Parliament. It was under the former dispensation that Mr SAUER was elected to Parliament by the, then, truly intelligent electors of Aliwal. In a short time we shall have the judgment of those who pass as the intelligent nowadays.

Ever since his return to Parliament Mr. SAUER has evinced a steady devotion to a set of principles, which he has maintained with conspicuous ability and conspicuous courage. Justice and freedom to all without regard to class, colour, or creed would seem to be the talismanic words carved on the tablets of his heart. With remarkable consistency, and a reckless sacrifice of popularity, and with that caustic eloquence which is peculiar to himself, he has championed these principles even where natives were the only parties concerned. It is the fate of all men of capacity, who are worth their salt, and who have elected to advocate certain principles because they conscientiously believe in them, to provoke the most divergent expressions of opinion respecting their conduct. Among all the foremost politicians in the country, no public man has succeeded in drawing down upon himself the bitterest invective from by far the largest section of the white inhabitants than Mr. SAUER, yet, strange to say, there could not be a more popular and more sincerely beloved politician in the estimation of the natives than he. Mr. SAUER'S name is one that is sufficient to conjure with among our countrymen.

Perhaps all this is not of much consequence to a man who is devoted to the supreme law of conscience and to whom fleeting popularity is a secondary consideration. But it is enough for us that we have shown that it is not a man of mere mediocre abilities that is shortly to take the platform at Aliwal North; that a keen observant politician is to speak; and that a cultured and a trenchant debater is to enlighten the country on the conduct of those affairs that act and react on the interests of the meanest subject of the Queen in this land. Much then is expected from him. It is in his power, in these dull times, not only so show up the blemishes in the present administration of affairs, but to sketch out a statesmanlike programme of his party that must place the Opposition *raison d'etre* beyond question. It cannot be said that there is now no scope for Legislative achievements. The question of Reform would now form a substantial plank in the platform of any party that would take it up. The separate representation of towns, and of divisions should be fraught with attractions to statesmen of Mr. SAUER'S school who should have nothing to dread from an intelligent vote. Cognate with this is the problem suggested by such divisions as Herschel, Victoria East, Peddie, Queenstown and Wodehouse where a lot of unnecessary friction takes place between the whites and the blacks, because the whites in those divisions do not like the native vote, although they cannot state the reason why. The natives of this country are acknowledged to be born politicians: politics is, with them, as much a passion as money-making is to a white man. It is vain for anyone to suppose that this love for politics can be got rid of by mere schemes of disfranchisement. If it is impossible for the native to share representation with his white neighbours, then, a plan should be considered whereby separate representation would be accorded him. These are matters that Mr. SAUER might dilate upon with profit. But space does not permit us to dwell on other topics that would go far to constitute a substantial programme for a party bent upon enlightened progress.

## Edito

RESPONDENT in the Tsomo District writes:—Col. Griffith, C.M.G., whose name is known as "Faku" by the aborigines in the Mbulu, Tsomo District, on Tuesday the 27th ult. to meet the electors. He had at a meeting with them, on the afternoon of that day, after having disappointed us on the previous Monday by not turning up on account of the heavy rains. The meeting was not large owing to the unfavourable weather. He is for taxing alcohol heavily, and is in favour of the maintenance of the education grants for these territories. He would do his utmost to secure the land to the people, and as regards the administration of justice he expressed himself in favour of having a Recorder for the territories. He has given general satisfaction, and may depend upon all the influential voters in this District voting for him on polling day. Col. Griffith is a quiet calm unostentatious gentleman. We expect solid services from him not merely talk, and have no doubt he will vote on the right side and in accordance with the views of his constituents should he be returned about which there is scarcely any doubt. So what we all voters have to do in our interest is to beware of any candidate of the Bond party and their agents, and not be led astray by them.

REFERRING to the suggestion made in the *Zuid Afrikaan* that a fresh registration should be ordered by Parliament wherever the natives remain in considerable numbers on the Register after the application of the Native Disfranchisement Act, the *Cape Times* observes:—"The question is begged whether in the Queen's Town and Wodehouse cases the franchise was not secured to the natives upon proof of the qualification permitted under the seventeenth section of the Act. It is assumed, indeed, that the intention of the legislature was to disfranchise all natives, and for that reason parliament is urged to take the matter into its own hands and apply a drastic remedy to the inconvenient effects of the conscientiousness of honest Magistrates. This explanation is confirmed by the amazing proposition that the Government is precluded from interference as being an interested party. The Government, as exhibited by its most authoritative interpreter, is sensible of a direct interest in the disfranchisement of the natives under cover of the seventeenth section of the Registration Act. With a Government thus influenced to lead it, even nominally, it will be readily conceived what sort of Appellate Court parliament would prove against the discretion of the Magistrates. There is no wrong, however, without its remedy; and if Magistrates do amiss there must surely be some means of bringing their action under review of the Supreme Court. If any difficulty stands in the way the Legislature will be better employed in removing that obstacle than in setting up an executive tyranny which will eventually reduce the Judges and Magistrates of the country to the level of hired politicians."

WIED anyone tell us what has the English element done that the *Patriot* of the Paarl should thus, in its issue of 6th April, write concerning it?—"We must beware that the English party does not become as strong as before [in Parliament,] and thus work their own will." And yet there are Englishmen who are simple enough as to believe that the Bond is a harmless society working for the general good.

THE following interesting to Natives we cull from the letter of the Port Elizabeth correspondent of the *Oudtshoorn Courant*:—"Is it possible that the present generation will witness the spectacle of a Kafir member in the Cape Parliament? To many old schools of South Africans the notion will be simply revolting. Yet this is the dream of the educated Natives who are striving after a representative. In some of the constituencies the blank vote is all powerful and after all a coloured legislator might not be such an anachronism as at first sight appears. That some of the educated Natives in this part of the Colony would compare without great disadvantage in regard to intellect with certain white members must be admitted by every impartial person, distasteful as the admission will be to some of the old school."

THE *Alice Times* is advocating the abolition of the useless and cumbersome sinecure in the shape of the office of Inspector of Native Locations in the Victoria East Division. Our contemporary is only now beginning to see what we clearly saw ten years ago. May this not be the case in respect of the other subjects, the differences as to which it emphasised in its columns a few weeks ago? It is not only with respect to Victoria East that we think the office not wanted, but the colony would not be one whit worse if the country were rid of Location Inspectors who in all conscience have nothing to do. The burdens of the taxpayer would be lightened by £4,434 a saving which could be effected without injuring anyone as these Inspectors are generally men who carry on their usual avocations although their "heavy duties" as Inspectors weigh them down. Need we call? Sir Gordon Sprigg's attention to this?

WE are very sorry that a note about an Agricultural and Horticultural show at Herschel for Native stock and field produce that was down for 11 April, 1888, was mislaid, or a good word would have certainly been said for it in these columns for whatever it was worth. It is to be hoped the Show has been a success.

## ISAZISO.

U B. B. KOTA wazisa wonke umzi ontsundu e Gqili, e Batenjini, e Hewn kuye kutna ngolwandle kwa Ngqika, ukuba oya kuvula i Kaya le Ndwendwe e Queens-town, ekuqaleni kuka May 1888. Izandla ke mzi wakowetu wakwa Hala, ningabi semva, izandla, izandla.—Owenu

B. B. KOTA. Kimberley, 15 March, 1888.

## Isaziso kubo bonke Abahambi

OFUNA indawo ebusulu yokudla, neyokulala, makaye kwa JOHN G. KOSANI, Market Square, Grahamstown. Onenkuku zokutengisa, makaqale kwakona, wofumana amanani ase malikeni ngazo. Qondani apo akona—Market Square, (e Rini) Grahamstown. JOHN G. KOSANI. Grahamstown, 15th December, 1887.

## ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali ehamba ngepepa 1- posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza. JESSE SHAW, Iyiciza Umcimiza The Laboratory, Fort Beaufort.

Imvo Zabantsundu (Native Opinion)

## G. Frauenstein

KWA QOBOQOBO.

YAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa ukule nkumba yake eyivenkile. Ungumtengeli wento zonke ezibutataka nezilukuni. Zitengiswa ngamaxabiso alula, ndisenzela amaxeaha.

Imfele, izikumba, umbona, ingqolowa, Ndizirolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

Kukwako ne Butcher's Shop, ne Baker's Shop.

## ISAZISO.

Nalo icam ! Nalo icam!

U MR. THOMAS NGUDLE unelitye elisisi kakuhle ngokusimanga. Likwa KAMBI e Mtata. Liaila umbona, amazimba nenqholowa. Umema umzi wonke. Usila ngenyamekokazi enkulu. Alinam-fihlakalo zanto lona.

T. S. NGUDLE.

Kumbi, c/o R.M.O., Umtata.

Imisesane ye Golide yoku Tshata, 7/6 umnye. Ingeji ze Golide, 7/6 inye,

KWA

J. HILNER, E Qonce.

Ingcibi ye Watsha nentsimbi zokuhomba.

J. G.

Imvo elise zincwadini zakomkulu pomteteleli wama Fandesis,

HILNER

SON

Umgosa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku.

Yonke into ayi patisiweyo ifezwa ngokukaula. Uli Gosa le Colonial Mutual Life Assurance Society.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza.

Benza amayeza ama Bhulu nemiciza yama Xosa. Bavubongoza umzi ukuke uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON

Umciza Wokohloko

Eka LENNON

Umciza Wokohloko

Oka LENNON

Umciza we Stepu (wesifo sentsana).

Oka LENNON

Umciza wamehlo.

Ezika LENNON

Umciza ezilonda.

Oka LENNON

Umciza woxaxazo.

Oka LENNON

Umciza wepalo.

Oka LENNON

Umciza wengozi.

Oka LENNON

Umciza wecesina.

UMTENGISI

P. H. POTTER, Toleni, Transkei.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilckwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu ! Isisisulu ! e Qonce ukangele emarkeni. Kufike into emininzi yonoxesha bengubo zamadoda.

Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

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 ASINANTO NEZIKWELITI ezenziwe kubo NGAPAMBI KO NOVEMBER 1886, ASISOKUZE KE SIZIMEME EZO ZIKWELITI mntwini. Umntu ezi-hlulwa kuye ngu A. J. Cross.

ABANTSUNDU MABEZE KUTENGA NGEMALI BENGENATLONI zokuti bayakubizwa izikweliti ezidala

## INTWENINZI YEMPAHLA

Ezifuneka kwabantsundu, onganyula kuzo ZILULA NGAMANANI KUNOKO ZAKA ZANJALO. Ukuba ufuna ezona

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

Kauze Kuzibonela ngokwako.

E V A N S & CO.

Ivenkile endala yento Zandla, 12 e Rini.

## CHARLES J. STIRK.

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye, Church Square, E RINI.

## UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

KUBO BONKE ABANTU,

Ebazisa ukuba sele fudukile kwa Ngomti,

SELEVULE EYAKE IVENKILE

KWASE MARKENI A PA.

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.

## Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen ko

## BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

ELIKA

ORSMOND  
YEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zenaiti yelilizwe.

## UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti naq kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela tutongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesba elide sele. namava amaninzi umninilo, uliyaleza ngenqiniseko eliyenza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayin ani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza clinga tata intsu- ku ezilishumi. Ibhotele nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

Lilungisel elwa umninilo kupela

KING WILLIAM'S TOWN,

Linokuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

KWA G. WHITAKER, kwi-venkile etengela nentwana ezincinane kuko, kuteugelwa tshipu kanye Umboua, nento ezinjalo' Umgubo, neswekile, njalo-njalo, njalo-njalo.

Amaye

Umzi ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

Za ka

Elika

Cook

Abants

undu.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba nrawenkohliso anenalo izama lake.

I-ALMANAK YE MVO, 1888.

I LIBHASO kubamkeli be *Mvo*: ongenguye-umamkeli we pera eli, woyifumana akatumela izitampu zesheleni.

Imvo Office, 3 February, 1888

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