

Imvo Zabantsundu

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[No. 169.]

IXABISO 3d.]

KING WILLIAM'S TOWN, NGO-MGQIBELO, FEB .WARY 9, 1888

ABATSHATILEYO.

NCAPAYI—TELE—Endwana ngo 3rd January, 1888, kwatshatiswa u KENNETH MCALPIN NCAPAYI no FANNY JOSEPH TELE, ngu Rev. J. Mahonga.

VFWNGU—TYALITL—E Gala, ngo 24, January, 1888, kutshatise ngu Rev. J. Nobanda, u JONATHAN NANGU, ititshala yase Kobodi, no MARY B. TYALITI, ileli lase Gala.

SABA—GQAMLANA. — Kutshatise u MARGARET MARIA GQAMLANA no ELIKL SABA, intombi enkulu ka P. GQAMLANA, kwatshatiswa ngu Rev. W. Phillip, e Gwaba, ngo 31 January, 1888.

KO TITSHALA.

KUFUNWA u TITSHALA onesiqiniselel wesikolo sakwa Rulumente e Kubusi. Umvuzo ngama £42, ngo nyaka. Kupela ngamadoda angaseleliyo na zinzileyo afune. kayo, angabhalela ku

REV. W. BESTE, Lutheran Minister, Stutterheim.

ISAZISO.

ISEYILE, elapa, eyacolwayo, nmniyo makeze kuyitata kamsinya. Woyifumana ngokubhatala indleko zesi saziso, nezo kuoolwa kwayo. Lomntu wayete ungowase Gouwa (Butterworth).

W.B. RUBUSANA. Peulton, February 6, 1888.

ISAZISO.

Nalo icam ! Nalo icam!

UMR. THOMAS NGUDLE unelitye elisila kakuhle ngokusimaaga. Likwa KAMBI e Mtata. Lisila umboua, amazimba nenqholowa. Umema umzi wonke. Usila ngenyamekokasi enkulu. Alinatifhlakalo zanto Iona.

T. S. NGUDLE.

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

KWA BEET.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonka into oyifunayo Isisisulu ! Isisisulu! e Qonce ukangele emarken. Kufike into eninzi yonoxesha bengubo zatnadoda. Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

E BENCUTI

(SHAWBURY).

ISIKOLO Sokufundisa Intombi siyaknvw- Iwa ngomhla wama 30th January, 1888. Umpati waso ngu Miss F. SARGEANT, Onencwadi zokuwazi lomsebenzi ezilungile. yo. Umrumo ngomntwana emnye xa ahlala kona zi £2 5/ ngenyanga ezintandatu. Bababini, ingabamntumnye £4.

J. R. CAMERON.

Shawbury, December 24, 1887.

I-ALMANAK YE MVO,

LIBHASO kubatkelijibe *Mvo* : ongenguyey- umamkeli wo pepa eli, woyifumana akutumela izitampu zesheleni.

Imvo Office, 3 February, 1888.

Amayeza ka Cook Abantsundu.

UMZI ontsundn ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokusazazo. 1/6 ibotile.

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

COOK Aka Amafuta Ezilonda Nokwekwe, 9d. ibotile.

COOK Elika Iyeza Lepalo. 1/6 ibotile. Ezika

COOK Ipils. 1/ ngebokisana. Eka

COOK Incindi Yezinyo. 6d. ngebotile.

COOK Oka Umciza Westepu Sabantwana. 6d ngebotile.

COOK Oka Umgutyana Wamehlo. 6d ngesiquyana.

COOK Oka Umciza Wama ngu Nqongoliso.

G & E. COOK,
Chemist,
E QONCE.
Kubangawenkohliso angenalo igama lake.

IFANDESI! IFANDESI!!

DYER & DYER

Bashumayela okokuba AMAFANDESI abo OMNYAKA, aqalela ku suku lo 10 February, baze bayeke ngo 20 Feb.

Bayakuwatoba kakulu amanani. Benzela isituba impahla entsha, efika nenqanawa zabo.

Yonke Impahla yabo ehleliweyo. ezi:

Ngubo zamadoda, ikaba, namakwenkwe, intlobo zonke
Ingubo zamadoda nezekaba zangapantsi
Ezekausi (Intlobo zonke)
Izitofu ezihleliweyo
Ihempe zamadoda zamabalana onke
Ihempe zekaba namakwenkwe zamabalana onke
Ikodi eziyimiqule, neze Bedford! ne Pama Twidi

IBHATYI ne BHULUKWE ze FLANELI
Izihlangu no Maqateni (Intlobo zonke)
Ingubo ze Tenisi
O Makantash, Izambulela, Amaqina, Ikolala, Ikulusibhati, Ibhanti (inawemesha)

IZITOFU ZAMAKWENKWE, Ingutyana ezi zifana nezo matiloshe.

Ingubo zehlobo zitotywe ngokukodwa. Zonke impahla ze strooi ziyakutengiswa ngamanani apantsi.

I KALIKO NE PBINTI, NJALO-NJALO, NGAMANANI APESHEYA.

YIZA KUZIBONELA.

JOHN J. IRVINE & CO., ISITORA ESITSHA, Sengubo nobu Qeleqele beza Mankazana, E-QONCE.

Ezamadoda Ihempe, 1/-1/3, 1/6 Ibhulukwe ze Kodi, 5/- Eze Twidi ibhulukwe, 4/- Ibatyi ze Twidi (iqukunjelwe yonke) 6/6 Eze Twidi i Suti, 16/9

Ikeleko, 2 d.
I Printi (intlobo ezintsha) 3d.
I Linzi, 3 d.
Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

Kwabane Zikweliti!

NQUMAMANI KE NIVE LENTO.

ABANTU bonke evalwe bese nezikweliti kuyo ivenkile yakwa Ngqika, HEDENI, (J. & O. HEDGING) ebilapa e Qonce, bayavuswa ukuba benze into ezima sinyane bazihlaule

Ku Hedeni ose Mkgangiso,

izikwellti zabo zonke, ngezi veki zintandatu, ngapambi ko 11 January, 1881. Emva koko iya kuzala amatolo, bafunyanwe sesi matontsi abanzi. 19 December, 1887.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH, e Nyutawini nakwisitalato esipambi

ENDWE!

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E-

METELE NASE KOMANI.

18th January, 1888.

BANTSUNDU! BANTSUNDU!!

NOKC 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 iziziba, nezitofu zamakazana. Ezokutsbata, njalo, njalo.

Yizani kuzibonela ngawenu amehlo kwa Pascoe.

Amagama ake

AMADODA U-SIGINGQI." ABAFAZI " U-SILINDI." ISITEKETISO "FOLOKOCO."

Ezantsi kwetyalike yama Skotshi.

IKAYA LABANTSUNDU !

DUBBAN STREET and MACLEAN SQUARE.

U PAUL XINIWE

LBULELA izandla azinikwe ngumzi ontsundu ekuxaseni i Kaya lawo. Njengomnqweno wake wokukonza umzi uyazisa ukuba uvule e Maclean Square, pambi ko Irvine. Ugcina ezona zixaso, nendawo zokulala ezilungileyo. Kwane habile eutle ne groom elungileyo. Yonke lento ngamanani apantsi kunene. Indawo mkulu ilungele zonke intlobo nendidi zabantu. Kanize kuzibonela isimanga sika 1888.

Durban Street. King Williamstown. Januarv. 1888.

SPEAKING at Venterstad, Mr. van den Heever, M.L.C., another conspicuous Bondman remarked that "The power of the merchant and of the missionary had been excluded from Parliament, and he hoped the time was not far when the Parliament would be what it ought to be. Referring to the Ministry he said that there were competent men among them, who have carried the country in their hearts; but he did not say this of all. The hope was that some of them should give place to others, and he hoped that those would not even be re-elected into Parliament."

How long, may we ask, will the missionary and the merchant shut their eyes to the fact that their influence in the councils of the country is being quietly sapped the slim Bond? Without that influence where will they be?

YET another Bondman, Mr. De Waal, who, speaking at Durbanville, in the Cape Division, said, "If the Government did not assist them, [the Bond], well, then lift the members comprising that august body out of that chair and get other men that could assist them (loud cheers)."

THE *Port Elizabeth Telegraph* thus comments on the Sprigg-Pamla interview "The split in the native camp will practically enforce the in regard We

maxim *Divide et impera* to their opponents the Bondsmen, now see that the natives in place of forming a compact body striving for the same end and the one purpose are practically forming themselves into two parties under the Rev. C. Pamla and Tingo Jabavu. Both these natives possess considerable astuteness; both aspire to a leadership; there are so many points, however, on which concurrence of their ideas is impossible that everything seems tending into the formation of rival factions—the Pamlas and the Tingos—the native Whigs and Tories, the Umjilas and the Umjinges, the coloured Liberals and Conservatives. The fact appears to be that with this natural ambition the Kafir possesses no small share of jealousy. Tingo and Pamla have received a certain amount of education; but not sufficient to enable them to say with Sir Isaac Newton that they felt like children on the sea-shore picking up now and then a pebble of extraordinary beauty, while the great ocean of Truth lay undiscovered before them. Tingo aspires to lead a party; so does Pamla. The columns of the King Williamstown press are open to them. Tingo has his own paper—*Native Opinion*—but Pamla prefers the *Watchman* Herein lies astuteness. For every white person who reads the *Imvo*, probably five and twenty read the *Watchman*. In the matter of enlisting the whites, Pamla has the advantage, and he knows it. We must say as outsiders, but by no means apathetic or indifferent outsiders—that Tingo seems more patriotic and consistent than Pamla. When we read the result of the interview between the latter and Sir Gordon Sprigg we ventured to say 'that he would get it hot' from the Tingos. So he has done. Tingo considers Pamla's interview with the Premier barren. He condemns it. He says Pamla was a time server, and sought to ingratiate himself with Sir Gordon by declaring his support to his Government. Tingo shouts 'Rat!' Pamla says he is not a rat. Tingo says his appeal to the people at Home was like the rising of the sun which is at first seen on the mountain tops; but gradually extends to the plains. Pamla says 'Jabavu cannot do anything for us than simply writing in his paper. It is not right that the native people should be taught opposition, because their nature is that whenever a thing is said to be opposed they consider it a thorough enemy.' Here again Tingo shouts 'Rat!' Pamla says Sir Gordon Sprigg raises no objection to me personally. And again shouts Tingo 'Rat!' Pamla falls back upon his sacred calling, and says: 'I believe that it would not suit me as a minister of the Gospel to take sides in the administration of the affairs of the country.' What Tingo will say to this remains to be seen. One thing we must say, and it is that Mr. Pamla is a credit to his calling in so far as regards his desire for peace-making and peaceful living. But he will do well to act on our advice, which is to keep out of the political arena. In the first place he is unable to cope with Tingo, who is a skilled master of fence, and has emissaries in nearly every town in the Colony prepared to back him in all he writes. As a missionary, we regard Rev. Charles Pamla as a valuable man, and one in whom lies the ability and means for doing much good in the missionary cause. But, as a politician, he may be liable to err, and with the very best intentions may make a mistake" But, whatever mistakes he may make in future he can make none so egregious as the stepping out of the pulpit into the prize-ring of politics. And this especially with Tingo for an opponent. We like the Rev. Charles Pamla as a native missionary exceedingly, because he is sincere and thoroughly in earnest in his efforts to make his countrymen better and wiser men. But whether he fraternises with Sir Gordon Sprigg, or whether he disapproves of the Sprigg policy, we don't want to see Mr. Pamla either a politician or a newspaper disputant on political subjects. He is so useful a man in his lawful ministry that we should be sorry to see him try his hand at anything else. In short the two parties, by quarrelling in print, are simply playing into the hands of the opponents of both, and if they persist in doing so will considerably weaken the sympathies of their white friends here as well as elsewhere."

ADUME KUNENE, JESSE SHAW (U-Nogqala) E-BHOFOLO. Enziwa ngemiti ekula apa e South Africa kupela. AMAYEZA aya yalezwa kakulu ngumninivo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda noku ngavenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwe- nziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba ingamayeza. UMPILISI WENENE (The Sure Cure). Umciza ongazange ungakupilisi ukuluma kwa oka, nezinye inunu. ELONA (Specific). Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo. UM-AFRIKA (Africanum). Umciza ongenzi xesha ukupilisa Izinyo. UMFUNO YEZA (Herbal Tincture). Elingoyiswayo zingqangambo zendlebe, neze bunzi, nokubeta kwentl'pko yonke. UMHLAMBI 'LISO (Eye Lotion.) Oyena mpilisi wamehlo abulalayo. UMGEDI ORARAYO (Herbal Alkaline Aperient). Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, leesine nento ezinjalo. UHLIKIHLA (Embrocation). Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuzakaza, njalo, njalo. UMDAMBISI (Soother). Amafuta omti okupilisa ukutsha, ukutyabuka, ezinye. UMNWCWANE WESHLAHLA (Confection of Rhubarb). Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana. UMATINTELA (Antispasmodic). Umciza wokupilisa ukuqunjelwa nezitepu nezinye nkatazo. UMOMELEZI WASE INDIYA (Indian Tonic). Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto itiywayo. UBUGQI (Magic Healer). Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo. IGUDISA (Emollientine). Into elunge kunene etanjiswayo ebanda bubebu- hle bugude ubuso. UMGUTYANA (The Powder). Lisetyenziswa neli kutiwa "Lelona " xa isifo sokuha'mba igazi sendele. Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nea kwi bhohlana nezi- totlana ngazinye, eziti zakulundelwa ngokufezekileyo angaze angapilisi lamayeza. Ngekungabiko kaya, mandlu, namhambi ungenawo lamayeza esi- i weqe sokulumkela okungekehlile. Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemciza, e Bhofofo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolophu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya. AMAGOSA ALAMAYEZA— Ji Qonce—Dyer & Dyer, Malcomess & Co., D Drummond & Co. E Ngqamakwe—Mrs. Savage. E Monti—B. G. Lennon & Co. E Rini—E. Wells. E Edikeni—Y. Stocks. E Komani—Mager & Marsh. E Bhayi—Y. G. Lennon & Co. Engqusha—W. A. Young, Esq. kaya lawo e Fort Beaufort kwa Nogqala.

of Pondoland West, Madikizela's wife (sister to deceased chief Mqikela) who have to perforin the ceremony and ; Abatengisi appoint Chief on coronation have not arrived, rivers being full. Valelo and Siyoyo in a few days will have a fight. Tina river full. Ngqatuvu, a Baca, killed by Abel, a Cwera headman ; is taken to be a Pondo of Valelo.

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ELIKA ORSMOND IYEZA ELIKULU LASE AFRIKA. Yincindi yengcambu zemiti yeli- lizwe. UMPILISI WEZILWELWE Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, iziio ezise Lufeleni, Ukujaduka, ukuti nqi kwe sisu, Izifo ezise mbilini. Ubutataka, Intswela butongo, Ubutataka e ngqondo, Izifo zesi Fuba, nent' eminzi yezilwelwe zama Nkazana, njalo, njalo. Kangelwa Encwadini abapilisiweyo nendlela' elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa. Emva kokuli sebenzisa ixesha elide namava amaninzi umninivo, ulivalaza ngeniseko eliveza ukuba livavi pilisa liso yezifo zabantsundu base Afrika, nale Fiva (cesina) yase Dayimani, kweswi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsu-ku ezilishumi. Ibhotide nganye ihamba n-ncwadi ene nteto yeei Xhosa.

AMAGOSA ALAMAYEZA— Ji Qonce—Dyer & Dyer, Malcomess & Co., D Drummond & Co. E Ngqamakwe—Mrs. Savage. E Monti—B. G. Lennon & Co. E Rini—E. Wells. E Edikeni—Y. Stocks. E Komani—Mager & Marsh. E Bhayi—Y. G. Lennon & Co. Engqusha—W. A. Young, Esq. kaya lawo e Fort Beaufort kwa Nogqala.

Lilungiselelwa umninilo kupela ngu KING WILLIAM'S TOWN, Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

B. G. LENNON & CO. bamayeza nabenzi bawo E MONTI. ONA bawatengapesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwa. lasele kulawo alandelayo, abhalwe nge nteto yesi Xosa. Oka LENNON Umciza Wokohloko Eka LENNON Incindi Yamazinyo. Oka LENNON Umciza we Stepu (westifo sentsana). Oka LENNON Umciza wamehlo. Aka LENNON Amafuta ezilonda. Ezika LENNON Ingqatana zomtshekisane. Oka LENNON Umciza woxaxazo. Oka LENNON Umciza wepalo. Oka LENNON Umciza wengozi. Oka LENNON Umciza wecesina.

MANENEKAZI! ANIZE kuzibonela impahla yetu entsba evela Pesheya kolwandle, E-Ngilane. I PRINTI. Ezilungileyo 2 d kuse kwi 6d. I PRINTI. Ezimatakutaku nezibuketshemiya 6d to 9d. I MUSLIN. Ezimhlobo, ne KOTONI e yi Brocade 4 d. to 6d. I KELEKO, 2 d to 6d. IZITEYISI, Ezilunge xunene, 2/6. IMITUNZI YELANGA, Ngamanani apantsi. O Mashini bokutunga abona bamanani apantsi apa e Koloni.

W. O. CARTER & Co. Isaziso kubo bonke Abahambi OFUNA indawo ebusulu yokudla, neyokulala, makaye kwa JOHN G. KOSANI, Market Square, Grahamstown. Onenkulu 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 batamela izi tampo nokuba yi mali ehamba ngepepa 1. posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko Mpilisi Yenene (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza. JESSE SHAW, Igcisa Lemciza. The Laboratory, Fort Beaufort.

Imisesane ye Golide yoku Tshata, 7/6 umnye. Ingeji ze Golide, 7/6 inye, KWA J. HILNER, E Qonce. Ingcibi ye Watsha nentsimbi zckuhomba. Kumadoda Namadoda.

MANENE antsundu akolwa Zingubo eziti Zimhlale umntu, acelwa ukuba ayekabona ipatroni zemichako emihle ekoyo apa e Qonce baze bake bakangele ukuba utinina yena ukuzenza u B. ABRAHAMMS (N gakwa Pinki), Eyona michako inqabileyo inoyukenza. IBHULUKWE. nge 25s. Ne £4 4s. ISUTI ipela. Ingubo ziyenziwa kwisituba semini enye

La Mayeza emifuno ezifo zonke enziwa ngemiti, nange ngcambu ezimbiwa apa e Koloni ezihleli zigciniwe. Ukuba wena nokuba ngumblobo wako ofavo pambi nokuba ubhalele mhlambi uye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo ngemali encinane.

UTIKOLOSHE! UTIKOLOSHE! Utikoloshe obefuda ekwa Ngomti uyabulisa KUBO BONKE ABANTU, Ebazisa ukuba sele fudukile kwa Ngomti, SELEVULE 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 Kulandin ibiyivenkile yo mfi u (Ngomti) M. KEEVY & CO.yati ekugqibeleni yano J. BIRT & CO., noko tina ASINANTO NEZIKWELITI ezenziwa kubo NGAPAMBI KO NOVEMBER 1886, ASISOKUZE KE SIZIMEME EZO ZIKWELITI mntwini. Umntu ezilahulwa kuye ngu A. J. Cross. ABANTSUNDU MABEZE KUTENGA NGEMALI BENGENTLONI zokuti bayakubizwa izikweliti ezidal. INTWENINZI "YEMPAHLA Ezifuneka kwabantsundu, ongamjula kuzo ZILULA NGA-MANANI KUNOKO ZAKA ZANJALO. Ukuba ufuna ezona Nchawa, Amabhayi, Ityali, Nengubo, njalo njalo zizizo. Kauze Kuzibonela ngokwako. Ivenkile endala yento Zonke, ese Koneni

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TELEGRAPHIC NEWS.

PONDOLAND. Election of a Chief. MOUNT FRERE, Saturday.—All the Pondo Chiefs have gone to Mqi- kela's Great Place. Nqwiliso, Chief