

# Imvo Zabantsundu

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IXABISO 3d

KING WILLIAM'S TOWN, NGOLWESI-TATU, APRIL 25, 1888.

[No. 180

## INGUBO ZO BUSIKA

### DYER & DYER

#### UMHLA WOKUVOTA

Basandukufikelwa yimpahla eninzi ngamikombe yezo zixela ngentla. Banovuyo ekubizeni bonke abalesi beli pepa ukuba ke

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NGO WE 5 MAY

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Kweli lase ma Xoseni yiza kuzinyulela kwingubo zakwa DYER no DYER ezihleliweyo. Isuti zabafundisi ze Black Russel Cord, nezelakana, Iminqwazi yabafundisi ne kalala.

I bhathi zokwaleka zamakwenkwe, abafana, namadoda ziyaqala ukuvulwa ezimpahleni.

Kwa DYER no DYER,

A. W. REID

UMTENGI WENTO

e Downing Street, King Williamstown,  
nase East London (e Monti).

Uboya begusha, nobe seyibhokwe, Intsiba ze Nciniba, Izikumba, Imfele, Impondo, llapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH.

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

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

NIYA KUBONA IZIMANQA EZININZI.

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

Yonke into efunwa ngamanene, nama nenekazi nantsi apa :  
Ingubo zamadoda zokutshata ezitungwe kade, nezinokwenziwa kwofunayo.—Umsiki wetu upnma pesheya e Ngilane. Ibhathi, ibhulukwe, ne suti zitshipu ngenyaniso. Ihempe, i kalala, amaqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona onzonza.

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu :  
Amadoda ati ngu " SIGINGQ!!" Abafazi bati ngu " SILINDI."  
Umteketiso, ngu " FOLOKOCO."

Inkumba yakwa Pascoe ezantsi kwetyalike yam Skotshi, apo wofika umbone kona u Mr. FOLOKOCO ngokwake (salu).

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

ABAZELWEYO.

M MNTANI.—Ngo 20th April, Inkosikazi ka Mr. B. Mntani ibeleke intombi ngexesha lika 11 a.m. Izihlobo mazamkele oloyuyo ainalo.

B. MNTANI, Junr.

Somerset East,  
20 April 1888

ABABHUBHILEYO.

K OSANI.—Emgqakwebe (ka Masingata), kubhubhe, ngo.Mvulo, 9 April, 1888, u MOYENI M. KOSANI, obafaduLa ese Dayi mani. Abahlobo mabarakele lotnbiko.

ISAZISO.

N GENXA yokuba kd ubawo a AFRICA MOTAUNG efudukile a pa, ukufudukela kweli rgapantsi; ndazisa zonke izihlobo zake, nababhaleli bake ukuba ruzeujenalo namhla ukumbhalela, use Roidraai, Hertzog. Ndiyalelwe nguye mna.

ISAAC MOTAUNG. Tarkastad,  
14 April, 1888.

K ABAKA la gobane he ntate AFRICA MOTAUNG a felete mona, yofallela go le ka thlase; ke tsebisa metsualle ca gae cotle le bangolli ba gae gore ba etse yualo kayeno go mongolla, o Roidraai, Hertzog. Ke laetsue ke cena tuna,

ISAAC MOTAUNG.  
Tarkastad, 14 Mesa, 1888.

ENDWE

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E-

METELE NASE KOMANI.

18th January, 1888.





learning necessary for getting up for the fourth standard what the regulations call "Political Geography Generally" was also discussed. The meeting adjourned at 10 o'clock and reassembled at 2 30 p.m. The Rev. E. J. Barrett delivered an address to the teachers of which the following is an outline:—From his knowledge of Heald Town he had great hope of the lasting usefulness of the work done. The special object of the institution was somewhat different from that of others. It was to train teachers for special religious work in the schools. That was why those admitted must be Church members. Missionary subscribers to our institutions had this object in view nor secular education merely, therefore the teachers' aim must be to raise the heathen. Each student undertakes to teach three years in a Wesleyan school after receiving his training, but if this is irksome to any teacher, the school is better without him, as his heart is not in his work. Forced service is not acceptable to God. Teachers should not be ready to change schools for an extra five pounds salary. And he should not neglect the eternal reward for the sake of money. Many Native people are very poor and a teachers pay is great in proportion. Some men discover by experience they are better fitted for something else, and that teaching is not their gift; therefore we who find it ought to be thankful for it—it is a gift of the Holy Spirit. Some may seek to enter the Ministry; but the profession of a minister is not desirable as such, because his work is to go into the highways and the hedges, and others who go to the respectable people may look down upon him. Again some other churches give a long training and fit the ministers by education, and culture and polish to mix in the highest society; but Wesleyan Ministers are called from all classes to act like the Apostles, and people will draw invidious comparisons. Also, some ministers have poverty; so do not be tempted to enter the ministry from motives of honour or of gain, which are false motives. Teachers were not warned of the fate of some who have left the work for other employment as clerks, interpreters or policemen and have then given up their religion. They have been destroyed by drink and sensual enjoyment, and have been a stumbling block in the path of heathens coming to Christ. Mr. Barrett's address was followed by several papers by members—on "Perseverance in School Work" in dealing with various difficulties connected with scholars and parents, and in keeping the missionary spirit constantly in view by Mr. R. Magazeni; by Mr. A. Msutwana on "Self-Culture and by Mr. Lightfoot on "What civilization should do for us." In j the last paper the following traits of un-civilized man were dealt with, and it was

shown how culture and civilization and religion would improve them.—His strong passions and his weak reason; his preference of short spasms of greedy pleasure to mild and agreeable enjoyment; his defective sense of morality, seen in many heathen customs: his inherited concealment of truth owing to a tradition of terror; his only partially acquired faculty of postponing the present to the future, his want of fore, sight, being mainly concerned with the necessities and pleasures of the moment; his want of care for the suffering and dying, arising from notions of fatality; his propensity to imitate and the absence of the creative faculty, resulting in a want of self-reliance and the sense of personal responsibility; the strict adherence of the tribe to custom and their alarm at new ideas and modes of action; and lastly the absence from the councils of the tribe of any discussion of ideas as such, and of principles for the regulation of affairs, as opposed to mere material questions such as whether this or that expedition shall be undertaken, or this or that man be elected chief. This faculty of abstraction and of discussing far-reaching principles was the last to be developed. After some remarks by Mr. Kakaza, Mr. Holford and several teachers on the subject of this paper, a question was asked by one or two members as to the objects of the Association. These were explained at some length by the Chairman and the Secretary. At 5 30 the members took tea in the Institution Dining Room. At 7 30 concert in the School Room was given by the students and the members, and there was a large attendance. The following is the programme of the music:—Chorus, We come in bright array (*Handel*) CHOIR. Anthem, Praise ye the Lord, CHOIR. Solo, "Beautiful city," Josias Lwana. Chorus, "Hail! Judaea, happy land!" (*Handel*) CHOIR. Anthem, "Salvation, O the joyful sound," CHOIR. "Sing ye Jehovah's praises," "He that goeth forth and weepeth," Solo, "In the gloaming," Mr. Aaron Mali. Glee, "Forth to the battle," CHOIR. "Hearts and homes," CHOIR. Solo, "Gently sighs the breeze," J. Lwana. Glee, "Laugh and grow fat," CHOIR. School Song, "Auld lang syne," CHOIR. "God save the Queen."

**Isaziso kubo bonke Abahambi**

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

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Alikazanga libeko elinjengeli icam.

**UTIKOLOSHE! UTIKOLOSHE!**

Utikoloshe obefuda ekwa Ngomti uyabulisa  
**KUBO BONKE ABANTU,**  
Ebazisa ukuba sele fudukile kwa Ngomti,  
**SELEVULE EYAKE IVENKILE  
KBASE 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.**

**Ikaya Lendwendwe**

LIVULIWE E-KOMANI,  
NGO  
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UPUMLO no lwonwabo kuni mzantsundu wase Kamastone, e Hewu, e e Lesseyton, e Whittlesea, e Gqili, e Transkei, kumzi wonke wakwa Hala. Izindlu nezitali zikulu. Ngase zantsi kwe Marike, e Calderwood. Street pambi kwe Hotel ka Faltain abelungu bati ngu Webber no Magqadaza (Hadnot) niya kufumana yonke into ilungile.

**R. T. NUKUNA & CO.**  
Queenstown.

**Umaki Ofezekileyo.**

NDIYAZ ISA kubo bonke abantu abemi e Transkei, nakwezinye indawo ukuba ndingu Maki Ofezekileyo ngamatye nange ziten, nokuba ndibiza inani elise zantsi. nditabata nempahla ehambayo. Ondifunayo wobhala ku Mr. A. Gontshi, esi Xonxweui, Ngqamakwe.

LEVI S. MBANGE.  
Tyinira,

**Ikaya Labantsundu.**

UPAUL XINIWE usaligcinile i "KAYA" LEND—uyazibulula izandla zenu—uhleli elungele ukunikonza ngendlela zonke (General agency)

**RONISANI**

KUBIWE ihashe lam apa ngobubusuku be-Cawa bahkulula likulekiwe, limi. nyaka mine ubudala—yifosi empemvu, enqina limhlope lasemva ngasekunene, litye. bile kakulu lilungile kwapela. Wovuzwa olufumeney, ke ndineede.

LUKE NTANTA  
Esikoben, St. Marks,  
9 April. 1888.

**Ikaya Lendwendwe.**

UJAMES MADALA uvule INDLU YEZI-PUNGO (*Coffee Shop*) e Malay Camp eyazeka kakuhle kwabantsundu kuse Wesile. kulapo abahambi abavela koma Bhayi, Peshya kwe Nciba, e Natal, nase Lusutu bangazibuzisa koba izihlobo zabo.

JAMES MADALA. Kimberley.

**KO TITSHALA.**

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

C. J. LEVEY,

**ISAZISO.**

UB. B. KOTA wazisa wonke umzi ontsundu e Gqili, e Batenjini, e Hewu kuye kuma 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,

**I-FASHONI EZINTSHA,  
F7IVFI A F YUIROPF.**

Ezamanenekazi i Fur Capes. Ezamanekazi i Fur Dolmanettes. I jersey ezintsha ziqalela kwi 3s 6d to 5s 11d. Ezangapantsi ezilukiweyo, zishipu kakulu. Izitofu zelokwe zobusika ezitsha. Iflanele ezenziwe ngoboya begusba Zase Afrika. Izikafu. netyali. Into eninzi yezihlangu zamane-nekazi ezidla i 7s 6d ziyaku-tengiswa nge 5s 11d.

Zonke ezinye impahla zitshipu kanye kotenga ngemali.

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MACLEAN SQUARE,

**"Imvo [Native Opinion]**

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**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 chamba 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, Igcisa Lemciza.

**G. Frauenstein**

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu ckokuba zize kuposa iliso kule nkumba yake eyivenkile. Ungumtengeli wento zonke ezibutataka nezihluku. Zitengiswa ngamaxabiso alula, ndisenzela amaxesha

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

Kwelineyo Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

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

**ISAZISO.**

Nalo icam! Nalo icam!

UMR. THOMAS NGUDLE unelitye elisila kakuhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, amazimba nenqholowa. Umema umzi wonke. Usila ngenyamekokazi enkulu. Alinam-fihlakalo zanto lona.  
T. S. NGUDLE.  
Kumbi, c/o R.M.O., Umtata.

**J. G. NICHOLSON,**  
*Iqgweta elise zincwadini zakomkulu nomteteleli wama Fandesi,*  
E-NGQUSHWA.  
Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku. Yonke into ayi patisiweyo ifezwa ngokukauleza.  
*Uli Gosa le Colonial Mutual Life Assurance Society.*

**B. G. LENNON & CO.,**

Abatengisi bamayeza nabenzi bawo  
**E MONTI.**

BONA bawatenga pesheya a wabo amayeza. Benza amayeza ama Bhulu nemiciza ya ma Xosa. Bavubongoza umzi ukuke uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.  
Oka LENNON  
*Umcaza Wokholokholo*  
Eka LENNON  
*Incindi Yamazinyo.*  
Oka LENNON  
*Umcaza we Stepu (wesifo sentsana)*  
Oka LENNON  
*Umcaza wamehlo.*  
Aka LENNON  
*Amafnta ezilonda.*  
Ezika LENNON  
*Ingatana zomtshekisane*  
Oka LENNON  
*Umcaza woxaxazo.*  
Oka LENNON  
*Umcaza wepalo.*  
Oka LENNON  
*Umcaza wengazi.*  
Oka LENNON  
*Umcaza wecesina.*

UMTENGISI

P. H. POTTER, Toleni, Transkei.

**KWA BEET.**

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

**AMAYEZA**

ADUME KUNENE,

JESSE SHAW (U-Nogqala),  
E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela. La. ayeza aya bizwa kakulu ngumniwo, ngenxa yoKu ngqmelana kwawo nezo zifo enzelwa zona; ngenxa yoku kaulaza uku necda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa vokucoceka ekwe- nziweni kwawo; ngenxa yokungabi na setyefu; nangenxa yokuba enziwe ngemiti enginwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure) Umcazaongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific). Elona yeza lesifo so Xatazayo nezinye izisu ezikatazayo

UM-AFRIKA (Africanum). Umcaza ongenzi xesha ukupilisa Izinyo. UMFUNO YEZA (Herbal Tincture). Elingoyiswayo zingangamaho zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI LISO (Eye Lotion.) Oyena mpilisi wamehlo abulalayo. UMGEDI ORARAYO (Herbal Alkaline Aperient). Eliqinisekileyo ukunceda ukungavi Ngasese ukungatandi kudla, lcesine nento ezinjalo. UHLIKHILA (Embrocation). Amafuta omi okupilisa ukuqamba komzimba. UKuti-inqi kwa malunga ukusuzaka njalo, njalo. UMDAMBISI (Soother). Amafuta omi okupilisa ukutsha, ukutyabuka, ezinye

UMNCWANE WESIHLAHLA (Confection of Rhubarb). Incindi yoku gada iziswana ezikatazayo zentsana, nezabantwana.

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UMOMELEZI WASE INDIYA (Indian Tonic). Iyeza elilunge kunene kwizifo zokuba butataka nokungatandi nti ityawayo.

UBUGQI (Magic Healer). Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo

IGUDISA (Emollientine). Into elunge kunene etanjiswayo ebenza bubebu- hle bugude ubuso.

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

Izalatsho zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezitshilana ngazinye, eziti zakulandela ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi-rwece sokulumkela okungekefili. Akandwa enziwa ngu JESSE SHAW Igqira ehshebenza ngemcaza, e Bhofofo, atengiswa nguye iige bhokisi nange Bhotile nangamagosa ake kwi- rikholiso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

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Engushwa W. A. Young, Esq. kaya lawo e Fort Beaufort kwa Nogqala.

**Amayeza ka Cook Abantsundu.**

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E QONCE.**

Kuba ngawenkholiso angenaloo igama lake.

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

**I-ALMANAK YE MVO, 1888.**

ILIBHASO kubankeli be Mvo; ongenguye-umamkeli we nena eli woyifumaua akutumela izitampu zesheleni. Imvo Office, 3 February, 1888.

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