

QUEENSTOWN ADVERTISEMENTS.

ISAZISO SIKA

TIKOLOSHE

NGXATSHOKE MZI ONTSUNDU



IZAZISO KWA BANTSUNDU.

ZEKOMKULU LASE KAPA.

ZISHICILELWA NGE GUNYA.

NGOLWESI-NE, OCTOBER 1, 1891.

IMIHLABA ELAHLIWEYO.

Esase CUMAKALA.

ISAZISO SAKOMKULU.—No. 292, 1891. Office of the Commissioner of Crown Lands and Public Works, Cape of Good Hope, 1 April, 1891.

TIKOLOSHE uyawubulela Umzi Ontundu ngokumxuma l'awo. Uyawazisa okokuba akase-nanto nalamzi ka NGOMTI use Bhulorweni. Umf omkulu yena selemise Ivenkile yake e Koneni, malunga ne Tyalike yama Wesile pambi kwe Ntango ze Fandesi, apo ke afukame kona NEZISULU ZAKE, njalo-njalo. Impahla ekona inxenye yayo

Amakhuba, ngamani alula, Onoxesha Besali, bahleli bodwa, Amaxamba Eswekile ne Kofu, nge nani chilula, Umgubo, nento yonke, Into Yonke Etyiwayo uhleli ena- yo, zizisulu. Ibhulukwe, Ibhathi njalo njalo, zo- noxesha, ziyalala. Ihempe, Iminqwazi, Isali, Imikala.

Yizani kuzibone- la ngokwenu.

Iseyile ne Dyokwe, ne Miqukozo, ne Water-Faty, ne Tyeya, ne Planga.

Akukonto Ingekoyo.

A. J. Cross & Co.

E QONCE.

Amayeza ka Cook Abantsundu.

U MZI ontsundu ucelelwa ukuba ukange- lise lamayeza abahlekileyo.

COOK Iyeza Lesisu Nokuxaxazo. 1/6 ibotile. Elika

COOK Iyeza Lokukhohlela (Lingamafuta). 1/6 ibotile.

COOK Aka Amafuta Ezilonda Nokwekwe, 9d. ibotile. Elika

COOK Iyeza Lepalo. 1/6 ibotile. Ezika

COOK Ipils. 1/ ngebokisana. Incindi Yezinyo, 6d. n ebotile.

COOK Oka OOK Umciza Westepu Sabant- wana. 6d ngebotile.

COOK OOK Umciza Wamhele. 6d ngesiqunyana. Oka

COOK Umciza we Cesine. 1/6. Niqondise ukuba igama ngu

G. E. COOK, Chemist, E QONCE.

uba noawenkohliso anolenalo iorama lake

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COOK Oka OOK Umciza Westepu Sabant- wana. 6d ngebotile.

COOK Oka OOK Umciza Wamhele. 6d ngesiqunyana. Oka

PEACOCK BROS. NO WEIR,

NGABATENGI abakulu Bokutya, benika awona Manani alungileyo. E Komani apa wakuke uyekuva into abayi kupayo pambi kobuba utengise nokuba kupina.

Ihabile, Ezinkozo, Inqholowa, Irasi, Imbotyi, I-ertyis, Umbona, Amazi- mba, bahlele benawo.

A Wonderful Medicine.

BEECHAMS

PILLS

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Blisters on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and they will be acknowledged to be "WORTH A GUINEA A BOX."

BEECHAM'S PILLS, taken as directed, will quickly restore females to complete health. They promptly remove any obstruction or irregularity of the system. For a

Weak Stomach; Impaired Digestion; Disordered Liver;

they act like magic—a few doses will work wonders upon the Vital Organs; Strengthening the muscular System; restoring the long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD or HEALTH the WHOLE PHYSICAL, ENERGY of the human frame. For throwing off fevers in hot climates they are especially renowned. These are "facts" admitted by thousands, in all classes of society and one of the best guarantees to the Nervous and Dabilitation is that Beecham's Pills have the Largest Sale of any Patent Medicine in the world. Full directions with each box.

Prepared only by THOMAS BEECHAM, St. Helens, Lancashire, England. SOLD BY ALL DRUGGISTS IN THE COLONIES.

"THE AFRICAN and AMERICANWORKING MEN'S UNION"

BAYAMENYWA bonke abantu abanqwenela ukuba ngaba Bambi Be- zahlulo (Shareholders) kolu Manyano lukankanyiweyo 'ngentla. Izahlulo (shares) zingafunyanwa ngeponiti sisinye (£1 per share). Inani Lezahlulo (shares) elifunekayo ngamawaka amahlanu (£5,000), yi Ponti Sisinye Isahlulo (share) ukwenza imali efunekayo an gam a.waka amahlanu eponiti (£5,000), ukumisa indawo zama Shishini e Colony; ngomqaliso wokwenza nokupakamisa inkulalo kwelizwe, njalo-njalo. Kufunwa abantu Abantsundu kupela.

Bonke abafuna Izahlulo (shares), kule Nkomponi, bangazifumana ngoku- tumela i Post Office Orders eziya kuhlulwa ku Mr. MOSES D. FOLEY, Port Elizabeth. Wonke umntu Obamba Isahlulo (Shareholder) wotunyelwa Ipepa (Shareholder's Form), kwakunye ne receipt yemali etunyelweyo.

QONDA.—Imali Zokungena (Entrance Fees) kule Nkomponi yi Sheleni Epontini (1/ to every pound). Ezimali (fees) zenzelwa ukuhlala indleko. Izahlulo (shares) zinokufunyanwa kulenyanga u May kude kube lusuku lokugqibela ku November, 1891.

Secretary GEORGE A ROSS, Trustee MOSES D. FOLEY, 2811 Treasurer OZIAS HENDERSON, Manager HENRY J. PHIPPS.

OLUKA

Gowie Uluhu Lwezityalo.

Luka SEPTEMBER.

IXESHA

—LE—

Ntlakohlaza.

W. & C. GOWIE,

Abarwebi nge Mbewu nange Zityalo.

GRAHAM'S TOWN.

Telegraphic Address :

"Oatlands, Grahamstown."

EDWARD T. JONES,

[(Obefudula ekwa Attorney R. W. ROSE-INNES.)

UNGU MTETELI-MATYALA,

Umbhali we Mvumelwano, no Mguquki-Magama Etalile.

E KOKSTAD,

EAST GRIQUALAND.

W. J. WYNNE,

Umteteleli Ematyaleni C. A. JAY & CO.,

UMBHALI-MNQOPISO,

EDIKENI.

Amatyala uyakuwateta, xa Suku- ba ihleli Imantyi

EXESI NAKWA QOBOQOBO.

IMPAHLA EZINTSHA ZIFIKILE.

UMBONISO Omhle we Mphala Ezintsha; Impahla Eketi- weyo Itshipu kakubi. Yizani ke ngoko kuzibonela ngokwenu Impa- hla Emanani Atotyweyo kanye. Buzani kubo bonke abatengayo bayakuti—Itshipu, itshipu kakulu. Ke ngoko sindisani imali yenu ngo- kuya kubona

O HADNOTT & Co. (Magqadaza),

QUEENSTOWN,

Ukuba nifuna Iblankete Ezintsha, Ityali, Izibhalala, Idyasi, Iprinti, Iminqwazi, Ihempe, Itshefu, Izi- hlangu, Isali, Imikala, Ihaltire, Ipuhuwa o No 75, njalo-njalo.

Kananjalo sesona Sitora silungi- leyo, sitshipu apa e Afrika esinika awona manani apakamileyo ngo Boya, ngobe Seyibokwe, nge Ziku- mba, njalo-njalo.

Kengoko ningalibali igama ne- ndawo

Magqadaza, e Queenstown.

Bahambi; buzani, kuba wonke umntu uyayazi lendawo. Esona Sitora siyincede. Umhlobo wenu omdala u Mba Nyaru uya kunite- ngisela.

Ikaya Labantsundu.

(Ebelilelika Mr. Paul Xiniwe.)

MAKOWETU! Nangu umti wenu, asi- ngowabelungu. ABAHAMBI ba- ya kukangelwa ngawo onke amatuba ngenyameko. Amahashe sesona sitali siha- bile intle, itshipu. Kwimpi Esebenza- yo: Ukutya okuncamisa umxholo, okome- lezayo ngenamali emcinane. Ukutya, ukupum- la, ukonwaba. Imali yake yena uya kuyi- chita kwase kaya, ekubeni ama lamani ecyichita kumakowabo. Angatengela ate- ngisele nabanina, nantonina emsitweni ongowona mkulu weli lase Maxhoseni. Ikuba litengwa ngokubonwa!

W. D. SOGA, Umnininzi. E Market Square, e Qonce.

YIYANI KWA

C. A. JAY & CO., E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza Imela ne Folokwe Ikoyi—Ikomityi ne Pleti I Lampi Impahla yendlu yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGE -ETSHIPU.

KU Y A

KULAHLWA

IWAKA(1000)

—LE—

Handkerchiefs

ZESILIKA

Kumntu ngamnye ote

watenga ngexabiso elinge-

ngapantsi kwe SHELENI

EZINTLANU (5), woti xa ete

wakumema oko anikwe ibhaso le

Handkerchief.

P.S,—Yizani kamsinya

zingekade zipele.

W. O. CARTER & CO.

Kingwilliamstown.

AMAYEZA

ADUME KUNENE,

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

LAMAYEZA aya yalezwa kakulu ngumniwino, ngenxa yoku ngqinifana kwawo nezoz zifo enzelwa zona; ngenxa yoku kaulaza uku nceda oku ngawenzakalisi umzimba; ngenxa yobupantsi bexabiso lawo; ngenxa yokuceceka ekwenzeni kwawo; ngenxa yokungabi nasikwa letyefu; ngenxa yokuba enziwe ngenifuno enginqinayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure). Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu. ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu inkatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukupilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture). Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeka kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.) Oyena mpilisi wamhelo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Apertient).

Eliqinisekileyo ukungayi ukungayi Ngasese, ukungatandi kudla, licesine nento ezinjalo.

UHLIKHILA (Embrocation). Amafuta omi okupilisa ukuqambaba komzimba, Ukuti-Nqi kwa malungu ukuxazaka, njalo, njalo.

UMDAMBISI (Soother). Amafuta omi okupilisa ukusha. ukutyabuka, ezinye.

UMNCWANE WESIHLEHLA (Confection of Rhuibarh).

Incindi yoku geda iziswana ezinkatazayo zentsana, nesabantwana.

UMATINTELA (Antispasmodic).

Umciza, wokupilisa ukunqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE-INDIYA (Indian Tonic).

Iyeza elihlele kunene kwizifo zokuba batataka, nokungatandi nto iyityayo.

UBUGQI Magic Healer.

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emollientine).

Into elunge kunene etanjisiyo ebenza bubebu- hle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenzisiwa neli kuti "Lelona" xa isifo sokunambisa igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe nokuzalisekileyo zatiwa nca kwi bhottlana nezitofilana ngazinye, eziti zakulandela ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambu ungenawo lamayeza esirweve sokulumelela okungekheleli.

Akandwa onzwa ngu JESSE SHAW, Igqira elisebenza ngeniciza, e Bhofole, atengisela kweve nge bhokisi nange Bhothe namangawo eke kwinkoliso yedolophu zale Koloni yonke, o Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—

Dyer & Dyer, Malcomson & Co., D Drummond & Co.

Ngamawake—Mrs. Savage.

E Monti—B. G. Lennon & Co.

E Rini—E. Wells.

E Dikeni—R. Stocks.

E Komani—Mager & Marsh.

E Bhayi—B. G. Lennon & Co.

Enguqula—W. A. Young, E. q. ikaya lawo o Fort Beaufort kwa Nogqala.

ISEBENZA NGOBUGQI

I-RHEUMATICURO!

IYEZA ELIKULU LASE SOUTH AFRICA.



Alikazezwa inqatshelwe kupilisa Izifo Zamatambo, Iinqene, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umeni walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

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 Hashhe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, izifo ezise Mbili, Ubutataka Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yeziwilewe zama Nkazana, njalo, njalo.

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

Emva kokuli sebenzisa ixesha elide sele- namava amaninzi umnino, uliyaleza nge- ngqiniseko eliyenza ukuba liyayi pilisa inkoliso yeziyo zabantsundu base Afrika kwa- nale Fiva (cesina) yase Dayimani, kona zivesi sifo sabantu abamnyama liyi nqobo. Kawuzingele please. Litshipu, ibhotile zisheleni zontatu, izela liyeza elinga tata intsku ezilishumi. Ibhotele nganye ihamba nencedwa ene netio yesi Xhosa.

Lilungiselelwa umnino kupela ngu

G. E. COOK,

King WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

Printed for the Proprietor, J. TENGO- JABAVU, by HAY BROTHERS, Smith Street, King Williamstown.

TIXO SINDISA UKUMKANAKAZI!

Inkwe esandleni sam nesinacamatshelo se Koloni ye Cape of Good Hope ngalomhla we 5 September, 1891.

H. B. LOCH.

Ngokomyolelo wo Mhlekazi i Ruluneli Ebbhungeni,

C. J. RHODES, No. 245, 1891.

Ngapantsi kwale ntshumayelo kudweliswe uluhlu lwezinqingata zonke ze Koloni oliya- kuqutywa kuzo ubhalo-bavoti ngama Gosa kwawendawo ahlalala kuzo.

INDABA.

KIMBERLEY.

(NGU DAYIMANI)

NGAHLAMB' EZANTSI KWAKE.—Andi-tandabuzi ukuba, ukuba ubelapa u "Go-zo-Qonqa" wabhalha ngoluhlobo abhale ngalo nge...

NGOMNQAY' ULAMBIENA? — Nokuba ihla kangapina ngonyaka dasinikisi nokuba ngubani...

BABABHEBETHA. — Ingaba yinyaniso na? Bati umfundi omhlophe we Lutheran kwenzeka...

IMITSHATO.—Nakuba iko into yokuba imitshato inqabile kulomzi watho nomfundi...

LUTANO LONA! — Ayiqondeki lento yokuba amagangwaga abonakalise unyaka woku...

O KENKEBE.—Ezona nenkenene kwe zikayo ngaba bamane bekatzaza abanye ngokuboleka...

BURGHERSDORP.

(NGU MBIZA)

Ngomhla we 5 kuyo le imiyi keyadlala induna enkulu izulu kwindlu yomfundi wama Bhulu...

Umama ka Ngayiyi kweuzisa imvuselelo ye concert e Biza nase Alvan, esenzela imali yomfundi...

Yininala mzi wase Biza! Niwabiza silandu samina amazimba ngokwenza utywala ne dala?

Umfo ka Maskwe (u Senka-Sotutu) le Sixhosa elo igama umfo ngadlala pezu ko Kaffir...

Amatyalalindele i Jaji alibatu—awo-kubalala asesibini.

Inkumbi zidulelelwa kwezizwe—into ezibet samnyama isibhakabhaka—kwaya zambalwa, zapapazela...

E QONCE.

AMATYALA E JAJI. — Kudala agqityelwawo amatyalalindele ngangala iwatepe ana ngeveki...

Kuleveki ipileleyo intwazana entsundu ibeleke usana yala yalufaka pantsi kwe liye emlanjeni.

Ikonkati yolutsha Iwe Tempile ebinkokuhlwa kolwesi Tata ingxwelerake ngokuqala sekusebusuku mayelana no 9 p.m.

Amabandla Enkosi.

Umchokeli unga angafumana ingxelo ezimfutshano kuba Fundisi na m-Gosa ama Banda ngeziganeko zibeke...

ITSHATSHI.

Eline lamapepa endaba ase Mgunondlovu liti kwake isihlalo sobu Bishop kwelakowabo kutuna...

U Rev. B. E. Holmes, olibamba e Qonce, nbuye wapinda ukwazisa abembeleka ukuba akaziwa...

IWESILE.

Kwintlanganisio yabamhlope beli Banda e Bha kwake isihlalo sobu Bishop kwelakowabo kutuna...

IFREE CHURCH.

U Mr. Mzimba, umfundi wase Lovedate, Free Church, ucelwa ukuba aye kukedisa umsebenzi...

U Rev. R. Ross ubamkele ngokuboleka obukulu abantwana beramete yase Lovedate ebifudula...

UMZI OBHUBHILEYO.—Umzi olupileyo kubuhubha umzi ka John Tshatshu. U John Tshatshu...

QUEENSTOWN.

[NGUMBAHELELI WETU.]

IRULUNELI.—U Sir I. B. Loch waga-leleka angolwesi Bini ngo 4 p.m. ngapambi kwexesha...

IRULUNELI.—Ndicelwa ngumfundi si Mhleli Omhle, awisa amasoya esi—Bayate.

INKUMBI.—Onorawuzana bati inkumbi sezi ku Heukile, abanye bati seziganeno. Uti umfo...

INTLANGANISO.—Kutiwa ngoku lixesha lokuba Imbumba yase Komani ingene madodana...

UBISI LWENGWE.—Sive enye idvongwana ngenye imini incola neno isiti: Uanantsi ude namantlana?

Imvo Zabantu.

MHLELI OMHLE.—Ndicelwa ngumfundi si Mhleli Omhle, awisa amasoya esi—Bayate.

INKUMBI.—Onorawuzana bati inkumbi sezi ku Heukile, abanye bati seziganeno. Uti umfo...

INTLANGANISO.—Kutiwa ngoku lixesha lokuba Imbumba yase Komani ingene madodana...

UBISI LWENGWE.—Sive enye idvongwana ngenye imini incola neno isiti: Uanantsi ude namantlana?

UNOBHALA. — Kuko lure lokungati Unobhala we Lokishi u Mr. Barnes uyapuma.

“IMVO.”—Umzi aka simana sibona ufakana Andikohlwavi kuyapi ngokungabaveli lusizi...

AMATYALA AMAKULU E BHOFOLO.—Njengo kwakubehleli kwesi sixeko u Judge Maasdorp, ngowokubafikisa...

AMATYALA E JAJI. — Kudala agqityelwawo amatyalalindele ngangala iwatepe ana ngeveki...

Kuleveki ipileleyo intwazana entsundu ibeleke usana yala yalufaka pantsi kwe liye emlanjeni.

Ikonkati yolutsha Iwe Tempile ebinkokuhlwa kolwesi Tata ingxwelerake ngokuqala sekusebusuku mayelana no 9 p.m.

Umhlali wa Barwebi.

UHOYA. — Ixabiso lisenzakele zindaba zocingo ezivela pesheya. E.Bhai ngeveki epileleyo...

TRANSPORT.—Ukuzo kolusuku ukuya e Dikeni: Cookhouse 1/9, 2/; Butter 1/3, 1/6; Peddie 1/; Equmra 1/3; Butterworth 2/; Ebika 2/3; Idutywa 2/6; Baziya 3/; Umnta 3/; Darabe 3/; Qumbu 3/6, 4/; Mount Frere 4/6; Mbulu 2/6; Tsomo 2/6; Mqonci 2/6; Egozo 2/9; Egozo-bu 2/9; Cefani 3/.

IMARIKE YASE QONCE.—Ngo Mgqibelo, 26 September.—Inkuni 10/ to 33/ ngeflara; Amaqanda 6d to 9d ngedazini; Inkuku, inye 1ld to 3/; Ihlabi 3/1 to 7/3 ngeku; Irasi eluhlaza 5d to 1/2 ngedazini; Umbona omhlope 5/ to 5/6 ngeku; Amazimba 11/6 to 12/6 ngenxowa; Irasi ebbuliweyo 9/ ngenxowa; Ingqolowa 11/6 to 12/9 ngeku; Umgubo wombona 16/6 nge 200lbs; Umgubo 37/ to 38/ ngenxowa.

IMARIKE YASE QONCE.—Ngo Mgqibelo, 26 September.—Ibhoto 1/5 ne 2,8 ngeponi; Amaqanda 4d ne 6d ngedazini; Irasi eluhlaza 3/1 ne 1/6 nge 12 leziungu; Ihlabi 2/7 ne 4/7 ngeku; Irasi 6/ ne 15/ ngeku; Umbona 3/6 ne 4/7 ngeku; Ama-tanga 2/ ne 2/11 ngedazini; Inkuni 5/ no 41/ ngeflara.

IFANDESI LEMHLABA E DODOLORO.—Imihlaba enexesha isezazisweni kwipele le Mvo ukuba ingqeshiso yayo iyakutengisa—oko kuyakutengisa...

THURSDAY, OCT. 1, 1891.

SIR GEORGE GREY.

BY all accounts this illustrious Statesman will again set foot on South African soil this month, after an absence extending over thirty years.

He comes from New Zealand by way of Mauritius and Durban, on his way to England, where he will end his days.

Sir GEORGE GREY is a very remarkable man. During his sojourn as Governor in this land he seems to have succeeded in winning the affections of the three great sections of the population of South Africa through-out its length and breadth; and he is gratefully remembered for the many large-hearted acts he performed in the cause of education and philanthropy by not only Blacks and Whites, but among the Whites by Boers and British.

To this day there still exist in various parts of this end of the Continent, monuments of Sir GEORGE GREY's far-sighted schemes to benefit alike all the different peoples who were committed to his charge by his Sovereign in those early days.

It is no wonder then that to-day, when he is spoken of as about to pay the scenes of his past successful labours a visit, classes, whose hearts have rarely been united in a common emotion, should now be vying with each other to do him reverence.

In Natal steps are already being taken to give the ex-Governor a suitable reception should he elect to land at Durban. At Port Elizabeth the guardians of the municipal interests are perfecting arrangements with the same end in view.

Even in distant Republican Bloemfontein we hear of a movement to mark the sense of the Dutch, of the high appreciation that is felt there for the veteran Colonial Statesman.

That the heart of the aboriginal community beats in unison with this same feeling is beyond the shadow of a doubt, as it is Sir GEORGE GREY's policy that our people have to thank for the footing they can still claim in these parts of the Colony.

What Native Educational Institutions there are the results of his far-reaching plans. How they propose to give a tangible proof of their own gratitude for favours received at the hands of this great and good man is a matter that should be considered without delay by all our countrymen; and nothing will rejoice the South African communities more than to make Sir GEORGE GREY realise in his old age, in a manner that he may not have realised before, that the good deeds he performed in serving his time and generation are rightly and truly appreciated by those con-

far the habits of thrift, as gauged by Savings Banks statistics, had gone among the sable folks of the country. Both these questions do not appear to have received any response as far as we know, possibly because the replies to them would, comparatively speaking, be indicated by a cypher.

We own that it is with grief that we make these admissions. Taking up the second question first: we reply that, except in such large towns as Port Elizabeth and Kimberley, and there temporarily only, Savings Banks are not largely patronised by Natives.

It is the rule with them, whenever they get together some money to convert it into kind, the most popular investment being cattle. Such a radical change will first take place in the modes of living of the people before one could expect an increase commensurate with the population in the returns of deposits in the Savings Banks in Frontier towns.

Such changes we need hardly remark cannot be effected at once; our only regret is at present the absence of agencies to bring them about.

Coming next to the development of the taste for reading in the Natives, the remarks of our contemporary may be quoted in extenso.

As an ethnological fact it is worthy of note how little the coloured population of the country concerns itself about libraries, or books, or any sort of literature. Education is widely diffused. There is no coloured child in town or village for whom the means of instruction in leading are not provided. The expenditure of public money in the schooling of the aboriginal and mixed races is creditable to the liberality of parliament.

But what comes of it? The question is not put with any suggestion of a reduction of the vote; but in the simple desire for information—like Miss Rose Dartle's pertinent enquires. What sale of books amongst the coloured folk do country store-keepers report? Who ever sees a coloured servant enjoying the recreation of even a novel in the leisure hours? The matter is worth looking into. So far as personal observation has gone the coloured people of this country have little more inclination of reading than if the schoolmaster had never been abroad in the land.

Evidence, however, to the contrary would be most welcome. Any testimony to an awakened appetite for literary enjoyment in the South Africa native—black or brown—will be received with thankfulness.

The Kafir newspaper IMVO may be cited in evidence of such appetite. The English columns are well written and exhibit an anxious industry in the collection of matter relating to the political condition of the natives, and the columns in the native language are doubtless not less interesting.

If there were no readers for the paper we may be sure that its publication would soon be discontinued. Here therefore, it may be said, is proof positive of a literary appetite in the native population. Granted, so far as it goes. But one would prefer evidence of book-reading to that of newspaper reading.

Newspapers are terrible depravers of the public taste. They have pushed books out of favour with too many readers, and thus done their part in lowering the intellectual standard of the age.

At the same time if the choice lay between reading IMVO and reading nothing, the Kafir should have his praise for preferring IMVO. The same remark applies to the English reading coloured person and other newspapers which need not be named.

But in truth it is rather about the mixed race that one is concerned than the pure Kafir or Fingo. Lovedale might afford agreeable instances of aboriginal delight in the printed page; but what says Stellenbosch or Paarl or—to choose favoured spots—Abbotsdale or Genadendal?

It is with sorrow that in respect to this part of the enquiry also, our answer will not be as satisfactory as we could wish. True, education is widely diffused; but there are standards in education; and our friend the Cape Times is bound to admit that, it must, with a people not used to habits of reading, need a very good dose of education indeed to give them a taste for, and pleasure in reading.

When, however, as we understand, Native Institutions are debarred from doing any work higher than the Fifth Standard, it is to be wondered at that those who have been operated on by our education system leave school without reaching the stage at which they could appreciate books.

The existence of this journal is cited as evidence of the inclination to read; but our contemporary will be undecieved when we say that IMVO would have been shut down long ere now if it had to depend upon the fickle stuff that is turned out of our Institutions for support, since, somehow or other, this class lacks the taste for reading after leaving school.

It is more on the older converts from heathenism, who have acquired the ability to read by dint of application that we depend; the younger generation, perhaps because of youth, showing, as a whole, less steadiness, and being more to the fore in accumulating bad debts.

THE progress His EX-TRIUMPHAL cendency is making PROGRESS, through the Territories is rapid indeed, and triumphal withal.

As at the principal stations visited the inhabitants simply abandoned themselves to rejoicing and enthusiasm. The only regrettable incident so far would seem to be the address of the Glen Grey Natives at Dordrecht who, departing from the wholesome principle of withholding contentious matter on such occasions, unfortunately, under cover of an address proceeded to drag forward the Glen Grey Question. The Governor

in his reply expressed regret at this course, and seemed to infer, what we are sure the Tembus were far from thinking that they meant to speak in an inimical way of their Dutch fellow-citizens, and disrespectfully of the Government. The Address would be referred to Government. With this single exception both at Gala and at Butterworth Sir Henry Loch appears to have been spared like disagreeable incidents.

THE following from the MISCARRIAGE Journal (Grahamstown) OF JUSTICE speaks for itself:—“AC-AT BEDFORD, conding to the intimation of our esteemed Bedford correspondent, a gross miscarriage of justice took place at the Circuit Court held at that place last week. In another case the jury's verdict is declared by the Enterprise to have been in direct conflict with the evidence; but in the particular case we now refer to,—a case of outrage by a white man upon a Native child of 12 years of age,—the crime was clearly proved, no rebutting evidence was adduced, but the jury brought in a verdict of ‘not guilty.’ How this could have been done without violating their solemn oath to give a verdict according to the evidence, we cannot say. The Enterprise adds to its comments upon the matter: ‘We sincerely hope that it may never again be said that a Bedford jury refuses to grant justice to Natives.’ As a commentary on the verdict of ‘not guilty,’ we may add that it is common talk that the prisoner boasted after his acquittal that all the girl stated was perfectly true.”

WE need hardly remark THE Native people MISCARRIAGE, to hear that this disgraceful incident is receiving from the press of the country the reprobation that it so richly deserves. The Somerset East Budget thus refers to it:—“We need hardly go to the Transvaal and cases of gross miscarriage of justice. Two instances, according to our contemporary, occurred at the Circuit Court last week at Bedford, where the jury deserve the severest censure for the stain they have cast upon the administration of justice. In one case the evidence clearly showed an attempt to commit the crime of rape. There was no defence, yet the jury brought in a verdict of common assault. The Judge by his sentence of 18 months, clearly showed that his opinion was not in accordance with the verdict. In another case a man named Miller was acquitted on the charge of rape committed on a coloured girl. The evidence, which was not contradicted, was in direct opposition to the verdict.”

LETTER TO THE EDITOR.

SIR,—Your correspondent “S” directed the attention of your readers to a very important subject in his last letter to you. It is quite true that so long as *moa* is written *moea*, and *baswana* written *boswana*, and *joang* written *yoang*, and *kiya isamaya* written *ka isamaea*, so long will the Kafir shrink from Sesutho as a foreign language.

As one who has tried to master the Sesutho language and who can therefore speak from experience, I can say that some of the vowel combinations seem very arbitrary to a Kafir speaker. There are two ways of spelling the syllable *wa* namely *ua*, and *oa*; so also *we*, which is written *ue* and *oe*. It is true these do not mean the same thing for *ua* corresponds to the Kafir *Uya* of the Second person Singular, while *oa* is used for *oya* of the third person Singular, as well as for *oya* the Possessive prefix. It is no wonder that ordinary Basutho writers often confound the two.

Again, a Kafir is always puzzled when he finds that the *ha*—which corresponds in meaning to the Kafir *ha* and *ga*, the equivalent for the impersonal *kwa*, are both pronounced *ha* by the Basuthos of Mshweshwe. Then you have another *ha* as in *ha-golo*, *ha-mpe*, *ha-nhle*, used for our Kafir *ka* as in *ka-kulu*, *ka-kubi*, *ka-kuhle*; and still another *ga* corresponds—according to the Kafir negative, as in *Ga* a *ka*—mona. *Aka* kange ambone. There is no reason why the *go* which corresponds to the Kafir *ku* should not be written *hu* as it is so pronounced.

Such words as *miso*, *mala*, *mopi*, appear from the form in which they are written to be contracted words. The apostrophe, as placed at the beginning, is misleading, for the missing syllable is not there. Written in full they are *umobuso*, *Kafir*, *umobuso*, *mabala*, *Zulu*, *umbala*, *Kafir*, *umobopi*; and *mopopi*, *Kafir*, *umobumbi*. By supplying these syllables a Kafir could recognize such words at once.

Another difference, and a great puzzle to Kafirs, occurs in the reflexive form of Verbs. To sit is *go lula*, but the reflexive is *go itulele*, to sit for one's self—and often the nouns formed from these verbs follow the reflexive form, so that you get *lulo* a seat and not *lulo*. This also *nua*, war, which, curiously enough comes from *goluanu* to fight, because “to fight me” is *go-nuatsua*. The principle seems to be this, that when the root of the verb is capable of being strengthened in some one of its forms, the noun adopts the strong root. In Kafir the noun has the power to change or strengthen the root of the verb at pleasure by means of the prefix. For example, we have the noun *ishlala* a seat from *ukuhlala* to sit which can be strengthened by using the prefix of nouns in Class III to *intlala*, a state, conveying a more intense idea. So with *intlamba*, a swimmer, from *ukuhlamba*—Zulu for swim or Kafir for to wash. Hence also *intlanzi* fish. There seems to be this difference then in the two languages that while in Kafir the noun is all-important it is not so in Sesutho, at least not to the same extent.

There is a great need for reformation in the way Kafir is written also. For example, we write the two questions: When did you go? and When did you return? in precisely the same way—*Ubyine ninina?* Whereas the first should be written *Ubyine ubu ninina?* or in full *Ube uye ninina?* Again the verbs *uku-sa* to be impudent, *uku-sa* to take a thing to *uku-sala* to remain behind, and *uku-sela* to drink, and many others, are often very ambiguous. This is due to the clashing of the Relative Form of one verb with the contracted Perfect Tense of another. Thus—*Usele nina?* may either mean, Why are you impudent (What are you impudent for), or, What have you drunk? Fortunately there happens to be a close connection between impudence and drunkenness; *Usele pina?* may mean Where did you drink? or, Where did you remain or stay behind? *Baselc amanzi*, means, take water to them, or, they drank water! It must be remembered that in the Perfect Tense the final *e* frequently attracts or changes the radical vowel of monosyllabic and dissyllabic verbs, so that instead of the forms *salle*, *vaille*, we have *selle* and *velle*, in which cases elision of one vowel takes place, but *salle*, becomes *selle*, and *zalle* becomes *zelle*.

ISAAC W. WAUCHOPE,

Topics of the Day.

THE progress His EX-TRIUMPHAL cendency is making PROGRESS, through the Territories is rapid indeed, and triumphal withal. As at the principal stations visited the inhabitants simply abandoned themselves to rejoicing and enthusiasm. The only regrettable incident so far would seem to be the address of the Glen Grey Natives at Dordrecht who, departing from the wholesome principle of withholding contentious matter on such occasions, unfortunately, under cover of an address proceeded to drag forward the Glen Grey Question. The Governor

SOME time back on different occasions the Cape Times started certain enquiries, deeply touching the condition and welfare of the Natives. One related to the extent to which the taste for reading generally was developed in our people; and the other bore upon how

ELIPEPA! LIPUMA:
NGOLWESI-NE
IVEKI ZONKE.
Lijonge Ilungelo Lonzi
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Limele imfanelo ya Ba-
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3s 9d kabini; 5s katatu.

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, OCTOBER 1, 1891.

[Vol. X, No. 361

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amakulu, kususela kwinxowa enye kude kuye kuma
waka amahlani, xa isampulu zizezilungileyo, INGQOLOWA,
IRASI, IMBEWU YEHABILE, UMBONA, AMAZIMBA,
IMBOTYI, ITAPILE, njalo-njalo,
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Iblankete, Izibhalala, Ityali, Izihlangu, Isali, Imiqokozi,
ne Dyokwe, njalo njalo, zihleli zodwa. Kanjako amanani ake okutenga
Izikumba, Umbona, Amazimba, no Boya, njalo-njalo, angafa-
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Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

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kwe ofisi ngase mcantcatweni.