APRIL I8, 1889 IMVO ZABANTSUNDU (NATIVE OPINION) 4

BANTSUNDU!

Bantsundu! Bantsundu!

NALI iculo lika “ Folokoco ” lingelilo Elamaqaba Umqolo we

Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

Kuko Venkile apa e King, Kekalok’ impuhla yayo Ikup’ ezezinye everything, Kumbulani Ivenkile leyo.

Umniniyo utiywe ngamakosikazi Ngapandle komteketiso

Ngu Folokoco,—Manenekazi

Yizani ninqwenise iliso.

Zityul’ ezetu zaba Tshakazi, Nokwenyani zihleli Zodwa,— Amanene, namanenekazi S’thrue, inteng’yetu iyodwa.

Zibhatyi, zihempe, neminqwazi, Nebhulukwe zezisikitveyo,— Zonk’ impahla zamaledikazi : Ngenene zezifanelekileyo.

Siti kwaba batenga kade

Ninga dinwa sihlobo zetu Kude kube ngu napakade Nitenga kweya kowetu.

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch. Church,

Kingwilliamstown,

Apo niya kumbona kona u Mr.

FOLOKOCO ngokwake (saluf).

Ikaya Labantsundu.

IKAYA ” lifudukele e Marikeni kumzi obungoka Donian, ngo-Mvulo. Kangela londlu inkulu ibomvu—apo wofumana yonke into imi ngomxholo—iyadi, nezitali nezindlu, zinkulu.

PAUL XINIWE, Umlungiseleli wento yonke.

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Abatengisi bamayeza nabenzi  
bawo

E MONTI.

BONA bawatonga pesheya awabo amayeza.

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

*Oka LENNON*

*Umciza Wokohlokohlo*

*Eka LENNON*

*Incindi Yamazinyo.*

*Oka LENNON*

*Umciza we Stepu (wesifo 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.*

UMTENGISI

*E. BLANCK, Cegmani, Transkei.*

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Noxaxazo.

1/6 ibotile.

Elika

COOK Iyeza Lokukohlela

(Lingamafuta).

1/6 ibotile.

Aka

COOK Amafuta ezilonda

9d. ibotile.

Elika

COOK Iyeza Lepalo.

1/6 ibotile.

Ezika

COOK Ipils

1/ ngebokisana.

Eka

COOK Incindi Yezinye.

6d. ngebotile.

Oka

COOK Umciza Westepu Sabantwana.

6d ngebotile.  
Oka

COOK Umgutyana Wamehlo.

6d ngesiqunyana.

Oka

COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake,

isaziso

MNA ubebizwa ngeli lokuba Nisini Gwantsa kube kungemposiso ndifuna ukuba uze ubeke eli igawa ukuba lati ela baleli bam:

NISINI MBAMBANI, Strangers’ Location, Port Elizabeth.

Port Elizabeth, 8 January, 1889. 16t49

Printed for the Proprietor, J. Tengo- JABAVU, by Hay Brothers, Smith Street, King Williamstown.

Native Opinion

THURSDAY, APRIL 18, 1889.

AT the last meeting of the Chamber of Commerce a deputation from Fort Peddie presented itself, and, in what appears to have been a very intelli­gent, and withal moderate manner, advocated the construction of a bridge over the Keiskama at a place a few miles below the crossing of the present main road to Gra­ham’s Town. The question is one of vital importance to our people. The division of Peddie contains a very large Native population; very law abiding and (compared at least with their forefathers), very dili­gent in tickling the soil to make it smile with an abundant harvest; and on the opening up of roads, as also the bridging of streams, to give them, all the year round, access to the best markets their voice should be heard about. On this question we notice one letter in our local contempor­ary, which speciously suggests that as the Peddie people want bread the Government should give them a stone; the writer managing to find an Act of Parliament, many years old, which allows of the suggestion that as private enterprise has re­ceived permission to construct a bridge over the Vaal, so private persons should make one over the Keiskama at Line Drift. But the two rivers are very different. Moreover, this would apply equally well to any other point on the Keiskama. The Government might say to both those who want a bridge at Line Drift, and those who advocate Convict Station Drift: “You can build bridges at your own cost, if you wish.” But the Government does nothing so foolish. It has intimated that Parliament will be asked to vote a sum of money for this laud­able purpose. It is the duty of Parliament to construct roads and bridges for the public, and should only surrender this duty to private individuals when the revenue is in­sufficient, and is likely to continue insufficient for some years, to meet current unavoidable expenditure. As the bridge is to be built if the Supplies are passed, it is most reasonable to ask that it be erected at the spot where it is most likely to be of public utility. No one has yet affirmed that the spot is either of the drifts already mentioned; but the Peddie Divisional Council points to Line Drift and asks, most reasonably, to have it, and the roads leading thereto, carefully inspected before the site is definitely fixed. There is very little direct traffic between this and Graham’s Town, with every prospect of that little becoming less; and if what there is does not suffer by a slight diversion, when that deviation will develop the trade of a large and important division, is it not plainly the duty of Government, and of Parliament, to consent to the change? We do not go beyond asking the question, and joining with the Peddie Council in urging Government to have the statements put forward very carefully looked at by competent and impartial persons.

There are about 20.000 Natives in the division of Peddie. The climate and soil are of the best; and wheat, mealies, oathay, and barley, tobacco, and cotton and wool are all grown well — some of these, especially wheat, being very largely raised. A good main road running from here to Line Drift, a bridge over the Keiskama there, and a continuance of the road to Breakfast Vlei, would undoubtedly be of great benefit" to the Peddie producers. The mails would go that way, to the advantage of the contractors as passenger carriers, while wagons with produce and goods would also be able to travel, to either or both of the markets of King Williams Town and Graham's Town.

So little can be said for Convict Station Drift, and so much has beenadvanced in favour of a point lower down the stream, that we think the Peddie Natives should support the demand for official inspection; and they should do so at once, as Par­liament will meet towards the end of next month.

HOW TO BUILD WITH RAW BRICK.

A correspondent signing himself S. in the *Imvo,* March 14, does good service in showing how a house can be made of raw brick, and consequently cheaply. More from the same practical writer will be valuable. But here are some questions and suggestions for his opinion on that of other experienced persons: All Natives are *not* as thoroughly acquainted with the science of obtaining a dry site, nor are all Europeans, neither getting the ground sloping awav in all directions, nor cutting a deep drain above the house on a hill side, will absolutely secure a dry foundation or dry floor. A spring may break out on a knoll. Wet from a depth may also rise bv capillary attraction, to a great height—30 odd feet in a wall—if there is *continuous* porus stuff such as clay or brick, to carry it up. What is needed is to cut off this continuousness of porus material.

This is a serious need, for damp floors or walls, cause chills and ill-health. Con­tinuousness of porus structure can be put an end to under a clay floor or brick wall by a layer or layers of stones without separating the clay above from the clay below. A coat of coal tar laid thinly upon a layer of clay upon the stone foundation, would prevent moisture rising in the brick or clay walls, as well as would an asphalt or a plate of iron and would be verv cheap; a clay floor covered with a thin coat of coal tar would probably answer well. It could also be washed. Some make good hard floors by coating with linseed oil, others with blood and fat. Floors and walls that are porus and not coated with some water proof sub­stance, absorb dirt and matter which may cause fever and ill-health. Rain often soaks through and wets brick walls. In Natal one sees raw brick houses and sod houses (built of sods of very dense shining pot clay), coated outside very cheaply with coal tar, then whitewashed with quick lime. What proportion of *salt* and of *water* should be added to quick lime to whitewash a house outside or inside? The iron roofs should also be whitewashed with the same whitewash; the changes oi heat and cold in a house roofed with corrugated iron and not so whitewashed are very great and both the heat and the cold, as well as the changes from the one to the other are very in­jurious to health and destructive to each person. A roof whitewashed with quick­lime makes a house wonderfully cool in summer, and warm at night. A ques­tion arises whether houses may not be more cheaply and strongly built of ram­med clay or ordinary clay than of raw bricks.

In Holland brick houses have long been painted, and they have a proverb about it, that paint costs nothing. There are at present very good and strong, and cheap silica paints for bricks which make them quite waterproof, and these paints have no oil in them. The question of relative cost requires calculation.

bonisani.

UMFANA wodade wetu wayengumbanjwa e Kapa, kudala lapelayo ixesha lake.

Untsundu unesiqu Igama ngu Tyildyon Sirura.

Ombonileyo atamele ku mhleli we *Mvo.*

Ndim,

LIWANI LUSWAZI.

E-Bolo, April 16, 1889.

Ukuvalwa kwe Ndlela.

NDAZISA izi hlobo kwindawo zonke ukuba indlela ye nyawo ewela eku ngeneni kwe Bholo ivaliwe, akuseko ndlela apo. Umntu ofunyenwe ebamba kona uya kusiwa emtetweni.

Ndim,

LIWANI LUSWAZI,

“ Imver, Bolo Farm,”

April 16th, 1889

“(MISSING TEXT)”..

I-PILISI

zika-Nozala u-SIEGEL.

ZOKUQHINA KWE SISU NE SIBINDI, NJALO-NJALO.,

AZIFANI neminye imitshekisane, kuba zimnceda umntu zingakange zimvise zintlungu ngakumbi. Zisebenza ngendlela engenamatyotityoti, pofu ifezekile; azibang’ intlanzo kwanazintlungu zirenyayo esiswini.

Kule michiza yaziwayo ezi Pilisi ngowona ufanele ukugeinwa zizindlu zonke. Ziwageca amatumbu zonke izinto ezixakanisayo; ziwashiye ehlambululekile.

Ngowona mchiza wokusuga izinto ezona impilo yomntu—ukuqhina kwo sisu, ne sibindi.

Zilucango lokutintela icesine, nazo zonke intlobo zezifo, ngokususa ematunjini yonke into ebanga ukufa. Zisebenza kakuhle, ngokukauleza, pofu ngapandle kwe ntlungu.

Ukuba uke waqubisana nengqele, wabe sewusiva ukuba ukuba ucotelwa yi cesine—kubuhlungu intloko, umhlana, nemilenze, ezi Pilisi zika Seigel zityiwe kanye nakabini zoyi. ebita lopgqele, aiyinqanda icesine leyo.

Ulwimiolunokbwetu.nomlom’crara, zibangwa kukuncbola kwesisu. Ukutyiwa kwezi Pilisi amaxesha ambalwa, kuyasihlambulula isisu, kususe uburara emlonyeni, kwenze umntu atande ukutya, izinto ezine mpilo ke ezo.

Ngamaxesha afuti isifo, nokuba ku kutya okubolileyo kubangela intlanzo. noxaxazo. Angati amatumbu egecwe oko kunobola nge Pilisi zika Siogel zitsbabe zonke ezonto, kungene impilo.

I Pilisi zika Siegel ziyakunqanda ukungapili okubangwa kukutya, nokusela, okudlule emgeeni. Inye nambini zityiwe ngumutu xa aya kulala kosa seletanda ukuya emsebenzini wake.

Ezi Pilisi, kuba zidyojwe nge swekile, zimnandi ekutyiweni. Uburara obukoyo kwezinye i pilisi bugqukiwe.

ZITENGISWA zizo zonke IZINDLU ZAMAYEZA

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ORSMOND

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UMPILISIWEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla buuaini, ukule naso, m kuba sihle ngayipina indlela, ezinjeng e Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela tutongo, Ubutataka bengqondo, Izifo zesi Fuba, nent’eninzi yezilwelwe zama Nkazana, nialo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe nges- Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide selenamava amauiozi umnimlo, uliyaleza ngengqiniseko eliyesa ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwa. nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsu.ku ezilishumi. Ibhotile nganye ihamba nencwadi ene nteto yesii Xhosa.

Lilungiselelwa umninilo kupela ngu

G.E. COOK,

KING WILLIAM’S TOWN,

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“(missing text)”.

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ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

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LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa wona; ngenxa yoku kauleza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa ,setyefu; nangenxa yokuba enziwa ngemifuno ' ngqinwayo 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 ezikatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO ’YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe neze bunzi, nokubeta kwentiokoyonke.

UMHLAMBI ’LISO (Eye Lotion)

Oyena mpilisi wamehlo abulalayo.’

UMGEDI OHARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi

ukungatandi kudla, Icesine nento ezinjalo

UHLIKIHLA (Embrocation)

Amafutaomti okupilisa ukuqaqamba

Ukuti-Nqi kwa malungu ukuxuzaka, njalo najlo ’

UMDAMBISI(Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka,

UMNCWANE WESIHLAHLA  
(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana. nezabantvana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqaqanjelwa nezitepu nezinye nezinye inkatazo

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwisifo zokuba butataka ukungatandi nto ityiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo-njalo.

IGUDISA(Emolientine). ,

Into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyensisiwa neli kutiwa “ Lelona ” xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezi olana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko taya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehli.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopi zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

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Ikaya lawo e Fort Beaufort kwa Nogqala.