[April 11, 1889 IMVO ZABANTSUNDU (NATIVE OPINION). 4

s Notes of Current Events,

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t The *Alice Times* throws out a suggestion that the Clerks in Charge at Midd Drift and Keiskama Hoek should have more power given them to enable their to try the cases that are now reserved the Periodical Court. This would course be promoting the officers in charge by a side wind, which in the interests c ’ the Civil Service as a whole could not done. Government, in our opinion cannot be too careful in elevating officer to the judicial Bench, as an ill-advise step in this direction can very easily bring the administration of justice int disrepute.

Would that what appears in the columns of a Bay contemporary would make an impression on our Legislators The *P. E. Telegraph* records that 3 coloured prisoner who received sentence for an offence which was investigated in Court there on March 25, made no objection to the punishment inflicted, but bitterley complained of the facilities offered to Natives to get drunk. He was a king of a logician in his way, and consider the Government somewhat contradictor when it put so many facilities in the way of blacks to get drunk, and immediate punished them for offences committee I when drunk that they would never have thought of committing when sober. He couldn’t quite see it.

The Secretary of State for the Colonics has shown a singular appreciation of tin position created by the mooted retire­ment of Sir Hercules Robinson from the Cape Governorship and High Commissionership for South Africa. Infinite harm might be inflicted on British interests either by Sit Hercules Robinson’s relinquishment office at the present time,or an unfortunate appointment of his successor. The Imperial authorities appear to be impressed with this fact, and the decision at which they have arrived appears to be a wise and Erodent one. It is understood that it has been arranged, at the suggestion of the Secretary of State for the Colonies, that the Governor proceeds to England on the 1st of May on leave of absence, and that the question of his return, or of his retire­ment, remains open until he has confer­red with the Imperial Government on that subject, as well as on South African affairs generally.

News has been received of the death in Australia of the Rev. William B. Boyce, who was for some years Wesleyan Mis­sionary in these parts, and was the author of a Kafir grammar, and other works. Mr. Boyce subsequently became one of the Secretaries of the Wesleyan Missionary Society in London. He re­tired from the active work of the Ministry through old age and resided in Australia.

Among items by the English mail we call one or two which appear to be of special interest. This is one:—Some eighteen months ago there was great excitement in Wesleyan Methodist circles owing to the reported discovery of gold on property belonging to the Wesleyan Missionary Society in Bechuanaland, and which was obtained for a comparatively trifling amount by a Manchester man, and now one of the most valued and successful agents of the society, the Rev. Owen Watkins. Several tempting offers were made for its acquisition, but de­clined, mainly on the ground that it would greatly interfere with, if not altogether destroy, what was beginning to prove a most successful mission. Since then similar offers have been re­peated from time to time, and the com­mittee have found themselves in an awkward position of possessing a valu­able property, but which as a religious society they could not work. The Lon­don correspondent of the *Manchester ' Guardian* hears that within the last few days important information has reached the Wesleyan mission-house in London confirming beyond doubt that the “ Good Hope Farm ” property is rich both in silver and gold, and I understand that a cable telegram has been, or is about to be, dispatched to the Rev. Owen Watkins, authorising him to sell the property, the price fixed being, it is said, £100,000.

The other item relates to the progress the Missions in Central Africa are mak­ing. It is stated that letters have just been received by Dr. George Smith, Foreign Mission Secretary of the Free Church of Scotland, from the Rev. Dr. Laws, and the Rev. Dr. Kerr Cross, mis­sionaries at Lake Nyassa. Dr. Laws states that he had received a letter from Mr. Rose, Vice Consul at Killimane, in which he said he had just been “ officially informed that the Portugese mission was verj shortly to start for Lake Nyassa to help the English mission already estab­lished there.” Dr. Cross reports from Karongas, at the north end of Lake Nyassa. The guns had not arrived, but were daily expected. The envoy of the Sultan of Zanzibar brought two of the three Arab man-stealers to terms, but the third still held out. The Arabs were be­lieved to be waiting till the crops of the Wa-Nkonde were ready, when, it was feared, they will begin to butcher the people. Dr. Cross further’reports that the Rev. A. Bain, who was to come to Scot­land in two months, and the Rev. A. Murray, who had recovered from sun­stroke, had carefully survejed the country for 90 miles due north of the lake. At the extreme north end of the Living­stone Range they came upon an extensive plateau covered with the prosperous villages of a kindly people, in a country called the Ukuki. They had built a mis­sion house at Maindu, on the Kiwira, having been well received by the people. The country is believed to be above the reach of malaria. The language of the people is altogether different from that of M’Wini Wanda, on the Stevenson road to, the west. The missionaries are full of hope regarding their new settlement. In older stations on the west of the lake :he schools are crowded with the children of the friendly tribes, and the demand for school books and portions of scripture ' s such that a printer, in charge of a large printing press and of printing necessaries, will leave for the spot on the 10th of April. 1

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Specifics for Lungsickness Red Water, Sponziekte, Black Gall Sickness, and other Animal diseases.

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‘(MISSING TEXT)’….

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala).

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

’ AMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda oku ngawenxaka’ umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwa ngemifuno ngqinwayo ukuba ingamayeza.

' MPILISI WENENE (The Sure Cure).

Umciza ongazange ungakupilisi ukuluma kwe yoka, nezinye inunu.

ELONA (Specific).

ELona yeza lesifo so Xaxazo lwe gazi nezinye izisu ekata zayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo

UMFUNO ’YEZA (Herbal Tincture).

Elingoyiswa zingqaqambo zendlebe nezebunzi nokubeta kwentloko yonke

UMHLAMBI ’LISO

Oyena mpilisi wamehlo abulalayo

MGEDI ORARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungavi ungatandi kudla, lecesine nento ezinjalo.

 UHLIKIHLA (Embrocation)

Amafuta omti okupilisa ukuqaqaqamba komzimba nokuti-Nqi kwa malungu ukuxuzaka, njalo njalo.

UMDAMBISI (Soother)

 Amafuta omit okupilisa ukutsha, ukutyabuka,

UMNCWANE WESIHLAHLA (Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana nabantwana.

UMATINTELA (Antispasmodic).

Umciza Wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI wase indiya (Indian Tonio).

Iyeza elilunge kunene kwisifo sokuba butatako nokumgatandi nto ityiwayo.

UBUGQI (Magic Sealer).

amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).

into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

UMGUTYANA (The Powder).

lisetyenwisiwa neli kutiwa “Lelona ” xa :uhamba igazi sendele.

zalatiso zendlela yoku wasebenzisa aishicilelwe tkuzalisekileyo zatiwa nca kwi bhotilana nezi olana ngazinye, eziti zakulandolwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehli.

Likandwa enziwa ngu JESSE SHAW, Igqira ebenza ngemiciza, e Bhofolo, atengiswa nguye ; bhokisi nange Bhotile nanganiagosa ake Kwinkoliso yedolopu zale Koloni yonke, e Natal, e Free State Transvaal, nase indiya.

Amagosa Alamayeza—

 E Qonce— Dyer & Dyer, Malcomess & Co.. Drummond &Co.

 *E Ngqamakwe*—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.

 *E ngqushwa—W.* A. Young, Esq.

 Ikaya lawo a Fort Beaufort kwa Nogqala.

in session, with other multifarious and important subjects to consider within the limited time allowed to it. The Natives look to Parliament to give them fixity of tenure to the already attenuated pieces of land which were reserved for them, but which are now being treated by Pharoah’s, who know not Joseph, as ordinary Crown Lands, from which they may be removed without parley. We look to Parliament for some generous and determined effort to settle this matter for our people in a large-hearted spirit, so that the large and increasing num­ber so inclined may proceed forth­with to render themselves effective members of the State. Now that the population of this country is increasing by tens of thousands every half-year, it is most necessary that the Natives, who till the soil to feed the diggers, should be cul­tivated and nursed by our Govern­ment with as much solicitude as is evinced for the mining population, so that production may be facilitated at both ends and no class occupies land more beneficially than the Natives of this Colony.

These are some of the subjects to which people look forward to the Government to address itself to without delay, and for which we be­speak a place in the programme of the coming Session.

KAFIR AGRICULTURE. .

No. II. i

 I

The Kafirs regard the plodding industry of the German settlers with a s feeling of uneasiness as a thing beyond their reach, but could they equal it, their agriculture would still be comparatively 8° failure, because they follow wrong; methods. To succeed, they must make . as great a change in their mode of cultivation as when they exchanged the hoe’ for the plough.

The first change must be in their plowing. They plow but once, and even then they merely scratch the surface. They should plow twice and plow deep. The first time for plowing is when the cattle have cleared the fields of the corn-stalks, or as soon after that as rain makes it possible. This plowing would serve several very important purposes. The soil is thus exposed for mouths o the action of the weather and of the sun, 5 and undergoes the decomposition necessary to feed the corn-plants with the s elements they take up from the soil. 8 The hard and caked surface is als0 x opened to allow the rain to sink in, which otherwise would run off as from board. The weeds too are killed, and their seeds in the ground destroyed by exposure. This makes the next hoeing ‘easier. Then, the second plowing after the spring rains ought to be deep. When the plough goes in only a few inches, as a commonly it does, the corn-plants can not strike their roots down, and the summer rains cannot go in deep owing to the hardness of the subsoil. The native farmer may then expect to see his ci corn burnt up during the hot dry weather. Deep plowing would save all this, and the heads of the corn would d also be much larger. The Kafirs reply to this, that they plow as deep as they p can; that they cannot go deeper when the rains are scanty, Here comes in the want of the first plowing. Were the ground soft, a common rain would be enough to plow with.Another organic change would be to manure the ground with kraal-stuff. At present nothing is done except to turn in the cattle to eat up the corn-stalks after streaping. Kraal-stuff would make the M crop twice as heavy, and it also has the ? effect of making the ground soft, so that the blade of a spade can easily be driven he in to the head. This sponginess of the soil enables it to retain the rain, and to let it sink so deep as not to be dried up by the sun’s heat. The Kafir reply to this is, that kraal-stuff burns the corn plants, and brings up such a crop of weeds as to make hoeing more laborious, lie There is something in the former objection, only it does not hold when the stuff spread out thin, and plowed in. As to the increased labour of hoeing, that is a small matter when the quantity of grain doubled. The best thing for carrying the kraal-stuff to the field would be a mall German wagon with solid wooden wheels, drawn by two oxen. Spade bus bandry is another thing connected with cultivation, deserving attention; but that must be deferred.

The Kafir community ought to see that their rapidly increasing numbers must be fed, and that a change in their mode of cultivation is imperatively necessary. It isdeplorable to see native lads going about ho in utter idleness, and worse, when they might be employed in carrying out a the more thorough system of agriculture and Kafir families would not as now live from hand to mouth during one half the year.—S.

Much ado has been made in the columns of a local contemporary and in the *P. E. Telegraph,* which took, its cue from it, over an innocent paragraph in the issue of this journal of March 14, re- cording what was already stale news among the Natives in this neigbbour hood, that the prisoner Mdledle had died in prison. The writer of the paragraph merely mentioned the matter for what it of was worth, adding no comments. As if, however, to show that he was not a bit ,of too soon in doing so, the published rumour led to an enquiry which had the result of assuring the friends of the prisoner, who had gone into mourning , Ion" before the news was given in these columns, that their friend was still among the living. But on this little incident political animosity and malignity has led to the writing of whole tirades against *Imvo,* in the course of which innuendos the most ‘coarse and base have been levelled s! at the responsible Editor of this journal, a who, from the fact that he was from home at the time of the publication of the offending paragraph, saw it when it was c- in print some days after it was in the paper. Even so staunch a Liberal 3d paper as the *Port Elizabeth Tele-* id *graph,* has been carried away by the 3d momentum of its feelings against us to the extent of suggesting that Government ty should pass a special Act to gag *Imvo.*  All over a slander worked up by the *Watchman!*

 *—*

It is stated by the *Journal* that Govern­ment has definitely recalled Mr. Scott, and given up the idea of placing a Resident in Pondoland for the present. 'S Mr. Scott, our contemporary adds, will receive an appointment elsewhere. The wisdom of the Secretary for Native n Affairs is highly to be commended in h deciding upon avoiding the course of coercing the Pondos into accepting the d Resident for a mere idea. We trust Mr. r de Wet will live down the ridicule which the *Umtata Herald* (which seems to know very little about Natives) is for ever piling on his Pondo policy.

d

11 A sensational report was given currency a few weeks back that Basutoland s was in for another cycle of disturbances e through the jealousy of the Chiefs, and t that some of the families of the traders 0 were already leaving the country. We t also gave publicity to the report, not because we believed in it for one moment, - but to enable our readers in Basutoland to see it and if necessary, to contradict it. That contradiction has, sure enough, come.

Residents in that territory know nothing about the rumoured disturbance. Some­one has evidently been forging a situation.

i \_\_

3 elika

 ORSMOND IYEZA ELIKULU

LASE AFRIKA.

 '

 Yincindi yeng’cambu zemiti yelilizwe.

UMPILISI WEZI LWELWE

Ezibangwa kungcola kwe Gazi nokuba sihla bumini, ukule naso, Ukuba sihle ngayipina indlela, , ’ ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezinje Mbilini, Ubutataka, Intswela butongo, Ubutataka bengqondo, Izifo zesi Fuba, nent’ eninzi yezilwelwe zama Nkazana, nialo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza nge. ngqiniseko eliyesa ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izeliyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa unminilo kupela ngu

 G. E. COOK.

KING WILLIAM’S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

Ilungelo kubafuyi

Ukufandeswa kwe Mpahla.

U

 HERBERT HOWARD.

UHLELI elungiselele ukutengisela

abantu *Inkcomo,* nenye impahla emva kwe Malike. Abatengiselwayo bolungiselelwa kamsinyane unamafandesi entwa. nantwana zezindlu ngolwesi-Hlanu bonke, pambi kwe Ofisi yake engakwa

 Cook.—27t57-

ISAZISO ESIKULU.

—O—•

Amayeza ka (Nogqala) Jesse Shaw.

 BONKE abantu aba kwindawo ezingena ku 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 Or paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,

Igosa Lemiciza.

The Laboratory, Fort Beaufort.

Amayeza ka Cook Abantsundu

UMZI ontsundu ucelelwa ukuba ukangt lise lamayeza abalulekileyo.

Elika

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

COOK Ipils.

1/ ngebokisana.

Eka

COOK Incindi Yezinyo.

6d. ngebotile.

Oka

COOK Umciza Westepu Sabantwana.

6d ngebotile.

Oka

COOK Umgutyana Wamehlo.

63 ngesiqunyana.

Oka

COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

kuba ngawenkohliso angenalo igama lake.

BANTSUNDU!
Bantsundu! Bantsundu!

NALI iculo lika “ Folokoco ” linge lilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

Kuko Venkile apa e King, Kekalok’ impahla yayo Iknp’ ezezinye everything, Kumbulani Ivenkile leyo.

Umniniyo utiywe ngamakosikazi Ngapandle komteketiso

Ngu Folokoco,—Manenekazi Yizani ninqwenise iliso.

Zityal’ ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S’thrue, inteng’ yetu iyodwa.

Zibhatyi, zihempe, neminqwazi, Nebhulukwe zeziaikiweyo,— Zonk’ impahla zamaledikazi; Ngenene zezifanelekileyo.

Siti kwaba batenga kade Ninga dinwa zihlobo 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).

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza.

Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele 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.*

 Ikaya Labantsundu.

IKAYA” lifudukele e Marikeni kumzi obungoka Donian, ngo-Mvulo

kangela londlu inkulu ibomvu—apo wofumana yonke into imi ngomxholo—iyadi, nezitali lezindlu, zinkulu.

PAUL XINIWE, Umlungiseleli wento yonke.

Address Market Square.

ISAZISO.

MNA ubebizwa ngeli lokuba Nisini Gwantsa kube kungemposiso ndifuna ikuba uze ubeke eli Igama ukuba bati ababhaleli bam:

NISINI MBAMBANI, Strangers’ Location, Port Elizabeth.

Port Elizabeth, 8 January, 1889. 16t49

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