

## TSALA EA BECOANA

(The Friend of the Bechuanas.)

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Write to -

THE EDITOR,  
Box 143,  
Kimberley.

Friend of the Bechuanas.

KIMBERLEY, MARCH 18, 1911.

## Sub-Rosa.

Sekgoma, the black Dreyfus, who was incarcerated for five years at Gaberones without he had done nothing is, we are pleased to hear, to-day a free man. We are told that he is to receive £2,000 and an annuity from the Imperial Government. But £2,000 does not even represent one-third of the losses he incurred in consequence of his unjust imprisonment. Nor do we hear any mention of anything by way of compensation for his wrongful imprisonment. Forsooth if the colour of his skin was white there would be donnybrook over this piece of administrative tyranny; in fact he could not have remained in gaol for ten days. The man had done nothing to justify a days imprisonment. There was the usual difference of opinion as to whether he was a Chief or a regent, a purely tribal controversy which took place in his absence and in which he took no part. Because of this difference of opinion he was deposed in his absence and imprisoned for an indefinite period and agents let loose amongst his cattle, and we are sure that though at the time of his arrest he was fairly well-off, he is to-day so hopelessly involved that he will not see a penny of the £2,000.

INSEL MOLLOA.—We are told that the Bahurtshe Chief, who was banished from his Reserve on the orders of Lord Selborne like Sekgoma is also about to return. This shows that the harshest pin-pricks which was a feature of the Selborne regime among the Bechuanas are to disappear under the present High Commissioner, and that our people are in for the happy contentment which characterised the periods of Lord's Lock and Milner.

In Johannesburg last week a mob of so-called white men brutally maltreated a Native servant cuffed and kicked him in the most cowardly manner until he was kicked into the door of his master's office. There is nothing strange or extraordinary about this as some of the most lawless and肆虐的kings

sangs we ever saw prove about the streets of Johannesburg in white skins. Olive Schreiner never coined a more appropriate title than when he called the golden city "Judasburg." What else could be expected of a community who are commendably keen on the spotlessness of white women and express species indignation on what they term the "black peril" when they are callously indifferent as to the purity of their men who condone the white peril, another phase of the social pest.

The Editor of A.P.O. renounces in scathing terms the methods of the Worker, a Rand journal which had been making uncharitable references to Mrs. Abdurahman. Surely the Editor of the A.P.O. should know his Judasburg by now. The civilisation of that city is only alluded and in practice you will find the columns of their weekly papers teeming with the lack of it.

The Cape Times has a condemnatory leader on the attitude of the Johannesburg mob who pummeled a Native in the street in broad daylight. But what puzzles us is that the Cape Times should attempt to tribute this well-known Rand lawlessness to the Umtali reprise. How often must the Cape Times be told that in 1905 Lord Selborne commuted a death sentence upon a Rhodesian Native, who had outraged a white woman, to five years imprisonment, and that Lord Gladstone's reprise to a life sentence was a more severe punishment than death. The personality of the two Governors have apparently more to do with the case. His predecessor could walk away with the property while Lord Gladstone may not even look over the fence. Comparisons are indeed odious.

"Lagasean" writes in the Lagos Standard:—The crop of marriages is just now quite a heavy one as is usual immediately before Lent, when intending couples seize the opportunity of getting united before the season which by recognised custom is set apart as a time of fasting, prayer, and penitence, and when consequently festivities of all kinds are proscribed. The fact of the matter is that the pomp and show, the display of orange flowers, bridal veil, wedding dress and ornaments together with the parade of bridesmaids, groomsmen, maid of honour, and the rest of it, constitute an irresistible attraction to our young people. Now the Native form of marriage, or even that anomaly known by the name of "parlour marriage," lacks all of these, for which reason, if for nothing else, they have not got to be as popular as the English form of marriage. As to the true meaning of marriage, its duties and responsibilities, the mutual relations of wife and husband which are indispensable to a happy wedded life—whether these are rightly understood by one half the couples who undergo the ceremony, may well be doubted, in view of the dissolution of the tie which follows so quickly in the wake of many marriages. The same writer adds:—One thing struck me in reading the account of the proceedings in Sierra Leone, H. R. H. the Duke is reported to have appeared at a prominent function in Kaki (dress) uniform, while the dresses of H. R. R. the Duchess and the other ladies were remarkable for their simplicity. The young

lads of Freetown, in whom the passion for dress and display is fully developed as in Lagos, and who no doubt appeared dressed in the height of fashion, must have looked rather small by contrast. What an eloquent subject for the pen of the satirist the sight must have afforded!

## Kimberley Liquor Licensing Court.

## NATIVE WOMEN'S DEMONSTRATION.

The annual meeting of the Kimberley and the District Liquor Licensing Court was held in the District Magistrate's Court on March 1. There were present the following licensing justices, via, Mr. P. Dryer, E. M. presiding, Messrs. W. Gibson, T. Pratley, W. H. Carter, T. J. Cope, C. H. Botha, and J. B. Powell. Inspector T. J. Wynne (Chief Detective Police Officer of the Kimberley Urban Police District) assisted by Head Constable W. P. Pascoe, Mrs. Mackenzie and Mr. French represented the Women's Christian Temperance Union.

Mr. J. Clarke, Rev. J. D. Mackay, Rev. D. Wark, Rev. A. N. Taylor, and J. G. Fisher appeared on behalf of the Diamond Fields Evangelical Church Council. Rev. W. Pascoe, Mrs. Mackenzie and Mr. French represented the Women's Christian Temperance Union.

Outside the Court were 250 Native women who made demonstration in favour of total prohibition.

Mr. Bo. Plaatje was permitted to address the Court in support of a petition which he presented on behalf of the Native Women's Christian Temperance Union of Kimberley and Beaconsfield in favour of total prohibition of the sale of liquor to Native women, as follows:—

The Chairman and Members of the Kimberley Licensing Court.

Gentlemen.—We, the undersigned, representing the Native women living in Kimberley and Beaconsfield, respectfully request you, on the eve of the first anniversary of the Union of South Africa, and before the Coronation of our beloved Majesty King George V, to totally prohibit the sale of liquor to Native women within your jurisdiction.

The husbands of most of us are missing. Some of them, after working for months in the Compound without any liquor, become easy victims to drunken women, who drags them into vice dens and causes them to be robbed of their earnings, with the result that their dependents have to live on charity.

Further, as many of our husbands leave the compounds on a Saturday or Monday,

we beg leave to ask of you will please give the licensed victuallers a half holiday on one or both of these days, and thus give our men a chance to go away safely with their hard-earned savings.

Gentlemen, we ask for protection. Our hearts are broken when we see the sad condition of many of our country-women. Please help us. The children should not drink until they are 15 years of age. Could not this be extended to us in the district? If you can grant this, the native women of this country will always thank you.

We beg to remain, on behalf of the native women of the district of Kimberley.

Your obedient servants,  
Sarah Mafuna, Sannie Kawa, Maria Gwelo, Eliza Mubi, Lydia Stota, Mary Ann Komati, Florence M. Motiyan, Martha Swayepoel, Deborah Leewer, Fanny Swayepoel, Khatlume, Martha Naka.

In support of this petition Mr. Plaatje said that no harm would result if the Court saw that its decisions were carried out in practice. Having past a number of hours between 6 and 7 o'clock that morning from Newton to the West End he had seen groups of Native women waiting in front of several bars—eagerly waiting like an evening crowd for a cinema show. The hours for serving natives were 10 a.m. to 4 p.m. and 9 p.m. to 1 p.m. on Saturdays but no sooner were the doors open in the morning till 7 o'clock than these Native women were purchasing and drinking liquor. He had been told that some of them spent their nights in the debris houses waiting for the day break to come so as to commence the next day's sport. On Saturday mornings they went to the Compound gates to waylay men who had been driving in the mines for a month, decoy them to their dens,

best them with drink and relieve them of their hard earned wages. Young boys of 12 and 13, employed as messenger boys in the town hand over their wages to these women for liquor and spend the night drinking to their hearts' content. This logical result is, complete unawareness of home-life, gross immorality and systematic debauchery. That's why this demonstration appeared outside the Court—200 heartbroken mothers appealing for protection for their sons—an appeal which cannot be ignored. There is a scarcity of the better class of domestic servants. Respectable parents in the Native Territories, where total prohibition obtains, will not allow their daughters to leave for service in Kimberley, where drink is within the reach of everybody, where respectable girls get demoralised by contact with young men under the influence of intoxicating drink. No one will contend it is to Kimberley's credit that her streets on Saturdays are always full of noisy drunken natives, and lively with the orgies of intoxicated and rowdy girls. His (the speaker's) race, the Bechuanas, had been referred to as not being counted among the prohibited tribes, but their feelings were as his, and as a ratepayer enjoying rights and privileges, including the privilege to drink as much liquor as he liked, if he thought the Court could do this, he would say "take away that right from me, it is a useless privilege, and I don't want it." One of the enginee's rights was a drunken white woman coming out of a bar, such a sight encourages her black sister to believe that her conduct is no worse than that of other people. His parents asked for an amelioration of these conditions. They asked that her owners should give their employees a half-holiday on Saturdays. (Laughter.) There was nothing strange in this application. Shopkeepers are by law compelled to give their assistants half-holidays once a week, and surely the lives of bargain and bar-maids are as much the concern of the State as the health of shop assistants? If Native women cannot get total prohibition, let them, at the most, get very little liquor on very few hours of the day. If the Court could regulate the liquor supply so as to improve the existing state of things, it would be felt certain that magistrates and police officers, doctors and nurses would have more pleasant duties to perform, and a happy and contented community would result.

Chief Detective Inspector Wynne read the existing Native liquor regulations. The President said Mr. Plaatje had touched upon many points on which he could swear him blind (he the President) and the other members of the Court were in full sympathy. He personally, as Magistrate, had long ago appreciated the difficulties with which the Natives were met, and had referred these very points to the Government in his yearly reports, pointing out the weakness of the law, and asking the Government to legislate to meet the case of Kimberley and the surrounding districts. He was sorry to say that up to the present nothing had been done. It was a fact that Natives, including those who were not permitted by the Act to obtain liquor in large quantities, fully sympathised with the trouble with which the Native women were confronted, and anything the Court could do to alleviate their lot would have their careful attention. He desired strict legislation in the matter, but the Court had not the power, and any action they took in that direction would be ultra vires. If however, it was possible to get the law altered in the desired direction they would make all due representations, and he hoped those representations would be attended with good results.

Yours sincerely,  
T. J. Wynne.

Box 2. Telegram: KHAN.

R. J. Myburgh

Mosegi ea Dipane

41 Old Main Street

Grati le Ofisi ea Dipane

Kimberley.

G. A. lo nka lo bela

mo tsheng ca gaga

O tlo segala fels jaka

rata, Ke moroa Laka on

gologolo eo ona a tumile bala

mo Beccaneng.

J. Bradley & Co.

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57-59 Jones Street,

KIMBERLEY.

G. O. tlo go choose lo iponsa

ka matlo. Mathanisa a mat-

thalala ts di DIPITA, DIJANA,

DILAPAMA ts di kgolo ts dipo-

mo ka thobutho e o itseeng gopa

mo Griqualand West.

We lo laitza lollie tlang go itabala

weka agos a ugo go goga thato

DISELE.

Abraham Khan.

Bilo tse di Nocang, tse di

Jeoang, tsa Meshoroto

eotlhe.

Rekang fela mogga gagoe.

Box 2. Telegram: KHAN.

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Bean Street, Kimberley,

la ka

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Le mao DE BEER'S ROAD geni

la di Dipita o thamboeng tang.

Pole, le pole jaunoo Mohoro le

Maibanti mabita.

Mao, Bistro Botolo dia pila pedi.

la dia dia diagro ts Lekala.

J. F. FLYNN.

Dikemo.

PLATIE-DUIKER—Go emisico

ka St. Petri, Pinesl Mission

Station, le St. Petri G. Westphal, ka

January 14, 1911. Johnnie Platie-

mor, more multibohlo, sa be Pinesl

Carrie Platje; a ema le Juza,

morendia ka Juza le Pescilla Dukter.

la kota ka Pinele.

Dinchon.

HAAAMAN—Ka laiso le Rev. P. K.

Motlana, Presidente ka Griqualand

West Native Law Union, go

ka St. Petri, VIOLET HAAAM, ngomma bo

ka thobutho o ka libato thato, se

Dikemo. O Haaam le Dikemo ts

February 17, 1911. "I hate to think."

A. B. MOSHOKO.

Asl Secretary.





Rev. S. J. Makunga.

Mala a Thata.

Bolosetso jo nyaga dia dintlo  
jou fofidiso ka kgolokoane tse  
di Khibicoana tsu ga Dr.  
William

Rev. S. J. Makunga, Moruti  
oa Kereke ea Presbyterian  
kao Victoria West o kocia  
jana: Erie ka sale kao  
Queenstown ka chengouka ke  
mala bobe ka nyaga dia thiba-  
no, ka tla ka fofidiso ke sale  
gose ka Kgolokoane tse di  
Khibicoana tsu ga Dr. Wil-  
liam. Kene kene ke dithabi  
tsa segatsetsa mo mangoleng,  
mo magoejaneng le fa gare  
ga magetshi. Keleco ea dijo  
eo seo gothle fela mo go ana,  
oko ke sa bo bona sentle  
ka nako eo. Tlhogo e nchone-  
nya gantsi tsu ka ba ka ngo-  
diega ka lape ka lokologa,  
ebile ke batla go reteliso ke  
go tamasa tiro tsame tsu  
methhe ootha. Dilo tsame  
cothe di shokama di bocla  
morago ebile ke shokotogile.  
Ke fa ka bone ngoc ea dik-  
tsho tsu gago mo khaneang ea  
Bancho (Imro) ka ha ka itse  
ka ga mongoe eo o thusicong  
ke Kgolokoane tse di Khibicoana  
tsu ga Dr. Williams; ka  
phiegelsa go di laka. Erie  
ke sena go dirisa botolio dia  
tharo ka batla go fola, care  
ka go di meletsa pele ka folela  
ruri, ubili ke sa ntse ke fofide,  
le itekanelo came o siame.

Ke tshamele go ro melua  
chupuo e, le go laela baloadi  
ba bangoe Kgolokoane tse di  
Khibicoana tsu ga Dr. Wil-  
liams. Dirakisoa ke barekisi  
ba melemo bothle lefa o ka  
di lastsa ka oesi kosa go Dr.  
Williams' Medicine Co, Long  
Street, Cape Town, 3/3 bottolo  
le Gd. na setempe sa Gorome-  
nte 3/9; kgono 17/- le 3/  
setempe sa Goromente, 20/-  
o sa duele pose.

### Mafokonyana

Pokisi.—Sekgoaripane se  
bohla kosa motsing o mogolo  
oa London, kosa goora Setori.

Ngaka.—Kafore ngoc e neiloe  
ngonga mo toronkong ke  
Magestrata oa Gauteng a tse  
arc o siafa.

Korsi.—Keche ngoc kosa  
Kleinfontein e kgaoile thudi  
maloha ea oela kosa teng ea  
tlapias Khoe le Bancho bale  
bararo.

Mashropo.—Mogogadja  
President Steyn o shule ma-  
loha; morsadie, Mrs Steyn,  
le ene o mo diopholong tse di  
thata. Ebile bane ha seo mo  
phithong ea monna-mogolo.

Fewere oa BOTLHABATSA-  
TSI.—Makgoa a guketsa are  
Matsabele n tla atisa bolosetso  
jos dikgofo. Bare care fa  
kgomo di kganecoo goo go-  
ngoe Mathebe a di ngongise  
a di iec kosa bolosetso bo, seong  
gone, bo tla afisioa ke bone,

## DE BEERS CONSOLIDATED MINES, [Metlolo ea Komponi ea ga Mokebisa.]

BABEREKI BOTLHE BA BA BATLANG TIRO MO DIKEPONG TS  
BA LAELOA GO BOTSA AGENTE OA CONE: MR. L. S. GLO  
LOBATSI.

Babangoe ba ka ea fela kosa Dihekeng tsa Dikomponi mo Kimberle  
Beaconsfield.

## G. A. FICHARDT, Ltd.,

[IN THIMLOE KA 1902.]

SELEKANE se go prima digibane tsu Frai Selets cothe ka bogolo—golo,  
se fata nyaga dia 62.

Se tumile ka gore ga thako ope e galialang kgote e ra tlaletseang  
Ba ka go rekitsema sengos le sengos go simoloka ka Nuale go ahotse ka  
Satimela.

Re reka re ananya dia tsu temo le sengos le sengos se se ka rekitseang  
ke barul.

Kala tsu rona dia rekhla Dijo, Dithoto tsu Ntlo, Dilo le Ditsiphi tsu go  
lame, Aporo tsu Bahumi le Bahumagadi, Maesa, jalo jafo.

Fa u thokha songe re khakile ka puo ngoc fala e ce itsang etare posa  
a tlang e go koretsa.

Atreca ea rona ke e—

## Messrs. G. A. FICHARDT, Ltd.,

LADY BRAND.

BLOEMFONTEIN.

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Se Lebaleng!!

Se Lebaleng!!!

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ca se bo SENEIRI, e e ratlong  
ke Bathing le Bucana bothla.

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MALAY KAMPA

BECOANA bothla ha itaisi tsu go butse  
BA NTLO se DLJO mo New Main  
Street go lebanga le 3 Star Bakery.

Rona le mafelo a MANTLE fa haberski  
ba coang Dikomponing ba bolokang  
thabone gone dia sencie. Thabo di bolok-  
ang tsu go simolola ka lastsa jeno ga goso ope e  
ta lateloung go tsesa Kopano tsu go South Africa dikgomo agondi  
dibuhahla tsu di cung tsu  
West Africa.

Ehile ka bolola gopo ka khone dingome dia ka temposa jalo mo Kopano  
ca South Africa, Bokhoring, Tlhero a tse tla  
holosa. Fa monge o ka tsang dia gomo agondi  
dibuhahla joko  
Kopano o dia lastsa tefo e se isteng £50, efa fa a nasa madu e goso  
a dirisina fito e a tsang nako e a se fetsog kgordi dia tharo, ka tefo e  
duol poe.

Thero tsu Kapa 88 sa 1909 o manmelieloa ju tsa ele Thero et al  
No. 18 sa 1910 eone a phimolisa ke theru.

## THERO.

Ea Tau-e-Tosa e Tlotlegang That Viscount Gladstone, Tokolito se Kgolo  
Tlotlegang thata, ja Kgowing ia Senala se Sente, Komissar se o Gosi  
ca South Africa, Governor-General le Molodi-Golo se Kopano se Afrika.

A thata tsu ke di neolong ka tamanyaa (8) se temda 3 sa Ma-  
Census 1910, ke rora ka bolola kp ultsotsa tsu Montego tsu  
ja Motshengeng (Mar. 7) 1911 e tla nsa tasti ja pale ea batela  
cuthong tsu di ruloung tsu Kopanong en South Afrika e tla tecang tsu

MODIMO BOLOKA KGOSI.

Go neceso ka Sekula le Sekano same kosa Cape Town ka  
ja 9 ja February 1911.

GLADSTONE

Mo Gouverner General.

Ka tsolo se Tau-e-Tosa

Mo Gouverner.

J. C. SMUTR.

Kgosi es Difird tsu Moteng

No. 47, 1911.]

## THERO.

Ea Tau-e-Tosa e Tlotlegang That Viscount Gladstone, Tokolito es Kgolo  
Tlotlegang thata, ja Kgowing ia Senala se Sente, Komissar se o Gosi  
ca South Africa, Governor-General le Molodi-Golo se Kopano se Afrika.

EURE ka shupadi tsu bolosetso dia dinko, jo bo bidicong "Ami  
Typoonomia (sekgaripane) se dinko, se bolosetso dia  
Tlhero le Kolong an Jerimane, kosa bophiramatatai jo South Africa  
jena ka gone ka terang ke bolola ke ultas ka thata tsu ke di neolong  
ka Moloi 27-01-1893 (Kepa) abong "Molo" mo malotse a Dikomo  
1898 o o manmelieloa dia Moloi 16-06-1906 le 17  
1905, le Moloi 13-03-1866 (Natal) in Moloi ca malotse a Dikomo a 18  
gore go simolola ka lastsa jeno ga goso ope e ta lateloung go tsesa  
Kopano tsu go South Africa dikgomo agondi  
dibuhahla tsu di cung tsu  
West Africa.

Ehile ka bolola gopo ka khone dingome dia ka temposa jalo mo Kopano  
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duol poe.

Thero tsu Kapa 88 sa 1909 o manmelieloa ju tsa ele Thero et al  
No. 18 sa 1910 eone a phimolisa ke theru.

MODIMO BOLOKA KGOSI.

Go neceso ka Sekula le Sekano same kosa Kapa ka tastai ja ja  
February 1911.

GLADSTONE

Mo Gouverner General.

Ka tsolo se Tau-e-Tosa,

Mo Gouverner General—Kgoteng.

LOUIS BOTHA,

Kgosi es Ditema

## W. M. CUTHERBERT & CO. (LIMITED)

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okocolocoeng.

Tlhako tsu Baberki go simolola ka ... ..

Tlhako tsu Banna tsu Mekgabo go simolola ka 10/-

Tlhako tsu Maledi le dishuse go simolola ka 5/-

Tlhako tsu Basimane le Basetsana tsu Sekole le Tsho-

ka Thoatloha tse di okocolocoeng.

Tlang lo liebatebele ka Losi Re tla lo itumedi

## W. M. Cuthbert & Co., Ltd.,

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Kimberley.

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ere fa ba rota de Sekerete tea "FLAG" ha batle pakete  
tea di manqloeng kap-thana e renz  
Materi-ensa { Ka thaka  
Gota tra bona { Fa lo ka  
Diarello  
reva pakete tsu di nteeng jalo los boloka matlojana; etjare  
morago lo nece di pasela. Tiro eo e tla dirloku Bocanaba na  
agileng kosa Buccana filia eseng ba bangoe.

# T SALA EA BECOANA.

THE  
*Friend of the Bechuana*

"Yaka metse a talili mo moeng o nyordioeng, matoko a monate a fatahe ya le kgakala a ntse fela yalo."

"As cold water is to a thirsty soul,  
so is good news from a far country."  
—Proverb of Solomon.

Vol. I.—No. 39.]

KIMBERLEY, MARCH (MOPITLA) 25, 1911.

[Tloathloa 3d—Ngoaga 1/2.

## AUTLOGA UNYALA.

Bo male thito a nti en Dilo tea Kemo ta di ka go itamedisaen,  
obila re itea fa go sene Wenko ope o ha go rebelang sentle jawa rosa

Tloathloa tsa cone di chailos sentle gore monge a di ipale. B-ihansone tsa cone di tsu en kethla,  
E tsu era fa u tsu go reka a boile gore a ha bedile kibisbo a mo TSALENG EA BECOANA

Selika e Tehetlha ie o Choen e Malomo. 2a. 2c. 2a 2c 6d jarata.	SELINKA E TSHETLHA o Japane 1a. 9d. 2a 6d le 3c 3d.	Masela a Masetha a Selika. 1a. 1a 3d. 1a 6d. 1a 9d jarata.	Kanta tea Selika toe di Tshethla. 1a. 1a 3d. 1a 6d. 1a 9d.	Mekgabo ea Selika e ma Settha. 4jd. 6d. 2a. 1a.	Furumo eo mosetsha oa Satsebo 6d. 6d. 1a. 1a.
KASMIRE EO MOSETHLA. 2a. 2c 6d. 2a 6d jarata.	DIKRANSE TSA BANYADI 2a. 6d. 6d le 7a 6d ngoo.	Bolosirha tea Kemo. 2a 6d. 10a 6d. 12a 6d ngoo.	Bante tsedi tala. 1a. 1a 6d. 1a 9d ngoo.	Dithlhaa tea dichon 6a. 6d. le 7a. 6d. para.	Dikouahu tsa di logi- long. 1a. 6d. 2a. 2c. 3d.
LIRNTA E CHORU. 1a. 1a 3d jarata.	KGELE TSE DI CHORU. (tsu di dikante) 2a. 6d. 2a 6d. 9a le 6d. 10a 6d ngoo.	Kanusha tea Mabogo 1a. 6d. 2a le 2a 6d para.	Bostroko tea Choen 1a. 6d. 2a. 3d. 2a. 6d.	Hempa tea Bas-di. 1a. 6d. 2a. 2c 6d. ngoo.	Didrose. 1a. 6d. 2a. 2c. 3d.
BO KAMISOLE. 1a. 1a 6d le 2a ngoo.	MANG KA TENG. 2a. 6d. 3a. 6d le 4a 11d ngoo.	Khai ea Shelton a dhempe. 1a. jarata mabisa witha.	Fla-elette e e thata. 5d. 6d. jarata	Soee e noncfing 6d. le 3d. jarata.	Khai e a lotemba. 1a. 1a. 6d. le 2a jarata.

Dilo Cotthe tse di batlegang di mo fa u rata go dira moseese oa Chenche : Khai tse di ntseng jalo 1/3, 2/-, 2/6, le 3/- jarata.

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BOTLHE ! Thousand 'mala  
ca lona, se tholloes reka go  
sole fela fesa Dijo, Dikgong  
Maupe le Merogo mo

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LET ME prepare you for your  
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This is a record for South Africa.  
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are most satisfactory for me, as all my  
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BLOURE tee di lotanta 1/6, 2/- le 2/6.

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reka as Gereformera.

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tshoeng le Kereka e kgalo ea  
Makgoa ea Presbyterian.

A u batla Semolo, Nemapa,  
' Marase, Befutumata  
Mafadi!

O tla go segela fela kafa  
kelecong ea gago.

Thaka e e coang mo Dikompo-  
ming e itumedisina thata ke ene.

Friend of the Bochuanas.

KIMBERLEY, MARCH 25, 1911.

## Sub-Rosa.

The Transvaaler has a word against the Johannesburg mob who recently maltreated a Native in Commissioner Street. The Transvaaler traces in a whole page of vehement Dutch, the white men who always talk of hanging and lashes for black peril outrages and sees the most in the Native's eye completely ignoring the boozin in their own pocket severely handled!—the white men who live under the same roof and on the same bed with black women along the Reef, and when dressed up come into town, mingle with society, and expect to be treated as gentlemen by white ladies. Our contemporaries add that if respectable white ladies could but send some one to go and raise the vail over the houses of these "gentlemen" the eight world comes to a standstill.

Some such straight speaking is due to a good many people who, by profession, would suffer so circumstances live in the same area with Natives, while in practice they have no objection to share a blanket with a black woman, which is a peculiar method of reserve; and we agree with the Transvaaler that they should be boycotted until they reform, or at least practice what they preach.

Some of the English newspapers, especially those which report Police Court proceedings, publish very seedy news. The law must be hard given the circumstances to two gentlemen of the cloth. The Vice of St. Simon's, who was found guilty of "offences against morality," and another Rev. Jelkwa had to appear before the magistrate, "Carate at Baras and 20/- or a double poso."

PLAATJE-SIBER.—On emission day Mr. Peter P. Miller, Mission Station, to Rev. G. E. Westphal, on January 14, 1911, JOHNHAN FREDERICK, now residing in the Simon's Plaatz, a man and Julia, married to John le Preecilla Duerer. Both he and his wife, A. R. MISHKORO, Am. Secretary.

Mosegi oa Diaparo.

41 Old Main Street.

Gauif le Offisi ea Dipase,

Kimberley.

GA lo nka lo belaia sep  
mo tshegong ea gagoe  
O tla lo segela fela ka le  
rata. Ke moroa Iaka ka ho-  
gologo eo ona a tumile bobo  
mo Bocoaneeg.

## J. Bradley &amp; Co.

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57-59 Jones Street,  
KIMBERLEY.

GO atos ga go cheona la ga poesia  
ha matiba. Matibane a me-  
taba thale ha DIPITA, DIJANA,  
DILAMPA tsu di kgalo le te dipor-  
ta ha thosthos a ea sa inceang gape  
mo Griqualand West.  
Ro lo latella lothe ting go thobatela!  
Weba ngos le nge go geroga thote  
DIESEL.

## Abraham Khan.

Dilo tse di Nooang, tse di  
Jeoang, tsa Meshoroto  
eothle.

Rekang fela moga gagoe.

Box 3. Telegrams: KHAN.

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O itisai Beach botte ba Afrika ta  
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teididi ka thobatela a ka tse.  
Ke dogs ka le basantua le marshala.  
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Go lobagana le Post Office.  
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MOKARO ejitela wa  
Bean Street, Kimberley,

le kos

## MAIN ROAD, BEACONSFIELD

Le mo DE BEER'S ROAD ganj  
le fa Disikele di tabanablang leng.  
Pula e nala jissong Mokaro le  
Mabhi manti thita.

Mae, Botte Botte di pedi: Pula,  
le dilo tsu diungo tse Lekwa.

J. F. FLYNN.

## Dikemo.

PLAATJE-SIBER.—On emission  
day Mr. Peter P. Miller, Mission  
Station, to Rev. G. E. Westphal, on  
January 14, 1911, JOHNHAN FRED-  
ERICK, now residing in the Simon's  
Plaatz, a man and Julia,  
married to John le Preecilla Duerer.  
Both he and his wife, A. R. MISHKORO,  
Am. Secretary.

## Dincho.

HAAMAN.—Ke lesoo ka Rev. P. K.  
Hodgson, President of the Union  
of Methodist Leagues, The Union,  
to Rev. Miss VIOLET HAMAN, organiza-  
tion of North Haman le Beaconsfield,  
eo oni tsu tsu a thaga thita ea  
Dincho. O tla go tsu tsu a thaga thita  
February 17, 1911. "Ishets ka krisi  
A. R. MISHKORO,  
Am. Secretary.

Makgoa le Bancho.

Khase ngea se Maburu (Transval), sere—Gona le Kafre tse di siamang tse di choncoeng ha paco. Ma gona le Bancho bangoe ba be direlang bo base ba bone ba bokonyo, ba ha bangoe ba ba ka shupeloang ba Makgoa a matogo ba ka ichore nesia. Baoo ba choncoest go dama-ka. Mo Commissioner Street ka Mastaga go shupeloang ba Makgoa a tamaeang fong a se tse go dire tabimisho. Ga feta! Kafre a bulog mogheles a o botake, iekoma ja gugoe ja thula Lekgogo ka ledchua. Erie Egosa le restoing ja bo le mophopha ka mabolo. Kafre asbo a mo choraa ha themo a leka go thiba mabolo a a mo rathakang a se mo choraa. Ke ba bonako go Kobokana mehoreton souths as Ma-koagoa—Mejusa, Babarets, baikapi, le Mathiapoco—juka goo fong o ka duthala go frrea bontantie joa ha-jeena ha boshoo be letile so o ka ha siang soqo kgomo a dire bokelene bangoe. Ba mi itanya fa fathe, ha me rugala, ba mo graka ba mo rogo-rogo a ba a batla go shor. Ratho ha siamang ba ne ha mukate ha auctia ka nra ka makgoa oo, abo a oela mo hgorong as Ofisi es mo-anggoes. Erie mongooses are a ee go ihape nudi mo mo choraa gapa, a nata a con madi mo mameeng le mo thlhogong, ba batla go moloca a nata ale dinthetho. Erie bangoe ba bone ba ka choraa ba cathisbasu mophogga. Ke bone ba phimolang tioletanyana a Kafre di santes di e beetsa Makgoa. Becons ba leka thata go etra mafuka ea rona, nime ka choncoest gore re feele matlakala a a mo go rona ba be rata maitse. A go labecos mchoncho as moseperi le lodatana? Ears moseper or fara-itele mo mthlong a Makgoa o ethie le ba bua-bua ka lotatana lo the mo hilihong ji Kafre. Makgoa otibe a ratang tahlano le bozamari, a maitse manlie a tla dumalana le rona fa re thata en mafuka ea rona e iohoreng sekgomo a diiso. Mo dimaemeng gona le Makgoa mangoe a a thabang is basedi na Bancho mo tming siengfela, eble ba thabakane diphasa le bone. Erie ha amsa lali ba nura le bo maita be cogé ba kgabe ba tla tsepeng, ba tla go thakana le batlo ba bangoe, bare gotce maj-ndalemme, be nne ba bue le basadi ba rona le bo kgaisadisa rona. Batasedi ba choncoest go ka romela motho a se go thabithoqua kosa ba jang teng. Fa tgarube tau troopo di ka ntloha mo ro ihoteng ke rona di ka gemarega di bona gore majntemane a di a tglidheng ntekan a ja le bo maita a dira tiro tse motho o ka elateng gore bogolo a robale mo kuseng as basuui a nna a di dira. Be tihola re re solates pale mo Ganteng, ka ntho, ka maitse le ithabek cholesta gar-tisanyana e a se airileng ge tla thabek setdin, ihabekologo, boaka, botagoo, dihetek, patelo la tsieco. Ma ere go nna jalo o udio hangoe bare Kafre ga dia siama. Koq ma-gabone Bancho ga be bonhala jaka ba barutilong bobaha mono.

Bolotana le tiro tse di mashe o be rato momo ka Makgoa a a siamang le basedi ba ihabekologo. Kafre tse di koe malokasing di menyayo le basedi ba tene. Ke ka nthiha sang moni ewe di sens go nna teng di seki di thola di rekogelo harotana ba basuun le bo Misini. A basuun bo phimolao mo go rona pale re beetsa Bancho mafuka. Egosa le the rutang Bancho manloha the hadi, go se uhole, go raka opa mo ro jone, le epa a sekta a le nna tiro a se tamaeeng le ithabek mafuka. Khase sa rona a emata tahlomo fela. Ze rata go castina. Moccaan go o sesyeng lo Lekgogo. He sie a go mafuka Bancho mo mameeng a tloka, le Makgoa. Gape ba tiro dilo ba basuun le bone ba choncoeng ba kothiha bogolo ba ka tene, gome go tridha: "Eo era a itse tshi a na eise a il- tahlomo ka kothiha e di atlhaganyang."

## DE BEERS CONSOLIDATED MINES,

[Metlolo ea Komponi ea ga Mokebisa.]

BABEREKI BOTLHE BA BA BATLANG TIRO MO DIKEPONG TSE  
BA LAELOA GO BOTSA AGENTE OA CONE : MR. L. S. GLOVE  
LOBATSI.

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**G. A. FICHARDT, Ltd.**

[IN THEILOE KA 1848.]

No. 46, 1910.]

**THERO.**

Es Tan-e-Tona e Tlotlegeng Thata Viscount Gladstone, Tokololo es Koda Tlotlegeng thata: Kgoiding se Senata se Sante. Komisar se o Godin South Africa. Gouvernor-General le Molodi-Golo or Kopano se Afrika.

K a thita tse ka di neseling ka temananya (3) se temana 3 na Molao 1910, ke rera ka bolala ka ultosa se Sontoga tatai ja heba pa ja Motshengeng (Mo 7) 1911 e tse una tatai ja palo es batho le di tatai tse di railoseng mo Kopanong se South Africa e thi tsoeng ka ju.

**MUDIMO BOLOKA KGOSI**

Go neceso ka Sestia le Sakano sume koa Cape Town ka tse ja 9 ja February 1911.

**GLADSTONE**

Mo Gouvernor General.

Ka taelo se Tau-e-Tona

Mo-Gouvernor-General-Kgotlegeng.

J. C. SMUTS.

Kgosi se Ditiro tse Motang.

S ELEKANE se gaia digumba taa Frei Setata cothe ka bogolo—goito, se fata nyaga dile 62.

Se tumile ka gora ga go thako epsa re galasang kgotsa e re tlaletsang. Ke ka go rekuiketsa amugos la amugos go simolola ka Ntala go abouts ka Setimela.

Re reka re ananye dile tse temo la amugos la amugos se se ka rekuikeng ke harvi.

Kala tse rona di rekhla Dijo, Dithoto tse Ntlo, Dilo le Ditsakiphi tse go lema, Apero tse Bahumi le Bahumagadi, Mamla, jalo falo.

Ja u ihloka amugos re kaledala ka puo ngea fala e se itseng atlare pose e tlang e go lerets karabo la dipolelo cothe.

Atreas ea rona ke e—

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**LADY BRAND.**

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**ECOANA** bottla ba itisioe fa ke butse ATLO di DLO mo New Main Street go lebhanga la 3 Star Bakery.

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tee di manqaloeng kap-tiana e se rang tse di khifha.

reba pakete tse di ntseeng jalo loa lcioka matjajana; atlare morago lo neso di pasela. Tiro eo e tia direlo Bucana ba ba aglieng kca Bucana fela eseng ba bangoe.

No. 47, 1911.]

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Eile ba bolala gape ka kgomo dingos di ka tsengs jalo mo Kopanong di one German South West Africa, Apeltheng the Thero e same di ka bolala. Fa moengs a ka tsengs diqomo kgone dibuthana jomo Kopanong o tla lefosis fela o e se feng 250, era is a sena madi a qolos a dirisios tiru e se thala nako e e se feng kgoid dile tharo, fa tefo mo duolos pole.

Thero as Kapo 28 on 1909 a mameitalosa jalo, fa ele Thero as Kapo No. 18 on 1910 eone a phimolao ka theru.

**MUDIMO BOLOKA KGOSI**

Go neceso ka Sestia le Sakano sume koa Kapa ka tatai ja ja February 1911.

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Mo Gouvernor General.

Ka taelo se Tau-e-Tona

Mo-Gouvernor-General-Kgotlegeng.

LOUIS BOTHA,

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Thako tse Maledi le dishuse go-simolola ka 5.

Thako tse Basimane le Basetsana tsa Sekole le Tahka Thako tse di okocoloeng.

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Vol. I.—No. 30.]

KIMBERLEY, APRIL (MORANANG) 1, 1911.

[Tlhoathoa 3d—Ngnaga 12/-

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14 NEW MAIN STREET. Go  
lebagana le Kerkie e Kgolo ea  
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A u batla Semolo, Semapa,  
Morase, Belitumata  
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kellecong en gago.

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ning e itamedisio thata ke ence.

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eo kosa

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GRAHAMSTOWN.

# TSALA EA BEGOANA

(The Friend of the Bechuanas.)

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## Friend of the Bechuana.

KIMBERLEY, APRIL 1, 1911.

## SPEECHES

### On the Native Question.

SIR RICHARD SOLOMON.

He did not believe that the most serious danger to the prosperity of the Union was the racial feeling between the English and Dutch people. With all the different parts of South Africa brought into a legislative Union under the Crown, with equal political rights and equal rights of language symbolizing absolute equality of the two races, there was no longer room or justification for racial antagonism. The racial feeling would cure itself—(Hear, hear)—and the less people talked and wrote about it the sooner would that cure be effected. The problem which overshadowed all other problems in South Africa is difficult and far-reaching effects was that which was generally expressed as the Native question. The industrial fabric of South Africa was based on Native labour, and there was not, therefore, the same demand for emigration from this country which existed in Canada and Australia. The number of skilled coloured workmen, of teachers, missionaries, and clerks, was increasing, causing a competition between them and Europeans which was one of the greatest difficulties of the situation. The problem with which South Africa was faced was what, in the interests of its different races, must be the relation between them socially, politically, and industrially. It presented itself in the framing of railway regulations, municipal by-laws, in education, in the daily administrative work of the Government, and in the legislative work of Parliament. No one who had not lived in South Africa could appreciate the difficulties of this problem. Different views prevailed as to the manner in which it should be solved, but no man living to-day could forecast its ultimate solution. A sound Native policy must be slowly and naturally developed, and in that development the only course, in his opinion, was to adhere to the good sound principles of justice and freedom and toleration. The action of the Union Government in the release of Dinis and of the other Native chiefs banished to St. Helena under sentence for rebellion by court-martial, as well as the repeal of the Natal compulsory Native labour law, were encouraging signs of the Government's attitude towards this problem.

Dr. EDWARD W. GLYDEN,  
Sierra Leone.

I have just received from South Africa, through the kindness of some friend unknown to me, a pamphlet bearing the above quoted title, "A Forward Native Policy," compiled by Mr. J. M. Buckland, and reprinted from the African Monthly of January, 1910. It deals with what may be described as the most important question which at present confronts South Africa. An attempt is made in a discussion to summarize the views held by various sections of South Africa on opinions respecting Native policy.

The Problem in South Africa.

The names of six persons are given as participants in the discussion—five gentle-

men and one lady, whom I consider as quite well-known good judgment, and sympathetic character easily entitled her to precedence. She must be considered as exempt from any of the classes described below—Miss Olive Schreiner, admired and beloved by both races. The others are Koos Van der Oordtshuizen, William Heslop, C. F. Taitson, W. P. Schreiner, and John Skepton. These names are taken to represent the prevailing sentiments pro and con with regard to the problem which now perplexes the statesmen of South Africa. They may be divided into three classes—those who understand the negro question, those who do not understand it, and those who misunderstand it—and these divisions will include the whole Anglo-Saxon world dealing with the negro question.

The only class which I shall concern myself with is that which I believe understands the question, and that class is represented by Mr. Taitson. He stands as one against four, a hopeless minority, and I fear this is the true proportion.

The present writer belongs to the class, but it is gradually increasing in the light of science and experience. This class does not believe that there is any impending conflict between whites and blacks in South Africa, or that any such conflict is inevitable. It views with deep regret the segment which forebodes ill for the future relations of the races in that sub-continent, or attributes to the blacks the antagonist or insurgent feeling implied in the swinging utterance "Africa for the Africans." No enlightened African shares this feeling. Every properly educated African believes that while there may be England for the English, Germany for the Germans, France for the Frenchmen, Russia for the Russians, etc., etc., there can be no Africa for the African in the political sense meant. The African for various reasons as Miss Kingsbury has pointed out, needs the Oberhoheit of the European. He is not a man of this world. He is aspirational, and needs guidance and direction coming from above. The African needs a summit, where to himself, not a baron and a dray master, where others would fix him; but a summit, where the full light and the fresh air of his racial life can play upon him without interruption.

### Guardian and Ward.

Europe is guardian, the African is ward. But that they should be happy together and useful to each other the guardian must understand his ward. The first thing that the guardian must understand is this abiding and fruitful truth, that "the Kithgopian cannot change his skin," that the negro is "no more an undeveloped white man than the rabbit is an undeveloped black man." Second, that there is an irreconcilable separation between the two races created by the blessing of the Divine Power, the highest wisdom and primal love. Third, that this separation is not to high and low, top and bottom, but on the same plane in parallel divisions, and will never by any human device meet in work and destiny.

### Mistaken Ideas.

Those who are sufficiently interested in the negro to misunderstand him think that he can by the ordinary European training be assimilated in character and sympathy to the white man, and to be so assimilated as to work in harmony with his teacher. No mistake can be greater. Mr. Taitson shows that this theory has everywhere failed. The idea of identity of possibility is based upon the text in the Bible which says, "God hath made of one blood," etc. But the word "blood" is not in the original text. Experience warrants the statement that the more the negro is strained on the white man's line, the more he is made to conform outwardly to the white man's image, the less he is like the white man inwardly; the more he has of his teacher's body the less he has of his spirit. "Plus c'est la même chose."

### Individual Development.

As president of Liberia College some years ago I ventured in an inaugural address on "The Aims and Methods of a Liberal Education for the African" to lay down the principles on which such an education should proceed. (This address is included in my book on "Christianity, Islam, and the Negro Race.") But my suggestions could not be carried out, because the whole framework of the structure, which I was aiming to build had been designed by "white minds" according to the European ideal. The following words of Mr. Taitson are sadly true:

"The negro has never been afforded an

opportunity of individual development. Even in the negro Republics of San Domingo and Liberia the political and social constitution has been designed by white minds and formed upon European models... The black man comes to be independent and self-sufficient, and becomes subject, remissive, inactive. It is a result of essential character, and so long as the negro remains in contact with these influences he has little opportunity of growth on natural lines."

### "Creatures of Masters."

The same thing will occur in the history of any colony designed for the education of the negro in South Africa under the colonial system. The results produced will be those produced in America, the creation of monsters—rebels against white authority and contemptuous of negro ideals. The negro trained by the white man on the white man's line will never find the truth for his race. He is as huge and as blind as Polyphemus The Satyrs.

In the work, then, hopeless! No France

has long since found out how to do it. England and Germany are now on the way to find out the proper method. They are sending experts to study the African in his home and find out how and why in his natural state he has lived and thriven in spite of a thousand disintegrating influences. These will find out the causes of things, and will be the teachers to train all over Africa, the Moors who among every tribe will bring his people out of the wilderness to a land where they will do their proportion of work in co-operation with those who hold the Oberhoheit without friction. There will be no more bed of Procrustes and no more labour of Sisyphus.

### H.R.H. THE DUKE OF CONNAUGHT.

I am convinced that Rhodesia, which has had so many difficulties, is now getting over its difficulties, and that the future of Rhodesia is indeed, a very bright one. (Cheers.) The settlers who are coming into country are just the right class of people—thoroughly English—and wish to do well to the country, and to show sympathy to the natives. (Hear, hear.) With regard to East Africa, I think that in time it will be a great country. It has had many difficulties, although it may not have had as many wars as Rhodesia, but I am convinced that such an excellent Governor as Sir Edward Girouard, with his really strong common sense, and with his great knowledge and experience, will not only be able to assist the settlers from home to establish themselves firmly and successfully in the country, but that he will govern the Natives in a more sympathetic manner. (Hear, hear.) There is one thing I would like to mention, and that is that these Natives have been their contractors, that they have their traditions, their nationalities, and their religions. (Hear, hear.) Therefore, if we wish to deal with them we must deal through their chiefs. (Hear, hear.) They are a very fine body of men, and I am convinced that if they are sympathetically, firmly, and strongly governed you will make a great deal out of them. (Hear, hear.)

### The Native Labour Problem.

There is doubt that one of the great problems of Africa generally is that of Native labour. You can only get Native labour by treating Natives sympathetically. If we treat them harshly, if we treat them without consideration, I think our difficulties will be increased but if, on the contrary, we treat them as we believe we are treating them at the present moment, I think you will have any difficulties. (Hear, hear.) Of course, in East Afr. as our Administration there is so recent that many Natives have no notion who is governing the country. I remember being at a very large meeting of Natives in East Afr. and a Native chief came up and said— "I hear you are a very big man." (Laughter.) He added, "I don't quite know who you are, I suppose you are a brother of Mr. Gladstone, the Commissioner." (Laughter.) I can assure you they have a very hazy idea of who is governing the country. I tell this to show that that Commission—I regret that I have forgotten his name—but I have been a very good man.

### The "African World's" Special Correspondent in Portuguese East Africa.

The Transvaal-Mozambique Treaty is a positive and ever-lasting disadvantage to the port, although, by the most obvious of reasoning, it is sought to make it appear the very opposite—in fact, a sort of ripe plum, as it were, dropped into the Port-

of Mozambique—ripe fast.

And for what? Native labour for the mines. Yet even here, if it is claimed, the Portuguese, once more obtain the advantage, the contention being that the gold brought back to the province by the time-expired "boys" from the land and elsewhere in the Transvaal much more than compensates for any attendant disadvantages. But is the amount brought back yearly by our returning Natives so very considerable after all? Honestly speaking, it is not, and has not been since the date when the Onusano Garcia arrangement came into operation. By this arrangement, it will be recalled, Mozambique "boys" returning home from the Transvaal are allowed to bring with them across the border personal goods to a specified (liberal) amount duty free, the Transvaal Government, in view of this, paying to the Mozambique Customs 10/- for every Native who is thus passed. This arrangement, it will also be recalled, was the outcome of a serious agitation on the part of the Kafr truck traders on the Raod, who declared that, owing to the trouble and Customs exactions at the border, Mozambique Natives would not purchase goods from them to take home, a most lucrative traffic being thus destroyed.

It is certainly true that in several respects this arrangement has worked well. It has done away with a great deal of friction. Customs work and Customs staffs at the border have been enormously lessened, there is another working all the roads, and the Rand K. K. truck trade begins once more to wax rich and fat. But the shield has a reverse. What the Rand trucker gains his trading brother in Mozambique Province loses, whilst in a majority of cases the returning "boys" bring back with them the very lightest of purées. Indeed, it is quite a common occurrence to find returning boys at the border, laden with goods supplied by countrymen "personal" so poor in pocket that they are unable to pay their train fares even to Lourenco Marques, or the cost of the ticket for their further sea trip, both of which have to be provided by a fatherly W.N.L.A. This double result—the double result—the Kafr truck trade of the provinces all but killed and the return of Natives from the mines but little richer than when they left.

### The Enormous Disadvantages.

But even if the aggregate amount brought back by our Natives returning from the Rand were as large as it is, still this Province would still be the loser on a grand scale. As our versatile Governor-General, Colonel Frere d'Andrade, stated in a letter delivered by him at Lubango under the auspices of the Portuguese Anti-Slavery Society, the drawbacks to the system are very great. In the first place, the Prince loses the strongest and healthiest portion of its population during the most active and useful period of their lives. Many Natives, as his Excellency pointed out, also return ill, or carrying with them the germs of diseases which subsequently kill them. Many do not return at all, remaining by preference in the Transvaal. The consequence is that in Mozambique depopulation is setting in. Further, residing as long as they do in a foreign country, there is a tendency for our Natives to learn the language of that country and to become denationalised. Another bad point is that work in the mines tends to raise the Native to look upon diamond upon agricultural labour, upon which the future of this Province depends. Last, but far from least, this Native emigration tends to create a shortage of labour in this Province, which in its turn brings about high rates of Native wages, resulting in a all-round increase in the costs of production, whether agricultural or industrial—a most serious matter in these competitive days.

### Col. d'Andrade's Reply—the Statesman.

But Colonel d'Andrade did not rest content with a simple enumeration of the disadvantages of Native emigration. Like the practical man he is, his Excellency proceeded to suggest the remedy. How he asked, could these drawbacks be avoided? Quite rightly, he declared that while the convention with the Transvaal was a good act and must not be abandoned in the case of migration. The way in which this migration from the Province could be stopped would be by making the conditions such that the Native could not—indeed, could not—make a living—there—without a sufficient appreciation of the real fundamental conditions of life. And this, in turn, could be said, development of the resources of the country—agricultural, industrial, and mineral, an up-to-date line-



Rev. Andrew Molisa  
(Sochoancho as gague.)

Go jaga sentle ga dijo  
taameea li Madzi a la Telinga  
Ke shone se Dikgolokane ts  
di khubicano ts ga gan  
Williams di saifang maloko  
ale mantedi bothlo jo makala

Moruti Andrew Molisa  
Kerske en A. M. R. ka  
Potchefstroom, Transval,  
koma jaana:—Nkile ka leka  
mame kane ke thilo ka leka  
le tiro eame eza emplo  
letapla. Ene car: Ya ke se  
ga mamele o o thola  
baiketlo lefa kane nka ba la  
a gole go nyenze thata la  
likutlo ekete ke ipolaidi  
dijo. Kene ke ikatole ekete  
ke ra, mame kane ke  
ke dithabhi mo maleng. Mah  
ame ase ala thata, mame  
lema e choldihiog enea  
athuse sepa. Mmele name a  
tlala dithabhi bogolo hab  
mokotting mame go feta seka  
ka sa ngaga kene ke le  
motho eo o korobetaeng.

Erie ka testai jenges ts  
ago eame ena nsean nge  
di Almanca tsaa gago  
ka bala ka keletholo ka gome  
kene ke koala, me go bala  
fa bothlo joame bone la  
tota. Ka bona dihubupodina  
tsa Dikgolokane ts di kh  
bidu tsaa Ngaka William  
di eos mo ditesang ts  
taa dia gore ke di reke ka  
metze. Erie ke sena  
sheets bottle ole nge fa  
ka ikutlo ka thusega, ka  
na ki de dirisetse pele ka  
ka ikutlo ke thusega. Erie  
fa ke sena go sheets bottle  
dile nne ka beke foide fa  
gotto. Ke itumela thata  
ke foide gape, mame ke du  
la fa ke foidioke ts di khubida  
Dr. Williams, ka fithle  
pholo eame a dirlo ke Dr.  
Williams Pink Pils ts  
Dr. Williams. Ke di ka  
mo ditesang teame gantel  
ka dirsa chupo e eame e

Di rekisio ke ho Kemi  
lebarekisi bothlo, kgotsa ob  
di reka ko Komponing  
Melema eage Dr. William  
Long Street, Cape Town  
Bothlo ale nge feela 3/1  
setampo saga Goromente 3/1  
kgotsa bothlo di le 6, 17/  
ditampo tsaga Goromente 3/1  
os duele.

## Tsa Bakaledi.

Go Morulaganti ts "Tala"

MORUNA.—Ke arbha ts ake  
ga Mr. Molope mo Thaba Teda  
Efele olo moe ca mense  
benong harogole sentle. Gotsa  
bona pita e, mukudus se pham  
as Cholane ka kira es latiegae  
ga Rabogkgoc le go bona motlo  
Meroti ale kaga lolsa le le  
boleko mo ditesang. Sakte opa  
ena le madi ake lekanang Baro  
Empa ga se lekanang goa pham  
mololo, ke "nche a Morona," hi  
goa salang mo latiegae in Phutha  
Ka Gogodi Thabo, pilo ea ang  
moho ga e rite gora sing  
a moho fa se pham.  
Ke assise nka arbha.  
ABON LITHED

Thiba 'Neho.



Moshui Paul Mokas.

## OA BETHANYA.

Ereka ka Matsega, March 14, 1911.  
 Mr. Mokas on Bradfords a palansha  
 Bloemfontein ka nyalong ea ga Mr.  
 J. Mensat. Erika ka botshale a nasa  
 a ba a bo bolala ga futhi; ngosa  
 kgatshadi, Mr. Israel Phuthi; a mo  
 rasa are "Maloms ka amogela mogela  
 ja jomong jana, Eka mogolo a tloge  
 ka infuthi ka Bethany." Moshui  
 Mokas a bo a nasa a ema ka nasa  
 nako eo go a go latololo Moshui  
 Mokas fa a nasa a nasa gosa mo  
 nyalong ka nthiha se lohoo lea ga  
 Hrreego. Ga tlogo fok a ka a iithi-  
 ganelola ka twenang. A kopana is  
 Mr. Segunza a choma telegram a e  
 congo go machemagadi; on gagoes koa  
 Bradfords go mo itadi ka go hlobo loc  
 genna Moshui Mokas oma a fapanaya  
 la mogalo co. Ga fologa batho hale  
 batshai ka teresa eo go a Bethany,  
 mogalo go bona ka bala diithogo  
 tsa Museni, Mr. Israel Phuthi, L.  
 Mokas, Mosis Mokas, Miss M. Phu-  
 thi, J. Fingers, Mrs. Sesinyi, le ba-  
 bangoe. Ra fitshai Bethany a pha-  
 thigela othha, ga abuspega fa go  
 akuti Brabro ruri.

Erika ka March 14, re bo re chola  
 setopo go a iisa kaa tshimong as Mor-  
 ena ka motseng as barstii. Fa se  
 nishimba mo gas tiro a chebara ke bo  
 Mr. J. Molosia a D. Platjat, hadiri  
 he ba popata ka Bethany, he tshimisa  
 tiro ka mokgosa o o masiki. Fa se  
 nishimba lecongo ra fitshai Moshui A.  
 Sahlai a smata phitsho fao, le Jetron  
 le esa a la gona. Fao jaasong batho  
 mo hostai aitio lo bone.

Moshui a simolola tiro ka nafela as  
 se reng: "Jernamia motse o o  
 aglisoeng ka hoe legodimong." Moshui  
 sa opelos ka mancos a manchi a labhaba-  
 galo. Moshui a kgatshadi, mo go  
 Luku II, 29.32. "Moresa jana nasa  
 kala ea gago se ka kgatshadi jaka  
 foko ja gago." Mo kgatshadong  
 Moshui a shope a mafoko so a bullo  
 ka monna ea Modimo so ona a bidios  
 Simon, eo ona a boleteria ka Moshui  
 on Bettahope: fa a nasa a shope a se  
 a bona Kresta Moresa, mma lebatala  
 sholefieso so ka tshapetsho, mo tam-  
 puling gotamara taati jie lo fitshai.

Moshui are kana le botshulemo  
 gona mafoko a gompieso a bullos  
 ka nasa a o robsheng fa gare ga rona  
 jana, (Paul Mokas) fa malista a  
 botshale joa gaga a nise a ngotsha.  
 A shope gote monna so o abule ka  
 kgatshadi gentz o tonye Kresta Moloki  
 on gagoes ka matlo a tsumalo; a re o  
 batshai kgatsho a e siameng ka a se  
 uhdili ka a bona. are gas ka a  
 bathe mo diilong tae letshai jano, o e  
 batshai mo Krestaeng ka go regetse le  
 go boloka lefoko ja Modimo. Gape  
 a monna eo Paul Mokas ene el  
 mddri o e ikanyengang thata mo  
 Barwana, are bo Moresa Barwana le  
 bo Moresa Sandrock, is bo Moresa  
 Grubauer bane ka moikantes jaka  
 mohusai eo o thlhomang. O ditlo  
 tiro tae dikgolo, o biledies tontantu  
 thatologong abla a thusa go gaga  
 Kresta a kgatshadi Botswana, are ona a  
 thunanya is moshui mogalo. An  
 Maria Mokas, eo o congo go tlogele  
 infuthi ka kgodi a October 1910.  
 Moshui a goleli thata ka fitsho mo  
 tirong ea ga Moshui, are gompieso  
 ra ba iithoka ba ba dirang tiro as Mo-  
 domo le kgatshadi jaka Moshui ka  
 rona; (a malo a shope latollo ka  
 monna). Ave monna eo o fentse  
 ka go batshai kgatsho a e siameng, 'ma  
 le rona re the fentse fa re ka dira jalo.

Ga tlogo fok Moshui a kgatshadi  
 bana le ditlopholana ea Moshui; are  
 Era lona o shole ka kgatshadi mme ka  
 ditlo tra gagoes le lona ka lo bathe  
 go shope ka kgatshadi lo tshole le go  
 dira jalo jalo.

Bana ba bana tla gona la tigga  
 mo lebtinga ka gomtsho's rori ka  
 nasa a kgatshadi ea Moshui Schubla.

Le ka moshui mthathwa ea Modimo,  
 ea ('nq' Mortlakatso ka go ntsela  
 a tsanya mafoko aca.

M. MOKAS.

Br. d'fort.

16th March, 1911.

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ke matlo. Mathe-

thala thalane DIPTSA, II

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 tsa di maplegiloeng kap-tlana ee reng (

Bolokan	Makgabo
Goa	Fa
Diabolo	Lo ka

 reta pakete tse di ntseeng jalo ica tshaka matlojana; et la re  
 morago lo nees di pasela. Tiro ee tla direloa Beconanaba ba  
 agleng koa Bucouana felu eseng ba bangoe



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### Friend of the Bochuanas.

KIMBERLEY, APRIL 8, 1911.

DEATH has removed another potentate in the person of Chief Baderile Montsika, of Mafeking, the Paramount Chief of the Barolong. Like his predecessor Wessels Montsioa, he guided the destinies of his people for only seven years; and he died last Saturday, the 1st instant, at the early age of 35 years. From the very beginning Baderile set a noble example in thrift and sobriety, and was noted for the sterling qualities of a Christian gentleman as a petty chief, and he took an intelligent part in the politics of the tribe. He was wounded whilst leading the defenders when Commandant Elloff attacked the Stadt during the siege. His succession to the paramountcy was greeted with the liveliest satisfaction by the Barolongs and those of their European and Native friends who knew him. Indeed everybody who came in contact with the Barolongs during the first three years of his rule declared that there was in him the making of a fine Christian and a great Native chief; but whom the gods wish to destroy the first make mad." As a maxim this was exemplified in the conduct of Baderile, who, in the third year of his rule, left the Wesleyan Church of which he was a member since childhood and went in for polygamous marriages. He next took heavily to the drink demon which subsequently affected his brains, and he shockingly mismanaged the affairs of the tribe. Late his actions gave rise to much anxiety, and his behaviour generally gave considerable trouble to the Headmen of the tribe, and to the authorities who had expected much that is good from the son of that wise old ruler Montsioa, who had made considerable sacrifices to establish British Dominion in Bechuanaland. It is to be hoped that Chief Lekoko, the Acting Paramount, will

succeed to restore order from the present chaos and recover for them the good name of a people with such an interesting history as the Barolongs. He is no new hand in these matters as he has acted as Paramount Chief on several occasions during the lifetimes of Chief Baderile and his predecessor. He has headed several deputations to the authorities and delivered interesting speeches before Mr. Chamberlain and the Duke of Connaught—in fact, His Royal Highness characterised his speech as "brilliant." That the black man's energies are multiplying there can be no doubt, and schemes of these can only be combated by a demeanour, on the part of the blacks, which is beyond reproach. Let us hope the Barolong will now turn a new leaf.

## Here, There and Everywhere.

THE WHITEMAN, who was ring-leader of the Rand mob who nearly killed a Native in Commissioner Street the other day, got two months hard labour and no fine. He promptly noted appeal against the severity of the sentence. But why is only one man tried? Some fifty men took part in the brutal sport, and at least a dozen must have kicked and cuffed him.

Mrs. E. PENNTHORN, wife of the Hermansburg Missionary at Saron, in the district of Rustenburg, had a narrow escape from poisoning. She made for her fowls a mixture with what she believed to be sulphur but was surprised to find sixty or seventy of the birds perishing after partaking of the preparation. In the attempt to save the poultry she inhaled the stuff and took ill, only recovering after receiving strong emetics.

THIS REV'D. M. WILDE, Inspector-General of Lutheran Missions, completed his tour of inspection in Griqualand West and held a Conference of Lutheran Missionaries in Kimberley. All the Missionaries and Native Ministers of the Oranjesynod were in attendance as well as Messrs. Muller and Schleermann of the Transval. The principal subject of discussion, we understand, was the advisability of inaugurating a self-supporting South African Conference by the Home Committee of the Berlin Missionary Society. The Inspector left for the Cape en route for Germany at the close of the Kimberley Conference.

## SPEECHES.

His Grace the Duke of Abercorn, K.G., continuing his speech on the Native Question said:—Turning now to the Native portion of the population. I want you to realize that our administration is entrusted with the welfare of nearly 2,000,000 Natives, while the total European population of Rhodesia is numbers 6,12, about 20,000 persons. The figures are significant, and they may serve to bring home to you the area of our responsibility. During the short years of our rule, we have given our Native population the best educational opportunities for self-improvement, and certain facilities for education. The Native question is one upon which many divergent views are held by men whose opinions are entitled to weight. We do not believe that, in the circumstances of Rhodesia, any one of social policy can be soundly based upon the idea of permanent segregation of the Native. Our reserves, with the object of keeping them, as far as possible, from contact with the European inhabitants of the country. We believe that the true interests of the white inhabitants of Rhodesia, as well as

of the Natives themselves, lie in making the Native an efficient as possible, and so enabling him to contribute his maximum to the development of the country. We aim at giving him a sound mind in a sound body, and we impress upon our administration the importance of attending to the health of the Native, a subject too often neglected, as well as the social advantages he is fitted for, which at his present stage is mostly industrial education. This general policy has a practical bearing upon the supply of Native labour, one of the most serious problems by which we are confronted. Apart from throwing open wider areas for recruiting, the principal hope of improving the labour position is by inducing the Rhodesian Native to work more readily and by making his work more efficient. By the action of our administration great improvements have been effected in the conditions of labour at the mines, and we are glad to think that these improvements are now recognised to be of importance, and that a healthy and vigorous public opinion on this subject is growing up. Moreover, we think we are entitled to assume that the efficiency of labour is improving from the fact that wages have risen, and though it might appear at first sight that the additional expenses entailed upon the mines might be expected to result in reduced profit, the opinion of those most competent to judge appears to be that the contrary is the case, and that increase of cost is more than counterbalanced by increased efficiency. The correctness of this opinion is borne out to some extent by the fact that many mines in Rhodesia are to-day crushing at a profit low grade ore which a few years ago could not have been handled without a loss.

**PEELING IN THE PROTECTORATE**

A correspondent writes to the Cape Argus—in the issue of the 27th inst. I mention briefly the observations of a prominent and intelligent Bechuanan chief on the question of the Union and its probable application to his people. The remark of my interlocutor was:—"We have heard what the Duke said, that the King has no intention to ask us to come into it until the time comes, when His Majesty shall deem it expedient. But might not that time concept year? May not the King's advisers in South Africa advise next year that that time has come? This is not quite satisfactory, we are apprehensive," and he reflected the views of most of his people.

SEKOGOMA, LELESHOLOTHEHE.

The recent release from his prison at Gaborone of this man, which has been

already reported, and which the Argus was the first newspaper to report, coming as it does, just at this time, has done much to cast oil on the troubled waters of these people's doubts and apprehensions.

The incarceration of this man, albeit an act of State policy, as defined by so few an authority as Lord Selborne to the writer, was never understood by the Native mind and all through the Protectorate, with one exception only, that was on the ground of personal feeling and animosity, the chief exhibited much feeling and dissatisfaction therewith, and it was somewhat eloquently thus expressed by one:—"To-day it is Sekogoma, to-morrow it may be me."

Why should a man be imprisoned not because he had done anything, but because someone suspects he would commit a crime if let at large?" And there were not wanting those (not Natives) who did add fuel to the fire who were prepared to, and discontent, as element with which, with the release of the aforesaid chief and the somewhat liberal provision made by the Government for his future sustenance are now doubts concerning the loss of their occupation—at least, in that particular direction.

**THE CONVICTION OF FOURIE.**

The trial, conviction, and execution of the man Fourie, for complicity in the murder of the Chief Mathibane, is another act which has been received with great satisfaction, as being indicative of the determination to maintain the principle of equality before the law.

The Native to-day is watching keenly and interestingly all that passes wherein he is in the least affected.

Closer contact and association with him does not reveal any signs of restlessness or a disposition to cause trouble. He is a representative of his people, and of the fatality of resistance to measure—the ultimate results whereof would be disastrous. He will have satisfaction when the law has done its work, and we may fare the same; he seeks no greater reward than that of equality before the law; he will continue to be law-abiding, and, despite all remonstrances to the contrary, be will not constitute in himself a black peril.

**AMOGALE.**—Go nyalela ka Beetham, District Rustenburg. Traenval, ka March 4, 1911. Dikafokwane ka sephoza Chief I.O.M. Mamogole ka Bakunsa, traengwa phile a nco. A fishos ka Dr. W. Behrens ka disharo tee kgomeco ka pale ga tokano en batho ba bolo.

Ikhuno ho habeng ka abwesha.

**RANOHO.**—Go nyalela ka Bloemfontein, ka February 28, 1911. Daressi Hlomo a syapa of 70. Ene se modomadi mo Kerekgan en Waseka nyaga dle dilitz thata. Odamedzi ka mafoko a sefela ee: "Le teng lefatake ja lesheng."

Ikhutha ka Kugalo.

## Tiger Kloof Native Institution.

### Kitsisho e e Molomo.

**MORAGO** ga Mai 1, 1911, barna ma ba be demalecong ba tra ratu Book keeping le Type writing en tiro onthe un di who-kang ka motho eo o da horakeng mo Osifung. Ba ba batling kgato ba choneto ba be paantse. Standard VI. ba be ba damele go ana nyaga dile tharo. Ditero e tia na 21d ka ngoga ea ntho; 8/- ka ngoga ea bobedi le 2/- ka ngoga ea boran.

**Tsala ea BECOANA.**

KIMBERLEY, MORANANG, 8, 1911.

RE utlofa fa loalo lo thibane tae gape mo Seooaneng loa thi-boca Kgosi Badirile Montshioa, es Barolong koo goo Ika-Tahidi ka Matlhaco Moranang 1, 1911, a sena go busa Barolong bahaksanyisua as nyaga date 7 jaka mogolo. O shoa ale nyaga di 35. Mo bonyaneng eoa che mosimane eo tiro dintle, a etelsetse morafe pele ka tiro di momelo eabile si ichupa ka tsela ta Bokresete a sale fa tlae ga mogololo. Ka dintoa a hulaa a thabana mothlango Mashorepo aga Komodant Elloff aana a phunya dibaga a tsena mo teng ga motse os Maftika. Erie metlhango o polamang setulo Barolong le ditsela teabo tae dincho le ts e dihou ba duduetza ka megolokane ea boitumele. Boitumele joa bone joa golela godimo ba bona a teamane dilo senten, ba ha ba dumela fa Montshioa a rudiloe ka ngoana ona gagoe, gonne pusho ea ga Badirile eea e ichupa fa ele ea Kgosi ea Sekretse e a seleng thigo. Basheou bana le seane sare: "Eare fa badimo ba rato ga senya motho ba mo tsentspe pole." Kgosi Badirile a simola ka go tieloga Kercke ea Wessele ea bonyana joas gagoe, a nyala mahufa, a tloga a gagoe ke motimona ona botoga, aba a sanya mogolopo ea morafe o uno o mo ikobetsje jaka eile ngoena ona tota, eibile ale ngoena. Kgosi e ton-tona e te molipeng ka ntho cotthe gore ka eone e ee tlobamisimeng Pusbo ega Setori mo Basheou. Re shofolfa gore Morena Lekoko o tia Kgosa le baunsa ka Lekgota go haakanya maragargava a a diragetseng mo metlheng ea bolootae joa Kgosi. O bo choaraganetse le Kgosi Montshioa, busa le Kgosi Wessele abu a tahegeletsa Moshi gantsai mo ditirong lefa a ntse a loalo. Ka dintoa ona a tlobamisimeng ka General Baden-Powell go nna Mohadi-Golo ea bathlabani ka Barolong. Re shofolfa Barolong botho le bo Batlou ba the leka go ichoora sentle mo metlheng ence a dipitligano e care motho a ritologa fela gobe goteo Dikafokwane dia thabana.



Mr. J. T. Lewis.  
(Bechuanan speaker)

## Magodolenganyane a Malu i a seung Bodiro.

Go sana cholofela sa Photo Ekglolokoane tee di khuk coana tea ga Dr. William ba batho ka be Thunteseng Minla tea fenyga gape.

Mr. T. J. Lewis, Moitafoti o Ngonyasa, P. O. Slice, via Mafinga Basutoland o sephoza ka tso. Abuhpa ka batlou molemo o moko a bonang mo go diriseng Dr. William Pink Pilla, ka kafu en thabana gome bo loloteng jo e seung ge bo itoka. Ene ear batho la diagap ka mpitca se no mpitcaang ka relish, le 2/- ka ditsela. Kabo ka iklidus bobala ma maleng, ka emdi dithabil kgono mogedigoko iebi gengetse ka obesore ka tshimbog a smogota mo teng ga male ka tshimbokane dije ka iklidua jaka chot ka lema i amgo a magosakola no maleng. Ka asko ka kene ka nea Gathor O. C. ba batho ka ihthas go ga kafu ka tso thola ka fola; gome ka emdi is ouille is ugakile dile dina, a lefola. Ke iklidua tso agos ka lefola ka bonang. Ka bonang ka kafu kafu ka bonang ka ameo se dijo, while gompisa ke size ka motho a tshidie ka iethogomlo je ke e buntshoeng ka Ekglolokoane tso en khutshoena tso ga Dr. William ba batho ka be Thunteseng minla. Ke hla monge is monge eo o elctang go fola gare i lekile sedhara.

Si rakiso ka basheou ka dithabil Mawenksa otthe lefa o kardi latsa ka osa koso go Dr. Williams Medicis Co. Long Street, Cape Town; batlou se aqo 3/3, is 6/-, astempa se Gorontalo; 3/3, qoso boldo dile thabato 17; le 3/- astempa as Goriente 20; moreki a sa duele post.

## Abraham Khan.

Dilo tse di Nooang, tse di Jeoang, tsa Meshoroto eethie.

## Rekang fela moga gagoe.

Box 3. Telegrams: KHAN.

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## J. C. Libate.

O ianji Bereho botha ba Afrika fa a bunti Ntio ee Bakamaai no No. 249, WAJINLUKU, Bloemfontein.

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Ke tloga ke la basheou ka merabole.

Address: J. C. Libate.

Telegram: Box 533 Bloemfontein.

## "Libate."

## Matsata.

MAPKELA—Koa Komani View, Bloemfontein, Post Box 16, 1911. Mohammed ca ga Mr. T. M. Mapkela; Moersata.



## Mafokonyana

Mafokonyana—Ko Amerika go chaisi nlo a kgoa se difiro a a libathie gonyeng ga' shone, ga abia basetsa nyama hale 125 bi stas bi leka go phela ka godime.

Morotoa.—Kula lengos erile la tanta mo tiung ea maraka os Roodspet ja futhale manadi magole go Laburu, Van Stade a algape mo siang ea maraka a spile ka kroga.

Krismas tra Gobomotra.—Pusho at Kopano a thaka Beccana mathale la dikitsiaho. Balang maano ka a, kaga lero lu ja coang ka Bothabatasi. Gapa erile o gakolela Beccana kaga pale eo batho e siang ea kgodi es Mai.

Kzoonstad.—Moconna mongos ona aklo se pole ga dijochu mona a latiklo lu tgnaloi manadi os Lekgolo mo tiung a thokoa. A neza 7 jara hard labera. Kgogo lengos la ne lele fe pale ga dijochu es ka sei le libolebetsa manadi os Moconna. Ja es ga thape Dr. Krause adwokate os setatalala ka Johanneshberg. A chiora juvi a e thokabetsa. A re kgabre ke sene e dumateng. Ba ba bare Buru ga le no molato. Ntakane wa no Maasho rongop Rofore ka e tonanyana, e namagadi ke mosadi. Se es ultimang bothoko mo kathileng ke gore Moconna o bona ngoga di shupa le mba dia 15 ka go okomka felo go setaleseng; Buru jone la golobs la ngogigla ka pita gatco ke gore erile a e goga es mo mala morogo.

## Maitisho.

Kerkerata (Phutheng se Bagosi) es Karake ngos es Matlura ka Ntsi maloba a dumanlaysa go phimolce opants es setapa. Bare dia tsu pedi mao ke onma tsu di libethalestang buka mo thakeng a tshemasa. Opats ka phoro es Sebure a seure lakan la mao go dumanlaysa le mao labone gore la mao ke kgabre, a lais a e fera. Setapa jaka lo itse ka bina.

Kale Mamatiibso go ke itse gore a opants ens la bolos, mmo lefagente jalo ho gone, ka kate ka kate a gotakadlo lobose, a baploina le peba fida ka tsumaisa ga es go robaloa. Kaini peba en mceretana, ka a nioes mothakola a ka cogp a bonce ka mosho a ntes e tsa mase go es itse opants ka kate o a nathile, jaka phokoja, fa a gotakadlo lobose, a tlogolos le potans go dia futhalos a e jela. "Mo phokoja eo a macto mabedi ene ga bolos, o ja honayana abu a e tlogole a ntes a tsumaisa.

—:-

Fa ale astapa baitisi, se montate fela jaka dia othlo tsa ea Gaetane othlo difo' montata. Ena eltarast a dia nimia mcedi abo ana a ema ale sei jaits stay-darvis, mme mo go thakeneng le basodi gone gone go rata tel motho a bina le mogato kgono matmalane le kgatadisa es ga' magae; mme janeng fa go koa go ke ntsa-les gara mo go ka thokoleng ke motho o a thalogenyo e phape. O thihed motho a chiere mosadi os mponga es mponga, a mo lobets mo mokoleng, a thohoplela ka macto a a gapeo. Bokolo fa gotos o mactore, eba efa a modikoleng dia abo a ihthihed, mo go efa a e fa go o mactore. A ka bokoleng abone mo? Es ake mo dia dumanlaysa la Kerkerata se Vryheid thata, 'ne sabo erile bare ka ulos banna ha be ditoduyana, en mle kgeng es meruthana.

—:-

Mona mongos os Leburu are: Loere lo la tsumaisa lo khamele. Opero le Dance, ke kalo le moco. Khale loera are banna fa bain mo Karlung ba kgangane le basodi. Ka stang go le bolo po nyela. Enia lo syala, los diri opets kompieno lo rata go kpholesta ba bangos, a ga lo tsas gera lo dia sholela, a bina le fersa gapat. Ke itsemela fela ha lo arsa' se rata go ph mola phoro mo lefagente gonsa ga' lese gure re re te ha bac.

DE BEERS CONSOLIDATED MINES,  
[Metlolo ea Komponi ea ga' Mokebisa.]

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Re reka re ananye dilo tsa temo le sengos le sengos sa se ka tekisioang ke harui.

Kala tsa rona di rekhias Dijo, Dithote tsa Ntsi, Dilo le Ditsiphi tsa go lama, Aparo tsu Behuni le Behumagadi, Maseela, jalo jalo.

Fa u thokoa sengos re koseleka ha pu egoe fala e os Iteng etare pose a e tlang go leretsa karabo le dipolalo othlo.

Atreas ea rona ke —

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Fa lokha  
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## NOTICE

## Tiger Kloof Native Institution

AFTER May 1st, approved scholars will be taught Book-keeping, Typewriting, and Office work generally. Applicants must have passed the 5th Standard, and must agree to stay three years. The fees will be £15 the first year, £2 the second year, and £4 the third year.

## South African Native Convention. Annual Congress 1911.

THE ANNUAL CONGRESS of the S.A.N.C. Convention will commence at Johannesburg (D.V.) on FRIDAY, MAY 6th, 1911, to discuss questions affecting the Native people generally. Dr. THEODORE W. B. REEDERSON, M.P., the first South African coloured legislator, will preside.

This is the first assembly of the Convention since Union, and all friends are cordially invited.

Cape Orr, Come All!

JEREMIAH MAGOGTHI,

General Secretary S.A.N.C.

That Phatso, P.O. Two Spruit, O.R.C.

## Friend of the Bechuanas.

KIMBERLEY, APRIL 16, 1911.

## Sub-Rosa.

THE WHIRLWIND.—We have received an interesting communication from the Secretary for Native Affairs which shows that the Department is keenly interested in the welfare of our people. The subject of the communication was the case of Mrs. Patsey O'Brien, which was amply dealt with in our columns of the 4th ultimo. The Secretary explains that O'Brien was discharged because the woman had been drinking on the night of the assault, and gave her evidence in a very unsatisfactory manner, and that we had exaggerated the woman's grievance.

What strikes us in the communication, at being more strange than the case and its result is the official view, because it would seem that if the present writer passed the home of a woman who had been drinking he would be quite satisfied in smashing the windows of her house, tearing her dress, and dragging her out of her room, as O'Brien and his companions are alleged to have done. In spite of this particular grievance, however, our people will have the satisfaction of knowing that an enquiry has taken place, and that the Department will watch similar cases in future.

OUR ENEMIES.—We are thankful for small mercies. One of the bitterest enemies the black people ever had is the Editor of the Johannesburg Critic, and he befall a catastrophe last week. He penned an article which openly gives for critics which were almost invariably aimed at the weaker section of the community. His latest onslaught was directed at the Greek and Italian women of Johannesburg. Their wives made full invective some men in a good hippy skin jambok, reported to be a film, & w. his arr. caught hold of him and gave him

walloping, the aftermath of which is not likely to forget for many a day. He appealed to the law court only to receive a straight talking from the Magistrate, who, bearing in mind the serious provocation aroused by his article, discharged the Greeks with a FINE OF ONE PENNY, which is as good as an acquittal. This decision was received with loud applause in Court. We wish to advise ourselves with the applause and add Three Cheers for the Magistrate.

THE LATE REV. ZACHARIAH MATHER.—The gentleman in our title who was prevented by ill health from attending the Wesleyan Synod last January, and has lain in the Kimberley hospital ever since, died a week ago yesterday. We wish to condole with his people in Basotho land as well as his congregation in Barkly West. By his death his flock loses a brave shepherd and the Wesleyan Church a useful member.

"Peace be to thine ashes."

A POPULAR WEDDING.—On the 4th instant the Rev. George Roland attended at the Wesleyan Chapel, Mafeking, to join in holy matrimony Mr. Mojais Tymmsah, Teacher of the Mission School at Montsia, and son of the late Rev. G. Tymmsah, with Miss Emily Wildheart, of an old and respected family in the Mafeking district. The church was well filled by friends and relatives of both families who had journeyed from far and near to be present. The festivities lasted for several days both in Mafeking and at Roodepoort, and we join with them in wishing the happy couple a long and prosperous life.

PERSONALITY.—Mr. Joe Kokkens and Miss K. Tymmsah, of Green Point, returned from Mafeking on Saturday, where they had been attending the wedding of the latter's brother. Miss Molena, School Teacher, came by the same train to take an appointment in St. Paul's new School at Green Point. Miss Hilda Moa, of the West End, also returned by the same train from Tunney.

## THE BARALONG CHIEFTAINSHIP.

On the 6th inst. Mr. E. C. Welsh, Civil Commissioner, Mr. D. Munro, Police Inspector, E. W. Joyce, Esq., Mayor of Mafeking, and the Town Clerk, Mr. Algie, and several other prominent Europeans attended at Kgotsa in Montsiastad, to witness the appointment of a Chief in succession to the late Badirile.

The Rev. George Wavind, of the Wesleyan Church, who had been a tried and true friend of the Barlongs since before the British occupation, had journeyed from Pretoria specially to be present and pronounce his benediction upon the proceedings.

Chief Joshua Molena acted as Master of Ceremonies, supported by Chief Silas Molena. He welcomed the visitors and explained the object of the gathering.

Some four hundred Natives assembled in the Kgotsa and the aged Chief Sern (only surviving brother of their old late Chief Montsia) declared John Montsia—the minor brother of deceased—at present a student at Zonnebloem, but who was also present, as true successor of Badirile, but that owing to his youth.

CHIEF LEKOKO MONTSIA, who has acted as Paramount Chief

on several occasions should act as Regent. Chief Batho-Batho supported the declaration and so did several speakers after him.

The Magistrate (Mr. Welsh) in addressing the Barlongs said:—He thought the Headmen were themselves, hoping and looking for

ward for prosperity in the future, he asked them to be united and hold up the hands of those whom he had placed at their head, that the nation might be rightly governed. Above all, he begged of them not to forget that Almighty Creator, upon whom everyone of them, and all peoples of the earth, depended for all good things. So at their head and acknowledge Him, reverently and devoutly at all times, and the God of their fathers who in days of distress had helped them would, he prayed, bless their nation to days of great prosperity.

At the termination of the Rev. gentleman's speech, the Civil Commissioners and the other Europeans present left, and the Headmen resumed their speeches.

METHUSO E NEGOLA IN AFRIKA EA GA ALONDA  
El direcione malosten a Africa. Dithepe tea Afrika.

MOLEMO O & MADLO NO. II  
Banna ha madi a fabolane, falang, es iithobogeng. Madlo es Madi o bolokile Batho ha bantzi. Elta go fodiin leti. Madlo gaga a fingece ha eng fola. Madlo fodiin maledi otheha ga lela ga madlo a etang.

Macophi mo guning lo Dintso mo Mading, Rorwa mo ditshokoeng. Go thorego Mmole, Thibgo lo go lo Dintso. Elthabo Mmole e bolas methiagoe, otheha e fodiin. Mmole rari.

SITHEARE SA SHI LIHA NO.  
Thata ha mokotong le Dithabu. Dithabu le Motso a staha Matse, go rote Matse. Lo tshe ka tshoapla to shofoleng. Motso o ka ipholisa a ba bolale sa. Se fodiin, batho jo go lo tshoeng. Leta bolale go tshe.

WUKIANA HA BANNA  
BA BA FORKLONG.

Wukiana ha libare o se hoga. Banana ha Bokona. Se comodina rodine mame o o fotango. Se imha o se batohole o go latsho. Se imha o se kana. Kana ha kana ha batohole.

MOTHSOHO NO. V  
Dithabu mo Sefabeng, Go fagiha. Chata, Lotesha jo Maikeng, Go rote Boisca, Potolico le Madi o a Boisca. Go thobabu. Motshoho No. Ca fodiin.

BOLFOSE JOA MALA  
NO. IV.

Moldomo o o se pofung, ha mame, digitu no Africas. Pofung, Sedidi, Ge bidoloko Mmole, Gamaakoe.

MOTHSOHO OA BARADI  
Dithabu, Dithabu mo latsho. Thibgo le Bokona. Mose o no a se Diphaka. Mose o no a se cong. Fa o batho kondo lo lo tie go phene, loitsheng sente, konda.

ALONDO MEDICINE CO. LTD  
P. O. Box 902.

JOHANNESBURG  
1911]

Census Office,  
Cape Town, March 15, 1911.  
Kopano ea South Africa

CENSUSUE EA 1911.

EFA ha Meloa No. 2. os Pais Centra de South Africa o nifang "Census Act, 1910," go lacon gora gora pale lo tshe la di colha no Kopansue as South Africa no ngangeng ua 1911; mene enha tanti ja Tshib. Mai 7, 1911, le tshimilis ga ana Tshita ja Cincu. Efa go ilisheng jassa fa a tshimilis motso no mothong mongos a mome o sieng thoggo as Nitio Agno Palas. Difome ts di getsheng em Tshimilis da di Ngoleng, mone go sase pale em di bidding mo gosa, le tshimilis da di gosa, a konda dhami ha boarmarri le ha konda, ake di nista Meloa. Mai 7, 1911, go a tshimilis go o sie a bodicino le Motsho. Batho ha a batho go tista difome. Efa go tshimilis, monego a leqone gora a staha pale otheha e hitsheng tshibgo. Ngono mongos eo q. tshimilis kente. Mophuthi, go eu q. tshimilis go neza pale o sie a tshimilis kente.

Be etang kana terava no hoga jio, le ha tsheletheng mo hoga kana hoga joa Mai 7, 1911, goqano hoga ha ha se koudang mo Kolong no les Seunus, be kgotece goa ba ha los Ofanga as Magistrate. Fela kou tshimilis koute Mophuthi, go eu q. tshimilis go neza pale o sie a tshimilis kente.

Be etang kana terava no hoga jio, le ha tsheletheng mo hoga kana hoga joa Mai 7, 1911, goqano hoga ha ha se koudang mo Kolong no les Seunus, be kgotece goa ba ha los Ofanga as Magistrate. Fela kou tshimilis koute Mophuthi, go eu q. tshimilis go neza pale o sie a tshimilis kente.

Ko tsho ke lo tsheletheng mo hoga kana hoga joa Mai 7, 1911, goqano hoga ha ha se koudang mo Kolong no les Seunus, be kgotece goa ba ha los Ofanga as Magistrate. Fela kou tshimilis koute Mophuthi, go eu q. tshimilis go neza pale o sie a tshimilis kente.

## Matsalo.

OTIYANE—Koa Be-condensed, ka April 1911. Mohamadadi oga Rev. P. K. Motieng. Motieng ha Moutsho (mathshana). Ha tshobole seetie seetie no mombo.

APIKALOA—Koa Komasi Vine, Bloemfontein, ka March 15, 1911. Mohamadadi oga Mr. T. M. Mapikala; Motsho.

J. C. Libate.

O itesi Bancho botthe ba Afrika a botte Ntlo as Bateman no No. 249, WAADHOE, Bloemfontein.

Dijo ts di matle otheha le Dino ts di tsididi ka libatshon a ka kosa tsho.

Ke tsho ke lo tsheletheng mo hoga kana hoga joa Mai 7, 1911, goqano hoga ha ha se koudang mo Kolong no les Seunus, be kgotece goa ba ha los Ofanga as Magistrate. Fela kou tshimilis koute Mophuthi, go eu q. tshimilis go neza pale o sie a tshimilis kente.

Adress: J. C. Libate.

Telegrams: Box 639 Bloemfontein.

"Libate."

## Abraham Khan.

Dilo ts di Nooang, ts di Jeoang, ts a Meshoroto eettih.

Rekang felo moga gagoe.

Hox 3. Telegrams: KHAN.

WINDSORTON.

J. C. SMUTS.  
Karo as Tsho le Motsoe.  
Mo Kgoteng ja Motsoe, Cape Town, March 15, 1911.

## KITSISHO EA GOROMENTE.

Kganelo le Phimolo ea

Fiwara ea Botlhahabatsatsi.

KGANELO  
(Kganele) an South Africa,  
Provinces on Kapo,  
Oral an Mafikeng, Cape Town,  
Frikberg 21, 1911.

Supri a tlaaglo, mo go Agricultural  
Journal on Kapo, a gatnedi  
mo se posta.

NOU JAPCHI

Thibong on Province.

DR. A. THREIER, G.M.G.  
Mafikeng on Mafikeng & Ditsa is  
J. M. Christy, Nyaka on Ditsong  
a hagabedimang Transvaal.)

Moce on Bolotze.

A bolotze bo itsemale ka go jone  
se kgomo di la mokotlo ka bonako  
nos di dintel, kgotes di shos ka  
se kgomo di se dintel, olong goro  
se tla afe fetoco ka sekota se se  
thata, eba ere kgomo go feta  
ga ba ese po nyelde. (2) Fa se  
shabong on Pueblo go wolemo loe  
bols diqomgo, eba ere go th  
diphate ts go bolotze mo difigom  
tse la phate ts go liboma mocodi  
ka bolotze. Legale go bolotze  
mo go atisa kico; lefa go tse  
gones go ka bolotze fa ale ka di  
ka naako a se simeang. Go  
diqomgo ka bonako go ka bolotze  
bo tlaqile mo nangeng mo e  
kgipala le naga a nang se bolotze.  
Fa bolotze ka he feta ka naga  
na mo go suna ka dinysa  
na dinysa ts di tsaleng mothla  
ka se tba time. Mokgao o kile  
mo nangeng dinger ts Trans  
Monggo da dinysa mo masalong  
se kgomo dingos tsu antegia lef  
tsu ece di nte tsu abos tsu  
bolotze. Mire se ka  
dinysa seka ka kgodi di  
a hlelogo a abape, fa bolotze  
Ka tsela a se tlaeng lalo go  
tha tata go pos a se mabiling a

supiile gantshisi gole dilgalo  
tsu go tipa tsu re lasteng  
se uhamingone an pampiri a di  
se gole di gaganadim ka nthu  
se Santa Afrika. Go sepa pelsa  
tsu di ka tsoe go ka kake se  
Santa Afrika mo Fiwara on Bo  
madi esti, re ka mo golola la mo  
getsa a roeng se dilgalo, wa  
tsoa rona di ka folo ja ka tsoe.  
Mo tebong se go dira le  
fa ka bonako tsu na tsoe ka  
takate go bonya ka mod  
fa se setso se thipale. Lefo ga  
ka tsela a se tlaqile fa Pueblo a  
go ina ga dilgalo—bogalo me  
a a cheoring dilgalo. Fa re  
a kicca rona hage mabing a  
se Fiwara on Botlhahabatsatsi, re  
harci le Pueblo hane le dimesa  
di se mabiling ka kganele.

Foleo as jone to Rhodesia le  
alk a shope se alare fa e diriso  
male bolotze, iyo kganalo on  
muncula. Go tha go dira goe  
le thibonggo popo se Fiwara  
habatsatsi, mome go thata bogeo  
thibonggo habo fa bancho ka  
mungo ts di dirilong mo pa  
thiba di thibonggo thabeng.  
Leketsoneng go leja ke: "Ka  
South Africa a ka tsoe ka  
mungo ts di factoring di misiun?"

Go se dilgaloeng ts legeng ja  
se Botlhahabatsatsi—ebong German  
rika, wong ts ka tsoe bolotze  
mo mungo. Ga da ase go  
tsoe se dilgomo, goe bo  
bo no bo se thibonggo habo  
ka kufa temogo se di shabedimang  
Ke Kampala mungo a mabolo  
to Uganda goa tso go abce  
tsu 70 mo lebong, eba gore  
long longe go lelong go folo  
tsu 35 folo, noce to Rusada go  
ta Victoria Nyama ho Scott  
folo, namano dire 70 mo.

Lefato ja se botlhahabatsatsi  
mo go jone ja le fetoge  
mo mafatsha a thibonggo habo  
ka go ha thafatsha go in  
kgoto go di tsoha gona. Dilgalo  
di skanteng di laken go  
ta Fiwara on Botlhahabatsatsi;  
mensema a South Africa ga  
ga shengos ts di ka gateng

Mo tsheng se South Africa fabiraleo en  
kgomo ngoe le kgoto ka go se tbegeles mo  
pholeng go ka thuna ka nthu ase. Se  
se uhamingone bolotze di thibonggo habo  
tsu di go dia gole go ka tsoe go  
chore amano a se tshang jalo. Po  
shanya go ka sekota ka nyaga dia  
go ote go rotato ka go ente kgomo a  
fodding ka madi a se oloang le gole ka  
gones re kgomo dia jalo ka ngomo  
o oang go fata, mire se mante se  
re telosha le gole ka oloang a kgoto ka  
re bontsha thabu ka mokotlo.

Jaka madi a ka thabotsa (a)  
a kgomo e nangeng.

Madi a ka madi mo go longes loe  
dithabu tsu di go kgodimo ga tsobe.  
Thibog se kgomo e tbegeles thata,  
le tsobe a tshacim se senti. (Sika  
longue ja tsoe tsu thibog ka nsale  
(nsale fela en o rokang, eo o phepa)  
kgotes ka oloko se thipa a se bogale a  
thibekeng tsu di go ka phantse go  
mo dithabu tsu tsobe. Ero fela  
madi a co aha se tabotsa, fa a dingo go  
a tabotsa a tla folo a retsa go tabotsa.  
O sekha on tamasa a mome a elele ka osi

(B) No kqomeng e shuleng.

Ero a sana go aralo a nthe madi mo  
lebetana, kgotes mo tlaqilega tsu  
thabotsa, eba ere a romela a kolo e  
boredi go se o nthiha se ka. Segu  
lebetsa se thipa a thibekeng, ob o  
fela name, o e o segileng gole gonye  
fa kgodimo ka galase ts tsog.

Tiro on tshef a chonengeng go dire  
tsu ka tshefenggeng go tshiqing, di se ka  
naa di thibog, eba ere madi a se  
a papane di phimolo ka khai a thibekeng.  
Lefo ka se phimolo ka nthu  
ebe ngoe fela tsu tbegeles di tsak  
tsyediro tiro.

O tsoe thethi se madi a kana ka  
thibog tsu tshef, eba ere ka nthu  
galase lefa eba le kothekana lo  
lo thibekeng kgotes ka nthu se thipa,  
kgotes ka nthu se galase egos, jaaneng  
se tsobed, eba galase tsu tsobed  
mo tsog. Galase egos se tsu pedi se  
a chonengeng go amra thethi se madi a  
madi a tla a elele mo galase tsu tsobed  
tsu fa go ma jelo or tamaste galase  
a ngos, jaaneng go diragole bophars  
je bopharsanyane jao madi.

Mahalo a nama a diriloeng ka nthu  
se galase tsu tsobed a se papanose  
mo galase tsu tsobed. Go bonolo thata go  
seya madi a madi a adira makina  
A chonengeng go thabotsa ka boseane  
bore. Go langaeng go a siame metho  
a choletse galase tsu tsobedeng madi  
mo soding, tsu fa go ubago mebala se  
madi a madi a se amlieng se tsobed  
se amlieng se tsobed. Ero a sene  
se tabotsa o mome phefo e omilieng e  
omise madi mome o se ka se tshabu  
tsu letsetso; ere madi a se go gome  
se phuthe galase ngoe le kgoto ka pampi  
tabotsa e tabotsanyane o se o mo tsyene  
mo galase.

South African Native Convention,  
Kobokano e Kgolo es nqoga  
tsu 1911.

DUTHHEGO e kgolo se Bencho ba  
South Africa a ka simologa ka  
Johannesburg, tsoe tsu tlaqilego. LOU RO  
TIBALMO, MOTSHEGANONG (MAY),  
tsu 1911.

Go shanya dietha tsu tsu di smang  
se Dr. W. B. Motshumi. Tsoe tsu  
Dr. W. B. Motshumi. Tsoe tsu  
Kobokano, tsoe tsu tlaqilego. Komewane  
seka Koloso di kgapase, Ditsa  
cotche di hledies ka Pelo-choe.

Tiang Lotsha : Tiang Kabonake :  
JEREMIAH MAGOTHI,  
General Secretary  
The Phoenix  
P.O. Two Spruit, G.R.C.

## "Tsala ea Becoana"

(The "Friend of the Bechuana.")

E relikosa ka Divalo seka ka Matlase  
mo Kimberley —  
Englis le Sesana.

Thako ... ... 12- nqoga.

## BAREKISI.

## Freestate.

Mr. J. M. Nyokong,	Maswa
Rev. J. D. Goroyana,	Thaba Nchu
Mr. J. C. M. Motshumi,	Pary
John Mohor,	Bloemfontein
J. C. Lethabo,	Matjiesfontein
J. G. Ntlatsho,	Bloufontein
E. M. Letlamele,	Philip Morris
A. S. Morata,	Krugerberg
H. R. Pofadder,	Witbank
Kulu,	Sandton

## Transvaal.

Mr. T. Molana,	Port Elizabeth
Peter Kolosse,	Fordburg
Isaac Mabane,	Rev. E. M. Sesana
Philemon Mera,	Kroonstad
Levi T. Mabane,	Rio de Janeiro
Jesse Goodman,	Macopold
Jeremiah Phale,	Johannesburg
Mr. M. M. Motshumi,	Khutsong
Rev. H. Motshumi,	Klerksdorp
Rev. H. Mocholome,	Pretoria
Mr. J. B. Majati,	Kromme
	Randfontein

## Bechuanaland.

Mr. Theophilus Gabonelooe	In J. Phain,
Rev. D. Motsho,	Magaliesberg
Rev. R. Muller,	Pietersburg
Chief Segale Pilane,	Montgomery Station
Mr. J. M. Motshumi,	Matjiesfontein
Mr. M. A. Motsho,	Barberton
Mr. P. K. Motsho,	Kimberley
Mr. M. Motshumi,	Kimberley
Mr. M. Motshumi,	Kimberley
Mr. M. Motshumi,	Kimberley
J. Lekoma,	Kimberley
J. M. Motshumi,	Kimberley

KIMBERLEY, MORANANG 15, 1911.

MATIENG.—Ka Labone April 6.  
Barolong ba phuthegile ka Kgotsa tsu  
go silohe Kgotsa e nthe mo mase  
mo aga. Bidirola go tshiqing, di se ka  
naa di thibog, eba ere madi a se  
a papane di phimolo ka khai a thibekeng.  
Lefo ka se phimolo ka nthu  
ebe ngoe fela tsu tbegeles di tsak  
tsyediro tiro.

O tsoe thethi se madi a kana ka  
thibog tsu tshef, eba ere ka nthu  
galase lefa eba le kothekana lo  
lo thibekeng kgotes ka nthu se thipa,  
kgotes ka nthu se galase egos, jaaneng  
se tsobed, eba galase tsu tsobed  
mo tsog. Galase egos se tsu pedi se  
a chonengeng go amra thethi se madi a  
madi a tla a elele mo galase tsu tsobed  
tsu fa go ma jelo or tamaste galase  
a ngos, jaaneng go diragole bophars  
je bopharsanyane jao madi.

Just as I am.  
(Jaka ke nthe fela jana.)

TUE.—Ntho Dz. 8.8.4.5. A.m.

1. Jaka ke nthe fela jana.  
Ke nthe tshabu epa.  
Ke tla tseli magoza.  
A ko nkamogela.
2. Jaka ke nthe, fela jana.  
Ke tseli go tsabane.  
Ntlo leba, o se tsabane.  
Ke tsela Modimo.
3. Jaka ke nthe, fela jana,  
Ke tla tseli go tsabane.  
Ntlo leba, o se tsabane.  
Ke tsela Modimo.
4. Ke tsela, tsela tsela,  
Ke tsela tsela, tsela.  
E, tsela tsela go tsabane.  
Ke tsela Modimo.
5. Jaka ke nthe, fela jana,  
Ntlo leba, o se tsabane.  
Chelofeo ka se demela.  
Ke tsela Modimo.
6. Rato tsu tsu di thibotsa,  
Kgoreloka ba me cuthe.  
Jengon ke se ase fela,  
Ke tsela Modimo.
7. Jengon ke tla chupa rato  
Lo logolo, fa lo bozeng.  
Ke tsela tsela, tsela.  
Ke tsela tsela, tsela.

Translate from Wesley by Hyatt by  
J. MOTSHUMI, Kroonstad.

## Kroonstad.

## LOYALTY LU LOGOLO.

Mr. T. J. KOKWANA.  
(Bechuanaland sa gape)Fa mala, madi le ditshaka di  
sa itekanel.

A o itae se se kaiceng fa  
gotse "mala a thata? E ka  
ne ele jone bothoko je bogolo  
jos mala. Bogolo jo batho  
bo kile joa nna le jone, bona  
le jone go bila nna tsu ka jone  
motihamonge.

"Bo dirof ka go thiboka boi  
-tshanelo joa mamele, mala,  
madi le ditshaka tsu di bokoa  
gonne di lo tse tharo di ulto  
laua. Fa mala a sa itekanel  
madi a fokola; madi a mase  
sane a latela ka go koafala  
le ditshabi 'mo ditshikeng.

Mme fa go boleloa nuete ke  
go utsoalan go ga mala le  
ditshaka go go dinang gore  
Dikgolokane tsu di Khibidu  
tsaga Dr. Williams e une  
molemo e thobekeng segolo  
mo tlung. Di itekabelo madi,  
di natlasa ditshaka; di  
nase mala boitekanelo fa a  
sa engoe ke dijo tse di sa  
se lebanhang.

Mr. Thomas J. Kokwana,  
Tlereke, C. C., o kosa jaana —

"E ka cone chupo eame kaga  
tiro e kgolo e diriloeng ke  
Dikgolokane tsu di Khibidu  
tsaga Dr. Williams tsu batho  
ba be thintsaeng mmala me  
South Africa. Ke nyaga dile  
pedi jaaneng ke nthe ko bolas  
on ke thibog o botlhoko, ere  
fa e ntela ka se ke ka bone  
sentle mme go fikile fala fa  
pele ga matllo ame fa kere  
ke ka leba, ke ila dijo, ere fa  
kere ke thabuna dijo di  
mpherose dibete. Sefathogo  
same se shatogile. Ka leka  
dingaks kaha ka di leka 'me  
ga se ka ba ga ba uthusa sepa.  
Motlamonge ka gokoloi  
ke tsala ngoe eame go leka  
Dikgolokane tsu di Khibidu  
tsaga Dr. Williams, ka  
mmotsa tsela e bonolo tsu go  
di bona. Are ea ko muwen  
keleng kgotsa bareki; ba  
dithlare o tla di bona. Ka  
dira jaka ke kaecos ka foidios  
ke cone. Thibog o botlhoko  
thibog o e mpolase. Na  
o kake on thibol o bona pose  
mo fatlhogeng oka gudupi.  
Ke gone go qakololang overafe  
e mencho e tla go. Ile  
Dikgolokane tsu di Khibidu  
tsaga Dr. Williams tsu batho  
baba thintsaeng mmala fa bana  
le machoonyenga a mamele.  
Di relikosa ke ba Kemite le  
bareki bottle, kgotsa o ka di  
reka ko Komponing ea Meli  
mo case Dr. Williams, Long  
Street, Cape Town. Bottlo  
ele ngoe fela 3/3 le setamano  
saga Goromente 3/9, kgotsa  
botlo dilo 6/7, tsu ditampo  
tanga Goromente 20. o - a  
duele.

Le gone ra atclos Miss M. L. Gab  
jane e otsa a ntang a rato zu. A. M. E.  
Church le ase a fadaga. O bosa  
ka Bloemfontein, tsu e easo e tla  
tseka ka Mr. Motshumi, a nyalu Miss  
Martha Merata, le cone se nle thata.

—  
Go hedugile Mr. B. Motshumi, tshere  
ka Wessels, tla Balfour, astrekoeg  
se Heidelberg, Transvaal. Tsoe tsu  
gasse e maboleko ka Mr. Solomon  
K. Matshure, a o seong ka Zonne  
blom, Cape Town. Tshere ka ibo  
mamo e tla ka July.

—  
Ke tse tse go ema Mr. Merata  
ka jone, gono go nyalu epo e ngoe le cone  
mo Kerken on Wessels, se za Mr.  
William J. Motshumi, a nyalu Miss  
Martha Merata, le cone se nle thata.

—  
Le gone ra atclos Miss M. L. Gab  
jane e otsa a ntang a rato zu. A. M. E.  
Church le ase a fadaga. O bosa  
ka Bloemfontein, tsu e easo e tla  
tseka ka Mr. Motshumi, a nyalu Miss  
Martha Merata, le cone se nle thata.

**Malokonyana**

LOVRALE.—Mr. Ephraim Moyanaga on Klase ea Matriculation o basedioe gae ke boletoe maloba.

THALA.—Romela tefo en gago, 13/- ka ngogo o tla amogedi Koitse kgoodi dia 12. Fa e hodge o romela adres Karanta e tla go sala morgo.

BRANDFOORT.—Maloba sechacae se esecae mortsannays ea Leigosa kafa nte ge Sekolo. Sa mbosa kaos godimo. Aka no go batanyesga mo matlapang a shoa ka bonako.

CALENEX.—Erie Kgoco lengoe le kgabaganya seporo ka kara maloba thlolo ka trene. En gata basetanyana ba gagoe ba habedi ea sila-sila. Kgoco jone ja falola.

MACHAENA.—Gatze ka Engeland bo Ching ba rokgale Mzinnyans mongor. Manysemate a gata go bona. A dia go tlusae matlo a Machaena aha phakha, a thubaka difensore tsa matlo a bona.

KOLA THAMO.—Sir Hamilton Goold Adam, en one sie Myloes en Tshiro-leco en Bechuanaland, a tloca ea go con Gororome re Free State, o thlomlo ea sna High Commissioner on Setlhake sa Syppre mo Mediterranean.

PORT ELIZABETH.—Maloba erie Kgoco lengoe le kgabaganya ke Dijochu matlo mondo ja ngongoroge that ka maloa ea serono. Jare erie le letlo Dijochu ja to le bokanyego ne Dikomo, Mahabonto, Machaena le Makala. Are gona le ditsemo le mleperos mongor.

PALMESTON.—Ditsemo en Goromonte di costine lofiefrof maloba ka Kgocia. Bo Mr. Jaeger le Mr. Merriman le ba bangoo bare batbagetsethe puoso mo methibeng sa Kapa bane ba ducas 21,000 ka ngogo. Bana £500 eo o doelang bo Botha o tla humaragies Kapana.

THAKANG TSHA.—Pico ea Kgocia tse Tharo ea Batzamaisse ba TSALA EA BECOANA e tla kopana mo Kimberley ka kgoodi enc. Baamogedi le Magente ba locoa gore ba romelo ditefo tsa bone ka bonako.

KROONSTAD.—Maloba Miss Hartley dia ngakeng a sa go batla sethara sa ilbogo. Nguka ea se ntsha. Erie folo a seua go se noa abo a thamalisa, Dr. Woodward abo a sa go bidioa; o rile ka mo thlatse, ngonyana abo a shoa. mo thlitholobisibong ngala care a gopola ene a mo thlakanyego more (strychnine hydrochloridum) mo boemong jaa batyl choral hydras.

NEMANSLAND.—Khane ea Kokstad eare lencos le lene le agiloe ka samane f, godimo ga phupa ea Masibai Morena Adam Kok le mohmangadi o gace le ole maloba. Eete phupa eue esa katalos go aglou folo fa godimo ga lebula. Metse a nne a thlacoa mmu kafa tlae gore lencos leba le oe. Magerikos a teng a boleitse Gormemente gore a thlaco a agos snute.

KANADA.—Mo Parlamonteng ka North Amerika gono go rero molao ea go rato batlo le go tsoa nega le go rasa dikromo. Erie fa morena mongor a ema a kgorelae molao eo, eo mongor a mnoota are: Ka ore re ian dikromo go fatelelo, a to be rebalelo; a mba na kgomo di kafa pels kampo kafa morogo ga dinaka? "Gare = bin." Morena a mangoe are: E fali rari molao o oshokala. Ca amogedoa.

MOROKHIA.—Tebobe mongor o tla goco ke metsho mangoe ka Traskei. A phamoloi ke metsho a tsheha nota ka pites. Koipole eare pites a buhama mudiibonka a cela konsule a idibala ait a coga a rulos ka moshu. Ke fa a felosa nola go bona gora a ga kake a lausa nola go gago o mothe. Erie a se temase a bona tomo a chucros a set hare, pites a thiungi ka nkyonyane fela mo mctarang. A e stiba a kgopela fela ja jacong o foddie, ista a rile e onca mui mensing cabu a tetseala.

**DE BEERS CONSOLIDATED MINES,****[Metloba ea Komponi ea ga Mokebisa.]**

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Re tumile ka gora ga go thako epe re galalang kgotea e re tlo tlo ka. Ba ka go rekietae sengoe le sengoe go simolala ka Nsala go shortea ka Betsimela.

Re raka ra esanya dia tag tamo le sengoe le sengoe se ne ka rekiisoeng ka harui.

Kala tsa rona di rekhas Dijo, Dithoto tsa Ntlo, Dilo ka Dithaphi tsa go lema, Apero tsa Bahami le Bahamagadi, Maesa, jalo jalo.

Fa u thlaka sengoe re koalala ka pno ngae fela e os itseng etlare pose e tlang e go leretsa karabo le dipolelo cotthe.

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Friend of the Bechuana

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"As cold water is to a thirsty soul,  
so is good news from a far country."  
—Proverb of Solomon.

Vol. I.—No. 43.]

KIMBERLEY, APRIL (MORANANG) 22, 1911.

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2a. 2d. 6d. 1a. 3d. jarata.	5a. 6d. 6a. 6d. 1a. 7d. 6d. ngope.	5a. 6d. 11a. 12d. 13a. 14d. 6d. ngope.	1a. 1a. 6d. 1a. 9d. ngope.	6d. 11d. 12d. 13d. 14d. 15d. ngope.	1a. 1d. 1a. 2d. 1a. 3d. ngope.
LENTE E CHOEU.	KGELE TSE DI CROEU	Kaushu tsa Mabogo	Bostroko tse Choeu.	Hempa tsa Bas di.	D-dross.
9d. 1a. 1a. 3d. jarata.	(tsa di diskante)	1a. 6d. 2a. 6d. 1a. 9d. 6d. ngope.	1a. 6d. 2a. 6d. 1a. 9d. 6d. ngope.	1a. 6d. 2a. 6d. 1a. 9d. 6d. ngope.	1a. 1d. 1a. 2d. 1a. 3d. ngope.
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1a. 1a. 6d. 1a. 2d. ngope.	2a. 6d. 3a. 6d. 1a. 9d. 11d. ngope.	1a. jarata mebala enthe.	5d. 6d. jarata.	6d. 10d. 12d. 14d. jarata.	1a. 1a. 6d. 1a. 2d. jarata.

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## NOTICE

Tiger Kloof Native Institution.

AFTER May 1st approved Scholars will be taught Book-keeping, Typewriting, and Office work generally. Applicants must have passed the 6th Standard, and must agree to stay three years. The Fees will be £16 the first year, £8 the second year, and £4 the third year.

## South African Native Convention.

Annual Congress 1911.

THE ANNUAL CONGRESS of the Native Convention will commence at Johannesburg (D.V.) on FRIDAY MAY 5th, 1911, to discuss questions affecting the Native people. Dr. the Rev. W. B. BURGESS, M.P.C. the Native African coloured leader, will preside.

This is the first assembly of the Convention since Union, and all friends accordingly invited.

Come All!

JEREMIAH MAGOTHI,

General Secretary S.A.N.C.,  
Tata Phatsha, P.O. Tzaneen, G.R.C.

## Friend of the Bechuana.

KIMBERLEY, APRIL 22, 1911.

THE Native Labour Regulation Bill now in Parliament will revolutionise the labour supply in this Province. Before Union any man could recruit any number of labourers within the borders of the Cape Colony including Bechuanaland and the Transkeian Territories, Pondoland and East Griqualand, for any works in the Colony without a licence. He would employ any number of runners, white and black, for the purpose, without having to take out licences for any of them. Under Union, however, the Cape Province's greatest Mining enterprise—De Beers Company—will, before engaging the services of a Labour Agent, have to take out a £25 licence for him with several guarantees and securities and a long string of smaller licences for his assistants at fees varying from £15 down to £1 per annum each. Each and all of them would have to submit to irksome regulations which may be necessary when labourers are contracted for the Rand or for German South West Africa, but which are wholly unnecessary.

for a Company with the reputation of De Beers. In view of the paraphernalia of regulations proposed, it will be advisable, in the interests of the diamond industry here-sway for the Directors of our Consolidated mines, to see "where they come in" exactly or any neglect in that direction will result in the dislocation of the hitherto satisfactory supply for Kimberley, a contingency which the Traders and Merchants of Kimberley generally cannot afford to face with equanimity.

MR. THEO. SCHREINER manages to keep up his reputation as a representative of a mixed community, and he acquires himself most brilliantly in advocating the interests of all of them. Last week he wanted to speak of the necessity for further railway accommodation. It seemed to him almost as if they needed another class. They needed a class between third class and the trucks used by Native labourers, in which certain classes of the Natives would naturally travel, so that the better-class Natives may be enabled to travel in what was now called third class.

Mr. Schreiner also spoke in favour of improved accommodation at Butterworth Station. He urged the need of providing better landing facilities at Port St. John's, especially during the restrictions rendered necessary by East Coast fever. He entered a strong plea in favour of the erection of a Lighthouse at Slangkop, and the provision of a siren. The need of lowering the Cape Point Lighthouse also claimed the hon. member's attention.

## Sub-Rosa.

Mr. Merriman burst his fingers, his hands and feet—in Parliament the other day when he proposed an additional regulation to the Native Labour Bill, providing for closed Compounds on the Witwatersrand similar to the Comounds in Kimberley and at the Premier Mine. His reason being that white prostitutes have access to the labourers, who return to their home and boast about having conducted themselves with white women.

Here was a striking chance for the exponents of so-called segregation to take a step in accordance with the pretences which they always did into our ears. Here was their chance to take the first step towards segregation by segregating forthwith 200,000 blacks and reducing the number of those remaining—& who would have to be tackled in future. Instead of singing the "Old Hundredth" however, they call Mr. Merriman a maniac and white that such a step will ruin Johannesburg.

Now this is very strange. In reply to their speech in favour of segregation we have always maintained that segregation will ruin South Africa, but they have always pretended or shamed disbelief; and it is comforting to hear our views supported by our opponents. A hand representative declared that not a single Transvaal member will retain his seat after such

a measure passed the Assembly. It is a good declaration that it knocks the bottom out of the segregation movement, which, if we are not mistaken, emanates from the Transvaal.

We believe that the members of the old Executive Council who are holders of free tickets to travel over the South African railways as long as they live have conscience; and as such we treat that as enjoying their peculiar privilege they will bear in mind the unfortunate tax-payer who "pays the piper" and render it possible for them to exercise rights for which they have not paid a penny. We congratulate the lucky holders of these free tickets! On fear, however, is that there is a rude shock in store for the South African tax-payers when men are placed in high positions liberally treated and highly paid for their services yet using every available advantage to get additional economic dations out of the Union. What next?

Speaking at the Convocation Ceremony of the Hebrew High School Johannesburg, Mr. George Abu said it was sad to find who came to South Africa practically penniless and amassed fortunes now living in Europe, and some, when they died, never gave a thought to the country which made them rich. This is good if the dead ones could but hear Mr. Abu, we would add a word about the hundreds of Natives who got injured in the mines and now hop about in crutches in the Territories without compensation and without any pension after shedding their blood and burying their limbs. Messiah like to decorate the breasts of American heiresses and like the pockets of retired millionaires with gold.

MR. VERA STET, the indefatigable and stalwart author of "War and a Woman," is now engaged in the revision of a new drama entitled, "By Order of the Emperor." Arrangements are being made for its early production. Stet is also turning "War and a Woman" into a romance, and when that is finished he will get to grips with another South African play. As his book of short South African stories sold out very rapidly, he will probably have another try with Fortunes in that line. Stet, both by writing and speech, likewise in committee, is one of the strongest pillars of the Unionist cause in Pretoria, and a sore thorn in the sides of the Nationalists, whose best-laid plans he has got into the habit of upsetting with the sang-froid of an Ambrey Faulkner knocking the polish off weak Loring. Incidentally he edits the "Pretoria News" which is much more powerful politically than its opponents will ever be induced to admit—Observer

## Missionaries and the Native.

## BLACK MAN MUSTBE RAISED."

## THE COLONIAL'S MISTAKE.

At a gathering over which the Rev. Pitt presided, in the Y.M.C.A. Hall the other night, a welcome was extended to Mr. Charles Tarring and the Rev. Geo. Cousins, who, in visiting the scenes of the labours of the London Missionary Society, have journeyed as far as North Livingstone. In their travels they were accompanied by the Rev. Mr. Dowd, of Port Elizabeth.

Replying to kindly words of welcome from the Chairman, the Rev. George Cousins observed that while in a meeting of that kind, it was admitted that South Africa owed a great deal to the London Missionary Society, he knew that it was a fact that historians and writers had failed in their duty to criticise some of the actions of the Society in the past.

## AFRICA'S DEBT TO MISSIONS

But, broadly speaking, the Society had done great things for South Africa, and the history that attempted to ignore that

broad fact was a history that had little right to consider itself just or impartial. (Applause.) As in the time when the Society sent its first missionaries to this country, the Society stood now for freedom for the implicit belief in the power of God to lift a man up, and for the raising of mankind to the very highest level to which they could be raised. (Applause.)

The ordinary Colonial did not believe in raising the Native. That was a great mistake. He, personally, found a growing sense of the impossibility of leaving the black man where he is, and he asserted that it was growing clearer and clearer in the minds of those who led in South Africa, that the white man in dominating the black man must lift the black up to him. If the white man rose and became the black man's master, he must lift the black man with him, or court disaster for themselves and their children. (Applause.)

On his travels he had found the Native most intelligent, and excellent material for training, and they recommended and appreciated what Missionaries were doing for them.

## GOVERNMENT AID

It was brought very vividly to my mind that the time of romance and martyrdom is past in South Africa; Dr. Charles Tarring who went on to describe graphically his experiences up-country, and pointed out that the work of the Society was recognised by the Government, who lent it pecuniary assistance. He hoped, when he returned to England, to awaken the people to the enormous possibilities which lay before them in South Africa.

## Native Health Society Notes.

Health lessons are now to form part of the curriculum in all the Native Schools and arrangements are being made for giving a suitable course to pupils during their training. Soon, let us hope, the Cape Province will be found following this admirable example.

Health lessons should begin with outward habits such as cleanliness and end with inward habits, such as self-control. In a good home a child will learn many of these lessons. In many homes, whether from ignorance or from carelessness, such training is not given. There is good reason therefore for teaching these things in schools. Every boy should have plainly put before him the dangers of unhealthy habits and of self-indulgence. Forewarning is forearmed. The subject of health-teaching has been given the most serious attention in Britain, in the United States of America and in other British Colonies. Health and Temperance are now being taught in the Elementary Schools of all these countries.

A second reason for giving health lessons is this. During the past fifty years the discoveries of Pasteur, Lister, Koch and others have made possible the prevention of some of the most terrible diseases that afflict humanity, such, for example as consumption, malaria and enteric fever. These discoveries are within the knowledge of all doctors and doctors everywhere have been the first to point out that knowledge being diffused widely among the general public. Until these discoveries become the common property of all intelligent people, their full beneficial effect will not be felt. The common schools provide the simplest mechanism for accomplishing this end. To the person who says that the teaching of health in schools is unnecessary, we would reply that it is indefensible to withhold from the mass of the people knowledge that could avert suffering and save life.

There is still another reason for health-teaching in schools. Among whites as well as Natives, popular conceptions regarding the human body and the disease to which it is subject, are often entirely erroneous. There is a prevalent misconception, with many Natives witchcraft is still with the foundation idea of disease, and anything more contrary to reason, anything more able to stir up superstition and provoke unchristian action, it would be hard to imagine. Lessons on health, explaining to the scholars the real cause of disease, would surely do something to combat this evil and evil influence. There is nothing in the present school course in the Cape that whitewashes the belief in witchcraft, and were it for no other reason than that health-teaching would be justified in the interest of truth and sound education.

165  
Census Office,  
Cape Town, March 15, 1911.  
Kopane ea South Africa

## CENSUS EA 1911.

ERE ka Melo No. 2 ea Tso

ang "Census Act, 1910" na la-

gera goona pale ea kota ke

Kopaneeng ea South Afri-

ca ngutengang on 1911; mno es-

milo go ana Taara ja Cen-

so go iafiseng jassa. Ia tso

moito mo mothong monge

na mno es iborgo. Difomo

tsa di tsaengso mo ga

ngungo e chonato go

Difomo tsao go sao pale go

na tsao dip oto tsao a kota oba-

ka baibarun, ka baibarun

ka baibarun ka baibarun

## Kloof Native Institution.

Kitsiziso e Malomo.

ORAGO ga Mei 1, 1811, baro-  
toha ba ba dumelenges ba  
Book keeping in Type  
Printing la tro cohle tse di shan-  
geng ba motho oo o dia berangkang mo  
seg. Bi ba banting krgta ba  
satu ba ba pastes Standard  
ba be da demale ga nasa nyaga  
sharo. Difato e dia nasa £16 ka  
sharo; nasa e nasa 216 ka  
sharo; £8 ka ngoga ca beroro.

In African Native Convention,  
Bokane e Kyolo ca ngoga  
on 1911.

UTHEGO a krglo ea Bancha ba  
South Africa e its simologa kon  
Bophuthatswana (fa in indzela) in LAD-  
DLO. MOTSEHOBONG (MAY),  
21.  
akara dithe cothe tsu di amang  
ba the matsholo a krglo. Dr.  
D. R. Klemmick, Ph. D.,  
cait a mafoko ba tictio se gora  
se nasa ca dalo ja rona, eo o  
eo no Parlamenteng.  
Phutheng se nasa ka Koewahane  
ale Koloni di South Africa. Difato  
di tafeson in Pold-shone.

Tang Lotthe : Tlang Kabonko :  
JEREMIAH MAKGOTHI,  
General Secretary,  
Tata Phuchas,  
P.O. Two Sputz, G.R.C.

## Matsalo.

MIVANE—Koa Beconafond, ka  
April 6, 1911. Mohammased cesa  
F. E. Matiyane : MOHAMMED 'e  
SHAH (mafathihana). Ba tabedile  
se le mafoko.

PIKELA—Koa Konani View,  
Bokanfond, ka March 15, 1911,  
died ca Mr. T. M. Mapikela;  
Shana.

## Dikemo.

RAKE MANIS—Go emisicos nob  
Kreberg se Wessels mo Kroons  
O. F. S., to Rev. J. Motshabi ka  
March 1911. PHILIP MORAN, a  
ANNIE MANIS, mafokadi John-  
nie Sarah Manis; boutle ba  
matad, O. F. S.

## Sala ea Becoana.

KIMBERLEY, MORANANG 22, 1911.

olase isa Thaba Noho.

Hon. Abraham Fischer,  
isa gove ke koale lokoslo  
o pampiring gore Bard-  
ba lo hale:—

apano ea South Afrika  
Cape Town 8, April 1911.  
B. T. Phatje,  
a Secretary,

A. Native Convention,  
Box 143, Kimberley.  
prena.

Kaga dikalo tas  
tsu di amang polase tas  
a Noho ke go itise fa  
Fischer a rata go utlo-  
nguto bottloko ea gagoe  
ego ea Bill e e thusang  
ba Thaba Noho ba ba  
go rekalanaka ke dipolase.  
loke Bill tse daintatii  
la polo ga Parlamente  
sieno. Ke lo thibomani-  
fa ele malakelalo aga  
Fischer gore molao oo o  
namne, fa phutih a tse ele  
molao oo o kabo ebole o  
name.

Fischer ona a ikabedet  
senya Bile dile 9 mo  
lamenteng ga jaana go  
mamnicoce ele eosii fela,  
singoe di emetge kokoano  
tang, di kagareco, ke tse  
tse tae Goromenti a di

thothleditseng go inase  
thaat ea go tamaisa tiro ea  
mmusubo.

O ka bolela baagi ba  
Thaba Noho fa Mr. Fischer a  
sena maiknelelo ape a go  
lattha Bill e o ntes o koala ka  
cone. Fa eue ese tiro tse  
dintai tse ke di umakileng  
Bill e kabo a setse e beilos fa  
pele ga Parlamente. Reni le  
cholofelo ea gore e tia nna le  
go ka beca fele ga kokoano  
e thang.

Ke una &c.,  
G. W. SCHNEIDER,  
Mokoaledi ea Kgosie ea  
Mafatase.

## Leferetlho.

Masholomane a choere bo-  
thata nthia taa Arabia, ba kiae  
ba laleko ba ho disethane  
ba Yearin ka kgoedi eno  
batlhabani hale 1,800, ga  
falso. Mashole ale 15 fela  
motlhango gono go gacosa  
toropo ea Naderi.

Koa Albania le gone pusho  
ea Masholomane e choere tan  
ka mangana Ma-Albania e  
sale re kgoedi e simologa a  
fola toropo en Tua chile batlo  
ba come bo'son ke tla. Ka  
batlo ba biloang ele ba tumelo  
ea ga Mogamatha. Bakrestae  
ba Albania ha dumalane gore  
ba thuse ma Albania ha holse  
Masholomane mogo.

Koa Potokisi le gone go  
maragaraga gona le thaka  
ngoe e santes e lelelo bogosi  
jo bo tholoocoeng. Koa Tele-  
koba thaka ea kgoseng care  
balaodi ba janong ba nthioe  
botlo, bo Magestrata ba  
laekoe ekile cabu ka kolopana  
ka marumo a dikanomo. Bo  
ale-ole-teng koa Transefala  
ba eme ka dinao bare a Tele-  
koba a tcece ke Kopano Ma-  
potokisi a ee gas.

Koa Meksiko (Mexico) le  
gone go sogile leferetlho, ebile  
Goromento o nthitse diponto  
dile Milione (1,000,000) gore  
mashole a dire kagisho.

## Presbyterian Church.

## BEACONSFIELD

Erike malobs ka 31 March ga nasa  
adiro o mogolo sa Basra mo Ke  
rekeeng. Tiro ex belon ke motlotieg  
Klido ke msokonyana a sa ka, a  
lopwa Rev. I. H. Hawgans gora a bu-  
Moruti a bas msoko e monate thata,  
batlo ba itumala thata go otise puo  
sa gagos e o buling ba booceroe  
le matlomelo a mogolo. Mo gara  
ga tiro gabu go rekakiso mathale thata  
es diro cohle ga ar thibakafale sepe  
Mahos fela sia morfis ca matlalop  
ba thiba miseno, la ba sieng  
makrakiso modoso ona hore o le  
mogolo thato, legalo ga tensia gera  
ka mogkoso no hore. Borkhob  
ba Mr. the Mrs. J. Smith, Mrs. M.  
Sabots le Mrs. Matyng, Mrs. K.  
Motshabi. Ma sara ka dilo diro  
tse e simologa ka March 31, a  
la Lokothaso le la Mathabo ka fela  
Ka Mestiga ga honala es diro  
ka gosse £31. 12, 0. Ka south-  
Kerke se tse tse tse na Green  
Point a dire Basra, ga basula gore  
a tlo the hore coole pale. Isfokin jaro  
a chechoso tse pedi, ga the sated,  
gompiono Kerke a futhene ka ismed,  
Mar. the Mrs. J. Smith e di thibakafale  
tan batlo ka latoko ja Modimo, Mo-  
dimu go he ipone tse.

P. M. SEKGOMA.  
Greenpoint.

Ke una

## Tsa Bakoaledi.

## SERGOMA LECHOLATHEBE

## Go MORULAGANYI TAALA.

Ke ga kopa gore o ntswayets  
mefoko a mo pampiring ea gago.  
Ke gopela o tla a amogela ka topeli  
nomi.

Erike ka kgoedi ea Moranang ele 4,  
na bona koala lo le restauring kaga  
Kgosi Sekgoma a go golola. Ba  
fela a tla ka di 12th tse  
kgoudi eno. 'Ma erile re ssame re  
lele ka utlo lokalo lengo gape  
lor o tla ka Leababoro di tsu ta  
sele kgoudi eno re utlo ka Gorome-  
na a da mo nasa £150 mo agangeng.  
Erike ka une Leababoro kgoudi ele a  
sa Sekgoma a bolisa ka Gaberone,  
a tla ka mapolisa a a modisimeng mo  
teleng gora a go tsaa mo ga  
Bancotahama jaka sie molapo o o  
kgaelang misiolane ka Kopano le  
Tahibole. Ona a kgatshabashie  
ba batlo ba bancho ka pula e krglo,  
raba re mo tsaa ka kera ka Morane  
Lekoko ro mo issa gas. Barweng ba  
itumala hale ba atgi go bono ngama  
sa bona o o male a nasa mo kgoleng  
Fa diro dikoala tse o di chouling a male  
ka Gaberone, o choule lokalo ka  
gora a se ka a tla a diolala ka  
lefatsheng ja Tahibole a sene tetello.  
Le go chos (Proclamation) se 1906 e  
deng sengs e mo kgatshabashie  
fa: motho o Modimo gogo go sens  
kafa o ka dirang ka tang ona a anisa  
fela a di chou ka gore ona ale mo  
arung.

Mo jana re bona mafoko a mangos  
mo dampiring a gote o tla nasa  
£22,000, ma ge re itse gore ka e eng  
Osi! Makgosa a go kgabeng lea  
ba los thibakafale di thibakafale, fa  
motlo o o ntswayeng entha. 'Ma ke bono  
ke diro dikoala, diqomo, medu,  
dipiso, dikolo, diqomo tua nlo, 'me  
loa'lo ka mo nasa £2,000 fela,  
Munang ka lo bolale gora Kgosi  
dekgoma o menyegeng ke medi aks  
hosa krglo tse a lea. O sanyeg-  
ke ba £14,300, ke ba hale diro o  
di menyegeng entha. 'Ma ke bono  
ke diro dikoala, diqomo, medu,  
dipiso, dikolo, diqomo tua nlo, 'me  
loa'lo ka mo nasa £1,000 a ke thibakafale  
kgatshabashie ka di thibakafale  
ka mo nasa £1,000.' Re itse ka gos  
go ramolane monsa fela, a bulu pale  
taa makgosa, kgoseng, a tensya lehuwa  
fagare go motho o mosi a gage  
ba chie se utloana gula.

Ke una

D. K. MAOTO.

Mefteng.

FORDSBURG, TRANS-  
VAAL

Morena re sa thibakafale sentile  
fela go sena pelaelo epe,  
mme re th itimela go utlo  
Morulaganyi Taala le Mam-  
itisho fa la lona lo sa thibakafale.  
Mono maloba re bone Mages-  
trata a nasa mosimane leina  
ja gageo gatos Jack Sesemane  
le thupha dile 7. Gatos o  
batlile go tlobela kgarebe ra  
Lokghobana e dijara di 14.  
Rra Kgarebe ona a ile tirong.

Mosimane mongoe le ene  
di o gamile a sa di thibakafale  
maloba erile kgarebe e santes  
e bereka ka 7 o'clock oa ma-  
banyane, ene a tseca ka bono-

ntithotho mo runang ea kgarebe  
a nasa teng ka lefifi.  
Kgarebe erile a sena go gote-  
taa lokone ere e leba mo beteng  
o fitshela motho e sa mo itse  
a tlatse ka bolas. Kele a  
ntitha musi ka sekurumelo.  
Base a tla go e thusetsa, ke  
busa jana o mo slankanceng  
kgoodi dile tharo koantie ga  
faene. Magestrata ka a 'mo  
ditse gore a o itse kgarebe,  
mme are ga itse leina ja cone,  
go e bons o thibola a e bons  
e feta. Kgarebe a o itse  
mosimane eo / "Lafa ele  
gangoe fela ka matlo ga  
nekeke mmone ga ke motse  
ga ke mokgome.

Dumelang ba gaecho.

## P. K. KOLOANE.

## Maitisho.

A cosila pale are, kaima phare  
ka tshimologo ea nyiso a beitshapha  
-kopano ea monsa le mosi. Bogo  
loglo bane ba tsaaa fala go sens  
kemo, mothamengos fa go sens go  
fete nyaga his 1,000 ka ho bon ta  
tsaaa gosa, mme unseng mo methibeng  
eo a rosa Nyiso a chonants ka  
go tlaaleka pale se phare le opeta  
ca itelka ka setapa. Ke aho ka, ma  
foka a banza fu hasami ba Molino  
bare ka leba go tloa lithala mo  
lefatsheng.

Go nasa likgarebe lugos tse li  
tsaeng yeng le tlogece ka maslo  
gosa a sene li tsatshie ke bobo-  
mama. Ga ke tse gore a motho eo  
o asteng thibog o ka ana a iehomya  
bokolo, a iehomya thibog o fela a tlo-  
ges o ke moma. Gatos monsa ene ale  
eng he? Mantle aro mosi a are  
a oka ba base a base ba oce  
mosi, ba mosi. Ba ferufera  
eng? Nla jana ga ke tse mosi  
ope o skala sara monsa a nasa fatabe  
a mosi a tla a tsemaa a fihla are  
ba nasa ena. Re itse ka gos  
go ramolane monsa fela, a bulu pale  
taa makgosa, kgoseng, a tensya lehuwa  
fagare go motho o mosi a gage  
ba chie se utloana gula.

Malobs ka Egelane, monsa mo  
gosa o kibele mogolengs aq monsa  
ba ke sara a o menyengs mote.  
Are sara fa ba omasa le mosi, mo  
gokali a parlates kgagq ka go tahale  
le mogatshabashie. Motsho'egali a rapela are  
bona a ke shored ka monsa, upotsho  
ba ene sei o o nyengs ke nasa, 'me  
fa a utakelsa ugosa. Ke chafets ya-  
nasa ke nasa go tlaaleka sepa nasa  
ke rang?' A mo ielaka mba 'miling a  
mo tinglo a sene tsatshie. Mosi  
mogolo a e kgatshabashie. Liycche a tubela  
moga mogolengs o o aq mafoko a chon-  
alos ke go oties le go condos ke han-  
ba gague. Go a goseng o ka mo le  
i-kagq. A laola gora mosi, mogolo a  
bokolo ka mogatshabashie, mogolo a  
tseka a tseka a tseka a tseka a tseka  
taa Lebogtela. Banza ba nasa  
yengs.

NIMMANLAND—Khane ea Kokstad  
a tlaaleka le la aqlo ka sene ka  
ga qodima phapla ka Masibini Morena  
Adam Kok le mothamengadi ka gage  
lele ola. Etse phapla ena eas  
katalo go agiles fa go qodima  
leleba. Metso nasa a tibaca mina  
kafa tse le leonca leba le ce  
Magersipka a tseka a boletse. Gorome-  
nene gora a thase le gase gase.

KANADA—Mo Parlamenteng ka  
North America go raron molos  
go raron beko the go lems lems go  
raron diqomo. Erile fa morena mongoe  
a sene a koreletska molos oo, oo mongoe  
a monsas are. Ka ore re itse diqomo  
go feta, a ko re bolela : a tsela tan  
komo di krglo ka krglo kafa moro  
mo dinaka? Gatos ele? Morena a  
monse are. E fela rari sene ka bono  
a chonants.

KAOONSTAD—Malobs Miss Hertly o  
le ngakeng a e go batu sethers a  
thibog. Ngakeng ea se nthab. Erile fela  
a sene so se aca abo a tlo-ntala. Dr.  
Woodward abo a ca-ge bidion : o rile  
ka mo thibakafale, oronyane a tla a sene.  
mo thibakafale gosa a sene a gape-  
la a sene a mo thibakafale lita meo (try-  
chias hydrochloridum) mo borning  
jew batyl chlorid hys-72.



Mr. J. Nxiru (Bechoancho a gagoes)

Kgakololo e e coang koa go  
eo o bogileng.

Lo se ka loa boga ka mo go  
thibakafeng in Pi+Pills  
taga Dr. Williams di ka lo  
fodina.

Mr. Geo. Neku, Donisa, Kras-  
luna Hoek, C. C., o koala are :—

Kene kela tichara ka Kereke ea  
Presbyterian Church koa wengewo  
erile mo kgodeng tsaine ka nthab  
te tharo teng ka bona gore ga ke  
thibog weke othlo a mihi ke abe  
ke a thibog. 'Mole on ka o tlele  
diniso le thamo le sene. Erile ka  
tsasi lengoe ka etela ka King  
William's Town, care ka teng ka  
na (King's in Eng., erile teng ka  
bona me go gone (fengengen)  
kgolonyana ka di Pink Hill taga  
Dr. William. Kae ba hala kabka  
bona gore matsho mangos a a  
choanang le joame a folioice ka  
cone. Ka ithasa hake go utloala  
ka ditsebe go gake ga ikangos,  
ke chonants go kanelala Dr. William  
Medicine Co. Ba mphetola  
eke care ka bonakha ka nthab  
meli dingos. Bodolo ale mongos  
o mphodilise sentile. Istanung ko  
ikatudo fela jaka ekere nka kampana  
le tau. Itaboo ba gecch iphodil-  
eng lo se ka loa ipsela matsho  
fela faga go chonants.

Schoanangs same ke thone se,  
ke fa gare ga ditsala tse la cone  
di ka go bolela molao o di  
bonyeng mo go diriseng di  
Pink Hill taga Dr. Williams.  
Di rukisiosa ke bo Kemiste le  
barekisi bothe, kgatshabashie ka  
reka ko Komponing ea Mele-  
mo ega Dr. Williams, Long  
Street, Cape Town. Batile  
ele ngora 3/3 le setampwa  
saga Goromente 3/9, kgotia  
bottlo dile 6, 17/- le ditampo  
taga Goromente 20 - o  
se duele.

## Tlhagisho.

Reccana care ba le gongoe ba le-bale gora  
dile enthe tse di viameng di danel ka  
chelise. Eke ere a tla-bone di tlo gape  
ba leceng Malgosa a tla-bone  
re katala ka mora. Malgosa care a bone  
solo se a nlelo se a reka. Fale  
Nasana bone ba rate dile mo ihapedi an  
mohibanggo ga bare sepo se di  
thibakafeng. Fa koranta ena a mattalha  
a ka tibela makas a a ipolala elia se  
sepo se ene. Gompleto Goromente o  
gatshabashie madi gore ga gatsho Kitsho  
tse ja peco ka le deng ka fala Nata  
boloket o go kgatshabashie go bokelo  
Kromo ba tona mo Kolone ena le Freg  
Betata le Rechuanaland. Goromente ga  
rate se abo loblo ka le shetsetsa ba  
bokelo ka Transvaal le Ngali go gape  
thibog se ngakengka lego. Thibog  
se tang Recana here ga e erite. Kana  
ea le Krasela a tla stale ba gae zibha  
mo gana.

KAOONSTAD—Malobs Miss Hertly o  
le ngakeng a e go batu sethers a  
thibog. Ngakeng ea se nthab. Erile fela  
a sene so se aca abo a tlo-ntala. Dr.  
Woodward abo a ca-ge bidion : o rile  
ka mo thibakafale, oronyane a tla a sene.  
mo thibakafale gosa a sene a gape-  
la a sene a mo thibakafale lita meo (try-  
chias hydrochloridum) mo borning  
jew batyl chlorid hys-72.

## Mafokonyana

CHOCANE.—Gono go sekhisoa. Be-  
cosa mo Kasiteng ba sa duela  
ogope.

MORCA LOEN CAVIN ona a kolobe  
dice maloba ke Steerage, a emece  
ke Ekgat George V. le rregos mogolo  
Lord Beaconsfield.

BONKAT.—Ekoel Mokela ale 500  
a rapela koo. Kereng ka shela ga  
sho banna le basadi le banyana bale  
malgalo a mabedi.

NATIVE AFFAIRS.—Ofisi ege Mr.  
Bower ene a budogotsa Kapa ka atata  
na Parrantment, a tla boela koo Choane  
na Mer 1, 1911.

TRALA.—Romela tefo na gego, 12/  
ja ngopga o tla amogels Koranta  
kgodi dié 12. Fe o hdinga o ronge  
adres Koranta e tla go sala moraga.

G. CHARLES ELLIOT A.O., so ene elis  
Kogni na Diteresa tsu Guromentea  
Kapa nyage dié 21, a shosta ko  
Kapa maloba, ke gune ona a a cosa  
go bos koo Engeland.

CALENDAR.—Ekoel Ekoos longos le  
kabaganya seporo ka kara maloba  
na thulox ka trene. Ea gata hasetanya  
na le gogor go babedi na ba sisa-sila.  
Kogoa jone ja falola.

BRANDPORT.—Maloba secausas se  
maseule mothengosa ka Lekgosa  
kina nle gi Scholo. Sa mheba koo  
godim. A tla go batanyosega mo  
matlengang a shos ka bonako.

Peter Elliot.—Maloba erlie Ekoos  
longos le golobs ka Dijochi maloba  
mona ja rgongoreng thata ka maloos es  
teronko. Jarie erlie le ledile Dijochi  
ja ho le thakalona megopo le Dikafore,  
Mahotondi, Mahechia le Makala. Are  
guna le ditsono le molepera mngope.

TRAALANG THLA.—Pico ea  
Kgoedi tse Tharo ea Batza-  
maise ba TRALA BA BECOANA  
e tla kopana mo Kimberley  
ka kgodii eno. Baamogedi le  
Magente ba locos gore ba  
romele ditefo tsa bone ka  
bonako.

TERENA EA BLOEMFONTEIN.—Ma-  
krosa a Kimberley ba bna thla le  
balodi ba tarena gore jaaseng terena  
e sang Bloemfontain e tsesame ika  
Thiphi, cholefeyonaya ebila e teng.

KING GEORGE V. Ekoel e e busang  
u shuplotse molao on bogoloko ea  
ga Settri o rregos ene ona a so o  
thlokomme. Jaceng go go morena  
ope lefa while ele mang o so o hatang  
la longeng los kgosi a kile a thiba  
mamodi; lefa ele bahumagadi ba ba  
divorce ga a batle go le lebela.

BASTI.—Bo Mrs. Smausi le Miss  
Maruping ba No. 3, ba astre Bloem-  
fontain. Bo Mr. le Miss Michael  
Macdonald ba West Barkly ba jette  
holdei mo Kimberley. Dijochi oile  
Beckansland ka wese a Gtlang  
go achas teng. Molathibobi ca  
dikolo o casta a budua mo Tamaneng.  
Rev. E. Muller Mokhami o Sekuriti  
e Pitala o estate koo Jerevane  
maloba le letalo los gogos. Super-  
intendent R. Bruce one a gaciste  
baa Seita maloba.

KARA.—Maloba go secolio dithoto  
mo thung ea ga Sir Abe Bailey,  
Mafokonyana a diupela a di filibela ma-  
lung en Khobe oo o relangs dithapli  
a a boho go ucia a kgobela ab a  
kgobela, batho batho tseba ba  
tola ba di ma bone. Kgote ene a odi  
guma a a di ubeyela.

Gatso maledi morgoe os Lekgosa  
na Kesteng, ore ina ja gogoe ke  
Ekoel egi bann diubito bi rota fa  
jole le mossa ee e gogoe. Lefas  
gumoe ja le gata are ina ja meona  
ba Adamo.

# DE BEERS CONSOLIDATED MINES,

## [Metlobo ea Komponi ea ga Mokebisa.]

BABEREKI BOTLHE BA BA BATLANG TIRO MO DIKEPONG TSI  
BA LAELOA GO BOTSA AGENTIE OA CONE : MR. L. S. GLOVE  
LOBATSI.

Babangoe ba ka ea fela koa Dihekeng tsa Dikomponi mo Kimberley  
Beaconsfield.

### G. A. FICHARDT, Ltd.,

[E THEHLOE KA 1848.]

SELEKANE ee Se gaisa digoaba tsa Frei Seita cotthe ka bogolo—gelo,  
ee feta nyaga dié 62.

Se tumile ka gore ga go theko opa re galangal kgotes e re thlatlang  
Re ka go rekiatsa sengos le sengos go simola ka Nsala go shosta ka

Setimesha.

Re reka re ananye dilo tsa temo le sengos le sengos se ee ka rekiatsang  
ke barui.

Kala tsa rona di rakies Dijo, Dithoto tsu Nsala, Dilo le Dithipi tsa go  
lema, Aparo tsu Behnmi le Bahumagadi, Merala, jalo jalo.

Fa a thokha sengos re khakale ka pno ngos fala e ee izeng etare posse  
e e tlang e go lerete karabole le dipoleto cotthe.

Atress ea rona ke e—

### Messrs. G. A. FICHARDT, Ltd.,

BLOEMFONTEIN.

LADY BRAND.

Se Lebaleng!

Se Lebaleng !!

Se Lebaleng !!!

Mosegi ea a popita os metlalo ee  
ba eo SENEIRI, e a ratoking  
ba Bathapeng la Beconna botha.

Hadjie Nassiep Amos

28, ROSS STREET.

MALAY KAMPA

J. S. NTSIKO.

58 NEW MAIN STREET.

KIMBERLEY.

ECOANA bottles ha itinios fa ka botte  
BTULLO ee DLIO mo New Main

Street go thugan la 3 Star Bakery.

Ron le mafolo a MANTLE ka baherski  
ba ba coeng. Dikomponieng ba bolang  
Dithoto gona dire unicon. Photo de bol-  
kon fela go a dinsol. Ba ee rekong  
fela ka DLIO.



# "FLAG" Cigarettes

ECOANA bottles ba ba agileng koa Beconna ba laeloa gore  
ere fa ba reya di Sekereta tsa "Flag" ba batle pakete  
tse di mangetloeng kapitana e ereng. Bolokan  
Mafokonyana. Ba thaka  
Go ba leba. Fa lo ka  
Dithoto

rela palete tse di ntseeng jalo le toloka matjama; etare  
morago le noce di passia. Tiro ee tla diraoka Beconna ba  
agileng koa Beconna fela eseng ba bangoe

### A U Batla go Boloka Madi

BONA FA :

MOSESE le baki mmogo tsa ZEFARA le MASLI  
5/9, 7/6 le 10/6.

BLOUSE tse di lontas 1/6, 2/6 - le 2/6.

MESSESE ee DITOFO 2/6, 3/6, 4/9.

BAKI tsa RANADI tsa DITOFO 8/3, 12/6 le 15/-.

CALE tse dincho tsa KASMIRI 10/6, 15/- le 17/6.

CALE ee di mehalo le dikobo / go ea 21/-.

DIKOMMERES 2/6 go ea go 10/6.

DITUKU tse di siameng 6d, 9d. 1/- go ea 5/6.

KAUSHU tsa banna 6d, 9d, le 1/- para.

MARUKGOE a haona 3/6, 4/6 le 5/6.

BOHMEPE ba haona 2/6 le 3/6.

MANKATENG a senna, para 1/6.

mo goora

### SMART & CO

The Cash Drapers,

30 Du Toitspan Rd., KIMBERLEY.

Wenkele ea Disholo.

### F. J. Myburgh.

### J. Bradley &

The Potteries.

57-59 Jones Street

KIMBERLEY.

Mosegi oa Diaparo.

41 Old Main Street.

Gauft le Ofisi ea Dipase,

Kimberley.

GO otlo ga go choana la goba  
ke matlo. Mathemus  
thele thale ee DIPTSA, MO

DILAMPA tse di kgolo la bu

na ka tholotho e ee ee in

no Grigualand West.

Re lo latso lotho tlang go g

Waka ngoe le ngos go g

DIBBLE.

### W. M. CUTHERBERT & CO

(LIMITED.)

The Great South African Boot Merchant

Ba ka go naea Tibako tse di siameng ka Tibotho  
okocolocoeng.

Tibako tsa Babereki go simolola ka ...

Tibako tsa Banna tsa Mekgabo go simolola ka

Tibako tsa Maledi le dishuse go simolola ka

Tibako tsa Basimane le Betsana tsa Sekole le

ka Tibotho tse di okocolocoeng.

Tlang lo libalebe ka Losi Be tla to immed

### W. M. Cuthbert & Co., Ltd.

37. DUTOITSPAN ROAD,

Kimberley

Printed by JARAVU & CO., LTD., and Published by the Proprietors  
TALLA STUDIOGRAPHIC Kimberley.



## TSALA EA BEGOANA

(The Friend of the Bechuans.)

Published every Saturday morning at Kimberley.

ENGLISH &amp; SECHUANA.

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A large and constantly increasing circulation.

Write to— THE EDITOR,

Box 143,  
Kimberley.Lovedale Missionary Institution.  
COLLEGE DEPARTMENT.

TWO GOVAN BURSARIES, each of the value of £20, (£10 per annum, tenable for three years), will be offered for competition at the entrance examination of the College Department to begin on July 10 next.

Intending candidates should apply for (in writing) for admission forms to:

THE PRINCIPAL,  
Lor d.s.  
near Alice, C.C.

## NOTICE

## Tiger Kloof Native Institution.

AFTER May 1st approved scholars will be taught Book-keeping, Typewriting, and Office work generally. Applicants must have passed the 6th Standard, and must agree to stay three years. The fees will be £16 the first year, £8 the second year, and £4 the third year.

## South African Native Convention.

## Annual Congress 1911.

THE ANNUAL CONGRESS OF THE S.A. Native Convention will commence at Johannesburg (D.V.), on FRIDAY, MAY 6th, 1911, to discuss questions concerning the Native people generally. Dr. the Rev. W.H. RUMHAMA M.P.O., the first South African coloured legislator, will preside.

This is the 10th anniversary of the Convention. The Union, and all friends are cordially invited.

"Come One, Come All!"

JEREMIAH MAGOTHI.

General Secretary S.A.N.C.,  
Thaba Phacha, P.O. Two Spruit, O.R.C.

## Friend of the Bechuanas.

KIMBERLEY, APRIL 29, 1911.

## Sub-Rosa.

MINE LIFE.—One of the white "Rammows," whom the mine authorities place in charge of black miners, was before the Court last week. His name is Mahaihovich and drives on the City Deep. He brutally assaulted the Native rock-drillers, and was fined £50 for the pastime. The only pity is that fifty pounds to a Rand minor is equivalent almost to 50s. to another fellow, so the fine is not nearly as heavy as it appears on the surface.

NATIVE TAXATION.—The Union started under happy auspices, and some communities are actually reaping the fruits thereof. One pity is that when a tax is laid on it includes everybody, but when the Finance Minister repeals the poll-tax, which caused the rising of Bambata, he makes the repeal applicable to white men only. Happy indeed are the properties of taxation without representation.

Had this tax been in reference to the Cape Province, he would either have left it alone or repealed it all round, otherwise the constituents would soon want to know the reason why. In Natal, with her niggardly School grants, scanty Native hospital accommodation, and no employment for Natives in the public service, the Native has no right to ask a Minister to account for the glaring discrimination. He has but to pay up and look pleasant, or in other words, "pay the piper, but call no tune."

WESLEYAN CONFERENCE.—The following are amongst the changes under consideration:—Rev. S. Ntshiko for Port Elizabeth, to be succeeded at Cape Town by Rev. Frank Nkonyani; Rev. B.S. Diepus to succeed Rev. S. Kubane at Burgersdorp; Rev. George Sidlai, of Viljoen's Drift, to change places with Rev. D. Gance of Bloemfontein; Abraham Tlaletse to succeed Rev. N. Motshami, Supernumerary, Vryheidfont, and Petrus G. Mdebuta to succeed the late Zachariah Mathe, of Barkly West, who died this month.

Three Directors of the *Tsala* Syndicate were down as delegates: Messrs. J. Tengo-Jabava, Jeremiah Makgothi and T. M. Mapikela, of Bloemfontein. The first-named gentleman alone attended the Conference, the others were unavoidably prevented and had to employ the cunclu-

## Lovedale.

An analysis of the enrolment at Lovedale for the present year (according to the *Christian Express*) shows in a striking way both the wideness of the field from which the Lovedale pupils are drawn and the undenominational character of the institution. About 360 boys have entered during the first quarter of the year. Of these 210 come from the Cape Province, including the Transkeian Territories; 70 from the Transvaal; 29 from Bantoland; and 21 from the Orange Free State; whilst Bechuanaland sends 10; Natal 13; Rhodesia 4; Barotseland 3; and Gazaland 1. The various tribes are represented as follows: Fingos 128, Basuto 78, Amazosa 58, Bechuana 37, coloured 24, Zulus 14, Barolong 11, Amabuthi 6, Matabele 4, Barotzi 3, Shangana 1.

## Damaraland.

Renter's Agency's correspondent at Windhoek writes as follows under date 7th inst.: "A Bill shortly will be introduced in the Landesrat by which it is sought to impose a poll tax of sixpence per head per month on every adult Native capable of earning a living. This measure was advocated at the conference of farmers at Karibib some time ago, and is the only solution of the Native question, it being contended that it would induce the Natives to leave their kraals and seek work on farms and in towns." Of course no man can reasonably object to a fair tax, although it is doubted if the Exchequer will do something for the Damara therewith. The trouble, however, is that there is no saying where this matter will end. It is already said that the Municipality is reported to have the best edifice in which it is the privilege of any Native worshipper to pay their obligations; and the Conference income from all sources amounted to over £164,000 in 1909.

One secret of its success is the liberality of the Native wing of this mighty organization; and the cause of their liberality is that they get full credit for every penny they contribute. The income of the respective circuits is tabulated so that one can tell at a glance the respective contributions by English, Colored, Native or Indian congregations. The Financial Secretary, the Rev. J. Bobb, gave a most powerful speech at a Uitshang-meeting last year, in the course of which he said: John Afijah settled the Fingos in 1853, in the tract allotted by Government. And now, while these persons are still living, the work commenced in their lifetime shows truly remarkable results. Leaving out the lists of snuffed dead, we look only at the living representatives of this work and exhort in amazement: 'What hath God wrought!' There are to day some 6,000 Native members, with 30,000 on trial, and 21,000 in junior classes, totalling a hundred and thirty thousand Native sheep in Methodist member-classes. And in this mighty insta-

## Wesleyan's Annual Conference.

## Native Representation &amp; Taxation

(By Sol T. PLAETZ in the *Portuguese News*)

The South African Conference of the Wesleyan Methodist Church opened in Kimberley on the 19th inst. The Rev. Charles Pattman, of Queenstown, the retiring President, will, after opening the proceedings, induce the President-elect, Rev. Joseph Metcalfe, of Kimzoo, (Cape) who will preside over the services which will continue to the first week in May. Rev. Amon Barnett, the General Superintendent of the Transvaal Swazi district, will also be in attendance, and possibly a delegation from Rhodesia, to consider a scheme to amalgamate their districts with the South African Conference.

The Wesleyan Churches in Transvaal and Rhodesia are still under the direction of the London Committee, but the Church in Cape Colony, O.F.S., and Natal has since 1883 been formed into a separate self-governing Conference, and is conducted on almost the same lines as the Mother Conference.

The Conference is composed of several Synods of various districts—an English and a Native Synod in each district. The Wesley meets annually in January to elect delegates to the General Conference. This latter is the supreme legislative body; it assesses the districts, gives effect to the changes recommended by the respective Synods and votes supplies. Altogether about 80 Ministers and Missionaries and Laymen, white and black, will assemble.

There is much in the administration of this Church which the State could study with much profit to itself. It is one of the few South African bodies which admits Natives into the legislative chamber on equal terms with their European delegates, and they have the same say, and voting power over expenditure, even if the item under consideration happens to be the stipend of a Native Evangelist in Pondoland, or the erection of a High School for Europeans in Petermaritzburg or East London. That the system is giving satisfaction should be apparent from the phenomenal success which attends the operations of this Church.

The delegates to the Wesleyan Conference include leading South African merchants, and high public servants. So far from abusing their power in the Conference Hall, the Native delegates forget their race and colour entirely, only two things characterize their demeanour in Conference, and they are the spread of the Gospel in South Africa, and loyalty to their Church. A remarkable fact in this is that this equality has not led the Native members to claim social equality outside.

Of course, the average South African resents anything with a tinge of equality about it; but it is worth considering whether or not the benefit which follows such recognition of real Native worth will not conduce to the public good when attempted by the State. This Church has under its care no fewer than 140,000 white and black Methodists, including 114 Europeans and 104 Ordained Native ministers, and some 100,000 adherents. The Bloemfontein Native Congregation is reported to have the best edifice in which it is the privilege of any Native worshipper to pay their obligations; and the Conference income from all sources amounted to over £164,000 in 1909.

One secret of its success is the liberality of the Native wing of this mighty organization; and the cause of their liberality is that they get full credit for every penny they contribute. The income of the respective circuits is tabulated so that one can tell at a glance the respective contributions by English, Colored, Native or Indian congregations. The Financial Secretary, the Rev. J. Bobb, gave a most powerful speech at a Uitshang-meeting last year, in the course of which he said: John Afijah settled the Fingos in 1853, in the tract allotted by Government. And now, while these persons are still living, the work commenced in their lifetime shows truly remarkable results. Leaving out the lists of snuffed dead, we look only at the living representatives of this work and exhort in amazement: 'What hath God wrought!' There are to day some 6,000 Native members, with 30,000 on trial, and 21,000 in junior classes, totalling a hundred and thirty thousand Native sheep in Methodist member-classes. And in this mighty insta-

ment which God has given us for the regeneration of South Africa there are included one hundred Native Ministers, 250 Evangelists, 7,000 Native local preachers, and 4,000 class leaders—all working to conserve the general welfare among their own Native people.

It is often suggested that Natives do not appreciate the work done for them by European missionaries and others. It is, perhaps, not generally known that the Natives subscribe comparatively vast sums of money to proportion to their earnings. Last year the Native Wesleyans in South Africa gave over £23,000 for the support of their own Churches; £10,000 for building and repairing of Churches; £6,000 in school fees; £1,000 for Sunday school work, and in addition to all this, they sent a sum £4,900 for missionary work in more needy districts. A grand total of nearly £66,000 last year. ("Methodist Churchman," 1-9-10.)

The trouble with South African bodies is due to the fact that from local self-governing bodies up to the Union Budget, the revenue is always lumped together as our European friends, and noisy members of the Labour party, are under the impression that they alone contribute to the coffers of the State. This mistaken view they could not very well be blamed for entertaining. I would think so, too, if I were in their place. I would figure it from this point of view and say: I earn £10 to £20 per diem, and the Native earner on the average £10 to £20 per month. It is reasonable to presume in the absence of detailed statistics that the Native contributes but 100th of my share towards the administration of the country. The Wesleyan statistics on the other hand prove that the Native with his small earnings bears his proper share of the district assessment.

If it were possible for the Treasurer-General to state approximately how much the Native contributes towards the income of the Customs Department, the Post Office, the Railways—as a passenger and as a consumer—the result would be an eye-opener to many a white citizen who, in the absence of information, hardly appreciates the Native's proper value to the country.

The belief is too common that the Native bears next to no burden of taxation: but when statistics are available the first thing disengaging is that he often pays much more than his proper share.

Take only one public institution, for instance, the Kimberley Hospital during the year 1909 (vide G. 25-10 p. 6) the revenue of this institution totalled £18,423 made up as follows:—

(a) Government Grant . . . . .	£2,926
(b) Diocesan Council, Municipal and other Grants . . . . .	7,443
(c) Hospital Sunday and Saturday . . . . .	1,119
(d) Collections and donations . . . . .	589
(e) Received from patients . . . . .	5,126
(f) Quirks and investments . . . . .	548
(g) Miscellaneous . . . . .	66

It is a fact that, except perhaps item (f), the Native contributes liberally towards the income of this institution rendering every one of these items, but these are as tabulated as made it appear that they gave next to nothing. Take, for instance, the second largest item: "Diocesan Council, Municipal and other grants." The Native contribution liberally towards the income of this institution rendering every one of these items, but these are as tabulated as made it appear that they gave next to nothing. Take, for instance, the second largest item: "Diocesan Council, Municipal and other grants."

"The other grants" include the hospital tax paid by the Natives of the Diamond Fields through the local Native Affairs Office, and why their contribution of £7,395 is merged under other items which only totalled £20 altogether, is one of these things as Lord Dundreary would say, "no fellow can understand," and when their contributions are treated as above in Parliamentary reports, they could not very well be blamed for suspecting the authorities of a conspiracy to only credit them with the vagaries of their original constituency, and deny them all credit for their good deeds. Something should be done to encourage them and they will then be found more willing to bear their proper share of taxation.

## The Benefit of Advertising.

LETTER TO THE EDITOR OF "TSALA."

DEAR SIR.—We wish to state how pleased we are with the result of our advertisements in your paper. We have increased our trade on Native lines quite 50 per cent., and shall continue the advertisement for a further period. We shall be glad if you will give another paragraph when you have time.

Yours faithfully,  
ABERDEIN BUTT,  
Mainland Street, Bloemfontein.

A New Departure in Education (A.P.O.)

The average reader of the "African" will be a member of the middle class, and the interest to read the *Education Gazette*. Gazettees are not placed in the category of literature by the "African," and certainly the "African" does not make it particularly enticing.

In a recent issue a new and important amendment was made—a amendment which has special importance for Coloured and Native population. But there have been no color distinctions in our educational system, as far as I am concerned. The simple the different classes have been the same in white and colored schools. The colored and Native population has satisfied with this state of affairs apparently the Education Department has not been satisfied. A new department has been introduced into our pupil courses, and color is going to play a great part in our future institutions.

The announcement was this effect: Examinations and certificates will be held for European and European pupil teacher candidates in separate pass lists with accordingly published. A lower standard for Third-class Teachers certificates expected of Coloured and Native students, who will in consequence be able to accept an inferior certificate which will be known as the Third-class Junior. The Europeans will not be permitted enter for this certificate, which is specially reserved for candidates of European nationality.

The Teachers' courses for the different rates will then be as follows:—

Europeans, Coloured and Native	1. Standard VI.
Coloured VI.	1. Standard VI.
2. Standard VII.	2. Standard VII.
3. First-year Senior.	3. Second-year Junior.
4. Second-year Senior.	4. Third-year Junior.
5. Third-year Senior.	5. Third-year Senior.

Strange to say, no single reason is given in favour of this arrangement. We cannot understand the Department must surely have had for this important innovation, but not for our part, any suspicion of their affair, and wonder whether it is thought that the Government has come from the North. It only serves to highlight the colour problem, and legitimate that about at least some State sanction. Who knows whether it is but a precursor of greater things to come—for example—in our Union examinations! This arrangement either that the Coloured teacher is to be blamed for passing the higher grade certificates or that our Coloured schools need better teachers. The difference is most fundamental in the Coloured and Native schools—the latter's only and legitimate sphere of employment. What about the Coloured teacher, with his certificate, have against him when he applies for a position? Is he to be blamed for recommendation of a white teacher?

Now, we believe, maintain Coloured candidates have not the mental capacity to satisfy the grade requirements. As a matter all things taken into consideration Coloured and Native pupil teachers always does well. They have a number of entries than the Europeans. The Native training schools are an armament of 346 pupil teachers, and the 646 of the European training schools. It is necessary to raise the standard of the Teacher's certificate, would be the proper and wiser thing to do all round. Surely our Coloured Native schools need as good and qualified teachers as any other schools. We see how the Coloured people will like this arrangement. We are sure that the majority of our Coloured teachers are decidedly against it, but let us consider it a reflection on the teacher's ability. We sincerely hope the Superintendent of Education will take this matter seriously and make a scheme. It will only be a slight modification, and will greatly assist to considerable confusion only if it is not immediately ad-

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## Mafokonyana

KAPA.—MORE WOOLLY o rerele  
moko meloba.

SUKGARIFANE.—Bolcets jo ho  
bolasa mo babersking ba Gauteng.  
Ko! Koloni ba bolasa ko! Hembel.

Phou.—Kgoco lengo ko! Grass!  
Reinet le ruiti diphoen die 15. Di  
tumma fela mo polasing etile o kile  
o rebis pco ngos en come ka £100.  
Barat dritsa.

Amanza!—Go fetsie namane e  
tera ea kgocanya ka koa Missioni  
o bolasa batho bale 25, es gaangas  
mati. Baré 500 go ha tholebena  
le meges ba ema-eme fela mo thoteng.

NOAKA SILVERLOCK.—Morenana eo  
es koa Rhodesia erie a shapa ka  
mekorola mo nokeng sa Sambesi,  
mekorola sa thiamanolo ka kubu  
es o latheha mo lekabeng.

TOKLOSA.—Agente ea Kopano eo  
e kua ga Monomotapa, o koalese  
baashii ka Transfalia fa mapolise a  
Potokisa a chose Lekgona in nge  
teng ja go teng es diholla le lengo  
mo Bandofontje ja tabisa melsiose  
ea Potokisa. Ebube le ile go tsoce.

LONGLAND.—Khoo mongoe ea  
semawu o thipadikile Misini mongoe  
ko Schelpen, a isafisa £3 ke Ma-  
gestrat. Erie morogo ga tabeho  
mongoe mosadi a es go mmofa matogo  
a mo goketela fa morogo ga kara e  
ngelagie, a mo kgogothisa ka sono.  
Mongoe mosadi a dudusios ahseng  
fida.

BARTON.—Ere ka Moncho esre  
ezek o skedile a siedios loabo,  
malohi habo ba skile bare King  
Lecanika ea Bartoli o mo diphateng,  
batho ba gageo go mo engels, kgoo-  
gan ngue e rata ga mo oga ka class  
a mo kgaoa momico e bussa Bartoli.  
Maaka a tali! Bogosi jom ga  
Lecanika ga ese bo ko bo tiejka  
simpieno.

MATLAMMA.—Megala ea Tlammisa e  
bolala ba belemi ba Molostere ba  
dumalanya gor. Matlamma citha a  
kgethisios xipense ka kgooi. Le-  
gal lakgetho go le ra molato ba he  
jone le tsaemanseng Putho. Fela  
gatos le photha gor. Matlamma a  
ukosa modi jaasong a es tirong.  
mene shille ba ha mo dicorpeng  
gratos ba tla okelodio. Moloto fela  
ku kare se itee gora a kgetho jeso  
le tla trela Matlamma engos. Gape  
jaka ba simolola jaasong ga go ope o  
tsaeng kaa ba the abelotseng teng fa  
ha sema go itsos totaha jom go phan-  
tha kaa ba se fatleseng teng le  
go roba kaa ba jaasong gone.

MA FREI SETATA.—Babadi  
ba rona koa Koloning eaga  
Brand bogolo fa ba ema ba  
laelot thata gore ba thokomele  
dikitsisho coora ABEH-  
DEIN & BUTT. Ga go ntlo  
epo tla tlamelang Bancho ka  
khai tee di boleletata jaka  
cone. Re laela thata gore ba  
lere thaka e ngece ba ee go  
thatholwa dilokwa tsa bone  
lga Blairstland Street.

LORVAN.—Pele ea basimane ba ta  
malina a mo dibuneng tsa Sekulu ea  
Lorvan a shapa ka tselo a chisang  
bathamea es naga e baritonsa ba  
Lorvan ba coong mo go cone, le  
Lorevalde gase Sekulu es phe-  
ngego ngego feta.

Ea kgooedi tse tharo tsu ntla ha  
ngoso go simolola basimane ha  
£20, ba 210 ba coo mo K-1  
bedelos le ts Transvaal, 70 tla  
Tswaneng, 29 ba coo Bushveld, 21 ba  
eo koa Frei Setata, Brichensland a  
rourisa 14, Natai 13, Rhodesia 4, Ba-  
tobaloi 3, Gamaland 1.

Merlin a ke Mafentse ali 128,  
Rechito 78, Amansisa 58, Pezama  
57, Makgona 24, Maruhi 14, B. r. loc 11, Mafentse 6, Mafetse 4, Berots  
3, Mafankana 1.

## DE BEERS CONSOLIDATED MINES,

[Metloba ea Komponi ea ga Mokebisa.]

BABEREKI BOTLHE BA BA BATLANG TIRO MO DIKEPONG TS  
BA LAELOA GO BOTSA AGENT E OA CONE: MR. L. S. GLOV  
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G. A. FICHARDT, Ltd.,

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S ELEKANE eo Se gaisa digoata tsa Frei Setata cothe ka bogolo—gelo.  
se feta nyaga dilo 62.

Se tumile ka gora go go theko epe re e galalang kgotsa e re thaboteng  
e ka go rekuetsas engos le sengos go simolola ka Nsule go shetse ka  
Simele.

He raka ra e nanyi dilo tas temo le sengos le mangos se es te rekisoeng  
ka barui.

Kala tsa rona de rekisa Dijo, Dithuto tsa Nitc, Dilo ia Dithipi tsa go  
Ioma, Aspro tsa Bahumi tsa Bahumagadi, Masela, jalo jalo.

Fa u thoka sengos re koalela ka puo ngos fala e oe itseng edare pose  
e deng e go letsets karabu le dipoleto cotile.

Atree ea rona ke —

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Se Lebaleng!!  
Se Lebaleng!!!

Mosegi eo o popo os methale eo  
urh es bo SENIPI, e ratson  
ka Bathaping le Becoana botha.

RECOANA botha ba itusioe fa ka butse  
B. NTLO es DIO on New Main  
Street go Lebaleng le Star Bakery.

Hadjie Massiep Amos  
28, ROSS STREET.  
MALAY KAMPA



"FLAG"  
Cigarettes

ECOANA botha ba ba agileng kca Bucoana ba laeloa gore  
ere fa ba re a di Sekerete tea "Flag" ba batlo paketa  
tse di manegieng ksep tiana e re ron  
{ Indien  
Makaronesia  
Go tla Iusa bon  
Diveso }  
Katalaka  
Fa lo ka  
Divateso

reva pateta tse di nteng jalo lca tloka matjicjana etlare  
morogo lo neoe di preels. Tiro e e tla direlsa Eccanabaca  
agilleng kosa Bucoana fela eseng ba bangoe

A U Batla go Boloka Madi  
BONA FA :

MOSESE le baki mmogo tsa ZEFARA le MASU  
5/9, 7/6 le 10/6.

BLOUSE (se di 1-tatas) 1/6, 2/- le 2/6.

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MESESE le baki tsa DIPOFO 16/9, 21/-, 25/-.

BAKI tsa BANADI tsa DITOFO 8/3, 12/6 le 15/-.

CALE tse tla tsa KASMIRO 10/6, 15/- le 17/6.

CALE tse di mehala le dikobo 5/- go 21/-.

DIKOMMERSE 2/6 go ew 10/6.

DITUKU tse di siameng 6d, 9d, 1/- go es 5/6.

KAUSHU tsa banna 6d, 9d, le 1/- para.

MARUKGOE a banna 3/6, 4/6 le 5/6.

BOHEMPE ha banna 2/6 le 3/6.

MANKATENG a senna, para 1/6.

mo goora

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30 Du Toitspan Rd., KIMBERLEY  
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41 Old Main Street.

Gaufi le Ofisi ea Dipase,

Kimberley.

GLO utsos go chaise i go  
ka matlo. Matsharua

thale thale se DIPTSA, DI

DLAMPKA tse di kgolo la tsa

ka thiothloha e e tse

mo Grigaud West.

Re lo laetsa lothe dlang go thal-

Wekae oo ie ugog go gong

DISELE.

W. M. CUTHERBERT & CO.

(LIMITED.)

The Great South African Boot Merchant

Ba ka go nasa Thako tse di siameng ka Thoathlos  
okocococong

Thako tsa Babereki go simolola ka ..

Thako tsa Banna tsa Mekgabo go simolola ka

Thako tsa Maledi le dishuse go simolola ka

Thako tsa Basimane le Basetsana tsa Sekole le Tu

ka Thoathloha tso di okocococong.

Tlang lo Ilebatebele ka Losi Be tla lo itumedi

W. M. Cuthbert & Co., Ltd.,

37. DUTOITSPAN ROAD,

Kimberley

Printed by JAHARI & Co., Ltd., and Published by the Proprietor  
TRAIL SYNDICATE Kimberley.

# SALA EA BECOANA,

THE  
Friend of  
the Bechuana

"Yaka mete a tsididi mo moeng o  
moeng, majokoa a amonate a fatahe  
kgakala a ntsa sala jafo."

"As cold water is to a thirsty soul,  
so is good news from a far country."

—Proverb of Solomon.

Ob. I.—No. 45]

KIMBERLEY, MAY (MOTSHEGANONG) 6, 1911.

[Tlheatlhlo 3d—Ngoaga 42/-]

## AUTLOGA UNYALA.

Re nala thola e ntsi da Dio tsu Komo tsu di tsu go itamendane. Thothlo tsu e ntsi da chonkha mafisa gore monga le mafisa a di ipale. Re ntsi tsu di tsu go itamendane. Re nala tsu di tsu go itamendane. Re nala tsu di tsu go itamendane.

E gogor tsu di tsu go itamendane. E gogor tsu di tsu go itamendane. E gogor tsu di tsu go itamendane.

Belika e Tabetsha le e Chouen e Malomo. 2s 6d. 2s 6d 2s 6d jarts.	SSTIKA E TSHELTHLA ea Japanes 1s 9d. 2s 6d 1s 9d 3d	Masela a Masethla a Sathla. 1s. 1s 3d. 1s 6d. 1s 1d jarts	Kanta tsu Selika tsu di Tabetsha. 1s. 1s 3d. 1s 6d. 1s 9d	Mekgabro ea Selika e me Sathla. 4d. 6d. 6d 1s	Furumo so mosethla ea Seine 6d. 9d. 1s. 1s 3d
KASMIRO NO MOSETHLA 2s. 2s 6d. 2s 6d jarts.	DIKRANE TSA BANYADI 5s 6d. 6s 6d le 7s 6d agoe.	Bolosire ba Komo. 8s 6d. 10s 6d. 12s 6d agoe.	Bante tsedi tala. 1s. 1s 6d. 1s 9d agoe	Dithlah • tsu dichou da 6d. le 7s 6d para	Dikoumhu tsu di logi- loeng. 1s 6d. 1s 9d para
LENTE E CHOBU. 9d. 1s. le 1s 3d jarts.	EKELE TSE DI CHOBU. (tma di dikate.) 2s 6d. 7s 6d. 9s 6d 10s 6d agoe.	Kanhu tsu Mabogo. 1s 6d. 2s le 2s 6d para.	Bostroro tsu Chouen. 1s. 6d. 1s 3d. 1s 6d.	Hempa tsu Basadi. 1s 6d. 2s le 2s 6d agoe	Didrose. 1s 6d. 2s 6d
BO KAMISOLE. 1s. 1s 6d le 2s agoe.	MANG KA TENG. 2s 6d. 3s 6d le 4s 11d agoe.	Khai ea Shalton ea cibempe. 1s jarts mafisa e Ph.	Flareet e e thata 6d. 6d. jarts.	Some e nonofeng 6d le 9d jarts.	Khai e lototsa. 1s le 6d le 3s varita

Dilo Cottha tse di ba Negang di mo fa u rata go dira moseso ea Chenche; Khai tse di ntseng julu 1/3, 2/-, 2/6, 10/- 3/- jarata.

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Wenkeli eo Fenstere di tona  
Go leba gana le Town Holo Bloemfontein.

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LOWER JONES STREET, KIMBERLEY.

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Methale eottha sa dilo tse di etang Dipiza, Dijene, Dinoiso, Dithipa la  
etche tsu di tsu thokong mo Matlong.

tho ba Bancho ba rekaloa ka thekegelo e Kgolo

## H. A. SCOTT & CO., LOTHERS & BOOT MERCHANTS

HAI TSA MARICA!

SERAME SE TLHASETSE!!

E RATA GO TLAMELA BEREKI MO MALENG.

LA HEMPE TSA BANNA tse di chou tsu FLANALETTE,  
CEYLON le tse DI BOOOA 2/6, 3/6 le 5/-

JESI TSA BANNA tse DI BOTHITHO le Baki tsa cone  
tsu di chou, tse di kgobea le tse di thamaga Tlhosthlo  
di kon tina 8/3, 3/9, 5/-, 7/6 le 10/-

Diaparo tsu kafa teng tsu Banna tse di bohooa 2/6 le 3/9.  
Marogope le bobempe, DIPAKA TSA BANNA tse  
tofe le Masela a methole Botlhe-eottha, mesege o masha  
30/-, 37/6, 42/- le 50/-

DIHUTSHE TSA BANNA tse di dirloeng ka mqatia metlo,  
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meshe e e gaingang ea mawenkele a Kimberley  
10/6, 12/6, 15/- le 20/-

KOMBISESE le DIKOBO tse di tona tse di BOTHITHO  
4/-, 5/9, 8/-, 10/6, 13/6 le 25/-

Seloro sa rona sefela fa Trem e e coang Toispan e emang leng.

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Selaga sa Nama tse  
di Mahura.

Ka Tloathoa tse di  
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MOSECI  
eo o Mawenkele Mabedi,

22 HANDS STREET, Gaau le Ke  
roke ea Gerforerne

14 NEW MAIN STREET, Go  
lebagana le Kercho e Kgolo  
Maqapa ea Presbyterian

O tia go segela fela kafa  
kelecong ea gago.

Thaka e e coang mo Dikompo-  
ning e Itumodisica thata ko ena.

The Shamrock Dairy  
and Creameries.

Go lebagana le Post Office,  
mo BEAN STREET.

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MOKAPO e tsebina ea  
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le kaa

MAIN ROAD, BEACONSFIELD

Le mo DE BEERS ROAD geni  
le fo Disease di tshebeling tang.  
Pesa e nala jasonng Mokapo le  
Mashu manati thata.

Mso, Botlhe Botlhe dile pedi : Tsh.

le dilu tsu dingon tsu Ls. km.

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DIAPARO TSA BANNA LE BASADI, DIKGETSE,

MAKESE A DITSHPHI LE DITLHAKO.

Tseso eottha di ka ana tsu bono ka thiboliba tse di oleng. Ba be  
agiling kgakala le boso ba rekalo sentle fa be romotes madi tsu Post

H. A. OLIVER & CO.,  
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Published every Saturday morning at Kimberley.

**ENGLISH & BECHUANA.**

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THE EDITOR,  
Box 148,  
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## Friend of the Bechuana

KIMBERLEY, MAY 6, 1911

## Here, There and Everywhere.

Agents are reminded that we do not run this paper for the benefit of our health. Again, it does not appear to be sound policy to receive money from customers and keep as waiting for months and months for it. Printers do not thrive on priises; they want hard cash, so please settle up.

The D.P. Advertiser received a telegram on Saturday morning from the Rev. W. Ross, stating that the Provincial Council had passed the sum of £20,000 in account of the taking over of Barley Bridge. This is the best news that ever reached the people of Griqualand West for many years, as they will now travel without having to pay 10s for a wagon, and 2d for each person and so on.

Mr. L. Abdurrahman, brother of the A.P.O. President, at present studying medicine at Glasgow University, has been placed third in the physiology examination, and is consequently one of the half dozen students to whom a first-class certificate has been awarded.

We hear that Rev. W. B. Rubens is, M.P.C., is accompanying the Paramount Chief of Tumbuland who is proceeding to Europe for the benefit of his health. They are leaving Cape Town on 20th May, and will be in London during the Coronation. Mr. L. Joshua of Kimberley will probably leave next month on such a trip.

Under the will of Dr. Emmet Deasmore, manufacturer of patent medicines in New York, Tuskegee Institute, of which Dr. Washington is the head, will receive £100,000—that is half of the estate. Were it not for the New York law, which limits the bequests for educational purposes to not more than half the testator's estate, Tuskegee would probably have received nearly half a million dollars more. Mrs. Deasmore receives a allowance of £40 a month, her apartment rent, and £400 a year for serving as executor of the estate. It is believed that the total amount bequeathed by white South Africans during the past 200 years for the education of the colored races would not exceed £30,000.

## Prayers in Council.

The standing rules and orders of the Provincial Council of the Free State contains the following clause:—"Every meeting shall be opened with prayer."

When these rules came under discussion, Mr. H. Serfontein, of Kroonstad, moved an amendment that only every session of the Council and its formal conclusion should be tended with prayer. This naturally raised a full dress debate, in which many Councillors—mostly members of the Dutch Reformed Church—took part, and protested against the tendency of disregarding the invocation of the Deity in public business.

To invoke the blessings of the Almighty in public business is, of course, a highly commendable procedure, but to invoke God the Father to send down the Holy Spirit for special guidance on special occasions, and then to disregard the omnipotence of God on those occasions, and pass the most Christian laws, is a practice that should be deprecated as the quintessence of hypocrisy. All South African State Parliaments used to be opened with a prayer, and yet a cursory glance at the laws passed by these bodies reveals the fact that the opening prayers have had little or no effect in affecting the hearts of the legislators, or in guiding them to take a Christian view of questions affecting Native. Indeed, members behaved as if no prayers were ever said. However, one occasion the House was eloquently reminded by one of its members that is opens its deliberations every day with a prayer. This happened in 1890 when the Liquor Laws were discussed. Mr. Merriman solemnly warned the House to remember that "It was their boast that they belonged to a Christian country, and a Christian legislature. The Speaker read a prayer every day before he took his seat, and with those people (the Native) entrusted in their hands how could they refuse to do every thing they could to keep them from demoralisation and ruin!"

On the other hand, however memorable in history may be given when it would have been less hypocritical had no opening prayer been read. We will content ourselves with quoting only three such glaring cases: The first Parliament of the Transvaal was opened with the usual prayer. The Speaker had hardly uttered the word "Amen" when General Smuts introduced his Asiatic Persecution Bill, and succeeded in passing the first, the second, and the third readings through both Houses in less than half an hour.

Under that Act and a Law passed subsequently a continuous stream of Indians—including Gandhi, and Rayopan, the latter a B.A. of Cambridge University, and both members of the English Bar—had passed through Deafie prison gates. Mrs. Cooke was sentenced to three months' imprisonment for attempting to find refuge on Tolstoy farm while her husband was suffering imprisonment; the youth Chabotab, an heir to fixed property in the Transvaal, would have been wracked from his parents and kicked out of South Africa but for the intervention of the Supreme Court. Thousands of Indians have been ruined financially. Colonial-born Indians, who have no other home beyond South Africa, have been deported, and two Indians have actually died in the struggle.

Secondly, the National Convention was opened with prayer; and yet the outstanding feature of the Act of Union is its foul blot which robes the Colored people of their political rights, because the Almighty has deigned to give them a Coloured skin. And, lastly, the first private Bill introduced into the Union Parliament, after prayers had been read, is the Dutch Reformed Church Bill, which denies to Colored members of the Church the right to worship in Churches of the white congregations existing in the Cape Province. The people who are chiefly responsible for these discreditable acts are the very ones who are now denigrating that there is a "tendency to disregard the invoking of the Deity in public business."

These dissemblers and hypocrites are a living testimony that in every age the practice has prevailed of substituting a certain appearance of piety in the place of the great duties of humanity and mercy. Their maliciously devout demeanor, however, under which they feign to be religious, will deceive no one on this earth. Still, if the reading of a prayer is some portion of their soul—well, let them have it—they need it. A.P.O.

Lepers would pass away, but the tradition of his life and work among them would be handed down to generations yet unborn. A unique distinction belonged to this wonderful man, and although his body lay to-day in a nameless grave, that reproach, he trusted, would soon be removed.

Words of high eulogy were also spoken by the Rev. James Robb, who often felt rebuked when he thought of that man choosing to spend his life in a living tomb for the sake of the work. Jacob Nsolo had become a real living personage to him through the pages of the Missionary report, and he owed him a great debt for life and example.

The Reverends Allan Lee, A. P. Chapman, and others spoke in similar vein, and these missionaries were fittingly concluded with devotion.

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## Health Society Notes.

## WATER

A few months ago there was low fever hanging over three or four homes. The houses were not too near together. The position was high and airy, and the owners clean people. There seemed no explanation. The water came from a beautiful sparkling streamlet, straight from the heart of the forest. We had been spending the afternoon in the same forest, and coming home followed the streamlet as it worked its way down. Then the explanation of the fever stared us in the face. In a sweet basin of the stream rippled the decomposing corpse of a litter of puppy dogs. The men were called, and indignation rose to boiling point. No one would own up to having put the dogs there. Then a child pointed that a Hottentot family living higher up the stream had got rid of all rubbish, no matter how loathsome by dumping it in the stream. They of course used the water higher up, so escaped all evil consequences. This was punishable, but the people pleaded ignorance, and were miserably poor, so they were let off with a warning. It seems that Natives do not understand that water will carry germs for mites, and infect people living at distances from where the filth is put into the river. It is sacrilege to the beautiful living water to throw what you consider to be on the land into the river. Again water is carried from the river in buckets, sometimes far from clean. It is kept in the sleeping room, and perhaps sick people are in that room eight and day, but it is still used to drink and to cook with. This is wrong, keep fresh water and you may expect good health, if you use it in fresh air and cleanliness.

Again, Natives will dig a little dam near their houses, and when the rain comes it gets filled with water. The water gets defiled with pipe docks, etc., but still the pots and eating utensils will be taken there and washed. By-and-by the stool is unbearable. That means sickness, and people laugh when you tell them that little dol of rotten water caused their illness.

It is more convenient to say that somebody has bewitched the patient and paid a cow to have him found out, and endures ill-feeling and spite goes over the place. There is an old saying with which an Englishman often consoles himself: "What do you expect from a pig but a grunt." Well we do expect more from our educated Native, and in many cases we get more, but there is room for every affected Native to look round and try and remedy evils like these.

## Wesleyan Conference.

## A BLACK FATHER DAMIEN.

When the year's obituary was under consideration special reference was made to the remarkable work of the late Rev. Jacob Nsolo, a South African Father Damien. After faithful work as a Native minister in various parts of the country he entered upon the work of ministering to the lepers at Mnjimanga in the Clarkebury district, in 1904. Here the grandeur of this noble man's soul shone forth, and he won the admiration of all who knew him. His heart was a fountain of love flowing out in compassion to these needy people. It is said that the lepers had no one for any other person when Jacob Nsolo was near. His difficult work was a supreme joy to him, and he gave himself to it with utter devotion. When his end was near it was his regret that he was leaving the lepers that he loved so well. He sought no honour and no reward, and his passing was the occasion for a wonderful expression of esteem. Europeans and Natives were present at his funeral in great numbers.

The Rev. A. J. Leonard paid a high tribute to the work of Jacob Nsolo. The

lepers would pass away, but the tradition of his life and work among them would be handed down to generations yet unborn. A unique distinction belonged to this wonderful man, and although his body lay to-day in a nameless grave, that reproach, he trusted, would soon be removed.

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## Abraham

Dilo tse di Nooang, b  
Jeoang, tsa Mesho  
eothie.

Rekang fela mogga go

Bot 3.

Telegram: K...

## WINDSORTON

## Kitsisho e Molene

Polo e BELLAGA as THABA

K E tseis' botsho puthe to bi

K E BELLAGA a mome, Tsho

O. P. S. ka MARCH 25 1911

Ma lo thus, lothe ka thelo

shoq di ololosho.

DINA DI NONY

DAHOMALE TSE DI TSHO

LOENG KA KELATRION

Ke manta ke tsakar uye na

DAHOMALE TSE DI TSHO

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DAHOMALE TSE DI



## Mafokoyana

BANGKOK.—Egoi Sesaples  
Gomiswee of ga Ngakutus ka ema  
o ipakanyetung go ea Kagedane, go ea  
go bona King George a resosio armoed  
ka Egoedi ea June.

INDIA.—Oenanee ea koe Kulang  
dina a fidele. Bare palo ea batlo ba  
teng eotholela ke 310,000,000. Mo  
sigong dile shoma ha oketswagie  
ha ho mitioce bale 20.

GEROU.—Erile malibhe thakan  
mecce na Makwetona a shapa mo Victoria  
Bay, ba bangor ha omonce  
a jumo a shapek koa teng. Ba bona  
fala se hire go coa gore silona. Go  
dipoloi gare o mediso ka shapi  
(shark)

Rev. W. C. WILLOUGHBY.—Moekau  
on Tiger Kloof a tataso mohemagadi  
ha Kogelane koa o indoso teng ke  
baileone. Jeancan kolachi sa Mo-  
ding a chango ha Rev. C. Ross on  
ha Matsholeng. Mohare McGee on  
D'haring ha eas o thabedigting  
Hambaro sa Betsabe koa Tiger Kloof.

Ma. TECOO-JABATO.—Konferensie  
na Matsholeng a ea crang go phat-  
lala meno Kimberley eas a stenos ke  
berati le basundi tale 100. Mo  
palong eo editha, motho eo ona aie  
mo Konferensie es atlik es Sutha  
Afrika ha Kapa ha 1883, ke More-  
loegopi on feso. Ba bangor bottile  
ha miptih. Ke loa bo 24 momo-  
nganga Mr. Jabato a tis Koeferser-  
sang, ha gora ea Konferensie o  
phathogile ga 29, o seme go thaga o  
futiso phuthego dit 6 feso.

JOHANNESBURG.—Erile malibhe Mo-  
legopi on Trauma a bona mosadi  
mongor on Lekgona a libotse mo  
paraparang. A tsoea a laica hoininga,  
a d'lika a shola teng. Dingaka tase, so  
a d'lika koa se ngege, so gopolo gare  
a ha, one ha motor kara. Lekgona  
on leogole koa le cheore momadi on  
jons ja mo thabaka ha noto je mo  
tiogla le mo kuenetisa. Ke fa  
upendia a cosa a kugope a ea go  
thabakha dilanca tsa bone  
thabakha, le monna o di ema eme.

MA FREI SETATA.—Babadi  
ba rona has Koloning eaga  
Brand bogoli fa ba ema ba  
laslosa thata gore ba thoko-  
mela dikitsiso coor ABER-  
DRHEN & BUTT. Ga go ntlo  
ope e tlameling Bancho ka  
khai tae di boletaleta jaka  
cone. Re laeli thata gore ha  
lele thaka e ugoe ba ee go  
thabakha dilanca tsa bone  
ko Maitland Street.

BABAKI WEST.—Lefatake ja Gr-  
qualsland skila sans aie ja dikromo tae  
di bogoli tan chelesa a ntsutu ta di  
mante di kirkopole. Matshesie a  
a page thabakha tan dia gora she  
weno jana lefa papidi di ilo, gosa ia  
dilo dingos na kae matshafing a  
mongor di jecang tala, mme mo Gri-  
qualand di rehant. Boshoj je  
bogoli jae thabakha teso ke moratho  
ea Noko a Tahiti. Papadi di  
felle juna bo a tao ba talobos ka  
mudi. Kclo a dusus 10/, motho ce  
momo tiki. Bothata jo bogoli mo  
hunting. Gompiere re utsofa fa  
Parlementa e nella Goromente £20,  
oos gare a rike moratho on mo  
thabakha, babo ha oshene fala  
jaba mo mafisheng a mangor. Ma-  
fakoo a a smogole, ka Hip, hip,  
Hip... Ha Kampa, i a goro go to  
rebel's Goromente o lareco go aga-  
berengko to sole ha medi so; ha gora  
Kung nje halo a ra-gor feso ha  
gosa go to tukha.

## DE BEERS CONSOLIDATED MINES,

[Metlobo ea Komponi ea ga Mokebisa.]

BABEREKI BOTLHE BA BA BATLANG TIRO MO DIKEPONG IN  
BA LAELOA GO BOTSA AGENTE OA CONE: MR. L. S. GLO  
LOBATSI.

Babangoe ba ka ea fela koa Dihekeng tsa Dikomponi mo Kimber  
Beaconsfield.

G. A. FICHARD, Ltd.,

[IN THEILOE KA 1848.]

SLEKANE se Se gama digome tsa Frei Setata otile ka bogoli—golo,  
se feso nyige dile 63,

Ba tumile ka gosa go go thoko ope e galialang kgome a re thaleiseng  
Re ka go rekitseuseng le sengos go dimolola ka Nsule go shosta ka  
Betimale.

Re reka re manye dile tas temo le sengos le sengos se se ka rekitseusang  
ka barui.

Kala taa rona de rekies Dijo, Dithoto taa Ntlo, Dillo le Ditahipi taa go  
lema, Aporo taa Bahumi le Bahumagadi, Maela, jalo jalo,

Fam thoka usengos re koalise ka puc ngos fela a ea itseng atare poss  
e a tungs a go lesetse karabo le dipoloi otile.

A traese ea rona ka e—

Messrs. G. A. FICHARD, Ltd.,

BLOEMFONTEIN.

LADY BRAND.

Se Lebaleng!  
Se Lebaleng!!  
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Mosegi eo o popita os methale othe  
ea ba SENEIRI, a e ratson  
ka Bathaping le Bacoosa bothe.

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**MALAY KAMPA**

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a butse Ntlo es Bataamal mo  
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ere fa ba re'a di Sekerete taa "Flag" ba batlo pakete  
tse di manqoleng kapitanza ereng. Botlen  
Maketshana, G. T. C. taa dora. Katlhaka  
tse di khibidu. Fa lo ka  
reka pakete tse di ntzeng jalo lca boloka matshajana; ethare  
morego lo nece di pasela. Tiro eo a tla direlo Beccanabara  
aglieng koa Bucoana fela eseng ba bangoe.

A U Batla go Boloka Madi

BONA FA:

MOSESE le baki mmogo taa ZEFARA le MASIN  
5/9, 7/6 le 10/6.

BLOUSE tse di lotsatsa 1/6, 2/- le 2/6.

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MESESE le baki taa DI TOFO 16/9, 21/-, 25/-.

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DITUKU tse di siameng 8d, 9d, 1/- go ea 5/6.

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MANKATENG a senna, para 1/6.

mo goora

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Wenkele oa Disholo.

F. J. Myburgh. J. Bradley &

The Potter.

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KIMBERLEY.

Mosegi oa Diaparo.

41 Old Main Street.

Gaufi le Ofisi ea Dipase,

Kimberley.

Glo otisa ga go chone ka gane  
ka mattho. Matshesie  
thale thale ea DIPTSA, BUL  
DILAMPA tse di kiglo le mpolo  
ba thabakha s e a basoeng  
eo Griqualand West.

He lo latsetsa lothe tlang gotho

Wakengos le nje go gape

DIALE.

**W. M. CUTHERBERT & CO.**

(LIMITED.)

The Great South African Boot Merchant

Ba ka go naea Tibako tse di siameng ka Thoatho  
okocoloceoeng.

Tibako tse Babereki go simolola ka . . .

Tibako tsa Banna tsa Mekgabo go simolola ka

Tibako tsa Maledi le dishuse go simolola ka

Tibako tsa Basimane le Basetsana tsa Nekole le Tsa

ka Thoatho tse di okocoloceoeng.

Tlang lo Itchabebela ka Lesi Be tla lo tsumedus

**W. M. Cuthbert & Co., Ltd.,**

37. DUTOITSPLAN ROAD,

Kimberley.

GOV'T STATE DEP.

# SALA EA BECOANA,

"Yaka mette a tsididi mo moeng o  
yorklong. maifoko a monata n'futshe  
a la kgakala a ntsa fela jalo."

## THE Friend of Bechuana

"As cold water is to a thirsty soul,  
so is good news from a far country."  
—Proverb of Solomon.

Vol. 1—No. 46]

KIMBERLEY, MAY (MOTSHEGANONG) 13, 1911.

[Tibatlhao 3d—Ntshaga 12/-]

## AUTLOGA UNYALA.

Ri nala thito entse di Dilo tse Komo tsae di ka gatsondi. E nothi hlo tse di obi ilos sentie gore moggo le manggo a dispal. R. ba  
ebi re tse fa gana Werkes! open ka go rebeling aetle jalo. E nothi hlo tse di obi ilos sentie gore a n'badla kroesho mo TSALENG EA BECOANA.

Seitka e Tsethiha le a Choue e Malomo. ta 6d. 3e 6d jarata.	SHIKA E TSHELTHA ea Japane ta 6d. 3e 6d jarata.	Mashala e Masettha e Setlha. ta 6d. 3e 6d. 3e 6d jarata.	Kanta tsa Selika tsa di Tsethiha. ta 6d. 3e 6d. 3e 6d jarata.	Mekpho ea Selika e me Setlha ta 6d. 3e 6d. 3e 6d.	Buruno ea masekha on Satene ta 6d. 3e 6d.
KASMIRE HO MOSETHLA. 2a. 2s 6d. 3a 6d jarata.	DIKRANE TSE BANYADI ta 6d. 3a 6d le 7a 6d ngoo.	Bolosioha ba Komo. ta 6d. 3a 6d. 3a 6d ngoo.	Bante tredi tala. ta 6d. 3a 6d. 3a 6d ngoo.	Dithla tse dichou ta 6d. 3a 6d. 3a 6d para.	Dikousau tse di logi loemar. ta 6d. 3a 6d para.
LENTE E CHOEU. 3a. 3s 6d. 3a 6d jarata.	KGELE TSE DI CHOEU. (ta di distante) ta 6d. 3a 6d. 3a 6d ngoo.	Kanusha tsa Mabogo ta 6d. 3a 6d. 3a 6d para.	Bostroko tsa Choeu. ta 6d. 3a 6d. 3a 6d.	Hempa tsa Baedil. ta 6d. 3a. 3s 6d ngoo.	D droes. ta 6d. 3a 6d.
BO KAMISOLE. ta 6d. 3a 6d le 2s 6d ngoo.	MANG KA TENG. ta 6d. 3a 6d le 6d 11d ngoo.	Khai ea Shelton e dibempe. ta jarata mabala wallin.	Fla elate a e thata. ta 6d. 3a 6d jarata.	Some e monoflieng ta 6d. 3a 6d jarata.	Khai e elotatem. ta 6d. 3a 6d jarata.

Dilo Cotlhe tse di batlegang di mo fa u rata go dira mosesa on Chenche: Khai tse di utseng jalo 1/3, 2/-, 2/6, 1/- 3/- jarata.

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Wenkele eo Fenstere di tona  
Go leba gana le Town Hall

Bloemfontein.

## SILSON BROS..

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LOWER JONES STREET, KIMBERLEY.

DIKOFI, DITEE, DISHUKERE, DIOJ TSA TSHIMO

Methala enthe ea di dilo tse di stang Dipize, Dijana, Dicreso, Dithipsa le  
Maithala tse di ka thulohang mo Matting.

Batho ba Banglo ba rekela ka thekagelo e Kgolo

## H. A. SCOTT & CO., CLOTHERS & BOOT MERCHANTS

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SERAME SE TLHASSETSE!!

RE BATA GU TLAMELA BEREKI MO MALENG.

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CEYLON le tse DI BOBOOA 2/8, 3/6 le 5/-

DI JESI TSA BANNA tse DI BOTHITHO le Bakki tsa cone  
tsa di choue, tsae di kgoba le tse di thamaga Thloathlo  
di kaa tse 3/8, 3/9, 5/-, 7/6 le 10/-

Diaparo tsa kafa tang tsae Hannae tse di bobooa 2/8 le 3/9.

Marogos le bohempe, DIPAKA. TNA BANNA tsae  
tole le Massa a methale Esthe-enthe, mesego a mesha  
30/-, 37/6, 42/- le 50/-

DITLHAKO tsa BANNA tse di nobo le tse di Mebala,  
mesego e e gaisang ta mawenkele a Kimberley  
10/6, 12/6, 15/- le 20/-

KOMERESH le DIKORO tse di tona tse di BOTHITHO  
4/-, 5/9, 8/-, 10/6, 13/6 le 25/-

Beloro sa rona se fola fa Treme e coang Twisan e emang teng.

## H. A. SCOTT & CO., 4-6 DUTOITSPAN ROAD. KIMBERLEY.

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111 Jones Street,  
Mo-Molgotheng on No. III.)

Selaga sa Nama tse  
di Mahura.

Ka Thoathloha tse di  
Okokoobooeng.

## M. C. Schrueder

MOSECI  
eo a Mawenkele Mabedi,

22 HANDS STREET, Gant le Ke-  
roka ea Genforsare.

14 NEW MAIN STREET. Go  
lebagana le Kanku a kgolo an  
Maboga ea Prebysterian.

A u batla Nemo, Somapa,  
Merase, Boltumata  
Mafad!

O tla go segela kafa kafa  
kelecong ea gazo.

Thake e e coang mo Dikompo-  
ning e itumadisoing thata ke ane.

The Shamrock Dairy  
and Creameries.

Go lebagana le Post Office.  
mo BEAN STREET,

KIMBERLEY.

MOKAPO n'wilele mo  
Bean Street, Kimberley,  
le tse

MAIN ROAD, BEACONSFIELD

Le tse DE BERKE ROAD gaad  
ta di Disibas di thulohang teng.  
Eisa a cele jaqpong Makro le  
Mashi mantel thata.

Mac. Botso Botso die pedi : TLM.  
le dilo die dingon tsae Lwa-k.

J. F. FLYNN.

The recognised LEADING Music Warehouse in South Africa.

## R. MÜLLER,

Piano, Organs and all other kinds of Musical Instruments.

HEAD OFFICE AND SHOW ROOMS: 77. STRAND STREET.

Telegrams "BELLUM."

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Telephone 180.

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## THE BIG KIMBERLEY STORE.



Methala enthe ea—

DIAPARO TSA BANNA LE BASADI, DIKGETSE,  
MAKESE A DITSHIPI LE DITLHAKO.

Tseso otthe di ka una tse bono ka libattho tse di clang. Ba he  
agleng kgakala le bese ka rekela sentie fa ha romete madli ka Pos

## H. A. OLIVER & CO., KIMBERLEY, BOKSBURG & GRAHAMSTOWN.

**Lovedale Missionary Institution  
COLLEGE DEPARTMENT.**

TWO GOVAN BUTTERIES, each of the value of £20. (510 per annum, tenable for three years), will be offered for competition at the entrance examination held by the College Department to be held on July 10 next.

Intending candidates should apply (in writing) for admission forms to:

THE PRINCIPAL,  
Lovedale,  
near Alice, C.C.

**TSALA EA BECOANA**

(The Friend of the Bantu.)

Published every Saturday morning at Kimberley.

ENGLISH & BANTUAN.

SUBSCRIPTION . . . 12-.-.

Advertisements:

8/- per inch Single Col. Repeals 1/-  
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The only authorized medium for reaching Native consumers in the O.R.C., Transvaal, Griqualand West and Bechuanaland.

A large and constantly increasing circulation.

Write to—  
THE EDITOR,  
Box 142,  
Kimberley.

**Friend of the Bantu.**

KIMBERLEY, MAY 13, 1911.

**LILY-WHITE DIGGERS.**

SOME people appear to be never happy unless they pile grievous burdens on Natives. A band of white men who style themselves the Diggers Union waited upon the Magistrate of Barkly West and recommended several very supercilious and irksome changes in the Native Pass regulations on the lower Diggings. The impracticability of their propositions was evidenced by the fact that they could not even utter them—to say nothing about carrying them out. They therefore resorted to the employment of an outsider to reduce their aims to words. They found one in the person of Major A. M. Harte-Barry, a non-digger, who acted as spokesman before the Magistrate, Mr. Lloyd. What puzzled us more than anything else is that the Magistrate sympathized with the monstrous views put forth by the Major with the disyllabic yet double-barreled name. That a Magistrate should associate himself with such reactionary views is deplorable and almost justifies the common Native belief that the justice-loving Englishman (who has made the name of England great in this country) is threatened with extinction. But it is comforting to find that in these dark days there

are yet fairminded white men who stand up for justice even if Natives were to benefit by it. A Klipdam writer informs the *Diamond Fields Advertiser* that "A meeting of diggers called by the Up River Diggers' Committee unanimously decided that any alteration of the existing law would be detrimental to the interests of the diggers. This decision was conveyed by our committee to the general meeting of Diggers' Committee held in Barkly on March 28th."

"The same feeling prevails at Windsgorton—the labour is very scarce, and any restrictions placed on the boys will lessen the supply. The only reason we got a decent supply at present is the fact that they can come and go as they please. They do not go to the Transvaal (where they could earn much more money) because of the restrictions, and if we attempt to harass them in any way I am afraid we will divert the supply of labour to the Bloemhof fields."

It is only right that the C.C. should know that the resolutions submitted to him by the delegates from the Lower River on Monday last are not by any means the universal wish of the diggers. This end of the River is strongly against any alteration of the existing law.

In conclusion, it seems a pity that the delegates of the Diggers' Committee and the Diggers' Union were unable to express their ideas to the Civil Commissioner without the extraneous aid of Major A. M. Harte-Barry."

**Here, There and Everywhere.**

The *Observer* observes.—The Reverend Pendlebury has been returning thanks to the Creator at the Kimberley Wesleyan Conference for the increased prosperity of unity, peace and concord among all the peoples of South Africa—European, Native, and the other kind. Pendlebury's speech shows him to be a cheerful kind of gospel singer; and this is something to be thankful for in a country where the general run of the Ordained have a deep-rooted habit of handing out large chunks of misery at morning and afternoons services and keeping apocalyptic clouds of fire on the heads of that large section of mankind which occasionally gets a strangle hold on the boarding-house quilt on Sunday mornings instead of getting up and heating along to church full of reprobate and Christian energy. The reverend man's optimism on the question of racial peace and harmony in South Africa is apparently due to the fact that the Dutch Churches of the Province have united and got an Act of Parliament to set the seal upon their Union. This paper finds it a trifle difficult to follow his logic, since the essence of the Dutch Churches Bill is the exclusion of the Native and the Coloured person from any share of eternal bliss as far as said Churches are concerned. Whatever may be the Pendlebury idea of Christian union between the black and white races of this country, the Gerken and view of it is that the Native or pinkish person right outside the fold and let him find

his own way to the mansions of the blest.

Anyhow, it seems as if Rev. Pendlebury has been a trifle premature in offering thanks, and might more properly have postponed this particular "Te Deum" until he had succeeded in making some impression on the average D.R. Deacon and trying to make him understand that the colour problem isn't as all a barring question to the hereafter.

**Kafir Superstitions.**

Here is a story that will indicate what an extraordinary place separation plays in the life of the Kafir. It is strange but true that when Queen Victoria died in 1901 a comet was visible in South Africa, and the Natives did not seem surprised when told of death of the "great and good White Queen"; they said the comet was the beloved monarch going to Heaven (or to the Great Chief above," as they put it). Last year when Halley's Comet appeared, Natives, when they saw it, asked if the King was dead, and again were not astonished when all the Coloureds went into mourning for "The Peace maker."

Those who have closely studied the Native, says Mr. C. H. Parsons, in the *Argus Magazine*, almost unanimously confess to the belief that there are many Kafirs who have what is termed "second sight," but it is readily admitted that many curious individuals with the more ordinary gifts of efficiency and bumbling tramp the country for the sole purpose of making a remunerative livelihood out of their innocent and gullible brethren. Here is an instance, however, to show that supernumerary power of a most extraordinary kind is possessed by those who can justly lay claim to the title of wizard.

A near relative of my own was staying at a lonely homestead in the north-east of Natal. She was in the habit of receiving a daily letter from her mother, but for nearly a week no message arrived. The lady with whom she was staying, when she found the girl worrying considerably lest her mother was in store for her, suggested that a Native "witch doctor" living near should be sent for and consulted.

The idea was scorned by the girl, but her bosom was impatient, and the Native, after "throwing his bones," informed the girl that on the morrow she would receive a letter from her mother telling of the somewhat serious indisposition of her sister, who had been constantly popularised for the complaint by her mother, the latter having thus been presented from writing for several days. And so it happened—exactly as the Native had foretold.—Cape Argus.

**Sir H. Goold-Adams.**

Major Sir Hamilton John Goold-Adams who has been appointed to succeed Sir Charles Anthony King-Hartman as High Commissioner for Cyprus, has had long administrative experience in South Africa. Born in 1856, Sir Hamilton Goold-Adams entered the Royal Scots at the age of 20 and retired as a major in 1901. He served under Sir Charles Warren in the Bedouin Expedition of 1884, and subsequently became Resident Commissioner of the Bechuanaland Protectorate. He was occupying that post when the South African War broke out, and he took part in the defence of Mafeking commanding the town guard during the latter half of the siege. In 1901 Sir Hamilton became Lieutenant-Governor of the Orange River Colony, and the early stages after the war rendered valuable service to Vice-Count Milner in his work of reorganising the administration of the newly-created colony. In 1907 Sir Hamilton was raised from the position of Lieutenant-Governor to the rank of Governor, and was created a Knight Grand Cross of the Order of St. Michael and St. George. Previous to that he had been created a Companion of the Order in 1894 and a Knight Commander in 1902 when he received the Companionship of the Bath in 1908.

Mr. Lloyd George has introduced into the Commons his long-revised scheme against invalidity, sickness and unemployment. The principle of the measure is that the worker, employer, and the Government contribute something towards this fund. To show that the scheme was a well thought out it has the approval of the Opposition.

**The Ven. Archd. E. E. Holmes.**

The Bishop of London has appointed the Rev. E. E. Holmes, Hon. Canon of Christ Church, Oxford, to be Archdeacon of London, in succession to Dr. Sinclair, who is shortly retiring. The new archdeacon is the son of Mr. John Holmes, of Somersfield, Maidenhead, and is 56 years of age. From 1876 to 1878 he was curate at Bagley, Staffs. Since then he has held successively the positions of domestic chaplain to the Bishop of Capetown and Oxford, Vicar of Sonning, and canon to the Bishop of St. Helena and the Archbishop of Canterbury.

It may not be generally known that the new Archdeacon is brother of the Ven. Archd. B. E. Holmes, of King William's Town, South Africa, and of Bishop Holmes of St. Helena.—J.W.O.

**Mr. Albert Cartwright.**

From the *Advertiser* (London) we except as follows:—"The South African News understands that Professor Edgar Greenwood has resigned his position at the South African College, on appointment as editor of the *Transvaal Leader*, in succession to Mr. Albert Cartwright, resigned. A Johannesburg correspondent of a Cape paper, writing on the subject of Mr. Cartwright's resignation, says:—'The entirely unexpected news of the resignation of Mr. Albert Cartwright and that a Cape Town professor is to succeed him as editor of the *Leader*, came as a bolt from the blue' to newspaper men here, as well as to the public. As the Star remarks, Mr. Cartwright is one of the most experienced, as well as one of the most popular, of South African journalists. It might be added that he is also one of the most hard-working, and a man of high character, and absolutely loyal to the cause he stands for, as well as to the interests which the *Leader* represents, all of which makes his resignation the more inexplicable.'

Mr. Cartwright is a confirmed friend of Justice, and his career is followed with interest by those who know him among our people.—L.W.

**The Benefit of Advertising.**

**Letters to the Editors or "Tsala."**

DEAR SIR.—We wish to make how pleased we are with the result of our advertisements in your paper. We have increased our trade on Native lines quite 50 per cent, and shall continue the advertisement for a further period. We shall be glad if you will give another paragraph when you have time.

Yours faithfully,  
ABERDEIN & BUTT.

Mariand Street, Bloemfontein.

**Inter-State Native College.**

Dr. Marrian having found that his duties prevent him from satisfactorily discharging Secretarial duties in connection with the Inter-State Native College, he has resigned the office which he took over when Mr. K. A. Robert Broughton went to Ireland for health. Mr. Robert Broughton finds himself unable to resume office through pressure of his School work. The friends of the College will, however, be glad to learn that Mr. D. A. Hunter, of Lovedale, has been sound and is ready to undertake the arduous and anxious labours on behalf of the Native people of South Africa. We wish him every success.—L.W.

**Workmen's Insurance.**

Mr. Lloyd George has introduced into the Commons his long-revised scheme against invalidity, sickness and unemployment. The principle of the measure is that the worker, employer, and the Government contribute something towards this fund. To show that the scheme was a well thought out it has the approval of the Opposition.

No. 96, 1911.]

**THE HERO**  
Na Tso-Tsoa Vincent Gobane,  
G.C.M.G., High Commissioner  
South Africa to Mafikeng  
Kapano na South Africa.

[L.E. ka Thero No. 72, en  
Ea kqagwana Pre- and  
State ditinklogo dia pedi, hla  
ka secoeng ka temsa 20 en  
ga gatsema Takiano No. 6 en  
Prowess so, ke rwa ka  
bolela jaana.

Djoko o ka temsa me-  
gung na Mafikeng a Boros a Prow-  
ess so ditompeng tsu ka maledi-  
bolileng go akiso gung. Ta-  
di tsu di simologo me-  
gorong.

Bophelo, Lashone, Mei 4, 1911.  
Pansemuth, Los'ad, Mei 16, 1911.  
Philippina, Los'ad, Mei 21, 1911.  
Bourville, Los'ad, Mei 21, 1911.  
Bechuanaland, Mantsa, Mei 22, 1911.  
Fa Djoko a ka tsoa tsu ka  
tabako di tsu simologo me-  
gorong.

**MODIMO BOLOKA KGOSI**  
Ou novos ka Sesia le Sehama  
na Cape Town ka tsoa je  
Morrasen 1911.

**GLADSTONE**  
Mo-Goworewa Gaseba,  
Ka tsoa na Tso a Tsoa

Mo-Goworewa-Gaseba-Kgosi  
J. B. M. HETZPOD,  
Kgosi na Dioro ka Malibha.

No. 616] [7 April 1911]  
Kala ea Tiro tsu Basha.

G O itisimo go ana polalo sa-  
pa la ka gola molokela ka Mai  
1911. Ofisa a kgolo sa tiro tsu  
Basha huda hoga Kapa ka Chesa  
Dikalo di tsu di fithang tang in Ap-  
ril 22, tsu di tsu fithang monga-  
di ronalo kon go Secretary in  
Native Affairs, Pretoria. Dikalo  
di tsu di fithang tang in  
April 29 tsu di Matibha.

**EDWARD DOWER,**  
Kala ea Tiro tsu Basha.

**Abraham Khan**

Dilo tsu di Nocang, tsu  
Jeoang, tsu Meshoro  
etoline.

**Rekang fela mogaga**

Bos 3. Telegrams: KHAK

**WINDSORTON.**

**Kitshebo e Molomo.**

Puto ka SELAGA na THABA 'NCHO.

KE hui hui jofine tsu ka hui  
BELEGA ka hui tsu ka hui  
O. S. ka MASCH 26, 1911.

Ke tsu tsu kitha ka tholeka tsu

tsu di okotso.

**LOENG KA KELATHOKO.**

Ka sante ka hukwane tsu ka hukwane  
LOENG KA KELATHOKO.

Ka sante ka hukwane tsu ka hukwane  
LOENG KA KELATHOKO.

Ke tsu tsu kitha ka tholeka tsu

tsu di okotso.

**Mongane Ramagaga.**

THABA 'NCHO, O. P. S.

Ma. D. T. MATHE ka Chasp D' et  
ka Gaueng o kola are batho ka

itisa, ana erila a jela nala maloha

ole fala mo gycop ja tan. Omo-

kara ka inanatsa are "ka batho

mona." Rantebane a mo tsu ka

Lukeng. Kgatsha a lo a pula

dia tsu di fithang tang in Ap-

ril 22 tsu di fithang tang in Ap-

ril 29 tsu di Matibha.

Ke tsu tsu kitha ka tholeka tsu

tsu di okotso.

Ke tsu tsu kitha ka tholeka tsu

tsu di okotso.

Ke tsu tsu kitha ka tholeka tsu

tsu di okotso.

Masapele mo Kgotla.

Se o e sang mo Parlamenteng na Setata ena la fikelo ja le "Phatsho agape la agos e da ka thaplo." Erile mela e se Mr. H. Sorrento se Kroon-tukinya mamsedielo gore ri rapalo fela ka tatala ja pola rapalo go coaling. Legale se e em kagang ton e go sona ka ana ha lekoggo e go sona ka ana ha lekoggo bonita joa bone elang ha se. Gereformase—Dabot Re Chweu—he ba kgathanciong go goba go thakwa go thakwa se Modimo mo trung tsu

rapalo masego a Mothaeothele se mo batting, legale ja se rapalo e chomotseng go e masego rapalo Modimo. Re se Masa. Moa o o Botshapo go masego diphakeng le tafapheng. Le go system ka go kotho ja se mo dipakeng leu, ka go masego e sang se Bakreets, jumla mokgor o se sanga le, masego sonse ka botimokanyo. Tsekhane otthe se South Africa tse di bulos ka thaplo, "na se mo mala e thlhomloko ke ba ota fitheba boamargi joa nampolo e go simodioeng ka tseka se ba ngodisa dipalo ka tseka go ka kaule go laba ke ba se Krewts; ditkgang tse di Bancho, elra ruru hanna ba se tse jaka skete go ga itsa diros mampalo. Gangoo fela Mr. Merriman o kilo abe se gore ba se ba bane le lebas bu se mampalo. Ka 1890 tse kgang ka Melao se Ding, tsekhane fa ena eipalole se gore ba be lefata se ka Bakreets ngakholodi ba sieng Bakreets. Se-atala ova a bala mampalo. Ka 1900 tse e nae no setlung an, "me re neecce Bancho mo se arona gore re ba die sua se rona goa ka thahgetsa gore ba se ihaseya. Sihla e agos gona se dihepgo tse gore botimokanyo bo hole bobitana fa gono go a se mampalo. A ka lo honing mase se nthifa se Transafrika se ka thaplo jaka kga. Mantsatlisa fela gore "Amen," (Se-Santsa ebo a baas mala se ea Pogiso a Makulu, abe a se starubela gore abe a amelisa mo matting e badi ka myase se se tihaseya di mitalai. 20. Ke mala se Makulu abe a se le Ghassi la Beyoppen abe a nego aha B.A. or Cambridge mya traek se Diophob, Mrs. a romala troukong krgodi se lula e go iph'ha kha polasing eca eca kgologeng. 22. se a se dijite modimane Chotlobol eo, basokos jaka masemo a a masego. The setata e baba a ganda le basadi a rapalo koa Soua Afrika. Mathanatsa Arabia e cempoyek go dithacto se kgcokone. Makulu mangor ang legos lape basokis go Ronta, e bokas aksas madadi ha a se la se ihashakababak, go tsema-malo a se rapoloceng. Konse se Dikolone se e se go sou. Natel fela abo e da go thakwa Basch dithachokisa mo kgaryang, ma pube fela Modimo e nhadifadi matilo. Patlamata erile a se e se go eabo e dimalo koa o se Mabur, o se eng koutie eko a Kapa tolakolo ta maseko ega dia chosedlo se go a se Kroknig se G.R. former shou.

Ke se botimokanyo ja bo go a se mo trung tsu se pula nthifa. Dikolone a baba se dia diponente dia ditrong go baso epa. Eko a Kapa go a baba ja go go ope-ma go a rapalo fa se a mala mala se boma.

Dicbenche le Dithhomamisho tsu Konferense.

KIKBERLEY—BLOEMFONTEIN.



REV. W. W. KARANE.  
(Bechuano sa guges)

Go phaphanya ga marapo go Mading

Ditdilo le go sidila ga nie  
di go fodisa.

Pobole a berekoza mo Mading.

Lephonyego mo banneng le bussi ba se phaphanyang marapo ke goro ka tshameka ka nako e se thlhogang mo go sediling bare ba leka go ipholisa. Fa ba gateleka thata tsibidlo e dire felo se go bo-dinoko gore gone bothoku no bo dosing sethala, nume ka sebakanava sethala se gakale macho se tala ka pale. Thabido otthe le littlelo otthe le tse of ubusinang kafa nle otthe mo lelatibing ga di go fodisa go phaphanya go marapo, ka gonne micoe en iono ele mo mading. Tse otthe ga gonu go tses more o dirang bothoku mo mading. "Me di Pink Pilla tsega Dr. Williams come di ka fodisa ka gonne ke molomo na madi o dirang mo mading. Ke shone se go ope di thabido, le go runga gobo go kamalaqhi ga ditkokolo, "ga go phaphanya ga marapo go nyeliang fa di pilis tse di dirisico.

Rev. W. W. Kabane, Wesleyan Church v.d. Holdt Street, Burghersdorp o koula are—Ke bogile thata mo ditthabing tsu go phaphanya ga marapo le mo bokeeng ekane ele nyage dile pedi; se sene se lerios ka mbikela. Ka dipaka dingoe ditthabi tsu ke di bogileng ene sia tse di boitshegang. Kone ke se bone boroko, gape bosgo le gono ke seke ke bone ihusup epi lefa ebile ke ka jang kgota ka dirang. Kene ka beroket ke ugaga dia dintsi nume se keka ka bona pholo epi. Maitoko a a ngorolets thata mo dittrong tseme jaka Moruti, le phuthego eame se choanlos ka go se sloethoko. Kene ka galokolo go lea gotthe mame erile jalo ka bala palo bo-thoko jo se go phaphanya marapo bo fofisiose ke di Pink Pilla tsega Dr. Williams, ke mana ke senka tseka se ihusup epi lefa ebile ke ka kouane. Go rito ka tse se belos ka tseca se-lemetsa fala go se James Manso, magro, mains la bo mwards jom joss, lalv, se disyaga. Go akhangs goru mo Rinkling gone gote 1,500, mo dihaleng tse diugos ka bula ipua ka makoko se manomyana a bo 200 la bo 50, ere lafa mpolisa a konyokosa be gane go bulela.

Tsa Bakaledi.

Go MODATSI DA "Tsalala."

Ke go kopa ka botshoketso bore a tsekhane se mo Koranteng as ha, kga ka oha tshameka ka bobane ka mosebedi se Modimo. Rona le barati bale bangata, mune tabe e ke batting bo a tseka ka ena. Ka mabe ka motlo se phethelo ha, ca; o tsekeno ka katholo, mune se solobets molo se bala, mameka abe a amogoso gape, go bonale gore o rata Modimo. "Me morni a ole—ane wa a atabira, a tsekhane mo phatshoeng, ose abe a tsekhane mo phatshoeng nle ngos are o iketseta se ha, mene batho le bone ba taboko le ena she, se una kgatshoeng le Koroko se ba dueng lo mene ba tseka ha engo. Tabo se gase go tigo gomosa?—Le go senya mosebedi se Modimo na? Sike se nora se atabira ka botsho, mene fusa nra keka ka tsekhane ka tsekhane joekha motlo se phethelo, ha mene motlo se phethelo, ose a tsekeno fela is Moret. O ho baratu lona le smogeling batho ke joli, lembhang le se ipalole bohole se Modimo. O ho bobane se ba tsekhane se phethelo a se ka kibole molo. Ke kopa karabu ho babadi se Tsalala ka Bucala bohole ka boholekobetsi.

O lone babadi.

D. M. RUOULE,  
Kragendorp.

MA FREI SETATA.—Babadi ha rona kon Koloning eaga Brand bogolo fa ha ema ha laeloa thata gore se thlhomamisho mele dikitsitlo ooco ABER-DEIN & BUTT. Ga gatlo apya e thamelang Bancho ka khai tsa di holakatela jaka cone. Ke laeloa thata gore se lese thakha e ngeq ba eg go se lese thakha diolano tsu bone koa Maitland Street.

Dikgaoalonyana.

Mr. SAMUEL VUHLKONEN on Popular Grove via Quembe, okala jana: "Ke rate go laboza b-hamagadi ba Mekromte ka matshediho a ba a atirotseng ka seka go shonka ka mohamagadi. Bu Wanele ba etleco po se Mr. Motsele ka Mrs. Ramose, Machache ka Mr. Crates Mr. Dabala. Rate lance ja phesa ja le ka hore dileng sentle thata, ba ka mala se troug a go builoso masoko a loddlo ka he Rev. D. Motsele. Mrs. Motsele le ena e hum masoko a bogale ma ineng ja Basadi se Merapalo kaga tire se mosulu. Tahera a ena a leboga argulo a digesa ke goro. Mereza are "Go tshego ka tse moyloeng gona se ba tkgurana." Ka March 31 le gone go eko Konsete as go dumadesi Tshere V.-mankoni, ka e dor. Bana be openduo sentle thata ka Miss Tsumisa. G. tse ba go Mr. Latsha le Sanyana se Rev. Khabis ba bataa go abohe go konna ka ba tngelais ke tshere e tseca us e thosa, e tshau bogoto se naman. Mame ka laboga argulo mpho as Es 12s od. Ba se mo a nailing le 14j se ba nailing ha gagan.

PALO LA BARYE—Moa Egalane ba bidikha, "me nafa eis gona kona thatago a coeng teng (sa cheta go kha go se opa e santsa e rana go amogosa palo e dirwong ke Pabu) banadi bana be choir, i othata, ebile pale se mogo se rusa e mothofa. Batsadi base bala 37,000 Gona a hasafandi bala banta ha se anang mo Engiana. He bangos ka thobiesha ka go bone k- meiate se ihesu bare pale a batting mpolisa gore a tse mogoes la m ogen. Ba rile ka batalela Basana g- a batieso mapolisa lela go na tshele tseong, ga se ka ga thase sepa. Gope motas se London ka tseca diwangi le bo tredia ka iphatshoeng tang, ba laia ka boidgi jom Sesana se ha, kox la kox ba tia babadi. Ba bangos ka se "Safegeets" banadi ha be batting dwontse bare Pabu go se chonanel gona imai pale a longe a santsa e ka gamsa ka wouta. Ba tala be tentse piwo Rinkling boing jothle ke ka kouane. Go rito ka tse se belos ka tseca se-lemetsa fala go se James Manso, magro, mains la bo mwards jom joss, lalv, se disyaga. Go akhangs goru mo Rinkling gone gote 1,500, mo dihaleng tse diugos ka bula ipua ka makoko se manomyana a bo 200 la bo 50, ere lafa mpolisa a konyokosa be gane go bulela.

BARELL WEST.—Komiti se Madikura e Maqgona are dia se pa se ga Magistrate ka pitshane are go tse molao o maha se goro. Moncho ola le ola se o fitheba mpolisa ka thlhomamiso. Mosadi ona le se mpolisa dia go leka go leka go leka ka tsekhane se go tseka mpolisa a mase pes se go batla tiro watso eko nle ka tsekhane. (2) Bancho bothe ba tsego tso se ba se waen. (3) Morago ka moe la mongos a tibulos a se sesa pas se Lekgoa a chosor. (4) Kgoea laengs je se sang se mothokha ka botlolo dile thataro 17%. le ditimpene Goromene 3%, 20%, o duele pose.

za noeng mothokha pue se chosor.

(6) Kgoea ka hirang Mocama a sese pase se chosor. Ba sese ligang le Magistrate. A demale nabo eddo a gagamisa gore. Kufre ha Barley ga le kgutha npe de chonesta go kgutha. Midikura a gase ure ga ha rate Bancho ka leboka se tsagutho ba ha tsu ba tshaka bavore. Ga bala molao mongos na 1876 o Magistrate oreng a skaratu distha athisa tse di amiloeng ka M-d-kara, min Goromene tse a gase go o amogosa. Goromene tse a tsho gapo. Mr. Bess a bolala se latzane en dikope a fokudome jasong eit. 5,000 (10) Jahr pale, ka goro Goromene o latbagoes ka 12,000 ma ngogeng ka phokolos se

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# TABATA ELIKULU LIKA WOOD

# LEPAPULUMENTE

# LINYANCA UKUKOHLELA NENCQUELE

## Mafokonyana

MACOMBE.—Go seiso fa masele ka Mile ja fife ka Matshiro a sifung kou South Amerika le kom Australia.

JOHANNESBURG.—Go seiso masele ka Lebogane a iditole thata kou e gome a thabole ke motshara. Bangoe boro o thabce ke Dikafere, ha shoo sengoe.

PETER ELIZABETH.—Mito exile Lo kgoes le tlo le tsela ka besekele ja sula motorcials a thessamologile mo tseeng Bokgona ale maledi a shooles kafa tise. Ele moroa le kgarebe, tshabeng boso ba e Johanneshurst.

JOHANNESBURG.—Metloba terene ea Natai a thabce le treno ea Natai gold mo tsieheng; e ngos era e kafa ka morogo ea thula wene ea Natai. Go shagakane krichi dile padini di sengen sepa. Basiti hoso ka felcia botsho.

HORN COAST.—Djochre a simolotsa dikatshole ton gogoe ma kgodidi tsharo, ma kgooding eno kgotes dingoe ta Matshiro dire ditlo tang, ga re ihas gore ka eng di sa sekolah kou ka cone. Gono go tali palo e ntantini sa Bocsonia sia baaiphi.

MAOCOMBE.—General Hartzenk o kou Chomar. Eketa General Botha o tla ea Engeland fela a ee a ee go bona Pretori. Ea esie a ea Parliamenteng ka October. Ee a goalesteng Pretoria ke Mrs. Botha. Ma malateng a General Botha o tla a nang kou maocoma, Tibogo ea Mmabolo o tla sala sie Mr. Seuer.

BECHUANALAND.—Mr. Barry May he one Resident Commissioner janeng di Col. Panasa a santsa a seo. Moconong jca ga Mr. Mai/Government Secretary, Accountant, Master of the R. O's Court, and Registrar of Deeds) tiro tsoe di amocca jca Mr. Myles Williams, mo Mmabong ca Thabiriz.

WITZER'S ROOM.—Lebogane gaka Kibisi (Cawood) ea bogologole ka ditspong o shule ka kgodi a e abuleng. Malcha bana ha gagoe ba thabegoe ka tsieti bare ha spa klemo. Esibogole, es hepeza mactshanya, a shoba rari, mactshanya a homoga seupa, ga katolios mmaboo eel fela eie uno o aa shabeng.

DJOCHEE ea Transfela o tla transues jca ma kgooding ea Mer.—  
Nyatroom ... Monday, 1st May, 1911  
Pistelshoop, Wednesday, 3rd May, 1911  
Rustenburg, Thursday, 11th May, 1911  
Zeerust, Saturday, 13th May, 1911  
Lochaberg, Monday, 15th May, 1911  
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MR. L. J. NEWTON a ngongoroga jaans: Erie ka April 31, 1911, ka jettymans ona le makgabobo a farsel ka leina je mr. "Me kare a ke jone behve jc. Ga ke rate gore laken je leseng le tsema ka leina je me. Motsho eo olberg jalo o maha jaka nca. Sa totona erie ke hir ya ka treevale moimilane £1 Ga. Od. a ea a' tsumas. J arocce ha utlo gote o kou Kemprieg; mma kare Mcdimo a mo thase re kopana gape.

## DE BEERS CONSOLIDATED MINES,

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Vol. I.—No. 47]

KIMBERLEY, MAY (MOTSHEGANONG) 20, 1911.

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Okocciooceng.

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Maboco ea Presbyterian.

A u batla Semolo, Semapa,  
"Mirase, Beltuwaa  
Masadi!"

O tla go segela fela kafa  
kelecong ea gazo.

Thaka e e coang mo Dikompo-  
ning e itumadiso thata ke ece.

Kitsisho e Molromo.

Poto sa SELAGA SA THABA 'NOHO.

K E haisi haisa polita ka haisa  
SELEGA moso Thaba 'Nho,  
O. F. S. Is MAROB 26, 1911.

Ka tsu le thoma lobla ka tloaththa  
a shone di okoloso.

DINAMA TSE DI KONENG TSB

DIHAMBOKA TSB DI TLHOPHI-

LOENG KA KELATHOKO.

Ka mato le lo tsatayane tsu Diyengco.

Selaga sa LOKHANG le RA-TLOU.

Gant le Kirots ea Oshope (Mr. Agape-

she's) ba coang Nialabeng le ba ba

zeng gone Tlang le labatabelo lelo za

reke. Bancho le Sabou. Ke lo latela

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**THE EDITOR,**

**Box 143,**

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**Friend of the Bechuanas.**

KIMBERLEY, MAY 20, 1911.

**KIMBERLEY'S LAW COURTS** have for long enjoyed the confidence, not only of the whites, but of our people as well. Indeed we can mention a score of former Magistrates and Assistant Resident Magistrates, whose names are still household words amongst the Natives of the Diamond Fields. But lately the Criminal Court has gained an unenviable reputation amongst the Natives who contend that, however just its decisions in cases of black vs black, it is the last place for a black person to go to with a grievance against a white person. Press of duties, however, do not permit us to make a systematic enquiry into the force of these aspersions; but few cases that came under

our observation would appear to show that the complaints are not wholly unwarranted. Rex versus Laing was a case in point. A coloured servant girl complained of being abused and assaulted by Mrs. Laing. She had as a witness a white man, who witnessed the assault. The defendant had no witnesses; and on her unsupported and uncorroborated denial, she was found not guilty and discharged.

Rex versus Edgecombe is another such case. Lucas Haal, the complainant, said:—

I am a herd boy in the employment of Mrs. Edgecombe at Kopjeboom. I received the 7th April when there was trouble on the farm. Previous to that some builders came to Kopjeboom to build a school. I was ordered to make clay for them. I made the clay, and when the time came to go and fetch the calves I left off and went to look for them. I took some time to find them, and when I returned it was too dark to work at the clay. Next morning the builders complained to the mistress. As I was carrying two buckets of water going to make more clay the mistress came to me and asked why I did not make the clay yesterday. I explained that I had made some, and returned to work with the calves. She smacked my face and called me a lazy boy. I put down the buckets and ran away. She picked up a stone and threw it at me, hitting my back between the shoulder-blades. The stone was the size of my fist. It hurt me. I fell down. She picked up another with which she missed me. I ran to my father's but only one stone hit me. The second one missed me. She ran to her house and came with a revolver. When I saw her coming to the hut with a revolver I ran out. She fired at and missed me. I saw her aiming the revolver at me, and heard the report. The bullet whizzed past me. When she fired at me she was as far from me as from here to the nearest corner of the Market. The mistress returned to her house and met my father. She spoke to him. Later we reported the assault to the police. Under cross-examination the complainant denied having called the accused a very obscene name or that he was cheeky. Complainant's father, Jan Hall, said he was some distance off, with the exception of the words between the mistress and the boy which he said he could not hear, he corroborated the son in every particular. A police constable deposed to receiving the report from complainant and his father. For the defence a white man was called to tell the Court of the abusive word used by the complainant. The second witness for the defence said he saw and heard nothing.

The prosecution wished to examine the defendant on a statement alleged to have been made by her to the police. Mr. Lizard, for the defence, objected. Defendant herself made no statement in Court, and in the face of all that she was discharged.

Now, which black pickaninny would look a white lady straight in the face and call abusive names at her? Jan Hall indicated the distance from which the revolver was fired (some 50 or 60 yards) with a spot only a couple of yards from the corner opposite to the defendant by Lucas Haal. And what person, white or black, would take abuse from a black youngster as complaisant as the defence says. Mrs. Edgecombe did, and not even trouble about reporting him? The whole story of the defence was so palpably absurd as to mislead no one unless he was determined to be misled. In fact no one appeared more astonished at the sentence than the accused herself. It had to be repeated before she realised its force.

Now the writer having handled records under the Civil and Military rule (as clerk and interpreter to experienced Colonial Magistrates, and of the Courts of Summary martial, for eight months during the late war) is no novice in these matters. The writer had no witnesses; and on her behalf and also the Interpreter's rendering of it, which was a most reliable one. We asked another such case. Lucas Haal, the complainant, said:—

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**Universal Races Congress.**

A Congress, which promises to be one of the most influential of our time, is to be held in London July 26-29, 1911, in the central building of the University of London. The list of those who have extended to it their moral support is most imposing. Among the supporters, who hail from no less than fifty countries, are over thirty Presidents of Parliament, the majority of the Members of the Permanent Court of Arbitration and of the Delegates to the Second Hague Conference, twelve British Governors and eight British Premiers, over forty Colonial Bishops, some hundred and thirty Professors of International Law, the leading Anthropologists and Sociologists, the officers and the majority of the Council of the Inter-Parliamentary Union, and other distinguished persons.

The list of writers of papers includes eminent representatives of over twenty civilisations, and every paper referring to a particular people is prepared by some one of high standing belonging to it.

The Object of the Congress will be to discuss, in the light of modern knowledge and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation. Political issues of the hour will be subordinated to this comprehensive end, in the firm belief that, when once mutual respect is established, difficulties of every type will be sympathetically approached and readily solved. Resolutions of a political character will not be submitted.

The following is the Programme for the first half-day Sessions:

1. Fundamental Considerations—Meaning of Race, Tribe, Nation
2. General Conditions of Progress
- 3a. Peaceful Contact between Civilisations
4. Special Problems in Inter-Racial Economics
- 5-6. The Modern Conscience in Relation to Racial Questions
- 7-8. Positive Suggestions for Promoting International Friendliness.

Among the writers of papers are Sir Sydney Olivier, Governor of Jamaica; Sir Charles Bruce, late Governor of Mauritius; Sir John Macdonald, Master of the Supreme Court; Sir Harry Johnston, the famous explorer; Sir Charles Dilke; Professor Rhys Davids, Mackenzie, Margoliouth, Myers, of Pier Repet, which subsumes the sponsors of downward tendencies:

- "I have been much struck with the high tone of the debate in the Senate upon the Church Union Bill. I am afraid this Bill, if passed, will estrange many Natives from Christianity, and particularly from the Dutch Reformed Church, as they can be received into full Communion in the Anglican and other Churches. It is also a very dangerous thing to any way prepare the ground for the spread of Mohammedanism, where people of all races are received and treated as brothers, as they are also supposed to be, in theory, by Christians."
- "It is very easy to assimilate the popular South African prejudice to coloured people, and on that basis to limit their status in the Church and the State, but by the light that comes through the final revelation of God's will, in Christ, it is absolutely impossible to reconcile His teaching with such prejudice and limited fellowship. And it is very pitiful to find a powerful Christian community taking its tone and standpoint from recent State legislation, involving a charge of Erasmianism per se, etc. I rejoice to think that there are some of our Dutch Reformed Church brethren who are alive to the dangers ahead involved in closing the door insensibly against coloured people both to Church and State."

presenting Jewish culture;

Le Fontaine, of Belgium;

Christian L. Lange, of Norway;

Dr. J. H. Abdallah, of Egypt;

Dr. de Lacorda, of Brazil;

H. Fried, of Austria; General G. Sime, of Hayti; Tengo John, of South Africa, and Dr. Du Bois, Dr. Walker, of the United States, representing the negro race; Ohriya, representing India; and other distinguished personages.

It is proposed also to hold in connection with the Congress an exhibition of books, documents, photographs, of the highest human types, charts, etc. The Exhibition is in the direction of Dr. Alfred C. E. Gordon, F.R.S., and promises to be of vital interest.

A prospectus will be sent free on application to the Secretary of the Congress, Mr. G. Bell, 63 South Hill Park, Hampstead, London.

**Natives and Education.**

Speaking at Pretoria on Sunday, Lady Methuen said there was one thing she would like to say most emphatically, that was that the Native would benefit by technical education. He had seen the work at Matsoe, and none could do better or more intelligently than the did. They worked as intelligently as the white man. He believed strongly in competition, and that it was not good for the white man to have Natives competing with him, but if the white man did not make use of the technical schools he would rob himself of chances in the competition with the Natives. Therefore they should do their best to avail themselves of the technical education that was being offered them. That there was the rural area, the happy, healthful, and peaceful rural life was on the farm. There were numbers of Indians, who had houses and who could get in the front, if they came to the town. But there were also Indians who houses were not out of the common. It would be happier for the last named to remain on the farm, since they were eminently fitted to live in some other branch of life. The people in the wild might be slow, but they could be ped.

Lady Methuen then presented a

**Labour Returns.**

**TWO MONTHS COMPARED.**

The Native Affairs Department has issued the following comparative statement, showing the number of Native and other coloured labourers employed on mines and works in the four districts of the Transvaal at the end of March:
E. Coast & Lat. 22 deg. .... 97,624
Matabele ..... 1,616
Zambezi, Quil, and Tete ..... 5,681
Bela and Chinda ..... 36
Nylspruit ..... 3,127
Total Portuguese Colony ..... 104,362
Bastard ..... 11,520
British Bechuanaland ..... 2,986
British Nyassa ..... 2,357
N.E. Rhodesia ..... 7,252
G.W.A. Africa ..... 56
Natal and Zululand ..... 30,381
S. Rhodesia ..... 6,079
Transvaal ..... 1,000
Swaziland ..... 5,200
Others ..... 1,123
Total ..... 113,396
DISTRIBUTION ON DISTRICTS.
Johannesburg ..... 62,000
Germiston ..... 34,325
Krugersdorp ..... 41,757
Springs ..... 6,079
Heidelberg ..... 6,079
Vereeniging ..... 10,235
Witbank ..... 2,000
Total Native holding on average, registration and exemption certificates, 1,221, and the grand total for March 31 was 924,500.

Native Convention.

BY MR. W. HOSKIN.

OF COLOURED LEADERS.

third annual meeting of the African Native Convention came to session on Friday at the Congregational Church in town. The President, Dr. W. B. Ross, M.P.C. (Cape) occupied the chair. The Convention was attended from Kragga-Korsten, Botha'sburg, Klerksdorp, Potchefstroom, Johannesburg, Harrismith, Bloemfontein and Kroonstad. A large number of Natives resided in Johannesburg and neighbourhood. The outstanding feature of the Convention was the resolution which the Native people had come to the place of meeting to express their views in regard to the things. The President, in addressing the Convention, gave a general review of the past year. His speech was a teaching reference to His Majesty King Edward VII. He also expressed a hope that the Coloured men of this land will see good things in store under their present Sovereign, much occupied about an hour and the meeting was adjourned. At the afternoon session the Convention explained the objects of the Union and its far-reaching aims. They followed the reading and discussion of official correspondence passed between the President and Government since the last election.

MR. HOSKIN'S VIEWS.

Mr. Wm. Hoskin took the chair was packed to its capacity. Mr. Lubitshe having the chairmen for the evening. Hoskin rose to address them. He said he was pleased to come to meet them as friends. He only received very short notice, ought he should come to prove his relationship to the Native people. He said that that Convention was a good thing, as it would destroy differences and promote unity among the Natives. It was good to come and discuss certain matters listed them. They were lucky to one of them such a man as Dr. Ross. It was an excellent thing Natives should advance. The thing was character. It was for the Native and for everyone to study. These were white people who would arrest the Native's development if they could, but there existed no means by which the Native's development could in the long run be effectively arrested.—Leader Reports.

engagement to the respectable and law-abiding Native. Paining on to the subject of education, the speaker said that it was regrettable to find that, while there might be no room for complaint as to the quantity given, there was certainly room for complaint as to the quality of the education given to their children. The violent drumming system now in vogue had been brought about by faulty methods which had been adopted by the various Education Departments in the four Provinces comprising the Union. A right system should aim at developing the Native's inborn powers of the train. It should develop the faculty of concentration, observation, analysis and judgment. The times they lived in demanded that their children should be given a good sound education, which would be useful to them in after life. Their people were pastoral as well as agricultural, and their education should be directed towards that end. In all their schools boys should be taught some handicrafts and the use of the spade. The elementary principles of agriculture and those of hygiene should also be taught. Girls should be taught domestic economy and the management of the home generally. In the lower standards children should be taught in their mother-tongue. There should be no Hottentot in their schools. The principle of compulsory education should be extended to Native and Coloured schools. One central industrial college for men should be started by the Union Government. They must teach the Natives of this country to earn from their farming operations on a more scientific scale. Every inch of ground must be properly developed and placed under cultivation. Large irrigation works should be started. He was aware that there were white people who would arrest the Native's development if they could, but there existed no means by which the Native's development could in the long run be effectively arrested.—Leader Reports.

Education Department Relents.

Mr. Bobomsa rendered good service to Native Education by a question he asked the Administrator in the Provincial Council whether he was aware that, in future, Native and Coloured candidates will not be expected to compete in the same examination with European candidates, but to enter for a lower standard teachers certificate? And, if so, (1) whether the change has his approval? (2) What is the reason or explanation in favor of the change? (3) Whether it is aware that the proposed change or differentiation in requirements and certificate is regarded by both teachers and candidates throughout the Province, as a reflection on their intellectual capacity to satisfy the higher grade requirements, and is likely to give rise to considerable dissatisfaction and contention?

The Administrator replied: The change referred to in the requirements for the third-class teachers' certificate has been made in order to secure a higher standard of training and efficiency. The necessity of having efficiently trained elementary teachers and of providing for the growing needs of elementary school education has been felt for a considerable time past.

A preliminary announcement on the subject was made in the Education Gazette of 7th May, 1910, and a definite announcement followed on 1st April, 1911, the effect that on the change in question would be made and would apply to all pupil-teachers in public schools and training colleges who should begin their course in or after 1910. Billeted teacher's certificate had been granted at the end of a three years' course taken after Standard VII. European candidates are now required to take Standard VIII, and a three years' course consisting of the old second and third years and an additional year, and are not to be regarded as certified teachers until they take the additional year. There is, however, no differentiation against Coloured or Native candidates; these will continue to receive teachers' certificates on the old conditions, and there is no intention of excluding them from the examinations for the higher certificates granted on the additional year's work if any of them wish to present themselves for examination.

The department has had no communication indicating that the new regulations are unknown either to the Native or to their teachers.

The only fault he found with the new regulations was this did not differentiate between the black and the bad. They gave no en-

No. 122 on 1911.]

# THE RO.

Ka Tsa-e-Tona e Tlohangang Thata Viscount Gladstone, P.C., G.C.M.G., High Commissioner in South Africa le Molao-Golo on Kopano as Botswana.

R. L. Lieutenant Governor thati eka ea go naha moseko o o tsalang tsheko hetho ka mafisa gora ka thajao sekgarapane ka mafisa as Bokgomo e e ratengilang.

Mine era ka temane 16 on Molao on South Africa 1909, o re thata ongile ka diaa di neko ka G-cmaraor le Makgatso a bone mo Koloseng tsheko ka kopaneeng. Eliko fa go lebanya di namisimo ka Molao-Golo on Kopano mo Kgoleng (Governor General-in-Council).

Ke goe jalo ke thati eka tsalo tsheko ka diaa di neko jaka go halara, ka tsalang, ka holela ka otloka fa temane tsheko 19 on Mo. 10 on Free State e tsalang diafina ka Prowessing otloka as Orange Free State, tsheko Bancho buthe mo Prowessing tsheko ka eston.

## MODIMO BOLOKA EGOSI.

Katshane ka Seatisa le Sekano as Segolo as Kopano as Botswana.

## GLADSTONE,

Governor General.

Ke tsalo as Tsa-e-Tona Generoso General mo Kg. da.

J. C. SMUTS,

Ekozi as Duro tsa Motseog.



Rev. F. Scheepers,  
(Botswana as gosa)

## Maia a ka Thata.

Moruti on Uitenhage o kaa,  
tsela on phodiso ka ka mala  
a ka nonofindang ka  
gome, ka botthokojo  
bo ka fofidisoang  
ka gome.

Moruti F. Scheepers, Scammon Street, Uitenhage o kaa jama:  
Kane ke thorsio ka mala, ka  
chongor thati ka lithabi moma-  
leeng le kafa teng ga magreda. Ka  
mellha sefuba cana sene sele bokeka  
mme ka se fegede ventle, kaba ka  
boifa gora makgoa sene a kgoro-  
ma, genna kene ka tokola goba ga  
thobokala gore ka senke ngaka, ea  
nthalibabu ka kolobokwa. Ngaka  
en nthla eare botthoko jama ke  
joma mala a thata. Ka kqakololo ea  
ngaka, ka son meleno ea gago  
ngaga dile tharo kgotsa one, leta-  
contsejalo ka nsa ka thobokala felo  
ta fokola. Ka go on, ke bala ka  
ga phodisho e matliso a chon-  
hang le joarna ka shotes mogopelo  
go leka dikgolokone ten ga, Dr.  
Williams. Ka itomeli ka kene ka  
dira jalo gonne kene ka itokola  
pholo fa ke sera go shote botlo  
dile pedi' mme ka nsa ka celeda  
go di traera. Ke rekile botolo  
dile thata, mme leka ka se gopol  
gore kene ka thoba codhe leta-  
contsejalo kene ka di teesa gore ke  
thobomme photo eame. Era ka  
ke sale ke fidison ka dikgolokone  
tsa ga Dr. Williams eo ke mo lebo-  
gang ga ke leka nke ke thob  
molemo gape.

O ka dirisa chupa.

Wesman's Etan—Lekgotla gatos  
Kibet (Cawood) ... bekgoloko ka  
ditepog o ablo ka kgodi o e  
aboking. Maiboa bosa ka gogos ha  
thobokala ka tsateli bare ha se phe klesa.  
Ka ribogel, se hupets mosimanyana,  
a sheba rasa, mosimanyana a hongoga  
etupog ga katsikola mmabo em fala  
sheba o se thang.

Hills Coray.—Ditsho e simolohle  
diatsho lea gogos ha kgodi o  
there, mo kgudung omo kguts dingos  
ta Maibeng, due la tsang, ga re  
tsa gure ka eng dia se mokos ha  
con. Gouo ga tsale pale a tsateli  
as Bocana eie buship.

Johannesburg.—Go seco mando  
on Letšego a idibus thata kene ka  
goue a thuliso ka motsho. Bungo  
bare o thuloso ka Dikafre ka shoo  
sungos.

Mr. L. J. Knowles o ngongengra  
jama: Kralo ka April 21, 1911, ka  
jatshemasa ens le makgata e tsepja  
ka leis ja mo. Mr. Kralo a ka  
jeas boke ka. Na ka ratsa gora  
letau ja lengo le tsepja ka leis ja  
na. Motsho e tsepja jalo o seha  
jalo aca. Sa boedi entle ka beraun  
ka mafisa ka mafisa £1 ka. Odu  
o ka tsepja. Jaanceng ha olo  
gotos o ka Kompong, mme kare  
Modimo o mafisa tsheko gape.

Johannesburg.—Molobe terne on  
Natalia shonya le terne on Natalia  
hoid mo se shonya, a noco ore o  
hoid ka mafisa as thala weso on na  
Natalia. Ga abngakana berohi dile-  
pedi tsu di mafisa o; ; Si tsu tse  
ha fofola hith.

## Abraham Khan.

Dilo tse di Nooang, tse di  
Jeoang, tsa Meshoroto  
eotlhe.

Bekang fela mogga gagoe.

Box 2. Telegrams KHAN.

## WINDSORTON.

Tsa-e-Becorna.

KIMBERLEY, MOTSHEGANONG 20, 1911

## Tsa Theanissen.

Go atse modiro o motona  
ka Mei 8 on kokosano ea banna.  
Ao abo a dirlle ka diaha mora  
Koloti, a thabile gole maraga  
ragsa. Gole monste mme eae  
a sene sebaka le sa go ja.  
Erile ka ele modiro o banna  
basadi baobo ha sene sebaka.  
Ra bona bangoe ha ketelesa  
ka dipitas tsa ditengpara ka  
hobairi ba as thokhoe mo  
motseang.

Ke Mai 4 ka maashanyane  
gabo gole semphe go ea koa  
Dutch Reformed on Becorna,  
tichere on goue a dirlle kopelo  
tse banyana. Ao a gamola  
ruri mosimanyana ea ga Ma-  
leidi ga nna tsididi ga nna  
molelo. Erile a opela Miss  
Annie Constable, fa thabok-  
reng ja Tichere, a kgokologa  
jaka sebela na gagoe sare "He  
rolled the sea away." Se ne-  
ntsew maiasi ea nna pina  
gathoe ea ga morabui Sam  
Mahauke, "The funeral Bell."  
Erile e dimisius ka melomo  
thapihi ka utlo dire "Ijo, ijo."

Bo mma bana ba ragoga go  
coela koa nte, ea be ene ekete  
re mo Kerekeng eca re la mo  
dikopehong. Ke lopo goe le  
itumele le nna ka go ise go  
nne sepe se ac ntsew jana  
mono.

Os lona ka boikokobeco,  
MADUME.  
Smaldest.

Port ELIZABETH.—Moce urde La-  
gogo le tsa tsalo ka basoekha ja  
sala motorotha le tsa tsalo ka  
tseeng. Mafisa ale matidza shorts  
mida tsa. Sie noma ka kgare,  
thabokologa base ka as Johannesburg  
their teachers.

No. 616]

[7 April 1911]

## Kala ea Tiro tsa Bancho.

GO tsew go nse poleo as po-  
taba tsu go smolita ka Mei 1,  
1911, Ofisi o kgolo ea tiro tsa Bancho  
a tsu budaga ka Kapa ea se Ghoma.  
Ditsho di ka tsateli ka Kapa  
fa tsu tsu di tsu tsang tsa April  
25, tsu tsu di tsu tsang moseko collie  
di mokos ka go Secretary for  
Native Affairs, Pretoria. Dotselogram  
da tsateli ka Kapa go tsu tsang  
tsa tsu April 29 ka Michels.

EDWARD DOWER.

Kala ea Tiro tsa Bancho.

TRANSKRI.—Lekgotla ja  
Matebelo je le tsateli mono-  
ngoga lene le akanya go di-  
nya mafisa jone a ngoaga on  
1910. Otlhe mmoko go £68,  
000. A mafosa a thusa dile-  
ko, a sga ditse, a reka dipoo  
le diphele tsa madi, a sga  
meratho a thusa diko tse  
ditse jalo jalo—fa mafosa o  
a coelele pole e tia bo ese  
molato on Lekgotla. £10,000 o  
sala motorotha le tsa tsalo ka  
tseeng. Mafisa ale matidza shorts  
mida tsa. Sie noma ka kgare,  
thabokologa base ka as Johannesburg  
their teachers.

Johannesburg.—Molobe terne on  
Natalia shonya le terne on Natalia  
hoid mo se shonya, a noco ore o  
hoid ka mafisa as thala weso on na  
Natalia. Ga abngakana berohi dile-  
pedi tsu di mafisa o; ; Si tsu tse  
ha fofola hith.

## Mafokonyana

MASOKHO.—Go otsoisa fa tsazi le kile ja fihla ka Matlase a a fitlang leso Sotha Amerika le koa Australia.

SAMPHEL.—Postmaster on Mosio-a-Thunya are ditlou di khumotse ditshipsa tsa di telegraph go pota Broken Hill ka keano le ka koa.

KOKSTAD.—Jaka lencoe ja aegopojo ja le mo phupang ja Kgosi Adam Kok oa Masededi le kile ja senyega, Goromente a ntshibse £120 gore la gogoe wethle ka maccerere a Selkoppa.

THABA NCHU.—Bardlong ha lokasi lca Bohulo ha cogeo aen sludu ke Makudukama a a beiloeng ke Pusho ea Maburu mu ga home, are rotola beng saengutsha ka mebolo. E tia ianyna kgotlo.

MOIPOLAI.—Koa Transkei, Tebels mongoe o Mohumi o bidios Nododili o nolo dipi ea dinku a tloga a ikuhula ka pistol. Bare ona a humile thata le se o se ipolaetseng ga se usogo.

DLOCHIE ea Transkei o tia temane jaen mo kgocing ea Mai —  
Mlytson ... Monday, 1st May, 1911  
Pietersburg Wednesday, 3rd May, 1911  
Easterton, Thursday, 11th May, 1911  
Zenzeleni, Saturday, 13th May, 1911  
Liebenberg, Monday, 16th May, 1911  
Potchetsibon, Thursday 18th May, 1911  
Wolmaransstad Friday, 26th May, 1911  
Christians, Saturday, 27th May, 1911

BECUANALAND.—Mr. Barry May ha en Resident Commissioner jaeng fa Col. Panzica a sante a eo. Mo bonnong jaog fa Mr. Mai/Governor Secretary, Accountant, Master of the R. C's Court, and Registrar of Deeds) tira tsoo di emeros ko Mr. Myles Williams, mo Mmabong ea Tahizelwe.

THARANG-TSIA!—Go sale go tibokafnia ka kgoedi e e shuleng gore re atolose TSALA e nne le mafoko. Re kgoreledio ka babadi le barekihi ba TSALA ha ba re retaletseng ka £90. Fa bana ba ka diragtas moetlo ea hone koranta e kaboe a sa bolo go okediso. Thusaeng banna loa re dice ebile lo choenya ba ba due-tseng.

MASOKHO.—General Hartog o kma Ghosha. Etata General Botha o tia en Engulan feisa a one a eo go bona Praetoria fa seale a en Parliamenting in October. Eo o galaditeng Praetoria in Mrs. Botha. Mo malateng a General Botha o tia a naang ko menseja, Tlhago en Mmabusho a tia sala dia Mr. Sauer.

DICOROTLA.—Ke sebakanayana jaanong kolci ea mololo a gorogile motto. E buce ke General Smuts ka Mei 10, Mashorepo mangos a a se etang bobe le Becoana bangoe ele lo nthia ha bons pitse e choana. Jaanong loeto lea go e Gauteng le honolo thata. E tloga a malala goo Ra-Thon a en Kgoedi-Mopitlo koa Becoana.

## DE BEERS CONSOLIDATED MINES

[Metlolo ea Komponi ea ga Mokebisa.]

BABEREKI BOTLHE BA BA BATLANG TIRO MO DIKEPONG TE BA LAELOA GO BOTSA AGENTE OA CONE: MR. L. S. GLOVER LOBATS.

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Re raka re saanjo dilo tas temo le saengs le saengs se se ka rokinisong ka barui.

Kalo ma rona di rekisa Dijo, Dithota tsu Nitro, Dilu le Dithiphi tsu go lema, Aparo ma Bahumi le Rahumagadi, Maesa, jalo jalo.

Ea a thoko sempa re kosala ka puc ngao fala e ce tseng etlare pose a a tlang e go leretsa karabo le dipoloso othlo.

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Matshweni  
Go lelo  
Dikholo

Ka tlhaka  
Fa lo ka  
Dikholo

retu pakete tee di ntseeng jalo lca toloka maticjana, etlare morago lo nece di psele. Tiro e e tia direlwa Becoanabata agleng koa Buccana fela eseng ba bangoe.

A U Batla go Boloka Madi

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na ha tlhobotha e e a ha

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Wale ngalo le ngao go

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"As cold water is to a thirsty soul,  
so is good news from a far country."  
—Proverb of Solomon.

Vol. L—No. 48.]

KIMBERLEY, MAY (MOTSHEGANONG) 27, 1911.

[Tloathloa 3d—Ngoaga 1/2.

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kelecong ea gago.

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ning e tsumedisoen thata ke eue.

Kitsisho e Molemo.

FUO EA SELAGA EA THABA NOHO.

K E ikuu berakal jelefa ka buan  
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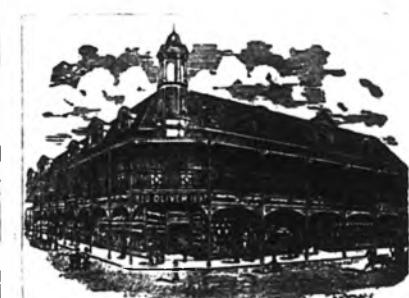
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