of the Registration Act have been  
as varied as there are various  
Magistrates in the Colony. Now,  
this is to be deplored, and the  
country will be satisfied with  
nothing short of such an amend-  
ment of the Registration Act as  
will enable agrieved persons, like  
Mr. Botha, to appeal to the  
Judicial Bench on matters so  
vitally affecting their privileges  
as the subjects of the Queen. Let  
us hope that the Session will not be  
allowed to close without so urgently  
necessary an amendment of the  
Act being considered.

Editorial Notes.

We are gratified to observe that the gentlemen, who were instrumental in, summoning of a meeting to con­sider the question of the deterioration of Natives by drink in Kimberley, mean business. After steering the matter through the rowdiest meeting we have ever heard of, we read that, in response to an announcement that “ all Iiersons who were desirous of estab- ishing an alliance or association for preventing the deterioration of Natives by drink,” were requested to attend a meeting in the Woodley Street Hall on Wednesday night, says the Diamond Fields *Advertiser,* there was a large, and what, for nearly an hour, might be correctly described as an overwhelming attendance. In this respect — that at first rowdyism was rampant, and but lor the firmness and judicious action of those in charge, the noisy element would have been triumphant. Dr. Watkins took the chair—presumably by previous election or appointment—for at the moment when he rose to open the proceedings the tumult was so great as to render it impossible to hear any discussion. There was an organised attempt to prevent the meeting being held. That was apparent and certain. At the out­set, the Chairman quietly requested those who were desirous that the Association referred to in the notice convening the meeting should be formed would come to the platform like men—pay their half- crowns and have their names enrolled. About thirty people walked up, signed their names as members of the Associa­tion quietly took their seats again. Then the Chairman said: “So far as this is a public meeting—well, the public meeting is adjourned, and there will now be a meeting of all those who have now enrolled themselves as members of this alliance.” Then the mob howled, and a gentleman who had brought a supply of strong drink (bottled) for himself and his friends enquired anxiously, “ How much a time?” For a long while it was impossible to proceed with the business of the meeting, but at length about four policemen managed to quiet or disperse at least a hundred obstructionists, and then the business of the evening was proceeded with quickly and quietly. In spite of the fact that a large number of clerical gentlemen of all denominations were present, there was no speech­making. The Chairman tersely explained that every man who joined the alliance pledged himself to do his utmost to prevent the deterioration of the Natives by drink. He also suggested that, with­out any consideration of sectarianism, a representative committee should be appointed to carry out the objects of the Association. Upon the motion of Dr. MacKenzie, it was agreed, by acclamation, that those present should form them­selves into an alliance. Upon the motion of the Ven. Archdeacon Gaul, seconded by the Rev. W. Wynne, it was resolved that the following gentlemen be appointed as a committee for the purpose of drawing up rules and regulations :—Dr. Watkins (Chairman), Mr. B. F. Knights (Secretary), and the Revs. Lyttleton, Tobias, Wynne, Lloyd, Ochse, Bulmer, and Pescod, Dr. Mackenzie, Messrs. A. R. Goldring, G. Bottomley, S. Stirley, G. C. Cator, and J. Davis. A vote of thanks to the Chairman concluded the proceed­ings.

How much we wish that other centres would follow the example of Kimberley. We should soon see the thousands and tens of thousands of the members of the aboriginal races in this land living sober and industrious lives,—a consummation which cannot be realized so long as they are maddened, brutalised and impover­ished through this immoral traffic. We, do pray that the crusade on which some of the leading citizens of Kimberley have deliberately entered will succeed in draw­ing towards it that large section of the community which, although not alto­gether teetotallers, sincerely desires that the accursed liquor trade among Natives should be smashed.

be to periodically inspect the compounds  
in which the Natives are kept confined,  
to receive any complaints against their  
employers or overseers, or against each  
other, which the Natives may make,  
and, generally, to see that all laws for  
the regulations of such compounds are  
strictly observed. The chief difficulty  
in the way of the thorough efficiency  
of the compound system is, that most  
of the companies find it impracticable  
to isolate Europeans as well as Natives,  
and the result is that stolen diamonds  
still find their way out of the mines into  
the hands of illicit purchasers. Your  
Commissioners are satisfied, from the  
evidence of competent and intelligent  
witnesses, that this difficulty could not be  
overcome by means of legislation, and  
that the only practicable means which the  
companies have to protect themselves  
against the dishonesty of European  
*employes,* is to employ only those whose  
integrity is above suspicion, to pay them  
good salaries or wages, and to adopt every  
check and counter-check that can be de-  
vised for the prevention and detection of  
dishonesty on the part of their servants.”

We note with satisfaction that the Government are, so far as the protection of Native labourers is concerned, getting a Bill passed during the current Session in the spirit of these recommendations. We have not seen the Bill, on this account we cannot speak confidently respecting it. The intention is, however, good, and we feel bound to commend it. The Com­pound system is an indispensable adjunct of the Diamond Mining Laws, so long as the Mining Companies have not yet hit upon a plan of organizing, a band of trustworthy Natives to work in the Mines on the principle of mutual con­fidence between the employers and the employed. For our part we think there is no difficulty in seeing the principle we suggest successfully carried out. Mean­time the Compounds must be maintained, but Government is bound to see that nothing approaching to slavery is practised under its guise. We hail, therefore, with much gratification the proposal to appoint Inspectors of Com­pounds, who would see on behalf of the State, that the rights of the Native labourers are scrupulously respected.

But we warn the Government that the system of inspection would not only be useless, but worse than useless, unless fair men, who thoroughly sympathise with the Natives, are appointed. We intend these remarks to have equal application to the new officer who is to be established in Pondoland. Painful experience shows that men apparently devoted to the supreme law of conscience are often appointed among Natives, and discharge the routine duties of their offices to the satisfaction of their superiors, and yet, for lack of sympathy with those with whom they have to deal, their missions prove a signal failure. How much we wish that this great secret of success in dealing with the Natives could be dis­covered by the Government. We repeat, these appointments would be worse than nothing unless they are given to men who sympathise with the Natives. This is the test that the Legislature should apply before they sanction them.

We hope the General Manager of Railways will see his way to meet the case of the Teachers, with respect to School Vacations Excusion Tickets, a strong case for the issue of which was set forth in the letter of Mr. E. Jonas in our last. Mr. Jonas is evidently not aware that the case of Scholars is met by Section 41 of the Railway Regulation.—See Railway Guide.

ISAZISO ESIKULU.

—o—

Amayeza ka (Nogqala) Jesse Shaw.

B

ONKE abantu aba kwindawo ezingena

Magosa am bowatunyelwa onke amayeza  
nge Posi xa bebhalele kum batumela izi  
tampo nokuba yi mali ehamba ngepepa 1-  
posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga  
paandle ko *Mpilisi* *Wenene* (Sure Cure) oyi  
8/6 ukuba imali tunyelweyo' igqitile yo  
buyiswa namayeza.

JESSE SHAW,

Igcisa Lemiciza.  
The Laboratory, Fort Beaufort.

KWA G. WHITAKER, kwi-  
venkile etengela nentwana

ezincinane kuko, kutengelwa tsbipu  
kanye Umbona, nento ezinjalo  
Umgubo, neswekile, njalo-njalo, njalo-  
njalo.

Ikaya Lendwendwe.

U

JAMES MADALA uvule Indlu Yezi-  
pungo (*Coffee Shop)* e Malay Camp,

eyazeka kakuhle kwabantsundu kuse VVesile,  
kulapo abahambi abavela koma Bhayi, Pe-  
sheya kwe Noiba, e Natal, nase Lusutu ba-  
ngazibuza kona izihlobo zabo.

JAMES MADALA.

Kimberley.

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwe- nziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).

Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo,

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO ’YEZa. (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentlokoyonke.

UMHLAMBI ’LISO (Eye Lotion.) Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline  
Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, Icesine nento ezinjalo.

UHLIKIHLA (Embrocation).

Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

lyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto ityiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebenza bubebu- hle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenzisiwa neli kutiwa “ Lelona ’ xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezi- tofilana ngazinye, eziti zakulandelwa ngokufeze- kileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rw'eqe sokulumkela okungekehli.

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

Amagosa Alamayeza—

*E Qonce—Dyer* 4 Dyer, Malcomess 4 Co., D Drummond 4 Co.

*E Ngqamakwe—Mrs.* Savage.

*E Monti—*B. G. Lennon 4 Co.

*E Rini—E.* Wells.

*E Dikeni—*R. Stocks.

*E Komani—*Mager & Marsh.

*E Bhayi—*B. G. Lennon &Co. *Engqusha—*W. A. YoUng, Esq.

kaya lawo e Fort Beaufort kwa Nogqala.

G. Frauenstein

KWA QOBOQOBO.

U

YAZICELA zonke izihlobo zake ezi  
ntsundu okokuba zize kuposa

iliso kule nkumba yake eyivenkile.  
Ungumtengeli wento zonke ezibutataka  
nezilukuni. Zitengiswa ngamaxabiso alula,  
ndisenzela amaxesha,-

Imfele, izikumba, umbona, ingqolowa, Ndizirolela amxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunga izi  
hlangu zentlobo zonke.

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

Amayeza ka Cook Abantsundu.

COOK

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COOK

U

MZI ontsundu ucelelwa ukuba ukange-  
lise lamayeza abalulekileyo.

Elika

Iyeza Lesisu Nokuxazazo.  
1/6 ibotile.

Elika  
Iyeza Lokukohlela  
(Lingamafuta).

1/6 ibotile.

Aka

Amafuta Ezilonda Nokwekwe.

9d. ibotile.

Elika

Iyeza Lepale.  
1/6 ibotile.  
Ezika

Ipils-

1/ ngebokisana.

Eka

Incindi Yezinyo.  
6d. ngebotile.

Oka

Umciza Westepu Sabant- wana.

6d ngebotile.

Oka

Umgutyana Wamehlo.  
6d ngesiqunyana.

Oka  
Umciza we Cesine. 1/6.

Niqondise akuba igama ngu  
G. E. COOK, Chemist,  
E QONCE.

Kaba ngawenkohliso angenalo igama lake.

COOK

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi  
bawo

E MONTI.

B

ONA bawatenga pesheya nwabo amayeza.

Benza amayeza ama Bhulu nemiciza

yama Xosa. Bawubongoza umzi ukuke uqwa-  
lasele kulawo alandelayo, abhalwe nge nteto  
yesi Xosa.

*Oka LENNON*

*Umciza Wokohlokohlo*

*Eka LENNON*

*Incindi Yamazinyo.*

*Oka LENNON*

*Umciza weStepu (wesifo sentsana).*

*Oka LENNON*

*Umciza wamehlo.*

*Aka LENNON*

*Amafuta ezilonda.*

*Ezika LENNON*

*Ingqatana zomtshekisane.*

*Oka LENNON*

*Umciza woxaxazo.*

*Oka LENNON*

*Umciza wepalo.*

*Oka LENNON*

*Umciza wengozi.*

*Oka LENNON*

*Umciza wecesina.*

UMTENGISI

*P. H. POTTER, Toleni, Transkei.*

ISAZISO.

Nalo icam ! Nalo icam!

U

MR. THOMAS NGUDLE unelitye  
elisila kakuhle ngokusimanga. Likwa

KAMBI e Mtata. Lisila umbona, ama-  
zimba nenqholowa. Umema umzi wonke.  
Usila ngenyamekokazi enkulu. Alinam-  
fihlakalo zanto Iona.

T. S. NGUDLE.

Kumbi, c/o R.M.O., Umtata.

J. G. NICHOLSON,

*Igqweta elise zincwadini zakomkulu  
nomteteleli wama Fandesi,*E-NGQUSHWA.

Ulungiaa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku.

Yonke into ayi patiaiweyo ifezwa ngokukauleza.

*Uli Gosa le Colonial Mutual Life Assurance Society.*

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli- lizwe.

UMPILISIWEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izilo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent’ eninzi yezilwelwe zama Nkazana, njalo njalo.

Kangela Encwadini abapilisiweyo nendle. la elisetyenziswa ngazo, zibbalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Lilungiselelwa umninilo kupela ngu

KING WILLIAM’S TOWN,  
Linoku zuzwa kwinkoliso yaba gcini mayeza  
kuyo yonke Ikoloni.

N

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

The following, occurring in the report of the Diamond Commission, appointed to sit during the Parliamentary recess, and presided over by the Chief Justice, is of interest, so far as it gives an insight into the provision made for the convenience of *employes,* who are principally Natives, by the Mining Companies“ In regard, to the precautions taken by the companies and by individual claimholders, to pro­tect themselves against thefts of diamonds, your Commissioners are pleased to find that the searching of *employes* has become general, and that all the large companies, and at least one individual claimholder (Mr. Mylchreest), have adopted the system of keeping their Native labourers isolated from outsiders during the term of their employment. The Natives thus isolated are, of course, aware at the time when they contract that during the con­tinuance of their service, they will not be permitted to leave the premises of their employers. Such a system may become liable to abuse, and will require careful watching and control. Your Commissioners would recommend that the Registrar of Natives be instructed to exercise great care in satisfying himself that the contracts are voluntary and fully understood by the Natives. Your Commissioners would also recommend the appointment of a Protector of Natives, whose duty it should

Mr. John Samuel, Deputy Inspector of Schools, for the Northern and Midland Districts, who has been absent on sick leave, and for whom Mr. C. J. Crawshaw has been acting, has, we are glad to learn, returned to the Colony, sufficiently well to resume his duties. This does not necessarily mean that Mr. Crawshaw thereby severs his connection with the Inspectorate, for we notice in the Education Blue Book, just presented to Parliament that Dr. Dale is recom­mending and urging the appointment of an additional Inspector whose duties would be to remain in the Education Office to tabulate the results of the work of the other Inspectors, and to act in case anyone of the Inspectors of Schools is on leave. With the facts before us we cannot but think the new post will be a sinecure, as fortunately it rarely occurs that Inspectors are disabled, the nature of their duties which compel them to travel about being so conducive to good health. But come what may Mr. Crawshaw must be provided for on the Inspectorate.

amayeza Ilitye Lokusila lase Kubisi.

KWA ALUVENL

JESSE SHAW (U-Nogqala), (Waterford Flour Mill)

ELI Litye lisand’ ukublaziywa lipela linene elitshatsbeleyo ukuzazi into  
zomashini.

Kwakona,—Lifunyanelwe umfo oligcisa lazo zonke intlobo zokusila.

Abatumela ukudla kwabo ukuba kusilwe kulo ke, bangasebesazi ukuba  
baya kwenzelwa kanye lonto ise mixbelweni yabo,—mayelana nobuhle  
bomgubo kwanokuzala kwenxbowa ngumgubo.

Kusilwa Kupela nge 1s. Ngekulu.

Abatumela ngololiwe mabaqonde ukuba xa kutulwe estishi e Kubusi  
akuseko ndleko ukusa Elityeni ngezi kotsbi kali.

Waterford, 12th May, 1888.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen ko

BOURKE NO MARSH,  
e Nyutawini nakwisitalato esipambi  
kwe ofisi ngase mcautcatweni.

BANTSUNDU! BANTSUNDU!! BANTSUNDU !!!

KWABATETA isi Xhosa siti, Posani amehlo apa,” Kwabo bateta isi Bhulu siti,  
“ Kyk hier zoo.” Kwabo bateta ulwimi lwe Nkosazana, siti, “ Look here,”

KWA PASCOE,

NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile, “ *Ityali zeta* ” especially *ezaba Tshakazi,* zihleli zodwa emhlabeni *llokwe zokutslwta* esezitungiwe, nezinokwenziwa kwofunayo. Amagqabi izigqubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, eze hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa :

*Ingubo zamadoda zokutshata* ezitungwe kade, nezinokwenziwa kwofunayo. Umsiki

wetu upuma pesheya e Ngilane. Ibhatyi, ibhulukwe, ne suti zitshipu ngenyaniso. Ihempe, i kalala, amaqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona onzonza. ’

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu :

Amadoda ati ngu “ SIGINGQI.” Abafazi bati ngu “ SILINDI.”  
Umteketiso, ngu “ FOLOKOCO.”

Inkumba yakwa Pascoe ezantsi kwetyalike yama Skotshi, apo wofika umbone kona a Mr. FOLOKOCO ngokwake (saluf).

Ikaya Lendwendwe  
LIVULIWE E-KOMANI,

NGO

R. T. NUKUNA & CO.

UPUMLO no lwonwabo kuni mzontsundu wase Kamastone, e Hewu, e  
e Lesseyton, e Whittlesea, e Gqili, e Transkei, kumzi wonke wakwa

Hala. Izindlu nezitali zikulu.

Ngase zantsi kwe Marike, e Calderwood. Street pambi kwe Hotel ka  
Faltein abelungu bati ngu Webber no Magqadaza (Hadnott) niya  
kufumana yonke into ilungile.

R. T. NUKUNA & CO.

Queenstown.

Emva kokuli sebenzisa ixesha elide sele.  
namava amaninzi umninilo, uliyaleza nge-  
ngqiniseko eliyeza ukuba liyayi pilisa inko-  
liso yezifo *zabantsundu* base Afrika, kwa.  
nale Fiva (cesina) yase Dayimani, kona  
kwesi sifi sabantu abamnyama liyi nqobo.  
 Kawulilinge pieage. Litshipu, ibhotile zi.  
gheleni zontatu, izele liyeza elinga tata intau.  
ku ezilishumi. Ibhotile nganye ihamba ne.  
ncwadi ene nteto yesi Xhosa.

Umaki Ofezekileyo.

DIYAZISA kubo bonke abantu abemi  
e Transkei, nakwezinye indawo ukuba

ndingu Maki Ofezekileyo ngamatye nange  
zitena, nokuba ndibiza inani elise zantsi.  
nditabata nempahla ehambayo. Ondifunayo  
wobhala ku Mr. A. Gontshi, esi Xonxweni,  
Ngqamakwe.

LEVI S. MBANGE.

Tyinira,

10 March, 1888.

4 IMVO ZABANTSUNDU (NATIVE OPINION) JUNE 7, 1888