2. IMVO ZABANTSUNDU (NATIVE OPINION) AUGUST 2, 1893.

POSCOE, (U FOLOKOCO)

USAHLELI, AKAFILE:

Apo uya kumbona NGOKWAKE (SALUF’) kuse

QONCE, EMONTI nase CALA,

Yizani kubona Imimangaliso yake engatetekiyo

Ngapandle kwe MPAHLA yake eyazekayo kunene, nga ningakumbula ukuba ngoku uno DRES-MEKA (Dress Maker) ovela e ENGLAND.

*ILOKWE ZOKUTSHATA EZENZIWA LELI LEDI ZINGUMMANGALISO.*

Intombi enxibe enye YEZILOKWE ingatsho no Mlungukazi wayoj angayazi; ngenene, ndifung’ u “ Rarabe,” ’Strue Blam ku ga-nzima ukumazi.

NGUYE NGOKWAKE,

FOLOKOCO. (Salufu).





Kwabantsundu base Qonce, Transkei, Ngqushwa, kwa Qoboqobo, Xesi, nezinye indawo.

UMHLOBO wenu omdala u A. W. FULLER, obeke eyi Mantyi  
Pesheya kwe Nciba, uyazisa ukuba uqale Ibhizini yokuba ngu

Mfandesi e MONTI, uyakuba nama Fandesi empahla ehambayo zonke  
inyanga (nge Sixhosa) e Lokeshoni yakwa Tsolo ngeveki yokuqala ye-  
nyanga zonke. Ifandesi lokuqala loba ngo MGQIBELO, 5 AUGUST,  
ngo 4 p.m. (emva kwedinala). Imazi Zenkomo, Amatokazi, nama Tole,  
—zezona nto zipambili ekutengiswa ngazo. Uzilungiselele ukutengisela  
nabanina ongenako ukufikelela efandesini.

A. W. FULLER & CO., Abafandesi.

East London, July, 1893. 3tl68

IFANDESI

E QONCE.

GIBBERD

ITYALI,

ILOKWE ZANGAPANTSI,

IPRINTI,

IDYASI ZAMALEDI,

IZIHLANGU no SHUZI,

ISUTI ZAMADODA,

IHEMPE, IBHATYI’ne BHULUKWE



ELIKULU I

IBHATYI,

IJEZI, CLOUDS,

I CHEMESES,

I BOAS ZOBOYA.

IZIHLANGU ne SHUZI,

AMAQINA,

NE KAUSI,

NJALO-NJALO.

& BRYANT.

KUBANYULI

BELABA

TEMBU NASE TRANSKEI.

EKUBENI ndivumile uku-  
ba selugqatsweni Iwa-

bafuna ukumela aba Tembu  
kolunyulo luzakubako, ndici-  
nga ukuba kulungile ukuba  
ndivakalise izimvo zam, nga-  
kumbi ngemicimbi epatelele  
kwabantsundu.

1. *Itaitile Zeziqu. —* Ndizi-  
xhasa ngokomeleleyo xa zinga-  
sokuchukumisa nalipina iqela  
eline Taitile yobuzwe njengale  
yanikwa ama Mfengu e Trans-  
kei. Akuko mhlobo wenene  
wama Mfengu ungatetelela  
ucando nokunikwa kwe Taitile  
kumadoda ngamanye apambili  
ambalwa e Transkei xa isizwe  
singavumelaniyo sonke, kuba,  
kwamzuzwana emva koko  
lonto ingawachita. ama Mfe-  
ngu ; kanti ke ngalo lonke  
ixesha anale Taitile anayo  
ngoku azinzile. Kwelingentla  
lase ba Tenjini elingena Tai-  
tile, ngebenikwa i Taitile  
Zeziqu, zibe nomgca wokuba  
bangavunyelwa bayitengise  
(kubantu abangengabo aba-  
ntsundu) imihlaba yabo okwe-  
xesha leminyaka elisbumi,  
ekuyakuti ekupeleni kweloxa  
babe sebeliqonda ixabiso lazo.  
Itikiti zokumiwa komhlaba  
azinaluncedo kwabanazo kuba  
azibaniki lungelo emtetweni  
kwimiblaba abemi kuyo. Kwi-  
veki ezimbalwa ezigqitileyo  
kwabonakala incwadi ka Mr.

Sampson ngalomcimbi, into atetelela yona ilungile ngom- lomo; amakandixolele ukuba manditiukwenzangololuvolwa- ke kungabanga ukungeneliswa ebantwini, kungavelisanga i- mvukelo mbuso; kumblope u- kuba akasiqondi isimo sabantu abantsundu. U Mr. Sampson uti mazicandwe ilali, kulinga- niselwe (limit) amanani ezindlu nempabla ehambayo kwindoda nganye eyakuti yakufa umhla- ba unikelwe kunyana omkulu wayo, ukuze bati abafazi bezindlu ezincinane bablale kwezabo izindlu ngalo lonke ixesha besapila. Baya kuti- nina ke abantwana ? Umbhali (Mr. Sampson) akanixeleli; nento eyakuba yiyo impahla eshiyekileyo: kupela ucinga ukuba ababantu bagxotwayo mabayokusebenza. Indi ela yokupakamisa abantsundu ku- kusebenza nabo, nangabo, ubatembe, ubabonise ukuba umnqweno wako kukubanceda. Uhambise ngalemigca, ulwazi endinalo lundifundisile ukuba bakwa nengqondo njengama Yerepe.

2, *Imfundo.—*Akuko mata- nda ukuba ekucingeni kwaba- ninzi bati makwenziwe ingu- qulo kulomgaqo ihamba ngawo imfundo ngoku. Yonke imi­nyaka izikolo zetu zikupa amaqela amadodana nentombi angajonge nto yimbi kunoku titsha ezikolweni. Njengo- kuba ke zingezininzi nazo izikolo, itinina ke inxenye ? kuba abasenakupata msebenzi

wazandla. Bendingalwenza qata uviwo lo Titshala kuno- kuba lunjalo ngoku ukuze iziqiniselo (certificates) zifunyanwe ngabagqitiseleyo ngengqondo ukuze banganyakazeli. Bendingamisa izikolo ezi- fundisa imisebenzi apo kobako imfundo yencwadi neyehamba- ra; amantombazana afundiswe ukupeka, ukutunga, nokuhla- mba ingubo, nayo yonke imi­sebenzi yendlu, babotshelelwe ukuba bablale iminyaka emitatu nemine, ukuze bati ukuba bafuna ukufezeka kwihambara zabo, bendingati mabafakwe pantsi ko bhasi otile eminye iminyaka emibini nemitatu; ngazwinye, bendingatanda befundiswa yonke into, nantonina eyakubenza ukuba babe luncedo elizweni nenzuzo kwiziqu zabo. Kangelani umsebenzi owenziwe ngamakwenkwe ase Blythswood pantsi ko Mr. Brown ; isininzi sezindlu e Transkei zakiwe ngalamakwenkwe, into ke leyo ebonisa into enokwenziwa ukuba kungaqutywa ngendlela efanelekileyo kupela.

3. *Ngotywala.—*B u sisiqale- kiso selizwe, maburafiswa na- lipina ixabiso, bukweleliswe kubantu abantsundu. Yintoni ebhubhise ama Lawu ? Asinto yimbi yi Bhulanti. Nganina ukuba singabi nawo apa e Koloni umteto ofana nowase Transkei? Wokuba: Umntu ontsundu akavunyelwe ukuba atenge letyefu ngapandle kwemvume ye Mantyi, umbla- umbi isicaka ngemvume ye nkosi yaso. Ukuba oku ku- ngenziwa ubunxda bungancipa nababanjwa ngokunjalo.

Owenu wenyani,

THOS. A. KING.

Ukwazisana kwezihlobo

Imibiko,

Fu—E Bhayi, ngosuku Iwe 15 ku July 1893, kubhuhhe u Matayile Fili itshawe lakwa Mdange, ngexesha lika 7 p.m. Izihlobo nabazalwane abaknde mabamkele lombiko. Wazalwa ngeka Mlanjeni, ubudala bake ke ngoko bumayela ku 43 iminyaka.

Kulahleke or kubiwe

NDILAHLEKELWE ngamahashi amabini, azinkabi, alahleke ngo 15 ku July. INGWEVU ELUULAZA, alina lupawu ; ubudala balo yiminyaka emine, asand’ ukupuma amabamba angasezantsi no- nyakanje; linesazingana sekolwana enci- nane ebunzi—UMTUQWA, omnye angati limfusa; linekolwana incinane isisazingana ebunz', linomgoana pezu kwenye impumlo— nmgcana ote-cwi wehlisa; linesilonda emhlana—kulendawo ihlala umntu kanye, linenqina elimhlope elingasemva laeekune- ne, linomgcana calanye lempumlo. Ondila- ndisayo uyakuhlawulwa ngokwaneleyo.— Samuel Mkwktyana, Gqogqora, c/o Mr. A. Bowen, Main, Taomo.

Imvo Zabantsundu

IZALATISO NGENXASO YEPEPA. Ngonyaka (irolwe xa uqalayo ... 13a. 6d. Ngenyanga-Ntandatu (ekuqaleni) 7s. Od. Ngenyanga-Ntatu (ekuqaleni) ... 3s. 6d.

----

Ukuba zide zapela inyanga ezintatu ingarolwanga intlaulo seyi 4s.

----

Abahlobo banga bangahlala beyisonde- ze ezingqondweni indawo yencito enkulu yemali, egqite neyainanye amashishini, yokuhanjiswa kwepepa; buti bona ubu- ncinane benyanga ezintatu, xana babafu- tshane, bablale bebutumela. Oko kuya kubancipisela umtwalo, bapungule ixhala koquba umsebenzi.

----

Makuqondwe ukuba ukutabatela kwe- lixesha iyakuquqelwa ngendlela zonke intlaulo kwa isakugqitelwa zinyanga- ntatu—-kuba yakuba lityala elikulu iti ibe nobunzima ebantwini nasepepeni. Lendawo niabasinyanaezele ngayo aba­hlobo.

----

Oknnye umsebenzi ufuna iqela elitsha eliya kufaka amagxalaba, kuba udidize- leia ekuweni ngokuyekelwa kwawo kwa- bainbalwa.

—o—

Kuyalezwa bukali ukuba abangekayi tumeli imali ye Kwata epele ngo June, kwanale ipetweyo benjenjalo kwangoku.

J. TENGO-JABAVU.

1 August, 1893.

Imvo Zabanstundu.

NGOLWESI-TATU, AUG 2, 1893.

Iveki.

I Masisi ite qapu kumntu omnye e Bbfolo.-

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Ingqakaqa isawungenele umzi e Rautini.

---

Ityala apa lo Job Derosier no Mary- Sage kugqitye ekubeni litetelwe e Rini.

---

E Paarl i Netevu ezimbini ziraxwe ngumsi wamalahle cbeziwabasile zifu- dumeza i room—zafa.

---

Elixa ingqakaqa izamisa umzi e Johannesburg, e Barberton ifiva kutiwa iyatyikitya nayo.

r Ifama elingu Erlank lisentolongweni e Philipstown libete ngoburamncwa umsakwabo-nkosikazi yalo.

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E Nyara i Netevu ezine zinikwe umnyaka inye entolongweni ngokuqa- bula isilungulcla ngegusha ka Mr. W. Roux.

---

Abantu abafe kumabhnubentsu oku- lungiselela lomboniso wase Chicago batandatyuzelwa kuma 800 ne 1,500 amadoda.

---

E Somerset u Mr. David Watson wase Bassons Kloof udliwe £10 okanye inya­nga ezintatu entolongweni ngokuvumela intonjane efameni yake.

---

Ngolwesi-Bini Iweveki epelileyo u President Kruger upantse wahlelwa yingozi embi e Pretoria ngokuqwesha kwamahashe ekalityi abekwele kuyo. Ujube pantsi umbexeshi, wasinda u Oom Paul.

---

Liyapitizela kwelakwa Mzilikazi, eli- nkosi ingu Lobengula ngoku ngenxa yokupatwa rabaxa kwezikulu ezitile zakona ngabalauli abamhlope. Umzi omhlope usexaleni lokuba uzakuzikupa izimpi, kunjalonje kufumane kwati cwaka—akwabiko zwi livela komkulu. ’Nto isuke yabonwa e Salisbury kuku- suka bonke abasebenzi abantsundu bewum—bagoduke.

UMBUZO OXAKEKILEYO.

UMBUZO osingiswe ngomnye  
wama-Tempile kwi-Nkulu,

u-Rev. I. Wauchope, ungoxakeke  
kunene. Kwimpendulo awenzela  
yona u Mr. Wauchope ubonise  
ubugcisa obukulu ekuhlanganiseni  
amazwi atile ate kanti akuko luto  
azite-mfi kulo. Akubon’ukuba  
uwuhlinze kakuhle umcimbi, wa-  
warnisa ngokuwamisa amalungu  
awo, ufike aqukumbele ngeliti ku-  
mabandla ayi Kamteni yawo,—  
“ Vulani isango ma-Tempile ba-  
“ ngene bonke, *nize nibaqeqeshe.”*

ukungapendulwa.

Simfumana tina engadanga wa-  
wupendula umbuzo, kuba yindlela  
yoqeqesho esingiswe kwi Nkulu  
njengombuzo—ukuba ongcoliswe  
lumetsho mutiwenina.

into eluqeqesho.

Ukutsho kukuti lento uqeqesho  
ayinakubako kungeko mi

vuzo  
nezohlwayo ; yaye lento isohlwayo  
ingemnandi, injalonje isipelo saso  
kukuba makakutshwe umntu. I-  
nkulu iteta lonto-na?

ukuhlanjelwa kwe tempile.

Asiboni nto yimbi tina. Umncboli  
unjengegusha enebhula kwezihla-  
mbulukileyo; akamkeleki. Ukuba  
i Tempile iyakumpakamisa ngoku-  
mbeka ezitulweni zayo kuba esuke  
akasela, abantu abacinga kakuhle  
baya kuyinxwema i Tempile nje-  
ngokuba lonto nangoku seke siyi-  
bone. Umntu ongummetshi warn-  
keleka kwabatanda ukucoleka ku-  
pela akuba ebonisa impawu zosizi  
nenguquko kweso similo. laipisitya  
esizidla ngehlazo laso, esingena i  
Tempile siseyinchuka eyambete  
ulusu lwegusha, ukuba sitsibele  
esingamfumanayo kwintombi ezintle  
ezingaba ziko apo e Tempileni—  
inye into eyenziwa siso; kukuba  
ngumtshazo nomqalekisi we Te-  
mpile nayipina enye into entle  
esingene kuyo.

ISONO NONOZALA WASO.

Yiyo lonto eke Bati inanina i  
Tempile yakuzizama zozibini ezi  
zono zibini zingonozala benkohla-  
kalo yonke—Ukungcola (omibulo  
okuteketiswa ngo Metsho), no  
Tywala. I Tempile ingaba nama-  
ndla angapezulu kuti bantsundu  
izijonge zombini ezindawo; okwa-  
ngoku iyinjiji—ibona ngeliso elinye  
lotywala, elinye lityapakile. Sib-  
siyakuyiva kakuhle ityalusela isi-  
tsho Inkulu yama Tempile kunoe  
kusuka lendawo iyinqakulise nge-  
zandla zozibini ngokomntu otshiswa  
litapile elopulwa emlilweni.

uto ngabo kukangelwe kubo ukuba babenzele uluto abantu bakowetu. Mhla isbukumayo le Ofisi kutiwa yeya ba-Ntsundu akubi mnandi, suba kuti kubengendlela yobubi, akubi ngandlela yokungenisa ubu- mnandi. Baye sebebleli abantu oakowetu benamava angemnandi ngendlela ezingentle zokushukuma kweli Bhotwe labo. Esekuti ke um-Patiswa ofike wahlala akenza uto, ibe nguye ofumana ukunco- nywa ngokulunga kwake, akubo- jalisa ngoko kungenzi luto. Pofu

AKUSWELEKE MSEBENZI unokwenzelwa abantsundu, liti ine- ne eliwenzilevo lifumane ukubule- wa ngumzi. Apo konakala kona kusekwalatweni kwa raanene zi Nkulu zemi-Buso, ezisuke zimise pezu kwaba-Ntsundu abantu aba- kohliweyo kunceda nabani. Ngu Sir Thomas Scanlen kupela Inkulu eyaka kwi Bhotwe la ba-Ntsundu yatumela u Mr. Sauer, inene elaziwayo kulo lonke ukuba intliziyo yalo intle ngakwabantsundu, yaye neyabantsundu intliziyo intle nga- kulo. Ehla, kodwa, ukuba ixesha elifutshane kunene awayepatiswe ngalo lapelela ekuqosheliseni imfa- zwe apa ezaye zisoloko ziduduma ngexesha lokupatiswa ko Sipiligi lokuqala. Kodwa waba nokwenza umsebenzi omnye omiyo u Mr. Sauer, kweloxesha, ayaku- hlala ebulelwa ngawo ngabantu bakowetu. Siteta ukuxolisa ilizwe, ate nabaye besilwa wabenzela inda­wo zokuhlala ngentliziyo ezingena siroro kude kube lolusuku. Ukuba kwaye kupatiswe omnye umntu ongenguye u Mr. Sauer, njengo- kuba kwaye kusitiwa mawuhlutelwe abamhlope nje umhlaba, azi ngeye- pina namhla umntu ontsundu ?

sisibeka nxamnye esisenzo, asiboni limbi inqaku eli- ngapakanyiswayo lidunyiswe ngu- mntu ontsundu kweli Bhotwe; kanti umgudu omkulu wabahlobo babantsundu ngowokulinqanda u- kuba lingawenzakalisi umzi.

INGUQULO EZIKANKANYWAYO ebu-Patisweni aziniki temba nazo. Selete e Bandla u Mr. Rhodes umcingo kukususa u Mr. Frost kwimicimbi yaba-Ntsundu amenze umpati wesebe elitsha laba-Limi; aba-'Ntsundu balunge naye. Side siti akungebe naninani u Mr. Rhodes kuno Mr Frost kwaba Ntsundu, ukuba Inkulu inganyanisa ukuwenza umsebenzi- -into tina esingayikolelwayo. U Mr. Frost unobugqwidigqwidi aselebenzile e Ngqushwa bokungxwelera umzi ngokutyumba iqaba alahle umntu wokukanya kwibango lokumiselwa kwindawo yentloko yesizwe, yaye lonto iyeyokungxwelera. Into yokuba amawetu alunge neyona Nkulu embasweni isinika isihomo, kodwa ngati kuti u Mr. Rhodes uya kuwuyekela umsebenzi kwixego apa elidala u Mr. Innes eliwugqi- bileyo ukuwungxwelera umzi. Kanti nakwimicimbi yoku-Lima asiyiboni into angade abe luncedo kuyo u Mr. Frost. Esosihlalo sibe sifanele kwa u Mr. Merriman umfo omfundo ibanzi, ngokukodwa kwinto zokupakamisa abalimi, waye enjalo nje enako ukuziteta nge­ndlela yobuciko izinto zokukweze lela ainafama. Angaba ubelifama u Mr. Frost; akuko bani ulindele- yo ukuba ahambele ezifatna zingaka nje azifundise indlela yoncedo yomsebenzi.

Impawana.

Siyawuncoma umzi o- ukupapamela pantsi k w a m a h 1 a ti amagama ! (Pirie) n g okupapama oh 1 ala ukubonakalisa mayelana nobaio Iwabavoti. Akuna- ngwevu kona—nazo zilubazele indlebe. Amadoda amakulu akona seke aha- mbelana futi nale ofisi evana ne Felkornet ngencwina; ngati kuhle. Senga ngezinjalo ingwevu zakowetu nakwezinye indawo.

---

Siqokela eyetu imivu- u yo kwaseyete wayam-

mr. w. g. bennie kela u Mr. William b.a. Govan Bennie ngoku-

tabata indawo yokuqa­la kwi *Honours* zoviwo Iwe B.A. (Mathe­matics and Science) Iwe Cape University. Igama lakwa Bennie lalamene kunene nomzi ontsundu ngomsebenzi walontsa- po e Lovedale esiqinisekileyo ukuba siva- kalisa izimvo zamawetu xa siti wangama- na angampilo-nde-ntle ezambete imbeko zenifundo azifumeneyo.

---

Kwindawo

ezingama- ibala zibuko njenge *tawuni* emalikangelwe. ezi kuko ibala ekufu- neka abazali’ abatume- laintsapo ezikolweni besingise ingqondo kulo. Siteta elokuba intsapo iyalelwe kwindlu zabazalwana. Lonto bangaba abazi abetu ukuba yenza ingxakeko ezinkulu, kuba iti intsapo yamacala ngamacala eyalelwe kwindlu yomzalwa- na ngalendlela ifike ngokwe nkumbi endlwini yomntu; kungabi kuhle ke. Kanti ke kwindawo ezinamakaya awe- nzelwe abahambi njenge Qonce, intele- kelelo engepi ingayigqiba lenkatazo.

---

Sifumane sisitsho kuba mawo! abanye lento yolubii-

kutshiwo qiso kwindlu zabaza-

kobanina? Iwanana yenziwa pezu kokuba zisaziwa inda­wo ezimiselwc ukunceda umzi. Omnye umzalwana waka wati, ngokubon’ uku­ba akuseko ndlela endlwini—zekunya- telwane, walilaulela kwindawo eziququ- zelela abahambi elinye ibubu elalize ngezindlela. Suka intokazi zakona aza- vuma ukusiwa kwindawo awayeqonde urnninimzi ukuba angazibonela kuyo indwendwe zake; zaye sezikwapambili —ukuba akusokubizwa mali na njcngo- kungati kulendlu zingxamcle kuyo awuhanjiswa ngamali umsebenzi. Ko­dwa kuyimfanelo ukuti ababaninzi aba- njalo.

---

AMABHOTWE OMBUSO.

NAKWAKUBENI ingekagqi-  
tywa ingxoxo yokumiswa

kwebhotwe lobu-Rulumeni la ba-  
Limi, kuyabonakala ukuba lendawo  
iyakuqosheliswa ngendlela eyalatwe  
yinteto ka Mr. Merriman. Lo-  
nteto ibonise ukungabiko kwe-  
mfuneko yokwandisa inani lama-  
Bhotwe kwanendleko epatelele  
kweso senzo.

ABASWELE UMSEBENZI.

U Mr. Merriman uqondise i Bandla ngendawo yokuba amanene amabini angaba Patiswa, akanamsebenzi angawenzayo kuma-Bbotwe awo. Lelipatiswe imicimbi yemali nelipatiswe imicimbi ya ba-Ntsundu. Ngokupatelele kwi-Bhotwe eligci- niswe indyebo yomzi asinanto ininzi yakubhekisa saye singenalo nolangazelelo lokwenjenjalo. Kodwa

ngopete abantsundu kuyimfanelo ukuba senze amanqaku. Kokwetu ukubona inteto ka Mr. Merriman iyinyaniso yokuba eli- nene alinamsebenzi, ukutabatela kulencakam yomnyaka kuse kwenye incakam yomnyaka. Kanti ke abantsundu bahleli bexoliswe koko

KUS0NGWA KWEZANDLA. , Asiko kokuqala ukuhlokomisa kule miqolo isiroro somzi ukungenzelwa

AMANQAKU NGEZONYULO.

Ipepa lase Bhai liti kuya kuqondakala ngokuqondakala kona ukuba kusaya kunyulwa u Mr. C. T. Jones no Mr. Pearson kona. Sivuya ngo Mr. Jones kuba elineneelinobuhlobo nabetu kwana- bahlobo babo e Palauiente. Omnye uwetu libhetyebhetye.

Abahlobo betu base Herschel mabaze balumkele ukuzixaka, ngokufungela ukuba bayakunyula ubani ngapandle ko Mr. Sauer ekungeko nteto ngaye, kuba kuko ukusuka knngene i Bhulu xa ya- hlukepeyo impi ebivana. Ningazidubi ngabasebejikela becela kwangoku, kuba besebenzeia intloko zabo bengateni no- kuba kwangena i Bhulu ngokwahlulelana kwenu.

Siva ukuba u Mr. Victor Sampson ube nendlela entle oko ebeke wavelela inda­wo ezitile zomahlulo ovotayo welaba- Tembu. E Gala ufunjatiswe amadinga ngamadoda abalulekileyo antsundu aye ngeziqu kuye ; nase Ngcobo intlanganiso yamadoda apambili antsundu nenye yabamhlope, zivakalise ukuba ziyamte- mba. Oku kuwuchukumisile umzi omninzi omhlope, ongangi ungazilahla ivoti zawo. Ocopele kanjaqo ukuzifaka kumntu oyakwamkelwa ngabantsundu, nokuba ngu Mr. Sampson nokuba ngu Mr. King. Asiva kushukuma kwaba- hlobo bendoda enkulu u Faku.

Kubi kunene kuti ukubona inene eli­ngu Mr. Douglass lase Rini, abebeke kulo intonga amawetu. lingena kwindlela zobubhetyebhetye e Palamente, oko beli- fudula lingummeli wemfanelo yodwa. Ngoku lichasene no Messrs, Innes, Tamplin no Hay e Palamente. Umbhaleli welase Bhai uti, lisesitubeni elinene nokungatenjwa nokunqenwa ngamaqela onke e Palamente. Ngati abahlobo betu e Rini ngebebhekabheka ukuba bakange- le enye indoda,

U Mr. T. A. King ulishiye i Monti ukuya kwase Transkei ngezonyulo nge­veki egqitileyo.

Ukupiliswa Kanye Kobutulu.—Inene elazi- pilisa Kubutulu nasekutini “Nzi” kwe Ntloko, ekwakuse kumzuzu linabo, ngendlela entsha, liya kuvuyiswa kukutumela incazelo ezeleyo, kwane- nteto zabancedakalayo, njalo-njalo, ngokuti atume- le izitampo ezibini. Ukusetyenzwa kobutulu nge­ndlela engumangaliso engazange ibonwe. Kubha- lelwa kuHERBEBT Clifton, 51, Upper Kennington Lane, London, S E., England.

Umpatiswa-Koloni uya UKUHLAKULELWA kungenisa e Bandla kwemfundo. indawo yokuba livu- melanc ngemimiselo emitsha yezikolo, eyile:—(1) Ukuba Umongameli-Mfundo ufumene izizatu ezanelisaye ukuba *abamhlope* abanako ukusixasa isikula salondawo bakuyo ngenxa yobuhlwempu ngemigaqo emise- Iweyo, umhlaumbi inani labo alinako ukuhlaula imalana zesikula, konikwa olunye uncedo kweso sikula. (2) Xa • kungeko sikula endaweni, ukuba abantu bayaqiniseka ukuba ititshala mayifu- mane kubo ukutya nendawo yokuhlala, okanye bayinike nto yimbi elingana nale endaweni yoku; i Bbtwe lemfundo liyakuhlaula ngokulandelayo : — (a) Kwititshala enesiqiniselo nenamava, £15 nge kota, kwititshala eyanelisayo engena siqiniselo £12 nge kota, ngalo lonke ixesha inani labantwana elipakati (average) lifikelela. (6) Kwititshala ene­siqiniselo nenamava £20 nge kota, kwi titshala eyanelisayo ingenasiqiniselo £15 nge kota ngalo lonke ixesha inani elipakati lifikelela kuma 24. 3. Abapati besikula iyakuba ngumqali waso nabe- mi ababini balondawo abamkclekayo ku Mongameli wemfundo. 4. Makufu- nyanwe lmvume ku Mongameli pambi kokuba ititshala yeso sikula igxotwe. 5. Kwindawo enesikula esilungiselele inani elizeleyo labafunda kuso ngesisa i Bbtwe Lemfundo liyakuzihlaula ima­lana zabantwana abongezelelweyo eku- qinisekileyo ukuba abanakuhlaulelwa bani. 6. *Indlekozokuhlala.—*Kubantwa- na abamakaya angapezu kwe mayile ezintatu mgama nesikula, ababazali bangena kubafundisa ngenxa yobu­hlwempu, imali yokuxaswa kwabo kwi sikula esinendawo yokuhlala iyaku- hlaulwa li Bbtwe Lemfundo, ixabiso elixbmekeke pezu kwemeko, kodwa lingegqiti kwi £12 ngomntwana omnye ngonyaka. 7. *Imali ezibolekelwaukioaka.* —Ngokuqonda ko Mongameli Wemfu- ndu u Rulumeni angababoleka imali nabapina abapati besikula somzi ukuze kutengwe impahla efunekayo nokuba kwakiwa izindlu zesikula, ukuze isiqi- ngata senzala yalomali ibolekiweyo sihlaule li Bbtwe Lemfundo. 8. Yonke into eyenziwayo mayelana nempabla efunekayo nezakiwo mayenziwe ngo- kwanelisa u Mongameli wemfundo. 9. Yonke impahla nezakiwo zoluhlobo mayinikelwe kwi Trustees eziqondwe yl Komishoni Yemfundo. 10. *I Rente.* —Xeshikweni abapati besikula somzi benqatyelwe kukufumana umhlaba ne zakiwo ezifunekayo zesikula, kunye ne ndlu ye Ntloko ye Titshala zesikula, impahla yolohlobo ingaqeshwa nge *rent* efanelekileyo, i Bbtwe Lemfundo lihlaule isiqingata sayo. 11. *Izikula zangokuhlwa.—*Imali yezikula zemini iyakuzilungela nezikula zangokuhlwa, apo abaminyaka ingapezu kwe 14 ubu­dala banokufundiswa iyure ezi 6 nge­veki, ngexesha lenyanga ezi 6. 12. *Izi­kula zehambara.—*Imali ezinjengezi zini- kwa kwizikolo zabantsundu ezifundisa umsebenzi ziyakuzilungela nezikolo ezi- njalo zokuqeqesha imbbdlengc z^' am- hlope. 13. *White Mission Sobels.—* Imali ezirolelwa i third class z^kolo zomzi ziyakulungela nazipina iVBpite Mission Schools ezise *tazvuni* apcQRko isikula sodidi qlungapezu kolwesitaiu, xa ingaba i Komiti yeso sikula i *chairman* yayo ngumfundisi owongameleyo, nama- lungu amabini anyulwe ngabapati besi­kula somzi. 14. *Umtungo, Drawing, Um- culo ne Phyiical Training.—*Kuyakuhlau- Iwa i 2/6 iminyaka yonke li Bbtwe Lemfu­ndo kwimali zesikula somzi yomntwana ngamnye obesoloko ete roqo ukufundi- swa ngokwanelisayo umtungo, drawing, physical training nokucula. 15. *Tmise- benzi yezandla.—*Umvuzo ongengapezulu kwama £50 ngonyaka uyakuhlaulwR nakusipina isikula sorrzi ukuncedisa kwindleko zokufundisa imisebenzi eya^ nelisayo kwiqela labafundi aba 20, pantsi kwetitshala eyamkelekileyo,

Ulure Ngamagama.—Imizi emele i Dike, Iqibira ne Zele kwane Ncemera, uze ngcine kakuhle tnalungana namagama abavoti bayo kuba kuvakala elipantsi lokuba kufungelwe ukuba avunelwe pantsi amagama abantsundu nabanemfanelo kwezondawo. Ze nisebenze ke njengamadoda.