yakupeta, noko ke ako amaxesha engado ititshala isebenzise uswazi kwizinto ezinje *ngokugcwa* kwa *nokungena.*

1. *Imbonakalo ye teacher.* Mayibe nokulumkela izivato zayo ukuba zingancoli, ibe ngumzekelo kuyo yonko into enje nge similo ukuzipata, nembonakalo akufunuka inyanzelo ebantwa- neni beze becokisekile nxa yona iniza esikolweni ngamadlavu nemilenga. Ukusokiseka kulungile ngokuba kunika impilo, kanjalo nxa kuto kwenziwa nmtoto ngako ndiyatemha ukuba ingaqeleka kakulu ebantwaneni kangangokuba bayikutalele.
2. Kanjalo ititshala mayibe ngumntu onengcinga, olulami- leyo—kuba lomsebenzi wokuqeqesha intliziyo ezisebutataka mkulu ngoko ko ifanele ukuti lonko ixesha Inyo, nawo onke amandla ayo nczifundo zayo, izinikolo kulonto inyo, ibe ifuna impumelelo yomseboenzi lo iwupeteyo, nxa isenza into nokuba yintoni mnyiyicokise. Eweziko inxwaleko nakuwo lomsebenzi nje ngeminye. Kuko onye into opelisa inkittalo lento yokungezi kwabantwana imihla yonke esikuleni, ukungakatali nokunga- buleli kwabazali, kanjalo babe bengavumi nokumbatala ngo- maebenzi wayo. Nakuba zininzi izinto ezibanga isitukutezi pezu kwe titshala, ukuba yindoda enengcinga iyakuzivelela zonko ezinkalo, ilinge yona ukufeza umsebenzi wayo kuba ayinakugqitisa ngapezu kwamandla ayo.
3. Eyokugqibela neyona inkulu indawo. Ititshala mayibe yindoda egqobokiliyo nekoliweyo ilinga ukulandela emanya- telweni ka Yesu eyona titshala inkulu. Ngani, kuba isikolo esi yinxalenye yesitiya se-Nkosi, satanyusanqelwa kunjalo-nje. Ngelinye ituba ititshala inamalungelo amakulu nanga pezu ko mfundisi. Ngani, knba izungulezwo yintsapo. Abantwa- na abantliziyo zingekaqaqadeki esonweni kodwa zisalungele ukwamkela lenyaniso itamsanqelekileyo, kanjalo zitambele ukoyiswa lutando luka Yesu Kristu ukuba bamkumbule ebu- tsheni babo bade bamkumbule naxa sebalupele. Umyalelo kuti tina zititshala ngulo uti,—“ Hambani niye kusebenza esitiyeni Sam.” Senzaui ke ? Sihlwayela imbewu elungileyo ngexesha nokuba emva kwexesha ? Kanjalo mayibe yindoda etandazayo, kuba inemfanelo yokutandazela umsebenzi wayo kwa kunye nentsapo yake, kuko konke ititshala mayibe ngu- mzekelo wokulunga, kodwa noko ndingakuyeka kuba ndisi- ndwa yilendawo ndiyitabatileyo enditemba ukuba niyakundi- nqinela nani. Masibe banye siwupate lomsebenzi ngentlonelo silinge nkufeza umsebenzi wetu, siti oseleyo siwuyekele u- Tixo.

INCWADI ZABA BALELI.

UMTSHATO OCOLWE UDINGA.

Nkosi tam, Mhleli.—Bayakukumbula abalesi be *Sigidimi* ukuba kwakuko umbaleli kwesi *Sigidimi* sika 1886, ngomcimbi womtshato ebuza ngokudibana kokolo, no mtshato, nobapatizo. Ke lomtshato undikumbuza lombaleli we *Sigidimi* ngenteto yake.

Ukuxela inkatazo zalo mtshato singagqiba indawo yababaleli be- *Sigidimi,* zinkulu zininzi. Isoka lelase Sidutyini, intombi yeyase Auck­land. Ababantu asingabantu abakolwayo. Kodwa ngabantu basesi Kolweni; abazali ngabantu belizwi. Ke bafuna ukutshata ngesiko lesi Lungu, lesikolo. Igama langeniswa nge 19 ku February 1888, la- bizwa lagqitywa kwicala lentombi. Lamiswa kwele soka kuba yica- wa yokuqala yenzilo ekutiwa yi “ Lenti ” kwi Remente yase Tshatshi. Kuteyakupela inzilo wati u Mfundisi wesoka aka wamkela umtshato we- soka xa lingazanga libapatizwe ebuntwaneni oko kukuti libapatizwe ngokwenkolo yo guquko. Wabala ipepa lokuba akaliniki ncwadi yo- kuba litshatiswe ngumfundisi wentombi; akawungeni lomtshato. No- wentombi ute ke akanakumtshatisa ingeko incwadi yokugqiba igama lesoka noko yena atshatisayo nokuba umntu akakolwanga, akabapati- zwanga. Usuke wati kwisoka hamba uyekuzifunela indawo eninga- tshata kuyo. Hayi umtshato olusizi wokulahlwa kwaba bantwana ngo- yise babo. Lite isoka iipi, lalipi, lise Katala lalise Sidutyini, lali kwa Nomadolo, apela amahashe. Landuluka ngenqwelo ngoku laza kulinda kwisikolo salo mfundisi ulicoleyo, kunti naye lowo mfundisi usazu kuliqala pantsi igama ukulibiza kwatshatwa ngo 24th April.

Manene afundiswe izibalo, sitintelekile ngoku yinto ekwenziwa yona, Sipeni owona mteto womtshato, emakuqutywe ngawo. Nokuba ukwi ncwadi zezipata mandla zelizwe, nokuba ukwezelizwi lika Tixo. Sixakwa zezi zahlukano zingaka ekuqutyweni komtshato abanye aba Fundisi abampehleleli umntu, abanye ukuba akaqule ngokutshata ukuba wayende, okunye ezeke ngesi-Xosa bati qala utshate ukuze upehlelelwe. Bati abanye bangakatuli ukubuza izinto emntwini ezinje ngomtshato kupululuka bampehlelele lowo uguqukayo ozonweni zi ke naso buhedenini bake. Namhla lento yanye, Sasiba tina abantu abangumisa umtshato ngondimangelo bosoka nentombi. Besi- ngazi ukuba kanti ikwa lilizwi lika Tixo. Lo kutiwa xa kubizwa iga- ma labaza kutshata “ Makavele onesizatu esisemtetweni acase ukuba aba abafanele kutshata."

T. J. M. B

IMBALI KA NONGQAUSE.

Kumhleli we “sigidimi.”

NkoSi.—Kwi-Sigidimi esipume ekuqaleni kuka June kuko incwadi ebalwe ngu Tol’ Ixalanga ebekiaa iuiibuzo kosiyazi ngo Nongqause, ecela nokuba u Xego-Dala ake enze okwake ukubona. Ndiyayamkela ke londawo icelwa ngu Tol' Ixalanga. Ndisakangele impendulo ema- zwini ake ab’ebuza ngawo ku W. Philip nakwabanye osiyazi. Okuneue lendawo ka Nongqause ibifanele ukucaciswa imiswe ngendlela yayo, beseko nje abebe yibonela.

Xego-Dau.

IMBALI ZAMANDULO.

■ Ngase-Alivani 3rd May 1888.

Nkosi Mhleli—Uhlobo owukonza ngalo umzi ontsundu loloku- bnlolwa; nditeta ngembali zamandulo. Incamisa ukuyola xa uka- nkanya abantu abaziwayo imngoku inkosi zezizwe, ezinje ngo Tyala kwa-Ngqika, owaziwa nangabaminyaka imashumi mabini yobudala, no Gxabagxaba wakwa-Hintsa, uyaziwa. Kutiwa kwati mhla indonga zawolana kumhla u-Gxabagxaba wendisela intombi yake yamagqibelo ku-Kayo into ka Ntshoko,—- nantso ibisa kuma kwa Meva e-Sidutyini. Kutiwa ko u-Kumkani Kayo lo wase Church e-Gqili, ngamazibulo nlontwazann. Lembali yako ingayola incatne wakuyitatela kulamfa- zwo yamalindi uyiziso ku Gonya kwela kwa-Ngqika icala, uyitate kwalapo uyiziso ku-Sigcawu kwela kwa Gcaleka. Ubunyaniso bayo abungepikwe uke weza nayo ngolohlobo.

OWAKONA.

U MR. JOHN MUIR VIMBE NAMA WESILE.

Mnumzetu,—Ukulahlwa kwam ngabafundisi bama-Wesile, ase Natal. Mandiqale ngoku nje ukulwazisa usapo Iwam oluntsundu. Kwati ngale nyanga ingu March, yalonyaka 1847 ibandla labafundisi bama Wesile lase Natal, landinika umsebenzi wokutwala indaba zovuyo olukulu, zo Msindisi waboni, bandimisela elinani ngonyaka £15. Ya- ngena ke lemali ka Wesile esandleni sam, ngalenyanga ingu March 1847, yapela ngomhla wokupela ka September 1871. Izizatu zokuba ipele, kute kuleminyaka yokufundisa kwam, kwada kwafika ixesha lobuxego bam, ndifundisa. Bati ke abafundisi bandishenxisa ebu- fundisini, bati emalini yam bayapula, batabata isihlanu seponti sokundondla ubudala bam. Babuya umzi wakwa Nguben bawuyekela kwa kum, kwada kwapela iminyaka esixenxe usesandleni sam. Ndi- hambise ngohlobo ebendihambisa ngalo, kwati ke ekuqaleni kwalo nyaka ka 1879 ekupeleni kweyesi bini inyanga, kwafika u Mabongwana Xulu, oza kutabata indawo yam kwa Nguben. Bandikupa ke abafu­ndisi endlwini yabafundisi, bangenisa u Mabongwana Xulu, nesikolo basinikela esandleni sake. Wapela ke umsebenzi wam ngokuzaliseki- leyo. Ndahlala emva koko iminyaka emibini sendikululekile, bendi- nika kakuhle abafundisi bam imali yam. Kwati ke ngokungapili kwam kakuhle kwa Nguben, nangezinye inkatazo, ndamazisa ke umfundisi, ebendise sandleni sake ukuba ndiza kumka kule ndawo ndi- kuyo, ndiza kuya e Kokstad, kodwa kwase nkonzweni yobu Wesile. Ute ukupendula uz’undazise ixesha oyakuhamba ngalo, ukuze ndikunike incwadi yokumazisa umfundisi ngawe. Okunene ke lite lakufika ixesha lokuhamba, ndamazisa u Mr. A. Chalker. Wandinika ke incwadi yokuba ndiyinikele u Rev. T. Kirkby, yokuti ndingu mshumayeli. Wanda- mkela kakuhle u Mr. Kirkby. Kwati ke kwakufika ixesha lokwa- mkela imali, ndayibiza eyam ku Rev. F. Mason, wandipendula ngokuti akasayi kundinika, ngokuba ndiyekile ukuba ngumshumayeli wabo,. watsho ke.kwakupela, ndalinga ngako konke ukuyibiza, akaba nako uku- ndinika, n liyibiza lemali ngokulandela elilizwi latetwa ngumfundisi wam u Rev. J. Cameron lokuti, ekundinikeni kwake elishumi leponti— “Abafundisi Vimbe benze ngesiko nakuba incikane lemali yako ele- nziwayo nakwaba mhlope abafundisi, bakushenxiswa ebufnndisini babo. lyapulwa imali yabo banikwe abayinikwayo. Nawe ke bata­bata isihlanu leponti emalini yako, bakushiya neshumi leponti £10 lobudala bako.” Elam ke liti, abafundisi bam bandishenxise ngesiko bayapula imali yam ngesiko, bandinika eyam ngesiko; *baza bayita- bata nyapandle kwesiko.* Mandimke apo ndilahlwe kona ukuze u Wesile angazekelisi ngam kumaxego antsundu, azakuvela emva kwam, abakuwashenxisa ebudaleni bawo, ebufundiseni bawo. Baqale isiko elitsha abafundisi bam, lokuti umfundisi ukuze angalahlekwa yimali yake akuba lixego, makahlale apo wabefundisa kona, ade afele kona, ukuze ingamlahleki, ukuba uya kuya kwenye indawo, lakupela ixesha lake, uyakulahlekelwa yimali yake. Akunjalo yini na mfo wakwa Wesile, akuzigwebile nangokwenza kwako?

John M. Vimbe.

INTLAULELO YE “SIGIDIMI.”

JULY 1888.

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| „ John James | Cape Town | July | 1889 | 0 | 5 | 0 |

UMHLA WOKUVULWA KWESIKULA

SASE LOVEDALE.

I

MINI yokuvulwa kwe Lovedale Institution ngumhla  
we 2 ku August ngolwe-Sine evekini. Abacela

indawo zokungena emfundweni nama shishini ize babeko  
ngalomini.

Elipepa lishicilelwa E-Lovedale Institution ekuqalekeni  
kwe nyauga.

56 ISIGIDIMI SAMAXOSA JULY 2, 1888