4

ISIGIDIMI SAMAXOSA, JULY 1, 1881.

na, nokuba kuzakubako uxolo. Kodwa bambalwa ababe xobile ngeloxesha lakusasa, kude kodwa kwakuba semini enkulu, umkosi wa Besutu aba xobileyo, wafika wam pahla u Mr. Sauer wada waya kumgenisa e Kampini ese Mafeteng.

Kute kwakusa ngo 10.30 a.m, weza kweyetu i Kampu wayepahlwe ngasemva nga 20 axobileyo abantu baka Mo- letsane, ababe tunyelwe yinkosi leyo u Moletsane ukuba ayokumpabla amxelele kanjalo ukuba useza owona mkosi mkulu. Wafika ke lomkosi, waunga madoda aku 200 e kwele onke exobe ngokufanelekileyo, ababe tunyelwe ngu Lerothodi no Moletsane, bepetwe yinkosana engu Mohapi unyana ka Letsea no Popolosi unyana ka Moletsane nezi- nyeinkosana. Badwela benza uluhlu oluhle olufanelekileyo nga pambi kwe Tent ezazilungiselwe u Mr. Sauer, zaza i nkosana zalivakalisa izwi lazo lokuba sonke isizwe sa Besu- tu, simtembile u Mr. Sauer, nokuba bakolisiwe kakulu yi- ndawo yokuba anyulelwe endaweni yoko ngamela bona, nokuba zona ezi nkosana zitunyelwe ukubonisa imbeko, nentobeko pantsi kwake, kwakunye ne Rulumente ye Nko- sazana, nokuba bazokumgenisa ekaya, bam bulele ngokuza kulungisa izinto kwake. U Mpatiswa Micimbi Yaba Ntsundu wapendula wati imbangi yokuza kwake yeyokokuba alinge ukwenza uxolo oluya kuhlala luko, wati ulusizi ukuba kwehla izinto eza cita uxolo obeluko pakati kwa Besutu ne Rulumente ngokuba kulilungelo la Besutu, likwa lilo naku Rulumente, ukuba kube luxolo kulo lonke ilizwe.

A Besutu bonke ngazwi nye batakazele, benza ingoma zo xolo zabo ezitile, baza bemka ke ngokuyalelwa zinkosi zabo : Entlanganisweni esaza kubako yindawo yemipu yodwa ebonakala nkuba iyakubambezela.

Kwi *Sigidimi* sika June sasigqibele kwindawo yokuba u Mpatiswa Micimbi Yaba Ntsundu, uya e Lusutu ngomci- mbi wesipelo semfazwe. Sinovuyo ke ukuba uxolo lubeko e Lusutu kwapambi kokuba alike kona Umpatiswa lowo. Ukubako kwake e Lusutu kuyakusebenza okulungileyo kakulu kuba engu Mpatiswa Micimbi yabo ; siyakolwa baya kugqiba na ngohlobo olu kolisayo kuba elilungu le Rulu- mente, bekungasi kolisa kakulu nati bale Koloni ukuba sihlangane sike sitete nenkosi yetu entsha u Mpatiswa Mi- cimbi yetu. Ukuba sivisisane ngendawo ndawo, no laulo Iuka Rulumente. Kuvakala ngo cingo ukuba a Besutu sebe zirolile zonke inkomo ezinga 5,000 ezifunwa ngu Ru- lumente. Pakati kwezinye izinto ezibonisa ukupela kwo- lulo e Lusutu, sinale ncwadi elandelayo ebalwe ngose Lusu- tu e kampini yabe Lungu.

“ Kaloku inkomo zetu zinako ukudla zityale ngapandle kokuba zipa zanyiwe yinto, na Besutu bayayiyeka imihla- mbi yabo ukuba izokuwela e Kampeni yetu. Ndati ndive- la e Wepenar ngenye imini ndagqita kumhlambi omkulu wenkomo ngase Herman, kufupi ne Kalibani kwakuko into eninzi yaba vuni. Ngoku a Besutu beza imihla yonke e Kampeni yetu, be tengisa ngentwana ntwana zabo, u Pho- khoane esiza namahashe entengiso. Banqwenela ukuwana- na amahashi amakulu nge ponana zabo ezimfutshane, ma- x:a benokuwa fumana.”

INGXELO YOMKANGELI WEZIKOLO.

U F. Howe Ely Esq.

*Ukutinteleka kwe mfundo yimfazwe ka Nca Tecibi.*

Ukuhambisela pambili kwe mfundo kusapo Iwaba ntsu- ndu kwaba mele i Nciba nabanga pesheya kwayo kutinte- Iwe ka kulu yimfazwe ka Nca Yecibi; kuba inkoliso yezi kolo yavalwa, nezibuye zavulwa kube yimigudu emikulu kuba fundisi.

*Ukunqaba kwe Teacher ezi zalise kileyo.*

Kunzima kakulu kubo bonke aba fundisi ukufumana i Teacher ezi nesiqiniselo (Certificated Teachers), noko lilikulu inani laba pumelelayo iminyaka yonke elu viweni Iwe Teacher, uku funwa kwabo kungapezulu, ngangokuba lingati inani le Teacher ezipumeleleyo lipindiwe, zifumane kwaoko zonke umsebenzi.

*Ukulunga kwoviwo Iwe Teacher.*

Uviwo Iwe Teacher lunexabiso elikulu, kuba ngapandle kwemfundo yencwadi bayaqeqeshwa ekupateni izikola ngokuti bafundise, ekuti ke indlela yokufundisa ibe yelungileyo ezikolweni ezipantsi kwazo.

*Imfuneko yokuhambisela pambili kwi zikolo zaba ntsundu.*

Kodwa nakwi zikola ezipantsi kwe Teacher ezine ziqiniselo kusafuneka ukuba zihambisele pambili. Kum ku-

bonakala ukuba zifundisa kupela ngangoko zafundiswa ngako ezi Semnareni, azi fumani ngqondo nakwazi kutsha, ekubonakalayo ukuba kuya kuke kuhlale kunjalo, ngenxa yokuba ngapandle kwezi se zi dolopini, i Teacher zibekwa ezikolweni ezingapandle apo zingahlanganiyo nabanga pezu kwazo mhlaimbi aba lingana nazo ngemfundo, kunjalo nje uku lesesha kwabo kupela ezincwadini abafundisa kuzo nakwi *Sigidimi.* ne *Christian Express* kupela, into ebanga ke ukuba ingqondo zazo zinga hlumi ngakumbi.

Ukufundisa kwazo kuku hambisa nje ngapandle kwoku caza okwaneleyo. Eluhambeni Iwam ndikangela izikolo ndibafumana abantwana be lungisa ukufunda, ngokukaule- za, kodwa ke ndisazi ukuba noko bekauleza nje ukufunda abayiqondi into abayifundayo.

*Ukufuneka kwe nguqulo.*

Ngako oko ke ndiya ndiyi bona ngakumbi imfanelo ye- nguqulo, nge sixosa. Andiyekanga ukuza latisa futi futi i Teacher ukuba mazaneliswe ngumsebenzi onganeno xa ungofezekileyo. Saka sateta no Dr. Stewart wase Love­dale nge lungelo elingaba koyo kunye nemfundiso ukuba ezi ncwadini zokufunda zase Lovedale kubekuko incwadi zesi Ngesi eziguqulwe ngesi Xosa (Kaffir-English Voca­bularies), ndateta kanjalo ngokuba kuguqulelwe esi Xoseni kwi ncwadana zoku qala zesi Ngesi, ukuze abantwana bazifunde kunye ezi Iwimi zombini. U Dr. Stewart usa tembise, ukuwenza lomsebenzi.

*Ukungxamela indawo ezipambili.*

Kodwa ndinoloyiko lokuba ukungxama kwe Teacher ezintsundu kuyazi tintela ukuba zaneliswe ngumsebenzi ongenguwo wokuzi bonakalalisa ubuni bazo. Lo monde wazo ubonakala ekunxameni kwazo ukufundisa i *Gram­mar* yesi Ngesi. Umsebenzi ke lowo opantse ukuba ngo ngena kwenzeka; ngapandle kokuba kube kwezona zilungileyo izikolo apo isi Ngesi sitetwa futi, kwaba nako. Ngoku- mayela namazwi esi Ngesi intsapo ziba nako ukuwa misa ngokuwacaza, kodwa yinto ehlekisayo ukuva inkwenkwe engaqondiyo into etetwayo maxa kutiwa ngesi Ngesi mayi- hlale pantsi mhlaumbi mayitabate i sleti sayo, kodwa uyive iteta nge *Interjection* ukuba, as “ an extra Grammatical part of Speech,’' mhlaumbi omnye eyicaza i Grammar, as the “ science of words.” Ngako oko imfundiso ye Gram­mar yesi Ngesi ndinga ingacipa kakulu kwizi kolo zaban ntsundu kude kubeko i Grammar yesi Ngesi eguqulwe nge sixosa. U Rev. Mr. Barrett wase Kamastone unayo aseyi lungisile, kodwa kufuneka imali yokuba mayi shicilelwe.

Ukuma kwa mazwe (Geography) nezi balo (Arithmetic) ezonto zifundiswa kakuhle ; kodwa kwi Geography ndifu- mana ukucaza okuhlekisayo. Enye inkwenkwe ndayibuza ukuba yintonina i Mountain (intaba) yaza yandixelela ngamazwi ase ncwadini. Ukuba that it was " *a mass of land rising above the general level of the surrounding country."* Ndayibuza ndi tolikelwa ukuba i“ mass’’yintonina, yati, yile miti mide usakuyibona ivelile e Skepeni, “ those big poles that you see sticking out of a Ship.” Andiqini sekile ke ukuba yayi ngacazelwanga ngolohlobo lonkwenkwe, maxa ndifumana into ekwalolohlobo kwe sinye isikolo. Umntwanawaye funda indawo eyaba nelilizwi “ Stair” lamanyatelo akiwayo endlwini aba ngawo ku. nyukwi kuzindlu ezinga pezulu. Ndabuza uku bizwa kwe “ Stair” ngokwe Sixosa kwatiwa “ Yinkwenkwezi,” kekaloku inteto le ndandiyi qonda ngokuba ndazi ukuba “ in- kwenkwezi ” yi ‘ Star,’ asiyiyo i ‘ Stair.” ngako oko ke ndati kwi Teacher mayimxelele umntwana i “ Stair ” ngokwe si Xosa ukuba liko esi Xoseni, yavakala ipendula i Teacher ngokunga tandabuzi,” inkwenkwezi, Sir! ”

*Ukubala.*

Ukubala kwentsapo yinto yokuba mayi nyamekelwe zi Teacher, ubuninzi bezi poso bubonakalisa ukuba i Teacher aziku kangeli ngenyameko ukubala kwabantwana.

*Inqelo Encolileyo.*

Isiqelo ne simo esi mhlope yinto yoku nyanzelwa kanye ebantwaneni. Ndi linge ukwenza i Teacher ukuba zihlale na manzi nesiziba e skolweni ukuze alan- twana ba sule i zi leti zabo ngazo. A siyiyo into ekangeleka kakuhle kanye ukuba intombazana evete kakuhle nange *“ ribbini"* kunene itabata i sleti sayo isiti lenye ngolwimi. Pezu kwako konke oku kubonisa kwam, malunga nalendawo ndifumene kulo nyaka ugqitileyo a 50 ezikolo ase nezi ndlela zingcolileyo.

*Indawo ezimelwe zi Teacher ezi zintloko.*

I Teacher ezi zintloko, oko kukuti ezi zona zipte izi-