UMBIKO WOKUBUBA KUKA KOBOKA—E-DIKENI.

Lovedale, September 14, 1882.

Ndiya kucela mpatiswa wemvaba yakomkulu ukuba undincede ufake eli *nyoto,* kuba lisisililo sosapo lwakwa Rarabe. Simkelwe ngomhla wa 21 ku August yindoda apa enkulu kunene—ngenxa zonke, ngakwa Tixo, nangakwi komkulu lakwa Rarabe; nditsho ngokuba ibiyi ndoda ebikonza kwa Maqoma kudala ixesha elide ngexesha abese Gulukuqawe, wada weza kwa Lupindo, kulapo ke wafumana kona le inkonzo yakwa Tixo kwi *nyange* u Bene. Yayitata ke lenkonzo lendoda ngayo yonke intliziyo yayo—Yafundisa abantwana bayo imfundiso zezwi lika Tixo, kunye nezobulumko beli lizwe. Manditi ma Rarabe yenjenjalo indoda leyo ukubonakalisa iziqamo zokuzalwa ngokutsha, yahambisa ngohlobo olubukekayo ke ixesha lonke zada zafika imini zokwa lupala, bada bati abanye abakokeli basikwa yimfesane bati, kaloku selumdala, *pumla.* Mlesi pulapula izwi elatetwa yindoda ka Tixo, yati yona ukupendula ngelizwi elinamalolo, ewe sendimdala noko mandife ndi bambelele emsebenzini ka Yehova, u Tixo wam; mandibambe kona isitya ndikongozelele u Yehova emnyango. Pulapulani ke Makristu umzekelo nguwo lowo. Nali ke izwi lake lokugqibela, akuba kekaloku sele ngenwe sisifo—kwati ke kwakubona ukuba usapo lwake luhlanganisene lulila lubona ukushiywa kwalo ngu yise walo, atete eli lizwi ke uyise: — *“ msani ukundililela bantwana bam kuba ndiya goduka''* Yatsho yemka ke indoda leyo. Asitandabuzi ngaye uye ekupumleni okungu napakade, okulungiselelwe bonke abamkonzayo u Tixo. Mandipele ke Mararabe; nango ke umpanga wenu, ndim owenu umhlobo,

M. S. Gqosho.

Colesberg, Sept. 15, 1882.

KWI EDITOR YESI “GIDIMI.”

Nkosi etandekayo,—Nceda undifakele lencwadi kwelo pepa lako lilunced’olukulu eluhlangeni.

Kube yinto ebuhlungu ukufunda kwisi “Gidimi” senyanga egqitileyo incwadi emasikizi ib'alwe ngoti ukuzibiza “Elinye Lamatye.” Lomfo ke ube linga ukuxoxa incwadi ka M. P. esekuzi nyanga yabonakalayo kwisi “Gidimi.” Kusemhlotsheni kubo bonke abayifundayo incwadi yokuqala (ka M. P.) ukuba lo mnumzana akayivisisanga inteto yake— Inteto ka “Lamatye” ayibonisi ukuba ngumfo oncinga inzulu, one ntelekelelo—Nangayipi indlela okwenyaniso asiyiyo ebifanele ukufakwa kwisi “Gidimi,”—endingaziyo nokuba i Editor ibangelwe yincwadi yokubuda ka Nzeku na. Enditembayo kamva ukuba zonke incwadi *ezitukayo, zifundisa indlela ekohlakeleyo yobudenge* yokub'alela emapepeni endaba i Editor ayisayi kuzifaka. Kusoloko saqalwayo isi Gidimi,” incwadi ezigxekeke nje ngezi zib'alwe “Ngalamatye” asizange sizifunde. Kumfanele umntu angabali xa angena ndlela yokupendula ngapandle kwe nteto *emdaka* egxekeza isimilo somnye— kuba ipepa lendaba lingafanelwe zinteto zolo hlobo: lona lenzelwe ukukokelela uhlanga kwisimo sobuntu esibukeka, sincomeka. Tina bantu bamnyama asinama lungelo anjenge wama Ngesi okufunda inteto ezintle, nendlela zokuzipata embutweni nakwezinye indawo. Ke pezu koko isi “Gidimi” kunokwenzeka ukuba siwavingce amaroba anjalo, ukuba ababalela kuso batumela inteto ezindilekileyo zengqondo— zingezizo ezapula *umteto* ka Tixo nowa bantu: kuba incwadi za “Lamatye” zisonakalisa uhlanga esimeni sobuntu, ziyi “ tyefu ” entliziyweni.

U “Lamatye” wenze imibuzo esibozo eyib'ekisa ku M. P.—Ke yonke ipenduleka lula, yaye ibonisa ukungalu boni kwake apo lukona “uhlonze” lwenteto ka M. P. Ukuyibala imibuzo yake kungazalisa ipepa lako. Akuncedi nto ukuti, “Kukusipina isikolo apo lamatye akutshwa ngokulandeleliswa ateta sona?” Kumaxesha agqitileyo ibiyinto eyande kunene ukukupa i Teacher iye kupata isikolo ingena mfundo yaneleyo, ingenako kanye ukubafikisa abantwana kwindawo ezipambili; kunangoku ziseko zisakutshwa ezimfundo isemva nakuba ngala maxesha zininzi ezinokuba qubela pambili abantwana ngoku ncomekayo. Kumhlope abazali balahlekwa yimali eninzi ngokuti usapo lufundiswe zi Teacher ezizidenge. Uti u M. P. abazali mabafune i Teachers ezifundileyo eziya kubanako ukulufundisa usapo lube nemfundo entle encomekayo olunokuba zi “clerks,” neminye imisebenzi yemfundo—noko lungayanga ezikolweni ezikulu.

“Ngobanina abona bantu babangele ukuba abantsundu babe kwi simo abakuso namhlanje ngokukanya?”

U M. P. akatsho ukuti akuko msebenzi mhle wenziwe nga “Lama, tye.” Siya kolwa nati ukuba enze yonke imigudu ukuba uhlanga lunyuke ngangoko anako—kanti ke noko akafezanga, ekufuneka encediswe zi Teachers ezimfundo *intle.* Kumacala onke ngezi mini *uluvo* lwesizwe *luti:* Sifuna imantyi ezifunde umteto, abashumayeli aba fundisiweyo elizwini lika Tixo, &c.—Kanti ke oko kutsho *kungateti* ukuba awubulelwa umsebenzi wokuqala waba seki. Umbuzo ka “Lamatye” ke ngoko ubonisa ukungakwazi ukuyi paula inteto ayi

Lesayo. Uzalise ipepa ngemibuzo esibozo engafunekiyo ebinokwenziwa mitatu ukuba “ seyinatyiswa.”

Inteto ka M. P. engaba fundisi abamhlope ibintle eyimise (M. P.) ngolunye uhlobo. Esiti tina uyibale eshiywa lixesha (mail).

Pezu kwayo yonke inteto ya “Matye” singavuya abazali babantwana nabo bonke abatanda umntu omnyama epumile kwisimo sobudange bete bayicinga ngokuzola inteto ka M. P. Kusemhlotsheni ezi ndawo ati imfundo mayihanjiswe ngazo zingaluncedo olukulu eluhlangeni— kuba uti eso neso isikolo masimiselwe iqela lamadoda anyulelwe ukulungisa imicimbi yesikolo sentsapo. Ndiya kolwa ukuba angati lamagosa eyintlanganiso eyonganyelwe ngumfundisi omhlope nokuba ngomnyama angenza umsebenzi omhle—Umbali wale migca siko isikolo asaziyo esihambisa ngendlela eyelele kule itetwa ngu M. P.—senza umsebenzi omhle kunene, i Teacher esipeteyo “ itwele indwe,”—amagosa nga bantu abantsundu, basebenza kunye nomfundisi wabo ; ipuma kakuhle kanye imali ye Teacher.

Pumegusheni.

Hackney, Cimezile School, September 18, 1882.

Mcokeli: Kaundifakele lemigcana imb alwa kwelo pepa lamanene nditsalwa yinteta ka Funo Cumbela, yencwadi epaulwe ngokuba inengqondo, kwi mpawana naku mhlati waba balelani.

Okwenene nati sayifumana iyincwadi ecane izinto, ebezi nxungu- tshalelwe zintliziyo zabaninzi; abatanda ukunyuka kohlanga, noku hambisela pambili. Kuyimfanelo enqwenelekayo ukuba isi *Gidimi* sipume kabini nge nyanga, kodwa noko ngezizatu zokuba eli pepa ingeka katalelwa ngaba ninzi bohlanga lwakowetu, lingeka xaswa ngoku fanelekileyo, besingeli nqweneli okweli xesha ukuba lipume kane, njenga wama Ngesi, besingati kabini.

Ewe abambalwa, abasebe ziqonda izinto zokunyuka kohlanga, banga vumelana noko—kodwa uninzi lobuya ngomva.

Nxa singake senze ibalana elifutshane ngale ndawo singati: O bawo no bawo-mkulu, ukufika kwabo kweli lizwe lase Mlungwini, baqala ngehempe ukunxiba, kwati emva kwama xesha atile bafaka ibulukwe, abazisebenzisa izihlangu, neminqwazi, nebatyi, kude kwati ekuhambisekeni kwamaxesha bese Mlungwini, babona ukuba umntu ukuze abe unxibe ngokufezekileyo makafake konke okufunekayo, kude kube semnqwazini entloko nase zihlangwini ezinyaweni.

Nxa nditshoyo ke manene ohlanga nditi, masiwa tabate ngokuwa tabata amanyatelo okunyuka kohlanga lwakowetu. Masizekele ezwini lengwevu zakowetu eliti, “ubude abupangwa.”

Nxa siya kuti ngoku pongoma kwentliziyo sinxamele ihambiselo pambili yohlanga siti isi *Gidimi* masipume kane, losala uninzi sihlelwe ngamashwangusha. Njengokuba ise ngama benubentsu nje ukuhlau lwa nokutatyatwa sisa puma kanye kobeka pina kane. Masipume kabini ize kuti yonke inkita izanyelwe kwelo banga.

Nxa ndenjenje ukuteta ndivulelwe indlela yincwadi ka B. S. oyibale ese Perksdale kwisi *Gidimi* sokugqibela, ati kuyo kuko amadoda amahlanu asele lindele ukuba sipume iveki zonke. Anditsho ukuti ndiyicasile inteto yombaleli wetu, nditi mhlaimbi akayikangele indawo yokuba semva kohlanga. Nam ndingomnye ongawalingayo onke amabanga angenziwa zingqondi zakowetu ezitanda ukunyuka kohlanga Indawo yokugqibela endifuna ukuyi kankanya yile,—Akwaba eli pepa belinga ndiswa kancinane kunoku, alizitwali ngokwaneleyo incwadi zaba balelani, nendaba zamanene, nokuba kongezwa into ngoko kwandiswa kwintlaulo yalo.

Uxolo manene ohlanga ukuvala indawo ngale migca.

Andrew J. Siyobi.

[Abantu aba bakowetu sesibaqelile tina: kusukwa amadlu elixa into isaqalayo, ze iti yakuba nexesha begoxe emahlahleni. Besihlala siubuza umbuzo wokuba, baya ngapina aba baleli besi *Gidimi* kwimini zaso zama tanci? Ze amawa ati “Bayapina.” Oko kutsho ke siti kungati ekuqaleni konyaka ozayo, emva kwayo yonke inteto, kuhanjiswe ngolu hlobo ateta Iona u Mr. Siyobi, ovelele zonke indawo esisa bambene ngazo kwapakati kwetu.— Editor *Sigidimi.]*

Nkosi yam Mr. Editor ndincede undifakele ezi ndatyana. Ndibone e Reporteni yomkangeli zikolo u F. Howe Ely, Esq. ukuba esikuleni sika Mr. Jno. W. Lwana kubeko abantwana abali 12 abafikelele kwi standard sesine, lento asikuko nokuba iyabuleleka kanye, siya mvuyisa u Mr. Lwana nabancedisi bake. Ndinga umsebenzi onje ungaba ngowona uyimbasa kumapepa etu, nakwi ntlanganiso zo titshala Bezinga i Report zezikula zingabekwa e tafileni kwi ntlanganiso yo titshala kuxoxwe ngazo. Make siyeke ukuti sifundile, nokugxelesha ngomona ezonkeni (emalini) zabanye o titshala nokucukuceza imfundo yabanye kuba umbuzo iya kuba ngulo: Bangapina abantwana kwe sako isikula abakwi Standard IV. Ndiyapeza

Otand’imfundo.

[Egameni layo yonke inkita yakowetu, etanda imfundo siti, Heke, Mr. John Wm. Lwana, nabancedisi bakongesi siqamo sihle. Unge mfundi wesi *Gidimi* nje kodwa, asazi nokuba wowubona lombulelo, masesiyeka.—Editor *Sigidimi.]*