ISIGIDIMI SAMAXOSA, AUGUST 16, 1883.

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OBUBILEYO.

U Gilbert Dlepu, ub'ub'e ngomhla wokuqala kulenyanga, izihlobo mazamkele lombiko ngelipepa. Lo mfana ebengumntu weremente, Ute ngamhla utile xa ekolukuko wati: “Uxolo Iuka Tixo andiluva, nditandazeleni, ndinenyanga ezintatu ndizama, ndicela imitandazo, watsho wazivuma zonke izono zake.” Iramente yenza isililo kopezulu kuyise wezibele weva izigulo zabalilayo. Ngamhla utile usibizile wati, “ Yonwabani iviwe imitandazo yenu, uxolo Iuka Tixo lupezu kwam: izulu likaya lam, ndiyagoduka ize ningandilileli.” Watsho eyala abazalikazi. Andisokupika namazwi ake okusonwabisa. Lo mfana ebefunda e Nxukwebe. Manditete awokushiya, uti ndikapeni ngemitandazo. Wati yitini: “Ameni” emva koko wati: “Uvuyo uvuyo, ndingene ndingene ekupumleni kwam.” Watsho walala ngoxolo. Ku- njalo ukumka kosono sixolelweyo. Ukuba besingeko ezweni lokulibala ngeba sizuze amatsha amanyatelo.

Mfazo N. Galela.

Gaga School, August 4, 1883.

U MR. ENOCH BOOY NE KAZI.

Nkosi ndini Mhleli :—Makube taru kuwe, ndakwenjenje ukudalasa pezu kwalo mhlati wepepa lako. Wovuya u Mr. Booy akuqiqa ukuba incwadi yake ayisitelanga kanti. Ngamafutshane masendipendula.

Incwadi yeli nene inantloko ntandatu:—1. Isaci somtshato. *2* lyolelo yake (yedwa) likazi. 3. Umangalelano ngekazi. 4. Isaci sokufilisha. 5. Ukuzingca (kwake) ngesipiwo sobutanda kazi. 6 Iny'weba zozalo olutsha (ezibang’ odade bamise amakazi). Kwalunga ke. Kwe 1. Ubalisa ngabantwana, nya ikazi! 2. Unevuso lokuba untamekana wake (ikazi) ave kusitiwa sisono. Kwe 3. Ubalisa ngo- kufa komyeni namafa osapo akuba ebubile uyise (wabo). Kwe 4. (1) Ngubani owamenywa, wamangalelwa ngekazi e Bayibileni ? (2) Engubani owadlala, wala umkake kuyo? (3) Kwatelekelwa nto kabani ngalo kwakuyo ? Kwe 5. Ingaba alisiso sono, vuma kodwa ukuba lingumkwa ombi! yi yehanna (imbubiso)! mxele umfo onga- nqangi matyala akazi. Kwe 6. Bulala amankonyana (imikw’emibi) akusoze uzibone imazi, inkunzi, (izono) zigeca ukula, icume imbal intsimi. Ungati usisazi nge Bayibile—mandibuze mayela nelo cala Funda ukuba wonke umkwa oza nobubi ngumxelo wesono wona. Lamazwi asingisele kwimikwa enje ke la ati:—“ Ungandi hlwempuzi ungandi tyebisi, ndipe nditye ngokwaneleyo &c. Imizek : XXX. 8—9.” “ Sihlangule enkohlakalweni, Mateyu, VI. 13.” “ Kumkani kuzo zonke &c., I. Tesalonika V. 21.”

Dalas’epepeni.

July 18, 1883.

St. Marks, 14 July, 1883.

Bazalwana, ukuvela kwam kuni akungolangoli mazwi ngamazwi; kuyawawungula kuwasingila ubuni bamazwi ka Mr. M. P. angemfundo.

Mfondini isibulawo kunye nesidlanga usiqubule. Lingati liko iwaka elinye lamadoda, eliteta lento ngemilomo yalo, kungaba *kusitwasele ubuntu* e Africa apa; *Badume batakazele* abafundisi ngokufika *kobuntu* ebebekuxuma kungaseko nasebu Xoseni, nasebu Lungwini, nasebu Mfengwini, isinqe sabo *sesibaqwa ebu Laweni* besi ndikinda. Nditsho ontsundu *esisibingibingi esimitele embilini* ngemfundo le. Mfondini ote wakuba kwisiganga okuso, wakwazela amawenu kuso, ukuso ; isininzi sikubetela izandla. Nokuba kuko abatsalela e Awuni lelize, *yimeko yomntu kakade* leyo, xa ubuhilihili *bubugqibileyo ubuntu bentliziyo* yake.

Lungati uhlanga olunobulumko lumisele *imipongolo* ye *brandy* olunobudenge, lungalutshayela *mu* emhlabeni apa; lungati emfundweni apa lumane luluti nqamfu kwimfundo engu *Ratshi* no *Ntatamsha, lubangise* kuqala *ubuntu* balo, luze luqoshelise *ngobuzwe;* ludlule ke lungasalinde *tikizo* kulo lokuzixuma nokuxomemoza kwalo ngasemva.

Kutiwa kuko izikula ezifundisela uviwo Iwe titshala kupela, i Gram­mar ; Physic Primer ; School Management; Arithmetic noku Bala, abapumeleleyo sebepuma. Kungene isiko lokunika i Certificates kwabapumelele kwi IV. Standard. Amahilihili asemakaya agxotelwa ezi Simnaleni. Ititshala zamkela imali ehlanganiswe ngu Dr. Dale kuba fundisi, zizigejele kweyabantu o Andinayo. Inxenye iyincamile. Inxenye ibaposa kumagqweta njalo-njalo. Mawetu masimpendule u Mr. M. P. ngoncekelelo, olucembeta into ngobunjalo bazo. Akanyelisi, ufunzela umntu wonke pambili. Uti hambani kusekude apo niya kona-

Nawe mfo wase Lovedale owaka wetshiti ngemfundo wawuse mxoIweni wento. Into elilifa ayibonwa ngamini nye luluntu lonke. Abokuqala ngabenyembezi, nokufa, nekuzisola. Akunjalo na? Mr. M. P. bala igama lako lonke, uteta into yobuntu. Ndim

Nkohla Faiati.

Mr. Editor, nakubeni bendingenguye umamkeli we *Sigidimi,* asiku kuba ndisicasile, koko ngakumbi ndikolwa nje kukubako kwaso, ndingu mleseshi waso ngenyanga zonke. Kekaloku ndite kwezi nyanga zidlulileyo kwada kwayile yanamhla ndamana ukuhlangana nengxoxo epakati ko Messrs. Wauchope &Co. no Mr. M. P. ete ke longxoxo yandibangela wokuba nam nditande ukuposa igada. Ndiya kucela ke ngoko ukuba undifakele lamazwana ambalwa.

Ngokubekiselele ko Messrs. Wauchope &Co. manditi isiteto sam soba sesi:— *Umoya wenyaniso wopengululo.*

1. Andikolwa ukuba bubulumko, yintelekelelo, yimfanelo nento elungileyo yokuba bona banxamele ukubebeta, ukugxotisa nokutintela i *well founded true spirit of criticism and fair comment on any subject, policy, system, custom, principles, teachings, doctrines, law or laws &c, and the general application of all such to a people.*
2. Andikolwa ukuba bubulumko, yintelekelelo, yimfanelo nento elungileyo ukuba abantu abantsundu abafundileyo bakutaze ubudenge endaweni yobulumko, ngendawo yokuba belite laba lisiko labo bawuqalayo umsebenzi wokufundisa ukukutaza ubudenge.
3. Andikolwa ukuba bubulumko, yintelekelelo, yimfanelo nento elungileyo ukupa bati abantu abantsundu abafundileyo bamane ukoyikisa nokugxeka ubani oti abonise ngeliti, “ Makowetu sifanele ukuba kaloku sizibonele ngendlela etile nje ngohlanga.” Kusukwe kutiwe, hai yena unantsi uyagxeka abafundisi namanye amadoda alungileyo ekukade esemsebenzini we Nkosi.
4. Andikolwa ukuba bubulumko, yintelekelelo, yimfanelo nento elungileyo, okanye ukuba asinguwo umoya welahleko ngumoya woku swela iliso lengqondo lokubona inqubo nehambiso efanelekileyo yohlanga lo wokumana bona bebambata betutuzela uhlanga nje ngomfazi ebambata umntwana xa amtutuzelayo, ngeliti hai nina akukonto, sesifundile tina ngokwaneleyo, hai nina izwi le Nkosi lihamba kakuhle ngokwaneleyo &c.

Ndiya kuti apa ke ndicaze ezi ndawo zone njengokulandelelana kwazo ngokufutshane.

1. Ukubebeta i well founded true spirit of criticism and fair comment on any subject &c., and the general application of all such to a people :— Sifumana umntu ngemvelo soloko wati wawa e Myezweni wase Paradise ukuba akatanga kodwa walahlekana nesimo sake sompefumlo, koko ete walahlekana naso neso simo sixelwa zizi Balo, sokuba wadalwa wafuza u Mdali wake, ebulumkweni, ekwazini, nasebungcweleni. Kungoko ate u Mdali wavelisa iqinga lokuba umntu makafundiswe ukuze amane ukuputaputa epengulula ade mhlayimbi ngokwalama ayifumane inyaniso. Yimposiso ke ngoko ukutintela umoya wenyaniso wokupengulula.
2. Ukukutaza ubudenge:—Kuko umoya welahleko, okanye woku swela ukuqonda kula madoda, lo, wokuti, njengokuba bati abafundisi ekufikeni kwabo nasekuqaleni kwabo umsebenzi wabo, bafikela esizweni sasebunyemeni baza boyika ukuta iveyini entsha ezimbodleleni ezindala nokuxola ingubo ezindala ngeziziba ezitsha ke ngoko kulungile ukukuvuza ubudenge. Ukutsho ke nditi kwakulungile ukwenjenjalo under the circumstances zeloxa. Kodwa ke yinyaniso le yokuba nakubeni bekulungile ngelo xa akungebi kusalungile nangoku.

Ukugxeka abafundisi:—Kubonakala kule ndawo ngokungati lamadoda akawuqondi umda pakati kokugxeka nopengululo (critioism), nokungati iti into ngakuba imiswe ngabafundisi ibe ke ngoko ayisafanele kupengululwa. Ukupengulula asikuko ukugxega, kukufuna inyaniso. Loke wona ngumoya wobugwala, wokuti into esukuba imiswe ngabafundisi ayino kupengululwa. Sifumana ukuba inkonzo le yobukrestu (Christian religion) ayitangagqi kwamhlamnene seyiyi systematical arrangement of doctrine, njenkokuba injalo namhla. Koko kute ngo- kupengululwa kwesi-Balo yaba nokokuba ifunyane le systematical ar­rangement of Christian doctrines. Ukuba abafundisi bona basisekele indlu size tina sisuke sidode esisekweni apo, singazakeli indlu yetu napakade ukuba yoze igqitywe.

4. Ubambato ngelizwi lenkosi:—Ndoke nditi kuqala ndipembelele ngamazwi ka Dr. Augustus Neander, awati, “ But the case was quite different with those handy tribes that so fiercely maintained their ancient state of rudeness, and freedom, and repelled everything from abroad. Irenaenus, it is true, says elsewhere, ‘ Many tribes of the barbarians have the words of salvation written in their hearts, without paper and ink, by the Holy Ghost.’ He recognised, in the efficacious power of Christianity, its distinguishing nature, by virtue of which, it could reach men in every stage of cultivation, and by its devine energy penetrate to their hearts ; but it is also certain, that Christianity would nowhere long maintain itself with purity, in its distinguishing essence, unless it entered deep into the whole intellectual development of the people, and unless, along with the devine life proceeding from it, it gave an impulse, at the same time to all human culture!

Mandisendisaneza ngokuti, lo, ngumoya welahleko, wokuswela uku- qonda nowobudenge ukuti, “ amadoda anengqondo engasixasinje *Isigidimi,* kungokuba kusukwe kuvunyelwe inteto ezinjengezi zo M P.” kanti ke mna nditi owona moya ubangela ukuba amadoda anengqonda angasixasi *Isigidimi,* ngulo wokuba kuti kwakufunwa ukuxoxwa ngazo zonke ilungelo zohlanga kuze kumane ukubambatwa ngezwi lenkosi ngati kuko bani ulwa nalo. Amadoda anengqondo wona ayaloyika ipepa eliti kwakuxoxwa into ebekiselele ebantwini, kuti endaweni yokuba kupendulwe lonto, kusukwe kutatyatwe Inkosi, yenziwe ikaka kuhlanganiswe ngayo.

Langa ixesha lingafika ke ngoko esoti *Isigidimi* sivelele inkalo ngenkalo ezoncedana nokunyuka kohlanga.

Tandinyaniso.