4 ISIGIDIMI SAMAXOSA, DECEMBER 1, 1881.

Asi tandabuzi bonke abafundi betu bosivela xa siti, kungodano olukulu esiyi fundileyo lencwadi ivela kumhlobo wetu u Mr. David Thomas, ontsunda—kuba uko nomhlope e Qonce —exela ngokutshabalala kwe Hotele yake, eyabi miselwe abantsundu, ekutiwa Likaya le Ndwendwe, e East London. Sokumbula isininzi ukuba, satinina ukubonisa ukucwayita kwetu ngoku posa neminqwazi yetu pezulu, sakuva ukuba u Mr. Thomas umise indawo enje ngale. Umbali wezi “Mpawana” ubesati usakuke ahambele e Monti nge holide aye kuhlamba elwandle ukuze abuye enentloko evulekileyo, ze abale izinto ezoba luncedo kwe midaka yakowabo; esiti lonke eloxesha wohlala e “Kayeni eli le Ndwendwe.” Namhla lendlela ibangile. Yo! Yo!! Yo!! Kwafa ne Hotele! soba yintonina xa sihambayo ! Safa kudlela ema *kitshini,* naku lala ezi *talini,* nasezi *kiliveni!!!* Yiyo le incwadi ka Mr. Thomas “Ndiya bazisa bonke abazi zihlobo zam okokuba i *Kaya Lendwendwe* liwile, ngenxa yokusweleka kwentsika, *i.e.,* abaxasi. Ke nawe mfo wase luhlangeni oti ufuna ukumisa elilelako ipepa, metsho! watshoka’. Nqumama, wenze ubuyo. Boku ntyontyela amakwelo ; ayakupelela enyangeni, ubone use uvele ngonwela ematyaleni. Make siqinise kwa kwelipepa seline minyaka elishumi elina mbini, sikangele okokuba alisa kude libe ni na. Nyamezela mfo wase Sikotilani—mfo ontliziyo izele ngama nxeba engqanda zobu denge! Nyamezela ndlovu eti ibinzwa ib’ itaruziswa; nakuba ungeyiyo indlovu ekuya kude kutiwe, “ Huntshu iwile.” Nolicekisayo usaya kubuya alitate. Yeha! Yeha! kwi ndwaduba zakowetu, eziya kulala ezi tilateni, ngenxa yokuba i “ Kaya Lendwendwe ” liwile.—David Thomas, East London.” Siqukumbula ngeliti *hinc illae lachrymae, Editoris.* Liwile, liwile, masikupe i *zak doek* zetu, sisule inyembezi, kuba akuba sanceda nto.

NGEMFUNDO ENENGOZI KWA KONA.

Mnumzetu, zibe mbini, ntatu indawo kwesidlulileyo i *Sigidimi* ezite zapatelela emfundweni; inteto yako icukumise kuyo kwasekuqaleni. Ingxoxo engemfundo iti ingapatwa sibehle simise indlebe, kuba kusakuba kucukunyiswe emxelweni kwe yona ndawo ibubomi, mayela nesakiwo sohlanga. Uke wakala ngeliti ‘Iperule ziposwe ezihangwini,’ wabe usingisela kwinte' to owaka wayenza ngenyanga ezafayo. Mna ke nditi ‘Sipose emanzini isonka sako, wobuye usifumane emva kwentsuku ezininzi.’ Ukutsho ke nditi ungadinwa wena kukuvela nelizwi lokuwavusa amakowenu, wakubona ituba. ‘Isandla sako uze ungasiqoboshi, kuba ungayazi ukuba yiyipina eyona yotando, nokuba yile nokuba yileya, nokuba yombini? Umzi wakowenu kambe, uwuyalele ukuba uqinise ukuya esikolweni elixa u fumene izi qiniselo, utsho uti, lelona xa kufundwa ‘into ene nkozo.’ Ndingebi ndiwile ukuba ndite nda hlomela kwelo la. ko—ngokubonisa into ngokwam ukucinga, ebangela ukuba kufuneke ngakumbi ukuba aba bazifumeneyo iziqiniselo beke baquba ezifundweni zabo, kwase sikolweni. Izinto zomhlaba ziya guquguquka, azimi ndawonye kwanjengawo, nabantu bakwenza kwalonto, ukuzamela ukulungelelana namaxesha. Izi­qiniselo ezi ziyafika pakati kwetu, ekufundiseni ke, kuko umkwa, enditi ndakukangela ndiqonde ukuba uzakulaula,—ungenakuba—ngowokuzamela ukulungelelana nalento intsha ifikileyo, *ngowokufundisela iziqiniselo.* Isiqiniselo yinto efanele ukuxunelwa yinto yonke efundayo, nakuba ingento umntu anga zingca ngayo. Kulendlela ke yokufundisela iziqiniselo, ngati koya kuye emzuzwini ziti ezinye izifundo ebezifudula zicukunyiswa zibekwe bucala, kuqiniselwe kulento kukangelwe yona yoku zamela ukubadlulisa eluviweni abafundi, kuba kambe kuyazeka ukuba kololuviwo zimbalwa indawo ezingenwayo; nditi ziyakuti ezingabuzwayo izifundo kube kuncinane ukuzifundisa mhlaumbi zifelwe ngo nina elixa uviwo lungeka punyelelwa, kuye kukanya okokuba eyona mfundo, ye landela iziqiniselo ezo. Andazi ukuba kuko bani, ungababeka ityala abafundisayo, ngokusuke bapelelisele kuloncam, nabo bazama kambe ukunga banga lungelelana nezinto zamaxesha akoyo. Ndide ndingxamela ukuti mna Mcokeli, ukuba amakowetu la akatanga aqube ngalomyalelo wako, wokuqinisa emfundweni nasemva kweziqiniselo, imfundo pakati kwaba ntsundu iyakuhla isimo sayo ibi kakade isezantsi—kanti akufuneki nto iyileyo.

Kuko enye indawo ekwabambana nge zandla nale yesiqinise. Io—yeyoviwo lwaba kangeli zikolo, kuko izimo (standards) ezimisiweyo afike Umkangeli lowo abahlula hlule kuzo I. II.

III. IV. Ke kwanje ngaseluviweni lokufumana “Izikumba,’’ (elogama ndilive ngawe kambe) sezicwangcwiswe kwakade ezona zifundo azikangeleyo kwizimo ngazinye; nangani azivayo nezifundo ezingapandle kwezo, asukuba umntu ofundisayo

ezihlomele. Kufike nalapa mna ndaku kangela kubeko indawo eyakubuye emzuzwini imtsalele ofundisayo ekubeni *afundisele Umkangeli Zikolo.* Ziti noko azicukumisayo ezingapandle izinto kube kuncinane kwanje ngase ziqiniselweni. Woti ngenxa yokungxamela ukuba zebati abafundi bangabi nandawo bayiposayo, kwezondawana zimbalwa zingenwayo, selencinita kuzo kube kupela. Andingetsho nokuti uyalahleka ohlabe ngalondlela; kodwa yonke lento ibonakalalisa ukuba ixesha azinika lona esikolweni amakowetu kufuneka elandisile. Siyakuhlala sikala kakade sisiti eyona misebenzi iyiyo neyona mivuzo asiyifumani, singa qondi ukuba senziwa, kukuba sisuke izinto sizingene buqingata, nasema shishinini ikwa yilonto; iminyaka emine nemihlanu sibotshiwe kulomsebenzi sikangela sibone ukuba yanele—kanti amagwanqa la akakolisi ngakuma nganeno kwe mitandatu nesixenxe; ati ke umntu ngakuba ekwazi mhlaumbi ukuhlanganisa amapulanga enze uhlobo olutile lo cango, ekwazi nokubamba isando asibete entloko isikonkwane, abe akusafuneki nto yimbi ngapaya, uya kotuka mhla abona engena kufumana msebenzi apo kuko amagwanqa, ati ke yena ubonelelwa ukuba elusu lumbi—kanti wenziwa bubuqingata—igwangqa lalifeza elalo ixa. Wakutsolisa ukukangela, eletu ixesha beku ngafanelana lingapezulu. Kangela kulento yokwazi umgca ote tye (straight) yintwana efike itabate ixesha kwa yodwa, kuba kambe kumakowetu into eyaziwayo bubungqukuva okona kuma kwandileyo—umntwana uqala kwa sebuncinaneni ebona izinto ezingqukuva. Kangela iziko, indlu, kuse ebuhlanti, ide ibe yintoni ete tye? Kanti kuma gwangqa zizo zodwa, iliso liziqelile nokuba isandla asikwazi, siti namhla isandla silinganisayo kunga nqabi nje ngako ngazange ayibone. Ukutsho ke ngendiba ndivelisa indawo ezibonisa ukufuneka kokolulwa kwexesha eli ncanyelwa im­fundo ngama kowetu. Wova omnye esiti akana malungelo okumxasa ixa elide esikolweni owake; iqinga lona lingavela umntu etandile. Into sukuba engeka yiboneli Into imfundo kangako. Ndakuqonda kuyakotukwa luninzi elixa inqabileyo, nditsho sebeko abanyuke amapapu ngoku funda isaziso esiteta ngokunyuka kwe mali yesikolo, bengaqondi ukuba basawelwe lelikulu itamsanqa, liyeza ixesha eyakunqaba ngalo imfundo.

Ke Mcokeli (ndinga kudinisi) kuko enye indawana edelekayo, kwa kwaba bakuti; ndiya kolwa ukuba eshumini, isitoba sonke pakati kwaba fundayo asiyazi eyona nto sizamela ukuze senze yona saku kov’ukufunda esikolweni—ngati sisalandela itamsanqa apo linga kona, nokuba into ayikona entliziyweni; uya kuti mhlaumbi.—‘Singatinina singe kabi namalungelo okuzingena zonke imbaxa zemisebenzi, woti kanti unqwenela inkwenkwezi, into engekoyo kwelako ilungelo,—ndinga kupikisi nam, kodwa kwimi sebenzi anokuyifikelela umntu mna ngati ngeyezi tyumbela emxelweni azamele ngakona. Asingeteti ngama shwa angavelayo atshabise yonke into ebisekucingeni komntu. Ulutsha ngati nemisebenzi oluyakungena kuyo lungayifeza kakuhle kunoko kunjalo. Opambukeleyo akanakuze aqube njengosele zimisele umsebenzi otile. Abazali banendawo abangayenzayo nabo ekugobeleni emnqweneni womsebenzi abangatanda ukumbona kuwo owabo, kodwa abange mnyanzeli, nto bangayenzayo kufaneleke, kukuti apo owo mtwana umnqweno utsalele kona, ukuba kungecala elililo, bamncedise ngendlela zonke, ukuze angatyafi.

Maseke ndinqamka okwanamhla, ndoti ukuba akundixulubanga ngamatye ndibuye ndikuvelele.

Ndisisicaka sako,

W. P.

Erini, 11, November, 1881.

U HON. T. C. SCANLEN, E LOVEDALE.

Ngo November, 8, seyi zakuba zintsimbi ezi ntatu, eli nene lingu Mongameli we Rulumente ligaleleke kuti apa e Lovedale. Intsapo ye sikolo—umlisela nomtinjana— wabe sewenze into entle umi pambi kwendlu ka Gqira. U Rev. Dr. Stewart ute qaba-qaba amazwana ambalwa, ecaza ukuba lungubanina luyintonina, pina, olundwendwe Iwetu. Aku tyapa uku kwenza oku ufunde incwadi ebalwe egameni labo bonke abalunge nalomzi wase Lovedale. Iguquliwe yiyo le: