

U=**T**IYO SOGA

INCWADI YOBOM BAKE

NGU

J. A. Chalmers

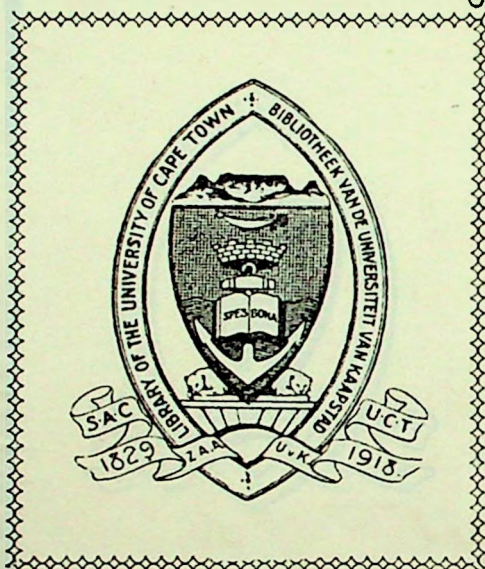
NO

Tiyo Burnside Soga

LOVEDALE

African Studies Seminar.

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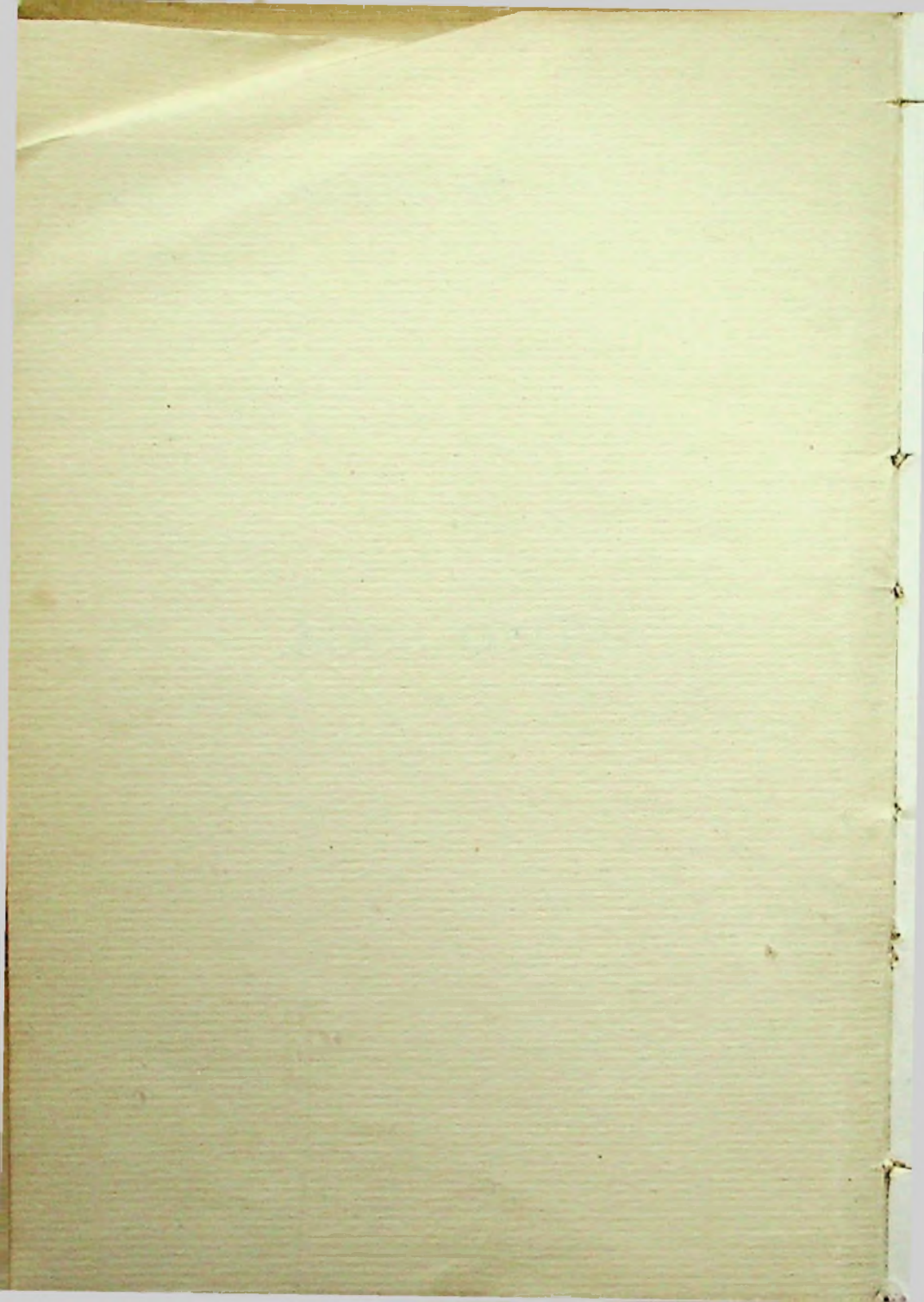
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The Life of Rev. Tiyo Soga.

U-TIYO SOGA.







REV. TIYO SOGA.

U-TIYO SOGA:

INCWADI YOBOM BAKE,

EYABALWA NGU

MFUNDISI U-JOHN A. CHALMERS

WASE TUNXE.

IGUQUELELWE ESI-XOSEN

NGU

MFUNDISI U-TIYO BURNSIDE SOGA,

WASE TUTURA.

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INTSHAYELELO YOMGUQULI.

Mawetu Nonke,—Namhlanje, ngolusuku lo Mgqibelo we 28 ku May, 1921, ekubeni umfi, umfundisi u-Tiyo Soga weli Bali ndiliguquleyo, naye wabúbéla kule Mishoni yase Tutura kwango Mgqibelo, mhla nge 21 ka August, 1871, nam lo msebenzi wale Nguqulo ka “Tiyo Soga” ndiwufeze kwango Mgqibelo we 28 ka May oxeliweyo ngentla. Le Ncwadi “Tiyo Soga” yabhalwa ngobucule ngumfundisi u-John Chalmers wase Tunxe, ine 488 amapepa. Ngumsebenzi onditate inyanga ezintatu ukususela mhla ndawusungula, ngosuku lokuqala ku March nonyakanje, ndaye ndipantse ukwenza into kuwo yonke imihla ngapandle kwe Sabata, ngenxa yokutabateka kwam nguwo, elixa bendifanele ukuqwanta ngenxa yomkhuhlane endinawo endlin’ apa womkuluw’am.

Asikuko nokuba ndiyambulela u-Tixo ngentliziyo yam ipela ngokundinik’ amandla kwano monde ndide ndipumele nalo msebenzi endawutabata pantsi kwamacebiso abafundisi bakowetu ababekekileyo, o-Mr. Brownlee John Ross wase Toloni (Cunningham Mission), no-Mr. John Henderson Soga wase Ncehana (Miller Mission), unyana ka-Tiyo, waye omnye ingunyana womhlobo osegazini kwaku Tiyo. Ndiyavuma kwakona ukuba mhlamnene lo mcamango ndawufakwa ngu Mr. Joseph Fifi Soga, ongu Mdala kwi Remente yase Mgwali ngoku, waye eliqadi lakulo Tiyo yena ngokuzalwa. Ndite ndakucela amacebo ku-Mr. Ross pezu kwa manqakwana o-Bom buka “Tiyo Soga” endiwani-kwe ngu Mr. Joseph F. Soga lowe eti Mandiwalungisele ukuba ashicilelwe, bayawafuna Emgwali ukuba abe yincwadi eshicilelweyo yo Bom Bomfi, ndacetyiswa ngoluvo olubanzi ngu Mr. Ross, ukuba yincwadi ka-Tshemese (Rev. J. A. Chalmers) enokufumaneka mhlaumbi ko-Rev. J. H. Soga, ebingade ibeyinto kuguqulwe yona yasiwa esi-Xoseni. Ndiye ndayizuza ke okunene ku-Mr. Soga lowe ngokukululekileyo betu. Koko ndite ndakuyifumana kaloku ndangxanga ndikohlwe kukuti oko ingaka ubukulu bayo (imapepa 488 njengoko senditshilo) lindiyile, ndafun’ ukunqum’ inqata, ndisoyikela ukuti, hleze ndiqale into

engaka, ingeyakufeketela, ze ndikohlwe ukugqiba; yaye nencwadi ibhalwe yimfundi, yomfundisi obu Krestu bubobuya bamanzi okuqala, wayibhala ngengcinga novelwano nobuhlobo obunzulu, kanjako.

Ndilifumene eli "Bali Lobubom" lenziwa ngolifaneleyo, kuba ngoyena ube nokumazi; kuba bafunda bada bakunye nasekusebenzeni Esidiliyeni Senkosi yabo bombini. Belingalingwa kwa Ross, nakwa Brownlee xa liposwe ngu Mr. Govan abebekwamazi kakuhle umfi u-Tiyo Soga.

Izahluko ezimashumi omabini ava nge sibini, zilibalisa ukusukela kwasekuzalweni nanko ziya kumposa ekufeni kwake u-Tiyo Soga. Zimlanda zisuka naye kowabo e-Tyume, kwa Soga e-Qaukeni lo Mngcangatelo, kuse ekuqaleni kwake ukufunda esikolweni sase Mishoni e-Tyume apo; ulandwe ukuya kuqalisa ukufunda kwake e-Lovedale, umntu ngokuguguzelelwa ngokutandwa ngabafundisi ngesimilo ukuba sihle ikakulu; kuba ebeshiywa noko zintanga zake ngokungafumani matuba mahle yena ngokunqandelwa nguyise ukuba aluse impahla; limdlulisa njalo ibali ubone selewela esiwa emfundweni e-Skotlani kaloku, emva Kweye Zembe. Ukuqala ubuye engu mvangeli ne Titshala ukuze abe pantsi kom Fundisi u-Niven e-Gxulu paya; Okwamva ukuwela ubuye sele ngumfundisi ogqibileyo, ukuze aqale ngokuseka le mishoni uyibonayo nawe yase Mgwali kwa Ngqika, enjenjalo ade aseke nesase Tunxe pezu Kwamachiti o-Nongqause. Nantso isemi nanamhla oku i-Tyalike e-Sikumbuzo sake yase Mgwali; ede ngati yoma kude kukhale Ixilongo Lokugqibela. Simfumana apo ke eqala ukwapuka impilo, kanti ungene umsebenzi wake obanzi wosiba, eguqula incwadi, apate kubhalela nase Mapepeni Endaba nge micimbi ebanzi yobuzwe nemishoni, umntu eyedwa, ku mangxashingxashi namanqipunqipu. Nanku eshiya kwakekile kwayi ngqili e-Mgwali, ewela eza kuseka lomzi wase Tutura, awawutiya elokuba yi-Somerville Mishoni yena. Ufele kuwo, ekubeni wayeko ekusekweni komzi wase Toleni, e-Mbulu, e-Qolorha, njalonzalo; wasebenza wada wafela edyokweni ngokwe gora lenene.

Kule Nguqulo ndizame ukuhamba ngomoya nanga mazwiombhali. Ndite ndazamela ukuhlala ngangoko ndinako emoyeni wombhali, ndiwushwankatela nangawam amazwi, ndiwuweze, nokubana ayasala awombalisi xa afumaneka enokumlahla umlesi wate mihla owazi isi-Xosa yena, ekubeni umbhali eli-Ngesi nokuya lisaziyo nesi-Xosa. Ibali labhalwa lakutshwa esishicilelweni ngo 1877, nam lo ndi minyaka mihlanu ndiko ezweni, yaye ke lento iyinteto nokubhala kuhamba namaxesha kwa neminyaka. Nokubana ke linjanina eli Bali liguqulweyo, masingangqwaqwi nto tina, kupela, masilitate njengoko silinikwa linjalo namhla, size kupela sijonge kwi zifundo zalo ezilungele kanye esisi zukulwana seli xesha. Le yindoda eyavula indlela njengo mntu ontsundu wokuqala ofundileyo, igqoboka lokuqala, lipuma kwimpembelelo zemililo equmisela usana lwakuzalwa kuma Xosa, kwenziwe Imibingelelo, kuba wab'ezalwa ngama Xosa ebu-Xoseni, yangu Mfundisi; umvangeli, ititshala yokuqala, yangu nguquli, umenzi wama Culo, umbalelimapepa, nomseki zi mishoni ezisati-yena nanamhla oku, umntu wokuqala esimaziyo kuma Afrika owafundisa bonke abantwana bake—amakwenkwe nentombi—wabanqulela ku-Tixo ukuze babe luncedo nelifa "kumawabo aselusizini" ngabula yena. (Kaloku nokubana bafundiswe e-Skotlani, bafundiswe nguye; kuba befundiswe ngu yise.)

Kuyanqweneleka ukuba ange umlesi angaqwalasela ukufunda ngesimo somzi wakulo Tiyo, kwa Soga, umfo ka-Jotelo. Waye lomsebenzi wenguqulo ka "Tiyo Soga" (Indoda eyafela u-Hlanga) ndiwubeka pambi komzi wokuwetu o-Ntsundu, kwa nezihlobo zetu e-Zimhlope, nabanye abateta inteto yesi-Xosa ngetemba nomtandazo wokunga kungaba yinzuzo, ingabi lilize.

Umkonzi wenu onyanisekileyo,

TIYO B. SOGA.

Tutura Mission,
P.O. Butterworth,
1st June, 1921.

MAZALENI

Mtika
Konwana
Jotelo
SOGA

(Abafazi bazi Zindlu ezisibozo):—

I. NOSUTU, II. NOHUTE,
Amaqadi ako-SUTU:— Amaqadi ako-HUTE:—

- | | |
|------------|-------------|
| 1 Hanqa | 1 No-Gxwali |
| 2 Kwayiba, | 2 Dyido |
| 3 Nosesi, | |
| 4 Nomula. | |

(a) Abantwana, onyana ne ntombi zika SOGA:—

- 1 Kwa NOSUTU:—ngu Festile, Nongobo, Gadu, Tause, TIYO, Mary.
- 2 Kwa Nohute;—ngu Martha, Zaze, Bikani.
- 3 Kwa Hanqa:—ngu Mteto, Zweni, Lulami.
- 4 Kwa Kwayiba:—ngu Hlulani, Tyatyu, Nomadudu, Hlazo, Joni.
- 5 Kwa Dyido:—ngu Gorha, Nomqiqi, Tomise, Nolatsho.
- 6 Kwa Nosesi:—ngu Nokondile, Mangaliso, Nomaqinga.
- 7 Kwa No-Gxwali:—ngu Fitoli, Gxwali.
- 8 Kwa Nomula:—Akazalanga.

(b) Isizukulwana sika SOGA:—(abagqitywanga):—

1 Festile	2 Gadu	3 TIYO	4 Zaze
Petros xx	Castinna	Wm. Anderson xx	Tause
John	Tiyo xx		Cornelius xx
Mary x	Hannah	John Henderson	Annie
Govan xx	Thomas	Allan Kirkland	W. Dilizintaba
Henry xx	George xx	Jotello xx	Cecilia x
Robert x	Lizzie	Bella x	Tiyo Burnside
Johnstone	Davidson	Frances	Sarah xx
Klaas		Jessie Margaret	Fred
Charles x			Minah xx
Harmans			Cumming
			Martha. x

5	Bikani	6	Mteto	7	Lulami	8	Tyatyu
	Ebenezer xx		Daniel xx		Edward		Jonah xx
	John xx		Emma				Jaenet xx
	Grace		Richard				Ellie
	Nontsizi		Maria				Mariam
	Martha x						Stegmann xx
	Ntlanganiso						Vankmann xx
							Reuben
							Hettie
							Nonobis
9	Joni	10	Gorha	11	Mangaliso	12	Gxwali
	Fifi		Debese		Kentish		Freddie
	Nongi xx		Jaenie xx		Zaze		Thomas
	Ngangelizwe		Mhlabase xx		George		
	Charlie x		Sityebi		Dinna		
	Dodwana x		Borwich xx		Julia		
	Nongxolo xx		Ndika				
	Nonkonze		Nonie xx				
			Msesiwe				
			Ntlaka				
			Xhelinkunzi				
			Nozenzo.				

Paula:—Olu pawu x, lowo ufe esemncinane.

:—Olu pawu xx, lowo ufe ezele.

NGENGUQULO YO-BOM BUKA “ TIYO SOGA.”

Ngu-Mfundisi u-Tiyo Burnside Soga wase Tutura, wenjenje ukuvakalisa izimvo zake u-Mfundisi u-John Henderson Soga (unyana ka-Tiyo) wase Ncehana kwi-Mishoni yase Miller akukovukuwalesa awacikide amapepa ayo:—“ Miller, Elliotdale, 8|9|21, Sendiwabuyisele kwakuwe amapepa e-Nguqulo yako “Yobom buka Bawo” ngeposi edlulileyo. Ndiyavuyisana nawe, ndikuncoma ngale nguqulo yako ifezekileyo. Ndiyavuya kuba kolu guqulo akuhambanga ngamgaqo wampuku pezu kwamazwi ombhali; koko wenze ngxenge-ngxenge, watata banzi usenzela ukuwutyandela pandle njengoko wab' unjalo umoya weziqendu ngeziqendu ekubhalweni kwazo. Nditsho kuba asinto yanto ukuguqulwa ilizwi ngelizwi kula maqhalo esi-Ngesi anje ukuzimelana nawe si-Xosa.

Kwaye ekubeni seliqalile ukuvela inxano le-Ncwadi ze-Sixosa, seicaca, isanda nalo ndima, ndicinga ukuba lixesha elihle eli lokuba nale “Yobu Bom” ibeko pakati koludwe, ze ulutsha (isihlabane) lwakowetu lwezi zukulwana ezizayo lumbone um-Xosa lo ingqondo yake yokuvela kwane zinye indlela; kanti loqina ukuhambela pambili nokunyukela pezulu. Kuyafuneka kwakona, njengoko sewutshilo nawe, ukubanekwa kutiwe-daca emhlotsheni kubo bonke abalesi bale ncwadi,—ukuzincama nokuzenz' idini okungaka kwama Krestu Apesheya Kolwandle, kwa nobuzalwana obubalaseleyo bama Rabe elase Skotlani; kuba ngenxa yabo u-Bawo waba nokuzuza eyona mfundo itedlundlu (ipezulu) yeloxesha; ngapava koko abantwana baka Tiyo bafundiswe bonke ngumzi wa-Pesheya,—i-Bandla lika-Tixo elisisa sisodwa emhlabeni apa. Hayi kambe i-Skotlani!! U-Bawo yena ngokwake wab' engenakukwenza oku, ndiyamangaliswa nayindlela awanqapaza ngayo wada wasiweza tina bonyana bake ngalo mapatalala ake. Site sise nyangana zimalwa sigalelekile e-Skotlani wabubá u-Bawo; kodwa (hayi) ngentliziyo ka-Dr. Wm. Anderson nebandla lake lase John Street, kwaveli-

swa amawaka amabini (£2000) okufundisa abantwana, baka Tiyo! Unokundiqonda ke mna mntu ukuba andina kuze ndiswele umbulelo onzulu kwilizwe elasenzela okungaka. Kuti naxa kukuninzi kweli lase Afrika okutsho negazi eli libile maxa wambi kwimpato yabantsundu-amawetu-ndihlala ndikumbula ukuba kanene ababantu bamhlope halibele kukucukulana nomntu ontsundu lo libinzananje (iqelana) kubantu abamhlope-asiluninzi lwabo, kunjalonje bengengabo nabantu ekuqayiswa ngabo nangabo bamhlope."

Kwa no-Mfundisi u-John Brownlee Ross, M.A., wase Toleni wenjenje ukuvakalisa ezake izimvo akuba ewafundile amapepa oququlo:—"Cunningham, 21/10/21, Kuwe Mr. Soga. Ngoluguqulo lwako ndiyabona usebenzile, kodwa kum ndicinga ukuba ngewulifaka, ungalishiyi ibali elisisiganeko sokufa kuka Soga omdala (uso-Tiyo) naxa lingabhalwanga kule yesi Ngesi incwadi. Libaluleke kakulu, waye unokuvakalisa ukuba ufe nge 1878 selibaliwe ibali lika-"TIYO SOGA" ngu-Chemese (Mr. Chalmers). Ngumsebenzi omkulu lo, uyakuhlala wona singaseko tina sombini ezweni; ngokoke akuko nxamleko inokungenziwa siti kwinto engaka ngobukulu. Ewe, nditeta ngo-Soga,—u-Soga yena, onyana baqekakana abanye baya ehlatini, abanye bayakulala esi-Kolweni Emgwali kwa-Ngqika.

Lo-Soga ngulowa wazama konke enqanda u-Sandile ukungaxheli ngo-Nongqause, wayekwa mnqanda ukuba angalwi nango Ngcayecibi lo (1877-8) watyoboza u-Sandile walwa. Kumhla wati u-Soga "Ke mna, ndingú Soga-nje andiyikulwa, andikuya nase Mgwali; ndakufel' apa." Kwanjalo wabulawela, wafela e-Tunxe apo u-Soga. Bate onyana bake emva kokuxola kwe Mfazwe, baputuma amatambo kayise, baya kuwangcwaba kuma Ngcwaba ase-Majwarheni kwinzala ka-Soga, Emgwali. (Umguquli lo uko lomini) Linjalo ke wena ibali lendod' enkulu, ikalipa nompakati omkulu kowabo, indoda ebizidla ngobudoda bayo nobu-Xosa bayo, ifa-nankosi lenene u-Soga.

Kubonakala kum elibali efanelwe kukuzidla ngalo wonke owenzala ka-Soga, ndaye ndikucela ukuba uncede ulifumanele

indawo kule Ntshayelelo yako. Linokungena kakuhle kulandawo ubalisa ngo-Soga eyindoda yokuqala ukulima ngekuba lase Mlungwini ukulahla izingxa zemitati ne minonono. Ndilusizi noko Mr. Soga kuba ngenxa yokungabi nampilo kosapo lwam andiwaqwalaselanga xesha lingako amapepa enguqulo yako njengoko bendinqwena empefum-lwen' apa; kanti ke kuko konke asikuko nokuba lenguqulo yencamisa umxelo. Ziko zona iziposwana ezingeni, kuba zise nokulungiswa nokuba sekushicilelwa. Kucacile kona kodwa ukuba wena uteta esako isi-Xosa, sahlukile kwesam-mna Ross. Mna ndikolwa yinteto emazwi aqelekileyo, wena ungena namade, engaqelekile, okunye enzima (Ewe, unyanisile, ndifuna alondolozeke ingafi inteto yesi-Xosa—T. B. S. kolu lutsha lwangoku.) Kodwa ke le yindlela-nje yokuteta elowo ngendlela yake yokudalwa engenakuhlatywa hlanza lakutini.”

UKUFA KUKA SOGA KA JOTELO KWABANJE:—

Lomfo ka Jotelo, uyise ka “TIYO SOGA” weli Bali, ufele e-Tunxe nge Mfazwe ka Ngcayecibi ka 1877-8 emayela nemi-nyaka emashumi osibozo ubudala nangapezulwana. Ngeli-xesha umzi ka-Sandile wa Komkulu nango e-Ncememe ngase Bolo, ufa esahamba ngenyawo, azikwelele nasehasheni lake naxa ebeselebugoba. Kuxa inxalenye yosapo lwake isekulaleni Esikolweni Emgwali kwa Ngqika, upete apo unyana wake omkulu u-Festile njenge sibonda, belapo nabaninawe bake o-Zaze, no-Mabóza, no-Tyatyu, no-Joni, no-Mangaliso nabanye. U-Soga ufele emfazweni naye e-Tunxe, ekubeni u-Sandile yena eyekufela kwa Zidenge ekunye no-Dukwana kanye ekulweni. Noko u-Soga ebeselequbile ngobudala kuxa ebesomelele, kuba mhla imikosi ka-Sandile yatyakatya yawel' Inciba, wayepete imikosi ekunye no-Matanzima, “Ixhonti Lase Bhola,” kumhla wayifunza lomini ekwel' ehasheni, kuba ibilikalipa.

Lomhla wafa uqutyulwa liqaqotyana lempi yase mkosini-enga Mamfengu, ekute qawu umfana otile kuwo paya weza kuye sel' eqiwulele pezulu isipanga, ukuz' amhlabe amosele. Ite intyewu, kuba inezikali zayo apa, “Ungasihlambeli” yinnale! “tata lo usihlabe,” esitsho emnika eyake ingcola,

wamhlaba ke umfana wamosela, wafa. Kwafa umnumzana, indoda yamadoda kwa Ngqika nge 1878. U-Soga waye mnqanda u-Sandile ukuba angaxheli ngo Nongqause, wayawapum' ecaleni u-Sandile; nango Ngcayecibi lo wayekwa mnqanda wayawatyoboza u-Sandile, walwa, ukuze afenje; waye ebengumfo utanda kungafi nenkosi yake. Ute mhla lafa ilizwe "Okwam ndingu Soga nje andiyikulwa, nasekulaleni Emgwali andiyi; ndiyakufel' apa kweli nxowa lam." Kwanjalo ke okunene, wafela e-Tunxe.

Akuko sililo saba ngange sakwa Ngqika nase Mgwali ngokufa kwe Sikulu esingu Soga. Sisililo esabeta iqela lentsapo yake, nantso ipapateka icitakalela ezinkonzweni e-Mabulwini, engo Joni no-Mangaliso. Emaxesheni amvake naleyo yabuye yagodukela kwase Mgwali, yalapo kude kube namhla (1921) ngapandle kwesiqendu esawelela kwa Gcaleka ngokuma umhlaba nange Vangeli. Saba sikulu kakulu esisililo kuba satunuka esokulilelwa kuka "TIYO" owabe-bubé yena ngo 1871 kwiminyaka esixenxe engapambili.

Emva kweminyaka etile ebubile u-Soga, onyana bake, o-Festile no-Zaze nabanye, bangenwa shushu yinto yokuputuma amatambo kayise e-Tunxe, apo afele kona. Banduluka ngaminazan' itile beliqela lamadoda bekwele emahasheni,— batembele ke ngamfo utile ubewazi amatambo ixhayelo lawo apo likona, ewazi nomkondo we sacholo sake apo sikona. Kube njalo wacaca mhlope umkondo wawo azuzeka kunye ne sacholo ngapandle kwa matanjana ambalwa angabanganto. Ate mhla afika Emgwali enzelwa umkoba (ikofini) acwangciswa, axokonyelelwa efuziswa isidumbu sake kakade ukuba besi nokwenjiwanjalo, laba lidlaka elikulu kunene likokelwengu Mfundisi u-Kameni (Rev. J. F. Cumming) yangu mkhoko ongu mtyino omkulu ukusinga kulo mangcwaba ase Majwarheni kwa Soga kwelo Zibuko lakwa Mpundu, Emgwali. Yaba yimin' enkulu leyo Emgwali eyapemba usizi ngokutsha emzini, kuxhelwe inkabi amalungiselelo ngokwesiko leloxa. Alal' apoke Mlesi amatambo ka-Soga u-Dololindaka, Intong' enembaxa yase Qaukeni, elinde Uvuko Lokugqibela.

U-Soga lo wayebalulekile ngezenzo zake. Nguye yedwa esimkumbulayo owangcatywa zintaka endle, wabuya waza kungcatywa lusapo lwake ngokwase Sikolweni. Nguye yedwa owakupa unyana wake wamnika kubafundisi bokuqala ukuba bawele naye bemsa emfundweni Pesheya. Nguye yedwa ngokukodwa kulo maxesha, owendiselwa Inkosazana yakwa Gcaleka intombi ka-Bhurhu engumpakati. Nguye yedwa owaqala ukuba no-Molokazana wentombi engu Mskotshikazi, kwaqala yena ukuba naba zukulwana abanga magqira afundiswe ngoku kwase Kukanyeni. Yindoda eyayi yodwa u-Soga, yafa ukufa kwayo yodwa. Nanamhlanje oku, use yedwa u-SOGA kowabo kwa Ngqika!!! ewe. singade siti kuzo zonke izizwe ezi Ntsundu zase Safa-fika. Yindoda enzala imabala mabini, elimhlope neli mnyama; kanti bonke ngabokuzalwa, akuko Sizanana na Mgqakwe. Zalamene, zahlangana ku-Soga ke intlanga; ngoko ke kuyi nyaniso ukuba u-Soga yindoda eyodwa; ekwaqala ngonyana ka-Soga ukubona umfundisi ontsundu ongum Afrika, sekuzele no-Vukendleleni nje.

U-TIYO SOGA :

Ipepa kwi Bali lomsebenzi we-Mishoni yase South Afrika
libhalwe ngu

JOHN A. CHALMERS.

INTSHAYELELO YALO.

Kwati kwasemveni kokushiywa (felwa) kwetu yile mbhalasane yomfundisi ndacelwa ukuba ndibe ngu-Mbhali wobom bake, (Nge Singesi) kuba ndandingu-gxa wake e-Msebenzini we-Nkosi. Ukanti ngesekukade, lencwadi, asikuko nokube ibanjezelwe ngumsebenzi we-Mishoni yam, ngumsebenzi wendawo yam kwi Bodi yaba Guquli-Zibhalo, nokuba mgama kwam e-Sishicilelweni.

Esishicilelweni Pesheya umsebenzi wonganyelwe ngu-Mfundisi Dr. Aikman wase Glasgow.

Kunamhla incwadi inikwa kwi zihlobo ze-Mishoni zama Krestu, ngokukodwa kuninzi obelumncoma u-Tiyo Soga e-Skotlani, kwelase Koloni, nase Mishoni-ni.
Grahamstown, 1877.

J. A. C.

UMPAKATI WAYO.

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IS AHLUKO I.

UMZI WE SITEMBU, WAKULO-TIYO.

“Ibali lobuntwana bomfo kukuchazwa kwabazali bake nome-
lwane lwake: kuye likulu elibali, nokuya lihleli cwaka, kulomihla
yokuvela kwake, angekabi nanto zimtetelelayo.”—CARLYLE.

Uyise ka-Tiyo Soga waye nesi tembu sabafazi abasibhozo nabantwana aba mashumi matatu anesitoba. Aba bafazi bangaka bayambalula udidi away'elulo kwa-Ngqika; kuba ebeyakuhlazeka ngokwakowabo akuba mfazi mnye. Lento ikwamxela ukuba wayengumfo yinina inkomo. Abanye baya-kuti ama-Xosakazi la makabe anga makhoboka okuyanje alotyolwa nge nkomo; kanti hayi akunjalo. Um-Xosakazi ukuba ubetiwe okanye wangxoliswa akuba onile, wosuka nanko esonga ukuko lwake, ebeleka umntwan'ake osebeleni, asinge kowabo kuqubela uyise. Uyise intlungu zentombi yake ezipulapulanje sel'enenjongo etile yokumohlwaya umyeni ngokumlobolisa itolana namabini; iqale ke intombi yake ibuyele emzin'ayo. Lonto yenza ke ukuba indoda ihlale ngokuzicengela emfazini, ezipete yena.

Umzi ema-Xoseni unotango olukulu, apo inkomo zilala kona ebusuku. Nanzo ke izindlu zakiwe ngasentla kolutango-bu-sakombe-zamakosikazi nezalamane zake. Indlu nganye umnyango ujonge ngase buhlanti paya. Umninimzi uyababalela abafazi intsuku zabo ukuze kungabiko unasikhalazo. Sonke isakiwo salapa singqukuva, kuba, umntu uti ulinganisa ilanga, inyanga, nemilambo kuba zinto ezinjalo nezijikelezayo.

Umzi ngamnye unomkandi owenza imikonto, nentsimbi zengalo ne milenze; kukwako nengcibi yenqawa esebenza nge zenjana layo, imela nesando, ukwalapa umsiki nomtungi wengubo, usukana nezikumba zenkabi zenkomo asikele amakosikazi izikhaka zokunxiba kwa nezokuhomba ezisuseni. Pakati

kwaba basebenzi, nankuya umninimzi nezilingane zake begcakamele iinga bonwabile, bepata kulala, batshaye, kutetwe matyala, okanye kuncwinwe indaba kumfo obehambele ekutini. Kudliwa amavo, kupikiswane ngamaqegu nemazi ezinxakamayo. Abafazi bakha amanzi, bateze, bagudule bafulele nezindlu ezi, bahlakule, bapeke. Amakwenkwana alusa amatole nebokwe; abe atedlundlu wona, intw'ezihlome intsiba ezintloko, zambete ingubo zegusha,—zisalusa inkomo. Umainimzi wozisa iliso inkomo xa zingenayo, kuba kuza kusengwa ngamadodana, indodana ihamba-ze, kupela yintsinjana esinqeni paya. Nango amadoda esitya, etyela ebuhlanti paya, amakwenkwe akwalapa, omane eposwa zintwana, ite leyo indoda ya no Citshi wayo kuwo apa, kuba inkwenkwe iyanyelwa ukuze itumekelele. Abafazi kuzele endlwini paya, baya kutsho zibe nemvanya, besitya amasi nemivubo yamazimba. Koti kunjalo qapu kufike inkosi etile ihamba izibika kumawayo ngokucela izikhali, kufike uduli, kuxhelwe engatshiyo apa, kusilwe kusenzelwa inkosi, nokuba sisikhulu esitile, kungene intonjane, qapu kugaleleke umbiko, kuhlatywe ipulo, ileqe, kwenziwe idini ngumninimzi lisenzelwa ofayo ekay'apa nokufa kwempahla mhlayimbi, kutshiliswe abakweta, iziziyunguma obubusuku iyilonto ekay'apa, sikutyele, amadoda atyulube bonke ubusuku kuqwatyw'izandla ngabafazi kurhilirwa kuyilonto. Kunqulwa imishologu ke wena. Usana maluqatywe intwana yodaka ngunina xa awela nalo emlanjeni paya ukungxengxeza iminyanya engo Mamlambo. Umntu akutshica makawasule lomate. Ofayo makaxwitelwe intambo enkomeni anxietywe. Asinto itandwayo isikhova sakulila, kutiwa lilishwa lonto. U-Ntloyiya ukwa netyeneba lokutiwa uza nobuhlwempu. Kuyakwezelwana, kunukwane imfene nezinye izilo. Indoda ihamba nje ixakate amakhubalo namayeza; kanti enxöweni yokutshaya apa kuzele, kusenzelwa ukutintela ingozi namashwa. Xa isebenzayo, okanye iseluhambeni, yohamba imana idumzela ngokunqula

iminyanya. Wahhlala kwisikolo semfundo yoluhlobo u-Tiyo Soga kwi minyaka yake yobuntwana. Sobona ukubana eso sikolo samtsho wayile mbalasangane yomntu waba yiyo kusinina.

Ixesha lokuzalwa komntana kwa-Xosa liqondisiswa ngesiganeko esitile salo nyaka: kogcinwa kusitiwa: Omnye wazalwa ngo-Mgca; omnye Nge yo-Msintsi; Omnye ngo-Nogumbe wasebusika; Omnye Ngonyaka ka-Ruxeshe; Omnye ngonyaka wesihlo esitile emnyakeni. Unina wolanda ukuzalwa komntana ngokuti: kwakuse-Ntlakohlaza, ukuzala kwam, xa kulinywayo, kanye ekutshoneni (feni) nasekutwaseni kwenyanga; umhlaumbi, kwakuxa Amaroza apuma ekuseni. Unyaka wokuzalwa kuka-Tiyo ubalulekile. U-Tiyo waqubisana nencwadi yebali lokugxotwa kuka-Maqoma e-Katala nge 1829. awayedla ngokuxelelwa ngunina, ukuba wazalwa eloxa, loncwadi "Zimhubhiso zohlanga lwama-Xosa" ngu Justus.

U-Soga lo, unyana ka-Jotelo, engomnye wamapakati apambili kwa-Ngcika, wayenikwe amagunya amakulu okupatela inkosi yake. Esenguye engekalupali, ubengumfo onesitomo nesibili, into eliso libukali lingaqelekiyo lakukukangela. Nakubeni ebenobubele ebengaqheleki kuwe.

Unqulo olutsha lube nokumxaka kuba ngumfo obebambe izitete nenkonde zakowabo. Kanti elixa kunjalo ungum-Xosa wokuqala ukulima ngekhuba lase mlungwini, nowokuqala ukwenza umjelo wamanzi okuncenceshela amasimi. Amanqaku elibali siwafumana ebhalwe ngu C. L. Stretch Esq. wase Kobonqaba. Wenjenje:—"U-Maqoma no-Sandile beno Nina, u-Sutu, namapakati abo bebendityelelele kule nkampu yam namhlanje, into ezinxanelwe kakulu utywala bomlungu. Kubonakala ikamva lika Maqoma lilibi kakulu. Ndiba ndiyambonisa ingozi yake ngokuzenzakalisa kunje, suke andalalise kumagosa akomkulu apa esiti nawo anjalo, aleke elokuti, "yena unxila emini, aye wona enxila ebusuku ngokwe ngcuka." Omnye kubo utsale ingqondo

yam, igama lake ngu-Soga. Ukuba lento imbonakalo yangapandle ixela into, ndiqinisekile kuma wabo u-Soga ukhangeleka ngokwegorha lemfazwe, umfo obukeka ngoluti lwe sitomo, into eliso libukali. Kumnandi ukumpulapula ekubalisela ngepulo, okanye ngezase mpini, utande nawe ; pofu engahlukile kwabanye ngokucela kwake inkomo, azenze olahlekelwe zizo zonke ezakowabo emfazweni, ukanti intsapo yake ingaka amakayondle. Andamqulana ngaminazan'apa ngokuti "kanti uzitanda kangakanje inkomo ezi, akuzimbina nanzi zilele pantsi kwezintili zincambalala ze-Tyume nje?" suka umnt'omkulu wandiwa ngentsini ngokuvimba kwam. Ndimtyilele endikutetayo, ukulinywa komhlabalo eyonanto ityebisa abantu aba kunje. Ndimxelele ukuba angatyeba ngelanga elime imifuno enokutengwa ngulomkosi simelene nawo e-Fort Cox, ndamyalela apo imbewu-mbewana angazizuzza zilichele kona. Ndahlukene lomini no-Soga, ndotuka ngamhla utile ndisalama umfo ongum-Xosa ebaleka esiza ngakowetu apa ngemigcobo emikulu nemikwazo "Wa Xolilizwe, nanzi inkomo akubonina izandla zam sezizele yisilivere yama jamani nefagolweni!"

Ute kanti u-Soga imhleli lanteto yam ka Septembari; kanti intyewu iye kulima itapile, namatswele, njalo njalo, eza kuzitengisa kumajoni ase Fort Cox apa, ukuze azuze lomali. Waqala ngoku wazifumana inkomo zokumbiwa emhlabeni. Ndakuba elibali ndilincokolele u-Col. Smith inkosi yam, kufuneke u-Soga ukuba mazuziswe ikhuba elitsha ngu Rulumente, kuba uboniwe, kwaputunywa e-Katala abantu bokuza kumfundisa ukulima benenkabi nezipani zabo. Ngo June 1836 waya walunguzwa umjelo ka-Soga ngumpati wokuqala ema-Xoseni, wafumana unokuncenceshela umhlaba omkulu apo e-Tyume. Kwalo nyaka kutunyelwe u-Classens, Muller no-Buise ukuya kuncedisa nokuqeqesha u-Soga ekulimeni. Kuqale lomhla kwa-Soga ukuyekwa ukulima ngezingxa zemitati, zaqala ezankabi zake zamaleqe nolodumo

Iwentaba ze-Tyume ukutyeshisa ngekhuba ezontili uzibonayo zase-Tyume, zaye inkomo zitsala kumhlaba oyintombazana, kusetyenziswa lamanzi endalo kuminyaka equkuqela odwa, indlela etecwaka pofu kusazeka ukuba iyakuliguqulela kuyo lonke eli lase Safa-Fika. Ngesipo selikhuba wabonakala u-Rulumente ukuba uyalwa nobumnyama, ubunqenerha kwa nobuhlwempu beli lizwe.

Kwababafazi bangaka besitembu mnye omkulu, ingunyana wake omkulu ovelela abe yindlalifa. Abanye ngamaqadi okuzikonzela. Umfazi lendawo yake uyinikwa ekwendeni, kanti usenokulahlekana nayo noxa akona. Zonke ke inkomo zilunge kulandlu inkulu, ezinye zokhotela kona ngokumana zipiwa inkomana zokusenga, zeselwa, pofu zingasakuba sabuyela enkulwini paya akufa uyise indlwana sezinonyana bazo. Umfaz'omkulu angazekwa abe ngowokuqala okanye owesibini, nowesitatu, inkomo zake zopuma kuyise womntu noyisekazi, kuba ingu nina wohlanga. Ukucelwa kokwalamana kuma-Xosa bekunje:—Kutunywa abantu ngu-So-soka base unkonto ekutini, kulo-ntombi, ze usale kona lomkonto, kubeke bavunyiwe; kuba ubuya kubuyiswa xa baliwayo. Aba kulo-ntombi ke boqala banqwenele ukuke baboniswe inkomo ezitile ukuba azi, zintle zinjanina, bahlabele izalamane zabo zirhole amaqhula, intsimbi, iqhiya, nezivato, nembiza nezitya zokwendisa. Iqale ke isiwe luduli emzin'ayo. Bofika ngorhatya bakhohlele, sebekwelelwe indlu, aboxhelwa ibokwe, kumenywe abantu ukuza emsitweni. Woquba ntsuku ntatu umsito, iqale ke itshate intombi ngolwesitatu emalanga; eyopuma, kungu mntu, kungu mntu, ipahlwe ntombi mbini, zihombe intsinjana, zibinqe izidabane zama ula, zipete imikonto zontatu, zonde ngobuhlanti, sekute-nqadalala, ezofika zigxumeke emaxhantini paya, gwiqi, zibuyele kwase ndlini. Kuqale ke kuxhelwe eyokubonwa kwe ntombi, ube ke uyapela umdudo. Uduli luzakusala luqokomisa ukulobolisa, luqale lunikele u-Mntwenyana, lugoduke

seluquba lo huwa yekhazi, ekofika kwabelwane ngabendisi, oyise noyisekazi, kowayo. Unina ka-Tiyo, ongumka-Soga omkulu, yayiyintombi yakwa Ntinde kwa-Tshatshu, wodumo lwe Exeter Hall. Kuqinisekile akalibonanga isoka kwada kwagqitywa ingcombolo yonke ngaba khozi, yayimini yokuba asiwe. U-Nosutu uzele isitoba, u-Tiyo engowesixenxe ebantwaneni bake. Kwa-Xosa amagam'abantu abalulwa ngezinto zeziganeko zeloxesha:—ati unina atatisele kwimpatu newonga azuzene nalo kokokwenda kwake:—enjenje:—o-Lahliwe, Tandeka, Gosani, Hlekani, Nikani???? Ebelisiti igama lendoda liguqulwe siganeko esitile nesimo esitile kuyo. Ubesiti umfo okumke onke lamazinyo angasentla, elixa asemntsha, aqhulwe ngokutiwa, "Ngu-sozisini." Kwada omnye kwatiwa ngu-Siwiliwili, ngokuvutuza axel'umoya xa atetayo. Igora lakowetu lite lakuza-lwa kwatiwa ngu-Zisani, gudu kwa elogama labizwa ngokutiwa ngu-Sani, kusukelwa kweliti Zisani (Uzanantonina?) Emva koko uyise ulijikile eligama lonyan'ake wati ngu-Tiyo. esusela kwigora lakwa-Gcaleka elalidume kunene ngokukhalipa emfazweni nangobuciko komkulu. Makabena u-Soga unyan'ake wayemcingela ukuba wofuza ugama wake na ekukalipeni kwezase buzweni? Ekanti apo yena ate kanti wobalasele kona kukwezase Gospileni izinto.

Bekuko siko: apa kwa-Xosa beliqutywa ekuzalweni konntwana: usana lumana luhlanywa kwiveza lengcambu namagqabi emiti, kubaswe nemililo kwalapa wafakwa amagqabi omti wasendle, ekoti wakuba umana uquma, olu sana lomiswe ngokumana lujingajingiswa pezu kwalo msi walo mlilo lude lome, eloti lwakoma luqale ke ukutanjiswa ngomsizi wenbiza, umhlaumbi ixolo lomti ukuba akutyunyuzelwanga Nkumba. Yonziwa lento isituba seveki ezimbini, kutiwa kukona wqina, apile nokupila. Unina wokutshwa ngokuxelwa inkomo eliduna. Yakuhlinzwa yoke iseyonke iyekufunjwa kulandlu yakwa-mdlezana ukuze ike iqondwe ikona yi minyanya ukuba lidini

elililona. Ngengomso kohlanganiswana ityiwe lomini, kusale umlenze osisabelo segqira lexesha abekhuntsule lomfazi neleli dini. Koke kube lixesha ukakavi nempondo zalo luxhonywe esisileni sendlu. Lakuba lingenziwanga elidini, mhlaumbi unina wahlelwa yinto, kwagula nokuba lusana oluya, okanye lwali-mala, lwagula, igqira lohlababa iminyanya yoyise elwayo, benganelisiwe kude kuxhelwe inkabi egudileyo yona. Loda lenziwe elidini, inyama idliwe zizalwana nezimelwana zake (umfi) bengayifaki emlonyeni bona abafazi basekayapa. Emva kokutyiwa kwalenyama, onke amatambo, amakulu na mancinane, ohlanganiswa atshiswe kunye nomswane, namagqabi omtati namanqata, kuqume kube sesosisi ke ebuhlanti paya, kusitiwa yova ivumba elimnandi iminyanya. Yinkolo ebunzulu bubodwa ke le kuma-Xosa, awoti nonina womntana amangaliswe efuna, ukuba ngaba kuteniua betu? akubuya agule umntwana kwakwenziwe konkenje okufaneleyo ukuba umntan' ake apile qete, epapile kananjalo? Nama-Kristu antsundu amkele umnqopiso wo-Pehlelelo lobu-Kristu emva kweio siko, lisiko aliposa kwinkolo yamashologu. Ebusaneni u-Tiyo ke udluliswe kulo mlilo ka-Bunginingini, wagqita kumatsili alomsi, kwaxhelwa inkabi yedini, kutiwa kungxengxezwa oyise.

Kwikaya lolohlobo akukonto ivuselelayo nezukayo. Akunakubako ntlambuluko engqondweni nasentlaleneni kumzi onqula iminyanya nenkonde zoluhlobo. Akukonto imnvusela pezulu umntu, imse naku-Nqulo lwenyaniso. Yintonina enokonwabisa umntu engumntu ondandazela esitubeni, kupela ukuba aman' ukukhunjulwa ngabo base senyameni? Yintonina kodwa eyanelisayo ekusezeleni ivumba amatambo atshiswayo? Ngapaya kokupulapula imbongi, ibonga inkab' ebalekayo, umhlaumbi ibalisa ezobukalipa engqina, ukuba akukona empini ngamagora asekey' apa, akukonto ifundisa ukuzincama umutu azenz' idini, okanye apilele ukukhonza abanye, kwintlalo yomzi woluhlobo. Ingabanako njaniua indodana

enje ngo-Tiyo ekulele kwindawo enje ukuba ngumfundisi nenkokeli? nowona mzekelo? Angatinina kodwa u-Tiyo ukufundiswa ukuba kuhleliwenje kuko u-Tixo otanda bonk' abantu noxabise umpefumlo womntu? Uyakutinina ukwazi ngalamntu uzincamele abanye bentlanga zonke kunye nama-Xosa la, wazitwalela Kuye izono zoluntu emzimbeni Wake? Akukontona inokumkupa ebudengeni imnike Ulwazi, imkupe ekunquleni amashologu oyisekhulu imsa ekutandeni amadoda na mankazana akowabo, aze ubomi bake abuncamele umsebenzi ozuke kunene wokubafundisa bapilele ixesha no-Napakade? Iko, kakade iko. Kanti ke le mfundiso uyakuyifundiswa ngubanina? Njanina?

ISIAHLUKO II.

I-TYUME.

“Abate-nyabavu pantsi bonke, kuko nabahamba-hamba apa napaya, ukuhlwayela imbewu kulo mazwe asebumnyameni.”

+ Kungekude kulomzi wakulo Tiyo wesi tembu nanguya wona umzi apo kufundiswa kona lento kutiwa bubu Kristu, kulapo ukukhanya nolwazi. Akuko ndlela yimbi bebenokuti abentlanga bazi ukuba kuko obunye ubom obupakamileyo ngapandle kokutya, nokusela, nokugcoba. Esi sikolo sase-Tyume sidume kunene, saqalwa ukusekwa ngu-Mfundisi u-John Brownlee nge 1818 owa sebenza ngokute cwaka, walishiya ilizwe liyeny' into. Inkosi u-Ngqika, wab' etumele ku-Rulumente ecela ukuba kutunyelwe abafundisi ukuza kufundisa intsapo yake unqulo, ukuze ababafundisi babe yindibano kwi-Koloni nelasema-Xoseni. Le nkosi yayiseyi nokukholelwa yilento ingumfundisi. Makube yayibone ngo-Nyengana no-Veldyam. Kwanyulwa um-Skotshi ugxiba oluziqula. U-Mr. Brownlee ulifumene lilituba elihle kunene eli, kuba ama-Xosa kwakusekuyi minyaka engangenelani ne-Vangeli. Uwuhlole umhlaba walibona e-Gwali elona nxowa laba-Fundisi,-- isikolo; i-Gwali ke yintlanjana ikwangena e-Tyume. Ute ke u-Soga, nje ngesibonda nompakati wenkosi wayalezwa ukuba alondolozwe ilungelo lomfundisi lowo. Ngexeshana elingepi ate lama-Xosa nama Lawu ayecitachitwe yimfazwe ebepantsi kuka-Veldyam, aqokelelana ukwaka eso sikolo se mishoni yase-Gwali. Yamkutaza lento lomntu uyedwa, wafundisa, washumayela, encokola ngeze Lizwi, ekwele eqegwini lenkomo, ehamba kumizi ngemizi, engayekile pofu ukufunda nge miti yasendle. Engancediswa nga bantu bambi ngapandle kwaba bantsundu berwada njalo, wazakela indlu ye-Nkonzo ka-Tixo nexhobongwana lake loku hlala.

Emva koko andile amanani esikolo, abangeni aba ite kanti sebevile kwaku Veldyam ngale Gospeli, seyibangene noko. Kube njalo kanye ku-Ntsikana,

isibonda salondawo bebekuyo. Ute kanti eflenje u-Veldyam, u-Ntsikana ugcine inkonzo zecawa, waza engekafi nge 1821, wayolela abantu bake ukuba bafudukele e-Gwali. Kwabo balandeli kuvele iqela lokuhlwayela ivangeli kumawabo (u-Ntsikana). Indoda yamadoda u-Mr. Brownlee lowo. Lomntu akaciko lakuteta, kuteta intlalo yake eyonanto. Ubetecwaka, engaziteni, engafuni ludumo lwanto, nakunconywa bani, akabalisanto nangomsebenzi we mishoni exela ziganeko zotusaluntu; kanti hayi ngezenzo zobunono zake? Wasebenza njengenyati, engenagama laziwayo pofu. Nguyena kanye ke ubefanele ukuza kuseka imishoni ema-Xoseni. Ikalipa kwamanye, wasebenza eyedwa ngomnwe lo pambi ko-Ngenakubonwa-Liso-Lanyama. Um-Xosa akaqondanga nto ipi ebu Kristwini, kodwa isimo sika-Brownlee sokutozama nobubele no kufezeka koyisa wonke ngokuba ati akuko wumbi unje ngaye, wahlonelwa nangosebeleni. Bekungeko unjengaye ngendlela zonke ne mpawu zonke, waye ngowenzele lukulu i-Afrika ipela, naxa engafumananga ludumo lungango lwenzelwe abangelomu nokuba lomu kuye.

Nge 1821 u-Mr. Brownlee wongezwa ngo-Messrs Thomson no-Bennie basebenza kunye naye ixesha elitile kulo mishoni. Lamadoda akhutazana, omelezana kwayilonto, kwavela ukuchuma okukulu. Kuvele izitintelo ezininzi ezinkosini, amagqira, nama Xosa ngokubanzi. Abantsundu abebesabela apo esikolweni bapantsi kwentshutshiso ezinkulu zivela kwi zityolo zamagqira ziyekelelwe nazinkosi ezinkulu. Kude kwake kwachasa no-Ngqika, ote ngaxa litile, wakuba umteto otila wenkosi ungavumelekanga, walwa wahamb'apa, wada wati "Abafundisi mababope ngomso lo." U-Mr. Brownlee nabanye abafundisi bavene ngecebo. Bayixelele inkosi yabo u-Ngqika ukuba "Inkosi aba yikhonzayo ibaxelele amabakwenze kwinto ezinje, ukuti bakutshutshiswa kwesinye isixeko basabele kwesinye, ngokuba ke ebaxelele ukuba mabemke ezweni lake, bayahamba

ke, basinga kwezinye inkosi ezobamkela zona. Le mpendulo yamhlaba u-Nggika wexokololo kaloku, walusu lumbi ngakubo. Wagqiba ngelokubangxenxeza ukuba bahlale.

Ko 1822 ugule kwacebetshu u-Mr. Brownlee, kwafuneka etshintshile. Ute selepilile, wahambela abakwé e-Swellendam nase Kapa, ukuze ati elapo kanti woselengena kwi-Rabe yase Dipende, ukuzâti ukubuy' apo asel' eqal' umsebenzi wayo e-Qonce, kwa-Buluneli, mva, ebeqale wamisa kanye kulondawo yaké idolopu yase Qonce. Abafundisi nabanye bamenzela isikhumbuzo ngesimilo nomsebenzi wake omhle kunene. Enye yezingxowa yagcinelwa uku nceda amadodana afundela ubufundisi kweli. Enye yachitelwa ukutenga i-clock (intsimbi yexesha) ye dolopu leyo. Imbongi, umfo ka Pringle, wenjenje ukumtyibela :—"Umfundisi Olungileyo :—Yinto apa yancama ikaya, ngokutauda abasebumnyameni, ikólwa, ontliziyo yab' izele lutando lwenene, mntu apa usimilo sinyulu sona, nto yahlala iyodwa njengelolo kwelase mzini, ezi nkatazweni ingakalazi nto yasebenzela ukuhlangula izimvu ezilablekileyo, ingasekeleze mvuzo mntwini. Isivumo somsebenzi wake omhle safunyanwa ngabanye, abamlandele ngasemva. Ilizwe alimnikanga zindwe, naye ebengaziteni, kupela ubekangele emanyatelweni ka-Kristu yena, ejonge kupela yena, ngentliziyo ne ngqondo, ukuba akhonze u-Tixo wake, kusinde imipefumlo iguqulelwe Ezulwini Lake."

Aba bafundisi babetunywe yi-Glasgow Missionary Society, ngapandle kuka Mr. Brownlee lo. Ngemvumelwano no-Rulumente kubonakele ukuba no Mr. Thomson no-Bennie mabaye kwaku Mr. Brownlee ema-Xoseni ; baye bebesavalelekile abamanye amahlelo ukungena kwelo. Kute kwakuvuleleka zaqala kaloku ezintlola zabamkela kulo o-Mr. Shaw no-Shepstone abafundisi bokuqala bama-Wesile. Ngo 1821 kufike umfundisi u-John Ross, wangenelela kubo, basebenzisa sana kamnandi no-Daba lwe Vangeli balungenisa

kakuhle ngoncedo lwe toliki, kuba isi-Xosa bebengekazaninto naso. Ngo 1827 kufike umfundisi Wm. Chalmers ekunye no-Mr. Weir no-McDiarmid bezingcali zomsebenzi bona. Owabo bandabele beshiya u-Mr. Chalmers ukuquba e-Tyume. Lomaxesha ke abafundisi aba batwele nowoku-titsha esikolweni se ntsapo bengenayo namivuzo. Bakwa jikeleza ngokuhamba beshumayela esizweni apa. U-Mr. Chalmers lo ubetitsha amashumi asibozo osapo. Zaye ezo zikolo zalomaxa zimbakwa bezihanjwa kakuhle kunezale mihla (1921.) Bamane bebaleka abantwana kwakuhla imasisi ezi, kusitiwa ziza nezincwadi, yabutyeneba nemfundo kusuke usapo lutande ukungasabunanzi ubuzwe emasikweni. U-Mr. Chalmers uvule izikolo ezine, ititshala zake zisamkela i-£10 kumanene angabarwebi base Glasgow. Ngalomaxesha izikolo bezivavanywa yi-Ntlanganiso yaba Fundisi (Presbytery) inge nguye u-Dr. Dale. Bebesiya benxibe ngokwase mlungwini oku, abanye bambete ingubo zegusha nengaga zamatole. Bebeqalwa ku A.B.C. baye kuposa kwiziseko ze Ntyila-Zwi. Kwa Soga kwakuko isikolo, sifundiswa ngu-Festile, unyana wake omkulu. Intyewana engu-Tiyo, ite yakubona ubuhle bemfundo, yamana nantso ishiya impahla endle ibalekela esikolweni paya e-Tyume. Ite injalo yamana ibaqokelela abantwana bako-kwayo ibafundisela kwindlu eyakiwe yiyo no nina. Utate ixesha u-Soga eyohlwaya inkwenkwe, esiti itveshela impahla zake, kanti uyakude ayincame. Uqalile no-Mr. Chalmers wamenza ititshala u-Tiyo lo, lonto bekubetwa ilitye ebantini yenqwelo ejingiswa esibondeni. Abasebelesa bonke bamana bekhatshelwa kwesiya sase Tyume, ekuqale, u-Tiyo nabakokwabo ababini. Kukuze ke lo Tiyo aqale ukuba pantsi kwengqeqesho yomfundisi, kungacacento kulomihla yokuba wode abe ngumfundisi. Ne titshala yake ingazikatazinto nga kuti kanti ifundisa inkokeli yohlanga. Bambi bebengawudelayo lomsebenzi besiti awuyintweni. Umfundisi unakane kule nkwenkwe into eyenze

wayicela kunina ukuba ifunde ihlale kuye endlini, ukuze ngemisetyenzana yokuncedisa kwayo izifumanele izinto zokwambata; kanti uyanyesha uyashenxa kaloku u-Tiyo kokwabo. Uqalile ukulunyulwa kwinto zobu Xosa, nokuqelaniswa nezekaya lase Sikolweni.

I-Tyume ngumhlaba apo bekunokuqeqeshwa kona umpfumlo. Ilizwe elihle, elili sandle, liqhamile, liyokozela, intaba, nehlati lilapa; ingxondorba ziko, imitombo nemibete nantsi, likaya lentaka, uzibone pina intlobo zezilo nenyamakazi? anditeti nga marhamncwa asendle kuzele, imifanekiso ezotywe nga Batwa isahleli, kule ndawo ibingumqolombha ngama xesha enfazwe. Ingcuka nezi Ngci zigqiba impahla ebusuku; ingwe ne ngcuka zibulawa lemihla ngama zingela. Nanzo indlwana ezimhlotshana ezakiwe nga bafundisi. Imiyezo ipina? nelitye lokusila ingqolowa yase sikolweni? Kulila apa intsimbi ye tyarike ibabiza, abantwana baxokozela xa basinga okanye bepuma esikuleni. Nangu umjelo wamanzi, zilapa inyosi, amatsili wona, zi oranjina ne banana kwane diliya? Kumaramente balapa o-Mjamba, o-Mbi, o-Tamo, o-Leqe, o-Mqata, o-Dukwana, u-Mshicileli we "Kwezi Lomso," balapa o-Nolatsho no-Fakella, balapa kule nkonzo impi ka-Tyali isiza ichokozile ngokomteto wenkosi ebihlonele kunene umfundisi kune-Vangeli ashumayela yona. Upume apo kunje ke wepa lomntu ungu-Tiyo, eya eshenxiswa ebunyameni, yaye imfazwe ibete layi ntlango lonke elo lase-Tyume laba ngumhlaba womfama omhlope namhla. Kwaye nakubeni umhlaba wase-Tyume wona utengisiwe, washenxa kwimpembelelo zase Lizwini, isahleli yona into yokuba wauke walinywa i-Lizwi lika-Tixo. Nango wona umhlatyana wama ngcwaba abiyelweyo kona, wohlala ungqina kude kukhale i-Xilongo Lokugqibela, ukuba ungumhlaba Ongcwalisiweyo. Elo mfundisi u-William Chalmers lona lizotywe umbalo oti "Ufele apa, esebenze iminyaka emashumi mane anantlanu esedyokweni ye-Nkosi."

ISAHLUKO III.

LOVEDALE: E-DIKENI.

"Entlak' ohlaz' apa, ingcambu zisetakutaku; uziyekile zowu gquna upela umezo, konakale izitombo ngokungalinywa."

Mganyananje e-Tyume apa nanguya umzi wase Lovedale (Dikeni) i-Simnara yonganyelwe ngumfundisi Wm. Govan umseki wemfundo yomtinjana nomlisela wasema Xoseni yena. Yakuba yakiwe lesinala kwamkelwe bonke nabangengabo base Free Church abantwana nge £12 ngomnyaka ngemfundo nokuhlala. Kuqala abe mancinane kakulu amanani abezayo, kwadu kwazanywa ukuba kurwetywe namanye amahlelo atumele usapo, luqaliswe ngesisa. Kumenezwe kusitiwa mabaziswe bonke bevela kuloma hlelo, bovavanywa ngamin'azana itile awoti amankwe amabini acwanyileyo kwamanye amkelwe ngesisa ke." U-Mr. Chalmers ugqatse amabini ngo Tiyo wake; pofu u-Tiyo uyoyiswa yenye le; yona uyikhahlela ngesimilo esihle sokunyaniseka, nokutobeka nokunyamezela kwake. U-Ngxomboti umkulele u-Tiyo ngenye imini, wabe ebeselene ngqondo yena kuno Tiyo; kodwa impendulo ka-Tiyo kumbuzo owawusiti Owona msebenzi ka Tixo mkulu kuyo yonke nguwupina? uqaqambe lomhla u-Tiyo ngokuba wati ukuwupendula "Lusindiso lo nyana womntu, kuba utyila utando luka Tixo." Waqala ke wabalasela u-Tiyo, eyonanto wagqiba ngokuba yiyo." Tyapile, Ngxatsho ke Tiyo!!! wahlahlamba watsho umfundisi wake evuya. Emva kwala maxhaxhaxha, u-Tiyo ungeniswe e-Lovedale ngokutetelelwa ngu Mr. Chalmers ngesimilo sake esinyulu, wamkelwa nangu Mr. Govan. Wenjenje ukungqina umfundisi u-Bryce Ross, enye ye titshala zika Tiyo "Lamhla u-Tiyo woyiswa luviwo abanokuti abanye wayengebukali ngentloko, wayesisidenge, ndiyabapikisa mhlope, kuba u-Tiyo kwaku ngokuba wayengafumananga matuba angangamanye amakwenkwe ekufundeni; ekumfundiseni ndamfumana etshatshela ngengqondo nezipiwo kunabanye. Impumelelo yake yaba lapa,

sekudibene nesimilo esipakamileyo. Udodana lwa-kowabo malupaule lento. U-Tiyo wabene simo soku-fundiseka lula. Ufumene amatuba amahle umntu enengqondo ngokudalwa. Ubeyizama nayipina into ukuba ifanelekile. Abase West Coast of Africa be-beti bakuwezwa asuke umfana asindwe, angenwe lwale sindandani, akubanga njalo ku-Tiyo, womele-zwa yena kukuxelelwa ngamanye amadodana esikolweni "ukuba asikuko nokuba anetemba elikulu ngaye kuba engazipakamisile ngaratshi." Iliso lom-fundisi lalise lifumene lona impawu zendoda yenene ku Tiyo. Ute naxa angapumelelanga eluviweni lamhla, umfundisi wake akavumela ukuba abuyele kwase Tyume, koko angeniswe e-Lovedale ngandlela yimbi, umnikele kwindoda ayazi cace ukuba yogqiba ngokumngqinela ngeyonanto ayiyo u-Tiyo. Uzame apo ke esukuzana no-Nyoka lowa wayegqweswe nguye elugqatsweni, imkataza nento yokungapume-leri kwake okuya, nanko emana enyukela entla ngomxhatiso wobudoda, kwabonakala selesenco-tsheni paya entloko. Bebebulalana no-Nyoka mhla bafihlela incwadana "Yombuzo Omfutshane" nge-ntloko no-Nyoka ngesi ngesi, zipalale inyembezi ku-Nyoka, abe u-Tiyo kuxa azolileyo enyamekele umcimbi opambi kwake kupela. U-Tiyo ubonakele ukuzola kwengqondo yake mhla wabambana no-Ngxomboti owab'emxoke ngokungakoleki ngaku Mr. Chalmers. Lonto yabeta u-Ngxomboti waxel'ingqeqe imi nenkovu pambi kwabanye e-Simnareni. Kulo ngando bekuxa kuselugayini inyani.

Into ebalulekileyo yeyokuba abalingane baka Tiyo abahlanu e-Lovedale bangenela Ubufundisi; ababini abanye kubo bajika sebengene bancamela kweminye imisebenzi yakwa Rulumente. Lento yayibangelwa yimfundiso abebeyinikwa imigqibelo le nge-Ntyilazwi. Nokubana isizatu siyintonina kube mhlaumbi kubangelwe ngabafundisi, okanye uhlobo olutile lwengqondo yamadodana ngokwawo, anqwe-nela owona msebenzi ufuna okona kuzincama

emntwini apa, lwada nodumo lwe Lovedale lwakula kangaka; kodwa kucacile kona ukuba akubanga kungene (ekwazini kwam) iqela elingaka kumsebenzi we Vangeli, lamaqabane abefunda kunye, njengokwe xesha lika-Tiyo.

ISAHLUKO IV.

IMFAZWE YE ZEMBE-1846.

“Nantso yona imfazwe kwabo bapakanisa intshuntshe kuqala, befuna amandla kwane nzuzo; ntwaw'apa zingento pofu; owona msebenzi upantsi elilablatini.”

Ute u-Tiyo efunda e-Dikeni paya, kwaye kuhlanganisana ilifu lodushe kwe lase-Koloni lipela. Kumane kumka lemihla inkomo zama-Koloni; ade nawo azala ngumoya we mpindezelo ngakuma-Xosa. Ngelawo icala—lama-Xosa afa luxanasi lokubona umhlaba wakowawo umka nentlanga besahleli. Yenjalo ke ukungcunguzelana. Ngamhla utile ngo 1846 um-Xosa ongu-Bani ube izembe evenkileni ka-Bani e-Bofolo, waye u-Maqoma, inkosi, nanku kwakule nkantini yase-Bofolo kusihla okunje. Yinto enxila ityambalaze ibe lutywantsi igoduswe itwelwe lemihla. Isela—nkwanku labanjwa, laye lizakusiwa kwintilongo yase-Rhini. Ngokomiso wo-Mnqopiso weloxa bekunje:—Omhlope ebile ema-Xoseni, lotetwa ityala lake ngokwe si-Xosa; ze um-Xosa okwabileyo litetwe ngokowase Koloni umteto. Nge 16 March lonyaka e-Bofolo bakupe amabanjwa omane ukuba aqutywe ngama-Lawu amane axhobileyo awase e-Rhini. Elesine ke ibanjwa lisela lom-Xosa lowa, yabe inkosi kwaliwe ibimcela ukuba akhululwe. Akuyangapi eluhambeni lwabo, agaleleka ama-Xosa exhobile asombulula omnye um-Xosa ngokugwinta umbanjwa we-Lawu awabexokonyelwe kuye. Zakuba zinqozile apo, kufe umninawa wesela, omnye wangxwelerwa nje. Ite i-Ruluneli yakuva ngoludaba lokukhululwa kwaba banjwa, yakaulezisa ukubabiza ukuba inkosi zibahrhole. Suka u-Sandile, inkosi enkulu yeloxa yapendula ngeliti: “Akaqondi mnqopiso wokuba umntu unokubanjelwa imfeketo enjenge zembe, asiwe e-Rhini ngalonto, bekwanele nokuba ufakwe etolungweni e-Bofolw'apa; kuba lomntu akabanga nkomo nahashe! Kunjalonje sekufe umntu macal' omabini: u-Rulumente ulilela owake, nama-Xosa

owawo, lento ke mavipele apa." Kute kwakubanje umntu wasel' ewuhlaba lafa. Kumhla abafundisi bakauleziswa ukubalekiswa e-Koloni. Hayi ubukulu bembubo yobusela bezembe eli kupela!! Bafa abantu. Yachitwa imali ngu-Rulumente. Hayi intsizi emakayeni afelweyo. Umfama wachitwa, imishoni yomfundisi yabujiswa, nevenkile zachitwa. Intlaba-nkosi yom-Xosa ne-Xilongo lo-Mlungu, lanxakama kwintaba zakwa-Matole. Kubulalana abe-Ncubeko nabe-Ntlanga. Ukushunyayelwa kwe Vangeli kwa-Xosa kwanqumama, yayilonto. Kwapalala igazi, kwafa umntu macal' onke.

I-Sinala yase-Dikeni yabeta yavalwa nayo, usapo lwachitwa ukuba luke luye ngase makayeni, abafundisi base-Sikotlani kunye nentsapo zabo nampo bebalekele e-Kampini e-Katala, walapo no-Tiyo beno nina. Kumhla u-Tiyo wati kanti selesahlulwa kwizilingane zake zase-Simnareni e-Lovedale ukuba kungasayi kubuya kubesatini: bahlangane phi. Kute kusifa umntu lipango, ngumkonto, umpu, nenkanunu, wabe u-Tiyo efunenene nelona tuba lo kuqubela pambili izifundo zake. Akalali ubusuk'obu; engenaso nesibane esi: unina umtezela, amlumekele ngomtati ukuze afunde. Le ntokazi ite elixa ingenakubona isipumo awopelela kuso unyana wake, ayaze iyeke ukumyaleza ku-Tshawe lo-Xolo olaula Konke. Le Mfazwe ye-Zembe itsho satshabalala kwati-tu isikolo sase-Tyume. Indlu yetyarike, eyomfundisi, neye ncwadi zatsha zalututu olu. Kwatshatyalaliswa amagama onotyida (types) bokushicilela. Kumhla wati u-Mr. Chalmers akubuyela kwase-Tyume, lakuxola, wabhala esenjenje:—"Namhla ndibhala ndipakati kwentshabalalo zase-Tyume kutshe nqu into yonke: imiti, ityarike, eyonanto indihlungisa ngokukodwa, ode unge wonke umsebenzi wam upelisiwe no "Bungcwalisa basema Zulwini bususiwe."

Kumhla ukuzola nobuntobela bama-Krestu antsendu ase-Tyume kwabalasela, yayindaba-mlonyeni

kuma joni. Inqubo ka-Mr. Govan yokuvulela onke amahlelo e-Lovedale nokungamkeleki kwayo e-Bodini Pesheya, idale ukupambana kwezimvo okwabangela wakhalala u-Mr. Govan, wasel' erhoxa e-Bupatini. Ukanti lona eiibali alitetelwa kubalisa mpambano; koko ukuvelisa ituba lokuba awele naye emsa Pesheya emfundweni e-Skotlani, ukuba abazalwana bake bovumeiana naye. Wayengajonge kumenza tyini-tyini u-Tiyo Pesheya, nangoku tsala ama wabo, hayi. Wayengajonge kwenza mali ngaye, kupelanje ukumnika imfundo yakowabo; ngetemba lokuba woba luncedo kumawabo. Yayi lilinga elikulu eli lokuvavanya ingqondo yomfo ongum-Xosa. Bate abafundisi e-Katala paya bakuvumelana nokusiwa kuka-Tiyo Pesheya, kwatunywa umfundisi u-James Laing (u-Lanki) ukusa lento kunina ka-Tiyo. Le nkosikazi ka-Soga ipendule yenjenje:—"Unyana wam lo lixhoba lika-Tixo, nokuba uyangapina uhamba no-Tixo, ulixhoba le-Zicaka zika-Tixo, makaye apo zibona kona. Ukuba unyana wam uyavuma, ndinancaso yanina mna? akakuhlelwa ngozi yanto kuba na-Pesheya paya use lugcinweni luka-Tixo njengalapa, kufup' apa." Kukuzincama okuugumangaliso oku yenjenjalo intokazi engu Mkrestukazi ema-Xoseni esabe imfazwe elixa indoda isekulweni paya. Wayetutuzelwa kaloku u-Nosutu kwi mitandazo yake okuya umntanake ebembanekela ngamaceba omtati ukuba afunde incwadi zake. Ivumile inkwenkwe ngokutumekelela. Ishiya imfazwe nokupalala kwegazi, ishiya umlilo womtati kulandlu ite-minyi umsi, iyawela. Iyakubona abantu ba-Pesheya abasimanga: abatumele amakowabo i-Gospeli. Ixhapazelisile ukubhotisa kunina nodade, seyisukelisa inqwelo seyihamba, ixhabasha nezidwatyana zayo. Kabini yake yadaniswa: kuqala, lamhla yabuyiswa ngokungapumeleli eluviweni e-Lovedale, okwe sibini, elaxa kwavalwa i-Sinala ngemfazwe ye-Zembe, basaba, bambi bagoduswa.

Nanko kalokunje ehamba ecaleni lenqwelo yaba-

hambi kusingwa ecwebeni lase-Bayi, unamatele kuba-Fundisi baka-Tixo, intliziyo izele libongo lokuke abone izizwe nentlanga zase mazweni. Nanko kungekuko nokuba uyinxanelwe imfundo. Masitembe ukuba ngoku uyakusukelana no-Lwazi zipelile ingxakeko nemivalo, nokuba kotyibilika adlule onke amaza, kube lula.

Xa umntu akangela ingxakeko adlule kuzo, ebuntwaneni, wacandisa zivalile, kuqiniswa uluvo lokuba makube kukonto makapumeze yona lo mntana, eziyakuti kwazona ezingxakeko zidale ukuti esimilweni sake abe nokuxabisa la matuba mahle wona. Ehlabatini apa bonke abanyulwa bo-Somandla bahleli besukuzana nokusunduzza imivalo elukuni kakulu. Kodwa njenge langa elilwa nenkungu namafu, ukwanjalo umntu osukuba enyulelwe ukuba yinkokeli yelizwe, uhlangana awele intsunguzi ne ngxingwa eziqata, ade nanko ewelela ngapaya kweyona ndawo yake; baqale ekamveni bamdumise kaloku naba kowabo.

IS AHLUKO V.

MHLA U-TIYO WATI NGQA UKUYA

E-SKOTLANI, 1846.

“Bhota ke kaya lam, ungase kaya lanto namhla, Nawe Buhle, kwezi lokukhanya komso, Bhota; Iso lam alikuba sawubona jumso we mpumalanga namhla, kwezo ntaba, ekumkeni ekukhanyeni, Bhota kokwetu kwam, ndohlala ndikukumbula, ndikubonga ndipina, Ndaka ndonwabanje Kuwe.”

Ngokwecebo lika Mr. Govan, elamkelwe ngabazalwana bake, u-Tiyo uhambe ne titshala yake waya e-Skotlani. Kunye naye ibe ngonyana bomfundisi u-John Ross wase Pirie. Banduluka e-Bhayi ngo-July 1846 luzolile nohambo bemana ukufundiswa ngu-Mr. Govan lo, baye ababantu begcinene kuba bazalwe e-Africa bonke. Baye bagaleleka Pesheya e-London ngamgqibelo utile, ekute kusasa nge-Sabata u-Tiyo akubona ukupitizela wafumana ngokwake “kungeko Sabata nto paya.” Emtate u-Mr. Govan wamsa kwi-St. Pauls Cathedral (I-Poma lenyaniso) uvakele edanduluka u-Tiyo esiti “Ingaba ke lendlu yenziwa ngumntu”? Asinakuxela ingqondo ka Tiyo esalama imimangaliso ye zakiwo zela Pesheya. Ubene liso elibukali. Waka mini itile woyikiswa ku kungena nololiwe kumwonyo ogqobozileyo, wavakala sel’ esiti “Sisiwa kulipi ilizwe ngoku”? Ekupeleni komnyaka, u-Mr. Govan emiselwe kwi-Bandla lase Inchinnan, wamsa apo no-Tiyo, u-Citshi wake, ukuze umfi u-John Henderson abuyisele u-Govan imali yokuweza u-Tiyo, azimisele nokuba uzakufundiswa ngendleko yake. Kukuze ke u-Tiyo asiwe esikuleni sase Inchinnan apo, aze emva koko, abe kwesase Glasgow, kwi-Normal Seminary, kude kube ngu-1848. Ubekudlamkele kakulu ukudlala naba lingane bake apo. Incwadi zama Koloni azilesileyo u-Tiyo zamkokelela kwi sigqibo sokuba kulindeleke ukuba ama-skolo apantsi kwaba fundisi ema-Xoseni paya abemsulwa okuya-nje apantsi kwempembelelo ze-Lizwi, walindeleke ke naye ubumsulwa obunjalo kubemi base Glasgow.

Wotuswe kukuti shwaka nya kwengxowa yencwadi zake ngamini itile ebeyibeke ngase mnyango wandlu itile kwalapa.

Ute ese Normal Seminary paya, i-Bandla lase-John Street, lazimisela ukuba limfundise ngokuvunyelwa ngu-Mr. Henderson. Ukuzenje adibane no-Dr. William Anderson owaba nguyise kuye ukususela lomini. Lo-Dr. Anderson, ubalisa atsho u-Tiyo, "wamoyisa ngovelwano ne ntyewana yasemzini." Akuko ndangandanga yokubaliswa nge tyenjani lom-Xosa betu, elololo pakati kwesixeko esikulu kunene. Ontanga bake batesa kulo lonke namhla ukuba basibalisele ngalomfana xa asezifundweni zake, nange nqubo yake, nase midlalweni. Nakubeni wayengu mhambi, ubeko Ongenakwalanywa-Liso lika-bani emalusa, emkokela nakwi mihadi eyeyelisela abanye. Wamlondoloza nase zihendweni. Nokuya emkisiweyo kwimpembelelo ezintle zase sikolweni apo wakhuseleka eshenxiswa kwikaya lake lokuzalwa, nokuya abonene nenkohlakalo yase Glasgow, ebinokulilisa nengcwele wanqatyiswa enkohlakalweni ngu-Sombawo osa iliso alwaluse usapo Lwake xa lungenabani. Kute ke kwakubanjalo e-Skotlani paya, ngolutyelelo lwake lokuqala, yaqala yantshula imbewu ye-Zwi lika-Tixo ayihlwayelwe ese kowabo. U-Moya Oyingcwele umenze wazinikela ekuhlени ku Nqulo luka-Krestu, wadinga ukulandela u-Msindisi Opilileyo. Uzilahle apo wazivutulula inkonde zakowabo, ukuze aphelelelwe ngu-Dr. Anderson lowo kwiremente yase John Street nge 7th May 1848. Into abahlabekayo, no-Dr. Anderson isiqu; waye umcimbi wentshumayelo lomhla yayayi "Ntenwa yase Tiyopiya," kwi sahluko se-Sibozo kwi-Zenzo. Kweliya lasemzini ubuvile u-Tiyo ubutukutezi bokukhumbula elakowabo. Ubalisa enjenje umfundisi u-George Brown awahamba kunye naye ekubuyeni ngo 1848 "Ndaqala ngo 1848 ukuqelana no-Tiyo ikuxa ayinkwenkwe efunda esikolweni e-Glasgow, umntu ozibeke pantsi, andiqondi imbhangelu yokumbuyisela

kwelakowabo imfundwana isesemva. Kwaku ngasekuko nokuba uyalikhumbula ikaya lake. Wandifumana ndilibala ekundulukeni kwetu. Sada sanduluka e-Glasgow mhla nge 24 October 1848, sabuliswa liqela estitshi; ndingasateti ngo-Dr. Struthers yena owada wasitamsangelisa ekwahlukaneni kwetu. Njengo Mongameli we Sinodi, wandipatisa ipepa lokuchaza isimilo "sobu Kristu buka Tiyo," wasiyaleza elufefeni luka-Tixo nase Lizwini Lake nabo bonke abamta-dayo endaweni zonke." Uqalile kaloku u-Tiyo xa sise Carlisle ukuti "semka ekaya" eteta i-Glasgow Safika e-Bhayi nge 31 ka January 1849. Sifikile e-Tyume ndiqale umsebenzi wam kwabantsundu nditolikelwa ngu-Tiyo, enconywa ubuchule baka ekuguquleleni inteto yam e-Sixoseni. Lonke elixesha ndimgcinile u lesa incwadi zake ezingo nqulo. Uzihlutwe bunyu kowabo impahla zake zokunxiba kwanjalo nase malini yake. Ngenye imini siza kukwela sombini ndada ndamnxiba kwezam. Andinakuteta ngaye xa wayesele yifezile imfundo yake ne similo sake sesiculunqiwe, kodwa asikuko nokuba wayehlanelwe umntu lowo ngamawabo.

Utyelelo luka Tiyo lokuqala lwapela nge 1848. Incwadi zibhale ukuti "Ubuyele e-South Africa njengo mvangeli, kumvuzo wama £25 ngonyaka. Ufike e-Tyume ngo February 1849 ziguqulekile kakulu izinto, ngapandle kwe Vangeli eshunayelwe kumawabo, isahleli yona. Nakubeni ityarike yase Tyume yayitshatyalaliswe yimfazwe, nomfundisi abemtanda kakulu selesekupumleni kwake, umfundisi omtsha u-John Cumming, wawuhlanganisa umhlambi wawaka wayingqili msinyane. Usebenze shushu u-Tiyo inyanza ezitandatu encedisa njengomvangeli, itoliki, e-Tyume epatelele nase Qhibira, efumene isituba sokuke azamane namawabo ukuba asukele ezo Bomi Obupezulu. Umzekelo wentlalo yake yamxela, waye enobulumko obudlula oba mapakati amadala eloxa Ubete wangumntu oyedwa kumawabo epela. Ube-shumayela ngamandla u "Guqukani" intshumayelo

abenzulu kuyo, eyisingisa kumagorha akowabo emfazwe, kudodana namawabo, kujongwe lomfana uti kambe yena wowapakamisa amawabo, ama-Ngqika. Kodwa bona abakowabo abalinanzanga elozwi babesalilela izwe lakowabo elihlutiweyo bona, elityiwa zinkomo zomlungu namhla. Kwakuxa kaloku u-Tiyo ababalisela ngento-ngento azibone kwela Pesheya, ngobukulu bohlanga lwase Mangesini, ngencubeko yalo emangalisayo, izikolo zalo zemfundo, ubutyebi balo, urwebo lwalo, nendlela zokuhambha kona ezikaulezayo zona. Abesiti akubacacisela ngokuba semva kwabo nokuba pantsi ngencubeko, bamkangele njengovevezana namampunge okuyanje angavelisi qinga lokubuyisa amadlelo abo. Ubungqola babo ngokukodwa abazalana naye bambandisa noko. Kanti u-Tiyo wawuquba umsebenzi wake ngangokuba abafundisi batete besiti ngaye ubeyakushiya upawu kumawabo ukuba lomntu ubeqeqeshwe kakuhle wafezwa. Ute kodwa nangelixesha wazixela mhlope esengumfananje, ukuba ufanelwe kukufundiswa avutwe nje ngomsebenzi; (worker) ukuze atabate indawu yake pakati kwawona madoda ngempucuko ne ngqeqesho.

ISAHLUKO VI.

IMFAZWE KA MLANJENI, 1850.

“Ubuxoki abupumeleli mhla bubambene ne Nyaniso.”

Intshumayelo zika Tiyo zingamkelwanje kowabo, kwakuxa bakhumatele ku Mlanjeni wakwa Ndlambe obete wamkelwa ngokushushu, wakolelwa ukuba unyanisile ukuti “ubutiye imbali ubuti, enokumtyila amdize emhlotsheni onabo, oke wabulala ubani ngabo, amenze alimale kwa oko. Kwagxunyekwa izibonda ezibini ngase ndlini ka Mlanjeni, abesiti onukiweyo ukuba uhambe wasondezwa kuzo kubonwe ngo-Mlanjeni qwiti awe isiduli ukuba kunyanisiwe, asel’ emkiswa egxotwa umntu kusitiwa “Bolowane, Bolowane.” Uhlanga lwama-Xosa lwangenwa yinto yokuba imbhangeni yesifo nokufa, abebeti bona isebugqwirheni, namhla yotyilwa emhlotsheni, ize imfihlakalo yokufa kwabantu ehlabatini apa ilandwe izuzwe, baye bebetembe ukuti aba bantu bagqibe isizwe sabo bontywiliselwa enzulwini volwandle bakuba befundenwe ngu-Zimanga lo; ize isifo nokufa kupeliswe. Yaquba lento kwada kwakolelwa nasekutinini u-Mlanjeni lo akamntunje, kukolelwe ekutini inqawa yake uyiqumisa ngolwandle, upilisa aba fayu, zibone imfama, izimumu zitete ne ziqwala zihambe. Kwabonakala lomntu edlule nalowa ushunyayelwa ngu-Tiyo. Yanga machiti ke abantu, lolu tshobo no ngada.

Kute kulapo kwavakala amanye amandla ekutiwa unawo-okuhlangula amawabo kuma-Ngesi, abuyise umhlaba wenkosi omkileyo, imipu yama tyipkolo yozala amanzi imbumbulu zabo zingangeni; zati zikepe ziqekeke elwandle kufupi ema-Bhayi paya yangamandla asimanga ka-Mlanjeni lonto, ate noko angumlwelwe olulenda ngokwake, kwatiwa kufike indoda yamadoda ekayapa.

Ukusukela kwimfazwe ye-Zembe, abantu babe hleli ebuhlungwini ngenxa yomhlaba wabo, ukubekwa kuka Mr. Charles Brownlee endaweni ka-Sandile

kwacacisa kubo ukukhutshwa kuka-Sandile ebukosini, intloko yama-Nggika, ukudalwa kwekampu ezine pezu kwe-Tyume, ekwakutiwa zikhusele umda, emhlabeni kanve ababeti utatyatwe ngobuqinga kubo, ukubanjwa kwe nkomo zabo lemhla zakuwela i-Tyume, zimbhangi ezadulusela kolunye udiwu. Nanko no-Sandile eyakutsho kwa-Mlanjeni kuvumisa nokumomeleza; ukuzenje hlambululu asel' eba litola u-Mlanjeni lokunyanga impi. Uqale wanyanzela idini wayinxiba amakubalo, indoda nganye yanikwa intongana yokwalata umkosi umntu abize igama lika Mlanjeni, aboqala abala mkosi bapapateke bayekweyela elwandle.

Kwaku ngo nyaka ka 1849 xa ama Nggika ayctya-tyanjelwa yilento awa seka isikolo sakwa-Qoboqobo umfundisi u-Robert Niven eveno no Rulumeate, ate watabata u-Tiyo wamsa kona njenge titshala nomvangeli. U-Tiyo wayekuma qaba wona apo e-Gxulu nakwa Qoboqobo. Kuqale kwalunga, sachuma nesikolo, kwangena amashumi osixhenxe, gudu konakala, bakhutshwa kuba u-Tiyo engalukanga; besiti abazali bosika bafe abantwana babo kukufundiswa "yinkwenkwe." Abanye bada bamsongela ngokumbulala kuba ete ukulichasa oku elisiko lohlanga wada akafana nanto. Into eyabambi yona ku-Tiyo kukulahlekiswa kwamawabo siyata setola, elixa angenakupulapulwa yena ukanti ubaxelela Inyaniso. Akummangaliso ukuti ngeloxesha u-Tiyo abale lamaculo ake kusadunyiswa ngawo nanamhla oku ezityarikeni, nase makaya ebalisa amandia Oyisayo Omqamlezo ka-Kristu.

Akufumana u-Sandile ukuba abantu bake bapantsi komlahlekisi (Umlanjeni), walindela into emayihle, ngokukodwa seleke apatwa kakubinje namapolisa kwa-Tyali. Ukuhalalisa lento usingise ku-Ruluneli, eyaleza ukuti noko amapolisa makayekelele wona. I Ruluneli yenza intlanganiso nama-Nggika zilapo inkosi nabantu. I Ruluneli ite yobohlwaya aboni, kusinde abamsulwa. Ite ayikolwa ukuba ama-Xosa

epela azimisele ukwenza into, waye yena eyakulondoloza uxolo. Wawangxolisa ngohlobo lwake lokuwoyikisa ama-Xosa. Eti akako apa u-Sandile kuba etenembende nalo Mlanjeni wake, wati uyaku-vuzwa umntu oze no-Sandile embambile; kuba yena akaso kumbamba ngo-Nongqayi (Roybatyi) bake konke. Kwintsuku zone emva koko, nge 24 ka-December ukuma 600 umkosi wama-Ngesi opantsi ko-Makinana (McKinnon) wafaliswa waza kubeta nga komkulu kwa-Sandile, ukweziswe ecaleni leli hlathi wayengene kulo kanye, ote xa udlula ku-Mba wakwa-Qoboqobo ngase Bumapas, apo indlela ixakwe ngamahlathi, wawelwa yeka Sandile, watinjwa ingxawa namahashe, kwafa ishumi ngegqira. Kubikwe lento ku-Mr. Niven ukuba makasabise usapo. Kute mhla nge Krismesi ka 1850. lowo, iyimini yokufika ko Xolo nje emhlabeni, yayimini eburara bungalibalekiyo ku mfundisi lowo nama-Koloni amhlope. Bate xa bafudukayo ama-Xosa abatimba amahashe abo, ababunyula tu nempahla zabo. Baya kugaleleka kwa Ntsinda sebehamba ngezika-Tshiwo, bedinwe bezinyhokoto, cyonanto yadlula yonke ngobubi kukotuka kuka Mrs Niven owaye ngumlwelwe obugula kakade. Bate besiya kungena e-Tyume kwakuxa kubhujiswa enye yenkampu zamaqakamba. Kute kwa-Nomadolo xa aba Mhlope nentsapo kuza kutyiwa lo Krismesi, afika aka-Tshiwo apete izikazi khebevu ngokungati kunewinwa indaba, nokuba kutyiwe. Kute xa kulapo babawela ngazo babulala iqela. Aba mhlope aba tatu bangene kungqeku lwendi ebisakiwa, benza umxhatiso ukukusela intsapo, ngokutyalela paya utshaba, bahlatywa babulawa kwapela elixa a bafazi babo babacengelayo. Lentsapo nabahlokokazi kutiwe ku-Madolo ma kasinge nabo ngase Tyume, apo bafika bacengceleza ezi ntsizi nama cebetshu abo, kubafundisi, ababatutuzela ngako konke. Amalawu apume e-Bofolo engumkosi okwi 900 upetwe ngu-Hermanus ukungenelela nawo, kwalila ihani ngo 1850.

no 1851 kusitiwa yi "Mfazwe ka-Mlanjeni." Kwangalo Krisimesi impi ka-Anta yasibhubisa yasitshisa salututu isikolo nezakiwo zase Gxulu, ezazakiwe ngemali yase Skotlani. Kumini kwasala kupela udongana lwendlu, isikhumbuzo. U-Tiyo kumhla wasinda cebetshu ukubulawa ngama-Xosa, elandela umkondo womfundisi ngalo ndlela yakwa-Qoboqobo, suka wahlwelwa, aye ama-Xosa ezimele ngokubalalela. Ubaleke wekhata ndaweni ubusuku obu, waya kungena kusasa e-Tyume. Akatandanga kuzifaka kulento u-Tiyo ngokuguqula incwadi zamatyipkolo amhlope ngesicelo senkosi u-Maqoma, owaye nqwenela indaba zawo. Wenjenje ukubhala u-Miss Ogilvie, inenekazi elalisebenze kakuhle kakulu kwi sikolo sase Mgwali ukusebenzela intombi:—"Xa ukangela e-Gxulu, si sikolo esite siqalwa saye sivalwa. U-Tiyo wauqala umsebenzi nge 1849, inyanga zintandatu sifile e-Gxulu, njenge titshali kubantu abaqalayo. Umana ehambahamba ngokushumayela eyedwa okanye enomfundisi. Waqala apo ukwenza ama-Culo ake akwiculo lika 1850. E-Gxulu u-Tiyo ubehlala endlin' ake kunye no-Tause udade wabo, owa sindisa umfundisi elutshabeni. Ebemenywa futi u-Tiyo kwa mfundisi, kube mnanidi ngesimo sake nokupola. Uqale wavela ukuba sisiteti mhla ngentlanganiso yomnyaka e-Gxulu apo. Inteto yake entle nevakalayo yada yati enye ye titshala zase Skotlani:—"U-Mr. Soga sisiteti gqibi." E-Gxulu kwakupitizela kuba u-Tiyo "engendoda," ubom bake busengozini. Kuxelwe lento kuyise ute "Akuko kubulawa kwanto, nokuba bambulele, woba no Bom banapakade." Kwavuka noburhalarume nobupangi ekute ngamini itile kwangenwa endlwini ka-Tiyo, udade wabo wapangwa ingubo eyalandwa, yanqakulwa ngoncedo luka Vika inkosana. Amasikolo ase Gxulu akakolelwanga ukuba imfazwe seyibanyatele, ibaqubula besemisebenzini yabo bonke. U-Tiyo no Busakwe, umdala weramente, bashiywe nomzi. Kutesu umfazana ongumfuni ukuba "Naffa." Kutatwe

mpahlananje yabo neyo mfundisi yabalekiselwa kwa-Vika paya, pambi kokungena kuka-Anta ukuba atshabalalise. Imini yomonakalo kumhla i-Bayibile yomfundisi yaqwengwa kutetwa kusitiwa "Nantsi kanye lento u-Niveni asixhalise ngayo." Abantu besikolo bahleli intsukwana kwa-Vika, baqukuqela besinga e-Tyume ngobusuku belandela u-Mr. Soga. U-Busakwe walahlekwa zizo zonke inkomo zake, amashumi omabini, kwa sinda usapo. U-Tiyo wasinda kumaxesha amabi wena, kwange mfazwe ka-Hintsa ka 1835, emahlatini kwa-Matole nentsabo nonina, ingqele, invula, ipango, yekka. Kulandele eye-Zembe ngo-1846 evanqumamisa imfundo yake e-Dikeni. Ngo-1850 ushiye isikolo sel'esindisa ubom bake. Umkondo wake uyakusoloko ulandelwa kokuna? Kungokuba amkele olu-Nqulo lulwa nama siko ase Luhlengenina? Lunqulo olunoxolo na kodwa? U-Mlanjeni akatenjwe ngapezuluna kunaye? Kungatinina ukuti ndingunyana ka-Soga, oyena mpakati walapa, ndingazilahleli kumawetu xa kunje? Kanti u-Tiyo wayengemntu wa kujikajika enjenje. Ebe-ngafuni kuza ajike, atingaze; ebetanda ukufa esilwa esapefumlanje. Nokuba sekumnyama entla nge-ngomso akanakujika ku-Tixo wake. Makuhanjwe, sisendleleni. Kuhle wakuqwalasela emkondweni; kuba ukuba yayingafikanga "Eye Zembe" u-Tiyo angel' engayanga e-Skotlani, apo afumene lemfundo axhatise e-Gxulu. Ukuba ixoki u-Mlanjeni ebengabangako u-Tiyo angel' engazanga wavela njengomshumayeli ngalendlela wabalasela wayiyo. Ezi zitintelo kupela zasuka zaba ngumchancato wokumqubela pambili okunye u-Tiyo. Ezi mfazwe zanyanzela abanye abafundisi ukuba bade babuyele Kwelasekaya Pesheya, zahlahla indlela yokufunda konyana wom-Xosa, anyukele kwibanga lokuba lolona ncedo kowabo.

ISAHLUKO VII.

IMPINDA KA TIYO E SKOTLANI, 1850.

“Kwezi zimvo zokucukulana ngendidi lakhuliswa kuzo i-Tshawekazi lase Jeputa. Bati abantu ngum Hebere. Ilizwi lom-Dali, lika-Tixo, lati, hayi ngumntu lento, litambo lamatambo enu, ukwapilile kwanjengani.”

Asikuko nokuba imfazwe ka-Mlanjeni yawungxwe-lera umsebenzi we mishoni yase Rabe, baye abafundisi, bembalwa posu, babesebenze ngempumelelo kwa-Nggika ezinkosini nase bantwini. Ekupeleni kwe mfazwe bantanywa ngokutiwa ngabo abaxhokonxe ukuba ama-Xosa avukele i-Koloni. Lento ke yawahlungisa ama-Krestu kunene. Ade azamela nokusabela kwelase Koloni ngenxa yoburara, wala u-Sandile ewasongele ngokuba obulawa onke ekubuyeni kwayo. Asabela ezintabeni kwimiqolomba yase-Tyume, emana ukunyebelezela ukuya ezinkonzweni esikolweni sawo, lukona usapo elugcinweni luka Mrs. Chalmers. Kute ngamiini itile kwabizwa ngu-Col. Somersset ukuba ahlangane nabo kwinxowa lika-Soga, ote mabanikele zonke izixhobo zabo, kwaye kubizwa inkosi ukuba zinikelwe ku Rulumente. Emveni koko kutiwe “Mabawele i-Tyume,” abate bakuliwela kwatiwa “Mabalungisele ukufa;” bazicengela, ingeko ne nkosi yomkosi leyo. Kumhla amam-Fengu abayala kona ukubagibisela ngamatye, ebaleqa amadoda ahamba ngezandla nabafazi nabantwana, ababunyula nengubo zabo kwa nezambato ezi zimbala. Ite yekusiwa lento ku-Mr. Chas, Brownlee wati mababalekele kuyise, oko ebengumfundisi, ixego, e-Qonce. Nanko u-Dukwana esinga ekaya e-Tyume ukuyakubika, abanye besonda nge Qonce ngalomhla i-Tyume lapeliswa ukuba yi mishoni. Kute kunjalo kwafika udaba lokuba u-Mankazana, apo bekusabela ama-Krestu nama kolwa, utshisiwe ngumkosi wamalawu; kwabeta kwavaleka indlela. Uhle wagalela kwaku bafundisi u-Tiyo. Kuhle kwaqondakala ukuba lamotuko wehlela u-Mrs. Niven nge-Krismesi yala Ntlekele ufuna u-Mrs. Niven egodukele Pesheya.

Uyakutiwanina ngoku u-Tiyo lo; kuba akanamsebenzi e-Koloni apa? Iaye into, makawezwe aye kufundela ubufundisi Pesheya. Aba kowabo benoyise bavumile kwakubekwa lento kubo. Imali iyakuvela pina? "Kwi zisele zo-Somandla" upendule umfundisi, kwanjalo. Kubonakala ukuba u-Mr. C. L. Stretch, umhlobo omkulu we mishoni, wabane sandla kulencam, kwa no-Mr. Robert Hart. Aluteteki usizi lomzi ka Mr. Niven ekuwezweni kwe nkosikazi seyoyisakele empilweni, abantwana kunye nama-Gqoboka antsundu betyafile lusizi olubongameleyo. Yinto endabeta nam (Mr. Stretch) zapalala ngokubabon' oku, ndibahlangabezile ekuzeni ngakwa-Mankazana. U-Tiyo uke we-chu ku-Minto Gaxa; kuba bebesazana kwase-Lovedale befundisana. Babehlala besonwabisana kwelokaya labo, endibalisela u-Tiyo esiti "Paya sivuma Iculo le kulu elinamashumi omatatu anesixhenxe (137)."

U Mr. Niven nentsapo, kunye no-Tiyo, banduluka e-Bhayi ngo June 1851, lwaluhle uhambo lwabo lwentsuku ezi 75. U-Tiyo umangele umsebenzi ka-Rulumente wokutolika, umvuzo umhle kakulu, enyula, elixa angenayo nepeni yokulandula, ukuya kuqeqeshelwa ukushumayela kumawabo. Upendule esiti ku-Rulumente "Ndixolele nokungqiba kwi zindlu nge zindlu ndizuze imali yokundifundisa e-Kolejini, ndifunde ndibe ngumshumayeli kwela kowetu."

Uyise ka-Tiyo, esityebi senkomo njalo, akazange ahlalele mfundo yake. Wancedwa bububele babantu bolunye uhlanga. Esuka kwelakowabo limaxongo u-Tiyo ufike kwelo xolo nokuzola. Njengoko sekutshiwo ukuti ibandla lase-John Strset lalitabatekile ngu-Tiyo kwa ngo tyelelo lwake lokuqala laza laqokelela imali yokumfundisa oko. Indlela yalo mntan'om-Xosa awadibana ngayo nale remente ibaliswa ngamazwi anje ngu Mr. R. A. Bogue wase Glasgow" Busebutsha ubusika buka 1847 kufike kum apa u-Mfundisi u-Mr. Govan. Ekuncokoleni kwetu ute, unanto imte-xingi kakubi, ekubeni nje i-Bodi

yase-Free Church igqibe ekubeni iyilahla i-Sinala yase Lovedale, engayazi into amakayenze nge ntyewana yom-Xosa egama lingu-Tiyo Soga, awayeyizise e-Skotlani apa mzuzu. Uze kum ke ukukhangela ukuba akungeveli luncedona. Ndependula ndisiti, nokuba mhlaumbi ibandla letu alina kuvela kulendawo, kungenzeka lereamente ndikuyo ukuba itabateke ukuba isimilo sika-Tiyo lowo siginyisa amate, imfundisele ukuba yititshali, kute ke kwasekugqitywa ekubeni indodana isondezwe kwango bobusuku. Ekute kwakuvela into yokuba ayikapehlelelwa kuhleliwenje, yati kuba yona ivumela ukuba yenjiwenjalo, ndafak' eboyeni ku-Dr. Anderson, ukuzeke aphehlelelwe esidlangalaleni kwi-Remente leyo yase John Street. yakuba ivume ekuhleni ukolo lwayo ku Yesu Krestu, yapehlelelwa ekumkeni komhla nge 7 ka-May 1848." Ingqungqa yo Lutsha kule Remente yazimisela ukuhlaula imfundo ka-Tiyo, nomvuzo wake xa sel' eyi titshala kowabo ekubuyeni no-Mr. Niven. Ute akupindela u-Mr. Soga ngo 1851, yahlangabeza indleko zonke zowelo lwake, indleko yemfundo ne-Koleji kuse ekubekweni kwake izandla, ekungazanga yako intutuzelo njengaxa bacinga ngento abayenzele u-Tiyo. Oko ke kukuti, ukubuyela kuka-Tiyo e-Skotlani, wayebuyela kwizihlobo zika-zihlobo zona, ezisa zimisele ukumxhasa. Kungoko sifumana lemigca kwincwadi yemicimbi ye seshoni yase John Street Church:—"Nge 21 ka October 1851, sambona u-Tiyo Soga eti nqanu no-Mr. Niven. U-Mr. Niven ubalise ngesimilo nobuhle bomsebenzi ka-Tiyo oko ebekunye naye njenge tishala ema-Xoseni, wancoma satanda; esalata nezizatu aze naye ngazo naye apa e-Skotlani. Kumhla lomini Isikolo Secawa ne Seshoni yelo Bandla bazimisela ukuba bamfundise abuyele kowabo engumfundisi ogqibileyo. Kwanyulwa u-Mongameli u-Dr. Anderson no-Mr. Boque beno Mr. Paterson ukumgcina bamfak' ekwapeni, bemcebisa ngendlela zonke aboziqonda kulemeko yake yohlobo lwayo.

Zibe ninzi indlela zokulondoloza lomntana ulelilolo linje namhlanje ukuze angangeni ekuhendweni eyele. Uhleli etiwe zinzi emxhelweni apa yingcinga ngabantu bakowabo abatshabalalayo ngasemva paya bengena mntu wokuba fukula. Iyamkataza nenkumbulo ngabantu abatate inxamleko engaka ngaye ababeya kudaniswa akungapumeleli. Uyayibona nale Komiti agciniswe kuyo, uhlobo elulo, nanga amadodana elibandla adityaniswe nawo, emjonge ukuba woba ngumnyulwa webaudla okunene, nantsi yona indoda enye, engu-Dr. Anderson, empatel' apa kuyo esiqwini, ngamazwi nomzekelo, ifukamisa usana lwase-Afrika, elwenze inganga pakati kwezikolo ze Cawa zayo. Nasi isaci sake ngokwake u-Tiyo seminyaka "Ukuzama, ukufuna, ukufumana, ungaze uyekelele" zamgcina ezinjongo.

Ngalo November abuyele ngawo e-Skotlani u-Tiyo, wapasa i-Matric, kwi-Koleji e-Glasgow, ukuze angenele isi-Latini nesi-Grike kaloku. U-Tiyo akatatanga zintshinga e-Kolejini, uwufumene umsebenzi we klasi unzima wona, yawarhola inyameko yayo inyat' enkulu, ubengatinina ukuzuzana nezizindwe esukuzana nencutshe ezipezulunje, umntu egxamekile? Esukuzana nabantwana bezalelwe e-Kolejini. Asingula mntana womhedeni sinina kanene? Akaveli bumnyamenina? Asingulowo umfundo ibimana inqunyanyiswa nazi mfazwena kodwa? Akanakudelwa u-Tiyo Soga ngokungapumi nazindwe emfundweni Pesheya. Isibonakalo sodwa sika-Tiyo pambi kwamanye amadodana sasinendili yaso. Wenjenje umfundisi u-Robert Johnstone ukubalisa ngo-Tiyo:—"Ndiqale ukudibana no-Tiyo nge 1852 e-Glasgow College. Ndinqakulwa ngomnye andise gumbini litile akulo lo-Tiyo, ekunye no-Mr. Wm. Chalmers owaba yimantyi yase-Kaladokwe. Ndavulelwa ukuba ndingene kwi sangqa akuso ndibambe isandla somhlob' am nontanga emsebenzini wekamva, lomelilo mahle, amnyama, amakulu, oloncumo. Sabulisa-na lomini, wangena kum lomntu, akaze abuye apume

bonke ubom bam." "Suka ndaziva yonke imihla lomntu emka nam ndijika ndicinga ngelase Zintlangeni ne-South Africa ngokwayo."

Ekufundeni kwake ulese banzi kakulu, ezolwazi, neze Mbongi, nezobu Krestu nama Bali ama Bandla. Sipaula amanqaku kwincwadana zake (Note books) okuba wake wayi titshala ye-Sikolo se-Cawa ekutini-tini; esebenza nase-Sixekweni apa, ehlangana nendidi-ndidi ebeziti ezinye acukuleke ngebala lake: nokuba wayete wazimanya no-Manyano Lwama Dodana ase John Street ngokunqwenela ukuqubela pambili. Wayetandana nencwadi apa ekutiwa "Luhambo Lomhambi" engekazi nokubana woza ade ayiguqule, esafane wayimita lonto.

ISAHLUKO VIII.

UKUFUNDA KUKA TIYO PESHEYA, KUSAQUTYWA,
1850-57.

"Itshawekazi lase Jipete, ncincilili, lapuma ngemiba, nalo liya kucwanya, kwi Liwala Manyange, lipefumle umoya welazwe kungeko m-Juda na Ntlanga, m-Barbari na-Mskite, koboka na-Mkululeki, Wasezela la Moya wa lowo wazela ukukhonza, ingekuko ukukonzwa Yena. Wazaliswa ngumoya wa Lowa wazela ukupakaniisa abapantsi (Bnkunkumeni) Wamvela njengo kuvelwa Nguye, akunakana kaloku ukuba lamntwana upantsi ngolwahlobo, ulilela inceba yesi Nxiba mxaka esiya."

Emva koviwo u-Tiyo Soga wavunyelwa ukungena ebufundisini ngo 1852, kuxa izitulo zibanjwe zezona njinga:—o Drs. Brown, Eadie, McMichael, Harper, into ebezinzona zizike kwisi Hebere. Ube mkulu ngokukodwa umsebenzi ku-Tiyo, owokulungiselela Intshumayelo kwane mviwo ezifundweni. Akugxajagxajiswanga kopulwe rwada kuba inguye, kucokisiwe wena. Kauqwalasele nawe lenteto ilandelayo:—"Glasgow, 28 ka September 1852. Ndinomgobo omkulu ekungqineni ukuti u-Tiyo Soga ubefika ngexesha, wafunda ngenyameko kwe lixesha besinalo lidlulileyo kwincwadi Zokuchaza Izibhalo. Ume kakuhle kakulu. Ndite yandimangalisa into yake, ukuti ebengafumananga matuba abanzi ekufundeni inteto ze-Sibhalo aqube kancomekayo oluhlobo. Izihlobo ezitile bezinqwenela ukuba adluliselwe kudidi (iklasi) yama-Dala, amakwenkwe suka yena ngokwake watanda eqale eqondweni. Asikuko nokuba ndiyavuya ukumnika ipepa elinje. Ndimlindlele ukuba wozibalula kwakona ezifundweni zake."—John Eadie."

Bekungeko mnqweno wakumenza Mshumayeli wa Vangeli xa ebete kanti akanazipiwo nalu gqoboko lwanto. Wayezilahlele kulo msebenzi Ungcwele epela, "wayenyamekile, ezondelele, engumfundi one mpumelelo "utsho umfundisi Robert Johnstone. Enovalu ngomsebenzi wake. Emenywa macalan' onke ukuya kuteta ezintlanganisweni nase migco-

tyeni; wahlala u-Tiyo, ezimangala ezininzi. Imfundi yenene u-Tiyo, indoda kwamanye. Ubungqina boku bubonakele kwindawo ayitabatileyo kontanga bake, nakumandla ake epulpetini (iqonga, isikwelo) Pesheya, e-Koloni, nasema Xoseni paya. Ngumfo obe lulibo, iriwa, novatsha ekuteteni nase zintshumayelweni zake. Ukutandwa kwake ngontanga bake masesikuyeka. Ubeqelene nawona madoda acikizekileyo nge zipiwo nentshinga ndingasateti kona nge similo esihle. Ubeqelene kakulu no Mr. Johnstone, ukususela kwase ziklasini zabo kude kuye emsebenzini wabo kwa Xosa. Ubekutazwe kunene ludodana netitshala zake, isimilo sake ise singenaku soleka konke sona. Ngumntu obetandeka kubo bonke ngokungazigwagwisi nganto yena. Ibiligugu neqayiya elikulu kuye ukuba benga madodana ase John Street. Ezimbutweni nase zintlanganisweni u-Tiyo ubenikwa eyona ndawo ishushu, um-Kristu, imfundi, inene. Lomntu akaze akhukhunaliswento, linene nelulama lokuzalwa.

Wenjenje ukubhalela u-Mr. Bogue ese Edinburgh: —“Namhlanje, ngo 23 September 1856, Amapepa etu sino Mr. Johnstone, Esimilo, siwanikwe pambi kwe ntlanganiso enkulu yababoneli, kutexhopotsholo iyilonto, savuya kwaku gqitywa. Incutsho nenganga zakowetu asikuko nokuba zisikutazile kona. Nditemba ukuba se Glasgow ngomvulo, ndokubonisa Inteto leyo nebhaso le ncwadi eziyi 38, ezihamba nayo.”

Sisiganeko esikulu ke esi; kuba u-Tiyo wayegqibe iminyaka emihlanu ese Kolejini paya, sel'eqeliwe, wazitimba ngomtsalane wake ukuba intliziyo zisinge e-Afrika. Lento yesi similo yeyabangela ukuba u-Mr. Johnstone lo ngokwake abe ngumtunya kwe lasema Xoseni. U-Tiyo beno Mr. Johnstone babhaselwa nga bafundisi babo ngencwadi ezibalulekileyo Zobu Kristu,” kwahlanganisana mayela kumakulu omabini empempete ezimhlope zenjinga ukubanikela lo-Mbuliso wabo minazana itile (Hayi lomini ilusizi)!

Gquzu ngomkwazo isidlangala xa kusuka u-Mfundisi u-W. Hotton wase Moffat ukuba azilese zombini INTETO ZOMBULISO kumadodana amabini angaba fundisi abemkayo:—Zateta zisenjenje, ngalomini ingasokuze ilibaleke, eka-Tiyo Soga ikunye ne 38 yencwadi:—“Mzalwana Oyintanda ku Kristu, Lemini yanamhlanje ibaluleke kakulu kuti. Kweli Poma (Hodobela) lasekayapa asinto iqelekileyo, yazekayo ukuba kube ngoku kugqiba ukufuada indoda entsundu yase Afrika kuyo apa; enamhlake, okuyanje ugqibileyo uzakubuyela kwela kowenu njengo Sigitshimi sika Kristu, otweswe igunya, singatinina ukungakubulisi, ngenxa yewonga notando lwetu ngakuwe apa? Sinandipile yimpilo yako yenyama neyase moyeni wako, siqwenela impumelelo kuwe kumsebenzi omkulu ongenise kuwo ubom bako. Singasateeni yimvelo noqeqesho lwako lobuntwana, sesikuhlonele namhla “ngento oyiyo” kuba umgangantweni mnye nati aba. Uyitatile indawo yako pakati kwetu, wahlala umi kakuhle kwindawo yako ekufundeni kwako, sitsho kuba siqonda ingxakeko zengqeqesho yako ebuntwaneni, nobunzima ozamene nabo bokuqubana nolwini lwasenzini kuwe, sinyanzelekile ukuba sincome inqubo nokuchaneka kwe-ngcinga zako nenteto zako. Abakwazi kakuhle kuti apa, bapaule kuwe ingqondo yako ukubhadla, isimo esipandle ngoko mlala—pandle, intobeko, ububele obushushu, nalo mandla obu Kristu, siqinisekileyo,—okumisa bhuxe ngokomzekelo onguwo, kwindawo ozakuba kuyo namhla. Namhlanje uzakubuyela kwakwi lizwe lakowenu lobumnyama, olitanda njenje kaya lako noko selinjalo; laye line nkumbulo kuwe zemihla yobukhaba, nembonakalo yalo yodwa ihleli entliziyweni yako. Siyatemba ukuba namhla umka upuma apa uzele lutando ku-Lowo wakurhola Ebumnyameni wakubeka Ekukhanyeni Kwake Okugqangagqela,—uvuta ukuze uqubele pambili u-Sindiso lwama wenu. Xa ukumbula indlela otundezwe, watototyiswe ngayo, wovukelwa ngumbulelo onya-

nisekileyo ku-Lowo ute Imfefe Zake wazolulela kuwe kangaka. Ewe, uyakuhlangabezana nenzima eziqata, umsebenzi wako iyakuba kukuseka nokwaka ingceba ezindala ze ntshabaluliso. Uze inzima nengxakeko zako ezo zindulule ukolo lwako, zikusondeze izolo nezolo, kwi Sihlalo Sofefe Lwake. I-Skotlani sakuhlala sihleli kona enkumbulweni yako, siyazi, akusokuze usilibale, nobuhlobo, kwa nama lungelo obu Krestu owazuze kona. Akusokuze nakanye, ulibale ubudlelane bako beli, nabo benicebisana kakuhle lemhla, nihambe tendelele, nilihlokondiba ukuya Endlini ka-Tixo. Masitutuzeleke ukwazi, ukuba ngaba sinandipile elutandweni luka Krestu, sisahleli siymbumba yamanyama; saye sobe sihlangane mhlamnye e-Botwe Enyangweni paya.

Kukaloku ke, mzalwana otandekayo nohlonelekileyo, masikubhotise ukunye ne qogu (qabane) lako elo lihamba nawe ukuya kumsebenzi ozukileyo. Wanga lowo uhambe nawe kwada kwayile mini, ekukokela, ekululeka, "esenza kukanye pambi kwako, nendawo ezigoso ziti-tye" angahlala enawe. Xa uhamba pezu kwamanzi antyankantyanka olwandle, wanga ungakumbula ukuba uko u-Mkuseli Yena opete "imimoya esandleni Sake" ne "nzulu ente ndeni yesandla." Wanga ungati mhla ufikileyo kowenu uhlale "esiteni lo-Somandia." Wanga unga-sikeleleka uchume umsebenzi we zandla zako; ze ngemizamo nemigudu yako, inyambalala za mawenu, zaba ngena-Tixo, natemba, na-Krestu, beziswe Elwazini lovuyo lwa-Pezulu. Ze emva kokusebenza indima ehlonelakileyo nepumeleleyo, upumle engcwabeni lako xa umdala, kuzizitha zengqolowa evutiweyo; ukuze wena lo ubalelwe pakati kwabo "bate bese bulumkweni, bakhazimla ngokwe sibhakabhaka esiqaqambileyo" aboti, kuba "beguqulele uninzi ebulungiseni" bakhazimle ngokwe nkwenkwezi ngonapakade."

Kule nteto seyisayinwe yi 186 ye mfundi, u-Tiyo Soga wapendula wafutshanisa, wenjenje:—"Mr.

Hutton, nani bontanga ebesifunda kunye. Andifeketi xa nditi lemuni ayisokuze ilibaleke ekupileni kwam. Konke ekufundeni kwam e-Skotlani, ngokukodwa kule-Ndlukazi, ndifumene ububele novelwano olungekuko nokuba lunzulu; yabeta yona lento yanamhlanje yayi nkosi kuko konke. Ndinyanisile ngentliziyo yam yonke, inkumbulo yobo bubele novelwano yodwa ibindanelele ukuhlala ndimbulela Oagusomandla ngokuza kundikihlela apa kwesi Sikotlani-ndini kwana pakati kwenu apa. Ngezenzeko zolusuku lodwa niwungxutisile nzulu umbulelo endinawo, ku-Tixo, kulo mhlaba, naku bantu bale-Ndlukazi.

Ndazi mhlope ukuba ukuze ndipumelele xa ndizamana nengxakeko zalamsebenzi ndiwunyulileyo, kufuneka injongo ezitedlundlu qabavu kunazo sinokuzifumana kumawetu; pofu ematwini apa wonke kuhleli iko inceba. Asikuko nokuba ndigoduka ndomeleziwe nini, ekuyeni ema-Xoseni ekaya, yimi nqweno nemibuliso yenu, kwane mitandazo yenu; ngapaya koko, ndivuyiswa kukwazi ngexhoba endimkano kule-Ndlukazi (Botwe) lo mzalwana wam ongu Mr. Johnstone oyinxaxheba eyakwamkelwa ema-Xoseni ngovuyo olukulu. Ukanti ndinibulela kangakanina kona ngeli bhaso lipambi kwam? Kangakanina kona ngovelwano nolomelezo lwenu, endilupete ngesandla sam?? Inene, ke ndiyabulela kuni. Ndohlala ndinikumbula ngezinto mbini. Njengoko sewutshilo nkosi yam, i-Skotlani, asilibaleki kum. Ndohlala ndisicinga nje ngekaya lam lesibini. Le-Ndlukazi yona ayilibaleki kondim, lamanyange azi titshala zetu, esite sonke sazuzo uluto ngokuhlala ezinyaweni zazo. Ngokuke bazalwana abatandekileyo ku-Krestu, BHOTANI. Wanga u-Tixo wo-Xolo angasingcwalisa sipela, uze umzimba, nentliziyo kwa nompefumlo wetu upela ulondolozwe umsulwa kuse Ekufeni kwe-Nkosi u-Yesu Krestu. Bazalwana zenisitandazele, kuba siyakunitandazela nati." "Masingatyafi ekwenzani okulungileyo; kuba sovuna ukuba asidinwa."

Wagqiba kuyilo mivuyo injalo ke, ingasokuze ilibaleke u-Tiyo kwizihlobo zake. Engazingci nganto yena, kupela ililulama legqoboka. Umfo ubelincoko, obeti kube mnandi nakuwe ukumva ehleka, seletsho ngalo mehlo abukali egcobile. Ubumlibala ukuba ngumntu omnyama; ekubeni ngeengqondo ebete dlundlu. Andizanga ndamfumana enze okudyoba ubu-Krestu bake kuko konke. Unotando nobubele, ubunokumlibala ukuba ungum-Xosa; kanti ungaze walibala kona ukuba 'ulinene.' Kwesi situba i-Seshoni yase John Street, yagqiba ekubeni u-Tiyo makakhuluiwe inyanga zontandatu, agunyazwe (licenced) ukushumayela i-Vangeli, ze ake ajikeleze ama-Bandla ewahlongoza nge mishoni yasema-Xoseni. Watatwa yi-Bodi njengo mfundisi wayo, kwaqokelelwa imali yokumnxiba kakuhle; waza nge 10 ka December, kunye nomfundisi Daniel Maclean, owaqala e-Jamaica, batiwa licence. Washumayela kwacaca kubo bonke ukuba imali eyi £202 afundiswe ngayo ayilahlwanga. Akuba ebe shumayela e-John Street wenjenje ukubhala u-Dr. Anderson:—Entshumayelweni, naxa beziko izinto endinga ngqineiananga naye ngazo, andiyibonanga mna lento ngati unqatyelwa yiyo. Ukuwuquba kwake umcimbi ubonise ukuba uyakuzicingela ngokwake. Wakukhangela umteti nendlela aqube ngayo andizanga ndipulapule intshumayelo emnandi nendanelise olwahlobo. Ibonisa ukuba ingqondo entle asiyonto yelizwe elitile nebala elingu bani. Ubonakalalise ukuchana nokubanako, ibe yona inteto ipefumla igqoboka. Isingesi somntu, eteta ngolwimi lwase mzini kuye, sihle sona, ne mizekeliso ikwa mihle." Ngokuhlwa u-Tiyo Soga beno Mr. Maclean, babekw' izandla bezaliswa ebufundisini, nge 23 ka-December ku 1856. Kushumayele umfundisi Calderwood lomini, ongamele u-Dr. Anderson, izele imi ngembambo indlu. Kumhla inyange, u-Dr. Anderson, esinye isandla esibeke entloko ka-Tiyo, esinve salate ezulwini pezulu, watandaza ongalibalekiyo wona,

ubika oya ema-Xoseni kwano Sandile inkosi. Ngobo busuku kwaba ngati ipupa lika-Tiyo lityiliwe. Abafundisi bake kumhla bamxela ukuba ufanelwe kukutenjwa ne mbeko yonke. Baye nabakowabo beyakubona okunokwenziwa yi-Gospeli xa imnyusileyo yamcoca umntu lo. Emva kokubekwa izandla azaliswe wamenywa macal' onke, engabanga naku-zifeza zonke, evuselela ngomsebenzi wasema-Xoseni; yaye nempilo yake ingavumeli. U-Tiyo wayenzihlobo ezininzi e-Skotlani. Ubemenywa ngapa nangapa, abantu betepiti nguye abazali nabantwana, bonke. Kula maxesha abantwana, ngokukodwa amakwenkwana ebendwebela nokuti lomdaka umnyama maube uqatywe ngamafutana, okanye yimfene isand' ukubanjwana. Amaxesha atile akahendekanga ekutshayeni igwada. Nge 27 ka February, 1857, watshata no-Miss Janet Burnside, ekubeni wayeyitandile intombazana engu Stella eyayityelele e-Skotlani no ninalume wayo. Into yalomtshato yadala uluvo kuma-Koloni amhlope lokungati u-Tiyo unqwanela ukuzenza umlungu, yamhlungisa kakulu ke lonto. Koko ate kanti utabata igorakazi lenyani, elakoleka kumyeni walo kwada kwasa ekupeleni lingena kutota. Lonyaka we 1857 wabaluleka ngokukodwa kwi-Rabe yase-Skotlani, kuba kwapuma isixenxe sonke sabanyulwa bokusa Indaba Ezilungileyo Ezintlangeni, lo, ingum-Xosa.

Nge 13 ka April kulonyaka we 1857 u-Tiyo beno Mr. Johnstone banduluka e-Skotlani bebuyela e-Maxoseni sebekuaye namakosikazi abo. Ukuza kupuna e-Bhayi balibala, batata intsuku ezizinyanga ezintatu. Akulibaleki kubahambi abamhlope ukuzipata kakuhle kuka Tiyo njengenene nomfundisi ongum Krestu. Ekubeni u-Tiyo Soga efeze ukufundela kwake ubufundisi, selengu mkutshwa we-Bandla lakowabo namhla wokuya ema-Xoseni, yenjenje namhla i-Seshoni yase John Street:—"Ngo 2 ka June 1857: La komiti yanyulelwa ukongamela imfundo ka Mr. Soga, yenza lengxelo. Namhla ugqibile wada

wagunyazwa (licenced) libandia ukuya kushumayela i-Gospeli, selebekwe nezandla njengo mfundisi okutshelwa kwelasema Xoseni. I-Komiti ivuyisana ne-Seshoni, Izikolo ze-Cawa, ne-Bandla lipela, alipumezileyo u-Somandla ngokongamela, baluleke izifundo, nesimilo sale ndodana yebala. Akuqondeki nto ibinganelisa idlulise le. Pakati kwe Ncutshe zetu zobu Fundisi nale Holo, bekupikiswene ngoyena wonika ingxelo entle engqina ngaye ngenyameko nenqubo yake: waye ete ekushumayeleni kwake apa e-Skotlani nabanye ontanga bake, akwamangalisa ukuba ashumayeke kakuhle olwahlobo nje kodwa, kwancamisa ngapezulu ukwamkeleka kwa upahla namatambo entshumayelo zake, ndingasateti kona indlela eqaqambileyo yokupuma kwazo kuye. Okugqite konke i-Komiti yenu ibimyalu, imkokela, imluleka nje, ngokwazi ubudodana nobutsha, kungekuko ukuba yaka yevanto yakutini ngaye. Ngumtandazo we Komiti yenu ukunga konke i-Bandla elisukuba likufunqula kungahlala kupumelela, njengokuba lipumelele geqe netshoba iteko lika Rev, Tiyo Soga. Kanti sisayame kwase-Nkosini apo, ukuze amabongo etu angambhatshi, koko axakate isiqamo xa asapilileyo. ngokubonakalaliswa kwe-Zipiwo zake, nentsikelelo ya malinga ake ekuvangeleni kwake kowabo. Solinda e-Nkosini indaba ezimiyoli zelo lasema Xoseni ekudeni.

Siti, WILLIAM ANDERSON,
 WILLIAM PATERSON,
 R. A. BOGUE."

Kumhla ke ne-Seshoni yayibulela ivuyisana ne-Komiti ngokupumelela komsebenzi omkulu ebiwusigatisiwe. I-Bandla lase John Street lavuyiswa lancama ukuti kanti lingqibe ukumfundisa u-Tiyo kupela ngendleko eyi £202, zaza izinxibo zake zadla £132 1s. 10d kupela. Unjalo ke umsebenzi webandla lase John Street, elinconywa ngumntu wonke ngawo.

“Njengokuba nenjenjalo komnye waba bancinanana, nenjenjalo nakum-(Yesu Krestu.)” Eli Bandla lamnyula elutulini olu lo Tiyo, laya kumbeka encotsheni; intsikelelo yeyalo. Sekunqunyulwa ke kusitiwa nge-Bandla lase John Street: “Lowo unika indebe yamanzi (enkala) komnye waba bancinanana, egameni lomdisipile (umfundi) inene nditi kuni, akakulahlekwa ngumvuzo wake.”

ISAHLUKO IX.

ISIHELEGU SOKUXHELWA KWE-NKOMO, 1847.

“Inteto ezirwada zona sisidubantini senene.”

U-Sir Harry Smith, i-Ruluneli yateta e-Qonce nge 23 December, 1847, yati “Yimfazwe Yokupela le” yatsho intonga yemfazwe yayilahla pantsi, zabonakala inkosi zama-Xosa ezazilapo ziyichukumisa ukumngqinela. Kute kanti akukabipi kona enyanisweni, kanti ama-Xosa asaxakwe lipango nokupela kwenxhawa, suka igogo u-Mlanjeni laposa intlantsi zomlilo equndeni lesikota. Lo Mlanjeni wazenza elona tola kwawake abonwa kwa-Xosa. Kukuze nge 1853 ama-Ngqika angavunyelwa yi-Ruluneli ukubuya apindele kumhlaba wawo wakwa Qoboqobo, agxotelwe kwelase Nciba ngokutyalwa. Lento abunakubaliswa ubuhlungu eyabenzayo kuma Ngqika, intliziyo zifuna emanxoweni abo, kwelokonwaba, amadlelo emakulu, kwelamahlati nenyamakazi namanzi. Ute akubatyelelela belapo umfundisi wabafumana bema-tshekile eti umntu ukuteta “Undibuzanje akubonina wena ukuba andinakupila kulamatafa ndiqele amahlati, andipumli ubusuku kwa nemini, inkomo zam ezi zisoloko zibekisa imityiso ngakwa Matole, zincwina, zikhala, zinxakama, kuba zikhumbula amadlelo azo. Azinakuba nanqata kule nqantosi, kungeko netyolo elimbala eli. Zihlalele ukufa, nati silandele.”

Kwati kwakuvakala imfazwe za-Pesheya kuma Nglani, Fransi nase Rashiya kwanda ubuxoki bokungati ama-Rashiya ayeza kuwanceda ama-Xosa mini ku “tyalelwa ama-Ngesi elwandle” ngabula Nongqause; kanti ncama. Nge 1856 kwavuka u-Mhlakaza, itola elidume kunene kwa-Gcaleka, laprofitesha ngo-Nongqause, intombi yake, uvuko lwabafuleyo. Yaisiti intombazana ihlangene nemimoya yamagora nenkosi ezindala, o-Ndlambe, o-Hintsa, o-Mdushane, no-Ngqika no-Nqeno, belusizi kakulu ngokutshatyalaliswa kwelizwe nabantu balo ngama Ngesi, bazimisele ukuza kubahlangula ngo-

kwabo. Itete isiti "ukufika kwe nkosi kuya kwandulelwa sisaqwiti esikulu esopepeta onke ama-Ngesi kwakunye nama-Xosa angakolwanga kulento. Kogala kufike ixesha elihle ukuba zixhelwe zapela inkomo, kwayekwa izinja namahashe, okunye umhlaba awachukunyiswa ngakulinywa; koko wonke umbona namazimba atengiswe okanye achitwe alahlwe. Ayakuvuka onke amagora, inkosi, nenkomo zize zibuhle bubodwa nenkomo ezi. Bofumana okona kumnandi ukutya ngencasa, bazuze nenqwelo neruluwa, yokusunduza ama-Xurha, baye abantu bovuka bebatsha njengoko babe luhlaza. Utsho esiti makulahlwe ubuti, ukuze kupele konke ukufa, kwano kwalupala." Kute xakunje watyantsula u-Rhili esiya ku-Mhlakaza ngokukolelwa okukulu, agqibe ngokuxhela zonke inkomo zake, eyolela njalo naku-mapakati nabantu bonke; kude kuse kuma Koloni azi nkosi pantsi kwake, kwaqala kwavuta isikota kaloku, zaxhelwa kulo lonke inkomo, yayinyhatya. Kugalile kwatetwa onke amampunge kaloku: kusitiwa Sekubonakala zinto zitile ngakwa Mhlakaza paya, impondo zenkabi sekuvakala ukubeta kwezigodlo pantsi kwela khamanga lise lwandle, seke zvakala zikhala, zinxakama mgama paya, inkab' ehashe lika-Mhlakaza, engu Bani, eyafa kudala seyiko, nomntan' ake owafa mzuzu selevukile, isihloko sezimbha elichume kunene kuse sasilapa, amagora asema-Xoseni affa kudala aboniwe evela ehamba elandelelana, amanye ekwele, amanye, chamba ngezika Tshiwo, epuma elwandle paya, koko ebuye apindela akutshoka kwakona paya.

Zite ziba lishumi inyanga kulonyaka zabe inkomo sezikatulekile kukuxhelwa, sekulanjwa ngenxa yokuchitwa kokudla. Kute kwakungazaliseki luvuko ngemini yalo, wahlaba amagogoty naba tandabuzi, abangazigqibanga, esiti inkomo mazixhelwe zigqitywe, kungasali neyokubika. Utete esiti lo-Mhlakaza "mini ngento ilanga lopuma ngase Mpumalanga linyuke, ze liti xa lise sibhakabhakeni apa ligagane

nenyanga, kube sitokotoko, kune irhuluwa, ze bonke abangalulamelanga isiteto badudunyiswe batshe-nqu ngu lo mlilo. U-Buluneli, i-Ruluneli yakwa Ngqika, yenza konke ukutintela esi sihelegu, kwamana kutapuluka intsomi ngentsomi, exelelwa, njengokuti: aba mhlope boguqulwa babe ngamasele ne mpuku nembovane mhla ngovuko, umhlaba ubuyele kuma-Xosa" suka u-Buluneli apendule ngokuti "NAPAKADE" ukuze sekusitiwa ukubizwa kwake ngu-NAPAKADE nje ukususela kwelo xesha. Baxhela ke kwesika Mzabele, no Bhurhu, u-Xoxho, umninawa ka-Rhili, ku-Mhala yanaba lento, kwavuka ingxushungxushu embi pakati kwama Xosa no-Rulumente ngokundwebelana. U-Sandile beno Anta, kebamela gama kulento, aye kodwa amanye ama-Ngqika ezitshabalalisa inkomo,inja ne xhalanga lingxanga nenyama kupela, kwanuka kwayilonto kulo lonke ilizwe eli. U-Buluneli ubegqiba iveki nangapezulu ezama ukunqanda aboyisakalayo. Wayichasa kakulu lento u-Anta ekunye namapakati akwa-Ngqika ango Go, o-Soga, U-Nxokwana, beno Tyala, waye seledidizela u-Sandile. Bagqiba ngokumqetula u-Sandile o-Dondashe no-Sutu unina. Hayi kona, Uku-lungiselelwa kwemini yovuko!! Kwandiswa intlanti zenkomo, zatshayelwa zasindwa izisele, nezindlu zabotshwa zafulelwa ngokutsha ukuze zimelane nomoya oya kuvutuza ngamandla, ukupepeta amagogotya nabe-Lungu. Kute ngokuhlwa ukuba kuzakusa imin' ekad' ixelwa, kwasa abanye bengabutanga-cwe nobenkope ezi, livuso lokulindela ukusa. Bavuke bezele yimincili, sebeqabe beyi lonto ukuba bezakuhlangana no-Wetu babo ababahombeleyo, amajikazi nentsimbi kwabeta kwayilonto, ndingasateti amaxewukazi, into ezankwentyazelisa ezontswanyuntswanyu zengalo, kwaqatywa kwavatwa izacholo nentsimbi nantonina, kanti-ncama Lahamba layakutshona lona ilanga, kwadaniswa amawaka oluntu. Kumhla yanxakamelana eyama Tamba, engelocala u-Sandile, neyama-Gogotya, ifuna

ukulwa, enqanda u-Buluneli, sekungxamelana u-Mlunguzi no-Tyala. Aqala atshutshiswa ama-Gogoty, asengozini kunye nentsapo kwane mpahla yawo. Boyiswa o-Soga no-Tyala yinkosi yabo, nabo kwafuneka basabele e-Cenyu, iqela lezindlu, ukuze basinde. Bahlala kulomandla we-Cumakala, ekute mini itile umfundisi u-Dr. Kropf ashumayele ku 2 Peter II kwapakama u-Soga omdala wangqina ukuba inene ngu-Mhlakaza "lomtombo ungena manzi" kutetwa ngawo. Bafundisi shumayelani kakulu zekude kuve no-Sandile inkosi yam. Kwaqala kwayimata kuma-Xosa omgada kaloku, bapila kutengisa izikumba nempondo zezo nkomo ezivenkileni. Sekucitwa ezabokwana. Ute akuti-fungqu u-Rhili engxamele ku-Mlanjeni ukuva lento kungavukwanga. igogo lakaulela ngencazelo eti "zinkosi na mapakati angaxhelanga, abavuki babuye sebese ndleleni." Waqala u-Rhili wenza shushu ukuba inkomo mazibujiswe zipele ngoku, kwaye sekubulewe mayela ne 40,000 ngo January 1857. Kwenziwe njengokwesiteto senkosi, ukuqoshelisa umcimbi kaloku. Kwalindelwa uvuko ngomhla wesibozo, unakanye. Bakenqa bakenqa, kupela umntu esiva isikalo nencwina yosana oluqaukayo, ilolosizi. Kwalindelwa njalo nangolwesitoba, akwake kuti-pekete-nto. Sezizeke wena intlanti, abantu ababa zimbacu baba kwi 100,000 kuma-Xosa. Baqala bessa kulo lonke bepanga, besiba kwimpahla zama Gogoty. Bayazituta bazitimbe ngamandla, kuliwe kufe abantu lemihla. U-Sandile kutiwa walahlekiswa ngu-Maqoma no-Mhalla. Kumhla intlanti ezakiwe zandiswa ngokutsha zema zodwa azangenanto pakati. Ngo July ku 1857 bahamba befela ezindleleni. besiya ezinkonzweni nase Mlungwini, kwaye kuxa sebefana nemfene ezi embonakalweni yabo, ngokukodwa impi esuka kwa-Rhili paya, ebushushwini bento. Bafela kulontlanjana imelene ne-Sikolo sase-Cenyu, bechola namatambo la. Abafundisi bazichola koloqanjana lwa matye, izidumbu zabantwana nentsana zama-

Xosa. Zatyiswa zizinja apo izidumbu zabo, intsana zifunyanwe zinamatele ezingonweni zamabele apo, kodwa sefile yena unina. Kumhla umka Buluneli wangum Samariya Olungileyo, esiza indwayi ezingenabani ebetwa lusizi novelwano; waye umntu epila zingcambu, inongwe, namagontsi, noquwe, amaxego, lifele pezu kwe sisele, kanti belitshitshilize lakokhobela ukuya kukhangela ukuba asikade sizalena kukutya. Azi zingapina izidumbu ezafela pasha kwela zibuko lase Cumakala.

Kumhla abantu abamhlope, ezifama nase zidolopini, benza konke abebenako ukuputumisa ngento etyiwayo imbhacu. Ufika xa kunjalo ke u-Tiyo ukupuma e-Bhavi nge 2 ka-July 1857, wabafumana aba bantu bakowabo eza kubo bekuloncitakalo, wahlangatyezwa zindaba zolusizi, konke ngokusuka a bantu bakolelwe ubuxoki. Noko kunjalo wazimise-la shushu u-Tiyo ukuba a bashumayeze u-VUKO LWENYANISO aboluzuza bonke abakhangela ku-Yesu eyi-Ndlela, Inyaniso, u-Bomi.

ISAHLUKO X.

U-TIYO UBUYELA E-SAFA-FIKA SELENGU MFUNDISI GQIBI, 1857.

"Ukanti Wena Sombawo, akubasizina aba bantu, bayaleke namhla; uze ubase Wena e-Kukhanyeni Kwako."

U-Tiyo uhambe uhambo olundongela namhla noko kwase kuzeni ngesikepe. Kwesi situba ibali litanda ukubaliswa ngenteto zake ngokwake, uti "sifike e-Bhayi nge 3 ka July 1857 emva kohambo oluhle intsuku ezi 73, yaye Inkosi ibe nati. Yabangu ndaba-mlonyeni notyini-tyini komhlope no-mnyama into yomntu oxhakene nenekazi elimhlope ingunonca wentlakanexolo, yaziyunguma kwa oko. Nge sabata ka 5 July washumayela katatu, kuzala kuti-mfici, ukuza kupulapula lomfo ufunde pesheya, wangumfundisi ontsundu wokuqala. Kufuneke etsiba ku-Mfundisi u-John F. Cumming wase-Glenthorn, kwa-Mankazana, waye makadlule e-Rhini, kumhla wamkelwa ngemihlali emikulu kunene kwase Sixeko. Intyewu ishumayele apo kwanga machiti, kuko ne-Ruluneli ngokwayo, kutiwe-manga ngulom Xosa. Uya kudlula apo sebene Mr. Cumming, bahambisane ukusinga e-Qonce ukuya kuhlangebeza u-Mr. Johnstone kona, ukuba baye kungena ema-Xoseni kaloku sebekunye. Ubhalele e-Skotlani u-Tiyo emangalisiwe ngumankelo omhle awufumene e-Bhayi, e-Rhini, e-Tinarha, Ubhale ekukona abulela Ama-Skotshi izihlobo zake, kuba esiti yimfundo yabo, asibala lake, le imbeka kuie nbeko kuba yona ayinjalo. Waye umntu ebeluxhalele kakulu uluvo lwase-Koloni lwaba mhlope, oluchasene nebala elintsundu, no-Kafile. E-Bhayi ubene tuba elihle lokushumayela, etulula ugadla, kuma-Lawo nama-Mfengu kwanama-Xosa, yangumtabata omhle lonto. Hayi ukalipo luka-Mrs. Soga, ukungoyiki, angabinalo nedyudyu eli, ekhangelwe ngesimanga esingaka ngale ndodake imnyama axhakene nayo, kunjalonje kwese nkomo nesitalato nokwenza!

Washumayela babeta abamnakana ukuba ungum-Xosa, kubuzwane ngalonto, kuqashwapi, kupata kupikiswana kwalapa. Uyibalise yambi u-Tiyo esingisa e-Skotlani, elona kaya netemba lake lokupela, into yokutshabalala kwama wabo ama-Xosa yile ntlekele ka-Nongqause, esiti nokuba eliyelenqe beli jonge pina, elutshabeni, olungu mntu omhlopena, kodwa utshabalele impela wona umzi ka-Phalo. Inkosi zahlukene nabantu. Namhla abantu zifilenje inkomo zabo, bayakubalekela kakulu ekulimeni umhlaba, bohamba befuna inkonzo kwamanye amazwe, bade mhlaumbi badibane ne Nyaniso, bopila nazimfundiso zamanye amazwe, baye beyakufumaneka sebezingcofo sesisibeto sinje kuba inxwaleko le asinto ukuyicikida intliziyo le wena. Wabetembela ekutini, mhlaumbi le ngcinezelo nembandezelo ingaka yovelisa ukulunga okukulu Emoyeni emvumeni ka-Tixo. Wenjenjalo, watsho ecela uncedo ne mitandazo yase-Skotlani. Udlule wakudibanisa ku-Mr. Johnstone xa ase-Ncemera, uqalile ukuyibalisa ngokutsha into yesihelegu se-Nxelankomo. Waye kaloku selezibonela ngokwake intsizi zo-Nongqause, encedisa ukubambela ngo kwake. Zingacengcelezwa ziggqitywa ngubanina ezintsizi? abafazi ikumhlabatya intsana zabonje, ati umntu omkulu angabintloni ukuvungula umtamo emntaneni wake. Waye u-Mhlakaza selese yindlala ngokwake. Bate o-Tiyo sebese Mgwali ngoku, bahlala besizana nembacu zohlobo luka-Nongqause into abeyibalisa angawuhlanganisi umlomo.

Waye u-Tiyo ebuyela kowabo engu mshumayeli ofezekileyo kwa bamhlope nabanjani ngebala. Wayefanelwe yimbeko, wamelana nalo ityala lebala lake ngokwendoda yamadoda, kwanjalo kwada kwavokoteka.

ISAHLUKO XI.

UKUQALA KWAKE UMSEBENZI KOWABO U-MGWALI, 1857.

“Pofu ndisazi ukuba osebenza ngokuzilahlela, uzelwa yiminyaka yesivuno esikulu kunene.”

E-Ncemerha abafundisi abatsha ababini badibana kona nabantu, babafumana belindele kona, bebese bebupelwa nalitemba ukuba bode bafike; kuba asi kuko nokuba bebekumbula ekaya. Le remente ikwa ngala magqoboka ase-Tyume nase-Gxulu nase-Qibirha. Alwateteka uvuyo lwabo kwakuba befikile abafundisi babo. Baqonda ukuba kanti basagciniwe ngoyise. Abaninzi kubo bazimisela kwa-oko ukulandela abafundisi babo baye Emgwali. Bate baku balwa lalikulu elina manci asixhenxe anababini. Uti u-Tiyo “Ndifike zonke izihlobo zam besapila, uma yena uyalupala, seleagwevu, kwano bawo, koko iyinto elukuni yom-Xosa, usenjalo, bavuyana bakundibona ndisapila, isendim.” Ndiyambulela u-Tixo. Sifike inxowa selalatiwe ngemizamo ka-Mr. Cumming, e-Mgwali, seyivumile ne-Ruluneli kwakunye no-Sandile. Abafundisi abafikayo bakhatshwe ngu-Buluneli, bakumisa Emgwali nge 11 ka September 1857; laye liyintlango, lichitakele yilendala, kwanceda ukuba sebenerhola abeza nalo, kwaye kuxa ama-Ngqika ate lambalala. Baqalile kaloku baxela ezomfiko wabo bequbela abase Skotlani; waye u-Tiyo kungekuko nokuba uyakolwa lelinoxwa, enamatamba kanjalo lilo. U-Sandile etvalwa nayinto yokubona unyana ka-Soga, wompakati, ucelele ukuba zebafundise abantwana bake abane bamazibulo. Ekuqaleni kwabo umsebenzi Emgwali, kwanyanzeleka ukuba bancedise ngezabo izandla ekwakiweni kwezindlu zabo zezibonda nesoyi,—bayaka ngapa, bayashumayela ngapa,—bakhongozelisa imbacu ingqolowa kwalapa nenkinqa yonke kwalapa. Abanako kwaba banqakwayo, bancedise ngokupa ingca yokwaka. Kufuneke bedibana ne-Ruluneli e-Qonce ukulungiselela abantu

xa bonqwenela ukuma bake kanye Emgwali, nakwezinye indawo ezijikelezileyo esiqingateni, xa bofuneka beseke isikola kona njengase ma-Tunxe nasema-Kubusi, njalonjalo. Ikeyangqivaza inkosi, yada ngenxa yo kucaciselwa injongo ze-Bandla Pesheya, yavumela kamnandi, bagodukela Emgwali abafundisi bene migcobo emikulu, kumaxhala ababenawo. Kwi situba senyanga ezimbalwa bazaka izindlu zabo, bazigqiba sebehodwa, selebalekile umaki abebemqeshile. Kwangeloxesha baka neye tyarike. Apo aqalela kona ama-Xosa ukubhedesha (nqula) igama lo-Tixo Opilileyo, bebesiti yakutsholoza ingoma Yosenyangweni Ibe yincwina nezililo kube te kubeyilonto, kuba ibakhumbuza ngexa labo lase-Tyume nase-Gwali; baye sebese mangwabeni abo abanye ivunywa apa namhlanjenje. Kodwa kuqalwe le-remente intsha yase-Mgwali beseke o-Dukwana, no-Festire, no-Tobe no-Nyosi, amadala ase-Tyume ka lawo. Kufumaneka ukuba iremente lonke elixesha ise-Ncemerha ihlale kakuhle Ebutixweni bayo. Yayimini enkulu ukungenwa kwe-Tyarike yase-Mgwali yokuqala, ivulwa ngo-Mtendeleko we-Nkosi. Yawalwa inkonzo nge-Culo lika-Ntsikana, njengesiko elisisiqelo lase-Tyume, kwakum Fundisi u-Mr. Chalmers. Lengoma yavunywa kwakubi, lwaludiwu inyaniso, balila bonke abantu, bedidizela, bengcangcazela, bahexe, ibe yilonto. Isekwangula Tiyo wase-Tyume, no-Festire, umkuluwe wake lowa wamfundisa o A B C usecaleni lake engomdala, u-Tiyo selengum Fundisi.

Kwaselizweni lengcuka nama-ramncwa asendle, ebelitshabalele ngo-Mlanjeni, namhla bayafika ngokutsha abantu ukulizalisa. Seubonakele umsebenzi we-Tyalike Engunozala ya-Pesheya ekuncedeni ukondla imbhacu zika-Nongqause. Apo bekulaula ubuxoki kungena Inyaniso ukuba itwale ubukosi bayo. Abe Ntlanga namhla babuyiswa ngokunikwa i-Gospeli abanxanelwe yona, ngabashumayeli benyani na bakolekileyo bona.

ISALHUKO XII.

XA U TIYO SELESEBENZA KALOKU.

“Umsebenzi, umsebenzi wenene wona, wenziwe ngobudoda nangokuhlonela u-Krestu, awunakuputa. Lo msebenzi sukuba ekunike wona u-Tixo, nokuba ngolu hlobo lunina, mawenziwe ngokunyanisekileyo. Koxelwa lixa elizayo ukuba ute kanti, awulambati e-Nkosini. Mawube ngumsebenzi, wozixela wona”

Ukuze uqonde indlela obuqutywa ngayo umsebenzi ngaba fundisi oko :—bekunje, mhla nge Sabata, ekupameni kwelanga, ibingu Mtandazo etyarikeni wabo bonke wonganyelwe ngabafundisi; ngo 9 o'clock i-Klasi yaba-Funi; ngo 10 Inkonzo yentsasa, kushumayele omnye waba fundisi: ipume, kuze ngo 11.30 kungene isikolo se-Cawa, siqutywa nga madala, ingamadoda ange nakumbi wona lawo. Ngo 12.30 yenye Inkonzo etyarikeni yabo bonke, kupela apo ke ngemini ye-Sabata. Ze evekini kubeko inkonzo ye Ndumiso, umtandazo, no kulesesha ilizwi yonke imihla ekutini-tshapa kwelanga. Ngo Lwesibini, kughanjelwa imizi yamapandle, ukuya kushumayela kubo nokufundisa ulutsha nabanye ko-A. Bebesenza intlanganiso namadala, kwane Klasi yabakulu ukubafundisa. Befumaneka abakhulu kute-nqi, banyelwe nga bantwana.

Ngenye imini umfundisi u-Tiyo wahlelwa yingozi yokutshiswa vintlaka (glue) kulomzimba ungentla, kwa cebetshu ukutsha yena isiqu nendlu yake, yinto awancendwa nga magqirha, yanga maxhala nase zihlotyeni neremente zake. Bonke kunye naye babulela u-Somandla. Baquba ixesha elide abafundisi besebenza kungati-pekete-nto, njengoko izakiwo zezindlu neyetyarike zakaulezayo zona ukuma. Kwahamba ngokwegwele elibaliswa yi-Nkosi ngokwayo ukuba loqala lityutye intlama ipela ukuqala, kuqale ke ukwenzeka into. Baqqiba iminyaka yomibini pambi kokubona isiqamo-abafuni bokuqala ukwamkelwa e-Rementeni. Baqala impabanga zo-Nongqause ukuguquka emva kwencitakalo leyo. Wangqina umfundisi u-Tiyo ubuhle obuvele kwinci-

takalo yo-Nongqause, londlala, yabeta batamba baguquka, bebuyela ku-Krestu. Baqalile ukuqhotoza ngokuzinikela kaloku, bancuma abafundisi ekubulalekeni kwabo. Ngo 1859 u-Tiyo ubalisa abantu base-Mgwali bade baza kufika kwi 4000, kwaye kusekeka izikolo zamapandle, njengase Tunxe apo wafikela wema kona u-Oba Tyali nempi yake iliqela elimnandana betu. Bona yimpi engazange iluvume uxhelo-nkomo, yazake e-Tunxe apo yafika inamaqelana enkomo. U-Tiyo ufike elapo u-Kaka, umpakati omkulu ka-Tyali, esinde emacebetshwini ngokungaxheli, indoda ebafazi batandatu, eyayiko kwase-Gxulu, balipulapula ilizwi ngocoselelo olukulu. U-Tiyo ubalisa ukubhubha kuka-Notasi umka-Dukwana, owemkela e-Nkosini nase luxolweni, waye wayephehlelelwe kunye no-Festire Soga. Kwaye ngo 1850 ibisanda ngokukhula impembelelo nesidima sika Tiyo elizweni, kwiremente zabamhlope zasema-Once nase-Monti apo ake ashumayeke kona, elangazelelwa umntu, kuba umfo lo unamandla, waye ecikizekile. Ngo 5 ka-January 1852 kwazalwa unyana ka-Tiyo wa mazibulo, watiywa igama lokuba ngu-William Anderson ngo Dr. Anderson wase-Skotlani, oyena mhlobo kayise.

Kute ngo 1859 umfundisi u-Mr. Johnstone wabizwa li-Bandla lase Trinity Church e-Rhini, bahlukana ngoku no-Tiyo emsebenzini; kuba u-Mr. Johnstone ebeyakuba ngumnxeba wokuqhagamshela abe remente yase Rhini nomsebenzi wemishoni abebewunonelele kakade. No Tiyo ute akubuya wanoluvo lokuba kufanele ukuti ama-Rabe amhlope nawo abe nabafundisi bobu-Rabe obo, ukuze kulunge. Bebeno luluvo bekunye no-Mr. Johnstone, besiti angel' engabangako u-Nongqause ukuba bebeko abafundisi abamhlope base-Rabe kwiremente ezimhlope. Kube buhlungu ku-Tiyo ukwahlukana no-Mr. Johnstone, kwanjalo nase Bandleni lasema-Xoseni, nase sikolweni, kodwa abatandanga ukukhangelela isiqu. Kwafuneka iremente yase-Rhini ihlaule e-Bodini indleko yokuzi-

swa nokunxitywa kuka Mr. Johnstone kweli, pofu kute nokuya ase Rhini omnye, bahlala bengazanga bahlulwa-nto no-Tiyo uwabo. Babeqhelene, betandana ngokuya kuka-Dafeti no-Jonatana. Uti bakona abantu abebeqhogene, betyana indlebe, batyilelane izisu njengo Tiyo beno Robert Johnstone, ekwaku-ngeko mshumayeli wamkeleke njengo Tiyo e-Trinity Church e-Rhini. Wankapa emsa e-Rhini apo, ngemini yokubekwa kwake u-Mr. Johnstone lowo, elusizi ngokusuke i-Bodi yase Skotilani itete lukuni kangaka ngenyatelo lika Mr. Johnstone, kodwa engena kutini. U-Tiyo ulibone yena ituba lokuba no Mr. Johnstone engxingweni yase Rhini njengento eyaku thiliza umoya wama Koloni ochasene naba-ntsundu ne mishoni zabo, kuba kwa ukushumayela kwake kubo okuthakazelwe ngu-Sir George Grey, sekwenze uluto ekubotozeni uburará. Amadoda anamava nge mpembelelo zika Mr. Johnstone kwaba ntsundu atelela ngokuxhasa oluluvo, lokuba kokukona woba luncedo ese Rhini payanje.

ISAPHLUKO XIII.

ISAKIWO SE TYARIKE YASE MGWALI 1859.

"Nokubana isandla sako sibambentweninina? yenze ngawo onke amandlako, kuba kungoko lwazi nantoni, kwana bulumko, engwabeni apo uyayo, Yabona mna lo ndaka indlu ka-Yehova, Ndoyinikela chununu Kuye."

Ekupeleni kuka 1859 uyedwa u-Tiyo e-Mgwali, pofu engeyedwa kuyapi, kuba ena mawabo, kugaleleka nama Mfengu amise kufupi no-Mgwali yateta lonto ukwanda komsebenzi kwana bangeni zinkonzo zetyarike. Yabe ixhobongo le-Tyarike selisiwa, idilika, seigcinwe kukumana ityatyekwa, igudulwa lemihla, ekubeni izala mfici. Ulibalisa ngokwake ke ibali lokwakeka kwendlu entsha. "Uqale ngokuhlongoza abantu bake ngemfanelo yabo kulomcimbi, baye abanye babo bengeka hlumi kwindlala yo-Nongqause kwa nentswelo. Usingise e-Koloni, wahanbela koma Bhayi nasema Rhini evuselela ngolu daba. Uba xelela bonke nase Skotlani, ngokwanda kwamanani emsebenzini, nabangeni tyarike njalonzalo, ukutelelela imfuneko eshushu yokwandiswa kwakiwe Indlu ye Tyarike Entsha e-Mgwali, abanye baququzela bevela e-Bolo pava e-Mantlan' e-Cwengewana, abanye e-Zitolana, e-Tyoloyhi, nasema Zantsi o-Mgwali. Kumaxa u-Sandile aqalileyo ukungati unamanama ngokuno-nelela isikolo utumele kumfundisi u-Tiyo intomb' ake enkulu u-Fitoli (Victoria) ukuba ize kufunda, ikhathshwa yenye intwazana, isekela le pakati-kazi kaloku, kuba iyinkosazana. No Feni Tyali, umzukulwana ka-Ngqika, uza futi ezinkonzweni nomtyino wake, pofu ingekuko nokuba amapakati ake, intwezingento apa ziyamqanda ekugqobokeni kona. Kuxa u-Nkata, isibonda se-Mfengu, aququzela sei' ehambel' apa yilento. Ama-Xosa asaqhanqalazile ngokwesiko lawo, entsilwa nokuba eze kungena enkonzweni xa ahanjelwa ngu-Mfundisi, elixa wona ama-Mfengu kuzala wona odwa. Abantu beloxa bakolelwa ukutandazela imvula nge-Sabata, ukususela oko ke,

yahlala isina ngelo xesha imvula. Kumaxa ama-Xosa nama-Mfengu, ngeminyanya yabo abanqulana nayo, bangenako ukusebenza e-Nyarha paya emva kwemvula yesipango, kuba besiti isichoto sakutshabalalisa sicole kuti-mu, umfundisi ulwa lonto, ade abe ligwele eli. U-Tiyo ucacisele izihlobo e-Skotlani, ukuba zingoyiki impinda yento efana no-Nongqause, kuba ama-Xosa apulwe e-Ratshini lawo la mandulo, ezi nye inkosi zawo nanzo e-Siqitini (Robben Island) isizwe sonke sibonakala sitobekile. Ngamiu' azana itile u-Tiyo umeme wonke umzi, ama-Nggika nama-Mfengu, walapa, inkosi u-Sandile no-Feni beko nabantu babo, walapa umfundisi u-Richard Ross wase Lovedale kwakunye no-Mr. Chas Brownlee ukucacisela abantu imfanelo yabo kwesi sakiwo sitetwayo namhla, kumhla wasicikoza isi-Xosa esinamaqhalo umfo ka-Ross kom' amawa namatunga, wabeta ama-Xosa aqala ngokuti-xhonxosholo dlongo; agqiba ngokuwa iminqonqo; kaloku, waye umfo ka Brownlee engasavumi nokuba kutini. Inkosi zivumile, zirola nemali, kwenzeka i-£13 lomini ukuqalisa. Kuvakele ukwamkeleka okuhle komcimbini nase Skotlani, e-Rhini, ngoncedo luka Mr. Johnstone, kuzuzeke i-£118 10s. Umfu, u-Tiyo usinge e-Bhayi kwezinye izihlobo zake, o-Mr. Kemp nonyana, wenza £204 10s. yaza iyoke imali eqokelelweyo yayi £362. kwaqala ke ngo 9 ka March 1861 ukuqalwa kokwakiwa Indlu yase Mgwali, bekunge kumayana kwipupa lika-Tivo, kanti kuya entweni wena. Usingate ukumbiwa kwamatye, nokwenziwa kwe zitena, ukusarhwa kwemiti, nokuqesha abasebenzi; yaye indlu izakuba yi 65 x 35 ubukulu bayo. Ilitye le Siseko labekwa ngu-Mpati wabo, u-Chas Brownlee, nge 23 ka July 1861 kwi ngqungqutela kazi yekonzozo enkulu yabantu, ilapo iremente yase Mgwali, iziteti ingu Mr. Brownlee no-Festile beno-Dukwana. Nangu umbhalo ozotywe kwe lo litye lembombo:—"Ngomhla wewaka eliva ngamakhulu osibhozo anamanci omandandatu ananye (1861) we Nkosi yetu u-Yesu Kristu ingumnyaka

wamashumi omabini anantlanu kulaulo lo-Mhlekezi u-Kumkanikazi u-Fitoli, kwinyanga yeshumi elinanye bekutyelele Umntanomhle, i-Tshawe, u-Alfred, u-Mhlekezi i-Ruluneli u-George Grey epete elase Kapa, u-Kol. Maclean eyi Ruluneli ema-Xoseni, u-Chas Brownlee, engu Mpati kuma-Nggika, u-Sandile eyi Nkosi, kubekwe eli Litye, Lembhombho kwi Mishoni yase-Mgwali, ye-Rabe yase-Skotlani, xa Umfundisi u-Andrew Somerville angu Nobhala wayo, no-Jas. Peddie angu-Mgcini-ndyebo walo wase Zintlangeni!" Ngati yinto yokugagamela, xa yenzelwa abase rwada, kanti hayi, nabo ngokwabo aba, bafanelwe kukungxalwa imfundiso ezintsha zencubeko yokukhanya, yenziwe lonto, ukubafundisa, ngomoya omhle nopolileyo. Imqubule noko u-Tiyo into yokongamela ingxakangxaka yomsebenzi olixhapetshu lokwaka, into apuma kumanzi ekangela la makhotama ake, ngokungxamela ukufeza, waye umntu impilo ibitambile noko yona, wahliwa ngumqala obumbefu; kanti wobe apile kuwo. Ubaquba besimba amatye, abanye besenza izitena, kwindlu elungiselelwa ukungenisa i-600, eyakwakiwa ngohlobo lokuze igalili (iqonga elisentla paya) lifakelwe namva. Kufuneke ukuba asingise isicelo Pesheya, esalata uncedo olwenziwe ngama Koloni, nesipo soncedo oluvele e-Bodini kwakona, i-£200 e-Skotlani ngobuso obungena ntloni. Ukhalime wenjenjalo ehlaba umtyangamno, elila nangomnikelo we £25 olahlekileyo ngomhlobo ofileyo, esiti "WELANI NIZE NENWAPA, NIZOKUSINCEDA!!"

Ekufikeni kwe Tshawe u-Prince Alfred, ngotvelelo, u-Tiyo watyelela e-Kapa ngomnqweno ka-Sandile emenyelwe kona, ukuya kubona i-Tshawe eli xa likona, beno Mr. Brownlee, yangu Sandile nesibhozo samapakati ake, kunye no-Festile. Abulibaleki ububele nokuxatviswa kuka-Tiyo kweso Sikhepe so-Mntanomhle, besinga e-Kapa. Kumi i akhonvuluka ehlanza amadoda ngokukodwa u-Dakwana! Xa ase Kapa u-Tiyo wapumelela nocando lwase Mgwali, wazuza nemvume yokugqala Isikolo esitsha. Kumhla

washumayela macalan' onke e-Kapa ngezicelo, kwi sipitipiti senyambalala i-Tshawe libeka amatye Kwizakiwo Zemfundo kona, wagqiba ngokuqokelela £163 yokwaka eyake e-Mgwali, abanye bazenza abarholi minikelo yokumnceda ukufeza ukwaka. Wada no-Rulumente wanika £50 ukuxasa isikolo ne tyalike yase Mgwali. U-Tiyo wapiwa eyona nzwana ye-Bayibile ngu-Tshawe u-Alfred lowo, waye waba nombulelo omkulu ngayo. Hayi ukwamkeleka kwe ntshumayelo zika-Tiyo e-Kapa!! Kona wapiwainja entle kunene, u-Wallace ngegama, aweza nayo e-Mgwali, yaluncedo olukulu ekayeni lake, kwapela shamngqe, ukubiwa kwenkuku nenkuni zika Mrs Soga. U-Tiyo wabhala ezombulelo omkulu ukusa kwizihlobo zake zase Kapa. Kute ekugqibeleni, nge 15 ka-June 1852 yagqitywa ukwakiwa indlu yase-Mgwali, ukuba izokuvulwa kaloku. I-Mini engasokuze ilityalwe. Wahlanganisana umzi wonke ukuza kuvuyisana no-Tiyo ngempumelelo yemizamo yake. Ingumhla onqwitela olubukali, kodwa yazala indlu yabeta yatyekeza. Abafundisi ababeko naba:— u-Mr. Brownlee wase Qonce, u-Mr. Govan wase Lovedale (ititshala ka-Tiyo endala u-Bryce Ross wase Pirie kwa Hleke, owafunda kunye no-Tiyo, no-Mr. James Read wase Tapolis (u-Ngcongolo?) Ngolwe sitatu kwi ntlanganiso eyonganyelwe ngu-Napakade u-Chas. Brownlee Esq. kwaleswa ingxelo yokuba indlu idle £1464 14s. 6d, waye u-Tiyo eqokelele £600 ngokwake, kwasala ityala le £350 kupela. Inteto zebali lalomini azinakubaliswa bani. Ubalisa esiti u-Tiyo "I-Tyalike yase-Mgwali igqityiwe namhla. Inconywa ukuba yeyona ndlu inkulu neyomeleleyo ema-Xoseni. Ndifanelwe kukuchancisela izihlobo zam zase Skotlani, ezindinyule kondibongo umgxobozo lo ndihlelinje. Ndenjenjalo kwipepa le NDABA; kanti pezu kwako konke, mandenze umbulelo wam oshushu kwi zihlobo zam za Pesheya ngenxa yezi-ndenzele mna na mawetu. Obu bubungqina babo ukuchasana no-Bumnyama. Nisinike intsikelelo tina

nosapo lwetu kule Ndlu ka-Tixo. Sitandazeleni okona. Ndizimisele, emvumeni ka-Tixo, ukulilwa lipela kuti-tu ityala layo elisaseleyo. Konke endikwenzileyo andenzelanga kupakamisa bani kupela Lowo ufanelwe kudunyiswa Yena kuse Emapakadeni. Le Ndlu iyintsikelelo yalapa ingcango zayo zivulelwe bonke, nemiqokolo ebomvu ingena apa nama Krestu babekunye. Sekwamkelelwe iqela eramenteni. Ayimayokoyoko yona. Indlu le, ingenabugcisa banto nasekwakiweni kwayo. Ndibe ndisafundanje awona mava okwaka Indlu ye-Tyarike kwixa elizayo." Ityala layo lalimkatazile ekwakekeni kwayo, lada latshintsheka nebala eli lake, nabantu bayiqonda njalo lonto. Into emnandi kuyo lendlu inombilini omkulu, iyabiza. Amaroba ayo amakulu asikuko nokuba ayikhanyisa ngokuncamisa umxhelo. Ukanti ukuba kuko Indlu engakelwanga buhlenje bangapandle, kupela ngenjongo yokungcwalisa Inkosi Enkulu noku Sindisa Imipefumlo, yi tyarike yase Mgwali leyo, yaye ngalo lonke ixesha eyakuma paya iyakungqina ngenkutalo nokuzixhamlel' abanye kuka-Soga, umfundisi wayo wokuqala. Yoti nokuba iwile yonakala, kube kuxa umpefumlo wake uvuna usamkela Idini lake.

ISAHLUKO XIV.

XA APETE INTLWAYELELO KA MBEWU-KA-MBEWU.

“ Ohlala esanda ngokwanda kum-Sebenzi we-Nkosi.”

Abanye abazi zihlobo zika-Tiyo bamangaliswa akuti cwaka zingaxiki incwadi zake njengoko bezisenza ngapambili, ebangwa kukongamela ukwenziwa kwezitena, ukumbhiwa kwamatye, njalonjalo kwendlu ye-Cawa. Ube njalo engenelelwe nakukungenisa inkonzo yaba mhlope kwase Mgwali apo. Ibiseli xesha lokunqulwa nzulu kwe minyanya, njengoko umfundisi u-Tiyo abalisa into awayinakana mhla kwabhubha inkosi u-Mhlana namatiletile okungcattywa kwayo; ekubeni bekuqalele ekutini babe zizangqingqi ukututela pandle impahla esendlini apa, kwa bakuqonda ukuba uzakuqauka umntu, abantu kungekuko nokuba bamatshekile wena. Ungcwatywe isidumbu sisongelwe ngamabande omnga, pezu kwengubo yake, abangcwabi bekhulule bahamba-ze. Bamtabate bemkupa ngomngxuma weroba elivulwe ngasemva endlini, bemsongele elukukweni lwake, kunye nomcepe wake, nesitya sake. Kolilwake “njengabange natemba” okunene, u-Mfundisi u-Tiyo ubatutuzele nge-Gospeli yena. Ngo 1860 lo simfumana ejikeleza koma Bholo ngokushumayela nokuseka izikolo esiya ema Gqolongci nakwa Sakella, eya kuqapula ngenxa ye ngqakaqa maxa wambi. Ubehamba ekunye no Festire no Tobe, basinge e-Zingcuka, e-Zitolana nakwa Mahamba, inkosi yo Mbo (i-Mfengu). Iye ikula irementana yake yabamhlope. Akawulibali umtandazo ka-Bacela mhla wayetandazela yena (Tiyo) njengo mfundisi wake “Ukuba Inkosi, isilole isicaka Sayo ngokwe zembe alilolayo umninilo libeyi ntshengeca ukuba bukali oku.” Ubesiya kushumayela kwa Oba nakwa Sandile. Ubalisa ngamini itile isincoko awabanaso nomnye umpakati, eko no-Sandile, ngokuba bengalamkeli Ilizwi lika-Tixo oku. Ite indoda “Lento ilungile koko iziswe kakubi kuti ngu-Tixo, umntu

oyizisayo, kuba uyike pakati, wayijongisa ngati, engayisanga kobawo, bayamkele bona ukuqala, ze tina siyamkele sevipuma kubo njengento zonke eziza ngendlela " ute ukupendula umfundisi " Akunalungelo lokumsola nganto wena u-Tixo akonanganto ngokwenjenjalo oko, nguwelo namhla oku usambhata iblankete (umbhalo, ingcawa), kanti bona oyihlo babesambata ezenkomo, nanku ulima ngekuba lomlungu; kanti oyihlo bona babelima ngomnonono, usebenziselanina kaloku izinto abangazaniyo nazo oyihlo?" Yafatula indoda; wahleka isiqharala u-Oba. Ubhalele Pesheya kwesi situba ekutazekile kukwanda koburamente bake e-Bholo nase-Mgwali.

Ngeli xesha u-Tivo ukhalela ukuba amadodana akowabo afundiswe umsebenzi wezandla, wama shishini, okuzinceda, nokutenga imihlaba; ubona mhlope ukuba akusokunceda luto kumawabo ukuhlala benga basuli bamahashe, abaqhubi benqwelo, abacandi benkuni, nezicaka zonapakade kwaba mhlope, mababe nemihlaba, barwebe, basebenze ukuze bapumelele ngokwabo. Ayafuneka amashishini kubo, ukuze bamelane kakuhle nowabo. Ubetunyelwa amachiza xa kufunekayo, ukunika abasukuba begula. Ubulele noncedo lwe £15 etunyelwe ukuxasa ingqeqesho ka-Victoria Sandile e-Mgwali. Kute kumzuzu amtatela kuwo wona ama-Ngqika, amhluba ezongubo nelokwe zalapa, amqaba ukuba aye kumendisela ema-Mpondweni kwi nkosana yalapo angazanga ayibone u-Fitoli yena. Nanko namhla seleyilo ngwenye, imkatazile kakulu lento, kodwa unokutina? Akanakunceda nganto. Emva kwexesha elitile, nasemva kwamarhe okunga tembeki kwama-Mpondo lubuye uduli luka Fitoli luquba elo tshitshitshi inkomo ezi, abantu betyebe bezi mpuluswa. Ekuhambeni kwexesha kuvakele ukuba ute kanti u-Fitoli wendela emntwini, inkosi egqobokele pantsi kwe ntshumayelo nempembelelo zika Mrs. Jenkins wase Wesile, yavakala ifuna nayo ukuba iye kufunda ingagqitwa ngumkayo, nantso ishiya umfazi, nosapo,

nesizwe, icanda ubala isiya kufunda e-Lovedale ingabanga nantloni zanto ukungena kwi klasi ezipantsi zokuqala esinaleni paya ngokungxamela imfundo. Konke ke oku; ngempembelelo yemfundo nengqesho ka-Fitoli.

Kwangeli xesha ubulela Iqela Elisasaza Incwadana elise Londoni, ngokumbabala, ate ke kwezo ncwadana waguqula, wayishicilela eti "Niyawulondolozana Umhla We Nkosi" yatengwa kakulu ngabantu bake, kanti ke elo-Qela lose limenza umguquli walo e-Rhini. Lixesha ekwaqalwa ukunyulwa ikomiti yabafundisi kunye nabase Free Church yokwenza Iculo lase Rabe, o-Bryce Ross, W. Govan, John Read kwano Tiyo.

Ngo January 1861, imvula ezinkulu zaqala ukuyonakalisa indlu yake yokuhlala eyayakiwe ngezinti nodaka, yasengozini embi impilo yake, naye wakhatzwa futi yingqele, umqala nesifuba ukuti-minxi. Iqale lendlu ukuba shushu gqita ehlotyeni, ibande ngapaya kona ebusika. U Mr. Chalmers ongumbhali we "Bali Lika Tiyo" ufike kuye ehleli kwelo bobosi le hobho, lokonakalisa impilo yendoda nebiqine kangakanani. Lendlu ivalwa ngeseile yenqwelo ngeli cala liza umoya, yinto ekade ifakelwa, kuditywa kutya-tyekwa futi, kwafana nokuba sekufana nokutungela isiziba esitsha kwidlavu lengubo endala kaloku. Hayi icebetshu elinje, kwimpilo eceketileyo enje! abenyanga zada zantatu engahlukani nengqele, umqala nesifuba esivalekileyo. Akwaba yena, ngexa yake ne misoni yake, angelekhhalime kwakuqala esingisa kubaxhasi bake; ute kuba ibingematu ukuti cwaka, aginye, avele entsweni, kule micimbi, ngokungatandi kuzitetelela oku kwake, kwanjengokuba ebepile yi £130 umvuzo wake wokondla indlu yake, ukubonisa ubuntu nobudoda bake, ade abe sel' enyanzelekile ngokunge nakuncedwa nto.

ISAHLUKO XV.

AMATINZI AMNYAMA NGO 1862.

“Ubulungisa obuqutywa apa Emhlabeni, bunyatyelwe bude buchaswe kanye ngabo kwenzelwa bona; ukwenza obona bulungisa bukhulu, umntu makazilablele, azincame, ngokuka Xam.”

Ngomhla we 8 ka-February, 1862, kwaqubula kwa-fika umpanga wokuba i-“Tshawe u-Albert, i-Lunga, akaseko.” Yinto leyo eyamhlaba u-Tiyo, umpakati ka-Sandile. Ubaxelele abanye abafundisi besetyarikeneni paya, wasibeka isililo. Bashumayela ngesi sihlo beno Mr. Chaimers, omnye ngesi Ngesi, omnye ngesi Xosa. Uke wawalesana kodwa amazwi ka-Tiyo okukhuza nokuvelana no-Mhlekezazi, u-Kumkanikazi u-Fitoli!!

Bangaba bayalahleka abacinga ukuti umsebenzi wo mfundisi uyaxolisa onke amaxesha. Kuba maxa wambi utwaliswa ubunzima kwangama gqoboka ake akungalandelani kakuhle nenkokelo yake e-Lizwini, kwimigca nemiteto namasiko obu-Krestu. Ukuba ungumfundisi okolekileyo, enqwenela ukulondolozana nentlambuluko ye sikolo sake, uyakutwala. Kuba kuyakusukuzana ubu-Krestu no-Bunyama. Kofuneka u-mfundisi ebambe isibindi xa kufuneka etetise omibulo, igode, nobunxila. Wafumana ke no-Tiyo Soga ukuba kanti ubom bomfundisi bunenzingo namagqari abo, ekuve bukhali oku, ude wanokuti-denene, ehlelwa koku kanye emva kokuba ekhov' ukuvuyela ukugqitywa kwendlu yecawa okuya. Uqale wakatazwa yinto yokufa kwabantu e-Mgwali ngaxa litile, eyabeta lonto bati abanye u-Mgwali lo maube yindawo engena mpilo ebantwini, ngekushenxwa, kunxwenywe kuyo, kungayiwa nase Ndlini ka-Tixo paya. Bafe kakulu nabe ramente ngokwabo e-Mgwali nge 1861; pofu besinga Kweloku Pumla Lapezulu. Yamhlungisa ngokukodwa into yokunukwa, ukuti babulawa “bubugqwirha base Sikolweni apo.” Yena, Tiyo, uhlabe nalendlela yamawabo yokuhlalwa ngokungundanisana, usapo lonke, ulutsha

nabazali, kulendlu inye. (Kwa kuba Litengwa Ngokubonwa) ezite ke iziwo eburamenteni yayilonyhatya. Amaramente ne titshali zase Mgwali zifumaneke zisawaxhasa "amasiko asekuensi" u-Tiyo warazuka umbilini okunye. Ukhallime epindelela e-Pulpetini, watsha ilizwi lemihla. Woselesuka etata lamazwi Mhla we Sabata "Ukanti hayi ubunzima nokudandateka kompesumio wam; ebendingade udingwenele ukuqalekiswa (butyanti) ndigxotwe ku-Krestu, ngenxa yabazalwana bam, amawetu ngokwenyama." Ibe ngumtyutyumezo ke mntundini, kongezelela intloni yamakwenkwe asesi kolweni e-Mgwali asuka azalusa nango eqokelelana ndlwaneni itile kwakona elishumi ewonke. Akuba eziqabe ifuta nengxwala emhlope kwacaca ukuba afuna ubuhedeni njengoko. Waba ngumcimbi onzima ke lo, kuba la mankwe akabangwe nanto, kuba ebehleli siwakhangele njenga madoda, kanti ayakusuka avunukele into enje, etyekele kwase Ndaleni, ibe le nqubo kungekuko nokuba ihesha amasiko nentloni ezimanyumnyezi kunene. Kuzanywe ukuwahlulahlula, nokuba ahlambe elifuta kwa nokuba angahambi ekuhleni emini. Achase akake angqelise amakwenkwe. Ndihale abazali ukuza kuncedisa utsho u-Tiyo, ncama. Ulinge ukuwagxota u-Tiyo, akwenzeka nto injalo. Baqalile kaloku abazali bangaku bantwana babo, bebatetelela ngokuti bagxotelwa ebuqabeni, aye amadala amabini selezi njojeli ezibukhali kunene ukukhusela. Sasikulu isipitipiti, amankwe ehleli Esikolweni apa. Side sabalekela ku-Rulumente, sabika ku-Mr. Brownlee, owawatabata yena gwa ngentanga (tilongo) kwa oko, wawakupa emva kweveki ezimbini embuna, aya ahlala ndlwaneni, kwaya bakweta ngase masimini paya, enza ukutanda.

Lento ide ekupeleni, yangeniswa eseshonini, beko o-Mr. Cumming no-Mr. Chalmers, ukuncedisa u-Tiyo. Bakhanyeke balala abazali abanga madala amabini, besiti bona baqube ngomteto owamiswa ngamagqo-

boka antsundu ukuti uyise "ayigcine esandleni inkwenkwe yakuba izalusile ukuze ke ingandabeli." I-Seshoni ijongene nesenzo soyise nonina bawo ngoku. Baboniswa ukuba bengancedisananga nenqubo ebotozayo yomfundisi wabo, xa wayezamela yena kanye ukuyisanganisa lenqubo, ingabise sidlangalaleni, amakwenkwe angaziyolisi njengawase Maqabeni paya, koko aqoqosheleke wona. Kubonakele iseshoni ingasena kuba bukhali kuwo xa ebese-lohlwayiwe nje ngu-Rulumente, kukangelelwe endawo yala madala akonze ityalike iminyaka ekumanci omatatu kukuhle, aye kungonanga wona nanamhla iziqu, ingamakwenkwe, oludushe, aye namadala emakakangelelwe okanye anyanyezelwe ngenxa yengqeqesho akhuliswe ngayo, baye abafundisi ngokwabo bengavani ncam kamnandi ngesona sohlwayo sifancle esi senzo, ateke amadala akuba ebonisiwe, evuma ukuposisa kwawo nga kum-Fundisi wawo, kwayekelelwa noko.

Iteke seyidlule lenkatazo, kwadityelelwa nayilento yendlu yake u-Tiyo yonakalayo, kanti ke iyenzakala yona impilo yake, wada ekupeleni kuka 1862 walala elukukweni egula. Ukhatazwe kukutsha kwelizwi, nokhohlelo. Igqira limnqande ukuba ake ahlale kwa Mr. Chalmers apo wayeyele kona ukushumayela Isikumbuzo Setyarike. Kumhla angabulibalanga ububele buka Mrs. Brownlee nentombi zake. Engabangako no Mrs. Soga, ngokubanjwa lukohloko lwabantwana e-Mgwali. Kute kunje kwangenelela ukugula kwentwana yake, le ingu John Henderson ngokulimala kwayo oku. Uzame yonke into yamayeza ukuya kudambisa emntaneni, ezamkela zonke ezi zibeto ngomoya wolulamo ku-Krestu. Ubhale ebulela inkutazo novelwano lwezihlobo zake. Zonke ezinto zamsondeza okunye Enkosini yake. Ekhalela Kuye, evuma ubuquza bake nokuhilizela kwake izinto zika-Tixo, Kula matinzi amnyama ubekatazwa sisimo sompefumlo wake pambi kuka-Tixo, enganeliswa yinqubo yokolo lwake eyekeyeke, ebundongela,

etyeshileyo, engati ayiteni nanto, kanti akulelento. Ubekhatazwa yinto Engaka, yokuba etatele pezu kwake umsebenzi wobu-Fundisi, ihlakahlela clingaka. Waye ebefunda ngokulesa intlobo ezininzi zencwadi zobu-Krestu neziteta Ngelizwi lika-Tixo, waye lomntu esoloko ezinqaka-nqaka ezipendla lonke ixesha nemihla le kwanemizuzu. Uba ebengumntu sinina kodwa u-Tiyo ukukwazi ukuzipengulula??

Iaene, ngumntu obeyedwa u-Tiyo, engafani namntu. Ibingeyiyo imfundo yake, nakuba ibiye pambili nayo, ibinge yiyo nencubeko awayizuza Pesheya, naxa nayo yayiyecolekileyo kanye, wacikizwa kukuhlala ezimise isiqu esi sake, pambi ko-Tixo ongu-Moya Oyingcwele OCOCAYO, owamenza "wana mandla Enkosini nase Mandleni." La ntobeko isithozela yake, ibicaca enkangelekweni nasekuteteni kwake oku, wayidalelwa kukuzilwa ku-Ndingubani no-Ndingundim ka-Sibaningeshe. Wakufumana okukutobeka ngokugcakamela Elokazikhazi Libona Enkotsentseni Yemfihlakalo lodwa.

ISAHLUKO XVI.

IMITA YELANGA NGO 1863.

“Mna lo Ndinani.”

Ite yakuba i-Bodi ya-Pesheya ivile ngempilo enika ixhala ka-Tiyo yakaulezisa ukuba ake atyelele Kweli Pezulu, akweze, ngokufuna impilo. Wanduluka nge 13 ka-June 1863 kunye namadala ake amabini ukumkhapa. Ekuhamba-hambeni kwake ute kanti uyakufikelela kwi zikula zama-Moravi ezikumandla wakwa Komani, igama eli lake limvulela indlela, kwe sase Bede uncomile kwakubonileyo, ebafumana abashumayeli abaquba apo kuma Jamani, o-Mr. Gysen, Stephan, Weiz, no-Righter besebenza emishonini, bezixhasa, bangafumani luncedo e-Jamani; kanti umncono wona mauwezwe uye e-Kaya (Jamani). Kwaye ngokwase Moravi kungalindeleke ukuba umntu azenzele kaya, abe namzi wanto. Kodwa abantwana babo bonke bebaweza ukuba baye kufundiswa e-Kaya, umntana anyulelwe kwakona umsebenzi amakafundele wona, kunqabe ukuba umzali abe abonane nomntan' ake; kuba enokutunyelwa mazweni wambi ngomsebenzi, intombi zendiswe e-Kaya paya, nanko, zitunyelwa mazweni wambi ukuba nga makosikazi kubafundisi bambi, into yonke ke leyo egqitywa paya. Uve indaba zenqubo entle kunene kwi mishoni yase-Moravi ese-Labrador, ngamandla ka-Tixo asebenze kwelo. Uggite apo wadlulela kwe zase-Wesile ku-Ndlovukazi nase-Xhalanga. Ubone apo amadodana emisebenzi yezandla, abesenza izihlangu, abacweli, imeslani, abanye kubo sebezisebenzela kuba sebefezele ixesha. Kumhla wamkelwa ngengoma nemihlali apo si-Sikolo se-Cawa sase Lesseyton. Ufumene abantu abasebenzayo nabane zinto zabo, izindlu izezabantu, ingezizo iziduli eziya, kuxela kwa iminikelo ye-Bandla ukubashushu noku-fudumala kwayo, abantu bezixhasela. Wenjenjalo wanqumla waqabela Uluxa lwase Stombererha, wa-

qubisana nekhepu ikumhla alibonayo ngamehlw'ake. Wabunyatela ububele bamanene anjengo Mr. Warner. omdala, no-Mr. Gilfillan, abamnyamekela ngokukodwa, bamkhupela nentlola, ukumkhapela ngapaya kwabo. Ngelishwa bagaxeke behla exetukeni leliwa ukuze sebecela indawo yokulalisa kum-Sutu, kuba bete kanti batyekile ukuchanana nendlela eya kwi sikolo sika Mr. Roland, kanti sebedlulele pambili kuso. Komnye umzi, kwa Womsutu onobubele, bacula abantwana embedeshweni ngokuhlwa ngenteto yabo, waye no-Tiyo elazi eliculo pofu, kwapalala inyembezi akucinga ngentwana zake azishiye emva. Ucinge elapo ukuti "Tanda umkako nabantwana, Yamkela umhambi lo ngobubele, Umhambi lo, myalele ngenyameko indlela, asinto ukulahleka umntu ongumhambi." Xa selepaya u-Tiyo utyatyanjelwe kukunga angabona Inkosi u-Mshweshwe (Mosheshe) kakulu kwi zikolo zase Fura (French Mission) abesuke ekaya enqwenela ukuzibona kakulu, zayese zino msebenzi omkulu ngokwanda nangamanani, pofu kungekuhle kakulu koko ate wakuxelelwa. Abazalwana kodwa bona besebenza ngokuzilahlela okukulu. Cinga inenekazi lencubeko ka-Mrs. Roland, nanko ete nyekenyeke amehlo lungcum kuba upekela pandle kwigemfana nongqekwana oluvulekileyo. Kwanyanzeleka ukuba ajike akangeise ngasekaya xa ase Beersheba, ngenxa yesimo samahashe. Wabhalela u-Mr. Cumming exela ukulunga akufumene koluhambo empilweni yake. Uba fumene abantu base Fura bese ngenva kunababo ema-Xoseni kanti. Ufike ekaya engeko u-Mrs. Soga, wake wahlala ubusoka ixesha. Wakhalelwa ukugoduka kukunqaba kwamahashe, kuba ilizwe belimaxongo kube-Sutu, indoda ingase nakwahlukana nehlashe layo, akanyamezela ukuxhaswa sisisa nobubele babafundisi, kubantu abamkela £100 ngonvaka, zebazitenge izinto zokuxhasa dulu olwahlobo. Akabulibali bona ububele babapati bake kwi Bodi ya-Pesheya ngexesha lokugula kwake. Akayazi into angasuka ayenze ukubabuyekeza nge-

mpato entle oluhlobo.—“Tixo Ndincede.” Ngesabata yokuqala ebuyele Emgwali eshumayela, uqube indaba exela akubonileyo, esiti “Ndizibonile ezinye intlanga, ndiyalutanda olwakowetu lona. Ndiwabonile amanye amazwe, elakowetu asikuko nokuba ndilitanda ngapaya. Ndizibonile ezinye indawo, kanti andifunisinto ngo-Mgwali wam.” Kodwa kuko zikolo zibini zitile zama-Wesile zisanyela ngento yonke; lumkani ke ngokwamazwi eniwave kule tekisi.

Emva koku u-Tiyo ubalisa Isikhumbuzo se-Tyarike yase Mgwali esaba ngo-September 1863, ekwati inkonzo elixa zitatwe nga bafundisi basenzini, hayi, azafika kwezomhla wokuvulwa kwayo. Kodwa inkongozelo zeminkelo ityala lendlu elaliyi £361 zalitobela kwi £83, waye umntu ebulela kunene u-Mr. Henderson wase Skotlani otumele ikulu leponti (£100) kwane zinye izihlobo zase Skotlani nase Inglandi. Akutatanga xesha lingatshayelwanga lipela elityala yiminikelo yebandla nezihlobo. Wapelelwa nangawomlomo lo umpatshumpatshu wona wodwa, ukubabulela u-Tiyo! Ubalisele izihlobo zake ezise Skotlani ngalomsebenzi wabo umhle kangaka; kwada kwancipa ityala lendlu ngawo. Ubulele encamisa ngokuti “NINGADINWA ZIHLOBO NDIM LO NANGOMSO. Utsho esiti ngokuke ndikululekile ukuyisebenzisa iminikelo yenu ekwakeni izikolo zangapandle zalomzi, njengoko kunjalo ukuqubela pambili kokwanda kwe mishoni zonke. Nditsho ndijonge kwi zithili zelali ezimbini ezifanele ukuqalwa ngoku. Ningati nize kuwuhlola lomsebenzi ninakane ukuba kanti lomsebenzi wabafundisi, noku ungaka, usafana netontsi elinye lamanzi asetungeni. Walate into yamawabo angene ekunxileni butywala bomlungu, esalata ububi bento yencubeko engenabu Krestu, eloboli, kanti Incubeko asinto ukulunga xangaba ihamba ngokuqhogana nobu Krestu, ilishwa lona, ngalamawabo atabata imikwwa yabamhlope abangenabu Krestu.”

Kwakona kubonakele kunyanzelekile ukuba u-Mrs. Soga aweze intwana le yabo iagu John Henderson ukuya kunyangwa lomlenze ufayo, iye Pesheya, apo kuyakwenziwa into yonke, kunokuba kwelinje ingamapatalala angayi ntweni. Kwaye kufuneka nasemntaneni ngokwake, nokubana lomlenze awukude ubesabanto yanto, kodwa aze ahlale naye esazi ukuba akukonto ingenziwanga ibinokwenziwa, nga bazali bake. Kulencam uqalile wangenwa ngumnqweno wokunga angakapa lomntana bawelayo nonina, pofu enqatyelwe kuba nanku iakosi zake bezikhov' ukumnika ilungiselelo lotyelelo lwempilo kweli Pezulu.

Kute kwakuba i-Bodi iviswe isimo esibi sendlu ka-Tiyo yokuhlala yasukela pezulu ukugunyazisa ukuba akhe indlu eqinileyo yokuhlala exabiso loba yi-£650. Kubenje u-Tiyo exhaliwe ngelezolo eli, ake wongame-la ukwakiwa kwendlu ye-Tyarike, yamxhomei' apa lonto, ingamlingene ngesimo esitakutaku sempilo yake. Kanti iyakusuka yakeke yona indlu yake, ayingene wayihlala nge 22 ka-December 1863, itate inyanga zontatu nentsuku zositoba isakiwa. Kwenziwa umgobo omkulu ngabemi base Mgwali ngempumelelo yomfundisi, asinde kwizikhukula nemisinga yemvula zelo xesha, ezayi wisela pantsi enye eyab' ilixhobongwana lesikolo semini, sema sapela okwe loxa, kwatshabalala nempahla ezi kwayilonto. Kube ngumcimbi ke ngoko ukuba mayibe yi-Bodina ezamana nokwakela tina izakiwo zetu zemishoni, ingabi zizihlobo zetu zaba mhlopena, abase Koloni apana? kona ukuze nazo zitsaleke ukutabata unonelelo nomdla kwinqubo yemishoni zeli zaba ntsundu?

Nge 8 ka February 1864, u-Mr. Chalmers, umlingane ka-Tiyo, wemka e-Mgwali waya kuseka isikolo e-Tunxe, sabizwa ngokuti yi-“Henderson Mission,” kususelwa ku-Mr. John Henderson wase Park e-Scotlani, u-Nozala wazo. Esisikolo wena sisekelwa abantu baka Tyali kuma-Ngqika, abayinzala yosapo olwalupantsi kwaba Fundisi bokuqala e-Tyume. Pambi kokuba abekwe kona kufuneke u-Mr. Brownlee

aye kumnikela ammisele kona ngesiko lelo xesha kwamiswa ixesha, nge 29 ka-January 1864, abapuma u-Tiyo no Mr. Chalmers, belandela u-Mr. Brownlee, robololo baya kugaleleka, bafika o-Oba no-Feni nabo sebetyinele apa, bekwele, kukuhle, ngxitisi, ndaweni, gqarana litiile kwalapa, wayidilinga ngazo oka Buluneli, kumhla wenjenje u-Napakade esingisa ku-Oba beno Feni, into zika-Tyali kaloku:—"Bafondini baka Tyali into enkulu kangaka endinitwalele yona namhla (ititshali) ayifuni mazwi mangapi. Ndinyatele lendodana (esalata ku-Mr. Chalmers, umfundisi) izalwa kwa yi titshala yenu endala efele e-Tyume kunye noyihlo wenu u-Tyali. U-Tixo ufake into kulomfana, yokuba atate inqina loyise wake; nanko etyakatya eza kushumayela i-Vangeli kusapo luka-Xosa. Nada nalungisa kakulu ukuhlanganisana oku nibe lapa namhlanje. Niyayazi into ezilapele yona izicaka zika-Tixo. Le ntsikelelo ihla ivela Ngapezulu Enyangweni, yaye nakubeni inifikela kutshanje nina-Maxosa, akungoku kona iko, yiminyaka, yaye seyazisiwe yamkelwa zezinye intlanga nina nam lo, singeka zalwa. Boba noyolo abantu benu ukubake lento bayamkele. Le titshala ke ndiyiyaleza kakulu kuni aba. Uyihlo noyise wayo babebekene kakulu, zenivazi ke njengoko uyihlo noyise benjananjalo bona. Yazini oku, u-Tyali yena ube ngalwi ne-Zwi lika-Tixo. Akabatintelanga nabantu bake ukuba bagqoboke. Kulindeleke kwanjalo kuni abo, nantso ke ititshala yenu. Ndiyishiya kuni namhla.!

Kute kulapa, kwasu, u-Soga, ixego, lihlabekile, linyanzelisa kwala mazwi ka-Mr. Brownlee kwezi nkosi. Ute "kubo, cingani kakuhle nipendule kakuhle, madoda akomkulu. Bulelani enkosin' apa inizisele umfundisi. Nitete ilizwi letu sonke silapanje." Kwesisituba batobile badlan' indlebe u-Oba nomuinawa wake, kwelixesha ke njengesiko labo. Ite inkosi ibike yabunxaxha ekusukeni, wayinqandela emendweni u-Mr. Brownlee, wenjenje ke u-Oba:—"Ewe, uzise ititshala konyana baka-Tyali, kuhle. U-

Tyali no-Tshemese bafele ndaweninye, kulunge ukuba unyana awutabate umsebenzi kavise. U-Tyali no-Tshemese babehlala kunye, belima ndaweninye, bebhedsha ndlwinye, kuhle ukuba nanamhla oku kubenjalo konyana babo. Sekukubi into yokuba onyana baka-Tyali behlala mgama kwelinxowa. Simnikela ke tina zinkosi kumapakati amane:—Into ka-Gcaza u-Kaka; Intoka-Potwana u-Gweka; eka-Maziza u-Sonku, neka Mabombo u-Madolo, ukuba bangcine.”

Kulandele inteto ezitile, wasekwa ke umzi wase Tunxe lomini; sasesinye isitáti sokukhanya kwelase bunyameni. Kumbula nawe lamazwi:—“Abantu ababehleli ebunyameni babone ukukanya okukulu; nabo babehleli ezweni nasetunzini lokufa bapunyelwe kuku-Kanya. Namhlanje i-Nkosi iyalutyila u-Fefe lwayo kulomhlaba, ukuze “ne-Tiyopiya ikauleze ukupakamisela izandla ku-Tixo.”

Kuqale kwanzima ku-Mr. Chalmers e-Tunxe, akukondlu, akukokaya, kusakutyelwa lomhlaba weronoskapu. Umfundisi uvaleleke kula ngontsi, bucala ehlabatini, lelololo, ngokwe sikhova sehlati. Zinjani ke invula? Uqalile kaloku u-Tiyo wamkumbuzane ngesake, emomeleza ngokuba ahambe ngawo onke amacebo enyatématyobozo, u-Mr. Brownlee, into emibhuxu kubahlobo nabona bacebisi. Nge 8 ka April 1864 kugaleleke umfundisi u-Dr. Duff ovela e-Culcutta e-Indiya. E-Qonce paya uputunywe ngu-Mr. Chalmers ngokuxakeka kuka-Tiyo, ngulomqala wake agula nguwo, wagaleleka e-Mgwali ekwele kwi nqwelo yake yembhongolo, lonto uyiva kwange sandla esi sodwa ibulisa ukuba ndibanjwa ngum-Krestu wodidi lokuqala. Uvavanye zonke izikula, wa kolwa, kwasa eteta kwi ntlanganisela ye-Bandla lipelele, kuzele apa Emgwali, nanku u-Mr. Brownlee ongamele esesihlalweni, kuba ibiyintshinga. Kumhla Igqira lasihlahlambisa lakusibaliseka ubungqingqwa bobunyama elafika kububo e-Indiya, kwaye nokwenza oku, litolikelwa linyange lom-Xosa, umfundisi u-

Bryce Ross wase Pirie, kwa-Hleke. Kwaba kumhla ngento-inyaniso ndikuxelele. Ekundulukeni kwake u-Tiyo umkhapile waya wamshiya kwa-Tembani, yabububi kaloku nenkohla ekwahlukaneni, yayinkohla umntu esiti "Ekwahlukaneni, mandisale nomnweba wo mpolofeti ka-Tixo." Asilutyelelo loza lulibaleke—oluka Dr. Duff kum, no Mr. Chalmers naba zalwana base Free Church. Ixabiso lamazwi akutaze ngawo ama-Krestu ema-Xoseni enza utandazele ukunga onjalo makapile, angafi kude kube ngunapakade. Ubhale esenjenje u-Dr. Duff akuba selete gwiqi:—"Ndityeke ndahambela imishoni yasema-Xoseni, ndifuna ukubonana nabasebenzi abafanelwe kukukhutazwa. Ndifumene kuyinyaniso ukuba ewe i-Gospeli inokusiwa ngaba-Semzini kuma-Xosa, kodwa engapezulu inyaniso yeyokuba abona banokuyingenisa kona ngabazalwa kona. Iwonga nalo kwi Rabe ya-Pesheya ngokuqeqesha u-Tiyo Soga umfundisi wokuqala ongum-Xosa, nditeke ndangxalwa yiinto yokutyelelela ibandla lomfundisi ontsundu lowo, ukuze sicebisane sijongene, ndiqale ndincame intliziyo yam. Ndigcotyiswe kunene kukumfumana ehlala endlin' ake enkulu, ku fupi neye tvarike isikolo sake (imishoni) kungqonge imizi yama Xosa agqobokileyo evange nganga gqobokanga. Lombono ndawufumana ulingenwe kukutyakatya ngawo wodwa ndisuka e-Kapa. Nto incamise umxhelo wam yada yagqitisa, kukubona inyambalala yabantsundu, amadoda na mankazana, kublangani-swene e tyarikeneni, kunxitywe kakuhle imbali, kuzolawe ngokufanelekileyo njengoko kunjalo kwelase Ziqitini ze-Britane. Ngengomso ndicelwe ukuba ke ndivavanye usapo, ndakoliseka yilonto. Ndafumana sekufuneka abambalwa babo bequtyelwe pambili. Ukuba amalungu e-Rabe e-Skotlani ebenokuke umntu lo azibonele ngeliso lake eli, beniya kufumana ningafumananga nabulaleka ngokulambatayo. Ndiqinisekile okwam ukuba kulo lonke elase Safafika andifumananga mishoni izolileyo, ikuteleyo,

nesemxholweni womgaqo, njenge yomzalwana u-Mfundisi u-Tiyo Soga, umfundisi ontsundu ozeleyo wase Mgwali." Ngalo nyaka ka 1864 lapela kwe-tu ityala lendlu yase-Mgwali, ngom zamo omhle ka Mr. J. H. Young wase Glasgow nezinye izihlobo. Wazala ngumbulelona u-Tiyo, wapupumayonje? kute kwango 1864 lowo sakiwa isikolo sabantwana (makwenkwe?) usapo lwase-Mgwali, senzelwa isikuselo sevaranda ngase zantsi, ukutintela imvula nenqwitela, ukulumkela esezolo. Ute naxa ingumsebenzi wabantu base Mgwali lo, wayawafaka igxalaba u-Tiyo, wazilahlela kulomvuzwana wake ukuba bade bapumelele bengasindisanga kaya i-Skotlani okwa namhla. Yahlauleka indlu exabiso laliyi £90. Nto yimbi yangcobisayo u-Tiyo lonyaka, kukubuya konyana wake u-John Hendeson engcambaza noko ngala mlenzake ubulalayo. Kwalonyaka ugcotyiswe kunene kukufika kuka Mfundisi u-John Sclater evela Pesheya eza kwasema Xoseni; uqalise e-Mgwali ukuqeliselayonandawo yake. Yomelezeka okunye intliziyo ka Tiyo xa ibiqalile ukuti denene, kuba ekolelwe ekutini "UMANYANO NGAMANDLA." Kube kuxa nebandla lake landayo, uburamente nonpunga wobu Krestu. Pofu yena u-Tiyo ubengeka neliswa sisimo sabo jikelele. Kumhla kwayimfaneleko ukuti bonke abafundisi base-Rabe e-Safafika nanko beya kuhlanganisana e-Mgwali nge sabata yokuqala ku-January 1865, ukukhumbuza nokuvuyisana no-Tiyo ngokugabuka Kwamafu Amnyama, nokuti qwenge kokanyo. Kuba kakade oku, nokubana selemnyama kanjanina amafu, uqwitela loyikeka njanina, nobusuku bumnyama lupina uhlobo, naliya lianga likhazimla ngapaya, ngamandla, nobushushu, ukuzola nobukosi. Unjalo ke kanye umfuziselo we-Langa Lobulungisa, loke libe mfiliba, lungcumevu, kube sisitokotoko sobusuku, kanti kossa qwenge mini itile yona. Soda nati bomtina isipeto, siyokugcakamela ngokota ela LANGA LONAPAKADE; NGENXA YAKO LUTANDO LWA PAKADE!!

ISAHLUKO XVII.

UKWANDA KWE MISHONI, 1865.

“U-Sombawo Yena le-Vangeli uyenze ilifa kubo bonke Abake, wayigcinisa kuti aba njengaba qubukushi bentando yake, ukuze kube nokwabelana Lonke ke Usapo Lwake. Ukuba Abaginwa banokulutyeshelela u-Sindiso, Isipo, esinje, umhlaumbi basikhalale, kokukona mabancedwe koloqambu.”

Pambi kokwenzeka kwamabali esahluko esidlula kuso ngoku, ama Free Church ayesele zimisele ukuya kuseka imishoni kuma-Gcaleka kwesika Rhili sa-Pesha kom-Bashe. O-Mr. Richard Ross no-Mr. Chalmers bacelwa ukuba bamtyelelele u-Rhili lowo ngalento. Bate bakuya bakhathshwa ngu-Mr. Brownlee no-Dr. Stewart wase Dikeni ebuya e-Zambezi. Kwakuxa lonke ilizwe pakati kwe-Nciba no-Mbashe liyintlango, lizele ngamatambo eza nkomo bezixhelwe ngo-Nongqause. Bekumaxa kuzeleyo nase macaleni endlela amatambo abantu abahamba besifa eku-Citakaleni oko. Ela Pesha kom-Bashe lona belimiwe ngalomangqandendana asezintabeni kambe. Izitunywa zifike zemisa e-Mbashe emlanjeni, kumana kuga leleka intlola ezibuzisa invelapi. Kwaye kunyakazela abantu Pesh'apa njengokungati bekungehlanganto, konwatyiwe, kwalusiwe inkwenkwe yenkosi yona. Kuyatshiliswa kuyilonto komkulu, ikwalapa nenkosi, buzimela kolundwendwe ide ike iqal'iqonde ukuba asizo ntshabana kodwa. U-Rhili ubamkele ngobu-bele abafundisi esiti “yena usafuna ukuba nomfundisi kubantu bake, naxa engekayiqondi eyona ndawo lomfundisi angema kuyo, kuba nanku esese Nkonxeni yena. Bekunokulunga elibuyiselwe ilizwe lake, ayibone msinya lendawo. Iyamvuyisa pofu into yokuti kanti usakunjulwa nga bafundisi.” Inkosi ibonakele ikumbula ezweni loyise, abaziwela ngokukholelwa ubuxoki, ikalazele ukuxinaniswa kwayo nabantu kulamixauka, abanye abazingena ezindawu; hleze bazindlwe, kanti bona bahambele le yabo kupela. Kodwa ke emveni koko ama-Gcaleka alibuyiselwa eli pakati kwe-Gcuwa nolwandle.

Kweli xesha kubeko ulurhe lokuba nanku u-Rhili ewela selenempi yokuvukela, kanti ngamampunge odwa lawo. Ngobuxoki bepolisa elintsundu, lisukela kwinteto yendoda etile kwesika Rhili, ete yakulandwa ibanjwe, okanye kubanjwe iqela kowayo paya, ipolisa lom-Xosa lingabi nakuyinyula kula madoda eyona, yaba iyapeia apo into ebitetwa. U-Tiyo ubhalele Pesheya epikisa obubuxoki, bubonakala ukuba bebujonge eqetswini. U-Tiyo uyikanyeze mpela imfeketo yokuteta ngemfazwe ka-Rhili isi zambazamba naso sihamba ngazandla Pesha kom Bashe paya, ilizwe lifile lanyasheka zihalegu namashwa elipuma kuwo ngoku, ubonise ama Pepa ase Koloni avuselela ingozi ngokukolelwa nawapina amampunge atetwa ngo-Xentsenkunkumeni abangena kuzipendulela ntweni. Walate ukuba inye yona into engenza ilizwe liffe, kukuya kukhutshwa agxotwe ngamandla u-Rhili ngemikosi kulandawo aye kuzimela kuyo ngoku. "Ute ngamagorha manina la azingca ngokuleqa nokudubula umntu engaxhobanga?" Bananina abantu abafundileyo nabacubekileyo ukusukelana namaqaba ahambaze, izinto ezinge nakubhala, zicinge nje ngabo??

Esemntsha u 1865 utumele u-Sir Philip Wodehouse ukuba uyamvumela u-Rhili ukuba abuyele ezweni lake aminyaka isibozo alishiyile, wabe Umntla walo efika sewude wanikwa Amamfengu aketshulwe kwa manye e-Koloni. Ute esafika kulo u-Rhili wakaulezisa ukutumela ku-Mr. Chas. Brownlee ukuba makutunyelwe umfundisi wokusebenza kumhlaba wake, abe ngowe hlelo lababafundisi baya kumlunguza esencitakalweni. Babungisene ngokutsha abafundisi nabase Fri Tshatshi, kwabonakala ukuba makutunyelwe u Mr. Bryce Ross kunye no-Tiyo, abamhambela u-Rhili kwakona ngo July ka 1865. Nge-mihlali emikulu inkosi ite umfundisi infuna bukali, ngoku abemnye ukuqala; kuba abantu basaqokelelana nelizwe alikazinzi; kuba umfundisi lo asindlwan' iyaneta, yinto ngobunto bayo. Owesi-

bini wobe afuneka ngexesha." Ngelixesha ke aya-wela ama-Mfengu esuka komi-Gwali nase Koloni. Izitunywa zabafundisi zijike zakudlula kwezo ntsali, zazifumana, abanye basekelwa umzi wase Toleni, abanye owase Mbulu, kwi Paterson Mission le ngoku. Lomsebenzi eloxesha wonganyelwe ngaba fundisi ababini ngesigqibo elixa kusacelwe Pesheya abokongeza inani labo. Ngexhala u-Tiyo utumele incwadi enezalatiso zake ku-Dr. Somerville, mayelana nabaza kutunyelwa ngokutsha:—Walate ukuti uzulumkise abo Batshakazi, beza apo kungakolelwayo, kungafunwa kunyuswa komot' ontsundu ukuba abe ngumntu naye, bayakunga bamkelwa kakuhle ekufikeni, inge bazihlobo bonke abamhlope beli kanti bambi kubo "bambete ezegusha" ngapandle. Abakolelwa bonke ezi mishonini zaba Ntsundu ezi, bambi bobafumana behlunguzela intloko zabo. Benjalonje abakuyixelelwa eyona nyaniso, le yokuba, apa akufunwa kunyuselwa pezulu kwamntumnyama, makahlale esicaka sika-sicaka, luhlobo oluthe lobu Krestu beli Lizwe." Wenjenjulo ke u-Tiyo esaneka ngokubaneka izihendo nengozi abobapezu kwazo ekufikeni kweli, engagwebi kodwa. Ute ababazalwana beza kwelase Bumnyameni bayakulala ezinkukweni kwindlwana ezinomsi kusene, bakufuneka bazimanye nabantu abeze kubo, kwinzima zabo, umhlaba sewukutyelwe noko ngoku. Laye ilizwi lotando nobubele kumntu wonke liyihlahla indlela. Umcacise u-Rhili ekolelwe kubafundisi abaya bamvelela ese-Ncitakalweni ye Nkonxa, baye ingabaya bafundisi sebesebenze kumawabo ama-Ngqika. Walate igunya lika Rhili elingenakushukunyiswa nto nakuma Gqoboka la. Walate ukuba ama-Xosa atanda ukukhokelwa, kodwa angatyalwa ngasemva ngabhaxa. Waye u-Rhili ekolelwe kumfundisi nangokuba esiti wommisa kakuhle nangokumtetelela naku Rulumente paya. Uvale ngokuti lamazwi uwateta kuba "into yomntu oyalwe kwanga pambili, uyafana noxhotyiswe ngapambili, ngokulumkela into

enge-kehli kambe." Wenjenje u-Tiyo ukubhalela abapati Pesheya:—"Nam ndiyabala ukutyelela amaramente etu afdukele Pesha kwe-Nciba, sikunye no-Mr. Richard Ross wase Fri Tshetshi. Soquba senjenjalo kude kufike abafundisi enobakupa bokongeza tina abavela kuni apo, Sihamba kwelase Transkei, lisukela kwelasema Mfengwini ngentla lihle lokuma ngo Lwandle kwelika Rhili lama-Gcaleka. Ngapaya kokushumayela sibalungiselela ne-Mitendeleko, silungisa umcimbi wokuzuza imihlaba yezikolo nemishoni, kwakiwe izindlu zabafundisi nezetitshala kuma-Mfengu nama-Gcaleka. Ngati zoba zibini iziza zemishoni kwicala lama-Gcaleka, kwelama-Mfengu sImise e-Mbulukweza, nase Mbulu kwesika Moni, inkosi engqondo ipambili kunene. Kwicala lase-Fri Tshatshi silibone e-Toleni inxuba, kunjalo; saye sihamba sibaqokelela emacaba nakwezinye indawo. Sesihlomile e-Xolobe kwesika Mhle. E-Mbulu sesineqela leremente, amadala mabini namaramente ayi 43 ukuqalisa nokulindisela indoda eyokutshwa ngu-Tixo. Siyatyelela kwa-Moni, kwa-Njikelana, kwa-Mkhehle nakwa-Tobe. Bangxamile ukufuna ziqalwe izikula zentsapo baye sebetembisa nemivuzo ezititshaleni zazo, Inyangethe nkosi engu-Mkhehle liti lona:—"Mna owamfundisi ndimfuna ingowam lo ndedwa, ndingabambani namntu ngaye, kuba mna ndaba yinkosi kwamhla kwadalwa ihlabati. U-Tixo mna wandenza inkosi kwamhla kwadalwa, ilanga ihlab' umhlaba, njalonjalo." Ama ngqandende aqokelelwayo akolisa ngokwazi u-Ross omdala owaye "nemyula" yena. Senjenje ke sihambe simisa imizi yaba vangeli ne-titshala. Siye kwa-Rhili, samkelwa ngobubele ngu-Ludidi, umninawa wenkosi, ingeko yona komkulu ngelo xesha, wasixhelela ibokwe. U-Sigcawu ufike kwange dekedeke ngombete, eza kusibulisa, somula kunye apa naye, inkosi entle nene sithozela esikulu. Eminana kufike u-Rhili ehamba nomtyino wake omde kunene. Uze epakati emtyi-

nweni, olo gxiba lwe nkosi engekuko nokuba inesi-
 thomo esihle, kuncene. Sibuzwe imvelapi kuba Inkosi
 ifuna ukusinika inxowa lemishoni yetu. Sivume
 ukuba size ngalonto kanye. Ite mayisikhangelele
 imantyi, yena mntu wazana nezi zinto, sabulela sa-
 ncamisa. Sincwinene indaba macalan' onke, kanti
 sosesixibilikela kwi Ndaba Zoxolo Lwake isituba
 esitile igagene ngazo. Inkosi itande ukuviswa
 nezase Kapa ku-Rulumente kude kuse kwezase
 Inglangi Pesheya apo akon u-Mhlekezazi u-Kumkani-
 kazi u-Fitoli. Sencokola senjalo. Kuncokolwe nge-
 Ndalo Yomntu, nge Siwo Sesono, ngokufa kuka Yesu.
 Kumhla washumayela nzulu u-Mr. Ross esingisa ngqo
 enkosini nase sipakatini, kuba ngunfo obenganyali
 kwenjenjalo. Sibete bayeka behluti. Siyile ema-
 ntyini, ifike yasalatisa ndawu mbini nayo, asatanda
 kunqumla noko singabuyelanga Egquguleni la-Bafu-
 ndisi esingabo sisonke. Sibone ukuba masijike
 ngokutyelela indawo zetu ema-Mfengwini. Siqale
 e-Toleni nge-Sabata, satyisa Umtendeleko We Nkosi
 kuma ramente ayi 91 kukuhle kakulu. Simangaliswe
 kukugcinana nokomelezana kwa nokushumayezana
 kwama Krestu eli lase Transkei, enza uqilima, elixa
 besisoyikela ukuti zimpanza ezolahleka zibhace
 impela, "Ilizwi Lika Yehova lona lihlala Ngonapa-
 kade." Kubonakele kuyakuke kubelukuni kwa-Rhili
 kuma-Gcaleka, kuba wona umfundisi ufunelwa uku-
 wancedisa ngaku-Rulumente, aye ama-Gqoboka la
 kua emka esiya kongeza umkosi ka-Rulumente
 ebangela nokuba konakele Amasiko Asesixoseni,
 lento ke yocaseka; naxa kona banga sokuchasana
 nokusekwa kwe-Zikolo ezi ze-Mishoni. Woti ukuba
 ube ngumfundisi omhlope u-Rhili ibe kokukona
 amfunela ukumsela izicelo zake kuma-Gunya Ape-
 teyo. Kanti ke zonke ezindlela-ndlela yoba kuku-
 ngena kwento nokuqala kwenqayi ngentlontlo;
 wongena njalo wona umqela we "Langa Lobulu-
 ngisa."

Ngo 1866 impilo ka-Tiyo yenza ukuba makawuyeke umsebenzi konke ngesihlabo segqirha lake. Lendawu akayipatanga u-Tiyo, kuba esoyika ukuba i-Bodi yabimncedile kolwa tyelelo wasinga kwelase Lusutu, kude kube lixesha lokuwela kwe-Nkosikazi yakowabo nentwana yake igula. Akatandanga kuwushiya kalula umsebenzi obubonisa inqubo yokuba awunonelele ngapezulu lemhla, wandita selenalw' apa kuye nepepa la-Pesheya lokumkulula. Ekugqibeleni ke ude walutabata utyelelo lokuya e-Kapa etembisa ukuzilumkeia kule ngozi. Hayi umbulelo wake kwakona ngobubele be-Bodi, ade ati "Ndiyazidla ngokuba nabapati abavelano lunje." Uzame konke akubase Kapa ukuzola ati cwaka. Kodwa ute esafika wacelwa ngu Dr. Dale we-Sebe le-Mfundo no-Nkosi Philip Wodehouse ukuba mafike kubo. Lanya, kuba ubebuntloni nabunyewu ukuziposa Kwabi-Ngaka. Ubengacela lo mzalwana esiti ndihambise, nalo eti ndikape, ncama, baqosha imisila. Wada wancamela wayisa eyedwa njalo. Akalibali ububele bendoda esgu Dr. Dale into oti xibilili umxakato usafika kuyo. Kumhla wanikwa imali eyi £75 yesikolo sosapo sase Mgwali, wasamkeia emvumeni ye-Bodi. Kwakwayilonto ku-Nkosi P. Wodehouse, waye pofu u-Mhlekazi chleli kakubi ngokugulelwa Ngowakwake.

Ute akuba se-Kapa wacetyiswa ukuba ashenxele e-Kalk Bay, imigama elishumi elinesibini ukusuka e-Kapa, ngokutiwa yeyona ndawo inokupola empilweni nasemoyeni, wenjenjalo ke. Igqira licebise ukuba xa ndikona utsho u-Tiyo noko njenge siteti, ndihlala ndiwuswabalula ngokumana ndiwuvavanya ngokuteta ndishumayeke kalula, ukuze ungabi sengozini yokwenzakala ngesiqupe, xa limbi. Akazilibali izihlobo azifumene e-Kapa, ama-Gqira, abafundisi, nama Krestu endidi zonke, zampata ngendlela egqite ingqiqo yomntu. Wapata kucelwa nanga manenekazi angama Krestu, ukuba awabalisele Ngomsebenzi wake ema-Xoseni, wawahlanga-

beza, kanti uzidalela izihlobo okunye. Ucelwe ukwenza Uxwebu (ilektya, lecture) lu-Dodana Olungama Krestu xa impilo ivumelayo, wenjenjalo pezu "Kwe Micimbi Ebanzi Emzini" yangu mtabata ke lonto. Kumvuyise u-Tiyo kwamonwabisa ukwamkeiwa kwake lu-Manyano Lwa Bafundisi base Kapa abebeba Nomtandazo Zonke Iveki-mbini bekunye. Wamkelelwe ebushushwini ngaba Zalwana abangaba Fundisi base Mabulwini (Dutch Reformed), ama-Rabe, ama-Wesile, nama-Dipente kwanama-Tshatshi ebekuhlanganwa kumanyenwe. Wenjenje u-Mr. W. R. Rhomson, iqhelana lika-Tiyo oko bebesafunda:—"Wondixolela ngalo Lecture (u-Xwebu) yako undicelela ubuhlali-pambili, andingelungi, kuba andi Bani apa e-Kapa, kulunge u-Mr. Morgan, undixolele kwakona ukucebisa ukuti njengokuba la ntshumayelo yako yalamini wayiquba ngobuchule obungaqelekileyo kweli, itsale, inconywa, zindidi zonke ezayivayo, ngangokuba kule Lektya uzakuyenza kuya kupuma Umbo no Mxesibe. Indidi zonke zama-Hlelo, kuye kuma-Bulu, ama-Ngesi, ama-Jamani, ama-Juda nabe-Ntlanga, uyakukhangelana ke ngoko ne-Nqulo nge nqulo, inkolo-nkolo, nentlanganisela yentlanga nezizwe efuzisa eyase Pentekosti lamhla wase Jerusalemu. Uzume lumerhe njenge ndoda nto yakowetu, ndiyakwazi. Abantu balapa e-Kapa asikuko nokuba baxakaniswa nangu mfikimfane womcinga kwizimvo zabo zobu Tyalike nobu Hlelo. Uzole, ubeke kuhle, upole ekucingeni njengoko ndikwaziyo ndikuqelileyo xa upete umcimbi pezu kwe Qonga. Nam lo andikuposisa, ndiyakubako, uyakundibona, ndomana ndikuqwabela, ndipata kungqisha ndihamb'apa, ukukukhutaza xa ndenjenjalo ke."

Le nteto ye Lektya yake yenziwa nge 5 ka June 1866 ingu-Dr. Brown esihlalweni abantu begwaz' u-Tshaka kuzele. Yapuma ilunqunqululu lwento ecolekileyo, ikutshwa ngendlela epakamileyo ngobuqaqauli nokuqaqamba kwayo okubalaseleyo. Kwabona-

kala ukuba noko yona impilo ka Tiyo ixunyiwe lolu tyelelo lwake lwase-Kapa, wanokomelela umqala naluncedo lwa machiza awa yewatunyelwe Pesheya ngamagqira. Utete eyaleza ukuti inga ayingetandabuzi i-Bodi ya-Pesheya xa yohamba nezikokelo ezisingiswe kuyo ngabafundisi ngaye, azimisele, evuma ukuwela ayekusebenza kwela Pesha kwe-Nciba. Umntu obezitobile kunene u-Tiyo, ebulela u-Tixo ngokumnyula elutulini kanti uza kumnyusela pezulu ngale ndlela. Intshumayelo awazishumayela e-Tshetshi e-Kapa ngeloxesha ezimbini, kwezi tekisi:—Indumiso 107:7; na kwi-Ndumiso 136:23, azinakulibaleka ko Mr. Best apo nezinye izihlobo zake. Uti u-Mr. Best lowo ngo-Tiyo:—Wemka e-Kalk Bay nge 12 ka July kulo nyaka. Site kuba sisiya emtshatweni wentombi yam, kukhape u-Mr. Soga, wa bhasela umtshakazi u-Tiyo Soga (Mr.) ngekumtye zetshayina ze brakfesi, zizotywe kakuhle nje ngesikumbuzo sake, ibipatwa nguye imbedesho yetu ngokuhlwa, umfo okwazi ukulesa kamnandi, enolwazi. Isikhumbuzo sokugqibela endinaso yincwadi awandipayo yoguqulo lwake “Lohanbo Lomhambi.” Igama lake lohlala likunjulwa njenge lomntu owapakamisa umnqamlezo ka-Krestu ema-Xoseni ngoko kuqala, unyana wotutu wokuqala owahlanga-bezana naba Ngeni bezimfidi nemikosi. Sanga sonke singaxelisa yena walandela i-Nkosi u-Krestu ngolulamo, ingqondo, nenkoleko epeleleyo yona.”

ISAHLUKO XVIII.

UMSEBENZI WAKE WOSIBA, UKWENZA INCWADI NA MACULO, UKUBALELA KUMA PEPA-NDABA, UGUQULO LWAKE LO HAMBO LOMHAMBI, NJALONJALO.

“Tshila-nkwenkwe, Nkwenkwe, qubezondaba, Tshila Nkwenkwe, ne zo Ndaba Zomnqamlezo nazo.”!!

Kuxa u-Tiyo Soga lwalumngene u-“Hambo Lomhambi” enga angaluguqulela e-Sixoseni ngoncedo luka Tixo. Kodwa ngenxa yempilo yake, nobunzima bomsebenzi wake we-Mishoni, kubonakele njengokungati akasokuza ade abe nako ukupumelelisa ibongo elamhlala esesemfundweni. Kanti uwufezile wonke lomnqweno no msebenzi nge 21 ka-November 1866, wawubeka ezandleni zama Fri Tshatshi agcobe kunene, ezimisele ukuwushicilela. Wabhala esitsho naku-Mr. Bogue, Pesheya, iyimivuyo. Ute kuza kuke kupume lsiqendu Sokuqala, kukangelwe kuso ukuba abantu botandana; ekoqala ke kubonwe Ngesesibini. Lomsebenzi wale Ntshicilelo unikelwe ku-Mfundisi u-Wm. Govan umseki no-Mongameli we Simnala yase Fri Tshetshi yase Lovedale, omnye wezona zihlobo no-Mtandi we ntlanga ezintsundu zase Safa-fika. Uguqulo olanconywayo, kusitiwa lupumelele, lwaleswa ngenxano kuzo zonke ke imishoni. Abanye abafundisi bebelesa iziqendu zayo kumagqoboka abo, kubantwana ne zikonzo ze-Veki, limnandi ibali kungekuko nokuba lamkelekile naku-bantwana. Kwamnandi naku Tiyo. Uguqulo lwesibini selupumile kwi-Sishicilelo sase-Dikeni. Nali inqaku ngale ncwadi ka-Tiyo:—“Bamtsho bonke ukuba u-Mr. Soga lichule ekuteteni isi-Ngesi; ukanti abamaziyo esi-Xoseni, bati utshatshela esi-Xoseni. Le nguqulo ibonisa indlela yobungcali angenise ngayo amaqhalo esi-Ngesi kwi ntsonkota zesi-Xosa. Indawo Ezinemfundiso ze ncwadi zenziwe ngokuchanekileyo, pofu ingalahliwe inguqulo yenteto yamazwi; ngokukodwa xa kunkatulwe izicapulo esi-

Bhalweni. Imibono nezincoko iguqulwa nje yona, ze wona umongo wenteto ukutshelwe pandie, utyashwe nge Sixosa esidandalazileyo. Ukwenza oku ufakela ilizwi, umhlaumbi ibatwana, ungashenxiswa kodwa wona umongo nomoya wenteto. Inteto zomxelo nezisentsweni emntwini zinqikwe ngenteto ekungekuko nokuba intle. Apo sukuba u-Bunyan, u-Mahlaleko, esenza iziqhulo, usuka umguquli anqakule intsingiselo avelise isi-Xosa salanto kungayo qha. Abantu be-Bali no-Mbono ka-Bunyani babonakele bengena kutiywa awesi-Xosa, kodwa hayi lo-Mguquli unje ukukwazi ukuteketisa? Akubonina wena o-Pikapele, o-Vumazonke, o-Sazingazwe, o-Tandadumo, o-Bawela, o-Zondinzondo, namanye aguqulwe kwacaca? "Intsunguzi ye Tunzi Lokufa," no "Msito Wakwa Lambatayo," utyilwe ngoku ngena sipako. Ingcinga zika-Mkrestu beno-Tembe-kayo ziyakuchukumisa, umpefumlo namajikolo o-Mgwebi, i-Juri, axelelwe umlesi wom-Xosa ngokutegca. Sitsbo mhlope nange Bali lika Sigebenga Uncamisa, ne Nqaba Yentandabuzo kudityaniswe nebali le Ntaba Zonandipiso ukuya kuti-ga nge Sixeko sase Zulwini apo Umbalisi alicengceleza njengoko waliva lamhlala esengumntana omncinane. Kuyazeka ukuba u-Tiyo esandukungena emsebenzini we mishoni, wayeqokelela Intsomi Zama-Xosa, Imbali na-Maqhalo Amabali esi-Xosa, Izibongo ze-Mbongi, Imikwa na-Masiko akowabo, nomgca (umtongo) we-Nkosi zoludwe lwegazi, nama-nqakwana obomi bayo nganye. Amabali oluhlobo wake wawafaka kwi NDABA, abonisa ubuchule bake. Hayi uburharha bake kulomgca etsala ukuba kuleswe incwadi ngama-Xosa. Lomcimbi walenjongo kodwa awuzanga ude upumelele, aye namanqaku encwadana (Note Books) zake enganeli kude kwenzeke ncwadi ngawo inokubhengezwa. Umbhali weli Bali lo-Boni bake umbone futi Emgwali ekwindlwana yom-Xosa sekulelwe emishoni ngabo bonke, echolela azakukubeka pambi kwe lizwe; nanku u-Gontshi, inyange

Iona, elintloko imhlope qwa, etshaya ngalongawa ihlohliweyo, lilapa itunga lekofu, selevuta ukubalisa Amabali ne-Ntsomi zase Maxoseni. Kanti ke wena suka alahleka onke lamapepa, waye no-Gontshi alupele ngoku, kugcinakele manqakwana mabini kupela maseletonyalaliswa ngawo umlesi:—uwafumene, u-Tiyo, ama-Xosa ebanto-yimbi. Amasiko nemikwa kwane nkonde, into ziguquka, impawu zininzi ezibonisa ukudlula kwemfundiso ezininzi eziyakulityalwa zingabisaziwa ngabatsha. Kumatwetu kukulu okupatelele kuma Gqira endikugokeleleyo utsho u-Tiyo komnye wa Madala ake owayeligqira ngokwake. Ukunqul' iminyanya yinto yonke kuma-Xosa. Kangela ezindawo:—

1 Ubulunga—Bunxitywa ematwini ngokuhlitywa ligqira akuba egula ubani. Kupiliwa ubulelwe obutile. Nokungazali kakuhle kuhlatyelwa ukuba umntu manxitywe intambo. Yakufa Inkomo Yobulunga obu kodalwa entsha enzaleni yala nkomo.

2 Umbane—lakubeta izulu emzini kufunwa igqira. Ukuba libete inkomo, avikupatwa ichukunyiswe lide lifike ngokwalo. Lofika lisebenze ke lomzi liwulungisa, liwuhlambulula, liwuvalele kungahambi mpahla nazinto zalapa lide litsho ngokwalo. Libete emasimini akukonto inokuchukunyiswa ngapandle kwe gqira.

3 Isivivane, kumana kuposwa amatye ecaleni lendlela, ade abe yindumba, kumana kusitiwa “Undipamandla Sivivane.”

4 Amatye axonywe emtini ekwahlukaneni kwa masebe apa, ikwalingulo lokuze apiwe ukutya kulandawo, angavinjwa, ahambela kuyo. Ati ukuba amatye anyuselwe kumasebe apezulu kube kutiwa zekube kukutya okuvutiweyo. Kukwatsho nokuhamba umntu esenza amaqhina engca emacaleni endlela apa xa ahambayo.

5 Imishologu,—imimoya yabafi, iyalamba, iyaquмба, yakungaxhelelwa ekay'apa ayitandi maviмба, ayitandi kuti impahla yasekay'apa ipatwe

kakubi lusapo, ipatwe kufane ichitwe, kongena ukufa empahleni nasebantwini ekay' apa, kube yilonto, amagqira ahlabe inkabi etyebileyo yedini. Intlobo zamagqira zintandatu, saye Isanusi lelona lipambili kuwo onke ngokukolelwa nokulandelwa luhlanga lwama-Xosa. Ako Amaxhwele, awe-Mvula, Aqubulayo, Apupayo, na-Matola kuwo. U-Mlanjeni esesimbalisile, ngo-Monakalo we-Sihelegu awasenzayo, waye li-Tola ngo 1857 lowo. Isiko lamagqira Lokunuka nom-Hlahlo laliyingozi kakulu ebantwini kuba igqira eli belingena kupikiswa. Abanukiweyo bebetutunjeliswa batshutshiswe ngokubaselwa ngamatye batshiswe ukuba babumbulule ubuti, bagalelwe nangezapotopolo, bambatiswe nangamagqabi omti ojibe afudumala emalahleni ashushu.

Ibali lika Nomsheke nomkake ababenukiwe xa litshonayo ilanga ngamini itile libuhlungu kakulu. Kute kuba sekuhlwiile bavalelwa endlin' abo, kusitiwa bayakubonwa into yabo kusite. Bagadwa ngumkosi omkulu oxhobileyo obobusuku, kungeko qinga, ekute ekuseni, suka kwelwale yinkungu, wapuma u-Nomsheke, nanko ebhungca ebhacela Esikolweni, ukuze sekusitiwa, site kanti Isikolo esi lelona Liwa Lamagqwira. Kumhla umka Nomsheke watshiselwa apo wada wafa. Abantwana babo abatatu nabo babalekela kwase Sikolweni kwa-Ntsiza. Kwakona kute ngaxa litile zamana zisifa izinja zenkosi u-Nqeno wehlelo kwa lakwa Ngqika. Igqira lihlabe u-Bili, ndoda apa yavi khonze ku-Nqeno apa isentsha yada yaqina. Bate bakuyinqakula bayitshise ngenililo namagqabi alanti, yangenwa inkosi zicengo zayo, ikumbula inkonzo yayo kuyo, yati mayikululwe, kwanjalo. Kukululwe into etyabuke yapela, lomabala ahlala wada wafa eko. Inkosi ihambele kumawayo ngasema Rhini paya esembutweni apa lo-Bili, etunywe yinkosi ndaweni itile kolu hambo, ute kanti embhombhozela buqulanje yena, buhleba, esiti "Ndayawaffa leli xegwana, lindikataza lemihla, ndoza ndipunle nyakawupina?" kanti iyamvela

inkosi, uyaziwela. Ute ebuya ekutunyweni paya, akufeza, kanti namhla akuseko lusini lwanto kumntu Omkulu, kuza kutiwa amadodana makamkhapel' esapa. Amke naye kwabunje, waye umntu selelixego, kwanje ngo-Nqeno, engasenakuxatalazu kwanto, bambulala ngokumxhoma emtini, kwaba kuyapela njalo, itshoba lilala umbete kumpakati omdala ka-Nqeno u-Bili.

Inqaku elilandelayo lelingokudalwa kwezulu, nomhlaba, nelanga, inyanga ne nkwenkwezi, ama-Xosa angena ntsomi ngazo. Abantu nezilo bekusitwa zinto ezapuma Eluhlangeni, u-Hlanga Olusempumalanga paya. Olu Hlanga ke yindawu apa enemingxuma emitatu, ekutiwa komaye kwapuma Umntu Omnyama, komnye-Umntu Omblope, komnye kwapuma Izilo ezi. Kuqale kwapuma umntu kwalandela izilo ke. Izilo ziqale zazindlange ezihambela paya, kanti zizakubuya zitambe ziqalane nabantu. Ibali lenjenjalo ke liqube ukuti:—unyana omkulu kuyise ibe Lilawu, owesibini yangum-Xosa, owesitatu yangu-Mlungu. Omkulu, i-Lawu ube yintw' apa engabanzento, ivatshula elikulu, elindabele lemka namabukubela enyosi nobusi, kanti alikuza ibe salanywa ekay'apa. Um-Xosa, kuba ilitanda-nkomo, umke nokuzalusa, ekute kwakuba mzuzu, wafaduka wakuma inxowa lake nenkomo zake, yaba kukumka kwake oko kuyise. Intwana yamatumbu yona, u-Mlungu, suka neatshe kuyise sasinama, intlaka nexolo yalinda elixego kwakupela, bawela kuyw' apa ubulumko nolwazi luka yise, suka uhlanga Olumblope lwazoyisa zonke ezinye lomini.

U-Tiyo uqubile ekusisebenzeleni kwake, ngokwenza Amaculo Okudunisa u-Tixo e-Nkonzweni Yake emakaya, e-Tyarikeni nase Zimvuselelweni. Ingoma zake aziyonguqulonje kodwa, koko kukupupuma kompefumlo wegqoboka eliseke ngomkhaya we-Lizwi. Wafumana obubunzima bokuba ama-Xosa anobuqhuza noko Ngezibongo ne-zango zengoma. Kufuneke amaculo efakelwe kwingoma ze Singesi,

into etsho anqumqumke amazwi eculo ekupefumleni kokutetwa kwalo ngum-Xosa. Ute kuba efuna ukulondoloza umpunga wesi Xosa eculweni apa, wazusa impumelelo epezulu. Kunokugqita ntonina kwinguqulo ka-Tiyo kwezazi bongo zomprofeti wama Hebere oti "Kunamhla simzalelwe umntwana" "Kunamhlanje Simpiwe Unyana," neliti "Zulu Kaya lam," neliti "Oku Kwenzeleni Ukundikumbula," neliti "Krestu, Lifa Lama-Kolwa," I Culo lokuvuna," "Elomnyaka," namanye anjalo awanike kumawabo? Wayezimisele kakulu u-Tiyo, enabanye, ukwenza Incazo ye-Mizekeliso ye-Nkosi yetu, esenzeia ama-Krestu antsundu onke, nokukokela abavangeli ezintshumayelweni zabo kumawabo, kwanelanje ukuba kupume mbini zezincwadana e-Mkangiso kwisi shicilelo sase Wesile, yanqumka intambo ku-Tiyo. Ehlani!! Ute kuba ekatazwa ngumqala oluhlobo, ungamvumeli ukuba atete, ashumaye, wanqwenela ukuba akhutshelwe ekuguquleleni amawabo incwadi ze-Ntyila-zwi nezinye ukupumza umqala, sabe isifuba sesipilile sona. Bacele imvume e-Bodini ya-Pesheya. Kuvunyiwe, ekute ngo-1868 kwasekwa lu-Manyano lwe-Baibile e-Zintlangeni (British and Foreign Bible Society) i-Bodi Yabaguquli be-Sibhalo kweli yama-Hlelo Asixenxe, elati elase Rabe latyumba u-Tiyo ngokungenamatanda. Ubalise esiti:—"Ngapaya kokushumayela nge-Sabata, sipete u-Guqulo lwe-Zibhalo singabameli bala mahlelo:— ama-Tshetshi, ama-Fri-Thetshi ase Skotlani, ama-Rabe ase Yupi (U.P.), ama-Luta, ama-Moraviya, ama-Dipente, nama-Wesile. Sivumelene ukuba kuqalwe nge-Gospeli. Sonke sijonge ekuveliseni i-Bayibile yesi-Xosa samaqhalo, sivisisana imbali. Sesidlule ku-Maraki no-Luka, akusekude ukuba Ivangeli Zone zibese zandleni zama-Krestu etu antsundu. Siseke uguqulo lwetu nge-Testamente ye-Sigrike ka-Elzivir. Ngumsebenzi omnandi kunene." Ubhalele Pesheya nge 6 ka April 1869 esiti "Bafezile, umsebenzi we Vangeli Zone wonke, sebeza

kuqala Izenzo Zaba Postile ngoku." Sowuhlaziya umsebenzi we-Vangeli senze uvane, siqale ke ukuba siwushicilele, ipel' intw' ebitetwa, ibe iguqulwe i-Testamente Entsha, isiqingata sayo. Sitate inyanga ezimashumi omabini, sinka amaxesha omane ezirementeni zetu." Ubulele uncedo lo-Somandla, nenkutalo kwane nyameko oqutywe ngayo umsebenzi, nokulungiselelwa kwawo ngama lungu ngamanye, umoya wemvano, nobubele, nokutmbana kwamalungu kummangalisile yena. Ute "kushiyelwa ku-Bryce Ross naye ukuba baqulunqe. Abagaxazi bayacola, kuba engena nkolelo yena kwi nguqulo yomntu omnye, mababe babini bevana, engena nkolelo kunguquli oyifunde inteto selengumntu ominyaka ilishumi eline sixenxe, azenze oyazi ngapezu kwabaniniyo. Ute naye lo, kungamfanela ukubizwa ngokuba usisibhanxa esite-hhiya, xa anokuti kuba esazi kangaka Isingesi ngokusifunda, angabhala, okanye aguqulele Amangesi i-Bayibile Yesi Ngesi, kukwanjalo ke, nakuba angaba ako amadoda ezipiwo, angaba unomgada ocinga ukuba i-Sixosa asifunde selengumntu usazi ngapezu kwabaniniso bokuzalwa." Wenjenje esingisa ku-Mr. Robert Miller wase Londoni,—"Kuba ubutumele uncedo kuti-Nquma Labaguquli ukuba kesi kuqomele, sendikutumela inguqulo yetu ka Mateyu, eka-Maraki kwaneka Luka sizigqibile nazo ngoncedo luka-Tixo, xa sipindileyo ngo September saku tabata u-Yohane. Saye sitemba ukumgqiba yena u-YOHANE ngesangxa (session) esinye nentsukwananje. Sirhola Isixosa Esimsulwa sona njengoko nani niteta nisitsho nge Singesi senu. Sisi-Xosa esinjalo ngangoko abaguquli abatatu ingabokuzalwa ema-Xoseni Iqalo lesi Xosa litanda futi ukusondela kwelesi Grike kunelesi Ngesi. Nge-ndandanga lalanga butongo apo e-Skottani ndifunda Isi-Grike nasi-Hebere, ukuba ndandisazi ukuba ndoba kumsebenzi ongulo." U-Dr. Anderson, ekuvuyeni naseku buleleni kwe Nquma labaguquli uncedise nge shumi elinane (£14) leponti ukuba

kesenze uvatsha ngo-Mateyu yedwa. Woti waku-gqitywa wonke umsebenzi iqale iwutatele kuyo i-(British and Foreign Bible Society) u-Manyano lwa-Pesheya nase-Zintlangeni Lokuguqula nokusa-saza Izibhalo. Sakuba sigqibe Ivangeli Zone, zakutshwa njenge Ncwadi Enye, ndakuqala ndimbonge, ndimbulela u-Tixo, ndiqelese. Ehla Mntundini, Akalibona elesipelo salo mqweno, wagqiba ngokubona ukufezwa nge-Vangeli Zone, ingekuko ukukhutshwa nokucita-citwa kwazo pakati kwa mawabo. Umfundisi u-John W. Appleyard, owaguqula le-Bayibile ikoyo yesi-Xosa, ubeko wanenxaxheba Ekuhlaziyweni kwe Testamente Entsha ipela yamtatela Kuyo Inkosi, ukumsa Emvuzweni wake. Umntu yena "uti makuti," u-Tixo Yena "Uyenza." Abaguquli abasixhenxe abazanga ukuba koba yinina kubo nge-xesha elingepi besaqala. Ute umsebenzi wabo ungekayipi kwemkiswa lo walandelwa ngulowa, bambi bafuduselwa kwamanye amazwe ngomsebenzi, ekute kusungulwa Ukuguqulwa kwe Testamente Endala, aye selemabini kupela amalungu amadala kwi Nquma Labaguquli.

Zibenje ke indlela zika Tiyo zokupembelela amawabo, zanje nezipo zake zosiba ngenxeni yabo. Kuko mgudu ungadlulisayona sinina kulo Wenguqulo Yevangeli Zone neyo Hambo Lomhambi, nje ngowona Mchancato ukapela kwi zinto Ezipuzulu?? Ukuba U-Tiyo ka-Soga wenze umsebenzi ongaka ngamandla Esishicilelo, awunakulinganiselwa ngantobani, vi-Mini ye-Nkosi yodwa kupela eyakulityila elona Xabiso kwanezona Zixakato zento.

ISAHLUKO XIX.

UKUFUDUKA KWAKE EMGWALI, 1865.

"Emhlaben'apa Umpostile wase Zintlangeni wab'engena kaya. Evelana yena nemvo zetu ezise ntsweni, uzinyulele umcimbi wokuhlala naba Semzini, abashiye nabanye bakuba ngabantu, busukile ubuginwa."

Ukususela kwi mishoni zombini zase Rabe ezite ngesicelo sika Rhili sika 1865, zamana ukutyelelela ama-Gcaleka ngamaxeshana atile. Kucelwe umfundisi Pesheya. Kuke kwabonakala kute-nqi ixesha, kuba Elizweni apa akunje ngase mkosini ati akupuma umkosi oya e-Abbysiniva, e-Indiya, nokuba kuse Tshayina, amaqela, kusale kungena abanye kwa oko ezikundleni zabo, akunjalo apa Kwa Lizwi, kuyangqapaza ukungena Amatsha-ntliziyi. Ude u-Rhili waminyaka mibini elindele ukuti azi woda amfumane xa lipina kodwa umfundisi. Baqala abafundisi balamhlelo ukwenza ukuba bawungene umhlaba wama Gcaleka emva kokulindela okungaka. Ubhalele Pesheya ngokwesiko lake exela ukuba uhambela kwa Gcaleka ku-Rhili. "Sizimisele ukungena kuba inkosi ipindapindisile utsho u-Tiyo ibuza ukuba kuxa sipina, yaye ingxamele ukubiza amanye amahlelo. Ingenakwenjenjalo, ingekevi ukuba ihlelo lase Rabe alizi. Ite iyakwamkela abemnye okwangoku, yaye ingafuni mvaba-ngemvaba kubantu bayo ngokoyikela inkatazo yalonto. Kwimvaba zombini kohamba ngababini xesh'elo, kuqala mna no-Mr. Govan, siya Ezintlangeni kanye Esikundleni sika Mtyoli. Ndonika ingxelo ka nyanga-ntatu. Kuvunyelwene ukuze kwakiwe ndlu ntatu, ezaba fundisi bobabini naye Nkonzo, ngendleko yama hlelo omabini. Kufuneke behambe kunye no-Mr. Sclater, selesuka Emgwali, baye kumbonisa ema Mfengwini esikundleni esona sake, baye kumbonisa kwa Moni nakubantu bake, ukulungiselela umfiko. Bajikeleze kakulu u-Tiyo no-Mr. Chalmers ukuhlab'umkosi nokuvuselela kwesika Moni, ukuba nanku ke umfundisi selefika ngoku. Wangena kukuhle, kutembisa kubo,

u-Mr. Sclater. Kufumaneka nokuba iyakuba ngu-Mr. R. Ross wase Dikeni no-Mr. Jas. Davidson, owayeza kutata indawu ka-Mr. Sclater Emgwali, abosikapa ukusisa kwa-Gcaleka. Sanduluka ke ngenqweio zetu Emgwali nge 10 ka April 1867. Nge Sabata ye ka 14 April siwele i-Tsomo sase Tyinirha, apo sishumayeke kubantu betu base Mgwali sajikeleza sangxangxasa senjenjalo. Sibafumene benga magcudwana asahleliyo abantu betu kwelase Mamfengwini benobubele kakulu kumfundisi xa ajikeleza pakati kwabo. Sakuba sigalelekiie ku-Rhili sifumene ukuba nakuba sasibone amanxowa amabini ngokuya kokugqibela sasityelele kona; inkosi nabantu bona sebesimisele ukuba sibese Tutura. Lendawo seyidumile, inyulwe yinkosi namapakati ayo, sanyanzeleka ke ngoko ukuba siyamkele ngombulelo omkulu. Nge 19 ka April lowo sadibana ne-Nkosi neqela layo kwa-Mantyi. Siyixelele ukuba sizele ukushumayela Izwi lika-Tixo, kodwa siyakuba fundisa ukulesa nokubhala abantu. Laye ilinga letu, siyakuzama ukuvelisa ititshali kwakubo ngokwabo. Site singa abasukuba boyisakele bubu Nyaniso be Lizwi, zebavunyelwe balamkele, bali lulamele. Naxa benjenjalo basaya kuba pantsi kwegunya lenkosi. Asikungenisa mntu ufikayo ngapandle kwemvume yenkosi, singa ngwenele mhlaba wayo ngapaya kwowe sikolo nezindlu zaba Fundisi nowa masimi abo." Kukoleke ukutetwa kusenjiwanje, kuba Inkosi inesigxala ngezwe layo elihlutwe lanikwa ama Mfengu naba Tembu. Inkosi ipendule yati "Batsho bonke ekufikeni, suka limke lipele lona igunya le-Nkosi, abantu bemke kuyo kunye nomhlaba noiaulo, sebetanda gunya limbi, kube yilonto, yatsho yabalisa." Abafundisi bona bate abanakutetela abanye. Emva kwesitutyana saloncoko, abafundisi bamkelwa ngumpakati omkulu u-Maki, sase Tutura isiza sabo. Ekumkeni kwemini banduluke besingisa kona ke abafundisi, ingumtyino. Bahleli e-Tutura apo ke aba bafundisi babini kwada kwapela u-June. Nge

Sabata ye 21 ka April bashumayela into engahoywe bani. Abapume baya kubiza abantu ukuba beze Enkonzweni, ababuyanga naludaba luhle. Baqale ngokulichasa, kwaye kodwa kusazeka ukuba kuza kulunga, sizakuba zihlobo, kamsinyane. Inkosi engu Madikana yeza yona nompakati kwi nkonzo zokuqala e Tutura.

Kufuneke u-Mr. Govan ongamele ukutengwa kwe zinto zokwaka, u-Tiyo aluleke inqu kwaka ngokwayo. Kumhla yabonwa lomini lemali imhlope ngama Gcaleka, sasisimanga esikulu. Nge 5 ka May u-Tiyo uye kushumayela e-Toleni, kumaqaba kuqala nama Gqoboka ngasemva. Hayi ingoma ukuyola kwayo lomini kuma Mfengu ase-Toleni angama Krestu? Nge Sabata ye 19 ka May u-Tiyo uyekushumayela Komkulu kwa-Rhili ngokuzimisela okukulu, elapa amapakati amakulu, into ezimaratshi,—uyeva! Ufike inkosi ilapa, ihleli mganyana kumapakati, wakhahlela, wakulula ihashe. Kutunywe umntu ukubuza ivelapi, yaxelwa. Kwa oko inkosi itume umninawa wayo ukubiza abantu beze. Babete yangu mtwebeba yatyityizela ngoku indlu, waye u-Tiyo selebatinta ngokoyikela ukuxinana. Ushumayele—U-Rhili elipulapulisa. Lite ela-Komkulu akugqiba: “Abafundisi ke bayakujongwa ukuza kushumayela Komkulu zonke i-Sabata. Ukuze ke bangapazanyi-swa mabakuxela kwa ngo-Mgqibelo, zinqandwe zime intlombe nemisito.” Kute njengokuba lemishoni iqondwa ngama Rabe odwanje, belindelekile abanye abafundisi abavela e-Skotlani, kwacaca ukuba le mishoni ifanelwe ngumfundisi onamava, ne-Nkosi yacacisa ukuba ayimfuni umfundisi engamazayo, ifuna lo,—u-Tiyo Soga. Kwintlanganiso yase Qonce abafundisi baqwalasela ingxelo ka-Mr. Govan beno Tiyo. Kwagqitywa ekubeni “Kufaneleke ukusiwa u-Tiyo paya ngokufanela kwake ngendlela zonke.” I-Sigqibo esiya e-Bodini sasisayinwe ngo:—Wm. Govan, James Laing, Bryce Ross, Richard Ross, James Stewart, A. M'Diarmid, base Fri Tshatshi, no-

John A. Chalmers, John Sclater, no-James Davidson, becala le Yupi.

Ubhale esenjenje u-Tiyo ukubonisa izizatu ezime-nze waluvuma olubizo. "Ndiceliwe ukuya ngaba zalwana, ngu-Rhili, namapakati ake, ndalufumana ilu-Bizo oluvela ku-Yesu Inkosi yam. Ndandinga lindele ukuba kungaba koya mna, kuba yi mishoni ebendi yikangele ukuba ifuna isilumko sendoda. Kodwa ke xa abazalwana bacinga ukuba mandiye ndiyavuma ndolinga endinako. Wondinceda Yena u-Tixo. Anditeti ngadini ndilenzayo, ngokuya Pesha kwe-Nciba, ndaba ngumfundisi kungengenxa yosapo lwam, kodwa ngenxa "yamawetu aselusizini." Xa imfuneko zawo zase Moyeni zindifunayo kobobu-qitala ndibubo, mandivumele Ubizo. Ngokwedini umfundisi asinto inakaya apa emhlabeni, ukuba impilo iyavuma, kuyimfanelo, makalungele ukuya kukhonza. Ndixelile kuba zalwana bam ukuba kupela bendinokutandatyuziswa yimpilo yam ebike yandikataza, nakuba ibingenaninani okwangoku. Andisazimisele namihla mide. Ekuguleni kwam ndifumene intutuzelo ekwenzeni intando ka-Tixo, ingeyiyo yam. Okwangoku ndipilile, ukuba ndino-kuncedisa nam ekuseni i-Gospeli kunye naba Fundisi a-Bamhlope kunawetu Pesha kwe-Nciba, ndiya vuma ukulinga nokubana kokwexesha elifutshanena. Ngokwe Dini senditshilo ukuti asinto yakonto leyo kum apa xa sendicelwe ngala madoda (Zinto Zakawetu) kuba bona benze i-Dini elinge nganganto ngenxa yam namawetu bashiya amakaya abo kude lle, elixa mna nakwa Gcaleka paya ndoba ndise semakaya. Bawela bona Ilwandle, kanti mna bandicela ukuba ndihambe kupela imigama emashumi osibozo. Andiyi Ndle, kuba u-Rhili yinkosi eyintloko kuma Ngqika ngokwawo. Ezizizwe zozibini zimntumnye ngokuzalana. Ukuba u-Sandile uyandibanga, ngu-Rhili obango likulu ngapezulu kum. Ndite ke ndiyavuma ukuba bayakucela imvume kwi Bodi yam Pesheya, ukufu-

duka kwam bakuxele kubantu bam base-Mgwali, no-Sandili inkosi yam bayityele, ze bandinike lonke uncedo emsebenzini wam wa-Pesheya kwe-Nciba." Nge 3 ka August 1867 wenjenje u-Tiyo ukubhalela umfundisi u-Mr. Cumming (U-Ntoleyo, ngegama) ese kwa-Mankazana, kuncetezwe yena ukuba wotata indawo ka-Tiyo, Emgwali ukuze kulunge:—"Akuhlangako kwi-Nkomfa yetu esipuma kuyo e-Qonce, besikulindele shushu. Kuxoxwe eyona micimbi idlumzi, ngokukodwa Owokufuduswa kwam Emgwali ndisiwe kwa-Rhili kuma-Gcaleka. Lomcimbi ndiwuqwalasele nzulu, ngazo zonke indlela, ndada ke ndavuma ukuba ndiye. Ukuba ndigxanyazile ukunyatela, ndarwalasa ukucinga, umsebenzi wona asiwam ngoka-Krestu. Nditete kakulu kubazalwana, kuba basingise inteto yobubele obangatetekiyo kum. Uluvo oinnye lwaba zalwana lolu, lokuba, ekushe-nxisweni kwam Emgwali, osewungunzi-kazi kalokunje, mayibe nguwe, wena sewusaziwa, ukwatandwa ngabantu, otata (hlasele) indawo yam. Akufumane-kanga ingaba bubulumko ukusa umqalwa womntu kona. Uluvo lwaba zalwana ke lolu, lokuba makuce-lwe Uwena abuyele kubantu bake kakade, nokubana kungazuzwa banina abe yimpelesi kuwe lowo."

Nge 10 ka-August abafundisi W. Govan no John Chalmers, ababenyuliwe, baye kushumayeza u-Sandile nesipakati sake, ukuba namhla u-Tiyo Soga usiwa kwa-Gcaleka. Inkosi ayitetanganto ngapandle nje kokuva into embi ngokulahlekelwa kwake nama Ngqika yilendoda. Waqala u-Mpati wama Ngqika u-Mr. Brownlee, ukumtetisa lukuni u-Sandile ngokusityeshela isikolo sake angazihambi nenkonzo zecawa, abe nalo mfundisi wake umkayo ebempete ngokungatani ntweni, zipulapulile zonke ke inkosi ezaziko. Nge Sabata ye 11 ka August izitunywa zashumayela Emgwali zapalaza kwa olo daba. Kwasingakamalala sembali kumntu wonke. Ukuhlala kwake Emgwali u-Tiyo, iminyaka elishumi linamnye, wabeta waseka ne-Bandla la-Bamhlope, abasingise

lenteto kuye ekumkeni kwake, kuba ebeyi mpiliso enkulu kubo:—"Tina, bangeni nama-Ramente eBandla lako elimhlope lase-Mgwali, sifuna ukulikangela ituba elivelileyo, lokumka kwako usiya kwenye indawu. Singwenela ukuvakalisa kuwe ukwaneliswa kwetu yindiela osikhonze ngayo ngenvameko nomxino leminyaka ilishumi elinamnye ubulapa. Silahlekelwe tina, kunye nomzi ontsundu kukufuduswa kwako kweli, ngenxa yokuxabiseka kwentsebenzo yako endlini nase sigqebeni. Sikutandazela ku-Tixo ukunga ungasikeleleka umsebenzi wako. Iyakukomeleza into yokwazi wakuikelwa zingxakeko ukuba tina apa sijonge kuwe ngomdla omkulu, waye unovelwano ne mitandazo yetu eshushu kunene."

Ezinteto zokuyalezana nokwahlukana zazingezizo zakudlala, kwakupupuma umbulelo kumfundisi wabo. Zazipuma kubo bemaze kuqala abekuko kubo, umhlobo nomcebisi wabo ngamaxesha okuxakeka, umfundisi onotando no velwano kumaxesha entlungu nentsizi zabo, umntu ehebethe okona bamaziyo, yakokona bamxabisayo. Kumhla wawuvala umsebenzi wobufundisi bake kubo ngokuvala ucango ngamazwi ka Mculi, isahluko se 122: 6-9 egqibe ishumi leminyaka engu mfundisi kubo:—"Zihlobo zam ezingama Krestu, tatani nanga amazwi endisonga ngawo le minyaka ilishumi ndifundise pakati kwenu. Niyazazi izizatu zokumka kwam kuni, andikuba suzikhankanya. Linyatelo elo endilitabata ngenxa ye-Vangeli. Asinjongo zeli lase mhlabeni ebezingenza ndimke apa, kwindawo yobukhaba bamabhongo am emsebenzini ka-Tixo, izoyiko, amaxhala, imitandazo kwana matemba am. Izimvo ne mitandazo yam ngale ndawo iti "Uxolo pakati kwendonga zako, nokuchuma kuma bhotwe ako; ngenxa yezihlobo na maqabane am ndoti UXOLO MALUBE NANI." Namhla ndiya e-Bumnyameni bona, ngokucelwa ngamadoda olunye uhlanga asizisele ukukhanya kwe Gospeli ka-Yesu. Akuko temba lanto kobubuhedeni bunje, sesakuzamanje kodwa kuba singenakutini.

Kubuqhuza bam ndilingile kambe ukunilungiselela, zihlobo zam ezimhlope leminyaka yolishunyazana. Ndininikile, nikhanye nabantwana benu, Imimiselo Ye Tyalike, ndanitvilela Ilizwi Lika Tixo. Nditetile nani ngo-Yesu, Inkosi, u-Msindisi Oyingwele. Ndazama ukunikangeleisa kwela Kaya Lapezulu lilinde bonke abakolwayo, kweli Bandia la-Pantsi apa, ndingazi nokubana nizeze lutona. Inye yona into yokunizuzisa ukonwaba, kukuti nipile ngokusebenza nitandaze. Zihlobo, bazalwana nodade, ndinishiya noxolo nokonwaba, kumakaya nezindlu zenu. Kuko konke enikwenzayo, engobozini, kovimba, nihlute.

Kwimihlaba namasimi enu, nichunyelwe. Nanga ningachuma kubantwana benu, ekukuleni kwabo baxelise nina njengokuba sendinazi. Banga abangekuli ukuba yintlungu kuni nosizi. Wanga u-Yesu, u-Malusi Olungileyo, womhlambi, angababeka ngenlela yoBulumko, ukuze kube luxolo nobumnandi. Zihlotyana zam, lusapo, ndinishiya xa ilizwe lipambi kwenu, imivuyo, izilingo, intsizi ne nzima zalo. Ze nikumbule ukuba anisokuze nonwabe ngapandle kokuhlala ku Tixo ongu Mdali wenu, kunye no Yesu Inkosi yenu. Umnqweno wam wokugqibela zihlobo zam, maKrestu, ngoxolo nokuchuma kwenu, ngowokunga ningati nakukhov' ukumkonza u Tixo imihla ngemihla, isipelo senu sibe Luxolo nomvuzo wenu ube Bubom obungunapakade nenzaliseko yobuqaqauli ebusweni bo-Sombawo. Ndivumeleni nam ukuziyaleza kunye nendlu yam, ezinkumbulweni, kwi mitandazo nobuhlobo benu. Usizi lwam ekumkeni kwam Emgwali kukuba ndingenakumka ndihambe nesihlewe segela lama Kristu anjengani aba. Bambalwa abafundisi ababe nezihlobo zoluhlobo lwam. Abanye benu ndihlelinabo le minyaka ilishumi kungazanga kwako sigqwati. Kum alulibaleki unyamezelo lwenu njengama Kristu. Yamkelani umbulelo wam namhlanje, ngoncedo lwenu, inkutazo no velwano nam emsebenzini wam, ndinibulela, andinamlomo. Nabaya kundilandela ndiyabayaleza

ngokunjalo kuni. Bahloneleni ngenxa yomsebenzi wabo, bakutazeni nibomeleze ngenxa ye-Nkosi yabo. Ehlani, kambe, siyahlukana namhla,—omnye usinga ngapa, nomnye ngapa,—yimpangalasane. Kunjalo kulo mhlaba; kanti liyeza eiona kaya ekungeko kwahlukana. Siyakonwaba kulo kuba siyakudiulisa nakoku sikuko apa. Andikulibali ukuyitandazela lendlu ka Tixo, ne-bandia Lake, xa liyakutandaza endlin' apa kumaxa azayo. "Makube luxolo kwi-ndonga zako, nokuchuma kuma Bhotwe ako. Ngenxa yezihlobo namaqabane nditi "Makube luxolo kuwe, ngenxa yendlu ka-Tixo, u-Yehova, ndiyalifuna ilungelo lako."

Wenjenjalo ukuteta amazwi okwahlukana nakwi Remente yake yabantsundu ngenzondelelo, umxhelo, nentliziyo yofefe lona. Uyiseke inteto yake kuma Hebere, isahluko se-Shumi, iversi 23; 36; 39. Hayi ukuzitoba awabakuko lomini yokwahlukana kwake nabo, eyolela, ukuba engasokube abakokele ngakumbi.

Ukumka kuka Tiyo Emgwali kubonisa ukuzincama okukhulu. Bekuxa ahlanganisele apa imparza zo Nongqause, ake ityalike Emgwali eyenzakalise impilo yake, namhla iyazala libandla lama-Kristu, kuxa abakayo ngento zo Moya, iremente nezikula kuxa yanda ngamandla nakuma pandle ase Mgwali paya, umhlaba uvulekile uyajikeleza ne Remente yake yaba mhlope iyakula iyamtanda imhlonene ngokukholeka kwake kwimfanelo zake. Uhleli ixesha kwixhobongwana lepempe, eqala ukungena endlwini yake eyiyo, isikolo sake kuxa sizolileyo, kuxa imeko zintsalela ukuba ake ahlale. Impilo yake eyonakeleyo yodwa ibi nokumtinta, anqwenele nokuke atikéfu emva kwexhishini leminyaka engaka; kanti asimfo ubenjalo u-Tiyo, isiqu sika-Yena aka siteni. Nanko kwakona eshiya ikaya nokonwaba esiya endle, eza kuhlala kwindlwana yom-Xosa kwakona, kungeko ma-Kristu, eza kushumayela into engananzwe bani. Inqaku elilandelayo elibhalwe ngo-Tiyo ngomnye weremente yake yaba mhlope base Mgwali lisigqiba

kakuhle esisa hluko. Libhalwe ngu-Mrs. Brownlee owayetate ubumnandi obukulu kumsebenzi wase Mgwali, ehlala exhasa imigudu ka-Tiyo yokugqoboza amawabo. Wenjenje:—

U-Tiyo ndimbone ngo-Mlanjeni, besabe kunye no-Mr. Niven bevela e-Gxulu apo wayeyi titshala pantsi kuka Mr. Niveni lowo, xa angumfana, ilulama. Ndipinde ndambona ekubuyeni kwake egqibe Ubufundisi ngo 1857, sekungekuko nokuba zigqulekile izinto. Ufike o-Sandile nenkosi belandele ubuxoki babubisa ilizwe nge-Sindiyandiya so-Nongqause, waya wema Engwali, ezimisele ukuhlangula amawabo wakuma-Ngqika angazibulalanga wona inkomo. Ubehlala kwidlwana yesoyi, ifulelwe ngengca umntu endibalisa ngaye. Kwe likaya besisiya futi, samkelekile, umyenam womana equbeka ngentloko kule ntungo, kuba mhlaumbi u-Mr. Soga wayaka engacingi ngesitomo sika Napakade, u-Ramncwa Likulu lase Maxhoseni. Kwi minyak' elishumi u-Mr. Soga engumfundisi wase Mgwali besi ngama remente ake, sihamba inkonzo yonke imihla ngapandle kokutintelwa lizulu. Kuyandinqabela mna ukumchaza u-Mr. Soga njengo mshumayeli, indoda, um-Kristu. Lamabala ake achaniwe ukubaliswa kuma pepandaba ase-Koloni, ngokufa kwake (umphanga) akugqitiswanga. Andingekubaliseli izimyo zam zamhla ndaqala ukumva eshumayela. Isingesi sake somtombo wona, sipume sesivutwe kade, sandimangalisa mna, suka ingqondo nompefumlo ndenciti. Hayi kambe mna, okwam, ndilipulapule ndalipulapula elalizwi lake, ndalitanda kangaka; kanti aliseko namhla."!!!

Besisiya namhla lishushu etyalikeni, kanti wopuma umntu ezibulela kuba eyile. Xa intshumayelo ibiba yintshinga, inkonzo ibipumza, imitandazo yake isuka ekupupumeni kwe ntliziyo. Ngati ndiyamva xa ati "O Nkosi, nanku sihlangene apa, siliqela laboni abalusizi, size pambi Kwako" amazwi abekolisa ngokuqala ngawo kwi Ngcelo zake. Woti xa akwela e-Qongeni paya (ipulpeti) ufike ebu-

dinwa lomfo, kwelela, ange anzima lomehlo ake makulu, shenxa!! Oti kwabunje lomehlo zibe zingqazolo kaloku, nomntu abe ngumpingilili, amehlo akhazimle yimitha, nobuso bake buguququ bubento yimbi. Bendihlala ndisiya enkonzweni yake ye-Sixosa apo ingoma ibiyole iluncutu olu. Bendisiti ndingeva nalinye nge-Sixosa, undixelele umoya kumfundisi nabantu, intsebe zindixelele xa intshumayelo ingeneyo emhlambini, ndinga kohlwanto. Besihlala sisiya nendwendwe Emgwali, bamangaliswe bonke benandipile kanamanjako. Bebede bambi bafune ukuti angaba zezake kakuhlena kodwa Ezintshumayelo? baqashepi, batshopi, sihlale tina, bamaziyo ukuba ziyinqu yake ngokwayo. Kuba tyeleli base Mgwali yaba ngu Dr. Wangemann (u-Vankiman) owayevela e-Jamani. Owabuyela endlin'am engawuvali umlomo "Ngomfundisi wom-Xosa" epindapinda ukuti "Andizanga ndahlangana ne Ntyilazwi yoluhlobo napinna." Besisiya futi endlin'ake, sixibilili sonwabe. Ibilincoko iqharaqhara, ebesonwabisa zonke indidi zabantu. Ijajietile, ichule lase Koloni eyayive ukuba lomntu utandwe yintokazi emhlope, ite mhla yambona ngokwayo, yati "akuko ntombi ibingeti-piti ngu-Tiyo Soga," yatsho isiti, "Ambalwa amadoda afaanelweyo kukumpatela isibane esi u-Tiyo." Umfo obetanda amakwenkwe ake, imvumi zokudalwa, abeti akuhlabela iculo kuvunywe, zakunxakama ezintwana, ungatandi, likuye kaloku nawe. Nase ramenteni nakumawabo ubengalibali ukuhlala ebakhumbuza ngemfanelo zabo njengoyise bosapo lwabo. Bebeqele kwa Tembani u-Tiyo nosapo lwake, apo akalityalwa iziyalo nentshumayelo zake kuma xesha nga maxesha. Umyenam (u-Mr. Brownlee) ubetyelela isiqingata kanye ngonyaka, ngokukhangela intlalo yabo, ebekubafuti ukuti bakhapane no-Mr. Soga. Wobuya eluxela ubumnandi uhambo lwake. Ndikumbula ndixelelwa ngumyenam ukuba u-Tiyo wake ngaxa litile washumayela intshumayelo ezintlanu zipuma kwi Tekisi

enye pofu ; kodwa zahlukile, ezimbini ziveliswe zizinto ezihle ngoku bahambayo. Ezintshumayelo zapu-
lwapulwa ngomdla omkulu ngamawabo, ama-Xosa
abe ngazanga aqonda ntshumayelo ngapambili.
Sahlungiseka kanzulu mhla seva ukuba "AKASEKO
KUHLELIWENJE U-MR. SOGA." Seva ukuba kufe
umntu omkulu, nokuba silahlekelwe ngumhlobo
omkulu notandekayo. Kodwa Lowa umtabatileyo
wazile Yena ukuba lifikile ixesha lokuba asipumze
Isitandwa Sake ngobutongo, nanko singena Ekupu-
mleni kwaso, sihamba ebulungiseni baso," ndiya-
tshonela.

ISIAHLUKO XX.

NANKO KWI NGQINGQWA ZOBUMNYAMA E-TUTURA MISSION, 1868.

"Enyanisweni asikuko nokuba Abaginwa aba bafumana okona kukhonzwa li-Bandla, TYAPILE KUBE NJALO, kuba abantu abase-makaya bane mfundo yabo nencwadi zabo, bagcinene, bayakhutazana, bekulungele nokuba bafundisane omnye nomnye."

Indawo eyanyulwa kumhlaba ka-Rhili ukuba ibe sisikolo yayisaziwa ukuba li-Tutura ngabo. U-Tiyo uyitiye elokuba yi "Somerville" ngo Dr. Somerville owayerhoxa ebengu Nobhala we-Bodi ya-Pesheya yase Rabe. U-Tiyo wayebangwa ngumbulelo ngohubele, amacebo, ale nkokeli. Kumhla wayinyatela into u-Tiyo ekutabateni kwake intambo e-Tutura ngo 1868. Elinxowa asikuko nokuba linenkungu nenyakama cvela elwagcibeni, bada abaninzi bati aliyifanele impilo yake. Babelitande abafundisi elinxowa nyakana lalibalele; kanti lisele eji Tutura liuhlaza notyani buqhamile yimibete, ngamavukazi olwandle nemvudlana zonxweme. Ninxowana limbi lalikwarholwe ngu Rhili alibangasabanto, kusuke kwasekuqalwa kweli Tutura. Ixesha lika 1868 lowo elitile lichitelwe ekwakeni indlwana zokuhlala umntu onosapo oluninzi. Zakhiwa ngezibonda zityatyekwe zigudulwe. Emhlabeni apa asimfumani zindlini zamaxabiso u-Tixo.

Abemi base Tutura bahlala emva kwe Nxelankomo kwi sikolo esabeta baliya lizwi ngokungapaya. Bayalwa bona "nento" abeze enkosini yabo u-Rhili bebaleka yona. Ifune lento ononyamezelo nomonde, u-Tiyo kanye ke xa sekunjalo. Wonwaba wangena lemihla iminyango ngeminyango. Ubeti nokuya amkelwayo, kumana kutapuluka izinto zona zokungatandwa "kwalento yake." Nge 20 ka June lonyaka uqale ukuhambela imizi yama Komkulu ngoku shumayela, bebesasazeka namadala ake, baye Komkulu kwa Rhili, kwa Ngubo, kwa Tshazibana, kwa Mnyanda. Bekubuzwa imibuzo kubo yohlobo lonke lobuhiba nobuyata, ukudungudelisa "lento,"

suka kona kwayawavokoteka, babona sebevuma ukuza Endlwini ka-Tixo. Babelichase ngangokokuba umntu acatshukiswe nayintsimbi le ye tyalike ibetayo. Abantu abalukuni ama-Gcaleka abafuze ama-Ngqika, naxa pofu wona ama-Ngqika ezifihla kumfundisi apa lencaso, asuka wona ama-Gcaleka agcalise ngayo kuye apa. Bekuxa umntu lo afa ngoku kwentaka,—yabalala kunge akuhlanganto, bekoletwe okutwaseni na seminyanyeni, iyilonto:—ike yakhala Ingganga,inja yakhulunga enyangeni, kwafa inkomo ebuhlanti, kwabubha lusana, kwafa ndoda, sekunukwana kuba yilo Ntlavubele. Ite ke lento yasisitintelo esikulu ekuhambeni kwe Lizwi. Uzityile ngobuchule bake ilahlekiso nge lahlekiso zamawabo ahleli kuzo kunnyama. Ngamhla utile kunukwe amadoda amabini ngokufa kwenkomo zako Mkulu kwa-Rhili, abulawa. Kwangazo kwanukwa u-Maki, ipakati elikulu, kwa funeka ebulewe. (Utyiwe kaloku u-Maki, uyabonwa ukutyekela kwake Elizwini lika-Tixo, naku Rulumente) kufuneka anukwe, azokubulawa. Kuvakele ke ukuba u-Maki nonyana bake sekutiwe mabavuse zonke inkomo Zakomkulu ese zifile, okunye babulawe; yaye ifalwa eyokubulawa kwamadoda amabini kwa bakwa Rulumente kusitiwa babulelene bodwa nana wabo ngemicimbi yokuzondana kwabo. Nge 3 ka October kufike unyana omkulu ka-Maki kumfundisi u-Tiyo esiti Sebesabele e-Mamfengwini nentsapo nenkomo kwano yise, kwaye bekufike intlola ebusuku. Kwakusekuse cicini lokuza agwintwe abulawe u-Maki nangokuba alalelwe endleleni, kodwa wasinda ngokuka Tixo. Kube kubi ku-Tiyo mhla wemka u-Maki; kuba nguye nosapo nempi yake ebebezalisa etyarikeni paya, waye lo-Maki ebeyixhase kunene imishoni le, ekubeni lemishoni ibingumzi owawunikelwe kuye, yena Maki, suka ke ngoku wavukelwa yinkosi yake u-Rhili awayikhonza esengu mtana. Ute u-Rhili u-Maki uyamntama ku Rulumente ufuna ukuba ibenguye omkulu kube Lungu, inzonze Inkosi,

waye enyanzelisa zonke indlela ezingezizo zingamkeleki nase nkosini, kwana sebantwini; ekute kwakugxilelana ngalendlela, u-Rhili no-Maki, kwafuneka afe u-Maki. Kubonakele ukuba u-Rhili ngokwake wenzakele, kuba u-Maki wemka namadoda angapezu kwekhulu, kwatsho kwalimazeka nokuhanjwa kwe tyarike, obekuqiniswe yimpi ka-Maki. Kwabeta kwakubi kulo lonke kukumka kuka Maki, intsika yomhlaba ka-Gcaleka, yokushiya isikhewu kakade yakushenxa. Kwako nendaba zamanye ke amaduna azakulandela asabe nawo. Usele u-Tiyo etembele ku-Tixo omakaze amuleleke ekuteteni kwake, ngesha Lake amakaze atete ngalo. Nge Sabata ye 16 kuze Inkosana etyarikeni no-Rhili ngokwake ngeye 23 zanqara, u-Tiyo wazuza ituba lokuncokola naye ngezimeko zinje, waye umntu ekhatazekile. Nge 20 ka August kufike u-Sigcawu eti nanku kufike udade wabo, umka Ngangelizwe ngokwake Komkulu pezolo eli. Makukhaulezwe kuye kukangelwa into aza eyiyo kowabo. Uyileke okunene u-Tiyo komkulu mini itile, wawabona amakosikazi nale ntombi ka Rhili, anga banga sayazi namhlanje, suka yamntu wumbi kwinto ayaziyo, kuba iyasimelela ngentonga xa ihambayo, luqovuqovu into ekunqina, intungo yomnye umlenze yinto apa ngati yayinyatelwe yinqwelo isilonda esi, ukuba sibi kwaso, amatambo ombala apuma ngamanye lemihla enxebeni apa, emlenzeni welinye icala asiyomivumbo kuzele, akabetwanga ubulewe yindodake. Unencwina enzulu yintlungu, ukhohlala igazi ngomlomo, yilonto. Kutyatyamba nomqolo kuyakuba simanga ukuba akakufa yilengozi lomntana. Kute kwangoko ama-Gcaleka axhoba ukuya kupindezela aba-Tembu ngokubulala, bamenjenje umntanabo. Elixake inkosi yom-Tembu izifake ku-Rulumente ukuzikhusela kwiqubulo lama-Gcaleka.

Uqubile yena u-Tiyo nomsebenzi wake, kwada kwabonakala kudaleka isikolo esitsha e-Qolorha, apo kusiwe u-Mfundisi u-John Dewar. Kuvele enye

indawo entsha ku-Mapasa kufupi ne-Tutura, zase-tyenzwa zonke ngu-Mfundisi naba Vangeli bake, yangulo mjikelezo. Zaqala neza ndlwana zake zokuqala zashenxiswa kukwakiwa kwendlu epilileyo yona yokuhlala. Baqalile kalokn baqhotoza ukuzinikela, beqalelwa kanye ngu mninawa ka-Maki. Yakuba iwe ibhodlo landlwana bekungenelwa kuyo, kufuneka kwakiwe indlu ye-Tyalike, wayipumeza ngokwake lonto u-Mfundisi. Kute zizininzi izinto ezityafisayo ilizwi lika Tixo laqubela pambili lona, lakhula lona i-Bandla, kuguguma kunye ilizwi lika-Tixo noku Nquliminyanya nemishologu.

Logama wonke u-Tiyo asinto ayipatayo, le yale mpilo yake, iya isinya ngoku oluhlobo, naku-maqhelana ake. Nakubeni yona i-Bodi yayivisiwe yaqonda nge pepa legqirha awayebatumele mizuzu, akubangako namnye nakwabanye abafundisi ake wantela—tsu into enjengaleyo. Bebehlelinje besazi ukuba uyakhatazwa ngumqala, bengalwazi lona uhlobo lwesinqe sembhali. Engumntu opandle kangakanje kuyo yonke eminye imicimbi, ubonakele engakuteni ukumana elandwa isimo sempilo yake, kwada emzuzwini yamkataza neyovelwano ngesimo sempilo yake ebutatoka. Kude kwati ngepukaneka, ekusiweni kwake e-Tutura; kanti lonto iviwe ngu-Mfundisi we-Hielo lase Balini (Berlin) umfundisi u-W. Rein, owati akuqonda lengozi wakauleza ukubhalela umbhali "Wobubom Buka Tiyo" (umfundisi u-John Chalmers) wenjenje:—"Uyazina kodwa, Nkosi yam, ukuba umhlobo wetu obekekileyo, u-Mr. Soga uyagula kakulu ngumqala, kwaye kungasabonakali. Angayihlala noko kambe iminyaka emibini. Izwe lase Maxoseni lakulahlekelwa ngokungenakuxelwa kukufa kwake. Ndinga ukuba abazalwana bake ngebeseza konke okusemandleni abo, bamfudusele e-Qonce apo ayakufumana ukunyangwa kakuhle, nalapo ayakubanako ukunika onke amandla nexesha lake kumsebenzi wake we-Nguqulo. Ufuneka kwakona eyekile walumleka ekuteteni."

Kute kwalwakufika oludaba, lunje ubukhali, basukela pezulu abazalwana abatâtû, bengasayilindanga nentlanganiso yaba Fundisi (I-Presbitri) batumela lencwadi ilandelayo ku-Mr. Soga, bekoelwa ukuba bohamba nayo honke abazalwana:—"E-Tunxe (Henderson) nge 16 ka February 1869, Mzalwana Otandekayo, Tina babhalayo, sivile ukuba isimo sempilo yako asisesiso konke, saye sekumzuzu sinjalo, sotûka kakulu. Sibuhlungu ukuti oludaba singaluviswa nguwe, koko siluphiwe ngabamanye amahlelo angadibeneyo nati. Siyazi kodwa mhlope ukuba akubangwe kukungasitêmbi ungasityelanganje lomkosi, esingesiwuxoxile kwi ntlanganiso yetu yokugqibela. Siyazi ukuba utânda ukunyamezela utêcwaka, kunokubonakala ngati seunqwenela ukushiya umsebenzi wako, wahlukane nabazalwana bako. Ngenxa yoludaba ke sihlangene apa sawuqwalasela umcimbi wempilo yako lowo sibone ke ukuba masikubhalele senjenje:—Sikunika olona velwano lwetu nawe kubunzima okubo, sitemba ukuba u-Somandla uyakulaula ngokokuze okokugula kusotusileyo kwakô kutinteki, kwenzeke ukuba upile. Sikunqwenela ke ukuba usibhalele ngokupandle ngalomicimbi, kwaye nazipina izikôkelo owozenza siyakuzixhasa ngomsuko nango mihelo wetu upêla. Sakutunela apo sakucela ukuba uze kuvula ucango, uze ujongane nenzima zokuhlahlwa kwalo ntsunguzi, sabe ngokwenjenjalo sikususa kwindlu yako emfumanga Emgwali; namhlake yakuba impilo yako inje, amandla ako esinya njalo, sikutandaza ngenzondelelo ukuba uqwalasele nawe ukuba akulungilena ukuba sikushenzise kulondawo. Sinqwenela ukwazi ukuba unga singancetêza ntonina e-Bodini, senjenjalo, sizamela ukupila kwako. Njengokuba lendawo imandla akulungile ukuba ulindele okunokutêtâ yi-Bodi kuqala; kodwa ukutâbatâ elo nyatêlo lobonakala lifanelekile. Sikucebisa ukuba uzinqumamisa kuko konke ukuteta, nokuba kukushumayela, okanye ukutêtâ ezintlanganisweni. Sikucebisa

ukuba ushenxe kwabunje apo e-Tutura, uye ndaweni yimbi, eyobane mpilo kanalapo. Asiyichani eyona masicebise ngayo, kuko e-Qonce, e-Dikeni, kwa-Komani nase-Kalodokwe. Sicela ukuba amandla ako ngoku uwadulusele kumsebenzi we-Nguqulo, owoti ukuba ulufumana uhambo lokuya e-Qonce lunzima, xa sukuba usinga kwi ntlanganiso ze-Bodi Yabaguquli, utumele umzalwana otila ukuya kuku-mela, ube kodwa wona umsebenzi we-Nguqulo uxomekeke kuwe. Uyakufikelwa nkangelo mbini ke kula macebiso etu:—Into yokuba ulutinina usapo lwako, eyesibini. Eyokuba umsebenzi wako uzakuwushiya nabanina. Asijonge ekubeni wahlukane nentsapo yako, sitanda uhamba nayo tina. Kwaye njengokuba u-Mr. Girdwood selefumene invume yokuya kwesa sikolo sake sitsha, selengxamile naye ukubakuso msinya, sinceba ukuba vena makabe kona aze agcine i-Tutura njengepandle. Umkuluwa wako u-Festire ongamele inkonzo apo, aqube nalomsebenzi seluwuqalile. Le kubonakala kuti ikupela kwendlela elingati i-Tutura libe nokusetyenzwa kakuhle. Ukukauleza kwalomcimbi kunqande ne ntlanganano yetu no-Mr. Sclater kwano Mr. Girdwood; kodwa siqinisekile ekutini nabo ngokwabo bayakuzixhasa ezinteto zetu. Sikolwa mhlope ukuba bayakusixhasa; ngokoke wena singa akungemangaliswa kukungabiko kwamagama abo kule nwadi yetu. Lomcimbi asina—kúwulindisela intlanganiso yetu ezayo,—ushushu. Sikukhunga ngayo yonke inzondelelo ukuba nawe ushukume msinyane, ungaqiqi, udende; uti ukuba kule nteto yetu unandawo uyingqwaqwayo, usibhalele, usitsho ngapandle kwe ngqambu. Siyatamba ukuba esigqibeni sako wokokelwa Ngulowo singa Bake sonke, ze nesisenzo setu sobuzalwana, siyichane injongo yetu, ukupili swa kwako.

Kubhala tina,

JOHN F. CUMMING,
JOHN A. CHALMERS,
JAMES DAVIDSON.

Kule ncwadi wenjenje ukupendula u-Mr. Soga :—
Tutura, 22 February, 1869.

Bazalwana Abatandekayo, Ndiyamkele incwadi yenu yobubele yomhla we 17 kulenyanga, nivakalisa uvelwano lwenu nam, nibuzisa ngotando nangokubalulekileyo ngempilo yam. Ndakuba ndiyipindapindile ukuyilesa incwadi yenu, ndizive ndingekuko nokuba ndiyambululo u-Tixo, ote ndingu mfundisi ontsundu, kanti undinike uvuyo lokundalamanisa nabazalwana abanini, enditi okukona ndibaziyo, ibe kukona ndiya ndibatanda ngokubatanda, ndibaxabisa ngenxa yabo ne-Nkosi yabo. Ndinibulela ngomxhelo wam upela ngokundikhatalela kwenu njenga bazalwana, nangokubakapukapu, nisuke msinyane kangaka ngomqweno wokundinceda xa ndisembeni. Indlela yodaba lokugula kwam okusekucebetsu? kwaye kusotusa? andiyazi, ndingasakuba sayilanda nganto noko. Anditandi kuzenza opilileyo, okanye ofa mandundu kunoko kunjalo, kodwa njengokuba nifuna inteto epandle (engenguk'we) ndinixelela ukuba emva kokwakuqutyulwa kwam ngumqala emva kwala ntlangano yetu, ndi kwi mpilo yam kakade. Emveni kokwahlukana kwam nani lamhla Emgwali ndabambeka iveki zombini, nakuba bendingalali ngapezu kosuku olunye nge-xesha, ndingatintelekanga nakumsebenzi wam we Sabata. Lunjalo ke ulwazi lwam ngokugula ebendinako kutshanje. Njengoko senditshilo, ndipilile emzimbeni nase ngqondweni. Andiyazi bazalwane bam noko inteto yokuti "impawu zokufa ezotusayo" xa kutetwa ngokugula kwam. Mhlaumbi azindotusi mna lo, lonto ke ibe kwayingozi kwakum. Ekanti ke nokuba bekunjalo, akusilungelena sakuyeka Enze Akuqonde Yena ngesitya Sake? Qondani, mna kaloku ndase ndenzelene idinga Nokufa kwi minyaka emine edlulileyo. Niqonde, anditsho ukuti ndipile ngqe, okanye ndise nokupila qete njengoko kwakudala, ntonje akukonto "yotusayo" empilweni yam. Ndinga ukuba ndipile ixesha ndoba yinto eno-

mbefu. Imipunga yam isapilile, ngapandle kokuba lite nziti lona elicala leköhlo. Xa kubonakele ezimpawu zacaca, akukubako ntandabuzo; ndaye ndingaba amayeza ndawafundela ukupuca nokuxoxa inkomo, ukuba bendingeqondi ukuba zibonakele—ipelele intw' ebitetwa, itshoba iiza kulala umbete. Bazalwana, bendingetandabuzi ukunixeleva yonke inyaniso kulo mcimbi ukuba bendisazi. Ukuba abo bazi ngapaya kwam abandiveliselanga, mabahlale-tu nezoyikiso zabo. Bazalwane, le mihoni yam apa, asikuko nokuba ndiyixabisile ke nina. Kaloku lwaba lubizo lwenu, nikunye nabazalwana abangama Krestu elinye ihlelo, endeza apa, ndisiza ndingena mpilo kade. Oko ndandikwazi, nani nisazi bazalwana. Andimkanga Mgwali ndisenzela ukufumana ikaya elidlula wona, hayi. Kuxa lipina ezingati injongo zomtu lo zifunyanwe zipakamile, okanye zimsulwa chununu, kunezam xa ndashiya u-Mgwali, ikaya lam elikutandeka kunje, ebendinokuti ndingaxakwe lolubizo lwandizisa apa, ndibuyele kona kusasa oku, ngemihlali?? Enokubana lendawu, eli Tutura ibinokuyibuyisela impilo yam, naleyo into isemva kum, ndaye ndiqinisekile ukuba nasekusebenzeni ebumanzini obu, ndibetele apa kunoko besendinjalo ekumkeni kwam Emgwali.

Ekubeni ke ndibazi abantu abanditumele apa, ndikolelwa nasekunanisekeni kwa nasekusulungekeni kwenjongo zam ekuzeni, ndoti kwa ndakuba ndisiva ukutshona nokunzonza kwempilo yam, nomsebenzi uxwaleka ngokupelelwa kwam, ndinshumayeze njenge mfanelo yam ebusweni buka-Tixo.

Emveni kokuteta kwam, mandingaba sema kwelenu lokuba ndishenxe e-Tutura, mandinixelele ke kodwa bazalwana bam, nakuba bekungasokuba lula kum ukuti kuni, 'Hayi, Andivumi,' andisatandi ndawu yimbi, nokubana ndinokufela apa, sendinqwenela ukulugqiba uhambo lwam, kwano bufundisi endikolwa ukuba ndibunikwe yi-Nkosi u-Yesu, pakati kanye kwa mawetu, nakwindawo nam endazinyule-

layo. Itshintshi zempilo sendizenze kade kwakabini, enye ndiye e-Lusutu, okunye ndaya e-Kapa, ngendleko ye-Bandla lase-Yupi, andikuba sapinda. Anditéti ngokubetisa umoya okwexesha. Nditétà ngokungabiko isixa senyanga nokubana zintandatu ukuba asimnyaka upela, okanye ke ndimke mpela e-Tutura. Nokubana abantu batinina ngale ndawu, ibetele kune Ncemera, i-Qonce, ne-Dike ngokwe zifo zesifuba. Lendawu ivulekile, ilubala, waye no-Tixo akasiniki yonke into ezindaweni apa, zeke into eswelekileyo, ayifakele ngokwake umntu. Inkungu ezi, xa sukuba zingahambanga nemvula, zezona zidambisayo, zakufika selebambekile umntu. Enyanisweni kona mna andazi ndawo kwezi mishoni zakowetu, ingati emva kokuba inyuliwe, ibuye ingabekwa dlala, elixa bekuchutywe ngenyameko nakwaba ntsundu ngokufaneleka kwayo. Ngokwe Tutura ke, andizi kubapulapula abagxeki. U-Mgwali, i-Tutura, i-Mbulu, i-Tole, ezindawo zonke, bayazinina ngoku.

Zenikolwe bazalwana bam, ukuba ndibhala ngayo yonke intobeko, nobuzalwana nokunyaniseka kuni. Kwaye ngokungafaneleki kokushenxa kwam apa nokubana no Tixo ebeyinqumla namhlanje imihla yam, bekungekonto. Ekuqwalaseleni kwenu imeko zam apa nichapazele nehambo zam xa ndiya e-Qonce e-Luguqulweni, ndiyanibulela. Wanga umhlobo wam nomzalwana u-Mr. Chalmers angahlala elungele ngobubele ukupinda amapepa am, ayekundimela xa kufunekayo. Njengoko nam lomsebenzi woku Guqula Isibhalo se Lizwi lika Tixo ungomkulu nobaluleke kangaka, waye uvana nenjongo neminqweno yeli xesha, ndicela ukuba nindikhulule ndingabiko kwi ntlanganiso zekota, ngapandle kokuba zibe nganeno kwe Nciba ne Tsomo. Ndoti ndakuxakwa kukukwela ihashe ndisiya e-Qonce, ndihambe ngenqwelo ye mishoni le.

Ndingatsho nokuti ukuba bendingasukelisanga ukuya kula Nkomfa yetu ka July, ndaza ndalala eza-

veki mbini zilandelayo, ngenditumela amapepa am ngoku ku Mr. Chalmers e-Vangeli ka Mateyu ukuba awanqalanqalasho, kodwa njengokuba ndisasukelisa ukufinyeza umsebenzinje, audinako. Ngoku ke, bazalwana bam abatandekayo, ndinityilele konke ngeneko zokuhlala kwam apa. Andinifihlelanga nto, bendingenifihlelinto kakade nina, nokuba intle, injani. Okungapaya kweli xesha ke nam andikwazi, ndikushiyela Ezandhleni Zalowo unobomi betu entendeni yesandla Sake, nolaula zonke ke indlela zetu."

Ngeli xesha, nanjengokuba u-Tiyo ebebhala, ubeqonda kona ukuba uyahamba. Wenza namalungiselelo emfundo yonyana bake abatatu e-Skotlani. Incwadi zake zimtyila amabala ake kade. Ukumka konyana bake e-Tutura beya emfundweni Pesheya, ibe libakala elikulu kubom bake. Wenjenje ukubhalela u Dr. Anderson :—"Umhlobam omkulu u-Mr. Govan urhoxile ekupateni i-Lovedale, umzi osewenze lukulu ukwenzela abantsundu naba mhlope beli. Ute nakuba u-Mr. Govan lowo enze lungaka ukuwunyusa umzi, i-Bodi yase Free Church yangenisa inguqulo angahambanga nazo, ukuzenje arhoxe. Ezi nguqulo, kwanokurhoxa kuka Mr. Govan kule Sinali, ibe imfundo ixabiso likulu gqita kwezinye indawo kweli, yaye nemihla yam ingasemide, zinto ezindibange ukuba ndicinge nzulu ngemfundo yabantwana bam. Inkwenkwam yamazibulo, u-Willie, ugama wako, seyinexeshana ise Lovedale, ekubonakala ukuba mayipume. Kule Koloni ziko zona izikolo ezinokuyiwa ngabo bonke abantwana naba ntsundu, naba mhlope; kodwa anditandi kuvisiziba ngabantwana bam. Ndilwe nzima ukucima incaso-bala kweli lizwe hleze bacukulwe ngebala, itanepuse nabo ke lonto, zekonakale ikamva labo. E-Dikenl paya abantwana betu bafunda kakuhle nabamhlope; kodwa anditandi kubaqamangela kona noko, Ngokoke ndigqibe ekubeni omatatu mandiwaweze aye kufunda e-Skotlani. Imfundo yawo omatatu e-Skotlani inganeno

kwayo inye kweli lizwe xa kungekona e-Lovedale paya. U-Mr. Govan uwela ngo February, waye sele-vumile ukuhamba nawo awagcine; ze ade awalondoloze na-Pesheya ukuba usapila. Ndikubhalela ngokubukali mhlobo no bawo wam. Ndikucela ukuba uzubanike abobantwana oba buhlobo nobubele wandenza bona, ndingasokuze ndabulibala. Ndinga bangahlala e-Glasgow, kumntu oyakubapata ngobulumko nobubele, bahlale kwindawo enempilo. Ndingatanda ibe ngumntu odibene nebandla lase John Street, kuba befuneka bekulo. Sendikucela ukuba udibane no Mr. Bogue, nibone nina into eninokuyenza ngababantwana. Ku Mr. Bogue ndiza kubhalela ngento yokuhlala kwabo nengubo zoku nxiba kwanange mali yabo yokufunda. Oninakulu base Glasgow, kwaye e-Glasgow kulapo ndinawona malungelo, imfundo yabantwana bam, impembelelo yabantu abangama Krestu pezu kwabo, nokugcinwa kwabo ngamanani amahle, yonke lonto ise Glasgow. Kwaye nokubana banokube bahlukahlukane, kodwa ke ngoku basengaka, ndinga bangahlala ndawonye. U-Allan mncinane ukwahlukana nabazali, kodwa xa anabanye abo akakuba nanto, une ntsikelelo ka-Tixo. Kodwa njengokuba benge nakukangela kum Yise nokuba ngunina, mandibabeke apo bayakuba nokuzimela ngokwabo kamsinyane. Kwaye nokuba bazuze kulunga kungakananina e-Skotilani, ndinqwenela ukuze bakugcinele amawabo ekugqibeleni. Ndingo wohlanga olulukuni kakulu. Ukuba ndandi ngenkanga kulo, ngendisile pile ngokwaba kowetu ndingenawo nowempumlo lo. Kodwa ke namhla ukuwezwa kwam, ndisiwe kwelase mzini kum, ndingenamava alo, ndim lo, andisena zintsuku zingapi. Lento ndinga ndinga yinqanda kubantwana bam, kuba ndiyayazi. Ndizakubhalela u-Mr. Bogue ukuze amakwenkwe anxibe ezishushu kulomzimba ungentla, aze afumane imidlalo kanye nokuba kukabini ngeveki. Bonke abantsundu beli lizwe baqele ukudlala umzimba ufudumale, beqele

nempepo yapandle. Namakwenkwe ndiyakuwaxelela ukungaze ahlukane nemidlalo lonke ixesha akwelase Yuropu, angake ahlukane nemidlalo, impahla ezi-shushu, nokuhlamba nga manzi abandayo yonke imihla kusasa."

Ube wenjenje naku Mr. Bogue ngokwake :—" Mzu-zwananje ndisand' ukubhalela u-Dr. Anderson, ndimxelela ngenjongo yam yokutumela omatatu la makwenkwe am ukuba ayekufunda e-Skotlani, ahambe kunye no Mr. Govan lo, obe zakuwela eku-peleni konyaka lo, okanye ekuqaleni kwalowa. I-Gqira elo ndilicelile ukuba likutyele izizatu zam, zokuti ndiwaweze esengaka, kuba enye kuxa isibozo, enye lishumi, enye linambini iminyaka yawo, ubudala. Ndimbhalele no Dr. Mac Gill, umhlob'omdala wasema Xoseni. U-Dr. Anderson upendule endomeleza ukuba nokuba sekunjani ndiwaweze aye e-Skotlani. Nakuba sakutwala nzima, kodwa ndibona sifanele kukuzirwitsha ; ngokukodwa andisazi kupila xesha lingako kweli hlabati. Woti ukuba u-Tixo uyavuma eyipendula imitandazo yam ngawo, apumelele abe nokuzimela azincede ngokwawo kwamsinyane. Anokumfukula nonina, ezinye imveku, kwa nezwe lakowawo. Ndiwatumela kuwe mhlobam ngetemba ukuba wobanika oba buhlobo wandinika bona ndiba ndingumfo wasenzini e-Skotlani. Ngokweyam iminqweno, e-Skotlani bayela ukuputumela amawawo uluto. Akafuneki nganto e-Skotlani ukanti afuneka ngokukulu kwela kwa Xosa. Aye nokuba akakudlula nakubakandi bentsimbi aba, afuneka abuye azekowawo. Uncede mhlobam uwakutaze ngendlela zonke ukuba atande ikaya lawo, izwe lawo, nohlanga lwawo." Nge 8 ka February 1870 ube wenjenje ebhalela u-Mrs. Macfarlane wase Glasgow :—" Amakwenkwe am amatatu ndiwapatisa le ncwadi ukuwazisa kuwe nendod' ako. Ndiyibhala ndise Monti, izibuko elivana nelase Bhayi, indlela eza ngayo ehamba netitshala yam endala u-Mr. Govan oza e-Skotlani kupumla. Ndiwayaleza

kubuhlobo bendlu yako, ndikucela, njengoko sendenzile nakwezinye izihlobo zam, ukuba zeniwacebise ngendlela zonke kwelo lenu. Emka kwizwe elizilingo zimbawwa kunezo ngozingozi zelo lenu. Izone zabantu bencubeko yase Yurophu ndizoyika ngapezulu kwezaseMa Maxoseni apa mna. Zonke ndiyazazi, ndinokutelekisa ke. Xa bekungafuneki ukuba amakwenkwe am la afundiselwe ukuze abe ngama Krestu enyaniso namadoda aluncedo elizweni apa, bendi ngakuke ndiwaweze mna. La ntsimbi u-Mr. Macfarlane wayipa ityarike yase Tutura asikuko nokuba iqhuba kakuhle apa, ndiyabulela ngesipo sayo. Kunjalonje ngoku amaqaba ama-Gcaleka eza kakuhle ezinkonzweni, eyonanto imnandi leyo ke kum. Nase Mgwali andizange ndiyibone lento, eza isabata nge sabata, mini ngegala, namini nezulu lilibi, ayeza; ada namagqobokana anbalwa ase Tutura, ngobushushu bawo, agqiba ukuba azakele wona naba melwane bawo, indlu yokubhedeshela igama lika Tixo, kuneli Nqugwala. U-Yehova uyawusikelela umsebenzi wetu kwa Gcaleka. Indoda etile izinikele kunye nendlu yayo ekubeni ngumlandeli ka Krestu. Yaye ingunyana we-Sikulu apa. Zintlontlo kupela ezi, kuyabonakala ukuba sikufupi sona isivuno." Ntsuku mbini emva koko ubuya abhalele kwa u-Mr. Bogue.—"Amakwenkwe eza kuwe nalo ncwadi ndintsuku ntatu apa ndilindele u-dokolwana ozakuwatata ayokuwaposa ku Mr. Govan e-Bhayi, ekkoko indlela esinga e-Skotlani. Ndiwayaleza kuwe ke mhlobam, naku Dr. Anderson. U-Mr. Govan ndimfumbatise i-£20. Ndizimisele ukukunika i-£50, isiqingata somvuzo wam wonyaka, ze akunike u-Mr. Peddie lakufika ixesha lokuhlaula ngonyaka. Uze undazise indleko yawo ngonyaka, le yokuwela ndiyihlaule ngentwana ebendimana ndiyiqweba ugama lo. Lo mankwe ayitanda kakulu ingoma, u-Willie sefundiswe intwana linenekazi lase Alice oko ebese Lovedale, olunga ukuba axule ixesha lawo lokudlala, u-Willie wofunda ipiyane, u-Allan ixilo-

ngo, u-John ixilongo nokuba lugwali ekuqondeni kwako. Ndiyavandlakanya kupela, woqonda wena. Waxele ku-Mr. Niven, uti wowacebisa ngangoko sukuba eqonda yena. Ndinicela nonke zihlobo zam nonke ukubagcina, ninga nqwanqwinto. Ndiwashiyela ezandleni zenu ne Zalowo ungu-yise wabo bonke." Wenjenje ukubhalela umfundisi u-Henry Miller, wase Hammersmith e-London:—"Besendilungiselele into yonke ukuzisa amakwenkwe am amatatu e-Skotlani. Ukusuka e-Tutura eheyakusondezela akwele e-Monti kustemela ave kudibana no Mr. Govan, ohamba nawo e-Bhayi, koko lenyanga ngelishwa ibe nemvula nemimoya, u-Stimela akafikanga ngexesha ngokusuka axinge ezintlabatini e-Kutini, aba ke ayasala ku-Mr. Govan amankwe lawo, nanko yena ehamba yedwa u-Mr. Govan lowo. Ndandimcele ukuze awazise kuwe uwacebise. Ngokuke seleya kuhamba no-Mr. no-Mrs. Ashton nge 19 ka April ukuba u-Tixo uyavuma. U-Mr. Ashton ke yena uya e-London, ayakuhlangatyezwa nguwe ke uwabonise izinto zase London apo, pambi kokuwasa ku-Mr. Bogue e-Glasgow. Andoyiki ekukuceleni obububele. Kuba ndikumbula owandenzela kona. Ngoko amakwenkwe am ndiyawanika kuwe, enkulu ngu-William Anderson, eyesi bini ngu-John Henderson, eye sitatu ngu Allan Kirkland. Aya e-Skotlani engayeli kufuna butyebi, akwaba angazuza elona Lifa Lenyaniso ku-Bawo Wetu Osemazulwini elidlula onke abanokuwazuza kweli Pakade. E-Skotlani ayela ilungelo lasema Xoseni kupela. Wayale, uwacebise, alumke. U-John Henderson uyaqwarelela, womsa kwi Zibedlele zase Londone, afunelwe isihlangu esomlingana kolo nyawu lwake. Ndiyatamba ukuba Inkosi iyakuba nawe kulomsebenzi wako mtsha, njengomhlobo wako ndixhalile ngokususwa kwako e-Carlisle usiwe e-London. Ngoku ndiwafumana ama Bandla efane atete xa ala nokutshintshwa komfundisi elixa seleneshumi okanye ishumi elinambini iminyaka eramenteni, kuba paya

eyakuzuzana nomoya kwa nengqondo entsha. Wanga angakusikelela Yena u-Tixo. Xa abhalela u-Mr. Bogue nge 17 ka March 1870, wenjenje:—"Ndiyabulela nino Dr. Anderson ngokundixhasa eku-tumeleni kwam amankwe am e-Skotlani. Enyanisweni kona andinakubafundisela apa abantwana bam, ndingaxolela nokuhamba-ze kunokuba angayi e-Skotlani Emfundweni, apo bayakuti ukuba bazipete kakuhle, no-Tixo wabasikelela, bapatwe ka-bulungisa. Abanikanga ukatazo okwangoku ekuqeqeshweni kwabo, kungaba u-Satana uvukeinja inyaniso. Andilibebe kona ukuba abakafiki kumnyaka wamatemba. Uze u-John umfunele igqira eliyakugcina impilo yake lonke ixesha, mhlaumbi umoya welozwe ungayikhataza impilo yake singazi. Ngati bayakukwela ku "Asia" isitemele sase Dayimani. Noko andichani esona atate sona u-Mr. Ashton, abahamba naye, kuba zizitimela ezibini, zinduluka ngaxa-nye. Sendiyakuqonda xa sendise Bhayi apo ndowakapa ndiwashiye kona amankwe la akuba selekwele. Ndilusizi ukuva ngalompanga ka Mrs. Finlayson. Izihlobo zetu zimka ngazinye. U-Tixo makasilungisele ixa lokuhamba kwetu"!

Ute ese Bodini Yenguqulo e-Qonce ngo March 1870 wabonakala imhleli kakubi into yokwahlukana nabantwana bake behambe ngomhlaba ukusuka e-Monti besiya e-Bhayi. Bate begqiba, akuvanje ukuba abakahambi, efumana ituba lokupinda ababone bengekahambi, wanduluka kwa-oko esinga kubo e-Bhayi, eya kubhotisa kubo. Pofu uke wahlala ixeshana e-Bhayi ngokusuka aqutyulwe yifiva. Enosapo lwake, akabulibali ububele bomfundisi u-Rogers Edwards obe minyaka imashumi omahlanu engumfundisi wase Dipente kona. Kumhla wenjenje ukubhala umfundisi u-J. C. MacIntosh engumfundisi wase Dipente apo:—"U-Tiyo ndaqala ukumbona e-Kolejini e-Glasgow ngeloxesha engemva kwamngonyaka. Kute kungepi ndabona sesikunye ezi-klasini. Indoda yengqondo nemfundo ngogqoboko

lwayo, ndite ndakumva eshumayela erementeni yam, ndakuncokola naye nase ndlini yam, ndamfumana edlule naseku mazini kwam kwase Kolejini. Ngeloxesha andazanga ngokukhula kwake, eyedwa yena wohlanga lwake e-Kolejini paya, etandwa kunene ngawo onke amadodana agqobokileyo ase Yupi, esonwatyiswa ngabo bonke lomntu ukululama, ukunyameka, umnandi, unengqondo, elungile njengomfundisi ontsundu wokuqala etandwa eziklasini, kuvuyiswana naye akwenza kakuhle, ancedwe ngabo bonke akufuna uncedo. Besingeposi xa besingazuzanga kulunga kuye, xa umntu ebengaziqelisa naye kuqala ubengel' engamazanga kakuhle kangaka. Kanti ke ute akutelekiswa namanye amadodana ase Kolejini, ndamfumana mna lomntu etembisa kakulu kunjalonje evutlwe. Ndite ndakuba ndize kweli ndeva ezimnandi ngaye lonke ixesha, ukuqala kuka 1870 ndimbonile kwakona e-Bhayi, ndamva eshumayela ndaneliswa. Ewe, ubetyafle emzimbeni ukanti ubuti wakuvuta umlilo ngapakati umoya udibane lula nophahla lwawo. Intshumayelo yake yabanzulu eyisingise kubantu bebaninzi okunye beyilandela. Umntu ndimfumene eyidlula intshumayelo iyeyake pofu ncam, nangomoya wayo, ndifike ekulile ngamava eminyaka, ibe yintshumayelo esondeze abapupuli baye Ezulwini, yave ibe ibhalwe Igunya lake lokushumayela i-Vangeli alinikwe Pezulu. Hayi ubanzulu nobubanzi bentyilelo yalomntu! Ndayiqwalasela ndayifumana ivutlwe, iqolile, ibonisa ukushenxa kwake elizweni. U-Tiyo Soga nowakwam babuba ngaxeshanye nasifo sinye. Oko ebendihambele, kuye ndibone endikunakane ku-Mfikazi wam, ukuvutwa gqibelele ukungabiko mhlabeni apa, uxolo, ukushenxela pezulu, ndamangaliswa kuba ngabantu bentlanga ngentlanga, ukusuka bancokole ukushenxisa le nkumbulo yam. Pofu kubo bobabini ndazile ukuba zingcwele xa ziya ekukhanyeni. Ngumfo owaka wasimangalisa sise Sincokweni Sobuzalwana e-Bhayi, esuke omnye

umzalwana wapókela ukuhlaba amanye amahlelo satsho samtyikitya sapékela kuye msinyane, kanti umfundisi wom-Xosa uyakusitétisa sidanc sibe zinkamalala sonke endlinapa ngokuti yena asuke enze Islyalo esibanzi esivaleza ubunye boluvo, nomtandazo nomsebenzi! Ute akubuyela kwi mishoni yake weva ezimnandi zokufika kakuhle kwabantwana e-Inglani, kwamvuyisa ukuva ukuzipata kwabo kakuhle, kwa namalungiselelo enziwe yi Bodi emfundo yabo. Wenjenje ukubhalela u-Mr. Bogue:—"Ekubuyeni kwam ndivela e-Bhayi kwiveki ezintatu ezidlulileyo, kunye no Mrs. Soga, besiyé kukwelisa amakwenkwe etu ewela, ndifike sekulinde apa incwadi ka Dr. Mac Gill. Ekumangalisekeni naseluvuyweni lwam ndifumene ukuba i-Bodi ibenze ububele nesisa esingé nakuxelwa. U-Willie beno John bafakwe ukuba bafundiswe yi-Ngxowa Yamanenekazi yokufundisa Abantwana Babafundisi ukusukela ku January 1870, aze yena u-Allan, kuba engekafiki kwi minyaka yemi-Gaqo anikwe i-£25 yi Bodi ipuma Engxoweni yayo. Ngokoke uyakubazuzela i-£85 ngonyaka. Mna bendingayicelanganto i-Bodi. Ndi bhalelenje u-Dr. Mac Gill ndixela injongo yam yokubaweza bahambe no Mr. Govan ndaneka izizatu zam. Kuyilonto ke ndiyixelayo. Ndingumfo wase mzini mna, bendingalindele ukuba ndinga munya intupa kumalungelo abantwana ba bafundisi abamhlope. ndazimisela ukuba ndizikhanyeze ngenxa yabo mna, ndikulungele ukunika isiqingata kumvuzo wam bafunde. Ndingatinina ukubulela i-Bodi? Ndiyatamba lo makwenkwe akasokubadanisa abantu abangaka, betate umdla ongaka kubo."

Wenjenje ukusingisa ku Mfundisi u-Henry Miller ohlangabeze amakwenkwe wawangenisa e-Londone ngobubele ngenxa kayise wawo, ebhala nge 10 ka August 1870:—"Ndivamkele incwadi yako ye 9, ne 10 May kwa neye 24 ka June ndiswele amazwi zihlobo zam, wena no Mrs. Miller ngobubele benu kubantwana bam. Ndakubhalela ngokukutamba mzalwana

wam ngenxa yokukwazi kwam kum inqu, ngokuke ububele enibenze kwezontwana zam bundibonise ukuba ndifanele ukukutemba. Naxa ndaposana ne-tuba lokubatumela no Mr. Govan, u Tixo Yena akaxakwanga yindlela vokuba bahambe ngokupumeleleyo. Konke obenzeleyo, inkatazo oyitabati-leyo ngomlenze ka John, ukufuna igqira, nobuchule bokulungiselela konke, nalo Ntokazi yakowenu ibeke ayayeka kwelayo icala, nditsho ndahlabela iculo Lombulelo ongenakuxelwa yilemigca. Kanti noku-bana imibulelo yam ayipumi yamkele wena kuba inyanisekile.

Ndiyavuya ukuva ngokuzipata okuhle kwezontwana. Bendiyakuba buhlungu ndakuva kudlaka-dlaka, bakuba bedibene nemeko ezahlukileyo kwezi baziqhelileyo kangaka. Nakuba isenga makwenkwe kupela, kufuneka bequbela pambili emhlabeni. Batabate njengabako ngenqondo etile, xa ubacebi-sayo ngobubele nangokubafundisa. Umtandazo wam ku Tixo, ndinga bangasindiswa ukuze baze kusindisa amawabo kweli. Ndabaxelela mna ekumkeni kwabo ukuba nakuba unina emhlope, bangama Xosa bona, kwaye kufuneka betabate indawo yabo kowabo, oluhlanga bokuzingca ngalo kwezase ndaleni. Kwicala lika yise bangama Ngqika amaciko nezititi zodidi lokuqala kwa nempumlo kumapakati. Ngoku ndinokukuxelela ezizinto. Okuya bendilapo kuni anditandanga kwenjenje kuba nina ma-Skotshi anitandi bukulu nabuni buka bani nam ndinjalo komnye. Ngoku ndilapanje ndinokunichazela ukuba kowetu ndingowenzaka emtonyameni. Pofu ayinto lento kum, inkulu kuni Bamhlope, ndaye nam ndicinga ukuba kufanele ukuke nam ndinixelele ukuzidla kwam ngesinge endipuma kuso. Ububele bomninawe? wako u-Robert kwabo bantwana ham naku Baguquli apa kundimangalisile mna. Ubulungisa obungaka bugqita awomlomo." Wenjenje ukubhalela u-Mr. Robert Miller:—Wanyamekele lomankwe asemzini. Ngama Xosa, asibe Lungu.

Lonto bayayazi nabo. Umnqweno wentliziyo yam ngawokunga angasindiswa ze abe luncedo kumawawo. Tandazela oko, uzikhataze ngelungelo lawo." Incwadi ezintlanu u-Tiyo awazibhalela amakwenkwe zilondolozliwe. Wayezimisele ukuzibopa igqesha nonyilingo ukuze wona afunde, Kuko unizali ofana no-Tiyo sinina emhlabeni!! Ezimbini kwezi ncwadi nanzi mlesi:—"8 June 1870. Inkosi mayinisikelele makwenkwe am nonke, Inkosi u-Yesu inene, Mayinisikelele, no Tixo ongu Moya Oyingcwele, kwano Tixo Omnye Ongunapakade, anisikelele—Amen. Sitate iveki ezintlanu ukugoduka. Invula ibenkulu kunaleya yokusinga kwetu e-Monti. Pofu sifike sipila sonke e-Tutura. Nam ndipilile noko ngoku, nala fiva iyapela. Sifike bonke besapila, o-Makulu o-Gxavu, indlu ka Festire, amakwenkwanana lawa. U-Jotello no Beila aba, bati manditi bayanitanda, nokuba bonibhalela bakukhula, zenibuye xa seninga madoda. Bati mandibuze ukuba ke napiwana ukutya esikepeni nayivana kodwa ipudini, iziqamo, i-Banana??? Ndite ndakuti nityiswe yonke into. bati kodwa okukutya kupekwa pina ? njanina ? ngubanina ? Basapila bobabini no Frances, bayanibulisa bonke, Siyifumene incwadi ka Willie ebhalwe kufupi ne-Kapa ngase St. Helena isityela ngempilo yenu. Zibe mrandi ezincwadi, zasixelela yonke into esifuna yona zinga zonke incwadi zake zinganjalo. U-Willie ndicinga ukuba makabhalele o-Mr. no Mrs. Morgan base Kapa kwano Mr. Stretch wase Somerset, ababulele egameni lenu abo, abenzele ibalana lehambo yenu ukuza e-Inglani nase Skotlani. Wena Willie ndiyatamba ukuba akulibali, nakuba nedwa, ukufunda ubafundela lancwadi ndinibhaleleyo, wena nowetu abo. Ningadlali ngayo. Yifundeni kunye, inentsikelelo ka Tixo. Kuzo zonke izinto ndixalabe kakulu ngendlela enozipata ngayo pambi kwabantu. Nizipate kakuhle bantwana bam. U-Mr. Ashton uti nizipete kakuhle esikepeni. Ndiyatamba ukuba o-Mr. Bogue no Dr. Anderson nabantu enihlala nabo

apo boteta kwangokunjalo ngani. Lumkani ninga-si, nibe tyini-tyini, nabantwana abane mvimvitshane nabagezayo. Zolani nihlale pantsi, cwayitani nibe-njenga manene. Nilumkele uhlobo lwa makwenkwe eniziqelanisa nawo. Qinisekani, abengangama Krestu epuma kumakaya ama-Gqoboka. Maninzi amakwenkwe akohlakeleyo apo e-Glasgow, akohlakele ngokuncamekileyo wona. Ndinicinga futi, ndaye ndinitandazela imini nobusuku."

Nge 28 ka December 1870 wenjenje ebhalela u-John:—"Ndivuyile ukufumana incwadi yako, ndiyakubulela, kube mnanidi kum ukuti kanti akuyilibalanga inteto esahlukene siteta yona sombini. Gcina lonteto mfo wam, uyisebenzise ntoyakowetu. U-Tixo lo wena usikelela abafu abanyamekela izwi loyise. Ndivuyile yileta yako, kuba indibonise ukuba uyaquba ekufundeni ukususela ekumkeni kwako kweli. Yiti ku-Allan uyise uvuyile okuya abhalele u-Bella. Ningazilibali izihlobo zenu bafu bam, zikumbuleni nizitandazele, nani nizitandazele ukuze nibe ngabantu abalungileyo. U-Nyokokulu usapila, esoloko eteta ngo-Willie, no-John, no-Allan abazukulwana bake. Igama lodadenu omncinane ngu-Jessie Margaret, utiywe ngo Nina no-Ninakazi. Senike nababonana kodwa o-Nyokokulu apo? Nibapate kakuhle, ningayi ngapandle kwemvume ka-Mr. Bogue. Ndiyatamba nomlungela u-Miss Blackstock nitumekelele akunituma, ningali, Bhotani ke lusapo. Wanga u-Tixo Angaba nani."

Amazwi ka Tiyo okuvala ingxelo yake ka 1870 abalisa ngomsebenzi wake.—"Akuko manani makulu abapuma kumaqaba, njengoko angalindelayo ongabaziyo ubuqaba nokuqaqadeka komntu lo, kumbulani ukuba le Mishoni yase Somerville isentsha, isaqalwa, ngokoke akukalunginto. Uburemente buse lishumi elinesihozo kupela, akufumanekanga mntu ngonyaka, abafuni nabo basembalwa, 7 kupela, into entle kukuza kwamaqaba enkonzweni kupela, Isikolo semini 27, nese Cawa ikwalelo nani. Kufundwa

isi-Xosa nesingesi. Siyayigqiba indlu ye-Cawa entsha, 40 x 25 ubukulu bayo, iyakuvulwa nge 2 ka April 1871, ze mhla nge 5 April ibe yimivuyo, imibulelo nenteto zokomelezana emsebenzini, ukuba u-Tixo wetu uyavuma. Kushumayela mna apa nge-Sabata, andinakujikeleza ngelixesha lehlobo, imvula nobumanzi abuvumi konke kuba ndigula ngulo mbefu wam. Pofu ndilele sabata mbini kupela enyakeni, ngezinye zonke ndashumayela i-Vangeli. Umnyaka opelileyo usinike ubungqina obucacileyo ukuba ama-Gcaleka alivulele ilizwi lika-Tixo. Beziko zona impawu zemfazwe; kodwa abakulibalanga kona ukukumbula ukuba seiko pakati kwabo i-Gospeli. Apo seyifikelele kona impembelelo yemishoni, umgca wemaile ezilishmi xa ulinganisela lomhlaba usetyenzwa ngaba vangeli betu, seyihlonelwa imini ye-Nkosi,—i-Sabata, ezinkonzweni ngokuncamisa umxhelo. Amaqaba eza enkonzweni kule yasemishoni ngendlela osuka umbulele umdumisa u-Somandla. Abako, abelikulu elivayo, 150, ngemini. U-Rhili ngenqu, nonyana bake nabaninawa bazibalule ngokuza futi enkonzweni kulonyaka upelayo, besixelela ukunandipa kwabo kulento iyi mishoni, bekutaza nabantu babo ukuba halipulapule ngenyameko i-Zwi lika-Tixo elishunyayelwayo kubo. Zinjalo ezinqubo zetu kumsebenzi wakwa Gcaleka. Kunga angako ngokwake u-Tixo Okupela Kwake ukuwusikelela Yena, saye sicela imitandazo, uvelwano, nenkutazo, yabo bonke abayitandayo Inkosi u-Yesu ngenyaniso."

ISAHLUKO XXI.

IMPAWU ZIKA TIYO.

“Ungakolelwa baleni lamntu” yatsho ukucula Imbongi, ibala asinto ukulahlekisa; Kodwa ibala elimhlope liyatandeka kuti, ze elimnyama lidyojwe lona.”

Pambi kokugqiba okanye siye kwi ziganeko zokupela kubomi bake, soke sikéfu, sinqumame kancinane, sibalise kancinane amabala esimo esibe siba lasele ku-Tiyo. Kwenye yencwadi (ileta) zake ku makwenkwe ake, sixelelwa ngancwadi itile wayibhalela ukuze amakwenkwe ake, ayifunde ewodwa, bucala. Le ncwadana, “Ilifa Labantwana Bam” ngegama, inamanqakwana amashumi matandatu anesibini ukukokela aba bantwana. Ukuyi bhengeza ezweni lonke elixa yayilungiselwe bona kupela kungayihluta isidima sayo. Nantsi ke mlesi:—

Ezizinto ndizigcogele ndazibhala apa ke bantwana bam, zipuma emaveni, kumabona-ndenzile, nokucinga nzulu. Noti ukuba nizinyamekele, nge ntsikelelo ka-Tixo, zinganinceda kweli pakade, ipakade elizimvo, amasiko, izixhiba, nezilingo, emanizilungelelanise nazo, ukuze niqube kakuhle kulo pofu ningashenxanga e-Nyanisweni nase Bulungiseni.

(Kutatwe lomanqaku akhethiweyo, ashiywa amanye):—

I. Kwabanye abantu Abamhlope kuko isixhiba esipezu kwebala lomtu kupela. Ngenxa yenu ngokwenu, ningaze nanantloni ngokuba uyihlo engum Xosa, naye nina niligazi lase Afrika. Likwalunge njengeliya gazi likwi mitambo yaba-Mhlope. Kutiwa e-Merika paya abengxube-gazi babatiye kakulu Abamnyama kuba beligazi lase Afrika bona elimsulwa. Kubo nakala kukubi kubo ukufane basondelenje kwibala elimhlope, nam ngokwam lo kendababona a-Bomxube sebenqwenela ukuba sebema mhlope cace. Ndinifuna ndininqwenela ngenxa yenu ngokwenu, ukuba nibe semhlotsheni kulo ngo-

ngoma. Niyakuhlala nimkhumbula unyoko lo; njengom Skotshikazi onyulu, onentliziyo entle, nosikhutali. Nihlale ninombulelo ngale ndibano yenu ngeli kónco nohlanga Olumhlope. Kodwa ukuba nifuna ukutandwa, ningabi pantsi kwengcikivo yabantu, eniyakubayiyo mhlaimbi, tabatani indawu yenu emhlabeni njengabebala, kungenjenga Bamhlope, njengama Xosa, ingema Ngesi. Nakuqala nicingelwe kakuhle nakwenjenje ngabo bonke abantu abacingayo kunoko niyakwenjiwanjalo xa nenze kumbi. Lento iyakubonisa ukuba aniyitèni ingcikivo yodidi olutile lwabantu, olusuke lwahluka kubo, lwabala litile. Mna ndicinga ukuba kokóna kuswela umbulelo nokólo nakubanina ukunganeliswa libala asukuba elinikwe ngu Tixo. Ndiqinisekile akukumntu ungum Krestu wenene oyakuze nangelivo eli, ike imkataze lento. Ikwa yinkohlakalo engenakutiwani nokungcoliswa kwendalo ka-Tixo ukuti abantu babatiye abanye kuba bebala limbi kunelabo. Ninake bantwana bam, nilunge kuhlanga Lokuqala, olute pakati kobubi, lwalodwa ngobunumzana ezintlangeni. Ama-Xosa ayakuba pezulu kwi ntlanga zase Ndalweni kwakutelekiswa. Yimbewu ekunokwakiwa ngayo uhlanga lwaba numzana.

II. Ndikangelwe ukuba ndingo netamsanqa mna (anditsho ngaratshi lanto). Ndifikelele kwisiganga sentlonelo ebantwini, ekungade kutiwe asinakwe nzeka kumntu omnyama, kanti akuzange kungabi nakwenzeka ku-Tixo yena. Umahluko wenziwe zimeko nengqeqesho kupela. Xa umntu abekwe kwimeko ezitile ezifanelekileyo emnyamanje uguquka akhanyiseleke kwanje ngomhlope. Abantu abazimisele ezonjongo mabaziqube, kodwa Yena u-Tixo akadalanga luhlanga lwabantu lungapezulu kwezinye intlanga ezi ngengqondo nesimilo esi,—yinqaba. Intlanga zonke ziyafana, ziyalingana kulemeko, zahlukana ngemfundo, incubeko, nentsikelelo zobu Krestu. Indawu endifikelele kuyo ndingumntu omnyama, nge ntsikelelo ka-Tixo, ibangwe zezizinto

zilandelayo:—Ndandihlala ndinomnqweno omkulu wokufunda ndiziqube. Inggondo yam le ndisemncinane yangenwa zingcinga zobu Kolwa. Kwa bakulu kunam, ititshala zam, abafundisi bam, nabo bonke endibaze benge ntanga yam, ndiba nike yonke intobelo. Ndifune ukutobeka, ndilulame, nditumekelele, ndikutele kuko konke endikwenzayo. Ngapezu kwako konke, nokubana andibanganjalo kona, ndanqwenela ukupatwa kukoyika u-Yehova, u-Bawo wam Osezulweni.

III. Anisokuquba kubantu abalungileyo ukuba ninemfeketo, neratshi, nelunda. Ukungabinto, iratshi, iqayiya, negode, asizo nezinto ukutiyeka esimilweni somntu. Zenizipêpê kwinto zonke.

IV. Nokubana nifunda ntonina, nokuba bubulumko, ubugcisa, umteto, incwadi, ngo-Tixo, inteto, nokuba lishishini, yimba ubhekise ezantsi, ezingcanjini. Rombonxa. Zazi imbewu nengcambu kwelo sebe lemfundo. Xa ningenjenje, noba zidibi, izadunge ningaze nibento.

V. Hayi into inkulu, ukuzitemba! Uninzi lolutsha alunako ke. Ekungeneni kwam e-Kolejini ndandinako kukuncikane. Ndiyaqonda ngoku ukuti ukuba nda ndinako ngapezulwananje ngendaquba betele nasekutâteni amabhaso nakuba imeko zam zazipantsi xa zitelekiswa nendandifunda nabo. Impumelelo ezi Kolejini, kwimbuto zododana nakwe zinye, ekuteteni ezintlanganisweni, epulpetini, nakwe zinye izinto, imi kulento ikukuzitemba nakumntunje. Nokuba yintonina owaziyo ukuba unokuyenza okanye uyitete, yenze, uyitete wena nokubana uyoyika. Kalipa usemncinane, kodwa kungena ratshi nakusa. Yiba yindodâ use mncinane. Uyakubona ukuba impumelelo yabantu aba wena, nokutshona kwabanye, kumi ekubeni umntu lo azitembe, akalipe, abe yindoda.

VII. Batande abantu aba njengabantu,—owenu. Kendabeva abangama Ngesi betete kakubi ngama Jamani, ama Frentshi njalanjalo. Kendabeva abanye,

ama-Xosa beteta kakubi ngama Mfengu naba Tembu. Ukuba lento ilungile oningcikiwa kuba ningama-Xosa uyakolisa. Akukomntu makatiye abanye kuba bengafani naye, okanye belolunye uhlanga. Naku-yifumana kakulu ke lento ebantwini, ube wona umteto ka-Tixo usiti "TANDA ABANTU BONKE."

X. Wakufumana incwadi ekukatazayo nesukuba ine zituko ezivela kubani Sukukauleza uhlale pantsi uyipendule nokuba seleda ati "Impendulo Emsinyane." Lindela intsuku ezimbini nezintatu ude uzole, wofumana ke ukuba unokuhlala pantsi ubhale ngomoya owahlukileyo kulowa ubungewupendule ngawo ekuqaleni. Mhlaumbi kwelo xesha ingcinga zako zakuguquka kulomcimbi, woqala uqube moya wumbi ngaku lomntu umpendulayo.

XIV. Sukukhangelana nokuhleba umntu, ukubulawa kwe similo somelwane. Ukuba akunako ukumkhusele omnye, sukupulapulisela ehletywa. Ukuhleba kulula kakulu ukufa xa asuke umntu wakalipa wati "andiyipulapuli lento."

XIX. Sukugweba mntu ngengqondo yokuqala. Waposisa. Uyakugqiba kakubi ngomsulwa, kuba esuke wabonakala emsulwa, okanye ungemka nobuso obuhle ukanti ligqwirha.

XXXI. Okukona ndibaziyo abanga Mangesi enyaniso kokona ndiwancomayo ama Ngesi njengohlanga. Ngabantu abantliziyo zintle pantsikwelanga, ndinenkolo. Andazinto ngobulungisa bezinye intlanga, kodwa kona ndiyazi ukunga qataniseli (fairplay) kwe Ngesi. Nibatande nibahlonele abalungileyo kolu hlanga. Ukuba ukolekile kubo, bakukoleka nabo kuwe.

XXXVII. Njengabantu Bebala, pilelani amawenu anyashiweyo, adelwa, abekwa pantsi. Icebo lam kubo bonke abantu bebala nali, Ncedanani, qondanani italente zenu ninedwa, ncedanani nedwa kumashishini enu, nasezivenkileni zenu, kuba kulunge ngapezulu abantu ukunyusa abohlanga kuqala kuzo zonke izinto.

XLI. Ukuba u-Somandla Uyaninceda zeniqeshane nedwa ukuze ninyusane nina kuqala. Kétanani nedwa, nina Bamnyama kubo bonke abantu. Ukuba abantu abamnyama banokumanyana, bancedane, benyusana bodwa, ukutenga nokutengiselana oku bakugcine pakati kwabo, bebambene ngezandla, bebeya kunyusa amandla empembelelo yabo, bahlonelwe nangaba mhlope. UMANYANO asinto ukulunga kuyo yonke into elungileyo, ngokukodwa kubantu abaluhlanga oloyisiweyo nolubutataka, umanyano lulunge ngapaya kwento yonke, sinityele. Ngenisani lempembelelo kuwo onke ke amawenu.

LI. Lindelani ukubonwa indawo, ningaqondwa mihla yonke, nide ningaqondwa nakwizwe lipela. Ningakatazwanto kulento xa umntu uvalo lonwabile nentliziyo ipumle. Fundani ukulungisa ngasese enikukhalazelwa ekuhleni nina.

LII. Ningatuki mntu nina, kodwa ningamoyiki nokuba ngu Bani xa ningo nanganto. Amagwala ayatuka, ahlebe, azincome, egwagwisa. Amagora wona namanene akanjalo.

LIV. Kangelani, cingani, nigqibe kakuhle ngokwenu kwinto enizivayo ne nizibonayo, aniyikuposana nokulumka nibe nengqondo kanjalo.

LX. Lesani "U-Bom Buka Sir Walter Scott," lencwadi nam andiyilesanga, kodwa ndikumbula ixego, u-Professor Flemming, endifunde okukulu kuye, ehlala esixelela ukuba wati lo Sir Walter Scott akupelelwa ngumzi, wafumbata inqindi, wahlunguzelisa isandla wati "Isandla sam sokunene sakukwenza oku," ningatembefi sandleni senu sokunene, koko ku-Tixo Opilileyo ekwenzeni nokuba yintonina, inkulu, izukile."

Ukulandeza lamazwi makulu kangaka, omntu otanda kunene amawabo, make sipulapule ubungqina bomfundisi u-Robert Johnstone ngobu Xosa buka Tiyo:—Asikuko nokuba lomntu u-Tiyo ubezidla ngobu Xosa bake, ubeziqayisa uncame nawe. Engatēni nabani ngelibala limnyama. "Indoda le yinto

yalonto" ubesitsho kodwa. Ubeti lakugxwagxushwa ibala lake kunge kupuma inyushu etyolweni lomfo. Yinto ebimkátáza futi ke le. Kupela kwento le ebimkataza naku bazalwana bake, waye wayengowokuqala kuhlanga lwakowabo ukunyukela kungangato wempucuko yasema-Ngesini. Lento yamkataza kwa nkususela kwixa lokuya kwake e-Skotlani ngo 1852 kuse ekufeni kwake nge 1871. Ukuwela kwake, ucande e-Koloni ejonge e-Bhayi, waza ekusingeni e-Sikotlani, yahlala lento imkataza naxa ibisesembilini kulomaxesha kuye, ingeka tyanduseli. Ese Skotlani apo ebonwatyiswe zizi lingane zake zase Kolejini ngapezu kwabona baninawa nabakuluwa begazi, intwana ezincinane zibeko zompunga wokungati uzitechununu waye lompunga upuma kuma Koloni abesezi mfazweni nabantsundu. Lento yambangela ukuhlala ezilinde ngokunye ngasekuposiseni ekuzipateni kwake. Ukuzilinda oku kwake kute kwabalasela kuba ebete-dlakana nabalilingane bake, exhibilikise umxakato inene kona. Uzixhalele okunye ekufikeni kwake e-Safafika egoduka. Pofu ubengemntu ukolo ku-Tixo, wahlala kengoko engaxhalabe kuyapi yinto engamhlelayo. Pofu ezimeko bezimkulela maxa wambi zide zinge zizakumkahlela nasemhlabeni apa. Akuba ebuyele kweli lakowabo, ute pofu elixa amkelwa ngobubele nokuxatyiswa ngabaninzi, zahlala zingapelanga zona izinto zokumngxwelera intliziyo, waye ebeyindoda engabatandiyo abasukelana, bagwebe abantu abangebala labo. Pofu zintwanantwana asiza konto, kanti bezifanele ukumkhataza kuba ebekupela ontsundu okwesiganga abekuso ngempakamo, ebekute ukungcikivwa kwamawabo wakutwalela kuye esi qwini, ite ke lonto yodwa yabonisa ukuba u-Tiyo Soga lo wayeyindoda ya madoda ngokudalwa.

Ngaminazana itile sihamba esitalatweni, eko no Soga u-Tiyo, elapa no Mrs. Soga site sakusondela kwiqela lamadodana amhlope amiyo encokola, akuba ebonela iqela nabantu esingabo, xubungu, nqum

ukuncokola ngendaba zabo, basiqwalasela, ekubeni sihamba sidlula kuvakele elikwaza lisiti "Akunazintloni Skotlani."! sayiva kakubi sonke lento, wabangeleka ke ukuba u-Mr. Soga atande ukuzihlalela nokuzitela-cwaka bucala ekupileni.

Ute ngamini itile akuhlangana namapolisa wadlakazaliswa, nanko emkiswa nasendleleni yohambo lwake, kubizwa ipasi kuye njengokungati ngumntunje. Ngenye imini nanko efikela kumnini hotela edinwe eyilonto luhambo nakukukwela. Ucele ngokwenene kakade, ukuboniswa indawo yokuke apumze umzimba, lenkosi yambonisa igemfana yendlwana ebedana zimbini yayamene nestali. Ute esatetywa ngokupumla kwenye, kwangena isigadangu seqakamba lomkosi wama Jamani, sambuza ngelibi, ubekwa yini endlwin' apa, okanye ungu Bani? sel'etuka ehamb' apa, vile ngcuka? Uvuke kuhle yena u-Tiyo wati "Mna ndingu mfundisi u-Tiyo Soga, ndinqwena ukukwazi ukuba ungubanina kanene wena? ngenteto ecolékileyo. Inkuku yasikwa umlomo kaloku. Intyewu le ivekuncokola kowabo xakutyiwayo ngokuhlwa ixela ukoyiswa kwayo ngokuzipata ngumfundisi wo Kafile.

Kangela ubu-Xosa buka Tiyo mhla abafundisi base Rabe baqwalasela umcimbi womfundisi omakasiwe ku-Rhili, baza bakuba befumene lendawo ilungele u-Tiyo, bamcela wavuma ukuya ukuba abafundisi bayavuma ukushumayeza iremente yake yase Mgwali, bamxelele no-Sandile, inkosi yake, nezizatu zokushenxiswa kwake, suka kwako opendula esiti kubafundisi "Asinanto na Sandile kulento, u-Sandile yinkosi yomhedeni, kugqityiwe xa u-Mr. Soga avumileyo, masimkulule Emgwali ipele into ebitetwa;" kanti umenzakalisile u-Tiyo. Lenteto ifane nentlantsi yomlilo isiwa eruluweni, ukuti kanti inkosi yake u-Sandile akasacingelwanto. Vumbulukuhlu wavuka wema apa umfo ka-Soga selevuta, waburolela pandle ubu-Xosa bake ngamazwi ambalwa wabonakala selete bozozo kaloku la mzalwana selete qheke isilebe, seku

bonwa nguye wonke ukuba akunakungenziwa okutetwe ngu-Tiyo Soga.

Lomfo u-Tiyo ungqinwa ngumhlobake u-Mr. R. Johnstone uti "Asimntu ubefane akhatazwe yimfeketu, ubenyamezela, aginye ububi. Ubelibaleka ukuba usengu-Mxosa ngangokuba ngamini itile omnye umhlobake, ebebeqelene inge kukuko nokuba bayatandana, wapulukwa wava selete "Azintoni wona ama-Xosa, into ezikuswela umbulelo kungaka?" wayinyatela into. Utini, uti ama-Xosa Asinto zinambulelo, ndaza ndakuva zwindini. Ningobani nina bamhlope, nto zikuswela umbulelo kunje? watsho kwamhlope. Kumhla yayinkohla mntu, wabeta umlingan'ake wamcenga secelel' uxolo kaloku. Umxolele, kodwa ingekuko nokuba wenzakele kanzulu ngapakati."

Ngenye imini wacelwa ukuya kupehlelela usana olumhlope, anduluke waya ngosuku olumisiweyo, ufike uyise walo ezimele wemka ngapandle kwesizatu. Umbalele engekuko nokuba lento imkatazile, kwaye sekuko oti "Umka bani lowa yena akafuni usana lwake lupehlelelwe ngumntu omnyama" washushu yilento kuba ubecelwe emnyama njalo. Kumhla indoda yabopa amaxonya kemfondini seimcela ukuba apinde ayekulupehlelela ngoku, kuba ingenancaso iyileyo. Ute ukupendula "Kulungileke xa ungenancaso iloluhlobo belutetwa, nam andisezi apo ekupehleleleni, kuba akusafuneki bungqina bumbi kulento ipelile." Ubehleli enokubonakala lusizi ebomini bake, ungabina kusichana esona sizatu siyimhlangeli yoku. Kodwa into yake yokuma kwisiganga sake yedwa kumawabo, site-qabavu paya nakwaba Mhlope, ubone lomsantsa ungaka, anguwo, wahlala eteta "Ngamawabo,—Intsizana." Kodwa ke esisimo sake sinje asimenzanga kupele ubumnandi bobuqabane bake, nakanye.

Ngumfo obehleka, ancokole kuyole xa anani. Into ebibalisa amabalana amnandi kunene, kube yinto emnandi kunene. Ibingumntu yinina isisa? nokuba

yintonina, incinane, inkulu emayenziwe, makancede. Bebecela kuye bonke, abamnyama abanga mawabo, ndinga sateti ngenkosi zona, into ezicela kunene kumntu wonke. Nakwa Gcaleka bebebalekela kuye beza kuboleka oku nokuya. Waye yena u-Tiyo into abengekuko nokuba uyitiyile emtwini bubuntwana-zake. Bekunqabile ukubona isipaku ku-Tiyo noku-bana umntu selefuna.

Akukonto ebeyitiye ngapezu kokutetwa kakubi ngabantu aba. Kuye isimilo somnye besixabiseke kwanjengesake. Umhlobo kwa nolutshaba ubengafuni kutetwa kakubi ngabo. Ubeshenxela bucala paya sakuti isincoko esi sijike size ekuhlebeni ubani. Esenjenjalonje ke ulindele ituba lokuyinqanda, ayitinte incoko ibuyele ezintweni ezipilisayo nezi luncedo. Ubehlala equla ngokuti "Ndiyabona ukuba nina Mangesi niyafana namawetu nani ngoku hlebana." Umntu wokumtemba ibingu Tiyo. Ongasokuze ayivelise nakubani into osukuba unhlebele,— watsho. Ubengumntu omnyama, eyazi lonto. Kumanene egazi nokudalwa, u-Tiyo wayelinene lokudalwa.

Ngaxa litile kufuneke ukuba u-Tiyo ayekucela imvume yokwandisa umsebenzi we mishoni ngokungenena kummandla omtsha. Lenkosana vamatyipukolo imbuzo rhabaxa isiti "Soga ubukade upi ndingasa kuboninje" omnye utengxwelelu wati "Ndisebenza Emgwali," kwaqala inkewu yangena ekuqalekiseni nasekunyembenyeni imishoni nezikolo. Isirhalarume Somlwi site zintoni zona imishoni, ilikaya lenkohlakalonje? lamagqwira, namanxila, kuma Xosa? Eti akukonto isetyenzwa nga Bafundisi, nanku kuhle Imfazwe e-Katala. Ama-Xosa wona akasokuze apucuke abento, enokuba ebenokuguqulwa esimilweni nalonto ibingenziwe bafundisi nase bantwini aba. Cwaka, wapulapulisanje yena u-Tiyo Soga yonke le mvutumvutu, ide yakugqiba inkosana, wapendula ezolile nangokubekekileyo wati "Injongo yokuza kuwe Mhlekazi asikuko kuxoxa umsebenzi

owenziwe zi Mishoni. Usidlele indlala wena, namhlanje oku asihlangene simgangatweni mnye apa, kuba besiyakuti sakuzimisela ukuba sikupendule ubenelungelo elihle wena lokuba masishenxe ke tina ebusweni bako. Kodwa ke sikulungele kona ngenye imini ukuba sizikusele tina nomsebenzi wetu." Umlesi ke makagwebe ukuba nguwupina kwaba bantu babini olinene.

Elinye ibali nali:—Bekuko ndlu u-Tiyo ebeqele ukubuta kuyo ngexesha abese Mgwali, ake wahambela kwakanye kuyo ngeli xesha ebeseles' e-Tutura, wafika ingeko ekayeni apo inkosikazi. Kute kwakuvakala umpanga wokuba "Akaseko Umfundisi Womxosa" intwazana eminyaka mitatu yabhlamba isiya kuxelela unina ukuba "u-Mr. Soga Akaseko, Uvilena, Mama."! Unina, Tutu, mutanani akumazi wena u-Mr. Soga. Akuzange umbone. Ndiyamazi mna u-Mr. Soga, utshilo umntana. Nguyelo wayeteta nam esofeni paya. Omnye unjani, ufana nantoni? Wayengu mlungu? Hayi Wayengumntu omnyama, "kodwa wayelinene." Lwatsho usana, lungqina okubonwe ngaba fundisi abebe ngabazalwana bake, kusitsho nogxa nabalingane bake.

Ngumntuna yinina ukululama u-Tiyo. Ngamini itile ehamba nomnye bafika hoteleni itile, ate kwa-oko umninimzi wamcukula yena ukungake alinge ebakabakata unyawo lwake "imfene le" awada waso ngelwa nguwabo ngokumpapasha ukuze ayekelele, bangesiselwa into etyiwayo, kukubi. Ngenye imini ufika edinwe eyilonto kwenye indawo, aboniswe indawo, kwa igemfana, enetafilana endalana nezitulwana (abosinga,) ngelinye icala ngama xhabakushe ezihlangu, ate esand' ukuziposa ngokupumla kwelinye ivukuvuku losinga bedi, gungqu igxagxa, lihamba liteta lisiti "Sifikelwe ngubani apa, mandi gcine izihlangu zam betu." Hlasi wapuma nazo, into angabanga nakunceda wapola yintsini u-Tiyo, ukucingelwa ukuba angade ebe onoxesha abanjena bona

bezihlangu. Wancedwa ngumsuli wamahashe ukumfunela indawo elungileyo yokupumla kamnandi. Kwazintloni ngengomso kusile, xa u-Tiyo aquba inkonzo etyalikeni beko apa o-Wetu bobabini, igxagxa nenkosi yalo, umnini hotela. Ayenjeke emaninzi lamabali angala mangxashingxashi, ate nokuya acelelwe uxolo kakulu kwakufunyanwa ukuba ite kanti ngu-Tiyo Soga, yahlala imkatazile yona into yokuqonda impato embi yabantu bako wabo. Ngenye imini umfo omhlope kwelase Transkei efika sekuhlwile umpe indawo ezicakeni zake, wayawakungena apo umntu ongazanga wakatazwa nto kukusiwa kumawabo, nokubana akusipina isimo ubupantsi, koko umnumzana apapazele wayakuncela uxolo embuyisela endlini ukuti kanti ngu-Tiyo Soga lo amse paya. Yaba yintswahla obobusuku angazanga wabulibala lomfo efikelewe yindoda enjengo Tiyo Soga kowabo.

Ekuteteni kwake wayeliciko ekungeko lifana naye, umntu obengasweli ngo yakuteta, ayitete ukuyikupa ngeyona ndlela. Intshumayelo zake bezi nobunzulu obuchukumisayo kubapulapuli bazo, bakuqondisiswa imizamo yompefumlo onxanelwe intlambuluko nokukhanya. Ubuti umve nawe ukuba lomntu uteta okupupuma kuvela emazantsi ezintso zake. Intshumayelo nenteto zake bezilungiselelwa, zibhalwe, ze zifundwe kakuhle. Ngumfo obelesa imbali, koko ekusebenzisa nqi asukuba ekubhalile, ebuzola xa aseqongeni. Wotsho ngelozwi liburwexa, limyoli pofu. Makashukume afudumale kaloku, wovuta pezu kwentshumayelo, ufike emane umnwe wokunene uzakuti-nqo emlonyeni apa, ubuqonde kaloku nawe ubuzwe abubo. Akakuke atintilize lomntu, uyakuhamba nawe kakuhle entetweni yake, ummangaliswe nawe kukudibana kwayo ngoku kwe ntambo enye. Ubengacazululi kangako kwe za Mangesi, ubetata banzinje; koko ebetyantsulisa isono kuma Xosa akowabo kangangoko. Ngumfo ontshumayelo bezine mfundiso kakulu, naxa bekungenakutiwa ulelona ciko kwawase Safafika, kodwa zona intshumayelo zake

bezizodwa, kwaye umntu, intlambuluko yentlalo yake le, ukukoleka, utando, nokungabina ngese, nokusebenzana kwake noluntu olu, kwabangela ukuba konke akutetayo kungene nzulu ezintliziyweni zabantu. Abekuteta kwa nendlela akuteta ngayo bekubangena eziswini abantu ngokungati bekupuma kombhlope. Hayi imitandazo yake! Ibishushu, izondile, inyamekile, inokusulungeka, obuqonda nawe ukuba asinteto nje zifana zilahla Esihlatweni Sake Sofefe. Ibityila ubuqabane baka no Tixo, kuba ibisiti nokubana intshumayelo yake ayifikisaanga apo ubutanda, unqwena, imitandazo yake yona ingangeni ngale iyekupuma ngala ndlebe, NCAMA. Kute ngomnye unyaka eye kuteta kwi sikumbuzo sonyaka kwibandla elitile laba ntsundu, waqutyulwa ngokucelwa ukuba ashumayele kwaba mhlope; kanti, ngelishwa, uyishiyile intshumayelo ekava abelalelisele ukuba aze aqube yona kwaba mhlope ukuba eceliwe, njengoko bekusakuba njalo. Kunyanzeleke ukuba ashumayele le aze nayo ngemposiso, inge Nkatazo zase Rementeni zokulwa nokupambana kwama Krestu. Ubone irementeni ite xhophsholo ukupulapula, kanti yinto, kute kupunywa waba sele sukelwa enqakulwa ngomnye esiti Ushumayela ngam lo na xa wenjenje? Nqadalala omnye waqala wachaza imbangeli yake yokuzenje ashumayele ngalendlela apa.

Kodwa yona lentshumayelo yaqondisisa ubunzulu namandla ake okutyila ngokuchanayo "izonwana ezincinane zoluntu." Kanti mve u-Tiyo Soga xa aku mawabo, eshumayela ngolwimi lwakowabo, ubenamandla, iliciko lona, aqale apelelisele kaloku; kodwa kungeko ukuzidla ngalento. Nokokubana umntu ubengasiva konke isi-Xosa, ekangele kumntu lowa, esiva isandi nje sokuhamba kwenteto, ebeyakuva, limxelele nelo liso libukali lake, ipuiapuiisa iramente seyitencwaba indlebe, ubeyakuqonda ukuba lomntu asikuko nokuba unamandla, yingqayingqayi kumawabo. Intshumayelo zake zesi-Xosa bezizele yimizekeliso ne mifuziselo yentwana ezenzeka lemihla, zimbi ziqele-

kile, ukuba ezesi Ngesi bezikwa njalo ngelebe ngumshumayeli opambili. Incazelo zake zamadabi, ezokuma kumhlaba lo, izihlo ezidala, intsizi ekuhlaleni, zibonise ukuba italente yake yebanzi kunene. Intshumayelo zake zesi-Xosa bezilungiselelwa ngocoselelo nenyamako enkulu, abe nawo namanqaku okumkokela xa use pulpitini, abete ngo navati, uncutu oiu. Kanti kumaqaba paya selehlome wahlala, wwanqakula makata, ahlale nawo nge Sibalo kupele, engenapepa apa pambi kwake. Abe kwanjalo noku-bana ushumayela kubahambi ahlangene nabo, wabamisa endleleni paya.

Ngamini itile u-Tiyo ehamba no-Mpati wama Ngqika, balalise ndaweni itile kuziyunguma ezikulu, konwatywe kule mizi, ute-gu nanko esinga kula ndawo inenquma labantu, amadoda nabafazi, yaye imbongi seyihamb' apa ngeziteto zayo, ibonga izikulu nenkosi kuyilonto. Umfo ka-Soga ucele umtabata wokuba zekuziwe kuye kuzo kuncwinwa indaba kusile, kanti kupelile bayakuhlanganisana kwangoqhiza, ngesifingo. Kubete kwazala ngabantu kusasa, yacombuluka inamba eso libukali ngokwe nyushu. U-Tiyo emi pantsi komti wavula ngomtandazo, watsho ngeza zibongo zomntu wokutshona kwelanga, evuyiswa, ebulela ukuba abantu bakowabo ehabona besapilile, ute ke kanti "Elixa nivuya, nonwabe kangakanje, Nipile ngapandle ko-Tixo, ninge natemba lanto emhlabeni" kwatsha isikota ke ngoku, into cyabeta benzakala abantu ngokungapaya. Esuka apo ushumayele enye intshumayelo kwakule tekisi kuba ubenganyali kwenjenjalo ngobuchule na mandla amakulu. Kute xa ashumayeleyo yabonakala ihleka enye indoda kula selemakulu, ekute yaku puma kwabuzwa ukuba ibihleka kuba bekuvele ntonina? "Andihlekinto mna ndenziwa ngulomfo ka-Soga, kokukuteta akusingisa ngale ndlela kuti. Uwuhlabe wawutyutya njalo kuti sonke umkonto, waya wawuqosha ngelinye icala. Kwapela sapulapula sonke, savuma" ndingatini, Hhe? Kona ngemihla yezi

Kumbuzo ze Anivestile ubefuneka ngokummandla, uyakutsho naye adinwe abeyilonto akugqiba ukuteta. Kuba asimfo uyakunqwanqwa, koko eyakuyenza into azele yona elixa impilo yake ingekoyo. Sikumbula mhla Ngonvulo we Ndlu yase Tunxe ngo August 1867, indiu izele ngumz' obonvu, amawabo, inkosi na mapakati, kumhla lomini washumayela ku mazwi ati: "Igama Lake Lihleli Ngonapakade." Uwungene njengoko uncimbi wala mazwi, wangena wahlahla amagama oludwe lwe Nkosi zama Xosa, na magama amagora adumileyo ako wabo, nawa madoda amhlope adumileyo kubo ma Xosa, ubonise ukushenxa nokuya kulibaleka ezinganga nenjinga, wenqumama kwabunje. Ubuze esiti Kanene ke Ngubanina eligama lingu napakade? Lomntu woludumo lukula nokuhamba kwe minyaka? waliti-qa, ukuba NGU YEHOVA IGAMA LAKE, wabuchaza ubukulu Bake, ebalisa ngakwenzileyo, ukuincamela u-Nyana Wake ukuba azekusifela u-Yesu Kristu. Ute zonke ke intlanga kunye nama Xosa zakusikelelwa Nguye ngo Yesu lo. Wazigoba, wawacela amawabo ukwamkela le Nyweba, ukuze nabo babe ngabane Tamsanqa. Uhleli pantsi efuta, ebefunyeka, ebetekile, ediniwe, emva kokuteta kungaka, kucacisa ukuba asikude Isipelo sake. Bahlabeka ngokukodwa abapulapuli. Zite inkosi zakupuma, xa zihleli ecaleni le Ndlu ye-Tyarike "Namhlanje ke sixelelwa Into, tengani ingubo zesilungu ninxibe zona, nize kwezi zindiu, nipulapule Lento niyixelelwa nga Bashumayeli aba, ningaze nibuye nipinde ukuti Nitintelwa Zinkosi zenu ekuyamkeleni i-Vangeli le." Elinye iqaqadeka elikulu lom-Xosa livakele lihamba liteta lodwa xa kuchitakalwayo lisiti "Hayi lomfo ka-Soga, usenzanina ukusenjenje, sijibhilizane nenyembezi senjenje, singamadoda?" labe kuxa liti elinye igqoboka "Ukuba lamazwi akasivusi, masibe siluhlanga lokuncanywa tina ma-Xosa, inyaniso." Wayenjeke xa ashumayela kumawabo u-Tiyo lo. Ubengafani namtu kumawabo ngokuteta, ubeyedwa.

Kanti akakenzinto, uyakutshatshela Mhla nge Jubili yo Mfundisi u-John Brownlee, eyayingo January 1867. Ubuchule obunjalo abazeki kuhliliwenje. Ebalisa umsebenzi ozukileyo womfundisi u-Bhuluneli, wemi-nyaka emashumi mahlanu engumfundisi kuma-Xosa. Esaneka impawu zenguquleko ezize nale Vangeli, ebulela egameni lo Hlanga ngaba Fundisi abakukoleka kukodwa abafele ku mawabo, ekwaza, ebizela amawabo ukuza kuxhamla Ezintsikelelo azenzelweyo, ngencazo yobufundisi, isimo, nomsebenzi ka Mr. Brownlee, watsho wakhahlela kwi Ndod' enkulu ekungayo (u-Mr. Brownlee ke lowo), eseyiwele izibuko lokupela.

Yena ngokwake wenjenje ebhalela u-Mr. Johnstone:—Akukonto indimangalise ngangokwane-liswa kumzi yinteto yam ejubilini. Bendingazi ukuba ingabonakala naku Mapepa Esingesi, kodwa site ngokucelwa u-Tshemese kunye no Mna sayiguqula ngokukaulenza. Ibiyenzelwe amawetu ukubonisa amadoda asenzele lungaka, na nokubulelwa. Ukuba ke yenze uluto, u-Yehova Makangcwaliswe. Bendingalinde nto kuyo mna. Tina nawe kudala sinconywa ngabantu, sesifundiye ukuba olona ludumo kukusebenzela Inkosi yako namawenu. Nawe lowo kudala unditeta undenjenje. Kunjalonje wona umcimbi wabafundisi namafama kumsebenzi wokupakanyiswa kwaba Ntsundu unamandla, waye umde nokuba ndiwungene kakuhle kulencwadi. Ndwuxoxa nawe kamsinyane ngoku ukuba Inkosi iyavuma. Pofu omabini amacala anento yokuteta, aye wona ama Fama engafuni lunyuswo lwa Ntsundu ngendlela wena nam esiteta yona. Kwaye pofu kufuneka bafundiselwe ukuze babe zicaka ezizizo. Abamnandi kukubona abantu Abalungileyo bezisa aba Ntsundu kwa kumgangato wabo. Inkatazo ke eyona ikulento. Nangu umbuzo: Ingenzekana Inkomfa yabafundisi nama Fama ngomcimbi waba Ntsundu? Lamaqela mabini kufuneka eqondene ngalomcimbi. Anditeni nabachasi bo Manyano lwama Upi nama Fri Tshatshi

ngento nje yohadi oludlalwa etyalikeni. Mna ndihleli kwinxowa lezimvo ezindala, zaye ezimpa-
mbano nengxoxo zezimvo ezintsha, zikwenza
ungxamele ukushenxisa ezindala, uqale ke ulahle
iziseko zokwayama. U-Tiyo Soga ngumntu obeve-
lana kanzulu nenzima kwa nentsizi zabanye abantu.
Zingaxelwa zibe ninzi incwadi ebeziqhala ukukhuza,
nokuvelana nabantu bengazalani nganto naye,
ingengabo nabe Mishoni yake, into ebonisa
ubude nobu nzulu bokuvelana kwake nabanye
abantu. Njengo mhlobo ubengafani namntu.
Bekuko nto itile kuye, itsalela kuye abanye,
xa sukuba umazi. Lento ibibete yamenza
ukuba umtande, umtembe kanjalo. Ubehleli
etembekile. Elix a ebengumntu ozihlalele paya,
nozitobileyo ibinge nakulibaleka nakubani yona
impembelelo yake. Imfihlakalo yobukulu awababubo
kowabo, nokulunga awabalasela ngabo kumawabo
yaba kukuba engum-Krestu wenene. Lento yazityila
yadandalaza kuye ngamaxesha onke, ekuncokoleni,
entetweni epupuma emlonyeni wake apa, ekubekekeni
kokudalwa kwake, kwi similo sake esinge nabala,
osandla sishushu akukubulisa nihlangana, okanye
nisahlukana ezintlanganisweni, ngobubele bake,
engatandi kuxakanisa bani, ekayeni lake, ekudiba-
neni kwake nabantu bendidi zonke na mabala onke,
ekushumayeleni nasekutandazeni kwake, kwi mizamo
yake yozingiso, ebimdinisa okunye, waye enge
nampilo umntu. U-Tiyo ka-Soga waye ngum-Xosa,
indoda efundileyo, u-Mfundisi, Inene, ukanti elona
bala lalibalasele kuwo onke kuye, enkangelekweni
nasekuteteni kwake WAYE LIGQOBOKA, UM-
KRESTU, oko kutsho.

ISAHLUKO XXII.

UKUTSHONA KWELANGA ; UKUFA KWAKE E-TUTURA,
MHLA NGE 12 KA AUGUST 1871, EKUMKENI
KOMHLA LOMINI, ECINYW' AMEHLO NGU
MFUNDISI U-RICHARD ROSS.

“Lala ncwaba Ntliziyo ntle, Ngoxolo,
Lala zole Moya Ungcwele, Sitandwa,
Inyanga, Inkwenkwezi zisahleli,
Kwiminyaka ngeminyaka.”

“Lala unapakade, ndoda kumadoda,
Akuzelwanto intsha, ungayazi ;
Lala upume zole tu pekeleyo,
Lalanje lutuli, luhlala luhleli.”

Umnyaka we 1871 ufike u-Tiyo etyafie kukugula okumdlayo, ukanti ube sazenza zonke imfanelo zake. Ukusukela kwi mini yokuqala kuye kweye 16 ku March wayese Qonce eluguqulweni, kulungiselelwa ukungeniswa esishicilelweni izahluko zokuqala ezilishumi elinantatu kwi-“Zenzo zaba Postile,” ehlala kwa Mr. Samuel ititshala yase Grammer School e-Qonce obemgcina ngenkatalo nobubele obukulu kunene. Ngeli xesha ukohlokhlo ojutsho udukudeke udinwe nomzimba lo, alumnike tuba. Ubede ati kubazalwana Boguqulo” Ningananzi nina kwinto yam, andinakufika ngexesha lika 9 apa, kuba andilali lolu khohlokhohlo, lwaye lundidinisa, kube nzima nokuhamba xa ndiza apa.” U-Mr. Samuel ubezikataza ngokumlayisha ngehashe, kanti u-Tiyo yena wosuka azihambele ngezika Tshiwo, kuba asimntu ubetanda kuzenza mtwalo kubani. Lwamxhoma lona ukhohlelo, epata kutumela exweleni (Chemist) imini ezi—intwana zokudambisa, ebako yonke imihla noko eluguqulweni, emakube kwakunzima kuba umntu ebesel' ebonakala kungekuko nokuba ukangeleka ejacekile kukudinwa. Watanda ukugoba xa ahleliyo, angati-nqo ukuhlala kwake. Amehlo aqalile ukuwa, ati naxa ingumntu ocwayitileyo abonakale ilusizi lodiniweyo. Ngeli xesha le

Nguqulo wabhalela lencwadi kumakwenkwe ake Pesheya :—Ndise Qonce eluguqulweni njengoko naziyo, ukuba siguqulela i-Bayibile esi-Xoseni kunye nabanye abafundisi, ndishumi linanye intsuku ndimkile ekaya, ndimke bonke besapila. Akuguqukanga nto kona ukusukela ekumkeni kwenu, oku kukuti u-Tixo ulungile kuti. Ndavuya ukuva ngeka Willie, neka Miss Blackstock, neka Mr. Bogue ileta, bulelani ku Tixo bantwana bam ngabo bonke ubulungisa Bake kuni. Tandani Inkosi u-Yesu Krestu. Qalani nisebatshanje ukucinga ngo-Tixo, Mtandeni u-Yesu nisebatshanje ningekade nikule, niqaqadeke esonweni. Kunyamekeleni konke enikufundiswa ngo-Tixo ne mipfumlo yenu engafiyo. Nakuba ningamakwenkwe nine mipfumlo eswele u-Tando luka-Tixo kwano Sindiso oluku Yesu Krestu. Lonto ifuneka kuni ngangokuba kufuneka ukutya oko. U-Mr. Bogue beno Miss Blackstock asikuko nokuba bateta kakuhle ngani, besiti ninga makwenkwe alungileyo. Bendiyakuva kakubi ezi Zilunga zakuteta khepu ngani abo. Bekuya kuba kubi bakuti niyanqena, ezifundweni zenu, aniva, okunye anitumekeleli. Zamani ke nonke, nizamela igama elihle, noncedo luka-Tixo. Zamelani igama elihle kontanga benu abo nase zititshaleni zenu ezo, nizazi ukuba ninga bantwana behlwempu lomfundisi, kuba ndilihlwempu mna yihlo wenu. Abaninawa nodade benu siyakubatinina ukubafundisa, imali yokubafundisa iyakuvela pina? Nyamekani ke nina, zeniti nakuba nga madodana nizincede, ukuze sibe nako ukunceda abakokwenu.

Bakumbuleni abanenzela ububele. Yibani nombulelo ebantwini ngobubele babo, nakufika e-Skotlani kenabalana nibabulela o-Mr. no Mrs. Miller e-London? Hina ngo Mr. no Mrs. Ashton? no Mr. beno Mrs. Morgan base Cape Town kwano Mr. Stretch wase Glenavon?? Kebanicelana bona ukuba nibabulele? Ekanti nokuba abatshongo bona nifanele ukubacinga nina, nibabulele ngobubele babo kuni.

Ndingalusizi ukuba nikulibele oku, kuba abantu bayakwazi kwakamsinyane bati abantwana bam abafanelwe kwenzelwa bubele kanti. Yikangeleni lento ntozakowetu, nibe nombulelo kubantu. Akuko sizatu sokuba abantu babe nobubele kuni kuba anibenzelanganto. U-Mrs. Brownlee, Ixegokazi, ububile. Ububé kakuhle kuba ebetembele ku-Krestu. Ute xa azakufa "Izulu likaya lam." U-Mr. Brownlee seledandela. Ufe lonke ke icala eli lake, isicaka esikolekileyo sika Krestu, siyagoduka ukuya ekaya. Usapila u-Rhili, ndicinga ukuba uzakulwa no-Ngangelizwe ngokupata kakubi intombi yake. Ninga zilibali izihlobo zenu zalapa. Omnye umfundisi uke wandincokolela ukuti omnye umfundisi watumela unyana wake ukuza kufunda apo, kuxa angango Allan lowo, ute akubuya sele yindodana akaba samazi, akamtanda uyise. Lento ihembi ndakuyiva, ndati "Nakuba abam beinke besengaka ukuba bancikane kwabo, ndiyatamba ukuba abasokusilibala bona. Sizigqibile ngoku i-Vangeli Zone, sesisebezana ne Zenzo zaba Postile ngoku. Mxeleleni no Mr. Govan ezindaba. Ndiyakuba nomvulo we Ndlu eyakiwe senimkile, wanga anganani u-Tixo, bafo bam. Wanga anganigcina, anisikelele, asindise imipefumlo yenu leyo."

Into yokugqibela ayenze ese Qonce utumele ngelo xesha itikana yemali kumakwenkwe ngepepa lase Posini, esiti kumfundisi obemkapile "Nditumela le tikana ku makwenkwe akowetu Pesheya, kuba bekubakubi nakum lo okuya bendikona ndakungabi nayo nedobilityi le ibomvu." Enjenje ke ngalento xa asingisa ku Mr. Bogue:--E-Qonce, nge 16 ka March, 1871, Nantso imali eyi Ponti ndiyitumela lo makwenkwe. Oyitata eposini, ayizise kuwe. Yimalana yawo. Ndiyazi ukuba akulungile ukunika imali eninzi kuwo, kodwa kukwakohlakele ngapaya ukungawanikinto konke. Boti owabo ukuba banepeni bengenazo bona, beve kakubi, ngumnqweno, baqale bangonwabi ke. Womana wena ubanika isheleni

zombini nge Migqibelo le, ndomana ndibatumela intwana. Ndibangwa nasi sizatu sokubenza bangalilibali ikaya labo. Baqondise ngobulumko bokugcina, umntu, ayiti-nca nentwana engepi. Yobe incede kwabona nase kutengeni incwadi, baye mabahlaule kuyo imali yetikiti kuloliwe bakutyelela ezindaweni. Ngoku ndilindele ukuva ngendawo ze Jubili ka Dr. Anderson lowo, nokuba incwadi kodwa ifike kuselixeshana lokuba zeifundwe entlanganisweni leyo yesihohela.”

Ngenyanga ka April atete ngayo ku makwenkwe, yavulwa indlu, yaye njengokuba iyincwadi agqibalise ngayo ukubhala ngo msebenzi wake we mishoni, ecacisa kuyo konke okuqubeke lomini, mayiveliswe ngokuzeleyo njengoko:—“Umhla we 16 ne 19 ku April lo, utsho u-Tiyo Soga, asimini zolibaleka emntwini, ebalini lale Mishoni. Olokuqala usuku kuvulwe ityalike apa yaba Ntsundu, olwe sibini, kwadityanwa ama Krestu na Maqaba kuncokolwa ngomsebenzi ka Krestu kwi zizwe ezi Ntsundu zase Safafika. Sihlangene ke sivuyisana ngoloyiso, sisomelezana ngenzima emsebenzini. Le Sabata ye 16 ka April lalise nakobe Zinja, impepo ivemnandi kunene, kuko abafundisi, Bryce Ross wase Pirie, kwa Hleke, u-J. A. Chalmers, wase Tunxe, u-John Sclater wase Mbulu, waye u-Mr. Chalmers eya kuvula indlu ashumayele ngesi-Xosa, aze u-Mr. Sclater atabate eyesibini ngesi-Ngesi, ashumayele kuma-Ngesi aseleminyaka mibini engen' apa inkonzo yenyanga, kwaye kuyakugqibela u-Mr. Ross ngentshumayelo yesi-Xosa kwe yamva inkonzo.

Kwangoqhiza itsho ngelibukali ilizwi intsimbi ka Mrs. Macfarlane, bavuka bonke ukulungiselela; ekupumeni kwelanga impi ye Sikolo ingene eyomtandazo kwinqugwala elidala esibhedeshele kuyo le minyaka mibini. Saba ke ngalendlela sibhotisile kwixhobongo letu lobu Nyange. Kube simanga lemini ukufumana udonga lwayo ngasezantsi selunzonzile, sekukancikane ukuba ingawi, bhuma. Seyimi kuko-

melela kwentsika. Yabake ngoko ityalike entsha ifike kanye ngexesha.

Ndimangaliswe ngumtandazo womnye umntu, ote "Nanihla Nkosi singena okokugqibela, saye size kutabata intsikelelo Yendiu Endala ka-Tixo ukuyisa kwe Ntsha, kuba bengena ntsikelelo abantu abalahla ixego labo." Lomtandazo ke kuko nabase Pirie, Peelton, Emgwali, Henderson, Paterson, nase Butterworth (kwa-Ross, Ncemerha, Emgwali, e-Tunxe, e-Mbulu, nase Gcuwa). Zilapa inqwelo, kuzele, zamacala onke. Zite zakubatoba kwazala, yabeta imishoni kwasisandi esikulu, ayingxokolo amazwi abantu beteta, bebakana. Kungenelele ishashe kusile kwabeta kwayenye into. Lomini kumhla yati yakubeta intsimbi kwantontelana kuntontelene, ayabibantu, sasisibiba inyani, umtyululu omde osuke kwe ndala waya kuposa kwentsha Indlu, ute wakungena Kwentsha yapupuma kwa-oko kuba ngumntu, ngumntu. Ingoma ibeta ngentsholo yesitshobozo okunene. Kumhla bashumayela imbali yolwabhici olu abafundisi base Rabe. Omatatu lama-doda, u-Ross, Selater, no Chalmers, wabeta weva seu-zidla nawe ngawo. Zazililo nenyembezi endlini, nezi-bongo nokuncoma pandle. Intshumayelo zontatu zalomini zazicolekile, zivutiwe kanjalo. Akwaba bezilondolozawe kude kuye e-Sizukulwani. Ngoku mandize kumhla Wolwesitatu, ekuhle kwaqondakala kuye wonke ukuba kuko into ekoyo. Kwizinto ezilindelekileyo kubeko inyatya yokutyiwa kwenyama, ipata kosiwa emalahleni, yimbi ipekwe qole ezimbizeni. Esi sisona sityo sipambili kuma-Xosa. Njengoko nowase Mlungwini umfo atanda izitu zake, unjalo um-Xosa ngenyama yakowabo enamangata, ayitye umntu esenzela ukuba adikwe, imityo entli-ziyweni. Mazibe imbiza zayo lomini zaba ngapezulu kumashumi amatandatu noko. Kwalile ngentsimbi ka (E)leven yabeta intsimbi yase Tutura, kwangenwa baxinanisa basala ezona mfidi zipandle, ngokuke sekufike nabafundisi u-John Longden wase Gcuwa,

e-Wesile, u-James Davidson wase Lujilo, no-Richard Ross, baye aba bazalwana besiza nerhola elikulu lama Gqoboka endawo zabo. U-Mfundisi u-Bryce Ross (kuba ibilichule) ubekwe esihlalweni kuvunywe ele 104, kwalandela umtandazo ka Richard Ross, watsho ngesiqhazolo, ndabizwa ukuba ndinike ingxelo yetyala lendlu, ndati liyi £52 19s. 2d, saye sizuze £10 ivela e-Skotlani' baye abantu besi sikolo base benze ngokwabo ukufuqela, nezibonda, nditsho ndati inkomo ezine zokuxhela zipume ko Rhili, no Mr. Fynn kwanezihlobo ezimhlope ezibini, nempahla emfutshane emashumi omatatu anambini, ipume ebantwini. Ndiwubulele kakulu umzi wakowetu udibene wonke amagqoboka, amaqaba namaqabakazi. Bateta bonke abafundisi abakoyo kwano Mr. Richard Irvine wase Gcuwa. Wateta u-Rhili no-Xoxo Mapasa kwano Mnzabele wase Qolora.

Njengokuba ndingenako ukuzixela zonke inteto zalomini, kuba zazinkulu zona, sendakuti ndenzenje amanqaku pezu kwalomhla. Kwakuyinto emnandi kunene. Sabeta somelezeka sonke tina esisebenza kwa Gcaleka apa. Hayi imincili, imigcobo namaqgasi alomini ebantwini: Ayizange imali irolwe ngokuchaita okunje ipuma kwimvaba zonke. Kute ivalwa inkonzo yenkongozelo laye selitshayelwe ityala, kwada kweratya nge £5 ngapezulu, Yasebenza isimanga inqubo yokuteta atete umntu, uve selesiti "Ndihlala ngokubeka ishumi lesheleni, njalonzalo." Lube uninzi lona lwenze ungecelele ukuyakubeka itiki, nokuba yimalana nina etafileni paya, kanti seyiyinto wena lonto. Benza lento ke bonke abantu base Tutura, kukhokele u-Rhili, Inkosi, yavula nge shumi lesheleni intsusa, walandela u-Mnzabele, ehh, kwehla udiwu ke ngoku. Kumhla zateta iziteti nenkosi zasema-Xoseni; pofu kuqondakala ukuba ngomnye umgangato lo, aziqelene nawo kangako. Abangezanga etafileni baqongqotela esityeni emnyango paya itikana nemali zabo, yabake iyapela int'ebitetwa, liyatshayelwa ityala le Ndlu

Yokuqala yabantsundu, ama Gcaleka. Kumhla lomini ateta amagqoboka ndancama ukufumana ama-Xosa izinto ezikwazi ukuteta ne-Nkosi engango Rhili "Uyise wabo," ati kanti ama-Xosa la nqwa nama-Skotshi ase Zintabeni (Highland Scotch) ukunamata kulentu iyinkosi. Kude kwako ndoda ite:— Shiyani la masiko enu obubu Xosa benu, ezinkonde nale minyanya, nivulele ilizwe lenu eli lingenwe yi-Vangeli le, sinityele tina. Ute, uhlanga olungafundisi abantwana nesihlabane salo, ncama, luke lwaqubela pambili. Yintoni le ndiyivayo kuni apa, le, nimana niteta ukuti aninakuzifundisa nina intombi zenu, kuba zingakwenda yile Ncwadi, zosuka Zigqoboke??? Zipi ngokunje inkomo zamakazi apambi koku Xhelwa kwe Nkomo? Nisenazona? Ziseko? Zipi eziya nazizuza pambi kokufika kwe Mofu? Zisekona? Anibonina nina ukuba kweli hlabati kupela ngamagqabi emiti. Nikani ke kubantwana benu oko kohlala ngonapakade, ULWAZI LWEZWI LIKA TIXO, ilifa eligqita nenkomo ngokwazo." Bamxelela mhlope u-Rhili ukuba asiyondlu yama-Gcaleka le, sikolo sabantwana, siqalo, iseza yona indlu Yetyalike ayakuyakela uhlanga lupela, ihlaulwe lu-Hlanga lupela. Saqala satemba okunene ukuba namhla sinokulindela Izinto Ezinkulu ngomso. Uku-shunyayelwa ngabafundisi ngesabata, nenteto ezawa ngolwesitatu, kubafundisi nenkosi zama-Xosa na Mamfengu kwana Makrestu akukuswela kuguqula ilizwe elimnyama likhanye ngomso. Akumangaliso ukusuka inge ipambene okwenyani indoda etile, isikulu, ihlatywe zintshumayelo zabafundisi ngecawa. Ize kum isiti "Nkosam, bapi ababa bafundisi? Ngobani bona? elixa ibaziyo, Ndifuna ukuhamba nabo" yagqiba ngokuzinikela ukuba ibe ngumlandeli ka Krestu. Namhla seyitenge ingubo zase mlungwinl, izitengele yona nentsapo yayo ipela, itengise ngenkabi zayo ezintatu. Le ndlu yase Somerville, apa e-Tutura, asindlu inazihombiso zanto, inyawu zayo ziyi 40x20, yakiwe nge-

zibonda, zapingelwa, zatyatyekwa, zagudulwa, yaza yajikelezwa nge veranda, ukukhusa imvula. Nokuya ingenazivatiso zabuchule banto, ndiqinisekile isifanele kakuhle. Kwinto zasemoyeni ubuhle nobunzwana buhleli buko bona ngapandle kwezihombiso zetu. Kesane zifombo nabangxatu kuma Bhotwe Akomkulu, kanti ubunzwana nobuhle kebazuzeka kwindlu zamaququlurhana neza manundu namangolwane; kunjalo ke kanye ngale Ziyoni yetu.

U-Tiyo wagcotyiswa ngokungatetekiyo ngulo mvulowe Ndiu, ekuti wakukangela kwizihlo ezilandelayo, kunge yayiyimini yake yokubulisa izihlobo namaqhelana ake emishonini. Umbulelo wake ngolo Lwesitatu awubanga nganganto. Wazibala ngamagama, ngazinye iremente zakowabo ezimncedisileyo, wagqiba ngokuyinikela ku-Rhili indlu kunye nama-pakati kwa nabantu bake njenge ndlu abayakhele ukunqulwa ko-Tixo Oyinyaniso. Na manqakwana enteto u-Tiyo awayisingisa kule Ntlango, kwi remente yake yaba Mhlope, nakuba ebunqwina, makabekwe pambi komlesi, kuba yaba kukubhotisa kuka Tiyo nakubo:—"Ute, asikuko nokuba ndivuyisiwe kukubona ziko apa izihlobo zam ezimhlope, ekuqalweni kwale mishoni kwi minyaka emitatu edlulileyo, kuqalwe inkonzo yaba mhlope engena kanye ngenyanga, eqube kwada kwayile mini. Bendihleli kudi-mangalisile mna ukuti kule ntlango abamhlope bahlanganisane ngoluhlobo, ukuza kwezi nkonzo. Ndiyatamba ukuba le nqubo abahlobo abamhlope abakushenxa kuyo, kuba beya kuhlala bekunye na mawetu ngokumelana. Ubuko babamhlope kwi, nkonzo zesabata sisifundo esihle kumawetu. Bubungqina ngo-Tixo, ngo Suku Lwake, nangano Nqulo Lwake. Ndingatsho kwi zihlobo ezinini bamhlope, enipakati kwama Xosa la, ukuba nine mishoni yobu Krestu kufupi, kolekani kuyo nina. Yizani enkonzweni ngenxa yenu ngokwenu, ngenxa yabantwana benu, nangenxa yabo. Nenjenjalo nokubana imishoni leyo asiyo mvaba yakowenu, nokubana inkonzo yayo

yembedesho ingangqinelaniyo nani, ngokungaqeleki kuni. Asilela Bundla saphelelelwa kulo elisi sindisayo ngula Krestu ushunyayelwa kulo. Nakuyipina ke oliva lishunyayelwa Igama Lake, yiya. Nindixolele xa ndingati ndibangela kowetu, amava am anje:—Ndidibene nama-Krestu endidi zonke, ndaye ndiyaniqinisekisa ukuti, xa bekufuneka kum ukuti ndibhedeshe nazo ngazinye, akuko bendingayinxwemayo. Andidibananga nama Roma, yabamininye, kumhla lomini ndahlehla nyovane sendimka ngamatinzi. Sapuma kwi tyalike yawo sesibaleka nentloko zetu ukuba zingaxatyelwa ngomhlakulo. Ndilusizi ngo "dade" kuba ngomnye "wodade" owazabata umhlakulo owatsho amadodana a mabini acela koxhongo kwa-oko ukunyei' umchiza, wat' umntu nyawu zam; kanti ke nelibali alindenzi ndimtiye mna um-Roma. Ndidibene nama-Krestu mna envaba zonke, ndawafumana etandana na-Bhayibile inye, etabata ukuba ilaula, ipate lukolo Lunye, ndawafumana onke etanda, ukuhlonela Nkosinye, u-Yesu Krestu, bonke bejonge pambili ekupumleni kwabantu baka-Tixo, ndanqwenela, mna ndingum Xosa, ukunga ezimvaba ngezingezanga amawetu la zazakuwadubaduba "ngezimvaba-ivaba zabo," banga ngebewashiye kwa kwelase Yuropu onke la magama ne zahlukwano, bazelanje ukuza kuvangela abe Ntlanga kweli kupela, begamanye nasahluko sinye, esi sokuba nga-Makrestu.

Ndiyazibulela izihlobo zam zama Yuropu nge nko-ngozelelo yazo ye Sabata ebe yi £15 12s. 8½d. ukuncedisa ukwakiwa kwale ndlwana yokubhedesha. I remente yam yabantsundu isencinane kakulu, nakuba umnikelo wayo usemncinane ndiyazi ukuba unikelwa ngentliziyo ukuba woba nentsikelelo yawo. Akuko mntu unokuba lihlwempu ngokunikela kumsebenzi ka Tixo. Ndinga ukuba onikela ku-Tixo, utandazela ukwanda kobu-Krestu. "Ningadinwa ke kukwenza okulungileyo. Kuko lo uhlwayelayo,

azandise ; kuko lo uvimba ukudla, asuke abe lihlwempu. Umpefumlo wonesisa uyakutyiswa ” wona.

I Remente yake endala yase Mgwali yatumela uncedo ukushenxisa elityala, kuze amadala amabini. Wabhalela umfundisi u-John. F. Cumming wenjenje u-Tiyo :—“Ndikubulela ngentliziyo yam ipeia ngobubele benu kum na kwesi Sikolo ngomnikelo weau omkulu nobunga lindelwe uvela Engwali. Asinto ukubantle akwenjenje umnakwabo kusenda udadewabo. Hambisa umbulelo wam omkulu kubo honke apo, abantsundu naba Mhlope, beremente yako, ngoku kodwa ku-Mr. Hughes umhlobam ogcobise intliziyo yam le. Ndiwubulela kakulu umnikelo wake, kuba ubonisa ukuwunonelela kwake umsebenzi ka-Tixo kumaqaba. Mxelele ukuba isisa esinje sivuzwa kwa kulo mhlaba, Indlu idle £25 kodwa inkonzo zomhla we Sabata nezo Lwesitatu zilitshayeke lonke ityala, kwasala umncono we £5 esandleni kum. Asimangalisa ama Gcaleka xa anikela ku-Tixo. “Inkosi, asikuko nokubana isenzele izinto ezinkulu.” Ngoncedo nenxaso yebandla lika Mfundisi u-Thomas Miller ose Perth, u-Tiyo waseka umzi olupandle, wabeka no mvangeli kona, imigama ezimayile zontandatu ukusuka e-Tutura, kute ke wanqwenela ukudala ese sibini ku-Mapasa, ukuze abhale enjenje ngaso :—“Ndisand’ ukugqiba ucweyo ne Nkosi u-Mapasa ngokubekwa kom vangeli kwi siqingata sake. Sicweye satata unyaka wonke. Simane sidlan’ indlebe ugama ngokutiwa sotunyelwa ilizwi. Silinde salinda lo gongolotela sada sancama kaloku, nanko sihlaziya isicelo setu ngokutsha. Situme abatunywa kwada kwa katatu. Ide inkosi nabantu yakupa eliti iyavuma kunye nempi yakowayo, ivuma ngomxhelo wonke, koko mandibekise isicelo sam ngokwam ku-Rhili. Abatandi ngokwabo ukwamkela umfundisi, bamnike inxowa, kuba umhlaba asiwabo, ngoka Rhili.” Ndimxelele u-Mapasa ukuba umcimbi uwandisile yena kunoko unjalo, ukuba nakubeni ndinayo yona into yokucela

ku-Rhili ukwamkela omnye umfundisi ozeleyo, namhla ngokumcela oku ukuba ndimzisele umvangeli yena (Mapasa) bendisenza eseke ndakwenza nakwi nkosi ezinganeno kuye, isuke lo nkosi itatele kuyo umvangeli lowo, angateti nto yena u-Rhili. Ndongeze ndati kaloku la madoda uyawazi no-Rhili ukuba angumlomo, izandla, nenyawu zam, ekuqutyweni komsebenzi kuma Gcaleka. Ndawazisa kuye ekufikeni kwawo, laye izwi lake mhla ndafika, wati Mandihambise kulo lonke eli lamawetu ukushumayela Ilizwi lika Tixo. Ndipinde ndati ku Mapasa anditandi ngoku kushukumisa into yomfundisi ozeleyo (engumbeko) ku-Rhili, nditete kakulu naye ukuzenje ndizuze ezi zikola ndinazo, kuma Gcaleka, ndinqwanela ukumpumza, ake ati-kefu nam lo kendibek'ipika; ndaye pofu ndingakuchasi'e utumya emva kokubekwa ko mvangeli lo, kwa Mapasa paya." Ite inkosi kuba ibazi nayo ngokwawo ubukulu bayo ebuzweni apa, ili-landela lika Rhili, yavuma ukwamkela umvangeli obesele lapa kum kakade. Sesilindele ukuba balate inxowa, kwaye kusazeka ukuba esi sisiqalo somzi omtsha ozimeleyo. Nimqonde ukuba u-Mapasa lo asinkosananje. Ndimazi kwase ma-Xoseni kwa Ngqika apo wayechitakalele kona nabantu bake emva koku Xbelwa kwe Nkomo ngalo Ndlala. Bendibahambela o-Mapasa ngokushumayela oku, ndibape nenkinqa kulo ndlala, ite lonto kanti iyakwenza utando kubo nokunonelelwa komsebenzi wam ngalo mbulelo wabo ngakum. Ukanti u-Mapasa kuzo zonke inkosi zama-Xosa akuko itanda ukunqul' imishologu njengaye, ukolelwe nzulu kuminyanya, omayeza, amapupa, imilozi, imiqondiso, ne mibono, waye izwi lake oko bekusamiwe," onukiweyo makafe," ube yimbongi yenene, umpati wempi mini lifileyo, negora lokupela. Into eliso libi nje ngembongi kakade, engechule lakuteta njengamawabo, engu mninawa ku-Rhili naxa amdadlana ngokuvela. U-Mapasa nabantu bake bcyele, kumnyama, bafanelwe yi Gospeli kupela into enokubanyusa. "Wanga

u-Tixo, ngexesha Lake, angalivula ilizwe lika Mapasa, ingene i-Vangeli Yoxolo."

Ukupumeza lento yenxowa lomvangeli u-Tiyō ubambe ihashe wasinga kwa-Mapasa engazipatele mpako wakuti uhambo loba lude. Ufike inkosi ingeko, kwema ke njalo nokubukwa kwake njengesiko. U-Tiyō uzimisele ukuhindela ide ibuye inkosi. Liqweshile lagoduka ihashe, yana iliqwa invula, evaleleke ngendlwana kwalapa, ibanda, imanzi nayo. Emva kokuchita intsuku eziliqela elapa, ukwele wagoduka ukuya e-Tutura isina, idyudyuza njalo, wafika ekaya elelo tixi, ingeko nentsapo, isate tshalala yasinga ngase Gcuwa ukubetisa umoya. Uzilete pakati endlini yake ngeroba, waziti-tywa esofeni, waziti wambu ngombalo, evukelwe yila fiva yaka yamlalisa ehambele e-Bhayi. Ute unina ngokumangaliseka ukuba kutenina engazi kumbonanje, watuma umfana ukuba akangele; hleze ati kanti akamnandi, afike umfana, kwakunye nonina mzu-zwana, egcina zintlungu, batsutsuza kwayilonto apa, ukude no Mrs. Soga nentsapo babuye. Uke noko waxomolozwa wanokupakama ngomzamo omkulu, wateta neremente yake yama Ngesi nge Sabata, kanti nalonto imqibezele okunye, wawa walala kwaoko. Nge 4 ka July akabangako kwi ntlanganiso ye Presbitari e-Mbulu, watumela ukuba amandla anawo sel' ewagcinele eya Baguquli e-Qonce kwiveki ezayo. Akubangako ndaba zokusayo kubazalwana baka, nomtunywa wake engenzanga ndaba zimbi. Kwiveki elandelayo kodwa akabangako kwi Nkomfa Yaba Fundisi Yamahlelo e-Qonce, akabiko nakwe Yabaguquli idibene ekupeleni kwaleyo. Utumele ilizwi komnye waba zalwana exela "ukuba uyafa" watumela namapepa enguqulo yake ye "Zenzo" esuka kwese XIV ise kwese XXII kwi vesi 25, wagqiba ngokubhala ngesi-Xosa esiti "Andipelele amandla okubhala ngoku, ndiyayeka." Uke waxhatalaza ixeshana engati uyapakama, ngokusuka kufike amawabo afuna ukuqapula,

wenza oluncedo lotando nge 9 ne 10 ka July pantsi kwe veranda ye ndlu yake. Lwanandipisa ke kuye wonke ke oludaba ngomfundisi. Ute kanti umntu akazicenganga, kwabuyela emva kona ukufa. Esi sangxa sibe nzima ngangokokuba atumele kuze igqira elamlinda intsuku zontatu lada lona laba ligqitile igqari elibi, ekumkeni kwalo. Umfundisi u-J. F. Canning ngokungqungiswa lelivuso lempilo ka 'Tiyo unduluke wasing' e-Tutura kwi veki yokupela ka July, ubhale esiti "Ndimangalisiwe ukumfumana egula ngapezulu kwinto ebendiyitelekelele," ndifike elele ebedini yake, engena kupakama nokubana selenqwena, ezama, ukutyafa kungamvumeli konke. Uvuyiswe kunene akundibona. Ndite nakuba bendizimisele ukugoduka ingapelanga iveki, kwabonakala ukuba bubulumko, kwaye kufanelekile,—ukuba ndulolule utyelelo lwam. Ube nokukatazwa yifiva logama ndikoyo nam, kodwa ndatamba ukuba xa ongiwa kakuhle wobehle azuzane ne mpilo yohlobo lwake yanga pambili, ndiqonda kona ukuba lonto sel'ixhomekeke ekutyisweni kanye lonto yongqinelana nesisu sake endisifumene ukuba sikatazile. Ndicebisile kulenkalo nangezinye ke indlela, ndacinga ke ukuba woncedeka. Ubonakele ukuba ubityile kakuiu ngoku, kwaye ukudumba kwenyawu zake kucaciswe kukunqina kwengalo nezito. Kwamnandi kum ukuvana kwetu ngobuncwane bobu-Krestu kona. Kwanditutuzela kakuiu ukwenza kwake amanqaku emva kokulesa kwam isiqendu esitile esifanelekileyo. Xa ndanditandaza ecaleni lomandlalo wake, andibulibali ubuko be-Nkosi kum. Undicelile pambi kokunduluka kwam ukuze ndibalele u-Dr. Mac Gill ndixele esi simo sake sinje, kuba yena engenako. Ndite ekuzaliseni kwam lomqweno ndasetembeni lokuba noko kuza kufika indaba ezimnandi ngaye, kanti HAYI.

Umfundisi u-Richard Ross ute kanti umhambele akubuya e-Nkomfeni e-Qonce wamfumana elaliswe estadini sake, apo ashenxele kona ngokufuna ukuzola

nesilili esifudumeleyo, uncokole kakulu no-Mr. Ross lo ngokupola kwama ramente etu ngoku, omnye umxelele ukuba njengoko asand' ukubuya e-Qonce bakhala ngalento bonke ngelixesha, umvumele esiti "Ewe kunjalo koko ke noko kuzakubehle kuguquleke izinto," kwabanjalo ke okunene kuba kunyaka olandelayo abamaninzi ama-Xosa nama-Mfengu azinikelayo kuneminyaka enga pambili. Wenjenje u-Tiyo ukubhalela u-Mrs. Ross incwadi yake kuye yokugqibela:—"E-Tutura Mission Station, 21 July 1871, Mrs. Ross Otandekayo, Ndikubhalela ndise bedini yam, ndinga wena no-Mr. Ross ningaqonda into endiyiyo kum ngokwam. Sendivela engcwabeni mna. Kwintsuku ezimbini ezigqileyo, ukususela ko-Lwesitatu, ndiyachacha noko ndingena kuzihambela ngapandle kwentonga yomsimelelo, ndisindwa nalunyawu olu lumbhala, lusuka lunge ndinyuka intaba. Intlungu zesisu namatambo zidambile okwazo ukubabukali, wandinceda umfazi ongu Mrs. Poswa. Andikatandi kutya noko, inyama ayilungi, saye nesonka sisibi emlonyeni. Okwe ti ne sidudu se mazina ndiyasitabata. Ndiyavuya ukuti Inkosi u-Yesu Krestu indomelezile ngofefe Lwayo, yandenza ukuba konke ndikulahlele Kuyo. Ndinga vuya ukunibona nobabini kwiveki ezayo, abantwana bam ababini abapilile ke basihlalisa kakubi, waye omnye engekapili qete nangoku. Xeleta abantwana bako ukuba ndibatanda kakulu, ubulele ngobubele babo. Andikabi nakupuma pandle, umoya unamandla, ndaye ndingalali kakuhle. Igqira likaulezile noko ukunika ingxelo entle ngam. Ekumkeni nasemva kwalo bendingekabi nto. Ngombuliso Omkulu kuni nonke, Mrs. Ross otandekayo.

Nangombulelo wobubele benu,

TIYO SOGA.

Itala alele kulo kwafuneka libekwe ngaserobeni le sitadi sake likangeliswe ngakwa Ngqika, izwe loku-

zalwa kwake, nalapo wab' esebenze ngamandla kona, ukusebenzela u-Krestu, iminyaka eseshumini. Hayi ke kona inzondelelo yomlinganekazi wake? Ixegokazi unina nalo nali kwalapa lemhla lijonge esisicokovane, likangela okufunekayo kunyana wake otandeka kuncene "obe nguyise, indoda, unyana, entozonke kuye." Wancamisa ukubuka iremente yake yakumhambela eselukukweni lokufa, omelezwe nguye umntu, ngamnye. Bekuti kutecwaka, ezinzu-lwini unina ave umntu sekukudala etandaza ebayena akavelwa, mntu, ngapandle kwalowo ungumvi wemitandazo. Ndite ndakuba ndimtyelele, utsho umfundisi wase Wesile e-Gcuwa, u-Mr. Longden, kumaxesha amabini, andacinga ukuba isipelo soba sesi senzekayo, ndazake ngoko andazinanza nganto nenteto zake kangako. Sincokole ngezase Lizwini kupela. Ukumbona kwam kokuqala anditandabuzanga ukuba Ezinyaniso zimxhase ngokupeleleyo, ezishumayeke ugama ongaka kwabanye. Undixelele ukuti umpefumlo wake asikuko nokuba upumle Eluxolweni, engoyikinto yakoni ngesipumo sokuku gula kwake, engenabundongela babantu abachacha ezifiveni, wazixela ukuba uqamele ngokupeleleyo yena kwi Ntando ka-Tixo, kuba kulungile konke. Ndakupinda ndifike esekwanjalo lomfo. Ngalomhla wamva eteta nga makwenkwe ake ase Skotlani abenemasisi, ada atyelela elwandle ngokuselisa umoya. Ukangeleke kakuhle kum, andacinga ukuti angasishiya kamsinya kangaka. Ngolwe Sihlanu lwe 11 ka August u-Mr. Richard Irvine wase Gcuwa, livuso lokuva okukutyafa kwake, uvunuke wanduluka e-Gcuwa etyelela e-Tutura. Umfumene umntu selengomnye, akatandabuza ngesipumo. Kwa-oko utumele indaba ngezijoli kwe zimishoni zisondeleyo, eti mabakaulezise abazalwana abanqwenela ukubona uwabo kulo mngcipeko. Kumhla ngobo busuku wavuka wayi ngqoshosho le, watandaza isiqhazolo nge si-Xosa, uqale ngokuvuma ukunyenga-nyenga anako kwe Temba lake ku-Krestu,

wangena waxela ukunamatela kwake Kulowo Ulidwala Lenyaniso, wazilahlela kaloku ku Lamsindisi wazincamelaba abanjengo Tiyo ngokubapalazela igazi Lake. Ungene watandazela amawabo Asencitakalweni ukuze banqandelwe ku-Krestu, wabatandazela bepela bona abafundisi, nabo bonke abashumayeli be Vangeli, ne remente ipela yase Tutura, ukuze ilizwi lika-Tixo lingapoli pakati kwayo, utandazele abantwana bezikolo, nabo bantu bate bamenzakalisa waba sexhaleni, ebashiya namhlanje esandleni sika-Tixo, utandazele isizwe sama-Gcaleka, aza kubanjenge gusha zinge na malusi namhla. Watandazela usapo lwake aluse Pesheya ukuze alwaluse alugcine u-Tixo, alukulise elutandweni luka-Krestu, ze bagoduke besiza kufundisa amawabo. Xa kulapa ke ute nqumama, wetu,—cwaka,—ilizwi litshona ngokumpelele. Ukupendula izitunywa zika Mr. Irvine kufike u-Mr. Longden ngomqibelo. Ndamfumana eguquke kakulu, utsho u-Mr. Longden, ndimbuze ukuba u-Msindisi wake umxabisilena kweli gqari, ute ukupendula, EWE, ializwi lake lokupela ke elo. Uzame kakulu ukuteta esingisa kubantu abalapa, alavuma ilizwi. Ubonakele etandaza kuye pakati, yahlala nengqondo kwada kwazi yure ezimbini nezintatu zokubhà kwake."

Qata kwagaleleka untanga wake kwase Dikeni, nelona qabane lake emsebenzini ka-Tixo Esidiliyeni Sake, umfundisi u-Mr. Richard Ross, sele mapikana. Uti u-Mr. Ross: "Ndifike kwi yure ezintatu pambi kwento," undibonile ndakungena estadini apo ebelele kona, walinga futi ukuba atete nam, kwayinqaba. Ndilindile ndipulapulisile ecaleni lomandlalo wake, ukuti ndonqakula noko lilinye emlonyeni wake, NENTO. Ndinga mna ukuba makabe ufuna ukuke aguquke ngelinye icala, ndamti-funqu, koko ndite kuba nanku ndimva eya ebanzima ngoku ndimpeteyo, ndakukangela kuye ebusweni, ezolile, ete cwaka, okosana olu,—Wapuma umpfumlo. Akashukumanga, akatsalanga ngapandle kokuvula

umlomo, acime amehlo, KWAPELA INTO EBITETWA, —wafa. Waba ke u-Richard Ross mayela neqanda le Sitatu ekumkeni kombhla ngo Mgqibelo we 12 ka August, 1871, umbeka pantsi efile u-TIYO SOGA. Yonke imizamo, intsizi, intlungu, izityafiso, zake ze minyaka emashumi omane anambini yapeliswa ngokufa oko. Kufike abazalwana abane benvaba yakowabo, o-Mr. Cumming, Chalmers, Sclater, no-James Davidson, belandelana, sebifikela kwindlu yesililo, sekumelwe ukuti balandele kunye nediaka lokuya kumfihla.

Ngo Lwesibini kusasa nge 15 ka August kuqutywe inkonzo yesi-Ngesi endlin' ake ngo Mr. Cumming, Sclater, no-Longden, u-Mr. Chalmers washumayela eyesi-Xosa etyarikeni. Zidlule ezinkonzo, utwelwe sisitandatu kumawabo elidlaka epuma kula Tyalike bekuvuywa izolo eli ivulwa. Emngcwabeni umfundisi u-Richard Ross uqube Inkonzo Yokungcwabana yase Rabe. Lime pezu kwengcwaba apo ke wena igelana elincinane labanyembezana, bapuke iminqonqo, zilapo zonke indidi zamahlelo nentlanga. Hayi ukuzola kuka Nina pakati kwabalili abo, wabonisa ukwayama nokuqina elixa ashuleke wanje, usatutuzela ngokwake abo kuyimfanelo yabo ukututuzela nokubopa abalilayo. Wangcwatyelwa emyezweni wake xa imiti idubulayo ezontyantyambo. Nalo apo ke ingcwaba lake lilinde Imini Yovuko. Akuko nalitye ligxunyekiweyo, ukubonisa, kwigora lamagora. Nakubeni igama lake lingaxholwe tyeni, lizotyawe kona ezi ntliziyweni zabebemtanda kunene, kuba bonke abebemazi, babemtanda.

Ubom obubodwa bude buse ekupeleni uke wabufumana pina? Ungcwatywe nentsizi u-Tiyo Soga, ukubonisa um-Xosa onokuzincama ngenyaniso. Kwababe ngacingelwa nakwezona zihlobo zinga matemba ekugqibeleni zimhlabe nge ntshuntshe olikolwa lenyaniso. Inkohlakalo ezityafisa umntu ziznze zakawuleza ukumgqiba oligqoboka yena. Ute naxasewupelile umsebenzi wake selegobe amadolo elindele

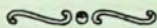
emnyango—zafika inkatazo zomsebenzi we mishoni yake zavutuza zada zapelelisela pezu kohlungisekileyo kakade. Ukanti kuzo zonke ke inkatazo u-Tiyo Soga wakululwa ngokufa kwake ngalo Mgqibelo ungasokuze ulibaleke, we 12 ka-August 1871, awalala ngawo ese Tembeni Lokuvukela ku-Bomi Obungu napakade kunye no-Krestu. U-TIYO SOGA UFILE, hayi lomazwi odaba olubuhlungu kunene, mini alicanda ngoku lityakatya lonke eli lase Koloni!! ate akuhamba awelele na Pesha ko-Lwandle lazala lusizi lonke ilizwe. Lwaluvakalisa ukumka kulo mhlaba kwendoda eyayibalasele nge similo esinyulu ne simsulwa kunene. I-Grahamstown "Journal," i-"Argus," namanye ke amapepa ase-Koloni, agxwala emswaneni ngokumka kwale ndoda, eteta ngokulahlekelwa kwelase Safafika ngo mnye wonyana balo oqaqambileyo, nokungxwelereka kwe-Mishoni ipela. Bonke abebemazi beva ukuba kudaleke isikewu esingenakuvaloka. Bangavela abanye abashumayeli abaqaqambileyo base si-Xoseni, ewe, babengapezulu ku-Tiyo ngobuciko nokubaluleka, incubeko yona ayinako ukumvelisa u-Tiyo Soga wesibini.

Ngapakati, kwicala lase-Mpumalanga Engwali kwi tyalike awayakayo, ecaleni locango lwase Vestri, apo wabengena futi kona ezele zingcingane zase Zulwini, ezakuzitlululela "amawabo alusizi" ngabula yena, kufakelwe i-Litye elenziwa ngu-Mr. John Macfarlane, Umxози-matye, wase Dundee, ngendleko ka Mr. W. White Miller, wase Edinburgh, owalitumela ema-Xoseni, laye ke eli Litye lixholwe, larolwa lombalo ngesi-Xosa, kuguqulwe amazwi ngokubhala kuka Dr. William Anderson obetanda kunene u-Tiyo ngo komntana ongu nyana wake. Lombalo awunene nje kodwa, ukwazifanele zozibini ezi zihlobo, ese zibuye zadibana ngoku kwe-Lazwe lipezulu lingena zahlulo zabuzwe, zanteto, nabuhlanga, apo kungaseko zintlanga zinokuba sabahlula ngokwe sibini ebudlelaneni babo. Nanga amazwi esi-Ngesi alo mbhalo siwuxelayo:—

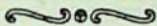
“Eli Litye lenzelwe uku-Sikumbuza ngo-Mfundisi, u-Tiyo Soga, u-Mshumayeli wokuqala obekwe izandla ku-Hlanga lwama-Xosa; Waye ngumbhobo ka-Tixo; emtanda u-Nyana Wake; ezele ngu-Moya Wake; u-Mlandeli we Zwi Lake Elingcwele; Umtandi wezwe lakowabo; Ontliziyo inzulu; Umtandi-Mawabo, u-Nyana otobileyo kuyise; Umzalwana olutando; Indoda etembekileyo kumfazi; Uyise wosapo onobubele; Umhlobo okolekileyo; Ingcâli ekufundeni; Iciko lokuteta; Olinene ngokuzipata; umfundisi ozilahleleyo Enkonzweni ye-Nkosi; um-Xosa kuma Xosa,—inqobo.”

ISIPELO.





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