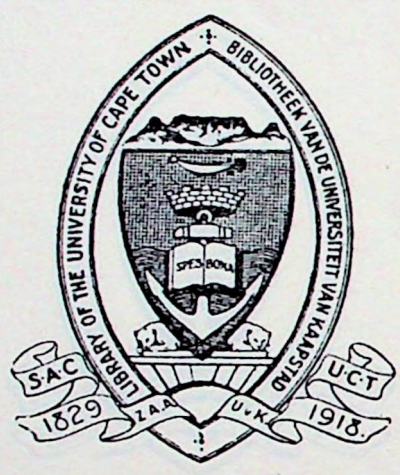


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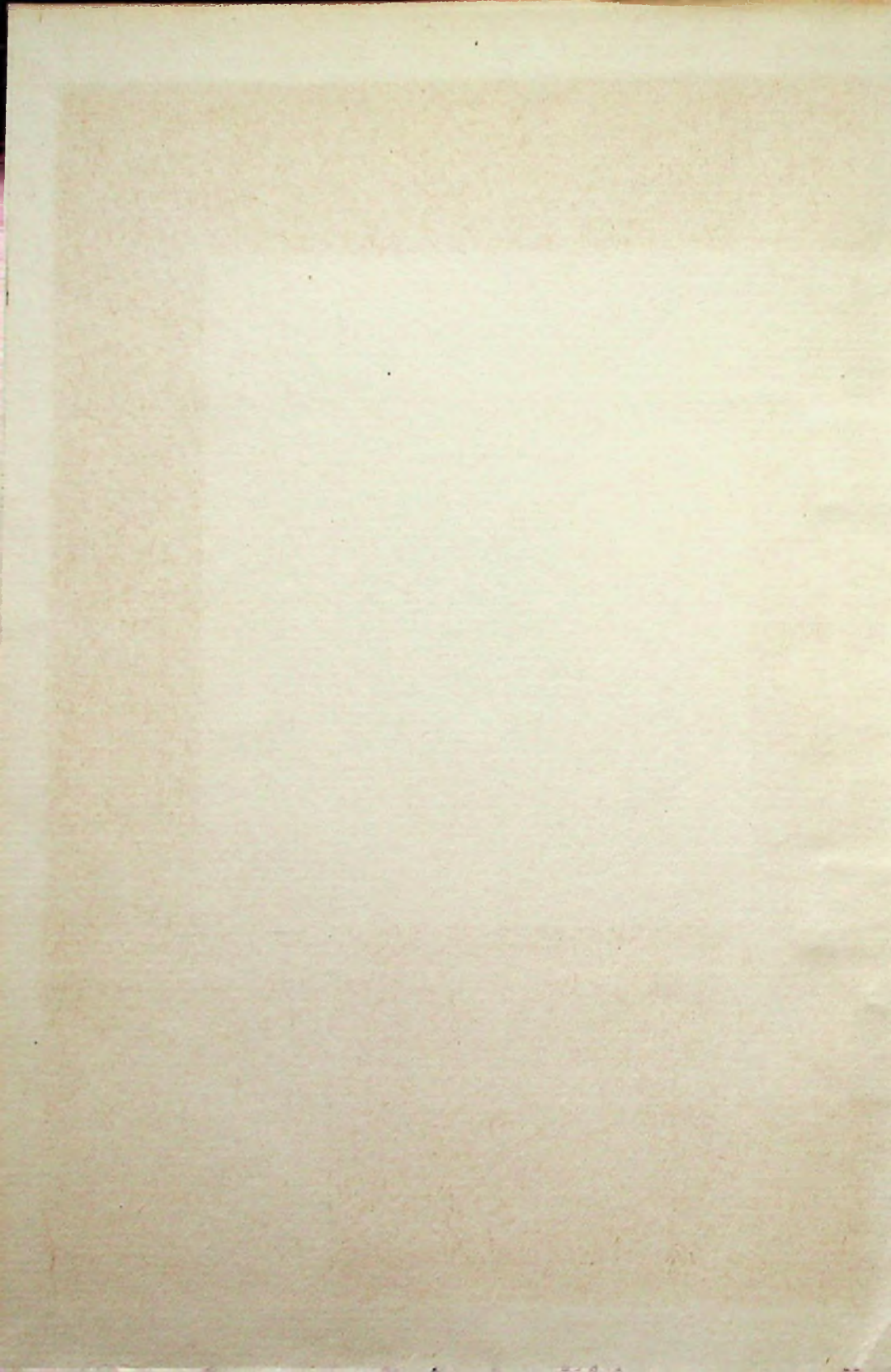
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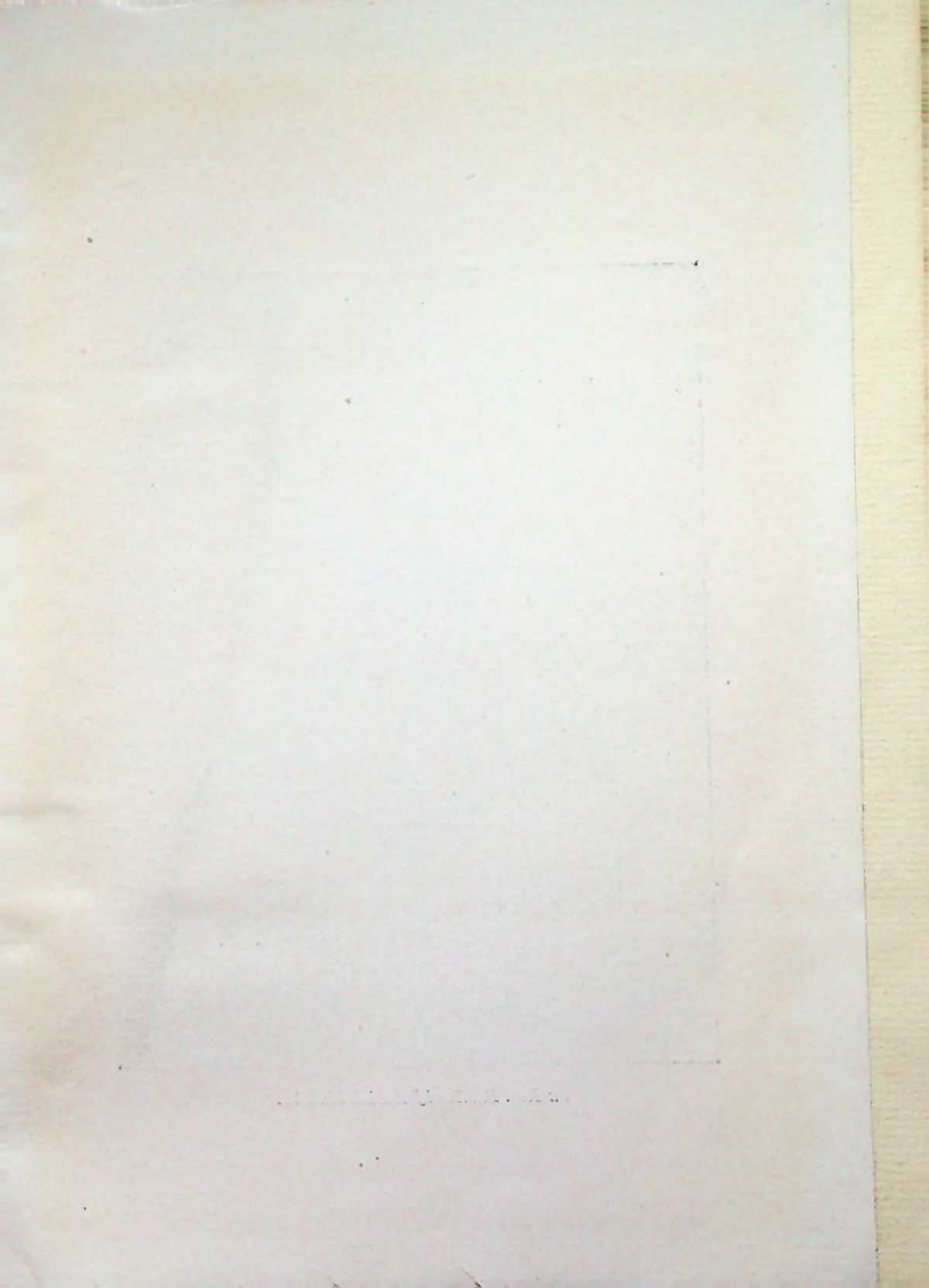
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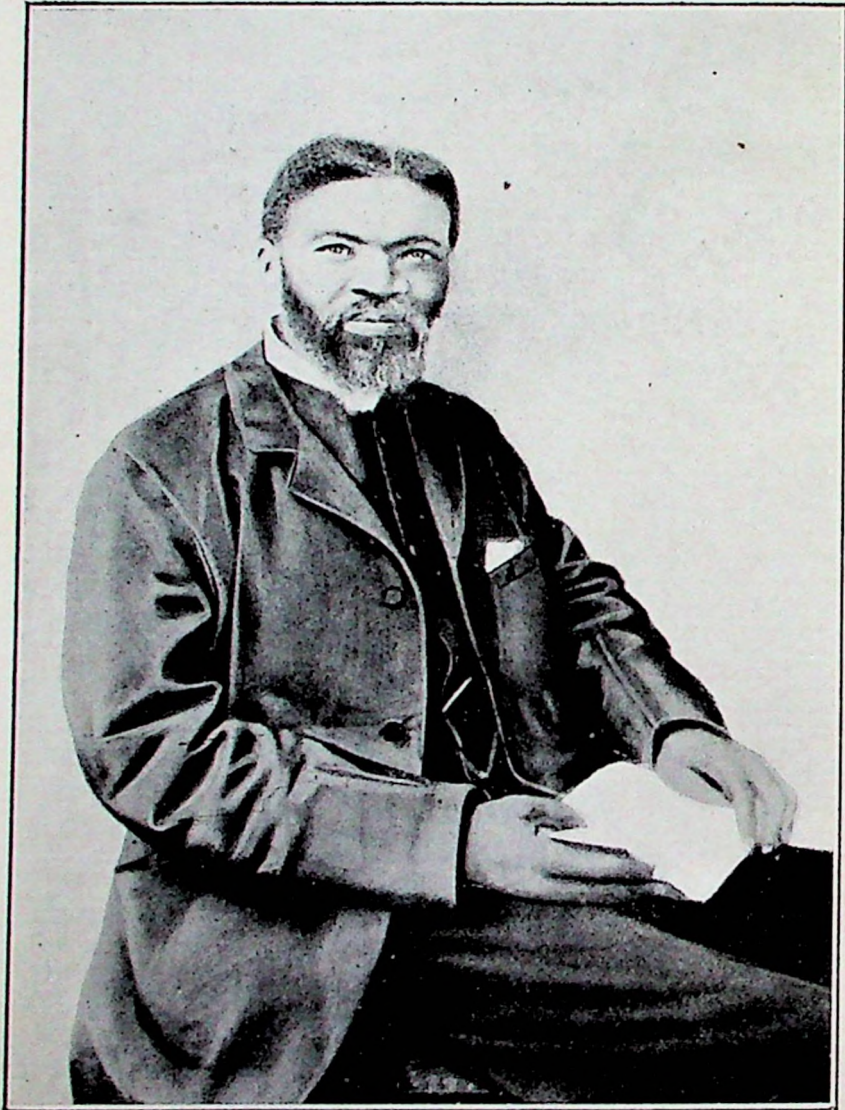


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*u-Rev. Pambani Jeremiah Mzimba.*

U-REV. PAMBANI JEREMIAH MZIMBA.





IBALI LOBOMI NOMSEBENZI WOMFI  
UMFUNDISI  
**Pambani Jeremiah Mzimba**

LIBALWE NGUNYANA WAKE  
U-LIVINGSTONE NTIBANE MZIMBA



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51531.

## AMAZWI OKUSUSELA.

Kulo eli bali sibulela ngokubalulekileyo aba : Rev. John Msikinya, wase Alvani, Mr. Samuel Mzimba, Gaga, Alice, Umfi Mr. Ntozini Galela, Sheshegu, Alice, Umfi Mr. Kutsu Manakaza, Roxeni, Alice, Mr. Jan Nzube, Gaga, Alice, Mr. Bonani Mabeqa, Gaga, Alice, nabanye, abate banceda ngendawo ezingamabala ebalini leligora lakwa Lizwi. Ndiyatemba ukuba lamabala abalwe ngamazwi obubele, oti avuselele acukumise intliziyo zomzi ka-Ntu, ekuzakeni nase kwakeni umzi wakowetu.

Owam umsebenzi ikakulu, ibe ngongemkulu wokuqokelela lamabala enze elibali. Lowo ke ibe ngumsebenzi olula nomnandi. Ukuba nibe nincedisile nangayipina indlela ekubalweni nase kushicilelweni kweli bali lika-Rev. P. J. Mzimba osebenze ngempumelelo, kuyimbeko exabiseke kakulu, esifanelweyo kukumbulela u-Tixo ngayo. Akwaba ubuko belibali bekuya kuba kudunyi-swa kuka-Tixo, njengoko abedunyiswa ngumntu wake.

Obehamba ne-Bayibile engxoweni yake, ati nokuba ulele endle, pambi kokuba alale aqwite umcinga, alese nokuba yivesi enye yesibalo, atandaze. Bebungehli ubutongo ukuba akatanga ayenze lonto. Ubesiti pambi kokuba atabate nalipina inyatelo elibalulekileyo ake azibuze ngokwake ati, "ndoba ndiyamkolisana u-Tixo ukuba ndiyenzile lento, nokuba hayi?"

Banga bangati abalesa elibali bakutazeke kwinjongo zosindiso ngaye u-Yesu Kristu.

Kwakucingwe kwango 1912 ukuba lomsebenzi wenziwe yityalike, kodwa ngenxa yokusweleka kwemali, ute walibaziseka kangaka.

Woxola umzi, okuncinane kuzisa okukulu.

### UMBULELO, KU-MARTHA.

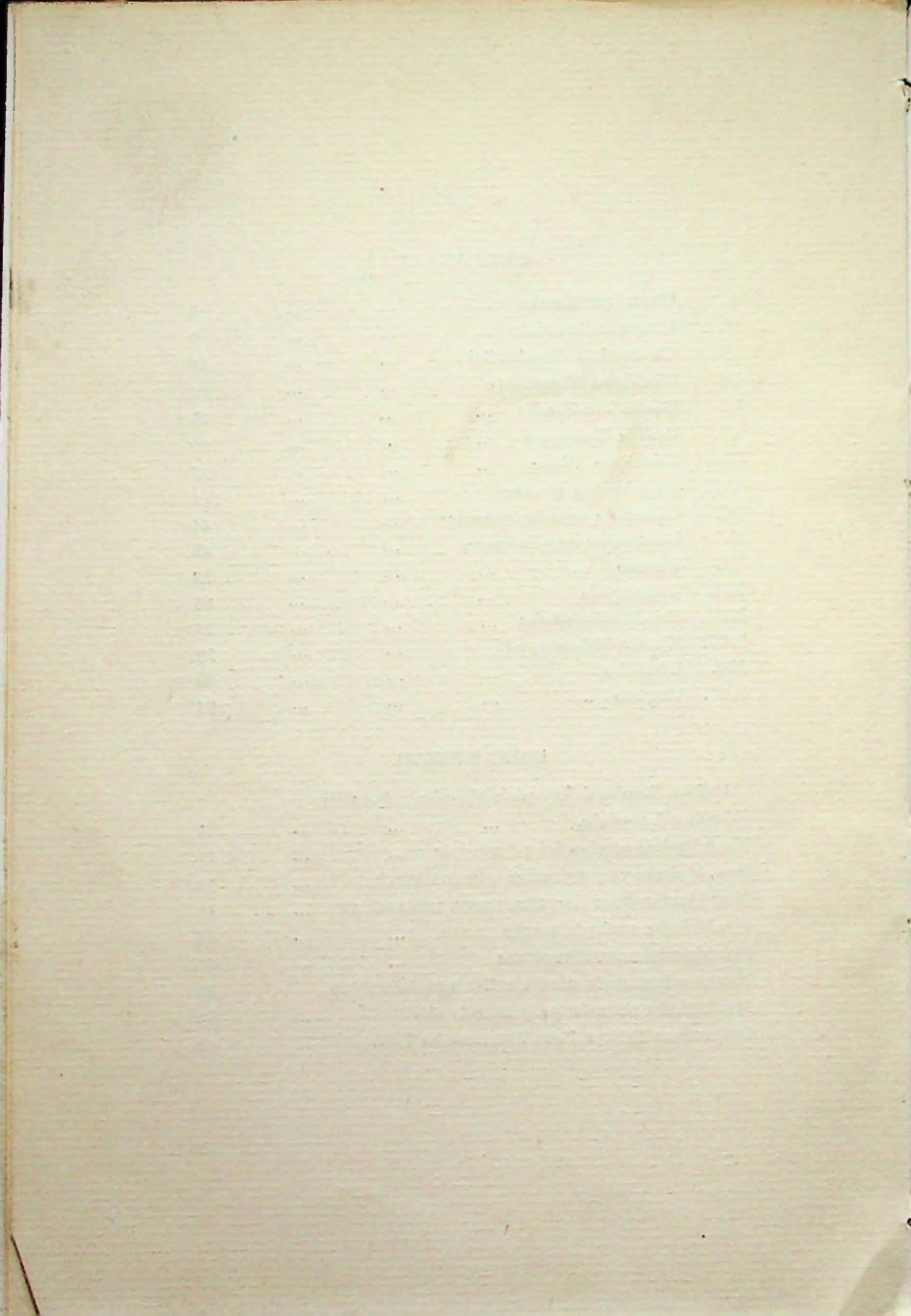
Inkosikazi yake yotando, netandekayo, neyaba ngumncedi onyanisekileyo, eyasebenza beyamene ngamacala no-Pambani Jeremiah Mzimba, besahlulelana ngabo bonke ububi nobumnandi ebomini babo; note njenge kalipakazi wawutabata umsebenzi kulondawo awushiye kuyo oyindoda yake, ekubizelweni kwake ekupumleni yi-Nkosi u-Tixo wake.

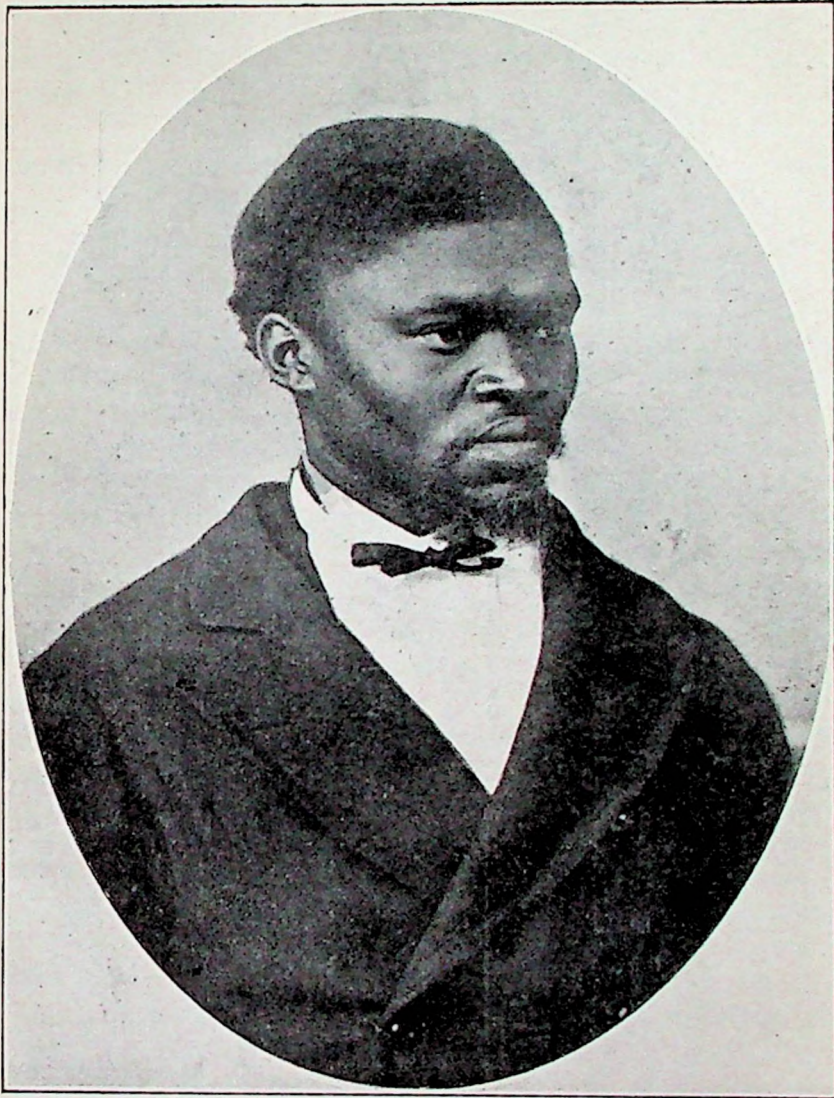
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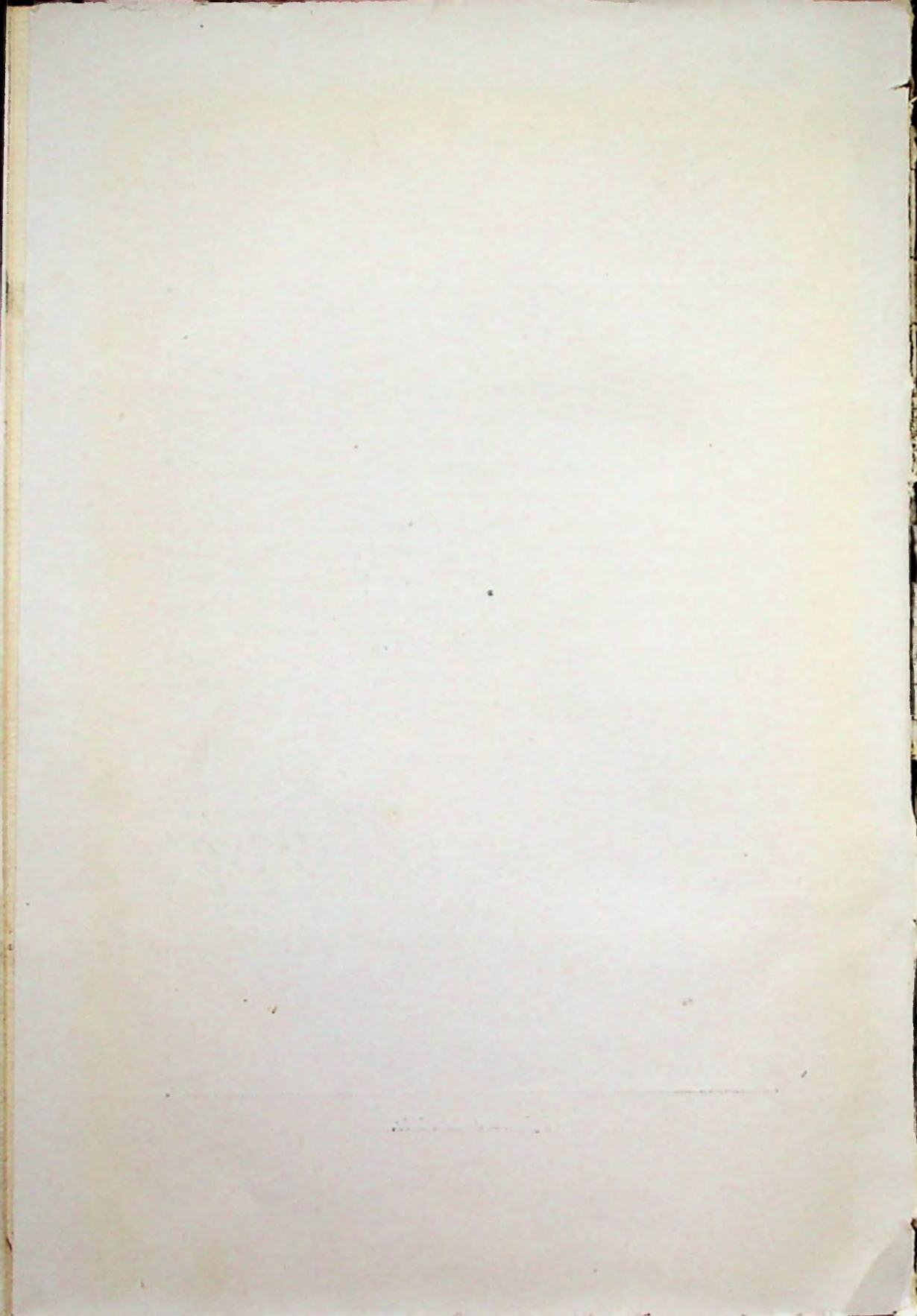
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*Efunda e-Lovedale.*





## ISIQENDU I.

### UKUZALWA KWAKE.

Ngcu! Kanye pezu kwenduli ekutiwa yi "Ntabetemba" pezu kwelali ka-Mavuso, uyakuti nokuba ukwele kule "njini" yama-Gqunukwebe ivela e-Monti, nokuba ubeta ngezenqwelo ezipahle lentaba ka-Sandile, nokuba uvela e-Mpofu ubeta kulomanxowa ka-Tyali; nokuba uhamba ngaleyo ivela kwezondawo wayehamba kuzo u-Ntsikana, umhambi uyawubona lomzi uliquasi ukubamhlope, uti akubuza kutiwe ukuxelwa kuye, "ngumzi womfundisi u-Mzimba, into enkulu ka-Ntibane." Lomfo ka-Ntibane uzalwa yintombi ka-Dube u-Dlomo, uyise u-Ntibane yena wazalelwa e-Maxoseni, pesheya kwe-Nciba, ezalwa nentombi ezine ingumninawe wake owesihlanu. Umninawe wake lo wabubá esemncinane. Ngexesha lokupuma kwa-Mamfengu e-Maxoseni nge mfazwe ka-Hintsa (1835) u-Ntibane waya emlungwini kunye nabazali bake. Baze bahamba kwindawo nge-ndawo kwelo lase mlungwini. Inteto eyayipambili ngeloxesha lokupuma kwama-Mfengu yayisiti "siya emlungwini." Bade ngaxa limbi baba se-Somerset. Apo bahleli ixesha elide, wada u-Ntibane wabonana apo nalentombi ka-Dube, naxa yena u-Dube nosapo lwake babesedolopini kanye.

Elixesha ke kusemva kwemfazwe yezembe. Lemizi yomibini owakwa-Mzimba nowa kwa-Dube isese buqabeni nase buhedenini, kodwa ke yona lentombi yakwa-Dlomo yafumana uqeqesho olukulu njengentombazana apo edolopini, kubelungu eyayihlala kubo, bengama gqoboka enene nomoya. Babeko abantu abangamagqoboka enyaniso kuzo zonke intlanga, ngokukodwa kubelungu, nangoku ke izinto sezati zaguquka baseko abantu abanjalo. Ite ke lenzwakazi yakwa-Dlomo yafumana itamsanqa lokuba itandwe yititshalakazi ebisakuhlala nalomagqoboka ebifundisa abantwana babelungu. Ngobubele obukulu yamana letitshalakazi iyifundisa lentombazana ka-Dube ngesisa

nangenyameko enkulu. Lonto ke ibe sisusa sokude akwazi nokufunda nesi-Xosa. Yaba yintsikelelo enje ngale nakuma-Melika amnyama amaninzi, ate ngexesha lobukoboka afumanana nentsikelelo ezinje ngezi, kanti ngalonto ngati ayiqondakali nje kukuza kuvela kwe kwezi.

Lomcimbi wokwalamana kwezizindlu zimbini ude wasunduzelwa ekufezweni kokugxotwa kwentombazana ngomsito omkulu, kwaxelwa kwadudwa, kuba ngezomini kwakusa fuyiwe kakulu ngabantu abasemlungwini, wati umntu wakwelana kwabomvu kwezozinga zase-Nxuba.

Kakamsinya emva kwalomdudo kubeko umteto oti: Abantsundu mabapume emlungwini, aza ke ati ukupuma kwawo amaranuga aya ngenkosi zawo. Ute u-Ntibane nomakoti basinga e-Ngqakayi (Nottingham Koodoos Kloof) apo inkosi yabo u-Luzipo wayefumene umhlaba kona pambi kwemfazwe ka-Mlanjeni. Kwatyapa ke ngoku xa bakululekileyo ezingqeshweni, ukuba umakoti ayifundise indoda yake ngobuya bubele nonyamekelo awayefundiswe ngalo e-Somerset, isipeli sokuqala sesi-Xosa, emva koku nayo ite yangenwa ngumnqweno wokuba nelizwi lika-Tixo, yati kanti lonto sizekani sokuba ihambele futi e-Nxukwebe apo omnye udade wayo wayendele kona. Ibikolisa ukuti ihambele kona ngemini ezisukuba zisondelele necawa, iseyifumana nenkonzo zalomini. Ukulihambela kwake u-Ntibane ngale nqiniseko kwalate ukuti wayesele lamkele entliziyweni yake.

U-Mpambani Jeremiah uzalelwe apo e-Ngqakayi malunga ne 1849 or 1850. Ihle eka Mlanjeni xa ayintwana eseyibaleka, eyati ke imfazwe leyo yabacita apo bahlanganiselana nabanye e-Dikeni, apo yayikona ilali enkulu e-Fort Hare. Bese Dikeni apo wandula u-Ntibane kunye nonyana wake omkulu ba baptizeshwa wamkelwa u-Ntibane walilungu elizeleyo ngu Rev. James Laing wase Free Church of Scotland ngomnyaka we 1852, u-Ntibane ehamba isikolo apo kulo sinala yodumo i-Lovedale emva kwemfazwe. Bafuduselwe e-Sheshegu, yimantyi u-Kondile, waza u-Lozipo, inkosi,

wakalala wasinga Embo, isizwe sasala sipetwe ngu-Lubambo into ka-Magqashela. Apo kwakuse kumiswe isikolo ngabafundisi base Free Church of Scotland waza ke u-Ntibane wanikwa lowo msebenzi wokufundisa usapo. Ufundise kona ixesha elide kakulu. Unyana wake lo uqale ukufunda esikolweni pantsi kwesandla sikayise, kwangokunjalo nabanye abantwana baka yise. Njengoko i-Sheshegu laba lipandle lase Lovedale kumiselwe u-Ntibane ukuba abe ngu-Mdikoni wakona pantsi kwabafundisi. Wacuma umsebenzi ka-Ntibane owesikolo nowebandla leramente, kuba umfo lo wayenesipo sokukutala nesokuyinyamekela into ayenzayo, waye wayefumene ingqeqesho ezilukuni zasema Búlwini ziqata kakulu. Unina ka-Mpambani wayengumfazi olulamileyo nolinono waza abantwana bake wabanyamekela kakulu, emana ebatungela ingutyana ezilungileyo engabavumeli ukuba bahambe ngengubo ezirazukileyo nezincolileyo, yaye icaca impembelelo nengqeqesho ayifumeneneyo emlungwini basoloko bahlukile abake abantwana. Baza nabo bancedakala ngokuzigcina nangokuzilumkela.

Malunga nelixesha u-Mpambani usiwe e-Grey Hospital ngenxa yokukatazwa kwake sisifuba ngo 1859 mhlayimbi kwakungo 1860 eso sibedlele sodumo lwase Qonce. Wahhlala kona ke ixesha, waza uyise emva kwexesha wayakumbona wafika esele betele watanda ukuba agoduke naye. Unyana akavumanga ngokuti "ati amagqira andikapili kakuhle." U-Mpambani lo wayewubonakalalisa kwangeloxesha umtambo woku-fuza unina ngokululama, akatanda ukuba awapikise amagqira noyise, naxa babekufuna kakulu bobabini noyise ukuba abe sekaya. Wamshiya ke uyise wagoduka.

Lento ubulali yinto enkulu kakulu yenziwa ngu-Yesu wati naxa weza emhlabeni engu kumkani waba nobulali wada wayaleza eshumayela esiti, banoyolo abalulamileyo, naxa ke kubonakala ngosizi olukulu ukuba sisipo esiya sipuluka ngokususeleyo kulamaxesha angoku. Noko ke masihlale sitembe ukuba ngemizamo nemitandazo sobuya sibuya esosipo.

Ute ke u-Mpambani emva koko wati kanti umana ecinga kakulu ngokugoduka njengoko seleke wambona nje uyise, noko ate wala ukuhamba naye ngenxa yamagqira. Utete nenasi—umfana owayengumkangeli wabo esiti ufuna ukugoduka, wapendula lowo ngeliti ukuba upilile ungagoduka yaye netikiti lako sendilisu-sile ebedini entla kwentloko yako; yase isuka indodana ilungiselela ukuhamba—yangena endleleni yanduluka, kanti ayiyazi nendlela esinga ekaya. Uke kuqala wasinga kwisikolo sakwa Büluneli efuna umzi ababefikele kuwo mhlana beza apa ezibedlele. Akabanga nakuwufumana, wamlahleka kanye wancama wasele man' ecela kwezinye izindlu asuke abenelishwa lokugxotwa. Kwakulixesha lesifo esibi ekutiwa yingqakaqa. Ute akutshelwa ziceko wangena endleleni wafuna isitya emnyameni. Ufike inqwelo zikulule esikululweni nganeno komzi lowo wase Qonce wacela kuzo indawo. Bate ukumamkela ababantu batata ukuti bayamcola, kuba babese beqonda ukuba ulahlekile. Eyona ndoda kwabonakala ukuba ungowayo, ite kanti ayisingi kaya ilayishele kwa Komani mhlayimbi kulomacala. Yase imnikela kwenye indoda eyayihamba nayo ukuze yona igoduke nayo lentwana, iyigcine kakuhle aze ade umnini kucola abuye kolohambo lwake.

Okwenene njengoko abakudala bona bebetembana nase zintweni ezinkulu, Oh! azi ukuba elixesha lelitenina? Lendoda yamtata yamgcina ngohlobo lwayo kangangoko ingqondo zayo zazi yixelela.

Ute ke u-Mpambani wahlala ixesha kwelikaya lalomfo. Yaba yintlalo enzima kuye kuba engayiqelanga asinako ukubagxeka ababantu balapo, kuba babengazi betele, mhlayimbi bengaboni nokubona ukuba kuko izonakalo ezibanga ubunzima entlalweni yalenkwenkwana. Yabe nayo ingatetinto inyamezele ite cwaka. Unyamezelo ke lupawu lwesibini esifika kulo ebomini balenkwenkwana. Yenye yezinto efunekayo esizweni esinjengesi sikantu, sifuneka sinyamezela ububi. Litsho ilizwi liyala u-Timoti nyamezela ububi. Nditi ke lwabonakala olupawu emitanjeni yalomntwana buse

butsha ubomi bake. Lentlalo ke yabantsha yanzima kuba wayengayiqelanga. Abantu wayekubo babe-ngamaqaba Lonto ke iyaziwa ngabantu abaninzi into eyiyo mhlayimbi nditi into ekwakuyiyo. Izinto zabantu bakudala uti wena mntu welixesha, ungazanga wazibona ungakolwa, kubeko izwi eliti kubantu abaziyo nababe zibonela indaba yotyelo ayikoli. Bekuti kwakufika ixesha lokutya kubenzima kakulu kuye, kuba besuka abantwana bapakelwe sityeni sinye bonke abantwana balapo ndaweninye namakwenkwe amakulu, kutyiwa ngezandla kungeko macepe ati ke yena apangelwe kupele ukutya yena esase kanye, ngenye imini kabini emlonyeni. Kwaye kubonakala ukuba uzakufa yindlala apa ukuba akuveli ndlela nacebo lilelinye kamsinya. Ude wabuya lamfo wasebantwini ngokweziza ko-Pezu-Konke, oyena wayengumnini mtwana ngokwase kumcoleni e-Qonce. Kakamsinya lomfo ugalelekile ukuza kuputuma-umntwana wake, akuba ke emnikelwe umtabatele kuye waya naye ekayeni lake. Yinto ke leyo eyabeta kwabetele kakulu entlalweni, yaza yaba nombulelo omkulu. Ite yona lendoda yaba neliso elibukali pezu kwalenkwenkwana. Yamahlula nakwamanye amakwenkwe kwaye kubonakala ukuba ayampangela ekutyeni. Wenzelwa icepe lomti. Yati ngoku intlalo yake yantle wonwaba. Uyise, u-Ntibane wayesele tenge umhlaba pezu kwe-Xesi konotenga, kwaza kwahlala kuwo uyisemkulu ka-Mpambani kunye nonina kulu. Bekusakuti ke kuhanjelwane kakulu lusapo lwakwa-Mzimba, nonyana lo ungu-Ntibane ubekolisa kakulu ngokuba lapo e-Xesi. Amakaya kwafana nokuba mabini kuba belusoloko usapo lusesitubeni pakati kwezindawo zombini.

Lendawo yokungabiko kuka Mpambani paya ezibedlele ayaziwanga ngokumsinya ke ngoko. Ukuze kubeko amanakani ayo kusuke oka-Langa e-Sheshegu, wasinga apo ezibedlele ngokunga pili. Njenge siqelo kuyalezwe kuye ukuba aze akangele umntwana lowo ukuba unjanina axele. Ngulowo ke ofike weva ukuba lowomntwana wemka ezibedlele, waye selenetuba elitile wemkayo engaziwa nokuba angaba upina. Wenza ke imigudu yokuba lento iyokufikelela ekaya. Intoni ke

kungeka ziwanto ngokubala: yayakufika lonto ngelika-de e-Sheshegu, u-yise uqubisene nayo lento engeko ekaya ehambile watumela e-Sheshegu yena wasele nduluka ngehashe elo wayelikwele esiya kuva lento, afune, ukuva ukuba kuko mkondona.

Ute ukufika oku eve kakuhle e-Qonce, wasele funa indlela zokumangalela londodana yomlungu eyayi ngumkangeli weziguli. Wakanyela umgcini lowo wabeta koma, "esiti andizange ndimvumele uzihambele. Wafuna ke u-Yise etabatela apo kwa-Buluneli ebuzisa kwada ukujika kwelanga ngenye imini kwako okumbula inkwenkwana eyaka yafika ngaxesha litile kubo ifuna indawo; wati ke umkondo wabekisa ezinqweleni ezazikulule emagqubeni. Yekoko ukusinga kona indoda leyo. Yamana ke isiya kuntlaleka kona amaxesha amaninzi nentsuku eziliqela. Yada ngenye imini yafika kuko inqwelo ezaziko ngalomini yafika lentwana icela indawo kuzo. Kwaqala ukubako into engati icacile ngoku ekungafunwa kupetwe yona necala ekungasingiswa kulo. Kwelituba ke kufike naba suka ekaya e-Sheshegu beze kufuna. Bawulande kunye ke ngoku umkondo bada bayakuti lokohlo nawo ezantsi e-Debe kwesika Kama enzulwini yama Gqunukwebe apo bamfumana kona.

Yabe yayite yambi kakulu into yokulahleka kwalomtwana intliziyo ezininzi sezincamile. Igama lake layekwa ukusetyenziswa nangabanye abantwana njengongasekoyo. Ezinye izihlobo sezimana ukuza kukuza.

Ute mhlana wafika naye uyise bekwele emahasheni yayinto enkulu, botuka abantu kakulu kuba ubeselencanyiwe, kwavuywa ngabo bonke. Kuba kaloku uyise ubesaziwa ebekiwe kakulu ngabantu. Ezomini amagosa etyalike ebehlonelwe kakulu bezizicaka zika-Tixo ezise kutenjweni nasekuhlonelweni okungatetekiyo. Kwanetitshala zazingumzekelo omhle ibe kulapo kujongiswana kona ngesimilo nangentlalo. Wayegqite naye kuyisemkulu e-Xesi. Kwafuneka eke wenziwa umboniso ukuze okwenene kuqondwe ukuba ukona ngenene. Zite ke izihlobo zonke e-Sheshegu zahlanga-

nisana kwaxélwa kwenziwa izidlo kwenziwa imini yomvuyo omkulu, kuba kwakusekuncanyiwe ukuba wobuye abonwe.

Lendoda yabi imcole yabuya yalandela yaya kufika e-Sheshegu waza wamkelwa kakuhle wabulelwa kakulu ngamazwi nangempahla etile ate wayinikelwa wemka equba, ukususela ngalomini wati lomfo wabanjengomhlobo omkulu.

Kwakufupi emva koku u-Ntibane ufudukele e-Xesi emhlabeni wake, ute ke u-Ntibane xa alapo e-Xesi wani-kwa ukuba apate umsebenzi welizwi e-Ngcwazi isikolo esilipandle lo-Mkubiso.

Apa wenziwe umdala webandla lase-Mkubiso, baza bati ke abantwana ngelixesha basihambela isikolo e-Mkubiso, no-Mpambani noxa yena engabanga saba naxesha lide kwesosikolo ubehle wasiwa e-Lovedale ngo 1866. Kute ngexesha lokuwela kwama-Mfengu abafundisi bamnyula u-Ntibane kunye nabanye abadala nabashumayeli basiwa pesheya kwenciba ukuba baye kuhambisa ilizwi. U-Ntibane ekwelo qela yena etunyelwa yityalike yake yase Free Church of Scotland. Abafundisi benqabile bemana ukuya pesheya kwenciba ngehambelo yokunika umtendeleko kupela. Ngomnyaka we 1868 ubuyile pesheya kwenciba ebuyela kwase Xesi Emnyameni e-Gxulu kwa-Matole e-Debe esekwakulowo msebenzi wokuhambisa ilizwi. Ubuye wati ngo 1884 watunyelwa pesheya kwe-Tsitsa kwa-Qumbu ukuba ayekuquba umsebenzi kona. Ute ngo 1886 ekuqaleni kwake wahambela izihlobo zake e-Xesi nase Dikeni, (Iwaye nosapo lwalute lwasala kwelilizwe alwaya pesheya kwe-Tsitsa.)

Wati ke kolohambo lokubuyela kwa-Qumbu wenzakala ngokuzama ukuwela umlambo wase Mbashe engaqondanga kanti umlambo unamanzi, amtabata emka naye. Engabuyange abonwe lusapo nazizihlobo nangabafundisi bake unanamhla. Incwaba lake nalo pezu ko-Mbashe Emgwali (Clarkbury). Uhlobo lwake ubengumntu onamandla kakulu emsebenzini olungileyo. Ebekungeko nto imtintelayo xa azimisele ukuyenza nokuyipumelelisa into elungileyo.

Uqeqesho awayeluzuze e-Mabulwini lwaba kusoloko lubonakala ekusebenzeni kwake. Ube namandla akwanjalo elizwini.

Yena nowakwake baba ngumzekelo kwabaninzi abantu ekuqeqesheni abantwana babo nase ntlalweni yobu-Kristu. Inkosikazi yake yabuya apo kwa-Qumbu ngo 1887 yaza yabúbéla e-Regu ngawo lomnyaka. Bashiyana nowakwake ngomnyaka omnye. Bobabini babuba bewugqibile umsebenzi wabo wokufundisa abantwana babo ngohlobo olufanelekileyo. Bebe ngenako abantwana ukuba beka ityala lokuti ababafundisanga. Waba ngumvangeli e-Burnshill, nase Cunningham nakwa-Qumbu. Abahedeni bona bebesiti ungu-Mfundisi.



## ISIQENDU II.

### UKUYA E-LOVEDALE.

U-Mpambani uye e-Lovedale ngomnyaka we 1860 wahlala kwa Rev. Richard Ross e-Alice, ngalomnyaka kuxa le-Simnari yase-Lovedale yayi neminyaka elishumi elinesitoba (19) iqaliwe njengoko yavulwa ngomnyaka we 1841, pantsi kokupata kuka Rev. William Govan. Ngeloxesha lokuqala kwayo i-Lovedale imfundo yaye iyinto entsha kubantu abantsundu. Kengoko imfundo yakona yaqala pantsi nase kudelekeni okukulu. Abazali babesakuti balindele into abayinikwayo ngenxa yabantwana babo ababatumele esikolweni kubafundisi. Baye befuna ukuba bacingelwe njengabantu abalungileyo kuba bona betumela abantwana emfundweni mhla savulwa isikolo yayingamadodana alishumi elinamnye, antsundu esitoba, bedibene nabantwana babafundisi abamhlope.

Le Simnari ukuqala kwayo yayilungiselwe abantwana base Free Church kupela, abantwana balotyalike bengahlauli nto ngokufundiswa kwabo.

Kulomaxesha okuqalwa kwawo umsebenzi wase Lovedale wawube nezipazamiso ezininzi. Kwaba kabini nakatatu kumana kuvalwa ngenxa yemfazwe zalomaxesha; siqale ukuma nokuqina emva kwemfazwe ka Mlanjeni. Ati amanani abantwana anda kwakolo laulo luka Rev. W. Govan. Noko nditshoyo okona kucombuka komsebenzi ngokubanzi kube ngomnyaka we 1855, ekute ngawo isimnala le yahanjelwa ngu-Mhlekezi u-Sir George Grey i-Ruluneli waba nentlanganiso nabafundisi waza wavumelana nomnqweno wabo wokunika imfundo kumadodana antsundu eyakuwenza ukuba babe ngabefundisi bosapo. Kodwa wavelisa indawo yokuba kubeko isebe elongezelelwayo lokwenza amashishini. Watembisa uncedo oluyakavela ku-Rulumente ngemali zokuba kuqutywe lomsebenzi. Kwaba kengoko kukuqala komsebenzi obalulekileyo nomkulu e-Lovedale kubonakala ukuba lomsebenzi waqalwa isandukubako i-Simnala leyo. Yona inxaso enamandla yayivela e-Free Church of Scotland, kwi Foreign Missions.

Waya ke u-Mpambani Jeremiah Mzimba ngomnyaka we 1860 njengoko sekuxeliwe ngasentla, encotuka pakati kwama jingi-qiwu okwalusa nokufunda kwizikolo zangapandle; kuba kaloku uyise wayelifuya mpahla elivela emabulwini. Wokumbula umzi ukuba no-Davide esiva ngaye ezibalweni wancotulwa ezimpahleni zoyise u-Jesse, mhlenikwezeni wasingiswa kwezinye ingqeqesho zakwa Saule, elungiselelwa ukuze apate abantu bakowabo. Ute ke kuba wayeselula kakulu kwabonakala ukuba make ahlale komnye wabafundisi u-Rev. R. Ross, owaye ngu-Mfundisi weramente yase Lovedale ngeloxesha. Ubesakuti ke ngexesha leskolo aye esikolweni apo ati sakupuma abuyele kwamfundisi abenentwana-ntwana azitunywayo. Ate ke ngoku namanani amadodana afumaneka sele kulile ayakufikelela ekulwini. Emva kwexesha no-Mpambani ubuye wasiwa e-Simnaleni ukuya kuhlala kona kwamanye amadodana.

Kwangeloxesha isimnala leyo yati yanika imfundo entle, ecwengekileyo, nepangaleleyo kubantu abantsundu ngapezu kwezinye indawo. Lonto yacaca kwangezomini obungawubonayo nangoku umahluko pakati kwabeloxesha lika Rev. Govan xa betelekiswa nabexesha elisemva koko. Ngoko kwakungeko kuyipononga imfundo ngenxa yebala labo. Lonto ingqinelwa kukuba ngoko bebengahlulwa abamhlope kwabamnyama, idolopu le yase Dikeni ibifundisa apo, (nama-fama ebefundisa) abafundisi abamhlope befundisa abantwana babo apo, kusayanyanwa ngamacala abamhlope nabamnyama kushiyanwa ngengqondo ukhuluzeka kupela. Yaye ingeyiyo incam yento ekalisayo nangoku, lento yokwayamana ngamacala. Singakaleli kwenzelelelwa kuba simnyama, kodwa sikalela ubulungisa kuba singabantu, sidalwe ngu-Tixo omnye. Liti ilizwi, "u-Tixo wazidala zonke intlanga ngazinye wazibeka pezu komhlaba . . . waseka imida yokuhlala kwazo." Izenzo 17: Angati ke evuka owayete ngezomini zika Govan akangele imfundo nokuqutywa kwayo ati yinyaniso, "umhlabi lo! umhlabi lo! yinjikinjik" ngokwe lawu elateta lonteto kanti linyanisile.

Enye into ebonisa ukuba ntle nokupangalala kwe-  
mfundo bekubako ititshala ezicokisekileyo engqeqe-  
shweni zifundisa ngotando nangapandle kwekwele.  
Kubonakala ukuba zabezingabantwana babantu kwase-  
kuzalweni. Sekutshiwo ukuti eyonanjongo eyayi-  
pambili kukwenza abafundisi bosapo, yabe ngeloxesha  
becinga ukuba ubutitshala yinto epakamileyo kakulu,  
ubesakuti ke umfana akufikelela ebutitshaleni akutshwe  
ngabafundisi anikelwe lowo msebenzi. Naxa ke kwa-  
kunjalo kucingwa ukuba yiyonanto ipambili ekungafi-  
kelelwa kuyo, yabehla i-Simnala le yayinika imfundo  
epangaleleyo, ekubonakala ukuba yayingajonge bu-  
titshala bodwa, koko ijonge nezinye izinto ezingati  
zivele. Kwakuko ititshala ezibalulekileyo nezingeka-  
libaleki nangoku kubantu ababeke bapantsi kwazo.  
Kwabobantu zisengabapilileyo naxa seabizelwa kwe-  
lingapezulu ikaya. Ngapezu kokuba sesikankanye  
umongameli u-Rev. W. Govan, no Rev. B. Ross, kwa-  
kuko u-Rev. Mr. Templeton no Mr. Colhun amadoda  
asahleliyo ezingqondweni zabantu ababe bazi.

Ibala elingati libe labako, kukuzipata kwamadodana  
ekungatiwa ngalinye ukuzipata kwawo kwakurabaxa.

Yati lento yabonakala yaduma. Yabangela lento  
ukuba babebaninzi abantu abacinga ngokuti mayibe  
yimfundo le ibenza abantwana babenje ukuzipata.  
Babonakala beyidela kakulu imfundo kwanokuyoyika.

Umfiki ubepatwa rabaxa kakulu, naye ke u-Mpambani  
akasindanga kulonto. Abesiti ngokutanda ukulwa  
amadodana afunda e-Simnaleni apo kubonakale ukuba  
kusinda abamandla. Kodwa kwapakati kwalonto ba-  
bonakala abazipete kakuhle kakulu, waza ke naye  
wapakati kwabo babe zigcinile izimilo zabo; zati  
neziyalo zika yise zasoloko zipambi kwake futi: Kute  
okukona akulayo ngesitomo waye ekula nangesimilo  
esihle, ekuzoleni nase kubekekeni. Zite zakubonakala  
impawu ezinje nezinye nakwabo babe bafundisa, wada  
wanikwa umsebenzi wokupata isikolo sakwa-Gquma-  
hashe kunye nomnye umfana naxa nabo babesafunda.  
Bebesivukela kusasa bati sakupuma eso sakwa Gquma-  
hashe babuyele kwezabo izifundo. Uhambise ezifu-  
ndweni zake esenjenjalo yada yangumnyaka we 1865.

Apo ate ngalomnyaka wangena kwishishini lokushicilela. Laye elishishini lingakatalelwe ngamadodana ngokwezomini. Babembalwa kakulu ababe ngena kulo. Waza ngo 1866 wamkelwa eramenteni ukuba abe lilungu elizeleyo. Iminyaka yake ngoko ilishumi elinesitandatu ezelwe. Wamkelwa ngoko emncinane kuba ngokwezomini ibingento iqelekileyo ukwamkelela ebulungwini obuzeleyo umntu omncinane kangako oyindodana. Uqubile ke elapo kweloshishini, owaka walibona eloqelana lisebenza uti, ngati akuzanga kubeko bantu basebenza kunye babe seluxolweni olungapezu kolo. Kanti ke kowayeko uyazi ukuba yayingu Mr. Mzimba umpembeleli wololuxolo nokuvana okungako. U-Mr. R. Stocks wase Alice, owayongamele olo lushicilelo ude wayakutshona engcwabeni betandana bebekene njengo yise nonyana. Wateta amazwi ati mini wayeye kukúza usapo lomfi, "ndiziva namhlanje ndingati ndingumntu owahlukeneyo mpela nabantu abantsundu." U-Mr. Stocks ubeyiteta noku-yiteta into yokuti u-Mr. Mzimba ngunyana wam. Watsho nalapo ekukúzeni ukuti, "bendimcingela ndimkangele njengonyana wam." Wahhala no Mr. Stocks lowo ekushicileleni iminyaka emihlanu, lonto itete ukuti wayemazi kakulu. Isimilo somntu siqondwa kakulu ngulomntu ohleli naye usebenze naye imihla ngemihla. Ute ke elapo ekushicileleni wangenwa ngumnqweno wokuba afundele ubufundisi, yati intliziyo yake kulento yamkataza yamnyanzela ukuba ade lento ayitete kubafundisi, abati bamvumela kulendawo, baza bamqalisa ngokuti kusasa ngo 11 o'clock ide ibe ngu 1 p.m., bemnika izifundo ezimlungiselela ukuba ejonge ubufundisi. Libe lonke elinye ixesha ilelo kushicilela. Ude wabugqiba ubushicileli wandula ke ukuba angene ngokuzeleyo kwezobufundisi. Ngo 1871 unikwe isiqiniselelo yi Lovedale Education Board sewonga alinikwayo ngempumelelo yokufunda kwake esalata imbeko abekwe kuyo ngokufunda kwake e-Lovedale, isiqiniselelo eso sikunyushwe ngo:uhlobo luti, "Ixabiso elibekwa yi-Bodi kubulungisa bempebelelo yako ngokubanzi, abakolelwa ukuba sisimilo sako esibangele oko kwabanye, kwanokwaneliswa

kwabo sisimo sako, ote ngaso wazama ukupakamisa amalungelo nokulungelwa kwesikolo esi ngokutanda kwako, nangenkutalo elungileyo nangokuvumelana kokuzincama kwesimo sako.”

Ngo 1872 ungenele indawo yokubeta ucingo kwase Lovedale apo, ate ke wahlala kulomsebenzi iminyaka emibini. Uziqube izifundo zake yada yangu 1874, ngalo lonke cloxsha engumzekelo omhle, ngenyameko nangesimilo. Oh! hayi isimilo into engenakutengwa nangemali ngongenaso. Ekutiwa ku-Solomon umntu onesimilo unje ngekorale. Kwaye kute ngelixesha lokushicilela nokufundela ubufundisi kwabonakaia olunye upawu emitanjeni yake—upawu lomonde olukulu.

Zonke ezizinto zamashishini nezifundo zake uziqube ngenyameko nangomonde, akwabiko cala lidlelelekayo nadeleka kulo ekusebenzeni kwake.

Kusuke kube ngati elishishini waye banjezelwa nje ukuba kude kulunge owona msebenzi, Inkosi eyambizela kuwo wobomi bake, kuba akazange abenalo ituba nexesha lakwenza nto ngalo. Kwanelokubeta ucingo, ngaxa limbi kwaka kwafuneka eyekuhlala e-Qonce bekwakulowo msebenzi, beno Rev. E. Makiwane; yaye indlela yake eya ebufundisini ijikeleza njenge yama Sirayeli epuma kwa Faro esinga e-Kanana. Yayi kukusebenza kuka-Tixo konke oko. Indlela Zake aziquqli amaxesha onke naxa ziya kweyonanto afuna yona. Ngezomini lungekabiko ucingo nase Alice, kungento ke ngoko incinane ukukwazi ukubeta ucingo. Abantu be dolopu babesiya e-Lovedale apo xa befuna ukubeta ucingo. Kulominyaka mibini ekulo “Ofisi” yocingo wafumana ukwaziwa nokutenjwa nangabanye abantu abangapandle komzi wase-Lovedale. Uwuhambise ngokutenjwa lowo msebenzi, wapuma kuwo ngokulungiselela owona msebenzi wobomi bake omkulu, abizelweyo kuwo; ete yonke lemisebenzi ayamshukumisa kuwo. Yati kanti yonke lonto ngu-Tixo omfundisa ezinye izinto ezingabalwanga ezincwadini.

## ISIQENDU III.

### UKUFUNDELA UBUFUNDISI.

U-Mr. Mzimba kunye nabanye abafundisi, ubungenele kanye kakuhle ngomnyaka we 1870.

Kwakuqalwa into entsha e-Lovedale apo. Le yokuba ubufundisi bufundelwe kona, nakweli lizwe ngama Free Church, kananjalo ke nezinto zazi hambela pambili kuba ke kute kwangena nolaulo olutsha. U-Rev. Govan owayekade epete wanduluka kanye ngawo lowo mnyaka. Wayesele qeleke kakulu ke, ezolile, nempato yake inyamezeleka kwangati ke ukumka kwake, noku-shenxa kwake kuyakubangela ukuba kungalungi nto. Abantu befundisa lula kakulu kuba abazali abangama Free Church babengahlauli nto ngokufunda kwabo e-Lovedale. Kuhlaula kupela abavela kwezinye imvaba.

Kwabako intlanganisano enkulu ekuqaleni kwalomnyaka ukuza kubulisa u-Mr. Govan. Zamenywa zonke iramente nabafundisi kwako nabavela kwezinye imvaba. Kwamenywa kakulu nabafundi abadala ababefunde e-Lovedale. Walila kakulu umzi ontsundu ukwahlukana no Mr. Govan, nolaulo lwake lwase Lovedale, usoyika umzi kwangati akukulunga nto engeko yena.

Into yokufundelwa kobufundisi ngamadodana antsendu yayingamkeleki kakuhle nakwabanye abafundisi abamhlope. Babevumelana nenxalenye yabantsundu ababesiti ixesha alikafiki kontsundu ukuba afundele ubufundisi obuzeleyo apa ngokukodwa obase Free Church. Mhlayimbi zazingabako izizatu ezazibangela ukuba abantu bacinge oku, ezinjengezi: abafana abaninzi ababefundisiwe kakuhle baba zititshala bebenngemi kakuhle malunga nezimilo zabo, benza izinto ezingamahlazo. Kwakuko abafana ababini ababefundisiwe kakuhle abatunyelwa e-Qonce e-Zibedlele sebepata amayeza, basuka boyiswa butywala, yaza lonto yoyikisa kakulu yashukumisa ingcinga kwada kwangati kushukuma nengcambu. Noburamente obu babubangela ukuba koyikwe kakulu ngabantu, kuba ubesiti umntu noxa sele ngumdala asuke ekhita pantsi.

Ezizinto zabangela ukuba ubeko lombuzo uti, “Kulungile na ukwenza abafundisi abantsundu, bayaqonda na kakuhle abafana into umutu afanele ukuba yiyo?”

Kwafuneka lendawo iqondiwe ukuze bangati xa sebe kulomsebenzi bawuhlazise njengoko kunjalo kwititshala nabadala namagqoboka amanye abuyela ebuqabeni No-Rev. T. Soga ngokwake wayelindelwe ukuba abuyele ebuhedenini ngabanye aqabe. Ingaqondwa lento nangabaninzi abamhlope baye ke abamnyama bengapezulu ngokungaqondi.

U-Dr. Stewart owayengumpati omtsha wayeyilungiselela ngokusebenza ngamandla amakulu, wenza ukuba amadodana antsundu akolwe ukuba u-Tixo unokuwabizela emsebenzini wake njengoko kunjalo nakwezinye intlanga, kananjalo bunako ukufundelwa ubufundisi nalapa e-Lovedale. Yangena ke lenteto ka “Somgxada” kumadodana amaninzi, u-Rev. Mzimba ke wabangomnye wabapambili kulowo msebenzi.

Umnyaka we 1870 waba ke ngoko ngumnyaka wesiqalo sezinto ezintsha e-Lovedale. Kwaqalwa ngawo ngabafundela ubufundisi, nomsebenzi wokushumayela emaqabeni angqonge i-Dike, indawo ezinjengo Gaga, Ncera, nezinye indawo ezikufupi; waza u-Mr. Mzimba wabangomnye wabapambili ukunyamekela lowo msebenzi, nokuketa amadodana afanele ukuncedisa kulomsebenzi. Lento yenze umahluko omkulu kwinto ebekufudula kuyiyo ngapambili. Bebengaqondakali ngapambili ababengama Kristu nababe ngengawo. Kwaqalwa ngelixesha ukuvuselelwa nokuqutyelwa pambili komsebenzi wobu-Kristu kulomzi. Wancedisa ngesimilo sake esihle u-Mzimba, kwisimo esihle esati sabako kulomzi. Kanti ke pambi koku abanye abazali babe sebe pantse ukuncama, ngokuti abantwana ziyabalahlekela izimilo e-Lovedale ngenxa yesimo esasiko ngeloxesha.

Umsebenzi wokushumayela emaqabeni waba luncedo olukulu kumadodana amaninzi, wabanceda kakulu nababe lungiselela ukufundela ubufundisi, bekuti ke kubeko intlanganiso yokunika ingxelo yomsebenzi owenziwayo ngapandle emaqabeni, ebekusiti ke kubeko abafundisi netitshala nabanye abamhlope base Lovedale.

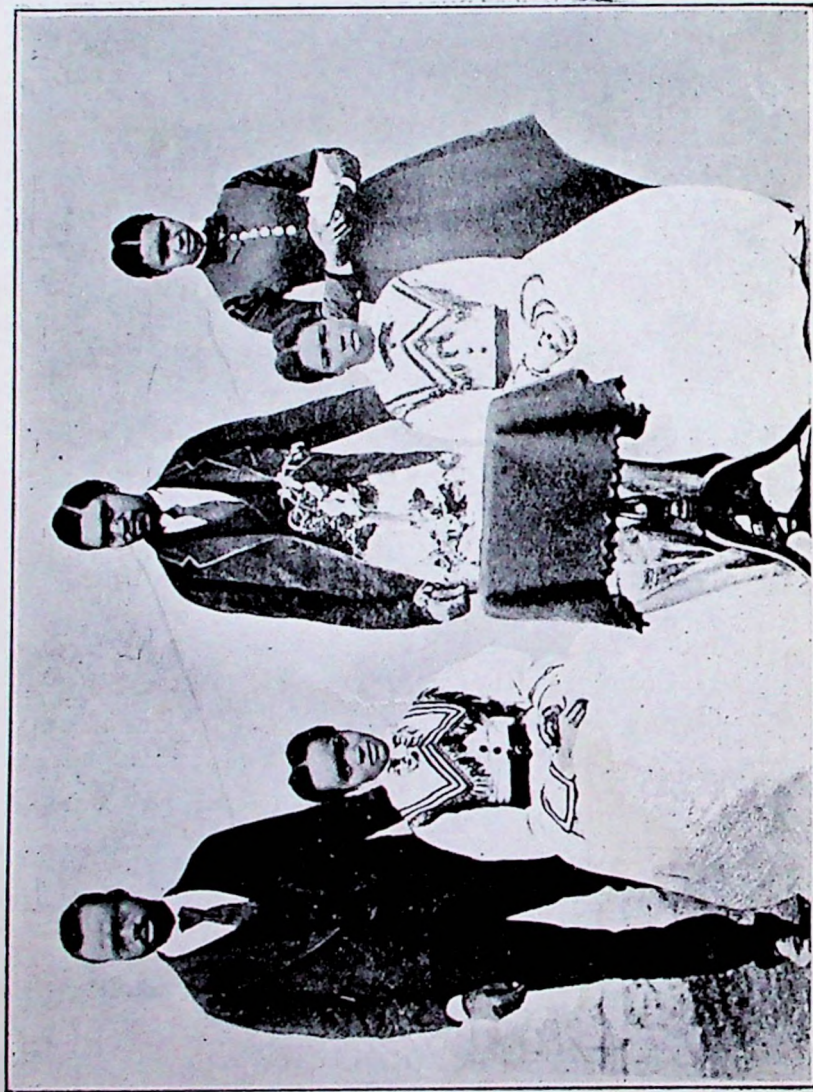
Ngo 1871 kubeko enye into engeniswayo ukuhlawulelwa kwemfundo ngabo bonke nokuba ngabavela pina. Wafuneka u-Dr. Stewart eyishumayele wayicacisa kakulu lento ukuze ingene ezingqondweni zabantu abantsundu. Wada wati ngaxa limbi eteta, "Akukataleki nokuba behla pezulu nokuba bavela pina." Bati ke abantu be Free Church balila kakulu, batandaza becase ukuba ingenziwa lenguqulo, yada enye indoda enkulu yasebenzisa amazwi ati "sizizinja zenu bafundisi makungaguqulwa kwinto ebekuyiyo." Yayiteta lento lendoda ingumlomo wabanye. Kodwa u-Dr. Stewart wayitetisa ngamazwi amakulu nabuhlungu lento yokuba kude kubeko umntu ozibiza ngokuti uyinga. Waboyisa njengokuba bekudla ngokuba njalo ezoyisa izinto ezitintela umsebenzi wake.

Yati ke lonto yawuqubela pambili wonke umsebenzi wemfundo nokutandwa kwe-Lovedale. Lapuma ke ngelixesha udumasi lokuba kuko amadodana afundela ubufundisi. Yati lento pofu yayingati ekuqaleni ayiqondwa wabonakala umzi uyamkela kakuhle ekuyiveni. Wati u-Mr. Mzimba njengomhlobo wake u-Mr. E. Makiwane wanyuselwa kwitafle yabelungu ekutyeni, njengoko kwakusekunjalo naku Mr. G. Tyamzashe owayefundela ubufundisi naye ngeloxesha. Bafuneka behambise nomtandazo ngokuhlwa nokuba kukusasa, pambi kokuba kudliwe ehlangene onke amasinala antsundu namhlope kuba kaloku ngeloxesha ebesakweyamana ngamacala emfundweni, umtandazo lo uqutywa ngesingesi amaxesha onke. Yaba liwonga elikulu elo nelibancedayo ekufundeni kwabo. Besakuti ke bame nyelwe nakwizindlu zetitshala imini ngemini ukuya kutabata iti okanye isopolo.

Umsebenzi wokufundela ubufundisi undzima ufuna inyameko nomonde omkulu, ngokukodwa obase Free Church. Budume ngexesha elide elitatyatwayo nangezifundo ezipakamileyo nangokumnceda umntu. Batandwa batenjwa nangabezinye imvaba. Nangoku kusenjalo uti umntu xa apumeleleyo kubo aziwe ukuba uyindoda. Kwakuko nanye "i-class" yemfundo epakamileyo, ebekusitiwa yeyemfundi (Students' class)







*P. J. Mzimba eSwandela ubufundisi e-Lovedale nabanye.*

ebabehlangana kuyo nababengafundeli bufundisi. Yati nayo yaduma yabaluncedo ku-Mr. Mzimba kumsebenzi awaye wulungiselela. Ubeti obekuyo le "class" acingelwe ukuba uqubile kakulu emfundweni.

Enye into eyamnceda kakulu yintlanganiso yengxoxo, ekwakusitwa yi "Literary Society," eyiyo imfundo ngenene, ebekusakuti kuyo kuxoxwe ngesingesi, izekelonto ibe luncedo olukulu kumadodana aze kufutwa ngoku kwentsimbi ifakwe eziko. Azivavanye kulo ntlanganiso ukuba ayitambele kangakananina imfundo ebanzi. Waza ke u-Mzimba watabata inxaxeba enkulu nebanzi kakulu kulentlanganiso. Kangangokuba abe ngumongameli wayo futi futi. Edibana apo amhlope nantsundu kungeko Mgrike nam-Roma nam-Juda, ingumbodamo. Ngalo lonke ixesha lokupila kwake ubeti akukangela imizamo yake kwezizinto abe novuyo angazisoli nganto.

Bekuko ke nomnye umsebenzi abeti awenze ngenyameko enkulu ngexesha lokufutwa kwake, ingumsebenzi wesikolo secawa, ubewutanda ngayo yonke intliziyo yake. Lomsebenzi mkulu uluncedo kakulu kwamanye amazwe upetwe ngabantu abakulu nabafundileyo, abanye bancame iramente ngenxa yawo abanye bashiye amakaya nabantwana babo nempilo yabo ngenxa yawo. Impembelelo ezintle kubantwana abaninzi ziqala apo esikolweni secawa, iti kanti bambi ziyakukula kunye nokukula kwabo bade baye kuba ngabantu abakulu njengokuba kuzo zonke ingqeqesho lixesha elihle ukumnika impembelelo xa asemncinane, engenako umntu ukuba nampumelelo ebufundisini engakange wadlula esikolweni nese cawa. Yenye yezinto eyamnika impumelelo engaka u-Mr. Mzimba kuwo wonke umsebenzi wake. Ngenxa yesimilo sake esihle ute ngo 1871 i-Education Board yase Lovedale yazifumana inyanzelekile ukuba imnike isatititifi (certificate) esikankanya ngembeko isimilo sake esihle sisiti, "Sikankanya ngembeko iwonga ami kulo u-Mpambani Jeremiah Mzimba ekuboneni kwe Education Board ngexesha lokufunda kwake e-Lovedale i-satititifi eso sikankanya ixabiso elikulu elibekwa esimilweni sake, esikolwa

ukuba siluncedo nakwabanye abangamadodana afunda apa. I-Board yanelisiwe kakulu kukuqubela pambili ilungelo lomzi wase Lovedale engazifuneli okwake ukulungelwa, koko okomzi upela ngokukutala nangesimilo esingazicengiyo."

Oku konke kuyinyaniso isimilo sika Mr. Mzimba sabanceda kakulu abantu abaninzi ababese Lovedale ngexesha lake, besipawuleka nakofikayo. Lamazwi atetwayo ngabafundisi ayanqhinwa ngabo bonke ababefunda kunye naye.

Ubesiti njengoko wayengumpati wamanye amadodana namakwenkwana, xa ete wafumana omnye esona ambizele kuye atete naye kakuhle. Iti lonto ibe yinto enkulu ateta yona, isuke ingene nzulu kulowo, asuke adane, ati ukusuka kulonto asuke amoyike, angabuye anqwenele ukufunyanwa nguye esona okanye eposisile. Lonto yenza ukuba oyikwe, ahlonelwe, atandwe ngabo bonke abafana ababe funda apo ngeloxesha.

Liye lisondela ixesha lokuba azigqibe izifundo zake. Umane ke ngoku ehamba nabanye ezintlanganisweni ze-Presbitari. Naleyo into itabate ixesha, ayibanga yinto yamini inye. Beyihambela i-Presbitari nokuba ipina, abate abantu bada bati nqa lixesha elide kangaka. Kodwa lonto yenza ukuba baqonde ukuba ubufundisi yinto enqabileyo nenkulu, bucikida isimilo somntu nemfundo yake.

Ude wabonakala elugqiba uvavanyo lwake ngempumelelo entle. Yati i-Presbiteri yabanika igunya lokuba bashumayele indaba ezilungileyo. Oku kwenzeke ekuqaleni kuka 1875. Wandula ke ngoku wakululeka ezifundweni ezimtabate ixesha elide kakulu. Wakululeka ukuba ashumayele kakulu ngoku apo e-Dikeni nakwi ramente ezingqongileyo, bade baye kufika nase Mkubiso, kulomzi umi pezu kwengcwaba lenkosj u-Ngqika. Esiya kwezindawo ngokubukwa nangokucelwa ngabafundisi bezondawo.

Malunga nelixesha kute kwavakala ukuba iramente yase Lovedale entsundu ayisakuba satunyelwa mfundisi uvela e-Scotland njenge siqelo, ngokuba sekulindelwe lamadodana ukuba agqibe ukufunda ukuze iramente le

ikululwe kwindawo yokuba ibe yiramente etunyelwa umfundisi omhlope pesheya, kodwa mayize izimele inikwe ilungelo lokuba izibizele umfundisi emtandileyo yona. Yaba liwonga elikulu elo libonakalaliswa kuyo loramente, kwakungeko eke yabanjalo kwezo ramente zase Free Church, iyinto enqabileyo nakulipina ibandla elintsundu.

Kwalungiselelwa lonto wati umfundisi owayepete apo wesuswa, watunyelwa pesheya kwe-Nciba u-Rev. G. Robertson, yasala iramente ibanjwe ngu-Rev. J. B. Moir njengoko sekutshiwo.

## ISIQENDU IV.

### UKUBIZELWA EBUFUNDISINI KWI BANDLA

#### LASE LOVEDALE.

Leramente yase Lovedale intsundu yalungiselelwa ukuba izibizele umfundisi, yaye iyiramente edumileyo nendala kuzo zonke ezase "Free Church" ezaziko apa kuyo yonke i-Safafika (South Africa), kananjalo ke idume nangokuba pantsi komzi omkulu wase-Lovedale. Yayidume kananjalo nangokuba, abafundisi ababe vipete babe bakulu besaziwa, bepambili emsebenzini wase butyalikeni be "Free Church." Yayingabafundisi abanjengo:—Revs. Jas. Laing, John Ross, Bryce Ross, Calderwood (Imantyi), Richard Ross, G. Robertson. Babesazeka, bedumile ngobufundisi babo, nangemfundiso zabo, naxa abanye kubo bengahlalanga xesha lide kule ramente. Kananjalo sikolwa ukuba leramente yayipambili kwezinye, nangeminikelo inamandla. Emakube yiyo lento kwaketwa yona ukuba uqale kuyo umsebenzi wokumiselwa komfundisi ontsundu.

Kwaba bafundisi bangentla sibabalileyo, oyena wati waba nomsebenzi omkulu kule ramente yase-Lovedale ngu Richard Ross, nguye owaka ezondlu zakona zamatye nakwizipaluka ezingapandle ezinje ngoma Sheshegu, Mxelo, Roxeni, Gaga nakwa Gqumahashe, ezozindlu zonke zakiwa ngamatye. Wayaka lemizi yonke ngokukauleza, kwapantsa ukuba kutiwe zakiwe ngaxesha nye zonke. Wayekutele kakulu umfundisi lowo, ubesiti ese Sheshegu abe ese Mxelo njalo, njalo, ejikeleza engenaxesha esinqini-nqini. Wabatelekisa abantu, ati akufika kwenye indawo ati tyini! Nise lapa? Abase kutini sebepaya, atsho abantu baye besuke ngokusuka. Into eyayi sisimanga kukuba kwezinye indawo kwakungeko magqoboka, babe babini nabatatu mhlayimbi abantu abakoliweyo endaweni; kusebenza kanye lomaqaba. Zingekaweli izizwe ukuya pesheya kwe Nciba. Zati nokugqitywa kwazo kwapantse kwangaxesha linye, kwalandelelana ukuvulwa kwazo. Zati zakuba zivuliwe kwenziwa icebo lokuba zikunjuzwe

ngayo yonke iminyaka, yinto keleyo eyatsho yawupakamisa umsebenzi wase Lovedale kwizinto zemali. Lagcinwa elosiko lokukunjuzwa ukuvulwa kwezindlu zakona kude kube yile mini. Ezizindlu zasekwa kungeko gqoboka, kodwa zati ngako nje ukuba zivulwe wasuke wanda umsebenzi. Baguquka abantu kwa oko. Ekute ke ukuwela i-Nciba kwama Mfengu, u-Rev. R. Ross lowo watunyelwa kona; yati noko iramente leyo yayingafuni ukwahlukana nomfundisi wayo ayabinako ukuliqabela ilizwi lo yise abafundisi.

Emva ko Rev. Ross ipatwe ngu Rev. Robertson, wapata iminyaka esixenxe, naye wabuya wawezwa i-Nciba; yasala no Rev. J. B. Moir owayepete eyabelungu e-Alice, ekwafundisa e-Lovedale.

Ngomnyaka we 1875, i-Presbitari yase-Maxoseni inike ilungelo kwi ramente yase-Lovedale lokubiza umfundisi. Yaxelelwa ukuba izibizele enye yala madodana ango Mr. Mzimba no Mr. Elijah Makiwane, zite ezindawo zombini azaqondakala kule ramente, kuba kaloku ifakwe kwisikolo esitsha. Yayingaziwa into yokuzibizela umfundisi intsha, bengazange bayenza bengayazi nokuyazi. Umfundisi ontsundu babengazanga babe naye, babeqele abafundisi abamhlope. Yati kengoko yakuzibikelwa ezindawo zombini yaxakeka kakulu, yabula isela, zabeta betana intliziyo. Yati elixa ixelwa kakuhle yabe ingakatali enye; abazilungiselela nokuyenza lonto—besiti bona bebecinga ukuba lamadodana oti akukova ukufunda atunyelwe kwindawo ezingama, njengo Mr. Tyamzashe owatunyelwa e-Kimbili yityalike awayeyiyo. Abayiqonda indawo yokuba bati beyi ramente endala kangaka kutiwe mabanyule kwaba bafana abase ngabantwana. Kwacaca ukuba akucaswe similo saba bafana, okanye kungadelwe namfundo yabo. Kwakungeko nto yayi caseke esimilweni sabo, nanto yayinokudeleka emfundweni yabo. Abanye bapate kwenza umzekeliso ngo Rev. Soga, besiti waya kufunda pesheya wabuya sele ngumfundisi kade njengaba mhlope. Yaba sipitipiti nesiyaluyalu esinjalo ezingqondweni zabantu, kwada kwafika imini yokuba kunyulwe. Yabe ke i-Presbitari ibitande ukuba unyulo olo longanyelwe ngu

Rev. J. B. Moir. Ite ke iramente yamenywa kakuhle yeza nayo kakuhle elunyulweni olo. Ute ke wakuba ubekwa umcimbi wonyulo olo, suka isikuni sabuya nomkwezeli, yase isuka enye kwa oko inyula umongameli lowo u-Rev. J. B. Moir; ute wahle waqonda wasele yimangala lendawo wayenikwa yona ngembeko. Kulogama kubonakele ukuba malunqunyanyiswe unyulo olo ngenxa yokunga qondi kwabantu becasakanti bacasa into abangayaziyo nabangayiqondiyo. Walunqumamisa esiti usasingisa kwakwi Presbitari, kubone yona into emayenziwe. Inteto isiti, siyoyika, aba ngabantwana, baya kutinina ukusipata? Kananjalo siqéle abafundisi abamhlope abasincedayo nabasibuzelayo nase burulumenteni, basitetelele nakwizinto ezisixakayo. Aba bafana ke abasayi kuba nako ukusipata njengoko besipetwe ngabamhlope, nemali asisayi kuba nayo yokuxasa umfundisi kakuhle, kuba singamahlwempu, abe lomfundisi ezakuxaswa siti sedwa namhla. Ngezi zizatu nezinye, bazama ukuma pambi kwalento yenziwa ngabafundisi; njengoko nawe mlesi waziyo xa sukuba kucaswa into—ukuba abantu bakowetu kutetwa into ngento, ude ungaqondi nesona sizatu kucaswa ngaso, ukohlwe nelona cala ungangena ngalo ukuze ube wenza icebo lokunceda. Wona amadodana la ayetandwa ebukwa, nentshumayelo zabo zitandwa kakulu. Ute u-Mr. Mzimba akude eve indlela ekucaswa ngayo wati “bafanele ukuteta ngoluhlobo.” Nakubeni ke lute lwemiswa unyulo besekuqondakele ukuba u-Mr. Mzimba nguyena onenani elikulu, naxa ivoti yona ingenziwanga ngenxa yababengekaqondi.

Ite lento yolucaso yawanceda lamadodana, kuba into iti nengati iza kakubi kanti inendawo zayo ezincedayo. Yabangela ukuba azisondeze ngokungapezulu Enkosini yawo. Batandazela ukuba kunyule e-Tixo njengo Malusi Olungileyo. Lwati lwakuba lumisiwe unyulo yacaca yasekahleni lonto. Kwenzekile njengesiko ukuba liti lingekabuyi ilizwi le-Presbitari ibuye idibane iramente ize emtendelekweni kwaza kwashumayela omnye wabafundisi base Lovedale, emva kwentshuma-



yelo kucelwe u-Mzimba ukuba atandaze, watsho ngomtandazo omangalisileyo kakulu, wayishukumisa yonke indlu, sangati nesiseko esi siyashukuma. Wangati lomtandazo uyateta, uyalamla, walata oyena mfundisi, wangati uti, “nguye lo umfundisi endinika yena nomalusi wenu bandla lase Lovedale.” Kwatetwa ngawo lomtandazo ngabo bonke ababeko ngalomini.

Lide labuya izwi le Presbitari lisiti iseyiya kuhlanguana apo e-Lovedale eyakuti ke yongamele nonyulo olo ngokwayo. Lakuba lifikile ke ixesha le Presbitari ite yamenywa yonke iramente, yaza nayo yasabela nanga-pezu kokuba bekube njalo ngapambili. Nabafundisi babako ngokwaneleyo ngapandle komnye nababini abangafikelelanga. I Moderator yayingu Rev. Bryce Ross ngalomnyaka. Ute umcimbi lo wada wabekwa pambi kweramente. Lite ke iqela elalinyule u Rev. Moir, labuya lapakamisa kwa elogama kwase kuqaleni. U-Rev. Ross, upendule ngeliti lontombi inale kwamhlamnene, isanala nanamhlanje. Bate ukujika kwabo kulonto basebesiti, Oh sinyula wena ke. Uzilandule ngeliti yena uneramente yase Mggqakwebe akafuni ke ukuba ahlukane nayo. Inteto ike yafuna ukungxumbuza kwati noko kuba amagama o-Mr. Mzimba no Mr. Makiwane ayesele pakanyisiwe atelelwa omabini kwabonkala kusiyiwa e-votini. Lapumelela elika Mr. Mzimba ngenani elininzi. Ifeziwe lendawo kutiwe mababizwe, kuba kute ababiko apa xa kusetyenzwa lomcimbi. U-Rev. Moir, ubakawulele emnyango wafika wantabata u-Mr. Mzimba, wamxaka ngengalo wenyuka naye esinga pambili wammisa pambi ko Moderator, ote naye wesuka wema ngenyawo xa bezayo, wayepete ngezandla zozibini amapepa azele amagama eramente eyenza i-“Kolo” ute bakuba bemi ngxingxilili pambi kwake wapakamisa izwi elikulu wati, “Pambani Jeremiah Mzimba namhla unyuliwe linani elingaka lale ramente, watsho walixela elonani, (yase-Lovedale) eku-cela ukuba ube ngumfundisi wayo; uyasamkelana esisicelo ngoku?” “nokuba usafuna ixesha lokuba uye-kucinga kukuwe.” Ute ukupendula “Ndiyamsamkela” wazolula zozibini izandla ewamkela lomapepa. Lento

yantle kakulu kwaqondakala ukuba ngumsebenzi omkulu nozukileyo lo wenziwa apa. Ukuqalela eku-ngeneni kuka Mr. Mzimba, exakwe ngu Mr. Moir kwati cwaka nzingi akwabiko notinta nesikohlala kwangati abantu babambe nemipefumlo.

Upelele apo umsebenzi walomini. Yaza yaziswa iramente ukuba yobuye iluvakaliselwe usuku lokuza kubekwa izandla pezu komfundisi lowo bambizileyo.

Bacitakala abantu abaninzi bevuya bemdumisa u-Tixo ngento ayenzileyo. Njengomtenwa owagoduka evuya edumisa u-Tixo ngenxa yokuba epehlelelwe naye ngu-Philip.

Abako ke noko amasalela awaye cinga ukuba namhlanje kucitwa umsebenzi ngabafundisi ngenxa yalento yenziweyo. Kanti kwenziwa ngabafundisi into ababekade beyitandazela, beyikangele, beyilindile ukuba abantwana babo ababe kade bebefundisa bebaqeqesha nabo bade baye kufikelela ebufundisini.

Lonto nowayengeko angayifanekisa entliziyweni yake umntu ukuba makube kwakunjanina, malube uvuyo lwabantu lwalungakananina. Nokumbula ukuba ngeloxesha kwakungeko namnye umntu ontsundu ongumfundisi kwityalike yase Free Church, engazange abeko nangapambili.

Kuvakele ekucitakaleni kwe Presbitari ukuba imisele ukuba usuku lobeko zandla kumfundisi obizwa yiramente yase Lovedale ongu Mr. Mzimba lube ngomhla wokuqala kweyomnga (December) 1875. Ite lemini yalindwa yile ramente yangati ikude, yangati ilibele. Kodwa intle kuba yalindwa ngomtandazo. Lomsebenzi wawungaziwa ungazange ubonwe walindwa kakulu ngabantu.

## ISIQENDU V.

### UBEKO ZANDLA.

Ude wafika umhla okade ulindiwe wokuqala (1) ku December 1875 wobeko lwezandla kumfundisi omtsha, kwibandla elikulu nelidumileyo lase Lovedale abe ngumfundisi nomalusi walo, kananjalo ezakuba ngowokuqala ongontsundu kule tyalike yase Free Church. Wawufanele ukuba ube ngobalulekileyo nomkulu njengoko kwati kwabanjalo.

Bahlanganisana abafundisi be Free Church ngalomini kunye nababini, okanye abatatu bezinye imvaba, kwaba kubi nje ngokungabiko kuka Dr. Stewart kumsebenzi awaye wenzele imigudu engakanana. Yati londawo yambi kubo bonke abafundisi kuba babesazi ukuba elinyatelo litatyatwayo namhla lelemizamo yake. Noko ke umsebenzi wona waqutywa kakuhle kakulu Zabako kakulu neramente ezinganeno kwe-Nciba ezizeze Free Church. Zivela Emgqakwebe, Mkubiso, Rwarwa, kungasatetwa nto ke ngale yase Lovedale kuba kwakupume notatata. Baye nabezinye imvaba beko kakulu wati umzi omhlope wase Dikeni wapuma wonke nabo bonke abafundisi netitshala nomzi wonke omhlope wase Lovedale. Kwasita, yangumntu, yangumntwana, yalixego nexegokazi lalo. Yaziyunguma namanye amadodana la afundayo alapa. Kwamhlope kwamnyama njalo, kwabonakala kungeko ndlu ekungacingwa yona ize ibe nokwanela nesiqingata esi sababantu bangakanana. Kwabonakala kusiyiwa pantsi kwalomiti mihle yase Simnaleneni nase ncwadini siyabona ukuba imisebenzi emikulu nemininzi yayisenzelwa pandle ematafeni nase mimangweni. U-Mr. Bennie owayete walungiselela indawo pantsi kwemiti leyo, wabonakala eyisunduzela kona lendimbane ingakanana, ekwakungeko mntu unokuyibala. Kwesosituba sasipakati kwendlu endala ka Dr. Stewart ne simnali. Asikolwa ukuba kwake kwabako ontsundu obekwa pakati kwabangakanana abantsundu nabamhlope, singakolwa nokuba woza abuye abeko. Bonke abantu beze ngemihlali nange-

minqweno yokubona lento ikukubekwa kwezandla ngabafundisi pezu komntu ontsundu.

Njengoko ke sesitshilo ukuti umongameli we *Presbitery* ngalomnyaka yayingu Rev. B. Ross, nomsebenzi lowo ke wonganyelwa nguye. Wati namhlanje umfo ka-“Lose,” “unyawo zam zokundibalekela, umehlo am okundibonisela, uzandla zam zokundamkelela,” wazirola ngobuciko obukulu indaba zekaya, kwincwadana ka Paulos umpostile ku-Timoti I isahluko sesine, ivesi yeshumi elinambini, kumazwi ati:—“makungabiko namnye ubudelayo ubuncinane bako, suk’ ube ngu-mzekelo wabakolwayo, ngenteto, ngehambo, ngentando, ngomoya, ngokolo, ngobunyulu.” Watsho wamhle ngapezulu umsebenzi, wangcwele ngenene nase zingqondweni. Emva kwale ntshumayelo inkulu kangaka, neyayilifanele kakuhle ixesha elinjengelo. Umongameli wambuza imibuzo umfundisi lowo, ependula ngokufaneleyo nangokwanelisayo. Waza umongameli wenza umtandazo wobeko lwezandla, waba ngumsebenzi omhle kunene nozukileyo kakulu nongazange ulibaleke kwabawubonayo. Nangoku ayikazange ivume ukufika yonke eminye ngobukulu, ngobuhle nangokundileka. Emva kokuba kufezwe ukubekwa izandla, u-Rev. J. B. Moir wenza amazwi amakulu esiyalo esingisa ebandleni lase Lovedale ngendlela elifanele ukumpata nokumhlonipa ngayo umfundisi walo. Angena lamazwi esiyalo esikuyo yonke iramente yasigcina yasebenzisa ngaso ngalo lonke ixesha lokupila kwake umfundisi pakati kwalo. Kute ke ekuqukunjelweni kwawo lomsebenzi kwavakaliswa ukuba umfundisi uyakunikelwa ngokupeleleyo eramenteni ngomhla we (5) ku December njengokuba ubeko lwaye lupakati kweveki ngolwesitatu, waye kananjalo nomfundisi lo ubekiweyo eyakushumayela intshumayelo yake yokuqala ngalomini pakati kweramente yake. Emva koku upétwe umsebenzi walenkonzongeculo nofefe. Kutiwa indaba yotyelo ayikoli. Inikwe ke iramente ituba lokuba ize kumbulisa umfundisi, kwaza ke kwacitakalwa. Bemka abantu bevuya bemangalisiwe ngumsebenzi abawubonileyo. Betembile ukuba kuya kulandela abaninzi ukuza

kungena emsebenzini we-Nkosi. Kwaqondakala ukuba nabafundisi bavuyile kakulu ngumsebenzi owenzekileyo, kuba wawubonisa ukuba umsebenzi wabo awubanga lilize e-Nkosini. Bamvuyela kakulu bamtabatela pantsi kwepiko labo waziva ukuba nave namhla ungomnye wabo. Lude lwafika olungaliyo lona lwomhla we 5 ku December, 1875, yati iramente nomzi weza ngokwaneleyo njenge simemo. Yati inkonzo yokuqala yaqutywa ngu Rev. B. Ross, washumayela intshumayelo yokungenisa umfundisi eramenteni yake. Wayiseka pezu kwamazwi aku Kesedusi 14 : 15. Kulomazwi wabonisa ngesimo sama-Sirayeli xa aye sukelwa ngu-Faro ukumkani we-Yiputa: (1) Ubonise ngokoyika kwawo, nangomtantazo ongafanelekileyo kuba wawubeka emva. (2) Ngomtantazo ka-Moses, naye elilela ku-Tixo exakekile. (3) Ngento u-Tixo ate wayiteta ku-Moses ukuba kuhanjelwe pambili. Waza ke wabonisa isimo sebandla lase-Lovedale, ukuba lingapitizeli lixakeke, koko malihambele pambili, watsho wati namhla nizaquqala ukuba nipatwe ngumfundisi ontsundu. Wabonisa ngesimo afanele ukuba siso umfundisi obekwa pakati kwabo namhla. Ngembeko abafanele ukumnika yona, ngemali afanele ukumondla ngayo, nendlu abafanele ukumakela yona. Yaba yintshumayelo enemfundiso enkulu, neyaba luncedo kwiramente eqalayo ukuba nomfundisi wayo embizileyo.

Ukumka komhla lowo kwashumayela umfundisi omtsha. Intshumayelo yake yokuqala njengokuba kwakuxeliwe. Intshumayelo yake uyitabate kwincwadana yesibini yom-Postile u-Paulos kuma Korinte isahluko seshumi elinambini ivesi yesitoba. Apo Inkosi yayibonisa u-Paulos ukuba akafanele kuqayisa nganto, wati naxa wayibongozayo Inkosi ngenxa yobutataka bake, kodwa yona yapendula ngokuti:—"Ubabalo lwam lukwanele kuba amandla am azalisekile ekuswelekeni kwamandla." Yayintshumayelo emnandi nenomdla, amfanela kanye umfundisi lowo nexesha awaye kangele lona.

Waba ke ufeziwe ngalomini umsebenzi wokulungiselela kwabafundisi ibandla lase Lovedale. Ekucitakaleni

ke kwenkonzo zalomini benzelwa izibele abafundisi abo bobabini ngokunoyishelwa ezitini nasezi sopolweni ngabanye abafundisi nezihlobo. Baqala ke bayakunge-na kwa Mr. Weir batabata i-ti kona. Wabe u-Mr. Weir selekulile kakulu eyindoda ekulele apa. Waye ngomnye wabatunyelwa bokuqala apa e-Lovedale mhlayimbi manditi kwelilizwe nobomi bake wabugqibela emsebenzini wetyalike. Umsebenzi wobeko lwezandla kumntu ontsundu waba ngumangaliso kuye xa awutelekisa nemini zokufika kwabo kwelilizwe. Waye enentombi yake ekwakungeko mntu wayevuye ngapezu kwayo ngobeko lwezandla kumfundisi ontsundu wase Free Church. Waye nguyeyo lowo u-Miss Weir owayesoloko epete umsebenzi wentlanganiso yamakosikazi apo kwibandla lase Lovedale pakati kwabantsundu iminyaka emininzi. Waye ngumhlobo ka Mr. Mzimba omkulu nopambili kwa esabufundela ubufundisi, njengoko wayenjalo kuwo onke amadodana awayelinga ukwenza into elungileyo apo e-Lovedale. Baqale apo ke kulo ndlezana, baza ukusuka apo baya kungena kwa Mr. Bennie owayengumgcini wamadodana e-Lovedale kwanetitshala kwalapo e-Simnaleni. Ujise ka Mr. Bennie wayengomnye wabafundisi ababefike no Mr. Weir ukuzisa ilizwi lamazwi kwelilizwe liseke bumnyameni bobuhedeni, No Mrs. Bennie waye yintombi yomnye wabafundisi bokuqala ukuza kwelilizwe, ngoko ke nabo babenovelwano olukulu nalomsebenzi u Mr. Mzimba wayengena kuwo. Yayinqwenelwa kakulu into enjengale yokuba abafundisi abantsundu babeko, batabate umsebenzi bawuqube kwizizwe zakowabo, kaloku abafundisi bokuqala bona bebeteta ngokungafihlisi besiti:—"Tina sizise umkondo ukuza kuwufaka kuni ukuze nina niwugqitisele pambili." Kwabonakala ukuba ukungena kwake kuvuyelwe ngonyana nentombi zabafundisi bokuqala. Wati u-Mr. Mzimba noko ebekade ese Lovedale nje wangati uyafika ngenxa yobubele obenziwayo, esinokuti babebonakalisa umbulelo ku-Tixo ngenxa yomsebenzi awenzileyo. Bawubona umsebenzi wesiqamo sokubulaleka kwabo besapilile.

Apo e-Simnaleni kwakuko inkonzo yangokuhlwa

kupela, kuba emini amadodana nentombi bebengena kulotyalike yabantsundu. Ize ke bona abamhlope baye kungena e-Dolopini emini. Ize ke ngokuhlwa kuhlanguwe ngabo bonke, abantsundu nabamhlope abafundisi—nabafundi bonke base Simnalen, kuti ngokungabiko kwandawo yaneleyo kudityanelwe kulo tyalike yabantsundu. Ngalemuni yokunikelwa kuka Mr. Mzimba eramenteni yase Lovedale, kwacelwa u-Rev. Ross kwa no-Rev. Mzimba ukuba bazo kuquba inkonzo yangokuhlwa. Inkonzo yavulwa ngu-Mr. Mzimba watandaza ngesi-Ngesi, yati nentshayeleyo wayenza ngesi-Ngesi; yati intshumayelo wayiquba ngesi-Xosa kumazwi ka-Mateyu 7 : 21-23. Kwalandela u-Rev. Ross waseka naye ku-Mateyu 19 : 16 ngesi-Ngesi watandaza ngesi-Xosa. Zombini ezintshumayelo zaba mnandi kakulu, kwavuseleleka kwacukumiseka intliziyo ezininzi. Waba upelela apa ke umsebenzi walomini yokungeniswa komfundisi u-Rev. P. J. Mzimba kwibandla lase Lovedale. Bavuyisana bonke ababetanda ukuba umsebenzi ka-Tixo uhambele pambili kwelilizwe. Batamba ukuba uyakulandelwa ngabaninzi, njengoko ayeseleko amadodana aliqela awayesele zilungiselela lowo msebenzi. Selelandela umzekelo omhle awabekele wona, ukuba ubufundisi bufanelwe ukuba buzanyelwe ingekuko ukuba ngemfundo yodwa, kodwa kube nangesimilo esibufaneleyo ukuze babe noncedo kwilizwe lakowabo nakubantu bakowabo.

## ISIQENDU VI.

### IHOLIDE YOKUQALA UMSEBENZI.

Kwapambi kokuba abekwe izandla u-Rev. P. J. Mzimba kwakuse kucetywe ngabafundisi ukuba aze ake afumane ituba nexesha lokuba apumle, afumane lento kutiwa yi 'holide,' akuba ete wafezwa ukuba azaliswe ebufundisini, aze andule ke awutabate umsebenzi wake. Lendawo ke yayisenziwa ngenxa yezizatu ezibini. Esokuqala sesokuba makafumane ituba lokuke apumle emva kwezifundo zake, abete wasoloko ete ngxi kuzo elungiselela ubufundisi bake. Esesibini kukuba abone uhlobo umsebenzi oqutywa ngalo kwezinye indawo, nokuqonda intlalo yabantu bakowabo abakwezziya ndawo zingapandle ngeliso lobufundisi; kaloku wayesoloko evaleleke apa e-Lovedale ixesha lonke lokufunda kwake. Ute ke waceba ukuba aye e-Dayimani apo umhlobo wake u-Rev. G. Tyamzashe wayekona engumfundisi kulo ndawo, zaye nentlanga ngentlanga zase Afrika namasiko azo zazihlanganisene kona. Watemba ukuti koba kuninzi angati akufunde kona okuya kuti kumncede emsebenzini angena kuwo. Kwabe kananjalo u-Rev. Tyamzashe lowo engumhlobo wake ngokwase mfundweni. Wayesele nexesha kona ke u-Mr. Tyamzashe lowo selenamava atile. U-Mr. Mzimba waye langazelela kakulu ukuba awuqonde umsebenzi nazo zonke inkontsentse zawo nabo bonke ubu cukubede bobufundisi.

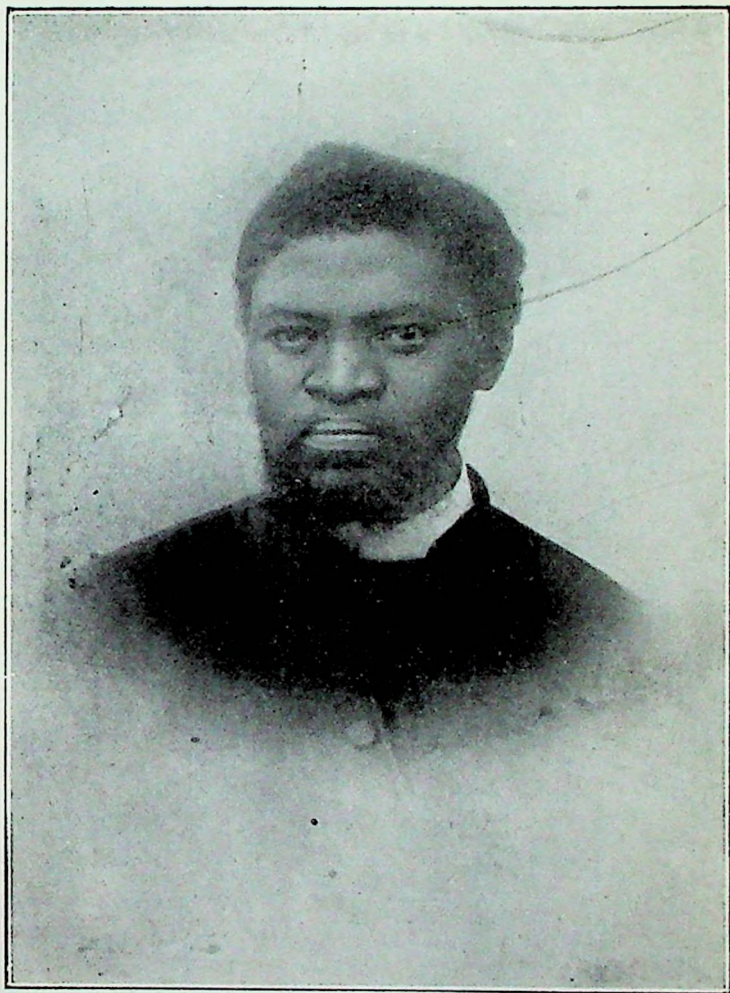
Ngenxa yesimo sezinto zangoko, kwafumaneka kungeko kupumelela ukuya kona. Kucaca ukuba nexesha le 'holide' yake alisakuba lide kangako, nendlela yokuya kona inde inzima kananjalo, nenxwaleko zohambo kwabonakala ukuba ziyakuba nkulu; kuba kaloku wayengekabiko uloliwe osinga kona ngezomini. Pantsi kwezimeko ke wabonakala elujika uhambo lwake waselebona ukuba makaye ezinkosini e-Ngqushwa. Lendawo iyi-Ngqushwa, abaninzi bayazi ngebali nangokuva, kanti mhlayimbi ayikude nakangakanani kubo.



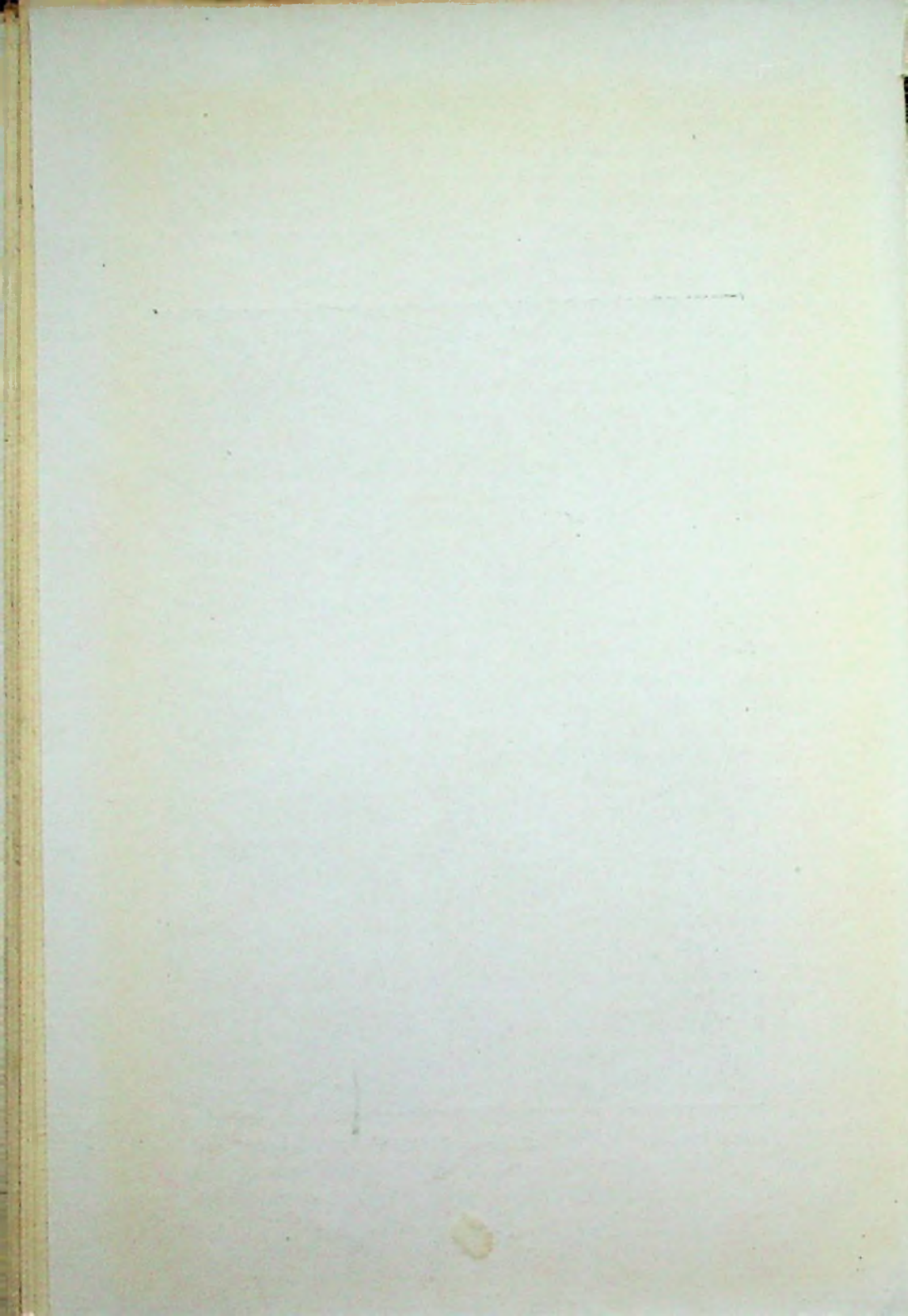
Unduluke ke ngamhla utile ngomvulo evckini esinga kwelo lenkosi, ilanga selite futu kuba kusehlotyeni, eke walityaziswa kukubulisa pakati komzi izihlobo zake. Ehamba ekwele, elinye elinxulile litwele impahla yake. Wanduluka intliziyo izele ngamabongo omsebenzi azakuwuquba apilele wona. Esapuma emfutweni eshushu eshumayela kubo bonke ahlangani nabo endleleni, nokuba ngamaqaba, ebayala bonke ukuba bazisingise intliziyo zabo e-Nkosini, batandaze bawubaleke umsindo ozayo. Nanko edlula e-Sheshegu eyakuwela i-Ngqakayi yokuzalwa kwake, ebijela kwezondada zase Ludakaneni waya kukulula kulo hotela Yecibi Lentonga. Waququzelelwa apa ngumnikazi hotela akarana nto. Kube mzuzwana, esenzela ukuba afumane ntwana, namahashe ake; wabuya wabopa kamsinya waya kukulula ngolwemivundla e-Rura kwamfundisi u-Sakuba wase Wesile. Walalisa kona, watata mbini nantatu intsiba, "kutiwa intaka yaka ngentsiba zenye." Noko waye diniwe waziva ukuba ucite ubusuku obumnandi. Kusile kona okungaliyo, lati lakuti ukushiya intaba wanduluka, yekoko ukusinga e-Dabani lilihle, lizolile ilungele umhambi kanye, ohamba ebuka izinto efunda kananjalo, wakugqita kulomti wodumo luka Ayliff nama Mfengu ake. Waka wehla akuba exelelwe wotula umnqwazi waposi naye njengabaninzi, wandula ukudlula, wagaleleka apo aya kona ngelokubuya kwentlazane. Uke wati makake ape amahashe isitungu apa ehotele naye afumane intwana yokuzoneleza. Unotshe! lendoda yalomzi, kwabonakala ukuba yona isagcine umteto wamanyange oti: "Akuko budlelane ontsundu nomhlope," njengalowa sifunda ngawo ezibalweni oti, "akuko budlelane pakati kwama Jodi nama Samariya." Wati naxa uwabo yena engati akawugcine kangako, mhlalimbi engawazi kangakanani, hayi! ayake itsho inkosi yake. Wabonakala edlulela kwakwaba kowabo e-Dabani. Lempato wayehlangana nayo apa yaba lupawu lokuqala olubonisa ukuba upumile e-Lovedale. Xa wayesese Lovedale wayengaqondi ukuba ngaba useko lomahluko ungakanana pakati kontsundu nomhlope. Ube hlala nabo,

ebuta nabo, esitya nabo; kuye kwasekungati linjalo lonke ilizwe kanti hayi. Uyifumene indawo kwabantsundu, bampata kakuhle nangobubele obukulu. Akabanga naxesha lide kangako noko kulendawo, kuba naxa wayetabate le holide nje umsebenzi wake wawuse umfuna naye ewungxamele, mhlayimbi ibe zintsuku ezilishumi nangapezulwana njalo. Ebona izinto ngezinto, etabata eqinela esondweni, wahambela nezikolo ezikufupi, waba netamsanqa lokuke abone ne anivestile yezikolo ezazibantwana bakumakulu amatatu zidibene, lombuto ute wako kanye ngezantsuku alapo. Ehambela ityalike nemitandazo, wapulapula ngenye imini enye indodana ishumayela ngokulingwa kuka Yesu ngu Satana, isiti, "U-Yesu walingwa ixesha elide kuba walingwa intsuku ezimashumi mane nobusuku bazo, ize ke lonto itete ukuti zazingamashumi asibozo," yaye ibashushu kulendawo, elixesha iposisileyo yaba kokona iya ifudumala. Kute ngecawa kwanikwa yena ukuba aqube inkonzo. Ute ke wanduluka apa wasinga ezantsi elwandle, apo ke aligqibele kona ixesha lake le holide. Apa elwandle ufumene indawo kumzi wabelungu, abate noko bebonakalalise ububele bamnika indawo ebucala. Bati naxa bencokocokola naye, wacaca wona umoya womsantsa webala ongenakudlulwa ngo ngapaya, nofuneka ungadlulwanga nango nganeno. Into apa ate wayipaula kwa oko, nete yamkataza kukubona ukuhamba kakubi kolutsha olungamadodana nentombi. Lwati naxa lungati lusapo lwasesikolweni kwabonakala ukuba yona icawa asinto yaziwayo, bahamba nje ebumnyameni. Waba nokuwabona omabini amacala, elobulungisa nelobubi. Naye akakangelwa njengomfundisi, wakangelwa njengomfana nje, wazifumana ese ntlango yokulingwa ngenene. Kodwa womelezwa kukukumbula amazwi ati, "ubabalo lwam lukwanele ebutatakeni bako."

Ubuye ke kwafuneka ejika egoduka ebuyela kwase kayeni nase msebenzini wake. Wanduluka ke eziva ehlaziyekile empilweni yomzimba neyompefumlo wanduluka ekupeleni kuka December waza kufika ekayeni lake kwangaleyo mini sekuhlwile ediniwe



*Sele ngumfundisi.*



kakulu. Ngengomso uvukile wabulisana nezihlobo kuba ebengeko. Kananjalo namhla ebulisa kuba ezakupuma e-Lovedale ayekuhlala kwa-Rev. Moir e-Dolopini. Ulungise impahlana yake ke kwakamsinya cinva koko oku kwakusenzelwa ukuba kude kulunge eyake indlu eyayiselisakiwa mhlayimbi yayilungiselelwa ukwakiwa. Upume ke apo e-Lovedale egqibe iminyaka elishumi elinesihlanu efunda kona elungiselela nalomsebenzi mkulu. Bangabambalwa abake bahlala ixesha elingaka befunda e-Lovedale belungiselela umsebenzi.

Wokumbula mlesi ukuba u-Rev. Moir nguye owabepete elobandla lase-Lovedale, njengokuba belibizwa njalo ngexesha ebelingekabi namfundisi, impato yake yaba yentle kakulu ewunyamekele umsebenzi wake, enobubele obungazenzisiyo, neramente leyo iseyikoliwe kakulu nguye; naku Mr. Mzimba waye nobubele obukulu awabubonakalalisayo, empete njengomninawe wake. Yabayilonto neyabangela ukuba afune ukuba ayekuhlala kuye. Baye babanjalo abafundisi kwantitshala nabapati bamashishini abamhlope kunye nezindlu zabo e-Lovedale, ezizihlobo wayejikeleza ezibulisa yayingabo, waziva engomnye wabo ngendlela ababe notando ngayo.

Ukuya kuhlala ku-Rev. Moir wayelungiselela ukuba aze kungena emsebenzini wake wobufundisi be bandla clo elimbizileyo.

Kwangalo mini wafika kwa Rev. Moir bakwela bobabini basinga e-Sheshegu apo kwakuko intlanganiso kona ngendlu yetitshala eyayisakiwa ngumzi uhlangene kakuhle kakulu, bafika sebe lindiwe. Kuvuywe kakulu ke bubuko bake, yabe ke lo ingumsebenzi wokuqala wobufundisi bake, kwafuneka ke kuhlanganiswe imali yalendlu ye titshala. Ide yati yakuhlangana intlanganiso kwabonakala umzi uhlanganisa imali engange £30. Umsebenzi lowo ke ute wabityiswa kukusuka kwangalomini kuvakale indaba ezingentle nge titshala leyo. Ite lento yambi kuye kakulu ukuti kwamhla wangena emsebenzini asuke adibane nendaba ezinjalo.

Bebuyile apo kwahlwa kwasa wanetlanganiso yake yokuqala yabadala kwa neyamadikoni,

Ngecawa yokuqala January 1876 yaba yicawa yomtendeleko wake wokuqala, yahlanganisana banzi iramente kuba kwakute kwavakaliswa kuzozonke indawo nezingapandle ukuba umtendeleko uyakwenziwa ngumfundisi ontsundu.

Kukalokunje seyihlangene yonke iramente iyimbumba kunye naleya yayite ayamnyula. Yati njengokuba wayete gxada e-Ngqushwa nge holide yasala ingenisa amagama ayo kwaseluhlwini ku-Rev. Moir isiti nayo imanyile kule ininzi ukuze kungabiko mahluko. yati ke yabako yonke iramente ngalemini yomtendeleko wokuqala, yaza yafumana inkonzo ezimnandi zalomini. Inkonzo yaqutywa kwaza intshumayelo yasekwa kwincwadana ka Paulos kuma Efeso 1 : 7 kwabaptizwa nabantu aba 7 nabantwana aba 12. Emva kwedinala yaba ngumtendeleko wabukwa umntu ontssha wafaneleka kunye nengubo zake zobufundisi bake. Kaloku zazinga qelekile ngezomini zinqabile ukubonwa kwaba ntsundu, ngokukodwa kweli icala lase Free Church. Into eyayibonakala ekuqubeni lomsebenzi mtsha kuye, yayikukuzidela nokuzoyikela awayenako. Awati naxa waye baptiza okanye enikela umtendeleko saye isandla sixentsa esoyika. Esenziwa kukwazi ukuba upete izinto ezingcwele zika-Tixo. Yati lonto yamlandela lonke ixesha lokupila kwake, emsebenzini ka-Tixo. Ubesiti ngezomini intsimbi yakubeta xa aza kushumayela, ati ngati ibeta ilila emzimbeni wake eve esoyika. Yiyo lento wati waba nempumelelo engaka kulomsebenzi. Waye soloko ezitobile ecinga ukuba mncinane yena mkulu umsebenzi kuye. Babako ke abaninzi abangena bengazoyikeli nganto, ize ke lonto ingabi natamsanqa emsebenzini abakuwo. Yasinga ngamakaya iramente ngalomini yomtendeleko wokuqala yanelisiwe, ivuya imbulela u-Tixo, ate u-Tixo wabanceda nabo ukuba bamnyule abe ngumfundisi wabo, bemka betembe ukuba usaza kubenzela izinto ezintle nezinkulu.

Ngeveki elandela le yomtendeleko unduluke wasinga kwi Presbytery yake yokuqala engumfundisi. Yabe ke intlanganiso leyo iyakuhlala e-Mkubiso iqalise kona ize umsebenzi iye kuwuzulunqa e-Qonce,

Abafundisi babonisa ububele obukulu kuye novuyi-  
swano naye nababengeko ekubekweni kwake izandla  
kwa neramente emhlope yase Qonce yenza ububele  
obukulu enguye yedwa umfundisi ontsundu.

Akuba ebuyile apo entlanganisweni utabate umse-  
benzi wokujikeleza izitishi zeramente yase Lovedale,  
ezingapandle nezingamasebe akona. Wahamba pakati  
kweveki nangemihla yecawa.

Zite ke inkonzo zecawa zeziwa kakulu ngumzi  
ngapezulu kokuba bekubanjalo ngapambili zazala  
izindlu zetyalike ngumzi obomvu kakulu. Abanye  
bezele ukuza kubona ingcongolo izanywa zanyiswa  
ngumoya, abanye bezele ukuza kubona umntu ovete  
ezitofotofo, abanye inyaniso bezele ukupulapula indaba  
ezilungileyo. Kwabonakala ukuba bakohliwe luhlobo  
abangati benze lona lokubonisa uhlobo abavuyisana  
ngalo nalomsebenzi. Kute kwezinye indawo yakuba  
sebepakati e-tyalikeneni abantu imi ngembambo ati  
akungena umfundisi sisuke sitsho isililo, kuti ngeloxesha  
kuke kuxake nokuqala umsebenzi. Bengazenzi abantu  
betunywa zintliziyo zabo. Waza ke umsebenzi wavuse-  
leleka wahambela pambili ngexeshana elifutshane.  
Ebesakuti amabuzwa endawo zonke nezingapandle aze  
kudibana e-Lovedale isuke ingati kudibene iramente  
yonke ipela.

Kwabe ke kuko nomnye umsebenzi obusenziwa  
kwezityalike, bekuti kwenziwe izikumbuzo zokuvulwa  
kwazo. Iyileyo inenyanga yayo. Bekusakuti ke  
emnyakeni kuqale ukukunjuzwa eyase Mxelo, apo yati  
into yokuza kwabantu, nomsebenzi wabo kwangati  
kumhlana yavulwa londlu. Bati abanye ngenxa  
yemihlali bazive sebevusa idabi elidala mhla indlu  
yavulwa bati "Batini namhla ababesliti makunganyulwa  
mfundisi?" kodwa umfundisi wayitetisa kakulu lento  
wenza inteto entle ngohlobo emnyule ngalo umfundisi.  
Yati lonteto yayimanya iramente ngapezu koko kwa-  
kunjalo, bati bona abo babemcasile umfundisi ontsundu  
baba ngapambili ekumtandeni nasekumhlonipeni  
ukususela kulomini.

I-Presbytery asinge kuyo yesibini ibe pesheya kwe-

Nciba. Unduluke ukusinga kuyo no-Rev. McLoed wase Mkubiso, bahamba belala bevuka bekulula bebopa. Kwizindlu zabelungu besamkelwa ngobubele, enye ihotele ngenxa yobubele yabalalisa yabatyisa ngesisa ayavuma ukuba bahlaule nepeni ebomvu. Nalapo pesheya kwe-Nciba entlanganisweni babezelwa njalo, ziramente zelozwe ezaziqala ukumbona umfundisi ontsundu njengo Rev. Soga owaychamba nabelungu ehlala pakati kwabo njengoinnye wabo.

Ekubuyeni apo uqube umsebenzi wake ngamandla amakulu yati into yokuzidela yaye ikula kuye. Ubeti akubona abantu abaleleyo etyalikeni imkataze lonto acinge ukuba ityala likuye azitobe pambi ko-Tixo acele amandla amatsha ku-Tixo.

Malunga nelixesha kuqalwe isakiwo sendlu yomfundisi kufupi netyalike, kuba abafundisi ababeko ngapambili bebeqesha kungeko ndlu yomfundisi, u-Rev. R. Ross nguye owazakela indlu eyeyake e-Alice.

Intlanganiso yapesheya yancedisa ekwakiweni kwendlu leyo, ngokukupa isiqingata semali efunekayo yaza ke iramente yasebenza esinye isiqingata, yasifeza kakuhle. Kwalula ukupuma kwenkabi zenkomo; wati lomsebenzi wenziwa ngamandla nemihlali waza ke ngoko wakauleza kunye nokwakiwa kwendlu yomfundisi. Kwenziwa inqwelo elingeneyo yokuba umfundisi ajikeleze ngayo pakati kwe ramente. Yaba yinto elunge kakulu leyo yabicingwe yiramente, kuba umsebenzi wati wanda kakulu wahambela pambili nangenxa yayo, naxa yayi ngeyiyo inqwelo enkulu.







*u-Miss Martha Booi Kwatsha.*

## ISIQENDU VII.

### UKUTSHATA KWAKE NENTOMBI KA MNUMZANA BOYI KWATSHA.

Ekubeni ke indlu igqityiwe ukwakiwa, kwenziwe amalungiselelo okuba umfundisi atshate. Kubonakala ukuba kwangeliya xesha ebesahamba esikolweni efunda, wasolwa yinzwakazi ka Mnumzana Boyi Kwatsha wase Mkubiso. Lenzwakazi ingu Martha Kwatsha yenye yabavula, ngqha! Isinala yamantombazana e-Lovedale ngemini zesipato sika Miss Waterson u-Noqakata. Ndinga ukuba namhlanje kweloqela lavulayo kusele yona no-Mrs. Msikinya. Kulungiselelwe zizihlobo ezingabafundisikazi pesheya ukuba awele u-Nkosazana Kwatsha pambi kokuba atshate no-Mfundisi Mzimba. Ute ke ngoko u-Nkosazana Kwatsha nabantu basamkela ngovuyo isicelo eso sobubele, waza ke wawela no-Mrs. Thomas utile owayesinga e-Scotland kwangalo cloxesha. Ute ke wayibona imimangaliso yezinto zapesheya. Yati yakungati intliziyo yake nezibilini ziyaqala ukubuyela ezindaweni zazo wafakwa kwesinye sezikolo zentombi e-Glasgow ixesha elitiyo.

Emva kokupuma kwake apo e-Glasgow ubuyele kwa Kwanozimanga (London) wafumanana nompatikazi wake u-Miss Waterson sele lapo, kananjalo selefundela ubugqira ngoku. Nalapa u-Nkosazana Kwatsha ungene kwasesikolweni. Ngokwemfundo wayesele qubile u-Nkosazana lo wayesele gqibile kwase Lovedale, kwakuse kufezwa nje amabala atile paya napaya, ngoko ke ixesha lake aligqibe pesheya aligqitanga kangakanani emnyakeni. Yamnceda ke kakulu into yokuwela kwake yamvula ngakumbi ingqondo nentliziyo ukulungiselela ukuba awufanele umsebenzi omkulu ka-Tixo awayeza kungena kuwo. Okukufaneleka nokufezeka wayengasokuba nako ukuba wayengakange abenalo itamsanqa lokuba awele. Lati kanti elitamsanqa lizakuba luncedo olukulu naku gxa wake eminyakeni yokusebenza kwabo.

Ngetuba lokuza kubuya kuka Nkosazana Kwatsha pesheya, lite negama lomtshato lalungiselelwa ukuba lingene e-Lovedale laza labizwa kona, lite lisiya kugqitywa waye u-Nkosazana selentsuku ese manzini. Kwakuba kutelekelelwa intsuku zokufika e-Kapa, lalungiselela ukunduluka isoka likawulela umtshakazi. Liyekufika isoka elo e-Kapa engekafiki umtshakazi. Sekulungisiwe kakuhle kakulu zizihlobo, sekulungiselwe nokuba atabate intshumayelo ngecawa kwityalike yabamhlope base Free Church of Scotland kulonzi mkulu wase Mkona (Cape Town) wenzelwa ububele obukulu.

Ute kanti u-Nkosazana Kwatsha ubuya no-Nkosazana Tause Soga wase Mgwali, owaye buya emfundweni naye kwelozwe; naye wayesele puma e-Lovedale pambi kokuba awele. Endleleni bapantse ukuhllelwa ngumonakalo omkulu xa basondelayo apo Emkona malunga nesiqitana ekutiwa yi Dassen Island, kwapuka isikepe eso babekwele kuso. Ongekayiboni lonto yokwapuka mhlayimbi ukutsha kwesikepe emanzini, akakawaboni ama-Ngesi ukuzola kwawo epezu kokufa, kuba lento iyingqeqesho xa umntu selenayo ingena ematanjeni. Noko ke site sapuka isikepe basinda bonke abantu nempahla. Into eyaka yababandezela kakulu lilanga kweso siqitana kungeko mti namtunzi nowalupina uhlobo. Baze kutatyatwa apa sesinye isikepe esiye kubafikisa Emkona. Bafikele ke ezandleni kuba kaloku umyeni ubeselelapo kade. Ude ke wafika wona umhla womsito, kwabonakala ukuba mawuqutyelwe kulondlu yase Free Church, indlu yama Skotshi; umsebenzi wahanjiswa ngu-Rev. Mr. Russel, abapeleki ingo Nkosazana T. Soga no Mr. James Scott owayefunda e-Lovedale kunye Nomfundisi Mzimba. U Mr. Scott waye sele pezu kwenyawo zokusinga kwelakowabo. Usontombi yaba ngu Honourable Charles Brownlee, owaye ngumbali micimbi yabantsundu (Secretary for Native Affairs) wayesaziwa etenjwa kakulu, kananjalo etandwa kwa Ngqika apa. Yaba nguye ke owasa umtshakazi etyalikeni, yaba ngabelungu bodwa apo etyalikeni ngapandle kwaba batatu—

umyeni, nomtshakazi no-Nkosazana T. Soga; abelungu baliquba lonke isiko elenziwayo xa beduda, intyantya-  
mbo zalapa, ihelesi zalapa, kwagcotywa. Kute ukusuka  
apo etyalikeni kwasingwa endlwini kwayiwa kupu-  
ngwa kwasontombi, kwenziwa inteto yokuvuyisana  
nemibulelo; nomyeni wapendula kamnandi. Kwanga-  
lomini wanduluka umyeni nowakwake ukubuya,  
bejonge ukuza kupuma e-Bayi, apo umyeni wayengene  
kona ukuya Emkona. Bati ke beza kufika e-Sandflaats  
nge tileni esuka e-Bayi, kuba yayi sapela apo ngezom-  
mini. Bafike apo e-Sandflaats seyilapo inqwelana yabo  
entsha ibalindile, bandulukile ke ukusuka apo kakuhle  
akwabiko nto imbi endleleni, beza kufika kakuhle ekaya.

Befikile endlwini yabo ngobusuku bom-Gqibelo,  
kwasa zibabona izihlobo zabo. Wavuyelwa kakulu  
umtshakazi ongumfundisikazi, kwamana kufika amaqela  
ngamaqela eza kubona umfundisikazi owayekangeleka  
emhle kakulu—inzwakazi efanelwe zizinto zayo zonke,  
imvumikazi. Yaluvuyo pakati komzi wonke weramente,  
wati nomsebenzi waqubela pambili loluvuyo lutsha  
lufikileyo.

Emva kwexeshana efikile Umangeko, (umtshakazi)  
baqale umsebenzi wokujikeleza iramente yonke ngalo-  
nqwelana yabo yayenziwe, babala izitishi ezi zonke,  
bemana ukwenza iveki ngambini endaweni bandule  
ukudlulela kwesinye. Wabe ke umfundisi engayekile  
ukuti nokuba ukwesinye isitishi, abope ihashe lake  
ayekuvelela esinye. Lonto ke yenza isiqamo esihle  
nesikulu, sokuba umfundisi nomfundisikazi bayazi  
iramente kamsinyane ngapezu koko bekuya kuba njalo.  
Yonke lonto yawunceda umsebenzi wasuka wanda,  
wakauleza, wacuma.

Wawufanelwe lomsebenzi kukuti wande kangaka  
kuba wawu sekeke kakuhle kwase kuqaleni, yati yonke  
into yenziwa pezu kokoyika u-Tixo nokufuna ukwa-  
ndiswa kobu kumkani bake, nokunceda abantu.  
Isiseko xa sibekwe kakuhle kubanjalo kakade, kupele  
ukuzitemba kutenjelwe ku-Tixo, isuke ke impumelelo  
ikawuleze.

Anda amanani, yakutala neramente, kwabonakala ngazo zonke indlela ukuba uyahamba umsebenzi.

Malunga ngelixesha u-Dr. Stewart wenza icicelo kumadodana afundayo, sokokuba kupume amadodana aye e-Livingstonia kumsebenzi omtsha owenziwayo kona. Ite lento yesisicelo yenza imvuselelo enkulu, ati amadodana azinikela kakulu kulomsebenzi afuna ukuya kushumayela nokuya kufundisa kona. Wasuka no Mr. Mzimba naye wazinikela ukuba aye. Intliziyo yake izimisele ekushumayeleni nasekufundiseni abantu bakowabo. Wati lo mawusale nabahleliyo yena uyakulowa uqalayo. Yati lento yaba yinto engummangaliso kwabanye abantu ukuti umntu onomsebenzi ongaka acinge lonto. Abanye abakolwa ukuba angaba uyiqinisile lento bamcinga ukuba uyenzela ukukutaza amadodana ukuba azinikele emsebenzini. Kanti yena wayeyiqinisile lento, kuba bate abafundisi bakumbuza ukuti, " Ukuba igama lako lite lamkelwa uyakutinina?" Wati yena ukupendula " ndiyakuhamba."

Igama lake ke noko alamkelwanga ngabafundisi bate u-Mr. Mzimba unomsebenzi omkulu makangabi nakuwushiya. Beqonda abafundisi ukuba ungumntu wabantu abasandulu kumbiza, waye nomsebenzi uquba kakuhle. Kubonakala ukuba u-Mr. Mzimba wabasoloko enawo umoya wokuhambisa ilizwi nakwindawo ezikude zase Afrika, intliziyo yake yayinenjongo ezibanzi nezinkulu kakulu enqwenela ukuba lihambele pambili.

## ISIQENDU VIII.

### UKUBANGWA KWAKE.

Umfundisi lo ngumntu obetandwa kakulu ngabantu kwa esemncinane eselisoka. Ite ke lento yokubukwa ngabantu bonke wati kona akungena ebufundisini apa yanda ngapezulu. Kute kwako into emvise kunye nezi-hlobo zake into ebuhlungu kakulu. Kubeko abantu abate bambanga besiti ungumntana wabo owalahleka ngo-Nongqause (1856). Bate lento bayiqinisa ukuyiteta, bada beza kuye selengumfundisi bayiteta kuye. Aka-ndule aqonde bakufika kuye, waba bayafuna wavelana nabo, wada wabayalela ukuba ke baye kumfana owayefundisa pantsi kwake e-Roxeni kuba wayengaqondi ukuba lowomfana unabazali. Bate bona, "hayi sifumene wena" siya qonda ukuba ungulomntu simfunayo." Oh! wandula wotuka wazilandula ngako konke awayenako ezivutulula. Ubani unotshe banamatela ngoku namatela abafuna nokuva nayipina into ayitetayo. Ude wabaxelela ukuti yena unabazali bake, bangaya kuqonda kubo xa bengavumi ukukolwa ngawake amazwi. Okwenene bandulukile aba bafo, yekoko ukusinga e-Mkubiso baya kugaleleka, bawufaka lomcimbi kona kuyise nonina, kuba lonke elixesha baseko ngobubele buka-Tixo. Baxela ukuba bafumene umntwana wabo owayelahlekile, bengabuzinto. Abazali balandula besiti lowo niteta yena asinguye, uzalwa siti lo, wabaptizwa epetwe siti ebuncinaneni, ngexesha elingapambi kweli nina nixela lona. Batsho abazali kwahlanganiswa nabanye abantwana ukuba qondisa ukufana kwake nabo, nokulandelana kwabo. Hayi! Banamatela abafo kule yabo into, abafuna nokuva. Kute kuba kwakuseko nexegokazi unina ka-Ntibane, lati ixegokazi lomntana mhla wavela wapatwa zezi zam izandla, atsho azaneke. Lakatazeka ixegokazi lisiti liyahlutwa namhlanje umzukulwana. Ubani! Wena waka wabona usinama ndakunamatela. Basuka ngoku

ababantu baputuma omnye umfana abati baza kumfanisa nalo ka-Mzimba. Bati neminwe iyafana. Ababantu yayi ngabase Sitatwini. Bati ke abazali baka Pambani baxakeka nezihlobo, ukuba lento ingaba iteta nina. Basuka emva koku lento bafuna ukuyiqubela pambili ngokusuka bahambele bahlale intsuku.

Abanye abantu bacinga ukuba bayana nalanto wayeke walahleka u-Pambani e-Qonce.

Kanti hayi ababantu bangama——ngabantu bebango, bayeke beyitanda into entle, bati ke ngoko into bakuyibuka bayinqwenelele ukuba ibe yeyabo, basuke bayibange xa benendawo zokuma.

Kwalento yokuba bayeke ade akule abeyindoda babe kukona banduluka befuna umntwana wabo owalahlekayo yalata into enjalo.

Yena uyise wabe engatini ukuti oyena mntwana amcoleyo abe nguyena amenza indla-mafa yake, kanti bako abazalwa nguye?

Ukuqaleka kwalento akwazeki ukuba kwaye kutenina kanye. Kodwa ke kuko inteto eti, kute kwalala ngokufa inkosi u-Kama, ukumkani wama Gqunukwebe, waza u-Rev. Mzimba waya kwelofihlo no-Mr. Makiwane waza ke u-Mr. Mzimba wapiwa umtandazo. Waza lomtandazo wawatutuzela ama-Gqunukwebe wazitsala intliziyo zabantu, kute kuba ubesebenza napakati kwama-Xosa esazi isi-Xosa, yati ke nenteto ayabiyiyo eyase-Mbo.

Emva koko ubuye wacelwa ukuba ayekushumayela apo kwa-Kama ngacawa itile. Eyati ke imbonakalo yake nenteto yake yonke yagqibelela ukumgodusa, bati ababelahlekelwe ngumntwana wabo baba bawufumene namhlanje umkondo.

Kwabanye abantu ayibonakalanga iyinto embi koko iyinto emteteleyo, yabonisa ukuba ngesimilo sake, nangokubonakala kwake, nangokufanelwa kwake bubufundisi, wamkelekile uyatandeka kubantu bonke.

Ezinye izihlobo nabanye ababemazi bakatazeka yilento, becinga ukuba aba bantu ngebebuswa banikwe ityala, ngokuba bahlola ntonina ngalento. Kodwa yena u-Mr. Mzimba akazange wakatazeka yilento,



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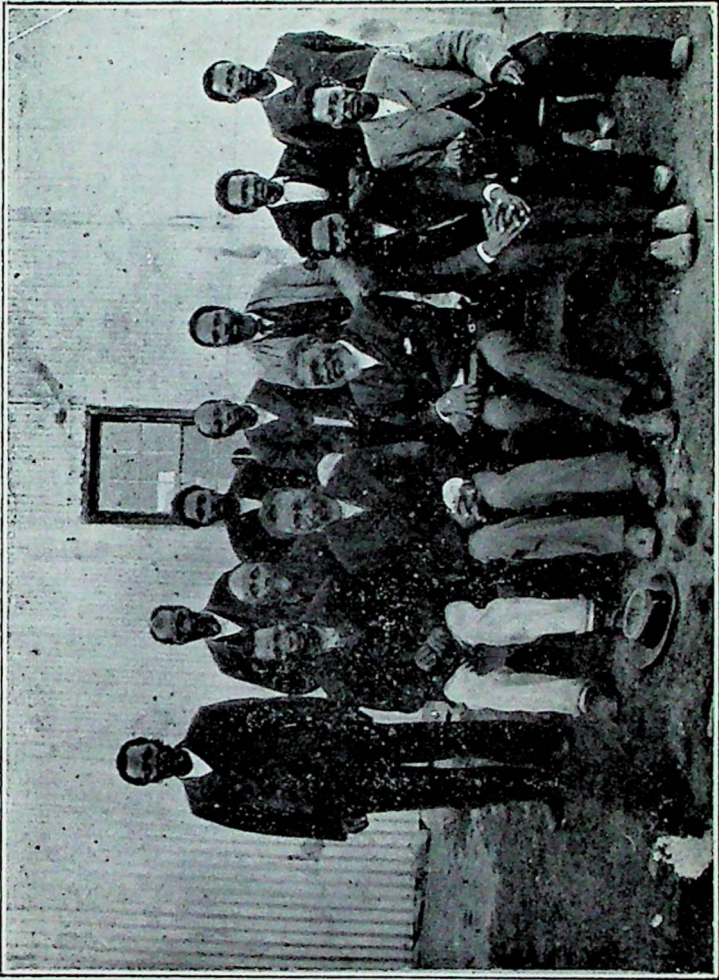
wasuka waxola wayamkela ngomoya opolileyo.  
Wasuka nje wanosizi ngabantu abo balahlekelweyo,  
kuba yena kwakungeko nto wayetandabuza yona  
ngokuzalwa kwake nangekaya lake. Kute ke ngolo-  
hlobo wayeyipete ngalo lento yafumana yapela njalo  
kungeko mtu wonakalelweyo.

## ISIQENDU IX.

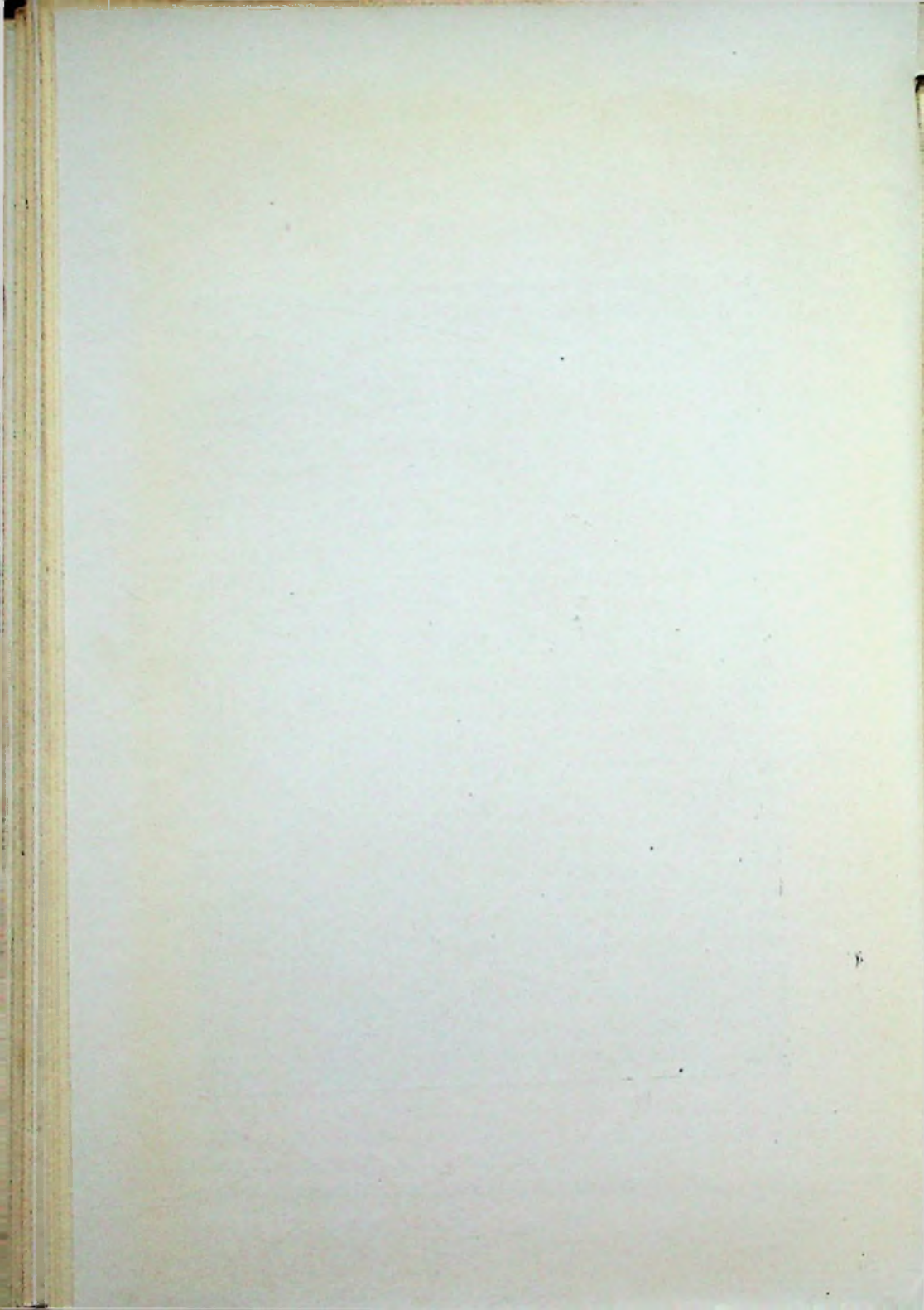
### UKUCELWA KWAKE NGU-RULUMENTE.

Ngo 1877—Lomnyaka ibe ngowemfazwe ka Ngcayecibi yaba ngumnyaka onzima nobuhlungu, kuba kaloku iramente kamfundisi lo yabinobuhlobo macala omabini. Abanye babevelana nabo babese mahlatini bebulawa, bambi ke bekwicala lika-Rulumente bencedisana noku-bulawa oko. Lonto ke yabuhlungu kakulu kumfundisi lo. Ite ke nendlala yankulu yabandezela yenza obayo ububi nobuhlungu. Bacitakala abantu kakulu ukuya kufuna indlela zokupila ezidolopini. Wati umsebenzi welizwi awahamba kakuhle. Ekupeleni kwemfazwe leyo ke u-Rev. Mzimba ute wacelwa kwa Rulumente ukuba ahambe ne-Ruluneli (Governor) etolika pakati kwezizwe ezintsundu ezikulo lonke elapesheya kwe Nciba, bade baye kufika nase-Mampondweni, nase Natal mhlayimbi nakwa Zulu. Kubonakala ukuba kwakucingwa ukuba imbeko akuyo iyakwenza ukuba into etetwa nguye ipuma kwi-Ruluneli iyakuba nokwamkeleka kakuhle ebantwini kamsinyane napakati kwezizwe ezintsundu. Yaba yimbeko enkulu leyo ayinikwa ngu-Rulumente netuba elihle lokuba aziwe Komkulu, sikolwa ukuba oku kwenzeka ngenxa yokucebisa kuka Honourable Charles Brownlee, emnqwenelela impumelelo nehambelo pambili u Mr. Mzimba. Kodwa ke lento ite yakutetwa eramenteni yake, yasuka iramente ayavuma ukumkululela kulowo msebenzi, saye ke nesizatu sokwala kwayo kungazange kude kwazeke kakuhle kuninzi. Wadana kakulu yilonto yenziwa yiramente.

Ute ukuzixolisa kwake waseletabata uhambo no-Rev. B. Ross befunela umsebenzi wabo indawo zokuwumisa nokulandela abantu babo be Free Church pesheya kom-Bashe, bahamba bada baya kufika kwa-Baca nase Mampondweni. Lwaba luhambo olumnandi noluhle kakulu kubo, babuya bemangaliswe kakulu kukubona izizwe ezininzi kangaka zabantu abamnyama. Babe-hamba bencedisa nabafundisi bezinye imvaba bati



*Rev. Mzimba nabadala baka hopumo.*



nalapo bafike kuvulwa izindlu zetyalike usuke lowomsebenzi sowunikelwa kubo wonke kwanjalo kuyoyonke imisebenzi yobutyalike, kuba basuke bacingelwa ukuba ngabona bawaziyo. Nalowo bahamba bewufunela indawo, walunga, kute kamsinyane emva kolohambo lwabo kwavela iramente kwa-Qumbu nakwa-Tsolo zaquba nazo ekwandeni namhlanje zizi ramente ezinkulu ezinabafundisi. Uke watunyelwa ngabafundisi apo kwa-Qumbu ukuwumisa nokuwuseka lowo msebenzi ixeshana elingelide, ngati watunyelwa kona yi-Presbytery kwade kwakabini.

Uke ngaxa limbi wehlelwa yingozi yokuti abanjwe kwakamsinya emva kokuba lixolile ngo-Ngcayecibi; wokukumbula mlesi ukuba kaloku emva kwalemfazwe ukuba u-Rulumente wenze umteto wokuba bonke abantsundu bahlutwe imipu, nokuba ngababesilwa no Rulumente nokuba ngababe ncedisa u-Rulumente. Yati lento yapitizelisa kakulu, lwati uninzi lwabantu lwakatazeka. Kodwa wapunyezwa wona umteto lowo wati umntu ofunyenwe ewupete emva koko waba netyala. Umfundisi lo ute evela pesheya kwe-Nciba wacetyiswa ukuba apate ivolovolo, kuba indlela zazisembi waza u-Rev. Ross wamenzela ipepa lokumngqina, kanti uzakuti akufika e-Qumra asuke abanjwe ngompu lowo. Kubeko amadindala amaziyo antsundu aza enza konke anako ukuba ammele angalali entolongweni kodwa i-Mantyi ayake ivume. Kwabonakala ukuba ifumene ituba lokuke imlalise pakati aze azazi ukuba umnyama noko anekolala yobufundisi. Lento yambi kakulu watsho waxokozela umzi outsundu kakulu. Yaza ke yatutuzela into yokuxokozela kwamapepandaba ngayo lento, amapepa abamhlope ase Koloni egxeka imantyi leyo kakulu ngesenzo sayo esibi; esiti nokuba umteto lowo ubunjalo ibifanele kuzicingela imkangele umntu lowo isimo akuso ukuba sinjanina. Yati lento yakufika ezindlebeni zika Rulumente kwatunyelwa ucingo kwa oko wakululeka kungabanga satetwa netyala. Waza u-Rulumente wangxengxezisa kumfundisi lowo ngento eyenziwe kuye ngabapati mteto e-Qumra.

Emva koku ibuye into yamadodana afuneka e-Livingstonia kwakona—kufunwe abantu bokuya kona. U-Mr. Mzimba ubuye walinika igama lake ukuba uyafuna ukuya kona. Lite ngoku lamkelwa igama lake nabafundisi bafuna ngamandla ukuba aze aye. Kodwa ite iramente yakuyiva lento ayake ivume nokuva, yakaba ngawo omane. Ayavuma konke ukuba makaye e-Livingstonia. Baye abafundisi befuna bona ngoku, yati ke yafuna ukuba nobupitipiti obukoyo pakati komzi. Bati abafundisi bakuba besiva ukuba iramente ayivumi kwabonakala ukuba makuvotiswe kwakutshwa abatunywa abapuma e-Lovedale bayijikeleze yonke iramente bevotisa, laza labalikulu kakulu icala eliti makangayi baba ke abafundisi bayancama. Ewe okunene ke mhlayimbi wayefanelwe kukuxelela iramente kuqala pambi kokuba ayitete lento nakubanina kuba ilusapo lwake, yaye ke iyiramente enezwi iramente yase Free Church. Yayi ko ke mhlayimbe nendawo yokubonakala ukuba kuyakuba betele eshenxile apa. Ukusebenzisana kwake ne Lovedale kwasekuhamba kutimlisa. Yati ke yakuba iramente ingavumi naye wayeka waxola, akabi sabuye acinge nto ngokukumbi. Olu ke lwaba lunyulo lwesibini eyamnyula ngalo umfundisi wayo. Wasele siti ukututuzelwa kwake ngu-Solufefe ngeloxesha wapiwa unyana kuba umfo lowo wayezele intombi zodwa waselemtiya igama lokuba ngu-Livingstone, wati yena umninawa wake u-Samuel ngu-Zamva, kuba ezamva kwentombi eziliqela.

Umsebenzi wona wake wawusoloko wenze nto nye ukuhambela pambili. Yona ("i-Vusdara") yamabuzwa yanda ngendlela engumangaliso, bebesakuti ngaxa limbi beze kuhlangana bonke apo e-Lovedale bevela kuzozonke izitishi isuke ibe yinyambalala ekungati kuhlangene iramente yonke ipela. Ngelixesha ke bekusiti xa kusamkelwa abantu be ramente ibengumsebenzi omkulu bebesusela kumashumi asibozo de kuye ekulwini abantu abamkelwa ngexesha elinye, baye buncipa ngokuncipa ubuqaba yaba yinto engummangaliso ukubona amaqaba epela ngenxa yengqoboko.

Owayehambele wapesheya umfundisi wati sele

sekaya pesheya washumayela ngembewu ye-Mostade, wakankanya i-Lovedale nomsebenzi wayo njengoko waychambele kona, afake nendawo yokuti "ngecala elingasezantsi kwesimnali pakati kwayo nedolopu yase Dikeni, kuko ityalike eyakiwe ngokuqinileyo yakelwe bonke abantsundu abakona kunye nabafundi e-Lovedale, letyalike ifundiswa ngu-Rev. P. J. Mzimba ngokupumeleleyo. U-Mr. Mzimba naye waye sisityudini sase-Lovedale wapumelela ngokuncomekayo kuzozonke izifundo zake, kususela kwezipantsi kude kuse kwezipezulu, waza wafundela nezobufundisi ezimenze ukuba ayilingane lendawo akuyo, kanjalo wongamele nezinye ezingapandle ezinentsapo ezininzi kwanezikolo zecawa." Kuyinto esingeze salibazisana sipicota ukuba wacunyiswa kamsinyane kangaka lomsebenzi wase Lovedale apa napaya, yile naleya oko wangenayo u-Mr. Mzimba kuwo, wasoloko ubeka pambili kungeko kubuya umva. Yaye lempumelelo yayingeko kwindawo enye nakwisitishi esinye, koko yayiko kuzozonke indawo.

## ISIQENDU X.

### UKUTENJWA KWAKE NGABAFUNDISI.

Umfundisi lo wayebekiwe etenjiwe ngabafundisi be Free Church of Scotland, kwamhlana wangena apa ebufundisini, oko kwabonakalaliswa ngendlela ezininzi.

Ezintlanganisweni zabafundisi naye njengabanye wasinikwa isihlalo sembeko, wanyulwa naye wongamela ezintlanganisweni. Kuba letyalike iyi Free Church ibizanyela zonke ezinye zamahlelo hlelo zabamhlope, ngokuti nontsundu umfundisi afumane ilungelo elifana nelabanye ezintlanganisweni, yaye ke lento intle kakulu, kanti ke ezinye soloko zenza umahluko omkulu webala.

Bamnika ke naye umfundisi imbeko yokuba ongamele. Olunye upawu—bebesiti abafundisi xa benemisebenzi ebalulekileyo kwezabo iramente bambize futi ukuba abekona, ancedise. Ubengumntu otunywa futi ukuya kulungisa apo sukuba konakele kona, nakwimisebenzi eqalekayo bekutunywa yena yintlanganiso yabafundisi. Nguye owaya kuqala umsebenzi kwa-Qumbu nase-Johannesburg, nguye owahamba no-Rev. Ross bayakuma e-Mampondweni befunela umsebenzi we-Free Church indawo. Kube kwatunywa yena e-Rautini kwakuba kungalunganga.

Uqale ukuya e-Johannesburg ngo 1890, kwakuko amadodana antsundu acela ukuba abafundisi be-Free Church baye kumisela umsebenzi e-Rautini, kuba babe lunge kuyo, baza ke abafundisi batuma u-Mr. Mzimba. Wanduluka ke wahamba nzima kuba itileni ibingekabiko eya kona. Esuka e-Monti ibipela e-Alvane. Unduluke ngamahashe ayekumfaka e-Qonce, wakwela etileni wakupuma e-Alvane apo wakwela ezingweleni eziya e-Rautini ebezhamba ixesha elide kakulu ukuya kwelozwe. Wahamba ngezontlobo-ntlobo wada waya kufika. Wabafuna wabafumana abobantu babecela ityalike, wati ke akuba ebaqokelele walimisa ihlelo lase Free Church e-Johannesburg, waza wahlala inyanga zantatu.

Wanduluka ukubuya, wafika ekaya wenza ingxelo wayaleza kakulu ukuba kutunyelwe umfundisi kona. I-Presbytery ayandulanga itumele mntu, kude kwabuye



kwamemeza kwaloramente, bati ke abafundisi makuye kwayena, yamangala ke ngoku iramente yake yase Lovedale. Nakwezinye indawo ubetunywa futi. Pakati komsebenzi wake omkulu naye ubehanjelwa futi ngabafundisi base-Free Church bancome kakulu ukuba mkulu komsebenzi awenzayo, nabavela pesheya. Singabalula kwababemana bemhambela u-Dr. Somerville owaye dumile pesheya, ngowaye hambele ityalike zama Free Church ezise Mzantsi Afrika. Xa ahamba pakati kweramente yake wahamba etolikelwa ngu-Mr. Mzimba ngokwake. Kwabanjalo naxa wayehambele kwezinye iramente zabanye abafundisi. Wati ukubuya kolohambo wabuy' ambatiswe amandl' amatsha, atsho lomandla awuvuselelela pambili ngakumbi umsebenzi wase Lovedale. Mayela no 1891 kubeko i-Jubulu enkulu yama-Free Church pesheya. Kute ke kwafuneka ukuba zonke ityalike ze-Free Church zitumele abatunywa bazo pesheya; nabo ke bo-Mzantsi Afrika bacelwa ukuba bakupe umtunywa yaza ke intlanganiso yabafundisi yakupa umfundisi lo ukuba awele njongomtunywa wabo kulontlanganiso inkulu. Bayenza lonto ngokucinga ukuba lonto iyakuwutetelela umsebenzi wabo, kuba sisiqamo sabo esi sokuqala, waza naye u-Mr. Mzimba wayamkela lendawo ngovuyo olukulu, nangombulelo lombeko ayinikelwa ngabafundisi bako-wabo. Kwakusakubanjalo ngezomini. Neramente ngokwayo yavuya yimbeko eyenzelwe umfundisi wayo. Wada wagunyaziswa ukuba aze acele imali pesheya apo zokunceda ukwakiwa. Ite lento yokuba ewela u-Mr. Mzimba yankulu kakulu eramenteni yake, yada yaduma nakwezinye iramente. Kwenziwa imitandazo yokumcelela intsikelelo yajikeleza ikwayile yodumo luka Mr. Bokwe ihamba iyuma iqokelela imali. Wada wanduluka lakufika ixesha wahamba. Kuvele ingoma malunga nelotuba eka Mzimba. Umbali wayo ngati ngu-Office ka Majiza, amazwi ayo ati :—

Tandazelani unyana ka-Mzimba  
Owele lamanz' agqumayo,  
Siyatemb' ukuba sobuya simbone  
Engosahlel' empilwen' entle,  
Use-Skotlani e-Jubulini, njalo njalo.

Yati ke lengoma yaduma kulo lonke eli lase Afrika ute naxa sekukudala wabuyayo kwaba kukona ulutsha lusakupisana ngayo lengoma.

Unduluke waya kufika kakuhle e-Skotlani wamkelwa kona ngobubele obungatetekiyo. Wafika umsebenzi wokuteta ezintlanganisweni nowokushumayela eziramementeni umlindile waza wajikeleza eteta eshumayela elindele ukuba kude kufike lomini yentlanganiso inkulu wayeye kuyo. Ite naxa seyidlule intlanganiso leyo wake wajikeleza eteta ezintlanganisweni eshumayela eziramementeni, lati ibala lake lamnceda kakulu ukumhlanganisela abantu. Ungeva abanye abantu bakowetu belishwabulela ibala labo, kanti ladalwa ngabomngu-Tixo, elidalela imini azaziyo yena ukuba zinemisebenzi yelibala. Ewe lammemela amawaka waka anqwenela ukumbona nokumpulapula, zazala ityalike, zazala iholo, zazala izindlu. Wateteleleka umsebenzi wama Free Church aqonda ukuba imigudu yawo yokutumela abafundisi nemali ayibanga lilize.

Nomsebenzi wokukoleka imali yokwaka waba nempumelelo enkulu kuba wabuya efumene imali engange waka leponti elakutshwa ziramente zelozwe ngemivuyo.

Ugqibe ixesha elikufupi nonyaka efunde izinto, encedakele kakulu ngezinto azibonileyo zokuhamba komsebenzi welizwi kwanentlalo yabantu abasebepucukile.

Ute ke akufika ekaya wamkelwa ngemivuyo emikulu ziramente, wahamba pakati kwazozonke esenza ingxelo yokuhamba kwake, ebalisa ngezinto ezinkulu azibonileyo.

Kwakamsinyane emva kokubuya kwake kubeko intshukumo pakati kweramente zase Free Church ezilapa e-Afrika zabantsundu. Unobangela ngulo: kwabako umanyano olwalusenziwa pakati kwe Free Church ne-United Presbyterians kwavakala ukuba pesheya selwenziwe, kwavakaliswa ke kubafundisi bamacala omabini lipesheya ukuze bati ukuba bayevana neramente zabo apa nabo sebengena kuba sekumanyiwe pesheya, naxa enyanisweni zazisaziswa nje into ekoyo, kwakungalindeleke zwi lazo kuba zona zi-Mission nje

eziingakululekanga ukuba zipendule; kwakulindeleke ukuba zenze lonto ziyixelelwayo. Yaba yeyase Lovedale le kamfundisi yodwa eyayinokupendula, kuba yona yayiseyimi ngenyawo zayo. Ekupenduleni kwayo ke ayivumanga yona ukungena kolumanyano naxa ke singasazi isizatu sokulumangala umanyano. Kodwa ngati kwatiwa umanyano luyakuvala ituba lokubenela pesheya ngemicimbi yetyalike. Yabe ke nezo zazifuneka zingena ngonyanzelo zazingaxolile kukunyanzelwa apo elumanyanweni.

Labe ke neloxesha lalilibi kakulu eziramenteni, nezama-Wesile zingenelwe bubupitipiti bokufika kobu-Tiyopiya kwindawo ngendawo, ziqekeka zisiya kuleyo tyalike yase-Tiyopiya ka-Tile. Kwabako ke ukungatambani kwabafundisi abamhlope nabantsundu, kwabonakala ukuba upumo luyanda, luyakude luyokufika nakwezinye iramente czingapandle kwezase-Wesile. Yati ityalike yase Free Church yayimi, iqinile, kungekoto kucingelwa ukuba inokuyishukumisa; kwacaca ukuba lento yenziweyo yolumanyano iyawushukumisa nawo lomzi wase-Free Church.

## ISIQENDU XI.

### ESOPUMO E-FREE CHURCH.

Abanye bati luqekeko lento yenzekayo, bambi bati lupumo. Omabini lamagama angentla anokusetyenzi-swa ngemfanelo. Ndiyazi kodwa ukuba abanye bawasebenzisa bengawazi apo asusela kona.

Njengoko besike satsho ukuti yati i-Presbytery kumfundisi ukuya kwake Pesheya aze asele cela imali yesisakiwo salendlu, kuba ibiseyingu ndabamlonyeni, itetwa ezintlanganisweni zamadoda kungavumi ukuba kudekubeko into ebonakalayo. Kute ke lendlu kungenwa kuyo zizo zonke izipaluka ngomtendeleko, suka ngo 1893 yabonakalisa utanda eludongeni, lwaqalela pezulu lwada lwesa ezantsi; kwacaca ukuba oludonga lwalendlu "luyaqekeka," luhlalele ukuba ludilike luwe bhuma pantsi. Lute ke lwakuba nje lwabonakala ukuba maluxaswe ngesibonda kona ukuze lungenzi ngozi, okanye ke lungandule ludilike. Ate amakosikazi akuyibona lento ayila intlanganiso yabafazi, ati ukuyibiza Lumanyano lwabafazi; isizatu sayo kukufaka igxalaba kulomsebenzi obonakala unzima kubafundisi nabashumayeli belizwi, wona aza kusebenza kwabanye abafazi nase zintombini zawo, enze nemali zokuxasa ilizwi. Ashushu amakosikazi azenzela imiteto yaba lishumi, ekokelwa ngumfundisikazi wawo intombi ka-Kwatsha. Amana ukuti lamakosikazi xa arola ezimali zawo, "ndirolela lepali ikoludonga ukuba isuswe." Wumbi ati, "ndirolela olutanda lukoludonga," wumbi ati, "ndirolela oluqekeko." Amana ukwenjenje ukuteta amakosikazi, ati kanti apehla into enkulu. Yati yakude ivele into enkulu, ati amadoda neziteti ngubanina obesazi, nanamhlanje zisatsho ukuti ngubanina obesazi. Ate amakosikazi akumana ukwenjenje, lento yada yangena nase madodeni nase ramenteni yonke ipela. Kude kwake kwacingwa into yokuba lulungiswe ludilizwe lwakiwe ngokutsha. Kwabuya kwabonakala ukuba hayi, makusetyenzwe le seyinama-lungiselelo emali, sekusakiwa leyo intsha ifunekayo kade kutetwa ngayo.

Njengoko sesike satsho ukuti umfundisi wafumana pesheya iwaka leponi, yaza ke iramente yafuneka isebenze elinye iwaka kwapambi kokuba umsebenzi wesakiwo uqalwe. Iyisebenzile ke iramente lemali ngemikumbuzo yezindlu nemijikelo yabafazi, ite mhla yaligqiba e-Sheshegu, yenza ikulu leponi ngamini nye. Kute ke naxa seyiko imali enganga mawaka amabini, yasoloko ingade iqubeleke pambili into yesakiwo salendlu. Kupate kutiwa makulungiswe le, iti yakulunga kutiwe makuyiwe kulungiswa leya, yabobo butile tile obutabate ixesha elide. Imali le yona eyenziwa zizihlobo zapesheya yaba sezandleni zabafundisi abamhlope, yati le yenziwe yiramente yase zandleni zamadikoni. Kute kwabanjwana entlanganisweni yabafundisi ngesiza apo indlu ifanelwe ukwakiwa kona, zaza zabantatu indawo ezazikankanyelwa ukuba kwakiwe kwenye yazo. Koku kuteta ke kungavisisaniyo, kude kwako isiza esitengwayo, lwaye uninzi lweramente lungazi ukuba sisiza esizakwenza ntonina, sifunwa ngubanina.

Lenjikelele yalenkatazo ite yamvisa ubuhlungu obukulu umfundisi. Kute ke naxa seside saba sitengiwe isiza eso, kwabonakala ukuba akusayikude kwakiwe kuso; sasikwindawo ekwakusitiwa kuse Gcegeyeni, apo kumi namhla izibedlele ezi zase Lovedale, saye sikwicala elikude kowona mzi ubanzi weramente. Kodwa ke kubuye kwavunyelwana ukuba kwakiwe kwakule ndawo indala eyayikuyo kade ityalike. Kute kwakudlula le inkatazo, kwabuya kwako enye enkulu. Kwabonakala ukuba akuko nto ivuma ukude ibanelise abafundisi, yati ne plani abayitanda, kwabonakala ukuba intle kakulu. Bateta nelizwi lokuba kungabuye kuyiwe kukolekwa mali pesheya. Zati ezizinto zakataza kakulu zangenisa umoya ombi, yenza ukuba abantu bakolwe ukuba abafundisi abamhlope ababatandi—bengavelani nokuvelana nabo. Wanyamezela umfundisi kuyo yonke lempitizelo ingaka, kwaye sekucace ukuba iramente yona seyidiniwe konke. Kwaye kuhanjwa futi futi ngabatunywa, kucelwa imvume yokwaka ingavumi ukufumaneka, kude ngelikade yabonakala inikwa imvume. Yati yakufika namadoda avela e-

Presbitarini azenza indaba; kwabonakala ke ukuba makulungiselelwe ukuba kwakiwe kwangoko. Sitsho ke ukuti eligama loqekeko lisukela entweni tina kuti.

Ite ke yamiswa ikomiti ye Presbitari kwaneyama Dikoni, kwapapashwa emapepeni ukufuna abaki e-Alice e-Qonce nase Monti. Wafunyanwa umaki waqeshwa, yadilizwa indlu endala, kwembiwa isiseko sentsha ezakumiswa. Kute xa kulapo kwafane kwati tu ilifu elincinane langati alinto; kanti liyakuza nento enkulu yemvula. Kubanjwene kwangati kumayana, ngendawo erolwe ngomnye we-Komiti ze Presbitari yokuti isesi trateni mayibuyiswe unva indlu leyo. Yangati lenteto ilula kanti yeyona izekucukumisa yonke into ebilele. Kubanjwene ngalendawo yikomiti yamadikoni nalo ungowecala labafundisi, kwada kwabonakala ukuba makubizwe onke amadikoni. Wenqo! Umfo wekomiti yabafundisi, wati nokuba sendindedwa nina ningamashumi amatatu andinakujika. Baye abanye besiti indlu ilungile ayiko sitalatweni njengoko utshoyo wena, kananjalo lendawo oti mayisiwe kuyo isentsimini, yabe nasentsimini apo ingumgxobo, ngokungapezulu sewuqaliwe umsebenzi kulendawo ikuyo indlu. Kude kwabetelwa ucingo e-Qonce ko-Rev. Don unobala we-Presbitari; lwabuya lusiti ucingo mna Don no Weir sivumelana nento etetwa ngu Mr. Lennox. Kute ke xa kulapo ati ke ukukalala kwawo amadikoni, "mabaqube ke abafundisi." Atsho ke amadikoni emka ashiya.

Umaki ke ubesele nqumamile—enqunyanyiswe ngu mfundisi lo wayeyi komiti yabafundisi ngapandle kolwazi lwamadikoni. Amadikoni ke emva koku ayile kuye afuna ukumbatala ngomsebenzi abesele wenzile umaki lowo esiti, uze ungabi saqubela pambili ekwakeni sewuyeka, ute umaki hayi mna ndingumntu wabafundisi nditunywe ngabo, baba ke bayahlukana namadikoni avasa izandla zawo kwaba kuyapela njalo.

Wonke lomcimbi usenzeka nje umfundisi lo akasahlali apa kulendlu yabafundisi, kute esiya nje pesheya waba selefudukile, selemi kulo elinxowa abubéle kulo. Kuqaleke ngokungati yimpilo yesifuba efuna indawo engati yomile, kuba apa ezantsi ibiyindawo enokufuma ngenxa yamanzi. Ute ke wafuna indawo kumhlaba

ongapandle kwedolopu pezulu endulini, lento yonke ke yenziwa sele lapo. Ekucace ukuba u-Tixo wayemlungiselela lento ukuze angaxakeki. Usapo ke beluselumana ukuhla ngemigqibelo, okunye kusasa ngecawa, lubuye lunyuke emva kwecawa yangokuhlwa. Okwene ne akuba elapa wasuka wanobubetele obukulu wasele saka ke umzi oqinileyo nomkulu kuyo lendawo. Ekute ke ngoko kwakuhla ezinkatazo wati lomzi waluncedo kuye naselusatsheni lwake, wati naye selepumile e-Free Church intlalo yake ayahleleleka nganto wasika wazihlalela njengoko bekunjalo kade.

Akuko mntu wayesazi nowayelindele ukuba umfundisi lo wayebekwe kangaka e-Free Church abe nguye owahlukeneyo nayo. Wayengumntwana wokuzalwa kona, waza wafunda yonke imfundo kona, ngapezulu kwakucingelwa ukuba njengomntu owongamele ngokwake umsebenzi wake akuko nto inokumkataza. Yaba yinto engumangaliso ke ngoko ukuva ukuba upumile kona. Kodwa ke ababesazi nababebona abamangaliswanga kuba kwakusekulixesha elide kubonakala ukuba ngokupatelele ekusebenzisaneni ne-Lovedale izinto azisemanga njengokwasekuqaleni. Kwabako utanda olubonakala ukuba luyalusakama, lwaye luvuleka. Naxa lento yaba kukwahlukana kwake nayo yonke i-Free Church kodwa sona isisusa kukungavani ne-Lovedale nomnqweno wokwahlukana ne-Lovedale leyo. Ngati i-Lovedale yajonga yalindela ukuba njengomfundisi opaya nongumntwana wakona uyakuti umsebenzi wake ubemnye nowakona ngapezu kokuba kunjalo kwezinye iramente nabafundisi bazo, kute ke kwakuba kungenjalo kwakula ukungevani.

Singakankanya into ekubonakala ukuba yabamandla ekwahlukaniseni intlalo yake ne-Lovedale. Bekusakubako e-Sinaleni apo i-Qumru lemfundo ebelongamele wonke umsebenzi nabafundi no-Mr. Mzimba waba lilungu lalentlanganiso nje ngomfundisi obekusitiwa ngowebandla lase-Lovedale njengabanye ababengapambili kuye kuleramente. Akuvananga ke nalapo ati amacebo ake ayefanele ukuba luncedo ekupatweni nase kulaulweni kwamadodana nentombi ezifunda kona akamkelwa akeviwa. Wada wabona

ukuba makaroxe ekubeni lilungu leliquumru. Ute ke akuroxa lwati ulutsha umlisela nomtinjana obungama lungu eramente yake, yapeliswa lonto, kwamiswa ngoku iramente eyiyeyase Simnaleni yona ngolosapo obelufunda luhlala kona. Kute noko kunje ke waquba wona umsebenzi akwabiko mntu ucinga ukuba lento iyakuba nento yayo eyopelela kuyo.

Kwabalusizi kuba kute nase Presbitari kwaba sekwande abantu abatsha selepelile amadoda amadala yaye ke abantu abatsha bengenayo intlonipo yamadoda amadala bafane behle entloko ekuteteni nase kwenzeni. Mhlaumbi ukuba lento yayiqondiwe apo yopelela kona yayiyakunqandwa ipeliswe kamsinyane intlalo yokungevani. Kungoba ke into ka-Tixo yeka Tixo eyabantu yeyabantu.

Kodwa ke eyona nto yakaulezisa ukupuma kwake yaba yincukumiso yilotyalike eyayisakiwa ekute njengoko senditshilo ukuti kutetwe ngayo iminyaka kungavunywa ngabafundisi kwada kwati naxa sekuvunyiwe sekusetyenzwa kwakuxa kanti luzakuhla udiwu. Seyimbiwe ne "foundation."

Wayibala incwadi yake yokuziroxisa yiyo le ilandelayo:—

Kwintlaniso ye-Presbitari ehlangene e-Lovedale nge 6 April 1898.

Emva kokucela ngomtandazo e-Nkosini ukuba indalalise eyona ndlela ndosebenza ngayo ukulihambisa ilizwi kwizizwe zakowetu apa e-Afrika, kutyileke kumngokucacileyo ukuba ndiliroxise igama lam ekubeni ngumfundisi opantsi kolaulo lwe-Presbitari. Namhla iminyaka ingapezulu kwamashumi amabini anesibini ndingumfundisi; ndibonile ndoyiseka ukuba siyakuhlala sipazamisana nabafundisi izinto sidla ngokuzibona ngendlela engavaniyo.

Izizatu ezibangela okokuba ndiliroxise igama lam ekubeni ngumfundisi opete ibandla lase-Lovedale, nase kubeni pantsi kolaulo lwe-Prebitari ye-Free Church zezi:

1. Namhla iminyaka emine ipelile kungenwe kowesihlanu ndabuyayo pesheya ndaye ndizuze imali yokuncedisa ukuba ibandla lase-Lovedale lakelwe ityalike kuba ekoyi isiwa kanjalo incinane.



2. Kwamenyezwa emapepeni endaba ase-Dikeni, Qonce nase-Monti ngendleko zemali—kwako abaki nabafuleli abawaziyo lowo msebenzi, bevuma ukuyaka letyalike, bada baxela namaxabiso.

Intlanganiso yekomiti yebandla, kunye neyamadikoni ivuma yona ukuba kwakiwe, yaxaba ikomiti ye-Presbitari, akwakiwa bada bacitakala abobaki.

3. Kuqalwe pantsi kwenziwa umfanekiso omtsha wetyalike kwahlokonyiswa emapepeni ase-Dikeni, e-Qonce nase-Monti kwahlawulwa imali, kwavela abaki nabafuleli. Yavuma ikomiti ye-Presbitari.

4. Namhla ibandla lakuva ukuba i-komiti ye Presbitari ixabile, litume ngokwalo abatunywa bokuba bacele imvume kwi-Presbitari, yokuba kwakiwe lendlu ngamanye, ngelinani labaki.

5. Nentlanganiso yamadikoni yaqokela ngokutuma abayo abatunywa ukuba bongeze isicelo sokuti mabavunyelwe yakiwe indlu.

6. Intlanganiso ye-Session yongeza ngomyalezo wokuti, maze umfundisi kunye nomdala oligosa lebandla nelungu le-Presbitari, benze konke abanako kwesisicelo.

7. Zonke ezizicelo zawa pantsi, kuba abafundisi abavumanga ukuba kwakiwe ngeloxesha. Aye amalungu e-komiti ye-Presbitari awanyulelwa ukuncedisa okukwaka, emi ngomqolo wonke ukucasa esisakiwo.

8. Kute kunjalo yabe inteto yabafundisi inamazwi abe buhlungu kakulu kum nakumagosa etyalike abe tunyelwe libandla. Aye ngawokuti, "letyalike iza kwakiwa ayibafancele abantu abantsundu," "intle ngokugqitileyo." "Nemali erolwe pesheya mabangayinikwa, mabanqandwe bangabi sacela luncedo lwemali kwezinye indawo ukuncipisa ityala abangaba banalo ngesisakiwo, elingama £800.

9. Yaye nalemali ivela pesheya yakolekwa ndim Namhla iminyaka mine epelileyo ingazange izokufika kularamente yayikolekelwa yona, nam mkoleki wayo inga kange ifike kum. Ndaxelelwa ukufika oko kwayo kubo, namhla kuko abati mhlope mayingezi mpela kuti, libe nelilizwi namhla lipindwa okwesibini. Mhla latetwa kuqala kwatiwa," lemali ngeyisiwa e-Mampoundweni, yake izindlu zabafundisi.

10. Mntu wawapozisayo lamanxeba abuhlungu ngumfi u-Dr. Ross, owati "bavumeleni bake ngoku nonyakanje" Ukuze ke kugqitywe kweliti, "Hambani niyokufumana kuqala £400," pezu kwemali ekoyo engapezu kwe £2000. "Notike nakuza nalawo makulu mane sinivumele.

11. Ifunyenwe lemali ingamakulu amane ebunzimeni obukulu bentswelo zika "lindipasi" ide intlanganiso ye Presbitari yavuma ukuba icitwe endala kwakiwe entsha kweso siza sendala.

12. Babonisiwe abaki yi-komiti ye-Presbitari kweso siza kanye sendala, koko ite le intsha, kuba ibanzi, inde kunendala yasifaka kanye pakati isiza sendala macala onke.

13. Namhla ke ityalike iyasuswa kulendawo isisiza sendala isingiswa kumhlaba otambileyo, nokatazwa ngamanzi kushiywa olukuni; kusandiswa indleko zemali kungeko sizatu. Kunjalo nje isuswa selukolisiwe ukumbiwa umsele wesiseko.

14. Sabe isizatu sika Mr. Lennox sokuti, "isondele esitrateni iyakubonakala kakubi," kum singavakali konkena, kuba izindlu zetyalike esizaziyo ezidolopini zisondele ezitrateni nangapezu kwale, ityalike ezinkulu ezintle kude le kule izakwakiwa.

15. U-Mr. Don utumela ngocingo olute, "u-Mr. Weir naye baxasa kakulu elocebo lika Mr. Lennox, bate makwenziwe njengoko. Batsho bengayibonanga lenda-wo, bengababuzanga nababantu bacasene no-Mr. Lennox izizatu zabo.

16. Namhla ke nditi ndoyisiwe ndancama ukuba ukuvisisana kwam nabafundisi bale Presbitari ye-Free Church e-Kaffraria akusokubuye kubeko.

17. Nditunukele izilonda ebezingapolanga kuba ndenzakala kwi-Sinodi eyabe ise-Monti ngo-July 1897. Isigwebo esati ibandla elintsundu le-Free Church e-Johannesburg lifanele umfundisi omhlope yedwa alimfanele ontsundu. Baza abafundisi abamhlope baxasa bonke elozwi, ndasala ndedwa mna mfundisi untsundu ungasivumiyo eso sigwebo siketa ibala.

18. U-Mr. Makiwane owayengeko entlanganisweni, akusiva esosigqibo wakatazeka kakulu, wada wati

namhlanje kokwesitatu kusenziwa inteto eketa ukungafaneleki komfundisi ngebala.

Ibalwe ngu

P. J. MZIMBA.

Ihlangene i-Presbitari yawuqwalasela lomcimbi yawu-picota yalala ivuka nawo intsuku ngentsuku ngati zabantandatu kunye nobusuku bazo. Itabata isizatu ngasinye iyokupuma naso endula umfo ka-Ntibane, bemxinile ngemibuzo. Lento iyindoda ibonakala ngenini ezitile.

Kude kwabonakala kubizwa abadala kubuzwa kubo ukuba batinina bona, ezizizatu azibekayo umfundisi lo ungu-Mr. Mzimba zimfanelena ukuba aziroxise ngazo, Bate kuba bebelibona icebo labafundisi nentsingiselo yengxoxo yabo njengoko babesoloko beko kuzozonke nteto ze Presbitari bepulapula, bevisisana bapendula ngokulungelelene nomsebenzi lowo wawuyilwa ngongabonwa ngaliso lanyama. Bati bona zimfanele kwasetyenziswa lenteto iti "Inkomo xa ihlatywa zezinye iti ukuze isinde xa zisebuhlanti isuka itsibele pandle," "nanzo impondo ezozizatu zikulo ncwadi." Watsho umntu esiti ke madoda ize sikonqe" emma kwizwi elinye ayimbumba onke amadoda e-Session, zonke intlanga zazwi nye. Kute kwakuba nje yati i-Presbitari make kubizwe yonke iramente izekuba pambi kwe Presbitari ize kukangela ipendule, ukuba ezizizatu zixelwa ngu-Mr. Mzimba zifanele na ukuba azahlule kwabanye abafundisi ahambe. Kwabe ke kukapukapu ukubizwa kweramente kuba abadala nenxalenye yamadikoni bebe zihamba ezintlanganiso bebehamba ngobusuku abanye, abanye bengasazani namakaya sebelala kwabanye nase ramenteni intsuku ngentsuku. Bayibizile ke iramente nayo yasuka lula kuba ibihleli izixomile indlebe ilindele ukuva isipumo salengxoxo. Kute ke ngoko bakubizwa aberamente kwesuka notatata. Lomini ayifananga nezinye zeza iramente zizingqimba nemirozo evela kumacala onke, bafika abadala bayitintela kude kufupi ngapesheya

ko-Gaga, yetande apo engceni pantsi yazola. Yacingisa umhla wezonka ezanikwa amawaka amane ehleli pantsi engceni.

Bekusekuvakele ukuba kuko utile owuqeqeza pakati umzi weramente ngeliti: "Namsani ukwenjenje nilahla abafundisi nisukelana nento yamamfengu kutenina?" Wati ke lombuzo wawurazula pakati umzi obumnye uyimbumba. Ite ke lenteto inje yabangela ukuba abadala namadikoni aqonde ukuti kuko umoya ozamela ukungena pakati eramenteni uyirazula pakati iramente ngerere lobuhlanga. Yiyo ke lento bate abadala yakuba iramente isiza ebizelweni bafika bayitintela endleleni kude kufupi ne-Lovedale bayiyeka yahlanganiselana apo yonke pambi kokuba iyekufika. Ite ke yakuba yonke seyilindene apo, bayiyala bayixelela yonke inteto ezakubuzwa kuyo ngabafundisi kwakunye nenjongo yayo, bayixelela kananjalo umoya ombi ongene ngerere lobuhlanga uyawurazula umzi; bate ke bayicebisa bayiyala kakulu kwabekwa umtandazo bayikulula ke kwahanjwa kwayiwa kufikwa. Intlanganiso leyo yeramente yabise simnaleni kwindlu yakona enkulu ekutiwa yi "Large Hall" kuba kaloku indlu ebekunokuhlanganelwa kuyo—ityalike, yabiselicitawe. Ite ke ukunyuka ukusinga esimnaleni apo kwabonakala nakomncinane umntu ukuba iko into ekoyo namhlanje kanye xa isikolo sasipume intlazane, kute hlaka pandle namasinnala, afane ati xwenene anqumama, akangela ete nqa kuba engazi ukuba abantu abangaka bayangapina, kutenina. Kwakukokele abadala namadikoni, kwalandela amadoda, emva kwawo ingamangqumakazi, yangumlisela nomtinjana noko ungemninzi umalwangu kakulu. Ate amasinala efane ema, ebuza kungeko ode acaze kakuhle ngokwanelisayo, afana ayeka. Abanye kuwo noko babemana beqawulisa ukuva, ukuba kuko umonakalo okoyo ngakubafundisi. Yekoko ukungena kulondlu inkulu izinyuko zide, yabeta lo "Large Hall" yema ngembambo. Yati kanti iramente ikukulise nenxalenye yamasinnala ukuya kungena kulondlu, abanye bebangwa kukubona abazali, bambi besenziwa kukubona izihlobo, abanye befane nje bakukuliseka

kukuqonda ukuba isimo ekukuso sesitsha nesingaqelekanga, baziva ke ngoko sebe pakati emqulwini.

Ide yavulwa intlanganiso bakude bapelele abantu bazole kananjalo. Yakuba ivuliwe yanekwa ingxoxo ekungayo, wateta no Mr. Mzimba waqoshelisa ngeliti ndikululeni ndihambe. Kusingiswe ke eramenteni njengoko isiva nayo xa kutetwa, ukuba itinina, kute kwakuti cwaka tu afane amadoda enqadalala, kwada kwesuka omnye wamadikoni wabuza ukuti:—"Iyinyanisona lendawo yokuti wati u-Dr. Stewart lendlu intle kakulu ayibafanele abantsundu?" Ubuze ukuba lwamntu utetayo uyintonina? Kutiwe ngumdikoni, yaba ngumbuzo okatazileyo nobangele ubushushu kakulu nesiyaluyalu, ngokuba ngumbuzo oxelayo. Emva koku kute cwaka, kwada kwafana kwatiwa, "abati makahambe mabasuke bapume ngalowa mnyango." "Abati makahlale maze bahlale bapume ngomnye umnyango emveni kokuba kugqitywe ukubalwa kwabokuqala." Bate ke babalwa abantu ngokwegusha, ite vumbumbu iramente epakati kwamakulu amane namahlanu yapuma, yaba ke ngokwenjenjalo iyamkulula ukuba ahambe njenge nteto yake. Yati iramente emayelana nekulu yahlala yaza yakupuma ngongezantsi umnyango, yaba ke le iti makahlale. Waba ke ngoko umcimbi obupambi kwabafundisi iyawugqiba iramente njengoko izinto zonke zigqitywa ngevoti.

Emva kokuba icitakele intlanganiso, yaka yanqu-mama ne Presbitari kungeko zwi licacileyo elitetwayo nakwi ramente nakumfundisi lowo ngokwake. Kuqondeka kodwa ukuba amalungu e-Presbitari asafuna ukuya emakaya ayekunika imfanelo eziramenteni kuba sekuntsuku bahlukene nazo. Ndinga ukuba ayese-nzela nokuze ake ayekupumla, acinga nalento ukuba izakutiwanina, izakusingisa pina.

Pambi kokuba inqumame (adjourn) i-Presbitari ike yabuya yahlangana naye u-Mr. Mzimba yabuza lemi-buzo lwakuba usapo ne ramente icitakele. "Uyakuse-benza pina kuba akunako ukusebenza eziramenteni zetu, waye negama letu ungena kuzibiza ngalo kanti wahlu-kene nati." Ute yena mandibe njengonyana omi umzi

wake oti akwapukelwa yid yokwe, nokuba uqawukelwe sisitolopu aye kuzibika kuyise, noko asele pume wema elake inxowa, aze ke noyise amncede. Lite ukupendula ilizwi, unakanye ukuba sahlukene asinaluncedwano. Wati ke u-Mr. Mzimba xa nitshoyo ke bafundisi u-Tixo wondibonisa apo ndosebenza kona. Yaza ke yanqumama i-Presbitari baka bagoduka abafundisi.

Unondyebo wamadikoni kwangayo lemini yacitakala intlanganiso, baya ebankini bayitata yonke imali yeramente ebiselugcinweni lwabo yaza yaba sesandleni sondyebo wamadikoni, akusacaci kakuhle ukuba yabe iyimalinina, kodwa kuyaqondakala ukuba yayizinkozo eziliqela. Usale ke u-Mr. Mzimba nabadala namadikoni awaye vumelana nokuba ahanbe, beyila igama amakazibize ngalo, kuba ama Free Church of Scotland ayala nelawo igama. Waza ke wazibiza ngeliti, "Presbyterian Church of Africa," Ama Afrika azimeleyo kuba noko bemhluta igama le Free Church bona ubu-Presbitari umhlawumbi ubu-Rabe azalelwe kubo abanako ukumhluta bona. Wayenganqwenele kwahlukana nabu Free Church okanye nabu Rabe. Kwadinana ngempato nabafundisi. Engapumi emitetweni nase nkolweni yase Rabe.

Mandike ndibuye umva kancinane nditi ke, kwaba kumhla kwadaleka upumo lomini kwapunywa e-"Large Hall" yase Lovedale yiramente, yapuma irozile yabalwa ngokwegusha. Oko kukuti likwafanelekile eligama lopumo kuleramente kuba kwapunywa nene-nene mhla yabako.

Isacitakele okanye isanqumamile njalo i-Presbitari ubale incwadi eloluhlobo:—

Entabeni, 30th April, 1898.

To Rev. Mr. Don,  
King William's Town.

Nkosi,—

Ngomhla we 6 ku April, 1898 ndanikela incwadi yokuziroxisa kwam ekubeni ugumalusi weli-bandla, yaza i-Presbitari yaqwalasela ukuziroxisa kwam yatabata intsuku ezitile ukukangela lonto. Intlanganiso

ye-Presbitari yabuya yahlangana ngomhla we 15 kule yada yangumhla wama 21 kwakuyo le imiyo. Izizatu zokupuma kwam zaqwalaselwa ngokucokisekileyo kwanelwa isaziso kumagosa kwintlanganiso ye seshoni nakweyamadikoni, nakwiramente ngokwayo ngento endifuna ukwenza yona. Ngomhla wama 27 kuse kwa 28 kuyo lenyanga, ngamanani amakulu amagosa kunye neramente avumelana nento endifuna ukwenza yona. Ababonanga sizatu sokuba ukuziroxisa kwam kungabinakwamkelwa. Ndayiqondisisa i-Presbitari ukuba ndisasoloko ndinyanzelekile ukuba ndisipumeze isigqibo sam. Kodwa noxa kunjalo akuko kukawulezela ukushumayela ukuba iramente ayinamfundisi; mhlawumbi kwamkelwe ukuziroxisa kwam. Pantsi kwezimeko ke ngoko ukususela kulemini ndiyakuzicingela ukuba ndikululekile ukuba ndingabi natyala njengo-mpati nomfundisi welibandla lase-Lovedale labantsundu, kuba pantsi kwezimeko andikange ndifumane saziso sokuba kuko enye into engeniswe e-Presbitarini efuna ukupicotwa.

Ibalwe ngu

P. J. MZIMBA.

Akuba ekove ukwenjenje ke wenza isenzo esenziwa ngu John Huss, owati akugqiba ukuteta pambi kwaba mangaleli bake watabata unyawo waka wemka akubona ukuba bamcupele ukumenza into embi, wazibalela izihlobo zake selemgama esiti. " Ukuba ndimkile pakati kwenu, kukulandela umteto nomzekelo ka-Yesu Kristu, ukuze ndinganiki tuba ko nengqondo embi yokuzisisela pezu kwake ugwebo olungunapakade; nokuba kwabalungileyo ndingenzi ukuba bafumane ubunzima, nokutshutshiswa. Ndimka nangokuqonda ukuba ababingeleli abangalungileyo, mhlawumbi bangakutintela ukushunyayelwa kwelizwi lika-Tixo kuni ixesha elingapezulu; kodwa andinishiyelanga ukuba ndikanyela inyaniso engcwele, ngenxa yayo ngoncedo luka-Tixo ndiyakukwamkela nokufa."

Utabate naye uhambo wemka u-Rev. Mzimba wayishiya iramente yase-Lovedale wasinga kwelikude lase Mafeking. Ute efika apo zaye seziko ingcingo zoku-

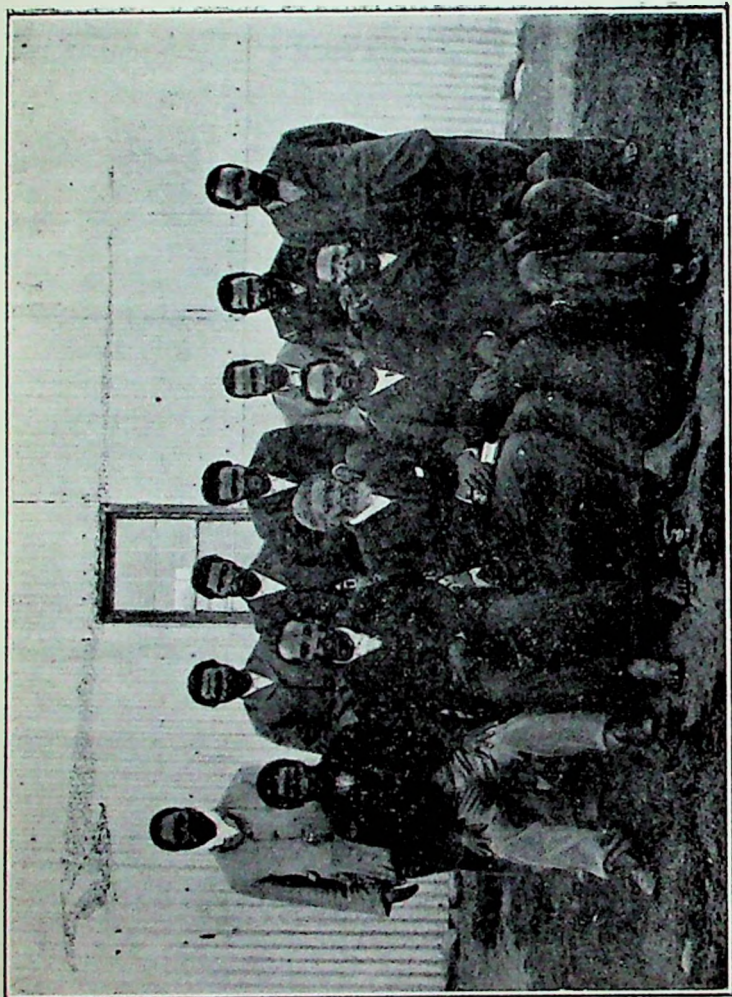
mcaza nokumvalela ukuba angawusebenzi umsebenzi we-Nkosi. Ufike apo washumayela kwabelilizwe abalapo nakuba-Hlambeli. Ngenye imini kufuneke ebanike umtendeleko ababantu, kuba kwasekubonakala kuye ukuba sebeyiramente efuna ukulungiselelwa waza ke wafuna umtendeleko akabi nako ukuwufumana nge- miteto yakona, kwafuneka ede waya kumantyi. Ute akufika kumantyi, basuka bazana nomantyi bateta, waxela pandle umantyi ukuba yena akazi kulandela inteto yocingo alufumeneyo, uzakumnika iveyini, kuba uyamazi ukuba ungumfundisi.

Wakuba uhlanganisiwe wema umsebenzi apo pesheya kwe-Ligwa. Ubale incwadi ezibiza amadodana kweli okuya kushumayela afundise kwelo laba-Hlambeli. Avuma amadodana enyuka, afika asebenza kakulu kakuhle, kwakiwa nendlu yetyalike entle neyomeleleyo ongayibonayo nananhla usinge kona. Esisakiwo senziwa sekuyiminyaka emva kokuba uqaliwe umsebenzi.

Ute xa alapo zasala ziquba inteto zalomcimbi wake, kwanenkatazo apo kwiramente leyo yamkululayo. Abafundisi bakupa omnye umfundisi ukuba agcine leramente ishiyiweyo. Yammangala lowo mfundisi ngenteto nangezenzo, akabi nandlela yakusebenza nto pakati kwayo, neyalupina uhlobo, wati engayigqibanga nokuyijikeleza, walahla wancama. Kutunywe omnye emva kwalowo wokuqala, wati lo wasebenza ngobudoda nangokukalipa okukulu. Kanti ke noko amanzi asele citekile akabanga nakuba sawolwa nangulowo. Owati ekuqaleni kokutunywa kwake ngabafundisi, kwavakala ukuba ute entlanganisweni, "ukuba boyise mna zese- nibayeka." Wati omnye, "Banikeni iminyaka emitatu niyakubabona ukubuya kwabo."



1870



*Rev. Mzimba namadikoni ake epum.*

## ISIQENDU XII.

### UKUTETWA KWETYALA.

Ite iramente namagosa ayo yakuba ingavumi ukubamkela abafundisi aba yasikwa ngamapepa awakutshwayo. Ukungabamkeli ke kukungavumi ukuba kushumayeke abafundisi abo babetunywe yi-Presbitari. Ite yakuba ikutshiwe iramente namagosa ayo, yapapasha emapepeni ukuba ibiza u-Rev. P. J. Mzimba abuye aze kuba ngumfundisi wayo. Yambalela ukuba abuye waza ke wabuya. Ebangelwe nakukuba efumene incaso enkulu kwelingasentla ngenxa yencwadi nengcingo njengoko besenditshilo, ezivela ngasezantsi wanela ukwenza umsebenzi apo e-Mafeking nakwa Bulawayo, wabonakala ukuba makabuye.

Abafundisi bafune incwadi zonke ze-Session neze Deacon's Court nazo zonke izinto kuye. Wati yena ndazishiya mhla ndemka kubapati bazo.

Abafundisi ke ngelixesha bate bammangala ezinkundleni zamatyala bemangalela ukuba bazuze ituba ezindlwini zetyalike, kwamangalelwa abadala ejajini e-Kapa. Bagwetywa abadala namadikoni ejajini apo baza bafuneka behlaule indleko engama shumi osiboze eponti yaba ke eli lityala lokuqala zavalwa izindlu zetyalike nezokushumayela zatshixwa nezikolo zavalwa Yati iramente ckwakutiwe yakelwa ezizindlu nabantwana bayo yatandazela pandle ecaleni kwentango nangase zigadini zamakala, yabudlwa yimimoya apo yaneta zimvula, yatshiswa ngamalanga, yadliwa zingqele pandle njalo, kunye nabantwana bayo. Zati izikolo zahlutwa imali ka-Rulumente, zabaleka inkoliso yetishala, kwasala ezizinikeleyo zodwa. Yabobo buciti nobo busadusadu, elati elilizwe langa lelinye asililo elo belililo kade. Yati imvakalo yalento elizweni nodumo lwayo lwalukulu yati nenzwinini evela elizweni nentlo-koma kwacaca ukuba izinto zingxongxile e-Dikeni.

Ute no Rulumente akuva lento waxakwa ukuba yinto ebuntonina, kwati nepepa Lemvo zabantsundu lateta ukuti lento yenziwa ngu-Mzimba yimvukelo mbuso.

Kwaqala ukucaca nokutyileka emehlweni abantu ukuba kanti ezizindlu nalemihlaba asilolifa lamntu ontsundu, bengenalo negunya pezu kwezizinto njengokuba imfundiso ibinjalo. Ezizinto zezapesheya zilawulwa ngabafundisi abavela kona. Ayiti hlutu ngamandla ngalomini amadoda ingubo ebikade igqume amehlo. Lati lonke ilizwe labona ebelingaboni nebelingazi. Sati nesigwebo selotyala savakala kulo lonke ilizwe, laqala lotuka lamangaliswa, njengoko kubanjalo kade xa kutyileka into ebifihlakele. Lati lonke ilizwe landweba laxoma indlebe namehlo. Bakatazeka abantu kakulu, nangokwe nyama, kwabako uvelwano olukulu lwegazi nenyama, pakati kwabakude nabakufupi. Abanye abantu babona kwangoko ukuba abayicananga abafundisi lendawo yokusuka bamangale, yaba yinto keleyo ebangele uvelwano kumzi ontsundu, naba ngengabo abase Rabe. Bamana ukufika abanye besiza kuvakalisa uvelwano lwabo nomfundisi, abanye befika ngobusuku kuse sebebuye bemka. Bexela u-Nikodimo wakudala oweza ku-Yesu ngobusuku kuba esoyika ama-Juda. Nencwadi ezininzi ezivela kumacala onke zivakalisa uvelwano naye zimomeleza kananjalo.

Ityala lesibini yaba lelemali yeramente. Umgcini mali pambili ike yangoka Bokwe, kute ngokusebenza kuka-Tixo kuba elungiselela into engeka bonwa ngabantu, wapuma lowo kwangena oka Kala u-James Mavuso yaza ke umbali we-Session ne Deakon's Court yangu Dubula Sihawu. Umlesi wokumbula ukuba besendite ngapambili, u-Kala uye wayitata ebankini e-Alice imali awayeyigcina, kusatetwa lamhla e-"Nyubilidini" emva kokuba befumene abafundisi ukuba u-Kala uyitatile bate bakuligwetyelwa elityala lezindlu, bamangalela leyo mali, ekwakusitiwa yimali yeramente. Zapuma i-"dimandi" zabafaka pakati o-Kala Mabeqa, Ntshona, Sihawu naye u-Mzimba.

Lite negqweta labo labalahla esitubeni ngenxa yemali nangenxa yebala lazimela alabiko xa selifunwa pambi kwenkundla, lifuna ukuze beyele kwesakocihoshe esimnyama nesinzulu. Kodwa; hayi! amandla omtandazo xa kusekuxakekeni. Afana nomgqala xa ufike ematyeni.

Ute akubuzwa u-Mzimba wati makutetwe nokuba aliko igqweta, kwaza ke kwatetwa. Kwinto yemali uzilandulele ngokuti, "Mayibuzwe kuba gcini bayo yena ubengemgcini wayo." Ute, u-Kala akubuzwa, "wati yena wayitata wayisa kubaniniyo iramente," kwatwa "wayitinina ukuyisa" wati, ndayibeka emaxeni ndayisa kwa Gaga iramente ihlanganisene apo ndayibeka etafileni yaba ngulowo nalowo watabata elunge kuye yada yapela." Wati akuba enjenje ukuteta kwakala incede akwabiko kugqitela pambili. Wabe ke u-Kala lowo wayete kwangapambili akuva ukuba kumangalelwe imali, wati, "iyakupelela ezandleni." Lagwetywa ityala wabuya u-Rev. Mzimba nabadala bake, yayinto engummangaliso kakulu kuba inteto zabantu abazintshaba zazisiti akakubuya uyakutsala isikotshi sobubantinti namhla, batinjwe yonke into yabo. Kwakusekude kwayiwa kuhlolwa nemizi yabo ngapakati nangapandle zabalwa zabalwa zonke izinto abanazo, zacokiswa ngamaqqweta.

Kute bakuba bebuyile, kwavakala nase bantwini ukuba babuyile, kutiwa omnye umfundisi owayecase kakulu lenqubo ka-Mzimba, pofu ikude kuye, wati eshumayela wawa isiduli akuva ukuba u-Rev. Mzimba ufikile, wagalelwa amanzi. Kaloku wayeshumayela kakulu ebantwini bake esiti, "anisokuze nibuye nimbone lowo mntu kutiwa ngu Mzimba utsala isikotshi e-Kapa kuzezimini nje."

Ityala lesitatu yaba lelencwadi ze-Deacon's Court—Eli ke ityala singalibiza ngokuti libe lelokugqibela kolobushuliso nolo santsuliso lwalo maduli eloxesha naxa zike zabuya zabako izinto zasemva koko. Elityala lencwadi aliyelwanga lona e-Kapa nase Rini kwaya inteto nencwadi zodwa zamagqweta. Ate la alapa e-Alice ayekwa ngokubonakala ukuba ayoyiswa libala nayimali. Kwayiwa kutunwa elase-Cala eba-Tenjini, lati eligqweta lasebenza ngenyameko nange nkutalo enkulu. Emi u-Rev. Mzimba kwizwi lokuba yena wayiyaleza kubafundisi yonke iramente kwanezinto zayo mhla wemka, incwadi ze-Session wazisa kuyo, eze Deacon's Court wazishiya kuyo. Kwatetwa ke ukuba zatatwa ngu mdikoni u-Jovane Mketile waya kuzigcina. Ute ke

akuba emangalelwa u-Mketile watsiba e-Cala kwelogqweta elalixelwe yinto ka-Mbane, ute elapo u-Mketile no-Rev. Mzimba ngabusuku butile yatsha indlu yake nobekupakati kuyo. Sati ke esosihelegu sokutsha kwendlu yomntu oyena obegcine incwadi sabangela ukuba lipele ityala. Isabonkolo saba sitshelwe siceko. Yenze ke lento yokutsha kwendlu nencwadi besekuko ukungavisisani okukulu pakati kwamadoda ebunga odwa, okwabangela ukuba kupantse kuhle ingozi enkulu. Amanye esiti mazinikelwe amanye esala konke, wati umzi wafuna ukupitizela ngalento kakulu ade ngezinye imini ahlukane engabulisauanga. Laye negqweta eli lalapa ukuze lishiywe nje lisiti ziroleni, nokuba nizifake ngokuhlwa ngefesitile apa e-ofisini yam ndingamboni ndingamazi nomntu ozizisileyo koba kulungile. Amadoda kwakuba lapo akalazelana agxekana, kanaanjalo enzakalisana ngamazwi. Nanko! u-Mfazo Ntshona ebonakala ehamba yedwa evela edolopini enzakele zinteto zokuntlitana kwamadoda. Yabe into ka-Kala ingeko ilele igula ekaya ibanjwe ngamehlo, ingabanga-ko kwezonteto. Yati yakuva ukuba abanye bati mazirolwe incwadi, yavuka yazula pakati kwelali yafuna umfana, yafumana oka Mnyimbane, yati, "kwela! kwela! ngoku uze uti nokuba ufike sezise gqweteni, nokuba ufike zipambi kwamadoda uzihlute, nokuba zarazuka ufe usiza nazo apa kum." Latsho ikalipa elikulu, indoda emadodeni. Wazula, naxa selemkile umfana ngehashe, esilwa esiti; "hayi ukufa, hayi! ukufa." Waka wazilibala nentlungu zokufa ngokwelo xesha. Waye nomkake etshelza pakati kwabanye abafazi behlangene e-Sheshegu, esiti: "Ngubani lo wala nendoda yam, xa nna ndiyikupe ukuba ife ukuba iyafa, ibanjwe ukuba iyabanjwa?" Bacitakala abafazi apo e-Sheshegu befutwe ngu-Kala nomkake, bemka bonke kwasebusuku ukusinga kwawabo amadoda, kwati kusiti qeke ukusa zaye zifika intokazi emakayeni azo. Yati intombi yakwa Dlomo e-Mxelo yafika abadala xa bemkayo ukuyakurola incwadi kwa-Mketile, yawanwisha amadoda isiti; "nimfaka entolongweni na ngoku u-Rev. Mzimba?" Yatsho emka amadoda, enyuka ukuya e-Dikeni croleka, ekohliwe ukuba angatinina

ati akuzakufika kwintombi ka-Kwatsha afika seyihlome yahlala kade, yati: "Ize nimbambe ngokwenu nimfake ngokwenu entolongweni, nifune lowo mfundisi nitembe yena" Wakala omnye kwabo badala wati: "hayi, sowupeza sukuba senjenjalo sesigqitywe amandla kade ngu-Madlomo esapa, sihamba nje asisayazi into esiyenzayo." Ate esiya kufika koka Mabeqa afika selesi tshabanqa eselihleli kongqele. Wanga ubengeko kwisigqibo sezolo, esiti mazinikelwe incwadi niza nazona?" Engasazazi nokuba zize kufunwa kubanina. Atsho amadoda angamayilo azidenge, efunyenwe ngabafazi. Yasika yatsha indlu. O! aqala apefumla amadoda abuyelana, axolelana, axolisana. Kwakangelwa ngokunje leyo into yokuba indlu itshile. Kutiwa izinto zika Tixo zihamba ngendlela esingazaziyo tina bantu—Udumiso lwake maluhlale luhlale emilonyeni yonke. Lapela elotyala. Babuya u-Rev. Mzimba no-Mr. Mketile sebebizwa zingcingo nencwadi ezixela ukutsha kwendlu.

Lamatyala ke asetyenzwa aliwa ngendleko etelekelelwa ngapezu kwe £1,200 emali. Ngomnyaka u-Tixo wabanika indyebho abantu kakulu kwati ukudla okutengiswa yiramente ngezikotile kwanemali kakulu, kuti kwakumenyenzwa eramenteni ngemali itumekelele ngemihlali ukwenza umkumezelo, yalwa iramente kakulu lemali ingaka iyodwa, ngapandle kwemali eyavela kwiramente yakwa Qumbu, ngati yaposa ukunceda kulomatyala imali engangama £20, nase Cala, ukuba andiposi kuko eyavela kona. Yaziti dywanga ezondleko zonke kwangalowo mnyaka. Banyamezela abantu kuzo zonke ezonto, kusitiwa akuko apo baya kona, baza kubuya babuye. Yati inxalenye yetitshala yemka kuba u-Rulumente eyitatile eyake imali, zati eziseleyo nezite zavela zafuneka zihlulwa ngabantu bodwa. Siyazibulela nazo kuba zanyamezela ukudla inkobe ngenxa yabantu bakowazo, kuzo andingebaluli mntu kuba ziseko ezinye nanamhla zisawubambile umsebenzi. Yati ke iramente wonke lowo msebenzi wamatyala nowezikolo, kwanoweramente wemihla ngemihla yawutwala yawoyisa. Amadoda nabafazi beshushu abantu bekuxolele nokufa. No-Rulumente exokiswa kusitiwa

u-“Mzimba uvukele umbuso” lonto yenza ubunzima obunga pezulu nase bantwini nase msebenzini.

Wapapasha u-Rev. Mzimba emapepeni indlela abemi ngayo nento abayiyo esekeleze ukwamkeliswa ngabavelani namawabo intonga nezikali befuna nabanokuza kubanceda ngeziqo kulemfazwe ingakanana, ngamacebo nangenkutazo ngengqondo.

Abanye bati noko basivayo esisimemezo bavela ngempondo ematyolweni, kwangati igazi labamnyama lona alililelani njengelezinye izizwe. Yabako ke noko impinza neminqandede yavela njengoko sike satsho ngentla abanye beza iziqu ngobusuku ngokuka Nikodemo esoyika ama-Jodi. Abanye babala incwadi zovelwano. Uninzi lwazenza utshaba nontaminani, bati nababebekile bengati bayavelana no-Rev. Mzimba, kwati kwakuba pambi kwenkundla napambi kombuso bango Petros no-Juda no-Hahitofelo nanamhla asikeva lizwi labo lokubuyekeza ubuhlobo bobuntu.

Ite ke lento yokumangalelwa kuka-Rev. Mzimba kwakunye nabantu bake, bati abanye babona ukuba abafundisi bayiposisile lento yokusuka bammangalele, yenza ukuba kubeko abavelana naye, pofu bebekude kulomcimbi bengenanto nawo. Yati ke neramente leyo ka Rev. Mzimba yaseyiya isimka ngokumka, ngokuba kaloku iyagxotiswa kwaqondeka ukuba kuzalisekiswa elalizwi ekwatiwa “akunakubako buhlobo nabuzalwana” awati omnye umfundisi: “hambani kwelo tafa lobunyama obungenasipelo” kanti uteta ukuba esosipelo nobobunmnyama buzakwandise nguye.



## ISIQENDU XIII.

### UKU SEKWA KWEBANDLA ELITSHA.

Kwakungacacanga kakuhle ukuroxa kuka Mr. Mzimba kwi-Presbitari yase-Kafraria ukuba wawukona umkumbulo wokuba amise ihlelo elitsha ahlukane mpela ne-Free Church of Scotland. Ute waqondiswa zintetoxa sekutetwa ukuba akuko nabuhlobo nabudlelana njengoko apumayo kubo. Kaloku babesiti bafuna ukuba njengo nyana, ozimele kwelake inxuxa ati akuxakeka aze kuzibika kuyise. Kodwa ke emva kwentetokwabonakala ukuba iramente inamatele kakulu kuye, naye waqonda ke ukuba akanakuba sahlukana nayo. Ute ke bakuba besopisa, bevuzisa amanxeba bekuza bekuzana neramente nangabenzakeleyo edabini elikulu u-Mzimba wabala lencwadi eyibekisa kumzi ongama Kristu ongama Rabe:—

“Mayingakatazeki intliziyo yenu mayingabi nabugwala” Yohane 14:24.

Mzi ongama-Kristu, ndiyanibikela ukuba mna P. J. Mzimba ndicelwe ngabatile abantu bakowetu ukuba ndinazise ukuti ndiziroxisile ngokwam ekubeni ngumfundisi kulawulo lwe-Free Church Presbitari yase Kafraria, ndibangwe zizizatu endizilandelisayo.

Andixabene nabafundisi abamhlope, ngabahlobo bam bawuncedile umzi ontsundu wakowetu. Kodwa kumkumhlope ukuba nomntu ontsundu nalapa e-Afrika makazimele kwinto zonqulo njenga kwamanye amazwe, angasoloko ebelekeke emhlana womntu omhlope. Kudala wafunda ukuma ebambebele ngomntu omhlope, namhla makazimele engabambebele mntwini ngazandla, koko ku-Tixo wake, ukuze umsebenzi welizwi ucume wande. Lifikile ixesha lokuba naye lomntwana untsundu azihambele axele lo umntu uzihambelayo umhlope. Umntwana uziva yena ukuba makahambe; uke amane esiwa, maxa wambi, kuhambe lunye unyawo, kanti uyahamba njalo isipelo sake, Umdali ufikise lowo mnqweno eluveni lomntwana woda akatazeke Umdali wetu, ati selenike uluvo lokuba m-Kristu untsu-

ndu zihambele, uyeke ukubambelela nokuhlala ngokubambelela komnye um-Kristu omhlope, ozihambelayo yena, ezimele ngezake inyawo. Mhla babesoyika abafundi be-Nkasi, benobugwala yati, yona kubo mabangakatazeki, mabangabi nabugwala. Kwelihlelo lama Presbitari bekufanele mna kanye ukuba ndibe ngowokuqala kulendlela yokuzimela. Ndingowokuqala ebufundisini kwabantsundu, owalandela umfi u-Rev. Tiyo Soga, ndisayazi nanamhla intshumayelo yake mhla wandingenisa eramenteni.

Izizatu zokupuma nazo zibálwe kwisiqendu se XI kwiwepa lama 56. Ndakuba ndizivakalisile ezizizatu, umzi ontsundu ngati uyakuxela mhla ama-Sirayeli oyika kunene akala. Exodus xiv : 10. Wada wati u-Mosisi, "Musani ukoyika, qinani nilubone usindiso luka-Yehova ayakunenzela lona namhla"—iti ivesi : "U-Yehova uya-kunilwela ke nina niyakuti tu." Nam ngandiba nditi musani ukoyika, kanye masincotule intente sihambele pambili. I-"Christian Express" ka-April iti kwi article ye leader, "They wish to consolidate their work, and if possible bring those churches they have created and fostered, to a position where they can be left as self-sustaining congregations in connection with the denominations which have created them." Oko kukuti ngesi-Xosa: Umnqweno wabafundisi abamhlope, kukunga iramente ezintsundu zingomelela, zizimele ngokwazo, zingaliguqulanga igama ezibizwa ngalo, baze ke abamhlope bazishiye. Woqonda ke ukuba abafundisi abamhlope bafuna siziramente ezizimeleyo.

Ndisiva sekuko iramente ezilinga ukuzimela, zingaguqule gama kuma Presbitari.

1. Ku-Qumbu ibandla lama Presbitari elikuma 200 likokelwa ngo-Messrs Dana, M. Dunga, T. Siwundla, Kali Mantanga no Minise Tobo, abadala, lifuna umfundisi lizimele.

2. E-Bayi amadodana namanenekazi angama Presbitari apumile kwi ramente abekuyo, afuna ukuzimela, namhla iminyaka mitatu ezama, engavumi kuncama. Abobantu base kulwini, bakokelwa ngo Messrs Jonas Bassie, John Peter, no Tsoyi, abadala. Namhla bafuna umfundisi.

3. Kuba-Hlambeli pesheya kwe-Ligwa, e-Mafeking, kukoqela lama-Presbitari lizama kwa ukuzimela, likoke-lwa ngo Messrs James Finca, Marko Wildebeeste, Thomas Mqayise, abadala.

Andiwabali amanye amahlelo, andibabali nabaninzi abatshintshe amagama abebebizwa ngawo ngapambili. Ndixela ama-Presbitari odwa, awenza lento kanye abafundisi abamhlope bafuna kwenzeke yona, ukuba amabandla antsundu azimele, angaliguquli igama abebizwa ngalo oko ebengeka zimeli, litsho ke ipepa lendaba i-“Christian Express;” eshicilelwa e-Lovedale, ipepa elixela izimvo zabafundisi. Into ke endingayaziyo yeyokuba batshilona abafundisi abamhlope, abakufupi kwezo ramente zintsundu zipumileyo ukuti, “Heke nikolisile nipume, nizamela ukuzimela, sonke bafundisi bamhlope sizele, siniqeqeshela lonto kanye, sizokunishiya nizimele, ningemanga ngomhlope, xa kunje ke yintonina engabangela ubugwala, kum-Kristu ontsundu ekuzimeleni? Yindlela yamabandla e-Nkosi kuwo onke amazwe, nakuzo zonke intlanga, ukuzimela kwinto zobedesho, nokuba kwinto zolaulo apetwe sesinye isizwe. Ilizwi lika-Tixo liyakuhanjiswa siti ma-Afrika kuma-Afrika asese bunyameni akweli lizwe. Asisokuba nako ukulisa empakatini we-Afrika sizidodo singemanga ngokwetu. “Musani ukoyika, qinani, u-Yehova uyakunilwela.” Makuvele o-Mosisi batsho macalana onke kumabandla antsundu angoyiki atembele ku-Yehova yedwa.

Emva kwalencwadi ingentla kwabako intshukumo enkulu kunene, wati nakuba u-Mr. Mzimba wayelindele ukuba angaba ubekisa kwirameute ezingama Rabe zodwa, yasuka lento yaviwa ngawo onke amabandla.

Intlanganisano yokuqala yaba yeya bafundisi ye-Presbitari kwa Gaga, yaya kuqhina e-Sheshegu ngeye Sinodi ngomhla wama 27 ku December 1898.

Kwakumenywe nabanye abafundisi bezinye imvaba ukuza kunceda pakati kwabo, ndingabalula:—o-Revs. Gqamane, Masiko, Buchanan abasemzini. Kwabo base-be zimanye no-Rev. Mzimba, yangu Rev. S. Matolo owabevela e-Dipende, kuko Messrs John Sibiyi ehamba

nomdala wake u-Mtabelala bezekuzimanya ku-Mr. Mzimba kwa neramente yase Natal, kuko Mr. Wm. N. Bottoman owaye puma emfutweni yabafundisi e-Lovedale no Mr. R. Damane, ngabona aba bobabini yehlela pezu kwabo intlekele beyibona bezi "Theological students" bakuva ngezabo indlebe bonke ubuhlungu benteto balibona nebala lamadoda xa abambene ngezihlwita, bebotshwe izandla bengenakunceda nangalupina uhlobo. Wada u-Mr. Bottoman kwelinye ituba wala ukutolika ngenxa yokuba engenako ukukupha inteto ebuhlungu ngowake umlomo ayisingise kubantu bakowabo. Into abayenza-yo bamana ukungena emabungeni kunye nabantu bakowabo basuke emva koko bapuma, baza kungena ku Mr. Mzimba; ate ke lamadodana abekwa izandla atunyelwa u-Rev. Sibiyi e-Natal yayise imfuno kade loramente ize kucela ngegosa elo ukuba yenzelwe abengumfundisi: u-Rev. Bottoman utunyelwe e-Bayi kulo ramente eyavakalisa ukuzimanya nati; u-Rev. Damane watunyelwa kwa-Qumbu, eziramenteni ezazi tumele abatunywa nabameli bazo zize kuzimanya zize kucela icebo lokufumana abafundisi. Oko ke kukuti yahlangana intlanganiso yokuqala yabafundisi baletyalike kutiwa yi "Presbyterian Church of Afrika," abafundisi bayo bebabini, iramente zayo zintandatu kwakulo ntlanganiso kwangena u-Rev. C. Kupe. Kwahlukwana kulontlanganiso abafundisi beba tandatu iramente zisixexe. Kwavunyelwana ukuba igama laletyalike li-Bandla lama Presbitari ase-Afrika. Njengoko senditshilo ngentla ukuti intlanganiso zaqala kwa-Gaga zati zingaqaukanga ndawo zaya kuqhina e-Sheshegu kwiveki elandelayo, kuba kaloku kwadityaniswa i-Presbitari kwane Sinodi. Yatululwa imvaba bepumzana ngayo abafundisi wati umntu ukuba ndandife ngezomini ngendaya kulingena izulu lula.

## IMIGAQO.

1. Igama lelibandla li-Bandla lama-Presbitari ase-Afrika.

2. Ilizwi lika-Tixo njengoko libaliweyo kwi-Testamente Endala Nentsha ngowona mteto uyaku laula ukolo nesimilo sabeli bandla.

3. Samkela incwadi zemibedesho nezama Wesile nama Moreva zosikokela ekuqubeni inkonzo.

4. Samkela izimiso ezimashumi mabini anesine zokolo lwase Rabe.

5. Siti ulaulo lwama-Bandla ase-Rabe luvumelana nelizwi lika-Tixo.

6. Ilungu leramente lamkelwa ngokuvakalisa ukolo lwalo ku-Kristu, lunqhinelwe sisimilo sokuzipata.

## IZIMISELO.

1. Intloko ye-Bandla kwinkundla zolaulo ze-Bandla lase-Afrika okwangoku yoba yi-Sinodi; amalungu ibe ngabafundisi namagosa. Isinodi yohlangana ngamaxesha awoti amiswe, nakwindawo ekoti kuvunyelwane kuzo.

2. Inkundla ezingapantsi kwe-Sinodi zoba zeze Presbitari ezisixenxe. (Nyanga ntatu).

- (a) Eyase Lwandle
- (b) Eyase Maxoseni
- (c) Eyase Batenjini
- (d) Eyase Mbo
- (e) Eyakwa Zulu
- (f) Eyase Transvaal
- (g) Eyase Ntla.

3. Igunya loba kwi-Sinodi lokuguqula indawo zezontlanganiso xa ngaba kubonakala kuko imfuneko.

4. Intlanganiso ze-Presbitari zohlangana kanye ngenyanga ezintatu; nangapezulu xa ngaba kuyafuneka.

5. Iramente, amagosa nokuba ngabafundisi bayakuti ngokuti kwabo bayayamkela lemigaqo basebeba yiramente ngamagosa nabafundisi be-Bandla lase Afrika.

6. Izigqibo ze-Sinodi zogqiba kuba okwakaloku iyeyona nkundla inkulu.

## ULAULO.

1. Inkundla enkulu yoba namagqugula amabini ubuncinane bawo.

(a) Igqugula lelizwi, elokangela ukudaleka kweramente ezintsha, likutaze ukutumela abashumayeli kwindawo zase Afrika ezise bunnyameni apo ilizwi lika-Tixo lingaziwayo.

(b) Igqugula lemfundo, elokangela kuzo zonke indawo ezine-Nkosi ukuba kubeko izikolo kufunde abantwana bama-Afrika onke amakwenkwe, xa kuno-kwenzeka afunde namashishini; onke amantombazana afunde nokutunga. Nemfundo epakamileyo ikutazwe kakulu kulutsha. Zize ziti izityudini ezingama Kristu ziboniswe imfanelo yokufundela ubufundisi zishumayeze i-Afrika.

2. Intlanganiso zabadala ziyakwenza ingxelo zokuhamba komsebenzi kanye ngomnyaka kwi-Presbitari; ne-Presbitari iyakwenza ingxelo yokuhamba komsebenzi kwi-Sinodi kanye ngomnyaka.

3. Ekuhambiseni intlanganiso zokuxoxa kokangelwa kwindlela yesiko lase-Rabe nelase-Wesile kangangoko oti lomasiko avumelane nesimo se-Bandla lase Afrika. Ibandla lase Afrika lizigcinele kulo igunya lokuwagugula lomasiko xa ngaba yawutintela umsebenzi walo. Lite ke emva koku i-Bandla lama-Afrika lakawuleza landa kakulu. Umongameli nomseki walo wahamba kundawo zonke engenako ukuba ahlale ekaya. Ehamba esamkela iramente ezintsha ezifuna ukuzimanya naye.

Koluhambo lwake wafumana incaso enkulu neshushu, kubafundisi abamhlope nabantsundu nakuzo imantyi ezipenjelelwa ngabafundisi. Wada wavalelwa ngelinye ixesha ukuba angangeni e-Natal, kodwa ke wasebenza ngomonde etembele ku-Tixo, kwada kwabonakala isuka imivalo zivuleka ingcango.

Njengoko ke sesitshilo ukuti i-Sinodi yokuqala yacitakala inabafundisi abatandatu, neramente ezisixenxe.

Lakauleza landa eli-Bandla, kwangena ama-Moravia, ama-Tshetshi, ama-Wesile, ama-Dipende kwanawo ama-Free Church. Yaba ke yinto emangalisayo, nengazange ibeko. Ewe ama-Tiyopiya ayeseleko; kodwa ke wona abako epuma e-Wesile kupela, kwaye nangoku ukwanda kwawo kusahambe kwangelo kondo lokuqala. Kodwa ke le intshukumo eyabangelwa leli-Bandla, lahlanganisa ityalike—manditi iramente ebezahlukeno zimanyane kwityalike enye. Kutiwa lento yanconywa nanguye u-Dr. Stewart pesheya, naxa wayekatazeke kakulu kangaka ukupuma kuka Rev. Mzimba e-Free Church, wati unyana wam yena u-Rev. P. J. Mzimba ute akuqala umsebenzi waba yinto eyahlukileyo kwinto esebeke bayenza abanye, kuba yena umanye amahlelo angazange aba nokudibana, namhla amanyene. Lite ke eli-Bandla latandwa ngabantu kakulu, bemana beyaleza besiti, qubani siyeza; bada ke nabanye abafundisi abasepantsi kwabamhlope baya beluguqula uluvo lwabo, besiti, sinijongile qubani madoda. Uqube umsebenzi wada waya kufikelela kwa-Bulawayo, e-Orange Free State, e-Natal nase Transvaal. Kwangena intlanga zonke ezibala limnyama kwangena nabebala.

Wenza abafundisi bokumncedisa. Njengomsebenzi oqalwayo, abanye babengena mfundo yasezikolweni ebêkele pava. Lento yabangela igxeke elivela kwabangapandle; kanti ke zonke ityalike zaqala njalo. Kwaye ke ngenxa yokwanda komsebenzi wayengenako ukulinda bade baqeqesheke bonke abafundisi balomsebenzi kwasekuqaleni. U-Rev. Mzimba wayejonge pambili kwixesha ekuyakufuneka abafundisi belihlelo beqeqeshekile nabo. Waza ke ngoko waweza iqela lamadodana ukuba liye kufunda e-Melika liye kufundela ubufundisi, yaza ke i-Lincoln University yawuhlangabeza umnqweno nomzamo wake, ngovelwano nangesisa sokuwamkela lomadodana. Pakati kwawo ke kuko nongunyana wake.

Lento ke yokuwezwa kwalamadodana yabubunqhina bokuba naye wayefuna amadoda aqeqeshwe kakuhle, ukuze azokusebenza umsebenzi ka-Tixo ngeyona ndlela ifanelekileyo nehlonelekileyo.

Lihambisile kakuhle eli-Bandla kuba lasekwa kakuhle, lamana liyiwela ngaminye imigxobozi yenkatazo, nenduli zobunzima njengoko kumelweyo ukuba kube njalo. Waza no-Rulumente eqonda epawula ukuba kanti, akuyiyo inene ukuti u-Mzimba uhamba nerhola labavukeli-mbuso, njengoko lalitete njalo ipepa. Lite negama lalo eli-Bandla labalungela abapuma kwimvaba ngemvaba, akwabiko mvaba iziva ili "keswa" pantsi kwalo. Yaduma letyalike kwaba ngapandle, nange-gama eliti yityalike ka-Mzimba, bade balikumshe nange si-Ngesi bati, "Mzimba's Church."



## ISIQENDU XIV.

### NJENGOMSHUMAYELI E-PULPETINI.

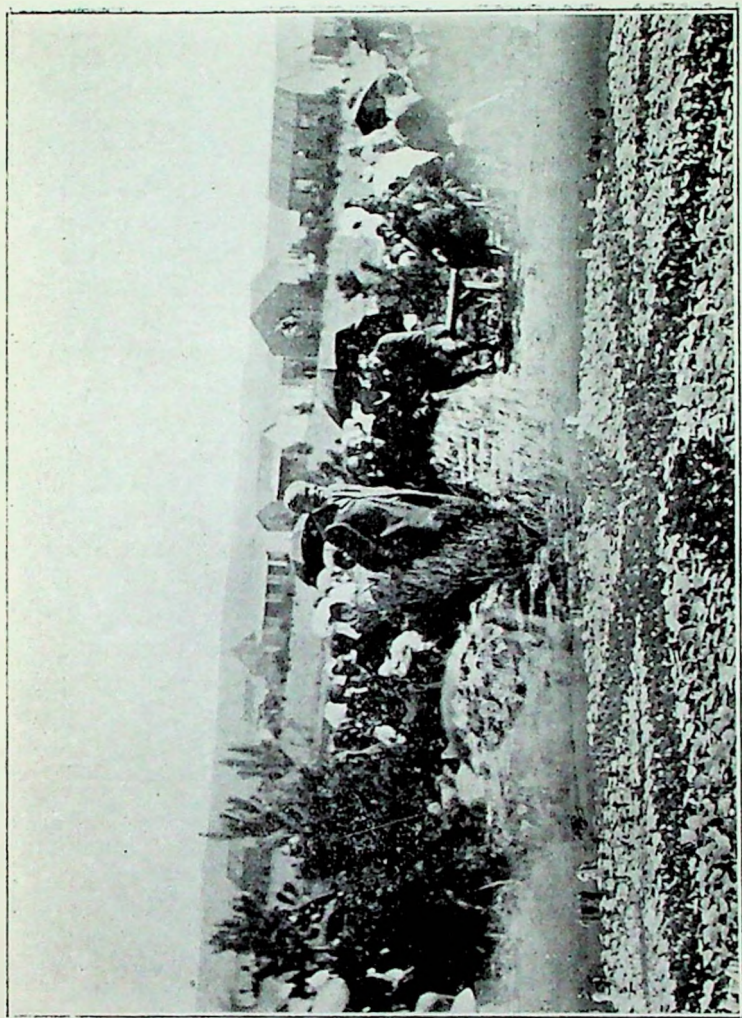
Ibali nemfundiso zika-Rev. P. J. Mzimba ngesimilo sake esimhlope nemisebenzi yake xa ase pulpetini pambi kwabantu, lingalindeleka lisenziwa ngofaneleyo kunam ngokuqela nangokwazi, nangengqondo igcinayo; kwaye nomzi banzi unazo ezawo ingqondo nezimvo unendlela ke ngoko yokufikelela ngokulungeleleneyo kwesosigwebho siti ube ngumshumayeli otunyiweyo ngu-Tixo. Kwakamsinyane emva kokububá kwake, indlela zokovelana nezobuhlobo nezokumbuka zibangele ukuba amazwi nenteto akululeke ekumncomeni, nasekuvakaliseni ingcinga zomzi. Ngenxa yezingcamango zingentla ndiwutabate kade kakulu lomsebenzi, ndoyiswa luluvo lwezihlobo zika-Rev. Mzimba ezinqwenele ukuba lenziwe ibali lalendoda, ngokukodwa incazo ngento abeyiyo njengo mshumayeli welizwi. Yaye ke lentloko yepambili nebalulekileyo kuyo yonke imisebenzi yake, afaanelwe ukukunjulwa ngayo; mhlawumbi ke lendawo inganokwenziwa ngokwahlukileyo kwibali lobomi bake. Ndaye ndinobutidala obubangwa kukungabi natuba lide pantsi kwentshumayelo zake. Kubonakala ukuba luluvo lwabo bebeqele ukumpulapula kwakude kude kuzokuba yiminyaka yokushenxiswa kwake, lokuba ekwalupaleni kwake kunye nokungapili obekumbangela intlungu, kubeko umahluko oqondakalayo ekushumayeleni kwake ngokweta kwamandla emzimbeni wake naselizwini lake. Kwaye kupela ukupitizela nedyudyu, okubangela ubushushu xa kuko ingongoma efuneka icaciswe yaqononondiswa ngapezu kwezinye. Yinto ke leyo edla ngokuti kwintlangu ezinkulu nezibanzi izibambe ingqondo zabantu zimpulapule. Akutetwa kona lomlilo wobutsha bake usuke wasowupela pam njengeinvula yesipango, hayil nasebuxegwini bake ubunamatuba okubonakala ukanya ukazimla ngobushushu bekuhlala kuhlale zibeko intshumayelo ezikumbuza imini zobutsha bake kwabo bantu bebemazi esemtsha bemva eshumayela. Ndikolwa ukuba okukuncipa

kwamandla entshumayelweni anokwalatelwa kwiminyakana embalwa, pambi kokuba azokushenxiswa, iminyaka ebekute ngayo kwakula ukusetyenziswa kwamayeza naxa ebengemntu uwatandayo, kodwa ke wanyanzeleka ukuba awasebenzise ngenxa yempilo nentlungu ebezimana zimkataza futi. Njengomntu obehamba kakulu, ubeti ahambe nabantu ababini bokumlungiselela nokumkangelela, nokuba kuhanjwa ngenyawo nokuba kungamahashe. Into abeyitanda kakulu ukuhamba ngeyawo. Uke wati ukupeta kwake ukushumayela wawujikeleza umzi ngentshumayelo ezishushu nezinamandla kakulu, ngohlobo olotusileyo nolumangalisileyo ngohlobo obelungasalindelekile kuye nongangaye nonjengaye, nendingakolwa ukuba bezinokudlulwa ezontshumayelo nanguwupina kubashumayeli bezomini.

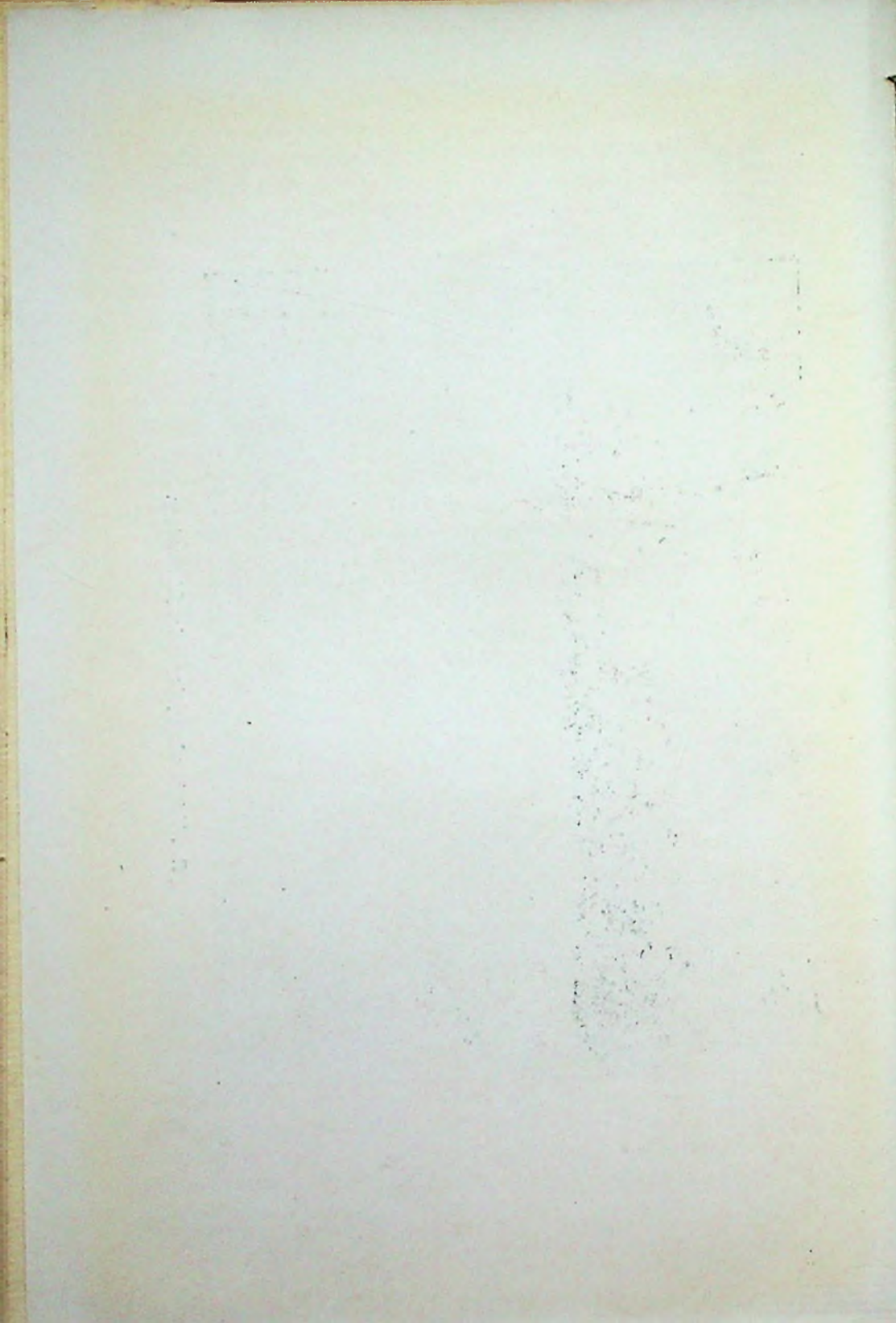
Ite ke lendawo yobushushu namandla elizwi yakuba itatiwe knye, kwabuyekezwa ngesandi sobubele elizwini lake, ufefe ekuteteni kwake, obusingisa kubapulapuli bake, ngapezu kokugadlela kokuteta ngamandla okuqelekileyo kakulu kumntu osempilweni entle yomzimba ngakumbi akufudumala ekuteteni.

Kubonakala ukuba kuye kuncipa nenteto enamaqalo ibingenkulu kakade kwasebutsheni bake, kwakula imizekeliso ecana ucwete kwinto asakuba eteta yona, yati inteto yake yaba pandle, nelula ukuqondakala kuye wonke umntu. Lento yabangela ukuba ati umntu oye kumpulapula njekodwa njengomntu ofana noye kubonela ingcongolo ezanyazanyiswa ngumoya, mhlawumbi njengomntu oyekubonela ukutshila kwamakwenkwe asuke emke engenanto apete yona kuba ubeye engenamfundiso asekeleze yona nakupila kwampefumlo abefuna kona, kodwa ke nabanjalo bebeti bakuzilandela intshumayelo zake baqonde ukuba kukutya okupilisayo oku kunikwa bona, okulungiselelwe ukuba bapile abantu.

Naxa ke ubeselete wancipa kwindawo ezitile zentshumayelo zake ubevunyiwe ngabantu bonke ukuba ngumfundisi onezipiwo ezibalulekileyo nezipakamileyo engqondweni yake nasentliziyweni. Ngapandle ke kwabantu abangqondo zincinane nabangena wo amandla



*Rev. Mzimba eshumayela paudle e-Johannesburg.*



okuyiqonda ngamandla obucopo into elungileyo nentle, abangenako ukuncedwa nabangasokuze bancedwe nganto. Ubemangalisa ngokubanako ukuyicinga into, yimbi ayitelekelele ngengqondo, akwazi ukuzahlula nokuzilungelelanisa izinto ezisetyenzwa ngobucopo; akwazi ukutabatela esiqwini sento aye ezingcanjini zayo; kanjalo asuke aye kwisiqamo sento ngengcinga zake. Imnike ke ngoko ukuba nako ukuzisa ezingqondweni nase kukanyeni into ebisakuba ingati ifihlakele okanye ingaqondakali. Lengqondo ipakamileyo ite naxa zimana ukutatyatwa ngokukula nangokugula izinto zobutsha bayo yalata ukusoloko ibeka pambili napezulu, ayalahlekelwa exabisweni layo ngokungabiko kwezafobe nezihambiso zokuteta namanqata amazwi, nokuba ngaba zaziko ezondawo ngokwamandulo.

Ubengazange wabanaso isiqamo samandla okuteta esifana neso Jeremy Taylor no Burke abebecikozaba batsho kumiwe ngenyawo ingaqondwa kanye neyonanto ishukumisileyo. Engazange avuyele ukuteta, eqayisa kuba amazwi amahle namaninzi esiza lula kuye; njengokuba ibako lonto kwiziteti ezingamaciko.

Njengomshumayeli abakubanako ukumqonda kakuhle abangazanga bambona nabangazange bamve eshumayela. Kwa imbonakalo yake ibifana nento epuma ekuteteni kwake. Engumfo omde ufafa olumadolo, osiqu sizeleyo, noxa ebengemkulu, ubuso bake bubonakala ukuba bunenjongo zokanyiselo olungunapakade. Bekuba futi ekuhambeni pakati kwabantu abangamaziyo, beliqela abafundisi ati umfo wasemzini akufika kuye, enqumama abulise ati, "molo mfundisi" loxa ebengatshongo kwabanye, isuke lonto itetwe ipawulwe nangabo bahamba naye. Lawo ke ingamandla kuye angenakuhlutwa mntu, waye yena ngokwake engazenzisi kuwo. Engumntu obekekileyo, ozolileyo, opolileyo, engapitizeli xa aqala inkonzo, engena magwevu nakulekuza ngamazwi, kodwa aye ekula amazwi ake ngokuquba kwengqondo ezilwa nengcinga zika-Mtyoli epikisana nazo ebantwini, njengemvula engumvimbi eti noko iqale kancinane nangokudelekileyo, iye iwumanzisa umhlaba ude ekugqibeleni utambe nokuba ubulu-

kuni; ubuso bake buti noko ebengenguye umntu obekungatiwa yinzwana, kodwa xa ase pulpitini uyakufika nabo, njengokuba eshumayela nje buya bucaca, bukanya bude ekuyeni kupeta ufike bubengezela kukukazimla bulandelelana nenteto yake. Kodwa ke mna ngokwam ndaka ndapawula ndamangaliswa ngenye imini yimbonakalo yake ehleli ete cwaka kwenye inkonzo eyayiqutywa ngomnye pambi kokuba yena azokushumayela. Wahlala ewavalile amehlo, ubuso bake buzolile kungashukumi neshiyi wafana nomntu okwelikude ilizwe, ati balulu ukukangela umzuzwana abuye awavale amehlo. Yanomkita into yokujonga nokubuka lomntu ngokukumbulela ingcinga zake emazibe zisebenzisa lentshumayelo izakupalazelwa eramenteni.

Indlela yokutandaza kwake xa ase sidlangalaleni ibingeyiyo into ongayilindelayo, xa siwucinga nje- ngento esebenzana nengcinga zomntu. Ukuba ubuko umtandazo okungatiwa ukubizwa ngowobucule noku- ketelwa ukuzaneza ingcinga zabaninzi, bekungatiwa ubunjalo umtandazo wake, ngokungati uwenza ngabom, kanti ke noko ingcambu yako konke oku asinako ukuyazi, singenako nokuyiqonda ; zilandelelane ingcinga zawo ezifanelekileyo ngokungati ngumtandazo obali- weyo. Ngokunyaniseka kwawo kona icala lawo lilinye. Ubunzulu—uzicana intliziyo, uzitobile ngako konke pambi Konamandla onke. Ngenxa yokuzuka nokufa- neleka komtandazo wake, ongenguwo wokuzenzisa nokucela amehlo. Kodwa ke ingenzeka mhlawumbi into yokusebenzisa ukucinga kakulu, kwaye ke yayi- nokumfanela ngenxa yengqondo yokubona izinto ngezinto.

Ubedume ngokutandazela imvula, andazi nokuba isukela kwinkolo yabantu bakowetu abangekabikude nangoku kwizinto zemihlola. Uke wacelwa lungeka- biko upumo ukuba aye kutandazela imvula ngenxa yokubalela kwelanga e-Burnshill. Okunene undulukile ngamhla utile kusekusasa ; ekwele nomdala wake, ingene inkonzo ngoleveni ngolwesi-Tatu, kutiwa wati : “yinto- nina ukuba nizekucela imvula ninxibe ibatyi zelanga, endaweni yokuba nambate ezemvula ?” Akagodukanga

ngalomini wavalelwa yimvula kwalapo e-Burnshill. Bate xa bagodukayo kwakusa, bamana bepuma kulomizi yase-Ngcwazi bembulisa besiti naba ngama qaba "nguye lo ke lomfundisi unemvula." Kangangokuba nabelungu kweli lase Dikeni bebesiti lisakubalela bati "upina u-Mzimba? yitshoni kuye aye e-Ntabeni sapela lilanga." Nokuba bebesenziwa kukuvuyisa abantu abamnyama na enkollelweni yabo, andazi—ubeti akuyicela isuke ine yona. Laka lati libalele nqi, sekuqekeka umhlaba ngomnye umnyaka, kwayiwa e-Ntabeni ngu-Mzimba nabantu bake. Kwacelwa, kwatandazwa, kungabonakali nelifu eli. Wati ukuyi-ndulula kwake iramente wateta lamazwi, "Hambani niye kulungisa imbewu namakuba u-Tixo ukuvile ukutandaza kwenu." Baya kufika abantu emakaya ngenimvula, eyana kwazala imilambo.

Andikolwa ukuba u-Rev. Mzimba waka waya kutandazela imvula Entabeni yaza ayana kwakuyo loveki. Lento ke yambangela ukuba abizwe ngokuti ngumfundisi onemvula.

Omnye umtandazo ake waduma ngawo ngowemilwe-lwe yentlobo-ntlobo. Uke wawuquba ngamandla pambi kokuba impilo-mbi imongamele. Yati lemitandazo yamjikelezisa pakati kweramente yake neyezinye indawo, besuka abantu kude nakufupi ukuza kulomtandazo, abanye belayishwa ukuza kuwo. Ite lemitandazo, yaneziqamo ezihle nezininzi abanye bazala abantwana bebengazali; abanye bapilelwa bekungemi nto esandleni sabo, bambi bapila kwizifo ezininzi ababe sebezincamile ukuba boza babuye bapile kuzo. Into eninzi esekoyo namhla enokunika ubunqhina ngamandla alomitandazo yokutandazela abafayo kwanabanezono ezitile ezinqabileyo njalo-njalo. Ubeti akufika kwindawo yomtandazo abonakale ukuba ufike kweyonanto ingamandla nempilo kuye, ekungenakubako nto ingapezulu kunayo ngobukulu, ngokuba mnandi nangazo zonke indlela. Ngenxa yoku ke ibiti imitandazo yake ibemide kananjalo atande ukuba azifikelele zonke izinto ezisentliziweni acinga ukuba zezokutandazelwa. Kananjalo atande ukuba azitandazele ngamazwi awane-

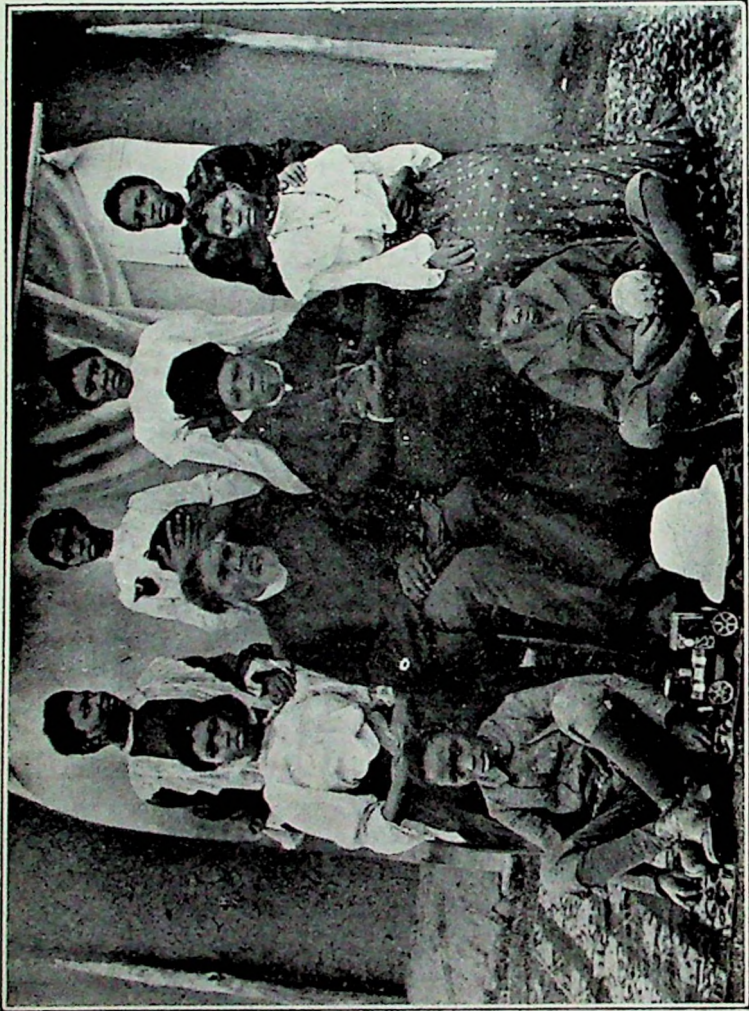
leyo, nafanelekileyo, ukuze nabantu batabate ukucinga ngazo ngononcelelo nangenyameko.

Lendawo ke noxa ibisisi kwasilima ngokwase-ntandazweni, ubeti ayenzelele kakulu ngentshumayelo zake. Ubeba nenjongo ecacileyo afuna ukuzitsalela kuyo ingqondo nentliziyo zabantu nakuyipina "itekisi" asakuba etabate yona. Ewe ebebako amaxesha abesiti angafumani xesha natuba lokuba azole "e-stedi" sake, lonto ingamanelisi. Ubetanda ukuba nayipina "itekisi" ayitabatileyo ayazi ngokute nqo eyonanto ayakuteta yona ngayo, ayazi neyona nto azakufundisa yona ngayo.

Sendike ndatsho ke ukuti lomshumayeli ubeyiqala intshumayelo yake ngelizwi elipolileyo nelipantsi, iti inteto kwanengqondo yayo icace. Nokuba ubesenziwa kukulandela incushe (rhetoricians) mhlawumbe ubengaziva nokuba wenjenjalo mhlawumbi ibiyindlela yake yemvelo xa atabata umcimbi obalulekileyo, alitobe ilizwi azekelele ukuteta xa aqalayo, afane nomntu ofuna indlela, ezakuvakala kamsinyane nelula kubapulapuli bake, yokungena kutekisi asukuba eyitabatile. Ati ke ngokwenjenjalo azitimbe kwa oko ingqondo zabapulapuli bake. Ubekolisa ngokuti ayahhlula hlule itekisi ibe nentloko ezintatu, nane ngelinye ixesha, ngapezulu ngelinye ngeneno koko. Ubengazange atete into angateti yona xa apete umcimbi engayenzi nento yokuwuvelela ngecala, asuke ati ngqo, angajikelezi emke ngamacala engenayo nento yokufumana abe eteta izinto ezingateti nto kule ateta yona, okanye ezitetela ukuquba nje ixesha. Ube nempumelelo eyodwa kulento engabizwa zincutshe ukuba zi "reductio ad absurdum." Inteto zake namazwi ake xa ase "pulpitini" zingena buncoko, asinako nokuti ubesebenzisa inteto namazwi obungcibi; kodwa ke ubengazange ayisebenzise inteto yase nkundleni neyase caleni kobuhlanti xa asepulpitini. Engenayo into yokucela amehlo nokuzidla pambi kwabantu, enze izinto zamchlo endaweni yokwenza ezentliziyo nengqondo, ize ngoko abantu bemke bengapete nto yangqondo nantliziyo nampefumlo, baye kufika endaweni zabo bengazi nokuba bekushunyayelwa pina ngantonina, kusitiwanina. Bemka emva kokumpulapula



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*Rev. Mzimba nenkosikazi nosapo luuke.*

ingqondo nentliziyo zizele sisonka sobom. Bati bakuba bemana ukuyetyisa into ababeyitya kube kukona ibancedayo ngakumbi. Omnye azinkele engaseko nakulontlanganiso, omnye sekusemva kwentsuku. Kucace ukuba kukuhamba nemitambo kokutya obekutyiwe. Zininzi intshumayelo nenteto zake ezisahleliyo ebantwini nanamhla, ezingati ziqokelelwe zenze enye incwadi. Ubezinkela ngokupeleleyo intliziyo nengqondo kwanesiqu sake ekushumayeleni kwake. Ufike emana eyiguqukela ngokuyikangela yonke iramente nesemacaleni nepambi kwake, atate unyawo abuye umva, abuye atate unyawo abuyele endaweni yake abekuyo kade. Xalimbi abenoncumo olungagqibiyo, kube sekuhleni ukuba utya ukutya okummandi nokuyolileyo, afune ukuba abapulapuli bake bakuve bakuqonde ukuba kuyolile kusingisa ekuyoleni kwapakade; abenze ukuba abantu baye benqwena ukumpulapula, ade aye ekupeteni besanqwenela ukuba aqube. Bebenga dinwa nguye abantu, kuba ubengemntu untyuntyayo ebutsheni bake, bakolelwe ke ngoko ukuba namhla antyuntyileyo ukuba kukauleze ixesha. Nakuba ke noko ekukuleni nase kwalupaleni uye engena "ekuyipekeni isepa," naxa kubonakala ukuba kwangena umntu kwinto ingeyiyo eyake.

Ezintshumayelweni zake ubefunda amaxesha ezinto, ezilungelelanisa namaxesha nemeko yezinto, akwazi ke ngoko ukubacebisa, nokubaluleka abantu, ngendlala, ngezifo, ngemfazwe, ngezasembusweni, ngezintlalo. Iramente yake ibisiza kubuza kuye nayipina into ete yavela, nokuba yeyalupina uhlobo; azimisele ukuba abafundise into kulonto ivelileyo.

Into ecacileyo nengena kupikwa ngabakanyileyo nabangena kete, yeyokuba u-Rev. P. J. Mzimba ubesenza into ashumayela yona. Ubenga teti enye into, aze ayekwenza enye. Yenye yezinto leyo eyambangela ukuba atembeke nakwabanye abafundisi nasebantwini ngokubanzi, yambangela ukuba abe nempumelelo enkulu emsebenzini wake, yamnceda nokumpakamisa emoyeni nasengqondweni. Ngokungapezulu yamba-

ngela ukuba asigcine sisihle isimilo sobufundisi, asabi nabala nasebusuku nasemini. Yenye yezinto eseyite yanqaba ngoku kakulu, iyiyona nto inexabiso nenzima ukugcinakala kwayo.

## ISIQENDU XV.

UKUBUBA KUKA REV. P. J. MZIMBA.

U-Rev. Mzimba waye ngumntu ongazange abenampilo egqibeleleyo kwase buncinaneni bake, waye soloko waba nesisu esibutataka esingalungelwayo zizinto zonke. Esisisu asivumanga ukumyeka ngalo lonke ixesha lokudla ubom, asavuma kananjalo ukuva nali-pina iciza, kwanawapina amatiletile. Pofu ke noko okukufa kwake akwandule kubonakale, kuqondwe ngabaninzi abantu, yaziwa kupela ngabambalwa, kuba lomfo wasuka wanomoya apa omkulu wokunyamezela nentlungu ezi zomzimba, akanela kungayeki ukusebenza, wasuka wasebenza ngamandla ake onke njengomntu opilileyo. Ubefika ngamandla kakulu nakwimisebenzi yezandla. Ubungati xa ufika kuye ngaxa limbi ungakolwa ukuba ufike kuye. Nokufika kwemihla yokuza kusweleka kwake kwabe kukwanjalo. Kuti kubeko intlanganiso ye-Sinodi, e-Natal, ate engena mpilo konke ngeloxesha wazinyanzela—elixa neminye imisebenzi yake yeseketi, seyibonakele isetyenzwa ngabanye; nanko enduluka cyakuwela i-Gqili esinga e-Natal pantsi kwentaba yelenge, nganeno kwezo zama-Hlubi, esiti kwabamqandayo, ndiyekeni ndihambe ndiye emsebenzini wam, koti kanti abanye abafundisi bangayi kufikelela, kanti ke okwenene uzakuya kufika bengayanga abaninzi. Awati akufika apo kwelo kwakula ukufa. Bahamba nzima ekubuyeni enamagosa amabini nombali, lwaba luhambo olubuhlungu kakulu; babulela bakude bafike ekaya.

Ute akufika ekaya kwangati kutembisa ukushiya ikambi, kanti hayi kungokuba kusafuneka ebulise iramente nezihlobo pambi kokuba ahambe. Ubenetuba endingati yinyanga efikile ekaya—walala ubutongo—ngomhla we cawa 25 June, 1911, ngokuhlwa. Ukufa kwake bekungena matyatyatya anto kuhambe ngendlela ezolileyo, kangangokuba nalomini ka-June kwakungaqondakali ukuba iyure seyisondele, kwakungeko nabantu ngapandle kwabapakati komzi. Bati befika

kwangoko kuhlwa bafika sehambile. Intshumayelo yake yokugqibela ake wawuzinga ngayo umzi ewujikeleza esahamba engekalali yile 2 Timoti 4: 7-8, bada abanye bafuna ukurana ukuti makube kutenina, ewujikeleza umzi ngalamazwi nje? Kuba ubengemntu onakuteta-teta naxa kuko nto engaba iko. Okwake bekuse prekistulweni ukuteta, umbone ukuba wonwabile ngoku eteta ngo-Yesu nje. Egena buciko kodwa amazwi ake enenyaniso engena lombololo entliziyweni, egazifundekeli nangakungxola kokukwaza, kodwa into ayitetileyo ihlala izinze ebantwini. Ukuba kuko into elusizi uyakubalungiselela abantu ngentshumayelo yokuze bangati bakuyiva benzakale, nokuba kuko nto edanisayo nokuba yengumtwalo onzima, nokuba yemandi evuyisayo abalungiselele ngentshumayelo, iti ifika lonto babe sebelungile ukuze ingabi sabinako ukubahlula ne-Nkosi yabo u-Yesu Kristu. Nanamhla amazwi ake entshumayelo asahleli pakati komzi wakowabo ontsundu. Basamana ukuti abantu ndiyawakumbula amazwi ake mhla kwakute.

Ewe umngcwabo weligora lakwa lizwi ube ngomhla wamashumi 28 June, 1911, ngolwesi-Tatu. Ube ngomkulu kakulu. Kubafundisi bezinye izihlobo singabalula u-Rev. King wase Alice neramente yake, wati entetweni walanda ukumazi kwake iminyaka ekumashumi amabini ebaluleke ngokuzitoba engumfundisi omkulu nomdala. U-Revs. Stewart wase Mkubiso no-Rev. E. Makiwane wase Macfarlan bekumbula imini zokufunda, nezokukula bada bazakuba semsebenzi, esiti umfo ka-Makiwane wazalwa ndaza ndazalwa, wabekwa ebufundisini ndaza ndabekwa, namhlanje ulapa ndiseko mna andazi ke kuba ezintweni ezininzi nezibalulekileyo ndisoloko ndimana ukulandela. U-Dr. Roberts wase Lovedale osele kwindlu ye-Ngwevu ngoku, ote ngumfundisi wokuqala kwabantsundu endati mhla ndati ngqâ ukufika e-Kapa ndambulisa ngesandla, lomini ndafunda ukumtandanda nokumtemba kude kube yile mini, ndaye ndambulisa kuqala ngoko, kude kube abe namhlanje ulele apa, sisemhlope nanamhlanje isandla sam kwanjenge mini endaqala ngayo ukumbulisa. Simelene naye siyazana andazi nto eibala kuye. U-Mr. Chalmers wati

ndiyavuya ukuba lapa, nditunyiwe ngu-Rulumente ngocingo oluvela ku-Mpatiswa micimbi yabantu abantsundu ukuba ndize kuvakalisa usizi lwake nokuvelana kwake nosapolomfi u-Rev. P. J. Mzimba kwandawonye neramente. Umfi ndimazi sekuyiminyaka, nokuba umbona pina, naninina, unokumbona wazi ukuba ungunfundisi; kuyoyonke imfuno yake nayo yonke ingqondo yake nalolonke iwonga lake ubengazange wazipakamisa, engazanga wazilibala ukuba ungumntu ontsundu; ubengafani nabanye abantsundu endike ndibabone, bezilibele nokuba bangabantu abamnyama. Andivalibali ke amawaka eramente evela kude nakufupi ehambe ngenxamleko enkulu ukuza kuzimasa nokwenza imbeko yokugqibela emhlabeni, zilapo inkosi o-Mhlambiso, o-Mabandla nazo zonke ezalapa. Yati lomini yafuzisa eyamandulo, mhla lomfundisi wangena ebufundisini ngobeko lwezandla, ukuba baninzi nokuzimisela kwabo kulomcimbi, owati umqokozo wabantu behamba ngabane, sowungena endlwini yetyalike ngapantsi kwenduli yekaya lake, baba abaninzi besesuka ekaya. Yazala yazala londlu, bangapezulu abapandle kunabasendlwini. Kwati ukupuma apo ukuya emangcwabeni wakucombuluka umqokozo, wayakufika abasemva sekudala kusetyenzwa ngabafundisi. "Hayi ukuba mnaudi sizivanje ezindaba singesibulela."

"Lala nkonjan' emnyama edlal' emafini  
Ngingane ka-Makabalekile, Intw'etanga lisezulwini  
Wawubijela umzi ngentshumayelo."

Umfi lo ushiye umhlolokazi, onyana ababini ne ntombi ezisixenxe, kuba enye ibisand' kumandulela. Wawushiya umsebenzi wake wandile, wacuma kakulu, njengokuba besite wasekwa umsebenzi ngabafundisi ababini, neranente ezintlanu, yaza yacitakala intlanganiso yokujala inabafundisi abatandatu neramente, okokukuti isekei ezisixenxe. Ubube u-Rev. Mzimba kuko abafundisi abangama 28, iramente ezikuma 33 mhlawumbi ngapezulu.

Singatsho ke ukuti "akafile uhleli," kuba umsebenzi wawuseka wawushiya umi upilile.

Intambo, zatatyatwa ngu-Rev. J. S. Mazwi wase Toleni, njenge Moderator yi-Sinodi : eyanyulwa kwakamsinyane emva kokububa kwake.

Lati ibandla lake lasala nonyana wake, obesele kwiramente yase Tyume-Xesi.

Kwelituba ke iramente yake leyo yase-Dikeni icinge into engenza yona enjengesikumbuzo, yaza yafikelela kwisigqibo sokuba yenze ilitye lesikumbuzo encwabeni lake. Nalo limi pezu kwelongcwaba, latengwa lakelwa kona ngemali engange £106. Bati ke abakude nabakufupi abasivileyo isimemo basisabela baposa izikali zabonakala kwesosenzo izihlobo nabanentliziyo zovelwano. I-Sinodi yagqiba ekubeni yake itempile ka-Tixo idumise, ibulele u-Tixo ngokuyiboleka lendoda emadodeni, aze abe uyinike amandla okumsebenzela kangaka pakati kwabantu bakowabo. Nalo ilitye lesikumbuzo zimana ukujika zisiya kulikangela intlanga ngentlanga, nezingayiyo iziqu zalatisana ngalo zibulele zivuya. Lijongene nomzi omkulu awafunda kuwe i-Lovedale.

Ugoduke ke ukuya ekayeni lake lokupumla egqibe iminyaka emashumi matatu anesihlanu engumfundisi, eyokuzalwa kwake ingamashumi matandatu anesibini. Sitsho ke ukuti ubehle wasishiya njengabanye abaninzi. Ekwi Free Church uqube iminyaka engamashumi arabini anesibini. Waza apa elupumeni yaba yiminyakana elishumi linye linamitatu, wawushiya lovo msebenzi awawuqala nge ramente enye, namhla une ramente ezingamashumi amatatu anesitatu, amalungu azeleyo ingama 13,335 ngapandle kwabangeni, indawo zokushushumayela zingama 270, abafundisi abangamashumi amabini anesibozo, abalingwa nabavargeli belishumi elinambini.

Kwintlanganiso yokugqibela abekuyo esapilile, ute kwinteto yake, njengomongameli walata imiryaka yelihlelo waza wati, "Siyaziyaleza kwakona ku-Tixo wetu, nakumabandla ate noko angekoyo kuletyalike yase-Afrika asivela asitandazela. Ukumangulelwa ezijajini namhla kudlule. Abafundisi namhla biliqela abanikiweyo amagunya okutshatisa. Izikolc zetu



ziliqela ezixaswa ngu-Rulumente. Uvumile u-Rulumente ukuba wosipa neziza zezindlu zetyalike. Sike saxoxa nezemvisiswano nama United Free Church. Ekuvuyeni kwetu ngezinto ezisand' ukwenzeka, sicula ingoma ka-Dafeti Indumiso ye 124 'Koko u-Yehova ebengakuti. Ekusukeleni kwabantu pezulu kuti, ngebeba basiginya sihleli, ekuvuteni komsindo wabo kuti. Ungowokubongwa u-Yehova ongasinikelanga emazinyweni abo ukuba siqwengwe, umpefumlo wetu usindile njengentaka emgibeni wababambisi, umgibe uqaukile sasinda ke tina, uncedo lwetu lusegameni lika-Yehova, umenzi wezulu nomhlaba.'" Namhla sisiva kutiwa ityalike kwaba-Ntsundu iyanikwa bumbulu njengoko injalo, sijongile, silindile, soyicela xa seyivutwe yagqiba.

Ulwandile luyavakala oluti masibe ntonye kuba namhla inkomo ibuya nesikumba ukuza kubaniniyo.

## ISIQENDU XVI.

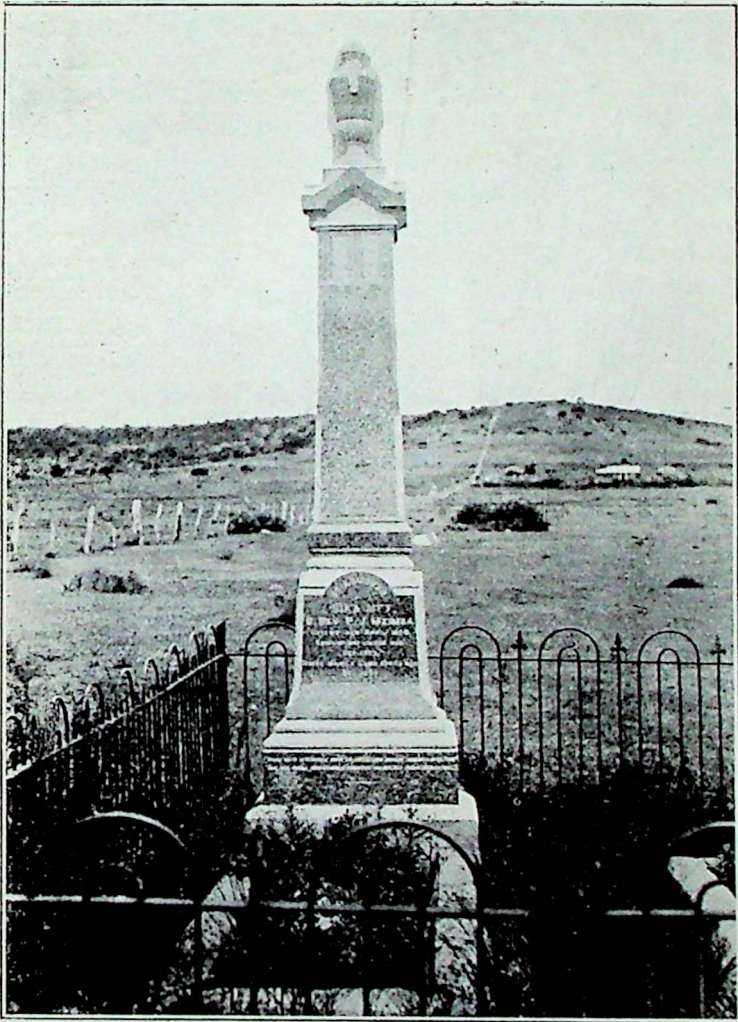
### ESOMQUKUMBELO.

Ndivumeleni mzi ka-Ntu ndenze abembalwa, andizingci nganto, anditsho nokuti kwatini bekuteni, koko ndinqakula nje izijungqe ngezifundo esizifumana kulo elibali leligora lakwa-Lizwi.

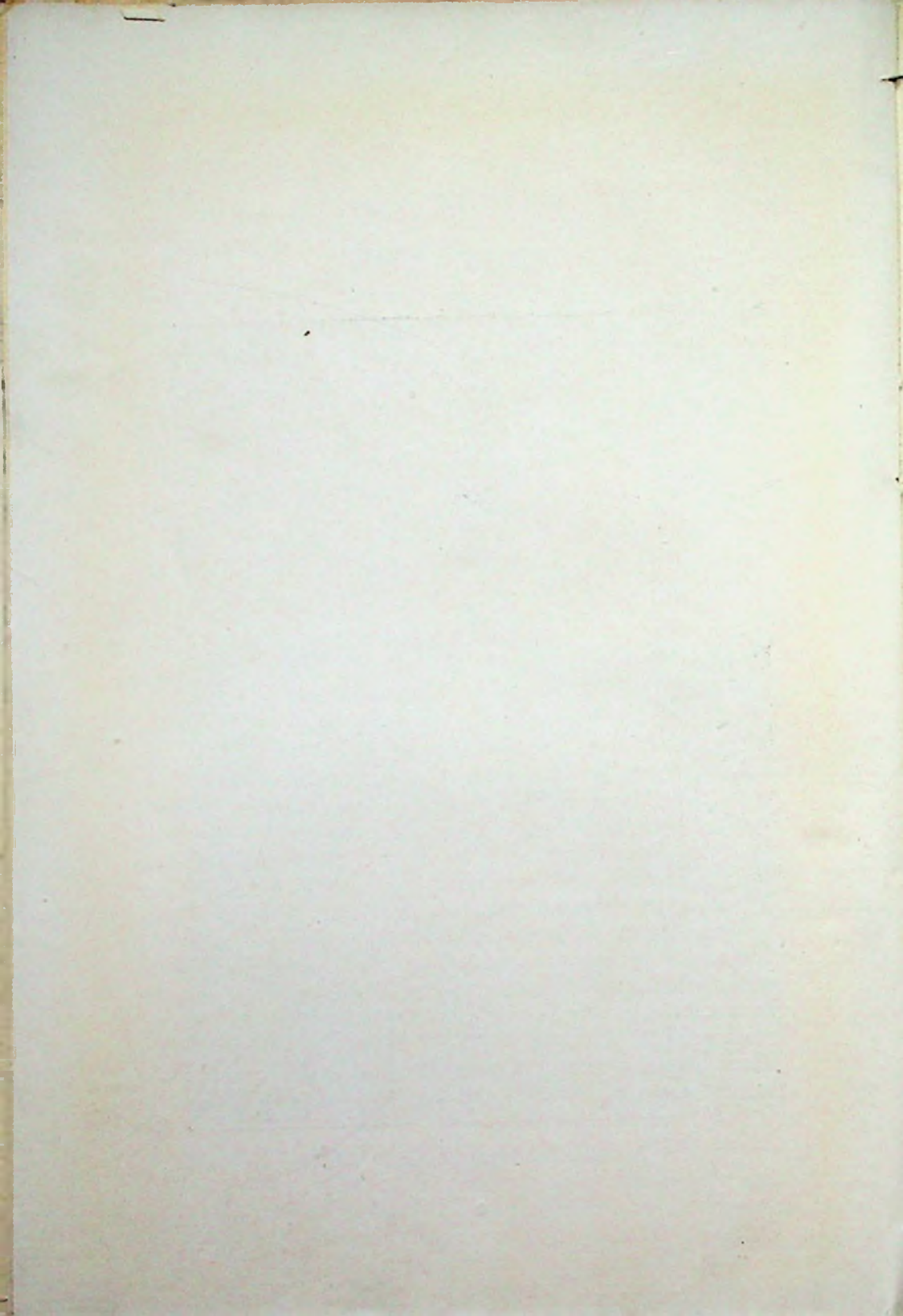
Into yokuqala nenkulu esiyifumanayo kwasebuncinani balendoda siteta ngayo, sisimilo esihle nesimsulwa solulamo, awasitabata ngemfuzo kwaku nina.

Amakwenkwe awayedlala naye amxela ukululama, njengoko besesitshilo kwasekuliqaleni kwetu elibali. Lento yokululama ukule nayo wada wayakutshona enayo. Utshilo u-Mantyi (Mr. Chalmers) u-Tshemese xa anika ubungqina ngomfi lo engcwabeni lake ukuti, "Ubelilulama, ezazi ukuba ungunntu ka-Tixo omnyama." Wayenjalo u-Mosisi, elilulama, (Numeri 12, 3) kanti enjalo nje uzakukokela isizwe, asikupe e-Jipete.

Ute kona akuba ahlukene nabafundisi abamhlope, yacaca ngapezulu into yobulali nokululama kwake. Wakolisa ngokuhamba ngenyawo, engaswele zinto zokuba akwele kuzo. Xa akwele etilenini, akwele kule ipantsi yabantu bonke. Wati ngokwenjenjalo waba nokusondelana okukulu nabantu bakowabo, ekutabatela ingqalelo ukucinga kwabo noluvo lwabo, kuba ngabona babambene ngezihlwita nezinto ezinzima nezona ziyinyaniso zobubom. Bati ke nabo bakumbona epakati kwabo evelana nenzima zabo, bamxelele ezona zinto zisemongweni kubo. Ngokwenjenje ke waba ngomnye wabo. Nomtanjiswa, Inkosi yetu u-Yesu Kristu uzixela ati, "Kuba ndinobulali nditobekile ngentliziyo," (Math. 11, 29). Walandelwa (Umtanjiswa) zindimbane elulamile. Baninzi abalulamayo kanti ngokubanjalo basondeza uyolo lwabalulamileyo, kananjalo basingisa uhlanga elusindisweni. Ululamo olwenziwe ngabamnyama bakowetu e-Goli (Johannesburg) ludunyiswa kulo lonke eli lase Lumanyanweni, ngabantsundu nangabamhlope. Lubangele ukuba kwenziwe izohlwa-



*Isikumbuzo selitye pezu kwencwaba lake.*

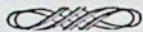


yo ezikulu ngezigwebo ze-Jaji. Ezo ke ziziqamo zolulamo.

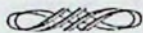
Ngokukodwa kubapati be-Gospile, imizekelo nemifuziselo yolulamo ayiswelekile emqulwini nase mabalini. Yiyo leyo inkalo abaqabela ngayo abantu baka-Tixo abapete abanye abantu, baza bashiya imisebenzi emiyo nemihle elizweni, esibabiza ngokuti, "abafile bahleli." Ululamo lufundisa ukunyamezela. Kwindawo ezininzi emqulwini kushunyayelwa ukunyamezela—unyamezele ububi njengompumi-mkosi, kuba ngokwenjenjalo usinga ekoyiseni—uloyiso ke lusingisa eluvuyweni. Lendawo ke mawetu, mawaba amahle ndopele kuyo, noxa ndiyiwalaza ukuyiteta apa kwelibali, ndenziwa kukuba ndipaula nje amabala afaanelwe kukulandelwa ngabaseva ubushushu bemini, nabeza ngemva. Ululamo lwafungelwa nase-Mqwashini, zi-Nkosi, kwanemfundo, nabefundisi; ingabonakali kengoko into yokuba siyakupumelela—sipumelelise nto ngapandle kokuba sikumbule, sigcine, sihlonele izifungo, ezite zabaquba zeza kubati gha kulendawo onyana baka-Ntu.

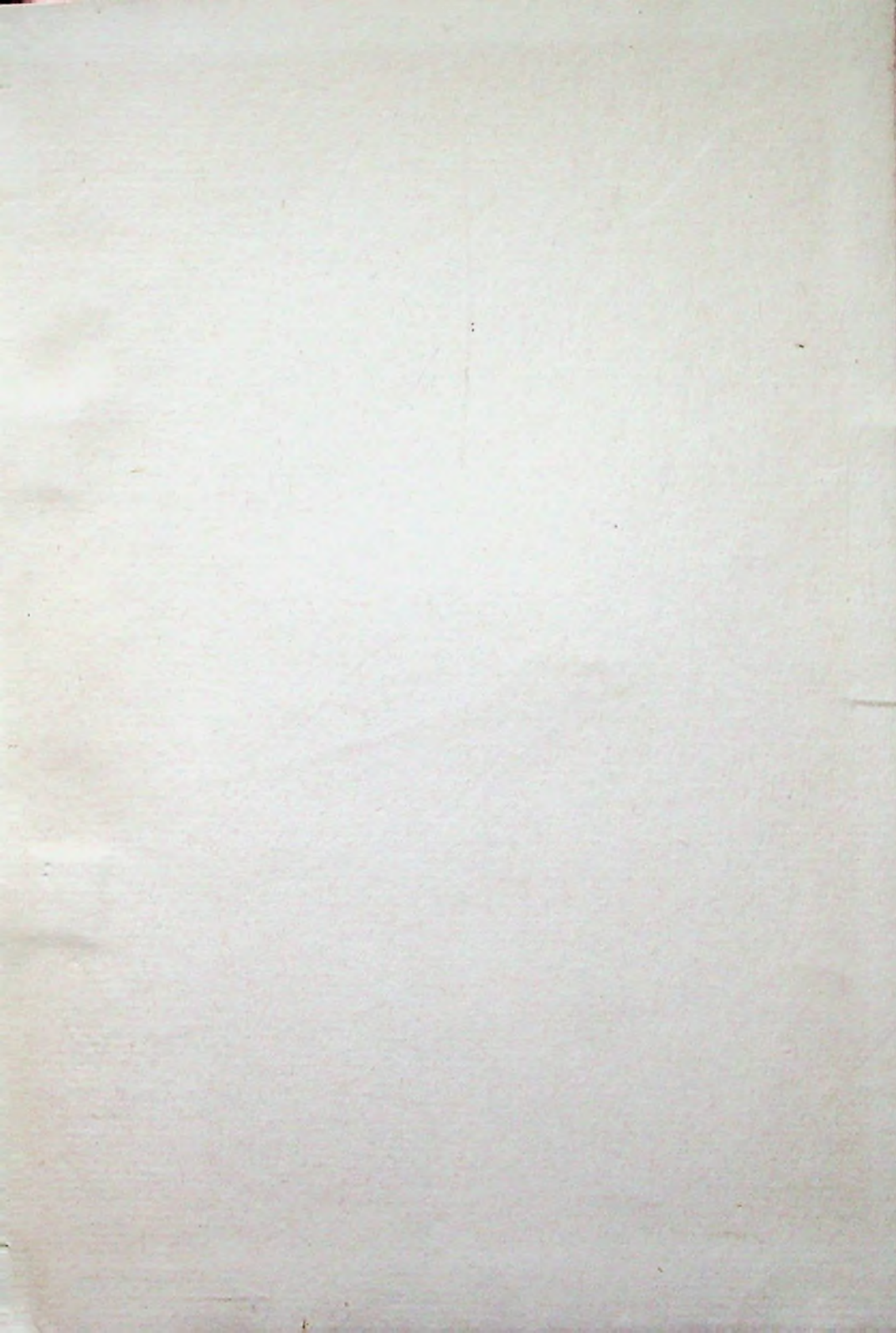
Besifanelwe ukuba siti, "kude kwalapa u-Tixo esi-nceda," I Sam. 7 : 12. Sitsho ke sinyanzeleke ngakumbi nangakumbi esifungweni.

ISIPELO.



LOVEDALE INSTITUTION PRESS.





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