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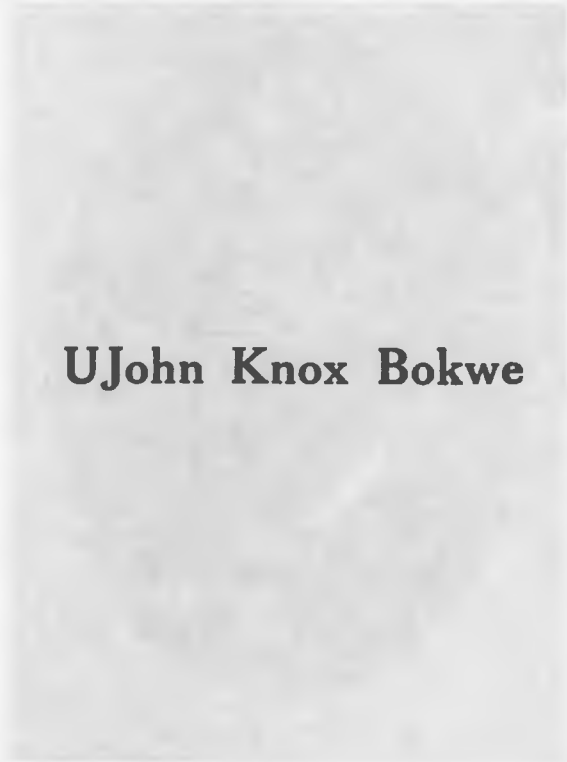
ngu-S. E. K. MOHAYI

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UJohn Knox Bokwe



UJohn Knox Bokwe

UNIVERSITY OF TORONTO



Mr. J. K. Bokwe.

uJohn Knox Bokwe

Ibali ngobomi bakhe

NGU

S. E. K. MQHAYI

INTSHAYELELO YAGUQULWA NGU

J. J. R. JOLOBE

THE LOVEDALE PRESS

1972

INTSHAYELELO.

BANTU BENKOSI!

La machaphaza akule ncwadi ngamachaphaza obom obundiliseke kunene, bomfo owayenesidima nesithozela emhlabeni,— esinokutsho kanjalo ukuthi yayiyindoda engcwele ngokwezinto zaseMoyeni.

Bendingasayikuze ndibe nabuganga bakuwenza la machaphaza, ukuba lo mphunga wawungathanga uvele ngakumfi lowo ngokwakhe, ivuma nentsapho yakhe ngomphunga omhle.

Kukho intetho ekhokeleyo yesiNgesi, ebhalwe ngamadoda amazi umfundisi lo ngaphezulu kunam. Amadoda lawo ngu-Dr. A. W. Roberts, owahlala, esebenza kunye naye iminyaka emashumi mane; nguChief Inspector W. G. Bennie, indodana eyakhulela phambi kwakhe, kude kuye ebudodeni; enye intetho yekaMr. Weir-Dana, indodana ababekunye ezintanjeni zomsebenzi eDyoki (Ugie). Kukwakho nelizwana elithiwe xhwa ngumhlobo wabantu abaNtsundu uHon. John X. Merriman, odumileyo.

Ndigqiba ngelithi ke, mzi wakovethu kwam, kambe sekulizolo nezolo enindidlise ndaqhela, sendiya kuman' ukugagamela kaloku, kuba ndikhelosile ngani.

Ingxelo zeziphoso neziphene, zamagwiba namakhwiniba maze ndiziviswe, ndiyaziyaleza.

Malunga nehambo yale ncwadana phakathi kwenu, ndiyanqula, ndithi: "Kwangamana akungebikho silungulela salutho kungaba liCamag' Elihle, kula' iziphunzi nameva!"

Owenu enkonzweni yesizwe.

S. E. KRUNE MQHAYI.

ENqonqwani,

P.O. Berlin,

Cape Province.

August (EyeThupha), 1925.



S. E. KRUIE MOHAYI.

Edinburgh,
P.O. Bechtel

Cape Province.

August (Byetshupha), 1925.

ISALATHISO

	<i>Page</i>
Intshayelelo	1
IS AHLUKO I.	
Ukuvela nokutshona	17
IS AHLUKO II	
Umlibo	20
IS AHLUKO III.	
IDike (Lovedale)	23
IS AHLUKO IV.	
Ukuzalwa nokukhula	28
IS AHLUKO V.	
Imfundo nokuzakha	32
IS AHLUKO VI.	
Umtshato wokuqala nenzala yawo	37
IS AHLUKO VII.	
Phesheya kwelamaNgesi	41
IS AHLUKO VIII.	
Umtshato wokuphinda	47
IS AHLUKO IX.	
Ukuphuma eDikeni	49
IS AHLUKO X.	
Izibongo zendoda	53

ISIAHLUKO XI.			
EMbo (Griqualand East)	..	..	.. 58
ISIAHLUKO XII.			
Eminye imisebenzi	..	..	.. 62
ISIAHLUKO XIII.			
Ukubuyela kwaseLovedale	..	..	.. 66
ISIAHLUKO XIV.			
Ukushiya ilizwe	..	..	.. 71
ISIAHLUKO XV.			
Ukuqwakanisa	..	..	.. 74
ISIAHLUKO XVI.			
Ukuqwakanisa II.	..	..	.. 82
ISIAHLUKO XVII.			
Imbongi	..	..	.. 88

**Intshayelelo noxabiso olwenziwa ngobekekileyo wendlu
Yeengwevu uGqirha A. W. Roberts, D.Sc., F.R.A.S.**

Ndiceliwe nguMnumzana S. E. Mqhayi ukuba ndenze intshayelelo yencwadi ebalisa ngobomi bomhlobo wam uJohn Knox Bokwe.

Ndimathidala ekuyenzi kwam le ngabula-zigcawu kuba kukho nto indixelelayo ukuthi akukho bani unakho ukuthelakelela iinjongo nezindululi-ngcinga nezicamango nezenzo zomntu wolunye uhlanga. Ngenxa yoko amazwi am kungenzeka ukuba asuke azobe umfanekiso oyinyaniso ngokuyinxenye kuphela. Kwaye kwakhona kukho ukulangazelela ukuba ndibalise ngokubukeka nokuxabiseka kobomi obubenomtsalane nokundiliseka okukhulu bukaMnumzana uBokwe. Kodwa ke kum namhlanje kongamele olo langazalelo ukuze ndisisabele isicelo soMnumzana uMqhayi ukuba ndibe ndiyayenza le ntshayelelo ngemvume nangomxhelo wam wonke.

UMnumzana uMqhayi ubuchaze ngokuzelelo ubomi bukaMnumzana uBokwe wasiphakela ngesandla esishushu iziganeko zabo, kangangokuba iindawo ezindisaleleyo mna kukuba ndibeke nje umnwe kwizinto ezibalaseleyo zobomi bakhe.

Umntu ngamnye uneempawu apha kuye zemveli kuba uyinxalenye yako konke okukhe kwabakho kumawabo, imilowo. Amanyanje akwaBokwe ayengawesinye sezizwana ezibalulekileyo kwaXhosa kwezaziphethwe yingoty uMhlelazi uNgqika, ezinzala yazo namhlanje seyibizwa ngokuba ngamaNgqika. Eneneni uyisemkhulu kaKnox wayengomnye wamaphakathi engangalala uKumkani uNgqika, A! Lwaganda.

Kumashumishumi eminyaka ekungenzekayo ukuba kwinkulungwane zeminyaka phambi kokugaleleka kwabaMhlophe kweli lizwe, esi sizwe le nzwana yentlambo yeTyhume kwakusekukudala yaba yenye yeendawo ezinamakomkhulu aso. Iintlanti zekomkhulu lamaNgqika zazingekude kule ndawo idolophana

yaseDikeni imi kuyo namhlanje. Kulapho ke abahambisi-lizwi bokuqala, abefundisi, banyathela khona tanci ukufika kwabo kule mimandla. Amanxiwa eziko labo lokuqala kwelaseMaXhoseni asabonakala kumantla eTyhume.

Uyise nonina kaKnox babengamakholwa baza bagqiba ukuba bangayivimbi abantwana babo into abangazange bayamkele bona, imfundo. Le nkwenkwana yabo bayithiya igama elingu-John Knox bekhumbula ngalo umhlaziyi-lunqulo owayedume kunene waseSkotlani, waza umntakwabo bampha igama elingu-Candlish igama elo elalilelengangalala yenkokeli yeBandla elaliyiFree Church kwelaseSkotlani. UKnox lo wasingena isikolo seziko laseLovedale eselula, waza eselula njalo, njengabo bonke abadumileyo, wagqiba nangendawo yento awayenqwenela ukunga angayiyo kwimihla yamva. Wayenga angangumfundisi weBandla. Wada waya kufikelela kulo mbono watanci, umnqweno ongazange ucinywe engqondweni kukuqengqeleka kwezilimela, wada wafezekiswa phambi kokuba afuduselwe kwinkonzo yelizayo ikomkhulu.

Sekukafuthi libaliswa ibali lokuqala kwakhe uKnox ukubonana noGqirha uJames Stewart, uSomgxada ke lowo, xa wayesandul' ukwalathelwa, ekongameleni iSinala yaseLovedale. Le nto yenzeka ngeyoMqungu ngowe-1867 waza wahlukana neLovedale ngowe-1897 esiya kuncedisa uMnumzana uNtengo Jabavu ekuhleleni iphepa-ndaba *Iimvo zabaNtsundu*. Iminyaka emashumi mathathu wayezazilahlela ekukhonzeni iLovedale nje-ngamhla-mnene njengoko yayisiya iqhubela phambili. Wayazi isezizindlwana ezimbalwa eziya zingakwicala lezindlu zabafana zokutyela nokulala; wayazi nangoku yayiseyinabile ingumzi omkhulu ofundisa izinto-yinto. Kulo lonke olo lwandiso wayebe nenxaxheba uMnumzana uBokwe. Enyanisweni iLovedale yayisenyongweni kuye iyinxalenye ngokunzulu yobuni awayebubo, kangangokuba asinakumangaliswa kukuba athi akuba ngumphumli asuke abuyele kule ntlambo eyayinendawo ebanzi kangaka emxhelweni kuye.

UMnumzana uBokwe waba soloko esazi ngezinto ezazise-nzeka kweli Ziko leMfundo kwaye umbhali wale ntshayelelo unesipha seeleta zakhe esibonisa umdla awayenawo ngalo mzi, isipha esithe kumaxesha aphindaphindiweyo salusizo ngemihla yokuxakeka nokuxineka. Ndalufumana uncedo lwakhe luxabiseke ngakumbi ngaleya minyaka ndandibambebe uGqirha uStewart ngayo. Yayinzima kuba sasidlula kwimeko endala yezinto ezincinane nokuqoqosha, singena kwimeko entsha yezinto ezinkulu. Sasishiya ngasemva indima yesibini yama-xhishini aseLovedale xa sikhumbula ukuba iminyaka kaMfundisi uGovan yabe izizikhawulo zexesha lendima yokuqala.

UBokwe uqale ukunxulumana neLovedale engumsebenzi kwaGqirha uStewart, esebenza endlwini nasesitalini kuba uSomgxada lowo wayewathanda amahashe kuba emva ekhaya emihlabeni kayise, eseyingetyengetyana yomfana wayekwazi ukuphathwa kwehashe. Kwimihla yendima yakhe yokuqala elapha eLovedale ebesakuba sezihambeni eziliqela. Ngoko ke ukunyanyelwa kwamahashe akhe kwakubalulekile. Abo babemazi uSomgxada baya kukhumbula ukuba wayengayinyamezeli into yomsebenzi ongafezekanga esitalini sakhe. Kwaye kuqinisekile ukuba olu qeqesho lungqongqo olwabe luhamba nobubele phofu lwamnceda uKnox ekumenzeni le nto waba yiyo mva, ukuthi kwixesha elingaphezu kweminyaka emashumi mabini abe yeyona ntonga isekhosi kaSomgxada ekulawuleni nasekufezekiseni imicimbi yaseLovedale.

UGqirha uStewart wahlab' ekhangele ngokuthi amvumele uKnox ukuba abe soloko esesikolweni nangelixesha wayesebenza emzini wakhe, iminyaka emine ukususela kowe-1867 kude kuse kowe-1870. Ngelo xesha wahambela phambili kakhulu ezifundweni ngakumbi kwintetho yesiNgesi awathi mva wabithetha wada wasazi namaqhala aso kangangokuba andazi mntu uNtsundu ubengamgqwesayo ekusithetheni. Ngaphandle kwamathandabuzo obu buchule bokusithetha isiNgesi wabufumana nangenxa yokuba wayekwangunobhala kaSomgxada. Wayenge-

nakho ukuthi esoloko esondelelene nengqondo ebukhali nenzulu kangako ukuze angazityhuthuleli iindlela ezicacileyo nezivakala kamnandi endleleni zokubhala intetho yasemLungwini nesikhwa sokuyibeka ngokuthe gca njengezenkosi leyo yakhe.

Ngomnyaka we-1870 uSomgxada wabuya wamsebenzisa nangenye indlela uKnox ngokumsondeza kwiofisi yesinala sase-Lovedale ukuba abe nguthunywashe. Ngeli xesha wayeminyaka ilishumi elinamithathu ubudala. Bonke ababemazi ngelo xesha bamkhumbula njengenkwenkwe eyayinokundiliseka nokuzola nesifuba, iimpawu ezo ezinqabileyo kumakhwenkwe amaXhosa ale ntanga. Kuqinisekile ukuba zezi ziphiwo ezabangela ukuba uGqirha uStewart emva kweminyaka emithathu emva koku, amenze unobhala wemicimbi yakhe eyodwa, indawo leyo awaba sigxina kuyo edibanisa neminye imisebenzi awayeyenza yesinala, wada wemka eLovedale ngowe-1897. Ngenxa yoko wayesoloko esondelelene noSomgxada ngokukhulu ithuba leminyaka engamashumi amabini.

Eminye yemisebenzi awakha wayibamba kwiminyaka ephakathi kwe-1877 kude kuse kowe-1897 kukuba ngumgcini-ngxowa, umphathi-posi, umphathi-kwayala, itoliki eyintloko. Ngamanye amaxesha ubesakuba zizo zonke ezi zinto ngaxeshanye, kwaye kwakusithi kwakubakho ingxakeko enkulu equbulisileyo kubhelenwe kwakuye, kuba xa sizekelisayo wakha wanguye nomhleli wephapha-ndaba, *Isigidimi*, wayiyo netitshala kwicala labafundi abangamakhwenkwe, wanguye nomphathi wamabutho okusebenza umsebenzi waphandle. Kwakunjalo ngeminyaka yokukhula kweLovedale, umntu bekuye kufuneke abambe apha, phaya naphaya.

Kwiminyaka yokuqala yamashumi asixhenxe enkulungwane yezolo, ingangalala uMhlekezi uSir James Sivewright wathi etyelele kwiPhondo eliseMpumalanga laseKoloni, ngokucelwa nguGqirha uStewart wenza ukuba kubekho iofisi yeposi eLovedale. UMnumzana uBokwe wacelwa ukuba abe ngumphathi wayo. Kwaye iyancomeka into yokuba wathi kwisithuba seenyanga

ezimbalwa waba selezazi iinkontsoba zokubethwa kweengcingo kwathi ekuhambeni kwexesha wayinkcutshe kwelo cala. UMhlekezi uSir Sivewright wathabatheka kakhulu sisithozelo sakhe kangangokuba wamthembisa umsebenzi wakwaRhulumente ukuba wayenokuthi awamkele. Wenjenjalo noMhlekezi uSir Bartle Frere ngomnyaka we-1878.

Abo bankumbulo zisenakho ukubuya umva kwizinto zeminyaka eseyadlulayo bayazi ukuba iofisi edumileyo kaSomgxada yayinjani na. Kwakwayanyiswa ibhokisi ekwakuthunyelwe ngayo impahla umphezulu ugqunywe ngobungutyana oburhabaxa nangephepha lokufunxa umsizi wokubhala, eludongeni lwegumbi lendlu elalayamene negumbi lokutyela, konke oku kuyinxalenye yendlu yokuhlala. Kwelinye icala kwangolo hlobo. Phaya edolweni legumbi ekoneni kwakukho enye ibhokisana enganeno kweziya ezinye, imiswe ngecala isiciko esi sayo senze ubucangwana. Apha ngaphezulu kwakukho isikrotyana esibumlonyana. Leyo ke yabe iyiofisi yeposi yaseLovedale. Kwidolo lesine kwakukho itafile ekwakukho phezu kwayo umatshini wokubetha ucingo. Enye ibhokisi le inkulu, imzantsi wawusewudlekile kukuxushwa ngeenyawo ezazimana ukushukushukuma, kwakuhlala uSomgxada ngakuyo, ubukhulu bexesha enganxibanga bhatyi, imikhono yehempe isongiwe. Kobunye ubudesika obuya bebhokisi kwakuhlala umphakathi omkhulu unobhala waseLovedale uJohn Knox Bokwe.

Kula madoda mabini kwakubotshwe iinkabi ezahlukileyo ngeendawo zobuzwe nezithethe, ngesithombo omnye umfo emde eyingxilimbela, emhlophe, enesithozela nesithunzi kananjalo, ecinga ngokukhawuleza ngokombane. Omnye wayesisiqingqana sendoda ebucikizwa, umfo lo emnyama ngaphezu kwesininzi samanye amaXhosa akowabo, phofu enesibumbeko sobuso esingathi sesomLungu. Bathi bakuya bukhula ubuqabane phakathi kwala madoda mabini abalulekileyo, yathi le ilula indoda yaya iba nemfano yale inkulu ngenxondelelo nokuba sisingxami nokuthi futhi msinya kangangokuba ithe isiya eku-

beni liqgala yaba seyingxanyaza ukuhamba seyithathe iimpawu zokunyathela ezamnika lo mhambisi-lizwi udumileyo eli gama lesiXhosa, uSomgxada.

Kwasebukhwenkweni uKnox wahla wazibonakalisa ukuba uya kuyithanda ingoma. Yaba soloko inomtsalane kuye kuba eseminyaka ilishumi linambini ubesakukroba ngefestile kwigumbi lokubutha lakwaSomgxada xa uNkosikazi uStewart abetha uhadi. Mhlawumbi lo mdla wayenawo kwangelo xesha, waguqula ikhondo lobomi bakhe. Wayelubetha uhadi nepiyane kakuhle naxa kodwa wayengenabo ubuchule obugqibeleleyo obufunyanwa kakade nangabadumileyo kuba babeqeqeshiwe, singatsho kodwa ukuthi wayenayo into efunyanwa kubathandi bengoma bonke into yokuthi nokuba bayacula nokuba babetha izikhali bayenze loo nto ngomxhelo.

Ezintathu kwiingoma zakhe ziya kuhlala zihleli, *uVuka Dibhora, iSikhalo seAfrika, iNgoma yoMdudo*. Umbhali lo ubekhe amve uBokwe ecula le yesibini amaxesha ngamaxesha ngemihla yaphambili echukumisekile. Izwi lakhe elaliphuma ezantsi entliziyweni kule ngoma liya kusoloko lavakala lihlokoma ekuqengqelekeni kweminyaka.

Kwiminyaka emashumi mabini anesihlanu edlulileyo iLovedale yaqala ukuzilahla iindlela ezindala yangena kumhla omtsha. Yayilixesha leenguqulelo kwaye uMnumzana uBokwe owayeseleneminyaka emashumi mathathu ekhonzile eLovedale, kuqinisekile ukuba waqonda ukuthi imihla idlule yokuba angasoloko eyingqongqotho kwimicimbi nobomi besinala esasingxamele ukuthi dlundlu. Njengokuba besazi bonke abayaziyo ingqondo yomntu oNtsundu ukuba uyayoyika inguqulelo entsha, uyazekelela ukushiya okwasemvelini, kwaye uMnumzana uBokwe kuyo yonke inkcubeko yakhe, emazantsi bume bakhe wayengumXhosa.

Loo nto yayizibonakalisa xa kukho nto ichukumisa abantu bakowabo. Iimbophelelo zasemLungwini namalungelo azo kwanobudlelane nabaMhlophe, zonke ezo nto ubesakuzithi geqe

phaya asuke abe ngakwicala labazalwane bakhe nokuba bekusazindlwa nje ukuhlasela amalungelo namabango nezabelo zabo.

Kwakhona nenjongo yokubumba nokuphembelela abantu abaNtsundu ngamaphepha-ndaba yayisabeleka kuye. Ukongeza kuko konke oku izimvo zikaMnumzana uBokwe kwizinto zombuso zaloo mihla zazahlukile kwezikaSomgxada, umfo ke lowo wayengayinyamezeli inkcaso njengokuba sonke sisazi. Ngoko ke ngomnyaka we-1897 uJohn Knox Bokwe wayinikela umva wayifulathela iLovedale waya kubambisana noMnumzana uNtengo Jabavu ekuhleleni iphepha-ndaba *Iimvo zabaNtsundu*. Alizange libe linyathelo elinempumelelo elo kuba uBokwe wayengadalelwanga nguThixo okanye ngumntu ukuba abe ngumhleli wephepha-ndaba. Wazifumana apho ekwimimandla yezaqhwithi ezingaqhelekileyo neyamanzi ajikelezayo axhaphayo. Kwathi emva kwexesha impilo yaqala ukumkhathaza ngokuphawulekayo. Ngonyaka we-1900 elo qhina lokusebenzisana laqhawulwa kungabangakho singqala nasingqukrumacala.

Iminyaka emashumi mabini yobomi bukaMnumzana uBokwe yayinolonwabo olukhulu kwaneentsikelelo. Wayefikelele ngendlela ejikelezayo njengoko kubanjalo kwabaninzi bethu xa bazama ukuya kufikelela kwiinjongo zabo, kumbono wexesha lobuntwana. Wayengazanga wasithelwa liphupha lobukhwenkwe bakhe lokuba abe ngumshumayeli wevangeli kubantu bakowabo. Lathi lakuqhawuka ikhonkco lokusebenzisana ekuhleleni iphepha-ndaba kwavuleka indlela yokuya eDyoki njengomvangeli. Waqala ngokuba nguMvangeli waza waba nguMlingwa ebufundisini iminyaka emithandathu. Ngomnyaka we-1906 wabekwa izandla zobufundisi, wamiselwa kwelo bandla laseDyoki awasebenza kulo iminyaka elishumi elinesihlanu phakathi kwabantu bakowabo ngendlela esingathi bambalwa abantu abakha basebenza ngayo bamdlula. Wayephantsi kwemeko ebuhlungu yokungaphili phantse mihla le. Wayebhaqisa ukuba aphile qete. Amandla omzimba aya esetha kodwa wazingisa ngokukhalipha okwancomekayo kubo bonke ababemazi. Xa wayengu-

mfundisi waseDyoki kwakufuthi eshumayela nakwiirhamente zabaMhlophe. Enyanisweni abamelwane bakhe xa aphakathi kwabo babelibala nokuba umnyama. Babemamkela njengoko wayenjalo engqondweni nasentliziweni nasemphefumleni, indoda yenene, indoda yamadoda.

Athi akuya esihla amandla ngenxa yobulwelwe wabuyela kwikhaya lakhe latanci kwimimandla awayekhulele kuyo, awayedlala kuyo eseyinkwenkwana. Wazakhela indlu phakathi kwabantu bakowabo.

Nangona wayeselegulela ukungabikho wayesazama ukuba nomdla kwimicimbi yesithili eso. Wayezingisa ukuya ezimbizweni zomzi, kwaye enye yezinto ezikhumbulekayo kwintlanganiso ethile awayekho kuyo phaya eDikeni, yayikukumbona eneso sithomo sicekethekileyo ebuthathaka esekelwe ngemiqamelo ukanti amehlo wona ayeqaqambile ebukhali nengqondo nayo ihlakaniphile isabamba njenje yomntu osesebutsheni bemihla.

Umbhali lo unokuthetha ngendlela ekungathethwa ngayo ngabantu abambalwa ngexabiso lokucebisa kwakhe ngamaxesha abalulekileyo obomi bakhe. Kwaba kaninzi ndisiya kuye kwakuba nkungu ngaphambili kulula ukulahleka endleleni. Isikhokelo sakhe saba soloko singathandabuzeki, sinyanisekile kanjalo.

Kwenzeka ukuba ndibe ndiseLovedale kwiinyanga zokugqibela ezimbalwa zobomi bakhe kwaye nelungelo lokuba ndibe nakho ukumvelela yonke imihla yaba yinto enkulu leyo kum.

Wayebe ngumntu wokuqala oNtsundu woMzantsi weAfrika endathi ukufika kwam kweli ndathetha naye. Wayemi noGqirha uStewart, uSomgxada, kumanyathela endlu yoMongameli lowo bendamkela kweli lizwe ndandizikhethela ukuba ngummi kulo. Ukususela kuloo mzuzu wokuphumla kwamehlo am kuye kude kuse emva kweminyaka emashumi mane xa ndandifunda iNdumiso yama-23 eyayisenyongweni kuye, neculo lakhe elithi *Imixeshiso yexesha iya iphela* kwiindlebe ezasezivuleka kwizandi ezingaphesheya komda wexesha, ubuhlobo bethu abuzange

bubento yimbi buthandabuzeke. Kusegameni lobo buhlobo endenza la mazwi enkumbulo echosi ngaye.

Sesitshilo ukuthi wayenxulumene nezinto ezininzi eLovedale. Enye yezo zinto yayingumbutho wokuxoxa eLovedale. Kulo mbutho wakhokela ingxoxo amaxesha amaninzi ngeentetho ezibhaliweyo ezinexabiso. Enye yezo ntetho yayibalulekile ngexesha lokwenziwa kwayo ngowe-1894, ukanti nanamhlanje usenokusizakala oyifundayo. Yayimalunga nokuqwalaselwa *Kokwabiwa Komhlaba kwabaNtsundu* ngokwaloo maxesha. Yayibhalelwe ukuphendula izinto ezaziyalezwa nguMnumzana uScully. Amaphepha-ndaba ayemana ukwenza izicatshulwa kuyo yaza yawushukumisa umzi kakhulu ngenxa yokuchaneka kolwazi elwaluphawuleka kuyo nangobulumko beziyalezo ekwakubongozwa ukuba kusetyenziswe zona ziphunyezwe.

Ngomnyaka we-1892 uMnumzana uBokwe waya phesheya kwilizwe elalisenzele lungaka isinala saseDikeni awayefunde kuso. Wathi eseSkotlani apho walicandacanda ilizwe elo ukusuka eWigton ukusa eThurso chamba ethetha ezintlanganisweni evuselela umdla kumaziko okuhanjiswa kwelizwi. Ingxelo yakhe ngolo hambo lwakhe ibubungqina ngobukhali bengqondo yalo mfo wayehlakaniphile kunene. Wayekhangela ngamehlo abonayo njengoko wayesakwenje njalo nokuba ukhangela abantu nokuba zizinto.

Ikho neminye imisebenzi abesakuxakeka yiyo uMnumzana uBokwe esaphila. UMnumzana uMqhayi uyikhankanyile ngokufanelekileyo. Enyanisweni konke endithe ndathanda ukuba kucacise umfanekiso womhlobo wam lo kwanezinto ezityhulu ebalini lobomi bakhe kuvelisiwe nako ngokwanelisayo nguMnumzana uMqhayi.

Kuyenzeka ngaxesha lithile ebalini lesizwe ukuba kuvelele amaqelana amadoda ange asenkundleni yobomi, abalasele ukwenza ngomfaneleko nendili izinto ezisihambisela phambili isizwe. Ixesha likaBokwe livelise iqela lamadoda abe njalo—uMakhwane, uMzimba, uJabavu, uSihlali, ukuze ngaphambilana ka-

ncinane kubekho uSoga. Impembelelo yala madoda ngemihla yawo ayinakulinganiswa nanto. Engaceli mehlo engajonge nanzuzo asuka ahlahla indlela yekamva lesizwe sawo ahamba ngayo ngemihla eyayiphawuleka ngeenguqulelo ezixgaxamisayo zokumeka kwezinto.

Yaba soloko ingumthandazo woMnumzana uBokwe endawuva futhi ewenza ukuba ze kuthi ngamaxesha anzima awayewabona ngaphambili, kuvele iqela lamadoda athanda isizwe ngokungazenzisiyo aya kuthi ngemvume engalindele mvuzo asebenzele ukulungelwa kwelizwe lethu sonke.

Ukuba le mbaliso iphakamisayo ikhuthazayo ngeli lulama lomkhonzi Wosenyangweni ithe yavuselela amadoda namakhosikazi ngemfuneko yamadoda anje ngaye, ubomi bakhe buya kuba bulenzele ulutho ilizwe.

Amazwi okuncoma kaMnumzana W. G. Bennie B.A., uMongameli wabahloli bemfundo yabaNtsundu.

Iinkumbulo zam ngoMnumzana uBokwe zisusela ebuntwaneni ndiselula kakhulu kuse kwixesha lokugula kwakhe kokugqibela. Kungekho kufihla nto zonke endizikhumbulayo zezi-mnandi ngomntu owayesimo sonwabileyo sichwayitileyo umntu owayesoloko elungele ukunceda engumhlobo wenene. Akumngaliso ukuba sithi thina ababengabantwana eLovedale ngaloo mihla yaphambili phaya sibe sasimthanda kangaka uMnumzana uBokwe.

Ubesakubalasele ngakumbi kwizinto ezinxulumene nomculo. Wayelilungu eliphambili leqela legubu namaxilongo elaliphantsi kukaMnumzana uRoland kuqala, laza mva laphantsi kukaMnumzana uBokwe ngokwakhe. Ingoma awayeyithanda kakhulu yile: *The march of the Cameron Men*. Imibutho yeengxoxo yomibini yayayame ngaye kakhulu, wayisebenzela ngenkuthalo, maxa wambi abe ngunobhala, maxa wambi abe ngusihlalo. Xa angusihlalo imo yakhe enobubele yayingenzi ukuba ubuchule obuncomekayo bokubamba iintambo bumphuluke.

Ndathi ndakuba ngomnye wabasebenzayo eLovedale ndamfumana uMnumzana uBokwe esengulaa mhlobo unoncedo. Nokuba selexakeke kangakanani na eofisini kaGqirha uStewart wayeba soloko enalo ixesha lokulungiselela abantu abakhangelele izinto ezimayela nemicimbi abeze ngayo. Enye into awayifundayo ngaye umntu kukuxabiseka kokuthembeka kwakhe. Nayiphi na into eyayiphathwa nguye umntu wayesazi ukuba isezandleni zendoda, ayisayi kufumana iwe. Kuwo onke amatheko abalulekileyo wayezilahlela emsebenzini wokulungiselela ukwenzela ukuba loo nto yenziwayo ibe kumgangatho waseLovedale. Wayeyinkqu yokunyaniseka. Ukumbusa kwakhe uSomgxada kwaye kuyinto entle ukuyibukela.

Ndibuye ndahlangana naye uMnumzana uBokwe akwalathelwa kwiMishini yaseDyoki kwisithili saseMaclear endandiumhlolizikolo kuso. Ngaloo mihla loo dolophana yaseDyoki kunye nabemi bayo yayisemva kakhulu. Babesoyiswa abantu balapho nakukuxhasa nkqu sikolo sabantwana babeLungu. UMnumzana uBokwe kwasentloko wazimisela ukuba ayilungise le meko kwaye ibali lokuqalwa kweSikolo saseDyoki Sikawonkewonke saba-Mhlophe lingqina ngempumelelo yeenzame zakhe. Ndafumana ukuba uhlonelwe ngabantu bayo yonke imibala baye naba-Mhlophe babethanda ukuya kwiinkonzo zembhedesho awayezenza ngesiNgesi ecaweni yakhe ngokuhlwa ngemini yeNkosi. Iziphiwo zakhe zokukwazi ukufeza izinto kwanesimilo esisulungekileyo, ezi zinto zaba nexabiso elikhulu kwisithili eso nakwizixekwana zaso.

Kwimihla yamva yobomi bakhe anqaba amathuba okuba ndibe novuyo lokuhlangana noMnumzana uBokwe kodwa nanini na sakuhlangana besihlangana njengabahlobo. Ukubonana kwam kokugqibela naye kwaba ngeyoMqungu ngowe-1922. Kwaba lusizi ukumbona engumlwelwe. Ndacacelwa ukuba buya eku-pheleni ubomi obabuhlohle mpu ngemisebenzi yokusiza abanye. Umsebenzi awawenzayo usahleli kuba wawenziwa ngokufezekileyo kakuhle kwaye inkumbulo ngaye iya kuhlala ihleli ezingqondweni zabo bonke ababenenyhweba yokamazi nokusebenza naye.

Amazwi okuncoma awenziwa ngobekekileyo uJohn X. Merriman

Bambalwa abantu abakha baba nobomi obunosizo ngokufeze-kileyo ngaphezu kobu bukaMnumzana uBokwe. Uya ekuphuleni kwakhe elilelwa ehlonelwe ngabo bonke ababemazi beyazi kananjalo impembelelo enkulu nebenoncedo awayenayo phakathi kwabantu bakowabo exabisekile kanjalo nakwabaMhlophe. Okukokwam mna ndisoloko ndakhumbula mhla wayengusihlalo wentlanganiso yamafama aseXhalanga, intlanganiso leyo eyazola ngokungumngaliso, zibanjwe kakuhle iintambo ngendlela engagqweswa ntlanganiso kweendakha ndenza iintetho kuzo. Ndemka ndingakulibali ukukwazi kwakhe ukuzenza izinto nokuba nengqondo yemveli. Kuya kuba nzima ukufumana umntu oya kuyifanela indawo yakhe. Uya kuhlala ekhumbuleka ezingqondweni zabantu abenzele okungaka.

Amazwi okuncoma kaMnumzana J. Weir Dana

Umfundisi uJohn Knox Bokwe walibona ilanga ngomnyaka we-1855 waza emva kokusebenza iminyaka eliqela eLovedale, apho wayefunde khona, weza apha eDyoki ngomnyaka we-1900. UMFundisi uBokwe wafika lo mzana kwanesithili okuso usemva kakhulu ngokumayela nemfundo yosapho kuba kwakungekho nesabeLungu isikolo ndingasathethi ngesabantwana babantu beBala.

Wathi akuyiqonda le nto wabhinqa omfutshane ezamela ukuba kubekho isikolo eDyoki sabaMhlophe nabeBala bedibene kwaye kwakungekho naluncedo lukaRhulumente ekuqaleni. Eso sikolo saba lulutho kwimihla yamva kuba sakhupha abafundi abahlonelekayo baba lulutho, ababefunde kuso. Akazange aphelele edolophini apho koko umsebenzi wakhe wanabela nasemaphandleni apho kwavela iirhamente nezikolo ezinje nge-Mr Challenger Mapassa's Hoek, Cornlands, Maclear naseRemia kwisithili

eso saseMaclear, naseNcembu kwisithili sakuTsolo phofu nayo ibusa ekyoki.

Ngomnyaka we-1906 wabekwa izandla zobufundisi obuzeleyo. Ngempembelelo yakhe isikolo sokuqala sabeLungu sakhiswa eDyoki waza waba lilungu lekomiti yeso sikolo awaba lilungu layo ixesha elidana. Wayesoloko elungele ukunika icebiso elivuthiweyo kwabo babefuna ulwazi oluphilileyo ngezinto zemfundo.

Kwiminyaka yamva xa umsebenzi wakhe emva kokubila wawuze kakuhle sewunempumelelo encumisayo, evule nengcango zemfundo ukuvulela abaNtsundu nabaMhlophe, eze nokukhanya kwevangeli kubaginwa, kwasuka kwenzeka into ebuhlungu kakhulu. Le nto yaba kukungeniswa kwisithili saseMaclear komthetho weelali zabaNtsundu ezazingekho phantsi kukaRhulumente. Lento yabangela ukuba kuchithwe kugxothwe abantu abaNtsundu abaninzi ababethe chu bekhwarhe ezifameni zabeLungu. Emva koko isiphumo njengoko sinokuqikelela, saba kukuvalwa kwezikolo namasebe omsebenzi wecawa kwasala amabini kuphela iMaclear neNcembu awaba soloko ekho ke lawo kwada kwafika ixesha lokuphumla kwakhe, wafudukela eDikeni ngowe-1920

Senditshilo ukuba wavula iingcango zemfundo kwesi sithili. Ngaloo mihla yayisaqala imfundo kodwa ukususela ngoko kwisithuba samashumi amabini eminyaka eyadlulayo yasoloko ihambela phambili kancinane kwaye namhlanje kungathi iDyoki imiselwe, kwixesha elizayo, ukuba ibe liziko lemfundo kwelamaRhilikwa aseMpumalanga ngokuphathelele kwimfundo yabaMhlophe eyonganyelwe nguMfundisi M. G. R. Smit, M.C. owayengumhlobo omkhulu kaMfundisi uBokwe. Andithethi ukuba uMfundisi uSmit wangena endaweni kaMfundisi uBokwe, ndingathethi nokuthi isikolo sabeLungu esaqalwa kwiminyaka emashumi mabini eyadlulayo nguMfundisi uBokwe siye sikhula kancinane sada sayile nto siyiyo namhlanje. Yathi imfundo yabaMhlophe yakuphuma ezandleni zikaMnumzana

uBokwe, ihambele phambili eyongezelelekayo yaba ncinane kakhulu.

Inyaniso yile yokuba uMnumzana uBokwe wenza isiqalo esincomekayo kuba wabeka isiseko azama ukwakhela phezu kwaso uMnumzana uSmit.

Iinjongo zikaMfundisi uSmit ngemfundo zintsha zaye zibekho ngenxa yomthetho womnyaka we-1917. Aba fafo bobabini uMfundisi uSmit noMfundisi uBokwe babehlobene kakhulu kwaye kwileta awakha wandibhalela yona uMnuzana uSmit uthi:

“Inye indoda eyandikhuthazayo kwasekuqaleni eyayikhulwa ukuba ndiya kuphumelela kweli linga, ngumfi uMnumzana uBokwe. Nangona lo msebenzi ngokuma kwawo namhlanje usisiphumo senjongo entsha, manditsho ukuthi kumaxesha amaninzi xa ndandidibana nenkcaso enkulu neenzima ezingathethekiyo macala onke ndafumana ukuthuthuzeleka nokomelezeka ngamaxesha endandisithi ndibonane nomfi uMnumzana uBokwe. Sasitsala ngaxhathanye nalo mfo kaBokwe sityandelana amagila. Ndandiyazi intliziyo yakhe eyazi naye eyam kwaye ndandimthanda umfo lowo—indoda yakwaThixo, nakuma-kholwa, ingcwele.”

ISAHLUKO I.

UKUVELA NOKUTSHONA.

Ngomhla we-15 kwinyanga yoKwindla, nyakana ngemofu (15th March 1855,) kwakungathi kuncinane xa kuthiwa, uLena, umkaCholwephi, ongumolokazana kaBokwe, into yasema-Bambeni, kwaKrila, uzele umntwana oyinkwenkwe, kuloo ntlanjana ingena eTyhume, eDikeni, kuthiwa ukubizwa kwayo ngu-Ntselamanzi. Lo mntwana uyinkwenkwe ke nguye lo ikho ngaye le ncwadana, kuba wakhula wasebenza wayinto ayiyo phakathi kwesizwe nesizukulwana sakhe, njengoko la machaphazana alandelayo aya kubonisa.

Zithi izithethi zintathu iintsuku zokukhungwa komntu (1) lusuku lokuzalwa kwakhe (2) lusuku lokuzeka kwakhe (lokwenda kwakhe ukuba ngumntu oyinkazana,) (3) lusuku lokubhubha kwakhe. Zintathu njalo ezo ntsuku, kuthi ngamaxesha afana nala ethu,—amaxesha encithakalo, ibe ngulowo nalowo othi afunyanwe zezo ntsuku zontathu ekwilizwe elinye. Lo mfo ke sibalisa ngaye, uzifumene zweni linye zozithathu ezo zikhungo; kuba esi sokugqibela sokutshona kwelanga lakhe simhlele apho kwa-Ntselamanzi, ngomhla wama-22 kwinyanga yoMqungu ngomnyaka we-1922. (22nd February 1922), emzini wakhe.

Umntu wasemzini owayekho kwinkonzo yomn cwabo, obengamazi umfundisi lo, wayeya kude abuze ukuba lo mntu ube yintoni na le nto inkonzo yomngcwabo wakhe inje? Ubuya kuthi waku-buza ukuba uthetha ukuba njani na, asuke afumane akhohlwe kukuyenza inkcazelo yento engaphakathi kuye,—kanti umangaliswe luzuko, nendili, nobuhle, nobukhulu bayo.

Kuthe ngosuku lokutshona komphakathi lo, into leyo eyenzeka ekuseni, ngentsimbi yesihlanu ngoLwesithathu evekini, zabhalalala izigidimi zeenyawo, neencwadi, neengcingo, zajuba kuma-

zwe akude nakufuphi. Zithe iimpendulo zakwanjalo ukukhawuleza ukufika, kangangokuba ngosuku olulandela olo, zibe iincwadi neengcingo sezizizithungu, zize kuxela umothuko nokukhuza usapho; baye abantu abaze kwenza imbeko yabo yokugqibela kumfi, sebewasazela.

Umkhombe wokungcwaba wenziwe ngobunono obungaqhelekanga, obulunge kwabathile nakwabaMhlophe, wamacokocoko, zathi izidanga zobutempile eziphambili, kunye namanye amaqhula amxela ubunto bakhe emisebenzini, nemibutho abeba phakathi kwayo, zawutsho ezo nto wambejembeje ngokungakumbi.

Kut e emva kwentsimbi yesithathu xa kuwasazelayo abantu kwaNtselamanzi, yagaleleka inqwelwana (*cart*) yasesinaleni eze kuthabatha umkhombe, ifike ivathisiwe okukokwayo ithiwe bhijebhije ngesundu, umthi onqabe kunene kwelo zwe, elithe kanti lilinyiwe komnye wemiyezo yabafundisi eLovedale. Uthatyathiwe umkhombe walandelwa yiloo ntlaninge yabantu yayilapho, emzini wakhe omhle kunene; abathi kanti abantu abakabikho,—Yekoko ukusinga kuloo ndlukazi kufundelwa kuyo (New Building), zingenela kuyo neenkonzo zasesinaleni; kufikwe kwathiwa nqinde phambi kwayo, zabe iitafile sezibekwe apho ziyokozela amalaphu okuzila, ubekwe phezu kwazo umkhombe ungqongwe ngabafundi besikolo samakhwenkwe, saseLovedale, nanga fundi besikolo seentombi, baye abaseKholejini, eFort Hare, bekwalapho nabo, kunye nabafundisi babo,—zavalwa neevenkile edolophini, zaxhonywa izizekevu iiqhiya zokulila.

Abafundisi abalishumi beme kwindawo ephakamileyo abangaba: Rt. Rev. Bishop Smythe, Fort Hare (Church of England), Rev. Dr. Henderson, Lovedale (U.F.C.), Rev. H. B. Coventry, Lovedale (U.F.C.), Rev. H. Mama, Lovedale (U.F.C.), Rev. W. Stuart, Burnshill (U.F.C.); Rev. L. Henchman, Alice (Church of England); Rev. D. Malgas, Fort Beaufort (Church of England); Rev. J. Lennox, Fort Hare (U.F.C.), Rev. F. King, Alice (Baptist Church); Rev. L. Mzimba, (Presbyterian Church of Africa) waza uBishop Smythe waseKholejini wayivula inkonzo

ngomthandazo; kulandele ingoma etyhilwe nguMongameli weSinala uPrincipal Henderson; kulandele umthandazo owenziwe nguRev. H. Booth Coventry, otsho ngendlela yakhe esikayo; emveni koko uDr. Henderson wenze amachaphaza ngobomi bomfi lo, ewathabatha amanye kwincwadi yakhona ekuthiwayi *Lovedale Past and Present* emchaza kwasebuncinaneni. Uphephe uGqirha kwangamazwi awenza buhlungu intliziyo xa asingisa kaloku kumlisela, esithi: “Naso ke eso sikhuni abephethe sona okaBokwe sokukhanyisela izwe lakowabo, eze wasishiya kwesisi-gama, ngako oko makuvele amadodana asithabathe asihambisele phambili!” Uthe esitsho wabe ekhankanya iintanga zomfi lo, ooRev. P. J. Mzimba, S. P. Sihlali, E. Makiwane (osekhoyo yena) noMr. J. Tengo Jabavu, esithi ngazo: “Esisihlanu ke kwimfundo yabaNtsundu ibiziinkosana kwaSirayeli.

Emva kwala mazwi kwenziwe umthandazo nguRev. F. King, waseBhabhatizi, kwavunywa enye ingoma; emva kwayo undulukile umkhombe yekoko ukusinga kwaGaga, apho akhona amangcwaba amadala abafundisi baseLovedale, apho lalilungiswe khona kwamzuzu ingcwaba lomfi lo, apho ikhona nentsapho yakhe eyamandulelayo.

Kwakuba kufikiwe apho emangcwabeni, uRev. J. Lennox wenze umthandazo; uRev. H. Mama ufunde izifundo zenkonzo yokungcwaba; uRev. W. Stuart waseMkhubiso wenze amazwi athi: “Namhlanje ndiyoyika, ndiyankwantya, ndifana nomntwana wesikolo, efikelwe ngumhloli wezikolo, ophikele ukugubha engayazi nento amakayenze. Umfi lo ndimazi iminyaka ema-42, ndimazi eyindoda eluncedo, eyindoda emsulwa,”—utsho umfundisi lo wanga naye seleyolela xa athi, naye seleza kuxelisa kwalo mzalwana, alishiye eli lizwe. Emva kwenye ingoma ebithandwa ngumfi lo, evunywe ngokuhlwabisayo, unikelwe umhlaba emhlabeni, nothuli eluthulini, nothuthu eluthuthwini nguRev. Dr. James Henderson.

Kuthe ekuchithakaleni bahamba beyithetha kakhulu abantu, bencoma inkonzo enkulu, bephatha kubuzana ukuba kanti lo mntu ubesengaka na ukuba mkhulu kwakhe; kuba bekukho ezingqondweni zabantu into yokungathi wathi akulishiya iDike, akubhubha noSomgxada, wehla endaweni yakhe, nasemgangathweni abekuwo. Zivuke ezi zicamango ezingqondweni zabantu ngenxa yokubona isidima, nokubekeka komsebenzi. Kwaye kumnandi ebantwini baseDikeni, kuba lo ngumntwana wakhona wokuzalwa, abebezidla ngaye ezizweni.

ISAHLUKO II.

UMLIBO.

UMpostile uPaulos kuTimoti nakuTito, uyazidela iimbuzwano ezingemilibo yokuzalwa; kodwa abavangeli uMateyu noLuka bayawulanda umlibo weNkosi yethu baye bawufake kubawo wethu uAdam, bawugqithise nalapho baye kuwufaka kuThixo. Umntu uyafana nomthi; into oyiyo umthi, uyiyo ngeengcambu zawo,—ngokunjalo iingcambu zomntu ngooyise, nooyise booyise; ngoko ke into ayiyo umntu iza ivela inxenye yayo, kooninakhulu booninakhulu. Ngeso sizathu ke akuyi kuphela ndawo ukulandwa kwemilibo yokuzalwa, ngakumbi apho kungekho mbuzwano nampikiswano zanto zelizwe.

Njengoko sesitshilo, uMfundisi uJohn Knox Bokwe uzalwa nguCholwephi, ogama limbi lasemLungwini linguJacob, unyana kaBokwe ophakathi. Unina womfundisi lo ngumNtakwendakazi ogama kwakuthiwa nguLena, intombi kaNgxe,—uNgxe lowo ke ngumNgqika, lelinye lamakholwa kaNtsikana, awathi ekufeni kwakhe wawanikela kubafundisi bokuqala eGwali,—ooBhuluneli (Rev. Brownlee.)

UCholwephi lowo uzalwa nguBokwe, ngomNtshilibekazi, intombi kaMayoba; uBokwe uzalwa nguNgxogu ngomTshonyane-kazi intombi kaGcuse; uNgxogu uzalwa nguMataka, uMataka ngunyana kaHayeni; abe ke uHayeni ezalwa nguVelaphi. UMataka kwenye indlu uzele uFiti ngomNywabekazi; uFiti lowo uzele uDungela noTshuka ngomZangwakazi, uDungela uzele uMathayo, uMathayo uzele uJoel nabaninawa bakhe ngomCirhakazi intombi kaKobe kaNtsikana. UTshuka uzele uDaniel.

UBokwe unyana kaNgxogu, uzele uQono inkulu yakhe, ngentombi kaMayoba egama linguFilita. UQono uzele uShweni okholise ukuba seMgqakhwebe eQonce, waye esuka

kwaseDikeni. Emva koQono kuzelwe uJacob Cholwephi; kuze emva kwalowo kuzalwe intombi enguNomahlaba, eyendela emaNkabaneni, yazala uMaxmillan Gazo nabanye. UJacob uzele uCandlish inkulu yakhe, aze uCandlish azale uMelville nabaninawa bakhe neentombi ezithile. UMelville (Honono) uzele uGladstone nabanye.

Emva koCandlish uJacob uzele uKatrina intombi eyendele kuOnte (Walter Hani Zanyokwe), uMpondo, wazala oonyana neentombi. Owesithathu nowokugqibela umntwana ibe nguJohn Knox lo.

UCandlish wafunda apha eLovedale, waphuma wasebenza eQonce kwiHospitale yakhona, ebuyile apho ube ngumbhali kwi-ofisi yemantyi eDikeni (Alice), ekwangumkhokeli kwiBandla laseFritshatshi, nomphathi wabavumi kwelo bandla. Kuthe ngenxa yokonakala kwempilo yakhe wathunyelwa eRhafu (Graaff-Reinet), apho wathi kanti uya kutshonela khona, ngomnyaka we-1896. Unyana wakhe omkhulu uMelville, naye wayekhonzisa isizwe ngobutitshala kwiindawo ngeendawo, eDikeni, kwaZidenge eMgwali kaNgqika, wada wajuba okunye waya kutsho kweli-Phezulu eUpington, apho wathi kanti usa ingcwaba lakhe khona, ngomnyaka we-1910.

UCholwephi ngokwakhe uvelele esikolweni; kuba ibali lithi, uBokwe uyise, wathi ngeenkonzo ezi, wada waya kuwa kwa-Gcaleka, uthe emva kwethuba elithile elapho, wakhumbula kwasemva kumakowabo nganeno kweNciba, apho babekhona ooyisekazi ooFiti, emaMbalwini. Ngelo xesha amaMbalu ayethe xangxe eNcerha, umzi wakomkhulu kwaNqeno, into kaLanga wawuseNgqeqe, intlanjana engena kwaseNcerha. Uthe umka-Bokwe xa asendleleni, lafika ixesha lokuba azale, okunene wayizala inkwenkwe, abafika kumawabo eNcerha sebeyinxulile,—kukuze seyinikwa igama lokuba ngu“Cholwephi.”

Wathi kanti uBokwe lowo ubizwa yingwenya eliLizwi; kuba uthe kanti efika nje eNcerha, nanga amadoda amhlophe efika nawo, uLose (Rev. J. Ross, M.A. noBhene (Rev. John Bennie). Afike

la madoda amhlophe acela inxowa lokuma isikolo kuNqeno, lo mnyaka ke ngowe-1823. Okunene samiswa isikolo eso ngevume yamaMbalu; akhutshelwa namaphakathi okuwancediswa, ukulima, ukugawula, ukwakha, nokubiya, neminye imisebenzi yabefundisi enjengokuqhuba inqwelo. Bathe oonyana bala madoda, abanjengoCholwephi, bakhulela phantsi kweempembelelo zeLizwi nemfundo, kwangezo mini; aye namadoda lawo engasakhangele nto ngasemva, selejonge enkolweni kaKrestu kukuphela.

La magama aba befundisi bakhankanyiweyo ngasentla apha, uya kuqonda umfundi ukuba akabanga safe kweli lizwe lakowethu—inzala yabo isasebenza, ithenjiwe sithi nanamhla oku. Eku-ngathi kuloo magama kuhlonyelwe amanye anje ngawooBhuluneli (Rev. J. Brownlee), ooTomsini (Rev. W. R. Thomson) amadoda awaqala umsebenzi weLizwi eGwali, kwa-intlanjana entle engena eTyhume. Ekuthe emva kwawo kwafika ooTshemese (Mr. W. Chalmers) noMadelimini (Mr. McDiarmid), noWeli (Mr. J. Weir), amadoda awayekwaziingcibi zokwakha, eqhuba neLizwi.

Esi sahluko sichaza lo mlilo sesiya kunceda nolunye udunkun-ku lokuthetha okube kusoloko kukho, okuthi umfundisi lo, akanamlilo wakuzalwa, akaziwa uyise; inxenye ngeli gama lithi “Cholwephi,” ibiya ilahleke ngalo ithi, lo mntu wacholwa. Abanye bebesithi ngokubona ubuncaka beenwele zomfundisi lo bangaqon-ndi; kanti olo nwele lolukaFilita uninakhulu,—ubufutshane obu bobukanina intombi kaNgxe.

ISAHLUKO III.

IDIKE (LOVEDALE).

Abefundisi bathe ukuyibiza loo ndawo bayinikiweyo eNcerha yiLovedale. Beyibiza ke ngoDr. Love umfo owamela into yokuba makukhutshwe abefundisi, bahambe kumazwe ase-mnyama, bashumayeke iLizwi. Kodwa ababanga namzuzu uphi bekuyo loo ndawo, kwehla izothuso nezaqunge, nokubalela kwamalanga, bayishiya, bazuza ndawo yinibi.

Ngalo mhla kweli lizwe kwakungekabikho mbuso kumagwan-ga uyintlanganisela yabantu, ulawulo lwalusaxhomekeke lonke phezu kweRhuluneli; kungekho Palamente. Ibisithi ukuba iRhuluneli; ithe yangumfo onobuntu kube kulungile, ibisithi ukuba ithe yasisikrelemnqa kube konakele. Indoda eyayiphethe ulawulo ke ngelo xesha, uLord Charles Somerset, ukususela kumnyaka we-1814 kude kuse kowe-1826, yayiyi-ngqemla yendoda into elizwi lingajikelwa ngaphambili, nazizi-hlobo zayo; phofu umfo yena eyindond' iphela, into eenjongo zibanzi.

Ithe ke iRhuluneli le akwaze kugqibele ngokuvana nabefundisi, yagwaqaza nakumaXhosa abanini lizwe, ayathelekelela ukuba ngokwenjenjalo yenza nzima intlalo kubefundisi, baye bona be-ngahambi namikhosi njengayo. Zithe okukhona zikhulayo izikhalo nezitshobozo ezisingiswa Pheheya ngamakowayo, kwa-kokukhona, yangathi ifuna ukugqugqisa,—yazamana noNgqika ngenkqu, abe lo Ngqika imfunayo ngoku, yayingumhlobo wayo, oko yayingekayifumani into eyayiyifuna kuye. Babe kusuka besithini abefundisi, hayi, umfo wayinkohla, ilizwe lahanjwa yimikhosi izolo nomhla, yaye iphethwe yinjavane yonyana we-Rhuluneli leyo, onguColonel Somerset.

Kuthe ngomnyaka we-1827, abefundisi bahlaliswa kakubi okunye, kukuvakala kokuza kukaMatiwane, zaye iingxelo zisithi asimfo wenza ntsuku endleleni, xa selefunzele kwindawo ethile nokuba ikude. Kubonakele ke ngoko ukuba umsebenzi omawenziwe, kukumbiwa kweendonga, nokwakhiwa iindawo zokuze ithi yakufika iMfecane, (kwakusitshiwo ukubizwa kwaloo mpi yamaNgwane), kusithelwe ngazo ukuliwa nayo. Okunene ke elo xhala lahle lashenxiswa, wachithwa kakubi uMatiwane emantloko oMthatha, kwindawo ekuthiwa kuseMbolompeni, echithwa yimikhosi yabaThembu, amaGcaleka anamaNgesi, umphathi walo mfingqi inguCol. Somerset lowo. Kuthiwa uninaka-Matiwane wathi bebhaca bebuyela kwakwelakwaZulu wabe esithi "Ndandikuxelela, mntwanam, ukuba sukuya ebuNguni."

Ngomnyaka we-1829, ibe kwangamahla-ndinyuka uCol. Somerset ngoku uphethene noMaqoma kweliya liphakathi koomaKhobonqaba, nooMankazana, kude kube kooziNyarha, kuthiwa uMaqoma makagoduke awele iTyhume. Ibe yingxobho-tshane enemigudu yayo leyo, benqanda abefundisi,—phofu ngelo thuba akukho Rhuluneli ithe ngxi, into ekhoyo libamba, waye ke umphathi-mikhosi umfo kaSomaseti eyinto ayiyo. IRhuluneli uyise yayiseyide yagoduswa, savuya isizwe esimhlophe kwanga akukathethwa nyaniso ukuba uyagoduswa. Ade ke uMaqoma okunene waliwela iTyhume. Kukwangawo lo mnyaka awabhumba ngawo uNgqika, eMkhubiso (Burnshill) ngomhla wesithathu kwinyanga yeNkanga (3rd November 1829).

Ngomnyaka we-1834 ne-1835 kuthe phihli le mfazwe kuthiwa yekaHintsisa. Zakhe zachithakala izikolo ezithile, sathi neso saseLovedale saphakathi kwezo zichithakeleyo, bemka abefundisi baya ezinkonkxeni. Lithe lixola babe bengasenamoya ungakanani wakubuyela kwaseNcerha, bathi noko babuyileyo babe bekhulaza, befuna iindawo ezingabalungelayo.

Umfundi wembali uya kunakana ukuba nangani amaXhosa ayegxothiwe kweliPhakathi, kuthe noko emva kwemfazwe leyo kaHintsisa, ngeempembelelo zikaRev. Dr. John Philip, umfundisi

waseDiphende, neqelana elalinaye, kwenzeka ukuba amaXhosa abuye abuyele kwasezindaweni zawo; kuba iPshesheya labona njalo,—wabuya ke ngoko uMaqoma waya kwakwelo wayegqo-gqwa kulo; weza kuma ngentlanjana yakwaGaga ngasempumalanga kwathi ukukhweza iTyhume, nasempumalanga yoGaga yangumhlaba kaTyhali; ade aye kuqabelisa ezintabeni, aye kuhla kuDaliwe (Cathcart).

Kuthe ukuxola kwemfazwe kaHintsisa iRhuluneli yathumela indodana efanelekileyo ukuba ize kumisa ikampi eDikeni, iphathe ulawulo kweso sithuba sokulungiswa kwezinto. Igama laloo ndawo kwathiwa ngesiLungu yiBlock Drift, nantso phantsi kwehospitale yaseLovedale. Igama lendodana leyo kwakuthiwa nguCaptain Charles Lennox Stretch; emaXhoseni waziwa ngegama lokuba ngu“Xolilizwe”.

Abefundisi bagungqe bagungqa eNcerha, bade babonakala besusa umfundi wabo okholekileyo, onguFiti uyise kaTshuka ukuba aye kubacelela inxowa kuMaqoma, uthe yena waya ngaku-Noyi (Balfour) uyise kaMakhaphela, umphakathi wakwaMaqoma, nobelikholwa likaNtsikana. Uthe uMaqoma akuya ukuba abefundisi bacela entlanganweni yoGaga neTyhume, ngasempumalanga koGaga, wabathumela kuTyhali, esithi lowo mhlaba awulunge kuye, ulunge kuTyhali umninawa wakhe.

Makucace kumfundi ukuba uTyhali lo noMaqoma ngoonyana bakaNgqika, ukumkani weli lizwe, koko bobabini abangabo abasendaweni kayise; kuba wayekho uSandile, oyena ungukumkani esikhundleni sikayise, eseXesi, esemncinane; aba ingama-bamba abambe yena. UMaqoma waye kukunene, elikhalipha nesithethi. UTyhali wayelixhiba, eyindoda ezolileyo, enohloni, engathandi kubonela nto imbi. Apho wayemi khona kuse-Tyhume, kuloo fama sithi ngoku yekaMakahlana (W. Terwin). UTyhali nguyise kaNgonyama (Oba) noFeni (Dos) imiNgcangathelo.

Lo mzi kaTyhali, thina maXhosa siwazela ukuba ulelona kwabo lezizwe ezimhlophe, ngakumbi amaNgesi; kuba athi

akumncedisa uNgqika oko wayethethiswa ngamakowabo, wathi uNgqika, aba bantu ngabakowabo, watsho wabakhuphela le ndlu yakuloTyhali, wathi ngamabandla akoNibe,—uNonibe ke ngunina kaTyhali. Waqokela umfo kaMlawu uNgqika, wabasikela umhlabakazi omkhulu eNgqakayi (Fort Wiltshire), wathi mabahlale kuwo bamgcine, hleze abuye aze kubulawa. INgqakayi le ke nantso kwaseDikeni, phakathi kwalo neNgqushwa.

Ngelifutshane abefundisi baye bawufumana unhlaba kuTyhali, nakuba imida ingandulanga yenziwe; imbali ithi umhla wokumiswa kwemida, nokubhalwa kwezizigqibo waba wodwa,—yaba ngumhla ongemncinane lowo,—bekho nabefundisi eDikeni, wehla noMaqoma weza eDikeni, noTyhali ekhona; ikomkhulu lasemLungwini lalimelwe nguXolilizwe lowo,—indodana ebikholekile kakhulu kumaXhosa. Kuthiwa kwakhutshwa imokolo eziliwaka (1 000 morgen) loo mhlaba iinkosana ezo zathetha eli lizwi: “Siyawunikela lo mhlaba ukuba kufundiswe kuwo oonyana bethu ube lilifa kubo, kude kube sisizukulwana sabo,—siyazi ukuba uXolilizwe uya kuyenza loo nto.” Ingcwaba likaXolilizwe (Capt. C. L. Stretch) likumhlaba wakwaSomaseti.

Rafudukile ke namhla abefundisi emaMbalwini yekoko ukusonga kwaNgqika. Bathe ukumka kwabo apho abefundisi bawaxathula kunene amaphakathi asemaMbalwini, kunye neenkosana ezithile zakhona beza kuseka umzi waseLovedale,—kuba nale indawo yabizwa kwangelo gama, kwathiwa leya iseNcerha yi-“Lovedale Endala” (Old Lovedale). Kukuze nje abe ama-Mbalu nanamhl’ oku ayawubanga lo mzi athi; “Sisikolo sama-Mbalu.”

Umfundi uya kunakana ukuba ngeli xesha esiya isikolo siseGwali (intlanjana entle kunene engena kwaseTyhume) sisangcambaza kakuhle. Sona ke sasikhutshwe nguNgqika, wathi uSoga umphathi waloo ntlanjana, nowayelikholwa likaNtsikana, wayindoda ephambili apho, bafunda kuso noonyana bakhe oo-Festile, noTiyo; bafunda kuso noonyana bakaNtsikana ooKobe noDukwana baphatha namabandla. Kodwa sithe kwasekuse-

kweni kwaso esi siseLovedale isikolo, kwaphawuleka ukuba sisekwa ngeziseko ezibanzi,—lashiyiselwa iGwali, kuba alikude kakade, isithuba singaba kwimayile ezilishumi, ngokunjalo nesiya saseNcerha, singumgama okwiimayile ezintathu usuka eLovedale.

Kuthe ngomnyaka we-1841, sasekwa isikolo saseLovedale, yindodana eyayithunyelwe ngumButho wezinto ezingeLizwi okwelamaSkotshi,—igama lendodana leyo nguGaveni (Rev. Govan). Athe amaMbalu abeseGwali, aqala agoduka akuva ukuba anesikolo esingako eDikeni. Phakathi kweenkosana zamaMbalu ezaba lapha yaba nguNqorho uyise kaMoli ozala uStone; uNqorho lowo ngokaDunjwayo kaNqeno kaLanga. Enye inkosana ibe nguNgcweleshe kaNqeno, ozala uSiyolo noStana, noNokazana umkaMaloni Mangcayi, noMrhawuzeli. Inzala yezi nkosi, kwaneyezinye ezabuye zalandela isekho phakathi komzi eDikeni.

Ekubeni babethe babaninzi abantu abalandela abafundisi, ukuza esikolweni, amakholwa kanye wona, kuqondakala ukuba ayesabalwa ngeminwe. UMfundisi uHolford Mama, ophethe ibandla laseLovedale ngeli xesha unengxelo awakhe wayibhala kwiphepha le*Zwi Labantu* ngomnyaka we-1902. Uthi loo ngxelo wayeyizuze komnye wabadala uMathayo Dungela, yenjenje :—

“Mhla mnene amalungu ale tyalike yayinguNoyi noNobuyiswa umkakhe, umKwayi wakuloNgqaba; inguNomtyeke, umNgwevu, noNombishe umkakhe; lowo ke inguyisemkhulu kaKali, lo kaNduluka; inguYaca umCwerha, nomkakhe uNowuke udade boNoyi. Bebonke ingamalungu asixhenxe (7). Akumka uLose (Rev. J. Ross) eyokufuna inxowa kuNgubenchuka ebaThenjini kwabamba uBhene (Rev. John Bennie) eNcerha, qhaphu imfazwe kaHintsal Wachithakala umzi wabefundisi eNcerha. Lithe lakuxola wasel’ ufuduka mpela usiya kuma eDikeni.”

ISAPHLUKO IV.

UKUZALWA NOKUKHULA.

Uthe lo mzi, mtsha wamaMbalu namaJingqi, nemiNgcangathelo, wafika wagxumeka, wakha izindlu zawo kufuphi nezo zesikolo, waluncedo kwinto yonke engumsebenzi owenziwa ngabefundisi. Kwathi kusekwakheni izindlu kwabe kusekuhlahlani izigxa; kwathi kusekuhambeni ihambo ezikude ngenqwelo, kwabe kusekutyaleni iintango zamakhala nezekwepila. Inxenye yabo ithande ukuya kuma kwaNtselamanzi, isithuba sesiqingatha semayile ukusuka esinaleni.

Phakathi kwabo baya kuma kwaNtsela, (njengoko litshiwoyo elo gama ukunqunyulelwa) kubekho noCholwephi, uyise womfundisi lo, ephakathi kwamakowabo, nooyisekazi, ooTshuka noDungela,—kuba uyise uBokwe akahlalanga kanjalo, ugaleleke yena wegqitha washiya usapho, wacinga ngamakowabo awemka noMnyaluzo ngemfazwe yamaLinde, (1818) ekwakuvakala ukuba aseGqili. Ujube kwelo umfo kaNgxogu, wahlala iminyaka, wade wabhuhela kwelo zwe.

Njengoko sesitshilo kwisahluko sokuqala uzalelwe apho ke umfundisi lo, kwaNtselamanzi, ngomhla we-15 kwinyanga yoKwindla, nyakana ngeMofu (15th March 1855); ezalwa yititshala yaseDikeni, kuba ngelo xesha uJacob wayeseleyicholachole imfundo, kangangokuba ancedise ekufundiseni. Unikwe igama elikhulu lomfundisi owayeyinkokeli yebandla eSkotilani,—uJohn Knox; waba ke ngoko waziwa kowabo ngelokuba nguNokisi.

Ngaloo mihla bekungekho mfuneko yokuba athi umntwana emncinane athunyelwe esikolweni, ubeyekwa ade abe nengqondo; ngokunjalo ke uNokisi lo ude waminyaka isibhozo nesi-thoba waqala ukuthunyelwa kweso sikolwana sentsapho singase-

mjelweni eLovedale; kusakuthiwa kuseStation School, kuba sijonge lo mzi ungaphandle wesikolo. Ngelo xesha kwakufundi-swa ngumzukulwana kaNtsikana onguWilliam Kobe, owabhuhbela eMgqakhwebe, phantsi kwaMahlathi (Pirie), engumkhokeli weBandla.

Ngomnyaka we-1853 kuqalile ukuba kumiswe iOfisi eDikeni, bathi ubudolophana obo banikwa igama lokuba yiAlice, sabe isithili esi kusithiwa sesaseVictoria East. Igama lokuba athi amaXhosa kuseDikeni alibiza wona ngequlakazi ethe idolophu leyo yarhawula lona, likufuphi nomlambo iTyhume,—asikuko nokuba zininzi izinto ezibe zithethwa ngalo elo dike, lisoyikeka kuba oko laliphakathi kwamatyholo nokunqaba, laye liphezu komlambo.

Ithe yakuqalwa iOfisi, iRhuluneli yacela umfundisi kaMaqoma ukuba abe yimantyi kweso sithili, yaye imcisha ngenxa yokuba nethuba phakathi kwabantu abamnyama,—igama lomfundisi lowo lalinguRev. H. Calderwood waseDiphende. Okunene akuba evene nabo nabanye abefundisi, uyamkele loo ndawo. Uthe kwa-oko wacela uJacob Bokwe ukuba abe likhumsha lakhe eOfisini, okwenene kuye ngokwesicelo sakhe. Ngelo xesha alikhumsha eOfisini yamatyala uJacob, uphindile wacelwa ngamaSkotshi kuloo tyalike yawo yayiqala ukwakhiwa eAlice, ukuba ngumhlabei kuyo ngemihla yenkonzo, kuba ngezo mini iihadi zazingekabi ngaka.

Ithe kanti iyafunda inkwenkwana uNokisi esikolweni, njengokuba imana ukuya ibuya eLovedale. Ibisakuthi ngamaxesha wambi ithunyathunywe zintwanantwana ngabefundisi ababaphakathi komzi apha, yathi ngoko yanokuwazi uninzi lo, yanokuqabuka nokuphaphama; akwaze kubekho mfundisi unasikrokro sento eyonakeleyo abeyithume uNokisi. Kukho ixesha eyade yaqeshwa ngabefundisi, yangumalusi wamathole asesinaleni, kuthiwa yayizuziswa ixabiso lehafugolweni (2/6) ngenyanga. Ngelo xesha ubuhlanti beenkomo zabefundisi, babukule ndawo inendlukazi yokufundela, ekwayityalike yomzi (New Building).

Ingcambaze kakuhle inkwenkwana ezifundweni, kwade ngomnyaka we-1866 xa iminyaka ilishumi (10) ubudala, kwabonakala kubefundisi ukuba mayiqhutyelwe phambili. Okunene yaba ngumhla engazange iwulibale lowo wama-24 kwinyanga yeNtlaba (24th July 1866) umhla eyamkelelwa ngawo esinaleni. Uthi wayekunye noMr. Daniel Gezani, babuzwa ngabefundisi ukuba bafuna ukufundela ntoni na, uthe yena ukuphendula ufuna ukufundela ubufundisi, uthe akutsho wathakazela uMongameli wesinala uRev. Govan wathi: “Ngxatsho ke nkwenkw’ am!” Watsho eyimbambazela entloko. Kuthe ngomnyaka we-1869 wanyuselwa kwimfundo ethe vetshe (College Department) yeKholeji, ube lapho kwade kwangumnyaka we-1872.

Sikhe sabuza kuye ukuba badibana nini na noSomgxada lo, ukuze ade ange ungunyana nje kuye? Ukuwuphendula kwakhe lo mbuzo wenza ibali; uthe kwakukhe kwavakala ngaphambili ukuba kukho umfundisi omtsha oza kufika eLovedale, noko loo nto ayibanga sengqondweni kuyaphi kubo. Kude kwathi ngamhla uthile ekungeneni komnyaka we-1867; emva kwemvulakazi enkulu eyayine yazalisa imilambo, banduluka emakhaya beziintwana zontathu, inguye, inguBryce Balfour, noDaniel Tshuka, nabo becafuza eludakeni besiya kubona ukuguguma kwamanzi kwaGaga, aye ayede atyhobozela nakwesi sitalato siza esinaleni.

Uthi bathe besahamba, xa bakufuphi kule tyalike yabamnyama, weva into ikhala kamnandi kwindlu yamatye eyayingasekunene kubo, ejongene kwanetyalike leyo. Uthe nqumama, waphulaphula, waya esondela, ecotha kuhle, wade wavela. Uthe akuvela esangweni, wabona umLungukazi ehleli phezu kwebhokisana ngaphandle kwendlu, eyikhalisa le nto phambi kwakhe, ethe kanti luhadi. Seleyiqonda kamva ingoma leyo ukuba yayingu*Home Sweet Home*,—(Khaya, khaya Elimnandi.) Ithe yakumbona le ntokazi, yabonakala izisula iinyembezi ngasese, yamkhoba kuhle. Uthe akusondela yathetha naye ngesiNgesi,

uphendule kwangaso naye ; ithe intokazi yakuva ukuba uyasiqonda isiNgesi yaselimsondeza ngokunye.

Wathi kanti ke lo mLungwazana ngumfazi walo mfundisi mtsha bekuthethwa ngaye, kuthiwa uza kufika,—uRev. James Stewart,—wathi kanti naye umfundisi lowo ukho ngaphakathi endlwini, waphuma naye, kwaphuma nenye intokazi eyayifika nabo, eyathi kanti nguNoqakatha (Dr. Jane Waterson), kwakukho nentwanzana encinanana, eyathi kanti yintombi yamazibulo yomfundisi lo uMinah. Kuthe kuba amanzi ayemdaka yimvula, kwabuzwa kulo mfo ukuba kodwa angafumaneka phina amanzi amahle ? Kukuze ke aselethunywa ukuba aye kucela amanzi amahle kwamfundisi uRev. R. Ross, kwaqalela ngenkqu yayo loo mini ukuba abe ngumfo wakwaSomgxada (Dr. J. Stewart,) osebenza endlwini athunye, wayegcina namahashe, eyinto yonke apho,—kulapho nohadi walufunda khona.

ISAHLUKO V.

IMFUNDO NOKUZAKHA.

Imfundo alifumaneki ixabiso layo, ide ibe ifike kumntu obengqondo yakhe yemvela ; ixabiseka kakhulu kanjalo imfundo xa ifunyenwe ngumntu okhuthelweyo ; kodwa ide ifumaneke ingcwalisekile, yaqaqamba, xa ithe yafika kumntu onothando lwesizwe sakhe, nabantu bakowabo. Imfundo ifana nexhoba athe ubani walithimba emfazweni,—into ke leyo ayaziyo naye ukuba asiyiyo yakhe, ye yesizwe sakhe,—into yakhe yena luzuko lokuba eze nexhoba.

La magama siwathetha ngemihlali kuba le ndoda sithetha ngayo, yayithabatha ngaloo ndlela kanye imfundo yayo, ayabi yiyo yayo, yayeyesizwe sakowayo esiNtsundu, ngaphandle kocalucalulo. Kukho amazwi entethweni yesiXhosa athi : “ Igugu ” “ ibhongo.” Xa umntu kuthiwa unezi zinto zombini esiXhoseni usukuba enganconywa ; phofu “ igugu ” kukubuka loo nto intsha uthe wanayo, ne “ bhongo ” kukucinga ngento, okanye ngumnqweno wokunqwenela into ongayifikeleliyo, osaya kubuye uyifikelele mhlawumbi ekuhambeni kwexesha, ngokuyenzela imigudu.

Ngako oko, siyabona ngoku, ngale mihla, ukuba ezi zinto zombini “ igugu ” ne “ bhongo ” zizinto ezilunge kanye kumntu ofundileyo,—kuhle ukuba abe negugu yimfundo yakhe umntu ukuze isebenze, kuhle kanjalo ukuba umntu ofundileyo abe namabhongo ngemfundo yakhe, acinge izinto aya kuzenzela isizwe ngayo, wothi ke mhlawumbi abethe nganeno kwebhongo lakhe ; kodwa abe nayo yona indima. Umfo onebhongo ngoo nyana bakhe besebancinane, ukholisa ukuphumelela, ngaphezu kwendoda engabanga namagugu namabhongo ngabayoo nyana.

Umfundisi lo sibhala ngaye kule ncwadana siyakholwa ukuba ubenazo ezi ndawo zonke sizikhankanyileyo, okanye imfundo yakhe ngeyingafikelelanga kwesi siganga iye yafikelela kuso, njengoko jintlobo ngeentlobo zababhaleli zithe zabonakalisa ekukhuzeni. Isithsaba semfundo, apho ide ibe yinkosi khona, kuxa ithe yafika kumntu ozithobileyo, athi oko kuzithoba kwakhe igxumekeke ke yona ithi ngxi. Ikratshi yinto ecekiseka kakhulu, naphi na naphi na; kodwa likratshi into egcina umntu ukuba ahlale eqaqambile, angawelwa yinkunkuma. Ikratshi liziintlobo ezimbini : ikho intwana le ihlala empumlweni ihlala izigabisa izixela ubuni obubo. Likho eli lokuzidla ngegama likayihlo, ungathandi ukuba ligqubeke eluthulini, eli ebesakuthi umfo akwenza into entle, enkulu, eyenzela abanye abantu, emaXhoseni, uve kukhuzwa kusithiwa : “ Yint’ enjen’ ikratshi ! ”

Angafanelana umntu efunde kangakanani, ukuze ibonakale ngoku imfundo yakhe, uya kuzama ngokwakhe ukuzakha ngayo. Iya kumchitha imphalaze ukuba uyekele kuyo, ide iphelele eku-beni imenzakalise. Ihashe eli linento engummangaliso,—nje-ngokuba ligcinwe ngomkhala nje ngumkhweli walo, lithi ukuba lithe lawuhlutha kuye, endaweni yokuba libe sisiqodolo limka ngendlela egodukayo,—hayi liya kuphambuka ; liphambuke liye ngamandla etyholweni, nokuba kuseliweni, nokuba kusezindon-geeni, nokuba kuphi na apho kuya kuba yingozi yalo kunye nalowo uhleli phezu kwalo. Loo nto ke yenziwa nalihasha elicingelwa ukuba liqeqeshekile,—imbangi yoko akunakuze uyifumane.

Sitsho ke sithi injalo imfundo. Yinto efuna ukusoloko iban-jwe ngomkhala, ethi kwakuyekelwa kuyo kungabikho kwakheka. Umkhala ke ekuyalezwa wona futhi-futhi ngamadoda ayalayo, ngumkhala oliLizwi. Kuthiwa iLizwi likaThixo lithambi-sa nenjubaqqa, loyisa nezinto ezibe zingenakoyiswa. Kanti nalo lithi ukuze libe nawo amandla okukwenza oko, libe lifike lamnika ukuzithoba lowo lifike kuye, ukuze linyuke ke lona, kanti ngoku-nyuka kwalo kukunyuka kwakhe naye. Athi ngokuthamba

kokuzithoba lifumane ke ingcambu lime ngxi lingawiswa ziza-qhwithi nemisinga ; kanti ke nguye lowo umiyo ungawiyi.

Kukho enye into eyalezwayo nguMpostile uPawulos ; ndin-ntloni ukuthi siyikhangela kancinane thina bantu beli xesha loo nto, asiyithatheli ngqalelo; kuthe ke ngenxa yoko yasidla bukhwa-basa, yasinqunqa yasigqiba. Loo nto ke ndithetha ubungca-thu. UMpostile yena ude aye kufika nakumazwi okuba, seluyiyeka nantoni na etyiwayo xa imxakanisayo uwenu. Kuyo ke le ncwadana, ndinemihlali ukuthi le ndoda sibhala ngayo ibiyi-ngcathu ngezinto zonke. ILizwi ilamkele isengumntwana, layoyisela izinto ebingenakuze izoyise yona ngokwayo. Oko kukuthi ngegama elinye, indoda le yafunda yafunda, yanqaba, izinqabisa ngokwayo,—yathi ngoko kunqaba yazuza ukwakheka, ngenxa yeLizwi.

Umfundi uya kuqonda ukuba ngomnyaka we-1869, xa kanye umfundisi lo ayinkwenkwana eminyaka ishumi nye linesine (14) ubudala, kweso sithuba kwakungekabikho nto iyitempile kweli lasemaXhoseni lonke. Uthi uMr. Bokwe kuthe ke ngawo lo mnyaka, kwafika eDikeni (Alice), umLungu othile owayehamba eshumayela uzilo ; ngabusukwazana buthile uyile naye, ekunye namaqabane akhe, ooRevs. P. J. Mzimba noE. Makiwane, yaye intetho leyo ikubantu abaMhlophe. Umgcini-sihlalo kulo ntlan-ganiso yayinguMongameli weSinala uRev. Wm. Govan.

Uthi kuthe akugqiba umthethi lowo ukuthetha, xa ngoku kufuneka abangazinikela amagama kwiqela lozilo, wesuka yena kuqala, waya kulibhala igama lakhe, esithi, akukho nto angafu-mane eme ngayo, ngento etshabalalisa abantu bakowabo. Alan-dele amaqabane akhe, awabhala nawo awawo amagama. Uva-kele uMfundisi uGaveni ethakazela esithi : “ Andingebi sashi-yeka ngasemva xa abantwana bam sebengenile.” Watsho naye ebhala elakhe igama, esenza nokubakhuthaza.

Athe kanti loo makhwenkwana omathathu aya kude abe ziinto azizo esizweni. Athe kanti omathathu aya kude enze ukuba kubekho iBandla labaZili Benene kwelasemaXhoseni, anganeli

kwenjenjalo, koko ade abambe iindawo eziphambili zobuZili Benene, ade afa afileyo engazange abe nokukrokreleka. URev. Bokwe waba ngumbhali wokuqala weNdlu Enkulu yamaTempile, nyakana yafika ngowe-1874,—ekuhambeni kwamaxesha ubambe futhi-futhi nakubugcini-ndyebo bayo. URev. P. J. Mzimba waba yiNkulu yayo nyakana yafika kwade kwamaxesha-manga enyulelwa loo ndawo. URev. E. Makiwane uphinda-phindiwe naye ukunyulelwa ubuNkulu beNdlu Enkulu yelaseMpumalanga emaXhoseni.

Ngomnyaka we-1870 inkwenkwana uNokisi idlule ekwaluseni amathole asesinaleni, yangumncedisi kwiphepha elalishicilela ngabafundisi apho eLovedale,—igama lalo bekusithiwa liphepha le*Ndaba*. Eli phepha lalilelesibini elishicilelwa ngesiXhosa, kuba elokuqala lalishicilelwa kwesiya isikolo saseGwali ngomnyaka we-1845 igama lalo kwakusithiwa li*Khwezi*. Umfundisi owawela ephathiswe eli Lite nguRev. John Ross, M.A. esesithethile ngaye. Umfundisi othe wakhawuleza ukuyifunda, noku-yisebenzisa intetho yesiXhosa, nokuqala oo“ a ” bayo nguRev. John Bennie, esesithethile ngaye.

Ngomnyaka we-1874, kuthiwa kwakuhambele ilungu loRhulumente apha eDikeni, laza lo mzi waseLovedale lawunikela iposi yawo. Loo posi ke yonganyelwa yinkwenkwe le uNokisi, zathi neengcingo neemali zaphathwa nguye, akwabikho ngozi. Xa sithetha ngengozi, umfundi angacinga ukuba sithetha ngengozi enye, yokwenzakala kweemali zabantu bakaRhulumente yodwa ; kanti kukho enye ingozi enkulu ekongameleni iposi neengcingo,—ingozi yokungabi nasifuba, oko kukuthi, kufuneka izinto ezifihlakeleyo zingatyhilekanga ngenxa yakho, kaloku amaqumrhu ngamaqumrhu kulapho athethwa khona ; uthi wena useposini ube lizala lokungcwaba zonke ezo nyiqi.

UMr. Bokwe waziphumela ngokwakhe kwelo Sebe loRhulumente, ngomnyaka we-1897, emva kokulikhonza iminyaka emashumi mabini anesine (24). Waphuma ngenxa yokuya

kuthabatha ubunini-phepha le*Mvo*, esobe siyikhankanye loo ndawo kamva. Uthe ekuphumeni kwakhe wafumana le ncwadi yombulelo evela kuMongameli weePosi zaseKoloni :—

“ Ndilusizi ukufumana ukuba uyazirhoxisa kweli sebe emva kweminyaka engaka yenkonzo elungileyo ; ndiyakucela ukuba wamcele umbulelo wam ngolo hlobo lufanelekileyo, lukholekileyo obuyiphethe ngalo iOfisi yaseLovedale.”

Ngomnyaka we-1875 kuqandusele enye into, ekubonakele ukuba ngayo ufuze uyise, leyo ke into yingoma. Uqale ngawo lo mnyaka ukuyila iingonyana azihlabele ngokwakhe, athi zimbi azenzele namazwi; zithe ezi ngonyana ngomnyaka we-1885 wazihlanganisa wazenza incwadana. Zithe iingoma zikaNtsikana nazo waziqulunqa wazishicilela njengoko ebeziva ngooyise-mkhulu ooTshuka. Kaloku uthe noko selengumfo waseLovedale, wahlala csondele ezimbalini zamaxhego akowabo, embalisela ngemihlali, abe yena ke ebhala. Ngeli xesha ubeseleyincutshe ekudlaleni uhadi, nesandla sakhe ekubhaleni ngosiba siyinto ekuthethwa ngayo. Igama lencwadi leyo yakhe *Amaculo ase-Lovedale* lide laduma lacanda ilizwe ; nanamhla oku izikolo zeli lizwe lethu zisakhuphisana ngawo lawo maculo.

ISAHLUKO VI.

UMTSHATO WOKUQALA NENZALA YAWO.

Kuthe ekuxoleni kwelizwe ngoNgcayechibi, ngomnyaka we-1879, kwabonakala kumaBamba ukuba umfana lo makafunelwe umlingane. Akuwelwanga milambo inamagama ukufunwa komlingane lowo, kuba kuthe kanti kwalapha kwaMfundisi u-Somgxada kukho intwanazana esebenzayo. Le ntwanazana yeyasemaZangweni, kwaGqumahashe, igama nguLetta Ngceni, into kaCumbe yakwaMdange, amakholwa okuqala.

Ewe, uLetta lo wayefunde kwisikolo sakwaGqumahashe, kowabo, eso ke sisikolo esingekude eLovedale, simelene noNtselamanzi; akuba eziphumelele izifundo zasekhaya apho, ungene kwaSomgxada wangumsebenzi wasendlwini. Uthe nangelo xesha kwaba kokukhona aziqhubayo ngezifundo zangokuhlwa, umsebenzi lowo azinike udumo ngawo umkaSomgxada, owokufundisa amantombazana izifundo zangokuhlwa, kwancedlela zokuphathwa kwezindlu.

Kuthe kweso sithuba, umkaSomgxada, ngexesha awayeza kuwela ukuba akhe aye kubona ikowabo Pshesheya, wacisha ukuba awele noLetta lo, okwenene wenjenjalo, kanti uya kuthi akuba kwelo zwe abuye amfake esikolweni Pshesheya. Ithe iyabuya apho, yabe seyingumtshato wayo nonyana kaCholwephi, ekuthe ngawo kwazalwa amakhwenkwe omabini neentombi zombini.

Ekubeni aba bantwana bathi basweleka bonke, siyakukhe siwenze amachaphaza ngabo, kuba basweleke sebengabantu, abasebuhlanti sebengamadodana, abasetyhini sebezintombi; izifundo zabo babesebeziziqibile bonke sekujongwe intsebenzo yabo entle esizweni, intsebenzo engqinelana kwanengqeqesho yabo. Amagama abo ngokulandelelana kwabo ngala:

(1) uJimi (James Stewart), (2) uDyani (John Stephen), (3) Vivi (Evelyn), (4) noAggie (Agrinette Beatrice).

Unina wale ntsapho, intombi kaNgceni wayengenguye mntu unampilo incomeka kuyaphi kwasebuncinaneni bakhe, ekuthe ekuhambeni kweentsuku, yaya loo nto iqhuba ibonakalela; koko ekubeni wayengumfazi okhuthele isimanga, edleke inyama ehamba, esebenza athi nokusebenza angakhethi, angazicongi, asuke angene kule imisebenzi yenziwa ngabantu abaphilileyo, enje ngokuhlamba iingubo, nokuzolula ngeentsimbi ezishushu. Ebede akhathazeke ngamaxa wambi umyeni wakhe xa afika engekho, kusithiwa uye kutheza; kanti esenjenjalo nje akuxakeke nento ekhaya, kuba ngumzi obungazange uswele mntu, noyindoda noyinkazana.

Kuthe ke ngomnyaka we-1893, emva kokulala okuhle, walishiya ilizwe ngomhla we-17 kwinyanga yeDwara (17th Oct. 1893). Kukuze ke umhlobo wakhe oMhlophe, abebesebenza kunye eOfisini yaseLovedale, onguMr. Richard Ashcroft, ahlabele la mazwi ale ngoma ithi: "Ewe Bawo!" "Abba Father!" Ukuze lawo mazwi uMr. Bokwe awenzele iinoti. Kuyasivuyisa ukuva ukuba uMr. Ashcroft lowo waba ngumfundisi naye kwelaseMelika, ngeempembelelo zikaMr. Bokwe lo, sitsho nge-ncwadi yakhe ayibhalileyo, ebulela ezo mpembelelo kuMr. Bokwe.

Ngathi asisayi kuba sichithe ixesha labafundi bethu xa sithe safaka kule ncwadana amazwi lawo ayo evesi yokuqala enjenje:

"It is not mine to murmur, Lord
If thou dost call my humble Soul
From scenes of time and sense.
My will to Thine subserve, for
Thou art Lord of all."

Sesitshilo ukuba ekugqitheni siyakukhe senze amachaphazana ngayo le ntsapho yalo mphakathi. kuba isweleke seyengabantu, siyishiya esweleke ebusaneni. Masiqale ngoJimi, oyena mkhulu, nowanduleleyo ukulishiya ilizwe. Lo mfo wayemthabathe ka-

khulu uyise ngentsebenzo nangemfundo, phofu ebusweni engu-
nina kanye. Ukhohise kakhulu kubefundisi ngokusebenza
kwakhe okuhle apha phakathi kwekhaya; kuloko uthiwe chu
ngumkhuhlane ongangxamileyo, kwade kwabonakala ukuba ma-
kanyukele kumazwe angasentla, kwaKomani, kusithiwa mhla-
wumbi apho angafumana omnye umoya.

Kuthe kulapho akwabikho mancedi, kwade kwabonakala
ukuba uyise makamnikele ngosizi entandweni yaLowo uzenza
zonke izinto ngobulungisa. Le ingasezantsi yincwadi kaJames,
lowo, yesimilo awayinikwa ekuyishiyeni kwakhe iLovedale,
ibhalwe ngowayebambe indawo yoMongameli ngelo xesha,—
incwadi leyo ithi :—

LOVEDALE

17th April, 1900

UJAMES STEWART BOKWE wafundiswa apha eDikeni wathi
ngomnyaka we-1896 wazuza iSiqiniseliso seSchool Element-
ary.

Ufumene noqeqesho lwasePosini le yalapha iminyaka
esesibinini, ukuze emva koko afakwe kwiOfisi eliBhotwe
lalapha, apho enze iminyaka yomithathu.

Imfanelo zakhe zezi :

Ngumbali okhawulezayo nocokisayo ngetayiphu waye
enesandla esihle elusibeni. Ngasekubetheni ucingo uku-
didi oluphambili ewuqonda kakuhle umsebenzi weofisi
noweposi. Unezinye iziphiwo, uyacokisa ekhuthale e-
msebenzini. Simthemba ngokupheleleyo ekumyalezeni
kwethu, okokuba unakho ukuwenza kakuhle nawuphi na
umsebenzi angathi abekuyo.

Isimilo sakhe apha sasingumzekelo ngokupheleleyo.

ALEX. W. ROBERTS, IBAMBA.

Intombi uVivi ithabathe ithuba nayo ukugula, yade yathatya-
thwa yasingiswa eLusuthu, uyise kunye nayo, baba ziindwendwe
zakwaRev. Cranmer Matsa Sebata, eMatatelile, onke lawo ma-

linga akasizanga lutho, yasishiya loo nzwakazi ibiseyifundisa e-
Dyoki, kowayo.

Kukuze imbongi yakwaGompo iviwe ephepheni leZwi
Labantu xa ithi :

“ Nina zintabandini zaseLusuthu,—
Namhla ninodak' olungelul' uncuthu '
Ziza kunibuz' iintaba zakwaNgqika,
Imin' ayisekude, seyiza kufika
Ziza kuthi kuni nimtheni n'uVivi ?
Impendulo ke singekaphumi zimvi.

Intombi encinane uAgina, yona iswelekele kwihospitile yase-
Lovedale, ngomnyaka we-1911 ; ibiseyifundisa nayo.

UDyan (John Stephen,) yena ubhubhe ngesibetho sika-1918.
Ngumfo obefana nqwa noyise, nangesithomo, nanganonwele, koko
athe yena wayindoda endwebileyo, yathi loo nto kuyise yabuhlu-
ngu ; kuba kube futhi bengadibani nomfo wakhe ngezimvo, wathi
neli xa seleyedwa, bengasekhoyo abanye abantwana bakowabo,
wabe esengumqabaqaba ongazuzekiyo. Kude kwathi kanti
nalapha kuya kubuye kubekho uncedo, luvela kwinkalo olube
lungalindeleke kuyo. Kuvele iMantyi yaseMaclear yamthaba-
thela kuyo yamnika umsebenzi eOfisini, ngexesha obuseDyoki
umzi wakowabo ; ithe yakuthunyelwa eNopoliti (Naauwpoort)
nguRhulumente, yemka naye, safika isibetho elapho. Imantyi
leyo yathumela ingxelo entle kunene yokumka kwakhe, ngowe-
1918.

Ngawo la machaphazana akwesi sahluko, siyakholwa ukuba
umfundi uya kunakana ukuba isandla soPhezu-konke, sibe
phezu koMr. Bokwe lo ngeentlungu, ngeentsizi neenkxwaleko,
kwanje ngokuba sibe naye nangeentsikelelo. Eso sandla saba ye-
yona mbangeli yokuba aye ezisondeza ngakumbi nangakumbi
kuso. Kodwa ke nabani na woqonda ukuba ezo zinzinilikihla,
ezingeze zithi zibetha, kube kungathi akubethi nto kwinyama
negazi. Esitshoyo ke ngoko ukuthi ziyiqhuba impilo yakhe, yaya
isonakala ngokungakumbi.

ISAHLUKO VII.

PHESHEYA KWELAMANGESI.

UMr. Bokwe wathi esemncinane walamkela iLizwi; leyo yenye yezinto ezayomelezayo imfundo yakhe. Uthi ngalo mhla wokuzinikela kwakhe, kwityalike yamaSkotshi, abengumhlabeli kuyo uyise, kwakushumayela uDr. Stewart, kumazwi athi: "Ukuvuna kudlule, ihlobo liphelile, thina ke asikasindiswa." Jer. 8: 20.

Ngeli xesha ke umfana lo wayesele ekhokile kakhulu kubefundisi,—bemthanda, ebathanda naye, ebakholisa kanjalo. Udumo lwakhe lwaluselude lwacanda ilizwe, edumile ngokukhuthala, nokuwenza ngocoselelo nawuphi na umsebenzi awuphetheyo. Imizi yamashishini yabantu abaMhlophe imnqwenene kunene, ngenxa yobuchule bakhe bokugcina iincwadi zeshishini, nokugcina imali. Zide iindawo ezithile zazama ukumcela ngemivuzo ephakamileyo, into leyo esisilingo,—koko kuthiwa umkhuluwa wakhe uCandlish, ube luncedo olukhulu kuye, ekuzilweni ezo zilingo zemivuzo ephakamileyo, namawonga. Kuthiwa iRhuluneli uFulele (Sir Bartle Frere) ithe nayo oko yayikhe yaseLovedale ngehambelo ngomnyaka we-1879 yamnqwenela ukuba abe sisandla sayo, koko ayimfumananga.

Kuthe ngomnyaka we-1892, wabonakala uMr. J. K. Bokwe elungiselela ukuwela ulwandle, asinge kwelamaSkotshi, Pshesheya. Injongo yayikukuya kubona izihlobo zakhe ezininzi kwelo zwe; kuba kaloku ezinye abazani ngakubonana ubuso ngobuso, baye besoloko benqwanelana, kuba abo baphesheya babesoloko beliva incomelo lakhe ngabo bakhe bambona. Umhla awanduluka ngawo ke kweli ngowama-20 kwinyanga enguTshazimpuzi (20th April 1892), esinga eKapa. Ufike apho wathabatha inqanawa egama lingu*Moor* walucanda ulwandle umfo ka-

Cholwephi, engenamhlobo, ehamba uhambo angalwaziyo, olungahanjwanga ngooyise, nooyisemkhulu, lwaselwandle.

Uthi imibuzo ayibuziweyo kulo nqanawa, yaba mininzi, baye abahambi ingabamhlophe, eyedwa kwabamnyama, kwaba yinkohla nokuyiphendula loo mibuzo mininzi, eminye iyeyokuhlekisa, eminye iyeyobuhlobo, yaye intlanzo yolwandle imbuza imvelaphi nayo. Le mibuzo ingaka ubuzwa apho avela khona, nalapho aya khona? Ubuzwa into ayakwenza yona kwelo zwe? Ubuzwa ukuba unezihlobo na kwelo zwe? Ubuzwe ukuba bekungekho nto yimbi na angayenzayo? Uthi phakathi kwaba babuzi bangaka kwakukho inkibitsholo yona eyayivela eTransivali, into ebide imane ukuhlasimla kukumcaphukela, icaphukela nokoniwa okungaka koKafile ngaba befundisi.

Umpathathi wenqanawa naye ubemana ukufika kwanomfundisi othile kwalapho, nabo aba babemana ukumbuza imibuzwana; kodwa ewaqonda la amadoda ukuba anobubele, nokuthetha ethetha kamnandi. Igama lakhe nalo libuziwe walixela; kodwa akubanga phi uve ngoku igama lakhe selinguDyan Kafile (John Kafir). Luthe lwakumcubhula ulwandle kwamana ukuziwa ziindwendwe njengokuba elele njalo, selemana ukuziva zibuzana ziphendulana kwazodwa ngokusebeza,—“Unjani uJohn Kafir?” “Ucubhukil’ uJohn Kafir.”

Uthi uhambe efunda izinto ngezinto zokuqhutywa kwenqanawa, namandla omphunga; ubone namangqibana aseMadyira, antywilela itiki le xa iphoswe elwandle, kanti aya kuza nayo eyiphethe. Akubangakho koyika kungakanani noko, kuba wazibamba umxhelo ngamazwi engoma ekwincwadi yakhe yamaculo athi:—

“Andiyazi le ndlela ndiyihambayo
Kodwa ndimazi kakuhl’ Ondigcinayo.”
(I know not the way I am going
But well do know my Guide).

Efikile kwelo zwe uqalile ukuzibona ngawakhe amehlo ezo nto abehlala efunda ngazo. Isikhumbuzo sogama wakhe uJohn Knox, yeyonanto yatsala amehlo akhe tanci eGlasgow. Waliji-

keleza elo zwe ehamba ethetha kwimiButho ethile, nakumaqela eentsapho zezikolo zeCawa, (kuba ubengenguye nomfo ke khona ukuthanda abantwana, ufike encumancuma, ude uqonde ukuba ufike ekhaya). Ekujikelezeni kwakhe kwelo zwe, ayiphelanga imibuzo eyelelene kwanaleya yasenqanaweni. Kwenye indawo kubuzwe imbangi yokuba abe mfutshane kangaka, kanti ama-Xhosa kuthiwa luhlanga oluziingxibha? Lo mbuzo ubewuqabela ngokuthi uthabathe unina ngobufutshane obu; kodwa loo nto ayithethi kuthi unganeno kwamaXhosa ngobuXhosa.

Ngamanye amaxesha, xa athethayo bebesakuthi kanti abanye bathe nqokoqho bajonge eli bala lakhe limnyama; kangangokuba enye indoda enkulu yeSkotshi, yathi iphuma kwinkonzo awayethetha kuyo, yavakala isithi! "Hayi, ndiyithandle kanye into asixelele yona la mfo wasemzini,—kodwa bekutheni na engaqalanga aye kuhlamba nje phambi kokuba atsibele esikhwelweni?" Nabantwana uthi bebekhe bamoyike bakumbona; kodwa babuye basondele bakuqonda ukuba unobuhlobo nabo; baze kodwa bangabi nakuyifumana imbangi yeli bala lakhe, bade bamane ukumphatha befuna ukuqonda ukuba akukhonto iya kunamathela na kubo yobumnyama.

Ngotyelelo lwakhe Phesheya, uMr. Bokwe uzuzise abantu abaninzi izinto ezininzi, ewe, masitsho mhlophe ukuthi olo lutyelelo lwaba yinzuzo nengenelo kwabaPhesheya nakwabangaphonoshono. Inzuzo ibe yeyezinto ezibonakalayo nezingabonakali ngamehlo enyama. Ukuze icace into esithetha yona siyakukhe sibalule iindawana zibe mbini-ntathu ezizezi:

(1) UMr. Bokwe wafika ephethe iincwadana ezilungele ukufundwa yintsapho yesikolo seCawa, kwityalike alunge kuyo zinamabali eZibhalo.

Kwakukho nemfumba yeencwadana zamaculo ebekusakuvunywa wona kwisikolo seCawa. Kwakukho nemifanekiso emininzi yeembali zeZibhalo, ebisakuboniswa xa kufundiswayo. Iincwadi eziya zafika zabiwa njengamabhaso, kwintsapho yesikolo seCawa ethe yadlula abanye. Umbhali lo wazuza ibhaso

lokuqala, —umnikeli wamabhaso yayingumfundisi waseTholeni uRev. B. J. Ross. Iititshala zaziliqela kweso sikolo seCawa, kodwa enkulu kuzo yayinguMr., ngoku onguRev. Ndongo Matshikwe, waseKidstone, eMjanyana oseMacfarlan, Tyhume ngoku.

(2) Wabuya eneencwadana aziguqulayo iminyaka ngeminyaka, isimo sazo singamakhasi (*cards*). Ukubizwa kwezi ncwadana bekusithiwa liBandla leZizwe Ezifunda iziBhalo (*International Bible Reading Association*), abengumguquli wazo ngesiXhosa iminyaka emana-30; oko kukuthi wawa evuka nawo lo msebenzi phakathi kwamakhandilili, namahlandinyuka eliphakade, kwade kwayimini yokuphelelwa kwakhe,—ngumsebenzi lowo awawuthi tyeke kumbhali wale migca,—wabhala sekunzima kuye, incwadi esinga Phesheya yokumazisa kwiBhotwe lalowoMbutho. Incwadana ezo zisaqhuba ngamandla, kuxa ziluncedo olungeluncinane kubafundi beZibhalo, ngakumbi impi yakowethu engabashumayeli abangenamfundo ityhale yaya phi. Ngoku zishicilelwa eLovedale.

(3) Njengoko sesikhe satsho, uMr. Bokwe uye Phesheya selesaziwa kakhulu; litha ke inenekazi elithile laseGlasgow, lakuva ukuba ungunhlabele weengoma, lamthumela amazwi angumthandazo othandazela iAfrika, lisithi makenze ingoma kuwo loo mazwi. Okunene kuthe kwa-eselapho kwelo zwe, walihlabela elo culo lidumileyo lithi:

"Give a thought to Africa."
(Yicingen' iAfrika).

Ixabiso laloo ngoma liphika neminyaka le ukuya linyukela phezulu ezingqondweni zama-Afrika asazi kumaxesha azayo ukuba yobeka phi na.

(4) Wabuya neentliziyo zobubele kubantu baPhesheya; kuba ngeentetho zakhe abehamba ezenza kwelo zwe, ethethelela iLovedale nabantu abaNtsundu, zacengeka iintliziyo zabantu belo zwe walowo wanga angakhe abe nento ayenzela iAfrika

nosapho lwayo. Okwenene ke abanye bakhupha iimali zokufundisa abantwana bamahlwempu eli lizwe, abangawaziyo nokuwazi. Abanye kumadodana abesafunda basebesuka bezimisela ukuza kuba ngabefundisi eAfrika.

(5) Ngomhla othile wathetha, ephatha kuvuma iingoma, kwingqungquthela yentlanganiso yamahlelo amathathu azii-Presbhitari eyayise Bridge. Esihlalweni yayinguRev. J. Forgan, engqongwe ngaba : Rev. John Reid, Rev. G. A. J. Ross, Mr. John Scott, noMr. John Knox Bokwe. Kuthiwa athetha amaSkotshi ngaloo mhla aqongqothela, ebuka umsebenzi owaqalwa ngooyise, wokuhambisa iLizwi nemfundo kwizizwe ezisemnyameni; kuze ngako oko kwaphuke amandla obudenge. Emva koko kwaqokelelwa imali yiloo ntlanganiso, yokunceda kwizinto zeLovedale. UDr. J. Henderson onguMongameli wesinala yaseLovedale, uthi wayesengumfundi ngezo mini. Kodwa loo mini yamchukumisela ukuba imfundo yakhe ibe noncedo eAfrika.

(6), Wabuya nentetho yokugqibela yomhlobo wabantu abaNtsundu onguMr. Saul Solomon. Abo bazilandelayo iingxoxo zePalamente yeli lizwe kwimihla engaphambili, abanokuba babe abayazi into abeyiyo lo mphakathi, obeselede wachunutywa kunene ngamakowabo, ngenxa yezimvo zakhe zokuthanda umntu omnyama. Bekuse kusithiwa isithuko sakhe ngumXhosa omhlophe, ilungelo lobuvoti kwiKoloni yaseKapa, kubantu abamnyama, lathethelelwa nguye neqela lakhe. UMr. Bokwe ke wafika PheSheya lo mphakathi esaphilile xa akwiminyaka ema-76 ubudala. Uthi uMr. Bokwe wafika ingqondo yaloo mnumzana, isentle, isazilandela ngocoselelo iingxoxo ze-Afrika eseZantsi, athe ke ngoko wamnika le ntetho yokugqibela:

“ Ixesha liyasondela, ewe alisekude lokokuba umntu oNtsundu okwiAfrika eseZantsi azithembe ngokwakhe; izibonda abefudula ayame ngazo, ukuza kuthi xhaxhe kweli xesha ziyabola. Ukuvela kwendyebo ezinkulu ezimbiwayo zedayimani, negolide. kwelaseAfrika, kwenze ukuba ilizwe elo lifikelwe ngoku lolunye uhlobo lwamadoda angengawo lawa eemini zangaphambili.

Eyonanto ke ikhulayo kuwo yinzuzo yawo, nokuzicingela okweziqu zawo, ngaphezu kokucinga ngokuhlambulula umntu omnyama. Okokuba bezingalawulwa nguThixo, ezi zinto ziphethwe ngabantu, ngekuba aphelile amathemba okuqhubela phambili kwabantu bakowenu. Mna sendinga ngebendise-ntsha, bendiya kuthi ngqo ndiye kwiKoloni yaseKapa ndifike ndiphinde ndiqhube kwalawa malingana bendisakuwenza oko bendisekhona, ndiwezela abaNtsundu. Ngoku ke loo nto ayisenakwenzeka kuba sendiminyaka ima-76. Inye qha into endingasuke ndiyenze kukuthandaza kuThixo ukuba ayisikelele iAfrika, noonnyana bayo neentombi zayo.”

Kwesi sithuba kuhle ukuba sikhe sime, sizibuze ukuba, “ kanene yayiyintoni na imbangeli yokuba uSomgxada, nabanye abefundisi, bamyeke lo nyana kaCholwephi aye kwelakowabo, alijikeleze, ehamba engena ephuma phakathi kwabantu bakowabo ababekileyo, abakhulu, ethetha evuma, esenjenje? Impendulo ilula, kuba yile yokuthi,—Babesenziwa kukuzidla ngaye, engumsebenzi wabo omhle, abaneqhayiya ngawo, eluzuko lwabo kubathumi babo, nakwiNkosi yabathumi babo. Wena ke mfo wakokwethu kwam, ofunde kunene, ufumene imfundo kubefundisi, banalo na elo qhayiya ngawe? Bakufumana ungumsebenzi abangazithethelelayo na ngawo kuLowo wathi: “ Hambani niye kulo lonke ilizwe? ” Akwaba nam nawe singaba njalo!

ISAHLUKO VIII.

UMTSHATO WOKUPHINDA

Kwisahluko sesithandathu silenzile ibali elilusizi lokusweleka kwentombi kaNgceni ebinguMrs. Bokwe, ngomnyaka we-1893. Umfundi uya kuqonda ukuba ngalowo mnyaka, umphakathi lo uhlelwa ngulo mphanga esafika ukucela Pshesheya. Iminyaka yobudala yayingekabi phi, kuba ubudala bakhe babukwiminyaka emashumi mathathu anesibhozo (38).

Zithe zakuhamba iintsuku zahle zakhawuleza izihlobo ukuthetha ngokuthi makabone, uzile ngokwaneleyo. KumaXhosa kukho inkolo yokuba xa athe umfo waswelekelwa ngumfazi, makangahlali kakhulu, kuba athi wode aqhele ukutya kwezindlu, aze ke ngoko aphume isidima, abe yindoda engahlonelekileyo, ekhaphukhaphu. Ngako oko indoda, eswelekelwe ngumfazi ayizuzi konwaba kumaXhosa, kuba, athi isithunzi sendoda ngumfazi.

Kuyavakala ukuba phakathi kwezihlobo ezo zazimngxoxa umnumzana lo, kwakukho noRev. W. B. Rubusana, owade yena walatha nentwanazana awathi umbonele yona, phakathi kweentombi ezifundisayo, kwisinala yeentombi eMgwali kaNgqika.

Kuthiwa wathi uMr. Bokwe akuyibona inzwakazi leyo kwaphela ukuphalaphala kwengqondo; kwaba kukusekeka kwendlu entle kunene oko, nethe yaba luncedo kuye nasesizweni, yamakha naye, sakheka nesizwe ngayo.

Intombi leyo athe wayibona ngoku ngumNgwanekazi, wakwa-Luthuli eTsomo, igama nguMiss Maria Sopotela. Le ntombi yafumana imfundo ecokisekileyo apho eMgwali kaNgqika ephantse ukukhulela khona, kuba yaya iseyintwanazana encinane kunene; yaza yathi naxa seyizifezile izifundo zayo, yabuya yafundisa kwisikolo sentsapho esinaleni apho. Umtshato ube ngomhla we-12 kwinyanga yoMnga (12th December 1895);

emva kweminyaka emibini ezele ngqungu iswelekile eyokuqala inkosikazi.

Ngawo lo mtshato uzele abafu bobane (4) neentombi zombini (2), uPearl Nothemba, noFrieda Debora Nobusi, esezikwephezulu imfundo, enye iseKholejini, leya isetyenzwe nzima kangaka nguyise iphumelele iMatriki, eyintombi yokuqala yomXhosa ephumelele kangako; enye iyafundisa esinaleni. Unyana omkhulu uBarbour, yena wafunda ukubaza imithi, wade wayincutshe yokwakha, utshate noMpondokazi, uMiss Lilian Ncapayi, waza wazala amazibulo uWallace Phumezo. Nguye lo usisibonda kulo mzi mtsha ukwaNtselamanzi. Unyana onganeno kwalowo onguRosebery Thandefika, naye selezibalule kunene ngemfundo eKholejini: uyafundisa eOhlange, Natal. Ezinye iintwana ezimbini uSelbourne Thandabantu noWaterstone Mathamsanqa ziselula. UMathamsanqa wazalelwa eTholeni ngesha uyise awaycye kubambela uRev. B. J. Ross, owayewelile.

Ngawo lo mtshato umnumzana lo ube nokwazi ilizwe abengayikuze alinakane umphakathi walo, ilizwe laseFingoland; kuba ekuphumeni kwakhe eQonce kwiMvo, ukhe wanethuba khona, wafumana ukubazi abantu abanobubele kunene, bamazi naye kakhulu. Ithuba lokuya eUgie nalo livele kwangawo lomtshato, ekuthe ke ngoko uMr. Bokwe wayindoda eyaziwa kunene kwelaseMpumalanga, apho kudibene iintlanga ngeentlanga. Kwincwadi yomnumzana uMr. J. K. Merriman, ekwincwadi zabakhuzi, iya kufumaneka indawo yokuba umphakathi lo ubeseleyindoda ebekekileyo kuloo mazwe akude nekhaya layo.

Ngawo lo mtshato kanjalo uzenzele elinye ikhaya kwiSinala yaseMgwali kaNgqika. AmaXhosa atsho kakade ukuthi amakhaya omntu mathathu (1) likowabo (2) likulonina (3) bubukhwe bakhe (ngumzi wakhe oyinkazana). Akazenzela ikhaya yedwa, wenzela nentsapho yakhe, nezihlobo zakhe, nerhamente yakhe nentsapho yayo. Naphi na ke apho akhe wakhona uMr. Bokwe, uya afumane izihlobo ezininzi, afumanele namakhaya kwiinto ezibe zingenamakhaya.

ISAHLUKO IX.

UKUPHUMA EDIKENI.

Ngomnyaka we-1898, uMr. Bokwe walishiya iDike, waya kuba ngumnini-phepha le*Mvo* kunye noMr. J. T. Jabavu, eQonce.

Sesitshilo ukuthi lo mphakathi uzanywe kakhulu yimizi ephambili yabamashishini neyorhwebo ukuba ayishiye iLovedale aye kuyo, yaye iyiqinisekisa intetho yayo ngemivuzo enobom; kuloko waphikela ukulandula. Ngeli xesha umkhuluwa wakhe uCandlish wayeseleminyaka mibini engasekho, ebhubhele e-Rhafu, njengoko sesikhe satsho.

Umfundi uya kumangaliswa ukuba kungaba kwathini na ke ukuze uMr. Bokwe ade ahlukane noSomgxada, xa nje nemivuzo ephakamileyo ebengasayise-so.

Kuthe ngoNovember (inyanga yeNkanga) ngomnyaka we-1897, kwaphuma iphepha eMonti igama lalo kwathiwa li*Zwi Labantu*; lithe elo phepha laphathwa ngamadoda anempembelelo esizweni, aye ezele zizikhalazo, nenkcaso, ngakwinkqubo ye*Mvo* emhleli wayo yayinguMr. J. T. Jabavu lo. Athe khona ngakwizinto zombuso, akrakra ngakwinkqubo yakhe, aye elandelwa ngumzi, kuba kwakuse kumzuzu izikrokro zikho ngakuye, nangani wayenguyena wayebekwe phambili ngezo mini kwizinto zombuso wasesiLungwini.

Uthe uMr. Jabavu akuqonda ukuba izinto zimi ngale ndlela, kwaye kwakuyo le nto kukho umphunga wobuhlanga,—wobuMfengu nobuXhosa, oko kukuthi, yena le nkcaso yenkqubo yakhe, wayithabatha njengenkcaso yesiqu sakhe kuba eyiMfengu,—laye eliya icala lisithi uyithiye egazini into engumXhosa. Babunjalo

ubume bezinto ngezo mini; ubume ekwafuneka umfo wase-Afrika abulwe, abuchithe, abugxothe phakathi kwesizwe esinye esiNtsundu, esisuke sanelishwa lokwahlulwahlulwa yimilanjana.

Sinemihlali emikhulu ekuthini umfo lo waba nezikhali ezomeleleyo zokuyilwa loo meko yokucalulana ngobuhlanga. Asinakho ukutsho ukuthi loo nto wayizuza ngengqeqesho yemfundo; kuba iimfundi zibulelene, zasibulala nesizwe ngalo olu calulwano; singasuke sithi wafumana isipho esinqabileyo kuMphi wazo zonke izipho ezilungileyo.

Besitatsho ke, sisithi, uthe okaJabavu akuqonda ukuba izinto zimi kakubi ngakuye wasinga eDikeni, waya kucela umfo ka-Bokwe ukuba aye kuba likholwane naye emsebenzini; nokuba uqale kuSomgxada, nokuba uqale kuMr. Bokwe na, kodwa uwafikile amadoda lawo omabini. Uthi uSomgxada weva yena le ndoda imana ibethela phaya ukuthetha, ingade ize kweyona nto ingayo, uthi wade wathi ngena mfo emxholweni weyona nto uthetha yona; kanti ke koku ize kucela lo mnumzana. Ngokwenjenje oku ke uMr. Jabavu wayezama ukuvala isithuba kwisityholo sobuhlanga; wathi nokwenza wakhangelela eyona ndoda icingelwa ukuba inamandla ukuchasana neso sifo.

Umfundi uyakuthanda ukuqonda ukuba kanene uMr. Jabavu lo ubesazana kangakanani na neDike eli. Ewe, kaloku uMr. Jabavu wathi eseyititshala kwaSomaseti, wacelwa nguDr. Stewart, akubona izipho zakhe zokubhala ukuba aye kuba ngumbhali wephepha laseDikeni, isi*Gidimi samaXhosa*. Okunene uMr. Jabavu ongumntwana waseNxukhwebe ngokuvela waya eDikeni, esekeleze nokuziqhuba ezifundweni. Wenze apho iminyaka yomithathu (1881-84) waluphumelela uviwo oluphakamileyo lweMatriki, engumfo wesibini oNtsundu ukuphumelela olo luviwo, kuba owokuqala yayinguRev. Simon P. Sihlali. Ngako oko uMhleli lowo ibiyindoda eyaziwa kakuhle eLovedale, ngooSomgxada noMr. Bokwe abo.

UMr. Bokwe yena, lowa kade emangala indawo ezinemivuzo ephakamileyo, uyamkele le ndawo ngaphandle kokuthithiza, wajonga ngokukodwa kwinkalo yokuba namhla esiya esizweni sakowabo, eya kusikhonza ephakathi kwaso, enomhlaba obanzi kuloo nkonzo. Kuthiwa uSomgxada wenza ngokwendoda enkulu, wathi noko angavuthwayo, wayekelela umxakatho, ukuze bangaxamesani nonyana. Ewe, masitsho siyishiya apha le ndawo kweli lithi, nawuphi na wacinga ngokuthanda kwakhe ngayo.

UMr. Bokwe wenza iminyaka yamibini apho kwiMvo, kwathi ngenxa yokonakala kwempilo yakhe kwamhlophe ukuba makayishiye loo ndawo; kukuze akhe abe nethuba eTsomo, kwaLutuli. Ufumene ubuVangeli kwiBandla lakowabo laseYunayitede (United Free Church,) waya kubekwa phezulu eNxu, eDyoki (Ugie), kwelaseMbo, (Griqualand East), ngomnyaka we-1900, phakathi kwamaQwelane, noko ziki oyo nezinye iintlanga ngeentlanga. Kuthe ngomnyaka we-1906 wabekwa izandla kwalelo Bandla, kwanakuyo loo ndawo, waba ngumfundisi ozeleyo,— obuya bufundisi wayebucishe engumtwana buthe kanti abumkanga kuye.

Kwesi sithuba singa singakhe siqondisisane indawana encinane nomlesi, kolu phumo lwalo mfo eLovedale.

Indawo yokuqala : Lo mfo ucishe ubufundisi eyinkwenkwana eminyaka ishumiye.

Indawo yesibini : Idungudeliwe loo nto nguSomgxada eyazi; wathi noMr. Bokwe waba idungudele.

Indawo yesithathu : Ngoku uThixo umnini kwenza, uqhuba into yakhe ngendlela yakhe. Injalonje leyo kaThixo indlela izungulezayo ayibanga mnandi kuSomgxada,—yabuye yaneezima zohambo kuMr. Bokwe.

Indawo yesine : Isiphetho, emva kweminyaka emashumi mane (40) entlango, wadibana nobufundisi beLizwi likaThixo, ezweni lasemzini. Olona lubizo wayebizelwe lona.

Le ndawo yobizo singa ingakhanya kubafundi bale ncwadana : kuba baninzi ababizweyo, kuloko bathe ngokungaqondi baxelisa uSamuweli weZibhalo, owathi ngobuntwana akubizwa nguThixo wasuka waya kusabela kumfundisi uHeli, amaxesha alinani. Apha kuMr. Bokwe ibingazange ife indawo yobizo lwakhe lobufundisi, ibisoloko ihleli kuye engqondweni; kuloko ubeselemana ukuyigqakagquka ngokuthi, oko angumshumayeli weendaba ezilungileyo, ikwalolo lubizo nolo.

Intetho kanina yokugqibela, nayo ibisoloko imenzele ubuvukululo. Unina kaMr. Bokwe, uLena, intombi kaNgxe yasemaNtakwendeni, wathi ekubhubheni kwakhe wayibiza inkwenkwana le wathi kuyo : “ Andikushiya nanto wena nkwenkwe yam, andinabutyebi; kodwa into endikunika yona, ndikunika intsikelelo yomonikazi osindiswe ngobabalo.” Akuba etshilo wanduluka. Le ntsikelelo, washiywa nayo ngunina ayizange imsithele ubesoloko eyibalela kuloo ntsikelelo yonke into entle ayizuzayo, yiyo loo nto ade wanonyana amthiye igama lokuba nguMathamsanqa.

Kwizipho ezinqabileyo uSomandla wazipha abantu bakhe, uMr. Bokwe umnike yena zazibini, wathi ke makazenzele ngazo indlela yobomi bakhe, azinike ngazo igama, akhonze ngazo isizwe sakhe. Ezo ke zizipho ezingabonakaliyo ezizezi : (1) Ukumazi umntu omenzele ulutho, nombulelo wezenzo ke ngoko kuloo nto. Ubekwazi ukuyinyusa into incinane ayizuzileyo, ayenze nkulu. Oko sasikhe samhambela eseDyoki, salathiswa amathamsanqa amaninzi eenkomo namahashe awazuza ebantwini. ILovedale le wayikhonza ngombulelo onenzondo, kuba yamenza wayinto ayiyo.

Isipho sesibini : Sisipho sokuthanda ukunceda. ISibhalo sithi “ Kunoyolo ukupha ngaphezu kokwamkela.” Esi sithetho unnumzana lo, besisisaci kuye. Ubungaze umcele ukuba akubambise into kwelinye isondo, umangaliswe xa umbona ngoku eyiwola ngomzamo yonke loo nto, ukuba mayibe kuye,

ayithwale yedwa. Loo nkuthalo ke yamenzakalisa, kuba abantu abafani, kubekho abajika bayiyekele kuye ke yonke loo nto. Uthe kanjalo ngokuncedisana nabefundisi, wanamaxesha awothuka selesukuzana, esunduzana nabakowabo abantu.

Yonke into abeyiyo ke ngoko uMr. Bokwe, neyemfundo neyeLizwi, ixhomekeke phezu kwezi zipho zozibini, waphuma ke eDikeni kowabo, waya ezweni nasezizweni, exhobe zona. Siya kuthi ke phambili sive ukuba zimenzele ntoni na izixhobo zakowabo ekuhambeni kwakhe esizweni esimnyama sakowabo.

ISIAHLUKO X.

IZIBONGO ZENDODA.

Maninzi amadoda owabona selelindele ukubongwa, engaqondi ukuba ziziganeko le nto zichancatha kuyo izibongo ukuze zibe zizo. Lo mphakathi sibhala ngaye sinovuyo ukukhe siwenze amagama akhe njengoko athethiweyo ngabo ebehleli nabo, esebenza kunye nabo. Le ndawo iya kuselinceda noninzi olucinga ukuthi umphakathi lo akemkanga kamnandi eDikeni, ukanti ke kwahlaliwa phantsi, kwathethwana, kwabuyekwezwana, kwaphendulwana, kwayalezwana, kwabuliswana. Umhla wezo ntetho yayingowe-13 kwinyanga yoMnga (13th Dec. 1897).

Izigawu zentetho zagatyulwa nguGqirha ngokwakhe (Dr. J. Stewart), kuloo holo inkulu eLovedale, apho kwakudityenwe khona, wenjenje :—

“ Kuwe ke Mr. Bokwe, indibano yethu nokwazana kwethu kokwethuba elide kunene. Ngomhla wokuqala kumnyaka we-1867 (1st January 1867) ndaqala ukwazana nawe, ngelo xesha sasingacingi ukuba yoba kukwazana kwethuba elide kangaka okundawonye nokuvana, wenze inkonzo entle kule Sinala, nakwiinjongo ejonge zona. Inkonzo yakho kweli thuba lide kangaka ibe nkulu, yaye iziintlobo ngeentlobo. Iimpembelelo zakho zinokuba zaziwe ngabantu bakowenu nangamakholwane akho; yaye loo mpembelelo ingaphelanga ngakuba umka apha; koku-khona yoluke yaya le kuneminyaka oyikhonzileyo, yadlula nakwimida yeli thuba langoku. Mandenze ilizwi ngomsebenzi wakho wexesha elizayo. Ngenye imini ufike kum uMr. Tengo Jabavu, wathetha kum kakhulu ngokubaluleka komsebenzi we*Mvo*, wenza ke intetho ezungulezayo malunga nabantu beli lizwe, ndade ndamcela ukuba makathethe eyona nto angayo; ndaqala ukuba ukuba ufuna wena, ukuba uye kumncedisisa kwiOfisi ye-

Mvo. Uyabona ke, isithuba somsebenzi oya kuwo sesikhulu kunene, saye sibalulekile, ekungathi ukuba kukho ubani oyifaneleyo loo ndawo endimthembileyo ngezenzo zakhe, loo mntu ingaba nguMr. John Knox Bokwe.

“Ndilusizi kukwahlukana nawe, ndilusizi kakhulu. Ubuluncedokazi oluxabiseke kum, ngendlela ezimawakawaka. Ukuzimisela kwakho ukunceda ngendlela eqabukileyo, nakuyiphi na into efuna uncdo, bekungenasiphene. Ndingaba bendiba lukhuni mhlawumbi; ngamanye amaxesha; ndingaba bendiba ngumthwalo,—ukuba oko bekukhe kube njalo ndiya livuma lonke elo tyala. Ndithetha ndisenyanisweni xa ndithi, noko izinto azizange zitshise ngendlela yokuba kungaqhutywa, njengoko iintsimbi zenqanawa nazo zide zikhe zenjenjalo. Ndinga ukuba ngokwenjenje oku wenza eyona nto ilungileyo, ukuthi oku ufune ukuya kusebenza kumhlaba obanzi, ukhe wenze uphele ngelakho. Sihlobo sam esithandekayo, Knox, ngamana iintsikelelo zikaThixo zingaba kuwe; ngamana waba neminye iminyaka emashumi mathathu yokwenza umsebenzi omhle onje ngalo uwenze kule ndawo,—ndithi wenze umsebenzi omhle kunene kule Sinala.”

Emveni koku kubekho iintetho ezibhaliweyo athe uMr. Bokwe wazifundelwa, ngabo bebesebenza kunye naye batsho bemnika umphako wama-25 eeponti (£25). Abafundi kunye nabafunda umsebenzi wezandla benze eyabo intetho nabo, engumbuliso, batsho bebeka esandleni sakhe Incwadi yeeNcwadi, besithi bamnika ilifa elo lingabhubhiyo, lingangcoliyi, nelingagugiyi.

Intetho yababekunye naye emsebenzini (*staff*) yenjenje :

Mhlobo wethu Mr. Bokwe,—

“Thina basebenzi kunye nawe asinakho ukuyeka usishiye kunye nale Lovedale, singathanga sivakalise usizi lwethu olunyanisekileyo, ngokumka kwakho sincoma nenkonzo entle oyenzileyo kule Sinala. Kule Lovedale wawusewuthe ganxa ngokukhulu, ukususela ebukhwenkweni kude kube sebudodeni, ngale

minyaka idluleyo imashumi mathathu, sade saphantsa ukukukhangela njengoyinxalenye yale ndawo.

Ukungabikho kwakho kuya kuvakala kwiindawana zonke zalapha, kungekona eOfisini kodwa, koko nanjengalungu eliphambili loMbutu wethu weNgxoxo (Literary Society), inkokeli yethu kwingoma, ube ungemncinane kwintsebenzo yezinto zomoya apha eSinaleni. Intumekelelo yakho emnandi ekuncedisiseni, ibisenza ukuba sichwayite ukuya kuwe xa sifuna uncdo lwakho kube ukuyazi kwakho imicimbi ephathelele kwizinto zabaNtsundu, bekusoloko kusenza ukuba olo luncedo lube nexabiso elingenganganto.

Ngotyalelo lwakho kwelaPhesheya, nangoluvo olulungileyo owathi walwenza apho, siyakholwa okokuba walwandisa uthebeko lwezihlobo ezinika inkxaso kumsebenzi weLizwi phakathi kwabantu bakowenu. Asinakuba singakuncomi ngamalinga akho athe ngxi, okunceda ukuqhubela phambili abantu bakowenu kwinkqubela phambili yobuKrestu, yaye loo nto ingeyiyo inkuthazo encinane kwabo bakwamanye amazwe, abasebenza kwalowo msebenzi, xa babona esiqwini sakho nasezindaweni ozibambileyo apha, iziphumo, abajongise kuzo nabo bekweminye imimango yomsebenzi weLizwi.

Wena noMrs. Bokwe sininqwenelela intsikelelo kaThixo,, kuloo ndawo intsha niya kusebenza kuyo, nobom boncedo lwenene incumo nolonwabo, saye sinayo yonke intembo yokuba iminqwenoyethu ngani iya kuzalisekiswa. Sithi,

Abahlolo bakho, nabasebenzi-kunye nawe.

- 1 James Stewart
- 2 David D. Stormont
- 3 John Lennox
- 4 D. A. Hunter
- 5 Alexander Geddes
- 6 John J. F. Slingsby
- 7 John G. Tooke
- 8 James S. Low

- 9 A. C. Fairlie
- 10 John M. D. Moyle, Jr.
- 11 P. Proost
- 12 Charles H. Farman
- 13 A. Maclean
- 14 John Gray
- 15 George McGillivray

Umfundi uyakuyiphawula ngemihlali into yokokuba, ekokubeni ngezo mini abasebenzi (*staff*) bomzi waseLovedale, yayingabantu abaNtshona bodwa, ngaphandle kukaMr. Bokwe, owayekuphela komntu oNtsundu,—kunjani namhlanje? kwisithuba seminyaka emashumi mabini anesihlanu (25)? Abasebenzi abaNtsundu ngoku eLovedale bakumashumi omabini (20), ngaphandle kwabaqeshwa nje kodwa. Loo nto ayithethi kancinane emkhondweni kaMr. Bokwe, ithetha lukhulu, kuba ingqina amazwi athi:

“Ewe siyathemba,
Kuhlalel' ukusa;
Ixa lokusivuyisa
Liza kuveliswa.”

Intetho yabafundi bencwadi, neyabafundi bemisebenzi yezandla beSinala yaseLovedale kuMr. John Knox Bokwe, yenjenje:

Mnumzana Othandekileyo,—

Iithuba lokumka kwakho eDikeni usiya kuba ngomnye noMr. J. Tengo Jabavu ekuqhubeni iphepha labaNtsundu, *Imvo*, eQonce, silithabathe njengethuba elifanelekileyo lokokuba sivalalise injongo yethu ephakamileyo ngesimilo sakho, nokubulela kwethu inkonzo ezingenakubalwa zakho, athe uThixo ebulungiseni bakhe wenza ukuba uzenze ikakhulu kuyo le Sinala, naselizweni lakowenu, naseluhlangeni lwakho ngokubanzi.

Kuyasivuyisa ukukhumbula ukuba uthe kwasekubeni uthi tyi, emfundweni yesikolwana owawuqalele kuso ukufunda, weziswa eLovedale, zaye imfundiso nengqeqesho othe wayifumana,

yakwakha kangangokuba uthatyathwe ube ngomnye wabancedisisi eSinaleni,—othe kuqala wasephepheni le*Ndaba*, wathi kamva waya kuba seBhotweni leSinala kanye. Kuthe kamva indawo yokongamela iposi yaseLovedale yabuye yaxhonywa kwaphezu kwakho, phezu kwaloo nyambalala iziintlobo ngeentlobo yemisebenzi yakho.

Uthe kwasentlandlolo kude kube sekuphetheni wemisa ngezimbo nesimilo ezibe zingena kwenziwa ngaphandle kokuba kubekho iimpembelelo ezisikelelekileyo zeVangeli kaKrestu, nesiqondayo ukuba ibe sisitshixo kule nkuthalo ingaka nentembeko, nentobeko kuwo onke amatheko owaphetheyo ale ndawo yandayo ibalulekileyo, obuyintsika yayo le minyaka imashumi mathathu idluleyo. Ngelo thuba ukubonile ukufuvuka kweSinala le, phantsi kwempatho yoMongameli wayo obalulekileyo, yade yeza kuba sesi simiso siyindangandanga yeLizwi nobuKrestu esiso ngezi mini. Into yokuba ube ezi ndawo zikhakanjanyweyo uzifeze ngokuthe ncam, sisayishiya; intsebenzo yakho yothando enjengokuphatha igubu, ukongamela ingoma, nokuba ngumbhali weBandla Lezizwe Ezifunda Izibhalo, imisebenzi yakho ebhaliweyo, nomhlabali wengoma, loo nto kuthi ingumqondiso nenkuthazo yokokuba abantu bakowenu banakho ukuhlambuluka ngokukhulu, bazifikelele neendawo eziphakamileyo zobuqu babo, nentlalo yamakhaya; umzekelo ke ngako onje ngalo, uthe wenziwa ukuba mawuwubeke phambi kwabantu bakowenu awunakho ukuba ungathungeli nakwabanye abasaphilileyo ngakwizinto eziyinene neziphilileyo zentlalo yamakhaya, afuvukayo ngeli xesha kubantu abaNtsundu bezwe lethu.

Siya vuyisana nawe, ngokuba usishiya, ube umsebenzi oya-kuwo ikwa ngowesizwe, kwanjengalo ubukuwo apha. Sahlu-kana nawe ngosizi, sibe noko siqinisekile khona ukuba ilahleko yethu iyingenelo yabanye abantu. Sikubongoza kaloku ukuba wamkele iminqweno yethu, nezikhungo zethu zokokuba ubomi bakho bamva, bufane nobom bakho bexesha elidluleyo buzaliswe ziintsikelelo, inkonzo entle, nempumelelo. Usikholelwe xa

sikunika lo mqondiso wokukucingela phambili kwethu nokukuthanda.

UTHixo wosapho lukaSirayeli makahambe nawe, ahlale nawe, akusikelele wena nomkakho, ongantliziyo yakho, nentsapho yakho ; ide ifike imini kaYehova, emke onke amathunzi.

Sithi, Mnumzana othandekileyo, esithetha egameni labafundi bencwadi nabafundi bamashishini bale Sinala yaseLovedale.

David A. Mcdonald—uMongameli, Wm. N. Bottoman, Bayan Liliso, Holford Mama, Reuben Damane,—beKomiti.

ISAHLUKO XI.

EMBO (GRIQUALAND EAST).

Nangani umphakathi lo alishiye iQonce ngenxa yokonakala kwempilo, wathi akuba kwamanye amazwe, yathi kanti isaya kukhe ibuye ixumeke impilo ; yabe loo nto ikumntu okhuthele isimanga. Kuthe noko kungaphili kakuhle kwaziwa ngulowo nalowo, kuba umfo usagqadaza ngokokoko kwaseDikeni ; ibe into ayenzayo eza kuyibamba noko sekunjani, injongo yakhe inye ikukuyiphumeza.

Kuthe kwakamsinya kwelo laseMbo kwahle kwaqondakala ukuba kufike enye indoda, kumaMpondomise, kubantu beBala (Coloureds), kude kube kubantu abaMhlophe. Kaloku yonke ingqeqesho yakhe, kwaneyenkosikazi yakhe, intombi le ka-Sopotela, yingqeqesho yabeLungu, bayazi kakuhle indlela yokungenza kumntu oMhlophe, bathethe, bavane.

Kuthe kwangexesha elingephi kwakhiwa izindlu zetyalike emaphandleni, kwalungiswa ezibe zisezikho, kwavulwa izikolo kwayiloo nto. Ekujikelezeni ngemvuselelo ibe mininzi imiphufumlo esindiselwa uKrestu. Kulapho isipho sakhe esikhulu sokubonga nokuvuma simsebenzele khona uThixo, kuba uyile iingoma zemvuselelo, wayisebenzela ngazo iNkosi yakhe.

Oko umbhali lo wayekhe wahambela kumzi womfundisi lo eDyoki, ngomnyaka we-1918, wafika ubunzima bempilo sebumkhulele, kodwa ubungqadangqada bungaphelanga nakanye. Wafika umbhali lo wabona apho lo msebenzi uqalwe ubukhona; phofu ngelo xesha wawusewubuye wonakala ngenxa yoMthetho weMihlaba yabaNtsundu womnyaka we-1913, owawundulula abantu abaNtsundu ezifameni, into leyo eyatsho izindlu zenkonzo ezazinabantu ezifameni, zathi namhla zangamanxowa, zabe nezindlu ezo zingabanga nakususwa zenziwe nto, ngomthetho.

Safika sayibona indlwana awayebekwe kuyo umfundisi lo, ekufikeni kwakhe kwelo zwe. Silibona nepoma lendlu azakheleyo ngokwakhe kwelo zwe. Siyibonile intsapho awayefike ingekazi nento ngesikolo, kungekho nathemba lokuba yoze yazi kangakanani,—kodwa ngelo thuba yayise yiphathelele ezisinaleni koomiGwali nasemaDikeni, inxenye seyisebenza, ihlambulula namakhaya ayo.

Ngelo xesha saba nokunakana ukuba umfi lo ufike kulowo mzi waseDyoki kungekho nesabaMhlophe abantwana isikolo, sathi ukuze sibekho saphenjlelwa nguye. Le ndawo ifika ingqinwe liBhotwe leMfundo eKapa, kwiphepha lalo eliyi *Education Gazette* yomhla wesibini kwinyanga yoKwindla (2nd March 1922). Elo phepha lenjenje xa likhuza udaba lokusweleka kwakhe :—

“IBhotwe likuve ngobuhlungu obukhulu ukudlula kukaRev. J. K. Bokwe, obengumfundisi weBandla leYunatede kutshanje eDyoki. Lo mfo uthe akuba ezifezile izifundo zakhe eLovedale, waba ngumbhali phantsi koDr. Stewart, apho waqhuba iminyaka engaphezu kwamashumi omabini (20) eqhuba imicimbi yokubhala imicimbi, ekungafunekiyo ukuba yaziwe bantu bonke, ekwangumgcini-mali, ekwenza oko ngentembeko engafumane ibekho. Uthe uMr. Bokwe ekubuthabatheni kwakhe ubufundisi wabekwa kwibandla eliseDyoki. Uthe kwa-oko wavula isikolo sentisapho emhlophe kulo mzi wathethana nomhloli wezikolo zelo zwe malunga nento emayenzelwe abo baMhlophe ngesikolo. Uthe uMr. Bokwe ngendlela yakhe yenzondelelo wamema intlanganisano yabazali, kwamiselwa amagosa aso, kuba iibhodi zezikolo zazingekabikho ngaleyo mihla, yamiselwa nekomiti. Kuthe ngexeshana elifutshane, uMr. Bokwe waba nakho ukubhala esithi ‘Isikolo ngoku sivuliwe, umhlali-ngaphambili ngumBritan (Ngesi), ititshala liBhulu, umbhali ngumntu omnyama,—akwaba le nto ingaba lishoba lento eza kubakho kwiAfrika eseZantsi.’ Loo mbewu yatyalwa nguMr. Bokwe, yakhula, enamhlanje elo

laseDyoki seligasa ngesikolokazi sabamhlophe esintsapho ikufuphi kumakhulu omabini (200).”

Liqhuba iphepha elo laKomkhulu lenjenje :—

“UMr. Bokwe ube nesipho esingaqhelekileyo sengoma waza washicilela iingoma namaculo athile ahlatyelwe nguye. Kanye phambi kokuba asweleke ubesandul’ ukufeza ukulungelelanisa ‘iiNdumiso zikaDavide’ ukuba zibe ngamaculo esiXhosa. Ubomi bakhe bonke uMr. Bokwe ubengumxhasi ongqongqo wamatheko onke anceda isizwe sakhe, nawemfundo, nawezinye iindlela. Ngokufa kwakhe abantu abaNtsundu balahlekelwe yimbasa yesizwe sabo, nelizwe lalahlekelwa ngumsebenzi othobekileyo, nosebenza ngokuzincama.”

Ngexesha uMr. Bokwe abeseleseDyoki wenze kunene apho ukuhambisa udumo lweLovedale. Kuthe kwa-ukuqalwa kokwakhiwa kwezindlu zesikolo sabaMhlophe apho, wathi kuba wayenempembelelo wenza ukuba umsebenzi lowo uthatyathwe yiLovedale; yakhe yaqhuba ixesha, ke lo nto injalo, iLovedale neDyoki kuvana; kuba unyana waseLovedale usebenzele ekhaya, kowabo. Yathi nayo iLovedale naxa selengasekho uSomgxada yasoloko imjonge njengonyana wayo.

Uphumo lukaRev. P. J. Mzimba lwenzeke ngomnyaka we-1898, esekwiOfisi yeMvo uMr. Bokwe. Olu phumo lube nentshukumo embi kuba umfundisi lowo kuthiwa waphuma neemali zaseFritshatshi, laza ke ityala laloo nto laya kuthethwa kweyona Nkundla iPhakamileyo yaseKoloni yaseKapa. Abamangalelwa bazikhusele ngokuthi umgcini wemali nguBokwe,—imali zebandla. Wasinda ngobuchule bokukwazi ukugcina incwadi, ngeleba wadobeleleka wenzakala. Abefundisi wabanceda kanjalo ngobungqina bakhe obuhle, obungenaqhinga.

Ngomnyaka we-1905,—umnyaka wokubhubha kukaSomgxada wayekho uMr. Bokwe kwiBhunga lokuqala elalibhunga ngokuseka ikholeji yabaNtsundu, elaliseLovedale. Akabanga saqhawula ke, wabakho kuzo zonke ezinye iingqungquthela zawo lo mcimbi. Anganeli kubakho kodwa; koko abe luncedo kuwo

wonke umsebenzi. Kuthe nangexesha lokungxwabaza kwabathile, ababebhala nasemaphepheni, bephatha kuthetha ngesimo seLovedale le, waba luncedo nalapho, ababe naye ebanonisa ukungazi nengozi abakuyo.

Ngayo ikholeji le umfi lo wanga uyayibona noko yayingekatyhileki,—wabetha kunene ezinkomeni, wabethela neentombi zakhe nentsapho yakhe, esithi mayiphumelele. Kude kwaya kumhla wokusungulwa kwayo nguGeneral Louis Botha, owaye yiNtloko yoMbuso woManyano, yasungulwa ngomnyaka we-1916. Ulishiya kamnandi ilizwe seleyibonile impumelelo yemigudu yakhe; selebabonile nabantwana bakhe befunda kuyo.

Ngomnyaka we-1913 kumboniso wemisebenzi yezandla owawuseKapa, wayengomnye weendedebe zaseLovedale ezazihamba nosapho olwaluya kuvuma kwelo zwe, ikhulu lonke (100) lamadodana awayephethwe engomeni nguChief Shadrach F. Zibi. NaseMonti, naseBhayi baya aba bavumi kunye noMr. Bokwe, ethetha kwezo tawuni-holo (*townhall*) zezo dolophu, eyinkokeli yalawo maqela. Ezi ndawo zonke zenzeka seleseDyoki, afuneki, abekho eLovedale xa kukho itheko.

Ngomnyaka we-1916, ngoJuly wawo lo mnyaka kwabakho umsebenzi omkhulu eLovedale wesikhumbuzo seminyaka emahlanje isekiwe. URev. Bokwe wanikwa inxaxheba ebanzi ngabefundisi ekuthetheni; okunene wathetha wophela, wathi namhla akasoma, wathetha isiXhosa, ekunyushelwa liqabane lakhe (noko liyinkwenkwana kuye) uRev. B. J. Ross. Wachukusha wabalisa ekhankanya ooTyhali, ooXolilizwe, ooGwayi Tyamzashe, ooMaqoma, noTiyo Soga,—abanye ingabaniki balo mzi kubefundisi, abanye iziimfundi ezintle ezibunjwe yile Lovedale.

Ngezi ndawo sikhanyisa into yokuba, noko uMr. Bokwe wemkayo apho eDikeni ngesiqu, izenzo zona nomphfumlo awuzange ulishiye iDike, ikokwabo. Imisebenzi yokuqwananisa iincwadana zesiXhosa, zabafundi, ibiyinto yakhe, elithenjwa kunjalonje. Bezininzi ke nezinye izinto-yinto ezifanele amadoda anezifuba zokugcina njengaye.

ISAHLUKO XII.

EMINYE IMISEBENZI.

Xa sesiqonda ngoku siyafumana ukuba umsebenzi wendoda unxulumene nesizwe sayo. Indoda ephatha lo msebenzi uphambi kwayo wodwa, ingayisiso imisebenzi yamanye amadoda; okanye ingazameli ndibano nobuzwe bayo kwizinto ezithile, indoda enjalo iba lula, ibe khaphukhaphu yakubekwa emlingweni.

Eyona njongo yomfi lo ekulishiyeni kwakhe ikowabo yayilapho kanye, yayisekubeni agqube phakathi kwamakowabo, azathuse ezinkundleni ngexesha lokwenjalo.

Sesikukhankanyile ukuza kwakhe nozilo ekhaya, enanamhla iBandla Labazili Benene (I.O.T.T.) lisahamba ngeziqula phakathi kwezwe lasemaXhoseni. IQela leThemba lelinye ilinga alizamileyo weza nalo phakathi kwentsapho yasemaXhoseni. Iqela ekuthiwa leloMnqamlezo Omhlophe (White Cross), li-Bandla elo elizama ukuzicoca, elisaci sithi: "Zigcine Nyulu." Nalo eli qela ungumngenisiso walo uMr. Bokwe phakathi kwesizwe.

Ingxelnwana emfutshane ngokusekeka kwetempile, kweli lasemaXhoseni asicingi ukuba yoba yinkcitho yexesha. Kuthiwa indoda eyazikhuphayo ukuba ibe ngumshumayeli wale ngozi esizweni sethu, yayisisicaka seNkosi umfo kaGqadushe (Rev. Henry Kayser). Lo mfo wathi thu kweliphakathi emaHanke, Bhayi, namaTinarha, wenza umgqwetesha ehamba eshumayela, emisa ubutempile, wade weza kwelasemaXhoseni.

Ngaloo mihla Indlu Enkulu yayisathe xhaxhe ngezi ndawo sizibalule ngasentla, ingekho eyasemaXhoseni. Le ngxelo ibekwe ngasezantsi apha yeyamhla yaya kucelwa eyasemaXhoseni, eyahlukileyo kweyamaLawu, ndawonye nokumiselwa kwamaGosa ayokuqala:

Ithi le ngxelo :—

INDLU ENKULU YOBUTEMPILE eyongamele iintlanganiso za-Bazili Benene kwelasemaXhoseni icala, yasekwa nguMzalwana obekekileyo uRev. Henry Kayser, R.W. T.T., osele sekukuphumleni kwakhe, ngomhla wama-25 kuNovember, 1890, ngesicelo sezi Tempile zilandeleyo, ezathumela abathunywa bazo, bemi ngolu hlobo ::

ITEMPILE	ABATHUNYWA
Ilinga laseLovedale	Umzalwana John Knox Bokwe
J. B. Temlett, e-Sheshegu	„ James Kala
Ikhwezi laseMxhelo, e-Mxhelo	„ Thos Bolosha
Inqaba Yokholo, Gaga	„ Abram Gulwa
Ithemba laseMkhubiso, Burnshill	„ Thos. Bottoman
Inqaba Yokholo, Debe	„ Mbem Njikelana
Isebe lasePirie, Kukwane	„ Jacob Vena
Isibane saseMacfarlane	„ Rev. E. Makiwane
Vulamehlo, Auckland	„ Geo. Mjamba
Ithemba lasePirie	„ { Jonas Bassie
	„ { Pita Qwela

Kwadityanwa kwiTyalike yaseLovedale.

Amagosa okuqala Endlu Enkulu yasemaXhoseni amiselwa ngolu hlobo :—

Inkulu	Umzalwana	Rev. P. J. Mzimba
Obeyinkulu	„	Henry Kayser, R.W.T.T.
Umcebisi	„	Dr. Bryce Ross, D.D.
Isekela leNkulu	„	W. K. Ntsikana
Umthandazeli	„	Rev. E. Makiwane
Umbhali	„	J. K. Bokwe
Undyebo	„	Rev. Isaac Wauchope
Umncedi-mbhali	„	Thos. Bottoman
Isigitshimi	„	Jonas Bassie
Umncedi-sigitshimi	„	Pato Marawu
Umlindi	„	Mbem Njikelana
Ukhala	„	Elijah Myimbane
Uthunywashe	„	Jacob Vena
Unolusapho		Udade uMartha Mzimba

Intlanganiso ezilandela le yokuqala zema ngolu hlobo :—

UMZI	UNYAKA	INKULU
Lovedale	1891	Umza. Rev. P. J. Mzimba
Nomakolo	1892	„ P. J. Mzimba
Queenstown	1893	„ Isaac Wauchope
King Wms. Town	1894	„ Isaac Wauchope
Lesseyton	1895	„ Isaac Wauchope
Fort Beaufort	1896	„ Isaac Wauchope
Pirie	1897	„ W. B. Rubusana
Port Elizabeth	1898	„ Isaac Wauchope
ELuphaphasi	1899	„ Samuel Mvambo
EMonti	1900	„ Samuel Mvambo
Peelton	1901	„ W. B. Rubusana
Fort Beaufort	1902	„ W. B. Rubusana

Kuthe ngexesha lokuvela kwesiKhumbuzo sikaNtsikana ngomnyaka we-1909, wazigibisela wonke uMr. Bokwe kuso ; kuba wayeqonda ukuthi size kumncedisa kumalinga abekade ewazama okumvakalisa uNtsikana esizweni. Kaloku uMr. Bokwe lo ukhulele phakathi kwamagqala akowabo abembalisela kunene ngoNtsikana lo. Uthe ke yena kwakwiimini zamzuzu wakholisa ukubhala amabalana angoNtsikana, washicilela neengoma zakhe. Uthe ke namhla akuwubona umzi wakowabo uwasabela amalinga akhe, wakunye nawo naye.

Ngomnyaka we-1916 kusekwe umButho weTitshala ezingama-Krestu. Athe uMr. Bokwe wenziwa umbhali ojikelezayo. Njengaye kanye, uwuthabathe lowo msebenzi ngamandla, ade akhe abophe nenqwelo yeLizwi, ajikeleze elakwaGcaleka nelaba-Thembu. Ubesithi ngamaxa wambi azidudule iititshala ezikwelakwaBhaca, kumaXesibe, maMpondweni, nakumaMpondomise, ziye ngomndilili omkhulu, kwiintlanganiso eziseKoloni, ziyidele indleko yohambo. Ubesakuthi xa akulowo mjikelo, abe neetekisi ezilungiselelwe amadodana, nezilungiselelwe umthinjana, zibe zikho nezilungiselelwe abantu bonke.

Bekusakuthi kanjalo kuleyo mijikelo alungiselele iingonyana ezithile athe wazifakela amazwi alula, amnandi, angqinelana nethoko ekukulo, nahlalayo ezingqondweni zabantu abatsha.

Phakathi kwazo singabalula le ithi :—

“ Qala ngam
Nkosi Yesu
Nkosi Yesu
Qala ngam.”

Umsebenzi wokubhala incwadi yenye into awayiqala uMr. Bokwe kungekabikho nabani wokumkhuthaza kuloo nto. Selevile umfundi ukuba ngomnyaka we1885 washicilela.

- (1) Incwadi *Yamaculo aseLovedale*.
- (2) Ngowe-1898 ushicilele *Imbhali kaNehemiya Indoda Yamadoda*.
- (3) Ngowe-1913 ushicilele *Ibali likaNtsikana* esongeza awayeliqale ngesiNgesi ngo-1893. Kule ncwadi uncedwe kunene nguMr. M. Pelem noMr. R. McN. Plaatjes wase-Maclear, ngemali zoshicilelo.
- (4) Oko wayekwelamaSkotshi ngowe-1892 wabuya *neBandla Lezizwe Ezifunda Izibhalo* (I.B.R.A.) Omnye umsebenzi esisesithethile ngawo.
- (5) Namhla ngowe1921, utshona eshiya umsebenzi wokugqala *Indumiso zikaDavide* zenziwe amaculo, ngesi-Xhosa.

Ngale nkonzo yonke ubezama ukukhonza isizwe sakhe ngayo. Uninzi lwayo uluqhube sekunzima ngokukhulelwa ngumkhuhlane. Kodwa ke uqabele nayo; nesizwe siyakuwubonisa umbulelo waso ngokuyisebenzisa lo nkonzo.

Kuthe kwizithuba zomnyaka we-1913 kwayilwa intlanganiso yabaFundisi abaNtsundu Bamahlelo Ngamahlelo. UMr. Bokwe ube luncedo olukhulu kule ntlanganiso. Ngexesha esasimhambele eDyoki nyakana ngesibetho (1918) safika ephethene nencwadi kaRev. J. Manelle waseMnxo eCala. Incwadi leyo yayiyintetho yomfundisi lowo, awayeyenze kwintlanganiso yabo engaphambili, njengoMongameli wayo (*President*). Apho kuMr. Bokwe yayisekucikidweni ukuba mayiye esishicilelweni, —nemithetho yayo loo ntlanganiso ikwashwankathelwe kuloo ncwadi, nayo ikwaseluhlaziyweni lwakhe.

Kwizinto zoMbuso wasesiI.ungwini ubeyinkcani. Intetho yesi-Ngesi ubeyibhala ngamandla alinganayo neyesiXhosa; edla ngokuthi ukuba uthe wawuthabatha umcimbi wabhala ngawo emaphepheni, kunganyali ukuba kubekho ingxokozelo ende, yabachanwe yinyaniso, njengoko ngomnyaka we-1894 wakhe wathi chu umcimbi ongabantu abaNtsundu, nokucandwa komhlaba wabo ngeetayitile. Iimbali ubezazi kakuhle yathi ke loo nto yamenza wayindoda ehamba ibona.

Ngala machaphazana akwesi sahluko sizame ukubonisa ukuba indoda le noko ngathi ifile nje imisebenzi yayo yona isathetha phakathi kwesizwe sayo. Kanti akukapheleli apho; kuba phambi kokuba isweleke eDikeni, ibisandul' ukuthi krekereqeqe umsebenzi weKomishoni kaRhulumente njengoko wobona umfundi kwisahluko esingawo lo mcimbi.

ISAHLUKO XIII.

UKUBUYELA KWASE-LOVEDALE.

Sesitshilo ukuthi, oko sasikhe samhambela umfundisi lo esephantsi kweNtaba zoLundi, eDyoki, ngomnyaka we-1918, safika seyizibonakalisa impilo ubunzima bayo. Yiyo loo nto ngomnyaka we-1919 angabanga nakufikelela kuMboniso owawuseMthatha, ukuze sekufikelela imisebenzi yakhe yodwa. Sitsho ngeengoma zakhe ezasetyenziswa kunene ngelo xesha, neentetho zakhe eziyimibuliso kumagosa akomkhulu kwaRhulumente.

Iingoma zikaMr. Bokwe zakhuthazwa kunene kwiBhotwe le Mfundo eKapa, ekunakalokunje akuphezwanga ukushicilelwa kwezo ncwadi, ukususela oko zasezifunwa ngamandla lilizwe lonke lasemaXhoseni.

Besitatsho ke, sisithi ngowe-1918, sifike eDyoki impilo seyixethukile. Saba nako ukuyibona ingxelo eshicilelweyo yomsebenzi wakhe, womnyaka ophambi kwalowo, njengoko yayiphathelilele kumaQwelane, kumaMpondomise kubaMbo nezinye izizwe ezilapho, kude eMaclear. Oko ke isibetho sasingekafiki, esekho unyana wakhe uDyan (John Stephen), noko wayengekhona ekhaya, wayeseNopoliti; iindaba zakhe zazimxolisa uyise njengoko sesikhe sathi chapa kwesinye isahluko.

Eli gama ke likaDyan silikhankanya kuba yindodana ebiseyinyuyena nyana omkhulu, ekuthe ukuthi qhwi kwakhe kwaphangelelana nokonakala okukhulu kwempilo kayise.

Kuthe kwakubanjanje zatsho futhi izihlobo zakhe ukuthi ngelekhe asinge ngasekhaya eDikeni,—wothi ukuba uyayibona impilo ukuba iyaxumeka abuye aye emsebenzini wakhe; kodwa kothi ukuba kwenzeka into eyenzekayo, ibe yekaThixo ke leyo.

Okwenene ibophe impahla intokazi kaSopotela yakwaNgwane, ikunye noonyanana bayo, ithundeza loo mkhuhlane ukuwugodusa. Yaye ishiya unina kwelo laseDyoki; kuba unina wayeselehlala kubo, wagula, wagula ithuba elinobom, wade wasweleka, wangucwatywa kwelo zwe.

Lo mnyaka wokujika komfundisi lowo ngowe-1920, iminyaka ema22 wemkayo kowabo. Lamбуza imvelaphi ilizwe ngaloo minyaka imashumi mabini; lamntlitha lamntlokothisa, lamfundisa lamquthisa,—wabuya ezele ngamava, elazi ilizwe ngaphandle nento elifuna yona, nelingayifuniyo.

Ekumkeni kwakhe eDyoki kufumane kwayinto embi kunene nelusizi kubantu bonke belo zwe, kwezo ntlanga ngeentlanga. Asisayi kuba sifekethe ngesithuba nexesha xa sithe sayifaka incwadi eyabhalwa nguMr. R. J. Lake, J.P. obe nguMongameli weBhodi ephethe umzi lowo waseUgie, engumbuliso walowo mzi kuMr. Bokwe. Incwadi leyo yenjenje:—

UGIE,
25TH MARCH, 1920.

KuMfundisi

JOHN KNOX BOKWE.

Ngethuba lokumka kwakho kwesi sithili, apho ubungumfundisi waseFritshatshi yaseSkotilani le minyaka ima-20 iduleyo.

Thina bemi baseDyoki (Ugie) neSithili sayo, siqwenela ukuvakalisa incomelo lethu lomsebenzi wakho ofezekileyo owenzileyo.

Namhla siyakulahlelwa sisithozela sobukho bakho, nangama-cebo akho anexabiso abesakuthi anikwe ngentumekelelo.

Siyathemba ukuba umsebenzi wakho kwiBandla lakho uyakusoloko usisikhumbuzo sakwananini kuwe, nakwizizamva zakho kamva.

Sikunqwenelela yonke impumelelo kumsebenzi wakho omtsha, esithi ngamana ungathi unikwe impilo entle, nobom obude.

Singa ukukuncoma kwethu singakuqavisa ngophawu, olungu-mqondiso omncinane, esithe ke saqokelela ukhozwana esikucela ngokukhulu ukuba ulwamkele lwaye lufumbethe iminqweno emihle, esikunqwenenela yona kwixesha elizayo.

Oku sikuthethileyo ngasentl' apha singa singabandakanya noMrs. Bokwe kuko.

ROLAND J. LAKE, J.P.

Umhlali-ngaphambili.

Akuba efikile eDikeni, kowabo, akwandulanga kubekho ndawo ifanele yena yokuhlala, kunye nentsapho yakhe. Kwabonakala ukuba makakhe afinize njengalo ntlalo kuhleliwe ngayo ngamakowabo; ithe naloo nto yenza okwayo empilweni; athe namaxhala okwakha eyona ndlu yakhe abuye aphezu kwakhe. Uthe kananjalo njengomntu oyena selengomkhulu kuyo loo nzala yakowabo, kwafuneka aqanane ngoku izinto zentlalo yosapho, anamulule apho kufuna ukungaqondani kwizinto ezimalunga neziza namasimi. Kakade xa kulapho abazikumthanda bonke nabakokwabo.

Akuba ngoku uMr. Bokwe ede wayakha indlu yakhe entle emasimini kwaNtselamanzi, akubangakho noko ukuphumla, kuba izintoyinto zaseLovedale bezisamana ukucelelwa yena, ezo kwaziwayo ukuba ubesakunceda kuzo. Kuthe kunjalo, impi yakowabo yaseDikeni noGqumahashe, yanga ithi,—“ uvelaphi na?” Yatsho ibeka phambi kwakhe, zonke iingxoxo ezingentlalo yayo nabaphathi bedolophu yaseDikeni,—kwakunye nemeko phakathi kwayo nabafundisi baseLovedale. Uyazi ke ukuba umfundisi lo yindoda ekhulele phantsi koSomgxada, engaqhele kubamba nto iduka phakathi komsuka, ethi ukuyibamba into yenze inkwa-nenkwa, ifune sibonakele nesiphelo sayo.

Kakade umfundi akasakhumbulele ukuba uMr. Bokwe usenako ukuvuma, ngenxa yokungaphili kwakhe. Into ni? Ingenguyele kaCholwephi! Kuthe ngoApril 1921, kwafika eDikeni uMntan' egazi, uMhlekezazi uPrince Arthur of Connaught, ehamba nowa-

kwakhe ejikeleza ilizwe ukuba alibone, kuba eze kuthabatha ububamba kweli lizwe, ukuba abe liLiso lokayisekazi, ongu-Kumkani uJoji wesiHlanu. Ngubani ke omnye onokufumaneka ukuba apha the ihlokondiba labavumi, ngaphandle kukaMr. Bokwe lo? Kuthiwa wayenza loo nto ngesaqhobe nengwan-gwakazi enkulu, encothula iindlebe zombini. Ngulo mhla u-Mhlekezazi wanika imipu emihle kunene, ngoncedo lwemikhosi, eya eFrance kula manene, azizibonda: Chief Shad. F. Zibi. Middledrift, Messrs. Horace Ntsonkota, East London, noB. Mlamleli, Herschel.

Kuthe ngomnyaka we-1921, ngexesha ekwakukho iKomishoni yamadoda amathathu amhlophe awayenyulwe nguRhulumente, ukuba ahambe ejikeleza ephengulula izimvo zomzi omnyama ophantsi koManyano, malunga nempatho yokuphathwa kwawo, nentlalo yawo, nesimo semihlaba, namadlelo, namahlathi. Nangaphaya koko ayezama nokungenisa iBhunga, nganeno apha kweNciba, ngokomthetho owaphunyezwa yiPalamente yo-Manyano, ngomnyaka we-1920. Bajikeleza ke abaphengululi abo bade baya kufikelela naseDikeni.

Amagama amadoda lawo eKomishoni ngu :

1. Senator Dr. the Hon. Alexander Wm. Roberts, D.Sc., F.R.A.S., F.R.S.E., (iqabane elikhulu likaRev. Bokwe lo, indoda ebiziqesha abafundi eLovedale, iminyaka emashumi mane (40). Le ndoda ke ibe nguMongameli kwesi sithathu).
2. General L. A. S. Lemmer, M.L.A., iBhulu elinconywa kunene ukukhalipha ngemfazwe yamaBhulu ka-1899-1902; ekuthiwa kanjalo lalikumkhosi onemitsi kaGeneral Christian De Wet.
3. Dr. C. T. Loram, M.A., L.L.B., Ph.D. indoda ebinguMongameli wemfundo eNatala; kuthiwa yayivana nomzi o-Ntsundu, iwunqwenelela izinto ezifanelekileyo, ngakumbi ofundileyo.

Impi eNtsundu yaseLovedale kunye noNtselamanzi, no-Gqumahashe, yathi phakathi kwezikrokro zayo, yafaka nesomhlaba wesikolo, ethi yathi yona ibona, yabona sewuphethwe yidolophu (isipalati) ingaviswanga lutho kuba iyinzala, nabemi abacandileyo esikolweni, beneetayitile zabo. Kuthe koku kuthetha le mpi yanyula umfundisi lo ukuba maze abe ngumlomo wayo. Into leyo awayenza ngamandla nobukhalipha obukhulu, naphakathi kwenyambalala yabantu bamabala onke, kwiBhotwe ledolophu (Town Hall) yaseDikeni. Waye umntu impilo seyingasekho kanye, angelengasayi nakwezo ndawo ukuba wayengelilo ihashe lemfazwe.

Uthe akwenjenjalo, yathi kanti yenzakele eyakowabo emhlophe, engabefundisi, yade yanengxwabazo yokuthetha ngaye. Buthe obo bushushu belo galelo, bathi kanti buyixhuzule kanobom imithambo neentsinga zomntu ofayo, noko asedulini lobuzwe,—waya enzonga kancinane,—yathi kuba intetho yenzeke ngenyanga yeThupha kuwo lowo mnyaka (August) 1921, waphika ngoku neenyanga ezi wanzonga,—akwabi lula ukuphuma endlwini, kuye kwaya wamana ukwenza iintsuku engaphakathi, athimbise aphakame, aphume mhla lowo.

Ngesi sithuba bekuxa afunda amaphepha ngokungumangaliso, engenandawo phofu ihlabileyo, ilutyhafo nje lomzimba, waxoxa izinto zombuso, nezeKomishoni le zonke; waye exoxa izinto zebandla lakowabo; wayegqibela nenguqulo yencwadi Ama-Culo kaDavide; wade wayibona iqukunjelwa kwisiShicilelo sabaFundisi eLovedale.

ISAHLUKO XIV.

UKUSHIYA ILIZWE.

Kwinyanga yoMsintsi, kuwo lowo mnyaka, (September 1921) umbhali wale mida wamhambela, ngesicelo sakhe, wafika elo xa iingxoxo zeKomishoni zithe gxivi. Wafika amaphetshana e-Bandla leZizwe Ezifunda iziBhalo (I.B.R.A.), efumane nonyaka athiwa gexe, esaqhutywe iinyanga ezintathu zokuqala kuphela. Sithe sakuva ukuba kunjalo, salinga ukuncedisisa, noko sasino-loyiko lokungathi iya kuzuzana nokonakala into yomfo onocoselelo yena.

Sithe sakuqonda kuye ukuba kuhambiseka kakuhle, kuyakholeka, sasesiwathabatha sigoduka nawo, ukuya kuwagqibela kwelethu ikhaya, kwizwe lakwaNdlambe, kuba kwakusekubonakala ukuba ayashiywa lixesha, adla ngokuthunyelwa ngalo Phesheya ukuya kushicilelwa. Makwanele apho kwelithi waselesuka ewucela umButho lowo ukuba mawunyuke nengalo; okunene kwaba njalo. Kude kwaya ekupheleni kwawo lo mnyaka we-1921, intokazi kaSopotela isonga; baye abaMhlophe base-Lovedale, bencedisa besongisa nabo. Impi eNtsundu yakowabo nayo ngobo buncinane bayo, yangenelela, yonga.

Kuthe ngenyanga yoMqungu, kumnyaka olandelayo (January 1922), kwabakho eLovedale intlanganisano yeSikolo Sehlobo (Summer School). Zaba zininzi kunene izihlobo zakhe ezimhlophe, ezathi zagxilelana ngokuya kumbona, kuba wayengasenako ukufikelela ezintlanganisweni; zaye zithethana naye, lide ilizwi liphele loxe, adinwe abe likiyokiyo. Ezimnyama izihlobo nazo azithandanga ukuthi sezilapha zibuye zijike ziye ngamakowazo zingabubonanga ubuso bakhe. Phakathi kwezo zimhlophe izihlobo ezahamba futhi kuye singabalula uChief Inspector Wm. G. Bennie, Father Huss, Dr. Loram, noInspector K. A. Hobart

Houghton. Athandlele ukuphindelela nawasekhaya apha nangani ebeselehamba khona kakade, anje ngoDr. A. W. Roberts, Rev. H. Booth Coventry (umfundisi wakhe), Rev. J. Lennox, noDr. J. Henderson (uMongameli weSinala). Inxalenye yala madoda ke ibiphantse ukuya kuvela yonke imihla kunye nentsapho yawo.

Kuthe ngomhla weCawa yama-22 kwinyanga leyo (22 January), ndaya kubona umkhuhlane owawumkhulu kaMrs. Ndesi Maqoma (unina kaDavid) eLovedale Station. Ndisuke apho kunye nonyana lowo uDavid, sisiya kubona ngoku, uMr. Bokwe, ongumkhozi kuMrs. Maqoma. Sithe xa sindulukayo, wavakala uMrs. Maqoma eyaleza umbuliso apho kumfundisi. Sithe xa sibulisayo kwamfundisi kuba sijika, wavakala naye eyaleza esithi: "Maze nithi apho kumkhozi, makomelele angoyiki isithsaba sesakhe." Emva kweentsuku ezimbini yasishiya inkosikazi leyo, ngoxolo, nangokuzola okukhulu.

Sithe thina ngosuku lokuchithakala kwaso iSikolo Sehlobo, lwama-31 kuJanuary, ngoLwesibini evekini, sathi masikhe sithi tyi kusekusasa engekadiniswa ngabalunguzi,—okwenene senjenjalo malunga nentsimbi yesithoba (9), ilanga lalithe tha, kamnandi. Sifike intsapho ithe ngcu evalandeni, sithe nathi sakhe sathi vu kuhle khona sibuzwa amalalo. Uthe kanti umguli usivile ngezwi engaphakathi asothuka kancinane sakumbona esithi gqi, esiza ngeenyawo zakhe, enxibile cwaka, ekhangeleka mnandi kakhulu njengoko ebesakuba njalo; ufike wathi vu kwisitulo sakhe sokumthantasa, esiphume emva kwakhe nonyana ongu-Selbourne.

Uthe ebamba isandla wabe ebuza ezeSikolo Sehlobo. Sibethe amabini sabe sesixela ukuthi size kubamba isandla, kuba namhla kundulukwa. Kungene yena ngoku, waqhuba eyakhe impilo, wanga selechaza umphefumlo xa axela ukuzinikela kwakhe kwintando yeNkosi yakhe. Utsho esithi: "Nokuba mna bendisakuthanda ukukhe ndiphile, xa iNkosi yam ibone enye into, yindawo yam ukuba mandiyithobele."

Egqithile apho ungene kwiingxoxo zezinto ezihambisekayo elizweni waye umfo esaziqonda ngokokoko. Udlule kwezo wangena ekubhalweni kwencwadi, ethetha kunene ngokushicilelwa kwesiXhosa, neemfuneko yaso; watsho esikhuthaza kakhulu kumalingana esisesikhe sawaqala, esitsho nokutsho ukuthi, ngezolo bakhe bazichaphazela ezo ndawo noMongameli wabaHloli bezikolo. Uqokele ukuthetha ngencwadana (*card*) ye-Bandla leZizwe Ezifunda iziBhalo.

Sithe siselapho wabonakala ephakamisa amehlo, wasingisa kwintsapho ebuza ukuba umna akawafuni na lawa maphepha ukuba ahambe nawo begoduka nje namhlanje? Uthe esitsho ndabe ndinento kum yokungathi asiyi kuba saphinda sibonane. Ithe intsapho iwakhangelama maphepha lawo sabe siinqanda, sisithi hayi noko sobe siwaphuthume.

Kakade umfundi uya kufuna ukuqonda ukuba amaphepha lawo sithetha ngawo yayingawantoni na? Yayiyinqokelela yamaphetshana ezintoyinto zobom bakhe, esasithe kwimihla engaphambili sanqophisana okokuba, ukuba imeko ziyavuma, siyakuze siwenze la machaphazana angaye, sawashiya kwalapho ke amaphetshana lawo, siwagcinisile kwintsapho yakhe. Sibulisene ngoshushu kunene umbuliso. Sashiyana ngamazwi amahle, nemiyalezo efanelekileyo, kuba sobabini sasise sinakana noko apho kukhona.

Sithe kanti sobabini asiphosisanga; athi naloo maphepha sasiwaqokelele sawashiya akwabi kade ukuwaphuthuma kwethu; kuba kwalile ngomhla wama-22 kwinyanga elandela leyo (22nd February), sabona sifikelwa sisiphekeshane sesigidimi socingo, kwelo zwe sikulo, malunga nokutshona kwelanga, lushumayela ukuba umhlobo wam unduluke ekuseni ngolo lusuku, lutsho lusithi umngcwabo usekumkeni komhla ngemini elandelayo.

Sithe sakunakana ihambo yololiwe, ukungangqinelani kwayo nolu suku lomngcwabo, kwindawo enje ngaleyo sikuyo, sasesizama

ukulungelelanisa, kuba sasizimisele ukubakho kuloo nkonzo yokugqibela. Sishiye konke ngelo xesha, ukusinga eQonce, ukuze sizuzane nololiwe osuka eQonce kusasa ukusinga eDikeni,— okunene kube njalo, siye sagaleleka eDikeni ngentsimbi yokuqala (1 o'clock) emini, sinomfundisi waseMkhubiso, uRev. W. Stuart, M.A. Safika ngexesha elilungileyo lokuwuqala kwasekuqaleni umsebenzi, njengoko sesibalisile kwisahluko sokuqala. Umbhali lo wathi ngqo kwaNtselamanzi, emzini womfi, apho afike izizwe ziziziyunguma khona, elindelwe naye; ngako oko into ayibhale kwisahluko sokuqala, esikwayintshayelelo ubhale into ayibonileyo ngokwakhe.

ISAHLUKO XV.

UKUQWAKANISA.

Ezi iincwadi zimbini-ntathu zilandelayo zeziqwakanisa le ntetho yonke seyiqhutyiwe. Siyakuqala ngencwadi yomhlobo onganxanxaziyo womfi lo, onguSenator Dr. The Hon. Alex. Wm. Roberts, D.Sc., F.R.A.S., F.R.S.E., eyenjenje:—

Mhla ndambona umhlobo wam onguMr. John Knox Bokwe, kwakungomnyaka we-1883. Ngelo xesha ke wayeyingalo yasekunene kuSomgxada; yaye ke le nkonzo iquke ubugcini-mali yeSinala, ubugcini-Posi, enguMongameli wabavumi, kuze ngamanye amaxa abe ngumfundisi wabafundi bangokuhlwa. Wayephile ngqe; amandla omonde wakhe ayengenakulinganiselwa; uvelwano lwakhe lunguzengezege. Ngaloo mhla yamzuzu imnandi kunene, akazange abonakale ediniwe, edakumbile yintlaninge yemisebenzi yakhe, nazizinto ezingapheliyo ezifuna ingqondo yakhe, zithatha nexesha lakhe. Wosuka lo mfo ekuhleleni iincwadi zeposi nanko esiya kuthethisana nomfundi othile obethe wenza isiphoso; wonga angaba neyure ezimbini nantathu benoSomgxada, owaye kwangumcebisi wakhe kwizinto ezinqabileyo, iminyaka ethile; kothi kanti isiphelo semini siya kuqukunjelwa ngenkonzo yengoma, loo ngoma yasoloko ihlokoma ezindlebeni iminyaka le.

Ukuqala kwam ukumazi, kwiminyaka emashumi mathathu anesithoba (39) eyadlulayo, kwakuxa ayingqangula yendodana entsha. Ezelwe nge-15th March 1855; wangena eLovedale ngomnyaka we-1866, kwathi kwiminyaka emithathu emva koko, ngokhawulezo lwakhe wadlulela kwiSebe leKholeji elilapha eSinaleni.

Kuthe ngomnyaka we-1870, wabe selekuleya iOfisi iliBhotwe, engumbhali apho, ikakhulu lo msebenzi wakhe lisekushicilelweni

kwephepha ekwakusithiwa *sisiGidimi samaXhosa*, elaqalwa ngo-October walowo mnyaka. Ngowe-1873, oko ke eseminyaka ishuminye linesibhozo ubudala, wanyuselwa nguSomgxada ukuba ngoku abe ngumbhali weencwadi zemcimbi. Andikholwa ukuba ndingaba ndiyamncoma xa ndithi uthe uBokwe omtsha ngokusondelelana kangaka nechule lesiNgesi elingu-Somgxada, naye wazuza ubuchule bokuthetha, waba yiloo nto esiNgesi nasesiXhoseni, noko selethetha ezintlanganisweni.

Ngomnyaka we-1876, walathelwa ukuba abe yintloko yababhali nomgcini-zimali zeSinala iphela. Lowo mnyaka ke, kunye neminye emine elandelayo yayiyimihla emikhulu yokwanda komsebenzi wabefundisi. USomgxada wayesoloko engekho, esukela imicimbi emikhulu, ephathelele eNgqamakwe, eNatala, eLivingstonia, kude kube kwiAfrika eseMpumalanga. Kwakusakuthi ke kubambe lo, endaweni yakhe, emke lowo kubambe lowa, ngelinye ilixa kwabamba uMr. Bennie, Mr. Buchann, Mr. Moir, kwanombhali lo. Kodwa umbhali wesinala yena wasoloko ingulowo, eyiqhuba ngendlela yayo, ngaloo mandla ayo nezompembelelo zayo ezisenjalo nanamhla oku.

Engqondweni yam, mna, into eyiyo iLovedale, injongo zayo zokukhangelela abantu abaNtsundu, umphunga nomphumlo wayo, awungeze ube nokwahlulwa, kumsebenzi nobom bukaJohn Knox Bokwe, owathi wayixuma, wayihombisa, nge-mihla emihle yobom bakhe, obuzakileyo, obuzalisekileyo, obude. Kuthe ngomnyaka we-1874, ngohambelo lukaSir James Sivewright kula macala asempumalanga, kwavulwa i-ofisi yocingo eLovedale, into ethetha ubuchule nobugcisa bukaMr. Bokwe loo nto, yokuba wazimisela ukulufunda ucingo, wathi kwakwinyangana ezingephi wabe seleluqhuba ngamandla. Wade watshona uSir James Sivewright bezizihlobo ezithe nama no-Mr. Bokwe.

Ingoma wayithanda esengumntwana. Hayi ke kuyo, njengoko isizwe sakhe kakade siziincutshe zayo, yena ubefika abeyinjeli. Ingoma ezithile ezihlatyelwe nguye ezinje nge*Culo*

Lomtshato, ziya kusoloko zinendawo ephakamileyo kwiingoma zabaNtsundu zeli zwe eli. Kungade kutshiwo nokutshiwo ukuthi umphunga weengoma zakhe usisiNgesi, kanti ke unabo ubulumko bokuqonda ukuba iingoma zalowa mphunga wakowabo wesiXhosa, azingebi namdla kubaphulaphuli abafundileyo, waza ke ngoko wazama ukugxumeka uhlobo lwesiNgesi phakathi kwesibili somphunga wesiXhosa, akawanga phantsi kuloo nto.

Ngasekuludlaleni uhadi waba yingcungela, kwathi ebutsheni beSinala le yaseLovedale, akwaze kubekho busuku bengoma bufezekayo engathanga uMr. Bokwe akhe atsho ngohlwahlwane lweengoma ezithile zakhe. Kuthe ngokuya wayekhe wabamba esiGidimini, loo nto yamkhokelela ekubeni azibandakanye nomfi uThengo Jabavu, ngexesha awayeqhuba iphepha le*Mvo*. Kulo eli phepha linomtsalane kunene inxalenye yemihlathi ebhalwe kamnandi kunene, ibhalwe lusiba lukaMr. Bokwe. Kuba wayenokubhala apha okulula okunomkhitha, nokuba ubhala ngesi-Ngesi, nokuba ubhala ngesiXhosa na, atsho ngento enendili, nenomdla. Ubesakuthi akuzibeka iingcamango zakhe ephepheni kungabikho bani ubuzayo ukuba uthetha ntoni na. Enyanisweni ekubhaleni kwakhe, isimbo sakhe nomphunga wakhe, ubungade uthi ngowomLungu, uphike ukuba kubhale umntu omnyama. Kanti eyona nto ingummangaliso xa umbonayo uya kufika elolunye uhlanga; wofika lo mzinjana wakhe unciphileyo, unxitywe gxwagushana, uhlobo lwengqondo yakhe, nokuthetha kokomLungu, ngaphezu kokuba kube kokomXhosa cace. Kanti waye ngumXhosa nozwane.

Ukubuthanda kwakhe ubuzwe bakhe, ukuyinxamekela kwakhe into yonke elilungelo labantu bakowabo, inzondelelo yakhe kwinkqubela phambili yabaNtsundu, yonke loo nto ivela eluthandweni oluyincamisa, nasenkolweni egqibeleleyo kuhlanga lwakhe. Nqwa noBooker Washington ngokufaka kubantu bakowabo imigudu yesimilo nobom obunyulu. Obakhe ubom ebengabusebenzisa kube yintshumayelo elungeleleneyo. Ude waya ekupheleni elithwalandwe engoyiki engenasisihla. Ubu-

khalipha bakhe ubungafika ubuqonde futhi-futhi xa amele indlela ethile yesimilo asicingela ukuba sisesilungileyo, kude kube ngakumbi xa akhusela umntu wakowabo kwinto ayicingela ukuba iyefanelekileyo.

Uthe xa ayindoda kaloku, ingqondo yakhe yathambekela ngamandla ekokubeni aqhube umsebenzi wobufundisi, okunene ube neminyaka ethile ephethe iBandla laseYunayitede eDyoki. Njengoko sesikhe satsho, kuloo ndawo waba yindoda eyamkele-kileyo, kwabaMhlophe nakwabaNtsundu. Kumaqumrhu ngama-qumrhu, esi siqingatha wayesoloko enendawo yakhe, zaye izimvo zakhe namacebo akhe evakala kwiindidi zonke zabantu. Kuthe kwiminyaka emithathu edluleyo, ngenxa yokonakala kwempilo, wabuyela kowabo eLovedale, apho ikowabo laba khona kwanini-nini. Uthe apho wanezixakeko ezininzi,—waguqulela esi-Xhoseni *Iindumiso namaCulo*, kwathi kukwizinto zokumiwa komzi kwabe kukwezobutyalike.

Kuthe kwezi zinto zifike noMthetho ka-1920 ziphathelele kwabaNtsundu wazinikela ephela; waye ecebisa kumakowabo ukuba alamkele iBhunga ngaphandle kokundindiza.

Kuthe ekusekweni kweKholeji yabaNtsundu kwiminyaka embalwa edluleyo, wanenzondelelo yayo enkulu, wade wango-mnye kwabaphambili ekunikeleni kwabaNtsundu. Wayengo-mnye kwabo bathi kwangaphambili babona ukuba amandla ase kuphakamiseni imfundo kwabaNtsundu. Kanti noko akazange ayeke ukuthethelela izinto zobuzwe ezindala xa zilungileyo, kangangokuba enye yeencwadi zakhe ezintle kunene zesiXhosa yengobom bukaNtsikana; ngokwenjenjalo oko ebonisa into enokuveliswa lixesha labo eladlulayo.

Imihla yakhe yokugqibela kweli lizwe uyigqibele ebuthathakeni obukhulu bomzimba; kodwa ingqondo ayizange ithe, kangangokuba mna mbhali ekuthethaneni naye kokugqibela wenza ingcombolo enkulu yendlela, awayesithi ingaba luncedo kuRhulumente, ekuphatheni abaNtsundu baseKoloni yaseKapa.

UMr. Bokwe wayengomnye wabaNtsundu abaphakamileyo, ngemihla yakhe. Ezithobile, ethe tye, ekhaliphile enesonti. Wayeziphethe zonke izimbo ezihle zobuzwe bakhe, waza wathi ngazo zonke iindlela zesimilo sakhe, nobom bakhe walinene lomfo oNtsundu ongumKristu.

Eyesibini incwadi yeyombhali lo wale ncwadi.

Owenjenje :—

Nangani ndingumntwana wokuzalwa kwisiqingatha sase-Dikeni, apho nomfi lo azalelwe khona wakhulela khona; andina-ngcombolo zingaziwayo ngaye, kuba umfo ozalelwe iziganeko, ziya zaziwe ngubani wonke ngaye. Mna ke ndivelele mgama naye kuba ndivelele kuloo lali kaMelani, eTyhume, emdeni wo-Gqumahashe neMacfarlan; kodwa ukuqala ukubona ndibone sesiseZingqayi, intlanjana engena kwaseTyhume apho.

Igama elithi Nokisi ndilive futhi kwiintwazana zakokwethu, ezazisakuthi mhla ngeCawa ziye eDikeni, kwiQela leThemba, okanye kwisiKolo seCawa; bezidla ngobubuya ezintwazana zibetha izifuba kukufundisa kukaBokwe. Kude ekuqondeni kwam kwangena neTempile, ehamba kuyo ubawo naye. Bekusakuthi ngamanye amaxesha kuvunywe ingoma zika“Jeke Bokwe,” kuthethwe ngaye, nokutolika kwakhe, etolikela u-Somgxada.

Ndide ngenye imini xa ndiminyaka isibhozo, noko ndiqokozekile ngengqondo, ndavuyiswa kukuba ndiya kumbona lo “Jeke,” mhla kwakukho ugqatso lwezikolo eMacfarlan, izikolo ezilunge kuRev. E. Makiwane. Kwakukho uRev. P. J. Mzimba, nomninimzi uRev. E. Makiwane, abefundisi bam, endaqala ngabo ukuyibona le nto ingumfundisi. Umsebenzi wokuvavanya wanikelwa kuMr. J. T. Jabavu, endithi ngoko kwakuxa wayese*Sigidimini*, eLovedale, nengxelo zolo gqatso sazifunda apho e*Sigidimini* kuba ubawo wayengumamkeli waso. Ndathi kanti u“Jeke” (J.K.) andiyawakumbona.

Kuthe kumnyaka olandela lowo ndabona umntu omhle, onxibe ingubo ezimnyama, xa ndandigqitha nobawo, siqhuba

inkomo, eDikeni. Ndagqiba ukuba nguye lo. Nanamhla andazi nokuba yayinguye ngenene. Okukhona ndimbonileyo lelixo ndize kufunda eDikeni, nalapho ndajonga ukuba mLu-
ngu nje, kuba ndandihlala kwimpi yakowabo e“Lovedale Station,” apho umntu ophucukileyo oko wayejongwe nje, ngokwento entamela abeLungu izinto esizenzayo nesizityayo.

Ndihambe isikolo seCawa, ndiseminyaka ilishumi linane, waye nasezinkonzweni esoloko ekho, andivunyelwanga ukuba ndiwungene uMnqamlezo Omhlophe (White Cross), kwathiwa ngowentanga engaphambili. Ndithe noko ndingabonisiyo ebantwini, ndamthanda umntu lo, kuba wayesebenza; noko impi le yakowabo yayimthatha njengabantu bonke abafundileyo, yonke into ethi phazi neSinala le, nantso iya kusilekwa kuye kuthiwa nguye lo uxelela abeLungu ezi zinto. Ngelo xesha ke waye ngomdala etyalikeni yaseFritshatshi, phantsi koRev. P. J. Mzimba, ephethe abavumi, ekhe ajikele nabo kuyiwe eTholeni, nasemaPirie, wayekwa ngundyebo weemali zebandla.

Ndide ndayishiya iLovedale ndisamjongele kude, ndikhangele umLungu xa ndijonge yena, nasendlwini yakhe ndingazange ndiye kudlalela nakufuphi nayo, nentsapho yakhe ndingaqhelene nayo. Kodwa ndineengqondo zam ngaye, ezingezizo ezi ndiziva ngamawabo la, afuna wona kugcakanyelwe ilanga imini le, kufincwa-fincwe imifincafincane.

Kwakumnyaka olandela lowo ndimke ngawo eDikeni, uphume naye eLovedale waya kuba yiKomponi kwiMvo, noMr. J. T. Jabavu. URev. P. J. Mzimba uphume kwakwesithuba naye eFritshatshi yaseSikotilani. Ndithe ngokufunda amaphepha, ndaqala ukulibona ibala likaMr. Bokwe, elingelilo eliya lakowabo. Ndithe noko bendikwiOfisi yeZwi Labantu,—singabelani neMvo, ngamaphepha, kuba yayinjalo ingqondo yeenkokeli ngezo mini,—ndasoloko ndiyifunda eyam Imvo, ndihlekwa ngaloo nto; ithe kanti naleyo into iza kundenza ndibe nazo ezizezam iingqondo ngeMvo, noko ndizivayo ezinye izinto ezithethwayo ngayo.

Ngelo xesha uMr. Bokwe ukhuphe le ncwadi iyiNdoda Yamadoda, ibali elingoNehemiya, laphuma kuqala lazizavenge kwiMvo; wandoyisa ngoku, andamjonga njengomLungu. Uthe seleseDyoki walenza layincwadana, entlana, enengoma.—Manditsho ukuthi kwesi sithuba ndizincamile, ndabhala, ndivuyisana naye ngokukhupha incwadi elolu hlobo (qonda iincwadi zazingekabikho ngezo mini, ezesiXhosa). Emva koko kuvele ekaDr. Rubusana, uZemk'iinkomo, ndamva xa ayincomayo uMr. Bokwe, eyiqwakanisa ephapheni; watsho ngokomntu kwinto yakhe, yakowabo.

Ngelinye ixesha uMr. Bokwe uhambele eMonti ngemicimbi yeBandla lakowabo. Sidibene apho ndiseseOfisini yeZwi. Into awayithethayo wayibandezela kum ngalo mini, wathi iphepha elimnandi kangaka leZwi masingalithobi ngokubhala sinomphunga wobuhlanga,—ubuMfengu nobuXhosa. Ndaqonda ukuba ndimvisisile.

Emveni kwezo ncwadi zombini, eyakhe nekaDr. Rubusana, ndikhuphe nam eyam uSamson. Eyathi ngokuhlalelwa iveki ezintathu ezilandelelanayo nguRev. I. W. Wauchope, kwimihlati yeMvo, eyihlaba ngohlobo olwamenzakalisayo naye, yathe-
ngwa dywanga. Kuyandivuyisa noko ukuthi uRev. I. W. W. lowo wabuyi wayilungisa kum lo ndawo, wemka elizweni sesi-
zezikhulu izihlobo. URev. Bokwe wayithakazelela naye leyo yam incwadana.

Sithe ngembalelwano yezi zinto zobuzwe sade savana ncam. Ndide ndaya naseDyoki emva koko; naye selendiphawule, phakathi kwesininzi samadodana awaziyo. Ndonwaba kunene kulo mzi wakhe undilekileyo, ndakhululeka, noko ndingumntu oyoyikayo imizi yezikhulu. Apho ndabona iinkomo zakhe ezininzi, awayesithi ngamathamsanqa okuphiwa; ikakhulu uphiwa amahashe ngabeSuthu abealungiselela eseseLovedale, abanjengoMr. Abraham Moshabesha, aze inxenye yala mahashe afune iinkomo ngawo.

Ndibe kufuna ngoku ubuLungu; andabufumana, ndabona impucuko; ndibe kufuna ubuntaminani babeLungu,—andabufumana, ndafumana endaweni yaleyo into yokokuba lo mntu unombulelo onzulu kubefundisi; ngento abamenza yona yokumakha, ngathi ebengekayifumani into angaze abathi gidli yona ukubonisa umbulelo wakhe,—yiyo laa nto amakowabo angathana-nga ncam naye ngezimvo.

Angathi omnye umntu, acinge ukuthi ezi nkomo, bezifumane zayimpahla nje ekhoyo, engenankathalo ngazo umninizo, elindele ibhotolo yazo namasi nobisi qha. Kanti hayi, yayizinkomo zomXhosa, zigciniwe,—waye umnikazi-mzi ekwanjalo ukuzixabisa.

Phakathi kweenkomo ezo kwakukho iwatyana, eliquthu, elifutshane, elihle. Umfundi uyazi ukuba yinto ekhoyo kakhulu inkomo ukusuke ifane nomntu, nokuba asinguye wakowayo. Igama lale inkatyana kwakuthiwa nguKortman (um'omfuphi); umniniyo ke wova xa abuza ukuba zikho na iinkomo; uve esithi “ukho na uKortman?” Kanye ngokomXhosa yena wova ebuza loo nkomo ithe tha kuye, zibe phofu iinkomo zimashumi mahlanu.

Akuba egodukile ngoku uMr. Bokwe, ukuya eDikeni, —kambe ke leyo ingcombolo sendiyenzile,—ndihambe futhi emzini wakhe ewuvakalisa kunene umnqweno wokuba, nam mandibuye ndibe lapha, ndade ndamthembisa ukuba ndomana ukukhangela. Kwathi nokuba la machaphaza ndibe ndiyawenza nje, wavela ngakuye loo mnqweno. Into yokuba yena ezalwa yintombi kaNgxe yasemaNtakwendeni, ndibe mna ndanditshate nentombi yonyana kaNgxe uPetros, siqala ngoku ukuyazi sobabini; sesi-yivumbulula ngokuncokola, oko athi umXhosa: “Akukho nto inje ngokuthetha.”

Kuthiwa ngalo mhla watshona umfundisi lo uKortman wazikhokela iinkomo zakowabo ngobo busuku, waza kuzigalela ngobuhlanti,—kwasa zithe thande. Iinkomo zakwaNtsela kakade, nasekwindla zilala ezindle, phezulu kwaNtsela ematyhohweni; ibe yimigudu ukunqandwa kwezinqandelwa ekhaya.

IS AHLUKO XVI.

UKUQWAKANISA II.

Incwadi yesithathu yebhalwe ngabasebenzi, ababesebenza kunye naye esidiliyeni seNkosi. Ithunyelwe ngesandla soMbhali Omkhulu weSinodi yelasemaXhoseni onguRev. John Lennox, waseFort Hare; Intlanganiso ebidibene kwiSinala yase-Ngqamakwe (Blythswood), ngoLwesithathu usuku evekini ngosuku lwe-19 kwinyanga yeNtlaba (19th July 1922), phakathi kwezizigqibo zayo iphawule nesi

SINGOMFI UREV. J. KNOX BOKWE.

ISinodi ivakalisa ngokubhubha koMfundisi uJohn Knox Bokwe okuhle kwaNtselamanzi ngomhla wama-22 kwinyanga yoMdumba, kuwo lo nyaka (22 February, 1922), loo nto iyivakalisa ngosizikazi olukhulu, kuba umsebenzi weLizwi kwiAfrika eseZantsi ulahlekelwe.

Loo mfo kaBokwe, bonke ubom bakhe ubugqibele kumsebenzi weLizwi, nasenkonzweni yalo, ngaphandle kwethutyana awayethe wamanyana noMr. J. Tengo Jabavu kwiphapha leMvo.

Waqeqeshwa eLovedale, wangumsebenzi waleyo Sinala kumasebe ngamasebe ayo. USongxada washiya ezingxelweni, ixabiso lakhe elinezipho zamacala ngamacala, intumekelelo imbeko nengqondo ecingayo, izinto ezo ezithe zawuphahla umsebenzi kaMr. Bokwe ngaloo minyaka mininzi akhonze ngayo kwiSinala yaseLovedale.

Uthe xa ayindodana eseyithe nkqi uMr. Bokwe, wazimisela kwentsha inkonzo yokukhonza iNkosi yakhe nabantu bakowabo. Uthe ke ngoko wafundela ubufundisi, waza wathi akuba ebekiwe izandla, wazalisekiswa, wongamela ibandla laseDyoki. Apho athe wenza inkonzo elunge kunene ebandleni, nakumsebenzi walo, nakwimfundo.

Ngabo bonke ubomi bakhe, ngomzekelo nangezenzo, wasoloko eshumayela uzilo; waye elilungu elithe ngxi leBandla labazili. Phakathi kweziphakathi zakhe ezininzi kwakukho nothando lwengoma. Wayenobuchule obungummangaliso engomeni nasekuhlabeni ingoma, zaye zisaziwa phi naphi iingoma zakhe, namaculo angcwele akhe, phakathi kwabantu abaNtsundu. Uthe ekuzeni kuphela kwakhe wazinikela swe ekusebenzeni, ekugquleleni *Iindumiso zikaDavide* ukuba enze kuzo amaculo esiXhosa, waqokela ngokuhlaziya ngeengoma *Iculo lesiXhosa*.

Ngaphaya kwayo yonke le ntsebtsebenzo, nangani injebuxabiso bayo,—eyona nto yaba ngumongo, sisiqo esi sakhe,—sasisesenene elingumKristu, elilukholo lomeleleyo, elizinjongo zomeleleyo zisekwe kolo lukholo.

ISinodi iyenza le ngxelo ngombulelo kuThixo ngako konke athe wakwenza ngesi sicaka sakhe sikhlekileyo. ISinodi ithumela uvelwano lwayo olunzulu kumhlolokazi onguMrs. Bokwe, nentsapho; nakwibandla eliseDyoki abeliphethe; kwana kubemi bomzi wesikolo oseLovedale nokwaNtselamanzi, akhulele kubo, nathe wacinywa ngabo amehlo ukuya kwakhe kuphumlo lwaphakade.

Le kanjalo incwadi ilandelayo ivela kumaBandla Angabathunywa boManyano lwePresbhitari ezikwiAfrika eseZantsi, ithunyelwa kwinkosikazi yakhe:

Ibhalwe nguMongameli walo elo Bandla, onguRev. Peter L. Hunter, wenjenje:—

Ngayo le vekhi eLovedale, bekuhlangene abathunywa boManyano lwamaBandla ePresbhitari eseAfrika eseZantsi. Umyeni wakho wayelilungu lwaba baThunywa, ezinikele kakhulu kumsebenzi onikelwe bona. Ukubhubha kwakhe kuthetha ukuthi alahlekelwe ngoyena mhlobo nomcebisi amalungu olu Manyano. Nawo akwangene kwilahleko yakho enkulu nosizi. Loo mfo kaBokwe unengxelo ebukeyayo, kwinkonzo yakhe

yesizwe wena naye, nisinike umzekelo omhle wekhaya elonwabileyo, nelizukileyo lobuKristu.

Abathunywa banga bangasingisa uvelwano lwabo olunyanisekileyo, noluthozamileyo kuwe nentsapho yakho.

Le incwadi yebhalwe ngumfo waseDyoki, owazi onke amagocigoci omfundisi lo kwelo zwe, kwasekufikeni, kude kube sekumkeni kwakhe kwelo. Wenjenje uMr. J. Weir Dana:—

“UMr. J. K. Bokwe, ufike apha ngomnyaka we-1900 engumvangeli ophantsi koRev. Dundas L. Erskine waseSomerville, kuTsolo, owayephethe le sekethe yaseMaclear yeU.F.C.

Ekufikeni kukaMr. Bokwe ngoSeptember 1900, wawufikela lo mzi usesemva kakhulu kwizinto ezimalunga nemfundo kuba kwakungekho sikolo emzini nakumaphandle awo, kwabaNtsundu nakwabaMhlophe.

Uthe akunakana ukuba umsebenzi mninzi kangaka kwezi zithili, waqala ngocoselelo olukhulu, wavula isikolo somxube wabaNtsundu nabaMhlophe edolophini eDyoki, wasiqala ngaphandle komvuzo kaRhulumente, yathi kanti loo nto iya kuba yingenelo enkulu kamva kuzo zombini ezo ntlanga, loo nto iboniswa linani labafundi abaphume kulo mzi. Akaphezanga apho umfundisi lo, uphumele emaphandleni wamisa izindlu zetyalike, waqala izikolo kooziMt. Chalbuqer, Mapassas' Hoek, Cornlands, nakuTsolo, ibe iDyoki iyeyona ndawo ahlala kuyo.

Ngomnyaka we-1906 wabekwa izandla wangumfundisi ozeleyo, waphatha ezi ndawo sizikhankanye ngasentla apha, zinezikolo zemini nezeCawa. Kwangawo lowo mnyaka, kuthe ngemigudu yakhe kwakhiwa isikolo sokuqala sabamhlophe apha eDyoki, ekuthe ekuhambeni kwexesha walilungu lekomiti yeso sikolo; ekhululekile ukunceda nawuphi na ofuna icebo kuye, kuloo ngqondo yakhe ivuthiweyo kwizinto ezingemfundo. Kuthe kamva, xa ngoku umsebenzi wakhe uchumileyo kanye, iLizwi livumileyo kubahedeni,—iingcango zemfundo zigengiweyo koMhlophe noNtsundu,—kwehla isibongobongo esibi sokudalwa “Komthetho

weMihlaba ka-1913” into leyo eyenza kwagxothwa bonke abantu abaNtsundu ezifameni. Ungaseluqonda ke ukuba yaba kukovalwa kwazo njalo ezo tyalike nezo zikolo, kwasala esaseNcembu nesaseMaclear qha; wazibamba zona ezo kwade kwasekufudukeni kwakhe ukuya eLovedale ngomnyaka we-1920.

Senditshilo ukuthi wazivua iingcango zemfundo kweso sithili; wayivula kühle ngezo mini; kodwa kwiminyaka emashumi mabini emva koko, yathi ukuphakama kwayo, yangathi ngoku iDyoki le seyisesona sazulu semfundo kulo lonke elaseMbo, sithetha ngokusingisele kubantu abaNhlophe. Ngoku ke le ndawo seyiphantsi kwempatho enamandla kaMfundisi uM. G. R. Smit, R.C., owayekwa ngumhlobo okholekileyo kaMr. Bokwe. Anditsho ukuthi uRev. Smit lowo ulandele umfi uBokwe; ndingatsho nokuthi esiya sikolo sabeLungu saqala kwiminyaka emashumi mabini eyadlulayo, sakhula saba yile nto siyiyo ngoku; kuba sathi sakuphuma ezandleni zomfi lo, sabonakala singaqhubi kakuhle.

Inyaniso yona isekubeni uMr. Bokwe wenza isiqalo ngendlela eyamthethelela ngamandla, kuba wabeka isiseko seso sakhiwo azama ukusiqukumbela ngoku uRev. Smit. Iindlela zemfundiso zikaMr. Smit zintsha, zaye zenzelelelwe nguMthetho ophunyezwe ngowe-1917. Babezizihlobo noMr. Bokwe, unencwadi ayithumele kumbhali lo ethi:

“Yaba ngumfi uMr. Bokwe qha owandikhuthazayo kwasekualeni, wahlala yena enenkolo yokuba ndiya kuba nempumelelo kule migudu, nangani umsebenzi lo ungomtsha ngoku; ewe, mandiyivume loo nto, yokuba bekuba futhi endithi ndiqubisane nenkcaso engathethekiyo, neengxaki ezinzima ukuqatyelwa, zivela kumacalana onke, xa kunjalo intuthuzelo nolomelezo bendiya ndizifumane kuMr. Bokwe. Besisebenza kunye nomfi lo, singamazana-ntliziyo kanjalo, ndinovelwano olukhulu naye njenge-nye yamadoda alungileyo kaThixo, ekwayingcwele.”

Umfundisi uSmit uyiqukumbela loo ncwadi yakhe ngokuthi:— ubona yena ukuba, angathi umntu omhlophe wale Afrika ise-

Zantsi ukuba ufuna ukuwoyisa lo mcimbi mkhulu umalunga nabantu abaNtsundu, indlela inye yawo kukuyazi ingqondo yomntu oNtsundu, yaye loo nto inokwenziwa ngokuthi amthande ambeke ngakumbi amadoda anjengoMr. Bokwe lo ngemfundo.

Ukungqinisisa indawo endibe ndikhe ndayithetha ngomsebenzi kaMr. Bokwe, ndingaxela la manani abonisa intsapho eNtsundu neyeBala, yaseDyoki, efumene imfundo ngoncedo lukaMr. Bokwe: Ngama-20 amadodana neentombi, aye afunda eMgwali naseLovedale, ngaphandle kwabasaya besiya.

Ngezi mini kubantu beBala, injongo kukunika abantwana babo imfundo kangangoko kunokwenzeka; saye sinokutsho ngaphandle kwexhala ukuthi yonke loo nto iphenjelwe ngumfi lo.

Wayelecikizeke kunene inene, elisoloko lizimisele ukukhonza abanye, nangaphaya koko ebekeke kakhulu kubantu abaNhlophe nabeBala, kungekhona phakathi komzi apha kodwa, koko nase-maphandleni. Usishiyele ke kodwa inkumbulo yakhe nomzekelo wakhe wokuzincama, usoloko unathi wona.

Enye ingxelo ibhalwe yindodana ekhulele phambi kwakhe eLovedale,—inguMongameli wabaHholi beziKolo (Chief Inspector). Wenjenje uMr. Wm. G. Bennie, B.A., ngaye:—

Inkumbulo zam ngoMr. Bokwe zezisusela ebuntwaneni, ziqhube zide ziye kwithuba lokugula kwakhe kokugqibela. Ziinkumbulo ezimnandi zonke ziphela, zomntu oqaqambileyo, ondalo intle, odlamkileyo, ohleli ekulungele ukunceda, ohleli engumhlobo wenene izolo nezolo. Ayimangalisi ke ngoko into yokokuba thina besingabantwana eLovedale ngaleyo mihla, sibe besimthanda kakhulu uMr. Bokwe.

Uthe khona kwizinto eziphathelele engomeni wabalasela waligqange, wayelilungu eliphambili legubu, elalithe kuqala laphathwa nguMr. Roland lathi kamva laphathwa nguMr. Bokwe ngokwakhe. Amaqela abavumi abewaqeqesha abengenakubalwa, ephambili kumalungiselelo eekonsati zesinala. Oko kwakungekho konsati ingaba ifezekile ingabanga nangoma nokokuba

inye evela kuMr. Bokwe, enangoma oko abesakuyithanda ithi :
The March of the Cameron Men.

Imibutho yomibini yengxoxo izuze lukhulu kuye ; yomibini wayikhonza kakhulu, ephatha kuba ngumbhali wayo, ephatha kuba ngumhlali ngaphambili wayo, aze noxa angumhlali ngaphambili, indalo yakhe yobubele, inganqandi ukuba azibambe kamnandi iintambo zentlanganiso.

Uthe kaloku akuba ngomnye wabasebenzi (*staff*), umfo ka-Bokwe wakwangula mncedi wayenguye. Ubefanelana enjani ukuxakeka, kuloo ofisi kaSomgxada imsebenzi mninzi kunene, athi kanti unalo lona ithutyana lokukhangelela oxakekileyo. Ubungathi kanjalo ulibone ixabiso nembali yokuthembeka kwakhe, kuba nantoni na asukuba ethe wayiqhuba, yazi ukuba ke le nto ikwizandla ezihle.

Bekusakuthi kwimicimbi yonke ebalulekileyo umbone ewuthi hlasi wonke athabathe ngaphaya komlinganiselo ekulungiseleleni, ukuze isizathu eso sifaneleke ukuba sibe seseLovedale. Enyanisweni wayeyincindi yobuntobela, kwaye ukuthi nama kwakhe kuSomgxada kwakungumbono olungileyo.

Siphindile sahlanguka noMr. Bokwe ngexesha awaye alathe-lwe kwimishini yaseDyoki, kwisiqingatha saseMaclear, endand-ingumhloli wezikolo kuso ; ngaleyo mihla umzi lowo waseDyoki kunye nabantu bawo babesesemva. Babengenakho ukuqhuba isikolo nabaMhlophe ngokwabo ; uthe uMr. Bokwe kwa-oko le nto wayinyanga, nembali yokusekeka kweSikolo Sentlanganisela saseDyoki (Ugie Public School) ikwa yimbalasane ekunokunconywa uMr. Bokwe ngayo. Ndafumana ukuba yonke imbeko yabantu bamabala ikuye, yaye into eninzi yabaMhlophe ikuvuyela ukuya ezinkonzweni zakhe zesiNgesi abesakuthi azenze ngokuhlwa kwemihla yeCawa. Amandla akhe, nesimilo sakhe esingenakumbi, ezo nto zaba ngabaxhasi bakhe abaxabisekileyo phakathi komzi lowo namaphandle awo.

Ekuzeni kuphela kobom bakhe andibanga nanyhweba yakumbona futhi uMr. Bokwe, noko ke besisakuthi xa sithe sahlanguka, sihlanguka sise zeziya zidala izihlobo. Ndithe ukumbona kwam kokugqibela ngoJanuary 1922, kwabe sekuselusizini olungenakuxelwa ukumbona impilo yakhe seyimacimicimi ngoluya hlobo; kodwa ibihleli yona imvakalo yokuba kutshona ubom obuzele yimisebenzi yokunceda abanye. Imisebenzi ayenzileyo isasele, kuba yayenziwe kakuhle, nenkumbulo yakhe iya kusoloko ihleli ezingqondweni zabo bathe bananyhweba yokumazi kwanokusebenza naye.

ISAHLUKO XVII

IMBONGI

UKUFA KOMFO KACHOLWEPHI.

“ Abantu bayamangaliswa sithi zimbongi,” yavakala isitsho enye kwezinye, “ bathi sithini na le nto sithi kwakuzalwa umntu, kwakufa ilizwe, kwakududwa, kwakufunzwa edabini, kwakuhla nasiphi na isiganeko esisesibhakabhakeni nesisehlabathini, uze kuthi noko sekufe umntu, singe siyathakazela sitsho ngomtsho- lozi onje ? ” zithe ezinye ukuphendula : “ Kaloku thina silolo hlobo lwabantu,—

“ Lulila nabalilayo,
Luhieke nabahlekayo,
Lumnik' imbek' umntu wayo,
Lumvise mhloph' ohewukayo.”

Ngoko ke le miqela yeyokukhuza, nokuhalalisa ububi ukuba budlule, kuvele ubumnandi, novuyo elusizini :

1.

Tarhuni ngemikhuhlane !
Tarhuni ngezivivane !
Tarhuni zicokovane ;
Zincwina zivunguvane !
OkaBokwe uyafahla
Selebophile nempahla.

2.

Sithe thina sakubuza,—
Waphendula ngokukhuza,
Waqokela ngokubuza ;
Sancam' ukuba somzuza,
Xa selebophe nempahla
Eliwez' elokufahla.

3.

Sasisith' uyangaphi na ?
Ubopha nje wenzani na ?
Lo mzi wonke wothini na ?
MtakaCholwephi yini na ?
Thula, yithule le mpahla,
Lo mzi kuwe ulihlahla.

4.

Qonda kaloku Mfundisi,
Apha ubungumphilisi,
Sicela kuw' imifisi,
Usoyisel' abakwithisi,
Sithethe sophela gongqo
Simnqanda ngamazw' angqongqo.

5.

Ukh' ze esithi : ' Tyhini,
Ndaza ndakuva zwindini !
Yeka mnta , ' asebantwini,
Wakomkhul' emaMbalwini.
Baph' ooNqeno, baph' ooLanga
Ndingaba ndenz' isimanga ?'

6.

Utsho sadeda ngemiva ;
Sada sanxib' imijiva ;
Sathi le nto siyayiva,
Singephiki sesi siva ;
Hleze sibe siphikisa
Ongenakh' ukuphikiswa.

7.

Sicinge sazeka kude,
La mazwi ke siwafunde,
Singafumane sityhude

Ze kuthiwe sinetyhude.
Tarhu mf' wasemaBambeni,—
Ngemposis' asemhlabeni !

8.

K kuhlala kwaw' umhlaba,
Ukuhlala uzihlaba,
Uzixabela ngegaba,
Ezamazulu iindaba.
Kukungazi yonke loo nto,
Akukho krele namkhonto.

9.

Sitsho samyek' umnumzana,
Sinqen' ukukhathazana ;
Sathethis' iintwanazana
Ezaye zinyembezana ;
Sathi kolweth' ulwazana—
'NoYesu bayaphumzana.'

10.

Sathi 'Hamba nto kaBokwe,
Yibeke phantsi loo dyokhwe,
Soyichula ngefolokhwe,
De sizile nangelokhwe.
Namhl' ubizelwa phezulu.
KwiKomkhul' elo lezulu !'

11.

Landuluka njal' inene,
Oyena Mkrestu wenene ;
Int' ekad' ifel' inene,
Ikhonz' isizwe ngenene ;
Lacombela lacokisa
Layolela labulisa.

96

12.

Awu ! Watsho sathanda Krila !
Watsho ngenene saphila !
Ukufa wakukunqila ;
Ingcwaba wakuligila.
Kub' uYesu wenjenjalo,
Nawe ngoko wenjenjalo.

13.

Kwengk' igorha lenyaniso,
Lingenasiphazamiso !
Lathabath' amaphik' omso
Laya kwizw' elingenamso !
Huntshu kobevuyelela !
Huntshu kobeshwabulela !

14.

Sasala sisesizingca,
Sakubon' umKrest' ebhungca,
EkaSathan' eyifingxa
Ngamakrele nangezingxa.
EzakwaKrest' izikrweqe,
Ezikhunye nezixengxe.

15.

Sathethana sayalana
Sikhunye noNotyalana ;
Ngaloo mhla sibonisana
Sikhuzisa siqinisana ;
Ukufa kwayingqeqana
Ingcwaba langumbozwana.

16.

Ungaphika namaKrestu ?
Mtakabawo ndithi tu-tu !
Saxhotyiswa cwaka tu,
Ayasaz' onk' amatutu,—

97

Ngezomhlaba, ngezezulu,
Ngezenzulu yaz' iinzulu.

17.

Wadum' umkhosi wezulu,
Nengxokolo yaphezulu ;
Watsho ngengwangqa enkulu
Ngolu loyiso lukhulu ;
Wath' ' iMvana mayibongwe
Nezenzo zayo zibongwe !'

18.

Ubekwindaw' ezishushu,
Wang' akabuv' ubushushu ;
Watsha nangamanz' ashushu,
Ngenxa yothand' olushushu,
Koyena wakh' uMalusi—
OyiNkosi uMsindisi.

19.

Thatha mhlaba nank' okwakho,
Uthul' olo lulolwakho ;
Uzixolise ngokwakho,
Uluxhas' uvalo lwakho,
Umntu yen' ugodukile ;
Emhlaben' apha umkile.

20.

Bhotani zinkosi nonke !
Bhothani ke bantu nonke !
Bon' obam ubomi bonke,
Baba bobesizwe bonke ;
Nanamhlanje ndinishiya,—
Ngokubizwa nguMesiya.
Sisesekeuthethaneni
Ngani, naseNyangwaneni.