S.E. Krune Mqhayi: *The Bantu World* (05 January 1935), page 6

Umfi u Mfundisi Isaac William Wauchope

Razulani ingubo zenu, nibhinqe ezirhwexayo, nimbhambhazelele u Abnere.

II Sam. 3:31

Umntu oliso lingazange limbone umfi lo waphoswa lulutho. Noko igama lakhe lenjenje nje, umfo lo yena wayengum Xhosa wonke ephela. Kaloku abafundisi bokuqala babethanda kakhulu ukuba abantwana aba bethu babizwe ngamagama abo; nangaphandle kwaleyo into babesakuthi bawajike amagama abantu, bathande ukuba abe ngawesi Ngesi, - yada lonto yayinkolo ekhoyo ukuba sicinge ukuba negama eli lesi Xhosa, alinakumngcwalisa kakuhle umntu phambi kwa Thixo. Bavuma lula ke ngoko abanye ukuba amagama abo aguqulwe phambi kokuba angeniswe ebandleni; bathi bambhi bangacetyiswa nokucetyiswa.

Awona magama akowabo ngu Chithashe noDyobha, umfo wasema Ceteni kwa Chizama. Ngokwase bukhosini ngum Ngqika kanye; kuba noko amana sisejiko ukuvakala engum Ndlambhe, aze abuye avakale engum Jingqi, onke lawo maziko ngawakwa Ngqika. U Isaac lo ngunyana omkhulu kokwabo; bakho abaninawa bakhe, iziqololwane ezifana kwa naye ngento yonke, - ngokukhalipha, ngobuqharaqhara bobuncoko, nangokwazi iilwimi ezininzi. Eyona nto ininzi kokwabo zintombhi, ezo nzinzilikazi zikwanjalo ukukhalipha nokuqabuka.

Indoda le ilibone ilanga ngomnyaka we 1852, kanye phakathi kwimfazwe ka Mlanjeni (1850-53); ivelele kwisithili[1] sase Tinarha, kwelase mlungwini kanye, ukuze nje badumele ukuba ngama Rhanuga. Kukho amadoda abalulekileyo kweli lase ma Xhoseni, avela kwezo zithuba, noko singayi kuchaza nto ngawo, singakhe siwathi chapha-chapha okwama gama wona odwa, aze ke umlesi azandisele, kuba yaba ngama doda odumo nemfundo; Umfundisi u PJ. Mzimba, 1849; Mfundisi Elijah Makhiwane, 1850; Mfundisi John Knox Bokwe 1855; Mfundisi I. Wm. Wauchope 1852; Mfundisi W.B. Rubusana 1858; no Mnumzana uJ.T.Jabavu 1860.

Imfundo yokuqala igorha eli lethu liyifumene kwase Tinarha apho; liye e Lovedale ukuya kufuna ethe vetshe imfundo ngomnyaka we 1874 nyakana kwabhubha u Maqoma. Kwa kamsinya efikile e Dikeni, ngomnyaka we 1876 kubekho imvuselelo efuna amadodana avumayo ukuya embindini we Afrika, e Nyasa, ukuya kukhanyisa kwelozwe; abe liqela amadodana avumayo ukuya apho, into ka Koyi u William owaba yinjojeli kwelozwe; waye

[1] ivelele e kwisithili

kunye no Mapasa Ntintili, no Shadrach Nyumana, yatsho phakathi nento ka Dyobha! kuloko ayibanga nathuba kanjalo apho, ngenxa yomkhuhlane obangelwa lilanga lelozwe, yagoduswa buphuthuphutu.

Efikile ekaya u Isaac, unikwe isikolo ukuba afundise apho kowabo e Tinarha kwiminyaka ye 1879 kude kube ngowe 1882, udibene apho nokufundisa intokazi eyathi kanti izakuba yimbhalasane yelizwe, e Africa nase Melika, u Miss Charlotte Manyhi, owathi kamva wangu Mrs. Charlotte Maxeke e Rhautini. Ukushiya ubutitshala uye kuba likumsha lemantyi e Bhayi. Wathi elapho wangena kakhulu kwi Bandla lo Zilo, wayinto ayiyo kulo lonke eli lasema Xhoseni ngalondawo; akaphela apho, uhambhise kunene imvuselelo ze lizwi e Bhayi, waye umfo ekwanaso nesiphiwo sokubhala emaphepheni nokubalisa nokubonga. Ukwazi kwakhe iintetho zasemzini akumenzanga naka ncinane ivelele e kwisithili ukuba eyakowabo intetho yesi Xhosa ethe kuyo, lwathi ulwazi lwakhe lwezinye iilwimi eziya lwamenza wavela ezweni nasezizweni.

Igqithe ngoku into ka Dyobha ebu khumsheni, yafumana ubizo lobufundisi ethe ke ngoko yaya kubufundela kwase Dikeni. Yenze izigede apho into ka Dyobha ukuncedisisa abafundisi kwizi zifundo zentsapho, ekubhaleni iincwadi zesi Xhosa, nasekusekeni imi Butho yamaqela e Thembha, neminye, apha seyikunye nento ka Bokwe u J. K. Imfundo yokuthetha wabaphambili kuyo kanti nangemidlalo, wabayindoda efundisayo nethandekayo kuyo, kwaye ngeezomini imidlalo le yayingekabi nto ijongelwe ntweni.

Ngexesha wayefundisa e Tinarha, u Isaac watshata nenyathikazi ekwafana nezi zakowabo, isikhuthalikazi, icikokazi, inonokazi, intokazi ka Lukhalo u Naniwe i Mpondomisekazi. Apha ke e Lovedale waye hlala kunye nayo nentsapho yabo, ifunda nayo shushu, oonyana neentombhi. Ebugqibile ukubufundela ubufundisi, ubizwe ngokwesiko lalo mvaba yakowabo yase Rhabe, yase Dipende, I Bandla elidala lase Bhofolo, noo Wezo nama Gqugesi, ude waphathelela nase Xesi, e Knapps Hope (kwa Gqadushe), inkuthalo engako yokulima bababaninzi ekukumhlana bayibonayo kumntu ofundileyo, nokwenza abe ngongu mfundisi. Ubufundisi base Dipende baba nozuko olukhulu kuye lo, no Dr. Rubusana, nomfundisi u Simon Petrus Sihlali.

Yaba luncedo olunge luncinane lendoda ngoku ebuzweni, ezintlanganisweni zomzi, yaba luncedo ku Dr. Stewart (Somgxada) kwasezi ncwadini zesi Xhosa e Lovedale, kuba ziqalile kweso sithuba zafuneka mandundu, incede ngokungakumbhi kwi“Kafir phrase Book.” Ibe luncedo kanjalo lendoda ku Mhleli we“Mvo” u Mnu J.T.Jabavu, yanamathelana mbhende naye. Kuthe kukwezemfundo kwabe kukwezombuso; kuthe kukwezentlalo yamakhaya kwabe kukwi zixholoxholo zobuhlanga kuba nabobuke bayithabatha inxaxheba yabo yezoomini. Kuthe kukwi mpikiswano zobutyalike ekufikeni kwee Tiyopiya zonke kuba naleyo ike yalidla

ixesha lomzi, kwabe kuuphi, yanamathelana nomfo ka Jabavu lendoda yaba lixhatha negosa lakhe, kwada kwaya ekubeni balwe i Koleji le yase Fort Hare bayamene ngama cala, lineentshaba eziqinileyo kodwa baziqethula baphumelela nayo.

Imfazwekazi enkulu, esithi ukuyibiza yeyama Jamani, yeminyaka ye 1914-1918, yiyo eyasehlula ne gorha lakowethu; okuba kuthe xa kufunwa amadodana ukuya ku ncedisa aba Ncedani Pesheya e Fransi, yatsho qu phakhati into ka Dyobha, isiya yona njengomthandazeli womkhosi. Ngelixesha intombhi ka Lukhalo yayingasekho, umnumzana lo selenenye inzwakazi, inkosazana yase Magqunukhwebeni, intokazi ka Koom.

Kube lithuba elikhulu lomfo elapha e Kapa, engade avele, kanti koku kuhlutwana ngaye ngama Gosa asemi Khosini, kuba umfo uvile kamnandi kwabonakala ukuba makakhe ancedise ekuqeqesheni abasafikayo kwizinto zase mlungwini nokuba kumshela. Kude kwathi kuphi ke wavunyelwa ukuba awele nomkhosi ekuthiwa wawu malunga nama 800, kulonqanawa idume kunene kuthiwa ngu “Mendi.” Igama elithi “Mendi” andiyikuxoka andilazi ukuba ligama lesinina, laye lithetha ukuthinina. Kodwa ngokwethu ma Xhosa lithetha umntu “wokwenda” inkazana eyendiswayo, edibanisa amanantsi namanantsi ngobuhlobo. Akuvakali mangandi-ngandi anto kuyo yonke indlela esuka e Kapa, kude kuye kwelama Ngesi e Ngilane yaba kukonwaba kuphela, imidlalo enokwenziwa enqanaweni, oziceya noozi cimbi, iingoma, iintsonkotha, zokuthetha namaqhina namaqhalo, izibono imvuselelo ze Lizwi njalonjalo. Baye abalo bengabe ntlanga ngentlanga zale Afrika isezantsi.

Kwalile ngomhla wama 20 kwinyanga yom Dumbha, kumnyaka we 1917, inqanawa engu Mendi yanduluka e Ngilane ukuba mayiwele loo Ngxingwana kutiwa yi English Channel, iphakathi kwelama Ngesi nelama Frantshi, abantu sebesiti basindile ezingozini zeentshaba, yathi kanti ingozi izakuhla phakathi kwekhaya. Ubusuku obo babumnyama kakhulu yinkungu yolwandle, zingancedi nto izibane; kwathi ekuseni komhla wama 21 savakala isithonga, “ngqulukuzu” kanti u Mendi ugilwa yenye inqanawa, int’aph’ enkulu kunene! Azibonani, watsho u Mendi kuba imvela ecaleni, wabhudhluka elo cala kakubi, akhawuleza ukungena amanzi, laba liyaphela ithembha lokusindiswa kwakhe. Leyo nqanawa ikhe yazama ukunceda abatshonayo, koko ubuxashixashi bobumnyama nemfazwe akunakuze uzigqibe iinto zabo.

Khangela ke mlesi ukubhudelana kwabantu ukuzisindisa! Ingozi eloluhlobo intsha kubo, bengayazi kakuhle ukupetshwa kwayo! Abanye bavuka ebuthongweni bebelele, abalazi nelona cala mabasabele ngakulo! Amaphenyane okusindisa kuthiwa ayembalwa kakhulu engento kuloomakhulu-khulu ayelapho. Suke kwesosituba zozololo inqanawa! Kawuwakangele mlesi amakwenkwe akowenu xa antywila ntywileka kulo ntyakantyaka yamanzi angenasiqalo angena siphelo! Jonga uwabone xa aphata kubambhana, engayazi kakuhle into ayenzayo!Jonga uwabone xa azalisa elophenyanana belikho, lizale ligqite

ebunzimeni balo lisuke ke ngoko liwaphalazele kwase lwandle onke loomashumi ebephakathi! Yikhumbule mlesi ingqele yelozwe, kunjalo nje emanzini! Cinga ukuba uninzi lome yilongqele kwa oko, zaphela iingalo zobudoda, yawa imizimba batshona! Khumbula mlesi ukuba abafana bakowenu benze izimanga kuyo kanye loongozi, izimanga zokusindisa iqela lama doda amhlope awaye zinkosana phezu kwawo, afa wona zasinda zona!

Idini elinjalo lakhe lakho na? Ungazivingci mlesi iindlebe kwisi khalo sabantwana bakowenu! Lakhe alakhala idini ngenxa yentlungu? Lingaba lidini elingamkelekileyo elo! Kuba isikhalo ngumqondiso wokuba idini lamkelekile. Andibina i Nkosi yethu yatsho ngesitshobozo sesikhalo e Golgota? Namhla elo litye lilo elivelele lonke ihlabathi!

Kha ume! Khawenze kuhle mhlobo wam, mfundi. Uphi ke ngoku unyana kaCithashe kwesi sithuba? Uthi owayelapho kuxa ngoku igorha lakwa Ngqika elizalwa ngamanye, lithe qabavu phaya logama itshonayo inqanawa! Line thuba njengomthandazeli lokuba lingene ephenyaneni lisinde, kodwa aliyi! Liyawuthethela loomkosi ungenabani nokuwuthethela ukuba uzole, ufe ngokwamagora abephume umkosi! Kuthiwa uthi:

Zolani kaloku ma Laundini!

Kwamkeleni ngokuzol’ukufa kwenu!

Nantso lonto benize kuyo!

Nawashiyela lont’ amakhay’ enu,

Taruni makhaliph’ akowethu!

Taruni mathol’ amagora,

Namhla nikwimini yokuphela,

Lungisani izibuko lokugqibela!

Uthe esitsho wabe ewutsho riphe um Hobe wakowabo! Ingoma yento ka Soga eseyivunywa zizo zonke izizwe ze Afrika ese Zantsi, ethi:

“Lizalis’ idinga lakho

Thixo Nkosi yenyaniso;

Zonk' iintlanga zalo mhlaba

Mazizuze usindiso.

Bona izwe lakowethu,

Uxolel' izono zalo;

Ungathob' ingqumbo yakho,

Luze luf' usapho lwalo."

Umfundisi u Isaac Wauchope waye ngumfo omhle kunene enkangelekweni; isiqhekevu sendoda; ngokwesithomo ekwinyawo ezintlanu ezinento, ibala lake lu lusi, oko kukuti engemnyama engemhlope; amabhovu la aphezu komlomo ezingqangula ezimilise okwa wama khoboka; ibunzi lityilekile libanzi libonisa ukukhalipha kanye; amazinyo emahle evule umhlantlana omncinane, isibili simlingene, xa ahambayo yinto emilenze ikhabalazayo ibonisa impilo kanye kumfo lowo, yaye ibubambile nobugoso. Inwele zingqangqasholo zilukuni kungekho nanto ebonisa ukuba angabuye abe nekqayi.

Ngakho ukutshona kwayo lenqanawa ama Xhosa alahlekelwe ngoonyana bawo abathembhekileyo; kodwa lathi lakuvakala igama lalo mfundisi, phakathi kwabangasekoyo, wenzakala ngakumbhi umzi, kwaqondakala ukuba u Xhosa ufuinene isiva esibi, nelahleko enkulu, nokutshonelwa yinkwenkwezi yakhe eqaqambe kunene.

Awu!!!

Savakal' isililo sika Nojoli,

Isikhalo nesijwili somka Rarabe,

Intokazi kaNomagwayi waseMbo.

Ililel' uluhle olumke namangabangaba,

Ite'alufanga lusing' emandleni!

Tarhuni mabandla ka Palo,

Mabandla ka Ngconde ka Butsolo-bentonga.

Kungabanje k' umz' unyembelekile,

Yatshon' inkwenkwezi ka Cizama

Waphuk' umqol' umzi ka Xhosa!

Eyona nkwenkwezi yokugasa kwethu,

Thole lesilo lafa lithetha,

Lafa libongisela lafa liyolela!

Wath' umntu nants' inkongolo yokufa,

Iza ngebhaqo kwelase mzini.

Kwingxingw' ephakathi kwenkunz' ezimbini.

Wathi um Ngqika, "Kukutya kwethu lonto!

Thina simabandl' okuthetha,

Kuba singabakwa Mthetho ka Mthetho."

mXhosa nonyawo mXhosa nozwane,

Nkomo ka Cizama, ka Ncenceza ka Nchoko.

Nina base Xhukwane fungani ngo Mnyapha,

U Mayi Ntlukwana lo siyamkhalazela,

Siza kuwabuza kun' amanxow' omhlaba.

Nina base Qagqiwa vumani,

Buvumeni kamnand' ubu Ranuga;

Kuba siwugcinil' umzi ka Palo no Tshiwo;

Namahlathi, nemixauka, nenduli;

Sizigcinil' intaba zika Vuba;

U Vuba lo ligos' ekunene,

Ekunene kumzi wama Bhele.

Siyigcinil' intetho[2] ka Ngconde weentshaba,

[2] Siyiyigcinil' intetho

Ityala nilibuza kubanina?

Dyobha Wodaka! Dyobha wo Daka!

Ndlel' ibet' egantol' ukuy' etyalikeni,

Lomzi we Sinqhenqhe ngoka Maqoma,

Uyavana nengxondora zo Mthontsi;

Mzi ka Hintsathi shwak' emini siwujongile.

Ungabuz' eXelexwa nase Ganqeni,

Ungab' utyiwa sisil' esimlilo.

Khwelo lityotyotyovityo!!

Kant' ubiz' abakowabo bohlanga.

Uthi Lumkani kuk' int' ezayo,

Ingabumlilo ingabushologu.

Lenzeni ikhwelo libe mbhoxo!

Liqabel' u Qelekequshe no Gqumahashe,

Lijonge i Ntab'o Lungcu ne Bhukazana.

Ityala lako linye ke Citashe!

Uyintonina kangak' ema Mfengwini?

Ntili ze Nchwera ngase Gqugesi;

Ntili ze Xesi ngaku Gqadushe;

Basi no Gilesi ndiyanixelela.

Yidlan' um Nga niqhelisele,

Lent' uMfundisi iyazondw' ezweni.

Ma Cib' e Nyasa ndiwavele;

Ndiye ndarob, e Mombasa;

Ndaphelela nganeno kwe Fiji.

Hamba nzwan' enkulu yakwa Cizama!

Nguwen’ uyakuty’ isithubi no Thixo.

Thina ma Xhos’ asimz’ ufayo

Sigwetywa ngovuko lwabafileyo

Ukufa kuthi yinzuzo nengenelo.

Kuba kulap’ amandla azuzwa khona;

Kuba kulap’ amend’ azuzwa khona;

Hamba Cizama sikuvumele,

Wasa kusilibal’ aph’ e Nyangwaneni.

Ncincilili!

Ncincilili!!

Ncincilili!!!