

waseDiphende, neqelana elalinaye, kwenzeka ukuba amaXhosa akumncedisa uNgqika oko wayethethiswa ngamakowabo, wathi abuye abuyele kwasezindaweni zawo; kuba iPhesheya laboruNgqika, aba bantu ngabakokwabo, watsho wabakhuphela le njalo,—wabuya ke ngoko uMaqoma waya kwakwelo wayegqandlu yakuloTyhali, wathi ngamabandla akoNibe,—uNonibe ke gqwa kulo; weza kuma ngentlanjana yakwaGaga ngasempumngunina kaTyhali. Waqokela umfo kaMlawu uNgqika, wabasikela langa kwathi ukukhweza iTyhume, nasempumalanga yoGagumhlabakazi omkhulu eNgqakayi (Fort Wiltshire), wathi mabayangumhlaba kaTyhali; ade aye kuqabelisa ezintabeni, aye kuhlale kuwo bamgcine, hleze abuye aze kubulawa. INgqakayi le kuDaliwe (Cathcart) ke nantso kwaseDikeni, phakathi kwalo neNgqushwa.

Kuthe ukuxola kwemfazwe kaHintsisa iRhuluneli yathume Ngelifutshane abefundisi baye bawufumana umhlaba kuTyhali, indodana efanelekileyo ukuba ize kumisa ikampi eDikeni, iphatlakuba imida ingandulanga yenziwe; imbali ithi umhla woku-ulawulo kweso sithuba sokulungiswa kwezinto. Igama lalimiswa kwemida, nokubhalwa kwezigqibo waba wodwa,—yaba ndawo kwathiwa ngesiLungu yiBlock Drift, nantso phantengumhla ongemncinane lowo,—bekho nabefundisi eDikeni, kwehospitale yaseLovedale. Igama lendodana leyo kwakuthiwehla noMaqoma weza eDikeni, noTyhali ekhona; ikomkhulu nguCaptain Charles Lennox Stretch; emaXhoseni wazivlasemLungwini lalimelwe nguXolilizwe lowo,—indodana ebikhongekile kakhulu kumaXhosa. Kuthiwa kwakhutshwa imokolo

Abefundisi bagungqeqe bagungqa eNcerha, bade babonakweziliwaka (1 000 morgen) loo mhla iinkosana ezo zathetha eli lizwi: besusa umfundi wabo okholekileyo, onguFiti uyise kaTshu “Siyawunikela lo mhlabo ukuba kufundiswe kuwo oonyana bethu ukuba aye kubacelela inxowa kuMaqoma, uthe yena waya ngakube lilifa kubo, kude kube sisizukulwana sabo,—siyazi ukuba Noyi (Balfour) uyise kaMakhaphela, umphakathi wakwaMaqomXolilizwe uya kuyenza loo nto.” Ingcwaba likaXolilizwe nobelikholwa likaNtsikana. Uthe uMaqoma akuva ukul(Capt. C. L. Stretch) likumhlaba wakwaSomaseti. abefundisi bacela entlanganweni yoGaga neTyhume, ngas Bafudukile ke namhla abefundisi emaMbalwini yekoko ukumpumalanga koGaga, wabathumela kuTyhali, esithi lowo mhla singa kwaNgqika. Bathe ukumka kwabo apho abefundisi bawawulunge kuye, ulunge kuTyhali umninawa wakhe. xathula kunene amaphakathi asemaMbalwini, kunye neenkosana

Makucace kumfundi ukuba uTyhali lo noMaqoma ngoonyanezithile zakhona beza kuseka umzi waseLovedale,—kuba nale bakaNgqika, ukumkani weli lizwe, koko bobabini abangandawo yabizwa kwangelo gama, kwathiwa leya iseNcerha yi-abasendaweni kayise; kuba wayekho uSandile, oyena unguk “Lovedale Endala” (Old Lovedale). Kukuze nje abe amamkani esikhundleni sikayise, eseXesi, esemncinane; aba ingamMbalu nanamhl’ oku ayawubanga lo mzi athi; “Sisikolo samabamba abambeke yena. UMaqoma waye kukunene, elikhalipMbalu.”

nesithethi. UTyhali wayelixhiba, eyindoda ezolileyo, enohlo. Umfundi uya kunakana ukuba ngeli xesha esiya isikolo sise-engathandi kubonela nto imbi. Apho wayemi khona kuGwali (intlanjana entle kunene engena kwaseTyhume) sisangca-Tyhume, kuloo fama sithi ngoku yekaMakahlana (W. Terwimbaza kakuhle. Sona ke sasikhutshwe nguNgqika, wathi UTyhali nguyise kaNgonyama (Oba) noFeni (Dos) imiNgonuSoga umphathi waloo ntlanjana, nowayelikholwa likaNtsikana, wayindoda ephambili apho, bafunda kuso noonyana bakhe oo-

Lo mzi kaTyhali, thina maXhosa siwazela ukuba ulelona kFestile, noTiyo; bafunda kuso noonyana bakaNtsikana ooKobe kwabo lezizwe ezimhlophe, ngakumbi amaNgesi; kuba anoDukwana baphatha namabandla. Kodwa sithe kwasekuse-

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

Kuthe ngomnyaka we-1841, sasekwa isikolo saseLovedale yindodana eyayithunyelwe ngumButho wezinto ezingeLizwe okwelamaSkotshi,—igama lendodana leyo nguGaveni (Rev. Govan). Athe amaMbalu abeseGwali, aqala agoduka akuba ukuba anesikolo esingako eDikeni. Phakathi kweenkosana zamamaMbalu ezaba lapha yaba nguNqorho uyise kaMoli ozala uStonela uNqorho lowo ngokaDunjwayo kaNqeno kaLanga. Enye inkosana ibe nguNgcweleshe kaNqeno, ozala uSiyolo noStonela noNokazana umkaMaloni Mangcayi, noMrhawuzeli. Inzale 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, ophethela ibandla laseLovedale ngeli xesha unengxelo awakhe wayibhala kwiphepha le*Zwi Labantu* ngomnyaka we-1902. Uthi loo ngxenye wayeyizuze komnye wabadala uMathayo Dungela, yenjenje :—

“Mhla mnene amalungu ale tyalike yayinguNoyi noNobuyi swa umkakhe, umKwayi wakuloNgqaba ; inguNomtyekela umNgwevu, noNombishe umkakhe ; lowo ke inguyisemkhulu kaKali, lo kaNduluka; inguYaca umCwerha, nomkakhe uNowu ke udade boNoyi. Bebonke ingamalungu asixhenxe (7) Akumka uLose (Rev. J. Ross) eyokufuna inxowa kuNgubeni nchuka ebaThenjini kwabamba uBhene (Rev. John Bennie) eNcerha, qhaphu imfazwe kaHints! Wachithakala umzi wabefundisi eNcerha. Lithe lakuxola wasel’ ufuduka mpela usiyakum a eDikeni.”

ISIAHLUKO IV.

UKUZALWA NOKUKHULA.

Uthe lo mzi, mtsha wamaMbalu namaJingqi, nemiNgcanga-helo, wafika wagxumeka, wakha izindlu zawo kufuphi nezo esikolo, waluncedo kwinto yonke engumsebenzi owenziwa ngabefundisi. Kwathi kusekwakheni izindlu kwabe kusekuklahleni izigxa ; kwathi kusekukahambeni ihambo ezikude nge-ntqwelo, kwabe kusekutyaleni iintango zamakhala nezekwepila. Axenye yabo ithande ukuya kuma kwaNtselamanzi, isithuba esiqingatha semayile ukusuka esinaleni.

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

Njengoko sesitshilo kwisahluko sokuqala uzalelwe apho ke umfundisi lo, kwaNtselamanzi, ngomhla we-15 kwinyanga noKwindla, nyakana ngeMofu (15th March 1855); ezalwa nitshala 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 mhla 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-

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

Kuthe ngomnyaka we-1841, sasekwa isikolo saseLovedale yindodana eyayithunyelwe ngumButho wezinto ezingeLizwe okwelamaSkotshi,—igama lendodana leyo nguGaveni (Rev. Govan). Athe amaMbalu abeseGwali, aqala agoduka akuba ukuba anesikolo esingako eDikeni. Phakathi kweenkosana zamamaMbalu ezaba lapha yaba nguNqorho uyise kaMoli ozala uStonela uNqorho lowo ngokaDunjwayo kaNqeno kaLanga. Enye inkosana ibe nguNgcweleshe kaNqeno, ozala uSiyolo noStonela noNokazana umkaMaloni Mangcayi, noMrhawuzeli. Inzame 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, ophethela ibandla laseLovedale ngeli xesha unengxelo awakhe wayibhala kwiphepha le*Zwi Labantu* ngomnyaka we-1902. Uthi loo ngxenwayeyizuze komnye wabadala uMathayo Dungela, yenjenje :—

“Mhla mnene amalungu ale tyalike yayinguNoyi noNobuyiswa umkakhe, umKwayi wakuloNgqaba ; inguNomtyekela umNgwevu, noNombishe umkakhe ; lowo ke inguyisemkhulukaKali, lo kaNduluka; inguYaca umCwerha, nomkakhe uNowu ke udade boNoyi. Bebonke ingamalungu asixhenxe (7) Akumka uLose (Rev. J. Ross) eyokufuna inxowa kuNgubeni nchuka ebaThenjini kwabamba uBhene (Rev. John Bennie) eNcerha, qhaphu imfazwe kaHints! Wachithakala umzi wabefundisi eNcerha. Lithe lakuxola wasel’ ufuduka mpela usiyakum a eDikeni.”

ISIAHLUKO IV.

UKUZALWA NOKUKHULA.

Uthe lo mzi, mtsha wamaMbalu namaJingqi, nemiNgcanga-helo, wafika wagxumeka, wakha izindlu zawo kufuphi nezo esikolo, waluncedo kwinto yonke engumsebenzi owenziwa ngabefundisi. Kwathi kusekwakheni izindlu kwabe kusekuklahleni izigxa ; kwathi kusekumahambeni ihambo ezikude nge-ntqwelo, kwabe kusekutyaleni iintango zamakhala nezekwepila. Naxenye yabo ithande ukuya kuma kwaNtselamanzi, isithuba esiqingatha semayile ukusuka esinaleni.

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

Njengoko sesitshilo kwisahluko sokuqala uzalelwe apho ke umfundisi lo, kwaNtselamanzi, ngomhla we-15 kwinyanga noKwindla, nyakana ngeMofu (15th March 1855); ezalwa nitshala 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 mhla 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, ku Ingcambaze kakuhle inkwenkwana ezifundweni, kwade ngo-
sijonge lo mzi ungaphandle wesikolo. Ngelo xesha kwakufunamnyaka we-1866 xa iminyaka ilishumi (10) ubudala, kwabonakala
swa ngumzukulwana kaNtsikana onguWilliam Kobe, owabikubefundisi ukuba mayiqhutyelwe phambili. Okunene yaba
bhela eMgqakhwebe, phantsi kwaMahlathi (Pirie), engumkngumhla engazange iwulibale lowo wama-24 kwinyanga ye-
keli weBandla. Ntlaba (24th July 1866) umhla eyamkelelwa ngawo esinaleni.

Ngomnyaka we-1853 kuqalile ukuba kumiswe iOfisi eDike Uthi wayekunye noMr. Daniel Gezani, babuzwa ngabefundisi
bathi ubudolophana obo banikwa igama lokuba yiAlice, sa ukuba bafuna ukufundela ntoni na, uthe yena ukuphendula
isithili esi kusithiwa sesaseVictoria East. Igama lokuba a ufuna ukufundela ubufundisi, uthe akutsho wathakazela u-
amaXhosa kuseDikeni alibiza wona ngequlakazi ethe idoMongameli wesinala uRev. Govan wathi: "Ngxatsho ke
phu leyo yarhawula lona, likufuphi nomlambo iTyhume,—asi inkwenkw' am!" Watsho eyimbambazela entloko. Kuthe
ko nokuba zininzi izinto ezibe zithethwa ngalo elo dike, lisoyikngomnyaka we-1869 wanyuselwa kwimfundo ethe vetshe (College
kuba oko laliphakathi kwamatyholo nokunqaba, laye lipheDepartment) yeKholeji, ube lapho kwade kwangumnyaka we-
komlambo. 1872.

Ithe yakuqalwa iOfisi, iRhuluneli yacela umfundisi kaMaqoq Sikhe sabuza kuye ukuba badibana nini na noSomgxada lo,
ukuba abe yimantyi kweso sithili, yaye imcisha ngenxa yokukuze ade ange ungunyana nje kuye? Ukuwuphendula kwakhe
nethuba phakathi kwabantu abamnyama,—igama lomfundo mbuzo wenza ibali; uthi kwakukhe kwavakala ngaphambili
lowo lalinguRev. H. Calderwood waseDiphende. Okunokuba kukho umfundisi omtsha oza kufika eLovedale, noko loo
akuba evene nabo nabanye abefundisi, uyamkele loo ndawnto ayibanga sengqondweni kuyaphi kubo. Kude kwathi
Uthe kwa-oko wacela uJacob Bokwe ukuba abe likhumsha lakngamhla uthile ekungeneni komnyaka we-1867; emva kwemvu-
eOfisini, okwenene kuye ngokwesicelo sakhe. Ngelo xesha akazi enkulu eyayine yazalisa imilambo, banduluka emakhaya
alikhumsha eOfisini yamatyala uJacob, uphindile wacelbeziintwana zontathu, inguye, inguBryce Balfour, noDaniel
ngamaSkotshi kuloo tyalike yawo yayiqala ukwakhiwa eAliTshuka, nabo becafuza eludakeni besiya kubona ukuguguma
ukuba ngumhlabeli kuyo ngemihla yenkonzo, kuba ngezo mawamanzi kwaGaga, aye ayede atyhobozela nakwesi sitalato
iihadi zazingekabi ngaka. siza esinaleni.

Ithe kanti iyafunda inkwenkwana uNokisi esikolweni, njeng Uthi bathe besahamba, xa bakufuphi kule tyalike yaba-
kuba imana ukuya ibuya eLovedale. Ibisakuthi ngamannyama, weva into ikhala kamnandi kwindlu yamatye eyayi-
wambi ithunywathunywe zintwanantwana ngabefundisi angasekunene kubo, ejongene kwanetyalike leyo. Uthe nqu-
baphakathi komzi apha, yathi ngoko yanokuwazi unzi lo, yamama, waphulaphula, waya esondela, ecotha kuhle, wade wavela.
kuqabuka nokuphaphama; akwaze kubekho mfundisi unasikroUthe akuvela esangweni, wabona umLungukazi ehleli phezu
sento eyonakeleyo abeyithume uNokisi. Kukho ixesha eyawebhokisana ngaphandle kwendlu, eyikhalisa le nto phambi
yaqeshwa ngab fundisi, yangumalusi wamathole asesinala kwakhe, ethe kanti luhadi. Seleyiqonda kamva ingoma leyo
kuthiwa yayizuziswa ixabiso lehafugolweni (2/6) ngenyangkuba yayinguHome Sweet Home,—(Khaya, khaya Elimnandi.)
Ngelo xesha ubuhlanti beenkomo zabefundisi, babukule ndawthe yakumbona le ntokazi, yabonakala izisula iinyembezi ngasese,
inendlukazi yokufundela, ekwayityalike yomzi (New Building) amkhoba kuhle. Uthe akusondela yathetha naye ngesiNgesi,

uphendule kwangaso naye ; ithe intokazi yakuba 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 nentwana zana 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 kwa mfundisi uRev. R. Ross, kwaqalela ngenkqu yayo loo mini ukuba abe ngumfo wakwaSomgxada (Dr. J. Stewart,) osebenza endlwini athunywe, 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 okhuthelayo ; kodwa ide ifumaneke ingwalisekile, 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, yeyesizwe 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 kocalupalulo. Kukho amazwi entethweni yesiXhosa athi : “ Igugu ” “ ibhongo.” Xa umntu kuthiwa unezi zinto zombini esiXhoseni usukuba enganconywa ; phofu “ igugu ” kukubuka loo nto mtsha uthe wanayo, ne “ bhongo ” kukucinga ngento, okanye ngumnqweno wokunqwenela into ongayifikeleliyo, osaya kubuyeyifikelele mhlawumbi ekuhambeni kwexesha, ngokuyenzela migudu.

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 lamabhongo ngemfundo yakhe, acinge izinto aya kuzenzela izwe ngayo, wothi ke mhlawumbi abethe nganeno kwebhongo khe ; kodwa abe nayo yona indima. Umfo onebhongo ngoozana bakhe besebancinane, ukholisa ukuphumelela, ngaphezu wendoda engabanga namagugu namabhongo ngabayo oonyana.

Umfundisi lo sibhala ngaye kule ncwadana siyakholwa ukubokuzithoba lifumane ke ingcambu lime ngxi lingawiswa ziza-ubenazo ezi ndawo zonke sizikhankanyileyo, okanye imfundiqhwithi nemisinga ; kanti ke nguye lowo umiyo ungawiyoyakhe ngeyingafikelelanga kwesi siganga iye yafikelela kuse Kukho enye into eyalezwayo nguMpostile uPawulos ; ndine-njengoko iintlobo ngeentlobo zababhaleli zithe zabanakalintloni ukuthi siyikhangelala kancinane thina bantu beli xesha loo ekukhuzeni. Isithsaba semfundo, apho ide ibe yinkosi khoninto, asiyithatheli ngqalelo; kuthe ke ngenxa yoko yasidla bukhwa-kuxa ithe yafika kumntu ozithobileyo, athi oko kuzithoba kwakubasa, yasinqunqa yasigqiba. Loo nto ke ndithetha ubungca-igxumekeke ke yona ithi ngxi. Ikratshi yinto ecekiseka kakhulethu. UMpostile yena ude aye kufika nakumazwi okuba, naphi na naphi na; kodwa likratshi into egcina umntu ukuseluyiyeka nantoni na etyiwayo xa imxakanisayo uwenyu. Kuyo ahlale eqaqambile, angawelwa yinkunkuma. Ikratshi liziintloboke le ncwadana, ndinemihlali ukuthi le ndoda sibhala ngayo ibiyi-ezimbini : ikho intwana le ihlala empumleni ihlala izigabuncathu ngezinto zonke. ILizwi ilamkele isengumntwana, izixela ubuni obubo. Likho eli lokuzidla ngegama likayihlayoyisela izinto ebingenakuze izoyise yona ngokwayo. Oko ungathandi ukuba ligqubeke eluthulini, eli ebesakuthi umkukuthi ngegama elinye, indoda le yafunda yafunda, yanqaba, akwenza into entle, enkulu, eyenzela abanye abantu, emaXhosenizinqabisa ngokwayo,—yathi ngoko kunqaba yazuza ukwakheka, uve kukhuzwa kusithiwa : “ Yint’ enjen’ ikratshi ! ” ngenxa yeLizwi.

Angafanelana umntu efunde kangakanani, ukuze ibonaka Umfundi uya kuqonda ukuba ngomnyaka we-1869, xa kanye ngoku imfundo yakhe, uya kuzama ngokwakhe ukuzakha ngayumfundisi lo ayinkwenkwana eminyaka ishumi nye linesine (14) Iya kumchitha imphalaze ukuba uyekele kuyo, ide iphelele ekubudala, kweso sithuba kwakungekabikho nto iyitempile kweli beni imenzakalise. Ihashe eli linto engummangaliso,—njelasemaXhoseni lonke. Uthi uMr. Bokwe kuthe ke ngawo ngokuba ligcinwe ngomkhala nje ngumkhweli walo, lithi ukulo mnyaka, kwafika eDikeni (Alice), umLungu othile owayehamba lithe lawuhlutha kuye, endaweni yokuba libe sisiqodolo limeshumayela uzilo ; ngabusukwazana buthile uyile naye, ekunye ngendlela egodukayo,—hayi liya kuphambuka ; liphambuke linamaqabane akhe, ooRevs. P. J. Mzimba noE. Makiwane, yaye ngamandla etyholweni, nokuba kuseliweni, nokuba kusezintintetho leyo ikubantu abaMhlophe. Umgcini-sihlalo kuloo ntlan- ngeni, nokuba kuphi na apho kuya kuba yingozi yalo kunnganiso yayinguMongameli weSinala uRev. Wm. Govan. nalowo uhleli phezu kwalo. Loo nto ke yenziwa nalihase Uthi kuthe akugqiba umthethi lowo ukuthetha, xa ngoku elicingelwa ukuba liqeqeshekile,—imbangi yoko akunakukufuneka abangazinikela amagama kwiqela lozilo, wesuka yena kuqala, waya kulibhala igama lakhe, esithi, akukho nto angafu- uyifumane. mane eme ngayo, ngento etshabalalisa abantu bakowabo. Ala- ndele 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.

Sitsho ke sithi injalo imfundo. Yinto efuna ukusoloko imane eme ngayo, ngento etshabalalisa abantu bakowabo. Ala- njwe ngomkhala, ethi kwakuyekelwa kuyo kungabikho kwakhe ndele amaqabane akhe, awabhala nawo awawo amagama. Uva- Umkhala ke ekuyalezwa wona futhi-futhi ngamadoda ayala kele uMfundisi uGaveni ethakazela esithi : “ Andingebi sashi- ngumkhala oliLizwi. Kuthiwa iLizwi likaThixo litham yeka ngasemva xa abantwana bam sebengenile.” Watsho naye sa nenjubaqa, loyisa nezinto ezibe zingenakoyiswa. Kanti ne ebhala elakhe igama, esenza nokubakhuthaza. lithi ukuze libe nawo amandla okukwenza oko, libe lifike lamn Athe kanti loo makhwenkwana omathathu aya kude abe ziinto ukuzithoba lowo lifike kuye, ukuze linyuke ke lona, kanti ngolazizo esizweni. Athe kanti omathathu aya kude enze ukuba nyuka kwalo kukunyuka kwakhe naye. Athi ngokuthankubekho iBandla labaZili Benene kwelasemaXhoseni, anganeli

kwenjenjalo, koko ade abambe iindawo eziphambili zobuZi Benene, ade afa afleyo engazange abe nokukrokreleka. URe Bokwe waba ngumbhali wokuqala weNdlu Enkulu yamaTempil nyakana yafika ngowe-1874,—ekuhambeni kwamaxesha ubambi futhi-futhi nakubugcini-ndyebo bayo. URev. P. J. Mzimba waba yiNkulu yayo nyakana yafika kwade kwamaxesha-mang enyulelwa loo ndawo. URev. E. Makiwane uphinda-phindiny naye ukunyulelwa ubuNkulu beNdlu Enkulu yelaseMpumalant emaXhoseni.

Ngomnyaka we-1870 inkwenkwana uNokisi idlule ekwaluse amathole asesinaleni, yangumncedisi kwiphepha elalishicile ngabafundisi apho eLovedale,—igama lalo bekusithiwa liphepha leNdaba. Eli phepha lalilelesibini elishicilelwa ngesiXhosa kuba elokuqala lalishicilelwa kwesiya isikolo saseGwali ng mnyaka we-1845 igama lalo kwakusithiwa li*Khwezi*. Umfund owawela ephathiswe eli Litye nguRev. John Ross, M.A. esesith thile ngaye. Umfundisi othe wakhawuleza ukuyifunda, nok yisebenzisa intetho yesiXhosa, nokuqala oo“ a ” bayo nguJohn Bennie, esesithethile ngaye.

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

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

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 wamkele 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 zikaNtsikale na nazo waziqulunqa wazishicilela njengoko ebeziva ngooyise- mkhulu ooTshuka. Kaloku uthe noko selengumfo waseLovedale, wahlala esondele ezimbalini zamaxhego akowabo, embalisela ngemihlali, abe yena ke ebhala. Ngeli xesha ubeseleyincutshe 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 makafunelw umlingane. Akuwelwanga milambo inamagama ukufunw komlingane lowo, kuba kuthe kanti kwalapha kwaMfundisi 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 neNtselamanzi; akuba eziphumelele izifundo zasekhaya apha ungene kwaSomgxada wangumsebenzi wasendlwini. Uthangelo xesha kwaba kokukhona aziqhubayo ngezifundo zanganye kuhlwa, umsebenzi lowo azinike udumo ngawo umkaSomgxada owokufundisa amantombazana izifundo zangokuhlwa, kwanendlela zokuphathwa kwezindlu.

Kuthe kweso sithuba, umkaSomgxada, ngexesha awayekuwela ukuba akhe aye kubona ikowabo Pshesheya, wacisukuba awele noLetta lo, okwenene wenjenjalo, kanti uya ukuba kwelo zwe abuye amfake esikolweni Pshesheya. Ithe iyabuya apho, yabe seyingumtshato wayo nonyana kaCholwepe ekuthe ngawo kwazalwa amakhwenkwe omabini neentombombini.

Ekubeni aba bantwana bathi basweleka bonke, siyakuk siwenze amachaphaza ngabo, kuba basweleke sebengabantu abasebuhlanti sebengamadodana, abasetyhini sebezintombizifundo zabo babesebezizigqibile bonke sekujongwe intsebenzayo entle esizweni, intsebenzo engqinelana kwanengqeqeshoyabo. Amagama abo ngokulandelelana kwabo ngala :

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

Unina wale ntsapho, intombi kaNgceni wayengenguye mntu hampilo incomeka kuyaphi kwasebuncinaneni bakhe, ekuthe kuhambeni kweentsuku, yaya loo nto iqhuba ibonakalela; koko kubeni wayengumfazi okhuthele isimanga, edleke inyama namba, esebenza athi nokusebenza angakhethi, angazicongi, uke angene kule imisebenzi yenziwa ngabantu abaphilileyo, uke ngokuhlamba iingubo, nokuzolula ngeentsimbi ezishushu. Uke akhathazeke ngamaxa wambi umyeni wakhe xa afika ngokhoke, kusithiwa uye kutheza; kanti esenjenjalo nje ukuxakeke nento ekhaya, kuba ngumzi obungazange uswelelantu, noyindoda noyinkazana.

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

Ngathi asisayi kuba sichithe ixesha labafundi bethu xa sithe faka 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 ayo le ntsapho yalo mphakathi. kuba isweleke seyingabantu, ishiya esweleke ebusaneni. Masiqale ngoJimi, oyena mkhulu, wanduleleyo ukulishiya ilizwe. Lo mfo wayemthabathe ka-

khulu uyise ngentsebenzo nangemfundo, phofu ebusweni enina kanye. Ukholise kakhulu kubefundisi ngokusebenza kwakhe okuhle apha phakathi kwekhaya; kuloko uthiwe e ngumkhuhlane ongangxamileyo, kwade kwabonakala ukuba n kanyukele kumazwe angasentla, kwaKomani, kusithiwa mh wumbi apho angafumana omnye umoya.

Kuthe kulapho akwabikho mancedi, kwade kwabonak ukuba uyise makamnikele ngosizi entandweni yaLowo uze zonke izinto ngobulungisa. Le ingasezantsi yincwadi kaJam 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 wa ngomnyaka we-1896 wazuza iSiqiniso seSchool Elementary.

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

Imfanelo zakhe zezi:

Ngumbali okhawulezayo nocokisayo ngetayiphu w enesandla esihle elusibeni. Ngasekubetheni ucingo uyo didi oluphambili ewuqonda kakuhle umsebenzi we noweposi. Unezinye iziphithi, uyacokisa ekhuthel msebenzini. Simthemba ngokupheleleyo ekumyale kwethu, okokuba unakho ukuwenza kakuhle nawuphi umsebenzi angathi abekuwu.

Isimilo sakhe apha sasingumzekelo ngokupheleleyo.

ALEX. W. ROBERTS, IBAMBA.

Intombi uVivi ithabathe ithuba nayo ukugula, yade yathwa yasingiswa eLusuthu, uyise kunye nayo, baba ziindwend zakwaRev. Cranmer Matsa Sebata, eMatatlele, onke lawo

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?
Ipendulo 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 the 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 alapha kuya kubuye kubekho uncedo, luvela kwinkalo olube ungalingelele kuyo. Kuvele iMantyi yaseMaclear yamthabala- thela kuyo yamnika umsebenzi eOfisini, ngexesha obuseDyoki imzi wakowabo; ithe yakuthunyelwa eNopoliti (Naauwpoort) uRhulumente, yemka naye, safika isibetho elapho. Imantyi uyo yathumela ingxelo entle kunene yokumka kwakhe, ngowe- 1918.

Ngawo la machaphazana akwesi sahluko, siyakholwa ukuba mfundi uya kunakana ukuba isandla soPhezu-konke, sibe phezu koMr. Bokwe lo ngeentlungu, ngeentsizi neenkxwaleko, wanje ngokuba sibe naye nangeentsikelelo. Eso sandla saba ye- na mbangeli yokuba aye ezisondeza ngakumbi nangakumbi nso. Kodwa ke nabani na woqonda ukuba ezo zinzizilikihla, angeze zithi zibetha, kube kungathi akubethi nto kwinyama ngazi. Esitshoyo ke ngoko ukuthi zayiqhuba impilo yakhe, yaya banakala ngokungakumbi.

ISAHLUKO VII.

PHE SHEYA KWELAMANGESI.

UMr. Bokwe wathi esemncinane walamkela iLizwi; leyo yezinto ezayomelezayo imfundo yakhe. Uthi ngalo mhla w kuzinikela kwakhe, kwityalike yamaSkotshi, abengumhlak kuyo uyise, kwakushumayela uDr. Stewart, kumazwi a " Ukuvuna kudlule, ihlobo liphelile, thina ke asikasindisw Jer. 8 : 20.

Ngeli xesha ke umfana lo wayesele ekhokile kakhulu k fundisi,—bemthanda, ebathanda naye, ebakholisa kanj Udumo lwakhe lwaluselude lwacanda ilizwe, edumile ngo khuthala, nokuwenza ngocoselelo nawuphi na umsebenzi a phetheyo. Imizi yamashishini yabantu abaMhlophe imng nele kunene, ngenxa yobuchule bakhe bokugcina iincw zeshishini, nokugcina imali. Zide iindawo ezithile zaza ukumcela ngemivuzo ephakamileyo, into leyo esisilingo,—k kuthiwa umkhuluwa wakhe uCandlish, ube luncedo olukh kuye, ekuzilweni ezo zilingo zemivuzo ephakamileyo, nama nga. Kuthiwa iRhuluneli uFulele (Sir Bartle Frere) ithe n oko yayikhe yaseLovedale ngehambelo ngomnyaka we-1879 mnqwenela ukuba abe sisandla sayo, koko ayimfumananga.

Kuthe ngomnyaka we-1892, wabonakala uMr. J. K. Bamba elungiselela ukuwela ulwandle, asinge kwelamaSkotshi, Phe ya. Injongo yayikukuya kubona izihlobo zakhe ezininzi kw zwe; kuba kaloku ezinye abazani ngakubonana ubuso ngob baye besoloko benqwenelana, kuba abo baphesheya babeso beliva incomelo lakhe ngabo bakhe bambona. Umhla awan luka ngawo ke kweli ngowama-20 kwinyanga nguTshazim (20th April 1892), esinga eKapa. Ufike apho wathab inqanawa egama linguMoor walucanda ulwandle umfo

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 iyeyo- kuhlekisa, eminye iyeyobuhlobo, yaye intlanzo yolwandle imbuza imvelaphi nayo. Le mibuzo ingaka ubuzwa apho avela khona, alapho 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 eTransi- yali, into ebide imane ukuhlasimla kukumcaphukela, icaphu- yela nokoniwa okungaka koKafile ngaba befundisi.

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

Uthi uhambe efunda izinto ngezinto zokuqhutywa kwenqa- nawa, namandla omphunga; ubone namangqibana aseMadeyira, ntywilela itiki le xa iphoswe elwandle, kanti aya kuza nayo eyi- thethe. Akubangakho koyika kungakanani noko, kuba waziba- bamba umxhelo ngamazwi engoma ekwincwadi yakhe yamaculo

Uthi :—
“ 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 behlala efunda ngazo. Isikhumbuzo sogama wakhe uJohn Knox, yeyonanto yatsala amehlo akhe tanci eGlasgow. Waliji-

keleza elo zwe ehamba ethetha kwimiButho ethile, nakumaqokuqala, —umnikeli wamabhaso yayingumfundisi waseTholeni eentsapho zezikolo zeCawa, (kuba ubengenguye nomfo ke kholo Rev. B. J. Ross. Iititshala zaziliqela kweso sikolo seCawa, ukuthanda abantwana, ufike encumancuma, ude uqonde ukubodwa enkulu kuzo yayinguMr., ngoku onguRev. Ndongo ufike ekhaya). Ekujikelezeni kwakhe kwelo zwe, ayiphelani latshikwe, waseKidstone, eMjanyana oseMacfarlan, Tyhume imibuzo eyelelene kwanaleya yasenqanaweni. Kwenye indangoku.

kubuzwe imbangi yokuba abe mfutshane kangaka, kanti am (2) Wabuya eneencwadana aziguqulayo iminyaka ngeminyaka, Xhosa kuthiwa luhlanga oluziingxibha? Lo mbuzo ubewuqimo sazo singamakhasi (*cards*). Ukubizwa kwezi ncwadana bela ngokuthi uthabathe unina ngobufutshane obu; kod ekusithiwa liBandla leZizwe Ezifunda iziBhalo (*International Bible Reading Association*), abengumguquli wazo ngesiXhosa loo nto ayithethi kuthi unganeno kwamaXhosa ngobuXhosa.

Ngamanye amaxesha, xa athethayo bebesakuthi kanti abaninyaka ema-30; oko kukuthi wawa evuka nawo lo msebenzi bathe nqokoqho bajonge eli bala lakhe limnyama; kangangokunakathi kwamakhandilili, namahlandinyuka eliphakade, kwade enye indoda enkulu yeSkotshi, yathi iphuma kwinkonzo awayayayimini yokuphelelwa kwakhe,—ngumsebenzi lowo awawuthi thetha kuyo, yavakala isithi! “Hayi, ndiyithandile kanye inyeke kumbhali wale migca,—wabhala sekunzima kuye, incwadi asixelele yona la mfo wasemzini,—kodwa bekutheni na engaqalinga Phesheya yokumazisa kwiBhotwe lalowoMbutho. Incwanga aye kuhlamba nje phambi kokuba atsibele esikhwelweni ana ezo zisaqhuba ngamandla, kuxa ziluncedo olungeluncinane Nabantwana uthi bebekhe bamoyike bakumbona; kod ubafundi beZibhalo, ngakumbi impi yakowethu engabashu-babuye basondele bakuqonda ukuba unobuhlobo nabo; baayayeli abangenamfundo ityhale yaya phi. Ngoku zishicilelwa kodwa bangabi nakuyifumana imbangi yeli bala lakhe, ba Lovedale.

bamane ukumphatha befuna ukuqonda ukuba akukhonto kunamathela na kubo yobumnyama.

Ngotyelelo lwakhe Phesheya, uMr. Bokwe uzuzise abaninyaka elisaziwa kakhulu; lithe ke inenekazi elithile laseGlasgow, abaninzi izinto ezininzi, ewe, masitsho mhlophe ukuthi olokuva ukuba ungumhlabei weengoma, lamthumela amazwi tyelelo lwaba yinzuzo nengenelo kwabaPhesheya nakwabo ngumthandazo othandazela iAfrika, lisithi makenze ingoma kuwo ngaphonoshono. Inzuzo ibe yeyezinto ezibonakalayo nezino mazwi. Okunene kuthe kwa-eselapho kwelo zwe, walihlabela bonakali ngamehlo enyama. Ukuze icace into esithetha yo lo culo lidumileyo lithi:

siyakukhe sibalule iindawana zibe mbini-ntathu ezizezi :
 “ Give a thought to Africa.”
 (Yicingen’ iAfrika).

(1) UMr. Bokwe wafika ephethe iincwadana ezilungile ixabiso laloo ngoma liphika neminyaka le ukuya linyukela phe- ukufundwa yintsapho yesikolo seCawa, kwityalike alunge ku ubeka phi na. ulu ezingqondweni zama-Afrika asazi kumaxesha azayo ukuba zinamabali eZibhalo.

Kwakukho nemfumba yeencwadana zamaculo ebekusakubeka phi na. nywa wona kwisikolo seCawa. Kwakukho nemifanekiso em (4) Wabuya neentliziyo zobubele kubantu baPhesheya; ninzi yeembali zeZibhalo, ebisakuboniswa xa kufundiswaba ngeentetho zakhe abehamba ezenza kwelo zwe, ethethelela Iincwadi eziya zafika zabiwa njengamabhaso, kwintsapho ye Lovedale nabantu abaNtsundu, zacengeka iintliziyo zabantu kolo seCawa ethe yadlula abanye. Umbhali lo wazuza ibhalo zwe walowo wanga angakhe abe nento ayenzela iAfrika

nosapho lwayo. Okwenene ke abanye bakhupha iimali zokuEyonanto ke ikhulayo kuwo yinzuzo yawo, nokuzicingela okwewndisa abantwana bamahlwempu eli lizwe, abangawaziyo nokuziqu zawo, ngaphezu kokucinga ngokuhlambulula umntu wazi. Abanye kumadodana abesafunda basebesuka bezimisomnyama. Okokuba bezingalawulwa nguThixo, ezi zinto zipheukuza kuba ngabefundisi eAfrika.

(5) Ngomhla othile wathetha, ephatha kuvuma iingomphambili kwabantu bakowenu. Mna sendinga ngebendisekwingqungquthela yentlanganiso yamahlelo amathathu a-ntsha, bendiya kuthi ngqo ndiye kwiKoloni yaseKapa ndifike Presbhitari eyayise Bridge. Esihlalweni yayinguRev. ndiphinde ndiqhube kwalawa malingana bendisakuwenza oko Forgan, engqongwe ngaba : Rev. John Reid, Rev. G. A. J. R. bendisekhona, ndiwenzela abaNtsundu. Ngoku ke loo nto Mr. John Scott, noMr. John Knox Bokwe. Kuthiwa athe ayisenakwenzeka kuba sendiminyaka ima-76. Inye qha into amaSkotshi ngaloo mhla aqongqothela, ebuka umsebenzi owa-ndingasuke ndiyenze kukuthandaza kuThixo ukuba ayisikelele lwa ngooyise, wokuhambisa iLizwi nemfundo kwizizwe eziseAfrika, noonyana bayo neentombi zayo."

nyameni; kuze ngako oko kwaphuke amandla obudenge. En Kwesi sithuba kuhle ukuba sikhe sime, sizibuze ukuba, koko kwaqokelelwa imali yiloo ntlanganiso, yokunceda kwizizwe kanene yayiyintoni na imbangeli yokuba uSomgxada, nabanye zeLovedale. UDr. J. Henderson onguMongameli wesinala yabefundisi, banyeke lo nyana kaCholwephi aye kwelakowabo, Lovedale, uthi wayesengumfundi ngezo mini. Kodwa loo malijikeleze, ehamba engena ephuma phakathi kwabantu bakowayamchukumisela ukuba imfundo yakhe ibe noncedo eAfrika. bo ababekekileyo, abakhulu, ethetha evuma, esenjenje ? Impe-

(6), Wabuya nentetho yokugqibela yomhlobo wabandulo ilula, kuba yile yokuthi,—Babesenziwa kukuzidla ngaye, abaNtsundu onguMr. Saul Solomon. Abo bazilandelengumsebenzi wabo omhle, abaneqhayiya ngawo, eluzuko lwabo iingxoxo zePalamente yeli lizwe kwimihla engaphambili, abakubathumi babo, nakwiNkosi yabathumi babo. Wena ke mfo kuba babe abayazi into abeyiyo lo mphakathi, obeselede wachakokwethu kwam, ofunde kunene, ufumene imfundo kubefunutywa kunene ngamakowabo, ngenxa yezimvo zakhe zokuthandisi, banalo na elo qhayiya ngawe ? Bakufumana ungumsebennda umntu omnyama. Bekuse kusithiwa isithuko sathazi abangazithethelelayo na ngawo kuLowo wathi : " Hambani ngumXhosa omhlophe, ilungelo lobuvoti kwiKoloni yayiye kulo lonke ilizwe ? " Akwaba nam nawe singaba njalo !

Kapa, kubantu abamnyama, lathethelelwa nguye neqela lakUMr. Bokwe ke wafika Phesheya lo mphakathi esaphilile akwiminyaka ema-76 ubudala. Uthi uMr. Bokwe wafika ingo-ndo yaloo mnumzana, isentle, isazilandela ngocoselelo iingxoxo Afrika eseZantsi, athe ke ngoko wamnika le ntetho yokugqibela

" Ixesha liyasondela, ewe alisekude lokokuba umntu oNtundu okwiAfrika eseZantsi azithembe ngokwakhe ; izibonabefudula ayame ngazo, ukuza kuthi xhaxhe kweli xesha ziyabonakali. Ukuvela kwendyebo ezinkulu ezimbiwayo zedayimani, negoli kwelaseAfrika, kwenze ukuba ilizwe elo lifikelwe ngoku loluhlobo lwamadoda angengawo lawa eemini zangaphambili

ISAHLUKO VIII.

UMTSHATO WOKUPHINDA

Kwisahluko sesithandathu silenzile ibali elilusizi lokusweleka kwentombi kaNgceni ebinguMrs. Bokwe, ngomnyaka we-1899. Umfundi uya kuqonda ukuba ngalowo mnyaka, umphakathi uhlelwa ngulo mphanga esafika ukuvela Phesheya. 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 ngumfazantsi makangahlali kakhulu, kuba athi wode aqhele ukutya kwezindaba aze ke ngoko aphume isidima, abe yindoda engahlonelekileyo ekhaphukhaphu. Ngako oko indoda, eswelekelwe ngumfazantsi ayizuzi konwaba kumaXhosa, kuba, athi isithunzi sendokhosi ngumfazantsi.

Kuyavakala ukuba phakathi kwezihlobo ezo zazimngxani umnumzana lo, kwakukho noRev. W. B. Rubusana, owade yekhulu. Ithuba lokuya eUgie nalo livele kwangawo lomtshato, walatha nentwanazana awathi umbonele yona, phakathi kwekuthi ke ngoko uMr. Bokwe wayindoda eyaziwa kunene kwelase-ntombi ezifundisayo, kwisinala yeentombi eMgwali kaNgqika Mpumalanga, apho kudibene iintlanga ngeentlanga. Kwincwadi kuthiwa wathi uMr. Bokwe akuyibona inzwakazi leyo kwii yomnumzana uMr. J. K. Merriman, ekwincwadi zabakhuzi, phela ukuphalaphala kwengqondo; kwaba kukusekeka kwendawo kufumaneka indawo yokuba umphakathi lo ubeseleyindoda entle kunene oko, nethe yaba luncedo kuye nasesizweni, yamakhebekileyo kuloo mazwe akude nekhaya layo. naye, sakheka nesizwe ngayo.

Intombi leyo athe wayibona ngoku ngumNgwanekazi, wakwaseMgwali kaNgqika. AmaXhosa atsho kakade ukuthi ama-Luthuli eTsomo, igama nguMiss Maria Sopotela. Le ntombi waya omntu mathathu (1) likowabo (2) likulonina (3) bubukhwe yafumana imfundo ecokisekileyo apho eMgwali kaNgqika akhe (ngumzi wakhe oyinkazana). Akazenzela ikhaya yedwa, ephantse ukukhulela khona, kuba yaya iseyintwanazana encinane, yenzela nentsapho yakhe, nezihlobo zakhe, nerhamente yakhe kunene; yaza yathi naxa seyizifizele izifundo zayo, yabuya yafumana nentsapho yayo. Naphi na ke apho akhe wakhona uMr. Bokwe, ndisa kwisikolo sentsapho esinaleni apho. Umtshato uya afumane izihlobo ezininzi, afumanele namakhaya kwiintombi zibe zingenamakhaya.

emva kweminyaka emibini ezele ngqungu iswelekile eyokuqala inkosikazi.

Ngawo lo mtshato uzele abafu bobane (4) neentombi zombini (2), uPearl Nothemba, noFrieda Debora Nobusi, esezikwephe-
rulu imfundo, enye iseKholejini, leya isetyenzwe nzima kangaka nguyise iphumelele iMatriki, eyintombi yokuqala yomXhosa iphumelele kangako; enye iyafundisa esinaleni. Unyana umkhulu uBarbour, yena wafunda ukubaza imithi, wade wayi-
cutshe yokwakha, utshate noMpondokazi, uMiss Lilian Ncapayi, waza wazala amazibulo uWallace Phumezo. Nguye lo
isisibonda kulo mzi mtsha ukwaNtselamanzi. Unyana onga-
leno kwalowo onguRosebery Thandefika, naye selezibalule kune-
the ngemfundo eKholejini: uyafundisa eOhlange, Natal. Ezinye
intwana ezimbini uSelbourne Thandabantu noWaterstone
Mathamsanqa ziselula. UMathamsanqa wazalelwa eTholeni nge-
tsha uyise awayeye kubambela uRev. B. J. Ross, owayewelile.

Ngawo lo mtshato umnumzana lo ube nokwazi ilizwe abenga-
yikuze alinakane umphakathi walo, ilizwe laseFingoland; kuba
ukuphumeni kwakhe eQonce kwiMvo, ukhe wanethuba khona,
wafumana ukubazi abantu abanobubele kunene, bamazi naye
yakhulu. Ithuba lokuya eUgie nalo livele kwangawo lomtshato,
kuthi ke ngoko uMr. Bokwe wayindoda eyaziwa kunene kwelase-
ntombi ezifundisayo, kwisinala yeentombi eMgwali kaNgqika Mpumalanga, apho kudibene iintlanga ngeentlanga. Kwincwadi kuthiwa wathi uMr. Bokwe akuyibona inzwakazi leyo kwii yomnumzana uMr. J. K. Merriman, ekwincwadi zabakhuzi, phela ukuphalaphala kwengqondo; kwaba kukusekeka kwendawo kufumaneka indawo yokuba umphakathi lo ubeseleyindoda entle kunene oko, nethe yaba luncedo kuye nasesizweni, yamakhebekileyo kuloo mazwe akude nekhaya layo.

Ngawo lo mtshato kanjalo uzenzele elinye ikhaya kwiSinala
yafumana imfundo ecokisekileyo apho eMgwali kaNgqika akhe (ngumzi wakhe oyinkazana). Akazenzela ikhaya yedwa, ephantse ukukhulela khona, kuba yaya iseyintwanazana encinane, yenzela nentsapho yakhe, nezihlobo zakhe, nerhamente yakhe kunene; yaza yathi naxa seyizifizele izifundo zayo, yabuya yafumana nentsapho yayo. Naphi na ke apho akhe wakhona uMr. Bokwe, ndisa kwisikolo sentsapho esinaleni apho. Umtshato uya afumane izihlobo ezininzi, afumanele namakhaya kwiintombi zibe zingenamakhaya.

ISAHLUKO IX.

UKUPHUMA EDIKENI.

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

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

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

Kuthe ngoNovember (inyanga yeNkanga) ngomnyaka we-189 kwaphuma iphepha eMonti igama lalo kwathiwa li*Zwi Labanti* lithe elo phepha laphathwa ngamadoda anempembelelo esizw ni, aye ezele zizikhalazo, nenkcaso, ngakwinqubo yeM emhleli wayo yayinguMr. J. T. Jabavu lo. Athe khona ngakw zinto zombuso, akakra ngakwinqubo yakhe, aye elandelwa ng Jabavu mzi, kuba kwakuse kumzuzu izikrokro zikho ngakuye, nang wayenguyena wayebekwe phambili ngezo mini kwizinto zombu wasesiLungwini.

Uthe uMr. Jabavu akuqonda ukuba izinto zimi ngale ndle kwaye kwakuyo le nto kukho umphunga wobuhlanga,—wob Mfengu nobuXhosa, oko kukuthi, yena le nkcaso yenkqubo yak wayithabatha njengenkcaso yesiqu sakhe kuba eyiMfengu,—la eliya icala lisithi uyithiye egazini into engumXhosa. Babunj

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 imfundi 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 ngokucela 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, ngoSomgxada noMr. Bokwe abo.