

# uJohn Knox Bokwe

Ibali ngobomi bakhe



NGU  
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INTSHAYELELO YAGUQULWA NGU  
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## INTSHAYELELO.

### BANTU BENKOSI !

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

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 wakokwethu kwam, kambe sekulizolo nezolo enindidlise ndaqhela, sendiya kuman' ukugagamela kaloku, kuba ndikholosile ngani.

Ingxelo zeziphoso neziphene, zamagwiba namakhwiniba maze ndiziviswe, ndiyaziyaleza.

Malunga nehambo yale ncwadana phakathi kwenu, ndiyanqu-la, ndithi : " Kwangamana akungebikho silungulela salutho kungaba liCamag' Elihle, kulal' iziphunzi nameva ! "

Owenu enkonzweni yesizwe.

S. E. KRUNE MQHAYI.

ENqonqweni,

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yaseDikeni imi kuyo namhlanje. Kulapho ke abahambisi-lizw 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 abuyeke kule ntlambo eyayinendawo ebanzi kangaka emxhelweni kuye.

UMnumzana uBokwe waba soloko esazi ngezinto ezazisenzeka 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 ndandibambeke 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 ukunyaneyekelwa 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 wasithetha wada wasazi namaqhalo aso kangangokuba andazi mntu uNtsundu ubengamqwesayo 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 saseLovedale 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 wephepha-ndaba, *Isigidimi*, wayiyo netitshala kwicala labafundi abangamakhwenkwe, wanguye nomphathi wamabutho okusebenza umsebenzi waphandle. Kwakunjalo ngeminyaka yokuqala 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. UMNuzana 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 esibumlonzana. Leyo ke yabe iyiofisi yeposi yaseLovedale. Kwidolobesine kwakukho itafile ekwakukho phezu kwayo umatshini wokubetha ucingo. Enye ibhokisi le inkulu, imzantsi wawusewudlekile kukuxushwa ngeenyawo ezazimana ukushukushukuma, kwakuhlala uSomgxada ngakuyo, ubukhulu bexesha enganxibanga bhathi, imikhono yehempe isongiwe. Kobunye ubudesika obuya bebhokisi kwakuhlala umphakathi omkhulu unobhala waseLovedale uJohn Knox Bokwe.

Kula madoda mabini kwakubotshwe iinkabi ezahlukeyo ngeendawo zobuzwe nezithethe, ngesithombo omnye umfo emde eyingxilimbela, emhlophe, enesithozela nesithunzi kananjalo, ecinga ngokukhawuleza ngokombane. Omnye wayesisiqingqana madoda 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 madoda yaya iba nemfano yale inkulu ngenxondelelo nokuba usingxami nokuthi futhi msinya kangangokuba ithe isiya eku-

beni liggala yaba seyingxanyaza ukuhamba seyithathe iimpaw phaya asuke abe ngakwicala labazalwane bakhe nokuba bekusa- zokunyathela ezamnika lo mhambisi-lizwi udumileyo eli gam zindlwa nje ukuhlasela amalungelo namabango nezabelo zabo. lesiXhosa, uSomgxada.

Kwasebukhwenkweni uKnox wahla wazibonakalisa ukuba u abaNtsundu ngamaphepha-ndaba yayisabeleka kuye. Ukongeza kuyithanda ingoma. Yaba soloko inomtsalane kuye kuba es kuko konke oku izimvo zikaMnumzana uBokwe kwizinto zo- minyaka ilishumi linambini ubesakukroba ngefestile kwigum mbuso zaloo mihla zazahlukile kwezikaSomgxada, umfo ke lowo lokubutha lakwaSomgxada xa uNkosikazi uStewart abetha uha wayengayinyamezeli inkcaso njengokuba sonke sisazi. Ngoko Mhlawumbi lo mdla wayenawo kwangelo xesha, waguq ke ngomnyaka we-1897 uJohn Knox Bokwe wayinikela umva wayifulathela iLovedale waya kubambisana noMnumzana u- wayengadalelwanga nguThixo okanye ngumntu ukuba abe Ntengo Jabavu ekuhleleni iphepha-ndaba *Imvo zabaNtsundu*. Alizange libe linyathelo elinempumelelo elo kuba uBokwe wayengadalelwanga nguThixo okanye ngumntu ukuba abe ngumhleli wephepha-ndaba. Wazifumana apho ekwimimandla bayenze loo nto ngomxhelo. yezaqhwithi ezingaqhelekileyo neyamanzi ajikelezayo axhaphayo.

Ezintathu kwiingoma zakhe ziya kuhlala zihleli, uVu Kwathi emva kwexesha impilo yaqala ukumkhathaza ngokupha- *Dibhora, iSikhalo seAfrika, iNgoma yoMdudo*. Umbhali lo ubek wulekayo. Ngonyaka we-1900 elo qhina lokusebenzisana la- amve uBokwe ecula le yesibini amaxesha ngamaxesha ngemi qhawulwa kungabangakho singqala nasingqukru macala. yaphambili echukumisekile. Izwi lakhe elaliphuma ezan Iminyaka emashumi mabini yobomi bukaMnumzana u- entliziyweni kule ngoma liya kusoloko lavakala lihlokoma ek Bokwe yayinolonwabo olukhulu kwaneentsikelelo. Wayefikelele qengqelekene kweminyaka. ngendlela ejikelezayo njengoko kubanjalo kwabaninzi bethu xa bazama ukuya kufikelela kwiinjongo zabo, kumbono wexesha

Kwiminyaka emashumi mabini anesihlanu edlulileyo iLo lobuntwana. Wayengazanga wasithelwa liphupha lobukhwenkwe dale yaqala ukuzilahla iindlela ezindala yangena kumhla omts bakhe lokuba abe ngumshumayeli wevangeli kubantu bakowabo. Yayilixesha leenguqulelo kwaye uMnumzana uBokwe owaye Lathi lakuqhawuka ikhonkco lokusebenzisana ekuhleleni leneminyaka emashumi mathathu ekhonzile eLovedale, kuq iphepha-ndaba kwavuleka indlela yokuya eDyoki njengomva- sekile ukuba waqonda ukuthi imihla idlule yokuba angasolo ngeli. Waqala ngokuba nguMvangeli waza waba nguMlingwa eyingqongqotho kwimicimbi nobomi besinala esasingxam ebufundisini iminyaka emithandathu. Ngomnyaka we-1906 ukuthi dlundlu. Njengokuba besazi bonke abayaziyo ingqon wabekwa izandla zobufundisi, wamiselwa kwelo bandla lase- yomntu oNtsundu ukuba uyayoyika inguqulelo entsha, uya Dyoki awasebenza kulo iminyaka elishumi elinesihlanu phakathi kelela ukushiya okwasemvelini, kwaye uMnumzana uBokwe ku kwabantu bakowabo ngendlela esingathi bambalwa abantu aba- yonke inkcubeko yakhe, amazantsi bume bakhe wayengu kha basebenza ngayo bamdlula. Wayephantsi kwemeko ebuhlu- Xhosa. ngu yokungaphili phantse mihla le. Wayebhaqisa ukuba aphile

Loo nto yayizibonakalisa xa kukho nto ichukumisa abantu qete. Amandla omzimba aya esetha kodwa wazingisa ngokukha- kwano budlelane nabaMhlophe, zonke ezo nto ubesakuzithi glipha okwancomekayo kubo bonke ababemazi. Xa wayengu-

mfundisi waseDyoki kwakufuthi eshumayela nakwiirhament zabaMhlophe. Enyanisweni abamelwane bakhe xa aphakath 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 ukubonmdla kwimicimbi yesithili eso. Wayezingisa ukuya ezimbizweni zomzi, kwaye enye yezinto ezikhumbulekayo kwintlanganis ethile awayekho kuyo phaya eDikeni, yayikukumbona enesithomo sicekethekileyo ebuthathaka esekelwe ngemiqameli ukanti amehlo wona ayeqaqambile ebukhali nengqondo nayihlakaniphile isabamba njengeyomntu osesebutsheni bemihla.

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

Kwenzeka ukuba ndibe ndiseLovedale kwiinyanga zokugqibela ezimbalwa zobomi bakhe kwaye nelungelo lokuba ndib 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 lo bendamkela kweli lizwe ndandizikhethela ukuba ngummi kul. Ukususela kuloo mzuzu wokuphumla kwamehlo am kuye kuse kuse emva kweminyaka emashumi mane xa ndandifund iNdumiso yama-23 eyayisenyongweni kuye, neculo lakhe elit iMixeshiso yexesha iya iphela kwiindlebe ezasezivuleka kwizand ezingaphesheya komda wexesha, ubuhlobo bethu abuzan

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 *Kokwabizwa Komhlaba kwabaNtsundu* ngokwaloo maxesha. Yayibhalelwe ukuphendula izinto ezaziyalezwa nguMnumzana uScully. Amaphhepha-ndaba ayemana ukwenza izicatshulwa kuyo yaza yawushukumisa umzi kakhulu ngenxa yokuchaneka kolwazi elwaluphawuleka kuyo nangobulumko beziyalezo ekwakubon gozwa 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 ehamba 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 kukacise 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—uMakhizwane, uMzimba, uJabavu, uSihlali, ukuze ngaphambilana ka-



ncinane kubekho uSoga. Impembelelo yala madoda ngemihla Ndathi ndakuba ngomnye wabasebenzayo eLovedale ndayawo ayinakulinganiswa nanto. Engaceli mehlo engajongemfumana uMnumzana uBokwe esengulaa mhlobo unoncedo. nanzuzo asuka ahlahla indlela yekamva lesizwe sawo ahambaNokuba selexakeke kangakanani na eofisini kaGqirha uStewart ngayo ngemihla eyayiphawuleka ngeenguqulelo ezigxagxamisayo wayeba soloko enalo ixesha lokulungiselela abantu abakhangezokumeka kwezinto. lele izinto ezimayela nemicimbi abeze ngayo. Enye into awayi-

Yaba soloko ingumthandazo woMnumzana uBokwe endawuva fundayo ngaye umntu kukuxabiseka kokuthembeka kwakhe. futhi ewenza ukuba ze kuthi ngamaxesha anzima awayewabonaNayiphi na into eyayiphathwa nguye umntu wayesazi ukuba ngaphambili, kuvele iqela lamadoda athanda isizwe ngokungaisezandleni zendoda, ayisayi kufumana iwe. Kuwo onke amatheko zenzisiyo aya kuthi ngemvume engalindele mvuzo asebenzeleabalulekileyo wayezilahlela emsebenzini wokulungiselela ukwe-ukulungelwa kwelizwe lethu sonke. nzela ukuba loo nto yenziwayo ibe kumgangatho waseLovedale.

Ukuba le mbaliso iphakamisayo ikhuthazayo ngeli lulamaWayeyinkqu yokunyaniseka. Ukumbusa kwakhe uSomgxada lomkhonzi Wosenyangweni ithe yavuselela amadoda namakho-kwaye kuyinto entle ukuyibukela. sikazi ngemfuneko yamadoda anje ngaye, ubomi bakhe buya Ndibuye ndahlangana naye uMnumzana uBokwe akwalathelwa kuba bulenzele ulutho ilizwe. kwiMishini yaseDyoki kwisithili saseMaclear endandiumhlo-likolo 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-

### **Amazwi okuncoma kaMnumzana W. G. Bennie B.A., nabemi bayo yayisemva kakhulu. Babesoyiswa abantu balapho uMongameli wabahloli bemfundo yabaNtsundu.**

Iinkumbulo zam ngoMnumzana uBokwe zisusela ebuntwanaMhlophe lingqina ngempumelelo yeenzame zakhe. Ndafumana ngqibela. Kungekho kufihla nto zonke endizikhumbulayo zezi-ukuba uhlonelwe ngabantu bayo yonke imibala baye naba-umnandi ngomntu owayesimo sonwabileyo sichwayitileyo umntuMhlophe babethanda ukuya kwiinkonzo zembhedesho awayezenza owayesoloko elungele ukunceda engumhlobo wenene. Akumma- ngesiNgesi ecaweni yakhe ngokuhlwa ngemini yeNkosi. Iziphiwo ngaliso ukuba sithi thina ababengabantwana eLovedale ngaloo zakhe zokukwazi ukufeza izinto kwanesimilo esisulungekileyo, ezi mihla yaphambili phaya sibe sasimthanda kangaka uMnum- zinto zaba nexabiso elikhulu kwisithili eso nakwizixekwana zaso. zana uBokwe.

Ubesakubalasele ngakumbi kwizinto ezinxulumene nomculo. Kwimihla yamva yobomi bakhe anqaba amathuba okuba ndibe novuyo lokuhlangana noMnumzana uBokwe kodwa nanini na Wayelilungu eliphambili leqela legubu namaxilongo elaliphantsi sakuhlangana besihlangana njengabahlobo. Ukubonana kwam kukaMnumzana uRoland kuqala, laza mva laphantsi kuka- kokugqibela naye kwaba ngeyoMqungu ngowe-1922. Kwaba Mnumzana uBokwe ngokwakhe. Ingoma awayeyithanda kaku- lusizi ukumbona engumlwelwe. Ndacacelwa ukuba buya eku- lu yile: *The march of the Cameron Men*. Imibutho yeengxoxo pheleni ubomi obabuhlohlwe mpu ngemisebenzi yokusiza yomibini yayayame ngaye kakhulu, wayisebenzela ngenkuthalo, abanye. Umsebenzi awawenzayo usahleli kuba wawenziwa maxa wambi abe ngunobhala, maxa wambi abe ngusihlalo. Xa ngokufezekileyo kakuhle kwaye inkumbulo ngaye iya kuhlala angusihlalo imo yakhe enobubele yayingenzi ukuba ubuchule ihleli ezingqondweni zabo bonke ababenenyhweba yokamazi obuncomekayo bokubamba iintambo bumphuluke. nokusebenza naye.

**Amazwi okuncoma awenziwa ngobekileyo uJohn X** eso saseMaclear, naseNcembu kwisithili sakuTsolo phofu nayo  
**Merriman** ibusa ekyoki.

Bambalwa abantu abakha baba nobomi obunosizo ngokufeze Ngomnyaka we-1906 wabekwa izandla zobufundisi obuzeleyo. kileyo ngaphezu kobu bukaMnumzana uBokwe. Uya ekuphu Ngempembelelo yakhe isikolo sokuqala sabeLungu sakhiwa mleni kwakhe elilelwa ehlonelwe ngabo bonke ababemazi beya eDyoki waza waba lilungu lekomiti yeso sikolo awaba lilungu kananjalo impembelelo enkulu nebenoncedo awayenayo phaka layo ixesha elidana. Wayesoloko elungele ukunika icebiso eli- thi kwabantu bakowabo exabisekile kanjalo nakwabaMhlophe vuthiweyo kwabo babefuna ulwazi oluphilileyo ngezinto ze- Okukokwam mna ndisoloko ndakhumbula mhla wayengusihla mfundo. wentlanganiso yamafama aseXhalanga, intlanganiso leyo eyazo Kwiminyaka yamva xa umsebenzi wakhe emva kokubila ngokungummangaliso, zibanjwe kakuhle iintambo ngendle wawuze kakuhle sewunempumelelo encumisayo, evule nee- engagqweswa ntlanganiso kweendakha ndenza iintetho kuzo ngcango zemfundo ukuvulela abaNtsundu nabaMhlophe, eze Ndemka ndingakulibali ukukwazi kwakhe ukuzenza izint nokukhanya kwevangeli kubaginwa, kwasuka kwenzeka into ebuhlungu kakhulu. Le nto yaba kukungeniswa kwisithili umntu oya kuyifanela indawo yakhe. Uya kuhlala ekhumbulek saseMaclear komthetho weelali zabaNtsundu ezazingekho phantsi ezingqondweni zabantu abenzele okungaka. kukaRhulumente. Lento yabangela ukuba kuchithwe kugxothwe abantu abaNtsundu abaninzi ababethe chu bexhwarhe 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

### **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 eDikeni ngowe-1920  
UMfundisi uBokwe wafika lo mzana kwanesithili okuso usemva kakhulu ngokumayela nemfundo yosapho kuba kwakungekho nesabeLungu isikolo ndingasathethi ngesabantwana babant beBala.

Wathi akuyiqonda le nto wabhinqa omfutshane ezamela ukuba kubekho isikolo eDyoki sabaMhlophe nabeBala bedibene kway kwakungekho naluncedo lukaRhulumente ekuqaleni. Eso sikolo saba lulutho kwimihla yamva kuba sakhupha abafundi abahlone lekayo baba lulutho, ababefunde kuso. Akazange aphelele edo lophini apho koko umsebenzi wakhe wanabela nasemapha ndleni apho kwavela iirhamente nezikolo ezinje nge-Mr Challenger Mapassa's Hoek, Cornlands, Maclear naseRemia kwisithili  
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 uMnumzana uSmit uthi:

“Inye indoda eyandikhuthazayo kwasekuqaleni eyayikholwa 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, imkaCholwephi, ongumolokazana kaBokwe, into yasema-Bambeni, kwaKrila, uzele umntwana oyinkwenkwe, kuloo ntlanjana ingena eTyhume, eDikeni, kuthiwa ukubizwa kwayo nguNtselamanzi. Lo mntwana uyinkwenkwe ke nguye lo ikho ngaye e ncwadana, kuba wakhula wasebenza wayinto ayiyo phakathi wesizwe nesizukulwana sakhe, njengoko la machaphazana landelayo aya kubonisa.

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

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

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

zwe akude nakufuphi. Zithe iimpendulo zakwanjalo ukukhawule ngomthandazo; kulandele ingoma etyhilwe nguMongameli za ukufika, kangangokuba ngosuku olulandela olo, zibe iincwadi weSinala uPrincipal Henderson; kulandele umthandazo owenzi-neengcingo sezizizithungu, zize kuxela umothuko nokukhuzwe nguRev. H. Booth Coventry, otsho ngendlela yakhe esikayo; usapho; baye abantu abaze kwenza imbeko yabo yokugqibezemveni koko uDr. Henderson wenze amachaphaza ngobomi kumfi, sebewasazela. bomfi lo, ewathabatha amanye kwincwadi yakhona ekuthiwa

Umkhombe wokungcwaba wenziwe ngobunono obungaqheya *Lovedale Past and Present* emchaza kwasebuncinaneni. Uphelakanga, obulunge kwabathile nakwabaMhlophe, wamacocokothethe uGqirha kwangamazwi awenza buhlungu intliziyo xa asingisa zathi izidanga zobutempile eziphambili, kunye namanye amakaloku kumlisela, esithi: "Naso ke eso sikhuni abepethe sona qhula amxela ubunto bakhe emisebenzini, nemibutho abeba phakokaBokwe sokukhanyisela izwe lakowabo, eze wasishiya kwesisikathi kwayo, zawutsho ezo nto wambejembeje ngokungakumbigama, ngako oko makuvele amadodana asithabathe asihambisele

Kut e emva kwentsimbi yesithathu xa kuwasazelayo abantophambili!" Uthe esitsho wabe ekhankanya iintanga zomfi lo, kwaNtselamanzi, yagaleleka inqwelwana (*cart*) yasesinaleni ezooRev. P. J. Mzimba, S. P. Sihlali, E. Makiwane (osekhoyo yena) kuthabatha umkhombe, ifike ivathisiwe okukokwayo ithiwoMr. J. Tengo Jabavu, esithi ngazo: "Esisihlanu ke kwimfundo bhijebhije ngesundu, umthi onqabe kunene kwelo zwe, elithi ndo yabaNtsundu ibiziinkosana kwaSirayeli. kanti lilinyiwe komnye wemiyezo yabafundisi eLovedale. U

thatyathiwe umkhombe walandelwa yiloo ntlaninge yabantu yayi Emva kwala mazwi kwenziwe umthandazo nguRev. F. King, lapho, emzini wakhe omhle kunene; abathi kanti abantu abakawaseBhabhatizi, kwavunywa enye ingoma; emva kwayo undubikho,—Yekoko ukusinga kuloo ndlukazi kufundelwa kuyo (Newlukile umkhombe yekoko ukusinga kwaGaga, apho akhona amaBuilding), zingenela kuyo neenkonzozasesinaleni; kufikwngcwaba amadala abafundisi baseLovedale, apho lalilungiswe kwathiwa nqinde phambi kwayo, zabe iitafile sezibekwe aphakhon kwamzuzu ingcwaba lomfi lo, apho ikhona nentsapho ziyokozela amalaphu okuzila, ubekwe phezu kwazo umkhombiyakhe eyamandulelayo. ungqongwe ngabafundi besikolo samakhwenkwe, saseLovedale

nanga fundi besikolo seentombi, baye abaseKholejini, eFort Kwakuba kufikiwe apho emangcwabeni, uRev. J. Lennox Hare, bekwalapho nabo, kunye nabafundisi babo,—zawalwa neewenze umthandazo; uRev. H. Mama ufunde izifundo zenkonzo yokungcwaba; uRev. W. Stuart waseMkhubiso wenze amazwi

Abafundisi abalishumi beme kwindawo ephakamileyo abanathi: "Namhlanje ndiyoyika, ndiyankwantya, ndifana nomntwana ngaba: Rt. Rev. Bishop Smythe, Fort Hare (Church of England) na wesikolo, efikelwe ngumhloli wezikolo, ophikele ukugubha Rev. Dr. Henderson, Lovedale (U.F.C.), Rev. H. B. Coventry engayazi nento amakayenze. Umfi lo ndimazi iminyaka ema-42, Lovedale (U.F.C.), Rev. H. Mama, Lovedale (U.F.C.), Rev. W. ndimazi eyindoda eluncedo, eyindoda emsulwa,"—utsho uStuart, 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 mfundisi lo wanga naye seleyolela xa athi, naye seleza kuxelisa Alice (Baptist Church); Rev. L. Mzimba, (Presbyterian Church of Africa) kwalo mzalwana, alishiye eli lizwe. Emva kwenye ingoma ebithandwa ngumfi lo, evunywe ngokuhlwabisa, unikelwe umhlaba emhlabeni, nothuli eluthulini, nothuthu eluthuthwini nguRev. Dr. James Henderson.

Kuthe ekuchithakaleni bahamba beyithetha kakhulu abant-  
 bencoma inkonzo enkulu, bephatha kubuzana ukuba kan-  
 lo mntu ubesengaka na ukuba mkhulu kwakhe; kuba bekukh-  
 ezingqondweni zabantu into yokungathi wathi akulishiya iDik-  
 akubhubha noSomgxada, wehla endaweni yakhe, nasemgang-  
 thweni abekuwo. Zivuke ezi zicamango ezingqondweni zabant-  
 ngenxa yokubona isidima, nokubekeka komsebenzi. Kwa-  
 kumnandi ebantwini baseDikeni, kuba lo ngumntwana wakho-  
 wokuzalwa, abebezidla ngaye ezizweni.

## ISAHLUKO II.

### UMLIBO.

UMpostile uPaulos kuTimoti nakuTito, uyazidela iimbuzwa-  
 no ezingemilibo yokuzalwa; kodwa abavangeli uMateyu no-  
 Luka bayawulanda umlibo weNkosi yethu baye bawufake ku-  
 bawo 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 ngumNtakwenda-  
 kazi 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, into-  
 mbi kaMayoba; uBokwe uzalwa nguNgxogu ngomTshonyane-  
 kazi intombi kaGcuse; uNgxogu uzalwa nguMataka, uMataka  
 ngunyana kaHayeni; abe ke uHayeni ezalwa nguVelaphi. U-  
 Mataka kwenye indlu uzele uFiti ngomNywabekazi; uFiti lowo  
 uzele uDungela noTshuka ngomZangwakazi, uDungela uzele  
 uMathayo, uMathayo uzele uJoel nabaninawa bakhe ngomCirha-  
 kazi intombi kaKobe kaNtsikana. UTshuka uzele uDaniel.

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

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

Emva koCandlish uJacob uzele uKatrina intombi eyende kuOnte (Walter Hani Zanyokwe), uMpondo, wazala oonyananeentombi. 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 kwiBandlaseFritshatshi, nomphathi wabavumi kwelo bandla. Kuthi ngenxa yokonakala kwempilo yakhe wathunyelwa eRhafu (Graaff-Reinet), apho wathi kanti uya kutshonela khona, ngomnyaka we-1896. Unyana wakhe omkhulu uMelville, naye wayekhonzwe isizwe ngobutitshala kwiindawo ngeendawo, eDikeni, kwaZidengwe eMgwali kaNgqika, wada wajuba okunye waya kutsho kwelPhezulu eUppington, 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 kwaGcaleka, uthe emva kwethuba elithile elapho, wakhumbulakwasemva kumakowabo nganeno kweNciba, apho babekhoni ooyisekazi ooFiti, emaMbalwini. Ngelo xesha amaMbalu ayethaxangxe eNcerha, umzi wakomkhulu kwaNqeno, into kaLangwawuseNgqeqe, intlanjana engena kwaseNcerha. Uthe umkaBokwe 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 uthi kanti efika nje eNcerha, nanga amadoda amhlophe efika nawo uLose (Rev. J. Ross, M.A. noBhene (Rev. John Bennie). Afika

amadoda amhlophe acela inxowa lokuma isikolo kuNqeno, emnyaka ke ngowe-1823. Okunene samiswa isikolo eso nge-volume yamaMbalu; akhutshelwa namaphakathi okuwancedisisa, ukulima, ukugawula, ukwakha, nokubiya, neminye imisebenzi abefundisi enjengokuqhuba inqwelo. Bathe oonyana bala madoda, abanjengoCholwephi, bakhulela phantsi kweempembelelo eLizwi nemfundo, kwangezo mini; aye namadoda lawo engasahangele nto ngasemva, selejonge enkolweni kaKrestu kuku-ihela.

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

Esi sahluko sichaza lo mlibo sesiya kunceda nolunye udunku-ku lokuthetha okube kusoloko kukho, okuthi umfundisi lo, kanamlibo wakuzalwa, akaziwa uyise; inxenyengeli gama lithi Cholwephi,” ibiya ilahleke ngalo ithi, lo mntu wacholwa. Abanye ebesithi ngokubona ubuncaka beenwele zomfundisi lo bangaqondi; kanti olo nwele lolukaFilita uninakhulu,—ubufutshane obubukanina intombi kaNgxe.

### ISAHLUKO III.

#### IDIKE (LOVEDALE).

Abefundisi bathe ukuyibiza loo ndawo bayinikiweyo eNceramaNgwane. Beyibiza ke ngoDr. Love umfo owamela ingalo xhala lahle lashenxiswa, wachithwa kakubi uMatiwane emayokuba makukhutshwe abefundisi, bahambe kumazwe antloko oMthatha, kwindawo ekuthiwa kuseMbolompeni, echimnyama, bashumayeke iLizwi. Kodwa ababanga namzulu hwa yimikhosi yabaThembu, amaGcaleka anamaNgesi, umphaphi bekuyo loo ndawo, kwehla izothuso nezaqunge, nokubaluli walo mfangqi inguCol. Somerset lowo. Kuthiwa uninakamaMatiwane wathi bebhaca bebuyela kwakwelakwaZulu wabesithi " Ndandikuxelela, mntwanam, ukuba sukuya ebuNguni."

Ngalo mhla kweli lizwe kwakungekabikho mbuso kumagw Ngomnyaka we-1829, ibe kwangamahla-ndinyuka uCol. Somerset ngoku uphethene noMaqoma kweliya liphakathi ngqa uyintlanguanisa yabantu, ulawulo lwalusaxhomeke koomaKhobonqaba, nooMankazana, kude kube kooziNyarha, kuthi lonke phezu kweRhuluneli; kungekho Palamente. Ibisithi ukuba iRhuluneli; ithe yangumfo onobuntu kube kulungathiwa uMaqoma makagoduke awele iTyhume. Ibe yingxobho- ibisithi ukuba ithe yasisikrelemnqa kube konakele. Indo shane enemigudu yayo leyo, benqanda abefundisi,—phofu ngelo eyayiphethe ulawulo ke ngelo xesha, uLord Charles Somerset huba akukho Rhuluneli ithe ngxixi, into ekhoyo libamba, waye ke ukususela kumnyaka we-1814 kude kuse kowe-1826, yayiphaphathi-mikhosi umfo kaSomaseti eyinto ayiyo. IRhuluneli ngqemla yendoda into elizwi lingajikelwa ngaphambili, nazi yise yayiseyide yagoduswa, savuya isizwe esimhlophe kwanga hlobo zayo; phofu umfo yena eyindond' iphela, into eenjoni kukathethwa nyaniso ukuba uyagoduswa. Ade ke uMaqoma zibanzi. ukunene waliwela iTyhume. Kukwangawo lo mnyaka awabhutha ngawo uNgqika, eMkhubiso (Burnshill) ngomhla wesithathu

Ithe ke iRhuluneli le akwaze kugqibele ngokuvana nabefundisi yagwaqaza nakumaXhosa abanini lizwe, ayathelekelela ukukwenjenjalo yenza nzima intlalo kubefundisi, baye bona ngahambi namikhosi njengayo. Zithe okukhona zikhululekaHintsa. Zakhe zachithakala izikolo ezithile, sathi neso izikhalo nezitshobozo ezisingiswa Phesheya ngamakowayo, kwaseLovedale saphakathi kwezo zichithakeleyo, bemka abefu- kokukhona, yangathi ifuna ukugqugqisa,—yazamana noNgqika disisi baya ezinkonkxeni. Lithe lixola babe bengasenamoya ngenkqu, abe lo Ngqika imfunayo ngoku, yayingumhlobo wangakanani wakubuyela kwaseNcerha, bathi noko babuyileyo oko yayingekayifumani into eyayiyifuna kuye. Babe kusabekhalaza, befuna iindawo ezingabalungelayo. besithini abefundisi, hayi, umfo wayinkohla, ilizwe lahanj Umfundi wembali uya kunakana ukuba nangani amaXhosa yimikhosi izolo nomhla, yaye iphethwe yinjovane yonyana weyegxothiwe kweliPhakathi, kuthe noko emva kwemfazwe leyo Rhuluneli leyo, onguColonel Somerset. aHintsa, ngeempembelelo zikaRev. Dr. John Philip, umfundisi

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 phantngumhla 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 bagungqebagungqa 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 onyana 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 mhlasinga kwaNgqika. Bathe ukumka kwabo apho abefundisi bawawulunge kuye, ulunge kuTyhali umninawa wakhe. xathula kunene amaphakathi asemaMbalwini, kunye neenkosana

Makucace kumfundi ukuba uTyhali lo noMaqoma ngoonyarezithile 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 abambele 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 kaNgonnyama (Oba) noFeni (Dos) imiNgeuSoga umphathi waloo ntlanjana, nowayelikholwa likaNtsikana, ngathelo. 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, ngokunjalo nesiya saseNcerha, singumgama okwiimayile ezintathu usuka eLovedale.

Kuthe ngomnyaka we-1841, sasekwa isikolo saseLovedale yindodana eyayithunyelwe ngumButho wezinto ezingeliza 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. Inzanyezi 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 ngxelwayeyizuze komnye wabadala uMathayo Dungela, yenjenje :—

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## 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 iminyawasa, 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 wayeseleyicholahole 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-

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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 ido Mongameli 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  
 alikumsha 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 yakuva ukuba uyasiqonda isiNgesi yaselimsondeza ngokunye.

Wathi kanti ke lo m Lungwazana 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 okhuthelweyo ; 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 kocalucalulo. 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 ukokuzithoba lifumane ke ingcambu lime ngxi lingawiswa ziza- ubenazo ezi ndawo zonke sizikhankanyileyo, okanye imfundiqhwithi nemisinga ; kanti ke nguye lowo umiyo ungawiyo. yakhe 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 uweni. 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- geneni, nokuba kuphi na apho kuya kuba yingozi yalo kunnganiso yayinguMongameli weSinala uRev. Wm. Govan. nalowo uhleli phezu kwalo. Loo nto ke yenziwa nalihas 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.

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 lithamveka ngasemva xa abantwana bam sebengenile.” Watsho naye sa nenjubaqa, loyisa nezinto ezibe zingenakoyiswa. Kanti nebhala 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.

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 Phesheya, wacisukuba awele noLetta lo, okwenene wenjenjalo, kanti uya akuba kwelo zwe abuye amfake esikolweni Phesheya. Ithe iyakubuyi apha, yabe seyingumtshato wayo nonyana kaCholwepi ekuthe ngawo kwazalwa amakhwenkwe omabini neentombombini.

Ekubeni aba bantwana bathi basweleka bonke, siyakuk siwenze amachaphaza ngabo, kuba basweleke sebengaban abasebuhlanti sebengamadodana, abasetyhini sebezintomb izifundo zabo babesebezizigqibile bonke sekujongwe intseben yabo entle esizweni, intsebenzo engqinelana kwanengqeqes yabo. 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 ngokhokho, kusithiwa uye kutheza; kanti esenjenjalo nje ukuxakeke nento ekhaya, kuba ngumzi obungazange uswelele mntu, 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!" Kukuze 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 akuba 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 uye didi oluphambili ewuqonda kakuhle umsebenzi we noweposi. Unezinye iziphithi, uyacokisa ekhuthel msebenzini. Simthemba ngokupheleleyo ekumyale kwethu, okokuba unakho ukuwenza kakuhle nawuphi umsebenzi angathi abekuyo.

Isimilo sakhe apha sasingumzekelo ngokupheleleyo.

ALEX. W. ROBERTS, IBAMBA.

Intombi uVivi ithabathe ithuba nayo ukugula, yade yathwa yasingiswa eLusuthu, uyise kunye nayo, baba ziindwendwe 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 aye yena wayindoda endwebileyo, yathi loo nto kuyise yabuhlungu; 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 lungalindeleke kuyo. Kuvele iMantyi yaseMaclear yamthabalhela kuyo yamnika umsebenzi eOfisini, ngexesha obuseDyoki imzi wakowabo; ithe yakuthunyelwa eNopoliti (Naauwpoort) uRhulumente, yemka naye, safika isibetho elapho. Imantyi yayo 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 yena 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, abengumhlakuyo 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,— 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 ethi :—

“ 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, ayiphelanelatshikwe, 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; kodwekusithiwa 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 awaywayimini 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; kodubabafundi beZibhalo, ngakumbi impi yakowethu engabashu-babuye basondele bakuqonda ukuba unobuhlobo nabo; bayayeli abangenamfundo ityhale yaya phi. Ngoku zishicilelwa kodwa bangabi nakuyifumana imbangi yeli bala lakhe, bayLovedale. 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.”

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

Kwakukho nemfumba yeencwadana zamaculo ebekusaku (4) Wabuya neentliziyo zobubele kubantu baPhesheya; nywa wona kwisikolo seCawa. Kwakukho nemifanekiso emabab ngeentetho zakhe abehamba ezenza kwelo zwe, ethethelela ninzi yeembali zeZibhalo, ebisakuboniswa xa kufundiswaba Iincwadi eziya zafika zabiwa njengamabhaso, kwintsapho yeLovedale 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 okwenda 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 iingongophambili kwabantu bakowenu. Mna sendinga ngebendisekwinqungquthela 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 saku 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 Phešheya 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 ngumfazi makangahlali kakhulu, kuba athi wode aqhele ukutya kwezindaba aze ke ngoko aphume isidima, abe yindoda engahlonelekileyo ekhaphukhaphu. Ngako oko indoda, eswelekelwe ngumfazi ayizuzi konwaba kumaXhosa, kuba, athi isithunzi sendo ngumfazi.

Kuyavakala ukuba phakathi kwezihlobo ezo zazimngxowafumana ukubazi abantu abanobubele kunene, bamazi naye umnumzana lo, kwakukho noRev. W. B. Rubusana, owade yakakhulu. Ithuba lokuya eUgie nalo livele kwangawo lomtshato, walatha nentwanazana awathi umbonele yona, phakathi kwekuthe ke ngoko uMr. Bokwe wayindoda eyaziwa kunene kwelase-ntombi ezifundisayo, kwisinala yeentombi eMgwali kaNgqikaMpumalanga, apho kudibene iintlanga ngeentlanga. Kwincwadi Kuthiwa wathi uMr. Bokwe akuyibona inzwakazi leyo kwai 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, yamakubekileyo 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 haya omntu mathathu (1) likowabo (2) likulonina (3) bubukhwe yafumana imfundo ecokisekileyo apho eMgwali kaNgqikakhe (ngumzi wakhe oyinkazana). Akazenzela ikhaya yedwa, ephantse ukukhulela khona, kuba yaya iseyintwanazana encinaneenzela nentsapho yakhe, nezihlobo zakhe, nerhamente yakhe kunene; yaza yathi naxa seyizifizele izifundo zayo, yabuya yafantsapho yayo. Naphi na ke apho akhe wakhona uMr. Bokwe, ndisa kwisikolo sentisapho esinaleni apho. Umtshato uya afumane izihlobo ezininzi, afumanele namakhaya kwiinto ngomhla we-12 kwinyanga yoMnga (12th December 1899) 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  
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Ngawo lo mtshato kanjalo uzenzele elinye ikhaya kwiSinala  
waseMgwali kaNgqika. AmaXhosa atsho kakade ukuthi ama-  
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epphantse ukukhulela khona, kuba yaya iseyintwanazana encinaneenzela nentsapho yakhe, nezihlobo zakhe, nerhamente yakhe  
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ndisa kwisikolo sentisapho esinaleni apho. Umtshato uya afumane izihlobo ezininzi, afumanele namakhaya kwiinto  
ngomhla we-12 kwinyanga yoMnga (12th December 1899) 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 neyorchwebu 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, ngakwinkqubo yeM emhleli wayo yayinguMr. J. T. Jabavu lo. Athe khona ngakw zinto zombuso, akakra ngakwinkqubo 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. Asinakhokutsho 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.

UMr. Bokwe yena, lowa kade emangala indawo ezinemivulo Le ndawo yobizo singa ingakhanya kubafundi bale ncwadana : ephakamileyo, uyamkele le ndawo ngaphandle kokuthithi kuba baninzi ababiziweyo, kuloko bathe ngokungaqondi baxelisa wajonga ngokukodwa kwinkalo yokuba namhla esiya esizwa uSamuweli weZibhalo, owathi ngobuntwana akubizwa nguThixo sakowabo, eya kusikhonza ephakathi kwaso, enomhlaba oban wasuka waya kusabela kumfundisi uHeli, amaxesha alinani. kuloo nkongo. Kuthiwa uSomgxada wenza ngokwendob Apha kuMr. Bokwe ibingazange ife indawo yobizo lwakhe lobu- enkulu, wathi noko angavuthwayo, wayekelela umxakatho, uk fundisi, ibisoloko ihleli kuye engqondweni; kuloko ubesele- bangaxamesani nonyana. Ewe, masitsho siyishiya apha le nda mana ukuyigqakagquka ngokuthi, oko angumshumayeli kweli lithi, nawuphi na wacinga ngokuthanda kwakhe ngayo. weendaba ezilungileyo, ikwalolo lubizo nolo.

UMr. Bokwe wenza iminyaka yamibini apho kwiMvo, kwa Intetho kanina yokugqibela, nayo ibisoloko imenzele ubuvu- ngenxa yokonakala kwempilo yakhe kwamhlophe ukuba mak kululo. Unina kaMr. Bokwe, uLena, intombi kaNgxe yasema- yishiye loo ndawo; kukuze akhe abe nethuba eTsono, kwaLutu Ntakwendeni, wathi ekubhubheni kwakhe wayibiza inkwenkwa- Ufumene ubuVangeli kwiBandla lakowabo laseYunayite na le wathi kuyo: "Andikushiya nanto wena nkwenkwe yam, (United Free Church,) waya kubekwa phezulu eNxu, eDyo andinabutyebe; kodwa into endikunika yona, ndikunika intsike- (Ugie), kwelaseMbo, (Griqualand East), ngomnyaka we-190 lelo yomonikazi osindiswe ngobabalo." Akuba etshilo wandu- phakathi kwamaQwelane, noko zikloyo nezinye iintlanga nga luka. Le ntsikelelo, washiywa nayo ngunina ayizange imsithele ntlanga. Kuthe ngomnyaka we-1906 wabekwa izandla kwale ubesoloko eyibalela kuloo ntsikelelo yonke into entle ayizuzayo, Bandla, kwanakuyo loo ndawo, waba ngumfundisi ozeleyo, yiyo loo nto ade wanonyana amthiye igama lokuba ngu- obuya bufundisi wayebucishe engumtswana buthe kanti abum Mathamsanqa. nga kuye.

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

*Indawo yokuqala:* Lo mfo ucishe ubufundisi eyinkwenkwa eminyaka ishumiye.

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

*Indawo yesithathu:* Ngoku uThixo umnini kwenza, uqhul into yakhe ngendlela yakhe. Injalonje leyo kaThixo indle izungulezayo ayibanga mnandi kuSomgxada,—yabuye yane nzima zohambo kuMr. Bokwe.

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

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 umnumzana 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 aban abafani, kubekho abajika bayiyekele kuye ke yonke loo nto. Uthe kanjalo ngokuncedisana nabefundisi, wanamaxesha awathuka selesukuzana, esunduzana nabakowabo abantu.

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

## ISAHLUKO X.

### IZIBONGO ZENDODA.

Maninzi amadoda owabona selelindele ukubongwa, engaqondi ukuba ziziganeko le nto zichancatha kuyo izibongo ukuze zibe izibongo. Lo mphakathi sibhala ngaye sinovuyo ukukhe siwenze magama akhe njengoko athethiweyo ngabo ebehleli nabo, sebenza kunye nabo. Le ndawo iya kuselinceda noninzi lucinga ukuthi umphakathi lo akemkanga kamnandi eDikeni, ikanti ke kwahlaliwa phantsi, kwathethwana, kwabuyekezwana, waphendulwana, kwayalezwana, kwabuliswana. Umhla wentsetho yayingowe-13 kwinyanga yoMnga (13th Dec. 1897).

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

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

*Mvo.* Uyabona ke, isithuba somsebenzi oya kuwo sesikhokunene, saye sibalulekile, ekungathi ukuba kukho ubani oyifaleleyo loo ndawo endimthembileyo ngezenzo zakhe, loo mlingaba nguMr. John Knox Bokwe.

“Ndilusizi kukwahlukana nawe, ndilusizi kakhulu. Ubu-ncedokazi oluxabiseke kum, ngendlela ezimawakawaka. U- zimisela kwakho ukunceda ngendlela eqabukileyo, nakuyiph- into efuna uncedo, bekungenasiphene. Ndingaba bend- lukhuni mhlawumbi; ngamanye amaxesha; ndingaba bend- ngumthwalo,—ukuba oko bekukhe kube njalo ndiya livuma lo- elo tyala. Ndithetha ndisenyanisweni xa ndithi, noko izi- azizange zitshise ngendlela yokuba kungaqhutywa, njenge- iintsimbi zenqanawa nazo zide zikhe zenjenjalo. Ndinga u- ngokwenjenje oku wenza eyona nto ilungileyo, ukuthi oku u- ukuya kusebenza kumhlaba obanzi, ukhe wenze uphele ngelak- Sihlobo sam esithandekayo, Knox, ngamana iintsikelelo z- Thixo zingaba kuwe; ngamana waba neminye iminyaka em- shumi mathathu yokwenza umsebenzi omhle onje ngalo uwa- kule ndawo,—ndithi wenze umsebenzi omhle kunene k- Sinala.”

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

Intetho yababekunye naye emsebenzini (*staff*) yenjenje :

Mhlobo wethu Mr. Bokwe,—

“Thina basebenzi kunye nawe asinakho ukuyeka usish- kunye nale Lovedale, singathanga sivakalise usizi lwethu olu- nisekileyo, ngokumka kwakho sincoma nenkonzo entle oye- leyo kule Sinala. Kule Lovedale wawusewuthe ganxa ngo- khulu, ukususela ebukhwenkweni kude kube sebudodeni, n-

inyaka idluleyo imashumi mathathu, sade saphantsa ukuku- khangela njengoyinxalenye yale ndawo.

Ukungabikho kwakho kuya kuvakala kwiindawana zonke- zalapha, kungekona eOfisini kodwa, koko nanjengelungu elipha- mbili loMbutho wethu weNgxoxo (Literary Society), inkokeli- yethu kwingoma, ube ungemncinane kwintsebenzo yezinto- zomoya apha eSinaleni. Intumekelelo yakho emnandi ekunce- disiseni, ibisenza ukuba sichwayite ukuya kuwe xa sifuna uncedo- lwakho kube ukuyazi kwakho imicimbi ephathelele kwizinto- zabaNtsundu, bekusoloko kusenza ukuba olo luncedo lube nexa- biso elingenganganto.

Ngotyelelo lwakho kwelaPhesheya, nangoluvo olulungileyo- owathi walwenza apho, siyakholwa okokuba walwandisa uthe- mbeko 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 inku- thazo 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 iminqwe- no yethu 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, ekobeni ngezo mini abasebenzi (*staff*) bomzi waseLovedale, yayinabantu abaNtshona bodwa, ngaphandle kukaMr. Bokwe, owayakuphela komntu oNtsundu,—kunjani namhlanje? kwisithu seminyaka emashumi mabini anesihlanu (25)? Abasebenzi abaNtsundu ngoku eLovedale bakumashumi omabini (2) ngaphandle kwabaqeshwa nje kodwa. Loo nto ayithethi kananane emkhondweni kaMr. Bokwe, ithetha lukhulu, kuba ingqamazwi athi:

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

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

Mnumzana Othandekileyo,—

Ithuba lokumka kwakho eDikeni usiya kuba ngomnye noJ. Tengo Jabavu ekuqhubeni iphepha labaNtsundu, Inqanaba eQonce, silitshatshathe njengethuba elifanelekileyo lokokuba sikalalise injongo yethu ephakamileyo ngesimilo sakho, nokubukwethu inkonzo ezingenakubalwa zakho, athe uThixo ebulungweni seni bakhe wenza ukuba uzenze ikakhulu kuyo le Sinala, nasezweni lakowenu, naseluhlangeni lwakho ngokubanzi.

Kuyasivuyisa ukukhumbula ukuba uthe kwasekubeni uthi emfundweni yesikolwana owawuqalele kuso ukufunda, wezizizwe eLovedale, zaye imfundiso nengqeqesho othe wayifumisa

yakwakha kangangokuba uthatyathwe ube ngomnye wabancedisisi eSinaleni,—othe kuqala wasephepheni leNdaba, 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 zikhakanjiweyo 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. Sahlukana 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 buzalibwe ziintsikelelo, inkonzo entle, nempumelelo. Usikholelwe xa

sikunika lo mqondiso wokukucingela phambili kwethu nokuku-  
thanda.

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,—abeKomiti.

## 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 okhuthela  
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 yoku-  
ngena kumntu oMhlophe, bathethe, bavane.

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

Oko umbhali lo wayekhe wahambela kumzi womfundisi lo  
eDyoki, ngomnyaka we-1918, wafika ubunzima bempilo sebu-  
mkhulele, 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 ze-  
nkonzo ezazinabantu ezifameni, zathi namhla zangamanxowa,  
zabe nezindlu ezo zingabanga nakususwa zenziwe nto, ngomthe-  
tho.

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

Ngelo xesha saba nokunakana ukuba umfi lo ufike kulowo m waseDyoki kungekho nesabaMhlophe abantwana isikolo, sathi ukuze sibekho saphenjelelwa nguye. Le ndawo ifika ingqinw 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 kutshan eDyoki. Lo mfo uthe akuba ezifezile izifundo zakhe eLovedale waba ngumbhali phantsi koDr. Stewart, apho waqhuba iminyaka engaphezu kwamashumi omabini (20) eqhuba imicimbi yokubhal imicimbi, ekungafunekiyo ukuba yaziwe bantu bonke, ekw ngumgcini-mali, ekwenza oko ngentembeko engafumane ibekho Uthe uMr. Bokwe ekubuthabatheni kwakhe ubufundisi waba kwa kwibandla eliseDyoki. Uthe kwa-oko wavula isikolo se ntsapho emhlophe kulo mzi wathethana nomhloli weziko zelo zwe malunga nento emayenzelwe abo baMhlophe ngesikolo Uthe uMr. Bokwe ngendlela yakhe yenzondelelo wamema intlan ganiso yabazali, kwamiselwa amagosa aso, kuba iibhodi zeziko zazingekabikho ngaleyo mihla, yamiselwa nekomiti. Kuthi ngexeshana elifutshane, uMr. Bokwe waba nakho ukubhala esithi ‘Isikolo ngoku sivuliwe, umhlali-ngaphambili ngumBrita (Ngesi), ititshala liBhulu, umbhali ngumntu omnyama,—akwab le nto ingaba lishoba lento eza kubakho kwiAfrika eseZantsi Loo mbewu yatyalwa nguMr. Bokwe, yakhula, enamhlanje e

laseDyoki seligasa ngesikolokazi sabamhlophe esintsapho ikufu- phi 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 otho- bekileyo, nosebenza ngokuzincama.”

Ngexesha uMr. Bokwe abeseleseDyoki wenze kunene apho ukuhambisa udumo lweLovedale. Kuthe kwa-ukuqalwa ko- kwakhiwa 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 ne- ntshukumo embi kuba umfundisi lowo kuthiwa waphuma nee- mali zaseFritshatshi, laza ke ityala laloo nto laya kuthethwa kwe- yona Nkundla iPhakamileyo yaseKoloni yaseKapa. Abama- ngalelwa bazikhusele ngokuthi umgcini wemali nguBokwe,— imali zebandla. Wasinda ngobuchule bokukwazi ukugcina incwadi, ngeleba wadobeleleka wenzakala. Abefundisi waba- nceda kanjalo ngobungqina bakhe obuhle, obungenaqhinga.

Ngomnyaka we-1905,—umnyaka wokubhubha kukaSomgxada wayekho uMr. Bokwe kwiBhunga lokuqala elalibhunga ngoku- seka ikholeji yabaNtsundu, elaliseLovedale. Akabanga saqha- wula 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 ebabonisa 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, afuneka, 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.

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

## ISIAHLUKO 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 lokwenjenjalo.

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 ungumngenisi walo uMr. Bokwe phakathi kwesizwe.

Ingxelwana 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 umgqwetsha 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 ayo okuqala:

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, ezathu-mela 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, Xukwane	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.

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.

(3) Njengoko sesikhe satsho, uMr. Bokwe uye Phesheya Ngotyelelo lwakhe Phesheya, uMr. Bokwe uzuzise abaninzi abaninzi ezininzi, ewe, masitsho mhlophe ukuthi olo ukuba 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:

“Give a thought to Africa.”  
(Yicingen’ iAfrika).

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

Kwakukho nemfumba yeencwadana zamaculo ebekusaku bebeka phi na.

(4) Wabuya neentliziyo zobubele kubantu baPhesheya; nywa wona kwisikolo seCawa. Kwakukho nemifanekiso emababab ngeentetho zakhe abehamba ezenza kwelo zwe, ethethelela ninzi yeembali zeZibhalo, ebisakuboniswa xa kufundiswaba 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

## 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.

Besisatsho ke, sisithi ngowe-1918, sifike eDyoki impilo seyixethukile. Saba nako ukuyibona ingxelo eshicilelweyo yomsebenzi wakhe, womnyaka ophambi kwalowo, njengoko yayiphathelele 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 kwakubanje 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, wangcwatywa kwelo zwe.

Lo mnyaka wokujika komfundisi lowo ngowe-1920, iminyaka ema22 wemkayo kowabo. Lambuza 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 idluleyo.

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

Namhla siyakulahlekwa sisithozela sobukho bakho, nangamacebo 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? Ingenguyelo kaCholwephil Kuthe ngoApril 1921, kwafika eDikeni uMntan' egazi, uMhlelazi 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 aphaathe ihlokondiba labavumi, ngaphandle kukaMr. Bokwe lo? Kuthiwa wayenza loo nto ngesaqhobe nengwangwakazi enkulu, encothula iindlebe zombini. Ngulo mhla u-Mhlelazi wanika imiphi 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 ebiqeqesha 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 yan-yula 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 emhlo-phe, 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, kuyakho-leka, sasesiwathabatha sigoduka nawo, ukuya kuwagqibela kwelethu ikhaya, kwizwe lakwaNdlambe, kuba kwakusekubona- nakala ukuba ayashiywa lixesha, adla ngokuthunyelwa ngalo Phesheya ukuya kushicilelwa. Makwanele apho kwelithi wase-lesuka 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 ezi-mhlophe, 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 ngamako-wazo zingabubonanga ubuso bakhe. Phakathi kwezo zimhlophe izihlobo ezahamba futhi kuye singabalula uChief Inspector Wm. G. Bennie, Father Huss, Dr. Loram, noInspector K. A. Hobart



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.S.C., 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 lunguzengeze. Ngaloo mihla 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 nomfundisi othile obethe wenza isiphoso; wonga angaba neyure ezimbini nantathu benoSomgxada, owaye kwangumcebisi wakhe kwizinto ezingabileyo, 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 esiNgesini nasesiXhoseni, noko seletetha 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, iinjongo zayo zokukhangelela abantu abaNtsundu, umphunga nomphumlo wayo, awungeze ube nokwahlulwa, kumsebenzi nobom bukaJohn Knox Bokwe, owathi wayixuma, wayihombisa, nge-mihla emihle yobom bakhe, obuzukileyo, 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 abeyinjodeli. Ingoma ezithile ezihlatyelwe nguye ezinje ngeCulo

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.

Ngasekuludlalani 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 leMvo. 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. Enyani-sweni 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 eyamkelekileyo, kwabaMhlophe nakwabaNtsundu. Kumaqumrhu ngamaqumrhu, esi siqingatha wayesoloko enendawo yakhe, zaye izimvo zakhe namacebo akhe evakala kwiindidi zonke zabantu. Kuthe kwiminyaka emithathu edluleyo, ngenxa yokonakala kwempilo, wabayela kowabo eLovedale, apho ikowabo laba khona kwaninini. Uthe apho wanezixakeko ezininzi,—waguqulela esiXhoseni *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 wangomnye kwabaphambili ekunikeleni kwabaNtsundu. Wayengomnye 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, ezasisakuthi 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 mLungu 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 ngundyabo weemali zebandla.

Ndide ndayishiya iLovedale ndisamjongele kude, ndikhangele umLungu xa ndijonge yena, nasendlwini yakhe ndingazange ndiye kudlalala 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, uphumi 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 Yama-doda, ibali elingoNehemiya, laphuma kuqala lazizavenge kwi-Mvo; 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'inkomo, ndamva xa ayincomayo uMr. Bokwe, eyiqwakanisa ephepheni; 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 wabuye wayilungisa kum lo ndawo, wemka elizweni sesizezikhulu 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 umnino, 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 (umf'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 ematyholweni; ibe yimigudu ukunqandwa kwezinqandelwa ekhaya.

## ISAHLUKO 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 yaseNgqamakwe (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 awaye-tho wamanyana noMr. J. Tengo Jabavu kwiphepha leMvo.

Waqeqeshwa eLovedale, wangumsebenzi waleyo Sinala kumasebe ngamasebe ayo. USomgxada washiya ezingxelweni, ixabiso lakhe elinezizifo 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 laba-Zili. Phakathi kwezipho 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, ekuguquleni *Iindumiso zikaDavide* ukuba enze kuzo amaculo esiXhosa, waqokela ngokuhlaziya ngeengoma *Iculo lesi-Xhosa*.

Ngaphaya kwayo yonke le ntsebentsebenzo, nangani inje ubuxabiso bayo,—eyona nto yaba ngumongo, sisiyu esi sakhe,—sasisesenene elingumKristu, elilukholo lomeleleyo, elizinjongo zomeleleyo zisekwe kolo lukholo.

ISinodi iyenza le ngxelo ngombulelo kuThixo ngako konke athe wakwenza ngesi sicaka sakhe sikholekileyo. 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, ithunye-lwa kwinkosikazi yakhe:

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

Ngayo le veki eLovedale, bekuhlangene abathunywa bo-Manyano 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 ebukekayo, 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 kukuvalwa 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 kuhle 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 kwasekuqaleni, 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 njengenye 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 iphenjelelwe ngumfi lo.

Wayelelicikizeke 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 wabaHloli beziKolo (Chief Inspector). Wenjenje uMr. Wm. G. Bennie, B.A., ngaye:—

Iinkumbulo 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 wali-gqange, 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 nembangiyokuthembeka kwakhe, kuba nantoni na asukuba ethe wayiqhuba, yazi ukuba ke le nto ikwizandla ezihle.

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

Siphindile sahlanguana 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 sahlanguana, sihlanguane 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 banenyhweba yokumazi kwanokusebenza naye.

ISIAHLUKO 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 inpahla,  
Lo mzi kuwe ulihlahla.

4.

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

5.

Ukhuze 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.

12.

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

13.

Kwemk' 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,  
Ezikunye nezixengxe.

15.

Sathethana sayalana  
Sikunye noNotyalana ;  
Ngaloo mhla sibonisana  
Sikhuza siqinisana ;  
Ukufa kwayingqeqana  
Ingcwaba langumbozwana.

16.

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

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.  
SiseseKuthethaneni  
Ngani, naseNyangwaneni.