

kweminyaka emafumi maBini, yayiyenqabe kunene, yaza yafeza lukhulu ekongezeleni nasekuxhaseni izinto zentlalo-ntle nezonqulo, kuyo yonke ikoleji le."

UkuΣumayela

Ngenyanga yenKanga ngomnyaka we1913, uAggrey wabekwa izandla ukuBa aBe ngumFundisi ozeleyo kwi-Bandla leZion. Kukhe kwaayiminyaka ke, nje ngokuvunyelwa kwakhe yimisebenzi yakhe, efumayela kumaBandla aabantu beBala beso siThili. Waza ke wathi ngenyanga yenKanga ngomnyaka we1914 waba ngumfundisi ophetheyo, ephethe amaBandla amaBini alula, elinye liziimayile ezisibozo, elinye liziimayile ezilifumi, umgama walo ukusuka eSalisbury. Bekusakuthi ke ngeeCawa kusasa awahambele ngokuBolekana, elinye kule Cawa, elinye kwezayo, njalo-njalo; ubesakukhwela kwinqwelwana etsalwa lihase elinye, aze ahlafe ngeenyawo xa iindlela zithe zaambi ludaka naziimvula. Obu buFundisi baBa yenye yezona zinto zibalulekileyo ebomini bukaAggrey. BamthaBatha bamkhupha ekolejini, bamenza ukuBa aze kwazana noBona bomi bemiDaka yaseMelika. Ngelo thuBa ke lokuwathaBatha kwakhe la maBandla, ayesemva kakhulu, engekakwazi kubala nakufunda, ephantsi, esezimbandezelweni zonke zenzala yamakhoBoka, kwizithili zelo lizwe ezisemaZantsi. Ma kuBe ke umfundisi waseKolejini uya kuBenzela nto ni aaba bantu balolu hloBo?

Omnye wayo loo miDaka ingamahlwempu wavakala esithi, "Le minyaka umFundisi uAggrey wayephakathi kwethu, yeyona minyaka yayinenkqubela enkulu kumaBandla ethu. Kungada kumana kufika iincutjhe ngeencutjhe, kodwa azifinci nto emkhondweni wakhe; saye nathi siya kusoloko sizama ukulandela wona."

Azitjho kakhulu loo maBandla, ngokuthi aBe nengqakamba yomfundisi ongowawo, aqonda kanjalo ukuBa, nangani le ndoda ifunde kangaka, ngokuBona kwawo wona, noko iya kwazi ukuthetha nawo ngentobeko ethi xhokro kuwo. Wayekuthanda ukumana ethetha naba-ntwana. Kukho amaBali afana neli Bali lokhozi,¹ awayemana ewaBalisela iintsatjhana zemiDaka leyo, athi kanti loo maBalana aya kude aye kuchukumisa amaBandla amakhulu eNgilane naseAfrika.

Ngaloo mihla, bekusakuthi kwiinkonzo zemiDaka kuBe kho amavuso ezipheke-pheke. UAggrey ke wayelumke kakhulu kunokuBa awachithe loo mavuso; kodwa ubesakuthi alilawule elo vuso lithe laakho, alenzele indlela, eyona iya kuBa luncedo. Wavakala usithi omnye umDaka, "Iintjumayelo zakhe zazisoloko zinesongo. Ewe, bezityeka kakhulu zinezigaqa, kodwa hay' isongo sazo!" Ayikabi kho indoda egqitha uAggrey ngokukwazi ukuya kuhlaba imfesane ngeyona ndlela yokuyiphakamisa, kodwa ubufundisi bakhe baBuneemfundiso ezibanzi, obutjho iinyaniso zobuKrestu ziye kunceda nakwimisebenzi yemihla ngemihla. Uqonde kakuhle ukuBa isimilo sobuKrestu kulo mazwe asisayi kuze sihlume nje ngoko bekufanele, bada abantu baBe banemalana eyeyabo, ide kanjalo iBe iphumile ingqondo yobukhoBoka, bazuzane nengqondo yobuma-mhlaBa.²

Kukho ixefa elakha lathi inani lomlisela nomthinjana ophuma kwelinye laloo maBandla kaAggrey angaphandle, waya kuBa ngabafundi kwiKoleji yeLivingstone, laya kufika kwifumi elinanye. Kukho omnye ke waabo bafana esingasingakhe sibalise ngaye apha. Uyise wayengumlimi onomhlatyana othile, ephantsi kakhulu; uthe lo mfana waangoyena ufiya bonke abanye kweso

¹ Bona kwiphepha le136.

² Bona isiHlomelo II, kwiphepha le141.

sithili ngokupha umqhaphu. UAggrey wacebisana nabazali bayo okokuaba ma ithunyelwe esikolweni, isebenze kwindlu yokupheka yenenekazi elithile eliMhlophe. Emva kweminyaka elifumi linesibini isebenza, yaqabela kwisiganga esiphezulu semfundo yemvelo, ekuthiwa ukubizwa kwaso yi *Bachelor of Science*. Ukanti nasemveni koko, ayiwufiyanga loo msebenzi wobupheki.

Babengebaninzi abalimi abayimiDaka kwelo langase-Salisbury ababenemihlaba yabo kakuhle ngalo elo xefa. Uninzi lwaabo lwalweyele zozololo ematyaleni. Uthe ngoko uAggrey nezihlobo ezithile zakhe, baqala umbutho wemiDaka, okokuaba uyincedisise. Yaba ngumbutho wokuqala wolo hlobo. Loo mButho wawusamkela imigumo kumalungu awo; uwaboleke nemali ngenzalana ephantsi, okokuze athenge izinto ezifunekayo kubalimi; uze ke uthi, kuba umbutho wona uthenga ngoSuninzi, ufe nakho ke ngoko ukuwathengisela amalungu awo ngamanani asezantsi.

UAggrey waba nemvisiswano enkulu nabathile abamhlophe bomzi lowo. Uvakele omnye wabo esithi, "Wayengumhlobo wam, endibe ndingathemba ngemali kwa nje ngokuaba ndingathemba nobawo ondizalayo." Ngamaxesha wambi neebanka bezimboleka imali. Okunye idolopu leyo ahlala kuyo wakha wayipha ngesisa amatye afunekayo ekulungiseni isithuba seemayile ezintathu zendlela, kuba nguye yedwa onomhlaba, apho angafunyanwa khona amatye lawo ngokulula. Kancinane emveni koko, kwaaba kho iindlavinana ezimhlophe, ezicinga inkohlakalo, ezaya ekolejini apho, zisiya kuyigqogqa ngamatye; 'suke enye kuzo ikhumbule ngesi senzo sikaAggrey, zathi nyebelele zemka zingenzanga nto.

EKolambiya

Ngomnyaka we1904, uAggrey wayekhe waya kufunda kwiYunivesiti yaseKolambiya, kwelaseNew York. Yada yaphela gingci iminyaka esithoba engaphindanga ukuya kuqhuba izifundo zakhe apho. Oku kuqhawanta ke akwenziwanga ngumdintsi wamfundo; kwaBangelwa kukusweleka kwemali.

UAggrey wazibonakalalisa apha ukuaba ungumfundi olungileyo, onenyameko, osebenza nzima. Abafundisi bakhe babexolisekile sisimilo sakhe, nayingqondo yakhe ukukhawuleza, nakukulunxanelwa kwakhe ulwazi. Bekusakuaba futhi ekuthi ibe nguye yedwa ongumDaka kolo ludidi akulo, ahlangane apho nomlisela nomthinjana othile, ongqondo ziphaphileyo, othi ufe nolwavela, uthiye kunene imiDaka. Kuloko uAggrey akaziqikaqikanga phantsi ukuaba ma kunyathelwe phezu kwakhe ngeso sizathu; nangeliye icala, akagxuphulekanga ahambe ezifaka, nje ngoko usakukhe ubone abanye abantu abangemhlophe besenje njalo, ukuzigasa phambi kwaabantu abamhlophe, abamana ukuzicingela ngaphaya. Ma inconywe iKolambiya ngaloo nto, yokuaba iincutjhe ezifundisa khona zingazanga zikucinge ukwenza umda ngebala lomntu. Bonke abafundi bakhona babekumgangatho omnye, nowaluphi na uhlanga. Wayezazi ke uAggrey ixabiso lakhe. Waziphatha ngaloo ndlelana ilumkileyo, waba ngumfo apha othandwa ngumntu wonke, osebenzisana kamnandi nabanye. Wazixwila iintliziyozabafundi nezabafundisi, baye bonke bemthanda nje, ngenxa yaloo nto ayiyo; baye bemhlonene ngenxa yamandla akhe engqondo, nokuwumela kwakhe umhlaba awumeleyo. Inxalenye yabafundi yaqala apho kuye, ukuze ibe nento yokwenza nomDaka ngokwendlela yomntu okwa nga ngayo. Ifike yabona ukuaba kanti,

kuhleliwe nje, akukho luhleleleko lwanto engqondweni, olungamenza okokuβa aβe ngumntu ochunubekileyo kwaβanye; nto ikhoyo isuke iβe yindibano yezinto ezininzi zobuntu, esuke yaβaβopha iβahlanganisa. Omnye waβafundisi βakhe wakha wathi, ngenxa yamandla engqondo yakhe, nangenxa yezinye iziphiwo zobufundi, wamβalela phakathi kwefumi lokuqala ekhulwini laβo βonke aβafundi aβ'aziyo, kwisithuβa seminyaka emafumi maβini anesihlanu.

UAggrey wazuza lukhulu kwizifundo zakhe eKola-mbiya. Wayenenzulu yomva-ndedwa; waye eyimbongi entliziyweni; waye enolwazi oluβanzi ngoβomi, kufa naseAfrika naseMelika uhlangene namaβona-ndenzile anzima oβomi βabantu. Wada wafunda ukuthi, akuβona aβantu βesilwa, anganeli kukudanduluka ngomsindo ngelithi, "Le nto ikhohlakele, ayifanele kwenziwa"; koko adlule nalapho athi, "Kuthe ni na ukuβa aβantu baqhube ngolu hlobo?" Le mfundiso ayimenzanga ukuβa aβe nganeno ekulangazeleleni ubulungisa, ayiyi-βangelanga kanjalo intliziyo yakhe enoβuβele ukuβa iβe lukhuni. Ifike yeenza nje ukuβa agqale, aqokelele, azifunde iinyaniso zezinto, azilungelelanise; yatsho ke loo nto waanomva-ndedwa odibene neengqondo ezicacileyo, ayaba mva-ndedwa nje kodwa.

Ngalo lonke ke elo xefa, uAggrey waye engumfumayeli nomkhokeli wemiphfumlo othembekileyo. Ngaβusukwazana βuthile βeCawa, emveni kokuβa efumayelee iintfumayelo ezine loo mini, xa agodukayo, edinwe isimanga, udibene nomfo enomkakhe, kunye nomnye osisihlobo sabo. βafika βammisa, βamcela ukuβa aβancedise ngento, nangeceβo. Waβathabatha waya naβo emzini wakhe, wathetha naβo kwada kwaasemva kwentsimbi yokuqala eβusuku. Waβaphelekezelela ke ngoku ukuβagodusa; 'suke athi xa aβuyayo, nqwakanqwa

nomnye waaβa βafo βangaβalwi. Le ndoda yayimve efumayela, ngoku ke ifuna ukuthetha naye ngoβomi βayo, nezono zayo, neenxwaleko zayo. Emva kwengxoxo ethile, indoda leyo "yakhuphela konke," yaza yathi, noxa yayisisigantfontfo esomeleleyo, inkulu ingako, yagoba yalila ngokomntwana lo, xa okaAggrey azama ngoncedo lukaThixo ukuyifumayeza iindlela zikaThixo. Bema apho esitalatweni βexoxa "iiyure zontathu ukususele kwintsimbi yesibini, kwada kwaya kweyesihlanu ekuseni; kodwa umoni lowo yena wasindiswa."

Kuthe ngoβusika βomnyaka we1921, waβa uAggrey uβuyela kwa seKolambiya. Kuloko ekupheleni komnyaka lowo, kweenziwa isigqiβo sokuβa uAggrey ma kaβuyele eAfrika ngaphandle kogaga aβelufundela. Esi sigqiβo salwaphula kakhulu uluvo lukaAggrey.

Uβonakele ebalela kuGqira uJones, ngomhla we19 kweyomQungu kumnyaka we1922, esithi, "Imini le, ingqondo ziya phala-phala. Ndithe ndakujonga exefeni, ndafika iyintsimbi yesibini eβusuku, ndase ndisiya kulala. Ndaiiva ixefa libetha intsimbi yesihlanu, neyesithandathu, neyesixhenxe; hayi, ndancama ndavuka. Baye noβuthongo bungehli, ngenxa yale nto. Kuβa le nto itshayele awona mathemba am. Kuninzi obekungathi mhlawumbi kulahleke, okanye kuzuzeke, ngokuluzuzwa kwam olu gaga; akungeze uβe nalo nethuβa lokuβa ndikuchazele. Ngaphandle kwaloo msebenzi woβuKomifoni, le yeyona nto etsho yandomeleza ukuβa ndiqhuβe, yandenza ukuβa ndinyamezele le minyaka mithathu ndisezintlungwini zomzimba nezengqondo. Ngayo le nto umkam naba-ntwana βam banyamezele kaβuhlangu, βengakhalazi ke phofu, ukungabi kho ekhaya kwendoda noyise. Intsapho yam ikunyamezele ukwahlukana nezincoko zikayise ofike wanga lundwendwe ngoku endlwini yakhe, osel' eyinto ngoku ethi ihleli iβe iyibophile impahla, iminyaka

emithathu. Ude wakha wandibalela umkam kunye naabantwana, besithi ma ze ndingafiyi nayiphi na into, ndide ndilufumane olu gaga loBuchule, kuthiwa leleGqira lemFundo. Ngenxa yalo ndifike ndaba lilolo. Andifuni kuze ndimke kweli lizwe ndingenalo ugaga. Luza kufuneka, kunjalo nje lufuneke ngamandla. Mhlekezazi, Gqira Jones, ndithi andinakho ukuBuyela eAfrika ndingenalo ugaga lwam.”

Amazwi akhe ooyisa.

Ngenyanga yomNga, kumnyaka we1923, walungenela uviwo lwakhe, waphumelela kakuhle; nto se isele kuphela yincwadi ema ibalwe, phambi kokuBa ugaga olo lwePh.D. athweswe ngalo.

ISIQENDU V

UBOMI BEKHAYA

NGOMNYAKA we1904, uAggrey uhlangele noRosebud Rudolf Douglass, kwathi ngowe1905 batjhata; yaba ngumtjhato olungeleleneyo. Babenezahlukwano kakhulu, phofu benazo iindawo ezininzi abafana ngazo; kuzo apho kukho ukuthanda izinto ezintle zobuchule bokuzoba, kwa nezeencwadi.

UAggrey ukhulele apho umfazi acingelwa ukuBa akanakulingana nendoda; nabantu abafundileyo kwelo laseGold Coast, xa batyayo esithebeni, balungiselelwa ngabafazi babo, baze ke bona baye kutyela kwindlu yokuphekelala kamva. Yena ke wabona umahluko wezinto kulaa ndlu yabaFundisi eCape Coast. Singakhe sizekelise ngento ayibonileyo ngenye imini: wathi umFundisi uDennis Kemp, esasuka endlwini yokuhlala, esaya kweyokusebenzela, engenamqwazi, wanqandwa ngumkakhe; kuba kwelo zwe kuyingozi ukuhamba elangeni ngaphandle kwesikhuselo. Kuthe ukujika kwendoda ngokukhawuleza, yatjho le nkwenkwe yathi nqa. Nge-lye ithuba inkosikazi le yayifuna ukuguqula impahla ethile enzima yendlu. Umnini-mzi ucele uAggrey ukuBa amncedise; hayi ke, ayaba nalutho leyo. Kodwa eyona nto yammangalisayo yaba kukuthi loo msebenzi wenziwe ngamadoda, aBe umfazi ehleli nje emana ukwalatha. Yonke loo minyaka w, ayigqibela kwamFundisi, wayesoloko eyondele le nto yomfundisi lo nomkakhe, intlalo

yašo. Kuye yayiyinto entja, phofu ebona khona ukuba le ntlalo intle. Wazimisela ngoko ukuba woze naye amphathe ngolu hlobo umkakhe, ukuba woze atjhate.

AbaNtwana

Kwisithuba seminyaka emihlanu kutshatiwe, babese be bathathu abantwana abazelweyo. Owamazibulo yintombi eyazalwa kwinyanga yomQungu, kumnyaka we1907, yathiywa igama lokuba nguAbna Azalea. Owesibini ise iyinkwenkwe ezelwe ngeyenTlaba, ngowe-1908, kwathiwa yona nguKwegyir, ithiywa ngoyisemkhulu. Owesithathu ise kwa yintombi, eyavela kwa ngenyanga yenTlaba, ngowe1910, yabizwa yona ngegama likanina, uRosebud. Kuthe emva kweminyaka elifumi linesithandathu, wazalwa untando ngomhla wama24 kwa kweyenTlaba inyanga, ngomnyaka we1926, wanikwa igama lokuba nguOrison Rudolf Guggisberg.

Wayenenkolo epheleleyo uAggrey ekušeni imva-mbilini le iya zithabatha iimpembelelo zikanina kwizinto azenze zona, enzima njalo. Ubesakuthi ke ngelo xa, ufike emphahla umkakhe ngezinto ezintle, ezinje ngemifanekiso eyolisayo. Phambi kokuša bamzale uAbna lo, wayesoloko efunda iincwadi kunye nenkosikazi le. Kuthe kanjalo ngoku xa kuse kujongwe lo wesibini, wema ekumfundiseni umfazi intetho yesiFrentsi; kwathi ekuzeni kwalo wesithathu kweenziwa amalungiselelo okuba umfazi ma kafunde iingoma.

Yaša ngumzi owonwabe kunene ekususeleni, oko uyise ebelapho. Intsapho le yakhe yayimhlonene ngoku kwesithixo, ufike iziziqhazolo zentsini phakathi kwekhaya apha. Phofu wayengumfo oxakekileyo uAggrey, kwaza kwathi, okukhona iya iqhuba iminyaka, kwaša kokukhona nengxakeko ikhulayo. Babesakuthi abantu, xa

bagqitha kulo mzi wakhe ekuseni, babone kukhanya ngaphakathi; obungathi uvelile, umbone engqongwe ziincwadi, efunda, ebalala. Kanti noko, akazanga ade axakeke ngohlobo lokuba angafikeleli phaya ebantwaneni. UBungafika bexoxa ngancwadi ithile nomkakhe; ufike emcengcelezela izibongo xa ahleliyo ethunga, apha the kutsho ziše yintambo izibongo zesiLatini nesiGrike. IBisakuthi nayo inkosikazi ngelayo ixefa, izame ukuyifundisa indoda ukupheka, koko hayi, akuqhubekanga nto kwelo cala. Ngakwicala labantwana, kwakusakuša kho imidlalwana eyenziwayo, kanti neemfundiso ezinzulu zazikwa lapho. Umthandazo womzi yayiyinto yemihla yonke. Babekuthanda abantwana aša ukudlalisa ngoyise lo. Uya bona ke, babemazi ukungalithandi kwakhe ibala elibomvu, ubone ke bechwechwa, beyiša iqhiya yakhe emhlophe yokusula ubuso, bafake ebomvu enxhweni; bambone ke ukothuka kwakhe akuyithi kputhu enkonzweni, phakathi entsumayelweni, ebilile—ibakputhekise loo nto. Babesakuthi kanjalo bakumbona ngathi uthe kpubaxa apha phakathi kwekhaya, uve bešubula, okanye bevuma le ngoma ithi;

“Yithweseni ngezitshaša
Loo Mvana iseTroneni.”

Iqale ke iphele yonke loo nto ibikho, konwatywe.

Iimfundi ezivela ezikolejini beziwuhambela futhi loo mzi, se unje ngekhaya kuzo. Bezisakuthi zakuyišona intlalo yolo sapho, zisuke zithi manga, zinqwene. UBusakuva iintombi ezifundayo zisithi, zinga zing'aze zithi, ukuba zing'aze zitjhate, zifumane amadoda anje ngoProfesa Aggrey lo.

Kuthe kamva, xa ngoku uAggrey angasekho ekhaya, eneenyanga ngeenyanga emkile, wamana ukubalela umkakhe nabantwana iincwadi ezinde. Ukungaši kho

phakathi kwaBo kwaBa buBunzima obukhulu kuye, enguyise nje. Wakha okunye wabalela uAbna weenje nje, "Ndiya luthanda usapho lwam; esi sithukuthezi sokwahlukana nalo lixabiso eli ekufuneka umntu ahlawule lona, ngokutjhata nale nto nisakuyibiza ngokuthi, nguNoBuntu." Ubeyivuyela impumelelo yalo usapho olo, ethatha inkxamleko ngezifundo zalo, agase ngaloo nto, abafunzele kwezingaphaya izinto.¹

UAggrey wayenamathemba okokuBa baya kuthi abantwana aaba bakhe bakukhula, baye kuye eAfrika, bawuqhubele kwezona ndawo zozuko umsebenzi wakhe. Okunye wakha wabalela umhlobo esithi, "Se ndinga ngangendizele ifumi linamaBini lamakhwenkwe, nefumi linambini leentombi. Bendiya kuBafuna Bonke ngabanye kulo msebenzi ungaka."

UAggrey ngumfo owayemthanda umkakhe kwada kwaya phi. Ubesakuthi ezincwadini azibalela umkakhe amkhuphelele kunene iingcingane zakhe ngaye; emxelela ngemihlali ngokuphumelela kwakhe kwelo zwe ezintethweni azenzileyo ebandla, nokuhlangana kwakhe nabantu abadumileyo, nangezinto ezithethwayo kuye, enqwena nokunga nga ngelelapho naye, bazive kunye ezi zinto. Wobala esithi, "Zonke iimbeko endiBaBalelwa zona, ndizenza umnikelo kuwe, Rose, ndiBulela uThixo kunye nawe."

Naphi na apho akhona uAggrey, uya kumva kodwa ethetha ngomkakhe; ubeda athethe ngaye naxa akhoyo, afe umfazi ziintloni zaloo nto.

"Ndiv' int' embi"

Esidlangalaleni wakha weenza ibali lendlu yakhe, elaba luncedo kunene; into leyo abengafumane ayenze.

¹ Incwadi awayibalela unyana ikwisiHlomelo III, kwiphepha le144.

Waye ekwisikolo esithile esikhulu kwiAfrika eseZantsi, waBafumana abafundi bethe ababi nambeko, batjho naBafundisi beentsapho bahamba iziqhu. Wacelwa apho uAggrey ukuBa ma kakhe enze izwi luncedo; wafika yena wakhala ngoxolelaniso, noBunye, noBuhlobo.

Wathi xa abalela umkakhe, "Ndathetha le nto. Uya kukhumbula laa mhla sathi, sihleli esitheBeni sisitya, nodad' ethu nawe, ndasuka ndathetha into eyakukhathazayo? Ndandiyazi loo nto ukuBa ikwenzakalisile, kodwa ngokwelo thuba ndandinokuzitjho okuthile, andaba nakutjho ukuthi ndiv' int' embi yile nto. Kuthe ngokuhlwa, kwelaa gumbi lam, eliya lona liphakath' esazulwini, ndagqiba ekuBeni uBudoda kule nto kukutajuzisa. Livele igwala kwa phakathi kum lathi, 'Thwethwa uye kuye ngoku asegumbini, umvuse, umxelele ukuv' int' embi kwakho.' Koko ikjoti lathi, 'Hayi, umkhathaze phambi kodade waBo, kutyiwa; buyela kwa kuyo loo ndawo ke kanye, nje ngokuBa uYesu wathi ma benje njalo abafundi bakhe—eYerusalem, apho uPetrose waxoka khona, apho uYohane wafika walandela khona ekude, apho uYakobi waBaleka khona wasaba, eYerusalem apho—ibe buBunqhina loo nto.' Yandigungqisa uBusuka Bonke le nto, ndizama noku kuzitjho kwam, kwada ngoncedo lukaThixo ndazoyisa, ndazikhahlela. Ngoko ke kwathi ngexa lesidlo sakusasa—uya kukhumbula nawe—ndathi, phambi komlanyakazi wam lowo, ndazixela ukuBa ndiv' int' embi. Uyazi ukuBa wachukumiseka nawe yiloo nto, walila umlanyakazi, kukundiva ndithetha into ekuBe kucingelwa okokuBa andingeze ndize ndiyenze. Ukususela oko, andizanga ndibe ndiBuye ndithandaBuze ekutajuziseni. Ndazikhahlela phantsi ngokwam—kodwa andingekuxeleli konke.

"Uthi kwathi ni? NdaBona amadoda eBwaqula kuBafazi bawo, naBafazi bejezula emadodeni abo. Enye

ititfala eMhlophe, eyititfalakazi, yeza yandibamba nge-sandla, isithi ma ze ndiyithandazele. Yemka yaya kuyilungisa loo nto. Waba uya qhekeka njalo umkhence ; balandela nabanye. Aphelile ngoku loo maqela-qela, kusetyenzwa kunye.”

ISIQINGATHA III

IIHAMBO E-AFRIKA

*Ndiciya ukuba sisithethi, sithethela izwe lam lonke—
iAfrika, iAfrika yam!*

*IAfrika iya ngcangcazela kukulindela! Ndiya thandaza
ukunga iAfrika, iAfrika yam, ingancedwa izinakane, ukuze
ihle iyithabathe indawo yayo yobuzalwana nezinye iintla-
nga; ize ithi, ngokungotholwa bubulumko, iziphakamisele
phezulu kuThixo izandla zayo, ngokulikhonza ixesa layo
nesizukulwana sayo.*

*Landizala elaseGold Coast; ngamana uThixo walisike-
lela. Umzalikazi wam oyintanda walenza idini lokundi-
beleka; iZulu ma limbuyekeze!*

*Kukaloku nje ndingomnye wezigidi ezimakhulu mabini
zemiDaka nabantu abayinzala yaseAfrika, ehlabathini.
Kukum ukubabuzela, ndizame ukuba kongezwe umanyano
nokuwisisana phakathi kwabo nabaMhlophe, naphakathi
kwabaMhlophe kunye nabo. Endinga kananjalo banga-
linikwa ithuba lokuyiphakamisa iAfrika, ide ibaluleke
ekukhonzeni, ikhonza uluntu.*

*Ndize kuzalelwa kwesi sithuba, ukuze ndibe linqhina
kule nyaniso yokokuba abantu ma bazixine ngomsebenzi,
bade bangafumani xesa lakumana bezicamanga bodwa
indawo abonirwe ngazo ngabanye, eli xesa basebenzela
ilungelo loluntu. Ubuntunu-ntunu bam ndabusiya
ekhaya; ngoku ndiququzela ndizama imvano. Jo-
kisani ekundiithandazeleni. Ifuneka kakhulu imithandazo
yeengcwele, ukuba indigcine xa ndisezihambeni zokuya
kumazwe ngamazwe, ndize ndihi, ngokunakana indawo
ezihlekisayo, ndihlale ndimana ukuphepha ubukrakra
bokucatshekiswa ngabantu.*

*Akunakuze ukukhwelezelana ukugxotho ngokukujonga
ebusweni, kuba phaya emazantsi ezingcanjini zalo, kuzi-
zimvo nje kodwa. Hlala ukuza bugungu. Ungabambisa
kakhulu iimpukane ngenyhoba-nyhoba, kunangeviniga.*

*Ndidla ngokukhatywa macalana onke, ngabaMhlophe
nangabaMnyama. Kodwa yonke loo nto yinxalenye nje
yomsebenzi endingawo; akukho simanga kuloo nto.*

J. E. K. AGGREY.

ISIQENDU VI

IHAMBO KWIAFRIKA ESENTSONA-LANGA

KWINYANGA yomDumba kumnyaka we1920, uAggrey weenziwa ilungu leKomifoni enyulelwe ukuhamba iphanda izinto kuzo zonke izikolo zaseAfrika, ivavanye iindawo zokuba zifundisa nto zini na; zifundisa njani na; zaye zinanjongo ni na ekufundiseni kwazo.

Wawuthakazelela kwa sentloko lo msebenzi wakhe mtshha. Kwakungengawo umnqweno nje kodwa, wokuba eya kukhe abone ilizwe lakowabo. Koko wavuyiswa yingcingane yoncedo engathi le Komifoni iluzisele iAfrika. Ubalele kumHlali-ngaphambili, uGqira uJones, esithi, “Ngathi kum eli lixesa elityhulu malunga neAfrika le, ndaye ndikholelwe ekokuweni, uya kusuka nje utsho qubudu, uyaange loo nZwakazi iLeleyo iyiAfrika, itsho ithimle, iphile koko kufa kwayo kwamakhulu-khulu eminyaka.”

Indawo yokuqala yamalungu eKomifoni yaba kuku-hambela izikolo, azivavanye. Ekuhambeni kwawo ama-lungu adibana nezikolo ezithile eziyincamisa, kodwa kwezinye iindawo, abaFundisi neetitjala zazizambalaza nzima ngokwamagora kanye, phakathi kweengxaki ezininzi ezinqabileyo; baye bemanu ukubetheka ezi-ntswelweni zokuswela imali. IKomifoni yafumana lu-khulu olungalungeleleneyo. Yaye impazamo eyingozi ebiisonwa phi naphi, iyile yokuba usapho olu lufumane wanga yimiphanda nje engamakhobo, ema igalelwe

iimfundiso zelaseTsona-langa. Iincwadi, iincwadi, iincwadi, zizo zodwa ; kuncinane ukufunda ukulima, kuncinane okomsebenzi wezandla. Bazibona kakuhle ezi zinto ; yaye enye into abayibonayo, ngakumbi uAggrey, yaba kukuba mbalwa kwamantombazana afundayo.

EIaseGold Coast

Kuphantse ukuba kuthi, kwisitifi ngasinye sakwaloliwe kwelaseGold Coast, kube kho umntu oze kubuza ngo-Aggrey. Kuthe kwisitifi saseSekondi, bamkelwa fufu ligqiza lamaAfrika—angamagqwetha, iititjala, ababali eziofisini—bonke bevetha ngokwamaYurophu, bethetha isiNgesi. Ngoko kuhlwa kwaaba kho imbutho yomamkelo kwenye yezindlu zeetyalike. Yaye loo ntlanganiso izele ngamaFante akuloAggrey, waza wakha walinga ukuthetha nabo ngolwimi lwaabo ; koko wathi kanti sel' ewalulibala kwanini, wasel' eqhuba ngesiNgesi.

Ngobusuku obulandelayo, inqanawa yabo yayinxulumene nelo laseCape Coast. Kwakubonakala izihlwele zabantu elunxwemeni phaya. Kwakuse kumnyama ukuhla kukaAggrey nabaabo, bebelekwakuya elunxwemeni, bephuma koodokolwana. Ukanti noko, baya kufikela kwinkungu nelanga yamaAfrika, yanga iphume yez' apho yonke idolopu. Izikolo zazo zonke iimvaaba zonqulo zazilapho, ilapho intsapho yazo, ivuma iingoma, kubethwa amagubu, begqakadula abantu. Kwafumana kwaangumqumbi omnye weenkosi nabantu, kuz'ele kubuliswa esi sihandiba somFante wakowaabo. Amanye la amalungu eKomifoni akanakanwanga kakuhle ngoabo busuku. Bemka abantu noAggrey lowo, yekoko ukuya kuboniswa intsapho yakowaabo. Kuthe kanti ngoabo busuku kwakwenziwe isidlo kumzi womOngameli welo Phondo lelizwe ; kwalindelwa uAggrey ithuba elide. Isuke impi

ahamba nayo yada yancama, yangena, yatya. Kuthe se kuthe qanaqu ukutyiwa, wagaleleka uAggrey, kwafika into ephelileyo ziintloni zale nto—wena wakha wambona umntwana wesikolo ofike se kukudala kungenwe. Uvakele esithi, "Ndiv' int' embi kakhulu ! Andifanga nakunceda, ukuba ndingaqala ngokuya kubona uma, ngaphambi kwayo nayiphi na into."

Ukusuka eCape Coast, iKomifoni indulukile isinga kwibotwe lelo zwe, iAkra, umgama lowo weemayile ezili125. Baye beneemoto zombini neetroko ezikwa mbini. Bange bangakhe bamise eAnamabu, apho uAggrey wazalelwa khona, benqwenela ukukhe bathethane nenKosi, uAmonu wesiHlanu, beba noko bona loo nto ingaba yeyesiqingatha seyure. Zemiswa ke iimoto ezo mganyana ; kuthe kungathiwanga ni, kwaabonwa ngo-Aggrey sel' ethatyathwa ngabantu, kungenwa naye kwindlu engekude. Zozololo ke apho, ada amanye amalungu la eKomifoni ngoku abeka-beka, ethe futhu. Kuthe kungenini lee gqi igqiza elinoAggrey, sel' enxitywe waalumpentfu ngezisiFante. Intsapho yezikolo zase-Wesile yeza iyimikprozo, neeqhiya zibebezela, yafika yadwela kumacala omahini endlala. Andula ke awe-Komifoni ahamba phakathi kwaabo, lithi iqela ngalinye lentsapho, kwakufikwa kulo, liwutsho riphe, umHobe woKumkani. Bathi ke xa isavunywayo loo vesi, kufuneke bekhe bema. Kuvele ngoku amaxilongo negubu, waphindwa kwakhona wavunywa, wadlalwa, umHobe woKumkani. Zibebezele zeenje njalo iiqhiya, kuvunywa ingoma yamasoldati ethi, "Tipperary," zamana ukudlula iindidi ngeendidi, zisiya kwindawo elungiselelwe oko, ngakumzi omdala wamajoni, apho kwakukho indawo ephakamileyo, eneeqhiya namasebe esundu. Ngaphaya kwayo le ndawo kwakuyingcwakaha yeenkosi nabalandeli bazo, zilapho iinto ezinkulu zezambuleli zakomkhulu.

Bonke aaba bantu baqokelelene apha ukuza kwamkela uAggrey ngokwekomkhulu, ukumamkelela ekhayeni lakowabo. Akha athi la mabutho, kuthiwa yiAsafo, adlala ngokohlobo lwemfazwe; avakala amadoda nabafazi nabantwana bebu-bula iingoma zelo zwe. Yathi xa izayo iKomisoni kweli bala lomdlalo, yahamba ibuliswa ngala maqela-qela eenkosi. Kwathi kanti kuseza owona msebenzi wozuko, wokubeka uAggrey kwiwonga elibekeke kunene lo-bu*Kyiame*, elalibanjwe iminyaka-nyaka nguyise. Wanikwa nentonga emnyama empuluswa, iva- thiswe ngegolide, uku-ba i-be luphawu lwelo wonga. UmHlekazi ongumOngameli wapha izipho zegolide kwii- ndwendwe ezi, ezathi ke zona, ngaphandle kukaAggrey, zahamba zasinga eAkra. Wakha wasalela uAggrey, uku-ba akhe agqibele umcimbi lowo, azolele nomhla wakhe wokuzalwa, ekunye nonina nezihlobo zakhe.

Uthe lo gama uAggrey avethe izambatho zo-buFante, wakha wawubekela bucala umnqwazi wakhe, lathi kanti ilanga elifusu kunene liya zenzela, wagula. Uthe enjalo, wafumayela ngeCawa iintfumayelo ezine. Uthi uku- yincokola kwakhe loo nto, "Ndithe ngokunga andinge- wudanisi umzi, ndawuxelela umkhuhlane uku-ba ma ukhe uthi xha usuku; okunene wabuya ngesilandu umkhuhlane ngomVulo." Kukho into eyimfuneko, awa- yalathayo ngencwadi kumtjhana wakhe, owayenqwenela uku-ba a-be ligqwetha. Uthi ukuyibeka kwakhe loo nto, "Ndandigula iintsuku zontathu eCape Coast; lathi kanti liya gula negqira ekukuphela kwalo apho, lomntu oNtsundu. Kanti ayemaninzi wona amagqwetha endinge ndafumana elinye lawo, uku-ba bendilifuna; kwada kweza isine sonke ukuza kundilunguza. Akwaba kho nalinye lona igqira. Mna ngokwam ndicinga okoku-ba, nangani singangi angaphungulwa amagqwetha, kodwa siwafuna ngokungaphezulu wona amagqira. Kuloo ndawo andizanga

ndive nokuva ngegqira lamazinyo, kwaye ukububa kwa-bantu kusoyikeka. Uku-ba koze kuthi kubatjhana bam ku-be kho othile ofuna imfundo yobutitfala, noku-ba yeyobugqira, uze undibalele; ndobona into endinga- menzelayo."

Ukusuka apho eCape Coast, uAggrey waya eAkra. IFuluneli, uSir Gordon Guggiesberg, yakha yamthanda- buza; kodwa ngoku waqiniseka zizipho zakhe, nanga- mandla akhe okuphemelela abantu bakowabo.

Zithe ezi hambelo zikaAggrey ezikolweni, nohlobo awamkelwa ngalo phi naphi, lwambonisa ithu-ba elihle kakhulu lokukhonza abantu bakowabo, yakomeleza oko kunqwena kwakhe, kokunga angafudukela khona. Ya- monwabisa kakhulu into yokuba afumane uku-ba aba- ntwana abathathu, abafefunda kuye eCape Coast, ngoku se beziinkosi ezongamileyo, baye abanye abantwana bekwiindawo ezibalulekileyo zakwaFulumente, abanye beziitfala.

Wakha wathi okunye, ethetha neFuluneli, "Ucinga uku-ba ndifanelwe kukuza ndize kunceda abantu bako- wethu?" Iphendule, ibuze iFuluneli, "Ngandlela ni?" "Nangayiphi na indlela, mHlekazi. Nakuyiphi na indawo, apho uphetha khona, mHlekazi, ndingeza, ku-ba ndiqinisekile okoku-ba ungandinceda." Ngelo xefa ke kwakungekabi kho ndawo ikhoyo yokuba asebenze. Yathi kanti le ntetho iya ku-ba neziphumo zayo kamva.

ENIJERIYA

Kuthe ngomhla wesine kwinyanga yenKanga, aba- hambani banduluka eGold Coast basinga eLagos. Apho uAggrey waba lundwendwe lukaPeter Thomas, isityebi apha sompwebi womAfrika. Uthe ke, kunye naba-ba, bamana behlola izikolo. Kwathi kuninzi lwazo, basika

ikho kakhulu into yofundo lweencwadi, kodwa incinane, into yokwenza. Ude wakha waya kwintlanganisano emenywe ngumButho ekwakuthiwa yi*Native Reform Club*, athe kuyo akafumana nto ingakanani yoBuAfrika.

Kuthe ngeCawa, uAggrey wafumayela kwizindlu ezizele zaxinana, ngaBaMhlophe naBaMnyama bezinye iimvaBa. Kuthe kwa ngentsasa loo ndlukazi yaseWesile iseTinubu Square yaphela cwaka. Uthi xa abalela umkakhe, “Ndazinikela ndiphela kuye uMoya, wada uMnu. uThomas yena, lo ndihlala kuye, wanga uBone umqhele ondithe jize entloko. Eneneni amandla enKosi avakala kuthi sonke ngokuphandle—kumagqwetha, kwaBamafijini, kuBabali, kumadoda nakumankazana jikelele, aBadala naBatfha, aBaMhlophe naBaMnyama.” Wada wakha wamenywa nanguBisopu, uMelville Jones, ukuBa aye kufumayela kweyona nkonzo iphambili yaseTshetfhi ngoko kuhlwa. Kwakukumhlana kufumayela umntu ongenguye umTshetfhi apho. Wangena kunye naBavumi uAggrey, evethe ezalapho. Ukhe waBuzwa ukuBa, kodwa ukukhanya kwanele na ukuBa angabona, xa afunda intsumayelo yakhe—ngokungathi ngumntu lo wakha wafumayela ejonge iphepha! Yayizele ingumthwebesha indlu yenkonzo. Kuse ngengomso lonke elaseLagos lixokozela ngezo ntsumayelo zakhe. Ubalele kumkakhe esithi, “Iphendulwe imithandazo yakho. Zingisa eku-thandazeni. Ma sizingise ekuzithobeni; kuninzi asisibekele khona uThixo.”

EDuala kwakukho imVaBa yonQulo oluzimeleyo lwamaAfrika, olwathi lwazahlula apha kuBaFundisi. Wakha wadibana futhi uAggrey naBo bantu, wathi ngokuthetha-thethana naBo, ngendlela apha yakhe ekwaziyo ukungena engqondweni yomntu, waBazuza ukuBa Bamthembe, wada waBasondeza kwesona simo sengqondo yomKristu. Kuthe kule ndawo kwa nje ngakwezinye

iindawo, amaAfrika athi ukuziphatha kwawo ngakuye, wanga ngumkhuluwa wawo. KuBe kudala ehleli wona ephuphelela izinto ezinokwenziwa ngumAfrika, nento anokuBa yiyo; abona ke apha kuye, okokuBa naanga amaphupha awo ezalisekile.

Uthe uloliwe xa adlula kwezo ntaBa zeAngola, omnye weKomifoni wamxelela uAggrey ngemihla awakha wayihamba loo ndlela ngeenyawo, wathabatha iiveki zontathu kolo hambo, olu namhla balugqisa ngeeyure ezimafumi maBini anane. “Wahleka, xa abalisa ngokuwa nezinye iinzima ngeenzima awazifumanayo, phambi kokuBa alufeze olo hambo; wahleka, wazenza izinto nje zentsini. AbaFundisi aaba ke ngamadoda anjalo.” Ude wakha wabala ngomnye esithi, “Ma kuBe ngenene kukho ikamva elihle eloyifikela iAfrika, xa aBaFundisi aBanjalo baya Bengena ezintliziyweni zaBantu aBanTsundu, ngokwavelana naBo, nangokucingisana kunye naBo, kwa ngolwimi lwaBo. Ndayiqonda ke imbangeli yokokuBa umFundisi azincame kangaka ngenxa yaBo, nokuthi amalungelo aBo awaphaphamele ngolu hloBo, asebenze ejonge loo mhla baya kuthi naBo baBe noBomi, baBe naBo ngokuzalisekileyo: *Uya bathanda.*”

ISIQENDU VII

IiHAMBO kwiAFRIKA eseZANTSI

UMJIKELO kaAggrey kwiAfrika eseZantsi waba nempumelelo engummangaliso. Kungaanzima ukuyikholwela ingxelo yakhe ngawo, nje ngoko ibalwe kwiincwadi zakhe, ukuaba ezo zinto be zingabaliswa nazizilumko zamadoda anje ngooPrincipal Henderson waseLovedale, uGqirha uC. T. Loram, ilungu leKomifoni emiyo yemi-Cimbi yabaNtsundu, nanguMnu. uJ. D. Rheinallt Jones, umBali kwiYunivesiti yaseJohannesburg. Iziqwenga zoko aziyi kufumana zidlule.

Esinye seziphumo zohambelo lwakhe eFawutini saba sesokusekwa kweBunga lemVisiswano phakathi kwaBaMhlophe namaAfrika, ukwenzela ukuaba kusondelelane ezi zizwe, zixoxe ngeengxaki ezikhoyo kwaBaNtsundu, kwa nezinye izinto ezimana ukuhla ngakubo. Ngaphambi koko, kwakukho into abafesithi ziimButho zamaLungelo aabaNtsundu; koko ezi yayiziimButho zaBaMhlophe; abesuka umntu oNtsundu amenywe ngaloo mhla.

UAggrey wayithetha wayibandezela into yokuba amaAfrika nawo ma kabe nelungelo lokuzingena ezi mButho, azihambe iintlanganiso zazo; wazama nokokuba ma kube kho ilinga lokokuba kungene aBaNtsundu abase beqhubile ngengqondo. Okunene ke maninzi ngoku amaBunga anje, amiselwe kwiidolopu ngeedolopu zase-Afrika eseZantsi. Umsebenzi owenziwe ngala mabunga, ukuqhuba ezi ngcamango ziyincamisa zikaAggrey, zokuba

kusetyenzwe kunye, waba ngowexabiso elikhulu. Ziya qhuba ngokuqhuba ekuluncedeni uluvo lomzi ngokubanzi, ukuaba luwajonge amalungelo onke ngokufanayo, awabaMhlophe nawabaNtsundu, kwa nokwenza ukuaba aBaNtsundu bazuze izindlu ezizizo, nemivuzo eyiyo, kube kho nemidlalo nezinye izinto ezifanelekileyo, zokuhambisa amaxefa okuphumla.

UmXolelanisi

Ukuhla kwakhe enqanaweni eKapa, uAggrey ufike wehlela kwizwe leemfazwe, apho oMnyama noMhlophe bachizene khona ngokoyikekayo, ngaphezu kwayo nayiphi na enye indawo apha ehlabathini. Uthi, "Ndayingena la ndawo emva kokuzingisa emthandazweni." Umntu wasemzini, onje ngaye njeya ukungabi namava nge-Afrika eseZantsi, akangebi nakho ukubaxelela abantu aaba, apho bangayifumana khona indlela yokuphuma engxakini yabo. Koko uAggrey uthe, ngobulumko obukhulu, wamangala ukuthetha phandle ngezinto zombuso; nangani bafabaninzi ababemcenga ukuaba ma kathaathe icala kwezo mbambano, wasoloko yena emangala. Ufike wamisa-misa iindlela zokuhlala okukukho. Ubesakuthi xa athetha ngomntu oMhlophe, atsho ngentetho elungeleleneyo, aze ayimise kwa ngendlela intetho engomntu oNtsundu. Ubekumangala mpela ukulwisa olunye uhlanga kolunye; owona msebenzi ebekuwo yena ibikukuguqula izimvo zomnye ukuaba zibe ntle ngakomnye, bafenze kunye, ukuze imigudu yabo ibe nesiphumo esisiso. Ibinjalo eyakhe intsumayelo. Isimilo sakhe ngokwaso sibe sithetha ngamandla, sithe-thela aBaNtsundu, ngaphezu kweentetho zomlomo. Imbonakalo le yenkqu yakhe ibisebenza okukhulu nayo, ukuaba aphumelele.

Ibizingaziwa kakhulu into yokuba uAggrey lo ngumntu woku bukusumkani baseBritani, lwaza ke ngoko olu tyelelo lwakhe lwa bangela ukuba amagosa athile aKomkhulu eli lizwe oyike, kuba ayeyazi ingozi esel' ikhe yeenziwa yile miDaka ivela eMelika. Kodwa akufanga kade ukuba amthembe, kwahle kwacaca ukuba uAggrey angalenzela eli lizwe lasemaZantsi eAfrika laa nto uBooker Washington wayenzela elasemZantsi eMelika—ukufundisa uhlanga ngalinye ukulufeka olunye. Kolu tyelelo lwakhe lufutjhane kangaka, weenza iintetho ezilikhulu elinamanci omafini. Kwathi kanti kokukhona asaza kucelwa ukuba akhe enze ithutyana. Umqondiso oqinisekileyo wokuba abemthembele, kukuaba wada wacelwa ukuba abe ngomnye weencutjhe ezifundisayo eFort Hare, kwada kwathenjiswa nokuaba womana ukutyelela iindawo ezithile, xa athe waanethuba, aze ngakho oko asinceda isizwe ekusebenzeni kunye.

Wakha uAggrey wathetha kwiKomfa yabaFundisane neTitjale eyayiseTekwini, kukho nabaMhlophe. Wathetha nje iyure yaanye; 'suke intlanganiso ayakha itjho ukuchithakala, yaqhuba kwakhona enye iyure. Ngoko kuhlwa kwaaba kho enye kwakhona intlanganiso, nange mini elandelayo yaaziintlanganiso. Yasuka ngoku yatjhela kuye yonke le mpi, abafundi nabafundisayo. Hayi ngoku, lwajika olo tyelelo lwaaba ngumtyhu-tyhumezo omnye wekomfa. Bonke babesithi ma kabuye, aze kuhlala phakathi kwaabo. Uvakele omnye weKomifoni esithi ngokuqhula, kungade kuliwe, life nelizwe, ngokubanga uAggrey lo, kubambene amaZulu namaFante.

UAggrey wathetha amaxefa asithoba. Uthi omnye owayelapho, "Yaye intetho nganye, ayenzileyo kweso sithoba, izele ngamaabali, ukanti akukho bali wakha waliphinda. Asuka aba ngummangaliso, elinye emva kwelinye, atjho abantu bamana ukuhleka, bephatha

kulila. Enyanisweni, waba liqolo-qolo lokuthetha elalingazazi lona ukuba linjalo. Wabalisa ngeminyaka emafumi mabini ngqungu awayigqibela eMelika. Utjho wabuza esithi, waye eyenzela nto ni loo nto yokugqiba iminyaka engaka efunda; abuye aziphendule kwa yena, esithi, 'Ndizilungiselela ukuze ndibe yincutjhe naseZulwini.' Kwenye intlanganiso wakha wavakala ngathi ungenwe buzuzwe, wavakala emana ukubalisa ngezinto ngezinto akha wamana ukuhlanguana nazo apha ezinqanaweni nakwezinye iindawo, aliphethe ibali ngalinye ngokuthi, 'Ndandisuka ndinge ndiphambene, xa ndicinga ngayo loo nto.' Bathe kaloku ngoku abeLungu baxhalaba; koko uthe esawagigithekisa amadodana lawo kamnandi, wathi jike, wabuza wathi, 'Niya yazi kodwa into ebisuke iphantse ukundiphambanisa? Yile yokuba isizwe endisiso sithe, slinayo yonke igolide, namalahle, neentsimbi, ziphantsi kweenyawo zaso kanye, zaza kuvunjululwa ngabantu abaMhlophe, thina singazanga sakhe nanqanawa, naloliwe, nasakhiwo singakanani.' "

UmFanekiso wakhe

Uthe eLawutini wadibana noGqirha, uC. T. Loram, owabala wamchaza-chaza esithi:

UGQIRHA uC. T. LORAM ubalela uGQIRHA uJESSE JONES.

"16, Tjshaz'iimpuzi, 1921.

"UAggrey uyiyo kanye yonke loo nkcazelo ubuyichaza ngaye, nangaphezulu. Ndikhe ndada ndamnqala-nqalafa ukumkhangela oku emagxeni apha, ndisithi akangebi uphuma amaphiko obungelosi na; kuba mna ndingazanga ndayibona ingcwele enjeya yomfo. Mfo! Loo ndoda indifundise ngentobeko kaKristu, ngaphezu kwayo

nayiphi na enye indoda. Ndiya yiqonda ngoku le ndawo ithi, abathobekileyo baya kuwudla ilifa umhlabane. Iintlekisa ngeentlekisa nezigculelo, ezenziwe kuye ngenxa yebala lakhe, zisuke zeza kuchukumisa mna kunaye. Uthi uAggrey, 'Ndisuke ndincume, nje ngoko bendisakwenza eKolejini, ndigqibe ngelithi, buburara obu.' Ngasekuthetheni khona, yincamisa. Ude aqwele xa axikixwa ngemibuzo ngabaNtsundu. Eneneni yindoda kwaphela, endingathandayo ukuaba ndithi ingumhlobo wam."

Wakha wathi uAggrey, ethetha namfo uthile ongumbaleli wamaphepha: "Le nto imacala maBini; inxalenye yabaMhlophe ayinakuqonda, ayinaluvelwano nathi, ngokungasazi; ndinga ke nawo kwa nathi, singanyamezelana. Le nto iyinkqubela-phambili yinto ethatha ixefa; bendingathi ke mna kungalunga kanye kukhe kwasekwa iqumfu, libe nabantu bala maBala omaBini, bahlangane, baxoxe nayiphi na imicimbi enokuthi ibe kho. Yakha yalingwa le nto eMelika, yaphumelela ncam. La mandla, afumane afunjwa kubantu abaNtsundu, angaba ngumthombo woButyebe obukhulu kule Afrika iseZantsi. Aye ke la mandla efanelwe kukuba aqolwe, asetyenziswe, ngengqeqeso nemfundiso esesikweni. Ingathi le nto ikhe yeenziwa, ndiziva ndiqinisekile mna okokuaba ingaliphakamisa kakhulu eli lizwe. Okwakaloku khona, umntu oMhlophe ma kazole anyamezele. Isizwe samaBritani siso esilawulayo ehlabathini apha, kodwa kuyimfuneko ukuaba siqonde ukuaba la mandla aso apethe umlandu neemfanalo ngakwizizwana eziphantsi kwaso, esimelweyo ke ngoko kukuba sizifeze."

Wenje nje uGqira uLoram, ebalane ngeehambo zakhe noAggrey eNatala nakweziya iziPhaluka zaBaNtsundu:

"Kwaanqaba ukumfumanela indawo koololiwe nasezidolopini. Phofu ke noko amagosa akwaloliwe wona ayelunge kanye, ekholisa ngokuthi uAggrey amnike

indawo yakhe eyodwa. Wayengenakho ukusiwa kwindlu leya kutyelwa kuyo, kwafuneka ukuaba ma katyele kwa kwelo gumbi ahlala kulo. Ndaphawula ukuaba abaphathi aaba bokutya abandulanga bamnanze nganto ngakumkhangela izinto azifunayo; koko, ngenxa yembeko yakhe, nokuzithoba, ma ndithi nangenxa yokupha kwakhe, baBonakala se Bemnonelele. Nto nje yamkhat hazayo kukungawafumani kakuhle amanzi okuhlamba umzimba. Ikakhulu lakhe uAggrey ibikukuthi ahlambe umzimba wonke kaBini ngemini; oku kwesibini eBesakukwenza ubusuku se buhambile. Ubeyinchathu ekutyeni, esela la kanonkala amanzi, okanye ke ibe yintwana ethambileyo yekoko, ake ke engapheze ndawo ngasekuhlambeni, nasekububeni. UBesakuthi, 'Nina baMhlophe ninakho ukumana nisela iti nekofu, kuaba uhlanga lwenu lwayiqhela; kodwa akunjalo kolwakowethu. Intwana yeti nokuba yeyekofu engeze inenzakalise nganto nina, mna ingatjho ndingabi saba nakusebenza nto.'

"Senze iintlanganiso ngeentlanganiso, engasathandi ngako uAggrey ukuaba ndibe semqongeni, aaziswe ndim. Ebantwaneni ubesuka ange ubanyangile; kubantu abamhlophe ubehlekisa, enombizane, enobunzulu; kubantu abaNtsundu ube ezicacisa izinto, enobuciko, evuselela igazi nengqondo. Ubenesisele sonke samaBali, abesakubethelela ngawo eyona njongo akuyo. AmaBali akhe, nezacana zakhe zokuthetha ezivuthulukileyo, zisakhu njulwa nanamhla oku ngabaNtsundu. 'Akusayikhumbuli into esayixelelwa nguAggrey?' Satjho esinye isithethi esiNtsundu ngenye imini ndisivela. 'Yicele into oyifunayo; thatha leyo ufumana yona; uyisebenzise le uyifumeneyo ngohlobo lokuaba bade bakunike eyona nto ufuna yona.' UBeKuthanda ukuzihambela izikolo emini apha, aze ngokuhlwa ake neentlanganiso zaBamhlophe, ezivumela nabaNtsundu. Kuze kuthi ke

ngoku, emveni kwaloo ntlanganiso yangokuhlwa, afaNtsundu bamthabathe uAggrey baye kuBa neyeyabo ngoku intlanganiso bebodwa. Bezisuka zithi kum ezi ntlanganiso zinge zezona zibaluleke ngakumbi. Inxalenye yaBaNtsundu yayinoluvo lokuba noko uAggrey lo uya zithandekisa nje xa athetha kwaBaMhlophe. Kodwa bamangaliswa kunene bakuqonda ukuba nasemakhayeni abo ufike wathetha kwa ngoluya hlobo ebethetha ngalo ezintlanganisweni zesidlangalala; iintetho ezinje, 'Yibani nonyamezelo, musan' ukuncama, musan' ukucaphukela mntu; zamani ukuba nizifanele izinto ezilungileyo, zaye izinto ezo zilungileyo ziya kunizela.' "

UbuGqira!

Uthe ngexefa awayesePretoriya uAggrey, kwehla esinye sezo ziganeke abesakuthanda ukudla ubuqira ngazo uAggrey. Ngamhl' uthile, wayenamcimbi ubalulekileyo anawo nomBali wemiCimbi yaBaNtsundu. Unge angakhwela ebasini, wathotywa, ntlaka-ntlaka, ngumphathi. Ujonge exeseni lakhe, wafumana ukuba se kusele imizuzu emafumi mabini ukuba abe lapho; ucinge noko ukuba ma kangambambezi umntu ongaka. Unge angahlaba ngeenyawo; laye ilanga lingasejufu ngako; ukhulule ibatyi, wabaleka. Unge angabaleka iimayile enye, waphinda wee kwawu exeseni, waqonda ukuba akayi kuBa nakho ukufika ngexefa. UBonakele ethabatha iteksi, yamdla iifeleni zontlanu. Uthi xa ayibalisayo le nto, "NaBu ke ubuqira apho bukhona: kuthe ngoku, xa ndibiza iindleko zam kwinxhowa kaPhelps-Stokes—uyazi ke nawe ukuba yinxhowa yomntu oMhlophe—kwafuneka ndibize iifeleni zontlanu, apho nge ndandibize iipeni zaane, ukuba ndandivunyelwe ukuba ndikhwele ebasini."

Wakha wathi ngelinye ixefa, "Zithimbe iintjaba zakho, uzikhahlele ngothando; uze uzigcine izihlobo zakho. Baphambene aaba bahamba befumayela ukuthi, iAfrika ma ibe yeyamaAfrika. Ungathi ukhe wema wedwa, ungasuka ubuye uye kweyela kwa kwinzonzobila yobumnyama. Le nto siyiyo, nale sinayo, siyizuze ngabaFundisi aaba. Mna lo ndazalwa ndingumhedeni—andinantloni ngayo loo nto—kodwa ukuba babengathanga aBaFundisi bandifune bandifumane, nge ndiba mhlawumbi ngoku ndiyinto ebaenzi bamafumi-fumi. Nge ndiba ngoku ndizenza isilo ngeziselo ezinxilisayo; nge ndiba ndiyinkosi, ehlonelweyo kambe ngabantu bayo, kodwa nge ndingazi nento le ngeencwadi zikaShakespeare, ngezinto zemfundo nezolwazi, kwa nangeenDaba eziLungileyo. Asinakho ukuthi ngaxefa nye sisukele iziyolo zenyama, size sibe siya funda. YiBa namfazi mnye qha. Naantso indlela endabucina ngayo ubukhali bengqondo. Akukho siLatini nasiGrike sinokusisindisa—kwa nobuchule semilinganiso nezibalo bung'antya tyelwa; nguYesu yedwa onokukwenza oko."

InTlanganiso kwakhona

Yaba nkulu inkonzo ayenzayo uAggrey kule Afrika iseZantsi, kanga ngokude izihlobo zakhe zigqibe ekuBeni zikhe zigcine ezinye iivekana ezimbalwa. UBesakuthi apho asinge khona, kuBe yinkungu nelanga; amaAfrika aye kumphulaphula, aza akwamkela ukuthetha kwakhe emthembile. Luthe kaloku ngok'uya lunwe-nwezela udaba olungaye, angena kaloku namaYurophu afuna ukumva, kwaBa kho neentlanganiso ezizezawo odwa.

Kwakha kwathi kwenye intlanganiso, sathi isiBonda seDolopu samxelela uAggrey ukuba noko asiyi kuhlala kakhulu, kuBa sinomcimbi obalulekileyo. Wathetha