

isithi, “UkuBa ndandikhe ndawafundiswa ngale ndlela amaBali, ngathi nge ndaba yincutshhe yawo !”

Ngamhla uthile, amankazana asithoba, awayeqeqe-felwa ubutitfala nokongamela izindlu zokuhlala abantwana, ayimangala into ayithunyiweyo. Ayenikwe ngamaYuropu izinto ezininzi ama kazenze, nje ngokutjho kwawo. UMnum. uFraser uthe kuAggrey, ma ze le nto angayilibali, xa aphindayo ukuwafundisa. Uthe ke ngoko uAggrey wawaBalisela ngebali lamhla uNapoleyon wazuzo uloyiso olukhulu eAusterlitz, elona dabi wayeziqhayisa ngalo loo moyisi wezizwe. Wawaxelela nangengetho awayenzayo uNapoleyon ngaloo ntsasa kweyomNga, lisiBekele njalo, esithi kumadoda akhe emfazwe, kukho apho phakathi kwaBo abaya kuhlala bade baBe ziinkonde, iBe eyona mbalane bazingca ngayo iyile, yokokuBa belibonile ilanga liphuma eAusterlitz. Ujikile kuloo ndawo uAggrey wathi, “Zintombi, namhla nje nisaBona amafu, niya khathazeka ; kanti nifumene inyhweBa yokulibona ilanga liphuma phezu kwethemba lesizwe sethu, eliyiAchimota. Kwimihla ezayo, xa nise nizingwevazana, niya kuthi, “Ndandilapho ukuphuma kwelanga, ndandikwaBaphambili kanye kwelo dabi, l<sub>1</sub>aliwa, l<sub>1</sub>oyiswa eAchimota !” Loo ntetho yakugxotha tu ukukhalaza kwawo. Ubungamva ke emva koko ememeza, ethetha nawo ngaloo ndlela yakhe imnandi yokuthetha, esithi, “Ewe ke, kunjani namhla nje?” Uweve ke ephendula esithi, “Liya phuma ilanga laseAchimota !” UMnum. uFraser uva-kele esithi, “Akakho umYuropu ongafeza izinto ezinje, ngexefa elinje ukuBa lifutshane. Baya zingca naBo ngala mandla akhe, Bemthemba ncam ngasesimilweni, BeButhanda noBuhloBo bakhe.”

ABesakuthi amathuBa afundisa ngawo uAggrey aBe yimbunguzulu evekini leyo kuBafundi. UBesakuthi ka-

njalo afumayele ngokuhlwa kweeCawa. Hayi ke, usapho lukhe lungakhathaleli kutya phambi kokuBa luye, lungakhathaleli nakulala emva kokuBa lubuyile kwezo ntsumayelo. Lohlala ke eBumnyameni apho kude kuthi qhekqre ukusa, lumana ukuhlasimla, luthetha ngokubizwa nangebaso elibeikiweyo phambi kwalo li “Gqira.”

Koko ngeli xefa ukufundisa oku kwaye kuyinxenye nje yemisebenzi ayenzayo uAggrey.

Kwakuvunyelwene ukuBa siqalwe esi siKolo sase-Achimota ngokuvula isikolo sabaqalayo, ngenyanga yomDumba, kowe1926. ABafundi baBeBathandathu kuphela, ngenxa yokuBa kungekabi kho zindlu zakubaqina, ilelo nani lodwa elinendawo. Yathethwa kakhulu into yokuBa abazali abayi kuvuma ukuBathumela abantwana baBo abaminyakana ingamithandathu, bahambe ubala olungako ukuBa kude namakhaya ; baye kanjalo bengayi kulihlawula nelo nani libizwayo. Wanikelwa kuAggrey umsebenzi wokubaqondisisa abazali ukuBa eli ceBo lifanelekile, waza yena wakhetha “isiThandathu soku-Qala.”

### EzomBuso

Ngumnqweno woGulumente waseBritani ukuBa alilawule elo laseGold Coast, kanga ngoko linokufikelelwa, liphathwe ngokulawulwa ziinkosi, nangamaBunga, zigcinwe ezi zinto, zingatshabalali ngenxa yokwanda kobu-Yuropu. Kuphunyezwe ke umGaqo omtsha womBuso ngoTshaz'iimpuzi, kowe1925. Lo mGaqo ke ufumbethe ukuBa kumiselwe amagosa alathwe nguGulumente alifumi linesihlanu, kwa naBanye abantu nje kodwa abalifumi linesine, baBe liBunga lokuqingqa imiThetho, endaweni yokuBa aBe lifumi linalinye amagosa, aBe sisithoba abanye aaba, eBungeni apha. Kula malungu ke, anyulwe nje kodwa, isithoba esi siya kuBa ngamaAfrika—isithathu

sinyulwe ziidolopu ezizezi, iAkra, iCape Coast, ne-Sekondi ; size isithandathu esi sibe ziinkosi eziziintloko, eziya kunyulwa ngamaBunga amathathu aamaPhondo. La maBunga aamaPhondo ayeyona ntloko kulo mGaqo mtshha. Iintlanganiso zeenkosi ezazihlala zihlale zidibane ngezisusa ezithile iminyaka le, ngoku zaziza kwenziwa ukuBa zibe yinto eqinisekileyo ebuGulumenteni belizwe, iinkosi eziziintloko zinikwe ukuBa zimanyane, kunye nafacebisi bazo, zithetha-thethane, ziyixoxe nayiphi na imithetho emitshha eziswayo.

Uthe lo mGaqo mtshha wachunutywa kakhulu ziimfundi ezithile ezingezizo iinkosi. Zathi ukuyichasa kwazo le nto, uGulumente ufuna ukusebenzisa amandla la eenkosi, ezisebenzisela yena ngokwakhe ; ufuna ukuzikhokelela ekuBeni ziphumeze imithetho, zibaphange abantu umhlabo waBo. Lide elinye iphepha lathi, "Eneneni, uluvo lwethu luthi indibano yethu nomntu oMhlophe, nqwa nama-apile oLwandle oluFileyo ; isuke yavelisa uthuthu olukrakra emilonyeni yethu."

UAggrey wachukumiseka intliziyo yile ngxabano. Injongo yakhe eyintloko, yokwandisa ukusebenzisana kwaBantu, yanga iza kutshithiswa. Yamenzakalisa isimanga into yokuBona ukuBa kuza kuxabana iinkosi naBantu abafundileyo, aBaMhlophe naBaMnyama. Kule ncwadi ilandelayo ubonakalalisa uphongomo lwakhe.

" KwiKOLEJI YASEACHIMOTA,

" 24 *Tshaz'impuzi*, 1926.

" KuGqira uJESSE JONES.

" Inguqulo entfa eseBungeni, malunga nalo mMiselo womThetho, ixhokonxe isaphompolo. Inxalenye yabantu belasemPuma-linga iPhondo, ngakumbi iimfundi,

ziwuchasile. Iinkosi ezinkulu zona zasemPuma-linga ziwufuna ngamandla. KwelomBindi iPhondo iinkosi ngathi zikunye neemfundi ekuwuchaseni ; laBe elase-nTsona-linga lingathi liwuchasile. Zinge zikho izixhifa esiziphephileyo ngemizamo yam. Mzuzwana phambi koku inkosikazi yam kunye nam sikhe seenza iintsuku zokuphela kweveki kumzi weGuluneli ngesicelo sayo. Ndikhe ndazama ukwalatha iindawo ezithile zal'lo mThetho, ezingathi zingaxamesana nomGaqo wethu thina baNtsundu. UmHlekazi lo uGordon uyeyona Guluneli iyiyo kwezikhe zathunyelwa apha kutshha nje. Enyanisweni ungumakhi wombuso, nomthandi, umthandi nqo, waBantu bakowethu. Andiqiniseki noko okokuBa bonke abacebisi bakhe bakwa nje ngaye, ukunyaniseka ekuthandeni umntu wakowethu. Hayi, andiqiniseki kuya phi. Abanye baBonakala bengamkathalele umntu ofundileyo. Ndinga ndingaze ndizilungiselele ukuBa ndiphume apha ekuvuzweni nguGulumente, ndiyizuze inkxaso yam kwenye indawo, ukuze ndibe nokwenza umsebenzi obanzi kule nto yokumanyana nokusebenzisana. Bulisa kuBo bonke. Ndithandazele, ndithandazele, ewe, ndithandazele."

Kanti noko uAggrey lo wayengemfo ufumana asekele imigaqo eyalathwe nguGulumente waseBritani, ngokuzithandisa. Ngelinye ithuba wamkhumbuza umHlekazi uGordon Guggisberg ngesimo awakha wema sona, esemtshha, echasa umthetho oxoxwayo ongemihlabo ngomnyaka we1897. Uvakele esithi, "Ndiya kubuya ndenze kwa njalo, xa ndithe ndaqonda ukuBa amalungelo aabantu bakowethu asisichenge." Uphendule wathi umHlekazi uGordon, "Ungalahlekwa ngumsebenzi wakho, Aggrey." "Ewe, nkosi yam, ndiya yazi loo nto ; kodwa ayikuze ihle, usekho wena kweli lethu."

“ACHIMOTA,

“*Olwezo kweyeDwara, 1926.*”

“KUMONGAMELI UFRASER.

“A! Mhlekazi! Siqhubela Phambili.

“Wawuthe ungathanda ndikuqinisekise okokuBa sifumane amafumi amathandathu uBuncinane, aabantwana abafuna ukusingena isiKolo sabaQalayo nesiPhakathi, silifumane elo nani ingekapheli le nyanga yeDwara.

“Ndinovuyo ke, nkosi yam, ukuBa ndikwenzele ingxelo ethi, ukuza kuthi ga kulo olu suku, se sifumene abama80, ndidibanisa nalaa ma24 ayesel’ elapha kuthi, ndingasibali isithandathu lesiya be sise siqhuba sona kakade. Loo nto ke yenza inani elingama86 lilonke. Ndaye ndisalindele ngaphezulu.

“Ndikhe ndamxelela uNkosz. uScott okokuBa ndiqinisekile khona ngekhulu ekufeni kwenyanga yomNga, nangona ndisamana ukuluxelela amanana anganeno uluntu olu lungaphandle. Ndikhe ndeva kusithiwa kukho abacinga okokuBa asiya kuda siwafumane nama50, nokokuBa kumiselwe ukuvulwa ngelo nani. Ukutsho kwaBo kambe, yanga ingcingane izalwa ngumnqweno wokunga kunganjalo. NdiBa ke bethu ndiya bazi aaba bantu bakowethu; ndaye ndiBa ndiya yazi nendlela endingoyisa ngayo le nkcaso yaBo esemveleni, yokuBa bangazithumeli iintsana ukuBa ziye kwizikolo ezikude namakhaya. Kuya kufuneka kugqitywe izindlu ezimbini, kuBa ke enye yanele ama60 kuphela.

“Hayi, nkosi yam, uze ungafumane uxhale. Ungaqiniseka nangekhulu uBuncinane. Okukokwam, andiyi kuxola ndingadanga ndizuze i120, eliya kuBa likho ngomhla wama25 kweyomQungu. KuBa ndiya kwazi endikwaziyo, noko ndibe ndisebenza khona, kuseloko

ndawufumanayo umyalelo wakho, oko ubutyelele e-London. Kuxa ndikhona kanye, nkosi yam.

“Ma konwaB’ umHlekazi.

“OwakhobuBuAfrika.”

UAggrey wayefumana iincwadi ezimalunga nekhulu ngeveki, nangaphaya; kwaye ke ukuziphendula kungeyiyo ndlwani netha. Ezinye kwezi ncwadi zazingekhona nasemkhondweni womsebenzi lo. Inkosikazi ethile, umfazi wenkosi, yambalela isithi unyana wayo omncinci uya khalaza; uthi akaluthandi olu hlobo lokutya kutyiwayo apha. Icela ke uAggrey ukuBa ayijonge lo nto, atsho unyana lo anikwe *ifufu* eyenziwe ngebanana, endaweni yeyenziwe nge*kasawa*. Imfundi ethile kumzi wesiKolo ibale ibuzisa ukuBa uGqira uAggrey lo yena uphunga mphungo mni na endaweni yeti nekofu, ukuqinisa umxhelo.

Abantu bebesakumfikela nanini, nanini, emini nasebusuku, beze kuxoxa iindawo ezithile, okanye beze nezikhalazo. Kwakha kwaakho isikhalazo sabapheki base-Achimota. Enye indoda ivukelwe ngumsindo kuBa ibona umKrusi epheka ukutya konyana wayo. Yatsho isithi amaKrusi la ngamasela namamene-mene; akafanele nokuqeswa kulaa ndawo. Yaankulu kanjalo into yezi-nxibo. IinguBo ezi zasemLungwini kaloku kuninzi zaziluphawu lokuBa umntu ufundile; ukuBa ithe into-mbazana engafundanga yafumana yazinxiba, ibe ibethwa. Apha ke eAchimota kwakuthandwa ukuBa abafundi banxibe iinguBo zakomawabo ngezisusa ezizukileyo; ithe ke loo nto yacatshukelwa imbali ngabathile. KuBe kho abakhalazayo nayimidlalo le, nakukuthamba oku, besithi le nto yoda iqhubele ekuBeni abantwana aaba benziwe amajoni. Zonke ezi zikhalazo uAggrey ubeziphulaphula. Ubesakuthi ezinye aziqonde ukuBa zifanelekile; kodwa

engayikuze abonise nawuphi na, ukuba akavani naaba asebenza kunye nabo. Wayezinikele mpela kumOngameli wakhe. Womva kodwa esithi, "Yiyekele kum. Nyamezela; kuza kulunga, wena!"

### ESierra Leone

Kwinyanga yenKanga, uAggrey waya eSierra Leone, eya kuthethela iAchimota, kwisiKhumbuzo esikhulu seminyaka elikhulu seKoleji yaseFourah Bay; yayingumcimbi onengxaki yawo ke lowo. Zazizininzi izihlobo zesiqu sakhe uAggrey apho kuloo dolopu yaseFreetown, kuloko inxenye yezo zihlobo, kwa nabanye abaninzi, babeyichasile le Achimota. Le Koleji yaseFourah Bay yaye iyikoleji endala, ebalulekileyo kwelo langasenTsonalanga; abafundi abaphumelela khona babese beligqibe lonke elo. I-Achimota le ke kwakucingwa ukuba yimvela-bumini nje kodwa, eswele neentloni, iinjongo zayo zezahlukileyo kwezo zaseFourah Bay. Wayesazi ke uAggrey ukuba umi emxethukeni, ekufuneka ebuqole bonke ubuchule anaabo. Uvakele esithi ke entlanganiseni yokuqala, "Ubulapha bam ndibufanekisa nentwanazana eyagoduka ivela embuthweni, yafika yaxelela uyise ukuba yaangiwe ngumfana othile. Ubuzile uyise ukuba umaange kangaphi na. Yasuka yamjonga ebusweni yathi, 'Bawo, andizelanga kugasa, ndize kuvuma ityala.'" Utjho ke waqhuba uAggrey esithi, akeze ngakugasa ngeAchimota; uze kuphela ngokuza kuvuma ityala elikhulu lomsebenzi obalulekileyo owenzelwe iGold Coast, yile Koleji yaseFourah Bay. Uthe, kuye iKoleji le ifike yaangumqondiso wokuba umAfrika lo unawo amandla okuyisebenzisa ngokufanelekileyo imfundo ayifumeneyo. Waqokela ngelithi, naphi na ke apho ahamba khona, usoloko elikhankanya ngemivuyo igama layo

iKoleji leyo, ngendlela yokuaba umAfrika lo ongezlelwe amathuba okuqhubela phambili.

Emva kwayo loo ntetho, wavulelwa genge-genge zonke iingcango nazo zonk' iintliziyo. Wabuya enezipho eziliqela, phakathi kwazo kukho nesiqonga seencwadi esenziwe ngomthi waseAfrika, senziwe ngabafundi abangamaAfrika, isisipho ke ngoku asiphiwa ngumzi lowo wonke. Waqhuba waphindela kwa semisebenzini yakhe emininzi eGold Coast.

Kwakuxa isondelayo ke ngoku imini enkulu, imini esingade sithi yeyona inkulu eSomini bukaAggrey—umhla wokhona kuvulwa kukukho kwesiKolo neKoleji eyiPrince of Wales, eAchimota.

### UkuVulwa

Ngeli xefa ke wayesel' ehlala eAchimota, kwindlu esecaleni kweyomOngameli. Abafundi abama60 babese belungile, iintombi zima24, amakhwenkwe wona ema36; laye nenani labalindeleyo ukungena liluluhlu lwamagama ama250. Kwakufike iincwadi zokucela iindawo, zivela kwiindawo ezikude, ezinje ngaseluGanda naseThanganyika. Kwakusekho noko namathandaabuzo, okuba azi impi yamaAfrika aseGold Coast yofika na ngokufanelekileyo. "Baya kunqaphazeka." Bavakele besitjho abathile, bekhumbula ukuchaswa kwesi sikolo ngabantu. Kwakhutshwa izimemo ezificilelweyo, kusithiwa noko ngathi mhlawumbi amakhulu amathathu angamkeleka. UAggrey yena uthe, "Bekungekho mfuneko yaloo nto. Abantu bona baya kwaphulana, kungabi kho nendawo—baya kuba yintlaninge engazanga ifonwe kweli laseGold Coast." Utjho sel' eyilungiselele loo ntlaninge. Amakhohlwane akhe asebenza emthembile, abeka izihlalo eziliwaka kuloo ndlukazi yeentlanganiso yaseAchimota.

Kuse ngomhla wama28 kweyomQungu we1927, izulu lise gede, lilihle ; kuBa zithe iindudumo eziBe zikhe zaakho, zatfho umoya waphola kamnandi. Kuthe kwa ngentsasa aBafundi aBali20 BeKoleji yokuqeqesa iititjala eAkra, aBaza kuBa yinxalenye yeAchimota ngoku, Basihamba ngeenyawo sonke eso sithuBa seemayile ezisiboza, ukusuka eAkra. Bathe bakufika, Bayivathisa indlu phandle ngamawundu-wundu, yaaziintyatyambo ngaphakathi. Bamisa intendelezo yokungena, enal' o mbalo, " Tyaph' ufike, mSeki wethu ! " Kwalile ngentsimbi yefumi, zaqala iindwendwe zagaleleka ; kuthe ngeyesibini, zaBe se zingumqokozo ; kuthe emva kwentsimbi yesithathu, yaBe indlu ise iphantse ukuzala ; ekuthe kwisithuBa seyure ngoku emva koko, aBe amaz,000 efumane axinanisana ngaphakathi, kanti ama4,000 asemi ngaphandle. Bathe thu Bevela kumazwana onke, eNtla, eZantsi, emPuma, nasenTfona. Zaye iinkosi ezimaFumi mane zilapha, zitfho ngezimbenje-mbenje iinguBo, ilapha nenGangalala yaseAfanti.

Yathetha ngoBuciko obukhulu iFuluneli, yathi kuloo ntetho yavakalisa inkolo yayo eqinileyo, yokokuBa iAchimota le ma ing'onganyelwa nguFulumente—ma iziqhubele ngokukhulekileyo, ngemiGaqo yayo. " Asifuni ukuBa iBe yiKoleji kaFulumente, singa ingaba yiKoleji yoluntu. Ukuze iBe liqhayiya lokuzidla kwe-Afrika, ifanelwe kukuBa iphile impilo yemvela, ekhululekileyo."

Kuthe ekupheleni, xa ngoku iFuluneli iphumayo, zatfho iintsimbi okokuqala, phezulu, kwinkcocyi zezi-ndlu zekoleji.

Kuthe ekuhleni ngaphandle, yee nqumama iFuluneli ukuBa ithatyathwe umfanekiso. Kuviwe ngayo iBiza isithi, " Sondel' apha, silulami ndini." Unge angabekabeka uAggrey, ekhangela le ndoda izizwayo. " Ndithe-

tha wena, Aggrey." UmHlekazi uGordon uBeke isandla kuAggrey egxalabeni, waza wathatyathwa umfanekiso Be mi njalo.

Ngemini elandelayo aBasebenzi BaseAchimota Bayinika iFuluneli isambalo segolide siqingqwe ngokwelitye eliyintloko elunqamekweni lomnyango. Bavumelana Bonke aBasebenzi okokuBa umsebenzi wozuko wokuyinikela ma uBe kuAggrey, kuBa inguye indoda enokuyithe-thela iAfrika, le ithandwa kangaka ngoNgaka lo, nangenxa yokuBa enze okungaka ukuwuphumelelisa umvulo lo.

Yaba ngumhla ke loo mhla, owaBa nje ngokuvela komso eGold Coast—khona kwekaAggrey ingcinga, umso wayo yonke iAfrika.

## ISIQENDU XI

## EKHAYA

Izihlobo zikaAggrey zazikunxhamele kwa nje ngaye, ukunga angade abale incwadi le kufuneka ukuba ayibale, ukuze awufumane umjila oyiPh.D., inCutjhe yemFundo, kwiYunivesiti yaseKolambiya. Yasoloko ke le nto imhleli engqondweni, eyicinga. Ude wabalela uGqira uJesse Jones, esithi, "Le ncwadi ngoku iza kuba ngolawulo lwaseBritani kwiAfrika esent'fona-linga. Aabo bayithiyileyo beyoyika iBritani, baya kuvulek' amehlo." Izihlobo zakhe zazisazi ukuba unqwenela ukucacisa iingcamango zakhe, malunga novelwano nokusebenzisana phakathi koMnyama noMhlophe. Wayekunqwenela ukunga angawagwebela amaYurophu nga ngoko kuwafaneleyo, abe kodwa engazigufi iziphoso zawo; ekunqwenela kwa nokuwanceda amaYurophu, ukuba ade ayiqonde ingqondo yomAfrika. Ukuzalwa kwakhe ngamaAfrika, kwa nomsebenzi wakhe wobomi bonke, zithe ezo nto zamlungela ukuba awuqhube, awuphuhlise loo msebenzi. Aabo samaziyo babeqinisekile okokuba unelizwi athunye lona ngenene eluntwini, ngawo lo mcimbi wemVisiswano weZizwe.

Ingxaki ngoku ibe yile: UAggrey uya kuthi ni ukuyibala kwakhe le ncwadi yakhe? Kwakucacile khona ukuba akayi kuze abe nakho kweliya laseGold Coast; kwakufuneka ukuba akhe afumane ithuba lokukhululeka kweminye imisebenzi. UTulumente

wamvumela okokuba ang'akhe akhululwe ukususela kwinyanga kaCanziße, abuye ngeyenKanga, ixefa ke elo aya kuba efuneka ngalo, ukuza kunyula intsapho elandelayo, ema ingeniswe eAchimota.

Waya kuhla eNew York ngomhla we16 kweyesiLimela, wee ngqo waya emzini wakhe eSalisbury. Ukugoduka kwakhe kwakuyimihlali, enxubile ukunga angambona uOrison, usana olu luzalelwe apha. Hayi, wazitjho kakhulu ngaye loo mntwanana.

Kuthe kwezi veki zimbini asekhaya, uAggrey wazama ukuba abe nento ayisebenzayo yale ncwadi yakhe, kodwa kwaaba yinkohla, ngenxa yoBuxhafi-xhafi bokufika ekhaya, nangenxa yokuza kuBonwa zizihlobo ezingapheliyo. Ngayo yonke ke imihla yeeCawa, wamana ukuya kufumayela; akaba nalo nethutyana lokukhangelana nale yona ifunekayo imicinjana. Umk' akhe wamphawula ukuba lo mntu uwe izikhali zomzimba, koko indoda yakhe ingumntu ohlala esebuxakaxezini nje, yena akabanga naxhala ngayo loo ndawo.

Ekupheleni kwezi veki zimbini, waya eNew York uAggrey, ezama ukuba agqibe khona iiveki ezikwa mbini, elungiselela incwadi le. Zaphela iiveki ezimbini, zaantathu ngoku, lwajonga ingongolotelo usapho eSalisbury. Kusuke ngesimanga sento, ngomhla womGqiselo, malunga nentsimbi yesihlanu emva kwemini, ngosuku lwama30 kweyenTlaßa, 1927, kufike ucingo oluthi uya gula; kuthi kungekathi ni, kufike olunye oluthi lona ububile.

## UkuGula kokuPhela

Ngokuhlwa kolwesiHlanu, ithe le ntokazi abe semzini wayo, uNkosik. uWilson, yambona ukuba uwe kanye izikhali zomzimba, yathi ma kaye kulala. Kuthe ngentsasa elandelayo kwafumaneka ukuba, yini? Umntu

uya fa. LiBiziwe igqira, lafika kwa ngentsimbi yesixhenxe kusasa, latsutsuza; hayi, kuthe ngentsimbi yefumi lamfiya naBanye, laya kwezinye iziguli. LiBuyile kamva, lifike lise linelinye igqira, omaBini axakama. Kwazanywa ngoku ukuBa kuviwane nezihloBo zakhe eziMhlophe, koko akuBanga kho saziwayo apho sikhona ngembalelwano.

Kwalile phakathi kwentsimbi yesithandathu ney-sixhenxe ngokuhlwa, wasiwa eHospitalile yaseHarlem, wasiwa apho engasazi nto yena. UBe mizuzwana imafumi maBini elapho, waphela.

### IinKonzo zomNchwaBo eNew York

Ngosuku lokuqala kweyeThupha, kufumane kwaangumntu, izihloBo eziMnyama neziMhlophe, ezize emnchwabeni, kwinkonzo yaseMother Zion, eNew York. Intetho engaye yeenziwa nguGqira uAnson Phelps-Stokes, ongomnye wabaFumayeli betyalike yeBifopu yaseWashington, ekwa ngumOngameli wale Nxhowa yoPhelps-Stokes. Wathetha ngohloBo lwengqondo kaAggrey, ngesimilo, ngokudlamka, ukuzithoba, ubukhalipha, ukuBacingela kwakhe aBanye. Utsho wathi, "Kulo lonke eli thuba lide kangaka, ndisondeleleneyo noGqira uAggrey, andizanga ndimve ethetha into encholileyo, ndaye ndingazi nanto wakha wayenza, ingeyiyo into ephuma entliziyweni ehlabululekileyo. UBomi bakhe baBucocokile, engenachaphaza kwiinjongo zakhe. Ndinga mna okokuBa inkonzo ayenzileyo kweliya laseAfrika, yokususa iingqweqwe emehlweni aBantu aBaNtsundu, kwa nokuzama kwakhe, ezamela imvisiswano phakathi komAfrika nomYurophu, loo msebenzi awunganeno komsebenzi oweenziwa nguBooker Washington, kwa ngayo loo ndlela, kweli laseUnited States."

Umzimba kaAggrey usiwe eSalisbury, ukuBa uye kunchwatyelwa khona. BaBa ngamawaka omaBini aBantu, aBaMhlophe naBaMnyama, abaya kuloo nkonzo iseKolejini.

### EGold Coast

UdaBa lokuBa uAggrey ububile lufikelele eGold Coast kusasa ngeCawa. Ayicaci indlela olufikelele ngayo; ingaBa mhlawumbi luze ngezihloBo ezingamaAfrika ezithe zathumela ucingo ziseMelika. Ithe ke lenye lento ngokukhawuleza, yalizaza ilizwe—mhlawumbi ibengezwe ngamaguBu, ngokwesiko lamaAfrika asenTsonalanga—baza aBantu phi naphi balwamkela ngomothuko, nangesithukuthezi, aBanye bengakholwa.

Ngomhla wesi3 kweyeThupha kwaphuma iPhepha laKomkhulu ngomyolelo weFuluneli, umHlekazi uRansford Slater.

Umongo wentetho yalo wawusenje nje :

"UmHlekazi iFuluneli yazisa ngoBuhlungu oBukhulu kakhulu okokuba uGqira uJ. E. K. Aggrey, M.A., D.D., Ph.D., ongumNcedisi womOngameli, kwiKoleji yePrince of Wales, eAchimota, ubube eNew York, ngomhla wama30 kweyenTlaba.

"Kwisithuba seminyaka emithathu senkonzo yakhe phantsi koFulumente waseGold Coast, uGqira uAggrey wenze umsebenzi oxabiso lawo lungasayi kuze luphele, ewenzela aBantu bezwe lakowaBo. Uzixhamle kunene ngokuchazela aBantu bakowaBo iinjongo zikaFulumente malunga nemfundo, ngakumbi malunga neAchimota, waza akayeka apho. Akazanga ayeke ukunceda, ngoBuchulekazi oBukhulu, nangamandla amakhulu entetho, kweli laseGold Coast nakwezinye iindawo, ukuqhubela phambili olu visiswano lufuneka kangaka phakathi

koMhlophe noMnyama, ukuze izinto ziqhubise ngendlela eyiyo. Oku kufa kwal'omfo, eyade yathi ngaye iGuluneli ephumileyo, 'ungumthandi weAfrika ofufu, nontliziyo inkulu, kusisivubeko kuGulumente nasebantwini ngokufanayo. UmHlekazi ke uyaleza sonke aabo banoluvo olunje ngolukaGqira uAggrey, namathemba anje ngawakhe ngelizwe lakhe kwixesha elizayo, okokuba bangazilibali iingcingane zakhe eziphakamileyo, neminqweno yakhe, namacebo akhe obulumko."

### EACHIMOTA

Kuqhutywe inKonzo yesiKhumbuzo nomBulelo eAchimota ngeCawa yomhla wesi7 kweyeThupha. Babe kumakhulu asibozo abantu abahlanganisene kuloo ndlu inkulu yentlanganiso, kukho phakathi kwayo iGuluneli, nomk'ayo, nentombi yayo; kwakukho umBali oyinTloko wakwaGulumente, namanye amagosa; wayekho nomHlekazi uOfori Atta, inKosi yaseAnamabu, nento eninzi yamaAfrika awaziwayo. Izifundo zezibalo zifundwe yiGuluneli, laza iBamba lomOngameli, umFu. uC. Kingsley Williams, weenza intetho esekwe kumazwi enKosi Yethu athi, "UTHixo akaThixo wabafileyo, ungowabaphilileyo" (*uMarko*, xii. 27).

Uqhubise umFundisi uWilliams wathi, "Sibe, mhlawumbi, singabafundi phantsi kwakhe. Sifunde kolo ncumo lwakhe luqaqambileyo, nakuloo mandla akhe angummangaliso okuthetha nawokwenza; saye sisazi kunjalo nje okokuba asisayi kuze sibuye sifumane yimbi ititjala enje ngaye ukufudumala, nokudlamka, nokuqaqamba.

Okanye sibe, mhlawumbi, sifundisa kunye naye, sizigasa ngoobuhlobo bethu naye, sayame ukunyaniseka kwakhe, singazanga sithi kanti sithembe ilize, sihleli sinnedakala ngamacebo akhe. Siyazi ukuza ngoku nje

akukho mntu ungaze axelise yena, ukusinceda ukuza siwazi umsebenzi wethu, enje njalo ukuxolela, nokwenzelelela, nokuchaza iindawo esiphosise ngazo, kwa noku-swela-kuqonda kwethu.

"Okanye sibe, mhlawumbi, singabakhonzi kunye naye, sikhonza kweli lizwe nakubantu balo; saye silwazi, nje ngoko sesikhunjuziwe, uhlobo abesakuba lulo engontsini yentliziyo, ukuyithanda kwakhe iAfrika, lo sihluthwe yena namhla nje.

"Asinabo nobuganga bokuyicinga yona ilahleko yase-Achimota ngaye. Indlu yakhe yayisecaleni leyam; ndiya yazi ke ngoko intlalo abeyihleli. Evuka kusasa, efunda ebala isiqingatha sonke sobusuku, engatyi futhi, aze nangelo xa athi uya tya, ufike engatyi nto, esebenza qho, engaphumli, ehanjelwa ziindwendwe imini le, uyinxhale wayigqiba tu imini ngomsebenzi. Kuze kusakuthi kane ngenyanga emke, athabathe ihambo ezinde, kumazwe akude, apho aya kuthi iintsuku ezintathu azigqibe cwaka, esenza iintetho ezidinisa, kungenjalo abe ephulaphula iintswaqane ezidinisa ngokungaphezulu.

"Eyona ngcamango iyincamisa eyabukhokelayo ubomi bakhe, kukukholwa okuqinisekileyo bubhlobo, luvelwano, yimvisiswano. Wayeyazi le nto ikukuthanda uthando, ukuthiya intiyo, ukugxeka ugxeko. Akazanga ancume. Kanti ekuncameni apho, ifinguyena ungaba nesizathu esivakalayo, ngaphezu kokuba angaba nokusiqonda nawuphi na umntu oMhlophe, okanye nawuphi na umAfrika ongazanga emke kweli leAfrika esenTsonalanga. Weva iintlungu ezinkulu, kuza engumAfrika; ubafonile nabanye beviswa iintlungu, kuza bengama-Afrika.

"Mna ngokwam ndakha ndamva exelela isihlele samakhulu-khulu abafundi abamhlophe ngento awakha wayenziwa, ecande ilizwekazi walinqumla kabini



ngeentsuku ezintathu, ezamela ukuba ma ze abe kho kwikomfa ethile, ekunye nabahlobo abamhlophe abafini. Kwezo hambo zombini, wahlaliswa ubusuku bonke kwigumbi letreyini labaphantsi, nje kuba engumAfrika. Mna ngokwam ndawabona loo makhulu-khulu, amadoda namankazana, inkungu nelanga enga ngale izalise le ndlu namhla nje, evutha ngumsindo naziintloni. 'Suke kuthi kunjalo, abe sel' esihlekisa, sibuhleka kunye naye obo buyatha babusenziwa, esibonisa ukuba kunokuthi, ngokuyihleka into enjalo, nangobabalo lukaThixo, eyona ngozi inkulu ikhoyo kweli hlabathi lethu namhla nje ingasuka ibe lolona loyiso lwethu lukhulu."

### ELondon

Ezinye iinkonzo zeenziwa ngalo olo suku nangasemva koko. NeLondon yaba nenkonzo yayo. Yaqhutyelwa kwityalike edumileyo, eyiSt. Martin's-in-the-Fields; uSolufefe, iArtfijopu yaseCanterbury, wathumela omnye wabancedisi bakhe ukuba aye kuba ngummeli wakhe. Babelapho nabafundi bamaAfrika abaninzi; nomFu. uGqira uM. J. Elliott, owayekhe waangumfundisi kwi-Afrika engasenTjona-linga, wathetha kwisicatshulwa esithi, "Anazi na okokuba kuw'e ingangalala nenkosana namhla nje kwaSirayeli?" Kwavunywa nengoma yesi-Afrika yomnchwafo, ihlatyelwa ngokaSolanke uLadipo, ongumBali woManyano lweemFundi zeAfrika engasenTjona-linga. Yenje nje ivesi yokuphetha yaloo ngoma:—

"K'Olorun ghe safele rere  
K'Oba Ko sehin re ni rere  
K'o d'Asalu Orun  
K'o wo Paradise  
O digbose"

"Ngamana uMni-Zulu wamnika uxolelo olululo!  
Ngamana umsebenzi wakhe walenza lahlala ngonanini igama lakhe!  
Ngamana wazuza uloyiso lwaseZulwini!  
Ngamana waandlela-ntle!"

### Iintetho zokuNcoma

UmFu. uA. G. Fraser, umOngameli weAchimota, ubale esithi:

"Mhlawumbi ndimazi uAggrey kakhulu, ngaphezu kokuba lumazi uninzi lwabantu. Kuba, ngomnyaka wokuqala womsebenzi wethu kwelaseGold Coast, bonke abasebenzi bafehleli ndlwini nye, yaza inxalenye yethu yaba ngababini egumbini. UAggrey ke kunye nam saba nethuba elithile sihleli gumbini linye. Waye ngumfo ongahlalayo naye kamnandi, umntu ohlekisayo, ongazanga abe nasilandu, ohleli izinto ezi ezijonge ngelona cala lihle. Kube kusithiwa ngabanye ungumntu onekratji; kodwa ke ikratji lakhe alizanga lenzakalise nabani. Ubesakuthi akuzichwayithela, abenze bonke abanye ukuba bachwayithe kunye naye. Ngumfo owayenobunyulu endingekaboni fntu wumbi unjalo. Waye kunjalo engumfo ophangaleleyo; esisihlobo kumntu wonke, ezinyamekela izinto zafo, ehleli enobubele.

"Nguye kanye owandoyisela ekuBeni ndiye eAchimota. Ndinge ndingazanga ndiye, ukuba yayingenziwanga nguye loo nto; kuba wayebazi abantu, enokundinceda ukuba nam ndibazi; kwaye kungekho mntu wumbi unakho ukuyenza loo nto. Wandibeka idinga lokuba uya kundinceda. Akukho mntu wakha waanomncedisi emsebenzini omgqitha ngokunyaniseka; waye elixabiso eliyimbalasane kuloo msebenzi awenzayo. Zininzi izinto ezilungileyo endibabalwe ngazo ebomini bam;

kwezona ziphambili ke kukuthi ndibe nenyhweba yokumazi uAggrey ngokomhlobo onondeleyo, ndimazi kanye.”

Le ilandelayo ibalwe ngumHlekazi, uGordon Guggisberg :

“Ngokusweleka kukaAggrey, iAfrika ilahlekelwe ngomnye woonyana bayo abaziingangamfa. Baninzi, kwaBaMhlophe nakwaBaMnyama, abaya kumlilela ngokomhlobo waBo oyintanda, othembekileyo ; baye aabo ababeyazi indoda leyo, beya kusazi isivubeko esenzekileyo, malunga nenkqubela-phambili yezizwe zaseAfrika.

“Kuba uAggrey lo waye ngumAfrika owaziyo kakhulu amasiko aamanyange, nezithethe zabantu bakowaBo. Kanti ke noko, ukubathanda kwakhe abantu bakowaBo, kwa namasiko aBo, akuzanga nakancinane kumtyhaphazele, ukuBa angaBo ni ukuBa kumelwe ukuBa kuBe kho iinguqulo ezenziwayo, ukuBa ngaBa loo maAfrika awathandayo aya kuyigcina indawo yawo, kweli lizwe lisoloko lisingisele phambili.

“Kanti ke kwakhona, ubeyifumbethe kwa kangako nangengqondo yakhe iphela, into yokokuBa, naziphi na iinguqulo ezibafikelayo abantu aaba bakowaBo, ma zingabi zeziguqula izimbo zaBo, nomphunga waBo, kwa nesimilo saBo, bengamaAfrika nje. Yeyona nto leyo iSihleli ilixhala kuye—indlela abanglanikwa ngayo amathuBa okufumana yonke imfundo, nolwazi lonke loBuchule nelobugcisa ; baze noko baqiniseke ukuwugcina umphunga wamanyange aBo, bahlale bengamaAfrika.

“Ngummango lowo onyukayo ogqagala, okokuBa umntu angaziseka kuwo. Kodwa yena wayemthembile uThixo, ebathembile nabantu bakowaBo, yaza imfundo yakhe, nesimilo sakhe esithe ngxi, namava akhe aziintlobo ngeentloBo, ezo zinto zamnika iingcamango eziphathekayo zokuBa aziqhube aziphumelelise ezo zimvo zakhe. Kule

minyaka mithathu yakhe yokugqibela, ibe yinkolo nje yakhe ethe yamfunqula, yaya yamsa ngaphaya lee kunento angeleyiyo, yaza yaba ngumsimelelo aya kuhlala ayame ngawo. Waye nalo ukholo olulolo hlobo—ukholo oluqinisekileyo lomKristu wenene.

“UAggrey wayexabiseke ehlabathini, kanga ngokuBa okwakaloku akuBonakali ungathabatha isikhundla sakhe : wayelikhonkco elingenambali ukuxabiseka kwalo, lokumanya oMnyama noMhlophe. Yena ngokwakhe uBona ngokucacileyo ukuBa inkqubela yabantu bakowaBo iya kuBa sekuthini ikakhulu layo ixhomekeke ekusebenzeni kunye koMhlophe noMnyama. Yeyona nto ke leyo wayezincame ngenxa yayo—ukuvisisana kwaBa bantu.

“Enyanisweni uAggrey wayenguyena mkhunjinguye, owakha wakho kule minyaka ilikhulu, onokumcacisela umntu oMnyama into ayiyo oMhlophe, nangokunjalo ukumcacisela oMhlophe ngoMnyama.

“Ndibale ngomhlobo wam lo uAggrey nje ngoko ndimbone enjalo ; nje ngoko ndimbone kwiintetho ezininzi, eziluzungu, ezizezeziqum naye ; nje ngoko ndimbone enjalo emsebenzini wakhe. Kuwo onke amadoda endiwaziyo, le inguAggrey yayiyeyona ise ikulungele ukuwuwela umLambo lowo mkhulu. Ubengayi kuva buhlungu ekundulukeni kwakhe, ngaphandle kokufiya umk'akhe nabantwana, nangokufiya iinjongo zakhe ezo zingagqitywanga zafezeka. Bakho abanye abaya kuza. Ngamana lo mzekelo unguye ungaBavuthezelela, ngamana singafumana ooAggrey abaninzi kwesi sithabazi seli liZwekazi lethu laseAfrika.

“Ngakho oko ke, sihlobo esidala, phumla ngoxolo ! Uzisekile iziseko zendlela aya kuhamba ngayo amaAfrika lawo uBe uwathanda.”

## ISIQENDU XII

## LO MFO: ISIQU SAKHE

UAGGREY wayengumAfrika wamaAfrika. Wayengena-luhloni ngebala lakhe; wayezidla ngalo. Ubedla ngokuthi, "Ndingathi ndiye eZulwini, waza wathi uThixo, 'Aggrey, ndiza kukubuyisela kwa semhlabeni; akunge-thandi ukubuyela ngoku se ungumntu oMhlophe?' ndingathi, 'Hayi, ndibuyisele ndingumntu oMnyama, ewe, ndibe mnyama tsu.' UkuBa uThixo uthe wabuza isizathu soko, ndingaphendula ndithi, 'KuBa ndisenomsebenzi ema ndiwenze ndingumntu oMnyama, ongenakwenziwa mntu uMhlophe. Nceda, Bawo, undibuyisele ndimnyama, kanga ngoko unakho.'"

Ezalelwe eAfrika nje, waza wayifumana ikakhulu imfundo eMelika, kuwo omaBini loo mazwe ubenamaxeja okuphatheka ntlaka-ntlaka nje, kuBa elunge kwisizwe esinolusu olumnyama, neenwele ezisonteleneyo. Wayelinene elifundisekileyo; kanti aBantu aBanzini Bamahlula, Banga Bamisa umqobo phakathi kwakhe nesona siyatha singazi nto esingumYurophu, Bangakhe Batsho ukumbeka mgangathweni mnye naBo; bade Bangathandi nokuthi kuye, "Mnumzana Aggrey." Kwinqanawa ethile yamaNgesi eyayixinene ngabantu, ihamba phakathi kweMelika neNgilane, wanikwa igumbi lakhe yedwa, netafile yokuba atyele kuyo yedwa, ngenxa yokuba kuthe kwaakho bahambi bathile aBangafuni kutya nakulala apho kukho umntu oMnyama. Kukho ke umhlobo owambuzayo into acinga yona ngayo loo nto. Usume waphendula

ngelithi, "Yini kaloku, uBura Bungakwicala lam nje? Nina ningumngwandi phaya, ngathi niziinkumbi zikhwelelene etyholweni; kanti mna ndinegumbi lam ndedwa, netafile yam ndedwa, nomququzeleli wam ndedwa!"

Ubekuthanda ukudla uBura ngezinto ezinjalo—zaye ke ziliqela. Kanti noko bekungelula kuye, ukuBa impatho entlaka-ntlaka ayithathe ngokuchwayitha. Baya phosisa abacinga okokuBa ufele olu lwakhe be lungqindilili, kwa nje ngokuBa lumnyama nje. Inyaniso yona yile yokuba ngokwendalo uBezitho, enolwavela. Naliphi na ilizwi elilukhuni be lisuke limtyhutyhe limgqibe, kodwa uthe ukuzilawula kwakhe wamana encuma, apho amanye amadoda ebeya kuqalekisa athuke. Xa aza kuhamba uhambo, alwaziyo ukuBa kulo uya kuhlangana namazwi agadalala, ubesakuthi emke, aye kwindawo eyodwa, aye kulungiselela umphefumlo wakhe, ukuBa ma ze aBe nokuwahlangaBeza. Womva kodwa esithi, "Zigcine emsindweni, uncume; wayethetha loo nto uYesu, xa athi aBantu ma baguqule esinye isidlele."

Intsini kaAggrey yayiyeyokwenene, isitsho naBanye baBe nentsini. Kukho iqhalo lamaAfrika elithi, "Umntu unakho ukuncuma eli xa amazinyo akhe aBandayo, omileyo." OlukaAggrey uncumo lwalungaphelele emilebeni yomlomo nje kodwa; ukuhleka oku kwakhe kwaye kuphuma kwintliziyi eyonwabileyo. Omnye wezihlobo zakhe uthe, ubefuna ukukhe aphakame enKonzweni yakhe yomNchwaBo, akhe atsho uBura bukaAggrey, kuBa isuke le nKonzó yee nzwanga kakhulu, aBe yena uAggrey engumfo onje ukudlamka. Wathi omnye umhlobo, "Ndiya yithanda into yokuba kanene uya Bahlekisa eZulwini phaya."

ABantu aBabehlala noAggrey, Bahamba naye kule minyaka yamva nje, baBeya Bamangaliswe koku konwaba kwakhe, noku kuthi zole. Omnye umhlobo wakhe uthi,

“Ndakha ndaaneenyanga ezithile ndahlulelene naye ngendlu, phofu andizanga ndimbone engonwabanga, engenabuntu, ezingca, engenabubele; ubesoloko ekulungele ukukhetha oko kubukekayo kumntu wonke, esoloko evelana nabantu, soloko elungele ukubaxolela.” Omnye umhlobo uthi, kuhambo lweenyanga ezintathu ababenal, akazanga ambone equmbile, engazanga amve ethetha lizwi libi ngamntu. Kanti kuthiwa ebuncinaneni ibingenguwo msindo kuAggrey; ibilirawu eli. Abafo abakha bafunda kuye baya mtsho ngokomntu obekhe abe bukhali ekuthetheni nasekubetheni. Phofu waya ekhula elubabaweni nasekuzoyiseni.

Khona kwintetho yasesidlangalaleni, uAggrey wayegqibelele ncam. Akukho mntu akhe abuye ayilibale intetho ayive kuAggrey, mhla sel' ethetha entlanganisweni enkulu. Abantu bebekuthanda ukumphulaphula, nokuaba ngabeziphi na iindidi. Kuphela kwabantu abe ebandwebele ezintethweni zakhe, babengaaba bantu banqulo lunyabuleyo, abamoyikayo umntu ofika azityhile intliziyo. Abafundi, nokuaba bangabaliphi na ibala, wayesezingqondweni kuBo; ubehlala ebandwale ngokuthi thaphu kwintetho abangayilindeleyo; abafundi ke baya kuthanda ukumangaliswa.

Malunga nembonakalo le yakhe, abantu kambe babona ngokuBona. Bakho ababesithi yinzwana enomkhitha; abanye bona bakha bathi kuqala unendawo exakayo. Kwaye kukho umahluko obamangalisa kakhulu abantu, phakathi koAggrey ethe tu, noAggrey xa athethayo. Iintetho zakhe zaye ziqukuqela ngoku komsinga wamanzi, loo nto icace unge uya yiBona, ibe intetho izele zizinto zokuhlekisa. Xa athethayo, kuBe kufukuma wonk' umzimba, batsho banxaphe nabacholi beendaBa. Wada omnye wavakala esithi, “Ung'akuthi ni ke ukubala intetho yezandla zomntu?” Loo nto ibingalungiselelewe

nakangaka nani. Okuya wayesaphethe ibandla, nasemva koko, ubehlala exhalele umk'akhe ngokungamboni elungiselela ntsumayelo. Ubethi asebenze izinto ngezinto, ade aphume endlwini; aze athi umk'akhe akumkhumbuza ngentsumayelo leyo, asuke alathe efunzi, aphen-dule encuma, athi, “Ungakhathazeki, sithandwa; ilapha yonke loo nto.” Wothi ke umf' omkhulu, sel' engene ekarini, aqale akhe athi zole, umhlawumbi akhe athi dwi, dwi, imigcana embalwana ephethaneni. Ngamaxa wambi ubesakuthi alungiselele intetho eya kufundelwa umbutho othile; kodwa khona ukuyibala into, ngaphandle kokuBa abale incwadi eya emntwini, asinto abeyihoyile leyo. Kuya thandaBuzeka nokuBa wakha wayibala na intetho yakhe nokuBa yintsumayelo, ngokupheleleyo. Ezona ntetho zakhe zinamandla, nezeeyure zombini, ziBe zisenziwa nje, zingabalwanga namanqaku la azo. Ngaphaya kwaloo mthombo wentetho, kwaye kukho uqilima lwemfumba yengqondo. Yonk' ingqondo engalibaliyo yomAfrika, naantso kuye. Ungamva sel' esitsho ngohlwahlwane lwesiLatini okanye lwesiGrike, ekwawuthanda umtyhutyhumezo wamagama amade, akhe awutsho nje ngabom, ngendlela yokongeza umkhitha nesidima sentetho.

Enye into ebimnika amandla ekuthetheni, buBuchule bokuzichana izinto ezi ukuzibona. Ubeziqonda kwa ngoku, cace, izinto ezininzi ezingabonwayo nokuBonwa, luninzi lwabantu.

Ukhe wathi esengumfanana, ehamba nomFundisi wakhe uDennis Kemp, waphawula mfazi uthile ungambetheyo, esendleleni phambi kwaBo. Uthe akuthi jike loo mfazi engena ehlathini, wavakala uAggrey esithi, “Ugulelwa yingqondo.” Ubuze wathi uKemp, “Wazi ngani?” Iphendule yathi indodana ngelifuthane, “Ngokuhamba oku kwakhe.”

Kweminye iminyaka esemva koko, wafikelwa ngumfazi othile, owayethetha ngomyeni wakhe ogula kanobom. UAggrey wamjonga nzoo emehlweni loo mfazi, wathi, "Unga wena angafa." Uthe umfazi, "Hayi"; koko watshela kuloo ntetho uAggrey, wada umfazi wavuma ukuBa kunjalo. Kukho abambuzayo ukuBa le nto uyaze ngani na. Uthe, "Ndimbone, nje ngokuBa ethetha nje, emana edlala ngal' o msesane wokutshata, ade ange uya wukhupha apha emnweni."

Ebesakuthi amalungu eKomifoni yemFundo, xa enza intetho eAfrika, amBeke uAggrey ukuBa ma ze athethe ekugqibeleni, kuBa kuqinisekile okokuBa nguye oya kuBa nezinto aziphawuleyo yena, azilungise ezigoso, kwiintetho zezithethi zokuqala. UBe ebufunda kwa ngoku ubuso bomntu, aze aBe sel' etsiba efunda izimilo zaBo. Abantu ababengamthandi ekuqaleni kokuhlangana naye, baza bathi kamva bazizihlobo ezithe nca kuye, ngoku bangenwe lixhala, bakucinga ukuBa kanene wayeBaBona uAggrey, okuya Babemnyembenya.

Esi siph o sakhe sokuyiBona kamsinya into emxholweni wayo, saba luncedo olukhulu kumadoda abesebenza naye equmrwini. Ubengazigqatsi; ubesuka ahlale cwaka, ufike loo mehlo akhe emana ukuwaqalazisa, athi ekwesi isithethi aBe ekwesiya, ubuso oBu bakhe ufike bumana ukuguqu-guquka, bumka nokuhamba oku kweengcinga. Koda kuBe kho bani uthi guququ, ajonge ngakuye; yoba liphanyazo ke int' enkulu ukuphakama ngelihlekisayo, ilithi gqaBa liBe linye namaBini, kusuke kuse. UbungawaBonayo amadoda amaziyo, ukuthi khu kwawo ukuhlala, elindele ukumphulaphula xa aza kuthetha.

UBe neminyaka emininzi uAggrey ehleli phakathi kweziphendu zaBantu abaNnyama naBaMhlophe. Koko imvelo yakhe, unqulo lwakhe, izifundo zakhe, neehambo zakhe, yonke loo nto ithe ayamvumela okokuBa aBe

ngumkhuseli ofufu, omfumfuthelisayo, oBona cala nye lodwa, waBantu abaNnyama. Wayewazi amaAfrika kwa ngaphakathi, engomnye wawo; nangani ehleli iminyaka-nyaka eMelika, waza wathatha kunene imikhwa yelaseTfona-langa, wasoloko noko engumAfrika nqo. KuBe kungaba lula ukugqithisa ukucinga ngezikhohlakalo ezenziwe nezithethwe ngaBaMhlophe kwaBaMnyama; kuye yena ezo nto aziBalelwe ntweni—zizinto nje ezimelwe kukuBa kho, ezifanelwe kukunyanyezelwa ngomoya woBuKristu. Babalwa—ukuBa okunene bakho—abantu abaNnyama abagqithe uAggrey ngokuBa nezihlobo eziMhlophe, kanjalo wayenalukhulu aluzuza kuBo. Wayezithanda izimbo ezihle aziBona kumaYurophu nakumaMelika. UBesakuBaqwalasela azame naBo, aabo banganabuhlobo naBantu abaNtsundu, azame ukuziBona izinto ngawabo amehlo. Nje ngokuBa ke emanywe kuwo omaBini amaqela, yasoloko ingumnqweno wakhe omkhulu okokuBa banga bangaqondana, basebenze kunye ekulukhonzeni uluntu, ize loo nto iBe lilungelo kuBo bonke.

Ambalwa kunaye amadoda afaanelwe luyolo oluthe-njiswe aBaxolelanisi. Nje ngokuBa watshoyo omnye uMdaka waseMelika, "UAggrey uwathiyile amatyumentyeka"; kanti ke xa atshoyo uthetha iingxabano. Ikakhulu lexefa lakhe kukuzamela uxolo. Ingqondo yakhe entle, ulwazi lwakhe ekusebenzisaneni namadoda naBafazi, amanakani akhe okuzivelela izinto ngamacala onke, unyamezelo lwakhe olungadinyayo, izimvo zakhe zobuzalwana—ezi zinto zimenze okokuBa aBe nguye kanye umxolelanisi. Uxolo olu adla ngokulwenza phakathi kwaBantu ngeziqu, naphakathi kwamaqelana aBantu, uzam'e nzima ukulusondeza naphakathi kwezi zizwekazi zifini. Wayebathembile abantu, esazi ukuBa bangavuma ukusondelelana, ukuBa Bekunokufenxiswa

oku kucekiswa kwaño. Uthi omnye wezihlobo zakhe, "Wayekhohlelwe kumntu wonke, kwaye kunjalo nje ngathi kum wonke ubani ubekhohlelwe kuye. Babenge-nakuzinceda abantu kuloo nto."

Umfo lo ubenomxhelo ophilileyo kanye. Ubengathi uya vutha ngoku komlilo. Ebesakuthi amanye amadoda ahleli naye, abonakale azive ngathi antfwenyile, ange aziinto ezinyabileyo. Wayengemfo ukwaziyo ukuhlala azole. "Kha uhlale phantsi, Aggrey." Wotsho futhi umhlobo wakhe nenkosi yakhe, uGqira uJesse Jones, kwezi hambo bazihambayo kunye. Bekuba nzima ukumthi ngxi kumsebenzi othile ofuna ukuzolelwa ithuba elide. Into abeyithanda kukujikeleza ilizwe eli, ethetha ezintlanganisweni ezinkulu nezincinane. Amandl' akhe kuleyo into ayengummangaliso. Ngeenyanga ezimbalwa, 'eziya wayefundela ngazo umjila kwiYunivesiti yaseKolambiya, weenza iintetho ezimakhulu mahlanu.

Umfo wayeqabukile, eguqu-guquka ngokwendalo yakhe; kanti ke noko ubesakubamba kuthi nkqi, kwezinye izinto. Ukusukelana kwakhe nemfundo kwanini-nini—yaba ngummangaliso inzondelelo enjalo. Unxano lwakhe, enxanelwe ulwazi, lwalungaqatyulwa nto. Kwezi veki zimbalwa zokuba aze kusweleka nje, wayesenza amacebo okuba akhe afumane ithuba aye kufunda ixefana eJamani. Ubungathi, ukhe wakhangela ezincwadini zakhe, ubone ukuba loo mfo akukho nto angayisukelisiyo. Uthe nxu-ungakunye emithonjeni yolwazi, kwaye kukwa yinene okokuba, nangani engaseli nzulu kuyo yonke le mithombo, kodwa khona ukusela, usele kakhulu. Ingqondo yakhe yokuzikhumbula izinto yayilungelelene ngohlobo lokuba, into abekhe wayifunda encwadini usenokuyikhumbula nangaliphi na ixefa. UAggrey wayefundiswe ngeyona ndlela iyiyo; wayengayiboni nganxenywe into, wayeyibona iyonke.

Noko kungenzima ukufumana iindawana ezitenxileyo kuye, uAggrey noko wayengumAfrika wenene ngobungezelo analo ngemvela. Akazanga afumane ayenze ngabom into engeyiyo yambeko. Kukho konke ukuzitsho kwakhe, kwakuhleli kukho khona ukululama kwengqondo. Uthe ngeli xefa abekwindawo ephakame kunene kubasebenzi beKoleji yaseAchimota, wakha wahanjelwa ngumFundisi uJ. B. Anaman, umfundisi womFante ongumhlobo wakhe wakudala. Uthe evuka kusasa uMnu. uAnaman, wavuka se kukudala uAggrey evukile, esule nezihlangu zakhe. Uvakele esithi, "Bendisakuzisula kaloku ndise yinkwenkwe; ndise yinkwenkwe yakho nangoku."

Kukho abebesakuthi uya zidla ngezinto azenzileyo. Kuyinyaniso ukuba ube ngakucekisi ubunto abubo, namandla akhe; ubekuthanda ukuchola-chola izijungqe ezithetha ngaye emaphepheni eendaaba. Bekusithi khona ukuba iphepha likhe laanomhlathi othetha ngaye, wosel'esuka ethenga ifumi lonke laloo maphepha, ewathumela kwizihlobo zakhe. Xa abalela abantu iincwadi, ube esoloko ebalisa ngezinto azoyisileyo, nangokunconywa kwakhe, loo nto isenziwa ngemihlali. Kanti ke noko, ungaba uya phosisa ukuba, umcingela ukuba kukuzidla kobuyatha oko. Ezi ncwadi zakhe sithe sacaphula kuzo, ma kuqondwe okokuba zibe zezibalelwe ukuba zifundwe zizihlobo zakhe zodwa. Kukho abaye benezikhhalazo zokuba unolwavela kakubi. Enyanisweni wayefana nomntwana lo, ukholwa kukuya kuxelela unina into ethethwe ngaye yititfala, iindawo anconywe ngazo, amabaso awazuzileyo; ayenze loo nto esazi kakuhle ukuba unina lowo uya kuva kamnandi yiloo nto. UAggrey ubekuthanda ukuba izihlobo zakhe zivuyisane naye, xa avuyileyo. Be kusakuba kho ilizwi elivakala futhi kwezi mbali zokoyisa kwakhe, ilizwi elithi, "Le nto ibethe

ndaziva ndingento yanto; ndithandazeleni." Amazwi okunconywa ayehlala egalelwa ngokungxaziswa phezu kwakhe, kodwa loo nto yonke ayikhanga imphambanise ngqondo.

Ebomini bakhe waye engumntu obaluleke ngo bunchathu; kwizinto ezithile ubesakuzilawula gadalala. Uhlobo lokutya izimuncu-muncu akazanga akunikele ngqalelo. Ubesitya nje ukuBa ma kaphile, kungekho nto iphi nalapho. Oko ebefunda kunye nomk'akhe eNew York, ubesithi futhi afike kuloo magumbi abo, kwizithuBa zentsimbi ye11 ebusuku, afike abize ukutya, abe mhlawumbi engakhanga atye nto okokoko kwakusasa. Ude atfho omnye wezihlobo zakhe eziMnyama ukuthi, "Woqhuba konke anokukuqhuba, aqale ke acinge ngokutya." Akazanga atfhaye cuba, engazanga asele siselo sinamandla, nati, nakofu le. Ubengaseli nto ngaphandle kwamanzi nobisi nekoko. Ubesakuthi akunikwa iti, umbone encuma esithi, "Ndisemtfha kakhulu kunokuBa ndisele iti."

Ngasekunxibeni ubenenkathalo kakhulu, enjalo nje ethanda ukunxiba ezohlobo oluphambili. UkuBa eAchimoto ubenesiqhulo sokuBa, ngu "Gqira Khaki," waza waduma ngeekala zomqala ezithambileyo, yaye iyindlela nje leyo yokuthi, ngathi kuye kukho amadodana athile ezwe lakowaBo achitha kunene imali kwizinxiso. Wayecocoke kakhulu, bada abanye bathi ugqithisile, kwinto emalunga nokuhlamba. Akazanga athintelwe nto, ukuBa angawuhlambi umzimba kusasa. Leyo yayiyinxalenye yokuzilawula kwakhe, ukuBa awucinezele phantsi umzimba, ukuze umphefumlo untinge phezulu. Ucoceko wayeluthanda ngomxhelo wakhe wonke. IngaBa mhlawumbi yiyo le nto embange ukuBa ayithiye kangaka into ebala libomvu.

UAggrey wayenothando olufufu; ibisakutyhileka

kakhulu loo nto, xa ahleli nezihlobo zakhe nentsapho yakhe. Ukuba ebekhe agqithise enyanisweni, kungaba kuxa ancoma ubulungisa bezihlobo zakhe. Ubesakubala amakhulu-khulu eencwadi zeposi; zide ezinye zibe maphepha ngafumi nangaphezulu. Kuzo zonke ke ezo ncwadi, akukho nomgca omnye angaze oyike ukuBa ubonwe lilizwe. Kumachaphaza awabalayo malunga naBantu nezinto zaBo, akuyi kuze ufumane kuthand' ukubeka ityala, naBukrakra. Namaxa abala ngabamchasiIeyo, loo nto uya kuyenza ngaphandle komsindo. Wayensiphiwo esisodwa, sokuBubona ubulungisa baBantu, engazanga abulibale ububele, nobuncinane, abenzelwe bona ngumntu. UkuBa ngamaxa athile izihlobo zakhe zibe zicinga ukuBa ugabadele ukuzincoma zona, kulungile ke; kokukhona zoqonda ukuBa ma zizame ukubekela kulaa ndawo uAggrey azicingela ukuBa zikuyo. Zinomdla kakhulu iincwadi zakhe kubantwana bakhe, ukuteketisa kwazo, namacebo akuzo obulumko; oku kuhlala kangaka engekho ekhaya, kwaye kumenze buhlungu intliziyo, engumzali nje. Wakha weenje nje ukubala kwenye incwadi, "Ntombi yam, eli hlabathi linezinto ezininzi ezixabisekileyo; kodwa kwinxalenye yethu, ese ibone kakhulu ukuBona amathuBa neenguquanguquko ezikulo, akukho nto ixabiso layo lidlule incwadi evela ekhaya, ivela kumntu othandekayo, nokuBa ivela kumntwana nokuBa ivela kumfazi ongowakho, okuthandayo. Imali yona ayingeze ikufumanise loo nto; iza yona ilixabiso nebaso elivela phezulu, saye simbulela uThixo ngalo."

Amadoda naBafazi, aBaMnyama naBaMhlophe, abaye semazi, bathi bakuBuzwa ukuBa unaziphako zini na esimilweni sakhe, bakholise ngokuthi, "Hayi, asiyazi ke leyo." Omnye umhlobo kambe wakha wathi, uAggrey akanakho ukuligibisela gadalala ilizwi eligadalala. Kanti