

UNIVERSITY OF CALIFORNIA
LOS ANGELES

2
U-AGGREY UM-AFRIKA

Ibalwe ngesiNgesi ngu-
MFUN. UC. KINGSLEY WILLIAMS, M.A. (Oxon.)

Yaza yaguqulelwa esiXhoseni ngu-
S. E. K. MQHAYI

Smith

LONDON
THE SHELDON PRESS
NORTHUMBERLAND AVENUE, W.C.2

PL
8324
S646a

ULUHLU LWEZIQUENDU

IziGANEKO EZITHILE IPHEPHA
vii

ISIQUINGATHA I

IMINYAKA YOBUNTWANA E-AFRIKA

ISIQUENDU

- | | |
|----------------------------------|----|
| I. ILIZWE LOKUZALWA. | I |
| II. EBUNGINANENI | 7 |
| III. UMFUNDISI WOSAPHO | II |

ISIQUINGATHA II

E-MELIKA

- | | |
|--|----|
| IV. UMFUNDI OPHAMBILI NOMFUNDISI WABA-
PHAMBILI | 27 |
| V. UBOMI BEKHAYA | 39 |

ISIQUINGATHA III

IHAMBO E-AFRIKA

- | | |
|---|----|
| VI. IHAMBO KWIAFRIKA ESENTJONA-LANGA . | 47 |
| VII. IHAMBO KWIAFRIKA ESEZANTSI . . . | 54 |
| VIII. IHAMBO KWIAFRIKA ESEMPUMA-LANGA . | 65 |

v

MADE IN GREAT BRITAIN

2016708

ISIQINGATHA IV

E-ACHIMOTA NANGASEMVA

ISIQENDU	IPHEPHA
IX. UKUQALEKA KWEACHIMOTA	75
X. INTSEBENZO NEMPUMELELO	88
XI. EKHAYA	102
XII. LO MFO: ISIQU SAKHE	112
XIII. INTSUMAYELO YAKHE KWABAMNYAMA NA- KWABAMHLOPHE	125

IZIHLOMELO EZICATEHULWE EZIBALWENI
ZAKHE

I. UYISE	140
II. "KUKUTHETHA, KUKWENZA, SINI NA?"	141
III. INCWADI AYIBALELE UNYANA WAKHE	144
IV. IZIQHAMO ZOHAMBELO LWAKHE	147

IZIGANEKO EZITHILE

1875 Dwaqa 18	Wazalelwa eAnamabu, eGold Coast.
1883 siLimela 24	Wabaptizwa. Wangena esikolweni samaMethodist, eCape Coast.
1888	Waya kuhlala endlwini kaDennis Kemp.
1891	Waba yiTitfala eNcedisayo eCape Coast.
1896	Ukububa kukaYise.
mNga	Waba liKhumfa emFazweni lama-Afanti.
1898	Waba yiTitfala eyinTloko eCape Coast.
nTlaba 10	Wanduluka ukuya eMelika.
Dwaqa	Wangena kwiKoleji eyiLivingstone, eSalisbury.
1902	Wafumana uGaga loBuB.A. eLivingstone, waza waba ngumBali nenGcungela yokuFundisa.
1903 nKanga 30	Wamiswa eBuDaleni kwiBandla lamaMethodist eZiyoni.
1904 nTlaba	Ukufunda kwakhe kokuqala eKolambiya.
1905 nKanga 8	Wazeka inKosaz. uRosebud Douglas.
1912	Wafumana uGaga loBuA.M. eLivingstone, noloBuD.D. kwiSinala soNqulo eyiHood.

- 1914 nKanga . Waba ngumFundisi weBandla kwa-Miller naseSandy Ridge.
- nTlaba . Wafunda eKolambiya.
- 1918 nTlaba . Wangena eKolambiya engumfundi ophелеleyo.
- 1920 nTlaba . Wanduluka eMelika ngohambo lo-kuqala lweKomifoni yakwa Phelps-Stokes.
- 1921 . . . Waphindela eKolambiya.
- 1922 Dwaṛa . Wafumana isiqiniso sobuTitjala noGaga loḅuM.A. eKolambiya.
- 1923 mNga . Waphumelela eluviweni lwePh.D. eKolambiya.
- 1924 mQungu 5 . Wanduluka eMelika ngohambo lwe-sibini lweKomifoni yakwaPhelps-Stokes.
- Tjhaz'iimpuzi . Ukubekwa kweliTye lesiSeko se-Achimota.
- nTlaba . Wamiswa ukuba aḅe ngumOngameli oNcedisayo eAchimota.
- Dwaṛa 15 . Wafika eGold Coast.
- 1925 Tjhaz'iimpuzi . Ukufika kweTjhawe laseWales eAchimota.
- nTlaba . Wasinga eMelika ngokuphumla.
- nKanga . Waḅuyela eGold Coast enenKosik. uAggrey.
- 1926 mDumba . Ukuvulwa kwesiKolo sabaQalayo eAchimota.
- 1927 mQungu 28 . Ukuvulwa okukukho lweAchimota.
- Canziḅe . Wanduluka ukuya eNgilane nase-Melika.
- nTlaba 30 . Wabubela eNew York.

ISIQINGATHA I

IMINYAKA YOBUNTWANA E-AFRIKA

IAfrika—iAfrika yam!

Ndiya zidla ngebala endililo; nabani na ongazidliyo ngebala lakhe akafanele kuphila.

Andinaxesa lakuziphindezela—asibubo buAfrika obo.

Ndisisikhuni esophulwe eziko. Ndisisitholana nje esivele ngokuzinikela kwabo aabo baphume beza kweli lizwe liliNchwaba lomNtu oMhlophe.

Sidla ngokuvuma le migca ibalwe nguHeber, ithi,

*“Ebumfameni bakh’ umhedeni
Unqula isikhuni nelitye.”*

Uthi, ebumfameni? Hayi—kusekulambeni kwakhe.

Kwaaba bantu bakowethu, ayikakhulu into othetha yona; into kubo yindlela oyithetha ngayo, kwa naloo mntu uthethayo.

Apha kubantu bakowethu ilizwi elinye elithi, “Ma senze,” lingaphezulu nakunewaka lamazwi athi, “Yenzani.” IAfrika le ingumntwana, kodwa loo mntwana uya khula. . . . Kubaluleke ngokungaphezulu ukusebenzisana kunye nayo, kunokuyisebenzela.

J. E. K. AGGREY.

ISIQENDU I

ILIZWE NOKUZALWA

UJAMES EMMAN KWEGYIR AGGREY wazalwa mhla ngomVulo, ngosuku lwe18 kwinyanga yeDwara, ngomnyaka we1875, ezalelwa eAnamabu, kwizwe lamaFante, eliseGold Coast, kwiAfrika esenTjona-langa. Ngayo loo mini, isixeko sasidubatheke kakhulu, kuBa kwakusasazwe uDaBa oluthi, “Naanga, naanga amaAfanti, ehlaBe umkhosi oza kungenela izwe lamaFante!” Aye namaqela aamaFante sel’ exhotyisiwe, sel’ ethamba, ukuya kuHlangaBeza utJhaBa olo, ekunye nemikhosi yaseBritani.

Ukususela kuloo mnyaka we1875, kwaba kho iinguqulo ezinkulu. Endaweni yokuBa kuBe ziimfazwe eziphakathi kwesizwe nesizwe, ngoku kuluxolo nokuzola. Ngomnyaka we1879, uMaAfrika othile weza nomdumba wekoko, kwathi se kunini emva koku iGuluneli yeza neminye imidumba, yayityala. Izwe laseGold Coast ngoku lelinye lawona mazwe avelisa kunene ikoko ehlabathini. Lisuke latyeBa layiloo nto; se lisuke laBa neemayile ezininzi zoololiwe kwa neendlela.

Ilizwe elo lahlulwa-hlulwe laaziziqwengana ezimaFumi mathandathu ananye, azimeleyo, siseso isiqwengana siPhantsi kwenkosi yaso, eyona inkulu; zonke ke zithobele umBuso waseBritani. Kukho izizwe ngeziziwe ezahlukeneyo; saye esona sikhulu, siBalulekileyo, siseso samaFante, angowaso ke uAggrey lo. AmaFante la namaAfanti aphuma ngancjini nye; luphantse ukuBa lunye

ulwimi lwawo, kwa namasiko. Kuthe ukuqala ukufika kwaBaPhuthukezi kwelo zwe, malunga nomnyaka we1450, amaFante ayesambatha iimfele zeenyamakazi, izixhobo zawo iyimikhonto namakhaka, iintolo neziphetha. Inkulu inkqubela phambili ayenzileyo ukususela oko. Ungathi ukuze uwaqonde amaFante, iziphiwo zawo, uziqonde ngoAggrey, umFante wamaFante.

UAggrey wayezidla kakhulu ngoBuhlanga Bakhe, nangobuzwe, nangesizalo asiso. Wathi, mhla othile wabala ngaye esithi, "Uvele kumliBo ohlomelelene nekomkhulu," uAggrey wabalela umhlobo lowo ngasese esithi, "Akukho Aggrey wenene uphuma kumliBo ohlomelelene nekomkhulu. . . . Akukho mliBo wasebukhosini apha kweli laseGold Coast, ungaphezulu kowakowethu; kanjalo imbalwa kakhulu nengaba kwesi siganga sikuso thina." Noxa wayezidla ngazo ezo ndawo, uAggrey ubesakuthi, "Andibali nto ngokwegazi lam. Bambalwa kakhulu abayaziyo le nto ngam. . . . Andizanga ndiyinanze nganto; ndingumAfrika qha mna." Kube maxefa manga ecelwa ukuBa athabathe ubukhosi, kuloko ubesuka athi, "Ndicifa esi sikhala, isiHlalo seGolide, esiyimfundo!" Ubenenkolo yokuBa kukhona aya kuBakhonza kakuhle abantu bakowaBo xa ayititjala.

UYise

Uyise kaAggrey, uKodwo Kwegyir, indoda ebalulekileyo, wazalwa malunga nomnyaka we1816, ezalelwa eAnamabu, isixeko esikwisithuBa seemayile ezilifumi linantathu ukusuka eCape Coast, esaye sikwa sesinye sezixeko ezithengisa kakhulu amakhoboka kwelo zwe.

UKodwo Kwegyir wayengumAmkeli weGolide, ingumsebenzi wakhe ukuyibeka emilingweni igolide le iluthuli, akuqonde kakuhle ukucoceka kwayo. Yayikwa ngumse-

benzi wakhe kanjalo ukuthi acebise abathengi bempahla ukuBa ma Bahlawule ngegolide, kunokuBa Bahlawule ngomwangalalana wemalana; kuBa igolide inokuthunyelwa yona eNgilane, ize ithengiswe ngexabiso elihle. Ababanga baninzi abAmkeli beGolide abathe batyeBa, waza noKodwo Kwegyir akaba kwelo nani lincinane labatyebileyo. Ngomnyaka we1873 waBona ukuBa ma kafudukele eCape Coast, apho wasebenzela omnye waba-rwebi bamaAfrika atyefe kunene, umrwebi onguSarbah. Akatyebanga kwathi ni nalapho, kodwa waBa yindoda ebekekileyo kwinkosi yayo.

Kweliya laseGold Coast, kukholisile ukuthi umfo aBe namandla amakhulu eBuzweni, nokuBa yena ngokwakhe ulihlempu. UKodwo Kwegyir singathi waBa lelona phakathi libalulekileyo kwinKundla kaAmonu IV., eyona nkosi ingaphezu kwazo zonke eAnamabu. Slivela kwa semanyangeni, isihlalo sobuOmankyame saba sesakhe; kwaza kwathi ngenxa yoku ke, nangenxa yobulumko bakhe ekuwenzeni umsebenzi olunge kuloo ndawo, waBa ngumfo obalulekileyo kwelo lakowaBo. Emveni kokufudukela kwakhe eCape Coast, waasoloko eyihambela iAnamabu, ngenxa yomsebenzi wakhe lowo.

Eli lizwi lithi *Kyiamé* kuthiwa lithetha ukuthi, "Umqi-belelisi wam." Nje ngokuBa inkosi le inokuthi ingabi liciko ekuthetheni, le *Kyiamé* yona ithetha igqibelelise oko inkosi inga kungathethwa khona esidlangalaleni. Ligosa elithenjweyo, into ehlala ngasekunene kwenkosi. EmaBungeni nakwinKundla yamaTyala, nguye oma kaqofelise intetho, ayibeke ngomxholo intando yenkosi. Uyigcina ngentloko ayiqhuba into yonke elibali lesiHlalo. Uthi ngaloo ngqondo inzulu yokwazi amasiko enKundla le, afundise inkosana ethe yamiselwa. Udla ngokuyigula into ebise ithambekile; nokokuBa ibise ithambekele ngasemfazweni, nokuBa ibise ithambekele ngaseluxolweni,

kuBa ezo zinto zixhomekeke kakhulu kwindlela ayibeke ngayo indawo ekugqitywe ngayo yinkosi yakhe. Uthi, xa aphakamayo ukuBa athethe esidlangalaleni, ayame ngentonga yegolide, emiselwe kwigosa elikuloo ndawo; kukwa kho nokuthi iphathwe ngumkhonzi phambi kwa-khe. Nenkosi inokuthi imthume, aye kuBa ngumlomo wayo ekuthini; yaye loo nto aya kufika athethe yona ibe nje ngokuBa isithethwe yinkosi ngokwayo. Zimbini iintloBo zee*Kyiamé*: kukho oluphakamileyo, olu kuthiwa yi*Omankyiamé*, oko kukuthi yi*Kyiamé yeOman* yonke, iOman leyo iliBunga lesizwe. UKodwo Kwegyir ke wayeyi*Omankyiamé*.

Le ndawo ke ibaluleke kakhulu, yaye iyindawo yem-beko, ifuna ubulumko obungaphaya, namandla engqondo engafumane ilibale, ifune noBuciko bokuthetha. Yonke le nto uKodwo Kwegyir ubenayo kakhulu, wafuzwa ngayo nangunyana wakhe. Udumo lwakhe lwaBa yimbunguzulu kwiingqondo zaBantu bakowaBo, abasakumtjho ngokugcina uxolo futhi nafuthi.¹

Engumcebisi nje, uKodwo Kwegyir waye kwa njalo elisoldathi. Wayengumphathi, ekuthiwa yi*Supi*, welinye kumaqela asixhenxe abizwa ngokuBa zi*Asafo*, athi ama-Fante ahlulwa-hlulwe ngawo, xa kusemfazweni. Ileo iqela lineBali lalo, nendwe yalo, kwa nendawo yalo emimangweni phaya.

UKodwo Kwegyir ngathi uphume amaxefa amathathu ukuya emfazweni, ephethe iqela lakhe. Okokuqala, wayesiya kulwa namaWassaw; okwesibini wayesiya kulwa namaElmina ekunye naBaseHolandi, ngomnyaka wer1867; okwesithathu kwakuya kuliwa namaAjanti, ngomnyaka wer1873. Kule yokugqibela imfazwe wangena kwidaBi laseYankumasi Assin, laza looyiswa icala lakhe. Waphuma enamanxeba amathathu eembumbulu ngaloo

¹ Bona isiHlomelo I, kwiphepha le140.

mhla, nangona yena wayesithi imbumbulu ayinaku-mchukumisa.

UNINA

UKodwo Kwegyir waphila wada waBa ngaphezulu kweminyaka emafumi asibozo ubudala. Wayengazeka inkitha yaBafazi ngokuthanda kwakhe; kodwa nangona aBaFundisi aaba Bafika sel' eyindoda endala, ubesakuthi yena eli qhalo lithi, "Ndoda nye, mfazi mnye," lichaza eyona ndlela iyiyo. Wazeka amaxefa amathathu. Ngowokuqala umfazi wazala abantwana abasithoba, waza ngomkakhe wokuphinda wazala abantwana abane. Kwalile kaloku xa ayindoda engaphezulu kweminyaka emafumi mahlanu, wazeka umfazi wesithathu, onguAbna Andua (okanye Annuah), inkosazana yaseAjumako, umzikazi obalulekileyo welingaseNtla lamaFante. Waye eyintombi kaKweku Eduonu noAmba Doma, engomnye waBantwana abasibozo. UKweku Eduonu lowo ke wayengowecala eliphethe ulawulo lwaseEnyan Denkera, indawo leyo ke enesithuba seemayile ezikumafumi omathathu anesihlanu ukusuka eCape Coast.

KumaFante, isiHlalo sihamba ngoonina. Usapho luka-Abna Andua lwaye lulunge kwiziHlalo zobuKhosi eziliqela—uAggrey yena ubesithi ezo ziHlalo zihlanu. Unina lo kaAggrey ungowesiduko samaAgona, ekusakuthiwa kuseziKhweneneni; ngoko ke uAggrey, ngokwecala lakulonina, sisiKhwenene.

Ngayo le nkazana, uAbna Andua, uKodwo Kwegyir waBa nabantwana abasibozo—oonyana bane, iintombi zine. Abane bokuqala bazalelwa eAnamabu; ababini kwaaba Babuba beseziintsana; owesithathu, onguAraba Abonyiwa, wayethandwa kakhulu ngumnakwaBo; ngu-yena uyimbalasane kuye ebululeni bakhe. UAggrey waye ngumntwana wesine kanina, engowefumi linesixhenxe ke

ngoko kuyise. Ubenofeleko olulula unina, awada wathi, ngokonyatwiswa yiloo nto unina, waba nangonyana ayivumayo ngayo, eyenje nje :

“ UmkaKweku, umkaKweku wafika kumthikazi omkhulu, Wachola-chola iinkumba, wazichola-chola, akeva ntlungu yena.”

Ilula loo ntetho ukuchazwa, kuBa ithi, “ Ndingumfazi onethamsanqa lokubeleka abantwana lula.”

Inkwenkwe le yathiywa amagama alinani. Ithe xa kaloku se izibalela igama layo kamva, ilenje nje : James Emman Kodwo Mensa Otsiwadu Humamfunsam Kwegyir Aggrey.

UMnumzana uA. W. E. Appiah, umfshana kaAggrey, uthi xa abala ngonina-khulu athi, wayengumfazi olinco-kokazi, ohlekisayo nonentsini, othanda abantwana, kude kuSe ngakumbi aabo bathanda ukudlala. Isuke iSe yinkcazelo enombiza leyo, wanga ,uya mbona umzalikazi owonwabileyo, engqongwe lusapho lwakhe ludlamkile, lunemigcoBo. Babesakuthi, bakumva evumela usana olubelekiweyo, uBabone bewufiya loo mdlalwana bebese-kuwo, besiya kuye ngokubaleka, besiya kuxhentsa. Boxhuma ke bejikeleza, ahlale yena kumqotyana omfufshane womthi, umbone ke sel' eman' ukuwa ngapha, esiwa ngapha ngomzimba, eBetha izandla. Kothi ke kwa kamsinya usana lulale, be tshalala abaxhentsi ; umbone ke uAbna Andua ekhefuza, eziphozisa ngezandla ukubiza umoya, emva kwaloo ntlombe ; ufike eyisinga-singa, engayithandi, loo ntendelezo ifuneka itshayelwe, naloo mphanda kufuneka kukhiwe ngawo amanzi.

ISIQENDU II

EBUNGINANENI

KUTHE ke kolu sapho lonwabe kunene kwaya kufika izinto ngezinto ezivuyisayo, kwaya kufika amathemba amatsha neminqweno eyeminye ; kuBa ngoku olu sapho luguquke lwaangamaKristu. Kuthe ngomhla wama24 kweyesiLimela, ngomnyaka we1883, wabapatizwa uKodwo Mensa, kunye nomninawa wakhe, uKodwo Awir, kwaza ke ngokwesiko lelo xefa banikwa amagama aphefeya, okuBa nguJames noWilliam.

UAggrey ubedla ngokuthi, “ UBawo lo noma, abaninawa aaba, noodade, babufumana uBuKristu obu ngam. Le nto yandihla ndiseminyaka isibozo uBudala. Andaba nakho ukumanelisa ubawo, ngezinto endimxelela zona.”

ImFundo yaseKhaya

Kamva uAggrey ubesakuthi—atsho achane ke khona xa atshoyo—athi, amaAfrika la anamfundo ithile iyeyawo, kuBa xa kukhankanywa imfundo, kuthethwa ilifa lobulumko eligqitiselwa kubantwana livela kwaBadala, ukuze bafaneleke kaloku ukuzithabatha iindawo zaBo eBuzweni. Nekhaya likaAggrey laye likwa sisikolo, baye abafundisi beso sikolo inguKodwo Kwegyir noAbna Andua. Inxalenye yemfundiso yaye ingumsebenzi wokugcina indlu, inxalenye ikukudlala. UkuBaliswa kweembali yaba yenye indlela eBalulekileyo yokudibanisa abantwana nemeko yakowaBo yakudala. Belusakuthi usapho olu, xa luhlanganiseneyo ngokuhlwa, luBawule iziko kuphekiwe,

uyise lo nonina baBalise iimbali zaloo mliBo, baBuye umva bade baye kwizenzo zeqela leAkomfudzi, kwa nakwizigaba zoyise-mkhulu, uKweku Eduonu, owaye eyingqanga-ngqanga yegqira lemichiza. KwakusakuBa kho namaBali amnandi ezilo zasendle nawaBantu; aye ke la maBali enganandiphisi kodwa, koko ayefundisa nezizezinye izifundo ezininzi. Yonke ke le nto yanga ificilelwe ezingqondweni zaBantwana. UKodwo Kwegyir ubesakuthi unyana lo wakhe aye naye enKundleni, athi ma kajonge aBantu aaba, xa Bangenayo. UBungamva emana ukuthi, "Lo mfo uyingonyama; lowa yimpungutye." KwakusakuBa kho kanjalo nezonqulo izifundo. Ukuqala kukaAggrey ukufunda ingqondo yesi-Afrika (okanye, ukuBa ayiphelelanga iAfrika, sithi sisiAkan), yokucinga ukuBa uThixo unguYise, ekwa ngumZalikazi, le nto waqala ukuyiva ngaBazali bakhe. Phakathi kwamaphepha akhe ubungafumana uluhlu lwamagama kaThixo, awanikwa ngaBantu bakowaBo: anje ngokuthi unguObatan Nyame, "uThixo ongumZalikazi oFukamelayo"; ukuthi nguNyame, "Lowo uthi xa unaye uhlale wanele"; ukuthi nguNyankupon, oko kukuthi, "Oyena mHloBo mKhulu," njalo-njalo ke.

ABazali bakaAggrey bamnxhala ngengqondo apha yesidima nembeko ama kayazi malunga nosapho lwakowaBo. UBungamva kodwa esithi, "Ukuzalwa ngokuphakamileyo kuza neenzima." Elo qhalo walifaka naye kamva kuBantwana bakhe nakuBatjhana. UBungamva esithi, "UmAggrey uya ligcina idinga alisekileyo."¹

Isikolo

UKodwo Kwegyir wayengakwazi kubala nakufunda, phofu wayebanqwenelela imfundo aBantwana bakhe.

¹ Bona isiHlomelo III, kwiphepha le144.

Uthe ke ngoko uAggrey wangena kwisikolo samaMethodisi angamaWesile, eCape Coast, xa sel' esondele kakhulu kwiminyaka esiboze ezelwe. Kukhe kwathi kuqala akwaBa mnandi kwinkwenkwe le ukumana igungquza ithuba elingaka lemini, ihleli endlwini, ingqongwe zizile-yiti needesika; koko yahle yanakana ukuBa kanti nesikolo esi sineyayo imigoBo. Wayifunda ngenzondelelo yonke into esakuBa ifekwe phambi kwakhe; waBuya wafumana nethamsanqa lokuBa afundiswe ngaBafundisi aBangaBo.

Nangani uAggrey waya esomelela, ekwa nayo nempilo, wahlala noko unina ekhalaza ngokuncipha oku kwakhe. UBungamva kodwa esithi, "Siswana sini na esi, ngathi sesentlanzi, singaBi nje ngesenkwenkwana yomFante ephilileyo!" Yaba mbi kunina le nto yokuBa engakuthandi oku kutya kuyifufu (ibatata eqotyweyo) kwa namafutha aphuma emaqakambeni esundu. Umninawa wakhe, uAwir, ubemthanda yena ngokunye ngayo loo nto; ubesakuziqokelela isabelo sikaAggrey kunye nesakhe kwezo zityo zozibini, ziBe kuye. Loo makhwenkwe ke omathathu ebehamba kunye ukuya esikolweni ngokuzalana kwawo, eenza iminyaka ethile, aza athiywa amagama angooAggrey A, Aggrey B, noAggrey C. Lo ke sithetha ngaye uAggrey wayengoyena mdala, engoyena unenyameko; ekwathi, ngexefa awayeminyaka ilifumi ubudala, waBa sel' esele yedwa, abaninawa aaba bakhe se Bemke nelizwe, kwa phambi kokuBa baFike nakwiBanga lesiThandathu.

Kuthe ekukhuleni kwaBo aaba Bakhulu baBini aBantwana, uAraba Abonyiwa noAggrey, ma uqonde ukuBa beBeya bonwabe nqo xa baBodwa. Kuthe ngamhla uthile lo uyintombi weenza imposiso, kwaBonakala ukuBa ma kaBethwe nguyise. UAggrey yena ucele ukuBa ma kuBethwe yena endaweni yodade waBo, wayinyamezela

ngovuyo loo mivumbo, phofu engafekethi uyise uku-betha.

Ngeli xefa wayesel' esisimbele-mbele ukufuna ulwazi apha ezincwadini. Ubevuka kusasa, phambi kolunye olu' usapho lwakowaBo, ee nyubelele, aye elunxwemeni lolwandle, afunde apho kude kubethe intsimbi yesikolo. UBungambona imihla le, ehamba ecanda esazulwini sesixeko, engananze nto, kukuphela eqondele encwadini apha. Waye kwa nenkathazo kubafundisi bakhe, ngokungakwazi ukuzola athi cwaka; yinto ke leyo abemana ukubethwa ngayo, kuBa uswazi olu be lusetyenziswa kumakhwenkwe ezo mini. Ngomnye umhla, yena kunye namakholwane akhe, bamana ukuzinqala iintswazi ezi zomfundisi waBo. Yinto ke leyo ekuthe, lakufika ixefa lokuBa uswazi lusebenze, zisuke wolokohlo kunye. Lihle lafunyanwa eli qhetsu, baBa ke bongezwa imivumbo njalo.

Ngamanye amaxefa, uAggrey ubesakuthi ngemiGqibelo acele ipeni yokuthenga ukutya, esithi unomsebenzi aya kuwenza kwamFundisi. Kanti uBeza kuthi akuyifumana loo peni, abaleke kunye namanye amakhwenkwe, kuyiwe elunxwemeni lolwandle, atye aqube—atye aqube—kude kufike ixefa lesityo sasemini.

Kanti ke noko ikakhulu kwakusetyenzwa nkqi; kuBa abesakuthi amakhwenkwe la anje ngoAggrey asebenze nzima imisebenzi engaphandle kwesikolo. Ebesakuthi aphume kunye nooyise bawo, kuyiwe ezifameni, ukuya kulima *iiyam* (izinto eziyelelene nebatata), ukuzipha umhlaBa, aye nasekuvuneni; okunye aye endaweni yentengo, ancedisise oonina ekuthengiseni oko baku-thengisayo. Kothi ke, ukuBa akukho zintombi zaneleyo emakhaya, oonyana aaba baye kukha amanzi, baze kutshayela nasendlwini apha. BaBengenathuBa lingako lokungasebenzi.

ISIQENDU III

UMFUNDISI WOSAPHO

KumZi wemFundo

UAGGREY ngoku uthe kanti uza kuhlanguana nendoda eyanceda kunene ukumxoxa ukuBa aBe nguloo mntu abenguye. UmFundisi uDennis Kemp waseWesile wafika eCape Coast kweyomQungu, ngomnyaka we1888. Waye lo mfo eneliso elibukhali, elingaphoswa nayiyiphi na into yobume bezinto: wawaBona amakhaya amdaka, ubunqeneBa, ukunganyaniseki; izahlukwano nekhethe elenziwayo phakathi kwaBantu bedolopu elunxwemeni nabemi beelali zangaphandle, okungendawo ebomini baBantu; imfundiswana engqobo-ngqobana, enjongo ikukwenza ukuBa amakhwenkwe la aBe ngaBabali nje kodwa, noku-funda amazwi angenanto ayithethayo ebantwaneni, nokuyekelelwa zizikolo kwentetho yobuzwe baBantwana. Izikolo zeCawa zona zazise ziyimixenge ngokungabi nancwadi zentetho yosapho. Khona kwizikolo zemini, abantwana abancinane baBefunda ukuthetha neencwadi zesiNgesi, kungekho nomkhwepha wokuyazi into ethethwa ngaloo mazwi baWaBizayo.

UmFundisi uKemp uthaBa the abantu abafjha abangamaSumi amaBini, waBamkelela kwindlukazi enkulu yaBaFundisi, apho baya kufundiswa khona okokuBa "Ucoceko lwalekelana noBuThixo"; apho kuya kuthi kwimfundo ezinzileyo kongezwe eminye imikhwa efunekayo. Uthe kanjalo waakha nemizi yokusebenzela, apho

iqela elikhulu lamadodana lathi lafumana ingqeqeso yobuchweli, neyokukhanda intsimbi, neyokuqatywa kwezindlu.

UAggrey waba ngomnye waloo mafumi mabini aba nenyhweba yokungena kuloo ndlu. Isine ngasinye samakhwenkwe sasinegumbi laso, ebelisakuthi linikelwe wona, ukuBa alale kulo, afundele kulo. Abazali baBesakuthi bawathumele ukutya, bahlawule intlawulo yokufundiswa kwawo. Intsapho leyo ibisakuthi inikwe izinto zokuqaba iindonga neengcango zezindlu zayo, nemifanekiso yokuhombisa amagumbi lawo ayo. Yonke imiso inkosikazi yomFundisi ibidla ngokuya kuhlola ukugcinwa kwawo onke. Yena nendoda leyo yakhe baBebathaBatha aaba bantwana nje ngabantwana baBo, bebathanda kakhulu. Into yokuqala kusasa ibiba yimithandazo, ikwa yinto yokugqibela ngokuhlwa, apho bekusakuthi kungqongwe itafile enkulu yegumbi lokutyela.

UAggrey ubesakuthi afundise ngexefa lesikolo, kunye nabanye abafundi abakhudlwana. Bekusakuthi ke ngokuhlwa, kuthiwe nqhenqhelele, kungqongwe uMnum. uKemp, omana eBafundisa izifundo zezikolo eziphambili. UAggrey uthe kaloku wathana swii neencwadi, umve esithi, ezimisele, "Ndifuna ukwazi yonke into!" Akusekho thuba ngoku lamidlalo. Waye eyithiyile intsebenzo yasemyezweni, apho umzi kaKemp ufumana ukulucela usapho olu ukuBa lusebenze khona. Wayehlalele ephilele incwadi. Amakholwane akhe, la ahlala naye egumbini elo, ayehleli esoyika ngathi uza kusuka awulibale, angawulungisi, umandlalo wakhe, okanye ajiye incwadi apha pantsi engayivalanga. Kothi se kukudala kulelwe ngabanye, aBe yena esahleli efunda. Kuthiwa ubesakuthi akudinwa, azithi thande ngesiziba esimanzi entloko, ahlale ke iinyawo ezi ezithe nxu emanzini abandayo. Bekusakuthi kusasa, oyena ungu-

mhlobo wakhe, olala ecaleni lakhe, adle ngokuzilungisa iimpahla zakhe ngasese, amlungisele naloo ndawo egumbini ilunge kuye. Wayengazinanze nganto neengubo ezi zakhe. Uthe umninawa wakhe xa kaloku sel' engumntu ozilungisayo, sel' ehamba phakathi kwaBantu enxibe ngokwenene lomAfrika, wabe uAggrey ehamba enxibe iingubo ezimnyama ezindala, anele yiloo nto.

UAggrey wayengumfana ononqulo oluhle. Angade umntu amcingele ekuthini ungumKristu ngokuvela. Ubapatizwe eminyaka isiboza, kwala ukuBa aBe iminyaka ilifumi linesine waguquka ngokucacileyo. Le nguqulo yafika ngenxa yeentJumayelo kwinkonzo ezaye zisenziwa ngomnye wabaFundisi kwindlu yeentlanganiso yesikolo.

UkuFundisa

Kwakuyimfanelo ukuBa athi uAggrey, xa anesimilo esinjalo, nengqeqeso enjalo, enziwe umfundisi wosapho, angenele nobufundisi beliZwi. Wayesel' ekhe waqhuba ekufundiseni usapho; ngoku ke ufumene ithuba elihle lokuBa abonise owona moya wakhe unguwo. UmFun. uKemp wayefuna ititfala eAbura Dunkwa, ingumzana lowo oziimayile ezimafumi mabini ukusuka eCape Coast. Wayamkela ngemihlali uAggrey loo ndawo, wathi ngemincilikazi emikhulu waxhoba, eza kunduluka nenkosi yakhe ethandekayo, ukuBa aye kuqala ilinga lakhe lokuqala eBomini. Wathabatha incwadi ezilifumi linambini, imiboxo emibini yezonka, iswekile yetiki, nobugwaBalalana Bemali ayiphiwe zizihlobo.

UmFun. uKemp noAggrey beenza iintsuku zombini kolo hambo. E-Ekroful balala kwindlwana yenkonzo; UmFun. uKemp walala kumqonga wokufumayelela, waza uAggrey walala esitulweni eside. Kuthe eDunkwa banikwa indlwana; balala kunye apho, noko yayixinene

nangaabo bantu babini. Befikile apho babefunzele khona, uAggrey ubale incwadi, esingathi siyibeke apha, nje ngokuaba iyincwadi yakhe yokuqala esiva ngayo :

DUNKWA,

*Olwe*13, *kweyoKwindla*, 1890.

KUMFUNDISI UDENNIS KEMP.

MNUMZANA,

Ndinovuyo ukukwazisa ngokufika kwam kakuhle eDunkwa. Ndiziva ndonwabile apha. Sinduluke eCape Coast kufuphi nexefa lesixhenxe, saya kufika eAsabu-Amanfi kwisithuba sentsimbi yesithoba; esithe, emva kokusela intwana yencindi yekokonati, sithetha namfo uthile ngesikolo, saphumla iyure ezintathu, sanduluka ngentsimbi yesinye. Ukusuka apho, size kufika eEkroful. Sifike satya apho. Saye sithanda ukuya kufika eDunkwa, koko ifike yana imvula isithuba seeyure zombini. Saba ke asifiki njalo kuloo ndawo. Kuthe ke, kuaba umFun. uKemp wayesel' enomyalezo awenze kumfundisi, wabala ngoku esithi sibanjwe yimvula ukuaba singafiki. Sithe ke, emva kokufunda indawana emQulwini, sathandaza ngaanye ngokuvakalayo. Emva koko sizithandazele ngokuthe cwaka, saza ke salala. Yena ulele emqongeni wokufumayelela. Sifike kule ndawo ngomVulo kusasa emva kwentsimbi yesibozo. Ndiye esikolweni kusasa nangokuhlwa; nangolwesiBini ndiyile esikolweni kusasa, kodwa andaya ngokuhlwa. Ma ze ungalibali ukubaxelela abazali bam okokuaba ndifike kakuhle, ndaye ndonwabile apha. Wenje njalo nakoodad' ethu aabo, nakumninawa. Xelela nabafana aabo, ubulise nokubulisa; uncede ungaziyi iititjala nabafana abancedisayo. Ndiya bulisa nakuwe, nakuabo bonke abasemzini wemfundo. Apha ndifundisa amakhwenkwe akumafumi amathathu. A-

phambili kuwo afunda kwiphepha lefumi elinanye lokufunda.

Ndingowakho umKhonzi ozithobileyo,

J. E. AGGREY.

Uthe uAggrey, ekuphela kwetitjala kwisikolo esimakhwenkwe akumafumi amathathu namane, ahe yena eminyaka ilifumi linesihlanu ubudala, wafumana ngoku ithuba lokuaba abonise ukuaba unakho na ukukhokela. Wawuphakamisa umgangatho womsebenzi wabafundi bakhe. Ayaba ngowesikolo semini wodwa, koko uthe waqhubela phambili nowesikolo seCawa. Ubesakusuka ang'athi abantwana aaba ubanyangile, kwathi kungephi, isikolo sakhe seCawa saba sesona sikhulu kweso siqingatha. Bamthanda abantwana ngakumbi kuaba ethanda ukuabavumisa iingoma.

Yonke imihla yemiGqibelo, udade wabo, uAbonyiwa, ubesakusihamba ngeenyawo eso sithuba seemayile ezimafumi mabini, esuka eCape Coast, ezisa iindaba, nokutya okuhle kwasekhaya, okuphekwe nguye ngenkqu. Ubesakuthi ancedisise kwisikolo seCawa, aze athi ngomVulo ajike, asinge eCape Coast kwa ngeenyawo.

Kuthe se kuminyaka emva koko, uAggrey wabalela abafundi abadala beKoleji yaseAcra yokuQeqeja iiTitjala, kwelaseGold Coast, waza weenje nje :

“Intliziyo yam iphuphuma uvelwano nayo yonke ititjala, kuaba mna ngokwam ndikhe ndafundisa kwezo ndawo zombini, edolopini nangaphandle. Ndithi hlaziyekani nonke, nina nifundisa emizaneni, nani nifundisa ezixekweni ezikhulu. Ndiya sazi isithukuthezi enikuso, izilingo nezihendo eninazo. Ndiyazi loo nto kuaba ndingomnye wenu. Ngomnyaka we1890, ndakha ndathunyelwa eDunkwa—iAbura Dunkwa—ukuaba ma ndiye kufundisa kwisikolo sangaphandle. Ndandingumfundisi

wabaqalayo, ndifundisa nabase bephambilana, ndikwa-yintloko, nento yonke. Oko ke kuyiminyaka ema37 eyadlulayo. Ndafunda lukhulu apho, zathi nezihlobo endazifumana khona zandinceda kwada kwaanamhla nje. NdaBa nazo izizungu nezithukuthezi, kodwa ke, ukulima nokufuya khona ndakufunda apho; ndakufunda apho ukuyithanda imvelo, kwa nokubuka ubuhle beengcongolo nezithunzi, ukudibana kwazo apho kuloo mithombo yamanzi angcwengileyo. Umvuzo wam ekuqaleni wawuziifeleni ezintandathu ezineepeni ezisibozo ngenyanga, uhlawulwa ngeenyanga ezintathu. Ndiyazi, ndaye ndinovelwano. Kanti ke noko, xa ndijonge emva ebomini bam, ndingathi ndikhe ndaanethuba lokuphinda ndiphile obo bomi bam, ndingabamkela ngemihlali, ukuba aaba bafundisi, bazenze idini bazincama—abangamadoda naba ngabafazi abamhlophe—bebeyo kubuya babe kho nabo apho. Enye yezinto ezathi zandigcina zandisekela yaba kukuthenjwa endithenjwe ngakho ngabafundisi bam, abamhlophe nabaMnyama. Aabo bafundisi bamhlophe babethembile bona okokuBa andinakho ukungabi nampumelelo. Inkolo yabo yayiyeyokuBa amaAfrika la, nangani engafundanga nje, anakho ukuhlangulwa angene eluhlwini lwasindisiweyo. Ndathandaza ke ngoko ukuba uThixo andincede, ndingaze ndibadanise.”

UAggrey wafika eDunkwa engumfana omhlana, ongqondo iqabukileyo. Kuthe emva komnyaka, wabuyela eCape Coast, nakwindlu yabaFundisi, efikisa kanye ebudodaneni. Wanyulwa waba ngumncedisi kwisikolo awafunda kuso naye, waziphosa wonke ephela kwiintlobo ngeentlobo zemisebenzi, kwiminyaka esixhenxe elandelayo.

IsiKolo saseCape Coast

Isikolo samaWesile esiseCape Coast, esaakhiwa ngomnyaka we1891, kwakuxa ngoku silikhaya lakhe.

Babesakuthi abafundi bakhe bangaphambili, xa afundisayo ubengaphefumli. Ubesakuzithi swe wonke ephela kwinto ayifundisayo, kuBonakale ukuba ulibele noku-phefumla, ude umphefumlo uthi ju phakathi. Ubesakuphinda ke kwa khona, abuye atsarwe kanjalo. Ubesakuthi ngaxefa limbi athi cho incwadi yenkwenkwe, ayifunde ngoBuphaku-phaku obungathethekiyo, ayitshize ngemfefa, itsho ise yinto emanzi. Loo nto ke eyenza nje, ulindele ukuba abafundi aaba ma benje njalo nabo ukufunda kubo, bakhawulezise baxelise yena. Ungamva esithi, “Kunjani, niyifumene?” “Qhubani, khawulezisani; kunokwenzeka ukuba ndingaze ndibuye ndinixelele le ndawo.” Ubesakuthi ke umf’ omkhulu, akudibana nomfundi okhawulezisayo, alidle ixefa ngaye; phofu engenalunonelelo lungakanani kwabo bantloko zilukhuni nabazekelelayo. Wavakala esithi omnye wabafundi bakhe, “Kwak! Wayebetha umfo lowo!” Inxalenye yamakhwenkwe la awafundisayo ayemadala kunaye; aye ngeleba ada ayenzakalisa ititfala le, ukuba ayekhe abona nentwana encinane yokuthamba kuyo.

Ubuninzi bexefa alifumanayo emva kokusebenza, wayeligqibela ekufundeni. Ngomnyaka we1894 simfumanana ecela izifundo ezilungiselela iimviwo zaseCambridge. Ngaxa limbi, naanko efunda imibiza nemibane. Wayebafundisa abafundisi isiFante, baze bona bamfundise isiFrentji, isiLatini, nokusebenza kwengqondo yomntu. Wayengenasifuba kuya phi; othi amakhwenkwe, lawa akwizifundo ezisezantsi, awaxelele ngeemfazwe zika-Kesare kwelamaFrentji, kwa nendlela ezisebenza ngayo iindawo ngeendawo zomzimba womntu. Kuwo onke amazwi esiLatini, akukho mazwi abewathanda nje ngamazwi kaKesare athi, “Ndafika, ndabona, ndooyisa.” Wotsho ke umf’ omkhulu, lihlahlambe elo qela alifundisayo yimihlali, kuba uza kuthetha ngayo le nto. Kuba

ngalo elo xefa, yena ngokwakhe wayesel' egxagxamisela ukuba aloyise ilizwe.

Uthe umlisela lo uqabukileyo waseCape Coast waseka iqela legubu namaxilongo. Utitjala uAggrey ufune ukuzimanya, koko ubuyilo bakhe engomeni abumvumelanga emaxilongweni. Wasel' esuka ke ecifa igutyana elincinanana, ekuthiwa ngesiFante *yitanta-ba*. Akazanga axoliseke noko kukuba afe ngumbethi wegubu nje kodwa, waza ke kobo *butanta-ba* bakhe wazenzela igama elithi, *tantabulator*. Lonke elo qela, limazi nje ukuwathanda kwakhe amagama amade, lavuya lahlahlamba yile nto, lasele lisuka limnika elo gama, liba lelakhe ngonanini.

Abafundisi beentsapho babesakuthi iintfumayelo ezifunayelwe ezinkonzweni zamaWesile ngaBaFundisi bakhona, baziguqulele kwintetho yesiFante. Ibisakuthi intfumayelo yonke yenziwe kuqala ngesiNgesi, aze umncedisi ngoku ayiphinde, ayithethe ngesiFante. Zonke ke iititjala zazivumelene kwelokuba uAggrey uya zigqwesa ngokuyenza le nto; kuba yena ubenganele kukuthi ayikhumbule yonke intfumayelo, kwa nezacana ngezacana zayo, koko ubesakude ayityebise kamnandi.

Kubonakala ukuba amaWesile asebenz'e apha eGold Coast iminyaka emafumi mane phambi kokuba enze inyathelo lokuwenzela amaFante iincwadi ezingentetho yawo.

Kubekusathi apho isiNgesi singenakuqondwa, umFundisi womAfrika amane ukuyiguqula intfumayelo ngelo xefa ifunayelwayo enkonzweni. Kodwa kwesi sithuba umFundisi uA. W. Parker, umFundisi womAfrika, wayesel' eyiguqule iTestamente enTj wayisa esiFante. Uthe ke umFundisi uJ. B. Anaman wamiselwa okokuba ayilonga-longe le ncwadi phambi kokuba ificilelwe, ekunye noAggrey. Bayiphengulula ke yonke bofabini, bahamba bezilunga-lungisa iindawo abazicingela okokuba

isiFante sazo bangasihlaziya. Uthe kanjalo uAggrey wamncedisisa uMnumzana uAnaman ngokulungiselela incwadi yamaculo esiFante.

Ngalo eli xefa uAggrey wayesel' eyingalo yokunene kuMnum. uAnaman. Wafe uMnum. uAnaman lowo engumongameli weziKolo zeCawa eziseCape Coast, uAggrey yena engumbali wazo. AmaKristu aseCape Coast ayebonakala ngokungathi akholiwe okokuba ubuKumkani bukaThixo buza ngamalungiselelo afanelekileyo. Bathi ke ngoko banguqukela kutitjala uAggrey ukuba abancedise. Weenziwa umBali weQela leThemba (abazili); umBali weQelana eliNcinane loBuKrestu; nomBali womButho waBaDlali besiXeko.

UmNinawa noDade

UKodwo Kwegyir wawondela ngokuzitjho amandla onyana wakhe ekwandeni kwawo, waanononelelo kanjalo, nangani wayesel' emdala kakhulu okokuba angayiqonda eyona njongo abesel' ehamba nayo amadodana elo xefa kukulo. Kwakusiya kuvuleka ngokuvuleka isithuba phakathi koAggrey noAwir, umninawa wakhe; yaya ikhula phofu yona imvisiswano ephakathi koAggrey nodade wafo, uAbonyiwa. UAbonyiwa lowo waye eyintombi ephambili kwiQela leemVumi zamaFante, enjalo nje wafo ngomnye kwaBokuqala eCape Coast ukusiyeka isinxibo apha esibinqwa esinqeni, athabathe isinxibo esisuka emagxeni sihlise—isinxibo ke eso esayalezwa ngaBaFundisi.

UAbonyiwa wayeneliso kakhulu ekuthengweni kwezinto ema zityiwe emzini. Ngamhla uthile weCawa, uthu uAggrey esaya kutya isityo sasemini kunye nabantwana bakokwafo, wamangaliswa kunene, waabuhlungu, kukubona uAbonyiwa elila. Wafoza udade wafo omncinane

wamбуза into aliswa yiyo udade wabo. KuBonakele ukuба, ngezolo ngomGqibelo, uAbonyiwa ebeze nentlanzi, evela nayo kwindawo yentengiso, eza kwenza ngayo isityo sasemini ngeCawa; into leyo athe, noko uAwir aziбика ukulamba, esithi unga angakhe afumane intwana kuloo ntlanzi, akakhe atjho uAbonyiwa. Yalungiswa intlanzi leyo, 'suke kwale ngengomso, xa uAbonyiwa avela kwisiKolo seCawa, uya fika, ufika intlanzi ingasekho. Ityala layo yonke loo nto lathiwa nca tjhithjilili ekatini. Kusuke kuthi phezu koko, uKodwo Kwegyir aqabase esithi, uyithanda laa kati ngaphezu kwakhe lo mnakwabo, kuба nanku engavumanga nentlanzi kuye, kanti koku aza kuyithi ngqi ngekati. Zivela apho ke ezo nyembezi. UAggrey wamnika ifumi leefeleni udade wabo lowo mncinane, esithi ma kaye kumnika uAbonyiwa lowa, apheze ukulila.

Wasoloko engumthandi woxolo nomanyano. Wayengenakho ukuyinyamezela imbambano, kwa nalo naluphi na uhlobo lweyantlukwano. Ubesuka athi, ukuба loo nto akanakuyiphelisa nganto, asuke aphume kuβe kanye kuloo ndlu.

UyiTitfala eyinTloko

Zithe iititfala zesiKolo saseWesile zamana ukunyunyeka ziphuma, nganye-nganye, ngezizathu-zathu zazo, waya enyuka uAggrey, wada wathi, xa aminyaka imafumi mabini ubudala, waba sel' elilandela lowokuqala ewongeni. Kwala ngowe1898, weenziwa intloko yeso sikolo. Zonke iimviwo zobuTitfala waziphumelela ngqe, kwathi kolona lokugqibela nolona luβalulekileyo lwezi mviwo, ngowe1895, wee qabavu, waba ngowokuqala phakathi kwenani eliliri9 elingenileyo; waba kukuphela kophumelele kudidi lwesibini. IBunga eliPhetheyo lamvava ngeencwadi ezizezexabiso le15. Isikolo sanyuka saya

kungangatho ophakame kanga ngokuba umPhathi we-mFundo wathi, emva kokuluhambela ngamhla uthile, wagqiba ekuthini akukho sikolo sidlula esi kuyo yonke loo Koloni. Amanani asezincwadini ayesel' engaphezu kwama400. Kwakha kwathi ngelinye ithuba yaphumelela yonke intsapho yakhe kwiimviwo engenele zona, akwasala namnye umntwana ngasemva.

Iβingummiselo azimisele wona ukuба amaxeja akhe okuphumla aye kuwagqibela kwizihlobo nje, ezingelilo igazi lakhe. UmFundisi uJ. B. Anaman ngoku wayesel' ehlala eSaltpond, indawo ekwisithuba esithile ukusuka eCape Coast. Kwathi ehlotyeni ngomnyaka we1896, uAggrey wamndwendwela. Uthe apho wazonwabisa ngokwenza nemisebenzi eyona isezantsi, enje ngokuvuthulula iintuli ezincwadini, ukusula izihlangu—loo nto eyenzela indoda ayithandayo. Wayelapho eSaltpond, ukuziva kwakhe iindaba zokububa kukayise.

EmKhosini

Amaxeja ehlide yeKresimesi eza nenguqulo ephongomisayo. UAggrey wathabathu inxaxhebana kwimFazwe yesiXhenxe yamaAfanti—ukuба kungade kuthiwe yimfazwe, loo nto kungazanga kudutyulwe kuyo nesithonga esinye. Umkhosi othile wamaBritani owawunamajoni aNtsundu wathunyelwa ukuya kulwa noPremph, ukumkani wamaAfanti. UAggrey wazicelela ukuба ancedisise. Okunene ke kwathiwa ma kaβe seluCingweni lweenDaba. Umkhosi lowo wanduluka eCape Coast ekufeni kwenyanga yomNga, ngomnyaka we1896. Impi yoCingo yahle yona yaandulela, iluβophelela ucingo emithini, apho ivule khona indlela ematyholweni, iphathe kulufubuluzisa phantsi, ngogxagxamiso olukhulu lweemayile zombini ezinesiqingatha ngeyure enye.

UAggrey wahlawulwa isixhenxe esinesikispeni ngemini, ingumvuzo lowo angazanga awufumane ngaphambili. Wabonakala elungelwe kanye, engafumananga zinzima.

ImiThetho yomHlaŝa

Kweliya laseGold Coast, umBuso waseBritani awukhanga uwuthaŝathele kuwo umhlaŝa, nje ngoko wenziweyo kwiindawo ezithile zeAfrika esemPuma-linga. Uthe ke ngoko umhlaŝa wasoloko uhleli nje ngoko ubunjalo kakade, ezandleni zamaAfrika. Uthe kanjalo umBuso lo aweenza ŝango kwizinto ezimbiwayo ezingaphantsi komhlaŝa. Koko kuthe malunga nesi sithuŝa kwafika amaYurophu athile, afuna ubutyebi. Aye hamba ekhangela izinto ezimbiwayo. Aza ke athi, apho athe azifumana khona, athi xa afuna ukuvula imihadi, kwafuneka athethane nenkosi ngayo loo nto; kuŝa kaloku zizinto zomzi. Kwaye kulula kwiinkosi ezo ukuyithe ngisa imihlaŝa; imnandi loo nto kuzo, kanga ngokuŝa maxa wambi isiqwenga esinye somhlaŝa zisiphindaphinde ukusithengisa kubantu ngabantu. Kwaba kho ke kaloku ngoku ingozi eqinisekileyo yokokuŝa umzi lo uya kuphulukwa yimihlaŝa yawo, ngenxa yezi zenzo zeenkosi. Enyanisweni kuthiwa kuthe, kusiza kuthi xhaxhe kumnyaka we1914, zaŝe iinkosi zise zithengise umhlaŝakazi ongaphezulu kwalo lonke elo zwe!

Ngomnyaka we1897, umBuso ulinge into yokuba yonganyelwe nguwo intengiso yomhlaŝa. Umthetho onje owaxoxwa eBungeni eliPhetheyo watŝho amaAfrika awucingela kakubi umBuso, kuŝa esoyika ukuŝa ngoku ke umBuso lo uza kuwuthaŝathela kuwo wonke loo mhlaŝa ungekasetyenziswa, kulo elo zwe. Kuyilwe ke umButho othile wokuwuchasa loo mthetho, kwa

nawo nawuphi na omnye ongaŝuye uvele ufana nalowo.

UAggrey waba ngumBali waloo mButho, kwakha kwaalithutyana eŝambe ngokomBali omKhulu. UBesa-kuthi ke, ehamba nje, aŝe ephethe iphepha, ukuze ŝabale amagama aŝo ŝonke aŝawuchasileyo loo mthetho, Kwakha kwathi ngelinye ixesha, ngesithuŝa esinga ngesemini enye, wahamba isithuŝa seemayile ezimafumi mathathu anesithandathu, esiya eMansu ukuya kuthumela ucingo oluŝalulekileyo lwamanzi, oma luye eLondon, ngenxa yawo umButho lo. Umhloŝo wakhe, uAnaman, ngeli xesha wayengumHleli wephepha ekwakuthiwa yi-*Gold Coast Methodist Times*, naye ewuphumele ŝufu umkhosi loo mthetho. UBemana emnceda ke uAggrey umhloŝo wakhe lo, ngokubala iziqhazolo zeentetho eziwuchasayo. Wawa phantsi loo mthetho.

NgumŤicileli

Ngeli thuba, uAggrey wayesel' eyincutŝhe yomŝicileli. Babeth'e aŝaFundisi baseWesile ŝamisa ilitye lesiŝicilelo ngomnyaka we1895, waza uAggrey lonke ithutyana anokulifumana walichithela ekuwufundeni loo msebenzi. UBephatha kuthi achola-cholele imihlathi ephambili yephepha, ebalwe nguMnumzana uAnaman, waba enyanisweni engomnye wabaNcedisi ŝomHleli welo phepha liyi*Methodist Times*.

Uthe ngoku uAggrey wayindanga-ndanga kumawabo; wathenjwa sisiFundisi naliBandla, ehlaŝel' ukuŝa ngumfundisi naye ngokwakhe. Waayinkaba-nkaba eCape Coast, kanga ngokuŝa naye athi, "Ukuŝa umnqwazi lo wam ndikhe ndawuthambekisela ecaleni, lonke udodana luya kwenje njalo." Way'ekwa yintloko yesona sikolo singaphaya kwezinye kule dolopu. Wayesel' emkhulu

ke umfo nangezizezinye iindawo. Kuthe kunjalo, ngequbuliso elibi, waziphosa phaya ezo mfumba zeembeko, wabafiya nabazalwana bakhe nezihlobo, yekoko ukuya kwelasemzini.

Ngenyanga yenTlaba ngomnyaka we1898, wemka ngomkhombe, ukusinga eMelika.

ISIQINGATHA II

E-MELIKA

Abany' abantu baphethel' imfazwe; thina saphethel' uthando. Abanye baphethel' intiyo; thina saphethel' ingoma. Abanye bagxulus' inggumbo; thina sahlek' iziqhazolo. Inxenye incame kwaphela; thina sifike sa-themba.

“Iza kukufumanainja yomkhondo; akunakuzifiy' izinja ezikulandayo. Uza kuthi ni ke, Mdak' omnyama?”
Ezinzulwini zobusuku . . . sikyobe savuma ingoma, kude lee phambi kokuba abazalwana bethu abaMhlophe bacinge ngenqwelo yomoya, ingoma ethi, “Thoba kuhle, nQwelwan' eMnandi, Uze kundigodusa.”

Indlela eyeyona yokucandisa kobu bomi kukuhleka.

Ndithi ndakujalelwa ngumntu, ndisuke ndincume. Aphinde ajale, ndisuke ndincume. Andikhe ndifumane ndimfumane ojala kude kube kathathu.

J. E. K. AGGREY.

ISIQENDU IV

UMFUNDI OPHAMBILI, NOMFUNDISI WABAPHAMBILI

ASIYIFUMANI into eyamsunduza uAggrey ukuba ma kaye eMelika; akafiyanga nangxelo ibaliweyo yaloo nto. KuBonakala okokuaba ubesel' enethuba engonwabile, engaxolisekile. Mhlawumbi isizathu singaba sikumcinjana wokwaliwa yintwazana; asazi. Kuqinisekile khona okokuaba wayenolangazelelo lwemfundo, ethe vetjhe kunemfundwana ezibe zinokumnika yona izikolo zaseGold Coast. KuBonakala okokuaba waqala, wacinga ngokuya eNgilane; 'suke kwafika apho eGold Coast indoda eyathi yamncedisisa, waba uya fikelela njalo esigqibeni. Loo ndoda ke nguJohn Bryan Small. Umnumzana lowo uSmall ngummi weziqithi zaseBarbados. Waba nethuba elithile apho eGold Coast, waza emva koko wasebenza engumBali womkhosi othile waseBritani eHonduras. Kuthe kulapho, waba ngumFundisi, ekuthe kamva waba yiBisopu yebandla eliyi*African Methodist Episcopal Zion Church*. Uthe ke, eyiBisopu njalo, wabuyela kwa seGold Coast, ngenjongo yokuseka umzi wesikolo apho. Weenza icebo lokuba athumele iqela lamadodana eMelika, ukuba liye kuqeqeselwa umsebenzi weliZwi, oma uqhutywe eAfrika. Uthe ke uAggrey neqabane elikufuphi lakhe baliphiwa elo thuba, koko balimangala ekuqaleni. Baphindiwe balinikwa okwesibini eli thuba; uMnumzana uAnaman wamzama uAggrey ukuba le nto ayamkele; nezinye izihlobo zacinezela ngokumncedisa

ngemali. Kude kwathi ngomhla weio kwinyanga ye-nTlaba, ngomnyaka we1898, wangena enqanaweni, yekoko ukusinga eNgilane, nokudlula apho ukuya eMelika.

Emva kokwenza iivekana ezimbalwa kumzi kaBisopu Small, wadlula wasinga eSalisbury, isixekwana esicoceke kunene esiseNorth Carolina, ukuze angene kwiKoleji ekuthiwa yiLivingstone, eyona iyimbalasane kwelo Bandla lamaMethodist Zion.

Ufike uAggrey elungile kanye kunoninzi lwaBafundi. Akubanga safa kho mfuneko yakuba yena afe esathotye-lwa kweziya iindidi zisesezantsi; wathi kwa oko wafakwa kwezi iindidi zifunda isiLatini nesiGrike.

Kuyo loo minyaka imafumi mathathu yadlulayo, amaAfrika ayengekaqondwa yimiDaka yaseMelika, nje ngokuba injalo nje ngoku. ImiDaka le yayiwacingela onke amaAfrika okokuba zizinto ezingaphucukileyo, izinto nje zasendle. Kuthe ngoku, ngokumana ukufika kwamadodana anje ngooAggrey aaba, yenza loo nto okokuba aziguqule izimvo. Uhle wacaca uAggrey ukuba yena linene, zahle zamthanda nezinye iifundi. UmOngameli womzi lowo wemfundo wamqonda ukuba uyile nto afanelwe kukuba yiyo umfundi; unenyameko, unomonde ekufundeni, naye uziphethe kakuhle. Waba ngumzekelo omhle, kwathi kungephi waba ngonempe-mbelelo enamandla ekolejini, ngokubekiselele kwizinto ezilungileyo. Emidlalweni, hayi wayengento, engadlali nakudlala; kodwa hayi ke, ngasekumemezeni! ABA-fundi bezo mini basamana ukumlinganisa xa amemezayo, athi, "Umdlalo! Umdlalo, makwedini, ningafekethi!"

Kwezaa zikolo zemiDaka, bathi aBafundi, uninzi lwaBo l'uvela nje kwimizi yamahlwempu, Banyanzelwe okokuba bayisebenzele imijumo yabo yesikolo. Ngakho oko ke zithi zakuphumla izikolo, baye kungena bona

emisebenzini eziintlobo ngeentlobo, enokuthi ibafanele. NoAggrey waba kwelo qela, kufuneka liyizuze ngentsebenzo imijumo yesikolo. Uthe okokuqala weza nayo imali eyaneleyo, esavela ekhaya; litho ngoku lakufika ixefa lokuphumla kwezikolo, lilide, lisusela ekufeni kwenyanga kaCanzise kude kuse ekungeneni kweyeDwaja, wathi naye, nje ngabanye, wangena entsebenzweni.

Kuthe ngethamsanqa, wathi kanti unento ayaziyo ngokuficilela, waza ke ngoko wafumana umsebenzi kwindlu yokuficilela yeBandla lamaZion. Waqala apha wazana nabahleli bephapha ekuSe kusakuthiwa yi-*Charlotte Daily Observer*; bathi ke abahleli aabo bamcela ukuba alibalele iphepha elo laBo. Omnye wabo bahleli wabala ngaye esithi, "Umnyama tsu, kodwa bambalwa apha eMelika abanokusisebenzisa kakuhle isiNgesi nje ngaye. Ezibalwe nguye iincwadi zingena nje, zingakhangahlanga zihlatywa-hlatywe."

Okunye wakha wabala izibongo, eziyinguqulo kwintetho yesiFrentsi, zisithi—

"UBUHLOBO.

"Konk' okwenziwe nguThixo
Kunentwana yelanga;
Onk' amev' anentyambo yawo,
NoBusuk' obubi bunokusa.

"Kukh' iqund' emmangweni;
Nesivun' entsimini;
Naal' ukhozi emoyeni;
Kukh' indlwan' etyholweni.

"Umth' unamagqabi awo;
Yonk' inyos' inobusi;
Il'tiza linomgqumo walo;
Nchwaba linesibaka-baka.

“Kweli hlabathi, xa okungaphantsi
Kuvana nokuphezulu,
Igatyana linentyatyambo,
Nentliziyo inomhlobo.”

Uthe uAggrey akuzifeza izifundo zakhe eMelika, wajongana ngoku nenkohla yokuBa ma kagoduke kusinina, ukuya kwa seGold Coast. Angaba bethu uza kuBa ngumFundisi kwelakowaBo, okanye aBe sel' eza kuqhuba kule koleji yaseLivingstone? NokuBa ukuyiphi na indawo noko, uya kuBa esakhonza iBandla lamaZion.

Kufanele okokuBa aBaphathi seKoleji le Bamzama ukuBa ahlale, wada wavuma. Kunokuqondakala ukuBa uBifopu Small waBa lusizi, kwaza ke okwethuBa elithile abavana noAggrey. Xa ngoku le nto se siyijonga iyinto ese idlule, asithandaBuzi ukuthi walungisa uAggrey.

Uya Fundisa eLivingstone College

Kuthe ngomnyaka wakhe wokugqibela ekufundeni, kwagula enye yeengcungela ezifundisayo enguA. B. Johnson, waza uAggrey wayiBambela. Ithe yakububa ingcungela leyo, kwanyulwa uAggrey ukuBa aBe ngumBali wamaGama nomBali weMali. Waye ekwafundisa kwizifundo ezithile.

Ekufundiseni ufike waduma kakhulu ngobuchule. Wayekwazi ukuvelisa eyona nto iyinto eBantwini, eBanika ingqondo yokokuBa Banakho ukwenza umsebenzikazi omkhulu. Wazigqibisela wonke ephela kwinto yonke eyenziwayo apha ekolejini. UBe neminyaka ethile engumGcini-NdyeBo kumButho wemiDlalo apha eKolejini, wathi kuloo malana yakhe ingekhoyo wamana ukuwuncedisa kunene umbutho lowo.

Ekubeni engumBali wamaGama noweMali, yaBa kuye ke ngoko into yokwamkela imipumo yaBafundi, yathi loo

nto yamsondeza ukuBa azane nomlisela weKoleji. AkaBanga ligosa nje kodwa leKoleji; waBa nengqalelo enkulu kuBo. Wayifumayela jufu into yokokuBa umntu ma kazame ukuzinceda ngokwakhe. Emva kweminyaka emininzi, wavakala esithi, “Andizanga ndivumele mfo ukuBa amhlawulele unyana wakhe. Elowo umfana ma kazisebenzele ngokwakhe. Ndayenza mna loo nto, ngoko naBo Banakho ukuyenza. Lihlazo nakuBani na ukuya kuBiza imali kumhlolekazi ongumntu.” WaBancedisa ke khona ukuBa bawufumane umsebenzi. Kwa ngokunjalo, uBesakuthi umfundi ukuBa uhlawula ngentumekelelo, koko okwethuBa elithile akaBa nayo intlawulo, uBesakufumana umhloBo kwa kumBali apha. UAggrey akazanga aBe namali iphi; kodwa wayesoloko ekulungele ukumnceda umfundi oqhubayo.

Wayesebenza nzima, esoloko elindele ukuBa aBafundi BaBonele kuye umzekelo. UBesakuthi ngentsimbi yesiboza aBe sel' engaphandle ukuya kuBiza amagama; uBesakubenza aBafundi ukuBa ma BaFike ngexefa. BeBesakuthi aBafundi uya liphangela ixefa eli, ngokuyibekisa phambili intsimbi yalo. BeBesakukhe Bazame aBafundi ukumbaqa efike mva endaweni, koko abazanga Baphumelele nalo mngqweni. Bekusakuthi ke emva koBizo lwamagama kulandele imithandazo, kuze kulandele ke izifundo imini le. Ngokuhlwa uBeqhuba imithandazo kanjalo. Imini le yena uBesoloko eyinxhale ngemicimbi, kanti noko aBafundi aBamngwenela ngento BaBemfumana lula. Imfundo yakhe iBimenza Bamnike imbeko, nango-kungakumbi kwinto yokuba kuBonakale okokuBa le mfundo uthanda ukuBacuntsulela naBo kuyo.

Ngelifutshane, yaBa BuBom obuxakekileyo yimisebenzi. ABAFUNDI ABA BABENG'AMENZELA NANTO NI. Kukho owayebala ngaye esithi, “Impembelelo yakhe eLivingstone, apho wafundisa khona isithuBa esingaphezu

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 esiNga singakhe 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 okokuϕa aϕe ngumntu ochunubekileyo kwaϕanye; nto ikhoyo isuke iϕe yindibano yezinto ezininzi zobuntu, esuke yaϕaϕopha iϕahlanganisa. Omnye waϕafundisi ϕakhe wakha wathi, ngenxa yamandla engqondo yakhe, nangenxa yezinye iziphiwo zobufundi, wamϕalela phakathi kweϕumi lokuqala ekhulwini laϕo ϕonke aϕafundi aϕ'aziyo, kwisithuϕa seminyaka emafumi maϕini anesihlanu.

UAggrey wazuza lukhulu kwizifundo zakhe eKola-mbiya. Wayenenzulu yomva-ndedwa; waye eyimbongi entliziyweni; waye enolwazi oluϕanzi ngoϕomi, kufa naseAfrika naseMelika uhlangene namaϕona-ndenzile anzima oϕomi ϕabantu. Wada wafunda ukuthi, akuϕona aϕantu ϕesilwa, anganeli kukudanduluka ngomsindo ngelithi, "Le nto ikhohlakele, ayifanele kwenziwa"; koko adlule nalapho athi, "Kuthe ni na ukuϕa aϕantu ϕaqhuϕe ngolu hlobo?" Le mfundiso ayimenzanga ukuϕa aϕe nganeno ekulangazeleleni ubulungisa, ayiyi-ϕangelanga kanjalo intliziyo yakhe enoϕuϕele ukuϕa iϕe lukhuni. Ifike yeenza nje ukuϕa agqale, aqokelele, azifunde iinyaniso zezinto, azilungelelanise; yatϕho ke loo nto waanomva-ndedwa odibene neengqondo ezicacileyo, ayaba mva-ndedwa nje kodwa.

Ngalo lonke ke elo xefa, uAggrey waye engumϕumayeli nomkhokeli wemiphemlo othembekileyo. Ngaϕusukwazana ϕuthile ϕeCawa, emveni kokuϕa eϕumayeke iintϕumayelo ezine loo mini, xa agodukayo, edinwe isimanga, udibene nomfo enomkakhe, kunye nomnye osisihlobo ϕabo. Baϕika ϕammisa, ϕamcela ukuϕa aϕancedise ngento, nangeϕo. Waϕathaϕatha waya naϕo emzini wakhe, wathetha naϕo kwada kwaasemva kwentsimbi yokuqala eϕusuku. Waϕaphelekezelela ke ngoku ukuϕagodusa; 'suke athi xa aϕuyayo, nqwakanqwa

nomnye waaϕa ϕafo ϕangaϕalwi. Le ndoda yayimve eϕumayela, ngoku ke ifuna ukuthetha naye ngoϕomi ϕayo, nezono zayo, neenxwaleko zayo. Emva kwengxoxo ethile, indoda leyo "yakhuphela konke," yaza yathi, noxa yayisisigantϕontϕo esomeleleyo, inkulu ingako, yagoba yalila ngokomntwana lo, xa okaAggrey azama ngoncedo lukaThixo ukuyiϕumayeza iindlela zikaThixo. Bema apho esitalatweni ϕexoxa "iiyure zontathu ukusela kwintsimbi yesiϕini, kwada kwaya kweyesihlanu ekuseni; kodwa umoni lowo yena wasindiswa."

Kuthe ngoϕusika ϕomnyaka we1921, waϕa uAggrey uϕuyela kwa seKolambiya. Kuloko ekupheleni komnyaka lowo, kweenziwa isigqiϕo sokuϕa uAggrey ma kaϕuyele eAfrika ngaphandle kogaga aϕelufundela. Esi sigqiϕo salwaphula kakhulu uluvo lukaAggrey.

Uϕonakele ebalela kuGqira uJones, ngomhla we19 kweyomQungu kumnyaka we1922, esithi, "Imini le, ingqondo ziya phala-phala. Ndithe ndakujonga exefeni, ndafika iyintsimbi yesiϕini eϕusuku, ndase ndisiya kulala. Ndaiiva ixefa libetha intsimbi yesihlanu, neyesithandathu, neyesixhenxe; hayi, ndancama ndavuka. Baye noϕuthongo ϕungehli, ngenxa yale nto. Kuϕa le nto itϕhayele awona mathemba am. Kuninzi obekungathi mhlawumbi kulahleke, okanye kuzuzeke, ngokuluzuzwa kwam olu gaga; akungeze uϕe nalo nethuϕa lokuϕa ndikuchazele. Ngaphandle kwaloo mseϕenzi woϕuKomifoni, le yeyona nto etϕho yandomeleza ukuϕa ndiqhuϕe, yandenza ukuϕa ndinyamezele le minyaka mithathu ndisezintlungwini zomzimba nezengqondo. Ngayo le nto umkam naba-ntwana ϕam banyamezele kaϕuhlungu, ϕengakhalazi ke phofu, ukungabi kho ekhaya kwendoda noyise. Intsapho yam ikunyamezele ukwahlukana nezincoko zikayise oϕike wanga lundwendwe ngoku endlwini yakhe, osel' eyinto ngoku ethi ihleli iϕe iyiϕophile 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-linye 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, afe umfazi ehleli nje emana ukwalatha. Yonke loo minyaka w, ayigqibela kwamFundisi, wayeso-loko 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 eyakukhatzayo? 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 ukugxothwe 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 neetifala 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 zelasentsona-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, bebelekwa ukuya 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 ! Andibanga 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 kwintlanganiso 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 intfumayelo yakhe—ngokungathi ngumntu lo wakha wafumayela ejonge iphepha! Yayizele ingumthwebesBa indlu yenkonzo. Kuse ngengomso lonke elaseLagos lixokozela ngezo ntfumayelo 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 naaBo 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, ngokovelana 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 kathaBathe 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.

Ibngaziwa kakhulu into yokuba uAggrey lo ngumntu wo bu bukumkani 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 ngalunye 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 ngamaBali, ukanti akukho Bali wakha waliphinda. Asuka aba ngummangaliso, elinye emva kwelinye, atjho abantu bamana ukuhleka, bephatha

kulila. Enyanisweni, waaba 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 ukuba 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 okokuBala ingaliphakamisa kakhulu eli lizwe. Okwakaloku khona, umntu oMhlophe ma kazole anyamezele. Isizwe samaBritani siso esilawulayo ehlabathini apha, kodwa kuyimfuneko ukuba siqonde ukuba la mandla aso apethe umlandu neemfanelo 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 ukuba ma katyele kwa kwelo gumbi ahlala kulo. Ndaphawula ukuba abaphathi aaba bokutya abandulanga bamnanze nganto ngakumkhangelela 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, kuBala 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 ukuba 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; uyisibenzise le uyifumeneyo ngohlobo lokuBala 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 ngexesha 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 ngexesha. 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 ixesha, "Zithimbe iintfaba 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 ngaxesha 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

yena uAggrey, watsho ngomtywabulo weeyure zombini, zaphela ngqungu zombini, usiBonda yena esahleli zothe!

Enye yeentlanganiso zakhe eziBalulekileyo yayiPhefeya kweNcifa. Uthe apha uAggrey ekufikeni kwakhe walangatyezwa liqela lamaAfrika. Wona ke ngelawo ayelindele ukubona ikhakhhalala lendoda, into ejonge ngeentsimbi, into ezwi lingaka! 'Suke abone umDaka ofana kwa nawo, othozamileyo, onobu bele, okwa nga ngabanye abantu nangesiqu; yaye inxalenye isithi nobunxhathu bukwa kho. Hayi, akaba yiyo kanye le nto wona ayecinga ukuaba unokuaba yiyo umntu osisihandisa esinje. Koko abuye aziguqula izimvo zawo akuqala ngoku ukumazi; athi hayi, yinzwana!

Uthethe uAggrey iyure yaanye. Uthi owayelapho, "Kuthe kweso sithutyana, sahleka, safunda izinto ezintfa; kwaphela ukuthiyana, sazuzana neentliziyo ezintfa, enyanisweni ma ndithi, sasuka sazalwa ngokutsha. Indoda engathi, iphulaphule uAggrey ethetha, ibe imke ise kwa yilaa nto ibiyiyo, kungathiwa loo mntu sel' engaphaya kokuncedwa, okanye aseleba ulufincile lonke ulwazi."

NgeCawa uAggrey ufumaye phandle, ethetha kubantu abaliwaka linamakhulu mahlanu. Uthi omnye umAfrika, "Wena uthetha ngeemfundiso? Hayi, ayinto leyo. Into thina esifumene yona phaya sisuke sathwetyulwa. Iingcingane zozuko zisuke zazithi nxhale iintliziyo zethu, safikelwa ngumoya apha osuke wanga usiphakamisele phezulu, waya nathi kwentfa impepho; saku bona ukundiliseka kwezi zinto ziqhelekileyo zobu bomi. Indlela azibeka ngayo izinto uGqira uAggrey inomtsalane, waye esuke athi laa nto ubuyazi kakade, uyibalisa futhi futhi kwa usengumntwana, ange uyihlaziye wayenza into entfa."

Omnye umAfrika wenje nje ukuyiquka intsumayelo kaAggrey kubantu bakowaabo: kuya funeka ukuse-

benzisana koMhlophe noNtsundu; akangekhe umntu oMhlophe abe nakho ukumgcina umntu oMnyama ukuaba ahlale eseludakeni, kanti akalapho naye ngokwakhe eludakeni; abaMnyama ma bayeke uku bathiya abaMhlophe—asinguye wonke umntu oMhlophe okhohlakeleyo; abantu abaMnyama ma bafunde ukuzinceda, bangaziphelisi amandla ngokumana bejonge uncedo oluza luvela phefeya.

Kuthe ekupheleni kukaCanzibe, uAggrey wabuyela kwa seLovedale, eDikeni. Kwakuthe ke, mzuzu phambi koku, kwaba kho isiphendu apho eSinaleni. Abakh'le batsho abafundi ukuyenza into ababethunye yona; kwada kwatshabalala nezinto ezithile. Kwakuxabene abafundi nabafundisi babo, bahlulelene nabodwa. UAggrey weenza ukuaba kuxolelwane!

Ngosuku lwe14 kwinyanga yesiLimela, umOngameli weSinala uHenderson wamema bonke abafundisi bentsapho, neengcungela zonke zaseLovedale nezaseFort Hare, ukuaba ma ziye kwimbutho eyenzelwe olu ndwendwe lwaabo; amaYurophu odwa aba kumafumi omahlanu avisayo, amaAfrika ekumafumi omahini. Zithe kamva iititfala ezingamaAfrika zamenzela uAggrey intetho ebaliweyo yazotywa, wabulelwa kunene nguGqira uHenderson ngomsebenzi awenzileyo. UAggrey wabala eBuncoma kakhulu ubu bele abenzelwe apho.

Undulukile emva kweentsuku ezimbini, ehamba neNgcungela uJabavu eso sithuaba side kunene sokuya eMonti, seemayile ezimafumi osiboza anesiboza. Ku be ku kuAggrey ukwahlukana nalo mhlobo. Wahlala eyicinga into yokubolekwa nguye idyasi apha engqu ngqululu enkulu, xa aya kwizwe elibanda kakhulu lase mThatha; nento yokuaba wathi, ngoko wayelundwendwe lwakhe eFort Hare, wacwajuzi kuhle uJabavu ebusuku, esiza kweli gumbi alele kulo uAggrey, eza kumthi bu

ngenye ingubo ezinyaweni. Akazanga azilibale uAggrey ezo nto zinjalo.

IziMemo

Eluhambeni elwandle uAggrey wabalela umkakhe esithi, "Ndiva ngoGqira uLoram ukuba iQumru eli-Lawula iKoleji yabaNtsundu eliseAfrika eseZantsi, ligqibe ngakunye, nangesiqhazolo semihlali, okokuba ma ndibe yenye yeenGcungela ezifundisa apho kuyo. Abandinxhamele ngako bona; se benga ndingaba lapha kwa kule nyanga yomDumba ezayo, kowe 1922! Kha ufumane uyicinge loo nto! Ungaphaphatheki—inGcungela! Le nto ke ayikalungiswa; uGqira uLoram usaza kubonana neBamba lenKulu-mBuso, okaMalan, ukuba afumane imvume kuye, ukuze ke ngoku isicelo esi sibe semendweni waso."

UGqira uLoram wayesekuloo malungiselelo, ukuze aze kuva nje ukuba okaAggrey ugqibe ngelithi ma kamkele isicelo saseAchimota, sawa phantsi esaseFort Hare; le ndawo sobuya siyikhankanye kamva. Kukho kambe abathi uGulumente weAfrika eseZantsi akamvumanga ukuba aze kufundisa apha. Kanti ke ayithanda buzeki yona into yokokuba, ukuba uAggrey wayethe wasamkela esi sicelo, ngewayevume lula uGulumente ukuba ma keze.

Wathi esendleleni yolwandle esiya eNgilane, yabe ininzi into esengqondweni, enje ngeziganeko zezi nyanga zidluleyo; oku kucelelwa ubutitjala bengcungela; enesicelo kanjalo seYunivesiti yaseFisk kwelaseMelika; nesinye kwa khona isicelo kwelaseNijeriya. Wada wabonakala ebalela umkakhe esithi, "Lonke eli xefa, ndisuke ndaziva ndanga ndizelwa lungaka, ngokomntwana lo uzalelwe ukumiselwa."

Waya kufika eSalisbury emva komnyaka wonke ahlukenenentsapho yakhe.

ISIQENDU VIII

IiHAMBO KWIAFRIKA ESEMUMA-LANGA

UTHE uAggrey ezifeza nje izifundo zakhe eKolumbiya, echaza nezinto ngezinto zesimo saseAfrika, echazela izihlwele zabantu abamhlophe, kwaba kuqhubeka iziganeko ezibaluleke kunene. IngXelo yeKomifoni yokugala yemFundo yayise itsho zathi phatsha iiGulumente nabaFundisi. UGulumente wamaNgesi ngokungakumbi yena waba phambili kwizinto zemfundo. IimButho zabaFundisi, iinto zona ezikade zibunyamezele ubunzima nobufufu bemini, zaqala ngoku zabubona ubukhulu bomsebenzi wazo izikolo, kwa nemfuneko yokuba zibanikele abantwana imfundo efanelene namaAfrika kanye, kula maxefa enguqulo ekhawulezileyo yezinto. Zombini ezi ndawo, ooGulumente nabaFundisi, zaqala zafona kaloku ngokucacileyo, ukuba imkhulu, nobungxaki, bawo umsebenzi wazo; zaqala kaloku zeenza amacebo okuba zisebenze kunye ngemvisiswano.

Ngomnyaka we1923, kwavunyelwana ukuba iKomifoni yesibini ma ihambele elasemPuma-linga yeAfrika. UGqira uJones noAggrey baba ngamalungu ayo. Yaya ke iKomifoni leyo yaya kuhla eJibuti; elo ke lizibuko lamaFrentji kwelaseSomali. Yemka apho ngololiwe ukuya kutsho kwelamaAbisiniya, yafika yaphumla apho, okweveki enye, iphuma ingena kwibotwe elo kuthiwa yiAddis Ababa, yamana ihambelana noGulumente kwa nezikolo zabaFundisi, icebisa.

Ude waBonakala ebala uAggrey, esithi, “ AmaAbisiniya abonise ukundithemba okukhulu. Aya ndibanga nokundibanga, ethetha nam iinyiqi ezingeze zithethwe mntwini uMhlophe.” Ayekwa kho la amfuna ukuBa abuyele eAbisiniya okweminyaka ethile, elungelelanisa iSebe lawo lemFundo.

EKenya

Ijikile ngoku iKomifoni yaya kutsho kwa seJibuti naseMombasa, isinga eKenya. Apha bajongene nobungxaka-ngxaka obuninzi, ikakhulu zibangelwa kukungavisisani kweendidi ezintathu ezingabemi belo zwe, amaYuropu, amaIndiya, noyanga-yanga olukhulu lwama-Afrika.

Ubukho bukaAggrey kuyo le Komifoni kwaBa luncedo kumaAfrika, atsho aanethemba, amxhasa ngohlobo oluqondakeleyo. Ma khe sithi, eMaseno wavana nabantu baseKavirono ngohlobo angeze walufikelela umntu oMhlophe. WaBoyisa cace, bamana ukumlandela bemthembe ngokufukekayo. Kude kwathi, kwa ngesicelo sawo, wahlangana namaqela aamaIndiya, eNairobi nase-Kisumu, bazixoxa kunye ezawo iingxaki.

EluGanda

Ukusuka eKenya iKomifoni imke ngololiwe nositemele ukuya eluGanda. Kusuku lomGqibelo emva kokufika kwakhe, undulukile uAggrey, esuka eKampala, yekoko ukusinga eMukono, ukuBa akhe aye kwenza iintsukwana zokuphela kweveki kwiKoleji ekuthiwa yeyesiKhumbuzo seBifopu uTucker. Waligqiba apho eKolejini, walithi tu, lonke ithutyana aBenalo, ekunye nabafundi abamaFumi mahlanu, abamxina kunene ngemibuzo. Ngentsasa ye-Cawa wafumayela kuloo nkonzo yaseKolejini apho,

kwindawo ethi, “ Ndiya kuhamba ngawo amandla enKosi uThixo.” Kuthe emva kwemini, wafumayela kwinkonzo yomzi lowo. Yazala yaphuphuma, kuBa abafundi babese belusasazile uDaBa lwentfumayelo engummangaliso kaAggrey. Abafundi bafumana baasisigcume esingqonge umqonga lo. Yaye inkosi edume kunene yelo zwe, uHam Mukassa, ethe ngcu njeya, emana encuma xa uAggrey amana ukuthaphulula izinto-yinto. Kwa lapho kwakukho igqiza lamakhwenkwe esikolo, elikhulu linye linamanci omahlanu; aylekwa lapho namadoda kwa nabafazi bomzi lowo. UAggrey ke wayelithanda kanye iBandla elinjalo. Emva kwemini, ubesakuthi xa asakhululekileyo emsebenzini, udodana luze kuthi ngunga luthetha naye. UBe ungambona ke umf' omkhulu ehleli evarandeni eyongamele idolopu, ewacebisa amadodana ukuBa angaliyeki liphuluke ithuBa lokufunda, athi kanjalo ezi zinto azifundayo wona aziqhube entlalweni le yawo yemihla ngemihla; aze ngaphezu kwakho konke oko, amkele uKristu ukuBa aBe Yena sisazulu sento yonke yawo, entlalweni yasekhaya, embusweni, nakwizinto zamaFijini. UBesakumana esithi, “ NsakuDinwa kukufunda; akukho mntu unqandwa buBudala ukuBa angafundi. Ewe, ningeva ngamanye amaxefa amaYuropu esithi uThixo akafuneki nganto kuni; kanti akukho nto iyiloo nto. AmaAfrika akanakuphila ngaphandle koThixo.”

Ngamhla uthile ngokuhlwa, wathetha kwintlanganiso yemibutho ngemibutho eyayidibene kwindlu enkulu yokufundisela usapho. Weza ambethe isinxibo sango-kuhlwa; kanti siso kanye aza kucacisa ngaso, xa athetha ngento ayithanda kunene, invisiswano. Wavakala esithi, “ Ndithi xa se ndinxibe ngokuzeleyo, nje ngoko ndinjalo ngoku nje, ndiqonde ukuBa ezi nguBo zam zimnyama azikafezeki, xa ingekhoyo ikhala emhlophe nehemphe

ekwa njalo. Ngakho oko ke, ibala eliMhlophe neliMnyama amelwe kukuba ahambe kunye.”

Kwa ngendlela ehlekisayo, waba bonisa ukuba abantu baseluGanda bafanelwe ngamagama amahlanu anje esiNgesini—*grit, glow, glue, gold, God* (isimilo, ukuvuka, itywina, igolide, noThixo). Uvakele esithi, “Ewe, siya funana. Angathi amaYurophu ekhe athi ngomso lo emka mpela kweli laseluGanda, amaAfrika angabaleka abe zizantanta, ade angene naselwandle adade, athi wambi ababe, enqanda amaYurophu ukuba ma kabuye. Angathi kanjalo namaAfrika ekhe afuna ukumka, angenza kwa loo nto amaYurophu yokuwanqanda. Ngakho oko, bazalwana, liya funeka itywina.”

Enye intwana yomGanda enguM. K. Parma wammema uAggrey ukuba akhe aye emzini wakhe. Kwahanjiswa iziphungezelo, waza ke wakha watsho ngentetho emfutshane echukumisayo, ebalisa ngebali likaElisa nomfazi waseSuneme. Uthe, “UGehazi lo wacinga kakhulu ngembeko yakhe, kunomsebenzi wakhe. UThixo akayi kusebenza nto ngathi, ukuba abuyisele abantu baKhe empilweni, side senze nje ngoko uElisa weenzayo; silale phezu kwaBo, umlomo uBe semlonyeni waBo, amehlo ethu aBe semehlweni aBo, nezandla zethu ziBe sezandleni zaBo.”

Enye indodana yaseluGanda, enguK. L. B. Kisosankole,¹ ithi, “Xa athe ubani wabazi ubomi bukaGqira uAggrey, ukutyhileka kwentliziyo yakhe kumntu wonke, nohlobo lwakhe lokonwabisa, nobuqaba abenzayo xa kuhlekiswa ngaye egculelwa, angaqonda okokuba le ngcingane yendibano epheleleyo imtyhutyhe yamgqiba bonke ubomi bakhe. Kweyakhe yena ingqondo, ubuzalwana, obu babantu, yeyona ncopho yezinto. Uya yinakana into yokuba ihlabathi eli libanzi, libanele bonke abahleliyo.

¹ Bona iphepha le147.

“Abantu baseluGanda bamamkela ngokomzalwana oyena uyinkulu, nofundileyo, noyena unamava okuba angaba yinkokeli. Bamthenba, bakholwa yinto ayithethayo ngokuthe ncam, nangokupheleleyo. Imbonakalo le yakhe ifike yatsala abantu beemvaba ngeemvaba, nabeentlobo ngeentlobo zokuzijonga izinto ezi. Amehlo la akhe ahlabayo, ekhazimla luthando novuyo, nolo ncumo lwakhe lulolomAfrika kanye, lumtsho athandeke. Umfo uzithobile kanga ngokuba afikelelwe nalusapho olu lwesikolo, luye luthethe naye, nokuBa intethwana yalo yesiNgesi yaphuke kangaka nanina. Egumbini lakhe lokulala, abanye wofika behleli phezu komandlalo, inxenye ihleli phantsi, baze abambalwa bathi ngcu ezitulweni, aBe ke yena ethe qabavu esazulwini saBo, ethetha naBo ngentetho elula, ebalinganisela ukuze bonke baBe nokuyiqonda into ayithethayo.”

Kweyesibini iCawa, uAggrey wayeza kufumayela kwityalike enkulu kunene yaseNamirembe, eliBotwe leBifopu. Indlu yazala ncwe ngamawaka amathathu aabantu, yaye into eninzi imi ngaphandle. Zaye zonke iimvaba-mvaba zilapho, amaKristu angamaRoma nangenawo, amaSilamsi, aBaHedeni, bonke baBelapho. Wathabatha kwa intetho yakhe ayithanda kunene, engentonga esandleni sikaMosesi. Umnum. uKisosankole ubala athi, “Kungaanzima emntwini ukuyilibala intetho kaAggrey, emi phaya, ememeza nga ngoko lingako ilizwi lakhe, ejiwula iingalo, ezolula, ezisingisa ngapha nangaphaya. ‘Yinto ni na leyo isesandleni sakho? BuBukumkani na? Buphose phantsi. Sisikolo na? Lififini na? Yinkonzo yekhaya na? Yiphose phantsi; waye uya kumangaliswa zizigigaba anokuzenza uThixo ngayo.’” Emva kwemini, uAggrey ufumayele kwityalike yaBaMhlophe, kukumhlana kucelwa umAfrika apho.

Kwahlanganisana into eninzi yaabantu kwizibuko

elithile laseVictoria Nyanza, ukuza kubulisa uAggrey. Inxenye yabantu yabonakala ise intyhwizisa ukunduluka komkhombe. Ubonakele uAggrey elekuza ngomnqwazi, ethetha elokunduluka, esithi, “Nakukhumbula, bazalwana bam—uthando, nokusebenza. Ukuaba kukho bani othi amaAfrika akanakho ukufunda, namsa kukholwa! Mxeleleni lowo ukuaba umzalwana wenu onguAggrey unentwana ayifundileyo. Nd'ijongeni ezinwelen' apha, niqonde ukuaba ndingomnye wenu! Ndiya qokela, ndithi—uthando, nomsebenzi. Kamnandi!”

KwelaseNyasa

AbaFundisi ngabaFundisi—abamaSkotjhi, abamaBulu nabamaNgesi—savumelene kwelokuaba uAggrey ufiye uphawu olwendeleyo kwinqondo zabaNtsundu belaseNyasa. Kwaaba bantu kwakha kwaBamangalisa oku, ukuthi umntu oMnyama ahambe nabantu abaMhlophe, bekwisiganga esinye. Bada bamcingela ukuaba noko ukwa ngumntu oMhlophe, kuloko uqatywe waamnyama. Komnye umZi wesiKolo, kwaBonwa ngenkwenkwe eyayiyalelwe ukuaba imkhonze, ingavumi ukuya kungena yodwa egumbini lakhe lokulala, imana ukuthi xa iya kulo ibize iqabane, ukuaba lihambe nayo. Kanti kuaba kho titfala ithile yayo le nkwenkwe, ethe ngokuphosisa yaxelela abafundi bayo ukuaba abantu bakuloAggrey babefudula bezizidla-bantu. Le nkwenkwe ke ngoku izama ukuaba ibe nenqhina, xa ithe yabulawa yatyiwa. Akayihleka ngako le nto uAggrey.

Noko ke zonke ezo ngcinganana zimbana zingaye zihle zaphelala emoyeni. Kweza amawaka-waka aamaAfrika ukuza kumbona nokumva—iinkosi nezibonda zahamba izithuba ezikude ukuya kuloo ndawo akuyo. Amandla entetho yakhe aba makhulu, kanga ngokude abaFundisi

banqatyelwe kukuzivala iintlanganiso; zibe zide ngamaxa wambi zigqibe neeyure ezine nangaphezulu.

Kubantu baseNyasa kwaaba kukutyhilelwa kwento entja. Babona kuye into bangaba yiyo abantwana babo, emveni kokuba bona se bengasekho. Waba yimbalaqa kwa ngoko kwaBaNtsundu. Babesithi bakumbona ngathi usenesithuba, ubabone ukuza kumqawula kwaBo; zathi ke ngoku iintetho nezenzo zakhe zaayinto ekuthethwa ngazo se kukudala yena wemkayo.

KwelakwaMzilikazi

KwelasemaZantsi eRhodesia, uAggrey wahambela umZi wesiKolo samaBulu, esiya kwintlanganiso yeBunga leTyalike. Nalapho, kwa khona, amaAfrika achukumiseka abeka-beka ngenxa yakhe. Babengazanga bambone umntu oMnyama ofana naye, yaba ngummangaliso kuBo into yokuba babone ukuaba kanti, uMafrika unakho ukufikelela kubulumko obungakaya, nemfundo ekwa ngako. Uthi omnye, “Amehlo abo ayemlandela naphi na apho aya khona, aze xa athethayo, uqonde ukuaba se bekhamisile, ukwamkela amazwi aphuma emlonyeni apha wakhe.”

Ithe ngoku iKomifoni yathabatha uhambo lokuya kwiRhodesia eseNtla. Umfo awahlala uAggrey emzini wakhe apho, ubala athi, “Saba nomqokozo ongaphele ndawo, wabantu abafikele itafile yethu, beze kubahlanga-beza abeKomifoni. Eyona mbunguzulu yaba nguGqira uAggrey. Umfo lo ulinene kwaakanye. Imbeko yakhe yaphawuleka kumntu wonke ondelelene naye. Xa athetha ngabaNtu wova kodwa esithi, ‘abantu bako-wethu.’”

Endulukile emaNtla eRhodesia, uAggrey uthe ngqo wasinga ezantsi kwakhona, etyhutyha elakwaBulawayo,

nelaseΓawutini, yekoko ukusinga eTekwini. Ngomhla wama20 kweyesiLimela, yena nomFundisi uDougall bakhwela enqanaweni eya eNgilane. Inqanawa leyo yamisa iintsuku zombini eKapa, waza uAggrey waya eStellenbosch, ukuya kuthetha neemfundi zamaBulu. Ubala ngolo hambelo athi, "Kwakha kwathi kuqala kwaalucongco, kodwa kuhle kwanyibilika." Mhlawumbi kwakumhlana kuthetha umAfrika kwaabo bantu. E-Kapa wathetha kuManyano lweeTitjala eziMhlophe zelo Phondo. Ugqithile ke waya kutjho eNgilane, yekoko ukugoduka ukuya eMelika.

Lwaphela apho uhambo olukhulu. Esinye isahluko sobomi bukaAggrey sivaliwe apho ; kuza kuvulwa ngoku esona sokugqibela.

ISIQINGATHA IV

E-ACHIMOTA, NANGASEMVA KOKO

IAfrika ilungelwe yeyona nto iyinto, qha.

Ndinga bonke abantu bakowethu, abantu bezwe lam, abafazi namadoda, bangafundiswa ngeyona ndlela ibanzi, kufundiswe entliziyweni, nasezandleni, nasengqondweni, ukuze ke ngoko imveliso yezinto zomoya nezengqondo nezamasifini, eveliswa yiAfrika, ibe nexabiso elikhulu, nga ngokude ibe yinto ekufuneka ikho ehiabathini eli.

Ndiya ngula ukunga angathi uThixo amane ukundipha ukuzithoba, ukululama, nobulali kwezizem izinto, kodwa ndikhaliphe ngokwengonyama, ndibe nobuqili obunje ngelitye lenyhangana, kwa nenzondelelo engenasiphelo, xa kufikwe ekusebenzeleni indibano yobuKristu, ukuphakanjanyiswa kwesizwe sam, kwa nasekukhuseleni intsapho nabafazi.

Akwaba abafundisi aaba bonke babekhe bayifundiswa ialjebra, kuba ngayo loo nto bebeya kufunda ukuba into engafunekiyo inokukhutshwa ngokufaka enye into esikhundleni sayo.

Ukuba uhe waya eAfrika, unolutho ululindeleyo kuthi, waza wasnika ke ithuba lokuba sikwenzele ulutho olo, singakutsho uthi manga.

Ngalo eli xesa, kweli lizwe, ndiya ngwena ukunga iAfrika inga "phucuka", ingasuke ilinganise imikhwa yobu nTsona-langa; ize kanjalo loo mpucuko ibe yeyobuKristu. Sifuna impucuko yobuKristu, ize ke loo nto, xa idibene nemfundiso eyona iyiyo kwezakowethu, ibe ngumnikelo wethu oqinisekileyo, onikelwa kwimpucuko yezi mini.

J. E. K. AGGREY.

ISIQENDU IX

UKUQALEKA KWEACHIMOTA

InDawo entja yomSebenzi

Kuwo onke amazwe aseAfrika, eli laseGold Coast lelona lalise lilungele isikolo sohlobo olutsha, oluhle kunezo zikhoyo. Ijifini lelo zwe lalise lande ngokungummaliso, ngenxa yobuninzi bekoko. Kwakuse kuyiminyaka ingenelo yemali idlula kwinkcitho; baye uButyefi baSantu budlule nakuyiphi na iKoloni eyiyimbi yase nTsona-langa yeAfrika. UFulumente wakhona ke ngoko wayenayo imali yokuxhasa izikolo, abantu bona beyilangazelele imfundo. AmaAfrika ayekhululekile ezweni lawo. UFulumente waseBritani wayesel' ewu-vakalisile umnqweno woku⁴ancede, anqothole.

Ithuba eli lonke, imfundo yayiqhutywe ikakhulu layo ziiManyano zaBaFundisi, benoncedisiso oluthile oluvela kuFulumente. Ngomnyaka we1919 zaBa kuma463 izikolo ezikhoyo, yathi inkcitho kaFulumente yaya kuthi xhaxhe kwiiponti ezima54,000. Zabe ke ezi zikolo zinceda kuphela ifumi laSantwana ekhulwini. Ewe, wawusenziwa umsebenzi omhle kanye kwezinye iindawo, koko, xa use ubandakanya intetho, loo mfundo ikakhulu layo yayiyeyencwadi qha, ingenaluncedo lungako mayela nezona ntswelo zaSantwana. Imbunguzulu yayo yaBa kukufunda imigaqo yentetho nesiNgesi. Kanjalo, zasuka izikolo zakhawuleza ukuvela, zasuka zanzaphazeka iititjala eziqeqefekileyo. Zithe iindawo ekufuneka

efundiswe zona amantombazana, azafikeleleka, laye nenani leentombi ezifundayo ligutyungelwe kakhulu lelama-khwenkwe, kufunda intombazana enye qha esihlanwini samakhwenkwe. Kwakukho umahlukokazi omkhulu phakathi kwaloo mbinana ifundiswe imfundo ephakamileyo eNgilane, nabafana nje abafunde kwezi zasmakhaya izikolo. Kwa kwiindidi ezisezantsi ezikolweni isiNgesi esi seenziwa ukuba sibe yeyona ntetho kufundiswa ngayo, safa yeyona ntetho ma ifundwe; yatfho ke loo nto abantwana balichithela lonke ixefana abanalo, namandla abo, ekufundeni amazwi asemzini, kungabi safa kho nto isaleleyo yokufunda ezinye izifundo. UBesakuthi umntwana agqibe iminyaka elifumi, mhla-wumbi live ngesibini, ukuya kuthi tyhufu kwiBanga lesixhenxe. Phofu oku kwaye kungengakuba baziziyatha; kwaye kusenziwa kukusweleka kwengqeqefo ngecala leetitfala, kwa kunye nobunzima bokufunda ngolwimi lwasemzini.

Zazininzi iinkosi kwa neemfundi eziyiqondayo le nto yokokuba le mfundo igwenxekile, zinqwena ke ngoko okokuba zangamana azingelibaleki iingoma zakomawazo ezindala, kwa namaBali, kwa nemidudo namasiko.

Yaye iFuluneli entja iyixabisile kakhulu imfundo. Yada yathi, kwintetho yayo yokuqala kwiBunga loLawulo, imfundo le yeyona nto iphambili, kweyayo ingqondo. Yaqhuba yathi, iqinisekile okokuba kukho ndawo zithile zifuneka zigugulwe, yatfho yamisela nequmru lokuhamba liziphicotha ezo ndawo. Libuye iqumru licebisa ukuba kufuneka kwakhiwe isikolo saphambili, kwa nekoleji entja yokufundisela ubutitfala. Lithe lisitfho, labe lisicifela isikolo eso isiza esihle kunene, kwinduli ethe qelele, engenawo namanzi, encha inde. Umgama wayo loo nduli, ukusuka eAkra ebotwe, isingaba ziimayile zosibozo. Igama laloo ndawo kuthiwa

yiAchimota, oko kukuthi, "Lihloniph' igama." Yaye iyindawo yelifwa.¹ Kuthe ke kamva saakhiwa isikolo, yasuka indawo yelifwa ngoku yaba yeyethamsanqa.

Kuthe kamva kwagqitywa kwelokuba iAchimota ma iphathe ezo nto zombini: ibe sisikolo, ibe kwa yikoleji. Kubonwe ukuba isikolo ma sisingathe indawo apho amakhwenkwe namantombazana aya kufumana imfundo yokuqalisa, sibe kwa nemfundo ephambilana yamantombazana; ize ikoleji yona ibe sisikolo esiphambilana samakhwenkwe, isikolo semfundo ethe nyi, neYunivesiti yemfundo egqibeleleyo. Kwakhiwe indawo eya kulingana abahlali abafundayo abangama770—baBe ngama230 esikolweni, baBe ma540 ekolejini. Indleko yezakhiwo yaba ngaphezu kweeponti ezima600,000.

Yaba yinto eyilwe ngoBuchule, kodwa umHlekazi uGordon Guggisberg yena wayethe waBona kakuhle ukuba impumelelo yayo iya kuxhomekeka kumadoda apheleleyo. Wafuna-funa abangaBaba ngumOngameli naba-sebenzi Bayo, abaya kwenza ukuba iAchimota ingabi nguwo mzi wamfundo nje kodwa, koko ibe kwa ngumzi wokwakhiwa kwezimilo. Wayeqonda ukuba zingade ziBe zihle kangaka nani izakhiwo, ukuba zinikelwe kumadoda agwenxa, angawifaneleyo umsebenzi lowo, zingasuka izinto zibuye ngomva, ziye kufana noko kwa-kudala. Kukhankanywe amagama aliqela, ekuthe eku-funeni kwavela negama likaMfundisi uA. G. Fraser, owayengumOngameli weTrinity College eCeylon. Bathe bakudibana eLondon, umHlekazi uGordon wagqiba kwa oko ekuBeni lo kaFraser nguyena uya kulunga kuwo lo msebenzi, aqhubele phambili, atyebise nokutyebisa, ezi ngcamango anazo. Ngelo xefa ke lo kaFraser wayengekafuni kumka eCeylon.

¹ Kuthiwa eli gama livele kwinto yokuBaba amakhoboka azimeleyo ayeqhele ukuziqhufeka kule ndawo iyinkangala; kwaye kusithiwa ke umhambi obabaqileyo, waza waBaxela, uzuBizela ilifwa.

Kuthe ngenyanga yomQungu kowe1924, uAggrey, eseNgilane, waba elundwendwe kumFun. uJ. H. Oldham, emzini wakhe eSurrey. Kwathi ngentsasa elandelayo—ilusuku lomGqibelo—bamana bethetha ngendawo ama kabe kuyo uAggrey. UmHlekazi uGordon Guggisberg ufune ukumnika indawo efaneleke kunene kweso sikolo sitfha; indawo yokufundisa eFort Hare yayisamfuna; noFulumente waseNijeriya wayesalalisile naye, emfuna. Kodwa yaba mhlophe into yokuba uAggrey ugungqela ukuya eGold Coast. Uvakele esitfho ukuthi, “Ubizo lweAfrika yakowethu lutfho zinzilili, ngenzulu engena-kulinganiselwa nganto.” Ngubani ke oya kuba ngumOngameli weAchimota? “Hi ngoA. G. Fraser?” Uphendule kwa ngoko uAggrey esithi, “Naantso ke indoda yaloo ndawo; ndingasebenzisana nayo.”

Ngemini elandelayo, uAggrey noFraser lowo baphuma bamana behamba-hamba kunye kwelo, kuloo mimango yaseSurrey. Bayixoxa nzulu le ndawo, kanga ngokude bangazazi neendawo abagqithe kuzo ekuhambeni oko. UBonakele uAggrey ngoku esithi dlongo, akuya intetho kaFraser echaza into efanele ukuba ibe yiyo iAchimota. Uvakele noFraser ebuchaza naye obakhe ubume. Wayesel’ esoyisakala kwesi sithuba, okokuaba angalifiya noko elaseCeylon; kuxa acikida into yokokuba aye angayi, kusini na, ukuya kongamela ikoleji entfja ebungwaliQumru labaFundisi emaNtla elaseIndiya. UAggrey yena wamana emzama ukuba ma kaye eAchimota, wada uFraser wavuma ukuya khona, xa ngaba ithe yatfhitfha loo ndawo yasemaNtla eIndiya. Bavumelana ke kwelokuba, xa ngaba kwenzekile oko, bangaya kuba lapho ke eAchimota bekunye. Banqophisana ngelokuba baya kuyenza ibe yinto eyiyo, ibe sesona sikolo singaphaya kwazo zonke ezinye eAfrika. Sithe sakuphindwa isicelo sokuba aye eGold Coast, uFraser waphendula ngelithi, ilizwi uya

kulinika kwisithuba senyanga, wamisa nemigaqo angathi mhlawumbi asamkele ngayo isicelo eso, imigaqo eyile:—

Isikolo eso ma siqalele kwiintsana; abe yena enokukhululeka okupheleleyo kwizinto zonqulo; abasebenzi abangamaAfrika ma ze babe ngangathweni mnye nama-Yuropu; kuze kuthi, okokugqibela, azinyulele ngokwakhe abancedisisi bakhe. Yamkelwa le migaqo, wasel’ enyula uAggrey okokuaba abe ngowokuqala kubancedisisi, abe kwa ngumOngameli oNcedisayo.

Ngeli xefa ke uAggrey wayeseAfrika. Kuthe ngomhla wama29 kwinyanga yomDumba, kowe1924, wafumana ucingo oluvela kuFulumente waseNgilane, lubuza ukuba angayamkela na indawo ephakamileyo kubasebenzi, xa ngaba uFraser umiswe ukuba abe ngumOngameli. Kuthe ngosuku lwe12 eKwindla, yafika impendulo yakhe ivuma. Kwalile ngosuku lwe18 kweyenTlaba, yabalwa yasingiswa kuye incwadi yokumalathela. Yaba njalo indlela awadityaniswa ngayo loo madoda mathathu—umHlekazi uGordon evela eNgilane; uMnum uFraser evela eCeylon; noAggrey evela eMelika—into eyenzeke xa kanye kuxakekileyo kwifali laseGold Coast. Ayibanga mmangaliso into yokuba bona, kwa kunye nabanye, banakane ukuba sisandla sikaThixo esibakhokolele kwisiganeko esinje.

Kwelakowabo

Emkhombeni, eli qela litfha labasebenzi lamana ukuhlangana, lifunda le ntetho yaaba bantu liya kuBo, lifundiswa nguAggrey. Kuthe kumazibuko amabini, elaseFreetown naseSekondi, ekukuphela kwawo ekhe yamisa kuwo inqanawa, kwafika amaqela ngamaqela aamaAfrika, eza kumamkela uAggrey ngemihlali. Bathe ekufikeni kwaBo eAkra, baamkelwa ngovuyo olukhulu ngumntu wonke, ukususela kwiFuluneli kuse kosezantsi.

Kuthe kwiiyure ezimbalwa zokuqala, kwehla into eyabe ingathi ibe neziphumo ezingezihle. Bathe abafiki aaba bangamaYuropu kwathiwa ma baye bona kwindlu ekuthiwa yekaLiver, kwindawo ethile esedolopini egcine-lwe amaYuropu nabaqafwa bafo. IFuluneli yayizimisele yona okokufo uAggrey uya kuhlala apho kunye nafo, koko lithe elinye igosana eliphantsi lamlungiselela kwenye indawo. Ababali abangamaAfrika abasebotwe apho babesazi ukufa kukho into enje eyenziweyo, baba se besilalele isiphumo sayo. UMnu. uFraser ke ngumfo ongeze ayinyamezele into efabaxa, ukufa ayibone, ayiyekelele isenziwa komnye wabo. Wasuka wanga akayazi le nto yenziweyo leli gosana, naanko emka no-Aggrey esiya naye kulaa ndlu yakwaLiver, kwada kwaalithufo behlala kunye kwigumbi elinye khona. Yasuka le nto yafa itywine konke.

Umsebenzi wokuqala kaAggrey waba kukumazisa emzini uMnum. uFraser lo, kunye nabanye abasebenzi, nokuchaza uhlofo esiza kuqhutywa ngalo isikolo sase-Achimota, efafunela ke ngoko nenkxaso yesizwe saku-wabo. UbuAfrika bakhe bokuzalwa, kwa nendawo abekwe kuyo, ezo nto zimenze waanguyena ufanelweyo nguloo msebenzi. Waba ke ngoku eyiphinda indawo yakhe yokufa afe ngumcacisi wezinto.

Ayibanga mmangaliso into yokokufo athi, akusondelelana ngoku namakowabo, ahlungiswe yinxalenye yemikhwa namasiko afo. Waba buhlungu akubona omnye wegazi lakhe ehleli intlalo embi, aze abuye abone omnye ozibiza ngofoKristu egcine abafazi ababini. Wazama ukubanceda ukufa bayilungise intlalo abahleli ngayo. Olunye usapho lwakowabo lwamtsho wanxunguphala; wada wabala kwiinyanga ezithile kamva esithi, "Aaba bantwana naaba bazukulwana bakama baya bufutshanisa ubomi bakhe!" Ngokwesiko lamaAfrika onke, lokusekela

usapho lwakowawo, okunene uAggrey uzenze zonke izinto ezifunekayo kowabo, ehlawula namatyala, koko ingxaki zafa ninzi kakhulu. Usapho olo lwakokwabo, kunye nezihlofo zakhe, banga bacinga ukufa yena, nje ngokufo esisicaka sikaFulumente nje, amandla akhe ma kafe akaphele ndawo. Waylekwa nawo nomnqweno wokwakhela unina indlu, yamenzakalisa into yokufa ukufa kuthe, kwakuvakala ukufa unaloo mnqweno, lanyuswa kwa oko ixabiso lomhlabo awufunayo. Kwada kwaphela iminyaka emibini phambi kokufo awuthenge loo mhlabo.

Kuthe besandul' ukufika uAggrey noFraser nabanye abasebenzi, beenza uhambo elizweni, bathi bebuya, yini le? Izindlu zabo zingenelwe zizihange! Kwathatyathwa impahla yetafile ekutyiwa ngayo, ebilunge kufo bonke abasebenzi aabo, neengufo zikaMnum. uFraser, kwa noninzi lwempahla kaAggrey, kunye nemiqulu emibini exabiseke kunene yezinto ezibaliweyo, eyamthabatha iminyaka ethile ukuyenza. Le nto yatsho wawa uAggrey, ozingca kunene ngabantu bakowabo, yaye loo ntlondi ibathofo ezihlotyeni zakhe. Ayibanga yileyo yodwa, kufo ubusela yafa sesona sono sezicaka zabo zokuqala, bathi bonke abasebenzi bamana belahlekelwa yimpahla.

Kwaba kwa yinto elusizi, iintetho ezenziwa ngabathile, ngayo iAchimota le. Wayekhohlelwe nqo yena kwiFuluneli le, nakuwo lo msebenzi mtsho wenziweyo, kanga ngokufo ibe sisimanga kuye ukufumana ukufa bambalwa abaziinkokeli abanayo loo nkolo anayo yena. Akubanga kade ukude aqonde ukufa buya funeka bonke ubulumko bakhe, namandla onke akhe obuciko. Akukabi kho lizwana laseAfrika se likhe laaneFuluneli egqitha umHlekazi uGuggisberg ngokulunga—umfo osebenza nzima, nomhlofo wenene woluntu. Kanti ke ngalo eli xefa wayengathandwa ngabaninzi, zathi nezi njongo zakhe

nezenzo zakhe azaqondakala, zacingelwa gwenxa liqela elikhulu lamaYurophu.

Aba maninzi amaAfrika awaba nengqumbo, kuBa iAchimota ingenziwa kwa oko ukuBa iBe kumgangatho wezaa Yunivesiti zaseNgilane, iOxford neCambridge, ukuze oonyana bawo bafumane khona iingaga zemfundo. Eneneni yona yayisekwe ngohloBo lokuba iBe yiyunivesiti ekuhambeni kwexefa; phofu ke elo thuba lalingekafiki. Abantu bona, ababona sizathu sakulinda. Kuphela bamana bebuzana ngezwi elinye elithi, "Sasisaqalelwa nto ni na esi sikolo ngemigaqo ebanzi kangaka, kanti sisaza kuBa sisikolwana, silingane kwa nezinye ezi Be zikho kakade? Be sinani kanye singaqaliswa ngegunjana elinye qha? Yini ukude kukhutshwe amadoda, amivuzo izinzinilikihla, kanti akhutshelwa ukuza kulalalala apha? Afuna nto ni ezweni phaya, nje ngokuBa elijika-jika nje? Apha akabizelwe kuza kufundisa ngokweemfuneko ezifunekayo ebantwini; abizelwe ukuza kufundisa izinto eziphakamileyo zobuchule. Afunda intetho yesintu ukuze akwazi ukuyifundisa? Asifuni kuyifundiswa ngamaNgesi intetho yethu, sise siyazi. Nangaphezu koko, akukho zinwadi zentetho yethu; sifuna isiNgesi thina."

Zaba njalo ke iintetho. Kwathi oku kulungiswa kwezifundo ukuze zinqhinelane neemeko zamaAfrika, ekuBe kusenziwa kwesi sikolo sitsha, kwazuzana neentsaba ezininzi. Inxenye yayisithi loo nto kukubuyiselwa komzi kwa semva, ngokuwanika amaAfrika imfundo enqapheleyo, imfundo bengayi kwaneliswa yiyo aBaMhlophe. Wathetha umntu wafiya angalaziyo, ethetha ngokungathi eyaseNgilane imfundo yeyona-yona mfundo ehlabathini apha. Babengaqondi ukuBa iAchimota le isekwe ngohloBo oluya kuBanika eyona mfundo yohloBo olululo.

UmHlekazi uGordon Guggisberg wayekhe aBe buhlungu

kakhulu; kodwa noko akaze alahle, nangani wayesel' egxwagxufwa naye, kunye namacebo akhe. Wayesazi kanjalo ukuBa uAggrey uthwel' inxhow' etyuwa, wathi kuye ma kamane ukuza kufuna icebo kuye ngalo lonke ixefa afuna ngalo. Wamana esenje njalo ke uAggrey, engazanga abuye ingahlaziyekanga iGuluneli, ngenxa yamathemba akhe. Waye uAggrey lo eBathembile abantu bakowabo, eqinisekile okokuBa ngakho kodwa ukuBa ikhanyiswe le nto yesi sikolo kuBo, baya kuBa ngabaxhasi baso abathe nkqi.

Uphindile uAggrey kwiinyanga ezilandelayo, wazama ngamandla ukuwucacisa loo mcimbi. Wamana ezibalela iinkokeli, ehlangana nazo ezinye, ethethana nazo; waba neentlanganiso ezinkulu zomzi, ethetha kuzo, ethethela lo mcimbi wesikolo. Ewe, isiqu esi sakhe wayethandwa, ehlala eneendwendwe endlwini yakhe phaya. Kothi ke, emva kwaloo ntsebenzo yemini yonke, ubone kufika othile emfuna ngomcimbi, xa aya kulala; uBe mhlawumbi naloo mcimbi ungephi. Womva ke umOngameli uFraser esithi, "Musa ukuBa sisiyatha, Aggrey, hamb' uye kulala; loo mntu wombona kusile." Umve ke noAggrey ephendula esithi, "Hayi, ma ndibonane naye ngoku; kukhona aya kulala kamnandi, xa sithe satethana."

Wayesoloko egeja apha ezweni, ngenxenye ehambela izikolo ezi, kodwa ikakhulu ikukucacisa iinjongo ze-Achimota le. Zothi ke iinkosi ziyihlabe iBe banzi imbizo yomzi, ukuBa kuze kuphulaphulwa uAggrey, ethetha ngale koleji intsha. Komnye umzi kwada kwakha kwakhiwa indlu emalikeneni, awathi uAggrey akuthetha apho, wasel' esenziwa unyana waloo mzi. Ithe kuBa invula ifike yana ngolo suku, yasel' isithi inkosi yalapho, "Le yimvula kaThixo, ize kuntfulisa le mbewu ihlwayelwe nguAggrey."

Ekualiseni kwakhe ukujikeleza, ekunye nomOngameli uFraser, waya kwaNana (lo ngoku kuthiwa ngumHlekazi) uOfori Atta, enye yeenkosi ezinkulu ezibalulekileyo, umfo onengqondo, ofundileyo. Bamkelwa apho ngokwekomkhulu. Inkosi yayitsho wambu ngengubo yengqanqasolo yesilika; itsho ngengqaza yegolide entloko, eminweni apha ifake igolide ecacileyo. Iingalo ezi zombini zithiwe tshuqu ngemixhaga yegolide, ejinga amaso asemanyangeni. Unina wenkosi le wayelapho, zilapho nezinye iinkosi, namaceba azo, belapho abathetha iintetho zasemzini, bokuziguqulela iinkosi, bekho nababethi bamagubu. Inkosi leyo ithetha isiNgesi esithe cace, kanti noko kwakungelilo isiko ukuaba ithethe ngqo ngokwayo nomntu wasemzini, nokuthi owasemzini athe the ngqo naye. Ikhumfa lalimana ukuyisa intetho ngesiTwi. Kuthe emva kwentetho yasenkundleni, yaqala ke inkosi ukuzamkelela endlwini iindwendwe zayo, kwatshaywa, kwancokolwa. Uvakele umHlekazi uOfori Atta ethetha ngolunye uhambo, esithi, "Ndiya mkhumbula uAggrey ehambele kwaSomanya ngexefa leentlanganiso zeBunga lePhondo lasemPumalanga. Uthe apho wathetha intetho eqaqambileyo, eyatsho zonke iinkosi nabantu ababelapho bachukumiseka ziinjongo zeAchimota, bada bazimisela ngabanye ngabanye ukuaba elowo uya kuyithumela inkwenkwe yakhe, nokuaba ngumtshana wakhe, ukuaba aye kufunda eAchimota."

ECape Coast kulapho ukuchaswa kweAchimota kwa nokweFuluneli le kwakukhona ngamandla. Wayiyela loo nto uAggrey ngobuganga. Wenze iintetho ezimafumi mathathu anesithathu ngohambelo lweeveki ezimbini kuphela, waza ngaphezu koko waaneentetho azenze kubantu ngabantu. Watsho waguquka umphunga waloo ndawo waanto yimbi. Emva koko, kwavakala ukuaba iFuluneli iza kucandisa apha emzini, ingemi ndawo,

Ngoku abantu bayicela ukuaba ikhe ihlale nabo, yenza iintsuku zontathu phakathi kwaabo, ibukwa ngobubele-kazi obukhulu. Lelo xefa ke kanye, eli yathi ngalo iFuluneli leyo, ngobubele obo bayo, yahambela unina kaAggrey, ngohambelo lwekomkhulu, yaya kumcela ukuaba ayithathe nayo ukuaba ibe kwa ngunyana wakhe.

Uhambelo lukaAggrey eCape Coast lwaaba luhambelo olulusizi ngenxa yokububa kodade waabo, oyena amthandayo, uAbonyiwa, owayethe wasweleka mzuzwana phambi kokufika kwakhe. Noko ke kwaaba yinto emnandi kunene ukudibana konina nonyana. Wemka noko enendawo angayiqondanga—le yokuthi usapho lwakwaabo lukholise ngokuziphatha ngakuye wanga ulinene lasemzini; wada wambalela umtshana wakhe, unyana kaAbonyiwa, ngaloo nto.

Kumtshana wakhe, uAPPIAH.

EAKRA,

Okweq, kweyomNga, 1924.

Yithi kuma, xa ndibuye ndaphinda ukufika, andingi angenza iindleko ngam. Waye noKwegyirba ma bange-nzi zindleko. Uma udleke ngokwaneleyo okuya eBendigcina ndilusana, wandinqaka ndingumntwana; waye kwa khona yena nonyoko noKwegyirba, bendiphekela. Kuphela kwento endiya kuyifuna kukuaba ndiphekelwe inkantsi *nkwam nadwini fufu*,¹ okanye *iadzifroyi na itsiu*, okanye *iabe nkwaam*, okanye izonkana ezosiweyo zomgufo neqanda, ezinje ngeziya uAraba Abonyiwa eBesakundenzela, okanye ibe *yibrodzi mimim froyi na nkantsi*.¹ Xa ke ezi zinto ndizifunayo, ndiya kumnika imalana engaphezulu yazo, noKwegyirba ngokunjalo. Ndinga ndingakhe ndibuye nditye into ephekwe nguma kwa noodad' ethu; ndinga ndingakhe ndizive ndingathi ndibuye

¹ Ezi ziintlofo-ntlofo zokutya eziqhelekileyo kwelamaFante.

ndaangumntwana. Ndingarola nanto ni, engenza ukuba abuye uAbonyiwa! Kodwa ke nguThixo umNini-kwazi; mna ngoko ma ndingakrokqi.

Nceda umkhumbuze uma noKwegyirba ukuba bangathi ukundibiza, "mu wura" (nkosi yam); andiyiyo "hon wura" (nkosi yabo). Nokuba se ndinikwa mawonga aluhlobo lunina, yena uma ndasoloko ndingunyana wakhe, nakoodade bethu ndasoloko ndingumna-kwabo. Ndinga uma angasoloko endibiza ngalaa ndlela ebesakundibiza ngayo, oko ndandilapha, athi, "Kodwo Mensa"; aze uKwegyirba noAkyiniba bona bathi, "Kwensa." Elo ke lelinqumla uKodwo Mensa, kanye ngokwale ndlela kuthiwa *Bob*, xa kunqunyulelwa u*Robert*, kuze kuthiwe *Jim* ku*James*. Xa nithethayo nam, ndinga uma angathi nje, "Kodwo," benje njalo noodad' ethu. La magama angooKodwo, uKwensa, noKodwo Mensa, aya wagqitha nawaphi na amanye amagama ukuvakala kamnandi kum. Anesongo nesidima sekhaya—khaya elimnandi lam, neloma, neloodad' ethu.

Ngapha eCape Coast naseSaltpond, ndidibene nabantu abaninzi abasathi ukundibiza, "Titjala Aggrey." Ndayithanda loo nto, kuza indivelisele iinkumbulo zezo mini, ubesakuthi ngazo wonke ubani ukundibiza, "Titjala Aggrey." Ndinga abangeyeki ukutjho.

Kha ucinge nento yokuza kwakho kum, ufike undibize ngokuthi, "Gqira, uAggrey"! Ewe, ayingezi nani loo nto xa unabanye, naxa sihlangene ngemicimbi yekomkhulu; kodwa mna ndingathanda uthe, "Malume," okanye "Wofa," xa indim nawe.

Ongaka, uNyana omKhulu woKumkani watyelelela iAchimota ngoTshaz'iimpuzi kowe1925, waza wathi, phambi kwentsapho eyayima5,000, ikroziile phambi kwendlukazi leyo inkulu yakhiwayo, eendonga zise

ziziinyawo ezilifumi linesibini ukuphakama, watyhila umbalo okrolwe kwimbasa yexina entle kunene. Loo mbalo ke wawusithi, umHlekazi lo ubabale esi siKolo nale Koleji ngokuthi zibizwe ngegama lakhe. Utyelelelo olo lweTshawe lwaphumelela kamnandi. UAggrey ubale ngomhla wer6 kuCanzibe esithi, "UmNtwan' omHle lowo wafika, wabuya wegqitha. Ndithe ndakwaziswa kuye yiGuluneli, wathetha nam ithuba elide. Enyanisweni, laalide kanga ngokuba amaphepha akowethu ade ayiphawula loo nto, aye nayo loo nto eyenza ngokuzitjho, kuza iTshawe limbabale ngethuba elide kangaka ummeli wawo."

UAggrey wasimangala isicelo sokuza abuyele kwa seMelika, aye kongamela iKoleji eyiLivingstone, wacifa ukuba kunye nabantu bakowabo. Wakha wambalela umhlobo othile, esithi, "Khona eMelika, iLivingstone le yimbalasane kum, isenyongweni. Ngamana iintsikelelo zikaThixo zingaba phezu kwayo. Kodwa kulo lonke elimiweyo, iAfrika, iAfrika yam, iyeyona iphambili."

ISIQENDU X

INTSEBENZO NEMPUMELELO

NGENYANGA yeThupha, kowe1925, uAggrey wemka ngomkhombe ukusinga eMelika, wahlangana kamnandi nomk' akhe nentsapho yakhe eSalisbury. Inkosikazi yakhe yayiza kubuya kunye naye ukusinga eGold Coast, kodwa unyana wabo yena, kunye neentombi, babeza kusala eMelika. Wayisebenza ngoko into yokubafunela iindawo eziKolejini nakwiiYunivesiti. Wada wakha wabalela omnye umhlobo esithi, "Ndixakeke ndonke ndiphela—izandla, intloko, nentliziyo—oko ndathi ndafika apha ekhaya."

Uxhakazele umf' omkhulu wabopha, wathumela ama-2,000 eencwadi kwezizezakhe, ukusingisa eAchimota.

Kusuku lokuqala lweCawa, kwinyanga yenKanga, amawaka-waka aabantu baseNgilane baliva ilizwi lakhe kunye nelomk'akhe; kuBa uAggrey weenza intetho esasazwe kulo lonke ngesibakabaka, ethetha ngeAchimota, esithi, "Yeyona nto iyindoqo kwiAfrika ngezi mini." Lithe kuBa izwi lakhe lingavakali kakuhle, yaBa yinkosikazi yakhe eyifundayo loo ntetho ikakhulu layo.

EAKRA

Ngosuku lwe11 kweyenKanga, banduluka eLiverpool ukusinga eGold Coast. Bathe bakufika eAkra, bahlangatyezwa yinkungu nelanga esel' iBanxakamele kakhulu. Ngoku umzi se uguguzela nenkosikazi le kaAggrey.

Kusuke kweso sithuba kufike uDaBa lokububa komzawana wabo eCape Coast, waza ke walungiselela uAggrey ukuBa anduluke ngentsasa, ukuya kuBa kho emnchwebeni. Zasuka iindwendwe zaziziliza ukufenxa, kwaza kwaBuya kwathi endloleni apha, ikari le yaBo yahamba inqunyanyiswa ngabantu abafuna ukukhe bathethe nabo. Baye kufika eBusuku eCape Coast. Uthe, eseyiloo nto kukudinwa zezi hambo zolwandle nezomhlaba unKosik. Aggrey waqala waBonela ngoku, weva amasiko nengxolo yokunchwaba kwamaAfrika. Yasuka loo nto yamngena kakubi. Wayengeze uAggrey ayazi le nto ukuBa iya kuBa nomothuso onje, kuBa ingafani nanto yakha yaBonwa, yaviwa, nguye umk' akhe lo.

BaBuyela kwa seAkra, kuBa indlu yaBo eAchimota ingekagqitywa, bangeniswa kwindlu engabonisa ngama-nzi bodwa, koko yayikokrelwa nangethinzi ekuthiwa likho. Izicaka zisuke zaangabantu ababi, abalukhuni, baye beminwe mide. Bomana ke ukuyisebezela inkosikazi le yaBo, besithi, "Wasa kujonga ngalaa festile kwakuhlwa; ukuBa wenje njalo, woBona isihlanu samadoda antloko zinqunyulweyo." Uhle wafenxa apho uAggrey nomk' akhe, baYa kungena kwenye indlu. Kwakufufu ke ngelo xefa, nabantu belo zwe besithi, kuse kuyiminyaka imafumi maBini inamihlanu bengabuva obunje ubufufu. Yasuka yonke le nto kanti ikhathaza impilo yomk' aAggrey. Kuthe ngoTshaz'iimpuzi womnyaka we1926, kwaBonakala mhlophe ukuBa ma kaBuyele eMelika, apho kuthe ngeyenTlaba kuwo loo mnyaka wabeleka.

UAggrey wayesoloko ecinga ukuBa umk' akhe uza kubuya; koko lithe ngokuya lindwendwa ixefa, wada waBona ukuBa akuyi kuBa saba njalo. Ukhe wafikelwa nasilingo sokuBa awufiye loo msebenzi useGold Coast, koko wasisunduzela phaya! Kuthe emva komnyaka

engekho umfazi, uAggrey wambalela esithi, “Ndine-entloni ukuthi, ukungabi kho kwakho kundinika ubunzima obukhulu, hleze uthi kanti uya kundiva kakubi. Kanti ke eneneni kuya vakala kakhulu ukungabi kho kwakho, nokokuaba woze ubuye uze, nokokuaba akubuyi. Ndiya bunakana ubume bakho, kwa nobabantwana. Ndiaba ke bethu kunjalo. Kanti kuya funeka ukuzincama oku, yaye ikukuzincama qha into eya kuisindisa isiZwe, isindise iAfrika, waye uThixo ebeke izandla zaKhe phezu kwam. Andiyi kuwumangala ke ngoko ummiselo waKhe nobizo lwaKhe. Andinakho ukungawuthobeli; ndimelwe kukuwulandela umbono ongcwele. Andinabuganga bakumangala.” Kamva weenje nje kumhlobo wakhe, uGqira uJesse Jones, “InKosi ndiyithembile. Indibonise ukundithemba okukhulu, kanga ngokuaba ndingathandi kuyidanisa. Yiyo yodwa ebaziyo ubuhlungu endibuvayo ngoku kwahlukana nosapho lwam. Be ndikunqwenela ukuaba ndibe kunye nalo eAfrika, kodwa okwakaloku nje akukaBonakali thuba loko. Ubizo, endibizwa ngalo lilizwe lakowethu, luhlokoma bukhali ezindlebeni zam; ukuthunywa endithunywe khona kundihleli nzima emzimbeni. Kuze kuthi kunjalo, kufumane kuvele ukungavisisani okube kungafuneki nganto. Uluntu luya kwazi ukuzilahla izonwabo zeziq, nangenxa yezinto ezinganeno lee kwinkonzo kaThixo neyelizwe.”

Phakathi kwaBaSebenzi BeKoleji

UAggrey waba nobuhlobo kakhulu neetitjala ezingamaYurophu eAchimota apho. Kukhe kwaakho noko kuqala ezimjongele ukuaba uyinceke yomOngameli lo. Kuzo zonke zazimbalwa kakhulu ezakha zasebenzisana namaAfrika ngaphambili, zathi ke ngoko zamqonda

nzima uAggrey lo. Kufanele ukuaba kuthiwe, akukho nanye yazo eyayinolunya ngenxa yebala eli lakhe, okanye ngenxa yokuba ekwindawo ephezulu yena kunazo. Ewe, bezimana ukuhlelisa zimqhula ngemijila le yemfundo yakhe; aze ngamanye amaxa noAggrey ahlabeske zezo ziqhulo, kuaba esithi le mijila yakhe icekiswa kuaba eyifumene kwiikoleji zaseMelika. Kanti naxa zimqhula ngoBuncoko obu zingenakumbi, zahle zabona ukuaba le ndawo iphakame kangaka ayifumeneyo, akayinikwe ngakuaba kukholiswa uluvo lwamaAfrika, koko kungenxa yokuba eyifanele, kunjalo nje ngokungenagxa. Ubesakude uMnum. uFraser athi, “Ndiabuzwa futhi okokuaba lo Aggrey uyifanele na laa ndawo iphakame kangaka abekwe kuyo. Uyifanele kwada kwaBuya kwasala. Laa Koleji yaseAchimota ise ide yathimba iingqondo zabantu BeAfrika esenTsona-langa nje namhla nje—ndaye ndisithi ke mna kuyinene oko—loo nto yenziwe nguAggrey, ngokudlule nasiphi na isithandathu samadoda.”

IKoleji kaFulumente yokuqeqefa iititjala eseAkra ithe kaloku yanikelwa nayo kubasebenzi baseAchimota, waphinda uAggrey wawungena umsebenzi wakhe wobutitjala. Waye eyititjala eqaqambileyo, ethe qabavu, nenentelekelelo; wabonakala ebaqonda cace abafundi bakhe; imfundo le isemxhelweni kuye, yonke into ayifundisayo eyitjho ithandeki ibe nombiza. Ngamanye amaxefa iFuluneli le, umHlekazi uGordon Guggisberg, ibide ikhe iye kuma nje ngasefestileni, apho ingayi kubonwa, isenzela ukuthanda kwayo ukumva uAggrey xa afundisayo. Ngomnye umhla wangena ngebaqo apho endlwini yokufundisela, wahlala ngasemva, wamtyandela uAggrey ngoziyi ukuthi ma kaqhuba yena angamnoneleli. Ngaloo ntsasa uAggrey wayefundisa amaBali esizwe, isifundo sithetha ngezinto ezehlayo, nangamasiko elo zwe. Yaxwileka kunene iFuluneli zezi ndawo, yada yavakala

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, I₁aliwa, I₁oyiswa 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 omtjha 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 aBantu 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 zesiqum 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.'" Utsho 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 abamaabo 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 besitsho 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." Utsho 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 yokuqeqesha 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, kwinkcocoyi 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 iBizwayo. " 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 lineline 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 aabantu aBaNtsundu, kwa nokuzama kwakhe, ezamela imvisiswano phakathi komAfrika nomYuropu, 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 ngoSuhlungu 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 sincedakala 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 anceme. 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 isihlelele samakhulu-khulu aabafundi 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, sifuhleka 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, iArt'bisopu yaseCanterbury, wathumela omnye waBancedisi bakhe ukuba aye kuBa ngummeli wakhe. BaBapho naBafundi BaMaAfrika aBanzini; nomFu. uGqirha uM. J. Elliott, owayekhe waangumfundisi kwi-Afrika engasenTjona-linga, wathetha kwisicat'jhulwa esithi, "Anazi na okokuba kuw'e ingangalala nenkosana namhla nje kwaSirayeli?" Kwavunywa nengoma yesi-Afrika yomnchwaBo, 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 baBehleli ndlwini nye, yaza inxalenye yethu yaBa ngaBafini egumbini. UAggrey ke kunye nam saba nethuBa elithile sihleli gumbini linye. Waye ngumfo ongahlalayo naye kamnandi, umntu ohlekisayo, ongazanga aBe nasilandu, ohleli izint' ezi ezijonge ngelona cala lihle. KuBe kusithiwa ngaBanye ungumntu onek'ratji; kodwa ke ik'ratji lakhe alizanga lenzakalise naBani. UBesakuthi akuzichwayithela, aBenze Bonke aBanye ukuba bachwayithe kunye naye. Ngumfo owaye-noBunyulu endingekaBoni fntu wumbi unjalo. Waye kanjalo engumfo ophangaleleyo; esisihlobo kumntu wonke, ezinyamekela izinto zaBo, 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 uBeBona 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 mkhunjunguye, 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 aBantinzi kwesi sithabazi seli liZwekazi lethu laseAfrika.

“Ngakho oko ke, sihloBo esidala, phumla ngoxolo ! UziBekile 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 abaninzi 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, ubuqaba bungakwicala lam nje? Nina ningumngwandi phaya, ngathi niziinkumbi zikhwelene etyholweni; kanti mna ndinegumbi lam ndedwa, netafile yam ndedwa, nomququzeleli wam ndedwa!"

Ubekuthanda ukudla ubuqaba 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 ubezitsho, 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 ubuqaba 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, behamba 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 ababenalo, 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 befekuthanda 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 wawakala 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, aphenndule 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, wawakala uAggrey esithi, “Ugulelwa yingqondo.” Ubuze wathi uKemp, “Wazi ngani?” Iphenndule 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 wayeBa bona uAggrey, okuya baSemnyembenya.

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. BamBalwa—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 kwaBo. 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 eendaBa. 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 ifethe

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

Ebomini bakhe waye engumntu obaluleke ngo buncha-thu; 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 yeRi ebusuku, afike abize ukutya, abe mhlawumbi engakhanga atye nto okokoko kwakusasa. Ude atsho omnye wezihlobo zakhe eziMnyama ukuthi, "Woqhuba konke anokukuqhuba, aqale ke acinge ngokutya." Akazanga atshaye 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 eAchimota 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 ngabamchasiweyo, 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

kwa yena loo mfazi uqhube wathi, UAggrey lo, xa athetha namaYuropu namaAfrika ngokufanayo, ubethetha ngokuphandle, xa awalathela iziphoso zawo. Yayingento ikhoyo kuye, le nto ikukunyhweleza. Baninzi abantu, kwa namaqela aabantu, awawathobayo, atsho aziva esezintlonini, xa awaxelela iindawo aphosise ngazo. Phofu ubesakuthetha ngobu bele nangobulumko, kanga ngokuba ibe liva-mhla ukuze azibizele ingqumbo. Uku-thethisa kwakhe kwaye kukuthethisa okuphilisayo.

Kukho abathi yinto eyahlala ifika mva ezintweni ezimiselwe amaxefa azo ; okanye ingafiki konke ; phofu naabo batshoyo bekwathi, kungokuba esithi izinto ma zikhwelelane, ngokohlobo lokuxabiseka noku baluleka kwazo. Iyinyaniso yona into yokokuba wayenazo iziphako namadlala akhoyo, kuba wayengumntu kaloku, engumntu ngenene. Noko ke uninzi olube lumazi, lumthanda, lube lung'athetha into eyathethwa ngomnye umDaka ongumkhokeli, kwelinye lama bandla akhe onqulo, owathi, "InCwadi eLungileyo ithi, 'akukho namnye umntu ofezekileyo, hayi, noko amnye' ; kodwa eku boneni kwam, ngathi akukho mntu wakha waya kutsho ngaphaya koAggrey, ekusondeleni kwakhe eku fezekeni okupheleleyo."

UBuhle wayebuthanda. Ngenye imini umhlobo othile waseAchimota umbone echophile, kanye esazulwini seentyatyambo ezityelwe ekungeneni endlwini yakhe. Wahhlala apho yedwa, ondele nzoo kwintyatyambo ethile ekhazimlayo, wanga ufuna ukufumana imfihlelo yo bu buhle bayo. Apho ke, 'ucinge—watyapha nokutsho loo mhlobo—ukuthi uAggrey wayebonakalalisa obona bunzulu bomphefumlo wakhe. Lowo ujonge ngokumangaliseka, nangokuthobeka, engxamini yentyatyambo—nguAggrey nca kasana ke lowo.

Kun'inzi awakuzuza ngentsapho yakowa bo, nangobu-

zwe bakowa bo. Kuninzi ngaphezu kunoko anokukuxela, akuzuze kwizihlobo zakhe eziMnyama neziMhlophe, ezabe zimthanda, noko akuzuze nakwiitifala ezazixhamlayo ngaye. Kodwa eyona nto ingamandla ebomini bukaAggrey yayilunqulo lwakhe. Kwaye kusemfanelekweni uku ba, engumAfrika nje, abe elawulwa lunqulo ; kuba amaAfrika nga bantu abanonqulo kunene. Eku beni ezalelwe kumzi wabantu abangakholwayo, wazinikela kuKristu eselikraca-kracana lomntwana, wamlandela ngaphandle kokuhamba eqingqa—singade sithi, engathanda buzi nokuthanda buza. Bathe abathile abebefunda kunye naye eMelika, bakuthi abaqondi uku ba inokuthi ni na indoda uku ba ibe ingumKristu, xa se ifunde zonke ezi zifundo sel' efunde zona, waphendula yena ke ngelithi, "AndimKristu nga bumfama ; ndinaso isizathu sayo le nkolo ikum entliziyweni." Wayethweswe ugaga lweNcutshhe yeemFundiso zoNqulo, wakufunda ukutyhilwa kweliZwi kwikoleji edumileyo ; phofu into yeemfundiso zamahlelo incinane kakhulu ezincwadini zakhe azibalayo, nakwiintetho zakhe, nakwiintfumayelo zakhe. Wayezithanda ngokufanayo zonke iinkonzo ezi, elusizi kakhulu kukuthi oku kwahlukana kwamahlelo ku be kuya waxakanisa, kuwaphambanisa, anaAfrika akowa bo. Ubesithi ke yena, ubuKristu obu nobu "tyalike," zizinto ezahlukahlukeno kunene. Wazamkela iinyaniso ezinzulu, ezicacileyo, zayo iVangeli, wazama ukuzibonakalalisa ziyinto ephilileyo. Ubesakucaphula iindawo, aziseke phezu kwazo iintfumayelo azithandayo, kwiTestamente enDala ; kuthi iinyaniso awayezifumayela nawayelanga uku buseka kazo ubomi bakhe, zaye zizinyaniso zeTestamente enTsa. Kukho ke abathi, wayengathethi nto ngeyona nto iyindoqo kuye elunqulweni. Kodwa ke akukho mntu ubenakho ukumazi uAggrey, aze angayiphawuli into yokokuba ingqondo yo bukhho bukaThixo, yiyo ezalise

yalawula iingcamango nezenzo zakhe zonke. Ufshleli enobudlelane naLowo ungaBonwayo; umthandazo lo waye kuye uyinto ezimasekileyo, uyinto ephilileyo. Kukho ukunconywa okungaphezulu bethu kwendoda ngumk'ayo, xa ade athi umk'akhe, "Wandiphakamisa, wandisondeza kuThixo"?

Wawenza wawufeza umsebenzi wakhe omkhulu ngokwechule, nangokwemboni. Ixabiso lentfumayelo yakhe ehlabathini limi ngokuqina kokufambela kwakhe kwiinyaniso ezimbalwa ezicacileyo, nasebufufwini azichaz'le wazifumayela ngaBo. Kuyo yonke imibuzo mayela nemicimbi eyona mikhulu eSomini, ngobude nango-buBanzi baBo buphela, wayesoloko enempendulo ecacileyo ethe gca, iyimpendulo yoBoKristu. Umsebenzi ke abesakwenza wona ifikukuyifumayela le mpendulo yakhe, itsho ingene ezingqondweni zoluntu, ayifumaye ngawo onke amandla engqondo yakhe, nawomoya wakhe uphela. Waye kwa yena ngokwakhe eyimpendulo ephendula emininzi imicimbi ekhathaza uluntu. Injongo yoBomi bakhe wakha wayichaza encwadini, xa abalela umthana wakhe esithi:

"KwaaBo banomlilo ndinga ndingongeza umlilo, aabo banamandla ndinga ndingabathwesa ngamandla angaphezu kwamandla omntu. Ndinga bangathi aabo base bencamile ndibavumele ingoma yethemba; ndinga ndingabaphefumlela abantu ngemphepo yothando, eya kuyigxotha yonke intiyi. Mna, mtshana wam onditshandayo, ndiya kholwa ukuBa ubulungisa BuYa kuphetha ngokuBoyisa uBuSi, uBuntu buBoyise uButshini-tshini, kuthi endaweni yezahlukwano kuSe kho imvisiswano."

ISIQENDU XIII

INTSUMAYELO YAKHE KWABAMNYAMA
NAKWABAMHLOPHE

UPhawu lomBuzo

WOTHU uAggrey, emi phambi kwemaphu yaseAfrika, atshaye ngesandla asingise enTsona-linga, esusela eNijeriya, emke nonxweme, aze abale umda apha emoyeni, ojika usingise ngasemPuma-linga, ucandise kuloo ntlango yaseSahara, uhlise usingise eSudan nase-Afrika esemPuma-linga, ubekise ezantsi, ithi ke loo nto yenze into enkulu efana nophawu lomBuzo (?). Ukuma oku kwayo iAfrika le, kwa nendawo emi kuyo, iluphawu lomBuzo phakathi kwamanye amazwekazi. KuAggrey ke yena, umbuzo lowo uyinkosi yeminye imibuzo ngothi: "YimFazwe, luXolo na, phakathi kwezizwe eziMnyama neziMhlophe?"

Kwiindawana zonke, umzi oMhlophe uya uyizinzisa intlalo yawo kwesi sithabazi selizwe, baye bona abaMnyama besiya benqambula ekuyivumeleni le nto. Uvakele esithi uAggrey ekuBuyeni kwaBo, bevela eAfrika, "Sithe nje ngokuBa sihamba nje, sayifumana inkulu into yokuthi phatsha kwaBantu; ndiya mbulela uThixo ngoko kungazoli. Abanye abantu iya boyikisa loo nto. Le ntshukumo kuyo yonke iAfrika ixela ukuqala kokuzifumana, ukuqala kokuziqonda; ixela amandla asaqalayo ukuthi qwenge. Isithabazi esi sikhulu selizwekazi kudala silele ixefa eli; siya phaphama kaloku! Loo mlambo uyiNiagara, ungathi uyekiwe ukuBa wenze ngokuthanda

kwawo elizweni apha, ungasuka untywilisele utfhabalalise imizi nezixeko, wenze imbubo. Kanti ukuḡa 'unokuthi, uphantsi kwesandla sikaThixo nje, ulawuleke, ungajika uḡe lithende elivelisa isikhanyiso, esingakhanyisela elo zwekazi lilonke, liḡugxothe bonke uḡumnyama, litfho kuvele iAfrika entfa. Akunje ngokuḡa uMarkus Garvey esithi, aḡaMnyama banokuḡabukuḡa aḡaMhlophe; kodwa kukho le nyaniso kuloo nto ayithe-thayo: aḡantu aḡaMhlophe bona ḡaya kusuka ḡathi, ukuḡa ayiphelanga le nkcaso yaḡo yeḡala ibekiswe kwaḡaseAfrika naḡaseAsiya, ḡazibukuḡe ke bona ngo-kuwaḡo."

ImPendulo ezinTathu

Iinkokeli zemiDaka zahluka-hlukile kuyo le nto, zatfho zaangamaqela amathathu. Likho eli qela lithi, ma kuthiywane, kunyhukutywane, kuliwe; elesibini iqela lithi, ma kuzekelwane, kuḡe kho nokwendiselwana; elesithathu lifumayela ukuḡa ma kuḡe kho uḡuhloḡo, nokusebenza ngemvisiswano, phofu kungabi kho kuxutywa kwezizwe. UAggrey ke wayelilungu eliphambili leli qela lesithathu. Uḡesakuthi kumgama othile awuqonde lo msindo wentiyo ukuMarkus Garvey, inkokeli yeli qela lokuqala, awuqonde nalapho uvela khona. Uḡede atfho nokuthi, "Simelwe kukungamangaliswa, xa umfo ade waḡhuḡa ngale ndlela. Ukuḡa umntu uthi ehamba aḡe emana ukunyhukutywa, ekhatywa ezinyuselweni, engavunyelwa ukuḡa akhwele ezitramini, aḡe etyhalelwa kwesiya seenkomo isitalato, usuke aḡe yinjovane, ngaphandle kokuḡa ke aḡe unobaḡalo luka-Thixo ngokuthe ngxi eḡomini ḡakhe." Kodwa kule nkquḡo kaMarkus Garvey, ithi, "IAfrika ma iḡe yeyama-Afrika odwa," loo nto yenziwe ngamandla, uAggrey wayeyichasile kanye loo ndlela. Kuyo yonke iAfrika

esenTfjona-langa neseZantsi, wafika le mfundiso ivutha ezingqondweni zamaAfrika amfundwana incinane; uḡesakusuke ke kodwa yena athi libongo loo nto. Wada wathi eDikeni, "Kwiindawana zonke endiya ndifike kuzo, ndova ndiḡuzwa ukuḡa, uphi na umkhosi weenqanawa, lo kuthiwa uyeza uvela eMelika. Bendisuka ke mna ndithi, ndiya zazi ezo nqanawana zimbini, iḡe enye se igqobokile. Ukuḡa niya ḡathanda aḡantu ḡakowenu, ḡaxeeleni niyisasaze ḡanzi, into yokuḡa uMarkus Garvey lo ulutfhaba lwaḡo, olona lukhulu. Ukuḡa uḡuyatha benu ḡukanga ngokuḡa niye kugalela iimali zenu enxhoweni yakhe—hambani ke niye kuyigalela." Ningase niqonda ukuḡa aḡalandeli ḡakaGarvey aḡa ḡamthanda uAggrey; ḡada ḡathi aḡanye kuḡo ḡafuna ukumḡulala. Kwenye yeencwadi zakhe ezabalwa ngomnyaka we1922, ndiḡone la mazwi athi, "Kuya ndivuyisa ukuḡa owona mndilili waḡalandeli ḡakaGarvey uḡe ujikiwe; kudala ndiyithandazela loo nto, ndisebenza nkqi, ndinayo inkolo yokuḡa uḡulungisa ḡuya kuphetha ngoloyiso.

Kodwa ke uAggrey uḡengavumelani naloo miDaka yaseMelika ithi yona, ukuyinyanga yonke le nto yeḡala, ma kusuke kwendiselwane. Wayezingca ngeḡala lakhe; uḡesakude athi, "Andikholelwe yinto yokudifanisa omnyama, nogwangqa, nomthubi, nomhlophe, ḡaḡe ngumxube. Baninzi aḡantu ḡakowethu aḡaphazama kuyo loo ndawo. Enyanisweni ndingathi, kukho amaqela amathathu. Kukho eyaḡa ḡathi, 'Akwaḡa bendi-Mhlophe.' Ungeva ngoma ithile yaḡo ithi,—

'Hina, mlingane, qabane, gama,
Ngamana eli ḡala lam laswama!'

"Iqela lesibini leli limthiya nje kodwa umntu oMhlophe, liḡe phofu lingaxolisiwe kukuḡa ngaḡantu aḡaMnyama.

“Elesithathu leli ke ndiziva nditfhele nam kulo. Ndivuyisiwe kukuba ndimnyama, ndisazi ukuba uThixo weenje nje ukundidala, eyazi into ayenzayo; ndikholwa ukuba kukho nto afuna ukuba ndimenzele yona. Ingqondo ethe nqo yomAfrika ngoḡunyulu, eningayisonayo loo nto kwimiḡengelelo yaḡo, ngokuzekelisa, ithi, ilelo iḡala ma libe sendaweni yalo nje ngoko linjalo; elimnyama ma lingaḡi nasiphazamiso, nelimhlophe lingaḡi nachaphaza.”

Kuyo le nto ubengaziqondi nakancinane ukuba unganeno komntu oMhlophe, nga ngokude athande ukwenza ubuncoko phambi kwaḡantu aḡaMhlophe ngeli bala lakhe, nezi nwele zakhe zisonteneyo. Uḡesakuthi akuḡuzwa ukuba kwathi ni na ukuze anyulwe aḡe lilungu nje lale Komifoni kaPhelps-Stokes, uḡesuka aphenḡule ngoḡuncoko athi, “Ndafakwa nje ukuze aḡantu ḡangakḡuquki ḡuḡumhlophe oḡu.”

Iḡingeyonto yakwendiselana, ingeyiyo neyamfazwe, apho ibi khona ekaAggrey ingqondo; ibisekusebenzisani qha. Uḡesakuthi ukuyiḡethelela kwakhe le ndawo ezingqondweni, ayenzele laa mzekeliso wakhe weNgoma yePiyane uthi, “Ungadlala iculo elithile ngezi zichukumiso zepiyane zimhlophe zodwa, ulidlale iculo elithile ngezi zimnyama zodwa; kodwa xa se ufuna ingoma enendili, uya kuzisebenzisa kunye ezimnyama kwa nezimhlophe.”

Kungabi kho ukungaSebenzisani

Kuthe ngeli xefa uAggrey aseZanzibar, iqela lama-Indiya leva ukuba ukhe waphathwa kakubi ngaḡathile aḡaMhlophe eDar-es-Salaam, acinga ke ngoko ukuba kuya kuba lula ukuba athethe naye, aze yena angene kuwo, ḡaḡagxwagxufe kunye aḡaMhlophe emaphepheni.

Koko uAggrey wamangala ukudibana nawo, esithi, “Mna inzame yam yeyokusebenzisana nomntu oMhlophe. Inkokeli yenu, uGandhi, iya phosisa ngokukuchitha ukusebenzisana. Akayi kuze alincede elaseIndiya ngalo lonke ixefa asaḡhuba loo nkḡuḡo. Kukusebenza kunye ngemvisiswano qha okunokwenza ukuba izonakalo zilungiseke, ḡaḡe nokuncedakala aḡantu.” Asuka ee ng’a imilomo amaIndiya, akaḡa nalizwi, ngaphandle kokusuka athi, “Usikhumbuza ngeemfundiso zikaKristu.” Aphenḡule ke apho ngelithi, “Kungokuḡa ndingomnye waḡalandeli baKhe.”

Ithetha nto ni yona le nto kuthiwa kukusebenzisana? Ithetha izinto ngezinto. Kukho uhloḡo oluthile lokusebenza kunye olukhoyo kumafama kwelasemPuma-langa yeAfrika, nakwimihadi yeAfrika eseZantsi, apho athi umfo oMhlophe yena akhuphe imali, aze oMnyama akhuphe ukusebenza oku kwakhe. UAggrey ubethetha ukusebenzisana okunjalo, kodwa ejoḡe nokungaphezulu lee. Wayengaxolisekanga kukuba aḡantu ḡakowaḡo ḡaḡe zizicaka nje zaḡantu aḡaMhlophe. Uḡesoloko eḡaxelela ukuba ma ḡayilondolozwe imali, ukuze ḡangasoloko ḡephile ziimali eziphuma kuḡantu aḡaMhlophe, khona ukuze naḡo ḡakhululeke ukusebenza nokungasebenzi phantsi komntu oMhlophe, ngokuthanda kwaḡo.

Ubethanda uAggrey ukwenza imizekeliso ngemidlalo le. Ungamva esithi, “Sinento esinokuyifunda apha kule bola ikhatywayo. Uya ḡona, ukho lowa umi ngemva kuhle, nalo ungasekunene, nongasekhohlo; ukho lo uthe zekevu phakathi kokhohlo nokunene, ukho kanjalo lo usesazulwini, nongasemva kude phaya! Ibola le ke kufuneka iye kukhutḡhwa ngaphaya. Yakuba ke iye kuthiwa tyhufu ngaphaya, uloyiso aluyi kuba lolomntu omnye, aluyi kuba lolweli qela ḡe lidlala; luya kuba lolwaloo koleji yonke iphela. Xa ndilapho ndithi:

Ma kungabi kho uphantsi. Onke amadoda ma kaphakame—onke, onke, oMhlophe, oMnyama, oMthuβi, oGwangqa—sonke, sonke ma bavuke, kungabi kho mntu uphantsi, sonke ngabanye ngokwezizwe zethu, siqhube kanga ngoko sinakho ukuphilisana, kuβa ngamnye ngamnye unomnikelo ama keze nawo.”

Esinye isiDlele

Eβomini bakhe akukho nto iβiβukeka ngaphezu komphunga wobuKristu, awaye amkele impatho embi ngawo.

Ngalusuku luthile emva kwemini, kwisixeko sase-Melika esisezantsi, wayedlula ngakwindlu entle kunene, ngaphandle kufumbe into eninzi yempahla yendlu. Lithe inene eliMhlophe, elimi ngasesangweni apho, lambiza kaβukhali lisithi, “Wena, nceda apha!” Kulo eli nene, uAggrey lo ngumDaka nje elimnikwe ngumDali onobuβele, ukuβa aβe sisicaka salo. UAggrey wayikhulula ibatyi, wagqiba iiyure zombini encedisa ukuthwala loo mpahla inzima, eyingenisa endlwini. Uthe wakugqitywa umsebenzi, lavakala kwa lona elo nene lisithi, kwa ngobungqwangangqwili obukhulu, “Ufuna isingaphi ke ngawo loo msebenzi?” Uphendule uAggrey, encuma ngolo ncumo lwakhe, wathi, “Andifuni nto, nkos’ am; ndivuyel’ ukuβa ndikuncedisile.” Watfho, wanxiba ibatyi yakhe, wemka.

Izenzo ezinjalo aziphumi ebuphantsini. UAggrey waβona kuyo le nto esinye sezipho eziya kwenziwa ngamaAfrika, esenzela ihlabathi liphela. Uβungamva futhi esithi, “Ndiya kholwa ukuβa imiDaka le inesipho esikhulu eya kulifaβala ngaso ihlabathi, isipho sokuhlangabeza inkohlakalo nentswela-βulungisa, ngokuchwayitha kwentliziyo yothando, nangokusebenza. Ngathi

kum le mfundiso iya kuwafundisa namaAsiya kwa nomntu oMhlophe.”

Kukho izinto kwimvelo yomAfrika ezisisiseko esilunge kunene sobuKristu. Mhlawumbi ngumDak’ omnyama lo oya kuthi ngenye imini abonise kwihlabathi lonke ukuβa buyinto ni na ubuKristu obu, kanye-kanye. Enyanisweni abantu abanokusebenza, banyamezele, bahleke, baya koyisa isiphetho.

Le ke yinxalenye yentjumayelo kaAggrey kumawabo. Kufuneka ithethwe ngokucacileyo into yokokuβa, akazanga awacime amehlo akhe, ukuβa angaziboni iindawo ezibuthathaka zaβo, neziphako abanazo. Uβesakuβaxelela futhi-futhi, esithi, ukuβa ngaba βafuna ukuβa bazuze indawo phakathi kwezinye iintlanga, ma βazilungiselele ukuβa kuyo loo ndawo. Uβephatha kuthi, “Ukuβa abantu abaphakamileyo baniphatha khephu, qumbani, ke kodwa nisikhumbule isizathu sokucekiswa kwethu ngabantu abamhlophe—esi sokuβa uninzi lwaβo lufundisiwe lwacolwa. Thina ke, kubantu abazizigidi ezihlanu abamnyama beAfrika eseZantsi, bangaphi abafike kwesi siganga kuthiwa yiB. A.? Abangedluli esandleni. Ukuβa mna uThixo uya ndanceda, ubomi bam ndiya kubunikela kubantu bakowethu, ndithi ma βapheze ingxolo; ma βahambe βaye kuβa nento abayenzayo: bangaβi ngabamfifithi nje kodwa, koko baβe ngabavelisi.” Uβesakuthi, “Thanda, usebenze!”

InDlela enDidi-ntathu

Indlela kaAggrey yokunyukela phezulu kwabantu bakowabo yayineendidi ezintathu: ubuKristu, imfundo, ulimo nemfuyo. Kwabanye abantu ezi ndawo zibonakele ziziindawo ezintathu ezahluka-hlukeneyo; kuAggrey yena yinto inye leyo. Wothi xa athetha entlanganisweni,

umve ethi ekule aBe ekuleya, ayenze lula loo nto, kanti wenje njalo nasentjumayelweni. UBesithi ezi zinto yimitya emithathu nje yentsontelo enye. UBedla ngokubaBeka ityala naBaFundisi, kuBa ezi zinto bezama ukuzahlula-hlula. Singazekelisa, sicaphule eli nqaku:

“AbaFundisi aBafika kuqala apha eAfrika baBeneenjongo ezintle, kodwa BaFumayela iVangeli, nekhufa, ngokwezinto ezahlukileyo. Abanye beenza umahluko phakathi komsebenzi nonqulo. Kwingqondo yomAfrika akukho mahluko unjalo. UmAfrika yena ukholelwe ekuBeni uThixo lo ukho kwinto yonke. Uthi ukufa umntu uya sebenza ngezembe, aze azixabele ngalo, sithi ke thina loo mntu ubethe ngoBusuku obungaphambili, wakha waya kwindawo abengafanele kuya kuyo; ngoku ke uThixo wezembe uya mohlwaya. Umoya lo unoThixo kuwo; umhlabisa unoThixo kuwo; ihlathi linoThixo kulo; uThixo lo ukuzo zonke iindawo. ‘Uthi ukufa umfumayeli uthi, ‘Hayi, uThixo useZulwini,’ sisuke singenwe yinkolo yokuBa uThixo uphi-phi-phi, kude lee kuthi.’”

UkuBa ufuna ukuchana iingcingane kanye zomAfrika, unqulo ma lutyhutyhe luBe kwinto yonke eBomini. IBandla, isikolo, ifama, kwa nomzi wokusebenzela, yonke loo nto inye. Imfundo engenalo unqulo yayithiyeke isimanga kuAggrey; imfundo le yena kuye yayithetha ukukhula kwayo yonke indawo esemntwini. Wavakala esithi eDikeni, “Kunga akungeBi kho mntu uphunyewayo eBfundisini, engalufundelanga ulimo nemfuyo. Kukho iindawo ezintlanu ezingumntu. Sibe sikholisa ukuthi zimbini: umphefumlo, nomzimba. Ukuthi ngumzimba, yingqondo, ngumphefumlo, nayo loo nto ayisisi ndawo. Likho necala lesimilo kanjalo. Kukho nendawo yoBudlelane noBuntu, kuBa umntu lo yinto enoBudlelane. Abanye aBaFumayeli BaFumayela nje, BaHambe ke

Bagoduke, Bangabi nanto Bayinanzileyo, nokuBa abantu aabo balambile, nokuBa abalambangana. BaFumayela into ethi, ‘Libekele kwizinto eziphezulu ithemba lakho,’ baze baBuye bambombozele bakungafumani minikelo ibanelisayo. Ndiya kholwa ukufa yonke ititfala, naye wonke umfumayeli, baya kuBa nento abayaziyo ngolimo olu nemfuyo.”

ImFundo eyiyo

Uvakele ngokunye esithi, “Xa ndithetha ngemfundo, andithethi ukufunda izinto zeencwadi nje kodwa; ndithetha ukuqeqeswa kwengqondo, nasekuziphatheni, nasentsebenzweni yezandla; ingafumane iBe yimfundo yokuBala, nokubala, nokuthetha nencwadi. Ma iBe kwa yimfundo yentloko, eyezandla, neyentliziyo.” Le mfundo ke wayeyinqwenelela amantombazana kwa nje ngakumakhwenkwe. UBesithi, “Akukho sizwe naBantu Banokuphakama, xa elinye icala lingamakhoBoka, elinye lukhululekile. Indlela eyinqobo yokuBacina abantu, ukufa Bangaphakami, kukuthi ufundise amadoda, uwayeke amankazana. UkuBa ufundisa indoda, ufundisa nje loo mntu mnye; kodwa ukufa ufundisa intombazana, yazi ukufa ufundisa umzi.”

Injongo yemfundo kuye yayingekukho ukuphakamisa nje umntu ngamnye, koko ikukuphakamisa iqela laBantu, lide lifikelele kumgangatho ongentla. UBesithi, “Siya kumnceda uThixo ekudaleni ngokutjha izulu elitjha nomhlabisa omtjha. LuBizo oluzukileyo olo, umsebenzi wendoda. Alunakuwa phantsi; lumelwe kukuBa lungawi phantsi; ngumsebenzi kaThixo. Amandla aKhe sinakho ukuwafikelela.”

Ma kukhunjulwe okokuBa le ndalo intja, abeyinqwenelela uAggrey, iBe iyeyoBuAfrika nqo. Abantu bakowaBo wayebanqwenelela ukufa Bayifumane yonke into eyiyo

yasenTjona-langa, kodwa ubesakuthi, "Wayekeni ama-Afrika abe ngamaAfrika ngokohlobo lwawo, angabi yimidongwe nje efumane yaxonxela ebuYuropini." Ubedla ngokuthetha kanzima kanjalo ngamaAfrika afundisiweyo, la athi, akufumana iindawo ezilungileyo zomsebenzi, angaze abuye azane nabantu bakowawo, awancede nokuwanceda amawawo. Wayedla ngokuyisebenzisa ngokuyidela impendulo yomDaka owathi, wakubuzwa ukuba uza kuphinda na uye kubasebenzela abantu bakowawo, waphendula ngelithi, "Hayi, andizanga ndilahlekelwe nto ezantsi phaya. Be ndiya kufuna nto ni khona?" Wayebabeka ityala abafundisi ngokuwanyanzelela amaAfrika ekuveni alahle iindawo ezithile apha ezingcingeni nasemasikweni awo amandulo, ezilixabiso. Uthe, "Ikakhulu umAfrika wafundiswa okokuba yonke into eyeyobuAfrika iyeyobuhedeni, ikhohlakele, ichasene nobuThixo. Nkqu magama la ethu kwathiwa ngawobugina, sanikwa ke amagama obuYuropu nawobuMelika. Imidudo yethu yonke yamangalwa, imidlalo yethu yapheziswa, amasiko ethu alahlwa, yalityalwa yonke into eyinto eSomini besizwe sethu; iziphumo zoko ke kuluzi ukucinga ngazo."

Waba ligo ekukhuseleleni ukusetyenziswa kwentetho yokuzalwa komntu emfundweni. Ubesithi, "Luza kusestyenziswa nini na apha eSomini bomntwana olu lwimi lokuzalwa? Impendulo yam ithi, 'Kwa sentloko.'" Wathi xa kwenziwa imigaqo emitjha yezikolo zaseGold Coast, ma yenziwe ngohlobo lokuba kuthi kwasekususeni kwiBanga loI. kude kuse kweleIV. neleV., kungabi kho titjala iviwa ithetha nelizwi elinye lesiNgesi, ngaphandle kwamaxa ifundisa isifundo sesiNgesi.

Wonke lo mcimbi wemfundo ungaqunjelwa ngezwi elinye elileli, "Ndinga bonke abantu bakowethu bangafundiswa ngeyona ndlela ibanzi, entliziyweni, ezandleni,

nasentloko, ukuze ke ngoko iAfrika ide ibe nexabiso ehlabathini, ngokwezinto eziveliswa ngumoya, yingqondo, nalurwego."

ImiZekeliso

Ekuveni engumAfrika nje, ubeqhuba kakhulu amaBali xa afundisayo, ade awaphinda-phinde:

UmLambo oyiNayile

'Kwakha kwaakho imbizo enkulu yemilambo, yaalapho iBrahmaputra, yaakho neGanges; iThames yayikho, ikho neHudson; yonke imilambo yayikho. Ithe yakugqitywa imbizo, umHlali-ngaphambili wayo uyibuzile ukuba iza kuya ngaphi na, iza kuya kwenza nto ni na kwezo ndawo. Ithe iThames, "Ndiya mna kwindawo ekuthiwa yiLondon, apho ndiya kufika ndibe yinkosikazi eyongamele yonke imilambo yehlabathi." IHudson ithe, "Mna kwiindonga zam kuya kuba kho iingxilimbela ezinkulu zezindlu; ndiya kuba ngowona mlambo utyebileyo ehlabathini." IGanges ithe, "Abantwana baya kujulelwa esifubeni sam; ndiya kuba ngowona mlambo ungwalisekileyo ehlabathini lonke." IMississippi yathi, "Ndiya kuba nguyise wento yonke engamanzi." Kube kho mlambo uthile ongazanga wona uthethe nalinye ilizwi, wada wabuzwa, kusithiwa, "Ungubani wena?"

"NdiyiNayile."

"Uya kuba phi wena, wenze ni apho?"

Iphendule iNayile yathi, "Kwakha kwathi kudala, ukuqalwa kokwenziwa kwehlabathi, kwaakho ndawo ithile kuthiwa ukubizwa kwayo yiSahara, indawo enkulu, inga ngeUnited States iphela, apho kwaye kungekho mntu unokuphila kuyo, kungekho nanto ikhulayo apho. Ndithe ke, ndiya kuhla ndiye kuyo, ndiwathobele khona amanzi am avela ezintabeni, ndihle ndipheth'e ukuphila

okuvela ezintabeni, ndiye nakho entlango, ndigqithe ke ndibalekele kuLwandle lwaseMeditare.”

‘Ithe yonke eminye imilambo yahleka isiqhakqala, isithi, “IAfrika! IAfrika! Yinto ni, Nayile? Yinto ni ungacifi indawo eyiyo? IBiyini kanye ungasel’ uhlal’ ekhaya, apho ufukhona?”

‘Koko iNayile yona ithe, “Ndiy’ apho mna,” yatsho yahamba.

‘Uthe uThixo uSomandla, ehleli eTroneni yaKhe, akuyibona into eyenziwe yiNayile, wathi, “INayile ndiza kuyenza ibe ngowona mlambo mhle kunene, ngowona ungwele kunayo yonke imilambo yehlabathi.” Okunene ke zithe iinqulo zakudala xa zichizekayo, xa lukhulayo olu nqulo lutsha, waluzisela uMoses, owayesingethwe esifubeni sawo loo mlambo wazincamayo, uyiNayile. Uthe akuba uMoses emkile, kwa nabaprofeti bonke, xa ngoku kufuneka omKhulu wokuBa asifundise ngoThixo, wazalwa uYesu. Naye lo Yesu ngokwaKhe mhlawumbi ngelengaBanga nakho ukuwenza loo msebenzi wawenzayo, ngaphandle kwento enye eyile: “Hamba, thaBatha umNtwana nonina uye eYiputa, ecaleni leNayile leyo yazincamayo, khon’ ukuze kuthiwe, ‘Ndambiza uNyana wam ukuBa aphume eYiputa.’”

‘Kwakhona, niya khumbula okokuBa wathi uYesu, xa aya kuBethelwa emNqamlezweni, akwaBa kho bani ma kawuthwale umNqamlezo waKhe, ngaphandle kuka-Simoni, owazalwa ngakwiindonga zeNayile leyo yazinikelayo.

‘Ngoko ke, zihloBo zam, musani ukuyidela iAfrika le.’

UKhozi

‘Umfo othile wacanda ehlathini efuna iintaka, nayiphi na angathi akholwe yiyo. Usuke waBamba intfontfo

lokhozi, wagoduka nalo, walifaka phakathi kweenkuku zakhe, namadada, neekalkuni, walityisa ukutya kwamantfontfo eenkuku, ukuBa ma litye khona, nangani lilukhozi, ukumkani weentaka.

‘Emva kweminyaka emihlanu, kwafika kuloo mzi ichule leentaka, lize kuBona umnini-mzi lo. Uthe emveni kokuBa behambile emyezweni apha, wathi, “Laa ntaka l’ukhozi, asiyiyo ntaka yasekhaya.” Uthe umnini-yo, “Ewe, phofu se ndiyiqeqesele ekuBeni ibe lintfontfo lasekhaya. Ayiselulo ukhozi, ise ilintfontfo, nangani uBuBanzi balo, ukususela kwelinye iphiko ukusa kwelinye, buziinyawo ezilifumi elinantlanu.” Lithe ichule, “Hayi, liselukhozi noko; linentliziyo yokhozi. Ndiya kulwenza mna lubabe lubeke phezulu esibaka-bakeni.” Uphendule umnini-lo wathi, “Hayi, lilintfontfo ngoku, aliyikuze libabe!”

‘Davumelana ukuBa bakhe balulinge. Lithe ichule laluthaBatha ukhozi, laluphakamisa, lavakala lisithi ngamandla, “L’ukhozi, ulukhozi wena; ulunge esibaka-bakeni phaya wena, akulunge kule nkunkuma ukuyo yomhlaBa. Yolul’ amaphiko akho ubabe!”

‘Lunge lungemka ukhozi lweenje njeya, lweenje njeya, ’suke lwajonga ezantsi, lwaBona iinkuku zisitya ukutya kwazo, lwatsiba lwehla.

‘Uthe umnini-lo, “Bendikuxelele ukuBa le nto ise iyinkuku.” Lithe ichule leentaka, “Hayi, lukhozi. Kha uluphe elinye ithutyana ngomso.” Kuthe ngengomso laluthaBatha lakhwela nalo endlwini phezulu, lathi, “L’ukhozi, ulukhozi wena. Yolul’ amaphik’ akho ubabe!” Koko luphindile ukhozi lwaBona iinkuku zisitya, lwatsiba lwehla, lwaya kutya nalo.

‘Uthe umnini-lo, “Ndakuxelela kwanini-nini ukuBa se iyinkuku le, akusayi kuze uyibone izenza ezo nto.” Uphindile umfo ozaziyo iintaka wathi, “L’ukhozi, lwaye

lusenayo ingqondo yobukhozi. Kha uluphe nje ithutyana libe linye ; ndiya kulwenza lubabe ngomso."

'Kuthe ngengomso wavuka kwa kusasa, wemka nalo ukhozi waphuma esixekweni, wafenxa ezindlwini, waya emazantsi entaba ende. Kwakuxa ilanga liphumayo, kuxa lithi tshapha ezincotsheni zeentaba ; yaye yonke loo mixawuka ikhazimla luvuyo lokuba ilanga liphumile, umso uzole kamnandi.

'Uluphakamisile ukhozi, wathi kulo, "Khozi, uya bona, ulukhozi wena. Ulunge esibaka-bakeni phaya, akulunge kwezi nkunkuma zal'omhlabane. Yolul' amaphik' akho ubabe !"

'Lusuke ukhozi lwasinga-singa, lwangangcazela, lwannga lufikelwe yint' apha entja ; alwababa noko. Ichule leentaka liluthabathe ngoku lalujongisa nzoo elangeni. Lusuke lwasonakala se luwolula amaphiko, lwavakala lusithi kru, ngokokhozi kanye, lwemka, lwaya lunyuka, lunyuka, alwaza lubuye. Lwaye lulukhozi, nangani lugcinwe lwenziwa mbuna, lwada lwanga luyinkuku.'

UBesakuthi ke uAggrey, akuba elibalisile eli bali ngamandlakazi amakhulu, umve esithi, "Bafundani bakowethu baseAfrika, sasidalwe saangumfanekiso kaThixo, koko abantu aaba basenza ukuba sicinge ukuba singamantfontfo ; nathi sisacinga ukuba singawo. Kanti siziinkozi. Yolulani amaphiko enu nibabe ! Musan' ukuxola kukutya kwamantfontfo !" Wotsho ke ayizekelise le ndawo ngezinto ezininzi eziibagcinileyo abantu bakowabo ukuba bangaphakami.

Ngenyanga kaTshaz'impuzi, ngomnyaka we1928, e-Achimota kusekwe umButho kaAggrey wabaFundu. Injongo zawo yayikukukhumbuza abafundi ngomsebenzi omkhulu obekwe phezu kwabo, nokusasaza intsumayelo kaAggrey—ngentetho evakalayo, ngowokwenza ukuba

uAggrey ahlale ehleli ezingqondweni. Ude umOngameli wawo waliweza elithi, "Ingabi kukumenza nje kodwa uAggrey wethu ukuba ma kahlale ehleli, koko sizamele okokuba nathi ngokwethu sibe ngooAggrey abakhoyo ; kuba kanene, asizizo nkuku, siziinkozi. Sinakho ukubaba sibeke phezu, nje ngaye, side sigqithe nalapho afike khona, xa ngaba sizimisele ukulihlawula elo xabiso lifunekayo. Asingentengi yini ? Sinakho ngokumhlophe. Ngoko ke ma sinduluke ! Zinkozi, ma sibabe !"

Naaso ke isaci esifanele kukuthi isikolo ngasinye sama-Afrika sizithabathele—"MA SINDULUKE, ZINKOZI !"

Kwimbasa yeAchimota kukho umzekeliso welizwi lakhe lezichukumiso zepiyane, ezimhlophe nezimnyama. Eyona ngoma inendili yoluntu ayinakho ukwenziwa, ngaphandle kokuwasebenzisa kunye amaBala aMnyama naMhlophe, athe uThixo wawadalela ukuba asebenze kunye. Le ke yeyona ngqondo inzulu eyaye isentliziyweni kaJames Emman Kwegyir Aggrey.

UTHE EFILE, WABE ESATHETHA.

IZIHLOMELO

Isihlomelo I : Isiqendu I, iphepha le4.

“ Ngenxa yewonga likaBawo, nohlobo lwakhe, kuthe ngeemini zakudala, xa amaFante ayesilwa idabikazi elibi namaElminiya, wanyulwa ngamaAnamabu ukuBa aBe ngophambili kuBalamli. Okunene yena waphumelela kunye naaBo wayenaBo.

“ Kuthe ngenxa izizwe zeCape Coast neAnamabu zazixabene, kuBonakala okokuBa zizonde ukuphelela ekuxabalaneni kwaBazalwana ngemfazwekazi embi, iGuluneli eyayikho ngelo xefa, uMnu. uCruikshank, owayehleli iminyaka elifumi linesifoBo kwelo laseGold Coast, wazama kakhulu ukuyiphelisa loo ngxwaba-ngxwaba, koko akaphumelela. WaBiza uBawo, ophulaphule iingxelo ngeengxelo zamacala omaBini, kwada kwaziintsuku ezililani. Uthe, eyiKyame nje yelo thuba, mhla waphakama ngolo suku luBalulekileyo, ukuBa ayihlaziye intetho, afike nakwisiphumo sayo, nje ngoko BaBone ngakho yena kunye namaceBa akunye naye, lafukuma igazi emadodeni, asuka amehlo la awo aziingwe nye ezi kumacala omaBini. Wema iiyure ngeeyure, ephengulula, echaza ubunqhina ngobunqhina. Wayengakwazi kufunda nakubala, koko ngokwekhumfa lamakhumfa, akubanga kho nanye incam ayilibeleyo nayiphosileyo. Kude kwathi kuphi, emva komcimbi oBalulekileyo oBilisa igazi, ohlasimlisayo, wafika esigqibeni, anela ancamisa omaBini amacala. Yada yathi iGuluneli uCruikshank, ukuxoliseka kwayo nguye

nangumsebenzi wakhe oBalulekileyo waloo mini, yambaBala uBawo ngeeponti eziBomvu zontlanu ezineefeleni zontlanu.

“ KwiNgqungquthela enkulu yamaFante, ezazithe zonke iziZwana zamaFante, kunye namaphahlothi azo, zadibana ukuBa zizame iindlela zokuzikhusela, nokwazana, kwa nokuzama ukuziphakamisa, uBawo, uKodwo Kwegyir, wayengomnye waBo BaWuqalayo loo mcimbi, esisithethi sawo, esasimele neqela lezinye iziZwana.

“ Ngexefa iAfanti neFante zaziphathelene izikqweqe, iindlela zazisoloko zivaliwe ; kodwa uBawo yena wayengazanga avaleleke—wayecandisa nanini na. IgoBa lamagoBa, ongazanga ayoyike imbumbulu, kuBa esithi ayimngeni yena, wayephambili emikhosini, ekwa ngokuqala ocebisa kumacala omaBini ukuBa ma lixole. Wayesaziwa kakuhle kwiinkundla zamaAfanti kwa nje ngakwezi zamaFante, eBekwe ngokuthe jikelele. Aye emthembile omaBini amacala, waYe naye engazanga alidanise elo themba.”

Isihlomelo II : Isiqendu IV, iphepha la33.

(a) Emva kweminyaka ethile, uAggrey, xa athetha kuBafundi eDikeni, kwiAfrika eseZantsi, waBalathisa into esisigxina.

Uthe, “ Nifanelwe kukuBa *nenze* ngokonqulo lwenu, *niphile* ngokwemfundo yenu. Ndiza kuyichaza into endithetha yona, xa ndithi, nize *nenze* ngokonqulo lwenu. Ndakha ndaya kumzi waBaFundisi ; ndagqiba apho iBanga lesiVII. ; ndaza ndeenza iminyaka emine kwisikolo esiphambili. Ndifundise iminyaka esithoBa, ndemka ke ndaya eMelika ; ndazuza ugaga lwemfundo yaseKolejini. Ndiphumele ngaphandle ukuya kufumayela. NdandiwaBetha amazwi esiHebere, nawesiLatini, nawesiGrike,

njalo-njalo, kodwa ke ibandla eli lalikhathala yinto ni zezo nto? Aaba bantu babeswele, nokuhlala oku kwaBo bedwela egumbini elinye belifumi. Basento ababeyisweleyo; ndawa phantsi nam ekufancedeni, nje ngoko nawuphi na umntu anokuwa phantsi, xa afumayela intsumayelo yeemfundiso nje kodwa.

“Ndathi kanti, ndingazi nje, mna ndibaba phezulu, kanti kufuneka ndihlile ndeza esantwini. Ndaqala ngoku ndafumayela kwindawo ethi, ‘Bapheni, batye’; ndafumayela ngoku ngeenkuku, ngeebokhwe, ngento yokutya, ngezinto zokunxifa. NdaBa nentsumayelo ngezithunywa, ndangena ndathetha ngeengcongconi nangeempukane, njalo-njalo, ndisithi zizithunywa zika-Thixo. Ingcongconi ezi ziz’e kuthi, ‘Kukho ukufa kwesi sithuba, nafa yifiva. Nditjho kuni, aniva? Ngalo lonke ke ixefa eningekeva, imigxoboza iya kusoloko ikho, inenzela izikhuhlane. Yigutyuleni.’ Bosuka ke bavume enye ingomas ethi, ‘Sindulule isicaka sakho ngoxolo.’ Emva kwenkonzo sibe nentlanganiso yokunyula iqumpu lokuzikhangela ezi ndawo. Bafumana xhegokazi lithile lingenanto yakubasa. Bathi, ‘Ee, lona aliya kuza etyalikeni.’ Ndisale malunga nefumi labantu, amabafune iinkuni, babancede abantu; baqala ke ukuza.

“Uhlobo loBuKristu esifanelwe kukuba sibuhube, bobokujikeleza sibanceda abantu; bothi ke xa uthandazayo bakwazi ukuthi, ‘Amen!’ Abantu bagqithisile khona ukuthetha oku. Ukuthetha akunandleko, ngaphandle kokuba use uza kuthetha ngetelefoni umgama omde; uya kulihlawula ke ixabiso laleyo.

“Ndathi ukuya kwam kwiBandla lakwaMiller, ndafika apho abantu beswele kanye. Indlu endayinikwayo yayinamagumbi amaninzi, elunyekwe ngemibane, inezinye izinto ezimakhazi-khazi zeli xefa kukulo; koko kwanga kum kusisono ukuBa ndibe ndihleli apha. Ndithe

kumalungu ebandla lam, ndiza kuya kuhlala nawo ezindlwini zawo, ndayenza loo nto. Uya bona ke, babelala bona ngasibozo ngafumi egumbini lilinye, zivingciwe neefestile; babewoyika umoya wasebusuku. Ndada ndacela ukuBa noko ndingakhe ndenze inyinyi. Wasakuthetha umi kude nabantu, thetha naBo ngokomntu ongomnye waBo. Ndiya kholwa ngumthandazo; sekuya kufuneka ke ndikhe ndithandaze phambi kokuba ndikutye oko kutya kwaBo; kwaye kunezotho ukubonakala kwakho. Ndivakele ndisithi, ‘Kumnyaka oza-yo ndiya kuzibala iinkuku eninazo. Kulula ukuzifuya, inyama yazo ilungile, aye amaqanda ekukutya okufaneleke isimanga kubantu abakhulu nakuabantwana.’ Nili-ndele ukuBa abantu beze nemali bevela eMelika. Zisizeni ngokwenu: fuyani iinkuku ezi; abantu abamhlophe bafuna amaqanda, baye bengakhathali nokuba avela kumntu omhlophe, nokuba ngoMnyama na?

“Ndingene ngoku ndafumayela esantwini indlela yokutyiswa kwaabantwana. Baninzi kaloku abantwana abasweleka ngenxa yobudenge bokungazi imigaqo ehamba ngayo indalo le. Inxalenye yaaba bantwana bengabantwana angeleba ngooLuther, nooBooker Washington, njalo-njalo, ukuBa babesindisiwe bakhula. Ungathi ukuBa uya kwazi ukupheka, ungaliguqula lonke ihlabathi eli. Kumalungu ebandla lam ngoku se kukho iimoto ezilifumi linesithoba; izindlu ezintja ezakhiweyo zimafumi mahlanu. Ngoku ndithi xa ndifumayelayo, bathi, ‘Amen!’ bathi, ‘Haleluya!’”

(b) “Kumzana othile waseMelika, kwakha kweza imiDaka, yakhalaza kum isithi, abantu abamhlophe abaze bakhe bathethe naBo. Ndiphendule ngelithi, ‘Velisani nani izinto ezifunwayo ngaBamhlophe; baya kuthetha nani. Fuyani iinkuku ezi, thengisani ngamaqanda; niya kuyibona ke inguquleko.’ Ndazimisela

ke kuloo nto, nanini-nanini, nasezintsumayelweni zam, ndacebisa le nto yokufuywa kweenkuku. Ihle yandiva imiDaka, yeenza, yaanezinto zokuthengisa, iinkuku, namaqanda. Yini le? Yaguquka ngoku indlela abaphathwa ngayo ngabaMhlophe, yaanto yimbi; yathi nayo ngoku imiDaka yenyuka, batyeβa abanye. Yenza ukuba ube noncedo kanga ngokuba bangabi nakwenza nto ungekho. Naantso indlela eningayihlambulula ngayo ke intlalo yenu le."

Isihlomelo III : Isiqendu V, iphepha la42.

Kwisithuba seveki enye phambi kokuba abube, uAggrey ubalele unyana wakhe, uKwegyir, esenje nje :

KUKWEGYIR AGGREY.

NEW YORK,

23 *kweyenTlaba*, 1927.

SITHANDWA SAM KWEG,

Ndidane ngokwenene ndakungakuboni ekhaya, ndakuba ndifikile. Unyoko undihlangabeze kwa sesitifini. Sithe sibulisana, ndabe ndiphanga ndibuza, ndisithi, "UKweg. uphi na?" Uthe, ukwelingasentla kumsebenzi wekampi; ndenzakala kabuhlungu "ngaphakathi". Ndandise ndizixonxile iintetho esiza kukhe sibe nazo sisobaβini. Ndandinqwenela ukukhe ndibe nethuba lokuva izinto ozimisele ukuzenza, size ke sikhe sizixoxe siceβisane.

Ndiyifumene incwadi yakho, ndazama ukukhe ndizibone izinto ngale yakho injongo. Ndiya sazi isiphumo sokuqhulwa, kwinkwenkwe ekule ntanga uyiyo—baβe abanye besithi wena ulivila. Thina bantu bomzi lo

siyazi okokuba loo nto ayiyo nene. Ndithethe futhi ngawe eAfrika—ukusula kwakho izihlangu, nokubeka kwakho izitena—ndaye ndive mnyak' enye ukuba ube usebenza kumzi wokwenza iqabaka. Akuyiyo nkwenkwe ilingeneza, nakanye. Kwa okuya wawungekakhuli, ubudla ngokundincedisa xa ndingenisa iinkuni, ekuthayeleni, nasekugutyuleni umzi jikelele, ekunqunqeni uthango, nasekusuleni nasekululekeni iinguβo, ekuthunyweni, nangebotile yakho yeyeza, ebihleli ikulungele ukunyanga nawuphi na umntu onenxeβa apho endlwini. Yiyo le nto safikelela kwisigqibo sokuba ufuna ukuba ligqira. Nangoko ubuseHampton, ubudla ngokusebenza emva kwemini, ngeentsuku ezithile—ngathi ke bethu bekuβa ngolweziNe. Unyoko kwa naβantu bakowaβo bangabasebenzi—akukho nqeneza; kwaye ngakwelakowethu icala, sonke singabakhuthuleyo; kude kuthiwe elinye igama lam ndingu "msebenzi." Ukuze ndide ndiphumelele nje eLivingstone, ndaphumelela ngokuzisebenzela, ndiphila ngeyam imali. Akunalo nalinye ithambo nalungu lilingeneza emzimbeni wakho. Kanti abanye aaba bangaβa abazi nto bona, baze ke ngoko badlale ngawe, bakuqhule, bazame ukukucaphukisa—waye ke nawe uya kuzama ukubaβonisa okokuba akuwunqeni umsebenzi, ungakuchasanga ukusebenza. Iya ncomeka ke loo nto, Kweg.

Kanti ke nangaphezu kwawo loo moya wokuβonisa iintanga zakho okokuba akulilo ibulempu lenqeneza, kusekho enye indawo. Kukhw' idinga olibekileyo. Kuβe kungafuneki ukuba loo nto ma ide ibalwe, ifungelwe. Uyihl' omkhulu, uKwegyir, akazanga abale phepha lamnqophiso. Uβesuka athi, "Ilizwi lam se lindiso-phile; kwanele ke." Umntu ke onje ngaye, obenakho ukuzilanda umliβo wokuzalwa kwakhe kude kuse kumnyaka we1976, abe kanjalo uya gqitha nalapho, ade

aye kwelaa xefa impucuko yamaYiputa ibisaqala ukuBa kхо, umntu onjalo ke wayezitfho kunokuba angaze aroxе kwidinga alibekileyo. Izolo bendiseWall Street, ndaanethuba apho lokubaaxelela abeLungu abathile nge“ Siko loBuAggrey,” nangelizwi lakwaAggrey.

Ndisuke ndaaneenyembezi zokuzitfho, ndakuyifunda incwadi yakho, kulaa ndawo ithi akuvumanga ukubala iphepha lomnqophiso, usuke wema ngesithembiso sakho kwaakuphela—izwi lakwaAggrey. Uya bona ke, loo nto izukile, loo nto ifanelekile. Ndiya zidla ngawe. Ndiya yibona injongo yakho. Ndiya wubona umoya wobuhandiba ovela kwiminyaka emakhulu-khulu, ukuBa nangu utsitsa kuwe. Akuphumi kumliBo wamanuku-nukwana, nangaliphi na icala. Ndaye ndixolisekile nakukuthi oku : ungalikhuphi izwi lakho ngento ongekayiqondisisi. Wakuhlala ulilumkele ilizwi lakho nanini-nanini na. UkuBa uthe ngoBunxhamo walinikela ilizwi lakho okokuBa uya kwenza into ethile, waza kamva waqiniseka okokuBa le nto iya kuBa kukoona, ukhululekile ke ngeso sizathu ; ewe, ubotfhelelwe ekuBeni ma uroxе kweso sithembiso. Akuzanga kuBe kulungile ukuyenza into engeyiyo ; ndiqinisekile ukuBa nawe uya yazi loo nto. Okwesibini, ukuBa se uthembisile—ma khe ndithi, uBe mhlawumbi uthembise ukuBa uya kuphuma naBanye ngesisusa esithile somgcoBo—kuze kuthi ngosuku olungaphambi kohambo olo, 'suke agule unyoko kakhulu, okanye kuhle enye into enkulu, ukhululekile ukuBa olo hambo ulufoxise, okanye se uluyeka kanye ; kuBa into elunge ngaphezu kwezinye, yiyo ema ikhokele, kunale incinane, nokuBa na nayo ikwalungile ngeyayo indlela. Kodwa kwizinto nje zokuhlala, xa uthe emva kokuBa uthandazile ngokuzithoba, nasemva kokuyicikida ngenyameko into, wavuma, bambelela ke kuloo nto, nkwenkwe yam, bambelela kuyo. Ilizwi lomAggrey limbophile.

Isihlomelo IV : Isiqendu VIII, iphepha la68.

UMnu. uKisankole ugqiba yena ngeli lilandelayo, ethetha ngezinto ezithile eziziziqhamo zohambelo lukaAggrey :

“ Kuqala, abantu abatfha batyhilelwe okokuBa ukuphuma esikolweni akuthethi ukuthi kuphelile apho ukufunda. Okwesibini, ngokuthi kwakhe nje kodwa athethe ngamaNgesi amaBini, esithi, noko aMhlophe nje, kanti “ amnyama ” ezintliziyweni, ngenxa yomsebenzi wawo omhle, loo nto ikhuthaze aBaMhlophe kwa naBaMnyama ukuBa baqonde, ukuBa kanti ibala eli alinto yakonto. Akuzanga kuBe kхо xefa ezintethweni zakhe, nakwizincoko zakhe, angakhe ngalo ayivelise le ndawo yeBala, nokuBa uyivelisa mhlophe, nokuBa uyivelela ngecala. Okwesithathu, waphumelela ekoyiseleni abantu abatfha ukuBa bangawucekisi umsebenzi wezandla ; uBesithi, ‘ UThixo uniphe umhlaBa ; wucokiseni ke.’ Uninzi lwaBantu emveni kokuBa emkile eluGanda bazifiya iiofisi nemisebenzi yazo, baya kulima imihlaBa yaBo. Okwesine, uvuselele umnqweno wokufunda kumankazana—hayi, ma ndithi kumantombazana—ngokuthi oku aBeke umk’akhe ukuBa aBe ngumzekelo. Okwesihlanu, uBonise ukuBa inkqubela-phambili ayizanga ichasane nonqulo. Okwesithandathu, waqondisisa okokuBa ukusebenzisana kunye kulihlakani lenkqubela-phambili, nokokuBa iza-hlukwano zise ziyinto ni na elunqulweni, entlalweni, nangeBala.”