

# uJohn Knox Bokwe

Ibali ngobomi bakhe



NGU  
S. E. K. MQHAYI

INTSHAYELELO YAGUQULWA NGU  
J. J. R. JOLOBE

THE LOVEDALE PRESS

1972

## INTSHAYELELO.

### BANTU BENKOSI!

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

Bendingasayikuze ndibe nabuganga bakuwenza la machaphaza, ukuba lo mphunga wawungathanga uvele ngakumfi lowo ngokwakhe, ivuma nentsapho yakhe ngomphunga omhle.

Kukho intetho ekhokeleyo yesiNgesi, ebhalwe ngamadoda amazi umfundisi lo ngaphezulu kunam. Amadoda lawo ngu-Dr. A. W. Roberts, owahlala, esebenza kunye naye iminyaka emashumi mane; nguChief Inspector W. G. Bennie, indodana eyakhulela phambi kwakhe, kude kuye ebudodeni; enye intetho yekaMr. Weir-Dana, indodana ababekunye ezintanjeni zomsebenzi eDyoki (Ugie). Kukwakho nelizwana elithiwe xhwa ngumhlobo wabantu abaNtsundu uHon. John X. Merriman, odumileyo.

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

Ingxelo zeziphoso neziphene, zamagwiba namakhwiniba maze ndiziviswe, ndiyaziyaleza.

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

Owenu enkonzweni yesizwe.

S. E. KRUNE MQHAYI.

ENqonqweni,

P.O. Berlin,

Cape Province.

August (EyeThupha), 1925.

YALE



BX9225

B5685

M66

(LC)



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Ndimathidala ekuyenzi kwam le ngabula-zigcawu kuba kukho nto indixelayo ukuthi akukho bani unakho ukuthelekelela iinjongo nezindululi-ngcinga nezicamango nezenzo zomntu wolunye uhlanga. Ngenxa yoko amazwi am kungenzeka ukuba asuke azobe umfanekiso oyinyaniso ngokuyinxenye kuphela. Kwaye kwakhona kukho ukulangazelela ukuba ndibalise ngokubukeka nokuxabiseka kobomi obubenomtsalane nokundiliseka okukhulu bukaMnumzana uBokwe. Kodwa ke kum namhlanje kongamele olo langazalelo ukuze ndisibale isicelo soMnumzana uMqhayi ukuba ndibe ndiyayenza le ntshayelelo ngemvume nangomxhelo wam wonke.

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UMnumzana uMqhayi ubuchaze ngokuzelelo ubomi bukaMnumzana uBokwe wasiphakela ngesandla esishushu iziganeko zabo, kangangokuba iindawo ezindisaleleyo mna kukuba ndibeke nje umnwe kwizinto ezibalaseleyo zobomi bakhe.

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Umntu ngamnye uneempawu apha kuye zemveli kuba uyinxalenye yako konke okukhe kwabakho kumawabo, imilowo. Amanyanje akwaBokwe ayengawesinye sezizwana ezibalulekileyo kwaXhosa kwezaziphethwe yingoty uMhlekazi uNgqika, ezinzala yazo namhlanje seyibizwa ngokuba ngamaNgqika. Eneneni uyisemkhulu kaKnox wayengomnye wamaphakathi engangalala uKumkani uNgqika, A! Lwaganda.

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Kumashumishumi eminyaka ekungenzekayo ukuba kwinkulungwane zeminyaka phambi kokugaleleka kwabaMhlophe kweli lizwe, esi sizwe le nzwana yentlambo yeTyhume kwakusekukudala yaba yenye yeendawo ezinamakomkhulu aso. Iintlanti zekomkhulu lamaNgqika zazingekude kule ndawo idolophana

yaseDikeni imi kuyo namhlanje. Kulapho ke abahambisi-lizw bokuqala, abefundisi, banyathela khona tanci ukufika kwabo kule mimandla. Amanxiwa eziko labo lokuqala kwelasemaXhoseni asabonakala kumantla eTyhume.

Uyise nonina kaKnox babengamakholwa baza bagqiba ukuba bangayivimbi abantwana babo into abangazange bayamkele bona, imfundo. Le nkwenkwana yabo bayithiya igama elingu-John Knox bekhumbula ngalo umhlaziyi-lunqulo owayedume kunene waseSkotlani, waza umntakwabo bampha igama elingu-Candlish igama elo elalilelengangalala yenkokeli yeBandla elaliyiFree Church kwelaseSkotlani. UKnox lo wasingena isikolo seziko laseLovedale eselula, waza eselula njalo, njengabo bonke abadumileyo, wagqiba nangendawo yento awayenqwenela ukunga angayiyo kwimihla yamva. Wayenga angangumfundisi weBandla. Wada waya kufikelela kulo mbono watanci, umnqweno ongazange ucinywe engqondweni kukuqengqeleka kwezilimela, wada wafezekiswa phambi kokuba afuduselwe kwinkonzo yelizayo ikomkhulu.

Sekukafuthi libaliswa ibali lokuqala kwakhe uKnox ukubonana noGqirha uJames Stewart, uSomgxada ke lowo, xa wayesandul' ukwalathelwa, ekongameleni iSinala yaseLovedale. Le nto yenzeka ngeyoMqungu ngowe-1867 waza wahlukana neLovedale ngowe-1897 esiya kuncedisa uMnumzana uNtengo Jabavu ekuhleleni iphepa-ndaba *Iimvo zabaNtsundu*. Iminyaka emashumi mathathu wayezazilahlela ekukhonzeni iLovedale nje-ngamhla-mnene njengoko yayisiya iqhubela phambili. Wayazi isezizindlwana ezimbalwa eziya zingakwicala lezindlu zabafana zokutyela nokulala; wayazi nangoku yayiseyinabile ingumzi omkhulu ofundisa izinto-yinto. Kulo lonke olo lwandiso wayebe nenxaxheba uMnumzana uBokwe. Enyanisweni iLovedale yayisenyongweni kuye iyinxalenye ngokunzulu yobuni awayebubo, kangangokuba asinakumangaliswa kukuba athi akuba ngumphumli asuke abuyeke kule ntlambo eyayinendawo ebanzi kangaka emxhelweni kuye.

UMnumzana uBokwe waba soloko esazi ngezinto ezazise-nzeka kweli Ziko leMfundo kwaye umbhali wale ntshayelelo unesipha seeleta zakhe esibonisa umdla awayenawo ngalo mzi, isipha esithe kumaxesha aphindaphindiweyo salusizo ngemihla yokuxakeka nokuxineka. Ndalufumana uncedo lwakhe luxabiseke ngakumbi ngaleya minyaka ndandibambeke uGqirha uStewart ngayo. Yayinzima kuba sasidlula kwimeko endala yezinto ezincinane nokuqoqosha, singena kwimeko entsha yezinto ezinkulu. Sasishiya ngasemva indima yesibini yama-xhishini aseLovedale xa sikhumbula ukuba iminyaka kaMfundisi uGovan yabe izizikhawulo zexesha lendima yokuqala.

UBokwe uqale ukunxulumana neLovedale engumsebenzi kwaGqirha uStewart, esebenza endlwini nasesitalini kuba uSomgxada lowo wayewathanda amahashe kuba emva ekhaya emihlabeni kayise, eseyingetyengetyana yomfana wayekwazi ukuphathwa kwehashe. Kwimihla yendima yakhe yokuqala elapha eLovedale ebesakuba sezihambeni eziliqela. Ngoko ke ukunyaneyekelwa kwamahashe akhe kwakubalulekile. Abo babemazi uSomgxada baya kukhumbula ukuba wayengayinyamezeli into yomsebenzi ongafezekanga esitalini sakhe. Kwaye kuqinisekile ukuba olu qeqesho lungqongqo olwabe luhamba nobubele phofu lwamnceda uKnox ekumenzeni le nto waba yiyo mva, ukuthi kwixesha elingaphezu kweminyaka emashumi mabini abe yeyona ntonga isekhosi kaSomgxada ekulawuleni nasekufezekiseni imicimbi yaseLovedale.

UGqirha uStewart wahlab' ekhangele ngokuthi amvumele uKnox ukuba abe soloko esesikolweni nangelixesha wayesebenza emzini wakhe, iminyaka emine ukususela kowe-1867 kude kuse kowe-1870. Ngelo xesha wahambela phambili kakhulu ezifundweni ngakumbi kwintetho yesiNgesi awathi mva wasithetha wada wasazi namaqhalo aso kangangokuba andazi mntu uNtsundu ubengamqwesayo ekusithetheni. Ngaphandle kwamathandabuzo obu buchule bokusithetha isiNgesi wabufumana nangenxa yokuba wayekwangunobhala kaSomgxada. Wayenge-

nakho ukuthi esoloko esondelelene nengqondo ebukhali nenzulu kangako ukuze angazityhuthuleli iindlela ezicacileyo nezivakala kamnandi endleleni zokubhala intetho yasemLungwini nesikhwa sokuyibeka ngokuthe gca njengezenkosi leyo yakhe.

Ngomnyaka we-1870 uSomgxada wabuya wamsebenzisa nangenye indlela uKnox ngokumsondeza kwiofisi yesinala saseLovedale ukuba abe nguthunywashe. Ngeli xesha wayeminyaka ilishumi elinamithathu ubudala. Bonke ababemazi ngelo xesha bamkhumbula njengenkwenkwe eyayinokundiliseka nokuzola nesifuba, iimpawu ezo ezinqabileyo kumakhwenkwe amaXhosa ale ntanga. Kuqinisekile ukuba zezi ziphiwo ezabangela ukuba uGqirha uStewart emva kweminyaka emithathu emva koku, amenze unobhala wemicimbi yakhe eyodwa, indawo leyo awaba sigxina kuyo edibanisa neminye imisebenzi awayeyenza yesinala, wada wemka eLovedale ngowe-1897. Ngenxa yoko wayesoloko esondelelene noSomgxada ngokukhulu ithuba leminyaka engamashumi amabini.

Eminye yemisebenzi awakha wayibamba kwiminyaka ephakathi kwe-1877 kude kuse kowe-1897 kukuba ngumgcini-ngxowa, umphathi-posi, umphathi-kwayala, itoliki eyintloko. Ngamanye amaxesha ubesakuba zizo zonke ezi zinto ngaxeshanye, kwaye kwakusithi kwakubakho ingxakeko enkulu equbulisileyo kubhelenwe kwakuye, kuba xa sizekelisayo wakha wanguye nomhleli wephapha-ndaba, *Isigidimi*, wayiyo netitshala kwicala labafundi abangamakhwenkwe, wanguye nomphathi wamabutho okusebenza umsebenzi waphandle. Kwakunjalo ngeminyaka yokuqala kweLovedale, umntu bekuye kufuneke abambe apha, phaya naphaya.

Kwiminyaka yokuqala yamashumi asixhenxe enkulungwane yezolo, ingangalala uMhlekezi uSir James Sivewright wathi etyelele kwiPhondo eliseMpumalanga laseKoloni, ngokucelwa nguGqirha uStewart wenza ukuba kubekho iofisi yeposi eLovedale. UMNuzana uBokwe wacelwa ukuba abe ngumphathi wayo. Kwaye iyancomeka into yokuba wathi kwisithuba seenyanga

ezimbalwa waba selezazi iinkontsoba zokubethwa kweengcingo kwathi ekuhambeni kwexesha wayinkcutshe kwelo cala. UMhlekezi uSir Sivewright wathabatheka kakhulu sisithozelo sakhe kangangokuba wamthembisa umsebenzi wakwaRhulumente ukuba wayenokuthi awamkele. Wenjenjalo noMhlekezi uSir Bartle Frere ngomnyaka we-1878.

Abo bankumbulo zisenakho ukubuya umva kwizinto zeminyaka eseyadlulayo bayazi ukuba iofisi edumileyo kaSomgxada yayinjani na. Kwakwayanyiswa ibhokisi ekwakuthunyelwe ngayo impahla umphezulu ugqunywe ngobungutyana oburhabaxa nangephepha lokufunxa umsizi wokubhala, eludongeni lwegumbi lendlu elalayamene negumbi lokutyela, konke oku kuyinxalenye yendlu yokuhlala. Kwelinye icala kwangolo hlobo. Phaya edolweni legumbi ekoneni kwakukho enye ibhokisana enganeno kweziya ezinye, imiswe ngecala isiciko esi sayo senze ubucangwana. Apha ngaphezulu kwakukho isikrotyana esibumlonzana. Leyo ke yabe iyiofisi yeposi yaseLovedale. Kwidolollesine kwakukho itafile ekwakukho phezu kwayo umatshini wokubetha ucingo. Enye ibhokisi le inkulu, imzantsi wawusewudlekile kukuxushwa ngeenyawo ezazimana ukushukushukuma, kwakuhlala uSomgxada ngakuyo, ubukhulu bexesha enganxibanga bhathi, imikhono yehempe isongiwe. Kobunye ubudesika obuya bebhokisi kwakuhlala umphakathi omkhulu unobhala waseLovedale uJohn Knox Bokwe.

Kula madoda mabini kwakubotshwe iinkabi ezahlukeyo ngeendawo zobuzwe nezithethe, ngesithombo omnye umfo emde eyingxilimbela, emhlophe, enesithozela nesithunzi kananjalo, ecinga ngokukhawuleza ngokombane. Omnye wayesisiqingqana madoda ebucikizwa, umfo lo emnyama ngaphezu kwesininzi samanye amaXhosa akowabo, phofu enesibumbeko sobuso esingathi sesomLungu. Bathi bakuya bukhula ubuqabane phakathi kwala madoda mabini abalulekileyo, yathi le ilula madoda yaya iba nemfano yale inkulu ngenxondelelo nokuba usingxami nokuthi futhi msinya kangangokuba ithe isiya eku-

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

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

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

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

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

mfundisi waseDyoki kwakufuthi eshumayela nakwiirhament zabaMhlophe. Enyanisweni abamelwane bakhe xa aphakath kwabo babelibala nokuba umnyama. Babemamkela njengoko wayenjalo engqondweni nasentliziyweni nasemphefumleni indoda yenene, indoda yamadoda.

Athi akuya esihla amandla ngenxa yobulwelwe wabuyela kwikhaya lakhe latanci kwimimandla awayekhulele kuyo, awayedlala kuyo eseyinkwenkwana. Wazakhela indlu phakathi kwabantu bakowabo.

Nangona wayeselegulela ukungabikho wayesazama ukubonmdla kwimicimbi yesithili eso. Wayezingisa ukuya ezimbizweni zomzi, kwaye enye yezinto ezikhumbulekayo kwintlanganis ethile awayekho kuyo phaya eDikeni, yayikukumbona enesithomo sicekethekileyo ebuthathaka esekelwe ngemiqameli ukanti amehlo wona ayeqaqambile ebukhali nengqondo nayihlakaniphile isabamba njengeyomntu osesebutsheni bemihla.

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

Kwenzeka ukuba ndibe ndiseLovedale kwiinyanga zokugqibela ezimbalwa zobomi bakhe kwaye nelungelo lokuba ndib nakho ukumvelela yonke imihla yaba yinto enkulu leyo kum.

Wayebe ngumntu wokuqala oNtsundu woMzantsi weAfrika endathi ukufika kwam kweli ndathetha naye. Wayemi noGqirha uStewart, uSomgxada, kumanyathela endlu yoMongameli lo bendamkela kweli lizwe ndandizikhethela ukuba ngummi kul ukususela kuloo mzuzu wokuphumla kwamehlo am kuye kuse kuse emva kweminyaka emashumi mane xa ndandifuneka iNdumiso yama-23 eyayisenyongweni kuye, neculo lakhe elithe Imixeshiso yexesha iya iphela kwiindlebe ezasezivuleka kwizand ezingaphesheya komda wexesha, ubuhlobo bethu abuzan

bubento yimbi buthandabuzeke. Kusegameni lobo buhlobo endenza la mazwi enkumbulo echosi ngaye.

Sesitshilo ukuthi wayenxulumene nezinto ezininzi eLovedale. Enye yezo zinto yayingumbutho wokuxoxa eLovedale. Kulo mbutho wakhokela ingxoxo amaxesha amaninzi ngeentetho ezibhaliweyo ezinexabiso. Enye yezo ntetho yayibalulekile ngexesha lokwenziwa kwayo ngowe-1894, ukanti nanamhlanje usenokusizakala oyifundayo. Yayimalunga nokuqwalaselwa *Kokwabizwa Komhlaba kwabaNtsundu* ngokwaloo maxesha. Yayibhalelwe ukuphendula izinto ezaziyalezwa nguMnumzana uScully. Amaphhepha-ndaba ayemana ukwenza izicatshulwa kuyo yaza yawushukumisa umzi kakhulu ngenxa yokuchaneka kolwazi elwaluphawuleka kuyo nangobulumko beziyalezo ekwakubonozwa ukuba kusetyenziswe zona ziphunyezwe.

Ngomnyaka we-1892 uMnumzana uBokwe waya phesheya kwilizwe elalisenzele lungaka isinala saseDikeni awayefunde kuso. Wathi eseSkotlani apho walicandacanda ilizwe elo ukusuka eWigton ukusa eThurso ehamba ethetha ezintlanganisweni evuselela umdla kumaziko okuhanjiswa kwelizwi. Ingxelo yakhe ngolo hambo lwakhe ibubungqina ngobukhali bengqondo yalo mfo wayehlakaniphile kunene. Wayekhangela ngamehlo abonayo njengoko wayesakwenje njalo nokuba ukhangela abantu nokuba zizinto.

Ikho neminye imisebenzi abesakuxakeka yiyo uMnumzana uBokwe esaphila. UMnumzana uMqhayi uyikhankanyile ngokufanelekileyo. Enyanisweni konke endithe ndathanda ukuba kukacise umfanekiso womhlobo wam lo kwanezinto ezityhulu ebalini lobomi bakhe kuvelisiwe nako ngokwanelisayo nguMnumzana uMqhayi.

Kuyenzeka ngaxesha lithile ebalini lesizwe ukuba kuvelele amaqelana amadoda ange asenkundleni yobomi, abalasele ukwenza ngomfaneleko nendili izinto ezisihambisela phambili isizwe. Ixesha likaBokwe livelise iqela lamadoda abe njalo—uMakhizwane, uMzimba, uJabavu, uSihlali, ukuze ngaphambilana ka-



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

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

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

### **Amazwi okuncoma kaMnumzana W. G. Bennie B.A., nabemi bayo yayisemva kakhulu. Babesoyiswa abantu balapho uMongameli wabahloli bemfundo yabaNtsundu. nakukuxhasa nkqu sikolo sabantwana babeLungu. UMnumzana uBokwe kwasentloko wazimisela ukuba ayilungise le meko kwaye**

Iinkumbulo zam ngoMnumzana uBokwe zisusela ebuntwaneni ndiselula kakhulu kuse kwixesha lokugula kwakhe kokugqibela. Kungekho kufihla nto zonke endizikhumbulayo zezi-mnandi ngomntu owayesimo sonwabileyo sichwayitileyo umntu owayesoloko elungele ukunceda engumhlobo wenene. Akumma-ngaliso ukuba sithi thina ababengabantwana eLovedale ngaloo mihla yaphambili phaya sibe sasimthanda kangaka uMnumzana uBokwe. ibali lokuqalwa kweSikolo saseDyoki Sikawonkewonke saba-Mhlophe lingqina ngempumelelo yeenzame zakhe. Ndafumana ukuba uhlonelwe ngabantu bayo yonke imibala baye naba-Mhlophe babethanda ukuya kwiinkonzo zembhedesho awayezenza ngesiNgesi ecaweni yakhe ngokuhlwa ngemini yeNkosi. Iziphiwo zakhe zokukwazi ukufeza izinto kwanesimilo esisulungekileyo, ezi zinto zaba nexabiso elikhulu kwisithili eso nakwizixekwana zaso.

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

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

Bambalwa abantu abakha baba nobomi obunosizo ngokufeze Ngomnyaka we-1906 wabekwa izandla zobufundisi obuzeleyo. kileyo ngaphezu kobu bukaMnumzana uBokwe. Uya ekuphu Ngempembelelo yakhe isikolo sokuqala sabeLungu sakhiwa mleni kwakhe elilelwa ehlonelwe ngabo bonke ababemazi beya eDyoki waza waba lilungu lekomiti yeso sikolo awaba lilungu kananjalo impembelelo enkulu nebenoncedo awayenayo phaka layo ixesha elidana. Wayesoloko elungele ukunika icebiso eli- thi kwabantu bakowabo exabisekile kanjalo nakwabaMhlophe vuthiweyo kwabo babefuna ulwazi oluphilileyo ngezinto ze- Okukokwam mna ndisoloko ndakhumbula mhla wayengusihla mfundo. wentlanganiso yamafama aseXhalanga, intlanganiso leyo eyazo Kwiminyaka yamva xa umsebenzi wakhe emva kokubila ngokungummangaliso, zibanjwe kakuhle iintambo ngendle wawuze kakuhle sewunempumelelo encumisayo, evule nee- engagqeswa ntlanganiso kweendakha ndenza iintetho kuzo ngcango zemfundo ukuvulela abaNtsundu nabaMhlophe, eze Ndemka ndingakulibali ukukwazi kwakhe ukuzenza izint nokukhanya kwevangeli kubaginwa, kwasuka kwenzeka into nokuba nengqondo yemveli. Kuya kuba nzima ukufuman ebuhlungu kakhulu. Le nto yaba kukungeniswa kwisithili umntu oya kuyifanela indawo yakhe. Uya kuhlala ekhumbulek saseMaclear komthetho weelali zabaNtsundu ezazingekho phantsi ezingqondweni zabantu abenzele okungaka. kukaRhulumente. Lento yabangela ukuba kuchithwe kugxothwe abantu abaNtsundu abaninzi ababethe chu bexhwarhe ezifameni zabeLungu. Emva koko isiphumo njengoko sinokuqikelela, saba kukuvalwa kwezikolo namasebe omsebenzi wecawa kwasala amabini kuphela iMaclear neNcembu awaba soloko ekho ke lawo kwada kwafika ixesha lokuphumla kwakhe, wafudukela eDikeni ngowe-1920

### **Amazwi okuncoma kaMnumzana J. Weir Dana**

Umfundisi uJohn Knox Bokwe walibona ilanga ngomnyaka we-1855 waza emva kokusebenza iminyaka eliqela eLovedale apho wayefunde khona, weza apha eDyoki ngomnyaka we-1900 eDikeni ngowe-1920  
UMfundisi uBokwe wafika lo mzana kwanesithili okuso usemva kakhulu ngokumayela nemfundo yosapho kuba kwakungekho nesabeLungu isikolo ndingasathethi ngesabantwana babant beBala.

Wathi akuyiqonda le nto wabhinqa omfutshane ezamela ukuba kubekho isikolo eDyoki sabaMhlophe nabeBala bedibene kway kwakungekho naluncedo lukaRhulumente ekuqaleni. Eso sikolo saba lulutho kwimihla yamva kuba sakhupha abafundi abahlone lekayo baba lulutho, ababefunde kuso. Akazange aphelele edo lophini apho koko umsebenzi wakhe wanabela nasemapha ndleni apho kwavela iirhamente nezikolo ezinje nge-Mr Challenger Mapassa's Hoek, Cornlands, Maclear naseRemia kwisithili  
Senditshilo ukuba wavula iingcango zemfundo kwesi sithili. Ngaloo mihla yayisaqala imfundo kodwa ukususela ngoko kwisithuba samashumi amabini eminyaka eyadlulayo yasoloko ihambela phambili kancinane kwaye namhlanje kungathi iDyoki imiselwe, kwixesha elizayo, ukuba ibe liziko lemfundo kwelamaRhilikwa aseMpumalanga ngokuphathelele kwimfundo yabaMhlophe eyonganyelwe nguMfundisi M. G. R. Smit, M.C. owayengumhlobo omkhulu kaMfundisi uBokwe. Andithethi ukuba uMfundisi uSmit wangena endaweni kaMfundisi uBokwe, ndingathethi nokuthi isikolo sabeLungu esaqalwa kwiminyaka emashumi mabini eyadlulayo nguMfundisi uBokwe siye sikhula kancinane sada sayile nto siyiyo namhlanje. Yathi imfundo yabaMhlophe yakuphuma ezandleni zikaMnumzana

uBokwe, ihambele phambili eyongezelelekayo yaba ncinane kakhulu.

Inyaniso yile yokuba uMnumzana uBokwe wenza isiqalo esincomekayo kuba wabeka isiseko azama ukwakhela phezu kwaso uMnumzana uSmit.

Iinjongo zikaMfundisi uSmit ngemfundo zintsha zaye zibekho ngenxa yomthetho womnyaka we-1917. Aba fafo bobabini uMfundisi uSmit noMfundisi uBokwe babehlobene kakhulu kwaye kwileta awakha wandibhalela yona uMnumzana uSmit uthi:

“Inye indoda eyandikhuthazayo kwasekuqaleni eyayikholwa ukuba ndiya kuphumelela kweli linga, ngumfi uMnumzana uBokwe. Nangona lo msebenzi ngokuma kwawo namhlanje usisiphumo senjongo entsha, manditsho ukuthi kumaxesha amaninzi xa ndandidibana nenkcaso enkulu neenzima ezingathethekiyo macala onke ndafumana ukuthuthuzeleka nokomelezeka ngamaxesha endandisithi ndibonane nomfi uMnumzana uBokwe. Sasitsala ngaxhathanye nalo mfo kaBokwe sityandelana amagila. Ndandiyazi intliziyo yakhe eyazi naye eyam kwaye ndandimthanda umfo lowo—indoda yakwaThixo, nakuma kholwa, ingcwele.”

## ISAHLUKO I.

### UKUVELA NOKUTSHONA.

Ngomhla we-15 kwinyanga yoKwindla, nyakana ngemofu (15th March 1855,) kwakungathi kuncinane xa kuthiwa, uLena, imkaCholwephi, ongumolokazana kaBokwe, into yasema-Bambeni, kwaKrila, uzele umntwana oyinkwenkwe, kuloo ntlalajana ingena eTyhume, eDikeni, kuthiwa ukubizwa kwayo nguNtselamanzi. Lo mntwana uyinkwenkwe ke nguye lo ikho ngaye e ncwadana, kuba wakhula wasebenza wayinto ayiyo phakathi wesizwe nesizukulwana sakhe, njengoko la machaphazana landelayo aya kubonisa.

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

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

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

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

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

Kut e emva kwentsimbi yesithathu xa kuwasazelayo abantophambili!" Uthe esitsho wabe ekhankanya iintanga zomfi lo, kwaNtselamanzi, yagaleleka inqwelwana (*cart*) yasesinaleni ezooRev. P. J. Mzimba, S. P. Sihlali, E. Makiwane (osekhoyo yena) kuthabatha umkhombe, ifike ivathisiwe okukokwayo ithiwoMr. J. Tengo Jabavu, esithi ngazo: "Esisihlanu ke kwimfunoMr. J. Tengo Jabavu, esithi ngazo: "Esisihlanu ke kwimfuno yabaNtsundu ibiziinkosana kwaSirayeli.

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

ungqongwe ngabafundi besikolo samakhwenkwe, saseLovedaleKwakuba kufikiwe apho emangcwabeni, uRev. J. Lennox nanga fundi besikolo seentombi, baye abaseKholejini, eForwenzwe umthandazo; uRev. H. Mama ufunde izifundo zenkonzo Hare, bekwalapho nabo, kunye nabafundisi babo,—zawalwa neeyokungcwaba; uRev. W. Stuart waseMkhubiso wenze amazwi venkile edolophini, zaxhonywa izizekevu iiqhiya zokulila. athi: "Namhlanje ndiyoyika, ndiyankwantya, ndifana nomntwana wesikolo, efikelwe ngumhloli wezikolo, ophikele ukugubha

Abafundisi abalishumi beme kwindawo ephakamileyo abangaba: Rt. Rev. Bishop Smythe, Fort Hare (Church of England) Rev. Dr. Henderson, Lovedale (U.F.C.), Rev. H. B. Coventry Lovedale (U.F.C.), Rev. H. Mama, Lovedale (U.F.C.), Rev. W. Stuart, Burnshill (U.F.C.); Rev. L. Henchman, Alice (Church of England); Rev. D. Malgas, Fort Beaufort (Church of England); Rev. J. Lennox, Fort Hare (U.F.C.), Rev. F. King Alice (Baptist Church); Rev. L. Mzimba, (Presbyterian Church of Africa) waza uBishop Smythe waseKholejini wayivula inkonzo nguRev. Dr. James Henderson.

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

## ISAHLUKO II.

### UMLIBO.

UMpostile uPaulos kuTimoti nakuTito, uyazidela iimbuzwa-  
 no ezingemilibo yokuzalwa; kodwa abavangeli uMateyu no-  
 Luka bayawulanda umlibo weNkosi yethu baye bawufake ku-  
 bawo wethu uAdam, bawugqithise nalapho baye kuwufaka  
 kuThixo. Umntu uyafana nomthi; into oyiyo umthi, uyiyo  
 ngeengcambu zawo,—ngokunjalo iingcambu zomntu ngooyise,  
 nooyise booyise; ngoko ke into ayiyo umntu iza ivela inxenye  
 yayo, kooninakhulu booninakhulu. Ngeso sizathu ke akuyi  
 kuphela ndawo ukulandwa kwemilibo yokuzalwa, ngakumbi  
 apho kungekho mbuzwano nampikiswano zanto zelizwe.

Njengoko sesitshilo, uMfundisi uJohn Knox Bokwe uzalwa  
 nguCholwephi, ogama limbi lasemLungwini linguJacob, unyana  
 kaBokwe ophakathi. Unina womfundisi lo ngumNtakwenda-  
 kazi ogama kwakuthiwa nguLena, intombi kaNgxe,—uNgxe  
 lowo ke ngumNgqika, lelinye lamakholwa kaNtsikana, awathi  
 ekufeni kwakhe wawanikela kubafundisi bokuqala eGwali,—  
 ooBhuluneli (Rev. Brownlee.)

UCholwephi lowo uzalwa nguBokwe, ngomNtshilibekazi, into-  
 mbi kaMayoba; uBokwe uzalwa nguNgxogu ngomTshonyane-  
 kazi intombi kaGcuse; uNgxogu uzalwa nguMataka, uMataka  
 ngunyana kaHayeni; abe ke uHayeni ezalwa nguVelaphi. U-  
 Mataka kwenye indlu uzele uFiti ngomNywabekazi; uFiti lowo  
 uzele uDungela noTshuka ngomZangwakazi, uDungela uzele  
 uMathayo, uMathayo uzele uJoel nabaninawa bakhe ngomCirha-  
 kazi intombi kaKobe kaNtsikana. UTshuka uzele uDaniel.

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

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

Emva koCandlish uJacob uzele uKatrina intombi eyende kuOnte (Walter Hani Zanyokwe), uMpondo, wazala oonyane neentombi. Owesithathu nowokugqibela umntwana ibe nguJohn Knox lo.

UCandlish wafunda apha eLovedale, waphuma wasebenza eQonce kwiHospitale yakhona, ebuyile apho ube ngumbhali kwi-ofisi yemantyi eDikeni (Alice), ekwangumkhokeli kwiBandlase Fritshatshi, nomphathi wabavumi kwelo bandla. Kuthi ngenxa yokonakala kwempilo yakhe wathunyelwa eRhafu (Graaff-Reinet), apho wathi kanti uya kutshonela khona, ngomnyaka we-1896. Unyana wakhe omkhulu uMelville, naye wayekhonzise izizwe ngobutitshala kwiindawo ngeendawo, eDikeni, kwaZidenge eMgwali kaNgqika, wada wajuba okunye waya kutsho kweliphuzulu eUppington, apho wathi kanti usa ingcwaba lakhe khona ngomnyaka we-1910.

UCholwephi ngokwakhe uvelele esikolweni; kuba ibali lithi uBokwe uyise, wathi ngeenkonzo ezi, wada waya kuwa kwaGcaleka, uthe emva kwethuba elithile elapho, wakhumbulakwasemva kumakowabo nganeno kweNciba, apho babekhona ooyisekazi ooFiti, emaMbalwini. Ngelo xesha amaMbalu ayethaxangxe eNcerha, umzi wakomkhulu kwaNqeno, into kaLangwawuseNgqeqe, intlanjana engena kwaseNcerha. Uthe umka Bokwe xa asendleleni, lafika ixesha lokuba azale, okunene wayizala inkwenkwe, abafika kumawabo eNcerha sebeyinxulile, kukuze seyinikwa igama lokuba ngu“Cholwephi.”

Wathi kanti uBokwe lowo ubizwa yingwenya eliLizwi; kuba uthi kanti efika nje eNcerha, nanga amadoda amhlophe efika nawo uLose (Rev. J. Ross, M.A. noBhene (Rev. John Bennie). Afika

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

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

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

### ISAHLUKO III.

#### IDIKE (LOVEDALE).

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

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

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