

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

ISIQINGATHA I

IMINYAKA YOBUNTWANA E-AFRIKA

ISIQUENDU

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

ISIQINGATHA II

E-MELIKA

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

ISIQINGATHA 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: ISIQUSAKHE	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 isiqiniselelo sobuTitjale 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 atyebile 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 ngokuyigugula 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 yembeko, 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 amaFante 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 Bokokuqala 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, umtshana kaAggrey, uthi xa abala ngonina-khulu athi, wayengumfazi olinco-kokazi, ohlekisayo nonentsini, othanda abantwana, kude kuSe ngakumbi aabo bathanda ukudlala. Isuke ibe yinkcazelo enombiza leyo, wanga ,uya mbona umzalikazi owonwabileyo, engqongwe lusapho lwakhe ludlamkile, lunemigcofo. Babesakuthi, bakumva evumela usana olubelekiweyo, ubabone bewufiya loo mdlalwana bebese-kuwo, besiya kuye ngokubaleka, besiya kuxhentsa. Boxhuma ke bejikeleza, ahlale yena kumqotyana omfutfhane womthi, umbone ke sel' eman' ukuwa ngapha, esiwa ngapha ngomzimba, ebetha izandla. Kothi ke kwa kamsinya usana lulale, see 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, lupawule 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 ukumxonxa 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 abatshya 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 beIzwi. 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, abe 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 emaz37 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 enTja 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

wamбуza 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 aziбika 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 imajumi 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 inxaxheβana 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 yomHlaba

Kweliya laseGold Coast, umBuso waseBritani awukhanga uwuthabathele kuwo umhlaba, nje ngoko wenziweyo kwiindawo ezithile zeAfrika esemPuma-linga. Uthe ke ngoko umhlaba wasoloko uhleli nje ngoko ubunjalo kakade, ezandleni zamaAfrika. Uthe kanjalo umBuso lo aweenza bango kwizinto ezimbiwayo ezingaphantsi komhlaba. Koko kuthe malunga nesi sithuba 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; kuba kaloku zizinto zomzi. Kwaye kulula kwiinkosi ezo ukuyithe ngisa imihlaba; imnandi loo nto kuzo, kanga ngokuba maxa wambi isiqwenga esinye somhlaba zisiphindaphinde ukusithengisa kubantu ngabantu. Kwaba kho ke kaloku ngoku ingozi eqinisekileyo yokokuba umzi lo uya kuphulukwa yimihlaba yawo, ngenxa yezi zenzo zeenkosi. Enyanisweni kuthiwa kuthe, kusiza kuthi xhaxhe kumnyaka we1914, zabe iinkosi zise zithengise umhlabakazi ongaphezulu kwalo lonke elo zwe!

Ngomnyaka we1897, umBuso ulinge into yokuba yonganyelwe nguwo intengiso yomhlaba. Umthetho onje owaxoxwa eBungeni eliPhetheyo watfho amaAfrika awucingela kakubi umBuso, kuba esoyika ukuba ngoku ke umBuso lo uza kuwuthabathela kuwo wonke loo mhlaba ungekasetyenziswa, kulo elo zwe. Kuyilwe ke umButho othile wokuwuchasa loo mthetho, kwa

nawo nawuphi na omnye ongabuye uvele ufana nalowo.

UAggrey waba ngumBali waloo mButho, kwakha kwaalithutyana eBambe ngokomBali omKhulu. UBesakuthi ke, ehamba nje, aBe ephethe iphepha, ukuze babale amagama abo bonke abawuchasileyo loo mthetho, Kwakha kwathi ngelinye ixesha, ngesithuba esinga ngesemini enye, wahamba isithuba seemayile ezimafumi mathathu anesithandathu, esiya eMansu ukuya kuthumela ucingo olubalulekileyo lwamanzi, oma luye eLondon, ngenxa yawo umButho lo. Umhlobo wakhe, uAnaman, ngeli xesha wayengumHleli wephepha ekwakuthiwa yi *Gold Coast Methodist Times*, naye ewuphumelelile sifufu umkhosi loo mthetho. UBemana emnceda ke uAggrey umhlobo wakhe lo, ngokubala iziqhazolo zeentetho eziwuchasayo. Wawa phantsi loo mthetho.

NgumΣicileli

Ngeli thuba, uAggrey wayesel' eyincutjhe yomficleli. Babeth'e abafundisi baseWesile bamisa ilitye lesificlelo 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 bomHleli welo phepha liyi *Methodist Times*.

Uthe ngoku uAggrey wayindanga-ndanga kumawabo; wathenjwa sisiFundisi naliBandla, ehlelel' ukuba ngumfundisi naye ngokwakhe. Waayinkaba-nkaba eCape Coast, kanga ngokuba naye athi, "Ukuba 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; lithe 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' obufi 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 iJufu 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 naloo mnqweno. 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 abamnqwenela 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