

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, wacwafuza 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 ahlukene nentsapho 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 mkhulu, 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, elilikhulu 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, wabaBonisa 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 bukaGqipa 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. Ukuza kukho bani othi amaAfrika akanakho ukufunda, namsa kukholwa! Mxeleleni lowo ukuza umzalwana wenu onguAggrey unentwana ayifundileyo. Nd'ijongeni ezinwelen' apha, niqonde ukuza ndingomnye wenu! Ndiya qokela, ndithi—uthando, nomsebenzi. Kamnandi!”

KwelaseNyasa

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

Noko ke zonke ezo nginganana 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 kwaBa 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 ukuza kanti, uMafrika unakho ukufikelela kubulumko obungakaya, nemfundo ekwa ngako. Uthi omnye, “Amehlo abo ayemlandela naphi na apho aya khona, aze xa athethayo, uqonde ukuza 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 babantu budlule nakuyiphi na iKoloni eyiyimbi yasenTsona-langa yeAfrika. UFulumente wakhona ke ngoko wayenayo imali yokuxhasa izikolo, abantu bona beyilangazelele imfundo. AmaAfrika ayekhululekile ezweni lawo. UFulumente waseBritani wayesel' ewuvakalisile 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 labantwana ekhulwini. Ewe, wawusenziwa umsebenzi omhle kanye kwezinye iindawo, koko, xa use ubandakanya intetho, loo mfundo ikakhulu layo yayiyeyencwadi qha, ingenaluncedo lungako mayela nezona ntswelo zabantwana. 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 ekufuneni 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 nomqweno wokwakhela unina indlu, yamenzakalisa into yokufa ukufa kuthe, kwakuvakala ukufa unaloo mqweno, 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 zomgubo 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 yaBa 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 yokunchweba 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 ithandekile 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