

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

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

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

Kun'inzi awakuzuza ngentsapho yakowa bo, nangobu-

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

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

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

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

## ISIQENDU XIII

INTSUMAYELO YAKHE KWABAMNYAMA  
NAKWABAMHLOPHE

UPhawu lomBuzo

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

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

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

#### ImPendulo ezinTathu

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

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

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

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

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

“Elesithathu leli ke ndiziva nditfhele nam kulo. Ndivuyisiwe kukuβa ndimnyama, ndisazi ukuβa uThixo weenje nje ukundidala, eyazi into ayenzayo; ndikholwa ukuβa kukho nto afuna ukuβa ndimenzele yona. Ingqondo ethe nqo yomAfrika ngoβunyulu, eningayisonayo loo nto kwimiβingelelo yaβo, ngokuzekelisa, ithi, ilelo iβala ma libe sendaweni yalo nje ngoko linjalo; elimnyama ma lingaβi nasiphazamiso, nelimhlophe lingaβi nachaphaza.”

Kuyo le nto ufengaziqondi nakancinane ukuβa unganeno komntu oMhlophe, nga ngokude athande ukwenza ufuncoko phambi kwaβantu aβaMhlophe ngeli bala lakhe, nezi nwele zakhe zisonteneyo. Uβesakuthi akuβuzwa ukuβa kwathi ni na ukuze anyulwe aβe lilungu nje lale Komifoni kaPhelps-Stokes, ufesuka aphenndule ngoβuncoko athi, “Ndafakwa nje ukuze aβantu bangakquki βuβumhlophe oβu.”

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

### Kungabaβi kho ukungaSebenzisani

Kuthe ngeli xefa uAggrey aseZanzibar, iqela lama-Indiya leva ukuβa ukhe waphathwa kakubi ngaβathile aβaMhlophe eDar-es-Salaam, acinga ke ngoko ukuβa kuya kuβa lula ukuβa athethe naye, aze yena angene kuwo, βaβagxwaxufe kunye aβaMhlophe emaphepheni.

Koko uAggrey wamangala ukudibana nawo, esithi, “Mna inzame yam yeyokusebenzisana nomntu oMhlophe. Inkokeli yenu, uGandhi, iya phosisa ngokukuchitha ukusebenzisana. Akayi kuze alincede elaseIndiya ngalo lonke ixefa asaquhuβa loo nkquβo. Kukusebenza kunye ngemvisiswano qha okunokwenza ukuβa izonakalo zilungiseke, βaβe nokuncedakala aβantu.” Asuka ee ng’a imilomo amaIndiya, akaβa nalizwi, ngaphandle kokusuka athi, “Usikhumbuza ngeemfundiso zikaKristu.” Aphenndule ke apho ngelithi, “Kungokuβa ndingomnye waβalandeli baKhe.”

Ithetha nto ni yona le nto kuthiwa kukusebenzisana? Ithetha izinto ngezinto. Kukho uhloβo oluthile lokusebenza kunye olukhoyo kumafama kwelasemPuma-langa yeAfrika, nakwimihadi yeAfrika eseZantsi, apho athi umfo oMhlophe yena akhuphe imali, aze oMnyama akhuphe ukusebenza oku kwakhe. UAggrey ufethetha ukusebenzisana okunjalo, kodwa ejoenge nokungaphezulu lee. Wayengaxolisekanga kukuβa aβantu βakowaβo βaβe zizicaka nje zaβantu aβaMhlophe. Uβesoloko eβaxelela ukuβa ma βayilondolozwe imali, ukuze bangasoloko βephile ziimali eziphuma kuβantu aβaMhlophe, khona ukuze naβo βakhululeke ukusebenza nokungasebenzi phantsi komntu oMhlophe, ngokuthanda kwaβo.

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

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

### Esinye isiDlele

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

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

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

kum le mfundiso iya kuwafundisa namaAsiya kwa nomntu oMhlophe.”

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

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

### InDlela enDidi-ntathu

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

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

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

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

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

### ImFundo eyiyo

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

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

Ma kukhunjulwe okokuBa le ndalo intjha, abeyinqwenela uAggrey, iBe iyeyoBuAfrika nqo. Abantu bakowaBo wayebanqwenelela ukuBa Bayifumane yonke into eyiyo

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

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

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

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

### ImiZekeliso

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

#### *UmLambo oyiNayile*

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

"NdiyiNayile."

"Uya kuba phi wena, wenze ni apho?"

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

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

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

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

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

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

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

### UKhozi

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

UTHE EFILE, WABE ESATHETHA.

## IZIHLOMELO

*Isihlomelo I : Isiqendu I, iphepha le4.*

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

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

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

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

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

*Isihlomelo II : Isiqendu IV, iphepha la33.*

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

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

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

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

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

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

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

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

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

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

*Isihlomelo III : Isiqendu V, iphepha la42.*

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

KUKWEGYIR AGGREY.

NEW YORK,

23 *kweyenTlaba*, 1927.

SITHANDWA SAM KWEG,

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

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

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

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

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

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

*Isihlomelo IV : Isiqendu VIII, iphepha la68.*

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

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