

sithi thina simnyama singathi ezo ntlanga zinjani na zona ? Ngoko ke ma baqabele aaba bathi "Siluhlanga oluntsundu."

Umbuzo wesine ema sizibuze wona naangu :

Ngubani na uKafile, (Kaffir) ? Eli gama lafika neentlanga ezimhlophe, zathi singooKafile sonke thina luhlanga luka "Ntu." Sithe ke nathi ngobuntwana sayithathela phezulu loo nto yokuba thina singooKafile.

Eli gama lithi " Kaffir," ligama lesiArabu ; ngelo gama amaArabu kuthiwa athetha ukuthi " Nqhola." Aye ke wona ayelisingisa kumntu wonke, omhlophe nonjani, ongelilo ikholwa lompolofiti wawo uMohamete. Ke kaloku aphaPhuthukezi bathanda bona ukulambulela thina bakungalifuni ; zase zisuka nezinye iintlanga ezimhlophe zisibiza ngalo zakuqonda ukuba nathi siya thanda ukuba ngoo- " Nqhola."

Ngoko ke, nge kulungile ukuba elo gama libi lisiJwankathele kangako ibiligama elihle, elinje ngeliya lithi a " Bantu." Ngoko ke kukuthi ukuyiphelisa into esayivuma singayazi, samkele into esayichasa kwa ngokungaqondi.

Iimfazwe.—Phambi kokuba sibuyele kwindawo yethu yenkqubela, kuhle ukuba sikhe siyixele ukuba ayihambanga kakuhle, ngenxa yororosi lweemfazwe esizilwe nama-gwangqa, zasisixakaniso ke phambi kwenkqubela phambili. Kwincwadi ezayo sichukufe kakhulu izizathu zeemfazwe kwa neemfazwe ezibe khoyo kumaXhosa, kuBeSuthu, kwaZulu, kumaNdebele, nakwiAfrika eseZantsi iphela. Ngoku ke apha azikuba nandawo.

Ezi mfazwe ziluthotho, kuthiwa xa kuthethwayo ziqalwa sithi bantsundu : (1) ngokugqitha imida ekuvunyelweneyo ngayo. (2) Ngobusela beenkomo zamagwangqa.

Malunga nemida :—Umntu omhlophe weenza izigqibo nomntu wokuqala adibene naye,—engento. Baze babe se benetyala ke ngoko nabanye, elixa bangazi nento ngezo zigqibo. Axhobe alwe, umLungu, esilwa nomntu omsulwa.

A! PHAKAMILE!



Lo nguKadani Kona Maqoma, ozalwa nguNofosi, intokazi kaMatu iMpondokazi. Ngowakulo Ngewelese.

Malunga nobusela bempahla :—Ukufika kwabantu abamhlophe kweli lizwe, babengamahlwempu kakhulu, bengenankomo, bengenanto. Ezi nkomo zabo siziginyela amathe kangaka asifumani ukuba yayiziziphi na yayisithi nje abaneenkomo? I Guluneli yokuqala uVan Ribeke uya zixela yena ukuziginyela kwakhe amathe iinkomo zamaLawo koko iimeko za zisamxakile, kuba babesembalwa.

Ekubeni abantu abaNstundu abakwiKoloni yaseKapa; amaXhosa ke kanye, ingabo abafikelwa tanci lukhanyo, ifiyimfanelo yodwa ukuba ibe ngabo abakhokela ezinye izizwe kwizinto zokhanyo, nezenkqubela phambili. Okwene ku be njalo kancinane, naku ba ihambelo phambili yaseKoloni inqhutywa-nqhutywe kakhulu ziimfazwe ezi zingaka zamaXhosa, ayakhawuleza ke ngoko. Ithe kanjalo yantlithwa-ntlithwa bubukhwele bamagwangqa, ahlala emgxelajile umntu omnyama oyika nokuba azenzele nefifini,—amgcina ngomvuzo ophantsi kakhulu, kwathi elixa aqendayo ukuba awumlingene nakancinane, kwaba kokukhona bawuphungulayo nawo ngeerafu ezininzana zochuku, nangokumthelekisa ukuba alwe yedwa.

Isinala.—Izikolo zabafundisi, nje ngoko se sikhe satjho kwizahluko ezingemfundo, zenze lukhulu ukuwukhanyisela umzi ontsundu ngemfundo, zayenza loo nto ebunzimeni, kuba umndilili omhlophe wawusithi bayoniwa abaNtsundu ngokufundiswa; waye nomndilili wabantu abamnyama usithi “Le nto imfundo iya hilizisa.” Kuthe ke ngoncedwana lwemfundo yasezisinaleni, naku ba nazo zaziphelisa amandla ngokukhweletelana ngo buhlelo, waqhuba wona umzi, waswela izinto nje kodwa, za be iintloko zona zihlambulukile, zintle, ngohlobo olu be lusakubamangalisa nabafundisi.

Idolophu.—Eli gama lithi “Dolophu” sisiBulu esithi Dorp. Thina yonke into eyecele edolophini be sisithi “sisixeko.” Nangani ke iidolophu ezi se zizindawo ezi-

nyembenyeke kangaka ; noko ziwenzile kakhulu umsebenzi wokuhlamba ubumnyama phakathi kwethu,—be zifanelwe ngumbulelo. ABe maninzi kakhulu amadodana awafjiya amakhaya, aya kufuna imisebenzi ezidolophini, aye khona engazi nto ngamfundo nangaliZwi, abuye sel' efunda amaculo noozibayibile sel' engabafumayeli beenDaba zoXolo, babuye kanjalo se bekwazi ukuphatha amakhaya abo ngendlela yokhanyo. Babe baninzi ke abanjalo nasezintombini.

Enye inkonzo entle kunene eyenziwe zidolophu ibe kukhonzela amadodana neentombi ezigxothwa ngabafundisi kwimizi yezikolo. Se sitjhilo ukuthi abafundisi be belawula bengakhathazwa nto kuloo mizi yabo bayinikwayo ziinkosi zamaXhosa ; ebegxothwa umntu nangesiwo esingakanani, umhlawumbi engawanga, ngokusuka angazigobi ngokwaneleyo, okanye ngokusuke abe nombuzo kwinto abayigqibileyo. Le ndawo kulusizi ukuthi nabantsundu abafundisi bafike bangena kwa kuyo.

Bathe ke aaba bagxothwa, bafika beenza umsebenzi omhle wemfundo neliZwi kwezo dolophu baphanzele kuzo nje ngoko ixelayo le migcana ingezantsi :—

IIMBACU

YimBongi YakwaGompo

“Ngokuba uNyana womNtu weza kufuna nokusindisa oko kulahlekileyo.”

Kwezi nyanga zikufuphi nje, zalo mnyaka udlulileyo, ndibe ndimi namadoda amaSini angabafumayeli kwimva ngeemva, sisalathisana ngandlukazi ithile yenkonzo, siBonisana ngobuhle bayo ngaphakathi nangaphandle. Ndide ndabuza ndisithi kwenziwa yinto ni na le nto izindlu

zeenkonzo ezisezidolophini zinkulu, zintle, ngaphezu koninzi kwezangaphandle, kanti ngaphandle kulapho kukho abantu abakhulu, izityebi, namanene? Undiphendule kamsinya omnye wabo esithi : “Ezi zindlu zilande abanini-zo.” Ndifune ukwazi ukuBa ukutjho oko uthetha ukuthi ni na?. Uqhuba wathi : “Ezi zindlu zakhiwe ludodana lwasesikolweni, oluya lwagxothwa ngabafundisi emakhaya ngenxa yezimilo zalo, lwaza ke lwabacela apha ezidolophini ; uThixo uya bonisa ukuBa akawalahlanga Yena.” Uthe akutjho lo mfo ndeva ukuBa la mazwi akhe andingene nzulu (noko ndingathandanga kutjho) ndafumana ndathi “Utjho, mfo ndini?” Uthe yena, “Ewe, nditjho.” Sitha sisahlukana ndaye ndiphethwe yingcingane yokuba kanene ngokwabafundisi, umfana owenze isoono, ma kagxothwe kuyo yonke le minyango yakowaBo, angabuliswa, kungathethwa naye njalo-njalo. Baya tyhuthula ke apho, kuba umooni lowo akaBa salifumana nethuBa lokuguquka.

Le migcana yeyokuzililela kwaabo bagxothwayo :

Siziimbacu siBoneni	Asiseva ngakutyelwa
Bemi balo mhlaBa :	Khona ngokwanamhla,
Be seyele ezonweni	Ngokwethu sizibonela
Kwezi zalo mhlaBa.	Wona lawo Mandla.

Abafundisi boobawo	Eli namhla lifa lethu
Basisunduzile	Elingabubiyo,
Iramente engoobawo	Lifjiywe ngoobawo bethu
IBancedisile.	Lelingagugiyiyo.

Izwi lomSindisi lona	Ezi zindlu siya zaakha
Silifundisiwe,	Ezidolophini
Izibalo zonke zona	Sinqulel' uThixo apha
Sikwazazisiwe.	OwaseZulwini.

AbaJumayeli bazo	Yena wayeze kufuna
Ngabavela kuthi,	Aabo banje ngathi,
Neengqingqwa zebandla lazo	Wafika wasiphuthuma
Ziphuma kwa kuthi.	Waphalaz' igazi.
Xa sitjhoyo asizingci	Ixabiso lomphfumlo
Thina balahleki,	Uya lazi Yena,
Iindlebe asizivingci	Ngoko umsont' oqhumayo
Ngakubaluleki.	Akawucimi Yena
Salandelwa nguMesiya	Sithandazeleni ngoko
Ekumkeni kwethu,	Mabandl' omHlekazi,
Akazange wasijiya	Sibikeni futhi ngoko,
UmKhululi wethu.	Nani Bandlakazi,
Kude kwakwesi sithuba	Singa singambon' uYesu
Sisanqakwa nguYe	Noko siziimfama,
Asinike igxalaba	Singa singanay' uYesu
Sakubiza kuYe.	Noko siziqhwalala.

Amaphepha eenDaba.—Isinala yaseLovedale (Dikeni) ayijiyanga nto inokwenziwa ingayenziyo, ekuzameleni inkqubela yabantu abantsundu ukususela kwa sekusekweni kwayo ngowe1841. Phakathi kwezenzo ethe yazenza zemfundo kube kho namaphepha eendaba, angentetho yesiXhosa. Umfundisi owafika nesificilelo ngomnyaka we-1823 nguRev. John Ross, M.A., ozele uBlesi (Dr. Bryce) noRichard, uyise kaBrownlee J. oseTholeni ngoko.

Iphepha lokuqala elenziwa ngabafundisi, liphepha ekwakuthiwa li“Khwezi,” elaqalwa eGwali ngowe1845, laza lalekelwa elo be kuthiwa: “Indaba.” Ngelo xesha oo“a” besiXhosa babese behluzwe balungiswa kwa ngaaba bafundisi baseGabe, bephethwe nguRev. John Bennie uyise-mkhulu womOngameli wabaHloli bezikolo nemfundo yabaNtsundu, uW. G. Bennie.

Eli phepha lalinentetho emnandi efundisayo; lihlala liba nemihlathi eyakhayo evela kwincutjhe yesiXhosa,—

URev. Tiyo Soga.—Lo mfundisi ngunyana womphakathi omkhulu kaNgqika noSandile unyana wakhe kuloMbombo. USoga lowo ngunyana kaJotelo owafa ngefazwe yamaLinde, uJotelo ngokaMtika, kaKhonwana umJwaja, awathi ngaye uNtsikana: “Lo mzi kaKhonwana siwubizile.” Amakholwa kaNtsikana aya kuSoga lo eTyhume, ngomyolelo kaNtsikana,—uSoga ufa sel' elixhego nje, ufele emahlathini ngoNchayechibi, (1877).

Afika ke loo makholwa athelela kubafundisi ababese-Tyhume apho, kwintlanjana ekuthiwa liGwali, eyabizwa ngoGwali kaTjhiwo. Babelapho ooBuluneli (J. Brownlee waseGqubeni, noTshemese abadala, uyise kaRev. John Aitkin owaseka isikolo sikaBacela eThunxe, kwimiNgcanathelo, wathandwa ke lo nyana kaSoga, wacelwa kuye, wafundiswa ngabafundisi,—ixesha lokuzalwa kukaTiyo likwi1829. Ufunde eLovedale, xa yona isisikolwana esiqalayo ukuvuthwa; ude waya kuqulunqwa Phefeya kwelamaSkhotfhi; kuthiwa yaba ngumhla omkhulu kumaSkhotfhi mhla lo mfo kaSoga wabekwa izandla Phefeya. Kuba ekhumbula ubungqingqwa bobumnyama bakowabo, aye eza kuya kubulwa ngaye, yaaluzuko olo kuwo, nento yokuzithethelela eThixweni.

Ufike lo mfo kweli lizwe ngeNgqawule (1856) wafika sel' exhage intombi yelo zwe eyayinguMiss Burnside (uNosantso); esithi ma kube amaSkhotfhi acinga ukuba iintombi zeli lizwe azikulazi ixabiso lalo mfundisi, ziyichithe ke ngoko le nto intle ikuye. UKumkani uSandile wamnika umGwali ukuba awuqale khona umsebenzi wakhe ukuze kube kho esi sikolo sasemGwali kaNgqika. Uthe elapho wacelwa nguKumkani omKhulu uSajili, ukuba aqale umsebenzi kuye eThuthuqa. Ngelo xesha uSajili wayeseQhoxa kwaHolela. Weenje njeya umfundisi lowo, esabela ubizo, efiya umsebenzi omkhulu awenzileyo emGwali.

Wabubela eThuthuza apho ngomnyaka we1871, xa aminyakana ima42. Oqonda ke amadodana avela ezimfundweni ukuba noko wayesemncinane kangako uTiyo lowo, wayeselenemizi yezikolo eliqela ayisekileyo,—waguqula u“ Hambo lomHambi ” ngesiXhosa esingenagxa; wawuqhuba umsebenzi phakathi kweenkosi zakhe, nabantu bakowaBo. Oonyana bakhe boBane wabafundisa Phefeya, eBaxelela futhi ukuba imfundo yabo yeyaseAfrika. Okwenene kukhulu okwenziwe ngaloo madodana phakathi kwesizwe sawo, kukhulu nakwenzayo nangoku, kukhulu nesithembe ukuba asaza kukwenza; ewe, ngalo lonke ithuba asekhoyo uXhosa, sithembe ukuba igama likaSoga aliyi kuBa sawa phantsi ngezenzo ezihle.

Phakathi kwamadoda akowethu athwele ubunzima besizwe, anyamezele konke ukucukucezeka kwemfundo, nje ngoko olu luhlu lulandelayo luya kuBonisa, ayikho ekhe yathwala nje ngo—

Gwayi Tyhamzafe.—Lo ngumfo wasemaNgwevini okanye emaGudulwini; ngumfo waseNcemeza kwimidange ngokweZiko lobukhosi. Uvelele emDala phakathi kweDike neBofolo. Ngomnye wabafundi baseLovedale, ngexa lamzuzu, isekho kanobom imfundo, ise nezibaxa zayo. Uthe akugqiba ukuyibutha loo mfundo, wakha wamana efundisa nje ngetitjhala kweli lizwe lakowaBo. Akuba ebekiwe izandla nje ngomfundisi ngowe1873, unyukele kweliphezulu eKhimbili, ngemihla yayo yamzuzu wavulela inKosi yakhe izidiliya, apho be kuluboBo nohlolwane, ngenkuthalo enkulu nokuzincama. Kamva unyukele eTransvaal, kwelamaAwuwa, apho afike wayihlwayela imbewu yoXolo, entlango, ilizwe kusesemnyameni, abe omhlophe umntu engafuni kuncinto ngomfundisi ontsundu oze koona izicaka. Kuthiwa wawenza loo msebenzi we-nKosi yakhe ebophe ibanti yindlala, engenamhlobo, ziphezu kwakhe izithukuthezi neentlungu. Namhla nje

kwelo zwe waliqandulayo, abafundisi abahlanu abaneli, ngenxa yobubanzi bomsebenzi eZoutpansberg. Ide inKosi yakhe yathanda ukumphumza, ngowe1896. Wasiya amadoda afunde kunene kunye neentombi ezikwanjalo. Umninawa wakhe uPeter osemNqhefja, yenye yamadoda akhonze uGulumente nesizwe ngoButitjhala, ede yadla umhlala-phantsi (*Pension*).

Intsapho kaP. Tyhamzafe lowo izibalule kunene yonke ezifundweni, eLovedale; ekaGwayi lo intsapho incedwe kwa nguye, kuBa uyise uyijiyi ingekabi bantu. UTyhamzafe yinto kaMejana kaOya.

Kwa seDikeni apho kuBe kho iphepha lesiXhosa ekuthiwa “ SisiGidimi samaXhosa,” kuBa eliya le “ NdaBa ” lalingasekho nalo. Eli phepha liqalwe xa umzi uqalayo ukuthanda ukufunda, usayibuka into esesijicilelweni; phakathi kwaBesebenzi balo eli phepha kuBe kho iyolisa elikhulu, umphakathi ongu—

Wm. Wellington Gqoba.—UMn. Gqoba lo, uMbaba elinye igama, ngumfo wasemaCireni, lichaluzela elikhulu, kwizinto nakwintetho yesiXhosa, ogxa bakhe ingaba nguMn. Wm. Kobe wasePirie, umzukulwana kaNtsikana, noRev. T. Soga. Uzalelwe kwaGaga ngowe1840. Imfundo yakhe ibingatyhalanga iye phi; kodwa ngaloo ntwana ebenayo isekwe phezu kwengqondo enzulu yemvelo, noku-thanda isizwe, wazenzela igama phakathi kwamadoda afundileyo. Amava akhe amnika izifundo ezingazuzwanga ngabanye. Wafundela ukukhanda inqwelo eDikeni, wathi akufeza, wazenzela ijifini lakhe eQonce. Uthe wakhonza kakhulu umzi wakowaBo ngoButitjhala, kwii-ndawo ngeendawo, nangeminye imisetyenzana yamandla neyezandla, kuBa umsebenzi ubengawukhethi. Ubengumbali omkhulu wephepha lesi“ Gidimi,” apho iziqhazolo zakhe nanamhla nje zisatsala ingqondo. EKhimbili wakha wakhonza uGulumente. Lifike ixefa lakhe lokugoduka

eseDikeni apho, kowafo, xa ahambela futhi amaGabe ase-Tyhume kwaNomadolo, kukho injongo yokufo abekwe izandla abe ngumfundisi wawo.

Ubube ngowe1888, xa ayindodana ekwiminyaka ema48, ejiya unyana omnye, neentombi ezimbini. UGqofo ngunyana kaPheyi, lowa waphuthuma inkomo emdaka ka-Ntsikana kuNxele.

Phambi koMn. Gqofo lowo apho kwelo phepha lesi-“Gidimi” saseDikeni kwakukho enye indodana encinane eyafo yintsika ebalaseleyo kwizinto zenkQubela Phambili yeli lizwe, kwada kwaphathelela ezintlangeni. Igama le-ndodana leyo ngu—

John T. Jabavu.—Lo ngumfo waseNxukhwebe ngokwela nangemfundo yokuqala; ngowakwaJili ngokobuzwe. Ilanga ulifone ngowe1860, uphume emfuthweni eNxukhwebe, wakha waya kufundisa nje ngetitjhala; uthe esekufundiseni kwaSomaseti, waqonda ukufo akakazi nto, waza ke ngoko wazimisela ukufunda ukwandisa obo buncinanana. Okwenene waya eLovedale wafundiswa ngaphandle kwesikolo, ezama uviwo lweMatriki, awada waluphumelela; kwa ngalo elo xefa wayencedisa ephepheni elo se likhankanyiwe, lesi “Gidimi,” eyona nto wayeyibizelwe ngowe1881 nguSomgxada.

Kuthe kuuphi ngowe1884, laphela ixefa awayelicelelwe eSigidimini, waza ke waya eQonce, xa aminyaka ima25 uthi wayesiya kufuna ukufundiswa ufuGqwetha; koko uInise umtyhalele ukufo aqale iphepha esithi bomxhasa yena ma kangaxhali. Ngaloo mihla iqela lamaBulu leBondi, umzi ongamaNgesi lalingawumisanga kamnandi, aza ke amaNgesi azama ukusondeza ngakuwo ivoti yoNtsundu, eyayinesigxeko sokufo yi“Voti yebulankete,” kufo oko kwakusavota neqaba xa linempahla eyaneleyo. Akufo uMnu. Jabavu eliqalile okunene iphepha elo, alixhase kune-
ne amanene lawo amblophe, ezama imvisiswano yoNtsundu

neNgesi ekuchaseni amaBulu embusweni. Igama lalo kuthiwe zii“Mvo zafoNtsundu bomZantsi weAfrika.” Lilo eli lisaqhubayo nanamhla eQonce, nakufo ngoko se likwezinye iimeko ezingezizo ezo zamhla mnene. UmHleli lo wazisebenza naye ngokwakhe ngokuzigcina esimilweni esihle esemncinane. Kwathi kwizinto zombuso wase-mLungwini waasisitjhatjheli nenkokeli. UBenazo iintjaba kanobom, ezinga ngaye ngeempembelelo namandla, ezambetha waasisigogo, akafo nako ukumelana nazo ezintlanganisweni. Unoonyana abalinani, abafundisiweyo nabo kwanje ngaye, kodwa omkhulu uMn. D. D. T. Jabavu, B.A. (Lond.) yena waya kufundiswa Phefeya; nguye lo waqalayo ukufundisa kule Koleji ise Fort Hare yafantsundu, eyasungulwa ngomnyaka we1916. Umninawa wakhe uAlex Macaulay (Meke) ufambe indawo kayise yena ephepheni.

UMhleli lowo ulifiye eli ngomnyaka we1921, xa aminyaka ima61.

Omnye umlungisi wesizwe ngeli xefa sinalo, nokhule wada wavela ngamagxa kwaBangaphambi kwakhe, nabakhoyo, uphume eNcemeja (Peelton), kwisikolo somfundisi uBaliti (Rev. R. Birt). Lowo ke ngu—

Rev. Dr. W. B. Gubusana.—Ilanga lo mfundisi walibona kwizwe lakwaSomaseti, eMandi, emva koNongqause, ma sithi ngowe1858. Imfundo yokuqala uyifumene e-Peelton, phantsi koBaliti lowo; uthandwe kakhulu ngumfundisi lowo, esicinga ukufo wabona ukufo umntana lo mhle wamthabathela kuye, wada wamsa eDikeni emfundweni, wabuya ngokufo yititjhala apho kowafo, wabekwa nezandla wancedisa ebufundisini. Incwadana yase-Lovedale eyi“Past and Present” ithetha kakhulu ngaye lo mfundisi.

Ekufeni kukaBaliti ngowe1892, ufiye yena endaweni yakhe, esithi ngunyana amzeleyo. Kuthiwa usingise

eBandleni lakhe esithi, ukuBa liya mamkela lo nyana wakhe, uya kuxola kukuBa anchwatyelwe kweli lizwe, eNcemeqa apho; kodwa ukuBa alimamkeli, uya kugoduka aye kunchwatyelwa Phefeya kwelakowaBo. IBandla kuthiwa lathembisa ukuBa liya kumamkela; ukuze ke uBaliti anchwatyelwe eNcemeqa. Kodwa kulusizi ukuthi iBandla elo ladungwa-dungwa ziinchuka, alaba nakuma ezwini lalo. Kukuze ke uGqira lowo aBe ngumfundisi waseMonti. Ngowe1905 iKomiti yabaguquli beziBalo eziNgcwele, yasusa yena ukuya kongamela uficilelo lweBayibile yesiXhosa Phefeya. EkuBuyeni kwakhe apho, kwisithuba esikufuphi nomnyaka, uBuye enguGqira Weento zobuChule (Dr. of Philosophy) kanti ke lo mjila uwuthiwe jize yiKoleji ethile yaseMelika, eyi“McKinley Memorial University” enamagunya okukwenza oko, kwaabo ibaqondileyo. UBuye kanjalo ephethe incwadi enkulu edumileyo u“Zemk' inkomo Magwalandini,” ayificilele kwelo zwe, phezu kwezinye iincwadi abemana eziguqulela esiXhoseni. Ngowe1910 uBe liLungu lePalamente, yeZwana laseKoloni (Member of Provincial Council), emele elabaThembu, waangumntu omnyama wokuqala ukuBa kwelo wonga. Asingezithi nqa iziganeko zomfundisi lo kule ncwadana, iziganeko zenkqubela yokwenene, ma kwanele oko se kumana ukuvakala ngaye kwezinye izahluko.

UKumkani welaBeSuthu uLetsea II, wada wakha wamema ukuBa akhe aye kuye ambone kudala esiva ngaye nangokuthethelela kwakhe aBeSuthu Phefeya.

Ugqira lo ngunyana kaGubusana into kaMbonjana, kaNgxakiya, umCira, baliqela kuyise, yena unoonyana ababini neentombi ezilini. Igama lakhe nguMpilo,—uNophanyaza lo ligama lomLungu (uGilbert) awayekhonze kuye ngaloo mhla weza nexhoba elininzi ngemFazwe kaMlanjeni.

Igama lakhe, kwanje ngoMnu. Jabavu walenza lihle ngokuzithoba nokuziphatha kakuhle kwa sefuncinaneni, nangenkuthalo emsebenzini wakhe.

Uliyiye ilizwe ngomnyaka we1936 iminyaka yokuvela ima78.

Enye intsika entle, eyomeleleyo yeli lizwe, nede yaya yavela nangaphaya kweelwandle, ngumfundisi owayengowaseWesile, koko ufe ngo1916 sel' ekude lee nelo hlelo. Igama ngu—

Rev. J. M. Dwane.—Mhlawumbi emaXhoseni ngeli xeja okanye kule minyaka, asikafumani ndoda icoleke ekuzoyiseni, nasekukwazini ukuzifamba eminqwenweni yamawonga nje ngaye uJames Mata Dwane lo. Naye ukwalithole elikhulele phantsi komfundisi omhlophe uLampulo (Rev. Lamplough) waseWesile, ufundiswe nguye kwisikolo saseNxukhweBe, oko imfundo ibisekho, wada waphumelela waangumfundisi; ufe ngomnye wamadoda antsundu ambalwa athembekileyo, ade ke ngoko wanikwa ukongamela amaBandla (*Superintendent*) isiganga esinqabileyo eso ukuBa sinikwe umfundisi ontsundu. Kuthe kufuphi ngowe1895 wacinga ngokuya Phefeya ukuya kucela izandla, ukuBa kwakhiwe isikolo sokufundisa amadodana antsundu umsebenzi wezandla, eBaThenjini, eNdwana. Ewelile ukuya eNgilane kuthiwa uBuye nayo imali; apho into ize kuhla khona kuBe sekubizweni kwayo imali leyo ngabongameli BeBandla elo, ingabizelwa kwenza lo msebenzi yayicelelwe wona. Woyisakala yile ndawo, walifiya ibandla elo, waya kwelaseTiyopiya Obo ke yayibubutyalikana obabuse buqaliwe eTransvaal nguRev. M. M. Mokone, ngowe1894, babizwa ngelo gama. Uthe efika apho ngowe1896 waBe egqithiswa esenziwa umthunywa wokuya kuBandakanya elo Bandla neA.M.E. (African Methodist Episcopal), eMerika; lutho noko lumboxo uthuli lwamakowaBo aseWesile, ukumthintela, nokwenza

ukuḅa aze angamkeleki kwelo zwe, watyhudisa yena, kuḅa uḅengumfo ohlaḅa ngeempondo zombini. Ufike eMelika wathathelwa phezulu kakhulu, wada weenziwa umVeleli (Vicar Bishop) wamaḅandla elo hlelo akweli lizwe.

Ukususela kuloo mnyaka wawela ngawo we1896 yaḅa yingqufu ngoku indlela eya eMelika, amadodana eli lizwe esiya kufuna imfundo angayinikwayo kweli, kwelo zwe; aze afumana inkuthazo engencinane kwelo zwe. Kukho aḅathi akayijiyanga imali kumaWesile; kodwa incwadi kaRev. Lamplough eyayisiya kwiAtfhibijopu ithi wayijiya. Uḅe namaxeja athile uMnu. Dwane ewela ukuya eMelika; ude wakha wawela nomfundisi omkhulu weA.M.E. u-Bishop H. M. Turner ukuza kweli, waḅeka iqela laḅafundisi izandla, ukuze ke noMn. Dwane amenze iBijopu; kuthiwa esi senzo sachaswa kakhulu eMelika; kodwa incwadi kaBishop Turner ithi: “NguBishop Gaines yedwa ondichasileyo ngesi senzo, indlu yeeBijopu yandibulelela nesininzi seKerike.”

Ngeli xefake umFu. Dwane kwakuxa ujonge kuye wonke umzi omnyama, ungamjonge ngamsindo, ngaphandle kwaḅo wathi wemka neemjante zaḅo. —Kodwa kwalile kanye kweso sithuḅa, ngowe1909 wothuswa umzi kukuva ukuḅa uphumile eMelika naanko eye kuzinxulumanisa neTjhetjhi. Yaqala apho into eninzi yaḅalandeli ḅakhe yamphalala. Waye yena esithi: “Ndaḅona ukuḅa xa sifuna iTyalike sifanelwe kukuyicela eTyalikeni.” Watjho eyingqwaqwa iMelika ngelithi: “Yathi kanti iḅubukhatjshakhatjhana oḅungeze ḅunike mntu nto iyinto: kuḅa nayo ithe kanti isajonge izinto kwa seTyalikeni.”

IiBijopu zaseTjhetjhi zatjho futhi ukuthi: “Le ntfukumo ivela kuThixo;” zaza ke zamamkela zinenjongo yokuḅa uya kuza naḅantu eTjhetjhi, zeenza iminqophiso eqatha; zadala iseḅe loḅuTyalike elaḅizwa ngokuḅa “NgumZi waseTiyopiya.” Waza yena wenziwa umVeleli

(Provincial) wawo. Azibanga ncinane phezu kwakhe iinkathazo zokusekwa kwalo mZi, se kukho nonkwini-nkwini wezikhazazo zokuḅa iiBijopu aziyibambanga iminqophiso. Kuḅe kho ke ngoko elinye iqela eliphumayo kuye, eliphethe lixhatha lakhe, isithethi esikhulu, uRev. J. Gqamana. Kwaza ngowe1915,—emva kweminyaka eli15 elindele ukungcwaliswa kweBijopu yelo hlelo, aḅabezenzile zonke izinto eḅezifuneka,—iSinodi yaseTjhetjhi yeeenza esi sigqibo —“Akunako ukungcwaliswa iBijopu yaseTiyopiya eyahlukileyo kweyaseTjhetjhi.” Le ntetho iwa emva kokuḅa uRev. Dwane lowo wavumayo ukuzithoḅa aḅe ngumDikoni ade waḅuphumelela nobuPriste, iziganga ekwakuthiwe, ongaḅa yiBijopu yaseTiyopiya angake aphumelele zona. Ithe yakungxwabaza impi yaseTiyopiya yile nto, wayizolisa uProvincial ngezwi lakhe elifuthi elithi: “Yithini tu, nina ḅantu ḅakowethu, ezi zinto anikazazi,.” UDwane yinkosana yakwaNtinde, uzalwa nguMcebuka kaTjhetjhu kaNtinde. Ubube ngowe1916 eTini; xa akuma68 iminyaka; ufiye oonyana aḅathathu. Umseḅenzi wakhe ewufiya nomPriste uRev. Wm. Gcule, oḅesoloko ekunye naye kuwo onke amahla-ndinyuka aloo mseḅenzi. UGcule naye ulifiye eli ngowe1926 indawo yakhe inokaDakada, ohle naye wabuba wayifiya loo ndawo noJames Antoni, kule minyaka kuḅambe okaNgxwana.

La madoda ke ayenze le miseḅenzi eḅunzimeni oḅukhulu kuḅa ayenzela isizwe esichithakelevo, esizimfama esizele luzindlo, naluchuku, nomona, ekuthi kuyo yonke into eyenziwayo, kuhlale kukho ilizwana elimdakana elithi: “UNantsi lo uthengisa ngathi.”

Elinye ixhatha lesizwe kule Koloni, kwada kwesa nakwamanye amazwe, ngumfo olulame kunene wakwaGadeḅe.

URev. P. J. Mzimba.—Lo ngunyana kaNtibanene Mzimba, ikholwa laseXesi emKhubiso, elaḅuye lemka apho eḅuncinaneni somfundisi lo laya kuḅa ngummi wase-

Dikeni, eΣefegu. Umfundisi lo uyifumene eDikeni apho kwa imfundo yakhe yokuqala. Ukhe wangena elucingweni lweendaba, wafunda nokuficilela. Igama lakhe ngu-Mpambani Jeremiah. Injongo yakhe ibe sekubeni afundele ubufundisi, waye ke enekholwane lakhe kwezo zifundo zobufundisi elinguRev. E. Makhiwane abade baphumelela kunye emva kokunyinathwa okukhulu e-Dikeni, kuba oko ubufundisi babungeyiyo "indlwan' iya netha." IBandla laseLovedale labiza yena, ngowe1875, ukumka kukaLose, waza uqabane wakhe wabizwa lelaseTyhume, eMacfarlan, kwakamsinya emva koko—bamelana kufuphi bawakha umsebenzi ngobunye. Baba ngabafundisi bo-kuqala baseFree Church, oko umfundisi esoyikeka.

Ngokwempilo yomzimba umfundisi lo ubengancomeki nganto, ekhathazwa sisisu, nesifuba singomelele. Ngelinye ixesha kuthiwa wakha wathiwa nkqampu yinto ekwathiwa lithumba, kwananyekwa imiqa ngabeLungu, suke kwakokukhona umntu agcumayo, awada umXhosa othile, ekungaba ngabom ingenguye umkhokeli wakhe uMavuso Kala, wathi, "le nto yinyam' amakhwenkwe," watsho walinga, kanti okunene umfundisi uya kuncedakala. Kuthiwa kanjalo ubesithi akoyiswa ngengxoxo entlanganisweni, imhlale loo nto, ade abe nesinqhala.

Ngomnyaka we1893 weenziwa umthunywa weFritshatshi yeli lizwe, kwiJubili yaloo mVaba eSkotilani; uphathiswe nomcimbi wokuqokelela imali yokwaakha indlu, kuba iBandla lakhe lalise lande ngohlobo lokuaba ibencinane loondlukazi yakhe eDikeni. Okunene ubuye nayo imali eyaneleyo; kodwa kuze kuhla isiqhiphu ngowe1897, phakathi kwakhe nabafundisi abamblophe, malunga nokwakhiwa kwendlu leyo. Uthe xa axela izizathu zokuphuma kwakhe ezilifumi linesithoba kwaqondakala ukuaba ubesel' evuthe-lwe phakathi.



*Lo nguMakhanda Nxele kaGwala!
UQweqweda phezulu, uMkhont'awungeni!
Iquthu likaTayi,— Iquth' elingxase.
Wafel' esiQithini, eKapa.*

Uliqhube ngamandlakazi amakhulu eli “Bandla lo-Phumo,” koko abantu balijika bathi “Yityalike kaMizmba,” lonke elikwiAfrika eseZantsi walihamba-hamba eseka ama-Bandla. Uweze neqela lamakhwenkwe elo bandla, kunye nonyana wakhe uLivingstone, ukuya kuwafundisa e-Melika, naye enoRev. R. Damane, wakha wathetha phambi koPresident Roosevelt waseU.S.A. ngowe1901.

Malunga nezinto zemali zaseFritshatshi ekuphumeni kwakhe, wakha waya kuthetha kwinkundla ePhakamileyo eKapa.

Ube nabafundisi abaliqela ababeke izandla, abamfundo ibadlileyo. Uliyiye eli lizwe ngowe1911; uvukwe sisisu esentlanganisweni eNatala wagoduka kungasekuko; wabubela kumzi wakhe eNtabeni, eDikeni. Ibe yinkungu nelanga emnchwabeni, namhla kwabekwa ilitye lesikhumbuzo. Ufiye oonyana neentombi,—umsebenzi wakhe wonganyelwe nguRev. Jonathan S. Mazwi, nonyana wakhe uLivingstone,—nomhlokokazi wakhe intombi kaBooy Khwatsha. Be kuxa akuma62 eminyaka ubudala.

Enye indoda ekhonze kunene isizwe sayo, yasikhonza kunye nokukhonza kwayo uGulumente, yazenze igama esizweni, ngaphandle kwemfundo, yaphala phambili ngezenzo zayo, ngu—

Captain Veldtman.—Le ndedebhe sithetha ngayo ngumfo wasemaZizini, kwaDlamini, ngunyana kaBikitsha, kaMabidlili. UCaptain lo yenye yalaa maMfengu akha adlula aya kuba seTsitsikama. Apho isizwe size kumnakana khona, kusebupoliseni eDebe likaMdodana. Uthe ngenkuthalo nangokuzithoba kuGulumente waya eqhubela phambili. Kuthe ngowe1865, emva kweNgqawule, ngexesha uSajili awayegxothelwe phefeya komBafu, uGulumente wathanda ukuba eliya liPhefeya kweNciba alizalise ngamaMfengu, ngasentla kwendlela le iya eMthatha. ABe namathidala amaMfengu ukuya kwelo zwe,

ecinga ukuthi uGili usawaBambele inqala ngendlela awe-mka ngayo kuHints. Phofu ayexinene kakhulu eDikeni naseNqhuswa neBofolo. Uhle enyuka uCaptain ezama umzi ukuba uwele, ebonisa ukungabi nasiseko kolo loyiko, wada wayoyisa impi eninzi. Kukuze ke kube kho le Fingoland. UCaptain yena uye wamisa eZazulwana ngaseGcuwa. USe likholwane elingelincinane likaBulayi (Captain Matthew Blyth), imantyi elukhuni kunene yama-Mfengu, eyayisesiXhonxweni eNqhamakhwe, phambi kokuba ithotyelwe eNtlambe ekuBeni yiMantyi eYongamileyo.

UCaptain lo yindoda yokuqala eyaya eNgilane, yafika yaBambana ngezandla noKumkanikazi uViktoria, ekuthiwa inkosazana leyo yathabatha umQulu (iBayibile) xa yayithetha naye isithi: "Obu bukumkani baseBritani busekwe phezu kwawo lo mQulu;" wayehamba nonyana wakhe uCharles, nomyeni wentombi yakhe, uMn. Theo. Ndwandwa.

Ukuqalwa kokuyilwa kweBunga eliKhulu laPhefeya kweNcifa elalizindlwe kunene, akaphumanga ephungulelweni lafacebisi, watyatyekwa naye ngamagama amdaka kuBa lalingafunwa.

Uthe ngoku ukuqofelisa waseka ngowe1907, isiKhubuzo sabaMbo esesithethile ngaso, yena wayezama ukwaakha ngaso ubuzwe bamaMfengu; koko izinto zase-mLungwini ziya mphamba noziqhelileyo.

Ulijiye eli ngowe1909, engaphezu kwamaFumi osibozo eminyaka ubudala; kuBa ngophumo lwamaMfengu wayeyinkwenkwana; ujiye onyana neentombi; neempembelelo ezinkulu zoBuMfengu esizweni. UBelikholwa lawakudala eWesile. Unyana wakhe uTshali umyaleze kakhulu esizweni.

J. K. Bokhwe.—Phaya esinaleni eLovedale kwa kwimihla yamzuzu ubungathi uyile, ufike ubone ntwana imnyamana ibala, uze phofu ungabi nasigqibo ngokobu-

Xhosa; ubungafika ke intwana leyo yonwaba-nwabile, iphungu-phunguza, incuma-ncuma, ikhuthela, ibaleka xa ihamba phandle. Landela ke wena ude uyibone isiya kungena eOfisini kaSomgxada. Uqale wothuke wakuyibona le ntwana ihleli ibala, kweziphambili itafile; ibala zimali, kwaye kunjalo nje uza kubuzwa yiyo imvela phi. Mfutshane kanobom umfo lo, akanasiqu; kodwa lipafafole ngeendevu,—lithemba laloo mzi elo,—ngulo John Knox Bokhwe lowo!

Ngokuzalwa uvelele kwa lapha eDikeni, nyaka ngemofu 1855. Uyise nguJacob Cholwephi Bokhwe, owakha wafunda, wada naye wafundisa apha eLovedale. Ubolekwe apho eLovedale nguFulumente ukuba aye kuBa likhumfa lemantyi ukuqalwa kweofisi yaseDikeni; uthe kanjalo wancedisa ukulabela kwityalike yamaNgesi, ukuqalwa kwayo eAlice, iihadi zingekabi ngaka.

Lo mfo wathandwa nguDr. Stewart esevinkwenkwana, wabona ukuba le ntwana ingalunga ekuthunyweni. Ayaanela kuBa ngumthunywa, yafundiswa ukugcina iimali, neencwadi. Umto osandla sikhe sayibunguzulu ekubaleni, wada wanqwenelwa kwiindawo ngeendawo, koko engasavumi ukwahlukana noyise uSomgxada. Kuthiwa iFuluneli uSir Bartle Frere, yakha yamnqwenela kakhulu nayo ngowe1878.

Kuthe kuuphi yaqandusela into ayiyo ngendalo,—ubumbongi nobumvumi. Uneencwadi azibalileyo zee "Ngoma," nezeemBali, kwa ne "Ndoda yaMadoda." Ukhe wanguumphathi wePosi noCingo eLovedale kwa ngowe1874 kude kube ngowe1898.

Kuthe ngomnyaka we1898 yafika into eyamxobululayo eLovedale, nakuBa yayingenguwo umnqweno kaDr. Stewart,—wacelwa nguMnu. J. T. Jabavu ukuba aye kuBa yiKomponi naye kwi "Mvo;" bathi abanye uMnu. Jabavu lowo wothuswa kukuqalwa kwelinye iphepha eMonti

waza wathanda ukuzimanya nendoda engumXhosa, ukhlanganisa ufuzwe. UMnu. Bokhwe eli cebo ulithabathe nje ngo "Bizo" lomsebenzi wesizwe; koko akabanga nathuba liphi kulo. Ephumile apho ngempilo ungene ebuVangelini bemvaba yakowafo eFritshatshi, —eNdenxa (Ugie). Kwakamsinya wenziwa umfundisi apho eGriqualand East; olona lufizo wayelucife esengumntwana. Unooniyana afaqeqejeke kunene kwa neentombi. Ngoku ungumfo omde kunene kwimicimbi yesiKhumbuzo sika-Ntsikana. EbuTempileni uyenye yeeNtsika, nomseki wabo kwelasemaXhoseni. Ngokuvela uvelele eDikeni, apho inzala eninzi yakowafo ikhona.

Ngowe1892 ukhe wawela ukuya kuBona iPhefeya. Ngowe1916 wenziwe umBali womButho weemFundi nee-Titshala ezingamaKristu. Wasweleka ngowe1922, xa aminyaka ima67 ubudala.

Izwi laBantu.—Eli ligama lephepha leendaba elaqalwa ngowe1897, latshona ngowe1909. Ithe inkqubela phambili yakunwenwezela phakathi kwesizwe, kwaqala kwabonakala ukuBa umzi awaneli liphepha elinye; nakuba ndilusizi ukuthi inkxaso yona yephepha elo linye ibe yembi kakhulu, ebonisa ingqeqesho emphasalala kubantu abafundileyo ngakwintetho nobuzwe babo. Uthe ke lo mzi unolunye uluvo wayila iKomponi ethile yephepha. Ke kaloku kwa nje ngakwi "Mvo," iKomponi leyo ibe nabaFukumisi abangabantu abamhlophe, baye bejonge ezizezabo izinto zombuso. Yakuba yonke into iyiliwe, kucelwe uChief N. C. uMhala ukuBa abe ngumHleli walo. UChief uMhala lowo ngunyana womHlekazi uMbodla ka-Ndlambe, owathunyelwa emfundisweni kunye nezinye iinkosana emva koNongqause; yena ke ude waya kufika naseCanterbury eNgilane; wanemfundo ethe tyi ke ngoko. Inkosi le ekhuleleni iphepha incediswe nguMnu. Geo. Tyhamza fe, owayekhe wancedisa kwi "Mvo." Le ndo-

dana ngoku ilikhumfa kwiOfisi yamatyala eQonce; nangemfundo ijuBile. Ayibanga nathuba lingakanani inkosi ephepheni, ihle yalifiya, ukuze ke kaloku libe no—

Mnu. A. K. Soga.—Lo ngunyana ophakathi womfundisi uTiyo Soga nomSkotshikazi intombi kaBurnside. Imfundo wayizuzwa kwelo lakulonina, waye nolwimi ilolona akhawulezayo ngalo, ngaphezu kolwakowafo. Ukhe wathi chu ebugqwetheni, wabamba nasekuBeni yimantyi incedisayo kuCofimvaba eBaThenjini. Uthe elapho weenza isigwebho esiqatha kumntu omhlophe ekuthiwa wathengisela umntu omnyama utywala besiLungu, kwaye oko kungavumelekile kwelo zwe. Ithe le nto yenza ukuthetha okuzungulezayo kwiziphatha-mandla, athe ke ngoko wasifiya eso sihlalo, waangumkhangeleli wabantu imisebenzi okwethutyana (Labour Agent) eMvane. Ucelwe xa alapho ukucelelwa ephepheni eli le "Zwi." Asizimisele kuncoma noko kule ncwadana,—kodwa sinokutsho khona ukuthi, wathi kanti uza kowona msebenzi wakhe. Loo minyaka ilifumi ayenze ephepheni, ayibanga yiminyaka yemfeketho, ibe yiminyaka evule amehlo esizweni. Ngenxa yokungabi nakumbi kwentliziyo yakhe, uBe sisisulu seentlobo ngeentlobo zamatshivela,—waye umfo ekhululekile ukupha. Imfundo yakhe yeyeAfrika kanye nje ngomnqweno kayise.—Yi "Ngqombo-yoNosantso." Ulijiye ilizwe ekwaCentane ngomnyaka we1938 ubudala bukuma76.

Olunye Uhloho.—Ewe, singaphelelwa lixeja sikhe salinga ukuwachola-chola ngamanye amadoda akowethu ancedisileyo nasancedisayo ebunzimeni obukhulu ukuliqhubela phambili eli lizwe. Xa se sikhankanya ooRev. Isaac Motaung, ikhalipha lomSuthu, owada wakhalipha phakathi kwamakpoti asemaXhoseni, walinga amaphepha eendaba, weenza iincwadana, wada wafa engumfundisi. Iinto zooTadese ooMark kwaZulu, umfundi waseLove-dale owafika kowafo wazama ififini wazama "Iphepha

loHlanga ” kunye nabanye, iphepha elavalwa ziziphathamandla ngomona, ngenxa yokuβa liphakamisa isizwe, kwaye uhlanga lufunwa lungaphakamanga. **UDr. John L. Duβe** (uMafukuzela), umfo ofumene imfundo eMelika, waseka isikolo esikhulu, eOhlange, eNatala, ephethe nephepha leendaba i “Langa,” engumfundisi wee “Ndaba zoXolo.” Iinto zoo**Khambule, Dambuza, nezooMzamo** iinto ezafunda eLovedale ngemihla yaphambili, zafika kwaZulu zaazizithatha,—zakhanyisa, zaangamakhonkco okudifanisa abakwaXhosa nabakwaZulu. Ekuthe kule imihla kwangenelela iinto zoo**Mangena** nezoo**Seme**, iinto ezifunde umThetho Phefeya; nezoo**Msimanga** amadodana azama ukukhonza lonke uhlanga oluntsundu ngaphandle kocalulo lobuzwe. Iinto zoo**Poswayo, zooMontsioa**, kuβaTjwana la ngamathemba, asafika akukaβi kho nto yaziwayo ngawo, kusaqaβwe izitho kuuphela. EluSuthu sinamagama avakalayo oo**Cranmer Sebeta** amadoda enkqubela nayifundisileyo kakhulu intsapho yawo; oo**Simon Phamotse** okhe waphatha iphepha ekuthiwa yi “Nkwenkwezi” ode wakha waasezinkathazweni zokugxothwa kwelakowaβo, ngokuβuzela isizwe sakowaβo. Iinto zoo**Molapo zooMakgothe** iimfundi ezithembisayo. Singaphelelwa lixefa, zihloβo zam, sidakasa kwelaβaTjwana kuβaβo baka**Molema** amathanda-mfundo aziinkosi zesizwe, o**Sol. T. Plaatji** owayengumHleli wephepha i “Tsala,” nowa yekwa ngumthunywa Phefeya, ngexefa “Lokwahlulwa komHlaβa,” ngowe1914.

Alikuβa kho ixefa lokuthetha ngaβaβo baka**Mgudlwa**, iinkosi zaβaThembu, eNgojini, ezikuthathele kuzo ukusikhokela isizwe ngokhanyo. Nje ngomfo ka**Sigcau uMarelane** eQawukeni, inkosi enkulu yamaMpondo, efunde eDikeni, yaphuma yaseka isikolo esikhulu sakwaFaku kunye nabafundisi bayo. No**Victor Poto** ka**Ndamase** enye inkosi enenkqubela, yaseNyandeni. Nje ngomfo ka**Ngangeli-**

zwe u**Dalindyeβo** uKumkani wabaThembu, umfo olikhaya kwiimpanza ezifundileyo zingenandawo, oβiye namhla unyana wakhe u**Jong'ilizwe (Sampu)** okwanje ngaye.

Esi sahluko ma sisivale, siβaβiye singathethanga ngabanye, kwa neenzala ezithe zazilahlela emsebenzini, ukuze le Afrika ibe netyuwa, ezinje ngo**Mazwi, Msikinya, Masiza, Sihlali, Mpinda, Ntjona, Pelem, Koβe, Mvambo, Gezani, Sivetjhe, Falati, Vimbe, Khakhaza, Gasa, Makgatho, Makepe, Thema, Mahabane, Maphikela, Kunene, Wauchope (Dyoba), Mqoβoli, Ndwanya, Koti, noWilliam Koyi** owaya kufela ezintlangeni eNyasa, ehambisa ukhanyo nenkqubela phambili.

Umfundi angakhe athande ukuqonda ukuβa kula magama abaliweyo, likho na kodwa igama elinye, elikhe lavelisa into entja eβingekabi kho (*invent*) ?

Ukhanyo noko luselutjha, lo mβuzo ngathi ungaβa akhawulezile; kodwa ke “ma singayithetheli emsini hleze imkisele.”

“Vukani kusile magwala ndini !

Niβantu bani n' aaba banj' iinkani zaβo ?

Ndiya kuhlala ndinani phi na, ndingumntu nje,

Ndingumntu nj' int' ehla! ihla! ihambele ?

Ndingumntu nj' int' ehla! ihla! ifuduke ?

Ndingumntu nj' int' ehla! ihla! igoduke ?”

INKCAZELO YAMAGAMA ANQABILEYO.

ISAHLUKO I.

- Ndimangele.* Eli gama lithethwa ngumntu ngokumemeza, ngakho kodwa ukuBa athi thu komkhulu, liBe nokuvakala ilizwi lakhe.
- Ubucukubede.* Intwana-ntwana.
- Ntlandlolo.* Ekuqaleni; entloko.
- Ngezagwelo.* Ukuthetha okungathe gca; ukuqakatha.
- Thobofane.* Yintlanjana engena kwa seGcuwa.
- siLimela.* Inyanga yesiLimela, uJune, yinyanga yokuqala emnyakeni ngesiXhosa. Naxa kuBalwa iminyaka ke ngoko, iBalwa isusela kweyesiLimela, inyanga yokulima utiya wokuqala.
- Undyilo.* Yincam yenxhifa, eSihonjiswa ngamaqhofana, namacangcana akhandwe adweliswa kakuhle.
- ENgxangxasini.* Yingxangxasi eseCeFu, intlanjana engena kwa seGcuwa.
- Amagqala.* Ngamadoda amakhulu; kutshiwo ngokuBa ngabantu abakha bayigqalisise into phambi kokuba bayenze, okanye bayiphendule.

ISAHLUKO II.

- Isifo somgqeku.* Isidiya; isifo somkhono. Esi sifo ngaphambili Be sikholisa ukubulala umgqeku lo.
- Kokutshata kwe-Lawokazi.* AaBa bantu BeBengenzi zintsuku bona xa batshatayo. Livele apho ke elo qhalo, kuBa uBesithi ofike mva, kanti uphosiwe.

Imfene.

Imfene sisilo abethanda ukuhlupheza abantwana ngaso amaXhosa, kuBa eBesithi sisilo esindwebileyo. Kodwa ke xa se indala, se imana ukuphoswa zizisulu, kuBa ubungqakamba buphelile; athi nomntu oyikhweleyo ahlale elahlekelwa.

Ngohaya.

Ngelizé; umbaba.

Ngokwemivundla.

Imivundla ivuka ezikhundleni zayo ukuya kutya, xa kuthi patya, ukutshona kwelanga.

Ebotwe.

Ibotwe yindlu yomFazi omKhulu wenkosi. Umfazi omkhulu ke ngulowo kulindeleke ukuBa azale eyona nkosi.

Njeya.

Enkundleni yamatyala esiXhosa undimangele neqela lakhe Be Behlala bodwa mgama. Ummangalelwa nawakhe amanqhina Be Besithi ngcu kwelinye icala bodwa, ize ke indikinda le yeziphakathi, ingqonge inkosi yona esazulwini senkundla.

Sadenda.

Ukunqwanqwa; ukulibazisa.

Inkwili.

Yintaka enqabileyo yehlathi, ebala libugwangqa-mthuBi.

Ulwanga.

Ulwanga sisisu sempofu, umhlawumbi senyathi. UBesithi umphakathi akubulala enye yezi nyamakazi, inxheba le, isisu eso ke, asise komkhulu, adliwe xa angayenza nga loo nto.

Wawungakhuzwanga na? Ukukhuza yinkonzo ezukileyo eye-nziwa yinkosi kwisithuba somnyaka, umzi ufelwe ngumnini-wo. Le nkonzo ke yeyokovelana nolo sapho, nokulumisela oyena mntu mkhulu walo, endaweni yoyise olufiyileyo.

ISIAHLUKO III.

Kwabanezandla. Ingadla.

Kumagqira. Licangci, nanto ni na enye enokulolwa ibe bukhali, kuze kunqunyulwe into ngayo.

Bafoba.

Ukufoba kukuthetha, mhlawumbi sisenzo, esixela into embi eza kuhla.

ISIAHLUKO IV.

Mfecane.

IMfecane yimpi kaMatiwana, iNgwane. Le mpi ibizixhalisile izizwe ngokuthanda kwayo ukuhlasela. Ibe yona yayixhaliswe nguTjhaka.

Impobole zamadoda.

Amadoda aziintloko. Impobole sisenxišo sasentloko esinxitywa ngamakgoti alandela iNdwe.

Nqabaza. Kunene.

Ngumlambo okwaGatyana. Kwizindlu zenkosi, kukho ekuthiwayenKulu, neyaseKunene. Le yasekunene yalifumana elo gama ngexefa likaPhalo. Kwakunqabile ukufumaneka kwelo gama, yada loo nto yaconjululwa nguMajeke, uyise kaKhulile.

Ebomvu.

Yimbola.

EluVulweni.

Lizifuko elisemBafe.

Uzwoathi.

Ngumthi; yinto engafiyiyo.

Ithwathwa.

Zizihlangu.

ISIAHLUKO V.

INqilo.

Kukho inkolo yokuba indlela yakho isikelelekile kwakuvuka le ntaka, indande ecaleni lakho.

Qwaninga.

Ngumlambo okwaGatyana, ongena eQhora.

Unxunguphalo.

Ukuphongoma; ukundweba.

Umdlanga.

Umkhonto wokwalusa.

Imbadu.

Izincoko; amavo.

ISIAHLUKO VI.

Inxaxheba.

Isabelo.

Bakhwelele.

EmaXhoseni akuphumi yona ijuri; kukhwelela abanini-tyala, isale inkundla ibunga, kuba yonke inkundla le iyijuri.

ISIAHLUKO VII.

Ezinye izikhundla.

Akukhona sikweni ukuhlala kwa kuloo ndawo.

Ngogayi.

Ngomhla omkhulu ekufunzelweneyo ngawo.

Amakowenu la.

Inkosi ingumlomo wamaphakathi.

Bathe ngo ngesisu.

Abakazalwa.

ISIAHLUKO IX.

Mhla-ngakwena.

Mhla yaqala ukuviwa imbunguzulu.

Kwencebeitha.

Isigubungelo samabele aabafazi.

Umyeyezelo.

Yintfolo eyenzelwa abakhwetha.

Ndiphantsi kweenyawo. Kukungayingeni imfazwe; ndilele.

Yiminyanya.

Ngoooyise-mkhulu abaf'ayo.

ISAHLUKO X.

- Ubuthi.* Ubugqwira; ukuthakatha.
Waphothula. Ukuhlamba ngobulongo.
Ngephunga. Iphunga sisivatho sesandla somkhwetha.
Ncakasana. Kanye; nqo.
Saqili. Eli gama kuthiwa walithiywa nge-Bulu elafika apho lathi igama lalo lingu "Sarel."
Itamla. Lizembe; inqamla.
Yibulukhwe. Ibulukhwe oko zazingekabi kho; sihlonipha kambe igama laleyo yelo xefa, eSijongwa kakhulu, ukumfanela umfo.
Ngumfan' ovayo. Itsho kuba waguqakayo.

ISAHLUKO XI.

- Ma uhlanjwe.* Le nkonzo inganeno kweyokhuzo. Yona yenziwa ngamaThile, kamsinya emveni kokufa komnini-mzi. Kuthiwa lizila, okanye yintlanza-mzi.
Likhonye. Inkomo yesizathu ibikhe izixele ngokwayo ngaphambili ngezibakala.
Ngece. Yinkunzi yemba-bala.
Umguyo. Kukuya kuguqa ngamadolo komntwenyana phakathi ebuhlanti, umzimba ongasentla utyhiliwe, ubonwe ngamadoda; aze abuye aye kwenje njalo kubafazi.
Namasi. Le nkonzo inye nale yomguqo. Umntwenyana utyiswa namasi, ukuze aqonde ukuba uya zekwa ngamaNaantsi.

- Eyomtshato.* Umntshato yinkonzo ezuke ngaphezu kweyomguqo. Umntwenyana ubinqa isidabane seula, apathe nomkhonto. Umfazi otshatiweyo akanakumelana nowomguqo. Ili-Zwi noGulumente lo bafike bayinqhina le nkonzo.

ISAHLUKO XIII.

- Ukukhuzo.* Le nkonzo yokhuzo yenziwa yinkosi emva komnyaka, umnini-mzi efile. Intetho ke isingiswa ikakhulu koyintloko kuloo mzi, inkulu. Injongo yayo kukuvelana nomzi lowo uxhwalekileyo, nokumisela inkulu leyo endaweni yoyise.
Ngokungambiki umntwana. Umntwana oyinkwenkwe isingumthetho uku-ba abikwe akuzalwa, okanye uyise adliwe.
Uthethelwa amagama. Amazwi anje ngokuthi, "Sikhangele, bawo, siya nqula."
Watsalwa umxhelo. EmaXhoseni akukho ndlela yimbi yakuxhela inkomo yesizathu. Umxhelo uhle nomqolo, ngoko ke kufakwa ingalo kwelo nxe-ba lise-siswini, ude uqhawulwe umxhelo, ukuze ide ife. Isikhalo ikwayinto efunekayo.

ISAHLUKO XIV.

- BuNguni.* Izizwe zasempuma-linga zitsho xa zithetha ngeli lasemaXhoseni.
Umfo. UNtsikana.
NgomQulu. IBayibile.
Yentombazana. UNongqawuse.

Lomnyama. Ngathi sikwelo xefa kanye ngoku.

ISIAHLUKO XV.

Uhlanga olubonileyo AmaMfengu.

Olunye uhlanga olu- AmaYuropu.

bonileyo.

Kududume izulu, Ngumpu, nesithonga sawo.

kuphume nemisi

nemililo.

Thafa leDebe. Imfazwe yamaLinde.

ISIAHLUKO XVI.

Nezizwe eziMhlophe. Ngelo xefa iGuluneli yayinguLord
C. Somerset. Inkosana eyayiphethe umkhosi nguCol. Brereton.

Uphondo lwenkomo. AmaXhosa, nje ngoko be besakwezana ooYowabi, ebevuthela uphondo, isigodlo, ixilongo lawo.

Uhodofo. Yimpukane enkulu ekuthiwa yiyo ezala iimpethu.

L. uini lesizwe. Okwenene kwaBa njalo. Wafa uHints a engalwanga, engenzangani, engenatyala.

ISIAHLUKO XVII.

Ngumqomboti. Utywala obu sithi ngoku bofesi-Xhosa yinto yaBumini nje.

Njokweni. Kuthiwa kambe ngoku uNjokweni lowo wayengenkosi kwathi ni, kwakufihlwa eyona nkosi inkulu ngokuthiwa hleze ibulawe.

Inkathazo. Imfazwe; kuBa nguNdlambe owaqalayo ukulwa nolu hlanga lumhlophe, kwa seMnyameni.

Kwilizwe leDinga. Ukukhuthwa kwamaMfengu emaxhoseni kwenziwa umzekelo wokukhuthwa koSirayeli eJiphethe, uHints a enguFaro. INcifa ilwandle olubomvu, iXesi liyiYoredane.

Ootshinyonga Inkomo ezinomtshiso ezinyoogeni.

Elinani elinobom. Kuthiwa ayemawaka alifumi linesithandathu (16,000).

ISIAHLUKO XVIII.

Ingalo engaphantsi. Ubuqhinga; iyelenqe.

ISIAHLUKO XXI.

Iimfazwe zakhe na- AbaThwa baba baphela bengazanga baThwa. bamxolele uHahabe nabantu bakhe ngexa yezo mfazwe.

Isoono esikhulu. Imfazwana kaBambatha yecentsukwana ezingephi kodwa kwa bulawa abantu abama4,000.

ISIAHLUKO XXIII.

So-Tase. Yise kaTase; lowo ke ngunkosi uMaqoma.

ISIAHLUKO XXIV.

NgeyamaLinde. Abantu banempazamo enkulu yokuthi le mfazwe yekaThuthula; abe uThuthula engazanga abe namfazwe phakathi koNgqika noNdlambe. Yimfazwe le yokusa uNgqika endaweni yakhe, abengasayazi ngexa yoloyiso lwezizwe, abenalolo