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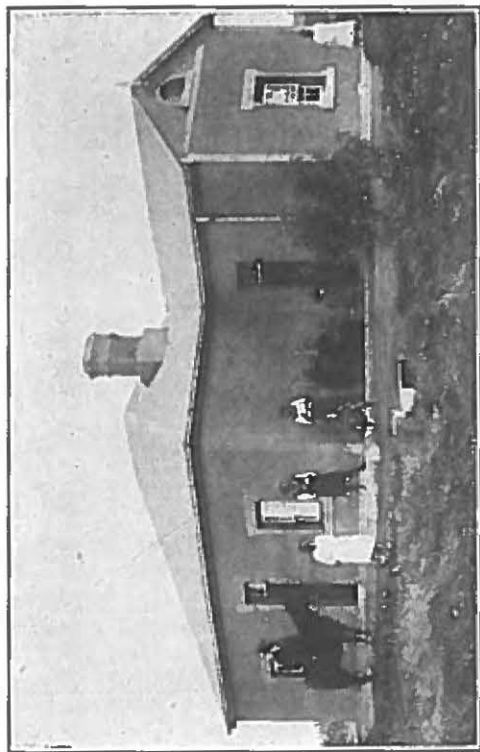
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LE YINDLU ASHIYE ILIZWE EHLALA KUYO,
YAKIWE NGUYE, KWA NTSELAMANZI, LOVEDALE.

U-BOMI BOM-FUNDISI

U

JOHN KNOX BOKWE.

NGU

S. E. RUNE MQAYI

Um-Bali ka "Samson"
Um-Bali we "Tyala Lama Wele."
Umgquuli wencwadi yo "Limo" Njalo-Njalo.
I-Mbongi ye Sizwe-Jikelele.

"Bawo, Bawo, ngwelo yokulwa yakwa Sirayeli
nabamahasha bayo!"

LOVEDALE INSTITUTION PRESS.

INTSHAYELELO.

BANTU BE NKOSI!

Lamacapaza akulencwadi ngamacapaza obom obundiliseke kunene, bomfo owayenesidima nesitozela emhlabeni,—esinokutsho kanjalo ukuti yayiyindoda engcwele ngokwezinto zase Moyeni.

Bendingasayikuze ndibe nabuganga bakuwenza lamacapaza, ukuba lompunga wawungatanga uvele ngakumfi lowo ngokwake, ivuma nentsapo yake ngompunga omhle.

Kuko inteto ekókeleyo yesi-Ngesi, ebálwe ngamadoda amazi umfundisi lo ngapezulu kunam. Amadoda lawo ngu Dr. A. W. Roberts, owahlala, esebenza kunye naye iminyaka emashumi mane; ngu Chief Inspector W. G. Bennie, indodana eyakulela pambi kwake, kude kuye ebudodeni; enye inteto yeka Mr. Weir-Dana, indodana ababekunye ezintanjeni zomsebenzi e Dyoki (Ugie). Kukwako nelizwana elitiwe xwa ngumhlobo wabantu abantsundu u Hon. John X. Merriman, odumileyo.

Ndigqiba ngeliti ke, mzi wakovetwetu kwam, kambe sekulizolo nezolo enindidlise ndaqela, sendiya kuman' ukugagamela kaloku, kuba ndikólosile ngani.

Ingxelo zeziposo nezipene, zamagwiba namakwiniba maze ndiziviswe, ndiyaziyaleza.

Malunga nehambo yalencwadana pakati kwenu, ndiyanqula, nditi: "Kwangamana akungebiko silungulela saluto kungaba li-Camag' Elihle, kulal' izipunzi nameva!"

Owenu Enkonzwani ye Sizwe.
S. E. RUNE-MQAYI.

E-Nqonqweni,
P.O. Berlin,
Cape Province.
August (Eye-Túpà), 1925.



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PREFACE & APPRECIATION

BY

THE HON. SENATOR DR. A. W. ROBERTS,

D.Sc., F.R.A.S.

**Preface and Appreciation by the Hon. Senator Dr.
A. W. Roberts, D.Sc., F.R.A.S.**

I have been asked to write a foreword to the story of the life of my friend John Knox Bokwe as herein written by Mr. S. E. Mqayi.

I do so with very mixed feelings. There is on the one side the knowledge, the sure knowledge, that no man can fully estimate the motives, impulses, thoughts and actions of one belonging to another race; and thus there may be presented by my words a picture which is only partly true: then there is on the other side a desire to give utterance to one's admiration and regard for a life so fine and so worthy as Mr. Bokwe's was. With me the latter feeling predominates, and so I venture, at Mr. Mqayi's desire, and with my whole mind consenting, to set to the writing of a foreword.

Mr. Mqayi's presentation of the life of Mr. Bokwe is so prodigal in detail that it will be of more service to the worth of his book if I deal only with some of the outstanding circumstances of Mr. Bokwe's career.

A man bears in himself much of his ancestry: he is a part of all that has been. Mr. Bokwe's forebears belonged to one of the most important tribes of the Ama-Xosa people, that over which Gaika ruled, and which is now known by his name: indeed Mr. Bokwe's grandfather was one of Gaika's councillors.

For many decades, probably for centuries before the coming of the Europeans, this tribe had made the beautiful Tyumie valley one of its principal homes. Near where the town of Alice now stands Gaika had his cattle kraal: it was to this spot that the feet of the first missionaries were led. The ruins of their Iona in Kafirland may still be seen by the upper banks of the Tyumie River.

Mr. Bokwe's father and mother were devout people, and so they resolved to give their children what they themselves lacked, a good education.

Young Bokwe, called John Knox after the great Reformer, as his brother was called Candlish after the renowned leader of the Free Church, went very early to the Lovedale Station School, and very early, as great souls are so constrained, visioned for himself a future career. He would be a minister of the Church: and there was given unto him his heart's desire, a desire which the passing years never dimmed, ere he passed into higher service.

The story of his first meeting with Dr. Stewart in January, 1867, has often been told: but he equally owes to Mr. Govan the early direction which his life took. This great missionary left an indelible stamp upon every pupil who came under his influence: his personal character was so fine and so rich that it beautified and blessed everyone it touched.

Young Bokwe was twelve years of age when he met Dr. Stewart, then newly appointed to the overcharge of Lovedale. This was in January 1867. It was in 1897 that he severed his connection with Lovedale, leaving to assist Mr. Jabavu with the editing of the *Imvo* newspaper. For thirty years he was intimately associated with Lovedale, was an active agent in its unbroken progress. He saw it grow from a small group of buildings, now represented by the nucleus in and around the Boys' Boarding Department, to the far flung, spacious and many sided adventure of later days. And in nearly all the circumstances of this expansion he had a share. Lovedale, indeed, was so much a part of his being, occupied, in so profound a measure, his thoughts, that we need not wonder how in the evening days of his life he set his feet again to the scenes that lay so near his heart.

He never lost touch with the concerns of the Institution, and the writer has in his possession a bundle of letters that not only testify to this interest but were again and yet again a help to the writer in times of

stress and strain. Especially did I find his assistance valuable in the years when I acted for Dr. Stewart. They were years of great difficulty as we were passing from an older and more restricted regime, into a newer and wider organization. It was the end of the second era of Lovedale's activities as Mr. Govan's years marked the boundaries of the first.

Bokwe's entrance into Lovedale life was as house-boy and stable boy to Dr. Stewart. Dr. Stewart was a great lover of horses: in his youth, on his father's farm, he was accustomed to them. He was also constantly travelling hither and thither in the first decade of his Lovedale days and so the care of his horses was an all important matter. Those who knew Dr. Stewart will remember how impatient he was of any scamped service in his stable, and without doubt this severe but kindly discipline helped to make Bokwe the man he afterwards became, when for over twenty years he was the chief executive officer over Lovedale concerns.

Dr. Stewart wisely agreed to young Bokwe remaining at school from 1867-1870 when he was his house boy. In those years he made very rapid progress, especially in English, which afterwards he could use with a purity and diction not surpassed by any Native we know. No doubt this mastery over the English language was greatly helped by his secretarial work for Dr. Stewart. He could not be associated with a mind so profound and clear without borrowing for his own use some of the clarity and power of expression of his master.

In 1870 Dr. Stewart made further use of young Bokwe by taking him into the Lovedale Office as messenger. He was then only thirteen years of age, but those who remember him as a boy all speak of a gravity beyond his years, of a seriousness and reserve rarely found in Native boys of that age. It was no doubt these qualities that led Dr. Stewart six years later to make him his private secretary, a post which he filled, along with other services to the Institution, until he broke his connection with Lovedale in 1897. Thus he was

ntimately connected with Dr. Stewart for the space of twenty years.

Other duties which he fulfilled during the years 1877 to 1897 were those of a cashier, postmaster, choir-master and principal interpreter.

At times he was all of these: and in emergencies he performed a number of other activities, as for example he was Editor of *Isigidimi*, teacher in the Boys' School, director of outdoor companies at one time or another. But in the growing years of Lovedale a man had to fill many parts.

In the early seventies of last century Sir James Sivewright paid a visit to the Eastern Province and at Dr. Stewart's request arranged for a post office at Lovedale. Mr. Bokwe was asked to take charge of it and it speaks much for his application and aptitude that in a few months he mastered the art of telegraphy and as time went on he became an expert telegraphist. He so greatly impressed Sivewright by his personality that he was offered a post in the Government service, an offer which was again repeated by Sir Bartle Frere in 1878.

Those whose memory can travel back over the years will remember Dr. Stewart's famous office. Against one side of the wall of a room, adjacent to the dining room and forming part of the house, was set up a large packing case, the top covered with baize and blotting paper. Against another side of the room was a second packing case similarly covered. In a corner of the room was a smaller packing case, set up in its end, with the lid of the case as a kind of door. On the top of the box was a slit. This formed the Lovedale Post Office. In the fourth corner was a table and on it a Morse instrument. This was the Telegraph Office. At one "packing case" desk, the bottom of which was worn away by his tireless feet, sat Dr. Stewart, usually in his shirt sleeves. At the other "packing case" desk was the *de facto* prime minister, or rather the chief secretary of Lovedale, John Knox Bokwe.

They were a wonderful combination these two men, of such different races, of utterly different traditions; the one tall, fair, commanding, dominating, swift in thought and action: the other small even to daintiness, blacker than most of his fellows, but with a countenance curiously European in cast. As the comradeship between these two remarkable men grew, the lesser man borrowed more and more of the eagerness, impulsiveness and quick temper of the other, till in mid life you saw in the swift walk of the younger man some of the qualities of movement which gave the great missionary his Native name.

Very early in his boyhood Bokwe indicated his love for music. It was the attractions that it ever had for him which drew him as a boy of twelve to Mrs. Stewart's sitting-room window and so probably changed the current of his years. He played well both upon the piano and the organ: no doubt he had not the touch or the technique of a great musician but he had another quality common to all great singers or players—into everything he played or sang he put his soul.

Three of his songs will live, *Vuka Deborah*, *Plea from Africa*, and *Marriage Song*. The writer has heard Bokwe sing the second of these again and again in the olden days, and never without emotion. The heart-deep notes of Bokwe's voice in this song come echoing down the years.

A quarter of a century ago Lovedale began to move out of its old ways into the newer outlook. It was a time of change, and Mr. Bokwe, who had thirty years of service behind him at Lovedale, felt, no doubt, that the day was passing when he could dominate, in no small degree, the activities of the rapidly growing Institution. As known to all those who interest themselves in Native psychology the Bantu is apprehensive of change: down to every roots of his being he is conservative; and with all his European ways and habits Mr. Bokwe was at heart a Native.

This was seen whenever any matter touched his people. His European ties and interests, even his European friendships then went to the winds: he was one with his brethren when, even indirectly, their rights or privileges were assailed.

The idea, also, of moulding the Native people through the newspapers impressed him. Further Mr. Bokwe's views on the political questions of the day were not those of Dr. Stewart, who, as all men know, did not welcome opposition gladly. And so in 1897 John Knox Bokwe left Lovedale to join Mr. Jabavu in the joint editorship of the *Imvo*.

It was not a happy venture. Bokwe was never meant by God or man for a journalist. It was a region of strange winds and eddies for him, and after a time his health began visibly to fail. In 1900 the partnership was dissolved to the relief of both Mr. Bokwe and Mr. Jabavu.

The last twenty years of Mr. Bokwe's life were singularly happy and singularly fortunate. He had arrived, *per ardua* as most of us have to travel who try to attain to our ideals, at the vision of his youth. He had never lost sight of the dream of his boyhood to be a preacher to his people and when the partnership in the *Imvo* broke down a way was opened up for him to go to Ugie as an Evangelist.

First as an Evangelist, then as a Probationer he laboured in this mission for six years.

In 1906 he was ordained as the minister of the congregation and for fifteen years he ministered to his people as few do. He had to battle daily with ill health: he was rarely free from pain: his physical strength was slowly ebbing: but he held manfully on displaying a courage and a fortitude that won the undying admiration of all who knew him.

As minister of Ugie he often preached to White congregations as well as Black. Indeed his neighbours in his presence forgot his colour: they took him for what he was, both in mind and heart and soul, a true man.

When the sands in his glass were running low he came back to his first home and there where he played as a boy he built his house, there among his own people.

Though sick unto death he still strove to interest himself in the concerns of the village. He insisted on coming to all public meetings and one of the memories of a certain meeting in Alice that lingers is that of a fragile, worn figure, propped up with pillows, yet with eyes as bright and keen, with mind as alert and clear as that of a man in his strong youth.

The writer can speak as few men can of the value that his counsel and advice was at important stages of his life. Again and yet again did I call to him when the way seemed lost in mists of uncertainty and ever his guiding was sure and true.

I happened to be at Lovedale the last few months of his life, and the privilege of visiting him almost every day was very great.

He was the first Native in South Africa that I spoke to: he stood with Dr. Stewart on the steps of the Principal's house to welcome me to this land of my adoption, and from the first moment when mine eyes rested upon him till forty years later in time when I read his favourite chapter—the 23rd psalm—and his favourite hymn—"The sands of time are sinking"—to ears that were opening to other sounds beyond this bourn of time and tide, our friendship never halted, never wavered. It is because of this comradeship that I offer my tribute to his memory.

We have said he filled many activities at Lovedale. Among these was the interest he took in the Lovedale Literary Society. To this Society he communicated some very valuable papers: one especially was notable at the time of delivery, 1894, and still, to-day, may be read with profit.

It was an examination of the Native Land system as then operating and was written as a reply to certain proposals made by Mr. Scully. The paper was largely

quoted in the South African press and made no small stir by the accuracy of the knowledge displayed and the wisdom of the suggestions urged.

In 1892 Mr. Bokwe went over the seas to the land that had done so much for the Institution that had educated him. While in Scotland he travelled over the country from Wigton to Thurso addressing meetings and rousing an interest in missions. His account of that journey is very clear evidence of the acuteness of his mind and the shrewdness of his intelligence. He saw with seeing eyes—as he always did whether what he looked at were men or things.

There were other activities in Mr. Bokwe's life but these are suitably dealt with by Mr. Mqayi; indeed almost all that I have allowed my mind to travel over as I have had before me the image of my friend and outstanding elements of his story, has also been more or less adequately revealed by Mr. Mqayi.

Now and again in the history of a people there are thrown up groups of men who fill the stage and play their parts with honour and with dignity. Mr. Bokwe's age produced such a group of men—Makiwane, Mzimba, Jabavu, Sihlali, and, earlier, Soga. The influence of these men in their times cannot be over-estimated. Without ostentation or recompense they to no small degree guided the destinies of their people through days that were marked by a rapidly changing order of things.

It was Mr. Bokwe's prayer, often uttered in my hearing, that in the trying times which he saw in front of the Native people there might be given to them a group of earnest patriots, who would be willing to work humbly and without hire for the good of our common land.

If the story, the uplifting story, of this humble servant of the Highest will do anything to rouse men and women to the need of such men, then his life will not have been lived in vain.

Appreciation by Mr. W. G. Bennie, B.A., Chief Inspector of Native Education.

My memories of Mr. Bokwe date from early childhood, and extend up to the period of his last illness. They are without exception pleasant memories of a person of a bright, sunny nature, always cheerful, always ready to help and always a true friend. It is not surprising therefore that those of us who were children at Lovedale in those early days were very fond of Mr. Bokwe.

He shone particularly in anything connected with music. He was a prominent member of the brass band, which was first under the direction of Mr. Roland, and afterwards of Mr. Bokwe himself. He trained choirs without number, and took a leading part in arranging the Institution concerts. No concert programme was complete without one or more songs from Mr. Bokwe, his favourite being *The March of the Cameron Men*. The two debating societies owed much to him; he gave valuable services to both, either as secretary or as chairman, and as chairman his kindly nature did not prevent admirable control of all the meetings.

On becoming a member of the staff, one found Mr. Bokwe the same helpful friend. It did not matter how busy he was, in Dr. Stewart's busy office, he always had time to attend to one's needs. One also came to know the value of his complete reliability. Whatever he undertook, or took charge of, was safe in his hands. Upon all important occasions he took more than his share of the work of preparation, that the performance might be worthy of Lovedale. He was indeed the essence of loyalty, and his devotion to Dr. Stewart was a good thing to see.

I next came into contact with Mr. Bokwe when he was appointed to the Ugie mission in the district of Maclear, of which I was then circuit inspector. In these days the village and people of Ugie were backward. They could not maintain a school even for the white children. This

Mr. Bokwe at once set about remedying, and the story of how the Ugie Public School was started is a notable tribute to Mr. Bokwe. I found that he commanded the respect of people of all colours, and that many of the White population were glad to avail themselves of the English service he conducted in his church on Sunday evening. His ability and his high character were valuable assets in the village and neighbourhood.

In the latter part of his life I seldom had the pleasure of meeting Mr. Bokwe, but when we met it was always on the old footing of friendship. When I last met him in January, 1922, it was indeed saddening to see him so low in health, but one could not but feel that it was the close of a life that had been full of work for others. The work he did remains, for it was well done, and the memory of him will always dwell in the minds of those who had the privilege of knowing and working with him.

Tribute from the Hon. John X. Merriman.

Few men have had a more thoroughly useful life. He will go to his rest with the regret and the respect of everyone who knew him and who recognizes the great and beneficial influence that he had among the men of his own race and the esteem in which he was held by Europeans. For myself I always bear in mind an occasion when he acted as chairman over a meeting of Xalanga farmers, which was one of the most orderly and best conducted that it was my lot to address. I carried away from it a deep sense of his ability and good sense. It will be hard indeed to find a successor to Mr. Bokwe; he should live long in the memory of the people for whom he has done so much.

Appreciation and Tribute from Mr. J. Weir Dana.

The Rev. John Knox Bokwe was born in 1855, and, after working for several years in Lovedale where he was educated, came to Ugie in the year 1900 as an

evangelist under the late Rev. Dundas L. Erskine of Somerville, Tsolo, who then had charge of the Maclear circuit of the United Free Church of Scotland.

When, in September 1900, Mr. Bokwe arrived in Ugie he found the village and its environments in a very primitive stage as far as education was concerned, for there was neither a European nor a Coloured school.

Realizing the fact that there was plenty to do in Ugie and district, he at once set himself to work in earnest by opening up a mixed day school, for both white and coloured in Ugie without at first any Government grant attached to it. However, the school was of great benefit to both races in later years, as evidenced by the number of students who originated from it. He did not confine himself to the town, but extended his work with energy out into the country, where new schools sprang up and congregations were established at such places as Mt. Challenger, Mapassas Hoek, Cornlands, Maclear and Remia, in this district, and at Ncembu in the Tsomo district, Ugie of course being his headquarters.

In the year 1906 he was fully ordained as a Minister, and had a very large circuit to administer composed of the above-mentioned stations, each having a day as well as a Sunday school.

During the same year (1906), through his instrumentality the first European Public School was built at Ugie, and he subsequently became a Committee Member of that school, in which body he served for some time. He was always ready to help with sound advice those who sought his ripe knowledge in educational matters.

In subsequent years, when his work, after years of hard labour was in a flourishing state, and he had opened the doors of education both to black and white, and brought the Gospel light amongst the heathen, something very lamentable happened. This was the introduction into the Maclear District of "The Native Private Location Act," which turned out to be the means of driving away all the Native squatters from the farms

and thereafter, as can be imagined, one after another, both schools and churches, were closed down, till he was left with only two stations, Maclear and Ncembu, which he retained until the time of his departure for Lovedale in 1920.

I have already said he opened the doors of education in this district. In those days it was on a modest scale, but from that time—twenty years ago—it has been gradually developing, and to-day it seems as though Ugie is destined to become the future educational centre of Griqualand East, that is as far as European education is concerned, this being now under the able direction of the Rev. M. G. R. Smit, M.C., who was also an intimate friend of Mr. Bokwe. I do not mean that Rev. Smit succeeded the late Mr. Bokwe, and that the European school started 20 years ago by him has steadily grown into what we have here to-day, for after the European education passed out of Mr. Bokwe's hands there was very little progress.

But the fact is that Mr. Bokwe made a beginning in a way that does him great credit, for he laid the foundation-stone of the building that Mr. Smit is now trying to complete.

Mr. Smit's educational schemes are quite new and were only made possible by an Act passed in 1917. He and Mr. Bokwe were great friends, and in a letter to the writer he says:—

“The only man who encouraged me from the beginning and who believed that I would make a success of this undertaking, was the late Mr. Bokwe. Although the work, as it is to-day, is quite a new scheme, I must admit that many a day when I had unheard of opposition, and almost unconquerable difficulties from all sides, I found consolation and courage with the late Mr. Bokwe. Mr. Bokwe and I always worked together, and we had no secrets from each other. I knew his heart, and he knew mine, and I had great affection for him as one of God's good men and a saint.”

Mr. Smit finishes his letter by saying—“He felt that if the white man in South Africa wanted to solve the appalling Native Problems, he could not do it unless he knew the Native mind, and that could only be done by loving and respecting such educated Natives as the late Mr. Bokwe.”

To-day the tendency amongst the Coloured people is to give their children as good an education as their means will permit, and we can conscientiously say that it is all through Mr. Bokwe's influence. He was a refined gentleman, always at the service of others, and above all highly respected by both Europeans and Coloured, not only in the village but also in the country. He has left us, but his memory and his example of self-sacrifice remain with us.



Mr. J. K. Bokwe.

LOMFANEKISO WAWUTATA PESHEYA, KWELAMA
SKOTSHI, E GLASGOW, NGOMNYAKA WE 1892.

ISAHLUKO I.

UKUVELA NOKUTSHONA.

Ngomhla we 15 kwinyanga yo Kwindla, nyakana nge mofu (15th March 1855,) kwakungati kuncinane xa kutiwa, u Lena, umka Colwepi, ongu molokazana ka Bokwe, into yasema Bambeni, kwa Rila, uzele umtana oyinkwenkwe, kulo ntlanjana ingena e-Tyume, e-Dikeni, kutiwa ukubizwa kwayo ngu Ntselamanzi. Lomtana uyinkwenkwe ke nguye lo iko ngaye lencwadana, kuba wakula, wasebenza wayinto ayiyo pakati kwesizwe nesizukulwana sake, njengoko lamacapazana alandelayo ayakubonisa.

Ziti iziteti zintatu intsuku zokukungwa komntu (1) lusuku lokuzalwa kwake (2) lusuku lokuzeka kwake (lokwenda kwake ukuba ngumntu oyinkazana,) (3) lusuku lokububá kwake. Zintatu njalo ezontsuku, kuti ngamaxesha afana nala etu,—amaxesha encitakalo, ibe ngulowo nalowo oti afunyanwe zezontsuku zontatu ekwilizwe elinye. Lomfo ke sibalisa ngaye, uzifumene zweni linye zozitátu ezozikungo; kuba esi sokugqibela sokutshona kwelanga lake simhlele apo kwa Ntselamanzi, ngomhla wama 22 kwinyanga yo Mqungu ngomnyaka we 1922. (22nd February 1922,) emzini wake.

Umntu wasemzini owayeko kwinkonzo yomncwábo, obengamazi umfundisi lo, wayeyakude abuze ukuba lomntu ube yintonina lento inkonzo yomncwábo wake inje? Ubuyakuti wakubuza ukuba uteta ukuba njanina, asuke afumane akohlwe kukuyenza incazelo yento engapakati kuye,—kanti umangaliswe luzuko, nendili, nobuhle, nobukúlu bayo.

Kute ngosuku olo lokutshona kompakati lo, into leyo eyenzeka ekuseni, ngentsimbi yesihlanu ngolwesi-Tatu evekini, zabázalala izigidimi zenyawo, nencwadi, nengcingo, zajuba kumazwe akude nakufupi. Zite impendulo zakwanjalo ukukawuleza ukufika, kangangokuba ngosuku olulandela olo, zibe incwadi nengcingo sezizizitúngu, zize kuxela umotúko nokukúza usapo; baye abantu abaze kwenza imibeko yabo yokugqibela kumfi, sebewasazela.

Umkombe wokuncwaba wenziwe ngobunono obunga-
qelekanga, obulunge kwabatile nakwabamhlope, wama-
cokocoko, zati izidanga zobutempile ezipambili, kunye
namanye amaqula amxela ubunto bake emisebenzini,
nemibuto abebapakati kwayo, zawutsho ezonto wa-
mbejembeje ngokungakumbi.

Kute emva kwentsimbi yesitatu xa kuwasazelayo
abantu kwa Ntselamanzi, yagaleleka inqwelwana (cart)
yase sinaleni eze kutabata umkombe, ifike ivatisiwe
okukokwayo itiwe bijebije ngesundu, umti onqabe
kunene kwelozwe, elite kanti lilinyiwe komnye wemi-
yezo yabafundisi e-Lovedale. Utatyatiwe umkombe
walandelwa yilontlaninge yabantu yayilapo, emzini
wake omhle kunene; abati kanti abantu abakabiko,—
Yekoko ukusingwa kulondlukazi kufundelwa kuyo
(New Building,) zingenela kuyo nenkonzo zase sinaleni;
kufikwe kwatiwa nqinde pambi kwayo, zabe itafile
sezibekwe apo ziyokozela amalapu okuzila, ubekwe
pezu kwazo umkombe ungqongwe ngabafundi besikolo
samakwenkwe, sase Lovedale, nangabafundi besikolo
sentombi, baye abase Kolejini, e Fort Hare, bekwalapo
nabo, kunye nabafundisi babo,—zavalwa nevenkile
edolopini, zaxonywa izizekevu iqiya zokulila.

Aba-Fundisi abalishumi beme kwindawo epakamileyo
abangaba: Rt. Rev. Bishop Smythe, Fort Hare, (Church
of England.); Rev. Dr. Henderson, Lovedale, (U.F.C.)
Rev. H. B. Coventry, Lovedale, (U.F.C.) Rev. H. Mama,
Lovedale, (U.F.C.) Rev. W. Stuart, Burnshill, (U.F.C.);
Rev. L. Henschman, Alice, (Church of England); Rev.
D. Malgas, Fort Beaufort, (Church of England); Rev. J.
Lennox, Fort Hare, (U.F.C.) Rev. F. King, Alice, (Baptist
Church); Rev. L. Mzimba, (Presbyterian Church of Africa)
Waza u Bishop Smythe wase Kolejini wayivula inkonzo
ngomtandazo; kulandele ingoma etyilwe ngu Mongameli
we Sinala u Principal Henderson; kulandele umtandazo
owenziwe ngu Rev. H. Booth Coventry, otsho ngendlela
yake esikayo; emveni koko u Dr. Henderson wenze
amacapaza ngobomi bomfi lo, ewatabata amanye kwi-
ncwadi yakona ekutiwa yi "Lovedale Past and Present."
emcaza kwase buncinaneni. Upete u Gqira kwa nga-

mazwi awenza buhlungu intliziyo xa asingisa kaloku
kumlisela, esiti: "Naso ke esosikuni abepete sona oka
Bokwe sokukanyisela izwe lakowabo, eze wasishiya
kwesisigama, ngako oko makuvele amadodana asita-
bate asihambisele pambili!" Ute esitsho wabe eka-
nkanya intanga zomfi lo, o-Rev. P. J. Mzimba, S. P.
Sihlali, E. Makiwane (osekoyo yena) no Mr. J. Tengo
Jabavu, esiti ngazo: "Esisihlanu ke kwimfundo yaba-
ntsundu ibizinkosana kwa Sirayeli.

Emva kwalamazwi kwenziwe umtandazo ngu-Rev. F.
King, wase Babatizi, kwavunywa enye ingoma;
emva kwayo undulukile umkombe, yekoko ukusinga
kwa Gaga, apo akona amancwaba amadala abafundisi
base Lovedale, apo lalilungiswe kona kwamzuzu
incwaba lomfi lo, apo ikona nentsapo yake eyama-
ndulelayo.

Kwakuba kufikiwe apo emancwabeni, u Rev. J. Lennox
wenze umtandazo; u Rev. H. Mama ufunde izifundo
zenkonzo zokuncwaba; u Rev. W. Stuart wase Mkubiso
wenze amazwi ati: "Namhlanje ndiyovika, ndiyankwa-
ntya, ndifana nomntana wesikolo, efikelwe ngumhloli
wezikolo, opikele ukuguba engayazi nento amakayenze.
Umfi lo ndimazi iminyaka ema 42, ndimazi eyindoda
eluncedo, eyindoda emsulwa,"—utsho umfundisi lo
wanga naye seleyolela xa ati, naye seleza kuxelisa kwa
lomzalwana, alishiye elilizwe. Emva kwenye ingoma
ebitandwa ngumfi lo, evunywe ngokuhlwbisayo, uni-
kelwe umhlaba emhlabeni, notuli elutulini, notutu elutu-
twini, ngu Rev. Dr. James Henderson.

Kute ekucitakaleni bahamba beyiteta kakulu abantu,
hencoma inkonzo enkulu, bepata kubuzana ukuba kanti
lomntu ubesengaka-na ukuba mkulu kwake; kuba
bekuko ezingqondweni zabantu into yokungati wati
akulishiya i-Dike, akububa no Somgxada, wehla enda-
weni yake, nasemgangatweni abe kuwo. Zivuke ezizi-
camango ezingqondweni zabantu ngenxa yokubona
isidima, nokubekeka komsebenzi. Kwaye kumnandi
ebantwini base Dikeni, kuba lo ngumntana wakona
wokuzalwa, abebezidla ngaye ezizweni,

ISAHLUKO II.

UMLIBO.

Um-Postile u-Paulos ku Timoti naku Tito, uyazidela imbuzwano ezingemilibo yokuzalwa; kodwa abavangeli u-Mateyu no-Luka bayawulanda umlibo we-Nkosi yetu baye bawufake ku bawo wetu u-Adam, bawugqitise nalapo baye kuwufaka ku Tixo. Umntu uyafana nomti; into oyiyo umti, uyiyo ngengcambu zawo,—ngokunjalo ingcambu zomntu ngoyise, noyise boyise; ngoko ke into ayiyo umntu iza ivela inxenywe yayo, koninakulu boninakulu. Ngesosizatu ke akuyikupela ndawo ukulandwa kwemilibo yokuzalwa, ngakumbi apo kungeko mbuzwano nampikiswano zanto zelizwe

Njengoko sesitshilo, um-Fundisi u-John Knox Bokwe uzalwa ngu Colwepi, ogama linibi lasemlungwini lingu-Jacob, unyana ka Bokwe opakati. Unina womfundisi lo ngum-Ntakwendakazi ogama kwakutiwa ngu-Lena, intombi ka Nxé,—u-Nxé lowo ke ngum-Ngqika, lelinye lamakolwa ka Ntsikana, awati ekufeni kwake wawani-kela kubafundisi bokuqala e-Gwali,—o Buluneli (Rev. Brownlee.)

U-Colwepi lowo uzalwa ngu Bokwe, ngom-Ntshilibekazi, intombi ka Mayoba; u-Bokwe uzalwa ngu Nxógu ngom-Tshonyanekazi intombi ka Gcuse; u-Nxógu uzalwa ngu Mataka, u-Mataka ngunyana ka Hayeni; abe ke u-Hayeni ezalwa ngu Velapi. U-Mataka kwenye indlu uzele u-Fiti ngom-Nywabekazi; u-Fiti lowo uzele u-Dungela no Tshuka ngom-Zangwakazi, u-Dungela uzele u-Matayo, u-Matayo uzele u-Joel nabaninawa bake ngom-Cirakazi intombi ka Kobe ka Ntsikana. U-Tshuka uzele u-Daniel.

U-Bokwe unyana ka Nxógu, uzele u-Qono inkulu yake, ngentombi ka Mayoba egama lingu Filita. U-Qono uzele u-Shweni okolise ukuba se-Mgqwakwebe e-Qonce, waye esuka kwase Dikeni. Emva ko Qono kuzelwe u-Jacob Colwepi; kuze emva kwalowo kuzalwe intombi engu Nomahlaba, eyendela ema Nkabaneni, yazala u-Maxmillan Gazo nabanye. U-Jacob uzele u-Candlish

inkulu yake, aze u-Candlish azale u-Melville nabaninawa bake nentombi ezitile. U-Melville (Honono) uzele u-Gladstone nabanye.

Emva ko Candlish u-Jacob uzele u-Katrina intombi eyendele ku Onte (Walter Hani Zanyokwe), um-Pondo, wazala onyana nentombi. Owesitatu nowokugqibela umtana ibe ngu John Knox lo.

U-Candlish wafunda apa e-Lovedale, wapuma wase-benza e-Qonce kwi Hospitile yakona, ebuyile apo ube ngumbali kwi ofisi yemantyi e-Dikeni (Alice), ekwa ngumkokeli kwi-Bandla lase Fritshatshi, nompati wabavumi kwelobandla. Kute ngenxa yokonakala kwempilo yake watunyelwa e-Rafu (Graaff-Reinet), apo wati kanti uyaku tshonela kona, ngomnyaka we 1896. Unyana wake omkulu u-Melville, naye wayekonza isizwe ngobutitshala kwindawo ngendawo, e-Dikeni, kwa Zidenge, e-Mgwali ka Ngqika, wada wajuba okunye waya kutsho kweli Pezulu e-Upington, apo wati kanti usa incwaba lake kona, ngomnyaka we 1910.

U-Colwepi ngokwake uvelele esikolweni; kuba ibali liti, u-Bokwe uyise, wati ngenkonzo ezi, wada waya kuwa kwa Gcaleka, ute emva kwetuba elitile elapo, wakumbula kwasemva kuma kowabo nganeno kwe Nciba, apo babekona ovisekazi o-Fiti, ema-Mbalwini. Ngeloxesha ama-Mbalu ayete xangxe e-Ncera, umzi wa komkulu kwa Nqeno, into ka Langa wawuse Ngqeqe, intlanjana engena kwase Ncera. Ute umka Bokwe xa asendleleni, lafika ixesha lokuba azale, okunene wayizala inkwenkwe, abafika kumawabo e-Ncera sebeyinxulile,—kukuze seyinikwa igama lokuba ngu “Colwepi.”

Wati kanti u Bokwe lowo ubizwa yingwenya eli Lizwi; kuba ute kanti efika nje e-Ncera, nanga amadoda amhlope efika nawo, u Lose (Rev. J. Ross M.A.) no Bene (Rev. John Bennie). Afike lamadoda amhlope acela inxowa lokumisa isikolo ku-Nqeno, lomnyaka ke ngowe 1823. Okunene samiswa isikolo eso ngemvume yama-Mbalu; akutshelwa namapakati okuwancedisisa, ukulima, ukugawula, ukwaka, nokubiya, neminye imisebenzi yabafundisi enjengokuquba inqwelo. Bate onyana balamadoda, abanje ngo Colwepi, bakulela

pantsi kwempembelelo ze-Lizwi nemfundo, kwa ngezo mini; aye namadoda lawo engasa kangele nto ngasemva, selejonge enkolweni ka Krestu kukupela.

Lamagama aba bafundisi bakankanyiweyo ngasentla apa, uyakuqonda umfundi ukuba akabanga safa kwelilizwe lakowetu,—inzala yabo isasebenza, itenjiwe siti nanamhla oku. Ekungati kulomagama kuhlonyelwe amanye anje ngawo Buluneli (Rev. J. Brownlee), o-Tomsini (Rev. W. R. Thomson) amadoda awaqala umsebenzi we Lizwi e-Gwali, kwa intlanjana entle engena e-Tyume. Ekute emva kwawo kwafika o-Tshemese (Mr. Wm. Chalmers) no Madelimini (Mr. McDiarmid, no Weli (Mr. J. Weir), amadoda awayekwa zincibi zokwaka, equba ne-Lizwi.

Esi sahluko sicaza lomlibo sesiya kunceda nolunye udunkunku lokuteta okubekusoloko kuko, okuti umfundisi lo, akanamlibo wakuzalwa, akaziwa uyise; inxenye ngeligama liti "Colwepi," ibiya ilahleke ngalo iti, lomntu wacolwa. Abanye bebesiti ngokubona ubuncaka benwele zomfundisi lo bangaqondi; kanti olonwele loluka Filita uninakulu,—ubufutshane obu bobuka nina intombi ka Nxè.

ISAPHLUKO III.

I-DIKE (LOVEDALE).

Abafundisi bate ukuyibiza londawo bayinikiweyo e-Ncera yi "Lovedale." Beyibiza ke ngo-Dr. Love umfo owamela into yokuba makukutshwe abafundisi, bahambe kumazwe asemnyama, bashumayeke i-Lizwi. Kodwa ababanga namzuzu upi bekuyo londawo, kwehla izotuso nezaqunge, nokubalela kwamalanga, bayishiya, bazuza ndawo yimbi.

Ngalomihla kwelilizwe kwakungekabiko mbuso kumagwangqa uyintlanganisela yabantu, ulawulo lwalusa xomekeke lonke pezu kwe Ruluneli; kungeko Palamente. Ibisiti ukuba i-Ruluneli ite yangumfo onobuntu kube kulungile, ibisiti ukuba ite yasisi relemnqa kube konakele. Indoda eyayipete ulawulo ke ngeloxesha, u Lord Charles Somerset, ukususela kumnyaka we 1814 kude kuse kowe 1826, yayiyi ngqwenela yendoda into elizwi lingajikelwa ngapambili, nazizihlobo zayo; pofu umfo yena eyindod'ipela, into enjongo zibanzi.

Ite ke i-Ruluneli le akwaze kugqibele ngokuvana nabafundisi, yagwaqaza nakuma-Xosa abanini lizwe, ayatelekelela ukuba ngokwenjenjalo yenza nzima intlalo kubafundisi, baye bona bengahambi namikosi njengayo. Zite okukona zikulayo izikalo nezitshoboza ezisingiswa Pesheya ngamakowayo, kwakokukona, yangati ifuna ukugqugqisa,—yazanana no Ngqika ngenqu, abe lo Ngqika infunayo ngoku, yayingumhlobo wayo, oko yayingekayifumani into eyayiyifuna kuye. Babe kuka besitini abafundisi, hayi, umfo wayinkohla, ilizwe lahanjwa yimikosi izolo nomhla, yaye ipetwe yinjovane yonyana we Ruluneli leyo, ongu Colonel Somerset.

Kute ngomnyaka we 1827, abafundisi bahlaliswa kakubi okunye, kukuvakala kokuza kuka Maliwane, zaye ingxelo zisiti asimfo wenza ntsuku endleleni, xa selefunzele kwindawo etile nokuba ikude. Kubonakele ke ngoko ukuba umsebenzi omawenziwe, kukumbiwa kwendonga, nokwakiwa indawo zokuze iti yakufika i Mfecane, (kwakusitshiwo ukubizwa kwalompi yama Ngwane), kusitelwe ngazo ukuliwa nayo. Okunene ke

eloxála lahle lashenxiswa, wacitwa kakubi u Matiwane emantloko o Mtata, kwindawo ekutiwa kuse Mbolompeni, ecitwa yimikosi yaba Tembu, ama Gcaleka nama Ngesi, umpati walomfingqi ingu Col. Somerset lowo. Kutiwa unina ka Matiwane wati bebàca bebuyela kwa kwelakwa Zulu wabe esiti "Ndandikuxelela, mtanam, ukuba sukuya e Bu-Nguni.

Ngomnyaka we 1829, ibe kwa ngamahla ndinyuka u Col. Somerset ngoku upetene no Maqoma kweliya lipakati koma Kobonqaba, no Mankazana, kude kube kozi Nyara, kutiwa u Maqoma makagoduke awele i-Tyume. Ibe yingxoboshane enemigudu yayo leyo, benqanda abafundisi,—pofu ngelotuba akuko Ruluneli ite ngxi, into ekoyo libamba, waye ke umpati—mikosi umfo ka Somaseti eyinto ayiyo. I-Ruluneli uyise yayise ide yagoduswa, savuya isizwe esimhlope kwanga akukatetwa nyaniso ukuba uyagoduswa. Ade ke u Maqoma okunene waliwela i-Tyume. Kukwangawo lomnyaka awabúbà ngawo u Ngqika, e Mkubiso (Burnshill) ngomhla wesitatu kwinyanga ye Nkanga (3rd Nov. 1829).

Ngomnyaka we 1834 ne 1835 kute pihli lemfazwe kutiwa yeka Hintsa. Zake zacitakala izikolo ezitile, sati neso sase Lovedale sapakati kwezo zicitakeleyo, bemka abafundisi baya ezinkonxeni. Lite lixola babe bengasenamoya ungakanani wakubuyela kwase Ncera, bati noko babuyileyo babe betalaza, befuna indawo ezingabalungelayo.

Umfundi wembali uyakunakana ukuba nangani ama Xosa ayegxotiwe kweli Pakati, kute noko emva kwemfazwe leyo ka Hintsa, ngempembelelo zika Rev. Dr. John Philip, umfundisi wase Dipende, neqelana elalinaye, kwenzeka ukuba ama Xosa abuye abuyele kwasezindaweni zawo; kuba i-Pesheya labona njalo,—wabuya ke ngoko u Maqoma waya kwakwelo wayegqogqwa kulo; weza kuma ngentlanjana yakwa Gaga ngase mpumalanga "kwati ukukweza i-Tyume, nase mpumalanga yo Gaga yangumhlaba ka Tyali; ade aye kuqabelisa ezintabeni, aye kuhla ku Daliwe (Cathcart).

Kute ukuxola kwemfazwe ka Hintsa i-Ruluneli yatumela indodana efanelekileyo ukuba ize kumisa ikampi e Dikeni, ipate ulaulo kweso situba sokulungiswa

kwezinto. Igama lalondawo kwatiwa ngesilungu yi Block Drift, nantso pantsi kwehospitile yase Lovedale. Igama lendodana leyo kwaku tiwa ngu Captain Charles Lennox Stretch; koko kuba yafika ekuxoleni kwelizwe yasel'isaziwa ema-Xoseni ngegama lokuba ngu "Xolilizwe."

Abafundisi bagungqe bagungqa e Ncera, bade babonakala besusa umfundi wabo okolekileyo, ongu Fiti uyise ka Tshuka ukuba aye kubacelela inxowa ku Maqoma, ute yena waya ngaku Noyi (Balfour) uyise ka Makapela, umpakati wakwa Maqoma, nobe likolwa lika Ntsikana. Ute u Maqoma akuva ukuba abafundisi bacela entlanganweni yo Gaga ne Tyume, ngase mpumalanga ko Gaga, wabatumela ku Tyali, esiti lowo mhlaba awulunge kuye, ulunge ku Tyali umninawa wake.

Makucace kumfundi ukuba u Tyali lo no Maqoma ngonyana baka Ngqika, ukumkani welilizwe, koko bobabini abangabo abase ndaweni kayise; kuba wayeko u Sandile, oyena ungu kumkani esikundleni sika yise, ese Xesi, esemncinane; aba ingama bamba abambele yena. U-Maqoma waye ku Kunene, elikalipa nesiteti. U-Tyali wayeli Xiba, eyindoda ezolileyo, enohloni, engatandi kubonela nto imbi. Apo wayemi kona kuse Tyume, kulofama siti ngoku yeka Makahlana (W. Terwin). U-Tyali nguyise ka Ngonyama (Oba) no Feni (Dos) imi-Ngcangatelo.

Lomzi ka Tyali, tina ma-Xosa siwazela ukuba ulelona kokwabo lezizwe ezimhlope, ngakumbi ama-Ngesi; kuba ati akumncedisa u Ngqika oko wayetetiswa ngama kowabo, wati u Ngqika, ababantu ngabakokwabo, watsho wabakupela lendlu yakulo Tyali, wati ngamabandla ako-Nibe,—u Nonibe ke ngunina ka Tyali. Waqokela umfo ka Mlawu u Ngqika, wabasikela umhlalakazi omkulu e-Ngqakayi (Fort Wiltshire), wati mabahlale kuwo bamgcine, hleze abuye aze kubulawa. I-Ngqakayi le ke nantso kwase Dikeni, pakati kwalo ne Nqushwa.

Ngelifutshane abafundisi baye bawufumana umhlaba ku Tyali, nakuba imida ingandulanga yenziwe; imbali iti umhla wokumiswa kwemida, nokubálwa kwezigqibo waba wodwa,—yaba ngumhla ongemncinane lowo,—beko nabafundisi e Dikeni, wehla no Maqoma weza

e Dikeni, no Tyali ekona; i komkulu lase mlungwini lalimelwe ngu Xolilizwe lowo,—indodana ebikolekile kakulu kuma Xosa. Kutiwa kwakutshwa imokolo eziliwaka (1,000 morgen) lomhla inkosana ezo zateta elilizwi: “Siyawunikela lomhlaba ukuba kufundiswe kuwo onyana betu, ube lilifa kubo, kude kube sisizukulwana sabo,—siyazi ukuba u Xolilizwe uya kuyenza lonto.” Incwaba lika Xolilizwe (Capt. C. L. Stretch) likumhlaba wakwa Somaseti.

Bafudukile ke namhla abafundisi ema-Mbalwini yekoko ukusinga kwa Ngqika. Bate ukumka kwabo apo abafundisi bawaxatula kunene amapakati asema-Mbalwini, kunye nenkosana ezitile zakona beza kuseka umzi wase Lovedale,—kuba nale indawo yabizwa kwa ngelogama, kwatiwa leya ise Ncera yi “Lovedale Endala” (Old Lovedale). Kukuze nje abe ama Mbalu nanamhl’oku ayawubanga lomzi ati; “Sisikolo sama-Mbalu.”

Umfundi uyakunakana ukuba ngelixesha esiya isikolo sise Gwali (intlanjana entle kunene engena kwase Tyume) sisangcambaza kakuhle. Sona ke sasikutshwe ngu Ngqika, wati u Soga umpati walontlanjana, nowaye likolwa lika Ntsikana, wayindoda epambili apo, bafunda kuso nonyana bake o Fesitile, no Tiyo; bafunda kuso nonyana baka Ntsikana o Kobe no Dukwana bapata namabandla. Kodwa site kwasekusekweni kwaso esi sise Lovedale isikolo, kwapauleka ukuba sisekwa ngeziseko ezibanzi,—lashiyiselwa i-Gwali, kuba alikude kakade, isituba singaba kwimayile ezilishumi, ngokunjalo nesiya sase Ncera, singumgama okwimayile ezintatu usuka e-Lovedale.

Kute ngomnyaka we 1841, sasekwa isikolo sase Lovedale, yindodana eyayitunyelwe ngum-Buto wezinto ezinge Lizwi okwelama Skotshi,—igama lendodana leyo ngu Gaveni (Rev. Wm. Govan). Ate ama-Mbalu abese Gwali, aqala agoduka akuva ukuba anesikolo esingako e Dikeni. Pakati kwenkosana zama-Mbalu ezabalapa yaba ngu Nqoro uyise ka Moli ozala u Stone; u Nqoro lowo ngoka Dunjwayo ka Nqeno ka Langa. Enye inkosana ibe ngu Ngcweleshe ka Nqeno, ozala

u Siyolo no Stana, no Nokazana umka Maioni Mangcayi, no Mrawuzeli. Inzala yezinkosi, kwa neyezinye ezabuye zalandela iseko pakati komzi e Dikeni.

Ekubeni babete babaninzi abantu abalandela abafundisi, ukuza esikolweni, ama-kolwa kanye wona. kuqondakala ukuba ayesabalwa ngeminwe. Umfundisi u Holford Mama, opete ibandla lase Lovedale ngelixesha unengxelo awake wayibala kwipepa le “Zwi Labantu” ngomnyaka we 1902. Uti longxelo wayeyizuze komnye wabadala u Matayo Dungela, yenjenje:—

“Mhla mnene amalungu aletyalike yayingu Noyi no Nobuyiswa umkake, um-Kwayi wakulo Nqaba; ingu Nomtyeke, um-Ngwevu, no Nombishe umkake; lowo ke inguyise-mkulu ka Kali, lo ka Nduluka; ingu Yaca um-Cwera, nomkake u Nowuke udade bo Noyi. Behonke ingamalungu asixenxe (7). Akumka u Lose (Rev. J. Ross) eyokufuna inxowa ku Ngub’engcuka eba Tenjini kwabamba u Bene (Rev. John Bennie) e Ncera, qapu imfazwe ka Hintsu! Wacitakala umzi wabafundisi e Ncera. Lite lakuxola wasel’efuduka mpela usiya kuma eDikeni.”

ISAHLUKO IV.

UKUZALWA NOKUKULA.

Ute lomzi mtsha wama Mbalu nama-Jingqi, nemi-Ngcangatelo, wafika wagxumeka, waka izindlu zawo kufupi nezo zesikolo, waluncedo kwinto yonke engumsebenzi owenziwa ngabafundisi. Kwati kusekwakeni izindlu, kwabe kuse kumbeni imijelo; kwati kuse kulimeni imikubelo kwabe kuse kuhlahleni izigxa; kwati kusekuhambeni ihambo ezikude ngenqwelo, kwabe kuse kutyaleni intango zamakala neze kwepila. Inxenye yabo itande ukuya kuma kwa Ntselamanzi, isituba sesi-qingata semayile ukusuka esinaleni.

Pakati kwabo bayakuma kwa Ntsela, (njengoko litshiwoyo elogama ukunqunyulelwa) kubeko no Colwepi, uyise womfundisi lo, epakati kwamakowabo, noyisekazi, o Tshuka no Dungela,—kuba uyise u Bokwe akahlalanga kanjalo, ugaleleke yena wegqita washiya usapo, wacinga ngamakowabo awemka no Mnyaluza ngemfazwe yama Linde, (1818) ekwakuvakala ukuba ase Gqili. Ujube kwelo umfo ka Nxögu, wahlala iminyaka, wade wabubela kwelozwe.

Njengoko sesitshilo kwisahluko sokuqala uzalelwe apo ke umfundisi lo, kwa Ntselamanzi, ngomhla we 15 kwinyanga yo-Kwindla, nyakana nge Mofu (15th March 1855); ezalwa yi titshala yase Dikeni, kuba ngeloxesha u Jacob wayesel' eyicolacole imfundo, kangangokuba ancedise ekufundiseni. Unikwe igama elikulu lomfundisi owaye yinkokeli yebandla e Sikotilani,—u John Knox; waba ke ngoko waziwa kowabo ngelokuba ngu Nokisi.

Ngalomihla bekungeko mfuneko yokuba ati umntwana emncinane atunyelwe esikolweni, ubeyekwa ade abe nengqondo; ngokunjalo ke u Nokisi lo ude waminyaka isibozo nesitoba waqala ukutunyelwa kweso sikolwana sentsapo singase mjelweni e Lovedale; kusakutiwa kuse Station School, kuba sijonge lomzi ungapandle wesikolo. Ngeloxesha kwakufundiswa ngumzukulwana ka Ntsikana ongu William Kobe, owabubela e Mgqwa-

kwebe, Pantsi kwa Mahlati (Pirie,) engumkokeli we Bandla.

Ngomnyaka we 1853 kuqalile ukuba kumiswe i-Ofisi e Dikeni, bati ubudolopana obo banikwa igama lokuba yi "Alice," sabe isitili esi kusitiwa sesase "Victoria East." Igama lokuba ati ama-Xosa kuse "Dikeni" alibiza wona ngequlakazi ete idolopu leyo yarawula lona, likufupi nomlambo i-Tyume,—asikuko nokuba zininzi izinto ezibe zitetwa ngalo elo dike, lisoyikeka kuba oko lalipakati kwamatyolo nokunqaba, laye lipezu komlambo,

Ite yakuqalwa i-Ofisi, i-Ruluneli yacela umfundisi ka Maqoma ukuba abe yimantyi kwesositili, yaye imcisha ngenxa yokuba netuba pakati kwabantu abamnyama,—igama lomfundisi lowo lalingu Rev. H. Calderwood wase Dipende. Okunene akuba evene nabo nabanye abafundisi, uyamkele londawo. Ute kwa oko wacela u Jacob Bokwe ukuba abe likumsha lake e Ofisini, okwenene kuye ngokwesicelo sake. Ngeloxesha alikumsha e Ofisini yamatyala u Jacob, upindile wacelwa ngama Skotshi kulotyaliwe yawo yayiqala ukwakiwa e Alice, ukuba ngumhlabei kuyo ngemihla ye Nkonzo, kuba ngezomini ihadi zazingekabi ngaka.

Ite kanti iyafunda inkwenkwana u Nokisi esikolweni, njengokuba imana ukuya ibuya e Lovedale. Ibisakuti ngamaxesha wambi ituny watunywe zintwanantwana ngabafundisi aba bapakati komzi apa, yati ngoko yanokuwazi umzi lo, yanokuqabuka nokupapama; akwaze kubeko mfundisi unasiroro sento eyonakeleyo abeyitume u Nokisi. Kuko ixesha eyade yaqeshwa ngabafundisi, yangumalusi wamatole ase sinaleni, kutiwa yayizuziswa ixabiso le hafugolweni (2/6) ngenyanga. Ngeloxesha ubuhlanti benkomo zabafundisi, babukulendawo inendlukazi yokufundela, ekwa yityalike yomzi (New Building.)

Ingcambaze kakuhle inkwenkwana ezifundweni, kwade ngomnyaka we 1866 xa iminyaka ilishumi (10) ubudala, kwabonakala kubafundisi ukuba mayiqutyelwe pambili. Okunene yaba ngumhla engazange iwulibale lowo wama 24 kwinyanga ye Ntlaba (24th July

1866) umhla eyamkelelwa ngawo esinaleni. Uti waye-kunye no Mr. Daniel Gezani, babuzwa ngabafundisi ukuba bafuna ukufundela ntonina, ute yena ukupendula ufuna ukufundela ubufundisi, ute akutsho watakazela u Mongameli wesinala u Rev. Govan wati: "Nxàtsho ke nkwenkw' am!" Watsho eyimbambazela entloko. Kute ngomnyaka we 1869 wanyuselwa kwimfundo ete vetshe (College Department) ye Koleji, ube lapo kwade kwangumnyaka we 1872.

Sike sabuza kuye ukuba badibana ninina no Somgxada lo, ukuze ade ange ungunyana nje kuye? Ukuwupendula kwake lombuzo wenza ibali; uti kwakuke kwavakala ngapambili ukuba kuko umfundisi omtsha oza kufika e Lovedale, noko lonto ayibanga sengqondweni kuyapi kubo. Kude kwati ngamhla utile eku-nge-neni komnyaka we 1867; emva kwemvulakazi enkulu eyayine yazalisa imilambo, banduluka emakaya bezintwana zontatu, inguye, ingu Bryce Balfour, no Daniel Tshuka, nabo becafuza eludakeni besiya kubona ukuguguma kwamanzi kwa Gaga, aye ayede atyobozela nakwesi sitalato siza esinaleni.

Uti bate besahamba, xa bakufupi kule Tyalike yabamnyama, weva into ikála kamnandi kwindlu yamatye eyayingase kunene kubo, ejongene kwa netyalike leyo. Ute nqumama, wapulapula, waya esondela, ecota kuhle, wade wavela; ute akuvela esangweni, wabona umlungukazi ehleli pezu kwebókisana ngapandle kwendlu, eyikalisa lento pambi kwake, ete kanti luhadi. Seleyiqonda kamva ingoma leyo ukuba yayingu, "Home, Sweet Home,"—(Kaya, kaya Elimnandi) Ite yakumbona lentokazi, yabonakala izisula inyembezi ngasese, yamkoba kuhle. Ute akusondela yateta naye ngesi Ngesi, upendule kwangaso naye; ite intokazi yakuva ukuba uyasiqonda isi-Ngesi yasel'imsondeza ngokunye.

Wati kanti ke lomlungwazana ngumfazi walomfundisi mtsha bekutetwa ngaye, kutiwa uzakufika,—u Rev. James Stewart,—wati kanti naye umfundisi lowo uko ngapakati endlwini, wapuma naye, kwapuma nenye intokazi eyayifika nabo, eyati kanti ngu Noqakata (Dr. Jane Waterson,) kwakuko nentwanazana encinana-

na, eyati kanti yintombi yamazibulo yomfundisi lo u Minah. Kute kuba amanzi ayemdaka yimvula, kwabuzwa kulomfo ukuba kodwa angafumaneka pina amanzi amahle? Kukuze ke aseletunywa ukuba aye kucela amanzi amahle kwa mfundisi u Rev. R. Ross, kwaqalela ngenqu yayo lomini ukuba abe ngumfo wakwa Somgxada (Dr. J. Stewart,) osebenza endlwini, atunywe, waye egcina namahashe, eyinto yonke apo,—kulapo nohadi walufunda kona.

ISIAHLUKO V.

IMFUNDO NOKUZAKA.

Imfundo alifumaneki ixabiso layo, ide ibe ifike kumntu obenengqondo yake yemvela; ixabiseka kakulu kanjalo imfundo xa ifunyenwe ngumntu okuteleyo; kodwa ide ifumaneki ingcwalisekile, yaqaqamba, xa ite yafika kumntu onotando lwesizwe sake, nabantu bako-wabo. Imfundo ifana nexoba ate ubani walitimba emfazweni,—into keleyo ayaziyo naye ukuba asiyiyo yake, yeyesizwe sake,—into yake yena luzuko lokuba eze nexoba.

Lamagama siwateta ngemihlali kuba lendoda siteta ngayo, yayitabata ngalondlela kanye imfundo yayo, ayabi yiyo yayo, yayeyesizwe sakowayo esintsundu, ngapandle kocalucalulo. Kuko amazwi entetweni yesi-Xosa ati: "Igugu" "ibongo." Xa umntu kutiwa une-zizinto zombini esi-Xoseni usukuba enganconywa; pofu "igugu" kukubuka lonto intsha ute wanayo, ne "bongo" kukucinga ngento, okanye ngumnqweno wokunqwenela into ongayifikeleliyo, osaya kubuye uyifikelele mhla-umbi ekuhambeni kwexesha, ngokuyenzela imigudu.

Ngako oko, siyabona ngoku, ngalemihla, ukuba ezizinto zombini "igugu" ne "bongo" zizinto ezilunge kanye kumntu ofundileyo,—kuhle ukuba abe negugu yimfundo yake umntu ukuze isebenze, kuhle kanjalo ukuba umntu ofundileyo abe namabongo ngemfundo yake, acinge izinto aya kuzenzela isizwe ngayo, woti ke mhlaumbi abete nganeno kwebongo lake; kodwa abe nayo yona indima. Umfo onebongo ngonyana bake besebancinane, ukolisa ukupumelela, ngapezu kwendoda engabanga namagugu namabongo ngabayo onyana.

Umfundisi lo sibala ngaye kulencwadana siyakolwa ukuba ubenazo ezindawo zonke sizikankanyileyo, okanye imfundo yake ngeyingafikelelanga kwesi siganga iye yafikelela kuso, njengoko intlobo ngentlobo zababaleli zite zabonakalisa ekukúzeni. Isitsaba sem-fundo, apo ide ibe yinkosi kona, kuxa ite yafika kumntu ozitobileyo, ati oko kuzitoba kwake, igxumekeke ke yona iti ngxi. Iratshi yinto ecekiseke kakulu, napina-napina;



LE YINTSAPO YOMFUNDISI LO YOKUQALA;
INENTOMBI KA NCENI UNINA.

kodwa liratshi into egcina umntu ukuba ahlale eqaqamobile, angawelwa yinkunkuma. Iratshi lizintlobo ezimbini: iko intwana le ihlala empumlweni ihlala izigabisa izixela ubuni obubo. Liko eli lokuzidla ngegama likayihlo, ungatandi ukuba ligqubeke elutulini, eli ebesakuti umfo akwenza into entle, enkulu eyenzela abanye abantu, ema-Xoseni, uve kukúza kusitiwa: "Yint'injen'iratshi!"

Angafanelana umntu efunde kangakanani, ukuze ibonakale ngoku imfundo yake, uyakuzama ngokwake ukuzaka ngayo. Iyakumcita impalaze ukuba uyekele kuyo, ide ipelele ekubeni imenzakalise. Ihashe eli linento engummangaliso,—njengokuba ligcinwe ngomkala nje ngumkweli walo, liti ukuba lite lawuhluta kuye, endaweni yokuba libe sisiqodolo limka ngendlela egodukayo,—hayi liyakupambuka; lipambuke liye ngamandla etyolweni, nokuba kuse liweni, nokuba kusezindongeni, nokuba kupina apo kuyakuba yingozi yalo kunye nalowo uhleli pezu kwalo. Lonto ke yenziwa nalihashe elicingelwa ukuba liqeqeshekile,—imba ngi yoko akunakuze uyifumane.

Sitsho ke siti injalo imfundo. Yinto efuna ukusoloko ibanjwe ngomkala, eti kwakuyekelwa kuyo kungabiko kwakéka. Umkala ke ekuyalezwa wona futi-futi ngamadoda ayalayo, ngumkala oli "Lizwi." Kutiwa i-Lizwi lika Tixo litambisa nenjubaqa, loyisa nezinto ezibe zingena koyiswa. Kanti nalo liti ukuze libe nawo amandla okukwenza oko, libe lifike lamnika ukuzitoba lowo lifike kuye, ukuze linyuke ke lona, kanti ngokunyuka kwalo kukunyuka kwake naye. Ati ngokutamba kokuzitoba lifumane ke ingcambu lime ngxi lingawiswa zizaqwiti nemisinga; kanti ke nguye lowo umiyo ungawiyo.

Kuko enye into eyalezwayo ngu Mpositile u-Paulos; ndinentloni ukuti siyikangela kancinane tina bantu belixesha lonto, asiyitateli ngqalelo; kute ke ngenxa yoko yasidla bukwabasa, yasinqunqa yasigqiba. Lonto ke nditeta "ubuncatu." U-Mpostile yena ude aye kufika nakumazwi okuba, sel'uyiyeka nantonina etyiwayo xa inxakanisayo uweni. Kuyo ke lencwadana, ndinemihlali ukuti lendoda sibala ngayo ibiyincatu ngezinto

zonke. I-Lizwi ilamkele isengumntwana, layoyisela izinto ebingenakuze izoyise yona ngokwayo. Oko kukuti ngegama elinye, indoda le yafunda-yafunda, yanqaba, izinqabisa ngokwayo,—yati ngoko kunqaba yazuza ukwakéka, ngenxa ye-Lizwi.

Umfundi uyakuqonda ukuba ngomnyaka we 1869, xa kanye umfundisi lo ayinkwenkwana eminyaka ishumi nye linesine (14) ubudala, kwesosituba kwakungekabiko nto iyitempile kweli lasema Xoseni lonke. Uti u-Mr. Bokwe kute ke ngawo lomnyaka, kwafika e-Dikeni (Alice), umlungu otila owayehamba eshumayela uzilo; ngabusukwazana butile uyile naye, ekunye namaqabane ake, o-Revs. P. J. Mzimba no E. Makiwane, yaye inteto leyo ikubantu abamhlope. Umgcini sihlalo kulontlanganiso yayingu Mongameli we Sinala u-Rev. Wm. Govan.

Uti kute akugqiba umteti lowo ukuteta, xa ngoku kufuneka abangazinikela amagama kwiqela lozilo, wesuka yena kuqala, waya kulibála igama lake, esiti, akukonto angafumane eme ngayo, ngento etshabalalisa abantu bakowabo. Alandele amaqabane ake, awabála nawo awawo amagama. Uvakele umfundisi u-Gaveni etakazela esiti: “Andingebi sashiyeka ngasemva xa abantwana bam sebengenile.” Watsho naye ebála elake igama, esenza nokubakutaza.

Ate kanti lomakwenkwana omatatu ayakude abe zinto azizo esizweni. Ate kanti omatatu ayakude enze ukuba kubeko i-Bandla laba Zili Benene kwelasema Xoseni, anganeli kwenjenjalo, koko ade abambe indawo ezipambili zobu Zili Benene, ade afa afileyo engazange abe nokuroreleka. U-Rev. Bokwe waba ngum-Bali wokuqala we Ndlu Enkulu yama Tempile, nyakana yafika ngowe 1874,—ekuhambeni kwamaxesha ubambe futi-futi nakubu Gcini-ndyebo bayo. U-Rev. P. J. Mzimba waba yi Nkulu yayo nyakana yafika kwade kwamaxesha-manga enyulelwa londawo. U-Rev. E. Makiwane upindapindiwe naye ukunyulelwa ubu Nkulu be Ndlu Enkulu yelase Mpumalanga ema-Xoseni.

Ngomnyaka we 1870 inkwenkwana u-Nokisi idlule ekwaluseni amatole ase sinaleni, yangumncedisi kwipépá elalishicilelwa ngabafundisi apo e-Lovedale,—

igama lalo bekusitiwa lipépá le *Ndaba*. Elipepa lalilelesibini elishicilelwa ngesi Xosa, kuba elokuqala lalishicilelwa kwesiya isikolo sase Gwali ngomnyaka we 1845 igama lalo kwakusitiwa li-*Kwezi*. Umfundisi owawela epatiswe eli Litye ngu Rev. John Ross M.A. esesitetile ngaye. Umfundisi ote wakauleza ukuyifunda, nokuyisebenzisa inteto yesi-Xosa, nokuqala o “a” bayo ngu Rev. John Bennie, esesitetile naye ngaye.

Ngomnyaka we 1874, kutiwa kwakuhambele ilungu lo Rulumente apa e-Dikeni, laza lomzi wase Lovedale lawunikela iposi yawo. Loposi ke yonganyelwa yinkwenkwe le u-Nokisi, zati nengcingo nemali zapatwa nguye, akwabiko ngozi. Xa siteta ngengozi, umfundi angacinga ukuba siteta ngengozi enye, yokwenzakala kwemali zabantu baka Rulumente yodwa; kanti kuko enye ingozi enkulu ekongameleni iposi nengcingo,—ingozi yokungabi nasifuba, oko kukuti, kufuneka izinto ezifihlakeleyo zingatyilekanga ngenxa yako, kaloku amaqumru ngamaqumru kulapo atetwa kona; uti wena useposini ube lizala lokuncwaba zonke ezonyiqi.

U-Mr. Bokwe wazipumela ngokwake kwelo Sebe lo Rulumente, ngomnyaka we 1897, emva kokulikonza iminyaka emashumi mabini anesine (24). Wapuma ngenxa yokuya kutabata ubunini-pepa le *Mvo*, esobe siyikankanye londawo kamva. Ute ekupumeni kwake wafumana lencwadi yombulelo evela ku Mongameli we Posi zase Koloni:—

“Ndilusizi ukufumana ukuba uyaziroxisa kweli sebe emva kweminyaka engaka yenkonzo elungileyo; ndiyakucela ukuba wamkele umbulelo wam ngolohlobo lufanelekileyo, lukolekileyo obuyipete ngalo i-Ofisi yase Lovedale.”

Ngomnyaka we 1875 kuqandusele enye into, ekubona-kele ukuba ngayo ufuze uyise, leyo ke into yingoma. Uqale ngawo lomnyaka ukuyila ingonyana azihlabele ngokwake, ati zimbi azenzele namazwi; zite ezingonyana ngomnyaka we 1885 wazihlanganisa wazenza incwadana. Zite ingoma zika Ntsikana nazo waziqulunqa wazishicilela njengoko ebeziva ngoyise-mkulu o-Tshuka.

Kaloku ute noko selengumfo wase Lovedale, wahlala esondele ezimbālini zamaxego akowabo, embalisela ngemihlali, abe yena ke ebāla. Ngelixesha ubesele yincutshe ekudlaleni uhadi, nesandla sake ekubāleni ngosiba siyinto ekutetwa ngayo. Igama lencwadi leyo yake *Amaculo ase Lovedale* lide laduma lacanda ilizwe; nanamhla oku izikolo zelilizwe letu zisakūpisana ngawo lawo maculo.

ISAHLUKO VI.

UMTSHATO WOKUQALA NENZALA YAWO.

Kute ekuxoleni kwelizwe ngo Ncāyecibi, ngomnyaka we 1879, kwabonakala kuma-Bamba ukuba umfana lo makafunelwe umlingane. Akuwelwanga milambo inamagama ukufunwa komlingane lowo, kuba kute kanti kwalapa kwamfundisi u Somgxada kuko intwanazana esebenzayo. Lentwanazana yeyasema-Zangweni, kwa Gqumahashe, igama ngu Letta Ncēni, into ka Cumbe yakwa Mdange, amakolwa okuqala.

Ewe, u Letta lo wayefunde kwisikolo sakwa Gqumahashe, kowabo, eso ke sisikolo esinge kude e Lovedale, simelene no Ntselamanzi; akuba ezipumelele izifundo zasekaya apo, ungene kwa Somgxada wangu-msebenzi wasendlwini. Ute nangeloxesha kwaba kokukona aziqūbayo ngezifundo zangokuhlwa, umsebenzi lowo azinike udumo ngawo umka Somgxada, owokufundisa amantombazana izifundo zangokuhlwa, kwa nendlela zokupatwa kwezindlu.

Kute kwesosituba, umka Somgxada, ngexesha awayeza kuwela ukuba ake aye kubona ikowabo Pesheya, wacisha ukuba awele no Letta lo, okwenene wenjenjalo, kanti uyakuti akuba kwelozwe abuye amfake esikolweni Pesheya. Ite iyabuya apo, yabe seyingumtshato wayo nonyana ka Colwepi, ekute ngawo kwazalwa amakwenkwe omabini nentombi zombini.

Ekubeni aba bantwana bati basweleka bonke, siya kuke siwenze amacapaza ngabo, kuba basweleke sebe ngabantu, abasebuhlanti sebe ngama dodana, abasetyini sebezintombi; izifundo zabo babese bezigqibile bonke sekujongwe intsebenzo yabo entle esizweni, intsebenzo enqinelana kwa nengqeqesho yabo. Amagama abo ngokulandelelana kwabo ngala :

- (1) u Jimi (James Stewart,) (2) u Dyani (John Stephen)
- (3) Vivi (Evelyn) (4) no Aggie (Agrinette Beatrice)

Unina walentsapo, intombi ka Ncēni wayengenguye mntu unampilo incomeka kuyapi kwase buncinaneni bake, ekute ekuhambeni kwentsuku, yaya lonto iqūba ibonakalela; koko ekubeni wayengumfazi okutele isi-

manga, udleke inyama ehamba, esebenza ati nokusebenza angaketi, angazicongi, asuke angene kule imisebenzi yenziwa ngabantu abapilileyo, enje ngoku hlamba ingubo, nokuzolula ngentsimbi ezishushu. Ebende akatazeke ngamaxesha wambi umyeni wake xa afika engeko, kusitiwa uye kuteza; kanti esenjenjalo njalonde akuxakeke nento ekaya, kuba ngumzi obungazange uswele mntu, noyindoda noyinkazana.

Kute ke ngomnyaka we 1893, emva kokulala okuhle, walishiya ilizwe ngomhla we 17 kwinyanga ye Dwara (17th Oct. 1893.) Kukuze ke umhlobo wake omhlope, abebesebenza kunye e Ofisini yase Lovedale, ongu Mr. Richard Ashcroft, ahlabele lamazwi alengoma iti: "Ewe Bawo! "Abba Father!" Ukuze lawo mazwi u Mr. Bokwe awenzele i Noti. Kuyasivuyisa ukuva ukuba u Mr. Ashcroft lowo waba ngumfundisi naye kwelase Melika, ngempembelelo zika Mr. Bokwe lo, sitsho ngencwadi yake ayibalileyo, ebulela ezompembelelo ku Mr. Bokwe.

Ngati asisayi kuba sicite ixesha labafundi betu xa site safaka kulencwadana amazwi lawo ayo evesi yokuqala enjenje:

"It is not mine to murmur, Lord,
If thou dost call my humble Soul
From scenes of time and sense,
My will to Thine subserve, for
Thou art Lord of all.

Sesitshilo ukuba ekugqiteni siyakuke senze amacapazana ngayo lentsapo yalompakati, kuba isweleke seyingabantu, siyishiya esweleke ebusaneni. Masiqale ngo Jimi, oyena mkulu, nowanduleleyo ukulishiya ilizwe. Lomfo wayemtabate kakulu uyise ngentsebenzo nangemfundo, pofu ebusweni engunina kanye. Ukolise kakulu kubafundisi ngokusebenza kwake okuhle apa pakati kwekaya; kuloko utiwe cu ngumkuhlane onganxamileyo, kwade kwabonakala ukuba makanyukele kumazwe angasentla, kwa Komani, kusitiwa mhlambi apo angafumana omnye umoya.

Kute kulapo akwabiko mancedi, kwade kwabonakala ukuba uyise makamnikele ngosizi entandweni ya Lowo uzenza zonke izinto ngobulungisa. Le ingasezantsi

yincwadi ka James, lowo, yesimilo awayinikwa ekuyishiyeeni kwake i Lovedale, ibalwe ngowaye bambe indawo yo Mongameli ngeloxesha,—incwadi leyo iti:—

LOVEDALE

17th April, 1900.

U-JAMES STEWART BOKWE wafundiswa apa e Dikeni wati ngomnyaka we 1896 wazuza i Siqiniso se School Elementary.

Ufumene noqeqesho lwase Posini le yalapa iminyaka esesibinini, ukuze emva koko afakwe kwi Ofisi eli Botwe lalapa, apo enze iminyaka yomitatu.

Imfanelo zake zezi:

Ngumbali okaulezayo nocokisayo nge tayipu waye enesandla esihle elusibeni. Ngasekubeteni ucingo ukudidi olupambili ewuqonda kakuhle umsebenzi we ofisi nowe posi. Unezinye iziphiwo, uyacokisa ekutele emsebenzini. Simtemba ngokupeleleyo ekumyalezeni kwetu, okokuba unako ukuwenza kakuhle nawupina umsebenzi angati abe kuwo.

Isimilo sake apa sasingumzekelo ngokupeleleyo.

ALEX. W. ROBERTS. I-Bamba.

Intombi u Vivi itabate ituba nayo ukugula, yade yatatyatwa yasingiswa e Lusutu, uyise, kunye nayo baba zindwendwe zakwa Rev. Cranmer Matsa Sebata, e Matelile, onke lawomalinga akasizanga luto, yasishiya lonzwakazi ibiseyi-fundisa e Dyoki, kowayo.

Kukuze Imbongi yakwa Gompo iviwe epepeni le "Zwi Labantu" xa iti:

"Nina Zintaba ndini zase Lusutu,—
Namhla ninodak'olungelul'uncutu;
Ziza kunibuz'intaba zakwa Ngqika,
Imin'ayise kude, seyiza kufika.
Zizakuti kuni nintenin' u Vivi?
Impendulo ke singekapumi zimvi.

Intombi encinane u Agina, yona iswelekele kwi hospitile yase Lovedale, ngomnyaka we 1911; ibiseyi-fundisa nayo.

U-Dyan (John Stephen,) yena ububé ngesibeto sika 1918. Ngumfo obefana nqwa noyise, nangesitomo, nanganonwele, koko ate yena wayindoda endwebileyo, yati lonto kuyise yabuhlungu; kuba kubefuti bengadibani nomfo wake ngezimvo, wati nelixa seleyedwa, bengasekoyo abanye abantwana bakowabo, wabe esengumqabaqaba ongazuzekiyo. Kude kwati kanti nalapa kuyakubuye kubeko uncedo, luvela kwinkalo olube lungalindeleke kuyo. Kuvele i Mantyi yase Maclear yamtabatela kuyo yamnika umsebenzi e Ofisini, ngesha obuse Dyoki umzi wakowabo; ite yakutunyelwa e Nopoliti (Naauwpoort) ngu Rulumente, yemka naye, safika isibeto elapo. Imantyi leyo yatumela ingxelo entle kunene yokumka kwake, ngowe 1918.

Ngawo lamacapazana akwesi sahluko, siyakolwa ukuba umfundi uyakunakana ukuba isandla so Pezu-Kouke, sibe pezu ko Mr. Bokwe lo ngentlungu, ngentsizi nenxwaleko, kwanje ngokuba sibe naye nangentsikelelo. Eso Sandla saba yeyona mbangeli yokuba aye ezi-sondeza ngakumbi nangakumbi kuso. Kodwa ke nabanina woqonda ukuba ezo zinzizilikhla, ezingeze ziti zibeta, kube kungati akubeti nto kwinyama negazi. Esitshoyo ke ngoko ukuti zayiquba impilo yake, yaya isonakala ngokungakumbi.

ISAPHLUKO VII.

PESHEYA KWELAMA NGESI.

U-Mr. Bokwe wati esemncinane walamkela i-Lizwi; leyo yenye yezinto ezayomelezayo imfundo yake. Uti ngalomhla wokuzinikela kwake, kwityalike yama Skotshi, abengumhlabei kuyo uyise, kwakushumayela u Dr. Stewart, kumazwi ati: "Ukuvuna kudlule, ihlobo lipelile, tina ke asikasindiswa." Jer. 8:20.

Ngelixesha ke umfana lo wayesele ekolekile kakulu kubafundisi,—bemtanda, ebatanda naye, ebakolisa kanjalo. Udumo lwake lwaluse lude lwacanda ilizwe, edumile ngokukutala, nokuwenza ngocoselelo nawupina umsebenzi awupeteyo. Imizi yamashishini yabantu abamhlope iminqwenele kunene, ngenxa yobucule bake bokugcina incwadi zeshishini, nokugcina imali. Zide indawo ezitile zazama ukumcela ngemivuzo epakamileyo, into leyo esisilingo,—koko kutiwa umkuluwa wake u Candlish, ubeluncedo olukulu kuye, ekuzilweni ezo zilingo zemivuzo epakamileyo, namawonga. Kutiwa i-Ruluneli u Fulele (Sir Bartle Frere) ite nayo oko yavike yase Lovedale ngehambelo ngomnyaka we 1879 yamnqwenela ukuba abe sisandla sayo, koko ayimfumananga.

Kute ngomnyaka we 1892, wabonakala u Mr. J. K. Bokwe elungiselela ukuwela ulwandle, asinge kwelama Skotshi, Pesheya. Injongo yayikukuya kubona izihlobo zake ezininzi kwelozwe; kuba kaloku ezinye abazani ngakubonana ubuso ngobuso, baye besoloko benqwene-lana, kuba abo bapesheya babesoloko beliva incomelo lake ngabo bake bambona. Umhla awanduluka ngawo ke kweli ngowama 20 kwinyanga engu Tshaz'impuzi (20th April 1892), esinga e Kapa. Ufike apo watabata inganawa egama lingu "Moor" walucanda ulwandle umfo ka Colwepi, engenamhlobo, ehamba uhambo angalwaziyo, olungahanjwanga ngoyise, noyise'mkulu, lwase lwandle.

Uti imibuzo ayibuziweyo kulo nqanawa, yaba mininzi, baye abahambi ingaba mhlope, eyedwa kwabamnyama,

kwaba yinkohla nokuyipendula lomibuzo mininzi, eminye iyeyo kuhlekisa, eminye iyeyobuhlobo, yaye intlanzo yolwandle imbuza imvelapi nayo. Lemibuzo ingaka ubuzwa apo avela kona, nalapo aya kona? Ubuzwa into ayakwenza yona kwelozwe? Ubuzwa ukuba unezihlobo na kwelozwe? Ubuzwa ukuba bekungeko nto yimbi na angayenzayo? Uti pakati kwaba babuzi bangaka kwakuko inkibitsholo yona eyayivela e Transivali, into ebide imane ukuhlasimla kukumcapukela, icapukela nokoniwa okungaka ko "Kafile" ngaba bafundisi.

Umpati wenqanawa naye ubemana ukufika kwa nomfundisi otila owaye kwalapo, nabo aba babemana ukumbuza imibuzwana; kodwa ewaqonda la amadoda ukuba anobubele, nokuteta eteta kamnandi. Igama lake nalo libuziwe walixela; kodwa akubanga pi uve ngoku igama lake selingu "Dyan Kafir" (John Kafir). Lute lwakumcubula ulwandle kwamana ukuziwa zindwendwe njengokuba elele njalo, selemana ukuziva zibuzana zipendulana kwazodwa ngokusebeza,—"Unjani u John Kafir?" "Ucubukil'u John Kafir."

Uti uhambe efunda izinto ngezinto zokuqutywa kwenqanawa, namandla ompunga; ubone namanqibana ase Madeyira, antywilela itiki le xa iposwe elwandle, kanti ayakuzwa nayo eyipete. Akubangako koyika kungakanani noko, kuba wazibamba umxelo ngamazwi engoma ekwincwadi yake yamaculo ati:—

"Andiyazi lendlela ndiyihambayo
Kodwa ndimazi kakuhl' Ondigcinayo."
(I know not the way I am going
But well do I know my Guide).

Efikile kwelozwe uqalile ukuzibona ngawake amehlo ezonto abehlala efunda ngazo. Isikumbuzo sogama wake u John Knox, yeyonanto yatsala amehlo ake tanci e Glasgow. Walijikeleza elozwe ehamba eteta kwimibuto etile, nakumaqela entsapo zezikolo ze Cawa, (kuba ubengenguye nomfo ke kona ukutanda abantwana, ufike encumancuma, ude uqonde ukuba ufike ekaya). Ekujikelezweni kwake kwelozwe, ayipelanga imibuzo eyelelene kwa naleya yase nqanaweni. Kwenye indawo

kubuzwe imbangi yokuba abe mfutshane kangaka, kanti ama-Xosa kutiwa luhlanga oluzingxibá? Lombuzo ubewuqabela ngokuti utabate unina ngobufutshane obu; kodwa lonto ayiteti kuti unganeno kwama Xosa ngobu Xosa.

Ngamanye amaxesha, xa atetayo bebesakuti kanti abanye bate nqokoqò bajonge elibala lake limnyama; kangangokuba enye indoda enkulu ye Skotshi, yati ipuma kwinkonzo awayeteta kuyo, yavakala isiti! "Hayi, ndiyitandile kanye into asixelele yona lamfo wasemzini,—kodwa bekutenina engaqalanga aye kuhlamba nje pambi kokuba atsibele esikwelweni?" Nabantwana uti bebeke bamoyike bakumbona; kodwa babuye basondele bakuqonda ukuba unobuhlobo nabo; baze kodwa bangabi nakuyifumana imbangi yelibala lake, bade bamane ukumpata befuna ukuqonda ukuba akukonto iyakunamatela na kubo yobumnyama.

Ngotyelelo lwake Pesheya, u Mr. Bokwe uzuzise abantu abaninzi izinto ezininzi, ewe, masitsho mhlope ukuti ololutyelelo lwaba yinzuzo nengenelo kwaba Pesheya nakwaba ngaponoshono. Inzuzo ibe yeyezinto ezibonakalayo nezingabonakali ngamehlo enyama. Ukuze icace into esiteta yona siyakuke sibalule indawana zibe mbini-ntatu ezizezi:

(1) U Mr. Bokwe wafika epete incwadana ezilungele ukufundwa yintsapo yesikolo se Cawa, kwityalike alunge kuyo zinamabali ezibálo.

Kwakuko nemfumba yencwadana zamaculo ebekusakuvunywa wona kwisikolo se Cawa. Kwakuko nemifanekiso emininzi yembáli zezi Bálo, ebisakuboniswa xa kufundiswayo. Incwadi eziya zafika zabiwa njengama Báso, kwintsapo yesikolo se Cawa ete yadlula abanye. Umbali lo wazuza ibáso lokuqala,—umnikeli wama báso yayi ngumfundisi wase Toleni u Rev. B. J. Ross. Ititshala zaziliqela kweso sikolo se Cawa, kodwa enkulu kuzo yayingu Mr., ngoku ongu Rev. Ndongo Matshikwe, wase Kidstone, E-Mjanyana ose Macfarlan, Tyume ngoku.

(2) Wabuya enencwadana aziguqulayo iminyaka ngeminyaka, isimo sazo singamakási (cards). Ukubizwa

kwezincwadana bekusitiwa li "Bandla le Zizwe Ezifunda izi-Bálo (International Bible Reading Association), abe ngumguquli wazo ngesi-Xosa iminyaka ema 30; oko kukuti wawa evuka nawo lomsebenzi pakati kwamakandilili, namahlandinyuka elipakade, kwade kwayimini yokupelelwa kwake,—ngumsebenzi lowo awawuti tyeke kumbáli walemigca,—wabála sekunzima kuye, incwadi esinga Pesheya yokumazisa kwi Botwe lalowo-Mbuto. Incwadana ezo zisaqúba ngamandla, kuxa ziluncedo olungeluncinane kubafundi bezi-Bálo, ngakumbi impi yakowetu engabashumayeli abangena mfundo ityále yaya pi. Ngoku zishicilelwa e-Lovedale.

(3) Njengoko sesike satsho, u Mr. Bokwe uye Pesheya selesaziwa kakulu; lite ke inenekazi elitile lase Glasgow, lakuva ukuba ungumhlabei wengoma, lamtumela amazwi angumtandazo otandazela i-Afrika, lisiti makenze ingoma kuwo lomazwi. Okunene kute kwa eselapo kwelozwe, walihlabela eloculo lidumileyo liti:

"Give a thought to Africa."
(Yicingen'i-Afrika).

Ixabiso lalongoma lipika neminyaka le ukuya linyuke-la pezulu ezingqondweni zama-Afrika asazi kumaxesha azayo ukuba yobeka pina.

(4) Wabuya nentliziyo zobubele kubantu ba Pesheya; kuba ngenteto zake abehamba ezenza kwelozwe, etetelela i-Lovedale nabantu abantsundu, zacengeka intliziyo zabantu belozwe walowo wanga angake abe nento ayenzela i-Afrika nosapo lwayo. Okwenene ke abanye bakupa imali zokufundisa abantwana bamahlwempu elilizwe, abangawaziyo nokuwazi. Abanye kumadodana abesafunda basebesuka bezimisela ukuza kuba ngabafundisi e-Afrika.

(5) Ngomhla otile kutiwa wateta, epata kuvuma ingoma, kwingqungqutela yentlanganiso yamahlelo amatatu azi Presbitari, eyayise "Bridge." Esihlalweni yayingu Rev. J. Forgan, engqongwe ngaba: Rev. John Reid, Rev. G. A. J. Ross, Mr. John Scott, no Mr. John Knox Bokwe. Kutiwa ateta ama Skotshi ngalomhla aqongqotela, ebuka umsebenzi owaqalwa ngoyise, wokuhambisa

i-Lizwi nemfundo ezinyameni; kuze ngako oko kwapuke amandla obudenge. Enva koko kwaqokelelwa imali yilontlanganiso, yokunceda kwizinto ze Lovedale. U-Dr. J. Henderson ongu Mongameli wesinala yase Lovedale, uti wayese ngumfundi ngezomini. Kodwa lomini yamcukumisela ukuba imfundo yake ibe nncedo e-Afrika.

(6) Wabuya nenteto yokugqibela yomhlobo wabantu abantsundu ongu Mr. Saul Solomon. Abo bazilandelayo ingxoxo ze Palamente yelilizwe kwimihla engapambili, abanakuba babe abayazi into abeyiyo lompakati, obeselede wacunutywa kunene ngamakowabo, ngenxa yezimvo zake zokutanda umntu omnyama. Bekuse kusitiwa isituko sake "Ngum-Xosa omhlope," ilungelo lobuvoti kwi Koloni yase Kapa, kubantu abamnyama, latetelelwa nguye neqela lake. U-Mr. Bokwe ke wafika Pesheya lompakati esapilile xa akwiminyaka ema 76 ubudala. Uti u Mr. Bokwe wafika ingqondo yalomnumzana, isentle, isazilandela ngocoselelo ingxoxo ze Afrika ese Zantsi, ate ke ngoko wamnika lenteto yokugqibela:—

"Ixesha liyasondele, ewe alisekude lokokuba umntu ontsundu okwi Afrika ese Zantsi azitembe ngokwake; izibonda abefudula ayame ngazo, ukuza kuti xâxê kwelixesha ziyabola. Ukuvela kwendyebo ezinkulu ezimbiwayo zedayimani, negolide, kwelase Afrika, kwenze ukuba ilizwe elo lifikelwe ngoku lolunye uhlobo lwamadoda angengawo lawa emini zangapambili. Eyonanto ke ikúlayo kuwo yinzuzo yawo, nokuzicingela okweziqú zawo, ngapezu kokucinga ngokuhlambulula umntu omnyama. Okokuba bezingalawulwa ngu Tixo, ezizinto zipetwe ngabantu, ngekuba apelile amatemba okuqúbela pambili kwabantu bakowenu. Mna sendinga ngange bendisemtsha, bendiya kuti ngqo ndiye kwi Koloni yase Kapa ndifike ndipinde ndiqúbe kwalawa malingana bendisa kuwenza oko bendisekona, ndiwe-nzela, abantsundu. Ngoku ke lonto ayisena kwenzeka kuba sendiminyaka ima 76. Inye qa into endingasuke ndiyenze kukutandaza ku Tixo ukuba ayisikelele i-Afrika, nonyana bayo nentombi zayo."

Kwesi situba kuhle ukuba sike sime, sizi buze ukuba,—
 “Kanene yayiyintonina imbangeli yokuba u Somgxada,
 nabanye abafundisi, bamyeke lonyana ka Colwepi aye
 kwelakowabo, alijikeleze, ehamba engena epuma pakati
 kwabantu bakowabo ababekekileyo, abakulu, eteta
 evuma, esenjenje? Impendulo ilula, kuba yile yokuti,—
 Babesenziwa kukuzidla ngaye, engumsebenzi wabo
 omhle, abaneqayiya ngawo, eluzuko lwabo kubatumi
 babo, nakwi Nkosi yabatumi babo. Wena ke mfo
 wakokwetu kwam, ofunde kunene, ufumene imfundo
 kubafundisi, banalona eloqayiya ngawe? Bakufumana
 ungumsebenzi abangazitetelelayo na ngawo ku Lowo
 wati: “Hambani niye kulo lonke ilizwe.” Akwaba
 nam nawe singabanjalo!

ISIAHLUKO VIII.

UMTSHATO WOKUPINDA.

Kwisahluko sesitandatu silenzile ibali elilusizi loku-
 sweleka kwentombi ka Nceni ebingu Mrs. Bokwe,
 ngomnyaka we 1893. Umfundi uyakuqonda ukuba
 ngalowo mnyaka, umpakati lo uhlelwa ngulompanga
 esafika ukuvela Pesheya. Iminyaka yobudala yayi-
 ngekabi pi, kuba ubudala bake babu kwiminyaka
 emashumi matatu anesibozo (38).

Zite zakuhamba intsuku zahle zakawuleza izihlobo
 ukuteta ngokuti makabone, uzile ngokwaneleyo. Kuma-
 Xosa kuko inkolo yokuba xa ate umfo waswelekelwa
 ngumfazi, makangahlali kakulu, kuba ati wode aqele
 ukutya kwezindlu, aze ke ngoko apume isidima, abe
 yindoda engahlonelekileyo, ekâpukâpu. Ngako oko
 indoda eswelekelwe ngumfazi ayizuzi konwaba kuma-
 Xosa, kuba, ati isitunzi sendoda ngumfazi.”

Kuyavakala ukuba pakati kwezihlobo ezo zazimngxoxa
 umnumzana lo, kwakuko no Rev. W. B. Rubusana,
 owade yena walata nentwanazana awati umbonele
 yona, pakati kwentombi ezifundisayo, kwi sinala yento-
 mbi e-Mgwali ka Ngqika.

Kutiwa wati u-Mr. Bokwe akuyibona inzwakazi leyo
 kwapela ukupalapala kwengqondo; kwaba kukusekeka
 kwendlu entle kunene oko, nete yaba luncedo kuye
 nasesizweni, yamaka naye, sakéka nesizwe ngayo.

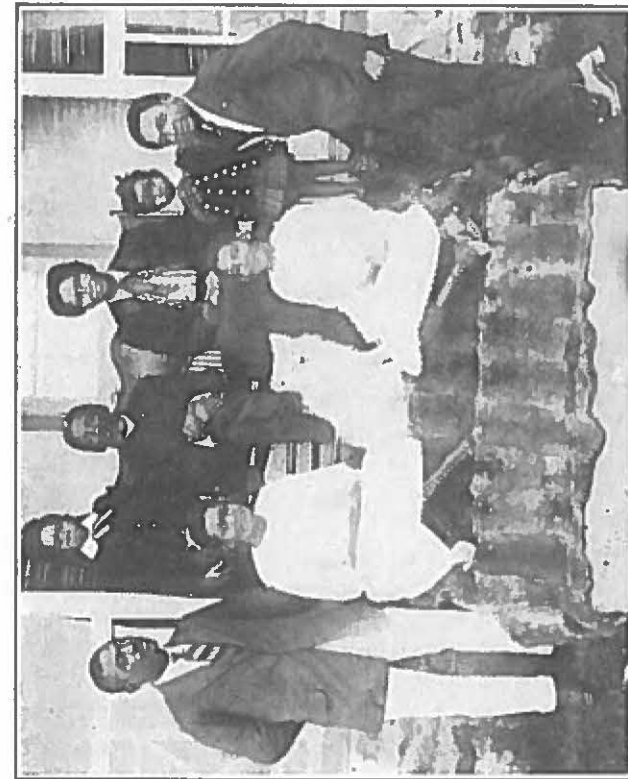
Intombi leyo ate wayibona ngoku ngum-Ngwanekazi,
 wakwa Lutuli e Tsomo, igama ngu Miss Maria Sopotela.
 Lentombi yafumana imfundo ecokisekileyo apo e-Mgwali
 ka Ngqika epantse ukukulela kona, kuba yaya ise
 yintwanazana encinane kunene; yaza yati naxa seyi-
 zifezile izifundo zayo, yabuya yafundisa kwisikolo
 sentsapo e-Sinaleni apo. Umtshato ube ngomhla we
 12 kwinyanga yo-Mnga (12th December 1895); emva
 kweminyaka emibini ezele ngqungu iswelekile eyokuqa-
 la inkosikazi.

Ngawo lomtshato uzele abafo bobane (4), nentombi
 zombini (2), u-Pearl Notemba, no Frieda Debora Nobusi,

esezikwepezulu imfundo, enye ise Kolejini leya isetyenzwe nzima kangaka nguyise ipumelele i Matriki, eyintombi yokuqala yom-Xosa epumelele kangako; enye iyafundisa esinaleni. Unyana omkulu u-Barbour, yena wafunda ukubaza imiti, wade wayincutshe yokwaka, utshate nom-Mpondokazi, u-Miss Lilian Ncapayi, waza wazala amazibulo u-Wallace Pumezo. Nguye lo usisibonda kulomzi mtsha ukwa Ntselamanzi. Unyana onganeno kwalowo ongu Rosebery Tandéfika, naye selezibalule kunene ngemfundo e-Kolejini: uyafundisa e-Ohlange, Natal. Ezinye intwana ezimbini u-Selbourne Tand'abantu no Waterstone Matamsanqa ziselula. U-Matamsanqa wazalelwa e-Toleni ngexesha uyise awayeye kubambela u-Rev. B. J. Ross, owaye welile.

Ngawo lomtshato umnumzana lo ube nokwazi ilizwe abengayikuze alinakane umpakati walo, ilizwe lase Fingoland; kuba ekupumeni kwake e-Qonce kwi *Mvo*, uke wanetuba kona, wafumana ukubazi abantu abanobubele kunene, bamazi naye kakulu. Ituba lokuya e-Ugie nalo livele kwangawo lomtshato, ekute ke ngoko u-Mr. Bokwe wayindoda eyaziwa kunene kwelase Mpumalanga, apo kudibene intlanga ngentianga. Kwincwadi yomnumzana u Mr. J. K. Merriman, ekwincwadi zaba Kuzi, iyakufumaneka indawo yokuba umpakati lo ubesel'eyindoda ebekekileyo kulomazwe akude nekaya layo.

Ngawo lomtshato kanjalo uzenzele elinye ikaya kwi Sinala yase Mgwali ka Ngqika. Ama Xosa atsho kakade ukuti amakaya omntu matatu (1) likowabo (2) likulonina (3) bubukwe bake (ngumzi wake oyinkazana). Akazenzela ikaya yedwa, wenzela nentsapo yake, nezihlobo zake, neramente yake nentsapo yayo. Napina ke apo ake wakona u-Mr. Bokwe, uya afumane izihlobo ezininzi, afumanele namakaya kwinto ezibe zingenamekaya.



UMFUNDISI NENTOMBI KA SOPOTELA, NENTSAPO YAYO.

ISAHLUKO IX.

UKUPUMA E DIKENI.

Ngomnyaka we 1898, u Mr. Bokwe walishiya i-Dike, waya kuba ngumnini pepa le "Mvo" kunye no Mr. J. T. Jabavu, e-Qonce.

Sesitshilo ukuti lompakati uzanywe kakulu yimizi epambili yabamashishini neyorwebo ukuba ayishiye i Lovedale aye kuyo, yaye iyiqinisekisa inteto yayo ngemivuzo enobom; kuloko wapikela ukulandula. Ngelixesha umkuluwa wake u Candlish wayesele minyaka mibini engaseko, ebùbèle e Rafu, njengoko sesike satsho.

Umfundi uyakumangaliswa ukuba kungaba kwatinina ke ukuze u Mr. Bokwe ade ahlukane no Somgxada, xa nje nemivuzo epakamileyo ebengasa yise-so.

Kute ngo November (inyanga ye Nkanga) ngomnyaka we 1897, kwapuma ipepa e Monti igama lalo kwatiwa li "Zwi Labantu;" lile elopepa lapatwa ngamadoda anempembelelo esizweni, aye ezele zizikalazo, nencaso, ngakwinqubo ye "Mvo" e Mhleli wayo yayingu Mr. J. T. Jabavu lo. Ate kona ngakwizinto zombuso, arara ngakwinqubo yake, aye elandelwa ngumzi, kuba kwakuse kumzuzu iziroro ziko ngakuye, nangani wayenguyena wayebekwe pambili ngezomini kwizinto zombuso wasesilungwini.

Ute u Mr. Jabavu akuqonda ukuba izinto zimi ngalendlela, kwaye kwakuyo lento kuko umpunga wobuhlanga,—wobu Mfengu nobu Xosa, oko kukuti, yena lencaso yenqubo yake, wayitabata njengencaso yesiqu sake kuba eyi Mfengu,—laye eliya icala lisiti uyitiye egazini into engum—Xosa. Babunjalo ubume bezinto ngezomini; ubume ekwafuneka umfo wase Afrika abulwe, abucite, abugxote pakati kwesizwe esinye esintsundu, esisuke sanelishwa lokwahlulwahlulwa yimilanjana.

Sinemihlali emikulu ekutini umfi lo waba nezikali ezomleleleyo zokuyilwa lomeko, yokucalulana ngobu-

hlanga. Asinako ukutsho ukuti lonto wayizuza nge-ngqeqesho yemfundo; kuba imfundi zibulelene, zasibulala nesizwe ngalo olucalulwano; singasuke siti wafumana isipo esinqabileyo ku Mpi wazo zonke izipo ezilungileyo.

Besisatsho ke, sisiti, ute oka Jabavu akuqonda ukuba izinto zimi kakubi ngakuye wasinga e-Dikeni, waya kucela umfo ka Bokwe ukuba aye kuba likolwane naye emsebenzini; nokuba uqale ku Somgxada, nokuba uqale ku Mr. Bokwe na, kodwa uwafikile amadoda lawo omabini. Uti u Somgxada weva yena lendoda imana ibetela paya ukuteta, ingade ize kweyonanto ingayo, uti wade wati ngena mfo emxolweni weyonanto uteta yona; kanti ke koku ize kucela lomnumzana. Ngokwe njenje oku ke u Mr. Jabavu wayezama ukuvala isituba kwisityolo sobuhlanga; wati nokwenza wakangela eyona ndoda icingelwa ukuba inamandla ukucasana nesosifo.

Umfundi uyakutanda ukuqonda ukuba kanene u Mr. Jabavu lo ubesazana kangakananina ne Dike eli. Ewe, kaloku u Mr. Jabavu wati ese yititshala kwa Somaseti, wacelwa ngu Dr. Stewart, akubona izipo zake zokubala ukuba ayekuba ngumbali wepepa lase Dikeni, isi "Gidimi sama-Xosa." Okunene u Mr. Jabavu, ongunmtwana wase Nxukwebe ngokuvela waya e Dikeni, esekeleze nokuziquba ezifundweni. Wenze apo iminyaka yomitatu (1881-84) walupumelela uviwo olupakamileyo lwe Matriki, engumfo wesibini ontsundu ukupumelela ololuviwo, kuba owokuqala yayingu Rev. Simon P. Sihlali. Ngako oko u Mhleli lowo ibiyindoda eyaziwa kakuhle e Lovedale, ngo Somgxada no Mr. Bokwe abo.

U-Mr. Bokwe yena, lowa kade emangala indawo ezinemivuzo epakamileyo, uyamkele lendawo ngapandle kokutitiza, wajonga ngokukodwa kwinkalo yokuba namhla esiya esizweni sakowabo, eya kusikonza epakat! kwaso, enomhlaba obanzi kulonkonzo. Kutiwa u Somgxada wenza ngokwe ndoda enkulu, wati noko angavutwayo, wayekelela umxakato, ukuze bangaxamesani nonyana. Ewe, masitsho siyishiya apa lendawo kweli liti, nawupina wacinga ngokutanda kwake ngayo,

U-Mr. Bokwe wenza iminyaka yamibini apo kwi "Mvo," kwati ngenxa yokonakala kwempilo yake kwamhlope ukuba makayishiye londawo; kukuze ake abe netuba e Tsomo, kwa Lutuli. Ufumene ubu Vangeli kwi Bandla lakowabo lase Yunayitede (United Free Church,) waya kubekwa pezulu e Nxu, e Dyoki (Ugie), kwelase Mbo, (Griqualand East), ngomnyaka we 1900, pakati kwama Qwelane, nokozikoyo nezinye intlanga ngentlanga. Kute ngomnyaka we 1906 wabekwa izandla kwalelo Bandla, kwa nakuyo londawo, waba ngumfundisi ozeleyo,— obuya bufundisi wayebucishe engumtwana bute kanti abumkanga kuye.

Kwesi situba singa singake siqondisisane indawana encinane nomlesi, kolupumo lwalomfo e Lovedale. *Indawo yokuqala:* Lomfo ucishe ubufundisi eyinkwenkwana eminyaka ishuminye.

Indawo yesibini: Idungudelisiwe lonto ngu Somgxada eyazi; wati no Mr. Bokwe waba idungudele.

Indawo yesitatu: Ngoku u Tixo umnini kwenza, uquba into yake ngendlela yake. Injalonje leyo ka Tixo indlela izungulezayo ayibanga mnandi ku Somgxada,—yabuye yanenzima zohambo ku Mr. Bokwe.

Indawo yesine: Isipeto, emva kwe minyaka emashumi mane (40) entlango, wadibana nobufundisi be Lizwi lika Tixo, ezweni lasemzini. Olona lubizo wayebizelwe lona.

Lendawo yobizo singa ingakanya kubafundi bale-ncwadana; kuba baninzi ababiziweyo, kuloko bate ngokungaqondi baxelisa u Samuweli wezi Balo, owati ngobuntwana akubizwa ngu Tixo, wasuka waya kusa-bela kumfundisi u Heli, amaxesha alinani. Apa ku Mr. Bokwe ibingazange ife indawo yobizo lwake lobufundisi, ibisoloko ihleli kuye engqondweni; kuloko ubesel'emana ukuyigqakagquka ngokuti, "oko angumshumayeli wendaba ezilungileyo, ikwalolo lubizo nolo."

Inteto ka nina yokugqibela, nayo ibisoloko imenzele uvubukululo. Unina ka Mr. Bokwe, u Lena, intombi ka Nxè yasema-Ntakwendeni, wati ekububeni kwake wayibiza inkwenkwana le wati kuyo: "Andikushiya

nanto wena nkwenkwe yam, andinabutyebi; kodwa into endikunika yona, ndikunika intsikelelo yomonikazi osindiswe ngobabalo." Akuba etshilo wanduluka Lentsikelelo, washiywa nayo ngunina ayizange imsitele ubesoloko eyibalela kulontsikelelo yonke into entle ayizuzayo, yiyo lonto ade wanonyana amtiye igama lokuba ngu "Matamsanqa."

Kwizipo ezingabileyo ate u Somandla wazipa abantu bake, u Mr Bokwe umnike yena zazibini, wati ke makazenzele ngazo indlela yobomi bake, azinike ngazo igama, akonze ngazo isizwe sake. Ezo ke zizipo ezingabonakaliyo ezizezi: (1) Ukumazi umntu omenzele uluto, nombulelo wezenzo ke ngoko kulonto. Ubekwazi ukuyinyusa into incinane ayizuzileyo, ayenze nkulu Oko sasike samhambela ese Dyoki, salatiswa "amatamsanqa" amaninzi enkomo namahashe awazuza ebantwini. I Lovedale le wayikonza ngombulelo onenzondo, kuba yamenza wayinto ayiyo.

Isipo sesibini: Sisipo sokutanda ukunceda. Isi Balo siti "Kunoyolo ukupa ngapezu kokwamkela." Esi siteto umnumzana lo, besisisaci kuye. Ubungaze umcele ukuba akubambise into kwelinye isondo, umangaliswe xa umbona ngoku eyiwola ngomzamo yonke lonto, ukuba mayibe kuye, ayitwale yedwa. Lonkutalo ke yamenzakalisa, kuba abantu abafani, kubeko abajika bayiyekele kuye ke yonke lonto. Ute kanjalo ngokuncedisana nabafundisi, wanamaxesha awotuka selesukuzana, esunduzana nabakowabo abantu.

Yonke into abeyiyo ke ngoko u Mr. Bokwe, neyemfundo neye Lizwi, ixomekeke pezu kwezizipo zozibini, wapuma ke e Dikeni kowabo, waya ezweni nase zizweni, exobe zona. Siyakuti ke pambili sive ukuba zimenzele ntonina izixobo zakowabo ekuhambeni kwake esizweni esimnyama sakowabo.

ISAPHLUKO X.

IZIBONGO ZENDODA.

Maninzi amadoda owabona selelindele ukubongwa, engaqondi ukuba ziziganeko lento zicancata kuyo izibongo ukuze zibe zizo. Lompakati sibala ngaye sinovuyo ukuke siwenze amagama ake njengoko atetiweyo ngabo ebehleli nabo, esebenza kunye nabo. Lendawo iyakusel'inceda noninzi olucinga ukuti umpakati lo akemkanga kamnandi e-Dikeni, ukanti ke kwahlaliwa pantsi, kwatetwana, kwabuyekezwana, kwapendulwana, kwayalezwana, kwabuliswana. Umhla wezonteto yayingowe 13 kwinyanga yo Mnga (13th Dec. 1897.)

Izigcawu zenteto zagatyulwa ngu Gqira ngokwake (Dr. J. Stewart), kuloholo inkulu e-Lovedale, apo kwakudityenwe kona, wenjenje:—

"Kuwe ke Mr. Bokwe, indibano yetu nokwazana kwetu kokwetuba elide kunene. Ngomhla wokuqala kumnyaka we 1867 (1st January 1867) ndaqala ukwazana nawe, ngeloxesha sasingacingi ukuba yoba kukwazana kwetuba elide kangaka okundawonye nokuvana, wenze inkonzo entle kule Sinala, nakwinjongo ejonge zona. Inkonzo yako kwelituba lide kangaka ibe nkulu, yaye izintlobo ngentlobo. Impembelelo zako zinokuba zaziwe ngabantu bakowenu nangamakolwane ako; yaye lompembelelo ingapelanga ngakuba umka apa; kokukona yoluke yaya le kuneminyaka oyikonzileyo, yadlula nakwimida yelituba langoku. Mandenze ilizwi ngomsebenzi wako wexesha elizayo. Ngenye imini ufike kum u Mr. Tengo Jabavu, wateta kum kakulu ngokubaluleka komsebenzi we *Mvo*, wenza ke inteto ezungulezayo malunga nabantu belilizwe, ndade ndamcela ukuba makatete eyonanto angayo; ndaqala ukuva ukuba ufuna wena, ukuba uye kumncedisisa kwi Ofisi ye *Mvo*. Uyabona ke, isituba somsebenzi oya kuwo sesikulu kunene, saye sibalulekile, ekungati ukuba kuko ubani oyifaneleyo londawo endimtembileyo ngezenzo zake, lomntu ingaba ngu Mr. John Knox Bokwe.

Ndilusizi kukwahlukana nawe, ndilusizi kakulu, Ubuluncedokazi oluxabiseke kum, ngendlela ezimawakawaka. Ukuzimisela kwako ukunceda ngendlela eqabukileyo, nakuyipina into efuna uncendo bekungena sipene. Ndingaba bendiba lukuni mhlaumbi; ngamanye amaxesha; ndingaba bendiba ngumtwalo,—ukuba oko bekuke kubenjalo ndiya livuma lonke elotyala. Nditeta ndisenyanisweni xa nditi, noko izinto azizange zitshise ngendlela yokuba kungaqutywa, njengoko intsimbi zenqanawa nazo zide zike zenjenjalo. Ndinga ukuba ngokwenjenje oku wenza eyonanto ilungileyo, ukuti oku ufune ukuya kusebenza kumhlaba obanzi, uke wenze upele ngelako. Sihlobo sam esitandekayo. Knox, ngamana intsikelelo zika Tixo zingaba kuwe; ngamana waba neminye iminyaka emashumi matatu yokwenza umsebenzi omhle onje ngalo uwenze kule ndawo,—nditi wenze umsebenzi omhle kunene kule Sinala.”

Emveni koku kubeko inteto ezibaliweyo ate u-Mr. Bokwe wazifundelwa, ngabo bebesebenza kunye naye batsho bamnika umpako wama 25 eponti (£25). Abafundi kunye nabafunda umsebenzi wezandla benze eyabo inteto nabo, engumbuliso, batsho bebeka esandleni sake Incwadi ye Ncwadi, besiti bamnika “Ilifa” elo lingabubiyi, lingancoliyo, nelingagugiyi.

Inteto yababekunye naye emsebenzini (staff) yenjenje: Mhlobo wetu Mr. Bokwe,—

“Tina basebenzi kunye nawe asinako ukuyeka ushiye kunye nale Lovedale, singatanga sivakalise usizi lwetu olunyanisekileyo, ngokumka kwako sincoma nenkonzo entle oyenzileyo kule Sinala. Kule Lovedale wawuse ute ganxa ngokukulu, ukususela ebukwenkweni kude kube sebudodeni, ngaleminyaka idluleyo imashumi matatu, sade sapantsa ukuku kangela njengoyinxalenye yalendawo.

Ukungabiko kwako kuyakuvakala kwindawana zonke zalapa, kungekona e Ofisini kodwa, koko nanje ngelungu elipambili lo-Mbuto wetu we Ngxoxo (Literary Society), inkokeli yetu kwingoma, ube ungemncinane kwintsebenzo yezinto zomoya apa e Sinaleni. Intumekelelo

yako emnandi ekuncedisiseni, ibisenza ukuba sicwayite ukuya kuwe xa sifuna uncendo lwako kube ukuyazi kwako imicimbi epatelele kwizinto zaba Ntsundu, bekusoloko kusenza ukuba olo luncendo lube nexabiso elinge nganganto.

Ngotyelelo lwako kwela Pesheya, nangoluvo olulungileyo owati walwenza apo, siyakolwa okokuba walwandisa utembeko lwezihlobo ezinika inxaso kumsebenzi we Lizwi pakati kwabantu bakowenu. Asinakuba singakuncomi ngamalinga ako ate ngxi, okunceda ukuqubela pambili abantu bakowenu kwinqubela pambili yobu Krestu, yaye lonto ingeyiyo inkutazo encinane kwabo bakwamanye amazwe, abasebenza kwalowo msebenzi, xa babona esiqwini sako nasezindaweni ozibambileyo apa, izipumo, abajongise kuzo nabo bekweminye imimango yomsebenzi we Lizwi.

Wena no Mrs. Bokwe sininqwenelela intsikelelo ka Tixo, kulondawo intsha niyakusebenza kuyo, nobom boncedo lwenene, incumo nolonwabo, saye sinayo yonke intembo yokuba iminqweno yetu ngani iyakuza-lisekiswa. Siti,

Abahlobo bako, nabasebenzi-kunye nawe.

- 1 James Stewart
- 2 David D. Stormont
- 3 John Lennox
- 4 D. A. Hunter
- 5 Alexander Geddes
- 6 John J. F. Slingsby
- 7 John G. Tooke
- 8 James S. Low
- 9 A. C. Fairlie
- 10 John M. D. Moyle, Jr.
- 11 P. Proost
- 12 Charles H. Farman
- 13 A. Maclean
- 14 John Gray
- 15 George McGillivray.

Umfundi uyakuyipawula ngemihlali into yokokuba, ekokubeni ngezomini abasebenzi (staff) bomzi wase Lovedale, yayingabantu abamhlope bodwa, ngapandle

kuka Mr. Bokwe, owayekupela komntu ontsundu,—kunjani namhlanje? kwisituba seminyaka emashumi mabini anesihlanu (25)? Abasebenzi abantsundu ngoku e Lovedale bakumashumi omabini (20), ngapandle kwabaqeshwa nje kodwa. Lonto ayiteti kancinane emkondweni ka Mr. Bokwe, iteta lukulu, kuba inqina amazwi ati:

"Ewe siyatemba,
Kuhlalele' ukusa;
Ixa lokusi vuyisa
Liza kuveliswa."

Inteto yabafundi bencwadi, neyabafundi bemisebenzi yezandla be Sinala yase Lovedale ku Mr. John Knox Bokwe, yenjenje;

Mnumzana Otandekileyo,—

Ituba lokumka kwako e Dikeni usiya kuba ngumnye no Mr. J. Tengo Jabavu ekuqubeni ipepa labantsundu, *Imvo*, e Qonce, silitabate njengetuba elifanelekileyo lokokuba sivakalise injongo yetu epakamileyo ngesimilo sako, nokubulela kwetu inkonzo ezingenakubalwa zako, ate u-Tixo ebulungiseni bake wenza ukuba uzenze ikakulu kuyo le Sinala, naselizweni lakowenu, naseluhlangeni lwako ngokubanzi.

Kuyasivuyisa ukukumbula ukuba ute kwasekubeni uti tyi, emfundweni yesikolwana owawuqalele kuso ukufunda, weziswa e Lovedale, yaze imfundiso nengqesho ote wayifumana, yakwaka kangangokuba utatyatwe ube ngomnye-wabancedisizi e Sinaleni,—ote kuqala wase pepeni le *Ndaba*, wati kamva wayakuba se-Botweni le Sinala kanye. Kute kamva indawo yokongamela iposi yase Lovedale yabuye yaxonywa kwapezu kwako, pezu kwalonyambalala izintlobo-ngentlobo, yemisebenzi yako.

Ute kwase ntlandlolo kude kube sekupeteni wemisa ngezimbo nesimilo ezibe zingena kwenziwa ngapandle kokuba kubeko impembelelo ezisikelelekileyo ze Vangeli ka Krestu, nesiqondayo ukuba ibe sisitshixo kulenkutalo ingaka nentembeko, nentobeko kuwo onke amateko owapeteyo alendawo yandayo ibalulekileyo, obuyintsika yayo leminyaka imashumi matatu idluleyo.

Ngelotuba ukubonile ukufuvuka kwe Sinala le, pantsi kwempato yo Mongameli wayo obalulekileyo, yade yeza kuba sesisimiso siyindangandanga ye Lizwi nobu Krestu esiso ngezimini. Into yokuba ube ezindawo zikankanyiweyo uzifeze ngokute ncam, sisayishiya; intsebenzo yako yotando enjengokupata igubu, ukongamela ingoma, nokuba ngumbali we Bandla Lezizwe Ezifunda Izibalo, imisebenzi yako ebaliweyo, nomhlabeleli wengoma, lonto kuti ingumqondiso nenkutazo yokokuba abantu bakowetu banako ukuhlambuluka ngokukulu, bazifikelele nendawo ezipakamileyo zobuqu babo, nentlalo yamakaya; umzekelo ke ngako onje ngalo, ute wenziwa ukuba mawuwubeke pambi kwabantu bakowenu awunako ukuba ungatungeli nakwabanye abasapilileyo ngakwizinto eziyinene nezipilileyo zentlalo yamakaya, afuvukayo ngelixesha kubantu abantsundu bezwe letu.

Siya vuyisana nawe, ngokuba usishiya, ube umsebenzi oyakuwo ikwa ngowesizwe, kwanjengalo ubukuwo apa. Sahlukana nawe ngosizi, sibe noko siqinisekile kona ukuba ilahleko yetu iyingenelo yabanye abantu. Sikubongoza kaloku ukuba wamkele iminqweno yetu, nezikungo zetu zokokuba ubomi bako bamva, bufane nobom bako bexesha elidluleyo buzaliswe zintsikelelo, inkonzo entle, nempumelelo. Usikolelwe xa sikunika lomqondiso wokukucingela pambili kwetu nokukutanda.

U-Tixo wosapo luka Sirayeli makahambe nawe, ahlale nawe, akusikelele wena nomkako, ongantliziyo yako, nentsapo yako; ide ifike imini ka Yehova, emke onke amatunzi.

Siti, Mnumzana otandekileyo, esiteta egameni laba fundi bencwadi nabafundi bamashishini bale Sinala yase Lovedale.

David A. McDonald—U-Mongameli, Wm. N. Bottoman, Bayan Liliso, Holford Mama, Reuben Damane,—Abe Komiti.

ISAHLUKO XI.

E-MBO (GRIQUALAND EAST.)

Nangani umpakati lo alishiye i-Qonce ngenxa yoko-nakala kwempilo, wati akuba kwamanye amazwe, yati kanti isaya kuke ibuye ixumeke impilo; yabe lonto ikumntu okutele isimanga. Kute noko kungapili kakuhle kwaziwa ngulowo nalowo, kuba umfo usagqadaza ngokokoko kwase Dikeni; ibe into ayenzayo eza kuyi-bamba noko sekunjani, injongo yake inye ikukuyipumeza.

Kute kwakamsinya kwelo lase Mbo kwahle kwaqo-ndakala ukuba kufike enye indoda, kuma Mpondomise, kubantu bebala (Coloureds), kude kube kubantu abamhlope. Kaloku yonke ingqeqesho yake, kwa neyenkosi-kazi yake, intombi le ka Sopotela, yingqeqesho yabe lungu, bayazi kakuhle indlela yokungena kumntu omhlope, batete, bavane.

Kute kwa ngexesha elingepi kwakiwa izindlu zetyalike emapandleni, kwalungiswa ezibe zise ziko, kwavulwa izikolo kwayilonto. Ekujikelezeni ngemvuselelo ibe mininzi imipefumlo esindiselwa u Krestu. Kulapo isipo sake esikulu sokubonga nokuvuma simsebenzele kona u Tixo, kuba uyile ingoma zemvuselelo, wayisebenzela ngazo i-Nkosi yake.

Oko umbali lo wayeke wahambela kumzi womfundisi lo e Dyoki, ngomnyaka we 1918, wafika ubunzima bempilo sebumkulele, kodwa ubungqadangqada bunga pelanga nakanye. Wafika umbali lo wabona apo lomsebenzi uqalwe ubukona; pofu ngeloxesha wawuse ubuye wonakala ngenxa yo Mteto we Mhlaba Yabantsundu womnyaka we 1913, owawundulula abantu abantsundu ezifameni, into leyo eyatsho izindlu zenkonzo ezazinabantu ezifameni, zati namhla zangamanxowa, zabe nezindlu ezo zingabanga nakususwa zenziwento, ngomteto.

Safika sayibona indlwana awayebekwe kuyo umfundisi lo, ekufikeni kwake kwelozwe. Silibona nepoma lendlu azakeleyo ngokwake kwelozwe. Siyibonile intsapo awayefike ingekazi nento ngesikolo, kungeko natemba lokuba yoze yazi kangakanani,—kodwa ngelotuba

yayise ipatelele ezisinaleni komi-Gwali nasema Dikeni, inxenye seyisebenza, ihlambulula namakaya ayo.

Ngeloxesha saba nokunakana ukuba umfi lo ufike kulowomzi wase Dyoki kungeko nesabamhlope abantwana isikolo, sati ukuze sibeko sapenjelelwa nguye. Lendawo ifika inqinwe li Botwe le mfundo e Kapa, kwipepa lalo eliyi "Education Gazette" yomhla wesibini kwinyanga yo Kwindla (2nd. March 1922). Elopepa lenjenje xa likuza udaba lokusweleka kwake:—

"I-Botwe likuve ngobuhlungu obukulu ukudlula kuka Rev. J. K. Bokwe, obengumfundisi we Bandla le Yuna-tede kutshanje e Dyoki. Lomfo ute akuba ezifezile izifundo zake e Lovedale, waba ngum-Bali pantsi ko Dr. Stewart, apo waquba iminyaka engapezu kwamashumi omabini (20) equba imicimbi yokubala imicimbi, ekungafunekiyo ukuba yaziwe bantu bonke, ekwa ngumgcini mali, ekwenza oko ngentembeko engafumane ibeko. Ute u Mr. Bokwe ekubutabateni kwake ubufundisi wabekwa kwibandla elise Dyoki. Ute kwa oko wavula isikolo se Bandla lake. Ute akufumana ukuba akuko sikolo sentsapo emhlope kulomzi watetana nom-Hloli wezikolo zelozwe malunga nento emayenzelwe abo bamhlope ngesikolo. Ute u Mr. Bokwe ngendlela yake yenzondelelo wamema intlanganiso yabazali, kwamiselwa ama-Gosa aso, kuba i-Bodi zezikolo zazingekabiko ngaleyo mihla, yamiselwa ne-Komiti. Kute ngexeshana elifutshane, u Mr. Bokwe wabanako ukubala esiti: "Isikolo ngoku sivuliwe, u Mhlali-ngapambili ngum Britani (Ngesi), ititshala li Bulu, umbali ngumntu omnyama,—akwaba lento ingaba lishoba lento ezakubako kwi Afrika ese Zantsi." Lombewu yatyalwa ngu Mr. Bokwe, yakula. enamhlanje elo lase Dyoki seligasa ngesikolo-kazi sabamhlope esintsapo ikufupi kumakulu omabini (200)."

Liquba ipepa elo la-Komkulu lenjenje:—

"U Mr. Bokwe ube nesipo esingaqelekileyo sengoma waza washicilela ingoma namaculo atile ahlatyelwe nguye. Kanye pambi kokuba asweleke ubesandul'uku-feza ukulungelelanisa "i-Ndumiso zika Davide" ukuba zibe ngamaculo esi-Xosa. Ubomi bake bonke u Mr.

Bokwe ubengumxási ongqongqo wamateko onke ancada isizwe sake, nawemfundo, nawezinye indlela. Ngokufa kwake abantu abantsundu balahlekelwe yimbasa yesizwe sabo, nelizwe lalahlekelwa ngumsebenzi otobekileyo, nosebenza ngokuzincama."

Ngexesha u Mr. Bokwe abeselese Dyoki wenze kunene apo ukuhambisa udumo lwe Lovedale. Kute kwa ukuqalwa kokwakiwa kwezindlu zesikolo sabamhlope apo, wati kuba wayenempembelelo wenza ukuba umsebenzi lowo utatyatwe yi Lovedale; yake yaquba ixesha ke lonto injalo, i Lovedale ne Dyoki kuvana; kuba unyana wase Lovedale usebenzele ekaya, kowabo. Yati nayo i Lovedale naxa selengaseko u Somgxada yasoloko imjonge njengonyana wayo.

Upumo luka Rev. P. J. Mzimba lwenzeke ngomnyaka we 1898, ese kwi Ofisi ye "Mvo" u Mr. Bokwe. Olupumo lube nentshukumo embi kuba umfundisi lowo kutiwa wapuma nemali zase Fritshatshi, laza ke ityala lalonto laya kutetwa kweyona Nkundla i-Pakamileyo yase Koloni yase Kapa. Abamangalelwa bazikúsela ngokuti umgcini wemali ngu Bokwe,—imali zebandla. Wasinda ngobucúle bokukwazi ukugcina incwadi, ngeleba wadobeleleka wenzakala. Abafundisi wabanceda kanjalo ngobunqina bake obuhle, obungenaqinga.

Ngomnyaka we 1905,—umnyaka wokubúbá kuka Somgxada,—wayeko u Mr. Bokwe kwi-Bùnga lokuqala elalibunga ngokuseka i-Koleji yabantsundu, elalise Lovedale. Akabanga saqaula ke, wabako kuzo zonke ezinye ingqungqutela zawo lomcimbi. Anganeli kubako kodwa; koko Abeluncedo kuwo wonke umsebenzi. Kute nangexesha lokungxwabaza kwabatile, ababebála nasemapepeni, bepata kuteta ngesimo se Lovedale le. Waba luncedo nalapo, ababe naye ebonisa ukungazi nengozi abakuyo.

Ngayo i Koleji le umfi lo wanga uyayibona noko yayingekatyileki,—wabeta kunene ezinkomeni, wabetela nentombi zake nentsapo yake, esiti mayipumelele. Kude kwaya kumhla wokusungulwa kwayo ngu General Louis Botha, owaye yi Ntloko yo Mbuso wo Manyano, yasungulwa ngomnyaka we 1916. Ulishiya kamnandi

ilizwe seleyibonile impumelelo yemigudu yake; seleba-bonile nabantwana bake befunda kuyo.

Ngomnyaka we 1913 ku Mboniso wemisebenzi yeza-ndla owawuse Kapa, wayengomnye wendedebe zase Lovedale ezazihamba nosapo olwaluya kuvuma kwelozwe, ikúlu lonke (100) lamadodana awayepetwe engome-ni ngu Chief Shadrach F. Zibi. Nase Monti, nase Báyí baya ababavumi kunye no Mr. Bokwe, eteta kwezo tawuni Holo (townhall) zezodolopu, eyinkokeli yalawo maqela. Ezindawo zonke zenzeka selese Dyoki, afuneke, abeko e Lovedale xa kuko iteko.

Ngomnyaka we 1916, ngo July wawo lomnyaka kwabako umsebenzi omkulu e Lovedale wesikumbuzo seminyaka ema 75 isekiwe. U Rev. Bokwe wanikwa inxaxeba ebanzi ngabafundisi ekuteteni; okunene wateta wopela, wati namhla akasoma, wateta isi-Xosa, ekunyu-shelwa liqabane lake (noko liyinkwenkwana kuye) u Rev. B. J. Ross. Wacukusha wabalisa, ekankanya o Tyali, o Xolilizwe, o Gwayi Tyamzashe, o Maqoma, no Tiyo Soga,—abanye ingabaniki balomzi kubafundisi, abanye izimfundi ezintle ezibunjwe yile Lovedale.

Ngezindawo sikanyisa into yokuba, noko u Mr. Bokwe wemkayo apo e Dikeni ngesiqu, izenzo zona nompefumlo awuzange ulishiye i Dike, ikokwabo. Imisebenzi yokuqwanisa incwadana zesi Xosa, zabafundi, ibiyinto yake, elitenjwa kunjalonje. Bezininzi ke nezinye izinto-vinto ezifanele amadoda anezifuba zokugcina njengaye.

ISAHLUKO XII.

EMINYE IMISEBENZI.

Xa sesiqonda ngoku siyafumana ukuba umsebenzi wendoda unxulumene nesizwe sayo. Indoda epata lomsebenzi upambi kwayo wodwa, ingayisiso imisebenzi yamanye amadoda; okanye ingazameli ndibano nobuzwe bayo kwizinto ezitile, indoda enjalo ibalula, ibekâpûkâpû yakubekwa emlingweni.

Eyona njongo yomfi lo ekulishiyeni kwake ikowabo yayilapo kanye, yayisekubeni agqube pakati kwamakowabo, azatuse ezinkundleni ngexesha lokwenjenjalo.

Sesikukânkanyile ukuza kwake nozilo ekaya, enanamhla i Bandla Labazili Benene (I.O.T.T.) lisahamba ngeziqua pakati kwezwe lasema-Xoseni. Iqela le Temba lelinye i-Linga alizamileyo weza nalo pakati kwentsapo yasema-Xoseni. Iqela ekutiwa lelo Mnqamlezo Omhlope (White Cross), li Bandla elo elizama ukuzicoca, elisaci siti: "Zigcine Nyulu." Nalo eliqela ungumngenisu walo u Mr. Bokwe pakati kwesizwe.

Ingxeltwana emfutshane ngokusekeka kwetempile, kweli lasema Xoseni asicingi ukuba yoba yincito yexesha. Kutiwa indoda eyazikûpâyo ukuba ibe ngumshumayeli walengozi esizweni setu, yayisisicaka se Nkosi umfo ka Gqadushe (Rev. Henry Kayser) Lomfo wati tû kwelipakati ema Hanke Bâyi, nama Tinara, wenza umgqwetesha ehamba eshumayela, emisa ubutempile, wade weza kwelasema-Xoseni.

Ngalomihla Indlu Enkulu yayisate xâxê ngezindawo sizibalule ngasentla, ingeko eyasema Xoseni. Lengxelo ibekwe ngasezantsi apa yeyamhla yaya kucelwa eyasema-Xoseni, eyahlukileyo kweyama Lawo. Ndawonye nokumiselwa kwama Gosa ayo okuqala:

Iti lengxelo:—

INDLU ENKULU YOBU TEMPILE eyongamele intlanganiso za-Bazili Benene kwelase Maxoseni icala, yasekwa ngu Mzalwana obekekileyo u-Rev. Henry Kayser, R. W. T. T., osele sekupumleni kwake, ngomhla wama 25 ku November 1890, ngesicelo sezi Tempile zilandeleyo, ezatuma abatunywa bazo, bemi ngoluhlobo:

ITEMPILE

"Ilinga lase Lovedale"
"J. B. Temlett," e-Sheshegu
"Ikwezi lase Mxelo," e-Mxelo
"Inqaba Yokolo," Gaga
"Itemba lase Mkubiso," Burnshill
"Inqaba Yokolo," Debe
"Isebe lase Pirie," Xukwane
"Isibane sase Macfarlane
"Vulamehilo," Auckland
"Itemba lase Pirie"

ABATUNYWA

Umzalwana John Knox Bokwe
James Kala
Thos Bolosha
Abram Gulwa
Thos. Bottoman
Mbem Njikelana
Jacob Vena
Rev. E. Makiwane
Geo. Mjamba
{ Jonas Bassie
{ Pita Qwela

Kwadityanwa kwi Tyalike yase Lovedale.

Amagosa okuqala Endlu Enkulu yase Ma-Xoseni amiselwa ngoluhlobo:—

Inkulu	Umzalwana	Rev. P. J. Mzimba
Obeyinkulu	"	Henry Kayser R.W.T.T.
Umcebisi	"	Dr. Bryce Ross D.D.
Isekela le Nkulu	"	W. K. Ntsikana
Umtandazeli	"	Rev. E. Makiwane
U-Mbali	"	J. K. Bokwe
U-Ndyebo	"	Rev. Isaac Wauchope
Umncedi-Mbali	"	Thos. Bottoman
Isigitshimi	"	Jonas Bassie
Umncedi-Sigitshimi	"	Pato Marawu
Umlindi	"	Mbem Njikelana
Ukala	"	Elijah Myimbane
Utunywashe	"	Jacob Vena
U-Nolusapo		Udade u-Martha Mzimba

Intlanganiso ezilandela le yokuqala zema ungoluhlobo:—

UMZI	UNYAKA	INKULU
Lovedale	1891	Umza. Rev. P. J. Mzimba
Nomadolo	1892	" P. J. Mzimba
Queenstown	1893	" Isaac Wauchope
King Wms. Town	1894	" Isaac Wauchope
Lesseyton	1895	" Isaac Wauchope
Fort Beaufort	1896	" Isaac Wauchope
Pirie	1897	" W. B. Rubusana
Port Elizabeth	1898	" Isaac Wauchope
E-Lupapasi	1899	" Samuel Mvambo
E-Monti	1900	" Samuel Mvambo
Peelton	1901	" W. B. Rubusana
Fort Beaufort	1902	" W. B. Rubusana

Kute ngexesha lokucela kwesi-Kumbuzo sika Ntsikana ngomnyaka we 1909, wazigibisela wonke u Mr. Bokwe kuso; kuba wayeqonda ukuti size kumncedisa kuma-

linga abekade ewazama okumvakalisa u Ntsikana esizweni. Kaloku u Mr. Bokwe lo ukulele pakati kwamagqala akowabo abembalisela kunene ngo Ntsikana lo. Ute ke yena kwakwimini zamzuzzu wakolisa ukubala amabalana angu Ntsikana, washicilela nengoma zake. Ute ke namhla akuwubona umzi wakowabo uwasabela amalinga ake, wakunye nawo naye.

Ngomnyaka we 1916 kusekwe um-Buto we Titshala ezingama-Krestu. Ate u Mr. Bokwe wenziwa um-Bali Ojikelezayo. Njengaye kanye, uwutabate lowo msebenzi ngamandla, ade ake abope nenqwelo ye Lizwi, ajikeleze elakwa-Gcaleka nelaba-Tembu. Ubesiti ngamaxa wambi azidudule ititshala ezikwelakwa Baca, kuma-Xesibe, ema-Mpondweni, nakuma-Mpondomise, ziye ngomndilili omkulu, kwintlanganiso ezise-Koloni, ziyidele indleko yohambo. Ubesakuti xa akulowomjikelo, abe netekisi ezilungiselelwe amadodana, nezilungiselelwe umtinjana; zibe ziko nezilungiselelwe abantu bonke.

Bekusakuti kanjalo kuleyo mijikelo alungiselele ingonyana ezitile ate wazifakele amazwi alula, amnandi, anqinelana neteko ekukulo, nahlalayo ezingqondweni zabantu abatsha. Pakati kwazo singabalula le iti:—

“Qala ngam”
 “Nkosi Yesu”
 “Qala ngam.”

Umsebenzi wokubala incwadi yenye into awayiqala u Mr. Bokwe kungekabiko nabani wokumkutaza kulonto. Selevile umfundi ukuba ngo mnyaka we 1885 washicilela.

(1) Incwadi “Yamaculo ase Lovedale.”

(2) Ngowe 1898 ushicilele Imbali ka Nehemiya “Indoda Yamadoda.”

(3) Ngowe 1913 ushicilele “Ibali lika Ntsikana” esongeza awayeliqale ngesi Ngesi ngo 1893. Kule ncwadi uncedwe kunene ngu Mr. M. Pelem no Mr. R. McN. Plaatjes wase Maclear. ngemali zoshicilelo.

(4) Oko wayekwelama Skotshi ngowe 1892 wabuya ne Bandla Lezizwe Ezifunda Izi Balo (I.B.R.A). Omnye umsetyenzana esise sitetile ngawo.

(5) Namhla ngowe 1921, utshona eshiya umsebenzi wokuguqula “Indumiso zika Davide” zenziwe ama Culo, ngesi Xosa.

Ngalenkonzonke ubezama ukukonza isizwe sake ngayo. Uninzi lwayo uluqube sekunzima ngokukulelwa ngumkuhlane. Kodwa ke uqabele nayo; nesizwe siyakuwubonisa umbulelo waso ngokuyisebenzisa lonkonzo.

Kute kwizituba zomnyaka we 1913 kwayilwa intlanganiso yaba-Fundisi Abantsundu Bamahlelo ngama Hlelo. U-Mr. Bokwe ube luncedo olukulu kulentlanganiso. Ngexesha esasi mhambele e Dyoki nyakana ngesibeto (1918) safika epetene nencwadi ka Rev. J. Manelle wase Mnxe e-Cala. Incwadi leyo yayiyinteto yom-Fundisi lowo, awayeyenze kwintlanganiso yabo engapambili, njengo Mongameli wayo (President). Apo ku Mr. Bokwe yayise kukidweni ukuba mayiye esishicilelweni,—nemiteto yayo lontlanganiso ikwashwankatelwe kuloncwadi, nayo ikwa seluhlaziyweni lwake.

Kwizinto zo-Mbuso wasesilungwini ubeyincani. Inteto yesi-Ngesi ubeyibala ngamandla alinganayo neyesi Xosa; edla ngokuti ukuba ute wawutabata umcimbi wabala ngawo emapepeni, kunganyali ukuba kubeko ingxokozelo ende, yabacanwe yinyaniso, njengoko ngomnyaka we 1894 wake wati cu umcimbi ongabantu abantsundu, nokucandwa komhlaba wabo ngetayitile. Imbali ubezazi kakuhle yati ke lonto yamenza wayindoda ehamba ibona.

Ngalamacapazana akwesi sahluko sizame ukubonisa ukuba indoda le noko ngati ifile nje imisebenzi yayo yona isateta pakati kwesizwe sayo. Kanti akukapeleli apo; kuba pambi kokuba isweleke e Dikeni, ibisandu-l'ukuti relekeqe umsebenzi we Komishoni ka Rulumente njengoko wobona umfundi kwisahluko esingawo lomcimbi.

ISAHLUKO XIII.

UKUBUYELA KWASE LOVEDALE.

Sesitshilo ukuti, oko sasike samhambela umfundisi lo esepantsi kwe Ntaba zo Lundi, e Dyoki, ngomnyaka we 1918, safika seyizibonakalalisa impilo ubunzima bayo. Yiyo lonto ngomnyaka we 1919 angabanga nakufikelela ku Mboniso owawuse Mtata, ukuze sekufikelela imisebenzi yake yodwa. Sitsho ngengoma zake ezasetyenziswa kunene ngeloxesha, nenteto zake eziyimibuliso kuma Gosa a-komkulu kwa Rulumente.

Ingoma zika Mr. Bokwe zakutazwa kunene kwi Botwe le Mfundo e Kapa, ekunakalokunje akupézwa-nga ukushicilelwa kwezonzwadi, ukususela oko zase zifunwa ngamandla lilizwe lonke lasema-Xoseni.

Besisatsho ke, sisiti ngowe 1918, sifike e-Dyoki impilo seyixetukile. Saba nako ukuyibona ingxelo eshicilelweyo yomsebenzi wake, yomnyaka opambi kwalowo, njengoko yayipatelelele kuma Qwelane, kuma Mpondomise kuba Mbo nezinye izizwe ezilapo, kude e Maclear. Oko ke isibeto sasingekafiki, eseko unyana wake u-Dyan (John Stephen), noko wayengekona ekaya, wayese Nopoliti; indaba zake zazimxolisa uyise njengoko sesike sati capa kwesinye isahluko.

Eligama ke lika Dyani silikankanya kuba yindodana ebiseyi nguyena nyana mkulu, ekute ukuti qwi kwake kwapangelelana nokonakala okukulu kwempilo kayise.

Kute kwakubanje zatsho futi izihlobo zake ukuti ngeleke asinge ngasekaya e-Dikeni,—woti ukuba uyayibona impilo ukuba iyaxumeka abuye aye emsebenzini wake; kodwa koti ukuba kwenzeka into eyenzekayo, ibe yeka Tixo ke leyo.

Okwenene ibope inpahla intokazi ka Sopotela yakwa Ngwane, ikunye nonyanana bayo, itundeza lomkuhlane ukuwugodusa. Yaye ishiya unina kwelo lase Dyoki; kuba unina wayesel' ehlala kubo, wagula, wagula ituba elinobom, wade wasweleka, wancwatywa kwelozwe.

Lomnyaka wokujika komfundisi lowo ngowe 1920, Iminyaka ema 22 wemkayo kowabo. Lambuza imvela-

pi ilizwe ngalominyaka imashumi mabini; lamntlita lamntlokotisa, lamfundisa lamqutisa,—wabuya ezele ngamava, elazi ilizwe ngapandle nento elifuna yona, nelingayifuniyo.

Ekumkeni kwake e-Dyoki kufumane kwayinto embi kunene nelusizi kubantu bonke belozwe, kwezontlanga ngentlanga. Asisayi kuba sifekete ngesituba nexesha xa site sayifaka incwadi eyabálwa ngu Mr. R. J. Lake J.P. obe ngu Mongameli we Bodi epete umzi lowo wase Ugie, engumbuliso walowo mzi ku Mr. Bokwe. Incwadi leyo yenjenje:—

UGIE,
25TH MARCH, 1920.

Ku Mfundisi u
JOHN KNOX BOKWE.

Ngetuba lokumka kwako kwesi Sitili, apo ubungu Mfundisi wase Fritshatshi yase Skotilani leminyaka ima 20 idluleyo.

Tina bemi base Dyoki (Ugie) ne-Sitili sayo, sinqwenelela ukuvakalisa incomelo letu lomsebenzi wako ofezekileyo owenzileyo.

Namhla siyakulahlekwa sisitozela sobuko bako, nangamacebo ako anexabiso abesakuti anikwe ngetumekelelo.

Siyatamba ukuba umsebenzi wako kwi Bandla lako uyakusoloko usisikumbuzo sakwa nanini kuwe, nakwizizamva zako kamva.

Sikunqwenelela yonke impumelelo kumsebenzi wako omtsha, esiti ngamana ungati unikwe impilo entle, nobom obude.

Singa ukukuncoma kwetu singakuqavisa ngopawu, olungumqondiso omncinane, esiteke saqokelela ukozwana esikucela ngokukulu ukuba ulwamkele, lwaye lufumbete iminqweno emihle, esikunqwenelela yona kwixesha elizayo.

Oku sikutetileyo ngasentl'apa singa singabandakanya no Mrs. Bokwe kukó,

ROLAND J LAKE, J.P.
U-Mhlali-Ngapambili.

Akuba efikile e-Dikeni, kowabo, akwandulanga kubeko ndawo ifanele yena yokuhlala, kunye nentsapo yake. Kwabonakala ukuba makake afinize njengalontlalo kuhleliwe ngayo ngamakowabo; ite nalonto yenza okwayo empilweni; ate namaxala okwaka eyona ndlu yake abuye apezu kwake. Ute kananjalo njengomntu oyena selengomkulu kuyo lonzala yakowabo, kwafuneka aqanane ngoku izinto zentlalo yosapo, anamulule apo kufuna ukungaqondani kwizinto ezimalunga neziza namasimi. Kakade xa kulapo abazi kumtanda bonke nabakokwabo.

Akuba ngoku u-Mr. Bokwe ede wayaka indlu yake entle emasimini kwa-Ntselamanzi, akubangako noko ukupumla, kuba izintoyinto zase Lovedale bezisamana ukucelelwa yena, ezo kwaziwayo ukuba ubesakunceda kuzo. Kute kunjalo, impi yakowabo yase Dikeni no Gqumahashe, yanga iti,—“uvelapina?” Yatsho ibeka pambi kwake, zonke ingxoxo ezingentlalo yayo nabapati bedolopu yase Dikeni,—kwakunye nemeko pakati kwayo nabafundisi base Lovedale. Uyazi ke ukuba umfundisi lo yindoda ekulele pantsi ko-Somgxada, engaqele kubamba nto iduka pakati komsuka, eti ukuyibamba into yenze inkwa-nenkwa, ifune sibonakele nesipelo sayo.

Kakade umfundi akasakumbulele ukuba u-Mr. Bokwe usenako ukuvuma, ngenxa yokungapili kwake. Intoni? Ingenguye lo ka Colwepi! Kute ngo April 1921, kwafika e-Dikeni u-Mtan' egazi, u Mhlekezazi u-Prince Arthur of Connaught, ehamba nowakwake ejikeleza ilizwe ukuba alibone, kuba eze kutabata ubu-Bamba kwelilizwe, ukuba abe li Liso loka yisekazi, ongu Kumkani u-Joji wesi Hlanu. Ngubani ke omnye onokufumaneka ukuba apate ihlokondiba labavumi, ngapandle kuka Mr. Bokwe lo? Kutiwa wayenza lonto ngesaqobe nengwangwakazi enkulu, encotula indlebe zombini. Ngulomhla u-Mhlekezazi wanika imipu emihle kunene, ngoncedo lwemikosi eya e-France kulamanene, azizibonda: Chief Shad. F. Zibi, Middledrift, Messrs Horace Ntsonkota, East London, no B. Mlamleli, Herschel.

Kute ngomnyaka we 1921, ngexesha ekwakuko i-Komishoni yamadoda amatatu amhlope awaye nyulwe

ngu Rulumente, ukuba ahambe ejikeleza epengulula izimvo zomzi omnyama opantsi ko Manyano, malunga nempato yokupatwa kwawo, nentlalo yawo, nesimo semihlaba, namadlelo, namahlali. Nangapaya koko ayezama nokungenisa i-Bunga, nganeno apa kwe Nciba, ngoko mteto owapunyezwa yi-Palamente yo Manyano, ngomnyaka we 1920. Bajikeleza ke abapengululi abo bade baya kufikelela nase Dikeni.

Amagama amadoda lawo e-Komishoni ngu:

1. Senator Dr. the Hon. Alexander Wm. Roberts, D.Sc., F.R.A.S., F.R.S.E., (iqabane elikulu lika Rev. Bokwe lo, indoda ebiqeqesha abafundi e Lovedale, iminyaka emashumi mane (40). Lendoda ke ibe ngu Mongameli kwesisi tatu.
2. General L. A. S. Lemmer, M.L.A., i-Bulu elinconywa kunene ukukalipa ngemfazwe yama Bulu ka 1899-1902; ekutiwa kanjalo lalikumkosi onemitsi ka General Christian De Wet.
3. Dr. C. T. Loram, M.A., L.L.B., Ph.D. indoda ebingu Mongameli wemfundo e-Natala; kutiwa yayivana nomzi ontsundu, iwunqwenelela izinto ezifaneleki-leyo, ngakumbi ofundileyo.

Impi entsundu yase Lovedale kunye no Ntselamanzi, no Gqumahashe, yati pakati kweziroro zayo, yafaka nesomhlaba wesikolo, eti yati yona ibona, yabona sewupetwe yidolopu (isipalati) ingaviswanga luto kuba iyinzala, nabemi abacandileyo esikolweni, benetayitile zabo. Kute kokukuteta lempi yanyula umfundisi lo ukuba maze abe ngumlomo wayo. Into leyo awayenza ngamandla nobukalipa obukulu, napakati kwenyambalala yabantu bamabala onke, kwi Bôtwe ledolopu (Town Hall) yase Dikeni. Waye umntu impilo seyingaseko kanye, ange lengasayi nakwezondawo ukuba wayengelilo ihashe lemfazwe.

Ute akwenjenjalo, yati kanti yenzakele eyakowabo emhlope, engabafundisi, yade yanengxwabazo yokuteta ngaye. Bute obobu shushu belogalelo, bati kanti buyixuzule kanobom imitambo nentsinga zomntu ofayo, noko asedulini lobuzwe,—waya enzonga kancinane,—yati kuba inteto yenzeke ngenyanga ye Tupa kuwo

lowo mnyaka (August 1921), wapika ngoku nenyanga ezi wanzonza,—akwabi lula ukupuma endlwini, kuye kwaya wamana ukwenza intsuku engapakati, atimbise apakame, apume mhla lowo.

Ngesi situba bekuxa afunda amapepa ngokungumangalisiso, engenandawo pofu ihlabileyo, ilutyafu nje lomzimba. waxoxa izinto zombuso, neze Komishoni le zonke; waye exoxa izinto zebandla lakowabo; wayegqibela nenguqulo yencwadi "Yama-Culo ka Davide;" wade wayibona iqukunjelwa kwisi shicilelo saba Fundisi e-Lovedale.

ISAHLUKO XIV.

UKUSHIYA ILIZWE.

Kwinyanga yom-Sintsi, kuwo lowomnyaka, (Sept. 1921), umbali walemida wamhambela, ngesicelo sake, wafika eloxa ingxoxo ze Komishoni zite gxivi. Wafika amapetshana e Bandla le Zizwe Ezifunda izi-Balo (I.B.R.A.), efumane nonyaka atiwa gexe, esaqutywe inyanga ezintatu zokuqala kupela. Site sakuva ukuba kunjalo, salinga ukuncedisisa, noko sasinoloyiko lokungati iyakuzuzana nokonakala into yomfo onocoselelo yena.

Site sakuqonda kuye ukuba kuhambiseka kakuhle, kuyakoleka, sase siwatabata sigoduka nawo, ukuya kuwagqibela kweletu ikaya, kwizwe lakwa Ndlambe, kuba kwakuse kubonakala ukuba ayashiywa lixesha, adla ngokutunyelwa ngalo Pesheya ukuya kushicilelwa. Makwanele apo kweliti waselesuka ewucela um-Buto lowo ukuba mawunyuke nengalo; okunene kwabanjalo. Kude kwaya ekupeleni kwawo lomnyaka we 1921, intokazi ka Sopotela isonga; baye abamhlope base Lovedale, bencedisa besongisa nabo. Impi entsundu yakowabo, nayo ngobo buncinane bayo, yangenelela, yonga.

Kute ngenyanga yom-Qungu, kumnyaka olandelayo (January 1922), kwabako e Lovedale intlanganisela ye Sikolo Sehlobo (Summer School). Zaba zininzi kunene izihlobo zake ezimhlope, ezati zagxilelana ngokuya kumbona, kuba wayengasenako ukufikelela ezintlanganisweni; zaye zitetana naye, lide ilizwi lipele loxe, adinwe abe likiyokiyo. Ezimnyama izihlobo nazo azitandanga ukuti sezilapa zibuye zijike ziye ngamakowazo zingabubonanga ubuso bake. Pakati kwezo zimhlope izihlobo ezahamba futi kuye singabalula u Chief Inspector Wm. G. Bennie, Father Huss, Dr. Loram, no Inspector K. A. Hobart Houghton. Atandile ukupindelela nawase kaya apa nangani ebesel'ehamba kona kakade, anje ngo Dr. A. W. Roberts, Rev. H. Booth Coventry (Umfundisi wake), Rev. J. Lennox, no Dr. J.

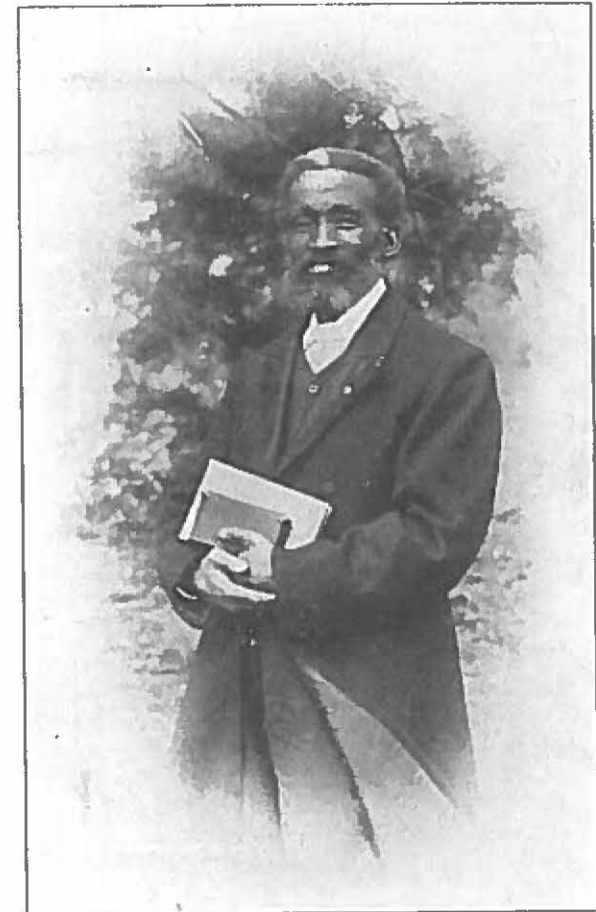
Henderson (U Mongameli we Sinala). Inxalenye yalamadoda ke ibipantse ukuya kuvela yonke imihla kunye nentsapo yawo.

Kute ngomhla we Cawa yama 22 kwinyanga leyo (22 January), ndaya kubona umkuhlane owawumkulu ka Mrs. Ndesi Maqoma (unina ka David) e Lovedale Station. Ndisuke apo kunye nonyana lowo u David, sisiya kubona ngoku, u Mr. Bokwe, ongu mkozi ku Mrs. Maqoma. Site xa sindulukayo, wavakala u Mrs. Maqoma eyaleza umbuliso apo kumfundisi. Site xa sibulisayo kwamfundisi kuba sijika, wavakala naye eyaleza esiti: "Maze niti apo kumkozi, makomelele angoyiki isitsaba sesake." Emva kwentsuku ezimbini yasishiya inkosikazi leyo, ngoxolo, nangokuzola okukulu.

Site tina ngosuku lokucitakala kwaso i-Sikolo Sehlobo, lwama 31 ku January, ngolwesi Bini evekini, sati masike siti tyi kuse kusasa engekadiniswa ngabalunguzi,—okwenene senjenjalo malunga nentsimbi yesitoba (9), ilanga lalite ta, kamnandi. Sifike intsapo ite ngcu evalandeni, site nati sake sati vu kuhle kona sibuzamalalalo. Ute kanti umguli usivile ngezwi engapakati asotuka kancinane sakumbona esiti gqi, esiza ngenyawo zake, enxibile cwaka, ekangeleka mnandi kakulu nje ngoko ebesakuba njalo; ufike wati vu kwisitulo sake sokumtantasa, esipume emva kwake nonyana ongu Selbourne.

Ute ebamba isandla wabe ebuza eze Sikolo Sehlobo. Sibete amabini sabe sesixela ukuti size kubamba isandla, kuba namhla kundulukwa. Kungene yena ngoku, waquba eyake impilo, wanga selecaza umpefumlo xa axela ukuzinikela kwake kwintando ye-Nkosi yake. Utsho esiti: "Nokuba mna bendisakutanda ukuke ndipile, xa i-Nkosi yam ibone enye into, yindawo yam ukuba mandiyitobele."

Egqitile apo ungene kwingxoxo zezinto ezihambisekayo elizweni (waye umfo esaziqonda ngokokoko). Udlule kwezo wangena ekubalweni kwencwadi, eteta kunene ngokushicilelwa kwesi-Xosa, nemfuneko yaso; watsho esikutaza kakulu kumalingana esise sike sawaqala, esitsho nokutsho ukuti, ngezolo baké bazicapazela ezondawo no Mongameli waba Hloli bezikolo. Uqokele



ELI LIXESHA ABE YIMBALASANE UKWENZA
INGOMA, NAMAZWI AZO ZISETYENZISWA
KAKULU KOLUTYELELO LWE RULUNELI,
KUDE KWANGAKUMBI KOLWE
PRINCE OF WALES.

ukuteta ngencwadana (card) ye Bandla le Zizwe Ezifunda Izi-Bálo.

Site sise lapo wabonakala epákamisa amehlo, wasingisa kwintsapo, ebuza ukuba umna akawafuni na lawa mapepa ukuba ahambe nawo begoduka nje namhlanje? Ute esitsho ndabe ndinento kum yokungati asiyi kuba sapinda sibonane. Ite intsapo iwakangela amapepa lawo sabe siqanda, sisiti hayi noko sobe siwaputume.

Kakade umfundi uyakufuna ukuqonda ukuba amapepa lawo siteta ngawo yayingawantonina? Yayiyinqokelela yamapetshana ezintoyinto zobom bake, esasite kwimihla engapambili sanqopisana okokuba, ukuba imeko ziyavuma, siyakuze siwenze lamacapazana angaye, sawashiya kwalapo ke amapetshana lawo, siwagcinisile kwintsapo, yake. Sibulisene ngoshushu kunene umbuliso. Sashiyana ngamazwi amahle, nemi-yalezo efanelekileyo, kuba sobabini sasise sinakana noko apo kukona.

Site kanti sobabini asiposisanga; ati nalomapepa sasiwaqokelele sawashiya akwabi kade ukuwaputuma kwetu; kuba kwalile ngomhla wama 22 kwinyanga elandela leyo (22nd Febry.), sabona sifikelwa sisipeketshane sesigidimi socingo, kwelozwe sikulo, malunga nokutshona kwelanga, lushumayela ukuba umhlobo wam unduluke ekuseni ngolosuku, lutsho lusiti umncwabo use kumkeni kombhla ngemini elandelayo.

Site sakunakana ihambo yololiwe, ukunganqinelani kwayo nulusuku lomncwabo, kwindawo enje ngaleyo sikuyo, sase sizama ukulungelelanisa, kuba sasizimisele ukubako kulonkonzo yokugqibela. Sishiye konke ngeloxesha, ukusinga e Qonce, ukuze sizuzane nololiwe osuka e Qonce kusasa ukusinga e Dikeni,--okunene kubenjalo, siye sagaleleka e Dikeni ngentsimbi yokuqala (1 o'clock) emini, sinomfundisi wase Mkubiso, u Rev. W. Stuart M.A. Safika ngexesha elilungileyo lokuwuqala kwase kuqaleni umsebenzi, njengoko sesibalisile kwisahluko sokuqala. Umbáli lo wati ngqo kwa Ntse-lamanzi, emzini womfi, apo afike izizwe ziziziyunguma kona, elindelwe naye; ngako oko into ayibále kwisahluko sokuqala, esikwa yintshayebele ubále into ayibonileyo ngokwake.

ISAPHLUKO XV.

UKUQWAKANISA.

Ezi incwadi zimbini-ntatu zilandelayo zeziquwakanisa lenteto yonke seyiquityiwe. Siyakuqala ngencwadi yomhlobo onganxanxaziyo womfi lo, ongu, Senator Dr. The Hon. Alex. Wm. Roberts, D.Sc., F.R.A.S., F.R.S.E., eyenjenje:—

Mhla ndambona umhlobo wam ongu Mr. John Knox Bokwe, kwakungomnyaka we 1883. Ngeloxesha ke wayeyingalo yasekunene ku Somgxada; yaye ke lenkonzo iquke ubugcini-mali ye Sinala, ubugcini Posi, engu Mongameli wabavumi, kuze ngamanye amaxa abe ngumfundisi wabafundi bangokuhlwa. Wayepile ngqé; amandla omonde wake ayengenakulinganiselwa; uvelwano lwake lunguzengeze. Ngalomihla yamzuzu imnandi kunene, akazange abonakale ediniwe, edakumbile yintlaninge yemisebenzi yake, nazizinto ezingapeliyo ezifuna ingqondo yake, zitata nexesha lake. Wosuka lomfo ekuhleleni incwadi zeposi nanko esiya kutetisana nomfundi otila obete wenza isiposo; wonga angaba neyure ezimbini nantatu beno Somgxada, owayekwa ngumcebisi wake kwizinto ezingqabileyo, iminyaka etile; koti kanti isipelo semini siyakuqukunjelwa ngenkonzo yengoma, longoma yasoloko ihlokoma ezindlebeni iminyaka le.

Ukuqala kwam ukumazi, kwiminyaka emashumi matatu anesitoba (39) eyadlulayo, kwakuxa ayingqangula yendodana entsha. Ezelwe nge 15th March 1855; wangena e-Lovedale ngomnyaka we 1866, kwati kwi minyaka emitatu emva koko, ngokawulezo lwake wadlulela kwi Sebe le Koleji elilapa e Sinaleni.

Kute ngomnyaka we 1870, wabe sele kuleya i-Ofisi ili-Botwe, engum-Bali apo, ikakulu lomsebenzi wake lisekushicilelweni kwepepa ekwakusitiwa *Sisi-Gidimi sama Xosa*, elaqalwa ngo October walowo minyaka. Ngowe 1873, oko ke ese minyakana ishuminye linesibozo ubudala, wanyuselwa ngu Somgxada ukuba ngoku abe ngum-Bali wencwadi zemcimbi. Andikolwa ukuba ndingaba ndiyamncoma xanditi ute u-Bokwe omtsha ngokusonde-

lelana kangaka necule lesi-Ngesi elingu Somgxada, naye wazuza ubucule bokuteta, wabayilonto esi Ngesini nasesi-Xoseni, noko seleteta ezintlanganisweni.

Ngomnyaka we 1876, walatelwa ukuba abeyintloko yababali, no Mgcini zimali ze Sinala ipela. Lowomnyaka ke, kunye neminye emine elandelayo yayiyi mihla emikulu yokwanda komsebenzi waba fundisi. U-Somgxada wayesoloko engeko, esukela imicimbi emikulu, epatelele e Nqamakwe, e Natala, e Livingstonia, kude kube kwi Afrika ese Mpumalanga. Kwakusakuti ke kubambe lo, endaweni yake, emke lowo kubambe lowa, ngelinye ilixa kwa bamba u-Mr. Bennie, Mr. Buchann, Mr. Moir, kwa nom-Bali lo. Kodwa umbali wesinala yena wasoloko ingulowo, eyiquba ngendlela yayo, ngalomandla ayo nezompembelelo zayo ezisenjalo nanamhl' oku.

Engqondweni yam, mna, into eyiyo i-Lovedale, injongo zayo zokukangelela abantu abantsundu, umpunga nompefumlo wayo, awungeze ube nokwahlulwa, kumsebenzi nobom buka John Knox Bokwe, owati wayixuma, wayihombisa, ngemihla emihle yobom bake, obuzukileyo, obuzalisekileyo, obude. Kute ngomnyaka we 1874, ngohambelo luka Sir James Sivewright kula macala ase mpumalanga, kwavulwa i-ofisi yocingo e-Lovedale, into eteta ubucule nobugcisa buka Mr. Bokwe lonto, yokuba wazimisela ukulufunda ucingo, wati kwa kwinyangana ezingepi wabe seletuquba ngamandla. Wade watshona u-Sir James Sivewright bezizihlobo ezite nama no Mr. Bokwe.

Ingoma wayitanda esengumntwanana. Hayi ke kuyo, njengoko isizwe sake kakade sizincutshe zayo, yena ubefika abeyinjojeli. Ingoma ezitile ezihlatyelwe nguye ezinje nge "Culo Lomtshato," ziyakusoloko zinendawo epakamileyo kwingoma zabantsundu zelizwe eli. Kungade kutshiwo nokutshiwo ukuti umpunga wengoma zake usisi Ngesi, kanti ke unabo ubulumko bokuqonda ukuba ingoma zalowa mpunga wakowabo wesi-Xosa, azingebi namdla kubapupapuli abafunndileyo, waza ke ngoko wazama ukugxumeka uhlobo lwesi-Ngesi

pakati kwesibili sompunga wesi-Xosa, akawanga pantsi kulonto.

Ngase kuludlaleni uhadi wabayingcungela, kwati ebutsheni be Sinala le yase Lovedale, akwaze kubeko busuku bengoma bufezekayo engatanga u-Mr. Bokwe ake atsho ngohlwahlwane lwengoma ezitile zake. Kute ngokuya wayeke wabamba esi-Gidimini, lonto yamko-kelela ekubeni azibandakanye nomfi u-Tengo Jabavu, ngexesha awayequba ipepa le *Mvo*. Kulo elipepa linomtsalane kunene inxalenye yemihlati ebálwe kamnandi kunene, ibálwe lusiba luka Mr. Bokwe. Kuba waye nokubala apa okulula okunomkita, nokuba ubála ngesi Ngesi, nokuba ubála ngesi Xosa-na, atsho ngento enendili, nenomdla. Ubesakuti akuzibeka ingcamango zake epepeni, kungabiko bani ubuzayo ukuba uteta ntonina. Enyanisweni ekubaleni kwake, isimbo sake nompunga wake, ubungade uti ngowomlungu, upike ukuba kubále umntu omnyama. Kanti eyonanto ingumangaliso xa umbonayo uyakufika elolunye uhlanga; wofika lomzinjana wake uncipileyo, unxitywe gxwagushana, uhlobo lwengqondo yake, nokuteta kokomlungu, ngapezu kokuba kube kokom-Xosa cace. Kanti waye ngum-Xosa nozwane.

Ukubutanda kwake ubuzwe bake, ukuyincamekela kwake into yonke elilungelo labantu bakowabo. Inzondelelo yake kwinqubela pambili yabantsundu, yonke lonto ivela elutandweni oluyincamisa, nasenkolweni egqibeleleyo kuhlanga lwake. Nqwa no Booker Washington ngokufaka kubantu bakowabo imigudu yesimilo nobom obunyulu. Obake ubom ebengabusebenzisa bubeyintshumayelo elungeleleneyo. Ude waya ekupeleni elitwalandwe engoyiki engenasisihla. Ubukalipa bake ubungafika ubugonde futi-futi xa amele indlela etile yesimilo asicingela ukuba siselungileyo, kude kube ngakumbi xa akusela umntu wakowabo kwinto ayicingela ukuba iyefanelekileyo.

Ute xa ayindoda kaloku, ingqondo yake yatambekela ngamandla ekokubeni aqube umsebenzi wobufundisi, okunene ube neminyaka etile epete i-Bandla lase Yunayitede e Dyoki. Njengoko sesike satsho, kulonda-

wo waba yindoda eyamkelekileyo, kwabamblope nakwaba ntsundu. Kuma Qumru ngama Qumru, esi si Qingata wayesoloko enendawo yake, zaye izimvo zake namacebo ake evakala kwindidi zonke zabantu. Kute kwiminyaka emitatu edluleyo, ngenxa yokonakala kwempilo, wabuyela kowabo e-Lovedale, apo ikowabo labakona kwanini-nini. Ute apo wanezixakeko ezininzi, —waguqulela esi Xoseni Indumiso namaculo, kwati kukwizinto zokumiwa komzi kwabe kukwezobutyalike.

Kute kwezizinto zifike No-Mteto ka 1920 zipatelele kwabantsundu wazinikela epela; waye ecebisa kumakowabo ukuba alamkele i Bunga ngapandle koku-ndindiza.

Kute ekusekweni kwe Koleji yabantsundu kwiminyaka embalwa edluleyo, wanenzondelelo yayo enkulu, wade wangomnye kwabapambili ekunikeleni kwabantsundu. Waye ngomnye kwabo bati kwangapambili labona ukuba amandla ase kupakamiseni imfundo kwabantsundu. Kanti noko akazange ayeke ukutetelela izinto zobuzwe ezindala xa zilungileyo, kangangokuba enye yencwadi zake ezintle kunene zesi-Xosa yengobom buka Ntsikana; ngokwenjenjalo oko ehonisa into enokuveliswa lixesha labo eladlulayo.

Imihla yake yokugqibela kwelilizwe uyigqibele ebutatakeni obukulu bomzimba; kodwa ingqondo ayizange ite, kangangokuba mna mbali ekutetaneni naye kokugqibela wenza ingcombolo enkulu yendlela, awayesiti ingaba luncedo ku Rulumente, ekupateni abantsundu base Koloni yase Kapa.

U-Mr. Bokwe waye ngomnye waba Ntsundu abapakamileyo, ngemihla yake. Ezitobile, etetye, ekalipile enesonti. Wayezipete zonke izimbo ezihle zobuzwe bake, waza wati ngazo zonke indlela zesimilo sake. nobom bake walinene Lomfo Ontsundu Ongum-Kristu.

Eyesibini incwadi yeyom-Báli lo walencwadi. Owenjenje:—

Nangani ndingumntwana wokuzalwa kwisi Qingata sase Dikeni, apo nomfi lo azalelwe kona wakulela kona; andinangcombolo zingaziwayo ngaye, kuba umfo oza-

lelwe iziganeko, ziya zaziwe ngubani wonke ngaye. Mna ke ndivelele mgama naye kuba ndivelele kulolali ka Melani, e Tyume, emdeni wo Gqumahashe ne Macfarlan; kodwa ukuqala ukubona ndibone sesise Zinqayi, intlanjana engena kwase Tyume apo.

Igama eliti Nokisi ndilive futi kwintwazana zakokwetu, ezazisakuti mhla nge Cawa ziye e Dikeni, kwi Qela le Temba, okanye kwisi Kolo se Cawa; bezidla ngokubuya ezintwazana zibeta izifuba kukufundisa kuka Bokwe. Kude ekuqondeni kwam kwangena ne Tempile, ehamba kuyo ubawo naye. Bekusakuti ngamanye amaxesha kuvunywe ingoma zika "Jeke Bokwe," kutetwe ngaye, nokutolika kwake etolikela, u Songxada.

Ndide ngenye imini xa ndiminyaka isibozo, noko ndiqokozekile ngengqondo, ndavuyiswa kukuba ndiya kumbona lo "Jeke," mhla kwakuko ugqatso lwezikolo e Macfarlan, izikolo ezilunge ku Rev. E. Makiwane. Kwakuko u Rev. P. J. Mzimba, no mninimzi u Rev E. Makiwane, abafundisi bam, endaqala ngabo ukuyibona lento ingumfundisi. Umsebenzi wokuvavanya wanelkelwa ku Mr. J. T. Jabavu, enditi ngoko kwakuxa wayese *Sigidimini*, e-Lovedale, nengxelo zolo gqatso sazifunda apo ezi *Gidimini* kuba ubawo wayengumamkeli wazo. Ndati kanti u-"Jeke (J. K.) andiyawa kumbona.

Kute kumnyaka olandela lowo ndabona umntu omhle, onxibe ingubo ezimnyama, xa ndandigqita nobawo, siquba inkomo, e-Dikeni. Ndagqiba ukuba nguye lo. Nanamhla andazi nokuba yayinguye ngenene. Okukona ndimbonileyo lelixa ndize kufunda e-Dikeni, nalapo ndajonga ukuba "mlungu" nje, kuba ndandihlala kwimpi yakowabo e "Lovedale Station," apo umntu opucukileyo oko wayejongwe nje, ngokwento entamela abelungu izinto esizenzayo nesizityayo.

Ndihambe kuye isikolo se-Cawa, ndiseminyaka ilishumi linane, waye nasezi nkonzweni esoloko eko, andivunyelwanga ukuba ndiwungene u-Mnqamlezo Omhlope (White Cross), kwatiwa ngowentanga engapambili. Ndite noko ndingabonisiyo ebantwini, ndamtanda umntu lo, kuba wayesebenza; noko impi le yakowabo yayimta-ta njengabantu bonke abafundileyo, yonke into eti pazi

ne Sinala le, nantso iyakusilekwa kuye, kutiwa nguye lo uxelela abelungu ezizinto. Ngeloxesha ke waye ngomdala etyalikeni yase Fritshatshi, pantsi ko Rev. P. J. Mzimba, epete abavumi, eke ajikele nabo kuyiwe e-Toleni, nasema Pirie, wayekwa ngu Ndyebo wemali ze bandla,

Ndide ndayishiya i Lovedale ndisamjongele kude, ndikangele umlungu xa ndijonge yena, nase ndlwini yake ndingazange ndiye kudlalela nakufupi nayo, nentsapo yake ndingaqelene nayo. Kodwa ndinengqondo zam ngaye, ezingezizo ezi ndiziva ngamawabo la, afuna wona kugcakanyelwe ilanga imini le, kufincwafincwe imifincafincane.

Kwakumnyaka olandela lowo ndimke ngawo e-Dikeni, upumile naye e-Lovedale waya kuba yi Komponi kwi *Mvo*, no Mr. J. T. Jabavu. U Rev. P. J. Mzimba upume kwakwesosituba naye e Fritshatshi yase Sikotilani. Ndite ngokufunda amapepa, ndaqala ukulibona ibala lika Mr. Bokwe, elingelilo eliya lakowabo. Ndite noko bendikwi Ofisi ye *Zwi Labantu*,—singabelani ne *Mvo*, ngamapepa, kuba yayinjalo ingqondo yenkokeli ngezomini,—ndasoloko ndiyifunda eyam *Imvo*, ndihlekwa ngalonto; ite kanti naleyo into iza kundenza ndibe nazo ezizezam ingqondo nge *Mvo*, noko ndizivayo ezinye izinto ezitetwayo ngayo.

Ngeloxesha u-Mr. Bokwe ukupe lencwadi iyi "Ndoda Yamadoda," ibali elingo Nehemiya, lapuma kuqala lazizavenge kwi *Mvo*; wandoyisa ngoku, andamjonga nje ngomlungu. Ute selese Dyoki walenza layincwadana, entlana, enengoma.—Manditsho ukuti kwesi situba ndizincamele, ndabala, ndivuyisana naye ngokukupa incwadi eloluhlobo (qonda incwadi zazingekabiko ngezomini, ezesi-Xosa). Emva koko kuvele eka Dr. Rubusana, u-"Zemk' inkomo," ndamva xa ayincomayo u-Mr. Bokwe, eviqwakanisa epepeni; watsho ngokomntu kwinto yake, yakowabo.

Ngelinye ixesha u-Mr. Bokwe uhambele e-Monti ngemicimbi ye Bandla lakowabo. Sidibene apo ndisese Ofisini ye *Zwi*. Into awayitetayo wayibandezela kum ngalomini, wati ipepa elimnandi kangaka le *Zwi masi-*

ngalitobi ngokubála sinompunga wobuhlanga,—ubu-Mfengu nobu-Xosa. Ndaqonda ukuba ndimvisisile.

Emveni kwezonzwadi zombini, eyake neka Dr. Rubusana, ndikúpe nam eyam u-“Samson.” Eyati ngokuhlalelwa iveki ezintatu ezilandelelanayo ngu-Rev. I. W. Wauchope, kwimihlati ye *Mvo*, eyihlaba ngohlobo olwamenzakalisayo naye, yatengwa dywanga. Kuyandi-vuyisa noko ukuti u-Rev. I. W. W. lowo wabuye wayilungisa kum londawo, wemka elizweni sesi zezikúlu izihlobo. U-Rev. Bokwe wayitakazelela naye leyo yam incwadana.

Site ngembálelwano yezizinto zobuzwe sade savana ncam. Ndide ndaya nase Dyoki emva koko; naye selendipawule, pakati kwesininzi samadodana awaziyo. Ndonwaba kunene kulomzi wake undilekileyo, ndakúlu-leka, noko ndingumntu oyoyikayo imizi yezikulu. Apo ndabona inkomo zake ezininzi, awayesiti ngamatamsanqa okupiwa; ikakulu upiwa amahashe ngabe-Sutu abebalungiselela esese Lovedale, abanje ngo Mr. Abraham Moshabesha, aze inxenye yalamahashe afune inkomo ngawo.

Ndibe kufuna ngoku ubulungu; andabufumana, ndabóna impucuko; ndibe kufuna ubutaminani babelungu,—andabufumana, ndafumana endaweni valeyo into yokokuba lomntu unombulelo onzulu kuba fundisi; ngento abamenza yona yokumaka, ngati ebengekayifumani into angaze abati gidli yona ukubonisa umbulelo wake,—yiyo lanto amakowabo angatananga ncam naye ngezimvo.

Angati omnye umntu, acinge ukuti ezinkomo, bezifumane zayimpahla nje ekoyo, engenankatalo ngazo umninizo, elindele ibotolo yazo namasi nobisi qa. Kanti hayi, yayizinkomo zom-Xosa, zigciniwe,—waye umnikazi mzi ekwanjalo ukuzixabisa.

Pakati kwenkomo ezo kwakuko iwatyana, eliqu, elifutshane, elihle. Umfundi uyazi ukuba yinto ekoyo kakulu inkomo ukusuke ifane nomntu, nokuba asinguye wakowayo. Igama lale inkatyana kwakutiwa ngu Kortman (Umf'omfupi); umniniyo ke wova xa abuza ukuba zikona inkomo; uve esiti “ukona u-Kortman?”

Kanye ngokom-Xosa yena wova ebuza lonkomo ite tá kuye, zibe pofu inkomo zimashumi mahlanu.

Akuba egodukile ngoku u-Mr. Bokwe, ukuya e-Dikeni,—kambe ke leyo ingcombolo sendiyenzile,—ndihambe futi emzini wake, ewuvakalisa kunene umnqweno wokuba, nam mandibuye ndibe lapa, ndade ndamtembisa ukuba ndomana ukukangela. Kwati nokuba lamacapaza ndibe ndiyawenza nje, wavela ngakuye lomnqweno. Into yokuba yena ezalwa yintombi ka Nxé yasema-Ntakwendeni, ndibe mna ndanditshate nentombi yonyana ka Nxé u-Petros, siqala ngoku ukuyazi sobabini; sesiyivumbulula ngokuncokola, oko ati um-Xosa: “Akukonto inje ngokuteta.”

Kutiwa ngalomhla watshona umfundisi lo u-Kortman wazikokela inkomo zakowabo ngobobusuku, waza kuzigalela ngobuhlanti,—kwasazite tande. Inkomo zakwa Ntsela kakade, nasekwindla zilala ezindle, pezulu kwa Ntsela ematyolweni; ibe yimigudu ukunqandwa kwezinqandelwa ekava.

ISAHLUKO XVI.

UKUQWAKANISA II.

Incwadi yesitatu yebálwe ngabasebenzi, ababesebenza kunye naye esidiliyeni se Nkosi. Itunyelwe ngesandla som-Báli Omkulu we Sinodi yelasema-Xoseni ongu Rev. John Lennox, wase Fort Hare; Intlanganiso ebidibene kwi Sinala yase Nqámakwe (Blythswood), ngolwesi-Tatu usuku evekini, ngosuku lwe 19 kwinyanga ye Ntlaba (19th July 1922), pakati kwezigqibo zayo ipawule nesi

SINGO MFI u REV. J. KNOX BOKWE.

I-Sinodi ivakalisa ngokubúbá kom-Fundisi u-John Knox Bokwe, okuhle kwa Ntselamanzi ngomhla wama 22 kwinyanga yo Mdumba, kuwo lonyaka (22 Feby., 1922), lonto iyivakalisa ngosizi kazi olukulu, kuba umsebenzi we-Lizwi kwi Afrika ese Zantsi ulahlekelwe.

Lomfo ka Bokwe, bonke ubom bake ubugqibele kumsebenzi we Lizwi, nasenkonzweni yalo, ngapandle kwetutyana awayete wamanyana no Mr. J. Tengo Jabavu kwiwepa le *Mvo*.

Waqeqeshwa e-Lovedale, wangumsebenzi waleyo Sinala kumasebe ngamasebe ayo. U-Somgxada washiya ezingxelweni, ixabiso lake elinezipo zamacala ngamacala, intumekelelo imbeko nengqondo ecingayo, izinto ezo ezite zawupahla umsebenzi ka Mr. Bokwe ngalominyaka mininzi akonze ngayo kwi Sinala yase Lovedale.

Ute xa ayindodana eseyite nqi u-Mr. Bokwe, wazimise-la kwentsha inkonzo yokukonza i-Nkosi yake nabantu bakowabo. Ute ke ngoko wafundela ubufundisi, waza wati akuba ebekiwe izandla, wazalisekiswa, wongamela ibandla lase Dyoki. Apo ate wenza inkonzo elunge kunene ebandleni, nakumsebenzi walo, nakwimfundo.

Ngabo bonke ubomi bake, ngomzekelo nange zenzo, wasoloko eshumayela uzilo; waye elilungu elite ngxi le Bandla Laba Zili. Pakati kwezipo zake ezininzi kwakuko notando lwengoma. Wayenobucule obungummangaliso engomeni nasekuhlaleni ingoma, zaye

zisaziwa pinapi ingoma zake, namaculo angcwele ake, pakati kwabantu abantsundu. Ute ekuzeni kupela kwake wazinikela swe ekusebenzeni, ekuguquleni "Indumiso zika Davide" ukuba enze kuzo amaculo esi-Xosa, waqokela ngokuhlaziya ngengoma Iculo lesi Xosa.

Ngapaya kwayo yonke lentsebentsebenzo, nangani inje ubuxabiso bayo,—eyonanto yaba ngumongo, sisiqu esi sake,—sasisesa Nene elingum-Kristu, elilukolo lomeleleyo, elizinjongo zomeleleyo zisekwe kolo lukolo.

I-Sinodi iyenza lengxelo ngombulelo ku-Tixo ngako konke Ate wakwenza ngesi sicaka Sake sikolekileyo. I-Sinodi itumela uvelwano lwayo olunzulu kumhlolo kazi ongu Mrs. Bokwe, nentsapo; nakwi-Bandla elise Dyoki abelipete; kwa nakubemi bomzi wesikolo ose Lovedale nokwa Ntselamanzi, akulele kubo, nate wacinywa ngabo amehlo ukuya kwake kupumlo lwapakade.

Le kanjalo incwadi ilandelayo ivela kuma Bandla Angabatunywa bo-Manyano lwe Presbitari ezikwi Afrika ese Zantsi, itunyelwa kwinkosikazi yake;

Ibalwe ngu Mongameli walo elo Bandla, ongu Rev. Peter L. Hunter, wenjenje:—

Ngayo leveki e-Lovedale, bekuhlangene abatunywa bo Manyano lwama bandla e-Presbitari ese Afrika ese Zantsi. Umyeni wako wayelilungu lwababa Tunywa, ezinikele kakulu kumsebenzi onikelwe bona. Ukubúbá kwake kuteta ukuti alahlekelwe ngoyena mhlobo nomcebisi amalungu olu Manyano. Nawo akwangene kwilahleko yako enkulu nosizi. Lomfo ka Bokwe unengxelo ebukekayo, kwinkonzo yake yesizwe, wena naye, nisinike umzekelo omhle wekaya elonwabileyo, nelizukileyo lobu-Kristu.

Aba-Tunywa banga bangasingisa uvelwano lwabo olunyanisekileyo, nolutozamileyo kuwe nentsapo yako.

Le incwadi yebálwe ngumfo wase Dyoki, owazi onke amagocigoci omfundisi lo kwelozwe, kwasekufikeni, kude kube sekumkeni kwake kwelo. Wenjenje u Mr. J. Weir Dana:—

"U Mr. J. K. Bokwe, ufike apa ngomnyaka we 1900 engumvangeli opantsi ko Rev. Dundas L. Erskine wase Somerville, kwa Tsolo, owaye pete le sekete yase Maclear ye U. F. C.

Ekufikeni kuka Mr. Bokwe ngo September 1900, wawufikela lomzi usesemva kakulu kwizinto ezimalunga nemfundo, kuba kwakungeko sikolo emzini nakumapandle awo, kwabantsundu nakwabamhlope.

Ute akunakana ukuba umsebenzi mninzi kangaka kwezizitili, waqala ngocoselelo olukulu, wavula isikolo somxube wabantsundu nabamhlope edolopini e Dyoki, wasiqala ngapandle komvuzo ka Rulumente, yati kanti lonto iyakuba yingenelo enkulu kamva kuzo zombini ezontlanga, lonto iboniswa linani labafundi abapume kulomzi. Akapezanga apo umfundisi lo, upumele emapandleni wamisa izindlu zetyalike, waqala izikolo kozi Mt. Chalbuqer, Mapassa's Hoek, Cornlands, Maclear,, nase Renia, kude kube se Ncembu kwisitili sakwa Tsolo, ibe i Dyoki iyeyona ndawo ahlala kuyo.

Ngomnyaka we 1906 wabekwa izandla wangumfundisi ozeleyo, wapata ezindawo sizikankanye ngasentla apa, zinezikolo zemini neze Cawa. Kwangawo lowo mnyaka, kute ngemigudu yake kwakiwa isikolo sokuqala saba mhlope apa e Dyoki, ekute ekuhambeni kwexesha walilungu le Komiti leso sikolo; ekululekile ukunceda nawupina ofuna icebo kuye, kulongqondo yake ivutiweyo kwizinto ezingemfundo. Kute kamva, xa ngoku umsebenzi wake ucumileyo kanye, i Lizwi livumileyo kubahedeni,—ingcango zemfundo zigengiweyo komhlope nontsundu,—kwehla isibongobongo esibi sokudalwa "Komteto we Mhlaba ka 1913" into leyo eyenza kwagxotwa bonke abantu abantsundu ezifameni. Ungasel'uqonda ke ukuba yaba kukuvalwa kwazo njalo ezo tyalike nezozikolo, kwasala esase Ncembu nesase Maclear qa; wazibamba zona ezo kwade kwaseku fdukeni kwake ukuya e Lovedale ngomnyaka we 1920.

Senditshilo ukuti wazivula ingcango zemfundo kwe-sositili; wayivula kuhle ngezomini; kodwa kwiminyaka emashumi mabini emva koko, yati ukupakama kwayo,

yangati ngoku i Dyoki le seyisesona sazulule semfundo kulol onke elase Mbo, siteta ngokusingisele kubantu abamhlope. Ngoku ke lendawo seyipantsi kwempato enamandla ka Mfundisi u M. G. R. Smit M. C., owayekwa ngumhlobo okolekileyo ka Mr. Bokwe. Anditsho ukuti u Rev. Smit lowo ulandele umfi u Bokwe; ndingatsho nokuti esiya sikolo sabelungu saqala kwiminyaka emashumi mabini eyadlulayo, sakula saba yilento siyiyo ngoku; kuba sati sakupuma ezandleni zomfi lo, sabonakala singaqubi kakuhle.

Inyaniso yona isekubeni u Mr. Bokwe wenza isiqalo ngendlela eyamtetelela ngamandla, kuba wabeka isiseko sesosakiwo azama ukusiqukumabela ngoku u-Rev. Smit. Indlela zemfundiso zika Mr. Smit zintsha, zaye zenzelelelwe ngu-Mteto opunyezwe ngowe 1917. Babezizihlobo no Mr. Bokwe, unencwadi ayitumele kumbali lo eti.

"Yaba ngumfi u Mr. Bokwe qa owandikutazayo kwasekuqaleni, wahlala yena enenkolo yokuba ndiyakuba nempumelelo kulemigudu, nangani umsebenzi lo ungomtsha ngoku; ewe, mandiyivume lonto, yokuba bekuba futi enditi ndiqubisane nencaso engatetekiyo, nengxaki ezinzima ukuqatyelwa, zivela kumacalana onke. Xa kunjalo intutuzelo nolomelezo bendiya ndilufumane ku Mr. Bokwe. Besisebenza kunye nomfi lo, singamazana—ntliziyo kanjalo, ndinovelwano olukulu naye njengenye yamadoda alungileyo ka Tixo, ekwa yi Ngcwele."

Umfundisi u Smit uyiqukumbela loncwadi yake ngokuti;—ubona yena ukuba, angati umntu omhlope wale Afrika ise Zantsi ukuba ufuna ukuwoyisa lomcimbi mkulu umalunga nabantu abantsundu, indlela inye yawo kukuyazi ingqondo yomntu ontsundu, yaye lonto inokwenziwa ngokuti amtande ambeke, ngakumbi amadoda anjengo Mr. Bokwe lo ngemfundo.

Ukunqinisisa indawo endibe ndike ndayiteta ngomsebenzi ka Mr. Bokwe, ndingaxela lamanani abonisa intsapo entsundu neyebala, yase Dyoki, efumene imfundo ngoncedo luka Mr. Bokwe: Ngama 20 amadoda-

na nentombi, aye afunda e Mgwali nase Lovedale, ngapandle kwabasaya besiya.

Ngezimini kubantu bebala, injongo kukunika abantwana babo imfundo kangangoko kunokwenzeka; saye sinokutsho ngapandle kwexala ukuti yonke lonto ipenjelelwe ngu mfi lo.

Wayelelicikizeke kunene inene, elisoloko lizimisele ukukonza abanye, nangapaya koko ebekeke kakulu kubantu abamhlope nabebala, kungekona pakati komzi apa kodwa, koko nasemapandleni. Usishiyile ke kodwa inkumbulo yake nomzekelo wake wokuzincama, usoloko unati wona.

Enye ingxelo ibálwe yindodana ekúlele pámbe kwake e-Lovedale,—ingu Mongameli waba Hloli bezi Kolo (Chief Inspector). Wenjenje u Mr. Wm. G. Bennie, B.A., ngaye:—

Inkumbulo zam ngo Mr. Bokwe zezisusela ebuntwaneni, ziqube zide ziye kwituba lokugula kwake kokugqibela. Zinkumbulo ezimnandi zonke zipela, zomatu oqaqambileyo, ondalo intle, odlamkileyo, ohleli ekulungele ukunceda, ohleli engumhlobo wenene izolo nezolo. Ayimangalisi ke ngoko into yokokuba tina besingabantwana e-Lovedale ngaleyo mihla, sibe besimtanda kakulu u Mr. Bokwe.

Ute kona kwizinto ezipatelele engomeni wabalasela waligqange, wayelilungu elipambili legubu, elalite kuqala lapatwa ngu Mr. Roland lati kamva lapatwa ngu Mr. Bokwe ngokwake. Ama qela abavumi abewaqeqesha abengenakubalwa, epambili kumalungiselelo ekonsati zesinala. Oko kwakungeko konsati ingaba ifezekile ingabanga nangoma nokokuba inye evela ku Mr. Bokwe, enangoma oko abesakuyitanda iti: "The March of the Cameron Men."

Imibuto yomibini yengxoxo izuze lukulu kuye; yomibini wayikonza kakulu, epata kuba ngumbali wayo, epata kuba ngumhlali ngapambili wayo, aze noxa angumhlali ngapambili, indalo yake yobubele, inganqandi kuba azibambe kamnandi intambo zentlanganiso.

Ute kaloku akuba ngomnye wabasebenzi (staff), umfo ka Bokwe wakwa ngulamncedi wayenguye. Ubefanelana enjani ukuxakeka, kulo ofisi ka Somgxada imsebenzi mninzi kunene, ati kanti unalo lona itutyana lokukangelela oxakekileyo. Ubungati kanjalo ulibone ixabiso nembali yokutembeka kwake, kuba nantonina asukuba ete wayiquba, yazi ukuba ke lento ikwizandla ezihle.

Bekusakuti kwimicimbi yonke ebalulekileyo umbone ewuti hlasi wonke atabate ngapaya komlinganiselo ekulungiseleleni, ukuze isizatu eso sifaneleke ukuba sibe sese Lovedale. Enyanisweni wayeyincindi yobuntobela, kwaye ukuti nama kwake ku Somgxada kwakungumbono olungileyo.

Sipindile sahlangu no Mr. Bokwe ngexesha awaye alatelwe kwi mishini yase Dyoki, kwisi-Qingata sase Maclear, endandiumhloli wezikolo kuso; ngaleyo mihla umzi lowo wase Dyoki kunye nabantu bawo babesesemva. Babengenako ukuquba isikolo nabamhlope ngokwabo; ute u Mr. Bokwe kwa oko lento wayinyanga, nembali yokusekeka kwe Sikolo Sentlanganisela sase Dyoki (Ugie Public School) ikwa yimbalasane ekunokunconywa u Mr. Bokwe ngayo. Ndafumana ukuba yonke imbeko yabantu bamabala ikuye, yaye into eninzi yabamhlope ikuvuyela ukuya ezinkonzweni zake zesi-Ngesi abesakuti azenze ngokuhlwa kwemihla ye Cawa. Amandla ake, nesimilo sake esingenakumbi, ezonto zaba ngabaxasi bake abaxabisekileyo pakati komzi lowo namapandle awo.

Ekuzeni kupela kobom bake andibanga nanyweba yakumbona futi u Mr. Bokwe, noko ke besisakuti xa site sahlangu, sihlangu sise zeziya zidala izihlobo. Ndite ukumbona kwam kokugqibela ngo January 1922, kwabe sekuselusizini olungenakuxelwa ukumbona impilo yake seyimacimicimi ngolwahlobo; kodwa ibihleli yona invakalo yokuba kutshona ubom obuzele yimisebenzi yokunceda abanye. Imisebenzi ayenzileyo isasele, kuba yayenziwe kakuhle, nenkumbulo yake iyakusoloko ihleli ezingqondweni zabo bate banenyweba yokumazi kwa nokusebenza naye

ISAHLUKO XVII.

IMBONGI.

UKUFA KOMFO KA COLWEPI.

"Abantu bayamangaliswa siti zimbongi," yavakala isitsho enye kwezinye, "bati sitinina lento siti kwakuzalwa umntu, kwakufa ilizwe, kwakududwa, kwakufunzwa edabini, kwakuhla nasipina isiganeko esisesibakabakeni nesise hlabatini, kuze kuti noko sekufe umntu, singe siyatakazela sitsho ngomtsholozini onje?" zite ezinye ukupendula: "Kaloku tina silolohlobo lwabantu,—

"Lulila nabalilayo,
Luhleke nabahlekayo,
Lumnik'imbek' umntu wayo,
Lumvise mhlop'ohewukayo."

Ngoko ke lemiqela yeyokukuza, nokuhlalalisa ububi ukuba budlule, kuvele ubumnandi, novuyo elusizini:

1.

"Taruni ngemikuhlane!
Taruni ngezivivane!
Taruni zicokovane;
Zincwina zivunguvane!
Oka Bokwe uyafahla
Selebopile nempahla.

2.

Site tina sakubuza,—
Wapendula ngokukúza,
Waqokela ngokubuza;
Sancam' ukuba somzuza,
Xa selebope nempahla
Eliwez' elokufahla.

3.

Sasisit' uyangapina?
Ubopa nje wenzanina?
Lomzi wonke wotinina?
Mtaka Colwepi yinina?
Tula, yitule lempahla,
Lomzi kuwe ulihlahla.

4.

Qonda kaloku Mfundisi,
Apa ubungumpilisi,
Sicela kuw' imifisi,
Usoyisel' abakwitsi,
Sitete sopela gongqo
Simnqanda ngamazw' angqongqo.

5.

Ukúze esiti: "Tyini,"
"Ndaza ndakuva zwindini!
Yeka mtan' asebantwini,
Wakomkul' ema-Mbalwini.
Bap' o-Nqeno, bap' o-Langa
Ndingaba ndenz' isimanga?"

6.

Utsho sadeda ngemiva;
Sada sanxib' imijiva;
Sati lento siyayiva,
Singepiki sesisiva;
Hleze sibe sipikisa
Ongenak' ukupikiswa.

7.

Sicinge sazeke kude,
Lamazwi 'ke siwafunde,
Singafumane sityude
'Zekutiwe sinetyude.
Taru mf'wasema-Bambeni,—
Ngemposis' asemhlabeni!

8.

Kukuhlala kwaw' umhlaba,
Ukuhlala uzihlaba,
Uzixabela ngegaba,
Ezamazulu indaba.
Kukungazi yonke lonto,
Akuko rele namkonto.

9.

Sitsho samyek' umnumzana,
Singen' ukukatazana;
Satetis' intwanazana
Ezaye zinyembezana;
Sati kolwet' ulwazana—
"No Yesu bayapumzana.

10.

Sati "Hamba nto ka Bokwe,
Yibeke pantsi lodyokwe,
Soyicula ngefelokwe,
'De sizile nangelokwe.
Namhl' ubizelwa Pezulu.
Kwi Komkul' elo le Zulu!"

11.

Landuluka njal' inene,
Oyena Mkrestu wenene;
Int' ekad, ifel' inene,
Ikonz' isizwe ngenene;
Lacombela lacokisa
Layolela labulisa.

12.

Awu! Watsho satanda Rila!
Watsho ngenene sapila!
Ukufa wakukunqila;
Incwaba wakuligila.
Kub' u Yesu wenjenjalo,
Nawe ngoko wenjenjalo

13

Kwemk' igora lenyaniso,
Lingenasipazamiso!
Latabat' amapik' omso
Laya kwizw' elingenamso!
Huntshu kobevuyeleva!
Huntshu kobeshwabulela!

14.

Sasala sise sizingca,
Sakubon' um-Krest' ebungca,
Eka Satan' eyifingxa
Ngamarele nangezingxa.
Ezakwa Krest' izirweqe,
Ezikunye nezixengxe.

15.

Satetana sayalana
Sikunye no Notyalana;
Ngalomhla sibonisana
Sikúza siqinisana;
Ukufa kwa yingqeqana
Incwaba langumbozwana.

16.

Ungapika nama Krestu?
Mtakabawo nditi tū-tu!
Saxotyiswa cwaka-tu,
Ayasaz' onk' amatutu,—
Ngezomhlaba, ngezezulu,
Ngezenzulu yaz' inzulu.

17.

Wadum' umkosi wezulu
Nengxokolo yapezulu;
Watsho nge ngwangqa enkulu
Ngoluloyiso lukulu;
Wat' "i-Mvana mayibongwe
Nezenzo zayo zibongwe!"

18.

Ube kwindaw' ezishushu,
Wang' akabuv' ubushushu;
Watsha nangamanz' ashushu,
Ngenxa yotand' olushushu,
Koyena wak' u-Malusi—
Oyi Nkosi u-Msindisi.

19.

Tata mhlaba nank' okwako,
Utul' olo lulolwako ;
Uzixolise ngokwako,
Uluxas' uvalo lwako,
Umntu yen' ugodukile ;
Emhlaben' apa umkile.

20

Botani zinkosi nonke !
Botani ke bantu nonke !
Bon' obam ubomi bonke,
Baba bobе sizwe bonke ;
Nanamhlanje ndinishiya,—
Ngokubizwa ngu Mesiya.
Siseseikutetaneni
Ngani, nase Nyangwaneni.

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