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BIBLIOGRAPHIC INFORMATION

LOCAL ID
AUTHOR Mqhayi, S. E. K.
TITLE UMqhayi waseNtab'ozuko
IMPRINT Lovedale : Lovedale Press, 1939.
ISBN

ARTICLE AUTHOR
ARTICLE TITLE
FORMAT Book
EDITION
VOLUME
NUMBER
DATE
PAGES All pages please

G189013

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UMQHAYI WASE-NTABOZUKO

IBHALWE NGU-

S. E. KRUNE MQHAYI

THE LOVEDALE PRESS
1964

INTSUSA-MABANDLA.

Ndifikelwa sisicelo esikhawulezileyo, esivela kumntu omkhulu waseNtshonalanga, esicela ukuba mandikhe ndenze wona la machaphazana ndimenzele. Ukwenjenje oku ke kukuphendula eso sicelo.

Enyanisweni mna ngokwam ndandise ndiwenzile amaphepha athile awo lo mcimbi, endiya kuthi ke ndiphathe ndicaphula kuwo, ndiphathe ndisongeza.

Intshayelelo yawo yayisenjenje :—Andazi—ndiyazi kodwa ukuba ngenye imini ndiya kuhlanganiselwa kwabakowethu. Kuya kuthi ke mhlawumbi kubekho bathile abaya kuthi balive igama eli, baze banqwenele ukuva ukuba ngumntu owayehleli ubomi obunjani na lowo. 'Uyintoni na wona umsebenzi wakhe ? Evelaphi na ? Waza wemka esishiya nantoni na sona isizukulwana nesizalwane sakhe, kwakunye nabantu bakowabo, njalo-njalo. Ngayo ke le migcana ingeyakoni, ndihlangabeza loo minqweno.

Kucacile kum ukuba bakho ababeya kuthanda ukuyenza le migcana ; noko ke andisongi bona ngokwenjenje oku.

Andinakulibala ukucela uxolo kwiziza-mva zethu, ngokungazilungiseleli ngokumalunga nenkqubela-phambili nentlalo entle, namafa, njalo-njalo ; ndithi :—" Bantwana bam ! Intlalo yethu yayingeyiyo yobomi, yaye iyeyokufa; iyingxovu emnyama, engenamva namphambili ! Nokuba sibe sithe saphila sakho, nada ke nani navela nakho, uThixo uSomandla makabulelwe."

Akwaba angathi la manzithi-nzithi, namakhandilili nala mabona-ndenzile obu bomi, abe aya kuba sisilumkiso, nemfundiso, nesiyalekiso kuni.

Owenu enkonzweni yesizwe,

SAMUEL E. KRUNE MQHAYI.

ENtabozuko,
Berlin,
EAfrika eseZantsi.

ULUHLU LWEZAHLUKO.

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ISAHLUKO I.

IMVELAPHI.

Intetho nembali yesizwe esingabhaliyo ayilandeleki kakuhle; kuba incempambano neempikiswano ezininzi, ezingenziwa ngabomi, ezenziwa kukulahleka. Wothi omnye ebekuxelele le, afike omnye ayikhulule leyo, akubambise yimbi. Ude ke ngoku wena, mntu ubuzama ukubhala into ethe ngqo, ukhohlwe, kuthi kuphi kaloku, use uhamba nawe ufanekisa, ufunisela, uthelekelela; kuba umlibo othe tse, nebali elithe ngqo, azisaqondakali ezo nto.

Abafundi ke ngoko bosixolela bakhumbule ukuba sihamba indlela ebingahanjwa ngobawo, enobobo, nohlololwane, eneziphunzi nezigingqi; bangamangaliswa ke ngoko kukugqwidiza kwethu.

Iqinisekile yona into yokuba thina maZima singabaThembu. Imvelaphi yethu isebaThenjini apho; nomlibo wethu ke ngoko ukunye nowendlu yaKomkhulu ebaThenjini; zinye nezinqulo phambili.

UMfundisi uJ. M. Gqamana.

Kung'alunga ukuba ndithi kwalapha ekusukeni ndikhe ndibeke ingxelo kamfi, uMfundisi uGqamana, ngamaZima. Lo mph'akathi uhambe kakhulu kwiindawo ngeendawo; ubesel' esaziwaphi naphi. Saye isizwe sivumelene ngaye, ukuba 'uyindoda endala, nenolwazi ngemilibo yezizwe; liciko elivunyiweyo jikelele kumaXhosa nabaThembu.

Umfundisi lowo waye engumKhuma—umThembu ke; igama lakhe inguDyantyi Mtoto, into kaGqamana, kaPetse, kaGubudu, kaQam, kaMhalana, kaMbanzi, kaGcumeha, kaMbalawexhama, kaMbathane, kaMatshaya, kaKhuma, kaMthi, kaMkhondwane, kaDabuko.

Uthi umfundisi lowo, oyise boyise, besuka kwelo lakowabo lamaXesibe, ngokulandela iinyamakazi, bada baza kufika kweli labaThembu. Bafike kwelo kusaliwa ngezikhwili, kungekaziwa nto ngezikhali, nokusetyenziswa kwesinyithi.

UZima.

Bafike kwelabaThembu ubukumkani bubanjwe ngunyana wokumkani, ingxwenga ende kunene, emehlo abomvu, ekuthiwa igama layo nguZima ; into kaNxekwa, kaNtoyi kaCedume, kaBhomoyi, kaThembu.

Ingxwenga leyo yayibambele unyana womkhuluwa wayo ebukhosini. Kuloko yayingasavumi kumshenxela, naxa inkosana leyo yayise ifikile exesheni lokuba inikelwe iintambo zobukhosi. Isizwe sasiyoyika kakhulu ingxwenga leyo, kuba yayiphahlwe ngabaninawa nezininawa ; kungekho bani ke ngoko unabuganga nabugagu bakuyichukumisa. Kwaba kuphela abantu bamana ukuzidumzelela ngasese. Umfundi uya kukhumbula nakanjalo ukuba ezo mini yabe iziimini zolawulo lwamandla.

Athe akuba efikile amaKhuma, efike esisizwana esingephi samaXesibe, aluva uhlobo lokuma kwezinto, aye wona enazo iintwana zezikhali, kwanolunye ulwazi lokulwa olungasese. Bathe abaThembu bakuqonda ukuba la madoda anemfundo yokulwa, nezinto ezitsolo, bawasondeza bucala, benza nawo ibhunga nemvumelwano yokushenxisa inkosi le kule ndawo ikuyo.

Bakhawulezisa abaThembu bayirola nemazi yenkomo, umbokazana apha osinxiphothazana, ogama kwakuthiwa nguMayebabe. Le nkomo ke yayifunwe ngamaXesibe, ukuba enze amafutha omsebenzi lowo, ukuze uhambe kakuhle, kwanezinye izinto-y,into zokhafulo, ezinje ngeendywala, ezisetyenziweyo, eziza kwenziwa ngamayeza aza kudityaniswa, kuba isizwe eso sasinolwazi ngakwelo cala. Umfundi wophawula ukuba ekokubeni aba bantu

besengabafiki kweli lizwe, akukabikho liso laKomkhulu lijonge zenzo zabo ; kusalindelwe nje ukuba bachola-chole izinto zokuphila, bahlambuluke.

Emva kwamalungiselelo amade, namatile-tile angenganganto, kube kwabonakala ukuba, hayi ngoku, umsebenzi ung'aqhutywa. Kwenziwe utywala obuninzi kunene, baxutywa, bugalelwa ozingcolo, ozintibane nezinye iintwana-ntwana ezityhafisa ingqondo nemithambo. Kubiywe neentango zamatye, apho kuya kuselelwa khona, kwatshiwo ngeengquthu ezinqabe kunene.

Kwakuba konke kufeziwe, baye bacelwa aBahlekazi, ngembekokazi engahlali isihla, ukuba baye kwisidlo abasenzelweyo ngabakhonzi babo.

Okunene weenjenjeya ukumkani, nezininawa zakhe, nephahlothi lamaphakathi elimphahlileyo, ukuya esidlweni sembeko. Bafike abaNgaka batsho thande esazulwini sesikhinindi, njengokwezolo nezol' elinye. Zihanjisiwe ke izidlo, kwathi kwicala laKomkhulu, kwahanjiwa kakhulu ezisetyenziweyo ; athi ubani obiziweyo waphuziswa, abeke nje umlomo, angeyeli.

Kwalile ekuhambeni kwexesha, kwaqondakala ukuba " Umgxube uyavuthwa," njengoko isithetho sitshoyo ; kwabonakala sekukho abozelayo ; yathi inxenye kwaba nzima nokusuka, yafa amadolo kwayiloo nto ; thobo, thobo, yangathi nengqondo ngokwayo yenzakele kwinxenye.

Waqala kaloku umThembu wabona ixesha lifikile, wee tyaa omnye ngoshiyi komnye, wee qwaba omnye ngeliso komnye, nomnye komnye ; wee dum omnye kongaphaya kwakhe, nomnye ngokunjalo komnye. Yeka ke! Yaba yintunta-nja leyo, engabanga nasiphelo !

Ubonakele umkhosi obungaphandle ulungiselelwa, ufunzwa, wangena ugxilelene, ugqakadula, uhamba kangaka ! Kuthe Hi-hi-hi-i-i ! Ha-ha-ha-a-a ! Hiki ! Hiki ! Hiki Hiki ! Ngalo lonke elo xesha umkhonto uyadla emntwini ;

uyabofula, uyadovuda, kwezo nto sezife kade. Uthe obhungcileyo ongumZima, nongumphakathi wawo, wabhungca ngezikaSibi kwezo ntango zamatye ziluqilungwane! Yek' oko ukubhazalala, ukusinga kwiimbombo zone zomhlaba!

Amanye amaZima abhacela kumaMpondo namaMpondomise, amanye asinge emaXhoseni. Aphuma ngayo loo mini amaZima ebukumkanini basebaThenjini. 'Utsho aqukumbele ke umfundisi lo ngelithi, " Kanti ke noko, ndide ndibe ngakanje, andikamboni umZima ongekhona kwisihlalo sembeko apho akhona, kuba nasebaThenjini, apho ayechithwa khona, akazange ayekwe ukuhlonelwa, nokubekwa."

AmaZim—AmaGongqongqo.

Kukho elinye igama endiliva futhi elithi amaZim. Livakala futhi ke lona ezintsomini; kuze kubuye kuthiwe ke, amaZim lawo ziziDlabantu, okanye ngamaGongqongqo. Idla ngokuthi ke yonke loo nto ize kuditvaniswa kuthi maZima, kuthiwe sithi abo babesitya abantu. Andazi ukuba abantu abo sasibatya ngeli xesha lokuchithwa kwethu na. Phofu ke sasise singamaZima kakade ke thina; sizibiza ngegama lenkosi, eyayingubawo, umawokhulu womawokhulu bethu.

Into yokuthi abantu bakuphanza batye abanye abantu., yinto yezizwe zonke, neziMhlophe, nezinjani. Ikwayinto yabantu ukuthi, bakuva iphango lendlala, batye abantwana babo, okanye batye abanye abantu. Kudla ngokuthiwa ke abo bantu benza " ubuZim."

Kufanelekile ukuba mandiliyeke apha eli gama kuba nakowethu andizange ndibone, okanye ndive, ndoda isisigwenqu-gwenqu, isilwa namntu, kuba ethe iliZim, okanye liGongqongqo, okanye sisiDlabantu. Ewe, asinto sinatyhude lokuyiphika; endaweni yoko sisuka siyeke, sivume

ukuba, ewe, saye siziziDlabantu namaGongqongqo kudala, xa nitshoyo.

Ndakha ndada ndeva omnye umZima, u'Thisani Sinam, esithi ebantwini ababekwamqhula ngaloo nto yobuZim, " Ewe, isisimanga le nto yokudunyiswa kwethu, nokushunyayelwa kwamaZima kuzo zonke ezi zizwana, sishunyayelwa ngamaxhegokazi kubazukulwana bawo, ukuba mabakhule besazi. Othi nala angamaKholwa kaKristu, anganeli kukushumayela uKristu; asuke nawo athi akugqiba ukuthandaza, ubone ngawo ecima isibane, selesithi, ' Kwathi ke kaloku amaZim!' "

Ukutsho ke, kukuthi eli igama lobuZim, andinanto ndithetha yona ngalo, andilazi. Kodwa ke, ukuba iZim ngumntu otye inyama yomnye umntu, aze ke lo mntu asel' eba kwangumZima, singaba sibaninzi thina maZima ehlabathini; kunjalo nje, singaba sikho kuwo onke amabala-bala ezizwe zehlabathi.

ISAHLUKO II.

UMLIBO.

" *Iingcambu zomntu ngoyise boyise.*"

Sise sitshilo ukuthi, abhaca ke amaZima abhacela kwizizwana zonke anokuya kuzo. Kanti noko ung,athi uzibonile iingqili zemizi yawo ebaThenjini kowawo, ubuye umangaliswe ukuba ngawaphi na lawa kuthiwa abulawa, athi naseleyo abhacela ezizweni.

AbaThembu bona babengatshabalalisi maZima; babekhwelelisa laa mntu ungavumiyo ukushenxa endaweni engeyiyo eyakhe; wakhwelela ke.

Ibingaba yintoni ngoku ekwabanye, abangathethi lutho? Okunene abaThembu babengazizingelayo iintloko, abaqondayo ukuba zinga,buya zenze inkathazo yebango. Nazo sinenkolo ukuba azibanga sathanda kuhlala, kuba

zaziyazi loo nto; zasele ke ngoko zisuka zichila, kwaba kanye.

USheshegu.

Phakathi kwezaba zinto zemka zaba zimkile ebaThenjini, kwabakho ngxilimbela ithile, igama kwakuthiwa ngu-Sheshegu. Yinto leyo ekuvakala ukuba yajojomeza, ayabheka ngasemva, yada yayakumisa kwizwe lemiDange, oMantla, Mahote noNginza. Ngaloo mihla ilizwe lemiDange lalithabathe ezi ndawo sithi ngoku ziyi*Middle Drift*, kwa ukungena kweTyhume eXesi, yek' oko ukusingisa emaBhofolo, Khobonqaba, Nyara, kude kuse kwezo Ntaba zoNojoli, kwaSomasethi.

Apho wafika wagxumeka khona uSheshegu lowo, into ka-Dlwedlwe, kukwelo zwe, lase lisuka libizwa ngaye, kusithiwa kuseSheshegu, kwisiqingatha seDike. Ukubizwa kwelizwe ngegama lomntu othe waba ngummi walo, yinto ekhoyo; ikho ngakumbi kuthi maZima.

Kwakuyo loo nto kukho umbuzo othi, elo zwe lilizwe awafika loo mntu lingenagama na? Kanti ke hayi, liya-sindwa elo igama, liphele tu, kuvelele elo lommi lowo. Bendithe loo nto ikho kakhulu kumaZima: ndithetha ngeendawo ezinje ngoBonkolo kwaKomani, ezinje nge-Qamatha ngasesiDutyini; zikho nezinye ezaba njalo.

Akuba egxumekile apho umnumzana lowo, kwathonte-lana ngakuye into eninzi yamawabo. Andingeze nditsho nokuthi kungokuba wathi wafuma na, le nto athontelana kuye amanye amaZima. Mhlawumbi waba nenyhweba yokubusiswa ziinkosi zemiDange; mhlawumbi waye engoyena mkhulu kubo ngegazi.

Into yodwa yokumka, abe umkile ebaThenjini, iya-mhleba ukungathi, wayekwelo nani linamabanga ebukho-sini, elalisoyikwa ngabaThembu.

Kwesi sithuba, ngathi kufanelekile ukuba sidwelise umgca womlibo, kangangoko sinokuphanda sicholachole,

sincedwa apha nayincwadi kaColonel Maclean, eyi "*Compendium of Kafir Laws and Customs.*" Lo Makeleni ke waye eyiNkulu yeeMantyi zelasemaXhoseni naseba-Thenjini, waza wathabatha inkxamleko yokuchola-chola imilibo yeenkosi zezizwe zaloo mhlaba, namasiko nemi-thetho yazo, kwanezithethe nemikhwa.

Umgca kaSheshegu ukususela ebaThenjini kuThembu wenjenje.

UThembu uzele uNdilo, ozele uNtongakazi, ozele uCedume, ozele uBhomoyi, ozele uMguti, ozele uNxekwa, ozele uNtoyi, ozele u*Zima*, ozele uTimana, ozele uZikhonkwane, ozele uNyankwezi, ozele uMgana, ozele uLanga, ozele uDlwedlwe, ozele u*Sheshegu*, ozele u*Mqhayi*, ozele uKrune, ozele uZiwani.

Sise sitshilo ke ukuthi, abe emaninzi amaZima athe eza kuba phantsi koSheshegu, akuba emi kwelo zwe. Amanye alandele sekukudala emva kwenkeithakalo, selevela kwezinye iindawo; amanye athe, ngokuza kwendisa amakhosazana asebaThenjini kweli lizwe, asel' esuka eba ngabemi, akufika kukho amawawo ngaphambili.

Ayibanga ngamaZima odwa athe enjenjalo. UTom Cholani, umVundle (umThembu,) obeseLovedale, ube-hlala exela ngokufika kwezizwe zasebaThenjini, zifikela kuloo mzi kaMqhayi noKrune, abaThembu ababese bethe baba zizigxina ebukhosini balapha kwaPhalo.

Ekubeni ke ngoko amaZima engandulanga abe maninzi kweli lasemaXhoseni, imilibo yawo ethe yafika ibikholisa ukwazana, ilandane, oko abantu babesalandana. Kungoku asel' ethe amaZima anda, aphalalana, akaba nakho uku-landana, sekundawonye nokuba ngale mihla abantu abasazani, beba basisinqe esinye.

ISAHLUKO III.

UMQHAYI WASEJADU.

Ebukumkanini bamaXhosa, akukho nto ibisakumenza mkhulu umfo, abe negama, njengokuthi kuhlale, kuhlale, kubekho abantu basemzini abangena apha ebukhosini. Ibusa elingenabantu bangena ngalo, belingaxabiseke kuyaphi: kuba kaloku ngaloo mihla, ibiyimihla yemikhosi, zaye iinkosi zishiyiselana ngabantu.

Kanjalo asikuko nokuba babenqabile abantu ngezo mini; kuba nangani indoda ibiba nenani elithile labafazi, ibingento ungafumane uyibhaqe uwelekehlane nowalala lwabantwana emzini, njengokuba kunjalo nje kule mihla. Kwaye ukungazali kungaqondakali kakuhle ukuba bekunyanyekelwe kuyaphi ngokunyangwa. Bekusuka kuphangwe, kumiselwe ngomnye umntwana womnye umfazi. Abe namachule okumisela ngathi ebenqaphazeka kanobomi.

AmaXhosa kanjalo ibingabantu bezisusa neziyolo zemihla ngemihla. Baye bengamahomba, namahombakazi, asukela phezulu kwizinto zemihla yogayi. Umfo ebengathandi ukuhamba yedwa, eyishiya ngasemva intokazi kaNantsi, isithandwanekazi sakhe, umfazi womhombo. Loo nto ke yenza ukuba kuthi ukungazali komfazi, ngakumbi isithandwanekazi, kungabi yinto ebuhlungu buqaqambayo.

Njengoko ke sesitshilo, uSheshegu, uyise kaMqhayi, ubeneqela lamadoda asemzini angene ngaye. Wathi ke ngoko, noko ngathi ngumfiki, akaba sabonakala ukuba ungumfiki; wahle wazuka, wanegama phakathi kwesizwe. Ukuthi qalulu kwakhe yena unyana lo, uthe qalulu selesaziwa ngenxa kayise. Uthe naye akuba evelile, wazibalula ngeendawo azibalule ngazo, waba yindoda esephakathini.

UKumiwa koMhlaba.

Kukho imbuzwano enkulu ngale mihla yethu, malunga nokumiwa komhlaba. Kubuzwana ukuba umhlaba lo

ubuthengwa na ngaloo mihla. Zaye izimamhlaba ezi bezisakuthini na, ukuze nje zilawule iintlanjana, nezithili, nemimango? Impendulo yethu kuloo mbuzo, kuba asikuwo, ayizi kugoca-goca. Umhlaba awuzanga uthengwe kumaXhosa manditsho lula ukuthi, nakumaAfrika onke, kuba umhlaba lo ngowesо sizwe, kunye nenkosi yaso; waye kanjalo wona ibiyinto eyindyebo enkulu, ekungaziwayo ukuba iza kwenza ntoni na.

Ubesakuthi umntu ofikayo esizweni, nokuba ungene ngezihlobo zakhe kweso sizwe, aye kumphathi waloo ntlanjana, nokuba yingingqi—osisibonda ngezi mini—afike azixele into angayo. Umbuzo ke ubusakuba mnye ube ngowokuba, ubon'ephi na ke indawo ang'athi agxumeke kuyo uluthi. Ubesakuthi ke akuba ewalathile ummango (nangoku ke kusenjalo), kufunwe ukuqondwa kubemi abasondele kuloo ndawo, ukuba loo mntu akayi kuba sisixakaniso na. Ukuba sikho, wobona enye indawo; kuthi ukuba asikho agxumeke.

Sesitshilo ke ukuthi, umhlaba le ngezo mini yeyona nto ibiyindyebo, kung'aziwa nokuba uza kwenza ntoni na. Ngako oko ke, indoda ethe yathanda ukuya kuzimela yodwa, nokuba kusentilini, nokuba kusemmangweni, ibisenjenjalo; igcine kodwa ukuzihamba iimbizo zakomkhulu, nokunikela iminikelo eyimfanelo.

Enye indawo ema iqondakale, yile yokuba, xa umXhosa alatha inxowa lokuma, usakuba sel' esalatha nengcwaba lakhe, netempile yokunqulela uThixo uSoMandla, aza kuya kuye ngeminyanya yakowabo; usakuba selesalatha neendawo ezomileyo zokugcina ukutya kwakhe. Esenjenjalo nje ke, umXhosa uyazi ukuba uya kungcwatyelwa kuloo ndawo, ukuba akathanga achithwe yimfazwe, okanye, zezinye iinkcithakalo. Nto iyiyimbi eng'athi imfuduse kwelo nxowa kukusuka lingabi namgqeku; kuthiwe ke, " Linxow' elif' amathole."

Kanene ndithethe nangetempile kumzi womXhosa?

Ewe, kukho indawo eyingcwele kumzi womXhosa ngamnye—inkundla yobuhlanti beenkomo; apho onke amatheko angcwele enzelwa khona. Amatheko anje ngantoni? (*a*) Kaloku mhla intombi yomXhosa iya kwenda, isiwa emzini, into yokuqala kukuya kuguqa ebuhlanti, yamkele khona iziyalo koyise; yandule ke ukuhamba isuka apho, ingabi sangena nasendlwini. (*b*) Mhla unyana womXhosa abuya endle, esuthwini, uya kwandlalelwa ukhuko enkundleni, amkele iziyalo emadodeni. (*c*) Mhla lo nyana azekayo, umtshakazi uya kukha eze kunyathela kule nkundla, esimelela ngomkhonto, aya kuwushiya uhlatyiwe apho; kanye njengokuba sibona ngale mihla umtshakazi wasemLungwini ecanda isonka somtshato. (*d*) Nayiphi na ke into ezukileyo yasekhay' pha iyakwenzelwa, okanye ithethelwe, enkundleni. (*e*) Mhla afayo umnini weli khaya uya kungcwatyelwa enkundleni, kuthethwe amazwi azukileyo xa angcwatywayo, anje ngala athi, " Wakusikhangela nathi, apho eNyangweni! "

ESheshegu.

Mandibuyele eSheshegu emcimbini wethu ndithi, kwesi sithuba ke umfundi olaziyo elo zwe laseSheshegu, angakhe afune ukuqonda ukuba umnini-gama lowo ke wayefingwafingwa yintoni na, ukuze nje azicishele elo zwe. Kuba ngathi libi, alinamasimi mahle abonisa inkcumo. Liyintlabathi, namatyholo egcegceya, negwanishe; kube kungekho namlambo mkhulu wokuseza impahla.

Umfundi lowo ke wophawula ukuba into yokujonga umhlaba wamasimi, yeyona nto isekugqibeleni kumXhosa; kuba ukutya kwakhe yinyama namasi. Iinyamakazi azinganganto kwelo zwe. Amasi akwanjalo, kuba iinkomo zitya amagwanishe; azibalelelwa langa kuyaphi; ubusi abubuzwa. Ube ukho umlambokazi oyiNgcwenxa, obe ungatshi oko, nokuba ukhe utshe ngezi mini; waye wona ungekude

Umbona, namazimba, neminye imifunwana ezizilimo, ibizizityo zosapho lwasetyhini ezo, ngexesha olungafikeleliyo emasini.

Ndiyakholwa ukuba le ndawo ise iphendula nendawo esisigxeko kumaXhosa, ekuthiwa akalimi; kulinywa ngabafazi, ibe indoda ithe ngcu yambethe ingubo, incokola, imana ukushenxa akusondela. Umntu xa atshoyo akaqondi ukuba umfazi usakuba ezilimela yena yedwa, into yokuba atye xa angatyi masi. Into yokuba lapha kwendoda yimbeko kuye; kwaye kungaba lihlazo ukuba uSobani abonwe ethabatha umhlakulo egaba. Ngala machaphazana sizame ukubonisa ukulunga kwelo zwe kubemi balo bezo mini; kanti naba bakulo ngezi iimini abanqweneli kufuduka.

INdoda enguMqhayi.

Besisatsho ke, bafundi, sisathi uMqhayi unyana kaSheshegu uthe qalulu yena sel' eyindoda eyaziwayo ngenxa kayise; waza naye wazibalula ngezizezakhe izimbo. Asingebi nakumnceda umfundi kwinto yokuba, umphakathi lo uzalelwe kweli lizwe lakwaRarabe na, nokuba ulibone ilanga kwakwelo lakowabo lasebaThenjini.

Umntu omde ubexabisekile ngaloo mihla, ude uve xa kuthethwa ngeentokazi zomdudo, iintokazi ezikhulileyo, ekulindeleke ukuba zizale abafo abade. Lo mphakathi ke, sibhala ngaye ngoku, kuyavakala ukuba wayekhule wagabadela; masithi ube kwiinyawo ezisixhenxe, kwanjengoyise, noyise boyise. Kwaza kwathi kunjalo waba yimvumi, wayintyulubi—izinto ezo ongeze ukhohlwe zizo nakwizizukulwana zakhe, nakuba kungasekho bakhoyo konke ngasekududeni nasekutyhulubeni.

IGazi likaGinya liyaThetha.

Kwesi sithuba asiyi kuba siphumile emgceni, ukuba sikhe sathi chapha kwibali elibi, elakha lenziwa ngamaZima komnye umZima, kweso sithuba saseSheshegu.

UMakhaphela kaNoyi (uBalfour), umKwayi, ude wafa eyindoda enkulu, eminyaka ifikileyo ekhulwini, esahamba umzimba akufika kwelo bali.

Uthi, athi amaZima ekubeni ethe xangxe ukuma ngase-Sheshegu phaya, kwabe kukho siqubenge somZima, ugama bekuthiwa nguGinya. Lo mfo sisityebi, kodwa uyavimba into leyo ebingenakunyamezeleka ngezo mini ; abe lo mfo engatheni nakukuya emthethweni Komkhulu, engatheni nayimninikelo yaKomkhulu. Ade amawabo abona ukuba ulihlazo kuwo, abhunga ukuba amthethise.

Okunene ngamhla uthile kuye igqiza elithile emzini wakhe, emini yakusasa, xa asengayo. Uqonde kwa oko ukuba eli qela alizi nganto intle ; kuba lithe noko lincazancaza macutya-cutyana, kwabe kukho amahum-hum angasese.

Ibali lifika lahluke kubini apha. Bathi abanye waqutyulwa esasenga njalo ; bambi bathi kwaxhelwa ithole lenkomo, kwathiwa makajole. Uthe esaqondele ejola, waqutyulwa. Nokuba yiyiphi na ke eyinyaniso, kodwa umfo lowo wazihlanganisela ngamandla, langamachithi igazi phakathi kwekhaya apha ; esophisa, besophisa nabahlanganyeli bakhe. Bada ngelikade bamoyisa ngobuninzi, bambulala wafa.

Athethiswa kakhulu loo madoda Komkhulu, adliwa ; kuba oku akwenze engekho noMqhayi, isikhulu sabo. Phezu kokudliwa liKomkhulu, la madoda aphindile ahlelwa leliny ilishwa lokuthiwa nyhatye onke emfazweni kwimikhosi yabeLungu, akwabakho nawokuya kubika.

Yaba sisothuso esikhulu esi esizweni, langa elo lishwa libangelwe ligazi likaGinya. Akuphelanga apho ; kubekho izothuso ezininzi ebantwini ngenxa yelo gazi lika-Ginya. Inzala eninzi kunene neyaziwayo yakwaKoti, into yakwaGwali, yangenwa liLizwi, ikhala isithi, " Igazi likaGinya liyathetha."

UKrune, unyana kaMqhayi, naye waba kwayiloo nto,

walamkela ilizwi mhla lafika, kwangokoyika nokungcangcazela, ethetha kwangeli gazi likaGinya. La makholwa ada afa ekholiwe ; nenzala yawo emva kwawo, ayibanga sathandabuza. Wenjenjalo u'Thixo ukulilungiselela kwakhe iLizwi ezintliziyweni.

UMqhayi unyuselwe.

Kuthe kuphi, uMqhayi wahluthwa nguNgqika kwimi-Dange, wamngenisa ephakathini lakhe, wangumNgqika. 'Uya kuqonda umfundi okokuba ubukhosana bakwa-mDange bukwaphantsi kwephiko lamaNgqika ; ngako oko luzuko kuMqhayi ukuba aye kuba yindedebe yaKomkhulu nqo, kunokuba abe phantsi kubukhosana obuncinane. Ukwenzeka kwayo loo nto kwaba ngolu hlobo :

Umnu. uJ. Barrow, uMbhali weRulumeli uMakathini (*Earl of Macartney*), owayephethe kweli lizwe ngeminyaka ye-1797 nowe-1798, uthi wathi, mhla wahambela kumzi kaNgqika eseseCildara, wafikela kwingqongqwana yendodana ekhululekileyo, ekwiinyawo zontandathu ubude. Uthi uMnu. uBarrow, " Semka apho sibuzana ukuba kuthethwa ntoni na, xa kuthiwa amaXhosa la luhlanga olukrwada ? Saye sisitsho nje, sibangelwa ziimpendulo esizifumene kuNgqika lowo kwimibuzo yezinto esasimhambele ngazo. Ingqondo engako kumfana ongako, asizanga siyilibale, yadlula nabathile abaMhlophe abafundileyo."

Atsho ke nawakowabo, athi uNgqika waye engumdaka omde ; igranga-granga, ekube kungade kuthiwe liyageza, ukuba ibingenguye.

Kuthiwa ubesakuthi umfo kaMlawu, xa kukho umdudo, awuyeke uqhube iintsuku nokuba zimbini, ntathu ; kanti ngelo thuba lonke uqokelela iingxilimbela ezikwangangaye zamadoda akhe, aza kuya kungena nawo emduDweni ; xa sewuyondelene ngosuku lwesithathu. Uthi umntu ubesakuthi ukuthi thu kwakhe uLwaganda ka-

Mlawu, kunge kukufika kwesaqhobe sesaqhwithi, kutsho kufumane kube sisiphotshongela nesiwandawili! Kutsho kukhe kukhweleliswe amaxhego nabantwana! Uphithizele wonke umdudo, kuqalwe qalo limbi, bakungena kaloku ezintlwini; siqale kaloku sonke isizwe sijonge kwezi ngxilimbela!

Kuthe ke ngamhla uthile, kwabakho umdudo eBhalura, kwangaseSheshegu apho. Ithe thu okunene into kaMlawu njengesiqhelo, ihamba kangaka, kangaka! Hayi, namhlanje akwabakho nto yothukekayo. Yatsho ngoqununu imiDange ibambene. Kukho ngxilimbela ayikhungileyo, iyongamele yonke. Aye eyithetha esithi,

" Namhla kunamhla;
Namhla kungawe;
Gxwal' inyamakazi;
Ngcaphe nesigodlo;
Mtya nethunga;
Bhad' elidawuwa laseJadu!"

Uthe namhlanje uMhlekazi waqonda ukuba akungangaye. Ikho le nto ikhoyo kwamDange. Wafumana wee xokololo, zathi nezi ngxwenga zimkhungileyo zasuka namhlanje zaba zizithwenya kulo mfo wakwamDange ukhungiweyo. Yabe le nto ingamhoye nangento le uMhlekazi; igxwale ngakunye, njengoko babefike igxwala kakade! Yaye iduda, ityhuluba, irilira. Ude uMhle wafuna ukuva ukuba ngunyana kabani na lo mfana. Impendulo ithe, " Lo ngunyana kaSheshegu, umZima!"

Uthe ukuba atsho umntu wothuka uMhlekazi, wathi, " Yinile? Nihleli nje umntu wakowethu lo nimfihl' apha? Nojoli, Nojoli, makagoduke!" Ibe ngawokugqibela ke lawo.

Xa uNgqika athi, umntu wakowabo ufihliwe, wayethetha ukuthi, abaThembu aba, belaphanje, beze kuye; nguye ke ngoko oma kabaxelelwe. Utsho kwema ngaye, wa-

mhlutha uMqhayi kwimiDange, wawaqebulela iqela leenkomo ukuwaxolisa. Wamngenisa ngayo loo mini ephakathini lakhe. Yek' oko uMqhayi ukuya kuma eJadu, phezu kweThwathwa noMankazana, kwisithili saseMpofu, (*Stockenstroom*).

UMqhayi wafela kwalapho eJadu ngeMfazwe kaHintsa. Kuthiwa wafa selethimbisa eyedwa kwimpi yomLungu wafa isidabane esi sesilidlavu ziimbumbulu. Yada yafika emthe qam, yamphosa ekweneni. Waba ke ngoko ungamahlamvu oMhlekazi uHintsa. Ubesaziwa ngokuba ngu " Mqhayi waseJadu." UKrune unyana wakhe omkhulu uthi naye wabhungca phakathi kweentupha ngawo loo mhla.

Ufe engawafikanga amashumi amahlanu eminyaka ubudala. Wabe eshiya iinto zontathu, onyana bakhe, kunye neentombi.

ISAHLUKO IV.

ONYANA BAKAMQHAYI.

UKrune uNzanzana noPeku.

La magama angasentl' apha ngamagama abafo bakaMqhayi bobathathu. Inkulu kuwo nguKrune (1800-1895), ozelwe yedwa kwindlu enkulu yomNkabanekazi, intokazi kaQabaka. UNzanzana (1825-1891) noPeku bazalwa yintokazi kaPhono, yasemaNgqosinini. Abalekelani; kukho iintombi phakathi kwabo. Siya kukha sihambe sisenza amachaphazana ke ngaba bafo bobathathu, siqale ngoyena mncinane.

UPeku (1827-1904).

Lo mfo liwele nentombi uNonci beza mva koNohle. Uyise ngeMfazwe kaHintsa ufe le ndoda isencinane kakhulu, yaza ke ngoko yemka nonina, owaya kowabo

kwaNdlambe. Ukhulele apho ke yena, eGqunube, phantsi kwaloo Ntaba kaGqebeni (*Umhala's Kop*).

Lithe lakuxola, umkhuluwa wakhe uKrune wazama ukumphuthuma; koko akubangakho mpumelelo, kuba ubesuka abuye azimelele kwakulonina, apho kuqatywayo, kuba abakhuluwa bakhe babese bengamaKholwa kaKristu benxiba ke ngoko.

Ide yafika yona into eyamgodusa engaphuthunywanga, walazi ikhaya; leyo ke yindlala kaNongqawuse. Umzi wakulonina waye ungamaThamba, wazixhela iinkomo. Ithe yakuba shushu indlala, wafacela kowabo kuKrune, eBhofolo. Kuloko ufike ngelishwa, kuba uthe engekabi nantsuku zingaphi, wabhaqwa yimpi yasemLungwini eyayihamba iqokelela amaThamba; yamgalela emxukuxeleni, yek' oko ukusingiswa eMonti; bafakwa apho emkhombeni baya eKapa. Kukuze afumane elinye igama abelithanda kunene, lokuba ngu*Capetown*.

Kwelo zwe lapheshcya kolwandle (kuba kwakusitshiwo ukubizwa kweKapa ngaloo mihla), bafika bagalelwa kwizindlu ezintle ukuba bahlale kuzo, kungekho nto yabukhonkxwa ibhekephi, kuba kwakusaziwa ukuba amakhaya abo bawacingela ukuba ang'ayelwa ngeenqanawa kuphela. Uthi ke bebezonwabisa ubusuku obu ngentlombe, besombela, bexhentsa, kuyiloo nto. Zaye iindaba zona zixelwa, zokuba "kunokuyiwa emakhaya ngeenyawo;" abanye bahambe okunene.

Uthi yena uPeku wathi, mhla wemka kwelo zwe, kwathiwa riphe ingoma kanina ngabusukwazana buthile. Uthi yatsho loo nto yee xhokro kakubi entliziyweni yakhe, waphuma waya kulala, ezimisele ukunduluka ngentsasa elandelayo. Okunene uthabathe ingubo yakhe ngentsasa, wayithi tyu egxeni, wanyathela. Kubekho ababini abaphume kunye naye. Yek' oko ukusinga ngasemaXhoseni, bahamba beqeshwa ngamaBhulu kwezi ndlela; bamkele kwelo bagqithe, baye kuqeshwa lelinye phambili.

Bada baza kufika emaXhoseni, emakhaya; wafika yena selengu "Kiptoni."

Akuba efikile ekhaya, akabanga saya kulonina, kuba ikulonina lalise lichithakele. Wahlala ngoku kubakhuluwa bakhe eBhofolo, wada naye waba liKholwa likaKristu. Uzekelwe intokazi kaTyhala Nteyi yakwaDala, yamzalela abafo bobabini nentombi yanye. Ubhubhele eMgwali kaNgqika, emzini wakhe, ngomnyaka we-1904.

UNzanzana (1825-1891).

Lo ngunyana obalulekc kunene kaMqhayi Uyaziwa ziimantyi njengesibonda; uyaziwa ezikolweni njengomkhokeli ezityalikeni zaseRabe; uyaziwa ezinkundleni zesiXhosa njengebusa laKomkhulu kwaMaqoma. Waye umfo eqhamile ngeenkomo nemfuyo yonke. Ngokuvela ngesiXhosa kung'athiwa yintanga kaTini Maqoma. Naye ukhulele kumkhuluwa wakhe uKrune, wafundiswa nguye. Akuba yindoda uhambe ezinqweleni. ekuthe kuphi wafumana ngoku ezakhe, waqhuba zona, wakhawuleza wasisityebi. Ukufika kwemofu ngowe-1855, iqale kwiinkabi zakhe ezaziye eBhayi neenqwelo zakhe.

Uthe uyafika eBhofolo, yabe imikhosi yabaMhlophe ifika, izidubula iinkomo zakhe zonke, isithi sezisulelene, kodwa uthe ukuzichola kwakhe, kwanga kuvuke kwa ezo. Ude wafuduka apho eBhofolo, waya kuma eLujilo, apho iilizwe life ekhona ngoNgcayechibi, ekunye neenkosi zakhe, onyana bakaMaqoma.

Ngesithomo nesibili uNzanzana lowo ebengaba kude kufuphi kuGoliyate waseGate, njengoko simvayo ngeZibhalo eziNgcwele. Oko babeseseBhofolo esigingqini, kwakumana ukubakho amadatyana angaphele ndawo, phakathi kwamaXhosa namaMfengu eso sithili. Ebesakuthi ke xa akhoyo uNzanzana lo, amaMfengu oyiswe; aze xa angekhoyo amaXhosa oyiswe. Ebesel' eneecebo ke amaMfengu lokuthi, xa aya kulwa, abeke enye yawo ibe

ngukhala, ukuze imbone ngobude xa ezayo, imemeze ke ithi, " Nabolumka, kukho noNzanzana ! " Kube kugilwa izicithi ke ukujikwa, kungaliwanga !

Indlela yakhe abesilwa ngayo yayingeyiyo yokuthandwa ngamaMfengu, kuba ubesakusukela abe mabini, awaqubanise nzima ngeentloko ; awashiye lawo eyoba, asukele amanye. Intonga asinto ebeyise so.

Ekuxoleni kwelizwe ngowe-1879, uwele iNciba engafuni, waya kuba kwaCentane, kunye noMhlekazi uKona Maqoma, owayengalwanga. Umfundisi wakhe, uMfu. uJames M. Auld, akazanga ahlukane naye ; nokuwela, umfundisi lowo wawela ngenqwelo kaNzanzana lowo ukuya eKhobonqaba (*Columba*). Ufike yena uNzanzana wamisa kwaNgede, wenziwa isibonda.

UNzanzana lowo, njengeKholwa, watshata etyalikeni, nentokazi kaNonxuba, udade boGreve, obesisibonda eLusizi, kwakwaCentane, umNtakwendakazi. Yamzalela isihlanu sonyana, nesihlanu sentombi.

Kwalile ekungeneni kowe-1891, savakala isithonga sokuba uswelekile ; into leyo eyatsho lothuka lonke elasemaXhoseni, lalahlekelwa elapheshheya kweNciba. Kwaye kuxa ayingqanga-ngqanga yesiththi, esithembekileyo kumakowaso.

UKrune (1800-1895).

Lo ngoyena Mafungwashe, ofungwa zizo zonke iintombi zamaZima ; ongade uve zimbi zisithi ; " Ndifung' umntw' enenquma ! " Elo nquma ke, bathetha ilifa elithe nkqampu ebunzi. Sesitshilo kambe ukuthi, yinkulu le kaMqhayi, emgama kakhulu kwabanye abantwana bakowayo. Yiyo le nto bakhulele kuye, kuba uyise wafa besebancinane. Kuthiwa uMqhayi uzeke umNgqosinikazi lo kwakubhubha umNkabanekazi lowo ; abanye ke bathi hayi, umNgqosinikazi lo kukunene. Uzalelwe kwangaseSheshegu, kwindawo ekuthiwa liGubura, eDikeni.

Ekubeni uMqhayi waba ngumntu kaNgqika, uthe ke ukubhubha kukaNgqika lowo ngomnyaka we-1829, umzi lo walunga kuMaqoma, indlu ke leyo ekukunene, noko ilivelatanci—kuloJingqi.

UMaqoma ke yinkosi ethe yalithanda iLizwi likaThixo kwasekufikeni kwalo nabafundisi. Waye ebathanda nabafundisi abo, ethembe lukhulu kubo, kwanje ngokuba ninzi babo basezikolweni, wabe naye ngokwakhe elamkele. Yaba nguye nomabi wabafundisi eMaziko.

ABafundisi aBahle.

Umfundi uya kuqonda ukuba, kwesi sithuba seMfazwe kaHintsa, ayesel' ekho amangqandende abafundisi beLizwi ; kuba wayesel' ekhe wabonwa uNyhengana (*van der Kemp*) ngowe-1799 ; noNgcongolo (*Read*) ngowe-1800 ; uVelidyam (*Williams*) ngowe-1816 ; Bhuluneli (*Brownlee*) ngowe-1817 ; u*Dr. Philip* ngowe-1819, njalo-njalo.

Kuthe emva kweMfazwe kaHintsa, wawela umfundisi uDr. Philip waya phesheya, esiya kwenza inkcazo ngokuphathwa okubi kwamaXhosa yimikhosi yasemLungwini ngayo loo Mfazwe. Ekuweleni kwakhe ke, uhambe neLawo uLefleur, elaliya kuba kwalingqina. Kwakukho noMhlekazi uDyan Tshatshu wamaNtinde, owawelayo naye.

Uthe ke xa awelayo uMhlekazi lo, wayalezwa zezinye iinkosi, uMaqoma noBhotomani wemiDange, oyintanga noNgqika, besithi, " Uze usiphathele abafundisi abahle." Umfundi uyazi ukuba umntu omhle yinto ebukeka kunene emaXhoseni.

Okunene iNkosi uTshatshu, akuba phesheya akawulibalanga umyalezo weeNkosi. Kuthiwa wasiwa kwisikolo esithile esikhulu esifundisa abafundisi, ukuba aye kuzikhethela ngokwakhe " abafundisi abahle." Ufike wanyula bababini ; uHenry Calderwood wamnyulela uMaqoma ; umfi uR. Birt, wamnyulela uBhotomani wemiDange.

Kwasekufikeni kwakhe lo kaMaqoma umfundisi, uKrune waba ngumntu weLizwi, wafunda nenewadi kuba okaBhene nabanye abafundisi, babese benezinto abazishicileleyo.

Ukwaluka kukaKona, unyana olivela-tanci likaMaqoma, omhle, nobethandwa kakhulu nguyise, uKrune wanyulwa waba likhankatha lakhe, into leyo ebingafumane inikelwe nakubani na.

Iindawo abethe wema kuzo ibe liBhofolo noNcaza. Uthe ekufudusweni kukaMaqoma kuloo mihlaba, waya kuma kwaGqumahashe naseKrwakrwa.

AmaKristu okuqala abufumene kakhulu ubunzima ekukhonzeni kwawo uKristu; kuba kwakusithiwa alahla iinkosi zawo, emka nezizwe zasemzini. Le ndoda ke yenye yamadoda abufumeneyo obu bunzima.

UKrune uzele unyana wamnye qha ngentokazi kaHogu yasemaSukwinini. Le ntokazi ayilithandanga iLizwi, kuba yayiyincutshekazi yegqirakazi. Yemka yakugqoboka indoda, yaya kwendela mzini wumbi. Uthe noKrune lowo watshata nantokazi yimbi ngomtshato waseTyalikeni, eyathi yona yamzalela iintombi zodwa. Unyana lowo mnye igama nguZiwani, obekwanguMafungwashe wee-ntombi zamaZima.

Ithe kanti intokazi kaHogu isaya kubuya icholwe liLizwi; yalishiya ilizwe iseDikeni seyingaphezulu kwe-khulu leminyaka ubudala. Ude wasweleka naye uKrune enguMdala weBandla laseMacfarlan eTyhume, selengene nasebuTempileni. Ushiye unyana wakhe uZiwani.

UZiwani (1830-1920).

UZiwani ngunyana omkhulu nekukuphela kwakhe kuKrune, ezalwa nguNamse, isazikazi, intokazi kaHogu. Uvelele eTyhume phezulu, kuloo ndawo sithi ngoku yifama kaBrown, eHala, ngomnyaka we-1830. Lo ngumntwana wabafundisi, kuba ukhulele phakathi kwabo,

wafunda, wamkela neLizwi esemncinane. Iimfundiso zezo mini zabafundisi bokuqala wazithabatha zonke,--ukuthozama, ukuzibeka, ukungaphenduli noko woniwayo. Waye ngasemfundweni ephantse ukuzithetha zonke iilwimi zale Afrika iseZantsi.

Ukhule ehamba iinqwelo, ekhokelela uyisekazi, uNzanzana. Wayichola kakhulu intetho yesiSuthu ezinqweleni apho. EyesiBhulu intetho uyichole kumaLawu ezityalikeni, kuba iRabe (*London Mission*) ikhe yawakhokelisa kakhulu amaLawu. OlwesiNgesi nalo ulufumene ezinewadini, nangokukha aye kuhlala kußafundisi yaye intloko ithambile. Ude wacelwa ngumfundisi uNgcongolo oMdala (*James Read*), obeseKatala (*Philipton*), eGanqeni, ukuba makabambe isikolo eHala (*Auckland*), eTyhume. Okunene wakha waqhuba ithuba eyititshala kwesikaSikhunyana, uyise boMakhalima, esisenuiyo nanamhla oku.

Ngesithomo, uZiwani lowo, kwanje ngoKrune uyise, ubekwiinyawo zontandathu, wongeza walibhubhulura, ekude kuthiwe ngamakowabo:

> " LiBhul' elimdaka.
> USithwala ngqebesha;
> UNcukud' enokhohlokhohlo;
> INdlov' edl' igoduka."

Uzekelwe ngomnyaka we-1861, intokazi efana kwanaye ngokululama—yinto leyo eyatsho abantwana baxakwa nangoyena mabamfuze. Le yintokazi yakwaDala, intombi kaBhedle, ongumzalwana noTyhala kaNteyi. UBhedle lowo yinto kaCiko, kaKoloti, kaLelo, kaMganu; amaGcaleka angeambu zikumaBomvana, awayeze no-Hintsa ngeMfazwe yamaLinde iinto zona ezazitsho ngamakhaka eengulube. Intokazi leyo yakwaDala imzalele iintombi zone, zilandelelana. Kuthiwa bada bawa ngamadolo njengaMakristu, ukuze bade bafumane umntwana oyinkwenkwe.

Ngomnyaka we-1885, uZiwani uwele iNciba waya kuyisekazi, uNzanzana, kunye nentsapho yakhe, eshiya iDike, isithili sakowabo. Undulukile yena waya kuba ngummi waseRini. Apho uzibalule kunene ngobukhokeli beBandla, ngengoma, noko wayesel' emdala; umfo ozintshumayelo zakhayo. "Thenga inyaniso, ungathengisi ngayo," (Imizek. 23, 23).—Ieyo yitekisi yakhe, abesel' ekhala ngayo ebudaleni bakhe. Uyazi umfundi ukuba indoda enkulu asinto isenamazwi maninzi. Le tekisi ibisebenza nasezincokweni, nasetyalikeni.

Ubesafunda naxa angajonganga ngazintsimbi; ubeseva; amazinyo akhe ebeselelo nani ayelilo mhlamnene.

Okunene ngomnyaka we-1920, ngenyanga yoMdumba (11*th February*, 1920), ilishiyile eli phakade into kaKrune, yasinga kwelo lizayo, phakathi kokuzola okukhulu. Yemka izele yimihla, nangani ingabanga yimihla yobumnandi, ngenxa yeenguqu-nguqu ezibekhoyo elizweni nasebuzweni. Lalila kakhulu iRini, ngokumka kwendoda enkulu, ebiligwiba, neqikili, neqhayiya lalo.

La madoda omathathu asemantloko esi sahluko, endawonye naloo nyana wawo mkhulu, uZiwani, ngamadoda angabanga nakumbi kweli lizwe lakowawo. Ndiyakholwa ukuba njengeMbhoni, uSamuweli, ebengathi, elihlanganisile eli lasemaXhoseni, abuza athi, "Nanku sikho! Ngqinani ngathi phambi koYehova! Sathabatha nkomo kabani na? Sathabatha esile likabani na? Sacudisa bani na? Savikiva bani na? Sathabatha esandleni sikabani na ucamagushelo lokumfamekisa amehlo ethu?"—impendulo ibingabuya isithi! "Anisicudisanga, anisivikivanga, anithabathanga nto sandleni samntu."—(1 Sam. 12, 3-4.)

ISAHLUKO V.

USAMUWELI.

Eli ke lelona gama lomnini wale ncwadi; kuba, njengoko sesikhe satsho kwisahluko esingaphambili, uyise nonina bada benza isicelo, ukuze bamzuze; kuba babezala iintombi zodwa.

Apho avelele khona kuseDikeni, eTyhume, kweso sikolo sidala sakwaGqumashe, emantloko aso, kuloo lali yaziwa ngokuba yekaMelani Vela, umThunzi. Kuthiwa kwakuxa kuhlwayo; bawalahla ezindimeni abafazi amagaba abo, ukuya kuzalisa. Olu suku ke lolokuqala kwinyanga yoMnga, ngobukhwetha bukaGomna Sandile (*1st Dec.*, 1875).

Yenziwa nkulu loo nto ngabazalisikazi, nabantu besixeko, kuba kwakuqalwa ukubonwa ubawo ezala inkwenkwe; waye ubawo engumntu wokuqala ofundileyo kuloo ngingqi. Kwakuvuyiswana naye jikelele, njengomntu obethandwa kowabo.

IMbongi iyihlanganisa yonke loo ntshukumo nemihlali ngale migca:—

Le ntshukumo yeyani na,
Kumadoda namanina?
Yeyanina le mivuyo
Ngathi lixa lemiguyo?
UmkaZiwani uzele,
Umz' uzele bububele.

Kuphaliswa namahashe,
Namhla kulo Gqumahashe;
Alahliwe namagaba,
Kothukiwe lolu daba;
UmkaZiwani uzele,
Namhla' utsho ngenqebelele

Sivuye na? Sixhale na?
Sonwabe na? Sithembe na?
Kade sizala abantwana,
Iintombi namadodana;
Namhl' uNomenti uzele,
Lo mntwanana umlilele.

Masivuyisane naye,
Kuba besilila naye;
Samkelw' isicelo sakhe,
Kwaviw' ukugula kwakhe.
Utsho gungqu ngendodana,
Wathi "lishumi lonyana!"

Nqakra-nqakra ke ndlezana
Sitsho nakuwe ndodana!
Nok' izipho singenazo,
Singenay' imithandazo,
Singenazo nezibhembe,
Phila noko mntwa' kaBhedle.

Namhla, ewe, sizuzile,
Kub' uMdali simbuzile;
Lo mf' uvele ngeziceelo,
Negama ke nguSicelo.
UmkaZiwani uzele,—
INkosi inobubele.

Ziyaviwa izikhungo;
Ziyachithwa izilingo;
Phakamisan' iintliziyo,
KuNdikhoyo kukh' uviwo,
Lwezigulo neziceelo;
Itsho yonwabe imixhelo.

Lo mfana siyamnqulela;
NoNdikhoyo simbulela;

Ngamana wamlondoloza,
Kwiint' eziza zinkqonkqoza,
Zifun' ukumfukamela,
Angaze waphumelela.

Sitsho ngeemfazwe neendywala;
Sitsho ngeentswelo neendlala;
Sitsho ngekratshi nomona;
Nokuzigasa ngewonga;
Angaz' athande nzuz' imbi,
Ad' aphume nemibimbi.

Ngoko ke singaf' izitho;
Simcelela zonk' izipho;
Nezomhlaba nezezulu;
Nezenzulu yaz' iinzulu;
Abe luncedo esizweni,
Nempilo eluhlangeni.

Makube njalo.

Ngaloo mihla amagama esiLungu (isiBhulu nesiNgesi) ayesabukeleka kakhulu, eziinto ezingathi zihla entla kwenkundla. Kwaye kundawonye nokucinga ukuba igama lesiXhosa alisafuneki nganto. Ubesakuthi ke nobenegama lesiXhosa lodwa, athiywe elinye igama mhla aya esikolweni okanye mhla angeniswa ebandleni likaKristu; kuba engenakubhalwa kwezo ndawo ngegama lesiXhosa, elilelobuhedeni.

Ngako oko ke mna, andibanga nayo inyhweba yegama lesiXhosa, ibingeze loo nto ide yenziwe ngubawo, kanye kanye—umntwana wabafundisi, ababefanele ukubonela kuye nabanye abantu! Njengomfundi weZibhalo ke, ubawo undinike igama lokuba ndingu*Samuel*, uSamuweli; apho ange wayetshilo nokuthi, nguSicelo, okanye uMcelwa, uCeliwe njalo-njalo. Kodwa nanko esiya kuvumbulula intetho yesiHebhere, enyanisweni eba yena uthiya ngegama lesiNgesi.

Phofu bendiweva namanye amaganyana angaqhubelanga ndawo, awaphela ndisemncinane nam. Kukho ekube kuthiwa ngu" Loliwe," kuba ndivele ngomnyaka wokufika kukaloliwe kweli lizwe—loo ndlela iphakathi kweBhayi neRini. Wayengekabonwa uloliwe luninzi lwamaXhosa; kodwa ndiyakuxelela, zazininzi, ziinkulu, izinto ezithethwayo ngaye ngabo sebembonile, zinjalo nje ziyimimangaliso.

Elinye igama bekuthiwa nguNgxeke-ngxeke; belisakunqunyulwa ke, kuthiwe ngu" Ngxeke." Ndiyakholwa ukuba elo lize kuvela ngohlobo endibe ndilulo; umntwana ozalwa zizilulami nezithuli, ezinje ngomaa nobawo, angafanelwa kukufumane abe yingxeke-ngxeke, emlomo ungahlanganiyo. Ndakholwa kukungaqhubeli ndawo kwalo. Lavelela langumnqange lodwa ke igama elithi " Samuweli," linqunyulelwa ngabanye, bathi " Sami ! "

Ndithe kanti ndisaza kulifumana elinye igama into yona eyandinamathela bukhwabasa, ndingayiqondi, linjalo nje lilelesiNgesi cace.

Kuthe ngomnyaka we-1882, ndathunyelwa kwisikolo esimgama kunene nekhaya, ndisuka eZingqayi (*Allandale*), ndisiya eGulukuqawe (*Evergreen*), apho isikolo sibe sikhona phakathi kweefama zamaBhulu; kwaseTyhume phofu. Eso sithuba ndicinga ukuba besiziimayile ezintandathu, mna iminyaka yam ithandathu. Igama endibizwe ngalo esikolweni, ngokuxelwa ngodad' ethu, kuthiwe, " Samuweli Krune." Ititshalakazi yaye iyintokazi yaseSheshegu, eyayinconywa kunene ukuvuma uNkosazana Emily Langa, owahle wemka noko. Phambi kwakhe yayinguMnum. uJoseph Mpinda wakwaGaga; phambi kwalowo yayinguMnum. uJoel Mguba kwakwaGaga. Ezi titshala zibe zingaqqibi nomnyaka apha; phofu ziphantsi komfundisi ontsundu wakowazo, uMfu. uE. Makiwane, waseTyhume (Macfarlan).

Iphumile intokazi kaLanga, kungene ngoku ingqayingqayi nengqanga-ngqanga yetitshala, into ekube kusithiwa igama nguMnum. uJoseph Fondini. Uyabona? Kwafika into ezimbo zininzi, zinjalo nje zibukwa zonke! Lo mfo wayekhe waba semsebenzini eMonti, weza nezo zimbo ke zedolophu. WayengumWesile ngokobuhlelo, efunde eNxukhwebe; ikhaya lakhe liseXesi; engum-Zangwa isiduko, umXhosa ke. Umfundi uya kuqonda ukuba apha phakathi kwekhaya bekuse kukho unkwininkwini wokuba zibe ngamaMfengu zonke ezi titshala zifundisa apha, abe nomfundisi ekwanjalo; zibe ziwagwenxa namagama ezinto ukuzibiza.

Ithe lengqayi-ngqayi yakufika, yatsho nababese bephumile abantwana babuyela kwasesikolweni! Athi namaculo la ale titshala yanga ngamanye, aligugu. Waye umfo eyingqakamba yendodana,; into ezitshoyo nayo ngokwayo ngemfundo.

Zonke ezi titshala bezifundisa apha ngaphambili zezazifunde eLovedale, zingamaRabe nangobutyalike. Le namhla kufika into engafuni nokusiva eso siNgesi sibi saseDikeni! Andinguye mSkhotshi mna! Aguqulwa ke amagama ebesaziwa ngabantwana ezincwadini, abizwa ngandlela zimbi. Zathi nezi fama sihlala kuzo zabizwa ngamagama azo asomayo, abengasetyenziswa, i*Allandale* ne*Evergreen*.

Kuthe mhla kwenziwa umdibaniso (anniversary) wezikolo eziphantsi koMfundisi uMakiwane, into leyo ebingazange ibekho apha, ngomnyaka we-1884, yaphumelela yaninzi intsapho yento kaFondini, yazuza amabhaso ngaphezu kwazo zonke ezinye iititshala. Naye ngokwakhe wazuza ibhaso; nasengomeni woyisa. Abavavanyi yayingoP. J. Mzimba noE. Makiwane, noMnum. uJ. Tengo Jabavu owayenguMhleli we*Sigidimi* oko. Uthi ke loo nto yamthini ukumphakamisa lowo, ubesel' ehleli eyinto ayiyo kakade? Yeka! Wangumakhakhalala.

Nathi lusapho lwesikolo ngoku sinikwe amagama amatsha nabadala nabancinci, namakhwenkwe namantombazana. Kukuze ke mna ndifumane eli gama lokuba ngu" Edward." Ndithi landinamathela unanamhlanje elo gama. Linjalo nje alizanga libizwe nangumnye umntwana wakokwethu ; nobawo akazanga andibize nemini enye ngalo. Mntu ndithi walikhuthaza ngudad' ethu, inkosikazi kaMos ; kuba wamana ukufaka uE, xa andibhalelayo. Nanamhlanje igama lam ndingu" Samuel Edward Krune Mqhayi."

Ithe kanti nale titshala ithandeka kangaka ayizi kuhlala kuyaphi. Iphume yemka, yaya kuba ngumfundisi kwezinye iityalike. Emva kwayo kungene kwa umfo waseXesi uMnum. uJno. Gasa, ophume kwakamsinya kakhulu.

Kukuze ke ngoku sifikelwe ngumfana omncinane, owandifundisa ngenyameko, ndayiqonda into endiyifundayo, ndaqhubela phambili ; kwasa kum, gede !

Andazi kwabanye abantwana, kodwa mna kum kwaba njalo. Leyo ke ititshala yinto kaTsewu Mbilini, enguEbenezer.

Ndicinga ukuba le ndodana yathwala nzima ekufundiseni, kuba yayifundisa ekhaya, ideliwe. Yaye ingena ezinyaweni zalaa ngangalala, into kaFondini.

Ndisishiy'e esi sikolo ngemfuduko kabawo ukuya kwaCentane ; akahlalanga noMnum. Tsewu lowo. Mna naye sibonene futhi emisebenzini sesingamadoda sivana. Waye umfo eyithanda nentetho yesiXhosa, endandikwayithanda nam. Nasesikolweni wenza ukuba ndiyinambithe.

ISAHLUKO VI.

IMIDLALO, NEEMFEKETHO ZOBUNCINANE.

Andikhumbuli maqabane am ngexesha endandingaphantsi kwesihlanu seminyaka ubudala. Nabandaziyo bathi ndibe ndililolo elithanda ukudlala lodwa. Aba bantu batshoyo ndicinga ukuba bathetha eyona nto kanye ndibe ndiyiyo. Naxa sendinayo ingqondo, ndibe nawo amaqabane kancinci kakhulu. Nalawo ambalwa abe ngawethutyana elifutshane ; kuba ndithe ngokuba ndedwa kokwethu, ndahlala ndixakekile.

Ukungafundi euba, natywala, nezinye izifundwana eziza ngabalingane, ndizibalela koko kungabi namakholwane. Nakalokunje, sisiyalo sam esifuthi kubantu abancinane ukuthi, " Kulunge kanye ukungabi naqabane, kunokuba namaqabane oya kuthi ufunde kuwo izinto ezingayi kukwakha emzimbeni nasemphefumlweni."

Imidlalo yam ibingasebuhlanti phaya iimini ezi ; ndidlalisa ngezinti ezineembaxa, ezo mbaxa ke kuthiwe ziimpondo, uluthi kuthiwe yinkomo ; z'ibotshwe ke ezo zinti, zibe ziinkabi zeenkomo, zitsale ihlahla ; mhlawumbi zilime emgqubeni phakathi ebuhlanti. Bekukho nomdlalo wokufaka intonga phakathi kwemilenze le, ibe lihashe endikhweleyo kulo, kubulaleka kwamna kukugqakadula, nokudlokova, nokuphala. Loo nto ke ndiyakholwa ukuba ibiya itsho ndidinwe, ndilambe, ndibe yiloo nto.

Kuthiwa ndifike endlwini ngenye imini ndivela kwakuyo loo midlalo. Bothuka abantu kukungena kwam, kuba kwakuxa kuthiwa krelekeqe ukugqitywa ukutyiwa ! Nakuba ndixelelwe ukulibaleka kwam, ndijonge embizeni ema kube yayiseziko, ndabuza, " Kukho ntoni apha ? " Impendulo ithe : " Ngamanz' ashushu ! " " O ! " utshilo omdala ; " ndiphen' amanz' ashushu ! " Mhlawumbi unkabi lowo ubesakukha eve abantu becelana ikofu ngelo gama ; waba ke yena luhlobo oluthile lokutya

Kuso esi sithuba ndibe naqabane lithile, igama lalo nguJoji (George Mali), into kaBaram yasemaQocweni. Ngathi lo mfo waseyisithuli, kuba andikhumbuli zintetho-ntetho zakhe. Umdlalo wethu yayikukubopha iikati, sirole ngazo amahlahla, senze iintlanti, sifake kuzo iinkomo zemibhongisa nezemidongwe. Sivelwe ngelinye ixesha ngabantwana abaya esikolweni, sithetha kumatyholo angasezantsi komzi, xa omnye athi : " By George ! " " By Sam !" " Lixesha lokubotshwa kweekati eli ! " " Ewe, By Sam."

Ngomnye umhla ndimenze into embi kakhulu umlingane lo wam. Kus'e kuzele ithokazana lehashe kowethu. Athe amadoda, ngokubona ukulamba kwenkonyana, acinga ukuba eli hashazana aliphumi masi. Alibamba ke, eva imibele ngokulisengela phantsi. Hayi, aqonda ukuba liphilile, alinanto ; emka aya emisebenzini yawo.

Uthe kanti umfana lo uyayibonela le nto, unoluvo lwakhe ngeli hashe lisengwayo. Kwalile emini yakusasa, nqwakanqwa noBy George. " O ! By George ! " "By Sam ! " " Ubonanje elaa hashe liyasengwa ! Hamba, nathi siye kuzisengel' ubisi ; belisengwa ngotata kusasa!"

Akenzanga mibuzo nazindendeleza zokuthetha uBhayi Joji. Ungene kwa oko endlwini, waphuma nezi bhekilana zinemiqhetyana ecaleni, bekusithiwa ngonomentshe. Ihashekazi ke ngelo xa nali lisitya kwaphakathi komzi apha ; umzi lo ubanzi. Uphume wonda ehasheni, kuba bendithetha ngalo silijongile. Mna ngoku sendibekele ecaleni, ndiya ngasentloko, ukuze ndilithintele lingahambi. Uthe nokwenza uBy George, walijikela ngasemva, lamyeka wada wafika kulo. Kwala xa athi makabambe umbele : lema ngeyangaphambili yomibini, lamsuba ngeyasemva yomibini ! Waphaphatheka uJoji, waya kunqandwa ludladla lotiya lwakokwabo, olwalumganyana kuthi ! Wabhomboloza apho ke umf' omkhulu, ibhekile yobisi ingasenabani uyaziyo.

Uphi ke uBy Sam, umnini-nto, ngeli xesha ?

Limkhohlile ! Ubaleka aye kusithela ngalaa ndlu, kubekho into ethi, " Noko, hlal' uvelile ; " abuye kuleyo asithele ngale ! Inqaba kukuya kuBhayi Joji, ukuya kuqonda uhlobo lwengozi ; enye inqaba kukuya ebantwini, ukuya kuhlaba umkhosi.

Ndinyanisile xa ndithi, andiyazi into eyada yandikhulula kuloo ntlungu ; neyade yamthabatha yamthuthuzela untang' am lo. Nam andikhumbuli kungxoliswa ndakhawa ndakwenziwa ngayo loo ntlondi, ngaphandle kokusuka ndithi, kwangobudenge, ndiye kuloBhayi Joji apho, ndibharumlelwe nguyise ; sendikhumbula la mazwi, " Hamb' umk' apha ! Asinguwe lo ukhabis' uJoji ngehashe ! " O okunene andimkanga ngokucotha kuloo ndawo !

Ngoku sesingamadoda sinabantwana, xa sasincokola noJoji lowo ngaloo nto, ndibuza kuye ukuba akazanga abe nasivubeko na ziimpuphu zehashe. Uyalandula yena ; uthi akanayo nento le yaloo nto. Sesicinga ngoku ukuthi, makube imazi yehashe, yathi kuba usondele kakhulu, ayamfika ngeempuphu, yamkha nje ngamanqina, yamjulela ekudeni.

Kwakukho enye ke ingwevana yehashe, ekube kusakuthi ngokuhlwa, ubawokazi uSpelman Fuku amane ukusikhwelisa kuyo, ayirole, esithi usifundisa ukukhwel' emahasheni, Yaphela ngaloo mhla loo nto ; kwakubi noko.

Ngomnye umhla, sisadlala kwanoJoji lo, siqutyulwa ngumkhuluwa wakhe uJim, esithi, " Hambani, makwedini, ndinise esikolweni ! " Nanko ke emka nathi ukuya kweso sikolo sikude kunene. Wayithabatha loo nkxamleko yokubeleka lo, athundeze lo ; athule lowo, angcambazise omnye. Wada waya kufika nathi esikolweni. Abantwana besikolo bothuka, bayihleka le mingcolorana, ingenayo xa kuza kuphuma intlazane ; ganqu-ganqu ezo nto, kubonakala mhlophe ukuba bezingalungiselelwe kuza apha.

UJimi lo ke wayengumfo owaziwa kunene phakathi kwesixeko apho, esaziwa ukuba ngumfo oyithetha

inyaniso ade agqithe, ajikele ngaphaya kwayo. Nangayo loo nkxamleko yaloo mhla wayequma isizathu sokuba afike mva kangako esikolweni, ezama ukuyiphandla ititshala ngokuthi, "Ndilityaziswe ngaba bantwana; basuke balilele ukuhamba nam!"

Enyanisweni loo ndawo sidlalela kuyo isemendweni wabo bonke abantwana abaya esikolweni; kodwa andikhumbuli mntwana sakha salilela ukuhamba naye. UJimi lowo lelinye lamanene nangoku, kodwa inyaniso yakhe isenkulu kangako. Andazi ukuba ingxelo kaJimi leyo yamkeleka njani na apho kwititshala, uMnumz. uMpinda.

Isithabathile ititshala leyo, yaya kusibeka kwabaya bafunda o" *a*." Yaba yinto kuthi loo nto yokuhlala esitulweni, simana sibonela xa utitshala abhalayo kwesiya "sileyiti" sakhe sikhulu. Ide yeza ititshala ukuza kufundisa thina. Ifike yasiquka, yasenza uludwe naba bebekho kakade abantwana. Ndabathobela ezantsi bonke, xa sigqadaziswayo ko" *a*," kuba odad' ethu ekhaya bebengandonwabisi ukundifundisa kwabo.

Ngelinye ixesha ndathengelwa incwadana yesiXhosa yokufunda, ukuze udad' ethu omkhulu amane ukundifundisa kuyo apha ekhaya. Ithe le mfundiso yahamba noswazi; uswazi olu ke andiluthandanga lona. Kuthe ngamhla uthile, sisempahleni endle noBhayi Joji lo, weva yena ngam ndisithi, "Hi, By George!" "By Sam!" "Uyayibona le nto isibethisayo? Mna ndithi masiyikrazule." Nditsho ndayirola, kuba sibe sise sihamba nayo empahleni sifundiswa ngamakhwenkwe amakhulu; ilolunye uswazi nolo! Sibambisene ngayo le ncwadi, sayidwenga, dwenge, dwenge, samana ukuwayeka amaphepha, emka nomoya. Ithe ifika enye inkwenkwe enkulu yabe seyihamba ihlangana nawo amaphepha encwadi. Uyixelile le nto uJoji, nam ndayivuma.

Andazi ukuba ndathethiswa njani na ngale nto ekhaya; kodwa kwathengwa enye incwadi, ekubeni mna ndandiba

kuphelile namhla, andiyikuze ndibuye ndikhathazwe ngaluswazi; ndandiba mna incwadi le inye.

Ngenye imini uBy George ufike neendaba. Ufike esithi, "Bona nje, By Sam, kokwethu kufik' umntu oth' ukuhleka, 'He-he-he-he!'" Ndithe kwa oko, "Yabona ke By George, fan'ba loo mntu sisigebenga, bona nje!" Uphendule lula uJoji wathi, "Hayi, By Sam, loo mntu unxibe ingub' ezintle."

Sibonakele sisiya ke, ukuze nam ndimbone. Okunene ivakele le ndoda igqekreza, incokola, ihleka,—oko kuhleka kugigithekayo. Sivele nje emnyango simgama, sajonga, sajika. Ndivakele ndisithi, "Laa mntu, By George, fan'ba yititshala yakweny' indawo!"

Akubanga kade, labotshwa ihashe laloo mfo wasemzini, wakhwela wahamba. Uthe xa anyukayo ngaphesheya wavela umfana wathi, "Niyabona, makwedini, ngumfundisi lowa. Uze kufuna nina, ukuba niye esikolweni! Ngoko ke yazini ukuba niza kudada esikolweni." Andazi ukuba olo daba saluthabatha njani na. Uthe kanti okunene lo nguMfundisi uMakhiwane, uhamba efuna abantwana bokongeza esikolweni.—Kwangathi ke sikhutshiwe noJoji. Kwakumhla ndiyibonayo ke le nto ingumfundisi ngaloo mhla.

Eli gama lithi By George, ndiyakholwa ukuba nalo omdala lo weva ubani esithi, "*By Jove?*" Yase iba yinto yakhe leyo!

Ngamhla uthile ndiqubisene noswazi ekukade lundifanele, ndidibana noswazi kubawo kanye. Umfundi akakayiva indawo yokuba uma, intokazi kaBhedle, wasweleka ndiseminyaka mibini inesiqingatha ndikho; waza ke udad' ethu omkhulu, engumntwana ngokwakhe (kuba naye wayeminyakana ishumi nye qha), wathwala loo mthwalo wokugcina umntwana. Ndikhule ke ndibona yena loo dad' ethu, ndimlilela, ndifuna ukuba lapho akhona.

Kuthe ke ngaloo ntsasa, ndambona udad' ethu loo ethwele imbiza, esiya emasimini ekwindla. Ndigqibe kwa oko kwelokuba nam ndiyaya. Ndicinge njalo kuba ndibona izinto ezilungileyo (ombona namathang,a, imfe neevatala) zisakuthi thu ngasemasimini. Namhlanje ke zide zaphathelwa imbiza.

Undibizile ubawo, wathi mandibuye. Ndijikile ngelingelilo elam, ndabuya, ndahlala. Kube mzuzwana ndihleli hayi, yafika intliziyo ethi, ubawo akaboni, mandihambe; ndesuka. Undibona yena sendithe qelele. Uphindile wandimemeza, ndabuya. Kule ndawo ke ubawo uneqela labantu; kwakhiwa ndlu ithile ngezinti, ngamadoda nabafazi. Liphindile okwesithathu libona ngam eli qela, sendinjeya! Lithe lisajongile, libona ngam ndisithi xhungu, ndisitma! Ndibuye umva, ndibuye ndithi nqumama! Ndinge ndingacwezela; hayi, kungalungi, lindikhohle! Yintoni bethu? "Makube ubona into;" livumelene njalo ngoku elaa qela labantu, kuba lindijongile. Akamemezanga ngoku ubawo, uze ngesiqu. Wathi akuthi phambi kwam, O, liramba! Zezi ntwana zinemisindwana, zide zilale ngemihlana xa zifuna ukutya umntu. Selilele ngomhlana, liyeza kum; ndibuya-buya nje lilo! Ndicweza-cweza nje, ndinditha, ndisithini nje, lilo! Alindivumi nantwana, lindimele endleleni.

Ufike ubawo walibetha lafa, walikhwelelisa. Wabuya ngam; kakade wandinika, ndayifumana loo nto ndandiyifuna, kwaphela kaloku ukufuna ukulandela udade wethu, uSatyi.

Apha phakathi kwesixeko esi, ndibe ndinelinye iqabane, elinguSimon Bhabala—uLangeni, into kaMehlo yasema-Ceteni. Lo mfo ke unamninawa wakhe uPolisi (*Paulus*). La madoda nawo ndakha ndawahlisela intlekele embi, elusizi. Ngasezantsi komzi apha eZingqayi, eDikeni, kukho umfulana. Kulo mfulana ke kumbiwa ngamadoda idamakazi elikhulu, lokuze libambe la manzi alo mfulana, ize isele kufuphi impahla naxa libaleleyo; kuba ibisezwa kude ngembalela. Yaye ikho ke wena le mpahla!

Malithi xa ligqityelwayo idamakazi elo, itsho kakhulu okunene imvula. Itsho lo mfulana ugqume, liwabambe elo dama onke loo manzi; iyeke imvula selizele newe. O! Baphumile abantu abakhulu ukuya kulibona idama, inxenye yalibuka, yada yakhulula, yadada. Emva koko ke kumkiwe ngabantu. Isenzeka nje yonke le nto, ndikho, ndiyabonela.

Kwalile ekumkeni komhla, xa impahla emfutshane esiyalusayo ithe xaka kakuhle phakathi kwekhaya, yonwabile emva kwemvula esithileyo yehlobo, ndee nqwakanqwa namaqabane am, uLangeni nomninawa wakhe. "Bafondini! Anilibonanga idama, ukuzala kwalo. Kunjalo nje, bekuqujwa phaya. Hambani nathi siye kuquba. Yek' oko ke, ngemihlali emikhulu!

Sibe kuqala siza kuqubha apha enyeleni; koko ithe ke le ntwana, iyeyona incinane kunathi, yakhalipha, yamana ukubhekela phambilana kunathi. Kunjalo nje iyasinyembenya ngobu bugwala bethu! O! Kubonakele ke ukuba nathi masinge sihambela phambilana. Sithe sakwenjenjalo, yathabatha olunye unyawo yona kunathi isidela roqo. Hayi ke ngoku, kwa oko, gqulukume! Gqi! Tshoni! O! Yenye ngoku le! Gqume kanjalo, Gqi phakathi enzulwini!

Kwesi sithuba ukhe walinga ukunceda umkhuluwa wayo uLangeni, koko naye udibene namahla-ndinyuka, kwaba kukwenza kweNkosi ukuba abuye aphume. Uphume wanikwa ingqondo entle, yokubaleka asinge ekhaya! Uthe esesezantsi komzi, wawutsho ntya umkhosi—ngathi ndisawuva—esithi, "Nank' uPolis' edameni!" Akaphindanga kabini—kuthe ukuthi bhazalala kwamadod' omkhosi ukuza! Inguyise omkhulu phambili, obethe kanti nanku enqanda iigusha kwasezantsi komzi apha. Ufike wazigibisela, wamthi hlasi selehluthi ngamanzi, phofu engaphe-

zulu kuwo. Wamphakamisa, wavakala esithi, " Hayi ke bethu ! Hay' ilishwa lasemaCeteni ! "

Utsho waphuma naye, wayesel' ebambisene ngaye kunye namanye amadoda. Onina nonina-khulu babese bela-pha nabo, bezithwele entloko izandla, sebesitsho esofileyo. Ulaliswengesisu kwindawo elithambeka, wabhekiswa intloko ezantsi, sacinezelwa kuhle isisu esi ; wawakhupha ngomlomo loo manzi. Waba uyaphila njalo, noko esebudenga kodwa wagoduka ebanjwe ngengalo, ehamba ngeenyawo zakhe. ULangeni watshizwa ngoswazi nguyise-mkhulu ; koko onina-khulu bakhala ngokungakumbi besithi, "Hayi, yise kaMehlo, 'sukubagqibela bonke ! " Bona babeqinisekile, ukuba uPolisi uza kufa.

Umfundi uya kuthanda ukukha eve ukuba mna, mqali wale nto, ndikhe ndenza linga lini na lokunceda kwesi siyengelezane. Kuthe mna kwasentloko ndakuqonda ukuba, " Tyhini zimbi xa kunje ! " ndacela kuxhongo, ndayithi hlasi ihentshana yam, ndela ematyholweni, kwala asecaleni ledama eli ; ndamana ukundanda, ndibe kweli, ndibe kweliya, lindikhohlile, ndingenalo nethutyana lokuyinxiba nale hentshana ! Ndaxela lua mhla kaBhayi Joji ; andafuna phofu ukuba ndisithele kanye, andafuna nokuba ndivele kanye.

Erolwa nje uPolisi sendiphezu kwedama, ekhutshiswa nje amanzi, sendilapho nam phakathi kwabantu, ihempe isaphethwe ngesandla. Ndigxothwe kalukhuni ngubaw' omnci uFuku esithi, " Nditheth' inene, ufanelwe kukubethwa ! "

UBawo ubekholisa ukungabikho, ehamba ezinqweleni, okanye emisebenzini, engumongameli wabasebenzi bezo ndlela ziphakathi kweRini neBhofolo.

Kuthe ngenxa yezi ziganeko, abantu ngoku, abathanda ukuba ndiqhelane nabantwana babo. Ndicinga ukuba babesemfanelweni ngaloo nto. Noko ke akunkqangwanga

matyala, kuba abantu ngezo mini babesenazo iingqondo zobuntu obukhulu, beyazi into yabantwana.

Ndizidyuphule ngokwam, ngenye imini ngento endingayaziyo. Manditbi ndibone kwiintsuku ezingaphambili ubaw' omncinane, ebaleka egqitha phakathi kwebubu leenyosi elalibhubhuzela, lingahleli ndawo ; abuye aphinde abuye kwangokubaleka, ehleka. Kubekho abamthethisayo ngayo le nto, besithi uya kuda enzakaliswe ziinyosi, kuba zazide zakha zamngena nasezindlebeni ; koko yena waqhuba waphela ngelakhe.

Makube ke omdala lo uyithabathele ekubeni bubukhalipha obungummangaliso, le nto yenziwe nguyis' omncinci ; kuba ngazo ezo ntsuku, ndithi ndihamba namantombazana amakhudlwana, sibone ibubu leenyosi lihleli phantsi. Ndisuka ndiye kuma phezu kwazo, ndinxibe loo hentshana ; ndithethe ndithi, " Wenjenje yen' utata ! "

Azibangakho kuloo mfeketho zona iinyosi. Zinge ziyadlala xa zithi " mvi ! " ndithi, " shu ! " ndiye kuphatha kuloo ndawo. Hayi, ngoku, zanyanisa, nam ndangxamisa ukuthi " Shu, shu, shu ! " Ee, ndabhomboloza. Zaye sezinyuke nehempe le ngaphakathi, zawugqiba umzimba wonke, zaya kuma nasentloko. Amantombazana wona ayazama ukuba mandivuke, koko andishenxi, ndibhonga ndimi kule ndawo ! Ide enye yeza yandithi hlasi, yabaleka nam ! Yinto ke leyo endadumba umzimba wonke, nentloko, nobuso ! Ndagula. Angxoliswa ke loo mantombazana ngokumyeka umntwana atyiwe ngolu hlobo ziinyosi !

Ngamhla uthile ndibone abantu besisiqhu, amadoda nabafazi. Ndiyile nam, ndabona, O, ngamapolisa aNtsundu ; mabini, asemahasheni. Andiyazi into ebithethwa nawo, kuba ndifike sekugqityelwa ukuthethwa. Ndive nje xa lithi elinye ipolisa, " Madoda, funani, indoda musan' ukonwaba ! " Ibe mnandi le nto kum, ndase ndimana ukuyiphinda-phinda, " Madoda, funani indoda musan'

ukonwaba ! " Kude kwakho amadoda ayithabathel' ingqalelo le nto kum, noko mna ndingaqondi nto.

Emva koko ndive kusithi, apho kudibene khona iqela lamadoda, ndibizwe ndiphiwe esandleni into ayityayo, kungalityalwa ke ukubuzwa, " Hi, Sami, kanene lalisithini elaa polisa ? " Ankqwila-nkqile ke omdala, ade avakale esithi, " Lalisithi lona, lalisithi lona, ' Madoda funani indoda, musan' ukonwaba ! ' " Otsho alahlane ke amadoda kukuhleka !

Ngalo lonke eli thuba, andiyazi le nto ihlekisayo apha emadodeni, ndaye ndingayinyamekele nganto kanjalo. Sendize kuba nofifana ngomhla endandikwabiziwe, kukho ke kakhulu loo mhla abafo bakwaGaga abangamaMfengu. Kuthi xa kuhlekwayo, avakale u " andikhathali " apha onguyise kaBhayi Joji, " Niyeva ke, maMfengundini, ukuthetha kwenu kuqondwa nangumntwana ! " Kanti le nto ihlekisayo leli gama lokugqibela, lithi " musan' ukonhwaba," apho ngelisithi, " musan' ukonwaba."

Umfundi uya kuthanda ukuva nangale ndoda kufuneka ifuniwe. Kanti le ndoda yinkwenkwe enkulu, uRichard Somyo, walapha. Ucothelwe empahleni endle, ngamakhwenkwe amabini akwaGaga, babesakuba namadabi nawo. Athe esameothela, wawabona, walunga ; uthe ukuphakama kwakhe, wayitsho enye, yafa, yangewatywa, enye yaba yingxwelera. Wafunwa, wafunyanwa, wagwetywa yijaji, yamnika nekatsi.

Sibe sabonana, saqhelana, sesingamadoda nje, nelo polisa, uNdinisa, kwanenkwenkwe leyo yayifunwa, seyiyindoda emzi mhle, mkhulu, ikwangumKristu omhle kunene. Besisamana ukuthi sakuhlangana, uve omnye esithi, " Madoda, funani indoda ! " Ayigqibele omnye loo ndawo ngelithi, " musan' ukonhwaba ! "

ISAHLUKO VII.

KWACENTANE.

Ngomnyaka we-1885, okuthiwa ngesiXhosa ngumnyaka " weNdlala yoMphunzisa," okanye ngumnyaka wesi-"Twayi," phakathi kuwo loo mnyaka, ufudukile ubawo eZingqayi, eDikeni, yek' oko ukujuba kude, kuyisekazi uNzanzana, kwaNgede, kwaCentane, phesheya kweNciba, kwelakwaGcaleka. UBawo esenjenjeya nje, ushiya uyise uKrune apha eKrwakrwa, e'Tyhume ; koko ucinge lowa uyise wayemkhokelela eseyinkwenkwe.

Ngelo xesha mna ndiminyaka isithoba, ndiphethe oweshumi ndikho. Be kusithi oko, xa kuthethwa ngelizwe lakwaGcaleka, uqonde ukuba umntu akathethi ngalizwe ; ade afinge nempumlo, ubone ukuba lingaba nalo nevumba eli lizwe—iintswelo, iindlala, kwaye kusithiwa neemfazwe zisekho khona.

Nam bendisakuqhulwa futhi ngabantu ; bebona ukonwaba kwam njengomntu oza kuya kwizwe elinjalo. Bendisakubuzwa ukuba iziqhamo ndizithanda kangakanje, iilamuni, amafiya, iipesika neekwepila ndiya kuzifumanaphi na, zingekho nje kwaGcaleka. Impendulo bendisuka ndinqumle ngelithi, " Andizifuni." Ndithetha ke umntu wobikela omnye, omnye axelele omnye, ukuba, " Uth' uSamyeli akasafuni namafiya nakwepila, nantoni eziziqhamo." Bekusithi kwakubuzwa ukuba ndithanda ntoni na kwinto enjeya yelizwe, ndiphendule ngokuthi, "Ndiya kuhlanga lakowethu mna." Bekusithi kwakuthiwa, "Uya kuthini ke xa kuliwayo, ililizwe leemfazwe nje eliya ? " Ndiwuqabele nalowo umbuzo ngelithi, " Ndiya kulwa nam." Yinto ke leyo, ezo mpendulo bezide zihlalutywe, zinge ziinto ezithethwe ngumntu omkhulu.

Kuthe xa zisondelayo iimini zokuba sifuduke, ndabona ngodad' ethu omkhulu, uSatyi, engabonakali ; kanti uqeshiwe esinaleni eLovedale. Kwabonakala ke ngoko

ukuba akafuduki nathi yena; woza abuye alandele. Kuhambe mna ke nobawo neentwazana zakowethu ezimbini; kuxa ziphethe ishumi elinesithandathu enkulu kuzo, enye ilishumi elinesine.

Sihambile saya kufika kumzikazi omkhulu kunene ka-Nzanzana, osisibonda saloo ngingqi. Saye sithwelwe yinqwelo yento kaTyam, umCete, uyise-mkhulu ka-Langeni, owayesiya eThuthura yena. Kwalapho ndamva encokola esithi, "Ukuba ndandiqondile, ngendafuna iindawo kwangaphaa kulaa mazwe aseKoloni."

Ndiyanakana ukuba nathi safika ilizwe lilibi jikelele; safika ngenyanga yesiLimela, kungasekho nodiza nasemasimini. Ubawo wayeyibonisiwe le nto engekesuki eZingqayi; koko ubawo wayengemfo ulizwi lifumana lijikelwe ngaphambili, nangani wayengumfo osisithuli; kuba liciingwe ithuba elide. Liphuma nje, liphuma selojiwe lavuthwa.

Makwanele xa ndithi, yawudlavula umzi loo ndlala yaloo nyaka—indlala eyaziwa ngegama lokuba yindlala yo-Mphunzisa. Umphunzisa ke ngumthi abada abantu bemba wona bawutya; kuba phaya ezingcanjini zawo kukho isigaqa esingangethang,a, ekube kusetyenzwa sona sityiwe, noko bekungekho bumnandi banto.

Kwavakala izinto ngezinto ezimbi, zokubiwa kweempahla zabanye abantu ngabamelwane babo; nokuvulwa kwezisele zokutya; nokuqhekezwa kweevenkile. Mandithi yada ngoncedo loPhezu-konke, yadlula loo ndlala, kwafika indyebokazi engenganganto.

Kwakuso eso sithuba saloo ndlala yoMphunzisa, iinkomo nazo zingenelwe yinto engaziwayo, ekuthiwa ukubizwa kwayo, sisitwayi. Ibisakusuka inkomo ibhitye ibe lugogo, ube umzimba lo ukhuthuke wathi bo. Loo nto ke izele ngamakhalane nemikhaza, neendlanga. Iindlebe ezi ziyopha, zithi xhi; bude ngamaxa wambi ubuhlanti obu bube nevumba xa iinkomo zikhoyo. Kwaye, ngomnyaka ongaphambi kwalo, kudlavula isifo apha ekwathiwa "ngumanz' abomvu," ngenxa yokuba inkomo ibisuka itsho ngomchitho obomvu, nomzimba lo wayo uzale ligazi. Zafa kakhulu iinkomo seso sifo.

Zithe ezi zifo zawaxaka kakhulu amaNgqika, kuba ayesafika kakhulu wona kwelo zwe; kuba ayegxothelwe kulo emva kweMfazwe kaNgcayechibi ngowe-1879, eyimfazwe yesithoba phakathi kwethu namadoda aMhlophe. Akalithandanga amaNgqika konke elo zwe; zithe nezi ndlala, nezi zifo zempahla, zatsho kwaba ngakumbi. Laye ilizwe lenile ngengca ende, namagaju amadobo; yabe ingqokoqwane neviviingane ekutyeni, ezo nto zingaqhelisi. Iintswelo zezinto zokwambatha namachebetyu kwimpi yesikolo zitsho babaninzi ababuyele kwasebuqabeni.

Loo miNyaka miThandathu.

Besenditshilo kambe ukuthi, apho kwaCentane ndahlala iminyaka yamithandathu, isusela kweyeNtlaba, 1885, iye kuthi xhaxhe kuTshaziimpunzi, 1891. Yomithandathu ke loo minyaka ibe yeyemfundo enkulu kum yezinto zesiXhosa, kwanentetho yesiXhosa ngokwayo. Ndaqala apho ukuyibonela imidudo, neentonjane; ukuxhentsa nemiyeyezelo yabakhwetha; amagqira okuvumisa iinkonzo zozeko nolwendiso, umguqo, ukutyis' amasi nokutshata.

Kanti kuzo zonke ezi nkonzo, nala matile-tile, akukho nto ibingena emxhelweni wam njengokuzathuza kwamaphakathi enkundleni mhla ngomthetho, okanye mhla ngetyala. Kaloku sibe singamakhwenkwana akwasibonda ekube kusakuthi ke nokuba siyasenga ebuhlanti, nokuba siyadlala apha enkundleni, nokuba sisezindlwini, simve uNdimangele ememeza esekude apha ekhaya esithi, "NdinguNdimangele!" "Sibe ke nathi sesimkhawulezela kwangokumemeze, sisithi, "Hambisa!" "Ndimangelal' uBani kaBani!" "Hambisa!" Wotsho ke uNdimangele

esiza, adc eze kuma enkundleni. Athi akugqiba athi, "Ndiyatshonela ke zinkosi." Ezo nkosi ke sithi.

Bekusakuthi ukuba kukho indoda ekhoyo, imqale kwasentloko uNdimangele, imbuze into akho ngayo apha Komkhulu. Yindawo yakhe ukuqalela kwaseqondweni, athethe kwalaa mazwi ebewathethe kuthi ; imbuza- buza indoda leyo, ingabi nanceba kuye ; ide yimbi itsho kuye ukuthi, "Ayivakali le nto uze ngayo." Ubesakuthi omnye ummangaali, akuva imibuzo eqatha apha kwasibonda, emke, angabi sabuya ; kanti uya kuzama iindlela ezizezinye zemvisiswano nalowo ebemmangalela.

Ngaphandle kwala matyala-tyalana ke, ndiya thandabuza ukuba inge ikho incwadana apha ekhe yazitsala iingqondo zabantu abakhulu nabancinane beli lizwe, ekuthiwa li" *Tyala laMawele*," kuba yafukanyelwa kanye phezu kwezi ngxoxo.

Phofu isimanga, akunamdla kum wanto ukuthethwa kwetyala enkundleni yesiLungu. Ukuba ndandingabanga kwaCentane le minyaka mithandathu, ngathi kum ngendingazange ndibe luncedo lwanto ebuzweni endibubo ; nemfundwana endinayo ngathi inge ing‚andenzelanga nto, inge ing‚abanga luncedo kumaXhosa ; nam ngathi ngendiphantsi, kunalo mgangatho ndikuwo. Ndiyambulela ubawo owanyanzelisayo, waya kwaCentane, kanti uya kufundisa mna kowethu.

Ewe, isikolo ndisifumene apho kwelo zwe ; kodwa umsebenzi wam yayikukwalusa impahla enkulu nemfutshane. Ithuba lesikolo alibangakho kakhulu. ‚Ungasel' uqonda ngokuthi, inkwenkwe ebukhali kangako ezifundweni ibe minyaka mithandathu ikwisiqibi sesithathu, kwanjengoko yayifike ikuso, iminyaka isithoba ubudala. Ithuba lokuvavanywa ngumhloli wezikolo bendingazanga ndilifumane, naxa ndide ndaya kwisikolo esihanjelwa ngabahloli, saseCebe naseLusizi.

Bonke abantu apha ekhaya bebendinqwenelela kakhulu ukuba mandifunde besitsho futhi ukuthi, "Le nkwenkwe iya kuba sisilumko sezilumko ; kufuneka ifundisiwe ! " Ubesakuthi noManeli uJ. M. Auld, kwimijikelo yakhe yokuvavanya izikolo, nemidibaniso yezikolo zakhe, adle ngokuphuma nam nodad' ethu uJane, sizuze amabhaso ; athethe kakhulu ngathi, ngakumbi kwiZibhalo eziNgewele.

Ngakwelam icala, imigungqo yokuba ndifunde ibingenganganto. Incwadi endiyibonileyo, nokuba liphepha limka nomoya, ndiya kulichola ndilijika-jike ukulifunda, nokuba lelesiNgesi, nokuba lelesiXhosa ; kuba isiNgesi ndandise ndisiqonda kanobom. Izibalo nazo ndandizisukela ngamandla, kungekho nto yemfundo ndiyiyekeleleyo; ndithandaza, ndilile, ezindle phaya, kuba ndandiqonda ukuba yinene, yinene, imfundo iyandiphosa ; kanti angaka amabhongo am ngemfundo ! Ndandimcela kabuhlungu uThixo ukuba makangandiyekeleli, ndibe yinto engafundanga.

Kwisithuba esithile apha kwaCentane, manditlhi malunga nowe-1882, kwabakho mantyi ithile eyathi yaba nothando kubantu abaNtsundu besikolo, yada yabacelela umhlaba omhle kunene waseLuzisi naseCebe kuRulumente, ukuba bawume bodwa ngokwendlela yesikolo. Ubesithi indoda nganye mayibe nomhlaba ongangefama, iwulime ebusika kwanje ngasehlotyeni, ityale imithi ; yenze amabhoma ; yakhe iingxande ; ifuye impahla elingene nedlelo ; ibiyelwe imizi ngeengcingo ; bafundiswe abantwana ; bafunde nabo ukuzilawula ngemithetho yeBhodi.

Ndinosizi ukuthi la madoda akazanga alisebenzise kakuhle elo lungelo ayelenzelwe ngumantyi lowo, uWm. Girdwood, owabuya waya kuba ngumfundisi eThuthura. Kanti ke noko, kuye wonke uCentane, le ndawo isabonakalela intlambuluko nenkqubela phambili. Nam xa ndi-

khona, oko bendisesemva kwempahla, bendinamanxowa endiwakhethileyo, anemijelo endiya kuyenza xa ndimkhulu ndifundileyo, nezitiya, nendlu eluhlobo oluthile; ezo nto bendinengqondo yazo, phofu ndingenayo nehempe le emzimbeni.

Phaya ekwaluseni impahla ezindle, besisakuthi sidibane namakhwenkwe aMaqaba, azincoko zifana neyawo ingqeqesho; kodwa mna, njengenkwenkwe yakwasibonda, bendiyifumana kakhulu imbeko ngakumbi kuba bendilungile nasezintongeni, into leyo ethetha lukhulu kumakhwenkwe amaXhosa.

Bendisakuya nasemitshotshweni ngeMigqibelo, nditsho ngengubo yegusha neentonga zam zombini. Ubusuku obu bonke mna ndihleli, anditshotshi, andichwechwi, andixhentsi; ndilindele ukuba kuse, ndiqale ke ndibe nento yokwenza xa kubizwa umngeni kumakhwenkwe asemzini. Kothi ukuba akukho makhwenkwe elinye icala, sitsho kakhulu ke ngokuqobana sedwa. Noko oko kuthiwa kukudlala, phofu nako kukwaneenduma ezophayo, namanxeba, nemivumbo, neengongoma.

Kwiimfeketho zala makhwenkwe aMaqaba ke, ezinje ngokugibisela inkuku yomntu; nokudwaba intsimi yomntu aye kojela ezindle, bendingazanga ndingene. Andoyika nawo ngoku, ngaphezu kokundihlonela. Akathanda ukuba imihlambi yethu idibane; nam ndakholwa, kuba bendithanda ukutyisa emadlelweni anohlaza, mna ukuze ndive ubumnandi xa ubaw' omkhulu athi, " Uyindoda wena ! " atsho ngokubona ukuhlutha kwezakowethu, ibe ilambile eminye imihlambi.

Kuthe ngenxa yokuthenjwa kwam ngubaw' omkhulu ngasempahlen' apha, nokubuza kum yonke into esisonakalo, ndangena ngoku ndagagamela. Ndabopha iinkabi, ndarola amahlahla, ndabiya, endibone ngathi iyafa, ndiyiseze. Ezi zinto sendizenza ngegunya lokuba ndiza kubuzwa ukuba, " Ubuthembiselana nabani na ngale nto?"

Kwesi sithuba ndingenwe nakukuzitsho okuphantse, kwaba yingozi. Ngenxa yokuba ndigcina impahla, ubaw' omkhulu ngoku wenze ilizwi eliqinileyo kubafazi namantombazana, lokuba mandingathunywa zinto-yinto zasendlwini, hleze ndiphulukane nempahla. Loo nto ke ndayithabathel' apha, ndimalele umfazi endithuma, ekhawulezile.

Umfundi uza kukha ngemfanelo anqwenele ukuva ukuba uphi na ubawo kwesi sithuba ? Zabe ziphi na zona iintwanazana zakokwethu ezimbini ? Hee, ubawo waya kuba seRini yena kwanini. Senditshilo kambe ukuthi, yena lithole lasebafundisini ; wanga uya kusebenza eRini apho, waqubisana nempi yakulonina, amaLawu ephethe inkonzo yaseRabe ; waphathelwa phezulu ke ngoko ! Azi umfo ufundile ? Azi umfo uyasithetha isiLawu ? Waba ngumfo welo zwe ke ngoko, awada, njengoko senditshilo, wangewatyelwa khona, sel' ede wabuya watshata nentombi yakhona ngomnyaka we-1882, emva kweminyaka engamashumi amabini ananye engenamfazi.

Iintwanazana zakokwethu zikho apha kunye nam. Azindigcine ngako ngasese ! Ziyandiyala, ziyandibonisa, ziyandithethisa. Nakulo moya ndingene kuwo wokuzitsho ziyawuchitha-chitha ; koko zona ziba ndiwufumene kubantwana baMaqaba, aba ndihamba nabo ezindle. Ezi ntwanazana ke zombini bezikhe ziqeshwe zifundise, okanye zibe kwiivenkile ezithile zeli lizwe, zisebenze. Leya inkulu yayisele eDikeni, yona yatshatiswa ngubaw' omkhulu uKrune, itshatela eLovedale, kuKlass Mayekiso, oyinkosana yasemaGqunukhwebeni, ngomnyaka we-1889

Ukuphendulwa koMthandazo

Kuzo zonke ezi zinto ndizenzayo apha, akukho namnye umntu obewazi umva-ndedwa wam, neentlungu endibe ndinazo entliziyweni yam, ngokungafundi. Iintombi ezi zakokwethu bezikhe nazo zindivele usizi ngale nto, zithe-

the kabuhlungu ; hayi, mna ndingabonisi nento le ; zide zikrokre, ndinge andisafuni kufunda.

Iinkonzo zeCawa bendizinyamekele kwakangako ; koko impahla ibingandivumeli ngangoko ndifunayo.

Kuthe kwesi sithuba, yafika ezindlebeni zam into yokuba ubawo ufuna ndiye emfundweni ; koko yamana idukiswa kwałapha ; kungengakuba akufunwa ukuba ndiye emfundweni. Ingxaki iyimpahla le, kuba noko zikhoyo ezinye iintwana, le indim ayingeze nakanye ibe nankululeko.

Kwesi sithuba umfundi uya kuphawula ukuba akasekho ubaw' omkhulu, uNzanzana, uSojosi, njengoko asweleke ngeyoMqungu, 1891.

Yaba luvuyo kubantu abaninzi, mhla wathi qatha udade wethu omkhulu, kunye nomyeni wakhe, besithi bathunywe ngubawo ukuba beze kundithabatha, ndiye kuhlala kubo ndifunde. Yaba yinkinge apha ekhaya, ukuba le nto iza kuthiwani na ! Benz,e iintsuku ezithile aba bantu, bengenalizwi limiyo balinikwayo ; kukho ukuthi, " Siza kumsa ngokwethu loo mntwana emfundweni, ekuthini, okanye ekuthini-thini."

Bobabini aba bantu bathunyiweyo ngubawo, asikuko nokuba bathambile. Ilizwi lomntu abakwazi ukuliqabela, noko ikhoyo imiblaba yokwenjenjalo. Kubonakele ke kubo ukuba mandishiywe.

Mna ke ngeli thuba andikho apha ; ndiseCebe, kuba impahla yayininzi khona. Kuvel,e enye intwazana, ephakathi, uLegina, yabuza isithi, " Ke kaloku niza kujika ningambonanga nokumbona na lo mntu ? " Itylhudisile okunene intombi enkulu, kunye nomsakwayo lo. Yek' oko ukusinga apho ndikhona, eCebe, isithuba seemayile ezimashumi, mabini.

Ndithe mna, ndisadiniwe, ndivela eGqunge, ndaqubula iTestamente, ndatyhila kwi " Sinayi entsha." Ndithe ndisafunda, ndilele ngesisu, xa ndikumgca othi, " Banoyolo abalambela banxanelwe ubulungisa, ngokuba beya kuhlu-

thiswa bona," ndithe phaka amehlo, ndabona abantu ababini abangamankazana besiza, sebekufuphi. Kanti ngodad' ethu bobabini.

Bafike bayixela le nto yokuba bebephuthume mna, ke akuvunywanga nam ekhaya. Ndive besatsho, ukuba ndiya kuhamba mna ! Okunene bathe xa bajikayo, ndayixakatha ingubo yam yegusha, ndazithabatha iintongana zam zombini, ndashiya gxavalala ; impahla isemaxandekeni phaya, kungekho namntu kakuhle oma kayikhangele. Nomnini weli khaya, ubawokazi uJozi, ubengekho, phofu engayanga kude. Yek' oko ukusinga kwaNgede, emzini omkhulu. Akubanga sabakho zintetho zininzi, hayi, kuba bonke babekubona ukuzimisela kwam ekuhambeni. Abathanda kundaphula uluvo, ngento esemhlotsheni kangako nakubo.

ISAHLUKO VIII.

EMFUNDWENI EDIKENI.

Umhla esanduluka ngawo kwaNgede wawuloLwesithathu evekini, ngomhla weshumi linesihlanu kwinyanga enguTshaz' iimpuzi. Saphuma sibane ngentwana eyintanga yam, eyathi nca, ifuna ukuhamba nathi, ukuze igqithele kubakhuluwa bayo ababeseBhofolo. Yaye iyenza loo nto buzimela, kumzi wesibini kanina, ebihlala kuwo nonina lowo. Igama nguHlulani.

Uhambo lomhla wokuqala lwaba lubi, lwanzima kakhulu, kuba saxelelwa iindlelana zeenyawo, ekuthiwe zezinqumlayo ukuya ebhulorweni eNciba. Satyhobeka kakhulu, saya kucela indawo yokulała kuNjamkhulu, xa litshonayo ilanga. Sayifumana kumzi wesithathu sesikhe sayilandulelwa kwemibini. Nakulo wesithathu sibuziwe ukuba, thina maNgqika singabantu abahlala befuna ntoni na, sidinise kangakanje ngokucela indawo

Sabufumana ke noko ke ubuthongo, sikunye neentwana ezimbini zasekhaya apha, ezazilele kufuphi nathi.

Sivukile ekuseni ukuba sihambe. Yinile? Inqawa entle yomyeni wodad' ethu ayivakali ndawo; kwagqu-thezwa, kwafunwa ngumnikazi weli khaya, owayelele kwa-kuyo le ndlu naye. Athi akubuza kwezi ntwana, zithi, " 'Soko silele thina!" Angqine phofu naye athi, 'Hayi ke khona 'soko belele!" Ithe kanti inqawa ibiwe yenye yezi ntwana, yafunyanwa, sahamba.

Siyiwelile ibhuloro, saya kutsho eMasunguzaneni, esoyi-keka kakhulu ngezo mini. Umkhwe usele eNciba, enco-kola namanye amadoda. Side saphumela ngaphaya, kungabangakho zothuso zikhulu.

Sithe siyaqabela, nqwakanqwa neenqwelo ezikhululeyo emagqubeni, kanti ziinqwelo zomfo ka'Tyham, umCete lowa sasiwele naye.

Sinduluke ngezo nqwelo apho, zasiweza iGqunube ebusuku; sashiyana nazo eMthonjeni (Kei Road) zikhulule. Sahamba thina saya kutsho eQonce. Ndithengelwe apho iibhulukhwana neebhatyana, noko zingalinganiselwanga kum; segqitha saya kulalisa eLukhalweni (Debe Nek). Ngomhla olandelayo woMgqibelo, siye kufika ukutshona kwelanga eLovedale.

Ngengomso ngeCawa sibukele nale ntwana izinto-yinto ezintsha zalapha, ingxokozelo, ihombo, ubuninzi babantu, zaye iintwana zalapha zisibuka nazo. NgoMvulo umhla wamashumi amab ni enyangeni leyo, ndifakwe ibhulukhwana nebhatyana, okokuqala ukunxiba ibhulukhwe, oko ndathi ndakho. Isinxibo sam konke oku yihentshana yekeleko, nengubo yegusha, ibhatyi bendikhe ndiyambulelwe ngumntu. Ingubo yegusha ke yasala yona kwasekhaya kwaCentane, into enxitywe ndim eluhambeni yihentshana eluhlazana, nebhatyi enkulu yamapolisa, endandiyambu-lelwe ngubawokazi, owayelipolisa kwaCentane. Kum le

bhatyi iy'dyasi enyan'sweni, kuba ibetha ezantsi kwamadolo.

Hlala ke, mfundi, ukuduma kwam apha ngezi zambatho zam! Ngobudyudu-dyudu bokuhamba, ngokomelela nzii kweziqula yakha yayinto leyo ezincokweni zempi yesikolo, kuba ukuphuma oku esikolweni bendiya nd'zi-khulule ezo bhulukhwe, nezo bhatyi, nezo hempe, ndifake ezi zam ndiziqhelileyo.

NgoMvulo wamashumi amabini enyangeni, ndisiwe ngu-dad' ethu kwesaa sikolo singasemjelweni, bekuthiwa oko kuse*Station School*. Esi sikolwana besingagqithisi kwiSiqibi sesiThathu. Nam ndandicinga okokuba ma-ndiye kuqalisa khona, kuba ndiseLovedale edumileyo. Ndithe kanti ndizithobe kakhulu, kuba neSesine iSiqibi sasingayi kundilingana. Imfundo yam kule minyaka mi-thandathu ndikwaCentane ayimanga ndawo, noko ndi-ngazanga ndiviwe Mhloli weZikolo.

Ufike udad' ethu wankqonkqoza, kwathi thu intokazi yomLungu, ethe kanti yiyo eyongamele esi sikolwana. Itsho kwaphakathi, yabiza umfana wokuza kutolika, owathi kanti nguMnum. uMark S. Radebe, wakwaZulu. Ungomnye wabafundi apha eLovedale, oncedisayo ke kwesiya isikolo sabantwana, njengoko kwakutshiwo uku-balulwa kwaso. Ngelo xesha ke iminyaka yam yokuvela ilishumi linesihlanu, lineenyanga ezikwantlanu ngaphezulu. Ayibanga ninzi into yokuthetha apha. Ndingenisiwe ndahlaliswa. Ndaye ndiboyika naba bantwana ndiza ku-funda nabo. Ziintombi, zinde, ngamakhwenkwe makhulu. Aba bantu bayathetha, baqabukile, eneneni basile: kuba ezi iititshalana zincedisayo abazenze nto. Bathetha zisiva, bathi, " Yho, ubani lo, uba ukwayititshala naye?"

Kuthe kwangayo loo mini kwamhlophe ukuba le klasi asiyiyo yam. Ukuba izinto zazicoselelwe ukukhangelwa, ngendahlala loo veki yodwa apho, ndasiwa kwengasentla iklasi. Ntwana zibe zikhe zilinge ukusondela kum ngu-

David Gysman, noFred Vockerodt, ongumfundisi wase Bhapatizi, eQanda. Kube kumana ukuza abafana abafundayo, beza kuncedisa inkosazana kaMcGillivray lo : abo bafana ngaba banumzana u'Thos. G. Nqandela, owayethandwa kakhulu yile mpi yesi sikolo, imhlonela noko yena, ephatha isiXhosa nengoma ngomhla othile wengoma; uMark S. Radebe, uCandlish Koti, uWm. Mzamo, uWilson Yani, uYekelo Mbali, uSimeon Seisa, noJames Nyanda, indoda esahle savana ; phofu ilula, ilulamile, idelwe ngokungaphaya yile ntsapho yalapha.

Ndizitsale iingqondo ezi titshala, ngokuba bukhali kwinto yonke, ezinye ndizinceda ngokwam esiXhoseni. U-Mnum. uNqandela yena waba phandle ngokundithanda.

Kuthe kuphi, wabhubha ngebhaqo unina weNkosazana le ibiphethe isikolo, yaba iyayeka ke ngayo loo mini. Kufakwe into kaNqandela ukuba ibe nguMongameli. Kwesi sithuba kufike abafana baseLusuthu, namakhwenkwana abeza kufunda kwakwesi sikolo ndikuso. Abanye saba kunye, abanye baqaliswe emva. Amagama enxalenye yabo ngawo la : John Rasebulelo, Sam Ramakatsa, Simon Phamotse, Manama Molapo, Jas. Rangaka Makepe, Legonyana Tsupane, Jesse Makgothi.

Ekupheleni komnyaka ufikile uMhloli weZikolo, uCanon Woodrooffe. Ndaba ndiyaphuma njalo apho, ndinyukela ngasentla eSinaleni.

Ngelo xesha ke, indumasi yokufunda kwam yayise isizalise sonke isixeko esi. Ndidunyiswa kwayintsapho le ndifunda nayo, yathathelw' apha ke loo nto nangabakhulu ! Kuthiwa, " Laa ntwana ivela kwaGcaleka isuke iyifunde incwadi iye kuyigqiba, ingayikhangeli nokuyikhangela ngamanye amaxesha." Ndibone ndive nam xa ndihambayo, kwalathiswane : " Nantsiya ke ! Nantsiya laa ntwana besithetha ngayo ! "

Ngokunye ukuhlwa kwabakho ikonsati kulaa nkonzo yabaNtsundu, isenguMfu. uP. J. Mzimba, umfundisi

wayo. Sinyulelwe izifundo esiya kuzenza singaziboni, bathi abanye bazinyulela. Nam ndizikhethele ku" *Hambo loMhambi*," isahluko sokuqala. Lihle lafika ixesha lam lokuba ndifunde ; hayi ke, nditsho, ndatsho, ndatsho, kwada kwavakala phaya endinkindeni yendlu, kukho indumasi yokuthetha, nentshukumo, nolwandile endingaluqondiyo. Kanti yile mpi indaziyo, ixelela abanye isithi, " Wenjenje ke laa mntwana nasesikolweni. 'Uya kufunzela ukuyigqiba yonk' incwadi 'bona nje ! " Kude kwakho izinto ezivakalisayo ezithi, " Kwa-wu-u ? Yhu ! Ngu-Mankangula ! "

Ude umfundisi waphakama, ezama ukuzolisa olu lwandile lukhoyo, koko uze kuma apha ngakum, waphakamisa isandla ukuba kuzole. Ndide ke ngelikade ndagqiba, ndaya kuhlala. ,Uthi kwathini ke ? Ezangomso zivele zisithi, " 'Ubona nje laa mntwana ide yanqandwa ngumfundisi phezolo. Ibiza kuyigqiba yonke laa newadi, incwadi enqabe kangaka, " *UHambo loMhambi*!" Kubekho nababebona ukuba , " Hayi, iphambene laa ntwana. Aniboni enxibe iminqwaz' eqokobhe nje ? Aze atsho ngemijiva yemithika ngezinye iimini ! Ngomny' umhla wayetsho ngezobufundisi mpela ! "

Ibe yingxokozelo enjalo ke ekufikeni kwam eLovedale. Ezi zinto zithethwayo ngabantu, bezisandisa noko phezu kwezinto ezikhoyo ; ubudyudu-dyudu, ukuphendula kamsinya, uhlobo lokunxiba, ukugila abanye abantwana xa kudlalwayo, njalo-njalo.

Apha ke kwadad' ethu ndibe kwangumalusi weenkomo, nomsengi. Naxa kulinywayo bendikhe ndifunqule. Amakhwenkwe endihamba nawo kwezi ndawo ziinto ezinkulu ; eneneni ukuqala kwam ukuwabona ndibe mna ngabafo ; kuba neentshebe selenazo la madoda. Ndihle ndabona noko kwangezimbo ukuba asimadoda la. Aye echunutywe kunene ngabafana, into leyo endandingayili ndele nganto kwisikolo esingangeLovedale leya.

La makhwenkwe ke, akukho nto abeyithanda njengokubonela amakhwenkwana esilwa, mhlawumbi ebhutyana, engqulana. Ndithe ke mna, njengomfiki, zakha zavavanywa kum zonke ezinye iintwana ezi. Inkathazo ibisenziwa ngabo nongqovu phakathi komzi lo, yayingenganganto. Kufikwe intwazana iphekile, kungekho mntu mkhulu, ityiwe ithiwe tu loo mbiza; kumkiwe, kuthiwe, "Uya kuthi besilambile." Kufikwe intwana isenga, kuthiwe, "Suka, luninzi olo bisi!" Yanyiwe loo nkomo. Inja nokuba yikati eboniweyo, ifumane ihamba nje -e-e, yinyamakazi leyo. "Qhewula!" Kakade oku iya kusinda esindayo ngezikaSibi, ife efayo. Umntu ongaqondwayo wasemzini ngakumbi ukuba ube nobudlaka-dlaka impahla le, uya kucothelwa lowo ngoratya, eve yena ngeentonga sezingathi zikhiwa kuye. Kubalekwe ke, kuthiwe dun, engayazi yena into emhleleyo.

Akuhambanga thuba lide, ndangena ngoku, ndiq'helana nezi zinto. Kuba kaloku, othe waqhuba kakuhle ezintongeni, uhle anyuselwe kudidi oluphakamileyo. Phofu isikolo sona ndasigcina, ndide ndicengwe ngemihla yemitshato, ukuba mandingabi saya nam esikolweni; hayi ndibe nje! Siye ndakuphuma esikolweni; uve ke iinto ezinkulu, "Kwaku! Asizontombi; Zakha zangakaphi!" Mna ke ndiza kuzoyika nezo ntombi. Zinjalo nje nazo zindivuyelele, zindiqonda ukuba ndiyazoyika.

Ngaloo mihla yayingekabikho le minyaka mithathu yokufundela ubutitshala. Ubesakuthi umntwana ophumelele iSiqibi seSihlanu, angenele ubutitshala; athi ukuba uphumelele, abe ubugqibile ke. Makaye kufundisa xa angazi kungenela imfundo ethe tyi.

Mna ke ngoku ndandise ndikweso sigama sokungenela ubutitshala. Ndithe kanti negama lam noko sendilibhalile ezingqondweni zabantu abangabo. Kuba kwisikolo seCawa ndive sendikhankanyelwa phambili; ngokunjalo

kwiQela leThemba. Kwathi kanti nokuvuma oku ezinkonzweni kuphawulekile eluntwini.

Oku kufunda ke yihlo bekungelula kakhulu. Kuba unkabi lo kuthe kuphi waqeshwa, wasebenza apha esinaleni azuze loo ntlawulo yabafundi ababefunda ngemini esikolweni, oko kukuthi abangahlaliyo phakathi esinaleni.

Intlawulo yam yaba yipeni ngeyure; iiyure ke ezintathu zasemva kwemini. Umsebenzi ke kukutshwenta izitalato zomzi lo; nokuxhaxha iintango zamakhala. Bekusithi, mhla ngoMgqibelo, ndiye kusebenza kunye namadoda ekumbeni uhlalu, nokudiba ngalo imigongxo; kanti nasemiyezweni besikwasebenza, sihlakulela phakathi kwemithi. Umvuzo ke ngoMgqibelo ububa ngangalo wamadoda asebenza ngemini, indaliso.

Bekusithi ngamaxesha okuvalwa kwezikolo, ndiye e-Monti; ndifike apho ndisebenze endiwufumene kuqala, nokuba unjani na. Kub'e kuzo ezi hambo ke endaqalayo ukuwubona umzi womfundisi waseRabe uW. B. Rubusana; owathi, kuba ibingumzi wentombi kabaw' omkhulu u-Nzanzana, waba luncedo kum ngokwendawo yokufikela, neyokuhlala; kuse ndifuna umsebenzi, ndiwufumane.

Asikuko nokuba ibimkholisa loo nto umfundisi lowo, ukundibona ndithe nkqi ekusebenzeni; aze abone ukukhawuleza kwam ukujika, ukuvulwa kwezikolo, ndisiya kwasemfundisweni.

Ndithe kanti ndiya kuphumela esikolweni sakhe mhla ndaphuma eDikeni; phofu kungekabikho nto ndiyiqondayo mna ngemfundo yam.

ISAHLUKO IX.

"YITHI 'NDIYINDODA!'"

Uthe uthwasa umnyaka we-1894, ndabe ndinento engazanga indihlele, into yokungavumi kuya esikolweni. "Yintoni? Yintoni?" Babhula besela abantu, bengayifumani into eng,aze ikhuphe mna esikolweni. Hayi mna, andahlala ndawonye; ndahambela izihlobo ngezihlobo, kwimizi ngemizi. Obuzileyo ukuba kutheni na ndingekhona esikolweni nje, impendulo yam ibilula, "Hayi akubangakho mali."

Ngalo lonke eli xesha ndiyalungiselela. Iintanga eziya zam, iimbovela zase*Lovedale Station*, zivakalisile kum ukuba zona lo mnyakanje zifuna ukuba ngamadoda. Andenzanga mathandabuzo; ndilenze laqava elam lokuba, andiyi kukha ndishiyeke kuloo nkonzo. Zithe noko zikrokrela ukuthi ndiya kunqandwa ngabakowethu, kuba ndimncinane, ndaye ndisenza kakuhle emfundweni, zalibamba lona izwi lam lokuba, andiyi kukha ndishiyeke nakanye.

Lo msebenzi ke ndiza kungena kuwo, ndiyawazi ukuchaseka kwawo kubafundisi, koko ke ndixolele noko kugxothwa, kunokuba ndingabi yiyo le nto ndinga ndingaba yiyo. Ndaye ndinesizathu ngayo loo nto. Engqondweni yam ndedwa, ndandiqonda ukuba ndiya kuba ngums,ebenzi kweli lizwe lakowethu lasemaXhoseni—ums,ebenzi kwizinto zeLizwi; kwezentlalo yasemakhaya; kwezombuso; nakwezemfundo. Kwamhlophe kum ukuba andiyi kwenza nanye yezi zinto iphumelele, ndingabanga yindoda njengabo.

Nditsho ke, ndithi saba semalungiselelweni amakhulu neentanga zam ezo, ekuthe okunene ngomhla wesithandathu kwinyanga yoKwindla kuwo loo mnyaka sewuxeliwe, wadla umdlanga. Isimiselo ke saloo nto makuthi kwakugqitywa ukusikwa, akukhokele lo mfo usikayo, athi, "Yithi,

'Ndiyindoda!'" Yolandela ke inkwenkwe nganye ithi, "Ndiyindoda!"

Sihleli ke ezindle apho, siqaba ifutha, sisambatha amabhayi; kodwa inkoliso ikukuhamba z'e ngemihla ezolileyo. Ngokwenani sasingamashumi omabini anesihlanu; nangani ngokoyika abafundisi ishumi lonke kwelo nani belimana ukuthwethwa ngobusuku, kuthi emini liye kunxiba amadlavu alo. Abo ke sabanika igama lesiqhulo elithi, "Ngabakhwethi' abasimanga!"

Ndilapho nje ke, imfundo ngoku sendinendawo yokuyincama. Ndiyasazi isono endisenzileyo, ukuba sikhulu nokungaxoleleki kwaso. Phofu noko andikancami mpela, ndisathingaza. Sibonakele siphuma siba ngamakrwala.

Kuthe kweso sithuba, ndagangwa ngumLungu othile kwalapha eSinaleni, wandiqesha emzini wakhe. Hayi ke, ndiphume ndingena phakathi kwabafundisi apha, bada bandiqhela ngobuso.

Kuthe ukuvulwa kwezikolo okulandelayo, ndakho nam, ndifuna ukungena esikolweni. Kwakho nenxenye yabaa "bakhwetha abasimanga." Bagxothwa abanye, bavunyelwa abanye; kwangathi noko kukhethwa abalula bavunyelwe bafunde. Onongqovu abaya, hayi, akuqhelinswanga nokuqheliswa ngakubo. Mna ndibe kwicala labaxolelweyo, nakuba uMnum. uJ. K. Bokwe, igosa elikhulu labafundisi, wakha wandinika kakhulu ngamazwi, ukuthi ndifune iimfundo, ndize ndibuye ndiye kwenza iintlondi zabahedeni.

Iqalele kum ngelo xesha iminyaka emithathu yobutitshala, ngowe-1895. Loo mnyaka ke, ngesiXhosa, njengoko wobona kwincwadi yam engo*Lwaluko*, kuthiwa ngumnyaka ka"Qhwetha," kaSiwani, owalekela u"Sibethe," aze yena alekelwe ngu"Salakuphathwa" (uGwebinkumbi).

Ukwamkela iLizwi.

Kwesi sithuba umfundi uya kufuna ukuba ndingaba ndaba yintoni na ngokwaseLizwini leNkosi. Bonke

odad' ethu abazanga bandiginyise mathe ngakwelo cala; nam phofu ndithambile kakuhle. Kodwa ndandisazi ukuba akukho ndlela mbini: ndiya kuza ndisikwe, mhla ndiviweyo ukuba ndisesuthwini. Laye ke isuthu eli ndophele ekubeni ndiya kuliya. Ndazenza lukhuni ke ngoko, ndingafuni kubonisa nabani na ukuba landoyisa kwakudala iLizwi.

Umfundi kaloku mandimenzele ibalana lombla ndaqala ukuya esikolweni eZingqayi. Iminyaka oko yayisixhenxe ndikho. Ndandihamba neqela labantwana abakhulu, abangamakhwenkwe neentombi. Sithe xa sikummango othile wakwaMadume, onamatyholwana, nemithi, nezihlahlana, ndibona abantu bonke, shwaka! ngokwamathole ezagwityi. Phofu ndaqonda ukuba abayanga ndawo, kuba ndiyabeva bedumzela nje kulaa matyholwana. Ndifumane ndema apho, ndafumana ndamana ukubhekabheka. Kude kweza omnye udade wethu kum, wema njeya, wathi, " Hamb' uye kuthandaza; kuyathandazwa apha!"

Kwaku! Ndiza kuthini? Akukho ngxoxo nambuzo kule nto, kuba naye lo uthethe elo zwi, wasithela. Ndingene kwityholo endidibene nalo kuqala, ndaguqa, ndathetha nam, ndathi, " Thixo kaDafeti, kaAbram, kaYesu . . . ." O, aphela amazwi, ndakhangela emzini, nango uhamba, sewugqibile. Ndavuya, ndahamba nam.

Ibe kwayiloo nto ngokubuya. O! Mandiqhube isithandazo seNkosi, ndenjenjalo. Saphela kamsinya, ndaphinda ndahlomela amanye amazwana. Kwagqitywa ngumzi, kwahanjwa; ndavuya, ndahamba. Ithe kanti le nto yinto yemihla, ukubheka phaya nokubuya: mhla kushushu namhla kubandayo, isina, lizolile.

Le nto yaba sisiqalo sokuba umthandazo ndiwuxabise. Ngoku ndingaka, indawo enamatyholo andithandi kude ndiye kuyiphuma ndihamba ngeenyawo, ndingakhanga ndiphambuke, ndimise ngamadolo.—Bona kwincwadana yam, u*Don Jadu*.

Amandla omthandazo ndiwaqondile kwaCentane; ngako oko ke iLizwi ngumthandazo lo.

Andahlukananga nezihlobo ezi zam, noko ndifundayo, zingafundiyo zona. Ndiqondile noko ngoku ukuba akukho, sithintelo sokuba ndingamkeli iLizwi. Ndahlala ke ngoko ndizimisele ukuba ndiya kusala ngenye imini, mhla kuthe kwalunga.

Apha ke phakathi kwesikolo esi, bekumana ukubakho imithandazo ezindlwini zabantu, ngemihla ethile eveki. Bekusakuthi ngamaxa wambi kubekho iimvuselelo ekuthi kucelwe amasinala ancedise, ngakumbi eziya izimpi sezifundela ubufundisi nobuvangeli.

UMfu. uP. J. Mzimba ndakhandamva ethetha eshumayela esithi, iminyaka yakhe ngoku engumfundisi ilishumi linesihlanu: kodwa kuloo minyaka ingako, akazange agugule mntu ngentshumayelo yakhe yedwa, angaba unabanye, ukuze abe nokuzuza umphefumlo. Wayethetha ngohlobo lweziphiwo ngeziphiwo.

Ngamhla uthile ke, kub'ekho imvuselelo phakathi komzi. Naye umfundisi lowo wayeza kubakho, kunye namadodana aseSinaleni.

Kukho enye into ke ebisakufunwa ngabafundisi, koko ibisakuwaxaka amaXhosa. Loo nto ke kukulila, ubhonge, xa uthi uyazinikela. Kwabanye, umntu uzinikela ethe ewaka, ezinye ke iimvaba aziluqondi olo hlobo lokuzinikela. Enye into ebisakoyikwa ngabantu abangekakholwa, yinto yokuba 'uza kubuzwa ukuba uboniswe ntoni na ke, esala nje. Okunene ke le mibuzo ingqonde-ngqonde ziinto ezibe zisakubakho kwabanye abashumayeli nabavangeli.

Nditsho ke, ndithi ndiyile emvuselelweni apho, ndaya ndizimisele namhlanje ukuba ndiya kusala xa kuphunywayo. Iintshumayelo zibe kwindawo efanelene nam kanye, ethi, " Ngokholo uMoses uthe akuba mkhulu, akavuma ukubizwa ngokuthi ungunyana wentombi kaFaro,

enyula kanye ukuba aphathwe kakubi ndawonye nabantu bakaThixo, kunokuba axhamle izono okomzuzwana" (*Heb.* 11, 24-25).

Okunene ndisele xa kuphunywayo. Andililanga kuqala; kodwa ndithe ndakubona iintanga zam zikrozile ukuya emnyango, ndahliwa lusizi, zaphalala iinyembezi. Ufikile umfundisi, wandibuza ukuba ndiyazinikela na? Ndithe mna, "Ewe." Undithe chu ngesandla, wandinyusela ngasentla; kuba ndandihleli ngasemnyango.

Akubuyanga kuthini ke yada yangumhla wokuzaliswa kwam; umhla endeva ngokuhlwa enkonzweni ukuba umfundisi lowo ufumene unyana. Watsho kwa oko ukuthi, igama lakhe ndithe ngu"Sipho"; kuba ibingumhla omkhulu kwaba babezaliswa namhlanje.

ISAHLUKO X.

UKUYISHIYA ILOVEDALE.

Ukuba seDikeni kwam kundivulele iindawo ngeendawo ezibe ziya kuba ziziva kum, ukuba bezingenzekanga. UKrune, eyona ndoda izala ubawo, ndiqale ukumqonda kakuhle ngeli thuba ndilapha; kuba ubeseTyhume (Macfarlan). Waye ngoku seleyindoda enkulu kanye. Uthe kanti ke seleza kulishiya ihlabathi ngomnyaka we-1895, xa akuma-95 eminyaka ubudala; wemka eyolele wacwangcisa.

Kwangaso esi thuba, ndibe nokwazana ngokusondeleleneyo nabaa bafundisi bam, uP. J. Mzimba noE. Makhiwane,—abafundisi endaqala ngabo ukuyibona le nto ingumfundisi; wada wathi okaMzimba yaba nguye ondifaka uphawu ndilusana, yaba kwanguye ondingenisa eBandleni.

IBhofolo nalo ndibe nokulazi kweso sithuba seminyaka emithandathu endibe ndiseDikeni. Apho bekukho

inzala yakowethu, eyasalela oko umzi wawusekhona. Kwakukho neqhakra-qhakra lendoda, into kaDyoba yasemaCeteni, uMfu. uI. W. Wauchophe; noMnumzana into kaSinxo, uCharles owaba likhumsha leofisi wada watyiswa umhlala-phantsi.

IRini ndiqale kwakuyo loo minyaka ukulazi, kunye nabantu balo abangabo. Waye kambe ubawo, isizolane sendoda, waba ngumntu wakhona. ICawa (*Port Alfred*) ndilaze kwangelo xesha nalo ngoMnum. uJohn Gaba, umyeni wentombi kaKrune enkulu. Incwadana engu-*Don Jadu* iyileke kwezo hambo.

Impatho yokuphathwa kwabantu abaNtsundu sisipalati ngezinto zemfuyo, ndiqale kwalapho eDikeni ukuyibona; ukuqingqwa kwamanani empahla; isiphithi-phithi sokubangwa kwezo zigqithileyo emananini amisiweyo. Ngamanye amaxesha loo mpithi-mpithi wenzelwe ezintlanti, ngamanye wenzelwe ezindle emadlelweni. Ndandiqala ke oko ukuzibona iziganeko zempi eMhlophe neNtsundu engabamelwane. Zandothusa; kanti andikaboni nto.

Ekufikeni kwam eDikeni, ndafika kufundwa ndawonye, ngamakhwenkwe aNtsundu naMhlophe. Intle loo nto iyinzuzo nengenelo kumacala omabini; kuba la aMhlophe amakhwenkwe ebephuma aye kuba ziimantyi nabafundisi, nabamashishini aphethe abantu abaNtsundu. Loo makhwenkwe ke ebesakuya kwezo ndawo selemazi umntu oNtsundu, befundene kwasebuncinaneni, ebumnandini nasezinzimeni. Ingxolo yempatho ibingengangale siyivayo ngoku. Kunjalo nje, la aNtsundu amakhwenkwe afundileyo ayesazi isiNgesi ukusithetha, neminye imikhwa emihle yamaNgesi, abe akafundanga kuyaphi.

Phambi kokuba ndiyishiye iLovedale, ekupheleni komnyaka we-1896, uMfu. uJohn Knox Bokwe, igosa elikhulu laseLovedale, wayesel' evela phesheya, eSikotilani, ngowe-1892; wazenza futhi iindaba zakhona, ezimnandi kunene,

neziklhuthazayo. Kodwa kwisithuba seminyaka emine namihlanu emva koko, wabona ukuba ubizo lwakhe lukwenye indawo, engeyiyo iLovedale, le ayikhonze iminyaka ekumashumi amathathu.

Kwakufuphi ekubeni ebuyile uMnum. uBokwe Phesheya, manditlhi kwangomnyaka we-1893, kuwele uMfu. uP. J. Mzimba esiya kwiJubhulu ethile yobutyalike babo, ephethe nomcimbi wokuqokelela imali yokwandisa ityalike yakhe. Naye uhle wabuya enazo naye iindaba ezimnandi zelo zwe. Naye kwisithuba seminyaka emithathu nemine, sabona ezahlula kwiinkonzo ezinabantu abaMhlophe, eseka eyakhe iNkonzo.

Ndiyishiye iLovedale kukho uNomgogwana othile okhoyo ekuthiwa yiTiyopiya. Kanti ke kukuphuma kwamadoda athile amabini eWesile, aBafu. uJ. M. Dwane noM. Make Mokone,—nabo besiya kuzimanya naBandla lithile lase-Merika, eli kuthiwa yiA.M.E.C. Yaba sisidube-dube esikhulu eso ezingqondweni zabantu, naselunqulweni lupheIa.

Ndiyishiye iLovedale kuvakala ukuba abafundisi bam banento abayilwayo ezintlanganisweni zabo; ndithetha aBafu. oP. J. Mzimba noE. Makiwane. IiRamente ezithile azifanele ukuba zibe nabafundisi abaNtsundu. Loo ntetho ke ivela emva kwengxabano engencinane ye-Bandla elinomfundisi othile waseRautini onguEdward Tsewu, owada waroxiswa. Ngathi loo madoda yawakhathaza loo ntetho, nokuba yayivelaphi na kubani na. Ada enza iintsongelo zokuzahlula kwabaMhlophe, xa kanti iimeko zinje.

Uphumo lukaMfu. uMzimba lwamisa olunye unyawo kanye kuyo le ntetho, nakwindlu awayeza kuyakha.

Ezi zibe ziziqalo zenimba, ekuthe kanti ndisaza kuchankcatha kuzo nam ngokwam, phakathi kwethu nomzi oMhlophe, embusweni, etyalikeni, emfundweni, nakwintlalo yamakhaya.

ISAHLUKO XI.

NGAPHANDLE ELIZWENI.

Ngoku kwesi sahluko ndinga ndingabetha nje amabal' engwe; kuba hleze ndide ndimdinise umfo wasemzini obendicelile.

Ndiphume eDikeni ndaya kutsho eMonti, ndiye namhla ndithingaza, nding'athi andiyi kubuyela kwasesikolweni; kanti okunene kuza kuba njalo. Ndinikwe isikolo kwaNongqongqo (*West Bank*) nguMfu. uW. B. Rubusana, ngomvuzo kaRulumente oziiponti zontandathu, ngekwata, kwathiwa umzi worola wona iiponti zombini. Ndiyamkele le ndawo ngokuhlonela uManeli lowo, eyam ingqondo ingekho konke ekubeni yititshala. Ndifakwe ngamandla nasekubeni ndibhale imicimbi yeentlanganiso zomzi, mhla kudityenweyo. Kuthe kanti kukungena kwam oko kwizinto ngezinto zesizwe, neembambano zabaNtsundu nabaMhlophe.

Ndithe ndifika elizweni, ndabe ndinikwa igama elitsha, lokuba "ndiyiMbongi yakwaGompo." Loo nto ivele ngolu hlobo:

Kuthe ngenyanga yeNkanga, kuwo loo mnyaka we-1897, kwaqalwa iphepha eMonti, kwathiwa li*Zwi laBantu*. Umhleli walo kucelwe uMhlekazi uNathaniel Cyril Mhala, oyinkosi yamaNdlambe eXhibeni kuloGaxa, owayefunde e*St. Augustine's*, *Canterbury*. Wayencediswa nguMnum. uGeorge Tyhamzashe, omnye weemfundi ezaphumelela iMatriki eLovedale.

Kwamhla ndabhalela kulo eli phepha, ndabhala izibongo ezibini, esithi, *Izwe lakwaNdlambe*, nesithi, *uNtsikana*. Ndazithumela ke ephepheni, andabhala nagama lam kuzo, nagama loNobambiso, kuba ndazisa ngokwam ngesiqu. Zithe zingekaphumi, ndeva uManeli uRubusana esithi kum, "Ke wena uya kwaziwa ngokuba uyiMbongi yakwa-

Gompo." Okunene zavela ezo zibongo zinelo gama phezulu.

Yaba yinto enkulu leyo emzini, kwaye kungekho namnye umntu ocinga ukuba ingaba ndim lowo; ndaye nam ndiloyika elo gama. Yahamba iminyaka kutyholwa abantu ngelo gama. Yadunyiswa, yanconywa le Mbongi ngabantu phambi kwam, bengacingi nento ukuba ingaba ndim. Ndada ndakha ndeva uDr. Mqoboli, ebuza ukuba andiyazi na nam; ndalandula ndabhebhetha. Uthi ke, ebhekisa kumadoda awayelapho, " Ukuba kukho into eyakha yafihlwa ngamaXhosa, isahamba yodwa le nto yale Mbongi!' "

Izibongo yinto endayithanda ukuyiva ndisemncinane; kube mnandi nakum xa ndibongwayo. Ndazibonga nam neenkomo ezithile zakowethu njengomal'usi; ndabonga nezinja namanye amakhwenkwe. Isuke into ithi qatha engqondweni, ndiyiqhube; kanti loo nto iya kukholisa abantu abaninzi.

Kuthe kuphi, yaphuma inkosi ephepheni, kwangena uMnum uA. K. Soga endaweni yayo. Uphumile no-Mnum. uG. W. Tyhamzashe, kwafakwa mna endaweni yakhe.

IMbongi yeSizwe Jikelele.

Kuthe kuphi, ndazuza elinye igama lenkonzo yobuzwe. Eli ke igama ndalinikwa yindoda endingazanga ndiyibone, umfo wasezintlangeni kwaZulu. Le ndoda yayinguMhleli wephepha elithile eRautini; igama lalo be kuthiwa "*Abantu.*" Ndilibalele elo phepha izibongo zokuphela komnyaka; phezulu ndibhale " IMbongi yakwa-Gompo." 'Suke iphepha liphume lisithi, " YiMbongi yakwaGompo neyesiZwe jikelele." Itsho yabhala indoda leyo isithi, " Akunakho ukuba saba yiMbongi yendawo enye; sibone thina ukuba zonke izizwe uzifikelele." Yabhubha indoda leyo ndingazanga ndide ndiyibone.

Ngeli xesha ke sasimi ngezantya, sizama umzi oNtsundu

ukuba umanyane, uthethe izwi elinye, ukhale ngesikhalo esinye embusweni. Intoni? Akukho nto yakha yawunqabela umzi oNtsundu njengaloo nto! Yaye impatho ophethwe ngayo ziidolophu ingeyiyo; ibe yanele ukuba ibamanye abantu babe yimbumba, kodwa hayi. Abafundisi nabo baye bephelelwa bubuhlobo nathi, ngenxa yeenkqekeko zaMabandla. URulumente usingene yena ngembumbulu enkulu yobuhlanga, ubuMfengu nobu-Xhosa. Intoni? Mandiyishiye le ndawo kwelithi, isenguloo mbhodamo ke nangoku. Imvisiswano kuthi ayikho; sisezizisulu zeentshaba zethu. 'Uyazenzela umfo oMhlophe; athabathe omnye abethe abanye ngaye; athabathe lowa ngomnye umnyaka, akatse abanye ngaye. Babe baninzi kuthi abathengisa ngobuzwe babo ngenxa yokulamba; yaye imivuzo ibanjwe mpela yona. Nenkomo le yakho, uyithengisa efandesini, phambi kokuba ithethelwe iya kukha ixelwe ukuba le ke inkomo yeyomntu oMnyama liwe phantsi ixabiso layo; phofu igudile, intle; kube kwayiloo nto ke nakwizilimo nakuboya beegusha. Silw'e silwile njalo needolophu nemithetho-thethwana eziyenza kubantu beelokishi zazo.

EGqunqe Komkhulu.

Kuthe kuphi, ndalishiya iphepha, ndajuba kude kwa-Centane. Ngoku ndiya Komkhulu kwaKona, unyana wokuqala kaMaqoma, inkosi kabawo-mkhulu. Ndandizama ukuya kuvala isikhalo sakhe esifuthi, esithi, " Aba bantwana bamaphakathi akowethu bathi bakugqiba ukufunda babhekephi na?" Livuye lonke elakwaCentane kowethu kukufika kwam. Ndaye ndibambene nalo nelinganeno kweNciba, baqala bazana ngokutsha. Zibekho nalapha iintlanganiso zomzi zokubonisana, nokucebisana, nokululekana; kodwa amacebo lawo engavumi ukuphumelela. Ndandizimisele ukuya kuba ngummi apho, noko ndandingene ngobutitshala.

Kufike enye incwadi emva kwenye, ezivela kubaphathi

bephepha le*Zwi laBantu* eMonti, besithi, " Akukho mntu yini na ukuba sithi sakuba sifundisiwe, sisuke singazikhathaleli izinto eziluncedo esizweni ? " Kube mhlophe kum ukuba mandibuyele kwasephepheni. Waye uKona engasekho ; onyana bakhe bendithanda, bendixabise kwanjengaye. Umzi wesikolo nawo wawunamathemba amakhulu ngam.

Ndibuyele kwasephepheni eMonti emva kweminyaka emithandathu ndikwaCentane. Koko ndifike okunene iphepha selinzonzotheka, ngenxa yokuswel' inkxaso ebantwini, belithanda phofu ngemilomo. Nangaphaya koko, abongameli balo ababanga namvisisiswano kwabodwa, nangakuMhleli wephepha uMnum. uA. K. Soga. Indlela ke ngoko ibe nye, yeyokuba malivalwe. Lavalwa ke okunene, zanikelwa izishicilelo kubanini-zo, impi eMhlophe.

Komkhulu kuloGaxa.

Iphepha livalwe sendikhe ndabhala, ndashicilelaincwadana egama ndathi, ngu*Samson* ; yashicilelwa eLovedale. Badywidana abantu ngayo yaphela. Baye beyibuka beyithakazelela kakhulu ; kuba neencwadi zesiXhosa oko zazingekabi ngakanani. Isamana ukubuzwa nangoku loo ncwadana kum. Ndithembise ukuba iza kushicilelwa, iimeko zakulunga.

Iphepha elo livalwe ebutsheni bomnyaka we-1910 ; umnyaka owawufuna kanye iphepha lokunceda abantu, kuba nguloo mnyaka kwasekwa ngawo umbuso wo- " Manyano lwamazwana eAfrika eseZantsi."

Ndiphume mna ndaya kuba ngummi kwaNdlambe ndangena kodwa ngobutitshala. Ndawanikwa lula amanxowa namasimi ; wavuya umzi kukufika kwam. Ndifike ndema eMncotsho, kuloo lali kaNdayi Tsora, kwinxowa elihle kunene, ngasesikolweni eso ndibe ndifundisa kuso. Eso siqingatha ke siphethwe eMonti, noko iliQonce elikufuphi. Bakholwe kakhulu aBahloli kukufundisa kwam kuzo zonke ezi ndawo endikhe ndabamba kuzo.

Ezi zikolo ndikuzo ke zaseMncotsho zizikolo zehlelo laseTshetshi zozibini. Anjani ke amaTshetshi ukufuna ukuba mandibekwe izandla nguBhishopu, ndingene kuwo ? Ndinjani ke mna ukusebenza apha, ndivula amabandla akowethu aseRabe apha eMncotsho nasemaTshabo ?

Loo nto ke ayathetha mvisiswano. Kukuze owakowethu umzi undicele ukuba mandiye kuvula kowethu e-Mpongo. Ndaya kuba khona okunene.

EMpongo ELizweni.

Le ndawana ke ikwakwilizwe lamaNdlambe ; kanye apho uMhlekazi uNdlambe angcwatyelwe khona ; nalapho avelele khona namawele kaMhala, uMakinana no-Mtshatsheni. Apho abafundisi bokuqala bawafikela khona amaNdlambe, zikhona neendonga zeetyalike zokuqala, phambi kokuba kuze kuqalwa isikolo saseNxaruni (*St. Luke's*), esona sesisesikhulu ngoku kweli lakwa-Ndlambe. Le ntlanjana idumileyo kumaNdlambe onke kuthiwa liXinira : iseMpongo apho ke kanye.

Lo mzana nawo uphethwe eMonti ; koko iincam ze-Qonce zilapha neencam zeQumra zikwalapha, yaye ne-Monti leyo ifike apha ngencam.

Kule ndawo andihlalanga minyaka mithandathu, njengokuba ndenzile kwiindawo endikhe ndaba kuzo. Ndenze apha ngaphezulu kweshumi leminyaka. Babebaninzi nabantu abaqale ukundazi ndikhona ; yathi inxenye yacinga ukuba lelona khaya lam.

Ndifike apha kwisikolo esingqalhlalwa titshala. Isizathu ndihle ndasibona. Andibukekanga apha ekufikeni kwam nam, njengakwezinye iindawo ; phofu bendise ndisaziwa kakhulu ngabantu balapha.

Imisebenzi emihle neyamandla ndiyenze kakhulu apha. Isikolo sinyuke kakhulu, saba kumgangatho esingazanga sibe kuwo. Ndifike abemi abaNtsundu balo mzana abathengileyo bengenazwi nammeli eBhodini (*Village Management Board*). Ndenzile ngamadabikazi amakhulu

kumaBhulu namaJamani, ukuba abaNtsundu nabo bangene babe ngamalungu eBhodi.

Inkonzo ndifike iba neeCawa engangeniyo, ngenxa yezixakeko ezisakuthi zibekho. Andanelanga kuphelisa loo nto ; nditsho loo ndlukazi yaseRabe, ibise ibunxowara yavuka, yazala ngabantu.

Imidlalo yeentsapho ngemihla yeeholide yatsho yanqwenisa nabantwana babaMhlophe. Ukwabiwa kwamabhaso, neembutho zokuphela komnyaka, zibe zisakuthi zicelelwe izithethi kwalapha emzaneni, okanye kwezi fama zisirawuleyo, ezibe zisakuthi nazo zincedise kwizisusa ezikhoyo. NeBhodi yanobuhlobo obukhulu, yancedisa roqo ngemali emidlalweni yeentsapho. Kweza abantwana bakude ukuza kufuna imfundo apha. Izikolo zeCawa ziqhubile, kwanamaqela e'Themba. Iimbutho zeliso lomzi zib,ekho nazo. Umzi ukhe wathetha into enye, noko ubuye wahlula-hlulwa ziintshaba zomntu oNtsundu.

Iintshaba zib,e ninzi kum apha, koko ngenxa yokuxakeka kwam ngumsebenzi, ndizitywakanisele ndawonye nezihlobo. Itsho loo nto zidideke ! Senza imisebenzi emihle kunene ngeentshaba. Kwaqala ngoku kwakho nabantwana abayayo ezisinaleni, baphume bafundise, into ebingazanga ibekho apha, ukusa abantwana esinaleni.

Ndibe nguMhleli we" Mvo."

Kwesi sithuba kubekho isijingijane esenziwa nguMhleli omdala we*Mvo*, uMnum. uJ. T. Jabavu, sokuthi mandilahle isikolo, ndiye kuthabatha indawo yakhe ephepheni, ngenxa yokungaphili kwakhe.

Ndiyicikide ithuba elinobomi le ndawo, wada naye wacaphuka. Kwizihlobo ezimbalwa endiceebisene nazo, akukho sakha sada saba nobuganga bakundimela ngaphambili ; kodwa ndifunde ukuba lo mntu uthi ngegama elinye, " Wozibonela umdala."

Amadoda wona awaba neempendulo ezithe ngqo ngabafo bakhe ababini, oyiProfesa nomguMhleli ngoku.

Omkhulu utsho ngamazwi okuyibulela le nto ukuba ide yenzeke ; kuba ubeyicinga esePhesheya. Omnye lo wanele kuko konke, waza kuthi xha kwindawo yomvuzo, ubunzima bawo. Lo mvuzo ke yihlo awudlulanga nento kulowa wam wasebutitshaleni.

Hayi, ndingeniswe nguMnumzana ngomhla othile, wandihlalisa kweso sihlalo sakhe ; ndaqhuba. UMhleli lo uqhubayo ngoku, yena wanikwa icala lokukhupha amaphepha okubiza iimali, waqhuba naye. Savana ngento yonke eyenye sabambisana nangokusonga iphepha ngomhla wokuphuma kwalo.

Into eyema phambi komsebenzi wethu yaba yinto yemali okunene ; libambezeleke iphepha, lingaphumi ngosuku lwalo ; zibe nezikhoyo iimalana zikumnini-mzi eKingsmead eBreyibhara.

Umhlathi okhe wathandeka kakhulu emzini osekhoyo nangoku, uthi, " Abantu." waqaleka ngelo thuba ; omnye umhlathi owavela ngelo xesha othi, " Ezama-Komkhulu," watshona wona. " Incoko " ndandingumbali wayo kwakude, ibatsala abantu abatsha.

Zithe kanti iintsuku zoMnumzana lo aziseninzi okunene, Walishiya ilizwe, lalila kakhulu lonke elasemaXhoseni.

Ndiphindile ngoku ndabhungisana nabaninawa aba kwangokwam, ndisithi, " Mandingenzi ubunzima ephepheni, kuba iimali azikho. Mandigoduke ; ndolinceda iphepha naxa ndisekhaya." Ibe yimvumelwano entle leyo. Nditsho uRulumente wayebukhali ekufuneni ukuba izaziso zakhe mazibhalwe ngesiXhosa esingenasihlava.

Indodana eyayindibambele eMpongo, umfo owayengazanga afumane sikolo oko wathi waphumelela, waphuma apho, wathi ngqo wafumana isikolo, aseKuso nakusasanje.

uW. G. Bennie.

Sibe nokusondelelana, nokuvana okuthile ngoku, nento kaBhene (W. G. Bennie), eyayinguMongameli waBahloli bezikolo, nomlungelelanisi weMfundo yabaNtsundu, ngo-

kwesimiselo esenziwe ngelo thuba. Kumhlophe ukuba indoda leyo yaba nawo umnqweno wokuba iyihlambululc intetho yesiXhosa, njengoko yayise iyintetho ekubonakala ukuba ayisananzwe bani. Yaye nayo ngolwayo seyilixikosha athi lo abhale ngengqondo yakhe, aze nomnye ayisebenzise njengokubona kwakhe; bekho naba bathi "Mna ndibhala nje ukuba kuviwe loo nto ndithetha yona."

Nditsho ke, ndithi lo kaBhene uzame ukulungisa nokungciba elo xekexwa. Andazi ukuba ubone ntoni na kum; kodwa zib|e liqela izinto athande ukuzibuza kum, eziza kuba luncedo nakwiphepha lakwaRulumente elifundwa ziititshala. Sancedisisana ngezinto ezinjalo, kwakuko. Ude ngaxa limbi wandicela ukuguqulela esiXhoseni incwadi yo*Limo*, eyahlelwa nguMfu. uW. G. Dowsley waseRini. Sakwenza oko ngemvisiswano; endincedisa nam esiXhoseni; kuba kwakungasekho bani usazi kakuhle.

"ITyala laMawele."

Kwesi sithuba kanjalo ndizenzele igama kumawethu, ngokubhala nokushicilela incwadana endandingayicingelanga ntweni. Yathi kanti iya kuzivuselela iingqondo zabantu ngasentethweni, nasemasikweni, nasemikhweni, kude kuse ebukhosini besiXhosa. Yazithabatha nezabaMhlophe iingqondo, abasaziyo isiXhosa; ndatsho nam ngoku ndenziwa ingqayi-ngqayi eng|athi iyinto. Yafundwa loo ncwadana nasezikolweni. Mhlawumbi nayo ngeyayingabanga nayo loo mpumelelo ingako, ukuba yayingaphangelelananga nokufika kukaMnum. uD. D. T. Jabavu, B.A., ukuvela emfundweni eNgilane. Kwafika into esinxanelweyo isiXhosa, yayikhuphulula le ncwadana apho yayithiwe nya khona, yayivakalisa emaphepheni kwimihlathi yesiXhosa neyesiNgesi, iyincoma. OkaRoss, uB. J., wenzile naye ukude ayishumayele le ncwadana naseqongeni lokushumayela, ndingasathethi ke ngalo kaBhene, kuba yena waya kuyihlwayela kulo lonke; ezikolweni ezikhulu nezincinane.

Akabanga sapheza lowo kaBhene ukundikhuthaza ekusibhaleni isiXhosa ngeyona ndlela iyiyo. Sancedisana kwizinto ngezinto; endithembayo ukuba ngezi mini sikumgangatho onguwo ngenxa yakhe, kwanjengokuba noyise omkhulu yaba nguye owasiqalayo isiXhosa ukuba sibe yintetho ebhalwayo. Asikagqibi ke, sisasebenzisana nendoda leyo. Akwaba imigudu yayo ngale ntetho yakowethu ingaba nempumelelo!

Ngakwelam icala, zib|ekho nezinye iincwadana endizibhalayo, zithi zimbi ziyiswele imali yokushicilelwa, zingaliboni ke ezo ilanga. Ndaye ndikuthambele nokunceda amadodana azama amalinga okubhala.

Ukubizwa nokuphuma kwam eLovedale.

UMfu. uJohn Knox Bokwe, wabuyela kwakowabo eLovedale, ngenxa yempilo yakhe, ukungalungelelani emazweni. Naye ubuye ngoku selesicacele isiXhosa, waye ke kakade engumlungisi wamakhwiniba aso, kwiincwadi ezishicilelwayo eLovedale. Sibe nemvumelwano ke, mna naye, yokuba nam mandizame ukuba kufuphi, ukuze ezi ndawo sizilungise sikunye, ngakumbi kuba yena impilo yakhe ayisamvumeli kakhulu.

Ndithe ke kuye, "Ndihlala ndihlale ndicelwe apha; koko ndim, andikakulungeli ukuba lapha; kodwa ke ngoku ukhoyo, ndiya kusamkela isicelo esibuye savela, ukuze sisondelelane sisebenze." Ikhawulezisile yona impilo yomfundisi lowo ukuba mbi, wada waswelcka ngomnyaka we-1922, singadibananga senze nto kunye. Noko ke yena wayephethe umsebenzi waMaculo aseFritshatshi, benoMnum. uWm. Kobe. Usweleka xa 'bawathi krelekeqe ukuwagqiba.

Uthe uyasweleka umphakathi lowo, kwakuwo loo mnyaka, ndafikelwa ziziphcke-phcke zeengcingo neencwadi ezivela eDikeni, zindicelela ukuya kubamba esaa sikolwana sethu noMnum. uNqandela. Ndizamile ukubuzisa kumfo wakowethu obe kuyo loo ndawo; hayi,

akenzanga zwi. Ndaba ndiyangena njalo. Ndiyavuya noko ukuthi, sadibana nomphakathi lowo, sathethana, ndasiva nesizathu sokuba angenzi mpendulo.

Ndithe ndifika, wabe umnini-mzi uDr. Henderson ewela naye ngenxa yempilo. Akalibalanga, ubuyile; saya ke siqhuba emzini ngokufanelekileyo. Noko ndandiqonda ukuba indawo enam imbi emzini, kuba iyabaphikisa ababhali bamabali entlangano yethu maXhosa nabeLungu entlandlolo. Nangaphezu koko, le ndawo inam isalindele kwaba bafundisi bangoku, ezaa zinto zazisenziwa ngabaya bokuqala oManeli.

Kubonakele ke ngoko ukuba iimfundiso zam azingqinelani nezomzi lo kwaneenjongo zawo. Kwada ke kwabonakala ukuba mandiphume apha.

ISAHLUKO XII.

ENTABOZUKO

Eli ligama lendawana endihlala kuyo. Ndaphuma eLovedale ndagoduka, ndaya kumzana wam owawusoloko ugcinakele kakuhle eMncotsho, kwizwe lamaNdlambe. Andizanga ndiyeke ukuwurafela. Ndifike nakhona inxowa selixinene yimizi efune ukwakha kufuphi nam.

Ndicele ndawo yimbi ngoku, emgama emizini. Ndiye kusibonda, wandithumela kuMkhangeli weeLali. Undidlulisile lowo, wandisa eMantyini; indiphindise umva imantyi yathi mayive ilizwi labantu belali ukuba bathini na. Abantu belali baphendule besithi, abanankcaso ngokuya kumisa umzi kwam kwisi "Xhobo sikaTilana." Elo ke ligama ebisaziwa ngalo le nduli; kwakusakuma kuyo kudala umfo wasemaQoeweni ogama bekuthiwa nguTilana. Loo nzala isekho phakathi kobuzwe obu, koko seyisasazeke kakhulu.

Isizathu sam sokuba ndiphume phakathi kwesixeko, ndithe kwiziphatha-mandla ndenziwe kukuxinana kwelali. Ndaye ndifuna indawo ethe gabalala, endiya kuthi ndiyibiyele, ndityale imithi nemifuno eluhlaza ebusika nasehlotyeni, ndibonise abantu bakowethu indlela yokuhlaliwa komhlaba, nokuphilisa kwawo: ndibe ngumzekelo. Zivuyiswe kakhulu iziphatha-mandla zezi njongo zintle kangaka. Ndayinikwa yonke loo ntaba; kwathiwa ndokhetha phakathi kwamatye apho iindawo zokulima. Waye umhlaba lo wonke ngathi uziimnokolo eziné, koko usisixhobo kakhulu.

Ndiyinike igama elitsha lokuba yi"Ntaba yoZuko," apho ndithembe ukuba uThixo wozizukisa khona ngam, ngoZuko lwakhe, emva kokuhla-ndinyuka kwam, ndizama ukukhonza isizwe nesizukulwana.

Iminyaka ngoku ilishumi ngqungu ndimi eNtabozuko apho; kodwa incinci kakhulu into eyenzekileyo, neyenzekayo kwezo nto ndandisithi ndifuna ukwenza zona. Yintoni kaloku? Ziintswelo. Ndithe kuqala mandikhe ndifundise abantwana, mhlawumbi nabo bang,andinceda bakuba bephumelele. Andazi ke; bayaqala ukuphuma emfundweni nokuzisebenzela.

Kanjalo kaloku kowethu ndiyinkulu, into ethetha ukuthi zonke iimbedlengana zomzi lo wakowenu, ziya kuziswa kuwe ngangoko zingako. Uza kondla, utyise, unxibe, uhlawule zonke iintlawulo zesikolo. Kodwa yazi wazi ngale mihla, ukuba zonke ezo mbedlenge ziyemka kwamhla zafumana ukuba zingaba nakho ukuziphilela; zingemki nje kodwa—zibe zezona ntshaba zakho zikhoyo phezu kwehlabathi, iintshaba ezikwazi ukuphuma nokungena kwakho, kuba zondliwe nguwe zakhulela kuwe. Ziyemka ezo kufika ezinye, nezinye, kwanezinye!

,Uza kundibuza umfundi ukuba kutheni na, ndimana ukuzamkela nje, ndingazigxothi. EmaXhoseni akungebuye wazelwe nto, ukhe wakwenza oko. Xolela oko kuxhwithwa, athi nalowo selelutshaba lwakho oluphandle. mhla axakekileyo, eze kwakuwe Kufuneka ke ngo-

komthetho ongabhaliweyo wesiNtu, umenzele inceba, umambese umyeke ke ahambe; nokuba uyahlala ke umyeke ahlale ngokuthanda kwakhe; emke mhla emkayo kwangesizathu esaziwa nguye nezihlobo zakhe.

Nditsho ke, ndithi, zezo izizathu ezibangele ukuba i-Ntabozuko ibe iseyiloo nto yayiyiyo. Mhlawumbi u-Rulumente angabuya abe noncedo kwizinto ezixakekileyo ezinje ngathi nje, axelise ukuba esenza kwabaMhlophe.

Kwakhona kule Ntabozuko ndiphantse ukuba ndibe ndisesazulwini somzi wamaNdlambe, nasesazulwini samaNgqika onke. Ubukhosi bakwaPhalo kokukhona ndisondelene nabo kakhulu ngoku, ndibukhonza kude kuye kwaGcaleka. AmaRanuga ndiwavelele kakuhle ngoku, nawo. Amadodana asemigodini eRautini ndiwavelela, ndiwabuzele kakuhle ngoku, ndikunye neenkosi.

Ngoku uphantse ukuba athi wonke umntu, okanye iqela labantu, okanye isizwe ,esinento esinga ingazuka esiyenzayo, sindinqwenele ukunga ndingabakho kuloo nto. Okunene ndiye, okanye ndingayi, ngokweengxaki zomntu.

Intlanganiso esakuba Komkhulu eChwaru, ndim oya ayongamele kulunge. Intlanganiso yeenkosi zonke zoMneno weNciba ikwandim umongameli wayo. Intlanganiso yeSebe loLimo lwamaNdlambe ndiyongamele; ndibe kwiKomkhulu lawo, ndingumbhali wemicimbi.

Nyakana wafika unyana omkhulu woKumkani uJoji weSihlanu, kwafuneka ndiye kumhlangabeza kwaseBhayi. kude kuse emaXhoseni. Nyakana wafika umninawa walowo, ndenz'e 'kwanjalo emaXhoseni. Baye bebuliswa ngamagama avela kum. Inkulu leya ndathi ngu"Zweliyaz,uza." Inci ndathi ngu"Ngangendlovu." Andisathethi ke khona ngeehambelo zeeRuluneli nezinye izikhulu zasemLungwini; akukho nkosi ingathandiyo ukuba ndibekho.

Ukutsho ndithi, kuyo le Ntaba, ndisondelene kakhulu nesizwe sethu, kwanesasemLungwini, kwaneemvaba

zonke zamabandla onqulo lukaThixo ophilileyo. UManyano lwaBabhali beenewadi lundisondeze kakhulu phakathi kwalo,. Kwaye kwiGqugula laBahlaziyi beZibhalo eziNgcwele ndingomnye wamalungu.

Njengoko sendikhe ndatsho, le Ntatyana isemendweni phakathi kweMonti neQonce; kanti ke ikwisithili seMonti, mna ndingumrafi wakhona. Phofu liQonce elikufuphi ngokwesithuba. Indlela kaloliwe kwanomendo weenqwelo neemotho, ucanda kanye entatyaneni apha. Umzana waseBerlin osisithuba semayile enesiqingatha, nguwo ophuma iposi yethu, waye ukwanesitishi sikaloliwe.

Into embi kukuhla kuloliwe uvela kude, uze ubuye uhambe isithuba esingako ukugoduka; abe lo loliwe uhla kuye, eza kuya kugqitha ezantsi kwezindlu ekhaya. Noko ke leyo ayityala lamntu.

UMtshato.

Ngathi ndisekuphetheni kwesi sithuba. Ndiphetha ke umfundi ndingekamvisi nokuba ndiyindoda eyakha yatshata na, nokuba, hayi.

Ewe nditshatile kabini, yomibini yimitshato yesiLungu. Kaloku umKristu nemfundi, ezo nto zombini zidibene. Bekungeze kwenzeke ukuba atshate ngomtshato wesiXhosa, nokuba ubesel' efuna. Umtshato wesiXhosa ufumane wayinto ephakathi kokugwetywa nokungagwetywa sisizwe sethu esingamaKristu. URulumente yena uwuvumile kwakanye; akanambuzo ngawo. Kuloko amakholwa kaKristu wona asamana ukuwusinekela, kuba kaloku ayeqale ngokuwulahla kanye, njengazo zonke izinto zethu ezingcwele nezingengcwele.

Mna ke, njengomntwana wamaKristu, bendingenakwenza ngayimbi indlela, nokuba ndiyawabona amandla, nozuko, nobunyulu bomtshato wesiXhosa; kuba bendingeze ndibe nto etyalikeni. Kungoku endiqondayo ukuba noko kukho ubungxenge-ngxenge, waza noRulumente wabuya wanemithethwana nezimiselo ezinika amandla,

noko angephi, emtshatweni wesiXhosa.

Kuqala nditshate ndiselula, ndikumashumi amabini anesine, ndaye nditshata nomntwana ongasemva kum ngeminyaka yosixhenxe. Ngoku ndinengqondo, ndicebisa kakhulu ukuba umfana ayifike iminyaka emashumi mathathu, ukuze atshate ; nentombi inga ingawafika amashumi amabini anesihlanu. Kuba ngeziya iimini bekutshatiswa abantwana, abazali babesakuba besazi ukuba ngabo abaya kuba nolawulo lwezo zindlu.

Nditshatiswe nentombi yaseMantakwendeni, endiqale ukuyibona ubuso kwiinyanga ezintlanu ezidlulileyo : ingumntwana wesikolo saseLovedale, intombi ka Petros Ngxe. UNgxe lowo lelinye lamakholwa kaNtsikana, awawanikela kubafundisi eGwali.

UMfu. uD. D. Stormont, owayeyititshala yam esikolweni, wabonakala ukuba wonwabile ngolu suku, etshatisa umfundi wakhe abebevana. Wafaka iminweba ekwaye kukumhla ibonwayo, etshatisela kwindlukazi ekwenzelwa kuyo iintlanganiso eLovedale.

Kuthe kuphi eminyakeni yasweleka le nkosikazi, kwisithuba esasikwaCentane, eGqunqe Komkhulu. Ndayingcwabela kumangcwaba oyise eLovedale. Ndihleli iminyaka emithandathu phambi kokuba ndibone inzwakazi enkulu, uNkosazana uAmy Cukudu, iTshawekazi, intombi kwayesikolo saseMgwali kaNgqika. Le intokazi yayise ingumntu, noko othe vetshe, kuba yayiwafikile amashumi omaibni anesine. Umtshato uqhutywe ligora elikhulu laseMonti, eWesile, uMfu. uW. W. Rider. Ndonwabile kakhulu ngexesha endibe ndinalo mfazi, ndingenaxhala ekhaya nokuba sifikelwe ziindwendwe ezizizifundi zasemLungwini, nokuba ziinkosi zamaXhosa, ezidla ngokuba ngaMaqaba, kunye namaphakathi azo.

Seyimibini iminyaka ingasekho nayo le nkosazana. Intsatshana ebizwa ngam ke iphakathi kwezi zihlobo zikhulu zam zozibini.

UMqosheliso.

Mhla ndaphuma eDikeni, ukuba namhla ndisiya ezweni, ndaxhoba ndagqiba. 'Suke ngoku ndimiyo kwenzeka, ukuba mandithabathe iNcwadi yeeNcwadi, ndikhe ndijonge ilizwi lomphako. 'Suke okunene iminwe ityhile kwixekexwa lencwadi endala, neliso lithi mandla ngevesi yeshumi, kwisahluko sesine, kwiNcwadi yoMpostile u-Yakobi kubo bonke. Incwadi leyo yayiyeyesiNgesi, ithi loo ndawo : " *Humble yourselves in the face of the Lord, and He shall lift you up.*"

Indothusile le ndawo, kuba bendingayazi. Ndanga ngoku ndingakhe ndiyive ngeyakowethu intetho. Nditike isitsho neyakowethu iNcwadi, " *Zithobeni emehlweni eNkosi yoniphakamisa.*"

Ndazishiya apho ezo ncwadi, ndahamba : yandihlala le ntetho yonke loo mini, neminye imihla emininzi elandelayo, kude kube lolu suku. Ngoko ke kuyo yonke endenza yona, nendingena kuyo, lo mphako wam awuzanga ulibaleke ; ndaye ndiqonda nokuqonda ukuba uyasebenza uyanceda, uyaphakamisa.

Oko sasingamakhwenkwana kwaCentane, kwakukho intwana, phofu incinane kunathi, ebimana ukusihlaziya ngezibongwana ezifutshane. Andazi nokuba yayizivela ebantwini, zaziphuma kuyo, kusini na. Intwana leyo iyekaMbambatho yasemaCireni. Ibisakuthi ke yakufika kum, yenjenje :

" Lugag' olubomvu,
Esaluphosa singamakhwenkwe,
Saluphosa noko sesingamadoda ;
Lility' elingquthu lasemaZimeni.
Usihlambela bhafini, ngokwenkosazana ;
Usigoxa kamileni ngokwenkosi yomLungu
Ntak' enamandla sisinagogo,
Kuba sibalek' amathumb' elenga-lenga."