



ukulungelelanisa, kuba sasizimisele ukubakho kuloo nkonzo yokugqibela. Sishiye konke ngelo xesha, ukusinga eQonce, ukuze sizuzane nololiwe osuka eQonce kusasa ukusinga eDikeni,— okunene kube njalo, siye sagaleleka eDikeni ngentsimbi yokuqala (1 o'clock) emini, sinomfundisi waseMkhubiso, uRev. W. Stuart, M.A. Safika ngexesha elilungileyo lokuwuqala kwasekuqaleni umsebenzi, njengoko sesibalisile kwisahluko sokuqala. Umbhali lo wathi ngqo kwaNtselamanzi, emzini womfi, apho afike izizwe ziziziyunguma khona, elindelwe naye; ngako oko into ayibhale kwisahluko sokuqala, esikwayintshayelelo ubhale into ayibonileyo ngokwakhe.

## ISIAHLUKO XV.

## UKUQWAKANISA.

Ezi iincwadi zimbini-ntathu zilandelayo zeziqwakanisa le ntetho yonke seyiqhutyiwe. Siyakuqala ngencwadi yomhlobo onganxanxaziyo womfi lo, onguSenator Dr. The Hon. Alex. Wm. Roberts, D.S.C., F.R.A.S., F.R.S.E., eyenjenje :—

Mhla ndambona umhlobo wam onguMr. John Knox Bokwe, kwakungomnyaka we-1883. Ngelo xesha ke wayeyingalo yasekunene kuSomgxada; yaye ke le nkonzo iquke ubugcini-mali yeSinala, ubugcini-Posi, enguMongameli wabavumi, kuze ngamanye amaxa abe ngumfundisi wabafundi bangokuhlwa. Wayephile ngqe; amandla omonde wakhe ayengenakulinganiselwa; uvelwano lwakhe lunguzengeze. Ngaloo mihla yamzuzu imnandi kunene, akazange abonakale ediniwe, edakumbile yintlaninge yemisebenzi yakhe, nazizinto ezingapheliyo ezifuna ingqondo yakhe, zithatha nexesha lakhe. Wosuka lo mfo ekuhleleni iincwadi zeposi nanko esiya kuthethisana nomfundisi othile obethe wenza isiphoso; wonga angaba neyure ezimbini nantathu benoSomgxada, owaye kwangumcebisi wakhe kwizinto ezingabileyo, iminyaka ethile; kothi kanti isiphelo semini siya kuqukunjelwa ngenkonzo yengoma, loo ngoma yasoloko ihlokoma ezindlebeni iminyaka le.

Ukuqala kwam ukumazi, kwiminyaka emashumi mathathu anesithoba (39) eyadlulayo, kwakuxa ayingqangula yendodana entsha. Ezelwe nge-15th March 1855; wangena eLovedale ngomnyaka we-1866, kwathi kwiminyaka emithathu emva koko, ngokhawulezo lwakhe wadlulela kwiSebe leKholeji elilapha eSinaleni.

Kuthe ngomnyaka we-1870, wabe selekuleya iOfisi iliBhotwe, engumbhali apho, ikakhulu lo msebenzi wakhe lisekushicilelweni

kwephepha ekwakusithiwa sisiGidimi samaXhosa, elaqalwa ngo-October walowo mnyaka. Ngowe-1873, oko ke eseminyaka ishuminye linesibhozo ubudala, wanyuselwa nguSomgxada ukuba ngoku abe ngumbhali weencwadi zemcimbi. Andikholwa ukuba ndingaba ndiyamncoma xa ndithi uthe uBokwe omtsha ngokusondelelana kangaka nechule lesiNgesi elingu-Somgxada, naye wazuza ubuchule bokuthetha, waba yiloo nto esiNgesini nasesiXhoseni, noko seletetha ezintlanganisweni.

Ngomnyaka we-1876, walathelwa ukuba abe yintloko yababhali nomgcini-zimali zeSinala iphela. Lowo mnyaka ke, kunye neminye emine elandelayo yayiyimihla emikhulu yokwanda komsebenzi wabefundisi. USomgxada wayesoloko engekho, esukela imicimbi emikhulu, ephathelele eNgqamakwe, eNatala, eLivingstonia, kude kube kwiAfrika eseMpumalanga. Kwakusakuthi ke kubambe lo, endaweni yakhe, emke lowo kubambe lowa, ngelinye ilixa kwabamba uMr. Bennie, Mr. Buchann, Mr. Moir, kwanombhali lo. Kodwa umbhali wesinala yena wasoloko ingulowo, eyiqhuba ngendlela yayo, ngaloo mandla ayo nezompembelelo zayo ezisenjalo nanamhla oku.

Engqondweni yam, mna, into eyiyo iLovedale, iinjongo zayo zokukhangelela abantu abaNtsundu, umphunga nomphumlo wayo, awungeze ube nokwahlulwa, kumsebenzi nobom bukaJohn Knox Bokwe, owathi wayixuma, wayihombisa, nge-mihla emihle yobom bakhe, obuzukileyo, obuzalisekileyo, obude. Kuthe ngomnyaka we-1874, ngohambelo lukaSir James Sivewright kula macala asempumalanga, kwavulwa i-ofisi yocingo eLovedale, into ethetha ubuchule nobugcisa bukaMr. Bokwe loo nto, yokuba wazimisela ukulufunda ucingo, wathi kwawinyangana ezingephi wabe seleluqhuba ngamandla. Wade watshona uSir James Sivewright bezizihlobo ezithe nama no-Mr. Bokwe.

Ingoma wayithanda esengumntwana. Hayi ke kuyo, njengoko isizwe sakhe kakade siziincutshe zayo, yena ubefika abeyinjodeli. Ingoma ezithile ezihlatyelwe nguye ezinje ngeCulo

Lomtshato, ziya kusoloko zinendawo ephakamileyo kwiingoma zabaNtsundu zeli zwe eli. Kungade kutshiwo nokutshiwo ukuthi umphunga weengoma zakhe usisiNgesi, kanti ke unabo ubulumko bokuqonda ukuba iingoma zalowa mphunga wakowabo wesiXhosa, azingebi namdla kubaphulaphuli abafundileyo, waza ke ngoko wazama ukugxumeka uhlobo lwesiNgesi phakathi kwesibili somphunga wesiXhosa, akawanga phantsi kuloo nto.

Ngasekuludlalani uhadi waba yingcungela, kwathi ebutsheni beSinala le yaseLovedale, akwaze kubekho busuku bengoma bufezekayo engathanga uMr. Bokwe akhe atsho ngohlwahlwane lweengoma ezithile zakhe. Kuthe ngokuya wayekhe wabamba esiGidimini, loo nto yamkhokelela ekubeni azibandakanye nomfi uThengo Jabavu, ngexesha awayeqhuba iphepha leMvo. Kulo eli phepha linomtsalane kunene inxalenye yemihlathi ebhalwe kamnandi kunene, ibhalwe lusiba lukaMr. Bokwe. Kuba wayenokubhala apha okulula okunomkhitha, nokuba ubhala ngesi-Ngesi, nokuba ubhala ngesiXhosa na, atsho ngento enendili, nenomdla. Ubesakuthi akuzibeka iingcamango zakhe ephepheni kungabikho bani ubuzayo ukuba uthetha ntoni na. Enyani-sweni ekubhaleni kwakhe, isimbo sakhe nomphunga wakhe, ubungade uthi ngowomLungu, uphike ukuba kubhale umntu omnyama. Kanti eyona nto ingummangaliso xa umbonayo uya kufika elolunye uhlanga; wofika lo mzinjana wakhe unciphileyo, unxitywe gxwagushana, uhlobo lwengqondo yakhe, nokuthetha kokomLungu, ngaphezu kokuba kube kokomXhosa cace. Kanti waye ngumXhosa nozwane.

Ukubuthanda kwakhe ubuzwe bakhe, ukuyinxamekela kwakhe into yonke elilungelo labantu bakowabo, inzondelelo yakhe kwinkqubela phambili yabaNtsundu, yonke loo nto ivela eluthandweni oluyincamisa, nasenkolweni egqibeleleyo kuhlanga lwakhe. Nqwa noBooker Washington ngokufaka kubantu bakowabo imigudu yesimilo nobom obunyulu. Obakhe ubom ebengabusebenzisa kube yintshumayelo elungeleleneyo. Ude waya ekupheleni elithwalandwe engoyiki engenasisihla. Ubu-

khalipha bakhe ubungafika ubuqonde futhi-futhi xa amele indlela ethile yesimilo asicingela ukuba sisesilungileyo, kude kube ngakumbi xa akhusela umntu wakowabo kwinto ayicingela ukuba iyefanelekileyo.

Uthe xa ayindoda kaloku, ingqondo yakhe yathambekela ngamandla ekokubeni aqhube umsebenzi wobufundisi, okunene ube neminyaka ethile ephethe iBandla laseYunayitede eDyoki. Njengoko sesikhe satsho, kuloo ndawo waba yindoda eyamkelekileyo, kwabaMhlophe nakwabaNtsundu. Kumaqumrhu ngamaqumrhu, esi siqingatha wayesoloko enendawo yakhe, zaye izimvo zakhe namacebo akhe evakala kwiindidi zonke zabantu. Kuthe kwiminyaka emithathu edluleyo, ngenxa yokonakala kwempilo, wabayela kowabo eLovedale, apho ikowabo laba khona kwaninini. Uthe apho wanezixakeko ezininzi,—waguqulela esiXhoseni *Iindumiso namaCulo*, kwathi kukwizinto zokumiwa komzi kwabe kukwezobutyalike.

Kuthe kwezi zinto zifike noMthetho ka-1920 ziphathelele kwabaNtsundu wazinikela ephela; waye ecebisa kumakowabo ukuba alamkele iBhunga ngaphandle kokundindiza.

Kuthe ekusekweni kweKholeji yabaNtsundu kwiminyaka embalwa edluleyo, wanenzondelelo yayo enkulu, wade wangomnye kwabaphambili ekunikeleni kwabaNtsundu. Wayengomnye kwabo bathi kwangaphambili babona ukuba amandla ase kuphakamiseni imfundo kwabaNtsundu. Kanti noko akazange ayeke ukuthethelela izinto zobuzwe ezindala xa zilungileyo, kangangokuba enye yeencwadi zakhe ezintle kunene zesiXhosa yengobom bukaNtsikana; ngokwenjenjalo oko ebonisa into enokuveliswa lixesha labo eladlulayo.

Imihla yakhe yokugqibela kweli lizwe uyigqibele ebuthathakeni obukhulu bomzimba; kodwa ingqondo ayizange ithe, kangangokuba mna mbhali ekuthethaneni naye kokugqibela wenza ingcombolo enkulu yendlela, awayesithi ingaba luncedo kuRhulumente, ekuphatheni abaNtsundu baseKoloni yaseKapa.

UMr. Bokwe wayengomnye wabaNtsundu abaphakamileyo, ngemihla yakhe. Ezithobile, ethe tye, ekhaliphile enesonti. Wayeziphethe zonke izimbo ezihle zobuzwe bakhe, waza wathi ngazo zonke iindlela zesimilo sakhe, nobom bakhe walinene lomfo oNtsundu ongumKristu.

Eyesibini incwadi yeyombhali lo wale ncwadi.

Owenjenje:—

Nangani ndingumntwana wokuzalwa kwisiqingatha sase-Dikeni, apho nomfi lo azalelwe khona wakhulela khona; andina-ngcombolo zingaziwayo ngaye, kuba umfo ozalelwe iziganeko, ziya zaziwe ngubani wonke ngaye. Mna ke ndivelele mgama naye kuba ndivelele kuloo lali kaMelani, eTyhume, emdeni wo-Gqumahashe neMacfarlan; kodwa ukuqala ukubona ndibone sesiseZingqayi, intlanjana engena kwaseTyhume apho.

Igama elithi Nokisi ndilive futhi kwiintwazana zakokwethu, ezasisakuthi mhla ngeCawa ziye eDikeni, kwiQela leThemba, okanye kwisiKolo seCawa; bezidla ngobubuya ezintwazana zibetha izifuba kukufundisa kukaBokwe. Kude ekuqondeni kwam kwangena neTempile, ehamba kuyo ubawo naye. Bekusakuthi ngamanye amaxesha kuvunywe ingoma zika“Jeke Bokwe,” kuthethwe ngaye, nokutolika kwakhe, etolikela u-Somgxada.

Ndide ngenye imini xa ndiminyaka isibhozo, noko ndiqokozekile ngengqondo, ndavuyiswa kukuba ndiya kumbona lo “Jeke,” mhla kwakukho ugqatso lwezikolo eMacfarlan, izikolo ezilunge kuRev. E. Makiwane. Kwakukho uRev. P. J. Mzimba, nomninimzi uRev. E. Makiwane, abefundisi bam, endaqala ngabo ukuyibona le nto ingumfundisi. Umsebenzi wokuvavanya wanikelwa kuMr. J. T. Jabavu, endithi ngoko kwakuxa wayese*Sigidimini*, eLovedale, nengxelo zolo gqatso sazifunda apho e*Sigidimini* kuba ubawo wayengumamkeli waso. Ndathi kanti u“Jeke” (J.K.) andiyawakumbona.

Kuthe kumnyaka olandela lowo ndabona umntu omhle, onxibe ingubo ezimnyama, xa ndandigqitha nobawo, siqhuba

inkomo, eDikeni. Ndagqiba ukuba nguye lo. Nanamhla andazi nokuba yayinguye ngenene. Okukhona ndimbonileyo lelixo ndize kufunda eDikeni, nalapho ndajonga ukuba mLungu nje, kuba ndandihlala kwimpi yakowabo e“Lovedale Station,” apho umntu ophucukileyo oko wayejongwe nje, ngokwento entamela abeLungu izinto esizenzayo nesizityayo.

Ndihambe isikolo seCawa, ndiseminyaka ilishumi linane, waye nasezinkonzweni esoloko ekho, andivunyelwanga ukuba ndiwungene uMnqamlezo Omhlophe (White Cross), kwathiwa ngowentanga engaphambili. Ndithe noko ndingabonisiyo ebantwini, ndamthanda umntu lo, kuba wayesebenza; noko impi le yakowabo yayimthatha njengabantu bonke abafundileyo, yonke into ethi phazi neSinala le, nantso iya kusilekwa kuye kuthiwa nguye lo uxelela abeLungu ezi zinto. Ngelo xesha ke waye ngomdala etyalikeni yaseFritshatshi, phantsi koRev. P. J. Mzimba, ephethe abavumi, ekhe ajikele nabo kuyiwe eTholeni, nasemaPirie, wayekwa ngundyabo weemali zebandla.

Ndide ndayishiya iLovedale ndisamjongele kude, ndikhangele umLungu xa ndijonge yena, nasendlwini yakhe ndingazange ndiye kudlalala nakufuphi nayo, nentsapho yakhe ndingaqhelene nayo. Kodwa ndineengqondo zam ngaye, ezingezizo ezi ndiziva ngamawabo la, afuna wona kugcakanyelwe ilanga imini le, kufincwa-fincwe imifincafincane.

Kwakumnyaka olandela lowo ndimke ngawo eDikeni, uphume naye eLovedale waya kuba yiKomponi kwiMvo, noMr. J. T. Jabavu. URev. P. J. Mzimba uphume kwakwesithuba naye eFritshatshi yaseSikotilani. Ndithe ngokufunda amaphepha, ndaqala ukulibona ibala likaMr. Bokwe, elingelilo eliya lakowabo. Ndithe noko bendikwiOfisi yeZwi Labantu,—singabelani neMvo, ngamaphepha, kuba yayinjalo ingqondo yeenkokeli ngezo mini,—ndasoloko ndiyifunda eyam Imvo, ndihlekwa ngaloo nto; ithe kanti naleyo into iza kundenza ndibe nazo ezizezam iingqondo ngeMvo, noko ndizivayo ezinye izinto ezithethwayo ngayo.

Ngelo xesha uMr. Bokwe ukhuphe le ncwadi iyiNdoda Yama-doda, ibali elingoNehemiya, laphuma kuqala lazizavenge kwi-Mvo; wandoyisa ngoku, andamjonga njengomLungu. Uthe seleseDyoki walenza layincwadana, entlana, enengoma.—Manditsho ukuthi kwesi sithuba ndizincamile, ndabhala, ndivuyisana naye ngokukhupha incwadi elolu hlobo (qonda iincwadi zazingekabikho ngezo mini, ezesiXhosa). Emva koko kuvele ekaDr. Rubusana, uZemk'inkomo, ndamva xa ayincomayo uMr. Bokwe, eyiqwakanisa ephepheni; watsho ngokomntu kwinto yakhe, yakowabo.

Ngelinye ixesha uMr. Bokwe uhambele eMonti ngemicimbi yeBandla lakowabo. Sidibene apho ndiseseOfisini yeZwi. Into awayithethayo wayibandezela kum ngalo mini, wathi iphepha elimnandi kangaka leZwi masingalithobi ngokubhala sinomphunga wobuhlanga,—ubuMfengu nobuXhosa. Ndaqonda ukuba ndimvisisile.

Emveni kwezo ncwadi zombini, eyakhe nekaDr. Rubusana, ndikhuphe nam eyam uSamson. Eyathi ngokuhlalelwa iveki ezintathu ezilandelelanayo nguRev. I. W. Wauchope, kwimihlati yeMvo, eyihlaba ngohlobo olwamenzakalisayo naye, yathe ngwa dywanga. Kuyandivuyisa noko ukuthi uRev. I. W. W. lowo wabuye wayilungisa kum lo ndawo, wemka elizweni sezizekhulu izihlobo. URev. Bokwe wayithakazelela naye leyo yam incwadana.

Sithe ngembalelwano yezi zinto zobuzwe sade savana ncam. Ndide ndaya naseDyoki emva koko; naye selendiphawule, phakathi kwesininzi samadodana awaziyo. Ndonwaba kunene kulo mzi wakhe undilekileyo, ndakhululeka, noko ndingumntu oyoyikayo imizi yezikhulu. Apho ndabona iinkomo zakhe ezininzi, awayesithi ngamathamsanqa okuphiwa; ikakhulu uphiwa amahashe ngabeSuthu abealungiselela eseseLovedale, abanjengoMr. Abraham Moshabesha, aze inxenye yala mahashe afune iinkomo ngawo.

Ndibe kufuna ngoku ubuLungu; andabufumana, ndabona impucuko; ndibe kufuna ubuntaminani babeLungu,—andabufumana, ndafumana endaweni yaleyo into yokokuba lo mntu unombulelo onzulu kubefundisi; ngento abamenza yona yokumakha, ngathi ebengekayifumani into angaze abathi gidli yona ukubonisa umbulelo wakhe,—yiyo laa nto amakowabo angathana-nga ncam naye ngezimvo.

Angathi omnye umntu, acinge ukuthi ezi nkomo, bezifumane zayimpahla nje ekhoyo, engenankathalo ngazo umnino, elindele ibhotolo yazo namasi nobisi qha. Kanti hayi, yayizinkomo zomXhosa, zigciniwe,—waye umnikazi-mzi ekwanjalo ukuzixabisa.

Phakathi kweenkomo ezo kwakukho iwatyana, eliquthu, elifutshane, elihle. Umfundi uyazi ukuba yinto ekhoyo kakhulu inkomo ukusuke ifane nomntu, nokuba asinguye wakowayo. Igama lale inkatyana kwakuthiwa nguKortman (umf'omfuphi); umniniyo ke wova xa abuza ukuba zikho na iinkomo; uve esithi "ukho na uKortman?" Kanye ngokomXhosa yena wova ebuza loo nkomo ithe tha kuye, zibe phofu iinkomo zimashumi mahlanu.

Akuba egodukile ngoku uMr. Bokwe, ukuya eDikeni, —kambe ke leyo ingcombolo sendiyenzile,—ndihambe futhi emzini wakhe ewuvakalisa kunene umnqweno wokuba, nam mandibuye ndibe lapha, ndade ndamthembisa ukuba ndomana ukukhangela. Kwathi nokuba la machaphaza ndibe ndiyawenza nje, wavela ngakuye loo mnqweno. Into yokuba yena ezalwa yintombi kaNgxe yasemaNtakwendeni, ndibe mna ndanditshate nentombi yonyana kaNgxe uPetros, siqala ngoku ukuyazi sobabini; sesi-yivumbulula ngokuncokola, oko athi umXhosa: "Akukho nto inje ngokuthetha."

Kuthiwa ngalo mhla watshona umfundisi lo uKortman wazikhokela iinkomo zakowabo ngobo busuku, waza kuzigalela ngobuhlanti,—kwasazithe thande. Iinkomo zakwaNtsela kakade, nasekwindla zilala ezindle, phezulu kwaNtsela ematyholweni; ibe yimigudu ukunqandwa kwezinqandelwa ekhaya.

## ISAHLUKO XVI.

### UKUQWAKANISA II.

Incwadi yesithathu yebhalwe ngabasebenzi, ababesebenza kunye naye esidiliyeni seNkosi. Ithunyelwe ngesandla soMbhali Omkhulu weSinodi yelasemaXhoseni onguRev. John Lennox, waseFort Hare; Intlanganisano ebidibene kwiSinala yaseNgqamakwe (Blythswood), ngoLwesithathu usuku evekini ngosuku lwe-19 kwinyanga yeNtlaba (19th July 1922), phakathi kwezizigqibo zayo iphawule nesi

SINGOMFI UREV. J. KNOX BOKWE.

ISinodi ivakalisa ngokubhubha koMfundisi uJohn Knox Bokwe okuhle kwaNtselamanzi ngomhla wama-22 kwinyanga yoMdumba, kuwo lo nyaka (22 February, 1922), loo nto iyivakalisa ngosizikazi olukhulu, kuba umsebenzi weLizwi kwiAfrika eseZantsi ulahlekelwe.

Loo mfo kaBokwe, bonke ubom bakhe ubugqibele kumsebenzi weLizwi, nasenkonzweni yalo, ngaphandle kwethutyana awaye-tho wamanyana noMr. J. Tengo Jabavu kwiphapha leMvo.

Waqeqeshwa eLovedale, wangumsebenzi waleyo Sinala kumasebe ngamasebe ayo. USomgxada washiya ezingxelweni, ixabiso lakhe elinezizifo zamacala ngamacala, intumekelelo imbeko nengqondo ecingayo, izinto ezo ezithe zawuphahla umsebenzi kaMr. Bokwe ngaloo minyaka mininzi akhonze ngayo kwiSinala yaseLovedale.

Uthe xa ayindodana eseyithe nkqi uMr. Bokwe, wazimisela kwentsha inkonzo yokukhonza iNkosi yakhe nabantu bakowabo. Uthe ke ngoko wafundela ubufundisi, waza wathi akuba ebekiwe izandla, wazalisekiswa, wongamela ibandla laseDyoki. Apho athe wenza inkonzo elunge kunene ebandleni, nakumsebenzi walo, nakwimfundo.

Ngabo bonke ubomi bakhe, ngomzekelo nangezenzo, wasoloko eshumayela uzilo; waye elilungu elithe ngxi leBandla laba-Zili. Phakathi kwezipho zakhe ezininzi kwakukho nothando lwengoma. Wayenobuchule obungummangaliso engomeni nasekuhlabeni ingoma, zaye zisaziwa phi naphi iingoma zakhe, namaculo angcwele akhe, phakathi kwabantu abaNtsundu. Uthe ekuzeni kuphela kwakhe wazinikela swe ekusebenzeni, ekuguquleni *Iindumiso zikaDavide* ukuba enze kuzo amaculo esiXhosa, waqokela ngokuhlaziya ngeengoma *Iculo lesi-Xhosa*.

Ngaphaya kwayo yonke le ntsebentsebenzo, nangani inje ubuxabiso bayo,—eyona nto yaba ngumongo, sisiqu esi sakhe,—sasisesenene elingumKristu, elilukholo lomeleleyo, elizinjongo zomeleleyo zisekwe kolo lukholo.

ISinodi iyenza le ngxelo ngombulelo kuThixo ngako konke athe wakwenza ngesi sicaka sakhe sikholekileyo. ISinodi ithumela uvelwano lwayo olunzulu kumhlolokazi onguMrs. Bokwe, nentsapho; nakwibandla eliseDyoki abeliphethe; kwana-kubemi bomzi wesikolo oseLovedale nokwaNtselamanzi, akhulele kubo, nathe wacinywa ngabo amehlo ukuya kwakhe kuphumlo lwaphakade.

Le kanjalo incwadi ilandelayo ivela kumaBandla Angabathunywa boManyano lwePresbhitari ezikwiAfrika eseZantsi, ithunye-lwa kwinkosikazi yakhe:

Ibhalwe nguMongameli walo elo Bandla, onguRev. Peter L. Hunter, wenjenje:—

Ngayo le veki eLovedale, bekuhlangene abathunywa bo-Manyano lwamaBandla ePresbhitari eseAfrika eseZantsi. Umyeni wakho wayelilungu lwaba baThunywa, ezinikele kakhulu kumsebenzi onikelwe bona. Ukubhubha kwakhe kuthetha ukuthi alahlekelwe ngoyena mhlobo nomcebisi amalungu olu Manyano. Nawo akwangene kwilahleko yakho enkulu nosizi. Loo mfo kaBokwe unengxelo ebukekayo, kwinkonzo yakhe

yesizwe wena naye, nisinike umzekelo omhle wekhaya elonwabileyo, nelizukileyo lobuKristu.

Abathunywa banga bangasingisa uvelwano lwabo olunyanisekileyo, noluthozamileyo kuwe nentsapho yakho.

Le incwadi yebhalwe ngumfo waseDyoki, owazi onke amagocigoci omfundisi lo kwelo zwe, kwasekufikeni, kude kube sekumkeni kwakhe kwelo. Wenjenje uMr. J. Weir Dana:—

“UMr. J. K. Bokwe, ufike apha ngomnyaka we-1900 engumvangeli ophantsi koRev. Dundas L. Erskine waseSomerville, kuTsolo, owayephethe le sekethe yaseMaclear yeU.F.C.

Ekufikeni kukaMr. Bokwe ngoSeptember 1900, wawufikela lo mzi usesemva kakhulu kwizinto ezimalunga nemfundo kuba kwakungekho sikolo emzini nakumaphandle awo, kwabaNtsundu nakwabaMhlophe.

Uthe akunakana ukuba umsebenzi mninzi kangaka kwezi zithili, waqala ngocoselelo olukhulu, wavula isikolo somxube wabaNtsundu nabaMhlophe edolophini eDyoki, wasiqala ngaphandle komvuzo kaRhulumente, yathi kanti loo nto iya kuba yingenelo enkulu kamva kuzo zombini ezo ntlanga, loo nto iboniswa linani labafundi abaphume kulo mzi. Akaphezanga apho umfundisi lo, uphumele emaphandleni wamisa izindlu zetyalike, waqala izikolo kooziMt. Chalbuqer, Mapassas' Hoek, Cornlands, nakuTsolo, ibe iDyoki iyeyona ndawo ahlala kuyo.

Ngomnyaka we-1906 wabekwa izandla wangumfundisi ozeleyo, waphatha ezi ndawo sizikhankanye ngasentla apha, zinezikolo zemini nezeCawa. Kwangawo lowo mnyaka, kuthe ngemigudu yakhe kwakhiwa isikolo sokuqala sabamhlophe apha eDyoki, ekuthe ekuhambeni kwexesha walilungu lekomiti yeso sikolo; ekhululekile ukunceda nawuphi na ofuna icebo kuye, kuloo ngqondo yakhe ivuthiweyo kwizinto ezingemfundo. Kuthe kamva, xa ngoku umsebenzi wakhe uchumileyo kanye, iLizwi livumileyo kubahedeni,—iingcango zemfundo zigengiweyo koMhlophe noNtsundu,—kwehla isibongobongo esibi sokudalwa “Komthetho

weMihlaba ka-1913" into leyo eyenza kwagxothwa bonke abantu abaNtsundu ezifameni. Ungaseluqonda ke ukuba yaba kukuvalwa kwazo njalo. ezo tyalike nezo zikolo, kwasala esaseNcembu nesaseMaclear qha; wazibamba zona ezo kwade kwasekufudukeni kwakhe ukuya eLovedale ngomnyaka we-1920.

Senditshilo ukuthi wazivua iingcango zemfundo kweso sithili; wayivula kuhle ngezo mini; kodwa kwiminyaka emashumi mabini emva koko, yathi ukuphakama kwayo, yangathi ngoku iDyoki le seyisesona sazulu semfundo kulo lonke elaseMbo, sithetha ngokusingisele kubantu abaNhlophe. Ngoku ke le ndawo seyiphantsi kwempatho enamandla kaMfundisi uM. G. R. Smit, R.C., owayekwa ngumhlobo okholekileyo kaMr. Bokwe. Anditsho ukuthi uRev. Smit lowo ulandele umfi uBokwe; ndingatsho nokuthi esiya sikolo sabeLungu saqala kwiminyaka emashumi mabini eyadlulayo, sakhula saba yile nto siyiyo ngoku; kuba sathi sakuphuma ezandleni zomfi lo, sabonakala singaqhubi kakuhle.

Inyaniso yona isekubeni uMr. Bokwe wenza isiqalo ngendlela eyamthethelela ngamandla, kuba wabeka isiseko seso sakhiwo azama ukusiqukumbela ngoku uRev. Smit. Iindlela zemfundiso zikaMr. Smit zintsha, zaye zenzelelelwe nguMthetho ophunyezwe ngowe-1917. Babezizihlobo noMr. Bokwe, unencwadi ayithumele kumbhali lo ethi:

"Yaba ngumfi uMr. Bokwe qha owandikhuthazayo kwasekuqaleni, wahlala yena enenkolo yokuba ndiya kuba nempumelelo kule migudu, nangani umsebenzi lo ungomtsha ngoku; ewe, mandiyivume loo nto, yokuba bekuba futhi endithi ndiqubisane nenkcaso engathethekiyo, neengxaki ezinzima ukuqatyelwa, zivela kumacalana onke, xa kunjalo intuthuzelo nolomelezo bendiya ndizifumane kuMr. Bokwe. Besisebenza kunye nomfi lo, singamazana-ntliziyo kanjalo, ndinovelwano olukhulu naye njengenye yamadoda alungileyo kaThixo, ekwayingcwele."

Umfundisi uSmit uyiqukumbela loo ncwadi yakhe ngokuthi:— ubona yena ukuba, angathi umntu omhlophe wale Afrika ise-

Zantsi ukuba ufuna ukuwoyisa lo mcimbi mkhulu umalunga nabantu abaNtsundu, indlela inye yawo kukuyazi ingqondo yomntu oNtsundu, yaye loo nto inokwenziwa ngokuthi amthande ambeke ngakumbi amadoda anjengoMr. Bokwe lo ngemfundo.

Ukungqinisisa indawo endibe ndikhe ndayithetha ngomsebenzi kaMr. Bokwe, ndingaxela la manani abonisa intsapho eNtsundu neyeBala, yaseDyoki, efumene imfundo ngoncedo lukaMr. Bokwe: Ngama-20 amadodana neentombi, aye afunda eMgwali naseLovedale, ngaphandle kwabasaya besiya.

Ngezi mini kubantu beBala, injongo kukunika abantwana babo imfundo kangangoko kunokwenzeka; saye sinokutsho ngaphandle kwexhala ukuthi yonke loo nto iphenjelelwe ngumfi lo.

Wayelelicikizeke kunene inene, elisoloko lizimisele ukukhonza abanye, nangaphaya koko ebekeke kakhulu kubantu abaNhlophe nabeBala, kungekhona phakathi komzi apha kodwa, koko nase-maphandleni. Usishiyele ke kodwa inkumbulo yakhe nomzekelo wakhe wokuzincama, usoloko unathi wona.

Enye ingxelo ibhalwe yindodana ekhulele phambi kwakhe eLovedale,—inguMongameli wabaHloli beziKolo (Chief Inspector). Wenjenje uMr. Wm. G. Bennie, B.A., ngaye:—

Iinkumbulo zam ngoMr. Bokwe zezisusela ebuntwaneni, ziqhube zide ziye kwithuba lokugula kwakhe kokugqibela. Ziinkumbulo ezimnandi zonke ziphela, zomntu oqaqambileyo, ondalo intle, odlamkileyo, ohleli ekulungele ukunceda, ohleli engumhlobo wenene izolo nezolo. Ayimangalisi ke ngoko into yokokuba thina besingabantwana eLovedale ngaleyo mihla, sibe besimthanda kakhulu uMr. Bokwe.

Uthe khona kwizinto eziphathelele engomeni wabalasela wali-gqange, wayelilungu eliphambili legubu, elalithe kuqala laphathwa nguMr. Roland lathi kamva laphathwa nguMr. Bokwe ngokwakhe. Amaqela abavumi abewaqeqesha abengenakubalwa, ephambili kumalungiselelo eekonsati zesinala. Oko kwakungekho konsati ingaba ifezekile ingabanga nangoma nokokuba



inye evela kuMr. Bokwe, enangoma oko abesakuyithanda ithi :  
*The March of the Cameron Men.*

Imibutho yomibini yengxoxo izuze lukhulu kuye ; yomibini wayikhonza kakhulu, ephatha kuba ngumbhali wayo, ephatha kuba ngumhlali ngaphambili wayo, aze noxa angumhlali ngaphambili, indalo yakhe yobubele, inganqandi ukuba azibambe kamnandi iintambo zentlanganiso.

Uthe kaloku akuba ngomnye wabasebenzi (*staff*), umfo ka-Bokwe wakwangula mncedi wayenguye. Ubefanelana enjani ukuxakeka, kuloo ofisi kaSomgxada imsebenzi mninzi kunene, athi kanti unalo lona ithutyana lokukhangelela oxakekileyo. Ubungathi kanjalo ulibone ixabiso nembangi yokuthembeka kwakhe, kuba nantoni na asukuba ethe wayiqhuba, yazi ukuba ke le nto ikwizandla ezihle.

Bekusakuthi kwimicimbi yonke ebalulekileyo umbone ewuthi hlasi wonke athathe ngaphaya komlinganiselo ekulungiseleleni, ukuze isizathu eso sifaneleke ukuba sibe seseLovedale. Enyanisweni wayeyincindi yobuntobela, kwaye ukuthi nama kwakhe kuSomgxada kwakungumbono olungileyo.

Siphindile sahlanguana noMr. Bokwe ngexesha awaye alathe-lwe kwimishini yaseDyoki, kwisiqingatha saseMaclear, endand-ingumhloli wezikolo kuso ; ngaleyo mihla umzi lowo waseDyoki kunye nabantu bawo babesesemva. Babengenakho ukuqhuba isikolo nabaMhlophe ngokwabo ; uthe uMr. Bokwe kwa-oko le nto wayinyanga, nembali yokusekeka kweSikolo Sentlanganisa saseDyoki (Ugie Public School) ikwa yimbalasane ekunokunconywa uMr. Bokwe ngayo. Ndafumana ukuba yonke imbeko yabantu bamabala ikuye, yaye into eninzi yabaMhlophe ikuvuyela ukuya ezinkonzweni zakhe zesiNgesi abesakuthi azenze ngokuhlwa kwemihla yeCawa. Amandla akhe, nesimilo sakhe esingenakumbi, ezo nto zaba ngabaxhasi bakhe abaxabisekileyo phakathi komzi lowo namaphandle awo.

Ekuzeni kuphela kobom bakhe andibanga nanyhweba yakumbona futhi uMr. Bokwe, noko ke besisakuthi xa sithe sahlanguana, sihlanguane sise zeziya zidala izihlobo. Ndithe ukumbona kwam kokugqibela ngoJanuary 1922, kwabe sekuselusizini olungenakuxelwa ukumbona impilo yakhe seyimacimicimi ngoluya hlobo; kodwa ibihleli yona imvakalo yokuba kutshona ubom obuzele yimisebenzi yokunceda abanye. Imisebenzi ayenzileyo isasele, kuba yayenziwe kakuhle, nenkumbulo yakhe iya kusoloko ihleli ezingqondweni zabo bathe banenyhweba yokumazi kwanokusebenza naye.

ISIAHLUKO XVII

IMBONGI

UKUFA KOMFO KACHOLWEPHI.

“ Abantu bayamangaliswa sithi zimbongi,” yavakala isitsho enye kwezinye, “ bathi sithini na le nto sithi kwakuzalwa umntu, kwakufa ilizwe, kwakududwa, kwakufunzwa edabini, kwakuhla nasiphi na isiganeko esisesibhakabhakeni nesisehlabathini, uze kuthi noko sekufe umntu, singe siyathakazela sitsho ngomtsho- lozi onje ? ” zithe ezinye ukuphendula : “ Kaloku thina silolo hlobo lwabantu,—

“ Lulila nabalilayo,  
Luhieke nabahlekayo,  
Lumnik' imbek' umntu wayo,  
Lumvise mhloph' ohewukayo.”

Ngoko ke le miqela yeyokukhuza, nokuhalalisa ububi ukuba budlule, kuvele ubumnandi, novuyo elusizini :

1.

Tarhuni ngemikhuhlane !  
Tarhuni ngezivivane !  
Tarhuni zicokovane ;  
Zincwina zivunguvane !  
OkaBokwe uyafahla  
Selebophile nempahla.

2.

Sithe thina sakubuza,—  
Waphendula ngokukhuza,  
Waqokela ngokubuza ;  
Sancam' ukuba somzuza,  
Xa selebophe nempahla  
Eliwez' elokufahla.

3.

Sasisith' uyangaphi na ?  
Ubopha nje wenzani na ?  
Lo mzi wonke wothini na ?  
MtakaCholwephi yini na ?  
Thula, yithule le inpahla,  
Lo mzi kuwe ulihlahla.

4.

Qonda kaloku Mfundisi,  
Apha ubungumphilisi,  
Sicela kuw' imifisi,  
Usoyisel' abakwithsi,  
Sithethe sophela gongqo  
Simnqanda ngamazw' angqongqo.

5.

Ukhuze esithi : ' Tyhini,  
Ndaza ndakuva zwindini !  
Yeka mnta : ' asebantwini,  
Wakomkhul' emaMbalwini.  
Baph' ooNqeno, baph' ooLanga  
Ndingaba ndenz' isimanga ? '

6.

Utsho sadeda ngemiva ;  
Sada sanxib' imijiva ;  
Sathi le nto siyayiva,  
Singephiki sesi siva ;  
Hleze sibe siphikisa  
Ongenakh' ukuphikiswa.

7.

Sicinge sazeka kude,  
La mazwi ke siwafunde,  
Singafumane sityhude

Ze kuthiwe sinetyhude.  
Tarhu mf' wasemaBambeni,—  
Ngemposis' asemhlabeni !

8.

K'kuhlala kwaw' umhlaba,  
Ukuhlala uzihlaba,  
Uzixabela ngegaba,  
Ezamazulu iindaba.  
Kukungazi yonke loo nto,  
Akukho krele namkhonto.

9.

Sitsho samyek' umnumzana,  
Sinqen' ukukhathazana ;  
Sathethis' iintwanazana  
Ezaye zinyembezana ;  
Sathi kolweth' ulwazana—  
'NoYesu bayaphumzana.'

10.

Sathi 'Hamba nto kaBokwe,  
Yibeke phantsi loo dyokhwe,  
Soyichula ngefolokhwe,  
De sizile nangelokhwe.  
Namhl' ubizelwa phezulu.  
KwiKomkhul' elo lezulu !'

11.

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

96

12.

Awu ! Watsho sathanda Krila !  
Watsho ngenene saphila !  
Ukufa wakukunqila ;  
Ingcwaba wakuligila.  
Kub' uYesu wenjenjalo,  
Nawe ngoko wenjenjalo.

13.

Kwemk' igorha lenyaniso,  
Lingenasiphazamiso !  
Lathabath' amaphik' omso  
Laya kwizw' elingenamso !  
Huntshu kobevuyelela !  
Huntshu kobeshwabulela !

14.

Sasala sisesizingca,  
Sakubon' umKrest' ebhungca,  
EkaSathan' eyifingxa  
Ngamakrele nangezingxa.  
EzakwaKrest' izikrweqe,  
Ezikunye nezixengxe.

15.

Sathethana sayalana  
Sikunye noNotyalana ;  
Ngaloo mhla sibonisana  
Sikhuza siqinisana ;  
Ukufa kwayingqeqana  
Ingcwaba langumbozwana.

16.

Ungaphika namaKrestu ?  
Mtakabawo ndithi tu-tu !  
Saxhotyiswa cwaka tu,  
Ayasaz' onk' amatutu,—

97

Ngezomhlaba, ngezezulu,  
Ngezenzulu yaz' iinzulu.

17.

Wadum' umkhosi wezulu,  
Nengxokolo yaphezulu ;  
Watsho ngengwangqa enkulu  
Ngolu loyiso lukhulu ;  
Wath' 'iMvana mayibongwe  
Nezenzo zayo zibongwe !'

18.

Ubekwindaw' ezishushu,  
Wang' akabuv' ubushushu ;  
Watsha nangamanz' ashushu,  
Ngenxa yothand' olushushu,  
Koyena wakh' uMalusi—  
OyiNkosi uMsindisi.

19.

Thatha mhlaba nank' okwakho,  
Uthul' olo lulolwakho ;  
Uzixolise ngokwakho,  
Uluxhas' uvalo lwakho,  
Umntu yen' ugodukile ;  
Emhlaben' apha umkile.

20.

Bhotani zinkosi nonke !  
Bhothani ke bantu nonke !  
Bon' obam ubomi bonke,  
Baba bobesizwe bonke ;  
Nanamhlanje ndinishiya,—  
Ngokubizwa nguMesiya.  
Sisesekuthethaneni  
Ngani, naseNyangwaneni.