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ISIGIDIMI SAMAXOSA, MARCH 3, 1871.

“ Nina no Mshweshwe nimane nisitsho, kodwa  
node nizohlwaye emzuzwini.” U-Libe lowo wabe  
selepants’ ukuba neminyaka emashumi asibozo  
ngexa wayeteta oku.

Elixego lomhedeni lalinakona ukuziqonda ka-  
kuhle inyaniso zemfundiso esasizishumayela?  
mhlaumbi ngesisiti Uvalo Iwake Iwaluselubetana  
ngenxa yokuhlatywa zinyaniso Zopezulu ?

Nokubake kodwa kwakunjanina, wati U-Libe  
lowo ngenxa yokuhlala kakuhle kwaba sematafeni  
wafuduka ezintabeni zakwa Thaba-Bossio wehlela  
kwimihlambo emihle kunene yakwa Korokoro,  
wafika wema kwindulana efun’ ukungati ipaka-  
mile, apo ebeti abe nokulibona itafa lase Malutis  
nalommango upakati kwesikolo ebendikuso mna  
nesase Moriah. Kodwa ukuza aze kuma aponje  
wayengatsalwe bubuhle balondawo; eyona ndawo  
wayengayo lalilidlelo lempahla zake, nokunga  
asingemfundekeli ngokushumayela.

Wacapuka ngakumbi akuqonda ukuba sesiyi-  
fumene indlela yokuya nalapo. Saye singatinina  
ukumyeka xa seleseludinini lwencwaba ? Xanje  
amajwete, nemibimbi, kudibene nokunqina, na-  
mehlo okwalupala, nezinye indawo ezimbi, bese-  
zibeta ade oyikwe nazizihlobo zake. Ubedla  
ngokufunyanwa enxibe amadlavu engubo, emana  
ukuluka intwana zake ngasemnyango, efuna uku-  
tshabalalisa isitukutezi sokuhlala yedwa.

Ubengade umntu acinge ngokuti woti yena  
U-Libe kuba ebeselelahlwe yinto yonke aselewa-  
mkela kwaoko amadinga E-Gospel, anokumnceda  
nasekufeni. Kanti hai; besisiti sisauvula umlomo  
xa siza kushumayela, abonakale selencuma ngen-  
dlela yokuyidela nokuyitiya into esiyenzayo. Ade  
avakale selesiti—“ Mkani kum andinazi. Andifuni  
kwenza nto nani no Tixo wenu! Andisayi kum-  
kolwa ndide ndimbone ngawam amehlo. Lo Tixo”  
wenu unako yini ukuliguqula ixego alenze umfana?  
Sati isicaka sika Kristu ekwakubuzwa kuso lom-  
buzo “Ewe, Akuliboni yini ilanga eli, eseliza  
kuba minyaka emawaka matandatu, lise litsha  
njengoko lalinjalo mhla ladalwa. U-Tixo wam  
unawo amandla okukwenza oko ukubuzayo wena,  
kodwa akayikukwenza ngenxa yokutanda kwako,  
kuba wonile, ke wonke umoni umelwe kukufa.”  
Kwati kwakukankanywa ukufa waqumba U-Libe  
wavakala selesiti “ Mfana ndini uze ungabuye  
undifundulule ukuba unga ndinga kupulapula  
hamba uye kutabata uyihlo pesheya kolwandle—  
nguye mhlaumbi ongabanokundifundisa.”

Uhlobo awabesitiye ngalo Iwabonakala ngoku-  
kodwa ngamhla utile kwakuncwatywa intombi  
yake. Ndandite mna ndaya, ndiyela ukuyincwaba  
ngenxa yendoda yayo nabanye balondlu abako-  
liweyo. Ababeyitwele babe sebengapambili, mna  
ndilandela kuhle, ndihamba ndicela Enkosini  
ukuza indinike amandla okuyingcwalisa. Kute  
kusenjalo ndambona U-Libe selesiza eqinisile kum,  
ebonakala ukuba ufutekile ngumsindo. Ndahla  
ndaqonda kwasekuhambeni kwake ukuba konakele;  
ndiyoyika nalendawo yokucinga ukuba kuza ku-  
funeka ukuba ndizinqandele ihlahla. Bati kodwa  
onyana bake bakumbona esiza kum babaleka  
ukuza kundinceda. Bambongoza ngako konke  
abanako ukuba abuye, wasuka yena wanga akeva,  
badake bambamba. Wazama ngako konke anako  
bada onyana bake ababinakunceda ukuba banga-  
mlalisi pantsi kude kugqitywe ukuncwatywa.  
Ndati xa ndiza kudlula kuye sendigoduka wazama  
ngako konke anako ukuba asombulule, wada  
wazintlala kunene emhlabeni. Wada kaloku em-  
zuzwini wazola ngenxa yokudinwa, wandikangela  
ngamehlo a’rara kanye, wandilandelisa ngezituko.

Emveni koku sakuyeka ukumhambela U-Libe  
sisoyika ukuti sizakuya silongezelela ngakumbi  
ityala Jake, samana kodwa sibuza ukuba, usapili-  
lena, situmela nemibuliso ngezihlobo zake. Ndaba  
njanina ukumangaliswa ngenye imini ndakuva  
kusitiwa uyandimema! Isitunywa safika sizele  
luvuyo sati, “U-Libe uyakubongoza ukuba uye

zwi.” Safikake kodwa bengaseko apo  
babe kona, salanda sada safika apo beku-  
baswe umlilo, ungekacimi nokucima,  
bengaseko kodwa bona. Sati sakufika  
kuwo wati U-Thyart ubulawa ngumlenze,  
masibe sihamba. Wawunikela kum umpu  
wake, umbolombini,uuxashwe imbumbulu,  
nohlwaya. Sihle sababona, sati kubo  
mabeme, banela ukusikangela babuya  
bahamba. Ndite ndakufika kubo ndabuza  
ukuba ngabakwabanina, bati bona ngaba-  
kwa Gert Swart. Bati kanjalo yena upa-  
mbi kwabo. Sigqitile sayakufika kwelinye  
iqela labantu, lati nalo ungapambili. Ndite  
mna komnye umfazi ubelele pina ngom-  
gqibelo, wati yena, akazi. Ufikileke U-  
Thyart kusenjalo wati masiye kumdubula  
U-Swart, size nompu wake. Site sakufika  
ndati mna ubulele pina ngomgqibelo;  
waselelungisa umpu, elibeka pantsi irelana  
abenalo. Ute U-July akubona oko wase-  
lemdubula. Siwutatile umpu lowo seza  
nawo ku Thyart, safika emi ngasebafazini  
bona behleli pantsi. Uteke yena mandi-  
badubule, ndaza mna ndadubula ngapaya  
kwabo. Wandinika omnye umpu; wati  
naku Willem makadubule, wadubulake.  
Kwatiwa mna mandibangenele ngepeki.  
Yabaleka enye intombazana kwatiwa  
mayisukelwe ngu July aze ayidubule,  
wabuya kodwa esiti akayibonanga. Yati  
enye intombazana yabambelela ku Thyart  
yacela itaru Ute yena kum iza kutiwa-  
nina? Ndite mna, nguwe kaloku inkosi  
ingaziwa nguwe londawo. Yatike inkosi  
leyo mayize lontombazana ihlale kuye ibe  
sicakakazi. Site sakugqiba ukubabulala  
wati U-Willem July siza kuyitinina imi-  
zimba yabo. wati yena U-Thyart ayimelwe  
nto masiyishiye injalo, singati kodwa uku-  
ba sinento esiyitandayo siyitabate msinya  
sihambe. Kubenjalo ke sahamba kunga-  
buyanga kubeko nto yimbi. Namanye  
amanqina abizwa aza nawo ahlaba kwa  
kwezindawo, noko kuko amazwana ati  
angahlangani kanye. Sati isigwebo sase-  
sokuba makaxonywe U-Thyart lowo, nge-  
nxa yalondawo. Kute kwakutshiwo wasi-  
beta isililo. Kute ke akuba selelindele  
ukuxonywa oko, kwabuya kwabonwa  
ukuba kuko ndawana yaposiswayo ukute-  
twa. Kengoko kusezake kulungiswe lo-  
ndawana, kuzeke kuqale ukwazeka ukuba  
wopelela pina.

UKUGUQUKA NOKU BAPTIZESHWA  
KUKA LIBE.

U-Libe waye ngumninawe woyise ka Mshweshwe  
Yamcapukisa kanye into yokufika kwabafundisi.  
Wavakala selesiti ngamini itile kumhlobo wake  
umfo odumileyo U-Khoabane, “Kunganina lento  
angagxotwayo lamadoda asemzini.” Wati omnye  
“ Aza kugxotelwa nina, kungeko nto asenza yona  
nje; masipulapule oko akutetayo, akuko mntu  
usinyanzela ukuba siwakolwe.” Wati ke yena,

kutandaza naye.” Watike lomfo wenkosi, bati  
ngu Tsiu, akuqonda ukuba andikolwa wati—  
“Ute U-Libe wandituma endlwini yake wati  
‘ Mntwana wam unakona ukutandaza? Guqa  
pantsi ngakum apa utandaze ku Tixo ukuba abe  
nofefe kumoni omkulu ondim. Ndiyoyika mntwa-  
na wam ukuti lo Tixo kade ndimkanyela undenze  
ukuba ndiweve amandla ake empefumlweni warn.  
Ndiyazi kanye kona ngoku ukuba uko—andita-  
ndabuzi ngalondawo. Ngubanina oya kundisindisa  
kumlilo ongasayikuza ucime? Ndiyawubona!  
Ucinga ukuti wondixolelana U-Tixo? Andivuma-  
nga ukuya kulipulapula ilizwi lake oko bendise-  
nokuhamba. Ngoku sendiyimfama, ndise ndipants’  
ukuba sisitulu ndingatininake ukumkonza U-  
Yehova ? ’ Unge angati nqumama, wati ‘ Unayona  
incwadi yako apa ? ’ Ndati mna ‘ Ewe.’ Wati  
yena ‘ yityile uze umnwe wam uwubeke kweli-  
gama liti Tixo.’ Ndakwenzake oko. Wavakala  
selesiti, Kulapo nake, hayi igama lika Tixo ukuba  
lihle kwalo ! ” ’ Zazinjaloke ezaziziswe situny wa  
sika Libe, ndanovuyo olukulu ndakude ndibuye  
ndizikolwe. Ube uselupantse ukuba ngumnyaka  
simana ukuya kulendoda, ukuya kuyifundisa, mna  
nomnye umfundisi wase Moriah. Lomntu besisiya  
kuye, namhla ebesele kululamele ukufundiswa  
nje ngomntwana, esenziwake lufefe luka Tixo.  
Ubesitike U-Libe xa afuna ukuza angapulu-  
kwa yinto esimfundisileyo asibambe ngesandla,  
asondeze indlebe yake, abize emva kwetu into  
esizitetayo, esiti masimxelele akuposisa. Waba-  
ptizeshelwa emzini wake. Yaba yinto eninzike  
abezayo, beze kubonela lowo obeke elitshutshisa  
ilizwi, obeseleza kulushumayela ukolo awayeke  
elonakalisa. Watwalwa ngamadoda amane e’re-  
mente xa aya kubaptizeshwa, kuba yena wayenga  
senakuhamba. Satike nakuba sibe sinexala  
ngento ezingati ziveliswe koko, samcela ukuba ake  
asibalisele inkolo yake.

Watike yena ngapandle kokutinteleka “ Ndiya  
kolwa kuye U-Yehova U-Tixo oyinyaniso, owa-  
ndidalayo, nosandigcinileyo kwada kwangoku.  
Yena ube nosizi ngam nakuba mna bendimtiyile  
wamnikela ekufeni U-Yesu ukuza ndisinde mna.  
Ewe Nkosi yam ! Ewe Bawo wam! yiba nenceba  
kum ! Andisenamandla—imini zam zidlule. Ndi-  
tabatele kuwe, kuze ukufa kungafumani nto yimbi  
ngapandle kwalamatambo. Ndigcine kuye U-  
Satana nesihogo. Ewe Bawo wam mve U-Yesu  
onditandazelayo. Ewe Nkosi yam! Ewe Bawo  
wam! ” Yada lendoda yazilibala kangangokude  
itintwe ngulomfundisi wase Moriah ngokuti abuze  
ukuti—“ *Lamadini obuwaxelela imishologu usa-  
watembana?* Wati keyena “amadini anjalo  
angatinina ukumhlambulula umntu ? Andisakolwa  
ngawo ; nditemba igazi lika Yesu lodwa.” Kwa-  
tiwake—*Kuko nto unga ungayitetana kusapo Iwa-  
ko nakwaba Ɓasutu balapa?* Wati—“Ewe,  
ndinqwenela ukunga bangakolwa baguquke kam-  
sinya. Mabaze bonke baye endlwini ka Yehova,  
bapulapule into ezitetwa konangokuzitoba. Mshwe-  
shwe nyana wam upina wena ? ” (Uteke yena  
Umshweshwe kwakuba njalo wabufihla ubuso  
bake ngeqiya). “Nawe Litsie mzukulwana wam  
upina wena.” Pulapula iziyolelo zam. Kunga-  
nina ukuba upikele ukucasa U-Tixo. Ababafazi  
bako bazizixakaniso. Lamankazana ngodade wenu  
asibafazi kuwe. U-Yehova wadala iudoda yanye  
nomfazi wamnye wazake aba wabenza banye.  
Zinikele ku Yesu—Uya kukusindisa. Yeka im-  
fazwe ubatande abanye abantu.” Kwatiwake  
kwakona—“ *Kungani lento ulutandayo ubaptize-  
sho* ?” Wati yena “Kungokuba U-Yesu ete lowo  
ukoliweyo waza wabaptizeshwa uyakusindiswa.  
Ndinganako yinina ukwazi ngapezu koko ndiku-  
fundiswe yinkosi yam ? ”

Isiko esinalo ke tina ezikolweni zetu kukuba  
ati oza kubaptizeshwa ake ayixele indlela yokuzi-  
lahla kwake into zelizwe njengoko bekunjalo  
kudala. Londlelake ibike yatyilwa ku Libe lowo