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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