ISIGID1MI SAMAXOSA, SEPTEMBER 1, 1885.

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ezalwa ngumfo owazinikela emsebenzini wokushumayela iva- ngeli kumawabo kusemiwe e Tyume, ngakwa Nomadolo, ngexa lomfi umfundisi u Tshemese omdala. Naye ke wawonza lomsebenzi kwase bufaneni bake, ade awele kwakulo msebenzi nje namhla.

Taruni ma Kwayi! taruni ma Tshawe!! Enzala ka Gwali, ku Togw’ ekunene,

Kwa Ntaba, nakwa Mkombe ubembisile Enzala ka Ntuli, ngo ndaw’enihlele;

Kupele amazw’ okubeka ilitye

Nge ntswahla ye mbiko ezikwa njengale,

Sesifane sazizi nkama mamunge,

Sibotshw’ imilomo, sifakw’iziceme!

Kutetwa ngulowo unguy’ u Dolohle,

Umtunz’ wabo bonke bonga bangaka nje.

Uvuna impela, akabuyi ngamva,

Ebiza ngabanye, ngawab’ amagama.

Bamana besiwa, besiwa, ngokuwa,

Nge saci segqabi lomt’ongu mncunuba.

Bacimba ngabanye besiya ekaya,

Behlanjwe ngegazi le Xwane i Mvana.

W. W. G.

IMBALI ELUSIZI KA RABBI AKIBA.

Lembali siyibone kwelinye ipepa la Mangesi:—

U Rabbi Akiba wakutshwa yintshutshiso kwizwe lakowabo, wahamba ebadula entlango, kwanti zitshile. Impahla awahamba epete yona yayi yi lampu ebimkanyisela ebusuku, nokuze amane efunda umteto ; way’enenkunzi ye nkuku, yokumtyela amaxesha, nawokusa; waye no ndlebe-nde abe kwela kuye.

Kwatike ngomnye umhla, kwabonakala ukuba kuyahlwa, ilanga liyatshona, ubusuku buyasondela ; lwaye olu dwayi lungazi apo namhla intloko luya kuyifaka kona; nomzimba odiniweyo apo luya kuwulalisa kona. Ute esel’eqauka epelile kukudinwa, wafika mzin’utile, wavuya kunene, kuba ufike unabantu, wacinga ukuti boba nenceba nemfesane ngaye. Kanti akunjalo. Wacela indawo yokupumla kwizindlu ngezindlu zalomzi, akwabiko noko amnye ompa indawo yokulala-

Wati ukuncama kwake wasel’esinga ehlatini elalikufupi nalomzana, wavakal’ esiti: “ Kwowu! kunzima ukuba kungabiko namnye ondivelayo usizi, kanti nezulu linje ukuba libi kwalo. Kodwa u Tixo u Lilunga, konke akwenzayo kokona kulungileyo,” Wacutulala pantsi komti, walumeka ilampu yake waquba kwa ukufunda umteto. Ute engekasigqibi neso kuqala isahluko, kwafika isaqwiti esikulu sayicima lolampu yake. Wavakel’ ekwaza esiti: “ Kwowu! gxebe andivunyelwe nokuba ndiqube esisifundo sam ndisitanda kangaka? Kodwa u Tixo u Lilunga, konke akwenzayo kulungile kanye.”

Wazolula kaloku, walala pantsi, enga angake ati nqwa imizuzwana etile. Ute esati ncwaba kwagaleleka intshovu- ntshovu yencuka yafika yabulala la nkunzi yake yenkuku. “Yinile!” wavakala esitsho u Akiba, ete nqadalala lelinye ilishwa. Wati, Umlingane wam okuteleyo undipulukile, namhla gxebe ndiyakuvuswa ngubani, ukuze ndiqube kwa imfundo yam yomteto? Kodwa u Tixo u Lilunga, konke akwenzayo kulunge kanye. Uyayazi into esilung- eleyo tina’ nto zingabantu zimelwe kukufa.”

Ute engekaligqibi nelo, kwagaleleka ingonyama eyoyike- kayo, yafika yabulala undlebe-nde Iowa wake, yamtya. “ Kwa kutwani ngoku?” Lwavakala lusitsho udwayi. “Ilampu, nenkuku yam zindipulukile—kwano sizana olungundlebe-nde wam lukwa mkile, ewe konke kumkile! Kodwa makazukiswe u Tixo; konke akwenzayo kulungile kanye.”

, 'Watwabaza bonke obo busuku engena butongo. kwati kwa kusasa, waya kula mzana, esiya kulinga ukuba angefumani hashe na, nokuba yenye into ebu qegu yokumquba eluhambeni lwake. Kodwa into eyamkwanqisayo yile yokuba engafumananga namnye umntu osapilileyo kulomzi, wafika befile bonke.

Kubonakala ukuba kwagaleleka ugxuba lwama nyangaza ngobo busuku, ababulala bonke abantu balo mzi, azipanga kwe tu zonke izindlu zalomzi.

Kute ke akuqabuka koko kumangaliswa, wapakamisa izwi lake, wakalima u Akiba ngeliti, “ Wena Tixo umkulu,

Tixo ka Abraham, no Isaac, no Jacob, ngoku ndiya qonda ngenxa yamakade-ndibona, ukuba lento ingumntu iyimfama, ukubona kwayo kufutshane, idla ngokuti into eye yokubanceda, bayibalele ukuba ibu bubi. Kodwa nguwe wedwa oli Lunga onobubele. Ukuba ababantu bango ntliziyo-tye, bebenga ndigxotanga, ngenxa yokuswela kwabo ububele, ngenene ’ngenditshabalele kunye nabo. Ukuba umoya ubunga sicimanga isibane nam, amanyangaza ange etsalwe kuku kanya kwano, aba ebendibulele nam. Ndiyaqonda ukuba, bububelo bako obundipangileyo abalingane bam, ebendinabo,’’ (uteta nge nkuku, no ndlebende wake) “ukuze kungati ngenxa yengxolo ababeya kuyenza, bandihlabele umkosi walo manyangaza. Malibongwe ke igama Lako kude kuse emapakadeni kanapakade!”

AMABAL’ ENGWE.

Lomsebenzi wobugqweta uyadlokova nonyaka kuti bantsu- ndu. Site sisakangele obuka Harry Mtombeni wase Hewu, xa besisapulapula ukuba kode kuti kupi, kube kupina, qata elase Dutywa ipepa lisiza nendaba zokuba omnye ontsundu kwakona, ukwazonele ebugqwetweni bake, ebe selelilo ka yena. Bati igama lalowo uzoneleyo ngu Abraham K. Malo wase Xesi (Knapp’s Hope) ikaya lake. Kutiwa uzonele nge- tuba lokunxila, akavunywa ke ngoko ngamanye amagqweta ase Dutywa, kwane Mantyi yakona kwangeso sizatu, nange- zinye ezite gqi ngase Ngqushwa apo ebeke wakona.

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Lonyaka we 1885 uyakupela undzabele indzeku ezininzi kunene zaba mkileyo, besinga kwe lingapaya kwe ncwaba, nge zifo, nange ndlala, njalo njalo, Kwaye kubonakala nokuba i Nkosi iyabaputuma kanye nonyaka abayo. Sebe linani esiba- ziyo aba sebe mkile kuwo lonyaka, singazike ukuba yoti ifika i Christmas ne Nibidyala bekuyi ntonina.

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Ubugora obusimanga be nkwenkwana!—Ati amapepa kuhle into embi kunene, yokuzibulala kuka Mrs. Hiram Pfautz kunye nosana lwake nomnye umntwana. Lomntu kutiwa ubete piti, wangenwa kakulu ngu Moya. Abantwana bake bebonke bebe sixenxe. Kute ngamhla utile waya nabatandatu kwi dama lelitye lokusila (mill-dam) esiya kuka intyatyambo kona. Omkulu wasala ekaya kuba uyise wayehambile engeko ekaya. Waselequba amakwenkwana amabini, nentombazana zikwa mbini nosana oloke. Asivanto ngomnye ukuba watini- na yena. Befikile kweli dama, ite inkwenkwana engu Harry isatobile ukucola uluti obelukufupi ne dam elo ngomteto ka nina, suke unina wamvela ngasemva wamtyala, weyela umntwana. Wasel’ekaulezisa kwaoko eposa nabanye kwako- na, wati ekugqibeleni waziposa yena ngokwake kunye nosana olo.

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Buvel’apoke ubugora nobuntlambi buka Harry ondololwane, udade wabo wapuma naye kwa oko, wamkupa omnye umninawe wake, obudala buyiminyaka esixenxe, waziposa kwakona, wa- puma nomnye kodade wabo, ominyaka isitoba. Waziposa kwakona, waqubisana nonina esenosana, wenza imizamo emi- kulu ukubakupa, waye unina engavumi, esiti ufuna ukufa yena, koko wamcenga-cenga wade wamoyisa. Wabakupa ngamandla awavela apezulu kupela.

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Zaye ezantwana zimi elunxwemeni, zifane ze nqa ukuba kutenina namhlanje. Upindile kwakona u Harry esiya kufuna omnye udade wabo ominyaka mitatu, wapuma naye emba- ndezele esifubeni sake, wamane emqengqa, kanti sel’efile. Waselesibeka isililo kwa lapo.

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Unina ngeloxa ubesel’engenwe nayingqele kunye naba- ntwana, wavakal’emcenga u Harry ukuba mabaputumele inqwelo kumzi okufupi, wati u Harry kuba esamranela unina wamyala ngeliti azancede angabi sayenza into yokuzibulala. Hayi naye watembisa njalo; kodwa ke u Harry wemka nabe odade wabo abo basapilileyo babini, kwasala unina nosana nalowo selefile. Bagoduka ke abo bantwana, bafike bawa ngazo kuyise. Wasel’egitshima esinga kona kanye, wafika kute mu, kanti ute u Harry esiti tshiki waye unina eziposa kulo uselefile wumposa kwakona, wand’ukuziposa yena nosana elo. Injalo imbali elusizi kunene, yokububa kuka Mrs. H. Pfautz nabantwana ababini, nobugora buka Harry bokuzisindisa kwake, nabantwana bakokwabo.

Uninzi Iwabantu lukolisa ngokuti ezinqina apa lufe nama nqwa, lugoduke intliziyo zine zinqala, zokumosheka kwe nxawa zalo, ngokuti kanti ludubula ntoyimbi endaweni ye nyamakazi. Kwake kwati nga nqina itile, kule minyaka idluleyo, umzi ontsundu usenayo imipu yawo, kuxa kuncokolelwana kunene ngamacula enyamakazi, yapuma i Midange kunene kwano Mnqalasi kwakuyiwa, kula mahlatana e Dywarana, yati into ka isate vu ndaweni, yabona unkonka ete tu ngentloko,