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ISIGIDIMI SAMAXOSA, DECEMBER 1, 1875

ICAWA ETUNXE.

*(Rev J. A. Chalmers.)*

UMZEKELISO WONYANA OWALAHLA IKOWABO.

No. VII.

UKUZIQONDA KWAKE.

*Kekaloku akuba nokuziqonda, wati, kanene bangakananina abaqeshwa bakabawo abadikwa zizonka, nanku ke mna ndipela yindlala? Ndiyakusuka ndvye kubawo, nditi kuye, Ɓawo ndonile kulo izulu nasemehlweni ako. Andisafanele kubizwa ngunyana wako, ndenze ndibe njengomnye wabaqeshwa bako. Wesuka weza kuyise; Luka* xv. 17. 18. 19.

Ndake ndapants’ ukufa ndigoduka ndivela e-Gwali; ndisuke kona ukulila kwenkuku, ndingxamile, ndaza kucanda e-Ngcotoyi lingekapumi nelanga kungekabi mhlope nokuba mhlope oku, kute nxa ndise ntsunguzini ndisiza neno yasuka yati lwale inkungu ndaqala ndayiposa indlela kwalapo, kute kwakuba mzuzu ndib'adula ndiyifuna ndabona senditi gqi ngapandle, kwabako ndlelana yenyawo endiba yiyo, ndasendilinyatelisa ihashe, akuseko nto ke ibonakalayo yinkungu, kwangunyaka ndifumane ndipalisa ndingasaqondi nalapo ndisinga kona, ndakutini yayinkohla, kwada kwasemin’ enkulu ndingazi nento apo ndikona, ndada ndabonakala ndiseyela emigxobozweni; kute sendincamile ndibona nam ukuba ndisengozini ngalamaqula andipahlileyo, ngulomhlaba ushukumayo yati qabu inkungu ndaqala kaloku ndaqonda, ndabona ukuba indlela ndiyipose kwakusasa, intaba ye Gqira ndiyinike ingalo yasekohlo ndisendaweni elitafakazi elikulu eliyimigxobozo, ndati kaloku lakuba ilanga seliyigxotile ndabuya ngomva nanko ndiyakuyitabata indlela kwakulandawo ndandiyipose kuyo. Lemini yonke endandifumana ndihamba ndandingaqo- ndi apo ndandikona, ndite ukuze ndibe nokuyifumana indlela ndayiqondiswa apo ikona kugabuka kwenkungu, ke elilizwi sifika kulo namhla liyaxela ukuba lomfana kuzekeliswa ngaye apa ezenza nje ezi zinto uzenza engaziqondi egutyungelwe bunyama bobudenge, ubesebudengeni egeza, bekunjengokungati ingqondo yake ibipambene. Bugeza okuya kulahla uyise, okuya kufuduka kowabo, okuya kuyicita impahlake okuya kuqelana kwake namanye amageza, okuya konwaba kwake elizweni elikude elinendlala, okuya kuzinikela emandleni omntu owamnikayo umsebenzi olihlazo, okuya kwalusa kwake ihangu, okuya kudla kwake ingxam eziqonda naye ukuba azisihlutisi isisu sake, ubetiwe Iwale yinkungu yobudenge. Liti ke namhla elilizwi ude waziqonda, wazibona into ayiyo ukuba akantwimntu, utshabalele, ulincamisa lesidenge. Ute ehleli pantsi ekangele ihangu zake ezo, eqoba ingxam, eyedwa ezindle paya, waqala wacinga, wati ecinga njalo wanga ngati uva zwi liti kuye, akunguye nomfana ubudenge, upina ulapa nje uyintonina? usebenza msebenzi mnina uhleli apa nje? zinto zinina ezi ubute apa nazo? ziyinina kuwe? Lonto uyifakayo emlonyeni yintonina ? kukudla, ngumfuno, yintonina? ungo- wangapina ukwelilizwe nje? Lipina ikowenu? Linge alitshongo elozwi wotuka, wabekabeka, wazikangela naye ngokwake, akakuluma akukubona ukubitya kwake, ukuxweba kwake,

ukuhamba ze kwake, ipango lake. Wavakala eteta yedwa, esitini?

I.—*Kanene bangakananina abaqeshwa baka Bawo abadikwa zizonka, nanku ke mna ndipela yindlala.* Kumhlana aqalayo ukulikankanya igama lika yise kuseloko wamlahlayo, kumhlana acingayo ngekowabo kuseloko wafudukayo. Kwamapupa, wanga ngati ngumntu lo upapamayo ebelele ubutongo, wati, ndihleli nje ndilapa ndinekaya na? ndilusizana olwalusa ihangu nje ndino bawo na? ndihleli ndedwa nje kwelilizwe linendlala andinguye unyana wesikulu yinina? watsho wati kanene ekaya indyebo iyonke, ukudla kukonke, kuhluta nezicaka ezi kowetu zidikwe, nanku ke mna ndiqauka yindlala ; kanene ndilambe kangaka nje ndibe ndingati ukuba ndibe ndikowetu namhla ndibe ndihluti ndanezwa kukudla, wacinga nzulu lomfo, wabonakala kaloku ekumbula ekaya, wati ebeku- lambele ukudla wangenelwa lelinye ipango lokulambela uyise ukunga angambona, akonwaba, zapalala inyembezi, wabona- kala ekedamile, edanile, elusizi, ingamonwabisile intliziyo yake, wazohlwaya, wati hayi ubugeza bam, azi bendingenwe yintonina? azi bendikukuliswa yintonina? azi bendisiya ngapina ndisiz’ apa nje? azi bendimonela ntonina ubawo? azi bendiruqulwe yintonina yimpato yomzali obenditanda kangaka? azi ezihangu zona bendizamkelele ntonina? azi ezingxam ndibendizikanukela ntonina ndide ndisuke ndidle zona? Yo ! Yo ! walila ngokurara, ucingiswe buhlwempu bake, ucingiswe kukulamba kwake, ucingiswe zezingxam angahlutiyo zizo noko azityayo, ingamtshutshisanga lendlala ngunapakade waziqondayo, ngunapakade wabubonayo ubugeza bake. Litamsanqa na kanti lenxwaleko imhleleyo? obububi abuva- yo namhla bumqubela ebuntwini na kanti? Ewe kwakunjalo, inxwaleka emhlabeni apa azizanga zibulale mntu ukuba zite zamcingisa. Ububi obu bendlela zezono abuzanga bone mntu ukuba bute bamqondisa ubutyakala bake. Into zonke eziti zingamonwabisi umoni noko zimbandezelayo zimqubela ebomini ukuba zite zavusa intliziyo yokukumbula u-Tixo yokubalekela kuye. Lendlala yayimhlele lomfana yayiyeyokumgodusa. Ububi ke bonke bomhlaba obuti buviwe ngumntu bobubokumsondezela ku Tixo azimele kona anqabe kona.

II—*Ecingile ke ufike watini? uvakele esiti ndiyakusuka ndiye ku Bawo.* Wabona ukuba ulungelwe kugoduka, waqonda ukuba akasenakuhlala apa, ehleli uyakufa, kupela ukuze asinde makabuyele kowabo, kuyise. Limruqule kanve elili- zwe, ubonile ukuba akuko nto imncedayo, utshabalele kanye makabuyele namhla kwakulo elakaya ebelilahlile, kwakuye layise abemncamile, kwakuyo landlu yakowabo abefumane wapuma kuyo ngobudenge, ngeratshi ukubonile ukukohlakala kwendlela zake, uyibonile imikwa yake ihlazo layo, uliqondile ityala lake ubukulu balo. Namhla ufuna ukupuma kubo bonke obububi, ayincame yonke lemikwa, abuyele kwakulampato kayise aberuquke yiyo kanti yiyona namhla ayincomayo ukulunga kwayo wanga namhla angabubona ubuso bukayise, axolelane naye, ayipalaze yonke intliziyo yake pambi kwalomzali wake. Ngapambi koku bekungekonto ayibonayo ukuba wane ngayo, kuseloko wamlahlayo uyise ubesiti yena ulilungisa, akoni bani, akoni nto yamntu; ufike ati ke namhla ndiya-