III—*Into abengayizisanga lomfana kuyise yintoni?* Liratshi, walilahla lona kwelazwe likude, lasala kona, akabuyanga nalo, ngamaqabane ake lawa enkohlakalo wahlukana nawo nemikwa yawo kwamhlenikweni wagqibayo kweliti ndiyakusuka ndiye kubawo; lantliziyo yokuzicita yokuzibubisa wayilahla yona, kokwakutanda kwake elake, zonke ezonto wazincama, akazikubeka zona namhla pambi koyise. Inye into azise yona namhla lelilizwi *ndonile*, yimbali yake elozwi, ute ke akwangiwa nguyise, waliteta, wati ndilapa nje *ndonile,*akanako ukuba angaliteti noko amkelweyo nguyise ngohlobo abengalukumbulele. Yiqonde kakuhle lendawo, akatanga ndibe ndimkile nje kuwe kungokuba bekute kwati kwati, ndakukuliswa yinto etile, ndalahlekiswa ngunantsi, ndingabuyanga nje kwaoko ndisuke ndahlangana namakolwane angonantsi andeyelisela ezonweni, akubangako ndawo azitetelela ngayo, akubangako mntu alibeka ityala pezu kwake, akatanga ndiqutyulwe yintliziyo yobutsha, udidepiselwe liratshi, ndicatshukiswe ngumkuluwe wam ndiqunjiswe zicaka zakowetu, ndibe ndidiniwe kupatwa nguwe ndaye ndinxamele okokuba ke ndiyekuzibonela ngokwam amanye amazwe amiweyo. Hayi, izwi eligqibe yonke intoleli zwana liti *ndonile.* Mntu wumbi ubeya kuke abe nendawana azitetayo zokulibeka ityala pezu kwabanye, hayi ke lo, ufelisele kwelilizwi ndonile, kutabatele kwapi kwezisa kweli langa kupela *ndonile* ; watsho wati ndonile kulo izulu, kulapo ityala lake alibona kona ubukulu balo, akati ndonile kuba nanku ndinje, ndihamba ze ndingasenanto ndinayo, ndingasenabuntu, ndiyinto engasenamhlobo, engasenamncedi, ndiyinto yokugxekwa, into yokutukwa into ezingenise kobubunzima. Hayi uti ndonile kulo izulu. Apo ubukulu betyala lake ebcliqonda kona kungakulo izulu, waxelisa u-Dafide yena wati ukuzililela ku Tixo, “ kungakuwe, ngakuwe wedwa endonileyo.” Umntu oguqukayo okwenene ityala lake apo alibona kona liku Tixo, engaliboni apo zonke izililo zake yinkohliso, wena mntu oti ufuna ukubuyela ku Tixo ziqonde into oyiyo emehlweni ake ukuba akuzanga uyeke ukumona, ukuba ityala lako likulu kuye. Uxolo maulufune kona ukuze wonwabe, ungafanelana uxoleleue nabanye abantu ukuba akukaxolelani no Tixo usesenyongweni yoburara, usescbukobokeni benkohlakalo; uxoleleue nabazali bako akwaxolelana no Tixo akuyikusizakala nganto. Qala apo ke ucele uxolelo ukuze uyifumane intutuzelo entliziyweni yako.

IV.—Utete elinye ilizwi lomfana wati, ndonile *nasemehlweni ako, andisafanele kubizwa ngonyana wako.* Waye ke ebenyanisile ukutsho. Uti wena yiyipi indawo awayenzayo lomfana ekungatiwa yebifanele umntaka nantsi le? Ebengamlahlanga yini uyise kungeko sizatu? Ebengayibizanga yini impahl’ake ngegunya, ebengemkanga yini nayo waya wayicita yona akwasala nokuba ibenye? Ebengamlibalanga yini uyise kwelalizwe likude? akahlalanga yini kona wonwaba akavuma ukubuya, wada wati ukuqondisa kwake okokuba akateni nekowabo wasuka waba ngumalusi wehangu? Akatanga yini eqauka yindlala wapikelana nokudla ingxam isidlo sehangu ebonakalalisangokokwenjenjalo kwake okokuba akayifuni indyebo nokudla kwasekaya? Ezenzile nje ezonto ulungisile ukuti andisafanele kubizwa ngonyana wako, ndipuma ekunxileni, ndisuka ekurexezeni, ndahlukana nehangu umlomo usome kokwakudla kwam ingxam, ndivela ezweni elikude, ndibe ndikulahlile, impahla icitakele, ndiyic'ite ngabom ngobugeza, maninzi amatyala endazeyelisela kuwo kwelazwe akuko nto ndibuye nayo, ndize kanye, ndemka udisityebi ndibuya ndilihlwempu, ndemka ndityebile ndibuya ndinqinile, ndemka ndinelungelo ndibuya ndingenayo nento le ndingakubonisa yona. Ude wateta elona zwi limfaneleyo ke lomfana akuti, andisafa-

ukumkumbula umntwana wake, wahlala ejonge enkalweni ekangele ukuba akasokuze abuye na unyana wake, wahlala elindile ukuba umntwaua wake amtandayo agaleleke emzini wakowabo. Noko angalikankanyiyo igama lonyana wake kwizicaka utando lona alupelile, okukona umntwana wake asiteleyo kokukona amkumbulayo, kokukona acinga ngaye noko angekoyo pambi kweso lake, umlandele lomntwana wake ngokumtandazela, nakuba engayanga kumfuna, nakuba engazipalazanga izicaka zake ziye kumkangela apo akona zimgoduse akazanga ayeke ukukulinda ukubuya kwake. Inyembezi zona aziyekanga ukupalala ngenxa yomntwana wake olahlekileyo onjengofileyo kuye engabuyi nje. Kude kwati ke ngamini itile, kwabonakala nto ngati ngumntu isiti tu enkalweni paya, kwakulankalo awaya watshonela kona lomfana mhlenikweni wafudukayo, kowabo, azayiqonda izicaka ezi nokuba ngumntu nokuba yintoni, nto ingati ingxamile pofu, noko iqwalelayo ; ingaba mhlaumbi sigitshimi esiza kushumayela nto, ingaba malusi uza kubika nto yenzakeleyo, yeyeleyo, ilahlekileyo, ifileyo itinjiweyo, bati besafuna besiti azi ngubani, wapi, esiya ngapi? babona ngendoda enkulu Inkosi yabo isuka umtsi ibaleka nanko isinga kulanto ngati ngumntu izayo, babeka emva kwayo, kanti lomzali ubona umntwaua wake ebuya, esenjenje uyakumkaulela, uyakumhlangabeza ; wati nalonyana exalile esati azi betu ndiyakutinina kubawo, azi yena uyakusuka andikangele njanina, andamkele ngalublobo lunina? wabona ngoyise selegaleleka esiza kumkaulela.

Kutiwa apa *uyise umbone umntwana wake esekude* le bo, embonile ke wamqonda ukuba nguye akazimelanga endlwini, akanikanga mteto kwizicaka wokuti ize ningandixeli apo ndikona, akatanga lomntwana wam andisafuni kumbona, kuba wandenza into embi, ligeza, maliye apo lisinga kona, akatanga, make ndililale ndiqonde ukuba lomntwana wam uyakusuke atinina ? akamyekanga aye kuzifunela indawo kwizicaka eziya, abe sesinye sazo. Akatanga mandilinde apa mna ndipulapule izwi ayakunditumela lona lomntwana wam ungevayo ; Hayi, uye waya kumkaulela, kungekuko nangaselucangweni, kungekuko nasenkundleni, uye wamhlangabeza kude paya, wati nokwenjenjalo kwake *wagidima,* ; iliso likayise libehle lambona lona, nakuba abanye bebengayiqondi lanto ihamba ze ukuba ngumntwana wasekaya apa lowa ; embonile umntwan’ ake akabanga nakulinda ade alike, usikwe yimfesane, wagidima, wabaleka akema wada waya kufika emntwaneni wake. Efikile, usuke wamwola, wati nakuba ehamba ze, encolile, ebityile engasafani nalanyana wake wamlahlayo akakukatalela oko wasuka *wawa entanyeni yake wamanga.* Akajalanga abuze ukuba uvela pina? uya ngapina? Hayi, intliziyo itutuzelekile ebuyile nje namhla unyana wake; kwanele embonile nje namhla, nokuba akasento yanto ngunyana wake lo, namhla ubuyile ugodukile akanakwenza ngakumbi makazipose entanyeni yake *amanye.*

Uti ke, Unyana ka Tixo lomzali wenjenjalo ngu Bawo ; ngobalilelayo aboni abalahlekileyo yena, ngonga banga buya yena, ngobapata ngolohlobo abo babuyela kuye yena, ngongena nqala yena, ngosikwa yimfesane akubona moni uguqukayo yena, ngobabonayo aboni abazivayo izono zabo besezweni elikude yena, ngosondelayo kwabasondela kuye yena, ngosabelayo bengekabizi yena. Umoni ongekaqondwa ngabanye abantu ukuba uyaguquka useleqondiwe kade, waya kukaulelwa ngu Tixo esekude engekabonakali kakuhle kwabanye abantu ukuba ungobuyayo ezonweni zake. Akuko moni angamaziyo u-Tixo akuko angamqondiyo, bengaka nje kwindawo ngendawo zomhlaba abati *siyakusuka siye ku Bawo,* akuko namnye ongakaulelwayo nguyise ongu Tixo.

 ISIGIDIMI SAMAXOSA, JANUARY 1, 1876. 5