

u-Rev. Pambani Jeremiah Mzimba.

U-REV. PAMBANI JEREMIAH MZIMBA.

IBALI LOBOMI NOMSEBENZI WOMFI
UMFUNDISI
Pambani Jeremiah Mzimba

LIBALWE NGUNYANA WAKE
U-LIVINGSTONE NTIBANE MZIMBA



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AMAZWI OKUSUSELA.

Kulo eli bali sibulela ngokubalulekileyo aba: Rev. John Msikinya, wase Alvani, Mr. Samuel Mzimba, Gaga, Alice, Umfi Mr. Ntozini Galela, Sheshegu, Alice, Umfi Mr. Kutsu Manakaza, Roxeni, Alice, Mr. Jan Nzube, Gaga, Alice, Mr. Bonani Mabeqa, Gaga, Alice, nabanye, abate banceda ngendawo ezingamabala ebalini leligora lakwa Lizwi. Ndiyatemba ukuba lamabala abalwe ngamazwi obubele, oti avuselele acukumise intliziyo zomzi ka-Ntu, ekuzakeni nase kwakeni umzi wakowetu.

Owam umsebenzi ikakulu, ibe ngongemkulu wokuqo-kelela lamabala enze elibali. Lowo ke ibe ngumsebenzi olula nomnandi. Ukuba nibe nincedisile nangayipina indlela ekubalweni nase kushicilelweni kweli bali lika-Rev. P. J. Mzimba osebenze ngempumelelo, kuyimbeko exabiseke kakulu, esifanelweyo kukumbulela u-Tixo ngayo. Akwaba ubuko belibali bekuya kuba kudunyi-swa kuka-Tixo, njengoko abedunyiswa ngumntu wake.

Obehamba ne-Bayibile engxoweni yake, ati nokuba ulele endle, pambi kokuba alale aqwite umcinga, alese nokuba yivesi enye yesibalo, atandaze. Bebungehli ubutongo ukuba akatanga ayenze lonto. Ubesiti pambi kokuba atabate nalipina inyatelo elibalulekileyo ake azibuze ngokwake ati, "ndoba ndiyamkolisana u-Tixo ukuba ndiyenzile lento, nokuba hayi?"

Banga bangati abalesa elibali bakutazeke kwinjongo zosindiso gaye u-Yesu Kristu.

Kwakucingwe kwango 1912 ukuba lomsebenzi wenzwe yityalike, kodwa ngenxa yokusweleka kwemali, ute walibaziseka kangaka.

Woxola umzi, okuncinane kuzisa okukulu.

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UMBULELO, KU-MARTHA.

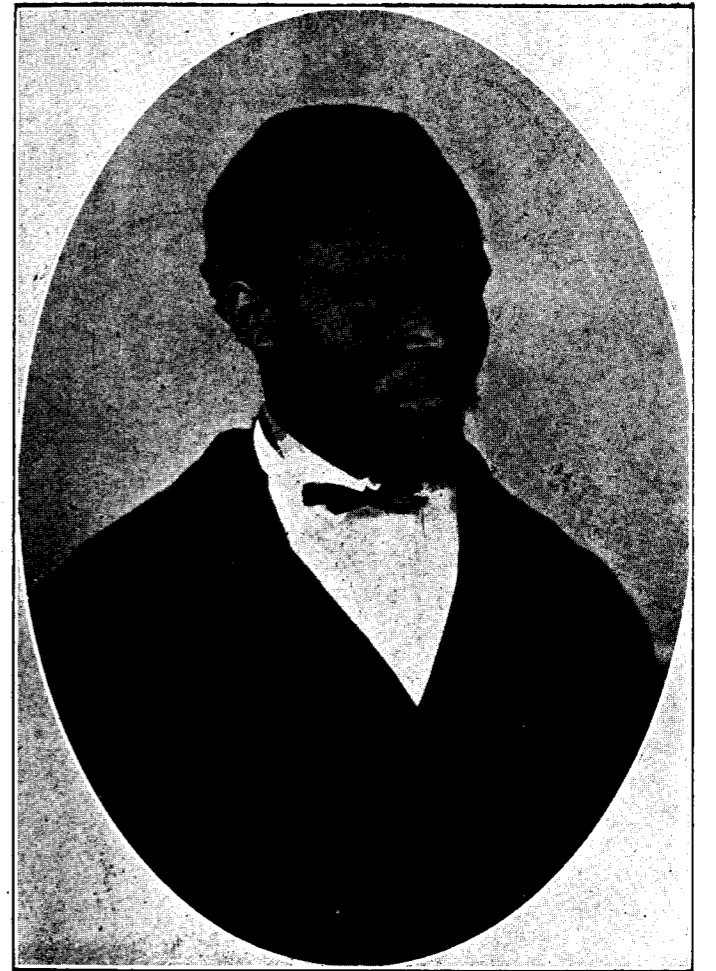
Inkosikazi yake yotando, netandekayo, neyaba ngumncedi onyanisekileyo, eyasebenza beyamene ngamacala no-Pambani Jeremiah Mzimba, besahlulelana ngabo bonke ububi nobumnandi ebomini babo; note njenge kalipakazi wawutabata umsebenzi kulondawo awushiye kuyo oyindoda yake, ekubizelweni kwake ekupumleni yi-Nkosi u-Tixo wake.

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Efunda e-Lovedale.

ISIQENDU I.

UKUZALWA KWAKE.

Ngcu! Kanye pezu kwenduli ekutiwa yi "Ntabetemba" pezu kwelali ka-Mavuso, uyakuti nokuba ukwele kule "njini" yama-Gqunukwebe ivela e-Monti, nokuba ubeta ngezenqwelo ezipahle lentaba ka-Sandile, nokuba uvela e-Mpofu ubeta kulomankowa ka-Tyali; nokuba uhamba ngaleyo ivela kwezondawo wayehamba kuzo u-Ntsikana, umhambi uyawubona lomzi uliquasi ukubamhlope, uti akubuza kutiwe ukuxelwa kuye, "ngumzi womfundisi u-Mzimba, into enkulu ka-Ntibane." Lomfo ka-Ntibane uzalwa yintombi ka-Dube u-Dlomo, uyise u-Ntibane yena wazalelwa e-Maxoseni, pesheya kwe-Nciba, ezalwa nentombi ezine ingumninawe wake owesihlanu. Umninawe wake lo wabubâ esemncinane. Ngexesha lokupuma kwa-Mamfengu e-Maxoseni nge mfazwe ka-Hintsa (1835) u-Ntibane waya emlungwini kunye nabazali bake. Baze bahamba kwindawo nge-dawo kwelo lase mlungwini. Inteto eyayipambili ngeloxesha lokupuma kwama-Mfengu yayisiti "siya emlungwini." Bade ngaxa limbi baba se-Somerset. Apo bahleli ixesha elide, wada u-Ntibane wabonana apo nalentombi ka-Dube, naxa yena u-Dube nosapo lwake babesedolopini kanye.

Elixesha ke kusemva kwemfazwe yezembe. Lemizi yomibini owakwa-Mzimba nowa kwa-Dube isese buqabeni nase buhedenini, kodwa ke yona lentombi yakwa-Dlomo yafumana uqeqesho olukulu njengentombazana apo edolopini, kubelungu eyayihlala kubo, bengama gqoboka enene nomoya. Babeko abantu abangamagqoboka enyaniso kuzo zonke intlanga, ngokukodwa kubelungu, nangoku ke izinto sezati zaguquka baseko abantu abanjalo. Ite ke lenzwakazi yakwa-Dlomo yafumana itamsanqa lokuba itandwe yititshalakazi ebisakuhlala nalomagqoboka ebifundisa abantwana babelungu. Ngobubele obukulu yamana letitshalakazi iyifundisa lentombazana ka-Dube ngesisa

nangenyameko enkulu. Lonto ke ibe sisusa sokude akwazi nokufunda nesi-Xosa. Yaba yintsikelelo enje ngale nakuma-Melika amnyama amaninzi, ate ngexesha lobukoboka afumanana nentsikelelo ezinje ngezi, kanti ngalonto ngati ayiqondakali nje kukuza kuvela kwe kwezi.

Lomcimbi wokwalamana kwezizindlu zimbini ude wasunduzelwa ekufezweni kokugxotwa kwentombazana ngomsito omkulu, kwaxelwa kwadudwa, kuba ngezomini kwakusa fuyiwe kakulu ngabantu abasemlungwini, wati umntu wakwelana kwabomvu kwezozinga zase-Nxuba.

Kakamsinya emva kwalomdudo kubeko umteto oti: Abantsundu mabapume emlungwini, aza ke ati ukupuma kwawo amaranuga aya ngenkosi zawo. Ute u-Ntibane nomakoti basinga e-Ngqakayi (Nottingham Koodoos Kloof) apo inkosi yabo u-Luzipo wayefumene umhlaba kona pambi kwemfazwe ka-Mlanjeni. Kwatyapa ke ngoku xa bakululekileyo ezingqeshweni, ukuba umakoti ayifundise indoda yake ngobuya bubele nonyamekelo awayefundiswe ngalo e-Somerset, isipeli sokuqala sesi-Xosa, emva koku nayo ite yangenwa ngumnqweno wokuba nelizwi lika-Tixo, yati kanti lonto sizekani sokuba ihambele futi e-Nxukwebe apo omnye udade wayo wayendele kona. Ibikolisa ukuti ihambele kona ngemini ezisukuba zisondelene necawa, iseyifumana nenkonzo zalomini. Ukulihambela kwake u-Ntibane ngale nqiniseko kwalate ukuti wayesele lamkele entliziyweni yake.

U-Mpambani Jeremiah uzalelwe apo e-Ngqakayi malunga ne 1849 or 1850. Ihle eka Mlanjeni xa ayintwana eseyibaleka, eyati ke imfazwe leyo yabacita apo bahlanganiselana nabanye e-Dikeni, apo yayikona ilali enkulu e-Fort Hare. Bese Dikeni apo wandula u-Ntibane kunye nonyana wake omkulu ba baptizeshwa wamkelwa u-Ntibane walilungu elizeleyo ngu Rev. James Laing wase Free Church of Scotland ngomnyaka we 1852, u-Ntibane ehamba isikolo apo kulo sinala yodumo i-Lovedale emva kwemfazwe. Bafuduselwe e-Sheshegu, yimantyi u-Kondile, waza u-Lozipo, inkosi,

wakalala wasinga Embo, isizwe sasala sipetwe ngu-Lubambo into ka-Magqashela. Apo kwakuse kumiswe isikolo ngabafundisi base Free Church of Scotland waza ke u-Ntibane wanikwa lowo msebenzi wokufundisa usapo. Ufundise kona ixesha elide kakulu. Unyana wake lo uqale ukufunda esikolweni pantsi kwesandla sikayise, kwangokunjalo nabanye abantwana baka yise. Njengoko i-Sheshegu laba lipandle lase Lovedale kumiselwe u-Ntibane ukuba abe ngu-Mdikoni wakona pantsi kwabafundisi. Wacuma umsebenzi ka-Ntibane owesikolo nowebandla leramente, kuba umfo lo wayenesipo sokukutala nesokuyinyamekela into ayenzayo, waye wayefumene ingqeqesho ezilukuni zasema Bulwini ziqata kakulu. Unina ka-Mpambani wayengumfazi olulamileyo nolinono waza abantwana bake wabanyamekela kakulu, emana ebatungela ingutyana ezilungileyo engabavumeli ukuba bahambe ngengubo ezirazukileyo nezincolileyo, yaye icaca impembelelo nengqeqesho ayifumeneneyo emlungwini basoloko bahlukile abake abantwana. Baza nabo bancedakala ngokuzigcina nangokuzilumkela.

Malunga nelixesha u-Mpambani usiwe e-Grey Hospital ngenxa yokukatazwa kwake sisifuba ngo 1859 mhlalimbi kwakungo 1860 eso sibedlele sodumo lwase Qonce. Wahlala kona ke ixesha, waza uyise emva kwexesha wayakumbona wafika esele betele watanda ukuba agoduke naye. Unyana akavumanga ngokuti "ati amagqira andikapili kakuhle." U-Mpambani lo wayewubonakalalisa kwangeloxesha umtambo woku-fuza unina ngokululama, akatanda ukuba awapikise amagqira noyise, naxa babekufuna kakulu bobabini noyise ukuba abe sekaya. Wamshiya ke uyise wagoduka.

Lento ubulali yinto enkulu kakulu yenziwa ngu-Yesu wati naxa weza emhlabeni engu kumkani waba nobulali wada wayaleza eshumayela esiti, banoyolo abalulamileyo, naxa ke kubonakala ngosizi olukulu ukuba sisipo esiya sipuluka ngokususeleyo kulamaxesha angoku. Noko ke masihlale sitembe ukuba ngemizamo nemitandazo sobuya sibuye esosipo.

Ute ke u-Mpambani emva koko wati kanti umana ecinga kakulu ngokugoduka njengoko seleke wambona nje uyise, noko ate wala ukuhamba naye ngenxa yamagqira. Utete nenasi—umfana owayengumkangeli wabo esiti ufuna ukugoduka, wapendula lowo ngeliti ukuba upilile ungagoduka yaye netikiti lako sendilisu-sile ebedini entla kwentloko yako; yase isuka indodana ilungiselela ukuhamba—yangena endleleni yanduluka, kanti ayiyazi nendlela esinga ekaya. Uke kuqala wasinga kwisikolo sakwa Büluneli efuna umzi ababefikele kuwo mhlana beza apa ezibedlele. Akabanga nakuwufumana, wamlahleka kanye wancama wasele man' ecela kwezinye izindlu asuke abenelishwa lokugxotwa. Kwakulixesha lesifo esibi ekutiwa yingqakaqa. Ute akutshelwa ziceko wangena endleleni wafuna isitya emnyameni. Ufike inqwelo zikulule esikululweni nganeno komzi lowo wase Qonce wacela kuzo indawo. Bate ukumamkela ababantu batata ukuti bayamcola, kuba babese beqonda ukuba ulahlekile. Eyona ndoda kwabonakala ukuba ungowayo, ite kanti ayisingi kaya ilayishele kwa Komani mhlayimbi kulomacala. Yase imnikela kwenye indoda eyayihamba nayo ukuze yona igoduke nayo lentwana, iyigcine kakuhle aze ade umnini kucola abuye kolohambo lwake.

Okwenene njengoko abakudala bona bebetembana nase zintweni ezinkulu, Oh! azi ukuba elixesha lelitena? Lendoda yamtata yamgcina ngohlobo lwayo kangangoko ingqondo zayo zaziyelele.

Ute ke u-Mpambani wahlala ixesha kwelikaya lalomfo. Yaba yintlalo enzima kuye kuba engayiqelanga asinako ukubagxeka abobantu balapo, kuba babengazi betele, mhlayimbi bengaboni nokubona ukuba kuko izonakalo ezibanga ubunzima entlalweni yalenkwenkwana. Yabe nayo ingatetinto inyamezele ite cwaka. Unyamezelo ke lupawu lwesibini esifika kulo ebomini balenkwenkwana. Yenye yezinto efunekayo esizweni esinjengesi sikantu, sifuneka sinyamezela ububi. Litsho ilizwi liyala u-Timoti nyamezela ububi. Nditi ke lwabonakala olupawu emitanjeni yalomntwana buse

butsha ubomi bake. Lentlalo ke yabantsha yanzima kuba wayengayiqelanga. Abantu wayekubo babe-ngamaqaba Lonto ke iyaziwa ngabantu abaninzi into eyiyo mhlayimbi nditi into ekwakuyiyo. Izinto zabantu bakudala uti wena mntu welixesha, ungazanga wazibona ungakolwa, kubeko izwi eliti kubantu abaziyo nababe zibonela indaba yotyelo ayikoli. Bekuti kwakufika ixesha lokutya kubenzima kakulu kuye, kuba besuka abantwana bapakelwe sityeni sinye bonke abantwana balapo ndaweninnye namakwenkwe amakulu, kutyiwa ngezandla kungeko macepe ati ke yena apangelwe kupele ukutya yena esase kanye, ngenye imini kabini emlonjeni. Kwaye kubonakala ukuba uzakufa yintlalo apa ukuba akuveli ndlela nacebo lilelinye kamsinya. Ude wabuya lamfo wasebantwini ngokwenza ko-Pezu-Konke, oyena wayengumnini mtwana ngokwase kumcoleni e-Qonce. Kakamsinya lomfo ugalelekile ukuza kuputuma-umntwana wake, akuba ke emnikelwe umtabatele kuye waya naye ekayeni lake. Yinto ke leyo eyabeta kwabetele kakulu entlalweni, yaza yaba nombulelo omkulu. Ite yona lendoda yaba neliso elibukali pezu kwalenkwenkwana. Yamahlula nakwamanye amakwenkwe kwaye kubonakala ukuba ayampangela ekutyeni. Wenzelwa icepe lomti. Yati ngoku intlalo yake yantle wonwaba. Uyise, u-Ntibane wayesele tengе umhlaba pezu kwe-Xesi konotenga, kwaza kwahlala kuwo uyisemkulu ka-Mpambani kunye nonina kulu. Bekusakuti ke kuhanjelwane kakulu lusapo lwakwa-Mzimba, nonyana lo ungu-Ntibane ubekolisa kakulu ngokuba lapo e-Xesi. Amakaya kwafana nokuba mabini kuba belusoloko usapo lusesitubeni pakati kwezindawo zombini.

Lendawo yokungabiko kuka Mpambani paya ezibedlele ayaziwanga ngokumsinya ke ngoko. Ukuze kubeko amanakani ayo kusuke oka-Langa e-Sheshegu, wasinga apo ezibedlele ngokunga pili. Njenge siqelo kuyalezwe kuye ukuba aze akangele umntwana lowo ukuba unjanina axele. Ngulowo ke ofike weva ukuba lowomntwana wemka ezibedlele, waye selenetuba elitile wemkayo engaziwa nokuba angaba upina. Wenza ke imigudu yokuba lento iyokufikelela ekaya. Intoni ke