

sel' ekho waluganga, watsho zoo ngomqala,—inge ingatsho ngesikrakra, igqu salaze ngamandl' ayo onke, into ni yona! iye phantsi se ingasento se yaphulwe nelungu le ntamo.

Okwelo thutyana oodyaki aaba babengalambile, kuba bebethe kwa kusahlwa bazuza-zuza iintsalelana zexhama. ukuba be zingekufuphi kangaka inchuka-cweya, nge bekhe balibala kuku-mana bechwija, bebenga umbilini lowa wenqhumeya, koko uXwilayo, asimfo unjalo,—ulithe hlasi ixhoba lakhe eli ngomqolo, wee qwememe wenje njeja, wayixhomela phezulu intloko ukuze kungabikho ndawo iquqayo ize yeenze umkhondo entlabathin' apha. Unge angakhe eme ee nqumama uNywebelezo, wasezela kweli cala linocweya, walithi hlasi intfontso letlabanqha, walandela owakwakhe.

Kuthe kungephi, wabonakala uXwilayo sel' esimba ukuba aqhufeke le nqhumeya, koko uNywebelezo akemanga ukuba amncedise, amantfontso akhe wayewathelekelela ukuba alambile; waqhuqha ke wadlula, jike ngendlela, waya wemisa kwindawo ethile eyenileyo. Kukhe kwaalithuba uXwilayo esimba, wee nqumama, wayijongisisa le nqumeya, waqonda ukuba lo msele umxingwa, wawandisa umnxhuma waliphakamisa ixhoba walithi xhwa, wagqumelela ke unka bi yade yafumba intlabathi ngaphezulu.

Lalise lithe futhu ilanga, ukuya kwakhe kwizihlahlana ezomileyo, apho afike wajonga laa mnxhuma bawuthimbe kwivuzi; umka-khe wayefumane wee qukulu apha phambi komnxhuma lo, emana eteketisa ntwana zigwangqana zintathu zingamantfontso akhe, zaye nazo ezi ntwana ziphethu-phethulwa zidlala. Ngaphefeya kwakhe kwakusitya umhlambi wamanxala. Kuvalele nzinzili yomele isimanga yenkunzi, yema ecaleni emhlabini apha, ifutha igweba ngentloko. Apha ngakwesi siduli kwakumi enye inkunzi ese inamazinga yona; nayo umzimba wayo wawuvene, intloko iphakamile, isilevu sijonge kanye ezantsi, zimi nkqo iimpondo, zibazile, yaye iyijongile yonke le ntjokom yenziwa yilaa nkunzi intsa; kuthe ukuthi zole kwale nkunzi indala kwamoyikisa uXwilayo, waqonda ukuba akuzi kuba kuhle. Ubeka-bekile, elindele nokuba kungafika namaxhwili.

UNywebeleza uhleli yena zole engathi akathathi mgqalisela; ukuba bekukho ingozi ngelesuke awabuthe amantfontso akhe awafake emnxhuneni, azimele yena encheni. Noko ke phezu kwayo le miqondiso, uXwilayo wayengonwabanga; uthc naxa sel' ede weza apha entsatheni, uze ngeenzunguleza; ufike emnxhuneni wema, wajoja omnye kumantfontso, wawavungamela

amanye la ngokusuke adlale ngomsila wakhe, uthwethwe wemka ke waya kwesiya siduli singakulaa nkunzi.

Ithe yakufutha bukhali ngoku inkunzi yenxala watsho waxhuma uNywebelezo wema ngeenyawo; uthc ukuphakama kwakhe watsho ngomoothuko wokuvungama,—aphakame ema amantfontso, aya engaseva emnxhuneni wawo.

Inkunzi leya intsa ibigquma igquba ngaphandle komhlambi, yatsho isiza kule indala. Into le indala ime buxe, yade yaangathi ngumfanekiso lo uxholwe elityeni. Ithe qingqi yema le intsa se iphambi kwayo, iintsinga zityityimba, umzimba lo ugungqa, usiwa ngapha nangapha, ingumlwi ngenyaniso uyijongile. Yaya izithoba kuhle iimpondo, lade ibunzi eli lafuna ukuthi nca phantsi, yavakala ifutha ngokoyikekayo yazigibisela ngokukhawuleza kwephanyazo!

Ixhego eli lalinamava okulwa, lingenakho ukuba lingothuswa ngamaqobiso alo lijongene naye; lema ngxi! layilinganisela kakuhle intloko ukugweba, lazigibisela zombini iimpondo phantsi kwezi zohlaselayo. Ezo nto zinde zimnyama zeempondo zezilo ezinamandla zisuke ngoku zema nkqo; agagana amafunzi ngisithonga. Iye yee guqaqa ngamadolo inkunz' endala, yee vumbululu kwa oko, zanqoza,—ithi iyile, ithi iyileya, izigibisele itsho nzima ngophondo, igungqe ukubuyela kwa sendaweni yayo. Ide entsa yayiqubula le nzima,—yee khalakatha yaziphos' iphela, yalulandela uphondo lwayo xa ngoku ixhego se lihlehla libuya ngomva; phofu iyingqaba ukuba lijike ze lizenze isichenge sokuhlatywa ngemva ngezo mpondo zibaze ngokwemikhonto. Layisondeza yadibana imikhono, layithi pitsi yanga yimithi, yaye le mikhono isimba imiqela enzulu entlabathin' apha, ihlehla, ihlehliswa yint' engenataru.

Ithe xa iyayo esidulini, yalinga fu fu ukuba imise igalele, yatyhala ngamandla, yee dlandlungomva ngoku kombane, yayicutha imilenze, yema ngxi ngayo yomine, yawuthi qhokro umqolo, yaziphosa yonke! Itsho inkunz' entsa yagxadazela, yahle yemisa,—hayi ke yazityhoba! yazityhoba! Kubonakala ukuba ibuyisela okuya kugxadazela ikhe yakuviswa! Lithe ukuthi kwexhego ukuba libe lixhonyiwe, kwahlangana ngeekakayi,—kwathi cimi cimi phanya phanya! Lakhahlelwa ngamanqe ixhego, yadlula entsa ngaphezu kwalo yaya kunqandwa sisiduli esiya! Ithe gxavu ngenqina kwaakanye kuso, satsho isiduli sahlekeka saazingceba; ibethe ngentloko entlabathini, wathi umva lo wasi-naga phezulu.

Kube lithuba inkunz' entsa imi ngentloko, yadal' uqukulubo-

dwe kaloku, imikhono isitsho esiya siduli asabi saziwa nalapho sibe sikhona. Ixhego aliyiphanga thuba ngawo loo mzuzu, liyifune esiqwini, layitsho qwenge ezimbanjen' apha latsho kwaayindlela,—kude kwaakabini inkunzi entsa, izigibisela kwezo mpondo ziyimikhonto laye ngoku ixhego lizigibisela iingcola zalo zombini zigudl' ebomini! Kude kungenini indodana ayabi nakuthi ni yayibon' indlela! Ithe tyeke bucala, yatsho ngowoyikekayo umgqumo, yabusindis' ubom bayo, yaya kutsho kwantsiza!

Int' enkulu isele ihlunguzel' intloko nzima, yangcambaza kalok' ukubek' emhlambini, iyiphakamise kakuhle loo ntloko yayo intle, zithe nkqo iimpondo, isilevu sijonge emadolweni.

Ithe inkunzi yakusityumza isiduli esiya, oodyakalase bankqwila bee nca phantsi encheni, waye uNywebelezo emana ukukwawula bukhali ngasezintsaneni phaya; lithe kodwa iqekebe elikhulu lesiduli lakuqengqeleka lide liye ngasemxhuneni phaya, waxhuma wema ngeenyawo, wavuk' umnye, umsila wawukhwenyela, wabonakala wonke ngoku ukuba uyoyika, watsho phakathi emnxhuneni; koko uthe xa athi ma kangene, waxhuma, wajingajinga, wanga angema ngeenyawo, wandanda akwavumeka ukuma, waqhaqhaazela,—yinto ni? Litamba, be likwesiya siduli lilele, ke kaloku le ndlela livuswe ngayo ibe yecaphukisayo, latsho lamana ukuzibija-bija ngumsindo!

Inqondo yemvelo ibuye yoyisa kuba le nto yoyikeka kunene, ibiza kungena ngoku kulo mxhuma, wavela ngelo thuba kanye uNywebelezo. Ukuba ebekhe walibala kancinane, ngeyijikile le nyoka yangena yasinga phakathi. Uthe ke ngoku akujakadula akwenje nje uNywebelezo loyika kakhulu. Lafutha lahambela phambili se lithe hiya lisinga kumnxhuma elingahlangana nawo kuqala. Yeka ke! unina wamantfontso ngoku usuke wangenwa ngumoya oncholileyo,—wazigibisela enyokeni, wayiluma emqolweni wayidlikidla ngamlenyongomsindo ongenguwo, uthe ukuyeka kwakhe wayigibisela njeya. Iye kuwa phaya inyoka ifutha, umqolo wayo waphukile. UNywebelezo ngoku naanko koluya donga luphambi komnxhuma uhlikihla umlebe wakhe entlabathini, kwa ngobuphaku-phaku obungqithileyo. Amazi-nyo eramba athe kanti atsho kanothom. Ube kusuka esithi ni ngoku ukudambisa ezintlungu zitshisayo hayi akwanceda. Ufumane ngoku wazula, naanko egxadazelela ngasetyholweni, wema apho emthunzini, se kunzima nokuphefumla.

Ngeli thuba ke amantfontso naango efumane acumbanisana phambi komnxhuma, iindletyana zijongiswe ngaphambili, iintlokwana zimana ukugexa, amehlwana aya laqaza, athi ekunina emi yena efumane wasongeka phaya emthunzini, afe ekuyise nje ngokuba emana ejikelezana naye nje. Akazi nento ke yena uXwilayo ukuba umka-khe ujutywe yincha (utyiwe yinyoka); phofu uhlobo lokuhamba kwakhe, nokuphawuleka kokoyika kwakhe, nendlela amjoja ngayo xa adlulayo ezoo nto zonke zibonisa ukuba uya thandabuza ukuba uya kuphila. Amantfontso wona agqiba kwelokuba uyise unamdlo uthile adlala wona, naango ke esiya kuye; aalungcelele ke emva kwakhe apha, kwaayiloo nto ke kuhluthiwe nokuhluthwa ziinkabi, kude kulinganiswe yonke imikhwana ayenzayo. Athi akuma ukujonga unina kwenziwe loo nto kanye, akuphinda ukuhamba emjikeleza, kwenziwe kwa oko. Athi ukuba ukhe wathoba wamjoja, yeka ke abantwana bamjouisise bengene naphakathi kwemilenze.

Intloko le kaNywebelezo yadumba yaalikapoyi; umlebe lo uphume waalhlaka-hlaka, iqeba eli liphume langa yinyama ebotshelelweyo; iinkophe zamehlo zizindungula zisuke iinkozo ezi zamehlo zaphuma zoyikeka. Ahle adinwa amantfontso ngulo mdlalo, uya banda gqitha. Angene ngoku amana ukungqulana, elumana nasemisileni yaankulu ke leyo yokungqulana, kwangenwa ngoku kumdlalo wokulwa ngokutyhalana, awenza waamkhulu nalowo. Elinye intfontso lide laqwentjwa empumleni kanothom; elo ke lenzakeleyo liqumbe laayiloo nto laya kuluma elinye kakhulu, 'suke alwa ngoku omathathu,—hayi yaphela leyo, yalitalwa loo ngxabano. Ukusuka apho ngoku kuyiwe kunina ngetyhude.

Ikakhulu lezilo zasandle ziyoyika ukulala phantsi xa zinengozi enkulu, waye kwanjalo noNywebelezo lo; intloko le yayithe nqo emhlabeni, imilenze le ithiwe dabalala, umhlana uthe gongqo ugungqa umzimba. Amantfontso afike amtyhuda wona ngamandla, amwisa,—uphindile wema kwa ngeenyawo, 'suke intsapho yadlala apha kuye ngoku ithubeleza naphakathi kwemilenze; waphinda kwa khona wawa phantsi. Ayese! ephelile amandla, wafumane walala ke njalo, edlala phezu kwakhe amantfontso; asemancinane kakhulu, akanakufuqonda ubume akubo unina. Kude ngelikade aya ngoku entlabathini, aziqengqa ngemibhla,

ade adinwe akhefuzo, ajingise nelwimi, iziswana zibekiswe elangeni.

UXwilayo ngelewagxotha la matshontso phaya kunina, koko ukhe wemka waya kwindulana emganyana apha emzini, wema apho, ejonge nzo kwiingqimba zamafu othuli ezisuke zaya zifukuka ngokufukuka zisiza neno, loo nto ke ingaphaya kwaloo mhlambi wamatshantqha. Usuke ngoku wabala xhopho, iindlebe zajonga phambili, amehlo akaphanyaza, waye efuna ukuba olu thuli lungaka lungeba lubangelwa yinto ni na. Kuthe kusenjalo, gqi, imazi enkulu yexhama enkulu isithi thu ngaphaya kweendunduma hayi ke uXwilayo akaBanga salinda kuxelelwa, ukuba into engaphaya kwale mazi ke ngamaxhwili.

Uthe jike ememeza kade, ehlabisa umkhosi, asuke amantfontso ee xhwenene ema ngeenyawo, akhawuleza ukuya ngasemnxhunyeneni, 'suke ee nqumama engadange afike xhwenene, ajonga kunina. Umkhosi ohlatywa nguXwilayo awuzange ungananzwa nguNywebelezo ngokukhawuleza, uphinda-phindile uXwilayo namhla nje, hayi akabi nakho nokufukuma, akabi nakho nokwenzwa owakhe umgqumo ukuze amantfontso abaleke,—asuke athi hiya. Uphindile uXwilayo watsho ngomsindo, hayi amva ngoku amantfontso, koko endaweni yokuBalekela emnxhunyeneni asuke aqinisa ukuya kunina. Imenze waphambana uXwilayo le nto, uye ngamandla etyholweni phaya wawaBamba ngoku la mantfontso ewasusa kunina kalukhun' wawaqhuba ukuwasa emxhunyeneni.

Imazi yexhama yayise iphelelwe ngoku; kuba oko kuthe kwasa ityhutyha le ntlabathi nezi ndunduma isukelwa ngamaxhwili; koko umhlambi ongevayo uya usondela ngokusondela. Kuthe ngoku ekuzeni kutshona kwelanga yaya iphelelwa kanye. Iindlebe ngoku zee baku, yathi loo ntloko imbi yaya idakumba, yawa imihlathi, lwaphuma ulwimi lwaayinkaba-nkaba,—'suke ngoku yaangathi se ityhamzela, yasuke yavaBala emingeni, yagila iziduli yagongxoka emiseleni, yee gqolo ngoku yakhubeka.

Ithe ngoku xa iyayo kulowa mhlambi wamanxala yaya izika kweso sithuba sinoothangazana,—yabambeka kuloo ntandela yawa mbokfo entlabathini, iqela elikhulu labalandeli fayoz ligibiseleke kuyo se lingathi liphambene. Kukhe kwaangumzuzu kufumane kwathi cimi imazi kunye namaxhwili begqunywe lilifu lothuli,—yee thaphu kwelo lifu imazi, amaxhwili eyiphethe kumacala omabini, eyixhwitha eyithi ni ibaleka njalo; iphindile yawa ngentloko, aphinda agaleleka, yalwa nzima, yawavuthulula, yema ngeenyawo yangxothoza; ngeli ngelilo layo ijonge kulowa

mhlambi wamanxala,—ayiqondile loo nto amaxhwili ukuba iya kuba yingozi yawo axhathisa nzima ukuba ingayi, koko athe engokayikahleli phantsi yagaleleka emhlambini, yawutsho umtsi waahlaza yaba iya sinda njalo!

Ukuba la maxhwili ayeyiwise le mazi kwisithutyana samanyathelo ambalwa kuwo la manxala la ngelengazange ayincedo noko. Eneneni ayede noko amana ukufutha kuhle, elinga ukunceda, ade agqize ngemikhono phantsi entlabathini; lithe kodwa ixhama-kazi lakuwa phakathi kwawo liphelile, lafunza elo qela emaxhwilini likhusela amathole alo sel' izithambekisile iimpondo zalo ezibukhali kunene ukukhawulela la maxhwili ezayo. Uthuli lwaluse luwavalile amehlo ala maxhwili,—lithe liya thi ukuqabuka elibe liphambili kwaye se kusemva azigibisele ngamandla ekuBalekeni, athi aya qabuka aqabuka sel' ephakathi kweencula zeempondo,—agwaza amaxala amabini, aziqinisa izixhanti nokwenza, agweba, ajiwula phezulu, avakele sel' egxwala amaxhwili amabini phezulu; abonakele enqumama amanye kuloo mfungu-mfungu yothuli; athe abesemva eza kugileka kula eBephambili, yasuke ke ngoku loo nto yaangumaBophe, wonke lo mhlambi usuke waqweqwediseka wazama nzima ngoku ukuba ukhululeke kule mbonde-mbonde uze wazifaka kuyo.

## ISIAHLUKO 10.

### UMOYA WASENTSONA-LANGA.

Kwakuxa litshonayo ilanga kukhazimla amafu. Kuvele namaBenge-Benge emibane eye iphakama, yade yalizalisa ngokukhawuleza elo lasentsona sathi ngoku nesibakabaka esiya sahamba sifa neengqimba zamafu abomvu amabi. Kuvuke nezaqhwithi ngezaqhwithi ngoku phambili phaya; kuvakele ngoku umoya ofufu olulophu usithi thu ngasentsona-linga. UXwilayo ukhawuleze waya kuNywebelezo wazama ukummisa ngeenyawo; uzamile naye nzima ukuba avuke, koko kuthe kuselapho, lwagalelek' uqhwithela. Zithe izihlablana ezimka nomoya zamBetha kunene uXwilayo, ade akhe aphepetheke agibiseleke etyholweni ebekhe akhase eze kuNywebelezo, koko umoya ubusuke umbethe ngeento ezibukhali zamahlwantsi abuye kwa ngomva.

Ulele njalo ke uNywebeleza kanye kweli cala liza umoya; ithe intlabathi le ngoku yafumba apha kuye, ide yaya kulingana

nomqolo wakhe ; akubanga kade intlabathi ibonakele isithi kpatya ngoku phezu kwakhe. Ngethamsanqa eli tyholo ayame ngalo lalilukhuni, amasebe alo anameva ayibamba le mfungu-mfungu iza nomoya ; kuthe kwakamsinya kwafumane kwaayimfumba yezihlahlana nencha kweli cala liza umoya. Uthe okukhona ukhulayo umoya ngamandla kwaakokukhona le mfungu-mfungu ikhula ngokukhawuleza, yahle yamquma uNywebelezeyo yaba njalo iya msindisa kwinto yokunchwatywa ehleli.

Kuse lizolile ; warufuluza uXwilayo waphuma etyholweni, waqala kwa oko waphanda le ncha nezi zihlahlana ziphezu komlingane wakhe ; uthe guququ noNywebelezeyo walala ngesisu, elinga ukuvuka,—use kusuka uSixwila efaka impumlo ngaphantsi ephangweni ezama ukumphakamisa, wayiphinda-phinda ke loo nto, hayi, akaguqa nangamadolo. Ude waqonda ukuba imizamo yakhe ililize, wegqitha ukuya kukhangela abantwana. Umnyango lo womnxhuma wawuthiwe mome yincha nentlabathi ; noko ke wahle wayisusa leyo into. Amantfontso aphume egxilelene aziphosa kuye ; koko uXwilayo akawahoyanga, wayekhawulezile unge angathi jezu emnyeleni phaya, wanduluka wabafiya abantwana, wanga angaya kubulisa kuNywebelezeyo, wemka ukuya kufuna ukutya.

Asinto izingela emini udyakalase ngaphandle kokuba abe ubandezeleke isimanga. UXwilayo wayesazi ke yena ukuba ithuba akanalo konke, kuba ubefanele kukutyisa abantwana ngexesha, ngoko ke ma kaphaphame, kwaye ukuzingela ngokusezela emva koqhwithela loo nto ihl'ize,—ngoko ke uqonde ukuba ma kaye kuphanda leya nqhumeya wayeyimbele ngezol' elinye. Ngoobu busuku kcentlango le yona se iguquke yaalelinye ilizwe,—eziya ndunduma zibe zikho se zit'hayelekile, izifofo ezibe zinencha kakuhle azisaBonakali se zingaphantsi kwemfumba yentlabathi. Namhla nje luthotho lweendunduma, apho izolo ibingamathafa ; ebengalahlekayo noXwilayo lo ukuba ebethe-mbele kwisimo selizwe ukuba akhokelwe siso ; into yena awakho-kelwa yiyo yingqondo yemvela, nje ngoko yasoloko imphilisa kakuhle.

Kude kwathi emva kohambo olude wee nqumama emazantsi endunduma ethile eyavumbuluka ngobusuku. Phambi koqhwithela olu le ndawo inale ndunduma ibingumcangalase wethafa ; kanti noko uXwilayo akathandafuzanga ; uphandele bucala into eninzi yencha yedobo, weemba ke nkqi, yade yaanqumhadi ubunzulu obu, qawala ke ukuyijola inqhumeya.

Ilanga ngoku lalivele laqaqamba, kwathi kwa semini yakusasa

ubufufu bagqitha ; ufike uXwilayo elusatsheni lwakhe intlabathi ivutha bubufufu. Indlala yayise ibakhuphele ngaphandle abantwana, wathi nje ngokufa eya esondela, bamhlangabeza ngamandla, wavungama ngomsindo, hayi, abalinda abantwana wade waya kufika emnxhunyeni,—bamjikeleza ke, semjojojona naseziswini befuna nokwanyiswa, koko akukho mibeke. Uwasenxisile uXwilayo, wagqabuza isisu esi senqhumeya ; yeka ke ivumba lenyama litsho ezi ntwana zilambileyo zaya engqondweni,—zayingenela ngoku le nyamakazi zayitya buphargo-phango.

Uthe uphinda umoya ufika, baba se betye bahlutha, uyise ngoku weenze umvungamo wokuba safuyele kwa semnxhunyeni baya begilana. UXwilayo kwakunzima kuye nokuza eme ngeenyawo, kanti ke noko uqhube ubukhalipha wanyanzela kolo qhwithela, wachola intsalela yaleya nqhumeya, wayithi khahla phambi komlingane wakhe, naanko yena eya kuzifaka etyholweni.

## ISAHLUKO 11.

### UKUQHATHWA KWAMAXHWILI ZIINCINIBA.

Umoya udubule iintsuku zombini unganqamkanga ndawo ; kwalile ekuseni kolu lwesithathu usuku, waya noko usitha, yathotha leya ntwahla ibisoloko itsho ngesithonga esinye, lathi xa ngoku limaluluwe lwaphela nqum oluya lophu lusipholo-pholo ; kwavela impepho ephephezela kuhle ngasempuma-linga wathi loo moya uzele luthuli wemka kuhle ukusinga ngasentfona-linga kwaqala kwazola kamnandi, lwemk' uqhwithela.

Kwaqala ke ngoku, zathi izidalwa zelo zwe loothangazana, zayivuthulula intlabathi ezindlebeni zazo nasefoyeni bazo, zangena kowona msefenzi mkhulu welo zwe owokufumana ukutya. Unqumama nje umoya uXwilayo yena wayesel' ezingela kakade, lee emathafeni ngaphaya komnxhuma lo wakhe ; wayekhawuleza ngendlela eyodwa ; engasakhathali nokuza umoya uvela ngaphina, yaye nengozi azibeke esichengeni ngayo ecanda-canda loomathafa angenaso nesifi, yonke indlela wayezingela ngayo yayiye yodyakalase osel' ezincamile naye ngokwakhe.

Kwezi ntsuku zimbini zoqhwithela, kude kwaakasini ezama nzima, engaphumeleli, ejikeleza ilizwe ngethemba lokuba angafumane achole isidumbu ; nanamhla nje izulu alibonisi kuba liza kumlungela. Umoya uthe cwaka womile, kwade kwathi uku-

qwela kaloku ukuba kuBi, ivumba esona siphosiqgitha zonke ezinye kuye, sasingenanto singayincedayo emva koqhwithela.

Ubonakele uXwilayo esithi ngumama, phezulu kwisihlanjana esasiphahlwe ziindunduma, ezantsi kwisithufa esithile, kukho iinciniba apho ezaziphinda-phinda zifuna ukutya kwindawo eyazinamaqunufe namagcukuma. Amantfontso azo wayewabona uXwilayo, esitya ngakwezi zinkulu iintaka, ayese ntsukwana zilifumi ufudala, kanti lingafanelana lilinye lingaluhluthisa usapho lwakhe. Kowu! Ukuba ebekufuphi ke uNywebelezo, bancedisisane, yena ubeya kulahla iingqondo zezi zinkulu iintaka aze umka-khe yena axhwile intfontso; kodwa ke ukuthi yena eyedwa, kusemini nokuba semini, axwile! Hayi, isuke yenza loo ngcingane ukuba ahlasmile, atsjijile, ajonge kwisihlanjana esasingase kunene,—uthe esafumane wancathama ngeso sihlanjana wajonga kwa ngasemva, uthe ngokubeka oku wawa ngqu entlabathini, akafukuma.

Naantso inkunzi yenciniba ibaleka inyuka isihlambo, amantfontso ethe bakada emkhondweni wayo, imazi yenciniba naantso izigqufagqusa entlabathini, nje ngokungathi omnye umlenze nokuba ingaba yiyo yomibini iJunqokile ngasedolweni; iqela lamaxhwili naali lisihla indunduma lingasekude. Athe xa se kubonakala ukuba aphezu kwayo, yabonakala ibethanisa amaphiko ngokwento etyhafileyo, yajingxela kalusizi, yarubuluzana nje ukuba zingayifiki izinja zasendle; ihambe ifumbalala kalusizi, iwe ngapha, iwe ngaphaya, ikhe ijonge phambili, isenza ukufwebejela ecaleni umhlambi lo; abonakele ngoku amaxhwili efunzela kuyo. Ade ngaxa limbi ayinqhavule emaphikweni, ngalimbi axhakamfule iintsiba zomsila,—yaphinda-phinda imazi yenciniba ukubuku-bukuleka iziwiwa, kwale xa ixhwili lithi liya bamba, iliphephe ngolunye uhlotyana kwa lokuwa; ibe ngumgama omde ke lowo, ukuhla intlambo, ukuya kuthi tyhufu ngaphaya kwendunduma, amaxhwili esafelekekile kuyo nzima. Ithe ukuba ifike emathafeni ngaphesfeya, yayiyeka yonke loo nkohliso yasuke yee lenye ngoku kombane, yemka ngengqofe engummangaliso, asala amaxhwili ethe nkebe imilemo.

Lo gama ke inkunzi leyo, ibaleke ayapheza yona ikhweza isihlambo. Ithe ingekagqithi phaya kuSixwila, abe amantfontso wona sel' emana ukuziqhujeka ngamanye kwezi zicithi zencha, nezigcume zentlabathi; ithe isiya nje inkunzi le emantloko entlambo abe onke amantfontso sel' ezimele. Ifike yema inkunzi le kumgama othile ukusuka kuSixwila, yaza ke yamana ukunqola encheni ngokungathi iya tya,—nangona yayingathi

ayinonelele nto njalo, noko, yayiphaphamile. Ithe xa iya kuthi tyhufu imazi leya phakathi kwezo ndunduma iphethwe ngamaxhwili; yaphakama inkunzi yenciniba yawaBizela kuyo sifu amantfontso, athe xa agxalatheleneyo ukuya kuyo, kwaakho amaBini adlule ecaleni koXwilayo.

Ukufa kwawo ke lawo maBini amantfontso kwaBa liphanyazo noyaba; uXwilayo wayeyazi ukuba inkunzi leya ithe qwa, uthe ke noko alambe kangako walala zole ecaleni lexhoba eli lakhe wade waqonda ukuba int' enkulu yentaka se iye yaya kutshonela. Nangalo elo xefa uvuke wakhe wasinga-singa ilizwe eli ngenyameko phambi kokuba atye, watya ke umfo, uyeva! Uthe akulibuqa elinye intfontso, walithatha eli wasethuluka nalo ukuya kutyisa usapho. Uhambe ngezitha nangemiBa nakuloo ndlela yokugoduka; eli ntfontso lenciniba kuuphela kwento abenokuyithwala,—kungathi kuthe gqi amaxhwili okanye iinchuka cweya zisiza kuye, akangeBi nakubaleka ngaphandle kokuba alilahle. Uthe xa sel' ejongene nomxhuma wakhe, waphantsa ukugaxeleka kwinchuka-cweya ehleli yodwa ngasesidulini. Ukusuka apho uthe xhwenene, wema nkqi, kanti kugqitha amaxhwili amaBini, agqitha kanye phambi kwezi zihlanjana ebeza kuthi tyhufu kuzo,—ukuba wayekhe walibeka phantsi eli ntfontso, nokuba wayekhe wafukumisa indlebe le, ngewaye baqiwe; nantwana ni yokufukuma ngeyamntamayo; koko uqeme lo waqeqeswa ngengqeqesfo enzima; nendlebe ezi zakhe zise zisuke zaayinxalenye yale mithana emi kuyo.

Wema ke apho wee nzwanga, wanga yinto le yomiswe yiqabaka ibisahamba; nakuleyo into ukuthi tsho oku kwemphepo yomoya ingaba loo nto se imqibile, koko wathi nzwanga umoya, yade yadlula ingozi. Ngelikade ke ufikile emxhunyeni wakhe, wafika umka-khe esaphilile, walibeka phambi kwakhe eli ntfontso lenciniba, wabiza amantfontso, wazigibisela yena phantsi entlabathini epele umphelo.

## ISAHLUKO 12.

### UXWILAYO UTEHO IHLOSI LOYIKA.

Kuthe qhiphu ukusa; aye ephela amathunzi obusuku; eli xhama efemana eliva uXwilayo ubusuku obu lisitya apha ethafeni entla kwakhe liqalile ngoku langathi likhulu labuntsathantsatha enkangelekweni ngobuqhiza bobumnyama. Kuthe ngobuqhiza lasuka eli xhama langathi limi ngemithi; intloko

zawo ezinde zisuke zaphezulu emoyeni, iimpondo zawo eziya zinde, zisuke zaangathi ziya gexa.

Uthe ke nje ngokufa umhlambi uthe cwaka usitya ujongise ngakuXwilayo, kukho inkunzi enkulu ngasemva, yabonakala isithi xubungu, ijonga phambili kweliya cala liya umoya, ezithe qelele indlebe uXwilayo, kodwa akubangakho singqi asivayo esingade sothuse le nkunzi. Ime umzuzu le nkunzi, 'suke itsibe intinge, ithi itsifa njalo igxwale kakulu. Ubonakele umhlambi undweba, 'suke ngoku kuvakale ukugxwala ngemva okusisikhalo kwexhama elisengozini. Hayi ke 'suke zonke zingenelwe luloyiko, yekoko ukuza kugqitha kuXwilayo zidale umqwebedu wokubaleka.

Kukho ebuleweyo kulo mhlambi, mhlawumbi zingade zibe mbini, wasel' ethwethwa esiya udyaki ukuba asibone isidumbu; uthe akuya esondela weva ivumba lehlosi, kwa nelegazi,—uqubuluzile ukuba ade avele exhayelweni, wabuthuma ke ukuba kude kukhanye, ecinga ukuba ihlosi liya kusifiya apha isivivi liye kuzinqabisa. Lithe kanti eli hlosi linyanzeleke ukuba lize kuzingela kude kakhulu kwindawo elihlala kuyo; lithe ke ngoku ngoSunxhama, lathi ukuba lihluthe nje, langena ngoku laliqqa eli thole lexhama, lisingisa kwisigcume seminga esasimganyana ezantsi ethafeni.

Ngakho kodwa ukuba ihlosi lisiquqe esi sidumbu, uXwilayo utsho ngomtyangampokazi omde womkhosi; ihlosi livakele ligquma alema noko; ubaleke uXwilayo walijikeleza, ekhalima kanga ngoko izwi lakhe linokuvakala, koko usuke waangathi uya lindulula ihlosi ukuba likhawuleze ngakumbi. 'Suke ngoku kwaphuma yonke into engudyakalase ewuvileyo loo mkhosi kaXwilayo, injongo ikukuba eli hlosi libanjelwe kude kuse, lingafikanga kwesiya sigxa lifuna ukuya kuso, laye nalo liyiqonda loo nto, liyoyika, noko lingawoyiki nganto wona umhlambi weempungutye. Ukuba ziphumelele nelo cebo ezi mpungutye, kuya kuvela amaxhalanga neenchuka-cweya, aze ahlukane njalo nexhoba lakhe.

Uthe udyaki wokuqala ofikileyo ngokusabela umkhosi, uXwilayo wakhuthala ngokunye ukwenza imizamo yokuba le nkewu ibambezeleke; zithe zakuya ziba ninzi impungutye, wakhaliwa ngakumbi,—kubonakele se isisihlwele, sinqavulela ihlosi eliya ngaphambili, wabe yena ekhokele elinye iqela emalisihlalele esi silo sikhulu emaphangweni apha macala amabini. Ihlosi eli be lifanele ukwazi ukuba akukho dyakalase unabo ubuganga bokusondela kwizipho zalo; kodwa uXwilayo uzikhokele nge-

yona njongo, ade waphumelela nayo le yokuba sibonakale sithobekile isilo esingaka nga ngokude oodyaki basinqhavule basondele kangako kuso.

Lithe guququ ihlosi, lazama ukubetha aaba oodyaki baliluma emaphangweni; lithe xa lithi guququ, aabaya bangaphambili oodyaki bakhungela esivivini, lakhawuleza ihlosi kukhusela ixhoba lalo; bee saa ngokomququ aabo oodyaki bebengaphambili, aabo bebengasemva bamtsibele kwa khona bambamba ngamaphango.

La mabantlaphohlo atsho laphambana ihlosi, lasuke ngoku lasuka imitsi, lifumane linqhavule leya, litsho phantsi nakule,—kwale ngoku xa litsibela eli qela lingene eliya esivivini. Lide laphelwa ngoku yimigagatyu, nalo lisiya exhameni, lafika lazama, ngokuphambana okukhulu, ukunqumla intloko nentamo yalo naalo libaleka ukuya kuzifaka ematyholweni. Kuthe ke ngoku xa se kudywidwana ngexhoba uXwilayo utyuthule into enkulu yenyama; abanye oodyaki babuqa-buqene kwaasisiyila ingulowo efuna ukuzityhuthulela, wasebenza nzima uXwilayo ukuba aphuncule se zimxinile naye. Ude wathi kungenini waphuma ngaphantsi kwaloo ngxolo, igazi litsaza kumanxeba ase milenzeni nasentloko, kodwa esasikhambule sona isidungulu eso ebe sityhuthule, etyhuthulela umka-khe uNywebelezayo namantfontfo akhe.

## ISAHLUKO 13.

### INDLALA.

Naankuya namhla nje uXwilayo emthunzini wetyholo elitbile, kude le elusatsheni lwakhe, ulele ngecala umana ukuzikhotha umphantsi lo weenyawo zakhe. Untsuku ntathu kungasulwamlomo phaya kwakhe. Uhambo lokuzingela le mihla efunela intsapho yakhe nonina wayo into yokutya lumtsho watyafuka boo iinyawo ezi zingaphambili, zatsho zaayinyema; namhla nje kunzima nokuhamb' oku phezu kwakho konke ke oko, intsapho yakhe yona iya lamba; uthe emini enkulu waphuma emthunzini ukuba aphangele kwa semsebenzini wakhe onzima wokujakujela into yokutya.

Intlabathi yayifufu, kwanga kumbi ke kwezo nyawo se ziyinyama kade; wangxothoza ke noko wade waya encotfeni ye-

ndunduma. Le ndunduma yayigudile ingenawo nomthi; koko uXwilayo wayengasakhathalele mthunzi; uthe akuqabela wema wajonga ilizwe. Kwabakho umhlambi othile wamanxala owawumi ungamaqela ngamaqela emathafeni phambi kwakhe. Emthunzini wetyholo elithile elingasekhohlo kwakhe kwakumi inkunzi yetjabanqha isozela ikunye nemazi yayo kwakukho netakane lalo lilele entlabathini ecaleni konina. Ngaphaya kwetjabanqha elo kwakukho isomi lithe ngcu esidulini, lalimana linqwala lijongise ngakuXwilayo, lisonakala ngathi linento esisimanga; kube apha emazantsi esiduli kukho amanye amasomi eziqikiqa onwabile entlabathini efudumeleyo.

Okuya konwaba kunjeya kwetjabanqha nosapho lwalo nalaa ndlela lithe baku iindlebe ngayo, ibonise loo nto okokuba akubafisi kho nto iyingozi kuyo le ngingqi. UXwilayo ke noko yena akakhohliswanga yiloo nto, wamana esinga-singa, ukuba akangefumani mqondiso na ongathi wenze kutyiwe.

Naangaya amaxhalanga amabini esiza egilana ephuma kwisigcume sencha ngaphaya kwetjabanqha, ajika alwa ngokoyikekayo. Suke ngomzuzwana kubonakale se kuyimpithi-mpithencheni phaya kuliwa zezi zigebenga. Azingeze zilwe kangakaya eziya zinto ukuba inyama ayise ikhukuzwe yaangamathambo—noko ke uSixwila ukhawulezile wehla endundumeni, ecinga ukuthi mhlawumbi angazuzuzwa zicwilana, zeziqwengana zofele nemisipha, ezingathi zisijywe ngoontamo-khuthukileyo bezigebenga. Uthe akuthi ukusondela, wee fram ivumba leenchukacweya. Nqumama kwa oko, waqala kaloku wapelelwa ngamathamba enyama; iinchuka-cweya azingefiyi nomswane; namathambo anganqatywa aginywe. Wawajonga amaxhalanga ebaba ejikeleza phezulu, uguqukele ngasekhohlo kwakhe wabona uthotho lweendunduma; ufike wema ngakwezo ndunduma, zee qelele iindlebe zajonga ngaphambili, amehlo wawajongisa phezulu eluncwini lwesibakabaka, phezu kwezo Ntaba zeKorana ezazivele luzizi ekudeni.

Kuvele ithunzi eligwangqa phezu kweentaba ezo walijonga uXwilayo eliya thunzi laya likhula liba banzi. Suke kwa kamsinya le nto yaasibadlu selifu; lithe eliya thunzi ligwangqa lakuthi qelele elifini phaya, waqonda kwa oko uXwilayo ukuba lilifu leenkumbi eziza ngakuye; yena wakhulela kwizwe lokuza-lela kweenkumbi wayeyazi imikhwa yazo, nje ngokuba neentaka zasentlango ziyazi. Inkumbi zazibabela phezulu, kodwa wayesazi yena uXwilayo, kwa ngohlobo lokubaba kwazo okokuba ziza kuhle zilalise. Uqhwa-lele ke wawelela kwisithabazi esasinezi-

hlahlana, walala ke apho emthunzini, wamana ekhotha efenxisa intlabathi le ezilondeni ezi zisezinyaweni walindela ke eliya bufu lizayo.

Lithe liya tshona ilanga kwaBe se kufumane kwafa izicithi namatyholo libufu elitjikizayo leenkumbi. Kwa nentlabathi le yayizele zizo, zinchuchalaza zifuna iindawo zokuncathama.

Utye uXwilayo wade waqonda ukuba ngoku uza kugqabuka isisu, yekoko ke ngoku ukuya kuphuthuma usapho ukuba ma luze kuzityela oku kutya angena kukuthwala akuse kulo. Ungcambazile ke ebuhlungu, waqhwa-lelela khona noko; kuthe ezinzulwini zobusuku wafika kwiinduduma acinge ukuba anga memeza ekuzo uNywefelezayo; wagxadaza ke kuloo ntlabathi ijabaxa wema kweyona ndawo iphakamileyo wamemeza ngoloo hlobo lwafo lokuthetha koodyakalase neentsapho zafo, xa kuya kutyiwa ixhoba; uthe gilili ke yena phantsi ukuba akhe aphozise iinyawo.

#### ISAHLUKO 14.

#### IMANA ENTLANGO.

Kuthe ukutshona kwelanga uNywefelezayo naanko echwechwa ephuma kumhadi othile obuphakathi kwencha nezihlahlana ezaziye kuditywa ngetyholo ngumoya; ukhe wasezel' umoya kancinane, naanko ke engxothoza esinga kwisigangana sentlabathi kweli cala liza umoya. Wayesachacha kuhle kokuya kugula kokutyiwa yinyoka, noko ke wayesethathaka kakhulu. Umzimba lo wakhe wawufane waalilobu, iimbambo, amaungu omqolo namagxa, yonke loo nto ibisonakala ngokucacileyo phantsi kolo fele lujingayo; uthe nje ngokuba ehamba nje, wayebundeza loo mzimba uyiloo nto yaye imilenze le ibityiza ngaphantsi kwakhe; uthe akufika kwesi siganga, sinomnxhuma walala ngesisu wajonga ezantsi. Ngokommiselo wafo oodyakalase nokuba balele bajonga phezulu; kodwa yena lo wayelamba, naxa athe wafuya uXwilayo uya kuza apha emxhunyeneni ngecala elingezi moya.

Lahamba ixefa; amantfontfo ayefun' ukutya ngamandla, amkhathaza kunene unina, kodwa akawahoyanga, usuke wajonga phambili; enzulwini yobusuku umemeza lukaXwilayo lwatsho wema ngeenyawo, waphendula kwa oko ngelo zw

lingcangcazelayo, libuthathaka; kufumane kwathi ngethamsanqa waba umoya ubuvela ngakuye, ukuze ive ke indod' akhe leyo. Ithe indoda ngokufiza kwayo ngokukhawulezileyo, yawahlanganisa le ntokazi amantfontfo yawadudula ukuya endodeni apho.

UXwilayo akalindelanga kuBa intsapho ide ize kufika kuye; uthe akuba ezivakalisile kumka-khe, wanduluka wasinga kwa lee, kuBa wayesazi ukuba intsapho iya kuya ngomkhondo. Uthe akude ambone, agqitha amantfontfo asinga kuyise; koko uXwilayo wayewalumele, uwavungamele ukuba abuye umva, waghwalelela phambili yena. Lume olu sapho ludiniweyo xa ngoku ngekuba luya sondela esiphelweni sohambo lwalo olunzima, 'suke waphelwauNywebelezo ngalawo mandlana eBengekho kakade; wamana ukukhubeka, 'suke ngoku waphikela ukumphakama ame, qho. Kwalile xa baphezulu endundumeni, yaphela mpela imilenze. UBe kusuka esithi ni uSixwila ukuzama ukumphakama ngokufaka impumlo ngaphantsi hayi, akwabi kho ndlela ngakumbi kuloo ntlabathi intufu-ntufu, asuke awe, wohlo, alale ngecala,—wanyameka uXwilayo,—wamtyhala, wamtsala, ekude ngemizamo emikhulu wehla endundumeni apho waya kutsho ezantsi, nalapho kubuye kwaanzima ukuma noko se kumhlaba olungeleleneyo noveneyo. Koko usapho lwasezindle lona aluboncami ubomi; uthe akude ahambe uXwilayo, yalandela nayo intokazi ingxothoza.

Ukuthi qhekere kokusa babesangxothoza kweyokugqibela indunduma kolo thotho lwazo kule ndlela. Uthe xa angenayo uSixwila kulawo matyholwana angaphefeya wabe sel' eliva ivumba leenkumbi. Ezi ntwana zilambileyo ke zona azizange zizibone iinkumbi, kodwa zithe ukuba nje zilive ivumba leSubu eli, zabaleka ukuya ekutyeni; unge angajika uXwilayo ukubanganda, koko uthe xhwenene ngalo elo thuba, wafumane woma nko, iindlebe zee nkqo, afe amehlo ewathe nzoo kwinto ethile ayibone isiza ngaphaya kukaNywebelezo umka-khe. Yini le! Usapho lwakhe lusengozini embi yokufa! KuBa eziya zinto azibone zisiza zikhawulezile zithe kanti ziinchuka-cweya. Into ke leyo esiya kuthi zakufika koloo nwaBu lungumka-khe, nakwezo nto zakhe zingento kube yintjabalalo. Ithe loo ngqondo yamenza ukuba ma kafukumele entweni,—uthe noko atyabuke waayiloo nto iinyawo wakhawuleza ngokombane!

Utsibe kabini kathathu, wabe sel' ethe qelele udyaki omxhelo mde elusatsheni; wemka ke ngengqobe esinga kwinda ethile eyayiphambilana; uthe ekuloo ncha wazivakalisa,—guququ iinchuka-cweya ukusinga kwelo cala atsho ngakulo, wabaleka ke

kuyo le ncha, wathi ebaleka njalo wabe ekhonkotha egxwala ngokwento le isukela ixhoba ese likufuphi ukuzuzeka,—zee thwanga ke iinchuka-cweya! Naanzo zimsukela kuloo mathafa uthe ke ngoku yena udyaki akuthi bibe ukusinga elusatsheni lwakhe, zabe iziyatha ezikhulu ezingamadla-kudla zisalibele kukuyantaza ngapha zifuna ivumba lale nto ingaka ziphoswe yiyo.

Kwalile ukuthi chapha kwelanga, zaqala zafukuma iinkumbi; zatsho ngengxolo enkulu yokufizisa ezo zizalelayo yafumane yabuuphithi-phithi apha phakathi kwale ntsapho yodyakalase,—zegqitha kuBo ezinye izihlewele zibaba; ezinye zazalisa emasebeni phezu kwabo, zimbi zeza ngqo kuBo. Kumhla ke uNywebelezo nosapho lwakhe balala obuntum-ntum ubuthongo kukuhlutha, kwathi ngeliya icala linelanga ngaphayz komphafa kwabe kulele uXwilayo, onwabile, emana ezikhotha umphantsi wama-thupha akhe.

## ISIAHLUKO 15.

### MHLA KWAQUBISANA UKHOZI NENAMBA.

Ingqele yentlok' ohlaza yayinzima ebusuku, kanti noko kuthe emini enkulu aBa loo mathafa entlabathi sel' engathi aya nyikima sisaanga sobufufu; yafumane intlango yathi cwaka ngokusisizungu, zathi nezinambuzane zezo ntabalala zezithabazi zee mu tu kwanje ngala makhazi-khazi ezi ndunduma; cwaka iintaka; hayi cwaka nemikholwane. Iinyamakazi neencinifa zifumana zema cwaka zingaloo magela ngamaqela azo; namaxhwili embala ayengenakho nokuzingela kwintlabathi eJufu ngoluya hlobo ezinyaweni yaba lelinye lalawa maxefa anqabileyo ezithi ngawo iintaka neenyamakazana zicise ukupoxa kwizwe elinjalo, zibe zilumkele ukufa okubi kwezo ngqaqa zezi ndle.

UNywebelezo naanko cwaka elele, kwintlabalala yomthunzi wezizgunyana zomqawu, emseleni ocsigangeni esikhulu esine-minxhunyana eyambiwa ngamaxhwili, litho elinye intfontfo likhase legqitha apho entanyeni kanina amanye la masini alele tswi ngemihlana ecaleni lonina, iimpumlwana zithe nqo ephanngweni kuye; uXwilayo wayelele njeya ezisongile, impulo yakhe ithe nqo esihlakahleleni esi somsila wakhe kuBonakala ukuba ucubukile kanti ke noko uXwilayo wayengalele wayethe qwa,—



le ncha yomileyo wayencathame ngayo yayisisi gcunyana yayisenkotsheni yesi siganga. Le ndawo akuyo ke yayivelele ithuba elide lobu busaza bencha ingakuye; nangani ke wayengathi ucubukile njalo, wayeyigcinile yona intjukumo engathi imfakemkhondweni onento etyiwayo.

Wayengena kuyinyamezela into yokusing' izandla bekufuneka ahlale ethe qwa; umonde wakhe ube nguzenge-zenge; ikakhulu lakhe amandla omonde wakhe ayefuneka kakhulu ekuzigcineni yena nentsapho yakhe bangalambi.

Ingqondo kaXwilayo se kulithuba elide ifumane yema kwiinto ezimbini,—inamba nenkunzi yencinifa. Incinifa le imi ngama kumtshanyane womthi owafumane wavela wawodwa ethafeni ngasekhohlo kuyo. Le nto inkulu yentaka ke, kudala imi kulaa ndawo amaphiko ayo ephatha kolulwa aphume emacaleni, abuye asinge ngaphambili, intamo igobe, intloko ijike ijonge ngemva ilungelelane nomqolo, umzimba awufukumi. Umzingeli ongelilo chule lanto akangeyithandabuzeli; intweni le ntaka, kuba izihlalele nje ngezinye iintaka zonke eziva ubufufu obungaka; kanti yena uXwilayo kudala wafundayo okokuba ingathi incinifa ibe yodwa ngalaa ndlela kufuneka ibekw' esweni.

Inamba ke yona yayilele kufuphi, olo tyukatha lungumzimba wayo luthu tyuu entlabathini; ma kuthi ngebaqo iyithi xhungu intloko, itweze imixhadi, amaBamba alungele ukubetha; hayi yaphila ngqe ngomzuzwana, 'suke ngoko ifukumayo kwavela ukhozi, ikhalipha elisiimanga, lee ngu ecaleni layo; yabetha inamba yatsho kakhulu, koko ithe ibetha lasuke ukhozi layithi cebu kuhle intloko, ihlanganisa ngephiko, yaphinda inyoka isithi ma yitsho olungophiyo, lwaye ukhozi se lusihla luvela phezulu l' Lumphindile ukhozi lwalithalela phaya elo galelo ngephiko. Ibe ngamacimi-cimi ngoku, kwaBonakala ngephanyazo ukuBa iphindile inyoka yaphosa, kanti koko kuphosa yenzakele kuba ukhozi luyithe junqu umqolo ngagalelo linye lenqgukuva enkulu yomlomo omfutshane ogoso. LiBonakele ukhozi lusithi xhu kuhle lwenyuka umzimba wenamba uzibija-bija kwezo nzipho ngathi ziintsimbi zokuxhoma izinto.

Luthu xa ukhozi luyithi riwu inyoka, uNywebelelezayo wothuka waxhuma wee jaa umnyele uvakele egguma ngomsindo uXwilayo otsho le ntokazi yee nkqwili yaangathi ibethiwe; amantfontso eyayinga yona ukuBa asengozini asuke ee swaka ukungena kwawo emnxhuneni. Kufuphi apha emnxhuneni, uNywebelelezayo uthe nca ngesisu, ethe ntsho kumyeni wakhe, ejiwula umsila nje ngokungathi ucela kuyo uxolo ngokuphakuzela

akwenzileyo; uSixwila ngelakhe icala akaBonisanga lunonelelo lolu xolo lucelwayo, amehlo akhe athe nzoo kulowa mthi womtshanyane; ikho le nto ikhe yafukuma emthunzini phantsi kwawo. 'Suke kuthi kwa oko gqi imazi yencinifa iphumele ngaphandle ilandelwa lukrozo lwamantfontso ayo; wabuyekwezwa njalo umonde kaXwilayo, kuba kuzo zonke izidalwa azizingelayo ngobusuku asikho esifumaneka lula nje ngamantfontso encinifa.

## ISAPHLUKO 16.

## ATYEBA AMANTFONTSO.

Kwalile ukuBa kuthi nchwalazi olu lwemivundla uXwilayo waphuma encheni encotsheni leya yesiganga, wee ngqo kulowa mthi ibizimele kuwo incinifa kazi namantfontso ayo,—unge angawuthi jike-jike umthi lo, yekoko ukumka ngomkhondo ngalowo mkhondo wosapho lwencinifa. Undulukile naye umka-khe akuthi ukuya kusithela walandela kuhle uemkhondweni yaye yonke ingqondo yakhe ithe ngo kumantfontso akhe awayedloba ecaleni lakhe; kwakuxa ngoku ayile ntanga inenkathazo, engenakuthembeka ukuBa angahlala odwa emnxhuneni xa abazali basaye kuzingela, kuba phezu koko engenawo amava okulumkela iingozi zelo xefa kuphunyiweyo kufunwa ukutya.

Kwezi nyanga ke zidluleyo, ukususela kweliya xefa uXwilayo walukhokelela usapho lwakhe, kolwa hambo lunzima kunene, lokuya kumaBuba eenkumbi, amantfontso aphila kakuhle; yaphela ngqungu inyanga ezihlohla le mihla ngeenkumbi. Zithe ngoku iinkumbi zakuhla zakuzalela emathafeni, laqala ilizwe ngoku lanyakazela iimpangele, izagwityi, namagxiya. Kuthe ke kuzo ezi ntaka ziqukene ngokutya apha uXwilayo nomhlobo wakhe bazuza into eninzi yokutya kokutyisa amantfontso abo kanga ngoko anokutya ngakho. Zithe ziphela iinkumbi kwakunye neentaka wabe uNywebelelezayo namantfontso akhe se bomelele, begudile, bephaphamile. Oluya nwasu, laa mxhwitha wodyakalaje, loo nto yayibonakalela ukuxokomelelana kwamathambo eyayilandela uXwilayo ngobuya busuku sungayi kuze bulibaleke, ngoku yayise iyintokazi emqengqelezi ethe nxhale ekuhamba kunomkhitha, ephaphame ngqe!

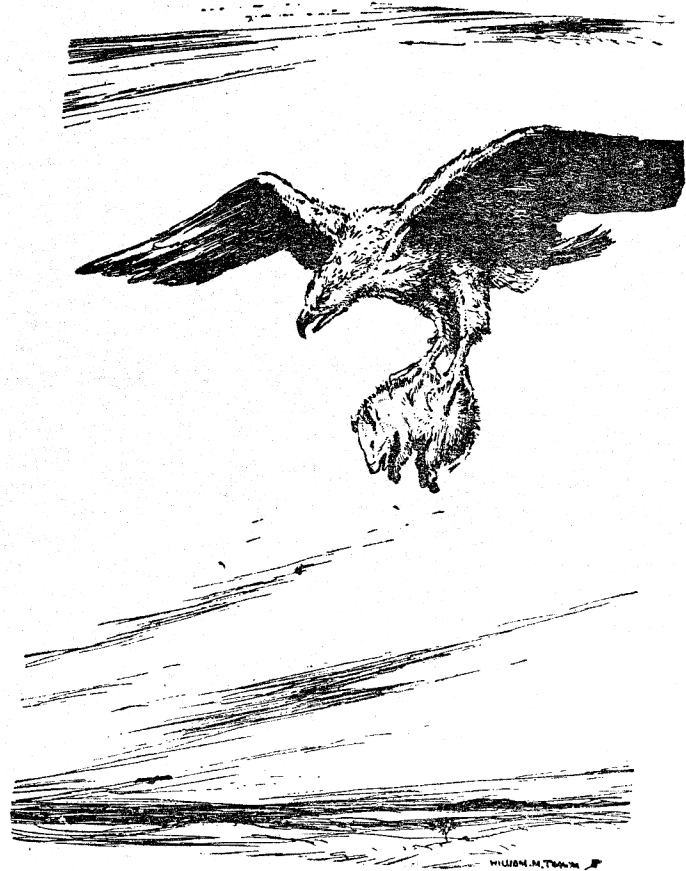
Ngokuhlwa nje ke, uthe noko ayindwebikazi uNywebelelezayo

waasoloko noko exakekile ngenxa yosapho olu. Iintwana ezi zona zazigqakadula yimihlali,—ufesithi akungxolisa le ukuba ma ithi cwaka, 'suke kuvele leya itsiba-tsiaba apha encheni, iphathe kuvungamela ilize. Uthe noko unina wanyamezela ewazama, ekude kwathi naxa sel' ede wafika kuXwilayo, amantfontfo la omathathu athi nqo emva kwakhe, ngobulumko obukhulu nga ngokuba abeke ithupha ethupheni lakhe, ade angathi angafa engayenzanga loo nto. Kuthe ukuba kuthiwe tyi umganyana, wabonakala uXwilayo esithi buthuthu nca ngesisu, esi phelweni sentlabathi emgulugulu ; uthe kwa oko uNywebelazayo wee phethuthu wangena encheni wawakhokela amantfontfo ukuthwethwa ukuya kumngana omfutjhane, ufike wawajiya apho wabuya yena waya kwa kuXwilayo ; unge angathi vu ngakuye, wabe yena sel' ekhasela phambili. Kwakumnyama tshu, kanti noko uNywebelezo wayesazi ukuba eziya zigangana zibonakala luzizi njeya zazi zezi nciniaba asemkhondweni wazo uXwilayo ; wathubela ethe cwaka ngoku kukaThunzana ; impepho ke yayisiza kuye ; ithe nqumama xa zixele nje intsizana zeentaka ezazingalumkele nto ; ukusuka apho weenze oluhlaza umtsi, watjho khatha phakathi kwamantfontfo ; uthe efika waye efutha ngokoyikisayo,—tyum intloko yentfontfo,—jaju njeya ukuphepha amathupha awoyikekayo abazali falo afothukileyo nabo ; umoothuko wazo ube ngowomzuzwana nje, koko lowo mzuzwana waanela ukuwenza amantfontfo lawo abazalale athi saa. Basebenza bobabini oodyakalase ngokukhawuleza bethe cwaka, baye beyenza into ngokuyiqhela. Kweso sithutyana sokuaba iinciniaba ezo zazisahlanganisa amantfontfo azo asasazekileyo uXwilayo nomka-khe bona babese bekrwitjhe isine sonke samantfontfo phezu kwalawa okuqala.

## ISAHLUKO 17.

### NGENGOMSO.

Kuse ngengomso kuthe gede, imini izole isimanga, kwaye kuxa uXwilayo afikayo emazantsi esiganga eso intsapho yakhe yayithe goxe khona ngezolo, aye elandela nawo amantfontfo ekude kutuphi engasozeli ngakho ehetheka. Izidalwana ezilusizi zazityiswe ngokoyikekayo, kwaanzima noko kuntyuntyana ; be kufu futhi ekuthi kulale elinye encheni kuze kulandele nelinye, koko unina wayengawavumeli nantwana, kunjalo nje naye unina lowo



wayengekhaphu-khaphu kwathi ni naye, isisu sasimke saangumthwalo; kanti ke ngokwesiko loodyakalase, wayekoyika ukuba abesegcakasini emini, waza ke ngoko wawathundeza amantfontfo.

Kwalile xa sithiwe gabu isiganga, ubonakele uXwilayo esithi jike, edal' ingqoſe nje ngokungathi waalame iqela loo gqoloma, aye amantfontfo ebukubukuleka emva kwakhe; unge angathi jezu uNywebelezo, —awu, yini le! Naango amaxhwili! Avele enkaweni. Hayi ke, akathandanga kwenza nomzuzwana onga ngokuba awabuze impilo nemvela-phi, uthe ſoxe, wacela kooxhongo, wakhefuzela kukoyika, naanko egqotsa elandela indoda!

UBaz' iliso, undiya lw' apha nokhozi ufukume yena kwa ngqhiza; naanko elichaphazana esibakabakeni, uze kuhle phezu kwentlango le, eyayithe chakra kamlhophe kuye, ngayo le ntsasa, eyibona-sona kakuhle yonke into ekuyo. Entla kwakhe kwakutshwebeleza imazi yakhe, iliso layo elibukhali lalinengqalelo kukho konke okuya kusaba koodyakalase, besuka kwesiya siganga wayebulele kuso ugqoloma. Ngephanyazo uhle fukhali wee rriwu elona be lisemva kulaa mantfontfo oodyakalase! U-Nywebelezo weenze amaxhaji-nxhaji ezama ukulisindisa, koko kuwo onke amendu okuhla kwakhe induli leyo, int' enkulu yentaka isuke yadufuleka ukunyuka ngakho nje ukuba inzipho zayo zibambelele entfontfweni.

Lemka ke nalo yekoko ukudlula enkunzini yalo! Lavakala lisitfo kpuu! latfo lililahla enkunzini! UBaz' iliso uthe letſhe ngokombane, walithi hlasi apho esithubeni, wantinga nalo wadlula emazini, waliyeka naye! Zanthakulisana zenje njalo ezo nkozi ngelo ntfontfo lodyakalase, —zide zathi kungenini zadinwa kukudlalisa, —zemka wiii ukuya kweela apho zingabuyanga zibonwe kwavakala kuuphela loo ntfolo yazo irabaxa, phakathi kwentsasa ezole kunene.

## ISAHLUKO 18.

### UMVUZO WOKUNGANYAMEKI.

Ukunqaba okuthabathe ithuba elide komoya wasentsona-langa kubuye kweenza indlala koodyakalase. Kude waaziveki ezithile umoya nobufufu beenze ukuba kungabi kho vumba licacileyo lanto, yathi ke ngoko indlala yayinyanzelela le ntsapho ekubeni ifuduke, ihambe ifuna iindawo zokuzingela; ekuhambeni kwo

ke beenze uluhlu olubanzi kunene, —naanko uXwilayo kude kwelinye ihlelo, wabe umka-khe ebambe elinye, amantfontfo ehamba phakathi. Kuthe noko kuzingelwa kangako kwanqaba khona ukuya. Ude wathi kaloku uXwilayo akungena ezigxeni zameva, emazantsi eenduli zaseKorana ngasentsona-langa, waphela umonde kule mpi incinane. Kuthe ngoku kuhlwa uXwilayo ediniwe, etyafuke neenyawo, wawakhokela amantfontfo okokuqala ukuba azingele ezigxeni, kwaye kukwakubi ngecala likaNywebelezo, koko noko wahamba esenza amaqheteſa, edibanise ingqondo yevumba neyeendleſe.

Kuthe ukuphuma kwenyanga ngaphaya kwezo nduli ziluzizi nayimimoya, kweenza izithunzi ezimnyama kunene ngaphantsi kwemiphafa esemazantsi eenduli. Uthe ngoku nomoya watyhala ngamandla waye ungaveli ngacala-nye, umoya ufumane ngoku waayinto eyome qoko, akwacaca vumba lanto. Akubangakho kuva nto nangeendleſe, ngenxa yengxolo eyenziwa kukuracaza kwamagqabi awomileyo, nentlokoma yemidumba enenozo emithini. Busuke ngoku ubusuku obu faabufi; kuthe noko icinezeleyo indlala, uXwilayo noNywebelezo babeka kuhle, bendwebe kanye, aye nawo amantfontfo ekufunda ukulumka, ewuvavanya umoya kumanyathelo onke awathathayo.

Kuthe ezimbambeni zesigcunyana esithile sezihlahlana wee cebu uNywebelezo ecwezela isithunzi esimnyama sombongisa omkhulu olityholo, unge angadlula apha wabe ethintelwa sishlahlana esithilesameva; uphume ngokunene, wathi ethi uphepha isiduli, weva sel' equleka esidumbini sethole lempunzi, sinjalo nje esi sidumbu sasisefufu, kwakukho nevunjana lehlosi elalimana ukuthi rram, loo nto ke isisilumkiso. Usuke uNywebelezo wee thwanga kukubaqa ukuya, akaba sasinga-singa nangemfanelo ngenxa yokulamba, waanele ukuthi jezu nje, wabe sel' ebiza abantwana, watya; akubanga mzuzu wagaleleka uXwilayo nabanwana, kwatywa yile mpi, kwade kwaginywa namathambo suphango-phango.

Kuthe oku kutyana kwaayimivungulo, kweenza ngoku ukuba amantfontfo athabatheke iindleſe zombini, athe eyibimbiliza imithamo yokugqibela abe efuna-funa encheni apha, esezela nakwezi zihlahlana ziwangqongileyo. Ngeli thuba ke lonke naankuya uXwilayo emi evavanya umoya; uthe esinga-singa wabe efuna ukuba nesandiesingathisivele ngaphezu kwale ngxolo yomoya. Okunene uthe jii, wema, ejonge kweliya tyholo lombongisa, zithe nkqo iindleſe, waye umnye le uthe jaa! Uthe rram ngempepho ivumba legazi, kwa oko kuthi rram ivumba

lehlosi; uNywebelezo yaye ulivile eli vumba, watsho wema ngeenyawo. Uthe ephakama wabe ewabona amantfontfo kuxa aya kuthi joo kweliya thunzilibi lombongisa, wakhawuleza ukuya kuwanqanda,—koko uthe engekabi phi, aye wona sel' engene kwelo thinzi; kanti wona akaliva eli vumba loyikekayo lehlosi, into ayibaqileyo ngulo mkhondo mtsha wegazi, othe nawo alahlekana nawo, phantsi kwento enkulu yesebe elijingayo, afumane ke ngoku ce nxhwele ema, esinga-singa emnyameni,—kuthe tywaba uluthi ngaphezu kwawo,—ajonga phezulu, kanti nangoku akeva vumba lehlosi,—kuphindile bukhali kwee tywaba uluthi.

Ngephanyazo kuthe who-o-o! ukuhla phezulu isidumbu sempunzi elalichankcatha ngaso ihlosi! Layelikwa lapho nehlosi,—yonke ke loo nto ihle kunye yatsho wohlo phezulu kwezi mpungutyana, liziyile! Ufumane waphoseleka uNywebelezo eya kuhlangula!! Kuthe ngoqhiza, uXwilayo nentfontswana elinye naabo bethubela besiya kumatyholwana akude ukufuphi phezulu ngenx' engasentfona-langa yeentaba. Elinye intfontfo kunye nonina othembeke kunene, naabo itshoba lilele umbethe phantsi kolo nanabezi lombongisa omdala.

## ISAHLUKO 19.

### UXWILAYO USELE YEDWA.

Ithe thaphu ezinzulwini zobusuku inyanga, kwaye kumaxa uXwilayo abadazela ethe cwaka kulawo mathafa ampenge-mpenge angasentla-ntfona kwezo Ntaba zamaKorana. Uhlobo awayekhawuleza ngalo lwalu lolungaqhelekileyo, yaye nentfukumo le yomzimba wakhe ingeyiyo eyodyakalase ophume inqhina,—intloko wayeyiphathele phezulu, zabe iindlebe zitsoliselwe phambili, ibe injongo yakhe yonke ithe xhokpo kwinto ethile ekude lee!

Uthe akusondela kwimintala-ntalana ethile yemibaba, wee nqwememe wemka ngendledlana ehamba iinyamakazi, ejonge kwisiqhu semikhoaba. Uthe ukuba alungelelane nemikhoaba leyo wema, wanga angaphula-phula, wangena ngoku wajoja apha encheni,—kude kwaakabini elijikela ityholo eli ngokungathi kukho vumba lithile alizungulayo; kuthe kanye kulaa ndawo kwakumi kuyo imazi yenqu ligcine inkonyana yalo kwiinyanga

ezithile ezidluleyo, wanqumama apho uXwilayo, wajonga emva watsho ngomkhalimo kadyakalase obiza umka-khe! Yinto ni bethu eyenze ukuba aye kule ndawo? Ingaaba libaqo nje elifumane lehla? Nokuba angaba ujike nje ngabom ukuba akhe abone laa ndawo waqala kuyo ukuzingela nomka-khe lo, umfikazi uNywebelezo? Ma kube bethu nesi sikhalo sibangelwa yinkumbulo yokucinga ngalowo ulele kobandayo phantsi kwalowo mthi wombongisa, emazantsi eentaba,—inokwenzeka loo nto; usuke ngoku uXwilayo wawa phantsi wamana ezibuqa kunene; wavuthulula ngoku intlabathi ezindlebeni, wabiza ithole lakhe, watshakaza ekhumbule phezulu.

Se kulithuba elinobom lomnyaka ngoku ukususela kobo busukwazana wabulawa ngabo uNywebelezo lihlosi. Eliya intfontfo lasindayo ezi nzi ziheni zehlosi, se likhulile laayimpungutye epheleleyo lomelele ngaphezu kobuntanga balo, se liziphilela ngokwalo. Lithe ngokuhlwa nje lizingela kwicala elalibizelwe kulo nguyise, labonakala emhlana apha ukuba se lineentlobo ngeentlobo zoboya emqolweni apha, ezisonisa ukuba yinkunzi iphelele. Yinto ehamba ngobulumko ithe cwaka, into endlebe zithe qwa ukuma oku komzimba kwokwesidalwa esisonakalisa ukuba sisaza kuphepha iingozi ezininzi, ezilindele aabo bangalunkileyo kwesi sikolo sasentlango sokuzingela.

Iintakana zakusasa se ziqalile ukuzivuma iingonyana zazo, zokusa, phofu ithole eli alikafiki kuXwilayo, uyise. Naango ums' obomvu uvela ngasempuma-langa, Kulawa mathafa angaphaya kweendunduma apho aaba babini bagqithe khona ibonakele luzizi lugqiza lokusa, ingathi ziinto ezinkulu. Kuthe kunjalo kwavakala ngebaqo ukutshothoza kwemazi yodyakalase ngemva. Ithe xhwenene yema inkunzana le! UXwilayo uthe jezu kunyana wakhe; liphindile izwi lemazi, yaphendula bukhali indodana, yatsho ibuyela kwa semva.

Ithe xa iqabelayo kwindunduma indodana yabiza, yabiza bukhali, ngelizwi eliluhlobo olulodwa, lendodana efuna umlingane. Kukhe kwaamzuzu uXwilayo emi emazantsi endunduma ezivulile iindlebe ukuba eye nantwana ni na eyenzekayo kule ntlango ithe nzwanga ekuseni. Uphindile wayiphakamisa intloko, wanduluka ebuqhuhqa umbombo ewujongise ngakulawa mathafa anemibaba, aseKalahari eNkulu yona aphanqaleleyo wona enobunqobo entla kude lee!

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