

U-ADONISI WASENTLANGO

IXULWE KUMABALI ADUMILEYO

IBALWE NGU-

G. C. no S. B. HOBSON

IGUQUELWE ESI-XHOSENI NGU-

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INTSAYELELO.

Lusapho olufundayo, nolungasafundiyo. Le nto iyimfundo kaloku lulwandle, asinto inasiphelo, yaye ingento inamgaqo uthile ngokwempuku. Ukutsho kukuthi naantso enye incwadana ibalisa ngeenyamakazi neenyamakazana zasezindle, ifuntsomiya, kha niyihlole, niyicokise, nihambe nani nizandisele nje ngabantu bengqondo, hleze nizuza-zuze.

Ndicelwe ziziPhatha-mandla zeMfundo ukuba ndikhe ndiyibeke ndiyenje nje ngentetho yenu nani nje ngokuba kukade fundwa ngabezinye iintetho.

Ma icace into yokuba iincwadi ezingentetho yethu zimbalwa kakhulu,—isizwe esingena zincwadi zase ke asihambeli phambili nakuyiphi na into.

Ndingowenu nje ngokwemihla,
S. E. KTUNE MQHAYI.

Nta6' ozuko,
Berlin, C.F.
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ULUDWE LWEZIFUNDO.

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ISAHLUKO 1.

UDYAKOPHU.

Dyo-o-o-rom! Livakele liblokoma bukhali lisitsho izwi lendun' enkulu emazants' entlambo ngasentfona-langa yezo ntaba zaseKorana.

Dyo? Dyo? Dyo? Ivakele isitsho ngelibusayo indyondyo ephantsi ivela kwiqela elalithe xaka esingeni emazants' enduli enentlabathi.

Dyo! Dyo-o-rom! Iphinde yatsh' induna ngelibusyekezayo; iqondile ukuba uviwe umthetho wayo; itsho ke inkewu yatsifa phantsi nje ngoko isikhwel' emthini, yaya yamisa phezu kwelitye elisithebelele elikhulu. Wanyalasa ke omdala kweli litye, ethi engapha abe engapha, ngokuzitsh' okukhulu; uthe umnt' omkhulu kaloku akuba esingasinge imbombo zone zelizwe, wahlala nkqo, wajonga nzo ekutshoneni kwelanga le-e phezu kweKalahar' eNcinci.

Yaasisidala ke eso; kuhleliwe, kujongwe enTfona, kubekwa-bekwa, loo mehl' asenkontyen' eqalaza.

Lidlule ngakuye elaa qela licucutheka livungama lijonge esihlanjeni. Yahlala yona indun' enkulu, eyinkokeli nokhala waloo mhlambi, aya sukuma, yanga ayiwuhoye nganto nomhlambi lo.

Kubekho ntwana yemfenana, etsifa-tsife yatsifa-tsifa ematyen' apha yaya kuthi vu ngakwinduna leyo, yadal' uqukulufodwe, yema nkqo, yajonga kwa ngemva. Engaphanyazanga nokuphanyaz' oku umnt' omkhulu, usuke wolul' ingalo wayifumpula le ntyewana kabuhlungu, yemk' ikhwina, iphulula ukunyuka kwa isihlambo. Uthe thuzu nje omdala, ehlekela phakathi, ewathe sembe namehlo, wahlala aka sukuma, zabe ezo ngalo zingetyengetye zijinga naloo mehlo aqalazayo ethe nzoo ngasentfona-langa. Ilanga ke ngoku lalise litshonile, noninzi lomhlambi lwaluse lungene esihlanjeni, omdala yena engekafoni nto yakuba a sukume. Ude ke wee cakatha kuhle, etsho ngomsil' olugqobo, wawolula lul' umzimba ngokuzitsho, walandela abanye ke eziqhayisa kunene.

Kwakuyiwa kulalwa ke njalo ngabakulomfene. Inxalenye yazo yayise igwenyele yaya kutsho kuleya inganyukekiyo yona



imixawuka, zafumbalala ke kwezo zicalu zamatyé, zimbi zazizigcume kuloo mithana imbalwa ifumane yema ezincotsheni phezu kwezihlambo.

Inkunz' enkulu uDyakophu yona izithe gilili kwisicaba seli-tye elaliphantsi komthi, yazityihlela apho indawo ngokuzikholwa okukhulu; uthe umdun' omkhulu ngokukhwelelisa isigcum' esithile seemfene, wathi kanti ngempazamo embi kunene, usunduze nemazi enkulu yemfene eyayisanyisa usanana oluveki ntathu luzelwe; utsife umduna wanga uhlatywa yinto, wema ngxi, esinga-singa, wavakal' embombozela kuhle, wasondela, walala ngakuye apho.

Uthe umzalikazi lo, wazicenga kumsindokazi omkhulu abenawo, wasondela epathaza ngelipholileyo, wazijwenya ecaleni lakhe; ngelo xesha ke usana olungu Adonisi luthe ngokuva umfutho kanina, lwaxola, lwayama kuye, lwahle lwalala yoyi, luzithe khatha phakathi kwemilenze neengalo zikanina.

Umnzwi wokugqibela wokukhanya uthe cimi ekutshoneni kwelanga, kwaye ekudeni phayaa, phakathi kweendunduma zentlafathi kuvele ezo nto zixwebileyo zemithi iinto ezabululwa yimimoya zanga yimifologu ngakumbi ngonchwalazi. Kuthe kungenini kwaratyela kanye emixawukeni, asithela kuhle lawo mathafa entlafathi. Alala kalok' amazolo, yafeth' impepho yezithabazi phezu kweemfene ezileleyo.

ISAHLUKO 2.

UADONISI NONINA.

Bazola baayiloo nto ubusuku emantlok'entaba. Izihlahiana zimi zona zingafukumi; kwaye kungekho nampepho yokuhambis' ivumba neleentaka neleenyamakazana. Cwaka ngokobusuku, zole ngokwezihlahla, walala ngolo hlobo kanye uCwafuzayo ihlosi, ephulaphula elindele ngenyameko ukuba eve nje ivumba lexhoba lakhe.

Ngebaqo kuthe gram impetshana ivela ezindundumeni ngasentsona-langa, imka kuhle isinga ngasempuma-langa, isikisa emazants' enduli, icandise esihlanjen' apho, ize kudlula ke kuHlosan' apho. Lithe gram ivumba kuHlosana lafika kunye nentlokoma; unge angawuthi bije umsila, waphakama ngomzimba kancinane, —nqumama kuhle, wema efund' umoya lo wabo-

nakal' ehamba, imilenze eyithe tye, olo tyukatha lomzimba luphants' ukurweja ematyi. Kwakungekho nto ivakalayo esihlanjen' apha, kungabonakali nantfukumo kungavakali nokuwafazaza kokuwa kwegqabi, kuuphela iyincwinana ephantsi embana into evakalayo.

Krwi! Kuvakele kukh' into etsho kabukhali phakathi koko kuzola kukhulu! Cwaka kanjalo umzuzwana. Awu, kwavakal' ukukhonya kwencham' induna ivus' umzi! Yeka ke ukuphalazeka kweemfene; zehla buphuthu-phuthu emithini, nase-maweni, zagwenyela, zatsifa zehl' isihlambo zithe thwanga, zinkwantya, zibebezela.

Arr, Arr, Arr-rra-a uvakele esitsho uCwafuzu, ihlosi, eBiza imazi yakhe. Arr, Arr-a-a uvakele umgqumo otshoyo uphendula uphezulu!

Kwaphinda kwee nzwanga esihlanjen' apha; kanti hayi kuhle kwavakala kwa ngoku ukunqatywa kwamathambo, nokuqwenywa kwenyama nokudlavulwa kofele; nqaba, nqaba, nqaba ezants' esithokothokweni.

Ukuba uAdonisi lo wayesel' enyanga-ne ubudala ngewayethathe qhinga limbi; koko wayeseveki-ntathu qha ubudala bakhe wayenacebo linye qha lokuzisindisa. Ithe xa iphelayo ukukhala leya ityiwalihlosi, wabe yena egwenyela kunina, waziphosa ngeso siswana esifubeni sakhe, izandla zithe thande entanyeni kanina, zibe iinyawo zimthe ntji ngoboya emacaleni.

Unina ngelakhe icala yena wayephambene kukoyika, exakiwe nguye,—utsibe omde kunen' umtsi enyuka, warwaqelela kwelithe nkqo iliw' eli, esinga kumthi omtshanyanana osisithuba esithile ngaphezu koCwafuzayo. Uya bona ke ngokwengqondo, ngangeitsibe kunye nezinye imfene,—enakaloku ibise nokutsifa, itsho ngaphaya kwehlosi eli, isinde; koko laa mpendulo yehlosi-kazi itsho yafumane yaxakeka.

Ifumane ke ngoku yaasisikhwathatha kukoyika, yee chu ifumane yaalifiko, yabe imazi yehlosi ingene isitya kwakwesiya sisulu sisezantsi phaya. Yini le! akukho nokuBingazimela ngokuthi nca emthini,—uHlosana lo uyaze kwanini into ekulaa mthi, nendlela yayo, ingekafiki nemazi le kule ndawo.

Kwalile ngesifingo sokusa, amahlosi kaloku azama indlela yokuba atye okulandelayo; kuqale uCwafuzayo wafenxa kuleya indawo bekutyelwa kuyo, ubuye umva kuhle esiya kwelo liwa, uthe buthuthu etyeni wajonga kulaa mthi unozizana lomdlezana, imazi yalo iphakamile nayo, yaya kweliny' icala yee buthuthu nayo yajonga kwa kuwo lowo mthi.

Akukho mthi wumbi ke ngoku angatsibela kuwo lo mdlezana ukule nkxwaleko. Entla kwakhe yinkenkema yent' ejingayo yeliwa, ibe le nto ibuthelezi; hayi, nembila yembaala ingethi cakatha apho.

Athe ngoku amahlosi aBiza isoyikiso, agquma ngophantsi ombombozelayo umgqumo, anga aza kutsifa, kuba asuke ema ngemikhono. Ajika-jikele ngoku ewutsibela loo mthi enqhavula evuza nezinkcwe ngokumasikizi.

Hayi le nto umdlezana akabanga nakuyimela uvakele ekhwi-na ngokoyikekayo, ajonge kweli hlosi ajonge kweliya enkwantya,—suke ngoku woyika wahiliteka, wawugqib' umthi lo ngemitsi. UHlosana ke yena wayezazi ezi zimbo, ubeza kutsifa nje kambalwa, agqume nzima kuBingazimela, kakad' oku ubeya kutsho awe umdlezana, umhlawumbi aphuncuke. Imazi le ikhawulezile yafuy' umva, se ilindele suse ukuwa kwexhoba eli. Kwesi sithuba sonke ke inkedamana enguAdonisi ayikhange ithi nkente nokuthi nkent' oku! Ithe kodwa kwesi sithuba, yatshela sebeni lithile, eliyahlule nonina, yatsho ngesikrakra isikhalo, into etsho ze nzwii iindlebe!

ISAHLUKO 3.

WAHLANGULA UDYAKOPHU.

Kwa phambi koms' obomvu, indun' enkulu enguDyakophu yayise iwuhlanganisile umkhosi wayo imbuyisela kwa sezingxondweni. Zayigomba intlambo leyo, yekoko ukunyuk' induli zade zaya kufika kwimfumba eBaxa yamatye, ajongene kanye nalaa ndawo zoothuswe kuyo nguCwafuzayo. Ziqalile apha zachwecha kuhle kanga ngoko zinokwenza zahamba iziqhu, zilongalonga ngexhala.

Naanko uDyakophu ethe vu ngasekunene kuhle kwiqela lezin-kulu zodwa, ecacile koko kukhanyana kuluzizi. Kuthe kusafumane kwee nqadalala kusekho mfenana ngathi isafuna abakowayo. Ithe guququ inkokelile engaba mhlawumbi yayiseza kulungisa le ntwana, suke yavakala inzwinini yesikhalo sikaAdonisi!

Yeka ke uDyakophu, uthe egxwala ngumsindo, wabe etsifa ngaphaya kwelo litye ebephezu kwalo waye efunzele phambili ejakatyula, zaye iinduna zokulwa zikunye naye.

Uya bona ke, uHlosana lo akasiyatha; wafunda wafunda ngoBomoni bakhe, ukuba xa ke se kunje akusekho kuthi ni; waye-



sazi ukuba ukuwubaleka lowo mkhosi kaDyakophu se wuthe ntlubu amenyo usiza kuye uphatha, ujakatyula, loo nto ingathetha ukuba yena ungumfi. Uthe ke ngoko yena nomka-khe bapoxa kancinane, bathe bakuthi qelele kuloo mthi ubunesivivi bee futhuthu bajongana notjhaaba.

Zidlongozele iimfene ngokoyikekayo, zehla zinyuka, zizithe nqi inkophe, ziwathe hlubu amenyo, zinqhavula ngemihlathi, zide zize phambi kwamahlos' apha. Hayi, amahlosi asuke avusa nje iminyele ayitjho jaa! Anga ke ngoku makhulu kunoko angako, ayithi poxe imilenze angathi aza kutsiba.

Ukuba uCwa uzayo wayeke watsiba, okanye ukuba wayekhe wabonakalisa nentwana yokoyika kwakuya kuba kuphelile ngakuye, kunjalo nje, ukuba uAdonisi lo wayekhe waphinda wakhala, elo qela ngelazigibisela liphela kuHlosana; koko unina ka-Adonisi wayesel' embeleke wehla isihlambo naye. Ema ngxi amahlosi; iinduna zikaDyakophu zathanda buza kaloku, zandita, zabanakala zitsiba ngaphaya kodonga, buncama.

Zivakele se zisitjho ngezitjhotho zamazwi entsongelo ezantsi esihlanjeni Dyo! Dyo! Dyo!

Arr, Arrr, ivakele isitjho nayo inkewu uHlosana ikwa songela, imka.

Dyo-o-oom! Uvakele esitjho ngomtyangampo omde uDyakophu inkokeli ewuqhubela ngoku umhlambi nosapho ukuba luphumele ezindundumeni, lumke emazants' entaba.

ISAHLUKO 4.

INKOKELI ENTEA.

Kro-ka-kro! Kra-krwi-krwi-krwii! Ivakele ikrwizisa isitjho ngento ekrwelayo yelizwi enye yeentaka zelo zwe, kwakhe kwaphela ukuthi cwaka nokuthi zole okudla ngokuthi ke apho entlango kube sisandulela sentsasa engenamoya.

Bru-u-thwi! Ivakele amaphiko sel' esitjho, nomlozi ogqiba ngendyondyo eyolileyo kanti liqwangqana liya zidlalela, linge lingaya phantsi libuye linyuke kwa khona kubonakala ukuba liyihlangabeza ngemihlali le mini izayo.

Zazikho kanobom iimvula zokucela kwehlobo. Intlabathi le iphakathi kweendunduma, idla ngokuba ngumkhuthuka omke nomoya, yayifumbe izingqimba. Kwavuka encheni nevumba lomhlaaba elitjho kamnandi, yaye loo nto ikunye nevumba lo-

mbethe oseziatyambeni, loo nto ke iyonke iza nomoya owomileyo wakusasa.

Lee ngasempuma-linga, kwakuyinyambalala yeentyatyambo ezazibonakala zikhazimla. Ngelikade kuvelile ukukhanya kwemini, kwasa; umso omhle ngaphaya kokuqonda kwabobo bangawaziyo umphunga wale mixawuka yasezindle.

Imihla enje ngalo ke yimihla abesakuthi uDyakophu ayihlangabeze ngemihlali, epathaza ezonwabele, ezijija ezibija, ejikula Kodwa ngale ntsasa usuke wee swaca wee cwaka kakubi phakathi kwaloo mithi imalwangu, zazilele kuyo iimfene ngephezolo. Uninzi lomhlambi lo lwaluse lutha xa kwelaa cala lendunduma linelanga; ezinye zizihlalele zizibenc' amacala zigcakamele ilanga; zabe ezinye zibaleka ugqatso, zitsiba-tsiba zidloba, ziphatha kumfikilana, zitsalana nangemisila; babe ke bona ootjhananda beenkunzi zee mfene bet sheleza bezitjho kunene; no Adonisi ngokwakhe wayezama ngaloo milenzana ingcathalalana, ukuzenza othile, ibe naloo milenzana imide gqitha kunaye. Wayehamba-hamba ke naye upeme, etjho ngomsilana olugqobo, omnyama, onciphileyo, yasuke ke loo nto yanga yimpuku ixhonyiwe. Dyor! Ivakele isitjho enye inkunzi yemfene; ithe nguphezulu kwindunduma ende, kwaye kuqondakala ukufa itjho ngombuzo ofuna impendulo emsinya, kuba iphindile yakhonya yaye ikwa suz' umbuzo, koko uthe wawakala unendawo embi yomngeni. Kwa oko zithe zonke iinkunzi zayilinganisa zakhonya. Le mpi ke yayibiza inkokeli leya yayo; koko akakhange aphendule uDyakophu.

Uya bona ke, ngeliya xa uDyakophu ebefunza umkhosi emahlosini, kuthe qengqelele into enkulu yelitye ligqhwethwa ngomnye wabalwi aaba ebuxhasixhasini belo thuba, labetha kuye, lamaphula iimbambo ezithile; ke namhla nje kunzima kuye noku sukumis' igxalaba eli lasekunene; angathi ekhe waluphendula olo lubizo ibe kukufa kwakhe; bona kanye aabo balwi babemthobele kangako, bangaba ngabokuqala ukumqwengaqwenga ngamlenyonye; yiyo ke loo nto uDyakophu wamzuzo yena azithele cwaka engasukumi, efuna nje ithuba lokunyebeleza emke engabonwanga kanye xa kulwayo nje ngokufa kuza kuliwa nje ezindundumeni ngale ndawo yakhe.

Kwesi sithuba yonke inkunzi yemfene elapha emhlambini yayise isazi ukufa inkokeli yazo izixoxisile. Ngoko Somfene kanye, abenzanga thuba lakuphicotha sizathu soko; leya imfene iqonde kuqala ukufa uDyakophu akavakali ndawo, yayise iyithe tyu ingqondo komnye umcimbi onguwona ukhawulezileyo



Ezo zandla zayo zide zimnyama izithe nca phantsi, ingalo ezinde kunene ezomeleleyo se mixhaga, bumi nkqo obo boya bungqangqafolo basentanyeni, sel' ephandle loo mazinyo afukhali, imihlathi le se iman' ukuntlalana, iziphosa ngapha nangapha ngentloko nangamagxa, ijonge emacaleni, iBuye ijonge ngqo phambili, yonke loo nto iyenza ikhonya, ipathaza ifun' undikho.

Yini le, naanku omnye undiyalwa ezixela mhlophe ukuba naye unebango lale ndawo yobunkokeli. Ezinye ingqonyela zamadoda zisuke zazithi ntwa ju, zaya kuzithela ngcu phezulu ezindudumeni; zaqala ke ezi yayileyo yabeka elayo ibango ngokunya-nzelayo.

Ithe ngoku eyokuqala yakuziqonda ukuba ibango layo lanele, yaphakama, itjho ngogqobo lomsila nesinqe siphakamile; yahamba-hamba, nyathelo ngalinyelikunye nokuphatha nentsongelo nokutfixizisa amenyo. Zithelele zenza kwa loo nto ezingabachasi bayo, kwakhe kwaasisithuba kaloku iyileyo ihamba-hamba kwezi ndunduma, iqwebisa ide imbambazele.

Ngalo lonke ke eli thuba ziya zisondelelana, hayi, zayamana kodwa akwabikho iroxayo, hayi aphel' amahlathi, ee-e kwabambana.

Sithe kwa isiqalo solunyulo saamasikizi, awu, kwalumeza kwaamhlophe ukuba alukuba lude. Ibe liphanyazo nje zihlangen' int' ezinkulu zikwempana zilumana kakubi ziqwengana, kubonakele jaju! O! icebo linye, yekoko ukuhl' indunduma, zanga se zisukelwa nguHlosana ngenkqu, kukho ebalekayo!

Uthe upeme lo woyisileyo, wanga akazikhathalele ezo nkenkema zeenduma zisentloko, nasemacaleni wavakala eyisongela nzima le ndoda ibizigqatse naye; ubonakele efuyela emhlambini ngokuzitjho okunganga nganto, ukuba aye kunika umthetho wakhe wokuqala.

Lwaba ludlule njalo unyulo. Ithe inkokeli entja kwa kwisiqalo sokubajamla kwayo, yatjho ezinye iinkunzi zatsiba ngapha nangapha zifuna uDyakophu. Koko unkonka wenkokeli akanqwalekanga yena kuliwa nje unyel' umchiza. Uthe xa kuliwayo wehl' emthini yekoko ukujingxela kühle, kwezo ntlungu, wee gongxo kumfula onamatyholwana akabuye alanywe ngumhlambi lo.

Yema inkokeli entja umzuzu iphulaphula; ithe yakwaneliseka ukuba, hayi uDyakophu akasenakubuye afunyanwe; yehla fukhali kuleyo ndunduma ibikuyo, yaya kukhwela kumthi omde ontsafalala, yahlala yaman' ijonge lee emathafeni.

UADONISI EMFUNDWENI.

Ukuba le nkokeli intja ikhawuleze yamisela ngelizwi layo nangesenzo sayo isithi akukho mfene nanye kwa noDyakophu ngokwakhe, eyakuvunyelwa ukuba iwuphathe umhlambi lo, izenzo zayo zona zithe zaqhina ukuba uDyakophu ubekhekela kakuhle; kungengakho ukuba uvumelene ngobudenge. Ingqondo yemvelo yona yayise iyilumkisile, yayiqondisa ukuba ukuchuma oku kwezityalo yinto efuye iphele; phantsi kweentyatyambo ezininzi ezimakhwezi-khwezi zizalise indunduma, kukho intlabathi eminxayo; phantsi kwezigcume zamagqabi ahluma ngokuqaqambileyo kule mithi ibityileyo irafaxa, kukwakho iinto ezicandekileyo ezintjwenyileyo zamaxolo; nokokuba kanjalo neendunduma ezi, nje ngoko zize phezulu, zinyuke zemka zingabonwa nesiphelo, zizizinqhisiso ezibuhlungu zomsindo womoya ovel' entjhona-langa. Kodwa ke ukutya, nje ngoko khona kuyinto ema ijongwe kuqala, hayi ke kona kwakukho kakuhle.

Kwezi ntlambo ziphakathi kweendunduma ezi, ezaziphakame imbali kwesi sithili, imifuno yayingathi ayisayikuze iphele. Amagcukuma noothangazana babephi naphi, betjho igqumeke intlabathi inge ayikho kwiziziba ezithile; izihlahlana ezinameva zazigqunywe yimithi enemidumba, naziziqhamo ezincindi immandi.

Yade yaazinyanga-nyanga eli qelalisitya, lilala, lidlala liziqikiqa kobo buncwane. Iimazi ezinkulu, eziya bezisakutjho ngembanjana eziphandle, zizole cwaka; zithe ngoku zaguda, zagqadaza, zaanengxolo. Bathe ootjhananda abaya bakutyeba kaloku, balhala benengxabano yaayinto yemihla ke leyo, ufike bewunduzo bengenzi nto befuna elowo intwana yemfenana ama kayimfikile.

Malunga nokuphela kwehlobo, unka bi uAdonisi wayesele engondodana, eboyana fugwangqa, eziphilele, eyingqakamba kanye, kodwa ngakwiindlela zokutya wayesisiyatha nje ngazo zonke iimfene ezincinane. Ngayo le ntsasa, yena, noko sel' enyanga zilijumi linambini ubudala, ingxolo yakhe, ibiBonisa ukuba akakakufundi ukuba xa ufumene isisulu 'sukuvakalisa ngokuxhafuza okukhulu nokuncakpuza ngomlomo. Kuthe eli xa kuza imfene enkulu ngakuye esitya, kwa be kukokhona avakalisayo uAdonisi ukuba ungxekele isivivi.

Angaba mhlawumbi wakhohliswa bubutyokololo bokuza kwayo le mfene ngakuye, yaye ijonge kude ingabonisi kuza kumphala

ngela. Uthe esamana ebethanisa imilebe, 'suke imfen' endala yanga iya dlala nje yamthi qho ngomqala, imbamba ngonyawo lwangasemva; ithe esathi ma kakhale, uva sel' ekhahlelwa phantsi ngezigalo ezinzima, eJumpulwa ezimbanjen' apha ngaloo minwe imnyama inoboya.

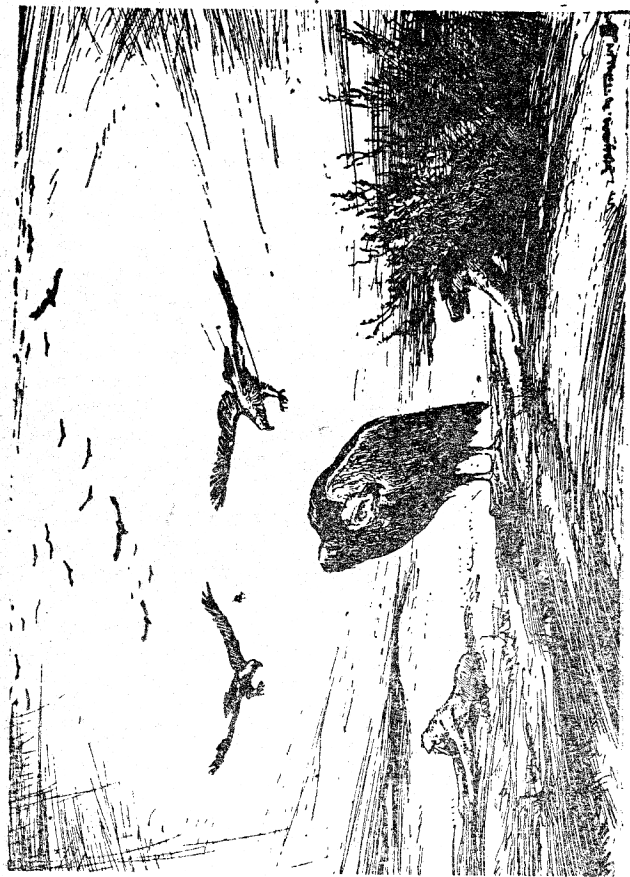
Imcokise kancinane inkunz' emfene, yamtyambalalisa phantsi kaloku, imthe ntji entanyeni ngonyawo imthe thwasu ngomsila ngesandla, ibe ngesinye isandla imana ukumdaphula ufoya obu iphuma nezigcume. Ithe yakumchwisa yakungqiba, yamthi tyeke phaya uAdonisi yaya kaloku kulaa nto ebeyitya, yayikhanga-khangela; yafumana ukufa ligcukuma livuthwe kakuhle kanye, koko ureme akazikhathazanga nangokuliva ngolwimi usuke walilahla swe phaya, elincothule neengcambu, naanko omdala esineka, esongela emka kwa ngale ndlela emka ngayo uAdonisi, yekoko ukundolosa omdala etshawuza ngentloko emka ezikholwa kunene.

ISAHLUKO 6.

UHLASELO.

Iintsuku ezimnandi zehlobo elalinenyhwesa yemvula zidlule zakhwelela imimoya ebukhali yofusuku obude bofusika. Ngangenye le ntsasa intlango imhlophe likhephu. Imimango ngemimango yeendunduma engathi ihla inyuka, phi naphi kufumane kwaalichwesa elinye lentlafathi enyikimayo; apho kungekho nomcithana oluhlazana wokukhe uphazamise le mfan' inye yezi ndunduma zize, zigwangqa, zolulele phezulu, kungekho natshatshazi lelinye ifala. Apho ungayikukhe uphazamise nangamnye waleya mithi ibululekileyo okanye izicithana ezomileyo. Kude ngapha empuma-linga imi ngxi laa ntaba yeKorana ifonisa kanye indawo eliphuma kuyo ilanga, imbatshile phofu yona; imele ukuxela kanjalo ukuza komoya onzima owakhayo wentlango yaseKalahari.

UAdonisi akaphawulanga nanye kwezi zinto. Ingqondo yemvela imxelele konke abefanelwe kukukwazi ngokwendalo. Eyona nto efanelwe kukuyijonga yena ngumhlambi lo wezinye iimfene; intokazi apha eliso libukhali libone intshukumo encinane phambili ethafeni,—yapothela phantsi, iqondisisa yajonga ke nzoo ihleli nkqo. Kwa oko kuthe phinzi enye into efukuma-



yo, o, yinciniba efukamileyo entlabathini, ithe tyeke nje intamo, 'suke kwa oko umhlambi kanti uyiqondisile le nto ibugwangqa, yeka ke ukufunzela kuyo loo ndawo. Uthe efika yena uAdonisi, yafe impi se imi ijongene kumaBala athile, se ifuna icebo ekunga funyanwa ngalo la maqanda; lo gama ke inciniba yona ilele emaqandeni ayifukumi, loo ntamo yayo inde ithe tyu entlabathini, umzimba ufumane waasisifumbalala esibi esigwangqa. Kunge kungajongwana kancinane kufunwana, zaye iimfene zingqunga,—zibonakele zilandeledana zikfoza zayijikeleza ziya zisondela kancinane, zibonakele zimana zitsiba nganye zibeka phezulu, zize kumisa kufuphi nenciniba le zizama ukuyiphekuza ukuba yoyike ibaleke. Zayenza le njikelezo iimfene, zisinekile, zimbi, se zingathi ngoonomanayama, zixhuma zisondela encinibeni.

Yaziphambanisa ngoku le nto yoku kuzola kwale nciniba; hayi zaziphosa ngoku emaqandeni, yaphakama imazi yenciniba ukuba ilwe. Inge ingafuthela le ngomsindo, iziphosa kwiintshaba zayo, kwakuxa zona zithi jike zimka ngengqobe. Kwakungasancedi nto ukusukela kwayo; ithe iya jika ukuya emaqandeni aye sel' engasekho, athwelwe, aqengqwa, aphoswa mgama. UAdonisi uzizuzele naye exhobeni, unge angabamba iqanda, wathwethwa nalo, ephatha kukhe alinge ngeyangasemva yomibini, ezama ukuba lingaphuncuki iqanda ezingalweni, apathe kuya kuwa ngombombo ezama ukuliqengqa entlabathini.

Laa ntokazi ke iyiboniseleyo le ndlwane, ithe ngelifwa yalaphula elayo iqanda ebiliqengqa. 'Suke ithi eli xa inciniba izayo, izame noko ukukhe ifunxe loo mthubi uphalelo. Uthe egqitha uAdonisi, yatsiba le ntokazi iphepha uthupha lwenciniba, yanqhubeka kuAdonisi, hayi ke kwagagana nothupha oluzimayo lwemazi yenciniba. Swaqe umqolo, yaya kuwa, ikhala esifileyo. Kanti uAdonisi uqonde iqanda eli, wothuka ngemaz' enciniba se iphezu kwakhe,—yinile! Uzigibisele ngentloko phantsi engathunganga kancinane.

Phaya kulaa mpenge-mpenge yentlabathi laa mfene ibikhala izame kunene ukuvuka, iphatha kuqhawula izisinde zencha isithi ni, hayi kwancameka. 'Suke ngoku xokololo, khahlahla, tywaa phantsi, ekuthe emva kwencwina ephantsi, hayi lahlanz' iselwa.

Ilanga kungoku laliwuhlabile umhlaba nzii engekazami uAdonisi ukukfoza nje ngoko wayeye wazithi tswa kwityholwana. Usinga-singile enkwantya; kwakuxa eza kuthi phundlu 'suke abone ixhalanga lisihla phezulu, liye lithi ngce njeya ma-lunga naleya mfene ifileyo, laya kuyo lichwechwa kuhle, laye

lilandelwa yinkitha yafanye oonkqayintsa besihla esibakabakeni bazokutsho ngakwesi sidumbu; zifike ezi zinto zinyolule iintamo, zibekabeke ngokungathi zifuna ukuqonda inani laBeza kwa kwesi sivivi. Ziphathe kufuthelana ezi zinto zixholana, zisondela esisulwini, zingasathe ni yiminzwi le yokuqhawuka, hayi, zayidlavula ngezo ncula zemilomo. Kwaqala kwatywa, waye uAdonisi enkwantya xa ezo nto zinukayo zeentaka se ziman' ukungqingqa zibuyelela zixhwitha izidungulu kwezo sidumbu sidlavukileyo.

Kude kwathi kuuphi yabonakala enye ijajula iphuphuma esiqhwini phaya ngokuxholwa ngomnye unkonka. Jijiji ezi zinto-zixhuma ziphethulana! Yekoko ukuya kukhahlelana kwesiya sicithana azimele kuso uAdonisi zifutha zikhamsile! O! Hayi le akaBani nakuyinyamezela ngoku uAdonisi!! Phundlu etyholweni! yekoko ukusinga mtshyananeni uthile womthi, gweje gweje qabe, wazimela ngesebe.

ISAHLUKO 7.

INGOZI.

Se kulithuba lomnyaka uDyakophu wawufiyayo umhlambi wakhe, nengozi yakhe yaya inyukelana. Naye waphela obuya bungangalala, wabitya wayintswabane, kwaBonakala nokuxokomelelana kwamathambo phantsi kofele nobo boya bumxhwitha. Waye umfo edumbe phezu kwamagx' apha watsho wanga unesifombo; le idluleyo yona inyanga akaBanga nakho nokukhasa azifunele ukutya.

Emva kwemini nje, uthe ngemasi, esalele phantsi kwesihlahlana somthi omi wodwa kwelo thafana, waBonakala esithi khahlahla uAdonisi kufuphi naye, wavungama ethe gqi namenyo uDyakophu, akazama kuvuka noko. Kuthe noko avunganyelwayo uAdonisi, phofu kwathi ngco kuye akuya izwi lomfo wasekhaya; wenyukela kwaphezulu amasebe, elapho wamemeza ngelo zwi ligoxogroxoxo efuna ukuva apho umhlambi ungakhona. Uhlile emthini, naanko eqabela iindunduma esinga kweliya cala kwakvelwa ngakulo laa mhla kwayiwa kuhlaselwa inciniba.

UAdonisi yena akazi nento ngobu bukheswa bukaDyakophu. Emka nje esenje njeya ulindele ukuba ma kalandele nalowa usele

emthini, koko uthe akuthi ukubeka akuqonda ukuḡa uyedwa kweli doḡo lingaka, hayi wooyika, watsiḡa ngapha nangapha, wajika wenje njeya wanga uhliwe ngumgodoyi,—wayenza yaande ke loo nto! Uthe kunini akuqonda ukuḡa yinene yinen' uḡiywe yedwa, waphethuka, watsho ngesikrakra isikhalo 'esi, yekok' ukuya kwakulowa mthi.

Wavutha uDyakophu ngumsindo wale nto, wade wavuka wathi ngcu; uthe uAdonisi epihliza ekhwela kwa semthini, weva ethiwa nqaku ngomlenze; koko uvuthulule ngamandla uAdonisi, wasisombulula eso sandlana somguli, waya kuwa nzima kanjalo uDyakophu ofayo. Ukuḡa uAdonisi wayekhe wayekelela wade wafika uDyakophu ngamaḡamba akhe atsolo, wayeza kuwahlaḡa amqangqulule amathumbu atsho ange uqangqululwe ngesitshetsho somxheli.

Emazantsi alo mthi ke kwakukho isiphunzana esikhondweni phaya sawo, uthe xa awayo uDyakophu, wazithi jike ukuḡa angagxumekeki kuso koko le ndawo kanye idumbileyo, ithe gxume kule ndawo isisiphunzi; yatsho yedlabu, wajinga ke, koko unkaḡi uthe hlasi eli seḡe lomileyo ngonyawo, watsala kuhle laphuka eli baxa kuḡa lalise licakathisile kokuya kuwa kwakhe. Uvakele egula kabuhlungu umnt' omkhulu, egxadazela emka.

Uḡonakele uAdonisi sel' eyedwa kulo mthi, wazula kaloku, wathi ekweli seḡe waḡe ekweliya, ekhwina esooyika. Ude watsiḡa kwa phantsi wanga angaya kudlula kwa sexhegwini phaya watsiḡa-tsiḡa phambi kwalo, eḡwaqa engayekile ezamela ukuḡa ḡabuyele kwa sezindundumeni. Koko uDyakophu wamzuzu ugxadazelele kwelinye icala yena; kwalile ukutshona kwelanga waphelwala; ukhasile noko umzuzwana, hayi kaloku uwile, walala cwaka kwindawana entlabathi intufu-ntufu kude neziya ndawo zingenamithi.

Lonke ke eli thuba uAdonisi owayegqibe kwelokuḡa ahambe noDyakophu lo, kunokuḡa azingele umhlambi lowa, wayemana ethe chu ngasemva, apha; ithe ke ngoku yakuwa imfen' endala, yakuthi zole, wooyika kanjalo. Ude wakhe weenza izazinge zomjikelezo kathathu ebeka-beka; 'suke ngelingeni waphinda watyhoḡoza ngengqoḡe uya kwakulowa mthi ḡabesuka kuwo.

Kuthe kungephi, nqumama wooyika; wajika wakhala kakubi. Uphinda-phindile esenza loo mḡuyo-ḡuyo engoyiki engcangcazela; ude ngelikade waya kwisigcunyana sedoḡo, etyafe eyimfe, wachopha apho efumane wafumbalala, kodwa ekulumkele ukufikelelwa yimfen' endala leya.

UMPUNGUTYANA.

Ekuseni ngalaa mhla uAdonisi naḡanye ḡabeye kuhlasela inciniba, uMpungutyana naye wayezingela kuloo mathafa entlabathi, uhloḡo awayekhawuleza ngalo ekuzingeleni lwalugqithile. Bade ḡahamba ubusuku ehamba ngale ndlela yakhe yobuqhinga, athi aqhuqhe, aqupha-quphe, athi nqo phantsi ngempumlo, nkqo iindleḡe ukuphulaphula nokuḡiza komka-khe se kuntsu-ku-mbini kungekho vumba livakalayo, umoya wawomile uthe cwaka, akatya ke umnt' omkhulu ezo ntsuku zombini.

Enyanisweni, ngobusuku obungaphambili uthene gaga nge-ndlu yeKorhaan, enye yeentaka zelo zwe, koko yathiwa hlasi ngumka-yo yekok' ukusinga nayo emantshontshweni ayo. Kusasa nje uMpungutyana ubejika-jika entlabathini ecwafuza, umsila ewuthe tonono, intloko ithe nqo phantsi, wemka ke, wee jike ngapha, nangapha, ezimisele ukuzuza ivumba elithile phambi kokuḡa kuse. Uthe uMpungutyana esasebezela itakanana lakhe elilumkisa, yathi kanti loo ntsebezo se iye yafika kuye uDyaki; uthe esithi buthuthu phantsi, waḡe sel' esazi ukuḡa kukho itakane elilele phantsi phambi konina nangani laliyuphe ntandathu lizelwe, itakane elo lalala zole, iindleḡe lizithe ncwaba, imilenze ingaphantsi komzimba, loo ntlokwana yalo ithe nca entlabathini.

Impunzi se iphumile esikhundleni sayo edotyeni, yakhefuza yegqitha kuMpungutyana ngelayo izama ukususa ingqondo kaMpungutyana ukuḡa isinxo phaya ngasetakaneni layo. Koko uDyaki waye ngumzingeli mdala engasenakufumana akhohliseke lula kangako. Uphakamise intloko wakhonkotha bukhali. yabuya impunzi ngephanyazo; uthe uya phendula umka-Dyaki ngobo butshotho bakhe, yabe se itsiḡe yabuya impunzi ukuya kukhusela umtan' ayo. Uphindile wakhonkotha uMpungutyana. Uphindile waphendula umka-khe, watsho ngoku ngezwi elibulula.

Ungangaphakama uMpungutyana eme ngeenyawo, wanguhava ngokoyikekayo, waqhuqha ejikeleza ibodo eli. Iphe-
thukile nayo impunzi, wangqisa ngonyawo, yangcina ngeliso uMpungutyana. Wakhawuleza ekuqhuheni uDyaki. Ephindelela ukuza kuvela evelise amaḡamba, enqhavula.

Ngesi sithuba le mijikolo yeenkewu yayisenzelwa ukuḡa ingqondo kaMpungutyana imlibale umka-yo lowa; uDyaki yena wayecinga nganto yimbi iphathekayo kuneliya lakanana uthe umka-yo akumela ethe cwaka, hayi ngoku uDyaki ufunzele

phakathi wasuk' umtsi; kwa oko uthe umka-khe kuſa wayengeline icala, wasuk' umtsi wayithi nqaku impunzi ngothethe.

Sithe isidalwana esilusizi xa siqalayo ukuphethuka wabe sel' ekho uDyaki watſho zoo ngomqala, bayisunduza ke bayikhahlela phantsi. Yazambalaza nzima impunzi, yakhaſa-khaſa ikhe inge uya phuncula iphakame, iſuye iphindele kwasezantsi, yade yamchana uDyaki ngenqina yamphosa phaya, wagqulalaza; ithe impunzi ingekamvuthululi lo ubambe eluthetheni wabe sel' ekho kwa semqaleni uDyaki, kuthe kuuphi hayi yaphela imizamo yempunzi,—kwaye kuxa uMpungutyana aqangqulula ngamandla emqaleni apha; ithe imazi le ngoku yaguqukela etakaneni. Hayi ke lona itakane alifukumanga nokuſukuma lo gama. Kwalile kodwa akulithi nqaku uDyako ngoqhoqhoqho laqala lavakala nje kuhle; yakuba intloko ithiwe geqe phaya, uDyaki ngoku ujikele kwesikhulu isiſivi, wema ngakumyen' akhe phaya, wamana ukuzalisa umlomo ngeent' ezinkulu zezidungulu ziphuma empunzin' apha; iſe lithuſa elinobom esi ſibini sisitya ngokumasikizi kwinyam' esaſukumayo. Zithe ngoku zaqhawula indawo enkulu ngasemv' apha emlwini lo, zemba umxhuma entlabathini.

Kuthe ngebaqo wabonakala uDyaki esithi nqumama, waya ngasemlwini wawusinga-singa waya kwa semnxhuneni, wema, waangathi ufuna ukuqonda ukuba kusekho mfuneko na yokumba, koko imazi yona yayingathandabuzi; iyithwele yonke ngoku le iseleyo yayitsalela emnxhuneni, yagqumelela. Hayi, kamsinya eso sisulu sambelwa,—kwaamnandi oko,—zaqhuqha zemka xhayelweni, uMpungutyana ethwele isinqumka sesinqe, umka-khe ethwele itakane.

ISAHLUKO 9.

UNDWENDWE OLUNEZOTHE.

Kwakuxa ilanga lithi tyi ukufiya iintaba, ukuma kukaMpu-ngutyana nomka-khe phakathi kwezihlahlana ezaziphezulu kwisigangana sentlabathi; bayibeka phantsi inyama, bejonga phambili, kwaye kukho umnga omasebe aphantsi phambi kwaſo. Emva koko bajonge emva, apho ſavela khona, baza ſacokisa ukulisezela ivumba eliza nomoya; ſathe bakwanela ukuba hayi akukho ngozi iſalandelayo, ſajika, bayithabatha inyama yaſo, ſee ceſu kuhle ngokhohlo.

Bahambe ithutyana ukusuka apho, ſajika kufuphi, ſathi ſa-kuſa beqhuqhe ithutyana, ſaphinda bayibeka phantsi inyama, ſaphinda basezela umoya ovela kanye kwelo tyholwana lomnga ſe liphambi kwaſo, ſaqala ngoko ke ukuthi dzu baye apho ſajon-ge khona.

Apha ke ekungeneni emnxhuneni lo ujonge ezantsi phantsi kwetyholo, umka-Mpungutyana ulibeke khona itakane, wavelisa intloko phaya emnxhuneni, watswina ngeliphantsi. Akufuneka nganto ukuphinda. Kwaphuma amantfontſwana amabini alingenela itakane alitya ſuphango-phango.

UMpungutyana uyibeke phantsi le ndawo yakhe ebeyithwele, waya kwisigangana esinencia, wema waangumlindi; kuzo kanye ezi ntsoku zintandathu zidluleyo, ukhe waginyelwa zinchuka-cweya ezimbini isiſivi sakhe; inyama leya wayeyithwele yathi kanti iſiye amachaphaza egazi enchen' apha, into leyo eyakuthi ukuba ithe yabonelelwa iſuye kwa khona yenze umbizane onga-funeki nganto. Ucokisile ukukhangela emkhonweni wakhe, 'suke aalame into enkulu yenchuka-cweya, ingcambaza kuhle, imka ngomoya, yaye se isondele kuye, yena engekeva vumba lanto, kwakungasekho namfuneko yakuba aphinde ayondele ayiqondisise, kwaye kungekho namfuneko yakuba axelelwe ukuba efikile yena umphiphilizi wayiſona laa mſihlo ifihlwe ngoſunzima obungaka yena akangeſuye awatyise nto amantfontſo, kuſa naliphi na ilungwana lenyama elilapho phambi komnxhuma, liya kuxhilwa ngaloo mihlathi ilukhuni ekungekho Dyaki ungaſa nokuchazana nayo.

Ukuba ebengenje ukoyikisela kwakhe abantwana bakhe, uMpungutyana ngelesuke wahamba ngaphandle kwenkathalo, ange akaluboni nolu tſhaſa; okanye ngelesuke ajike abaleke ayekudlula kulo ange ngumntu lo usemkhondweni wento etyiwayo nayiphi na ke kwezo ndlela iſingenza ukuba akhohliseke udengana apha ongu-cweya; koko ke nje ngoko kube yiloo nto, uMpungutyana wanyanzeleka ukuba eme. Kuhle, phofu engathithizi nganto usuke wee ſuthatha walala akafukuma, wajongi-sisa nzoo. Uthe noko akobo ſulumko, inchuka-cweya iſuqondile into yaſo; ihambe inqumama, iyithe nkqo loo ntamo yayo inzinzilili phantsi naphambili, iphathe kuziphakamisa iindlebe, nje ngoko zisakuba ngamabaku-baku athe wambu emihlathini, yajonga phambili. Loo nto ke imehlo makhulu ethe saa ukuma kwawo, amana ke ngoku ukujongiswa esiſhla ngasentla ngathi ngumntu lo ukhangela ngaphezu kwamehlo aneentsimbi. Imilenze le yangasemva mifutſhane, igobe ngoku kwesaphetha,

INTSABO YOSAPHO.

yaye naantso imi kanye phantsi kwesisu; eyangaphambili imikhono iqelelene kanye ukuxhasa loo magxa anzinzilili ayinduli ngaphambili langa linganqumama isela elibi kunene. E-e, fibonakele se liqhucha ngoko kubityiza kwalo, ngqo ngeliya tyholwana lomnga.

Umzingeli onamava onje ngoMpungutyana lo ngeleqondile ukuba uCweya lo esihla nje uhla ngomkhondo ukuze azokuqondisisana nomoya oza nexhoba. Ngenxa yexhala elibi, usuke wehla induli leyo wafika wanqhavula ezintetheni apha zenchukacweya, omdala lo usuke wee guququ, wee finini ngawangasemva, wanga umangaliswe gqitha. UMPungutyana ebonana nje noCweya lo, amantfontso ayesel' etye ahlutha, athe ke, koko kuhlutha amagwangqana amdakana, iintwana ezingathi zizinjana ezicekethekileyo ngemizimba, ngoku zazingene zadlala ngokulwa.

Zithe ezi ntwana emva kokungqulana phezu kwalowa mlu wetakane, zanduluka ngoku naanzo zisiya kunina zamana zidlala ngelo vukuvuku lomsila wakhe. Zithe zakudinwa ezi ntwana yileyo, zangena ngoku zamana ukutsalana ngale mithwisa yetakane; ngqume kwaakanye unina zatsho zanga ziya tyhalwa ukuhla ukuya emazantsi omnxhuma; zithe ezi ntwana zingena emnxhuneni, wabe unina ejikela ngaphaya kwetyholo, enqhavula exhakamfula, wemka esezela yekoko ukuya kudibanisa kwindoda yakhe.

Hayi uCweya wayifumana inyama; 'suke kwa oko wee vu ngamanye, watya, engazijonganga nokuzijong' oku ezi mpungutye. Watya, waqiniseka, yaalufele, yaalithambo, weyelisela konke, kwade akwabuye kuBe kho nto ibonakalayo yempunzi encinci kwasala intloko qha; yona ke nje ngoko ibisuswe yaayodwa, naantso ekungeneni kulowa mnxhuma.

Lo gama atywakaniselayo uCweya, uMPungutyana nomka-khe baya didizela, bengqingqa bebuyelela, beyikhwenyele imisila, ithe jaa iminyele, bebonakala ukuba bankwantya ngokunzima. Ithe ngoku iCweya yakwayama ijonge emnxhuneni ukuba ichole laa ntloko yempunzi, hayi ke ngoku abazali, bazigxama ngokuzincama. Bazigibisela kwesi tutu, batshela ngamenyo balikhuphela ngaphandle komnxhuma. Inge ingajukutye int' enkulu kuzo, zee jaju njeya impungutye, Ivakele isitsho inchuka-cweya ngokukhonya okubufabaxa, yaye iyixenga-xengisa ngapha nangapha loo ntloko inzima, ethiwe hluhu loo menyo ngathi ziintsimbi le nto inqhavula. Igqume kaloku yatsho yambambazela,—yayithi hlasi loo ntloko ifisasele naantso inyantsula imka nayo.

Okuya inchuka-cweya ibithe yakfoba ngentloko emlonjeni phaya womnxhuma ma kuBe iimpungutye zicinge ukuba ufuna abantwana bazo; zithe kanti ziphazamile ekucingeni, kuBa isifuba esi seliya sela sibanzi ngohlobo lokuBa selingeze lingene kulowo mnxhuma. Eneneni, intloko le yodwa isuke iwuvingce umnyango; ngoko ke noko bekungekho nto yimbi ebingacingekayo, ngokokude zizincamele kwisilo esibe singasuke sizithi cum-cum amathambo sisalume kwaakanye.

Kukhe kwaangumzuzu uMPungutyana emi, emana ukusingasinga ilizwe eli ewuthe khwenye umсила, waangathi uya cingisila le nto yokuBa ade azigxame kwisilo esikhulu kangaka, engandlela yokuyifumana. Noko ke uthe akuthi jezu kwesi silo sindlosa sisinga lee zabuya iingqondo. Umkha-khe wayesel' ewabizile amantfontso, walithatha elinye, elithe chu ngofele entanyen' apha, elibambe ngamazinyo, uMPungutyana uthe gqada wathatha elinye.

Ilanga lalisawuhlabile umhlabi, ukumka komhla, ekufikeni kwaBo ngakumnxhuma wehodi osidifi, abathe apho banga bangasezela, bandula bazithi tywaa entlabathini. Kwaliile ngoratya waphakam' uMPungutyana, wazivuthulula, yekoko ukunduluka, engakhangelanga nangakumfazi phaya nabantwana belele ngakuye. Umfazi lo noko akayiacelanga le hambo yendoda, wanele nje ukuphakamisa intloko. Mhlawumbi kuye esi sidifi somnxhuma sasise silithemba elithile; kunjalo nje lowa mnxhuma uye kulunguzwa ngumen' akhe babekhe bawulunguza kabini, phambi kokuba bawazale la mantfontso, unjalo nje awukude.

UMPungutyana lo ke, kwanje ngoko uhlobo lwesizwe sako-waBo lunjalo, akasebenzi nto ngeminxhuma le, zizinto nje zokukhusela amantfontso. Angade aBe ubandzeleke kakubi ukuze ade azifake kuwo. Yena ngokohlobo lwakowaBo, akangeze ade athi unmunzana obekekileyo, abonakale esimba umnxhuma, nokokubana kwenzelwa amantfontso. Enyanisweni ke akukho namfuneko yakumba, xa bakhoyo abembi, oozincanda namahodi.

Uthe efika kumnxhuma othile oqulungekileyo uMPungutyana uhle waqonda ukuba unabanini-wo. Ivumba limxelele ukuba abanini-wo aBo ziincanda; hayi ke kwaakuhle, kuBa iincanda ezo zindululeka lula; wayesazi kwa khona ukuba asinto zihlala na-

maramba; ngoko ke akuyi kufa yena zizinto ezisakuthi kanti zikho ezibulalayo, kwiminxhuma eze. Ufenzile ke wehla kuhle wee vu kwisicithana esinencha, wee futhuthu ngesisu, intloko eyithe tyu phezu kwemikhono, wee nzwanga ke elindele ongenayo Kuthe ukutshona kwelanga weetha umoya 'suke ngoku kwavuka uqhwithela, wabonakala uDyaki engenakulunyamezela kuba uthe esaza kufenzela kwesinye isikhundla, 'suke gqi, gqi gqi iincanda ezintathu ziphuma kulo mxhuma.

Ukuba olu qhwithela belungasingi ngakuDyaki, ufukho bakhe apha ngebuse burakele, kunjalo nje nangoku angathi ekhe wafukuma nje kuhle, unga bona ukuya kuthi tshwa kwamagwal'amakhulu emnxhuneni. Koko uMpungutyana uthe zolewanga uxingile; kuthe kwithuba elithile zabonakala iincanda zibeka-beka, zathi zakuba zisezele kumacalana onke, zahamba, zisinga kweli cala uvela ngakulo umoya.

Kwa oko uMpungutyana usinge phambili echwechwa, kwala xa asemnyango lo womnxhuma wakhalima bukhali bufuphi; ngephanyazo iincanda zizithe jaa ezo ntsiba zazo, zajika bukhali, zibuya. Uthe futhuthu entlabathini phantsi uDyaki, kwaala xa ziya phezu kwakhe, waxhuma, wanqhavula ngomsindo; umothuko wemigxamxhele emikhulu, utsho ayazana. Ixhume yagilana, yagqib' ilizwe, zavakala se ziphi-phi-phi zivungama ngokweehangu zicand' ithafa.

Usuke wema kaloku uMpungutyana, watsho ngomtyangampo ongaphakamanga, ogqisa ngelililayo. I vele ikwanjalo impendulo kumfazi, yaphakama yanongcangcazelo; uhle wavela, wabeka omnye umntwana ngakuMpungutyana, wabuya kwa oko ukuphuthuma omnye; uthe efika nalo wesifini umntwana wabe engena emnxhuneni. Ma kufe wanele kwa kukujezula okufutshane kuba uthe gqi kwa ngoku, wathi akufa eziqikiqe kunene, wazithi luqe kumhlaba omvungu-mvungu phambi komnxhuma.

ISAHLUKO 11.

IMFAZWE NEMFUDUKO.

Kwa kamsinya ekuzeni kusa, lutho oluya qhwithela be lusithi thu ngasentsona-linga lwee jii ngoku lwavela ngezantsi kabukhali lwaye lungabandi lusithi, "mhlola." Wagodola kakhulu u-Adonisi, nangani etsho ngengqofolo yofele, olude lwaanoboya basebusika kanye. Kude kwaakabini ezama ukuya kuzayamisa

kuDyakophu, ukuba azuze intsitho; koko ixhego lemfene be lisuke life ngumkhosi, linqhavule life ngumgqagqwane; wade wancama, ude wanyanzeleka ukufuya aye kuzenza kwa imfi- ngwane kwa sedotyeni. Umoya uyivuthele intlabathi yatsho yahlaba ngokulumezayo; wangqunga uAdonisi, wayeza kwenza elinye ilinga lokuya kuDyakophu, 'suke alame zinto angaziqo- ndanga emnyameni' apho. Ezi zinto eluzizini njalo ziya fukuma; zithe ngokuvungama kwazo wafumana ukuba zimpungutye, kwaye ukuvakala kwazo etsho waqonda ukuba ziza ngobutshaba. Uz' uqonde ke yihlo ukuba uAdonisi yena akazi nto ngalaa nyam' empunzi yayimbelwe apha zezi mpungutye; kuye yena zifunzile nje zifuna yena,—akoyika wafumane waasisinkwathatha.

Ezi mpungutye nazo kukade zijika-jika apha, zide zisondele phaya kuDyakophu; 'suke zithi zakuba ivumba lemfene zinca- mise ukoyika,—Imfene ingab' isemthini ngeli xa! 'Suke zi- ngqingqe zibuyelela, iminyeko ingaphele ndawo. Zide zaqo- nda kwa ngevumba ukuba noko le mfene ayiphilile.

Kwalile ukuba zisondele kule ndawo inesivivi sazo, zee nqu- mama, zipathaza kakubi,—zibudana; ngokuba be zinethemba lokuyigxotha laa mfene indala; kuba uDyakophu ubesuke anele nje ukuvungama abuye azithe tywaa! Yena engafani noAdonisi, yena uwathe nzo kuzo amehlo ngokoyikekayo,—hayi uDyakophu akazikhathazanga nangokuzijonga oku ezi ndwendwe zakhe kuba wayesazi ukuba azingeze zithi bakatha ngakumazinyo akhe azizixabela. Ziphinda-phindile iimpungutye ukumoyikisa, zive- lise amenyi, zinqhavula kubuhlungu.

Oku kungazikhathazi kukaDyakophu kweenze ukuba uMpu- ngutyana ajwaqeke ngumsindo, kuba usuke waya eba mandundu, wade wabonakala etsiba esilwa. Kude kwathi kuuphi kaloku baphela ubugagu. Utsibe ngaphaya kwexhego lemfene ngoku, akamfona uAdonisi, wamqanda mva, kuba uye wamisa ecaleni lakhe edotyeni.

'Suke uAdonisi ngokoyik' ukufa wafumane ngoku wabuda, wafwaqa into le yonke ngomsindo. Kwakukumhla esomini bakhe ade akhawulelane notshaba lokufa! U Mpungutyana umise kuqala ngeenyawo, kwaala xa athi ngxi phantsi, yabe imfene se ikho, yamthi hlasi ngentamo nephangu, ngezandla nangeenyawo yatsho ela amazinyo emva kweendlebe. Watswina wakhala uMphungutyana wanga ungenwe ngumgodoyi,—wa- tsiba, wawa, wazibuqabuqa, weenza konke ukuba aphuncule koku kuSanjwa,—koko ukutshela yeyona nto wayifunda wayi- phumelela uAdonisi. Kwaba kokukhona atshela aluma ngakumbi.

UkuBa uAdonisi waye yimfene le se ineentsuku ngewafayo uMpungutyana, koko yayisencinane le imfene, amazinywana ayo ayengekabi nakwenza ngozi ibeke phi! Ngelikade uphelelwe bukhalipha, wayiyeka impungutye wee tshwa edotyeni. Siya kholwa ukuBa noMpungutyana wamangaliswa koku kuyekwa kwakhe kusiiquphe; kodwa akemanga ukuBa ma kafe ecamngca loo nto. Ujonge phezulu kwaakanye wacela kooxhongo, wade wanga sel' esukelwa liwaka lezinye iimfene.

Kuse uAdonisi esafumane waalelo fiko edotyeni, ebeka-beka, elonga-longa ngokoyika. Kude kwee tshapha ilanga ukuze ade afenxe kuloo ndawo imbi kunene abezame ukuzama ukuzifihla kuyo. Uqale ngokuya kujikeleza uDyakophu, emana efotha, agqibe ngencam engathi yebuzayo. Kunga banga phi ubona-kele uAdonisi etswina kakhulu, ejika-jika etsiba-tsiba. Wanele ukuthi hlubu nje amenyo uDyakophu equmbe eyintsineka, engafuni nokuthatha ngqalelo kwezi zinto zalo mfana; loo nto ke kanye imoyikise ngakumbi uAdonisi; weenze eminye imigagatyu yokubaleka ngoku uAdonisi, wade wasuke wadinwa waphela, wahlala phantsi ngoku entlabathini, ephele cwaka.

Imini yayise iqinile phambi kokuba uDyakophu aphakame eme ngeenyawo, into leyo athe engajezulanga nokujezula ngoku-Adonisi, wahamba ke kuhle esinga kwa kweliya cala wayekade ejonge ngakulo kakade. Ukudlabuka kwaleya ndawo idumbileyo phezu kwamagxa kumnike inkululeko enkulu ekuhambeni imikhono yakhe yafukuma lula.

Kwalile ekuzeni kutshona kwelanga, wafika kwindawo ethe tshithilili ngoothangazana; koko ngenxa yokuzimisela kwakhe ukuBa abe lee nalaa mpi yakhe, wangcambaza kuhle, esinga phambili engakhange anqumame nokukhe aqhawule intwana atye. UAdonisi ke yena owayemana ukulandela emgama, umane ukuqhawula yena kuthangazana; wada waqina kaloku kukutya; ude waya kufika nakuDyakophu balungelelana. Ukhawulezile noko ukufika exabisweni lokuziqonda izinto, kanga ngokuba ude akhe embe izinto ezimbiwayo, ezityiwayo.

Ngokuhlwa uDyakophu uye waya kulala phantsi komthi osihlahlana, koko uthe uAdonisi akufuna ukuseselela naye kuwo. wavunganyelwa kakubi; wasel' ezixolisa ngokuziqhufeka kwelinye ithuba, elikufuphi apha.

Imihla ngemihla ke, esi sibini saya simka sijonge entsona-langa wakhawuleza noDyakophu ekuphileni; kodwa akapheza khona ukumthiya uAdonisi, emva kweeveki ezithile noko uAdonisi, akakunanzanga kuya phi ukusinekelwa futhi yile nkewu; kuba

wayezixolisa nangokuba yedwa, xa ambonayo uqabane wakhe lo. Kwahanjwa leli qela ngayo le ndlela, kwade kwathi kaloku emva kohambo lwenyanga yonke bafika kwilizwe elityebe isimanga ezantsi kude malunga entsona-langa kwiKalahari eNcinane. Ukutya apha kwakuchumile, yaye imbonakalo yeziziba ezikhulu zoothangazana, imqinisekile uDyakophu omdala okokuBa oku kutya kuya kuzikhathula iinyanga ezithile. Zaye zizininzi apha nezinye izilwanyana; ngaphandle kweemfene izilo azithiye kunene, zazingekangeni kangako ke zona entlango.

Uzimisele ukuhlala kule ndawo uDyakophu yade yaayiminyaka emithathu esi sibini simana ukuBonwa imihla le sifuna izinto ezityiwayo, umhlawumbi sigcakamele ilanga kweliya cala lingakulo, kwezo nduli zentlabathi emhlophe etshelanga.

ISAHLUKO 12.

ISIWANDAWILI SOMOYA WASENTEONA.

UAdonisi ukhawulezile ukukhula, bathi ububanzi besifuba, nokumisa kweembambo, nobungqolosi nobuxanagu bomhlana ezo nto zonke zifonise uhlobo lwamandla olungaqhelekanga kwimfene eziyiloo ntanga. AmaBamba la akhe, nangani emafutshane, ayesele omelele kakuhle, nga ngokuba abe nokuzihlanganisela ngawo. UBoya obu busentanyeni nasemagxeni bukhulile baabude, baza bangqangqa solo, baze bathi kuba bunobala elimdaka kunobunye obu busemzimbeni wakhe, loo nto yame-nza wanga womelele gqitha. Namhla nje, nje ngokuba ungambonayo ehamba phambi koDyakophu, ukundolesa nokunya-ntsula kwakhe ungagqiba uthi yimfene endala. Nangani ayinto enje ukungabi nanyameko, uAdonisi lo noko unomsebenzi oqinileyo kwiimini ezizayo.

Kwisithuba esithile ezantsi kwisihlambo esinyukileyo, phakathi kohloho lweendunduma ezinkulu, kukho ke isigcume setyholo, elite kwelinye icala lagqunywa yincha yemikhanzi, eyafunjwa apha ngumoya. Wee nqumama kuyo le ndawo, wathi akuqonda ukuBa uDyakophu usavelile, wahlala phantsi wee nzoo ngasentsona-langa. Kanga ngoko iliso linokufika, intlango yayifumane yaalucamba olunye olunentsukumo yesaanga.

Kwezi ntsabalala zezihlahlana, wova kodwa amabungane obufufu esebenza nzima leyo yawo inzwinini ayenzayo, ibe

intlabathi le ingathi iJukuma okukokwayo sisaanga ; ngasentjona langa kude uya kubona iingqimba zamafu entlabathi, ade enyukele phezulu esibakabakeni ; ide loo nto ifune ukulisitha ilanga, libe lona lityhufuza ngokungathi yingqakumba ethile yomlilo. Ngaphaya ke kweenta ezi, eluncwini uya kubona amatshelu-tshelu okukhanya ephuma etola esinga ngasempuma-langa. Athi loo mafu ezayo afe sel' emabala-bala apethe ubugwangqa. Kuthi kunjalo kuthi gqi isiwuthuwuthu somoya apho kweso sihlambo ; apha ke phakathi kweendunduma kofumane kuvuke izaqhwithana, zimka zisinga kwa sempuma-langa, ziqhuba imiboxo yentlabathi. Ingxolo apha esijizayo ebikhe yee cwaka, iphindile yee vumbululu se itsho ngenzwinini enkulu ; 'suke ngomzuzwana iimfene zombini, iBalana ebelisematyholweni, nayo yonke into ebikweso sihlambo 'suke swaka ! imkane sikhukula somsinga wentlabathi enzima.

Luthe olu qhwithela lufika zafe iimfene se zingene zaya kutsho phakathi eludadeni zahlala ngokuhlala, incha ziyinikele imiva. Esisiwandawilisomoya, nala mafijijientlabathi etyhalwa ngamandla, akabanga nokuzinyamezela uAdonisi, — waqala ngoku wawaja, wawanqa into engavakaliyo, wakhwina kukoyika, ngalo lonke elo thuba useselelela ngakwixhego eli lemfene. Likhe eli xhego laangathi alimboni, kodwa naye uDyakophu lo wayephelile kukoyika ; ekuthe kuuphi emva kwemithathazo ebumbozoza wamyeke uAdonisi, wancathama ngaye.

ISAHLUKO 13.

AMAXHWILI.

Phambi kolu qhwithela iwentlabathi kwakukho ixhego lenkunzi yenzala elaliditya kwindawo ethile elithafa ngasentjona-langa. Ibonakakele isithi xhungu, ijonga phezulu, induluka imka ezo mpondo zalo zinde, zithe tse zasinga phezulu ezo ndlebe zithe nkqo zajonga phambili, amehlo ethe nzoo kwithutyana eliphakathi kweendunduma. Yafika apho yakhe yee khofu, yema ngxikakuhle, yanga yinto le itywinelwe elityeni ; akukho mntu ungaze atsho ukuba ukwaluphala se kuneziqwenga okuzenzileyo kwesilo sihle kangaka, ngaphezu kwazo zonke izilo zasentlango.

Gqi ! Naango umhlambi wamaxhwili ! Uthi thu phezulu eendundumeni ! Lajika nxala, lizithe buu iimpondo emhlanai,

lakhawuleza, limka kakuhle phofu, liseselelela ngakungana oluthe sinyi, laye ngathi liya tyibilize, alibaleki ntlabathini. Kwiminyaka emithathu ngaphambi koku, akukho qela lama-xhwili aph' ezweni be lingaze libe nabuganga bokuza kuzigxamba kwisiqololwane esinjeya somlwi, nakaloku nje ngasel' iba ngamabona-ndenzile okokuba lowa mhlambi ungaba nobugagu bokuya, kanti noko lithe lakujika, wonda ngalo umhlambi.

Kusenokwenzeka ukuba amaxXhwili la afe eve kwa semkhondweni okokuba eli nxala lidala alingeze limelane nawo ingulo mhlambi unje ukomelela. Aya okunene efunzile akuba elifona. Koko athe engekafiki kulo, lafe sel' efikile etyholweni langena gabu ngomva emeveni, lema, layithi nqo phantsi intloko, se lilungele into ehlayo. Kukhe kwaalithuba umhlambi lo unqhavula, ujikelezana netyholo ; kude kwaakho gagu lenja elizilethe lona liphela, lakhumbula empumlweni. Hayi ke, ixhego lenkunzi liyitsonise okunye lagweba ngapha, nangapha ! philikithi-phithi ! Langa ixhego ziya liphepha ; koko umcimbi lo kuntsuku liwuqhuba ngeempondo.

Kuthe kungephi, lema kuhle ixhego le nxala, lee gobo ! kwelinye, lalixhama, jwi njeya ! Ithe ikhala ikhwina ; endaweni yokuba loo nto izenze zoyike ezinye ezi, zibe ngqiva-ngqiva, — hayi, kusuke kwaakho kukhona zithe thwanga. Zazigibisela ngokuzigibisela enkunzini, — into ni ? Izitshaye nganye ngenkam yophondo. Uya bona ke, noko inxala eli laluphele, ukuba lingathwala idabi elingaka. Lithe liziphosa kwint' enkulu yexhwili, laya lee guqaqa ngamadolo, liyiphosile ! Lithe liya phakama zafe izinja se zilifambe, ntshintshintsi ngeendawana zonke ! Yazambalaza, yajubalaza int' enkulu, yazivuthulula izinja ! Wakhul' umbodamo, walikhulel' ixhego le nxala, hayi kaloku, lancama labonakala licela kooxhongo !

E-e-e ! Iint' ezinkulu zanga azilwa olu qhwithela. Yekoko ukulisukela ! Lithe noko liphandlwayo yintlabathi yoqhwithela lemka inxala, zafe izinja zizenzela ngemva apha ! Kwenzekile ukuba inkunzi ibalekele kufuphi kweliya tyholo bazimele kulo uDyakophu noAdonisi ; 'suke apho yakhubeka yaya ku-u-wa ! Aphezu kwayo amaxhwili ngephanyazo, ayicinezelela phantsi — hayi, yaphakama eyama, yatyhudisa ngoku, se ityhofoza nje, ifumfuthisela, yee tyhufu ngaphaya kweli tyholo.

Ixhego uDyakophu liduzuke kunye noAdonisi ukutsiba ukuphuma etyholweni ; baya kutsho kunye ngaphandle entlabathini, baya kutsho dywaa emhlabini wamaxhwili ! Lithe ixhwili lokuqala elithene gaga noAdonisi, yaphamban' ingqo-

ndo imfene kukothuka, yalibamba yaliluma! Eneneni ke ixhwili ngelatsho wafa kwaakanye ngephanyazo. Lingamthi qwenge ngelo bamba linzima kube kwanele; koko ngethamsanqa ixwili lalingaboni yintlabathi, laza phezu koko lathi lisath' uku-khangela le nto libanjwa yiyo, lafe se lintlaleka kuDyakophu!

Uya bona ke uDyakophu yena yinkokeli yomkhosi, ngoko ke yintwana kuye ukuluma, ukukrazula, ayijulele phayainja le, intloko se icakathisile, liphanyazo elo kuye; unge angayijulela phaya leyo erathaza ngokoyikekayo, wafun' elinye! waye umhlambi se udlule wemka, yaba kuuphela njalo kolo gqatso lumasikizi luhambis' umzimba!!

ISAHLUKO 14.

IMFUDUKO.

Ngabo bonke ke obo busuku boyikekayo aaba bafu babini batyhofozele phambili bezama ukufumana indawo engathi ibe likhusi. Kude kwaaba sekuzeni kokusa, abathi ke ngelo xefa babona begaxeleka kwindawo enomnqutyana. Uthe kanti loo mnquba ulungile, kukho amatyhodlwana athe qwangqe, anemfumba yenza efunjwe kweliya cala liz' umoya, kundawo-nye nemithi ewileyo.

Nqumama umoya kwaanje ngokuba ubulibaqo nokuvuka kwawo. Iwele imini intle, izolile yaye ingefusu iyinkohla. Kwakungasekho nento esaseleyo yoqhwithela aph' emoyeni; kodwa ilizw' eli lalzele lona ziindunduma ezintsa ezenzeke ngephezolo zaye ezo nto zimbi zimbathile, umboniso ombi wama-ndla omoya wasentjona-langa.

Kuthe ukuphuma kwelanga uDyakophu wakhasa waphuma, wasinga-singa ngokukhawuleza, wanduluka buphuthu-phuthu, uqhube ngaloo ndlela ke imini le; emini enkulu bagqithisa kaloku ubufusu yaye intlabathi ingathi ibikhe yarawulwa ngomlilo. Be kusithi ngamaxej' athile uAdonisi angene emthunzini womnye wale mithi imbathileyo, ngenxa yelanga, koko uDyakophu wayengafuni nokukhe anqumame; endaweni yokuma ubesuka anyanzeleke ngokungaphezulu, kuba olunye oluzayo uqhwithela lwaluse lucacile ngasentjona-langa. Kuthe ngo-nchwalazi bafika kwingingqi enemithi kakuhle; kunjalo nje bayifikela ngethuba, kuba umoya wasentjona-langa wawusel' usenza izabengu.

Zithe ezi mfene zakungena kule ngingqi uDyakophu wee jike ngokhohlo, wakhawuleza ukusinga kwisigcunyana sezithwenyana zemikhoba. Uthe uAdonisi kuba wayesangcambaza ngasemva, waqala ngoku waquqha; uthe xa asondelayo kwiqaban' eli lakhe, wakhubeka kuthangazana, obethe kanti ugqonyelwe nguloo mwunguwane wentlabathi; indodana le yayinxanwe kakhulu ingenakumfiya loo thangazana; uthe noko utshoyo umoya ngetyhude, yamthath' uthangazana yamgrunya,—ihambe isenje njalo ke isinga ngasemikhobeni, waya esomelela, wamnyanzel' emlonyeni wonke loo thangazana, wasukela uDyakophu,—unge angathi tyi,—hayi, wamcing' uthangazana, wajika, wamthi hlasi, wawuvula umlomo kanga ngoko unokukhamisa, kwakuxa aza kuwufwankathela wonke emlonyeni, 'suke lephu isicithi sonke sedofo ngumoya, sisuka neengcambu, wohllo phezu kwakhe! Uthe walinga ukusiphapha, koko kanga ngoko vuthelwa sulu kwaso ngumoya, akabanga nakho. Sangadlala nzima esatsifile! Yeka ke! wang' uya baba ukusinga kwasetyholweni. UAdonisi ke akazazi ezi zinto zothusayo zinje ngoku krikiza kwezi ntaka zingama gxiya xa nazo zothuswe yinto phantsi kwezo zihlahlana, wayezazi ukuba azinangozi, wathetha-thetha noko, watsibatsiba emka ngemijikolo, ukuya kuDyakophu kwisigcume semikhoba.

Laphuma ilanga lomhla olandelayo, laphuma elozayo kanjalo, kwasa, kwasa, kwade kwabuye kwasa, kuhanjwa zezi mfene kujongwe phambili; zaphela tu iiveki zombini. Kude kwathi ngelikade kwafikwa ezimbambeni zeKalahari eNkulu. Ngasentla ngamathafa amcangalabe nezihlambo ezineendada ezintle, ezibe zingabanelisayo ngeento zokutya nezikhuselo ezingqeleni. Ngasezantsi zindunduma ezisinge phi-phi-phi ezo nto zize zibonakalayo ukuba zasoloko zibethwa zimbalela. UDyakophu ixhego ufuduke kade; indlala nonxano zazise ziyiqalile intjabalaliso yazo kweliya laseKalahari eNcinane.

ISAHLUKO 15.

IINQHAWA.

Cwaka, yinto eyoyikisayo ingcwakaha; kwaaba njalo kwisihlambo esinemithi emazantsi eNtlangu yeKalahari eNkulu. Iinto ezinkulu zemithi yemibaba ezinyuke eso sihlambo zitsho ngezencam ziyokozela ngathi zizambuleli zise zilungele ilanga lenzulu yehlobo elidla ngokuhla ebuchotshen' kanye. Akukho nokufu-

kuma kwegqabi lencha emi nje, nejinga phezu kwentlabathi. Apho kungekho nokukhala kwentaka, nokufukuma kwesilo sasendle; apho nemikholwane ifumane yayiyeka le ngxolo yayo. Bangene kusasa kakhulu uDyakophu noAdonisi kwesi sihlambo; batha bakuba bezifkisele kunobom koonomadudwane, ekutyeni bona, abaphantsi kwamaxolo nezikhondo zemithi ewileyo, bahlala ke emithunzini. Ngoku ke uAdonisi sel' eligabavu, ondodana wemfene, utsibe watsho phezulu kwisiphunzi esidala, athe emva kokuzonwaya amacala kuhle, wahlala ke waziphinda ebizela.

Kukhe kwaalithuba uDyakophu yena ehamba-hamba nje engajonge ntweni, akhe ahlale kulo mthunzi abuye aye komnye. Ude wabuye wayijiya le ndawo, naanko ekhawuleza esihla esiya kwiindonga zentlabathi apho bekukho izigodo ezidala ese zibolile se zimi nje buxe, zilandelelene kuBonakala ukuBa se zixela apho ubusakuba khona umlambo othile owaphelayo.

Efikile phantsi komnye wala manyange emithi, wakhwela waya eluchochoyini, wahlala apho ethe ntsho kweliya cala lase-Koranaberg. Uhle wamlandela uAdonisi, koko imfene entsha ihle yadinwa yona kukumana ijongene nentlango, yehl' emthini, yamana ijikelezana nezikhondo ezi se zigugile ifuna kwa oonomadudwane.

Uthe xa akhwelayo uDyakophu kule mithi kubekho iinqhawa ezimbini ezazizonwabele zithe tywa phantsi kwezi zikhondo zale mithi, zibonakele zivus' iindlebe zazo ezimancam' amnyama, zisezela buvana; zithe zakuliqonda ivumba leemfene, yabuye yee ncwaba le iyinkunzi yonwaba; imazi, hayi, ayanelanga yile nto,—kude kwaalithuba ithe jaa; yandula ke yamana ikhothana nentfontswana eligwangqana elalilele phambi kwemikhono le yayo, yaangathi yoyikel' ukuthi hleze le ntwana isukume ize sibonwe kule ndawo sizimele kuyo.

Uthe ngoku xa akhwelayo uAdonisi emthini, yabe inkunzi le, ingazikhathazi yona nangokujonga oku ngamehlo. Ithe phofu imfene le intsha yakuhlela ezantsi yakumana iphanda-phanda kufuphi nendlu le yazo, zaqala iikati zalala ngezisu, imilenze yayifinyeza, zayiqofela, zaye zithe buthuthu ziwathe gqi amehlo atsho azingalutye, iindlebe zithiwe nkqo, ithiwe ntlubu imilebe; 'suke uAdonisi aye esondela ngakumbi; ma kuthi kungephi, abone abone akhwele kwisiphunzi esisondele kakhulu phezu kwazo. Ude waanethuba yena ehleli emana exobula amaxolo esaphula masetyana. Hayi wazonwabala yena, ezolula-lula,

ehlela ezantsi, wemisa ngeenyawo eyinikele umva indlu le yee-nqhawa.

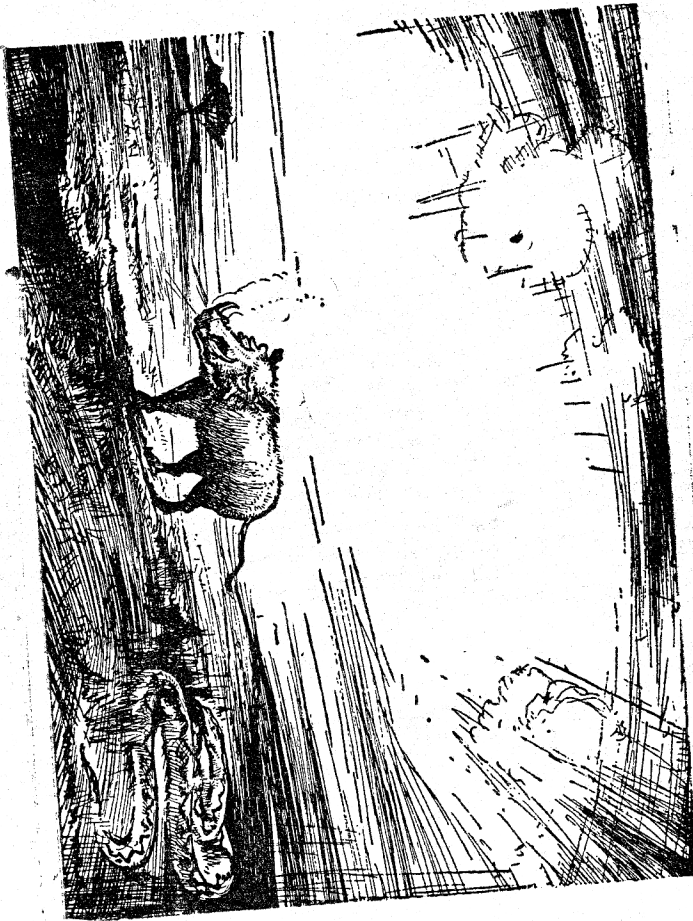
Kuthe kwesi sithuba kwaakho nto noko imvusileyo ngokwale ngozi akuyo; koko usuke nangelo xefa waanobuyatha. Uthe endaweni yokuba atsiBe aphakame afenxe kwezi zigodo zisemva kwakhe, 'suke wee guququ, ekhamise haa umlomo, ethe hlubu amenyo, elungele kanye ukulwa. UkuBa ezi kati Be zingoyikiseli umntwana lo wazo ngezikhe zema nangoku zalinda,—kuloko ke kule meko kukuyo, ubunxhamo buka-Adonisi buBonisile ukuBa akusekho kuma. Yakhawuleza imfene, koko iikati ziyaphangela; uthe engekalumi uAdonisi yabe imaz' ekati se ibelekeke emhlana kuye, iinzipho zeyele ephangweni apha, amenyo etsho atshona entanyeni. Kwa ngoko inkunzi isuke ngokungena phakathi kwemilenze yemfene, iyithe khu ngamagxa ngemikhono yomibini, izama nokuyikwitshe ngamenyo,—waasengxakekweni u-Adonisi, kuBa kwezi ntlobo zamaamncwana, olu loluyingozi ngaphezu kwawo onke; kuBa liva mhla kuwo ukuphoswa ngumqala; into liyithi zo ngawo. Noko ke namhla iBe ligcwizi, ithe iya phindela ukuya emqaleni yabe imfene se ixhume yatsho ngasentla, yathi ekuxhumeni kwayo zavuthuluka intshaba zombini. Yenyuka nomthi, yaya kuthi ngu phezulu ngakuDyakophu, imbombozela ngumsindo.

Kuliwa nje ixhego eliya lemfene alibonisi neento enje ngovelwano. Enyanisweni lalikhathazekile, athe noAdonisi akusondela kulo, lehla laya kwelinye isebe elikhulu, apho lisuke landolosa libuya-buya; liphathe nokukhe lithi nqumama, lijonge ngaseKoranaberg, lihale nkqo, lijingisa iingalo, likwa nakho nokusongela, lisineka, lizithe nqii iinkophe, liwathe hlubu amaBamba.

Isibozo iminyaka edluleyo oko uDyakophu wanyanzelekayo ukuwusiyi umhlambi. Uphile kade, womelela kade, kodwa ezonto zifike zaqiniseka. Namhlanje yonke intfukumo yakhe ixela ulomelelo, nobuphaku-phaku bomzimba; kwaye ukungonwabe kwakhe kuqondisa ukuBa umnqweno anawo ngowokuBa aye kudibana namaqabane akhe amzuzu.

Kuthe kuya thi qhiphu ukusa ngemin' elandelayo, wabe sel' engcambaza entlango apho, ejongis' amaBombo kuleyo mixawuka iqhelekileyo. UAdonisi uhambile naye belungelelene, eyiloo nto ngamanxeba; imikhono le izizankwankwa, inyathelo ngalinye ulinyathela ngencwina yesigulo, umzimba lo usiwa ngapha nangapha, ubukubukuleka.

ULALELO.



Kwisigcunyana sencha esinethutyana kwindlela le ihamba iinyamakazi, uzithe jwenye apho uTyumzayo, inamba, luqolo lwento ende ke olo, luzisonge lwazisonga lwayimfumba ongade uthi wena yidyasi; int' enkulu ke intloko iyithe qwa ngaphezulu, izolile cwaka, ayifukumi loo mehlo azingqanda athe nzoo endleleni phaya.

Oko kuthe kwasa, kudlula apha imihlambi yama nxala neenqu phofu akukabi kho thole alibonayo okokuBa lingamlingana elisondelayo. Unyamezelo lukaTyumzayo lona luluzenge-zenge; yahamba imini; kuthe okukhona buvuthayo ubufufu selanga yaya ikhula indlala ngakuye, akafukuma noko; wazola apho kanga ngokuBa ungade uthi wena ujonge ilitye. Emva kwemini kakhulu, kusondele inguluBe, yehla yade yavela kulowo ulaleleyo; yaqala imfumba yagodololo, int'fukumo encinanana, ukuqiniswa kweentsinga, ukuthi phethu kuhle kwentloko, ngoku ke uTyumzayo uzilungiselele ukwenza umbane.

Le nguluBe indala; noko ke yayisakwazi ukukhawuleza, oko kukhawuleza komsindo nokoyika. Ithe ukuba iBe njeya, kule namba ilinde kangaka, yee guququ yajonga kwa kulowo ubeyisukela; ime apho ijonge phezulu, igweba kumacalana onke,— loo ntloko yoyikekayo, ide ifane neyemvuBu, injalo nje ingawulingenene naloo mzimba.

Ibonakele ikhuhla loo maBamba makhulu agoso zyo, yema ijamile; intamo le itsho ngoBoya obuntsundu, amagxa ethe nkqo, ithe dabalala eyangasemva imilenze, imikhono elukhuni kunene ibidene, ingqisa ngomkhono, eli xhego enyanisweni kunzima ukuliwa nalo. Gqi enye inguluBe ent'ja! Yeza ikhawulezile, into yona engakhange ime nokokuBa izilungiselele umlo, into engakhathaliyo yona yimimiselo yokulwa, ifike yazigibisela le nto ukuba ilityoboze eli xhego.

Into endala yenguluBe ikufonelele oku kungakhathali kungaka; kwalile ukuba iziphose; yee cesu, jike ngomva, yaphoswa ngomdala lowa,—ezi zinto eli xhegolizenza ngamaphanya-phanya ajiya iliso kwaye ukugweba kwalo kwakungaphezulu nakunoko ngokukhawuleza. Ithe yakuthi khu ibekisa phezulu ngeBamba, yosela! Yatsho ngenkontyonyenxeba ecaleni kule int'ja inguluBe kunjalo nje yatsho ephangweni kwindawo esikhumba sicekethekileyo! Ijike ngoko nangoko yazisindisela okobomi bayo!!

Ikhe yema into endala kuBonakala ukuBa ayikayiqondi into emayiyenze; ukusuka apho iphale yaBuya kwa ngayo le ndlela ibize ngayo, iya kuphatha kwa umhlambi wayo.

Ngawo wonke lo mgama kulwayo lo mlo unzima, uTyumzayo ufumane waaligogo solo elilungele ukuzibinza. Kuthe xa iza kuphela imfazwe le, waBonakala ngathi uza kuzicombulula izintlu aseselelele. Okunene ude wakhe wayiphakamisa intloko ngobugqilqhwa.—koko uthe xa athi ma kaJukume zaBaleka iingulube zemka. Yalinda inamba yona umonde wayo uluzenge-zenge nga ngobude bayo. Uyithe buqudu intloko, wathi xa aza kuzikhulula iintsinga, gqi uAdonisi! esiza ngale ndlela ihamba iinyamakazi.

ISAHLUKO 17.

OLALELWEYO.

Kuxa ke ngoku uAdonisi noDyakophu bagxalateneyo, be-zama ukuBa baliphume eli thafa limkhuthuka. Babese bezibona iiNtaba zamaKorana ezazise kupheleni kwale nkenkema yethafa, ekusondeleni kwakuse kukho izigcume zemithi ezixela isiqalo selizwe le mithi elithe, tyisii ukususela kwezi nduli zasentsjona. Nangani le mithi ibethwe kakhulu yimimoya, yabudlwa yaazizithwenya, noko isathembisa umthunzi xa kufufu, ibe kwa likhushi kwakuhlwa.

Kuxa lingcangcayo ke ngoku ilanga nobufufu supholile; kanti noko kunangoku nje akukabi kho nempetjhana yomoya yokuphosiza ubufufu bentlabathi.

WayeBonakala uAdonisi ukuBa udiniwe. Hayi namhla akubonakali kundolosa ukuhamba, ekwanjalo noxhego uDyakophu, owayelandela engekude. Namhla akukho sugqobo bamsila bokuzitsho; akukho kujukutya, ntloko, nakuzihexa-hexisa kokonwaba. Namhla akukho kuphatha akukho ziinjezu nakwezi ngcambu zinombiza emacaleni endlela, kuuphela kujongwe phambili, imisila iwile, kwaxityithelwa kwahanjwa zezi nto zombini.

UAdonisi uhle wee bakatha wisithuba sokubetha kwayo le mfumba yokufa; amehlo kaTyumzayo amthi nzoo kakuBi; kwakungekho nento le yomoya onokwenza kuvakale nevumba loku kufa kufunjiwe; akukho nantaka yokuhlola umhlola. Akwa-

bi kho nto konke yokucefisa le mfenana ngengozi emasikizi ekuyo. Nengqondo yendalo, ithuku, alabi kho. 'Suke kuthi se bejongene nje nokufa, kufumane kuBe kho iimpukane ezimjikeleza zisisigcume, kuBonakala ukuBa zisuka kulaa mfumba. Ke ngoku zisuke iimpukane zamtya kweziya zilonda zeenqhawa,—usuke ke ngoku uJeme waxhuma, wonway' isisu, ngobundlo-bongela obukhulu, wanga uphambene,—uthe ekuleyo eqikiqeka ebuqeka nasentlabathini, wade weva sel' entlaleka kuDyakophu, osuke yena wamtyhalela ecaleni wegqitha.

Hayi ke uDyakophu, umBonile uTyumzayo, koko, hi awu! Umbone kungasekho kuthi ni,—kwanga kukuphuma kwembumbulu ukuphakama kwenamba, waxhuma yena mva! Kwavakala izigulo neencwina kaloku! Yeka! yaangujixi-jixi, izisongela se imthe junqu umphefumlo!

UAdonisi utsho ngomtswino woqhawukayo, waya, waya, wawa wafa isiqaqqa!! Ngelikade uthe vumbululu, wemka, wemka, wemka! Ehamba egxaleka ezihlahleni! Yek'oko ukuya kuthinta apho angaziyo ukuBa kuphi na!

Emva kwawo wonke lo mbaleko uAdonisi ude wafikelwa zingqondo, wema, kwindawo ethile enentlabathi, wakhe wacamngca ukuBa angaba uphi na. Ilanga kwakuse kukade litshonile. Amafu amakhulu amhlophe, awayesithi thu ngasezantsi, ajikile ngoku amnyama tshu, aya ehlanganisana enyuka,—ubusuku obumnyama obunoqhwithela! Yayifuneka ngamandla indawo elikhushi. UAdonisi uthe ekweli ityholo wabe ekwelinye, wade wabuye wabalekela kumthi othe sinyi, omasebe athe ngqu; wakhwela kuhle kula masebe asezantsi, uthe estiba, 'suke umthi wonke wahlahlamba zimpangele zikrikrikiza; yaba yinto yokugqibela ke leyo,—lo mkrikrikizo womothuko wezi ntaka, ndawo-nye nokubethanisa kwamaphiko azo, itsho loo nto uAdonisi waphaphatheka, ebanjwe luloyiko oluphaphazelayo. Uye wagibiseleka phantsi, wadebeleza into angazivayo, yekoko ukumka kwintaka ezingenangozi, ngokungathi zizilo apha ezidl' abantu. Wachwachwaza kobo bumnyama, athi okukhona abalekayo kuBe kokukhona lukhulayo uvalo.

Ukwaphuk' oku kweentswazi, ukuphaphaza kwedobo, ukukhenkceza kwamagqabi awomileyo, yonke intlokoma yobusuku ibisuke itsho aphambane, athi engapha aBe engaphaya, ezama ukusaba.

Ngabaqo mhlawumbi nokuBa kungasizathu sini na, noko uthe gqolo waphaphazelela ekuyeni ezintabeni, kuthe kuBa sezinzulwini zobusuku wabe sel' ekhwela-khwele waya kutsho phezu-

emaweni ngenx' engasentfona-linga. Uthe kamsinya wafika kwiingxingwa ezivelele ezinye ezingentla; hayi ngoku kwaanzima nasemfeneni ukuhambela phambili; wanyanzeleka ngoku u-Adonisi ukuaba abambaze. Ithe le nto yamenza wabuya ingqondo, waqala ngoku wafuna indawo yokusithela kwintjizane yemvula; eli dwala ke wazifumana ekulo lalibanzi kamnandi, liphezu komwonyo oyintyonkabila emnyama ukubeka ezantsi, izele zizihlahlana.

KuBe mnyama jinyi; kodwa ithuku linokuba libe lamxelela uAdonisi, ngale nkenkema iphantsi kwakhe, kuba uthe ngoku ukufukuma, weenza ngentelekelelo enkulu, ekuthe kuuphi ngoku idwala lacuthana ngokuyingozi,—laphela ke kungayanga phi; hayi akwabi kho kuhambela phambili. Uggibe noko kwe-lokuba ahlngane nayo nayiphi na ingozi kunokuba ahlale kwi-ndawo apho angavingcelwa lula lutjhaba. Nangaphaya koku imibane emajiko-jiko, nezithonga zeendudumo emaweni zazanele ezo nto ukuaba zinyikimise nayiphi na imfene, nokuaba yohlangana nangozi ni na.

Wajika kuhle uAdonisi, ehamba eyivavanya yonke indawo anyathela kuyo, koBo Gumnyama bunjalo, wajika wabuya kwagedwala elo.

ISAHLUKO 18.

UTSHABA OLUDALA.

Wahlala kamnandi uCwafuzayo; le minyaka yadlulayo, ukususela kuleya ntsasa wayezama ukuBamba unina ka-Adonisi, akakapheli amandla akhe noBungqakamba bomzimba. Wayesomelele umzimba esacwafuza khaphu-khaphu, wayesamana eligqiba ixesha elikhulu lobusuku ethubeleza phezulu ezintabeni phaya, okanye ethwethwa phakathi kwemiphafa etyeneneze emazantsi enduli. Ukhe wathi kutjha nje wamana ukufumana ukutya akuthanda kunene kuwo lowo mhlambi ubufudula uphethwe nguDyakophu, kwaphantsa ukuthi yonke le mihla azuze, okoko wathi umhlambi lo wabuyela kwa kweziya ngxondora zawo zangaphambili; uCwafuzayo ubesel' emana ukuzi-kikiya ngokuthi azuze mnye, umhlawumbi sabini kuwo.

Ngokuhlwa nje ulele tswii, efudumele kamnandi, engeva namvula, ephakathi komqolomba omkhulu ode waphuma ngaphaya kwedwala eliphezulu engxondorani. Ubeman' ukuthi

ke ngamaxej' athile avelise intloko phezu kwedwala elo, ukuva-vanya ivumba lomhlambi lowo. Mhlawumbi wayecinga noku-thi umhlambi lo ungangungwa-dungwe yile mibane umke emaweni, usinge emazantsi enduli. Wayekwanalo noloyiko lokuthi lo moya uvuthu-vuthuzayo ungasuke weenze ivumba lakhe liviwe ezantsi phaya; kungenjalo aBe uzoyike kakhulu iindudumo nale mibane ibethanisa kangaka kwezi ngxondora. Ikho phofu le nto imana ukumkhathaza engqondweni, kuba uthe ekuseni wamana ukuvuka esezela macalana onke. Ude wathi nangani abuthiye kangaka ubumanzi waphuma gqi emvuleni waya emka kuloo mqolomba wakhe. Nje ngokuba esiya esimka nje akalumkanga nje ngoko afanele ukwenje njalo umzingeli,—eyona njongo abekuyo ibe yile yokuaba ahle afenxe kule ngxolo yee-ndudumo emaweni.

Kuthe ngebaqo uCwafuzayo wanakana ukuaba noko akayedwa kweli thala; uthe jram, ivumba le mfene ngaphaya kweli liwa liphambi kwakhe. 'Suke kwa oko kuthi lenye umbane, amBone uAdonisi esaphamphatha efun' indlela yokujikela kanye kweli liwa abuthume kulo uHlosana lo. Lafumane lamthi whaa ke ngoku uAdonisi; ukusuka kuloo nto uthe ma kaxhume anyuke aqwaqele nzima kuba naasi esi silo sibi se sikhekhezela ukuaba simbambe,—uthe kanti uCwafuzayo utsibe ngexesha. Ithe imfenan' eneliswa xa ilifiyayo ithala, zabe iinzipho ezibukhali se zitjho lee elufeleni, yathi inzinza yengalo yamfunqu! umphefumlo! Ngelo phanyazo, Lenye-Danga-mbakra!

Wala' apho kwelo thala likobokileyo uCwafuzayo, imihla yakhe yokuzingela idlule, ubuqolwane bakhe benzakele, kungasekho nobomi, sel' ejinga kuwo lowo mwnonyo. Nje ngokuba ke ngoku noAdonisi ehilitwe sesi sithonga, ebanjwe ngaloo mzimba, 'suke watyibilika watjho ngaphaya kwethala, wehla kunye nemfene, yekoko ukuya kweyela enzulwini ezantsi.

ISAHLUKO 19.

UKUBUYELA KUMAWABO.

Dyo-o-o-r! Ivakele isitjho ikhawulezile, ngezwi clifutjho-tho, inkunzi yemfene, ihlaba umkhosi, yatjho isentfinyeleni yemithi yemitholo emazantsi' emixawuka. Kuthe kwa ngoko kwavakala ukutywabeza, nokwaphuka kweentswazi, nokuya kuwa komzimba wehlosi usiwa phezu kwetyoBo lemithi. Ngepha-

nyazo kuvuke ingxolo engenga nganto, izikhalo, isigulo, iincwina zivele kumhlambi owothuke isimanga. Bathe onina babathi hlasi-hlasi abantwana betswina kalusizi; kwatsitywa, kwagilwana yaanguqukulubodwe.

Amagatyana eemfene awe ekhala; kuthe ngomzuzwana onga ngokuphanyaza, wabe uAdonisi se inguye yedwa kweso sithuba saloo mithi; waye eqhuba indlela eyodwa. Endaweni yokuba asabe kunye nab' aabo, usuke naanko esiya kudlikidla nokuqwennga-qwenga eliya hlosi lifileyo, ngomsindo.

Uthe ngoku akubuy' ingqondo, wakhalisa ngeentsongelo wabaleka ukulandela umhlambi. Amazwi awenzileyo alukhuni, andawo-nye neentsongelo zokutjhabalalisa yonke into ekwesi sihlambo, ngaphandle koloyiko, hayi atjho kwemiwa yimpi yentsabo. Yonke into eyinkunzi yemfene kufuneke imi, yathaza iqumbile ilindele umthetho owiswayo. Kodwa inkokeli yomhlambi lo yayingaqumbe nje kodwa, yayikwa mangalisiwe kakubi. Yayiqonda le nto ke phofu, intsongelo evela komnye wohlobo lwakowaabo. Yayise imana ukusuka kangaka ke inkokeli leyo, isinga kwelo dlezi lifiza umngeni, owayesel' ephambene naye ngumsindo uphuma eloyikweni olukhulu.

Yonde ngaye inkokeli, yaye yayinkulu ngokuphindiweyo kunaye; kanti noko endaweni yokuba ajajule abaleke, azisindise okobomi bakhe, utsifele phezulu, ekhonya ngokoyikekayo, eya kuyihlangabeza.

Enkangelekweni uAdonisi ngewayethiwe qwaka wafa.; wathathwa wathiwa swe phantsi; athi loo mazinyo ngathi ziintfuntsi xa athi ma kawayelisele entanyeni amgqibe, 'suke kwa inkokeli le ive kusithi ram, ivumba lehlosi,—yoothuka leli vumba loyikekayo; yamyeka uAdonisi yee jaju ngomva kamsinya. Akaliyekanga uAdonisi eli thuba, ulisebenzise ngokuzeleyo; kuBa uzigibisele wonk' ephela, wayibamba ngamenyo enqhojeni, ithe ingekacingi int' enkulu ngomothuko wabe uAdonisi sel' etjho ela amenyo enqhuleni,—hayi ke yaba njalo iya phe!' int' ebithethwa. Ithe invula yakuqabuka, lakuvela nelanga ngaphaya kweentaba, inkokeli endala yayisamana iphulula amanxeba ayo phakathi kwezihlahlana ezazingaphefeya phaya emazants' enduli.

Dyo-o-o-rom! Dyo! Uvakele ekhonya bukhali uAdonisi ngelifun' undikho,—uphinda-phindile evakalisa ukuba uzimisele ebunkokelini,—hayi, see cwaka sonke isihlambo.

Dyo-o-o-rom! Yatjho ngoku ngezwi elitsolo elimisel' umyalelo.

Dyo! Dyo! Zivakele zisiza zisitjho iimpindulo zokuzinikela zivela kwiinduna ezibe ziphakathi kwemithi.

Yehla kuhle indun' enkul' uAdonisi phezu kwelo litye ifimi kulo, yavakal' isitjho kaloku ngomkhalimo omde wokugqibela, onendyondyo! Yatjho indolos' inkewu ukuya kongamel' umkhosi.

ISIQENDU II.

ISAHLUKO 1.

UXWILAYO.

Lavakal' izwi lenkunzi yehem, yatsho bukhal' impangele, latsho sifu igxiya, lajoka, kwaya kumka kuhle ukuthi zole okube kukho kwesi sithabazi sale ntlango, kwade kwesa kwesiya sithili semibaBa sinyuse lowo mlambo utshileyo waseKuruman.

Emithini khona akubonakali mpilo, akukho nto ifukumayo nakwiindunduma; nya, nantaka nasilo, akukho ivakalayo, kwaye nje ngokuba ubumnyama fuza kugubungela konke, nomoya lo wembaala ngathi awuphefumli kwezi zithabazi zamathafa.

Lavakala ngomtyangampo otabaxa ihlosi libiz' umka-lo, lisitsho: Arra! A-a-rra! yabe se ivakala ngesikhalo inchukacweya eyayililolo, emnyameni phantsi kwemibaBa. Gqi, kanye emchachazweni womlambo lowo, umgqomo ombi wengonyama; uthe uXwilayo, impungutyan' ezingelayo, xa athi nyebelele etfona kwisigcunyana sedobo esasisendundumeni; umhlambi wamaxhwili wabe uvakala ngasekhohlo kwakhe. Kuvukwa kwa ngonyezi ngabatyi benyama ezindle phaya.

Nqumama apho edotyeni uXwilayo, iindlebe ezithe nkqo ukuba eve nqwasazo olungathi lubekho kobo bumnyama bumngqongileyo; mncinane kakhulu ukuba angalumela uhlaselo lwexhwili kwa nolwechuka-cweya, ngoko ke uXwilayo kunyanzelekile ukuba aziphilele ngokundweba nje ngoko lunjalo uhlobo lwakowabo.

Naanko ethwethwa esoyika, ezinxwema ezinye izilo ezinkulu ezingabatyi benyama. Inchuka-cweya zona zazikukufa kuye. Ngokuhlwa nje, uthe xa ehla indunduma esinga ngasemlanjen' apho wasezel' umoya kanye ngokwale ndlela ifunekayo kwizidalwa eziphile ngokuzingela ukuze zitye. Uthe ukuba awuwele umlambo wee nqumama wee jike, wondela emnyamen' apho, kuloo mibaBa. 'Suke ngokungathi ube namnqweno wanto ithile, uthe phethuthu yokok' ukusinga kuloo micangalabe ye-Kalahari eNcinane. Ekuyinikeleni kwakhe umva, imihlaba abeqhele ukuzingela kuyo phezulu emlanjeni, uvakele ebiza ngendlela ebiza ngayo inkunzi yodyakalase xa ifuna umfazi.

ISAHLUKO 2.

UNYWEBELEZA.

Yavakala impendulo, isithi thu kude kumathafa amqwebedu, kwavela amazwi amathathu aTabaxa, angathi ngawokubiza kwenkunzi, amaBini abe mafutshane, elesithathu libe lide, linjalo libe bukhwela lolulwa,—eyona mpendulo iyiyoyemazi.

UXwilayo uphendule ngelide eliphinda-phinda kakhulu ebaleka esiya kuyo; kanti ke noko uthe akuthi qabu kule ndulana abeqiniseke ukuba utsho ekuyo, wabe uNywebeleza engasavakali ndawo.

Liphindile kwa khona izwi elinomBizane, lisitsho kamnandi, laye lisitsholo mgama ngasekunene, kuthe ke ngoku kwavumbuluka into eninzi yabaphenduli abamkela isicelo ngothakazelelo.

UNywebelezayo ufuna inkunzi, eyifuna ngokuhlwa nje, kodwa akafuni nokuba yingcubungana nje efumane yacholeka. Eyakhe yena inkunzi, enguyise wawakhe amatshontso, ma libe ngudyalalase nqo, uyise oma kamthembe ekutyiseni, naxa amaxefa emabi.

Yekoko ke, kuloo mathafa anesanga, ujika-jika imijikolo uNywebelezayo, uhla enyuka, eyakhe yena inkunzi ma libe lichule ekulandeni umkhondo. Ubesakuthi ngamanye amathuba awuphinde umkhondo wakhe ngokwengqondo yemvelo. Aya kuthi ke amatyendyana asemva kwakhe agagane apho kwezo ndawo, ayigqibe into yawo ngoyena umnyo agqitha awabanye ngobukhali, nomihlathi igqithileyo ngokomelela. Waququzela entlabathin' aph' uNywebelezayo, ekhawuleza, engadinwa wakhawuleza phezu kobo bunzima bokuhamba. Akathembe nto konke, ngaphandle kwetyendyana elinobulumko neliqinisekileyo.

Krawu! Krawu! Krawu! livakele lisitsho igxiya ekuthini livakalisa ukuba ubusuku buhambile, kodwa uXwilayo akayithi tsho nangeliso laa ntokazi asemva kwayo kangaka; uboya obu busentanyeni nasemagxeni akhe busuke baayintungele luluchwe, umzimba lo wakhe uyiloo nto ligazi, incam yempumlo ithiwe hluzu. Usizi akulo noko aluthothisi nzondelelo yakhe yokunga angade akhe abone okungaphezulu kunaloo mkhondo uyimpinyempinye.

Kuthe kwesi sihlandlelo wathamsanqela, kuBa uthe engekayi phi'suke nqwakanqwa neyona nto asemva kwayo. Ude wagqiba uNywebelezayo kwelokuba naali ityendyana elingafanelana naye.

Kuwo wonke lo mjikolo wakhe unamagcigala, isibonakalisile ukuBa inakho ukuwugcina umkhondo wakhe, yaye ikwa balulekile nale indawo, ekuzilungiseleni kwakhe, ulwe woyisa kwabebe khuphisana. Hayi ungumzingeli kanye ongafanelayo ukondla, kwaye ukutya oku kusisiseko asimise kuso isimilo sobomi. Akuba ke ezanelisile ngezi mpawu, uphinde kwa umkhondo wakhe, ukuya kumhlangabeza, bathe bakuthana gaga bobabini, waqhuba ngendlela apha enxam kunoko ebegqibe ngakho ekufuneni umlingane wakhe.

Ibe libaqa kakhulu intlangano yabo, yamoothusa kakubi,— uye engaseva kuXwilayo wathi ma katsho ngokumluma entloko; yena ke wayengalindele ndibano yamfazwe inje. Ufumene nje wayithi cebu intloko, waba uya sinda njalo ekongezweni amanxeba se ilurezu kade impumlo; utsibe njeya, wema, elungiselele ukuphepha, xa abuye waphinda waziphosa. Koko uNywebeleza usuke wajonga kude, emnikele umva. Wema uXwilayo, le lee nkqubo; ukwaqhubeka nto; wajoka uNywebelezo ngokungayihoyi le ndoda. Kungayo ngoku; yayiphakamis' inkewu intamo, yawuthi bibe-bibe loo msila wayo uvukuvuku ngokukhawuleza. Hayi, ilinga lakhe alibuyekwezanga nangomkqwaqu lo uphindile wajika-jika ngobulumko wema kanye phambi kwayo le ntokazi imnyewu.

Uthe ngoku uNywebelezo wamnakana, koko yayisekpwada naloo ndlela abonise ngayo,—umnikele umva wajonga phezulu. Akathothanga nakancinane uXwilayo; uyithe nkqi imilenze yakhe, wawuphakamisa nkqo umsila, wawuthi jaa umnyelee wazintlobo-ntlobo, wasuk' umtsi,—wazithi jwenye jwenye ngomzimba ngoku kwesaqhwithi. Uge angafika phantsi, waphinda wenyuka, yaalula le nto ukuyenza kwakhe. Hayi ufumene ulutho noko ngoku. Uthe jike-jike uNywebeleza, wee jaju wema kwaBunje.

Kuyo yonke ke le mbuzu-mbuzu akukho ukhe weenza zwi. Kuqale kwesi sithuba ukusuke lo uyimazi atsho ngomgqunyana otshothozayo ophantsi; athe ke uXwilayo wayayeka lawa mabenu-bentsu akhe wasondela kanye ukuba amlume ukuba uya mluma, akafukumanga uMnywebelezi. Usondele kanye uSixwila, wema eyiphakamisile intloko, yade yaya kulungelelana nephango lale mazi; ube umsila ubula-bula udlula apha empumleni yale nzwakazi,—uye ekhalipha kaloku, waya esondela ngokunye, wawubula-bula umsila emagxen' apha. Uthe guququ kamsinya uNywebeleza, wee xhamfu ngokudlala ezimbanjeni. Hayi ke ngoku usuke wesuka, kungekho nto iphi, naanko esiya

kwindawo emkhuthuka lo uyimazi, waziqikiqa apho entlabathini, eyigqibile leyo, uqhuhqe wabuyela kwa kuXwilayo, bafoja-fojana ngobuhlobo.

Eluncwini phaya se kuBonakala ukuba kuya sa. Livele kuhle ikhwezi lokusa, laya ligaga kaloku kukukhanya; kuthe kaloku kwakuya kuqhuba ukusa laBonakala liphela ikhwezi lingabi nto, likhwelela ukhanyo; obuya sumnyama bebugubungele ilizwe lonke, emantla ezo Ntaba zamaKorrana bucinge entsona. Zaqala izinto ngoku zacaca; zathi nezinto ezihamba ngobusuku zasentlango zaqala zahamba ngokuzilumkela.

ISIAHLUKO 3.

KUTSHATIWE.

Izithunzi zalaa mithi iyokozelayo ikhuthukileyo zaziya ziba zide ngokukhawuleza; kwavale moya uthile ubandayo uza ngasezantsi-ntsona lawa maza esaanga sobufu ayisoloko ekho engaphele ndawo akhwelele ukukhanya okupholileyo.

Aaba dyakalase babini baphakame baphuma kweliya tyholo bebekulo imini le baya enyeleni yalo, ufike wema apho uXwilayo wasezela, uthe akwanela ukuba akukho ngozi ikufuphi kuBo, waya kwisigcunyana sencha esasinethutyana, iseluchochoyini lwenduli leyo. Akufika kwez' zigcunyana ubuye wee qingqi wema, wasezela, ubonakele elala buthuthu kuhle, imilenze le yangasemva wayithi khu phantsi kwesisu, imihlathi yaaphezu kwemikhono, iindlebe zabekiswa ngaphambili, wazilungiselela ukuba eve nengakanani na intlokoma eza kuye ivela kula mathafa entlabathi angaphants' apha. UNywebeleza naye uzithe buthuthu entlabathini ecaleni lakhe, wamana edlalisa ngemilenze le yendoda; uXwilayo akavumanga yena ukudlala, wayelambe kakhulu. Phezolo akafumananga kutya kuBa ubexinwe ngumcimi wokufuna le ntokazi; namhla nje ke unobuphango-phango, lo gama aleleyo uNywebelezo, yena wayethe xhijini elindele. Ngaphandle koratyazwana akhe walufumana kusasa lobuthongo, amehlo akhe akayekanga ukuwakhangelisisa amathafa la ukuqonda ngeenyamakazi ezingaba zikho, ejonge namaxhalanga esibakabakeni.

Wayewabone kakhulu amatlabanqha namaxhama, kwaza

kwathi phezulu kakhulu kwamana ukuphithizela amaxhalanga esingisa ngasentsjona. Azibanga namtsalane kuya phi izilo eziya zikhulu, zaye zona zijozele ngezantsi ngenxa yeemvula ezithe zafakho, akayihoya nganto nemihlambi yamaxhwili edlula ngezantsi kwakhe; ikakhulu yena walusana namaxhalanga.

UXwilayo lo ngokwakhe wayemcinane ekuβeni angazingela iinyamakazi ezinkulu, namathole la azo ayemoyisa; kodwa ke zisakuthi apho zininzi khona, iingonyama namaxhwili, abulale kakhulu, kuze kuthi ke ukuba kuthe kwaakho nto ilahlekayo kuzo, amaxhalanga omxelela udyakalafe apho loo nto iye yafela khona. Kude kwaakabini phambi kwemini enkulu nje, efona amaxhalanga esithi ngcu ethafeni phaya, kodwa ke kokubini ahle emka; uXwilayo akangeze ayixelelwe into yokuba indawo esiywa kamsinya ixela ukungabi kho nto kuyo.

Kuthe ekuzeni kutjona kwelanga, wanyameka kakhulu kukubona amaxhalanga esanela, ephatha kusuka ehlala ingakwisigcume semikhoba, aye phofu engaqhuβi ngendlela yawo kakade; kwakusuka elinye, kulandele elinye, ahlale, aphakame kwa oko eze abuye alijikeleze ityholo eli. Hayi, wahle wayiqonda le nto uSixwila, yokuba ikho into phaya, la maxhalanga athambela yona, koko kukho ngozi ithile ikhoyo ingavumiyo ukuba ahlale aye.

Kude kwahlwa khona okungaliyo, waqala uXwilayo waseselelela ngasemathafeni, wema ngasemikhobeni mgama wasezela, wasondela ngobulumko obukhulu. Umzingeli omdala ongu-dyakalafe kudala eyazi yona into yokuba amaxhalanga wona kunyoku alele kuloo ntili inemithi ethe xaka; kwa lapha ngakweli tyholo kukho ivumba legazi elitjha elifuju. Kwa ngoku ubone luzizi isithinzi senqu enkulu; esondele kunoko wabona inkonyana ithe tywa phambi kwentloko le yale nyamakazi.

Amava ke sel' emfundisile uSixwila ukuba imazi yenqu xa se inethole yilumkele. Lithe noko eli vumba legazi elitjha lamenza ukuba agabadele; ubonakele egxeleja uNywebelezo, hayi ke wee tjoni phantsi umfazi. Ukhangakhangele uSixwila umzuzwana, wasondela, seenza amatshelu, phofu esenza kuhle ukuze angabonelelwa,—mganyana nale nqu kufuphi, wathi khatha kwisigcunyana sencha, walala ke apho engajukumi, kodwa ehleli ethe qwa!

ISAPHLUKO 4.

KULIWA NGOKUTYA.

Kude kwaamnyama kaloku; kwawa ngoku onzima umbethe lo, yathi nalaa mpepho ibisinga ngasentsjona-langa kuhle, yafuma ngoku yajika yaayingqele.

Lahamba ixefa; wagodola uXwilayo waalucongo. Ivumba legazi elifudumeleyo litjho walamba ngokunye; kodwa afukume! Ingunguye. Phambi kwakhe apha kanye naantsi inqu imi; imikhono le iyithe dabalala, imilenze iyidifanisile, yaze yasondeza kakhulu ngaphantsi komzimba, impumlo le yayithe ngo entlabathini, ube umzimba lo uhexa. Inkonyana leya ithe tywaa, hayi yona ayifukumi, kukade uXwilayo equβekela kwelokuβa le nkonyana ifile; ivumba lexhwili elimana ukuthi pam apha encheni, umphefumlo onzima wale mazi, kwa nale ndlela imbi yokuma kwayo; yonke loo nto yayiyixela eyayo imbali. Nangani wayengenakho ukuwabona amathontsi la aqhoqhozayo egazi aphuma emqaleni wayo, emanxebeni asentanyeni nasezimbajeni. Kodwa uXwilayo wayeyiqonda yona into yokuba esi silo senzakaliswe kakubi; kanti ke noko alinde kangaka, akaβanga nakho ukuphawula ukuba angacotha alixwile na inkonyan' eliya.

Uqalile kaloku umzimba lo wale mazi wamana ukugexa ngokungaphaya; yaya inzonza intloko entlabathini; kude kwathi kaloku kwabonakala ukuba se wumi ngentloko le, umzimba wayo wonke, ibe naloo ntloko ibukwekile, iimpondo zisentlabathini. Uyazile uXwilayo le miqondiso, walinda noko ukuba ide iwe; koko athe esekulowo weva ngento ende yomtswino kadyakalafe oyimazi, ebiza amantsfontso akhe yinto leyo etjho wema ngeenyawo. Uthe xa athi jezu kumka-khe, lavakala izwi eliqabaxa lenkunzi yodyakalafe lisitjho emmangweni. Esi sithuba avela kuso la mazwi simnike uvubukululo uSixwila. Ziza zivela ngecala aya kulo umoya, loo nto ke ixela ukuba isivivi sakhe siviwe; ngakho oko akusekho xefa lakufeketha ukuba angaba yena nomka-khe baya kuyitya na le nkonyana.

Uyazile kakuhle uSixwila into yokokuba abazali bonke bazi-ngelela amantsfontso aabo ngoko ke akuyi kubakho buhlobo bakufika apha, waye noNywebelezo umka-khe ekwa kuloo ngqondo; wayesel' elapha naye ecaleni lakhe, esezela ngexhala kweli cala linala mazwi; ziphindile zatjho izimemezo, kuqondakala ukuba zitjho kufuphi. Hayi akusekho thuba lakundindiza.

Bachwechwe kunye bofabinini basinga enkonyaneni phaya, batsho amenyo atshona ezimbanjeni apha, bayitsalela emva, bayijikelela ngasecaleni ukuphepha into engathi yenziwe ngunina. Kodwa imazi le yayise yoyisakele kwaphela, kufana nje nokuba se ifile, nokuma oku akusekukho kwayo. Balisamba kwa khona inkonyana, baliquqela njeya, baqala ke balihlinza ukuba bafike enyameni.

USixwila ube ngowokuqala ukuyisezela ingozi. Uthe esaginye umthamo wokuqala uthe jike, yini le! naaba oodyakalase ababinini abakhulu; kanti aaba dyakalase babexekwe koku kuma kwale nqu okanye nge babengazikhathazanga ngokuchwehwa; bathe ngoku baku bona uSixwila nomka-khe besitya bengaphekuzwa yile mazi ababisi sathanda buza. Ivakele imazi le yodyakalase ibiza ngeliphantsi, gqi! Iinto ezinkulu zamantfontso zonthatu, zoonda ngaye. Inkunzi le yayise iwuvuse waanje umnyele, waamba-bala-bala, yayithwal' intloko, yawenz' ugqobo umsila, yasondele se yithe hluhu namenyo, ebethana; butswina uboya obu buseqolo, yathi isiza yafe se ivungama.

Ukhe wafumane wee nxhwelem uSixwila, othukile kukuthi thu ngamandla kolu dwendwe lwakhe lunomdintsi; koko indlala yamnyanzelela ukuba alwe. Uya bona ke, xa zilwayo zona izilo zasendle, esi sibiza umngeni simelwe kukuba sigalele kuqala, kunjalo nje sitsho kalukhuni; ngoko ke uSixwila uziphose ephela atsho eela amenyo emqaleni apha wotshaba lwakhe, xa kanye lusaqalayo ukugquma. Ukuba laa mantfontso ayeselula kunoko nge kuba la macebo nge lephumelele; koko ngeliswa ngakuSixwila, ayesele madala kanga ngokuba ayesel' enakho ukuzibulalela nawo ngokwawo. Uthe ke ngoko engekalimliseli igalele lakhe abe amabini sel' ejwaphiliza entanyeni apha nasezindlebeni zakhe, labe elcsithathu limthe zoo ngamanzi la onyawo; oku kubanjwa ngonyawo, nokuba yaba kokwebaqo, noko ke lolunganyamezelekiyo,—uSixwila wavakala ezibika bukhalu, wawavuthulula loo mantfontso, wakrentula wemka.

UNywebelezo kukho ukuba abe uqondile ukuba akayi kuba nakho ukulwa; okanye ke abe uxakwe kukukhawuleza kwendoda le yakhe ekuqubuleni; phofu ke nokuba wayethe waya kuyince-da, ithuba lalise limxinanise kakuhi,—kuba athe etsiba laa mantfontso makhulu ukuya kulwisa uyise, wabe unina wawo eziphosa kuye. Uzame jufu uNywebelezo ukuba aphuncule kwesi sige Bengakazi. Kanti ke noko, kuwo onke lawo matshelu uthe efika kumyeni wakhe uSixwila wabe esopha ngamandla kumanxeba amabini ankontyo emhlathin' apha.

Sifumane ngoku esi sibini sazula sazula sade sema njeya, sajika sajonga kulaa ndawo sichithwe kuyo. Yakhe yaangumzuzu ke lowo kumiwe, kukhothwa amanxeba; ukusuka apho kujikiwe, kwazulwa kuhle, kuhanjwa kusezelwa, kuphatha kuphula-phulwa iingxolo zobusuku.

Mgama phaya ngasekunene kuvakala ukucwicwitheka okungathi kuya hlekwa, kanti ke ezo zinchuka-cweya,—mgama kude kunoko, phambili, kuvakala isandi esingindizayo ezibi, somhlambi wamaxhwili aser khondweni wexhoba lawo. Asinto yantoke leyo; kuba kufuphi apha, iya vakala ingxolo yokuhlafuna kweziya ndwendwe zinezotho. Umbizane wokutya ngakulowa mthi wombafa uze naye kanjalo uXwila,—ufumane wasezela buncama egqibalisa, wajika kuhle wasingisa ama bombo ngakwi nqu leya. kube futhi enga angaya kufika, koko laa ntsapho yodyaki ibiya imvise ukuba akukho nto yakhe apha!

Ude wafumane wathi kungenini, wee buthuthu ngamanqe, emana ebeka-beka, ethi engapha kweli cala lixhafuza litya kakubi, abe ekweli linemazi yenqu, eyayisafumane yema ngale mikhono idabalazileyo, kunye nentloko zibe zona iimpondo ngoko se ziyezatshona entlabathini.

ISAHLUKO 5.

UKUBUYEKEZWA KONYAMEZELO LUKASIXWILA.

“Akkrakra, Akkrakra, Kkrakra!” Livakele lisitsho ngomtyangampo omde, orabaxa, igxiya, lithi lisitsho libe libeka ngeliphantsi, ngenqhula, lixela ukuba ubusuku buhambile. “Kkrakra! Kakaru! Akra—kra!” Avakele esitsho amanye kwimbombo zone ephendula kwa ngenqhula, neliphantsi, nje ngabalindi, bevakalisa ku bo bonke abatyi benyama basezindle okokuba se sidlule isiqingatha sobusuku.

Kuthe apha kule mithi ingasemva koSixwila kwavakala umfutho wexhalanga usitsho ngomsindo; kulandele uphaxu-phaxu wokubethanisana kwamaphiko; kwacaca ukuba kukho amathole athile abaleka ukuxholwa ngulo xholowane mdala; waya ephela ngoko laa halala wayesenziwa ngamagxiya. Kuthe koko kuthi cwaka, avakala cacileyo amazwi oodebeza; kwaqala ke kweezozololo, cwaka. Leya.

Leya intsapho yodyakalase itye yahlutha yaazizipitsolo, naantso

ke ngoku se imana ikhukuza ikhotha izidungulwana ezisatyekayo; yazola impepho : yavela inyanga yathatha ulawulo lwayo. E-mgameni phaya uthotho lweendunduma lufumane lwaalukrozo kubethwa kukukhanya kwenyanga nentlabathi. Kwa ngaphambili apha kuthe ngxingxilili into enkulu yesikhondo sombafa, ekuthe emazantsi aso phaya kwee tshithshilili incha ende enenkozo ezide zayigoba ngombethe, kuBonakala ukufa inika imbeko kweli nyange laba yintsalela kwintlabalaliso zomoya wase-ntsona-langa.

Ukuthi nzwanga kwempepho ke kwaba kubi kuXwilayo; akabuthandi yena ubusuku obuthe nzwanga, kuba kunzima ukuzingela ngaphandle concedo lwempepho, kwaye kukwane-ngozi yokuthana makanqa nento ebikulalele, wafumane wamuncu waqala wajonga ngapha, nangapha, wabe uNywebelezayo ejika kuhle, ehamb' esezela, ephula-phula iinkxwaleko neenkathazo ezingathi zibahlele kwiinto zobusuku.

Ubonakele uXwilayo esithi xubungu, wajonga kabukhali kumtyululo wenza obungasekhohlo kwinqo leya, waqala kaloku wee ja umnyele, umsila uyekelelwe kakuhle phakathi kwemilence waye imbonakalo yakhe iphakathi komsindo noloyiko. Ithe le nto ayondeleyo, yakuya icaca, waBonakala ejonga phezulu, esitsho ngomtyangampo wesimangalo. Ibonakele inkokeli yokrozo olude lweenchuka-cweya isithi xubungu, isinga-singa ngaloo ntloko iqekele, yabe impumlo ithe nqo phantsi, afe loo mehlo aqeeleneyo ejonge phezulu. Abalandeli bayo bona bathe gqolo bahambela phambili, bathi bakusondela kuyo babethe ngokunene.

Ibe lolo ngecelele ke ezo ziyatha zoyikekayo nokoyikeka zifika ngazinye zibuthume vu ngezinqe ezi zinto ke ezimthatheli nangqalelo uXwilayo nomka-khe; injongo yazo enamandla yile yenqu. Zithe noko ezi zilo ngathi azinamehlo abukhali zaqonda phofu ukuba inyamakazi le inxhwelepiwe, naxa ebesekho amathandabuzo ngobungakanani bengozi, ahle aphelelwa loo mathandabuzo, kuba isuke ngoku le mazi yee gaququ ngamadolo, wabe umva lo uhxa kanobom, 'suke mbokpo phantsi, yafa.

Usuke uXwilayo wanga angasuke ee gilili afe kukubona iinchuka-cweya zisiya kungungela kwisidumbu abekade esilolengile ukuba asitye; usuke waxhuma-xhuma, waqhaqhazela, waman' ukunqhavulana nomoya lo; ukusuka apho ufumane weenza iintsongelo ezingummangaliso esongela usapho ludyakalase, elutyityimbisel' umnwe lonke, esithi uya kuze alubulale wat/ho enqumla esinga ngasetholeni eliya. Ayimanga yonke

loo mpi ukuba ma ilindele ezo ntsongelo, yona ithe kwa ukuba izibone nje iinchuka-cweya, yasebenza nzima yee qwenge umkhono.

Uthe egxalathelana uXwilayo ukuya ngakuyo, wabe unina namathole akhe se bethe tshalala tshoni encheni. Uyise wayesel' engasekho yena ekhweze nomkhono lowo; ukuba uXwilayo lo wayethe waBambaza, ngeleba wasala nalo ithol' eliya, koko uthe ngokudyuduza wabonelelwa, uthe uNywebelezayo engekadibani naye babona ngentsalela yethol' eliya se igpambilizwa yonke yint' aph' enkulu yenchuka-cweya.

Ewe oodyakalase bayithiyile inchuka-cweya kanti ukuyoyika kungaphezulu; uXwilayo akanakho ukulwa nayo, waye esazi ukuba azisayi kuze iicweya ziyisiye le ndawo kusekho ivumba lokutya. Uthe nqumama umzuzu ewile kanye umzimba, wayijonga le mpi ityayo. Ucingile ukuba akayi kufumana kutya ngokuma apha, uthe guququ wemka, wazisiya iicweya neso sityo sazo, ekhumbula ukuba kuza kude kuse engathanga nkwe nto, waququha kuhle, iindlebe zijonge phambili, impumlo ithe nqo phantsi.

Uthene nqwakanqwa nombana ohamba iinyamakazi uwuthe chu wahamba ngawo kuhle; ubonakele esithi nqumama kwinda-wo enezihlahlana ezinamevana, wasezela, wawusiya loo mbana, woonda ngamcithana uthile unencha; kweso sithuba uye wadibana naye uNywebelezayo, bajora kunye, bajika-jika ngomjikolo ogoso-goso, bade ngelikade bafumana umkhondo wegazi eliya bebelithe pe kuhle, ichaphazana nje encheni; kanti ke loo nto kunye nevumba loodyakalase elivakele lilitshu entlabathini ibanike yonke ingxelo yento abebeyifuna.

UXwilayo uwuthathathe ngoko nangoko umkhondo wawulandela, yekoko ukumka nesikhaba sencha, loo nto ke eyenza ehamba enqumama ewulinganisela umhlaba ophambi kwakhe; kuthe ngoku lo mkhondo awulandelayo wavakala umtshu kakhulu; wema, wajonga emva kwakhe kuNywebelezayo, wacotha ke ngoku naanko esinga kwisigangana sentlabathi, intloko le ithi ingapha ibe iphantsi umzimba uruqa phantsi uye wafika kwesi siganga waqabela kuso walala ke ngesisu. Yini le! phambi kwakhe nqo, naabo aabo dyakalase ebebalanda, aaba bakhulu kuxa bambela inyama kwinto ende emxingwa yomnxhuma abawumbe apha entlabathini. Ulele pantsi owakwaSixwila elindele; wabe ukha-khe engasafukumi; akukho ubekisa nto komnye, afe uNywebelezayo esemi kulaa ndawo ebenqandwe kuyo nguXwilayo.

Ithe intsapho yodyakalase yakugqiba ukukufihla ukutya ngo-kuqinisekileyo, yanduluka imka ngecala, nje ngoko iyimpi eyenje njalo xa ihluthiyo. Unge angaziphosa ngaphambili kuhle iindlebe uXwilayo, akaphinda afukume. Ibe sisidala ke ngoku phambi kokuba aqale eme ngeenyawo. Akuba ngoku eqinisekile okokuba yonke laa mpi isithele, uthe ngqo waya kuphanda inyama leya.

Emva phaya ngakulowa mthi womkhoba kwakusavakala uxhwithi-xhwithi ongaphela ndawo, oxela ukuba kusekho abathile abasenohongoho lwendlala. Kwaye kungayi kusala nesi-cwili, kuba amaxhalanga ayesel' eyondelana kuyo leyo mithi yemibaba.

ISAHLUKO 6.

UXWILAYO UFUNA UMZI.

“Hhu-u! Hhu- u! Hhu-u-u!!” Ivakele inqhukrileka isitsho inkunz' enciniba phakathi kweendunduma ezaziluludwe phambi koXwilayo, ithe xa igqibelayo, wabe udyakalase othile oyinkunzi engena kwezo zihlahlana kufuphi emva kwayo, wamana ezithwifa amacala kwezo ntswazana zomileyo, waphanda umsele kaloku apho entlabathini, waziqikiqa kunene; akugqiba oko kuzihlamba ngentlabathi, wema ngeenyawo, imilenze yolulwe, umsila uthiwe tyee kunye nomzimba, ibe impumlo ijongiswe phezulu. Ize kwa oko imazi yakhe incwechwa, yafika nayo yazibuqa-buqa; uvakele sel' etyanduluka lo uyinkunzi etswina kakubi!

UXwilayo wanele nje ukuphakamisa iindlebe, yena wayengena nkathalo yezi zinto zenziwa zezi zihlobo zakhe zitya iintubi neembovane,—usuke wazitshikilela ezi zidalwa zingxolo ingaka, wafaka intloko kumnxhuma owawuphambi kwakhe, wamana efhula-phula intfukumo kaNywebelezayo.

Ezi nyanga zintandathu zidluleyo esi sibini sibe sihambe lula kwimikhondo yeenyamakazi ezinkulu ezazisinga kwiindawo ezinohangazana, malunga nomzantsi-ntsona wiKalahari eNcinane. Ngayo le ntsasa bangene kwimidlathukana yezihlahlana, ezibonakala ukuba zisenyeleni yelona lizwe lileloo thangazana, kwaye nokuma kakubi kweendunduma zakhona kuxela ukuba lo

ngomnye umhlaba. Apha woBona idlaka-dlaka lomphafa licalanye ngenxa yokudlathulwa yimimoya; phaya ubone kwa intsaluba yetyholwana lombongisa, elintswazana zilambathayo, zomileyo, into emaxolo arabaxa ngenxa yobudala nokusoloko usilwa nalo moya uvuthu-vuthu wasentsona. Enyanisweni ilizwe eli liyoyikeka; kodwa apho zisinga khona iinyamakazi, ma kalandele noSixwila.

Kobu busika bungenayo uqhame isimanga uthangazana; amathafa azele zinyamakazana kunye neenciniba; ukutya asikukho nakho; kwaye ke ukutya oku iyeyona nqobo yento ngeli xesha kwaba dyakalase babini. Kakade ke se bentsuku ntathu bebuqa befuna umnxhuma olungileyo wokuzalela. Ude wathi ngokuhlwa nje uXwilayo waya kuthimba umzi wencanda ongaphantsi komhlaba. Uthe ke ngoku akuthi ukuvela ngentloko emnyango, wamva uNywebelezayo ukuba uya gungqa, elungelelanisa umphantsi wendawo. Kwalile ekuseni, waphuma emxhuneni, wathimla kunene, wavuthulula intlabathi ezindlebeni, wee buthuthu phantsi ecaleni likaXwilayo.

Ukubefunyeka okunzima, okufane nokwethole, kwehodi, elisebunzimeni kutsho bee xhungu bema ngeenyawo abadyaki; kwaBe se kuvakala ukuvungama kwamaxhwili, kwalandela ukugqumba okunzima entlabathini. Bathe nkqwili oodyakalase encheni,—ide yavela loo nto inkulu yehodi, yavela ibanjwe ngeendlebe zombini ngamaxhwili, likho eli lithe nqo ngomsila, kwaye kukho amanye amaBini akhukuza ngamandla emacalen' apha. Uthe xa umnxhuma se uxele nje, aliqukula amaxhwili; ibe ngumbodamo ke lowo, ekude kwaBonakala ngathi ihodi loyisakle; baya belingungela ngakumbi ooha-mlomoa bafi kunene, abandlebe zimabaku-baku, abambambo ziphandle,— yazama amazwembe-zwembe indun' enkulu, yagquma nzulu, yatsho ngoluhlaza umtsi, yadal' uqukulubodwe, zavuthuluka ziphela! Iphindile into yakhona ngomtsi, owatsho yona yafika emxhuneni, lowa ubulungiswa ngumka-Xwilayo; azame sufu amaxhwili ukuba ma kaphinde alibambe ngeendlebe nango-msila, koko int' enkulu idubuleke nzima yaziphos' emnxhuneni.

Ajwaphilize, arwaphilize amaxhwili, afumane ezintleke-ntleke neenkenkelele, ngoku azama ukwandisa umnxhuma lo,—into ni? Akubanga kho nelinye elibenakho ukujikela ngasemva kojeme lo. Unkabi lo akanamenyo angalwa ngawo, kodwa yincutsho ngasekumbeni, laye neli hlokondiba limhlanganyeleyo liyazi loo nto. Ilinga lokumlandela ngasemva ujeme lo lingaba lilize,—lingathi elikhe lalinga ukuyenza loo nto, umlomo lo ungazala

zimfumba zentlabathi ezigityiselwa ngamandl' amabi ngeenzipho zehodi ezomeleleyo.

UXwilayo nomka-khe ababanga salinda; bawathiye isimanga amaxhwili, bewoyika. Umnxhuma lowa wona kwakungasekho themba ngawo, yiyo loo nto athe amaxhwili esamana ukunqavula evungama ngasemnxunyeni phaya, bazithi sululu, naabo beya kufunela amantfontfo aabo enye indawo.

ISAHLUKO 7.

UXWILAYO NONYWEBELEZAYO BATHIMBE UMZI WEVUZI.

Isizothongo sokuzola, okudla ngokwandulela intsasa engenamoya yasentlango, kutsho kanobom kwezo ndunduma zithe dwee; lithe ngoku ixefa lakuhamba waqala umoya wee khephu wahlabisa ngokoyikekayo; ixhego legxiya liye lakhwela phezulu esidulini, lee vu layigobela ngaphantsi kwalo imilenze; namaphiko athi nca emathangeni, intamo igobeke ngemva, intloko iphantse ukuthi nqo emqolweni. Kude kwaakabini liwuvuthela umqala, likhamise, laye likhathazwa nakukutsho kwelizwi lalo; linge lingababa linyuke, lithe baa baa baa ngamaphiko, laphinda leza kuthi ngcu kwa kwesi siduli, intamo ngoku liyolule nkqo, liyihlunguzele intloko, laqala ngoku lalifumana izwi lalo lomxholo, yeka ukuvusa kwalo ngoku oogxabalalo ngentfelo ehlab' ekhosi; kufuph apha iintak' ezizihambelayo ziqalile zahlanganisana ngakuyo leyo mibaba ilusali kuloo ndawo.

Ezo nto ke zingenamlungiseleli, zilambayo, zimbatshileyo zezidalwa zamana zibaba-baba, zijikeleza lawo masebe omileyo, zide zifumane zivule loo milonyana imbufo zilinge ukwenza loo ntfolo ingabeke ndawo. Kuthe kwa ngoko avela amagwangqana asentlango, atsho ngeyawo intfolo yentsasa, atsho enyuka ngamanye, entinga esinga phezulu ebethanisa amaphiko etsholoza ngelolulayo, elipholileyo, liye kuphela ngendili emnandi. Aphinde kwa khona ajike ehle ngamanye aze kuthi nqo phantsi; kanti aya phinda kwa khona aya nyuka ehle anyuke atsho ngento emnandi ehlangebeza imini ezayo.

Kungabanga nini yavela kaloku imini, isithi thu empumalanga; yathi imini entle kunene yobusika obuhle yakhawuleza

ukusingisa entfona-linga, yayithi xobululu loo nzinzilika yethunzi ebiligqume lonke; yaqala ngoku yavela intlango; yekoko ke ukqozo lweendunduma, zinyuke zemka, zaya zeela zizibonakalisile; kwaye kufuph' apha kumkise, ilizwe liphanzisiwe; izihlahlana zalo ezinqinileyo. iminzalubana yencha, naloo mithi ibululwe zinkqwithela kakubi, yonke loo nto ukukhanya kwemini kuyibencile. Amandla omoy' omhle kunene ajinxile ephandleni phaya, 'suke ke ilizwe lafumane laayinto engajongekileyo.

Kumganyana ongephi kwesiya siduli sibe sinegxiya, elise khona nangoku, ivuzi elisebenza nzima, kuxa libeka izinto zokugqibela emlonyeni womnxhuma elise lizimbela. Ubusuku obu libe likhwelelisa inkunkuma ebizalisile ngaphakathi; ngoku ke se kusele nje umhlatyana ngasemlonyeni apha osel' ufanele kukusuke ulungelelaniswe. Uthe xa uthiwe gabu lo umsebenzi wee nqumama, wakhangela kuthulana oluhle oluvela kwa kule ntlabathi abeyigqusa. O, kungaba kuhle ukusebenza phandl' apha ngale intsasa inje ukuba ntle, utsho wafiya konke okunye abekwenza, kuba le nto ebengayijonganga kuqala; yingozi ukuhamba emini ujakujela into yokutya; ngoko ke kufaneleke ukuba angene emnxunyeni, alungise bugoswana, alale yonke imini le.

Kuthe kungekasi uXwilayo weva ivumba lomhlaba omtsho wona lo ubufunguzwa livuzi, waba ke ngoko akasenamfuneko yakufuna mnxhuma; kuba ukuzama ukuqonda uhlobo alulo umnini walo ayikuba msebenzi uphi lowo. Ukhawulezile wayisinga-singa le ndawo, waqonda ukuba iya kumlungela kanye; into esaseleyo nje kukuba indawo le ayihluthe ibe yeyakhe.

Lithe ivuzi xa liqalayo ukusebenza apha emlonyeni womnxhuma, baye aaba dyaki bethu buthuthu kwisihlahlana esikwalapha, bezithe buma iindlebe ngokungathi abanamqalisela, kanti amehlo ayiphawula yonke intfukumo. Ngokohlobo lwazo ke iinyamakazi, uXwilayo lo ngoku nge lefunza ngoku, ayihluthe le ndawo kwivuzi; koko eli vuzi lalikhulu gqitha. Uhle waqonda uXwilayo ukuba akangeloyisi eyedwa, be kufuneka libhlanganyelwe; lo mcimbi ke ufuna umonde nenyameko; phofu ke noko uXwilayo lo wayenalo ithuba kakuhle, waye umonde wakhe se ufuna ukuphela nje ngohlobo abalulo kakade. Wabonakala eyolula tse imikhono, wayithi qwa intloko phezu kwamathupha, walala ke.

Lo gama umyeni wakhe aleleyo, uNywebelezayo ugcine umnxhuma lowa, usukile emini enkulu, wasezel' umoya, athe akuba eokisile, waya kunqhenqha ngakumyeni' akhe. Uvukile

uSixwila wathatha elakhe ithuba lokulinda. Ithe kuBa imini ihamba nje, yathi le mpepho ibivela kumacalana onke yamisa ngoku yathi thu kuhle ngasentfona; basuke kwa oko oodyaki boBabini, bathatha ndawana yimbi engaveli moya uya phaya emnxhuneni. Lithe ivuzi lakude lithi gqi, baye belele ngezisu besithele ngesigcunyana sencha, kufuphi.

Umnini-ndawo lo unge angema, wasezela umoya wazivuthulula kunene waquqha walandel' umoya. UXwilayo ujonge ukuBa le ndoda ikhe ibe nethuba, aqale ke ayekutsho emnxhuneni, ufike wema emnyango, watshothoza kakhulu ukuze aviwe. Lijikile leza ivuzi, se liwuvuse wema umnye se litho ntlufu umlomo, liwathe gqi amazinyo, se ibethana imihlathi. Likhe lema ivuzi umzuzwana ngokungathi lifuna ukuqonda ukuBa uXwilayo lo uyinto ni na kanye kanye. Likhe laqonda ukuBa le ndoda ize kuthimba umzi lo walo,—litsho ngomgqumo owoyikekayo se lifunza; qwaBe uXwilayo engathandanga kulwela empenge-mpengeni; uthe ke ngoko xa ezayo uVuzi lo wahlelela emnxhuneni, wafika apho waxhiphula ngamazinyo emnyango; ivuzi eli ke lalingelilo gwala; noko ke kwakungekuhle ukudibana kwamadoda kwingxingwana enje, linge lingathandabuza, lee krrwaqu ngasema lifun' ukuqonda ukuBa akungebikho nto imvela ngasemva na,—ulitsibele ngelo thutyana uXwilayo, wee dlathu endlebeni, wakhawuleza ukuhlelela kwa semnxhuneni. Lazigibisela liphela ivuzi ngokombane, layifaka intloko emnyango lagquma ngamandla, lamkhumbula uXwilayo, waye yena emana endanda, ebuya-buya, etshothoza ethe thwanga.

Lo gama wonke ke akakhange afukume uNywebeleza; lithe nangeli xefa ivuzi se lide langena ngentloko emnxhuneni, wanela nje ukuphakamisa iindlebe, avuse intloko; kuthe ngoku akutshona ngamagxa emnxhuneni, wee chwe-chwe-chwe waya, eyolule imilenze, siruqa isisu esi entlabathini. Uvakele kaloku uXwilayo ewuhlaba umkhosi ngaphakathi phaya, yaziphosa imazi yee khalakatha ngentloko phakathi kwemilenze yevuzi, yatsho ameno atfona, yeza nalo ke ngomva; kwaBonakala ukuBa ivuzi liqutyulwe kakubi, langa linge jezu nje, kwaBa kwanele, uXwilayo utsibe watsho ela amaBamba kubongwana, watsalela kuye ke, wabe umfazi ngemva phaya eBambe zema, etsalela kwa kuye; lijubalaze kanga ngoko linokwenza ivuzi,—koko lithe okukhona lizambalaza ngamandla, kwaBa kokukhona litsalwa ngokungaphezulu. Lithiwe vingci ngoku naliphika, aye omabini amacala esaBambe inkwa-nekwa. Hayi kaloku, siphelile isilo sec wolokohlo, ngokuwa kwezikhali zomzimba; uyekile

ngaphaya uXwilayo, warubuluza phezu kotshaba olu loyisiweyo, bancedisana ukulufuqela ngaphandle komnxhuma.

Unge angema umzuzu uSixwila esinga-singa ilizwe, wajikela kwa semnxhuneni, wee buthuthu, waphula-phula imigungqo yomka-khe,—wabe uNywebelezo wayesele engene yena elongalonga. Ma kuBe ufike umzi ulunge kanye, kuBa uhle wavela umfazi, wamana eziqikiqa ngaphandl' apha.

Ithe inxhuceleza yevuzi kungenini, yaBonakala ingxothoza isima ngeenyawo, yaye mhlophe ingasathandi nengqabi letapile. Ithe krrwaqu nje kwaBa babulali bayo, yeka ke, khwenye umsila, ukujakatyeka ukuya kweela kwantsiza.

ISIAHLUKO 8.

IDABI ENTLANGO.

"Hu u-hu u! Hu u-hu u!" Ivakele isitsho int' enkulu uSikhova ngelo zwi ngathi lelomntu, ithe ngcu esiphunzini esidala somqwafu. "Hu u! Hu-u-u!" ibuye isitsho impendulo ivela mgama emathafeni. Kubonwe ngenchuka-cweya ebikho-kele ezinye isithi nqumama, isithi vu ngesinqe, yahambisa ukwazisa abemi bale ndawo ukuBa itye kakuhle,—kude kwaakathathu wakalisa ngomkhalimo wakowazo xa zihluthi zizizipitsolo; ithe ngoku yahlukuhla intloko yajonga phaya kuSikhova, baye abalandeli bayo nabo bemana bevakalisa ngabanye ubuphampathela obuseziswini zaBo.

UXwilayo umele mgama kwicala elingaveli moya ejonge kwindledlana yeenyamakazi kweli cala kanyelithi thu la madla-kudla; kubonakele kusithi nzwanga ngebaqo uXwilayo ungcambazele phambili, kwaye kuxa wayeza kuquqha kanosom, 'suke tswa encheni, wabuthuma, ejonge kule ndledlana; umkha-khe naye utsibele kwelinye icala lale ndledlana, wasibeka phantsi isidunjana sexhwane letshabanqha abesaliphethe, wee buthuthu walungela ukusuk' umtsi.

Bathe kanti boBabini beva ivumba lenqhumeza, bayiva nayo isiza ngale ndledlana yeenyamakazi; yayothuswe kakhulu ziinchuka-cweya, yeza ke iqukuleka ikhawulezele, isiza ngecala elingayi moya kuyo. Kuqale kwafukuma uNywebelezo, kwala xa ithi ma yidlule inqhumeza, waziphosa wonke ukuBa ayihlasele, lunge lungathi phephu kamsinya usizana lwesilc, wathi kanti uSixwila

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 aqhuseke 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, waqumelela 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 ntjokum 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 entsatsheni, 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-nqanda 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, wajinganga-jinga, wanga angema ngeenyawo, wandanda akwavumeka ukuma, waqhaqhazela,—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 ngamenyo ngomsindo 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, iqebe 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 engokayikhahleli 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 amanxala 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.

ISAPHLUKO 10.

UMOYA WASENTSONA-LANGA.

Kwakuxa litshonayo ilanga kukhazimla amafu. Kuvele namaBenge-Benge emibane eye iphakama, yade yalialisa ngokukhawuleza elo lasentsona sathi ngoku nesibakabaka esiya sahamba sifa neengqimba zamafu abomvu amabi. Kuvuke nezaqhwathi ngezaqhwathi 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 abuyez 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 ebethembele 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 mibele. 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-langa wathi loo moya uzele luthuli wemka kuhle ukusinga ngasentfona-langa 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 loo mathafa angenaso nesifi, yonke indlela wayezingela ngayo yayiye yodyakalase osel' ezincamile naye ngokwakhe.

Kwezi ntsuku zimbini zoqhwithela, kude kwaakasinini ezama nzima, engaphumeleli, ejikeleza ilizwe ngethemba lokuza 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 iincinifa 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 ahlasilile, atsjijile, ajonge kwisihlanjana esasingase kunene,—uthe esafumane wancathama ngeso sihlanjana wajonga kwa ngasemva, uthe ngokubeka oku wawa ngqu entlabathini, akafukuma.

Naantso inkunzi yencinifa ibaleka inyuka isihlambo, amantfontso ethe bakada emkhondweni wayo, imazi yencinifa 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 zasandle; 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 yencinifa 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 ngengqobe 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 yencinifa 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 lencinifa 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 lencinifa, 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 unafo 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 aafa 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, libonakala 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 wayesebuthathaka kakhulu. Umzimba lo wakhe wawufane waalilobu, iimbambo, amaungu omqolo namagxa, yonke loo nto ibibonakala 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

lingcangazelayo, 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 qhekre 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, aBe 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.

ISAHLUKO 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, kwintjabalala 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 itho 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 imfakhe emkhondweni 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 itsiſa-tsiſa apha encheni, iphathe kuvungamela ilize. Uthe noko unina wanyamezela ewazama, ekude kwathi naxa sel' ede wafika kuXwilayo, amantfontſo 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 sentlafathi emgulugulu ; uthe kwa oko uNywebelazayo wee phethuthu wangena encheni wawakhokela amantfontſo 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 uNywebeleazayo wayesazi ukuba eziya zigangana zibonakala luzizi njeya zazi zezi nciniſa 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 kwamantfontſo ; uthe efika waye efutha ngokoyikisayo,—tyum intloko yentfontſo,—jaju njeya ukuphepha amathupha awoyikekayo abazali falo afothukileyo nabo ; umoothuko wazo uſe ngowomzuzwana nje, koko lowo mzuzwana waanela ukuwenza amantfontſo lawo abazalale athi saa. Basebenza boſabini oodyakalafe ngokukhawuleza beſe cwaka, baye beyenza into ngokuyiqhela. Kweso sithutyana sokuſa iinciniſa ezo zazisahlanganisa amantfontſo azo asasazekileyo uXwilayo nomka-khe ſona ſaſeſe bekrwitjhe isine sonke samantfontſo 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 amantfontſo ekude kutuphi engasozeli ngakho ehetheka. Izidalwana ezilusizi zazityiswe ngokoyikekayo, kwaanzima noko kuntyuntyana ; ſe kufa 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 ukutya. 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 ukulumba, 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 nevonjana lehlosi elalimana ukuthi rram, loo nto ke isisilumkiso. Usuke uNywebelezo wee thwanga kukubaqa ukutya, 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 lethe 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, wangenana 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 nziifheni 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 aphantaleleyo wona enobunqobo entla kude lee!

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