

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 bukhalo 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 kwe-Kalahar' 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 olunguAdonisi 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 nokuwafaza 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.

Ara, Ara, Ara-ra-a uvakele esitsho uCwafuza, ihlosi, eBiza imazi yakhe. Ara, Ara-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 nezinyeiimfene,—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 nokuBisa ingazimela 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 kutsiba, 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 kutsiba nje kambalwa, agqume nzima kube kanye, 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 azwii 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 ngathiisafuna abakowayo. Ithe guququ inkokelile engaba mhlawumbi yayiseza kulungisa le ntwana, suke yavakala inzwinini yesikhalo sikaAdonisi!

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

Uya bona ke, uHlosana lo akasiyatha; wafunda wafunda ngo obomini 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 ENTSA.

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 osezintyatyambeni, loo nto ke iyonke iza nomoya owomileyo wakusasa.

Lee ngasempuma-langa, 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 luthexaka kwelaa calalendunduma 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 embiyomngeni. 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 emhlabini 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 ezindundumeni; 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 ubekhokela 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 iphambili, 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 qelalesitya, 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.

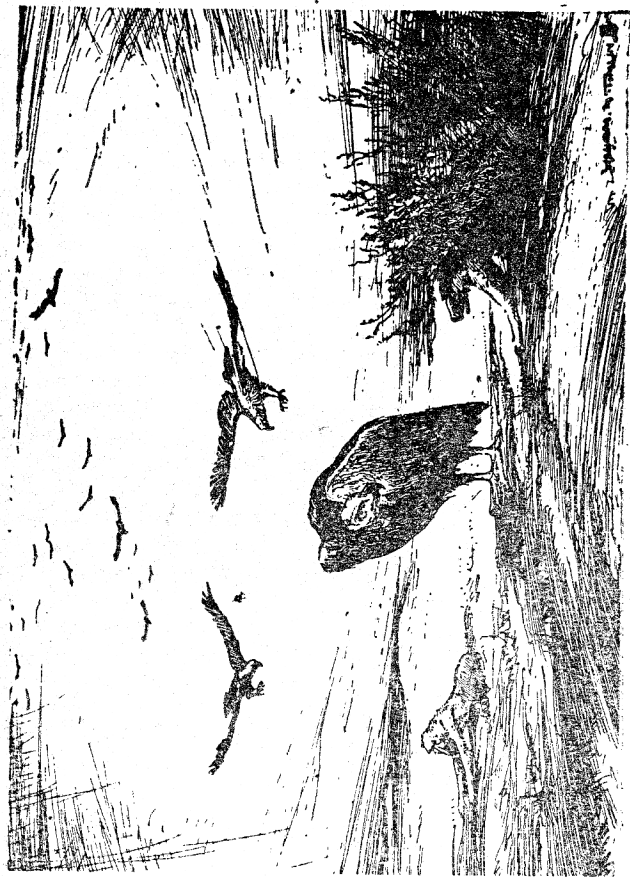
Imcokise kancinane inkunz' emfene, yamtyambalalisa phantsi kaloku, imthe ntji entanyeni ngonyawo imthe thwasu ngomsila ngesandla, ibe ngesinye isandla imana ukumdaphula ufoya obu iphuma nezigcume. Ithe yakumchwisa yakungqiba, yamthi tyeke phaya uAdonisi yaya kaloku kulaa nto ebeyitya, yayikhanga-khangela; 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 natshahazi 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 oluzizima 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 kwityhodlwana. 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 ligoxogoxo 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, watḡho ngesikḡakḡa isikhala '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 atḡho ange uqangqululwe ngesitḡhe-tḡhe 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; yatḡho 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 ukutḡhona kwelanga waphelwala; ukhasile noko umzuzwana, hayi kaloku uwile, walala cwaka kwindawana entlaḡathi 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 inciniḡa, uMpungutyana naye wayezingela kuloo mathafa entlaḡathi, uhloḡo awayekhawuleza ngalo ekuzingeleni lwalugqithile. Bade ḡahamba uḡusuku 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 emantḡhontḡweni ayo. Kusasa nje uMpungutyana ubejika-jika entlaḡathini ecwaḡuza, umsila ewuthe tonono, intloko ithe nqo phantsi, wemka ke, wee jike ngapha, nangapha, ezimisele ukuzuza ivumba elithile phambi kokuḡa kuse. Uthe uMpunzazana esaseḡezela itakanana lakhe elilumkisa, yathi kanti loo ntseḡezo 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 entlaḡathini.

Impunzi se iphumile esikhundleni sayo edotyeni, yakhefuza yegqitha kuMpungutyana ngelayo izama ukususa ingqondo kaMpungutyana ukuḡa isḡhxe phaya ngasetakaneni layo. Koko uDyaki waye ngumzingeli mdala engasnakufumana akhohliseke lula kangako. Uphakamise intloko wakhonkotha bukhali. yabuya impunzi ngephanyazo; uthe uya phendula umka-Dyaki ngobo butḡhootho ḡakhe, yaḡe se itsiḡe yabuya impunzi ukuya kukhusela umtan' ayo. Uphindile wakhankotha uMpuntyana. Uphindile waphendula umka-khe, watḡho ngoku ngezwi elibulila.

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

Ngesi sithuba le mijikolo yeenkewu yayisenzelwa ukuḡa ingqondo kaMpunzana 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 esincha, 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 imehlho 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 liqhugha 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, waqinisele, yaalufele, yaalithambo, weyelisele 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 bebuyelele, 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 ingajukutyeka int' enkulu kuzo, zee jaju njeya impungutye, Ivakele isitsho inchuka-cweya ngokukhonya okuburabaxa, 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 umsila, waangathi uya cingisisa 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 ngumyen' 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 zikhokho ezibulalayo, kwiminxhuma eze. Ufenzile ke wehla kuhle wee vu kwisicithana esinencha, wee buthuthu 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, ubukho 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 usunge phambili echwechwa, kwala xa asemnyango lo womnxhuma wakhali bukhalo buphuphi; ngephanyazo iincanda zizithe jaa ezo ntsiba zazo, zajika bukhalo, zibuya. Uthe buthuthu 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. Ivela ikwanjalo impendulo kumfazi, yaphakama yanongcangcazelo; uhle wavela, wabeka omnye umntwana ngakuMpungutyana, wabuya kwa oko ukuphuthuma omnye; uthe efika nalo wesifini umntwana wabengena emnxhuneni. Ma kuba 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-langa lwee jii ngoku lwavela ngezantsi kabukhalo 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 yahlabisa 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 amenyayo, 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, wafwaga into le yonke ngomsindo. Kwakukumhla esomini bakhe ade akhawulelane notshaba lokufa! UMPungutyana 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.

Ukuḅa uAdonisi waye yimfene le se ineentsuku ngewafayo uMpungutyana, koko yayisencinane le imfene, amazinywana ayo ayengekabi nakwenza ngozi ibeke phi! Ngelikade uphelelwe bukhaliḅha, wayiyeka impungutye wee tshwa edotyeni. Siya kholwa ukuḅa noMpungutyana wamangaliswa koku kuyekwa kwakhe kusiiquphe; kodwa akemanga ukuḅa ma kabe 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 eḅotha, agqibe ngencam engathi yebuzayo. Kunga banga phi ubona-kele uAdonisi etswina kakhulu, ejika-jika etsiba-tsiba. Wanele ukuthi hluḅu 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, epele 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 ukuḅa 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 ngokuḅa 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 ukusinelwa futhi yile nkewu; kuḅa

wayezixolisa nangokuḅa 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 okokuḅa 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 ukuḅonwa 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. Amaḅamba la akhe, nangani emafutshane, ayesele omelele kakuhle, nga ngokuḅa abe nokuzihlanganisela ngawo. Uḅoya obu busentanyeni nasemagxeni bukhulile baabude, baza bangqangqa solo, baze bathi kuḅa bunobala elimdaka kunobunye obu busemzimbeni wakhe, loo nto yame-nza wanga womelele gqitha. Namhla nje, nje ngokuḅa ungambonayo ehamba phambi koDyakophu, ukundoisa 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 ukuḅa 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