

AMASALELA



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Ngu: Enoch F. Gwashu



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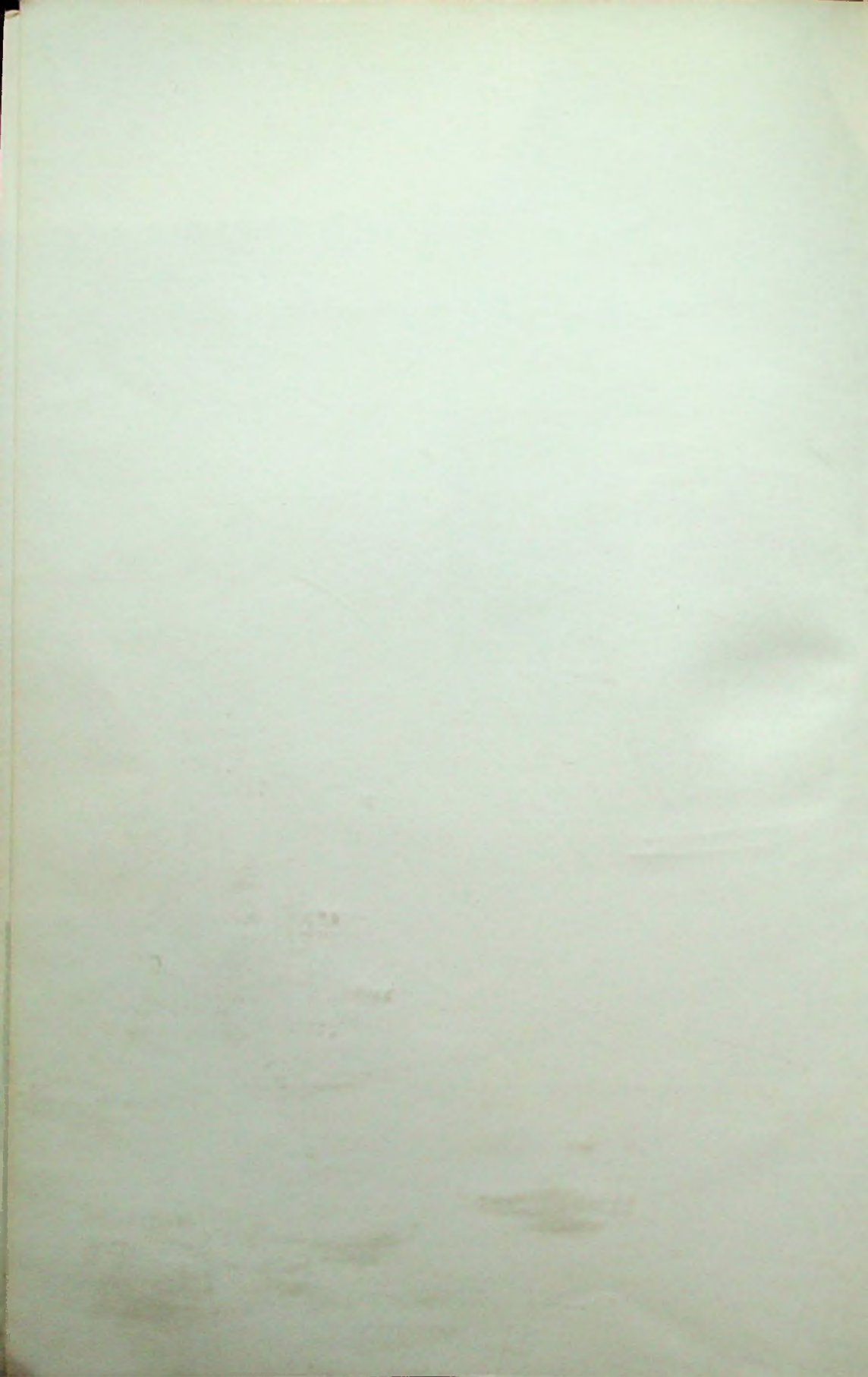
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AMASALELA

Ngu ENOCH F. GWASHU.
(Umbhali weNtombi yolahleko)

“Uxelelwe ngubani na ukuba uhamba zé”?
Genesis III : xi.



BONA PRESS LTD.
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AMASALIA

THE AMERICAN
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THE AMERICAN SOCIETY OF
MUSICIANS

ISINIKELO

Ndinovuyo ukuthi le ncwadana ndiyinikela kuMlu. Clifford Nokhele, umfo wasemaTshaweni kumaNtinde, owayeyititshala yam kwisithuba seminyaka engama-35 eyadlulayo. Ubunzulu bakhe kwintetho yesiXhosa kwanokucoselela kwakhe ekuyifundiseni, kuko okubange ukuba ndingabi madol'anzima ekuthabatheni usiba ndenze eli linge, ngokuthi ndichola-chole izinto kwezo mfundiso zakhe endisazikhumbulayo nanamhla.

Enoch F. Gwashu.

INTSHAYELELO

Apha sizame ukubonisa ukuba izinto zentlalo kaXhosa yamandulo yayizizinto ezazilulutho kwaNtu. Amasiko, izithethe, imikhwa; zonke ezo nto zazambathiswe ngengubo yentlonipho. Namhlanje ke sizame ukukhumbuza iSizwe ngesihomo, isithozela nokundi-leka kwaso phantsi kwaloo ngubo yentlonipho.

Singatsho ke ukuthi: wona amasiko akasenandawo, ngokushenxela ke inguquko nenkqubela kwezemfundo nokhanyo; kodwa yona intlonipho yiyona ntsalela ingadityaniswayo nenkqubo yezinto ese kumiswe zona ngamaxsha okhanyo neLizwi likaKristu. Ngako oko ke sithi: kwintlalo yobuKristu kungadityaniswa izinto ezinje ngezi:

(a) Intlonipho (b) Imbeko (c) Ingqeqesho kubantwana (d) Umanyano lweSizwe.

Xa sithi le ncwadana ukuyibiza "Amasalela," sisuke sakhumbula ukuba, amasuntswana ezi zinto sizibalileyo ngentla apha, asaman'ukubhaqeka ezilalini kuphela. Ezidolophini khona kuya lambatha tu, kwaphela. Yiyo loo nto ke nebali eli lisikhuphe edolophini laya kusibeka ngaphandle ezilalini. Mawungancami ke ngoko umzi, mawugqolotho, uxhokoshe, uvuselele loo masalelana ezo zinto wawuhleli ubunjwe zizo umzi kaNtu.

Owenu Enkonzweni yeSizwe,

Enoch F. Gwashu,

EMnyameni,

11, kweyeNkanga, 1957.

IZALATHISO

| Isiqendu | Iphepha. |
|--------------------------|----------|
| 1. Uhambelo kweloKuzalwa | 9 |
| 2. Ukunduluka | 12 |
| 3. Kwamalume | 16 |
| 4. Amagqabantshintshi | 19 |
| 5. Uchebesho | 25 |
| 6. Amasuntswana | 32 |
| 7. Ukujika | 37 |
| 8. Kwamkhuluwa | 42 |
| 9. UMageshana | 46 |
| 10. Ukuya kwabawokazi | 51 |
| 11. Ixhego lasemaTipheni | 57 |
| 12. Kwadade bobawo | 64 |
| 13. Entlombeni | 71 |
| 14. Idinga nesigebenga | 79 |
| 15. Ixhego lasedolophini | 91 |
| 16. Amavo | 98 |
| 17. Umvuka | 104 |
| 18. Imvume | 112 |
| 19. Emazants'entaba | 119 |
| 20. KwiNtaba-kaChungwa | 127 |
| 21. Umyalezo | 132 |

CONTENTS

| Page | Chapter | Page |
|------|-----------------|------|
| 1 | Introduction | 1 |
| 2 | Chapter I | 2 |
| 3 | Chapter II | 3 |
| 4 | Chapter III | 4 |
| 5 | Chapter IV | 5 |
| 6 | Chapter V | 6 |
| 7 | Chapter VI | 7 |
| 8 | Chapter VII | 8 |
| 9 | Chapter VIII | 9 |
| 10 | Chapter IX | 10 |
| 11 | Chapter X | 11 |
| 12 | Chapter XI | 12 |
| 13 | Chapter XII | 13 |
| 14 | Chapter XIII | 14 |
| 15 | Chapter XIV | 15 |
| 16 | Chapter XV | 16 |
| 17 | Chapter XVI | 17 |
| 18 | Chapter XVII | 18 |
| 19 | Chapter XVIII | 19 |
| 20 | Chapter XIX | 20 |
| 21 | Chapter XX | 21 |
| 22 | Chapter XXI | 22 |
| 23 | Chapter XXII | 23 |
| 24 | Chapter XXIII | 24 |
| 25 | Chapter XXIV | 25 |
| 26 | Chapter XXV | 26 |
| 27 | Chapter XXVI | 27 |
| 28 | Chapter XXVII | 28 |
| 29 | Chapter XXVIII | 29 |
| 30 | Chapter XXIX | 30 |
| 31 | Chapter XXX | 31 |
| 32 | Chapter XXXI | 32 |
| 33 | Chapter XXXII | 33 |
| 34 | Chapter XXXIII | 34 |
| 35 | Chapter XXXIV | 35 |
| 36 | Chapter XXXV | 36 |
| 37 | Chapter XXXVI | 37 |
| 38 | Chapter XXXVII | 38 |
| 39 | Chapter XXXVIII | 39 |
| 40 | Chapter XXXIX | 40 |
| 41 | Chapter XL | 41 |
| 42 | Chapter XLI | 42 |
| 43 | Chapter XLII | 43 |
| 44 | Chapter XLIII | 44 |
| 45 | Chapter XLIV | 45 |
| 46 | Chapter XLV | 46 |
| 47 | Chapter XLVI | 47 |
| 48 | Chapter XLVII | 48 |
| 49 | Chapter XLVIII | 49 |
| 50 | Chapter XLIX | 50 |
| 51 | Chapter L | 51 |

Amasalela

ISIQENDU I.

Uhambelo kwelokuzalwa.

Emva kokugqiba iminyaka ekuma-25 ndikwelase-Bhayi—phofu ndiligoduka noko—ndicinge ngokukhe ndihambele kwamalume eMnyameni, ilizwe lokuzalwa kwam.

Lo mfo kaFiliphu, kaXelo, kaKhali, kaHanise, uSanduva igama, umfo wasemaMpondweni, kwaNya-wuza. kwaNgqungqushe, oHlamba-ngobubende, ndamgqibela ukumbona ndisemncinane kakhulu—ndiseyinkwenkwana ekwishumi linantathu leminyaka yokuza-lwa. Ndibe soloko ndimbona futhi ngawomphefumlo amehlo, ukude ndibe yindoda nje, ndibe nenkosikazi nabantwana. Ekumgqibeleni kwam, wayengumfo othandekayo, naxa singátshoyo ukuthi, noko umfo lo wayenayo indawo egxothisayo wakumkhangela, kodwa ibibakho nendawo ethi khawukhe uphinde umjonge. Wayengumfo obesuka andicingise ngembali ebe ndikhe ndifunde ngayo esikolweni, imbali engoGxuluwe naba-Thwa. Imbali le yona ibisithi ichaza uGxuluwe lo, ndisuke mna ndimfanise nomalume lo.

Ngumfo osuke kanobom egadeni; umdak'omnyama ogxarileyo oneliso elinye; athi xa asixelelayo elinye latyhatshazwa libhunguza edabini. Kwakufumane kwasisigingqi nje kuloo ndawo lalikuyo iliso elo, kwasala nje iroloma. Naye nje ngoGxuluwe—wayengumzingeli wodumo, ichebesha eligqibeleleyo. Ndimbona ke ngoku seleyinkothovu yexhego elisimelelayo.

Ndinduluke eBhayi ukuthwasa kweyeNkanga ukusinga kwelaseMnyameni, ngeenjongo zokuya kumphumza umzimba nengqondo kwizinto zedolophu. Ndifikele ebubeleni obukhulu kwelo lakowethu, kwawazibhokhwe, zigusha, zinkuku kwayiloo nto kwizihlobo

ngezihlobo. Ndide ndeva ndifuna engqondweni ukuba bendingubani na mna, ukuba mandenzelwe obungako bona ububele. Khona, khona, le nto ibangele ukuba ndibukwe kangako ibe iyintoni na yona. Phofu ndibuye ndikhumbule ukuba, xa wemka endaweni ungonanga mntu, umelwe kukubukwa. Aba bantu bakowethu ke basuke bandixaka ngokuhluthana ngam ndakufika. Yangulowo, wafuna ukuba ndiye kufikela kowakhe umzi, abakhuluwa, abaninawa, odade njalo-njalo kwabangiswana. Ndandise ndililungiselele ke eli dabi ngokuthi ndibe kwisigqibo sokuba ndenze iintsuku kulo, ndenze iintsuku kulowa, ndide ndibagqibe bonke ndingcuchalaza ndisenjenjalo. Khawucinge ke, mfundi—ezo ntswazi, iikofu, iiqhiya nemiphako! Ezo nto ke kufuneka ndizibek'apha, kumzi ngamnye. Yiyo naloo nto kube ligazi elingako ekufikeni kwam.

Apha ke kube kukwilali ekuthiwa ukubizwa kwayo kukwaGoso. Le lali imi kanye phezu komlambo womKhanzi. Kulapho ndakhulela khona, ndaba yindoda khona. Ndibe ndisacinga mna ngezinto endemka kusenziwa zona, iziyunguma zakwaNtu; iintlombe, imigidi, imidudo, iintonjane, iingqina njalo-njalo. Kungoku ndifika sekuseluhayeni ngoninzi lwezo nto. Ndiphawule ukuba intlalo ayikude kuya phi kuleyo yasezidolophini. Oku ndikuphawule xa kufuneka ndixhamle inyama yoxhelelo. Kwafuneka ndinqande amahali-hali, ndisunduza ezo ngcedevu ndandiphakelwe kuzo inyama, ndinikwa ozifolokhwe namabhoso ukuba manditye ngazo le nyama.

Ndisuke ndaphambanisa mna, ndasinga ebuhlanti phaya ndiphethe umgotywa wam. Ndingene kumadodana ayelibutho lam, ndagibisela umgotywa wam, ndashukumisa imihlathi kwakuphela. Yaba yinto ebukwayo ke le, kuba kwakuse kucingeka ukuba andisakhumbuli nokuba isitshetshe usibhekisa phezulu ukusika eso siqa senyama, usithe nqo ngamazinyo, usithe chu ngesinye isandla, uze ke ukhe ngaphantsi ukusika ubhekise ngasempumlweni. Kwaba yenye into ehlekwayo likhaba kwakubonwa ukuba ndisawugcinile umkhwa wokulumela abafana namakhwenkwe.

Kaloku uya kumbiza umfana esitya naye kweso alunge kuso isitya ngokuthi ulume kweso siqa sakho, ube sowumpha kwakuso eso, umkhwaza, "Kwedini!" Ubone ukutsiba kwakhe ukuza kuthabatha loo ngqakumbana, angathi akashiyi eyona nyama ininzi kwesakhe isitya. Kanti olo phiwano luya kude luye kufika nasemakhwenkweni kube zezo zantanta kubulelwa njalo, "Enkosi, Tata!" "Enkosi, Bhuti!" Njalo. Kanti namadoda asel'eqinile, akaphelelanga kweso sawo isithebe, oman' ukuxhuma esiya kubulela kwangaphambili ngebutho, 'de kuse emaxhegweni kulunyelwa abangaphantsi. Koda kugqitywe kuyiloo nto imnandi injalo.

Ngokuhlwa kwalo mhla, ndibe nengxoxo enkulu nenkosikazi yasekhay' apha, siphikisana ngendawo yokuba mna mandiye kulala kwindlwana eyodwa eyayilungiselwe mna ngomandlalo otofo-tofo owawuqhelezela iingubo ezimhlophe. Ndiyalile le mbeko, kuba yiyona ibe iza kundahlula nembadu kulaa madoda athe dwee enkundleni phaya eqaqaqeni, encokola kamnandi. Ndizinamulule apho kuloo nkosikazi yelo khaya ngokusuka ndiqubule umraji wam wendlela, ndibhekise enkundleni, kwamanye amadoda, ndiyishiya le nkosikazi indincuncuzela kuba ndiza kuzingenisela ingqele ngokulala phandle, nakuba kwakushushu kunjalo.

Phakathi kwala madodana ayelele apha enkundleni, kwakukho umfo weli khaya ndifikele kulo, umfo wasemaTshonyaneni, ozalwa yintombi yasemaTshaweni, kowethu, isalekela ubawo. Lo mfo, ngumfo endikholwa kakhulu yincoko yakhe. Encokola izinto ezinambithekayo engqondweni, engayi kakhulu kwezo-burara. Ndibe ke ndincwase kwa ezo ncoko nam, ndabe ndiphethe nendawo yokuba makandilandisele apho umi khona umzi kamalume lo ndifuna ukuya kumbona, ndabe ke ndincurunele nendawo yokuba asel' endipheleka ukuya khona. Ndiyithe ndum ke kuye le minqweno yam, wavumela phezulu naye ngothakazelelo olukhulu. Kaloku umtshana esiya kwainalume! Ubungalayo wena ukumpheleka? Yeka!

Sibehle sasindwa bubuthongo singancokolanga kuya

phi, kuba sasidikwe yinyama, siyiqale ngemibengo saya kudlula kweyeembiza, sada saya kuntywila emhluzini, saza see wambu ngamasi obisi oluphuma ngqo ezinkomeni. Sityumtyeke buthongo ke siphantsi kwesivumelwano sokunduluka ngengomso ukusinga kwamalume.

ISIQENDU 2.

Ukunduluka

Ligqatse kwakusasa elalo mhla ilanga. Kwakuvakala kamnandi ukulilisela kwamahobe phakathi kwemithi yemikhoba nemicheya emifuleni. Kwakodwa ukuhlakaniphisa kokuxokozela kwamaxanxadi ezingeni, zintyiloza kamnandi iingcungcu phakathi kweentyatyambo zamaphewula, ziyolelwe kukumfifitha ubuncwane bencindi. Kube luyolo entliziyweni ukuvakala kwengoma yegwangqa esibhakabhakeni, kuba yasuka le ngoma yanga isixelela ukuba uhambo lwethu lusikelelekile. Yayiman' ukuphutshuluka imivundla iphuma kwizicithi ezikufuphi nendlela leyo yeenyawo esasihamba ngayo; ivuke ithi qakatha, qakatha, qakatha, xhwenene; isijonge ithe nkqo ezo ndlebe zinde, ibuye ithabathise sakunga siyasondela. Kwakubukeka emehlweni ukubona ingxangxosi indolosa emathafeni, ihamba igxoga ukukhaba ngenqina, ithi hlasi ngomlomo, bimbilili, iginya elo xhoba layo, ikhe ime, inge imamela ukuhla kwaloo nto iyiginyileyo emqaleni wayo; ongeze wazi ukuba, cikilishe, qungequ, sele, ntoni na. Nantso inyolula kwakhona ibhekisa phambili, itsho ngeso sihlwitha sayo sisekhosi. Kube kodwa ukubona imihlambi yeengwangwane, ithe thande ngasemachibini phaya; zitsho ngaloo mabala amhlophe namnyama aqaqambileyo—ndada ndeva ndikhumbula amaTshetshi mhla ngenkonzo yoVuko nqwa kanye. Sityhutyhumeze senjenjalo nalo mfo wasemaTshonyaneni, sacanda loo mathafa aseNgingqini, sisimka ngenyele yehlathi, kwezo zitywakadi zijongise kuloo lali yaseTyhola.

Siyihambe le ndlela nalo mfo ebasele ngeendaba, eman' ukuphazanyiswa ndim ngokusuka ndime ndikhe ndityebise amehlo ngokubuka ubuhle bendalo, kuba iliso lam bekuse kulithuba lingasanamatheli kwindalo yasemaphandleni. Ubehamba phambili ke yena apha endleleni, kuba yindlela yeenyawo, loo nto yasenza ukuba sihambe ngokurorozelana kuloo ndlela imajikojiko, kuba iphuma-phumela phakathi kwamatyholwana nezicithi zeziqwane. Side sathi ukuqina kwemini, sisoyiswa nabubushushu belanga, sakhe sathi masiphumle phantsi komthi womqwashu owawumi kufuphi nechibi lamanzi angwengileyo. Ndithe kuba iibhatyi besingazinxibanga ngenxa yobushushu, zithiwe tyuu ezintongeni njengokuba sihamba nje, ndayishiya apho phantsi komqwashu emthunzini kwanentonga endibe ndiyiphethe. Ndonde ngesigcukuma esikhulu esasikufuphi apho, siqhame sisaphuka ngamagcukuma. Lo ke ngumfuno wasendle endandiwuthanda kakhulu kwasebuntwaneni. Ndimshiye apho emthunzini uTshonyane eqhumisa inqawa. Ndanele nje ukufika kweso sigcukuma, ndeva ngomfuthokazi kufuphi nonyawo lwam: "Fu-u-ju—u!" Ndithe ndakuphosa amehlo, O! Yeka! umtsi endawutsiba apho! Msa! Ukuba ndandinokwenjenjalo ukutsiba kule midlalo yokutsiba yabantwana besikolo, ngendaba yincutshe yaloo mdlalo kubo bonke ababeya kuthabatha inxaxheba nam. Tyhini le! Kanti yinto enkulu yeramba!

Ndilishiye xa kanye liqala ukusinda-sindana libaleka lisingise kwicala elinetyholwana, ndabe nam sendingasanyatheli ukusinga kwicala lasechibini.

"Yintoni, Mza?" Ukhwaze watsho uTshonyane phantsi komqwashu, selesima ngeenyawo. Kuleli xesha ke ndisisigxegele ukuza kuye, sendiwuphethe ngesandla umnqwazi. Ndiyaqonda ukuba wabehle wayibona loo nto ndandizishenxisa kuyo kuba akabuyanga abuze; uwe entongeni weza neno, ngakum. Ugaleleke wagqitha kum, saphambana ngendlela ngezo zantya, yena exhinele enyokeni, mna ndiyinikele umva inyoka, ndijongise emqwashwini. Ndithe sendidlule nasemqwashwini apho, sabuphaphatheka qatha, kwekhu! Ndiya kubakho kukuhlekwa ngobu-

gwala! Yeka! ukuphethuka! Hlasi intonga yam nam! Ndaziqinisa intliziyo, ndaya kwakwelo cala linenyoka, sendibuntyuntya noko ngoku. Isantya sesinganeno mpela kunesiya sokuza kwam kweli cala linomthunzi. Ndiye kufika ke noko xa uTshonyane ayiqongqothayo, seliqhawuka inyoka isifa. Akuba eyibulele loo nto ingako yeramba uyithe chu ngomsila wayithi tyuu kumasebe omnga, wayishiya inguloo mbono mbi apho. Ndithe ndakubuza ukuba ayikothusa abantu abadlula apho na xa ilengalenga apho ngolo hlobo, waphendula ngelithi kukhona kulungileyo ukuba bayibone, ukuze bahlale besazi ukuba kwakubulewe inyoka kweso sithuba; ngako oko ke, kunokwenzeka ukuba inkunzi okanye imazi yayo, ibe iselapho, abe nokuzilumkela ke ohamba kweso sithuba. Okunye kukuba, akukubuye kusondele mntu kulaa mnga ijinga kuwo inyoka, nokuba seyibole yaphela inyama yayo. Wonke umntu uya kwazi ukuba kusekho ingozi yokuhlatywa ngamathambo ayo akwa nobuhlungu njengamazinyo ayo; abayi kusondela ke kuba babeyibonile ixhonywe apho inyoka leyo. Sibuyele kwasemthunzini sel'eman'ukujukutyeka uTshonyane yintsini. Ndibe ngazama ukuzikhusela ngelokuthi bendingenantonga yokubetha inyoka leyo, kwakukhona ndimndululeyo ngentsini. Kanti uwubonile umtsi wam ukuphakama kwawo, nokugqotsa kwam emva koko ukujongile Usuka ke athi, bekuya kumanezisa ukuba ndime kuloo ndawo, ndimkhwaze ukuba eze nentonga leyo nantsi inyoka, ndibe ke ngokwenjenjalo ndenza ukuba ingandilahleki inyoka leyo lo mzuzu yena eza nentonga.

Sikhe see vu apho emthunzini ke ngoku, esaman' ukuthabatheka lo mfo yintsini, ndada ndeva ukuba ndinyele noko. Ukhe wandikhumbuza ngamagcukuma endibe ndithe phithi ngawo; hayi bo! Ndawanca-ma. Sinduluke kuloo ndawo ukujika kwemini; sendiyibambe ngesiphatho intonga ndihamba nje, ndilumkele into engekehli. Ukuresheka oku kwimithana eyomileyo endleleni apha kube yinto esithukuthezi kum. Ndithi ukulushenxisa kwam unyawo kuloo ndawo ndikrwecwe kuyo luluthana, ndiye kulumisa kude. Kaloku ndibe ndikhumbula kananjalo

ukuba ukujika kwemini lixesha lokuphuma kwazo iinyoka, kuba kaloku ilanga libuphola.

Singcambazile noko kuloo meko, saye sijongise entshonalanga, kanye kuloo mahlathi asemazantsi aloo nduli kaChungwa, eZothweni. Size kugaleleka kwamalume xa libantu bahle.

Wawumi apho umzi walo mfo wasemaMpondweni, umalume, kwilali ekwakusithiwa ukubizwa kuse-Zothweni. Le lali yayimi kanye phantsi kwaloo nduli kaChungwa, eranqwe lihathikazi elinzongo-nzongo, linemithi emide nemikhulu kunene.

Sithe xa sisezantsi komzi lowo, sahlangatyezwa ziinto zontathu zeenkabi zezinja, sezingathi ziyaphapha ukuza kuthi. Ndimbone umfo wasemaTshonyaneni esithi xhungu, waqingqa ethe qhiwu intonga, ezijongile ukuza kwazo. Ndenze kwaloo nto nam, salinda ukufika kwazo ezi ngeledwane. Uthe umthendevu obuphambili kwezinye, wonda ngam, awadenda. Uthe umthendevu ukufika kwawo wanga sewuziphosa kum. Ndithe ndingekaqondi, ndagalela ngentonga yam, ndisithi ngelam mandiwukhethe intloko le. Gqushu! Ndatsho apho ubukhona. Kuthe kuba ndigalele ngamandla am onke, yathi ngokubetha phantsi intonga, yaphuka, yaqhawuka kufuphi nesiphatho esi, yasiso esisala esandleni; naso isikhanda sisiya kujuba kude. Yho! Ndiza kuyithini ke le into? Kuthe qatha ukuba mandicele kwabaneentsente lo gama isathe jaju njeyainja le. Kuthe xa ndithabatha unyawo, ndifuna ukubhekisa ngapho bendivela khona, ndeva ekhwaza uTshonyane esithi, "Ms' ukubaleka, Mza, uya kwenzakala," utsho lo mfo eququzela, epheku-phekuza eziya zimbini, zaye zingamphe xesha. Ade afika amakhwenkwe azinqanda, sendingasenaso nesaa sijungqesentonga besisele ngakum. Ndithe ndakuba ndinqandiwe ekubalekeni, kwathi kanti ndincediwe, kuba ngelaa xesha bendifuna ukujika, kwakuxa usondelayo kwakhona umthendevu. Ndifumane ndagxoga ngeso sinqumka sentonga, ndasala ndiman' ukununusa ngebhatyi kuphela kwada kwafika usizo.

Sihambe sisula ukubila ukuya kungena endlwini, phofu sisindile kuloo maramncwa.

ISIQENDU 3.

Kwamalume.

Kwakuse kuthe xhonkxosholo ebaleni yintsapho yelo khaya, kujongwe la madodana ezayo. Kwakuxa ixhego litotoba kuhle ukusinga ngasendlwini, ekwacaca ukuba lisuka ngasebuhlanti. Kwakuse kusanyiselwa amathole imiphehlulo, kukhov' ukusengwa. Sifike sabamba izandla, sibulisa kwabo babemi ebaleni, saya kungeniswa ke endlwini ngunyana welo khaya ogama lalinguDumaphi.

Umntu owaba nokwaziwa apha yaba nguTshonyane lo ndihamba naye; kwelam icala kwaba mnyama tu, kum nakubo bonke. Siye kungeniswa kule wayekuyo umalume indlu. Sandlalelwe ukhuko, see thekence ukuhlala. Kwaba nzima mpela kum oku kuhlala, kuba amalungu omzimba seleqhele ukuthi ngcu esihlalweni. Ndizame ukungayibonakalisi le mbulaleko, sendiman' ukuxhasa ngengalo, yakudinwa leyo ndibhe-nele kwenye; ndaman' ukuphethu-phethuka ke ndisenjenjalo.

Emva kokuwangazelisana ngeziqhulwano, uTshonyane nomalume, kwabuzwana impilo, bagqiba.

"O uphilile ke wena, mfana wam," ubhekise kum esitsho umalume.

"Ewe, ndiphilile, Malume," ndiqhube ndatsho. "Awu!" ukhuze watsho singekayigqibi impilo, "ungubani na, kwedini, ndisuke ndikufanise nje ngoku wakundibiza njalo? Neli lizwi lidokodoko, lisuke landikhumbuza ilizwi endiliqhelileyo nje, kusuke kwathini? Ungubani mfana?"

Ndazixela.

"Kwowu! Tyhini madoda! Mgod! Nguwe, mtshana?"

"Ndim Malume."

"Si! Bendsitsho ukuthi, noko eli lizwi ndilinkanile. Lelikayihlo; nqwa kanye! Khona imfano yona, ngudad' ethu kwaphela, tu. Bekutheni ukuze ulilande kangaka ikhazi, mtshana?" Ehleka.

"Andazi, Malume."

“Hayi ngenyani, akunakwazi, mntwan’ odad’ ethu.”

Siyiqale ekuqaleni ke ngoku impilo, sendibona ukuba ixhego lifile bububele, sekukho neendawo ezifixizayo. Ndizive nam sendiphutha-phutha iingxowa zebhatyi yam ndifuna ubuqhiyana bam bokusula ubuso. Kaloku into ekhoyo ngoku ikhumbuza loo nto yakha yakho, kwaneyenzeka ngoku, icingisa eyakha yenzeka.

Umalume waba nokuzikhumbula iimini ezadlulayo, esaphila udade wabo, uma. Wayezibona apha phambi kwakhe iindawo ezazimcingisa umntwa’ kayise, apha ebusweni kum. Kanti zazikwalapha kum iindawo ezazimcingisa usibali wakhe, ubawo. Loo nkukumiso ke yasigqiba sonke kuloo ndlu, saba nyembezana ngaloo mzuzwana wokuqala ukuhlangana kuloo ndawo; saba ke ngokwenjenjalo, sinika imbeko yomzuzwana kwezo zithandwa zasandulelayo.

Kudungudelise kwa uTshonyane—kuba nguyena obehle wafumana amandla okuzomeleza kuqala kunathi ngelokuba makakhe afumane kweli likamalume icuba, kuba lona yabe ilicuba lesiXhosa, wabe ke echaza nokukruquka kwakhe, yena Tshonyane, leli lasemLungwini, elisuke lanuka umLungu ngeziqholo ezi liphithikezwe nazo. Sibuye sangena kwasezincokweni. Uyakele ebiza unyana wakhe umalume kwesi sithuba esithi, “Wa, Dumaphi, mntwan’am!” wasabela omnye, “Khawuthethe, Nyawuza. Iza kuthiwani na le nto yalo mntwana wodad’ ethu kodwa, mfo wam?”

“Ngani ke, Bawo?” Ubuze watsho uDumaphi ezele luncumo.

“Ndithetha ukuthi kaloku, silambile thina kweli. Uza kutya ntoni na, mfo wam?”

“Andazi kaloku, Bawo. Ube ucinga ukuthini wena, Thahle?”

“Ndazi phi na, Dumaphi? Nini kaloku abantu abajonge impahla. Mna ndihleli apha nje andisenanto ndiyaziyo ngayo.”

“Mandikhe ndiye kukhangela ke, Bawo.”

“Hamba, mntwan’ am; wobona ngokwakho into

oma wenze yona," litshilo ixhego selibuyela kwakuthi ngencoko.

Singene kwezeembalela, iimvula, amaxesha endyebo, nawendlala kwelo zwe laseZothweni, kwayiloo nto. Siphatha kungena kwezokumiwa kwelo zwe ngamaXhosa kumaxesha amandulo, kodwa ke zonke ezo nto, ziphelele ekubeni namhlanje izinto azisenje ngokuba zazifudula ziba njalo ngaphambili.

Kweso sithuba saloo ncoko kanye, kuze kuvela uDumaphi, obesathe gqada phandle. Uvele selenxuswe ngabafana ababini, beyithe chu, ngeempondo inkabi yebhokhwe, irwex' emfusa, emazinyo asibhozo. Bafike bayikrobisa emnyango ngobuso bejonge exheweni, bengathethi.

"O-o-o!" litshilo ixhego liyibeka phantsi inqawa. "Andinanto ndiza kuthetha yona, Mgodi, mntwan'am, apho kuwe. Ndiza kubhekisa kulo wasemaTshonyaneni. Mfo wakwaDikiza; asinazinto sinazo kweli khaya. Oko kwaguquka amaxesha la, njengokuba uqonda ke nawe, sekwaba ngamatsuphelele konke esikwenzayo. Amaxesha mabi, amaxesha anzima, amaxesha ngawendlala, ngaweentswelo nentlupheko.

"Ndifumane ndathi mandikrwiitse eli takane, ukuze nibe nento eniyingenisa esiswini, nomntwan' odad' ethu lo, okolu sukwana lwanamhla. Okwango-mso ke andingeze ndayalatha into enophila yiyo. Niyakunga niyayitsala imibhinqo, ninganduli niluve ulwamvila lwephango kwiintsukwana eniya kukhe nibe lapha kweli khaya lenu. Ndithi ke, thabathani loo nkukwana niyixhwithe, nose." "Nango ke amazwi exhego, mfo kamalume," ubhekise kum watsho uTshonyane.

"Ndixakiwe, Mza. Khawundibulelele kumalume," nditsho ngelisitshotho.

"Hayi, xhego lakowethu," utshilo uTshonyane, "nam ndisuke ndaxakwa, kwanje ngomtshana wakho lo, ngamazwi ombulelo. Ndingasuka ndithi: Nyawuza, okuhluthisayo asikuko okukhulu. Okukhulu ke asikuko ukudiliza intaba uyibeke phambi komntu. Ububele, bubodwa nje, bucima iindlala, bubhangisa iintswelo, budungudelisa intlupheko, butshitshisa ubu-

nzima bamaxesha. Kukhulu oku ukwenzileyo; kusele nje ukuba, thina basakhulayo, sithabathe lo mzekelo wokugcinana kwabantwana bendlu kaNtu. Ububele, ukwazelelelana, ukubukana, ukuthandana, ukuhloniphana, ukwambesana kwanokwayamana. Mandiyekelele kulawo, xhego lakowethu. Camagu, siyabulela. Camagu, Thahle! Camagu, Ngqungqushe! Camagu, Hlamba-ngobubende.”

Emva kwala mazwi ke baye bayinqumla abafana ibhokhwe, kwahlinzwa. Kufumane kwee wayi-wayi ngabamelwane ngeli xesha, kwaphithizela kwa oko. Abafana bagqadaza ukulungiselela izipheko. Kwakuse kuzele ngamanye amaxhego kule ndlu sikuyo, kukho namadoda nabafana ababeze kubamba isandla kwaba bantu basemzini. Kwakuse kukho amaqava ayesel' endikhetha iindawo ezifana nomalume lo ngoku. “Owu! Uyayibona na le mpumlo isitywabula, ngathi yindlu yomhlaba, ukuba yeyasemaMpondweni na kodwa?” Utshilo omnye umfo endondele. Uthe omnye: “Msa! Nezo nwele ziziingqaqa! Ngusanduva kanye!”

Zihambe zisenjenjalo ke iincoko kuyiloo ntswahla.

UTshonyane akalindanga kubuzwa ngembodlela yoswazi. Uyikhuphe wayibeka phambi komalume, evakalisa ukuba yinto ebe sihamba siphekuza ngayo izinja ezindleleni. Akuba ephose amazwi ombulelo umalume, kwaduma indlu yonke iphela ukubulelwa loo mbeko, zase ziya zikhula ke neendaba kumadoda onke. Kwangelo xesha, kwakuse kuman' ukungeniswa imibengo ngabafana kutyiwa.

Ngalo mhla, bathi buqina ubusuku kwabe sekungathi kukho theko likhoyo kuloo mzi wasema-Mpondweni. Kuthe ke emva kwencoko ezimnandi, amadoda ehluthi linqweme lebhokhwe, kwachithakalwa.

ISIQENDU 4.

Amagqabantshintshi.

Ndizive ndidinwe kanobom ngexesha lokulala kwethu kuloo ndlu kamalume. Kodwa iincoko zexhe-

go zandenza ukuba ndizophulaphule ngomdla omkhulu. Ancokola bahamba ubusuku la madoda, umalume no-Tshonyane.

Zibe ziman' ukuxuzela kuhle iinqawa zala madoda; ethe cambalala ngezisu ukungqengqa ezinkukweni; ezithe gabhu ukuzambatha iingcawa zawo, engqumshela ezantsi ukuthetha. Mna ndandithe qikili ngomhlana ukungqengqa kolwam ukhuko, intloko ndiyiphumze ngenqentsu phakathi kwezandla zozibini ndijonge entungo, ndiphulaphule ezo ncoko zaloo madoda, neembali zikamalume zeyabo imihla.

Ude wavakala esithi uTshonyane: "Khawenze xhego lasemaMpondweni, amagqabantshintshi angezinto zokumiwa kweli lizwe laseMnyameni ngamaxesha oyihlo. Kaloku kuyathandeka ukufumana amavandlakanya entlalo yangaphambili kweli lethu ixesha. Nakuba inxalenye yeembali zaloo maxesha kusuke kunge kwenziwa iintsomi kuthi, kodwa zona iimbali ezi ziyathandeka, ziyambitheka zaye ziyacingisa."

"Kwe-e-ewu!" litshilo ixhego; "inzima, mfo wam, loo nto undicela ukuba ndikwenzele yona. Kaloku nam andisondele nokusondela kuloo maxesha ngobudala. Amadoda angobawo ngawo alibonileyo ukuya kutshonela kwalo eli lizwe. Thina silibone xa liya kuthi joo ngencopho. Ngako oko ke, ndiya kuba mfutshane kakhulu. Ndawo yokuqala, eli lizwe, linguMnyama libanzi kakhulu; kangangokuba singalahlula kathathu ukuze siqondane xa sithetha ngalo. Okunye ke, kukuzichonga ngamagama eedolophu zazo iziphaluka zalo xa silandisanayo, kuba ke selimiwe njalo kuyile mihla nje.

"Mandenjenje ke: singaqala kweli lizwe, sithi: konke ukuthabathela kweli leNtaba kaChungwa, ukuhlisa ulwandle olu, uye kukhweza kuGompo osezantsi (phakathi kweBushmen's River nePort Alfred) unyuse uye kuthi xhaxhe ngoGompo osentla (East London) kwelamaNdlambe, uhlise umnenoNxuba—omaNgqushwa, Rini, unyuse umlambo weQhora, ude uye kuthi gaa ngeQhaqhiwa (Uitenhage) kuSandile Ngqika; lonke ke elo lizwe nguMnyama, ude uze kwayama unxweme lolwandle, kweleeNdlovu. Wozisa nganeno ke,

emaNcanara, amathanga kaChungwa, amaDiphu, ucande loo mahlathi aseQaba, uze ngolwandle uze kuthi gaxa kulo Mnyama wamaGqunukhwebe kaChungwa—lo sikuwo ngoku.

“Lo uMnyama ke wamaGqunukhwebe kuthiwa ngosezantsi, lowa wamaNdlambe ngophakathi, ukuze lowa wamaNgqika ube ngosentla. Ndiza kwenza ke amabal’ engwe ngalo wamaGqunukhwebe, wona ndizalelwe kuwo; naxa ndingenanto ndiyaziyo ngentlalo yaloo maxesha obawomkhulu.

“Suntswana lezinto elalisekho ekukhuleni kwethu yayisekukugcinwa kwamasiko, imithetho, izithethe, nemikhwa yesiXhosa, ezo nto ke zigcinwe sisizwe sonke; kungekandi inkqubela nokhanyo. Ndiyaqini-seka ukuba amasalela ezo nto nani nikhe nawangcanyuliswa naleli limiyo ixesha. Yona intlalo nokumiwa kwalo ngoyihlomkhulu, andingebi nabunzulu bayo loo ndawo. Kodwa ke mandikhe ndenjenje: “Wamiselwa kulo Mnyama uChungwa, ngemvume yaseBhotwe kulo-Hintsa Khawuta. Thina ke siqabuke iingqondo sebuphelile obo bukhosi bukaChungwa phakathi kwamaGqunukhwebe eli lizwe, sekulawula urulumente, inguquko nemfundo. Nakuba kwakunjalo ke, zazisekho iinkosana ezazisaziwa, zaye zisagciniwe ngamaGqunukhwebe. Ndingatsho ke ukuthi, ngeli lethu ixesha babuse bubhangile ubukhosi ngenxa yenguqulelo yamaxesha. “Ngexesha lokuba ngekumiselwa inkosana—ukuba amaxesha la ndithetha ngawo ebesahamba nayo loo nto—yokulawula isiGqunukhwebe esi somZantsi lo, kwalatheka uKase, owayengowomnombo wendlu yenkosi uChungwa, kwabanjiswa iTshawe lakomkhulu kwaGcaleka—uTakuta—umDange, owayesel’ engummi kweli lamaGqunukhwebe. Wayehlonitshwe kakhulu kweli likaChungwa, kuba kakade wayengowegazi lakomkhulu, kwakumkani uHintsa, kwaGcaleka. Kwabanjiswa yena, uTakuta lo, ngokungabikho kukaKase, njengoko indoda le yayiligogo, yayingekho kwa ngezizathu zaloo msebenzi owawuyihambisa kwiindawo ngeendawo kwelo zwe. Akuba ebuyile ke uKase akabanga safuna ukuphatha ngaphandle koncedo lwenkosi yakhe, uTakuta; koko

wasel' ecela ukuba baphathisane. Umzi wamaGqunukhwebe uvumelene ngale ndawo; kwaza kwagqitywa ekubeni baphathisane, uKase noTakuta. Kwagqitywa ke ukuba uKase makabambe umntla, kulo Mnyama wamaGqunukhwebe, uTakuta abambe umzantsi."

"Khawume kancinci ke, Nyawuza," utshilo uTshonyane kwesi sithuba, "khawundahlulele umntla nomzantsi walo Mnyama wamaGqunukhwebe, kuba ubungekandichazeli imida yawo."

"He-e-e! Ndingenjenje ke, Tshonyane: Thabathisela entla eQaba, kube ngumDantsana, Singeni, Ncalukeni, Tyhola, Nyeleni, uye kuthi xhaxhe ngoGoso, wonke ke lo mhlaba wezi ndawo ngumntla, umntla kaKase ke ngako oko. Ukubizwa kwazo zonke ke ezi ndawo kuthiwa liZotho. Thabatha ke ezi ndawo: Njiceni, Ngxakosha, Bhonxa, Debera namancam omlambo weQhora elisezantsi, ukuya kuma ngoGompo osezantsi; wonke ke lowo ngumzantsi—umzantsi kaTakuta."

"Hayi ke, ndiyaqonda ngoku. Khawuqhube ke Thahle." Utshilo uTshonyane elumeka inqawa yakhe ebisel' icimile, efumane wayibamba ngamazinyo konke oku, engatsali msi.

"Bendisatsho ke, Tshonyane, ndisithi: amaGqunukhwebe avumelana ekubeni ezi nkosana zibambisane ngolawulo. Nakuba wayamkelayo le ndawo uTakuta, kodwa wayamkela phantsi kwesigqibo sokuba onke amatyala, okanye izonakalo, wozisa kuKase xa aqonde ukuba zimongamele, okanye zifuna uluvo lwesiphakathi samaGqunukhwebe sonke. Nalapho kwaba ngemvumelwano entle. Ziqhubile ke ezi nkosana ngemvano, zada zangathi ngamawele nokuthandana. Kodwa ngenxa yokwanda kwemithetho yokhanyo, yathi imisebenzi yokuphatha kwala madoda yaluzizi, yaya iphela, yaduka. Kwaduka nemikhwa yokubuswa kwekomkhulu sisizwe, njengoko bekunjalo kumaxesha angaphambili.

"UKase utshabe eshiya onyana abathathu, uTakuta wamnye. Njengokuba la makhosana ezelve sekuzizikolo zemfundo nenkqubela, akubanga sabakho mgqalisela wabukhosi bamaGqunukhwebe kweli lizwe

kunanamhla. Ndingaphetha ngelithi ke: kuloo minombo kaKase noTakuta, bekuse nokulandeka iimpunde zesizukulwana sezi zindlu nangawo lo mhla, xa ibingeyiyo into yokuba ubuGqunukhwebe balo Mnyama yinto eyaduka yalityalwa. Ewe phofu, nangaloo maxesha oyihlomkhulu babuse bulityelwe obu bukhosi bebusuka bukhunjulwe mhla ngetheko kumzi othile, xa kwabiwa iinyama zenkomo yoxhelo, zabiwe ngokweendawo zazo. Nakhona loo nto isenziwa leli cala lasemboleni, kuba kwelasesikolweni bekungasekho lunyuso lwamadini ngokunqula iminyanya.

“Ngako oko ke, akusekho nto engabuye ilandwe okanye iphandwe ifumaneke yentlalo yaloo maxesha okhokho benu kweli lizwe. Seyikukuphela kwento ongasuka uyive ukwenziwa amaqhalo ngezinto ezazi-yinto yokwenyani ngamaxesha azo. Ungamva umntu esithi xa into izungulezwayo ukwenziwa, “Owu! Luzungu, inyama yaseZothweni!” Kanti ke yena uthetha ukuba iya kuba yinto yakade ukulunga kwaloo nto asukuba eyingxamele ngoko.”

“Kungokuba ke ithetha ntoni kanti loo nto, xhego?” Ubuze watsho omnye.

“Kaloku, mfo wam, uzungu yinyama esisabelo sakomkhulu enkomeni xa sukuba ixheliwe. Yindawo ekhutshwa apha phakathi kwamagxa enkomo. Yinyama esabuwanga, ongathi xa ujonge ukukhutshwa kwayo, kunge kusahlinzwa, kuba kusikwa kuhlutyulwa, kanye njengaxa kuhlinzwayo. Kanti ke kuya kuthi xa selikhutshiwe ibe sisixwexwe sento enkulu yenyama. Seyosuka ke ilunge komkhulu ukuze kube kulungile. Ngokutyiwa apho komkhulu yoba yinxaxheba kumakhosazana akomkhulu, iintombi zalapho, amaTshawekazi—uzungu.”

“Kube kuphelele ke apho, Nyawuza?” Ubuzile uTshonyane. Uthe qhuzu, qhuzu ngentsinana umalume phambi kokuba aphenyule. “Hayi, mfo wam; akupheleli apho. Kaloku kukho eyakomkhulu inyama, ebizwa ngokuba yeyasemva ekhaya, komkhulu, ebhotwe kwakumkani, kwaGcaleka. Le ke yona inyama, ndingasuka ndithi, yile nto kusakuthiwa: ‘amadoda makathobele iinkosi, zona iinkosi zithobele

amanyange ngezi nqulo nezicamagusho, wona ke amanyange avakalisela uluntu izinqulo kuQamata, uTayi, Sifubasibanzi OnguThixo woyihlomkhulu ke ngoko.

“Njengoko ke le nkomo ixhelelwe ukunyusa ezo zicamagusho kweli khaya, idini elijongiswe kuQamata, amathile la kufuneka intsikelelo yalo idini eli eyicele kumakhosi aphantsi kwawo, ngokugqithisela eso sabelo senyama yedini elo kuwo. Wona amakhosana la oyidlulisela kwakumkani ngokomlomo wamaThile lawo. Lothi ke ikomkhulu liyidlulisele kwiminyanya ngezinqulo ezibhekiswa kwelemimoya—elingaziwayo sithi basesenyameni. Yiyo loo nto ke uya uve kusithiwa le nkomo ixhelelwa abangasekhoyo, kuba ngabona banokutaruzisela isizwe kuQamata, beviwe, kuba sebengakuYe bona.

“Kuya kukhutshwe ke umlenze wasekunene enkomeni, oku khewuve kusithiwa ‘umlenze ongaphezulu, inyama yakomkhulu’ xa sukuba kukhutshwa izabelo.” “Ezi nyama ke, Nyawuza, ziya zisiwe njani kwezi komkhulu? Ndikhumbula ukuba akulapha phesheya kweNciba apho kufuneka zisiwe khona, komkhulu.”

UTshonyane uwugqibe lo mbuzo sefile yintsini umalume. Uphendule wathi, “Hayi, mfo wam, akukho mfuneko yokuba le nyama mayiwezwe imilambo iye kwezo ndawo, ityiwa nalapha, kodwa phantsi kwelo gama layo. Into ebalulekileyo apho iba ngamazwi entsikelelo aya kuthethwa yinkosi namadoda amakhulu. Bonke ke abo, baya kuthetha egameni lekumkani yabo, kanti nenyama leyo yasebhotwe seyotyiwa egameni lakhona.”

Ngeli xesha babuse budlula ubusuku, ndaye ndiqonda ukuba iinkophe ziyakhumbulana, ndasindwa buthongo bokudinwa, yoyi.

ISIQENDU 5.

Uchebesho.

Sivuke ngosuku olulandelayo, ngoMgqibelo, sekubuye kwee wayi-wayi ngabamelwane kweli khaya lasemaMpondweni. Kuthe xa lithe qi ukuwushiya umhlaba ilanga, zabe zisophulwa iimbiza zenyama yebhokhwe ebixhelwe ngezolo. Wambi amadodana eququzelela izitya zomolulo (umqombothi) ngokwamabutho. Kuphakiwe ke inyama kwatywa, emva kwamazwi amadoda amakhulu kwaneencoko ezimnandi, kulunyiswana kuyiloo nto. Kungenwe ke kumabil' ebanda, kwaselwa, kuratyuliswana kwangokunjalo.

Imbutho ayibanga nde noko emva kwezi zinto. Kuthe xa kusemini yakusasa, ndeva amadodana ethetha ngozingelo lweenyamakazi olwalumiselwe olo suku loMgqibelo, kodwa ngenxa yokufika kwethu kuloo lali, kwase kugqitywa ekubeni kuyiwe kuchebe-sha iinyosi, ngelithi sekusemini ekubeni kuzingelwe iinyamakazi. Kwesi sithuba sikrwecewe nguDumaphi unyana kamalume, efuna ukuqonda ukuba asingethandi na ukuthabatha inxaxheba kolo chebesho. Uvumele phezulu uTshonyane ewafake kum amehlo, ngeliqondisisayo ukuba kungaba kulungile na kum ukuba sihambe nala madoda ukuya ehlathini. Nam ndivumele phezulu, ndilinganisa yena, kodwa isandihleli yona inkumbulo ngeramba lezolo. Emva kokwazisa umalume ke ngohambo lwethu, sindulukile singamadoda amahlanu.

Phambi kokuba sihambe ke aye alungiselela amadoda, elungiselela ihlathi. Ndibone sendibolekwa intonga, isikhwili nomkhonto. Ndinikwe nengxowa ukuba ndiyinxibe phezu kweempahla ezi ndizinxibileyo. Le ngxowa inkulu, ingangezi ngxowa zombona. Ivu-lwe isikroba kweli cala livalekileyo, ukwenzela intloko, yaza yagqojozwa emacaleni ukwenzela imikhono—kanye oku kwehempe engenamikhono—nokuyinxiba ke iza kuthiwa gangxa nje, ijinge emagxeni apha.

Ndibone amadoda la ezikhulula iimpahla abezinxibile, kwanxitywa nje ezi ngxowa kuphela emzimbeni, esithi ke enzela ukuze angafuthwa bubushushu, kuba lalishushu ngenene lona ilanga. Ndithe sendiyinxibile eyam ingxowa phezu kweempahla, ndaqonda ukuba, si! Hayi bo! Asikuko, bubushushu! Ndithabathe kwa eli cebo lala madoda, lokuyinxiba emzimbeni ingxowa le. Ndikhulule ke ndashiya noko ubuhentshana bangaphantsi kwanezihlangu kuphela—amagqokomela apha endawathengela ukuwasebenzisa kule mihlaba yeli lizwe lemibethe neenyoka ukunduluka kwam eBhayi. Athe ukusiqwela la manene esi sinxibo, azithi khunkqu ngombhinqo esinqeni. Oku ke kwenzelwa ukuba ingxowa ingabi liwaku-waku elibanzi, ukuze ube sisisulu sokubuzwa imvela-phi liqhagula lehlathi; kuba hleze kubekho ukuthubeleza phantsi kweqhagula ngobungxamo obukhulu kakhulu, ukuze lakuthi qhagu iqhagula kufuneke ukuba ukhe unqumame use isandla kuloo ndawo likubambe kuyo—inge ngenyani uchaza loo mvela-phi yakho ngokubuzwa lilo—kuba ukutsala ngamandla kuba usithi, uyaziphuncula kwelo qhagula, akuncami na! Ngangokomelela kwawo loo mthi, akunakudlula apho 'de ucoselele ukuziqwabulula apho. Khona ukuba likubambe ngengxowa leyo, kuba yenye into, kuba nengxowa isukuba ikwanjalo ukomelela.

Ndibe ngowokugqibela ukufeza la malungiselelo, sekubonakala ukuba impi ndiyibambezele. Yayise imi mganyana njeya indilindile. Ndandiman' uku-phuthunywa futhi ngulaa mthendevu ubuthande kum izolo ukufika kwethu; eyona nto ke kodwa ubusel' ungasangxamele kundidlavula ngoku. Ube usuka usuke indulumbane wakufika kum apha, umise ngamathupha angaphambili apha esifubeni sam, unditsho bhaxu, bhaxu ngokundikhotha ebusweni apha, kuloo nto yokuba ndibile ndithe tsii, ndilungisa umbhinqo wam. Ndiqubule izikrweqe zam, ndantyuntya ukusukela ikhaba, waye uGxelesha—igama lenja le imthendevu—sel' eman' ukuxhuma-xhuma ecaleni kwam apha, engathi uvuyela ukuba ndibekho kolu hambo.

Sihambe sincokola kuyintswahla emnandi uku-khweza loo mazantsi eNtaba kaChungwa. Kuthe

kwakubon' ukuba sishiya amatyholo esinga ebe sisiza ngaso, ukuza kungena kanye enyeleni yehlathi, kwavakala, "Ntye! Ntye!" Wath' umntu, "Yima!" See xhungu sonke sithe cwaka siphulaphule.

"Ntye! Ntye!" kufuphi nathi, kwicala elingaphambili.

Uthe wasiphithizelisa ngoku uDumaphi ngelithi, "Sithelan"! Sithelan' manene! NguGxelesha lowo utshoyo, usukela inyamakazi, kunjalo nje uza nayo nganeno, Lungani, madoda!"

Athe saa amadoda ngokubaleka esiya kusithela kumatyholo aphahle umgaqo lo besihamba kuwo, kwaye kuvakala ukuba uGxelesha utyefa esiza nayo inyamakazi ngawo lo mgaqo. Athabathe iindawo zawo amadoda alalela ukuze agxoge xa idlulayo inyamakazi. Le nto yonke ke ibe liphanyazo ukwenzeka kwayo. Ndithe sendithe nca ngesam isicithi, ndaqonda ukuba eli cala ndize kulalela kulo alisayi kundilungela ekuyichaneni inyamakazi, kuba, ngempazamo, ndisuke ndeza kulalela kwicala langasekunene emgaqweni, kanti inyamakazi nayo iza kwangasekunene kum ukuhla umgaqo. "Ntye! Ntye!" Nanku uGxelesha selesitsho kwa lapha, kanye kunye nokugqiba kwam ukuba mandibaleke msinya ndiwele umgaqo ndiye kuba kwelaa cala lingaphesheya, ndibe nokuyigibisela ngokungenangxakeko inyamakazi. Dyulukudu! Xa ndiwela umgaqo, galakandi! Kwahlangana mna nomphaphamela wenkunzi yengxungxu; yandigila ngesifuba ezimbanjeni ndava kuwa kwityholwana lolwamfithi elingaphesheya komgaqo, sendishunquke umphefumlo, ndanenzululwane.

Ndirolwe apho sendiphefumlela phezulu. Kuthe kwakuthi qabu incilikithi, ndaphosa amehlo kwelinye icala, tyhini! Nango amadoda selengungelene ndawonye, kanti angqonge inkunzi yengxungxu, seyilutywantsi. Nanku uGxelesha selevuzisa izinkcwe apha ecaleni kwam, ekhefuzela okwakhe kukudinwa ke yena. Nanzo ezinye izinja seziman' ukugatywa zakufun' ukusondela kwindawo ese inegazi ngoku, kuba inyamakazi le seyinqunyulwe ngamadodana.

"Awu! Mfo kamalume!" utshilo uTshonyane esiza

ngakum ehleka, "Hayi, mzukulwana kaKase, uyindoda, kwedini! Uthi wena inyamakazi akuyigxogi ngasikhwili okanye uyibinze ngomkhonto, uyigila ngomzimba? Hayi, uyinkalane, mfo!" ehleka. Uqokelele izikrweqe zam ebe zisathe saa apho emgaqweni Ndiphakame ndavuthulula ndasinga kwasemadodeni, ndihamba ndikekele kukuthunukala ezimbanjeni, phofu ndingaqhanisekanga. Xa sendichazelwa ngala mado-da ukwenzeka kwale nto yonke, ndiphawule ukuba uGxelesha ufumene ithuba lokuyibamba ingxungxu ngelaa xesha lokugilana kwam nayo. Kuthe ngokuyibambeza kwam koko kubaleka kwayo, wafika uGxelesha wayingqula, kanti ndimcuthele umsebenzi ngokwenjenjalo. Yayingavakali kamnandi noko kum le nto yokugilwa yinyamakazi ndinge ndingumntwana. Kanti noko yayihlekisa le nkxwaleko emadodeni, bekuya kuphethwe ngelokuncoma, bephatha kundifanisa noSamson wakudala, yena wayewaphuca ngezandla amaramncwa, ndisuke ndikudungudelise ke mna oko kuphoxwa.

Siyixhome phezulu kumthi womqongci inyamakazi, sayishiya apho sahambela phambili. Asihambanga mgama mde, sisekwakuloo nyele yehlathi, kwavakala, "Tshe! Tshe-tshe! Tshetshe-tshe! Tshe!

"Nantso, bafondini!" kutsho kwa uDumaphi, "Yiyo leyo, yintak' obusi!" Utsho sehambamba ebhekisa kwelo cala itsho kulo, ehambamba eduma, "I-i-i—ihi! I-i-i-ihi! Ihi-i-i!" Isitsale yenjenjalo intak'obusi, nathi sizizikheme-kheme emva kwayo. "Ihi-i-i! E-e-e-we! Ungasisi kude singxamile!" Udume wenjenjalo uDumaphi esemincilini.

Sityhutyhumeze senjenjalo ke siyilandela, sibile saziindaka bubushushu belanga ndawo-nye nokuxhini-swa yintaka leyo. Itsho, yatsho le ntaka kwada kwabonakala ukuba iyasikhupha mpela ehlathini. Iye kusibeka kwixandeka elalene kakhulu ngencaluka nezinga, apho kwakufumane kwangathi yilali nje ziziduli neziqalane phakathi kweminga, Ifike ndaweni ithile. yee ngcu esebeni lomthi wegqange, yatswitswiza ngoku ihleli apho; wathi umntu, "Tbekile, madoda! Nanzo iinyosi zingena esidulini!"

Okunene, nam ndithe ndabona ukuba zingena kwinto enkulu yesiduli esasivele ngecala kwityholo lonongquthu ityholwana elo lalithiwe shinyi yintandela phezu kwesiduli eso. Impalo yayisemazantsi esiduli, ingumngxunyana nje ongangena inqindi kuphela. Wawusel' ugudile loo mngxunyana, into ecacisa ukuba iinyosi ezo kudala zikwelo khaya. Ke kaloku kwicala elingaphesheya kwesihlambo, kwakubonakala kulurexe, indawana eyayifune ukuba yenze amawa aneengxondora ezoyikekayo. Aqalile ke amadoda agengqa la mngxunyana ngamazembe awayewaphethe, kulungiselelwa ukuphakulwa kobusi. Lo gama kusetyenzwayo ke, nako mna ndiye kuthi khebevu phantsi kwelaa gqange, emthunzini, ndidinwe ndiyiloo nto; ndabe ndiqonda ukuba andingevi nt' imbi xa ndinokwahlukana nesi sinxibo sam.

Kuqhunyisiwe ke likhaba, ozinqawa, iziziba ezidala, zonke ezo nto zisetyenziswa ukuqhumisela iinyosi. Oku ke kwakusenzelwa ukuyoba iinyosi ngomsi, ukuze zingabi nabundlobongela bokubinza ngezamvila zazo. Kuphakulwe ke kwada kwagqitywa. Phofu ndiwabonile amadoda eman' ukuxhum' ephethuka ngokwentlanzi emanzini, evuthulula esithi jaju njeya; enye ikhe ide iphume nakule ngxowa iyinxibileyo ikhe iyivuthulule ibuye iyinxibe iphathelele kwasemsebenzini.

Ngangokutyeba kwazo ezo nyosi kwaba yinkohla ukuba kungongezwa ntoni na ukuze obo busi bube nokuthatyathwa bonke apho. Kwazala iingxowa ezintathu zeemfele zebhokhwe ezaziphethwe, zinyhanyhathwe zazala puqa. Kude kwagqitywa kwelokuba mabuphathwe ngeembambo obuseleyo, butyiwe buphele. Kwabelwe ke intak' obusi obayo, babekwa mganyana ukuze izibonele, kwatyiswa. Sitsho, satsho, satsho, sada sabufeza ebunzimeni, ekusuke emveni koko, amadoda aziinto apha ezifumane zakhamisa nje kukudikwa, kwanqaba neendaba.

Emva koku ke sinduluke sehla intlambo, sisekelezele ukufumana indawo enamanzi. Asihambanga mgama ubheke phi, saya kufika kwindawo enamanzi. Sifike saziphosa sonke sasela emanzini apho sithe

bululu ngezisu—sesiliphose ngasemva nesiko lokuba mawusele ngesandla emlanjeni uyindodana, ungaseli ngomlomo, kuba ,uya kutyhafa amadolo mhla ngedabi —satsho zabomvu izisu.

Siye kuhlala emthunzini ke ngoku, seyijika imini, kubuphola. Siqhumise iinqawa sezibuye zavela iindaba. Sisangqengqe njalo, nezinja zithe tywelele phaya, uGxelesha engqengqe entla kwam apha, ndibone ngawo lo mthendevu sewusithi khwaphululu msinya ukuvuka, wema, usezela ujongise kweli cala sivela kulo, uthe nkqo umsila neendlebe unendawana efuna ukutswina. Amanye amadoda ayengayiboni le nto. Ndithe ndisajonge uGxelesha lo, kwavakala kwithambeka elingaphesheya, "Bhoho! Bhohoho! Bhohoho!" umkhwazo ombi.

Yeka! Avuka buphuthu-phuthu amadoda, nezinja ngokunjalo, kwemiwa xhonkxosholo kuphulaphulwe. "Bhohobhoho! Bhoho-bhoho! Bhohohoho!" Msa! Kwatsho kwabanda izibilini kum. Akubanga kho othe makuthatyathwe izikrweqe. Indoda nganye icinge ngokwayo ukuba mayiwe kwezayo. Ndithe ndivuka nezam izikrweqe, wabe uGxelesha seleya kusithela elandelwa zezinye izinja namadoda ethe natya emva kwazo ethe qhiwu izikhwili. Ndixibithele nam ngasemva, ndisindwa nangala magqokomela am ezihlangu; ndiphatha kuya kuwa ngamadolo bubutyibilizi bezi zihlangu, zisenziwa kukusulwa yingca.

Kwalile xa kanye sikufuphi kulaa ndawo besiphakula kuyo, yavakala ingwangqa yezinja phakathi kwamatyholo amakhulu, kuvakala ukuba zihlangene nento emvungamo ungaphezu kowazo, phofu kungabonakali nto kuba zitsho phakathi etyholweni. Afike aliranga amadoda eli tyholo, ema exhwarile. Ayeman' ukutsho ngamantyontyelo, esitsho engangeni phofu, "Vityo-yityo-vityo-vityo! Nanko! Mbambe!" Kwayiloo nto. Zaye zixoxa kasithukuthezi izinja, uve ukuba ziyangqavula ngaxa limbi. Owu! Ingabi yomigungqo ke ngelo xesha, itsho kushukume lonke ityholo, kubekho nezikhwinayo kwalapho.

Ngelo xesha ke ndithe nca emva kwesiduli, ndivele ngentloko; ndiphatha kulalela ndithe qhiwu isikhwili,

ndibuye ndibone ukuba asinakulunga, ndimise ngomkhonto. Kuthe ndisaman' ukwenza loo nguqu-nguqu, dyulukudu! Yaphuma yona imfene etyholweni.

Yeka! ukuza ngakwesi siduli ndisithele ngaso! Seyiwathe qheke loo mabamba made aziintshengece. Ndinge ndingabinza ngomkhonto xa idlula ecaleni kwam apha, ndaxakwa nguGxelesha, kuba usuke wayinxusa kweli cala ndingakulo. Yonde ngomqwashu omkhulu owawumi mganyana kwelo tyholo yayikhutshwe kulo zizinja. Akabanga sathini umf' omkhulu, u" Mnu. Sontyokhwe," uye wee ncekeche, wayama isikhondo sesibili somqwashu wajonga ezinjeni, zaye ziman' ukumza emacaleni zingamphe xesha. Ubeman' ukuphekuza ngapha nangapha unkabi, evungama, etsho ngezo ntshiyi ziphezulu, ebetha amazinyo, "Nqa-nqa-nqa-nqa-nqa," atsho kulumeze. Ithe mayiziphose enye ingqeqazana ekhaliphe kunene, phakathi kweso siphithi-phithi, yathiwa hlasi ngomlenze yimfene. Inge iyayidlulisa nje apha emlonyeni wayo, yayiphosa kweliya icala, ingabanga sayijonga nokuyijonga, kanti iyigqibile. Iye kuthi swenye phaya ingqeqe amathumbu selelenga-lenga, ngamabamba emfene.

Kubekho ukufumaneka komtyhi, kanye ngelo xesha, wokuba ndiyibone imfene ixhuma isiya kuwa ngomhlana; kanti umfo kamalume, uDumaphi, uyosele esifubeni ngomkhonto; khalakatha! Kwaba kuphelile, zase ziyigqibela izinja.

Sanele ukuyihlinza nje, semka siyixhome kwakulo mqwashu, phantsi kwesigqibo sokuba olandiselwa amakhwenkwe apho ishiywe khona, azibonele icebo. Simke nofele lwayo thina kuphela, ngokukhumbula ukuxabiseka kwalo kumagqira.

Emva koku ke sigodukile kuba kwakuse kusihlwa, saya kufika ekhaya xa kusengwayo. Yaba yenye imbutho emnandi ngobo busuku baloo mhla, kulindwe imbiza yenyama yenkunzi yengxungxu, ekuthe emva kokutyiwa kwayo kwachithakalwa sekusebusuku.

ISIQENDU 6.

Amasuntswana.

Siye kulala kwakula ndlu kamalume ngobaloo Mggibelo ubusuku, saphulaphula iincoko zalo eli xhego. Nakuba ndandidinwe kakhulu lolwaloo mini uhambo, ndaziva ndihlaziyekile emva kokuhlamba umzimba. Ndibehle ndazilalisa msinya noko ke, ndisenzela ukuze ndingabuzwa nto ngeziganeko zasemini—ngakumbi ezingam—ndayekelwa kuloo nto ke yobo buthongo bam, bokudinwa.

Ingxoxo ivulwe kwanguTshonyane ebuza esithi, "Hi Nyawuza," wasabela omnye, "Khawusiphe kwa amasuntswana asaseleyo elwazini lwakho malunga nezinto zobawomkhulu. Kumnandi ukongeza olu lwazana sinalo ngezinto ezinambithekayo zamaxesha obawo. Ke kaloku ke, xhego lakowethu, ndawana ndiyinqwenelayo nantsi: Yintoni le isencotsheni yale Ntaba kaChungwa, le ibangele ukuba kube sabumthethora ukuba kungabikho mntu uyayo encotsheni yayo le nduli? Yintoni le iphaya phezulu kuyo, le kungafunekiyo ukuba ibonwe ngumntu ohamba ngeenyawo ezimbini? Amazingela, abachebeshi, zonke iindidi zamakroti, andikhe ndive nangamnye kwabo kusithiwa ukhe waya kufika encotsheni yalaa nduli. Kwenziwa kuba kutheni?"

"Ko-o-wu!" litshilo ixhego; "Uya wandibuza izinto ezingabileyo, mfanandini wasemaTshonyaneni. Ziinto obuhleli uzigcine phi na ezi undibuza zona kodwa? Ndingenanto ndazi yona nje ngeengqili zoyihlomkhulu, ndiza kuyiphendula ndithini loo nto undibuza yona?"

"Kaloku, Thahle, ezi zinto simele ukuzibuza kuni. Kuthiwa inyathi ibuzwa kwabaphambili. Uyabona ke, le nto ndiyibuza ngokuqonda ukuba inento yayo. Nini ke abaziyo, sicaciseleni sizazi izinto esifanelwe kukuzazi, xhego lakowethu."

"Uyabona ke, mfana wam, uthetha kakuhle wena, kuba uthetha ukule ngqondo ixesha eli linibeke kuyo. Phaya endaleni, umntwana ebengayiphandi into ayiqo-

ndayo ukuba ingundab' akwamkhozi kubantu abakhulu, kuba ibisakuba yinto ekufuneka ukuba iphelele kobani nobani, ingadluliswa kubo. Khangela ke, wena uthi mandikuchazele iimfihlo zeenkosi zakowenu, amaGqunukhwebe; iimfihlo esasingazange sakhotha naphantsi nathi kuzo, 'de saba kwixabiso lokuba singathelwa tyhii kancinane ukuxelelwa ngazo. Nakuloo nto, ube ungumntu othile kwiminombo esondele ezinkosini ngokobuphakathi. Qonda kaloku ukuba kwaphaya ebuntwaneni, nawe ukhula uzazi ezi zinto ndiza kukuxelela zona. Besiye sixelelwe ukuba: wakumhleka umntu omkhulu, nokuba wenzani na engakuhlekisayo wena mntwana, uya kuhleka undohleka, ungabi sapheza. Kanti bethetha loo nto yokuhleka ungaphezi nje abantu abakhulu bafihla eyona nto iya kwenzeka kuwe ukuqalekiseka. Kaloku asingawo onke amaxabiso ebuntwini ekufaneleke ukuba umntu ayazi eyona nto iyiloo nto. Kuya kubekwe nto yimbi esikhundleni saleyo angafanele kuyazi; makoyike le isikhundleni saleya angayi kuyazi nokuba uyixelelwe. Phawula ke ukuba thina sasingayi kwazi nokuba kuthethwa ngento etheni na xa kwakuya kuthethwa ngesiqalekiso. Kodwa saxelexelwa ngokuhleka into engapheliyo; sayazi ke leyo yentsini engaphele ndawo ukuba inokugqibela ngokuba buhlungu, kuba besikhe sifumanane ngayo ngokucumbezana."

"Oo, ndiyakuva kuloo ndawo, Thahle. Kodwa ke ungabeka yiphi impendulo malunga nokungaqatyelwa kwale nduli?"

"Mandikhe ndikubuze ezi ndawana ke, mfo wam: Lo mzekelo ndigqiba ukuwenza ngoku, ngomntwana nokuhleka umntu omkhulu, wawufundisa ntoni ebantwaneni?"

"Imbeko."

"Heke. Kanene ngokuya wawusengumntwana kwakuye kuthiwe mus' ukufeketha ngokubetha umthi womhlontlo ngentonga kuba kuya kusuka kuthini?"

"Kwakusithiwa ndiya kusuka ndithi ndakuchanwa ngentonga entloko ndophe kakhulu, ndifuze oko kungxazisa kwamasi omhlontlo, nokuba uthiwe krwece kancinane."

"Kanti ke eyona nto wawunqandelwa yona kuloo mfeketho yiyiphi?"

"Yingozi yokuphandlwa ngamasi omhlontlo, kuba anobuhlungu kakhulu elisweni."

"Yayifundisa ntoni ke leyo into emntwaneni?"

"Ukuzilumkela ngokwakhe engozini nokuba uyedwa."

"Kanene, Tshonyane, kwakusitshiwolo ntoni kuwe ukuthi wamsa kuthi xa ubusel' uthe into emnandi, etyiwayo, akuyifuni, uze ubuye uthi uyayifuna?"

"Kanti kunqandwa ntoni kuloo nto?"

"Kwakunqandwa umona wokuvimba—ukuba ngu-'Gquma-naqasho.'

"Kwakusenzelwa ntoni ukuthi phosani igada emlanjeni phambi kokuba ningene niqubhe?"

"Kwakusithiwa masiwubulise umlambo, siphose igada sithi, 'Bhobho, mlambo!' ukuze ke umlambo ungasikhotheli."

"Ewe, hambisa. Kanti ke kwenzelwa ntoni, yabe iyintoni imfundiso yaloo nto?"

"Kwakusenzelwa ukuba siqhele ukukhahlela emlanjeni, sisenzela ke ukuhlonipha izilo ezihloniphekileyo kwaNtu ezihlala emlanjeni. Imfundiso yaloo nto ke kukuba ube nazo izinto zendalo kaThixo ozicelayo ngohloni ungumntu."

"Heke! Qonda ke ukuba izinto ezinjalo, naxa ngathi yayiziinkolelwana nje, zizinto ezazintsingiselo yazo ijongise kwizinto ezinkulu, zaye zilulutho kuwe kunanamhla. Khangela ukuba kuthiwe mus' ukwalatha esibhakabhakeni kuba uya kushunquka umnwe; yalatha ngenqindi. Akuqondi ke ukuba loo nto yayikuhloniphisa izulu, indawo yomntu Omkhulu ke leyo, uSomandla?"

"Ewe, kunjalo, xhego."

"Nantso ke. Khawundixelele ukuba wayixelelwa ngubani na, wena lo, eyona nto kwakuthethwa yona ngezi zoyikiso zasebuntwaneni phaya?"

"Hayi, xhego; andikhumbuli ndichazelwa mntu, koko ndazothuka mna sendiziqonda izityhilelo zazo izoyikiso ezo."

"Ezo zoyikiso ke bezingento yakudlala nakuba-

ntwana. Bezihlonitshwa ngabo, bekholelwe kuzo ngenene. Ngeliphandle lona, beziyingqeqesho, ebanntwaneni belo xesha. Zonke bezisukisela kumthetho othi, 'Beka uyihlo nonyoko ukuze yolulwe imihla yakho elizweni oliphiweyo nguYehova uThixo wakho.' Khumbula ukuba umntwana ebemnika imbeko ayinika uyise nonina wonke umntu omkhulu. Isikolo sokuqala emntwaneni ibikukwenzelwa iintsomi. Umbalisi ke wezo ntsomi ibiba ngumakhulu; ukuxela kananjalo ukuba, nkqu neentsomi ezo, bezinento yazo eluhlangeni ngokupheleleyo. Intsomi ibimfundisa izinto ezininzi umntwana. Okokuqala: ibimcacisela ukuba ukwenza okulungileyo kunethamsanqa. Okwesibini: ibikwamacacisela ukuba okukhohlakeleyo kunelishwa, kwanjengokuba zisitsho neentsomi. "Wokhula ke umntwana elandela loo mizekelo yamagora asezintsomini—ngokunqwenela ukuba afane nawo, ukuze naye afumane udumo elizweni, ngokulunga, ukulumka, intobeko, nokukhalipha—asel' eba njalo ngenene omnye. Khawuqondisise ukuvakala kwazo buyekeyeke ezi mfundiso, ngoku sewuqonda, kanti bezishumayela lukhulu. Khawugqalisise ezi: Ukulibala wakuthunywa, sewuya kuba sisisulu sokushiywa nguqebeyi ukuya kufika emlanjeni mhla wakuluma.

"Ibiyinto ethethwa futhi le yokuba xa ulunywe sesi silwanyana kufuneka ukuba ungabi sazikhathaza ngokusibulala wena ngokwakho. Kufuneka ukuba uqinise ukubaleka usinge emlanjeni, ukuze wakufika khona uziphose kwa oko emanzini. Ukuba ufike kuqala kunoqebeyi apho emlanjeni—kuba kaloku naye, akukhov' ukukuluma, kufuneka eye kufika kwasemlanjeni apho phambi kwakho ukuze angafi—wothi usinde ekufeni, kufe yena. Sewokhula egcine loo nto ke umntwana, ukubaleka akuthunywa, abe ke eziqeqeshela loo mhla kaqebeyi. Yimfundiso yenkuthalo ke leyo; angabi litatasholo elichothozayo ukuhamba umntwana.

"Ukuba umntwana uthethe ubuxoki, ubesazi kakuhle ukuba uya kuze akhohlwe kukuwela umlambo, kuba ebeya kuze abe likhaphukhaphu lendoda eya

kusuke imke naloo mlambo, iye kuginywa ngugqoloma enzonzobileni yesiziba somlambo lowo.

Qondake ukuba, naxa kushunyayelwa ilizwi likaKristu, kuthiwa oneseno akanakudlula kumlambo weYordane, olisango lezulu. Le nto ke yona imqhelisa ukuba umntwana athethe inyaniso, ahlale kuyo amaxesha onke, nokuba kubi. Yomhlala loo nto nokuba selengumntu omkhulu, ukuthetha inyaniso.

“Ukuba umntwana uthe wabulala isele, ebexelelwa ukuba uya kuphuma iqhabanga ebusweni bakhe, abelelo qaqaasholo libuso burabaxa ngamaqhakuva, kanye oku komzimba wesele. Ebefundiswa ukuba angabi naburalarume kwizinambuzane ezingenangozi mntwini njengesele.

Ebengxoliswa umntwana akucula esitya, kuthiwe woba liyilo laphakade. Phawula ke kwakhona ukuba le imfundiso ibiyeyokuba umntwana aqhele ukuzola nembeko xa asesidlweni, njengokuba kunjalo nakusiphina isizwe.

“Bezinjalo ke ezi nkolelwana zabantwana. Kanti ke zizo ezi ezadala ukuqeqesheka nokucoleka ngembeko kuXhosa wamandulo. Bebesithi ke bakuba ngabantu abakhulu, baziqonde iintsingiselo zolo hlonipho; isimanga, bengatyhilelwanga mntu.”

“Hayi, undoyisile, xhego lakowethu. Kod—”.

“Phulaphula ke ndikuphendule kule ndawo uyibuzayo ngeNtaba kaChungwa; ndingasuka ndithi: Mbangi yokuba ingaqatyelwa mntu encotsheni yayo laa Ntaba yoyihlomkhulu kukuba kuthiwa, ukuba umntu ude wazama ukuya kuqabela ngaphezulu, akabuye aphinde abonwe liliso lomntu kulo mhlaba. Qha ke. Khumbula ke kodwa ukuba liya kufika ixesha ekuya kuthi kukufanele ukuyazi yonke le mfihlelo. Njengoko bese nditshilo ukuthi, akungawo onke amaxabiso omntu ekuya kuthi kumfanele ukuzazi zonke iimfihlelo zeli phakade. Zola, ulinde; liyeza ixesha oya kuthi ngalo ube nokuzazi iimfihlelo zezinto ezisanqatyisiweyo phambi kwamehlo akho nengqondo yakho, okunye uya kuzazi ungazityhilelwanga mntu wenyama negazi, kodwa uya kuzazi lakufika ixesha. Zola, ulinde.”

Umalume uwagqibe la mazwi sekubonakala ukuba usezingcingeni ezilusizi, nam ndangenwa lusizi endingalwazanga ukuba lolwantoni na; ndoyika, ndazigquma, ndalala.

ISIQENDU 7.

Ukujika.

Kuse silungiselela ukujika sigoduke ngosuku lwangeCawa nomfo kadade bobawo, uTshonyane. Sithe kwa kusasa, kanye ngexesha lokusenga, savukela ebuhlanti sobathathu, mna noTshonyane nomalume, xa kanye ithe thande ebuhlanti yonke impahla. Sifike sema ngasexhantini phaya, umalume ethe shwace ubuso ngale ntsasa, engenancoko. Ndithe ndakumsa iso, ndaphawula ukuba le ngwevu iziphethe ngeenkophe iinyembezi. Emva kwethuba elide sithe zole, sibukela ukusenga kwabafana, beshiyiselana ngezakhono ukusenga, wavakala esithi umalume, "Mgodi," ndasabela, "Uyayibona laa nkomo?" Watsho esalatha ingqeshembakazi eyayikhulekwe eluthangweni, iman' ukuqhashambula yingcwangu.

"Ndiyayibona, Malume," ndatsho.

"Lizibulakazi eliya," uqhube watsho, "Uyibona ibotshelwe nje, kukuba ayinalusini ngophondo lwayo. Nokuze ibotshelwe iyarintyelwa; ngangengcwangu enayo, ingumgudu. Isencinane noko inkonyana yayo, uza kuyibona nayo yakunikelwa ngamakhwenkwe. Qhuba ugoduke nayo, mtshana. Hamba nayo, Lawu lodad' ethu! Ndisazikhumbula izibongo awazitshoyo uyihlo, mhla wazalwa yintombi yasemaMpondweni, kwedini, esithi:

'Esi sisitshixo kweli khaya lasemaGqunukhwebeni.

NguSogrwid' elakuloNotey' igama.

NguMgodi elakulonin' emaMpondweni

NguHalahoyi elamaLaw' eWetplaas.

NguSiqhwala elakuloninakhul' emaJwareni

NguVentshu elakuloninakhul' emaValeni

Yint' emadol' asixhwakrele yanga yinciniba
 Ad' angquban' ukusukel' iinkawu zakwaDiphu
 Ad' akhuthuk' ukugaqel' iimfene zakwaSikwe-
 nisi,
 Ngumkhuthuk' onwele zimagqagqa.
 Zanga ngamazimb' eendada zaseDikeni
 Ngumgqal' okugqal' ud' ugqal' amaGqunu-
 khwebe,

Qhuba nank' uNomaqhub' ugoduke, kwedini!"
 Itsho le ngwevu seyisinga lee, ibhekisa ngasendlwini,
 seiyinyhidilili ziinyembezi. Andibanga nakunyame-
 zela nam, ndaziva sendigixa ukulila oku, ndibethwa
 ngumvandedwa oxutywe nemivuyo. Ndithuthuzelwe
 oku komntwana ukusingiswa kwasendlwini, kuzezo
 nyembezi nakwabo babendithuthuzela.

Yakuba sel' iqinile imini, sicele indlela kumalume.
 UTshonyane uvakalise umbulelo wam onzulu, endandi-
 ngasenamandla okuwuvakalisa mna ngokwam, ngapha-
 ndle kokusuka ndiye kwanga isandla sokunene sika-
 malume. Naleyoyaba ngamantshintshintshi, umalu-
 me esala ukuba mandimenze loo nto. Sicele nokuba
 le nkomo eyayilibhadikazi elintsundu ngebala—yokhe
 ibe isala kwakwelo khaya, ibuye iphuthunywe mhla
 kulungele oko. Kwavunyelwana ke ngengcobo
 enkulu.

Sindulukile ke ukugoduka sesifumane sazezo
 zimathane noTshonyane kuloo ndlela siphethwe
 ziingcinga, kungabangakho nomntu osiphelekayo.
 Yaba nguGxelesha kuphela—laa nja imthendevu—
 owafumane wasithi qi umganyana nje naye, wabuya
 wee vu ukuchopha esijonge umsinga-le, endathi
 ndakubheka, ndaphosa amehlo emva kwakhe ndabona
 ukuba wenze laa nto yenziwe ngabantu bakowabo,
 ababefumane bee chasi ebaleni besijonge ngasemva.

Sakuba siye kusithela siye sangena kwindlela
 yenqwelo ebe singezanga ngayo. Uthe uTshonyane
 ndakubuza ukuba sijongise phi na ngale ke indlela,
 wandixelela ukuba siya kudlula kwezinye izihlobo
 kwilali yaseNcalukeni, sandule ukugoduka ukujika
 kwemini. Kuthe kuba le lali ibingekude kule sisuka

kuyo, sabehle saya kungena eNcalukeni singekakhu-
mbuleli ngenxa yeendaba.

Kukule lali ke apho wabonakala ekhumbula iimini
zobuntwana bakhe uTshonyane. Ukhe wandibonisa
ityholo elikhulu lesiphingo elalisecaleni kwendlela leyo
yenqwelo ingena kuloo lali, kude kufuphi nemizi.
Uthi babesithi ukulibiza eli tyholo kukwaNongqaka-
qana. Wayesithi ke, elo gama lavela ngomfo
owayethanda ukuvakalisa elutsheni mhla kuza
kubakho imbutho ngakwelo tyholo ngeemini zeCawa.
Lo mfo ke wayexholeke ubuso obu—oku komntu
owakha wafunyanwa yingqakaqa—ebizwa ke ngelo
gama linguNongqakaqana, lase lisuleleka ke kwelo
tyholo elo gama wayebizwa ngalo umfo lo. Iimbutho
zona zatshitshiswa ngumvangeli, enegosa lakhe, abafi-
ka kuloo lali bemisa ngakolo krozo lwemithi yemithole,
kufuphi nelo tyholo lembutho, kanye kwezo ntili
zamathafa aseNcalukeni.

Apha kwaNongqakaqana ke kulapho babedla
ngokubethana khona ngamahlamvu, befundisana uku-
bethana ngeentonga; babethelekiswa ngamakhwenkwe
amakhulu kunabo. Wandicubhula ngentsini ngoku-
ndibalisela ngomhla awabaleka waphaphatheka,
esukelwa yenye inkwenkwana awayiguba kwaphela
ngamahlamvu, yaza yaphuthuma intonga yamsukela;
wayishiya yancama.

Sive ngentsholo enkulu xa sikufuphi nomzi lowo
sasifunzele kuwo, kuvakala ukuba ingoma ibambene.
Kanti size ngemini ka“xakeka” kweli khaya. Kwaku-
phithizela ngumntu, kufumane kwabomvu. Kwakuho-
njiwe, kuchokoziwe ngamanenekazi. Kanti ngumhla
omkhulu wokukhutshwa kwentonjane ekhay' apha.
Namhla ke ngumhla womngqungqo weentombi.

Akuzange kubekho thuba lakubukwa kwamntu
wasemzini apho, kuba kwakufumane kwayinto nje
kugcotyiwe eyona nto ibalaseleyo. Asibanga sananza
kubukwa mntu nathi, kuba olo bukwano lolu beluza
kuphazamisa amehlo kakade; ibe eyona nto sasise
sinomdla kuyo ingumngqungqo lo kanye.

Asizi kuba sangena ekubaliseni ngezinto ezintle
ezazisenziwa apho kuloo nkundla yelo khaya. Zazi-

ngqungqa zona iintombi zidabalele. Athi amaxhego-kazi acinga ezawo iimini, avukwa ngunyanya. Oxibithela ke, mntundini, esiya kuvava eyona ntombi ibonisa kakuhle kunezinye. Zolinganisa ke wena iimazi ezinkulu, ude uwaphelelise kuzo amehlo, uyeke ukujonga oyena mngqungqi uselugqatsweni. Ezi zinto ke zasenza ukuba sothuke selisiya kutshona ilanga siselapho. Siqonde indlela egodukayo ngelo xesha. Kwakungekabikho mntu unamgqalisela ngathi nangoko, sanduluka.

Siye kudlula kwilali yaseTyhola sekuluthuzulu, sawela iNgingqi sekumnyama mpela. Sijongise kwintlambo yeBulekana sekuhlwile kakhulu. Kwalile xa siwela isihlambo eso seBulekana, esinezo ngxondora zimbi, ndaziqabuka sendincokola ndedwa; umza wam ethe cwaka, enyathelela phezulu ukuhamba. Ndibe ngambuza lo mfo ukuba usixheshela ntoni na kangaka ngomhambo, sesingasekude kakhulu nje nekhaya akakhe atsho ukuphendula. Kukhe kwee rawu-rawu amanwele kum ndakumbona ekule meko lo mfo, ndase ndithula nam ndiqinisela ukunyathela.

Sithe kuba sihamba endleleni yenqwelo, sagxilelana ukuhamba. Kuthe xa siyiwelayo intlambo le, wesuka lo mfo weza kugileka kum apha, kweli cala ndihamba kulo. Ndibuze isizathu soku kwenjenje, wasuka wathi ukundiphendula wandikrazula ngeliraba-xa ilizwi, esithi, "Mus' ukundibuza izinto ezininzi, mfondini, hamba indlela le qha!"

"O! Yiyiphi ke ngoku le?" Ndazibuza ngeengcinga, phofu ndingaxolanga noko.

Siye kungena ekhaya singabuyanga sithethe. Sifike xa kulungiselelwa ukulala. Sakuba sesihleli ngoku, ndiphawule ukuba lo mfo ubile ulithonti. Ndibuzile ukuba ebefingwe yintoni na kule ndlela, usuke wee qhuzu-qhuzu ngentsinana engephi esithi, "Hi, mfondini, uthetha ukuthi akuyibonanga laa nto bendiyibona, xa kanye siwela iBulekana leya?" Emangalisiwe. Ndiphendule ndathi, "Hayi, Mza. Ubone ntoni ke?"

"Awu! Akuyibonanga ngenene, Mza?" Eya endweba.

"Intoni?"

"Laa nto."

"Yintoni yona 'into'?"

"Ndiza kuyazi ke mna?"

"Ibiyinto esabuntoni ke kaloku?" Ndabuza.

"Hayi, mfo kamalume, andingebi nakuyichaza. Andiyazanga laa nto."

"Khawuthethe kakuhle, Tshonyane; uthini na?"

"Kuthe xa sisondelayo kulaa ntlambo yeBulekana," uqhube wenjenjalo, "ndeve ukuba ndinamanwele. Kuthe kuseyileyo, ndabona into esuke yangathi yinja emhlophe inqumla indlela le, phambi kwethu apha kanye. Ndide ndaqiniseka ukuba nawe uyayibona, ndaba uza kubuza ukuba yintoni na. Kuthe wakuncokola ndaba zimbi, ndaqonda ukuba akuyiboni le nto. Kwangoko ke, ndafikelela kwingcinga ethi, inokuba yile nto kusakuthiwa sisipoko le; kwangaphezulu ke ukoyika kum ngoko. Njengokuba ndigileka kuwe nje, ndiphepha kwayona, kuba ibisel' isiza kum ngqo ngoku, kunjalo nje isiza ngaphambili, loo nto ke iza ikhawuleze gqitha. Sinyuka kwelo qhinana nje andisaziva nalapho ndinyathela khona kukoyika. Si! Ndifumanekele ke luvalo, mfo kamalume."

Wonke ke lo gama abalisayo uTshonyane, ndiphulaphule ndimangalisiwe kukuba ibe namandla kangaka le nto isisipoko, amandla okwenza ukuba izibonakalise komnye umntu ize izifihle komnye, kanti abo bantu bakuloo ndawo inye bonke. Side saya kulala ngobo busuku ndisaman' ukuyiphethu-phethula le nqaba engqondweni yam ndikhwankqisiwe. Azi isipoko esi yinto ekhoyo ngenene na? Ngani ukuba ingabi yinto ekhoyo la mandla inawo iwanikwa yiyiphi indalo? Iinjongo zokudalwa kwezinto zonke ezisesibhakabhakeni, inyanga, iinkwenkwezi, ilanga, izilimela namafu, zonke ziyaqondwa ngumntu osehlabathini. Nezisemhlabeni ngokunjalo, izilo iintaka nezinambuzane, njalo-njalo, ziyaqondwa zonke intoyazo ngumntu.

Isipoko sona siyintoni ehlabathini? Iinjongo zokuba-
kho kwaso endalweni ziyintoni?

Ndide ndasindwa bubuthongo ndisaman' ukuzibu-
za loo mibuzo, tyum.

ISIQENDU 8.

Kwamkhuluwa.

Bese sitshilo ke kwisiqendwana sokuqala ukuthi, bekuya kufuneka ukuba ndibandwendwele bonke abazalwana nezihlobo kumaxesha okutyelela kwam kwelokuzalwa, eMnyameni. Silele ke ngobangeCawa ubusuku sizimisele ukuthabatha olunye uhambo ukuya kubona umkhuluwa wam uVelaphi. Wayesakuma kuloo miqhokro yeentlambo zomlambo weNjica, kude kufuphi nolwandle lwaseBhonxa. Ngosuku lwesibini kuloo veki, senjenjeya noTshonyane ukusinga kwelo laseNjiceni, sizele yimincili yokuba siza kubona izihlobo esazigqibela mzuzu—kwada kwangaphezulu kum—kuba lo mfo kabawo ndamgqibela kwisithuba seminyaka elishumi eyadlulayo.

Sinduluke emva kwesidlo sakusasa ngalo mhla. Kwakuphole kamnandi ngale ntsasa, kubetha impepho emnandi yasempuma-langa. Lalibusibekela izulu, lithiwe bhaxa, bhaxa phaya naphaya ngamafu athambileyo emvula. Ndibehle ndacebisa ukuba masithi ukuhamba kwethu simke ngendlela yenqwelo ukucanda loo mathafa akwaGoso, siyeke iindlela zeenyawo ezinqumlayo; ndabe ke ndinqena esezolo, amaramba ahamba ebutha ecaleni kwezicukuma ezisecaleni kweendlela zeenyawo. Lamkelekile eli cebo kumza wam, ngovelwano olukhulu,—nakuba olu velwano lwaluphithikezwe nentsinana ethile.

Siwele umKhanzi sinyathelela phezulu, saya kuthi tyaa kuloo mimango ivelela iNjica leyo, kuyinto emnandi ziindaba. Size kuthi gingxi kuloo mixawuka yeentlambo zakwaBhakubha, sezisiya zinqaphazeka noko iindaba ngoku, kuba kwakuxa aqala ukuvakala amakhinindane nemikhinkqi yolo hambo. Lalise

lijike kanobom ilanga. Lithambeke xa kanye siwela umlambo kaSipayile. Apha sifike sema, sijonge loo ndawo yayiyinzongonzongo yesiziba esimnyama, esimanzi azungulezayo ngenxa yobunzulu baso kumaxesha obuntwana bethu.

Ndiziphawule sendikhumbula ezo mini, ndakuba ndimi apho ndijonge ezo ndonga zazifumane zaxweba apho, sezingasathintele manzi. Kwakukwesi siziba apho sasiziyolisa khona, siqubha kuso, emantla aso, singamakhwenkwana sisalusa impahla yakowethu. Ngulo Sipayile lo esasiye sibethwe emakhaya ngokusuka iinkomo zihambe zide ziye kungena kumasimi awayengaphesheya komlambo ngokuswela abalusi, kuba silibele kukubetha igqampu nokufunda ukuntywila kumanzi alo mlambo. Ewe, le ndawo yayisel' ingasagcine manzi namhla. Kwakusemkhuthukeni ngokupheleleyo. Ndide ndakhumbula umhla esaya kufika ezinzulwini zobusuku ekhaya, silityaziswe kukufuna inkatyana emnyama yakokwethu eyayikhoka kakhulu. Sithe kuba silibele kwakukuziyolisa kulo mlambo ngokuqubha, kanti uSwaartland—igama lenkatyana leyo—udadile waya kutsho ngaphesheya komlambo ebona intsimi yamazimba aluhlaza ngaphesheya. Sikuphawule oku ngexesha lokuzihlanganisa iinkomo ukuba siqhubele emakhaya, xa kanye lingcangcayo ilanga. Sithe ngokufuna oku, sada sawufu—mana umkhondo wayo eludakeni, ekungeneni komlambo kwicala elingentla. Sidade sawela singamakhwenkwe amabini—mna nekabawokazi, uZamile—amanye aqhuba agoduka. Siyifumene okunene emasimini apho.

Kuthe kuba ibiyinkomo endwebe kunene, yaye izazi xa ikwimida yokona, yasel' igqotsa yakusibona ilixhomile itshoba isingisa phambili. Ezethu ke iinjongo kukuba siyiqhawule ngaphambili siyijike iye kwakwelo cala lasemlanjeni, siwele nayo. Sitsho, satsho, satsho siyisukela, sidinwe sizizigxegele, kwakhona inkatyana isisityambekele ukuphala oku. Kuthe ngelikade, sekufune ukuba mnyama ngoku, sesikude lee kweli zibuko kufuneka size kuyiweza kulo, saba nokuyiqhawula ngaphambili sayijika. Ibe yimigudu

ke ngoku ukuyenza ukuba ingene emlanjeni idade iwele, kuba kwakuse kumnyama. Ibisithi selifikile emlanjeni kube yinkinge ukungena emanzini. Sibe kuyixhesha ngezigweba ukuyingenisa, isuke ikhumbule kwakuthi seyilugwalanzipho ngumsindo, ize kuthi seyithimbisile, ithimla iqokobhile, kucace ukuba ixolele kwa izigweba ezo kunokungena emlanjeni. Beside nathi siyiyekele kwasekujikeni oko, kunokuhlangabezana naloo mfutho wayo mbi, sikhwelele sikhwenyele; sobuya siphuthumise okutsha ukuyisukela, siyiqhawulele kwakule ndawo ingafuniyo ukungena kuyo.

Bekubakho amaxesha okulahlekana nayo ngenxa yobumnyama, kuba nayo ibikwanjalo ngebala. Buhambile ke ubusuku sisenza lo mahla-ndinyuka, kukubi; saye singacingi ukuya kufika emakhaya ngaphandle kwayo le nkomo, kuba into esiya kuhlangana nayo apho ingaphezulu kwale yokuswantsuliswa yile nkatyana—isabhokhwe.

Siyizamile ke kobo bunzima sada, ngethamsanqa, sayiweza. Kuthe ke xa sikhululayo ukuba singene emanzini sidade siwele—kaloku impahla yona siyibophelele ezintloko xa siza kuwela umlambo; yimpahla na yona leyo? Bubuhentshana nje obenziwe ekhaya ngomchako webhatyi, kuphela nje. Iintonga? Zona kaloku zigityiselwa phesheya komlambo lowo tanci—ndeva uZamile esithi: “Khawuphulaphule!” endwebile.

Ndithe nqumama nam ndaphulaphula. Kuvakele intsholo emnandi, intlokoma yengoma emnandi kunene, ulwandile lwengoma yesiNtu, yanga yintlombe enkulu.

Siqale sakhumbula simangalisiwe, ukuba kude kwemizi kuloo ndawo—kuba kwakusedlelweni—saye siqonda ukuba ingoma engako ibingenakuvakala ngokucace olo hlobo kanti itsho kude. Sikhe saphulaphula sithandabuza. Kodwa kamva sithe sangqinelana ekubeni ingoma le yayisitsho kanye kuloo nzonzobila yesiziba sikaSipayile, esasikwisithuba seenyawo ezingamashumi amahlanu ukusuka kuloo ndawo sasiza kuwela kuyo. Iye yay'iqinisela intlombe sisafumane sazizinto ezinkwentyayo kuloo ndawo. Side sangena, sadada, sawela. Sinxibe buphuthu-

phuthu kwicala elingaphesheya isatsho ngamandla intlombe esizibeni. Sigwegweleze kwithambeka elibetha phezu komlambo lowo ukugoduka, sekungasekho uthetha nomnye, sixhinele emakhaya.

Side saya kuqabela kummango ovelela amakhaya isavakala njalo intlombe, mankente-nkente phofu. Siye kufika emakhaya sihamba ngaphandle kwayo inkatyana; oko iwele emlanjeni, asizange sibuye siyalame kuyo yonke loo ndlela igodukayo. Sive ngamanye amakhwenkwe, awayesel' eman' ukuba zizicuku ngasemaxabeni phandle phaya, egcuma yimivumbo yezabhokhwe, ngenxa yokufika sekuhlwile nempahla. Asixelele singekayi kungena endlwini ukuba uZwartland sefefikile, amngenisa ebuhlanti.

Nakuba sasinexhala elingako, lokuba siza kufumana kwaloo mivumbo nathi, saba nethamsanqa ngokufika amaxhego selediniwe kukubetha laa makhwenkwe afike kuqala kunathi, sasinda. Kwaba yimihla emininzi singayincokoleli mntu le ndaba yentlombe, ngokoyikela ukuthi hleze kungabikho mntu ukholelwayo libali lethu. Kodwa kwenzeka ukuba mna ndimbalisele umakhulu le nto.

Wothuke wafuna ukufa umakhulu akuyiva le mbali, esitsho nokuthi, sifumane sasinda engozini ngobo busuku. Ukuwela emlanjeni ngelo xesha lemicimbi ebalulekileyo yabantu bomlambo lityala. Saphantsa ukuphazamisa intlombe yabantu abakhulu basemlanjeni. Kaloku yiyo loo nto ucezelwayo umlambo kwaNtu ngexesha lasebusuku; koyikelwa ingqumbo yabo bantu xa bathe baphazanyiswa.

Andizange ndiphande bunzulu bayo loo nto kumakhulu ngaloo mihla. Kodwa yona inkcazelo le ngaloo ntlombe ndakhula nayo isengqondweni yam ndingenakuyifumana eyona nto yayo ncam. Nana-mhlanje ke ndimi kanye phezu kodini lwezo ndonga zaloo nzonzobila yesiziba, sekungasekho manzi ngoku; sekufumane kwazingxondora nje, kungasekho nanto ixela ukuba apho kwakungasondeli mntu ngezo mini zamandulo. Ndandizele ziingcinga, zisusela kanye kuloo maxesha. Nalapha, ndandizibuza imibuzo eyayingena zimpendulo. Wayendixelela intsomi

bethu umakhulu xa wayendichazela ngehlombe lengoma esaliva kwesi siziba, esithi yintlombe yabantu bomlambo? Babecula ingoma yesiXhosa kuba beyintoni kuXhosa?

Yayinokuvakala kangako ukucaca le ngoma kanti aba bantu bayicula besemazantsi omlambo? Zithe-theka ngolu hlobo lunqatyiswe kangaka nje ezi zinto kuthi lusapho lukaXhosa, kuba ziyintoni kuNtu? Ndandicinga ndisenjenjalo, ndimi eludinini lwezo ndonga, ndimangalisiwe. Ewe, ndandimangalisiwe nakukuphawula ukuthi kanti, nawo umhlaba lo uyaluphala njengomntu. Le ndawo yayiyindawo ebalulekileyo kumaxesha obutsha bayo, iyindawo yeemfihlo ezinqatyisiweyo kwiliso lomntu, nomntu engasondeli nokusondela kuyo, eyihlonipha. Nantsi namhla inje; izingxondora ezingelulo uncedo nakuyiphi na indalo.

Ndothuswe nguTshonyane xa ndilapho ngeengcinga, esithi, "Masingcambaze, mfo kamalume; kuyasibekela ngoku, imvula ayisekude."

Siwelile ke kwelo zibuko, saya kuthi joo kumango ojongise kuloo nduli yaseKopini, saya kugaleleka kwamkhuluwa, uVelaphi, owayehlala emazantsi ayo loo nduli, xa kuqala ukungcola.

ISIQENDU 9.

UMageshana.

Asizi kuba sangena kwinkcukacha namatile-tile okulungiselelwa kwethu kwelo khaya lomkhuluwa wam, uVelaphi. Kwaba kwasesezolo, ukuwa kwenkabi yegusha. Ibe kwayiloo nto ukubukwa kweendwendwe zakwammelwane ngabamelwane. Siye kulala ngobo busuku bolwesibini sesibuye saziinto ezikhamisileyo kukudikwa linqweme legusha eyayityebe isisidudu.

Lo mfo kabawo, uVelaphi, nguyena wayesagcine ixhanti lobawo, kuba yena akazange ashenxe kwelo lokuzalwa kwethu—njengoku kwethu ukuphaphatheki-swa ziimeko, zaya kusibeka ezidolophini. Wayesali-

gcinile nexhegokazi elazala uma wethu, ngokuthi lakundwendwela kuye, alenzele iimfanelo, njengenkondekazi ekwakuse kusele yona yodwa phakathi kwabazukulwana. Ngulo makhulu lo,—intombi yase-maValeni—esasiye simngqonge ngaseziko sisengabantwana, esenzela iintsomi. Ewe, ngulo makhulu lo owayesitsho unge ulunywa ziimbovane xa selekusweba iintethana ezi wakuba wonile. Wayengasaboni kakuhle kule mihla. Wayesel' eman' ukuva ngelizwi ukuba ngubani lo uthethayo ngoku. Ngulo makhulu lo esasinaganyana esasimbiza ngalo sisebancinci—elada lasetyenziswa nangabantu abakhulu—sisithi nguMageshana ukumbiza. Ithe yandicingisa nale into, ukufika umakhulu esateketiswa nanamhla oku, eteketiswa sisizukulwana sesibini ngoku—uMageshana.

Eli gama ke lathatyathelwa ekulinganiseni kwayena xa ahloniphayo. Wayesithi xa athi, "maxeshana" athi, "mageshana," oko kukuthi ke, "maxana," ehlonipha ukuthi "xesha"; wasel' ebizwa ngeso sihlonipho sakhe ke yintsatshana le—uMageshana.

Namhlanje ke iingcinga zam azibanga sekwenze-lweni ezo ntsomi ndakumbona uMageshana. Koko ndisuke ndanqwenela ukuva iimbali ezingelaa xesha labo lamandulo. Kwafumaniseka ukuba wayengasazikhumbuli izinto ezininzi umakhulu lo; ndaba ndifa namthanyana ke ngeso sizathu, naxa ndaphawulayo ukuba, zimbi wayengathandi ukuthetha ngazo. Wayesel' aluphele uMageshana kunjalo nje esaluphala neenkumbulo zengqondo. Ndawana wayesayikhumbula bufifana, yaba yeyokuba, ngexesha lobuntombazana bakhe (yena Mageshana) uNongqawuse, intombi kaMhlakaza, wayesel' elixhegokazi elaluphele-yo (mhlawumbi eyiloo ntanga wayeyiyo uMageshana, nje ngokuba sesimchazile). UNongqawuse lo, wayesakuma kuloo mathambeka ajongene nezithili zomlambo weNjica kanye kumlima-ndlela wokuqhawukana komlambo womKhanzi noweNjica, kude kufuphi kuloo lali yakwaGoso. Nantso imimango ivelela ezo ntywenka zamahlathi aseNgxakosha, apho wayemi khona uNongqawuse. Wabhubhela apho

kuloo manxowa, nengcwaba lakhe lisalathwa kuloo ndawo unanamhla. Yindawo esahlonitshwa kakhulu ke le kwelo laseMnyameni. Ntwana imankente-nkente yeyokuba, umprofithekazi lo wafika selemdala kwelo laseZantsi, evela kwelaseNtla, emaXhoseni. Ndawana ke ethe yanqaba yaba yeyokungavakali mkhondo kwabazukulwana bakhe kwelo zwe uNongqawuse lo, njengenkondekazi eyatshabela kuloo mihlaba. Nalo ke elo ngcwaba lisalathwa ngakuloo ndlela inkulu ijonge kulwandle lwaseBhonxa, eMnyameni.

Ndawa-ndawana ezizezimbi ke ezaba nokucholacholeka zaba ngamasiko, izithethe, imikhwa nengqeqesho kuXhosa wamzuzu. Njengoko sikhe see gqabagqaba kwizahlukwana zokuqala ngengqeqesho kubantwana, kwesi sahlukwana ke siza kufumana amavandlakanya ezinto ngezinto ekwakukholoswe ngazo ngabantu belo xesha.

Apha ke sizame ukuzicwangcisa ngazinye, kwanjenokuzilandela kwethu kwingxelo kaMageshana:

(a) Intlonipho kubafazi:

Ibisendiswa intombi, kwakuba kuceliwe kwalotyolwa, kududwe. Ibiba ngumtshakazi kwelo khaya, emzini wayo. Ngexesha lobutshakazi ke ibihlonitshiswa ngokuthetha, ukuhamba, nangesinxibo. Namhlanje ke ibingenakubiza nayiphi na into ebizisa, okanye eyelelisa ukubiza amagama abantu abakhulu basekhay' apha. Umtshakazi lo ke ebeya ancediswe ukuhlonipha nguninazala, okanye amadodakazi akhe. Olo hlonipho ke belusenzelwa ukuze lo mntwana asikeleleke kuloo mzi wakhe; angahlelwa shwangusha ngokudela nokunukuneza abantu bomzi wakhe. Kanti nasekuhamba-hambeni apha phakathi komzi esebenza, bekubakho iindawo ekufuneka ezicezele. Ibiyiphepha inkundla yomzi, kude kuse ebuhlanti phaya, ingumhlaba engenakuwunyathela wonke lowo le ntombazana. Izambatho ibiba zezindilekileyo, ezinde, ziye kuma emaqatheni. Ibiba yincebeta noxakatho ngasentla, nombhinqo esinqeni. Ezi zinto ke ebeziginile lo mtshakazi, kanti uya kude aluphale esahlonipha.

(b) Imikhwa:

Bekuya kuthi xa kusukuba kuphekiwe emzini kungaqoqoshwa xa kuphakwayo. Oku ke kwakuse-nzelwa ukuze kungalambathi ngento yokuxhasa inyama xa kusukuba kuphambukele umhambi kwelo khaya. Kanti, phezu kwaloo nto, bekuya kuphakwe kule mbiza 'de kuphakelwe nabamelwane. Oku ke bekungajonge kucingeleka ukuba ummelwane akana-nto yokutya, koko ibingumkhwa wokulumelana. Bekusetyenziswa icephe elinye, sityeni sinye ngabantu abatyayo, kungekho kucekisa izinkcwe zomnye, okanye ukoyikela ukusulelana ngezifo ezisulelayo.

Bekuye kuthi ngamaxesha omsebenzi; ukulima, ukuhlakula nokuvuna, igalelelane yonke imizi yelali, kuncediswane kude kufezwe kulolo manyano. Kanti bekuya kusuke kube kwayiloo nto nangexesha lemithayi; kothi kuhluziwe nakulo umzi, kumkiwe ngumntu wonke, kuyiwe kuselwa kwabani. Oku ke ibisekukuphana, kuba bekungekho nto ithiywe ngamaXhosa akudala njengokuvimba.

(c) Izithethe:

Ikwayinkonzo enxulumene nohlonipho le (kodwa ke yona ilinqanam ekufumaniseka ukuba lingaba kudidi lweenkolelo, ngokweembono zexesha lokhanyo). Bekuye kunqulwe ngumntu wonke xa kuwelwa kwizibuko elingumlambo, ngokuthi umntu aphose igada emanzini phambi kokuba awele, ngeenjongo zokukhahlela kubantu abakhulu balapho. Ibingento yenziwayo ukuya kukha amanzi emlanjeni ebusuku, ngokoyikela ukubona (ukwalama) izinto ezingabileyo ekusebenzeni kwabo abantu balapho abakhulu. Ubusuku ibiba lelona xesha abaphuma basebenze ngalo, baye besebenza izinto ezikwajongene nokuhlumisa isizwe eso. Bekungafuneki ke ngako oko iliso lomntu licanane nabo. Bekuba kukugula okubi nokufa kulowo uthe wabonana nezinto zasemlanjeni, kuthiwe umntu uthe "walama." Ukuba umntu weyele esizibeni, bekuye kungakhawulezwa ngokuya kufuna umzimba wakhe, kuba bekuye kucingwe nokuba, wothi kanti umntu akeyelanga, koko mhlawumbi "ubiziwe" emlanjeni.

“Ukubizwa” ke kusakuba loo mntu eza kwenziwa igqira ngokuphehlelelwa ngabantu bomlambo. Wophuma ke apho seleyinkunkqela yegqira elithwase emlanjeni. Ngezi zizathu ke ebeya angalandwa ke umntu oweyele emlanjeni, nokuba kuselwandle. Bekuya kuthiwe, loo mntu makangalilelwa luluntu, njengomntu ofileyo, kuba wosel’ esuka ebulawa ngabahlekazi bomlambo. Bekufuneka ukuba abantu baqine elukholweni nasethembeni lokuba akayi kuhlelwa ubi ezandleni zabambizileyo, koko uya kubuya agoduswe, kunjalo nje agoduswe seeluncedo esizweni—igqira. Lo mntu ke—ngokomyalelo wamagqira—uya kuxhelelwa inkomo; kuthethwe izinqulo kucanya-gushwe. Koyiwa ke kweso siziba atshone kuso umntu, kuphethwe inyama yomlenze wenkomo leyo ixhelelwe loo msebenzi. Kwakufikwa phaya emlanjeni, uya kubekwa lo mlenze phezu kwamanzi omlambo lowo; kanti ke uya kusuka udade phezu kwamanzi ungatshoni, (oku kanye kwephetshana xa uliphose kumsingana wamanzi) womka ke namanzi, kanti ke uya kuthi xa usenzulwini yomlambo, wandule ukutshona, ungabuye uphinde ubonwe mntu. Bose besimka bonke abalapho bagoduke bethembile ukuba icamagu livumile; uya kubuya umntu lowo nokuba kungawuphina unyaka, seleyingcangula yegqira elithwase emlanjeni.

Bekuthi akufa umninimzi, angcwatywe kunye nezinto zakhe, izinto ezinje ngomkhonto, intonga, ukhuko, inqawa icwilika nedosha. Loo nto ke ibisenzelwa ukuze angadingi nto umfi lo kuloo hambo aza kuhamba yona ukusinga kwelo lizwe leminyanya.

Wazichuba wenjenjalo umakhulu ezi zinto, kwaye kucacile ukuba uthetha ngezinto ezazimbanga usizi ukuphawula ukuba zizinto eziphelelwe lixesha kumaxesha ethu.

Ngenxa yokuhamba kobusuku baloo mhla, sibehle samkhulula uMageshana ukuba alale, sabe nathi sibudinwa kanobom.

ISIQENDU 10.

Ukuya kwabawokazi.

Sidubule iintsuku zantathu kwamkhuluwa wam uVelaphi, kuyiloo nto injalo ulonwabo. Sibe sacinga ngokunduluka ukusinga kwabawokazi. Ude wafika ke umhla wokunduluka kwethu, sacela indlela.

Sishiye eso sithukuthezi kwelo khaya, sityhudisa kwizicelo ezininzi zokuba khesenze nokuba lunye usuku phambi kokuba sihambe. Sicele uxolo noko ke thina, sibakhumbuza nangomjikelo wethu ukuba banzi kwawo. Kaloku iinjongo yayizezokuba siye kufikelela kuzo zonke izihlobo, izizalwana, nezalamane. Siqhawule ke kwezo zicengo ngosuku loMgqibelo. Sinduluke seyijike kanobom imini eyayingathetheki ubushushu bayo.

Sibuye sawela elo zibuko lomlambo wakwaSipayile, selingcanga ilanga. Siye see chithithi ngaphesheya, saya kuthi joo kanye kuloo mimango ijongene namancwa akowethu, kwisitywakadi ababesakuma kuso obawo. Sicande kanye kuzo iziza zaloo manxiwa akowethu, sekungasekho nanto ibonisa ukuba kwakha kwakho imizi apho ngaphandle kokusuka ubhaqe umlenze wembiza apha, umqheba wayo phaya. Nto yayisabonakalayo apho, esaba nokuyinakana nathi. yaba ngumthi omkhulu womsintsi. Sasidla ngokuphumla phantsi kwawo lo mthi ngamaxesha amaxa kusetyenzwa emasimini. Wawusakuma esazulwini samasimi awayesezantsi kwemizi yakowethu; uligquba lethu ngamaxesha okulinda onomyayi ekuphandeni izithombo ezintshulayo zombona, nasekutyiwani kwamazimba ziintaka ngexesha lasekwindla. Ewe, sasiba zizinqininqini phantsi kwawo lo mthi singamakhwenkwana, sisosela abavuni amachakata ombona ngexesha lokuvuna. Ewe, lo ngumthi esasiman' ukunyuka sisihla ngawo, sikhwela kuwo sisiya kufika kwawona masebe aphezulu, sikhuphisana ngobunkweli. Nalapha ndikhe ndema, ndee shwace, ndiwujongile. Ndandicinga, ndicinga ngaloo mihla yobawo, imihla

yokuphila kwabo; namhla ndikhunjuzwa ngulo mthi imihla esel' imfiliba kum. Ndibuye ndaphazanyiswa kwezo ngcinga nguTshonyane, esithi, "Mfo, kuhlwile, masincothuke."

Sihambile ke sithe cwaka, singenandaba. Ndizothuke sendigagatheka ndedwa yintsini, phakathi kwezo ngcinga zilusizi. "Yintoni, mfo kamalume, wayayatheka wedwa?" Ubuze watsho umza uZwelibanzi, phofu naye eziquhuzulela intwana kweso siqhazolo sam. "Hayi, mfo kadad' obawo," nditsho ndisula iinyembezi zentsini, "ndisuke ndakhumbula imihla yamzuzu sisebancinci kweli lizwe."

"Ntoni kanye, le ikuhlekisa kangaka?"

"Ndisuke ndakhumbula ngalaa nyaka wesifo sombathalala. Ndandigula nzima seso sifo, sandilalisa ithuba elide. Ngethamsanqa ke, ndachacha. Ke, besixelexe into yokuba asinakutya yonke into le xa ugula seso sifo. Inkoliso yezinto esasingazifumani ibiba zezona zimnandi kwizinto ezityiwayo. Ibikuphela into ebesifanelwe yiyo, thina bagulayo, ibiba sisidudu. Yotyiwa into imnandi iphele, uhleli, ujongile, ukwinqa amathe entamo.

"Ndikhumbula ke ngoku mhla umkhuluwa wam, uVelaphi, lo sisuka kuye, wafika nento eninzi yamatyum-tyum amaqunube asendle, evuthwe aziinto ezibomvu; weza kuhlala phambi kwam apha, njengokuba ndingqengqe emandlalweni wam nje, watya. Lo gama atyayo ke, ubeman' ukuncoma ubumnandi bamaqunube lawo—kuba yena samphosa isifo eso, evumelekile ke ukutya loo nto athanda yona—ememelela, esithi, "Kade ndihamba, ndidibana nawona maqunube atyebileyo nawona amnandi; kodwa ngathi ndiyaqala, ndiyagqibela ukuhlangana nawona-wona ngala anamhla nje!" Utsho ke alale yintsini ejonge kum, mna ndikhefuzela ngumsindo wombathalala. Ezi zibongo ke ebezenza ngalo lonke ixesha akhov' ukuginya loo mthamo ebewuhlafuna. Wothi ke xa ahlanganisa elinye ibinza ngesandla, athethe loo mazwi enoncumo loqhayiso lokubawisa mna.

"Okunene ke, ndibe ndifile ngumqala konke oku, phofu ndingaceli, kuba kaloku kuhleli engqondweni

yam apha into yokuba, fan' ukuba amaqunube la akwayenye yezinto ekungafunekanga siyingcamle nokuyingcamla. Kuthe ke esaman' ukwenjenjalo umf' omkhulu, endixhamla ngomqala, kwangena udade bobawo. Ungene wema phaya emnyango, engathethi, ebukele le mfeketho yeli nene. Uqhubile ke yena ureme endibawisa ngamaqunube akhe. Nto ndingekakuyazi nangoku yeyokuba; wayembona na udade bobawo emi emnyango, nokuba wayengamboni; okanye wayeba yena akukho sono asenzayo ngaloo mcimbi wakhe, andazi. Kodwa ke wothuka yena umnene sekufuneka aphephe ehlanganisa, eqhashambuliswa luzamiso lukadad' obawo, esithi udad' obawo, "Le nto ikuswela inceba!" egalela ngozamiso. 'Velaphi! Yintoni ukuba ufekethe ngosana lukabhuti lugula, ntondini? Akwazi ukuba imifuno neziqhamo zasendle zizona zinto zimlungelayo umntu ogulayo? Khona ukuba ebengamlungelanga amaqunube la, into ethi mbawise ngawo yintoni? Umhlaba ubanzi kangaka nje, yini ukuba ungashenxi kuye umntwan' am lo, uye kuzibulala ke ngalo maqunube akho kude phaya?"

"Nanko ke umf' omkhulu ethe jaju phandle phaya, selejalile ngoku, linqumile inqatha. Ewe kaloku, seziphelelwe lixesha nezimemelelo zokuyolelwa yincindi yamaqunube. Ndeva ndisitsho nam ngaphakathi kwam ndisithi, 'uqhayiso maluphele kosaziva ukuphila? Suka yena udade bobawo wandithi ngqi ngaloo ngobozi yamaqunube; "Yitya, mntwanam', ikwaliyeza wena loo nto', watsho esiya kuphuma ngomnyango udade bobawo.

Kwowu! Yeka ke ukuziphosa kwam kuloo ngobozi, ngeso sandla sinedumbe ngumbathalala, ndatsho see mpu esi singaphambili. Suka emva koko, yoyi ecaleni kwaloo ngobozi ndalala ndanga ndinguSiswana sibomvana wasentsomini."

"Ke, mfo kamalume, wathini uVelaphi ngayo yonke lento?" Ubuze watsho uZwelibanzi efile yintsini.

"Andizange ndibuye ndiyalame loo ndoda ngaloo mhla," ndatsho nam ndisenentsini.

Ngeli xesha ke kwakuse kumnyama, kwathi phofu

kuba inyanga yayisel' iphezulu, kwamhlophe kukukhanya kobuqaqawuli bayo. Sikhweze ithambeka, sibetha sijongise kwintlambo yomlambo wakwaNdaba. Ngaphesheya komlambo kaNdaba lowo kwakumi umzi womLungu ogama kwakusithiwa nguKalenik ukubizwa; wayenevenkile apho, enguNovenkile weso sithili. Kwakuman' ukunconywa igquba lezinja awayezigcinile apho kuloo mzi—ngokukhusela imfuyo eninzi awayenayo, kwanevenkile leyo—bekuye kunconywe ukukhalipha kwazo ekulweni noluntu olu, ngakumbi ebusuku; bekungadluli mntu apho zingambuzi "mvela-phi." Umendo esasihamba ngawo ke ububetha kanye phambi kwawo loo mzi, kungekho yimbi indlela. Umzi lowo wawubiyelwe macala omabini, ngasemva nangaphambili, ngocingo olulubobo, kungekho kuthubeleza kwezo ngingo ngobungxamo.

Sasingenakho ukuphumela, siqumle kwikampu yeegusha eyayingaphambi komzi, kuba kwakubiywe ngocingo olungumnatha, ngaphandle koko, sasiya kuba sesichengeni sezinja ngenxa yokukhanya kwenyanga nangenxa yokuba kwakusethafeni kwelo dlelo leegusha.

Ngasemva komzi kwakusemyezweni. Sasinakho ke ukuthubeleza apho singabonwanga zizinja. Kona ukuthabatha umendo lo ubetha phambi komzi kanye, kwakuyinto engenakwenzeka! Emva kwentlanganiswa yokeceba ukuba singenza ngakuphina ukudlula kuloo mzi, sigqibe kwelokuba masibethe emva komzi ngokuphumela kuloo myezo. Akabangakho awempikiswano. Sivumelene ekubeni sibubeleze kolo qilima locingo lomyezo. Sityhutyhumeze senjenjalo ke, siqumla kuloo myezo. Siye kuthi gqi kwicala elingaphaya kungabangakho nkathazo, saya kungena ke ngoku kwenye ikampu eyayilithafa elimatyholo athe gqa, gqa, gqa phaya naphaya.

Sihambe ke senjenjalo noTshonyane, sicanda ithafa elo, sesibuye sancokola kuyinto emnandi, sibulela nokuba sisindile kwezo zigebenga zezinja. Kwalile xa sisesidikidini kanye sethafa elo, kwalunkwe, kwabonakala kukho umcithana omnyamana usiza ngaphambili kuthi, waye ubonakala kakuhle

kuba inyanga yayise iligqange ngoku ukukhanyisa. Ukubonakala kwawo kuqala, sasingawulinganisela nenkuku. Sikhe see nqumama, see xhwenene simangalisiwe, sijonge ukuza kwayo le nto mgama—ithafa lalithe tyaba, langa yitafile—sifuna ezingqondweni ukuba ingaba yintoni na le ikhawuleza kangaka yaye noko kukhawuleza kwayo ikusingise ngqo kuthi. Wonke ke lo gama izayo le “nto”, iye iba nkulu! Yay’ iba nkulu!! Yay’ iba nkulu!!! Yabe ikukhawulezisa oko kukhula kwayo, ixhinele kuthi! Andazanga ukuba umza wam lo uliphawule nini na ityholo lombhongisa elalimi lodwa, mganyana kuthi, (esingalinganisela namanyathelo akuma 50) kwicala langasekhohlo: Ndimve ke umza wam sele-sithi, “Mgodi, masibaleke siye kwelaa tyholo, mfo. Andiyiqondi laa nto iza kuthi ngolaa hlobo.” Utsho lo mfo selephaphatheka, ecela kwabazicatyana esingise ngasetyholweni elo. Zonke ke ezi zinto ibe liphanyazo ukwenzeka kwazo.

Ndilandele nam ngaphandle kwentandabuzo. Yeka! Ukwenjenjeya! Siyishiya “into” ikukhona ikhulayo ngasemv’apha. Injezu yam yokugqibela indibonise ukuba, kwakuxa ngoku ingangethole lenkomo. Ndixibithele ngemva, ndiyawabanjezelwe ngala magqokomela ezihlangu zam zesijoni; waye umfo lo uphambi kwam ebetha ngezokuzalwa, wasuka lo mfo wanga liphepha eli xa liphetsshethwa ngumoya, yaye “into” yona icutha ngasemva kwam apha. Ndinge okokuba mandiyicuthe le mithwalo indisindayo, ndibe nokuswantsula lula noko. Ndiqala ngebhatyi—kuba besingazinxibanga ngenxa yobushushu—ndayithi jwii phaya, ndalandelisa ngentonga, ndayithi jwii phaya. Umnqwazi wona andazanga ukuba ndiphulukene nawo nini, na, kodwa ndiye kuziphosa etyholweni sendinga-senawo entloko.

Sihleli apho kwelo tyholo sikhefuzela kukudinwa. Kuthe kwakuthi denene iphika, sakhe sakroba, ukuze sikhe siyibone le nto isisukela ngesantya esingaka. Sithe ukuth’ ukuthi, tyhin’ le! Nantso indanda phezu kwebhatyi yam inkunzi yenciniba, seliguqe ngamadolo, iphethu-phethuka ngamaphiko, iwisa

ngapha nangapha, iwathe naa amaphiko. Ithe ukuvuka kwayo apho yeza kweli tyholo sikulo. Ifike yasisangqingqi esingqungqayo apho ecaleni kwetyholo, phofu ikhohlwe licebo lokungena. Ibiphatha kujikeleza ityholo eli, sekucace mpela ukuba akukho unokuthi cakatha phandle asinde, iphathe kuvuthelan' intamo, itsho ngendyondyo yomgqumo ombi ongonwabisiyo. Ibisithi ke yakugqiba ukukhonya, ibuye indolo-ndolose ijikeleze kwa eli tyholo.

Kube ziiyure ezibe kwisithuba seeyure ezimbini-ntathu sihleli loo ntlalo kwelo tyholo, singenakuya ndawo. Sikhumbule into yokugcinwa kwethu kwelo tyholo yile nciniba, kude kuse ngomso, ukuze kude kube semini silapho; kanti ke sinetyala elikhulu kulo mfuyi walo mhlaba ukuba singafunyanwa siselapho kuloo kampu. Kaloku sishiye indlela ityenenezile, sinalo nelungelo lokuhamba ngayo, nako sinqumla kumhlaba obiyelweyo. Kuza kuthiwani ke ngoku? Naku silapha, singenakuya ndawo! Sibe ngavelisa macebo eendidi zonke zokuqotyiselwa kwenciniba, hayi bo! Asade sibe nalo kanye esigqiba kulo. Kuthe sesibuncama, sesifumane sagqiba kwelokuba masihlale apho ngolo hlobo, kude kwenzeke loo nto yenzekayo, kwavakala, kude lee: "Ha-a-a! Ha-a-a! Haa-haa-haa-haa!"

Kuthe kwakuba njalo, yee khwaphuphu inciniba—kuba ibise ide yee buthuthu ilindile—yabheka-bheka indwebile. Iphinde yatsho impungutye, kuba ibikukukhonkotha kwayo oku, "Ha-a-a! Haa-haa-haa!" Iye indweba ngoku inciniba, yasinga-singa macala onke. Ndizive sendidubuleka nam apha etyholweni, ndatsho ngomtyangampo omkhulu, ndilinganisa ukukhonya kwempungutye, "Ha-a-a! Haa-ha-ha!"

Kowu! Yeka! Msa! Yawaneka inkunzi yenciniba amaphiko ayo ukusinga kwelo cala ibivele kulo, yasisityambele ukubaleka oku. Siphumile ke nathi etyholweni, sesibukele umsinga-lee wayo ngoku. Kube kwanjengokuza kwayo ukukhawuleza kwayo; kodwa umahluko ibe ngowokuba, iye iba ncinci! Yay' iba ncinci! Yay' iba ncinci! Yay' iba ncinci! Yaya kutshona kwasemmangweni.

Asibanga salibazisa nathi; kwa oko, emva kokuchola-chola iimpahla zam, sadabalala ukuya kufika kucingo olwalubiyele indlela yenqwelo, le bekufuneka ukuba sibe asiphambukanga kuyo kwantlandlolo. Siye kuphumela ke kolo cingo lwendlela, sakhe see khebevu phezu kodonga lwendlela sesibhuqeka yintsini.

"Hina, mfo kamalume," undibize ehleka uTshonyane, Ndasabela.

"Uyicinge ngathuba lini into yokuzenza impungutye?"

"Ndiqondile, Mza, ukuba uMhlekezazi uNgcosholo—inciniba, lowa uyayoyika yona impungutye; uvuyelele thina aba, ndase ndicinga msinyane ukuba mandizenze impungutye esel' ikwalapha kufutshane, mhlawumbi wosinika umtyhi; kwanjalo ke okunene."

"Hayi, usikhulule, mfo kamalume."

Sikhuphe amagaqana enyama ebesiwaphethe sakhe sahlafuna, esithe sakukhov' ukwenjenjalo, sabamb' indlela.

Siye kugaleleka kwabawokazi ezinzulwini zobusuku singabanga sahlangana nazihlangani.

ISIQENDU II.

Ixhego laseMatipheni.

Njengoko size kufika apha kwabawokazi ukwahlulelana kobusuku nemini, sithiwe wanga-wanga ngokubukwa, esithe emva kokusela kakhulu amasi, saya kulala.

Sivuswe ukuphuma kweenkomo ebuhlanti ngentsasa elandelayo. Sakukhov' ukuhlamba sisiwe kobee- mbuzi ubuhlanti. Sithe siyangena nje, ayingqula amadodana inkabi yembuzi, ayinqumla. Apha, ubawokazi akabanga nantetha ininzi, usuke wathi:

"Zwelibanzi."

"Malume," wasabela uTshonyane.

"Mgodi."

"Baw' omncinci," ndasabela nam.

“Khuphani iimela, makwedini,” watsho; “nihlinze elo takane, nose. Andinanto ndinayo mna.”

Utsho wee gwiqi lo mfo, wasishiya sisiyana ngamehlo, phofu sikhushu-khushuza ezingxoweni sikhupha iimela zethu. Siye kuchopha ke nathi phakathi kwamanye amadodana, sahlinsa, phakathi kwaloo ncoko nentswahla yentsini yabafana kuyinto emnandi. Ithe iqangqululwa nje, ixhaxhwa imbuzi, kwabe sekungumntu. Kwakuba kugqityiwe ke, amadoda aye ee thande enkundleni phaya, wambi ethe bululu ngezisu ukungqengqa, amanye ethe thekence ngamacala, exhathise ngeengqiniba phantsi. Ayengathi onke ayakhuphisana ngokutshaya. Phakathi kwamaqina awayelapho, kwakukho ingwevu yasema-Tipheni eyayilincoko kakhulu. Kwalapho, kwakukho umfana wasemaMpingeni owayeqave kanobom, ekwalincoko naye. Phakathi kwezo ncoko, uMpinga ubuze ebhekisa kweli xhego lasemaTipheni wenjenje, “Hi, Baw’ omkhulu.”

Lasabela ixhego.

“Kwenzelwa ntoni, aph’ emakhaya, ukuthi thina s’ingabona bantu baxhamleka kangaka ukulondoloza le mpahla yasemakhaya, sisalusa ezindle, silindele ukuqwenywa ngamaramncwa mihla le; kanti ikwasithi nasekufakeni iyeza ngexesha lesifo empahleni; ndibala ntoni na, Bawomkhulu, isenziwa sithi yonke into nje? Ndithi ke: kwenzelwa ntoni na ukuthi kanti asinaku-khe sifumane ukuxhelelwa thina aph’ emakhaya? Kanti kuya kuthi ukuze sive inyama siyive ngokusuka kufike umntu wasemzini, okanye sithi ukuba siya jijitheka kukukhanuka inyama, sizincede ngokuya kuzingela ehlathini. Kanti nakuleyo yasendle asinalungelo layo konke, kufuneka ukuba size nayo emakhaya, size kwabelwa. Sibulale thina, kodwa kwabe kwa elikhaya lingasixheleliyo. Ndithi ke, Bawomkhulu, Bhayeni, khawundiphe, ngwevu yakowethu, ukuba luphina uvelwano lobawo kule ndawo, ngabantu ababenzela yonke le nto sendiyixelile ngamehlo—omthina ke, onyana benu—ndisemi, ngwevu kamakhulu.”

“He-e-e! Ndiyakuva, mntwan’ omntwanam!

Ndiyakuva, mfo wam! Uyabuza; ubuza umbuzo kunjalo nje. Mandiqale ke ngale ndawo yokuxhelelwa komntu wasemzini, ndenjenje: Kaloku, mfo wam, ukuxhela oku kwenzelwa ukuphalazwa kwegazi. Igazi ke, apha kokwenu, kwaNtu, ngumqondiso nomnqophiso kwizinto ngezinto zobulali. Mandithi ke: malunga nomntu wasemzini; ukuxhelelwa kwakhe kucaacisa into yokuba kusakuba ephambukele kowabo kuloo mzi aphambukele kuwo; uyamkeleka kwelo khaya, esamkelwa ngovuyo. Wosel' eqonda naye ukuba akaphambukelanga lutshabeni, koko uphambukele kowabo. Ngako oko ke, makangaxhalabi, koko makazinze onwabe wonke loo gama alapho, kuba ufikele ebubeleni naseluxolweni. Igazi lempahla, ke ngako oko, lingumqondiso nophawu loxolo. Yiyo ke le nto kuxhelwayo. Andazi ke kambe ukuba nina nifuna mqondiso woxolo ngabuni na koyihlo. Nizelwe ngabo, banizalela eluxolweni lwala makhaya. Yiyo le nto banikhulise benondla nada nangaka. Kanti ukuba bendinganabayo ukuthetha, bendingatshoyo ukuthi: laphalazwa igazi nangani aba mhla nazalwa, kwaluxolo ke. Ise yintoni ke ngoku?

“Kule ndawo yenkqu nyama ke uyibuzayo ndingathi: inyama kaloku selisuke yaba sisidlo esixabisekileyo, ngenxa ke yegazi elo liphuma kuyo. Ngako oko ke, kufanelekile ukuba kube kukhona niqala ukuyifumana mhla ngondwendwe. Isisihombiso ke yona esenzelwa ukucenga nokucela ubuhlobo kuloo mpha-mbukeli wasemzini. Ukuze buzaliseke obo buhlobo, phakathi komntu wasekhaya nowasemzini, makwenziwe ke eso sidlo sixabisekileyo—innyama—kuba kaloku laa mqondiso woxolo ngegazi eliya, awungezaliseki ngaphandle komzimba walo igazi elo. Kophalazwa igazi kudliwe nenyama bucece ke ubuhlobo obucelwa leli khaya kulo mfo wasemzini.

“Nina ke, senaba ngabo abahlobo bamakhaya enu. Kuza kuba sacelwa buphi ubuhlobo kuni, nihleli ningabo nje kakade? Ngaphezu koko; obenu ubuhlobo bobuzelweyo ekhay' apha. Ngako oko ke, bubona buhlobo bu-ethe-ethe, bunkene-nkene kananjalo, kuba kaloku bobemfesane yokuzalwa. Obakhiweyo ke

bona ubuhlobo bubona buqinileyo, bubona buyingqili ekhay' apha. Loo nto icaca kakhulu mhla kwafa umntu kokwenu. Nina bahlobo bazelweyo, niba buthathaka ngenxa yemfesane yobuzalwane, noyiswe kukuthabatha izingxa nemihlakulo niye kumba ingcwaba lalowo utshabileyo phakathi kwenu. Ke bona ababuhlobo bathengwa ngegazi, baba ngabona bomelelayo ekuwenzeni loo msebenzi, onge usenziwa nini. Kodwa ngenxa yovelwano oluzalwa ngulaa mhla woxhelo, baba nawo bona amandla okusebenza, besenziwa kukucingela nina, nokuvuseleleka kobuhlobo balaa mhla womqondiso woxolo, ngegazi elaphalazelwa bona. Yiyo nale nto kusuka nongamenywanga ukuza kuzimasa loo msebenzi wokuxhelwa komntu, umsebenzi osisigqibo phakathi komfo wasekhay' apha nomfo wasemzini. Ngoko ke singamangqina aloo mnqophiso woxolo, yiyo loo nto silapha nje nangoku oku.

"Malunga nendawo yokwabelwa kwenu ngoyihlo kwiinyamakazi ezibulewe nini ehlathini, ndingathi: Nina bantwana aninanto iyeyenu; nokuba selide ize nani koyihlo. Ndawo yokuqala enaqeqeshelwa phantsi kwayo yimbeko. Yiyo ke le yenza ukuba nina ningabi nanto iyeyenu ngokuzityhuthulela. Iya kuba yeyenu into ngokuyinikwa ngabazali. Khumbula, wena ngokwakho, mfanandini wasemaMpingeni, ukuba umthetho wakowenu uthi: wena mntwana uya kuthobela unyoko, yena uya kuthobela uyihlo, yena athobele inkosi, yona ithobele uQamata. UQamata ke ngu-Mnininto-zonke. Nguye onika iinkosi, ziinkosi ezinika oyihlo, ngoyihlo abanika nina.

"Ndiza kukuyekela kwiimfene, izilwanyana; zona ziyifundisa kakhulu kumathole azo into yokuba, umntwana makazi ukuba kukho izinto ezithile engenkuzithabathela nxaxheba kuzo engayinikwanga ngabangaphezu kwakhe. Ndithetha ngento oyazi kakuhle, mfo wam. Uyabona xa ziyikhupha nokuba selisemqaleni wethole layo intlaka emhlophe, ziyitye ngokwazo? Yintoni ke engumahluko kuwe, sikuzala nje? Ndimi."

"Hayi, undoyisile, Bawomkhulu. Undoyise

kwaphela, tu. Bendisoloko ndifuna-funa engqondweni yam apha ukuba iintsingiselo zazo ezi zinto ziyintoni na eluntwini apha. Kunamhlanje ke ndigqutheke iindlebe, kunamhlanje ndivuleke ingqondo. Ndiwavile amazwi endod' enkulu, ndavuna izinto ezingabileyo," utshilo owasemaMpingeni sekubonakala ukuba wanele ngenene.

Kungenelele umza, uZwelibanzi, kwelo thuba wabhekisa kwasexhegweni ebuza esithi; "Khawutsho, ngwevu yasemaTipheni, khawundincede ngale ndawo: Ezi zinto kwakukholoswe ngazo kudala ngamaXhosa, kwenziwa yintoni ukuba kuthiwe namhlanje ngamampunge, iinkolelo; phofu yayizizinto ezazilulutho, zaye zikho kunjalo nje?" "Kaloku, mfo wasemaTshonyaneni," liphendule ixhego, "qonda le nto: kumaxesha amandulo, abantu babesondele, bekufuphi kuye uThixo. Kuthe ngokuya besimka kuYe, ngezenzo zabo zobugwenxa neenkani, waya eyifihla ke uThixo imimangaliso awayekade eyenzela uluntu olu. Kuhambiseke kwada kweza kufika kula maxesha empucuko nokhanyo, amaxesha ke lawo athi, loo mimangaliso ziinkolelo namampunge. Ewe, baye besitsho kufaneleke abantu bokhanyo, kuba kaloku xa kuthethwa ngezinto abangazange bazibone zisenzeka, ukuze bazingqine, zivakala zingamampunge abangenakukholelwa kuwo. Ngelabo ixesha abazazanga izimanga zamandla kaThixo, kuba bona basisizukulwana esesikude kakhulu noThixo. Namhlanje ke, iimbali ezingemimangaliso kaThixo, zivakala bunkente-nkente, sabuntsomi kubo, kaloku azisenzeki kule mihla genxa yokungcola komntu."

"Khawundikhanyisele, Baw' omkhulu, Bhayeni, ngale mimangaliso ibisenziwa nguThixo kubantu bakhe besekufuphi naYe," utshilo uTshonyane.

"Ndiza kubeka iindawana zibe mbalwa ndiyeke, mfo wam, ndenjenje: thelekisa esikufunda kwiziBhalo eziNgcwele nesikuva ezimbalini zakwaXhosa, uze kuthi ga kumaxesha esikuwo ke. KwiziBhalo eziNgcwele sifunda ukuba, izithunywa zezulu bezithetha nomntu esenyameni. Iinkokeli zangoko bezixeliswa nguThixo ngelizwi into ema ziyenze; ngakumbi kumaxesha

eemfazwe. Bezinikwa nemiqondiso eyimimangaliso emikhulu. Siyafumana kananjalo ukuba imikhosi yangoko ibisiya edabini sekusaziwa ukuba baya koyisa edabini elo. Namhla akusenjalo, kuba kaloku umntu ugwilikile kuThixo, ngoko ke ukude kuYe. Nakwezakowenu iimbali, sifumana ukuba ibiyinto ekwanjalo. Umkhosi ubukhutshwa ukuya kulwa emva kokunikwa umqondiso woloyiso. Bekuya kuthi xa kulungiselelwa ukuya edabini, umkhosi uye kulaliswa komKhulu ngaloo mhla. Phambi koko, bekuya kubizwe igogo lakomKhulu ukusingatha onke loo malungiselelo. Umqondiso wokuqala; bekuya kukhutshwe ithokazi lenkomo elingekalandelwa nkunzi. Lokhutshwa ke eli thokazi ebuhlanti, phantsi kwezinqulo nezicamagusho ligogo elo lakomKhulu. Lomiswa enkundleni apho ebhotwe, lijongiswe ubuso balo kanye emnyangweni wendlu yenkosi.

“Kothethwa ke amazwi ezicamagusho kucelwa uSifubasibanzi—ngamanyange—ukuba anike umqondiso wokucacisa uloyiso kwelo dabi kuya kuliwa lona. Bekuya kwenzeke esi simanga ke: ithokazi elo belisuke liphume ibele kwa ngoko, lehlise ubisi lingenathole. Losengwa ke, kuzaliswe iingqayi ngobisi lwalo; kanti ke seyoba ngumqondiso woloyiso lowo.

“Kuya kwandula ke kulungiswe umkhosi ligogo, uqiniswe ngokushwanyiswa inyama yelo thokazi—kuba liya xhelwa lakukhov’ ukusengwa. Kanti ngolwaa bisi lwalo kuya kuratyuliswa onke amadoda omkhosi, ithanyana nje kwigora ngalinye. Zonke ke ezi zinto zenzelwa ukusikelela umkhosi lowo phantsi kwezithamsanqeliso zikaQamata.

“Kwakhona, ibiba yinkonzo yolu hlobo mhla kuya kubulawa indlovu, ukuba kufumaneke amabamba ayo ukuze kwenzelwe inkosi imixhaka. Bekukhethwa amagora abe mbalwana nje kuphela, aye kulala ebuhlanti komKhulu, kwenziwe amalungiselelo okuqiniswa kwawo la madoda kwanezicamagushelo, ngokuyebele kule ndlela sendiyichazile; kanti loo madoda osuka aye kuyibinza loo ndlovu elelo qaqobana. Phawula ke ukuba, nendlovu leyo yosel’ izinikela kuloo madoda, ayibinze ide iwe ingakhange ilinge nokulinga

ukuzilwela, kuba kaloku bayibinza beyibongoza betaruzisa kwakuyo leyo bade bayibulale ngegama likaQamata, uThixo woyisemkhulu, amanyange. Namhlanje singayenza thina loo nto, ukuya kulwa nendlovu simbalwa nje, siye siphethe iingcola kuphela?"

"Hayi, Baw'omkhulu, asingelungi," kuphendule uMpinga kulo mbuzo.

"Nantso ke," litshilo ixhego; "Khangela ke, nasi esinye isimanga: Bekuya kuthi xa kuza kwakhiwa ubuhlanti bakomKhulu, kuyiwe kuzingelwa inyoka enkulu, eyoyikekayo, neyona ikhohlakeleyo—inamba. Kokhethwa amadoda anesibindi, abe yile ntanga selinqathuva, abe mane-mahlanu, njalo. La madoda ke, ngokwesithethe kakade, aya kuza kulala ebuhlanti komKhulu. Qonda ke le nto: kweli thuba lale nkonzo, amadoda lawo angomcimbi, bekuba ngumthetho ongqongqo ukuba azile; angatshayi, angadli, angaseli ngobo busuku bomlindo. Koqhutywa ke inkwanzo yocomagusho ngokuxhelelwa wona igusha, ashwanyiswe ke ngobo busuku. Ngengomso ovuka xa kumpondo zankomo, aye kuloo ndawo aya kuyalelwa yona ligogo, apho ke koba ngumqolomba wenyoka leyo. Ekuyeni kwabo ezintabeni, bophatha olwaa fele lwegusha, leya ibixhelelwe bona. Bakuba bewubonile ke umqolomba lowo ulikhaya lenamba, baya kulinda ke beme mgama 'de bayibone iphuma okanye ingena inamba emqolombeni apho.

"Kophuma ke indoda ibe nye kula madoda, iphethe olwaa fele lwegusha, yenze ukuhesha ngofele olo, isenzela ukubonwa yinyoka leyo. Yothi ke yakuba inyoka iyibonile yonke le nto, isuke izisonge phambi komqolomba lowo, inge ilinde iindwendwe ezo zayo. Kuya kwandula kuyiwe ke ngamadoda akubona loo mqondiso wenyoka. Le ndoda iphethe ufele yona yohamba phambilana kwamanye la, iluthe chu ngezandla zozibini ufele olu, njengokungathi ilungiselele ukuzikhusela ngalo. Kohanjwa kude kuyiwe kufikwa enyokeni. Kuya kuthethwa kwa amazwi ezitaruziso, izicamagusho, izinqulo, kwanje ngalaa ndlela kwenziwa yona xa kuza kubulawa indlovu. Nalapha ke, bekuba

kwangummangaliso onje ngalowa wendlovu! Yosuka izilalise inyoka le, kusuke indoda ibe nye nje iyibinze inyoka ekhosi ife, kube kuphelele apho. "Yohlinzwa ke inamba kumkiwe nofele lwayo kugodukwe. Yiyona nto ibifunwa likomKhulu le—ufele. Olu fele luza kuqinisa ubuhlanti benkosi, lunike isithinzi nokwanda kwempahla ekhay' apho. Andizi kungena ke kumadulubhentsu okuqhutywa kwaloo msebenzi. Kodwa ndingathanda ukuyicacisa yona indawo yokuba, bafanele bona abanamhlanje abantu ukucinga ukuba ezi zinto zingamampunge. Kaloku azisenakubuye zenzeke kulo wanamhlanje uXhosa, kanti zazizizinto ezikhoyo esenyulu umntu. Qonda le nto: amagqira ayekho, engawo okwenene; amagogo ayekho nama-xhwele okunyanga ayekho enyanisekile. Kwanje ngokuba zisitsho iziBhalo ukuthi, kusaya kuvela abaporofite bobuxoki, kunjalo kanye namhla. Namhla kuvele amagqira obuxoki, amaxhwele obuxoki njalo-njalo; ezo ndidi zonke zobuxoki, zongezelele ngaphezulu eluntwini lwanamhla le ngqondo ithi, ezi zinto azinakho ukubakho kuba azizange zibekho; ziinkolelo, amampunge ngenene. Siza kuba sayithini ke loo nto?" Litsho laqongqotha inqawa ixhego lasemaTipheni emva kwale ntetho. Kuthe cwaka, amadoda ezibambe iinqawa sezibanda, kubonakala ukuba ayetyisa. Kuthethe abafana bexela ukuba iimbiza zenyama zilungile, yaba ke iyadungudela incoko yenkonde, kwajongwa le yobulawu bengcuka.

Kubuthwe apho ke ngamadoda imini yonke, sekuman' ukuthotywa loo magaqana enyama ngobhelu lomsele; kwachithakalwa sekuhlwile.

ISIQENDU 12.

Kwadade bobawo.

Emva kokuchitha iintsuku ezintathu kwabawokazi, sibuye sakhumbula ngohambo lwethu ukuba asikalufezi. Sinduluke ngosuku loLwesine evekini, sishiya kukwakweso sithukuthezi kwabawokazi nalo

lali yaseDebera. Namhlanje sifunzele kwadade bobawo owayemi kuloo miwewe yelali yasemDantsana, kumantla aseZothweni. Sinduluke emini yakusasa, ngemini eyayintle kakhulu, sicwengile isibhakabhaka. Sityhutyhumeze senjenjalo ke, sijongise entshonalinga, sikhetha ezinqumlayo iindlela. Ibe yemnandi ihambo yethu yanamhla, kuba asizange sihlangane nazothuso endleleni, saya kufika emDantsana xa libantu bahle, kuba bekungekude kuya phi.

Apha sifikele ebubeleni obaba bufutshane ngezine, kuba kaloku, udade bobawo lo wayesel' eneminyaka eliqela ehlala ubukhwabakazi, njengoko umyeni wakhe watshabayo—umfo wasemaGqwashini—mzuzu. Kungoko ke zaba zifutshane izinwe kweli khaya. Nemazi le yayingasenamitsi yokuhlangabezana naloo matholana wayeshiywe nawo ngumyeni wakhe. Ndaweni yaloo nto, kwasuka kwashokoxeka loo matholana aseleyo, ecuthwa ngamasela elo zwe, engenamlondolozisi, kuba wayengenanyana; wayenomntwana omnye kuphela, intombazana egama layo lalinguNongxokozelo.

Singatsho ukuthi, noko kwakungelula kweli khaya. Iinkomo zazimbini kuphela, iyinkabi endala yasekhay' apha nethokazi. Le nkabi, kwakuse kucacile ukuba yayisel' ingoyena mninimzi kulo mzi. Yayisel' ilindiselwe umhla wokusetyenzwa kwemicimbi yamaGqwashase asekhay' apha. Yayisel' ibonakala ngesidima nesithozela sayo ukuba, nayo ilinde ngozuko loo mhla wobizo. Sibuye saphawula kamva ukuba nemikhwa yayo le nkabi ibisuke yafuna ukuba nengqondo eyelele kweyomntu. Ibisithi xa iphuma ebuhlanti kusasa, ikhe itsho kabini, kathathu ikhonya ijongise apha endlwini, yandule ke ukunquntsuza kuhle isenjeya ukusinga edlelweni. Kanti ayikulibala ukungxanga phaya enkundleni phambi kokuba iye kungena ebuhlanti. Le nto ke ibiyenza onke amaxesha, yonke imihla, njengokungathi iyazixela xa iza kumka naxa ibuyileyo. Ewe, okunene, nathi sifika amaGqwashase selewutyumbile umhla wokusetyenzwa komcimbi wokubuyiswa komnini-khaya ngale nkabi—ingqab' emnyama empondo zimfutshane—uManqindi

igama. Yayingasenamalusi le nkabi, koko ibizalusa ngokwayo, ngokulazi ixesha lokubuya edlelweni. Ithokazana eli belisoloko lilandelana nayo, lada laqhela ukwenjenjalo. Bekungasaxatywa ngamivalo ebuhlanti zakuba zingene ezi nkomo, kwa ukungena oko, bezingasaqhutywa bani.

Kuyo yonke ke loo nto, sifikele ebubeleni obukhulu kudade bobawo, sanqunyulelwa inkuku etyebe kunene. Kube kwanjalo ukungena kwabamelwane, kwaba yiloo ntswahla yamakhosikazi kuncokolwa, kuphungwa loo kofu yesifiko. Emva kwesidlo sangokuhlwa kugaleleke omnye umGqwashe womzi kadade bobawo, obekwangummelwane naye. Sincokole kwada kwahamba ubusuku nalo mfo kuyinto emnandi. Wasibalisa ngokuphela kwempahla yemizi ngemizi kuloo lali, ecacisa ukuba igqitywa ngamasela, kodwa akude kubekho ndlela yokubanjwa kwamasela lawo. Kwesi sithuba ndivakalise icebo lokuba kuyiwe kuthatyathwa amapolisa edolophini, eAlexandria, eze kuzingela loo masela, abanjwe. Yaba masikizi loo nto yamapolisa kula madoda omabini, uGqwashe noTshonyane lo ndihamba naye. Ibingento ukoyikwa leyo yokusondela kwindawo enepolisa ngabantu belozwe, loyikwe ipolisa nangumntu ongenasono. Kanti nomntu obizele amapolisa kuloo mida, ebeya acingelwe kakubi, angazelwa nto yanto, ahleleleke eluntwini olu ngenxa yeso senzo. Ngako oko ke, ibingento icingwayo nokucingwa ukuya kubiza ipolisa ngumntu walapho, nokuba usel' ude wangakanani na umonakalo.

Lo mfo wasemaGqwashini usixelele ukuba kuya kubakho imbizo kwaSibonda ngosuku olulandelayo. Injongo zentlanganiso leyo yayikukuthwesana amacebo anokusetyenziswa ukuze abe nokufunyanwa la masela empahla. Siye kulala ke ngobo busuku sizimisele ukukhe siye kuphulaphula iingoxo zamadoda kulo mbandela. Sibe sisakhothame emandlalweni ngentsasa yaloo mhla woLwesihlanu, kwavakala kunkqonkqozwa emnyango, "Ngena," kuphendule umza uZwelibanzi.

"Hayi, ndim, bantwana bomntakwethu," kungene udade bobawo esitsho ngelibulisayo; "Hayi, bantwana"

bam, ndize kunivusela isimanga sento engazange ikhe yenzeke. Njengokuba niyibonile laa nkabi ukuba ibuyile izolo, kuse kusasa nje ingekhoh. Asazi ukuba iye phi na. Sendikwingqondo yokuthi ibiwe, kuba amasela ayatshayela kule lali iinkomo, iigusha neembuzi zabantu. Andazi ukuba yinto endiza kuyithetha nabani na le, kuba le nkomo yile ijongiselwe lo mcimbi weli khaya. Ndithe mandize kunixelela loo nto, bantwana bam, phambi kokuba ndiye kubika kwa-Sibonda; naxa ndingaziyo ukuba iza kuba sanceda nto ni na loo nto," uwagqibe selelila udade bobawo la mazwi.

Uye kuphuma singabanga nathuba lakuphendula ngenxa yomothuko, wasishiya sizizishwayimbana apho.

"Inokuthiwani le nto yobu busela balapha, mfo kamalume?" Ubuze watsho umza wam, ndiqonda ukuba ukhohlwe yinto angayithethayo.

"Andazi, mfo kadad' obawo," ndiphendule ndatsho ndinyanisile.

Side safikelela kwisigqibo sokuba makhe nathi siye embizweni kwaSibonda, side sive okuya kucetywa ngamadoda. Emva kokufeza isidlo sakusasa, sindulukile ukuya embizweni, siphelokwa nguNongxokozelo esibonisa indlela. Sifike embizweni imicimbi seyixoxwa, kuzele enkundleni kungumntu.

Kude kwafikwa nakulo mcimbi wokuphela kwempahla yabemi belali ngamasela angafunyanwayo. Kusontshwe, kwasontshwa, ngamaciko eendidi zonke, kubekwa amacebo ngamacebo, kodwa kubuye kuphawuleke ukungabi naluncedo kwawo. Umzi ubuphatha kukhankanya amagqwira akwaziyo ukubambisa umntu ngamabekelo nokukhuhlela ngeyeza, ube umzi usithi, loo magqwira anabo obo buqili makavele, akayi kwenziwa nto mntu.

Kaloku ibingento isondezwa luntwini loo nto iligqwira kwelo zwe, kuba ingumbulali nomtshabalalisi wesizwe, kangangokuba, olo hlobo lomntu belufanelwe kukufa kuphela. Nawo ke amagqwira ebeyazi loo nto ngokucacileyo; azifihla ke, ngokwencukuthu izimele ezimfanteni zelongo. Namhlanje kwakucelwa uncedo kuwo, uncedo lobo bugqi bawo, kusenzelwa ukubambi-

sa amatutu agqiba imfuyo. Ewe, babufuneka ubugqi baba bantu namhlanje, zonke iindidi zeento abasebenza ngazo. Ohili babefuneka apha. Bona bangawabamba lula amasela, kuba bazizinto ezikhoyo kodwa zingenakubonwa mntu. Iimpundulu zazinokuthunyelwa kuloo masela, ziwakhabe afe, aphele athi tu, kungabuye kubekho nto ilisela. Kwakunokuthiywa ngezulu kuzo zonke iintlanti, abethwe lizulu amasela akungena. Ayenokubekelwa, enokukhuhlelwa amasela, khon' ukuze afunyanwe kanye ekweswenso senzo sokukhupha impahla ebuhlanti, abe ke afunyenwe njalo. Kodwa ke, kuzo zonke ezo nto, ayengaba sazivelisa amagqwira, esazi nje ukuba alutshaba ebantwini? Wona amaxhwele azilandulela ngelithi anyanga kuphela izifo kwabagulayo, engenanto yakwenza nokuthakatha ngobugqi. Ewe, amagqira wona ayeman' ukuxela ukuba, ezi nkomo, gusha, mbuzi, njalo-njalo, zazibiwa zixhelelwe kuloo miwewe yasemDantsana, kodwa kube seluhayeni.

Kude kwabonakala ukuba intlanganiso mayichithakale kungabangakho uvelayo nobugqi bakhe; naxa intlanganiso yonke, nomzi ngokupheleleyo, wawuthe mbisa ukumhlawula umntu onokubamba loo masela, ngokuthi, kumzi ngamnye, umntu akhuphe loo nto anayo, ukuqalela enkukwini kude kube senkomeni, unotshe! Akwavela namnye.

Phakathi kwaloo nyambalala yamadoda awayelapho kuloo ntlanganiso, kwabakho mfo uthile awathi amehlo am anamathela kuye. Ukunamathela phofu ayengatsalwe kukumbuka amehlo am; koko nam andingekwazi kuchaza ukuba ndandimondele ntoni na kangako loo mfo. Nto ndinamanakani ayo yeyokuba ndasuka ndamoyika, andamxabisa, kwakuphela nje. Wayengumdak' omnyama oqhamileyo, ixhonti kwaphela, isigwanyalala somfo enezoso zobudoda, iziziqa zezihlunu, imisipha neentsinga iinto ezazininzi kuloo mzimba wakhe uligada. Yinto eyayiziphika zivukileyo, eziphanga zinamankonyana, amagaqa awayeman' ukudlala-dlala nje eziphangeni apha, iint' eziman' ukuvuka zithotha nje ngokuba ureme esebenza nje—kuba, wonke lo gama kuxoxwayo, wayengahoye nto, wayezi-

phothela imiliza yakhe ezonwabele nje, eyithe gabhu ukuyambatha ingubo, etshaya.

Kuchithakelwe ke emva kwaloo macebo angayanga ndawo, kwagodukwa kuyiloo ndindi.

Endleleni egodukayo, ndikhe ndamthela tsuphe umza, uZwelibanzi, ngomfo lowa bendimondele entlanganisweni, phofu nam ndingazi ukuba, ndithetha ngalo mfo kuTshonyane lo kuba etheni na. Kodwa ndizive sendisithi, "Hi, Tshonyane ukhe wamthabathela ingqalelo na kodwa laa mfo ebesoloko ezixheshe ngokuluka imiliza, ngeli xesha kuxoxwa inqaba ngamanye amadoda?" "Hayi, mfo kamalume. Andikhangen ndimbone nkqu kumbona."

Ndakuba ndingenantetho emva koku, ubuye wabuza uTshonyane wathi, "Ke uthi utheni lo mfo, Mza?"

"Ndiyazi na?" Ndifumane ndatsho ndixakiwe nam, "Andimthandanga ke laa mfo ndimbone kulaa ntlanganiso, Mza," ndatsho.

"Usuke wanjani?" endweba.

"Amehlo akhe akajongi mntu; akananze nakuqonda ukuba ngubani na othethayo ngoku phaya entlanganisweni. Usuke wee roqo ukutshaya, engathi noko kutshaya umpakuza nje, engayiva naloo nto ayenzayo. Nembonakalo yokuthi shwace kobuso bakhe, ngokomntu ofuthele into yokuba angathintwa mntu kuloo meko azibeke kuyo. Yonke ke loo nto ebeyenza phaya, inegama linye endingayibiza ngalo mna." "Lithi yintoni?" ubuze watsho uTshonyane encumile, phofu uncumo olo luxube nokumangaliswa.

"Kukudungudelisa," ndatsho.

"Angaba ke udungudelisa ntoni, mfo kamalume?"

"Andazi, mfo kadad' obawo. Andazi, andazi."

"Andazi ke, mfo kamalume, xa utshoyo. Kum ngathi usafihle intloko, akukandixeleli eyona nto ofuna ukundixelela yona. Phofu ndiyazi ke mna ukuba wena ungumntwana wesingxobo. Umntu oyiloo nto ke akahluke kuya phi kwisanuse senene. Angayibabaza into kusukuba inento yayo. Ukuba ubona izizathu kumntu, eqala nje ukumbona, kusukuba zikho izizathu kumntu lowo ngenene. Ndiza kuyeka

ke, kuba kakade olu hlobo lwesingxobo asibantu bathanda ukumbiwa kuloo nto bayithethayo. Ngako oko ke, ndiya kubuya ndive kwangawe, mfo kamalume.”

Siye kufika ke ekhaya, kwadade bobawo, sisayihlafuna le ndawo ezingqondweni singenandaba. Sifika udade bobawo selesekhaya, eseso simayi-mayi kukukhathazeka kukulahleka kwale nkabi yasekhay’ apha, uManqindi. Ndibuye ndamchaza lo mfo ndimbone phaya embizweni, phofu ndibekela kwinto yokungathi ngumfo endingathi ndiza kumazi, koko ndikhohlwe kukuba ndandikhe ndambona phi na kanene. Udade bobawo naye akamazanga. Kuthe kuba uNongxokozelo ukho njengokuba sincokola ngalo mbandela nje, elungiselela isixhaso, wavakala esithi, “Ndiyamazi lo mfo, njengokuba umza emchaza nje. Ngumfo osoloko ekho kuzo zonke iindawo ekuhlanganiselene abantu kuzo. Ezimbuthweni, ezintlobeni, emiculweni, simbona futhi, abe ke esoloko engumntu ongancokoli namntu nakwezo ndawo. Uba yiloo nto ikhoyo ingahoye naloo nto ibe ize kuyo. Ndimqonda kakuhle; nguloo mntu.”

“Uyamazi apho ahlala khona, Nongxokozelo? Ubhuthi wakho unqwenela ukubuye ambone kaloku, kuba ngathi uyamazi,” kutsho udade bobawo.

“Hayi, Mama. Andingeze ndithi uhlala phi, kuba awaziwa mntu umzi wakhe apho ukhona—ukuba unomzi.”

Ibuye yadungudela ke le ncoko, sancokola zimbi. Ekuncokoleni apho, ndiphawule ukuba kobakho intlo-mbe kumzi ongaphesheya kwentlambo ngokuhlwa kosuku olulandelayo, uMgqibelo. Kwangoko, ndicele uNongxokozelo ukuba aye kundibolekela iintsimbi zokunxiba ezihlotyeni, ngelokuba ndinqwenela ukuya kuloo ntlombe nam. Bawuhlekile bonke lo mcamango wam, kodwa ndaqinisela mna. Emva kokundibuza kaninzi uNongxokozelo ukuba andiqhuli na, wathembisa ukuya kundibolekela iintsimbi ezo kuyise-mncinci—laa mGqwashe ebeze kusibulisa ngezolo—kwamnandi oko kum.

Siye kulala ngobo busuku boLwesihlanu esaman’

ukucubhuka yintsini uNongxokozelo yile nto yoku kuzimisela kwam kangaka ukuya entlombeni, efuna nokuqonda ukuba ndiyakwazi na ukuxhentsa; ndivume. Ubephatha kundiculela eqhwaba, esithi makhe ndilinganise abone, ndisuke indulumbane, ndakhe amaxhaka ndisitsho ngamandla ngesingqi esingadibaniyo nomqhwabo lo wakhe. Ndingxoliswe ke ngumzi wonke, phakathi kwentswahla yentsini, kusithiwa ndiyasara, nokuwisa kwam kokwamakhosikazi. Emva koku ke siye kulala sebhumbile ubusuku.

ISIQENDU 13.

Entlombeni.

Ngokuhlwa koMgqibelo sindulukile ukusinga entlombeni, sibathathu ngoNongxokozelo, sendisigcodlwana ziintsimbi, ndigaxele ndiyiloo nto. Ekufikeni kwethu khona kube kusatshayelela isifana, bexhentsa iingonyana zokuqala, aye amadodana ethe gwaqa enkundleni phaya kuncokolwa. Siye kuhlala phakathi kwamadoda, nathi enkundleni, simkhulula uNongxokozelo ukuba aye kungena endlwini yomdlalo yena. Sibukiwe ke apha ngamanene, sibuzwa nokuba siziinto zobani na, mlambo mni na. Ngokwesigqibo sethu ke, sixele amagama angengawo. Zihambile iincoko, zihamba neebhekile, kuba kwakuselwa "ubhelu lomsele" ngamadoda konwatyiwe.

Ngelo xesha kanye, kugaleleke iinto zontathu apho enkundleni, endithe ndakuphosa amehlo, ndaphawula ukuba enye yala manene afikayo yilaa ndoda ndibe ndiyondele izolo embizweni. Akhahlele la madoda emzini, aya ee thande nawo ahlala. Amehlo am abuye anamathela kulo mfo—kuba kwakukhanya sisithatha somlilo owawubaswe apho ngeenkuni zomthathi negqange, kwamhlophe qhakra. La madoda afikayo nangokomnqweno wam ke kakade, akahlalanga kude nathi. Ndaba nakho ukukhe ndithethe nayo le ndoda ndiyincwaruneleyo. Ndandikulangazelela ukukhe ndiyive ithetha, ndive isandi

selizwi layo, ndive ukubetha kolwimi lwayo, ndive nentsingiselo yencoko yayo; ndabe ke ndisenziwa kukwazi ukuba kakade ezo zinto zizona zimchazayo umntu wazo ukuthi uloluphi na uhlobo eluntwini apha. Nokuba umntu uyintoni na ekudalweni, uye umphawule xa umva ethetha, kanti ukuba akukamva ethetha akungendule umqonde olona hlobo alulo kwiintlobo zokudalwa kwabantu.

Kuthe ke phakathi kweencoko ezo zamadoda, ndambona efaka isandla engxoweni yakhe yesikhumba sempunzi, wakhupha icuba ukuba afake enqaweni atshaye. Ndizifumanele ithuba lokuthetha naye ngelo xesha, ndathi, "Okhu! Ungabi satsho ukuthi ndincaza ngokubona, mfo wakowethu. Undixolele, mfo kabawo; khawundishiyel' intwana kwelo lisesandleni ndikhe ndifake kule yam inqawa, ndikhe ndithi thaphu-thaphu imisana. Nceda, mnumzethu."

Okunene ke wenjenjalo, esithi, "Bekungasekho nto ikhoyo noko wena, mhlob' am, bendidywashula nje nam kule ngxowa."

Ndikhongozele ngazo zozibini—ngokwendlela yembeko yesiNtu kakade—nditywakanisa ndityobela ukubulela oku ndisithi, "Ha-e-e-ke, mhlob' am, he-ke! Lanel' eli wena, kunjalo nje lininzi. Bendingenayo nentwana enganeno kwale othi yintwana wena. Bendikhohlwe mpela yinto yokwenza, yabe ke iyinto enzima ukuncaza kubantu ongabaziyo, nabo bengazanga bakubone, 'de usuke uzincame kulowo othe wakhanya kuwe ngokubona ukukhululeka kobuso bakhe. Kwokhu! Undincedile ke, mfo wakuthi."

Ewe, kakade kaloku; incoko yesiNtu ibifudula iqala ngecuba. Ukuncaza bekuvula ukuthetha kubantu abangazaniyo, kanti oko kuthetha kozala incoko, incoko ke yona yoza nokwazana, ukuze ukwazana oko kwakhe ubuhlobo obuya kuphela ngokufelana. Ebeye ancaze umfo komnye, kanti selevula indlela yokuphembelana amazwi ashushu, ubushushu obuza kudala ingxabano, ingxabano eza kuqandusela ukubethana. Belizezo nto zombini ke icuba.

Ibe iyavuleka ke incoko phakathi kwam nalo mfo ngelo thuba lokuncazelana, kuba uvakele esithi,

"O, ungumhambi kweli lizwe?" "Ewe, mntakwethu. Ndingumfiki kweli lizwe," ndiphendule ndatsho.

"Phofu, xa ungumfiki, umgwandi lo weentsimbi ubuse uwufumene nini na?" encuma. Ndikhe ndee qhuzu-qhuzu ngentsinana phambi kokuba ndiphendule, phofu ndingahleki ntsini yendeleyo; koko kaloku ndiqhuba isiko lamadoda agaxelayo ukwenjenjalo xa kuthethwa ngesihombo eso umnumzana asukuba esigaxele, kuba yabe iyinto enzima nenqabileyo ukufumaneka kweso sinxibo sinje ngeso kumazwe anje ngelo. Ndiphendule ke ndathi, "Hayi, mfo wasekhaya, umgwandi lo wona ndiza nawo kwelakowethu, phesheya kweNciba, apho ke ndivela khona."

"Oo; uphuma mlambo mni ke apho phesheya kweNciba?"

"Ndiphuma eMthatha kanye, kwilali yaseNca-mbele."

"Into yasemanini khona?"

"NdingokaDumaphantsi mna, emaHegebeni," ndatsho ndinganyanisanga, ndigquka umkhondo.

"Uthandeni ke, Hegeba, kweli lethu?"

Ungcambazise wenjenjalo umfo lo, sekubonakala ukuba eli ithuba lelakhe ukundondela.

"Ndisahambele umcimbi welifa likabawokazi osezantsi eZothweni. Utshabe yena kunyaka ophelileyo. Kekaloku ke, loo ndima ndiyifezile, ngoku ke ndibuka eli lizwe lenu lihle kunene. Oko ke sekundawo-nye nokufuna indawo yokuma, kuba lindigubile elakuthi ngeembalela."

"Ndiyabona ke, Hegeba."

Uyekelele kweso sithuba ke umfo wasemzini, sakhe sec nqumama sitshaya. Kuthethe kwamna, emva kwemizuzwana sithe cwaka, ndabuza ndathi, "Kungaba yinto elungileyo ukuthi sazane ngokupheleleyo, mfo kabawo. Ungowasemanini ke wena, nkosi yam?"

"Oo; ndingowasemaQwathini mna, umzukulwana kuDelanto, kweli lizwe ke phofu, ezantsi eTyelera. Ndilapha emDantsana ngokuza kuphatha kwintonjana yentombi kamalume uDakada, emaKhumeni.

Emva koku ke sincokole ndatyana zimbi, nazo

azibanga nakubheka phi. Kude kwaba lixesha lokukhwelela kwabafana, beshenxela amadoda intlo-mbe. Kube kuleyo inxanelwe umxhentso ukusuka ivuthulule ingubo yayo, ibuye iyithi wambu, iye kungena endlwini yomdlalo. Noko ke akabanga maninzi amadoda ashiya imbadu neebhekile zomolulo apha bendihleli ndiyixhalele le nkcani yomxhentso, ndixhaliswa kukwazi ukuba ndiya kugxekeka ukuma phakathi kwamadoda ayaziyo intlombe, ndibe mna ndingazi nokuba kuthiwani na ukumisa okufanelekileyo, nencwina eya kubanga imihlali kubahlabeli nabaqhwabi. Kube kulunge kwaloo mbutho yasenkundleni kum kunokuya kuphoxeka phakathi kwamanenekazi elo theko. Eyona nkohla yaba yeyokuba kuza kufuneka ndikhulule iimbadada ezazenziwe ngamavili emoto—endaziboleke kwenye inkwenkwe—ukuze ndifaneleke kuluhlu lwabaxhentsi.

Zibekho iimpawu ezafumanekayo kulo mfo, iimpawu ezazisalatha ukuba umnene lo wayenzulu ngokucinga, engelulo olu hlotyana lukha phezulu ukucinga luphelele kuloo nto. Wayengelilo iqhakraqhakra nasencokweni, koko engumntu lo ongathi uhleli eyilumkele into ayithethayo. Yayingabi nde nempendulo yakhe xa aphenyula umbuzo, kanye oku komntu okungumsebenzi onzima nawunqena kakhulu; wona amehlo ayelulandula mpela uncumo olo. Wayengathetheli phezulu xa athethayo, kwanje ngokuba naloo mehlo ayengahlangani ncam namanye amehlo. Emva kwethuba ke sihleli apho ndithe qhwethe umza uZwelibanzi, ndamcela ukuba masigoduke, kuba ndiqonda ukuba selanele kum ixesha lokuba ndibe ndisekwe-so sinxibo sam ngelo xesha lasebusuku. Kaloku ndandambethe ingubo kuphela, phezu kweso sihombo sam seentsimbi, zaza ke zathi ukubanda kwazo zabetha ndaman'ukuhlasimla zakuthi ceke emzimbeni. Okunene ke, sicele ukukhululeka ngelithi sobuya sibuye; sahamba.

Phaya ekhaya, ndimbuzile uTshonyane ukuba ube esayigcinile na imbodlela yoswazi, obelungabizwanga mntu oko safikayo kwadade bobawo, wandazisa ukuba usayigcinile imbodlela leyo. Uthe efuna ukundijika-

jika ngokundibuza ukuba ndibuzela ukwenzani na ngayo, ndadungudelisa ngelithi masizimisele ukuya kwantonjane ngokuhlwa kwengomso kwaDakada ema-Khumeni. Emveni kokuvumelana ke ndimncokolele konke ngomfo lowa, nezinto ebe sincokola zona. Wanele ukuphulaphula nje umfo wasemaTshonyaneni, akabi namibuzo, kodwa ndimbona ukuba uzele yimibuzo.

ElangeCawa ilanga lisiphumele kuloo mahlathi asemDantsana, sidubatha kwezo ntlambo, sifuna inkabi kadade bobawo elahlekileyo. Sitsho, satsho sancama sagoduka xa litshonayo. Sifike udade bobawo ejonge enkalweni; kodwa ngokubona ukuba sibuya zé, wapheliswa lithemba awayehleli ezigcine ngalo iimini ezi. Emva kwesidlo sangokuhlwa, senjenjeya ukusingwa kwantonjane sesiyiva ngeendlebe intsholo yomyeyezelo kumzi ongaphesheya kwentlambo.

Phambi kokuba sihambe ke, ndiye ndammangalisa ngaphezulu uTshonyane ngokuthi makandiphokozele indyuwana kulaa mbodlela yoswazi. Ubengafuna ukuthimla umf' omkhulu kule into ndamthi nca wada wandiphokozela. Ndithe makasel' endipha negxawana yecuba, wenjenjalo. Ndizifake ezingxoweni zam ezi zinto, sanduluka. Namhlanje ke noko ndithe ndafaka ezentloko kuphela iintsimb, ingubo le ndayambatha phezu kwempahla—oku kwegoba-dyasi mpela ndaza ndaqwela ngezihlangu zam zesijoni.

Phambi kokuba siye kufika kumzi lowo ndithe kuZwelibanzi makaye kungena yedwa phaya endlwini, mna ndiza kukhe ndisale apha phandle. Uhambile ke waya kungena endlwini. Phaya ngasexabeni kwakubaswe umlilo omkhulu, kuthe thande amakhwenkwe kwelo ziko esotha. Ndakuba ndibone oko kwandilungela. Ndiyile kuwo amakhwenkwe, ngethamsanga, ndafumana ukuba laa nkwenkwe bendiboleke kuyo iimbadada yayikwaphakathi kwamanye lawo. Athe akufuna ukuthi dungu abaleke akundibona—kaloku awelo zwe ebebaleka akubona indoda isiza, nokuba akukho sono asenzileyo—ndathetha ndisemgama ndisithi, "Hayi, musan'ukubaleka, makwedini,

andizi kunenza nto. Ndifuna laa nkwenkwe," ndatsho ndisalatha leya yeembadada.

Okunene ke, izikhethile kwamanye yeza. Nditheke kuyo: "Khangel' apha, mfo wam", ndatsho ndibeke isandla sam egxalabeni layo, "uyalibona elaa tyholo?"

"Ewe, Bhuti," yatsho inqwala ngentloko.

"Heke! Ndiza kuya kuhlala phaya ecaleni kwalo. Ke wena, uya kukila kulaa bhuti ulawula ijaka, uthi, ubona umntu ohleli phaya ngakweliya tyholo, umhlebele loo nto; ungatsho kukho abanye abantu. Uyeva ke, mfo wam?" yavuma inkwenkwe.

Kaloku umphathi wentonjane ibe uyinxalenye yomsebenzi wakhe ukukhangela ukuba kungabikho minyekendlana exhwarele ukumka namanenekazi kweli theko. Onke amanenekazi namanene olutsha, bekungumthetho ukuba abe lapho kuloo mzi unentonjane yonke imihla, azimase loo msebenzi. Kunjalo nje obesel' eye kufika khona, wangena endlwini, ebengavunyelwa ukuba abuye emke xa ebesel' ede walapho 'de ibe kukusasa kusuku olulandelayo. Ngako oko ke, umphathi lo, ibingomnye wemisebenzi yakhe lo wokundulula imicithana eyayame amatyholo.

Sishiyene kweso sigqibo ke nenkwenkwe, sahlukana, ndemka mna ndaya kuhlala kuloo ndawo ndiyalathise yona. Kube yimizuzu eliqela ndihleli kuloo ndawo ndicinga. Ndiphazanyiswe kwezo ngcinga kukurwashaza okwavakala mganyana phakathi kwamatyholo awayelapho, ezantsi komzi. Kuthe qatha kwa oko kum ukuba inokuba kukuza komhlobo wam lo ndimlinde kuloo ndawo. Ndithethe ndedwa ngokuphakamileyo, ndizenza lowo unxile wada washwabana ulwimi; ndabe ke ngokwenjenjalo ndifuna ukuba andifumane apho ndihleli khona.

"Njinga' aJumafantshi m-m-na, njifung' jaj' etshu!" Ya bona, a-a-anjiy' khatshaleli'injoja, tu-u-u, m-m-mna!' Fu-u-ng, maa-a! Kwangelo xesha ke kanye, wee thu umf'omkhulu, sel'egajaza ukuhamb' oku. Ufike wema phezu kwam engathethi, esibambe kakuhle isabokhwe. Ndibe ngowothukayo nam, ndabuza ndisithi "U-u-ug, bani wena? Hi? Ufuna

n' o n' aphfa ku-u-um? Njingo' aJumafantsi m-mna!
Njiya 'uxelela!"

Kuthethe yena ke kwesi sithuba, wathi, "Tyhini!
Nguwe, mfo kaDumaphantsi? Ndim, man, okaDelanto.
Yintoni, mfondini, uhleli apha nje ungayi
endlwini? Ungathi akuwedwa nokuba wedwa nje,
ube uzibulala phina wedwa, mHegeb' omkhulu?"
watsho ehlala phantsi ecaleni kwam apha.

"Shini! Huwe, Kwatshi, mfo n'ini?" ndabuza
ndimbungezela.

"Ewe, Hegeba, ndim, ndinguQwathi, mfondini,"
endibungezela naye.

Uzame ukundiphakamisa ke uQwathi ukuba
masiye kungena endlwini, koko mna ndisuke ndangu-
lowo ukhohlwe nakukusukuma, phofu ndiyibeka
nendawo yokuba andingethandi ukuya kungena
endlwini ndisekuloo meko. Ndikhuphe ke ngoku le
ndyuwe bendiyiphethe ndamnika, ndisithi makakhe
arabule kuyo. Uyivulile ke umf' omkhulu, wazifiki-
sela kanobom. Ukhe wandirabulisa nam, koko ke
mna ndimangele, ndisithi andinakube ndisele ngoku
kuba sendanele. Ubuye wemka ke unkabi ngelithi
usaya kubeka omnye umfana endaweni yakhe phaya
endlwini, yena uza kubuya eze kwasendyuweni apha,
wemka. Akubanga thuba lide, wabuya wafika.
Ubeman' ukurabula ke umf' omkhulu kuloo ndyuwe
sincokola, kwangathi kudala sisazana, saqhelana
ngemizuzu engephi.

Ndimncokolele ngobomi bam umhlobo wam ke
kwesi sithuba, ngokunga ndingeva ngobakhe ubomi.
Ndizandlalile kuye, ndimqondisa nokuba ndikholisekile
nguye, yaye ndiqonda nokuba ndingasebenza izinto
ezinkulu naye. Ndimxelele nokuba umntu onjengaye,
ukuba nengqondo ezikileyo, nongelilo iwalu-walu
lokuthetha ndiyaqala ukumfumana kwelo zwe ngaye
lo. Ndiqhubile ke ndimchubela ngomntu endinguye,
neyona-yona nto ndiyiyo kanye ngokobume nesimo
sam, ndenjenje: "Uyabona, mfo kaDelanto, mna
ndimke ngembi kwelakowethu ndilapha nje, kweli
lizwe, andizanga konwaba. Mna ndizungula ukuphila,
kunjalo nje, nokuba kungandlelani na endinokuzuza

ulutho ngayo. Kuba nzima ke ukusebenza wedwa kwilizwe ongalaziyo. Bese nditshilo ke, Qwathi, ukuthi, ndisuke ndakholwa nguwe, wangathi ungalungelana nam ekusebenzeni imicimbi, njengamadoda." Ndikhe ndee nqumama ukuze ndikhe ndiqonde ukuba andiziphoxanga na kweli nene ngale nkcazo yam inje ukuba qatha.

Akaphozisanga namaseko umf' omkhulu, uphendule kwangoko, sekubonakala ukuba uthabathekile zezi ncoko zam: "Oo, ewe, mfo kaDumaphantsi, ndiyakufumana; ndiyakufumana, mHegeb' omkhulu. Kunjalo nje utsho endodeni! Kodwa ke khawundichazele ukuba ngumsebenzi mni na lo usebenza wona wena. Khawundiphe nje loo ndawana, nam ndize kukuchazela okwam."

"Utsho lo mfo sekubonakala ukuba utsha ziintambo, wangathi utyhalwa yinto ngasemva, wabe engayekanga ukuman' ephuza endyuwaneni, konk' oku sixoxayo. "Mna," nditshilo, "ndisemva kwemali, Qwathi. Mandithi ke kuqala: Elona khaya lam liseGoli. Ms'ukubona esi sinxibo sam sifana neseli lizwe, andiloqaba mna, koko ndibadlela ingqondo. Ndiphile kukuzenzela mna, mfo wakuthi. UmLungu ndahlukana naye kudala, ndithetha ke ukuphangela. Ewe, bo! Indixhamle mna itolongo ngamalinge amaninzi endikhe ndawazama kwelaseRawutini; kulunge maxa wambi, kodwa ndiwaphose amacebo ngamanye amaxa. Ngoku ndinethuba elingangonyaka ndikweli lizwe.

Okwangoku ke ndisaman' ukuqhothoza kuhle, kuba ndisaman' ukuthabatha empahleni ehambayo ndiye kuyinyengeza eBhayi, apho ke ithengwa ngamaxabiso aphakamileyo."

"Awu, Hegeba, kuthe kanti sidibene ngempangelo; nam ndenza kwaloo nto, koko ke mna ndiyichitha eRini. Ikhaya lam, elona lam, liseMonti. Andiloqaba ngokwam, mfo. Kaloku abaThwa bebezifumana iinciniba ngeentolo zabo ngokuthi bazambathise ngeentsiba zenciniba. Ndongeza ke kweliya lakho lithi ubadlela ingqondo abantu beli lizwe, ngokuthi unxibe izinxibo ezifana nezabo, ukuze bangakundwebeli

ntweni. Nangoku ndithethayo.....hayi, mandipheze. Kaloku nala magqabi emithi anazo iindlebe zokuva! Wakulumka, zilunkile!!” Ubuye warabula kwase-ndyuweni umhlobo wam emva kwale ntetho. Aku-gqiba ke uthe wandisekela idinga lokuba siza kuhamba sobabini ngobusuku obulandelayo aye kundibonisa iimfihlo zakhe enqabeni yakhe ayazi yedwa. Waku-vuyela kakhulu ukufumana umhlobo ondim aza kusebenza naye iimfihlo zobudoda. Ekwahlukaneni kwethu ke sibambene ngezandla zokunene, ngokwe-ndlela yokuqiniselwa kwesifungo sokufela ndawo-nye kwabantu ababini. Uthethe la mazwi ke uQwathi xa sahlukanayo: “Ukuba, ungumngcatshi, Hegeba; ndikufungisa zonke izinto eziphantsi naphezulu, ndiya kuwuzungulela ukuwuphalaza umphefumlo wakho, lonke ixesha odla ubomi!” Ndingonqozise kangango-ko nam, ndifunga izifungo ezikhulu, ndiqinisekisa ukunyaniseka kwam phantsi kweso sigqibo sobo busuku nomhlobo wam uQwathi. Nakuba ndandifu-nga ndisenjenjalo, ndandicela eNkosini ephezulu ukuba ibe ngakwicala lam, kuba yiYo yodwa eyayisazi endifungela kona ngaphakathi kwam ngelo xesha kanye laloo mizuzu yokubambana kwam ngesandla neso sigebenga.

ISIQENDU 14.

Idinga nesigebenga

Ngobo busuku bokubuya kwam kwantonjane, ndifike kwadade bobawo ndaya kulala kwangoko, ndabe ndizele ziingcinga, ndicinga ngeli dinga lalo mfo, ndisithi, azi uphethe ukundisa phi na ngokuhlwa kwangomso. “Undiqondile bethu ukumroronya kwam ukuba ndineenjongo zokumcupha? Undibizela ukundibulala ke bethu ngoku? Ndihambe ndiye naye kule nqaba yakhe kusini na bethu, nokuba.....?” Ndothuswe kukungena kukaTshonyane ndisacinga ndisenjenjalo. “O, usahleli, mfo kamalume, akukalali ebusuk’ apha?” ubuze watsho ukungena kwakhe.

"Andikalali, Mza, ndisahleli."

"Akubanga sangena kwantonjane, kutheni?"

"Ndisuke ndathiwa khatha lizinyo, landiqaqambe-
la, ndase ndijika ndigoduka."

"Ngoku linjani ke?"

"Hayi, noko, lithe qabu."

Emveni koku ke ndimchubele konke uTshonyane ngengxoxo nezigqibo zam nomfo wasejakeni. Ngokumalunga nedinga lethu ndiphethe ngelithi: "Mza," wasabela.

"Ngokuhlwa kwangomso siya kubuye siye kwantonjane sobabini. Kodwa ke wena uya kusala phandle, ungangeni endlwini. Uya kucela uGqwashe, uyisekazi kaNongxokozelo lo, ukuze ahambe nawe. Nolinda phandle nobabini, nibe kwindawo enothi nindibone xa ndiphuma nalaa mfo endlwini. Niya kusilandela xa sihambayo, nicothoze, ningenzi nencinane ingxolo. Niya kuzilungiselela into engaziwa mntu, ngokuthi nixhobe niphelile. Nolandela ke nihlakani-phile, nindwebile, nilumkile; nazi ke ukuba kunokwenzeka ukuba ndiya engozini yam phambili. Ze ningalahlekani nathi ke. Mna andikujika ndingayanga kufika apho andisa khona laa mfo ndingamaziyo. Ndiya kulixhoma kuni ke ithemba lam.

Ndiwagqibe la mazwi uTshonyane selewakhuphe onke amehlo entloko. Mhlawumbi wayeyicingela nzulu le hambo yobusuku obulandelayo, endoyikisela. Uphulaphule ngononophelo phofu ndada ndagqiba, wavakala esithi, "Ke, mfo kamalume, kuya kuthiwani xa kunokwenzeka ukuba silahlekane nani, kuba kuya kuba kusebusuku kaloku?"

"Masithembe ukuba ayikusihlela loo ntlekele," ndatsho nam ndixakiwe.

"O-o-o! Khawuphulaphul' apha, Mgod, masenze le nto: mandifumane ihashe ngomso ndiye eAlexandria. Apho mandithenge usinga olude ngokwaneleyo. Phambi kokuba uye kungena kulaa ndlu yentonjane ngokuhlwa kwangomso, siya kulubophelela usinga olo emthini, kuloo ndawo siya kusala kuyo thina—mna noGqwashe. Usinga olo ke luya kuthandelwa eluthini, lube yiloo nkatha enokurubuleka lula esandleni.

Umsila wosinga wóba ubotshelwe emthini wona, wena ke uya kuthabatha inkatha, utsale ubhekise phambili, kodwa irubuluke yona inkatha, usale usenza umkhondo ke umtya phakathi kwakho nomthi lowo uya kubotshelwa kuwo umtya.

“Ngolo hlobo ke siya kuba nakho ukunilanda ngolutya olo, nokuba asiniboni ngamehlo. Ulutya luya kusikhokela thina ngokuba siluve ngesandla emva kwen’ apha. Uya kusifihla kangangoko unakho esi senzo kulaa mfo, angakuboneleli,” uwagqibe la mazwi uTshonyane amehlo akhe selezele imitha yokuzincoma ngeli cebo lakhe.

“Tyhini!” nditshilo, “uyazi ukuba, Tshonyane, uhlab’ ukhangele! Asikuko nokuba lilungile eli cebo lakho, Mza! Ngoms’ oku, uya kuya kuthenga olo singa edolophini, eAlexandria; yiyona ndlela esiya kulandana lula ngayo le. Uchan’ ucwethe kanye. mfo wasemaTshonyaneni!”

Emva koku sisindwe bubuthongo, kuba besekuza kusa.

Ngentsasa elandelayo, sivuswe nguNongxokozelo, sakhe safumana iziphungo. Emva kwesidlo sakusasa, siye kuboleka ihashe kuGqwashe, wakhwela ke uZwelibanzi wanduluka ukusinga edolophini. Andizange ndithethe nentwana le ngalo mcimbi kudade bobawo nakuGqwashe, ndagcina mnyama njalo. Akuba ebuza udade bobawo ukuba uZwelibanzi uya phi na, ndamxelela ukuba usaye kuthenga imbodlela yoswazi esiyiminyelele ngephezolo, kwakuphela. Ugaleleke ukujika komhla uZwelibanzi ukubuya edolophini.

Silibazise iingqondo ngokukhe siphume siye kuhamba-hamba esingeni phaya naphakathi kwamatyholo, sabukela ukusebenza kweentaka zezulu phakathi kweminga neentyatyambo zasendle ezazikhula apha. Oku kuhamba-hamba endle, phakathi kwendalo, kwaziphumza neengqondo zethu; lathi nefuba lomsebenzi esiya kuwo ngoko kuhlwa lasinika umtyhi wokukhe sicinge nganto zimbi. Nantso ke ingcungcu! Nantso itsho ngomlomo omde, ogo; itswitswiza ngelo lizwi limnandi phakathi kweentyatyambo zomsintsi!

Kuthe ukubukeka kwayo le ntaka, kwandivelisela into endandingazanga ndiyazi—ukuthi kanti, kuhleliwe nje, umza wam lo unantwana ayaziyo ekubongeni. Ndamva lo mfo selememelela kamnandi, esitsho ngelizwi elingaqhelekanga. Nam ndizive sendinomdla omkhulu kula mazwi esi simemelo salo mfo, ebonga intaka—ingcungcu. Amazwi aloo mbongo ndawageina unanamhla. Ahamba ngolu hlobo:

Ehlathini, phakathi kweentyatyambo
Nantso icula loo ntak' ingcungcu
Iyasela kuzo iintyatyambo zaw'umthi womsi-
ntsi

Iyasela kuzo iintyatyambo zaw'umthi
Itsholoza sel' isitsho kamnandi
Imfifitha ubuncwane bencindi.

Hayi ubuhle bakho ntakandini
Ewe, xa uvethe loo ngubo yakho
Imnyama, iluhlaza, nesidanga esibomvu
Iyavuselela nengoma yakho
Kuba limnandi elo lizwi lakho.

Sihleke kakhulu sobabini akugqiba umf' omkhulu, ndisithi ke mna kuye, "Hayi, uyagalela, kwedini kadad'obawo! Khawuphinde, man!" "Yo! andisazi nelinye ilizwi kula ndigqiba ukuwathetha ubona nje, Mza," watsho ehleka. Kusenjalo, thaphu nalo inxanxadi lithe ngcu kwisebe lomnga, lithe chu into ngomlomo, litsho ngaloo ngubo yalo imnyama inama-bala amhlophe! Ndathi kuTshonyane, "Nalo inxanxadi, Mza! Khawuligqabaze kaloku, Tshonyane!" Akabanga sadenda umf' omkhulu, watsho:

Le ntaka, nantsi le ntaka!
Le ntak' inobulumk' inxanxadi;
Izele yinkohlakalo
Kub' ixhom' eziny' iintaka.

W'ov' incokol' emingeni,
Ixokozela yodwa isithi:
"Wetvoet, Krysman nawe Renkals
linkab' ez' maxhaka-xhaka'.

Yon' ingubo yakho intle
Xa wambethe emnyama nemhlophe,
Hay' inkohlakalo yakho
Wena nxanxadi lesinga!

Ingub' akho iyakhohla,
Ewe, kanye ngobo buhle bayo
Njengokungathi yingubo
Yentak' elilungisa

Usisilumko ke wena
Ngokwambatha ezaseTopiya,
Ube njengolilungisa
Kanti noko ungumxhomi.

Nantso ke ngoku ingqwangi, ithe ngcu kwisebe lomqagoba, ibheka-bheka yakusibona, itsho ngaloo ngubo yayo ilubhelu-luhlaza, nesidanga esimnyama! Qhaphu kwalapha igqubusha! Liphuma kwityholwana lentlakotshane, litsho ngengubo emnyama—ngqombo; nalo lisiya kungena kwityholo lentamboshane! Chithithi! Nantso incede iphuma esihlahleni iya kuthi ngciphu kwisetyana lomnqabaza, yambethe engwevu-mdakana, seyiman' ukuncinciza, yanga ibona amasikizi engozi eza kusihlela—ndeva ndicinga umcimbi wangokuhlwa esisaya kuwo. Kusenjalo, vu-u-u! umhlambi weendlazi! Ziphuma kumthi womkhwenkwe zaya kuwela kwityholo lombongisa. Kuvakele kwityholo lomnyushulube: "Tyilitye! Tyilitye! Tyel' uMaqhility' ukub' ityala ligwetyi-i-i-i-we!" O! Yinkwili ke leyo. Nantso iphuma kwelo isiya kuthi ncekeche kwelesiphingo, itsho ngaloo ngubo yayo ingwevu bugwangqa! Kuthe ke kuba ilanga bese lisengwa ziintaba zasentshonalanga, sajika sabhekisa ngasekhaya, singcambaza kuhle, sirashula kamnandi kwingca ende yejojo.

Silqhube ngencoko ixesha ukuya kuthi ga kwelesidlo sangokuhlwa, ekuthe emva kwalo salungiselela ukuya kwantonjane, kuba ibisel' ivakala intsholo yomyeyezelo, ukuvakalisa ukungena kwejaka.

Sakukhov' ukulungisa ke, senjenjeya ukusinga kuloo mzi siziinto zontathu: mna, uZwelibanzi, no-

Gqwashe. Ngeli xesha ke bese simthele tsuphe uGqwashe lo ngeenjongo zethu zangokuhlwa nje, naye wakuvuyela kakhulu ukubakho kuloo msebenzi. Sasiwuphethe umtya owawuye kuthengwa nguTshonyane edolophini, aye la madoda mabini—uTshonyane noGqwashe—exhobe aphelelisa ngemikhonto nama-bhunguza. Mna ndandiphethe intonga kuphela, kuba kaloku kwakungafunekanga ndixhobe, ndibonise ukuyixhalela kwam le ndoda ndiza kuhamba nayo.

Siye kufika kufuphi nomzi lowo. Sibonisene ngomthi owawusecaleni lendlela le sasiza kuhamba ngayo nomhlobo wam uQwathi xa aya kundibonisa inqaba yakhe eneemfihlo zakhe—njengamaphuthi ahlathi-nye kaloku thina sobabini. Apha kulo mthi ke kuza kuqatselwa olu singa, ukuze nenkatha yalo ibekwe kwalapho. Kulapho ke endiya kuyithabatha khona inkatha, ndiyiyeke icombuluke apha ezandleni, njengokuba ndihamba nje nenkosi le yakwam. Umtya lo ke wona uza kusala wenze umkhondo, phakathi kwam nomthi lowa ndibashiye kuwo. Boba nokusilanda lula ke ngomtya lo, nokuba abasiboni ngamehlo. Baya kuthabathela kulaa mthi ke, benjenjalo ukuwuva ngokuthi barubuluzise ngesandla emtyeni apha njengokuba behamba nje, bade baye kufika apho wophela khona umtya. Isigqibo ke ibe sesokuba mna ndiya kuthi xa sifikileyo mna nesigebenga esi kule ndawo ndikhokelelwa kuyo, ndixhuzuxhuzule kube kathathu umtya, lo, ndize ndiwuyeye ke emveni koko. Baya kuba sebesazi ke ukuba sifikile thina kuloo ndawo, balunge, bakhawuleze ukuza ngawo umtya belumkile. umtya wona wawumde ngokwaneleyo, unokufinca ngaphezulu kweemayile ezimbini—ngangesithuba, ngentelekelelo, ukusuka kuloo mzi wentonjane ukuya kufika ezintabeni ezo. Nokomelela, ulutya olu lwalungoyikiseleki ekubambekeni emithini luqhawuke, kuba lwalulola singa kusetyenziswa lona xa kubanjiswa iintlanzi.

Ndibashiye ke uGqwashe noTshonyane besiya kuzimela ndaweni yimbi, apho banokusibona kakuhle xa sindulukayo nesigebenga ukusinga enqabeni. Ndiye kungena ke endlwini yentonjane. Uvuyile

uQwathi akundibona, waba selendithi krwece ukuba siphume phandle. Phaya phandle andibanga sadenda ukukhupha enye indyuwana ukuba afumane umhlobo wam—kuba ndifincelele esiya sichenene besisele phezolo kulaa mbodlela yoswazi, ndeza naso, ngokuqonda ukuba yiyona nto iqinisela ubuhlobo phakathi kwam nesigebenga igrangqa.

Uyitsibele ngothakazelelo ke umf' omkhulu indyuwana, watsho kanobom, sekucacile ukuba yiyona nto ebendikhumbula ngayo le—igrangqa. Udomboze watywakanisa ukubulela umnumzana, engasamlimali noyena mhlobo wenyaniso—mna ke—ngokwenza ezi zinwe zihle kangaka, phantsi kwezi zigqibo zinzima kangaka zobusela; eyithetha ke loo nto ndiqonda ukuba yena akandikhohlisi konke. Oko ndithe ndamzisela esi siqinisekiso sinje ukunqaba kwaso nesixabiseke kangaka, undithembile, ecacisa ukuzaliseka kwelo themba lakhe, ngakum oko afumene esi sinyaniso—igrangqa. Akukhov' ukurabula ke umnane, uyinike kwamna indyuwana, ngeenjongo zokuba mandikhe ndifumane nam kuyo, waya kungena kwase ndlwini esiya kuphuthuma okwakhe ukuba ma size kuhlab' indlela. Nakuba yena wayekhuza ukundilabazisa, ngangobude bexesha alithabathe endlwini, kum kwaba ngathi umke umzuzu omnye; kuba ngelo xesha aye kungena endlwini, ndasala mna apho phandle ingqondo ibhula isela, intliziyo ithuth' ibeka ngangeengcinga endandinazo. Ndandimcingela ngeendlela zonke lo mfo ngoku. Kwakunokwenzeka ukuba uyayiqonda yonke le nkohliso yam. Kwakunokwenzeka ukuba nguyena wayegcobeke ukufaka mna engxingweni kwanje ngokuba mna ndandinexhala kodwa ndithakazelela ukumbambisa lo mfo. Yayiman' ukugay' izonkana isenjenjalo ingqondo yam, ndada, ngathutyana limbi ndeva ndinqwenela ubukho balaa madoda ndiwashiye ezantsi komzi—uTshoyane noGqwashe. Ubuyile umf' omkhulu, sanduluka, sihamba ngokuthe cwaka phofu sikhawuleza, ehamba phambili yena ndilandela ngemva mna; ndaza ndaba nokumqonda ngoko ukutsheleza kwakhe ngobuchule obumangalisayo phakathi kwamatyholo umfo lo

ngaphandle kwengxolo. Ngethamsanqa ke, siye kudlula kanye kufuphi nelaa tyholwana lomqondiso womtya, sendigubha luvalo kwalapho, ndinqatyelwe yindlela endiza kuyithabatha ngayo inkatha yomtya lo kufuneka ndihambe nawo. Kuthe qatha cetyana kum, xa kanye sikufuphi kwelo tyholwana. Kuthe xa simalunga nalo, ndathi, "Qwathi, mandikhe ndilahle amanzi, mfondini, khawenze kuhle," ndatsho ndiphambuka ndisayama kwelo tyholwana lesigqibo.

"Khawulezisa, mfo ndini, singekade sibonelelwe," utsho ke esiya kuma qelele phaya wandilinda. Ndime imizuzwana elingene loo msebenzi wam apho. Ndithe ukujika kwam ukuba ndihamba, ndazikhuzisa, bumbo-bozela. "Yintoni ngoku?" Ubuze watsho uQwathi ngomothuko, kanye nokuthoba kwam.

"Hayi, mfondini, kuphuncuka le nto yethu!" nditsho sendiyithe chu ngesandla indyuwana le ndisiya kuye.

"Kwokhu! Isindile kodwa ekuphalaleni, Hegeba?" Utsho eyithabathela kuye.

"Hayi isindile, Qwathi," sendingulowo uvuyayo. Ukhe wabuya warabula kwakhona umnene, enga ubulela oko kusinda kwayo.

Sihambile ke emva koku seleyiphethe ngokwakhe indyuwana yakhe, ndabulela oko ke nam kuba bendingasafuni nto yakhe apha kum uQwathi lo, mayibe yinkatha le yam kuphela apha kum—kuba, ngelaa xesha bendithoba, bendichola yona, ingeyiyo indyuwe.

Sihambe umgama omde sithe cwaka ngoku, siye sikhawuleza. Wawenze into enye wona umtya ukusombuluka ezandleni zam apha ezaziphantsi kwengubo endandiyambethe phezu kwedyasi. Ngamanye amaxa bendiye ndive ukuba laa madoda abekakile ngasemva apha, ndivuye kakhulu ndomelezeke; oku ndandiqonda ngokuva ukuxhuzu-xhuzula kwentambo le ezandleni zam apha.

Ngoku ke siye kufika emlanjeni owawusemazantsi eentaba—umlambo womDantsana. Sifike sema apha. Uthe kum uQwathi: "Apha ke, mfo kaDumaphantsi, kulapho ndibanqabisela khona xa balanda

imikhondo yam. Siya kungena apha emlanjeni ke ngoku sihle nawo. Lungiselela ke ukuba singene," utsho wangena emanzini; ndalandela.

Sigrumpuze ke senjenjalo ukuhla umlambo, sada saya kufika kwindawo eyaba likhumbi elijikela kwicala lasekhohlo, kwaza kwaba yimiwewe ukujikela kuloo ndawo. Apha ke ndiphawule ukuba kukho inyoba engenelela apha emlanjeni, kwicala lasekhohlo njalo. Singene kanye kuloo nyoba; phofu umnyango lo wayo wawubonisa ukuba ngumnyango womqolomba, koko ke wawusezantsi kakhulu eliweni apho, kangangokuba amanzi omlambo ayede enza ukuphambukela kuwo; loo nto yadala ukuba umqolomba lo ungacaci ukuba nguwo ngenxa yamanzi la omlambo asuke ee thinte emlonyeni wawo, wangathi ke ngoku likhumbi nje kodwa, ayimqolomba. Singene ke kanye kuloo mlomo womqolomba. Kuthe singahambanga mgama mde, phakathi emqolombeni, sahlukana namanzi, sahamba kurexe olomileyo, xa kanye sisezinzulwini zomqolomba, kweso sithoko-thoko sobumnyama, kodwa ngoncedo lokuman' ukuqhwitha komfo lo, saba nokuzibona ezi ndawo. Uye uvuleka apha umqolomba, njengokuba sisiya singena, ekude kwathi kwithuba lemizuzu elishumi elinesihlanu sihamba kuwo, saya kuthi gqi ngaphandle, kwicala elingaphaya kweentaba! Apha ke kwakusekuphumeni komqolomba, kwicala elingasemva ezintabeni esizibonayo xa siselalini phaya. Le ndawo yiyona ingazange yabonwa mntu kubemi baloo lali. Iintaba zazingena kuqatyelwa ngaphezulu ngenxa yamaramncwa. Ngako oko ke akwabikho mntu ulaziyo eli cala lisemva kwazo. Kwakungekho mntu uyaziyo le ndlela yesigebenga esi, le ingulo mqolomba ugqoboza phantsi kwentaba. Kweli cala ke, kwakusisithabazi esibungingqana, singebanzi kakhulu, sikwaranqwe ziintaba jikelele, macal' onke. Kwakulapho ke ayigcina khona lo mfo impahla ayibileyo, eyingenisa ngobusuku kuloo mqolomba, eze nayo kule ngingqana isemva kwentaba. Ngendlela engaziwa mntu, le ndlela yaba nokwaziwa ngulo mfo kuphela. Oku ke konke size kuba noku-kwazi emva kwale nquleqhu yam naye.

Sifike saqingqa ekuphumeni kwawo umqolomba, kweli cala litsha, endiqondisa ukuba kulapho ahlala khona. Okunene ke, akuba eqhwithe walumeka isibane esasilapho, kuthe kwacaca ngengqushu kule ndawo ukuba sifikile enqabeni. Kube liziko, izitya, imbiza, amazembe, iinkuni, iintambo, imikhonto njalo, njalo. Kwakubonakala nenyama iseluxhonyweni, ekrwada nevuthiweyo. Zazikwalapho iingubo ezazi-songiwe zabekwa phezu kwelitye elikhulu. Yayingumzi lo uphela.!

Ngelaa xesha sikhe saqingqa kule ndawo, ndikhe ndahletyelwa luvalo ukuba masibe sifikile ekupheleni kohambo lwethu. Uthe akukhushu-khushuza ukuba eza kuqhwitha, engathethi, ndaqiniseka ukuba sifikile apho besisiya khona. Kanye ngelo thutyana lophanyazo, ndee xhuzu, xhuzu, xhuzu umtya lo ndiwuphethayo, ndawulahla, ngokwesigqibo salaa madoda alandelayo, uTshonyane noGqwashe.

Sibeke phantsi iintonga ke apha, sahlala phantsi. Umfo lo uye wathula kuleya selivuthiwe inyama—endaphawula ukuba yayingumlenze wegusha—wabeka esityeni, wabeka phambi kwam, wahlala phantsi naye esithi, "Hegeba, rola imela, mfo, nali ilungu," watsho esika esitya.

Ndikhuphe eyam imela andalibazisa, ndasika, ndatya. Lo gama sityayo ke sibe siman' ukuqhothoza ngeendatyana ezingephi, nam ndazibhaqa sendiyinto eman' ukuphendula loo nto ayithethayo lo mfo kube kuphelele apho. Kube yenye into ukusuka ndiwuhlafune ixesha elide umthamo omnye wenyama, kube yinqaba ukude ndiginye. Isihlunu esi besisuka sibe likhambi emlonyen' apha—kuloo mlomo wome akwabikho nentwana yamathe—kube yiloo nkohla ke ukuginya. Ude waba nokurana umhlobo lo wam xa ndikuloo meko, ndamva selesithi, "Hi, mfondini, kuthe ni ungatyi nje?" Endijonge ngamabi amehlo.

"Kwowu! Mhlob' am!" ndaziqinisa ndatsho. "Akwaba ubuyazi indlela awonakele ngayo amazinyo am! Ubungayi kundibuza ukucongisa ukuhlafuna."

"Kodwa andikuthandi oku kumatsha-matsheka

kwakho, ngathi ungumntu lo olinde into exhalabile. Kutheni?"

"Hayi, Qwathi, akukho.....", andaligqiba.

"Uyabona, mwethu! Ukuba ungumcuphi, ndifung' uDwebile! Akuyi kubuye uphume kulo mngxuma! Ucing' ukuba andikuqondi? Menemene ndini, elicing' ukuba ndisisidenge! Kudala ndikuqondile kakade, ntondini imaqhetseba! Ndikubonile indlela owawundondele ngayo kulaa ntlanganiso yayikwasibonda! Ndikuqondile mhla wafuna ukuziqhelanisa nam kwantonjane, undigoca-goca! Ndikubonile ukuzinxilisa kwakho phezolo, ukwancwase kwa ukundijikeleza! Nezi zihlangu zamapolisa uzinxibileyo, yinto yokuqala endikuqonde ngayo ndakuba ndilumeke esi sibane! Ndikugixa ngabom ngenyama ebandayo nangoku, ndisazi nje kakade ukuba akungeze ukwazi ukutya zihlunu zibandayo unefuba lale nto uze kwenza yona apha! Utsho phantsi ke mfan' omdala! Nantsi imini yam nawe!! Tintathambana ezinje ngawe nje azikabi nakulunga kum!"

Kuthe ndingekafumani nethuba lokuziphendulela, wabe lo mfo selesuke umtsi wamnye, wee hlasi umkhonto obe wayanyiswe ngodonga emva kwakhe phaya, wathanda kum, selengomnye mpela ebusweni. Kuthe ngelo xesha awuphakamisele phezulu umkhonto ukuba makandosele isiswini, ndafumana ndaphosa inqina, ndakhaba umkhonto lo, waphuma ngasekhohlo, wee khalakatha egxalabeni ledyasi le ndiyinxibileyo. Akabanga nakuwutsala ukuze abuye agwaze. Ndimangaliswe kunene kukungaphuncuki kwawo umkhonto lo kum. Andazanga nokuba ndingosaphilayo na elizweni ngelo thuba. Kodwa ndifumene ithuba ndawakhupha onke amandlana endinawo, ndamkhaba lo mfo ngenyawo zombini esifubeni, lo gama yena esatsala umkhonto egxalabeni lam, ngokuthi ndiyirwaqelise yomibini imilenze le yam—ndaba yiloo ngqothaqweqwe ukuzisonga oku, mba-a! esifubeni, ngezo zihlangu zam zamajoni! Kwa oko, ndaqubula isibane esi, ndathi manditsho ebusweni ngaso, njengokuba eye kuwa ngomhlana ndakuba ndimosele esifubeni ngamanishini am. Ndingibisele ngaso sivutha isiba-

ne. Kuthe kuba izezi zibane zenqwelo, sabe ke sivutha ngamafutha aso, suke qhwara-a eludongeni lwamatye omqolomba ngokumphosa, kwalutyobo naloo gilasi yaso. Ngokuphalala kwamafutha phantsi, kwalumekeka ilangatye latsho kuloo ndawo kwangoko. Vungu! Wavuth' umlilo! Latsho ilangatye kwase-mini kuloo mqolomba sisithatha salo.

Uvuke kwa oko wema ngeenyawo, wangathi akakhange aye kuwa, ngangokukhawuleza kwakhe. Kuthe xa atsibela izembe elalayanyiswe ngasemnyango phaya, kwee qatha iimini zam ndisadlala umbhoxo, (kaloku ndandibaleka ephikweni) ndazibutha ndonke, ndamtsibela; ndamdibanisa amadolo omabini akabi nakufika ezembeni. Siye kuwa sobabini kufuphi nomlilo. Hayi ke! Yangubhelekequ-bhelekequ apho, omnye ngaphezulu, lo ngaphantsi, kwayiloo nto inguloo mbhodamo. Ude wazuza ithuba lokuba ngaphezulu mpela umfo lo, endithe chu izihlahla zam zozibini ngesandla sakhe esinye. Ndi jambalazile ke kobo bunzima, ndaye ndiqonda ukuba ndibanjwe ngumankankela. Nditoshalazile ndisala nomqala wam, kuba ngesinye isandla ebezama ukundikrwitsha. Kuthe sendifuna ukuzincama, sisiya sisondele isandla emqaleni wam, kunzima ukusithintela ngesilevu, ndambona exhuma, esiya kuwa entla kwam. Ndithe khwaphululu msinya, ngeenjongo zokusebenzisa elo kroba, ndanga ndingaziphosa kuye lo mfo, ndeva ndibanjwa gadalala ngasemva. Yeka ukuphethuka kwam! Ngengcinga ethi fan' ukuba ndihlaselwa ngabancedisi balo mfo! Ndee xhungu! Ndavuya! Kanti nguZwelibanzi lo undibamba ngasemva, noGqwashi ekwakho. Kanti ngokuya sixhumayo isigebenga esi sichanwe nguGqwashe entloko ngebhunguza. Naso sithe tywa phaya simbolamboleka.

Ndenze umbulelo omfutshane kula modado ndisakhafuzela liphika. Ndiye ndee khebevu phezu kwelitye ndaphumla. Aye aphanga ezintanjeni la madoda, asiqamangela isigebenga eso. Ekuziphuthaphutheni nam ke, ngelam ndifuna ukuqonda ukuba ingakanani na ingozi eyenziwe ngumkhonto egxalabeni, kungelo xesha ke endiphawule ukuba umkhonto lo

ungene edyasini le kuphela, ndasinda mna. Ndiyiqo-ndile nembangi yokungaphuncuki kwawo edyasini apha; wawubambelele ngeentlangothi zangasemva, kuba wawuyinkonjane ngokwenziwa.

Kuthe kuba kwakungekho nto inqabileyo kuloo mzi waloo mfo, kwase kusenziwa umlilo ngala madoda, kwahlalwa phantsi, kwatyiwa inyama le yayingumdliva kwelo khaya. Sase siman' ukunkolo-nkoloza sibaya ngamehlo isigebenga singenakwenza nto.

Sihleli apho kwada kwathi qhiphu ukusa.

Sithe kwakukhanya, sayijikeleza lo ngingqana ngokufuna izinto ezingaba zigcinwe apho sesi sigebe-nga. Sahlanganisa apho iigusha ezintlanu neenkomo ezintathu, enye yeenkomo iyilaa nkabi kadade bobawo uManqindi. Sizityhudise kwa ngaloo mqolomba ukuzikhupha apho, saqhuba sagoduka. Babendijonge bonke ababekho kwaSibonda, bephulaphule bemangali-siwe, xa ndandichuba ingcombolo yemigudu esayenzayo ukubamba eso sigebenga kuloo miwewe yasemDantsana. Naxa sayimangalayo imibulelo yomzi, sashiya kuyimivuyo kuloo lali ngokubanjwa kwelo tutu; sacela indlela, kuba olu yayilusuku lokunduluka kwethu ukusinga ekhaya kwaGoso, sabashiya ke ukuba bazibonele into yokwenza ngesela elo, sanduluka.

ISIQENDU 15.

Ixhego lasedolophini.

Siye kugaleleka kwaGoso xa ilanga liphezu kwee-nduli zasentshonalanga. Sifike apha ekhaya kukho ixhego lakwaKobese, elaliyenye yeenkonde zaloo lali yakwaGoso. Indoda le yayisel' ikhule kanobom, koko, ngenxa yokomelela kwakhe lo mfo yasemaNgwevini, wayesakhangeleka mtsha. Wayekholise ngokuya kusebenza ezidolophini ezinkulu ebutsheni bakhe. Wayefundile, ehlananiphile ngengqondo. Sasiman' ukuva ekhankanywa futhi kwizinto zenkqubela neze-Lizwi, kumaxesha okukhula kwethu, ethethwa-thethwa ke ngabamaziyo. Nangeli xesha lokwaluphala kwa-

khe, wayesamn' ukuba mninzi ezidolophini apho, ngeenjongo zokunika iliso kwinkqubo yamashishini akhe awayesel' ewaqhutyelwa ngonyana nabazukulwana bakhe kuloo mazwe. Nakuba kwakunjalo ke, wayengazange walincama elo lizwe laseMnyameni. Wayesel' eman' ukufikela kunyana wakhe omkhulu, owayengoyena ugcine ixhanti lasemaNgwevini kwelozwe. Lo mhla wokubuya kwethu kumjikelezo wokubona izihlobo, kwakumhla aqalayo yena ukujikeleza ezihlotyeni, kuba wayefika evela kwasezidolophini. Apha kwaZwelibanzi wayeze kubamba isandla, kuba wayelulutho ngokwalamana ngakwicala lobukhwe bukaTshonyane lo.

Lwalugciniwe usuku lokubuya kwethu eluhambeni kweli khaya, ngako oko ke, ayenziwe onke amatile-tile okusindlekwa. Kwakunqunyulwe itakane elimazinyo mane, kwalungiselelwa nobhelu lomsele. Nokuza kubamba isandla ixhego elo lalingayilozanga, kuba nabamelwane babekuxhinele ukubuya kwethu. Okweneke ke, thina sifika sekungamahum-hum amadoda naloo ntswahla yamakhosikazi kwelo khaya lasemaTshonyaneni.

Ngokwesiqhelo ke kakade, amadoda ayethe thande enkundleni, kuloo qaqqa uluhlaza, zihamba iibhekile kuyiloo ngcobo injalo. Zophulwe xa kuqala ukungcola iimbiza zenyama, kwatyiswa. Bude bagabadela ubusuku kuyiloo mbutho imnandi. Emva kwamazwi amnandi ombulelo ngumza uZwelibanzi, kwachithakalwa.

Ixhego lakwaKobese lona lizibike ukoyisakala nokucubhuka sisidlo eso, laye lingasenakube liwele ezo ngxondora zentlambo yomKhanzi ngelo xesha lobusuku.

Lilungiselelwe indawo yokulala ke kwakulaa ndlwana silala kuyo. Siye kubeka amacala sobathathu, kwathi, nakuba kwakuse kusebusuku, sidiniwe nokudinwa thina, saziva sikunxanelwe kona ukuncokola, kuba eli xhego lasuka lazibalula ngamavo namava ezincokweni zalo. Mna ke ngeendaba! Kwakuxhelw' eXhukwane! Sakuba sithe cambalala ezinkukweni, sikhuphe iinqawa saqhumisa. Uvakele uTshonyane.

ne esithi, "Awu! Ewe, ngwevundini yasemaNgwevini! Khawusiphe amavandlakanya ngezasedolophini. Kaloku, bawo, siye siman' ukukhohlwa ukuba, kanene phaya ezidolophini amadoda la ahlunyiswa yintoni na ukuze abe ngamadoda anamagama, njengawe lo ke. Kaloku thina sazi into yokuba indoda yomXhosa ihlunyiswa iintsiba bubuhlanti bakowayo, ngokulondoloza impahla ukuze yande, ibe nehlumelo elode liphuphumele ezandleni. Kothiwa ke, "into kabani iyayiphungula impahla ngokuyithengisa," yandule ke ukuba nemali enokuya kuyibeka elugcinweni. Koman' ukuba njalo ke 'de ibe yindoda ekuthiwa ineentsiba zayo leyo. Asiqondi kamnandi ke ngokwaphaya ezidolophini ukuba indoda iqala idibanise ntoni na nantoni na, kuba asiva nto ngabuhlanti khona."

"Oo, ubuza umbuzo onzima, Tshonyane, xa utshoyo", litshilo ixhego liqongqotha inqawa libuya liyizalisa, "kuba kaloku uthi mandithethe ngento ongazange waba kuyo wena, le ke yokuziphandela ezidolophini. Waba ngumntu esikhundleni sikayihlo, uyihlo owanyuswa yimpahla kayise, kayisemkhulu, kakhokho, njalo ke. Ke mna ndalibona ilanga ubawo esezimbandezelweni, ezintluphekweni nasezi-ntswelweni. Oyisemkhulu babengabalaa maxesha empalalo, bevela kwelingaseNtla ilizwe, beduduliswa ziimfazwe zakwaXhosa, bada baza kuwa kweli lingase-Zantsi bezezo mpula-zikalujaca kunanamhla. Ndingo-waloo mnombo ke mna, mfo wasemaTshonyaneni. Wena ke, njengoko bese nditshilo, uyinzala yenzala yeli lizwe; ngako oko ke, isiseko owasenzelwa ngoyihlo-mkhulu, senkundla nobuhlanti, sesi usaxhathise ngaso useyindoda nje. He! Mandenjenje ke ukuphendula umbuzo wakho: phaya ezidolophini, kuye kuthi ukuba ube yindoda ebe nethamsanqa lokuzuza imfundo ephakamileyo—njengokuba ndinjalo mna—ufumane umsebenzi olula engqeshweni; kodwa intlawulo yona ibe yencumisa ngaphezulu kweyomntu osebenza nzima kuba engafundanga. Kanti namalungelo asezidolophini afumaneka elicham kofundileyo. Zonke ke ezo nto zikwenza ukuba ube ngumntu oxatyiswe ngabantu bazo zonke iintlanga kubomi basedolophini.

Oko kuxabiseka ke kwenza ukuba nabakuqeshileyo bakuxabise ngaphezulu, bakunike ke ngoko umvuzo wengxabiseko.

"Le nto ke yenza ukuba ufumane nezicebiso ezibambekayo zeendlela zamashishini, ucetyiswe nangabantu abaNhlophe — bona bantu baziqonda ngokupheleleyo iindlela zokuziphandela kwa neengxaki zazo. Wakuba uzifundile ke ezo zinto, uya kukhe uye kulinga ishishini elo, wakuba ulingile uye ubone ukuba mawukhe unyamezele uqhube, phakathi kweenzima maxa wambi. Wakuba uyibona inkqubela yelo shishini uzinyulele ukwenza lona, woqala ke unama-thele kulo genyameko enkulu.

"Womana ukwenjenjalo ke de kwande imali yengenelo. Ethubeni, uya kuthi ngokubona kwakho wandise ishishini lakho ngangokuthi liqhube kakuhle. Emva koko, mfo wam, akukubuye ubuze nto mntwini. Uya kuzandisela ngokwakho oma wenze kona, nanjengokuba imfundo le iyinto efuna ukwenjiwa njalo ngumntu onayo.

"Ewe, imfundo le ayifuni ukuba umntu eme apho iphele khona yona, aze acinge ukuba uya kuzuzwa ulwazi lwezinye izinto ezingazange zakhankanywa ekufundisweni kwakhe. Kodwa iyamvumela yona imfundo xa umntu azama ukuyityhalela phambili ngokuthi afunde nezinye izinto awayengazange azifundiswe. Loo nto ke ilele emntwini ngokwakhe. Ndifung' amaNgwevu, mfo wam! Injalo yona leyo into!"

"Hm-m, ndiyabona, ngwevu yakowethu!" utshilo uTshonyane ephutha-phutha imatshisi emphethweni wokhuko ukuba abuye aqhumise. Ubuye wangcambazisa kule ndoda yasemLungwini, wenjenje: "Njengokuba sewundiphakele ke ngeendlela zokuphila kwabasemLungwini, ngwevu yakowethu, mase ndikhe ndiqonde le ndawana ke: uthi ukuhluma kwendoda yomXhosa kusenkundleni nasebuhlanti. Khawundicacisele le ndawo ke, Bawo. Kanene ke phaya ezidolophini yinkundla eba phi, nobuhlanti obuba phi ukhulumisa indoda?"

"Hayi, loo ndawo kaloku bendiyikhankanya

ngokweendawo zamasiko nezithethe, izinto ekukholoswe ngazo ke ezo yindoda yomXhosa ngokuthi ziza neentsikelelo kumzi ozigcinileyo. Ezidolophini ke akukho zinkundla nazintlanti, indoda yakhona imila ngesithethe sakwamLungu, ukugcina icebo, ukusebenzisa ingqondo yemveli, ukukhuthala, ulahle ubuvila bengqondo nomzimba. Ukusebenza nzima kakhulu, ucinge nzulu kakhulu ucingela elo cebo ulisebenzisayo kwelo linge ulizamayo. Yonke loo nto yenziwe ngomonde omkhulu; ungedaniswa, ungaphezanyiswa kukungalungi kwalo icebo elo; uzingise ude uzifumane iindawo osaphosa ngazo. Nango ke umahluko phakathi kwempumelelo yendoda yasedolophini neyaseMaXhoseni."

"Oo, oko kukuthi, thina sikholose ngeentsikelelo kuphela?" ubuze wenjenjalo uTshonyane.

"Hayi ke, andingetsho. Kaloku nakuleyo into inkuthalo iyafuneka, nokucinga kwendoda kuyafuneka. Nina ke bakholose ngamasiko, niya kuba nenza loo nto navela kusenziwa yona ngoyihlo. Loo nto yodwa ke, iza neentsikelelo kuni, kuba kaloku aniwutyeshelanga umgaqo wabazali, anaphulanga nadela imithetho yabo, oko kutsho. Ninokusikeleleka ke ngaloo nxa nje kuphela; nichume, nihlume, nibe ngala madoda ningawo namhla. Thina ke phaya edolophini asinawo amalungelo okwenza loo madini okucela iintsikelelo, kuba imithetho yedolophu ihamba nentlalo yasemLungwini, yona ingenzi madini ngoxhelo lwempahla. Yiyo loo nto ke kufuneka ukuba indoda isebenze izinto zayo ngengqondo yemveli kuphela, kuba amasiko akavumelekile ezidolophini; akukho ndawo yawo. Ndiyavakala ke ngoku, Tshonyane?" Litsho lincumile ixhego.

"Ewe, Bawo, uyavakala. Kodwa makhe ndiqonde le ndawana: kanene ke, xa sinakho ukuphumelela ngaphandle kwamasiko la—njengani phaya ezidolophini—ingaba yintoni le isagcine umntu endinguye kula masiko? Mbangi yaloo mbuzo kukuba, nalapha esiXhoseni, asiyiyo yonke imizi esaqhuba amasiko, mhlawumbi ngokuthintelwa yingqobhoko. Ndithi ke kunani na ukuba singabi sesiwayeka kanti nje siseno-

kuphumelela ngaphandle kwawo, sisebenze ke ngengqondo kuphela, njengokwasezidolophini?"

"Kaloku, Tshonyane, unokuthabatha umzekelo waloo nto uyibuzayo ngembewu oyihlwayele entsimini. Gqala ukuba kothi uyihlwayele ngamhla-mnye imbewu, kwintsimi enye, kodwa zona izithombo zembewu leyo ziya kuntshula ngokuntshula, zishiyane ukuphuma. Khangela ke: iLizwi nenkqubela zishumayela into enye, yokuba amasiko ngamampunge. Qonda ke ukuba loo ntshumayelo isasazwe kulo lonke uluntu. Bambi sebeguqukile kwezo ntshumayelo, bambi basagogotyile. Mandikhe ndime apho; ndiyabona ukuba, unemibuzwana yeenkanana ezithile, mfana. Ke ma ndizigcine, mandingantyuntyi xa ndikuphendulayo. Mandithi nqo, ndime!"

Bahleke kakhulu bobabini emva kwale ntetho.

'Ke, Bawo, uthetha ukuthi nathi siseza kuguquka kwinkqubela nengqobhoko?" Esahleka uTshonyane.

"Andazi," litshilo ixhego, "kodwa khumbula ukuba kwaguquka umntu wamnye kuqala—uNtsikana. Bangaphi namhlanje abaguqukileyo? Kanti ngaphezu kwaloo nto, imfundo yona niyayifuna—intsika yenkqubela, ukhanyo neLizwi ke leyo—naxa intshumayelo yayo niyiphikisa nje. Nifuna ntoni yayo ke imfundo, xa niyiphikisayo intshumayelo yayo? Kaloku, qonda uqiqisise, ukuba, imfundo, ukhanyo, inkqubela, iLizwi, onke la ngamaphuth' ahlathi-nye. Niya kuziphepha njani ke iintshumayelo zazo?"

"Hayi, Bawo, asinakuziphepha, kuba, ngenene, simbonombini. Siyayifuna inxalenye yezinto zemfundo nempucuko, sibuye sibone ukuba ezinye izinto zazo asinakungena nzulu kuzo; sibe ngokwenjenjalo siyazishunqulela ukuzithabatha ezi zinto: imfundo, inkqubela kwanengqobhoko," utshilo uTshonyane ebonakala ngathi wanele.

"Ewe," longeze latsho ixhego, "kaloku yile nto kanye ibangele ukuba sibe yimidla-mbila. Ndithetha ke ukuthi: enkqubelweni, emfundweni, nasengqobhokweni, aside sigqibele ukuba kwezo nto ngokupheleleyo. Siman' ukuluma kwezi zinto nje kuphela. Kanti

nakumasiko, izithethe nemikhwa yesiNtu senza kwaloo nto yokuluma ezo ndawana zilunge nathi. Loo nto ke yenza ukuba namasiko lawo siwashunqulele ukuwenza, ngokoyikela ukude singene kula kuthiwa wona selengamasikizi obuhedeni obungadibaniyo nempucuko yokhanyo. Kweli icala lempucuko sithi asinakuzingena zonke izinto zempucuko, kuba ezinye zingamasikizi angadibaniyo nentlonipho kaXhosa. Uyabona ke ukuba siyalenga-lenga macal' omabini? Intlalo yempucuko asiyifezi, kanti nentlalo yentlonelo kaXhosa asiyifezi. Singo 'sithubeni' nje, iinto ezingenamagama nacala ke ezo."

"Ke bethu, Tshangisa, ingaba soyika ntoni ekubeni sithabathe icala libe linye kula macala; sithi ukuba singena empucukweni, emfundisweni, nasengqobhokweni singene siphelele kwezo nto? Okanye, sithi ukuba sihlala kumasiko nezithethe zesiNtu senjenjalo, soyika ntoni?"

"Kweli lesiNtu icala, ndingathi soyika intshumayelo esixelela ukuba xa silahle amasiko ethu siya kuphelelwa bubuzwe esibubo. Kanti ke kweli lasempucukweni icala, soyika loo ntlalo yasempucukweni, intlalo esingaziyo ukuba impheleli phi na umntu endinguye. Nantso ingxaki endicinga ukuba sizizantanta nje, sikhohlwe lelona cala ema sibambe lona nje, sibangwa yiyo. Impucuko inezinto zayo esizibukayo, sizifune inxalenye yazo. Izithethe nazo zinezinto esisahleli sizibuka, esisazifunayo ngako oko. Yinkinge ke, 'uhadi' lwamaChwama! Ndiyavakala?" Ehleka uTshangisa. Kwesi sithuba uphelelwe yimibuzo uTshonyane, wee nzwanga ebonakala ukuba usetyisa ezi ntetho zexhego. Lithabathe elo thuba ixhego, lathi "Gqala, mfo wasemaTshonyaneni, ukuba —ukuze uqonde ukuba sinxa-mbini ngoku—zonke izinto esizenzayo, sidibanisa impucuko nobuhedeni. Uqeqesho lwabantwana, ulwendiso lwamantombazana, uzekelo lwabafana, unyuso lwamadini okubingelela, unqulo, uphehlelelo lwamagqira, njalo-njalo, akusekho nanye kwezi eyenziwa ngokohlobo lwayo lwesiNtu. Mandizithi gqaba, gqaba izizathu zokutsho kwamngezi ndawo ndenjenje; Okokuqala: Abantwana

namhla nje batya sithebeni sinye, ngaxesha-nye nabazali. Kanti kwaloo mzali akangethandi kutyiswa kunye nabantwana kumzi womhedeni. Khanyela! Okwesibini: Intombazana yendiswa ngokwesiLungu, kanti izinwe zesiNtu zifunek' apha kuloo mgidi; kanti ke akunjalo ngokwakulompucuko, khanyela! Okwesithathu: Ekuyeni kucelwa kwentombi emzini, kufuneka ukuba kumiswe imbodlela yegrangqa ngonozakuzaku, kuthiwe ke oko kusesikweni. Lelaphi elo siko lebhulanti? Okwesine: Yakuba ixheliwe impahla yomnikelo wedini, uya kusuke ubone kugalelwa amatswele neetapile kuloo nyama, nokutyiwa ityiwe ngeefolokhwe ezingcedevini phezulu etafileni. Kanti indawo yayo loo nyama bubhlanti nenkundla qha. Kosuka ke kudlalwe iipiyane kudaniswe kweli theko kube lolo thuli. Kanti izicamagusho zona ziqhutywa phaya ebuhlanti, kunjalo nje kukhethwa amadoda amakhulu, andilekileyo ukubeka amazwi ezinqulo kuloo msebenzi. Phendula ndiyakutyhola!

“Okwesihlanu: Kuphehlelelo lwamagqira akwanele kuxhelwa kusilwe neendywala kuphela namhlanje. Le grangqa kuyawa funeka ukuba ibekho. Igena ndawoni na le bhulanti kumasiko esiXhosa? Hayi suka! Khawundiyeke, mfanandini wasemaTshonyaneni! Ms' ukundixhamla mna, bo!”

Wanele ukwakhama uTshonyane kwesi sithuba sekubonakala ukuba woyiswa bubuthongo. Ufumane wayixhomela ingomso ingxoxo ngelokuba usenomkronozo noko ngeendawana ezizezinye kule ngxoxo kaTshangisa. Zazise ziphinda okwesibini ukulila iinkuku. Kwalalwa.

ISIQANDU 16.

Amavo.

Sivuke selithe nyi ilanga phezu kweenduli zase-mpumalanga ngosuku olulandelayo. Lalise litshe ngebandezi lengqatsane, kuba lathi liphuma labe seliqavile ngobushushu ilanga laloo mhla. Kwakuse kuvakala ukuliliselala kukabhobhoi emaxandekeni,

kuvakala ukungqokola kwegolomi kwezo ntshinyela zamahlathi akwaGoso. Kwakuvakala ukuqandula kukanqandul' ilanga kwezo zihlontlo zezihlambo zomlambo womKhanzi, sibalasele nesandi seenyosi, zihumbe phakathi kweentyatyambo zomfinca-mfinca- ne owawukhule phambi komzi. Yayivakala intswahla yeentleki-bafazi eyayisitsho kumkhwenkwe owawusesi- tiyeni esasisezantsi komzi, nokubetha kwamaphiko emicikwane phakathi kwezicithi zengca ende yesilevu eyayirange umzi. Emva kokuhlamba ke siye kuthi tywelele phantsi komthi omkhulu womtywina, ngase- sibayeni phaya, emthunzini. Siphoselwe imibengo eziko, kweziswa yakulunga, satya. Emva koku ke ixhego, uTshangisa, liwalandule amasi, labe likhala ngemfihlo namanzi ento ebiselwa ngezolo. Okunene ke uTshonyane uze nebhekilana wayibeka phambi kwexhego elandula ngelithi yintwana abe ezigcinele yona le ukuze aman' ukuphozisa ngayo elo bandezi laloo mhla. Libulele ixhego, lathabatha lasela. Zihambile ke iincoko phakathi kwala madoda omabini kwayiloo nto. Ide incoko yaya kuvuselela ingxoxo yaphezolo, wavakala esithi uTshonyane. "Tshangisa, ndisuke ndadutywa bubuthongo phezolo ndisathanda ukuva izinto ezininzi encokweni yakho. Ngoku ke ndinga ndingathabatha eli thuba lokuba usabuthile kulo mzi wakho, ndikhe ndibuze iindawa-ndawana ezimbalwa kwangobume obu bethu."

"Qhuba sive, Tshonyane," litshilo ixhego liqubula ingqawa yalo liyisula-sula ipheko ngesandla.

"He-e-e!" utshilo uZwelibanzi eggolotha ezingxoweni efuna kwa ingqawa; "Ke kaloku ke, ngwevu yakowethu, sithethe kakhulu ngamadini ocamagusho phezolo, sada safikelela nakumcamango wenxalenye yoluntu, umcamango wokuba amadini lawo selaba lisiko elingamampunge kule mihla. Khawundicazululelele loo ndawo ke kanye, Zulu; undandlalele ukuba, amasiko okunyuswa kwamadini la ayinto yento ngenene na nokuba angamampunge kusini na kanye?"

"Nantsi ke eyam impendulo kuloo mbuzo, Tshonyane, kunjalo nje andizi kuyenza nde, kuba lingatsho-

na ilanga sixoxa ngalo mbandela wesiko lamadini singabi nakufikelela ndawo ngenxa yobunzulu bawo. Nangenxa yezi nkanana zakho, andizimisele ukukutya-ndela olwam uluvo, koko ndiza kukwalathisa iinyaniso ezinokungqinwa naziziBhalo eziNgewele, zona zisicacisela yonke into esinga singayikhanyiselwa, kuba zithetha ngemithetho kaThixo, zingumthetho ke ngoko ojongene nomntu, indalo kaThixo ke leyo. He! Mandibuye ke ndize empendulweni yombuzo wakho ndenjenje. Amadini angumthetho endalweni, alisiko, angummiselo. Kodwa ke kuyile mihla nje aphelelwe ngumsebenzi wawo esizweni sethu; kuba uNtu okhoyo uwasebenza ngezandla ezixhapse isono. Kwanje ngokuba nemithandazo yoluntu lwanamhla imenze wasisithulu umDali, kuba iphuma kumakhuhlangubo eelwimini ezizele ubuqhophololo beentetho zobutshijolo. Loo mithandazo ke ayivakali kuThixo. Kubhaliwe, mfana wasemaTshonyaneni, kwiziBhalo eziNgewele kwathiwa: 'Ningaphindi nizise umnikelo wokudla okukhohlakeleyo. Isiqhumiso silisiziki kum. Ekoluleni kwenu izandla zenu ndiya kuwafihla amehlo am kuni; nokuba nandise ukuthandaza, andiyi kuva, izandla zenu zizele amagazi.'

Yisaya 1; 13—15.

"Hayi, uyandanelisa apho, Tshangisa; kuba le ndawo uyitshoyo icacisa ngokupheleleyo ukuba amasiko amadini ayelulutho kumaxesha obunyulu bomntu; kungoku nje siwaphatha ngezandla ezimdaka ziinkohlakalo zethu. Mandikhe ndidlule ke kuleyo ndibuze le ndawo. Ulobolo olu lona luseyinto enomsebenzi kweli xesha limiyo, Tshangisa?"

"Kaloku, Tshonyane, ngenxa yempucuko, kufumaniseka ukuba ezinye iintlanga eziphucukileyo azilisebenzisi isiko lokulobola. Ngako oko ke, kucingeka ukuba akuseyomfuneko ukuba intombi ilotyolwe ngu-Xhosa wanamhla, kuba oko kuyakhabana nempucuko. Kanti ngokomthetho nesithethe sikaXhosa, eli siko belingento ithandatyuzwayo. Lisiko lesizwe esiNtsundu elingummiselo wokulawula isizwe ngengcebisiwano. Ngako oko, lelinye kumasalela asenokuvuselelwa

akhuthazwe kumzi oNtsundu. Sekukaninzi-ninzi kubhengezwa kumaphepha-ndaba abaNtsundu ziinkcuba buchopho ukungabi ni kwalo eli siko, ngokuthi bubuhedeni nokunyushana. Kanti kubhaliwe kwathiwa: "Yandisani kunene ikhazi phezu kwam, nesipho. Ndoninika njengoko nithethayo kum; ndinikeni ke intombi leyo, ibe ngumfazi."

Genesis xxxiv, 12.

"Hayi, xhego, uyandichubela ezi zinto mpela, kuba usuke utsho kube kusasa engqondweni. Khawutsho ke ngamagqira la, ngwevu yakowethu, akwalulutho nawo esizwen' apha?"

"Ewe, Tshonyane. Mandithi, ayekho amagqira, kunjalo nje enyanisekile. Kwanjengokuba bese nditshilo. Kodwa ngenxa yokuphela kokunyaniseka kuXhosa wanamhla, ajike amagqira aba ngabantu abazungula inzuzo ngobuqhetseba namhla, kuba akusekho hlazo namthetho awoyikayo ngokunyusha oko. Khumbula imbali kaTshaka wakudala, awathi yena wawabulala onke amagqira abuxoki, akuba ewenzele umgibe wokuwalinga ukunyaniseka kwawo ebugqireni obo azibiza ngabo. Kwasinda ixhego legqira lalinye kuloo magqira. Lona laba nokuyifumana emhloleli into yokuba bekulingwa wona ngu-Tshaka, lachaza ngokolo hlobo. Ndithi ke, namhlanje amagqira namaxhwele, kwanabaporofite-amatola, kuba yinto ethandabuzekayo ukukholelwa kwiintetho nemi-sebenzi yabo, kuba uQamata waseLuhlangeni akasekho phakathi koluntu ngenxa yokona kwabo. Sithi isibhalo: 'Ke balumkeleni abaporofite ababuxoki abeza kuni ngezambatho zeequsha, ngaphakathi ke baziingcuka eziqwengayo'."

Mateyu vii, 15.

"Ewe, utsho kamnandi, Zulu. Khawutsho. Tshangisa, khawungcambaze nam. Njengokuba abantu abaNtsundu benjenje ukuthiyana, bengavani, becukucezana, bechukelene, benyembana; yinto eyakha yakho kubo ukuthandana nokumanyana, njengezinye izizwe ezi?"

"Ewe, aba bantu bangamaXhosa babesizwe esithandanayo, esibekeneyo, esihloneleneyo; simanyene

ke ngobo bunjalo. Kodwa ngokudela iinyaniso zika-Thixo, ezeza kubo ngabaporofite, oNtsikana noMlanjeni, bawa ubuzwe babo. Baphela ubuntu, lwaphela uhloni, yemka imbeko, lwaphela uthando., kwaba yinto enje ngale uyibonayo namhla; waba lisikizi umntu endinguye emehlweni omDali wakhe akuba ephelelwe zezo nto, waba leli khaphu-khaphu alilo namhlanje nakwezinye iintlanga. Kuba njalo kakade kwisizwe esimlahlileyo uThixo waso. UThixo usinikela umva asiyekele empalalweni nasenkithakalweni. Kubhaliwe kwathiwa: "Ke kaloku umzalwana uya kunikela umzalwana ekufeni, aze uyise anikele ngomntwana, bathi nabantwana bavukelane nabazali, bababulalise."

Mariko xiii, 12.

"He-e! Nantsi ke, Mhlatyana: Le mpalalo nale nkcithakalo uthetha ngayo, kumntu ondim, uthetha ukuba ibangwe kukona kwethu kumDali wethu Osezulwini?"

"Ewe, ngokuthi uXhosa aye esimka enyanisweni yemithetho kaThixo ngenkohliso, ithe yaya iqiniselwa inkcithakalo yobuzwe bakhe nguThixo wakhe. Namhla kunjenje kungenxa yoko. Bambi ke kambe bathi amaXhosa ayengazi nto ngoThixo. Kodwa kuyaphawuleka ukuba ayemhlonipha uThixo ngemithetho elawula isizwe. Ngokugwilika kuloo mithetho, athe aphulukana nemfutho kaThixo. Ke ngoko, uXhosa wanamhla uyabhampula; uyalambatha ngokomoya wobuzwe nowobuThixo. Uphala esithubeni angenacala, njengelulwane, lona lingenandawo kwizilo zomhlaba nakwiintaka zezulu. Kubhaliwe kwathiwa: 'Ke ukuba nithe nenza ubumenemene, ndonichithachitha ezizweni.'"

Nehemiya 1, 8.

"Tshotsho ubekho, ngwevundini yasemaNgwevini! Ke kaloku ke, khawuse undilungiselela nale ndawana, le indoyikisa kakhulu ndakucinga ngayo."

"Yiyiphi leyo, Tshonyane?"

"Yintoni imbangi yoku kubulalana, okusuke kwayinto yamihla le kubantu bakowethu, bengunmtu omnye nje phofu? Kusuke kwathini?"

“Ukubulalana sekuyinto ebalaseleyo kuXhosa wanamhla. Kunjalo ayiseyiyo nento eyothukwa kuyaphi, kuba iqhelekile. Namhlanje kaloku uXhosa akasaloyiki ihlazo kuba akasenaluhloni. Ikwazezi zinto sendizixelile ezimbangela ubunje uXhosa wanamhla. Kanti kubhaliwe kwathiwa: ‘Nivile ukuba kwathiwa kumanyange, uz’ ungabulali, wothi othe wabulala abe sisisulu somgwebo.’”

Mateyu v, 21.

“Kuyavakala, xhehgo lakowethu; mandikhe ndibuze ke ngoku ngoqeqesho lwabantwana, ndithi: Ingaba ikwayimpucuko ke le ibange ukuba umzali wanamhla alutyeshela kangaka uqeqesho lwabantwana?”

“Uqeqesho lwabantwana yiyona nto ibimise ubuzwe obuNtsundu, kuba yiyona nto ibisetyenziswa ngabazali, uqeqesho. Bebesithi beba ngabantu ke abo bantwana, babe sebecoleke mpela ezimilweni zabo. Njengoko ke iseyinxalenye yamasalela ezinto ezakha umzi wakwaXhosa le yoqeqesho lwabancinane, ibimelwe kukungatyeshelwa sisizwe sakowethu. Namhlanje kukho uyekelelo olukhulu—ngakumbi kwimizi yempucuko—ngokuthi abantwana bayekelwe ekwenzeni intando yabo, kuba kusithiwa baselungelweni lokuziphatha xa bengaphezulu kweminyaka elishumi elinesibhozo ubudala. Eli lisikizi nesiqalekiso kOse-Nyangweni. Yeha ke! Kwabo bazali bangakuqigayo oku, bakulungise lisekho ithuba! Kuba kubhaliwe kwathiwa: ‘Oyiyekileyo intonga umthiyile unyana wakhe; ke yena omthandayo umqeqesha esemncinane.’”

Imizekeliso xiii, 24.

“Kanti nokudela kwabantwana abazali, ukungeva, nokwaphula imithetho yoyise, kusisiqalekiso nesikizi ebusweni bukaThixo. Ngako oko ke, akukho noko amnye umntwana oya kulungelwa ebomini eyaphule imithetho yabazali. Nokuba sel’ ada waba yingcaphephe emfundweni, nokuba sel’ade wasisityebi sendoda, konke anako kusaya kuvuthuluka njengamaqgabi emithi, kuba kulenga-lenga phezu kwentloko

yakhe isiqalekiso sokudela nokugqitha imithetho yabazali. Kanti othe wakunonelela ukuyenza intando yabazali, woba nentsikelelo kuko konke akwenzayo. Kubhaliwe kwathiwa: 'Luveni, bonyana, uqeqesho loyihlo, nibaze iindlebe ukuze nikwazi ukuqonda.'

Imizekeliso iv, 1.

Kwakuxa lijikayo ilanga ekwathi kwabonakala kusiza intwanazana phesheya kwesihlanjana esisezantsi komzi. Ixhego, lakuba liyondele, laqonda ukuba ngumzukulwana walo. Libehle lakhumbula ukuba libe kweli khaya kwangezolo, laselilungiselela ukugoduka kwa oko. Okwenene ke, kanti intombazana ithunywe ukuza kuphuthuma uyisemkhulu lowo. Labulisa ke ixhego, lagoduka.

ISIQENDU 17.

Umvuka.

Sibe siman' ukumbola-mboleka phantsi kwaloo mthi womtywina noZwelibanzi siphethwe bubushushu belanga laloo mhla. Besiphatha kuncokola ngeziganeko zomjikelo wethu wokuhamba sibona izihlobo, izalamane nezizalwane, sibuye sipelelwe ngaxa limbi ziindaba sihlale ezingcingeni. Kwezo ngcinga ke kanye, ndizive ndifikelwa ngumvuka webali likamalume ngeNtaba kaChungwa. Ndandisafuna engqondweni yam ukuba sisizathu sini na kanye esibang' ukuba le ntaba ingaqatyelwa mntu, yabe iyintoni na ebanga ukuba umntu othe waya kufika encotsheni yayo angabuye alanywe ngelenyama iliso; abe ke uye kutshona apho kungayi lubuyayo. Maramncwa mani la kwakungasindi namnye umntu othe wagagana nawo kuloo ncopho yeNtaba kaChungwa? Babesithiwani aba bantu yilaa nto iphaya phezu kwale ntaba? Babeqwengwa ngamaramncwa, okanye babethinjwa ngabantu bakhona kusini na? Ngamaramncwa? Ngabantu? Yintoni le iphaya kulaa ntaba? Ndandicinga ndisenjenjalo, koko ke loo mibuzo ndingayisingise mntwini.

Iye yandikhulela le micamango, ndada ndaziva ndinomnqweno wokukhe ndilulunge uhambo lokunyuka iNtaba kaChungwa ndiye kuqabela ngaphezulu. Andandulanga ndiyivakalise le ndawo kumza uTshonyane. Ndibe ndisoyikela ukuthi angasuka andicingele ekubeni ndiyaphambana, okanye ndingenwe yindelelo ecaphukisayo. Kaloku ndandiya kuba ndidela imiyolelo yeminyanya yamaGqunukhwebe, kuba iimbali ezingale ntaba zixela ukuba kwaba ngumthetho kwelo zwe ukuba ingaqatyelwa loo ntaba. Kodwa ke kusuke kungaxelwa zizathu zoko, ngaphandle kokuba ngumyolelo wamanyange. Umntu othe watyhudisa wenyuka bekuya kungaziwa nokuba ufele apho okanye utheni na. Ibingento kuthethwa ngayo le yale ntaba. Izizukulwana ngezizukulwana beziphelela kuloo nto yokuba mayingaqatyelwa le ntaba. Nam ndikhula ndisazi loo nto. Namhlanje ndisuke ndanomnqweno owodwa nowahlukileyo kwiminqweno yoluntu lonke lwelo zwe ngokusingisele kule ntaba. Wayengekho umntu onqwenela ukuya kufika encotsheeni yayo kwakokhokho. Mna ke namhlanje ndinobunganga endibufumana phi, ukude ndilangazelele ukuya kufika apho? Yena athi ndingenwe yini?

Kube yimihla emininzi ndiphethwe ngulo mnqweno, ndingekade ndibe nesibindi sokuwuvakalisa kuTshonyane.

Kwakusemva kwesidlo sakusasa, sithe bululu ngezisu ezinkukweni kwaphantsi komtywina emthunzini, sisobabini kuphela—mna noZwalibanzi—sisidla amathol'eendaba. Ngale ntsasa ndandifungile ukuba, nokuba sekumnyam' entla, ndiza kuliginya izembe lishushu, ndiwuvakalise umnqweno wam kule ndoda. Kanye kweso sithuba sokugqiba kwam ukuyibhekisa le ndawo kulo mfo wasemaTshonyaneni, ndibhaqwe kwanguye ukuba andiseva nalinye kwawencoko yakhe ngenxa yokusebenza kwengqondo, kuba wandothusa ngelithi, "Hi, Mgodini, sewukhumbula emva eBhayi na mfondini?" Ehleka.

Ndiphendule ndinonyungu ndathi, "Hayi, Mza, asikabi yiloo ndawo le ndicinga ngayo ngoku; nakuba nayo leyo yokukhumbula emva isoloko ikho, kodwa

okwangoku ndinombandela endisoloko ndinga ndinga-
khe ndiwuvakalise apha kuwe. Kodwa, ngangobunzu-
lu bawo, kusuka kutshise ebunzi."

"Awu, Mgod!" utsho esothuka ngenene,
"Ingaba ngumbandela mni lowo uneentloni ngawo
ukuwuthetha kum?"

"Unzima, Mza."

"Khawutsho sive, mfo," utsho lo mfo elusu lumbi
ngoku ngangonxunguphalo.

Kwesi sithuba ndiqonde ukuba mandingabi
sawandlelala umcimbi, mandiwuhle entloko. Naka-
njani na, liya kududuma lidlule.

"Mza," ndatsho sendizinikele, "ndinqwenela
ukukhe ndinyuke laa ntaba ndide ndiye kufikelela
encotsheni yayo!" Nditsho ndiyalatha loo Ntaba
kaChungwa.

Yayibonakala luzizi, kude lee, kwintShona-langa
eseZantsi. Yayibonakala ingathi yinduli yeliza
lamanzi olwandle eliphakame kunene. Yayibonakala
mfiliba ngumfa-nkungu, nangangokufikelelwa kwayo
liliso kumgama wokusuka kuloo ndawo sasikuyo thina.

Akandulanga aphenidule uTshonyane ndakuba
ndimalathisile eyona ntaba ndithetha ngayo. Sikhe
sathabatha imizuzu eliqela siyijongile loo ntaba sithe
cwaka. Ndide ndawabuyisa amehlo am ndawaphosa
kuye; ndabona ukuba lo mfo usuke wajika nebala
lobuso, wayinto eluthuthu, athi amehlo la anga aza
kuphokozela umlilo neruluwa, azingqangolo ezibomvu
ngethutyana elingephi, phofu engajonganga kum,
esajonge kuyo loo ntaba. Ndizive ndizohlwaya
ngokufumana ndithethe nezinto ezingathethwayo,
izinto ezingacingwayo nokucingwa; ndabe kodwa
ndineqhayiyana lokuba ndiligqabhuzile lona ithumba,
ngako oko ke akusekho kuba sabuya ngamva.

Ndifumane ndawabuyisa amehlo am kuye,
ngokoyikela kwaloo mbonakalo yobuso bakhe lo mfo,
ndafumana ndayingqondela entlantlatha imicinga,
phofu ndilinde impendulo yakhe ndingenangevane.
Ude wawathoba amehlo akhe waphuthaphutha efuna
inqawa yakhe abe eyibeke phantsi phakathi kwengca.
Uthe akuyifumana wathoba isingqala, wafaka icuba,

walumeka watshaya, esathe cwaka engathethi. Ndiphuthume ibhekile yentloya ebe ndiman' ukurabula kuyo le ntsasa, ndithoba unxano. Ngoku ke andisarabuleli kuthoba nxano, koko ndithoba izibilini. Wayeza kundiphendula athini lo mfo? Wayeza kundiphendula endithuka esithi ndingenwe bubudolophu? Ndingenwe buburumsha, ubuLawu ke ngoko? Ndafumana ndathingaza ndisenjenjalo ukumcingela; kodwa kona ukuzimisela ukuma kwinto le ndiyithethayo, ndandingena kugungqiswa bobo bunjalo bakhe. Ndalinda ke ndixhalele impendulo.

Ukhe waman' ukutsala imisi emikhulu enqaweni esathe cwaka, eman' ukulinyanzela ngosithupha icuba eli lakufuna ukuphuphuma enqaweni apha kuba lisitsha, abuye apha kuyixhorosha inqawa le ngomcinga ephekweni empakuza njalo; ekucaca ukuba inqawa le ifuna ukuthi nkqi, ukuze ke ingaqhumi ngokwanelisayo. Nakuba iminwe yakhe yayiphithizela isenza le misetyenzana, wayengabonakali eyiqonda yena loo nto. Wayebonakala ecinga nzulu, ecinga nganto yimbi. Mhlawumbi wayesafuna indlela ama kandiphendule ngayo, ezikisa ingqondo kumothuko endimnike wona ngeli sikizi ndilithethayo ngeNtaba kaChungwa, intaba ehlonitshwa ngabadala nabatsha kwelo laseMnyameni.

Ngelikade, uvakele esithi, "Hm.....! uthini na, mfana ndini kamalume? Uthi kutheni na? Ndinga ndingeva kakuhle khon' ukuze ndiqiniseke ukuba andiphuphi. Khawuyiphinde le nto ubuyithetha kum! Uthi kwathini na?" Endijonge nzulu ezinkozweni zamehlo.

Ndimphendule ndingamjonganga lo mfo, ngokoyi-sakala kwawam amehlo bobo buralarume bamehlo akhe, ndathi, "Hayi, Mza wam, uze ungandivi kakubi; ungandijongi njengomntu oshiywe ziingqondo kanaanjalo. Andiphambananga, andideli miyolelo yobawomkhulu konke, yaye kungekho nabugwenxa endisekelezele bona ngalo mcamango. Kodwa ke, mandikhe ndiyibeke yona indawo yokuba: Kulo lonke ixesha lobuntwana bam, ndikhula ndisazi ukuba kusisiyalo kwizizukulwana ngezizukulwana ukuthi laa ntaba

yobawomkhulu maze ingaze inyathelwe bani encotshe-
ni yayo. Ukude kuze kuba namhlanje nje, ndiyapha-
wula ukuba loo myalelo awuzange waphulwe bani.
Ke kaloku ke kunamhlanje nje, ndisuke ndavukelwa
yinto yokuba; azi ke le mbali iya kufezeka nini na,
ukuze usapho lwamaGqunukhwebe luyazi ngokuphele-
leyo imbangi yesi siyalo.

“Kungaba yinto efezekileyo na ke ukuba sibayale
abantwana bethu ngokubaxelela nje ukuba kuyingozi
yabo ukuya kuqabela laa ntaba, ukuze ke singabi
nakho ukubacacisela apho ubungozi bukhona kusini
na? Akungebi yinto efezekileyo yini na ukuba sibafu-
ndise abantwana ngamabali okhokho ngokupheleleyo?
Abethu abantwana bakwixesha lokuthi, soba sibanika
imbila ngomsila. Ndithi ke, Tshonyane, masibanike
into nezizathu zayo. Ngako oko ke, umnqweno wam
ngowokuqabela laa ntaba; ukuba ndisindile, ndabuya,
iya kuba ifezekile ke imbali yamaGqunukhwebe alo
Mnyama kaChungwa. Ndobuya ndibalise ngako
konke endohlangana nako phezulu phaya—ukuba
ndiya kuba nokubuya ndisakwazi ukubalisa.

“Ngeso senzo ke, ndiya kuba ndizalisa imbali
engafezekanga ngale ntaba yokhokho bethu. Kothi
ukuba andibuyi kwazeke ke ukuba le nto ithethwayo
ngale ntaba ayiyo ntsomi, yinto enokwenzeka. Nga-
phezulu koko ke, Tshonyane, le nto yokuba mandikhe
ndiye kufika phaya indihleli, kunjalo nje ithe tha
kum ukuba mandiyenze; nam ndiyafuna ukuyenza.
Ndiyanqwena ukuyenza. Ndiza kuyenza. . .”

Uthe nqumama imizuzu emininzi emva kwale
ntetho yam uTshonyane esatshaya, naxa ngoku bese
kungasaphumi msi enqaweni. Ukhe waphakama
kuhle waya kungena ebuhlanti phaya, ezula nje.
Ubuye waza kuhlala kwaselukhukweni lwakhe, wayi-
qhumisa ngokutsha inqawa, iyingqaba ukuhlangana
amehlo ethu. Ude wathetha wathi, “He-e-e!
Ndiyakuva ke, mfo kamalume. Kodwa ke uya-
ndimangalisa, mfana wakowethu. Mna andizange
ndimbone umntu exhinele ukuya engcwabeni lakhe.
Emke umntu esuka ebantwini, kuhleliwe, athi yena
usafuna ukukhe aye kufa. Andizange ndiyive loo

nto ebomini bam! Ndiyilindele kumntu ekuthiwa aziqhwabanga kuye loo nto. Kodwa kumntu one-ngqondo yakhe epheleleyo njengawe, nanjengokuba nawe uzilandulela kwicala lokushiywa ziingqondo, iyandimangalisa, mfo kamalume, loo nto, iyandimangalisa! Ngathi kum ikho into oza kuba nayo; nokuba akukabi nayo ngoku, kodwa ngathi ikho into oza kuba nayo, mfana.

“Kwiindidi zonke zamagora eli lizwe, akukabikho nelinye endikhe ndilive lithetha ngokuhexela kulaa ntaba; nokuba selide lifumane obasemLungwini utywala, akukho nelilodwa elakha ladidizelela kulaa ntaba; ndifung’ uNongaliphi! Abazingeli bodumo, iincutshe zamachebesha, nezinye iindidi zamakhalipha, zikhe zazama ukuyinyuka laa ntaba kodwa zabuya nganeno. Akungeze uve nasezimbali ukuba abo bantu bajikwa yinto ebuntoni na. Wena mntu ucing’ ukuba uya kuya kufika kulaa ncopho yalaa ntaba, andazi ukuba, khona ukuba ude wawufumana owona mxholo wale mbali, woyibalisela bani na emhlabeni, kuba abafuleyo abasenakubalisa zimbali.”

Uqubule kwale bhekile yentloya akukhov’ ukuthetha la mazwi uZwelibanzi, engandijonganga. Akukhov’ ukusula umlomo ngomva wesandla uqhube wenjenje, “Udinwa kukulondoloza intsatshana yakho, le nto selufuna ukuya ukhawulezile nje ekufeni kwakho gxebe?”

Wandixhela lo mbuzo ngobunyaniso bawo. Ndikhe ndamisa ingqondo phambi kokuba ndiwuphendule, kuba kusuke kwathi ukuthi tha kwayo lo ntsatshana yam ndanga sendiyibona ngamehlo. Ndibehle ndomelezwa ziinkumbulo ezithi, kaloku ukuba kukho into nokuba incinane kangakanani na othe wayenzela isizwe sonke sakowenu, intsapho yakho iya kuphila kanye ngaloo ndinyana yomsebenzi owenzele uluntu jikelele; naxa usel’ ude walishiya iphakade eli, intsapho yakho iya kuhlal’ ikhunjulwa ngeso senzo sakho. Ngaphezu koko, ingcwaba lendoda lisecaleni kwendlela. Ndiphendule ke ndathi, “Ewe, kuyinene kona oku ukuthethayo, Tshonyane, kodwa masithembe

ukuba ndiya kubuya ndibe phakathi kosapho lwam."

"Wafela phaya, akwabuya, kuthini ke?"

"Masingangeni nzulu kuleyo into, Tshonyane. Ukufa nokungafi asindawo yethu leyo konke, yindawo yOphezu-konke. Kulele kuYe ukuphila nokufa kwethu. Kodwa yona indawo yokuba indoda mayibu-sebenzise ubudoda bayo masingayilibali. Ngekungekho madoda aphuma umkhosi ukuba siza kushiya iintsapho sakufa. Konke kuyafana nje. Ukubakho nokungabikho kufana nje nokuba usenokusuka ungabikho kanye ngoku uphakathi kwentsapho leyo. Kuya kuthiwa akuyishiyanga yodwa ke, kuba ufe uphakathi kwayo?"

"Si!" utshilo uTshonyane emva kwala mazwi am, "Hayi, mfo kamalume, kucacile ukuba ikuphethe into ekuphetheyo! Xa unokude uthethe ngolo hlobo, ndiyancama ke ngoku; kunjalo nje akukuba salungelana nam, kwaphela tu! Into yokuya kungena kwakho kumqolomba wesela lasemDantsana ibiyinto eyaneleyo ukuzibonisa obo budoda uthetha ngabo. Naloo majoni uthetha ngawo, abuncama ubomi ngeenjongo zenzuzo. Wena ke uya kuzuzana ntoni ngokuya kufa kulaa ntaba?"

"Hayi, Mza, andikho mva kwanzuzo kule nto; ndifezekisa ibali lamaGqunukhwebe kuphela. Kothi ukuba kukho nzuzo kuloo nto ndiza kuyenza ukuba ndiyaphumelela — ibe yinzuzo kuwe nezizukulwana ezizayo. Kwanje ngokuba nejoni inzuzo eliyijongileyo ngokuya emkhosini asiyonzuzo yalo isiqu, yinzuzo kwisizwe salo. Le ndawo yokuba usithi sizakwahlukana ayizukwenzeka. Siza kuyiqabela laa ntaba sobabini. Mna nawe."

"Ubani?" Ngomsindo.

"Wena lo, Tshonyane—nam."

"Mfanandini mus' ukundiphambanela mna!"

"Andiphambani, Mza; kunjalo sinduluka ngoms' oku!"

"Intoni? Ngomso?" Esothuka encuma.

Mna: "Ngomso."

Uthe cwaka imizuzu eliqela emva koku. Ude wabuya wathetha wathi, "Qonda, mfo kamalume,

ukuba siza kuthabatha olu hambo sisiya ekufeni kwethu. Ngoko ke kufuneka sizilungiselele ngokupheleleyo. Yiqonde ke loo nto, mfo."

Ngenxa yemivuyo, ndisuke ndaziphosa kuye ndamwola. Ndimbambe isandla sokunene ndibonisa umbulelo. Sifumane sabambana ngolo hlobo sijongene emehlweni, sincumelene nje singathethi. Ndide ndaziva ndisaphukaneka ndisenza ukumemelela ndisithi:

"Bendisazi kakade mna, Gox'emlanjeni
Wena Gxelesh' uphondo, uphondo lwethokazi
Baphikisana ngolwendlovu bathi lumhlophe
ngokwekalika

Sigaga naxilongo yabhity' intakumba yangcungcutheka.

Ndintsuku-mbini ndihamba ngeenyawo—

Ndintsuku-ntathu ndihamba ngehashe.

Le ndaw' iXhishini imnandi ngeenkanti,

Kuba ndoqubul' ozikhiki nondigqume ndiphose ngapha

Ndithi, shwalakaqa, shwalakaq' amashwam-shwam!'

Efentyisi nguZithembile, uthantatha yimbila

Ntambo zenqanawa zingxaka-ngxaka

Gwangqa likaWeni likats' emhlabulweni

Lith' uthandaza kube kukhona likatsayo—

Kub' alinataru lomthandazo

NguZwelibanzi yedw' othandwa ngunina,

Kuba ngumbali weebhotile—Hi nje!"

Gquzu sobabini ngentsini. Singene kumxholo wamalungiselelo ohambo lwethu, sawucwangisa ngolu hlobo: Okokuqala: Siya kucela imvume komkhulu kwaMantyi, imvume yokuqabela umda siye kwiNtaba kaChungwa ekumhlaba ovaliweyo ngumthetho.

Okwesibini: Siya kucela imvume yokuxhoba ngemipu kwakuMantyi.

Okwesithathu: Siya kuhlangukelana ngemali ekumashumi amahlanu eeponti ukulungiselela imiphako nezinye izinto eziya kufuneka kuhambo olulolu hlobo.

Okwesine: Iinjongo zohambo olu zoba yinto eya kwaziwa sithi sobabini kuphela—ibe yindaba yakwamkhozi.

Okwesihlanu: Omnye uya kufa apho afa khona omnye.

Sibuye sabambana izandla zokunene saqinisekisa-na, sifungisana ukuthembeka omnye komnye.

ISIQENDU 18.

Imvume.

Sasimi phambi koMantyi ngosuku leLwesine ecaweni. Kwakuxa kanye uMhle arabula isiphungo sakhe sasemini yakusasa kwigumbi lakhe lokusebenzela. Ubuze imvelaphi, sawa ngazo, saya see tyaa. Isukume kancinane le ngwevu, yalumeka umdiza wayo yatshaya ithe cwaka, iman' ukulunga-lungisa amaphetshana ayo kule tafile yayo ingathethi. Emzuzwini ibuye yaya kuthi khebevu kwisihlalo sayo esijikelezayo, yaxhoma umlenze phezu komlenze, yaqibika ukuhlala iqamelise inqentsu kwizandla zozibini, yaza yaqala ukuphendula.

“Niyayiqonda kodwa le nto nifuna ukuyenza, bafana bam?” ibuze yatsho ngezwi eliphantsi kakhulu.

Savuma.

“Niyazi na ukuba laa mhlaba awungenwa mntu ngenxa yobungozi bawo?”

Savuma.

“Niyaqonda na ke ukuba mna andiyi kubekwa tyala ngokufa kwenu phaya?”

Savuma.

“Ukuba ke niyaziqonda ezi ndawo, ndiya kune-nzela amaphepha emvume. Qondani ke kwakhona ukuba aninyanzelwa bani ukuya engozini yenu, koko nizithandela ngokwenu. Niyaqonda ke?”

Phambi kokuba inkosi le isinike amaphepha emvume ikhe yazama kakhulu ukusinganda kule hambo, sema nkqo; yathi elokuncama, “Ndiya kuyekela kwakuni ke, bafana. Kodwa, kodwa, isala kutyelwa sibona ngolophu!” Isinike amaphepha ethu

ke le ngwevu, sanduluka. Amaphepha la ke ayesivumela ukuba singafumana nemipu ngokuqeshiselwa.

Sithe saluxhobela ngolu hlobo ke uhambo lwethu:

Emnye kuthi ube nezi zinto: Ingxowa yeseyele ebelekwayo yokuphatha izinto ezityiwayo; ukutya okusezinkonkxaneni, iswekile, ikofu, ugwenxiwana wokuphunga, imela yozingelo, intsontela, izenjana, igubu lamanzi, umpu neembumbulu zawo, yaza ke yona iketile yanye. Amayeza nawo sasiwaphethe—ngakumbi iindidi zawobuhlungu benyoka.

Ibe yimithwalo evakalayo ke le sakuba siyibeke emihlana. Lwalulude uhambo—esingalinganisela neemayele ezimashumi osixhenxe, umgama wokusuka esixekweni—sabe ke siza kuthantula ngeenyawo. Kube ngaphezulu kum ukuxhalela ukusindwa, kuba umzimba lo wam—uwodwa nje—ukumakhulu amabini aseshumi linye linesihlanu eeponti zomlingo ubunzima. Noko ke ndifumane ndathembela kwixabiso endikulo ngokweminyaka yobudala, kuba ndandikwiminyaka emashumi mane anesithandathu ubudala—indodana esenamandla noko, hi? UZwelibanzi yena wayekumashumi amahlanu anesibhozo iminyaka yobudala. enekhulu elinamashumi asixhenxe eeponti zobunzima. Ndandimxhalele ngohambo, kuba wayeyindoda enyathela apha, iye kunyathela njeya xa ahambayo. Wayemde, ekwiinyawo ezintandathu ezinee-intshi ezintlanu ubude. Kanti mna ndithe finini kwalapha—iinyawo ezintlanu ezinee-intshi ezilishumi kuphela. Sisishiyile ke isixeko seAlexandria xa lingcangcayo ilanga. Siye kufika kwilali yaseNcalukeni—ekude kufuphi nesixeko—ngolwemivundla. Siye kulalisa kwinkonde, umfo wasesiThathwini, into kaQwelihleza. Nakuba sasigqibe kwelokuba uhambo lwethu luya kuba yinto efihlwayo, sasuka sanqwenela ukuzaphula izifungo sakufika kule nkonde, ngokulangazelela ukuba ikhe isinike amavo kumava ayo ngalaa Ntaba kaChungwa. Noko ke, asada senjenjalo.

Sinduluke apho ngosuku olulandelayo xa kumpondo zankomo, laphuma ilanga xa sikummango ovelela iingxondora zikaNdongazibomvu. Phambi kokuba

siye kuhla kwezo ngxondora, sikhe saphambukela kumatyholo esinga aphezu komlambo, kwicala elingasekunene, ngenjongo zokukhe senze umlilo sibe nokwenza into ephoswa phantsi kwempumlo. Sikhulule ke ecaleni kwetyholo lesiphingo, sabasa. UZwelibanzi ke ukhe wee tshalala, endishiya apho ndisenza into ephungwayo. Kwalile xa kanye ndibeka iketile le ecaleni kweziko, kuba ndigqiba ukwenza ikofu, ndeva, bunkente-nkente, "Mgo-o-di!" mganyana phakathi kwamatyholo. "Mgo-o-di! Mgo-o-di!"

Ndiphakame ndaphosa amehlo kwisixhotyana esingaphesheya komlanjana lo sisecaleni kwawo. O! Okunene, nanko umza wam selengathi usukelwa ngonomanxedlana ukubalek' oku, esihla ithambeka ukuza kuwela isihlanjana esi, esakhwaza njalo, "Mza! Khawuleza, yiza!"

Ndithe sendithe qi ndimhlangabeza, qatha ukuba ndiya ndingaphethe nto esandleni. Yeka ukuphethuka! Ndaqubula izenjana lam, ndaphindela ngesantya esikhulu. Kuthe xa athi krelekeqe isihlanjana esi uTshonyane ukuza kum, ndaphawula ukuba kukhona imxheshayo lo mfo le nto imsukelayo, ndabe ke mna ndingayiboni nokuyibona.

"Yintoni, Mza?" Ndikhwaze ndatsho sikhawulelana kwindawo ebuthafana.

"Betha, Mza, betha!" ukhwaze watsho esalatha ngosithupha emva kwakhe apha esabaleka.

"Yintoni, Tshonyane?" Ndibuye ndabuza xa afikayo kum, ndabe amehlo ndiwaphose ngaphaya kwakhe.

"Litshela kum, Mza, betha mfondini!" utsho endithi xhamfu ngehemphe emhlana, exhuma-xhuma ejikeleza ngam, waye umfo ekhwaza, sabujweda!

Ndihle ndeva isithonga esiman' ukuthi, "mbu! mbu! mbu!" njengokuba exhuma-xhuma nje, esaman' ukutsho, "Lisatshela, lisatshela, Mza!" ejikeleza ngam endibambe nkqi ngehemphe. Ndithe ndawakhupha onke amandla am ndaziphuncula kuye, ndee jaju njeya. Nanko ebuya esiza kwakum esathi mandibethe le nto isemva kwakhe, esayalatha ngosithupha. Ndilifumene ngelo xesha ke ithuba lokuyibona le nto itsheleyo

ngezenjana lam, hayi bo! Waphethu-phethuka umfo, etsiba-tsiba ebaleka ejikeleza, ndabe ndisisinqini-nqini kuye. Ndibe ngafuna ithuba lokugalela kule nto ndisukelana naye ngokufuna ukubetha le nto ithe khonkxo kumazantsi omlenze webhulukhwe. Hayi bo! Ndaman' ukutsho apho ibikhona le ndoda. Ndingenge msinyane, ngokuqonda ukuba andisokuze ndiyifumane le nto ikulo mlenze weli nene ngenxa yalo mxhuma-xhumo walo lijubalaza; ndatsibela umntu lo! xhamfu ngesixhanti, ndaphos'egadeni! Ndilifumene ngoko ke ithuba lokuba nditsho ngezenjana lam kwesi sidakana seramncwa. Nditsho amaxesha amaninzi ngezembe, ndisenza imvula ukugalel' oku, kuba ndandisazi ukuba ayinakubulawa le nto sisithonga esinye nje kuphela—yayilichelesi eli—ndada ndaqonda ukuba imbanjana ezi zalo zityumkile zona, kodwa lona ufele lungenanxeba.

"Ndiligqibile, Mza!" Nditsho kumntu osel' elutywantsi, engathi ufile.

Kube ngumsebenzi omkhulu ukunamulula amazinyo echelesi kuloo mlenze webhulukhwe kaTshonyane.

Sibuyele kwasesikhundleni sethu ke kungekho ncoko, sibile sizinkcebentshu. Ndandizibambile. ndingafuni ukuyiphindezela le ndoda ngentsini eyayihleka ngalaa mhla wam neramba. Kaloku mfo, naxa yena wayeyithanda into yokumhleka umntu osenkxwalekweni, yayixabana msinya yona xa kungakuyo. Ndahhlala njalo ndiyiloo nto iman' ukukhukhumala.

Xa selendichazela ke ngoku intsusa mabandla yeli dabi lakhe nechelesi, uthi: ubona iintlango zobusi zifumane zafunjwa nje. Nangani waba nokuqonda ukuba ubusi obo babunokuba bulixhoba lechelesi, kodwa wasuka wabubawela ngangokutyeba kwabo incindi. Wasuka wazithembisa ngokuthi uya kude eze kufika apha esikhululweni sethu lingekamfumani ichelesi elo. Lothi ukuba limlande lada laza kufika apha, sefifikile yena, alidubule, kube ke kuphelile. Kucaca ukuba ke, ebuthabatha nje ubusi obu, ichelesi selikufuphi. Uve yena le nto imthi xhamfu emlenze-

ni, akaba saqonda nokuba limphosile enyameni; walahla obo busi wagqotsa eliruqa njalo.

Ichelesi ke asinyamakazana yoyika nto ngobusi eliziphakuleleyo; lixolela kwa ukufa oko. Loze likulande nokuba usel'ude waya kutshona phi na nobo busi, kanti ukuba libufumene kuwe liya kuse lisonda ngawe. Injalo ke inkani yesi sikhwenkxana.—Lumka!

Sindulukile ke sakukhov' ukufumana isidlo sethu sakusasa. Sitshonelwe lilanga xa kanye singenayo kwezo ntsunguzi zamahlathi aseQaba. Kuthe kuba besesikufuphi nemizi yaloo lali, saphambuka saya kucela indawo yokudlulisa obo busuku.

Sinqandelwe izinja ngamakhwenkwe kumzi wokuqala esaya kuwo, kuba kwakungekho mzi siwaziyo khona. Samkelwe ngobubele kulo mzi, sangeniswa kwinqugwala elikhulu kunene. Kwakungekho mntu kule ndlu; nale ndoda isingenise apha isuke yanela ukusibeka nje ezingageni ezazandlalwe apho, yaya kuphuma ngomnyango yona ingasibuzanga nemvelaphi. Siyithe xibilili imithwalo siman' ukuyana ngamehlo, sithe manga lolu hlobo lwembeko yalo mnumzana weli khaya, ukusuka asishiye apha engakhange athethe nathi.

Umzi lo wawumkhulu, zazikho nezinye izindlu ezaziphahle le sikuyo. Kwakuphithizela naphandle phaya ngabantu kungathanga cwaka. Kule ndlu sikuyo kwakuvutha izibane, zibotshelelwe phezulu kwiintsika zone, isibane ngasinye kwintsika nganye. Kwakungabaswanga eziko—ngokwesithethe sakwa-Xhosa. Iziko eli lalithshayelwe kungekho luthuthu. Entla kweziko phaya, embundwini, kwakubekwe isitya esikhulu esimhlophe, sigqunywe ngesinye esikwanjalo, phezu kweso kubekwe amacephe amabini amatsha. Phaya entla emseleni kwakukho iinkuko ezimbini ezintsha, zibekwe, olunye phezu kolunye, ngokulaliswa emseleni phaya. Phezu kweenkuko ezo kukho iingcawa ezikwambini ezimhlophe. Kwakukuphela kwempahla ekhoyo kule ndlu. Besisaman' ukubheka-bheka sisenjenjalo, sabuyisa amehlo sawahloma emnyango siphulaphula. Kwakuvakala amazwi

aphantsi ehumzela esiza nganeno, kwavakala nezingqi. Bangenile ke aba bantu, kanti yilaa ndoda ibisishiye apha, seyingena nelinye iqina.

Ithethe isangena nje le ndoda ifikayo isithi kuthi, "Ningafumane nibe ngamatatasholo nina madodana. Niya kuse ninyukela entla phaya. Akukho mzini apha, likhaya labahambi eli Khululekani."

Lo gama silungayo ukuhlala le ndoda ibiman' ukuphosa iziqhulo ihleka, sada nathi saba bucombuka. Sakuba sizinzile, yandule ke ukusibamba ngesandla isibulisa. Ibuziwe ke impilo, waqhuba uTshonyane, kwagqitywa. Kukhe kwee nzwanga imizuzwana, la madoda elungiselela ukutshaya, iqina limana ukuncwina nje lodwa, "Hm, hm, hm! Yintoni na-a-a le! Tyhu bethu!" kungekho nto kanye lithetha yona.

"Ewe, madodana," kuthetha kwale ndoda ifikayo. "Apha ke niya kumangaliswa kukuva ukuba nilundwendwe ekukudala lulindelwe le mini. Intsuka-phi yenu selisaziwa ekhay' apha," sayana ngamehlo. "kanti nentsinga-phi yenu selixeliwe," iqhube yatsho le ndoda yonwabile. "Yonke into eningayo kolu hambo lwenu, iyaziwa nguHlab' ehlomla-isanuse—umnini weli khaya ke. Yiyo le nto nibona senilungiselelwe ngolu hlobo. Esi sitya nisibonayo, kulungiselelwe nina, ngokomyalelo wesanuse, nanje ngokwesiko ke lasekhay'apha, ukulungiselelwa kweendwadunge zeendwendwe zingekafika, ukuba kaloku zisiza nje sekusaziwa. Amacephe la mabini alungiselelwe amadoda amabini—nina ke—kwaneenkuko neengubo ezingambini zilungiselelwe amadoda anini.

"Ukhe waba buxakeka umhleka, ukuxela ukuba niziindwendwe eziluhlobo luni na ezi zizayo, ekhohlwe kukwahlula ukuba, ngabeLungu, ngabantu kusini na; kodwa wagqiba kwelokuba makukhutshwe umlilo kutshayelwe neziko kakuhle, kuba la madoda ezayo akadibani nomsi. Ewe, uyichaphazele nendawo yokuba la madoda eza neruluwa nomlilo! La madoda ahambela umcimbi owoyikekayo, omasikizi! La madoda eza equlethe ukudela imiyolelo yeminyanya! La madoda aya kuzifaka engozini esazi ukuba

alinga indalo kaSifubasibanzi, uThixo woyisemkhulu! Kanti la madoda akanakunqandwa kuloo ngozi nguye, kuba enye kula madoda ngumntwan' egazi kubukhosi bamaGqunukhwebe eli lizwe; kanti nonmye lo unechaphaza legazi lobukhosi, kuba ngumtshana komkhulu. Ngako oko ke, yena umhlekezi, usisanuse nje, akanakuba nazwi lokuthintela loo madoda kwintando yawo. Wona aziinkosi zakhe, yena uyinja yawo.

"Ewe, bafana bam, isanuse sitsho ukuthi, la madoda makanikwe into etyiwayo, alale, avuke athabathe uhambo lwawo. Yena ke umhlekezi wosel' ekhupha amadodana amabini ahambe nawo la madoda ukusinga kwélo zwe labant' abantloni. Kodwa yona ingozi engaphambili maze ningayinyabeli. Nango ke amazwi endiwaphathiswe sisanuse, umnini weli khaya, makhosi; eyaleze nento yokuba: maze nithi mhla nabuya—ukuba niya kubuya—nize kudlula kwakweli khaya lenu, nezinto ezo eniya kuzizuza eluhambeni lwenu. Ngoku ke ningasondela esityeni senu nikhe nifumane."

Ngeli xesha ke bese singasaqondi nokuba imilomo yethu nomza ayivalwanga, namehlo eziimbokotho ngaphandle kukukhwankqiswa yile nkcaza yalo mfo ngathi. Ekubuza-buzeni kwethu ke ngesanuse esi, sifumanise ukuba lo mnini-khaya kuthethwa ngaye ngala madoda yinkintsela yegqira. Isimanga, esona saba ngaphezulu, sesokuba eli gqira lasekhay' apha alizange lalanywe so lamntu. Ekubuzeni kwethu, nasekuqondeni kwawo la madoda, kuphawuleke ukuba ngabafazi balo bobathathu kuphela abalaziyo nabakhe balibone nabo, kungengawo amaxesha onke. Ubungeze weva nomnye kwaba bafazi echaza ukuba ngumfo onjani na loo myeni wabo. Abantu ababeze ngemvumisa egqireni elo babeye beve nje ilizwi lakhe umhlekezi lowo, bengamboni yena. Babeye bathelwe daca iinkuko phambi kwendlu ebaleni, bahlale ke befumane bajonga emnyango kolo cango luvalwe mba. Lothetha livumisa ke lona igqira lingaphakathi endlwini leyo yalo, bagwabe bona abantu bengaphandle! Le nkqubo ke ayinamihla kuthiwa imvula iyana; baya

kuhlaliswa ebaleni apho abantu xa beze emvumiseni. Umhlola!

Sizincokolelwe ezi ndaba ngala madoda sisitya umvubo womphothulo—oku kutya sifike sesikubekelwe—sikutya sikoyika oku kutya kwethu, kodwa sisoyika nokungakutyi. Emva koku ke la madoda asishiye ukuba masiziphumze akukhov' ukusilungisela iindawo zokulala. Emka sebugabadele ubusuku emva kweencoko ezoyikekayo. Mna andizange ndibuthi nkwe ubuthongo ngobo busuku; ndasuka ndaphathwa luvalo, ndaya kuthi ntlithi sekusisa.

ISIQENDU 19.

Emazants' entaba.

Sasisemazantsi ayo loo ntaba kaChungwa ukungcanga kwelanga lalo mhla, emva kohambo lwemini yonke ukusuka kumzi wesanuse kwilali yaseQaba. Sasingamadoda amane, ngalaa madodana sasikhutshwe nawo ngumhlelaki lowo.

Enye kula madoda yayilizingela lodumo, umfo wasemaZimeni, kwaGxadubeshe. Le ndoda yayilikhalipha, kunjalo nje ibonakala kwangobungwanyalala bayo ukuba ayinangebhe. Umzimba lo wayo wawuzele iziva zamanxeba amadala amaramncwa asendle, into ke leyo eyacacisa ukuba umfo lo wayekade esinda ngokuzilwela kumaramncwa aneengcwangu—umakad' enetha.

Enye le yona yayiliqharaqhara lencoko, elsigcina ngeendaba kolo hambo lokusinga kwiNtaba kaChungwa. Lo umfo ke yena wayelichebesha elaziwa ngokuwubona umsinga weenyosi ukude, ibalasele ekusingeni. Lo ke wayengumfo wasemaSukwinini, kwaCondoba. WayengangoTshonyane ngesithomo, ethe ncothu kanobom.

Apha ke, emazantsi ayo le ntaba, kube kulapho sigqibe ukuba masilalise khona ngobo busuku, ukuze siyinyuke intaba ngengomso. Simise kanye ekungeneni kwehlathi, kufutshane nomlambo owawubetha

kanye ezantsi kwayo loo ntaba. Intaba le igutyunge-lwe yintshinyela yehlathi ukuya kuthi ga phezulu, kufuphi nencopho yayo, yaza yatyhileka encotsheni phaya, yangathi kanye yimpandla yendoda esel' inqathuva. Kwakulapho ke sasifunzele khona, kanye kuloo nkqayi yexhego! Le nto ikhe yandicingisa isithetho ekuya kuthi xa umntwana afuna ukudlulisa ukugezela umntu omkhulu kuthiwe: "Ngoku sel' engxamele ukuya kuhlal' entloko."

Naaku sizinxada-nxada ezinqandwa ngapha nangapha, sifunzele encotsheni yeNtaba kaChungwa—enkqayini yomnt' omkhulu! Intswela-mbeko ke leyo, hi!

Ndisuke ndangenwa luloyiko ngoku ndakucinga ngolu hlobo, kodwa kwasala kulawula iinkani, sekuli-balekile ukuba, kanene zona zabalala umninizo.

Siyibeke phantsi ke imithwalo yethu, kwindawo entle eyayiranqwe ngamatyholo angqingqwa esiphingo nemiqaqoba, enze isangqa, yangathi sisibaya samathole eenkomo, esaba nokungena apho ngenyobana eyaba lisango lokuphuma singena ngalo. Sikhe saya kutheza iinkuni, ukuze sibase, sibe nokulungiselela into etyiwayo. Ndithe ngokubona umkhwenkwe, ngaphesheya komlambo, mganyana, ethambekeni eliburexe, phezu komlambo kanye, ndasendiwela umlambo ngokuchankatha ematyeni kwicala elingasentla; ndonda ngawo umthi lowo, ndiphethe izenjana lam, ndafika wome wavikiveka. Phambi kokuba ndibe nokuwufikelela umthi lo, kubekho udonga ekwafuneka ukuba ndiye kuma ngaphezu kwalo, ukuze ndibe nakho ukwaphula kumasebe awomileyo omkhwenkwe. Ndzame ukukhwela ke eludongeni apha, kuba zazikho iindawo zokunyathela, ndabe ndibambebele kwingcambu yesaqoni eyayijinga phezu kodonga. Kuthe ke xa ndithi mandixhathise ke ngoku, ndenze ukuxhuma ndiye kuthi cakatha phezu kodonga, andayazi into ehlileyo! Kusuke kwatsho isithonga esikhulu apha entloko, loo ngxolo yadibana nale yenziwa ngulo mnqwazi wam ulukhuni. Golokoqo-goqo! Nquphu! Yaqhawuka ingcambu yesaqoni! Ndaya kuwa ezantsi yanguqulukubhodwe ukuya emlanjeni, ndaye

ndiqonda ukuba indigile ngamandla into endigilileyo, kunjalo nje siqengqeleka kunye ukuya emanzini. Ndibe ndizama ukuzinamulula kule nto wonke lo mgama wokuba siqengqeleka sisihla ixandeka, ndabe ndingenakuyibona kuba ndinenzululwane kukugilwa oko. Dlumpu! Saya kweyela emlanjeni. Ndi-ntywile kwa oko, ndaya kuthi qhaphu kwelinye icala lomlambo, sendidinwe ndikhefuzela, ndaye ndisangcangcazela ngumothuko. Ndiye kuthi khebevu phezu kodonga lomlambo ndingxazisa amanzi. Nango ke wona umnqwazi wam udada phezu kwamanzi, utyhalelwa kwakwelaa cala ndivela kulo ngumoya. Ndandisacinga ukuba mandingene kwasemlanjeni ndiwuphuthume; wee gqi uZwelibanzi phakathi kwamatyholo aphezu komlambo. Xhwenene! Wema ejonge kulaa mnqwazi wam. Ndimbone selescuthana, eculungana uTshonyane, watsho umtsi wamnye, eziphosa emlanjeni. Swahla! Qumbu, wantywila! Kube yimizuzwana nje ephantsi kwamanzi wee qhaphu ngasemnqwazini wam. Uwuthe hlasi, wabheka-bheka ewuthe chu ngesandla. "Mgodi!" wakhwaza ebiza, ndasabela; wadada weza kum.

UTshonyane lo ke ulolu hlobo lungakwaziyo ukuyibamba intsini. Akuba elivile ibali lam ngale nkxwaleko, usuke wacubhuka yintsini. Apho waza kundivuselela uvalo kusekubeni athandabuzele ekuthini ndigilwe lithole lengwenya. Mna okunokwam, andizange ndibe nathuba lakuyibona loo nto yayindiqweqwedisela emlanjeni. Andingeze ndiyixele nanamhla oku.

Sifike esikhululweni sethu amadoda selewubasile umlilo. Sikhulule iimpahla zethu sazomisa, sambatha imiraji yethu yendlela, zabe iimbambo zebhokhwe esasiyixhelelwe umphako kumzi wesanuse, ziqhotseka emalahleni phaya, amadodana esoja. Emva kwesidlo sethu sikhe saxilonga imipu le yethu sabona ukuba ilungile, ayibikwa sitwayi; sangxasha, salungiselela ukulala. Sihlanganisele ndawo-nye inkanga yehlathi, sisenza izinto zokwandlala, safaka izigodo ezikhulu eziko sisenzela ukuba umlilo usoloko uvutha, ukuze isithatha sawo sigxothe amaramncwa asebusuku

angasondeli. Silele ke, ingulowo eqamele ngezikrweqe zakhe.

Ibe ntle intsasa yosuku olulandelayo, isalatha ukuzola komhla lowo. Emva kwesidlo sakusasa, sakukhov' ukucima umlilo ngamanzi, sindulukile; saluqalisa uhambo lwethu lokunyuka loo nduli yoyikekayo! Kwakungasekho mntu uthanda kuthetha ngoku—nokuthetha, athethe ngale ndawo siya kuyo! Ayethe cwaka amadoda, eziingqondela ezijonge kule ndawo umntu anyathela kuyo. Nencoko eli, okaCondoba, wayesuka aman' ukuphelelwa ziindaba, ixesha elininzi ibe kukuthula. Siye kungena ke ngoku kuloo ntshinyela yehlathi, salingena ngomgaqo owawusetyenziswa ngabazingeli ngexesha lengqina. Sikhe semka ngawo umgaqo lo, sisaxakwe kukuyinyuka intaba ngenxa yokuxinana kwehlathi lubobo nohlolwane. Side safika kwindawo enobukrelekrele, sagqiba kwelokuba masiyingene apha ukuyinyuka iNtaba kaChungwa! Singenile ke. Ibe luhambo olunzima ke olu, ukunyuka iqhina kwihlathi elishinyeneyo. Oku kwena kwenze ukuba sihambe silukrozo, sihamba sigabula ukwena ngeemela zokuzingela namazenjana ethu, sibubeleze kwezinye iindawo, saye sihamba phantsi kwemithi emide emikhulu. Saqala saman' ukubona izinto ezinkulu zeenyoka emasebeni; zinyubuluze zinyukele phezulu zakusibona—kutsho kuhambe umzimba! Zaziphithizela kwalapha iinkawu, ziman' ukusuka imitsi emide zisuka kweli sebe ziye kweliya, zitsho ngesitshobozo sengxolo, zinge zixoxa ngathi. Fan' ukuba ezo iinkawu zelo zwe zaziqala ukuyibona le nto ingumntu. Zasipheleka umgama omde, zihamba emasebeni emithi zona ziye kuthi ngcu ngaphambili zisibukele xa sidlulayo, zibuye zinduluke zisilinde ngaphambili. Ayehamba wona amadoda kobo bunjalo, ethe nzwanga, kungekho ithethayo. Ndandijonge ukubila kweentamo zawo ngasemva la madoda, kuba ndandihamba ngasemva, sikhokelwe nguTshonyane. Wayeyithe nca esifubeni sakhe lo mfo intong' enkone, isandla sakhe sokunene sisoloko sikufuphi nenkcukumiso le; ndaqonda ukuba kubi! Kunyembelekile!

Sitsho, satsho, satsho, sinkantsa siyinyuka loo ntaba ihlonitshiweyo, laye nehlathi nalo lisiya liba krelekrele njengokuba siya sinyuka nje. Siye safika ngoku kwindawo eyayivulekile, kanye esiqwini sentaba le, xa kanye iqinayo imini.

Apha ke kugqitywe ekubeni kukhe kubekwe iphika. Sithe khebevu phantsi komthi omkhulu emthunzini, saqhala imiphako sahlafuna. Sakuba sirabule amanzi kumagutyana ethu, sakhupha iinqawa saqhumisa singqengqe ngemihlana abanye ngamacala. Ndithe kanti sendithe ratya ebuthongweni. Kobo buthongwana, ndizibone ephupheni ndingathi ndise-Bhayi, ngathi ndibona inkwenkwana, engunyana wam idlalisa ngekayiti iyibhabhisa phezulu esibhakabhakeni ngolutya olude kakhulu. Kusuka kuqhawuke ulutya olu, ibhabhe le kayiti inyukele esibhakabhakeni phezulu, ide iye kutshona kuso ingabi sabonakala. Kusuka ke ngoku ngathi inkwenkwana le yam ikhala ngesibi isikhalo, ikhalela ukuphulukana nekayiti leyo. Kanti ndiya kusuka ndothuswe sisikhalo somntu kwelo phupha sisitsho emva kwamatyholo angasemva kwethu apha. Sithe khwaphululu sonke! Ndiqonde ngelo xesha ukuba okaCondoba akakho phakathi kwethu! Siwe ezikrweqeni kwangelo xesha, sabaleka sisiya kule ndawo sitsho kuyo isikhalo. Sithe ukuthi gqi oku kule ndawo, sabe siyibona into eyenzekayo. Tyhini, madoda! Ngumntu ngaphantsi, lihlosi ngaphezulu! Uvakele ngelizwi elikhulu okaGxadubesheshe ekhwaza esithi, "Ha-a-a!" See phethuthu isilwanyana, simthe tyaa phaya umntu. Kuthe kwelo thuba, washiya okaGxadubesheshe ngengcola yakhe. Golokongqo! esifubeni, watsho wema watyityimba umkhonto esifubeni sehlosi. Lize kuthi ihlosi lithe natya, lingenantandabuzo. Silandelelisene noTshonyane sidubula. Gqulukuzu! Ndatsho kuqala, kwakukhona lizayo ihlosi! Kuthe xa selikufuphi, satsho esikaTshonyane isithonga. Bhum! Laxhuma laya kuwa njeya, lajubalaza; kanti ulosele phakathi kwamehlo. Awuzange ubonakale ndawo umtshithi weyam imbumbulu! Sibaleke saya kulaa ndoda

ilutywantsi. Safika mva! Nkosi elungileyo! Seledlule kweli phakade okaCondoba!

Sifumane sema apho phezu kwaloo mbono ulusizi, lisiyile. Kwakungekho nakuthetha nto, kuba sonke silapha, siyabona. Kwaba ngaphezulu kum ukukhathazeka, kuba ndikhumbula ukuba, le ndoda iphuluke ne nobomi bayo ngenxa yam. Ndandingenazwi lakuthetha, intlama yomele esandleni. Sisebenzise iimela zokuzingela namazenjana ethu ukulungisa indawo yokubeka umhlobo lowo wethu. Emva komthandazo omfutshane nguTshonyane, samngcwaba apho okaCondoba.

Phambi kokuba sihambele phambili, sibe nengxoxo eshushu kakhulu. Wayesithi uTshonyane masijike sigoduke, kuba sesikubonile ubungozi bawo lo mhlaba wale ntaba ngomphefumlo omnye odlulileyo. Masifele apha sonke na? Ndisuke mna ndema kwinto yokuba: ukuze sibe sinyanisekile kumlingani wethu lo selesandulele, masigqibe ukuba nathi masifele kuloo ntaba, sife naye. Ayingebi yinto elungileyo ukuthi akufa umlingani wethu siroxethina kwinjongo yethu, njengokungathi besizele ukuza kubulalisa yena. Sosinda ukuba siyasinda, kodwa masife ukuba siza kufa, sonke. Ndingqinelwe ngokaGxadubeshe kule ndawo, waba ufa namthanyana ke uTshonyane.

Sithe kuba besinesigqibo sokuba isikhumba sehlosi masenzelwe iqashiso lokuba siya kuthwalwa ngubani na, lawa kuTshonyane iqashiso. Sindulukile ke ukujika komhla, sisimka kuloo ndawo ilusizi, senyuka induli! Ngolwemivundla sibe sesikumhlaba ophangaleleyo, saye sesikude kufuphi nencopho yeNtaba ka-Chungwa. Sigqibe ekubeni silalise kuyo le ndawo obo busuku kuse siphathelela. Sithule imithwalo yethu, sakhawulezisa ukutheza kuba kwakuse kufuna ukuba mnyama ngoku. Sihambe sobathathu, ngeenjongo zokuba ithi into esihlaselayo isifumane sisonke. Kwakuse kulungcwalazi ngeli xesha. Kwakuzole ngokoyikisayo kule ndawo, kungabonakali nanto ihambayo, izinto ezinje ngeenyamakazana zoratya. Kwakuthe cwaka! Kwakuvakala uku-

tywabaza kweenyawo zethu kwimithana eyomileyo kuphela. Sasixhobile, siyixhobele le meko! Sasisaphethwe ziimvalo zento esand' ukusihlela kwiiyure ezimbalwa ezidluleyo! Lo gama athezayo la madoda mabini, mna ndandimiswe mganyana ukuba mandaluse amaramnwa anokuthi kanti ayasicothela. Ndandiman' ukubheka-bheka, ndilonga-longa, phofu ndiqonda ukuba amadolo la am wona afuna ukusindwa sisiqu sam esi, nam ndingenakwazi ukuba ndityhwatyhwiswa yintoni na kangako. Kodwa ke ndibuye ndizidlikidle ndakucinga ngompu lo ndiwufukamele ngesifuba. Kunjalo nje ndiya kusuke ndichukumise nje eli gwegwana lingaphantsi, kutshe!

Kude kwagqitywa ke ukutheza, sahlanganisela ndawonye sabasa. Kube yinto enzima ukuvala amehlo, sakuba sesizithe qhushe-qhushe phantsi kwe-mirajana yethu. Noko kulala sakuzama siguqe ngamadolo, singakhululanga neempahla. Kwaba kumhla ndabufumanayo ubunzima bokulala ngengubo, kodwa unxibe amagqokomela ezinto ezinkulu zezihlangu zesijoni! Yayikukulala khona oko? Yayisithi indoda iwathe bembe amehlo, ibe nokuliva igqabi lomthi liwiswa ngumoya, ibe selisithi balulu amehlo ibeka indlebe! Kuthi khona ukuba kukhe kwakho ekhohlelayo, ubone ukuthi khwaphululu kwamanye la, ange ebesoloko ethe qwa. Kuloo mothuko ke, ibisothuka indoda ibe selibambelela esiqrweqeni sayo, kungekho ibuzo nto kwenye kwathini, hayi. Ebesuka ayane nje ngamehlo engathethi, usuke ubone enye icinga kwangenqawa yayo kunobuthongo. Naseca- weni—eyona ndawo ndicinga ukuba kukhe kubekho ixesha lokuthi cwaka khona—andizange ndisive isizungu esinje ngeso sobo busuku!

Kwakuphakathi kwale nzolo ke, xa kanye ndiman' ukuzothusa kwamna ngokunqwaleka bubuthongo, endothuswa nguTshonyane esithi, "Hi madoda!" kwaphululu sobabini nokaGxadubeshu, "Ngamehlo antoni lawa?" ubuze watsho uTshonyane ethe nzo ukujonga ethunzini phaya, kanye apho siphela khona isithatha esi somlilo.

Silandelise awethu amehlo kwelo cala. O!

Okunene! Nango amehlo, ezingqangolo ezibomvuluhlaza, qelele phaya, ethe nzo engagungqi. Yini le! Yint' ebuntoni ke ngoku le? Kuthe kuba bendisagugile, ndase ndisithi bululu ngesisu, ndajolisa. Kunqande uTshonyane ngelithi mandenze kuhle ngokuchitha iruluwa, mhlawumbi ngelize; kuba kunokwenzeka ukuba sibona amehlo eramncwa nje elingenangozi. Ndikhe ndee nqumama ke, esasijongile wona amehlo. Uphange eziko okaGxadubeshe, waxhokonxa umlilo ukuba unge unika ukukhanya okungaphezulu, nokuze sibe nokuyibona le njongane ingenasithukuthezi. Mhlawumbi ngokubona iintlantsi ziqhuqhumba zibheka phezulu, ithe guququ laa nto ngokukhawuleza. Yaba nokubonakala kakuhle ngoku, ndayiphawula ngebala layo elinemizila xa ijikayo. Ngelo xesha kanye, kwangathi yinto le sibhungiseneyo noZwelibanzi ukuba masitshise. "Bhum! Bhum! Yakhohlela kunye imibheka-phesheya yeenqawa zaphesheya kolwandle! Sive ngomgqumokazi owoyikekayo emva koku, sanga singasuka sibaleke. Kuthethe okaGxadubeshe wathi, "Ningashenxi apha ngasemlilweni, makhosi; musan' ukuya nokuya kwa ngoku phaya kuyo. Yingwe leya, ndifung' abaThembu!" Utsho wongeza iinkuni eziko lo mfo, wabe umgqumo uya usihla usitsho ngendyondyo yomvungamo. Sibuye see buthuthu salinda.

Kude kwathi qhiphu ukusa sihleli ngale ndlela. Kuthe kwakukhanya ngokwaneleyo saba nokuyibona iqungquluzile ingwe mganyana kuthi, saya. Ndiphawule ukuba iimbumbulu zethu zingene zombini, enye emagxeni, enye esinqeni, kungoko ingabanga nakushukuma ukushenxa kuloo ndawo iwe kuyo. Saduma!

Sive ezimeleni, sayihlinza. Iqashiso lokuthwala esi isikhumba liwe kum. Kaloku sibe sikhumbula ukuba ezi zikhumba zala maramncwa omabini zingamasalela ezinto ezazixatyisiwe sisizwe sakowethu. Sibe sikhumbula nomyalezo wegqira laseQaba wokuba maze siphathe izinto esiya kuzifumana kulo mhlaba wale ntaba kaChungwa, mhlawumbi ke zaziya kuba bubungqina bokuba siye sabuya kuloo Ntaba kaChungwa—ukuba siya kubuya!

ISIQENDU 20.

KwiNtaba-kaChungwa.

Emva kwesidlo sakusasa, xa kanye lithe qi ilanga ukushiya iinduli zaseMpumalanga, sibuye saxhabasha okwethu saphindela kwaseluhambeni lwethu, sinyuka iNtaba kaChungwa. Lwalungaselude uhambo lwethu lwalo mhla, kuba sasise sikufuphi encotsheni yayo loo ntaba. Ithe iqina imini sabe sesirashula kwingca ende eluhlaza. Sasise sikuyo incopho yeNtaba kaChungwa! Side sathi emini emaqanda, saya kuthi tyaa encochoyini kanye, kumhlaba omhle otyebileyo. Sathi sakukhangela apho sivela khona—kude—lee—kwabonakala iindawo esizaziyo, kwanje ngokuba siyibona kakuhle le nduli xa sikwezo ndawo.

Incopho yale nduli ingumhlaba othe tyaba, waye ubanzi kunokuba sibona xa sikude.

Sifike senza isikhululo sethu kwindawo eyayiphahlwe ngamatyholo, sabeka iimpahla zethu phantsi apho, sakhe saya kufuna indawo enomthombo wamanzi. Apha ke asizimiselanga kuhlala imini yonke, sagqiba ekubeni siqonde indlela egodukayo ukujika kwemini, kuba ufeziwe umnqweno wam wokuyinyathele le ntaba. Sishiye okaGxadubeshe ephemba umlilo, saya kufuna amanzi, mna noZwelibanzi. Sihle sabona, phesheya komfulana, iliwana, kwaza ezantsi kwalo kwakho imithi yemingcunube, ukuhla intlanjana le. Okunene, kanti ngumthombo ophuma kwelo liwana uhle umfulana lowo ukusinga kwicala elingaselwandle. Sizalise amagutyana ethu kuloo manzi mahle, amnandi kunene, sabuyela kwasesikhululweni sethu. Emva kokufumana into etyiwayo sikhe sajikeleza kweso singana sikhangelana izinto esingazifumanayo.

Zazikho iimpawu ezibonisa ukuba kwakuhlala abantu apha kumaxesha amandulo. Iingceba zee-ngqayi zazisafumaneka phakathi kwengca. Imihadi eyayibonakalisa izisele yayisekho. Nto yayinqabile apho yaba yinyamakazi yasendle! Yaba nokusima-

ngalisa ke noko le nto, kuba kusegege apha, endle kwaphela, apho kungekho mntu.

Kuthe xa sikhweza ixandeka, safika kwindawo esabumqolomba. Siye sasondela ukuba sikhe silongalonge, sibone ukuba yintoni na esingayifumanayo apho, into enokuba yinto ephathekayo, eyoba sisiboniso emakhaya, kunye neengceba zeengqayi esasiziphethe. Phambi komnyango womqolomba kwakufumbe umhlaba ekubonakala ukuba mtsha, usandul' ukuvunjululwa, into ecacisa ukuba into ebiwuvumbulula umhlaba lowo isekho apho kuloo ndawo, okanye isandul' ukumka.....ayikude. Yinto ebuntoni.....? Sasiman' ukubuzana, kodwa singena kuphendulana. Eyona ngxaki nenkohla-mntu yaba kukungabonakali mkhondo nanyathelo kulo mhlaba, kodwa kucacile kona ukuba, le yingqushu eyenziwe sisinambuzane esiphilayo. Ndaba namanwele! Ndaziva sendisithi, "Mza! Masihambe.....Masishenxe kule ndawo!" "Kutheni, mfo kamalume, wanengebhe?" Ubuze watsho uTshonyane, phofu endwebile.

"Hleze kuthi kanti ngumqolomba wenamba lo. Masihambe," ndatsho ndihlabela mgama ndijongise esikhululweni sethu.

Balandela.

Kuthe kanye ukujika kwemini, salungiselela ukuhla intaba sijongise imibombo ngasekhaya. Kwalile ukuba siyibeke emagxeni imithwalo, kwasuka gubungu! Yakhawulezisa inkungu yee shinyi. Tyhini! Lasithela ilanga! Le nto yenzeke msinyane kangangokuba singabi nakho nokushenxa kuloo ndawo. Shinyi inkungu! Asabi nakho ngoku ukubona ngaphaya komgama weenyawo ezintandathu! Kwaya, kwaya, kwaya kwafuneka ukuba nathi masisondelelane kakhulu ukuze, sibe nokubonana! Yaqina inkungu, yangqingqwa, yada yathanda ukuba ngumkhungu ngethutyana elingephi. Wacima umlilo! Kwanyanzeleka ukuba masitshotshobele, sizifake etyholweni phakathi. Sicombulule neengubo zethu sazambatha ngokubona ukuba siya sifuma ngokufuma.

Kude kwabonakala ukuba masizame ukugeca

etyholweni apha, senze iindawo zokuhlala. Kudlule iiyure eziliqela sihleli ngolu hlobo—singenakuya ndawo! Kude kwabonakala ukuba kuyahlwa, kuba kusuke kwangcola, kwaratyela, kwaluthuzulu, kwamnyama, yaye isabambene inkungu, shinyi! Kwamnyama tsiki!

Fan' ukuba kwakusezinzulwini zobusuku, okanye kwakusekuzeni kokusa; ndothuka ebuthongweni ziindudumo ezinkulu endazivayo kwelo tyholo. Nala madoda ndinawo othuswa kwazizo. "Kuyaduduma na?" Ndibuze ndatsho.

"Kutheni ngathi liyaduduma?" Kubuze uTshonyane.

"Liyazongoma kusini na?" Kwatsho okaGxadubeshe.

Le mibuzo yalandelelana yenjenjalo kungekho ode ayiphendule. Ukuzongoma kwezulu sikuqhelile sobathathu, saye sisazi ukuba emva kokubetha kwesithonga salo kubakho ukundila okucacisa ukuba lidlule. Esi isithonga sisuke sabetha nje, kwee yabalala ke, cwaka; Kwaphela apho. Mhlawumbi ke yiyo loo nto saba nokubuzana lo mbuzo mnye sonke.

Afumane aphuthaphutha iinqawa amadoda ukuba atshaye, mhlawumbi ngeenjongo zokuphelisa ubuthongo nokudungudelisa ifuba lesithonga esiza kulandela—kaloku izulu yinto eqokelayo—atshaya ke sisemlindweni, kodwa zona iindaba zinqabe ngokungena kubaliswa.

Kwakuxa kanye ndiqala ukuthi ratya-ratya ubuthongo. Ndeva isandi ezindlebeni zam, sanga isandi eso kukuza kweenqwelo zomoya zisitsho mgama. Ndivakele ndibuza kula madoda ndinawo ukuba angaba ayasiva na esi sandi; aphenjula kunye esithi ayasiva.

Siye sisondela isandi esi, kwada kwavakala ukuba sitsho kanye phezu kwethu. Kuthe kanye xa sikobo buthuba, kwee xumm! Kwatsho isithonga kwakhona. Gqulukuzu! Satsho kwee minxi iindlebe; sabuya sathi cwaka naso, kwasala ukukhala kweendlebe ezi kuphela. Bekuxa kanye uTshonyane athi: "Mado-

da, ndicinga ukuba, xa kunje, masibhekise enko—,"
akaligqiba elo!

Kwatsho izwi elimpongampo lithetha—phofu singamboni umnino, kuba sisetyholweni yaye inkungu nayo isabambene—lathi: "Ewe.....Ngokuba ngabo kuphela abaya kuwunyathela umhlaba wayo le ntaba.....Ngabo baligazi nabo bachatshazelweyo ligazi labaniniyo le ntaba! Ngokuba bona bengabaniniyo, namasalela amathambo ezithwala-ndwe zayo le ntaba. Ngako oko, zona izizwe neentlanga, mazinike imbeko nozuko kumathambo alele kuyo le ndawo! Ngubani na kubo, ongaya enze imiyezo neendawo zeembutho kwimihlaba efukamele amathambo abantu abakhulu nabahlonitshiweyo babo? Yeha ke! Kwabo baya kuyinyathela le ntaba!" Cwaka.

Kuthe ukuba ligqibe nje ilizwi ukuthetha la mazwi, kwasuka kwavuka isivondoviya somoyakazi wesaqhwitshi! Satsho eso sivuthu-vuthu saqothalala phantsi kwelo tyholo, nalo selingathi liza kusuke lincothuke lisishiye kuloo ndawo sizé. Lo moya uvuthuze ngamandla amakhulu; kodwa oko kwaba kokwemizuzwana eyaba ngathi isesihlanwini. Bozololo! Zole! Yabalala! Wadamba umoya. Ukudamba komoya kwakungasabonakali nethontsi lombethe wenkungu! Kome qoko! Okwenkungu yona asizange sandule sikhumbule nokuba yinto ebikhe yakho! Ngomnye umhlaba lo ngenene!

Kwakuse kungums' obomvu, xa kanye ikhwezi lomso liligqenge-gqenge empumalanga; ndeva ndikhumbula emva, kwelaseBhayi. Ndafikelwa ziinkumbulo ezilusizi ndakucinga ngentsatshana yakowethu ekwelo zwe. Ayendiphethe amazwi kaZwelibanzi, amazwi okundithiba kwiinkani zam, ndisukelana nento engaphezu kwam—ukuqabela iNtaba kaChungwa, indawo enganyathelwa nazizilumko nonzulu-lwazi belizwe!

Babuphelile ubugagu, kusele ubuphaku-phaku bodwa. Ngelo xesha ndandinokothuswa nalusiba lwenkuku luphethethwa ngumoya! Ndandigula; kukho nento ethi mandisuke ndibaleke, ndikhale kakhulu ndizityhobe nokuba kusentweni na. Yayiyey-

yoná mini kaxakeka le emadodeni, inkala ixing' etyeni, umqá ubunjw' endukwini!

Kuthe kwakukhanya, salungiselela kwa indlela egodukayo. Iingceba zeengqayi esabe sizichola-cholele ukugoduka nazo—ukwenzela umboniso emakhaya—besiziqokelele ndawonye. Sibe kuthi ukukhangela kuloo ndawo besizibeke kuyo, shwaka! Akusekho nelinye iceba! Ziphi na? Wa bani.....? Akuzange kubekho ndoda ithi makuyiwe kucholwa ezinye iingceba, kungabangakho nandoda ethe makuhanjwe! Sangen' indlela.

Sitsho, satsho, satsho ngale ntsasa sisihla induli, sibile saziindaka, sixhinele ukuya kufika emazantsi ayo ilanga lisekho sesinqwenela ukuyishiya loo ndawo mpela, mpela tu, kunjalo nje singabuye siphinde sisondele nokusondela kuloo ntaba, nanini na ebomini bethu elizweni.

Kwalile xa liphezulu ilanga—isimanga!—sisahamba njanlo, suke gqi kwakulaa ndawo besincathame kuyo phezolo! Umntu angafuman' aqhawuke nje zizishiqi ezi! Xhwenene! Safumana sema ngakwelo tyholo sobathathu, sayana ngamehlo siman' ukuwaphosa nasetyholweni apha! Kude kwathetha uTshonyane; wasibuza isintsompothi sombuza wathi, "Hi, madoda, khanitsho: xa nindijongileyo ke nina, ndingaba ndiphambene?"

Siphendule kunye nokaGxadubeshe: "Hayi."

Cwaka ke uTshonyane esijongile, ngaloo mehlo angathi aza kuwa qithi phantsi. Kubuze okaGxadubeshe ebhekisa kuTshonyane esithi, "Kuwe ke Tshonyane, imbonakalo yethu injani? Siphambene?"

"Hayi," uphendule watsho uZwelibanzi ewabuyisela kwasetyholweni loo mehlo akhe angako.

"Asiyile ndawo besilele kuyo na le, madodandini, phezolo?" kubuza kwa uZwelibanzi.

"Yiyo, Tshonyane," kutsho okaGxadubeshe.

Mna ndandise ndisisibingi-bingi esiziqondayo ukuba: ukuba ndikhe ndabuya ndavula umlomo, ndiya kusuka ndisitsho esomnt' ofelweyo.

"Khawutsho ke, mThembu," kutsho uTshonyane, "Singakhange sinyuke qhina nje, size kufika njani

apha? Besisoloko siqengqeleka sisihla le ntaba nje, ngani ukuba size kuba kwasencotsheni yayo okwesibini?"

"Ndiyinkuku isikwe umlomo, Tshonyane," utsho ethoba isingqala okaGxadubeshe.

"Icebo yintoni, mThembu?"

"Masiphathelele, Tshonyane."

Sanduluka.

Yayisel' iqinile imini, lithe nzi kanobom ilanga, kuba kwakuzole kungekho nomoya ukulishiya kwethu okwesibini elo tyholo. Singe sithi nyi umganyana nje, kwehla esinye isimanga: isuke ingca le yanga iyashukuma—oku kanye xa ivuthelwa ngumoya! Le nto yayicacile kuba ingca inde. Isimanga ke yaba sesokuzola kwamasebe emithi, ngoko ke akukho moya ongawasazelisa ingca olu hlobo! Nantso k' into yakho! Nangani lo mhlaba unganyathelwa mntu, asinto kwakha kwavakala nangolure ukuba kukho izilo ezikhulu, ezinje ngeendlovu, imikhombe, iinyathi, iingonyama njalo-njalo. Nasekulityhutyha-tyhutyheni kwethu ihlathi lakhona, asizange sinakane namkhondo wazo apho izilo ezingangezo. Kodwa ke, kanye ngelo xesha lokumangaliswa kwethu kukushukuma kwengca, salama! Gqi! Ekuphumeni kwehlathi, uxholovane wendlovu!

Into emabamba agoso! Yeha ke!

Sifumene sema apho lisiyile, kunzima namadolo ukuba singalinga nokubaleka! Yonde ngathi indlovu isiza ikhonya iwuthe nkqo umboko! Ndinge ngokujolisa ndidubule, andabi namandla. Ndisuke ndabethwa yincilikithi, ndawa; ndaba ndiyagqibela ke ngelo xesha ukuqonda!

ISIQENDU 21.

Umyalezo.

Kwakungentsasa yosuku esingalwazanga sobabini noZwelibanzi. Sasivuka kumzi wesanuse eQaba! Sivuke silele kulaa ndlu sasilele kuyo mhla salalisa

kule lali. Ndivuke uZwelibanzi esalele, ndamvusa. Sikhe sazama ukuphicotha le yokuba sesibona silapha, kanti sizigqibele sihlaselwa yindlovu phezu kweNtaba kaChungwa. Lolwesingaphi usuku khona namhlanje? Siphilile nokuba safa kudala? Kakade ke sisemhlabeni apha okanye sikule ndawo kuthiwa kusemlindweni—kwelo lizayo? Sisakwazi nje ukuthetha phofu kunokuthini ukuthi kanti singabafi, kuba abafileyo abathethi, bathe cwaka? Mhlawumbi ke bayathetha bona bodwa kweli lizwe lasemlindweni? Inkinge!

Kuthe sisathetha-thethana ngezi ndawo—sesifuna nokugqiba kwelokuba makube ibiliphupha yonke le nto; kodwa ke ngani ukuba iphupha lethu libe linye, lifane? —kwavakala amahum-hum nezingqi. Kwanje ngalaa mhla—kwangena kwa laa madoda ayenathi ngobuya busuku sasilele apha! Angene, abulisa, ahlala phantsi. Athe wanga-wanga ngokuncokola odwa okwethutyana, eqhumisa iinqawa engasihoyanga. Kude kwathetha kwa elaa qina lobaa busuku lenjenje: “Ewe, ke madodana! Sithunywe kwangumhlekezi ukuba size kumenzela amazwi okuvuyisana nani kuba niphumelele nabuya eluhambeni lwenu olube luluhambo olunzima. Nithe manga ke nina ukuba nize kuba lapha njani na. Mandenjenje ke: Umhlekezi ususe amanye amadodana amabini, kusuku lwesibini kuyo le cawa sikuyo—njengoko nina nimke apha ngoMgqibelo kwephelileyo—ewathuma la madodana ukuba aniphuthume ngamahashe apho nayo kubekwa khona ngabantu abakhulu bayo laa ntaba! Amadodana lawo ke aya anifumana emazantsi entaba, phezu komlambo, kwindawo ekubonakala ukuba nanikhe nalalisa kuyo kwiintsuku ezingaphambili, ekuyeni kwenu entabeni. Nifunyenwe apho ningathi nifile! Nifunyenwe ninobabini kuphela; amadoda enanikhu-tshelwe wona engekho phakathi kwenu.

“Okunene ke, isanuse sikhuphe amadoda amabini ukuniphuthuma sele sisazi ukuba kuya kufumaneka amadoda amabini kuphela kwiqela lamadoda amane. Yiyo loo nto ke sikhuphe amadoda amabini ukuniphuthuma, ukuze indoda nganye ixhome owayo ngamnye kuni ehasheni layo.

“Namhlanje ke loloMgqibelo ezintsukwini! Zonke ke ezi ntsuku nifikileyo apha niyekwe nalala njalo; ewe, zikho zona iimpawu ezalatha ukuba anifanga, anizi kufa kananjalo, koko nilele ubuthongo bokubuyiswa kweengqondo zenu ngamawenu. Siyavuya ke thina ukunibona nithe thimbili, naye nibonakala ningenawo noweempumlo. Nakuba nihlambile, natya, nalungela indlela yenu egodukayo, umhlekezazi uya kunikhulula ngovuyo. Kodwa ke usiyaleze ukuba sinicele ukuba nikhe nisondele kuye aniphathise umyalezo eniya kuwusa kumakhaya enu nakwiKomkhulu lenu.”

Asizange sibe sabuza nelinye kuloo madoda. Sasuka saba zizinto nje ezifumane zanyamalala, zithe gqa amehlo.

Asishiye apho lo madoda kobo bunjalo bethu, aya kuphuma ngomnyango. Kungene amantombazana amabini sizezo zishwayimbana, abeka amanzi okuhlamba emka. Sihlambe ngokukhawuleza, ikukuman' ukukhuza nje into esazilibazisa ngayo, sagqiba. Kungeniswe ke ngoku into etyiwayo ngamakhosikazi amabini, kwabekwa kuqala inembe yamazimba. Siyiwobolozwe nje sayigqiba—kaloku sasingalambele kuphila. Kweziswa inyama namasi. Satshayela kwathitu, kwasala amathambo nje emhlophe qhwa. Saqala saqonda ke ukuba sisaphilile, siseyinyama negazi.

Sandule saxilonga iingxowa zethu. Yo! Izikhumba zona azikho zozibini! Kuthe sisathe xhungu yileyo, yangena enye yalaa madoda iziphethe zozibini, sesisukwe zaziintwaku-ntwaku. Sibulele, sasonga, safaka ezingxoweni.

Sakuba silungele ukunduluka ke, sisiwe kulaa ngquphantsi womhlekezazi, isanuse. Sibekwe elukhukweni ebaleni, sajonga emnyango, kuloo nto yokuba lwaluvalwe mba, lona ucango, saphulaphula. Livakele ilizwi lomhlekezazi ngaphakathi endlwini esithi, “Ndlela-ntle ke, mathol' amaduna!”

Kuthe sakufuna ukuthi “Camagu,” ngokwesiqhelo kaloku emagqireni, sanqandwa kusithiwa elo gama alisetyenziswa kwelo igqira. Inkohla!

“Maze nihambe kakuhle niye kufika emakhaya,”

liqhube latsho, "nindibulisele nam kwelo khaya lenu. Kodwa nantsi indawo endingwenela ukuniyaleza yona: maze nizise ezo zikhumba kwinkonde, ubaw' omkhulu, umfo kaQwelihleza, wasesiThathwini, kwilali yaseNcalukeni. Nguye oya kunixelela into ema nenze yona ngazo. Nguye nowonixelela ukutyhilwa kwamazwi eniweve eNtabeni, ikwanguye nowonixelela ukuba maniye kuwathetha kubani na. Hambani ke ngoxolo, zinkosi zam."

Sanduluka.

Bese silungiselelwe amahashe, kwakhutshwa nomfana oza kubuya nawo. Sikhwele ke saphalisa kanobom ukunyusa loo miqhokro yakwaNdongazibomvu sekubuye kwayinto emnandi. Kuthe ukuba sithi tyaa ngaphezulu, xa sivelela loo lali yaseNcalukeni, emmangweni kanye, saphosa iliso kuloo nzwana yenduli, sesizele kukuyibuka ngoku; ndambona uTshonyane esihla ehasheni, waguqa ngedolo ecaleni kwendlela ejonge kuyo loo Ntaba-kaChungwa ematshekile. Senze kwaloo mzekelo nathi, phofu singayiqondi neyona nto ayenzayo lo mfo, sahlaba ngamadolo. Uvakele edanduluka uTshonyane, watsho ngelizwi elasuka andaliquhela, langa aliphumi kuye, wamemelela ejongise kuyo loo ntaba, wathi:—

Ewe ke, ntabandini kaChungwa!
Ntaba yozuko kwelaseMnyameni,
Ntaba yozuko kumaGqunukhwebe;
Elal' imibethe yobuhle bobungcwalisa,
Imibeth' engazang' iphele kuyo.

Le ntaba ibukwa ngabahambi
Le ntaba ibuliswa ngabemkayo;
Imihla ngemihla ihlal' ibukeka
Kuba inesidima nesithozela,
Isidima sobungcwel' ubungcwalisa.

Phezu kwayo kulal' inkungu,
Phezu kwayo kukhumezel' imikhungu,
Phezu kwayo kuvuthuz' imimoya,
Phezu kwayo kuphephezel' impepho,
Phezu kwayo kubeth' imitha yelanga.

Ihleli, zole, tu, ayishukumi
Ihleli ithe cwaka, ayithethi,
Ihleli ithe shwace, ayikhalimi
Ihleli, khunubembe, ayikhalazi,
Ihleli ithe zinzi, ayilamli.

Inesithinzi kuneziny' iintaba,
Inesihomo kuneziny' iinduli;
Kuvel' imikhwa ebumntu kuyo
Kuvel' imibono namaphupha ngayo,
Kuze kukhunjulw' imiyolelo ngayo.

Nina ke maGqunukhweb' omNyama,
Ngeninqul' uSomandla nikuyo le Ntaba,
Kuba yon' ingumhlab' oNgcwele kuni,
Kungoko ningenakunyathela kuyo;
Khululan' iimbadada nisondele kuyo.

Yibuseni iNtaba kaChungwa!
Yihlonipheni iNtaba kaChungwa!
Yoyikeni iNtaba kaChungwa!
Nina nonke maGqunukhweb' ale ndawo,
Nani nonke zizwe zonxweme loMnyama.

Simke apho sesinyembezana sonke. Siye kumisa enkundleni kwaQwelihleza inkonde, waba selebuyela kwaseQaba yena umfana obesiphelekile, namahashe ebesikhwele wona ewanxulile.

Ngobo busuku salibalisela ixhego lasesiThathwini ngako konke esahlangana nako kolo hambo. Lo gama uZwelibanzi alichubelayo, ixhego lona laliman' ukungqukruleka likhuza, lincwina, kude kubonakale ukuba linamasikizi kwezinye iindawo; ngaxa limbi ulibone lisula iinyembezi. Akuba eye kuthi tyaa uTshonyane, alibanga nantetha ininzi ixhego ngaphandle kokusuka lithi, "Ayingangam, bantwana babantwana bam le nto. Ndingasuka nje ndithi: Ukuba iNkosi ephezulu isenathi, kwada kwadlula le nyanga yeKilisimesi, kuya kufuneka ukuba senzelande izigqibo

zokuthabatha uhambo lokusingisa eXesi, apho selimi khona ikomkhulu lamaGqunukhwebe. Kulapho ke sothi siyandlale khona ihambo yenu neziganeko zayo, 'de kuze kumazwi eniviswe wona kuyo loo Ntaba yomnt' Omkhulu."

Sinduluke eNcalukeni ngoMvulo. Sibuyisele izixhobo zethu edolophini, kumzi ebe siziqeshe kuwo, sagoduka. Sifike kwaGoso xa lithambekayo ilanga. Kuthe sifika nje, ndabe sendilindwe yincwadi; ndayi-phawula ngesingxobo sayo esigwangqa ukuba yayilucingo olubhaliweyo. Ndiluqhaqhe ngobungxamo, sendinga ndingeva okubhaliweyo ngaphakathi ndibuxhalaba; kuba kaloku kunokwenzeka ukuba: "Emva phay' abantwana bayalila!" Lwafundeka ngolu hlobo:

Bawo, kukho undwendwe olukhoyo apha ekhaya oluze ngomcimbi ofuna wena ngokukhawuleza. Ngumfo kaNgxizakhwe esiThathwini kwelaseXesi. Siyaphila sonke apha ekhaya.

Sizinzo

Luvela eBhayi, lubhalwe ngunyana wam!

Namhlanje nguMvulo, ngomso loLwesibini! Ewe, ukho uloliwe onyukayo ukusinga kwelee "Ndlovu" ekhaya.

Ndivakafise olu daba kumza uZwelibanzi, sendiman' ukuqokelela ubumpahlana bam ndibopha, ndilungiselela ukuyibamb' itshisa inqwelo yokumkanikaz' uVitoli ukusinga kunxweme lweAligo.

Nakuba ndandisemincilini yokugoduka, nokuva ukuba intsapho iphile kakuhle eBhayi, ndandiman' ukuziva ziphalala iinyembezi ndakucinga ngamagora amabini angabanga nakubuya wona ngenene kuloo ntaba ingayiwa mntu. Kwangaphezulu ukukhathazeka ngomZima omkhulu, okaGxadubeshe, kuba yena asizanga side sazi ukuba watshabalala njani na, unanamhla oku. Ndandibuye ndithuthuzeleke ndaku-

cinga ukuba, into endibe ndiyele yona kulaa ntaba ndiyifumene. Kodwa ndibuye ndithi shwace ubuso ndakucinga ukuba amazwi endiwave khona andinatyilelo yawo.

Nanamhla oku, andikwazi kubalisa nto, kuba ndisuke ndinqatyelwe yintsingiselo yaloo mazwi, kuba asuka abe yindoqo enqatyisiweyo kum.

“Uxelelwe ngubani na ukuba uhamba zé?”

Genesis iii: xi.

Isiphelo.



Ishicilelwe yi-Thanda Press, eQonce.

